N4738 proposes to encode 472 Khitan Small Script characters, based on the 472 characters identified by West, Zaytsev & Everson in N4725R Table 5. Questions have been raised about twenty-nine of these characters, as they may not all be attested in primary sources such as epitaph inscriptions. This document provides additional evidence relating to these twenty-nine characters, and discusses whether they should be encoded or not. For reference an extract from N4725R Table 5 showing these twenty-nine characters and their proposed Unicode mappings in N4738 is provided on the following three pages (pp. 2–4).

The following twelve characters are used in multiple modern works of scholarship, and specifically they all occur in Chinggeltei 2010, Jiruhe & Wu Yingzhe 2009, Wu Yingzhe & Janhunen 2010, and Takeuchi 2012. For compatibility with these works, these characters undoubtedly need to be encoded, and are not further discussed.

1. 18B0A 𘬊
2. 18B62 𘭢
3. 18B6D 𘭭
4. 18B94 𘮔
5. 18BD5 𘯕
6. 18BEF 𘯯
7. 18C09 𘰉
8. 18C1A 𘰚
9. 18C38 𘰸
10. 18C3E 𘰾
11. 18C63 𘱣
12. 18C7E 𘱾

The other seventeen characters are discussed individually below.

In summary, we recommend keeping 28 of the 29 characters, and unifying 18B64 with 18B65 (using the glyph form of 18B64). In addition, the glyph form of 18BD2 is incorrect, and should be corrected to match the form shown in N4725R.
Table 1. Extract of N4725R Table 5 with Mappings to N4738

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</table>
1. 18B13 不

Discussion: This character only occurs in Wu & Janhunen 2010, where it is stated that it appears only in the Epitaph for Yelü Xiangwen (耶律詳穏墓誌銘) at position 28–23, as shown below.

Wu & Janhunen 2010, p. 195–196:

It is included also in the list of characters of Wu & Janhunen 2010 (see Table 5 at N4725R for an extract).

Note: Liu Fengzhu considers the Epitaph for Yelü Xiangwen to be a forgery. Wu Yingzhe, Juha Janhunen, and Nie Hongyin all consider it as a genuine. There is no consensus between scholars. The text is not included to the KSS Texts Index by Liu & Kang 2014, possibly reflecting the opinion of Liu Fengzhu.

Conclusion: Best to keep for a compatibility with Wu & Janhunen 2010.
Discussion: This character is specially discussed in N4725R p. 75:

“No. 58 (YLeaf). This character is only given in Jishi 1996 (No. 165). Jishi says that this character occurs in the 12-character inscription on a fragment of a KSS epitaph found at Lama Cave (喇嘛洞) in Ningcheng County, Liaoning (see Jishi 1996 p. 9). He suggests that 博 is the standard form of the character normally written semi-cursively as 博 (see Jishi 1996 p. 9).”

Jishi 1996, p. 9:

It is included also in the list of characters of Jishi 1996, p. 446:

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<td>166</td>
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</table>

Conclusion: For a decision on this character it is necessary to see the rubbing of the aforementioned 12-character inscription on a fragment of a KSS epitaph found at Lama Cave.
3. 18B63 肓

Discussion: This character appears in the Appendix to KSS characters list in QY 1985 with indication of a source for it as 画 XXV–2 (QY 1985, p. 794):

This abbreviation means KSS text named “Inscription on the murals in the Qingling tombs” (piece 25, block 2). Here is this character in the transcription of this text provided by QY 1985, p. 619 and in the rubbing (QY 1985, plate 23):

Liu 2014 lists this text as 慶陵壁畫契丹小字題字 and gives the same form (suggesting that he did not change his opinion about this character):

Pictures: Liu 2014, p. 1046 (transcription) and p. 1214 (rubbing).
Transcription of this text from Ching 2002, p. 251 shows the same character (it was inadvertently omitted from N4725R Table 5):

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公山

 reproduced rubbing of the text is the same (Ching 2002, p. 86) and therefore not shown here.

Liu & Kang 2014 indexed this text, but we did not find this piece (numbered XXV) inside their index.

Conclusion: Keep.
4. 18B64 付

Discussion: This character appears in Appendix to KSS characters list in Ching 2002 without direct indication of a source (Ching 2002, p. 29):

Source of this explained at the research section (Ching 2002, p. 104):

As the author states, it can be easily confused with character 吣 (18B66) and because of that it was not distinguished in QY 1985. In 1994’s paper of Jishi it was pointed out that they are not fully the same.

It seems that there is an error in N4725R, and that this is the same character as TENT 吣 (18B65), but with a slightly different form. In light of this, we think that characters #101 吣 and #102 吣 in Table 5/Table 6 of N4725R should be unified.

Let us investigate this character more deeply to understand its correct form (吣 or 吣).

Ching 2002 provides its source (actually, there are very many places where this character occurs, see Liu & Kang 2014, p. 533 etc., but we will list only one mentioned in the above excerpt). It is Epitaph for Prince Xu (许王墓誌), position 3–4:
From these pictures we conclude:

1) We missed that Jishi 2012 uses the same form as in Ching 2002. The reason: Jishi 2012 listed in his table only selected characters, where he deciphered pronunciation.

2) By this place in the rubbing we see that both forms can fit it. But  totalCount (18B64) is a better fit and more preferable and more distinguishable from  totalCount (18B66) than  totalCount (18B65).

**Conclusion:** 18B64 is not an error and occurs in the epitaphs, but 18B64 and 18B65 should be unified. The correct form of character should be further researched, but it is highly likely that  totalCount (18B64) is the correct and preferable form for encoding.
This character is specially discussed in N4725R, p. 76–77:

"No. 151 (_parsed). This character is only given in Jishi 1996 (No. 164). He considers the character to be a variant form of_parsed, but as it occurs contrastively with_parsed in the same inscription (in the Epitaph for Emperor Daozong 道宗哀册_parsed occurs 3 times, and_parsed occurs 13 times) he considers it to be distinct from both_parsed and the graphically similar_parsed (see Jishi 1996 p. 47 for discussion). The rubbing of an example of this character in the Epitaph for Emperor Daozong is shown in Fig. 18. However, other scholars have interpreted_parsed as either_parsed or_parsed. Moreover, Jishi himself later interprets the character as_parsed miswritten as_parsed (Jishi 2012 pp. 760 and 766). See Fig. 19 for transcriptions of the text in Fig. 18 as given in Liu & Kang 2014 and Jishi 2012, where the character is transcribed as_parsed."

This character as shown in the characters list of Jishi 1996 (p. 446):

| 163 | 又 | 冒 | 改形 | [k’ei] |
| 164 | 丙 | 丙 | 转制改形 | [mor] |
| 165 | 中 | 浅字借体 | [p’u] |
| 166 | 又 | 名 | 转制 | [xorpu:] |

Jishi 1996 discusses this character (p. 47):
Liu 2014, p. 878 considers it as 亝 (we mentioned that possibility, it is just an example):

There is another occurrence of this character in Jishi 1996, which we have just found. It is Epitaph for Yelü Renxian (耶律仁先墓誌銘), position 51–51 (Jishi 1996, p. 511):

Transcription of this Epitaph in Jishi 1996 gives this form (Jishi 1996, p. 395):

Other scholars (including later Jishi 2012) give here character 亝 (18BF5):


Conclusion: It can be left only for compatibility with Jishi 1996, because we do not know other sources, where this form of character (if the interpretation of Jishi is accepted) occurs.
Discussion: This character is specially discussed in N4725R, p. 76–77:

“No. 198 (य़). This character is attested once only, in the Epitaph for the Prince of Liang (梁國王墓志) at position 24–25 (see Liu & Kang 2014 p. 247 and Liu 2014 p. 956). The rubbing is not clear (see Fig. 20), and Jishi 2012 p. 920 interprets it as 坤 (see also his discussion of this character on p. 934 note 144).”

Two important printed sources (Liu 2014 and Liu & Kang 2014) include it:


Only Jishi gives here different interpretation: character 坤 (18BC4). Commentary of Jishi to this character (Jishi 2012, p. 934, note 144):

Conclusion: We understand that this character is problematic, but it is important that this character is encoded so that scholars who want to discuss this character and the interpretations of Liu & Kang and other scholars are able to do so. Therefore, we suggest that it should be kept for compatibility.
7. **18BD2 亅**

**Discussion:** N4725R Fig. 21 (pp. 79–80) shows evidence of use in the Epitaph for the Prefect of Zhuozhou (涿州) or Zezhou (澤州刺史墓誌銘殘石). It also shows the correct glyph form (亅), which is different to that given in N4738 (𘯒).

![Images of characters](image)

**Conclusion:** Keep, as already attested. However, the glyph in N4738 is incorrect, and need to be corrected to match the form 亅 used in N4725R.
8. 18BE7 し

Discussion: This character appears in Appendix to KSS characters list in QY 1985 with indication of a source of it as 洞壁墨書 (QY 1985, p. 794):

This abbreviation means KSS text named 洞壁墨書 “Inscription on the walls [of the Barihada] cave” (inscription 1, column 4, block 5, character 2). Here is this character in the transcription of this text provided by QY 1985, p. 625 and in the rubbing (plate 33):

Liu & Kang 2014 lists this character twice in the KSS texts: 1) the above mentioned “Inscription in Khitan Small Script written in ink on the walls of the Barihada cave (1)” 巴日哈達洞壁契丹小字墨書之一, position 4–5; 2) newly found “Epitaph for deputy director Yelü” 耶律副部署墓誌銘 [Side 2], position 51–29.

1) Barihada cave inscription (1), position 4–5:
2) Epitaph for deputy director Yelü, Side 2, position 51–29:


Also transcription of this text in Takeuchi 2012, p. 463 with the same form:

Conclusion: Keep, as this character occurs in original texts and in several studies of them.
9. **18BEB 凡**

**Discussion:** This character appears in the Table of characters (新拟改拟字音表) in Jishi 2012 without direct indication of a source (Jishi 2012, p. 350):

<table>
<thead>
<tr>
<th>制</th>
<th>凡</th>
<th>色</th>
<th>拟</th>
<th>原字</th>
</tr>
</thead>
<tbody>
<tr>
<td>#180</td>
<td>#178</td>
<td>？</td>
<td>？</td>
<td>？</td>
</tr>
</tbody>
</table>

Deciphered meaning word list (词语释义表), where this character is arranged between #178 凡 and #180 凡, provides a clue for its source (Jishi 2012, p. 382):

<table>
<thead>
<tr>
<th>凡</th>
<th>凡</th>
<th>凡</th>
<th>凡</th>
<th>凡</th>
</tr>
</thead>
<tbody>
<tr>
<td>凡</td>
<td>凡</td>
<td>凡</td>
<td>凡</td>
<td>凡</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>诗书</th>
<th>尽</th>
<th>乐</th>
</tr>
</thead>
<tbody>
<tr>
<td>布达日开</td>
<td>名</td>
<td>乐</td>
</tr>
<tr>
<td>夸</td>
<td>王</td>
<td>戈</td>
</tr>
</tbody>
</table>

It is 王讷墓志 (Jishi's unique text name), column 11 or Epitaph for Yelü (Han) Gaoshi (契丹小字耶律 (韓) 高十墓誌銘). Transcriptions and rubbing for this place in the epitaph, position 11–3:

![Transcriptions and Rubbing](image)

Pictures: Jishi 2012, p. 778 (transcription); Liu & Kang 2014, p. 227 (transcription); Liu 2014, p. 742 (transcription), p. 1137 (rubbing); better quality rubbing.
Liu 2014 represents the same form here. Liu & Kang 2014 is obviously mistaken here. Takeuchi 2012, p. 497 lists here another character:

But Jishi 2012, p. 783, note 32 (see indication of it above) concluded that it is a mistake (there were two mistaken characters in the previous researches, but Dr. Takeuchi corrected the second) because of bad rubbing and character is \( \text{衆} \):

We found another occurrence of this character in Jishi 2012. Epitaph for Yelü Renxian (耶律仁先墓誌銘), position 43–33.


Takeuchi 2012, p. 414 gives here \#179 \( \text{允} \) (18BE8):

All scholars give here different characters which made this place suspicious (and it is, the both published rubbing does not let us decide anything). Anyway, the character in question is the one in Jishi 2012.

The next possible thing is to research, is 18BEB \( \text{衆} \) just an allograph of \#179 \( \text{允} \) (18BE8) or mistake for \( \text{凡} \) (18BEA).

Conclusion: 18BEB \( \text{衆} \) may be an allograph of \#179 \( \text{允} \) (18BE8) or a mistake for \( \text{凡} \) (18BEA). However, 18BEB should be kept until good evidence that it is an error can be provided. Anyway it is necessary to encode it for compatibility with Jishi 2012 no matter what.
10. 18BEE 

Discussion: This character appears in Appendix to KSS characters list in QY 1985 with indication of a source of it as 榫 3–5 ① (QY 1985, p. 794):

This abbreviation means KSS text named 木槨壁面題字 "Inscription on the on the wall of a wooden outer coffin" (column 3, block 5, character 1). Here is this character in the transcription of this text provided by QY 1985, p. 620:

Liu 2014 lists this text as 木槨壁面契丹小字題字 and gives the same form (it suggest that he did not change his opinion on this character):


Transcription of this text from Ching 2002, p. 251 where decipherment for this block is omitted:
The second character in this block QY 1985 deciphers as 亊 (QY 1985, p. 781, col. 1, row 4). In other words, 亊 should be considered as the deciphered “standard form”, even if in the transcription it is provided as original semi-cursive.

Rubbing or photograph is not provided not in QY 1985, not in Ching 2002, not in Liu 2014.

Liu & Kang 2014 indexed this text, but we did not find this block inside their index.

**Conclusion:** Keep. The character is used in the works of Liu Fengzhu, and represents a concrete character in a unique text.
11. 18BF7 及

Discussion: This character appears in the Table of characters (新拟改拟字音表) in Jishi 2012 without direct indication of a source (Jishi 2012, p. 350):

<table>
<thead>
<tr>
<th>鬼</th>
<th>及</th>
</tr>
</thead>
<tbody>
<tr>
<td>kon</td>
<td>ok</td>
</tr>
</tbody>
</table>

Finding the occurrence of this character was really difficult, because deciphered meaning word list (词语释义表) does not contain it and there is no any indication in the text of the book where that Khitan “Carmen Sandiego” is. Actually it is mentioned in Jishi’s paper on Epitaph 韩讷墓志 (Jishi’s unique text name), or Epitaph for the Jin Dynasty Defense Commissioner of Bozhou (金代博州防禦使墓誌銘) named also Epitaph for the Jin Dynasty Superior General of Zhenguo Circuit (金代鎮國上將軍墓誌銘). Jishi 2012, p. 22:

Transcriptions and rubbing for this place in the epitaph, position 16–27:

Pictures: Jishi 2012, p. 985 (transcription); Liu & Kang 2014, p. 126 (transcription); Liu 2014, p. 1017 (transcription), p. 1206 (rubbing); better quality rubbing.

Liu 2014 represents the same form here. Liu & Kang 2014 is obviously mistaken here.

Conclusion: Keep. This character occurs in the original texts and in studies of them.
12. 18BFC 久

Discussion: Wu & Janhunen 2010 indicates that this character occurs only in the Epitaph for Yelü Xiangwen (耶律詳穏墓誌銘) at the position 26–5. Rubbing of that place confirms that form of character is right:

Wu & Janhunen 2010, p. 190:

\[
\begin{array}{c|c|c|c}
457 & 366 & 457. ul.ü.ui & 1 \\
372 & 262 & 457. ul.ü.ui & X26-5 \\
\end{array}
\]

It is included also in the list of characters of Wu & Janhunen 2010 (see Table 5 at N4725R for an extract).

We also found this character in another text, the Epitaph for Hudujin Shenmi (胡睹堇審密墓誌銘), position 12–41:

It looks like it could be an error for _nh (18BFD), but we can not be sure from this low quality picture, and trust Wu Yingzhe who transcribed it.

**Note:** Liu Fengzhu considers both Epitaph for Yelü Xiangwen and Epitaph for Hudujin Shenmi to be forgeries. Wu Yingzhe, Juha Jänhunen and Nie Hongyin consider the first one to be genuine. Wu Yingzhe and Aisin Gioro Ulhicun consider the second one to be genuine. There is no consensus between scholars. The texts are not included to the KSS Texts Index by Liu & Kang 2014, possibly reflecting the opinion of Liu Fengzhu.

**Discussion:** Keep. It occurs in two KSS texts and research books.
13. 18C24 化

Discussion: This character appears in the Table of characters (解读总表) in Jishi 1996 without direct indication of a source (Jishi 1996, p. 446):

Discourse:


```
第14行之今女为李宜儿以左道惑众，伪称帝立伪相枢密等等。今女为武清县。《纪》作香河。香河由武清析出。几当解为民。臣作入及几。其义或是属民，今从《纪》译为民。
```

Transcription of this Epitaph in Jishi 1996 gives this form (Jishi 1996, p. 374):

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Commentary of Jishi to this character (Jishi 1996, p. 413, note 58):

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Jishi 2012 provides the same character in this place of the Epitaph. It suggests that his opinion on this character has not changed (Jishi 2012, p. 500):

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Commentary of Jishi to this character (Jishi 2012, p. 521, note 72):

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Takeuchi 2012, p. 409 follows Jishi and shows the same character for this place:

Other scholars give here character \( \text{尺} \) (18BE8) (Jishi thinks it is a mistake, see his note above):


As a good rubbing is not available, it is difficult to say who is right here. But right part of Jishi's character fully follows the rubbing.

**Discussion:** Keep. This character is specific to one text and occurs in at least three works of Khitan scholars researching this text.
14. 18C48 哪

Discussion: Liu & Kang 2014 lists this character as only once occurred in KSS texts, in the Epitaph for Yelü Zhixian (耶律智先墓誌銘) at position 10–9.


Only rubbing and Liu 2014 gives almost the same form as provided Liu & Kang 2014.

It seems like 哪 (18C48) form does not fully follow the rubbing form, but it is correct and it is an allograph of 哪 (18C4B), as some scholars interpret this character. 哪 (18C4B) character is known from the time of QY 1985, but it does not mean that it is correct and 哪 (18C48) is wrong, because it occurs in one text only too. In fact, as discussed below, 18C48 appears to be the correct form, and 18C4B a mistake.

Observation on 哪 (18C4B)

QY 1985, p. 762 and Liu & Kang 2014, p. 218 lists this character as only once occurred in KSS texts, in the Epitaph for Late Madam Yelü (故耶律氏銘石) at position 6–27.


All the sources provide character 哪 here.

Actually, this character occurs also in other two texts, which are considered as a forgery by Liu Fengzhu (at least first of them, but it is highly possible that the second too), there is no consensus between scholars on them, and therefore they are not indexed in the Liu & Kang 2014.

The first one is the Epitaph for Yelü Xiangwen (耶律詳穏墓誌銘) (Wu & Janhunen 2010, p. 343):
Rubbing of the Epitaph for Yelü Xiangwen, positions 10–29, 17–28, 20–6, 23–2:

Actually in three cases this rubbing shows the form 𠃌 (18C48).

The second is the Epitaph for Yelü Pusuli (耶律蒲速里墓誌碑銘) (Wu 2012, p. 144):

<table>
<thead>
<tr>
<th>1804.</th>
<th>1</th>
<th>PU14–26</th>
</tr>
</thead>
<tbody>
<tr>
<td>1805.</td>
<td>1</td>
<td>PU18–20</td>
</tr>
</tbody>
</table>

Transcription and rubbing of the Epitaph for Yelü Pusuli, position 14–26 (Wu 2012, p. 90(183)):

Transcription and rubbing of the Epitaph for Yelü Pusuli, position 18–20 (Wu 2012, p. 92(181)):
Note: Character 兀 (18C4B) can be also considered as an allograph of character 丐 (18C46) and possible of character 亊 (18C47) (Wu & Yanhunen 2010, p. 184):

Conclusion: This character occurs in original texts and its form is correct, so it cannot be deleted. Possibly it could be unified with 兀 (18C4B), but it is necessary to keep both forms for compatibility with earlier scholarship.
15. **18C5C 衡**

**Discussion:** This character was explicitly discussed in Ad Hoc #1 in Yinchuan on 20 August 2016, and the consensus was to encode it as a separate character (see N4736).

**Conclusion:** Keep, as discussed at Ad Hoc #1.
Discussion: This character appears in Appendix to KSS characters list in QY 1985 with indication of a source of it as 画 XI–1 ① (QY 1985, p. 794):

This abbreviation means KSS text named “Inscription on the murals in the Qingling tombs” (piece 11, block 1, character 1). Here is this character in the transcription of this text provided by QY 1985, p. 619 and in the rubbing (QY 1985, plate 22):

Liu 2014 lists this text as 慶陵壁畫契丹小字題字 and gives the same form (it suggest that he did not change his opinion on this character):

Pictures: Liu 2014, p. 1045 (transcription) and p. 1213 (rubbing).
Transcription of this text from Ching 2002, p. 250 shows character 爻 (18B28) here:

![Character Image]

Reproduced rubbing of the text is the same (Ching 2002, p. 85) and we do not list it here.

As original writing is not clear it is possible to interpret it differently. It is not a surprise. It does not mean that Ching 2002 or QY 1985/Liu 2014 is correct and other is wrong.

Liu & Kang 2014 indexed this text, but we did not find this piece (numbered XI–1) inside their index. Anyway, they do not consider it as 爻 (18B28), because it is not listed on the entry for this character. Character XI–2 is listed under the entry 爻 (18BF6) (p. 241). It possibly means that they just did not find this character in the font (cf. with the same situation for 18B63 火).

**Conclusion:** Keep for compatibility, as it is used in the works of Liu Fengzhu, including Liu 2014.
17. **18C9B** 絠

**Discussion:** This character appears in Appendix to KSS characters list in QY 1985 with indication of a source of it as 塔1 1–7 ② (QY 1985, p. 794):

This abbreviation means KSS text named 萬部華嚴經塔塔壁題字 “Inscription on the walls of the Wanbu Huayanjing pagoda” (inscription 1, column 1, block 7, character 2). Here is this character in the transcription of this text provided by QY 1985, p. 624 and in the rubbing (plate 31):

Liu 2014 lists this text as 萬部華嚴經塔塔壁契丹小字墨書 “Inscription in Khitan Small Script written in ink on the walls of the Wanbu Huayanjing pagoda” and gives the same form (it suggests that he did not change his opinion on this character):

Pictures: Liu 2014, p. 1057 (transcription) and p. 1223 (rubbing).
Transcription of this text from Ching 2002, p. 256 where decipherment for this character is omitted:

![Character Image]

Reproduced rubbing of the text is the same (Ching 2002, p. 92) and we do not list it here.

Liu & Kang 2014 indexed this text, and list combination 鐘 for this block (Liu & Kang 2014, p. 489):

<table>
<thead>
<tr>
<th>鐘</th>
<th>335–277</th>
</tr>
</thead>
</table>

**Conclusion**: Keep. The character is used in the works of Liu Fengzhu, and represents a concrete character in a unique text.
**Bibliography**


**Jiruhe & Wu 2009.** Jirúhé 吉如何 and Wú Yingzhé 吴英喆. “Qidān xiǎozì yuánzì zìxíng guīfàn yǔ yuánhāi zōngbiāo” 契丹小字原字字形规范与原字总表 [The font style norm of original characters of the Khitan Small Script and complete table for original characters]; *Nèiménggǔ dáxué xuèbào (zhéxué shèhui kēxué bān)* 内蒙古大学学报 (哲学社会科学版) [Journal of Inner Mongolia University (Philosophy and Social Sciences)] vol. 41 no. 3 (May 2009): 127–132.


