

# On Some Glyphs of Khitan Small Script

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## ABSTRACT

In 2017, *Further Research on Khitan Small Script* was published, which revised and summarized the phonetic value of 300 glyphs. However, with the discovery of new materials and an increasing number of researchers, new progress has been made in the reconstruction of Khitan small script. This paper aims to introduce the latest research results on the reconstruction of 8 glyphs in Khitan small script.

## KEYWORDS

Khitan small script, glyphs, phonetic value, reconstruction

In *Further Research on Khitan Small Script* (*Qidan xiaozi zai yanjiu* 契丹小字再研究, CWJ<sup>1</sup>), the phonetic values of 300 of 453 glyphs discovered so far were carefully reviewed and summarized. This review also included some new suggestions for reconstruction. However, since the publication of CWJ in 2017, new materials have been discovered and more researchers have studied Khitan scripts, leading to further achievements in the reconstruction of Khitan small script.

This paper intends to introduce these new research results on reconstructions of several glyphs of Khitan small script.

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<sup>1</sup> CWJ in this article refers to *Qidan xiaozi zai yanjiu* 契丹小字再研究 [Further Research on Khitan Small Script] by Chinggeltei 清格爾泰, Wu Yingzhe 吳英喆, Jiruhe 吉如何.



reconstructed pronunciations of Chinese characters *xu* 虛, *qu* 屈 and *hu* 忽 in different periods<sup>7</sup>: *xu* 虛 hĩa① (AC), hĩa① (MC), hiu① (EM), 屈 khīwət④ (AC), khīuət④ (MC), khiu③ (EM), 忽 huət④ (AC), huət④ (MC), hu③ (EM). According to the reconstructed pronunciations of Early Mandarin, Peng (2019: 81) reconstructed glyphs 198 𠂔 and 198.1 𠂔 as hiu.

Based on the above reconstruction, Peng (2019: 80) made interpretations of other words with the two glyphs appeared in other materials in the Khitan small script.

𠂔 𠂔 <198.er> which appeared in Qing inscription and 𠂔 𠂔 <198.en> in Xiang inscription are the personal names, corresponding to *xulie* 虛列 and *xunian* 虛輦, respectively.

The word 𠂔 𠂔 <198.1.is> appeared several times in already published materials, for example:

- (1) 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 (Xu 48)  
ar.l de.i ör 54.ai<sub>2</sub>.ri 198.1.is MANAGE.er  
(123.261 205.339 040 054.197.235 198.1.033 142.341)  
從 西 知  
from west manage
- (2) 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 (Yu 11)  
uh jur ming hor.a 198.1.is ab tum ũ.ji.en  
(172 134 207 047.189 198.1.033 240 187 372.152.140)  
二 千 絹 十 萬 賜  
Two thousand silk ten ten thousand bestow
- (3) 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 (Yu 17)  
uh 198.1.is THIRTY tum t.em<sub>2</sub>.y h.ji.en hul.y 227  
(172 198.1.033 211 187 247.257.020 340.152.140 048.020 227)  
絹 三 十 萬 封  
Silk thirty ten thousand confer
- (4) 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 𠂔 (Yu 17)  
che.a.ar li<sub>4</sub>.ge<sub>2</sub>.er t.d ci.em<sub>2</sub> uh 198.1.is ũ.ji  
(363.189.123 310.112.341 247.254 162.257 172 198.1.033 372.152)  
使 者 絹 給  
envoy silk give

Depending on the contexts in which the word 𠂔 𠂔 <198.1.is> occurred, it was interpreted as *juan* 絹 ‘silk’ by predecessors, but its pronunciation had not been phonetically reconstructed. Peng (2019: 82) considered that if the glyph 𠂔 is read as *hiu*, then the word 𠂔 𠂔 may be read as *hiu-is*, which may have the same origin as the modern Mongolian word *kib* 𠂔 which means *shujuan* 𠂔 ‘silk’.

CWJ argued that the glyph 𠂔 <is> is one of the plural suffixes of Khitan small script and presented the following examples:

<sup>7</sup> In this paper, the reconstructed pronunciations of Chinese characters from different periods are all taken from Li and Zhou 1999; the sequence of the phonetic reconstruction used in this article is as follows: *shang gu yin* 上古音: Archaic Chinese phonology (AC); *zhong gu yin* 中古音: Middle Chinese phonology (MC); *jin dai yin* 近代音: Early Mandarin phonology (EM).







Tao Jin (2022: 6–7) considers that the corresponding transliteration of the Khitan name 𐰉𐰺 <di.320> is *tibuli* 提不里 that appeared in Chinese De 德 inscription, while *tibu* 提不, which appeared in the Chinese Cha inscription, is the transliteration of 𐰉𐰺 <di.320> that omitted the final *li* 里. He thinks that it was common to transcribe the Khitan name omitting the final *li* 里 in Chinese materials of the Liao dynasty.

Zhao Hashen'gaowa (2019) and Bao Aruna (2019) gave different opinions on the reconstruction of the phonetic value of the glyph 𐰉 <320>. The glyph was reconstructed as pu by Zhao (2019) according to the reconstructed pronunciation of the Chinese character bu 不 in Early Mandarin. Meanwhile Bao (2019) reconstructed the glyph as p̄iəu based on the reconstructed pronunciation of *bu* 不 in Middle Chinese. Considering the opinion of Tao Jin (2022), I searched the database for related words made up of the glyph 𐰉 <320> and found that 𐰉𐰺 <ir<sub>2</sub>.320> and 𐰉𐰺𐰨 <ir<sub>2</sub>.b.l> are the different spelling forms of a word that means 'portrait'. The glyph 𐰉 <320> is spelt by the glyph 𐰨 <b> and the glyph 𐰨 <l>. Synthesizing all the above points of view, the phonetic value of the glyph 𐰉 <320> can be reconstructed as bul.

The glyph 𐰉 (320) and the glyph 𐰨 (321) are not the same glyphs although similar in form, differing only in the length of the last stroke. The phonetic value of the glyph 𐰨 was reconstructed as xar (CWJ).

#### 4. GLYPH 𐰺 (336.1)

There is no phonetic value of the glyph 𐰺 (336.1) in CWJ. Kim and Kim's (2019) reading of this glyph is p.

Through a comparative study of the Tie inscription in Khitan small script and the Chinese Yu inscription, Zhao Hashen'gaowa (2019) believes that 𐰺𐰺𐰨𐰺 𐰺𐰺 <ci.336.1.li.ñ xu.ur> occurring in the Tie inscription is a person's name, the former 𐰺𐰺𐰨𐰺 <ci.336.1.li.ñ> is the courtesy name while the latter 𐰺𐰺 <xu.ur> is the given name.

𐰺𐰺𐰨𐰺 𐰺𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 𐰨𐰺 (Tie 6)

ci.336.1.li<sub>2</sub>.ñ xu.us<sub>2</sub> MR.an b.hu.án jur° m.o po.od du g.ia.ém

(162.336.1.080.222 036.177 170.011 311.151.290 136 133.186 279.016 237

334.335.270)

男孩 二長 頗得 都 監

boys two the eldest Pode du jian

Zhao (2019) considers that the given name 𐰺𐰺 <xu.ur> corresponds to the name *huzhi* 護之 that appeared in the Chinese Yu inscription. According to Aisin Gioro Ulhicun's interpretation (2011) of the Hen inscription in Khitan large script and the relevant records in the Chinese Shang inscription, Zhao (2019) suggested that the person's name *shubaoli* 術保里 in the Chinese epitaph corresponds to the Khitan name 𐰺𐰺𐰨𐰺 <ci.336.1.li.ñ>. The pronunciations of the three glyphs 𐰺 <ci>, 𐰨 <li>, and 𐰨 <ñ> in 𐰺𐰺𐰨𐰺 <ci.336.1.li.ñ> are known, while the pronunciation of the glyph 𐰺 <336.1> is unknown. Based on the correspondence between 𐰺𐰺𐰨𐰺 <ci.336.1.li.ñ> and *shubaoli* 術保里, it can be concluded that 𐰺 <ci> corresponded to *shu* 術, 𐰨𐰺 <li-ñ> to *li* 里, and the glyph 𐰺 <336.1> would correspond to *bao* 保. Referring to the reconstructed pro-





令欠 又 关 (Tie 9)

t.qó sh.i

(247.169 028.339)

度 使

Dushi

According to the reconstructed pronunciations of Chinese characters *jie* 頤 and *de* 的: *yiet*④ (AC), *yiet*④ (MC), and *tiauk*④ (AC), *tiek*④ (MC), *ti*① (EM), it is concluded that 又 关 欠 <h.ie.gu> corresponds to the Chinese character *jie* 頤, while 令 关 <t.339.1> corresponds to *de* 的, and 又 关 欠 令 关 伏 升 奕 <h.ie.gu t.339.1 ñ.ó.úr> corresponds to *jiedebu* 頤的部 'Jiede Clan'. Summing up the above-mentioned pieces of evidence, Zhao (2019: 72) concluded that the phonetic value of the glyph 关 of Khitan small script would be k~ek referring to the reconstructed pronunciation of the character *de* 的 *tiek*④ (MC) in Middle Chinese. If the phonetic construction k~ek of the glyph 关 is tenable, she proposed, the glyph 关 may also be one of the glyphs that recorded the entering tone (i.e. *rusheng* 入聲 rhyme) -k which is like the finals 欠 <qó>, 余 <qu>, 余 <ai₂><sup>13</sup>, 里 <oh> which shows the traces of the final k of Chinese entering tone (Wu 2007: 28).

There may be some problems with the phonetic value of the glyph 关 proposed by Zhao (2019). Firstly, referring to Li Zhenhua 李珍華 and Zhou Changji 周長楫 (1999), the reconstructed pronunciations of the Chinese character *jie* 頤 are *yiet*④ (AC) and *yiet*④ (MC) with no reconstructed pronunciation in Early Mandarin. Referring to Pulleyblank (1991: 144, 153, and 341), the Chinese character *jie* 頤 is polyphonic, and the reconstructed pronunciations<sup>14</sup> of it are:

*jia* 頤 Y. [kjaː] L. kja:t E. kɛ:t

*jie* 頤 Y. [xjeː] L. xhjiat E. ɣɛt

*xie* 頤 Y. [xjeː] L. xhjiat E. ɣɛt

Referring to the above-reconstructed pronunciations of *jie* 頤 and *xie* 頤, the pronunciation in Early Mandarin [xjeː] is closer to 又 关 欠 <h.ie.gu> in Khitan. Secondly, when referring to the reconstructed pronunciations of the corresponding Chinese character *de* 的 of 令 关 <t.339.1> to reconstruct the pronunciation of the glyph 关 <339.1>, Zhao (2019) used the pronunciation *tiek*④ in Middle Chinese instead of *ti*① in Early Mandarin. Zhao may have referred to the opinion that there are traces of the Chinese *rusheng* coda k in Khitan proposed by Wu Yingzhe (2007).

## 6. GLYPH 丑 (160)

The phonetic value of the glyph 丑 has not been included in CWJ. Kim and Kim's (2019) reading is *ba*.

Through the comparative study of the Tie inscription in Khitan small script and the Shan inscription in large script, Zhao Hashen'gaowa (2019: 92) found that the same person's name is written as 丑 为 丑 <p.a.160> in Khitan small script while as 伐 屎 in Khitan large script. The first and the second glyph of the word 丑 为 丑 are read p and a, while the character 伐 of 伐 屎 in

<sup>13</sup> Wu Yingzhe (2007: 28) introduced that the glyphs 余 <qu> and 余 <ai²> are often used interchangeably, so he considered that the glyph 余 <ai²> might have a k sound.

<sup>14</sup> In Pulleyblank's work (1991), reconstructed readings come in the following order: Early Mandarin (prefixed by the letter Y for Yuan), Late Middle Chinese (prefixed by the letter L), and Early Middle Chinese (prefixed by the letter E).





Through the study of the context in which the word 穴岑 土儿和 <neu.e 066.g.en> appeared, it is believed that it may mean *dimuzhi* 地母之 ‘of the earth mother’ which refers to the wife of Yelü Abaoji 耶律阿保機, the Empress Shulü 述律. According to the record in the *Glossary of the National Language (Khitán language) (Guoyu jie 國語解) of The History of Liao*: ‘Kedun 可敦: the title of the Turkic Queen. Telijian 忒里蹇: the title of the Queen of Liao. Nouwomo 耨斡麼: mo 麼 is also written as *gai* 改. *Nouwomo* means the earth. *Mo* means mother’ (可敦 突厥皇后之稱。忒里蹇 遼皇后之稱。耨斡麼 麼，亦作改。耨斡，後土稱。麼，母稱).

Peng (2019: 45) suggested 穴岑 土儿和 <neu.e 066.g.en> corresponds to *nouwogai* 耨斡改 of the above expressions, and 穴岑 <neu.e> corresponds to the Chinese character *nouwō* 耨斡, while 土儿和 <066.g.en> corresponds to *gai* 改. The reconstructed pronunciations of the Chinese character *gai* 改 are: kə<sup>②</sup> (AC), kɔi<sup>②</sup> (MC), kai<sup>③</sup> (EM), which apparently corresponds to the glyph 儿. According to the research result that 穴岑 百 means ‘earth mother’, and the record *mo* 麼 is also written as *gai* 改, it can be concluded that *gai* 改 means ‘mother’. Peng (2019: 45) argues that the pronunciation of 土儿和 <066.g.en> is probably similar to that of the Mongolian word for mother, 𐮎 *eke*, and the pronunciation of the glyph 土 may be reconstructed as e, then 穴岑 土儿和 may be read neu.e e.g.en, and would be explained as ‘of the earth mother’, where the last 和 <en> is the genitive suffix.

The pronunciation of the glyph 土 is related to the pronunciation and the meaning of those Khitan words of which it is composed. Among them, there is a word 土中岑岑 <066.l.ge.er> occurring in the following contexts:

(1) 丕 符 符 为 关 关 化 令 用 岑 杂 化 与 和 几 次 伏 才 为 女 州 欠 半 和 符 儿

tai b b.qo.i i.ri t.il.e ci.ur.én.en ku.ung.ñ ia deu.un SMALL.qó ai.en b.ri  
 (374 311 311.168.339 339.235 247.302.348 162.236.361.140 178.345.222 335 101.273  
 188.169 122.140 311.235

太保 小字 迪烈 字 兄弟之 季父之

Taibao childhood name Dilie courtesy name brothers’ the third father’s

土中岑岑 及化 半 令 刃 欠 安 中 用 儿 次 (Di 2)

066.l.ge.er u.ur ai t.ir.uh.úr l.ing g.ung  
 066-261-349-341 131-236 122 247-137-172-97 261-303 334-345)

先祖 知古 令 公  
 ancestor Zhigu Linggong

(2) 丕 符 符 为 关 关 化 令 丙 刃 杂 化 与 和 刃 关 与 业 化 土 中 岑 岑 及 化 半

tai-b b-qo-i i-ri t-iu-ir ci.ur.én-en ir-i-en p-ri 66-l-ge-er u-ur-ai  
 (374.311 311.168.339 339.235 247.019.137 162.236.361.140 137.339.361 295.235  
 066.261.349.341 131.236.122

太保 小字 迪里姑 字 先祖

Taibao childhood name Diligu courtesy name ancestor

令 岑 令 (Gu 2)

t.oī<sub>2</sub>.s  
 247.107.244)



## (3) 兮彖爻火 符力关 关化 尤安 符化 土中峇峇 爻化 牛 令忝全 (Wu 3)

pu.u sh.iú b.qo.i i.ri om.úr b.ri 066.l.ge.er u.ur ai t.oí<sub>2</sub>.s

(241.131 028.289 311.168.339 339.235 092.097 311.235 066.261.349.341 131.236 122 247.107.244)

副 署 小字 兀没 先祖  
Fu shu childhood name Wumo ancestor

## (4) 丑忝杂 关化 才奈伏 杂化与和 令中忝与 符化 土中峇峇 爻化 牛

RECORD.ge<sub>2</sub>.ci i.ri ia.LUCK.ñ ci.ur.én.en t.l.ge<sub>2</sub>.én b.ri 066.l.ge.er u.ur.ai

(052.112.162 339.235 335.277.222 162.236.361.140 247.261.112.361 311.235 066.261.349.341 131.236.122)

志主 名 胡睹董 字 先祖  
Epitaph owner name Hudujin courtesy name ancestor

令忝全 (Hu 2)

t.oí<sub>2</sub>.s

247.107.244)

## (5) 丕兮女 符力关 关化 令卡只 峇 杂化与和 可伏 符化 土中峇峇 爻化 牛

tai pu.un b.qo.i i.ri pu.su.ú.er ci.ur.én.en bai.ñ b.ri 066.l.ge.er u.ur.ai

(374 241.273 311.168.339 339.235 241.041.372.341 162.236.361.140 061.222 311.235 066.261.349.341 131.236.122)

太傅之 小字 蒲速里 字 先祖  
Taifu's childhood name Pusuli courtesy name ancestor


令用与 伏行余 化 兀和 (Pu 2)

t.il.én ñ.mú.qu ri.ge.en

247.302.361 222.220.246 235.334.140)

敌鞞 岩木 夷离董

Dinian Yanmu Yilijin

In the sentences above, there are the same expressions of 符化 土中峇峇 爻化 牛 <b.ri 066.l.ge.er u.ud ai>. The word 符化 <b.ri> means ‘family’ (*hu* 戶 in Chinese), the word 爻化 牛 <u.ud ai> means ‘ancestor’, and according to the context, 符化 土中峇峇 爻化 牛 <b.ri 066.l.ge.er u.ud ai> may mean ‘the family beginning ancestor’ or ‘the first ancestor’ (*kaihu zuxian* 開戶祖先 in Chinese). Therefore, the word 土中峇峇 <066.l.ge.er> may mean ‘beginning’ or ‘to begin’ and the pronunciation of the word 土中峇峇 <e.l.ge.er> with the initial e is probably similar to that of the Mongolian word  *ekilekü* which means ‘to begin’.

## 8. GLYPH 彖 (164)

The phonetic value of the glyph 彖 <164> is not included in CWJ, while its meaning is interpreted by Jishi (2012) as ‘principle, rule’. Kim and Kim’s (2019) reading is *au*.

In the newfound Tie inscription, the expression of 彖 彖 彖 彖 彖 彖 彖 彖 <dor 164 ci.er s.om n.ai.ri.hu.as.er> appears for the first time. Zhao Hashen’gaowa (2019: 82–84) studied the second word 彖 <164> according to the meaning of 彖 <dor>, 彖 彖 <ci.er>, and 彖 彖 <s.om>.



which are ‘etiquette’, ‘write’ and ‘arrow’, respectively. In the Corpus, the word 𠄎 <164> appears 20 times and is used alone without being combined with other glyphs, although it is believed to often appear together with the word 𠄎 <dor> in materials in Khitan small script. The relevant examples are given as follows:

- (1) 公司安杏余凡凡孰凡今扎並勿本 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 (Chao 13)  
 n.iuk.úr uni.qu.dú shǐ us<sub>2</sub>.g s.or.ha.a.ar dor 164.de h.d<sub>3</sub>.ge.er  
 (251.138.097 059.246.179 180 103.334 244.076.051.189.123 218 164.205 340.089.349.341)  
 友 幼於詩文習?<sup>15</sup> 禮  
 Friend young poem words learn? rite
- (2) 几业及全国佃与戈才 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 (Nu 10)  
 ku p.o.d<sub>2</sub> bod sui.én sh.ia dor 164.de h.d<sub>3</sub>.ge.er  
 (178 295.186.255 309 238.361 028.335 218 164.205 340.089.349.341)  
 人成為身生善禮  
 person become body born kind rite
- (3) 公企及兩矢可及 𠄎 (Wu 30)  
 n.em<sub>2</sub> m.in.de bai.ir<sub>2</sub> dor 164 n.ir.búl.ul.ñ eu.ul.ge.y REGION.a.an i.r.i.s.er o.o.i<sub>2</sub>  
 (251.257 133.018.205 061.144 218 164 251.137.272.366.222 067.366.349.020 371.189.011  
 339.235.244.341 186.107)  
 塋於 禮 諸號以授  
 to tomb rite titles confer

The comparative study of *The History of Liao* and the Chinese epitaphs shows that the word 𠄎 <dor 164> may mean ‘rite’ and ‘law and custom’. Zhao (2019) proposed that the meaning of the word 𠄎 <164> may be similar to that of *lifa* 礼法 ‘etiquette’ in *The History of Liao*.

- (4) 谷丙公宅宅中秀关凡安和帝为奉为艾 𠄎 (Chao 13)  
 d.iu.er ab dur ai chi.i g.úr.en che.a.ar a.aju dor 164 ci.eu h.ui.ri.ge<sub>2</sub>.er  
 (254.019.341 240 368 122 031.339 334.097.140 363.189.123 189.082.1 218 164 162.067  
 340.262.235.112.341)  
 天會十四年 國之使者 在禮儀周送  
 Tianhui fourteen year State’s envoy rite law and custom Zhou gave

There are also the following records in Line 28 of the Yong inscription and Line 31 of the Hu inscription:

<sup>15</sup> The question mark (?) indicates the Chinese meaning here is uncertain.



## (5) 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 (Yong 28)

lu<sub>3</sub>.is h.u.i.l.ge.er gor° dor.s.en us.g al.a.ar g.eu 3.ar

(312.033 340.262.261.349.341 167 218.244.140 068.334 098.189.123 334.067 003.123)

至 三 禮之書

arrived three of rite book

## (6) 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 (Hu 31)

jur° dor.s.en us.g al.a.ar

(135 218.244.140 068.334 098.189.123)

二 諸禮之書

two rites book

Jishi (2012) believes that 𠄎 𠄎 𠄎 𠄎 𠄎 <gor° dor.s.en us.g> means ‘The Three Ritual Classics (*Sanli* 三禮)’, namely, *Liji* 禮記 (‘The Record of Rites’), *Yili* 儀禮 (‘Etiquette and Rites’) and *Zhouli* 周禮 (‘The Rites of the Zhou’); similarly, Zhao (2019) proposed that 𠄎 𠄎 𠄎 <dor 164 ci.eu> refers to the above-mentioned ‘Three Ritual Classics’.

𠄎 <dor> means *Li* 禮 (‘Rites’ and is read dor); 𠄎 𠄎 is read ci.eu and means *Zhouli* 周禮 (‘Rites of the Zhou’).

Based on the above analysis, Zhao Hashen’gaowa (2019) interprets the glyph 𠄎 (164) as *Yi* 儀 (‘law and custom’) and believes that it can also represent the *Yili* 儀禮 (‘Etiquette and Rites’), one of the Three Ritual Classics. According to Xu Shen 許慎 (2015: 657), the meaning of the Chinese character 儀 is the following: ‘Etiquette is regulation. Regulation is legislation’ (儀，度也。度，法制也). Therefore, it is known that the original meaning of the glyph 𠄎 <164> is ‘legislation’, which means ‘law and custom’. There is a record of *törö yosun qoyar-iyar delekei ulus-i ilübteke[n]* (‘ruling a country with the rule of custom and rite’) in the *Book of Filial Piety* (Daobu 1983: 80), where *törö yosu* means (‘established) law and custom’. According to the usage of *törö yosu* in Mongolian, Zhao (2019: 84) preliminary reconstructed the pronunciation of the glyph 𠄎 (164) as *yos*.

## CONCLUSION

This paper introduces and summarizes the latest research results of the reconstruction of the phonetic values of the glyphs 𠄎 <198>, 𠄎 <198.1>, 𠄎 <282>, 𠄎 <320>, 𠄎 <336.1>, 𠄎 <339.1>, 𠄎 <160>, 𠄎 <66> and 𠄎 <164> of Khitan small script as the table below shows. The total number of the reconstructed phonetic value of the glyphs thus has increased to 308, compared to 300 in 2017.

No.	Glyph	Phonetic Value
66	𠄎	e
160	𠄎	pæt/pa
164	𠄎	yos



No.	Glyph	Phonetic Value
198	𠂇	hiu
198.1	𠂇	hiu
282	𠂈	ku
320	𠂉	bul
336.1	𠂊	po/pau
339.1	𠂋	k~ek

The author attempts to interpret the meaning of words using reconstructed phonetic values of Khitan small script glyphs. The results are presented in a table below.

Glyph	Words	Romanization	Meaning
土	土 𠂇 𠂈 𠂉 (066.261.349.341)	e.l.ge.er	to begin
	𠂇 𠂈 土 𠂉 𠂊 (331.348 066.334.140)	neu.e e.g.en	of the earth mother ( <i>nouwogai</i> 耨斡改)
丑	𠂇 𠂈 丑 (295.189.160)	p.a.pa	<i>Paba</i> 杷八 (a person's name)
	𠂇 𠂈 丑 (334.161 160)	g.au pa	<i>Gaoba</i> 高八 (a person's name)
	丑 𠂇 𠂈 (160 334.018)	pa g.in	<i>Bajin</i> 八斤 (a person's name)
	𠂇 用 丑 (87.303 160)	ji.ing pæt	<i>Zhengba</i> 鄭八 (a person's name)
	令 文 考 丑 (247.327.073 160)	t.ic.ên pa	<i>Dianba</i> 殿八 (a person's name)
𠂇	𠂇 (164)	yos	etiquette
	𠂇 𠂇 𠂇 𠂇 (218 164 162.067)	dor yos ci.eu	The Three Ritual Classics
𠂇, 𠂇	𠂇 𠂇, 𠂇 𠂇 (198.361, 198.1.361)	hiu.én	<i>Xunian</i> 虛輦 (a person's name)
	𠂇 𠂇, 𠂇 𠂇 (198.341, 198.1.341)	hiu.er	<i>Xulie</i> 虛列, <i>Xulie</i> 虛烈, <i>Hulie</i> 忽烈, <i>Qulie</i> 屈烈, <i>Qulie</i> 屈列 (personal names)
	𠂇 𠂇 (198.1.33)	hiu-is	silk ( <i>juan</i> 絹)



Glyph	Words	Romanization	Meaning
非	𠄎 非火伏 (133.282.344.222)	m.ku.ud.ñ	<i>Miguli</i> 迷骨里, <i>Migude</i> 迷古德, <i>Miguning</i> 迷古寧 (personal names)
由	𠄎 由 (037.320)	di.bul	<i>Tiebu</i> 貼不, <i>Tibu</i> 提不, <i>Tibuli</i> 提不里 (personal names)
灯	𠄎 灯北伏 (162.336.1.080.222)	ci.po.li <sub>2</sub> .ñ	<i>Shubaoli</i> 術保里 (a person's name)
天	𠄎 文 𠄎 今天 伏升 𠄎 (340.327.165 247.339.1 222.090.097)	h.ie.gu t.ek ñ.ó.úr	Jiede Clan ( <i>Jiedebu</i> 頡的部)

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## ABBREVIATIONS

### 1. Epitaphs in Khitan Small Script

- Cha 查: *Xiao Chala Xianggong muzhiming* 蕭查刺相公墓誌銘 (Epitaph of Xiao Chala Xiangong);  
 Chao 抄: *Yelü Chaozhi Langjun muzhiming* 耶律抄只郎君墓誌銘 (Epitaph of Yelü Chaozhi Langjun);  
 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);  
 Hai 海: *Haitangshan muzhi (canshi)* 海棠山墓誌 (殘石) (Epitaph Found near Haitangshan [Damaged]);  
 Han 韓: *Hanshi furen muzhi beiming* 韓氏夫人墓誌碑銘 (Epitaph of Madam Han);  
 Hu 胡: *Xiao Hudujin Taishi muzhiming* 蕭胡睹堇太師墓誌銘 (Epitaph of Xiao Hudujin Taishi);  
 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);  
 Lie 烈: *Xiao Dilie Langjun muzhi* 蕭迪烈郎君墓誌 (Epitaph of Xiao Dilie Langjun);  
 Ling 令: *Xiao Linggong muzhi* 蕭令公墓志 (殘石) (Epitaph of Xiao Linggong [Damaged]);  
 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 Jambudvipa);  
 Ni 你: *Yelü Tianni Taishi muzhiming* 耶律天你太師墓誌銘 (Epitaph of Yelü Tianni Taishi);  
 Nu 奴: *Yelü Nu Xiangwen muzhiming* 耶律奴詳穩墓誌銘 (Epitaph of Yelü Nu Xiangwen);  
 Pu 蒲: *Yelü Pusuli Taifu muzhi beiming* 耶律蒲速里太傅墓誌碑銘 (Epitaph of Yelü Pusuli Taifu);



- 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);
- Ren 仁: *Renyi Huanghou aice* 仁懿皇后哀冊 (Eulogy for Empress Renyi);
- Tai 太: *Tai Shuzu aice* 太叔祖哀冊 (Eulogy for the Late Imperial Grand Uncle);
- Tie 貼: *Yelü Tiebu Taishi muzhibei* 耶律貼不太師墓誌碑 (Epitaph of Yelü Tiebu Taishi);
- Wu 兀: *Yelü Wumo Fushu muzhiming* 耶律兀沒副署墓誌銘 (Epitaph of Yelü Wumo Fushu);
- Xiang 詳: *Yelü Xiangwen muzhi* 耶律詳穩墓誌 (Epitaph of Yelü Xiangwen);
- Xu 許: *Liaoguo Xuwang muzhi* 遼國許王墓誌 (Epitaph of the Prince Xu of Liao);
- Yong 永: *Yelü Yongning Langjun muzhiming* 耶律永寧郎君墓誌銘 (Epitaph of Yelü Yongning Langjun);
- Yu 于: *Da Liao guo Shangfu Yuyue Song Wang muzhiming* 大遼國尚父于越宋王墓誌銘 (Epitaph of Prince Song Shangfu Yuyue of Great Liao);
- Zhen 鎮: *Zhenguo Shangjiangjun muzhiming* 鎮國上將軍墓誌銘 (殘石) (Epitaph of the Country Guarding Supreme General [Damaged]);

## 2. Epitaphs in Khitan Large Script

- Hen 痕: *Hendeyin Taifu muzhi* 痕得隱太傅墓誌 (Epitaph of Hendeyin Taifu);
- Shan 瞻: *Wei Nanshan Buzhou Da Liao guo ming* 維南瞻部州大遼國銘 (Epitaph of the Great Liao of Jambudvīpa);
- Xi 習: *Da Hengzhang Jiedu Fushi muzhiming* 大橫帳節度副使墓誌銘 (Epitaph of Jiedu Fushi of Da Hengzhang).

## 3. Epitaphs in Chinese

- De 德: *Xiao Degong Qi Yelü Shi muzhi* 蕭德恭妻耶律氏墓誌 (Epitaph of the Yelü's the Wife of Xiao Degong);
- Qin Jin 秦晉: *Qin Jin Guofei muzhiming* 秦晉國妃墓誌銘 (Epitaph of Imperial Consort of the Prince Qin and Jin);
- Qin Yue 秦越: *Da Liao Gu Huangdi Qin Yue Guofei Xiaoshi muzhiming* 大遼故皇帝秦越國妃蕭氏墓誌銘 (Epitaph of the Late Imperial Consort Xiao of Prince Qin and Yue the Younger Brother of the Emperor of the Great Liao);
- Shang 上: *Shangguo Dujian Taifu muzhiming* 上國都監太傅墓誌銘 (Epitaph of Shangguo Dujian Taifu);
- Xi 習: *Yelü Xinie muzhiming* 耶律習涅墓誌銘 (Epitaph of Yelü Xinie);
- Xiao jin 蕭僅: *Gu Ningyuan Jun Jiedushi Xiaogong muzhiming* 故寧遠軍節度使蕭公墓誌銘 (Epitaph of the Late Xiao Gong Jiedushi of Ningyuan Army);
- Xiao shi 蕭氏: *Gu Guifei Xiaoshi Xuantang zhiming* 故貴妃蕭氏玄堂志銘 (Epitaph of the Late Imperial Consort Xiao);
- Yu 羽: *Yelü Yuzhi muzhi* 耶律羽之墓誌 (Epitaph of Yelü Yuzhi);
- Yuan zuo 元佐: *Yelü Yuanzuo muzhi* 耶律元佐墓誌 (Epitaph of Yelü Yuanzuo).



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