CHAPTER FIVE

THE VARIANT FORMS OF

CHINESE CHARACTERS

FOUND IN THE ENTER-TONE RHYME
THE ENTER-TONE RHYME IN VOLUME NINE

Under the rhyme wu 一屋:

5.374 支 ----- 撲，扑，硚，硚，剝

5.382 撲 ----- 皁，支

Pronunciation:
支 : pʰ ɔk / pʰ ūk / pʰ ū

Explanation:

JY: 支捲捲 蒡 蒡 剝: 書木切。說文: "小击也"。或作捲、捲、硚、硚、
剝。文二十八。(Ding 1980: 9-2)

JY: 撲 皁 撲 捲 捲 捲: 廻雅: "擊也"。或作皁、捲、捲、捲、捲。亦省。
(Ding 1980: 9-1lb)

SW: 支: 小击也。从又卜聲。凡支之屬皆从支。(Ding 1959: 3.1321b)

SW: 撲: 捷也。从手 炎 聲。(Ding 1959: V.9.5490)

SW: 剝: 裂也。从刀从 刑。 刑，刻割也。 刑 聲。 扇，剝或从卜。
(Ding 1959: V.4.1842b)

SW defines 支 to mean "beat lightly", whereas 撲 is defined to mean "beat", and
剝 is defined to mean "peel off". The script 扑, 硚, 硚, 撲 and 皁
are not listed in SW.

According to Duan Yucai’s annotation, 扑 is the morphological variation of 支,
where the element 又 ( Affairs ) is written as 才 (Duan 1985: 123). Zhu Junsheng is also
of the same opinion (Ding 1959: V.3.1322).

The script 撃 has the same meaning as 支. Shao Ying and Wu Dacheng annotate that 撃 and 支 (扑) are interchangeable in the lexicons (Ding 1959: V.3.1322b; V.9.5490). It is believed that 撃 is also the variant form of 扑.

The chapter Shigu of GYa lists that 撃 means "beat" (Wang 1983: 88). LKSJ and GY are also of the same interpretation (Xing 1985: 218; Chen 1982: 466). This character appears in the poetry of the West Capital by Zhang Heng, which means "beat" (Li 1981: 46). Zhu Junsheng annotates that 撃 is also written as 擊 (Ding 1959: V.9.5490).

The script 刺 appears in the poetry Qiyue 七月 under the title Binfeng of Shijing. Mao Heng says that 刺 means "beat" (Kong 1980:391). Duan Yucai and Zhu Junsheng are of the same opinion that 刺 is the loan word of 支 (Duan 1985:123, 182; Ding 1959:V.4.1843).

There is no evidence to prove that 攮, 芭 and 芭 are the variations or loan words of 支. They remain to be verified. In short, 扑, 撃 and 擊 are the variant forms of 支, and 刺 is the loan word.

5.375 爰 ----- 盛

Pronunciation:

prowadził / tʂyük / cu

Explanation:

SW: 龟：光亀，詹诸也。其鸣詹亀，其皮兟亀，其行光亀。从亀从光。光亦聲。

亀亀，亀或从首。(Ding 1959: V.9.6068b)

SW defines 光亀 as the same as 詹亀 (toad), a frog-like reptile and 亀亀 is
the variant form. The script 亀亀 is not listed in SW.

A phrase, "得此威施", appears in the poetry Xintai 新台 under the title Beifeng of
Shijing, the SW quotes this phrase and writes it as "得此 龟亀 " (Ding
1959:V.9.6070). Shao Ying comments that亀亀 is the correct form between 龟亀 and 威施. Chen Zhuan 陳瑑 annotates that 威施 is the variation-voice of 龟亀
(Ding 1959:V.9. 6071). 威 is also written as 威亀. GY interprets 威亀 as another
name for toad (Chen 1982 : 524).

It is believed that 光亀，光 亀亀，亀亀亀，亀亀，威施 and 威亀施 are all the group of words that form the meaning "toad ". The meaning of the words is
based on the two combined sounds. Any characters by itself is meaningless.

5.376 糠 ----- 麴 , 墒

Pronunciation :

糠 : kǐ̄ yu̍k / kī̄ yu̍k / qu

Explanation :

JY: 糠鞠 麴鞠 麴鞠 : 丘六切。說文: “酒母也”。或作鞠 , 鞠、麴、
麴、麴。文十六。(Ding 1980 : 9-6b)

SW: 糠：酒母也。从米 糠省聲。鞠 鞠 糠 或从麴鞠省聲。(Ding 1959 :
V.6.3163)

SW defines 糠 to mean "yeast for wine-making" and 鞠 is the variant
form. 麦 and 麦 are not listed in SW.

According to Duan Yucai’s annotation, yeast can be made from rice or wheat, so, the semantic element for the word "yeast" is consisted of rice (米) or wheat (麦) (Duan 1985:335). GY interprets 麦 and 麦 are the variant forms of 麦 (Chen 1982: 455). LKSI interprets 麦 as the vulgar forms of 趣 (Xing 1985: 506) Gui Fu 桂馥 and Zhu Junsheng are of the same opinion that 麦 is the vulgar form of 趣 (Gui 1987: 619; Ding 1959:V.6.3163). The script 麦 is missing in any other ancient dictionaries. Since 麦 (k‘iwok 溪屋) and 曰 (k‘uuk 見覺) are very close in their ancient pronunciations, it is believed that 麦 is the variant form of 趣, where the phonetic element 趣 is changed to 曰. Thus, 麦 and 麦 are the vulgar forms of 麦.

5.377 趣 ------ 趣

Pronunciation:

趣 : lǐšūk / kǐšuk / jú

Explanation:


SW: 趣: 窮也。從走趣聲。(Ding 1959:V.3.689b)

趣 is not listed in SW. JY interprets 趣 趣 by citing Boya 博雅, which means "respect". The script 趣 is listed in SW, which means "poverty". Hence, 趣 and 趣 are different in meaning.

According to Wang Yun and Zhu Junsheng’s annotation, 趣 is a loan word of 趣.
, which means "bow respectfully" (Ding 1959:V.3.689b). LKSI interprets 趨 to mean "bend the body" (Xing 1985:326). Duan Yucai glosses that 糌 and 鳥 are the variant forms of 鳥 (Duan 1985 : 437). Thus, it is believed that 鳥 is the variant form and 鳥 is the loan word of 鳥.

Under the rhyme 五二

5.378 糌 ---- 莠

Pronunciation:

糌 : kāuk / kǎu / gāo

Explanation:


Simplified: 糌: 禾皮也。从禾蒸声。 (Ding 1959:V.6.3114)

SW defines 糌 to mean "husk of grain", whereas 苻 is not listed in SW. LKSI interprets 苻 to mean "stalk of grain" (Xing 1985:264). Zhu Junsheng interprets 糌 by citing Tongsu-wen 通俗文 that 苻 means "husk of grain" (Ding 1959:V.6.3114b). 糌 (kǎu 見禽) and 告 (kāuk 見覺) are very close in their ancient pronunciation. Thus, it is suspected that 苻 is the vulgar form of 糌.

Under the rhyme 灼三爃:

5.379 促 ------ 華

327
Pronunciation:
促: tsʰi'wok / tsʰi'wok / cu'c

Explanation:
SW: 促: 迫也。从人足聲。(Ding 1959: V.7.3603b)
SW: 威: 吒也。从吒赤聲。(Ding 1959: V.9.5701)

SW defines 促 to mean "pressing", whereas 威 is defined to mean "a kind of axe". Both 促 and 威 are different in meaning.

The Shigu of QYa interprets 威 and 促 to mean "pressing". According to Wang Niansun’s annotation, 威 and 威 are interchangeable (Wang 1983: 92). Wang Su 王肃 and Kong Anguo 孔安國 are also of the opinion that 威 means "pressing" (促、近) when they annotate chapter Quli·Zixiwen 曲禮·子夏問 of The Family Talk of Confucius 孔子家語 and chapter Jinteng of Shangshu (Wang 1936: 118; Kong 1980: 196). Zhu Junsheng annotates that 威 is a loan word of 促 (Ding 1959: V.9.5701b). The rendering of JY is disputable.

5.380 槁 ----- 蹇

Pronunciation:
槇: kʰi'wok / kʰi'wok / jú

Explanation:
JY: 槇 槇: 山行所乘，以鐵如錐，施之履下。或从 屁。亦作蹏。(Ding 1980: 9-10)
SW: 蹇: 舉足行高也。从足禽聲。詩曰: 小子蹏蹏。(Ding 1959: V.3.873)
The script 樫 appears in the Biographic Sketches of Emperors Xia and the Book of Rivers and Canals 河渠書 of Shiji. Xu Guang 徐廣 comments that 樫 is also written as 橫, which means "shoe used for mountain climbing" (Shuangchuan 1983 : 42, 519). Gao You annotates that 橫 is the same as 跡 in chapter The Strong desire 情欲 of Lushi chunqiu (Gao 1978 : V.6.17). Thus, it is believed that 跡 is the loan word of 樫. The script 樫 is missed out in SW.

Under the rhyme jue 四覚:

5.381 狗 ----- 哗

Pronunciation:
狗 : xau / xəu / xuē

Explanation:
JY : 狗 哗 : 宰聲。或作啀。(Ding 1980 : 9-10b)

JY : 狗 : 字林: "豕鳴也"。 (Ding 1980 : 8-23b)

SW : 哗 : 宰驚聲也。从口孝聲。(Ding 1959 : V.3. 645)

狗 is not listed in SW. JY interprets 狗 by citing Zilin as "the sound of pig". SW defines 哗 to mean "the sound of a fearful pig". Fang Songqing is of the opinion that 狗 means "the sound of pig" when he annotates The Elegiac address to Mr. Zhang, the official of Henan 祭河南張員外文 of Han Yu (Han : 315rep). Duan Yucai is also of the
opinion that 狗 can be written as 咩 (Duan 1985: 62). Thus, it is believed that 狗 is the variant form of 咩.

5.382 撮 —— 稗，支

(Refer to 5.374)

5.383 撇 —— 翕

Pronunciation:
撓 : dʒeʔk / dʒɔk / zhuō

Explanation:
JY : 撷 姓 稗：刺也。或作稼、抜 、翟。(Ding 1980: 9-12)
SW : 稗：矛屬。从矛省聲。讀若笮。(Ding 1959: V.10.6395)

撓 is not listed in SW. JY interprets 撷 to mean "stab". SW defines 稗 as "a kind of spear". GY interprets 稗 to mean "spear" or "stab things with spear" (Chen 1982: 514).

According to Duan Yucai's annotation, 稗 is the extended meaning of 稗, which means "stab" (Duan 1985:726). SW defines 稗 to mean "stab". Cheng Peiyuan annotates that 撷 is the synonym of 稗 and 稗 is the loan word (Ding 1959: V.9.5498). The script 稗 appears in chapter Luyu of Guoyu. Wei Zhao 韦昭 remarks that 稗 means "stab" (Guoyu 1988:178). According to Wang Li's annotation, 撷, 稗, 撷族 and 剌 are the words having the same source (Wang 1987: 275).
5.384 敷 ----- 栱

Pronunciation:

敷 : fōk / te̊k / zhuó

Explanation:

JY: 敷 栱 剪: 説文: "去陰之刑也"。引周書: "別劓 敷 黥"。或作acula。

古作 剪。(Ding 1980 : 9-12b)

SW: 敷: 去陰之刑也。从支蜀聲。周書: "別劓 敷 黷"。(Ding 1959 : V.3.1365b)

SW: 栱: 擊也。从木豕聲。(Ding 1959: V.5.2617b)

SW defines 敷 to mean "castrate", whereas 栱 is defined to mean "knock".

Both 敷 and 栱 are different in meaning.

The script 栱 appears in chapter Lüxing 目刑 of Shangshu and poetry Zhaomin 召旻 under the title Dava of Shijing. The former means "castrate" and the latter means "eunuch, a castrated man" (Kong 1980 : 247 ; Kong 1980 : 579). Duan Yucai, Zhu Junsheng and Lei Jun 雷浚 are of the same opinion that 栱 is the loan word of 敷 (Duan 1985 : 127 ; Ding 1959 : V.5.2618 ; Ding 1959 : V.3.1366b). Thus, the rendering of JY is disputable.

5.385 篆 ----- 罩

5.386 罩 ----- 黴

Pronunciation:

籨 : fōk / te̊k / zhuó

331
罩: f'uk / t'e̍huk / chuō

Explanation:

JY: 罩 篞 篔 篡: 説文: “罩魚者也”。或並省。亦作罩、繩。(Ding 1980: 9-12b)

JY: 罩 篔 篌: 捕魚器。或作繩、錨、繩。(Ding 1980: 9-12b)

SW: 罩: 罩魚者也。从竹禽聲。箇，箅或省。(Ding 1959: V.4.1952)


SW defines 罩 as "a bamboo fish trap" and 篚 as the simple form. EY defines 篚 as the same as 罩(Xing 1980: 2599). YP interprets 篚 as the same as 篌 (Gu 1987: 70). SW defines 罩 as "a fish trap". YP interprets 篌 as the same as 罩 (Gu 1987:71).

Zhu Junsheng interprets that 篌, 篌 and 篚 are the vulgar forms of 罩 (Ding 1959:V.6.3380b). Thus, it is believed that 篌 and 罩 are the same thing, and 篌 is the vulgar form whereas SW separates them into two characters.

Under the rhyme zhi 五質:

5.387 弗拂 ----- 拂, 比p, 肥, 惹

Pronunciation:

弗拂: bišt / biöt / bì

Explanation:

JY: 弗ataire 弗拂 吹拂: 薄密切。説文: "輔也。重也"

。徐鍇曰: “丙，舌也。舌柔而弗 刚，以柔從剛，輔弼之意。”或从二

西。古作 弗、撲、費。隶作 弼。或作拂、比p、肥、惹。通作

332
佛，说文：“右戾也”。象左引之形。文二十三。（Ding 1980:9-14b）

SW: 弹：辅也。重也。从 弹 声。 弹， 弹 或如此。 弹，弹，弹古文 弹。（Ding 1959: V.9.5780）

SW: 搔：通撃也。从手弗聲。（Ding 1959: V.9.5493b）

SW defines 弹 to mean "assist" or "a tool for rectifying crossbow", 弹 ( 弹) is also written as 弹. 弹 and 弹 are the ancient forms. Shao Ying annotates that 弹 is the li-bian of 弹 ( 弹) (Ding 1959: V.9.5781b). According to YP's interpretation, 弹, 弹 and 弹 are the ancient forms of 弹 (Gu 1987:129,38,40).

SW defines 搔 to mean "flick", and has different meaning from 弹. The chapter Shigu of GYa interprets 搔 to mean "assist." Wang Niansun comments that 搔 is the loan word of 弹 (Wang 1983: 126). Wang Xianqian is also of the same opinion in his annotation on chapter Chendaou 臣道 of Xunzi (Wang 1990: 166). Zhu Junsheng and Gao Xianglin have the same explanation that 搔 is the loan word of 弹 (Ding 1959: V.9.5781b, 5493b, Ding 1959 V.9.5781b). Thus, it is believed that 搔 is the loan word whereas 弹, 弹 and 弹 are the ancient forms of 弹 ( 弹).

Y 力 is written as 力 in the Song's manuscript version of JY [Xuehai's publication (Ding 1986: 666), the Shangwu yinshuguan's Guoxue jiben congshu sibaizhong edition (Ding 1968: 1379) and Zhonghua's publication]. Based on YP and GY (Chen 1982: 472), 力 is the correct form.

5.388 嘢  -----  囍
Pronunciation:

嚥 : یَث / یَث / یُث

Explanation:

JY: 嚥饃 : 食塞咽也。或作饃、饃。 (Ding 1980 : 9-16)

SW: 嚥 : 飯窒也。从口疋聲。 (Ding 1959 : V.3.612)

SW defines 嚥 to mean "choke up with food", whereas 饃 is not listed in SW. YP interprets 饃 as the archaic form of 饃 (Gu 1987 : 46). SW defines 饃 to mean "rotten food" (Ding 1959 : V.4.2214). Hence, 嚥 and 饃 (饃) are different in meaning.

The script 饃 means "choke" in chapter Dangbing 蕃兵 of Lushi chunqiu (Gao 1990 : V.6.67) and The Inscription of small table 几銘 by Yan Shu 奂殊 (Hanyu 1993 : 1860). Thus, it is believed that 饃 (饃) is a loan word of 嚥.

5.389 兀 ----- 滄

Pronunciation:

兀 : یَثَک / یَثَک / یُث

Explanation:


SW: 兀 : 水流也。从川曰聲。 (Ding 1959 : V.8.5142b)

SW: 滄: 水流也。从氽或聲。 (Ding 1959 : V.8.4951)

SW defines 兀 to mean "stream", whereas 滄 is defined to mean "rapid water". Both 兀 and 滄 are under the same scope of meaning.

According to GY's interpretation, 兀 is the same as 滄 (Chen 1982:471).
SW defines 屈 to have the same meaning as 洲 (洲), which means "stream" (Ding 1959: V.8. 5142). Duan Yucai annotates that 或 is the same as 洲 (Duan 1985: 574). The scripts 洲 and 洲 are synonymous in The Poetry of South Capital by Zhang Heng (Li 1981:70). Thus, it is suspected that 昴 (洲) and 洲 (或) are the same character, while 昴 (gīwē, 匝月) and 或 (zuōk 匝職) are very close in their ancient pronunciation. SW separates them into two characters.

5.390 屈 ----- 僖

Pronunciation:
屈：kīuē / kīwē / qu

Explanation:
JY: 屈: 貳遠。無拘、俾張，似人而非也。或作僖。文五。(Ding 1980: 9-16b)

SW : 屈：無屋也。从尾出声。(Ding 1959: V.7.3797b)

SW defines 屈 to mean "tail-less", but JY interprets 屈 as "unrestrained". GYa interprets 僖 to mean "unrestrained" (Wang 1983: 118). Hence, it is believed that JY is using the meaning of 僖.

JY interprets 狂屈 and 佣张 as "the unrestrained people". The usage of 狂屈 to mean a person appears in chapter Zhibeiyou of Zhuangzi, while YP and The poetry of Sweet Spring by Yang Xiong records the term as 僖 (僖) 狂 (Gu 1987: 14; Li 1981:111). Guo Qingfan annotates that 狂屈 is the same as 僖狂 (Guo 1990: V.3. 319). Thus, for the unruly person named Kuang Qu 狂屈，僖 (僖) 狂 is his variant name.
5.391  腠  ----  羽成

Pronunciation:

肠 : xǐwèi / xǐwēi / xu

Explanation:

JY: 腠 羽成 腠 成 休必切。驚遽急。遂: "鳥不肠"。或作肣, 羽成、羽成
文十六。(Ding 1980: 9-16b)


SW defines 腠 to mean "pierce through with an awl or overflow", but the JY interprets 腠 as "stampede". YP interprets 腠 to mean "fly away (by fear)" (Gu 1987: 45). The script 腠 appears in chapter Liyun of Liji, which means "stampede" (Kong 1980:1425). Hence, it is believed that 腠 also means "stampede".

Gu Yewang annotates 腠 by citing Picang that 腠 is also written as 羽成 in YPCI, which means "pierce through with an awl, overflow or stampede (fly away by fear)" (Gu 1985: 112, 420). YP interprets 羽成 to mean "fly away (by fear)" (Gu 1987:121). Xue Chuanjun says that 腠 is the loan word of 遷 (Ding 1959: V.3.689). SW defines 遷 to mean "the fastest movement of something" (Ding 1959: V.3.688b). Thus, it is believed that 腠 is the loan word of 遷 and 羽成 is the variant form. Both of them can be the same under the meaning of "stampede".

Under the rhyme zhi 七濵:

5.392  桓  ----  拊

Pronunciation:
欟 : tʃ ʔet / tʃ et / zhè

Explanation:

JY: 欟 欟 耳 扌 struggles. 說文: “梳比之總名也”。或作 欟、挢。文十一。
(Ding 1980: 9-17b)

SW: 欟: 梳比之總名也。从木節聲。(Ding 1959: V.5.2532)

SW defines 欟 to mean "comb". YP interprets that 欟 is the variant form of 欟 (Gu 1987: 61). According to Lu Deming's annotation, 扌 and 欟 are the variant forms of 欟 in chapter Gengsangchu of Zhuangzi (Gu 1990: V.3.337). Wang Yinzhi is of a different opinion that 欟 (挢), not 欟, is the variation of 欟 (Gu 1990: V.3.337). Zhu Junsheng analyses that 扌 is the simple form of 毛, and both are the variant forms of 欟 (Ding 1959: V.5.2532b). Thus, it is believed that 扌 is the variation of 欟.

5.393 瑚 ---- 靑

Pronunciation:

瑯 : ʃ et / ʃ ʔet / sè

Explanation:

JY: 瑯 靑 王 王碎: 說文: “玉英華相帶如瑟弦”。引詩: “瑯彼玉璋”。或
作 靑、 изд. 碎。通作瑟。(Ding 1980: 9-17b)

SW: 瑯: 玉英華相帶如瑟弦。从玉瑟聲。詩曰: “瑯彼玉璋”。(Ding 1959: V.2.164)

SW: 靑: 靑。从血 丣聲。一曰：鮮少也。(Ding 1959: V.4.2142b)

SW defines 瑯 to mean "brilliant and lustrous (like a jade)", whereas 靑 is
defined to mean "worry". Hence, 瑣 and 郦 are different in meaning.

SW cites the script 瑣 from poetry Hanlu 早霧 under the title Daya of Shijing, which Lu Deming records that 瑣 is also written as 瑏 (Kong 1980: 515). According to Zheng Zhong in his annotation in Dianrui 典瑞 under the title Chunguan of Zhouli, 瑣 is written as 郦, whereas Lu Deming remarks that 郦 is also written as 郦 (Jia 1980: 777). Liu Rongzong analyses that 郦 and 郦 are the loan words of 瑣 (Ding 1959: V.2.165). Thus, the rendering of JY is disputable.

Under the rhyme qi 九迄

5.394 惔 ----- 窍，宛

Pronunciation:

慔 : ɣwɔt / ɣwɔt / yù

Explanation:

JY : 惔憀宛：心所積也。或作憀。亦省。 (Ding 1980: 9-19b)

SW : 惔：怒也。从心忄聲。 (Ding 1959: V.8.4748b)

SW : 宛（憀）：屈草自覆也。从忄宛聲。宛或从心。 (Ding 1959: V.6.3221)

SW defines 惔 to mean "irritated", whereas 窍 is defined as the variation of 宛, which means "winding". Hence, 惔 and 宛（憀） are different in meaning.

JY interprets 惔 to mean "in a suppressed condition". This is the extended meaning of 惔. For the script 宛, it means "in a suppressed condition" in the Biographies of Bian Que and Cang Gong 扁鵲倉公列傳 of Shiji (Shuangchuan 1983:1153). Thus,
it is suspected that 惟 (ǐwāt 影物) and 宛 (ǐwan 影元) are characters having the same source due to closeness in meaning and in ancient pronunciation.

Under the rhyme yue 十月:

5.395 掘 ----- 闇，掘

Pronunciation:
掘 : gǐwāt / gǐwāt / jue

Explanation:
JY : 掘闇掘: 穿也。或作闇、掘。亦書作igators。 (Ding 1980 : 9-20b)
SW : 掘: 揯也。从手屈聲。 (Ding 1959 : V.9.5480b)
SW : 闇: 閃觀也。从門 扇聲。 (Ding 1959 : V.9.5314)
SW : 掘: 从手有所把也。从手厥聲。 (Ding 1959 : V.9.5500b)

SW defines 掘 to mean "dig", whereas 闇 is defined to mean "watchtower on either side of a palace gate", and 掘 is defined to mean "move to and fro". Hence, 掘, 闇 and 掘 are different in meaning.

The script 闇 appears in The first year of Yinggong 阴公元年 of Zuozhuan and chapter Wuyu of Guoyu, which means "dig" (Kong 1980 : 1716; Guoyu 1988 : 598; 604). Zhu Junsheng, Pan Yijun and Gao Xianglin are of the opinion that 闇 is a loan word of 掘 (Ding 1959 : V.9.5480b, 5314b, 5315).

The script 掘 appears in chapter Zhouzhu 周祝 of Yizhoushu 逸周書 and chapter Xiaoli 效力 of Lunheng 論衡, which means "dig" (Zhu 1968 : 148; Wang 1990 : 130). Thus, it is believed that 闇 and 掘 are the loan words of 掘. The rendering of JY is
disputable.

5.396 乾 ------ 見

Pronunciation:
乾：t t / t t / hé

Explanation:
JY：乾覈，麥糠中不破者。或作覈。（Ding 1980：9-20b）

SW：乾，堅麥也。从麥欠聲。（Ding 1959：V.4.2309b）

SW：覈，硬也。考事，由欠缺其聲，得覈曰覈。从雨，覈聲。覈，覈或从雨。（Ding 1959：V.6.3399）

SW defines 乾 to mean "the rough pieces of wheat's husks (coarse food)", whereas 見 is defined to mean "check". Hence, 乾 and 見 are different in meaning.

The script 見 appears in the Biography of Chen Ping 陳平傳 of Hanshu, Yan Shigu glosses this by citing the interpretation of Meng Kang that 見 means "the rough pieces of the wheat's husk" (Ban 1992：V.7.2038). Thus, it is believed that 見 is the loan word of 乾.

5.397 樞 ------ 笯

Pronunciation:
樞：biwet / biwet / fá

Explanation:
JY：樞杖 笯：說文：“海中大船”。或作椏、筏、柎。（Ding 1980：9-21）
SW: 楩：海中大船。从木發聲。（Ding 1959: V.5.2605)

SW defines 楩 to mean "big ship", whereas 篈 is missing in SW. YP interprets 篈 to mean "big raft" (Gu 1987: 71). Hence, 楩 and 篈 are close in meaning.

 predecessing 篈 is the same as 楩 (Chen 1982: 477) and 篈 (Gu 1987: 61). According to Duan Yucai's annotation, 篈 is the modern form of 楩 (Duan 1985:270). Qian Yi annotates that 楩 and 篈 are the same in meaning in the ancient lexicons but are different nowadays (Qian 1991: 327). Wang Li glosses that 楩 (biwäät 並月) is the extended meaning of 篈 (biwäät 並月). They are characters having the same source (Wang 1987: 501).

5.398 糧 ----- 糧

Pronunciation:

糧 : mïwät / mïwët / wä

Explanation:

JY: 糧糧穀米覇妹 糧妹 皮妹 袜妹：勿發切。說文： “足衣也”。或从革、从衣、从皮。亦作覇、覇、覇妹 、袜、妹。文十三。（Ding 1980: 9-21)

SW: 糧：足衣也。从革癵声。（Ding 1959: V.4.2345)

SW defines 糧 to mean "socks", whereas 糧 is missing in SW. LP interprets 糧 to mean "socks" (Si 1988: 480). The incomplete Tang manuscripts of the Wang Rensu's Qie Yun 敦煌唐寫本，王仁邠刊鞣補缺切艋（王一）lists that 糧，糧，覇，妹，覇，覇，妹 and 袜 are all the same as 糧 (Liu 1963:276). The script 糧 appears in chapter Shuolin-xun 說林訓 of Huainanzi and the Records of carriage and
clothes 輿服志下 of Hou-Hanshu, which means "socks" (Gao 1990: V.7.291; Han 1982: V.12.3664). Thus, it is believed that 綾 is the variant form of 長.

Under the rhyme you 十一 滑:

5.399 滑 ----- 扣

Pronunciation:
滑: \( \text{\textit{\textbf{s}}\text{\textbf{o}}\text{\textbf{\textasciitilde}}\text{\textbf{t}}} / \text{\textit{\textbf{\textasciitilde}w\text{\textbf{\textasciitilde}t}}} / \text{\textit{\textbf{\textasciitilde}hu\text{\textbf{\textasciitilde}}}} \)

Explanation:

JY: 滑扣: 乱也。或作扣。(Ding 1980: 9-23)

SW: 滑: 利也。从水骨声。(Ding 1959: V.8.4983)

SW defines 滑 to mean "smooth", whereas JY interprets 滑 to mean "disorderly". Both SW and JY explain 滑 in different meaning. GY interprets 滑 to mean "funny, disorderly or smooth" (Chen 1982: 480, 482, 488). GYa interprets 扣 to mean "crack" (Wang 1983: 47). GY interprets 扣 to mean "pull and rotate" (Chen 1982: 482). Hence, 滑 and 扣 are totally different in meaning.

The script 扣 appears in chapter Bensheng 本生 of Lushi chunqiu, which Gao You annotates that 扣 means "disorderly" (Gao 1990: V.6.4). Thus, it is believed that 扣 is a loan word of 滑.

5.400 刳 ----- 仡

Pronunciation:
剺: \( \text{\textit{\textbf{\textasciitilde}qu\text{\textbf{\textasciitilde}t}}} / \text{\textit{\textbf{\textasciitilde}qu\text{\textbf{\textasciitilde}t}}} / \text{\textit{\textbf{\textasciitilde}wu}} \)
Explanations:

**JY**: 射航 仡 説文: "船行不安也"。或从亢。亦作仡。(Ding 1980:9-23)

**SW**: 射: 船行不安也。从舟从角省。讀若亢。(Ding 1959: V.7.3807b)

**SW**: 仡: 勇壯也。从人氣聲。周禮曰: 仡 仡 勇夫。(Ding 1959: V.7.3509b)

SW defines 射 to mean "unstable sailing", whereas 仡 is defined to mean "brave and strong". Hence, 射 and 仡 are different in meaning.

The words 仡仡 appears in poetry Huangyi 皇矣 under the title Daya of Shijing, which Lu Deming annotates that 仡仡 means "unstable" (Kong 1980:522). The commentaries of Guo Pu in chapter nine of Fy notes that 仡 means "unstable sailing". According to Qian Yi's annotation, 仡 is the loan word of 射 (Qian 1991: 320, 333). Thus, the rendering of JY is disputable.

**5.401 九色 ---- 鬲出**

Pronunciation:

九色 : 九色 / 九色 / 九色

Explanation:

**JY**: 九色 舼軒 騤: 説雅: "危也"。或作 仇、出、韙。(Ding 1980:9-23)

**SW**: 騤: 騤韙, 不安也。从出欠聲。易曰: 騤韙。(Ding 1959: V.5.2680b)

騤 is not listed in SW. SW defines 騤 to mean "unstabilise". GY interprets 騤韙 to mean "unstabilise" (Chen 1982: 494). The term 騤韙 also appears in The diagram of Kun 困卦 of Yijing, which Wang Bi explains that
means "unstabilise" (Kong 1980: 59). Wang Niansun and Liu Rongzong are of the opinion that 槏和楖 are the same in the lexicons (Wang 1983: 29, 30; Ding 1959: V.5.2683). Wang Yun annotates that 槏 is the same as 槴 and 槖 (Ding 1959:V.5.2681b). Thus, it is believed that 槖 is the variant form of 槏.

Under the rhyme he 十五曷:

5.402 冤 ----- 害

Pronunciation:

冤 :  yât /  yat /  he

Explanation:

JY: 冤害: 何葛切。說文: “何也”。或作害。文三十三。 (Ding 1980: 9-23)

SW: 冤: 何也。从曰 夭 聲。 (Ding 1959: V.4.2033b)

SW: 害: 傷也。从宀从口。宀口言从家起也。丰聲。 (Ding 1959: V.6. 3254b)

SW defines 冤 to mean "what", and 害 to mean "injure". Hence, 冤 and 害 are different in meaning.

The script 冤 appears in the poetry Changfa 長髪 under the title Shangsong 商頌 of Shijing, which Mao Heng annotates that 冤 means "injure" (Kong 1980: 627). The script 害 appears in chapter Emperor Lianghui 梁惠王上 of Mengzi and the Biography of Di Fangjin 稽方進傳 of Hanshu, where 害 is the loan word of 冤 (Jiao 1990 : V.1.29 ; Ban 1992 : V.10.3433). Zhu Junsheng annotates that 冤 and 害 are interlinked (Ding 1959 : V.4.2034 ; V.6.3255). Thus, the rendering of JY is disputable.
5.403 鴬 ——— 易，盔

Pronunciation:

鴬 : ēat / ēat / hé

Explanation:

JY: 鴬 易盔；鴬 旦，鳥名。或作 易、盔。(Ding 1980: 9-23b)

SW: 易：何也。从曰Sentence。(Ding 1959: V.4.2033b)

SW: 鴬：覆也。从血大。(Ding 1959: V.4.2144b)

鴬 is not listed in SW. SW defines 易 to mean "what", whereas 難 is defined to mean "overtum". JY interprets 鴬 鴬 as "a name of bird". The SW defines 鴬 as "a name of bird" (Ding 1959: V.4.1644). Lu Deming annotates that 易 is also written as 騴 in chapter Yueling of Liji. The term 難旦 appears in chapter Fangji of Liji, which means "a name of bird" (Kong 1980:1619). According to Qian Yi's annotation, 鴬 鴬 is the same as 涓鴬，鴬鴬 and 難鴬 (旦)，which means a "bird chirrup for daybreak" (Qian 1991:283). Li Shizhen comments that 鴬鴬 is also called 寒號蟲，盔旦，易旦 and 阿鴬 (Li 1968: V.48.106). Thus, 易 ( ēat 匝月), 易 ( ēat 匝月) and 盎 ( ēap 匝葉) are interchangeable because of the similar pronunciation.

5.404 闕 ——— 塞

Pronunciation:

闕 : ēt / ēt / ē

Explanation:
JY: 間塲：說文： "課撚也"。或作塲。(Ding 1980: 9-23b)
SW: 間：課撚也。從門於聲。(Ding 1959: V.9.5327b)
SW: 塲：壁間隙也。从土曷聲。讀若芶。(Ding 1959: V.9.6111b)

SW defines 間 to mean "block", whereas 塲 is defined to mean "crack (of the wall)". YP interprets 塲 to mean "crack (of the wall) or block" (Gu 1987: 7). GY interprets 塲 to mean "block" (Chen 1982: 483). LP lists that 塲 has five meanings, where "crack" and "block" are two of them (Si 1988: 504).

According to Duan Yucai's annotation, 塲遮 is also written as 擁遮 間, which means "block" (Duan 1985: 595, 692). GY is written as "擁遮 " (Chen 1982:483). Hence, 間 and 塲 have the same meaning of "block". Wang Li glosses that 間 (at 影月) and 塲 (at 影月) are the same in meaning and in pronunciation. They are characters having the same source (Wang 1987:477).

5.405 捫 ----- 蔡 , 撒

Pronunciation :

蔡 : sat / sat / sa

Explanation :

JY: 捫 蔡撤揮：說文： "穂穂，散之也。" 一曰： "放也"。或作蔡、撤、擲。通作殺。(Ding 1980: 9-24)
SW: 捫 : 穂穂 ，散之也。从米殺聲。(Ding 1959: V.6.3171b)
SW: 蔡 : 布也。从艹祭聲。(Ding 1959:V.2.398b)

SW defines 捫 to mean "scatter abroad", and 蔡 to mean "weeds". YP
interprets 棋 to be written as 蒯 (Gu 1987:75). The script 蒯 appears in The first year of Zhaogong 昭公元年 of Zuozhuan. Du Yu annotates that 蒯 means "banish". Kong Yingda comments that 蒔 is a wrong version of 棋 after the morphological variation (Kong 1980:2022). Gui Fu is of the opinion that 棋 is a loan word of 棋 (Gui 1987:90).

The scripts 撤 and 撮 are not listed in SW. JY interprets 撤 to mean "scatter abroad or banish". The script 撤 appears in the annotation of Pei Songzhi 裴松之 in the Biography of Pan Rui 潘濬傳 under Wuzhi 吳志 of Sanguo-zhi 三國志 to mean "scatter abroad" (Chen 1994:V.5.1398). LP interprets 撤 as the same as 棋 and 撮 (Si 1988:447). Hongwu-zhengyun lists that 撤 is written as 撮 in poetry Lunar Eclipse 月蝕詩 by Han Yu (Hanyu 1993:831).

Thus, it is believed that 撤 is the loan word of 棋, whereas 撤 (sat 心月), 撤 (san 心元) and 撮 (ts*an 清元) are close in meaning and in ancient pronunciations. They are characters having the same source.

5.406 鳝 ----- 發

Pronunciation:

鱻 : pat / puat / bö

Explanation:

JY : 鳻發鱻：說文： "鱻鱻鱻鱻"。或作發。或從魚。(Ding 1980:9-26)

SW : 鳻：鱻鱻鱻鱻。作魚言聲。(Ding 1959:V.8.5252b)

SW : 發：鱻 發也。作弓言聲。(Ding 1959:V.9.5776b)
SW defines 鱷� to mean "splashing sounds of fish", whereas 發 is defined to mean "shooting an arrow". The words 發發 appears in poetry Shuoren 碩人 under the title Weifeng of Shijing, which Lu Deming says that 鱷深 is also written as 發發 (Kong 1980: 322). 鱷深（發發）is a term that imitates the sound and can be replaced by any other character with the same pronunciation. Thus, there is no difference between 鱷深 and 發發 in the meaning of "splashing sounds of fish".

Under the rhyme xia 十四黠:

5.407 蕃 ----- 駁

Pronunciation:

蕃 : kʻeːt / kʻet / jiē

Explanation:

JY: 蕃 採 蕃: 蕃, 蕃, 駁名。或从契。亦作駁。 (Ding 1980: 9-27)

SW: 採: 綘持也。从手 切 聲。(Ding 1959: V.9.5389)

The script 蕃 is not listed in SW. JY interprets 採 as "a name of a plant". SW defines 採 to mean "lift". BCGM lists that 採 蕃 is the same as 採(見) (Li 1991:V.4.46). Wang Niansun annotates that 採 is the same as 採(見), where 採 (kʻiət 溪月) and 蕃 (kʻeːt 溪月) are close in their pronunciation. 採, 採(見), 採(見) and 採 are all a group of words that mean the name of a plant. The meaning of the words is based on the two combined sounds. Any character by itself is meaningless. It varies according to the time and places.
5.408 夏 ----- 括

Pronunciation:

夏 : keāt / kæt / jiā

Explanation:

JY : 夏括：釋點切。説文：“戟也”。一曰：“執之也”。或作拮。文二十


SW : 夏：戟  也。从戈从 収 。讀若棘。(Ding 1959 : V.9.5682)

SW : 括：手口共有所作也。从手吉聲。説曰：予手拮据。(Ding 1959 : V.9.5479b)

SW defines 夏 to mean "halberd (a weapon which is a combination of spear and
axe)", whereas 括 is defined to mean "lift ". Hence, 夏 and 括 are different in meaning.

The term 括隔 appears in poetry of Changyang, the palace by Yang Xiong,
where the Liu-Chen's edition writes the term as 夏擊 (Li 1981 : 138 ; Fei 1993 : 208).
Zhu Junsheng annotates that 括 is a loan word of 夏 (Ding 1959 : V.9. 5682). Thus, the
rendering of JY is disputable.

5.409 鶴 ----- 學

Pronunciation:

鶴 : ɟoʊt / ɔwæt / huá

Explanation:

JY : 鶴驚學：鶴鳴，鳥名。似鶴。或作驚、學。(Ding 1980 : 9-27)

SW : 鶴：鶴鶴也。从鳥骨聲。(Ding 1959 : V.4.1598)

SW : 學：覺悟也。从教从門，門，尚疎也。白聲。楷文，篆文，省。(Ding

349
1959:V.4.1602)

SW defines 鷃鶲 to mean "turtle-dove", whereas 學 is defined to mean "study". Hence, 鷴 and 學 are different in meaning.

The title Huchao 鵲鳩 of BCGM lists that 鵲鳩 is the same as 鷔鴱 and 鴬鳩 (Li 1991: V.6.12). Zhu Qifeng annotates that 鷔 and 鴬 are close in pronunciation, and that 鵔鳩 can also be written as 鴬鳩 (Zhu 1991: 1040). The term 学鳩 appears in chapter Xiaoyao-you of Zhuangzi, which Lu Deming annotates that 学 is a loan word of 鴬 (Wang 1990 : V.3.2). Thus, the rendering of JY is disputable.

Under the rhyme xia 十五箇 :

5.410 刮 ----- 掇

Pronunciation:

刮 : koat / keat / gua

Explanation:

JY : 刮 掇: 古利切。貢文: "掊把也"。一曰: "摩切"。或作 掇。文九。

(Ding 1980 : 9-28b).

SW : 刮: 掇把也。从刀 劃聲。(Ding 1959 : V.4.1846b)

SW defines 刮 to mean "draw together (with the rake)". The script 掇 is not listed in SW. YP interprets 掇 to mean "scrape" (Gu 1987 : 31). Hence, 刮 and 掇 are different in meaning.

The script 刮 appears in the comprehensive table of chapter Kaogong-ji of Zhouli, which Zheng Xuan annotates that the ancient edition writes 刮 as 掇, and, according to
Zheng Zhong's opinion, 棄 is a loan word of 刮 (Jia 1980: 906). Thus, the rendering of
JY is disputable.

Under the rhyme xie 十六屑:

5.411 節 ----- 山，巊

Pronunciation:

節 : dziět / dziet / jie

Explanation:

JY : 節 山高峻也。或作 山，巊。(Ding 1980: 9-29b)

SW : 節；竹約也。从竹即聲。(Ding 1959: V.4.1913b)

SW : 山；隙隅，高山之節。从山从 山。 (Ding 1959: V.7.4109b)

SW : 嶂；巊 山，在豔娟池隔。从山巊聲。(Ding 1959: V.7.4090)

SW defines 節 to mean "knot", whereas 为 is defined to mean "high and steep (of the mountain)", and 嶂 to mean "name of a mountain". Hence, 節, 为 and 嶂 are different meaning in SW.

YP interprets 嶂 and 为 as the same in meaning (Gu 1987: 102). Duan Yucai is of the opinion that 嶂 also means "high and steep" (Duan 1985: 443). JY interprets 節 as "high and steep (of the mountain)". The script 節 appears in the poetry Jienanshan 節南山 under the title Xiaoya of Shijing, which Mao Heng annotates that 節 means "high and steep of the mountain" (Kong 1980: 440). For the same sentence, the incomplete manuscripts of YP is written as 嶂 (巊) (Gu 1985: 430). Thus, 節, 为 and 嶂 are having the same meaning of "high and steep of the mountain". It is believed
that 節, 節 and 節 are characters having the same source (Wang 1987: 474).

5.412 嚅 ----- 齒裂

Pronunciation:
喱 : die̍t / diet / die̍

Explanation:
JY: 嚅 嚅 牙 齒裂: 齒堅兒。或作 嚅, 齒裂, 齒裂。 (Ding 1980:9-29b)

SW defines 嚟 to mean "smile", whereas 齒裂 is not listed in SW. JY interprets 嚟 as "bite the hard thing", which is the meaning of 齒裂. SW defines 齒裂 to mean "bite the hard thing". LKSJ interprets 齒裂 as the same as 齒裂 (Xing 1985: 313). Hence, 齒裂 and 嚟 are different in meaning.

GYa interprets 嚟 to mean "bite" (Wang 1983: 100). The script 嚟 appears in chapter Lu 履 of Yijing, which means "bite" (Kong 1980: 27). Cheng Peiyuan is of the opinion that 嚟 is a loan word of 齒裂 (Ding 1959: V.3.588b).

Since 齒裂 ( 齒裂 ) is the original word, it is more convincing for JY to render the order of the title as " 齒裂 ( 齒裂 ) ---- 嚟 ", where 嚟 is the loan word of 齒裂 ( 齒裂 ).

5.413 頂 ----- 搏

5.420 頂 ----- 搏 , 搏
Pronunciation:

险 : qiǎn / qiè / niè

Explanation:


SW: 擊: 揊持也。从手从執。(Ding 1959: V.9.5390)

SW defines 险 to mean "dangerous, law or unstable", 擊 to mean "hold", whereas 揔 is not listed in SW.

According to Duan Yucai and Wang Niansun's annotation, 機鬱，難背，艱鬱，絇鄙, 肌肌, and 倪肌 are all the same in meaning (Duan 1985: 740; Wang 1983: 29). The word 擊 appears in the title Lunren 輪人 under the chapter Kaogong-ji of Zhouli, which Zheng Xuan annotates that 擊 is a loan word of 揔 (Jia 1990: 908). Zhu Qifeng lists that 機险 is the same as 危鬱 and 危鬱 (Zhu 1991: 111). Zhu Junsheng annotates that 擊 is a loan word of 揔 (Ding 1959: V.9.5390). Wang Yun and Gui Fu are of the opinion that 揔 is a loan word of 险 (Ding 1959: V.5.2681; Gui 1987: 1271). Hence, 擊 (撓) and 揔 (艱) are the loan words of 险.

According to Wang Niansun's opinion, 擊 and 揔 are not the same word (Wang 1983:42). Ruan Yuan is of the opinion that 揔 is a wrong version of 擊 (Ruan 1980: 353).
SW, JY, LP and Wang Yushu record 榼 as the correct character (Ding 1959: V.5. 2680b; Ding 1980: 9-31, 9-35; Si 1988: 212; Ding 1959: V.5.2682b), while GY, Duan Yucai, Gui Fu, Wang Yun and Cheng Peiyuan advocate the script 榼 (Chen 1982: 494; Duan 1985: 275; Gui 1987: 486; Ding 1959: V.5.2681, 2682b). SW defines 椠 to mean "the moving and rubbing of the trees" (Ding 1959: V.5. 2479) i.e. it is unstable or dangerous when the trees are moving and rubbing. So, it can be the same meaning with 障. Fang Chenggui annotates that 榼 and 榼 are a wrong version of 榼 and 榼 (Fang 1968: 894). Thus, it is reasonable to render that 榼 and 榼 have the same meaning as 障 and are not loan words of 障. JY lists the characters 榢 and 榢 wrongly as 榢 and 榢.

5.414 助 ——— 助

Pronunciation:

助 : piē / pěi / bié

Explanation:

JY: 助 : 巨力也。或作 助。 (Ding 1980: 9-32)

助 and 助 are not listed in SW. JY, GY and LKSJ interpret 助 as "big strength" (Chen 1982: 495; Xing 1985: 518). For the script 助, GY and LKSJ interpret as "big" (Chen 1982: 495; Xing 1985: 358). Hence, 助 and 助 are close in meaning.

YP interprets 助 and 助 as having the same meaning, "big", and lists 助 to be the variation of 助 (Gu 1987: 37, 99). The script 助 is neither listed in
nor in any other ancient dictionaries or lexicons. It is suspected that 新 is a wrong version of 劫, while 繎 is the variant form of 劫.

5.415  必 ——— 繎

Pronunciation:
必 : pěi / pěi / bì

Explanation:
SW : 必: 分極也。从八弋。弋亦聲。(Ding 1959: V.3.504b)
SW : 繎: 止也。从矢革舌。 (Ding 1959: V.9.5823b)

SW defines 必 to mean "guidepost", whereas 繎 is defined to mean "keep within bounds". Hence, 必 and 繎 are different in meaning.

The script 必 appears in the title Yuren 玉人 under chapter Dongguan, Kaogong-ji of Zhouli, which Zheng Xuan annotates that 必, "using a ribbon to tie jade (to prevent disorganisation)", is a loan word of 繎 (Jia 1980:922). Zhu Junsheng and Wu Dacheng are also of the same opinion that 必 is a loan word of 繎 (Ding 1959: V.3.504b, 505). Thus, it is believed that the rendering of JY is quoted from Zhouli.

In short, for the meaning of "using a ribbon to tie jade (to prevent disorganisation)", 繎 is the original character, and 必 is the loan word. Therefore the original arrangement in JY where 必—繎 is contrary. It should be 繎—必.

Under the rhyme xue 十七薛:

355
5.416 剖 ----- 殺

Pronunciation:
剖 : siā́t / siě́t / xuḗ

Explanation:
JY: 剖 殺: 劃 剖, 旋行兗。或作殺。亦書作覔。 (Ding 1980:9-32b)
SW: 殺: 覔也。从戈杀声。凡杀之屬皆从杀。", 古文殺。", 古文殺。

剖 is not listed in SW. JY and YP interpret 劃 剖 to mean "walk rapidly" (Gu 1987: 33). SW defines 殺 to mean "kill". Hence, 剖 and 殺 are different in meaning.

The term 劃éné appears in chapter 驚Inject of Zhuangzi, which Lu Deming annotates that the Cui Zhan edition 剖注本 is written this term as 劃殺 because of the same sound (Guo 1990:V.3.152). Gao Xianglin is of the opinion that 殺 can be a loan word of 劃 (Ding 1959: V.3.1303b).

5.417 撿 ----- 算

Pronunciation:
撿 : diě́t / dzě́t / shḗ

Explanation:
JY: 撿 握 算: 說文: "聞持也"。或作撿、挾、算。(Ding 1980: 9-33)
SW: 撿: 閱持也。从手葉聲。 (Ding 1959: V.9.5389b)

SW defines 撿 to mean "to determine good or ill luck by dividing yarrow into
portions according to a quota ", whereas 箕 is not listed in SW. The script 箕 is listed in SW, which means "divination" (Ding 1959: V.4.1925b). According to the Three forms (ancient form, zhuan-form and li-script) classics engraved on stone tablets in Wei Dynasty 魏三體石經, 箕 is the ancient form and 篇 is the li-script of 箕 (Ding 1959: V.4.1926b). Since 撿 is the process of divination, it is believed that it can be extended to mean 篇.

5.418 項 ----- 肱

Pronunciation:

出項 : tsiwet / tsiwet / zhuō

Explanation:

JY: 項肱: 面骨。博雅: "顙頜, 出項也。" 或作肱。 (Ding 1980:9-33b)

SW: 項肱: 頜頜出項也。从頁出聲。讀又若骨。 (Ding 1959: V.7.3942)

SW: 肱: 面頜也。从肉屯聲。 (Ding 1959: V.4.1744)

SW defines 出項 to mean "cheekbone", whereas 肱 is defined to mean "cheek". Both 出項 and 肱 are almost the same in meaning, but they are not the same thing.

5.419 鈓 ----- 率

Pronunciation:

鈓 : fowat / swet / shua

Explanation:

357
JY : 鈞率：量名，或作率。(Ding 1980 : 9-33b)

SW : 鈞：十銖二十五分之十三也。从金 聲。周禮曰：“重三鈞”。北方以二十兩為鈞。(Ding 1959 : V.10.6299)

SW : 率：捕鳥畢也。象絲罔，上下其竿柄也。凡率之屬皆从率。(Ding 1959 : V.9.5936b)

SW defines 鈞 as "an ancient weight unit", whereas 率 is defined to mean "net".

Hence, 鈞 and 率 are different in meaning.

The script 率 appears in the Biographical Sketches of Emperors Zhou 周本紀 of Shiji, which Pei Yin interprets this by citing Xu Guang's opinion that 率 has the same meaning as 鈞. Sima Zhen cites Ma Rong's opinion that 鈞 is the same as 錦. Kong Anguo comments this as "an ancient weight unit, six liang" (Shuangchuan 1983 : 76). Zhu Junsheng concludes that 率 can be a loan word of 鈞 (Ding 1959 : V.9.5936). Thus, the rendering of JY is disputable.

5.420 隍 ----- 摯，殽

(Refer To 5.413)

THE ENTER-TONE RHYME IN VOLUME TEN

Under the rhyme yao 十八藥:

5.421 矛 ----- 灘

Pronunciation:

358
释 : ǎu̯k / āk yào

Explanation:

IV : 释 卦 熠 : 註文: "夏祭祀"。或作 烏、燬。亦从火。(Ding 1980 : 10-1b)

SW : 释 : 夏祭祀也。从示勺声。(Ding 1959 : V.2.63)

SW defines 释 to mean "the sacrificial rites in the summer season", whereas 熠 is neither listed in SW nor in any other lexicons. 烏 is the same as 释 (Lu 1936 : 411).

According to Lu Deming's annotation, the script 烏 appears in the diagram Cui 卜卦 of Yijing, where the Liu Biao's 劉表 edition writes it as 燬 (Kong 1980 : 102). This is the different form between the different editions, and is the only example to prove that 燬 is the variation of 释.

GY interprets 烏 as the same as 澹 (Chen 1982 : 501). The element 燬 and 澹 are interchangeable and the same in their pronunciation. Thus, the rendering of IV is acceptable.

5.422 鍘 ----- 燬

Pronunciation:

鍘 : ǎu̯k / āk / shuo

Explanation:

IV : 鍘 燬 : 焼也。莊子: "鍘絕竽瑟"。一曰: "銷也"。或作燍。(Ding 1980 : 10-1b)

SW : 鍘 : 鍘金也。从金樂聲。(Ding 1959 : V.10.6252b)

SW : 燍 : 照也。从火翟聲。(Ding 1959:V.8.4499)
SW defines 鍒 to mean "melt", whereas 燐 is defined to mean "shining". Hence, 鍒 and 燐 are different in meaning.

The script 燐 appears in the title Bingjia 兵家 under chapter Yiwenzhi 藝文志 of Hanshu, which Yan Shigu says that 燐 is the loan word of 鍒 (Ban 1992: V.6.1762). Zhu Junsheng is also of the opinion that 燐 can be a loan word of 鍒 (Ding 1959: V.8.4499b). According to Gui Fu's annotation, 鍒 is a loan word of 燐 (Gui 1987: 1221). Thus, 鍒 and 燐 are interchangeable.

Under the rhyme duo 十九鑟:

5.423 𨋩 ----- 肧 , 拍

Pronunciation:
𨋩: pǎk / pák / bó

Explanation:
JY: 鍒拍故：說文: "肩骨也"。或作膊、拍。（Ding 1980:10-4b）
SW: 鍒: 肩甲也。从骨尊聲。（Ding 1959: V.4.1727）

SW defines 鍒 to mean "shoulder", whereas 拍 is defined to mean "clap" (Ding 1959:V.9.5403). The script 肱 is not listed in SW, YP and GY interpret 肱 as "the upper part of the side of the human body" (Gu 1987: 36; Chen 1982: 507). Hence, 鍒 and 肱 are close in meaning but are different to 拍.

The script 拍 appears in the title Hairen 醜人 under chapter Tianguan of Zhouli, which Zheng Xuan cites the annotations of Zheng Zhong and Du Zichun 杜子春 that 拍 is borrowed to mean "the upper part of the side of the body" or "shoulder" (Jia 1980: 360).
Thus, besides of the original meaning, 拍 also can be borrowed to mean "the upper part of the side of the body" or "shoulder". In short, 拍 and 腋 are both the upper part of the body, they are close in meaning. 拍 is the loan word.

5.424 赘 ----- 鳄 , 鰂

Pronunciation :


Explanation :

JY : 赘 鳄 鰂, 魚名。說文: “似蜥蜴, 長一丈, 水潛, 吞人即浮。出日南。”或作 鳄 鳄 鳂。(Ding 1980 : 10-6b)

SW : 赘 : 似蜥蜴, 長一丈, 水潛, 吞人即浮。出日南。从虫午声。(Ding 1959 : V.9.6018b)

SW defines 赘 to mean "crocodile", whereas 鳄 and 鰂 are not listed in SW. YP and LKSJ interpret that 鳄 is the same as 鰂 (Gu 1987 : 116 ; Xing 1985 : 171). According to Duan Yucai and Zhu Junsheng's annotation, 艱 , 鳄 and 鰂 are the vulgar forms of 赘 (Duan 1985 : 679 ; Ding 1959 : V.9.6019). Thus, the rendering of JY is acceptable.

Under the rhyme mo 二十陌 :

5.425 坍 ----- 斥 , 拆 , 宅

Pronunciation :


Explaination:

**JY**: 坡 拆 斥 坡拆宅：趾格切。説文：“裂也”。引證：“不 坡不佪”。

或從手。亦作斥、圻、拆、宅。文十五。(Ding 1980 : 10-7b)

**SW**: 坡：裂也。説曰：“不 坡不佪”。从土 底聲。(Ding 1959 : V. 9.6151b)

宅：所託也。从宀十聲。edad, 古文宅。כס，亦古文宅。(Ding 1959: V.6.3212b)

**SW** defines 坡 to mean "split open", whereas 宅 is defined to mean "house".

The scripts 斥 and 拆 are not listed in **SW. GY** interprets 斥 to mean "drive out" and is the same as 底 (Chen 1982 : 518). **LKSJ** interprets 拆 as a vulgar form of 坡 (Xing 1985 : 216).


The script 拆 appears in the poetry Shengmin under Daya of Shijing. Ruan Yuan’s collation notes that the Classics engraved on stone tablets in Tang Dynasty 唐石經 is written as 拆 and 拆 is a wrong version from other editions (Kong 1980 : 532).

The script 宅 appears in the diagram Jie 解卦 of Yijing. Ruan Yuan’s collation notes that the Classics engraved on stone tablets is written as 坡, the 马芦’s edition 马陸 writes it as 宅, and the government’s edition 闔監毛本 writes it as 拆 (Kong 1980 : 55). According to Hu Kejia’s 胡克家 textual criticism on Wenxuan 文選考異卷一，the script
宅 in The poetry of Shu's Capital by Zuo Si is the correct form. 撕 is a wrong version of宅 because of the same pronunciation (Li 1981: 853).

撕 is the variant form of 坐, but nowadays they are different in meaning. It is believed that because of the same in meaning and pronunciation, 坐 (t‘eãk 透镭) , 斥 (f‘iãk 昌镭) and 撕 (t‘eãk 透镭) are the characters having the same source. 宅 (deãk 定镭) is the loan word.

5.426 吩 ----- 喪

Pronunciation:

吩 : xêãk / xêk / hê

Explanation:

JY : 吩 蓉 : 怒也。或作 英、巿。通作赫。(Ding 1980: 10-8)

SW : 英：盛也。从大从丽。丽亦聲。此燕召公名。讀若郝。史篇名允。巿，古文允。（Ding 1959: V.4.1485）

The script 吩 is not listed in SW. JY interprets 吩 as the same as 赫, which means "angry". GYa interprets 赫 to mean "angry" (Wang 1983: 48). GY interprets that巿 is written as 英 in SW (Chen 1982: 517). SW defines 英 to mean "flourishing". Hence, 吩 (赫) and 市 (英) are different in meaning.

The script 英 appears in the Biography of Dou Ying 寶嬰傳 of Hanshu, which Yan Shigu annotates that 英 is pronounced as 赫, which means "an angry look" (Ban 1992: V.8.2376). Thus, 英 is a loan word of 吩 (赫) and the rendering of JY is disputable.
Under the rhyme *mai* 二十一麥:

5.427 恋  -----  嬁，覼

Pronunciation:

懽 : sāk / su / sù

Explanation:

*JY*: 恲覼，驚懼謂之懽。或作懽、覼。 *(Ding 1980:10-)

*SW*: 訴：告也。从言斤省聲。論語曰：“訴子路於季孫”。 話月，訴或从言朔。

懽，訴或从朔心。 *(Ding 1959 : V.3.1072b)

*SW*: 嬁：易·虞：虎尾懽駱。恐懼。一曰：蟳虎也。从虎覼聲。 *(Ding 1959 : V.4.2113)

*SW* defines 訴 to mean "complain", 話月 and 恲 are the variant forms, whereas 嬁 is defined to mean "fearing, or a kind of spider". 覼 is not listed in *SW*.

The term 恲懽 appears in the diagram Lù 腹卦 of *Yijing*, but for the same sentence, *SW* writes the term as 嬁駱 *(Kong 1990 : 28 ; Ding 1959 : V.4.2113)*. Lu Deming verifies and explains that the term 嬁駱 is written as 恲懽 in the Xun Shuang's edition 聲爽 under diagram Zhen 震卦 of *Yijing*, which means "fearing" *(Kong 1990:102)*. Wang Yun comments that 嬁駱 is the original form, and due to the same pronunciation, the term 恲懽 becomes the loan word for the meaning of "fearing" *(Ding 1959 : V.4.2113b)*.

The only term that can be brought up as an example for 嬁駱 appears in chapter Tiandi 天地 of *Zhuangzi*, which Lu Deming says that 嬁駱 means "fearing" *(Guo 1990:V.3.193)*. According to Zhu Junsheng's annotation, for the meaning of "fearing",

364
is the loan word and is the variant form for 駕 (Ding 1959: V.4.2113b). Since 駕 is the original word, it is more convincing for JY to render the order of title as "駕 ---- 駕,駕 ".

5.428 駕 ----- 乖, 桩

Pronunciation:
駕: ēk / æk / è

Explanation:

SW: 駕: 駕前也。从車午聲。 (Ding 1959: V.10.6437)

SW: 乖: 鼎屬。實五行斗二升曰乖, 象腹交文, 三足。凡乖之屬皆从乖。乖 或从瓦。滿令乖, 从瓦麻聲。 (Ding 1959: V.3.1188b)

SW defines 駕 to mean "a yoke, a wooden frame put on the necks of two harnessed animals to fasten them together", whereas 乖 is defined to mean "tripod". The script 乖 is not listed in SW.

The script 乖 appears in the title Cheren 車人 under chapter Kaogong-ji of Zhouli, which Zheng Xuan cites the annotation of Zheng Zhong that 乖 means "yoke" (Jia 1990: 934). Wang Yun is also of the opinion that 乖 is a loan word of 駕 (Ding 1959: V.10.6437b).

The chapter eighteen of Jijiu-pian lists the script 桿 and Yan Shigu annotates that 桿 means "yoke" (Yan 1936: 225). The script 桿 appears in chapter Liyi 利議 of Yantie-lun 鹽鐵論, where 桿 means "yoke" (Huan 1990: V.8.30). According to Duan
Yucai's annotation, 賾 is the li-script, 繜 is the loan word and 柃 is the variant form of 賾 (Duan 1985: 733).

5.429 賾 ----- 作

Pronunciation:
賾 : koʊk / kwæk / guó

Explanation:


SW: 賾: 軍戰斷耳也。春秋僖曰: “以為俘賾”。从耳或聲。賾，賾或从首。

(Ding 1959: V.9.5361)

SW defines 賾 to mean "cut off the left ear of a dead body in war times (as a military exploit)" and 賾 is the variant form. 作 is not listed in SW.

YP interprets 作 to mean "cut off the ear" (Gu 1987: 81). It is suspected that 作 is the vulgar form of 賾.

Under the rhyme xi 二十二昔:

5.430 刺 ----- 措

Pronunciation:
刺 : ts‘ie̯k / ts‘ie̯ / ci̯

Explanation:

JY: 刺措: 穿也。傷也。或作措。(Ding 1980: 10-11b)
**SW**: 刺：君殺大夫曰刺。刺，直傷也。从刀從柬。柬亦聲。(Ding 1959 : V.4. 1859b)

**SW**: 掙：置也。从手昔聲。(Ding 1959 : V.9.5405b)

**SW** defines 刺 to mean "stab", whereas 掙 is defined to mean "put in place". Hence, 刺 and 掙 are different in meaning.

The script 掙 appears in chapter Moucheng-xun 縗稱訓 of Huainanzi, Gao You annotates that 掙 means "stab" (Gao 1990 : V.7.164).

According to Zhu Junsheng's annotation, 掙 is the loan word of 籽 (Ding 1959:V.9. 5406). **SW** defines 籽 to mean "stab" (Ding 1959 : V.9.5497b). Hence, 刺 and 籽 are the same in meaning. Thus, it is accepted that 掙 is also a loan word of 刺.

### 5.431 籺 ---- 籽

**Pronunciation:**

筍 : dzǎk / dzǎk / zuό

**Explanation:**

**JY**: 籺 籽 : 引舟筍。或作 籽。 (Ding 1980 : 10-12)

**SW**: 籺：筍也。从竹作聲。(Ding 1959 : V.4.1956b)

**SW** defines 籺 to mean "bamboo rope", whereas 籽 is not listed in SW. **YP** and **GY** interpret 籺 to be the same as 籺 (Gu 1987 : 70 ; Chen 1982:508). Xu Hao annotates that 籺 is the ancient form of 籺 (Ding 1959:V.4.1956b). **GY** interprets 籽 to mean "straw rope" (Chen 1982 : 508). **YP** interprets 籽 to mean "bamboo rope" and is the same as 籺 (Gu 1987 : 125). According to the incomplete manuscripts of **YP**, 367
is the same as 箅 (Gu 1985: 180, 389). Thus, it is believed that 睔 is the variant form of 箅.

5.432 液 ----- 而

Pronunciation:

液 : gǐā k / gǐ sā k / shì

Explanation:

JY : 液醸：漬也。周禮："春液角"。沈重譯。或作醸。(Ding 1980:10-12b)

SW : 液：漬 也。從水夜聲。（Ding 1959: V.8.5081b）

SW defines 液 to mean "liquid", but JY interprets 液 as "soak". The script 而 is not listed in SW. HYDZD interprets 而 as "a kind of alcoholic drink in ancient China" (Hanyu 1993 : 1499). The script 液 appears in the title Gongren under chapter Kaogong-ji of Zhouli. Zheng Xuan cites the annotation of Zheng Zhong that 液 is the loan word of 而, which means "soak in an alcoholic drink" (Jia 1980 : 935). According to Duan Yucai's annotation, "soak in an alcoholic drink" is the extended meaning of 而 (Duan 1985 : 568). Thus, it is believed that the rendering of JY is based on Zhouli, and 液 is a loan word of the extended meaning of 而, which means "soak". Hence, it is more convincing for JY to render the order of title as " 而 ----- 液 ".

Under the rhyme xi 二十三錫:

5.433 剷 ----- 肆
Pronunciation:

剔 : t'ie̋k / t'iek / tǐ

Explanation:

**JY**: 剔**弋**肆：解也。古作弋。或作肆。(Ding 1980: 10-15b)

**SW**: 剔：解骨也。从刀易聲。(Ding 1959: V.4.1860b)

**SW**: 児：棈陳也。从長隶聲。弋，或从彊。(Ding 1959: V.7.4215)

**SW** defines 剔 to mean "debone a piece of meat". According to Duan Yucai's annotation, 剔 is the abbreviated form of 剔 (Duan 1985: 433). 肆 is the li-script of 児 (弋). SW defines 児 to mean "expose corpse in public". Hence, 剔 and 肆 are different in meaning.

The script 肆 appears in the title Dasitu 大司徒 under chapter Diguan of Zhouli, which Zheng Xuan cites the annotation of Zheng Zhong that 肆 means "scrape off the bones" (Jia 1980: 708). The script 肆 appears again in the title Dazongbo 大宗伯 under chapter Chunguan of Zhouli, which Lu Deming is of the same opinion as Zheng Xuan (Jia 1980:758). Zhu Junsheng annotates that 肆 is the loan word of 剔 (弋) (Ding 1959: V.7.4215b). Thus, the rendering of JY is disputable.

5.434 逐 ----- 激

Pronunciation:

逐 : diek / diek / dǐ

Explanation:

**JY**: 逐激：速也。周易："其欲逐逐"。或作激。(Ding 1980: 10-15b)

**SW**: 逐：追也。从 从 省。从豚省。(Ding 1959: V.3.785)
SW defines 逐 to mean "pursue". JY cites the phrase "其欲逐逐" from the diagram Yi 穎卦 of Yijing, which means "rapid". Lu Deming cites the opinion of Xue Yu 薛虞 that 逐逐 means "rapid" (Kong 1980:100). The script 濃 is not listed in SW, YP, and QY interpret 濃 to mean "running water" (Gu 1987:90; Chen 1982:204). Hence, 逐 and 濃 are different in meaning.

The chapter Xuzhuan of Hanshu cites the above-mentioned sentence from Yijing and writes it as "其欲瀨瀨" (Ban 1992:V.12.4257). Thus, it is believed that 濃 is the loan word of 逐.

5.435 盎 ----- 鑬 , 鑲

Pronunciation:
盎 : liěk / liek / lì

Explanation:

JY : 盞釋 鑬 鈼 上鑬 鑱 鑬鑢鑶 ：說文： "鼎屬。實五穀。斗二升曰 盞。象腹交文三足。或作鼐、𨧐、鐎、鎅、鍔、銑。古作師。像孰賈五味出上出。(Ding 1980:10-16)

SW : 盞：鼎屬。實五穀。斗二升曰盎。象腹交文三足。凡鬲之屬皆从鬲。𨧐，鬲或从瓦。𨧐，纂令鬲从瓦聲。(Ding 1959:V.3.1188b)

SW : 鑬：銠金也。从金槊聲。(Ding 1959:V.10.6252b)

SW defines 盞 to mean "a kind of caldron" where 鍈 and 𨧐 are the variant form, whereas 鑬 is defined to means "melt". The script 𨧐 is not listed in SW.

The script 𨧐 appears in the Biography of Fu Chai 夫差內傳 of Wu Yue.
chunqiu 吴越春秋, Xu Tianyou 徐天祐 annotates that 鼳 means "a kind of caldron" (Xu 1968: 93). The same meaning of 鼳 also appears in chapter nine of Qimin yaoshu 齐民要术 (Jia 1968: 64). YP interprets 鼳 as the same as 鼳 (Gu 1987:84). It is believed that 鼳 is the complex variation of 鼳.

There is no further evidence to prove that 鼳 is a variant form of 鼳. It is suspected that 鼳 is a loan word or a wrong version of 鼳, where 鼳 (liek 來錫) and 樂 (lauk 來樂) are very close in their ancient pronunciations. For examples, 樂, 鼳 and 鼳 are the same as 鼳, 鼳 and 鼳 (Ding 1980:10-16).

5.436 怒 ---- 饥

Pronunciation:
怒 : nišuk / uieki / ni

Explanation:


SW defines 怒 to mean "hungry" or "sad", whereas 饥 is not listed in SW. YP and LKSI interpret 饥 as the ancient form of 飢 (Gu 1987:46 ; Xing 1985: 499). SW defines 饥 to mean "hungry" (Ding 1959: V.4.2217b). Thus, 怒 and 饥 can be the same in meaning. Since there is no any other evidence to bring up as an example, it is reasonable to infer that 怒 and 饥 are synonymous.
5.437 懋 ----- 血思.

Pronunciation:

憣 : niəuk / niek / nǐ

Explanation:

JY: 懣血思: 說文: “憂兒”。或作 血思。亦書作 血思。 (Ding 1980: 10-16b)

SW: 懣: 憣兒。從心弱聲。讀與懣同。 (Ding 1959: V.8.4768)

SW defines 懣 to mean "a form of sadness. It is read like 憣 ". Duan Yucai annotates that 懣 and 憣 are interchangeable (Duan 1985: 518). The script 血思 is not listed in SW. YP interprets 血思 to mean "a form of sadness" (Gu 1987: 40). GY lists that 血思 is the archaic form of 憣 (Chen 1982: 523). LKSI lists that 血思 is the variant form of 憣 (Xing 1985: 69). The script 血思 appears in the poetry of The vertical bamboo flute 洞簫賦 by Wang Bao, Li Shan cites from The Book of Cang Jie and interprets 血思 as "a form of sadness" (Li 1981: 245). But, the Wuchen's edition writes the word as 血思 (Fei 1993:146). According to Qian Yi's annotation, 懣 and 血思 are the same as 憣 (Qian 1991:15).

Dr. Tan Ooi Chee 陳徵冶先生 cites the emendation of Zhou Zumo 周祖謨 and Hui Lin's YQIYY 惠琳音義 and notes that the script 血思 and 血思 in GY and LKSI are the erroneous forms of 血思 (Tan 1975 : 329). It is believed that 血思 also the erroneous form of 血思. According to Wang Yun's annotation, 懣 and 憣 are regarded as similar characters (Ding 1959:V.8.4768b). Thus, it is believed that 血思 is also the variant form of 懣. The rendering of JY is acceptable.

372
5.438  見  -----  撼

Pronunciation:
見 : ษีก / ษีก / ษิก

Explanation:

SW : 見: 能齋肅事神明也。在男曰見，女曰巫。从巫从見。(Ding 1959: V.4. 2025b)

SW : 撼: 鬳也。从手揹聲。(Ding 1959: V.9.5495b)

SW defines 見 to mean "a sorcerer ", whereas 撼 is defined to mean "beat". 見 and 撼 are different in meaning.

The script 撼 appears in chapter Wangzhi 王制 of Xunzi, which Yang Liang annotates that 撼 is read and used as the same as 見 (Wang 1990: V.2.108). Zhu Junsheng is also of the opinion that 撼 is a loan word of 見 (Ding 1959: V.9.5495b). Thus, it is obvious that the rendering of JY is based on Xunzi.

5.439  譲  -----  救

Pronunciation:
譲 : щен / щен / щен

Explanation:
JY : 譲 救: 笑聲。或作 救。(Ding 1980: 10-16b)

SW : 譲: 笑兒。从言益聲。(Ding 1959: V.3.1096b)
SW defines 谅 to mean "a kind of smile". Duan Yucai annotates that the original meaning of 谅 is "posthumous title (of emperor or distinguished minister)". The present meaning of "a form of smile" is added by Xu Xuan 徐鉉 according to Zilin. As to the meaning of "posthumous title", he changes the character 谦 to 谅 (Duan 1985: 102). According to the incomplete manuscripts of YP, the meaning of "posthumous title" is written as 谦. Hence, it is obvious that the original meaning of 谦 is "posthumous title" and "a form of smile" is the second meaning.

YP, LKSI and GY interpret 谦 as "a form of smile" (Gu 1987: 43; Xing 1985: 50; Chen 1982: 516). For the script 竅, YP also interprets it as "a form of smile" (Gu 1987: 46). LKSI and GY interpret the script as "laughingly" (Xing 1985: 524; Chen 1982: 524). Hence, 谦 and 竅 are similar in their meaning. Since there is no any other evidence to bring up as an example, it is reasonable to infer that 谦 and 竅 are synonymous.

Under the rhyme zhi 二十四职:

5.440 呢 ------ 聰 , 濠

Pronunciation:

呢 : nǐē / nǐē / nǐ

Explanation:

JY : 呢 聰 濠 : 粘也。周禮: “凡呢之類不能方”。或作 聰, 濠。通作 濠。 (Ding 1980:10-17b)

SW : 呢：日近也。从日𠚽聲。春秋傳曰: “和降暖燕”。呢，暖或从尼。(Ding
SW defines 昏 to mean "intimate", and 昏 is the variant form. JY interprets 昏 to mean "sticky". 雍 and 濃 are not listed in SW. JY interprets 雍 to mean "sticky" (Gu 1987:36). The script 濃 is missing in ancient dictionaries or lexicons.

According to the annotation of Zheng Xuan in the title Gongren under chapter Kaogong-ji of Zhouli, both 昏 and 雍 mean "sticky" (Jia 1980:935). Mao Jisheng is of the opinion that 雍 and 雍 are the loan words of 昏 (Ding 1959:V.6.2938b). Thus, for the meaning of "sticky", 雍 is the original word and 昏 is the loan word. It is more convincing for JY to render the order of title as "雍 ---- 昏，濃". The meaning of the script 濃 remains to be verified.

5.441 稷

Pronunciation:

に行って / ʐ̩e / ʐ̩e

Explanation:

JY: 稷 咎 稷：說文: "日在西方時，側也。" 引易: "日廱 之離"。或作 咎，昃，稷。(Ding 1980:10-17b)

SW: 稷：日在西方時，側也。从日仄聲。易曰: "日廱 之離"。 (Ding 1959: V.6.2912b)

SW: 稷：齊也。五穀之長。从禾仄聲。窃，古文稷省。(Ding 1959:V.6.3082b)

SW defines 帛 to mean "post meridian", whereas 稷 is defined to mean "millet, a cereal with minute seeds". Hence, 帛 and 稷 are different in meaning.
According to Duan Yucai's annotation, 稷 is the li-script of 唐 (Duan 1985: 308). YP interprets 稷 as the same as 吴 (Gu 1987:95). Shang Chengzuo 商承祚 comments that 吴 is the ancient script of 唐 (Ding 1959:V.6.2914). The script 稷 appears in the Guliangzhuang during the 15th year of Dinggong 定公十五年, which Fan Ning 范宁 says that 稷 has the same meaning as 吴 (Yang 1980: 2446). The same sentence appears in the Zuozhuan during the 15th year of Dinggong, where the script 稷 is written as 吳 (Kong 1980: 2152). Duan Yucai and Zhu Junsheng conclude that 稷 is a loan word of 吴 (Duan 1985: 325; Ding 1959:V.6. 3085b). Thus, the rendering of JY is disputable.

5.442  栱  -----  職

Pronunciation:

DOMNode[1]

Explanation:


SW: 栱: 劉, 劉朂。從木弋聲。(Ding 1959: V.5.2407b)

SW: 職: 記微也。從耳鼓聲。(Ding 1959: V.9. 5354)

SW defines that 栱 is also called " 劉 or 劉朂 ". JY interprets the same. Guo Pu remarks in chapter Shimu 釋木 of EY that 劉 is "a kind of pear-like fruit " (Xing 1980: 2637). SW defines 職 to mean "remember". Hence, 栱 and 職 are different in meaning.

The script 職 is not used as the meaning of "fruit" in the ancient dictionaries or lexicons. It can be a loan word of 樂. The title Niuren 牛人 under chapter Diguan and
the title Sishi 肆師 under chapter Chunguan of Zhouli list the script as 職. Zheng Xuan comments that 職 is a loan word of 橋, which means "wooden stake", and 橋 is also called 棟 (Jia 1980: 723, 768). Zhu Junsheng is also of the opinion that 職 is a loan word of 橋 (Ding 1959: V.9.5355). The chapter Shigong of EY interprets that 橋 is also called 棟 (Xing 1980:2597). Thus, 橋 and 棟 are the same in meaning, "wooden stake", and 職 is a loan word. It is suspected that JY interprets the character 棟 wrongly. The correct interpretation can be " 棟 which is the same meaning as 橋. Together they mean 'a kind of pear-like fruit or wooden stake'. 職 is a loan word under the meaning of 'wooden stake'."

5.443 翼 ----- 織

Pronunciation:

翼 : [jǐ] / [jǐ] / [yì]

Explanation:


SW defines 翼 to mean "wing" and 翼 is the zhuan-form. 織 is not listed in the SW. JY interprets 翼 to mean "wing" or "assist, prosperous, name of a country and a surname". LKSJ interprets that the Xinzang 新藏 writes 織 as 翳 (Xing 1985: 403). SW defines 翳 to mean "flying" (Ding 1959: V.4.1500b). Zhu Junsheng records that 翳 can be a loan word of 翼 (Ding 1959: V.4.1501).
The script 翔 appears in chapter four (Tao逃) of Taixuanjing. Wang Ya annotates that 翔 is the same as 翼 (Sima 1965: 8b). According to the sentence mentioned above, it is more rational to explain that 翔 means "flying" instead of "wing".

In brief, it is believed that "flying" is the extended meaning of "wing". The words 翔 (kíēk 余職) and 翼 (kíōk 余職) are close in meaning. 翼 is also written as 翔. Thus, 翔 and 翔 are characters having the same source.

5.444 亟 ---- 葑
5.445 革 ---- 亟

Pronunciation:
亟 : kíēk / kíōk / jī
革 : leōk / kæk / gē

Explanation:

JY: 亟　革：說文： "敏疾也。從人從口從又從二。二。天地也。" "承天之時，因地之利，口謀之，手執之，時不可失，疾也。"
或作 葑、革。 (Ding 1980: 10-19)

JY: 革 亟。急也。或作亟。 (Ding 1980: 10-19b)

SW: 亟：敏疾也。从人从口从又从二。二，天地也。 (Ding 1959: V.9.6081b)

SW: 革：獸皮去其毛。革，更也。象古文革之形。凡革之屬皆从革。革，古文革从三十。三十年為一世，而道更也。臼聲。 (Ding 1959: V.3.1157)

SW: 葑：自急救也。从羊角，从包省，从口。口猶慎言也。从羊，羊與義、善、
美同意。凡苟之屬皆从苟。ixed, 古文羊不省。(Ding 1959: V.7.4053)

SW defines 亟 to mean "very fast" and 革 to mean "leather". The script 葛 is not listed in SW.

YP interprets 荀 as the same as 亟. 葛 is the ancient form (Gu 1987:129). Lu Deming annotates that 亟 is also written as 荀 in chapter Shigu of EY (Lu 1968: 340). Wang Niansun and Wang Mingsheng 王鳴盛 are of the same opinion as Lu Deming (Wang 1983: 14; Ding 1959: V.7.4054b). Qian Dian comments that 荀 (葛) and 亟 are all the same in meaning and in pronunciation (Ding 1959: V.9. 6082b). SW defines 荀 to mean "conduct oneself with dignity" and 葛 is the ancient form. According to Zhengzi-tong's 正字通 interpretation, 葛 is wrongly written as 葛 (Hanyu 1993: 1343). Since 葛 is missed out in the ancient dictionaries and lexicons, it is believed that 葛 is a wrong version of 葛, in which 葛 and 葛 are very alike.

The script 革 appears in chapter Tangong of Liji, which Zheng Xuan records that 革 means "urgent" (Kong 1980: 1292). The chapter Shedian of EY lists the script 革 and Xing Bing cites Sun Yan's 孫炎 annotation that 革 means "urgent" (Xing 1980: 2610). Duan Yucai and Zhu Junsheng are of the opinion that 革 can be loan to mean 亟 (Duan 1985: 687; Ding 1959: V.3.1158b). Wang Li is of the opinion that 革 and 亟 are characters having the same source (Wang 1987: 250). This deduction remains to be considered.

Thus, for the meaning of "fast", 亟 is the original word, 葛 is the variant form and 革 is a loan word. It is more convincing for JY to render the order of title as "亟 —— 葛 ,革 ".

379
Pronunciation:
副 :  p' \text{\check{y}ao} / p' \text{\check{y}ao} / p\`

Explanation:

JY : 副 h\text{\check{u}} 罷: 説文: “判也”。引周禮: “副涖祭”。鳟作罷。或作 /鰲、

罷。 (Ding 1980 : 10-20)

SW : 副: 判也。从刀 聲。周禮曰: “副涖祭”。鳟，鳟文副。 (Ding 1959
: V.4.1836b)

SW : 罷: 遣有鼻也。从网能。言有賢能而入网而貫遂之。周禮曰: 歲能之辟。

(Ding 1959 : V.6.3392b)

SW defines 副 to mean "divide" and 鰲 is the zhou-script, whereas 罷 is defined
to mean "dismiss from office". Hence, 副 and 罷 are different in meaning.

The script 鰲 appears in Dazongbo under chapter Chunguan of Zhouli, which
Zheng Xuan cites Zheng Zhong's annotation that the ancient edition writes 鰲 as 罷 (Jia
1980 : 758). Gao Xianglin annotates that 罷 is the ancient form of 擺, which can be
interlinked to 鰲 (Ding 1959 : V.6.3393). The script 擾 appears in poetry of West
Capital by Zhang Heng, which means "(divide and) put in order" (Li 1981 : 47). Thus, 罷
can be a loan word of 副. The rendering of JY is disputable.

Under the rhyme de 二十五德:

5.447 儷 ------ 式
5.448 訿 ----- 伏 , 服 , 跪伏

Pronunciation :

匍 : bīwɔk / bũk / fu

Explanation :

JY:匍匐服跪 說文: “伏地也”。或作匐、伏、服、跪 (Ding 1980 : 10-20b)

SW: 訉: 伏地也。从勺壹聲。(Ding 1959 : V.7.4042)

SW: 伏: 司也。从人从犬。(Ding 1959 : V.7.3602b)

SW: 服: 用也。一曰: 車右觲, 所以舟旌。从舟及聲。 phosphate, 古文服从人。 (Ding 1959 : V.7.3813b)

381
SW defines 肇 as "lying face down on the ground", whereas 伏 is defined to mean "wait", and 服 is defined to mean "use". 昭 is not listed in SW. YP interprets 昭 as "a style of walking" (Gu 1987: 34).

The Zuozhuan during the twenty-first-year of Zhaogong records the term 扶伏. Chapter Tangong of Liji shows the term 扶服. Lu Deming annotates both terms to be the same as "匍匐" (Kong 1980: 2098; Kong 1980: 1315). Zhu Qifeng is of the opinion that due to their close pronunciations, 扶伏 and 扶服 are the same as 匾匐, which means "go on one's hands and knees" (Zhu 1991: 2262).

Zhu Junsheng annotates that 昭 is a variant form of 肇 (Ding 1959: V.7.4042b). The script 昭 appears in the poetry The Wu’s Capital by Zuo Si, which Liu Yuanlin 刘渊林 annotates that 昭 means "lying with face to the ground" (Li 1981: 91). This meaning is the same as 匾.

Thus, it is believed that 昭 is the variant form, while 伏 and 服 are the loan words of 匾.

Under the rhyme ji 二十六缉:

5.449 鍠 ------ 鴎

Pronunciation:
鍠 : /tʃəp/ /tʃəp/ /sə

Explanation:

IV : 鍠謂鍠：鍠也。或作謂、鍠。(Ding 1980: 10-22)

SW : 鍠：鍠也。从金及聲。(Ding 1959: V.10.6319)
SW defines 靺 to mean "short spear", whereas 閝 is not listed in SW. GY and LKSI interpret 靺 to mean "short spear" or "halberd, a weapon which is a combination of spear and axe ( 戟)" (Chen 1982: 533; Xing 1985: 19). YP and GY interpret 閝 as "a weapon which is a combination of spear and axe" (Gu 1987: 55; Chen 1982: 533). Hence, 靺 and 閝 can be the same kind of weapon.

The script 閝 appears in the Biography of Shangjun 商君列傳 of Shiji, which Sima Zhen annotates that 閝 is the same as 靺. Zhang Shoujie cites Gu Yewang annotation that 閝 means "short spear" (Longchuan 1983: 895). The script 閝 also appears in the poetry of East Capital by Zhang Heng. The Wuchen's edition writes 閝 as 靺 (Fei 1993: 452). Thus, it is believed that 靺 and 閝 are the same word, which means "short spear" or "halberd".

Under the rhyme he 二十七合:

5.450 靺 ----- 閝
5.451 靺 ----- 靺

Pronunciation:

蒴 : t‘əp / t‘ōp / tà
嚚 : t‘əp / t‘ōp / tà

Explanation:

JV: 靺 같습니다 閝: 鐘磐, 鐘鼓聲。或省。亦从 靃、从鼓。亦作文閝(Ding 1980: 10-25)

The script 鈉 and 镜 are not listed in SW. JY interprets 鑛 as "the sound of bells and drums". SW defines 鐡 as "the sound of drum" and 镜 is the ancient form, whereas 閬 is defined to mean "a small door upstairs". YP and GY interpret 镜 to mean "leather shoes" (Gu 1987: 123; Chen 1982: 535). Hence, 閬 and 銨 are not the same meaning as 銛 and 鐡.

SW defines 銛 as "a leather-made chest armour" (Ding 1959: V. 3.1181). Duan Yucai is of the opinion that 銛 is misplaced as the ancient form of 鐡 and that "leather made chest armour" is its real meaning (Duan 1985 : 208). The verse, "鏐鎭閬銛", appears in the poetry of Shanglin by Sima Xiangru, which Li Shan annotates that 銛 and 銛 are the same in their ancient form (Li 1981:128). For the same verse of the same poetry which is mentioned above, Shiji writes it as "鼉", Hanshu 漢書 writes it as "銛", and Yiwen-Leijiu 藝文類聚 writes it as "銛" (Shuangchuan 1983 : 1251; Ban 1992 : V.8.2569; Fei 1993 : 85). Zhu Junsheng and Xu Hao comments that 銛 is the loan word of 鐡 (Ding 1959 : V.3.1181b). For the script 鈉, LKSI interprets 鑗 as "the sound of bells" (Xing 1985 : 452). GY is listed as "鈉 " (Chen 1982 : 537). Zhu Junsheng remarks that 銛 is also written as 鈉 (Ding 1959 : V.3.1181b).

According to the annotation of Zheng Xuan in Dasima under chapter Xiaguan of Zhouli, Duan Yucai and Zhu Junsheng annotate that 閬 is the same as 銛 (Jia 1980:838; Duan 1985:208; Ding 1959:V.4.2077b). The script 鈉 appears in the Biographical Sketches of Emperor Wudi 武帝紀上 of Liangshu, where 鐉 is written.
as 鐘鼓 (Yao 1973: V.1.19).

It is believed that 鐘鼓, 鐵鼓, 鐫, 鐨, 鐘鼓, 鐗 etc are all a group of words that form the meaning "the sound of bells and drums". The meaning of the words is based on the two combined sounds. Any character by itself is meaningless.

**Under the rhyme he 二十八蓋:**

5.452 剰 ----- 鏴

**Pronunciation:**

剰 : tap / tāp / dā

**Explanation:**

IY: 剰鎛: 鉤也。或作鎛。(Ding 1980: 10-26)

剰 and 鏴 are missing in SW. GY interprets 剰 to mean "adhere together" or "hook" (Chen 1982: 537). The script 鏴 is not listed in any other ancient dictionaries or lexicons. According to volume nineteen of Xuan Ying's YOJYY, 剰 means "adhere" and is used in the terms 剰鉤, 剰索 and 打剰 (Xuan 1968: 868). In his book named Shuyu 蜀語, Li Shi 李實 explains that "the crooked wood that can hook things" is called 鏐鉤, and 搭鉤 is the vulgar form (Li 1937:2). Thus, 鏐鉤 is the same as 剰鉤. Since there is no any other evidence to bring up as an example, it is reasonable to infer that 鏐 and 剰 are the same word.

**Under the rhyme ye 二十九葉:**

385
5.453 簡 ----- 鍔

Pronunciation:
簡 : nǐap / nǐep / niè

Explanation:
JY : 簡 第 螢鎔 錦：説文：“箘也”。或叒。亦作鎔、錬、錦。

(Ding 1980 : 10-28)

SW : 簡：箘也。从竹聲 (Ding 1959 : V.4.1963)

SW defines 簡 as "the forceps", whereas 鍔 is not listed in SW. The script 鍔 appears in chapter Shishoushi 轉首飾 of SM, which Wang Xianqian cites Bi Yuan's 畢沅 annotation that 鍔 is the vulgar form of 簡 (Wang 1984 : 238). According to Zhu Junsheng's annotation, the bamboo-maked forceps is written as 簡 or 箴, the iron-maked forceps is written as 簡, 鉼, 鉻 or 鍛. 鍛子的 the common used term for Su's 蘇 people (Ding 1959 : V.4.1963b). Thus, 鍔 is the vulgar form of 簡.

5.454 歳 ----- 慎

Pronunciation:
歪 : xǐəp / xǐəp / xī

Explanation:
JY : 歳慄：懼兒。或作慄。(Ding 1980 : 10-28)

SW : 歳：締鼻也。从欠禽聲。丹陽有歲縣。(Ding 1959 : V.7.3892b)

SW defines 歪 to mean "breathe in", whereas JY lists 歳 as "fear". 慄 is not listed in SW. YP interprets 慄 to mean "fear" (Gu 1987 : 39). The script 慄( 慄 )
appears in the poetry of *East Capital* 東都賦 by Ban Gu, which Li Shan annotates that 慄 means "fear" (Li 1981:35). Hence, *JY* interprets 歆 the same meaning as 慄.

The script 歆歆 appears in chapter forty-nine of *Laozi* 老子, which Lu Deming annotates that 歆歆 is also written as 慄慄, which means "fear" (Wang 1990:3.57). Li Xian also agrees as seen in his annotation in the *Biography of Han Lang* 寒郎傳 of *Hou-Hanshu* (Fan 1982:5.1419). Thus, for the meaning "fear", 慄 is the actual word and 歆 is the loan word. It is more convincing for *JY* to render the order of title as " 慄 ---- 歆 ".

**Under the rhyme tie 三十帖:**

5.455 舐犭 ---- 獛

**Pronunciation:**

舌葉 : t‘iap / t‘iep / tie

**Explanation:**

*JY*: 舐犭 : 大小舐。或作 獛。(Ding 1980:10-28b)

The script 舐 and 獛 are not listed in *SW*. *JY* interprets 舐 to mean "a dog licking on something". *GY* interprets 舐 to mean "lick" (Chen 1982:541). *YP* interprets 舐 to mean "the way a dog eats (licking on the food)" (Gu 1987:27). The script 獛 is missing in any other ancient dictionaries or lexicons.

*YP* interprets 獛 as "the way a dog eats", where 狗, 犭 and 獛 are the variant forms (Gu 1987:110). The both 獛 and 狗 are the same pronunciation in *YP*. It is suspected that they are the same word but *YP* didn't mention
about it. The script 狗 appears in SW, which defines it as "the way a dog licks food" (Ding 1959: V.8.4396b). LKSI lists 狗 as the same meaning as SW and 獾 is the variant form (Xing 1985: 319). Hence, it is suspected that the script 獾 in JY is a wrong version of script 狗.

The script 詭, 狗 and 狗 consist of 舌 and 犬 (犬) as their semantic element and 萬, 舌 and 占 as their phonetic element. 舌 means "tongue" and 犬 (犬) means "dog". It can be connected in idea with the meaning "the way a dog licks food". Among the pronunciations of 萬 (diap 喻葉), 舌 (4iat 船日) and 占 (jiam 章談), 萬 and 舌 are more closer then 占 in their ancient pronunciation. SYHB lists that 狗 is the same as 詭 (Liu 1963:434). Thus, it is believed that 詭 is the variant form of 狗, whereas 狗 is written wrongly and has become the vulgar form.

5.456 詫  -----  涉

Pronunciation:

嘫  :  diap / diep / dié

Explanation:

JY  :  嘫涉：血流兲。或作涉。 (Ding 1980: 10-28b)

SW  :  涉：徒行属水也。从歩从水。 (Ding 1959: V.8.5124)

The script 嘫 is not listed in SW. JY interprets 嘫 to mean "bleeding". YP interprets 嘫 to mean "chatter" or "peck with the beak" (Gu 1987: 26). QY interprets 嘫 to mean "chatter" or "bleeding" or "strike with the beak" (Chen 1982: 541, 542). SW defines 涉 to mean "wade across".
The script 嚇 appears in the Biographies of Wei Bao and Peng Yue 魏豹、彭越 列傳 of Shiji, which Sima Zhen annotates that 嚇 means "step" (Shuangchuan 1983: 1058). The term 嚇血 appears in the Biographical Sketches of Emperor Wendi 文帝紀 of Hanshu, which Yan Shigu annotates that 嚇 is a loan word of 趑, which means "step", and 嚇血 means "walking over ground splattered with blood" (Ban 1992: V.1.106). SW defines 趑 to mean "step" (Ding 1959: V.3.881). Duan Yucai and Wang Yun are of the opinion that 趑 is the variant form of 趑, and 嚇 is the loan word (Duan 1985:83; Ding 1959: V.3.881b).

The script 涉 appears in The letter to Chen Bozhi 與陳伯之書 by Qiu Chi 丘遲, where 嚇血 is written as 涉血. Li Shan remarks that 涉 is the same as 嚇 (Li 1981: 608). Thus, it is believed that for the meaning "step (across the bloodshed)", 嚇 is the same meaning as 涉.

5.457 陕 ----- 俬 (俬)

Pronunciation:
陕 : lap / lîp / liē

Explanation:
JY: 陕 : 行不正也。或作俬。 (Ding 1980: 10-29)

The script 俬 is not listed in SW. YP explains 俬 to mean "can't walk ordinarily" (Gu 1987: 51). GY is just listed as " 俬 , 俬 " (Chen 1982: 539). For the script 俬, YP interprets 俬 to mean "can't walk ordinarily" (Gu 1987:102). Hence, 俬 (俬) is the same meaning as 俬.
Shao Ying glosses that 兀 is the same as 閒 in chapter Lintin 煞心 of Mengzi. They are a group of synonymous words due to different dialects. The meaning of the words is based on the two combined sounds. Any character by itself is meaningless (Ding 1959: V.8.4585b).

Under the rhyme qia 三十二治：

5.458 酥 ----- 欹

5.460 歪 ----- 哈

Pronunciation:

酥 : xəp / ʃəp / xiâ

歪 : jəp / jəp / shà

Explanation:

JY: 酥 欹: 高雅: "嘗也"。或作歗、歗。(Ding 1980: 10-30b)

JY: 歪 哈: 色治切。說文: "歗也"。引春秋僖: "歗而忘"。或作歗。

歗。文十一。(Ding 1980: 10-31)

SW: 歪: 歗也。从欠歗聲。春秋僖曰: "歗而忘"。(Ding 1959: V.7.3888b)

SW: 歷: 歗也。从欠合聲。(Ding 1959: V.7.3890)

SW defines 歱 to mean "drink", whereas 正 also means "drink". 酥 and 哈 are not listed in SW. JY lists  пут by citing Boya, where the word means "taste". YP interprets 哈 to mean "drink with the mouth" (Gu 1987: 26). According to Zhu Junsheng's annotation, 步 is a wrong version of 歗, and 歗 is the same as 哈 (Ding 1959: V.7.3888b, 3890b).
Gao Xianglin comments that 狄 is also written as 帛 (Ding 1959: V.7. 3888b).

It is suspected that 狄 and 帛 are interlinked because of the same in meaning. 帛 is the variant form of 狄 and 帛 is the variant form of 帛, where 狄 and 帛 are the characters having the same source.

5.459 作——hei

Pronunciation:

作 : keŋ / kæŋ / jia

Explanation:

IV: 作 帛 饰：說文：“士無市有作，制如植，缺四角，爵弁服，其色紺，

作不得與裳同。鄭司農曰：‘裳纖色’”。或作給、歸。(Ding 1980: 10-31)

SW: 作：士無市有 作 ，制如植，缺四角，爵弁服，其色紺，作不得與裳同。

司農曰：“裳纖色”。從衣合聲。作， 作 或從韋。(Ding 1959: V.6.3446)

SW defines 作 as "an officer's ceremonial dress made of leather, worn during sacrificial rites or for an audience with the Emperor" and 帛 is the variant form. The script 饰 is neither listed in SW nor in any other ancient dictionaries or lexicons. It is suspected that 饰 is the vulgar form of 帛. They have the 韋 (leather) as the semantic element, and 合 and 夾 as the phonetic element. Both 合 (ŋŋ) and 夾 (keŋ 见) are guttural sounds and close in their vowels. So, the elements 合 and 夾 are interchangeable. For example, 帛 and 帛 are the same as 饰 and 饰 (Chen 1982: 543). Thus, it is believed that 帛 and 饰 are the
variant forms of 桃.

5.460 叱 ----- 哈

(Refer To 5.458)

Under the rhyme xia 三十三狎:

5.461 畿 ----- 莞 , 攝

Pronunciation:

疆 : ʃeap /ʃap / sha

Explanation:

JY : 畿 莞 接 בשב 닿 : 色甲切。說文：“棺羽飾飾也。天子八、諸侯六、

大夫四、士二。下垂。”或作 莞 、 接 、 莞 、 攝 、 莞 、 剰 、

文二十。(Ding 1980:10-32)

SW : 畿：棺羽飾也。天子八、諸侯六、大夫四、士二。下垂。从羽妾聲。(Ding

1959: V.4.1507b)

SW : 莞：不滑也。从四止。(Ding 1959: V.3.713b)

SW : 攝：引持也。从手燕聲。(Ding 1959: V.9.5393b)

SW defines 畿 to mean "coffin's ornament", whereas 莞 is defined to mean
"unsmooth", 攝 is defined to means "drag". Hence, 畿 , 莞 and 攝 are different in
meaning.

The term 畿柳 appears in Fengren 绛人 under the title Tianguan of Zhouli,
where 畿柳 is written as 接 纣 in the ancient edition. Zheng Zhong comments that

392
接 is the loan word of 蹑 (Jia 1980: 692). Lu Deming is of the opinion that 娉 is also written as 蹑 in his annotation in Sangzhu 喪祝 under the title Chunguan of Zhouli (Jia 1980: 815). Duan Yucai and Zhu Junsheng are of the same opinion that 蹑 is a loan word of 娉 (Duan 1985: 142; Ding 1959: V.3.713b).

The script 揾 appears in the annotation of Yang Liang in chapter Lilun 禮論 of Xunzi, where 娩 is the same as 揾 (Wang 1990: V.2.239). Thus, it is believed that 蹑 and 揾 are the loan words of 娩. The rendering of JY is disputable.