

CHAPTER FOUR

THE VARIANT FORMS OF CHINESE CHARACTERS FOUND IN THE DEPART-TONE RHYME

THE DEPART-TONE RHYME IN VOLUME SEVEN

Under the rhyme jiang 四絳：

4.268 蒼 ----- 春見

Pronunciation：

蒼 : t'ɿwoŋ / t'ɿwoŋ / chuàng

Explanation：

JY：蒼春覲覲：丑降切。直視也。或作春見、覲。亦書作眊。(Ding 1980:7-4)

SW：春見：視不明也。一曰：直視。从見春聲。(Ding 1959:V.7.3856b)

蒼 is not listed in SW. JY interprets 蒼 to mean "gaze forward".

LKSJ and GY are the same interpretations as JY (Xing 1985:422 ; Chen 1982: 345).

SW defines 春見 to mean "can't see properly" or "gaze forward". There is no example in the ancient dictionaries or lexicons to prove that 春見 is a variation or loan word of 蒼. It is reasonable to render that they are the same under the meaning of "gaze forward".

Under the rhyme zhen 五寘：

4.269 屣 ----- 躡麗

Pronunciation：

屣 : ɿie / ɿie / xǐ

Explanation：

JY：屣躡麗：履不躡跟也。一曰：徐行不履。或作躡麗。(Ding 1980:7-4b)

SW：躡麗：舞履也。从足麗聲。躡麗，或从革。(Ding 1959:V.3.898b)

屣 is not listed in SW. JY interprets 屣 to mean "heel-less shoes (slipper)" or "walk slowly barefooted". SW defines 𡳿^{ㄉㄩˋ} to mean "dancing shoes" and 𡳿^{ㄉㄩˋ} is the variant form. YP interprets 屣 to mean "shoes" and is also written as 𡳿^{ㄉㄩˋ} and 𡳿^{ㄉㄩˋ}. (Gu 1987 : 56).

The script 屣 appears in chapter Rangwang 讓王 of Zhuangzi, Lu Deming annotates that Sancang Jiegu (三蒼解詁) is written 𡳿^{ㄉㄩˋ} as 𡳿^{ㄉㄩˋ}, whereas Shenlei (聲類) has written 𡳿^{ㄉㄩˋ} as 屣, which means "heel-less shoes". (Lu 1936:V.17.1573). The term " 𡳿^{ㄉㄩˋ} " appears in The Records of Geography 地理志下 of Hanshu (Ban 1992 : V.6.1655) but is written as " 𡳿^{ㄉㄩˋ} " in The Biographies of those who hoard commodities to make profit of Shiji (Shuangchuan 1983 : 1358). According to Wang Li's annotation, 屣 and 𡳿^{ㄉㄩˋ} are same in their ancient pronunciation, and they are characters that have the same source (Wang 1987:115).

4.270 斯 ----- 𠂔

Pronunciation :

斯 : sǐe / sǐe / sī

Explanation :

JY : 斯𠂔: 盡也。詩: 王赫斯怒。鄭康成說。或作𠂔。(Ding 1980:7-4b)

SW : 斯: 析也。从斤其聲。詩曰: 斧以斯之。(Ding 1959 : V.10.6377)j£

JY interprets 斯 to mean "whole", whereas SW defines 斯 to mean "split".

Both JY and SW explain 斯 differently.

The script 斯 appears in chapter Baogeng 報更 of Lushi Chungqiu, which Gao You annotates that 斯 means "whole" (Gao 1978:V.6.168). It appears again in the

chapter Jinteng 金滕 of Shangshu. Kong Yingda is of the opinion that 斯 means "whole" (Kong 1980:197).

The script 𠂔 is not listed in SW. GY interprets 𠂔 as the same as 殳 and 𠂔, which means whole" (Chen 1982:346). LKSJ is the same interpretation as GY (Xing 1985: 34, 233, 515). Qian Yi glosses that 𠂔, 斯, 𠂔 and 賜 have the same meaning in the lexicons (Qian 1991 : 134). Thus, it is believed that 斯 also means "whole", and is the same meaning as 𠂔.

4.271 隋 ----- 綏, 掇

Pronunciation :

隋 : zǐwa / zǐwe / suí

Explanation :

JY : 隋墮綏掇: 尸所祭肺脊黍稷之屬。或作墮、綏、掇。(Ding 1980:7-5)jǔ

SW : 隋: 裂肉也。从肉从陞省。(Ding 1959 : V.4.1781b)

SW: 綏: 車中把也。从系从妥。(Ding 1959 : V.9.5920b)

SW: 掇(掇): 推也。从手委聲。一曰: 兩手相切摩也。(Ding 1959:V.9.5466)

SW defines 隋 to mean "the leftover sacrifices after the sacrificial rites", whereas JY interprets 隋 to mean "lung, spine and broom-corn millet for the sacrificial rites". According to Duan Yucui's annotation since the lung, spine and broom-corn millet are useless after the sacrificial rites, therefore they can also mean "the leftover sacrifices". Duan's also of the opinion that 隋 is written as 綏, 掇 or 妥 in lexicons (Duan 1985 : 174 : 612).

The script 掇 appears in chapter Tesheng-kuishi-li 特牲饋食禮 of Yili. Zheng Xuan annotates that 掇 is interlinked to 墮 and 綏 (Jian 1980 : 1184). Zhu

Junsheng annotates that 綬 is a loan word of 隋 (Ding 1959:V.9.5921). SW defines 綬 to mean "rope of the cart" and 綬 (綬) to mean "push or rub". Thus, it is believed that 綬 and 綬 are the loan words of 隋.

4.272 麗見 ----- 睪 , 睪

Pronunciation :

麗見 : lie / liei / lì

Explanation :

JY: 麗見 睪 睪 : 視也。或作 睪、睪。 (Ding 1980 : 7-5)

SW: 麗見 : 求也。从見麗聲。讀若池。 (Ding 1959 : V.7.3843)

SW defines 麗見 to mean "ask", whereas JY interprets 麗見 to mean "look at". According to Duan Yucai, Gui Fu and Wang Yun's annotation, 麗見 means "ask to look at" while SW omitted the character 視 (look at) (Duan 1985 : 412, Gui 1987 : 743, Ding 1959 : V.7.3843b). 睪 and 睪 are also not listed in SW.

The script 睪 appears in chapter ten of FY, which means "peep" (Qian 1991 : 370). It appears again in the Poetry of River by Guo Pu, which Li Shan annotates that 睪 means "look at", and has the same pronunciation as "隸" (Li 1981 : 188).

The script 睪 is neither found in lexicons nor in any other ancient dictionaries. According to Zhu Junsheng's annotation, 麗見 is also written as 睪 or 睪 (Ding 1959:V. 7. 3843b). LKSJ interprets 睪 to mean "look at" (Xing 1985 : 417). 麗 (l i e 來支) and 隸 (l i e t 來質) are the same in their ancient pronunciations, it is suspected that 睪 is a variant form of 睪.

4.273 𢇛 ----- 𢇛

Pronunciation :

𢇛 : ǎiāt / jǐe / yì

Explanation :

JY : 𢇛 𢇛 : 說文 : 重次第物也。或作 𢇛 。 (Ding 1980 : 7-5b)

SW : 𢇛 : 重次第物也。从貝也聲。 (Ding 1959 : V.5.2757b)

SW : 𢇛 : 牛轡也。从系麻聲。 𢇛 , 𢇛或从多。 (Ding 1959 : V.9. 5895)

SW defines 𢇛 to mean "the order of the overlapping things", whereas 𢇛 is a variant form of 𢇛 , which means "halter for ox". Both 𢇛 and 𢇛 are different in meaning. YP, LKSJ and GY interpret 𢇛 to mean "overlapping" (Gu 1987 : 125; Xing 1985 : 402 ; Chen 1982 : 355). Hence, 𢇛 and 𢇛 can be the same in meaning.

4.274 𢇛 ----- 𢇛

(Refer To 2.12)

Under the rhyme zhi 六至 :

4.275 𢇛 ----- 質

Pronunciation :

𢇛 : ǎiēt / tɕi / zhì

Explanation :

JY : 𢇛 質質 : 說文 : 至也。引周書 : 大命不 𢇛 。一曰 : 虞書雉 𢇛 。

亦作贊、質。通作𢇛。 (Ding 1980 : 7-6b)

SW: 執: 至也。从女執聲。周書曰: 大命不執。讀若摯同。一曰: 虞書雉執。(Ding 1959: V.9.5597b)

SW: 質: 以物相贅。从貝从斂。闕。(Ding 1959: V.5.2764b)

SW defines 執 to mean "arrive at", whereas 質 is defined to mean "pawn". Both 執 and 質 are different in meaning.

According to Yan Zhangfu's annotation, 摯 is the modern form of 執, it can be extended to mean "gift (presented to a senior at one's first visit) 執贄" (Ding 1959: V. 9.5597b). Shao Ying is of the opinion that 執 is written as 贄 in the lexicons and 質 is a loan word (Ding 1959: V.9.5599). Thus, the rendering of JY is disputable.

4.276 蹇 ----- 蹇

Pronunciation :

蹇 : tǐēt / ǐi / zhì

Explanation :

JY: 蹇蹇蹇蹇: 說文: 蹇不行也。从𧾷引而止之也。𧾷者, 如𧾷馬之鼻。或从足。亦作蹇、蹇、蹇。(Ding 1980:7-8)

SW: 蹇: 蹇不行也。从𧾷引而止之也。𧾷者, 如𧾷馬之鼻。从此與牽同意。(Ding 1959:V.4.1676b)

SW: 蹇: 疾也。从止从又。又, 手也。中聲。(Ding 1959:V.3.711b)

SW defines 蹇 to mean "hinder", whereas 蹇 is defined to mean "rapid".

Both 蹇 and 蹇 are different in meaning.

GY interprets that 蹇 and 蹇 are vulgar forms of 蹇 (Chen 1982: 353). YP interprets 蹇 to be the same as 蹇 and can also be written as

蹶 (Gu 1987 : 102). Lu Deming annotates that 嚏 is the same as 𤑔 and 𤑔 , which means "sneeze" in the poetry Zhongfeng 終風 under the title Beifeng of Shijing (Kong 1980 : 299). But, the meaning of "sneeze" is not the same as 𤑔 in the sentence mentioned in JY. Zhu Junsheng annotates that 𤑔 is a wrong version of 嚏 , which means "sneeze" (Ding 1959 : V.3.711b).

Wang Yun annotates that the script 𤑔 which is listed in JY is a wrong version of 𤑔 (Ding 1959:V.4.1677b). Since 𤑔 (dzɿap 從葉) do not have any connection in meaning and pronunciation with 𤑔 (tiēt 端質), it is believed that the opinion of Wang Yun is acceptable.

4.277 𤑔 ----- 𤑔

Pronunciation :

𤑔 : t'ɿei / t'ɿ / chɿ

Explanation :

JY: 𤑔 𤑔 𤑔 : 說文: 忿戾也。从至。至而復遜。遜, 遁也。引周書: 有夏氏之民𤑔 𤑔。或作𤑔。古作 𤑔。(Ding 1980 : 7-8b)

SW: 𤑔 : 忿戾也。从至。至而復遜。遜, 遁也。周書曰: 有夏氏之民𤑔 𤑔。𤑔 讀若摯。(Ding 1959 : V.9.5285)

SW defines 𤑔 to mean "ruthless with anger", whereas 𤑔 is not listed in SW. YP and GY interprets 𤑔 to mean "stop" (Gu 1987 : 38 ; Chen 1982 : 352, 468). Hence, 𤑔 and 𤑔 are different in meaning.

The script 𤑔 appears in chapter Duofang 多方 of Shangshu (Kong 1980 : 228), SW cites this and writes 𤑔 as 𤑔 in the above-mentioned sentence. Liu Rongzong annotates that 𤑔 means "ruthless with anger"(Ding 1959:V.9.5286b).

Shao Ying glosses that 愼 is the same as 孫至 (Ding 1959:V. 9.5286). Thus, the rendering of JY is acceptable.

4.278 覲 ----- 幾 , 欵

Pronunciation :

覲見 : kiəi / ki / jì

Explanation :

JY : 覲幾欵 : 說文: 欵 季 也。或作幾、欵 。 (Ding 1980 : 7-9b)

SW : 覲: 欵 季 也。从見豈聲。 (Ding 1959 : V.7.3855b)

SW: 欵 : 季 也。从欠乞聲。一曰: 口不便言。 (Ding 1959 : V.7. 3872b)

SW: 幾: 微也。殆也。从 𠂔 从 戍。戍, 兵守也。𠂔 而兵守者危也。 (Ding 1959 : V.4.1672)

SW defines 覲 to mean "hope (to get or to be good fortune)", 欵 to mean "symptom of a trend" and "good fortune or stutter", respectively. 覲 and 欵 are likely in meaning but are different as 幾. SW defines 幾 to mean "hide, danger" (Ding 1959 : V.4.1672). Duan Yucai and Wang Yun are of the opinion that 欵 and 覲 are both the same in meaning and in pronunciation (Duan 1985 : 415 ; Ding 1959 : V.7.3872b). Zhu Junsheng annotates that 幾 is a loan word of 覲 (Ding 1959 : V.4.1672b). Gao Xianglin glosses that 覲 and 幾 can be interlinked (Ding 1959 : V.7.3856).

The script 幾 appears in Zuozhuan during the 16th-year of Aigong 哀公十六年, Du Yu and Lu Deming comments that 幾 means "hope" (Kong 1980 : 2178). 幾 appears again in the Aristocratic Family of Jin 晉世家 of Shiji, Sima Zhen annotates

that 幾 means "hope" (Shuangchuan 1983 : 641). Hence, like 覲 and 乞, 幾 also has the meaning of "hope".

In brief, Duan Yucai glosses that 覲 and 乞 are rhymed in pronunciation and are always written as 幾 in the lexicons (Duan 1985 : 413). Wang Li is of the opinion that 覲, 乞 and 幾 have the same meaning and pronunciation. They are characters having the same source (Wang 1987 : 394).

4.279 喟 ----- 𠂔

Pronunciation :

喟 : k'iwət / k'wi / kuì

Explanation :

JY : 喟 𠂔 : 丘媿切。說文：大息也。或从貴，亦作 𠂔。文十五。(Ding 1980 : 7-10)

SW : 喟：大息也。从口胃聲。𠂔，喟或从貴。(Ding 1959 : V.3.574b)

SW defines 喟 to mean "sigh heavily", whereas 𠂔 is not listed in SW. YP and GY interprets 𠂔 to mean "sigh heavily" (Gu 1987 : 57 ; Chen 1982 : 385). Hence, 喟 and 𠂔 are the same in meaning.

The script 𠂔 appears in Shigu of EY (Xing 1980 : 2576), Zhu Junsheng is of the opinion that 𠂔 is a loan word of 喟 (Ding 1959 : V.3.575). Guo Qingfan is also of the opinion that 𠂔 is a loan word of 喟 (Ding 1959 : V.3.575b). According to chapter seven of Xuan Ying's YQJYY, 喟 is also written as 𠂔 (Xuan 1968:335). Lu Deming records that Zhilin has written 𠂔 as 喟 (Zhang : 401 rep). Hao Yixing annotates that 𠂔 is the loan sound of 喟 (Hao 1939 : V.1.98). Thus, 喟 and 𠂔 are both the same in meaning and in

pronunciation. It is believed that they are characters having the same source. SW left out the script 𦣻.

4.280 𦣻 ----- 𦣻

Pronunciation :

𦣻 : kiwai / kwi / kuì

Explanation :

JY : 𦣻 𦣻 : 視兒。或作 𦣻 。 (Ding 1980 : 7-10)

SW : 𦣻 : 注目視也。从見歸聲。 (Ding 1959 : V.7.3851)

𦣻 is not listed in SW. YP interprets 𦣻 to mean "the manner of look". SW defines 𦣻 to mean "watch ". Hence, 𦣻 and 𦣻 are very close in meaning. GY interprets 𦣻 to mean "look extremely" (Chen 1982:352). There is no example to prove that 𦣻 and 𦣻 have been used interchangeably. They are just synonym in meaning.

4.281 饋 ----- 歸

Pronunciation :

饋 : giw̄t / gwi / kuì

Explanation :

JY : 饋歸 𦣻 : 說文: 餉也。或作歸。古作 𦣻 。通作餽。 (Ding 1980 : 7-10)

SW : 饋: 餉也。从食貴聲。 (Ding 1959 : V.4.2200)

SW : 歸: 女嫁也。从止从婦省, 𠂔 聲。𠂔, 籀文省。 (Ding 1959 : V.3.

710)

SW defines 饋 to mean "offer food", whereas 歸 is defined to mean "(of a woman) get married". Both 饋 and 歸 are different in meaning.

The script 歸 appears in poetry Jingnu under the title Beifeng of Shijing. Gao Heng annotates that 歸 is a loan word of 饋 (Ma 1991 : 251). The script 歸 appears again in chapter Mr. Yanghua 陽貨 of Lunyu. Lu Deming records that 歸 is also written as 饋 (Lu 1936 : V.16.1395). The chapter Shigu of GYa interprets 歸 and 饋 to mean "offer". Wang Niansun comments that 歸 is also written as 饋 in the modern form (Wang 1983 : 84). Zhu Junsheng and Gao Xianglin glosses that 歸 is a loan word of 饋 (Ding 1959 : V.3.710b).

歸 has the meaning of "offer", and close in pronunciation to 饋. Wang Li is of the opinion that they are characters having the same source (Wang 1987 : 395). Thus, to render that 歸 is a loan word of 饋 is not appropriate.

4.282 比 ----- 俾

Pronunciation :

比 : bǐei / bi / bǐ

Explanation :

JY : 比俾：近也。或作俾。(Ding 1980 : 7-10b)

SW : 比：密也。二人為从，反从為比。凡比之屬皆从比。𠂔，古文比。

(Ding 1959 : V.7.3651)

SW : 俾：益也。从人卑聲。一曰：俾門待人。(Ding 1959 : V.7.3566 b)

SW defines 比 to mean "intimate", whereas 俾 is defined to mean "benefit or gatekeeper". Hence, 比 and 俾 are different in meaning.

A phrase, " 俾滂沱矣 ", appears in poetry Jianjian-zhishi under the title Xiaoya of Shijing (Kong 1980 : 500), and this phrase is written as " 比滂 矣 " in chapter Mingyu 明雱篇 of Lunhen 論衡 (Wang 1978: V.7.150). Another phrase, "克順克比",

appears in the poetry Huangyi 皇矣 under the title Daya of Shijing (Kong 1980 : 520), and the phrase is also written as " 克順克俾 " in chapter Yueji of Liji. Zheng Xuan annotates that 俾 is a loan word of 比 (Kong 1980 : 1540). Zhu Junsheng is also of the opinion that 俾 is a loan word of 比 (Ding 1959 : V.7.3576b). Thus, the rendering of JY is disputable.

4.283 鄴 ----- 肸

Pronunciation :

鄴 : pǐēt / pi / bì

Explanation :

JY : 鄴 ^希 費肸: 邑名, 在魯。或省。亦作費、肸。 (Ding 1980 : 7-10b)

SW : 肸: 響布也。从十从 𠂔 。 (Ding 1959 : V.3.953)



鄴 is not listed in SW. JY interprets 鄴 as "a name of state in the Lu Country". SW defines 肸 to mean "spread". Hence, both 鄴 and 肸 are different in meaning.


The script 肸 appears in the Aristocratic Family of Zhougong of Lu Country 魯周公世家 of Shiji, Sima Zhen annotates that 肸 is also written as 費, 鮮 or 獮, and is "a place name in Lu Country (Shuangchuan 1983 : 570). The script 鄴 appears in the same chapter of Shiji, Sima Zhen comments that 鄴 is also written as 費, which means "a place name in Lu Country" (Shuangchuan 1983 : 573).


4.284 彪 ----- 录, 袜

鬼 : mi ēt / mi / mèi

JY: 魑魅衆𧾷 祿: 說文: 老精物也。从鬼彡。彡，鬼毛。或作𧾷。

籀作 。亦作 、。(Ding 1980: 7-11)

SW：𧢲：老精物也。从鬼彡。彡，鬼毛。魅，或从未聲。，古文。

 , 籀文, 从 彖 首从尾省聲。(Ding 1959 : V.7.4063)

The script 祿 appears in Hainei-beijing 海內北經 of Shanhai-jing, Guo Pu annotates that 祿 is the same as 魅 (Guo 1936 59). YP interprets 祿 to mean "evil spirit" (Gu 1987:4). Thus, 𧈧 is the archaic form of 魅 and 祿 is the variant form.

Under the rhyme zhi 七志：

4.285 弑 ----- 煞

Pronunciation :

弑 : ʃǐāk / ʃǐə / shì

Explanation :

JY : 弑殺煞 弑 : 殺也。自外曰戕，內曰弑。或作殺、煞、弑。 (Ding 1980:7-11)

SW : 弑 : 臣殺君也。易曰：臣弑其君。从殺省式聲。 (Ding 1959 : V.3.1304b)

SW defines 弑 to mean "to kill or murder one's superior or senior", whereas 煞 is not listed in SW. GY interprets 煞 as the vulgar form of 殺, which means "kill" (Chen 1982:489). SW defines 殺 to mean "kill" (Ding 1959:V.3. 1302). GY interprets that 弑 is also written as 殺 (Chen 1982 : 357). Duan Yucai glosses that 弑 and 殺 are the same in meaning (Duan 1985 : 121).

The script 煞 appears in chapter Beihe 备和 of Heguanzi 鶡冠子, which means " kill " (Lu 1968 : 94). Thus, it is believed that 弑 and 煞 can be the same in meaning.

4.286 識 ----- 志

Pronunciation :

識 : ʃǐāk / tʃǐə / zhì

Explanation :

JY : 識 志: 記也。或作志。 (Ding 1980 : 7-11)

SW : 識 : 常也。一曰：知也。从言戠聲。 (Ding 1959 : V.3.981)

SW : 志: 意也。从心之聲。 (Ding 1959:V.8.4652b)

SW defines 識 to mean "law" or "recognize", whereas 志 is defined to mean "will". Both 識 and 志 are different in meaning.

The chapter Shigu of GYa interprets 志 as having the same meaning as 識 (Wang 1983 : 73). The script 志 appears in chapter Aigong-wen 哀公問 of Liji, which Zheng Xuan annotates that 志 is a loan word of 識 (Kong 1980 : 1612). The script 志 appears again in Mr. Bao Zhang 保章氏 under the title Chunguan of Zhouli. Zheng Xuan remarks that 志 is the archaic form of 識 (Jia 1980 : 819). According to Zhu Junsheng's annotation , 志 is a archaic form of 識 (Ding 1959 : V.3.981b), but they are now different in meaning and pronunciation. Wang Li glosses that 識 and 志 are characters having the same source (Wang 1987:95).

4.287 幟 ----- 志

Pronunciation :

幟 : tʃĩāk / tʃĩə / zhì

Explanation :

JY : 幟織 旌幟志: 旗也。或作織、旌、志。亦作志。(Ding 1980:7-11)

SW 新附: 幟: 旌旗之屬。从巾戠聲。(Ding 1959 : V.6.3440)

SW : 志: 意也。从心之聲。(Ding 1959:V.8.4652b)

幟 is not listed in SW but listed in the additional edition of SW, which means "flat". This is different meaning to 志, which means " will ". However, there are several phrases to quote from classics to prove that 志 is a loan word of 幟. According to Biography of Prime Minister Zhang 張丞相列傳 (Shuangchuan 1983 : 1094) and Biography of Liu Jing and Shusun Tong 劉敬、叔孫通列傳 (Shuangchuan 1983 : 1115) of Shiji, the script 志 is the loan words of 幟 (flat). Niu Shuyu, Mao Jisheng and Qian Dazhao are of the same opinion that 志 is the loan word of 幟 (Ding 1959 : V.6.3440). Thus, the rendering of JY is disputable.

4.288 埴 ----- 𡇗

Pronunciation :

埴 : ʒĩǝk / ʒĩək / zhí

Explanation :

JY : 埴 𡇗 𡇗: 黏土也。或作 𡇗。亦省。(Ding 1980 : 7-11)

SW : 埴: 黏土也。从土直聲。(Ding 1959 : V.9.6102)

SW : 𡇗: 𡇗。从戈从音。(Ding 1959 : V.9.5695b)

SW defines 埴 to mean "clay", whereas 𡇗 is defined to mean "to lay aside something doubtful and to verify later".. Hence, 埴 and 𡇗 are different in meaning.

The script 埴 appears in chapter Yugong 禹貢 of Shangshu. Lu Deming glosses that Zheng Xuan's version has written 埴 as 𡇗. (Lu 1936 : V.3.148). Zhu Junsheng and Gao Xianglin are of the same opinion that 𡇗 can be a loan word of 埴 (Ding 1959 : V.9.5696, 5696b). According to Duan Yucai's annotation , 埴 is also written as 𡇗 (Duan 1985:690). Kong Yingda annotates that 𡇗 and 埴 are the same both in meaning and in pronunciation. 埴 means "clay" , and "sticky of earth" used the script 𡇗 (Kong 1980: 148). Thus, 𡇗 and 埴 are the same in the meaning of "clay" . The rendering of JY is acceptable.

4.289 𩺰 ----- 𩺱

Pronunciation :

𩺰 : ɲĩə / ɲĩə / ẽr

Explanation :

JY : 𩺰 𩺰 𩺰 𩺰: 仍吏切。說文: 粉餅也。或作 𩺰、𩺰、𩺰。文二十一。(Ding 1980 : 7-11b)

SW : 饅 : 粉餅也。从 饅 耳聲。餌, 饅 或从食耳聲。(Ding 1959:V.3.1204b)

SW defines 饅 to mean "cake" and is also written as 餌. 饅 is neither listed in SW nor in any other lexicons. YP interprets 饅 to mean "cake" (Gu 1987 : 46). It is suspected that 饅 is a vulgar form of 餌. However, it needs more examples to affirm the assumption. Thus, it is reasonable to render that 饅 and 饅 are the same in meaning.

4.290 菑 ----- 傳 , 事

Pronunciation :

菑 : tʃiə / tʃiə / zɪ

Explanation :

JY : 菑傳事: 植物地中謂之菑。或作傳、事。(Ding 1980 : 7-11b)

SW : 菑 : 不耕田也。从艸𠂔。易曰: 不菑畲。𠂔, 菑 或省艸。(Ding 1959 : V.2.405)

SW : 事: 職也。从史之省聲。(Ding 1959 : V.3.1264b)

JY interprets 菑 to mean "stick something in the ground". SW defines 菑 to mean " a field that has been under cultivation for one year". Hence, SW and JY explain the script 菑 in the different meaning. SW defines 事 to mean "government post". 傳 is not listed in SW. The chapter Shiyanyu 釋言語 of SM interprets 事 to mean "foster" (傳)(Wang 1984 : 177). YP and GY interpret 傳 to mean "place something to or in the ground" (Gu 1987:15, Chen 1982:357).

The script 菑 appears in the Records of ditches in fields 溝洫志 of Hanshu, Yan Shigu annotates that 菑 has the same meaning as 𦵏 (插) (Ban 1992:V. 6.1683) Hence, 菑 also has the meaning of "stick something in the ground".

The script 事 appears in the Biography of Mr. Kuaitong 蒯通傳 of Hanshu. Yan Shigu concludes that 剡 is the original word of 事, and Li Qi 李奇 comments that "people in the East of China called spade the ground as 事" (Ban 1970 : V.7.2159). GY interprets that 事 is also written as 剡 or 傳 (Chen 1982 : 357). Thus, 蒯, 傳 and 事 can be the same under the meaning of "stick something in the ground".

4.291 忌 ----- 其

Pronunciation :

忌 : gǐə / gǐə / jì

Explanation :

JY : 忌 𢦏、己其：語己詞。詩：叔善射忌。或作 𢦏、己、其。(Ding 1980:7-12b)

SW : 忌：憎惡也。从心己聲。(Ding 1959 : V.8.4745)

SW : 箕（其）：簸也。从竹 𦰩，象形。下其丌也。凡箕之屬皆从箕。𦰩，古文箕省。𦰪，亦古文箕。𦰫，亦古文箕。𦰬，籀文箕。𦰭，籀文箕。(Ding 1959 : V.4.2000)

SW defines 忌 to mean "hate". JY interprets 忌 as "an auxiliary word that indicates mood". The script 忌 appears in the poetry Dashu yutian 大叔于田 under the title Zhengfeng of Shijing, and 忌 is an auxiliary word (Yuan 1991 : 102). SW defines 其 as the zhou-script of 箕, which means "winnowing basket". According to Duan Yucai's annotation, 其 is an auxiliary word in the lexicons (Duan 1985 : 201) Wang Yinzhi explains in chapter five of Jingzhuan Shici 經傳釋詞 that 其 is an

auxiliary word and is also written as 记 , 忌 , 已 or 𠄎 (Wang 1968 : V.118.76).

Thus, it is believed that 其 and 忌 are the same auxiliary words.

Under the rhyme wei 八未 :

4.292 氣 ----- 既

Pronunciation :

氣 : k'ĩə̀t / k'ĩə̀i / qì

Explanation :

JY : 氣 𧄎 餽既: 說文: 饋客芻米也。引春秋傳: 齊人來氣諸侯。或从既。亦作餽、既。(Ding 1980 : 7-13b)

SW : 氣: 饋客芻米也。从米气聲。春秋傳曰: 齊人來氣諸侯。𧄎 , 氣或从既。餽, 氣或从食。(Ding 1959 : V.6.3168)

SW : 既: 小食也。从皂 死 聲。論語曰: 不使勝食既。(Ding 1959 : V.4.2164b)

SW defines 氣 to mean "donative grains" and 餽 is the variant form, whereas 既 is defined to mean "taste". Both 氣 and 既 are different in meaning.

The script 既 appears in chapter Pinli 聘禮 of Yili. Zheng Xuan annotates that 餽 is the archaic form of 既 (Jia 1980:1075). The script 既 appears again in chapter Zhongyong of Liji, Zheng Xuan is of the opinion that 既 is the loan word of 氣 (Kong 1980 : 1630). According to Duan Yucai's annotation , 既 can be a loan word of 氣 (Duan 1985:219). Zhu Junsheng glosses that 氣 can be a loan word of 既 (Ding 1959 : V.6.3169). Thus, 氣 and 既 are interchangeable.

4.293 彙 ----- 猬, 猬

Pronunciation :

彙 : jǐwǎt / jǐwǎi / wèi

Explanation :

JY: 彙 彙 猬 猬: 說文: 蟲似豪豬者。隸作彙。或作猬、猬、猬。

彙, 一曰: 類也。(Ding 1980: 7-14)

SW: 彙 : 蟲似豪豬者。从彙 省聲。猬, 或从虫。(Ding 1959: V.7. 4246)

SW defines 彙 to mean "a kind of porcupine animal (hedgehog)", 猬 is the variation, whereas 猬 and 猬 are not listed in SW. According to JY's interpretation, 彙 is the li-script of 彙. The chapter Shisou of EY interprets 彙 to mean "hedgehog". Xu Chaohua annotates that 彙 is also written as 猬 or 猬 (Xu 1987:337) The script 猬 appears in Poetry of west capital by Zhang Heng, and 猬 means "hedgehog" (Li 1981:46). YP interprets 猬 and 猬 as "hedgehog" (Gu 1987:111,112), which is the same as EY. Thus, it is believed that 猬, 猬 and 猬 are the variant forms of 彙 (彙).

Under the rhyme yu 九御 :

4.294 豫 ----- 余

Pronunciation :

豫 : jǐa / jǐo / yù

Explanation :

JY: 豫 豫 舒余: 羊茹切。說文: 象之大者。賈侍中說: 不害於物。一曰: 逸也, 叙也。亦姓。古作 豫。或作舒、余。文三十二。(Ding

1980:7-15b)

SW : 豫: 象之大者。賈侍中說: 不害於物。从象予聲。𠄎, 古文。(Ding 1959:V. 7.4277)

SW : 余: 語之舒也。从八舍省聲。𠄎, 二余也。讀與余同。(Ding 1959 : V.3.505)

JY interprets 豫 to mean "big elephant, play, order or a surname". SW defines 豫 to mean "big elephant ", whereas 余 is defined to mean "relieving sound". Both 豫 and 余 are different in meaning. There is no specific example in the lexicons or ancient dictionaries to prove that 余 is a loan word or variant form of 豫.

The term 豫且 appears in Biography of divination with tortoise shell 龜策列傳 of Shiji. Shuangchuan Guidailang annotates this by citing Lu Deming's opinion that 豫且 can also be written as 余且 (Shuangchuan 1983:1341). 豫且 is a fisherman's name in the Song state 宋人 during the Spring and Autumn Period (770 - 476 B.C.) in the ancient China. The term 余且 appears again in chapter Waiwu 外物 of Zhuangzi, where 豫且 in Shiji is written as 余且 (Huang 1983 : 311). 豫 (𠄎) 余鱼) and 余 (𠄎) 匣鱼) are rhymed in ancient pronunciation. Thus, it is believed that 余 and 豫 are interchangeable only under the surname of the fisherman's name of ancient China. The rendering of JY under the meaning of " big elephant, play or order " is disputable.

Under the rhyme yu 十遇 :

4.295 响 ----- 休

Pronunciation :

响 : xǐwo / xǐu / xù

Explanation :

JY : 响欻休咻: 氣以溫之也。或作欻、休、咻。(Ding 1980 : 7-16)

SW : 休: 息止也。从人依木。𠂔, 休或从广。(Ding 1959 : V.5.2632)

响 is not listed in SW. JY interprets 响 to mean "exhaling one's breath to keep warm". YP interprets 响 to mean "breathe out slowly" (Gu 1987:26). SW defines 休 to mean "rest". Hence, 响 and 休 are different in meaning.

The script 响 appears in chapter Keyi 刻意 of Zhuangzi, Lu Deming annotates that 响 is also written as 煦 (Guo 1990:V.3.237). SW defines 煦 to mean "warm " (Ding 1959 : V.8.4460). The script 休 appears in Gongren 弓人 of The Records of all sorts of workmen of Zhouli. Zheng Xuan annotates that 休 is a loan word of 煦 (Jia 1980:935). Thus, it is believed that 休 can be a loan word to mean "warm". The rendering of JY is disputable.

4.296 仆 ----- 超, 超, 掇

Pronunciation :

仆 : p'ŭwōk / p'ŭəu / pū

Explanation :

JY : 仆超超掇踣: 說文: 頓也。一曰: 僵也。或作超、超、掇、踣。

(Ding 1980 : 7-16b)

SW : 仆: 頓也。从人卜聲。(Ding 1959 : V.7.3598b)

SW : 超: 僵也。从走 𠂔 聲。讀若匍。(Ding 1959 : V.3.693b)

SW : 掇: 把也。今鹽官入水取鹽為掇。从手 𠂔 聲。(Ding 1959 : V.9.5404)

JY interprets 仆 to mean "fall forward" or "fall on one's back". SW defines 仆 to mean "fall forward". GY interprets 仆 as the same as 踣 (Chen 1982: 438,530). YP interprets that 超 is also written as 踣 (Gu 1987:48). SW defines 超 to mean "fall in ones back". Duan Yucai annotates that 超 and 踣 are the same both in meaning and in pronunciation (Duan 1985:66). SYHB and LKSJ interpret 超 to be the same as 超 (Liu 1963: 389 ; Xing 1985 : 325).

The script 培 appears in the Biographical sketches of Luhou, the Empress 吕后本纪 of Shiji, and Pei Yin comments this by citing the opinion of Xu Guan that 培 is using the pronunciation of 仆 (Shuangchuan 1983:192). Gao Xianglin glosses that 培 can be a loan word of 仆 (Ding 1959 : V.9.5404b). SW defines 培 to mean "dig".

According to Wang Yun's annotation , 仆 is the same as 踣 , which means "fall". 仆 is defined to mean "fall forward" and 踣 is defined to mean "fall in ones back" (Ding 1959 : V.7.3599). Wang Li glosses that 踣 and 仆 are characters having the same source (Wang 1987 : 265). Thus, it is believed that 仆 and 超 (超) are characters that have the same source and 培 is the loan word.

4.297 𡵚 ----- 旄

Pronunciation :

𡵚 : mǐwo / mǐu / wù

Explanation :

JY : 𡵚旄: 說文: 山名。或作旄。(Ding 1980 : 7-17)

SW : 𡵚: 山名。从山 𡵚 聲。(Ding 1959 : V.7.4107b)

SW : 旄: 幢也。从 𡵚 从毛。毛亦聲。(Ding 1959:V.6.2975b)

SW defines 𡵓 as "the name of a mountain", whereas 旄 is defined to mean "ancient flag with yak's tail". Both 𡵓 and 旄 are different in meaning.

The term 旄丘 appears in a poetry under the title Beifeng of Shijing, Lu Deming annotates that 旄丘 means "a highland which is steep on one side and even out on another side". Zilin is written as 𡵓. It is also written as 𡵓丘 (Kong 1980 : 305). Duan Yucai and Shao Ying are of the opinion that 旄丘 is the same as 𡵓丘 (Duan 1985 : 445 ; Ding 1959 : V.7.4108b). Thus, 𡵓丘 is the same as 旄丘 under the meaning of mountain.

4.298 注 ----- 屬

Pronunciation :

注 : ʈ͡ʂɿwo / t͡ʂ͡ʅu / zhù

Explanation :

JY : 注屬主：朱成切。說文：灌也。一曰：屬也。或作屬、主。文二十四。

(Ding 1980:7-17).

SW : 注：灌也。从水主聲。(Ding 1959 : V.8.5015b)

SW : 屬：連也。从尾蜀聲。(Ding 1959 : V.7.3797)

JY interprets 注 to mean "pour" or "join". SW defines 注 to mean "pour", whereas 屬 is defined to mean "join". According to Zhu Junsheng's annotation, 注 and 屬 are interlinked (Ding 1959 : V.7.3797b, V.8.5016).

The script 屬 appears in chapter Shihunli 士昏禮 of Yili. Zheng Xuan annotates 屬 as 注 (Jia 1980 : 970). The script 注 appears in poetry of The palace of Lulingguang 魯靈光殿賦 by Wang Yanshou, Li Shan annotates 注 as 屬 (Li 1981 : 170). Wang Li glosses that 注 and 屬 are the same both in meaning and in

pronunciation . They are the characters that having the same source (Wang 1987 : 193).

Under the rhyme mo 十一莫 :

4.299 度 ----- 宅

Pronunciation :

度 : d ā k / du / dù

Explanation :

JY : 度庀宅：徒故切。說文：法制也。亦姓。或作庀、宅。文十五。(Ding 1980 : 7-18b)

SW : 度：法制也。从又庶省聲。(Ding 1959 : V.3.1259)

SW : 宅：所託也。从宀乇聲。𡩇，古文宅。𡩇，亦古文宅。(Ding 1959 : V.6.3212b)

JY interprets 度 to mean "measures or a surname". 庀 and 宅 are the variant forms . SW defines 度 to mean "measures", whereas 宅 is defined to mean "house".

宅 and 庀 are the archaic forms. According to chapter three of FY, 度 also means "house" (Qian 1991 : 117).

The script 度 appears in poetry Huangyi 皇矣 under the title Daya of Shijing, which means "house" (Kong 1980 : 519). The verse, " 宅是鎬京 ", appears in the poetry Wenwang-Yousheng 文王有聲 under the title Daya of Shijing (Kong 1980 : 527), but is written as "度是鎬京" in chapter Fangji 坊記 of Liji (Kong 1980 : 1620). Zhu Junsheng glosses that 度 and 宅 are interchangeable (Ding 1959 : V.3.1259b, V.6.3213b). Thus, 度 and 宅 can be the same under the meaning of "house", but not under the meaning of "measures". The interpretation of JY is disputable.

4.300 選 ----- 悟

Pronunciation :

選 : ǰǎk / ǰak / è

Explanation :

JY : 選连悟: 遇也。或从午。亦書作悟。(Ding 1980 : 7-19b)

SW : 選: 相遇驚也。从辵从𠂔。𠂔亦聲。(Ding 1959 : V.3.754)

SW defines 選 to mean "meet unexpectedly". The Shigu of EY interprets 選 to mean "meet". Xu Chaohua annotates that 選 is the same as 選 (Xu 1987 : 46). GY interprets 连 as the same as 選, which means "meet" (Chen 1982 : 368). The term 逢悟 appears in Records of Constellation 天官書 of Shiji, where Sima Zhen annotates that 逢悟 means "meet unexpectedly" and 悟 can also be written as 连. Shuangchuan Guidailang comments that 悟 is written as 選 in Hanshu (Shuangchuan 1983 : 490). According to Zhu Junsheng's annotation, 選 is the same as 悟 Ding 1959 : V.3.754b).

Wang Li glosses that 连 and 選 are characters having the same source (Wang 1987 : 186). It is believed that 選 (選) and 悟 are also characters that have the same source. The script 悟 is missed out in SW.

4.301 悟 ----- 𡗗

Pronunciation :

悟 : ǰa / ǰu / wú

Explanation :

JY : 悟忤午𡗗: 說文: 逆也。或作忤、午、𡗗。(Ding 1980 : 7-19b)

SW : 悟: 逆也。从午吾聲。(Ding 1959 : V.10.6641b)

SW defines 𢀛 to mean "violate", whereas 𢀛 is neither listed in SW nor in any other ancient dictionaries. YP and GY interpret 忤 as the same as 𢀛, which means "violate" (Gu 1987 : 134 ; Chen 1982 : 368). The script 𢀛 appears in chapter Yuyan 寓言 of Zhuangzi, Lu Deming records that 𢀛 means "violate". (Lu 1936:V.17.1568). Gui Fu is also of the opinion that 𢀛 can also be written as 𢀛 (Gui 1987:1300). Thus, it is believed that 𢀛 and 𢀛 can be the same in meaning.

Under the rhyme ji 十二霽 :

4.302 睥 ----- 辟

Pronunciation :

睥 : p⁴ie / p⁴iei / bì

Explanation :

JY : 睥睨 睥睨 辟: 睥睨, 視也。或作睥、睥、辟。(Ding 1980 : 7-20)

SW defines 辟 to mean "law" (Ding 1959 : V.7.4035b). 睥 is not listed in SW. JY interprets 睥睨 to mean "look". It appears in the Biography of Mr. Zhong Zhangtong 仲長統傳 of Hou-Hanshu, which means "look askance at" (Fan 1982 : V. 6.1644). The term 辟倪 appears in the Biographies of Weiqi and Wuan, the Marquis Wei 魏其武安侯列傳 of Shiji, Sima Zhen annotates this by citing Picang that 辟倪 means "look askance at" (Shuangchuan 1983:1171). Hence, 睥睨 is also written as 辟倪.

4.303 𢀛 ----- 剔

Pronunciation :

𢀛 : diei / diei / dì

Explanation :

JY : 髻剃剔: 說文: 髻 髮也。大人曰髻, 小兒曰髻, 盡及身毛曰 髻。或作剃、剔。(Ding 1980 : 7-20b)

SW : 髻: 髻 髮也。从髟弟聲。大人曰髻, 小兒曰髻, 盡及身毛曰 髻。
(Ding 1959 : V.7.4005b)

SW : 剔: 剔, 解角也。从刀易聲。(Ding 1959 : V.4.1860b)

SW defines 髻 to mean "have one's head shaved". According to Duan Yucai's annotation, 剃 is the vulgar form of 髻, where 髻 is also written as 剔 (Duan 1985 : 433). Wang Yun says that 剔 is the simple form of 髻 (Ding 1959 : V.7.4006). SW defines 髻 to mean "shave" (Ding 1959 : V.7.4003b), whereas 剔 is defined to mean "take bones out of a piece of meat". Hence, 髻 is the same meaning as 髻 but different to 剔.

The script 剔 appears in chapter Mati 馬蹄 of Zhuangzi, which means "shave" (Huang 1983 : 132). Another 剔 appears in The Letter to Ren Shaoqing 報任少卿書 by Sima Qian, which means "shave" (Li 1959 : 381).

Wang Li glosses that 剔 and 髻 are close in meaning and pronunciation. They are the characters having the same source (Wang 1987 : 418).

4.304 紒 ----- 髻

Pronunciation :

紒 : kiēt / kiei / jì

Explanation :

JY : 紒髻結 : 束髮也。或作髻、結。(Ding 1980 : 7-21b)

紒 and 髻 are not listed in SW. 髻 is listed in the additional copy of SW, which means 'wispy bun' and is interlinked to 結 in the lexicons (Ding 1959 : V.7.4008b). YP and LKSJ interpret 紒 to mean "can't comprehend" (Gu 1987 : 126 ; Xing 1985 : 403).

The script 紒 appears in chapter Shiguan-li 士冠禮 of Yili, Zheng Xuan annotates that 紒 means "wispy bun". 結 is the archaic form of 紒, where 紒 is written as 結 in the lexicons (Jia 1980 : 951). Mao Jisheng comments that 結 is the same as 紒 in the Zhouli, and 髻 is the vulgar form (Ding 1959 : V.7.4008b).

Wang Li glosses that 紒 and 髻 are close both in meaning and in pronunciation. They are characters having the same source (Wang 1987 : 412).

Under the rhyme ji 十三祭 :

4.305 獬 ----- 瘕

Pronunciation :

獬 : ʃi̯ā t / tʃi̯ɛ i / zhì

Explanation :

JY : 獬獬瘕: 說文: 狂犬也。引春秋傳: 獬入華臣氏之門。或作獬、瘕。

(Ding 1980 : 7-23)

SW : 獬 : 狂犬也。从犬折聲。春秋傳: 獬犬入華臣氏之門。(Ding 1959:V.8.4414)

SW defines 獬 to mean "mad dog", whereas 瘕 is not listed in SW. The script 瘕 is found in the Zuozhuan during the seventeen-year of Xianggong 襄公十七年 and the twelve-year of Aigong 哀公十二年. For the preceding phrase, Lu Deming glosses 瘕 by citing Zilin that 瘕 is the alternative form of 獬 (Lu

1936:V.13.1039). For the latter phrase, Du Yu glosses that 瘼 means "mad" (Kong 1980:2170). The two scripts mentioned above is explicitly conveyed in the sentences given by JY and SW above. Thus, it is believed that 瘼 and 瘼 are both the same in meaning. The rendering of JY is acceptable. The script 瘼 is missed out in SW.

4.306 箠 ----- 鋸

Pronunciation :

箠 : ʈʰwat / ʈʰwɛi / ruì

Explanation :

JY : 箠鋸: 說文: 羊車騶箠也。箠箠其耑, 長半分。或作鋸。(Ding 1980 : 7-25)

SW : 箠 : 羊車騶箠也。箠箠其耑, 長半分。从竹內聲。(Ding 1959 : V. 4. 1968)

SW defines 箠 as "a pricking instrument (needle) used by a horseman", whereas 鋸 is not listed in SW. YP and GY interpret 鋸 to mean "needle" (Gu 1987 : 84 ; Chen 1982 : 376) or "needle at the tip of a whip" (Chen 1982 : 490).

The script 鋸 appears in chapter Daoyinxun 道應訓 of Huainanzi, Gao You annotate that 鋸 means "a pricking instrument with needle to spur the horse" (Gao 1978 : V. 7.206). Duan Yucai comments that 箠 and 鋸 are both the same in meaning and in pronunciation (Duan 1985 : 198) . Zhu Junsheng says that 箠 is also written as 鋸 (Ding 1959: V.4.1968b). Cheng Peiyuan is of the opinion that 鋸 is a vulgar form of 箠 (Ding 1959 : V.4.1968b).

According to Wang Li's annotation, 𢀛 and 𢀛 are close in meaning and pronunciation. They are the characters having the same source (Wang 1987 : 402). However, the script 𢀛 is missed out in SW.

4.307 𢀛 ----- 肆

Pronunciation :

𢀛 : ʌĩāt / jĩɛi / yì

Explanation :

JY : 𢀛 𢀛 肆 𢀛 : 說文: 勞也。引詩: 莫知我𢀛。或作 𢀛、肆、𢀛。

(Ding 1980 : 7-25)

SW : 𢀛: 勞也。詩云: 莫知我𢀛。从力黃聲。(Ding 1959 : V.9.6228b)

SW : 𢀛 (肆) : 習也。从 𢀛 𢀛 聲。𢀛, 籀文 𢀛。𢀛, 篆文 𢀛。(Ding 1959 : V.3.1269)

SW defines 𢀛 to mean "laborious", whereas 𢀛 is defined to mean "study". 𢀛 is the zhou-script and 肆 is the zhuan-form. According to Xu Hao's annotation, the meaning of 肆 can be extended to mean 𢀛 (Ding 1959 : V.3.1270).

The script 肆 appears in poetry Gufeng 谷風 under the title Beifeng of Shijing (Kong 1980 : 305), Lu Deming annotates that 肆 is written as 𢀛 by citing from chapter Shigu of EY (Lu 1936:V.4.226). The script 𢀛 appears in poetry Yuwuzheng 雨無正 under the title Xiaoya of Shijing (Kong 1980 : 447), and is written as 肆 in the Zuozhuan during the sixteen-year of Zhao Gong 昭公十六年 (Kong 1980 : 2079). Zhu Junsheng is of the opinion that 肆 and 𢀛 are interlinked (Ding 1959 : V.3.1270b, V.9.6229). Thus, it is believed that 肆 and 𢀛 are the same in meaning.

4.308 𧇧 ----- 狻

Pronunciation :

𧇧 : ʎĩāt / jĩɛi / yì

Explanation :

JY : 𧇧 狻 : 爾雅: 狸子, 𧇧 。或作 狻 。 (Ding 1980 : 7-25b)

𧇧 and 狻 are not listed in SW . JY interprets 𧇧 by citing EY, which means "a small leopard". This sentence is found in chapter Shisou of EY (Xing 1980:2651). YP, LKSJ and GY are the same interpretations (Gu 1987:112; Xing 1985:322 ; Chen 1982:354, 358). The script 狻 is found in GY , which means "the small leopard" (Chen 1982 : 378), and is not found in any other lexicons or ancient dictionaries. The scripts 𧇧 and 狻 are both the same in meaning and in pronunciation (ʎĩāt 余月). Since there is no any other evidence to bring up as an example, it is reasonable to render that they are the same in meaning.

Under the rhyme tai 十四冬 :

4.309 賚 ----- 釐

Pronunciation :

賚 : lə / lɔi / lài

Explanation :

JY : 賚 釐: 說文: 賜也。引周書: 賚尔秬鬯。或作釐。詩: 釐爾圭瓚。徐邈讀。亦書作 賚 。 (Ding 1980 : 7-26b)

SW : 賚 : 賜也。从貝來聲。周書曰: 賚尔秬鬯。 (Ding 1959 : V.5.2756b)

SW : 釐: 家福也。从里 𠂔 聲。 (Ding 1959:V.9.6181b)

SW defines 賚 to mean "award", whereas 釐 is defined to mean "blessing and protection for the family". Hence, 賚 and 釐 are different in meaning.

According to Duan Yucai and Zhu Junsheng's annotation, 釐 can be a loan word of 賚 (Duan 1985:283, 701 ; Ding 1959:V.9.6182). The script 賚 appears in chapter Wenhou-Zhiming of Shangshu, and is written as 釐 in the poetry Jiangnan 江漢 under the title Daya of Shijing (Kong 1980 : 574). The script 釐 appears again in the poetry Jizui 既醉 under the title Daya of Shijing, Tang Moyao 唐莫堯 cites Ma Ruichen annotation that 釐 is a loan word of 賚, where 釐 (lǐǎ 來之) and 賚 (lǎ 來之) are alliterated in pronunciation (Yuan 1991:385). Thus, it is believed that the rendering of JY is disputable.

4.310 鵲 ----- 盍

Refer To 5.403

Under the rhyme gua 十五卦：

4.311 睚 ----- 眊

Pronunciation :

睚 : ge / gai / yá

Explanation :

JY : 睚 眊 眊 眊 眊 眊 : 牛解切。目際也。一曰：怒視。或作 眊、眊、眊、眊、眊。文七。(Ding 1980 : 7-29)

SW 新附：睚：目際也。从目厓。(Ding 1959 : V.4.146)

睚 is not listed in SW but listed in the additional copy of SW, which means "corner of eye". JY interprets 睚 to mean "corner of eye" or "angry stare". The script 眊 is neither listed in SW nor in any other ancient dictionaries. LKSJ lists 眊 as a vulgar form but there is no explanation given of the character.

A sentence, "獸死不擇音，氣息茆然，於是並生心厲"，appears in chapter Renjianshi 人間世 of Zhuangzi, Guo Xiang 郭象 glosses this with the sentences, "譬之野獸，蹴之窮地，意急情盡，則和聲不至，而氣息不理，茆然暴怒，俱生 眊 疵，以相對之"，which means, "an animal will get angry and stare towards the enemy when their life is being threatened". Lu Wenchao annotates that 眊 疵 is the same as 睚 眊 (Lu 1968 : 321). The term 眊 疵 is the same meaning and pronunciation as 睚 眊，which can be found in The Biography of Fansui 范睢列傳 of Shiji (Shuangchuan 1983 : 979). Thus, it is believed that 眊 疵 is the same as 睚 眊.

Under the rhyme guai 十六怪：

4.312 怪 ----- 傀

Pronunciation :

怪 : keə / keɤi / guài

Explanation :

JY : 怪傀：古壞切。說文：異也。或作傀，亦書作 怪。俗作 恠，非是。

(Ding 1980 : 7-29b)

SW : 怪：異也。从心圣聲。(Ding 1959 : V.8.4726b)

SW : 傀：偉也。从人鬼聲。周禮曰：大傀異。王 傀，傀或从玉 傀 聲。(Ding 1959 : V.7.3495)

SW defines 怪 to mean "fantastic", whereas 傀 is defined to mean "great". 王傀 is the variant form. Both 怪 and 傀 are different in meaning.

LKSJ and GY interpret 傀 to mean "great" or "fantastic" (Xing 1985 : 23 ; Chen 1982 : 97). The YP interprets 傀 by citing Zhouli, which means "fantastic", and 傀 is the variant form (Gu 1987 : 14).

The script 傀 appears in Dasile 大司樂 under the chapter Chunguan of Zhouli, Zheng Xuan annotates that 傀 means "fantastic" (Jia 1980 : 791). Lu Deming is of the opinion that the pronunciation of 傀 is the same as 怪 (Lu 1936 : V.7.476). Another 傀 appears in The poetry of River by Guo Pu, where Li Shan annotates that 傀 means "fantastic" (Li 1959 : 125). Although Zhu Junsheng and Gao Xianglin are of the opinion that 傀 is a loan word of 怪 (Ding 1959 : V.7.3495b), it is more appropriate to render that they are the same in meaning.

4.313 歛 ----- 喊

Pronunciation :

歛 : ə / ɒi / āi

Explanation :

JY : 歛 喊 : 說文 : 訾也。或作 喊。(Ding 1980 : 7-30)

SW : 歛 : 訾也。从欠矣聲。(Ding 1959 : V.7.3881)

SW defines 歛 to mean "scold sharply", whereas 喊 is not listed in SW. According to LKSJ and GY, 歛 is the same as 譟, which means "roar" (Xing 1985 : 355, Chen 1982 : 385). YP, LKSJ and GY interpret 喊 to mean "bawl out" (Gu 1987:27 ; Xing 1985:273 ; Chen 1982:385). There is no evidence that 喊

is a variation or loan word of 欸 in the ancient dictionaries or lexicons. Thus, it is believed that 欸 and 噉 are just close in meaning.

Under the rhyme guai 十七夬 :

4.314 噉 ----- 裂

Pronunciation :

噉 : t'ēat / t'æt / chài

Explanation :

JY: 噉 帶裂: 噉、芥, 刺鯁也。或作蒂、裂。(Ding 1980 : 7-31)

噉 and 裂 are not listed in SW. JY interprets 噉 芥 to mean "a fish bone stuck in the throat". The Yunhui lists that 噉 is the same as 蒂 (Hanyu 1993 : 1382).

The term 噉 薊 appears in the Biographical of Jiayi 賈誼列傳 of Shiji, which Sima Zhen annotates this by citing Zhang Yi's opinion that 噉 介 means "(have a fish bone stuck in the throat is a) small matter", and in Hanshu 噉 介 is written as 噉 介 (Shuangchuan 1983 : 1017). In The Poetry of Funiao 服鳥 鳥賦 by Jiayi 賈誼 it is written as 蒂芥 .(Li 1981 : 200) In The Poetry of Mr. Zixu 子虛賦 by Sima Xiangru it is written as 噉 芥 (Li 1981 : 122), whereas in The Poetry of the West Capital by Zhang Heng it is written as 薑芥 . Hence, 蒂芥 is the same as 噉 芥, 薑芥, 噉 介 and 噉 薊 , which means "small matter". The term 裂薊 appears in the chapter Shiping 世兵 of Heguanzi, where Lu Dian 陸佃 annotates that 裂薊 is the same as 裂 薊 and 裂芥 (Lu 1968:V.65.89). According to Li Shan's annotations, 裂 and 蒂 are interchangeable (Li 1981 : 200), whereas Zhu Qifeng 朱起鳳 glosses that 裂 is the variant form of 蒂 . (Zhu 1991 : 1890) Hence, 裂薊

and 蕙 薊 are the group of words that form the meaning of "small matter".

Under the rhyme dui 十八队 :

4.315 孛 ----- 蕙

Pronunciation :

孛 : bu ǎ t / bu ə t / bó

Explanation :

JY : 孛蕙: 說文: 孛 也。从 𠂔 , 人色也。引論語: 色孛如也。一說: 彗星也。或作蕙。(Ding 1980 : 7-32)

SW : 孛: 孛 也。从 𠂔 , 人色也。从子。論語曰: 色孛如也。(Ding 1959: V. 5.2686b)

SW defines 孛 to mean "luxuriantly" or "agitatedly". JY interprets 孛 to mean "luxuriantly or agitatedly" or "comet". Two terms, "蕙星" and "星蕙", appear in the Aristocratic Family of Qitai-gong 齊太公世家 and the Records of Astronomy 天官書 of Shiji, where Shuangchuan Guidailang annotates this by citing the opinion of Qian Daxin that 蕙 is the same as 孛 (Shuangchuan 1983 : 561). Sima Zhen is of the opinion that 蕙星 is also written as 孛星 in Hanshu (Shuangchuan 1983 : 494). The script 蕙 appears in the Guliang-zhuan during the seventeen-year of Zhaogong 昭公十七年(經), Lu Deming annotates that 蕙 is also written as 孛 (Lu 1936:V.15.1334). Zhu Junsheng and Gao Xianglin glosses that 蕙 is interlinkable to 孛 (Ding 1959 : V.5.2687, V.2.414). Thus, 蕙 and 孛 share the same meaning of "comet", but not "luxuriantly" or "agitatedly".

4.316 沬 ----- 𩇛 , 頽

Pronunciation :

沬 : xuə / xuɿ / huì


Explanation :


JY : 沬湏頽頽: 說文: 洒面也。古作湏。或作頽、頽。(Ding 1980 : 7-32b)

SW : 沬: 洒面也。从水未聲。湏, 古文沬从頁。(Ding 1959 : V.8.5088b)

SW defines 沬 to mean "wash the face", 湏 is the ancient form . 頽 and 頽 are not listed in SW.

The script 頽 appears in chapter Guming 顧命 of Shangshu, Lu Deming annotates that 頽 is the ancient form of 沬 in SW (Lu 1936 : V.3.191). Wu Yu is of the same opinion as Lu Deming (Wu 1985 : 163). This script is written as 沬 in the Records of Laws and Decrees 律歷志下 of Hanshu, and Yan Shigu annotates that 沬 is the same as 頽 , which means "wash the face" (Ban 1992 : V.4.1017). The script 沬 appears in The Letter to Mr. Ren Shaoqing 報任少卿書 of Sima Qian, Meng Kang comments that 沬 is the same pronunciation as 頽 . Li Shan glosses that 頽 is the ancient form of 沬 (Li 1981:578). Another 沬 appears in the Records of Ceremonial Rites and Music 禮樂志 of Hanshu, Jin Zhuo remarks that 沬 is the archaic form of 頽 . Li Qi annotates that 沬 is the same as 頽 (Ban 1992 : V.4.1060).

Lu Deming, Li Shan, Duan Yucai (Duan 1985:524) and Jiaguwen Zidian (Xu 1990:1207) explain that 頽 is the ancient form of 沬 in SW, not 湏 . YP interprets that 頽 is the variant form of 沬 and 湏 is the ancient form (Gu 1987 : 90). YP and GY interpret that 頽 is the variant form of 頽 (Gu 1987 : 20 ; Chen 1982 : 388). The script 沬 is written as  in the oracle-bone inscriptions (Xu 1990 : 1207,



後下一二、五), much like a man down on the knees, scoop water from the basin with both hands to wash the face. It is suspected that  is the original form of 頰 and 頰 is the simple form, whereas 沫 is the vulgar form and 頰 is the variant form during the Han Dynasty (Duan 1985 : 524).

4.317 由 ----- 蕒 , 蒯


Pronunciation :

由 : k' u ə i / k' u ɒ i / kuài

Explanation :

JY : 由塊蕒蒯  : 苦會切。說文: 塊也。或作塊、蕒、蒯、。(Ding 1980 : 7-33)

SW : 由 : 塊也。从土。一屈象形。塊, 由或从鬼。(Ding 1959 : V.9. 6104)

SW : 蕒 : 艸器也。从艸  聲。𦰩, 古文蕒。象形。論語曰: 有荷與而過孔氏之門。(Ding 1959 : V.2.436)

SW defines 由 to mean "a lump of earth" and 塊 is the variant form , whereas 蕒 is defined to mean "straw basket". 蒯 is not listed in SW.

The term 蕒桴 appears in chapter Liyun 禮運 of Liji, which Zheng Xuan annotates that 蕒 is a loan word of 由 , which means "clod" (Kong 1980:1415). The term 蕒桴 is also written as 蒯桴 in the annotation of Gao You in the sentence "其土苴以治天下 " in the chapter Guisheng 貴生 of Lushi Chungqiu (Gao 1978 : V.6.15). Another term, 杜蕒, appears in chapter Tangong of Liji, Zheng Xuan says that 杜蕒 is a man name and is also written as 屠蒯 (Kong 1980 : 1305). The Zuozhuan during the nine-year of Zhaogong 昭公九年 writes of the name 屠蒯 (Kong 1980 : 2057). According to Zhu Junsheng's annotation , 蕒 is a loan word of

塊 (由) and 蒯 is a loan word of 蕢 (Ding 1959 : V.2.436b). Gao Xianglin is of the opinion that 蕢 can be interlinked with 由 and 蒯 (Ding 1959:V.2.436b). Thus, the rendering of JY is disputable.

Under the rhyme dai 十九代 :

4.318 豈幾 ----- 汽

Pronunciation :

豈幾 : gǐ ə i / gǐ ə i / jī

Explanation :

JY: 豈幾 剗汽磴: 切近也。或作剗、汽、磴。(Ding 1980 : 7-34)

SW: 豈幾 : 幾气 也。訖事之樂也。从豈幾聲。(Ding 1959 : V.4.2081)

SW: 汽: 水涸也。或曰泣下。从水气聲。詩曰: 汽可小康。(Ding 1959 : V.8.

5051)

SW defines 豈幾 to mean "to the utmost", whereas JY interprets 豈幾 to mean "almost". The chapter Shigu of EY interprets that 豈幾 can be explained as 汽, which both mean "almost" (Xing 1980 : 2574). SW defines 汽 to mean "dry up" or "almost". According to Duan Yucai and Zhu Junsheng, "almost" is the extended meaning of 汽, and 汽 can be extended to mean 豈幾. Thus, 汽 and 豈幾 are close in 豈 meaning.

Under the rhyme fei 二十废 :

4.319 吠 ----- 独 , 狻

Pronunciation :

吠 : bǐwāt / bǐwəi / fèi

Explanation :

JY : 吠狢 狢 : 房廢切。說文：犬鳴也。或作狢、狢。文十二。(Ding 1980:7-34b)

SW : 吠：犬鳴。从口犬。(Ding 1959 : V.2.595)

SW : 狢：過弗取也。从犬市聲。讀若孛。(Ding 1959 : V.8.4402b)

The script 吠 consists of "mount (口)" and "dog (犬)" elements and SW defines as "the barking of the dog". SW defines 狢 to mean "the ruthless and wild dog". The script 狢 is not listed in SW. According to Duan Yucai's annotation, 吠 is listed as the variation of 吠 in Zilin (Duan 1985 : 62). In this case, the script 吠 is changed to pictophonetic character from its own associative compounds with the element "口" indicating "mount" and the sound "友". Moreover, according to Gui Fu's opinion, 狢 and 狢 are the variations of 吠 (Gui 1987 : 848), in which 狢 and 狢 are both pictophonetic characters. Components of 狢 are the same as 狢, which consists of "犴 (犬)" indicating "dog" and the sound "市". 市 and 友 have a same sound of "bǐwāt" in their ancient pronunciation. Thus, the rendering of 狢 and 狢 as the variations of 吠 is acceptable.

Under the rhyme zhen 二十一震 :

4.320 跟 ----- 啟

Pronunciation :

跟 : ġiən / tɕiĕn / zhèn

Explanation :

JY : 𨇖 𨇖 𨇖 : 动也。或作 𨇖、𨇖 。 (Ding 1980 : 7-35)

SW : 𨇖 : 动也。从足辰声。 (Ding 1959 : V.3.885)

SW defines 𨇖 to mean "vibrate", whereas 𨇖 is not listed in SW. YP defines 𨇖 to mean "vibrate" (Gu 1987 : 85). Hence, 𨇖 (ɸi ɔ n) and 𨇖 (diən) are the same in meaning and their ancient pronunciations are very close. Since there is no any other evidence to bring up as examples, it is reasonable to infer that both of them are synonymous.

Under the rhyme chun 二十二稜 :

4.321 𨇖 ----- 俊

Pronunciation :

𨇖 : ɸiwən / ɸiŋwən / shùn

Explanation :

JY : 𨇖 𨇖 舜俊：輪閏切。說文：艸也。楚謂之菑，秦謂之蕒。蔓地連華。

象形。古作 𨇖，隸作舜。或作俊。文十五。 (Ding 1980:7-35b)

SW : 𨇖 : 艸也。楚謂之菑，秦謂之蕒。蔓地連華。象形。从舛。舛亦聲。凡 𨇖 之屬皆从 𨇖。 𨇖，古文 𨇖。 (Ding 1959:V.4.2333)

SW : 俊：材干人也。从人 夂 聲。 (Ding 1959:V.7.3484)

SW defines 𨇖 to mean "a kind of grass", whereas 俊 is defined to mean "the best people in a group". Both 𨇖 and 俊 are different in meaning.

JY interprets 舜 as the li-script of 𨇖. Duan Yucai is also of the same opinion (Duan 1985 : 236). According to lexicons, 舜 (Shun) is the name of a legendary monarch in ancient China, and it itself is a loan word (from "a kind of

grass"). The term 帝俊 appears in Dahuangtong-jing 大荒東經 of Shanhaijing, Guo Pu annotates that 俊 is the same as 舜 because of the same pronunciation (Guo 1936 : 63). According to Zhu Junsheng's annotation, 帝俊 is written as 帝舜 in the lexicons, and 舜 is the loan word (Ding 1959 : V.4.2333b). Zhang Binglin comments that 舜 can be a loan word of 俊 (Ding 1959 : V.4.2324). Hence, as a legendary monarch name, 俊 and 舜 are interlinked. At the same time, JY interprets 𩇑 (舜) as "a kind of glass" but is unmentioned the meaning of "the legendary monarch name". Thus, whether 俊 and 𩇑 (舜) are interlinked under the above-mentioned meaning remains to be verified .

4.322 賁 ----- 進

Pronunciation :

賁 : zǐen / zǐēn / jìn

Explanation :

JY : 賁贖進：說文：會禮也。或从盡。亦作進。(Ding 1980 : 7-36)

SW: 賁：會禮也。从貝 𠂔 聲。(Ding 1959 : V.5.2750)

SW: 進：登也。从 辵 闕省聲。(Ding 1959 : V.3.745)

SW defines 賁 to mean " gifts, usually money ", whereas 進 is defined to mean "move forward". Both 賁 and 進 are different in meaning.

The scripts 進 appears in the Biographical Sketches of Gaozu, the Emperor 高祖本紀 and the Biographical of Lu Buwei 呂不韋列傳 of Shiji. Sima Zhen annotates the preceding clause by citing the opinion of Yan Shigu that 進 means "the gifts when both sides get together" (Shuangchuan 1983 : 161). For the latter, Sima Zhen remarks that 進 is a loan word of 賁 , which means "money" (Shuangchuan

1983: 1019). Duan Yucai, Gui Fu and Zhu Junsheng are of the same opinion that 進 is a loan word of 賁 (Duan 1985 : 282 ; Gui 1987 : 537 ; Ding 1959 : V.3.745, V.5.2750). Thus, the rendering of JY is disputable.

4.323 餽 ----- 𩚑

Pronunciation :

餽 : tsiwəŋ / tsɿuən / jùn

Explanation :

JY: 餽 𩚑: 博雅: 熟食謂之餽饗。一曰: 食餘曰餽。或作 𩚑。(Ding 1980 : 7-36)

SW 新附: 餽: 食之餘也。从食 𩚑 聲。(Ding 1959 : V.4.2220)

餽 and 𩚑 are not listed in SW. JY interprets 餽饗 by citing Boya (Wang 1983:248), which means "cooked food", whereas the script 餽 means "leftover food". The script 餽 is listed in the additional copy of SW, which means "the food which is left over".

The script 𩚑 appears in the chapter Tesheng-Kuishi-Li of Yili, Zheng Xuan annotates that 餽 is the ancient form of 𩚑 (Jia 1980:1191). Shao Ying glosses that 𩚑 is the variant form of 饗 (Ding 1959 : V.4.2191). SW defines 饗 to mean "prepare food" and 饗 is the variant form (Ding 1959 : V.4.2190). According to Mao Jisheng and Zheng Zhen's annotation, 𩚑 is the li-script of 饗 and 餽 can be interlinked to 饗 and 饗 (Ding 1959:V.4.2220b). Duan Yucai annotates that 饗 and 餽 are both the same in meaning (Duan 1985 : 222). Thus, the rendering of JY is acceptable.

Under the rhyme wen 二十三问：

4.324 僨 ----- 焚

Pronunciation：

僨：pǐwən / pǐuən / fèn

Explanation：

JY：僨焚：說文：僨也。或作焚。(Ding 1980：7-37b)

SW：僨：僨也。从人賁声。(Ding 1959：V.7.3598)

The original meaning of character 僨 is 僨, which means "lie flat". According to Duan Yucan's annotation, 僨 can be extended to mean "collapse" (Duan 1985：384). This sense is significant to the script 焚 in the Zuozhuan during the twenty-fourth-year of Xiangong 襄公廿四年. Lu Deming comments this by citing Fu Qian 服虔 opinion that 焚 is the loan word of 僨, which means "lie flat" (Lu 1936：V.13.1052). Thus, it is believed that 焚 is a loan word of 僨.

Under the rhyme yuan 二十五願：

4.325 斂 ----- 𣎵

Pronunciation：

斂：tɕʰat / tɕʰiwɛn / chuàn

Explanation：

JY：斂 𣎵 斂：𣎵万切。說文：小春也。或作 𣎵、斂。

文七。(Ding 1980:7-39b)

SW：斂：小春也。从支斂声。(Ding 1959：V.3.1374)

SW defines 𪚩 to mean "pound slightly", whereas 𪚪 is not listed in SW. GY interprets 𪚪 to mean "grind the cereal" (Chen 1982:287,288). YP interprets 𪚪 to mean "grind the cereal" or "pound the shelled or husked seed slipshodly 舂米未精也" (Gu 1987:72). Hence, 𪚩 and 𪚪 can be the same in meaning.

GY and SYHB interpret that 𪚩 is also written as 𪚪 (Chen 1982 : 398 ; Liu 1963:397). Duan Yucai and Zhu Junsheng are of the same opinion that 𪚪 is the same as 𪚩 (Duan 1985:127 ; Ding 1959:V.3.1374b). YP interprets 𪚪 as the modern form of 𪚩 (Gu 1987 : 72). So, the script 𪚪 is the same as 𪚩. Since both of them are not explicitly conveyed in meaning, it is suspected that 𪚪 is not a variation of 𪚩, but is close in meaning.

Under the rhyme huan 二十九换 :

4.326 垠 ----- 丸

Pronunciation :

垠 : yuán / yuán / huàn

Explanation :

JY : 垠 𪚫 丸: 說文: 以黍和灰而 𪚫 也。一曰: 補垠也。或從骨。亦作丸。
。(Ding 1980 : 7-41b)

SW : 垠: 以黍和灰而 𪚫 也。从土完聲。一曰: 補垠。(Ding 1959 : V.9.6129)

SW : 丸: 圓傾側而轉者。从反仄。凡丸之屬皆从丸。(Ding 1959 : V.7.4172b)

SW defines 垠 to mean "a kind of lacquer that mixed with ashes" or "renovate", whereas 丸 is defined to mean "bullet". Both 垠 and 丸 are different in meaning.

The script 垓 appears in Yeshi 冶氏 under the title Kaogong-ji of Zhouli, Zheng Zhong annotates that 垓 is a loan word of 丸 (Jia 1980 : 915). Another 垓 appears in chapter Huangdi 皇帝篇 of Liezi, Gui Fu comments that 垓 is a loan word of 丸 (Gui 1987 : 805). Zhu Junsheng glosses that 垓 can be a loan word of 丸, which means "bullet", and is also loan to mean "rotate". (Ding 1959 : V.9.6129b).

Thus, 垓 and 丸 are not the same under the meaning of "a kind of lacquer that mixed with ashes". 垓 is only a loan word of 丸, which means "bullet" or "rotate". The script 丸 lists in JY under the above-mentioned sentence is disputable.

4.327 煥 ----- 援

Pronunciation :

煥 : ɣuan / ɣuan / huàn

Explanation :

JY : 煥援: 悞煥, 不順也。一曰: 拔扈。或作援。(Ding 1980 : 7-41b)

SW : 援: 引也。从手爰聲。(Ding 1959 : V. 9. 5461)

煥 is not listed in SW and in any other ancient dictionaries. JY interprets 悞煥 to mean "not to obey" or "bossy". SW defines 援 to mean "pull".

The term 悞援 appears in poetry Huangyi 皇矣 under the title Daya of Shijing. Zheng Xuan annotates that 悞援 means "bossy" (Kong 1980 : 521). 煥 (ɣuan 匣元) and 援 (ɣiwan 匣元) are the same in their ancient pronunciation. It is believed that 悞援 and 悞煥 are the group of characters that form the meaning of "not obey to" or "bossy".

4.328 罐 ----- 櫛

Pronunciation :

罐 : kuan / kuən / guàn

Explanation :

JY : 罐罐櫬: 汲器。或從金。亦作櫬。(Ding 1980 : 7-42)

SW 新附: 罐: 器也。从缶瞢声。(Ding 1959 : V.4.2252)

SW: 櫬: 棺也。从木親聲。春秋傳曰: 士輿櫬。(Ding 1959 : V.5.2641)

罐 is not listed in the original copy of SW but is listed in the additional copy of SW, which defines it as "an utensils". JY interprets 罐 to mean "a vessel for water". YP and LKSJ have the same explanation as in JY (Gu 1987 : 79 ; Xing 1985 : 338). SW defines 櫬 to mean "coffin". Hence, both 罐 (kuan 见元) and 櫬 (tʃ'ien 初真) are different both in meaning and in ancient pronunciation.

The chapter eight of Xuan Ying's YQJYY explains that 灌 and 櫬 are the variant forms of 罐 (Xuan 1968 : 385). The script 櫬 is composed of the element 木 and the phonetic element 觀 (kuan 见元). Thus, it is suspected that JY is written wrongly the character 櫬 as 櫬, where their appearances are very much alike. However, the character 櫬 is missed out in the ancient or modern dictionaries, and the hypothesis above remains to be verified.

4.329 鑢 ----- 鑢, 鑢

Pronunciation :

鑢 : ts'uan / ts'uan / cuàn

Explanation :

JY : 鑢 鑢 鑢: 小稍也。或从矛龠。亦作 鑢。(Ding 1980 : 7-43)

𣪠, 𣪠 and 𣪠 are not listed in SW. JY interprets 𣪠 to mean "short spear". LKSJ and GY have the same explanation as in JY (Xing 1985 : 17 ; Chen 1982 : 403). YP interprets 𣪠 as the same as 𣪠, which means "short spear" (Gu 1987 : 81). LKSJ interprets 𣪠 as the same as 𣪠 (Xing 1985 : 142). Chapter eleven of Xuan Ying's YQJYY interprets 𣪠 as the modern form of 𣪠 (Xuan 1968:475). Hence, it is proof that 𣪠 and 𣪠 are the variant forms of 𣪠 (𣪠) and have the same meaning as 𣪠.

There is no evidence to prove that 𣪠 or 𣪠 are the variant forms of 𣪠 in the lexicons or ancient dictionaries. Since 𣪠, 𣪠 and 𣪠 are the same in their ancient pronunciation (ts'uan 清元) and meaning. It is believed that they are a group of variant forms.

4.330 𣪠 ----- 𣪠

Pronunciation :

𣪠 : t'uan / t'uan / tuàn

Explanation :

JY : 𣪠 𣪠 : 黑衣, 王后之服。或作𣪠。(Ding 1980 : 7-43b)

SW : 𣪠 : 租也。从禾兑聲。(Ding 1959 : V.6. 3121b)

𣪠 (𣪠) is not listed in SW. JY interprets 𣪠 to mean "the queen's black garment". SW defines 𣪠 to mean "tallage". Hence, 𣪠 and 𣪠 are different in meaning.

The terms 𣪠 appears in chapter Zaji and Sangdaji of Liji, Zheng Xuan annotates that 𣪠 means " black garment " (Kong 1980 : 1556, 1572). The term 𣪠 appears in chapter Yuzao of Liji, where Zheng Xuan and Lu Deming comment

that 祿 is also written as 稅 (Kong 1980 : 1481). Zhu Junsheng glosses that 稅衣 is the same as 祿衣 (Ding 1959 : V.6.3122). Thus, it is believed that 稅 is a loan word of 祿. However, the script 祿 is omitted in SW.


Under the rhyme jian 三十諫 :

4.331 攢 ----- 串

Pronunciation :

攢 : koan / kwan / guàn

Explanation :

JY : 攢  慣貫串：古患切。說文：習也。引春秋傳：攢瀆鬼神。或从攴、从心。亦作貫、串。文十四。(Ding 1980:7-44b)

SW : 攢：習也。从手貫聲。春秋傳：攢瀆鬼神。(Ding 1959 : V.9.5423b)

SW defines 攢 to mean "be in the habit of", whereas 串 is not listed in SW.

GY interprets 串 to mean "string" or "habit" (Chen 1982 : 405)

The chapter Shigu of EY interprets 串 and 貫 to mean "habit". Xu Chaohua annotates that 串 can be interlinked to 貫 and 慣 (Xu 1987 : 57). The script 串 appears in chapter Dalue 大略篇 of Xunzi, Yang Liang remarks that 串 means "habit" (Wang 1990 : V.2.340). The chapter nine of Xuan Ying's YQJYY interprets that 攢 and 還 are the ancient forms of 串 and is also written as 慣 (Xuan 1968 : 415). Thus, 攢 and 串 can be the same under the meaning of "habitual".

THE DEPART-TONE RHYME IN VOLUME EIGHT

Under the rhyme xian 三十二霰 :

4.332 甸 ----- 乘

Pronunciation :

甸 : dien / dien / diàn

Explanation :

JY : 甸乘 : 說文: 天子五百里地。或作乘。 (Ding 1980:8-2)

SW : 甸 : 天子五百里地。从田包省。 (Ding 1959:V.9.6194)

SW defines 甸 to mean "five hundred li (a chinese unit of length) of imperial land", whereas 乘 is defined to mean "capsize" (Ding 1959 : V.4.2364). GY interprets 乘 as the same as 乘 (Chen 1982 : 199). Hence, 甸 and 乘 are different in meaning.

The script 甸 appears in chapter Xiao-Situ 小司徒 under the title Diguan of Zhouli, Zheng Xuan annotates that 甸 means 乘 (Jia 1980 : 711). 乘 is the modern form of 乘. The script 乘 appears in chapter Wangzhi 王制 of Xunzi, Yang Liang annotates that 甸 is also means 乘. According to Zhouli's interpretation, four Jing 井 (of soldiers) to form a Yi 邑, four Yi to form a Qiu 丘, four Qiu to form a Dian 甸, and 甸 is also called as Sheng 乘. 甸 is the name for those soldiers when they are stationed in a place. While in the war time, each Dian 甸 have to contribute a chariot, this is called "Sheng" 乘. Each "Sheng" is equipped with three armoured soldiers and seventy-two infantries (Wang 1978 : V.2.106 ; Jia 1980 : 711). Zhu Junsheng glosses that 甸 can be a loan word of 乘 (Ding 1959 : V.9.6194b), whereas Pan Yijun 潘奕鶴 is of the opinion that 乘 can be interlinked to 甸. It is suspected that 甸 and 乘 are the same in the real things, but 甸 is a name for the military unit and 乘 is the tax for this unit. Thus, 甸 and 乘 are just same in meaning.

4.333

擗

牽

Pronunciation :

擗 : ʃian / ʃien / xiàn

Explanation :

JY: 擗 牽: 挽也。或作牽。(Ding 1980 : 8-2b)

SW: 牽: 引前也。从牛。象引牛之縻也。玄聲。(Ding 1959 : V.3.530)

擗 is not listed in SW. JY interprets 擗 to mean "pull". SW defines 牽 to mean "pull". Thus, 擗 (ʃian 匣元) and 牽 (k'ien 溪真) are same in meaning and close in their ancient pronunciation.

JY interprets 擗 and 擗 to be the ancient forms of 牽 (Ding 1980 : 3-3). But, according to Hongwu-Zhengyun 洪武正韻, which published 336 years later, lists that 擗 is the vulgar form of 擊 (Hanyu 1993 : 821). SW defines 擊 to mean "solid" (Ding 1959 : V.9.5438). Duan Yucai and Zhu Junsheng are of the opinion that 擊 can be a loan word of 牽 (Duan 1985 : 609 ; Ding 1959 : V.9.5439).

The script 牽 appears in chapter Guaigua 夬卦 of Yizing, where Lu Deming annotates that 牽 is written as 擊 in the Biography of Mr. Zixia 子夏傳 (Lu 1936 : V.2.94). The script 擊 appears in the Aristocratic Family of Zheng 鄭世家, Shuangchuan Guidailang comments that 擊 is the ancient form of 牽 (Shuangchuan 1983 : 679). The Hanjian 汗簡 also lists that 擊 is the ancient form of 牽 (Guo 1990 : V.2.285).

SW defines 擗 to mean "loud, ringing metallic sound" (Ding 1959 : V.9.5494). A phrase, "擗象犀", appears in the Poetry of Yulie by Yang Xiong, Li Shan annotates that 擗 is the ancient form of 牽 (Li 1981 : 133). The phrase, "擗象犀" is written as "牽象犀" in the edition copy of Wuchen and Liuchen (Quan 1993 : 197).

Zhu Junsheng is of the opinion that 揜 can be a loan word of 牽 (Ding 1959 : V.9.5494).

Hence, it is believed that the interpretation of JY is cited from Zingdian-shiwen 經典釋文, Hanjian or Zhaoming-wenxuan 昭明文選. The script 牽 consists of an element 牛 (cattle) and a phonetic element 玄 (rope), 𠂔 to indicate the bar which is fixed on the cattle and where the ropes are fastened. Contradictory, the script 揜 has a pictophonetic character, which consists of 扌 (hand) as the semantic element and 擊 as the phonetic element, where the element of 手 (扌) reappears. It is believed that 揜 is the vulgar form of 擊, which means "pull". It is also suspected that the concept in JY about the "ancient form" was not refer to the character from the origins (oracle-bone inscriptions, brone inscriptions, archaic form, zhou-script or zhuan-form), but rather the character used in the different editions of a same sentence of a same book. Thus, for the meaning of "pull", 牽, 擊 and 揜 are the same in meaning.

4.334 𢦏 ----- 𢦏

4.335 𢦏 ----- 𢦏

Pronunciation :

𢦏 : ɣiwen / ɣiwen / xuàn

Explanation :

JY: 𢦏 𢦏 𢦏: 說文: 行且賣也。或從玄。亦作 𢦏。(Ding 1980 : 8-3)

JY: 𢦏 𢦏 𢦏: 行且賣也。或作 𢦏、𢦏。(Ding 1980 : 8-3)

SW: 𢦏 : 行且賣也。从行从言。𢦏, 𢦏 或作玄。(Ding 1959 : V.3.840)

SW: 𢦏: 目無常主也。从目玄聲。(Ding 1959: V.4.1405b)

SW defines 街 to mean "to travel about selling things", 街 is the variant form, whereas 𢵑 is not listed in SW. YP and LKSJ interpret that 𢵑 is the ancient form of 街 (Gu 1987 : 120 ; Xing 1982 : 351). Hence, it is believed that 𢵑 is the variation of 街 .

JY interprets 街 and 𢵑 to be the variant forms of 街 . The Song version and the Shangwu edition have the same interpretation as the Zhonghua edition (Ding 1986 : 570 ; Ding 1968:1177). SW defines 𢵑 to mean "have dim eyesight". Hence, both 街 and 𢵑 are not the same in meaning. Chapter two of Xuan Ying's YQJYY interprets 𢵑 and 街 to be the ancient forms of 街 (Xuan 1968 : 78). Thus, it is believed that 𢵑 is the variant form of 街 , and the same meaning as 𢵑 .

The script 街 also has the meaning of "indistinct". It appears in the Biography of Murong Wei 慕容暉載記 of Jinshu (Fang 1974 : V.9.2856). The chapter Shigu of GYa interprets 𢵑 to mean "indistinct" (Wang 1983:80). Kong Yingda is of the same annotation in chapter Zhongyong of Liji (Kong 1980 : 1630). Thus, it is believed that 𢵑 and 街 can also be the same under the meaning of "indistinct".

4.336 徧 ----- 辯 , 辨

Pronunciation :

徧 : pien / pien / biàn

Explanation :

JY : 徧遍辯辨: 卑見切。說文: 币也。或从 𠂔。亦作辯、辨。文五。(Ding 1980 : 8-3)

SW: 徧：帀也。从彳扁聲。(Ding 1959 : V.3.821b)

SW: 辯：治也。从言在 辨 之間。(Ding 1959:V.10.6589)

SW: 辨：判也。从刀 辨 聲。(Ding 1959: V.4.1838b)

SW defines 徧 to mean "travel (extended) all over", whereas 辯 is defined to mean "manage" and 辨 is defined to mean "distinguish". Hence, 徧, 辯 and 辨 are totally different in meaning.

The script 辯 appears in chapter Yanli 燕禮 of Yili, which Zheng Xuan annotates that 辯 is the same as 徧 (Jia 1983 : 1018). The script 辨 appears in Zuozhuan during the eighth-year of Dinggong 定公八年, which Du Yu annotates that 辨 means "travelled all over" (Kong 1983 : 2143). The script 徧 appears in chapter Xiushen 修身 of Mozi 墨子, which Sun Yirang annotates that 徧 and 辯 are interchangeable in this sentence. He considers them to be different in structures but are the same in meaning (Sun 1978 : V.4.6). Duan Yucai glosses that 辯 is used as a loan word of 徧 in Liji, and Gui Fu concludes that 辯, 辨 and 徧 are interchangeable in the lexicons (Gui 1987 : 164). Thus, the rendering of JY is disputable.

Under the rhyme xian 三十三綫：

4.337 𡗗 ----- 𡗗

Pronunciation :

𡗗 : bǐan / bǐɛn / biàn

Explanation :

JY: 𡗗 𡗗 𡗗, 𡗗 : 說文: 𡗗也。周曰 𡗗, 商曰吁, 夏曰收。从兒。籀从升。上皆象形。或作 𡗗、𡗗。(Ding 1980 : 8-5b)

SW: 𡇗 : 冕也。周曰 𡇗 , 商曰吁, 夏曰收。从兒。象形。𡇗 , 籀文 𡇗
。从升, 上象形。𡇗 , 或 𡇗 字。(Ding 1959:V.7.3833)

SW: 𡇗 (𡇗) : 馬髦飾也。从糸每聲。春秋傳曰: 可以稱旌 𡇗 乎。𡇗
, 𡇗 或从 𡇗 。 𡇗 , 籀文 𡇗 。(Ding 1959:V.9.5891)

SW defines 𡇗 to mean "an ancient ceremonial cap". 𡇗 (𡇗)
is the zhou-script and 𡇗 is the variant form . According to Kong Guangju and
Shao Ying's annotation , 𡇗 and 𡇗 are the morphological variations of 𡇗 (Ding
1959:V.7. 3835, 3835b). SW defines 𡇗 to mean "horse decoration"
and 𡇗 is the variant form. 𡇗 is the zhou-script of 𡇗 and 𡇗 is also
written as 𡇗 (Gu 1987:125 ; Chen 1982:114). Hence, 𡇗 and 𡇗 are
totally different in meaning.

There is only an example in lexicons where 𡇗 has the same meaning as
𡇗 (𡇗). The sentence, " 凡弔事, 𡇗經服 ", appears in the chapter Sifu 司服 of
Zhouli, which Zheng Xuan records that 𡇗 is written as 𡇗 in the ancient
edition. Zheng Zhong glosses that 𡇗 is a loan word of 𡇗 (Jia 1980 : 782). Thus,
it is obvious that the rendering of JY is based on Zhouli.

Under the rhyme xiao 三十五笑 :

4.338 笑 ----- 关

Pronunciation :

笑 : sǎu / sǎu / xiào

Explanation :

JY : 笑咲关: 仙妙切。善也。古作咲。或省。俗作咲, 非是。文十一。

(Ding 1980 : 8-7)

笑 and 关 are not listed in SW, but 笑 is listed in the Duan Yucai's annotation copy of SW, which means, "happy and smile" (Duan 1985 : 200). The script 𦇧 appears in the Biography of Xue Xuan 薛宣傳 of Hanshu, which Yan Shigu annotates that 𦇧 is the ancient form of 笑 (Ban 1992 : V.10.3390). Cao Renhu 曹仁虎 is also the same opinion as Yan Shigu (Ding 1959 : V.4.1994b).

Yan Zhangfu glosses that 关 is the li-script of 笑 (Ding 1959:V.4.1992), and Xu Chengqing says that 笑 is written as 咲 or 关 in Hanshu (Ding 1959 : V.4.1993). Zhang Xingfu 张行孚 is of the opinion that 关 is the original form of 笑 in the article Shixiao 釋笑(Explanation to the script 笑) (Ding 1959 : V.4.1995b). Thus, the rendering of JY is acceptable.

Under the rhyme xiao 三十六效 :

4.339 抄 ----- 勦

Pronunciation :

抄 : tʃ'au / tʃ'au / chāo

Explanation :

JY : 抄鈔勦剿: 楚教切。略取也。或从金。亦作勦、剿。文十五。(Ding 1980 : 8-9)

SW : 勦: 勞也。春秋傳曰: 安用勦民。从力巢聲。(Ding 1959 : V.9.6229)

抄 is not listed in SW. JY interprets 抄 to mean "rob". LKSJ and GY interpret 抄 as the same as 鈔 (Xing 1985 : 9 ; Chen 1982 : 154, 416). SW defines 鈔 to mean "take up with a fork" (Ding 1959 : V.10.6343). According to Niu Shuyu and Duan Yucai's annotation, 抄 is the vulgar form of 鈔 (Ding 1959 : V.10.6343 ; Duan 1985 : 721). Wang Yun annotates that "rob" is the extended meaning of 鈔 (take

up with a fork) (Ding 1959:V.10.6343). SW defines 勩 to mean "work hard". Hence, 抄 (鈔) and 勩 are different in meaning.

The chapter Shiyan of GYa lists that 鈔 means "rob" (Wang 1983 : 163). The scripts 抄 and 鈔 appears in the Biography of Guoji 郭伋傳 and the Biography of Gongsun-zan 公孫瓚 of Hou-Hanshu, which mean "rob" (Fan 1982 : V.4.1091 ; V.8.2360). The chapter Shigu of GYa interprets 勩 to mean "take", Wang Niansun glosses that 剿 , 勩 and 鈔 are interchangeable (Wang 1983 : 19). The script 勩 appears in chapter Quli 曲禮上 of Liji, which Zheng Xuan comments that 勩 means "plagiarise other's opinions" (Kong 1980 : 1240). Zhu Junsheng says that 勩 can be a loan word of 鈔 (Ding 1959 : V.9.6229b). Thus, it is believed that 抄 is the same as 鈔 and 勩 is the loan word.

The script 抄 means "copy" nowadays. It appears in the Biography of Jizhan 紀瞻傳 of Jinshu , which means "copy" (Fang 1974 : V.6.1824). It is believed that the meaning of "copy" is an extended meaning of "plagiarise".

Under the rhyme hao 三十七号 :

4.340 埽 ----- 騷

Pronunciation :

埽 : səu / sau / sāo

Explanation :

JY : 埽掃騷: 拚除也。或作掃、騷。(Ding 1980 : 8-10b)

SW : 埽: 棄也。从土从帶。(Ding 1959 : V.9.6120)

SW defines 埽 to mean "throw away", whereas 騷 is defined to mean "harass or brush horse" (Ding 1959 : V.9.6120). Hence, 埽 and 騷 are different in meaning.

GY interprets 埽 to mean "clean up or throw away" and 掃 is the variant form (Chen 1982 : 302, 418). The script 埽 appears in the Biography of Qingbu 黥布傳 of Hanshu (Ban 1992 : V.7.1883), and is written as 騷 in the same sentence under the same biography of Shiji (Shuangchuan 1983 : 1060). The script 騷 appears again in the Biography of Lisi 李斯列傳 of Shiji, which Shuangchuan Guidailang annotates this by citing the opinion of Wang Niansun that 騷 is the same as 埽 (Shuangchuan 1983 : 1035). Gao Xianglin is also of the opinion that 騷 and 埽 can be interlinked (Ding 1959 : V.8.4334). Thus, 騷 is a loan word of 埽 and the rendering of JY is disputable.

4.341 幬 ----- 敦

Pronunciation :

幬 : dǎu / dāu / dào

Explanation :

JY : 幬敦：覆也。或作敦。通作燾。(Ding 1980 : 8-11)

SW : 幬：櫛帳也。从巾 𠂔 聲。(Ding 1959 : V.6.3415b)

SW : 敦：怒也。詆也。一曰：誰何也。从支 𠂔 聲。(Ding 1959 : V.3.1352)

SW defines 幬 to mean "bed-curtain", whereas JY interprets 幬 as "cover". According to Duan Yucan's annotation, "cover" is an extended meaning of "bed-curtain" (Duan 1985 : 362). SW defines 敦 to mean "anger, swear" or "who it was". Hence, 幬 and 敦 are different in meaning.

The script 幬 appears in the chapter Zhongyong of Liji, Zheng Xuan annotates that 幬 is also written as 爇 (Kong 1980 : 1634). Another 幬 appears in the Zuozhuan during the 29th year of Xianggong 襄公二十九年 (Kong 1980 : 2008), and is written as 爇 in the same sentence under the Aristocratic Family of Wu-Daibo 吳太伯世家 of Shiji (Shuangchuan 1983 : 541). The chapter Shigu of GYa lists that 幬 and 爇 mean "cover" (Wang 1983:61). The script 敦 appears in Sijiyan 司几筵 unde the title Chunguan of Zhouli, Zheng Xuan comments that 敦 is a loan word of 爇 , which means "cover" (Jia 1980 : 775). Zhu Junsheng glosses that 敦 can be a loan word of 幬 (Ding 1959 : V.3.1352b). Thus, the rendering of JY is disputable.

Under the rhyme ge 三十八箇 :

4.342 箇 ----- 介

Pronunciation :

箇 : ka / ka / gè

Explanation :

JY : 箇个介: 居賀切。說文: 竹枚也。或作个、介。通作個。文五。(Ding 1980 : 8-11)

SW: 箇: 竹枚也。从竹固聲。(Ding 1959 : V.4.1953)

SW: 介: 畫也。从八从人。人各有介。(Ding 1959 : V.3.497b)

SW defines 箇 to mean "a bamboo", whereas 介 is defined to mean "boundary". 箇 and 介 are different in meaning.

YP interprets 箇 to mean "one" and 个 is the variant form (Gu 1987:70, 133). The script 箇 appears in chapter Shiyan of GYa , which Wang Niansun

annotates that 箇 is also written as 个 (Wang 1983 : 137). Another 箇 appears in chapter twelve of FY, which Qian Yi concludes that 个, 個 and 箇 are the same in meaning (Qian 1991 : 449). Yan Shigu is also of the opinion that 个 is used as 箇 in his annotation in the Records of Penal Law 刑法志 of Hanshu (Ban 1992 : V.4.1086).

Ding Wu 丁午 is of the opinion that 个 is the morphological variation of 介 in his article "Explanation to the script 个" (Ding 1959 : V.3.498). Niu Shuyu glosses that 个 is the vulgar form of 介. They are the same in meaning (Ding 1959 : V.4.1955). The script 介 appears in Qinshi 秦誓 of Shangshu (Kong 1980 : 256), and the same sentence appears again in chapter Daxue 大學 of Liji, where 介 is written as 个 (Ding 1980 : 1675). Thus, although 箇 and 介 are different nowadays, they represent the same meaning in lexicons.

4.343 馱 ----- 佗

Pronunciation :

馱 : duāt / duā / duò`

Explanation :

JY : 馱他：唐佐切。畜負物也。或作他。文四。(Ding 1980 : 8-11b).

SW 新附：馱：負物也。从馬大聲。(Ding 1959 : V.8.4348b)

馱 is not listed in SW but listed in the additional copy of SW, which means "carry on the back". SW defines 佗 to mean "carry" (Ding 1959 : V.7.3522b). The script 佗 appears in chapter seven of FY, which Guo Fu and Qian Yi annotate that 馱 is the modern form of 佗 (Qian 1991 : 271). Wang Yun and Zhu Junsheng are also of the same opinion that 馱 is the vulgar form of 佗 (Ding 1959 : V.7.3523).

According to Duan Yucai and Li Fusun's annotation , 馱 is the vulgar form of 佗 , and 他 is the morphological variation of 佗 (Duan 1985:375 ; Ding 1959:V.7.3523b). YP interprets that 佗 is also written as 他 (Gu 1987 : 14). Although the script 他 is borrowed to mean "other" nowadays, but 馱 and 佗 (他) remain the same in meaning to their origin.

Under the rhyme guo 三十九過 :

4.344 莖 ----- 摧

Pronunciation :

莖 : ts'ua / ts'ua / cuò

Explanation :

JY : 莖摧: 說文: 斬芻也。或作摧。(Ding 1980 : 8-12)

SW : 莖: 斬芻。从艸坐聲。(Ding 1959 : V.2.440)

SW : 摧: 擠也。从手崔聲。一曰: 捫也。一曰: 折也。(Ding 1959 : V.9.5386)

SW defines 莖 to mean "cut fodder", whereas 摧 is defined to mean "break". 莖 and 摧 are not the same in meaning.

The script 摧 appears in poetry Yuanyang 鴛鴦 under the title Xiaoya of Shijing, which Mao Heng annotates that 摧 means "cut fodder". Zheng Xuan says that 摧 can also be written as 莖 (Kong 1980 : 481). Pan Yijun and Gao Xianglin are of the same opinion that 摧 and 莖 can be interlinked (Ding 1959 : V.9.5386b).

According to Wang Li's annotation , 莖 and 摧 are close in meaning and pronunciation. They are the characters having the same source (Wang 1987 : 442).

Under the rhyme ma 四十禡 :

4.345 禡 ----- 貉

Pronunciation :

禡 : meɑ / ma / mà

Explanation :

JY : 禡貉: 莫駕切。說文: 師行所止, 恐有慢其神, 下而祀之曰禡。引周禮
: 禡於所征之地。或作貉。文十五。(Ding 1980 : 8-12b)

SW : 禡 : 師行所止, 恐有慢其神, 下而祀之曰禡。从示馬聲。周禮曰: 禡於
所征之地。(Ding 1959 : V.2.82)

SW : 貉: 北方豸種。从豸各聲。孔子曰: 貉之為言惡也。(Ding 1959 : V.7.
4262b)

SW defines 禡 to mean "sacrificial rituals made to the place on a hill where an army camps", whereas 貉 is defined to mean "a raccoon , a wild dog (having golden-brown hair and black eye patches) of the North of Cina". Both 禡 and 貉 are different in meaning.

The script 禡 appears in chapter Shitian of EY, which Xing Bing annotates that 禡 is written as 貉 in Zhouli (Xing 1980 : 2609). Three 貉 appear in Sishi 肆師 and Dianzhu 甸祝 under the title Chunguan, and Dasima 大司馬 under the title Xiaguan of Zhouli. For the first two scripts, Zheng Xuan remarks that 貉 is also written as 禡, which means "sacrifice of army" (Jia 1980 : 770, 815). And for the third 貉, Zheng Zhong concludes that it is the loan word of 禡 (Jia 1980 : 836). Hui Dong 惠棟 says that 禡 is also written as 貉 (Ding 1959:V.2.82). Zhu Junsheng and Gao Xianglin gloss that 貉 is the loan word of 禡 (Ding 1959 : V.7.4263b). Thus, the rendering of JY is disputable.

4.346 𦘒 ----- 𦘒

Pronunciation :

𦘒 : p'ea / p'a / pà

Explanation :

JY: 𦘒𦘒𦘒: 普駕切。博雅: 帳。或作𦘒、𦘒。文六。(Ding 1980:8-12b)

SW 新附: 𦘒: 帛三幅曰𦘒。从巾巴聲。(Ding 1959 : V.6.3442)

𦘒 is not listed in SW but listed in the additional copy of SW, which means "a piece of cloth worn about the head (neck or shoulders for protection, warmth or decoration)". But JY explains 𦘒 by citing Boya, which means "curtain". The chapter Shiqi of GYa interprets 𦘒 as "a piece of cloth to cover things" (Wang 1983 : 234). Hence, "curtain" is an extended meaning of 𦘒. According to Zheng Zhen's annotation, 𦘒 is written as 𦘒 since Tang Dynasty (Ding 1959 : V.6.3442b). Wang Niansun annotates that 𦘒 is the same as 𦘒 in his annotation under chapter Shiqi of GYa (Wang 1983:232). Thus, 𦘒 and 𦘒 are the characters under same concept (cloth to cover things) and they are close in meaning.

4.347 𦘒 ----- 𦘒 , 𦘒

3.190 𦘒 ----- 𦘒

Pronunciation :

𦘒 : bea / bai / bà

Explanation :

JY: 𦘒𦘒𦘒: 𦘒, 𦘒 短兒。或作 𦘒、𦘒。(Ding 1980 : 8-12b)

JY: 𦘒𦘒: 𦘒𦘒, 短。或作𦘒。(Ding 1980 : 5-21b)

SW : 𡗗 : 短人立 𡗗𡗗 兒。从立 𡗗 聲。(Ding 1959 : V.8.4636b)

𡗗 and 𡗗 are neither listed in SW nor in any other lexicons. The chapter ten of FY interprets that people at Guilin area mention "short" as 𡗗 (Qian 1991 : 357). This is the same meaning as the character 立𡗗 (𡗗). SW defines 𡗗 to mean "short and small person". Duan Yucai annotates that 𡗗 is also written as 𡗗 (Duan 1985 : 505). As for character 𡗗, it is found in YP as "𡗗𡗗, 短人" (Gu 1987 : 34), in LKSJ as "𡗗 𡗗, 短人也" (Xing 1985 : 462), and in GY as "𡗗𡗗, 短人" (Chen 1982 : 424), where 𡗗 𡗗 and 𡗗𡗗 mean "a short person". Thus, the notion that 𡗗, 立𡗗 and 𡗗 are the same in meaning is acceptable.

4.348 卸 ----- 寫

Pronunciation :

卸 : xià / xiǎ / xiè

Explanation :

JY : 卸寫: 四夜切。說文: 舍車解馬也。从 卩止午。或作寫。文九。(Ding 1980:8-12b)

SW : 卸: 舍車解馬也。从 卩止午。讀若汝南人寫書之寫。(Ding 1959 : V.7.B 4026)

SW : 寫: 置物也。从 宀 𠄎聲。(Ding 1959 : V.6.3244b)

SW defines 卸 to mean "to take off the equipment, consisting of straps and sometimes buckles, used by a harnessed animal to pull a vehicle or implement", whereas 寫 is defined to mean "replace". Hence, 卸 and 寫 are different in meaning.

The chapter Shigu of GYa interprets 寫 to mean "unload" (Wang 1983 : 98). YP interprets 寫 to mean "thought, unload, empty or replace" (Gu 1987 : 54). Guo

Pu annotates that 發 is pronounced as 發寫 in FY. Qian Yi and Duan Yucai gloss that 發寫 is the same as 發卸 and 寫 is the loan word of 卸 (Qian 1991:255 ; Duan 1985:435). The script 寫 appeared in Luanche 變車篇 of Shiguwen (inscriptions on drum-shaped stone blocks of the Warring States Period [475~221 B.C]), Guo Heng 郭恒 comments that 寫 means "take off the equipment (from horses)" (Guo 1991:17). The script 寫 appears again in Quli of Liji and the Biography of Mr. Huangfu Gui 皇甫規傳 of Hou-Hanshu, which mean "unharness" (Kong 1980:1243 ; Fan 1982:V.8.2134). Gao Xianglin glosses that 寫 and 卸 are interlinked (Ding 1959 : V.6.3245). Thus, it is believed that 寫 is the loan word of 卸 .

4.349 榭 ----- 豫

Pronunciation :

榭 : zīā k / zǐā / xiè

Explanation :

JY : 榭豫: 說文: 臺有屋也。一曰: 凡屋無室曰榭。或作豫。通作謝。(Ding 1980 : 8-13)

SW 新附: 榭: 臺有屋也。从木 𣎵 聲。(Ding 1959 : V.5.2648)

SW: 豫: 象之大者。賈侍中說: 不害於物。从象予聲。 , 古文。(Ding 1959 : V.7.4277)

榭 is not listed in SW but listed in the additional copy of SW, which means "pavilion". JY interprets 榭 to mean "pavilion or hall". The rendering of JY is based on chapter Shigong 釋宮 of EY (Xing 1980 : 2597, 2598). SW defines 豫 to mean "big elephant". Hence, 榭 and 豫 are different in meaning.

The script 豫 appears in chapter Xiangshe-li 鄉射禮 of Yili, Zheng Xuan annotates that 豫 is the loan word of 榭 (Jia 1980 : 999). Niu Shuyu and Zheng Zhen are of the opinion that 謝 , 射 , 豫 and 序 are interlinked (Ding 1959 : V.5.2648). Zhu Junsheng and Gao Xianglin gloss that 豫 is the loan word of 榭 (Ding 1959 : V.7. 4277b). Thus, the rendering of JY is disputable.

4.350 嘉 ----- 假

Pronunciation :

嘉 : kea / ka / jiā

Explanation :

JY : 嘉假: 美也。或作假。(Ding 1980 : 8-13b)

SW : 嘉: 美也。从豈加声。(Ding 1959 : V.4.2069)

SW : 假: 非真也。从人叚聲。一曰: 至也。虞晝曰: 假于上下。(Ding 1959 : V. 7.3550)

SW defines 嘉 to mean "good", whereas 假 is defined to mean "false". 嘉 and 假 are different in meaning.

The chapter Shigu of EY interprets that 嘉 and 假 mean "good" (Xing 1980 : 2573, 2576). The script 假 appears in poetry Weitian-Zhiming 维天之命 under the title Zhousong of Shijing, which Mao Heng annotates that 假 means "good (嘉)" (Kong 1980 : 584). The term, " 假樂君子 " in the poetry Jiale 假樂 under the title Daya of Shijing (Kong 1980 : 540) is written as " 嘉樂君子 " in chapter Zhongyong of Liji (Kong 1980 : 1628). Duan Yucai and Zhu Junsheng are of the same opinion that 假 is the loan word of 嘉 (Duan 1985 : 207, 378 ; Ding 1959 : V.7.3551b). Thus, the rendering of JY is disputable.

4.351 塤 ----- 突

Pronunciation :

塤 : xea / xa / xià

Explanation :

JY : 塤 障 牌 突 : 說文: 塤 也。或从 阜 , 从 片。亦作 突 。 (Ding 1980:8-14)

SW : 塤 : 塤 也。从土 塤 聲。障 , 塤 或从 阜。 (Ding 1959 : V.9. 6151b)

SW defines 塤 to mean "crack" and 障 is the variant form . 突 is neither listed in SW nor in the lexicons. YP interprets 突 to mean "crack" (Gu 1987 : 54). There is lack of evidence to prove the relationship between 塤 and 突 ,thus, it is reasonable to render that they are the same in meaning.

4.352 訝 ----- 御 , 輅


Pronunciation :

訝 : ɣea / ɣa / yà

Explanation :

JY : 訝 迓 御 輅 : 魚駕切。說文: 相迎也。引周禮: 諸侯有卿訝發。或作迓、御、輅。訝, 一曰: 疑也。文十五。 (Ding 1980 : 8-14)

SW : 訝: 相迎也。从言牙聲。周禮: 諸侯有卿訝發。迓, 訝或从辵。 (Ding 1959 : V.3.1019b)

SW : 御: 使馬也。从彳 從卸。 , 古文御, 从又从馬。 (Ding 1959 : V.3. 829b)

SW : 輅: 車軛前橫木也。从車各聲。 (Ding 1959 : V.10.6415)

SW defines 訝 to mean "meet with" and 迓 is the variant form, whereas 御 is defined to mean "drive or control the horse", 輅 is defined to mean "horizontal beam in front of the cart". Hence, 訝, 御 and 輅 are different in meaning.

The script 御 appears in chapter Shihun-li of Yili, Zheng Xuan annotates that 御 is a wrong version of 訝, which means "meet with" (Jia 1980 : 966). Another 御 appears in poetry Quechao 鵲巢 under the title Zhaonan 召南 of Shijing, which Zheng Xuan comments that 御 means "meet with". Lu Deming glosses that 訝 (迓) is the original word of 御 (Kong 1980 : 283). Duan Yucai, Zhu Junsheng and Niu Shuyu are of the same opinion that 御 is the loan word of 訝 (Duan 1985:78 ; Ding 1959 : V.3.830, 1019b).

The script 輅 appears in Zuozhuan during the fifteen-year of Xigong 僖公十五年, Du Yu says that 輅 means "meet with" (Kong 1980 : 1806). Another 輅 appears in Zuozhuan during the second year of Xuangong 宣公二年, Du Yu remarks that 輅 means "meet with" (Kong 1980 : 1866). Duan Yucai glosses that "meet with" is the extended meaning of 輅 (Duan 1985 : 729). Zhu Junsheng is of the opinion that 輅 is the loan word of 訝 (Ding 1959 : V.10.6415).

Pan Yijun and Gao Xianglin gloss that 訝, 御 and 輅 are interlinked (Ding 1959 : V.3.1020b). Thus, the rendering of JY is disputable.

Under the rhyme yang 四十一漾 :

4.353 餉 ----- 攘

Pronunciation :

餉 : ɸiaŋ / ɸǎŋ / xiǎŋ[✓]

Explanation :

JY : 餉 餉 餉 餉 餉 餉 : 式亮切。說文: 餉也。或作 餉、餉、餉、餉、餉。文十八。(Ding 1980 : 8-15)

SW : 餉: 餉也。从食向聲。(Ding 1959 : V.4.2200)

SW : 攘: 推也。从手襄聲。(Ding 1959 : V.9.5377b)

SW defines 餉 to mean "entertain (with food and drink)", whereas 攘 is defined to mean "reject". Hence, 餉 and 攘 are different in meaning.

The script 餉 appears in the Biography of Mr. Yan Zhu 嚴助傳 of Hanshu, Yan Shigu annotates that 餉 is also written as 饗 (Ban 1970 : V.9.2783). Zhu Junsheng glosses that 饗 is the variation of 餉 (Ding 1959 : V.4.2200). The script 攘 appears in poetry Futian 甫田 under the title Xiaoya of Shijing, which Zheng Xuan comments that 攘 is a loan word of 饗 (Kong 1980:475). Zhu Junsheng and Gao Xianglin are also of the same opinion that 攘 is the loan word of 饗 (Ding 1959 : V. 9.5378). Thus, the rendering of JY is disputable.

Under the rhyme dang 四十二宕 :

4.354 傍 ----- 並

Pronunciation :

傍 : baŋ / baŋ / bàŋ

Explanation :

JY : 傍並 傍 : 蒲浪切。近也。或作並、傍。文九。(Ding 1980 : 8-16b)

SW : 傍: 近也。从人 𠂔 聲。(Ding 1959 : V.7.3559b)

SW : 並: 併也。从二立。凡 並 之屬皆从 並。(Ding 1959 : V.8. 4637b)

SW defines 傍 to mean "near", whereas 竝 is defined to mean "side by side" (Ding 1959 : V.8.4637b). According to Zhu Junsheng's annotation , 竝 is the li-script of 竝. Hence, 傍 and 竝 are different in meaning.

Two sentences , " 北據河為塞，竝陰山至遼東 " and " 西北斥逐匈奴，自榆中竝河以東屬之陰山 " , appear in the Biographical Sketches of Emperor Qin-Shi Huang 秦始皇本紀 (The First Emperor of Qin, 246~214 B.C., who unified China under the Qin Dynasty which he hoped to last forever) of Shiji, Zhang Shoujie uses 竝 as 傍 in his annotation on the preceding clause and Pei Yin annotates that 竝 is the loan word of 傍 in the latter clause (Shuangchuan 1983 : 118, 123). Duan Yucai is of the opinion that 竝 is used as a loan word of 傍 in the lexicons (Duan 1985 : 379, 504). Thus, the rendering of JY is disputable.

Under the rhyme jing 四十六徑 :

4.355 泥 ----- 寧

Pronunciation :

泥 : nieŋ / nieŋ / nìng

Explanation :

JY : 泥寧: 泥母，地名。或作寧。(Ding 1980 : 8-20)

SW : 泥: 水，出北地都郵北蠻中。从水尼聲。(Ding 1959 : V.8.4927b).

SW defines 泥水 as "a river name", whereas JY interprets 泥母 as "a place name". 泥水 and 泥母 are two terms which represent two different meaning. A sentence, " 秋，七月，公會齊侯，……盟于甯母 " , appears in Chunqiu (Spring and Autumn) during the seven-year of Xigong 僖公七年 , Du Yu annotates that 甯

is pronounced as 泥. (Kong 1980 : 1798) Two sentences, "

→ 於是始復置校尉於上谷甯

城 " and " 山陽郡……有泥母亭，或曰古甯母 " , appear in the Biography of Wuhuan and Serbi 烏恒鮮卑傳 and the Records of Perfectures and County 郡國志三 of HouHanshu, where 甯 is interlinked to 寧 and 泥 (Fan 1982:V.10. 2982 ; V.12.3455). Hence, it is believed that 泥 (niei 泥脂) and 寧 (nieŋ 泥耕) are linked in the name of a place called "Ningmu". According to Zhu Qifeng's annotation , 泥 and 寧 are interlinked because of the close pronunciation (Zhu 1991 : 369).

Under the rhyme zheng 四十七證 :

4.356 𪔐 ----- 孕

4.358 孕 ----- 𪔐

Pronunciation :

𪔐 : dzǐəŋ / pǐəŋ / shèng

孕 : ʎǐəŋ / jǐəŋ / yùn

Explanation :

JY : 𪔐 孕：妊也。或作孕。(Ding 1980 : 8-20)

JY : 孕 𪔐 𪔐 𪔐：以證切。說文：裹子也。古作 孕、𪔐、𪔐。文十三。(Ding 1980 : 8-20b)

SW : 孕：裹子也。从子从几。(Ding 1959 : V.10.6598b)

SW defines 孕 to mean "being pregnant", whereas 𪔐 and 𪔐 are not listed in SW. JY interprets that 孕, 𪔐 and 𪔐 are the archaic forms of 孕. YP interprets that 𪔐 is also written as 孕 and 𪔐 is the

archaic form of 孕 (Gu 1987 : 37, 134). Chapter two of Hanjian (The Book of Bamboo Strips) lists that 𢆶 (𢆶) is the archaic form of 孕 (Guo 1990:V.2.5). The script 𢆶 appears in chapter Wuxing 五行 of Guanzi, Yin Zhizhang annotates that 𢆶 is the archaic form of 孕 (Dai 1981 : 244). Duan Yucai and Gui Fu are of the same opinion that 孕 is also written as 𢆶 (Duan 1985 : 749 ; Gui 1987 : 1293). The script 𢆶 appears in chapter Chen 沈 and chapter Xun 馴 of Taixuan-jing 太玄經, which Fan Wang 范望 comments that 𢆶 is the same as 孕 and 𢆶 (Fan 1936:C.5.59 ; C.6.71). Zhu Junsheng glosses that 孕 is also written as 𢆶 and 𢆶 (Ding 1959:V.10.6599). Thus, the rendering of JY is acceptable. However, the script 𢆶 is left out in SW.

4.357 覲 ----- 眙

Pronunciation :

覲 : t'əŋ / t'iaŋ / chəŋ

Explanation :

JY : 覲眙: 丑證切。直视兒。或作眙。文二。 (Ding 1980 : 8-20b)

SW : 眙: 直視也。从目台聲。 (Ding 1959 : V.4. 1460)

覲 is neither listed in SW nor in any other ancient lexicons. JY interprets 覲 to mean "stare". SW defines 眙 to mean "stare". Hence, it is believed that 覲 and 眙 are the same in meaning.

The script 眙 appears in the Biographies of funny people 滑稽列傳 of Shiji, which Pei Yin annotates this by citing Xu Guan's opinion that 眙 means "stare", and Sima Zhen glosses that 眙 and 瞪 are the same in pronunciation (Shuangchuan 1983 : 1326). GY interprets 眙 as the original form of 瞪 (Chen 1982 : 433). Duan

Yucai is of the opinion that 胎 is the archaic form of 證 (Duan 1985 : 135). It is believed that 覲 is the vulgar form of 證. 覲 and 胎 are synonymous.

4.358 孕 ----- 媼

(Refer To 4.356)

4.359 倂 ----- 媵

Pronunciation :

倂 : xiàng / jiǎng / yìng

Explanation :

JY: 倂 媵 倂: 說文: 送也。呂不韋曰: 有佻氏以伊尹倂女。古以为訓字。或作媵、倂。(Ding 1980 : 8-20b)

SW: 倂: 送也。从人倂聲。呂不韋曰: 有佻氏以伊尹倂女。古文以为訓字。(Ding 1959 : V.7.3572)

SW defines 倂 to mean "the ritual where parents send off their married daughters", whereas 媵 is not listed in SW. The chapter Shiyan of EY interprets 媵 to mean "the ritual where parents send off their married daughters" (Xing 1980 : 2581). Hence, 倂 and 媵 are same in meaning.

SW defines 倂 by citing a sentence from chapter Benwei 本味篇 under the title Xiaoxing-lan 孝行覽 of Lushi chungiu, but the character 倂 is written as 媵 in the present copy of Lushi chungiu (Gao 1978 : V.6.139). The script 媵 appears in Zuozhuan during the fifth-year of Xigong 僖公五年, Du Yu says that 媵 means "the ritual where parents send off their married daughters" (Kong 1980: 1796). Another 媵 appears in Gongyang-zhuan during the 19th-year of Zhuang Gong 莊公十九年, and the explanation of 媵 is also the same as 倂 (Xu 1980 : 2235).

Duan Yucai concludes that 媵 is the modern form of 倂 (Duan 1985 : 381). Zhu Junsheng, Gao Xianglin and Qian Yi are of the same opinion that 倂 is the same as 媵 (Ding 1959: V.7. 3572b, 3573 ; Qian 1991 : 63, 78). Thus, it is believed that 媵 is the variant form of 倂 .

Under the rhyme deng 四十八澄 :

4.360 塋 ----- 窆 , 封

Pronunciation :

塋 : bəŋ / bəŋ / péng

Explanation :

JY : 塋塋 窆 窆封: 通鄧切。說文: 喪葬下土也。引春秋傳: 朝而塋。禮謂之封。周官謂之窆。又引虞書: 塋淫于家。或作塋、窆、窆、窆、封。一曰: 塋射埵也。文七。(Ding 1980 : 8-21)

SW : 塋: 喪葬下土也。从土朋聲。春秋傳: 朝而塋。禮謂之封。周官謂之窆。虞書曰: 塋淫于家。(Ding 1959 : V.9.6159b)

SW : 窆: 葬下棺也。从穴乏聲。周禮曰: 及窆執斧。(Ding 1959 : V.6.3299)

SW : 封: 爵諸侯之土地。从之从土从寸。守其制度也。公侯百里, 伯七十里。子、男五十里。𡵓, 古文封省。𡵓土, 籀文从 𡵓。(Ding 1959 : V.9.6125)

SW defines 塋 to mean "bury" and 窆 is also defined to mean "bury", 封 is defined to mean "boundary ". Hence, 塋 is the same meaning as 窆 but different to 封.

The scripts 窆 appears in Xiangshi 鄉師 under the title Diguan, and, Taipu 太僕 under the title Xiaguan of Zhouli, which Zheng Zhong remarks that 窆 means

"bury", and is the same as 塋 and 封 (Jia 1980 : 714, 852). Zhu Junsheng annotates that 塋 is also written as 塋 (Ding 1959:V.9. 6161). Another two sentences, " 還葬，懸棺而封，人豈有非之者哉 " and " 乃窆，主人哭踊无筭 " appear in chapter Tangong of Liji and chapter Jixi-li of Yili, Zheng Xuan comments that 封 is the loan word of 窆, and 窆 is the same as 塋, which means "bury" (Kong 1980 : 1291 ; Jia 1980 : 1156). Zhu Junsheng says that 封 is the loan word of 窆 and 塋, where 窆 is the same meaning as 塋 (Ding 1959 : V.9.6126b, V.6.3299). Cheng Peiyuan is also of the opinion that 窆 and 塋 are the same in meaning and 封 is the loan word of 窆 (Ding 1959 : V.6.3299).

According to Wang Li, 窆, 塋 and 封 are close in meaning and pronunciation. They are the characters having the same source (Wang 1987 : 620).

Under the rhyme you 四十九宥 :

4.361 祝 ----- 詛

Pronunciation :

祝 : tʃʰy̌uk / tʃʰy̌uk / zhù

Explanation :

JY : 祝 𠂔兄 詛 詛 詛 : 職救切。詛也。古作祝。或从口从言。亦作詛。文九。

(Ding 1980 : 8-22b)

SW : 祝: 祭主贊詞者。从示从人口。一曰: 从兑省。𠂔曰: 兑為口為巫。

(Ding 1959 : V.2.69)

SW : 詛: 譖也。从言州聲。(Ding 1959 : V.3.1035b)

SW defines 祝 to mean "wizard, a man who is in charge of worship during spiritual ceremonies", whereas 詛 is defined to mean "curse, ask God to bring evil

on". JY interprets 祝 to mean "curse". YP interprets 祝 to mean "eulogy to God" (Gu 1987 : 3), and GY interprets 祝 to mean "the eulogy by the wizard, or, the wizard" (Chen 1982 : 435, 456). YP interprets 詛 to mean "answer, or, curse" (Gu 1987 : 42). GY interprets, " 詛 means answer" (Chen 1982 : 206, 437).

According to Gui Fu's annotation , 祝 means "praise to the God", 詛 (詛) means "ask God to bring on evil " and 祝 is used as the meaning of 詛 in the lexicons (Gui 1987 : 207). The opinion of Xu Hao, cited from Dai Tong 戴侗, is the same as Gui Fu (Ding 1959 : V.3.1036). SW defines 詛 to mean "curse" (Ding 1959 : V.3. 1036). The term 詛祝 appears in chapter Wuyi 無逸 of Shangshu, which means "curse" (Kong 1980 : 222). The script 祝 appears in poetry Dang 蕩 under title Daya of Shijing, Mao Heng comments that 祝 means "curse". Lu Deming glosses that 祝 is a wrong version 詛 (Kong 1980 : 553). The chapter six of Xuan Ying's YQJYY interprets 呪 as the modern form of 祝 and SW is written as 詛 (Xuan 1968 : 294). Chen Shiting 陳詩庭 says that 詛 and 祝 are interlinked (Ding 1959 : V.2.70, 70b).

According to Wang Li's annotation , 祝 and 詛 are close in meaning and pronunciation. They are the characters having the same source (Wang 1987 : 309).

Under the rhyme hou 五十候 :

4.362 𤝵 ----- 狗

Pronunciation :

𤝵 : xo / xəu / gòu

Explanation :

JY : 𤝵 狗狗 : 熊虎子名。或作𤝵、狗。(Ding 1980 : 8-23b)

SW : 狗: 孔子曰: 狗, 叩也。叩气吠以守。从犬句聲。(Ding 1959 : V.8.

4381b)

𤝵 is neither listed in SW nor in any other lexicons and ancient dictionaries. JY interprets 𤝵 as "a name for the young tiger and bear cub". The interpretation of JY is based on chapter Shishou of EY, "熊、虎醜, 其子狗", which 狗 writes as 𤝵 (Xing 1980 : 2651). SW defines 狗 to mean "dog". The chapter Shichu 釋畜 of EY interprets 狗 as "a young dog" (Xing 1980:2653). According to Duan Yucai's annotation, 狗 (the young dog) and 𤝵 (the young bear and tiger) are the same meaning, which means "younger (of the animal)" (Duan 1985 : 477). Lu Deming says that 狗 is also written as 𤝵. Lu Wenchao annotates that 𤝵 is the vulgar form (Lu 1968 : 380). The Kangxi Zidian lists that 𤝵 is also written as 𤝵 (Kangxi 1937 : 1340). Zhu Junsheng comments that 狗 can be the same meaning as 𤝵, whereas Gao Xianglin glosses that 狗 and 𤝵 are interlinked (Ding 1959:V.8.4382b). Thus, it is believed that 𤝵 is the variant form of 𤝵 and can be the same meaning as 狗 -- "the younger (of the animal)".

4.363 𤝵 ----- 區, 恂

4.364 𤝵 ----- 惣, 恂, 恂, 備

Pronunciation :

𤝵 : (丘 埃 切) k'ōk / k'əu / kòu
(居 候 切) kōk / kəu / gòu

Explanation :

JY: 𤝵 𤝵 區恂: 𤝵羆, 鄙吝, 心不明也。或作𤝵、區、恂。(Ding 1980:8-23b)

4.365 務 ----- 牟

Pronunciation :

務 : mǐwo / mǐu / wù

Explanation :

JY : 務 𡇗 牟: 昏也。古作 𡇗 。或作牟。(Ding 1980 : 8-24b)

SW : 務: 趣也。从力 𡇗 聲。(Ding 1959 : V.9.6218b)

SW : 牟: 牛鳴也。从牛象其聲。气從口出。(Ding 1959 : V.3.528)

SW defines 務 to mean "be engaged in", whereas JY interprets 務 to mean "dim-sighted". Hence, SW and JY interpret the meaning of the script 務 differently. SW defines 牟 to mean "roar of the bull". 務 and 牟 are also different in meaning.

Zhu Junsheng annotates that 務 and 牟 are loan words of 瞽 (Ding 1959 : V. 3.528b, V.4.1436b, V.9.6219). SW defines 瞽 to mean "look down" (Ding 1959 : V.4.1436). Duan Yucai and Wang Yun annotates that 瞽 means "dim-sighted" or "ignorant" (Duan 1985 : 134 ; Ding 1959 : V.4.1436b).

The script 牟 appears in chapter eight (Xuanshu 玄數) of Taixuan-jing, which Sima Guang 司馬光 cites the opinion of Song Zhong 宋衷 that 瞽 is the appropriate word for 牟 (Sima 1965: 7). The script 務 appears in chapter Jinling 靳令 of Shangjunshu 商君書, which Tao Hongqing 陶鴻慶 concludes that 瞽 is the appropriate word for 務, which means "muddle headed" (Hanyu 1993 : 1155).




















Thus, for the meaning "muddle headed", 瞽 is the appropriate word. Where as the scripts 務 and 牟 are loan words of 瞽, it is believed that JY has misplaced the loan word 務 as the title.




4.366 𡇗 ----- 𡇗

Pronunciation :

奏 (奏): tsɔ / tsu / zou













Explanation :

JY：奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏  奏 奏

SW:  : 奏進也。从𡥉从𠂔从屮。屮，上進之義。  ，古文。
 ，亦古文。(Ding 1959 : V.8.4606b)

SW: 𢇛: 疾也。从𠂔 𠂔 聲。拜从此。(Ding 1959: V. 8.4604b)

奏 is the li-script of 𦣻 (𦣻), 𦣻 (𦣻) and 𦣻 (𦣻) are the archaic forms, which means "(moving forward and) present". JY is written 𦣻 and 𦣻 as 𦣻 and 𦣻 . Fang Chenggui annotates that they are the wrong version of 𦣻 and 𦣻 (Fang 1968 : 787).

The scripts  ,  ,  ,  ,  ,  etc. appear in bronze inscriptions (Wang 1984 : 150 ; Chen 1987 : 935). Chen Chusheng annotates that  () is the same structure as  (奏). Kang Yin 康殷 also has the same opinion (Chen 1987:935 ; Kang 1992 : 489). SW defines  to mean "(moving forward) rapidly". Lin Yiguang annotates that characters having 奏 (tsou) sound, e.g. 走 , 趨 , 趣 , also have the meaning of "moving forward (and gather)" (Ding 1959 : V.8.4607b). Thus, it is believed that  is the variation of  and has the same meaning as 奏 .

4.367 嚼 ----- 注

Pronunciation :

囁 : tiǎok / ɬiǎu / zhòu

Explanation :

JY : 囁味 𪔐 注: 口也。或作味、𪔐、注。(Ding 1980 : 8-25)

SW : 囁 : 𪔐 也。从口蜀聲。(Ding 1959 : V.3.554)

SW : 注: 灌也。从水主聲。(Ding 1959 : V.8.5015b)

SW defines 囁 to mean "the mouth of a bird", whereas JY interprets 囁 to mean "mouth". Both SW and JY explain the meaning of the script 囁 slightly differently. SW defines 注 to mean "pour". Hence, 囁 and 注 are different in meaning.

A phrase, " 不濡其味 ", appears in poetry Houren 侯人 under the title Caofeng 曹風 of Shijing, and this phrase is written as " 不濡其囁 " in YP, where 囁 is written as 味 (Gu 1987:24). Duan Yucai says that 囁, 味 and 啄 are interlinked and 囁 can be a loan word of 注 (Duan 1985 : 62, 54). Zhu Junsheng, Gao Xianglin and Pan Yijun are also of the same opinion as Duan Yucai (Ding 1959 : V.3.645b, 646).

注 is a loan word of 味 (囁) in the meaning of "Liuxing 柳星 (注星, 味星), the star name". This can be found in the annotation of the sentence "何以書, 記異也" of Gongyang-zhuan during the seventh-year of Zhuangong 莊公七年 (Xu 1980 : 2228), " 西至于注 " of the Records of Laws 律書 of Shiji (Shuangchuan 1983:452), and " 三五在東 " of poetry Xiaoxing 小星 under the title Zhaonan of Shijing (Kong 1980 : 1941). Thus, it is believed that 囁 and 注 are interchangeable.

4.368 逗 ----- 投

Pronunciation :

逗 : do / dǎu / dòu

Explanation :

JY : 逗投: 說文: 止也。或作投。(Ding 1980 : 8-25)

SW : 逗: 止也。从攴 豆聲。(Ding 1959 : V.3.768)

SW : 投: 擲也。从手从殳。(Ding 1959 : V.9.5424)

SW defines 逗 to mean "stay", whereas 投 is defined to mean "throw".

Both 逗 and 投 are different in meaning.

The script 投 appears in The poetry of Flute by Ma Rong, which Li Shan annotates that 投 means "stay", and 投 a₁^o 逗 are interchangeable (Li 1959 : 168). The script 逗 appears in a poetry of South Mountain 南山詩 by Han Yu, where 逗 means 投合 (congenial) (Han : 17rep.) Zhu Junsheng annotates that 投 can be a loan word of 逗 (Ding 1959 : V.9.5424b). Gui Fu glosses that 逗 can be a loan word of 投 (Gui 1987 : 155). Thus, it is believed that 逗 and 投 are interchangeable.

Under the rhyme kan 五十四闕 :

4.369 憺 ----- 憺

Pronunciation :

憺 : dam / dām / dàn

Explanation :

JY : 憺憺憺: 徒濫切。動也。漢書: 威稜憺乎鄰國。一曰: 安也。或从炎从

𠂔。文十七。(Ding 1980 : 8-27b)

SW : 憺: 安也。从心詹聲。(Ding 1959 : V.8.4707)

SW defines 愴 to mean "calm and peaceful", whereas JY interprets 愴 to mean "shake" or "calm and peaceful" (Ding 1959 : V.7. 3492b). According to Duan Yucan's annotation , 愴 and 愴 have the same pronunciation and meaning (calm and peaceful) (Duan 1985:511). Zhu Junsheng is of the same opinion that 愴 and 愴 are synonymous (Ding 1959:V.8.4707b). Wang Yun glosses that 愴 and 愴 are the same in meaning, but they are not the variant form for each other (Ding 1959 : V.7.3492b). GY interprets 愴 as the variant form of 愴 , which means "tranquil" (Chen 1982:333, 443) and 愴 is the variant form of 愴 , which means "calm or peaceful" (Chen 1982 : 223, 330, 443). Hence, it is obvious that 愴 is not a variant form of 愴 , but they are just the same in meaning.

4.370 啗 ----- 餽

Pronunciation :

啗 : dam / dɑm / dàn

Explanation :

JY : 啗餽啗噉: 說文: 食也。或作餽、啗、噉。(Ding 1980:8-27b)

SW : 啗 : 食也。从口 𠂔 聲。讀與含同。(Ding 1959 : V.3.566b)

SW defines 啗 to mean "eat", whereas 餽 is not listed in SW. The script 餽 appears in chapter Shigu of EY, which Guo Pu annotates that 餽 means "pay for food to eat" (Xing 1980 : 2573). LKSJ and GY interpret that 啖 and 噉 are the variant forms of 啗 (Xing 1985 : 270 ; Chen 1982 : 332). The script 餽 appears again in poetry Qiaoyan 巧言 under the title Xiaoya of Shijing, which Mao Heng annotates that 餽 means "pay for food to eat" (Kong 1980 : 454). Another 餽 appears in Zuiyan 罪言 by Du Mu 杜牧 , where 餽 means "eat" (Du 1936 : 56).

Thus, it is believed that 𩇛 is not a variant form of 𩇛, but they are close in meaning. However, the script 𩇛 is missed out in SW.

Under the rhyme yan 五十五豔 :

4.371 豔 ----- 閭

Pronunciation :

豔 : /ɿam / jǐɛ m / yàn

Explanation :

JY : 豔艷閭：以贍切。說文：好而長也。从豐。豐，大也。引春秋傳：美而豔。隸作艷。或作閭。文二十。(Ding 1980 : 8-28)

SW : 豔：好而長也。从豐。豐，大也。𩇛 聲。春秋傳曰：美而豔。(Ding 1959 : V.4.2096)

SW : 閭：里中門也。从門 𩇛 聲。土 𩇛，閭或从土。(Ding 1959 : V.9.5311b)

SW defines 豔 to mean "beautiful", whereas 閭 is defined to mean "gate of a lane". Both 豔 and 閭 are different in meaning.

The script 豔 appears in poetry Shiyue Zhijiao 十月之交 under the title Xiaoya of Shijing, Zhu Junsheng says that 豔 is written as 閭 in Lushi 魯詩 (Ding 1959 : V.4.2096b). The term 閭妻 appears in the Biography of Gu Yong 谷永傳 of Hanshu, and is the same as 豔妻, which means "beautiful wife" (Ban 1970 : V.11.3444). The script 閭 appears in the Biographies of the relatives of the emperor 外戚傳 (班婕妤傳) of Hanshu, which Yan Shigu annotates 閭 by citing a verse from the poetry Shiyue zhijiao where 閭 is written (Ban 1970 : V.12.3985). Gao Xianglin annotates that 豔 and 閭 are interlinked (Ding 1959 : V.4. 2096b). Thus, it is believed that 閭 is the loan word of 豔.

Under the rhyme gua 五十六括：

4.372 𠂔 ----- 𠂔 , 𠂔

Pronunciation :

𠂔 : t⁴iam / t⁴iem / tiān

Explanation :

JY: 𠂔 𠂔 𠂔 𠂔 : 說文: 舌兒。古作 𠂔 。亦作 𠂔 、 𠂔 、 𠂔 。

𠂔 , 一曰: 席也、無光也。竹上皮也。(Ding 1980 : 8-28b)

SW: 𠂔 : 舌兒。从谷省象。𠂔 , 古文 𠂔 。讀若三年導服之導。一曰: 竹上皮。讀若沾。一曰: 讀若誓。弼字从此。(Ding 1959 : V.3.935)

SW defines 𠂔 to mean "the manner of the tongue" or "the skin of bamboo". 𠂔 is the archaic form . 𠂔 and 𠂔 are not listed in SW. According to Duan Yucai and Zhu Junsheng's annotation , 𠂔 is the variant form of 𠂔 (Duan 1985:88 ; Ding 1959:V.3.936b). The script 𠂔 is written as 𠂔 in YP and GY. The term " 𠂔 𠂔 " means "stick out the tongue" (Gu 1987 : 27 ; Chen 1982 : 224, 227, 228, 444). LKSJ has written this term as " 𠂔 𠂔 " (Xing 1985 : 533, 534).

The term 𠂔 𠂔 appears in poetry The Palace of Lingguang in Lu State by Wang Yanshou, which Li Shan annotates that 𠂔 𠂔 means "stick out the tongue" (Li 1959:113). Xu Kai has written the terms as " 𠂔 𠂔 " when he annotates the script 𠂔 (Ding 1959 : V.3.935). The script 𠂔 appears in The poetry to Zhangji and Zhangche 喜侯喜至贈張籍張徹 by Han Yu, which means "stick out the tongue" (Han:42rep). Thus, it is believed that 𠂔 , 𠂔 and 𠂔 (𠂔) are the same in meaning.

4.373 塾 ----- 阢

Pronunciation :

塾 : diǎm / dien / diàn

Explanation :

JY : 塾埵阢: 說文: 下也。引春秋傳: 塾隘。或作埵、阢。(Ding 1980:8-28b)

SW : 塾: 下也。春秋傳曰: 塾隘。从土執聲。(Ding 1959 : V.9.6134)

SW : 阢: 壁危也。从 𠂔 占聲。(Ding 1959 : V.10.6514)

SW defines 塾 to mean "sink", whereas 阢 is defined to mean "a collapsing wall". Both 塾 and 阢 are different in meaning.

"Lack of comforts or necessities" is the extended meaning of script 塾. The term, 塾隘, appears in Zuozhuan during the six-year of Chenggong 成公六年 and the nine-year of Xianggong 襄公九年, which means "privation" (Kong 1980 : 1902, 1943). The script 阢 can also be extended to mean "facing death or deadly peril". The script 阢 appears in chapter Shigu of GYa, which means "danger" (Wang 1983 : 29). The people who suffer many privations is taking the risk on oneself. Hence, the extended meaning of 塾 and 阢 are interlinked. In brief, 塾 and 阢 are not a same word but are close in their extended meaning.