

*kkh* for *cch*. Could *acchati*, together with *icchati*, indicate that an original simpler \**ka* suffix has been amalgamated with root-final *s* to produce the anomalous \**ska*?

In KZ 34 Pischel mustered evidence in favour of the continued effect of Vedic accentuation in the reduction in Prakrit of post-tonic syllables (*aṇiya*, *eesiṃ* < *ánika*, *etéṣām*) and pre-tonic syllables (*gahiya*, *pagaya*, *tuṇhiya* < *grhítá*, \**prākrtá*, \**tūṣṇíká*) versus retention in *taīya* and *taijja*, [*soya* and] *sotta*, *tuṇhikka* < *trṭíya*, *srótas*, and (with later accentuation) \**tūṣṇíka*. In KZ 35, however, he withdrew the assumption that *tuṇhikka* attests \**tūṣṇíka* in favour of a rule that gemination occurred only before accented final vowels, whereby *tuṇhiya* and *tuṇhikka* are, it seems, merely doublets. The possibility of retracted accent remains, however, as well as the alternative possibility of a suffixal *-ikya* (which he mentions again in GGA 1881). In any case, the proposals would have been much more attractive if stated in terms of a stress accent that had replaced Vedic intonation and, as in Russian, had not yet adopted the fixed stress pattern of classical Sanskrit and Prakrit.

“Materialien zur Kenntnis des Apabhraṃśa” presents a critical edition and translation of Hemacandra’s specimens of Apabhraṃśa verse, designed as an appendix to Pischel’s indispensable *Grammatik der Prākrit-Sprachen*.

His study of the Prakrit grammarians and manuscript usage enabled him to bring some order into the orthographic chaos of Śaurasenī and Māhārāṣṭrī. His analysis of Trivikrama’s treasury of “deśī” vocabulary, i.e. of Prakrit words that are not, or could not be recognized as being of Sanskrit origin, is a mine of information that has long been overlooked. Pischel’s identification of the mysterious Āḍhyarāja in *Harṣacarita* as an epithet of King Harṣa seems also to have been largely forgotten.

His forays into Iranian, Vedic, dramaturgy (puppet theatre and shadow plays), and epigraphy are of interest, in particular his showing that the Aśokan materials reproduced by Führer are genuine, unlike the description that Führer gave of his fictional archaeological discoveries. It is in any case obvious that faking Brahmi inscriptions was well beyond Führer’s capabilities. There are also Pischel’s early reactions to the Kharoshti, Brahmi, and Tocharian documents that were emerging from Central Asia. As always in the Glasenapp series, the volumes are immaculately presented, with indexes of words discussed, authors cited, personal and place names, texts cited, and topics discussed. A worthy tribute to an outstanding scholar.

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## **Mark W. Post, Stephen Morey and Toni Huber (eds): *Ethnolinguistic Prehistory of the Eastern Himalaya***

**(Brill’s Tibetan Studies Library.) lii, 367 pp. Boston: Brill, 2022.  
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Ziche Chen

University of Edinburgh, Edinburgh, UK  
[ziche.chen@outlook.com](mailto:ziche.chen@outlook.com)

This volume is a collection of historical linguistic and ethnolinguistic essays presented at the third meeting of the International Consortium for Eastern Himalayan Ethnolinguistic



Prehistory at La Trobe University in 2017. The articles involve languages spoken in the Eastern Himalaya, a geographical area that extends from Nepal to northern Myanmar, passing through Bhutan, north-eastern India, northern Bangladesh, and southwestern China, though most of the discussions concentrate on the region controlled by India.

The first chapter forms its own part, introducing the linguistic background of the Eastern Himalaya and the methodology in historical linguistics and ethnolinguistics. Aside from that, the tome is divided into two parts. Chapters 2–6 focus on interaction between social superstructure and linguistic systems, while the remaining six chapters are committed mostly to topics in historical linguistics, although it is, after all, linguistics rather than anthropology that penetrates the whole tome, as stated somewhat bitterly by the editors (p. 3). Given my own academic background, I shall concentrate primarily on the linguistic issues.

Mark W. Post (ch. 2) introduces a notion that is receiving increasing attention in non-linguistic fields: Zomia, a broad region in Southeast Asia whose inhabitants are normally beyond the administration of central governments. This is followed by a description of the mid-Eastern Himalayan culture, which the author believes is a representative of Zomian society. This culture, contrary to a common view on the forming of Zomia, is argued to have existed from the beginning, its pre-state nature undisturbed by conflicts from external regimes.

Stephen Morey (ch. 3) carries out an analysis of traditional literary texts in Pangwa Tangsa and argues that they reflect a prehistory of Tangsa people during which they started to migrate from the plains into the mountains.

Marion Wettstein and Alban von Stockhausen (ch. 4) report and compare two ritual practices in Dumi Rai and Ao Naga. Also discussed are the issues in comparative anthropology and the contribution it can make to the prehistory of the East Himalaya.

Yankee Modi (ch. 5) analyses the traditional naming system in Tani languages. Under the Tani naming practice, an individual is assigned multiple names determined by social relations and gender to be used in various social situations. The author identifies semantic fields relevant to the naming practices and compiles an exhaustive list of glossed names with indications of their occurrence in specific languages. A further comparison of this naming terminology, set with counterparts of other Tibeto-Burman languages, reveals that the Tani system has received relatively little impact from external cultures.

Ismael Lieberherr (ch. 6) reports Puroik terminology in sago, an important food source in the local culture. The author presents a complete picture of the agricultural production process of sago, ranging from plant naming to food manufacture, alongside a detailed explanation and glossing of the terminology involved. The author then argues that the sago culture dates back to the era of Proto-Tibeto-Burman, when sago was planted in a wider region than today, and proposes possible etyma for several Puroik terms.

David Bradley (ch. 7) examines a series of etyma for plant crops and domestic animals in the Trans-Himalayan family with special reference to the Tibeto-Burman languages. He argues that the ancestor of Proto-Trans-Himalayan, presumably originated from a culture in north-western central China, contributed to the basic lexicon of crops and animals, which were then inherited by Proto-Sinitic and Proto-Tibeto-Burman with follow-up adaptations influenced by migration, climate change and intercultural communication. With firm archaeological evidence, Bradley establishes an explicit chronology capturing temporal divergence in agricultural vocabulary, and this paradigm may be usefully further applied to comparative work in other lexical fields.

Amos Teo's essay (ch. 8) argues for the necessity of taking language contact into consideration when carrying out comparative work on the languages of Nagaland. Following this proposal is a re-examination of two previously proposed classificatory criteria; both propositions, nevertheless, are rejected for their sporadic regional distribution. As a case

study, the author then explicates the influence of language contact on Sümi during the tribe's frequent migration.

Uta Reinöhl (ch. 9) discusses the classification of three Mishmi languages. In addition to an etymological investigation of tribe and language names of the Mishmi languages, the author contributes to establishing a phylogenetic tree of Proto-Kera'a-Tawrä, with Kera'a and Tawrä being its bifurcating branches. The Kera'a languages consist of Mithu and Midu, where Midu is undergoing an unusual innovation of consonant aphaeresis in polysyllabic words. Tawrä, on the other hand, is the most conservative for preserving phonetic features lost in Kera'a.

Scott DeLancey's paper (ch. 10) identifies an innovation that differentiates South Central and Naga Belt languages from other Central branch languages through a comparison of first-person pronominals. In these two subbranches, the pronominal reflexes of first person singular have been commonly replaced by the corresponding plural forms, either inclusive (Naga Belt) or exclusive (South Central). After an elucidation of possible socio-pragmatic motivations of this shared innovation, DeLancey tentatively proposes that first person in Proto-Kuki-Naga exhibits a register-determined alternation to denote singular by the two plural forms in certain socio-pragmatic contexts.

Linda Konnerth (ch. 11) reviews pre-existing proposals of classification of South Central languages, with which she integrates new materials from the previously neglected Northwestern subgroup. An updated list of sound correspondences in onsets is then given, along with a brief discussion of carrying out subgrouping through morphosyntactic features.

Gwendolyn Hyslop (ch. 12) traces the development of certain verb suffixes in Kurtöp and argues that not all of them are inherited from Proto-East Bodish but from borrowing or morphological innovation, the latter of which has two diachronic origins: grammaticalization from clause-chaining construction, and reanalysis of nominalization.

The book successfully presents current advances in linguistic studies in East Himalaya with reference to anthropology. It is recommended to linguists and anthropologists who are interested in this currently flourishing field.

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## **Andrew B. Liu: *Tea War: A History of Capitalism in China and India***

**(Studies of the Weatherhead East Asia Institute of Columbia University.) xi, 360 pp. New Haven: Yale University Press, 2022. \$50. ISBN 978 0 30024373 4.**

Nathan W. Hill

Trinity College Dublin, Dublin, Ireland  
[nathan.hill@tcd.ie](mailto:nathan.hill@tcd.ie)

This book tells the story of the tea industry in China and India during the 19th and early 20th centuries. The overall storyline is a zigzag movement in the prominence of the two regions. At the curtain's open, India does not yet participate in commercial tea cultivation