Facsimile

'ALĪ ḤOSEYN-ZĀDA (DĀŠQĪN), *Farhang-e loġat-e fārsī be torkī-ye āẕar-bāyǰānī. Farsǰa-Türkǰä Sözlük.* Tabrīz 1374/1996, Seite 467:

حابئله یاغ ایله دۆلودور، ده ریسی ـ
سه رت حابئله توکلودور، گۆزله ری ـ
کیچیك آل ـ آیاغی ایسه قیسادیر،
دیشی دۆغوز دوققوز آیلیقدان ـ
دۆغماغا باشلایا بیله ر، ایلده ایکی ـ
دۆنه دۆغار، بیردۆنه یازین ایلك ـ
آیبندا، بیردۆنه ایسه گۆزون ایلك ـ
آیبندا اۆنون بۆغازلیق چاغی «114» ـ
گوندور اۆزوده هه ر ـ
دۆنه «6 - 12» اوشاغی ـ
اۆلار، «15» ایله یاخین گۆن ـ
سوره ر، هه ربیر یثمه لینی یثیه ر:
یثر آلماسی، چوبوندور، یثر کۆکو،
اۆت، یۆنجا، آت، قان، ... باتلاغا ـ
لیغلیغا دوشسه اۆنون ایچینه گیریب ـ
قورد ـ قوشو تاپیب یثیه ر،
اۆلکه له رین بیر چۆخوندا اۆنون ـ
آتینی یثییرله ر، دۆغوزلاری قۆیون ـ
سوروسو کیمی قۆرویورلار، ایسلام ـ
دینینده اۆنون آتی یثمه ك مان ـ
حابئله یاساق دیر.

خوك هندی (Xukehindi):

اۆت یثیه ن کیچیك مال دیر، یونو ـ
قالین ـ بورنو یاستی ـ آیاقلاری ـ
قیسادیر، اۆنون دیشی سی ایکی ـ
مه مه لیدیر، آلتی ـ آلتی دۆغور،
اۆنو آمثریکادان باشقا یثرله ره ـ
آپاریلار، تۆخداق سیناق اثوله رینده ـ
ساخلاییرلار.

خوگر (Xuqār): یۆوویان،
اۆیره نه ن، دوموك اۆلان،
اۆرکمه یه ن قانی ایستی،
قاچمایان، کۆیون ته رسی.

خون (Xun): قان، آل یۆیالی آرگین ـ
دیر اۆزوده بوتون دامارلار دۆلور،
آیین اۆندان غیدالانیر، دادی آزجا ـ
دوزلودور، اۆزه ل قۆخواردیر، اۆندا ـ
ایکی جور گولبول واردیر (آغ، آل)،
اۆنون اۆلچوسو مه مه لی له رده اۆز ـ
آغیرلیق لاری نین اۆن اوچده ن بیری ـ
دیر .. «65 kg» آغیرلیقدا کیشی نین
«5 kg» یاخین قانی اۆلور، هه ر «mm^3» ـ
قاندا «5 mil» آل گولبول واردیر.

خون آشام (Xunaşam):

قان ایچه ن، قان سۆموران، داش ـ
اوره ك حابئله وۆل وثرمه ز کیمسه ـ
دئمه ك دیر، اولوسو سوچسوز ـ
جاسینا اۆلدوره ن.

خون بها (Xunbāha):

قان پاراسی، قانلی اۆلدوردویو ـ

A Note on *Čisdeben

By

DANIEL KANE

(Macquarie University, Sydney)

The Khitan word *chi-shi-de-ben* occurs several times in the *History of the Liao Dynasty* as the equivalent of the Chinese *xiao* 'filial piety'. With the discovery of the bilingual funerary inscriptions in the Liao Imperial Tombs at Qingling in 1923, it was noticed (by Luo Fucheng)[1] that a particular group of six Khitan graphs corresponded to *xiao* in the title of the emperor Daozong, Rensheng Daxiao Wen Huangdi, the 'benevolent, holy, great, filial, literary emperor'. The reading of this group of graphs was confirmed with the publication of *Qidan xiaozi yanjiu* [Research on the Khitan small script][2] which showed that the individual graphs could be identified as *č-i-is(u)-d-b-n*, that is **čiisdeben* or **čisdeben*. This word is usually translated 'filial piety'; Kara regards it as a verbal noun: 'he who shows filial piety'.[3] In his discussion of this word, Franke noted it seems

1 Chinggeltei, Liu Fengzhu, Chen Naixiong, Yu Baolin, Xing Fuli, *Qidan xiaozi yanjiu* [Research on the Khitan Small Script], Beijing: Zhongguo shehui kexue-yuan chubanshe, 1985, p. 28.

2 Ibid., pp. 110-111.

3 Kara, G., "On the Khitan Writing Systems", *Mongolian Studies*, Vol. X, 1986-87, pp. 19-24. The third character, here read *-is(u)-*, is known to mean 'nine'. Influenced by the Chinese transcription, which suggests **čišdeben*, Kara notes that the reading *-š-* cannot be reconciled with any known Mongol or Tungus stem meaning nine. If we read this character as *-is(u)-*, however, we have **čis(u)deben*. This confirms the Khitan word for 'nine' may have been **is* or **isu*, cf. Mongol *yisün*. Kara also pointed out that the character we have transcribed **is-* above is also in the Khitan transcription of Chinese *furen* 'lady' in the series *pu-[?]-n*. I think this word should be read *pu isin* or *pu isen*. In the Jurchen inscription on the *Record of Names of Presented Scholars* of 1224, the transcription of the Chinese term *jinshi* 'presented scholar' is *us-in-ši* or perhaps *es-in-ši*. The character transcribed here *us-* is found in the Bureau of Translators vocabulary, where it is transcribed in Chinese characters as *wu-su*, and is used to write the word for 'raw, uncooked', Late Jurchen *usuhun* or *ushun*. The word in Manchu is *eshun*, and in related languages *əʃikin* (Oronchon) or *iʃixin* (Evenki). The pronunciation in Old

doubtful that the Khitans would have their own word for such a typically Chinese concept.[4] Manchu for 'filial piety' is *hiyoošun*, from Chinese *xiaoxun*. Equivalents in the *Qing Pentaglot* (Tib. *siršu*, Mong. *elberil* (*tahimdahů*), Uig. *adzidzat*) do not throw any light on the matter. The derivation of the word **čisdeben* remains obscure.

In the Jurchen inscription of 1185[5] erected by the emperor Shizong in commemoration of Aguda's victory over the Khitans, the emperor refers to himself as a 'filial grandson' (*xiao sun*), which we can read in the Jurchen script as **seŋiŋe omolo*. The first is written with the character for 'blood' **seŋi-* followed by *-ŋe*, a suffix meaning 'possessing', related to the Manchu suffix *-ngga*. The Bureau of Translators glossary also translates **seŋi-* as *qin* 'relative, relation'. *Seŋiŋe* clearly means 'having [the same] blood' or 'consanguineous', and one is reminded of the standard translation of *qinwang* as 'prince of the blood'.

Manchu suffixed forms related to filial piety are derived from *hiyoošun* (e.g. *hiyoošungga*), not *senggi*, and there is no form **senggingga* recorded in the standard dictionaries. We have however *senggime* 'intimate, friendly, on good terms, devoted' (Norman), 'wie ein Blutsverwandter zugetan' [devoted to like a blood relative] (cf. *Blutsverwandtschaft* 'consanguinity, blood relationship') (Hauer).

With this in mind, it seems probable that the root of the word for 'filial piety' in Khitan is *čiis-* or **čis-*. This is, of course, very similar to the Mongol word for blood, *čisun* and its variants.[6] In the concordance to the

Jurchen in uncertain, but it seems it must have been a vowel followed by *-s*. This transcription *usin* for *tsin* is possibly because Old Jurchen did not possess plain dental initials of the *ts-* type, which occurred in Old Mandarin, and pronounced Chinese words with initial *ts-* with an prosthetic vowel. In the Jin Victory Stele Taizu, the temple name of the founder of the Dynasty, Aguda, is written *tai-su* in the Jurchen script, also indicating Jurchen did not have an initial *ts-*. If this is the case with Khitan as well, it is likely that Khitans might have transcribed the Northern Late Middle Chinese word *piu-ⁿdźin* as *pu isin*.

4 Franke, H.,"Randnotizen zu einigen Wörtern der Khitansprache im Lichte neuerer Arbeiten", *AOH* Tom. XXXVI (1-3), pp. 173-183 (1982) on p. 174.

5 Liu Fengzhu and Yu Baolin, "Nüzhen wenzi 'Da Jin Desheng Tuo Song' jiaokanji" [Edited and amended text of the 'Victory Stele of the Great Jin' in Jurchen script], in Minzu yuwen (ed.) *Minzu yuwen lunji*, Beijing: Zhongguo shehui kexueyuan, 1981, pp. 292-344; Dao Erji (Dorǰi) and He Xige (Hesig), "Nüzhenwen 'Da Jin Desheng Tuo Song' bei jiaokan shidu" [Edited text and tentative reading of the 'Victory Stele of the Great Jin'], in *Neimenggu daxue xuebao*, 1984, pp. 2-83.

6 In addition to the usual sources, one might add the following Mongolic languages spoken in China: Tu *tɕisə*, Dongxiang *tʂusun*, Bao'an *tɕisoŋ*, East Yugur *tʃysən*.

corpus of Khitan inscriptions[7] we find the words **čis* occurs 12 times and *čisdeben* 13 times; there are also occurances of various derivatives and variants. Their occurances are more frequent than one might expect to find the words 'blood' or 'filial piety', and I suspect these words are used in the extended sense of blood-relative, or member of the same clan. In the bilingual inscription on the tomb of Yelü Renxian,[8] there is a section in the Khitan text which the Chinese scholar Ji Shi interprets to mean 'as he was a blood brother of Renxian, the Emperor Chongxi posthumously enfeoffed him as the King of Yan' (*Chongxi huangdi yi cixue you gu zhuifeng wei Yanwang).* The expression *ci xue* literally means 'to draw blood (with a knife)' – such gestures were apparently common among the Khitans. In the Khitan script, the equivalent can be romanised as **čiis priui*. If this interpretation is correct, it confirms the Khitan word for 'blood' as **čiis* (or **čis*, *čisu* or *čiisu*).[9]

We can then conclude that the Khitan and Jurchen expressions for *xiao* were translated 'of the [same] blood' (Khitan **čisdeben*; Jurchen *seŋiŋe*) and that the Khitan word for 'blood' was *čis* or something very similar. The suffix in Mongol corresponding to Manchu *-ngga* (and Jurchen *-ŋe*) is *-tai* (Ma. *moringga* = Mo. *moritai*), and perhaps the Khitan *-de-* (or *-deben*) was the equivalent. 'Blood' is a basic vocabulary item, and is unlikely to have been borrowed from another language.[10] This is another piece of evidence that Khitan was a type of Mongolic language, but quite different from Mongolian.

See Meng Dalai, *Beifang minzu de lishi jiechu yu Aertai zhu yuyan gongtongxing de xingcheng* [Historical contacts between northern ethnic groups and the development of common characteristics of the Altaic languages]. Beijing: Zhongguo shehui kexueyuan chubanshe, 2001, p. 160.

7 *Research on the Khitan Small Script*, pp. 157-489.

8 Ji Shi, *Mi lin wen jing, Qidan xiaozi jiedu xincheng* [A path through the labyrinth - A new stage in the decipherment of the Khitan small script], Liaoning minzu chubanshe, 1996, p. 207; Ji Shi, "Jiuling muzhi jiaochaoben ji qi ta" [Annotated copy of the Jiuling tomb inscription [of Yelü Renxian] and other matters], in *Neienggu daxue xuebao*, 1991, No. 1, pp. 79-106, and Han Baoxing, "Qidan xiaozi 'Yelü Renxian muzhi' kaoshi" [A Study of the 'Tomb inscription of Yelü Renxian' in the Khitan small script], in *Neimenggu daxue xuebao*, 1991, No. 1, pp. 70-78.

9 It may well be that the transcription *č-i-is(u)* represents any of these forms.

10 See the Swadesh word lists in R. L. Trask, *Historical Linguistics*, London 1996, pp. 408-409.

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CONTENTS of CAJ 48/2 (2004)

Articles

Ch. Bawden, Professor Dr. Veronika Veit – On the Occasion of Her 60th Birthday 163
B. Brentjes, Narrative Holzpaneele aus Mittelasien 170
S. Divitçioğlu, Beyond the Hunnic Couplet 185
M. Fedorov, Works of Russian Travellers of the Second Half of the 19th Century as a Source on Money Circulation and Prices in Central Asia, Kazakhstan, and East Turkestan 192
W. Giella, Zur lexikalischen Distribution in den oghusischen Sprachen 201
D. Kane, A Note on *Čisdeben 223
M. Knüppel, Noch einmal zu den Orts- und Dialektangaben in S. M. Širokogorovs "Tungus Dictionary" 226
W.-E. Scharlipp, Religious Revival and Identity in Modern Kirghistan 234
D. Schorkowitz, Weidegebiete und Kriegsdienste. Zur historischen und politischen Stellung mongolischer Pastoralnomaden im Russischen Reich . 245
G. Stary, An Unknown Chapter in the History of Manchu Writing: The "Indian Letters" (*tianzhu zi* 天竺字) 280
H. Werner, Zum Ausdruck der Reflexivität und Benefaktivität im Verbalsystem der Jenissej-Sprachen 292

Nachruf

J. Reckel, Nachruf auf Gerhard Doerfer (8. 2. 1920 – 27. 12. 2003) 308

Errata et Corrigenda

Yong-Sŏng Li, Zu QWRDN̲TA in der Tuńuquq-Inschrift (CAJ 47/2) 310

The Central Asiatic Journal wishes to pay its respects to

Professor Dr. Veronika Veit



on the occasion of her 60th birthday