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Daniel KANE, *The Sino-Jurchen Vocabulary of the Bureau of Interpreters*. Indiana University Uralic and Altaic Series, vol. 153. Bloomington, 1989.

The present book is primarily a study of the Jurchen words and phrases found in the *Vocabulary of the Bureau of Interpreters* but at the same time it provides an excellent introduction to Jurchen linguistics and the sources on which this field of studies is based. The first six chapters of the book trace the origins of the Jurchen script and provide a useful overview of the various sources for the study of the Jurchen language, it provides what is undoubtedly the most complete and up-to-date account of Jurchen language scholarship at the present time and is consequently an indispensible tool for anyone who wishes to understand this field.

There are basically two important sources for the study of the Jurchen lexicon. The first of these is the *Vocabulary of the Bureau of Translators*. This source has been studied by a number of scholars the most important of whom are W. Grube and G.N. Kiyose. The works of these two Jurchenologists are the most extensive and are an essential starting point for anyone interested in the Jurchen language and writing system. The present study by Daniel Kane is based on the second of these sources, the *Vocabulary of the Bureau of Interpreters* (VBI); unlike the former source, it lacks Jurchen script forms and has only Jurchen words and phrases transcribed in Chinese characters along with glosses in Chinese. Both of these vocabularies were composed during the Ming dynasty but neither can be dated with certainty. Paul Pelliot was of the opinion that the VBI was composed sometime between 1450 and 1500 and printed in the first half of the 16th century. Kane believes that the VBI represents a late form of Jurchen already similar in many ways to Manchu which is known beginning at the very end of the 16th century. A perusal of the entries of the VBI generally bears out his claim.

The heart of Kane's study is an item-by-item examination of the 1,154 entries of the VBI. For each entry he gives the original text as found in the *Awonokuni* manuscript of the text, a transcription into *pinyin* of the Chinese gloss along with an English translation, a transcription of the Jurchen form into *pinyin*, W. Grube's and G.N. Kiyose's transliteration of the corresponding form (if any) in the *Vocabulary of the Bureau of Translators* (VBT), cognates in Manchu and modern spoken Sibe and finally notes on the Jurchen form where needed.

The language of Kane's text is, as he points out, very close to both the forms in the VBT as well as to Manchu. In fact, Jurchen,

Manchu (both in its traditional written form and its modern spoken forms) and Sibe may be viewed as dialects of a single southern Tungusic language which might call Jurcheno-Manchu.[1] This dialectal complex is clearly set off from the other Tungusic languages by a single phonological change: the shift of word initial *t to s (or š) before a j (or ʒ) in the second syllable. The chief relevant forms are shown below:

	silk	vehicle	five	prop up
VBT	su-dʒə	sə-dʒə	šundʒa	--
VBI	--	seje	šunja	--
Manchu	suje	sejen	sunja	suja-
Sibe	suji	sejen	sunja	suja-
Nanai	--	--	toynga	toyga-
Evenki	tōrgā	terge	tunga	turga-

In the course of history two literary languages rose out of this dialectal continuum: Jurchen, written in a script containing both logograms and phonograms (ultimately based on Chinese), and Manchu, written in an adaptation of the Mongolian alphabet. (Modern written Sibe differs only slightly from traditional written Manchu.) Kane in the vast majority of cases has done an excellent job relating the forms in his source to the other dialects of Jurcheno-Manchu. In the source itself, Jurchen forms are transcribed by means of Chinese characters. Kane is completely aware of the problems involved in interpreting the form of Chinese underlying these transcriptions and on the whole has done a very fine job of interpreting them; a few minor slips are noted below.

In a great majority of cases the author has been able to relate the entries in the VBI to their corresponding Manchu cognates. Here and there relevant forms have been missed or some aspect of Kane's transcription raises questions. The notes below address several of these problems; entries are identified by the numbers in Kane's text.

18. 拙勒莫 "rainbow". Kane reconstructs the original as **ǰuelemo*. It seems to me that 拙 could better be interpreted as *ǰo-* (cf. Modern Chinese *zhuō*) giving **ǰolemo* probably representing an original disyllabic form **ǰolmo*. This is to be linked to an early Manchu word for "rainbow" *niolmon* seen in the 1647 translation of the *Sanguo zhi* 三國志 (reprinted by Chinese Materials Center, San Francisco,

[1] This term was suggested to me by my good friend and fellow Tungusologist, Mark Gimpel.

1979): *han i tehe boo de niolmon gocika* "a rainbow appeared in the Emperor's chamber" (1, 3b). Although the alternation of *j* and (palatal) *n* is rare within Manchu, such an alternation can be observed between cognate languages: Evenki *nimŋi-* "close the eyes", Mongolian *ǰimüyi-* "id."; Manchu *niru-* "draw", Mongolian *ǰiru-* "id.".

55. 迷灼 "slanting". Kane reads this form * *miǰo*. It would be preferable to read 灼 *šo*; *ǰo* is more "correct" according to the standard reading tradition, but since 灼 is relatively uncommon character, it would not be too surprising if it were to be read like its phonetic component *shuo* (this reading is not found in current dictionaries but it is seen in the *Guóyǔ cídiǎn* compiled in the 1930s). If this reading is adopted, the word for "slanting" becomes *mišo* and it can be compared with Manchu *miošoro-* "become crooked". Note that the reading šo for the character 灼 also solves the problem raised by entry 144: 灼兒窩 "sand". Kane reads this form *ǰoro* and has trouble reconciling it with Manchu *šurga* "blowing sand". If one reads as *šo* as suggested here, then we obtain a reading **šo-r-'o*, probably standing for a Jurchen form **šorgo* "sand" which is much closer to the Manchu form.

148. 箚哈剌 "near, close". Kane reads this form as **ǰakara* and finds no precise Manchu cognate. I believe it should be related to Manchu *jaka* in the form *jakade* "in the presence of, near to". This use of jaka in Manchu is clearly cognate to the Nanai boundform *ǰakpa-* "near, beside, by". I would reconstruct the full form as **ǰakala* where *-la* is the non-productive locative ending seen also in *amala* "behind" and *dolo* "inside"; cf. Jurchen *dalba-la* "at the side" (Jin 1984: 300).

274. 失木兀 "cold". Kane correctly sees that this word (which he transcribes **šimu'u*) is cognate to 失木克 (**šimuke*) in entry 338, also meaning "cold". Both forms share a stem **sim-* with Manchu *singkeyen* "cloudy and cold" (< **sim-keyen*). Cf. Evenki *simŋun* "shady, cool", Nanai *siŋmun* "cool".

445. In the Chinese gloss 騄 should be *kè* and not *luo*.

468. 費勒 "kite", Manchu *hiyebele* is not a possible comparison because of the initial consonant. The proper comparison is with Manchu *fiyele-* "hover, fly in circles (of hawks)". Cf. Mongolian *eliy-e* "hawk".

658. In the form **bit[h]e-ši* "clerk", *-ši* corresponds to the common Manchu agentive suffix *-si* and has nothing to do with Chinese.

659. Jurchen **cauha*, Manchu *cooha* properly mean "troops" and not "soldier". In Manchu a single soldier is almost always referred to as *cooha niyalma*.

786. 索拖活 "drunk". Here 索 should be read *so* and the full form should be **soktoho* "drunk", a perfect participle from **sokto-* "get drunk".

802. The Manchu form *durere* should be *durire*.

820. Manchu *hebte-* should properly be *hebde-*.

828. Here 伯 should be read *bǎi* not *be* and the Jurchen form should be **baimbi*.

833. The Manchu cognate is *sure-* not *suri-*.

838. Despite certain semantic problems, Jurchen **danara* "reply, agree, promise" should surely be connected to Manchu *dana-* "go to aid, go to take care of". The *-ra* is the ending of the imperfect participle.

946. The Manchu form should be *falanggū* not *falangga*.

The present study by Daniel Kane is an important contribution to Jurchen scholarship; it increases considerably what we know of this language and will undoubtedly play an important role not only in Jurchen studies in the narrow sense but in comparative Tungusic and Altaic studies as well. He is to be commended for his excellent job.

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Yoav ARIEL, *K'ung ts'ung tzu, the K'ung Family Masters' Anthology. A Study and Translation of Chapters 1–10, 12–14.*
Princeton University Press, Princeton, N.J., 1989. xi + 220 pp.

The *K'ung ts'ung tzŭ* (KTT) is an anthology of recordings of the words and deeds of Confucius and a number of his descendants. The text as it has been handed down consists of 23 chapters. The compilation of 21 chapters is ascribed to Confucius' ninth generation descendant K'ung Fu who lived and worked around the beginning of the 2nd century B.C.. The last two chapters, entitled *Lien ts'ung tzŭ*, "Anthology of Masters Continued", record the words and deeds of various Han time members of the K'ung Family, up to the death of K'ung Chi-yen in 124 A.D.

The style of this work is mainly of the anecdotic type so well-known from other collections of Chou and Han times. Judging from its contents, the compilers' purpose generally seems to have been