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A STUDY OF THE FORM AND PHONETIC RECONSTRUCTION OF  
KHITAN SMALL SCRIPT GLYPH NO. 342<sup>1</sup>

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**Abstract:** In Khitan Small Script documents, certain glyphs appear with relatively low frequency, making their interpretation one of the longstanding challenges in Khitan script research. Given the prevalence of disjoint (split) writing structures in Khitan Small Script, the use of such patterns has become a common and relatively effective method for deciphering these low-frequency glyphs. This paper re-examines the stone inscriptions and related rubbings to analyze the graphic forms of Glyph No. 342 (𐰺), No. 343 (𐰻), and No. 343.1 (𐰼) as listed in *Further Research on the Khitan Small Script* (Qidan xiaozi zai yanjiu 契丹小字再研究, CWJ). On this basis, it explores the phonetic values and lexical meanings of these glyphs in conjunction with their disjoint forms, aiming to provide further evidence for the identification of graphic variants and the reconstruction of the phonological system of Khitan Small Script.

**Key words:** Khitan Small Script; Glyph Forms; Disjoint Structure

Introduction

The compilation and decipherment of Khitan Small Script texts have largely relied on physical epitaphs and rubbing materials. Among the glyphs attested in these inscriptions, a number of relatively low-frequency and difficult-to-interpret glyphs remain major challenges in current research.

In *Further Studies on the Khitan Small Script*, newly identified glyphs were systematically renumbered and standardized. Among them, three glyphs—No. 342 (𐰺), No. 343 (𐰻), and No. 343.1 (𐰼)—appear in multiple inscriptions and studies, with Glyph No. 342 being comparatively more frequent. In earlier research, the word

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group containing Glyph 342, 𨮒𠂔 <342-b>, was interpreted as meaning “wine” in the Record of the Journey of the Younger Brother of the Emperor of the Great Jin Dynasty(Lang). Building on this, Alexander Vovin (2017) proposed that this term may be a loanword from Late Old Korean *swupo* “su-bo”, and accordingly reconstructed the phonetic value of Glyph 342 as *su*.

While existing studies have attempted to interpret these glyphs based on Chinese lexical parallels and comparative linguistic clues, a systematic comparison of their graphic features has yet to be undertaken. By re-examining original stones and rubbing materials of Khitan Small Script epitaphs, this study analyzes the graphical and combinatory glyphistics of Glyphs 342, 343, and 343.1, along with their co-occurrence patterns with other glyphs. Based on these observations, the paper seeks to clarify the structural features, collocational tendencies, and possible phonetic and semantic values of these glyphs, while reassessing their interpretative paths in light of previous research.

## 1. The Glyph Forms of 𨮒, 𨮒, and 𨮒

In the course of re-examining the graphic forms and contextual usage of the Khitan Small Script glyphs 𨮒, 𨮒, and 𨮒, this study focuses on their combinatory relationships with other morphological components—namely, other glyphs that form part of the same lexical units. Particular attention is paid to cases in which the surrounding glyphs remain constant while 𨮒, 𨮒, and 𨮒 appear interchangeably, or when the word stems are identical but differ only in affixation.

Observations show that these three glyphs primarily occur in word-initial positions, though a few examples show them at the end of lexical units. By comparing multiple morphological instances, this section explores the structural and functional relationship among the three.

### 1.1 The Glyph 𨮒

According to previous research, the glyph 𨮒𠂔 appears in Lang (Line 4), for example:

(1) …… 金和 穴谷 为安 𨮒𠂔 圣和 义兴 禾只 央 止 币 中 爻

em<sub>2</sub>-en nai-d deu-ur wine-b ém-ci h-i-is-û-ui p-od-l-ir<sub>2</sub>

州之 諸官 同 酒 酣飲 欣 歸

Prefecture’s Officials Together Wine Drank Joyfully Returned

In this widely cited example, the sequence 𪚩𪚪 (wine-b) has been tentatively interpreted as “alcohol” or “wine,” though the phonetic value of glyph 𪚩 (No. 342) remains undetermined.

Beyond the combination 𪚩𪚪, 𪚩 also appears with various other glyphs. Through careful examination of rubbings and inscriptions, several clearer examples have been identified:

𪚩𪚪 (wine-b): Lang 4, Di 11-42, Gu 19-36, Wu 22-22, 30-29

𪚩𪚫𪚬𪚭 (wine-s-l-g): Hui 15-6

𪚩𪚫𪚮 (wine-s-i): Tai 16-34

𪚩𪚯𪚰 (wine-p-ñ): Tai 13-15

𪚩𪚪𪚰 (wine-b-ñ): Xian 19-23

𪚩𪚯𪚱 (wine-p-en): Zhong 3-52

𪚩𪚪𪚲 (wine-b-ir2): Jue 37-9

𪚩𪚳 (wine-er): multiple examples

𪚯𪚱𪚩 (p-al-wine): Zhi 19-2, 25-17

Other uncertain examples include: 𪚩𪚪𪚴 (wine-b-ci): Gu 25-9

## 1.2 The Glyph 𪚩

Additional instances of 𪚩 beyond the well-known form 𪚩𪚪 (343-b) have also been attested in Khitan inscriptions:

𪚩𪚪 (343-b): Nu 28-18, 36-16

𪚩𪚫𪚬𪚭𪚮 (343-s-l-h-ji): Xuan 23-2

𪚩𪚯𪚱 (343-p-en): Zhong 35-27, 47-25

𪚩𪚪𪚰 (343-b-ñ): Tu 13-3

𪚩𪚪𪚱 (343-b-en): Di 27-13

𪚩𪚯 (343-bir): Xian 13-11, Xiang 24-16

𪚩𪚳 (343-er): Di 30-34

𪚩𪚴 (343-?): Hong 28-9 (unclear second glyph, possibly 𪚴)

𪚯𪚱𪚩 (p-al-343): Nan 28-13, 38-28; Nu 34-1








## 1.3 The Glyph 𪚪

A review of extant Khitan Small Script rubbings reveals that the glyph 𪚪 <343.1> occurs only rarely, with three attested examples identified to date.

𪚪𪚯 (343.1-bir): Yu 24-31; Xiang 26-3

𪚪𪚪 (343.1-b): Jue 26-64

Table 1-1: Selected Rubbing Images of Lexical Examples

𠂔丹	𠂔今中凡	𠂔止伏	𠂔丹伏	𠂔止和	𠂔丹又	止方𠂔
						
𠂔丹	𠂔今中凡	𠂔止和	𠂔丹伏	𠂔丹和	𠂔中	止方𠂔
						
𠂔丹					𠂔中	
						

Comparing instances where 𠂔, 𠂔, and 𠂔 appear in initial positions:

(2) 中凡今 來化与 全丙刃芬 …… 斗金丰 𠂔丹伏 丹丙在当芬 (Xian 19)

bir-g-s ci-ri-én d-iu-ir-er      ia-luck<sub>2</sub>-ai wine-b-ñ b-23-ra-én-er

德

忠

Virtue

Loyalty

(3) 𠂔止和 斗金力出 又止艾 來芬 全和芬 (Zhong 35)

WINE-p-en ia-luck<sub>2</sub>-a-án m-ha-aju ci-er ge<sub>2</sub>-en-er

(4) 𠂔中 目可全止丰 又关 (Yu 24-31)

343.1-bir zhul bai-d-ha-ai h-i

(5) □ □ 𠂔丹 目公刃子中伏 …… (Gu 19)

wine-b zhul n-ir-149-l-ñ

In Example (2), Professor Peng Daruhan interpreted the phrase 中凡今 as “courageous and upright” (端慤), which aligns semantically with the nearby words 全丙刃芬 (“virtue” 德) and 丹丙在当芬 (“loyalty” 忠 as interpreted by Sulongga 2021<sup>3</sup>). Although 斗金丰 has not yet been conclusively deciphered, its context suggests a quality of personal virtue.

<sup>3</sup> Sulongga. (2021). Xīnfāxiàn Qidān dàzì “xiāo chéngē biéxū mùzhīmíng” yánjiū [A Study of the Newly Discovered Khitan Large Script Epitaph of Xiao Chengge Biexu]. Hohhot: Doctoral Dissertation of Inner Mongolia University.

Words such as 𠂇𠂇伏 frequently co-occur with terms denoting moral or ethical qualities (e.g., “virtue,” “filial piety,” “loyalty”), pointing to a consistent semantic cluster. The structural parallels seen in Examples (2) and (3) support the hypothesis that 𠂇 and 𠂇 function as graphic variants of one another. This argument is explored further in later sections.

Examples (4) and (5) also show 𠂇𠂇-type combinations with the glyph 目, reinforcing the inference that 𠂇 may be a variant form of 𠂇. Since 𠂇 only appears in three known instances and exhibits partial graphical irregularities, it is likely a degraded or simplified variant of 𠂇 or 𠂇, perhaps resulting from scribal habits, material conditions, or chronological differences.

Finally, comparing examples where 𠂇 and 𠂇 occur at the end of lexical units (𠂇 has not yet been found in such positions):

(6) 𠂇𠂇𠂇 𠂇𠂇𠂇 𠂇 𠂇 𠂇𠂇𠂇 𠂇𠂇 𠂇𠂇𠂇 𠂇𠂇 𠂇𠂇 𠂇 (Zhi 19)

p-al-s p-al-wine day month t-ém-is ci-ci har<sub>3</sub> mori

日 月 山 河

Day Month Mountain River

(7) 𠂇𠂇𠂇 𠂇𠂇𠂇 𠂇𠂇 𠂇𠂇𠂇𠂇𠂇𠂇𠂇 (Nan 28)

p-al-s p-al-343 s-ai p-ong-on

採 訪之

Investigative Commissioner

In both examples (6) and (7), the form 𠂇𠂇𠂇 𠂇𠂇𠂇/𠂇𠂇𠂇 𠂇𠂇𠂇 represents a reduplication of the same stem (𠂇𠂇-), distinguished only by differing suffixes. This morphological pattern is not uncommon in Khitan Small Script. It further supports the interpretation of 𠂇 and 𠂇 as functional variants.

Based on the evidence from examples (2) through (7), it is clear that 𠂇, 𠂇, and 𠂇 frequently appear with the same subsequent glyphs, sometimes in interchangeable contexts. This consistency in lexical formation strongly supports the view that they are graphic variants of the same morpheme, with 𠂇 being the least frequently used and possibly a broken form. The minor differences among them may derive from orthographic conventions, carving technique, or historical shifts in script usage.

## 2. The Phonetic Value of 畝 (and 畝)

Building upon prior interpretations of Khitan Small Script phonetic and semantic values, Alexander Vovin (2017) proposed that the Khitan lexicon may include loanwords derived from Late Old Korean (LOK). Based on this hypothesis, he suggested that the word 𐰆𐰺 might trace its etymology to the LOK term *swupo* (subo), meaning “wine”, and accordingly reconstructed the phonetic value of the glyph 𐰆 as *su*. This method—utilizing comparative analysis with related languages and historical etymology to reconstruct phonological values—represents an important approach in Khitan decipherment. However, it must be noted that this phonetic reconstruction is based on an assumed loanword origin and currently lacks direct textual corroboration, limiting its reliability.

During examination of the original inscription of the Epitaph of Zhenguo Shang Jiangjun (《鎮國上將軍墓誌銘》), the compound 𠂇火𠂇伏 was found to occur four times, each in close association with words expressing moral virtues or personal qualities. Additionally, a derivative compound 𠂇火𠂇有 appears once. Cross-referencing with other Khitan inscriptions reveals that the form 𠂇火𠂇 also occurs in Hui (《回》) 26, Dao (《道》) 22, Ling (《令》) 13, and Zhong (《仲》) 42. Drawing upon prior structural analysis—particularly of forms such as 𠂇𠂇伏, 𠂇𠂇伏, 𠂇𠂇𠂇, 𠂇𠂇, and 𠂇𠂇—this study suggests that the sequence 𠂇火𠂇 likely constitutes a disaggregated or analytic form of 𠂇 or 𠂇.

Let us first examine compounds such as 火火丹伏 in comparison to 苗丹伏 and 苗丹伏:

(8) 友雨 九火 考全 列及子 全为东关 全东中升火 火火丹伏 屋列冬

Ji-in g-ui ên-s hu-o-149 s-a-ad-I s-ad-l-ó-ui ui-ud-b-ñ manage-149-as

國 鎮

知

Zhen Guo

to know

全及尖 共关 (Zhen 25)

s-u-heaven    rí-i

(9) 列咄矢 为币牛立本 屋列冬 苗丹和 (Di 27)

hu-üen-de a-od-l-ha-ar manage-149-as 343-b-en

知

to know

In both examples, the compounds 失火𠂇伏 and 𠂇𠂇𠂇𠂇 co-occur with the Khitan verb phrase for 屋列冬 “to know” (知 in Liao Chinese), supporting the view that 失火 may function as a disaggregated form of 𠂇. Further validation is found in:

- (10) 天 列业矢 刃𠂇𠂇 𠂇𠂇𠂇 𠂇𠂇𠂇 𠂇𠂇𠂇 𠂇𠂇𠂇 𠂇𠂇𠂇 𠂇𠂇𠂇

heaven 149-áng-de ir-y-i a-ar-ó-ñ g-ur n-ad-bod 77-336.1-small

天

篤

Heaven

Devoted

- 𠂇𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 失火𠂇伏 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 (Zhen 26)

b-023-ra-én<sub>2</sub> h-dor<sub>2</sub>-i ia- luck<sub>2</sub>-ai ui-ud-b-ñ em-110-en d-l-ge<sub>2</sub>-y

忠

Loyalty

- (11) 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 主𠂇𠂇 𠂇𠂇𠂇𠂇 失火𠂇伏 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 (Zhen 32)

ur-û-om ar-a-an kei-e<sub>2</sub> p-ad-ó-ui ui-ud-b-ñ em-110-en d-l-ge<sub>2</sub>-y rí-i

- (12) 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 (Xian 19)

bir-g-s ci-ri-én d-iu-ir-er xa-she ul-en ia-luck<sub>2</sub>-ai wine-b-ñ b-23-ra-én-er

德

忠

Virtue

Loyalty

- (13) 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 (Zhong 35)

343-p-en ia-luck<sub>2</sub>-a-án m-ha-aju ci-er ge<sub>2</sub>-en-er

The co-occurrence of 𠂇𠂇𠂇𠂇 and 失火𠂇伏, 𠂇𠂇𠂇𠂇 in the same lexical contexts further supports the hypothesis that 失火𠂇伏 and 𠂇𠂇𠂇𠂇 are phonologically and semantically equivalent, with 失火 as the analytic form of 𠂇.

Next, we turn to forms such as 失火𠂇 and their comparison to 𠂇𠂇𠂇𠂇, 𠂇𠂇𠂇, and 𠂇𠂇𠂇:

- (14) 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 列业𠂇𠂇及𠂇𠂇 𠂇𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇𠂇 失火𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 (Zhen 27)

d-ia cau-úr hu-üen-is-ó-o-ón t-abu-y-i uh ui-ud-bir-en m-in-ci tal-hu-ai-i

敵 軍

Enemy Army

- (15) …𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 𠂇𠂇𠂇𠂇 (Jue 37)

or-u-ji b-ir-u-dú a-ar ci-ri-er wine-b-ir<sub>2</sub> bai-is-de h-ui-ci



(16) 𠂔𠂔𠂔 𠂔𠂔𠂔𠂔 𠂔𠂔 𠂔𠂔𠂔𠂔……(Xian 13)

ci-ge-li<sub>2</sub> b-23-ra-er 343-bir k-li<sub>2</sub>-ge-y

忠

Loyalty

(17) 𠂔𠂔 𠂔 𠂔𠂔𠂔𠂔 𠂔𠂔 (Yu 24)

343.1-bir zhul bai-d-ha-ai h-i

Although phonosemantic correspondence between 𠂔𠂔 and 𠂔/𠂔/𠂔 remains inconclusive in examples (14) through (17) due to current limitations in decipherment, the structural and contextual parallels observed in these instances support their classification as variant forms. Accordingly, the following correspondences in disaggregated composition are proposed:

Analytic Form	Compact Form Equivalents
𠂔𠂔𠂔𠂔	𠂔𠂔𠂔, 𠂔𠂔𠂔
𠂔𠂔𠂔	𠂔𠂔𠂔, 𠂔𠂔, 𠂔𠂔

Given that the phonetic values of 𠂔(ui) and 𠂔(d) have already been reconstructed<sup>4</sup>, it follows that the compound form 𠂔 might plausibly be reconstructed as *uid* or *ud*.

### 3. Semantic Interpretation of Relevant Terms

This section focuses on the semantic interpretation of 𠂔𠂔 (𠂔) and 𠂔𠂔𠂔.

#### 3.1 Semantic Interpretation of 𠂔𠂔 (𠂔)

Scholars have widely interpreted the expression 𠂔𠂔 in Lang 4 (《郎君行記》), based on the parallel Classical Chinese translation:

“…不勝欣怡與禮陽太守酣飲而歸…”

“…could not contain their joy, and returned after drinking with the Governor of Liyang…”

The corresponding Khitan passage is:

(1) …… 𠂔𠂔 𠂔𠂔 𠂔𠂔 𠂔𠂔 𠂔𠂔 𠂔𠂔 𠂔𠂔 𠂔𠂔 𠂔𠂔 𠂔𠂔

em<sub>2</sub>-en nai-d deu-ur wine-b ém-ci h-i-is-û-ui p-od-l-ir<sub>2</sub>

<sup>4</sup> Chinggeltei, & Wu Yingzhe, & Jiruhe. (2017). Qidān xiǎozì zài yánjiū [Further Study on the Khitan Small Script]. Hohhot: Nèiměnggǔ Dàxué Chūbǎnshè [Inner Mongolia University Press].



Prefecture's Officials Together Wine Drank Joyfully Returned

is interpreted as:

“All the officials of the prefecture drank wine together and joyfully returned.”

However, a broader review of other inscriptions reveals that 酒 (wine) appears frequently in contexts relating to personal virtue or moral character rather than simply alcoholic beverages. Consider the following examples:

(2) … 酒 亦 與 公 同 飲 亦 與 公 同 飲 (Xu 59)

wine-b ci-i-is-d-b-ñ ün-én p-er

孝

Filial piety

(3) … 引 出 公 不 令 今 生 百 萬 酒 亦 與 公 同 飲 亦 與 公 同 飲 亦 與 公 同 飲 … (Wu 22)

ja-án n-on-s s-abu-y-l wine-b ci-i-is-d<sub>3</sub>-b-ñ em-ir<sub>2</sub>-er y-au-o-l<sub>2</sub> iú-a-án

孝

Filial piety

(4) … 上 充 邦 為 火 及 亦 亦 住 中 凡 有 升 平 列 矣 酒 亦 與 公 同 飲 亦 與 公 同 飲

284-d<sub>3</sub>ja<sub>2</sub>-a-iú o-oi<sub>2</sub> ci-mu-l-g hor-ó-ul-hu-an wine-b b-23-i ku-û-un

州 中 立 中 有 及 亦 亦 住 中 凡 有 升 平 列 矣 (Yu 15)

small-l-ha-ai hor-u-un har- te<sub>2</sub>-i

民之

The people's

(5) 才 為 矢 亦 中 立 中 矣 列 非 矢 及 及 子 酒 亦 與 公 同 飲 亦 與 公 同 飲

ia deu-de hul-l-ha-a i heaven hu-áng-de o-o-l<sub>2</sub> 343-b b-23-ra-er zhul qa nai-de

兄 弟 于 天 忠 可 汗 官 於

To brothers Heaven Loyalty Khan To official

凡 只 平 中 亦 亦 及 亦 亦 住 中 凡 有 升 平 列 矣 文 中 立 為 出 矣 矣

ku-û-ul-l-ge-er o-on ci-as-a-iú t-e-b as-ar n-ai-ri-hu 326-l-qa-a-án ui-de

政 豈 弟 悌 事 於

Politics Kind and amiable Matters

火 矣 今 九 北 乃 州 …… (Nu 28)

h-ib s-om 277-po-small

均	篤
All	Devoted

(6) ……𠂔 公尔全𠂔 亩𠂔 北𠂔 市𠂔 𠂔 𠂔 𠂔…… (Wu 30) (The glyph 𠂔 is possibly a variant of 𠂔)

ol n-on-s-er wine-b 77-s, hor-ir,-er y-au-ui

眾代篤

The populace Generation Devoted

(7) ……业北来 非朱 酋丹 北灯州 百公公 …… (Nu 36-16)

p-or-ci po-do 343-b 77-336.1-small em-er-er

笃

Devoted

(8)(9) The compound also appears as 苗虫 in several occurrences (Zhong 35-27, 47-25).

(8) 渔业和 才金为出 又止艾 来公 杏和公 (Zhong 35)

343-p-en ia-luck<sub>7</sub>-a-án m-ha-aju ci-er ge<sub>7</sub>-en-er

(9) 渔业和才金为出 今欠比 未习安劣未 (Zhong 47)

343-p-en ia-luck2-a-án t-uh-li, ci-iuk-úr-110-ci

From these examples, it becomes evident that 苗丹, while sometimes interpretable as “wine,” likely carries a broader meaning. In particular, it often refers to human virtues and qualities, suggesting semantic polysemy: one sense related to alcohol, and another relating to moral or personal character.

### 3.2 Semantic Interpretation of 亩丹伏

Previous research has hypothesized that the compound 苗丹伏 belongs to the semantic field of moral or ethical terms — the so-called “Ten Virtues” (十義) recorded in Khitan epitaphs and Confucian tradition. Terms such as “孝” (filial piety), “悌” (brotherly respect), “信” (trust), “篤” (sincerity), “禱” (respect), “慤” (integrity), “義” (righteousness), “德” (virtue), “禮” (ritual propriety), “忠” (loyalty), and “正” (uprightness) have already been associated with identifiable Khitan compounds.

To explore the meaning of 苗丹伏, we may classify existing “Ten Virtues” compounds into three types based on phonological and morphological features:

Type 1: Compounds with suffixes -𠂔伏(-𠂔爻, or -𠂔) and stems containing the voiced stop [d].

These include:

𠂔𠂔𠂔 + 𠂔 (𠂔) + 𠂔伏 : It has been interpreted as “*filial piety*” (孝). The root morpheme 𠂔𠂔𠂔 is presumed to be related to the meaning of “kinship” or “blood relation”; therefore, the term as a whole can be understood as “kindness toward one’s relatives,” which reflects the original semantic core of the concept *xiao* (filial piety). “filial piety” (孝)

𠂔 + 𠂔 + 𠂔伏 : It has been interpreted as “*reverence*” (恭)<sup>5</sup>, with 𠂔 identified as the root morpheme, though its precise semantic scope remains open to further investigation. Based on morphological structure and contextual distribution, this formation may be understood as a semantic extension from the core concept of *li* (禮, “ritual propriety”) toward meanings such as “respectfulness” or “humility.” This interpretation is also consistent with the morphological pattern observed in moral terms formed with a *d*-initial root followed by the affix cluster -𠂔伏.

𠂔𠂔伏 → 𠂔+火+𠂔伏: Tentatively interpreted as “*diligence*”, based on parallels with Classical Chinese epitaph phrases like “公事主忠勤. 在公廉直”

The split form 𠂔火𠂔伏 supports this reading, as 𠂔 is known to mean “to serve, to work” and implies conscientious effort.

The reconstructed pronunciation \*uidben or \*huidben (possibly \*puidben) does not yet have a clear Altaic cognate, though Middle Mongolic 𐰢𐰆𐰏𐰤 \*xičiyenggüi (diligent) may be related.

Type 2: Compounds with suffixes -𠂔, -𠂔, and stems containing *r*.

Examples:

𠂔𠂔+𠂔: Interpreted by Peng as “rectitude” (正), forming part of the moral vocabulary, such as terms related to *que* (“愨”) or *zhong* (“忠”).

𠂔𠂔𠂔+𠂔: It has been interpreted as “virtue” (德) by early scholars.

𠂔𠂔𠂔+𠂔: It has been interpreted as “loyalty” (忠) or “faithfulness” (貞) and represents one of the structurally stable moral terms in the Khitan Small Script.

Type 3: The moral-related terms that have not yet been thoroughly deciphered remain structurally unclassified; however, affixal elements such as -𠂔 and -𠂔出

<sup>5</sup> Peng Daruhan. The 4th Annual Online Symposium on Khitan Studies, April 2025.

exhibit certain recurring patterns, suggesting that these words may also belong to the semantic field of the “Ten Virtues.”(十義)

𠂇𠂇𠂇 / 𠂇𠂇𠂇出: These terms may denote personality-related attributes, though their precise meanings remain to be determined.

𠂇𠂇𠂇: Its morphological structure is distinctive, and although its semantic classification remains undetermined, it frequently occurs in contexts related to the depiction of personal virtues.

Given its morphological structure and phonetic features, 𠂇𠂇𠂇 aligns most closely with Type 1 and likely belongs to the same moral-semantic domain as “忠” (loyalty) or “誠” (sincerity). Its specific meaning — tentatively “勤” (diligence) — still awaits further validation.

### 3.3 On 𠂇𠂇𠂇 / 𠂇𠂇𠂇出

The compound 𠂇𠂇𠂇 (also written as 𠂇𠂇𠂇出) appears frequently in contexts relating to human character. While its meaning remains undetermined, its root may be 𠂇. Scholar Peng Daruhan has posited that 𠂇𠂇 corresponds to 𠂇𠂇<sup>6</sup>, a plausible phonetic variant. From the analysis of forms such as 𠂇(𠂇𠂇), 𠂇𠂇(𠂇𠂇), 𠂇(𠂇𠂇), 𠂇(𠂇𠂇), and 𠂇(𠂇𠂇), the structure likely contains consistent derivational components.

The glyph 𠂇 not only appears independently, but also occurs in combination with other glyphs to form lexical items. For instance, in personal names such as Sagezhi (撒葛只), attested as 𠂇𠂇𠂇 in Xu 8–17 and as 𠂇𠂇𠂇 in Qing 2–40, both 𠂇 and 𠂇 serve as phonographic representations of the Chinese syllable “Ge (葛)”. This suggests that 𠂇 encodes phonetic elements corresponding to the consonants *k* or *h*, and can plausibly be reconstructed as *\*ah* or *\*ha*.

In Proto-Turkic, *\*āk* means “pure” or “white,” which aligns with the ethical notion of “廉” (incorruptible). Thus, 𠂇𠂇𠂇 could plausibly represent “廉.”

As we know, when appearing independently, 𠂇 carry the meaning “elder brother,” possibly related to Middle Mongolic “阿中合” (𠂇𠂇 𠂇 *ax\_a*), an honorific for elder brother.

<sup>6</sup> Peng Daruhan. (2019). Qidān xiǎozì “xiāo diliè Lángjūn mùzhì” yǔ “yēlǔ amǔhā niángzǐ mùzhīmíng” yánjiū [A Study on the Khitan Small Script Epitaphs of Xiao Dilie Langjun and Yelü Amuha]. Hohhot: Doctoral Dissertation of Inner Mongolia University.

## Conclusion

Through systematic analysis of glyph forms, usage contexts, and variant formations of 畝, 畝, and 畝, this study concludes that they are allographic variants. Particular attention was given to compounds such as: 畝止伏 wine-p-ñ, 畝丹伏 wine-b-ñ, 畝止有 wine-p-en, 畝丹又 wine-b-ir<sub>2</sub>.

Their corresponding disaggregated form 失火丹伏 supports reconstructing the phonetic value of 畝 as \*uid~ud.

Based on contextual and comparative linguistic evidence, its likely meaning is “diligent” or “incorruptible,” possibly corresponding to the Confucian virtue “勤.”

No	Glyph	Phonetic Value
342	畝	uid~ud
343	畝	
343.1	畝	
335	斗	ah~ha, ak~ka

Analytic Form	Compact Form Equivalents
失火丹伏	畝丹伏, 畝丹伏
失火中	畝丹又, 畝中, 畝中

## The abbreviation and the full names of the epitaphs appeared in the paper

Lang 郎: Dajin Huangdi Dutong Jinglüe Langjun xingji 大金皇弟都統經略郎君行記(Record of the Journey of the Younger Brother of the Emperor of the Great Jin Dynasty)

Di 迪: Yelü (Han) Dilie Taibao muzhiming 耶律（韓）迪烈太保墓誌銘 (Epitaph of Yelü (Han) Dilie Taibao)

Gu 姑: Yelü Diligu Taibao muzhiming 耶律迪里姑太保墓誌銘 (Epitaph of Yelü Diligu Taibao)

Wu 兀: Yelü Wumo Fushu muzhiming 耶律兀沒副署墓誌銘 (Epitaph of Yelü Wumo Fushu)

Hui 回: Xiao Huilian muzhiming 蕭回璉郎君墓誌銘 (Epitaph of Xiao Huilian Langjun)

Tai 太: Tai Shuzu aice太叔祖哀冊 (Eulogy for the Late Imperial Grand Uncle)

Xian 顯: Xianwu Jiangjun Baligong muzhiming 顯武將軍拔裡公墓誌銘 (Epitaph of General Xianwu Baligong)

Zhong 仲: Yueguowang Xiaozhonggong muzhiming 越國王蕭仲恭墓誌銘 (Epitaph of Prince Yue Xiao Zhonggong)

Jue 玦: Yelü Jue Xiangwen muzhiming 耶律玦敞穩墓誌銘 (Epitaph of Yelü Jue Changwen )

Zhi 智: Yelü Zhixian muzhiming 耶律智先太尉墓誌銘 (Epitaph of Yelü Zhixian Taiwei )

Nu 奴: Yelü Nu Xiangwen muzhiming 耶律奴詳穩墓誌銘 (Epitaph of Yelü Nu Xiangwen)

Xuan 宣: Xuanyi Huanghou aicewen 宣懿皇后哀冊文 (Eulogy for the Empress Xuanyi)

Tu 圖: Xiao Tuguci Shangshu muzhiming 蕭圖古辭尚書墓誌銘 (Epitaph of Xiao Tuguci Shangshu)

Di 敵: Xiao Dilu Fushi muzhiming 蕭敵魯副使墓誌銘 (Epitaph of Xiao Dilu Fushi)

Hong 弘: Yelü Hongyong Jiangjun muzhiming 耶律弘用將軍墓誌銘 (Epitaph of Yelü Hongyong Jiangjun )

Nan 南: Nanshan Buzhou Da Liao guo Gu Dilie Wang muzhiwen 南瞻部洲大辽国故迪烈王墓志文 (Epitaph of the Late Dilie Prince of Great Liao of Jambudvīpa)

Yu 于: Da Liao guo Shangfu Yuyue Song Wang muzhiming 大辽國尚父于越宋王墓誌銘 (Epitaph of Prince Song Shangfu Yuyue of Great Liao)

Xiang 詳: Yelü Xiangwen muzhi 耶律詳穩墓誌 (Epitaph of Yelü Xiangwen)

Zhen 鎮: Zhenguo Shangjiangjun muzhiming 鎮國上將軍墓誌銘 (殘石) (Epitaph of the Country Guarding Supreme General [Damaged])

Xu 許: Liaoguo Xuwang muzhi 遼國許王墓誌 (Epitaph of the Prince Xu of Liao)

Qing 清: Xiao Taishan Jiangjun Yongqing Junzhu muzhi 蕭太山將軍永清郡主墓誌 (Epitaph of General Xiao Taishan and Princess Yongqing)

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