Portmanteau words, provisionally classified as "excluded from the class of patronyms are simple geographical compound (Chinese) which, in such cases would actually also be perceived as compound. This common writing with the same phonetic component is often found in modern Chinese, where the two or more words which make up the "word family" member, resulting in tenses like "aliaction" (language feature) word family member, rendering the source term "aliaction" word family. I should like to use the term "patronym" to indicate the name-origin for the history of the "word family." One of the supposing patronyms in the Eastern Han word family for the present study had several beginnings. It first began with a

Cook, Richard S.

Ripples of PST Wave

Making Waves in Proto-Sino-Tibetan
皮 */bjai0/ 'skin' is the noun for 'wave, ripple, surge, flood', defined in SW⁴ as:

*/puai0/ 298 波水涌流也從水皮聲
Wave: water flows gushing. [Graph] composed of 'water' [semantic determiner], and 'skin' phonetic.

I say here "supposed" because, in his commentary for the word 論

*/bjai0/ 68 論辯論也古文以為頗字從言皮聲
Argue, dispute, debate ...

段玉裁 DUAN Yucai (1815:91) writes something characteristic of some of his oft-seen methodological presuppositions:

此論字正義。皮、剽取獸革也。彼、析 也。
凡皮之字皆有分析之意。故論為辯論也。

This is the 論 word's correct meaning.
The word 皮'skin' is 'to take a beast's skin'.
The word 論 [means also] 'to split, separate, divide, analyse'.
Thus, all words written with a 皮'skin' element have this 'split, separate, divide, analyse' meaning.
And therefore 論 has meanings 'argue, dispute, debate ...'

Although DUAN makes this broad statement here, it is nothing peculiar to this particular word or word family, or to his thinking in this particular section of his SW text.⁴ DUAN's great commentary was sprawling enough without endeavouring to present for every member of a given word family what he perceived to be the semantic justification for its membership in that word family. In fact, DUAN inconsistently offers such explanation, and does not offer it at all in the case of our 波 [po⁴] 'wave' word.

⁴For etymological analysis of this morpheme we must begin, as usual, with the great Eastern Han lexicon 《說文解字》Shuowen Jiezi (SW, presented to the emperor in 121AD), in DUAN Yucai's Qing Dynasty recension.

⁵Please see Cook 1995, Section 1, for a discussion of some of the semantic issues in such analyses.
The 'skin' Word Family of 紅文 (Shuowenjiezi)

At one point I entertained a more restricted idea for the entire SW 'skin' word family, which resulted in what I perceived to be four natural morphophonemic classes, presented here.

1. 皮皮 (pí pí)
   - pí: skin (as in 紅皮 of shouw'en)
   - pí: skin (as in 紅皮 of shouw'en)

2. 皮皮 (pí pí)
   - pí: skin (as in 紅皮 of shouw'en)
   - pí: skin (as in 紅皮 of shouw'en)

3. 皮皮 (pí pí)
   - pí: skin (as in 紅皮 of shouw'en)
   - pí: skin (as in 紅皮 of shouw'en)

4. 皮皮 (pí pí)
   - pí: skin (as in 紅皮 of shouw'en)
   - pí: skin (as in 紅皮 of shouw'en)

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67# and *** here indicate characters in the SW text which unfortunately are not in modern computer K'ai shu encodings; these characters are in my SW glosses. The glosses are those of the 7th c. Song Dynasty text which served as the basis for Duan's reconstruction. Numerals after the OC reconstruction refer to J&Zhuo, whose OC reconstruction serves as the basis for Duan's reconstruction. The OC glosses are those provided with Duan's reconstruction and not inserted, I have not ventured my own based on MC.
The Word Family of 《說文解字》(continued)

/*bjä1*/ /*bjä3*/ 55/68 續 被 寢衣長一身有半從衣皮聲
[bed cover half again as long as the body] <skin, leather, covering, cloth...>
/*phajä*/ /*phajä*/ 36/68 被 被 形象謂裙被也從巾皮聲
[an article of clothing, a cape, shawl, or skirt] <skin, cloth>
00 紊## 旌旗披靡也從**皮聲
[banner flag blown in the wind] <skin, cloth>
/*phjä2*/ 55 紊## 條屬從糸皮聲讀若被 或讀若水波之波
[a kind of silk ribbon or braid] <skin, cloth>
/*puajä*/ 298 波 水涌流也從水皮聲
[gushing / surging of water, wave] <ripple/inclination in the surface; slope>
/*phuajä*/ 298 波 坡 阪也從土皮聲
[a slope (cp. 陂 gốc)]
/*phuajä*/ 298 波 腰, 頭偏也從頁皮聲
[tilting (sloping) of the head; tilted, sloped (cp. 陂 gốc); rather, quite, very...]
/*pjä1*/ 36 陂陂 陂也一日也從阜皮聲
[uneven, sloped (cp. 陂 gốc); a pool, pond]
/*pjä1*/ 36 陂 被 從旁持日被從手皮聲
[take sth by the sides, to prevent it from inclining or toppling; funereal implements, silk cords
tied to the sides of the hearse for this purpose] (柩車兩旁圭立之帛，以防傾倚)]
00 被## ***也從馬皮聲
[horse shakes its head; suddenly]
00 被## 魚 名 從魚皮聲
[fish name (cp. 波)]
/*pjä2*/ 55 歪 倪徑有所加也從&皮聲
["the goer has that which augments (that which is applied to) him" (i.e. that objective thing
which he seeks); "a relative term" (that relative to 'this'), that, he]
00 歪## 逢子也從貝皮聲
[give, pass to]

My concluding thought after all this was that, if (and this is a big "if")
it is possible for both 'wave' and 'skin' to surface from a common
underlying primitive, a primitive such as <SURFACE> might be more
satisfying than <SPLIT> (though I won't split hairs here in trying to
rigorously distinguish these two close concepts). Suffice it to say that
a 'wave' is a surface phenomenon with regard to liquid, just as 'skin' is a
surface phenomenon for animal and vegetable bodies.

I will no more delve into the depths of such vasty semantic
primitives in this paper, but rather, would prefer to resume what I see as
more productive discussion of the concrete natural object 'wave (in a body
of water)'. This natural object, as we shall see, is not only exceedingly
concrete semantically, but also very simple phonologically, both of which
are attributes favorable to a lexical item's extreme longevity.