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ALLUSION IN KHITAN LARGE SCRIPT “MISFORTUNE IS WHAT  
FORTUNE LEANS ON; FORTUNE IS WHAT MISFORTUNE LURKS  
WITHIN”<sup>1</sup>

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**Abstract:** An allusion in Khitan large script found in the Epitaph of Xiao Chen’ge Biexu, which was at that time referred to as the Epitaph of the Second Year of Qingning, originates from the statement “Misfortune is what fortune leans on; Fortune is what misfortune lurks within” in Chapter 58 of the Taoist classic Dao De Jing. By interpreting this allusion, this paper deciphers the Khitan large words meaning “calamity, misfortune” and “exist”.

**Key words:** Khitan large script, allusion, interpretation

## I. Introduction

The interpretation of inherent words in Khitan is a crucial and challenging task in the research of Khitan script. In the 1970s, the research team of Khitan small script made use of materials from the Khitan language and its related languages to interpret some inherent Khitan words, such as those expressing cardinal numbers, directional nouns, celestial stems, terrestrial branches, and state titles. With the continuous unearthing of new materials and the continuous improvement of research proficiency, researchers have deciphered a large number of additional inherent Khitan words. These include personal names like “Liehu 烈虎”, “Asibuli 阿思不里”, “Yibuge 乙

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不哥”, and “Sala 撒刺”; verbs such as “ta 塌 (collapse)”, “kaoman 考满 (complete an official term of service)”, “ji 集 (gather)”, “anzang 安葬 (bury)”, and “kaiqi 开启 (open)”; adjectives like “xi 稀 (rare)” and “e 恶 (evil)”; nouns including “zhao 朝 (morning)”, “cao 草 (grass)”, “mu 木 (wood)”, “shi 石 (stone)”, and “feng 风 (wind)”; and tribal names such as “Diela 迭刺”, “Wotuwan Wugu 斡突盪乌古”, “Miegunai 蔑古乃”, and “Shaowa 稍瓦”.

Among these, the remarkable achievement lies in the interpretation of Chinese allusions seen in Khitan epitaphs. For instance, the statement “ji shan zhi jia, bi you yu qing, ji bu shan zhi jia, bi you yu yang 积善之家，必有余庆，积不善之家，必有余殃 (A family that accumulates goodness will surely have abundant blessings, and a family that accumulates evil will surely have lingering disasters)” from Zhou Yi 周易 (The Book of Changes), appearing in Nu 34-35, Wu 35, Zhong 4, Nan 3, Nan 28-29, Gu 21, Xian 20; “huang tian wu qin, wei de shi fu 皇天无亲，惟德是辅 (Heaven has no relatives, but supports only the virtuous)” from Shang Shu 尚书 (The Book of Documents), appearing in Nu 34, Wu 31-32, Gu 21, Xian 28; “kai ti jun zi, min zhi fu mu 岂弟君子，民之父母 (The gentle and frugal gentleman is the parent of the people)” from Mao Shi 毛诗 (The Mao Commentary on the Book of Songs), appearing in Guang 19; “kai ti jun zi, qiu fu bu hui 岂弟君子，求福不回 (The gentle and frugal gentleman seeks blessings without deviating), from Mao Shi 毛诗 (The Mao Commentary on the Book of Songs), appearing in Nu 33; “san nian wu gai yu fu zhi dao, ke wei xiao yi 三年无改于父之道，可谓孝矣 (If one does not change his father’s principles for three years, he can be called filial)” from Lun Yu 论语 (The Analects of Confucius), appearing in Qing 25-26; “ren sheng qi shi gu lai xi 人生七十古来稀 (It is rare for people to live up to seventy years since ancient times)” from Two Poems of Qujiang 曲江二首 by the Tang Dynasty poet Du Fu, appearing in Shi 19-20; “fu xiao, bai xing zhi guan, zhong shan zhi shi ye 夫孝，百行之冠，众善之始也 (Filial piety is the foremost of all virtues and the beginning of all goodness) from Hou Han Shu 后汉书 (The Book of the Later Han), appearing in Zhi 17-18; and “shu ren jun zi, hu bu wan nian? ru he shu xi, ren bai qi shen 淑人君子，胡不万年？如何赎兮，人百其身 (virtuous gentleman, why not live for ten thousand years? How can we redeem? We would give a hundred lives for you)” from Ji Weizhi Wen 祭微之文 (Elegy for Wei Zhi) by Bai Juyi.

These Khitan allusions have been successively deciphered, actively promoting the exploration of inherent words, morphology, and syntax in Khitan. Here, the author

presents her own views on the pronunciation and meaning of an allusion found in newly discovered epitaph in Khitan large script, hoping to provide useful clues for the study of Khitan script.

## **II . Basic Information of the Epitaph of Xiao Chen'ge Biexu in Khitan Large Script**

Liu Fengzhu (1998: p.315) once mentioned that in late January 1997, a collector of ancient coins visited him and showed him a small photograph of an epitaph rubbing in Khitan large script. The epitaph featured 27 lines of meticulously carved Khitan large script, with “Chengtian Taihou” appearing twice in the text and the date “the second year of Qingning” also noted. Therefore, Liu temporarily named it the Epitaph of the Second Year of Qingning. The whereabouts of the original stone and its excavation site remain unknown.

In 2018, the Khitan script research team from Inner Mongolia University obtained a rubbing of an epitaph inscribed with Khitan large script during a field investigation in the Chifeng region of Inner Mongolia Autonomous Region. Preliminary examination revealed that the rubbing was complete with clear characters, containing 27 lines of Khitan large script, amounting to over a thousand characters. Among them, the Khitan large characters representing the date “the sixteenth day of the sixth month in the second year of Qingning” and “Chengtian Taihou” were identified. Based on this, it was determined that this epitaph rubbing was the same as the one mentioned by Liu Fengzhu (1998), widely known among scholars as the Epitaph of the Second Year of Qingning in Khitan large script.

Through systematic research, the present author discovered that the individual commemorated in the epitaph was Chen'ge Biexu, who remarried to Nielugun Yilijin of Senior Paternal Lineage. Consequently, the epitaph was renamed the Epitaph of Xiao Chen'ge Biexu (hereinafter referred to as Chen). In 1942, the Inscription on the Tombstone of the Late Grand Preceptor in Khitan large script (hereinafter referred to as Ming), which was mistakenly deemed a counterfeit by Li Wenxin, commemorates Nielin Liujian Xiangwen, who was the son of Chen'ge Biexu and her first husband, Guanning Ama? Tongjun. Aisin Gioro Ulhicun and Yoshimoto Michinasa (2015) conducted research on Ming and organized the genealogy of the tomb occupant's family.

The text of Chen features a significant number of character forms and expressions unique to this epitaph, holding substantial importance for the collation and research

of Khitan large script characters, studies on phonetic patterns, and interpretations of character meanings. Notably, the allusion to Chinese classical texts appearing in the 21st line of Chen marks the first occurrence in Khitan large script epitaph literature. This not only reflects the absorption and adaptation of Chinese culture by the Khitan people during their cultural development but also provides precious examples for studying the linguistic characteristics and usage patterns of Khitan large script when expressing Chinese cultural content. It is of great significance for in-depth exploration of the relationship between Khitan large script and Chinese culture, as well as the syntactic features of Khitan large script.

### III . Interpretation of Allusion Seen in Chen

In line 21 of Chen, there is a sequence of Khitan large characters 告舌寺鹵田甯脊夫为兔夫为甯脊鹵田兔发寸夷宵允勇发飛. Based on previous research findings, the author has segmented this passage according to semantic meaning as follows:

告 舌寺 鹵田 甯脊 夫为 兔 夫为 甯脊 鹵田 兔 发寸 夷 宵 允勇 发飛 (Chen 21)

The first character, 告, remains undeciphered. The second and third characters, 舌寺, form a single word, with 舌 in its directional-locative case form. The Khitan large character 舌 has not been interpreted by scholars, and its pronunciation and meaning remain unknown. However, observing its graphical form, it is identical to the Chinese character “舌” (shé), indicating a case of borrowing the graphical form of a Chinese character. According to *Ci Yuan 词源* (1982: 2597), the Chinese character “舌” can denote “speech” or “language.” In Khitan small script, a word with a similar meaning, 𐰇𐰏 (Ling 18), is pronounced k-l, which closely resembles the pronunciation of “舌” as “kelen” (ke len 客连) in *Huayi Yiyu 华夷译语* and “kel” (ke le 克勒) in *Lulong Sai Lue 卢龙塞略* (Wu·Mandufu 1995: 254, 458). Additionally, *The Secret History of the Mongols 蒙古秘史* also contains the term “kele” (ke lie 客列), which is glossed as “speech” by Kuribayashi Hitoshi et al. (2001: 187). Based on this, the present author holds that the Khitan large character 舌 may correspond to 𐰇𐰏 (Ling 18) in Khitan small script, representing “language,” and is pronounced k-l. The third character, 寺, is a directional-locative case suffix corresponding to the glyph 𐰇, pronounced tə. Therefore, the combination 舌寺 in large script is equivalent to 𐰇𐰏𐰇 (Yu 60) in small script, meaning “in language,” and is pronounced k-l-tə. The small-script combination 𐰇𐰏𐰇 appears twice in the literature: 𐰇𐰏𐰇 𐰇𐰏𐰇 (Yu 60) and 𐰇𐰏𐰇 𐰇𐰏𐰇 𐰇𐰏𐰇 (Jue 9), both preceded by 𐰇𐰏. Based on this, the author suggests that the large character 告 functions similarly to and corresponds with the word 𐰇𐰏 in small script. Ōtake Masami (2015) interpreted 𐰇𐰏 (Yu 60) as “ancient” or “old,” a meaning that also

seems plausible in the context of Chen 21. Regarding the pronunciation of the glyph 由 within 由爻, scholars hold differing views<sup>3</sup>. Among them, the author considers Tao Jin's argument to be reasonable and, based on the historical pronunciations of the Chinese characters “不” (bu) and “里” (li)<sup>4</sup>, proposes reconstructing the pronunciation of the glyph 由 as either p̥iʉətl̥iə or p̥iəʉl̥iə. Consequently, the word 由爻 in small script and the large character 告 would be pronounced as p̥iʉətl̥iə-ir or p̥iəʉl̥iə-ir.

The 18th-19th characters, 爰寸, form a single word, corresponding to the Khitan small script 𐰇𐰏𐰤 (Tao Jin, 2022), meaning “wei 谓” (to say). The 20th character, 𐰇, remains undeciphered, with its pronunciation and meaning unknown. The subsequent large character 𐰇 denotes negation, meaning “wei未, bu不, fei非, fou否” (not, non-, no) and corresponds to the glyph 𐰇 (Bao Aruna, 2019: 97). The 22nd and 23rd characters, 𐰇𐰇, have not yet been interpreted. The last two characters, 爰𐰇, correspond to the Khitan small script sequences 𐰇𐰏𐰤𐰇 or 𐰇𐰏𐰤𐰇 (Tao Jin, 2022), both meaning “wei 谓” (to say). Upon examining the usage of the small script 𐰇𐰏𐰤 in literature, the author found the following example in Zhong.

又企央关 芳化容与 曲令 伴 水 业 仕 非 才 祭 叔 比 凡 地 弱 令 刃 刈 及 月 牟 (Zhong 4)

sh-ri<sub>5</sub>-qú-i cu-ru-ge-én go-t ü 291 p-mu-gu ia-277 k-li<sub>5</sub>-g 79 es t-ir-búl-u 317-ú

善 积 房 于 必 有 余 福 谓 未 铭

goodness accumulate house surely have surplus blessing said not inscribed

In the example above, the first seven words represent an allusion from Zhou Yi 周易 (Book of Changes), meaning “A family that accumulates goodness will surely

<sup>3</sup> Ōtake, M. (2015) assigned the pronunciation “beler” to 由爻. Based on Otake Masami’s phonetic reconstruction, Kim, T. K. & Kim, W. H. (2019: p.387) assigned the pronunciation “bəl” to the glyph 由 and “bəl-ir” to 由爻. The glyph 由 also appears in the name of the tomb occupant of Tie 王由 (Tie 2), Zhao, H. (2019: pp.42-43) proposed that 王由 and 提不 (Cha in Chinese 22-23) referring to the same person, interpreting them as “Tiebu 提不” and reconstructing the pronunciation as “ti-pu”. Bao, A. (2019: p.55) suggested that 王由 (Qing 11) in small script corresponds to 帝史 (Shan 7) in large script and based on the Middle Chinese pronunciation of Chinese character “bu 不” in 提不 (Cha in Chinese 22-23), reconstructing the pronunciation for the large script character 史 and the glyph 由 as “pǐu”. Tao, J. (2022) verified that the tomb occupant of De gong’s Wife is the daughter of the tomb occupant of Tie. Based on the male name “Tibuli 提不里” in Degong and Degong’s Wife, he proposed that the large script character 史 and the glyph 由 should be transliterated as “Buli 不里”, and that the blurred character form in Cha in Chinese should be “ti 提”, suggesting that the male name “Tibu 提不” is an abbreviation with the final character “li 里” omitted.

① Old Chinese-pu ③ Early Modern Chinese (Li, Z. H. & Zhou, C. J. 1999: p.192); pǎu ① Middle Chinese-pǐwə Old Chinese (Li, Z. H. & Zhou, C. J. 1999: p.403). The pronunciation of Chinese character “li 里” in different periods: liǎ ② Middle Chinese-liǎ ② Old Chinese-li ③ Early Modern Chinese (Li, Z. H. & Zhou, C. J. 1999: p.62).



have abundant blessings.” In the latter part, the sequence 叔北凡地弱... appears in a context similar to the usage of the large characters 发寸 臭 宵... in the latter half of line 21 of Chen. Based on this, the author infers that the large character 臭 may correspond to the glyph 地. It is known that the glyph 地 is also written as 北北 in the literature (Ji Shi 2015: 173). Furthermore, line 18 of Ling features an instance where 叔北凡 is followed by 北北, further supporting the plausibility of the author’s hypothesis. Therefore, the large character 臭 can also be transcribed as 北北, though the pronunciation of the glyph 北 remains unknown.

In characters 4-17 囙田 消脊 夫为 兔 夫为 消脊 囙田 兔, the first two characters, 囙田, form a word that can be transcribed into Khitan small script as 才祭, representing the personal name Hudugu (Tu 14) or the meaning “blessing” (Chang 20). Here, it likely functions as “blessing”. The third and fourth characters, 消脊, correspond to the Khitan small script 弱和, meaning “within” or “amidst”. The fifth and sixth characters, 夫为, constitute a word: the first character, 夫, remains undeciphered in pronunciation and meaning, while the second, 为, corresponds to the glyph 为, pronounced a (Bao Aruna 2019: 75). Thus, its Khitan small script equivalent may tentatively be transcribed as □为. The seventh character, 兔, also appears in the large script sequence 纮失兔, for which Chilimuer (2019: 35) proposes a correspondence with the Khitan small script 丙仕文, noting that the glyph 文 is pronounced e~ie, and consequently, the large character 兔 is reconstructed as e~ie. Characters 8-14 夫为 消脊 囙田 兔 repeat the same large characters found in positions 1-7 囙田 消脊 夫为 兔, albeit with 囙田 and 夫为 reversed in order. Thus, it can be inferred that this inscription segment conveys the meaning of “blessing within [something unknown], [something unknown] within blessing [something unknown]”.

囙田 消脊 夫为 兔 夫为 消脊 囙田 兔 (Chen 21)

福 中 中 福

blessing within within blessing

The inscription segment is well-structured and semantically symmetrical, which reminds the author of the allusion, “祸兮，福之所倚；福兮，祸之所伏。(Misfortune is what fortune leans upon; fortune is what lies hidden within misfortune.)” This allusion originates from Chapter 58 of Laozi’s “Dao De Jing道德经”:

其政闷闷，其民淳淳；其政察察，其民缺缺。

祸兮，福之所倚；福兮，祸之所伏。  
孰知其极？其无正也。  
正复为奇，善复为妖。人之迷，其日固久。  
是以圣人方而不割，廉而不刿，直而不肆，光而不耀。

(When governance is unobtrusive, the people are simple and pure; when governance is meticulous, the people are cunning and deceitful. Misfortune is what fortune leans upon; fortune is what lies hidden within misfortune. Who knows where it ends? There is no fixed standard. What is upright can become strange; what is good can become harmful. People have been puzzled by this for a long time. Therefore, the sage is square but not cutting, sharp but not injuring, straight but not unrestrained, bright but not dazzling.)

This implies that misfortune and fortune often come together, with fortune often arising from misfortune, and misfortune hiding fortune. Based on this, the author tentatively speculates that the large character 灾为 may represent “misfortune”, and 免 may represent “exist”. The entire segment would then mean “In fortune, there is misfortune; in misfortune, there is fortune.” To verify the reliability of this speculation, the author consulted small script literature and found that the word corresponding to “misfortune” and “calamity” in Khitan small script is written as 𐰺𐰽𐰾. For example, line 35 of Nu contains the following record.

(1) 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾

sh-em<sub>2</sub>-qú-i cu-ru-ge-én go-er ü ci-én p-mu-gu ia-277

善 积 家 必 有 余 福

goodness accumulate house surely have surplus blessing

𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 𐰺𐰽𐰾 (Nu 35)

mod-a-án-en cu-ru-ge-én go-er ü ci-én p-mu-gu hu-aju-a

恶 积 家 必 有 余 殃

evil accumulate house surely have excess calamities

In example (1), the glyph 𐰺 at the end of the Khitan small script 𐰺𐰽𐰾 exactly corresponds to the last character 𐰺 of the Khitan large script 灾为. From this, it can be seen that the Khitan large script 灾为 is equivalent to the Khitan small script 𐰺𐰽𐰾, meaning “calamity, misfortune”, and is pronounced as ɣ-adʒa-a or ɣ-adʒu-a. The

Khitan large script 𐰢 is equivalent to the Khitan small script 𐰢𐰨, pronounced as ɣ-adʒa or ɣ-adʒu. Based on this conclusion, it can be further deduced that 𐰢余 (Qi 5) corresponds to 𐰢𐰨𐰢 (Nu 16) in small script, 𐰢𐰨𐰨 (in Xi 27) corresponds to 𐰢𐰨𐰢𐰨 (Xu 41) in small script, and 𐰢𐰨𐰨 (Xi 34, 35) corresponds to 𐰢𐰨𐰢𐰨 (Hu 38) in small script. In the Khitan small script literature, no corresponding small script 𐰢𐰨𐰢𐰨𐰨 for 𐰢𐰨𐰨𐰨 (Yan 3) and no corresponding small script 𐰢𐰨𐰢𐰨 for 𐰢𐰨𐰨 (in Zhun 25) have been found yet. But 𐰢𐰨𐰢𐰨 (Lin 41) has a very similar pronunciation to 𐰢𐰨𐰢𐰨, and it may have a corresponding relationship with 𐰢𐰨𐰨 (Zhun 25) in large script.

Now let's look at the character 兔. The glyph 𐰢 corresponding to it appears in 6 places in the Khitan small script literature. The context is unclear in 3 cases, and the remaining 3 examples are listed as follows:

(2) 𐰢𐰨𐰢𐰨 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 (Han 11)

ci-ru-én ia-277 ir<sub>2</sub>-e h-iu ui<sup>o</sup>-ñ di-í-in em ie

次 胡睹古 今 休 蔚宁? 惕隐 妻 □

the second daughter Hudugu now Xiu Weining Tiyin's wife

(3) 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 (Wu 28)

em-t b-hu-án jur m-ô-qú s-in-l-ge-én b-al ie

女孩子 二 长 人名 □ □

daughters two the elder name

(4) 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 𐰢𐰨𐰢 (Tie 4)

RECORD-g-én us-g p-a-ad ie 307-y m-ir-jī es RECORD-g-er

志 字 □ □ □ □ 未 志

record character not record

In Khitan small script literature, the word representing “have, exist” with a pronunciation close to e~ie is 𐰢𐰨. In terms of glyph form, 𐰢𐰨 differs from 𐰢 by a glyph 𐰢. The word 𐰢𐰨 appears 37 times in the literature.

(5) 𐰢𐰨𐰢𐰢 ..... 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 𐰢𐰨𐰢𐰢 (Nan 31)

ci-ru-én ..... y-au-u shī n-u sh-a-rí-de û-ul-ge-y ir2-e p-il-234 y-ie

次 药 师 奴 郎君于 嫁 今 在



the second daughter .....(to) Yaoshinu Langjun marry now exist

(6) 令化当 可今並为出 尔火 𠂇方 𠂇文 𠂇安 丁 灰 (Di 19)

t-ru-én bai-s-ha-a-án 210-ui b-al y-ie eu-úr jur2 SIX

第四 摆撒 娘子 岁 二十六

the fourth daughter Baisa Niangzi age twenty six

(7) 毛今凡 𠂇凡当 𠂇为𠂇 𠂇文 (Xiang 8)

emu-s-g RECORD-g-én p-a-ad y-ie

志

record

In example (5), the word 𠂇用仍 appears a total of 5 times in the literature. However, in the remaining 4 instances, there are many uninterpreted words and phrases in the surrounding context, making it impossible to determine the part of speech of this word. It is well-established in academic circles that the glyphs 𠂇 and 𠂇 can be used interchangeably. Therefore, the usage examples of 𠂇用仍 can also be used to indirectly prove the part of speech of 𠂇用仍.

(8) 𠂇几 𠂇𠂇並为出 .....今並 凡亦和 𠂇为 𠂇用仍 𠂇及全 (Xu 45)

em ku or-li<sub>4</sub>-ha-a-án .....s-iáng g-ün-en b-qo b-il-234 b-o-ri<sub>5</sub>

妻 乌里懒 ..... 将 军之 女 成为

wife Wulilan ... Jiangjun's daughter become

(9) 𠂇化当 伏行余伏 𠂇焚余火 .....今𠂇 𠂇安𠂇 𠂇用仍 𠂇及全 (Zhi 12)

d-ru-én ñ-mú-qu-ñ b-üe-z-iú .....YOUNG-qú eu-úr-de b-il-234 p-o-ri<sub>5</sub>

第四 涅睦 别胥..... 幼 年于 成为

the fourth sister Niemu Biexu at young age become

(10) 𠂇利𠂇𠂇𠂇当 丁 𠂇𠂇𠂇 𠂇用仍 𠂇及全 (Jue 9)

sh-58-l-ge-én jur<sub>2</sub> naim-de b-il-234 p-o-ri<sub>5</sub>

二十八于 成为

(at age) twenty eight become

In the above three examples, 𠂇用仍 functions as a noun or indicates an identity. Specifically, Ji Shi (2012: p.412) interprets it as “li嫠” (a widow in ancient times).

Going back to compare examples (2) and (5), (3) and (6), as well as (4) and (7), we can see that 𠂔𠂔 and 𠂔 have the same positions and usages in sentences, which indicates that the author’s speculation about the meaning of the glyph 𠂔 is correct.

Based on the above analysis, the inscription 𠂔 𠂔寺 𠂔田 𠂔脊 𠂔力 𠂔 𠂔力 𠂔脊 𠂔田 𠂔 𠂔寸 𠂔 𠂔 𠂔另 𠂔𠂔 (Chen 21) means “ancient – in language - blessing - amidst - calamity - exist - calamity - amidst - blessing - exist - say - □ - not - □ - say”. It indeed includes the expression in Khitan large script of the allusion from the Dao De Jing, “祸兮，福之所倚；福兮，祸之所伏。(Misfortune is what fortune leans upon; fortune is where misfortune lurks beneath.)”

As one of the cognate languages of Khitan, Mongolian also abounds with proverbs that embody the dialectical thinking of “alternation between misfortune and fortune” and “interdependence of hardship and joy”. Examples include “Гай бол жаргалын үндэс, жаргал бол гайны үүд” (Misfortune is the foundation of fortune, and fortune is the starting point of misfortune) and “Жавар нэвтрэхгүй хэрэм гэж үгүй, зовлон үзэхгүй жаргал гэж үгүй” (There is no wall that the biting cold cannot penetrate, and there is no happiness untouched by suffering). In The Secret History of the Mongols, Genghis Khan’s life experiences also profoundly illustrate the dialectical relationship between misfortune and fortune, with its core logic manifested in the coexistence of hardship and opportunity, the transformation between betrayal and loyalty, and the simultaneous presence of crisis and turning points.

#### IV . Conclusion

Based on the deciphered Khitan large script characters, this study examines the syntactic structures and contextual meanings of the text found in Chen. By comparing them with allusions in Chinese classical texts, we have interpreted an allusion embodying Laozi’s Doctrine of the Mean, “祸兮，福之所倚；福兮，祸之所伏。(Misfortune is what fortune leans upon; fortune is where misfortune lurks beneath.)” Additionally, we have proposed phonetic reconstructions and semantic explanations for the relevant Khitan large script characters. The research findings are presented in the following table.

##### 1. Pronunciation

Number	Khitan Large Script	Corresponding Khitan Small Script	Pronunciation
1	𠂔 (Chen 21)	𠂔𠂔 (Yu 60)	pīuətlīə-ir or pīəulīə-ir

2	舌 (Chen 21)	𠂔𠂔 (Yu 60)	k-l
3	𠂔 (Chen 21)	𠂔𠂔 (Nu 35)	ɣ-adʒa or ɣ-adʒu

## 2. Meaning

Number	Khitan Large Script	Corresponding Small Script	Meaning
1	𠂔𠂔 (Chen 21)	𠂔𠂔𠂔 (Nu 35)	calamity, misfortune
2	𠂔 (Chen 21)	(𠂔)𠂔 (Nan 31)	exist

## 3. Correspondence between Khitan Large and Small Script

Number	Khitan Large Script	Corresponding Khitan Small Script
1	𠂔 (Chen 21)	𠂔 (Zhong 4), 𠂔𠂔 (Ling 18)
2	𠂔𠂔 (Qi 5)	𠂔𠂔𠂔 (Nu 16)
3	𠂔𠂔𠂔 (Xi 27)	𠂔𠂔𠂔𠂔 (Xu 41)
4	𠂔𠂔𠂔 (Xi 34, 35)	𠂔𠂔𠂔𠂔 (Hu 38)
5	𠂔𠂔𠂔𠂔 (Yan 3)	𠂔𠂔𠂔𠂔𠂔 <sup>5</sup>
6	𠂔𠂔𠂔 (Zhun 25)	𠂔𠂔𠂔𠂔 (Lin 41)

### Abbreviations and Full Names of Khitan Large Script Materials

1. Chen: Epitaph of Xiao Chen'ge Biexu in Khitan Large Script
2. Ming: Inscription on the Tombstone of the Late Grand Preceptor in Khitan Large Script
3. Shan: Epitaph of the Great Liao Kingdom in Jambudvīpa in Khitan Large Script
4. Tu: Stele of Yelü Tulibu Langjun in Khitan Large Script
5. Chang: Epitaph of Yelü Changwen Taishi in Khitan Large Script
6. Qi: Epitaph of Yelü Qi Yuyue in Khitan Large Script
7. Xi: Epitaph of Deputy Military Governor of the Great Horizontal Tents in Khitan Large Script
8. Yan: Epitaph of Yelü Yanning in Khitan Large Script
9. Zhun: Epitaph of Changgun Yelü Zhun of Great Liao in Khitan Large Script

### Abbreviations and Full Names of Khitan Small Script Materials

1. Ling: Epitaph of Xiao Linggong in Khitan Small Script (Fragmentary)
2. Yu: Epitaph of Prince Song Shangfu Yuyue of Great Liao in Khitan Small Script
3. Zhong: Epitaph of Xiao Zhonggong Prince Yue in Khitan Small Script
4. Qing: Epitaph of General Xiaotaishan and Princess Yongqing in Khitan Small Script

<sup>5</sup> This word form has not yet been documented in Khitan Small Script materials and requires further verification.

5. Cha: Epitaph of Xiao Chala Xianggong in Khitan Small Script
6. Nu: Epitaph of Yelü Xiangwen in Khitan Small Script
7. Xu: Epitaph of Prince Xu of Liao in Khitan Small Script
8. Hu: Epitaph of Xiao Hutujin Taishi in Khitan Small Script
9. Lin: Epitaph of Yelü Yugulin Taishi in Khitan Small Script
10. Han: Stele of Mme. Han in Khitan Small Script
11. Wu: Epitaph of Yelü Wumo Fushu in Khitan Small Script
12. Tie: Stele of Yelü Tiebu Taishi in Khitan Small Script
13. Nan: Epitaph of the Late Dilie Prince of Great Liao of Jambu-dvipa
14. Di: Epitaph of Yelü (Han) Dilie Taibao in Khitan Small Script
15. Xiang: Epitaph of Yelü Xiangwen in Khitan Small Script
16. Zhi: Epitaph of Yelü Zhixian Taiwei in Khitan Small Script
17. Jue: Epitaph of Yelü Jue Changwen in Khitan Small Script
18. Shi: Epitaph of Yelü Taishi in Khitan Small Script

### Abbreviations and Full Names of Chinese Materials

1. Degong: Epitaph of Xiao Degong in Chinese
2. Degong Qi: Epitaph of Xiao Degong's Wife Mme. Yelü in Chinese
3. Cha in Chinese: Epitaph of Xiao Chala Xianggong in Chinese

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