CHAPTER II

THE VARIANT FORMS OF CHINESE CHARACTERS FOUND IN THE EVEN-TONE RHYME
THE EVEN-TONE RHYME IN VOLUME ONE 平聲一:

Under the rhyme dong 一東:

2.1 饘 ----- 窓 ，盥

Pronunciation:

饘 : moŋ / muŋ / měŋ

Explanation:

JY: 饘窓盥: 說文: “盛器滿貌”。引説: “有饘簋飧”。或作 窓 、盥 。
(Ding 1980:1-3B)


The scripts 窓 and 畎 are not listed in SW. SW defines 饘 to mean “sumptuous”. GY lists 饘 and 畎 as having the same meaning and pronunciation but not the same character (Chen 1982:29,30). YPCI lists that 饘 can also be written as 畎 in Hanshi 韓詩 (Gu 1985:87,289). YP interprets 窓 to mean "sumptuous and full". 畎 is the variant form (Gu 1987: 77). This meaning is explicitly conveyed by 饘 in SW. Hence, the rendering of 窓 and 畎 as the variant forms of 饘 is acceptable. GY’s separation of 饘 and 畎 into two characters is thus disputable.

2.2 飹 ----- 啭

Pronunciation:

飹 : voŋ / ŭŋ / hōŋ

Explanation:

JY: 飹 啭: 大声。或作 啭。(Ding 1980:1-4b)
and 吭 are not listed in SW. LKSJ interprets 韫 to mean "loud sounds" (Xing 1985:177). The script 吭 appears in the chapter titled Jiebi 解蔽 of Xunzi 荀子. Yang Liang 楊倞 annotates that 吭 means "noisy sounds" (Wang 1990: 269). However, both of the scripts are close in meaning and share the same velar sound and vowel of "on" in their ancient pronunciation. Since there is no other evidence to bring up as an example to counter the above, it is reasonable to infer that 韫 and 吭 are close in meaning.

2.3 熊 ----- 麋

Pronunciation:
熊 : xiónɡ / xiōnɡ / xiónɡ

Explanation:
JY: 熊，能 秉熊；說文：“獸似豕。山居，冬蛰。”亦姓。或作 獠，
能、麞、麂熊。（Ding 1980:1-6）。

SW: 熊: "獸似豕。山居，冬蛰。从能，炎省聲。凡熊之屬皆从熊。（Ding
1959: V. 8.4444b).

SW defines 熊 as "a kind of porcine animal which lives in the mountain and hibernates during winter". Xu Hao 徐灏 is of the opinion that 能 is the ancient form of 熊 (Ding 1959: V.8. 4441b). SW defines 能 to mean "a bear-like beast" (Ding 1959: V.8.4441). 能 is also linked to 宏. The script 能 appears in the Shenzigui 沈子簋 (The food vessel of Mr. Shen) and Guo Moruo 郭沫若 annotates that 能 is the loan word of 宏 where 熊 (能) and 宏 are both the same in Zheng rhyme 蒸部 in their ancient pronunciation (Liu 1991: 396). BCGM lists that 熊 is a "pig-like bear猪熊"(Li 1991: V.6 Volume 51.19).
YP and LKSI interpret 萧 to mean "a pig-like animal" (Gu 1987: 111; Xing 1985: 320). The script 萧 consists of 萧 (pig) as the semantic element and 羽 as the phonetic element. It is believed that 熊 and 萧 are the same in meaning.

2.4 萧 ----- 鞴

Pronunciation:

萧 : kʰwɐŋ / kʰʊŋ / qióng

Explanation:

JY: 萧 萧旃；説文: “瞭, 彈, 之之。司馬相如說: '从弓'。”或作鞑。

(Ding 1980:1-6)

SW: 萧：瞭, 彈, 之之。司馬相如說: '瞭 或从弓'。

(Ding : 1959 : V.2 260 b)

SW : 鞑：鹿韈也。从革幸聲。駮或从 馕。 (Ding : 1959 : V.3.1169)

SW defines 萧 翣 as "a king of sweet herb", whereas 鞑 is defined as "a kind of ball". Both 萧 and 鞑 are totally different in meaning.

The words 鞑 萧 appeared in the Zuozhuan 左傳 during the twelfth-year of Xuangong 宣公十二年 (Kong 1980 : 1883). Duan Yucai 段玉裁 annotates that 鞑 is the same as 瞭 (Duan 1985:25). Xue Chuanjun 薛傳均 shares the same opinion as Duan Yucai (Ding 1959 : V.2.261 b).

Under the rhyme dong 二冬 :

2.5 醯 ----- 疯

Pronunciation:
盈 : nuam / nuog / nóng

Explanation:

JY : 盈 膨癭: 说文: “腝血也” 。或作腝、癭。 (Ding 1980:1-6b)
SW : 盈 : 腝血也。从皿省聲。腝，俗盈，从肉農聲。(Ding 1959 : V.4.2139)
SW : 癭 : 病也。从疒 畵 聲。(Ding 1959 : V.6.3341b)

SW defines 盈 to mean "pus", 膑 is the vulgar form. The eleventh chapter of
Xuan Ying's YOJYY lists 盈 and 膑 as the archaic forms of 癭 (Xuan 1968:515).
Shao Ying 邵瑛 disagreed with YOJYY and is of the opinion that 癭 is a loan word
of 盈 (Ding 1959:V.4.2139b). SW defines 癭 to mean "pain". Both 盈 and 癭 are
different in meaning.

證 is written as 癭 in the Wushier bingfang 五十二病方 in the incomplete
Han silk manuscripts discovered in Mawangdui 马王堆漢墓帛書. Ma Jixing 马继兴
is of the opinion that 癭 is the variant form of 膑 (Ma 1992 : 651). This is the same
explanation as YOJYY. It is believed that the rendering of JY is acceptable. SW
separates them into two.

Under the rhyme zhong 三鍾 :

2.6 鍾 ----- 鍾

Pronunciation:
鍾: tǐwōŋ / t̀ǐwōŋ / zhōng

Explanation:

JY : 鍾 鍾 : 量名。六斛四斗曰鍾。或作鍾。通作鍾。(Ding 1980 : 1-7)
SW : 鍾 : 酒器也。从金重聲。(Ding 1959 : V.10.6259)
SW defines 鍾 to mean "wine jar", whereas 鍾 is not listed in SW. JY interprets 鍾 (鐘) as "a quantity of measure. Six hu 解 and four tou 斗 is equivalent to 鍾". The script 鍾 appears in the chapter titled Renjianshi 人間世 of Zhuangzi 莊子, Lu Deming 陸德明 cites Sima Biao 司馬彪 annotation that six hu and four tou means 鍾 (Gu 1990:V.3.83). 鍾 appears in the Zuo zhuan during the third year of Zhaogong 昭公三年 and is having the same meaning as Zhuangzi (Kong 1980:2031). The script 鍾 appears in the chapter titled Tianzifang 田子方 of Zhuangzi, Lu Deming cites the opinion of Sima Biao that 鍾 is a loan word of 鍾 (Gu 1990:V.3.315). Thus, the rendering of JY is disputable.

Under the rhyme zhi 五支:

2.7 斯 ----- 靈

Pronunciation:
斯 : sī / sē / sī

Explanation:
JY: 斯斯厮厮:析也。或从手。亦作厮、離。 (Ding 1980:1-11b)
SW: 靈: 旅行也。鹿之性見食急則必旅行。从鹿麗聲。禮: “麗皮 納聘”。

蓋鹿皮也。𠲊𠲊, 古文。𠲊𠲊, 篆文麗字。(Ding 1959: V. 8.4368)

SW defines 斯 to mean "split", whereas 靈 is defined to mean "travel". Both 斯 and 靈 are totally different in meaning.

The script 斯 appears in the chapter titled Huangdi 皇帝篇 of Liezi 列子, where Zhang Zhan 張湛 annotates that 斯 means "depart from" (離) (Zhang 1990: V.3.13). The chapter titled Shiyan 釋言 of GYa interprets that "離 means 離", Wang
Niansun 王念孫 annotates that 離 and 驅 are interchangeable because of the same in ancient pronunciation. (Wang 1983: 144). Lu Deming is of the opinion that 驅 is a loan word of 離 in the chapter titled Xiangyinju-li 醫飲酒禮 of Yili 儀禮 (Lu 1936: V.9.570). Thus, the Li Diagram 離卦 of Yijing 易經 states that "離 means 驅" can be trusted. (Kong 1980: 43).

There is no evidence to bring up as an example that 驅 is a loan word of 斯. 斯 means "split", while 驅 can be extended to mean "split" because its original meaning, "travel" implies a sense of separation. Hence, it is reasonable to render that 斯 (split) is an extended meaning of 驅.

2.8 茛 ----- 螨

Pronunciation:

荜 : gě / gě / qǐ

Explanation:

JY : 茛： 說文： "茂母也"。一曰知母。或作蜱。(Ding 1980:1-11b)

SW : 茛： 茬母也。从艸，氏聲。(Ding 1959 : V.2.347)

SW defines 茬母 as "a kind of herbal medicine", whereas 螨 is not listed in SW. FY interprets 螨螞 to mean "a kind of cicada" (Qian 1991:373) and is the same interpretation as YP (Gu 1987:118). Hence, 茛 and 螨 are different in meaning.

The volume twelve of BCGM lists that 螨母 is the same as 茬母 (Li 1991: V.3.108). It is the same annotation as Wang Niansun, who explains that 茛 and 螨 are close in their ancient pronunciation (Wang 1983: 312). Thus, for the meaning of "a kind of herbal medicine", 茬母 is the same as 螨母.
2.9 塿 —— 岭

Pronunciation:

 GNUNET : tsi̯e / tsie / zì

Explanation:


SW: 塿 : 岭, 山頉也。从厂垂聲。(Ding 1959: V.7.4157)

SW: 岭: 岭危, 高也。从山卒聲。(Ding 1959: V.7.4098)

SW defines 塿 to mean "top of the mountain", whereas 岭 is defines to mean "precipitously high". 塿 and 岭 are close in meaning.

The chapter Shishan 釋山 of EY interprets 岭 as the same as 塿(Xing 1980:2618). YP and LKSJ interpret 岭 to mean "top of the mountain" (Gu 1987:104; Xing 1985:102). Wang Li 王力 is of the opinion that 岭 is the same as 塿, where 岭 is pronounced short and quick and 塿 is pronounced slowly (Wang 1987 : 407).

2.10 蝴 —— 蚛，膨

Pronunciation:

蠕 : t'yα / ʈrã / chã

Explanation:

JY: 蠈 蝴影離：訛文: “若龍而黃，北方謂之地蝨”。一說: “無角蠕”。

或作 蚨，膨、離。(Ding 1980:1-13)

SW: 蠔: 若龍而黃，北方謂之地蝨。从虫离聲。或云: 無角曰蝨。(Ding 1959: V.9.6001)
defines 蝮 to mean "hornless dragon", whereas 蝮 and 影 are not listed in SW. YP interprets 蝮 as the ancient form of 蝮 (Gu 1987: 120). Wang Niansun annotates that 蝮 and 影 are the same word in GYa (Wang 1983: 370). The script 影 appears in The Aristocratic Family of Qitaigong 齊太公世家 of Shiji 史記. Sima Zhen 司馬貞 annotates that other edition of Shiji written 影 as 蝮 (Shuangchuan 1983:550). Thus, it is believed that 影 is the ancient form and 影 is the variant form of 簠. 蝮 and 影 are missed out in SW.

2.11 簠 ----- 笪 , 簠

Pronunciation:
箠: dǐ / tie / chǐ

Explanation:

SW: 蝧 箟: 箟樂也。从箠臘聲。箠, 蝧 也从竹。(Ding 1959: V.3.914b)

SW defines 箟 to mean "bamboo instrument". 箟 is the variant form, whereas 笪 and 笠 are not listed in SW. YP interprets 笪 as the same character as 箟 (Gu 1987: 71). The script 笪 appears in the chapter titled Yueling 月令 of Liji 礼記. Lu Deming annotates that 笪 is also written as 箟 (Kong 1980:1369). It is obvious that 笪 and 笠 are the variant forms of 簠. SW missed out these two characters.

LKSJ interprets 簠 and 簠 to be the variant forms of 簠 and 笪 as the vulgar form of 笪 (Xing 1985: 391). Though 簠 and 笪 are explained in the same meaning, 'a bamboo instrument', they are not to be considered as the same character. Gu Yewang 頑野王 annotates in the incomplete manuscripts of YP that they are the
same thing (character) (Gu 1985: 67,269). Thus, it is believed LKSI has interpreted the character wrongly.

2.12 褓 ----- 帙

4.274 帙 ----- 帥

Pronunciation:

襦：pǐ / pě / pí

Explanation:


SW defines 帙 to mean "skirt" (Ding 1959: V.6.3410), whereas襦 and襦 are not listed in SW. FY interprets 帙 as the same as 帙 and襦, where the people at the Chen 陳 and Wei 魏 states use the script 帙, whereas the people in Guangxi 關西 use the script襦 to mean "skirt" (Qian 1991:145). The hapter Shiqi 釋器 of GYa interprets 帙 as the sames as 帙 (Wang 1983:232). YP interprets that the people in Guangdong 關東 area uses 帙 to mean襦 (Gu 1987: 128). Yan Shigu 顏師古 annotates in the chapter two of Jiju-pian 急就篇 and is of the opinion that 帙 (帙) is the same meaning as 帙 and襦 (Yan 1936:143). It is believed that襦 and襦 are the same thing, the different of the writing structure merely because of different dialects.

襦 and襦 are the same in their ancient pronunciation. They can be linked between each other. For example, 熊, 熊, 熊, 鑫 and襦 are the variant forms of熊, 熊,襦, 鑫 and襦 (Ding 1980:1-6, 1-14, 1-14, 1-14b, 1-14b). Thus,襦, 帙 and襦 are all in the same meaning. The rendering of JY is acceptable. The script襦 is missed out in SW.
2.13 逶 ---- 拖，敏

Pronunciation:
逶: hái/jié/yí

Explanation:

SW: 逶: 遅徒也。从是多聲。 (Ding 1959: V.3.756b)

SW defines 逶 to mean "move". Duan Yucai annotates that 移 is the modern form of 逶 (Duan 1985: 72). 拖 and 敏 are not listed in SW.

The script 拖 appears in the poetry Shanglin 上林賦 by Sima Xiangru 司馬相如 (Li 1981: 125) and the same sentence appears again in The Biography of Sima Xiangru of Hansu 漢書 where the script 拖 is written as 拖 (Ban 1992: V.8.255). The script 拖 appears in the poetry Yulie 羽猎賦 by Yang Xiong 揚雄 and is written as 拖 in the Wuchen Jiaben edition 五臣甲本 and Liuchen edition 六臣本 , is written as 拖 in the incomplete manuscripts 殮本 (Fei 1993:188,196). SW defines 拖 to mean "drag forward" (Ding 1959: V.9.5499). Wang Li is of the opinion that 拖, 拖 and 拖 are the same word (Wang 1987: 536).

The script 敏 is not listed in any other ancient lexicons. It is suspected that 敏 is the variant form of 敏, where the element 也 is interchangeable with 也. For example, 拖, 跑, and 醜 are the same as 拖, 敏, and 敏 (Ding 1980: 15b). SW defines 敏 to mean "spread" (Ding 1959: V.3.1330b). YP interprets 敏 can also be written as 拖 (Gu 1987: 85). The script 移 appears in the chapter titled Dazhuan 大傳 of Liji, Lu Deming annotates that 移 is written as 拖 originally. (Kong 1980: 1508). Thus, it is believed that 逶, 拖 and 敏 are close in meaning.
2.14 椅——箋

Pronunciation:
箋: xiā / jiē / yī

Explanation:
JY: 椅箋箆箄箋: 方言: “榻前几。趙、魏之間謂之箋”。一曰: “衣架”

或作箣、箇、箇。(Ding 1980:1-15b)

SW 新附：箋：衣架也。从木施聲。(Ding 1959: V.5.2649).

SW：箣：篋屬。从竹是聲。(Ding 1959:V.5.1975b)

The Script 椅 is not listed in SW but listed in the additional copy of SW, which defines it as "hanger". FY interprets 椅 to mean "a small bedside table" (Qian 1991: 208). These are exactly the two meanings listed in the above-mentioned sentence of JY.

SW defines 箋 to mean "a small piece of reed in musical instruments (篋屬)". Hence 椅 and 箋 are different in meaning. The Tang manuscripts of Qieyun 切韻 copied by Tang Lan 唐蘭 (王二) lists that 椅 is the same as 箋 (Liu 1963:9). The chapter Shiqi of FY lists 箋 to mean "hanger" (Xing 1980:2601). Qian Dazhao 錢大昭 annotates that 箋 is a loan word of 椅 (篋) (Ding 1959: V.5.2649), where 是 (qiē 篋支) and 施 (qiā 書歌) are close in their ancient pronunciation. In additional, SW missed out the script 箋.

2.15 敞——entina, 舋, 敞

Pronunciation:
敞: kīā / kīē / qī

Explanation:
**JY**: 鼓動部 奇歌: 奇切。說文: “鼓動也”。或作 奇 部，

奇、歌。文二十三。(Ding 1980:1-16b)

**SW**: 鼓: 奇動也。从危支聲。(Ding 1959: V.7.4175b)

**SW**: 奇: 異也。曰不耦。从大从可。(Ding 1959: V.4.2049b)

**SW** defines 鼓 to mean "tilt and not upright" whereas 奇 is defined to mean "strange or peculiar". 部 and 歌 are not listed in **SW**.

Niu Shuyu 鈕樹玉 annotates 鼓 by citing YQIYY that 歌 and 鼓 are the variant forms (Ding 1959: V.7.4175b). According to Duan Yucai, 鼓 is the variant form of 鼓，歌 is a wrong version of 鼓 (Duan 1985: 453).

**LKSJ** lists that 鼓 means "tilt". It is the same meaning and pronunciation as 奇. (Xing 1985: 453,353) The script 奇 appears in the title Gongzheng 宮正 under chapter Tianguan 天官 of Zhouli 周禮 which means "not honest" (Jia 1980: 657). It is believed that (tilt and become) "not honest" is the extended meaning of 奇. Thus, 奇 is the extended meaning, whereas 部 and 歌 are the variant forms of 鼓.

### 2.16 埨 —— 戲

**Pronunciation:**

陴: ǐa / े /  yi

**Explanation:**

**JY**: 陴 奇 戲: 說文: “上黨陴 氏阪”。或作奇 戲。通作陴。(Ding 1980: 1-17)

**SW**: 陴: 上黨陴 氏阪也。从自奇聲。(Ding 1959: V.10.6507)

**SW**: 戲: 三軍之偏也。一曰兵也。从戈虞聲。(Ding 1959: V.9.5684)
SW defines 隋氏阪 as a place in 上鄞. According to Zhongguo gujin diming dacidian 中国古今地名大辞典, Yishixian 隋氏縣 is a county set up in the Han Dynasty, and its name was changed to 隋氏縣 in Hou Han 後漢 (Zang 1933: 869). The script 隋 is borrowed become an exclamation expression. YP and LKSJ interpret 隋 as "an exclamation word" (Gu 1987: 110; Xing 1985: 317).

SW defines 戲 to mean "side wing or a weapon". The script 戲 can also be borrowed to mean "exclamation expression". GY interprets 戲 as the ancient form of 呼 (meaning, "alas") (Chen 1982: 83). The ancient pronunciations of 隋 (隋 yi 影歌) and 戲 (xi 喊歌) are very close with 呼 (xa 晓魚), it is believed that 隋 and 戲 are borrowed to mean "alas". The meaning of the word is based on sounds. Each character by itself is meaningless.

It is a mistake for JY to list that 隋 is the same as 戲 in the name of the Yishi county. The script 戲 appears six times in JY, none of them having the meaning of Yishi county. Thus, it is reasonable for JY to add the above-mentioned sentence with "it can also be written as 隋, which is used to mean an expression of alas and is the same sound as 戲 and 呼".

2.17 雳 ----- 戲

Pronunciation:

霣: xǐwa / xǐwe / huī

Explanation:


SW: 雳: 旗旗所以指麾也。从手廾聲。(Ding 1959: V.9.5505)

SW: 戯: 三軍之偏也。一曰兵也。从戈虞聲。(Ding 1959: V.9.5684)
SW defines 難 to mean "standard of a commander". Duan Yucai annotates that 難 is the vulgar form of 難 (Duan 1985: 616). SW defines 戲 to mean "side wing or a weapon". Hence, 難 and 戲 are different in meaning.

The script 戲 appears in The Biography of Huiyin 准陰侯列傳 of Shiji, Pei Yin 裴駿 cites the annotation of Xu Guang 徐廣 that 戲 is also written as 難 (Shuangchuan 1983:1064). It appears again in The Biography of Li Guang 李廣, 蘇建傳 of Hanshu, Yan Shigu annotates that 戲 is a loan word of 難 (Ban 1992: V.8.2446). Thus, 戲 is the loan word of 難.

**Under the rhyme zhi 六脂**:

2.18 案 ----- 齊

**Pronunciation:**

案: tsiei / tsi / zī

**Explanation:**

JY: 案; 案; 案, 案, 齊. 說文: “穀也”. 或作 齊, 案, 齊。(Ding 1980: 1-18b)

SW: 齊: 穀也。从禾 之聲。案, 或从次。(Ding 1959: V.6.3086)

SW: 案: 穀可吐穀上平也。象形。凡 之屬皆从 案。(Ding 1959: V.6.3042)

SW defines 齊 to mean "millet". 案 is the variant form. Duan Yucai annotates that 案 is also written as 案 (Duan 1985:325). SW defines 齊 to mean "in good order". 案 and 齊 are different in meaning.

The script 齊 appears in the chapter titled Jitong 祭統 of Liji, Zheng Xuan 鄭玄 annotates that 齊 is also written as 案. Lu Deming is also the same interpretation (Kong 1980:1603). Thus, 齊 can be a loan word of 案.
2.19 夷 —— 屡，尼

Pronunciation:
夷 : kie / ji / yi

Explanation:
LV: 夷 屡 尼; 用知切。說文: "平也。東方之人也。” 或作 屡，尼。古書作
ssi。文四十五。 (Ding 1980: 1-20)
SW: 夷: 平也。从大从弓。東方之人也。 (Ding 1959: V.8.4568)
SW: 尼: 從後近之。从尸匕聲。 (Ding 1959: V.7.3784b)

SW defines 夷 to mean "level". Actually, the original script 夷 is written as 匹
(尸) in the oracle-bone inscription, which depicts a kneeling man from a sideview
(Xu 1990: 942,1144). To develop the original script into 夷 (夷), the character
strokes now show a full fronted of a man with 大, and added a flexural symbol $f$
(Chen 1987:821). YP interprets 屡 as the ancient form of 夷 (Gu 1987: 56). Yan
Shigu is also of the same opinion in The Biographical Sketches of Emperor Gao Di
高帝紀上 of Hanshu (Ban 1991: V.1.13).

SW defines 尼 to mean "very intimate". The zhuan script of 屡 and 尼 are
written as 尘 and 尼 and is the same in their ancient pronunciation and almost the
same in their structures. It is suspected that the script 尼 is a wrong version of 屢.
Lu Deming annotates that 尼 is the ancient form of 夷 in chapter one of Xiaoqing
孝經 (Zhang: 333). 尼 is written as 屢 in The stone tablet inscriptions of Liu
Kuan 劉寛碑隸 (Liu 1989: 36). Thus, it is believed that 屢 is the ancient form of
夷 and 尼 is a wrong version of 屢.

Under the rhyme zhi 七之:
2.20 树 ------- 鉴

Pronunciation:

grove: zǐ/zē/cí

Explanation:

JY: 桓鉌...

SW defines 树 to mean "the upper part of a spade". 鉌 is the variant form and 鉌 is the zhou script (Ding 1959:V.5.2537b). 桓 is not listed in SW. YP interprets 桓 to mean "the handle of a sickle" (Gu 1987 : 61). Hence, 桓 and 桓 are almost the same thing. The Dunhuang incompleted Tang manuscripts of the Qieyun 敦煌切韻唐写本 (王一) lists 桓 as the same as 桓 (Liu 1963:17). It is believed that 桓 is the same meaning as 桓.

2.21 乱 ------- 乱 , 杯

Pronunciation:

乱: dīn/qǐzhì

Explanation:

JY: 乱理... 

乱 and 杯 are not list in SW. JY is the first book to list the script 乱, which is the ancient form of 治 (administer) (Ding 1980 : 1-24). YP interprets 治 to mean "administer" and 杯 is the ancient form (Gu 1987 : 37). SW defines 杯 to mean "split open" (Ding 1959 : V.3.1365). Hence, 乱 and 杯 are not the same meaning as 杯.

According to Shao Ying's annotation, 乱 appears in chapter Taijia 太甲 of Guwen Shangshu 古文尚書, and is the ancient form of 治 (Ding 1959 : V.4.1691).
SW defines 哆 to mean "administer" (Ding 1959: V.4.1690). The bronze inscriptions have 哆 as 它 (The food vessel of Diaosheng 琥生簋) and 它 (The food vessel of Fansheng 番生簋). It is a symbol of sorting silk(丝) with both hands (丝丝). This meaning is the same as script 亂, where 乱 (乙) is the phonetic element (Chen 1987: 456).

Lin Yiguang 林義光 annotates that 哆 is the original word of 管, which means "administer" (Ding 1959: V.3.1365b). This meaning appears in the chapter Yaodian 堯典 of Shangshu 尚書 (Kong 1980 : 120). Thus, 亂 and 它 are the ancient forms of 治, and is the same meaning as 哆.

2.22 哆----- 啞

Pronunciation:

啞: xiā/xiā/xī

Explanation:

JY: 啞 啞改。説文: "啞啞, 戲笑兒"。或作啞, 改。 (Ding 1980: 1-24b)

SW: 啞: 哆啞, 戲笑兒。從欠之聲。 (Ding 1959: V.7.3878)

SW: 啞: 大笑也。從口至聲。説曰: "啞其笑矣"。 (Ding 1959: V.3.588)

SW defines 啞 to mean "laugh and play", whereas 啞 is defined to mean "laugh". They are close in meaning.

Under the rhyme wei 八微:

2.23 剖----- 戲 , 恁

Pronunciation:


**Explanation:**

**JY:** 割  乱   断也。封也。鄭 康 禮曰： "封羽牲曰割。" 或 作 塗、透，
亦書作 透。 (Ding 1980 : 1-26)

**SW:** 恽： 割   傷也。 从刀    气    音。 一曰： 断也。 又讀若 透 。一曰： 刀不利， 於
瓦 石上 刺之。 (Ding 1959 : V.4.1835)

**SW:** 塗： 以血 有所  刺涂， 祭也。 从 血 儀聲。 (Ding 1959 : V.4.2141)

**SW** defines 恽 to mean "make cuts in the surface of skin; cut off or grind the
knife through a stone". 塗 means "blood sacrifice". 透 is not listed in SW. LKSJ
interprets 割 as the same as 恽 (Xing 1985:99). Duan Yucai annotates that 塗 is the
variant form of 恽 (Duan 1985 : 216). According to Wang Yun's 王 琬 annotation, to
cut and bleed is the rites of the blood sacrifice (Ding 1959 : V.4.2141b). Hence, it is
believed that "cut in the surface of skin" is the extended meaning of 塗 . YP
interprets 透 as the ancient form of 恽 (Gu 1987 : 58). Thus, 割 (恥) is the
extended meaning of 塗  and 透 (恥) is the ancient form of 割.

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**2.24 微  -----  蔻**

**Pronunciation:**

微: xīwēi / xǐwēi / hui

**Explanation:**

**JY:** 微  蔻：  說文： "艻也。 以繯微帛著於背。" 引 登秋傳： "揚微者公
徒。" 或 作用  蔻。 通 作用微。 (Ding 1980 : 1-26b)

**SW:** 微：  著也。 以繯微帛著於背。 从巾 微省聲。 春秋傳曰： "揚微者公徒。"

 (Ding 1959 : V.6.3420)
SW defines 徽 to mean "emblem", whereas 島 is not listed in SW. Li Shan 李善 is of the opinion that 徽 and 島 are interlinked in his annotation in the poetry of East Capital 東京賦 by Zhang Heng 張衡 (Li 1991: 59). LKJS interprets 徽 as the same as 徽 (Xing 1985: 495). YP interprets 方軍 to mean "wave", which is the same as 島 (Gu 1987: 80). GYa interprets 徽 to mean "flag". Wang Niansun annotates that 徽, 徽 and 島 are all interlinked (Wang 1983: 237). Hence, the script 徽 is having the meaning of "emblem and flag", whereas 方軍 means "emblem and move". Both of them are interlinked because of the common meaning, "emblem".

2.25 坐 ---- 罐

Pronunciation:

坐: gě / gě / qí

Explanation:

JY: 坐礦坐 罐: 曲岸也。或从石从山。亦作 罐。 (Ding 1980: 1-27)

The script 坐 and 罐 are not listed in SW. JY interprets 坐 to mean "winding coast". GYa interprets 罐 to mean "long" (Wang 1983: 56, 159). YPCJ interprets 罐 to mean "long; stand; lame in both legs; lean on or a ladder" (Gu 1985: 508). The script 罐 appears in The Biography of Sima Xiangru 司馬相如傳 of Shiji. Pei Yin 裴駰 cites the explanation from Hanshu Yinyi 漢書音義 and annotates that 罐 means "long". Sima Zhen is of the opinion that 罐 means "winding coast" (Shuangchuan 1983 : 1257). In the same biography of Hanshu, Zhang Yi 張揖 annotates that 罐 means "long", whereas Yan Shigu annotates that 罐 is the same as 罐, which means "winding coast" (Ban 1992 : V.8.2591).
For the script 廍, it appears in The Biography of Sima Xiangru of Hanshu. Yan Shigu annotates that 廍 means "winding coast" (Ban 1992:V.8. 2548). LKSJ interprets 廍 to mean "winding coast" (Xing 1985: 246). Thus, it is believed that 廍 and 𦨁 are interlinked because of the same meaning, "winding coast". The scripts 廍 and 𦨁 are missed out in SW.

Under the rhyme yu 九鱼:

2.26 △---- 蒞，芇

Pronunciation:
△: kʰia/kʰiō / qū

Explanation:
JY: △芇芇芇：説文：“△，飯器，以柳為之，象形。”或作芇，芇，芇。 (Ding 1980:1-28)

SW: △：△，飯器，以柳為之，象形。凡 △，之屬皆从△。芇，芇，△或从竹去聲。 (Ding 1959: V.4.2133)

SW defines △，as "a kind of rice vessel made from willow trees" and 芇 is the variant form. 芇 and 芇 are not listed in SW. YP and GY interpret 芇 as "a kind of rice vessel" (Gu 1987: 68; Chen 1982: 71). The script 蒞 庐 appears in the annotation of Zheng Xuan in the chapter Shihunli 士昏禮 of Yili, where Lu Deming's annotation is written as 蒞 庐. Ruan Yuan's 阮元 collation notes that the Mao Yi's edition is written 蒞 as 蒮 (Jia 1980:967,969). According to Lu Wenchao's 盧文弨 annotation, the scripts 蒮 and 蒮 are missed out in the ancient lexicons. The Wujing Wenzhi 五經文字 lists the script 蒥，and is the same pronunciation and meaning as 蒮. For the modern edition, 蒲 庐 is written as 蒮 庐 (Lu 1968:176).
Thus, it is believed that 阮 and 杞 are the variant forms of 𠈃 (辧), the difference was merely due to changes in the materials.

2.27 徐 ----- 靡

Pronunciation:
徐 : ziá / zǐo / xú

Explanation:
SW: 徐：緩也。从人余聲。(Ding 1959: V.7.3573)
SW: 靡：琅邪郡。从邑牙聲。(Ding 1959: V.5.2869)

SW defines 徐 to means "walk slowly", whereas 琅邪 is defined as "a county name". YP interprets 靡 to mean "evil" (Gu 1987: 11). Hence, 徐 and 靡 are different in meaning.

LKSJ interprets 徐 as the same as 徐 (Xing 1985:27). Xu Kai 徐锴 concludes that 徐 and 徐 are the same in meaning (Ding 1959: V.7. 3573b). The script 靡 appears in Beifeng 北風 under title Beifeng 北風 of Shijing 詩經, Zheng Xuan annotates that 靡 is a loan word of 徐 (Kong 1980:310). The same sentence appears again in the annotation of Li Shan under the poetry of You tong 幽通賦 by Ban Gu 班固, where 靡 is written as 徐 (Li 1981:209). Thus, it is believed that 靡 is a loan word of 徐 (徐).

2.28 妊 ----- 蹶

Pronunciation:
妊 : sǐo / sǐo / shū
Explanation:

JY: 妒 прид. 說文: “通也”。一曰: “遠也”。或作 疏、疏、疋。
亦姓。(Ding 1980: 1-29)

SW: 妒 通也。通文从交从兑。疋亦聲。(Ding 1959: V.3.910)

SW defines 妒 to mean "dredge", whereas 疏 is not listed in SW. GY interprets 疏 as the same as 妒 and 疇 is the vulgar form (Chen 1982: 69). YP interprets 疆 as the same as 疏 (Gu 1987: 34). Lu Deming is of the opinion that 疮 is the same as 疏 in his annotation in the poetry Rufen 汝疋 of Shijing (Kong 1980: 283). Hence, 妒, 疏, 疆 and 疣 are the same word.

Duan Yucai annotates that 妒, 疏 and 疮 are the same word (Duan 1985: 85). The Livun 邯隄 lists that 疮 is the same as 疏 (Liu 1989: 28). The Lishi 隨頗 lists that under The tablet of merits of the prefect of Guiyang county, Mr. Zhou Jing 桂陽太守周憬功勲銘, 疏 is written as 疣 (Hong 1985: 54). Thus, the rendering of JY is acceptable.

2.29 疏 ----- 愈

Pronunciation:

紆: qiá/qiǎo/shū

Explanation:

JY: 紆 疏 愈庽。説文: “緩也”。一曰: 解也。或作紆、愈、忬。通作紆。
(Ding 1980: 1-29)

SW: 紆 疏。解也。从疋予聲。(Ding 1959: V.9.5811)

SW: 愈: 忘也。疋也。从心余聲。周面曰: “有疾不愈”。愈, 喜也。(Ding 1959: V.8.4719b)
SW defines 紐 to mean "stretch", whereas 㥩 is defined to mean "happy or pleasant". Both 紹 and 㥩 are different in meaning.

JY lists 紹 in two meanings, "stretch and give relief". The chapter Shigu 釋詁一 of GYa lists 紹 to mean "give relief" (Wang 1983: 28). It is also the same meaning in the Zuozhuan during the 30th-year of Zhuanggong 莊公三十年 (Kong 1980: 1782).

㥩 is the same meaning as 紹 in The Biographical of Luo Yi 羅藝傳 of Xintangshu 新唐書 (Ou 1975: V.12.3807). Hence, it is reasonable to render that 㥩 is the extended meaning of 紹.

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Under the rhyme รก十虞:

2.30 䣺 ----- 仇

Pronunciation:
䣺: kiwō / kiu / ju

Explanation:

JY: 紹 仇: 說文: "挹也"。或作 䣺, 仇。(Ding 1980: 2-2b)

SW: 䣺: 抿也。从斗爽聲。(Ding 1959: V.10.6388b)

SW: 仇: 鏽也。从人九聲。(Ding 1959: V.7.3610)

SW defines 紹 to mean "ladle out", whereas 仇 is defined to mean "companion". 紹 and 仇 are different in meaning.

The script 仇 appears in the poetry Bìnzhī Chūyan 賓之初筵 under the title Xiaoya 小雅 of Shijing, Zheng Xuan comments that 仇 is a loan word of 紹; Lu
Deming concludes that 仇 means "ladle out" (Kong 1980: 485). Thus, it is believed that the rendering of JY is based on Shijing, where 仇 is a loan word of 戎.

2.31 不

Pronunciation:
不 : ñiwo / ñiu / ñū

Explanation:
JY: 不不: 不木不為不。一曰: 華下著。或作不、不。不。不。(Ding 1980:2-3b)
SW: 不: 閻足也。从木付聲。(Ding 1959: V.5.2591)

SW defines 不 to mean "leg (of object)", whereas 不 is defined to mean "a bird flying in the sky". YP interprets 不 to mean "calyx, the outer covering of a flower" or 'leg' (of object)” (Gu 1987: 63). Hence, 不 and 不 are not the same in meaning.

The script 不 is written as 不 in the oracle-bone inscriptions (續五、九、一), and is also written as 不 (The food vessel of Tianwu 天亡簋) and 不 (The toilet articles of Caihou 蔡侯盈) in the bronze inscriptions. It was the pictographic from of the calyx. The explanation of SW is just using the loan meaning of 不 (Xu 1990: 1268; Chen 1987: 990). According to Wang Guowei's 王國維 annotation in the title Shidian 釋天 of chapter six of Wangguowei Yishu 王國維遺書, 不 is the original form of 不 (Wang 1983:V.1.11).
The script 不 appears in the poetry Changdi 常棣 under the title Xiaoya of Shijing. Zheng Xuan annotates that 不 is a loan word of 柴 (Kong 1980: 408,410). Since the meaning of 不 and 柴 are different nowadays, it is reasonable to render that 不 is a loan word of 柴.

2.32 纯 —— 拈

Pronunciation:

織 : siwo / siu / xu

Explanation:


SW: 拈 : 正織裂也。从巾俞聲。(Ding 1959: V.6.3418b)

SW defines 纖 to mean "colour silk fabrics", whereas 拈 is defined to mean "to tear up the colour silk fabrics". JY interprets 纖 to mean "colour silk fabrics, or silk fabrics intentionally torn into required pieces for identification purposes."

Wang Yun annotates that 拈 is the same meaning as 纖, which means "a used in the army to control entry into military camps by matching originally two torn silk fabrics" (Ding 1959: V.6.3419). Thus, it is believed that 纖 and 拈 can be the same in meaning.

2.33 脩 —— 娼

Pronunciation:
株: tū / tū / zhū

Explanation:

JY: 株雀 子; 説文: "好佳也"。引説: "静女其株"。或作雀、twig。株

(Ding 1980: 2-5)

SW: 株: 好佳也。从衣朱聲。説曰: "静女其株"。(Ding 1959: V.7.3732)

SW: 妇: 好也。从女且聲。説曰: "静女其婦"。(Ding 1959: V.9.5568)

SW defines 株 to mean "fine", whereas 妇 is defined to mean "fine and beautiful". Both 株 and 妇 are almost the same in meaning.

According to JY's annotation, the script 株 appears in the poetry jingnu 靜女 under title Beifeng of Shijing, but is written as 妇 in the modern edition of Shijing. Lu Deming annotates that 妇 is the same as 妇 (Kong 1980: 310). YP interprets 妇 as the same as 妇 (Gu 1987: 18). Duan Yucai and Zhu Junsheng 朱駿聲 are of the opinion that 株 is a loan word of 妇 (Duan 1985: 624; Ding 1959: V.7.3732b).

Actually, 株 and 妇 (婦) are very close in their meaning. It is impossible to have any inter-loan relationship between these two characters. According to Wang Li's annotation, 妇, 妇 and 株 are all the same in pronunciation and close in meaning. They are characters that have the same source (Wang 1987: 193).

2.34 棗 —— 椋

Pronunciation:

棗: dū / dū / chōu

Explanation:

JY: 棗: 牀帳。或作棗。(Ding 1980: 2-5b)
SW: 襄: 衣袂祇襄。从衣周聲。(Ding 1959: V.7.3701)

SW defines襄to mean "short shirt". JY lists襄to mean "bed-curtain". YP interprets襄to mean "short shirt; thin quilt or bed-curtain" (Gu 1987: 127). The script襄is not listed in SW. GY interprets襄to mean "bed-curtain" (Chen 1982: 80). Gao Xianglin 高翔麟 annotates that襄and襄are interlinked (Ding 1959: v.7.3701b). Since襄is also having the meaning of "bed-curtain", it is reasonable to render that襄and襄are synonymous.

Under the rhyme mo十一模:

2.35 模-----爽, 殤

Pronunciation:
模: mua / mu / mở

Explanation:
JY: 模爽模模, 楊mouth切。說文: "法也"。或从大廿。亦作模。模。
文二十一。(Ding 1980:2-6b)

SW: 模: 法也。从木莫声。读若嫫母之嫫。(Ding 1959: V.5.2491b)

SW defines 模 to mean "pattern", whereas爽and惙are not listed in SW. Zhu Junsheng annotates that惙is the variant form of模, and is the same as 模and模(Ding 1959:V.5.2492). Actually, SW defines that惙is the variant form of模under the definition of script淼(Ding 1959:V.5.2655). Since then, the script惙is not listed under the script模as a variation. Hence, to render that惙is the variant form of模remains to be verified. It is suspected that惙is the vulgar form or a wrong version of模.
2.36 墓 —— 慷

Pronunciation:

墓 : mua/ mu / mó

Explanation:

JY: 墓 慷 : 説文: "墓，母，都醜也"。或作 慷。亦書作媾。(Ding 1980:2-6b)

SW: 墓 : 墓，母，都醜也。从女莫聲。(Ding 1959: V.9.5639)

SW defines 墓母 (Momu) as "the ugly girl, who is the wife of Huangdi, the Yellow Emperor", whereas 慷 is not listed in SW. YP interprets 媼 as the same as 墓 (Gu 1987: 17). The script 慷 appears in The Record of ancient and present name古人表 of Hanshu, where 墓母 is written as 慷母 (Ban 1992: V.3.867).

2.37 帛 —— 扶

Pronunciation:

帛 : bua / bu / pǔ

Explanation:

JY: 帛扶: 説文: "手行也"。或作 扶。(Ding 1980: 2-7)

SW: 帛: 手行也。从勺甫声。(Ding 1959 V.7.4041b)

SW: 扶: 左也。从手夫聲。古文扶。(Ding 1959: V.9.5387b)

SW defines 帛 to mean "crawl", whereas 扶 is defined to mean "support with the hand", 帛 and 扶 are not the same in meaning.

The script 帛 combines with script 扶 to form the meaning of "to go on one's hands and knees". It appears in the poetry Shengmin 生民 under the title Daya 大雅 of Shijing (Kong 1980: 530). Lu Deming is of the opinion that 扶伏 is the same as
in his annotation in *Zuo zhuan* during the twenty-first year of Zhaogong 昭公二十一年 (Kong 1980: 2098). Li Shan is of the same opinion as Lu Deming in his annotation in the poetry *Changyang* 長楊賦 by Yang Xiong (Li 1981: 137). Thus, 舍 and 扶伏 are the words that form the meaning of "go on one's hands and knees".

2.38 粗 ------ 牲

**Pronunciation:**

粗 : ts' a/ ts' u/ cu

**Explanation:**

**JY**: 粗. 牲. 物不精也. 或作物. 通作牺. 俗作犂. 非是.

(Ding 1980: 2-7)

**SW**: 粗: 粗也。从米且声。(Ding 1959: V.6.3156b)

**SW** defines 粗 to mean "unpolished rice". Duan Yucai annotates that 粗 can be extended to mean "all thing which are big or rough in their appearances" (Duan 1985: 334). **JY** interprets 粗 to mean "big, unpolished or rough" and 牲 is the variant form which is interlinked to 牲.

The phrase, "高以粗", appears in the chapter *Yueling* 月令 of *Liji* (Kong 1980 : 1365), but it is written as "高以牲" in the chapter *Mengxia* 孟夏 of *Lushi chunqiu* 吕氏春秋 (Gao 1990 : V.6.34). The script 牲 appears again in *Gongyangzhuan* 公羊傳 during the ten-year of Zhuan gong 莊公十年, He Xiu 何休 annotates that 牲 means 牲 (Xu 1980: 2231). Duan Yucai remarks that 牲 is the same as 粗 (Duan 1985: 334). According to Wang Li's annotation, 粗, 牲, 舍 and 牲 are all the same word (Wang 1987 : 166).
2.39 途 ----- 塖

Pronunciation:
途: da / du / tu

Explanation:
JY: 途塖, 謝: “路旅, 途也.” 或作塖。通作塖、塖。(Ding 1980: 2-7b)

途 and 塖 are not listed in SW. JY interprets 途 by citing EY, which means "road". YP, LKSI and GY are the same interpretation as JY (Gu 1987: 50; Xing 1985: 489; Chen 1982: 82). For the script 塖, GYa, LKSI and GY are also the same interpretation as 途, which means "road" (Wang 1983: 214; Xing 1985: 252; Chen 1982: 517). Although 途 and 塖 are the same in meaning, there is no example in the lexicons to prove that 塖 is the variant form of 途. Thus, it is reasonable to render that they are synonymous. However, SW missed out the script 途.

2.40 菇 ----- 楟

Pronunciation:
菇: t'a / tu / tu

Explanation:

菇 and 楟 are not listed in SW. The chapter Shicao 楪草 of EY interprets 菇絲 as "the name of some medicinal herbs" (Xing 1980: 2628). YP interprets 楟 as "a kind of fruit tree" (Gu 1987: 62). GY interprets 楪棘 as "a kind of tree" (Chen 1982: 512). Hence, 菇 and 楟 are not the same in meaning.
The term 賽発 appears in the *Xuzhuan* 叙傳上 of *Hanshu*, Yan Shigu annotates that 賽発 is the same as 賽発, which means "tiger" (Ban 1992 : V.12.4197). The term 賽発 appears in the *Zuozhuan* during the fourth year of Xuangong 宣公四年, which means "tiger" (Kong 1980 : 1870). Thus, for the meaning of "tiger", 賽発 is the same as 賽発.

### 2.41 弼 ---- 弼

**Pronunciation:**

弼: la / lu / lū

**Explanation:**

**JY:** 弼 黑頭 弼: 黑弓。春秋傳: “賜晉侯弼弓矢千”。或作 黑 弼。

通作盧。 (Ding 1980 : 2-8)

**SW** 新附: 弼: 黑色也。从弓省聲。義當用業。 (Ding 1959 : V.4.1682)

The script 弼 is not listed in SW, but listed in the additional copy of SW, which means "black". GY interprets 弼 to mean "black bow" (Chen 1982 : 84). 弼 is not listed in SW.

The term 弼弓 appears in the *Zuozhuan* during the 28th year of Xigong 僖公二十八年, Du Yu 杜預 annotates that 弼 means "black" (Kong 1980 : 1825). In the chapter *Wenhòu zhìmíng* 文侯之命 of *Shangshu*, Ruan Yuan 殠安 collates that 盧弓 is written as 弼弓 in the ancient edition, and Wu Yu 吳瑛 remarks that 盧 is the same as 弼 or 弼 in the ancient lexicons and bronze inscriptions (Kong 1980 : 254,257; Wu 1987 : 185).

According to Duan Yucai's annotation, 驪 is the original word, which means "black". 盧 and 旅 are the loan words and 弼 is the vulgar form (Duan 1985 : 492).
SW defines 被 as the ancient form of 旅. (Ding 1959: V.6.2977b). It is believed that 彈 is the variant form of 旅, where 弓 is the element to mean "bow" and 玄 is the element to mean "black".

2.42 被 ---- 芋

Pronunciation:
被: xa/ xu/ hu

Explanation:
SW: 役: 覆也。从巾無聲。(Ding 1959: V.6.3425b)

SW: 芋: 大葉實根, 駭人, 故謂之 芋 也。从午 亨 聲。(Ding 1959: V.2. 252b)

SW defines 役 to mean "cover". The chapter Shigu of EY interprets 彥 to mean "big; have" (Xing 1980: 2568). According to Duan Yucai's annotation, "big and have" are the extended meaning of 彥 (Duan 1985: 364). SW defines 芋 to mean "taro, a big-leave, shocking big-root plant" (Ding 1959: V.2.252b). The Shigu of GYA interprets 芋 to mean "big" (Wang 1983: 5). Hence, 彥 and 芋 are close in meaning.

According to Duan Yucai's annotation, the element 于 always represents the meaning of "big". Hence, 芋 is the plant which has big leaves and shocking big-roots (Duan 1985: 25). The script 芋 appears in the poetry Sigan 斯干 under the title Daya of Shijing. Mao Heng 毛亨 annotates that 芋 means "big", whereas Zheng Xuan is of the opinion that 芋 actually using the meaning of "cover (被)" (Kong 1980: 437). Zhu Junsheng concludes that 芋 is the loan word of 彥 (Ding 1959: V.2.253). In fact, 彥
(xa 輕魚) and 萬 (tiwa 帏魚) are close in their meaning and ancient pronunciation. They are characters that have the same source (Wang 1987:143). The annotation of Zheng Xuan and Zhu Junsheng are disputable.

2.43 淵 ------ 惡

Pronunciation:
淵 : xa/ xu / hú

Explanation:
JY: 淵, 淵, 惡, 淵, 淵. 水名。或作 淵, 淵, 惡, 淵, 淵.
通作 惡. (1980 : 2-9)

淵 is not listed in SW. JY interprets 淵池 as "a river name". The term 惡池 appears in the chapter Liqi 禮器 of LiJi, Zheng Xuan annotates that 惡 is a wrongly substituted for 呼 because of their same pronunciation. Lu Deming annotates that 惡池 is the same as 淵池 (Kong 1980 : 1439). GY interprets that 淵池 is written as 淵池 in Zhouli (Chen 1982 : 83). The Zhongguo gujin dingming dacidian lists that 惡池 is also written as 淵池, 淵池 or 淵池 (Zong 1933 : 896, 1098). Thus, as the name of a river, the forming of 淵 (xa 輕魚) 池 and 惡 (ak 影綠) 池 are based on the two combined sounds. Each character by itself is meaningless (or not the same in meaning).

Under the rhyme qi 十二齊:

2.44 蹉 ------ 陝, 陹, 蓋

Pronunciation:
Explanation:

JY: 踵 踵 踵: 説文: "登也"。引商書: "予顧踵"。或作踵, 踵、踵、踵、踵。(Ding 1980: 2-10)

SW: 踵: 登也。从足齊聲。商書曰: "予顧踵"。(Ding 1959: V.3.874b)

SW defines 踵 to mean "ascend", whereas 踵, 踵 and 踵 are not listed in SW. GY interprets 踵 to mean "ascend ; uprise" and 踵 is the variant form (Chen 1982 : 91). YP interprets 踵 as the ancient form of 踵 (Gu 1987 : 131). Hence, it is believed that 踵 is the ancient form of 踵.

The script 蹲 appears in the stone Tianche 田車 of the inscriptions on drum-shaped stone blocks of the Warring States Period (475~221 B.C.)石鼓文. Wu Guangpei 吳廣範 and Ma Xulun 馬叔倫 annotate that 蹲 is the zhou-script of 蹲 (Hanyu 1993: 1721 ; Ma 1963: 221). YP lists that 蹲 is the ancient form of 蹷 (Gu 1987 : 103). Thus, it is believed that 蹷 and 蹷 are the ancient forms and 蹷 is the zhou-script of 蹷. All of them are left out in SW.

2.45 點 ----- 踐

Pronunciation:

點: iei / iei / yī

Explanation:

JY: 點, 點: 説文: 黑木也。丹陽有點縣。或作 點。(Ding 1980: 2-12)

SW: 點: 黒木也。从木多聲。丹陽有點縣。(Ding 1959: V.8.4539b)

SW defines 點 to mean "black wood" or "a country in Danyang". The script 黷
is not listed in SW. The Gujin zhu 古今注 lists that 肆 means "black wood" (Cui 1963: 8464). This is the only evidence to prove that 肆 can be the same meaning as 黒. The rendering of JY is acceptable.

2.46 嬉 ----- 彈

Pronunciation:

嬉: jie / qiej / nǐ

Explanation:

JY: 嬉 弹: 説文: "嬉 也"。一曰: "啼声"。一曰: "婦人惡児"。 (Ding 1980: 2-12b)

SW: 嬉: 肆 嬉也。从女児声。一曰: 婦人惡児。 (Ding 1959: V.9.5541)

SW defines 嬉న to mean "baby" and 嬉 means "(of woman) ugly". GYa interprets 嬉 to mean "baby" (Wang 1983: 201). SM interprets 嬬児 as the same as 嬬児, which means "baby". 嬬 means "cry (of baby)" (Wang 1984: 145). The script 役弾 appears in the annotation of Zheng Xuan under the chapter Zaji 雜記下 of Liji, which means "baby"(Kong 1980:1563). Thus, it is believed that the meaning of 役弾,嬉児 and 嬬児 are based on the two combined sounds. Each characters by itself is different in meaning or meaningless.

Under the rhyme jia 十二佳:

2.47 喩----- 竹

Pronunciation:

喩: ge / goi / ya

Explanation:
**JY**: 喑 喻 斫：犬欲齧。或作嘐、斬。 (Ding 1980: 2-14)

**SW**: 斫：犬吠聲。从犬斤聲。 (Ding 1959: V.8.4393b)

In **SW**, 喑 is not listed. **YP** interprets 喑 to mean "the dogs which are going to fight" (Gu 1987: 26). **LKSJ** interprets 喑 as the same as 喇, which means "the fighting of dogs" (Xing 1985: 266). **GY** interprets 喑 to mean "fighting of dogs" (Chen 1982: 93).

**SW** defines 斫 to mean "dog's bark". **YP** interprets 斫 as the same as 狐, which means "dog's bark" (Gu 1987: 110). **LKSJ** interprets 斫 as the same as 狐 and 狐, which mean "fighting of the dogs" (Xing 1985: 317). **GY** interprets 斫 as the same as 狐, which means "dog's bark" (Chen 1982: 105). Hence, it is believed that 喑 and 斫 are close in meaning.

**2.48** 菅 ------ 伽，蝊

**Pronunciation**:

菅: K'īwe / K'īwe / Kui

**Explanation**:

**JY**: 菅 伽 伽：不正也。或作華、伽、蝊。 (Ding 1980: 2-14)

**SW**: 菅：賀也。从 且 而且 且。古文別。 (Ding 1959: V.4.1553)

**SW**: 蝊：不正也。从 立 聲。 (Ding 1959: V.8.4633)

**SW** defines 菅 to mean "deviate", whereas 蝊 is defined to mean "not upright".

**SW** is not listed in **SW**.

**YP** and **GY** interpret 菅 to mean "depart from; deviate; violate or disorderly". 菅 is the variant form (Gu 1987: 110; Chen 1982: 94). **GY** interprets 蝊
to mean "skewness of the things" (Chen 1982:93). Duan Yucai annotates that 歪 is the vulgar form of 蛇 (Duan 1985: 505). GY interprets 妖邪 to mean "deviate" (Chen 1982:166). In his annotation in the chapter Xiaguan-Xingfangshi 夏官·形方氏 of Zhouli, Zheng Xuan is of the opinion that 菊 is a loan word of 亱, which means "deviate" (Jia 1980: 864). Shao Ying concludes that 蛇 is the original word for the meaning of "deviate" (Ding 1959 : V.8.4633b). Since there is no further evidence, it is believed that 菊, 亱 and 蛇 can be the same in meaning. SW misses out the script 亱.

**Under the rhyme jie 十四皆:**

2.49 蛇 ----- 病

**Pronunciation:**

蛇 : xui/xui/hui

**Explanation:**

**JY:** 蜱腺 病 蛇, 鬚病。或作蝮、病。 (Ding 1980 : 2-16)

**SW:** 蛇: 蛇以注鶉。詩曰: “胡為虺蜴”。從虫兀聲。 (Ding 1959:V.9.5946)

SW defines 蛇 to mean "lizard". 病 is not listed in SW. JY interprets 蜍 to mean "horse sickness". The hapter Shigu of EY interprets 贱 to mean "sick" (Xing 1980 : 2574). The term 蜍 appears in the poetry art under the title Zhounan 周南 of Shijing, Lu Deming annotates that 蛇 is written as 病 in SW (Kong 1980 : 278). 病 is not listed in SW. SW defines 病 to mean "sick" (Ding 1959 : V.6.3312). 病 is an mistaken version of 蛇 by Lu Deming. According to Wang Yun's annotation, 蛇 is the slow reading of 病(Ding 1959 : V.6. 3312). Wang Li
is of the same opinion as Wang Yun, and that 痠 is annotated as the combined pronunciation of 達類. Since they are the same both in meaning and in pronunciation, 痠 and 達類 are considered the terms having the same source (Wang 1987: 401).

2.50 回 ----- 達 , 韦

Pronunciation:
回复 : yúi / yùi / huí

Explanations:


SW: 回: 轉也。从口。中象回轉形。回，古文。(Ding 1959: V.5.2721).

SW: 達: 轉也。从* 韋 聲。回，古文。(Ding 1959: V.3.771b)

SW: 韋: 相背也。从吳口聲。獸皮之韋可以束枉戾，相韋背，故借以為皮韋。

凡韋之屬皆从韋。(Ding 1959: V.4.2335b)

SW defines 回 to mean "circle", whereas 達 is defined to mean "leave", 韆 is defined to mean "go against". Duan Yucai annotates that 達 is the modern form of韋(Duan 1985: 237). Chen Chusheng 陳初生 explains that 圓, 圓 and 達 are the characters that having the same source and韋 is the original form (Chen 1987: 607). Jiaguwen zhidian 甲骨文字典 lists that "(Circle and ) protect" is the original meaning of韋,"go against" is the extended meaning (Xu 1990: 632).

The script 回 appears in the poetry Daming 大明 and Changwu 常武 under title Daya of Shijing，Mao Heng and Zheng Xuan annotates that 回 is the same as 達 (Kong 1980: 507; 577). According to Wang Li's annotation, 回 (yúi 匝微), 達
(ㄢˊ ㄪ 微) and 隗 (ㄢˊ ㄪ 微) are all the same both in meaning and in pronunciation. They are characters having the same source (Wang 1987: 399).

2.51 隗 ----- 麻，頪

Pronunciation:

隬 : duai / dui / tu'i

Explanation:

JY: 隬 麻 頣墮: 說文: 下墮也。或作 麻 麥、頣。通作頣。(Ding 1980: 2-17)

SW: 下墮也。從 自 貴聲。(Ding 1959: V.10.6487b)

SW defines 隬 to mean "collapse", whereas 麻 and 頣 are not listed in SW.

YP interprets 墮 as the same as 隬, which means "collapse or corrupt" (Gu 1987: 8). Lu Deming annotates that 麻 is the same as 隬 in the chapter Shitian 釋天 of EY (Lu 1936: 410). The script 麻 appears in the poetry Guofu 貞婦賦 of Pan Yue 潘岳,

Li Shan annotates that SW defines 麻 to mean "collapse" (Li 1981: 235). 麻 is not listed in SW, but is listed as the same as 隬 in the annotation of Li Shan. Hence, Wang Li is of the opinion that 隬, 麻 and 墮 are the same word (Wang 1987: 437).

頣 is not listed in any other ancient lexicons. LKSI interprets 麻 as the vulgar form of 頣 and 麻 is a wrong version of 頣 (Xing 1985: 482). It is believed that 委 and 禿 are quite similar in their form and 禿 is mistaken as 委. Thus, 隬,頣 and 麻 are the same word, the rendering of JY is acceptable.

2.52 倍 ----- 負

Pronunciation:
倍: bu̯ / bu / pei

Explanation:


SW: 倍: 反也。从人歩聲。(Ding 1959: V.7.3575b)

SW: 負: 恃也。从人守貝, 有所恃也。一曰: 受貸不償。(Ding 1959: V.5.2759)

SW defines 倍 to mean "with the back to", whereas 負 is defined to mean "carry on the back or to be in debt". JY interprets 倍 as "a name of the god of river" and 倍尾 is "a name of mountain".

The term 負尾 appears in The Biographical Sketches of Emperors Xia 夏本纪 of Shiji, Sima Zhen annotates that 負尾 is the same as 陪尾山 or 横尾山 which is the name of a mountain. Shuangchuan Guidailang 瀧川龜太郎 annotates that the Hanshu is written the word as 倍尾 and 負 and 倍 are close in their ancient pronunciations (Shuangchuan 1983: 47). It is true that The Preface of the Records of geography 地理志序 of Hanshu writes the term as 倍尾 (Ban 1992: V.6.1533). Thus, it is believed that for the name of the mountain, 倍尾 is the same as 負尾.

2.53 腹 ----- 骼

Pronunciation:

腹: muə / mu / méi

Explanation:


SW defines 脯 as "the muscle of the back of the body", whereas 骶 is not listed in SW. JY interprets 脯 as "the muscle of the back of the body" or "the part between the mouth and heart" (Gu 1987: 35). LKSI interprets 脈 as the variant form of 脯, which means "the part between the mouth and heart" (Xing 1985: 408). QY interprets 脈 as the variant form of 脙, which means "the muscle of the back of the body" and 骶 is the vulgar form (Xing 1985: 408). CH interprets 脙 as the variant form of 脯, which means "the muscle of the back of the body" (Chen 1982: 96).

It is believed that 骶 is the variant form of 脙. According to Gao Ming's 高明 annotation, the element 骨 (bone) and 骥 (肉 muscle) are interchangeable in the lexicons (Gao 1982:27). For examples, 脙, 脙 and 骶 are the same as 骶, 骶 and 骏 in JY (Gu 1987 : 35,35,36), 脈 and 脙 are the same as 脙 and 脙 in JY (Ding 1980 : 2-18, 5-19). Thus, the rendering of JY is surely based on SW and YP.

Under the rhyme hai 十六咍:

2.54 劉 ----- 鑢

Pronunciation:

劉: kai / kai / kαi

Explanation:

JY: 劉: 脡; 脡: "大鑷也"。一曰: "摩也"。或作鑷. (Ding 1980: 2-18b)

SW: 劉: 大鎛也。一曰: 摩也。从刀豊聲。(Ding 1959: V.4.1825b)

SW defines 劉 to mean "the big sickle" or "rub", whereas 鑷 is not listed in SW. The chapter Shigu of FY interprets, 劬 to mean "rub" Guo Pu 郭璞 annotates that 劬 is the loan word of 効 (Xing 1980: 2574). The script 鑷 appears in The Biography of Huainan Hengshan 淮南衡山列傳 of Shiji, Pei Yin cited Xu
Guan's option that 窪 means "the big sickle" (Shuangchuan 1983:1272). 豈（k’īi 溪微）and 幾（kīi 見微）are close in their ancient pronunciations, 刀 (刀) and 金 are the semantic elements which symbolise the meaning of knife (刀) and the substances such as iron, gold, silver, bronze etc.(金). Thus, for the meaning of "the big sickle", 刁 and 窪 are synonymous. However, the script 窬 is missed out in SW.

2.55 台 ---- 能

Pronunciation:
台 : tʰə/ tɕi / t'ai

Explanation:
JY : 台能：三台，星名。或作能。俗作台。 (Ding 1980 : 2-18b)
SW : 台：説也。从口 非。 (Ding 1959 : V.3.599)

SW defines 台 to mean "happy", whereas 能 is defined to mean "bear-like beast". JY interprets 三台 as "one of the three stars in Ursa Major." Zheng Xuan is of the opinion that 三能 is the same as 三台 (Kong 1980 : 1544). The term 三能 appears in The Records of the arrangement of the constellation 天官書 of Shiji, Shuangchuan Guidailang cites the opinion of Chen Renxi 陳仁錫 that 能 is the ancient form of 台 (Shuangchuan 1983 : 473). Sun Yirang 孫怡讓 annotates that 台 and 能 are interchangeable in the chapter eleven of Zhavi 札逢 (Sun 1989 : 340). Thus, it is believed that 能 is a loan word of 台 which means "one of three stars in Ursa Major".

2.56 郗 ----- 蒿，釐，漦

Pronunciation:
郡：t'ou t'ai tai

Explanation:

JY: 郡[騄]麓麓: 説文: "炎帝之後，姜姓所封。周棄外家國。右扶風，麓縣是也。" 引證: "有郡家室"。或作麓，麓、麓。 (Ding 1980: 2-18b)

SW: 郡: 炎帝之後，姜姓所封。周棄外家國。从邑合聲。右扶風，麓縣是也。 (Ding 1959: V.5.2796b)

SW: 麓: 彷曲毛，可以簪起衣。从革省來聲。 AVC ，古文殽省。 (Ding 1959: V.3.547)

SW: 郡: 家福也。从里 FILE 聲。 (Ding 1959: V.9.6181b)

SW: 郡: 順流也。一曰: 水名。从水 FILE 聲。 (Ding 1959: V.8.4945b)

SW defines 郡 as "the Tai State in Youfufeng 右扶風 (in the Shanxi Province 陝西)", whereas 麓 is defined to mean "hard and crinkle hair", 麓 is defined to mean "happiness", 郡 is defined to mean "seepage flow" or "name of a river". They are all different in meaning.

The script 郡 appears in The Biographical Sketches of Emperors Zhou 周本纪 of Shiji. Zhang Shoujie 張守節 annotates that 郵 is also written as 麓 (Shuangchuan 1983: 64). The script 麓 appears in The Records of geography 地理志上 of Hanshu. Yan Shigu annotates that 麓 is the same as 郵 (Ban 1992:V.6.1547). SYHB lists that 郇 is the same as 麓 (Liu 1963: 38 切三).

The script 郈 appears in the Zuozhuan during the 9th year of Zhaogong 昭公九年, Du Yu annotates that 郈 is the same as 麓 (the state name in the Shanxi Province). Lu Deming annotates that 麓 is also written as 郇 (Kong 1980: 2056). Zhu Junsheng is also written as 郇 in the meaning of "the city in Shanxi Province"
Ding 1959: V.8. 4945b). Thus, it is believed that 犷，獝 and 吓 are the loan words of 郅.

2.57 猜 ----- 悫

Pronunciation:
猜: ts'ej / ts'ei / cāi

Explanation:
JY: 猜 悫: 倉來切。說文: “恨賊也”。或作 悫。文七。(Ding 1980: 2-19b)

SW: 猜: 恨賊也。从犬青聲。(Ding 1959: V.8.4399)

SW: 悫: 狫也。从心采聲。(Ding 1959: V.8.4724b)

SW defines 猜 to mean "hate", whereas 悫 is defined to mean "evil". They are different meaning in SW.

FY, YP, LKSI and GY interpret 猜 as the same as SW (Qian 1991: 425; Gu 1987: 110; Xing 1985: 317; Chen 1982: 100). For the script 悫, GYa, YP, LKSI and GY are of the same interpretation, which means "hate" (Wang 1983: 120; Gu 1987:30; Xing 1985: 58; Chen 1982: 274). Chapter thirteen of YOJYY lists that 猜 is the same as 悫 (Xuan 1968: 602).

猜 (ts'ej 清耕) and 悫 (ts'ei 清之) are almost the same both in ancient pronunciation and in meaning. It is believed that they are the characters that have the same source.

Under the rhyme zhen 十七真:

2.58 瑳 ----- 敝
Pronunciation:
珉 : mǐn / mǐn / mǐn

Explanation:
JY: 珉珉琨奐 玟 玟 : 眉貫切。說文: “石之美者”。或作緜、珉、石、
奐 玟。文五十七。(Ding 1980 : 2-21b)

SW: 珉: 石之美者。从玉民聲。(Ding 1959 : V.2.185b)

SW defines 珉 as "a jade-like stone", whereas 玟 is not listed in SW. YP
interprets 瑞, 瑷 and 玟 as the variant forms of 珉(Gu 1987:5). SW defines 玟 to
mean "pearl, rose, or a jade-like stone" (Ding 1959:V.2.193). Lu Deming comments
that 玟 is the same as 玟 in chapter Yuzao 玉藻 of Liji (Kong 1980:1482). Zheng
Xuan is also of the opinion that 瑷 is the same as 王 in chapter Pinyi 聘義 of Liji
(Kong 1980:1694). According to Duan Yucai's annotation, 瑷 and 瑷 are both the
variant forms of 玅, but are not the same word as 珉 (Duan 1985:17). Thus, it is
believed that 珉 and 玟 (-animate) are synonymous in their meaning of "jade-like stone".

2.59 輝 ------ 畦

Pronunciation:
瞲: lén / lǐn / lín

Explanation:
JY: 眾瞲: 蘆畦曰瞲。或作瞲。(Ding 1980 : 2-22)

SW: 畦: 蘆田也。从田 鼎聲。(Ding 1959:V.9.6201b)

The script 眾 is not listed in SW. JY interprets 眾 to mean "vegetable bed".
LKSJ and GX have the same interpretation as JY (Xing 1985:246 ; Chen 1982:103).
YP interprets 眾 to mean "a mound" (Gu 1987:8). SW defines 畦 to mean "walk over
and press down by a cart (feet)" and is not the same meaning as 塘. KBSI and GY interpret 瞳 to mean "a mound" (Xing 1985:153; Chen 1982: 103, 392). Thus, it is believed that 塘 and 瞳 can be the same under the meaning of "vegetable bed or a mound."

Under the rhyme zhun 十八諧:

2.60 諧 ----- 恬 , 純

Pronunciation:

諧: fiong / t'uen / zhün

Explanation:

JY: 諧憇恬純 Ngu: 朱倫通。說明: "告晝之孰也"。一曰: "懇誠兊"。或作恬、恬、純。古作 慶。通作 恬、恬。文十三。 (Ding 1980: 2-22)

SW: 諧: 告晝之孰也。从言。聲。讀若宙。 (Ding 1959: V.3.975)

SW: 純: 絲也。从糸屯聲。論語曰: "今也純儉"。 (Ding 1959: V.9.5794)

SW defines 諧 to mean "earnestly (sincere in instruction)", 純 to mean "silk", whereas 恬 is not listed in SW.

The term 純純 appears in the poetry Jiubian 九辨 by Song Yu 宋玉, Hong Xingzu 洪興祖 records that 純純 is also written as 恬恬, which means "sincere in mind" (Chu:118). The term 胼膚 appears in chapter Zhongyong 中庸 of Liji, Zheng Xuan annotates that 胼膚 is the same as 恬恬 in Shijing, which is also written as 純純 (Kong 1980: 1635). Actually, the poetry Yi 抑 under the title Daya of Shijing has written the term as 諧諧, which means "earnestly" (Kong 1980: 556). Hence, it is believed that the term 諧諧 in Shijing is also written as 胼膚, 恬恬 or 純純.
According to Wang Li’s annotation, 諨 (sincere in instruction), 忖 (sincere in mind) and 紘 (sincere in silk) are all the same both in meaning and in pronunciation. They are the characters that have the same source (Wang 1987: 516).

2.61 驅----- 朒

Pronunciation:

朒: t'wan / t'uen / chün

Explanation:


SW: 朒: 鬆也. 从木盾聲. (Ding 1959: V.5.2511b)

SW defines 驅 to mean "a string to fasten the horizontal bar in a cart" or "hearse; a car for carrying a dead person to his grave", whereas 朒 is defined to mean "a horizontal bar as part of a fence or gate, etc.". XP and GY interpret 驅 as the same as 朒, which means "hearse" (Gu 1987: 86; Chen 1982: 106). Zheng Xuan remarks that 朒 means "hearse" in chapter Zaji of Liji. Lu Deming is of the opinion that 朒 is also written as 朒 (Kong 1980:1549). The script 朒 appears in chapter Dasheng 達生 of Zhuangzi, Guo Qingfan 郭慶藩 cited Wang Niansun’s annotation that 朒 is the loan word of 朒 (Guo 1990: V.3.285). Thus, it is believed that 朒 is a loan word of 驅 ( 輜 ).
2.62 咽 ---- 鳳

Pronunciation:
咽: ien / ien / yăn

Explanation:
JY: 咽聞鳳  鳳: 於中切。鼓節也。詩: “頌鼓咽咽”。或作鳴、鳴、鳴。
亦書作  鳳  。文九。(Ding 1980: 2-24b)

SW: 咽: 嘔也。从口因聲。(Ding 1959: V.3.556b)

SW defines 咽 to mean "throat", whereas 鳳 is not listed in SW. JY interprets 咽 to mean "beating of a drum". The term 咽咽 appears in the poetry Youbi 有駃 under the title Lusong 鲁頌 of Shijing, Mao Heng annotates that 咽咽 means "beating of a drum". Lu Deming annotates that the original word of 咽 is 淵. Ruan Yuan is of the opinion 淵 is a wrong version of 鳳, which is the same as 鳳 in SW (Kong 1980:610,613). SW defines 鳳 to mean "beating of a drum" (Ding 1959:V.4.2075b). GY interprets 鳳 as the same as 鳳 (Chen 1982 : 106). The sentence in the poetry mentioned above appears again in the annotation of Li Shan in the Poetry of East Capital by Zhang Heng, where 咽咽 is written as 鳳鳴 (Li 1891:59).咽 and 鳳 are both the same in their ancient pronunciation.Zhu Junsheng concludes that 咽 is a loan word of 鳳 (Ding 1959:V.3.557). Therefore, the original arrangement in JY where 咽 - 鳳 is contrary. It should be 鳳 - 咽.

2.63 鳳 ----- 萃

Pronunciation:
薊: bīvōn / bīwān / fēn

Explanation:
JY: 薊薊: 薊薊, 香也。或作薊、薔。(Ding 1980:2-26)
鈀 and 萃 are not listed in SW. JY interprets 鈀 by citing Boya 博雅 (i.e. GYa) that 鈀釴 means "fragrance". This interpretation is missed out in the modern edition of GYa. LKSJ and GY interpret 鈀釴 to mean "fragrance" and 萃 is the variant form of 鈀 (Xing 1985: 258; Chen 1982: 111).

YP interprets 萃釴 as the same as 萃釴, which means "be in bloom" (Gu 1987: 66,75). LKSJ and GY interpret 萃釴 to mean "the blooming of fragrance" (Xing 1985: 180; Chen 1982: 110). JY interprets 鈀釴 as the same as 鈀 (Ding 1980: 2-26b). The poetry, Shu's Capital 蜀都賦 by Zhuosi 趙思, uses the term 萃釴 to mean "the verdancy of plants" (Li 1981: 75). Thus, it is believed that 鈀釴 is the same as 萃釴, and 萃 is the variant form of 鈀. LKSJ and GY separate them into two different characters.

Under the rhyme yuan 二十二元:

2.64 鮎 ----- 鮎, 鮎

2.80 鮎 ----- 鮎, 鮎, 鮎

Pronunciation:
鱖: kæn / kən / jian
鱕: jian / tʃən / zhān

Explanation:
JY: "鰴、鰵、鰵、鰵、鰵、鰵、鰵, 鰵也。或作鰵、鰵、鰵、鰵、鰵、鰵、鰵。" (Ding 1980: 2-28b)
JY: 糜

修許鍵

鍵餐糧糧：諸延切。説文：“糜也”。

周謂之餙，宋謂之糊”。或作 糜、飾、軒，鍵、鮮、糧、粮、糧、糧、糧。文二十八。(Ding 1980: 3-4b)

SW: 糜：麸也。从 米 侫聲。飾， 糜，或从食衍聲。軒，或从干聲。

鍵，或从建聲。(Ding 1959: V.3.1197)

SW: 饑：糜也。从食亶聲。周謂之餙，宋謂之糊。(Ding 1959: V.4.2186b)

SW defines 糜 to mean "gruel; a thin liquid food" and 飾, 軒, and 鍵 are the variant forms". 糜 to mean "thick gruel" (Ding 1959:V.4.2186b), whereas 米 and 飾 are not listed in SW.

The incomplete manuscripts of YP lists that 饑 is the same as 米 (Gu 1985:82). YP interprets 飾 as the same as 米 and 米, 糜 is the same as 軒, which means "gruel", 米 is the same as 鍵, which means "gruel" and 糜 is the same as 米 (Gu 1987:75,46,79,46). SYHB lists that 米 is the same as 鍵 (Liu 1963:61 王一). LKSI interprets 鍵 as the same as 軒, 米 and 饑, to mean "gruel". 米 is the vulgar form and 米 is the same as 米, which means "thick gruel" (Xing 1985:500,304).

Although Kong Yinda 孔穎達 is of the opinion that 籰 means "the thick liquid food" and 籠 ( ) means "the thin liquid food " in the chapter Tangong 檜弓上 of Liji, they are all the same thing, "gruel". So, Wang Yun does not agree with the explanation of Kong Yinda and annotates that 籰, 籰, 籠, 籰 and 籰 are all the same words (Ding 1959:V.3.1198). Shao Ying is also of the same opinion that 籰, 籰, 籰 and 籰 are all the variant forms of 籰 (Ding 1959:V.3.1198).

Thus, the rendering of JY is acceptable.

2.65 翻 ----- 拱

76
Pronunciation:
翻 : p'ıwan / p'ıwen / fän

Explanation:
JY: 翻 拌: 从羽切。博雅: “翻翻，飛也”。或从飛，亦作拌。文
二十二。（Ding 1980: 2-28b）

SW 新附：翻：飛也。从羽番聲。或从飛。（Ding 1959: V.4.1508b）

SW：拌：拊手也。从手弁聲。（Ding 1959: V.9.5453）

翻 is not list in SW, but listed in the additional copy of SW, which defines 拌 as the variant form of 翻, which means "fly". SW defines 拌 to mean "clap hands". Hence, 翻 and 拌 are different in meaning.

The script 拌 appears in the poetry Xiaobi 小毖 under the title Zhousong 周頌 of Shijing, which means "fly" (Kong 1980: 601). Li Shan cited the above-mentioned sentence and has written 拌 as 翻 in his annotation in The poetry to Mr. Feng Wenxiong, who is going to promote to be the official in Chiqiu 賦馮文熊遷斥丘令詩 of Luji 陸機 (Li 1981: 344). Gao Xianglin annotates that 拌 is the loan word of 翻 (Ding 1959: V.9.5453b). 翻 (p'ıwan 翻元) and 拌 (p'ıuan 拌元) are very close in their ancient pronunciation. Hence, 拌 is a loan word of 翻.

2.66 藩 ----- 樑

Pronunciation:
藩 : pănwan / pănwen / fän

Explanation:
JY: 藩樊：方煩切。說文: “屏也”。亦作樊。通作蕃。文十一。（Ding 1980
: 2-29）
**SW**: 篱：屏也。从戄藩声。（Ding 1959 : V.2.424）

**SW**: 樂：驚不行也。从口从木。木亦聲。（Ding 1959 : V.3.1137b）

**SW** defines 篱 to mean "wall", whereas 樂 is defined to mean "a horse which is overload and stay ". Lin Yiguang annotates that 木 is actually the same as 樂 (Ding 1959 : V.3.1396). **SW** defines 木 to mean "fence" (Ding 1959 : V.3.1395). Hence, 樂 and 篱 can be the same in meaning.

The chapter Shiyuan of **EY** interprets that 樂 means 篱 (Xing 1980 : 2582). Mao Heng is also of the opinion that 樂 means 篱 as seen in his annotation in poetrys Dongfang weiming 東方未明 under the title Qifeng 齊風, and Qingying 青蜨 under the title Xiaoya of Shijing (Kong 1980 : 350,484). Wang Li glosses that 篱 and 樂 ( 木 ) are the same both in meaning and in pronunciation. They are the characters that having the same source (Wang 1987 : 581). Thus, the rendering of **JY** is acceptable.

**Under the rhyme hun 二十三魂:**

2.67 憔 ----- 褓

**Pronunciation:**

憔 : kuan / kuen / kūn

**Explanation:**

**JY**: 憔 憄 倬 倬：說文："懆 也"。或作愊、戉、愊。（Ding 1980:2-29b）

**SW**: 憄：懆 也。从巾軍聲。愊，憔 或从衣。（Ding 1959 : V.6.3413）

**SW** defines 憄 to mean "trousers" and 慊 is the variant form. 慊 is not listed in **SW**. The script 褓 appears in the title Shixi 尸穸 of Youyang zazu 酉陽雜俎,
which means "trousers" (Duan 1936: 71). Hence, it is believed that 蝤 is the variant form of 蝤, where 蝤 (kṳn) and 蝤 (kiwɔn) are very close in their ancient pronunciation. For examples, 骘, 鴞, 混 and 簳 are the same as 鳳, 鴞, 混 and 簳 (Chen 1982:116,116; Ding 1980:5-29,5-29). Thus, the rendering of JY is acceptable.

2.68 蝐 ——— 蝨

Pronunciation:

蝘 : kṳn / kuɔn / kṳn

Explanation:

JY : 蝐蜆蜆 : 說文: “鱐之總名也”。或作蜆, 蝨。通作蜆。 (Ding 1980: 2-30)

SW : 蝐 : 蟲之總名也。从二虫。凡 蝐 之屬皆从䗘。讀若蜆。 (Ding 1959: V. 9.6030)

SW defines 蝐 as "the general name of insects", whereas蜆 is not listed in SW. YP, LKSJ and GY interprets 蝨 as the variant form of 蝐, which means "the general name of insects" (Gu 1987:119; Xing 1985:219; Chen 1982:116). JY interprets 蝨 by citing Boya, that 蝨蜆 means "cakes" (Ding 1980:2-29b). YP interprets 蝨 to mean "the cave insects" (Gu 1987:37). This is the same pronunciation and almost the same meaning as 蝐 (蜆). Since there is no other evidence to bring up as an example to counter the above, it is reasonable to render that 蝐 and 蝨 are synonymous.

2.69 鱃 ——— 卵

79
**Pronunciation:**

鱉 : kūn / kuān / kūn

**Explanation:**

**JY:** 鱉鱉卵；釋雅：“鱉，魚子”。或作鱉鱉，鱉卵卵。 (Ding 1980: 2-30)

**SW:** 卵；凡物無乳者卵生。象形。凡卵之屬皆从卵。 (Ding 1959: V.9.6079)

鱉 is not listed in **SW**. The chapter *Shiyu* 釋魚 of **JY** interprets 鱉 to mean "roe; masses of eggs in a female fish" (Xing 1980: 2640). **YP** interprets 鱉 to be "an enormous legendary fish" or "roe" (Gu 1987: 116). **SW** defines 卵 to mean "egg". Hence, 鱉 and 卵 are close in meaning.

The script 卵 appears in the chapter *Neize* 内則 of *Liji*, Zheng Xuan remarks that 卵 is the loan word of 鱉 (Kong 1980: 1464). Duan Yucai and Wang Yun annotates that 鱉 is the extended meaning of 卵 (Duan 1985: 132; Ding 1959: V.9.6079). The concept of "egg" can be included in all kinds of oviparous' egg. Thus, it is more reasonable to infer that 卵 can be extended to mean 鱉. On the other hand, the script 鱉 is missed out in **SW**.

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**2.70 蒻 ---- 麠 麡**

**Pronunciation:**

麭 : mèn / mūn / mēn

**Explanation:**

**JY:** 麭麭麤；說文："赤苗，嘉穀也"。或作麭麭，麭麤。 (Ding 1980:2-30b)

**SW:** 麭：赤苗，嘉穀也。从丬丬声。 (Ding 1959: V.2.238b)
SW defines 菽 to mean "the fine young plant which is red in colour", whereas 糬 and 稻 are not listed in SW. The chapter Shicao of EY interprets 菽 to mean "the young plant which is red in colour" (Xing 1980:2627). YP and GY interpret 菽 to mean "the young plant which is red in colour". It is called "chiliangli" (赤粱粟 the red millet) nowadays (Gu 1987:64; Chen 1982:117). LKSI interprets 菽 as the modern form of 糬 and 稻 as the vulgar form (Xing 1985:253).

The script 糬 appears in the poetry Shengmin under title Daya of Shijing, Lu Deming annotates that 糬 is written as 糬 in EY (Kong 1980:531).

穌 is not listed in any other ancient lexicons. The felt in red colour is written as 糌 (Ding 1959:V.7.3770b), the jade in red colour is written as 糼 (Ding 1959:V.2.166). Hence, the millet (禾) in red colour can also be written as 糍. Nevertheless, 菽 (mu3n 明文) and 糊 (muan 明元) are almost the same in their ancient pronunciation. Duan Yucai and Zhu Junsheng are of the opinion that 糊 is the variant form of 菽 (Duan 1985:15; Ding 1959:V.2.239). Thus, it is believed that 糬 and 糼 are the variant forms of 菽.

Under the rhyme han 二十五寒:

2.71 蹒 ------ 散

Pronunciation:

跚: san / sän / shän

Explanation:

JY: 蹒散：蹓跚，行不進兒。或作散。 (Ding 1980:2-32b)

SW: 散：雜肉也。从肉 散 生。 (Ding 1959:V.4.1808b)
蹦 is not listed in SW. SW defines 散 to mean "scattered meat". JY interprets 蹦蹦 to mean "walk haltingly". YP is the same interpretation as JY (Gu 1987:34). LKSI interprets that 蹦, 蹦 and 蹦 are the vulgar forms of 蠍 (Xing 1985:458). The term 蟲散 appears in The Biographies of Pingyuanjun and Yuqing 平原君、虞卿列傳 of Shiji, Pei Yin annotates that 散 is also written as 蟲, Sima Zhen annotates that 散 is the same as 蹦 and Shuangchuan Guidailang comments that 蟲散 means "walk haltingly" (Shuangchuan 1983:955).

蹦蹦 is also written as 蹦 in YP (Gu 1987:34), 蹦 in Hanshu (Ban 1992: V.8.2542), 蹦 in Shiji (Shuangchuan 1983:1243), and 散散 in Yanzi chunqiu 墨子春秋 (Zhang 1990:V.4.6). They are all the group of words that form the meaning of "walk haltingly".

Under the rhyme huan 二十六桓:

2.72 般 ----- 弁, 卑

Pronunciation:

般: buan / buan / pán

Explanation:

JY: 般弁: 罔雅: "樂也" . 或作弁, 于. 通作榮. (Ding 1980:2-34b)

SW: 般: 賢也. 象舟之旋. 从舟从殳. 殳, 所以旋也. 般, 古文般从支.

(Ding 1959: V.7.3811b)

SW defines 般 to mean "twine". JY interprets 般 to mean "happy", which is a different interpretation from SW. The Shigu of FY interprets 般 to mean "happy" (Xing 1980: 2569). Duan Yucai is of the opinion that "happy" is the extended meaning of 般 (Duan 1985: 408).
is not listed in SW. SW defines 升 to mean "cap", which is the variant form of 升 (Ding 1959:V.7.3833). The script 升 appears in the poetry Xiaobian 小升 under the title Xiaoya of Shijing, Mao Heng annotates that 升 means "happy" (Kong 1980:452). 升 is also a name of place in Shandong Province 山東省. It appears in Zuozhuan during the 29th year of Xianggong 襄公二十九年, Lu Deming says that 升 is also written as 升 (Lu 1968:250).

Wang Yun, Zhu Junsheng and Kong Guangju 孔廣居 are of the same opinion that 升 is the variant form of 升 (Ding 1959:V.7.3834b, 3835). Thus, it is believed that 升 and 升 can be the same meaning as 般. The rendering of JY is acceptable.

2.73 敦 ----- 揷

Pronunciation:

敦: duan / dün / tuán

Explanation:


SW: 敦: 怒也。誹也。一曰：誰何也。从午聞聲。(Ding 1959:V.3.1352)

SW: 揷: 量也。从手柶聲。度高曰揷。一曰：揷之。(Ding 1959:V.9.5422)

SW defines 敦 to mean "anger, swear or who it was", whereas 揷 is defined to mean "a measure to estimate height or beat". 敦 and 揷 are different in meaning.

JY interprets 敦 to mean "get together". The script 敦 appears in the poetry Xingwei 行華 under the title Daya of Shijing. Hou Kang 侯康 annotates that 敦 can be a load word of 團, which means "get together or round" (Ding:1959:V.3.1354).

The script 揷 appears in The poetry of flute 長笛賦 by Ma Rong 马融, Li Shan cited Zheng Xuan's annotation that 揷 means "get together", where 揷 and 團
are interlinked (Li 1981:250). Thus, it is believed that 響 and 擔 are both the same in
meaning by using the meaning ("get together") and pronunciation ("duan") of 団.

Under the rhyme shan 二十七删:

2.74 彎  -----  闖  賁

Pronunciation:

彎 : oan / wan / wăn

Explanation:

JY : 彎闖賁：鳩闖切。說文：持弓闖矢也。左氏傳作闖。文十二。 (Ding 1980 : 2-35b)

SW : 彎：持弓闖矢也。从弓矢聲。 (Ding 1959: V.7.5769)

SW : 闖：以木橫持門戶也。从門斤聲。 (Ding 1959: V.9.5332)

SW : 賁：鑑寶之賁。从母貝。 (Ding 1959: V.6.3028)

SW defines 彎 to mean "draw (a bow)", 闖 to mean "a sliding bar used for
fastening a door" and 賁 to mean "the thread for stringing holed copper coins". Hence,
it is obvious that 彎, 闖 and 賁 are different in meaning.

The script 賁 appears in The Biography of Wu Zixu 伍子胥列傳 of Shiji,
Sima Zhen annotates that 賁 is a loan word of 彎 (Shuangchuan 1983:871). The
script 闖 appears in the chapter Shuolín 說林下 of Hanfeizi 韓非子, Tai Tianfang
太田方 is of the opinion that 闖 is the same as 彎, which means "draw a bow" (Chen
1982:637). According to Wang Li's annotation, 彎, 賁 and 闖 are the same meaning
and close in their ancient pronunciations. They are characters that have the same
Under the rhyme shan 二十八山:

2.75 纙 ----- 敷, 細

Pronunciation:

繧: pien / pien / biān

Explanation:

JY: 纹 数 細: 通閏切。繧, 細, 色不純也。或从并, 亦作細。文八。(Ding 1980:2-36b)

繧 is not listed in SW. JY interprets 細 to mean "not in a pure colour". LKSJ lists that 敷 is the variation of 纹. (Xing 1985:118). SW defines 細 to mean "maculation" (Ding 1959:V.7.3985b). According to Duan Yucai's annotation, 細 can be extended to mean "gorgeous" or "not in a pure colour", 纖 is the vulgar form and 貴, 纖 and 細 are the variant forms of 細 (Duan 1985:430).

As for more examples, the scripts 纖 and 細 appear in The Biography of Sima Xiangru of Shiji. Shuangchuan Guitailang annotates that 細 can also be used in the same way as 纖, 纖 and 細. (Shuangchuan 1983:1247,1249). Furthermore, 纖 and 細 are written as 細 and 細 in the poetry of Shanglin by Sima Xiangru (Quan 1993:64, 65). Thus, it is acceptable that 敷 is a variant form of 纖, and 細 is close both in meaning and in pronunciation to 纖. 細 is the characters that having the same source with 纖 (敷) (Wang 1987:521). The script 纖 is missed out in SW.

2.76 奠 ----- 鎧

Pronunciation:

奠: kean / kēn / jiān

85
Explanation:

**JY**: 艮 艕 擬 皆 艑: 說文: 土難治也。或作穊、穙。古作 嚴。(Ding 1980: 2-37)

**SW**: 艥: 土難治也。從堇艮聲。穝, 簡文艣从喜。(Ding 1959: V.9.6179b)

**SW**: 擬: 拭也。從手堇聲。(Ding 1959: V.9.5418b)

*SW* defines 艥 to mean "hard (to reclaim)" and 艕 is the zhou-form", 擬 to mean "wipe". Hence, 艥 and 擬 are totally different in their original meaning.

The script 艕 appears in *Yiren* 遺人 under the title *Diguan* 地官 of *Zhouli*. Zheng Xuan annotates that 艥（畿）阝 is written as 擬 阝 in the ancient classic. (Jia 1980:728). Duan Yucai is also of the opinion that 擬 is a loan word of 艕 (Duan 1985:606). It is suspected that the rendering of **JY** is based on *Zhouli*.

### 2.77 斬 ---- 嗅

Pronunciation:

斬: qian / qian / yin

Explanation:

**JY**: 斬 嗅: 斬斬, 爭訟也。或作 嗅。(Ding 1980: 2-37)

**SW**: 斬: 齒本也。从齒斤聲。(Ding 1959: V.3.844b)

*SW* defines 斬 to mean "gum". Duan Yucai is of the opinion that 斬 can be extended to mean "argument" (Duan 1985: 79), which is the same as the phrase mentioned above by **JY**. *GY* interprets 斬 to mean "dispute between dogs or argument" (Chen 1982:276). *YP* interprets 嗅 to mean "dispute between dogs or argument" (Gu 1987: 26). *LKSJ* and *GY* interprets 嗅 to mean "argument" (Xing 1985:268; Chen 1982:130). Hence, the extended meaning of 斬 is synonym with 嗅.
The term 断断 appears in *The Aristocratic Family of Lu Zhougong* 魯周公世家 of Shiji. Pei Yin interprets this by citing the annotation of Xu Guang that 断断 means "argument" (Shuangchuan 1983:579). Thus, it is believed that 断 and 嗔 are synonymous.

THE EVEN-TONE RHYME IN VOLUME THREE 平聲三:

Under the rhyme xian 一先:

2.78 稍 ----- 蒯

Pronunciation:

稍 : kiwan / kiwen / juan

Explanation:

JY: 稍薈薈: 說文: 多薏也。或作薈、薈。 (Ding 1980: 3-3b)

SW: 稍 : 多薏也。从禾月聲。 (Ding 1959: V.6.3116b)

SW defines 稍 to mean "the stem of the wheat". The script 蒯 appears in the poetry of Shezhi 射雉賦 by Pan Yue, Li Shan annotates that 蒯 is the variation of 稍 (Li 1981:141) Zhu Junsheng is also of the same opinion as Li Shan. (Ding 1959: V.6.3117). Thus, the rendering of JY is convincing.

Under the rhyme xian 二儷:

2.79 燕 ----- 臘

Pronunciation:

燕 : čian / čien / shăn

Explanation:
JY:  綽  腦：尸連切。說文：羊臭也。或作𦧲、𦧲，腷。文十九。
(Ding 1980: 3-4b)

SW:  綽: 羊臭也。从三羊。凡葬之屬皆从葬。𦧲，𦧲或从亶。(Ding 1959: V.4.1577)

SW:  腦: 肉腷也。从肉亶聲。詩曰: “腷腷暴虎”。(Ding 1959: V.4.1769 b)

SW defines 綽 to mean "odour of sheep" and 腦 is the variant form, whereas 腦 is defined to mean "strip oneself naked to the waist". Hence, 臩 has a different meaning from 綽.

The script 臬 appears in chapter Mu, The King of Zhou 周穆王 of Leizi (Zhang 1978:V.3.31) and The Records of Natural Science 博物志 by Zhang Hua 張華, where 臬 is the same meaning as 綽 and is extended to mean "peculiar smell" in Zhang Hua's essay (Zhang : V.3.3). Gao Xianglin is of the opinion that 臬 can be interlinked with 腦 (Ding 1959:V.4.1770). Thus, it is believed that 臬 is a loan word of 綽 (𦧲).

2.80  餰  ——  綽  ,  腷  ,  腨
(Refer To 2.64)

2.81  廬  ——  羲

Pronunciation:
廬:  yǎn / jǐn / yán

Explanation:
JY:  廬羲: 登也，方也。墓道也。或作羲。(Ding 1980: 3-5b)

SW 新附: 廬: 八方之地也。从土延聲。(Ding 1959: V.9.6172)
SW: 燔: 質欲也。從次 从姜省。姜呼之燧。文王所拘姜里。（Ding 1959: V.7.3901b)

埰 is not listed in SW but appears in the additional copy of SW, which means "a territory of a kingdom", whereas 燔 is defined to mean "envy". JY interprets 埰 as "ascend, boundary or tomb passage". Hence, 埰 and 燔 are different in meaning.

The script 燔 appears in The Biographical Sketches of Qin Shihuang, The First Emperor 秦始皇本紀 and The Aristocratic Family of Wei Kangshu 衛康叔世家. Zhang Shoujie 張守節 and Sima Zhen gloss that 燔 is the same as 埰, which means "tomb passage" (Shuangchuan 1983:128,601). Zhu Junsheng is also of the opinion that 燔 can be a loan word of 埰 (Ding 1959: V.7.3902b). Thus, the rendering of JY is disputable.

2.82 恒 ----- 過

Pronunciation:

恒: kʰian / kʰiŋ / qian

Explanation:

JY: 恒 燔 燔: 丘越切。說文: 通也。或從寒省。籀作燭，亦作 燔、燭。文二十二。（Ding 1980: 3-6)

SW: 恒: 通也。从火関聲。或从寒省。偃，籀文。（Ding 1959: V.8. 4740b)

SW: 過: 通也。从火 侃声。（Ding 1959: V.3.791b)

SW defines 恒 to mean "fault" and 燔 is the zhou-script, whereas 過 is defined to mean "to pass by or delay". Although SW explain both 恒 and 過 in a same term, "過", they are different in meaning.

The script 恒 appears in Guimei 姜昧 of Yijing and the poetry Min 氓 under the title Weifeng 衛風 of Shijing, which means "delay" (Kong 1980: 64,324). The
script 迩 appears in The Biography of Liu Fu 劉輔傳 of Hanshu, which means "fault" (Ban 1992:V.10.3253).

Li Fusun 李福孫 glosses that 迩 means "a behavioural fault" and 慚 means "a fault in one's mind" (Ding 1959:V.3.791b). Cheng Peiyuan 承培元 is also of the same opinion as Li Fusun and has added that the meaning of 慚 and 迩 is mixed up in the lexicons and the script 迩 has been annulled nowadays (Ding 1959: V.3.792). Zhu Junsheng is of the opinion that 慚 and 迩 can be interchangeable (Ding 1959: V.8.4741). Thus, it is believed that 慚 and 迩 can be the same in meaning.

2.83 還 ----- 旋

Pronunciation:
還 : ŋan / ōan / huán

Explanation:

JY: 還旋: 復也。$\ldots$ (Ding 1980:3-7)

SW: 還: 復也。$\ldots$ (Ding 1959: V.3.761b)

SW: 旋: 周旋, 旌旗之指麾也。$\ldots$ (Ding 1959:V.6.2975)

SW defines 還 to mean "return", whereas 旋 is defined to mean "revolve or turn (the flag to give command to the army)". Both the terms 還 and 旋 are totally different in meaning.

The script 還 appears in the chapter Mr. Gengsang Chu 吳桑楚 of Zhuangzi. Lu Deming is of the opinion that 還 means "turn", which is the same as 旋 (Guo 1990:V.3.336). The script 還 appears again in the chapter Yulao 喻老 of Hanfeizi. Wang Xianshen 王先慎 is also of the opinion that 還 means "turn around" (Chen...
1982:770). The script 旋 appears in The Poetry of Northwind 朝風詩 by Cao Zhi 曹植 which means "come back" (Li 1959:274). Hence, 旋 can be extended to mean "rotate or circle", and from the meaning of "rotate or circle", it can be extended again to mean "come back or return".

Qian Yi 錢繡 concludes that 旋 can be a loan word of 還 (Qian 1991:242). Zhu Junsheng and Gao Xianglin are of the opinion that 還 is a loan word of 旋 (Ding 1959:V.3.761b). Thus, 還 and 旋 are interchangeable.

2.84 輪 ----- 樓 , 團

3.225 輪 ----- 樓 , 團

Pronunciation:

輪 : zǐwan / zǐwēn / quán

Explanation:

JI : 輪輪樓團：說文：蕃車下轅 輪也。一說：無輞曰輪。或從僑，亦作樓、團。(Ding 1980:3-7b)

SW : 輪：蕃車下轅 輪也。一曰無輞也。从車全聲。讀若饒。(Ding 1959: V.10.6458)

SW : 團：團也。从口專聲。(Ding 1959: V.5.2719b)

SW defines 輪 to mean "the coffin's car" or "the wooden wheel without spoke". 輪 and 樓 are not listed in SW. SW defines 團 to mean "round".

The script 輪 appears in chapter Sangdaji 喪大記 of Liji. Zheng Xuan comments that 輪 is a wrong pronunciation of 輪, and 輪 can be substituted with the script 團. 團 is a loan word of 輪, and is written wrongly as 國 (Kong 1980:1584).

The script 樓 appears in the chapter Zaji of Liji. Zheng Xuan records that 樓 is the
same meaning as 軎 and Telefone (Kong 1980:1549). Gui Fu 桂馥 and Wang Yun are of the same opinion as Zheng Xuan. (Gui 1987:1264; Ding 1959: V.10. 6458b).

Based on their ancient pronunciations, 軨 (zhīwan 神元), 軾 (zhīwan 神元), 柱 (zhīwan 章元) and 団 (duan 定元), they are all in apical sounds. It is believed that 軨 and 柱 are the variant forms of 軨, and 団 is the loan word. The scripts 軨 and 柱 are left out in SW.

2.85 墐 ----- 繣

Pronunciation:
墐 : kīwan / kīwen / juán

Explanation:
JY : 墐 繣: 詁雅: 幡也。一曰：小兒韜。或作 繣。 (Ding 1980: 3-8)

The scripts 墐 and 繣 are neither listed in SW nor in any other lexicons. JY interprets 墐 by citing Boya, which means "turban, a long piece of cloth bound round the head" or "child hat". YP interprets 墐 to mean "child hat" (Gu 1987:76), QY interprets 墐 to mean "small turban" (Chen 1982:143). The incomplete manuscripts of YP interprets that 繣 means "turban", which is also the same as 墐 (Gu 1985:179,338). Wang Niansun annotates that 墐 and 繣 are both the same in meaning (Wang 1983:230). Thus, the rendering of JY is acceptable.

2.86  العب ----- 繣

Pronunciation:
 العب : gīwan / gīwen / quán

Explanation:
JY: 見 見 : 大視也。或作 見。 (Ding 1980: 3-8b)

SW: 見 : 大視也。从大。見若，讀若聞。 (Ding 1959: V.4.402b)

SW: 見 : 大視也。从見愛聲。 (Ding 1959: V.7.3844b)

SW defines 見 and 見 as the same meaning as "open one's eye wide". It seems that both of them are the same. Xu Shen 許慎 does not consider 見 to be a variant form of 見 in his compilation of SW. YP, LK, SJ and GY interpret 見, and 見 to have the same meaning with that recorded in SW (Gu 1987:23; Xing 1985:344; Chen 1982:143,281,285). Gui Fu and Wang Yun are of the same opinion that 見 and 見 have the same pronunciation and meanings. (Gui 1987:271,743; Ding 1959:V.4.1403, V.7.3844b). Thus, it is believed that 見 is the variant form of 見.

Under the rhyme xiao 三蕭:

2.87 箫 ------ 箫

Pronunciation:

箫 : siou / sceu / xiao

Explanation:

JY: 箫 箫 : 説文: 參差管樂，象鳳之翼。或作 箫， 箫。 (Ding 1980: 3-8b)

SW: 箫: 參差管樂，象鳳之翼。从竹箫聲。 (Ding 1959: V.4.1975b)

SW defines 箫 to mean "bamboo flute". The incomplete manuscripts of YP interprets that 箫 is written as 箫 in the modern form of the term " 箫 韶" (Gu 1985:68,270). Hence, it is obvious that 箫 is the variant form of 箫. The script 箫
is neither listed in SW nor any other ancient dictionaries or lexicons. It only shows 亾 as the semantic element and 题 as the phonetic element.

According to The Oracle-bone Dictionary which is cited from Tang Lan's opinion that 题 is the wrong version of 鼎 (Jia 1990:1116). SW defines 题 to mean "no response from the divination". GY is the same interpretation as SW (Ding 1959:V.8.4480b; Chen 1982:148). The script 鹿 is written as 鼎 in YPCJ, which proves the opinion of Tang Lan. (Gu 1985:68,270). 鼎, is written as 题 (粹四) in oracle-bone, according to Tang Lan's annotation, 鼎 is a kind of tortoise (Jia 1990: 783,1435).

The ancient pronunciation of 鼎 (tsiau) is the same dental sound as 鳃. Tang Lan is of the opinion that 鳃 is the same as 鳴 (鼎) (Tang 1981:214). Thus, it is believed that 鳥 (鼎) is the variation of 鳃 and 鳴 is the abbreviated form.

2.88 敦 ---- 弒

Pronunciation:
敦: tiau / tieu / diao

Explanation:

JY: 敦 弒 弒: 聲也。或从弓。亦作ظه。 (Ding 1980: 3-9)
SW: 敦: 怒也, 弒也。一曰: 誰何也。从支 , 聲。 (Ding 1959: V.3.1352)

SW defines 敦 to mean "anger or swear" or "who it was", whereas 弒 is not listed in SW. JY interprets 敦 to mean "a decorated bow". Hence, the script 敦 is explained and pronounced differently in SW and JY.
SW defines 郊 (xiāo) to mean "a decorated bow" (Ding 1959: V.9.5763b). YP interprets that 彤 is the variation of 彤 (gu 1987:80). Zhu Junsheng is of the opinion that 彤 (tuăn 端文), 敦 (tuăn 端文) and 彤 (tiei 端脂) have the same meaning - "a decorated bow", and that they both have the same initial consonant. 敦 is a loan word of 彤 (Ding 1959:V.3.1352b). Thus, it is believed that 彤 and 彤 are the variant forms of 彤, and 敦 is a loan word. JY lists the script 敦 as the title of "decorated bow" is disputable. The script 彤 is missed out in SW.

2.89 遼 ----- 勞

Pronunciation:
遼: liao / lieu / liào

Explanation:

JY:遼 労: 說文: 遼也。或作勞。遼, 一曰: 水名。在遼陽縣。(Ding 1980:3-9b)
SW: 遼: 遼也。从是察聲。(Ding 1959: V.3.794b)

SW: 勞: 労也。从力焚省。焚火燒門, 用力者勞。勳, 古文勞从悉。"

(Ding 1959: V.9.6226)

SW defines 遼 to mean "distant", and 勞 to mean "work hard". Both 遼 and 勞 are different in meaning.

According to the lexicons, 遼 and 勞 are interchangeable because of the same pronunciation. The script 労 appears in the poetry Jianjian-zhishi 漸漸之石 under the title Xiaoya of Shijing. Zheng Xuan annotates that 労 means "distant". Kong Yingda comments that 労 can be a loan word of 遼 (Kong 1980: 499). The term 遼遼 appears in the poetry Praise to the drawing in the fan 師上畫贊 by Tao Qian 陶潛, where the
term 遼遼 means "work hard" (Zhang 1936: V.34.67). Thus, it is believed that 遼 and 労 are interchangeable.

**Under the rhyme xiao 四宵:**

**2.90 扁 **** 杵 , 槽**

**Pronunciation:**

扁 : t'iau / t'ieu / tiao

**Explanation:**

**FY:** 扁 与 匠 铿 锲 槽 鐠 : 均通切。** enlargement; 扁 調之錠。或作 扁句、扁斤、扁鍬、扁銼、扁樞，亦為作鉼。文二十五。 (Ding 1980: 3-11)

**SW:** 扁 : 解 有 碓 脚。从 斗 鳥 聲。一曰：突也。一曰：利也。闇通曰：

扁 調之錠。古田器也。 (Ding 1959: V.10.6390b)

**SW:** 槽： 鳥 雉 鳴 也。从 品 在 木 上。 (Ding 1959: V.5.2601b)

**SW:** 槽： 車 右 中 空也。从 木 槽 聲。讀 若 黛。 (Ding 1959: V.3.912b)

**SW** defines 扁 to mean "an ancient measuring method, protrude, sharp, or as what **FY** interprets: an ancient farm implement". According to chapter **Shiqi** of **FY**, Guo Pu annotates that 扁 and 銼 are the ancient forms of 鈈 and 鈈 ( yên) (Xing 1980:2599). **FY** interprets 銼 to mean "spade". 扁 and 銼 are the variant forms (Chen 1982:150). **FY** interprets that the places around the north-east of Yan state, north Korea and River Lie are using 扁 to mean "spade", whereas the places around Zhao and Wei state use 槽 to mean "spade". Qian Yi annotates that 槽, 鈈, 銼, 銼, 銼 and 槽 are all the same in meaning (Qian 1991:195). Duan Yucai glosses that 槽 is a loan word of 鈈 and 銼. Zhu Junsheng is of the opinion that 槽 is a loan
word of 鍤 and 鐵 (Duan 1985:85; Ding 1959:V.3.912b). According to Wang Li's annotation, 鍤 and 鐵 are the same both in meaning and in pronunciation, they are characters having the same source (Wang 1987:219). This opinion is the same as Qian Yi's. The annotations of Duan Yucai and Zhu Junsheng are disputable.

2.91 表 ---- 剷 夥

Pronunciation:
表: piau / piɛu / biāo

Explanation:

YW: 表剥 树: 伐也。或作剷、樹。(Ding 1980:3-11b)

SW: 表: 上衣也。从衣从毛。古者衣 表 以毛為表。 树, 古文表从席。(Ding 1959:V.7.3689)

SW: 剷: 讥刺也。从刀刃声。一曰: 剷, 抢人也。(Ding 1959:V.4.1847)

SW defines 表 to mean "coat", 剷 to mean "pierce or rob", whereas 树 is not listed in SW. The Kangxi zidian 康熙字典 lists that 树 is a wrong version of 樹 (Kangxi 1937:612).

YP interprets 表 to mean "coat, upper outer garment, memorial to an emperor, appearance, indicate or sign" (Gu 1987:127). Yang Liang annotates that 表 means "sign" in his annotation in chapter Dalue 大略 of Xunzi (Wang 1990:V.2.323). The script 表 appears again in Sishi 諸史 under the title Chunguan 春官 of Zhouli. Zheng Xuan says that 表 is also written as 剷 in the ancient edition, which means "sign" (Jia 1980:769). The script 樹 appears in The Records of Rites 禮志四 of Weishu 魏書, which means "sign" (Ma 1991:54). Thus, it is believed that 表, 剷 and 樹 (樹) share the same meaning - "sign".
2.92 飄 —— 焰

Pronunciation:

飄 : pʰjau / pʰjɛu / piāo

Explanation:

JY: 飄焱：說文：回風也。或作焱。(Ding 1980: 3-11b)

SW: 飄: 回風也。從風(風)聲。(Ding 1959: V.9.6056)

SW: 焰: 大走兒。從三犬。(Ding 1959: V.8.4427)

SW defines 飄 to mean "whirlwind", whereas 焰 is defined to mean "dogs moving". Both 飄 and 焰 are different in meaning.

The script 焰 appears in chapter Shitian of EY, where Xu Chaohua 徐朝華 annotates that the word means "cyclone", which is the same as 飄 (Xu 1987:203). Another 焰 appears in chapter Yuehing 月令 of Liji. Zheng Xuan comments that 焰 means "whirlwind". Lu Deming is of the opinion that 焰 can be used the same as 飄 (Kong 1980: 1357). Gao Xianglin glosses that 焰 can be a loan word of 飄 (Ding 1959: V.8.4427b).

Wang Li glosses that 飄 and 焰 are the characters having the meaning of "wind or fly". They are characters that have the same source (Wang 1987:223). Thus, the annotation of Gao Xianglin is disputable.

2.93 遙 —— 隅，踇

Pronunciation:

遙 : jiau / jiēu / yāo

Explanation:
JY: 遙  西  陰諤：餘招切。遠也。或作 途  陰、諤。文六十七。 (Ding 1980:3-12b)

SW 新附：遙：道遙也。又遠也。从是  遙  聲。 (Ding 1959: V.3.807b)

SW： 西：北陵、西陰，雁門是也。从  俞  聲。 (Ding 1959: V.10.6507b)

SW： 西：越也。从足  俞  聲。 (Ding 1959: V.3.872)

遙 is not listed in SW but is listed in the additional copy of SW, which means "carefree or faraway"). JY lists 西 and 西 as the variant forms of 遙. SW defines 西 as "name of a place" or "Yanmeng 雁門", whereas 西 is defined to mean "go beyond" (Ding 1959: V.10.6507b; V.3.872). Hence, 遙, 西 and 西 are different in meaning.

The script 西 appears in The Biography of Zhao Chongguo 趙充國傳 of Hanshu, where Yan Shigu annotates that 西 means 遙 (Ban 1992:V.9.2975). The script 西 appears again in The Biography of Kuang Heng 匡衡傳 of Hanshu. Yan Shigu remarks that 西 means "pass over ( 西 )" (Ban 1992:V.10.3340). Hence, 西 is the loan word of 遙 and 西. On the other hand, 西 is also the loan word of 遙. In The Biography of Feng Yan 馮衍傳下 of Hou-Hanshu 後漢書, Li Xian 李賢 is of the opinion that 西 is interlinked with 遙 (Fan 1982:V.4.990).

Gao Xianglin concludes that 西 is a loan word of 遙 (Ding 1959:V.10.6507b), and Zhu Junsheng is of the opinion that 西 and 西 are the loan words of 遙 (Ding 1959: V.3.872b; V.10.6507b). Qian Dazhao glosses that 遙 can be interlinked with 西 and 西 (Ding 1959: V.3.808). Thus, 遙, 西 and 西 are interchangeable.

2.94 各 ----- 猶

Pronunciation:
各: xiǎo / jiéu / yáo
Explanation:

JY : 説羊：説文：徒歌。或作謨、猶。（Ding 1980 : 3-12b）

SW : 説 : 徒歌。从言肉。（Ding 1959 : V.3.989b）

SW : 猉：獲屬。从犬首聲。一曰：隷西謂犬子為猶。（Ding 1959: V.8.4419b）

SW defines 説 to mean "singing", whereas 猉 is defined to mean "a kind of monkey" or "puppy". Both 説 and 猉 are different in meaning.

The script 猉 appears in the chapter Tangong of Liji. Gao Xianglin is of the opinion that 猉 is the ancient form of 謨，and 謨 is also linked to 謨（Ding 1959: V.9.5789). Duan Yucai and Zhu Junsheng gloss that 謨 is the ancient form of 謨（Duan 1985:93；Ding 1959: V.3.999b). SW defines 謨 to mean "followers"（Ding 1959: V.9.5788). Zhu Junsheng records that 謨 is the variant form of 謨 and a loan word of 謨（Ding 1959: V.9.5788b), whereas Duan Yucai annotates that 謨 can be a loan word of 猉（LX 1959:649）.

The script 猉 appears in The Biography of Li Xun 李尋傳 of Hanshu. Yan Shigu annotates that 猉 is the loan word of 謨（Ban 1992: V.10.3180). The script 猉 appears in the poetry of A secret meeting with God by Ban Gu, Li Shan annotates that 猉 is also written as 猉（Li 1959:140）.

In short, it is believed that 謨（謨）can be interlinked with 猉（獻）and 謨（謨），which means 猉 is also linked to 謨.

2.95 蹤 ----- 嶠

Pronunciation:

蹤 : k'au / k'ęu / qiao

Explanation:
 踏 is not listed in SW. JY interprets 踏 to mean "lift up a foot". YP is the same interpretation as JY (Gu 1987:34). 步 is neither listed in SW nor in any other ancient dictionaries or lexicons. SW defines 踏 to mean "lift up a foot". YP and GY have the same interpretations as SW (Gu 1987:33; Chen 1982:151,503). Hence, it is obvious that 踏 and 步 are synonyms.

 步 is the variant form of 踏. It can be ascertained from the elements 足 and 止, which are pictographic characters of "foot". For instance, some examples are cited from SW that 踏, 城, 企, 正, 壁 and 島 are the same as 踏, 跟, 企, 足, 壁 and 距 (Also referred to Gao Ming's article: "Guti hanzi yijin xingpang tongyongli" (Gao 1982:19)). Thus, it is believed that 踏 is the variant form of 步（踏）.

Under the rhyme yao 五爻:

2.96 靡 ------ 踏

Pronunciation:

靡 : kẹau / kɛau / qiao

Explanation:

JY: 靡, 蹶, 步, 踏: 說文: 腦也。或作 步, 蹶, 踏。通作校。 (Ding 1980:3-14)

SW: 靡: 腦也。从肉交聲。 (Ding 1959: V.4.1732)

SW defines 步 to mean "shank; the part of the leg between the knee and the ankle". EY, YP, LKSJ and GY have the same interpretation as SW (Xing 1980:2652;
Gu 1987:34; Xing 1985:479; Chen 1982:153). 蹫 is neither listed in SW nor in any other lexicons. It consists of 足 as the semantic element and 高 as the phonetic element. LKSJ and GY interpret 蹫 as the variation of 蹫 (Xing 1985:479; Chen 1982:153). Zhu Junsheng annotates that 蹫 is the variant form of 蹫 (Ding 1959:V.4.1732b). The ancient pronunciations of 交 (keau 見宵) and 交 (geau 匝宵) are the same with 高 (kau 見宵). Thus, it is suspected that 蹫 is the variant form of 蹫 or 蹫, which has substituted the 交 or 交 element to 高. YP interprets 蹫 to mean "shank" (Gu 1987:34). Hence, it is believed that 蹫 is the variant form of 蹫.

2.97 敷 ---- 燭, 礑, 堤

Pronunciation:
敷: gau / gau / ao

Explanation:
JY: 敷 燭 燭 敷, 燃文: 山多小石也。或作 燋, 燋, 燋, 燋。 (Ding 1980:3-14b)

SW: 敷: 山多小石也。从山敷声。 (Ding 1959:V.7.4096)

SW: 礑: 礑石也。从石塓声。 (Ding 1959:V.7.4196)


SW defines 敷 to mean "rubble mountain", whereas 礑 and 堤 are defined to mean "hard and infertile land". 教 is not listed in SW. LKSJ lists that 教 is the same as 礑 (Xing 1985:444). Hence, 礑，教 and 堤 are the same in meaning but are different from 敷.
YP interprets 硬 as the variation of 敝 (Gu 1987: 102). The script 硬 appears in chapter Shisan of EY, where Xu Chaohua annotates that 硬 is the same as 敝 (Xu 1987:237). The script 硬 appears in the chapter Mr. Gao 告子上 of Mengzi 孟子, where Zun Junsheng is of the opinion that 敝 is the variation of 硬 (Sun 1980 : 2749; Ding 1959 : V.9.6101). Shao Ying is of the opinion that 硬 is the loan word of 敝 (Ding 1959 : V.9.6100b) 硬 and 硬 are the loan words of 敝 (Ding 1959:V.7.4096). Thus, it is believed that 硬, 敭 and 硬 are the loan words of 敿.

2.98 硊 ----- 鬴

Pronunciation:

ţi / tı /  الفكر

Explanation:

JY: 硊 秘秘；說文: 西南夷長髦牛也。或作幢、蘼、髦。通作貓。 (Ding 1980:3-15)

SW: 硊: 西南夷長髦牛也。从牛igrated 聲。 (Ding 1959: V.3.545)

SW: 鬴: 鬴也。从髟从毛。 (Ding 1959:V.7.3990b)

SW defines 硊 to mean "yak, a long-haired Tibetan ox", whereas 鬴 is defined as "long hair". Both 硊 and 鬴 are different in meaning.

The script 鬴 appears in The Biography of The tribes in Southwestern Provinces 西南夷列傳 of Shiji, where Duan Yucai is of the opinion that 鬴牛 is the same as 豬牛 (Duan 1985:53). Thus, it is believed that 鬴 is a loan word of 硊.

2.99 鈀 ----- 剃 , 擦

Pronunciation:
鈞 : ts'æau / ts'au / chào

Explanation:

JY : 鈞插插插：說文：叉取也。或作插、抄、操。 (Ding 1980: 3-15b)

SW : 鈞：叉取也。从金少聲。 (Ding 1959: V.10.6343).

SW : 揀：拘擊也。从手巢聲。 (Ding 1959: V.9.5489b)

SW defines 鈞 to mean "take up with a fork", whereas 揀 is defined as "restrain and strike". 剰 is not listed in SW.

The script 揀 appears in the poetry The Western Capital 西京賦 of Zhang Heng, where Xue Zong 薛綜 annotates that 揀 means "take away completely" (Li 1959: 34). The scripts 揀 and 剰 appear in chapter Shigu of GYa, where Wang Niansun remarks that 剰 is the same meaning as 鈞, and where 剰, 鈞 and 勳 are interlinked with close pronunciation with 揀 (Wang 1983:19,20). Duan Yucai glosses that 剰 can be a loan word of 鈞 (Duan 1985: 721) Zhu Junsheng is of the opinion that 揀 is a loan word of 鈞 (Ding 1959: V.9.5489b). Thus, the rendering of JY is disputable. The script 剰 is missed out in SW.

2.100 向 ---- 磳

Pronunciation:

向 : neau / nau / náo

Explanation:

JY : 向向向向：向沙，藥石。或作向、砳、礦。 (Ding 1980:3-16)

向 and 磳 are neither listed in SW nor in any other lexicons. JY interprets 向沙 as a kind of medicine". YP lists the terms as "砳沙" (Gu 1987:105). BCGM lists that 磳沙 is the same as 磳砂, which means "a kind of
mineral use as medicine” (Li 1991:V.2.58). It is suspected that 向 is a simplified form of 鍾 and 鍾 is the variant form.

Under the rhyme hao 六豪:

2.101 號 ----- 皋

Pronunciation:
號 : ǐau / ǐau / hào

Explanation:
JY : 號皋号號：説文：呼也。或作皋、号、號。(Ding 1980: 3-16)
SW : 號：呼也。从号从虎。(Ding 1959 V.4.2055)
SW : 皋：气皋白之進也。从 乍 从白。禮祝曰：皋登譜曰奏。故 皋 奏皆从
丘。周禮曰：詔來鼓皋，舞皋告之也。(Ding 1959: V. 8.4607b)

SW defines 號 to mean "yell", whereas 皋 is defined to mean "bank". Both 號 and 皋 are different in meaning.

YP interprets 皋 as the variation of 鞬(Gu 1987:47). The script 鞬 appears in the Yueshi 楷師 under the title Chunguan of Zhouli, where Zheng Xuan cites the annotation of Zheng Zhong 鄭衆 that 鞬 is the same as 號 (Jia 1980:794). According to Zhu Junsheng's annotation, 鞬 is a loan word of 號 (Ding 1959: V.8.4608b). Duan Yucai also glosses that 告，皋，嗥 and 號 all have the same pronunciation and meaning. Thus, it is believed that 鞬 is a loan word of 號.

2.102 稷 ----- 韓

Pronunciation:
Explanation:

JY: 竿: 說文: 基上大槳。引頌: “載穀弓矢”。或作箭。 (Ding 1980: 3-16b)

SW: 竣: 基上大槳。从 竣 省各聲。説曰: 載穀弓矢。 (Ding 1959: V.5.2715b)

SW defines 竣 to mean "a vessel for a suit of armour, bow, arrow etc.", whereas 箭 is neither listed in SW nor in any other ancient dictionaries or lexicons.

GY interprets 紆 to mean "store or cover up" (Chen 1982:155), and Duan Yucai is of the opinion that it is the extended meaning of 紆 (Duan 1985: 279).

The script 紆 appears in the poetry Tonggong 彤弓 under the title Xiaoya of Shijing, where Mao Heng annotates that 紆 means "cover up" (Kong 1980:422). The script 箭 appears in chapter Bingfa 兵法 of Guanzi 管子, where Yin Zhizhang尹知章 records that 箭 means "cover up" (Dai 1981:95).

According to Dai Wang's 戴望 annotation, 箭 is the same as 紆 (Dai 1981:100). Zhu Junsheng is also of the opinion that 紆 is also written as 箭 (Ding 1959:V.5.2716). Thus, it is believed that 紆 and 箭 are the same word. The script 箭 is omitted in SW.

2.103 紆 ----- 翔，翻，鶿

Pronunciation:

繪: dǒuk / duok / dào

Explanation:

JY: 紆翔翻: 舞者所執幡。或作翔，翻，йте。 (Ding 1980: 3-18)

SW: 紆: 齡也。所以舞也。从羽Cipher. 諂曰: “左執翻”。 (Ding 1959: 106)
V. 4.1505b)

The scripts 纽, 綂 and 綂 are not listed in SW. SW defines 纽 to mean "feather cover used as an accessory in dancing". 纽 is also written as 纽, 綂 (Chen 1987:814). YP and LKSJ list that 纂 means "feather cover used in dances", 纂 and 纂 are the variant forms (Gu 1987:121; Xing 1985:327). Xu Zhaohua glosses that 纂 is the same as 纂 in chapter Shiyan of JY (Xu 1987:126). Shao Ying, Cheng Peiyuan and Niu Shuyu are of the opinion that 纂, 纂 and 纂 are the variant forms of 纂 (Ding 1959:V.4.1506b; 1506b; 1505b). Thus, the rendering of JY is acceptable. The scripts 纽 and 纂 are missed out in SW.

2.104 細 ----- 猬, 猬, 螄

Pronunciation:

细 : nāu / nǎu / náo

Explanation:

JY: 細, 猬, 猬: 妒刀列。説文: 貪獣也。曰: 母猴, 像人。从頁, 己止文, 其手足。或从 細 从憂从柔, 亦作螄。曰: 猬, 普塗 赤者。文十九。(Ding 1980:3-18b)

SW: 細: 貪獣也。曰: 母猴, 像人。从頁, 己止文, 其手足。(Ding 1959:V.4.2326)

SW: 螄: 螄, 至掌也。从虫柔聲。(Ding 1959:V.9.5954)

SW defines 𧲭 to mean "greedy animal" or "female monkey". Duan Yucai and Zhu Junsheng are of the opinion that 𧲭 is the same as 猬 (Duan 1985:236; Ding 1959:V.4.2326b), Gui Fu glosses that 猬 is the variation of 𧲭 (Gui 1987:454). Wang Yun, annotates that 𧲭 is written as 猬 in Liji, is written as 猬 in
Yizi 尹子 and is written as 羲 in Shijing (Ding 1959: V.4.2326b). SW defines 羲 to mean "leech, a blood-sucking worm". The term 羲.STATE appears in chapter Xingshijie 形勢解 of Guanzi, which means "monkey" (Dai 1981:336). Thus, it is believed that 羲 and 羲 are the variant forms of 羲. 羲 is a loan word.

Under the rhyme ge 八戈:

2.105 犭 ------ 献，戦

Pronunciation:
犭: sα / sua / suō

Explanation:
JY: 犭献戦：酒尊名，饰以翡翠。郑司农说，或作献、戦。（Ding 1980:3-20b）
SW: 犭：宗廟之牲也。从牛義聲。夏召卣說，此非古字。（Ding 1959:V.3.543）
SW: 献：宗廟犬名。獻，犬肥者以獻之。从犬戦聲。（Ding 1959:V.8.4412）
SW: 戦：三軍之偏也。一曰兵也。从戈戦聲。（Ding 1959 : V.9.5684）

SW defines 犭（xīa）to mean "a domestic animal of a uniform colour for sacrifice", 献 to mean "sacrifice", and 戦 to mean "side wing". JY interprets 犭（sα）to mean "wine vessel".

GY interprets 献 as the same as 犭 and 献尊 means "an ancient wooden wine vessel in shape of an ox with hole on back" (Chen 1982:159). The script 献 appears in Sizunyi 司尊彝 under the title Chunguan of Zhouli, where Zheng Xuan cites the annotation of Zheng Zhong that 献 is the loan word 犭. Lu Deming glosses that 献 is also written as 戦, which is the same as 犭 (Jia 1980:773). Zhu Junsheng concludes that 犭 is written as 献 in the lexicons and can be a loan word of 戰 (Ding
1959: V.3.543b). Thus, for the meaning of "wine vessel", 獵, 獻 and 戲 are the same in meaning.

2.106 𩧏 ----- 螻，鰗

Pronunciation:
𩧏: da / da / tuó

Explanation:

JIY: 𩧏蠻皥：說文：水蟲，似蜥易長大。或作蠻、鰗。 (Ding 1980: 3-21)

SW: 𩧏: 水蟲，似蜥易長大。从犭單聲。 (Ding 1959: V.9.6071b)

SW: 螻: 穴蠻也。从虫童聲。 (Ding 1959: V.9.6009b)

SW: 鰗: 魚名。皮可為鼓。从魚單聲。 (Ding 1959: V.8.5234b)

SW defines 𩧏 to mean "an aquatic animal such as lizards (i.e. the Chinese alligator 揚子鱷)", 螻 to mean "crooked aquatic" and 鰗 as "the name of a fish, which its skin can be used to make drums". YP interprets 螻 as "earthworm" (Gu 1987: 118).

The term 𩧏鰗 appears in the Preface of Taishigong 太史公自序 (Author's preface) of Shiji, where Sima Zhen glosses that 𩧏鰗 is the same as 元鱷 (Shuangchuan 1983: 1375). According to Zhu Junsheng's annotation, 鰗 is the variant form of 螻, which means "earthworm" (Ding 1959: V.9.6010). The Piya 埙雅 interprets that 鰗 is another name of 鴨 (Lu 1936: V.1.30). Thus, it is believed that 螻, 鰗 and 𩧏 are the same in meaning "aquatic animal likes lizard".

2.107 難 ----- 瞽

Pronunciation:
難 : nan / nan / nān

Explanation:

JY : 難 (nan) : 難却凶惡也。周禮：方相氏率百 鶼 而時難。或作 市。通作難。

(Ding 1980: 3-21b)

SW : 燕 : 鳥也。从鳥玉聲。難，鶼 或从佳。豯聲，古文 鶼。圖6，古文 鶼。 (Ding 1959: 5.4.1608)

SW defines 難 (難) as the variant form of 鶼 (鶼), which means "bird", but JY interprets 難 as "an ancient festival to drive away devil causing any plague". 鳥 is not listed in SW. YP explains 市 to mean "to drive away an epidemic disease" which is the same as 師 (Gu 1987:44). Nevertheless, GY's interpretation is just the same as YP (Chen 1982:161).

The script 難 appears in the Zhanmeng 占夢 (Oneiroromancy) under the title Chunguan of Zhouli, where Zheng Xuan records that 難 is also the same as 師 (Jia 1980:808). According to Duan Yucai's annotation, 難 is the character to mean "an ancient festival to drive away the devil causing any plague". The script 師 is the modern form to take over the above-mentioned meaning of 難, and is also a loan word of 難 (Duan 1985:372). Thus, it is reasonable to render that 難 and 師 (雛) can be the same in meaning.

2.108 雑 ----- 履，履

Pronunciation:

雑 : xoɑ / xwa / xu裁定

Explanation:

JY : 雑 鶼 履 履 : 呼脌切。說文：雑屬。或作雑，雑為 履、履、


**Under the rhyme ma 九麻:**

**2.109** 萧 ----- 染，柆

**Pronunciation:**

蕭 (萧) : d ea / d a / cha

**Explanation:**

JY: 萧 柆柆: 鋪如切。邪斫木也。漢書: 山不 萧 艮。或作柆、柆。(Ding 1980 : 3-23b)

SW: 萧 : 帅兒。从帅在聲。濟北有蕭平縣。(Ding 1959 : V.2.386)

SW: 柆: 斫也。从木差聲。春秋傳曰: “山不柆”。(Ding 1959:V.5. 2623b)
SW defines 茕 to mean "grasslands or the Chiping county at Jibei (the east part of Shandong Province)". This meaning is different from JY which interprets 茕 to mean "chop". The interpretation of JY is the same as 棹 in the definition of SW. The script 棹 is not listed in SW.

YP interprets that 棹 is also written as 檃 which means "chop" (Gu 1987:61). GY interprets that 棹 means "raft", which is the same as 檃 and 棹 (Chen 1982:169). Chapter Luyu 魯語上 of Guoyu 國語 shows the script 棹 to mean "chop" (Guoyu 1988:178). The same sentence appears again in The Biography of Huozhi, those who hoard commodities to make profit 貨殖傳 of Hanshu, where 棹 is written as 棹. Yan Shigu concludes that 棹 is the ancient form of 檃 (Ban 1992:V.11.3679). Thus, 棹, 棹 and 檃 are the same under the meaning of "chop".

2.110 嘉 ----- 佳

Pronunciation :
嘉 : kea / ka / jia

Explanation :

JY : 嘉佳：居牙切。說文：美也。或作佳。亦姓。文四十六。Ding 1980:3-24b

SW : 嘉：美也。从壹加聲。Ding 1959 : V.4.2069

SW : 佳：善也。从人圭聲。Ding 1959 : V.7.3494

SW defines 嘉 to mean "good" and 佳 to mean "beautiful". Both 嘉 (kea 見歌) and 佳 (ke 見支) are quite close in their ancient pronunciation.

The term 嘉什 appears in the Thanks letter to xiucai Shi 謝石秀才啟 by Ouyang Xiu 歐陽修, where 嘉什 is the same as 佳什, which means "ingenious
essays" (Ouyang 1958: V.2.C.11.55). Another term, 佳言, appears in the poetry Drinking wine 飲酒 by Liu Zongyuan 柳宗元, where 佳言 is the same as 嘉言, which means "instructive words" (Liu 1974: V.5.C43.34). Thus, 嘉 and 佳 are interchangeable.

2.111 彰 ---- 彰

Pronunciation:
彰: kea / ka / jia

Explanation:
JY: 彰 彰: 毛衣謂之 彰 彰。或作衣、裳。(Ding 1980: 3-24b)
彰, 衣 and 裳 are not listed in SW. JY interprets 彰 彰 to mean "woolen sweater". YP interprets 彰 彰 as the same as 裳 裳 or 彰 彰, which means "the clothes of Hu nation" (Gu 1987:122,129). In GY is written the term 彰 彰 and 彰 彰 (Chen 1982:166), LKSI is written the term 彰 彰 and 彰 彰 (Xing 1985:134). Hence, 彰 and 裳 are the phonetic elements while 衣 and 毛 are the semantic elements for the terms mentioned above. 彰 (kea見魚) and 裳 (kea 見歌) are very close in their ancient pronunciation. Thus, it is believed that 彰 is the variant form of 彰.

2.112 驚 ---- 蒼

Pronunciation:
驚: יוa / ęwa / huá

Explanation:
JY: 驚 蒼: 使馬名。或作 蒼。 (Ding 1980: 3-25)
騏 and 马 are not listed in SW. The JY interprets "the name of a legendary fine horse". According to the annotation of Jiyun Kaozheng by Fang Chenggui, "Wu Shanyi (Yujin) 吳山夫 (玉摺) is of the opinion in his book Bieya 別雅 that 马 is the archaic form of 騏 in the sentence 右服 马 騏 of chapter Zhoumuwangle 周穆王 of Liezi. However, Yuhai 玉海 cites this character and writes it as 马 and Bichong 筆薺 also cites this character and writes it as 马 (Fang 1968:288)." Sun Yirang annotates that "馬 is a wrong version of "騏 (騏) (Sun 1989:360). Thus, it is believed that 马 is the vulgar form of "騏.

2.113 未 ----- 銮，錦，錦

Pronunciation:

未: 今 / 仏 / 介

Explanation:

JY: 未 銮錦錦; 説文: 兩刃酋也。从木， 木 木 象形。宋、魏曰未 。或 作銮、錦、錦。 (Ding 1980: 3-25)

SW: 未: 兩刃酋也。从木， 木 象形。宋、魏曰未。或從金從竹。 (Ding 1959: V.5.2534b)

SW defines that 未 is "a double-bladed spade" which is used by the people around Song and Wei states. 銮 (銮) is the variant form. According to FY's interpretation, 鍝 is "a double-bladed spade" which is used by the people around Song and Wei states (Qian 1991: 195). It means that 未, 銮 and 鍝 refer to the same thing. QY interprets 鍝 to mean "spade", 鍝 and 銮 are the variant forms (Chen 1982:165). Zhu Junsheng annotates that 未 is also written as 銮, 鍝 and 鍝 (Ding 1959:V.5. 2535b). Thus, it is believed that 銮, 鍝 and 鍝 are the variant forms of
2.114  亙 —— 亙

Pronunciation:
亙 : k'oa / k'wa / kua

Explanation:
JY: 亙亙 亙 邪, 离絶之兌。或作亙。 (Ding 1980: 3-25)
亙 and 亙 is not listed in SW. JY interprets 亙 邪 to mean "isolated".
YP and QY list the term as 亙斜 and 亙斜 (Gu 1987: 34; Chen 1982: 93).
However, the Zhongwen Dazidian 和 Zhonghua Dazidian 中華大字典 list the character as "亙 " (Zhongwen 1985:V.7.1753; Zhonghua 1980:V.2.1913).
Thus, it is believed that 亙, 亙 and 亙 are the vulgar forms of 亙.

Under the rhyme yang 十阳:

2.115  琳 —— 釗

Pronunciation:
琳 : ts'iaŋ / ts'iaŋ / qiāng

Explanation:
JY: 琳釗鑣創：千美切。說文：玉聲也。引説：條革有琳。一曰：樂聲。
或作釗、釗、釗。文二十五。 (Ding 1980: 3-26b)
SW: 琳：玉聲也。从王倉聲。説：條革有琳。 (Ding 1959: V.2.170b)

SW defines 琳 as "the sound of jades striking together", whereas 釗 is not
listed in SW. The term 將將 appears in the poetry Ride with a Lady 有女同車 under
the title Zhengfeng of Shijing 詩經, where Kong Yingda annotates that 將將 is the
same as 铃铎, which means "sound of jades" (Kong 1980:341). LKSI interprets that 铃 means "sound of jades" (Xing 1985:8). Duan Yucai and Shao Ying are of the same opinion that 铃 is the loan word of 瓮 (Duan 1985:16; Ding 1959:V.2.171).

Actually, 铃铎 means "the sounds of bell" in the poetry of Zhengmin 蒋民 under the title Daya of Shijing (Kong 1980:569). It means "the sounds of the phoenix" in the Zuozhuan during the twenty-two years of Zhuanggong 莊公二十二年(Kong 1980:1775). It means "the sound of music" in the chapter Guyue 古樂 of Lushi Chunqiu (Gao 1990:V.6.52). Hence, 瓮 and 铃 are the characters that indicate "sounds" and are the same in their ancient pronunciation (ts i 清陽). It is reasonable to render that 瓮 and 铃 are the characters that have the same source. The rendering of Duan Yucai and Shao Ying are disputable. Nevertheless, the script 铃 is omitted in SW.

2.116 樓 ----- 氓

Pronunciation:

楼上: dźąŋ / dźiąŋ / qián

Explanation:

JY: 樓, 樓 氻: 埠, 樓 柱也。或作 樓 氻 。(Ding 1980:3-27)

楼上 and 氻 are not listed in SW. JY interprets 樓 by citing Picang 埠, which means "mast". The script 樓 consists of 木 as the semantic element and 香 as the phonetic element. 香 is also written as 香. For instance, 樓 is the same as 埠 and 樓 is the same as 香 (Ding 1980:3-27). Hence, 樓 is the variant form of 樓. YP and QY interpret 樓 as "mast" (Gu 1987:61; Chen 1982:176). As
for script 舵，LKSJ interprets it by citing Zilin 字林，which also means "mast" (Xing 1985:118). Thus, it is believed that 舵 is the variation of 標.

2.117 刃 ----- 創，刃

Pronunciation:
刃 : ʃ'iaŋ / ʃ'iæŋ / chuāng

Explanation:

JY: 刃創刃 剥 剉刃 刺: 初良切。說文: 傷也。从刃从一。或作創、刃、刃、刃。古作 刺。文十。(Ding 1980: 3-27b)

SW: 刃: 傷也。从刃从一。創, 或从刀倉聲。(Ding 1959: V.4.1863b)

SW: 刃: 罰鼻也。从井從刃。易曰: 井法也。井亦聲。(Ding 1959: V.4. 2159b)

SW defines 刃 to mean "wound" and 創 is the variant form, whereas 刃 is defined to mean "punishment". Duan Yucai is of the opinion that 刃 is the vulgar form, 舵 and 剉 are the variant forms of 創 (Duan 1985:185). YP interprets 刃 as the variation of 刑, which means "punishment" (Gu 1987:82). GY interprets that 舵 is the variation of 創 and 刃 is the vulgar form (Chen 1982:175). Hence, as a conclusion, 創, 舵, 刽 and 刉 are variant forms of 刃 and 刃 is the variation of 刑. Their is no other evidence from ancient dictionaries or lexicons to prove that 刃 is the variation or a loan word of 刃 (創). It is suspected that 刃 is a wrong version of 剉 or 刽 in JY. 刑 is written as 刃 in the Rishu jiazhong 日書甲種六七 of Shuihudi Qinjian 睡虎地秦簡 (Zhang 1994:74). It is believed that the script 剉 is a mistaken version of 刃 in JY.
2.118 亮-----謹

Pronunciation:

亮: liàng / làng / liàng

Explanation:

JY: 亮謹: 信也。或作謹。 (Ding 1980: 3-28)

SW: 謹: 信也。从言京聲。(Ding 1959: V.3.962)

亮 is not listed in SW but is listed in the annotation copy of SW by Duan Yucai, which is defined as "bright" (Duan 1985:409). SW defines 謹 to mean "believe", which is the same meaning in the above-mentioned sentence of JY. The script 亮 appears in the poetry Bozhou 柏舟 under the title Yongfeng 鄰風 of Shijing, where Lu Deming annotates that 亮 is a loan word of 謹 (Kong 1980:312). Another 謹 appears in chapter Gaozi 告子下 of Mengzi, where it has the same meaning as 謹 (Chu 1984:381). Kong Guangju glosses that 亮 and 謹 are interchangeable (Ding 1959:V.3.962b). Duan Yucai remarks that 亮 is a loan word of 謹 (Duan 1985:409). Thus, 亮 is a loan word of 謹. Therefore the original arrangement in JY where 亮----謹 is contrary. It should be 謹—亮.

2.119 香-----薰

Pronunciation:

香: xiāng / xiāng / xiāng

Explanation:

JY: 香 蕭: 虛良切。說文: 芳也。一曰: 夷氣也。引眷秋僖: 矸積馨 香 。或省。亦作薰。文十。 (Ding 1980: 3-28b)

SW: 香: 芳也。从香从甘。眷秋僖曰: 矸積馨 香。凡香之屬皆从


2.120 饮 ----- 亨

Pronunciation:

宴: xǐān / xiān / xiáng

Explanation:

JY: 饮享: 享也。或作享。 (Ding 1980: 3-28b)

SW: 饮: 郡人飲酒也。从鄉从食。鄉亦聲。 (Ding 1959: V.4.2201)

SW: 享: 獻也。从高省。曰象進執物形。孝經曰: 祭則鬼享之。凡享之

属皆从享。 (Ding 1959: V.4.2281)

SW defines 饮 to mean "feast of the villagers", and 享 to mean "sacrifice".

Hence, 饮 and 享 are different in meaning.
The script 享 appears in the *Zuozhuan* during the twelfth year of Chenggong 成公十二年, Lu Deming records that 享 is also written as 聹 (Kong 1980:1910). Zhu Junsheng is of the opinion that 享 is the loan word of 聹 (Ding 1959:V.4.2281). The script 聹 appears in the *Biography of free-lance fighter* 游侠列傳 of Shiji, where Sima Zhen comments that 聹 is the same as 享 (Shuangchuan 1983:1318). Another 聹 appears in chapter Lilun 禮論 of *Xunzi*, where Wang Zhonglin 王忠林 also annotates that 聹 is the same as 享 (Wang 1977:295).

According to Duan Yucai's annotation, 享 means "to enter the sacrifice", 聹 means "to eat the sacrifice" (Duan 1985:223). Hence, Wang Li glosses that 享 and 聹 are actually the same word. Since they are slightly different in meaning, it is reasonable to render that they are characters having the same source (Wang 1987:349).

**Under the rhyme tang 十一唐:**

2.121  整  -----  闕，閲

Pronunciation:

整 : t'aj / t'aŋ / tāŋ

Explanation:

**JY**: 整閰鼓長閰聽；說文：鼓聲也。引訶：擊鼓其整。或作閰、鼓、

閰、閰、聽。(Ding 1980:3-29b)

**SW**: 整：鼓聲也。从鼓堂聲。説曰：擊鼓其整。(Ding 1959:V.4.2076)

**SW**: 閰：天門也。从門昌聲。楚人名門曰閰閰。(Ding 1959:V.9.5306)

**SW** defines 整 to mean "drumbeats", and 閰 to mean "the gate of Heaven". 閰 is not listed in SW.
The script 鳲 appears in the poetry Beat the drum 擊鼓 under the title Beifeng of Shijing, where Kong Yinda annotates that 鳲 is the same meaning as 鼓 (Kong 1980: 299). SW cites the sentence from Shijing where 鳲 is written as 鼓 in the above-mentioned definition. The script 鼓 appears in the Biography of Zhi Yu 齊處傳 of Jinshu 晉書, which means "drumbeats" (Fang 1974: V. 5. 1422). The Kangxi zidian lists that 鳲 is also written as 鼓 in Yunhui 雲會 (Kangxi 1937: 1475). According to Duan Yucai's annotation, 鼓 and 鳲 are the loan words of 鼓 (Duan 1985: 208). Thus, it is believed that 鼓 is the variant form and 鳲 is the loan word of 鼓.

2.122 侀 ---- 侀

Pronunciation:
侀 :  gua /  gá / hang

Explanation:

JY : 侀航侀: 寒剛切。説文: 方舟也。擢: 天子造舟, 諸侯維舟, 大夫
方舟, 士特舟。或从舟從木。亦作舟行。通作桁。文二十八
。(Ding 1980 : 3-31b)

SW : 侀: 方舟也。从方亢聲。擢: 天子造舟, 諸侯維舟, 大夫方舟, 士特舟。
(Ding 1959 : V.7.3819)

SW defines 侀 to mean "navigate". Duan Yucai annotates that 侀 and 航 are the same as 侀 (Duan 1985: 409). Wang Li is also of the same opinion as Duan Yucai (Wang 1987: 351). Qian Yi is of the opinion that 航 is the modern form of 侀, and 行 is the vulgar form (Qian 1991: 324). LKSI interprets that 行 and 航 are the vulgar forms of 航 (Xing 1985: 130). Thus, the rendering of JY is acceptable.
2.123 翼 ---- 衔

Pronunciation:
翼:  gay / gay / hang

Explanation:
JY: 翼 斜 舍: 鳥飛上曰 翼，下曰 舍。或作 斜、鶉。通作 頹。

(Ding 1980:3-31b)

翼 and 斜 are not listed in SW. JY interprets 翼 as "birds fly down". YP and QY interpret that 頹 is the same as 頹 (Gu 1987:121; Chen 1982:182).

The script 斜 appears in the poetry of Ganquan 甘泉賦 by Yang Xiong, where Li Shan annotates that 斜 is the same as 頹 (Li 1959:75). Thus, 斜 is the variant form of 翼 and the rendering of JY is acceptable. The script 斜 is missed out in SW.

THE EVEN-TONE RHYME IN VOLUME FOUR 平声四:

Under the rhyme geng 十二庚:

2.124 横 ---- 衡

Pronunciation:
横:  soaj / soawaj / heng

Explanation:
JY: 横衡：胡切。說文：鬱木。一曰：東西曰縱，南北曰橫。或作衡。

(Ding 1980: 4-1b)

SW: 横：鬱木也。从木黄聲。(Ding 1959: V.5.2615)
SW: 衡: 牛觸橫木其角。从角从大。行聲。詩曰: "設其楯衡"。彼\(\text{\textcircled{\text{4}}}\) \text{古文衡如此。}" (Ding 1959: V.4. 1888)

SW defines 橫 to mean "middle rail", and 衡 to mean "crossbar". 橫 and 衡 are different in meaning.

The script 衡 appears in the chapter Lianghui-wang 梁惠王下 of Mengzi, where Zhu Xi 朱熹 annotates that 衡 is a loan word of 橫 (Zhu 1984:215). Another 衡 appears in chapter Zhishi 致士 of Xunzi, where Wang Zhonglin annotates that 衡 is a loan word of 橫 (Wang 1977:222). Duan Yucai and Zhu Junsheng are of the opinion that 衡 is a loan word of 橫 (Duan 1985:188; Ding 1959:V.4.1889). Thus, the rendering of JY is disputable.

2.125 \text{ 焉} ---- 畜

Pronunciation:

\(\text{焉} : \text{koaj} / \text{kwaj} / \text{gong}\)

Explanation:

JY: 焉羊: 周满也。或作 焉、羔。(Ding 1980: 4-2)

and 羔 are neither listed in SW nor in any other lexicons. JY interprets 焉 as "net full". According to QY's interpretation, 焉 is the same as 羔 which means "net full" (Chen 1982: 184). YP interprets that 焉 means "net full" (Gu 1987: 77). Thus, it is believed that 羔 is the variation of 焉 (焉).
Under the rhyme *geng* 十三耕:

2.126 鑊 ----- 鑼

**Pronunciation:**

[*]: ɕɛŋ / ɕɛŋ / ɣiŋ

**Explanation:**

*JY*: 鑊 耳 鑼: 於荽切。說文: 釲也。或从瓦。亦作釼。(Ding 1980:4-3b)

*SW*: 鑊: 釲也。从釲爾聲。(Ding 1959: V.4.2244)

*SW* defines 鑊 to mean "a round jar with a small opening". 鑼 is neither listed in *SW* nor in any other lexicons. Zhu Junsheng is of the opinion that 鑼 is the same as 饒 (Ding 1959: V.4.2247). *SW* defines 饒 to mean "small-mouthed jar" (Ding 1959: V.4.2247). Qian Yi is of the opinion that 饽 and 饼 are the same thing (Qian 1991 : 185) Lu Deming and Zhu Junsheng are of the same opinion that 饽 and 饼 are interchangeable (Lu 1936: 407; Ding 1959: V.4.2244b). In chapter Shiqi of Gya 饼 , 饽 and 饼 mean "jar" (Wang 1968:V.2.823).

Lastly, Li Fusun is of the opinion that 饼 means "big jar" and 饼 means "small jar", they are made for different uses (Ding 1959:V.4.2244b). This is acceptable because the *SW* also separates them into two characters. Thus, 饼 is the same meaning as 饼 and they are the same in the irancient pronunciation ( ɕɛŋ 影耕).

Wang Li glosses that they are the characters having the same source (Wang 1987:319).

2.127 鉴 ----- 鑩 鑤

**Pronunciation:**

[*]: ɕiɛŋ / ɕiɛŋ / ɕiŋ
Explanation:

**JY**: 錶瓶  錶  錶  器似鍾，頸長。或作  錶  、  錶  、  錶  。 (Ding 1980:4-4)

**SW**: 錶  似鍾而頸長。从金开聲。 (Ding 1959: V.10.6258b)

*SW* defines 錶 to mean "bell-shaped drinking vessel". *GY* interprets  開瓦  and  錶  as the same as 錶 (Chen 1982:194). *YP* and *LKSJ* interpret  開瓦  as the same as  錶  (Gu 1987:79; Xing 1985:316). 錶  is neither listed in *SW* nor in any other lexicons but is suspected as the vulgar form of  錶  . 錶  and  錶  consist of 鈔  as the phonetic element and  鍾  and  儲  ( 鈨  ) are exchangeable. Thus, 錶  and  錶  are the variations of 錶  .

2.128  金曾  -----  琮

**Pronunciation**:  
金曾: tsəŋ / tsəŋ / zəŋ

**Explanation**:  

**JY**: 金曾  琮  : 玉聲。或从玉。 (Ding 1980: 4-4b)

**SW**:  琮  : 玉聲也。从玉争聲。 (Ding 1959: V.2.172b)

金曾  is neither listed in *SW* nor in any other lexicons. *JY* interprets 金曾  to mean "jade sound". *YP* and *GY* have the same interpretations as *JY* (Gu 1987: 84; Chen 1982:189). *SW* defines  琮  to mean "jade sound", *YP*, *LKSJ* and *GY* have the same interpretation as *SW* (Gu 1987:5; Xing 1985: 433; Chen 1982:185;189). Thus, it is believed that 金曾  is the variation of  琮  .

2.129  拼  -----  玶
**Pronunciation:**

拼 : pʰɛŋ / pʰɛŋ / pʰɛn

**Explanation:**

JY: 拼拼拼进平莽。爾雅: 使也。或作拼、佂、进，古作平、莽。(Ding 1980: 4-5)

拼 is not listed in SW. JY interprets 拼 by citing EY, which means "order about". According to chapter Shigu of EY, 拼, 拼 and 拼 mean "order about". Lu Deming annotates that 拼 is the same as 拼 (Lu 1936:401). YP interprets 拼 as the same as 拼 (Gu 1987:30). YP, LKSI and GY interpret 拼 as meaning "order about" (Gu 1985:15 ; Xing 1985:24 ; Chen 1982:189). Thus, 拼 is the variation of 拼. The scripts 拼 and 拼 are missed out in SW.

**Under the rhyme qing 十四清:**

2.130 悘 ----- 挙

**Pronunciation:**

慘 : giwɛŋ / giwɛŋ / qiong

**Explanation:**

JY: 悼悼悼 憂: 慐慐, 憂也。或作悼、悼 、懹。(Ding 1980 : 4-6b)

慘 and 挙 are not listed in SW. JY explains 慔慔 as "depressed". The terms 慔 and 慔 appear in the poetry The first moon of the lunar year 正月 under the title Xiaoya of Shijing, Lu Deming annotates that 慔 is also written as 挙 ,which means "depressed". (Kong1980:442). The second term is cited by chapter Lianghui-wang 梁惠王下 of Mengzi and is written as 挙 (Sun 1980:2676). Thus, it is believed that 慔 and 挙 are the same word. Nevertheless, they are left out in SW.


2.131 嬤 ---- 嬤，偊，暘

Pronunciation:

嬛 : gǐweì / gǐweī / qióng

Explanation:

JY: 嬤 俳 嬤 嫉 : 獨也。或作 嫉、偊、偊、暘。

通作 嬤。暘 , 一曰 : 母媛也。 (Ding 1980 : 4-6b)

SW: 嬤 : 材緊也。从女農聲。 春秋傳曰 : 嬤媛在疚。 (Ding 1959 : V.9. 5578)

SW defines 嬤 to mean "intelligent person" or "solitary" in Chunqiu-chuan

The term 嬤媛 appears in the poetry Minyu xiaoz , 春秋傳. 嬤 , 嬤 and 嫉 are not listed in SW.

Sw and written as 嬤媛 .

Qian Yi is of the opinion that 嬤 , 悌 , 嬤 , 嬤 , 嬤 , 悌 and 嬤 are all interchangeable, which means "solitary" (Qian 1991 : 231). 嬤 is the same meaning as 嬤 (Gu 1987 : 79), hence, 嬤 is the same as 嬤 . Guo Pu annotates that 嬤 is the ancient form of 嬤 (Qian 1991 : 230). YP interprets that 嬤 is the ancient form of 嬤 (Gu 1987 : 14). The script 嬤 is listed in Shiyun Huibian 十韻彚編 and is the same meaning as 嬤 (Liu 1963 : 万二90). Cheng Peiyuan glosses that SW cited the term 嬤媛 in Zuochuan to show that 嬤 is a loan word of 嬤 . So, for the meaning "solitary", 嬤 is the original word and 嬤 is the loan word (Ding 1959 : V.9.5579). Liu Rongzong 柳宗元 is also of the opinion that 嬤 is the original word for "solitary", and 嬤 , 悌 or 悌 are the loan words (Ding 1959 : V.9.5579).
Actually, the script 孤 also means "solitary". It is disputable to render that 孤 is the loan word of 車. Thus, 孤, 偶 and 端 are the variant forms of 車, and is the same meaning as 孤. The script 偶 is missed out in SW.

Under the rhyme qing 十五青:

2.132 麋 ----- 羚

Pronunciation:
麋 : lieĕ / liej / ling

Explanation:
JY: 麋 羚羚 羚: 说文: 大羊而细角。或作零, 亦作 羚、麂。

SW: 麋: 大羊而细角。 (Ding 1980: 4-8b)

SW defines 麋 to mean "antelope, a deer-like animal", whereas 羚 is not listed in SW. The script 麋 appears in chapter Shishou 禮獸 of EY, where Xu Chaohua annotates that 麋羊 is the same as 羚羊 (Xu 1987:335). Piya is using the term 麋羊 to explain 羚羊 (Lu 1936:V.1.112). Li Shizhen 李時珍 is of the opinion that 羚羊 is the same as 麋羊 in BCGM (Li 1968 : V.4/25/ 51/21). Thus, 羚 is the variation of 麋.

Under the rhyme zheng 十六蒸:

2.133 乘 ----- 稂

Pronunciation:
乘: qiong / qiong / cheng
Explanation:

**JY**: 衛

**SW**: 欠

(Ding 1980: 4-10)

SW defines 欠 to mean "cover" and 衛 is the archaic form. YP and GY interpret 乗 as the same as 欠 and 衛 is the archaic form (Gu 1987:134; Chon 1982:199). The script 衛 is neither listed in SW nor in any other lexicons and ancient dictionaries. It is believed that 衛 is the morphological variation of 衛.

2.134 衛

Pronunciation:

衛 : kie̋ng / kie̋ng / jing

Explanation:

**JY**: 衛

**SW**: 欠

(Ding 1980: 4-11)

SW defines 欠 to mean "the meat of the remaining bones" and 衛 is the archaic form. YP interprets 衛 as the same as 欠, and 衛 is the archaic form of 衛 (Gu 1987:57). The script 衛 is neither listed in SW nor in any other lexicons and ancient dictionaries. It is suspected that 衛 is the vulgar form of 衛, where the symbol " " (the bones) is changed to "八".

129
Under the rhyme **deng** 十七登:

2.135 舀 ---- 登 , 餘

**Pronunciation:**

舀: tāo / tāo / dēng

**Explanation:**

**JY:** 舀 登 餘 : 說文：禮器也。从勺持肉在豆上。或作登、餘。通
作鑪。 (Ding 1980: 4-11)

舀, 登 and 餘 are not listed in **SW**. The script 舀 is found in
**SW** and is defined as "sacrificial vessel" (Ding 1959: V.4.2086b), which is the same
meaning as the above-mentioned sentence in **JY**. Fang Chenggui comments that 舀
is a wrong version of 登 (Fang 1968:340). Gui Fu and Wang Yushu are of the
opinion that 登 is the morphological variation (li-bian) of 登 (Gui 1987:411;
Ding 1959: V.4.2087b). The term 餘 橐 appears in the poetry of **Nanshan** 南山 by
Han Yu 韓愈, and 餘 橐 is interpreted as 菀豆 (Han:17). **LKSJ** interprets that 餘
is the modern form and 登 and 登 are the archaic forms (Xing 1985: 338).
Thus, it is believed that 登, 登 and 登 are the vulgar forms whereas 登
and 餘 are the variant forms of 登.

2.136 能 ---- 耐

**Pronunciation:**

能: nē / něi (nēi) / néng

**Explanation:**

**JY:** 能 耐: 奴登切。說文：熊屬。足似鹿。能獸堅中，故稱賢能，而疆壯
稱賢傑也。或作 能 。耐。文六。 (Ding 1980 : 4-11b)

SW : 能。熊屬。从肉 且 聲。能獸堅中，故稱賢能，而堅壯稱賢傑

也。凡能之屬皆从能。 (Ding 1959 : V.8.4441)

SW  : 彈。罪不至髡也。从而从从。 Ayrıca，或从寸。諸法度字从寸。 (Ding

1959:V.7.4224)

SW defines 能 to mean "bear-like beast". It can be extended to mean "ability",

弹 to mean "shave whiskers" and 耐 is the variant form. Hence, 能和 耐 are

different in meaning.

QY interprets 耐 to mean "be able (ability) to endure" (Chen 1982:390). The

script 耐 appears in chapter Liyun 禮運 of Liji, where Zheng Xuan annotates that 耐

is the ancient form of 能 (Kong 1980:1422). The script 耐 appears again in the

chapter Zhong Ni 仲尼 of Xunzi, where Yang Liang remarks that 耐 means "ability"

(Wang 1990:70). The script 能 appears in The Record of Food and Wealth 食貨志 of

Hanshu. Yan Shigu concludes that 能 is the loan word of 耐, which means "be able to

endure" (Ban 1992 : V.4.1139). In fact, 能 and 耐 can be the same in meaning. The

annotation of Yan Shigu is disputable. Wang Li glosses that 能 and 耐 are both the

same in their ancient pronunciation. They are the characters having the same source


Under the rhyme you 十八尤:

2.137 郵 ----- 卸

Pronunciation :

郵 :  guīwēi / jǐn / yōu
Explanation:

**JY** : 郵: 說文: 境上行書舍。從邑垂。垂，邊也。一曰：事之過者為郵。

亦姓。一曰：田問舍。或作卸。 (Ding 1980: 4-12b)

**SW** : 郵: 境上行書舍。从邑垂。垂，邊也。 (Ding 1959: V.5.2792)

**SW** : 卸: 舍車解馬也。从 了 止午。讀若汝南人寫書之寫。 (Ding 1959:V.7.4026)

**SW** defines 郵 to mean "post-house" and 卸 to mean "unharness". 郵 (치우 Gór
匣之) and 卸 ( sia 心魚 ) are totally different in meaning and pronunciation.

The script 郵 is written as 扈 (武桀碑 The Stone tablet of Wu Yong), 扈
(衝方碑 The Stone tablet of Heng Fang), 扈 (張壽碑 The Stone tablet of Zhang
Shou) and 扈 (孫垠碑 The Stone tablet of Sun Gen) in the forms of li-script
(clerical script) (Gu 1990:283 ; Liu 1989 : 85). Gu Nanyuan 顧南原 interprets this by
citing Pei Xi 佩麟 that 扈 is much the same as 卸 and 卸 is a wrong version
of 扈 (郵) (Gu 1990:283). Thus, 卸 is the wrong character to mean "post-house
扈", the rendering of JY is disputable.

2.138 咻 ----- 煎

Pronunciation:

喷 : xǐu / xīu / xiū

Explanation:

**JY** : 咻煦: 說念聲。或作煦。通作休。(Ding 1980: 4-12b)

**SW** : 煎: 晰也。一曰：赤兒。一曰：溫潤也。从火昫聲。(Ding 1959:V.8.
4460)
In SW, JY interprets 穆 to mean "the feel of pain". SW defines 穆 to mean "warm". Hence, 穆 and 煦 are totally different in meaning.

The script 休 is the same as 煦. The term 煦休 appears in Zuo zhuan during the third year of Zhaogong 昭公三年, which means "the feel of pain" (Kong 1980: 2031). YP lists the term as 煦咻 (Gu 1987:26).

The script 休 can be the loan word of 煦, but under the meaning of "warm". It appears in Gongren 弓人 under the title Kaogongjii 考工記 of Zhouli, where Zheng Xuan annotates that 休 is the loan word of 煦 (Jia 1980:935). Zhu Junsheng is of the opinion that 休 and 煦 have the same initial consonant and 休 can be a loan word of 煦 (Ding 1959: V.8.4460b).

Thus, 煦 (休) and 煦 cannot be linked under the meaning of "feel of pain".

The rendering of JY is disputable.

2.139 穆

Pronunciation:

†† : gǐu / gǐū / qiú

Explanation:

JY : †† 穆：藥時。或作穆。(Ding 1980: 4-13)

SW : 穆：病也。从禾旁聲。詩曰： “黍稷稼穋”。(Ding 1959:V.6.3076 b)

is not listed in SW. JY interprets †† to mean "medicinal herbs". SW defines 穆 to mean "early (season) rice" and 穆 is the variant form. Hence, †† (gǐ ū 群幽) and 穆 (liūuk 來覺) are different in meaning and ancient pronunciation.
The script 卍 is the same as 卅 and 卍. *YP* interprets 秦 卍 as "a name of a medicine" and 卍 is the same as 卅 (Gu 1987:67). The term 秦 卍 is written as 秦 卅 in *BCGM*. According to Li Shizhen's annotation, 秦 卅 originates in the area of Qin 秦, it is called 秦 卅 or 秦 縛 because those roots which twist and entangle together are the good breed in quality (Li 1991 : V.3.C.13.42).

*SYHB* lists that 卍 is the same as 萼 (Liu 1963:96 切三). *SW* defines 萼 to mean "put to death by hanging" (Ding 1959:V.9.5485), and "twist" is the extended meaning (Duan 1985:614). *YP* and *LKSI* interpret 萼 to mean "twist" (Gu 1987:30; Xing 1985:210). It appears in the poetry River 江賦 of Guo Pu, where Li Shan annotates that 萼 is the same as 縛, which means "twist" (Li 1981 : 188). The script 萼 appears in the chapter Sangfu 喪服 of *Yili*, where Ruan Yuan cites the collation of Qu Zhongrong 鬆中霧 that 萿 is a wrong version of 萿 (Jia 1980:1111,1113). *YP* cites the above-mentioned sentence and the character is written as 萿 (Gu 1987:30). For this reason, it is believed that 萿 is also the wrong version of 萿, the interpretation of *SYHB* is the attested evidence. Thus, the rendering of *JY* is disputable.

2.140 程 ---- 準

**Pronunciation:**

程 : sīu / sīu / xiǔ

**Explanation:**

*JY* : 程 準: 説文: 久汕也。一曰: 漸也。或作準。 (Ding 1980 : 4-15)

*SW* : 準: 久汕也。从水脩聲。(Ding 1959:V.8.5074 b)
樧 is not listed in SW. SW defines 潤 to mean "water of washing rice". It also means "to mix the flour with water" under the interpretation of JY. The script 樧 appears in chapter Neize of Liji, where Zheng Xuan annotates that 樧 is the same as 潤, which means "to mix the flour with water" (Kong 1980:1468). GY interprets 樧 to mean "to mix the flour with water" (Chen 1982:324).

According to Duan Yucai's annotation, the dialect of Qin 秦 people called "mix the flour with water" 潤, it is totally different from the original meaning of 潤, which means "water of washing rice 久漬" (Duan 1985:567). Thus, 樧 and 潤 are only the same under the meaning of "to mix the flour with water". The interpretation of JY which includes the meaning of "water of washing rice" is not appropriate. Nevertheless, the script 樧 is missed out in SW.

Notes: Also refer to 3.251.

2.141 揽 ----- 愁

Pronunciation:
 揽 : tsě̍u / ts̚ēu / jiū

Explanation:
 JY : 揽 愁 : 說文: 聚也。或作愁。(Ding 1980: 4-15b)
 SW : 揽 : 聚也。从手酋声。(Ding 1959: V.9.5438)
 SW : 愁 : 憂也。从心秋聲。(Ding 1959: V.8.4768)

SW defines 揽 to mean "get together" and 愁 to mean "worry". Both 揽 and 愁 are different in meaning.

LKSJ interprets 揽 as the same as 拈, which means to "get together" (Xing 1985: 208). Duan Yucai and Zhu Junsheng are the same opinion that 愁 is a loan
word of 憤 (Duan 1985: 518; Ding 1959: V.8.4768). The script 憤 appears in chapter Zhouhe 寅合 of Guanzi, where Wang Niansun annotates that 憤 is the same as 憤 (Yin 1981: 60). Thus, 憤 is a loan word of 慾.

2.142 該 ---- 該

Pronunciation:
該: dāu / du / chou

Explanation:
JY: 該 原 : 說文: 書也。或作 原 。(Ding 1980: 4.16b)
SW: 該: 書也。从言州聲。(Ding 1959: V.3.1035b)
SW: 原: 誰也。從口 原 又聲。原, 古文書。(Ding 1959: V.3.609)

SW defines 該 to mean "curse". Duan Yucai and Gui Fu are of the same opinion that 該 is the same as 書, 慈, 唱, 書, 調 and 詛 (Duan 1985: 97; Gui 1987:207). SW defines 原 to mean "who". QY interprets 原 as the same as 原 and 書 is the same as 書, which the both mean "who" (Chen 1982:209). Hence, 原 ( 原 ) is the same as 原 ( 原 ). Zhu Junsheng is of the opinion that 該 can be a loan word of 原 (Ding 1959: V.3.1035b). The term 該 后 appears in The Stone tablet of Wei Yuanpi, the provincial governor of Liang 涼洲刺史魏元丕碑, Hong Shi 洪適 comments that 該 后 is the same as 原 后 (Hong 1985: 119). The term 該 后 appears again in The Stone tablet of Liu Kuan, the Chief general 太尉劉寬碑 (Hong 1985: 124). As for conclusion, 該 is a loan word of 書 ( 原 ) under the meaning "who". The interpretation of JY which includes 該 and 原 under the meaning of "curse" is not appropriate.
2.143 壽 ----- 漬

Pronunciation:

壽 : jùu / jūu / sōu

Explanation:

JY: 壽愛漬: 壽壽, 漬米聲。古作漬, 或作漿, 通作漬。(Ding 1980: 4-16b)

SW: 壽(叟) : 老也。从又从灾。忈 , 漬文, 从寸。忈 , 漬或从人。

(Ding 1959: V.3.1235b)

SW defines 壽 (叟) to mean "old man". JY interprets the term 壽壽 as "sound of washing rice". The term 漬漬 (sound of rich-washing) appears in the chapter Shixun 釋訓 of EY, where Xing Bing 行里 annotates that 漬漬 is the same as 壽壽 (Xing 1980: 2590). Xu Chaohua glosses that 漬漬 is the same as 壽壽 or 漬漬 (Xu 1981: 142). Hao Yixing 郝懿行, is of the opinion that Shijing and EY use the original form (漬), the ancient form in Maoshi 毛詩 simplified as 壽, whereas 漬 is the modern form (Hao 1939: V.2.86). Zhu Junsheng glosses that 壽 is a loan word of 漬 (Ding 1959:V.3.1236b). Actually, 壽壽, 漬漬 and 漬漬 are the group of words that form the meaning of "sound of washing rice".

2.144 禹文 ----- 坏

Pronunciation:

禹文 : p'uə / p'üei / pēi

Explanation:

JY: 禹文 坏: 瓦器未燒, 或作坏。(Ding 1980: 4-17b)

SW: 造文 : 未燒瓦器也。从缶造聲。讀若篇文。(Ding 1959: V.4.2241)

SW defines 鼎 to mean "unburned pottery" and 坏 to mean "a low-mound, or unburned pottery". YP and LKSIJ interpret 坏 to mean "unburned pottery" and 坏 is the same as 坏 (Gü 1987: 7; Xing 1985: 245). Duan Yucai is of the opinion that 鼎 and 坏 are the same in meaning, and their ancient pronunciations are very close (Duan 1985: 227). Thus, it is believed that 鼎 is the same meaning as 坏.

JY writes 鼎 as 鼎. According to SW, 鼎 is written as 鼎, which consists of 鼎 as the semantic element and 鼎 as the phonetic element. Thus, the JY has written the zhuan-form wrongly and the correct form should be 鼎.

**Under the rhyme hou 十九倉:**

2.145 近 ----- 見

Pronunciation:

近: ㄅ / ㄋ / ㄪ

Explanation:

JY: 近覲: 遲近, 解說類。或作覲。(Ding 1980: 4-18)

SW 新附: 近: 遲近也。从是后聲。(Ding 1959: V.3.804)

SW: 見: 遇見也。从見聲。(Ding 1959: V.7.3850b)

近 is not listed in SW but is listed in the additional copy of SW, which defines 遲近 to mean "meet (a relative, friend, etc.) unexpectedly". SW defines 見 to mean "meet". Niu Shuyu and Xu Hao 徐灏 gloss that 遲近 is also written as 解覲 (Ding 1959: V.3.804). Gao Xianglin is of the opinion that 見 is the same as 近 (Ding 1959: V.7.3851). Actually, 近 and 見 are approached as "meet" but they are not absolutely the same in origin. Since they are close both in meaning and in ancient pronunciation,
it is reasonable to render that they are the characters having the same source (Wang 1987: 186).

2.146 句 ——— 區

Pronunciation:
句 : ko / kəu / gou

Explanation:
JY : 句區: 說文: 曲也。又姓。或作區。 (Ding 1980: 4-18b)
SW : 句: 曲也。从口 口聲。凡句之屬皆从句。 (Ding 1959: V.3.942b)
SW : 區: 蹊區。藏匿也。从品在口中。品，眾也。 (Ding 1959: V.9. 5723b)

SW defines 句 to mean "crooked" and 區 to mean "hide". Both 句 and 區 are different in meaning.

The term 句萌 appears in chapter Benjingxun 本經訓 of Huainanzi 淮南子, which means "a sapling sprouts that grow from a crooked position" (Gao 1978: V.7.114). Another term, 區萌, appears in chapter Yueji 樂記 of Liji, where Zheng Xuan annotates that 區 means "a sapling sprouts that grow from a crooked position" (Kong 1980 : 1537). Gao Xianglin glosses that 句 can be interlinked with 區 (Ding 1959: V.3.943b) Thus, 區萌 is the same as 句萌, and 區 is a loan word of 句.

2.147 謀 ——— 慕

Pronunciation:
謀 : mīwɔ / mǐu / móu

Explanation:
2.148 韩 ---- 敦

Pronunciation:
韩 : mǐn / mǐu / měu

Explanation:

JY : 韩孜:北燕之外, 相勉努力謂之孜。一曰: 疆也。或作孜。 (Ding 1980: 4-18b)

SW : 孜: 桄也。从支矛聲。

韩 is not listed in SW. A sentence, "倢莫, 强也。北燕之外, 凡勞而相
勉若言努力者, 謂之倢莫", appears in chapter seven of FY, and the meaning of this
sentence is the same as JY, which 韓 (倢莫) means "encourage". Qian Yi annotates
that 劫 is the same with 佷 (Qian 1991: 258). SW defines 劫 to mean "force somebody to do something" (Ding 1959: V.3.1326b). Both 劫 (mǐu 明幽) and 劫 (mǐwo 明侯) are very close both in meaning and in ancient pronunciation. Zhu Junsheng is of the opinion that 劫 is also written as 劫 (Ding 1959: V.3.1327). A sentence, "北燕之外，相勉努力謂之劫", appears in Fugubian 復古編 by Zhang You 張有, where the script 劫 is written as 劫 (Zhang 1966:46). Thus, 劫 and 劫 are the same under the meaning of "encourage".

2.149 霰 ----- 蒙

Pronunciation:

霾 : mǐwe / mǐu / mú

Explanation:

IV : 霰霧蒙: 屍雅: 天氣下, 地不應曰霾。或作霧、蒙。(Ding 1980:4-19)

SW : 霰: 地氣發, 天不應。从雨 劫 鼓。霾, 簡文省。(Ding 1959: V.8. 5198)

SW : 蒙: 王女也。从女墨聲。(Ding 1959: V.2.457b)

SW defines 霰 to mean "fog" and 劫 is the zhou-script of 劫. Duan Yucai is of the opinion that 霰 is the modern form of 劫 (Duan 1985:579). Gui Fu is of the opinion that 劫 is the same as 劫. (Gui 1987:1005). The script 蒙 appears in the chapter Hongfan 洪範 of Shangshu, where Wu Yu annotates that 蒙 is the same as 劫 (Wu 1985:80). Another 蒙 appears in the poetry of Sweet Spring by Yang Xiong, where Li Shan annotates that 蒙 is the same as 劫 (Li 1959:75).

SW defines 蒙 to mean "dodder, a plant with scale-like leaves, and small whitish flowers". Duan Yucai comments that 蒙 is loan to mean "cover" nowadays (Duan 1985:46). Wang Li glosses that 蒙 and 劫 (霾) are close in their meaning.
and ancient pronunciations. They are words that have the same source (Wang 1987: 245).

Under the rhyme you 二十幽:

2.150 虱 ------ 蛇

Pronunciation:

蝨 : giœ / giœ / qiu

Explanation:

JY : 蝨 龍 : 龍急切。說文：龍子有角者。或作 龍。文十九。 (Ding 1980 : 4-20b)

SW: 蝨：龍子有角者。從虫 刺聲。 (Ding 1959 : V.9.6001b)

SW defines 蝨 to mean "a small dragon with horns" (Some textual critics commented that 蝨 means "a small dragon without horns"). The script 龍 is not listed in SW. The term 龍 蝨 appears in chapter Shiyu of GYα, where it means "a dragon with horns" (Wang 1983 : 370). Wang Yun also agrees with this explanation (Ding 1959:V.9.6002). Zhu Junsheng is of the opinion that 蝨 is the same as 蝨 and 蝨 is the vulgar form (Ding 1959:V.9.6002b). Thus, it is believed that 蝨 is a variation of 蝨.

Under the rhyme qin 二十一侵:

2.151 蕎 ------ 蝨

Pronunciation:

薀 : ʃəm / ʃɛm / sen
Explanation:

JY: 尉琳: 璩繡, 衣裳毛羽侍兒。或作緗, 布。 (Ding 1980: 4-21b)

SW: 緗: 止也。从糸林聲。讀若緑。 (Ding 1959: V.9.5823)

緱 is not listed in SW. JY interprets 璩繡 to mean "feathers that hang down from camlet". SW defines 緗 to mean "prohibit". Hence, 緱 and 緗 are both different in meaning.

Actually, 璩繡 (tiē māng) is an alliterated term, they appear together to mean "feathers that hang down from camlet". This term appears in the Poetry of Sea by Mu Hua 木華, where Li Shan's annotation is the same as in JY (Li 1981: 182). Another term, 緗繡, appears in the poetry Tonglu 通路 (The Path) of Jiuhui 九懷 (Nine poems of yearn) by Wang Bao 王褒, and the annotation of Hong Xingzu is also the same as in JY (Huang 1991: 241). Thus, it is believed that 璩繡 (tiē māng) is the same as 緗繡 (tī māng).

2.152 先 ----- 篁, 篡

Pronunciation:

先: tsəm / tsəm / zān

Explanation:

JY: 先 sustainability 篿: 輕輕切。說文: 首莽也。或作銜、肹、韋。古作 舨。文九。 (Ding 1980: 4-21b)

SW: 先: 首莽也。从人，七象簡形。凡先之屬皆从先。聲，俗先，从竹从 曳。 (Ding 1959: V.7.3830)

SW: 篿: 差也。从竹OUND 聲。 (Ding 1959: V.4.1915b)
SW defines 先 to mean "hairpin". 髞 is the vulgar form of 先 and 珂差 is an alliterated term, which means "uneven". Zhu Junsheng is of the opinion that 髞 is also written as 鬝 (Ding 1959: V.7.3830b). The script 棒 appears in the Poetry to Mr. Yan, the high official of Guizhou by Han Yu, where Fang Songqing annotates that 棒 is the same as 髈 (Han: 169). Thus, 棒 is a vulgar form and 棒 is a loan word of 先.

2.153 吟 ----- 鬡

Pronunciation:
吟 : DeltaTime / DeltaTime / yín

Explanation:

JY : 吟 音 今 鬴: 魚音切。說文: 吟也。或从音从言。亦作歛。文二十二。
(Ding 1980: 4-22b)

SW : 吟: 吟也。从口今聲。 音 , 吟或从音。 音 , 或从言。 (Ding 1959: V.3.629)

SW : 鬣: 欠兒。从欠金聲。 (Ding 1959: V.7.3866)

SW defines 吟 to mean "groan" and 鬍 to mean "yawning". Both 吟 and 鬍 are different in meaning.

The script 鬍 appears in Dongshan-jing 東山經 of Shanhai-jing 山海經, where Guo Pu annotates that 鬍 is the same as 吟 (Yuan 1991: 101). Zhu Junsheng is also of the opinion that 鬍 is a loan word of 吟 (Ding 1959: V.7.3866b). Hence, 鬍 is a loan word of 吟.

Under the rhyme tan 二十二覃 :
2.154  聰 ----- 那

Pronunciation:

聰 : nɑm / nɒm / nán

Explanation:

JY : 聰那丹：國名。或作那。 (Ding 1980: 4-23b)

SW : 聰：耳曼也。从耳舟聲。聃，聃或从甘。 (Ding 1959: V.9.5347b)

SW : 冀 : 西夷國。从邑舟聲。安定有朝眺縣。 (Ding 1959: V.5.2847)

SW defines 聰（聃）to mean "big-ears" and 聪 is the variant form, 胥 to mean "a neighbouring state named in the western part of ancient China". Duan Yucai is of the opinion that 腫 is the ancient word of 胥 (Duan 1985: 296). Shao Ying is of the opinion that 腥 is the original form, 胥 is the li-form (clerical script) and 那 is the modern form of "a neighbouring state name " in SW (Ding 1959: V.5.2848b). Hence, both 聰 and 那 are different in meaning.

The script 腫 appears in the Aristocratic Families of Guan and Cai 关氏世家 of Shihjii, where Sima Zhen records that 腫 is the same as 郑, Shuangchuan Guidailong annotates that 腫 is written as 聰 in Zuozhuan (Shuangchuan 1983: 587). Thus, for the meaning of "a neighbouring state named in the western part", 那 is the same as 聰.

2.155  函 ----- 槻

Pronunciation:

函 : ɤm / ɤm / hán

Explanation:

JY : 函械：容也。或作械。 (Ding 1980: 4-24b)
SW: 函(函): 舌也。象形。舌體 ㄝ, 从 ㄝ, ㄝ亦聲。箑, 俗函, 从肉今。 (Ding 1959: V.6.3031)

SW: 業: 箕也。从木咸聲。 (Ding 1959: V.5.2551b)

SW defines 函 to mean "tongue" and 舌 is the vulgar form. Shao Ying is of the opinion that 函 is the morphological variation (li-bian) of 函 (Ding 1959: V.6.3032b). GY interprets 函 to mean "contain" (Chen 1982: 222). SW defines 業 to mean "small suitcase". Wang Yun annotates that 業 can be simplified to 咸 (Ding 1959: V.5.2552). Hence, 函 and 業 are different in meaning.

The script 業 appears in the Record of Astronomy 天文志 of Hanshu, where Su Lin 蘇林 says that 業 means "contain" (Ban 1992: V.5.1284). Zhu Junsheng is of the opinion that 業, 函 and 含 are mutually explanatory in words. (Ding 1959: V.5.2552). Wang Li glosses that 函 (ええ 衞優) and 業 (ええ 衞優) are close both in meaning and in ancient pronunciation. They are the characters that have the same source (Wang 1987: 598).

2.156 閣 ----- 陰

Pronunciation:

閣: ㄢ / ㄢ / ㄢ

Explanation:

JY: 閣陰: 治喪廬也。禮: 高宗諫閣, 三年不言。或作陰。(Ding 1980: 4-24b)

SW: 閣: 閉門也。从門音聲。(Ding 1959: V.9.5331b)

SW: 陰: 閣也。水之南, 山之北也。从 舌 会聲。(Ding 1959: V.10.6476b)
SW defines 閣 to mean "shut the door", whereas 隱 is defined to mean "gloomy" or "north of a hill or south of a river". YP interprets 隱 as the modern form of 隱 (Gu 1987: 106). Hence, 閣 and 隱 are different in meaning.

The terms, 諒闆 appears in the Jingjuan-fei 漢·景君碑 (The Stone tablet of Mr. Jing) (Gao 1985: 75) and 亮隠 appears in the chapter Wuyi 無逸 of Shanshu. Both are of the same meaning. Wu Yu annotates that the term 亮隠 is also written as 諒闆 or 梁闆 (Wu 1985: 138). Shao Ying is of the opinion that 諒 is written as 隱 in the lexicons (Ding 1959: V.9.5332). Wang Li glosses that 諒 (əm 影侵) and 隱 (yəm 影侵) are close both in meaning and in ancient pronunciation. They are the characters having the same source (Wang 1987: 602).

2.157 嗟 ----- 畸

Pronunciation:

喫: əm / øm / ã

Explanation:

JY: 嗥 畸 : 瞑聲。列子: 睡中嗥喫呻呼。或作 畸。 (Ding 1980: 4-24b)

喫 and 畸 are not listed in SW. JY interprets 嗫 to mean "words uttered in one's sleep". The term 嗫嗥 appears in chapter Zhoumu-wang of Liezi, which means "words uttered in one's sleep" (Zhang 1990: V.3.36). YP and GY interpret 畸 as the same as 嗫 (Gu 1987: 38; Chen 1982: 223). Thus, it is believed that 畸 is the variation of 嗫. The script 嗫 is missed out in SW.

Under the rhyme tan 二十三談:

2.158 厭 ----- 磬

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Pronunciation:

廻 : lam / lám / lán

Explanation:

JY : 廻磕磕：說文：廻諸，治玉石。或作磕。亦省。(Ding 1980:4-25)

SW : 廻：廻諸，治玉石也。从廻聲。讀若藍。(Ding 1959 : V.7.4163)

SW defines 廻諸 to mean "carved jade". The pronunciation of 廻 is the same as 藍. Xu Kai interprets that the pronunciation of 廻 is the same as 監 (Ding 1959 : V.7. 4163b). Niu Shuyu and Duan Yucai are of the opinion that 廻 is the same as 磟 (Ding 1959:V.7.4164 ; Duan 1985:451). Thus, it is suspected that 磟 and 磟 are variation of 廻, and 磟 is the complex form of 磟.

Under the rhyme yan 二十四韻:

2.159 槓 ----- ㄆ

Pronunciation:

檇 : ˇiam / jiêm / yán

Explanation:

JY : 槓欄 檇 着檇 ㄆ：說文：檇 也。或从閣从 亠。亦作着、檇、

ㄆ。 (Ding 1980 : 4-25b)

SW : 槓：檇 也。从木艸聲。 (Ding 1959 : V.5.2507b)

SW: ㄆ：仰也。从人在厂上。一曰：屋相也。秦謂之檇, 齊謂之ㄆ。(Ding 1959 : V.7.4171b)

SW defines 槓 to mean "eaves ". GY interprets 槓 as the same as 着 and 檇 (Chen 1982:225). SW defines ㄆ to mean "face upward" or "rafter (a slanting beam of a roof )". People in Qin 秦 area called rafter as 槓 whereas people in Qi 齊
area called 耳. Yan Kejun 嚴可均 annotates that 檎 is a loan word of 耳 (Ding 1959: V.5. 2505b). Zhu Junsheng is of the opinion that 耳 is a loan word of 檎 (Ding 1959: V.7.4172). Duan Yucai glosses that the people in Qi area called rafter as 檎 or 耳 (Duan 1985: 452). Thus, it is more reasonable to render that 檎 and 耳 can be the same in meaning.

2.160 鞠 —— 綦

Pronunciation:

鞠: sīam / sīm / xiān

Explanation:

JY: 鞠 鞀 綦: 旌旗末也。或作 鞠、綦。 (Ding 1980: 4-26)

SW: 綦: 旌旗之游也。从糸參聲。 (Ding 1959: V.9. 5883b)

鞠 is neither listed in SW nor in any other lexicons. JY interprets 鞠 to mean "hanging down of banners and flags". YP and GY interpret 鞠 鞀 釧 鞎 to mean "saddle cloth" (Gu 1987: 123; Chen 1982: 446). LKSJ interprets 鞋 to mean "hanging down of saddle cloth" and 鞀 is the same as 鞍. 鞠 (鞠) is the vulgar form (Xing 1985: 448). SW defines 綦 to mean "hanging down of banners and flags". Hence, for the meaning "hanging down of the banners and flags", the script 綦 is the original word and is the same meaning as 鞒.

2.161 纬 —— 尖

Pronunciation:

紬: tsīam / tsīm / jiān
Explanation:

JY: 銼 尖: 鉤雅: 銼也。或作尖。(Ding 1980: 4-26b)

錆 and 尖 are not listed in SW. JY interprets 銼 to mean "sharp" by citing Boya (GYa). But, according to chapter four of Shigu of GYA. 銼 is written as 鉤, and Wang Niansun annotates that 尖 is the vulgar form of 鉤 (Wang 1983: 126).

The script 銼 appears in the Gongyang-zhuan during the eighth year of Dinggong 定公八年, Lu Deming annotates that 銼 is also written as 鉤, which means "carve" (Xu 1980: 2340). SW defines 鉤 to mean "ironware" or "carve" (Ding 1959: V.10. 6272b). Zhu Junsheng is of the opinion that 鉤 is also written as 銼 (Ding 1959: V.10. 6273). Wang Yun glosses that people use the sharp implements to engrave. Thus, 銼 (tsʰ iəm 清侵) and 尖 (tsʰ iəm 精談) are very close both in meaning and in pronunciation. They are words having the same source.

2.162 澳 ---- 檯

Pronunciation:

澳 : dzï:m / ɣiam / qián

Explanation:

JY: 澳檯: 槣雅: 漫、澳、檯也。或作檯, 通作瀨。(Ding 1980: 4-26b)

SW: 澳: 漫也。一曰: 澳陽渚, 在鄞中。从水岑聲。(Ding 1959: V.8.5044b)

SW defines 澳 to mean "flood", whereas 澳陽渚 is defined as "an islet name ". JY interprets 澳 to mean "a kind of fishing method which gathers the wood in the water to attract fishes hidden inside it, and catch them collectively". For the meaning of "a kind of fishing method", there is a script 篪 which is listed in SW
(Ding 1959: V.6. 3386). Wang Yun is of the opinion that 潜, 澄, 澄, 渎 and 濠 are all the same as 淹 (Ding 1959: V.6. 3386b).

Wang Niansun glosses that people in Yan 充 county called "gather the wood in the water to attract fishes hidden inside it, and catch them collectively" as 淹, whereas people in You 幽 county called 渓. 渼 and 濠 are of the same meaning (Wang 1983: 224). Thus, 渼 (dʒi̯am 崇侵) and 濠 (tsʰəm 清侵) are close both in their meaning and in ancient pronunciations. They are characters having the same source.

2.163 黏 ----- 淹

Pronunciation:

黏: niam / nǐm / nián

Explanation:

JY: 黏粘塁; 与占切。說文: 相黏也。或从米, 亦作塁。文九。(Ding 1980:4-27b)

SW: 黏: 相著也。从黍占聲。(Ding 1959: V.6.3145)

SW: 淹: 薄水也。一曰: 中絕小水。从水兼聲。(Ding 1959:V.8.5047b)

SW defines 黏 to mean "adhere ", whereas 淹 is defined to mean "calm water" or "blocking off the main river but still there is some water seeping through". Hence, the script 黏 and 淹 are totally different in meaning.

The script 淹 appears in Lunren 輪人 under the title Kaogong-ji of Zhouli, where Zheng Xuan cites the annotation of Zheng Zhong that 淹 is a loan word of 黥 (Jia 1980: 908). Duan Yucai, Zhu Junsheng and Gao Xianglin are of the opinion that 淹 is a loan word of 黥 (Duan 1985: 333; Ding 1959: V.8. 5048b & V.6. 3145b). Thus, it is believed that the rendering of JY is based on Zhouli.
Under the rhyme xian 二十八衙:

2.164 巖 ----- 險

Pronunciation:
巖 : qeam / qam / yan

Explanation:
JY: 巖巖險; 畛、 régl切。說文: 岸也。一曰: 險也。或省。亦作險。文九。

(Ding 1980: 4-30)

SW: 巖: 岸也。从山巖聲。 (Ding 1959: V.7.4102b)

SW: 險: 阻難也。从 隹 倖聲。 (Ding 1959: V.10.6481b)

SW defines 巖 to mean "cliff", whereas 險 is defined to mean "dangerous or difficult". Both 巖 and 險 are totally different in meaning.

The script 險 appears in the Biographical Sketches of Emperors Yin 殷本紀 of Shiji, which Sima Zhen annotates that 險 is the same as 巖. Shuangchuan Guidailang annotates that 險 and 巖 are interchangeable (Shuangchuan 1983: 59). The script 巖 appears in the poetry of West Capital 西都賦 by Ban Gu, where Li Shan annotates this by citing the opinion of Du Yu who believes 巖 means "angorous" (Li 1981:27). Thus, 巖 and 險 are interchangeable.

2.165 繼 ----- 襖，械

Pronunciation:
繼 : seam / sam / shān

Explanation:
2.166 頓 ——— 漸

Pronunciation:

顛 : dān / dān / chán

Explanation:

JY: 頓峻巖：銳銳切。顛巖，高也。或作山巒，漸。亦書作巔。文十五。

(Sing 1980 : 4-30)

SW: 漸：水出丹陽黟南巋中，東入海。從水斬聲。(Sing 1959 : V.8. 4861b)

嶠 is not listed in SW. JY interprets 嶠巖 to mean "a precipitous mountain".

SW defines 漸 to mean "Jian river". Hence, 嶠 and 漸 are different in meaning.

The term 漸漸 appears in the poetry Jianjian-zhishi under the title Xiaoya of Shijing, Mao Heng annotates that 漸漸 means "precipitous mountain" (Kong 1980 : 499). Thus, it is believed that 漸 is a loan word of 嶠.
Under the rhyme **fan** 二十九凡：

2.167 帆 ------ 帆

Pronunciation:

帆 : ㄆㄢ / ㄆㄢ / ㄆㄢ

Explanation:

JY: 帆 飃：舟上幔，所以生风。或作 飃。通作 鋑。 (Ding 1980:4-30b)

帆 and 飃 are not listed in SW. JY interprets 帆 to mean "sail, a piece of canvas hoisted to the wind to make a ship move forward ". YP interprets 昴 as the ancient form of 帆 (Gu 1987 : 94). LKSJ interprets 鋑 as the same as 飃 , and both of them are the ancient forms of 帆 (Xing 1985 : 126). Thus, it is believed that 鋑 is the ancient form of 帆 and is left out in SW.