Fêng Chia-shêng — The Ch'i-tan Script // Journal of the American Oriental Society, Volume 68, Number 1, January—March 1948 / Published March 25, 1948. — Baltimore, Maryland: American Oriental Society, 1948. — pp.14—18. [На тит. л. номера адрес издателя указан как: Published by the American Oriental Society; 20 Hopkins Place, Baltimore-1, Maryland; На тит. л. тома адрес издателя указан как: Published by the American Oriental Society; Address, Care of Yale University Press; New Haven, Connecticut, U. S. A.; 1948; URL: *]

THE CH'I-TAN SCRIPT[1]

FÊNG CHIA-SHÊNG

1.

In the fourth century A. D., Chinese historiography began to take note of a nomadic northern people, the Ch'i-tan 契丹.[2] Centuries later, and for a not inconsiderable period, their descendants played an important role in the history of northeastern China. The decay of the T'ang dynasty coincided with, and in all probability promoted, the rise of Ch'i-tan power. The valiant tribesmen used the collapse of the T'ang government to establish a sovereign state of their own in 907. This state, known as the Liao 遼 dynasty, covered at the peak of its power the greater part of modern Manchuria and Mongolia and the northeastern zone of China Proper.

The Liao empire—for an empire it was—lasted until 1125. During the two hundred years of Liao supremacy the Ch'i-tan masters lived in close cultural contact with the Chinese. They adopted many features of Chinese civilization; but they discarded neither their political and social privileges, nor the core of their native culture. The dual pattern of Ch'i-tan and Chinese life poses a number of questions of great interest to the student of culture change and acculturation. These problems and their economic, social, political, and military implications are systematically discussed elsewhere.[3] Here we are concerned with only one feature, the Ch'i-tan script.

2.

The standard history of the Liao dynasty, the *Liao Shih*, ascribes the origin of the so-called "larger" script to the year 920. The record reads:

> On the day *i-ch'ou* of the first month in the spring of the fifth year [of Shên-ts'ê] the larger Ch'i-tan script was created for the first time. . . . On the day *jên-yin* [of the ninth month] the larger script was completed. An imperial decree ordered it to be circulated.[4]

The origin of the "smaller" Ch'i-tan script is placed in the year 925; and the emperor's younger brother, Tieh-la, a man renowned for his resourcefulness, is credited with its invention. Says the *Liao Shih*:

> Uighur messengers came [to court], but there was no one who could understand their language. The empress said to T'ai-tsu, 'Tieh-la is clever. He may be sent to welcome them.'
>
> By being in their company for twenty days he was able to learn their spoken language and script. Then he created [a script of] smaller Ch'i-tan characters which, though few in number, covered everything.[5]

3.

These records which place the creation of the Ch'i-tan scripts in the later part of T'ai-tsu's reign imply that until 920 the Ch'i-tan had no script of their own. In predynastic days it was their custom to make notches on wood;[6] but a few distinguished tribesmen may have had some knowledge of written Turkic or Chinese. When A-pao-chi in 924 visited the old Uighur capital, he ordered the inscriptions on the stone tablet of the Uighur Bilgä Khaghan erased and replaced with writings in Ch'i-tan, Turkic, and Chinese.[7] Marquart's doubts regarding the execution, or even the authenticity, of this particular command,[8] whether justified or not, do

---

[1] This investigation is part of a comprehensive survey of the institutional history of the Liao dynasty to appear shortly under the title, *History of Chinese Society, Liao* by Karl A. Wittfogel and Fêng Chia-shêng as a *Transaction* of the American Philosophical Society. The commercial edition of the book will be published by the Macmillan Company.

The analysis of the Ch'i-tan script in all its essentials was carried out by Mr. Fêng. For its final form the study is indebted to the loyal cooperation of the members of the Chinese History Project engaged in the completion of the *Liao* volume. The linguistic aspect was checked by the Project's Altaic consultant Professor Karl H. Menges.

[2] For the early history of the name, Ch'i-tan, see *History of Chinese Society, Liao*: 1 ff., especially note 9; cf. also Fêng Chia-shêng 馮家昇 "Ch'i-tan Ming-hao K'ao-shih" 契丹名號考釋, *Yen-ching Hsüeh-pao* 燕京學報 13:1-48, 1933.

[3] *History of Chinese Society, Liao*, passim, particularly sections II, VII, XIV, and XV.

[4] *Liao Shih* 遼史 2/1b. (References to the dynastic histories are based on the photostatic reprint of the earliest texts available, called *Po-na Pên*.)

[5] *Liao Shih* 64/4b-5b.

[6] *Wu-tai Hui-yao* 五代會要 29/4a (1895); *Wu-tai Shih-chi* 五代史記 72/4b.

[7] *Liao Shih* 2/4b-5a.

[8] Jos. von Marquart "Ǧuwainī's Bericht über die Bekehrung der Uiguren," *Sitzungsberichte der [Königlichen] Preussischen Akademie der Wissenschaften zu Berlin, Philologisch-Historische Klasse* 27:499 ff., 1912.

not dispose of the Ch'i-tan recorders' belief that some variant of the Turkic script was still known in the northwestern border regions of the Liao territory.

If the smaller Ch'i-tan script was only introduced in 925, then T'ai-tsu's scribes must have employed the larger script. This assumption is strengthened by the *Liao Shih* record which notes that the larger script was created in the year 920, thus ruling out both 926 and 927 as possible dates of origin. The first year is given in *Ch'i-tan Kuo Chih* 契丹國志 1/6a; the second is suggested in *Nien-êrh Shih Cha-chi* 廿二史劄記 29/35a by Chao I, who based himself on a passage of the *Chi-i Lu* 紀異錄.

The existence of a Ch'i-tan script was known in China Proper from the second reign period of the Later T'ang dynasty on. After 925/926, generals of the southern armies not infrequently seized documents written in a Ch'i-tan script which the Chinese were unable to decipher.[9] The first work written in the larger script, which is said to have comprised "several thousand characters,"[10] seems to have been a dictionary of sorts supplemented by a list of Ch'i-tan tribal names.[11] The Ch'i-tan who undertook this task in collaboration with some Chinese were later assigned positions as scribes and appointed supervisors of national historiography.[12]

There has been considerable discussion regarding the nature of the larger and smaller Ch'i-tan scripts. Lo Fu-ch'êng 羅福成 believes that both are distant variants of a single system of writing derived from the Chinese, the smaller simpler than the larger. To make his point he emphasizes the differences between the script in the body of the main epitaph on Tao-tsung's tomb and that used in the heading.[13] The differences are indeed apparent, but they are differences of arrangement and style rather than of basic structure. The characters in the body usually are the more complex, their elements combined in a single compact form, while those in the heading follow one upon the other in a manner reminiscent of the Chinese seal style. In addition, the Ch'i-tan "seal" symbols are at times composed of simpler elements than the corresponding character in the main inscription. Both devices seem to be essentially aesthetic, creating an impression of simple dignity and strength. Wang Ching-ju, who has painstakingly studied the Hsi Hsia script, emphasizes its divergences from the Ch'i-tan symbols. He assumes that the compound Ch'i-tan characters express polysyllabic words and, perhaps, also inflected forms.[14]

No illumination can be gained from an inscription, *Ching-an Ssŭ Pei* 靜安寺碑, which seems to be composed in Ch'i-tan.[15] The symbols used are simpler than those found in the Liao imperial mausoleums, but the epigraph as a whole is too seriously damaged to admit of any definite conclusions. No more helpful is the alleged reproduction of a Hsi Liao banknote contained in the *Ch'üan-pu T'ung-chih* 泉布統志, a source of doubtful reliability. Theoretically, the two forms that flank the Chinese inscription[16] may be characters of the smaller Ch'i-tan script, but thus far no linguist has identified either of them.

4.

In our opinion, all the known Ch'i-tan characters are variants of a single larger script modelled on the Chinese. At first glance, the Ch'i-tan symbols appear very like Chinese words, but closer examination reveals marked differences either because of additional strokes or fewer ones. It has been claimed by some Chinese authors that the larger Ch'i-tan script was patterned after the Chinese "clerkly" (*li* 隸) style of writing;[17] but like their Chinese models, the Ch'i-tan characters were written in a number of different ways, the *li* style being only one (see fig. 1).

According to *Liao Shih* 64/5a-b the smaller Ch'i-tan script was created by Tieh-la immediately after he had studied the Uighur system of writing. Unlike the larger script, this smaller Ch'i-tan

[9] *Wu-tai Hui-yao* 29/4a.

[10] *Wu-tai Shih-chi* 72/4b.

[11] *Liao Shih* 2/1b; 89/1b-2a.

[12] *Liao Shih* 76/2a; *Wu-tai Hui-yao* 29/4a; *Wu-tai Shih-chi* 72/4b.

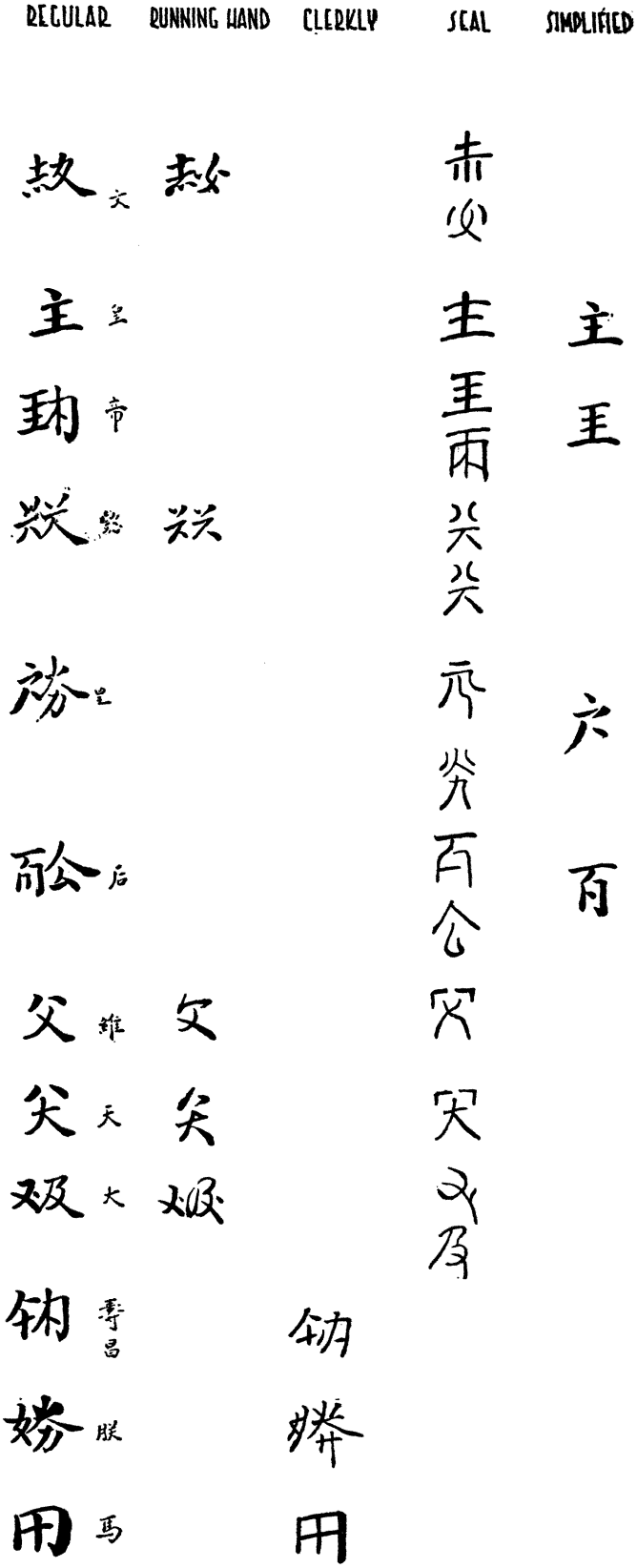
[13] *Liao-ling Shih-k'o Chi-lu* 遼陵石刻集錄 2/11, 13 (1934).

[14] Wang Ching-ju 王靜如 "Liao Tao-tsung Chi Hsüan-i Huang-hou Ch'i-tan Kuo-tzû Ai-ts'ê Ch'u-shih" 遼道宗及宣懿皇后契丹國字哀册初釋 in *Bulletin of the Institute of History and Philology, Academia Sinica* III, 4:471-474, 1933.

[15] *Man-chou Chin-shih Chih* 滿洲金石志 2/19b ff. (1937).

[16] *Ch'üan-pu T'ung-chih* 泉布統志 7B/46a.

[17] *Shu-shih Hui-yao* 書史會要 8/1a, T'ao-shih I-yüan 陶氏逸園 ed.; *Wu-tai Shih-chi* 72/4b.



script was alphabetic: it had few *tzŭ*, characters or letters, which "covered everything." De Groot translates 該貫 somewhat differently: "alle aneinander gereiht [all lined up together]"; Marquart concludes on the basis of this rendering that the letters were written in rows and connected by ligatures.[18] De Groot's translation varies considerably from the one given by us, but our interpretation and Marquart's are in agreement on the decisive point: the manifestly alphabetic character of the smaller script.

Few samples of Ch'i-tan writing have been discovered thus far; all of them are, if our interpretation is correct, composed in the larger script. As the archaeological finds (tablets, murals, tallies, seals, mirrors) and the casual references to Ch'i-tan writings reveal, the Ch'i-tan script served many political, religious, and literary purposes.[19] None of the writings mentioned in the *Liao Shih* and other sources have come down to us in their original form; but a few fragments give some indication of Ch'i-tan literary achievement, style, and syntax. Yeh-lü Ch'u-ts'ai 耶律楚材 translated into Chinese a Ch'i-tan poem, entitled in Chinese *Tsui-i Ko* 醉義歌. The famous statesman stressed the profundity of the original which he compared to writings of the great Sung poets, Su Shih 蘇軾 and Huang T'ing-chien 黃庭堅.[20]

Another record throws some light on Ch'i-tan syntax. The Sung envoy, Hung Mai 洪邁, heard from Wang Pu 王補 that a Ch'i-tan child in the process of learning Chinese would first be taught the vernacular rearranged to mirror Ch'i-tan sentence structure. To illustrate his point, Wang Pu cited two lines of a poem by the T'ang writer, Chia Tao 賈島, which literally may be rendered:

鳥	宿	池 中	樹	
Birds	sleep	pond-in	tree	
僧	敲	月	下	門
Monk	knocks	moonlight-under		gate.

These verses would be rephrased in the vernacular; at the same time, the word order would be modified, as follows:

---

[18] Marquart *op. cit.*: 500-501.

[19] See *History of Chinese Society, Liao*: XIV, 4, passim.

[20] *Chan-jan Chü-shih Wên-chi* 湛然居士文集 8/109 ff. in *Ts'ung-shu Chi-ch'êng* 叢書集成.

月明裏	和尙	門子	打
Moon-in	monk	door	knocks
水底裏	樹上	老鴉	坐
Water-in	tree-on	crows	sit.[21]

It is impossible to make any comprehensive linguistic analysis from two short sentences. Yet one thing is evident. The "Ch'i-tan version" of the T'ang poem is in complete accord with the rules of Altaic syntax, which require the following sentence structure: attribute or attributes—subject—(attribute)—object—predicate. In the rearranged sentences, the attributes precede the subjects, and the verb is placed at the end. The first change somewhat alters the meaning, but is not unknown in Chinese usage; the second establishes a position of the verb which syntactically is as un-Chinese as it is typically Altaic.

5.

The Ch'i-tan script was widely used during the Liao dynastic period. The government of the Northern Region had a Department of the Grand Scribe which handled the "literary affairs" of the tribal administration.[22] It seems reasonable to assume that the business of this department was carried on in Ch'i-tan, whereas the chief scribe of the "southern" Han-lin Academy[23] may have used both the Ch'i-tan and Chinese scripts.

The vitality of the Ch'i-tan script is further demonstrated by its role in the cultural life of the succeeding dynasty, Chin. Besides the Ch'i-tan themselves, their new Jurchen masters employed both forms of Ch'i-tan writing before and even after the creation of a special Jurchen script. The "large" Jurchen script was officially introduced in 1119, the "small" one in 1138.[24] At first, all literary activities were in the hands of the Ch'i-tan and the Liao Chinese, but in time, the Jurchen princes and nobles learned to read and write.[25] An edict, in 1138, ordered that official diplomas be written in the Jurchen, Ch'i-tan, and Chinese scripts for the officials of the three main sections of the population, the Po-hai being classed with the Chinese.[26]

But the introduction of the new national script did not cause the Jurchen to abandon the Ch'i-tan way of writing which they had obviously learned to use with ease. More than thirty Jurchen mentioned in the *Chin Shih* were familiar with the Ch'i-tan script, many of them still ignorant of their own.[27] In 1139, the Ho-nan branch of the Presidential Council received an order from the court concerning the affairs in the northern border zone, written entirely in Ch'i-tan.[28] In 1150, a distinguished Jurchen statesman is said to have written a confidential political letter to his son in the small Ch'i-tan script; this interesting document, translated into vernacular Chinese, is preserved in the *Chin Shih*.[29] Jurchen nobles were entitled to the rank of *mêng-an* 猛安, if they mastered one of the three national scripts.[30]

The Chin government assigned a number of posts to officials who were familiar with the Ch'i-tan script and language, some close to the emperor,[31] others in the Presidential Council,[32] still others in the Ministry of Civil Appointments.[33] In 1151, the staff of the Han-lin Academy included seven persons familiar with the Ch'i-tan script.[34] In 1156 it was officially ordered that in the examination for copyist in the Department of National Historiography the Jurchen copyists were to translate Ch'i-tan into Jurchen and the Ch'i-tan copyists, Chinese into Ch'i-tan. The topics were written in Ch'i-tan characters.[35] The prestige of the Ch'i-tan script among the Jurchen is reflected in a statement made in 1180 by Emperor Shih-tsung, who extolled its age and fitness to express profound and subtle poetry: "The new Jurchen script cannot match it."[36]

Thus, the Ch'i-tan script continued to be the medium through which Chinese literature was introduced to the educated Jurchen. The Chinese original was first "written" in the Ch'i-tan smal-

[21] *I-chien Ping Chih* 夷堅丙志 18/136 in *Ts'ung-shu Chi-ch'êng.*
[22] *Liao Shih* 45/8b-9a.
[23] *Liao Shih* 47/8b-9a.
[24] *Chin Shih* 金史 2/14a; 4/3b.
[25] *Chin Shih* 66/1b; 73/9b; 84/5a.
[26] *Chin Shih* 4/4a.
[27] *Chin Shih* 66/4a and 5a; 73/2b and 9b; 82/7a; 120/5a and 7b.
[28] *Chien-yen I-lai Hsi-nien Yao-lu* 建炎以來繫年要錄 125/2042 in *Ts'ung-shu Chi-ch'êng.*
[29] *Chin Shih* 76/12a ff; 84/3a ff.
[30] *Chin Shih* 73/4b-5a.
[31] *Chin Shih* 4/4a; 86/6b.
[32] *Chin Shih* 53/2a; 90/5b and 9a.
[33] *Chin Shih* 55/13b.
[34] *Op. cit.*: 20b.
[35] *Chin Shih* 53/8a.
[36] *Chih Shih* 51/13a.

ler script and then "*ch'uan*" 傳 (annotated in or translated into ?) the Jurchen script. This was the procedure followed by Yeh-lü Ch'u-ts'ai's father, Yeh-lü Lü 履, when he translated the (Old or New ?) *History of the T'ang Dynasty*.[37]

At the close of the twelfth century the Chin government tried to break the influence of the Ch'i-tan script. In 1191, Emperor Chang-tsung ordered that Jurchen political and literary writings should be directly translated into Chinese, eliminating an intermediate version in the Ch'i-tan script. The clerks of the Department of National Historiography, who knew only the Ch'i-tan script, were dismissed.[38] In 1192, the position of Ch'i-tan secretary was abolished in all ministries.[39]

It is difficult to evaluate the effect of Chang-tsung's policy. It probably stopped the use of the Ch'i-tan script in government bureaus, but those familiar with the outlawed system may well have continued to employ it in private. Yeh-lü Ch'u-ts'ai, who "learned" the Ch'i-tan language so proficiently during his stay in Qarā-Khitāy that he was able to translate a Ch'i-tan poem into Chinese, could easily have received some earlier instruction from his father whose knowledge of the (smaller) Ch'i-tan script has already been mentioned. In 1221 when Ch'ang-ch'un's party on its way from Chin China to Central Asia stopped at the ruins of a deserted Liao city in northern Mongolia, it found a tile covered with writing which was identified as Ch'i-tan.[40]

Many Chin records describe the continued use of the Ch'i-tan script during the early and middle years of the Chin dynasty. Unfortunately, they do not make it clear whether this also involved the use of the Ch'i-tan language. There must have been a number of Jurchen who spoke Ch'i-tan, but the question still arises whether such knowledge was necessary to the use of the Ch'i-tan script. In the formative period of their power the Mongols wrote their documents in the Mongol language but in the alphabetic Uighur script.[41] The Manchus until the year 1599 wrote their documents in Mongol and used the Mongol script.[42] The Jurchen may have availed themselves of either method exclusively, or of both at different periods of time, first adopting an alien language and script and later using the alien script for transcribing their own language. In the latter case the smaller script would seem particularly appropriate, for as an alphabetic system of writing it could easily be adjusted to the needs of another language, especially if this language belonged to the same Altaic complex.

The larger Ch'i-tan script presents a very different problem. It is possible, of course, for the symbols of an ideographic script to become associated with words of an alien language (witness written Chinese and Japanese), but whether the Jurchen used the larger Ch'i-tan script to such purpose, we do not know. Frequently, if not always, a knowledge of the Ch'i-tan language may have accompanied a knowledge of the Ch'i-tan "characters." The smaller Ch'i-tan script, being alphabetic was an incomparably more convenient device for transcription than the larger script—and obviously it enjoyed a much greater popularity. It is probably no accident that Yeh-lü Lü, when translating the *T'ang Shu*, used not the larger but the smaller Ch'i-tan script.

---

[37] *I-shan Hsien-shêng Chi* 遺山先生集 27/18a ff. in *Shih-lien-an Hui-k'o Chiu Chin Jên Chi* 石蓮盦彙刻九金人集, Wu-ying-tien Chü-chên 武英殿聚珍 ed.; *Chin Shih* 125/7a.

[38] *Chin Shih* 9/11b ff. and 13b.

[39] *Chin Shih* 52/13b.

[40] *Ch'ang-ch'un Chên-jên Hsi-yu-chi Chiao-chu* 長春眞人西遊記校註 1/15b in *Wang Chung-k'o-kung I-shu* 王忠慤公遺書, 3d series, 1928; cf. *The Travels of an Alchemist* . . . tr. by Arthur Waley: 68 (1931).

[41] Edward G. Browne, *A Literary History of Persia* II: 441 (1928); cf. W. Barthold, *Turkestan down to the Mongol Invasion*: 41 (1928).

[42] *Ta Ch'ing T'ai-tsu Kao Huang-ti Shih-lu* 大清太祖高皇帝實錄 3/2a-b in *Ta Ch'ing Li-ch'ao Shih-lu* 大清歷朝實錄, Tokyo.

JOURNAL
OF THE
AMERICAN ORIENTAL SOCIETY

EDITOR
ZELLIG S. HARRIS
University of Pennsylvania

ASSOCIATE EDITORS
MURRAY B. EMENEAU
University of California

GEORGE A. KENNEDY
Yale University

VOLUME 68 · NUMBER 1 · JANUARY–MARCH 1948
Published March 25, 1948

CONTENTS

SPEISER, E. A.: "Hurrians and Subarians" 1

FÊNG CHIA-SHÊNG: The Ch'i-tan Script . 14

SOPER, ALEXANDER C.: Hsiang-kuo-ssŭ, An Imperial Temple of Northern Sung 19

YAMAGIWA, JOSEPH K.: Reforms in the Language and Orthography of Newspapers in Japan 45

BODMAN, NICHOLAS C.: The Function of 厥 *Jywé* in the *Shàng Shū* . . . 52

SCHAFER, EDWARD H., JR.: Notes on a Chinese Word for Jasmine . . . 60

BRIEF COMMUNICATIONS

Worrell, W. H.: Notes on the Arabic Names of Certain Musical Instruments 66
Frye, Richard N.: Further note on Orientalia in Germany 68

REVIEWS OF BOOKS

W. H. P. Hatch: *An Album of Dated Syriac Manuscripts* (G. Levi Della Vida) . . . 69
Ekrem Akurgal: *Remarques stylistiques sur les reliefs de Malatya* (Edith Porada) . . 71
Jacques Bacot: *Grammaire du tibétain littéraire* (W. D. Preston) 74

NOTES OF THE SOCIETY

Announcement: Louise Wallace Hackney Scholarship 76
Jean Capart (1877-1947) 76

Supplement No. 7: H. E. Hause, Terms for Musical Instruments in the Sudanic Languages.

PUBLISHED BY THE AMERICAN ORIENTAL SOCIETY
20 Hopkins Place, Baltimore-1, Maryland

Entered as second-class matter March 1, 1937, at the post office at Baltimore, Maryland, under the Act of August 24, 1912. Published quarterly.

American Oriental Society

FOUNDED 1842

OFFICERS FOR 1947-48

President—Professor HAROLD H. BENDER
(Address: Princeton University, Princeton, N. J.)

Vice-President—Professor O. R. SELLERS
(Address: Presbyterian Theological Seminary, Chicago, Ill.)

Secretary-Treasurer—Professor FERRIS J. STEPHENS
(Address: 329 Sterling Memorial Library, Yale University, New Haven, Conn.)

Editor—Professor ZELLIG S. HARRIS
(Address: Box 25, Bennett Hall, University of Pennsylvania, Philadelphia, Pa.)

Associate Editors—Professor MURRAY B. EMENEAU
(Address: 437 Wheeler Hall, University of California, Berkeley, Calif.)
Professor GEORGE A. KENNEDY
(Address: 316 Hall of Graduate Studies, Yale University, New Haven 11, Conn.)

Librarian—Professor JAMES T. BABB
(Address: Sterling Memorial Library, Yale University, New Haven, Conn.)

Executive Committee—Professors H. H. BENDER, O. R. SELLERS, F. J. STEPHENS, Z. S. HARRIS, H. G. MAY (*ex officio*), J. A. WILSON (term expires 1948), W. N. BROWN (term expires 1949), D. BODDE (term expires 1950)

Committee for the Promotion of Oriental Research—Professors J. A. WILSON, Chairman (term expires 1950), W. N. BROWN (term expires 1948), Mr. A. G. WENLEY (term expires 1949)

Delegates to the American Council of Learned Societies—Professor E. A. SPEISER (term expires 1948), W. N. BROWN (term expires 1950)

Representative on the Board of Trustees of the American Schools of Oriental Research—Professor O. R. SELLERS

Representative to the American Documentation Institute—Dr. H. I. POLEMAN (term expires 1947)

Committee on Nominations for 1948—Professors W. E. CLARK, Chairman (term expires 1948), W. A. IRWIN (term expires 1948), C. H. HAMILTON (term expires 1948), H. G. CREEL (term expires 1949), J. P. HYATT (term expires 1949), R. G. KENT (term expires 1949).

The time and place of the next meeting of the Society have not yet been determined.

MIDDLE WEST BRANCH

Established 1917

OFFICERS FOR 1947-48

President—Professor HERBERT G. MAY
(Address: Graduate School of Theology, Oberlin, Ohio)

Vice-President—Professor CLARK HOPKINS
(Address: University of Michigan, Ann Arbor, Mich.)

Secretary-Treasurer—Professor KEITH C. SEELE
(Address: The Oriental Institute University of Chicago, Chicago 37, Ill.)

Members of Executive Committee—Professors C. S. BRADEN, W. F. EDGERTON.

Books for review should be sent to the Editor, Journal of the American Oriental Society, Box 25, Bennett Hall, University of Pennsylvania, Philadelphia, Pa., U. S. A.

The Editors cannot guarantee to publish reviews in the case of books sent unsolicited, or to return those books to the publishers.

The Society and the Editors assume no responsibility for the views expressed by authors in the Society's publications.

Annual subscriptions and orders should be sent to the American Oriental Society, 20 Hopkins Place, Baltimore, Md., or Yale University Press, New Haven, Conn., U.S.A. *(See inside of back cover.)*
Books for review should be sent to one of the Editors (addresses above).

American Oriental Society

THE AMERICAN ORIENTAL SOCIETY was founded in 1842 for the promotion of Oriental studies, the encouragement of research in Eastern languages and literatures, and the publication of books and papers dealing with these subjects. It is not necessary for any one to be a professed Orientalist in order to become a member. All persons—men or women—who are in sympathy with the objects of the Society are invited to give it their help in the furthering of its work. Persons desiring to become members are requested to apply to the Secretary-Treasurer, Prof. Ferris J. Stephens, 329 Sterling Memorial Library, New Haven, Conn. Members receive the JOURNAL without charge. The annual assessment is $5. Life Membership may be obtained at any time by a donation of $100 less one half the amount already paid in annual assessments.

CAPITALIZED FUNDS

Charles W. Bradley Fund	$3000	Life Membership Fund	$5,191.50
Alexander I. Cotheal Fund	1500	William Dwight Whitney Fund	1000
I. M. Casanowics Fund	150	Centennial Fund	2000
Justin E. Abbott Fund	7650	Louise Wallace Hackney Fellowship Fund	48,000

James B. Nies Fund (capital held in trust)

The attention of the members of the Society is especially called to these Funds, the interest of which is used towards defraying the Society's expenses of publication. Gifts or legacies for this purpose will mean much for Oriental research in America. The corporate title of the Society is THE AMERICAN ORIENTAL SOCIETY (incorporated under the laws of Massachusetts).

LIBRARY

The Society's Library is deposited with the Library of Yale University, where its volumes may be consulted by members and by other persons receiving the permission of the Librarian. A catalog has been prepared, and is now available in printed form for distribution to the members of the Society; it may be had for one dollar, plus postage, from the Librarian (Professor James T. Babb, The Library, Yale University, New Haven, Conn.). The facilities of the Library are available to members wherever they may be located and the Librarian is ready to lend such books as are needed. He will be pleased to receive documents relating to the history of the Society, particularly letters of distinguished former members. (See vol. 56, p. 428 of the JOURNAL for By-laws relating to the Library, vol. 65, for the last Report of the Librarian.)

Journal of the American Oriental Society

Now issued quarterly. Subscription price, $6.00; for Libraries ordering direct from the Publishers, $5.00. Single numbers, $1.50. Prices of back volumes and parts, so far as not out of print will be sent on application. Members of the Society and Libraries are allowed 20% discount from list prices on back numbers.

PRINTED IN THE UNITED STATES OF AMERICA

American Oriental Series

Volume 1. A Grammar of the Tagalog Language. By Frank R. Blake. 1925. Pp. 324, cloth bound. Price $6.00. Out of print.

Volumes 2 and 3. The Panchatantra Reconstructed. By Franklin Edgerton. 1924. 2 Vols. Pp. xiv, 408, and 405, cloth bound. Price $4.00 for the two volumes. Individual volumes not sold separately.

*** Volume 4. Jambhaladatta's Version of the Vetālapañcavinsati. By Murray B. Emeneau. 1934. Pp. xxiii, 155, cloth bound. Price $3.00.**

*** Volume 5. The Vocalization of the Egyptian Syllabic Orthography. By W. F. Albright. 1934. Pp. vii, 67, paper bound. Price $1.25.**

*** Volume 6. State Letters of Assyria. By Robert H. Pfeiffer. 1935. P. xiii, 265, cloth bound. Price $4.50.**

Volume 7. A Union List of Printed Indic Material in American Libraries. By Murray Emeneau. 1935. Pp. xv, 540, cloth bound. Price $2.00.

Volume 8. A Grammar of the Phoenician Language. By Zellig S. Harris. 1936. Pp. xi, 172, cloth bound. Price $3.50.

*** Volume 9. The Kashmirian Atharva Veda Bks. 16 and 17. By LeRoy C. Barret. 1936. Pp. 198, cloth bound. Price $3.50.**

*** Volume 10. Movable Property in the Nuzi Documents. By Dorothy Cross. 1937. Pp. xii, 65, paper bound. Price $1.25.**

Volume 11. The Study of Human Abilities. The Jen wu chih of Liu Shao. By John K. Shryock. 1937. Pp. x, 168, cloth bound. Price $1.50. Out of print.

Volume 12. A Census of Indic Manuscripts in the United States and Canada. By Horace I. Poleman. 1938. Pp. xxvii, 542, cloth bound, photo-offset reproduction. Price $2.00.

Volume 13. Wei Shih Er Shih Lun; The Treatise in Twenty Stanzas on Representation-only by Vasubandhu. Edited with introduction, translation and commentary by Clarence H. Hamilton. 1938. Pp. v, 82, cloth bound. Price $1.50.

Volume 14. The Hittite Ritual of Tunnawi. By Albrecht Goetze. Pp. xii, 129, cloth bound. Price $2.00.

Volume 15. The Basis of Israelite Marriage. By Millar Burrows. Pp. viii, 72, paper bound. Price $1.50.

Volume 16. Development of the Canaanite Dialects. By Zellig S. Harris. 1939. Pp. x, 108, cloth bound. Price $2.50. An investigation in linguistic history between 1800 B. C. and 300 B. C.

Volume 17. Statesman, Patriot, and General in Ancient China. By Derk Bodde. 1940. Pp. xii, 75, cloth bound. Price $1.50. Three *Shih Chi* biographies of the Ch'in Dynasty, 255-206 B. C.

Volume 18. The Kashmirian Atharva Veda, Books 19 and 20. By LeRoy C. Barret. 1940. Pp. 153, cloth bound. Price $2.50.

Volume 19. Al-Ibānah 'An Uṣūl Ad-Diyānah (The Elucidation of Islam's Foundation), A Translation with Introduction and notes. By Walter C. Klein. 1940. Pp. xiv, 143, cloth bound. Price $2.00.

Volume 20. Report on the Chanhu-daro Excavations. **1935-36. By Ernest J. H. Mackay. 1943. Pp. xv,** 338; 96 plates, cloth bound. Price $6.00.

Volume 21. Manuscript Illustrations of the Uttarādhyayana Sūtra. Reproduced and described by W. Norman Brown. **1941. Pp. xiii, 54, with 150 figures on 46 plates, cloth bound. Price $3.00.**

Volume 22. Spiritual Authority and Temporal Power in the Indian Theory of Government. By Ananda K. Coomaraswamy. **1942. Pp. 87, with one plate, paper bound. Price $1.75.**

Volume 23. Anthropological Bibliography of Negro Africa. By H. A. Wieschhoff. In press.

Volume 24. Palestinian Figurines in Relation to Certain Goddesses Known through Literature. By James B. Pritchard. **1943. Pp. 99, with two pages of figures, paper bound. Price $1.75.**

Volume 25. Nuzi Real Estate Transactions. By Francis R. Steele. **1943. Pp. 83, paper bound. Price $1.75.**

Volume 26. Aḥmad B. at-Ṭayyib as-Sarahsî. By Franz Rosenthal. **1943. Pp. 135, paper bound.** Biography of an Arab scholar and littérateur of the ninth century, with a translation and analysis of his works and an edition of his hitherto unpublished texts. Price $3.00.

Volume 27. Lu Hsiang-Shan. By Siu-Chi Huang. 1944. Pp. 116, paper bound. Price $2.00.

Volume 28. Gafat Documents. Records of a South-Ethiopic Language. By Wolf Leslau. 1945. Grammar, Text, and Comparative Vocabulary. Price $3.50.

Volume 29. Mathematical Cuneiform Texts. By O. Neugebauer and A. Sachs. 1945. Price 5.00.

Volume 30. Roots, Verb Forms, and Primary Derivatives of the Sanskrit Language. By William Dwight Whitney. 1945. A reproduction of the original. Price $1.50.

Volume 31. Manhaj as-Sālik: Abū Ḥayyān's Commentary on the Alfiyya of Ibn Mālik Edited with an Introduction by Sydney Glazer. Price $10.00. (Special price to American Oriental Society till December 1, 1948, $7.50.)

Volumes in this series are printed from type unless otherwise indicated. * These volumes are specially priced at $1.00.

AMERICAN ORIENTAL SOCIETY OFFPRINT SERIES

1. J. A. Montgomery, Notes on the Mythological Epic Texts from Ras Shamra. I-II . . (out of print)
2. A. S. Halkin, the Hashwiyya . . . . . 40 cents
3. C. A. Owen, Arabian Wit and Wisdom from Abu sa'id al-Abi's Kitāb Nathr al-Durar (out of print)
4. E. H. Sturtevant, A Hittite Text on the Duties of Priests and Temple Servants . . (out of print)
5. H. Y. Feng and J. K. Shryock, The Black Magic in China Known as *Ku* . . . . . (out of print)
6. J. Obermann, Political Theology in Early Islam 40 cents
7. Roland G. Kent, The Present Status of Old Persian Studies . . . . . 40 cents
8. Albrecht Goetze, The Tenses of Ugaritic . . 75 cents
9. J, Obermann, The Archaic Inscriptions from Lachish $1.00
10. E. A. Speiser, Studies in Hurrian Grammar . 50 cents
11. Albrecht Goetze, Accent and Vocalism in Hebrew 50 cents
12. J. Obermann, Votive Inscriptions from Ras Shamra . . . . . 50 cents
13. H. M. Orlinsky, On the Present State of Proto-Septuagint Studies . . . . . 50 cents
14. Z. S. Harris, Linguistic Structure of Hebrew . 75 cents
15. G. Levi Della Vida, Muhammad Ibn Habîb's "Matronymics of Poets" . . . . . 25 cents
16. Franklin Edgerton, A Critically Edited Text of Nala, 1-5 . . . . . 10 cents
17. C. F. Voegelin and M. E. Ellinghausen, Turkish Structure . . . . . 75 cents
18. Wolf Leslau, Short Grammar of Tigré . . . $1.00
19. Franklin Edgerton, Sanskrit Historical Phonology 50 cents
20. J. Obermann, How Daniel was Blessed with a Son . . . . . 75 cents
21. G. S. Lane, The Tocharian Punyavantajātaka: Text and Translation . . . . . 75 cents
22. Harry M. Orlinsky, Notes on the Qal Infinitive Construct and the Verbal Noun in Biblical Hebrew . . . . . 75 cents
23. J. Obermann, How Baal Destroyed a Rival: A Mythological Incantation Scene . . . . 75 cents

Send all orders to Ferris J. Stephens, Secretary-Treasurer,

329 Sterling Memorial Library, New Haven, Conn., U. S. A.

JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY

EDITOR

MURRAY B. EMENEAU

University of California

ASSOCIATE EDITORS

GEORGE A. KENNEDY

Yale University

JAMES B. PRITCHARD

Crozer Theological Seminary

VOLUME 68

PUBLISHED BY THE AMERICAN ORIENTAL SOCIETY

ADDRESS, CARE OF

YALE UNIVERSITY PRESS

NEW HAVEN, CONNECTICUT, U. S. A.

1948

A copy of this volume, postage paid, may be obtained anywhere within the limits of the Universal Postal Union, by sending a Postal Money Order for six dollars, or its equivalent, to the YALE UNIVERSITY PRESS, New Haven, Connecticut, United States of America.

PRINTED IN THE UNITED STATES OF AMERICA
BY J. H. FURST COMPANY, BALTIMORE, MARYLAND

TABLE OF CONTENTS

PAGE

BENEDICT, PAUL K.: Tonal Systems in Southeast Asia 184
BODMAN, NICHOLAS C.: The Function of 厥 *Jywé* in the *Shàng Shū*..... 52
BRONEER, OSCAR: Review of P. V. C. Baur's *The Excavations at Dura-Europos . . . Final Report IV. Part III. The Lamps* 154
CAMMANN, SCHUYLER: The "TLV" Pattern on Cosmic Mirrors of the Han Dynasty.. 159
DELLA VIDA, G. LEVI: A Hurrian Goddess at Carthage? 148
——— Review of G. E. von Grunebaum and Theodora M. Abel's *Az-Zarnūjī, Ta'līm al-Muta'allim—Ṭarīq at-Ta'allum* 155
——— Review of W. H. P. Hatch's *An Album of Dated Syriac Manuscripts*..... 69
EDGERTON, FRANKLIN: Review of Walter Ruben's *Die Philosophen der Upanishaden* 200
EDGERTON, WILLIAM F.: "The Great Man": a Note on Methods..... 192
EMENEAU, M. B.: Review of A. L. Kroeber's *Anthropology* 207
FÊNG CHIA-SHÊNG: The Ch'i-tan Script.... 14
FERGUSON, CHARLES A.: Review of M.-T. Buret's *Cours gradué d'arabe marocain*.. 195
FRANKLE, ELEANOR: Some Problems of Word Formation in the Turkic Languages..... 114
FRYE, RICHARD N.: Further Note on Orientalia in Germany..... 68
GASTER, THEODOR H.: The Ugaritic Text I AB, vi 18..... 150
GRIGGS, THURSTON: Review of Ssŭ-yü Têng's *Conversational Chinese, with Grammatical Notes* 204
GRUNEBAUM, G. E. VON: Review of Gaudefroy-Demombynes' *Ibn Qotaiba,, Introduction au Livre de la poésie et des poètes* 194
HAUSE, H. E.: Review of Joseph Greenberg's *The Influence of Islam on a Sudanese Religion* 199
——— Terms for Musical Instruments in the Sudanic Languages.....Supplement No. 7
HODGE, CARLETON T.: Review of George Steindorff's *Catalogue of the Egyptian Sculpture in the Walters Art Gallery*..... 157
HOENIGSWALD, HENRY M.: Declension and Nasalization in Hindustani..... 139

PAGE

JOHNSON, HELEN M.: Review of Śāntamūrti Munirāj Jayantavijayaji's *Śaṅkheśvara Māhātīrtha: First Part*..... 203
——— Rohiṇī-Aśokacandrakathā..... 168
KENT, ROLAND G.: Review of Walther Hinz's *Altpersischer Wortschatz*..... 151
LANE, GEORGE S.: Vocabulary to the Tocharian Puṇyavantajātaka..Supplement No. 8
LESLAU, WOLF: Supplementary Observations on Tigré Grammar..... 127
LINTON, RALPH: Review of J. H. Hutton's *Caste in India: its Nature, Function, and Origins* 125
MAENCHEN-HELFEN, OTTO: History in Linguistics 120
MALKIEL, YAKOV: Hispano-Arabic *marrano* and its Hispano-Latin Homophone..... 175
MEZGER, FRITZ: The Origin of a Specific Rule on Adultery in the Germanic Laws. 145

NOTES OF THE SOCIETY

Announcement: Louise Wallace Hackney Scholarship 76
Jean Capart (1877-1947)..... 76
Proceedings of the Middle West Branch at Evanston 220
Proceedings of the Society at New York City, 1948 209
OBERMANN, JULIAN: Discoveries at Karatepe: a Phoenician Royal Inscription from Cilicia .....Supplement No. 9
PERKINS, ANN L.: *Review of Tell en-Naṣbeh. Vol. I. Archaeological and historical results,* by Chester Charlton McCowan and others. *Vol. II. The Pottery,* by Joseph Carson Wampler 196
PORADA, EDITH: Review of Ekrem Akurgal's *Remarques stylistiques sur les reliefs de Malatya* 71
PRESTON, W. D.: Review of Jacques Bacot's *Grammaire du tibétain littéraire*..... 74
——— Review of Karl H. Menges' *Qaraqalpaq Grammar. Part one: phonology*.. 206
RENOU, LOUIS: Les *yājyānuvākyā* du Yajurveda 79
SCHAFER, EDWARD H., JR.: Notes on a Chinese Word for Jasmine..... 60

PAGE

SOPER, ALEXANDER C.: Hsiang-kuo-ssŭ, an Imperial Temple of Northern Sung..... 19
SPEISER, E. A.: "Hurrians and Subarians" 1
STERNBACH, LUDWIK: Indian Tales Interpreted from the Point of View of the Smṛtis: Pañcatantra 1.13..... 84
——— Review of *Thirty Years of Historical Research . . . of P. K. Gode*..... 126
WHITE, LESLIE A.: Ikhnaton: the Great Man *vs.* the Culture Process..... 91
——— Reply to Professor Edgerton.. 193
WORRELL, W. H.: Notes on the Arabic Names of Certain Musical Instruments.. 66
YAMAGIWA, JOSEPH K.: Reforms in the Language and Orthography of Newspapers in Japan 45

LIST OF BOOKS REVIEWED

AKURGAL, EKREM: Remarques stylistiques sur les reliefs de Malatya (Edith Porada) 71
BACOT, JACQUES: Grammaire du tibétain littéraire (W. D. Preston)..... 74
BAUR, P. V. C.: The Excavations at Dura-Europos . . . Final Report IV. Part III. The Lamps (Oscar Broneer)..... 154
BURET, M.-T.: Cours gradué d'arabe marocain (Charles A. Ferguson)..... 195
GAUDEFROY-DEMOMBYNES: Ibn Qotaiba, Introduction au Livre de la poésie et des poètes (G. E. von Grunebaum)..... 194

PAGE

GREENBERG, JOSEPH: The Influence of Islam on a Sudanese Religion (H. E. Hause)... 199
GRUNEBAUM, G. E. VON, and ABEL, THEODORA M.: Az-Zarnūjī, Ta'līm al-Muta'allim —Ṭarīq at-Ta'allum (G. Levi Della Vida) 155
HATCH, W. H. P.: An Album of Dated Syriac Manuscripts (G. Levi Della Vida) 69
HINZ, WALTHER: Altpersischer Wortschatz (Roland G. Kent)..... 151
HUTTON, J. H.: Caste in India: its Nature, Function, and Origins (Ralph Linton)... 125
JAYANTAVIJAYAJI, ŚĀNTAMŪRTI MUNIRĀJ: Śaṅkheśvara Māhātīrtha (Helen M. Johnson) 203
KROEBER, A. L.: Anthropology (M. B. Emeneau) 207
MCCOWN, CHESTER CHARLTON, and others: Tell en-Naṣbeh. Vol. I. Archaeological and historical results (Ann L. Perkins).. 196
MENGES, KARL H.: Qaraqalpaq Grammar Part one: phonology (W. D. Preston)... 206
RUBEN, WALTER: Die Philosophen der Upanishaden (Franklin Edgerton)..... 200
STEINDORFF, GEORGE: Catalogue of the Egyptian Sculpture in the Walters Art Gallery (Carleton T. Hodge)..... 157
TÊNG, SSŬ-YÜ: Conversational Chinese, with Grammatical Notes (Thurston Griggs).. 204
Thirty Years of Historical Research . . . of P. K. Gode (Ludwik Sternbach)..... 126
WAMPLER, JOSEPH CARSON: Tell en-Naṣbeh. Vol. II. The Pottery (Ann L. Perkins) 196