CHAPTER III

THE VARIANT FORMS OF CHINESE CHARACTERS

FOUND IN THE RISING-TONE RHYME
THE RISING-TONE RHYME IN VOLUME FIVE 上聲五:

Under the rhyme dong 一董:

3.168 琢 ----- 鐵

Pronunciation:

琐 : pəŋ / pŋ / bəŋ

Explanation:

JY : 琢 鐵 鐵 - 補孔也。說文: 佩刀下飾，天子以玉，諸侯以金。或作 鐵，

鐵、鐵。鐵，一曰：皮履。文十八。 (Ding 1980: 5-2)

SW : 琢; 佩刀下飾，天子以玉，諸侯以金。从玉奉聲。 (Ding 1959: V.3.152b)

SW defines 琢 to mean "decoration on a sword". The script 鐵 appears in

Zuozhuan during the second year of Huanggong 桓公三年, Duan Yucai and Zhu Junsheng
are of the same opinion that 鐵 is the same as 琢 (Duan 1985:13; Ding 1959:V. 3.153).

According to Chi Bowei 池伯燧 in the article Shibeng 稹瑣 (Explanation to the script
瑣), 鐵 is the variation of 琢 (Ding 1959:V.3.513b). Thus, the rendering of 鐵 as the
variation of 琢 in JY is acceptable.

Under the rhyme zhong 二腷:

3.169 慰 ----- 容，吏

Pronunciation:

慰 : kəəŋ / jəəŋ / yəŋ

Explanation:

156
JY: 應容 史; 勸也。方言：南楚凡己不欲喜怒，而旁人說者，謂之懲懲。或作容、史。（Ding 1980: 5-3b）

SW: 容：盛也。从谷，敢聲，古文容从公。（Ding 1959: V.6.3236）

SW: 史：束縛猝推為 史。从甲 从乙。（Ding 1959: V.10.6648）

懲 is not listed in SW. JY interprets 懲 to mean "instigate". SW defines 容 to mean "contain" and defines 史 to mean "tie and draw". Hence, 懲, 容 and 史 are totally different in meaning.

Two terms, 從容 and 縱史, appear in the Biography of The Prince of Huainan and The Prince of Hengshan 淮南、衡山王列傳 of Shiji and Hanshu (Yan 1970:V.7. 2154). Shuangchuan Guidailang comments that 従容 is the same as 縱容 and 懲懲 (Shuangchuan 1983 : 1275). Thus, it is believed that 容 and 史 are the loan words of 懲. The script 懲 is missed out in SW.

Under the rhyme zhi 四纸：

3.170 纜 ----- 斯

Pronunciation:

纜 : /yi / íe / xi

Explanation:

JY: 纜嬗斯：說文："冠櫛也"。謂以繩網韜髪。或作繩、斯。（Ding 1980:5-5b）

SW: 纜：冠櫛也。从糸 韜聲。（Ding 1959: V.9.5856b）

SW: 斯：析也。从斤 其聲。詁曰： "斧以斯之"。（Ding 1959: V.10.6377）
SW defines 織 to mean "a silk used to tie one's hair", and 斯 to mean "split". Hence, 織 and 斯 are different in meaning.

The term 鳥斯 appears in the chapter titled Wensang 問喪 of Liji, where Zheng Xuan is of the opinion that 鳥斯 is a wrongly version 續 (Kong 1980:1656). Gao Xianglin and Zhang Binglin 章炳麟 are of the same opinion that 續 is the same as 斯 (Ding 1959 : V.9. 5857). Zhu Junsheng glosses that 斯 is a loan word of 續 (Ding 1959 : V.10.6377b). Thus, the rendering of JY is disputable.

3.171 個 ----- 徒

Pronunciation:

個 : ts ' ye. / ts ' ye / c

Explanation:

JY: 個 貳 仳: 說文: 小兒。引詩: 個 個 彼有屋。或作 貳 仳。 (Ding 1980 : 5-5b)

SW: 個 : 小兒。从入囗聲。詩曰: 個 個 彼有屋。 (Ding 1959 : V.7.3581b)

SW defines 個 to mean "small". The term 個 個 appears in the poetry Zhengyue 正月 under the title Xiaoya of Shijing, where Duan Yucai is of the opinion that 仳 and 貳 are the same as 個 (Duan 1985 : 382). Gao Xianglin annotates that 個 個 can also be written as 貳 貳 (Ding 1959 : V.7.3581b).

YP interprets 個 as the same as 仳 and 貳 as the same as 個 (Gu 1987 : 13,99). Nevertheless, QY interprets 個 to mean "small", similarly 仳 and 貳 are also interpreted to mean "small" (Chen 1982 : 244). Thus, it is believed that 貳 and 仳 are the variations of 個.
YP interprets 母 to be pronounced as 思此 or 七紫，and can also be written as 物，which means "small size". (Gu 1987: 99) It is suspected that YP has written the script 候 wrongly as 侍. The script 候 is neither listed in SW nor in any other lexicons.

GY did not list 候 as the same as 候，but notes that 候 and 候 are of the same pronunciation and meaning (Chen 1982: 244). It is reasonable to list 候 as the variation of 候.

3.172 母 ---- 姐

3.238 雌 ---- 姐

Pronunciation:

母 : tsie / tsie / zǐ

Explanations:

JY: 母 姐: 母也。或作姐。 (Ding 1980: 5-6)
JY: 雌她姐: 雌雅: 雌、緼，母也。或作她、姐。 (Ding 1980: 6-12b)
SW: 姐: 蜥蜀母曰姐。淮南謂之社。从女且聲。 (Ding 1959:V.9. 5544)

母 and 雌 are not listed in SW. SW defines 姐 to mean "mother". JY interprets 母 to mean "mother". 她 and 姐 are the same as 雌，and 她 and 姐 are the same as 姐, while 雌 is the ancient form of 姐 (Ding 1980: 5-6, 6-12b, 6-14b). The chapter titled Shiqin 释親 of GYa interprets 雌 and 姐 to mean "mother", whereas 母 is a wrong version of 雌 (Wang 1983: 200). YP interprets 她 as the same as 姐. 雌 is the ancient form of 姐 (Gu 1987:18). According to Kangxi zidian, 雌 is the original form of...
Thus, 靈 is the ancient form, 姊 is the variant form and 吾 is the vulgar form of the meaning of "mother".

3.173 趴 ----- 頃，頥，窺，踹

Pronunciation:

<pre>趟 : ㄑ eh / ㄑ eh / hu i</pre>

Explanation:

JV: 趴 趴頃頥窺踹：犬衆切。說文：半步也。司馬法：凡人一舉足曰蹉，蹉
，三尺也，兩舉步曰步，步，六尺也。或作蹉、頃、頥、
窺、踹。文十三。 (Ding 1980: 57)

SW: 趴：半步也。从走圭聲。讀若跬同。 (Ding 1959: V.3.692b)

SW: 頃：頭不正也。从匕从頁。 (Ding 1959: V.7.3642b)

SW: 窺：小視也。从穴規聲。 (Ding 1959: V.6.3290b)

SW defines 趴 to mean "half a step". YP and GY interpret 趴 as the same as 趴 (Gu 1987:48; Chen 1982:246). The script 頃 appears in the chapter titled Quanxue 勸學 of Xunzi, where Yang Liang annotates 頃 as the same as 趴 (Wang 1990: V.2.5). YP interprets 頃 as the same as 趴. The script 頃 appears in the chapter Jivi 祭義 of Liji, where Sun Xidan 孫希旦 annotates 頃 to be the same as 趴 or 頃 (Sun 1968:V.2.C.46.64). Lu Deming is also of the opinion that 頃 is a loan word of 趴 (Kong 1980: 1599). SW defines 頃 to mean "inclination of the head". The script 窺 appears in the Biography of Xi Fugong 息夫躬傳 of Hanshu, Su Lin glosses that the pronunciation of 窺 is the same as 趴. Yan Shigu annotates 趴 to mean "half a step" (Ban 1992:
V.7.2181). SW defines 窥 to mean "peep at". The script 骁 is neither listed in SW nor in any other lexicons. It remains to be verified. Thus, 骁 is the variant form of 足 in the meaning of "half a step" and 偈 and 窥 are the loan words.

3.174 彈 ——— 辟

Pronunciation:

彁 : met / mie / mǐ

Explanation:

JY : 役辟：止也。居猶：彁災兵。或作辟。通作弭。 (Ding 1980 : 5-8b)

SW : 辟：法也。从㚥从辛，節制其鼻也。从口，用法者也。凡辟之屬皆从辟。

(Ding 1959 : V.7.4035b)

彁 is not listed in SW. JY interprets 彁 to mean "stop" and is interlinked to 彥.

Duan Yucai is of the opinion that 彁 is the modern form of 彥 (Duan 1985 : 458). SW defines 彥 to mean "for a long time" (Ding 1959 : V.7.4216). SW defines 辟 to mean "law". Hence, 彁 and 辟 are different in meaning.

The script 彁 appears in the Xiaozhu 小祝 under the title Chunguan of Zhouli, where Sun Yirang glosses that 彥 and 彁 are interchangeable during the Han Dynasty (Sun 1963 : V.12.C.50. 4922). The script 辟 appears in the chapter titled Jiaotesheng 邑特牲 of Liji, where Zheng Xuan annotates that 辟 is a loan word of 彥 (Kong 1980 : 1457). Thus, it is believed that 彁 and 辟 are interchangeable.

Under the rhyme zhi 五旨:
3.175 绵  ----  綿，希

Pronunciation:

綿  :  tǐɛi /  tǐ /  zhi

Explanation:

JY: 绵，希。織者，織絨所織衣也。或作綿，希。文十五。 (Ding 1980:5-9b)

SW: 绵 : 織絨所織衣。織絨省。凡織之屬皆从絹。 (Ding 1959: V.6. 3456b)

SW: 繼: 細葛也。从糸希聲。 (Ding 1959: V.9.5908)

SW defines 绵 to mean "needlework". It appears in the chapter titled Gaotao-mo 卑陶模 of Shangshu, where Wu Yu annotates that 绵 is a loan word of 帛 (Wu 1985: 31). The script 希 appears in Sifu 司服 under title Chunguan of Zhouli. Zheng Xuan is of the opinion that 希 is a loan word of 綿 and is also written as 綿. Lu Deming annotates that 綿 is the original form of 希. (Jia 1980: 781). Rao Jiong 饒炯 glosses that 希 is the ancient form of 綿 and 綿 is a loan word (Ding 1959: V.6.3457b).

SW defines 綿 to mean "fine linen". 希 is not listed in SW. YP interprets 希 to mean "rub or sparse" (Gu 1987: 86). 綿 and 希 are different in their original meaning with 綿. Thus, it is believed that 綿 and 希 are the loan word of 希. The script 希 is missed out in SW.

3.176 履  ----  滲，沈
Pronunciation:

唇 : kʰəu / kwi / gwi

Explanation:

EY: 唇 潮 潮。 說文: 仄出泉也。或作 潮、潮、潮。 (Ding 1980:5-10b)

SW: 唇: 仄出泉也。从厂唇聲。讀若脰。 (Ding 1959: V.7.4158b)

SW defines 唇 to mean "spring spurts from the side". 潮 and 潮 are not listed in SW. The definition of EY in chapter Shishui 釋水 is contrary to SW. In EY, 唇 means "exhausted of river" and 潮 means "spring spurts from the side" (Xing 1980:2619). Whereas in SW 潮 means "exhausted of river" (Ding 1959: V.8.4996). According to Mao Jisheng 毛際盛 and Ye Dehui 萊德輝, SW explains 唇 and 潮 precisely and both of them are interchangeable (Ding 1959: V.7.4159b). But, Liu Rongzong is of the opinion that EY explains the meaning of 唇 and 潮 accurately (Ding 1959: V.8.4997).

GY and LKSI interpret 潮 as the same as 唇 and to mean "exhausted of river" (Chen 1982: 248; Xing 1985: 302). The script 潮 is neither listed in SW nor in any other lexicons. It is suspected that 潮 is the vulgar form of 潮. Gui Fu glosses that the explanation of SM, Shijing, Liezi and Hanshu are the same as EY (Gui 1987: 965). Wang Xianqiang 王先謙 also approves the explanation of EY when he annotates the chapter Shishui of SM (Wang 1984: 64). Thus, it is believed that 潮 is a variant form of 唇 and the script 潮 remains to be verified.

Under the rhyme zhi 六止:
3.177 醫 ---- 臆

Pronunciation:

医 :  r̄ɪ /  r̄ɪ /  yī

Explanation:

JY : 醫醚臆: 和醚醚为饮也。或作醚、臆。(Ding 1980: 5-12b)

SW : 醫: 治病工也。醚, 惡姿也。醫之性然得酒而使, 从酉, 壬直說。一曰

: 醫, 病聲, 酒所以治病也。周禮有醫酒, 古者巫彭初作醫。(Ding 1959:V.10.6681)

SW : 臆:  hù 骨也。从肉乙聲。, 臆或从意。(Ding 1959 : V.4.1754)

SW defines 醫 to mean "doctor or wine for medicine". It appears in Jiuzheng 酒正 under the title Tianguan of Zhouli. Zheng Xuan annotates that the meaning of 醫 to be the same as 臆. Lu Deming is of the opinion that 臆 is the original form of 臆. (Jia : 1980 : 669). SW defines 臆 to mean "breastbone" and 臆 is the variant form. Zhu Junsheng glosses that 臆 can be a loan word of 醫 (Ding 1959 : V.4.1754b). Lin Yiguang is of the opinion that 臆 is a loan word of 臆 (Ding 1959 : V.10.6683). Thus, 醫 and 臆 are interchangeable.

Under the rhyme wei 七尾:

3.178 倉 ---- 彙

Pronunciation:

倉 :  ɡwɔi / jwɔi /  wèi

164
Explanation:

**JY**: 偉彙；說文；奇也。一曰；美也。或作彙。（Ding 1980: 5-13b)

**SW**: 偉；奇也。从人章聲。（Ding 1959: V.7.3495b)

**SW**: 彙；竪似豪豬者。从疒省聲，或从虫。（Ding 1959: V.7.4246)

*SW* defines 偉 to mean "gigantic", whereas 彙 is defined as "hedgehog (a spiny animal rolling itself up for defence)". 彙 is the variant form. Both 偉 and 彙 are totally different in meaning.

The script 彙 appears in the diagram Tai of *Yijing*, Lu Deming annotates that 彙 is the ancient form of 偉 (Kong 1980: 99). Zhu Junsheng interprets this by citing the opinion of Lu Deming and annotates that 彙 is a loan word of 偉 (Ding 1959: V.7.4246b). Hence, 彙 is a loan word of 偉.

### 3.179 崽 ----- 畏

**Pronunciation**: 崽 : ㄕei / wei / wēi

**Explanation**:  

**JY**: 嵽 呀畏：山兟。或作 呀畏，亦省。或書作 呀畏。（Ding 1980: 5-13b)

**SW**: 畏：惡也。从勹 虎省。鬼頭而虎爪，可畏也。, 古文省。（Ding 1959: V.7.4071)

*JY* interprets 崽 to mean "towering of mountain". *SW* defines 畏 as meaning "fear". Hence, 崽 and 畏 are totally different in meaning.

165
The term 畏麋 appears in the chapter titled Gengsang-chu of Zhuangzi, where Lu Deming annotates that 畏 is a loan word of 山畏 (Lu 1936: V.17. 1537). Another term, 崜巘, appears in the chapter Chousi 抽思 of Jiuzhang 九章 by Qu Yuan 屈原 (Hong: 74 rep). Hence, it is believed that 崜巘 and 畏麋 are a group of words that form the meaning of "towering of mountain".

**Under the rhyme **yu** 八语:**

**3.180 貯 ----- 著**

**Pronunciation:**

貯 : tǐa / tǐo / zhù

**Explanation:**

**JY:** 貯 守著 著：展吕切。著也。或作守著、著。通作褚。文二十一。 (Ding 1980: 5-15)

**SW:** 貯: 積也。从貞宁聲。 (Ding 1959: V.5.2760)

**SW** defines 貯 to mean "store". 著 is not listed in SW. GYa interprets 著 to mean "remarkable" (Wang 1983:112). Hence, 貯 and 著 are different in meaning.

Duan Yucai and Gao Xianglin are of the same opinion that 守著 is the vulgar form and 守 is the same as 貯 (Duan 1985:283 ; Ding 1959:V.5. 2760b). The script 著 appears in the **Biographies of Huozhi 貨殖列傳** of Shiji, Pei Yin annotates that 著 is a loan word of 貯 (Shuangchuan 1983: 1356). The script 著 appears again in the chapter **Shize 時則** of Huainanzi, Zheng Liangshu 鄭良樹 is of the opinion that 著 is a loan word
of 贰 (Zheng 1968: 93). Thus, the rendering of JY is disputable. The script著 is missed out in SW.

**Under the rhyme yu 九歖**:  

3.181 僻 ----- 髑

**Pronunciation:**  

偏: ywo / yu / yu

**Explanation:**

**JY:** 僻 髑: 委羽切。說文: 僖也。或作病、病。文十。(Ding 1980:5-16)

**SW:** 僖: 僖也。从人區聲。(Ding 1959: V.7.3608b)

**SW:** 痠: 曲陽也。从犷句聲。(Ding 1959: V.6.3324b)

SW defines 僖 to mean "hunchbacked" and 髑 to mean "bow or bent at the back". Wang Yun is of the opinion that 僖 is an inborn disease (Ding 1959: V.7.3608b).

The term 髑 僖 appears in the chapter Dasheng 逹生 of Zhuangzi, which means "hunchbacked (of oldman)" (Huang 1983:219). Hence, both 僖 and 髑 are slightly different in meaning but the concept are almost the same. Huang Jinhong 黃錦銓 is of the opinion that 髑 is the same as 僖 (Huang 1983: 224). Thus, it is believed that 髑 and 僖 can be the same in meaning.

3.182 斧 ----- 銠

**Pronunciation:**

斧: pǐwo / piu / fǔ
Explanation:

**JY**: 斧鋤：說文：斫也。或作鋤。(Ding 1980: 5-16b)

**SW**: 斧：斫也。从斤父聲。(Ding 1959: V.10.6372)

**SW**: 鑤：斬斫刀也。从金夫聲。(Ding 1959: V.10.6337)

*SW* defines 斧 to mean "axe", and 鑤 to mean "hand hay cutter". Both 斧 and 鑤 are two kinds of cutting tools.

*The book of CangJie* 蒯頌篇 (Cang Jie, a legendary figure who was supposed to be the inventor of Chinese characters) interprets 鑤 as the same as 斧 (Sun 1936: 90). The script 鑤 as it appears in the chapter Shuofu 說符 of Liezi, which means "axe" (Zhang 1990: V.3. 100). 鑤 is listed as the same 斧 in the Wujing Wenzhi (Yan 1990: 85). Xu Hau analyses that 鑤 to be the same 斧 in the lexicons because 鑤鑤 is also written as 斧鑤 (Ding 1959: V.10.6337b). Thus, 斧 and 鑤 can be the same in meaning.

3.183 足—— 返

**Pronunciation:**

足: mǐwā / miū / wū

**Explanation:**

**JY**: 足逐楚：說文：跡也。或作 逼、蹙。(Ding 1980: 5-17)

足 and 逼 are neither listed in *SW* nor in any other lexicons. Citing Boya, *JY* interprets 足 to mean "footmark" ( 足 is written as 武 in the Wang Niansun's annotation copy. pg. 108). *LKSJ* interprets 足 and 蹣 as the vulgar form of 足, which means "tread on". Hence, it is believed that "tread on" is the extended meaning of "footmark".

168
The script 武 appears in the poetry Shengming under the title Daya of Shijing, and is used to mean "footmark" (Kong 1980:528). Thus, it is believed that 武 is a loan word of 跡, whereas 進 is the same as 進 (likes 趼 is the same as 迹) and 跡.

3.184 侮 ----- 務

Pronunciation:
侮 : mǐwo / mú / wú

Explanation:

JY: 侮 仗侮侮侮 務: 説文: 傷也。一曰: 慢也。古作 仗、侮、侮,

或作 侮、務。(Ding 1980: 5-17)

SW: 侮: 傷也。从人每聲。侮, 古文从母。(Ding 1959: V.7.3595b)

SW: 務: 趼也。从力救 聲。(Ding 1959: V.9.6218b)

SW defines 侮 to mean "bully" and 務 to mean "be engaged in". Both 侮 and 務 are different in meaning.

The script 務 appears in the poetry Changdi under the title Xiaoya of Shijing, where Zheng Xuan annotates that 務 means 侮 (Kong 1980: 408). The Zuozhuan during the 24th year of Xigong 們公二十四年 cites the sentence in the poetry which is mentioned above where it is written as 侮 (Kong 1980: 1817). The sentence "務，侮也", appears in the chapter Shivan of JY, where Xu Chaohua annotates that 務 is a loan word of 侮 (Xu 1987: 107). Thus, the rendering of JY is disputable.
3.185

Pronunciation:
\[ \text{li}" / jō / zū \]

Explanation:

JY: 右 \text{ji}" : 右/acutus/切。說文: 有所絶止而識之也。亦姓。或作 右。文六。(Ding 1980: 5-17b)

SW: 右: 有所絕止, 右而識之也。凡 右之屬皆从 右。(Ding 1959: V.4. 2146)

SW defines 右 to mean "to make a mark before ending a job or thing", and 右 appears as a radical rather than a character. YP interprets 右 to mean "dot" (Gu 1987:102). On the other hand, YP and LKSJ interpret 右 as meaning "dot" (Gu 1987:101; Xing 1985:532). Gui Fu is of the opinion that 右 is the same as 右 (Gui 1987: 420). Thus, it is believed that 右 is a variation of 右.

3.186

Pronunciation:


ty" / jō / yū

Explanation:


SW: 釀: 釀也。从斗 右/see above/.周禮: 求三釀。(Ding 1959: V.10.6384b)

SW defines 釀 to mean "a measuring instrument of capacity in ancient time" and YP interprets 釀 as the modern form of 釀 and 釀 to mean "a measuring instrument which can take in sixteen dou (斗)" (Gu 1987:79). Qian Dian 錢坫 is of the
opinion that 卤 is the same as 卯 (Ding 1959: V.9.5735b). According to Gui Fu, 卯, 卯 and 卯 are loan words of 卯 (Gui 1987: 1247). Since there is no other evidence to prove that 卯 is not the same as 卯, it is reasonable to render that they are the same in meaning.

Under the rhyme lao 十姥:

3.187 卤 ----- 滬

Pronunciation:
卤: lɑ / lɯ / lʊ

Explanation:

JY: 卤 渡 滬: 説文: 西方鹹地也。象鹹形。安定有鹼縣，東方謂之 卯，

西方謂之鹼。或从水从土，亦作 滬。 (Ding 1980: 5-18b)

SW: 卯: 西方鹹地也。从西省。安定有鹼縣，東方謂之 卯， 西方謂之鹼。凡鹼

之屬皆从鹼。 (Ding 1959: V.9.5291)

SW defines 卤 to mean "alkaline soil at the westland", whereas 滬 is neither listed in SW nor in any other lexicons. The script 滬 appears in the chapter Shivan of EY, Xu Chaohua annotates that 滬 is the same as 卯 (Xu 1987: 86). Zhu Junsheng is also of the opinion that 滬 is the variation of 卯 (Ding 1959: V.9. 5292b). 卯 (lɑ 來魚) is the same ancient pronunciation as 魯 (lɑ 來魚). Chen Peiyuan glosses that 卯 is a loan word of 魯 in the lexicons (Ding 1959 : V.9. 5293b). For more examples, 滬 is the same as 滬 and 卯.
is also written as 蹇 (Ding 1980: 5-18b). Zhang Zilie 張自烈 is of the opinion that 滟 is a vulgar form of 滟 (Zhongwen 1985: V.5. 1643). Thus, it is believed that 滟 is a variant form of 蹇.

**Under the rhyme qi 十一齊:**

3.188 嵊 ----- 蹇

**Pronunciation:**

偃 : ie / iei / xi

**Explanation:**

**JY:** 嵊 徹 畏 俈：戶律切。說文：待也。或作 徹、蹁、俈、俈。文十八。 (Ding 1980: 5-21)

**SW:** 嵊：待也。從言侖聲。讀若 餓。 (Ding 1959: V.3.1023)

**SW:** 徹：待也。從竹異聲。劵或從足。

SW defines 嵼 to mean "wait", Wang Yun and Ye Dehui annotates that 嵼 means "wait because of the laziness of the children" (Ding 1959: V.3. 820b, 1023b). SW defines 徹 to mean "wait" and 蹁 is the variant form (Ding 1959:V.3. 820b). According to Xu Kai, the meaning of 嵼 and 徹 (跼) can be interlinked (Ding 1959: V.3.1023). Thus, it is acceptable that 蹶 is the same meaning as 嵼.

**Under the rhyme xie 十二蟹:**

3.189 矮 ----- 蹶
Pronunciation:

矮 : a / ai / ai

Explanation:

JY: 矮 疵 : 倚蟹切。 успеш. 或作 诙 诙。文五。 (Ding 1980: 5-21)

SW 新附： 矮：短 cosa。从矢委聲。(Ding 1959: V.4.226b)

矮 is not listed in SW but is listed in the additional copy of SW, which means "short person". The script 疵 is neither listed in SW nor in any other lexicons. YP and GYa interpret 疵 to mean "short" (Gu 1987:57; Wang 1983:69,167). LKSI and GY interpret 疵 to mean "weak or short" (Xing 1985:469 ; Chen 1982:49,243).

Hence, the meaning of 疵 is explicitly conveyed to the script 矮. Wang Niansun glosses that 矮 is the modern form of 疵 (Wang 1983 : 69). It is believed that 疵 and 矮 are synonyms.

3.190 婢 ----- 媚

(Refer To 4.347)

Under the rhyme hui 十四贿 :

3.191 魄 ----- 媚

Pronunciation:

魄 : k'o:i / k'o:i / ku:i

Explanation:
JY: 魂魄魂魄: 盜魂, 山兒。或作魂, 山魄, 山果。

(Ding 1980: 5-22)

The script 魂 and 岑 are not listed in SW. JY interprets 魂魄 to mean "mountain stone". 盜魂 is also written as 魂魄 or 魂釁 in GY (Chen 1982: 255, 273), and is written as 魂魄 or 魂釁 in LKSI (Xing 1985: 442). According to Zhu Junsheng, 魂, 岑, 岑, and 魂 have the same explanation as 魂 (Ding 1959: V.7. 4077). Hence, 魂 and 岑, are the same as 魂. It is suspected that 岑 is a vulgar form of 魂 or 岑, where the ancient pronunciations of 果 (kua 見歌) and 魂 (kiwai 見微) are very close. For example, 岑 is the same as 魂 (Ding 1980: 5-22b). The term 堆魂 appears in the poetry of Lulingguang-dian 魂靈光殿賦 by Wang Yanshou 王延壽. Li Shan annotates that it means "the high of the mountain" (Li 1981: 169). Thus, the rendering of JY is acceptable.

3.192 佳 ----- 嶋

Pronunciation:

佳: ꜥwəi / tʃwi / zhuTi

Explanation:

JY: 佳堆魂: 山児。莊子: 山林之畏佳。或作堆、魂。(Ding 1980:5-23)

SW: 佳: 畫之短尾總名也。象形。凡佳之屬皆從佳。(Ding 1959: V.4.1509b)

SW defines 佳 to mean "short-tailed birds", but JY interprets 佳 to mean "lofty mountain". According to SW's definition, 嵯 means "lofty mountain" (Ding 1959: V.7. 4111b), Zhu Junsheng annotates that 佳 is a loan word of 嵯 (Ding 1959: V.4. 1510).
The term "佳" appears in the chapter "Qiwu-lun" of "Zhuangzi". Wang Xianqian annotates that "佳" is the same as "崔" (Wang 1990: V.3.6). Hence, "佳" is also the same as "崔", meaning "lofty mountain".

SW defines "佳" to mean "lofty mountain" (Ding 1959:V.7. 4104b). Zhu Junsheng is of the opinion that "佳" is the variation of "崔" and "崔" 隕 is the same as "崔" 隕 (Ding 1959: V.7. 4104b). The term "崔" 隕 appears in the poetry "Nandu" 南都賦 by Zhang Heng. Li Shan annotates it by using the term "崔" 隕 in SW (Li 1981: 69). Thus, "崔" 隕, "崔" 隕 and others are the group of words that form the meaning of "lofty mountain".

Under the rhyme hai 十五海:

3.193 頤 ---- 脈, 脗

Pronunciation:

頤 : kɔ / kɔi / gai

Explanation:

JY: 頤 脈 麥 : 病下曰 頤 . or 頤、脈 . (Ding 1980: 5-23b)

SW: 脈: 足大指毛也。从肉亥聲。 (Ding 1959:V.4.1766b)

SW: 麥 ; 脈肉也。从肉幾聲。讀若畿。 (Ding 1959:V.4.1744b)

頤 is neither listed in SW nor in any other lexicons. JY interprets 頤 to mean "muscle under the cheek". SW defines 脈 to mean "hair of the big toe" and 麼 to mean "muscle under the cheek (chin)".

175
The script 胳 appears in the Biography of MR. Dong Fangshuo 東方朔傳 of Hanshu. Yan Shigu annotates that 胳 means "muscle of the cheek" (Ban 1992: V.9. 2862). Zhu Junsheng is of the opinion that 胳 is a loan word of 腋, where 腋 and 腀 are alliterated (Ding 1959: V.4. 1767). The script 胳 is written as 頦 in GY (Chen 1982: 274). LKSI interprets 頦 as the vulgar form of 頦 (Xing 1985: 482). According to Duan Yucai, 頦 is the same as 頦 and 胳 is a loan word (Duan 1985: 169, 172). Thus, it is believed that 頞 and 頦 are the variation of 腋, and 胳 is the loan word.

3.194 迳 ----- 隶

Pronunciation:

迳 : dê / dêi / dêi

Explanation:

JY: 迳 隰 遠: 及也。或作隲、隲、遠。 (Ding 1980: 5-24)

SW: 隰: 及也。从又从尼 省。又，持尼 者从隷之也。凡隷之屬皆从隷。

(Ding 1959: V.3. 1277b)

迳 is not listed in SW. SW defines 隰 to mean "reach", and this makes sense to the script 迳 found in the above-mentioned sentence of JY. The script 迳 appears in the chapter Shiyen of EY. Xu Chaohua annotates that 迳 is the same as 遠 (Xu 1987: 98). The script 迳 appears again in the chapter three of EY. Qian Yi is of the opinion that 迳, 隰, 遠 and 隰 are the same both in their meaning and pronunciations (Qian 1991: 118). According to Xu Hau, the relation between 隰 and 遠 is their similarity in the
ancient and modern forms, which is 隹 (Ding 1959: V.3.1278). Duan Yucai is of
the opinion that 迴 is the vulgar form of 隹 (Ding 1959: V.3. 1279). According to
Kong Guanju's explanation, 隹 is the ancient form of 隹 and 迴 (Ding 1959: V.3.
1278b). Thus, the rendering of JY is acceptable. The script 迴 is missed out in SW.

Under the rhyme zhen 十六韻 :

3.195 歌 ----- 哋 , 咫

Pronunciation :

歌 : ɣə̂n / ɣə̂n / shên

Explanation :

JY: 歌, 哋; 說文: 笑不揚顔曰歌。或作哂、咥。 (Ding 1980: 5-24b)

SW: 歌: 笑不揚顔曰歌。从欠引省聲。 (Ding 1959: V.7.3870)

SW defines 歌 to mean "smile". The script 哋 appears in the chapter Xianjin 先進
of Lunyu 論語, which means "smile" (Xing 1980:2500). The script 咫 appears in the
Record of MR. Wang Meng 王猛載記 of Jinshu, to mean "smile" (Fang 1974: V.9.
2932). Chapter four of Xuan Ying's YQJYY interprets 咫 and 歌 as the variant forms of
嘻 (Xuan 1968: 193). Xu Chengqing 徐承慶 is of the opinion that 哋 is the vulgar form
of 歌 (Ding 1959: V.7. 3870b). Zhu Junsheng annotates that 哋, 咫 and 嘻 are the
variations of 歌 (Ding 1959:V.7. 3870b). Thus, the rendering of JY is acceptable.

Under the rhyme zhun 十七韻 :

3.196 準 ----- 尨

177
Pronunciation:

准: tiwēn / tiyüen / zhun

Explanation:

JY: 准  hua: 主尠切。説文: 平也。或作 紇。俗作准，非是。文十一。
(Ding 1980:5-25)

SW: 准: 平也。从水隼聲。 (Ding 1959 : V.8.5059b)

SW: 紇: 熟也。从言从羊。讀若純。一曰: 紇也。 紇，纂文 紇。
(Ding 1959 : V.4. 2283b)

SW defines 准 to mean "level", whereas 紇 to mean "skilful". 紇 is the
zhuan-form. Both 准 and 紇 are totally different in meaning. Duan Yucai and Zhu
Junsheng are of the opinion that 紇 is the morphological variation of
(Duan 1985 : 232 ; Ding 1959 : V.4. 2284).

GY interprets 堠 to mean "bull's-eye"and is written as 准 in the Zhouli (Chen
1982:277). This meaning appears again in the chapter Guangpi 廣譬 of Baopuzi 抱朴子
(Ge 1990 : V.8. 180 ), The Biography of Qiwuwan Yan 宗室四王三侯傳 齊武王績 of
HouHanshu (Fan 1982:V.2. 551), and are all written as 准. SW defines 堠 (埠)
to mean "bull's-eye" and as having the same pronunciation as 准 (Ding 1959 : V.9. 6130).
Hence, 准 and 堠 are the same in meaning.

According to Duan Yucai's annotation, 紇 has a loan meaning of "bull's-
eye" 堠 的 (Duan 1985 : 232). Zheng Xuan uses the script 紇 to mean "bull's-
eye" in his annotation in Siqui 司齊 under the title Tianguan of Zhouli. Lu Deming
annotates that 紇 is also written as 准 (Jia 1980:683).
Thus, for the meaning of "level", 靶 has nothing to do with 准. 靶 is a loan word of 准 under the meaning of "bull's-eye". Thus, JY is not listed as 靶 under the meaning of "level", or, should have added the meaning "bull's-eye" after the meaning of "level".

3.197 勝 ---- 鳥, 像

Pronunciation:

勝 : mian / mien / mian

Explanation:

JY: 勝亀亀; 灣雅: 勉也。或作亀, 像。 (Ding 1980: 5-25b)

SW: 像: 鳥亀也。从它。象形。亀頭與它頭同。凡亀之屬皆从亀。(1959: V.9.6066b)

勝 is not listed in SW. JY interprets 勝 to mean "exert oneself". The term亀亀 appears in the poetry Gufeng 谷風 under the title Beifeng of Shijing, Lu Deming annotates that 亀 is also written as 像 (Kong 1980: 303). The term 像亀 appears in the Poetry of mourning 悼亡詩 by Pan An 潘安, and 像亀 is the same as 亀亀 (Li 1959: 218). Zhu Junsheng is of the opinion that 亀 is a loan word of 像. The script 勝 is found in chapter Shigu of EY and is interpreted as "make great efforts" (Xing 1980:2570), Lu Deming annotates that 勝 is also written as 像 or 亀 (Zhang: 400 rep).

According to Wang Li's annotation, 勝, 亀 and 像 are close in meaning and pronunciation. They are characters having the same source (Wang 1987: 410). The script 勝 is missed out in SW.
3.198 憆 ------ 綔

Pronunciation:

憆 : mien / mien / min

Explanation:

JY: 憆 彼。 綔: 美隣切。說文: 痛也。古作 憆 、 憆 。或作織

亦書作 憆 其。文三十一。 (Ding 1980: 5-25b)

SW: 憆: 痛也。从心歕聲。(Ding 1959: V.8. 4760b)

SW defines 憆 to mean "grieved", whereas 綔 is not listed in SW. The Script 綌 appears in the Record of Law and Calendar 律歷志下 of Hanshu. Yan Shigu annotates that 綌 is a loan word of 憆 (Ban 1992: V.4.1022). Thus, the rendering of JY is disputable. The script 綌 is missed out in SW.

3.199 隮 ------ 拾

Pronunciation:

隮 : gwen / jiwen / yun

Explanation:

JY: 隮 拾: 說文: 從高下也。引易: 有隮 自天。或作拾。(Ding 1980: 5-26b)

SW: 隮: 從高下也。从 人 声。是曰: 有隮 自天。 (Ding 1959 : V.9.5433b)

SW: 拾: 有所失也。春秋傳曰: 拾子辱矣。从手云聲。(Ding 1959 : V.9. 5433b)

SW defines 隮 to mean "fall down from the high", and 拾 to mean "losing something". Hence, 隮 and 拾 are different in meaning.
The script 愍 appears in the chapter Yinchu 音初 of Lushi Chunqiu, Gao you 高誼 annotates that 愍 is a loan word of 隴 (Gao 1978: V.6.58). Duan Yucai and Zhu Junsheng are of the opinion that 愍 is a loan word of 隴 (Duan 1985: 608; Ding 1959: V.9.5433b). Thus, the rendering of JY is disputable.

Under the rhyme wen 十八吻 :

3.200 慶 ----- 懟

Pronunciation:

慶 : biwən / biuən / fən

Explanation:

JY : 慶 懝 懝: 父吻切。說文: 懼也。或从奮。亦作懝。文三十。 (Ding 1980: 5-27)

SW : 慶: 懼也。从心頁聲。 (Ding 1959: V.8.4753b)

SW : 懝: 驂行疾也。从馬?聲。 (Ding 1959: V.8.4322b)

SW defines 慶 to mean "depressed and discontented", whereas 懝 to mean "galloppingly". Hence, 慶 and 懝 are different in meaning.

The script 懝 appeared in the Poetry of Aishiming 哀時命 by Yan Ji 嚴忌, which means "indignant" (Huang 1991: 232). Another 懝 appears in the chapter Dao Zhi the Robber 盗跖 of Zhuangzi. Lu Deming annotates that 懝 means "depressed" (Guo 1990: V.3.438). Gao Xianglin is of the opinion that 懝 is a loan word of 慹 (Ding 1959: V.8.4323). Thus, the rendering of JY is disputable.
3.201 忿 ----- 責

Pronunciation:

忿 : p'eiwən / p'iuən / fen

Explanation:

JY: 忿責：怒也。或作貲。 (Ding 1980: 5-27)

SW: 忿：憤也。從心分聲。 (Ding 1959: V.8.4745b)

SW: 貲：飾也。從貝卉聲。 (Ding 1959: V.5.2747b)

SW defines 忿 to mean "anger", whereas 貲 means "adorn". Both 忿 and 貨 are totally different in meaning.

The script 貨 appears in the chapter Leiji of Liiji, Zheng Xuan annotates that 貨 is a loan word of 慢, and means "anger" (Kong 1980: 1535). Thus, it is acceptable that 貨 is a loan word of 忿.

Under the rhyme yin 十九隕 :

3.202 蘅 ----- 宛

Pronunciation:

蘅 : uən / uən / wên

Explanation:

JY: 蘅蒞宛：説文：積也。引春秋傳：蒞利生耎。或作蒞、宛。亦省。 (Ding 1980: 5-27b)

SW: 蘅：積也。從艸風聲。春秋傳：蒞利生耎。 (Ding 1959: V.2.396b)

SW: 宛：屈草自覆也。從宀宛聲。宀，宛或从心。 (Ding 1959: V.6.3221)
SW defines 蓁 to mean "accumulate", whereas 宛 to mean "winding grass". Both 蓀 and 宛 are different in meaning.

Duan Yucai annotates that 蓀 is the vulgar form of 蓀，宛 and 宛 are the loan words (Duan 1985:41). The script 宛 appears in the chapter Fuguo 富國 of Xunzi. Wang Zhonglin annotates that 宛 is a loan word of 蓀 (Wang 1977: 163). Another 宛 appears in the Biography of Canggong 倉公傳 of Shiji, which means "accumulate". (Shuangchuan 1983 : 1153). Duan Yucai and Zhu Junsheng are of the opinion that 宛 is a loan word of 蓀 (Duan 1985: 344 ; Ding 1959 : V.6. 3221b). Thus, the rendering of JY is disputable.

Under the rhyme hun 二十一混:

3.203 袄 ----- 卷

Pronunciation:

袄 : kuan / kuən / gun

Explanation:

JY: 袄卷: 古本切。説文: 天子享先王, 巻龍繚於下幅。一龍蹈阿上郷。或作卷

。文三十六。(Ding 1980 : 5-29b)

SW: 袄: 天子享先王, 巻龍繚於下幅。一龍蹈阿上郷。从衣公聲。 (Ding 1959:V.7. 3679b)

SW: 卷: 部曲也。从 呅 公聲。(Ding 1959:V.7. 4024b)

SW defines 袄 to mean "dragon robes worn by an emperor", whereas 卷 means "bend". Both 袄 and 卷 are totally different in meaning.

183
The script 卷 appears in the chapter Wangzhi 王制 of Liji, where 卷 is the loan word of 襲. (Kong 1980:1326) Zhu Junsheng and Gao Xianglin are also of the opinion that 卷 is the loan word of 襲. (Ding 1959: V.7. 4025& 4025b). Thus, the rendering of JY is disputable.

3.204 鯇-----鱮 , 鰕

Pronunciation:

鱮: kuan / kwan / gun

Explanation:

JY: 鯩 鰕 鰕: 闕。人名。禹父也。或作 鱾。亦作鱮。通作鱮。鱮、 鱾。

(Ding 1980: 5-29b)

SW: 鱿: 魚也。从魚羊聲。(Ding 1959:V.8.5219)

鱮 and 鱾 are not listed in SW. SW defines 鱿 to mean "a huge fish". 鱿 also means "wifeless man" in the chapter Shiqinshu 釋親屬 of SM (Wang 1984:166). JY interprets, "The origin of script 鯩 is still unknow. It is the name of Yu's father". Duan Yucai annotates that 鱿 is the name of Yu's father and is also written as 鱪, 鰕 (Liji), 鰕 (Shiwen 釋文), 鳥 and 鱾 (wrong version of 鮞) (Duan 1985: 581). LKSI and GY interprets 鱾 as the same as 鱪. GY interprets that Shangshu is written 鮞 as 鱾 (Xing 1985:480; Chen 1982:282).

The script 鱥 is written as 鱿 in the Stone tablet of Mr. Caoquan 曹全碑, which means "wifeless man" (Cau 1975:26). According to Wang Yun's annotation, 鱥
is a mistaken version of 鰭. This is also the reason that 鰭 is a wrong version of 鰤 and 鰫 is the wrong version of 魃 (Ding 1959:V.8. 5218b). LKSI interprets 鰤 and 鰫 as the variant forms of 魃 and 魄 and 鰫 as the modern forms of 魃. They all represent the name of Yu's father (Xing 1985: 512). Thus, it is believed that 鰤 and 鰫 are the name of Yu's father and 鰬 is the loan word.

3.205 懎 ----- 鞅

Pronunciation:

懲 : muan / muən / men

Explanation:

JY : 懲 懋 懶 鞅：母本切。後也。或省。亦作 懇 、韃。文八。 (Ding 1980:5-30)

SW : 懲：後也。从心从滿。 (Ding 1959: V.8.4753)

SW : 鞅：履空也。从革免聲。 (Ding 1959:V.3.1165)

SW defines 懲 to mean "be unhappy", whereas 鞅 means "the part of a shoe, stocking, or the like, covering the instep". The script 鞅 appears in the chapter Zhongji重己 of Lushi Chunqiu, Gao You annotates that 鞅 is the loan word of 懒 (Gao 1990: V.6.7). Zhu Junsheng is also of the opinion that 鞅 is a loan word of 懒 (Ding 1959: V.3.1165b). Thus, the rendering of JY is disputable.

3.206 仍 ----- 敦

Pronunciation:
従： dūn / duàn / dùn

Explanation:

JY：侏侏： 儡侏，不慧。或作侏。 (Ding 1980: 5-30b)

SW： 敛：怒也。覊也。一曰：賤何也。從支聲。

侏 is not listed in SW. SW defines 敛 to mean "angry, rebuke" (Ding 1959: V.3. 1352). JY interprets 儉侏 to mean "not wise, not open-mined". GY interprets 儉侏 to mean "one of the four ferocious men. It is written as 混沌 in Chunqiu 春秋" (Chen 1982: 282). YP also lists the term as "侏侏" (Gu 1987: 15). The term 混敦 appears in the Zuozhuan during the 18th year of Wengong 文公十八年, which is the same as 混沌, meaning "chaos, the disordered state of unformed matter and infinite space supposed to have existed prior to the ordered universe (according to ancient Chinese cosmological view)" (Kong 1980: 1862). Thus, the words 儉侏, 混沌 and 混敦 are used to explain the same thing.

Under the rhyme han 二十三旱:

3.207 嘆 ----- 烴

Pronunciation:

嘆 : xan / xan / han

Explanation:

JY：嘆嘆熇：乾也。或作暵、熇。 (Ding 1980: 5-30b)

SW：嘆：乾也。耕之田曰暵，从曰暵聲。暵曰：燥萬物者莫暵于暵。 (Ding 1959: V.6.2934b)
SW defines 嘎 to mean "drying by exposure to the sun". GY interprets it to mean "dry by fire" and 燥 is the variation (Chen 1982: 285). According to Duan Yucai and Wang Yun’s annotation, 燥 and 嘎 are the same in meaning and pronunciation (Duan 1985:485; Ding 1959:V.8.4461). SW defines 燥 to mean "dry" (Ding 1959:V.8.4460b). Shen Tao 沈濤 annotates that 嘎 can be a loan word of 燥, but do not consider them as being the same character (Ding 1959:V.8.4460b). GY also separates 嘎 and 燥 (焊) as meaning "dry by exposing to the sun" and "dry by fire".

According to Wang Li’s annotation, 嘎 and 燥 are actually the same character, but they are slightly different in the lexicons (Wang 1987:547). Thus, it is reasonable to render that they are characters having the same source.

3.208 箭 ---- 幹

Pronunciation:

箭 : kan / kan / gan

Explanation:

JY: 箭幹釋: 古旱切。字林: 箭幹也。或作幹、釋。亦省。文二十一。(Ding 1980 : 5-31)

箭 and 幹 are not listed in SW. JY interprets 箭 by citing Zilin, which means "arrow shaft". According to Duan Yucai’s annotation, 幹 is the vulgar form of 饕 (Duan 1985:255). SW defines 饕 to mean "end plank (when build the walls)" (Ding 1959: V.5.2490). YP interprets 饕 as the same as 箭, which means "arrow shaft" (Gu 1987 : 71). The script 箭 appears in the chapter Xiangshe-ji 鄉射禮 of Yili which means "arrow
shaft" (Jia 1980 : 1010). The script 幹 appears in the Biography of Gongsun-shu 公孫述傳 of HouHanshu, which also means "arrow shaft" (Fan 1982 : V.2.535).

Thus, it is believed that 稹 and 幹 are the same in meaning -- "arrow shaft". It is reasonable to render that they are synonymous. The scripts 稹 and 幹 are missed out in SW.

3.209 稹 ---- 幹，穂

Pronunciation:

穂 : kan / kən / g'an

Explanation:

JY : 稹秆 幹穂 : 說文: 禾芚也。引春秋傳: 或投乘穂。或作秆、幹、穂。 (Ding 1980 : 5-31)

SW : 稹: 禾芚也。從禾單聲。春秋傳曰: 王投一乘穂。秆，穂或從干。 (Ding 1959 : V.6.3115)

SW : 穂 : 帥也。從帥單聲。 (Ding 1959 : V.2.291b)

SW defines 稹 to mean "the stem of the cereal crops". 稹 is the variant form, whereas 穂 means "a kind of grass". According to Duan Yucai's annotation, 幹 is the vulgar form of 穂. (Duan 1985 : 255). Hence, 穂 is the same as 穗 . YP, LKSJ and GY interpret 幹 to mean "the stem of the grass" (Gu 1987 : 65; Xing 1985 : 259; Chen 1982 : 284). So it is obvious that 稹 and 穂 (穂) are the same in meaning. The rendering of JY is acceptable.
Under the rhyme huan 二十四緜:

3.210 顆  -----  蘿

Pronunciation:

顆 : k'ua / k'uo / kē

Explanation:

JY: 顆 蘿  制名。爾雅: 茄莫、顆 濬。或作 蘿。(Ding 1980: 5-31)

SW: 顆: 小頭也。从頁果聲。(Ding 1959: V.7.3929b)

SW defines 顆 to mean "small head", but the script 顆 listed in JY in the above-mentioned sentence means "a grass name", which is cited from EY. In fact, JY interprets the term 顆 測 but not the character 顆. EY commentary in the chapter Shicao makes reference that 顆 測 is another name of 茄莫. Xu Chaohua annotates that 蘿, 茄莫 and 顆 測 are the variant name of 繁 (Xu 1987:252,270). YP lists 蘿冬 as the same as 蘿 莛 (Gu 1987:68). Thus, 顆 測 is the same as 蘿 莛. 蘿 (k'uan 溪元) and 顆 (k'ua 溪歌) are interchangeable because they are in their ancient pronunciation. They are the group of words that form the meaning of "a grass name".

3.211 鍾  -----  灌

Pronunciation:

鍾 : kuan / kuan / guàn

Explanation:

JY: 會灌: 澡手。一曰: 灌，祭也。或作灌。(Ding 1980: 5-31b)

SW: 會: 澡手也。从曰水臨皿。春秋僖曰: 慶 匆, 沃灌。(Ding 1959: V.4.2131)
SW: 濯: 水出廬江零婁北入淮。從水聿聲。(Ding 1959: V.8.4860b)

SW defines 濯 to mean "wash one’s hands", whereas 濯 means "Guan river". Both 濯 and 濯 are totally different in meaning.

GY interprets 濯 to mean "Guan river". It also means "irrigate, gather or soak" (Chen 1982:403). The script 濯 appears in the chapter Wuwang・Guan 無妄・觀 of Yilin 易林, which means "wash" (Jiao 1965: C.7.9). Hence, 濯 and 濬 can be the same in meaning.

3.212 織 ----- 傘，傘

Pronunciation:
織 : san / sān / sān

Explanation:
JY: 織織傘頰 : 說文: 蓋也。或从巾。亦作 傘、傘。 (Ding 1980: 5-31b)
SW新附: 織: 蓋也。从糸敏聲。(Ding 1959: V.9.5927b)

織, 傘 and 傘 are not listed in SW, whereas 織 is found in the additional copy of SW, to mean "umbrella". YPCI, YP, LKSI, and GY also interpret 織 to mean "umbrella" (Gu 1985: 184; Gu 1987: 126; Xing 1985: 399; Chen 1982:284). The script 織 appears in the Biography of Wang Ya 王雅傳 of Liangshu 梁書, to mean "umbrella" (Fang 1974: V.7.2179). LKSI interprets 傘, 傘, 傘 and 傘 as the vulgar forms of 織, and 傘 is the archaic form (Xing 1985:29). Thus, it is believed that 傘 and 傘 are the variant forms of 織. The modern form of 織 is written as 傘 (Ding 1980: 7-42b).
3.213 算 ---- 選，撰

3.214 選 ---- 算，算

Pronunciation:
算 : suan / suan / suan
選 : siwan / siwen / xuan

Explanation:
JY : 算選撰：損管切。說文：數也。或作選，撰。文七。（Ding 1980: 5-31b）
JY : 選算算：數也。或作算，算。（Ding 1980: 5-32）
SW : 算：數也。从竹从具。讀若算。（Ding 1959: V.4.1991）
SW : 選：遣也。从是巽。巽，遣之。巽亦聲。一曰：選，擇也。（Ding 1959: V.3.
761b）
SW : 算：長六寸，計歷數者。从竹从弄。言常弄乃不誤也。（Ding 1959: V.4.
1989b）

SW defines 算 to mean "calculate" and the pronunciation of 算 is the same as 算，
選 means "send into exile or select" and 算 means "chip, a small piece of wood used for
calculation". 撰 is not listed in SW. Hence, the meaning of 算，選 and 算 are not the
same.

The script 選 appears in the poetry Bozhou 柏舟 under the tittle Beifeng of
Shijing (Kong 1980: 297) and The postscript of Mr. Gongsun-he and others
公孫賀等傳贊 of Hanshu (Ban 1992: V.9.2904), where 選 is the loan word of 算. Zhu
Junsheng and Gao Xianglin are of the opinion that 選 is the loan word of 算. According
to Zhang Zhenze 張震澤 in his proofread copy of Sunbin bingfa 孫臏兵法 of
Yingqueshan bamboo strips 银雀山漢墓竹簡, 選, 撰 and 算 are interlinked in the lexicons (Zhang 1986: 39).

The script 撰 appears in the Xici 繫辞下 of Yijing, Lu Deming annotates that 撰 is written as 算 in the Zheng Xuan edition. (Kong 1980: 90, 105). Duan Yucai is of the opinion that 撰 and 選 are the loan words of 算 (Duan 1985: 200).

Lu Deming annotates that 算 is also written as 算 in the chapter Shigu of EY (Zhang 401 rep). According to Wang Li's annotation, 算 and 算 are actually the same character but SW separates 算 which means "counting" (used as a verb) and 算 which means "the chip for counting" (used as a noun) into two characters (Wang 1987: 580). Thus, for the meaning of "calculate", 算 and 算 are characters that have the same source, while 選和撰 are the loan words.

### 3.215 亶 ----- 單

**Pronunciation:**

亶 : tan / tan / dān

**Explanation:**

JY : 亶 單：箋疏切。說文：多穀也。一曰：誠也，厚也。或作單。俗作 亶，非是。文二十二。 (Ding 1980: 5-32)

SW : 亶：多穀也。从 亻 旦聲。 (Ding 1959: V.4.2296)

SW defines 亶 to mean "full of grains". The chapter Shigu of EY interprets 亶 to mean "sincere, honest and kind" (Xing 1980: 2569, 2575). According to Duan Yucai's annotation, the original meaning of 亶 is "full of grains". The word is later extended to mean "sincere, honest and kind" (Duan 1985: 233).
The script 單 appears in the chapter *Luogao* 洛誥 of *Shangshu*, Lu Deming annotates that 單 means "honest" (Kong 1980: 216). Another 單 appears in the poetry *Haotian you chengming* 昊天有成命 under the title *Zhousong* of *Shijing*, which means "sincere" (Yuan 1991: 449).

Zhu Junsheng, Gao Xianglin and Gui Fu are of the opinion that 單 is a loan word of 𠔀 (Ding 1959: V.3.661b, V.4.2296; Gui 1987: 449). Thus, the rendering of *JY* is disputable.

3.216 單

Pronunciation:

單 : t' uan / t uan / tuan

Explanation:

*JY*: 單是卭 ong, 𠔀, 𠔀; 土緩切。說文: 禽獸所踐處。引詩: 町瞭鹿場。或作卭、
壇、卭, 𠔀。文九。 (Ding 1980: 5-32b)

*SW*: 單: 禽獸所踐處也。詩曰: 町瞭鹿場。从田疋聲。 (Ding 1959: V.9. 6204b)

*SW*: 𠔀: 蹈處也。从足疋省聲。 (Ding 1959: V.3.872)

*SW* defines 單 to mean "animals track", whereas 𠔀 means "track". The term 𠔀 appears in the poetry *Daoluan* 悼亂 of *Jiushi* 九思 by Wang Yi 王逸, which means "animal track" (Huang 1991: 301). Duan Yucai is of the opinion that 單 and 𠔀 are the same in meaning (Duan 1985: 82). Thus, the rendering of *JY* is acceptable.

Under the rhyme *shan* 二十五 溪:
3.217 撰 ---- 簡

Pronunciation:

撰 :  dʒoan / dʒwan / zhuan

Explanation:

JY: 撰纂: 纂繕也。持也，具也。或作纂。文五。 (Ding 1980: 5-32b)

撰 and 簡 are not listed in SW. JY interprets 撰 to mean "hold or have". GY interprets 撰 to mean "write, works, fix or hold" (Chen 1982:287, 294). The script 簡 appears in The Record of Books in general 藝文志 and Xuzhuan 史傳下 of Hanshu. Yan Shigu annotates that 簡 has the same meaning as 撰, which is "compile or write" (Ban 1992: V.6.1717; V.12.4244). Yan Shigu cites the annotation of Meng Kang 孟康 and Jin Zhouo 晉灼 that 簡 is pronounced the same as 撰, which means "have" in the Yuanhou zhuan 元后傳 of Hanshu (Ban 1992: V.12.4034). Thus, it is believed that 撰 and 簡 can be the same in meaning. The rendering of JY is acceptable. However, the scripts 撰 and 簡 are missed out in SW.

Notes: Also refer to 3.227

3.218 茶 ---- 皖

Pronunciation:

茶 :  yean / ən / xian

Explanation:

JY: 茶烹喫 : 茶, 烹, 吸也。或作烹 喫。 (Ding 1980: 5-33)

SW: 茶 : 茶 葉也。从艹見聲。 (Ding 1959: V.2.252)
SW defines 帖菜 to mean "three-coloured amaranth". YP interprets 喜 to mean "smile" (Gu 1987:27). The interpretation of 喜 in YP is significant to the above-mentioned sentence in JY. The script 菜 appears in the chapter 阳胡 of Lunyu. Lu Deming glosses that 菜 is the modern form of 喜, which means "smile" (Zhang: 346 rep).

Thus, 喜 and 喜 can be the same under the meaning of "smile". It is believed that the rendering of JY is based on the annotation of Lu Deming.

THE RISING-TONE RHYME IN VOLUME SIX 上聲六:

Under the rhyme xian 二十七銘:

3.219 填 ----- 填

Pronunciation:

填 : diən / dien / tiən

Explanation:

JY: 填 填 &_y : 徒典切。說文: 盛也。或作填。古作 &_y 。文十五。

(Ding 1980: 6-2)

SW: 填 : 盛也。从疋又聲。<_r>古文殄如此。(Ding 1959: V.4.1716b)

SW: 填: 填也。从士真聲。(Ding 1959: V.9.6122b)

SW defines 填 (殄) to mean "exterminate" and 填 is the archaic form, whereas 填 to mean "fill". Hence, 填 and 填 are different in meaning.
The script 填 appears in the poetry Xiaowan 小宛 under the title Xiaoya of Shijing, Mao Heng annotates that 填 means "exterminate" (Kong 1980 : 452). The script 填 appears again in the Guliangzhuan 業梁傳 during the fifth year of Yingong 陰公五年, Wang Yinzhi 王引之 glosses that 填 is a loan word of 殯 (Ma 1991 : 678). Zhu Junsheng is also of the opinion that 填 is a loan word of 殯 (Ding 1959 : V.9.6123). Thus, the rendering of JY is disputable.

3.220 宴 ----- 燕

Pronunciation:

宴 : ean / an / yan

Explanation:

JY : 宴燕，燕雅，宴宴，居息也。或作燕。(Ding 1980 : 6-2b)

SW : 宴，也。从口 燕聲。(Ding 1959 : V.6.3230b)

SW : 燕，玄鳥也。繭 口布 翼，枝尾。象形。凡燕之屬皆从燕。(Ding 1959 : V.8.5258)

SW defines 宴 to mean "leisurely", whereas 燕 means "swallow". 宴 and 燕 are not in the same meaning.

According to lexicons, 燕 has always been used as a loan word of 宴. For examples, "仲尼燕居" is a chapter name of Liji, and 燕居 is the same as 宴居, which means "stay at home leisurely" (Kong 1980 : 1613). The script 燕 appears in the Biography of Mr. Wan Shijun 萬石君傳 of Shijin, to mean "leisure" (Shuangchuan 1983 : 1133). Duan Yucai and Zhu Junsheng are of the opinion that 燕 is a loan word of 宴 (Duan 1985 : 343, 587; Ding 1959 : V.8.5257). Thus, the rendering of JY is disputable.
Under the rhyme xi 二十八 獵:

3.221 獵 ----- 省

Pronunciation:
獵 : sīei / sīen / xían

Explanation:

JY: 獵 獵省 獵 : 息淺切。說文：秋田也。或作獵、省、獵。文二十五。 (Ding 1980: 6-3)

SW: 獵 : 秋田也。从犬虀聲。獵，獵或从豕，宗廟之田也，故从豕示。 (Ding 1959: V.8.4406)

SW: 省: 視也。从眉省省中。省 : 古文从少从囧。 (Ding 1959: V.4.1468b)

SW defines 獵 to mean "go hunting in the autumn", whereas 省 means "inspect". Both 獵 and 省 are different in meaning.

The script 省 appears in the chapter Mingtangwei 明堂位 and Yuzao of Liji, where both 省 are the same meaning as 獵 (Kong 1980:1489,1478). Zhu Junsheng and Gao Xianglin glosses that 省 can be a loan word of 獵 (獵) (Ding 1959: V. 4.1469, 1469b). Thus, the rendering of JY is disputable.

3.222 酋 ----- 魚，仙

Pronunciation:
酋 : sīan / sīen / xían

Explanation:

JY: 酋鮮 魚，仙；說文：是少也。酋，倉存也。从是少，賈侍中說。或作
鮮、少、魚、仙。 (Ding 1980: 6-3)

SW: 鮮: 是少也。鮮, 俱存也。从是、少, 異傍中説。 (Ding 1959: V.3.729)

SW: 魚: 新魚精也。从三魚。不變魚。”(Ding 1959: V.8. 5254)

SW: 仙: 長生僕去。从人从巻。巻亦聲。 (Ding 1959: V.7.3622)

SW defines 鮮 to mean "rare", 魚 to mean "fresh fish", and 仙 to mean "celestial being". Hence, 鮮, 魚, and 仙 are different in meaning.

Duan Yucai annotates that 鮮 appears in the Xici of Yijing. Zheng Xuan’s edition has written the script 鮮 as 鮚 (Duan 1985: 70). Lu Deming annotates that 鮸 is also written as 鮮, to mean "rare" (Kong 1980: 88, 104). The chapter Shigu of EY interprets 鮮 to mean "rare" (Xing 1980: 2575).

The script 魚 appears in the Xuzhuan of Hanshu. Yan Shigu cites Jin Zhuo annotation that 魚 is the ancient form of 鮮, which means "rare" (Ban 1992:V.12.4216).

There is a lack of evidence in lexicons to prove that 仙 has any connection with 鮸 or 魚, or that it has the meaning of "rare". Thus, 鮸 and 魚 can be the same under the meaning of "rare", whereas 仙 remains to be verified.

3.223 前 ------ 齊

Pronunciation:
前: dzian / dzien / qian

Explanation:
JY: 前齊: 說文: 齊斷也。或作齊。俗作齊, 非是。 (Ding 1980: 6-3b)
SW: 刑 : 齊斷也。从刀 前 聲。（Ding 1959: V.4.1829b）
SW: 齊 : 穀麥吐穗上平也。象形。凡 齊 之屬皆从 齊。（Ding 1959: V.6.3042）

SW defines 刑 to mean "cut evenly", whereas 齊 to mean "cereal crops growing in good order". Shao Ying is of the opinion that 前 is the li-script of 刑. The script 前 is borrowed by lexicons to mean "front", while 齊 is used to represent the meaning of "cut evenly" (Ding 1959: V.4.1830). Xu Hao glosses that 前 is the archaic form of 齊 (Ding 1959: V.4.1829b). According to Duan Yucai's annotation, 齊（前）can be extended to mean "even" (Duan 1985: 180). The script 齊 appears in the chapter Jixi-li 既夕禮 of Yili, which means "even" (Jia 1980: 1162). The chapter Shiyian of EY interprets 齊 and 刑 to mean "even (齊)" (Xing 1980: 2581). Thus, it is believed that 齊 is a loan word of 前 and the rendering of JY is disputable.

3.224 謹 ----- 價

Pronunciation:

謹 : dzian / dzien / qian

Explanation:

JY: 謹偽：淺也。能薄而材謹。或作偽。（Ding 1980: 6-3b）

SW: 價：淺也。从人之聲。（Ding 1959: V.7.3580）

謹 is not listed in SW. SW defines 價 to mean "superficial or shallow". The chapter Shiyian of EY interprets, "偽，浅也", which means "shallow" (Xing 1980: 2583). The script 謹 appears in the Biography of Lisi 李斯列傳 of Shiji, Sima Zhen.
annotates that 疬 means "superficial" (Shuangchuan 1983: 1038). It is believed that this is the only material which JY is based on. Thus, 疬 and 偎 are the same in the meaning of "superficial or shallow".

3.225 轳 ---- 桌，圍

(Refer to 2.84)

3.226 堩 ---- 需，濡

Pronunciation :

報 : qiwan / twen / ruan

Explanation :

JY: 堩 軟軟需濡: 柔也。或作奨，从欠。亦作濡、濡。通作奨。(Ding 1980: 6-4b)

SW: 堩: 軟也。从車反聲。(Ding 1959: V.10.6448b)

SW: 需: 顙也。遇雨不進止顙也。从雨而聲。頃曰: 雲於天需。(Ding 1959: V.8.5204)

SW: 濡: 水出澤郡。故安東入漆涷。从水需聲。(Ding 1959: V.8.4920)

SW defines 堩 to mean "roll over by cart", 需 to mean "wait", 濡 to mean "Ru River". The scripts 堩, 需 and 濡 do not have the meaning of "soft". However, JY interprets 堩 to mean "soft".

Chapter eighteen of Hui Lin's YQJYY lists that 堩 is using the same meaning as 婶, which means "soft" (Hui 1970: 370). YP and QY interpret 軟 to mean "soft". 軟 is the vulgar form (Gu 1987: 87; Chen 1982: 293). YP interprets 婶 as the
variant form of 反 (Gu 1987: 56). Hence, 質 is the same as 質, meaning "soft".

The script 需 appears in the Baoren 鮑人 under the title Kaogongji of Zhouli. Zheng Zhong annotates that 需 means "soft" (Jia 1980: 917). The script 濃 appears in the chapter Youguan 幼官 of Guanzi, which means "soft" (Yin 1981: 37).

Thus, 質 also means "soft", while 需 and 濃 are the loan words. The rendering of JY is disputable.

3.227 質 ---- 攝

Pronunciation:

質 : dʒoan / dʒwan / zhuăn

Explanation:

JY : 質四五, 既是也。或作釈。通作撰。 (Ding 1980: 6-4b)

SW : 質: 專教也。從言異聲。 (Ding 1959: V.3.972)

SW defines 質 to mean "concentrated teaching", whereas JY interprets 質 to mean "write". YP interprets 攝 to mean "utensil" (Gu 1987: 71). Hence, the original meaning of 質 and 攝 are not the one which JY listed in the above-mentioned sentence.

The script 質 appears in the chapter Jitong 祭統 of Liji. Kong Yinda annotates that 質 means "write" (Kong 1980: 1606). It appears again in The Biographical of Yang Xiong of Hanshu, where Yan Shigu annotates that 質 has the same meaning as 撰 (Ban 1992: V.11.3580).

According to the study in number 3.365 of this thesis, 攝 has the same meaning with 撰. In short, 質 and 攝 are the same under the meaning of "write".

201
3.228 趨 ----- 蹓

Pronunciation:
趨 : tīan / 鑉n / zhān

Explanation:
JY : 趨 蹶邁：丈善也。移行也。一曰：酢也，或作趨、躄。文四。（Ding 1980:6-5b)

SW : 趨 : 趨也。从走亶聲。（Ding 1959 : V.3.673)

SW : 蹔 : 蹔也。从足亶聲。（Ding 1959 : V.3.878b)

SW defines 趨 to mean "chase", whereas JY interprets 趨 to mean "move" or "according to". Hence, the meaning of 趨 in JY is not the same in meaning as the above-mentioned sentence in SW. YP, LKSJ and GY interpret 蹔 to mean "move, tend, hard to walk or chase" (Gu 1987 : 48; Xing 1985 : 324; Chen 1982 : 138).

SW defines 蹔 to mean "tread". LKSJ and GY interprets 蹔 to mean "tread". It also means "move of the sun and moon" (Xing 1985 : 459; Chen 1982 : 138). According to chapter twelve of FY, 蹔 means "according to (the tread of animals) or move" (Qian 1991:403). This is significant to the script 趨 found in JY in the above-mentioned sentence. The script 蹔 appears again in the poetry of Wu Capital 吳都賦 by Zuo Si, Li Shan annotates that 蹔 means "moving around" (Li 1981:82). Thus, 趨 and 蹔 can be the same under the meaning of "move".

Under the rhyme xiao 二十九箇:

202
3.229 趙 ----- 摭

Pronunciation:
趙 : dīa / dǐe u / zhào

Explanation:
JY: 趙 摭 : 刺也。詩: 其錘斯趙。或作 摭。 (Ding 1980: 6-7)
SW: 趙: 趙趙也。从走肖聲。 (Ding 1959: V.3.686)

SW defines 趙 to mean "quickly", whereas JY interprets 趙 to mean "dig". The script 摭 is neither listed in SW nor in any other lexicons.

The script 趙 appears in the poetry Liangsi 良耜 under the title Zhousong of Shijing (Kong 1980: 602), Zheng Xuan cites the poetry from Shijing, where 趙 is written as 摭 in the contents of Kaogong-ji of Zhouli, meaning "dig" (Jia 1980: 905). Hence, 趙 and 摭 can be the same under the meaning "dig". It is obvious that the rendering of JY is based on the annotation of Zheng Xuan.

Under the rhyme xiao 三十小:

3.230 鰐 ----- 膗

Pronunciation:
顒 : tsiau / tsie u / jiao

Explanation:
JY: 顒 膗: 脊骨。或作 膗。 (Ding 1980: 6-8)

SW: 膗: 牛脊後髀前合革肉也。从肉 聰 聲。讀若繇。 (Ding 1959: V.4.1789)
is neither listed in SW nor in any other lexicons. JY interprets 麦 to mean "rib (one of the curved bones proceeding from the back-bone round the upper part of the body)". SW defines 腰 to mean "flesh at the both sides of an ox's belly". Lu Deming glosses that 麦 is also written as 腰 in his annotation of the adage "大庖不盈" in the poetry Chegong 車攻 under the title Xiaoya of Shijing (Kong 1980: 429). It is obvious that the rendering of JY is based on Lu’s annotation, and this is the only example that can be found in the lexicons. Since there is a lack of evidence to deduce the Lu's annotation, it is reasonable to render that 麦 and 腰 are the same in meaning.

3.231 麦 —— 糨

Pronunciation:
麦:  t Gäau / t γ i e u / chāo

Explanations:
JY: 麦 麦: 齒經切。糗也。或从少，亦作糗。文七。 (Ding 1980: 6-8)
SW: 糨: 麦 米麤也。从米臭聲。 (Ding 1959: V. 6.3164b)

麦 is neither listed in SW nor in any other lexicons. JY interprets 麦 to mean "糗". SW defines 糨 to mean "stir-fried rice and wheat". YP, LKSJ and GY interpret 糨 as the same as 麦, which means "糗, a solid food (which stir-fry until dry)" (Gu 1987:73; Xing 1985:505; Chen 1982:298). The script 麦 appears in the chapter Shiqi of GYa, Wang Niansun glosses that 麦 and 糨 are very close in their pronunciation which means "stir-fry" (Wang 1983:247). According to Cheng Yaotian's 程瑞田 annotation,糗 and 麦 are the same thing (Gui 1987:620). Wang Yun
glosses that (炒) and 炙 are the same in meaning (Ding 1959: V.6. 3165b). Thus, the rendering of 撈 is acceptable.

3.232   撈  -----  鼾

Pronunciation:

撈 :  t’ai u / t’ie u / rao

Explanation:

JY :  撈  撈鏡：爾紹切。說文：煩也。一曰：順也。或作撈、鏡。文十六。

   (Ding 1980: 6-8)

SW :  撈  煩也。從手 旁 聲。(Ding 1959: V.9.5428b)

SW :  鼾：小錠也。軍法卒長執鏡。從金 對聲。(Ding 1959: V.10.6307)

   SW defines 撈 to mean "create disturbance", whereas 鼾 to mean "big cymbals, a musical instrument". Both 撈 and 鼾 are different in meaning.

   Duan Yucai annotates that 撈 is a vulgar form of 撈 (Duan 1985:607). The script 鼾 appears in chapter Tiandao 天道 of Zhuangzi, where Huang Jinhong glosses that 鼾 is the same as 撈, which means "disturb" (Huang 1983: 169). Zhu Junsheng is of the opinion that 鼾 can be a loan word of 撈 (Ding 1959: V.10.6307b). SW defines 撈 to mean "disturb" (Ding 1959:V.9.5428), Thus, it is believed that 鼾 is a loan word of 撈 (撈).

Under the rhyme qiao 三十一巧:

3.233   炒  -----  炒，娶
Under the rhyme hao 三十二皓:

3.234 顯 ----- 皓，礫，皞

Pronunciation:

顯 : yau / yau / hao
SW defines 顕 to mean "white (hairs)", whereas 皓, 瞿 and 皁 ( 皃 ) are not listed in SW. The script 皓 appears in the Poetry to Mr. Suwu 與蘇武詩 by Li Ling 李陵, Li Shan annotates that 皓 means "white hairs" and is also linked to 顕 (Li 1981: 413). The term 瞿瞿 appears in the chapter Tengwengong, the Emperor 滕文公上 of Mengzi, Zhu Xi glosses that 瞿瞿 means "white" (Zhu 1984:272). YP interprets 皁 as the same as 皃 and 皓 (Gu 1987 : 95). LKSI interprets 皁 as the same as 皃 (Xing 1985:431). According to Shao Ying's annotation, 顕 is written as 皓 in the lexicons (Ding 1959: V.7.3943). It is believed that 皓, 瞿 and 皁 are the same word. Wang Li glosses that 頜, 皓, 瞿 and 皁 are the same in their ancient pronunciation and meaning. They are characters that have the same source (Wang 1987 : 205).

3.235 箝 ----- 傽

Pronunciation :

箝 :  ka /  kʊ̀ /  ĝ̤

Explanation :

JY: 箝箙: 弓材。或作箙。(Ding 1980 : 6-11)

SW: 篙: 木桔也。从木高聲。(Ding 1959 : V.5.2481)

箑 is not listed in SW. JY interprets 箝 to mean "wood as material for arrow". It appears in Shiren 矢人 under the title Kaogongji of Zhouli, and Zheng Xuan annotates
that 箭 is a loan word of 矛, which means "arrow shaft" (Jia 1980:924). **SW** defines 矛 to mean "dead tree". Shao Ying annotates that 矛 is written as 箭 in the lexicons (Ding 1959:V.5.2482). The script 矛 appears in the *Poetry of Flute* by Ma Rong, Li Shan cites Zheng Xuan's opinion that 矛 means "arrow shaft" (Li 1981: 250).

According to Zang Lin's 藏林 annotation, the original form of 箭 is 矛 (箭) (Ding 1959:V.5.2481b). It is believed that 箭 and 矛 can be the same under the meaning of "arrow shaft". Thus, the rendering of JY is acceptable.

### 3.236 祷 ----- 嘯

**Pronunciation:**

祷 : ｔａｕ / ｔａｕ / ｄａｏ

**Explanation:**

**JY**: 祷 祷 祷 嘯：說文：告事求福也。古作 祷。繪作 祷。或作嘯。(Ding 1980: 6-11b)

**SW**: 祷：告事求福也。从示疒聲。禱，禱或省。嘯，繪文禱。(Ding 1959:V. 2.72b)

**SW** defines 祷 to mean "pray for blessing and protection", whereas 嘯 is not listed in **SW**. **SW** defines 嘯 to mean "cry" (Ding 1959: V.3.590b). Both Gui Fu and Wang Yun are of the opinion that 嘯 is written as 祷 (Gui 1987: 126; Ding 1959: V.3.590b). A phrase "掌六祈", appears in *Taizhu* 大祝 under the title Chunguan of Zhouli, where Zheng Xuan annotates that 祷 means 嘯, meaning "pray for blessing and protection" (Jia 1980: 808). According to Wang Yun's annotation, the meaning of 祷 (pray for bless and protect) stresses on the objective of pray, whereas the meaning of
(cry) attaches importance to the sounds of praying. Both 祈 and 喊 are the same in action but vary in their means (Ding 1959: V.3.591). Thus, it is believed that 喊 is a loan word of 祈.

3.237 猫 ----- 野

Pronunciation:
猫 : nau / nau / nao

Explanation:
JY: 猫 猫 猫 猫: 猫形, 猫形也。或作猫、猩、猩。
　　(Ding 1980: 6-12)

猫 and 猩 are neither listed in SW nor in any other lexicons. JY interprets 猫 to mean "a female racoon". GY interprets 猫 to mean "a female racoon. 猫 is the same as 猫". (Chen 1982: 302) Guo Pu annotates that 猩 means "the female racoon dog" in the chapter Shishou of EY (Xing 1980: 2651). Thus, it is believed that 猩 is the variant form of 猫.

Under the rhyme ke 三十三哥:

3.238 鳥 ----- 姐

(Refer to 3.172)

3.239 樗 ----- 難
Pronunciation:

棲 : na / na / nuo

Explanation:

JY : 棲聲，棲，木茂。或作難。通作難。 (Ding 1980: 6-13)

SW: 黄鳥，鳥也。从鳥聲。棲，黃鳥或从隹。棲，古文鶴。棲，古文鶴。 (Ding 1959: V.4.1608)

棲 is not listed in SW. JY interprets 棲 棲 to mean "luxuriant trees". YP, LKSJ and GY have the same explanation as in JY (Gu 1987:61; Xing 1985:380; Chen 1982: 304). SW defines 黄鳥 to mean "bird's name" and 難 is the variation. Hence, 棲 and 難 are totally different in meaning.

A sentence "隰桑有阿，其葉有難"，appears in the poetry Xisang 隰桑 under the title Xiaoya of Shijing, where 難 means "luxuriant" (Kong 1980: 495). According to Zhu Junsheng’s annotation, 有阿 and 有難 are the alliterated terms. The script 難 is just a sound which is borrowed to mean "luxuriant" (Ding 1959: V.4.1609). Thus, it is believed that 難 is a loan word of 棲.

Under the rhyme guo 三十四果:

3.240 輪 ----- 橇 , 過

Pronunciation:

輪 : yua / yuɑ / huo

Explanation:

JY: 輪橇 轎過，杙也。車及耰器。或作橇， 軎，過。 (Ding 1980: 6-13)
SW: 禅: 盛膏器。从木高声。读若通。(Ding 1959: V.5.2602b)

SW: 过: 度也。从之高声。(Ding 1959: V.3.743b)

鞍 is not listed in SW. SW defines 禅 to mean "a receptacle that can hold grease". This definitly is identical with the above-mentioned meaning in JY. Shao Ying glosses that 禅 is the original character whereas 鞍 and 車是 are the variant forms (Ding 1959: V.5.2603). Zhu Junsheng annotates that 車是 is the variation of 禅 (Ding 1959: V.5.2603).

SW defines 过 to mean "pass". The script 过 appears in the Biography of Master Xun Qing 荀卿列傳 of Shiji. Pei Yin interprets 过 by citing Bielu 別錄 of Liu Xiang 劉向, where 过 has the same meaning as 車是 (Shuangchuan1983:946). Zhu Junsheng annotates that 过 is a loan word of 禅 (Ding 1959: V.3.743b). According to Cheng Peiyuan's annotation, 鞍 is the vulgar form of 禅, and 过 is a loan word. Thus, 鞍 is the original character for the meaning of "ware to hold grease".

3.241 摧 ---- 割

Pronunciation:

摈: tsiwa / ts'iwe / chuǐ

Explanation:

JY: 摈: 摈挼物輕重也。或作割。(Ding 1980: 6-13b)

SW: 摈: 以杖挼也。从手垂聲。(Ding 1959: V.9.5492)

SW defines 摈 to mean "beat with a cane", whereas JY lists 摈 as "to measure the weight of things (with hand)". 割 is not listed in SW. YP, LKSJ, and GY interpret
to mean "try or measure" (Gu 1987: 85; Xing 1985: 529; Chen 1982: 294, 305). Hence, JY and SW explain 擬 in differently.

SW defines 擬 to mean "measure" and is the same as the term 擬之 (Ding 1959: V.9.5422). Zhu Junsheng glosses that 擬 is the variant form of 擬 (Ding 1959: V.9.5423). The script 擕 appears in the chapter Zhibeiyou 知北遊 of Zhuangzi. Lu Deming annotates that 擕 means "measure the weight with hand" (Guo 1990: V.3.331). Thus, 擕 and 擯 (擬) are synonymous.

3.242 僾 ----- 僾，僾

Pronunciation:

僾：lua / luo / luo

Explanation:

JY：僾。裸僾僾：魯果切。說文：袒也。或从果、从身、从人、从象。文二十三。(Ding 1980: 6-14)

SW：僾：袒也。从衣 僾 聲。裸，僾，僾或从果。(Ding 1959: V.7.3739)

SW：僾：垂兒。从人僾聲。一曰：繽解。(Ding 1959: V.7.3543b)

SW defines 僾 to mean "naked". YP interprets 僾 and 僾 are the same as 僾 (Gu 1987: 128). GY interprets 僾，僾 and 僾 to be the same as 裸 (Chen 1982: 306). Hence, it is obvious that 僾 is the variation of 僾.

SW defines 僾 to mean "haggard or tired". GY interprets 僾 as the same as 僾 (Chen 1982: 56). There is no proof that 僾 is a loan word of 僾 or that 僾 can be extended to mean "naked" in lexicons. The ancient pronunciations of 僾 (僾)
(livgi 來微) and 傅 (lua 來歌) are very close. It is suspected that 傅 is a mistaken version of 傅.

3.243 蔬 ----- 贏

Pronunciation:

蔬 : lua / lua / luo

Explanation:

JY: 蔬 傅 贏: 說文: 在木曰果, 在地曰蔬。一說: 有核果, 無核蔬。一說: 有

殼果, 無殼蔬。或作 傅 、贏。 (Ding 1980: 6-14)

SW: 蔬: 在木曰果, 在地曰蔬。从艹从瓜。 (Ding 1959: V.2.236)

SW defines 果 to mean "the ripe product of a tree", whereas 蔬 means "the ripe product of a trailing or climbing plant". JY interprets 蔬 by citing the meaning from SW and added that 果 means "fruit contained seed or fruit with a shell" and 蔬 means "the seedless fruit or a shell-less fruit". QY interprets 贏 as the same as 裸 (裸), which means "naked" (Chen 1982: 306). Hence, 蔬 and 贏 are different in meaning.

The script 贏 appears in the poetry Dongshan 東山 under the title Binfeng 臨風 of Shijing (Kong 1980: 396), Gui Fu annotates that 贏 is the actual character, not 贏 (Gui 1987:47). Guo Qingfan is also of the same opinion as Gui Fu (Ding 1959 : V.2.237). Furthermore, 贏 means "naked" and 蔬 means "shell-less fruit". They can be interlinked under the same concept (Ding 1959 : V.2.236). Thus, it is believed that 贏 and 蔬 can be the same in meaning.
Under the rhyme 阳 三十六養:

3.244 蜊 ——— 良，閯

3.246 蝰 ——— 方

Pronunciation:

蜊：līaŋ / līaŋ / liāng

䗇：mīwaj / mīwaj / wāng

Explanation:

JY：蜊離良閯：說文：蜊䗇也。或作離、良、閯。通作兩。 (Ding 1980:6-16)

JY：蜊䗇方：說文：蜊䗇，山川之精物。淮南王說：蜊䗇狀如三歲小兒，赤

黑色，赤目長耳，美髪。引國語：木石之怪，䗇䗇蜊䗇。或作蜊、䗇、

方。 (Ding 1980: 6-17b)

SW：蜊：蜊䗇也。从虫兩聲。 (Ding 1959: V.9.6020)

SW：蜊：蜊䗇，山川之精物也。淮南王說：蜊䗇狀如三歲小兒，赤黑色，赤目長

耳，美髪。从虫网聲。國語曰：木石之怪，䗇䗇蜊䗇。 (Ding 1959: V.9.

6019)

SW：良：善也。从走省亡聲。芉，古文良。芉，亦古文良。芉，亦古文

良。 (Ding 1959: V.4.2291)

SW：方：併船也。象兩舟省總頭形。凡方之屬皆从方。方，方或从水。 (Ding

1959: V.7.3816b)

SW：閯：門高也。从門良聲。巴郡有閯中縣。 (Ding 1959: V.9.5317b)
SW defines 蝮蝄 to mean "demons and monsters". Xu Kai annotates that 蝮蝄 is the vulgar forms of 蝮蝄 (Ding 1959:V.9.6020). 蝧蝄 is a Chinese-word consisting of two characters, and both of them are rhymed.

The term 蝈兩 appears in the Zuozhuan during the third year of Xuangong. Lu Deming annotates that 蝈 is the original word of 蝈 (Kong 1980:1868). The term 方良 appears in the Fangxiangshi 方相氏 under the title Xiaguan of Zhouli. Zheng Xuan glosses that 方良 is the same as 蝈兩 (Jia 1980:851). SW defines 方 to mean "parallel boats", whereas 良 means "good". The Aristocratic Family of Confucius 孔子世家 of Shiji lists the term 蝈閹 and Shuangchuan Guidailang glosses that 蝈閹 is the same as 蝧蝄 (Shuangchuan 1983:747). SW defines 閹 to mean "high door". Gao Xianglin is of the opinion that 方良，閹閹 and 蝈兩 are the same as 蝧蝄 (Ding 1959:V.9.6020b). Thus, it is believed that they are all the group of words that form the meaning of "demons and monsters".

3.245 仿 ----- 髭

Pronunciation:
仿 : p'ǐwāj / p'ǐwaj / fang

Explanation:
JY: 仿丱 髭丱相 : 撰兩切。說文: 相似也。籀从丙。或作髥。髥、髥。文十一。（Ding 1980:6-17）

SW : 仿: 相似也。从人方聲。丱 , 篆文仿从丙。（Ding 1959:V.7.3519b）

SW defines 仿 to mean "be similar" and 丱 is the zhou-script. According to GY 劫 髭 is the same as 彷彿 (Chen 1982:312). 彷彿
is a Chinese-word consisting of two characters, and both of them are alliterated. It is suspected that 俩 is the zhou-script of 仿 and 非 is the vulgar form of 髮. Duan Yucai glosses that 俩 佛，髮 非，放 患 and 放 患 are the same as 仿佛。彷佛 is the vulgar form and 仿 is also written as 髮 (Duan 1985 : 374). Thus, it is believed that they are all a group of words that form the meaning of "similar". The meaning of the word is based on the two combined sounds.

3.246 蚴 ----- 方

(Refer to 3.244)

3.247 放 ----- 俩

Pronunciation:
放 : pʰwaŋ / pʰwaŋ / fɐŋ

Explanation:

JY : 放做方 俩 : 效也。或从人。亦作方、倆。 (Ding 1980 : 6-17b)

SW : 放：逐也。从支方聲。凡放之屬皆从放。 (Ding 1959 : V.4.1685)

JY interprets 放 to mean "follow the example of", whereas SW defines 放 to mean "banish" (Ding 1959 : V.4.1685). Both explanations in JY and SW of the script 放 are different in meaning. GY interprets 做 to mean "follow the example of" and 放 is the same as 做 (Chen 1982 : 313). YP interprets 做 to mean "follow the example of" (Gu 1987 : 15). Hence, 放 is the same as 做 under the meaning of "follow the example of".

216
偹 is the zhou-script of 仿. The term 仿 仿 means "similar" (Ding 1959: V.7. 3519b). 仿 仿 is the same as 仿 仿 and 放 放 (refer to research 3.424). Thus, it is believed that 偹 偹 is a loan word of 放 放 under the meaning of "follow the example of".

Under the rhyme dang 三十七蕪:

3.248 晃 ----- 晃, 燦, 煌

3.249 晃 ----- 鵌

Pronunciation:

晃 : ūaŋ / ūaŋ / huān

Explanation:

JY: 晃煒曚 煌: 戶廣切。說文: 明也。或作煒、熒、光、煌。文十九。

(Ding 1980: 6-19)


SW: 晃: 明也。从日光聲。(Ding 1959: V.6.2899b)

SW: 煌: 煌，煒也。从火皇聲。(Ding 1959: V.8. 4500)

SW defines 晃 to mean "bright", and 煌 to mean "radiance". 燦, 燦 and 鵌 are not listed in SW. GY interprets 晃 to mean "bright, radiance or shine", 晃 is the variant form (Chen 1982: 315) and 燦 to mean "bright or shine" (Chen 1982: 315). The chapter four of Xuan Ying's YQIYY lists that 晃 is an archaic form of 燦 (Xuan 1968: 195). GYa interprets 晃 to mean "bright" (chapter Shigu), 晃 to mean "radiance" (chapter Shiyan) and 燦 燦 and 晃 晃 to mean "shine" (chapter Shixun) (Wang 1983:112,172, 182).
The chapter Shitian of SM also interprets 昊 to mean "shine" (Wang 1984:24). Hence, 昊, 燎, 燎 and 煌 are all the same or close in meaning.

The script 燎 appears in the Biography of Sima Xiangru of Shiji. Pei Yin annotates this by citing the opinion of Xu Guang that 燎 is the same pronunciation as 昊 (Shuangchuan 1983: 1263). Gui Fu annotates that 燎 is the same as 煌, which appeared in the Zhanguoce 战国策 (Gui 1987: 865). Another phrase, "北煬幽都" . appears in the Poetry of Ganquan by Yang Xiong, where Li Shan glosses that 燎 has the same meaning and pronunciation as 昊 (Li 1959: 77). The phrase "北煬幽都" also appears in the Biography of Yang Xiong of Hanshu, where Yan Shigu annotates that 燎 is the archaic form of 昊 (Ban 1960: V.11.3532).

Lastly, 燎 is neither listed in any ancient dictionaries nor lexicons before Song Dynasty. It is suspected that 燊 is a complex variation of 燎. According to Wang Niansun's annotation, 昊, 燎, 燎 and 燎 are all the same in meaning (Wang 1983:112). Zhu Junsheng glosses that 燎 and 燎 are the variant forms of 昊 (Ding 1959: V.6. 2899b). Wang Li glosses that 昊 is the same meaning and pronunciation as 燎. They are characters having the same source (Wang 1987:344). Thus, 燎, 燎 and 燎 are the variant forms of 昊 and 昊 has the same source as 燎.

Under the rhyme you 四十四 有:

3.250 卯 ----- 修

Pronunciation:

卯: ʰjœu / jœu / you
Explanation:

**JY**: 卤或: 卤尊也, 亦作卤。 (Ding 1980: 6-23b)

**SW**: 卤: 肉也。从肉攸声。 (Ding 1959: V.4.1791b)

卤 is not listed in SW. The chapter Shiqi of EY lists that 卤 means "an ancient middle size wine vessel" (Xing 1980: 2601). SW defines 卤 to mean "dried meat". Hence, 卤 and 卤 are different in meaning.

The script 卤 appears in Changren 曹人 under the title Chunguan of Zhouli, Zheng Xuan annotates that 卤 is a loan word of 卤 (Jia 1980: 771). According to Zhu Junsheng's annotation, 卤 is a loan word of 卤 and 卤 is a vulgar form of 醋 (Ding 1959: V.7. 1792). Gao Xianglin is also of the opinion that 卤 is a loan word of 卤 (Ding 1959: V.7. 1792). Thus, the rendering of JY is disputable.

### 3.251 湣 —— 糧

**Pronunciation:**

observeOnImage

**Explanation:**

**JY**: 湣粢：息有切。息也。或作粢。文八。 (Ding 1980: 6-24)

**SW**: 湣: 久泔也。从水修聲。 (Ding 1959: V.8.5074b)

**JY** interprets 湷 to mean "to mix flour with water", whereas the **SW** defines 湷 to mean "water of washed rice". Both **JY** and **SW** explained 湷 differently.

The **YF** interprets 湷 to mean "water of washed rice" (Gu 1987: 90). The script 糁 appears in chapter Neize of Liji, where Zheng Xuan annotates that 糭 is the same as...
滆，which means "to mix flour with water" (Kong 1980: 1468). According to Duan Yucai's annotation, the dialect of Qin people call "mix the flour with water" 滆. It is different from its original meaning of "水浴 (water of washing rice)" (Duan 1985: 567). Gui Fu and Zhu Junsheng are of the same opinion that 滆 is also written as 瘴 (Gui 1987: 982; Ding 1959: V.8.5075). Thus, it is believed that 滆 瘴 are the same under the meaning of "to mix the flour with water".

Notes: Also refer to 2.140.

3.252 病 ----- 瘴

Pronunciation:

病: tōu / ēnou / zhōu

Explanation:

JY: 病 病瘉瘵: 説文: 小腹痛。或从月、从憂、从肉。(Ding 1980: 6-24b)

SW: 病: 小腹病。从广月省聲。(Ding 1959: V.6.3323b)

SW defines 病 to mean "underbelly diseases". GY interprets 病 to mean "underbelly diseases" and 病 is the same as 病, which means "heart diseases" and 瘴 is the same as 瘴 (Chen 1985: 322, 435). YP and LKSI interpret 病 to mean "heart diseases" and 瘴 to be the same as 瘴 (Gu 1987: 56; Xing 1985: 476).

Duan Yucai and Yan Zhangfu are of the opinion that 病 means "heart diseases", and the explanation of SW is wrong (Duan 1985: 353; Ding 1959: V.6.3323b).

The script 瘼 is not listed in SW. YP, LKSI and GY interpret 瘼 to mean "underbelly diseases" (Gu 1985: 37; Xing 1985: 412; Chen 1982: 323), which is
the same as the explanation of 禾 in SW. Thus, no matter who explain the script 禾 correctly, it is believed that 禾 and 禾 are interlinked in their meaning.

3.253 禾 ---- 麥, 軒

Pronunciation:
禾 : lo / lɔu / lou

Explanation:

SW : 禾 : 侏也。可以亨魚。从侏箄聲。(Ding 1959 : V.2.306b)

JY interprets 禾 to mean "the ornaments on a hearse", whereas SW defines 禾 to mean "a kind of grass which can boil fish (beach wormwood 禾箄)". Hence, JY and SW explain 禾 differently. YP and GY are of the same interpretation as SW (Gu 1987 : 65 ; Chen 1982 : 264).

LKSJ and GY interpret 麥 to mean "dead wagon" (Xing 1985 : 83 ; Chen 1982 : 321). 麥 is also the same as 柳 (Gu 1987 : 86 ; Xing 1985 : 83) and 柳 (Gu 1985 : 338). Zhu Junsheng annotates that 禾 is a loan word of 柳 (Ding 1959 : V.2.307), and 柳 is a loan word of 禾, which means "the ornaments on a hearse" (Ding 1959 : V.5.2423b). SW defines 柳 to mean "willow" (Ding 1959 : V.5.2423). The script 軒 is neither listed in SW nor in any other lexicons. It is suspected that 軒 is a variant form of 麥, since 御 (me3u 明幽) and 留 (lau 来幽) have the same rhyming sounds.

221
The chapter Shisangzhi 释丧制 of SM lists that 柳车 means "dead wagon". Bi Yuan 葛沅 annotates that "the awning of a hearse decorated with cloths, which are hung downwards and waving in the breeze like willows" (Wang 1984: 421). Zheng Xuan annotates that 柳 means "the ornaments on a hearse" in phrase "其輀有裀" under chapter Zaji of Liji (Kong 1980: 1548). The script 垒 appears in the chapter Tangong of Liji, where Zheng Xuan glosses that 垒 is written as 柳 in the Zhouli (Kong 1980:1304). Thus, 垒, 柳, 轼 and 柳 all have the meaning of "the ornaments of the dead wagon".

Under the rhyme hou 四十五厚:

3.254 歐 ----- 咥, 血歰

Pronunciation:
歐 : o / əʊ / ō

Explanation:
JY: 歐嘔嘔歰歀歔歶歷�歨歶。説文: 吐也。或作嘔、嗌、歨、歔、歔、此。 (Ding 1980: 6-25b)

SW: 歐: 吐也。从欠口声。(Ding 1959: V.7.3881b)

SW defines 歐 to mean "vomit", whereas 咥 and 血歰 are neither listed in SW nor in any other ancient dictionaries. According to Zhu Junsheng's annotation, 歐 and 咥 are the same as 歐 (Ding 1959: V.7.3882).

The Zuozhuan (during the second year of Aigong 哀公二年) has also listed the script 咥, which Lu Deming annotates that 咥 is also written as 唾, which means "vomit" (Kong 1980: 2157). Duan Yucai is also of the opinion that 喿 喿 is the same
as 歐 yā (Duan 1985: 418). Gui Fu glosses that people in Jiangnan 江南 (south of the lower reaches of the Changjiang River) call "vomit" (gross) 呕, and that 呕 is also written as 嘔 (Gu 1987: 749). Hence, it is suspected that 血 is the vulgar form of 嘔. It short, it is believed that 呕 and 血 are the variations of 歐 (gross).

3.255 培 ----- 附

Pronunciation:
培 : bēi / běi / bù

Explanation:
JY : 培 山 培附：博雅：培塲，冢也。或作山 培，塲、附。 (Ding 1980:6-26)
SW : 培：培敷，土田山川也。从土 山 聲。 (Ding 1959 : V.9.6141b)

SW : 附：附妻，小土山也。从 妻 付聲。春秋傳曰：附妻無松柏。 (Ding 1959 : V.10.6499)

SW defines 培 to mean "add or grant more land (to somebody)". JY interprets 培塲 by citing GYa, which means "burial mound" (Wang 1983 : 299). SW defines 附妻 to mean "small heap".

In chapter thirteen of FY is a sentence, "the people in the Qin and Jin area call mound as 埋 or 培, while the people from the eastern part of Shanghaiguan (northeast China) refers to mound as 埔 ". Qian Yi glosses that 附妻，部妻 and 山 埔 埔 are all the same as 培塲, which means "burial mound" (Qian 1991 : 515). According to SW's explanation, the sentence "附妻無松柏" appears in Zuo zhuan (during the 24th year of Xianggong 襄公二十四年) (Ding 1959 : V.10.6499), but 附 is written as 部 in present
copy of the *Zuozhuan* (Kong 1980:1980) Yan Kejun annotates that 附 is also written as 培 (Ding 1959:V.10.6499). Thus, it is believed that 附 has two meanings, "small heap" or "burial mound". 培 and 附 can be the same under the meaning of "burial mound".

3.256 藻 ----- 檠

**Pronunciation:**

藻 : sō / sōu / sou

**Explanation:**

**JY** : 藻 檔 [děng] : 説文：大澤也。九州之藻：揚州具區、荊州雲夢、豫州甫田、
青州孟諸、衮州大野、雋州弦圃、幽州弪養、冀州楊絝、并州昭餘祁是也。或作椶，亦作柂。(Ding 1980:6-26b)

**SW** : 藻 : 大澤也。从卉數聲。九州之藻：揚州具區、荊州雲夢、豫州甫田、青州孟諸、沈州大野、雋州弦圃、幽州弪養、冀州楊絝、并州昭餘祁是也。(Ding 1959:V.2.402)

**SW** : 檠：木薪也。从木取聲。(Ding 1959:V.5.2627b)

SW defines 藻 to mean "a shallow lake overgrown with wild plants", whereas 檠 means "firewood". Both 藻 and 檠 are different in meaning.

The script 檠 appears in chapter *Liyun* 禮運 of *Liji*, Lu Deming glosses that 檠 is also written as 藻, which means "a shallow lake overgrown with wild plants" (Kong 1980:427). Duan Yucai and Zhu Junsheng are of the same opinion that 檠 is a loan word of 藻 (Duan 1985:272; Ding 1959:V.5.2627b). Thus, the rendering of JY is disputable.
Under the rhyme qin 四十七 宿:

3.257 折 ----- 故

Pronunciation:
折 : tǐē / tǐě / zhèn

Explanation:
SW: 折: 深擊也。从手欠聲。讁若言不正曰折。(Ding 1959: V.9.5494b)

SW defines 折 to means "strike", whereas 故 is neither listed in SW nor in any other lexicons. GY interprets 折 to mean "strike or stab" (Chen 1982:263, 332). YP interprets, 故 to mean "hit the stone" (Gu 1987 85). LKSI interprets 故 to mean "strike" (Xing 1985 : 530). The script 折 appears in chapter ten of FY, Qian Yi annotates that 折 is the same as 扳, which means "strike or stab" (Qian 1991: 368). The script 故 consists of 扳 (strike with hand) as a semantic element and 故 (tǐē) as a phonetic element. It is suspected that JY lists 折 and 故 together because they are close in meaning and pronunciation.

3.258 懷 ----- 心

Pronunciation:
懷 : lǐēm / lǐěm / lǐn

Explanation:
JY: 懷 心: 懷兒。或作 心。古通作 旨 、 象 。(Ding 1980: 6-28)
憤 and 忡 are not listed in SW. The JY interprets 憤 to mean "fear". YP interprets 憤 to mean "tremble with fear or respectfully" (Gu 1987: 39). LKSJ interprets 憤 to mean "fearful or respectfully". 憤 is the vulgar form (Xing 1985: 57). The script 憤 appears in chapter Yibing 議兵 of Xunzi. Wang Zhonglin annotates that 憤 means "fearful" (Wang 1977: 232). Another 憤 appears in Poetry of Guanzhong (the central of Shanxi plain) 關中詩 by Pan Yue, which means "tremble with fear" (Li 1981: 281).

YP, LKSJ and GY interprets 忡 to mean "fearful" (Gu 1987:15 ; Xing 1985: 29 ; Chen 1982:328). The term 忡 appears in The Elegiac address to crocodiles 祭鳄鱼文 by Han Yu, which means "fearful" (Han : 436 rep). Thus, it is believed that 憤 and 忡 are synonyms.

3.259 偃 ----- 嫩

Pronunciation:
偃 : dʒə m / dʒɛm / cén

Explanation:
JY : 偃嫩 : 仰頭也。或作嫩。(Ding 1980 : 6-28b)

SW : 嫩 : 敏疾也。一曰：莊敬兒。从女僯聲。(Ding 1959 : V.9.5596b)

偃 is not listed in SW. YP interprets 偃 to mean "raise one's head". YP and GY have the same explanation as in JY (Gu 1987 : 14 ; Chen 1982 : 329). SW defines 嫩 to mean "agile or respectful". Hence, 偃 and 嫩 are different in meaning.

The script 偃 appears in the Poetry of Your Excellency 大人賦 by Sima Xiangru, which means "raise the head" (Fei 1993 : 92). This poetry is cited by Sima Qian 司馬遷
in the Biography of Sima Xiangru in Shiji, where 彦 is written as 嬉. Sima Zhen annotates that 嬉 is written as 彦 in Hanshu to mean "raise the head" (Shuangchuan 1983: 1260). Zhu Junsheng is of the same opinion as Sima Zhen (Ding 1959: V.9.5597). Thus, it is believed that 嬉 and 彦 can be the same under the meaning of "raise the head".

Under the rhyme gan 四十八感:

3.260 坎 ----- 亝白

Pronunciation:
坎 :  k' am / k'rm / kan

Explanation:
JY: 坎 亝白 坞: 苦感切。説文: 陷也。或作 亝白 , 坞。文十九。(Ding 1980:6-28b)

SW: 坎: 陷也。从土欠聲。（Ding 1959: V.9.6133b)

SW defines 坎 to mean "pit, a hole in the ground", whereas 亝白 is not listed in SW. The script 亝白 appears in the Poetry of flute by Ma Rong, Li Shan annotates that 亝白 is the same as 坎 (Li 1981: 250). The XP interprets that 坞 is also written as 坎 (Gu 1987: 7). Zhu Junsheng glosses that 坞 and 亝白 are the same as 坎 (Ding 1959: V.9.6134). Thus, it is believed that 亝白 is the variant form of 坎.

3.261 頜 ----- 噪 , 頜

Pronunciation:
頜 :  kəp / kəp / ge
**Explanation:**

**JY:** 頜 嘎脥：說文：頜也。或作 嘎 、脥。

**(SW):** 頜 也。从頁合聲。

**Ding 1980: 6-28b**

**SW** defines 頜 to mean "jaw", whereas 嘎 and 脥 are not listed in **SW**. Zhu Junsheng is of the opinion that 頜 is the same meaning as 嘎, and 頜 is also written as 嘎 or 脥. **Ding 1959: V.7.3919b**. **SW** defines 頜 to mean "the lower jaw". **Ding 1959: V.7.3919b**. Gui Fu glosses that 頜 is also written as 嘎 (Gui 1987: 756). Hence, 嘎 and 頜 can be the same in meaning.

The script 脥 is omitted in the lexicons and ancient dictionaries. It is suspected that 脥 is a mistaken version of 頜. A sentence, "頜 and 頜 mean jaw", appears in chapter ten of **JY**. But the real explanation of 脥 still remains to be verified.

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**3.262 矮 ----- 楚**

**Pronunciation:**

聲：dzǐap / dzǐɛp / zān

**Explanaton:**

**JY:** 矮楚：遠也。易：朋盔楚。王肅讀。或作楚。

**(SW):** 先：首斧也。从人。匕象頜形。凡先之屬皆从先。聲，俗先从竹从督。

**(Ding 1959: V.7.3830)**

**SW:** 楚：疾也。从止从又。又，手也。中聲。

**(Ding 1959: V.3.711b)**
JY interprets 蓼 to mean "rapid", whereas SW defines 无 to mean "hairpin" where 蓼 is the vulgar form. The explanation of JY and SW are different in meaning. The script 蓼 appears in chapter Yu 虹 of Yijing, Wang Bi 正弼 and Kong Yingda annotate that 蓼 means "rapid" (Kong 1980 : 32). Zhu Junsheng annotates that 蓼 is a loan word of 走 (Ding 1959 : V.7.3830b). According to Duan Yucai's annotation, 蓼 is a loan word of 走, and 走 is also written as 走 (Duan 1985:410, 68). SW defines 走 to mean “rapid”. Thus, for the meaning of "rapid", 走 is the original character and 蓼 is a loan word. It would have been more convincing for JY to render the order of title as "走 -- 蓼”.

3.263 愣 ----- 磔, 槁

Pronunciation:

젠 : təm / təm / dɛn

Explanation:

JY: 愣擂稿 : 鳖类. 或作 磔, 槁. (Ding 1980 : 6-29b)

SW: 磔 : 小役也. 从亡隴聲. 磔, 難 或从木. (Ding 1959 : V.9. 5733)

椴 is not listed in SW. JY interprets 愣 to mean "small suitcase". LKSJ and GY interpret that 愣 can also be written as 棟, which means "case" (Xing 1985 : 391 ; Chen 1982:332). SW defines 磔 to mean "small cup" and 槁 is the variant form. Hence, 棟 and 磔（檋）are different in meaning.

According to Wang Niansun and Qian Yi's annotation, 棟 and 槁 are the same in meaning and ancient pronunciation, they are interchangeable. For example, 棟 is also written as 檋 (Wang 1983:221 ; Qian 1991:176). Thus, it is believed that 棟
and 橋 are the loan words of 愫 because of the same in their ancient pronunciation.

3.264 甚見 ----- 盱

Pronunciation:
甚見 : təm / tɔm / dān

Explanations:
JY: 甚見 盱: 徐視謂之甚見。或作 盱。(Ding 1980: 6-29b)
SW: 甚見 : 内視也。从見甚聲。(Ding 1959: V.7.3850b)

SW: 盱: 視近而志遠。从目尤聲。曷曰: 虎視眈眈也。(Ding 1959: V.4.1422)

JY interprets 甚見 to mean "glare", whereas SW defines 甚見 to mean "introspection". Both JY and SW have a different explanation for 盱. SW defines 盱 to mean "glare". Hence, it is suspected that JY is not using the original meaning of 盱.

The term 甚見 appears in the Stone tablet inscriptions of Mr. Zhang Shou, the prime minister of Zhu State 竹邑侯相張壽碑, Hong Shi glosses that 盱 is the same as 盱 (Hong 1985: 89). SW cites this term from the chapter Yi 畿 of Yijing where it is written as "眈眈" (Ding 1959:V.4.1422). Duan Yucai and Wang Yun annotate that 甚見 and 盱 are the same in meaning and pronunciation (Ding 1985 413; Ding 1959:V.4.1422b). Thus, for the meaning of "glare", 盱 is the original character and has the same meaning and pronunciation as 甚見. It is believed that they are characters having the same source.
Under the rhyme **gan** 四十九 敷:

3.265 循 ---- 嵌

**Pronunciation:**

循 :  xəm / xam / hän

**Explanation:**

JY: 循嵌: 溪谷於。或作嵌。(Ding 1980: 6-30)

循 and 嵌 are not listed in SW. JY interprets 循 to mean "the landscape of trench". LKSJ and GY interpret 循 to mean "the landscape of open terrain within precipitous mountains" (Xing 1985:526; Chen 1982:337). The script 循 appears in the Poetry of River by Guo Pu, Li Shan annotates that 循 means "open terrain" (Li 1981: 185).

嵌 is listed in the additional version of SW, which means "deep valley" (Ding 1959: V. 7.4113b). GY interprets 嵌 to mean "the landscape of open terrain within precipitous mountains" (Chen 1982: 333). The term 嵌谷 appears in the Poetry Qiuxing Baoxiegu 五行褒斜谷作 of Wu Yuanheng 武元衡, where 嵌谷 means "deep valley" (Quan 1977: 887). Thus, 循 and 嵌 can be the same in meaning.

Under the rhyme **yan** 五十磋:

3.266 艶 ---- 褧

**Pronunciation:**

艶 :  yäm / jiēm / yan

231
Explanation:

JY: 轸 覓: 利耜也。或作卥。 (Ding 1980: 6-30b)

SW: 齐 (卥): 長舌也。从 口 鹹省聲。詩曰: “實卥實吁”。卥, 古文軸。卥, 篆文卥省。 (Ding 1959: V.4.2287b)

The script 轸 is not listed in SW. JY interprets 轸 to mean "sharp spade". SW defines 卥 (卥) to mean "meaningful". 卥 is the ancient form while 齐 is the zhuan-form. Hence, 轸 and 卥 are different in meaning.

According to Zhu Junsheng's annotation, 卫 can be a loan word of 剿, where 卫和 炎 are alliterated in pronunciation (Ding 1959: V.4.2288). The term 卫相 appears in Poetry Datian 大田 under the title Xiaoya of Shijing. Zheng Xuan annotates that 卫相 means "sharp spade" (Kong 1980:476). Ma Ruichen 马瑞辰 annotates that 卫 is a loan word of 剿 (Ma 1868:V.99.C.22.6).

GY interprets 齐 as " 轸 相" (Chen 1982:333). It is believed that " 轸 相" of GY is the same as "卥相 (刻相)" in Shijing. 剿相 means "sharp spade", is an utensil to cultivate the land. The element "刀" (knife) of 剿 is changed to the element "耒" (an implement for furrowing and turning up the soil). Thus, for the meaning of "sharp spade", 剿 is the original word, 轸 is the variant form and 卫 is a loan word.

Under the rhyme yan 五十二巤:

3.267 貶 ----- 辨

Pronunciation:
Explanation:

JY: 贬 粉 辨: 悲橈切。說文: 損也。或作 醮、辨。文六。 (Ding 1980: 6-32b)
SW: 責: 損也。从具从乏。 (Ding 1959: V.5.2771b)
SW: 辨: 判也。从刀 辨 聲。 (Ding 1959: V.4.1838b)

SW defines 贬 to mean "reduce", whereas 辨 means "distinguish". Both 責 and 辨 are different in meaning.

The script 辨 appears in chapter Yuzao of Liji, which Zheng Xuan and Lu Deming annotate that 辨 is a loan word of 責 (Kong 1980: 1485). According to Zhu Junsheng's annotation, 辨 can be a loan word of 責, where both of them are alliterated in pronunciations (Ding 1959: V.4.1839). Gao Xianglin is also of the opinion that 辨 can be a loan word of 責 (Ding 1959: V.5.1839; V.5.2772). Thus, the rendering of JY is disputable.