

Title: Proposal on Encoding Khitan Large Script in UCS

Source: China

Action: For consideration by JTC1/SC2/WG2

Abstract

This document proposed to encode 2218 Khitan Large Script characters in UCS.

The document consists of 5 parts:

1. Introduction of Khitan Large Script
2. Encoding of Khitan Large Script
3. Examples of Contemporary Publications
4. Proposal Summary Form
5. Table of Characters

1. Introduction of Khitan Large Script

1.1 Creation and Application of Khitan Large Script

The Khitan was one of the northern nomadic nationalities in ancient China, the descendants of Donghu, one of the branches of Xianbei Yuwen tribe, which rose out of Huang and Tu two rivers, today's Xarmuren river and Laoha river basin. Before the founding of the Khitan, the Khitans experienced the Babu period, the period of Dahe's tribal alliance and Yaonianshi tribal alliance during the different stages of development.

In 907 AD, Yelü Abaoji (avoid name Yi 億, childhood name Chuolizhi 啜里只), the leader of the Khitan united some other nomadic tribes and established the Great Liao. Yelü Abaoji was respected as Emperor King, and made 916 AD as Shen Ce (神册) first year and Xilouyi as the capital. The Great Liao co-existed in history first with the Five Dynasties (五代) and then with Northern Song Dynasty (北宋). At its golden age, the territory of the Great Liao extended west to the Jinshan (金山) and Liusha (流沙), south to central Hebei (河北), northern Shanxi (山西), north to Stanovoy Range (外兴安岭). There were administration system of five Jing (capital): Shang Jing (上京 supreme capital), Zhong Jing (中京 middle capital), Nan Jing (南京 southern capital), Dong Jing (东京 eastern capital), Xi Jing (西京 western capital) and six Fu: Linhuang Fu (临潢府), today's Lindong (林东) town, Dading Fu (大定府), today's Daming (大名) town, Liaoyang Fu (辽阳府), near to modern day's Liaoyang (辽阳) City, Xijin Fu (析津府), today's Beijing (北京), Datong Fu (大同府), Datong (大同) city today and 156 Zhou, Jun, Cheng and 209 Counties, 52 tribes and

60 dependent countries. There were nine emperors of the Liao Dynasty: the emperor Yelü abaoji (耶律阿保机 916-926), Tai Zong Yelü Deguang 德光 (courtesy name Dejin 德谨, childhood name Yaogu 尧骨, 927-947), Shizong Yelü Ruan 阮 (childhood name Wu Yu 兀欲, 947-951), Muzong Yelü Jing 璟 (述律, 951-969), Jing Zong Yelü xian 贤 (courtesy name xianning 贤宁, childhood name Mingchen 明宸, 969-982), Sheng Zong Yelü Longxu 隆绪 (childhood name Wen Shu Nu 文殊奴, 982-1031), and Xing Zong Yelü Zongzhen 宗真 (courtesy name Yibujin 夷不堇, childhood name Zhigu 只骨, 1031-1055), Dao Zong Yelü Hongji 洪基 (courtesy name Nielin 涅鄰, childhood name Chala 查剌, 1055-1101), Tianzuo emperor Yelü Yanxi 延禧 (courtesy name Yanning 延宁, childhood name Aguo 阿果, 1101-1125), existing 219 years. the fourth years of Baoda (保大 1124), Tian Zuo Emperor was captured by the general of Jin in Yingzhou 应州 (today's Shanxi Ying county). Liao Dynasty fell. The same year, the royal Khitan clan Yelü Dashi (大石) moved to the West and made himself a King in 1134 in Qierman (起儿漫 today's Samarkand in Uzbekistan), Balashagun (八剌沙衮) as capital, changed reign title into Kangguo (康国). It was west Liao in history. West Liao was annihilated by Naiman King Quchulu in 1211. Emperor heirs were stoped, and in 1218 destroyed by Mongol.

The Khitan people have their own language. Before the founding of country, they had no writing system. They carved wood as the contract. Established Liao Dynasty, the Khitans created two writing systems -- Khitan large script and Khitan small script which were called "Script for big ceremony" (大礼之字) and "Script for big second ceremony" (副礼之字) in Khitan language. The Khitan large script was created in fifth year of Shence (神册) (920) by Yelü abaoji assisted with Yelü Tulübu (突吕不) and Yelü Lubugu (鲁不古). The time of creation of the Khitan Small script which created by Emperor's brother Yelü Diela (迭剌) is unknown (maybe later than the large Script). These two kinds of Khitan writing systems were modeled on Chinese characters, including many phonetic components. The phonetic degree of small script is higher than the large script.

After the creation of large and small script, they were widely used in Liao. Through written and related historical materials in Khitan language discovered so far, we can learn that the Khitan small and large script were mainly used in carving memorial tablet, recording the names of the tribal members, writing the diplomatic letters, flags, and carving on card, and also writing poetry, translation of books, examination, the grief books and engraving epitaph etc.. In "Liao History" [1], it is particularly mentioned those who knew Khitan words, such as Yelü Tulübu, Yelü Lubugu, Yelü Diela, Yelü Zhimo, Yelü Bei, Xiaoyang E, Yelü Shucheng, Xiao Yueyinnu, Xiao hanjianu, Yelü Pulu etc..

After Liao Dynasty, Khitan script was used more than 60 years by Jin. Existing works in Khitan small script as "The Langjunxingji", "Xiao Zhonggong's Epitaph", "Xiao Jushi's Epitaph" and "Zhenguo Shangjiangjun's Epitaph" are the proofs of Jin's using Khitan small script. Whether the Jurchins' using of Khitan large script or not have no

final conclusion. "Jin History" mentioned that there were over 25 people knew Khitan characters, including Wanyan Zhang, Wanyan Buhui, Wanyan Zongxian etc., the number of which is larger than those mentioned in "Liao History". Of course, "Liao history", "Jin history" mentioned only those who mastered the words. Actually, there were far more than people knew the khitan script. Through the history books, we can also find the information that the Khitan language and characters were widely spread in East Asian area at that time. In "Liao History", there was a record that Korean had sent twenty kids to Liao to learn Khitan language.

Later, with the Jurchin script's maturation, in December second year of Mingchang (明昌, 1191) which is Zhang Zong emperor in Jin Dynasty, the Khitan script was stopped using. Finally, the Khitan script which had used for 270 years during Liao and Jin Dynasty had retired from the scene. However, the khitan script had been continually used in West Liao, and until West Liao died, there were still people who were able to use Khitan script. It was recorded in Book VIII of "Collection of Zhanran Jushi" (《湛然居士文集》) that Yelü Chucai (耶律楚材) had ever used Chinese words to translate Master Sigong's "Songs of Drinking"(醉义歌). Before his translation, he had learnt Khitan words from Li Shichang from West Liao. He said, "While the west expedition, I met former King of West Liao Li Shichang and express my desire of learning khitan script from him. This is probably the last record of using Khitan words which have found so far. Therefore, maybe at the end of the Yuan Dynasty or the beginning of the Ming Dynasty, the Khitan script was completely lost and became dead script.

The scholars generally believe that the Khitan language belongs to the Mongolian branch of the Altaic language family. The Khitan language regained the people's attention at the end of nineteenth Century or at the early twentieth Century. In 1922, Liao Qing Mausoleum was unearthed by some local tyrants in today's northeast Warin Mangha Bai Ta Zi Bariin Right Banner, Chifeng City, Inner Mongolia. Inside the tomb buried three emperors as well as an empress of Liao Dynasty, they were: Liao Shengzong, Xingzong, Daozong and his empress. On learning this news, a Belgium missionary named L. Kervyn arrived as soon as possible. He got two Chinese monuments and two Khitan monuments, and published his copy of all the characters one by one. The copy was first published in 1923 in "The Journal of Beijing Catholic Church"[3], later turned print in "Bulletin"[4]the same year. Since then, *Daozong Ai Ce*(道宗哀册 *Eulogy for Emperor Daozong*) and *Xuanyi Huanghou Ai Ce*(宣懿皇后哀册 *Eulogy for Empress Xuanyi*) were also unearthed from Liao Qing Mausoleum, which at that time stirred the academic world. From then on, collecting and researching work of the Khitan materials began both at China and abroad.

1.2 Existing Materials of Khitan Large Script

The existing materials of Khitan large script are mainly in the form of stone inscriptions, and wooden slips, paper documents and a small amount of cards, coins

and seals. The paper focuses on the materials of stone inscriptions and the paper documents which are longer in its length.

I. Stone Inscriptions:

1 *Jingan Temple Stone Tablet* (静安寺碑) in Khitan large script: engraved in eighth year of Liao Xian Yong (咸雍, 1072), 40 lines, 60 characters existing. It was originally at Shi Jia Zi village Ningcheng County Inner Mongolia, now housed in Liao Zhong Jing Museum Ningcheng County Inner Mongolia.

2 *The Stone Tablet of Master Gu* (故太师铭石记): engraved in second year of Liao Chongxi (重熙, 1051), a set of epitaph, 40 lines, about 1800 characters. Discovered in 1939 in a Shenyang antique shops, the original stone is missing.

3 *Xiao Xiaozhong's epitaph Xiao* (萧孝忠墓志) in Khitan large script: carved in fifth year of Da'an (大安, 1089). It is a set of epitaph, 18 lines, about 540 characters. Unearthed in 1951 in Xigushan Jinxi County of Liaoning Province, now in Jinzhou city Museum Liaoning Province.

4 *Yelü Yanning's epitaph* (耶律延宁墓志) in Khitan large Script: engraved in fourth year of Liao Tonghe (统和, 986), a set of epitaph, 19 lines, about 270 characters. Unearthed in 1964 in Baishugou Village Chaoyang County Liaoning, now housed in the Liaoning Provincial Museum.

5 *Bei Dawang's epitaph* (北大王墓志) in Khitan large script: engraved in tenth year of Liao Chongxi (重熙, 1041), a set of epitaph, 27 lines, about 780 characters. Unearthed in 1975 in Sharwendu Arhorchin Banner Inner Mongolia, and now preserved in Arhorchin Museum Chifeng city Inner Mongolia.

6 *Xiao Paolu's epitaph* (萧袍鲁墓志铭) in Khitan large script: engraved in sixth year of Da'an (大安, 1090). It is a set of epitaph, 15 lines, about 320 characters. Unearthed in 1965 in Qianshan village Faku County Liaoning, and now preserved in Liaoning Provincial Museum.

7 *Yelü Xi Nie's epitaph* (耶律习涅墓志铭) in khitan large script: engraved in fourth year of Liao Tian Qing (天庆, 1114). It is a set of epitaph, 37 lines, about 1615 characters. It was discovered in 1987 in Hortu Village Bariin left Banner Chifeng City Inner Mongolia, now in Liao Shangjing Museum Bariin left Banner Chifeng City Inner Mongolia.

8 *Epitaph for certain Langjun* (某郎君墓志) in Khitan large script: maybe carved in sixteenth year of Jin Dading (大定, 1176). It is a set of epitaph, line 16, more than 390 characters. The original monument's whereabouts is a mystery. In early 1950s, Professor Jia Jingyan got the rubbing in a bookstore in Beijing.

9 *Princess Yongning's epitaph* (永宁郡公主墓志铭): carved in eighth year of Liao Da'an (大安, 1092). It is a set of epitaph, line 36, 1485 characters. Unearthed in 2000 in Wangjiagou Village Bariin Left Banner Inner Mongolia. Now it is in Liao Shangjing Museum Bariin left Banner Chifeng City, Inner Mongolia.

10 *Yelü Changyun's epitaph* (耶律昌允墓志铭): engraved eighth year of Liao Qingning (清宁, 1062). It is a set of epitaph, cover of epitaph with 3 lines of 12 characters, now 8 characters existing; epitaph stone with 30 lines, 870 words. Unearthed in 2000 in Da Yingzi Village, Chifeng City, Inner Mongolia, now housed in Yuanbaoshan District Administration of Cultural Relics Chifeng city Inner Mongolia.

11 *Tulübu Langjun's epitaph* (突吕不郎君墓志碑) in Khitan large script: engraved in seventh year of Dakang (大康, 1081). It is a set of epitaph. Its front side has 15 rows of 610 characters, the back side has 6 rows of 177 characters. It was unearthed from Yelü Yüzhi's Tombs in 1999 in

Arhorchin Banner Chifeng City Inner Mongolia Chifeng City, now in Archorhin Museum Chifeng Inner Mongolia.

12 Yelü Qi's epitaph (耶律祺墓志) in Khitan large script: engraved in eighth year of Liao Qiantong (乾统, 1108). It is a set of epitaph, the cover of stone with 3 lines, 13 words; base stone with 46 lines, 2845 characters. Unearthed in 1993 from Yelü Qi family cemetery Arhorchin Chifeng Inner Mongolia, now housed in Inner Mongolia Institute of Cultural Relics and Archaeology.

13 *The Stone of Mongolia Eastern Gobi Province* in Khitan large script: maybe engraved in fourth year of Liao Qingning (清宁, 1058). It is a Stone, 7 lines, more than 150 characters. The original stone is now in the possession of the Mongolia National Museum.

14 *Master Liuyin's epitaph* (留隐太师墓志铭) in khitan script: engraved in ninth year of Liao Qiantong (乾统, 1109). It is a epitaph, incised 25 lines, more than 800 characters. The unearthed time and location are unknown; the original stone's whereabouts is a mystery.

15 Epitaph for Yelü Dawang (耶律大王墓志) in Khitan large script: engraved in eleventh year of Liao Chongxi (重熙, 1051), one epitaph, the front side with 20 lines, 21 lines on the back side, on east and west side of the stone were carved 3 lines respectively, a total number of more than 2000 characters. The unearthed time, place and collection are not known.

16 Yelü Zhun's epitaph (耶律准墓志铭) in Khitan Script: Engraved in fourth year of Liao Xianyong (咸雍, 1068). It is a set of stone, 36 lines, 1300 characters. The unearthed time, place and collection are not known.

17 Yelü Li Jianu Muzhi (耶律李家奴墓志铭): Carved in seventh year of Liao Dakang (大康, 1081). It is a set of epitaph, 31 lines, 1000 characters. The unearthed time, place and collection are not known.

II. Other Materials in Khitan Large Script

18 Manuscripts of Khitan large script in Russia: perhaps composed in Liao Dynasty, a total of 128 pages, about 15360 characters, the whole text has not been disclosed. The original manuscript preserved in the Oriental Literature Institute of the Russian Academy of Science.

19 Wooden slips in khitan large script: composed in Liao dynasty. Two wooden slips. One has 63 lines on one side and 67 lines on the other side; the other with 1 line. It was discovered in 1999 from Liao Dynasty tombs Khorchin Right Wing Middle Banner Hinggan Aimeg Inner Mongolia, now housed in Khorchin Right Wing Middle Banner Museum Inner Mongolia.

20 Residual stone of Liao Taizu: engraved in early Liao Dynasy, ten blocks of residual stone, saving about 78 words. In the mid twentieth Century, it was discovered from Liaozu Ling Bariin Left Banner Chifeng city Inner Mongolia, now housed in Inner Mongolia Museum and Liao Shangjing Museum Bariin left Banner separately.

21 Stone residue unearthed from Liao Shangjing relics: carved in Liao Dynasty, two blocks of residual stone. The front side of one with 10 lines, about 64 characters, the back side is not able to be clearly seen, knowing only 3 words; the front of the other with 8 lines, about 52 words. Unearthed from Liao Shangjing Relics Bariin Left Banner Chifeng city Inner Mongolia, now housed in Liao Shangjing Museum Bariin left Banner Chifeng City Inner Mongolia.

22 Residual stone of Khitan large script from Liao Shangjing Relics: engraved in Liao Dynasty, 3 blocks of the debris, existing more than 20 characters. Found in Liao Shangjing sites, now housed in Liao Shangjing Museum Bariin left Banner Chifeng City Inner Mongolia.

23 Residual stone in Khitan large script unearthed around Zu Ling Guifu: engraved in Liao Dynasty, existing 4 lines, 6 characters. Found in Liao Zu Ling ruins, now housed in Liao Shangling Museum Bariin left Banner Chifeng City Inner Mongolia.

24 Square pillar with Khitan characters: engraved in Liao, a pillar. It is with 2 lines both on the front and back side, 30 words. Unearthed in 1989 in Maliang Villiage Chifeng Inner Mongolia, now housed in Songshan District Cultural Relics Administration Chifeng Inner Mongolia.

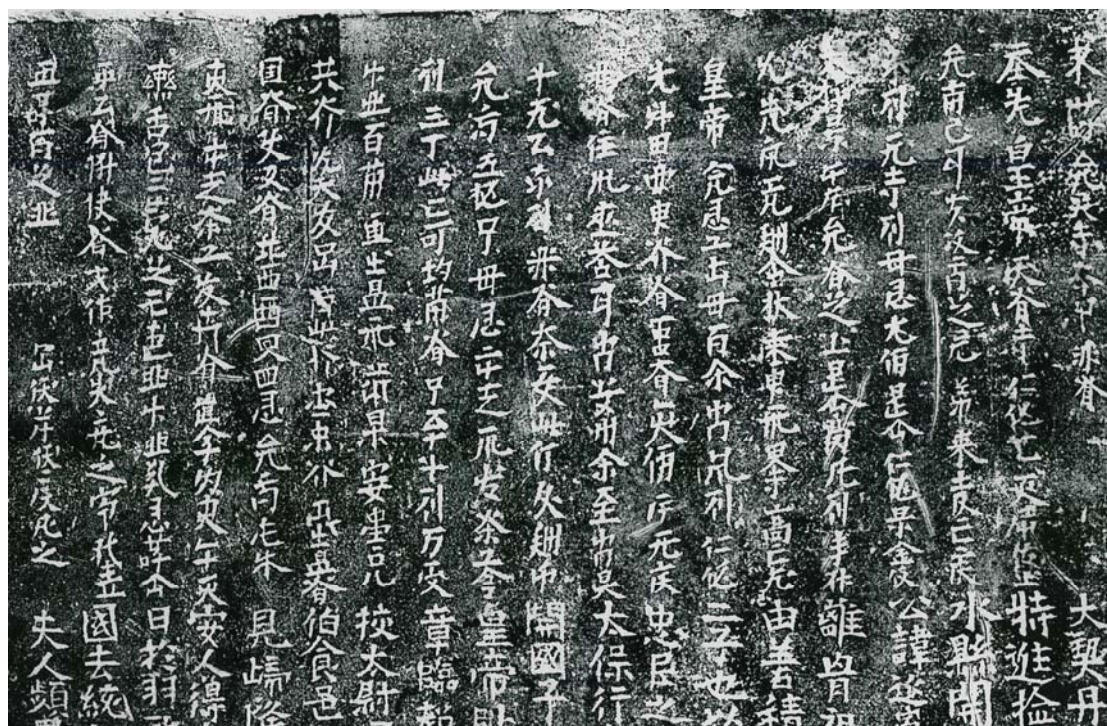
25 Mongolia Kent Province Stele in Khitan large script: carved in tenth year of Liao Dakang (大康, 1084). One stone, 4 lines of 25 characters. The original stone is in Salbar Mountain Mangnai County Kent Province Mongolia.

Besides, some scattered material in Khitan large script were also found, such as: the sarcophagus inscription, coins, seals, tokens, the bronze mirrors etc., which will not be introduced here because of limited words on them.

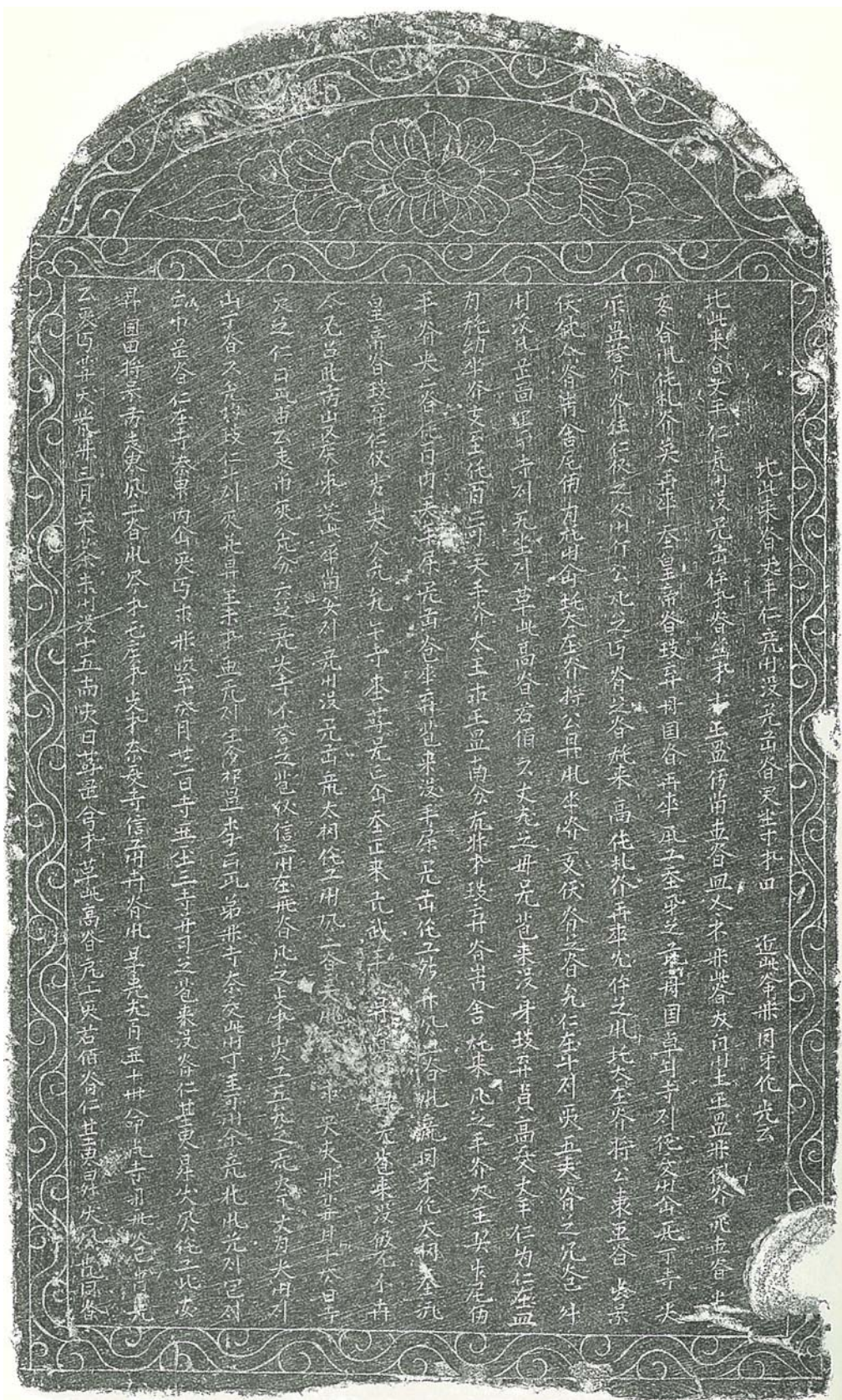
Appendix of Engravings



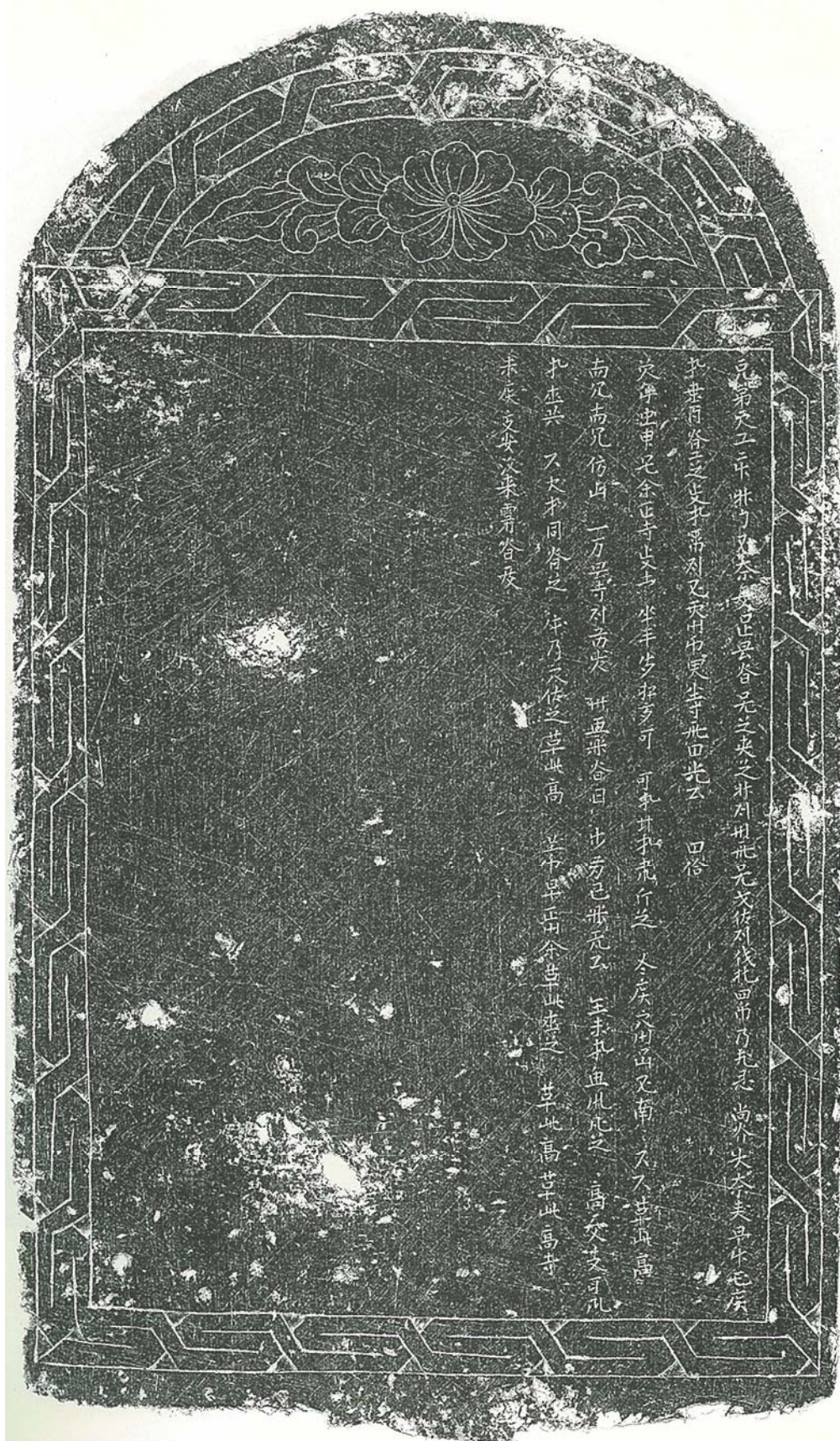
I. Xiao Xiaozhong's Epitaph in Khitan large script



II. Yelü Yanning's Epitaph in Khitan large script



VI. Tulibu Langjun's Epitaph in Khitan large script(the first side)



Tulibu Langjun's Epitaph in Khitan large script



VIII. Manuscripts of Khitan large script preserved in the Oriental Literature Institute of the Russian Academy of Science

1.3 Nature of Khitan Large and Small Script

In 1935, a Japanese man Yanmashita Taizo published the local rubbing of Da Liao Da Hengzhang Madam Lanlanlingjun Jianjingan Temple monument [5], and put forward the inscription is different from Yan Bei Lu and the Khitan script of Chingling rubbing. They are the third kinds of Khitan words. This paper was the first published article about the inscription of the large script; unfortunately, this paper did not get the wide attention of the academic circles.

In 1951, people found the Khitan Xiao Xiaozhong's Epitaph in Liaoning province Jinxi Xigu hill (1089). The epitaph played an important role for the further judgment of script types. Jin Guangping, ZengYigong suggested the style of Qingling rubbing as the small script, and that of the Xigu hill as the large script [6].

The khtian script research group adopted the views by Jin Guangping, Zeng Yi Gong, and made a further introduction of Khitan large, small script [7]. At this point, the argument about the large and small words came to the end. However, the problem has not been solved completely, some scholars are still skeptical about the research.

For a long time, subject to the reading level, scholars unable to get the nature of the large script, and tend to consider them as a kind of ideographic script. In 2004, Mr. Liu Fengzhu has made new progress in interpreting the Khitan large script in Yelu Changyun's Epitaph (1062), He constructed the pronunciation to more than 180 Khitan large characters, and put forward his opinions[8] on the properties of Khitan large script, He said,

Khitan large script basically is the syllable alphabet, generally, a Khitan characters is a syllable. But there are a few Khitan large script are multi syllabled... In most cases, it is a transliteration of one Chinese character by one Khitan characters. Sometimes two or three Khitan characters equal to one Chinese character.

The understanding of the nature of the Khitan large script is formed after repeated revisions by Mr Liu. Japanese scholar Yoshiike Kouichi had done a detailed introduction and analysis in 2007. Aixinjueluo expounded his views to the types of Khitan characters. He suggested Khitan large script is an "ideographic - syllabic" script, the Khitan small script is an "ideographic - syllable and phoneme" script.

In short, the Khitan does still not fully understand by us, especially the Khitan large script, Only 10% of 2245 characters have been read. Half of the 400 Khitan Small words have been read, but differences of opinion in many aspects such as sound interpretation are still exit. Therefore, at this stage it is difficult to make a final conclusion of the type or the nature of the Khitan scripts. Now the understandings of large and small script are similar. There are ideograph, tables, and even syllable phoneme ingredients in Khitan large and small script. If so, the difference between Khitan large and small script is that the ideographic component in former is more than the latter.

In fact, the classification on text types in philology according to the general nature of the written body tone, the identification is not taking every element properties into account. As we all know, Japanese kana is recognized as the syllable words, but it also has a phoneme alphabet.

By far, rarely did we interpret 200 original characters are polysyllabic; some scholars believe that there is no duplicate syllabic alphabet. Anyway, so far the "syllable composition" in Khitan small script of the original character takes the absolute advantage, which is in the affirmative. So the type of small script might be judged as "syllable alphabet". The type of the Khitan large script can temporarily be judged as "ideographic and syllable alphabet". As for the proportion of the ideographic and phonetic, can only be look forward to the future research.

2. Encoding of Khitan Large Script

2.1 Collection and Selection of Characters

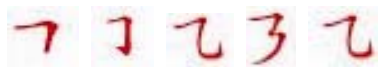
All the characters were collected from inscriptions, pictures or copies of Khitan Large script found so far, a pronunciation foundation for further study (and selection) was built simultaneously. 2218 characters (excluding duplicate ones) were selected after studying shapes, pronunciations, meanings and other natures.

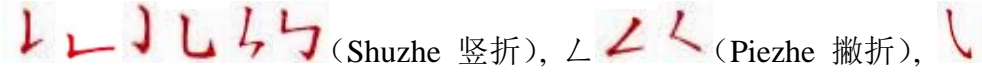

Because there is no a Khitan dictionary found, interpretation of the Khitan characters is very limited. The pronunciation transcription and meaning interpretation of the characters in this document are based on the works of Mr. Liu Fengzhu (刘凤翥) and the book *The Kitan Language and Script* by Daniel Kane (Australia) [9]. As for the unknown pronunciations and meanings of the characters, the word “Unknown” is annotated with the serial number according to the order appeared in the glyph table.

2.2 Characters Ordering

Most Khitan Large Script characters are not interpreted for their pronunciations and meanings so far, and it is difficult to classify the characters by means of radical classification like Hanzi (Chinese characters), thus this document proposes to order them by their strokes. All 2218 Khitan Large Script characters are sequenced with order of 10 kinds of strokes, i.e., Heng (horizontal 横: 一), Shu (vertical 竖: 丨), Pie (left falling 撇: 丿), Dian (dot 点: 丶), Na (right falling 捺: ㇏), Zhe (turning 折: 乚), Gou (hook 钩: 亅), Ti (rising 提: ㇀), Wan (round 弯: ㇄), Xie (slope 斜: ㇚). The stroke names are abbreviated with letter H, S, P, D, N, Z, G, T, W, X.

Serial Number	Stroke	Abbreviation
1	横 (一)	H
2	竖 (丨)	S
3	撇 (丿)	P
4	点 (丶)	D
5	捺 (㇏)	N
6	折 (乚)	Z
7	钩 (亅)	G
8	提 (㇀)	T
9	弯 (㇄)	W
10	斜 (㇚)	X

The stroke Shu (竖: 丨) also includes “亅” (Shugou, 竖钩), the stroke Zhe (折: 乚) also includes  (Hengzhe 横折),

 (Shuzhe 竖折),  (Piezhe 撇折),  (Dianzhe 点折) .

2.3 Khitan Is Not CJK Hanzi

The Khitan characters are completely different to the CJK unified ideographs in UCS although they look like very similar. The Khitan characters were created by means of imitating the typeface Li (隶书) of Hanzi. But, Khitan characters were not created by combining Hanzi for Khitan pronunciations (like Old Zhuang Script in Southwest China), they were composed with Hanzi strokes and transformed strokes. Usually, the glyphs of Khitan Large characters are simple comparing to Hanzi characters, most Khitan characters has less than 10 strokes. The detailed relationship between a Khitan character and a Hanzi character can not be recognized by their shapes.

Bibliography:

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This proposal is drafted by the following members

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刘凤翥、唐彩兰、青格勒： 《辽上京地区出土的辽代碑刻汇辑》

(北京：社会科学文献出版社，2009 年版)

2009 年 8 月，刘凤翥、唐彩兰、青格勒编著的《辽上京地区出土的辽代碑刻汇辑》(刘凤翥等 2009) 由社会科学文献出版社出版。这是一部收入中国社会科学院老年学者文库的成果，16 开本，图版 90 页，正文 510 余页，475 千余字。编者刘凤翥先生是中国社会科学院民族学与人类学研究所研究员，著名的契丹语言文字及辽代石刻文研究专家，也是“契丹文字研究小组”的成员之一，该小组在 1970 年代契丹文解读方面取得了辉煌成绩。现已年逾八旬的刘先生仍潜心研究，笔耕不辍，为契丹文字及辽金史研究事业勤勤恳恳，兢兢业业，令人钦佩。编者唐彩兰氏曾任巴林左旗辽上京博物馆馆长，现为巴林左旗契丹博物馆馆长，契丹历史考古专家。编者青格勒先生为巴林右旗博物馆(现为巴林博物馆)副馆长。笔者略懂契丹文，爱好辽代碑刻，通读三位专家的大作后，感悟良多，受益匪浅。

我们知道，内蒙古巴林地区是契丹族兴起、成长、壮大的核心地带，也是辽文化的发祥地。这一地区出土的辽代石刻文为数众多，其中一些资料已被公开发表，解决了一些契丹辽史研究领域悬而未决的疑案，但有些资料散见于各类期刊，读者和研究者收集起来颇为困难。《汇辑》的出版解决了这个难题，使人们一卷在手就能对这一地区出土资料有一个较全面的了解。笔者对辽代汉文碑刻从未钻研，故对汉字碑刻暂不做评论，作为契丹文初学者想在这里主要对其中的契丹大、小字文献及其释读部分加以介绍，与读者共勉。

这部汇辑收录了辽代汉文碑刻 71 件，契丹小字碑刻 14 件，契丹大字碑刻 2 件。作者通过与原石拓片(多数为自存拓片)乃至原碑核对，完成了碑刻资料的电脑录文。为了让读者详细了解所收碑刻的来龙去脉，附有出土时间与地点、凿刻年代、石质、保存状况、行数、字数、现存地以及首次发表拓本照片的出处。文献著录忠实原文，一律采用繁体字竖排格式，用造字和补字的方法解决了个别生僻字的录入，以加虚框或方框代表残体字或模糊字。契丹文资料录入虽未采用电脑字库(FONT)，但编排仍然整齐，校对严谨。作者对有些墓主简短的考证实事求是，有理有据，如《徒都姑妻韩氏墓志铭》录文后写道：“……两种录文稍有差异。此参照两种录文著录。著录时，并加理校。墓志主并非回纥国信使，而是回纥国信使徒都姑之妻。理由有三……”(刘凤翥等 2009：68)

作者对契丹文字资料的录入或许更能体现他严谨的学术风范。刘凤翥先生在对碑文重新校对、校勘的基础上，校正了一些字形，例如：《萧太山与永清公主墓志铭》第 9 行的^{今生}反^北字(刘凤翥等 2009：86)，以往记作^{今生}反^生(袁海波等 2005：217)，第 14 行的^{今生}反^力字(刘凤翥等 2009：88)，此前记作^{今生}反^力(袁海波等 2005：217)，今均予以校正。

先生根据多年积累的契丹文研究成果，广泛吸收和参考各家释读意见，对已释读词语一一注明了释义，展示了作者在这方面的深厚的学术功底。其中有一部分是由他本人首次

考释出的,如:从《耶律宗教墓志》中考释出^{令公}“故”、^居“知”等;从《耶律永宁郎君墓志铭》释读出^火“亥、猪”,从《耶律迪烈墓志铭》中释读出了^{止反}“申、猴”、^一“化”^{来安}与“北院承旨”、^{令乃}“金和”^本“塌母里城之”等。从《耶律(韩)高十墓志》中考释出^九“高十(人名)”、^九“公主之”^火“夏”等;从《耶律(韩)迪烈墓志铭》中考释出^符“拔里”、^不“整”^火“破得(人名)”、^火“渠劣山之”^万“延宁谢十(人名)”^火“乌特赖(人名)”^可“摆撒(人名)”^出等;从《皇太叔祖哀册》中考释出^安“义和仁寿”^火“曾孙”^九“孙”等;从《宋魏国妃墓志铭》中考释出^兄“时时里(人名)”^火“权瘞”^万“延昌宫之副使”^火“如奴(人名)”等。此外,还有^公“涅里夷离堇”^火“腊月”^全“撒懒·室鲁(人名)”^火“祖母”^引“彰愍”^公“敦睦”^万“延庆”^火“阿撒里(人名)”^火“铎衮(人名)”^火“李元昊(人名)”^火“大延琳东京”^火“图古辞(人名)”^主“黄龙府之府尹”^火等也是由刘先生首次考释出的,在这里我就不一一列举了。

纵观这些解读成果,可以发现其中既有人名的解读,也有地名的释读;既有亲属称谓考释,也有地支名称的释读。其中既有汉语借词解读,也有民族语词释读,体现了作者广泛涉猎和精审考释之处。

作者还总结了自己以往研究成果,对碑文中的一些词进行改释或补释,如:《耶律(韩)迪烈墓志铭》第1行的^火,过去释读为“国姓”(唐彩兰等2002:34),今改释为人名“空宁”(刘凤翥等2009:26);《萧太山与永清公主墓志铭》第1行的^天二字曾释读为“大山”(唐彩兰等2002:34),今改释为“太山”(刘凤翥等2009:83);《皇太叔祖哀册》第7行的^火二字,今补释为“四海”(刘凤翥等2009:258)。

先生利用自己解读的契丹大、小字碑刻,结合汉文史料和汉文石刻,互相比证,新释读出一些契丹大字词语,对契丹大字的解读增添了新的内容,如:从契丹大字《永宁郡公主墓志》中考释出^火“孟父房”、^火“仲父房”、^火“招讨”、^火“上京”、

契丹大字“都统府之印”的解读

刘凤翥

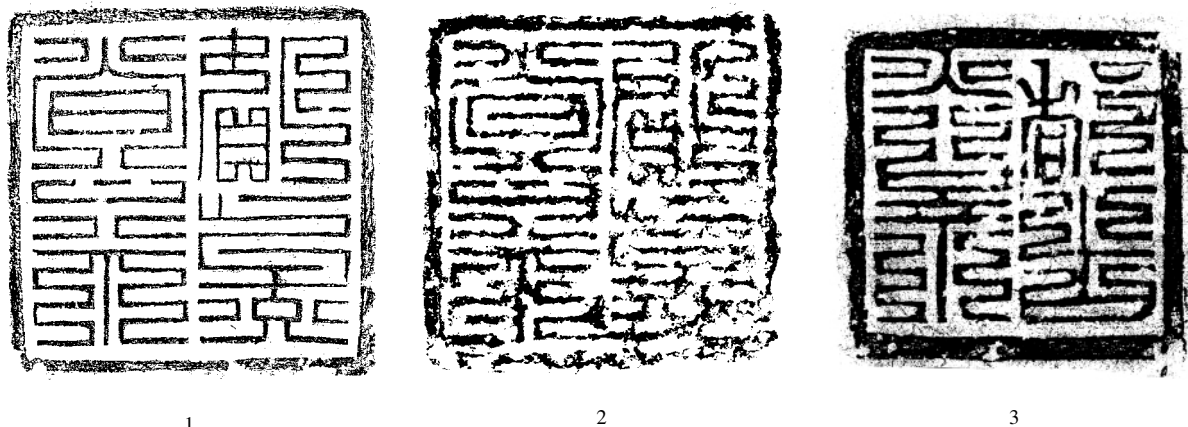
1994年6月在黑龙江省宾县光恩乡马鞍山大桥出土了一枚契丹大字铜印。铜印现存宾县文物管理所。宾县文物管理所的李伯权先生当时惠我一份印样，命我代为鉴定。限于我当时解读契丹大字的水平和篆体契丹大字还原为楷体的水平，我仅能告知他印的文字是契丹大字，最后的“脊亮”二字意思为“之印”，并不能通读全印。随着近年解读契丹大字工作的进展以及篆体契丹大字还原为楷体水平的提高，我们可以对此印的契丹大字进行解读。

印呈正方形，印面边长76厘米。印文五个篆体契丹大字还原为楷体应作“都统府之印”，译为“都统府之印”。“都”是直接借用的汉字，读[tu]，音译契丹语中的汉字“都”，“统”音[tuŋ]，可音译契丹语中的汉字“同”，“府”音[pu]，可音译“副”、“夫”、“傅”、“府”、“抚”等^①。“都统府”三个字是汉语“都统府”的音译。“脊亮”二字是契丹语，意为“之印”。“脊”读[dən]。“亮”读[dor]（图一，1）。

《考古》1990年第12期载李宇峰《辽宁盘山县发现辽契丹大字铜印》一文中所刊的辽宁盘山县发现的契丹大字铜印的篆体印文还原为楷体亦作“都统府之印”，译为汉字亦为“都统府之印”（图一，2）。

《考古》1997年第8期所载李兴盛《内蒙古乌兰察布盟察右前旗发现一方契丹大字铜印》一文中所刊的铜印的篆体印文还原为楷体应作“都统府之印”，译为“都统府之印”（图一，3）。原先我释读为“都监之印”，因为当时不能把第二个字还原楷体，属于猜测性质，应予订正。契丹大字“都监”作“都”，出现在契丹大字《耶律昌允墓志铭》第13行和契丹大字《北大王墓志铭》第13行^②。察右前旗发现的契丹大字铜印的第二字与“都”极不相类，而与“统”字的字形极为吻合。

传世的契丹文字官司印全部是用篆体契丹大字铸造的。目前尚未发现一例契丹小字官印。目前文物市场上出现的所谓契丹小字印章诸如“御院通进”铜印等全部都是一文不值的赝品。希望收藏单位务必提高警惕，不要上当受骗。



图一 契丹大字之印

1. 宾县光恩乡马鞍山大桥出土的铜印印模 2. 盘山县发现的铜印印模 3. 察右前旗发现的铜印印模

注 释：

- ① 刘凤翥、王云龙《契丹大字〈耶律昌允墓志铭〉之研究》，《燕京学报》2004年新第14期，第80、83页。
② 刘凤翥、王云龙《契丹大字〈耶律昌允墓志铭〉之研究》，《燕京学报》2004年新第17期，第91页。刘凤翥《契丹大字〈北大王墓志铭〉再考释》，聂鸿音、孙伯骏编《中国

多文字时代的历史文献研究》，社会科学文献出版社2010年，第417页。

（责任编辑、校对 王孝华）

（作者简介） 刘凤翥，男，1934年生，中国社会科学院民族学与人类学研究所研究员，邮编100081。

契丹大字《耶律祺墓志铭》考释

刘凤翥

(中国社会科学院民族学人类学研究所)

一、序 说

1993年7月,内蒙古文物考古研究所在阿鲁科尔沁旗的罕苏木苏木的朝克图山之阳发掘耶律羽之家族墓时,在耶律羽之家族墓之东2公里处发现了另一处辽代墓群,当即抽调人员前往清理其中的一座墓葬,编号为1号墓。经过清理,发现1号墓虽早期被盗,但仍出土汉字和契丹大字墓志铭和20多件宋代景德镇窑烧制的影青瓷盘和瓷碗。一些瓷盘底部“书写契丹大字墨书题款,共约百余字”^①。由于该墓早期被盗,汉字墓志铭仅出土极少量的残片。残片处于墓志铭题目部分,对于辨明墓主人身份极有帮助。为了叙述方便,我们把这些残片编号。1号残片只有“勤力”两个字。2号残片有字两行,第1行为“尽忠同德匡时翊”;第2行字为“中少监充中”。3号残片有“望推越”三字。4号残片有字两行,第1行为“师兼中书令、行大同尹、尚父”;第2行为“百户赐紫金鱼袋韩”。第5号残片仅有“致仕”二字。第6号残片仅有“赵王”二字。第7号残片有“律祺墓志铭”五字。1号和2号残片第1行是功臣名号,2号残片第1行“翊”字下显然缺“圣”字。“翊圣功臣”是辽代汉字墓志铭中经常出现的词组,例如《耶律宗政墓志铭》有“资忠佐理保义翊圣同德功臣”^②。4号残片第1行“师”字


之前显然残去了“太”二字。“守太师”或“检校太师”是辽朝的散官,经常在汉字墓志铭中出现。第7号残片“律”字前显然残去了“耶”字,“耶律”是辽代契丹人的姓氏。“耶律祺”就是墓志主人的姓名。“耶律祺”是墓志铭主人的汉名。如下所述,他还有契丹语的名字。因此,我们把该墓命名为耶律祺墓。把此墓的契丹大字墓志铭则命名为《契丹大字耶律祺墓志铭》(简称《祺志》)(图二)。2号残片第2行的“中少监充中”和4号残片的第2行“百户赐紫金鱼袋韩”。是说的汉字墓志的撰者。我们只知道他姓韩。

《祺志》志石为灰褐色砂岩质,纵90厘米,横90厘米,厚10厘米。志盖纵横与志石相侔。志盖残碎得厉害,但能看清四斜面刻十二生肖神像。中央台面刻契丹大字三行(图一)。现对《祺志》作些考释,如有不妥之处,尚希海内外博雅不吝赐教。

二、契丹文字中的双国号说

《祺志》志盖第1行有7个契丹大字,第1字“𐰽”于义为“大”。第4字“𐰽”是借用的旧简体汉字,于义为“国”,但用契丹语读作[kur]或[kuru]^③。夹在“𐰽”字和“𐰽”字之间的“𐰽”二字以前曾音释为“哈喇”。现在看来,这种释法应当修正为意译。根据这种夹在“大”与“国”之间的位置,此二字肯定是

如前所述，辽朝曾经两次称“契丹”，两次称“辽”。称“契丹”与称“辽”的时间大致相等，各一百余年。什么时候该称“契丹”，什么时候该称“辽”，汉字资料是严格遵守了的，统和元年（983）至咸雍元年（1065），是应该称“契丹”的时期。刻于这个时期的汉字墓志铭都无一例外地均称国号为“契丹”。咸雍二年（1066）至保大五年（1125）辽亡国，是应当称“辽”的时期。刻于这一时期的汉字墓志铭

刻于咸雍二年(1066)之后的应当称国号为“辽”的带年款的契丹大字资料有刻于大安五年(1089)的《萧孝忠墓志》。其契丹大字部分第1行开头五字为 。译成汉

ISO/IEC JTC 1/SC 2/WG 2
PROPOSAL SUMMARY FORM TO ACCOMPANY SUBMISSIONS
FOR ADDITIONS TO THE REPERTOIRE OF ISO/IEC 10646^①

Please fill all the sections A, B and C below.

Please read Principles and Procedures Document (P & P) from <http://std.dkuug.dk/JTC1/SC2/WG2/docs/principles.html> for guidelines and details before filling this form.

Please ensure you are using the latest Form from <http://std.dkuug.dk/JTC1/SC2/WG2/docs/summaryform.html>.

See also <http://std.dkuug.dk/JTC1/SC2/WG2/docs/roadmaps.html> for latest Roadmaps.

A. Administrative

1. Title:	<i>Proposal for Encoding Khitan Large Script</i>		
2. Requester's name:	<i>China</i>		
3. Requester type (Member body/Liaison/Individual contribution):	<i>Member Body</i>		
4. Submission date:	<i>2014-09-23</i>		
5. Requester's reference (if applicable):			
6. Choose one of the following:			
This is a complete proposal:			<i>Yes</i>
(or) More information will be provided later:			

B. Technical – General

1. Choose one of the following:			
a. This proposal is for a new script (set of characters):			<i>Yes</i>
Proposed name of script:			
b. The proposal is for addition of character(s) to an existing block:			
Name of the existing block:			
2. Number of characters in proposal:			<i>2218</i>
3. Proposed category (select one from below - see section 2.2 of P&P document):			<i>C</i>
A-Contemporary	B.1-Specialized (small collection)	B.2-Specialized (large collection)	
C-Major extinct	D-Attested extinct	E-Minor extinct	
F-Archaic Hieroglyphic or Ideographic	G-Obscure or questionable usage symbols		
4. Is a repertoire including character names provided?			<i>No</i>
a. If YES, are the names in accordance with the “character naming guidelines” in Annex L of P&P document?			
b. Are the character shapes attached in a legible form suitable for review?			<i>Yes</i>
5. Fonts related:			
a. Who will provide the appropriate computerized font to the Project Editor of 10646 for publishing the standard?			
	<i>Huaguang Imagesetter</i>		
b. Identify the party granting a license for use of the font by the editors (include address, e-mail, ftp-site, etc.):			
	<i>lvjianchun03@126.com</i>		
6. References:			
a. Are references (to other character sets, dictionaries, descriptive texts etc.) provided?			<i>Yes, in proposal.</i>

^① Form number: N4502-F (Original 1994-10-14; Revised 1995-01, 1995-04, 1996-04, 1996-08, 1999-03, 2001-05, 2001-09, 2003-11, 2005-01, 2005-09, 2005-10, 2007-03, 2008-05, 2009-11, 2011-03, 2012-01)

b. Are published examples of use (such as samples from newspapers, magazines, or other sources) of proposed characters attached?

Yes, in proposal.

7. Special encoding issues:

Does the proposal address other aspects of character data processing (if applicable) such as input, presentation, sorting, searching, indexing, transliteration etc. (if yes please enclose information)?

No

8. Additional Information:

Submitters are invited to provide any additional information about Properties of the proposed Character(s) or Script that will assist in correct understanding of and correct linguistic processing of the proposed character(s) or script. Examples of such properties are: Casing information, Numeric information, Currency information, Display behaviour information such as line breaks, widths etc., Combining behaviour, Spacing behaviour, Directional behaviour, Default Collation behaviour, relevance in Mark Up contexts, Compatibility equivalence and other Unicode normalization related information. See the Unicode standard at <http://www.unicode.org> for such information on other scripts. Also see Unicode Character Database (<http://www.unicode.org/reports/tr44/>) and associated Unicode Technical Reports for information needed for consideration by the Unicode Technical Committee for inclusion in the Unicode Standard.

C. Technical - Justification

1. Has this proposal for addition of character(s) been submitted before?	No
If YES explain	
2. Has contact been made to members of the user community (for example: National Body, user groups of the script or characters, other experts, etc.)?	Yes
If YES, with whom?	Major scholars in Khitan studies, including Chinese Academy of Social Science and others.
If YES, available relevant documents:	
3. Information on the user community for the proposed characters (for example: size, demographics, information technology use, or publishing use) is included?	No
Reference:	
4. The context of use for the proposed characters (type of use; common or rare)	
Reference:	All the characters are not used in daily life, but are being used by scholars around the world for studying Khitan script, history, culture and its influence to China, as well as Aisa.
5. Are the proposed characters in current use by the user community?	Yes
If YES, where? Reference:	Khitan studies.
6. After giving due considerations to the principles in the P&P document must the proposed characters be entirely in the BMP?	No
If YES, is a rationale provided?	
If YES, reference:	
7. Should the proposed characters be kept together in a contiguous range (rather than being scattered)?	Yes
8. Can any of the proposed characters be considered a presentation form of an existing character or character sequence?	No
If YES, is a rationale for its inclusion provided?	
If YES, reference:	
9. Can any of the proposed characters be encoded using a composed character sequence of either existing characters or other proposed characters?	No
If YES, is a rationale for its inclusion provided?	
If YES, reference:	
10. Can any of the proposed character(s) be considered to be similar (in appearance or function) to, or could be confused with, an existing character?	Yes
If YES, is a rationale for its inclusion provided?	
If YES, reference: Read the proposal.	
11. Does the proposal include use of combining characters and/or use of composite sequences?	No
If YES, is a rationale for such use provided?	
If YES, reference:	
Is a list of composite sequences and their corresponding glyph images (graphic symbols) provided?	
If YES, reference:	
12. Does the proposal contain characters with any special properties such as control function or similar semantics?	No

If YES, describe in detail (include attachment if necessary)	
13. Does the proposal contain any Ideographic compatibility characters?	<i>No</i>
If YES, are the equivalent corresponding unified ideographic characters identified?	
If YES, reference:	