CHAPTER VI

CONCLUSION

There were twelve rules for the compilation of JY by Ding Du, Li Shu and others. After a study of the selection and application of characters in JY, nothing but the editorial rule no. 5 is found to be disputable. It says, "the proportion of loan characters in the lexicons is very high. Since each character has a meaning in the specific sentence it appears, the loan meaning of the character will not be the same in other sentences. Thus, for the loan words which are mentioned above, this book lists them as 'used in the same way as the proper forms' and not as the variant forms of the proper forms" (Ding 1980:1-1b). But, the understanding of loan word changes from ancient times to the present. The theory of modern philology, especially the theory of modern lexicology, was not available in those days. The ancient scholars had failed to use those concepts to examine and analyse the phenomenon of the vocabulary and meaning of the characters. Besides, as far as the relationship between the pronunciation and the meaning of the characters is concerned, the knowledge of these scholars was incompleted. Hence, the fact that 29.53% of the study of the variant forms in JY in this thesis come under the category of loan word is inevitable. This is a high proportion and was due to the fact that JY renders the loan words as the variant forms .

In studying the rendering of variant forms in this thesis, only 29.53% belong to the connection of variant forms, 22.63% belong to the connection of synonym, 10.88% belong to the connection of words that have the same source and 7.43% belong to the connection of the words that are formed based on sound (refer to Appendix F). For this reason, we have to be very cautious when dealing with the

variant forms rendered in JY. The objective of this thesis, based on the direction of modern philology and lexicology, was to try and clarify the quality of the variant forms listed in it. Generally, the definition of the variant forms in JY has been in a broad sense, not in a narrow sense (which means having the same meaning and pronunciation no matter what condition it is) that we think today.

A) As has been discussed in chapter one of this thesis, the contribution of JY to Chinese etymology has often been overlooked. Moreover, criticism was directed to its inclusion of the entries of diverse forms of characters. However, a comparison of the diverse forms (variant forms) in JY with the ancient inscriptions seen in oracle-bone, bronze inscriptions, bamboo strips and silk manuscripts and stone tablet inscriptions prove that the diverse forms in JY manifest their importance in the research on Chinese etymology (Tan 1988 : 244).

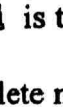
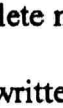
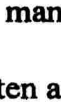
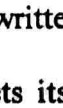
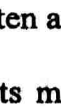
The following examples illustrate the value and contribution of JY towards the study of Chinese etymology. They are characters that are missing in the lexicons and ancient dictionaries compiled before JY,but are listed in oracle-bone, bronze inscriptions, bamboo strips and silk manuscripts or stone tablet inscriptions :

1. 乳 is found under rhyme zhi 之 .It appears twice in JY, which means "administer" , and is the ancient form of 治 (Ding 1980 : 7-8b). This character is missing in the lexicons and classical texts compiled before JY. SW defines, "  () means administer.  is the ancient form" (Ding 1959 : V.4.1690). YP interprets, "  is the ancient form of  " (Gu 1987 : 130). JY lists  as  (Ding 1980 : 7-44). The Hanjian shows it as  (Guo 1990 : 192). According to Duan Yucai, 

() and 亂 are the same in meaning and pronunciation. (Duan 1985 : 747).

The bronze inscriptions have  as  ,  etc. It is a symbol of sorting the silk (糸) with both hands (). This meaning is the same as the script  , where  (乙) is the phonetic element (Chen 1987 : 456), and  is wrongly written as  . This is an attested example. Again, the Zuchuwen 詛楚文 is written as  (Xu 1980:552), and listed by Jinshi dazidian as  ,  etc. (Wang 1984:40). The Yishanbei 嶧山碑 is written as  (Mingta 1986: 3), as  ,  in the Shuihudi's bamboo scripts (Zhang 1994:216), and written as  in the Mawangdui silk manuscript of Laozi 老子甲一二六 (Hanyu 1993 : 24). According to Kang Yin, 亂 is a wrongly written version of these characters (Kang 1990 : 519). Thus, the rendering of JY is acceptable. (See 2.21)

2.  is found under rhyme qi 齊, It appears once in JY and means "ascend" , it is the variant form of 躋. This character appeares in Shiguwen but is missed out in the lexicons and classical texts before JY (See 2.44).

3.  (si ə u 心幽) is found under rhyme xiao 蕭. It appears once in JY, and means "bamboo flute" . It is the variant form of 簫. According to Tang Lan,  is the wrongly written version of  , as can be proven with the incomplete manuscript of YP (where  is wrongly written as ).  is written as  ,  ,  etc in the oracle-bone. Kang Yin interprets its meaning as "a kind of locust, rice-eating destructive insect" , and interpreted  ,  ( , ) etc. as " to burn the locust with fire" . Jiaguwen zidian explains that  is the loan word of 秋, sharing the same interpretation with Kang Yin and Tan Lan (Xu

1990 : 1116 ; Kang 1992 : 222 ; Kang 1990 : 20 ; Tang 1981 : 214). According to the sentences in the oracle-bone inscriptions, Tang Lan is of the opinion that  is the same as  .Thus, it is believed that  is the abbreviated form of  , and the variant form of 簡. The rendering of JY is acceptable (See 2.87)

4.  is found under rhyme hou 侯 . It appears once in JY and means "plan and consider" . It appears in oracle-bone and The Tripod Caldron of Cuo, The King of Zhongshan Country. Chen Chusheng is of the opinion that  is the same as 謀. Shang Chengzuo 商承祚 interprets differently that  is the variant form of  , and that it means "regret" (Shang 1982 : 57). The scripts and  also appear in Chunqiu shiyu 春秋事语九 and in the chapter entitled Bingshi 兵失 of Sunbin bingfa 孙膑兵法 of Yinqueshan Hanmu zhujian, which Hanyu dazidian interprets it to mean "plan and consider" (Hanyu 1993 : 955). For the term, "兵多  , 信疑者也" , which appears in Sunbin bingfa, the researchers of the Yinqueshan and Mr. Tan Ooi Chee render the script  as 悔 (Zhang 1986 : 170,260 ; Tan 1988 : 241).

According to JY, the finding that  is the variant form of 謀 in the sentences mentioned above is acceptable. Thus, the rendering of JY is valuable in the research on Chinese etymology (See 2.147).

B) Since the first etymological dictionary, Erya , the first dialects' collection, Fangyan , Shouwen Jiezi (SW) by Xu Shen is the first structured and normalized dictionary published in China. It consists of 9,353 zhuan-forms and 1,163 variant forms. The present version is, however, not the original work. It is actually a collated

version by Xu Xuan and his younger brother Xu Kai, after a casual interpolation by Li Yangping from the Tang Dynasty. Xu Xuan's copy is commonly known as the version by Xu the Elder (Daxuben 大徐本), whereas Xu Kai's copy is widely known as the version by Xu the younger (Xiaoxuben 小徐本). Xu Xuan added 402 characters, which are commonly used in the Chinese classics and are not included in SW. This was known as the "Xinfuzi" 新附字 (new supplementary characters) (Tan 1988 : 239, 240 ; Jiang 1992 : 392).

Although the characters edited in SW is based on the ancient lexicons, it still misses out a lot of words that were used in Han Dynasty or before that. Through the analytical study of JY in the preceding chapters (See chapter II to V) of this thesis, it is perhaps necessary to give a few more illustrations to illustrate the importance and contribution of JY in complementing and enriching SW. (Also refer to Appendix D):

1.  is found under rhyme zhi 支. It also appears in Shiji. However,  is missed out in SW. (See 2.10)
2.  is found under rhyme zhi 支. It appears in FY. It is obvious that  is omitted in SW. (See 2.12)
3.  is found under rhyme zhi 支. It appears in EY and GYa. Wang Niansun cites Zheng Xuan' s annotation in Quli that  means "hanger" (Wang 1983 : 270). It is obvious that  is left out in SW. (See 2.14)
4.  and  are found under rhyme wei 微. They appear in Hanshu and Shiji. They are missed out in SW. (See 2.25)
5.  is found under rhyme mo 模. It appears in Hanshu. It is obvious that  is missed out in SW. (See 2.36)
6. 途 is found under rhyme mo 模. The oracle-bone inscription has 途 as  ,

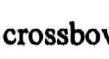
 etc. (Xu 1990 : 159). It also appears in chapter Junzheng of Sunzi and chapter Benyi of Yantie lun (Cao 1990:V.6. 105 ; Huang 1990:V. 8.1). Thus, it is obvious that 途 is omitted in SW. (See 2.39)

7. 菟 and 檡 are found under rhyme mo 模. The term 於菟 appears in the Zuozhuan and the term 菟絲 appears in chapter Shicao of EY. The script 菟 also appears in the bronze seal of Han Dynasty , where 良菟 is written as  .(Kang 1994 : 157)

The term 於檡 appears in Hanshu. The script 檡 also appears in chapter Shisangli of Yili (Jia 1980:1131). Thus, it is obvious that 菟 and 檡 are missed out in SW. (See 2.40)

8.  is found under rhyme qi 齊. It appears in Shiguwen. Thus,  is missed out in SW. (See 2.44)

9.  is found under rhyme jia 佳. It appears in Zhouli. Thus, it is obvious that is left out in SW. (See 2.48)

10.  is found under rhyme hai 咍 . It appears in Shiji and Huainanzi (Gao 1990 : 180). The character engraved in the crossbow is dated thirty-two-year of Jianwu (56 A.D.), and is written as  . In the crossbow dated the second year of Yonghe (137 A.D.), the charater is written as  (Hanyu 1993 : 1773). Thus, these are the attested proofs that  is omitted in SW. (See 2.54)

11. 鯤 is found under rhyme hun 魂. It appears in EY, chapter Luyu of Guoyu (Guoyu 1988 : 178) and chapter Xiaoyaoyou of Zhuangzi (Wang 1990 : V. 3.1). Thus, it is obvious that 鯤 is missed out in SW. (See 2.69)

12. 媏 is found under rhyme shan 山. It appears in Shiji. Thus, it is obvious that 媏 is missed out in SW. (See 2.75)

13. 輲 and 槫 are found under rhyme xian 僊 and xi 獮 . The script 輲 appears in Liji and chapter Jinshuo of Mozi (Sun 1990 : V.4.222). The script 槫 appears in the chapter titled Shizhen of Sunbin bingfa of Yinqueshan Hanmu zhujian, where it is written as 槫 . Zhang Zhenze annotated that 槫 means "turn around and around" (Zhang 1986 : 129,242). Thus, this are the attested proofs that 輲 and 槫 are missed out in SW. (See 2.84 & 3.225)

14. 弤 is found under rhyme xiao 蕭. It appears in the chapter Wanzhang of Mengzi (Sun 1980 : 2734). GY listed this script by citing Picang (Chen 1982 : 269). Thus, it is obvious that 弤 is missed out in SW (See 2.88).

15. 剿 is found under rhyme yao 爻. It appears in chapter Ganshi of Shangshu (Kong 1980 : 155). In the stone tablet inscription of Hengfang (168 A.D.), the script is written as 巢刁 (Gao 1985 : 318 ; Hanyu 1993 : 149). Thus, it is obvious that 剿 is left out in SW. (See 2.99)

16. 韓皐 is found under rhyme hao 豪. It appears in Guanzi. Thus, it is believed that 韓皐 is omitted in SW. (See 2.102)

17. 翯 is found under rhyme hao 豪. 翺 is the variant form. The script 翯 appears in EY, the chapter Diguan under the title Xiangshi of Zhouli (Jia 1980 : 714), The Biographic Sketches of Emperor Xiangyu and The Biographic Sketches of Emperor Gaozhu of Shiji (Shuangchuan 1983 : 154,182). According to Yu Haoliang, 翺 is also written as 翺 and 翯 . 翯 is the vulgar form (wrong word) (Yu 1984 : 267).

The script 翺 appears in EY and the chapter Shuolin of Hanfeizi (Chen 1982 : 635). Thus, it is obvious that 翯 and 翺 are missed out in SW. (See 2.103)

18.  is found under rhyme tang 唐. It appears in the poetry of Ganquan. Thus, it is believed that  is left out in SW. (See 2.123)

19. 伻 is found under rhyme geng 耕 , a variant form of 拼. The script 拼 appears twice in EY. For the script 伻 , it appears in EY, chapter Luogao and Lizheng of Shangshu (Kong 1980 : 214,231). Thus, it is obvious that 拼 and 伻 are missed out in SW. (See 2.129)

20.  is found under rhyme qing 清. It appears in the chapter six of FY (Qian 1991 : 230). Thus, it is obvious that  is missed out in SW. (See 2.131)

21.  is found under rhyme hou 侯 . It appears in oracle-bone, the Tripod Caldron of Cuo, the King of Zhongshan Country, Sunbin bingfa and Chunqiu shiyu. Thus, these are the attested proofs that  is missed out in SW. (See 2.147 and pp. 397).

22.  is found under rhyme tan 覃. It appears in Liezi. Thus, it is believed that  is missed out in SW. (See 2.157)

23. 憑 is found under rhyme zhong 腫. It appears in FY. Thus, it is believed that 憑 is left out in SW. (See 3.169)

24. 希 is found under rhyme zhi 旨. It appears in Zhouli and more then five other ancient dictionaries and lexicons. According to Chen Hanping, the scripts  ,  ,  and  in oracle-bone can be interpreted as 希 (Chen 1989 : 330). This script appears as  and  in Laozi 老子甲一一六 and Xiangmajing 相马经十六上 of silk manuscripts at Mawangdui (Hanyu 1993 : 307),  (日甲七一背) and  (日甲六九背) of the Yinqueshan Hanmu zhujian (Zhang 1994 : 123). In the bronze seal of the Han Dynasty, it is written as  ,  etc. (Kang 1994 : 1641). Thus, these are the attested proofs that 希 is missed out in SW. (See 3.175)

25. 著 is found under rhyme yu 语. It was a common word but is missed out in SW. It appears in Shiji, Huainanzi, etc. These are the attested examples. The back of a stone tablet inscription in Liqi (156 A.D.) is written as  (Hanyu 1993 : 1344 ; Gao 1985 : 190). These is another solid proof. (See 3.180)

26. 迨 is found under rhyme hai 海. It appears in EY, FY and the poetry Biaoyoumei under the title Zhaonan of Shijing (Kong 1980 : 291). Thus, it is obvious that 迨 is missed out in SW. (See 3.194)

27.  is found under rhyme zhun 準. It appears in EY and the poetry of Sixuan by Zhang Heng (Li 1981 : 215). Thus, it is obvious that  is left out in SW. (See 3.197)

28. 縉 is found under rhyme zhun 準 . It appears in the chapter Shiyan of EY (Xing 1980 :2585), the poetry Hebi nongyi under the title Zhaonan of Shijing (Kong 1980 : 293), Hanshu, etc. In the Shuihudi Qinjian, it is written as  (秦一一0)(Zhang 1994 : 196). Thus, these are the attested proofs that 縉 is missed out in SW. (See 3.198)

29. 笴 and 幹 are found under rhyme han 旱. The script 笴 appears in Yili and Xuguan under the title Dongguan of Zhouli (Jia 1980 : 906). The script 幹 appears in Gongren under the title Kaogongji of Zhouli (Jia 1980 : 934), chapter Wubai of Fayan (Li 1990 : V.7.24), the stone tablet of Wurong (Gao 1985 : 306), etc. Thus, it is obvious that 笴 and 幹 are omitted in SW. (See 3.208)

30. 撰 and 篹 are found under rhyme shan 潸 . The script 撰 appears in chapter Zhaohun of Chuci (Chuci : 128 rep), the chapter Xianjin of Lunyu (Xing 1980

: 2500), etc. The script 篡 appears in Hanshu. Thus, it is obvious that 撰 and 篡 are missed out in SW. (See 3.217)

31. 憟 is found under rhyme qin  . It appears in chapter Wuzi zhige of Shangshu (Kong 1980 : 156), Xunzi, etc. Thus, it is obvious that 憟 is missed out in SW. (See 3.258)

32. 僸 is found under rhyme qin  . It appears in the poetry of Your Excellency by Sima Xiangru, Hanshu, etc. Thus, it is obvious that 僸 is left out in SW. (See 3.259)

33. 屭 is found under rhyme zhen 真 . It appears in the chapter Lanbiao of Lushi Chunqiu (Gao 1990 : V.6.273) and the poetry of West Capital by Zhang Heng (Li 1981 : 49). Thus, it is obvious that 屭 is missed out in SW. (See 4.269)

34.  is found under rhyme zhen 真 . It appears in FY and the poetry of River by Guo Pu. Thus, it is obvious that  is missed out in SW. (See 4.272)

35.  is found under rhyme zhi 至. It appears in EY and the bronze seal before the Han Dynasty,  小臣 (Xu 1980 : 114). Thus, these are the attested proofs that is missed out in SW. (See 4.279)

36. 悟 is found under rhyme mo 莫. It appears in Shiji. Thus, it is believed that 悟 is left out in SW. (See 4.300)

37. 紛 is found under rhyme ji 舞 . It appears in Yili. Thus, it is believed that 紛 is missed out in SW. (See 4.304)

38.  is found under rhyme ji 祭. It appears in Zuozhuan. Thus, it is believed that  is missed out in SW. (See 4.305)

39. 鋞 is found under rhyme ji 祭. It appears in Huainanzi and the chapter Waixushuo of Hanfeizi (Chen 1982 : 611). Thus, it is obvious that 鋞 is left out in SW. (See 4.306)

40.  and are found under rhyme dui 隊. The script appears in the chapter Neize of Liji (Kong 1980:1462) and the script appears in oracle-bone. Thus, it is obvious that and are omitted in SW. (See 4.316)

41.  is found under rhyme huan 換. It appeared in Liji, chapter Shisangli of Yili (Jia 1980 : 1131), etc. Thus, it is believed that  is left out in SW. (See 4.330)

42.  is found under rhyme zheng 證. It appears in Hanjian and Guanzi. Thus, it is obvious that  is missed out in SW. (See 4.356)

43.  is found under rhyme kan 闞. It appears in EY and Shijing.Thus, it is obvious that  is missed out in SW. (See 4.370)

44.  is found under rhyme zhu 燭. It appears in Shiji. Thus, it is believed that  is left out in SW. (See 5.380)

45. 筏 is found under rhyme yue 月. It appears in FY. Thus, it is believed that 筏 is omitted in SW. (See 5.397)

46.  is found under rhyme xue 薛. It appears in Zhuangzi. Thus, it is believed that  is missed out in SW. (See 5.416)

47. 覤 is found under rhyme mai 麥. It appears in Zhuangzi. Thus, it is believed that 覤 is left out in SW. (See 5.427)

48.  is found under rhyme mai 麥. It appears in Jijiupian and Yantielun. Thus, it is obvious that  is missed out in SW. (See 5.428)

49. 汝 is found under rhyme xi 錫. It appears in Hanshu and Dazhao by Qu Yuan (Chuci : 130 rep.). Thus, it is obvious that 汝 is missed out in SW. (See 5.434)

50. 悳 is found under rhyme de 德. It appears in the chapter Biming of Shangshu, the poetry Minlao under the title Daya of Shijing, The Biographic Sketches of Emperors Wudi of Shiji, etc. (Kong 1980 : 245 ; Kong 1980 : 548 ; Shuangchuan 1983 : 35). The script  and  also appear in the stone tablet Gengxun and Fanshi (Hanyu 1993 : 976 ; Hong 1985 : 193). Thus, it is obvious that 悳 is omitted in SW. (See 5.447)

C). As we know, JY is a phonological text that is famous with its pool of variant forms. For a long period of 947 years, JY only contains 1,156 characters less than the Hanyu dazidian--- the first Chinese dictionary on vocabulary which was published in 1986. This points to its enormous scope in vocabulary 958 years ago.

According to the study and statistics of this thesis, some of the characters represent specific meanings which hardly appear in the ancient classical texts or appear just once. The thesis reveals the elaboration and details involved in the compilation of JY. It offers an explanation of the characters which seldom appear in the classical texts or lexicons. The following are the examples :

1 . Under the rhyme yu 虞, 仇 is the loan word of 斛 and means " ladle out " . Actually, 仇 means "companion". It took on a new meaning " ladle out " in Shijing. (See 2.30)

2 . Under the rhyme mo 模, 𣏌 is the variant form of 模. It appears once in SW and is missed out in ancient dictionaries and classical texts. (See 2.35)

3. Under the rhyme qi 齊, 緊 has the same meaning as 黐. Actually, the script 緊 is only found in Gujinzhu by Cui Bao of Jin Dynasty. (See 2.45)

4. Under the rhyme yan 鹽, 漸 is the loan word of 黏 and means " adhere ". Actually, its meaning changed later to "adhere" based on the annotation of Zheng Zhong once and for all in Zhouli. (See 2.163)

5. Under the rhyme xiao 筱, 揭 has the same meaning as 趙. The script 趙 is written as 揭 by Zheng Xuan in his annotation in Zhouli. (See 3.229)

6. Under the rhyme xiao 小, 膘 has the same meaning as 髇. Lu Deming glossed that 髇 is also written as 膘 in his annotation in Shijing. This is the only example that can be found in the classical texts. (See 3.230)

7. Under the rhyme hou 厚, 楸 is the loan word of 鼓. It became the loan word of 鼓 in the annotation of Lu Deming in Liji. (See 3.256)

8. Under the rhyme xian 綫, 絣 has the same meaning as 兖. It appears once and for all in the annotation of Zheng Xuan in Zhouli. (See 4.337)

9. Under the rhyme xie 屑, JY renders 縪 as the same with 必. The script 縪 has been extended to mean "using a ribbon to tie a jade" and 必 is the loan word once and for all in Zhouli. Zheng Xuan annotates that 必 is a loan word of 縪. (See 5.415)

10. Under the rhyme xue 薛, 殺 is the loan word of 跸. Lu Deming cited Cui Zhuan's annotation that 跸 is also written as 殺 because of the same sound. This is the only example that can be found in the lexicons. (See 5.416).

11. Under the rhyme yao 藥, 爚 is the variant form of 礿. Lu Deming annotated that 礿 is also written as 禴 in EY, whereas Liu Biao's edition

lists 禴 as  in Yijing. This is the only example that can be found in the classical texts. (See 5.421)

12. Under the rhyme mai 麥, 懘 is the loan word of 覭 . Lu Deming annotates that 覭覭 means "fearing" in Zhuangzi. This is the only explanation in the classical texts. (See 5.427)

13. Under the rhyme xi 錫, 擊 is the loan word of 覡. It later means "sorcerer" once for all in the annotation of Yang Liang in Xunzi. (See 5.438)

14. Under the rhyme de 德, 式 is the loan word of 慝. The script 式 is on loan to mean "wickedness" once for all in Shijing. (See 5.447)

D) To contrast the structure and the interpretation of characters in JY with other phonological and etymological lexicons, e.g. SW, GYa, YP, LKSJ, GY etc., some differences are found between JY and those lexicons. In conclusion, JY has proved its rationality and correctness. Some of the important examples are as follows :

a) To Correct The Errors In SW :

1. SW lists 㸚 as the variant form of 模 under the definition of script  . But, it is not listed under the script 模 as a variation in SW . JY interprets "  as the variant form of 模". (See 2.35).

2. 頹 is missed out in SW. Li Shan annotated that 頹 means "collapse" in SW. It is suspected that 頹 is missing in the present version of SW. JY interprets " 頹 as the variant form of 隤 ". (See 2.51)

3. SW defines  and  as having the same meaning, but not the same word. Actually,  and are the same both in meaning and in

pronunciation. It is unreasonable to separate them into two words. JY interprets " 覭 as the variant form of 夐 ". (See 2.86).

4. SW separates 香 and 薌 (in additional edition) into two words. Actually, 香 and 薌 are the same word. JY interprets " 薌 as the variant form of 𥫱 (香) ". (See 2.119).

5. SW defines 斛 by citing Zhouli, "求三斛 ", which means "a measuring instruments of capacity in ancient time". This sentence is written as "漆三斛" in the present edition of Zhouli. Yan Kejun annotates that 漆 is the loan word of 桼 , and 桼 is wrongly written as 求 in SW. (Ding 1959 : V.10.6384b). JY shows the word as 桼 (桼), this proves that SW is still written as 桼 when Ding Du compiled JY. (See 3.186)

6. SW separates 簟 and 單 into two words. It is suspected that both of them are the same thing. The rendering of SW is disputable. JY interprets " 單 as the variant form of 簟 ". (See 5.385).

7. SW separates 昆 and 滭 into two words. It is suspected that both of them are the same in meaning. JY interprets " 滭 as the variant form of 昆 ". (See 5.389)

b) The Disputable Forms or Errors in the YP :

1. JY lists 踈 as the variant form of 𤚔 (疏).GY, Liyun, Lishi, Lu Deming and Duan Yucai are agreeable with JY. YP separates 𤚔 (疏) and 踈 into two words. The rendering of YP is disputable. (See 2.28)

2. JY renders that 佻 means "small", 𠉵 is the variant form. YP lists the word 佻 as 𠉵 . The script 佻 is neither listed in SW nor in any other lexicons. It is suspected that YP has written the word wrongly . (See 3.171)

3. JY renders 弍 as the variant form of 噎 . YP lists the word 弍 as 弍 . 弍 is the same as 饐 , where 壹 and 弋 are the same word. Based on JY, 弍 is the correct word. (See 5.388)

4. JY renders 奔 as the variant form of 勮 . YP lists the script 勮 as 斮 . The script 斮 is neither listed in SW nor any other ancient lexicons. It is suspected that 斮 is a mistaken version of 勮 .(See 5. 414).

c) The Errors in the LKSJ :

1. JY renders 簏 , 笣 , 箙 as the variant forms of 箙 . LKSJ interprets 簏 and 笣 as having the same meaning as JY, but are not considered as the same word. Gu Yewang and Lu Deming are of the opinion that 簏 and 笣 are the same word. Thus, the rendering of LKSJ is disputable. (See 2.11)

2. JY renders 葐 as the variant form of 馥 , where the term 馥馞 means "fragrance". LKSJ and GY interpret 馥馞 as "fragrance" and 葐蓲 as "the emanation of fragrance", where 馥馞 and 葐蓲 are the same in meaning but not in form. Actually, 葐 is the variant form of 馥 , the rendering of LKSJ and GY are disputable. (See 2.63)

d) The Disputable Forms or Errors in the GY :

1. JY renders 盜 and 盜 as the variant forms of 饛 . GY lists 饛 and 盜 as having the same meaning and pronunciation but not the same word. YPCJ lists that 饛 is the same as 盜 and YP lists that 盜 is the same as 盜 .

Thus, GY's separation of 饛 and 簋 into two words is disputable. (See 2.1)

2. JY renders 笨 , 苯 and 莽 as the variant forms of 屮 . GY lists 笨 and 苯 as having the same pronunciation but different meaning. Actually, 笨 and 苯 are the same thing, the difference was due merely to changes in the materials. Thus, the rendering of GY is disputable. (See 2.26)
3. GY separates 葐 and 蘊 into two words. (Refer to item (c) no. 2).
4. JY renders 㲻 as the variant form of 佷 . GY did not list that 佷 is the same as 㲻 , but notes that they are of the same pronunciation and meaning. It is reasonable to list that 㲻 is the variation of 佷 (See 3.171).

E) By examining the three different editions of JY that have been collected, and checking and proof reading the traditional lexicons and etymological texts, this thesis managed to correct some errors that are found in JY which have not been examined and corrected by Fang Chenggui in his Jiyun kaozheng.

a) Unacceptable Variant Forms in the JY :

1. Under the rhyme zhi 支 , JY lists 捸 as the ancient form of 逸 . According to Wang Yun, this is a mistake of JY (Ding 1959 : V.3.757b). Hence, the listing of 捸 by JY as the ancient form of 逸 is unacceptable. (See 2.13)
2. Under the rhyme yang 陽, JY lists 刱 as the variant form of 办 . This is unacceptable. (See 2.117).

3. Under the rhyme you 尤, JY lists 卸 as the variant form of 郵. The rendering of JY is disputable.

4 Under the rhyme you 尤, JY lists 穋 as the variant form of 丩 . It is believed that 穋 is a wrong version of 摎 . The rendering of JY is disputable. (See 2.139).

5. Under the rhyme you 尤, JY lists 㱿 as the variant form of 坏 . All the words that have the element 㱿 , e.g., 轂 (㝅), 彀 (毂), 觳 (數), 榖 (穀), 豰 (𧮢), 磬 (𣪊), 縠 (縠) and 穀 (穀) should be written with the element 㱿 and not 殸 . Thus, the rendering of 㱿 as 㱿 by JY is disputable. (See 2.144).

6. Under the rhyme gan 感 , JY lists 𦚔 as the variant form of 頷 . According to the explanation of Song's autographed edition of JY and LP, the correct word is 䏎 , not 𦚔 . The script 䏎 is neither listed in SW nor in any other ancient dictionaries before JY. (See 3.261)

7. Under the rhyme zhi 至 , JY lists 疌 as the ancient form of 疐 . According to Fengzhenshi 封诊式 • 五三 of Shuihudi Qinmu zhujian 睡虎地秦墓竹簡 , 疐 (hinder) can be used to mean 嚏 (sneeze) (Zhang 1994 : 57). Ruan Yuan annotates that the script 疌 (hinder) in Shijing is a different word from the 疌 (rapid) in SW, although they look the same in appearance (Kong 1980 : 301). Wang Yun suspected that the script 疌 in JY is a wrong version of 疐 .It is believed that Wang Yun's doubt is acceptable. Thus, the listing of 疌 by JY as the variant form of 疐 , meaning "hinder" is not acceptable. (See 4.276).

8. Under the rhyme zhi 志 , JY lists 其 as the variant form of 忌 . SW lists 忌 as 忌 , which means "hate" . The script 忌 consists of 心 as the

semantic element and 己 as the phonetic element. The bell of Zhugonghua lists  (Gu 1987 : 355), the bronze seal of Qin Dynasty lists  , the mudseal of Han Dynasty lists  (Kang 1994 : 2243), and Shuihudi Qinjian lists (日甲一五一背) (Zhang 1994 : 166). It is obvious that this script is written as 忌 , not  or  . The rendering of JY is not acceptable. (See 4.291).

9. Under the rhyme hou 侯 , JY lists  as the ancient form of 務 , meaning "dim-sighted" . The Guoxue jiben congshu sibaizhong edition and Sibu beiyao edition list the same word. The Shugutang yingsong chaoben edition has  in the former form but writes it as  in the explanation (Ding 1986 : 618). The script  is neither listed in SW nor in any ancient dictionaries or classical texts. JY lists  once but lists  five times. LP lists , giving "dim-sighted" as one of its meanings (Lei 1988 : 110). Thus, it is believed that is the wrongly written version of in JY. (See 4.365)

10. Under the rhyme huan 換 , JY lists 櫬 as the variant form of 罐 . It is suspected that 櫬 is the wrongly written version of  , where both versions look very much alike. (See 4.328)

11. Under the rhyme zhi 質 , JY lists  as the variant form of  . Actually,  is the wrongly written version of  . (See 5.387)

b) The Incomplete Interpretations or Misinterpretations By JY :

1. Under the rhyme zhi 支 , JY lists that "Yishiban" (氏阪) is a place in Shangdang (上黨), and 戲 is the same as . It is a mistake for JY to list as the same as 戲 in the name of the Yishi county. (See 2.16).

2. Under the rhyme yao 爻, JY lists that 鈔 means "义取也". JY has wrongly written the script 叉 as 义. (See 2.99).

3. Under the rhyme you 尤, JY lists that 咻 and 煦 both mean "the feeling of pain". But, 咻 and 煦 are not interchangable under that meaning. The rendering of JY is disputable. (See 2.138).

4. Under the rhyme you 尤, JY lists that 詶 and  mean "curse". The interpretation of JY is not appropriate. (See 2.142).

5. Under the rhyme hou 侯, JY renders 劬 as "北燕之外，相勉努力谓之劬。一曰：彊也。", 敺 is the variant form. The rendering of JY is based on FY, but didn't mention its origins, nor did it cite the complete sentence. (See 2.148).

6. Under the rhyme zhong 腫, JY interprets 憃 by citing FY, "南楚凡己不欲喜怒，而旁人说者，谓之慫憃" JY has modified and not quoted the complete sentence from FY. (See 3.169)

7. Under the rhyme zhun 準, JY interprets  as the same as 準, which means "level". The script  is not listed as containing the meaning "level" in the ancient lexicons. The rendering of JY is disputable. (See 3.196)

8. Under the rhyme zhi 至, JY renders  by citing SW, which means "to arrive at". SW cites the sentence "大命不  " from Zhoushu 周书. Actually, the sentence mentioned above appears in Xibo kanli in chapter Shangshu 商书 of Shangshu, not Zhoushu. It is believed that the mistake in the JY originated from SW. (See 4.275).

9. Under the rhyme yu 御 , JY lists 豫 as the same as 余 , meaning "big elephant, play, order or a surname" . The rendering of JY is disputable. (See 4.294)

10 Under the rhyme mo 莫 , JY lists 宅 as the same as 度 , meaning "to measure or a surname" . The interpretation of JY is disputable. (See 4.299)

11. Under the rhyme dui 隊 , JY renders 茀 the same as 孛 with the meaning of "luxuriantly, agitatedly or comet" . JY renders the variant form not in the punctilious way. (See 4.315)

12. Under the rhyme zhun 稕 , JY cites SW that  (舜) means "a kind of grass" , 俊 is the variant form. The rendering of JY is disputable (See 4.321)

13. Under the rhyme huan 换 , JY renders 垸 by citing SW, which means "a kind of lacquer that is mixed with ashes or to renovate" , 丸 is the variant form. The rendering of JY is disputable. (See 4.326)

14. Under the rhyme xian 霰 , JY lists that  and 眩 are the variant forms of  , meaning "peddling wares from door to door" . It is more satisfactory for JY to add the meaning of "indistinct" to it in the above-mentioned rendering. (See 4.335).

15. Under the rhyme zhi 職 , JY cites SW that " 栻 is also called 劉 or 劉栻 " , 職 is the variant form. It is suspected that JY misinterprets the word 栻 . (See 5.442)

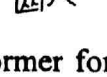
c) Errors In the Placement of the Former Form and the Variant Form of Characters :

1. Under the rhyme zhun 諄 , JY lists 齀 as the variant form of 咽. Actually, 齀 (齀) is the original word and 咽 is the loan word. The rendering of JY is disputable. (See 2.62)

2. Under the rhyme xiao 蕭 , JY renders 弨 as the variant form of 敦 . JY using the script 敦 as the former form is disputable. (See 2.88).

3. Under the rhyme yang 陽 , JY renders 諒 as the variant form of 亮 . JY's placement of the script 亮 as the former form is disputable. (See 2.118)

4. Under the rhyme gan 感 , JY renders 逮 as the variant form of 簪 . JY's placement of the script 簪 as the former form is disputable" . (See 3.262)

5. Under the rhyme xie 屑 , JY lists  and  as the variant forms of 咥 . JY's placement of the script 咥 as the former form is disputable (See 5.412)

6. Under the rhyme xie 屑 , JY lists 緤 as the variant form of 必 . The rendering of JY is disputable. (See 5.415)

7. Under the rhyme mai 麥 , JY lists 鼸 and 覛 as the variant forms of 懘 . JY's placement of the script 懘 as the former form is disputable. (See 5.427)

8. Under the rhyme xi 昔, JY renders 醳 as the variant form of 液 . JY's placement of the script 液 as the former form is disputable. (See 5.432).

9. Under the rhyme ye 葉 , JY renders 楪 as the variant form of 歙 . JY's placement of the script 歙 as the former form is disputable. (See 5.454)

F) In view of the inadequacy of SW, we searched out the exceptional examples of the specific meaning of some characters and even more, discovered a lot of characters which emerged because of the morphological variation of the zhuan script and the vulgar form after the Han, Wei and Jin Periods (about 220 ~ 531 A.D.) contained in JY. Those characters might have,at one time, been popular among the public, or might have been in use by the ordinary masses only in a short period, but have all disappeared today. We can't find them in the classical texts or dictionaries compiled

before JY. They might appear in classical texts or lexicons, which has been overlooked by the study of this thesis. However, because of the inability to trace the sources of some characters in the lexicons and ancient dictionaries, we may conclude that the vocabulary of JY is indeed massive. The following are some examples :

1. Under the rhyme hui 灰 , JY lists 痐 as the variant form of 蛔 , which means "the intestinal worm of belly". SW, YP and LKSJ carry the same interpretation where 蚘 , 蛕 , 蛔 are the variant forms (Ding 1959 : V.9.5945 ; Gu 1987:117 ; Xing 1985:221). The script 痐 is not in the ancient classical texts or dictionaries. SW defines, " 疒 ", which means "the sickness of people" (Ding 1959 : V.6.3308b). Thus, it is suspected that 痐 is the variant form of 蛕.

   (See Appendix C. no 29).

2. Under the rhyme hui 灰 , JY lists 𡎴 and 洃 as the variant forms of 堆 , meaning "the mound". 堆 , 𡎴 and 洃 are not in the SW. Duan Yucai annotates that 堆 is the vulgar form of 𠂤 (Duan 1985 : 738). YP interprets " 塠 " and " 垞 " as the variant forms of 堆 . (Gu 1987 : 8). LKSJ interperts that " 塠 , 土追 , 土𠂤 and 垞 are the vulgar forms of 堆 " (Xing 1985 : 245). 洃 only appears in JY . It is suspected that it means a mound by the river. (See Appendix C. no. 30).

3. Under the rhyme ma 麻 , JY lists 垶 as the variant form of 陽 , which means "a name of a mound". They are neither listed in SW nor in any other lexicons.

   陽 consists of 阜 (阝) as semantic element and 屠 (dɑ 定鱼) as phonetic element, whereas 垶 consists of 土 as semantic element and 宅 (dɛ̌ɑk 定鐸) as phonetic element. Both 屠 and 宅 are quite close in their ancient

pronunciation. As for the semantic elements of 阜 (阝) and 土 , they are exchangeable in ancient dictionaries. For examples, 埠 and 隊 , 墳 and 隤 , 堍 and 陡 (Chen 1982 : 306, 97, 242), 阯 and 址 (Duan 1985 : 741) etc. It is suspected that 垵 is the vulgar form of 隔 . (See Appendix C no. 58).

4. Under the rhyme tang 唐 , JY lists 粇 as the variant form of 穅 , which means "chaff". SW defines " 穅 " as meaning chaff . 康 is the variant form. YP and GY list 糠 as the vulgar form of 穅 (Gu 1987 : 74 ; Chen 1982 : 180). The script 粇 is neither listed in SW nor in any other ancient dictionaries or lexicons, and consists of 米 as semantic element and 亢 as phonetic element. The ancient pronunciation of 亢 and 康 is the same (k'aŋ 溪陽). Thus, it is suspected that 粇 is a vulgar form of 糠 . (See Appendix C no. 63)

5. Under the rhyme tang 唐 , JY lists 缸罔 as the variant form of 尢瓦 , which means "jar or big earthenware jar". 尢瓦 and 缸罔 are not listed in SW. The script 尢瓦 and 缸罔 consist of 瓦 and 缶 (缸) as the semantic elements, 亢 and 罔as the phonetic elements. 瓦 and 缶 are interchangeable. For examples, 缸 , 瓷 and 缸 are the same as 缸 , 瓷 and 缸瓦 (Gu 1987 : 79). On the other hand, 亢 (k'aŋ 溪陽) and 罔 (kaŋ 见陽) are quite close in their ancient pronunciation. It is suspected that 缸罔 is the vulgar form of 尢瓦 . (See Appendix C. no 65).

6. Under the rhyme you 尤 , JY lists 悇 as the variant form of 愁 , which means "rankle". The script 悇 is neither listed in SW nor in any other lexicons. SW defines " 愁 " as meaning rankle. It is suspected that 悇 is the vulgar form of 愁 . The scripts 愁 and 悇 consist of 心 (忄) as the semantic element and 咎 and 求 as the phonetic elements, and both of

them carry the same sound (gĭəu 群幽) in their ancient pronunciation. For example, 胳 is the same as 胲 (Chen 1982:210). (See Appendix C no. 77).

7. Under the rhyme Lao 姥, JY lists 垵 as the variant form of 隖 , which means "small castle or depressed area". SW defines " 隖 " as meaning small castle or depressed area. 垵 is neither listed in SW nor in any other lexicons. According to Zhu Junsheng, 塢 and 隖 are the variations of 隖 (Ding 1959 : V.10.6520b). YP interprets " 村隖 " as meaning village. 垵 is the same as 塢 (Gu 1987 : 9). 亞 (eāk 影鐸) and 烏 (ɑ 影魚) are close in their ancient pronunciation, both of them are interchangeable. It is believed that 垵 is a variation of 塢 in the meaning of "village" and is a loan word of 隖 . (See Appendix C no 105)

8. Under the rhyme zhen 軫 , JY lists 胝 as the variant form of 祳 . SW defines " 祳 " as meaning sacrificial raw meat. GY interperts " 祳 " as the same word as 脤 (Chen 1982 : 275). The script 脤 appears in the Zuozhuan during the 14th year of Dinggong, whereas 脤 is written as 祳 in SW (Kong 1980 : 2151). Wang Yushu and Shao Ying are of the opinion that 脤 is the variation of 祳 (Ding 1959 : V.2.81). The script 胝 is neither listed in SW nor in any other lexicons. It is suspected that 胝 is a vulgar form of 脤 because the ancient pronunciation of 辰 (zĭən 禪文) and 臣 (zĭen 禪真) are very close. (See Appendix C no. 109).

9. Under the rhyme xi 獮 , JY lists 皮需 and 皮耎 as the variant forms of 反 , which means "soft leather". SW defines " 反 " as meaning soft leather. YP interprets that " 耎 is the variation of 反 " (Gu 1987 : 56).

皮需 and 皮奭 are neither listed in SW nor in any other lexicons. According to YP, 奭 is the variant form of 反 , the script 奭 has the semantic element 皮 (means "leather") added to it to form the script 皮奭 . 皮需 is the variant form of 皮奭 . According to GY, 需 is the same as 奭 (Chen 1982 : 293, annotation of script 車奭). Thus, it is suspected that 皮需 and 皮奭 are the vulgar forms of 反 . (See Appendix C no. 119)

10. Under the rhyme xi 豸蜜 , JY lists 跪 as the variant form of 趁 , which means "trample". SW defines that " 趁 means chase", whereas 跪 is neither listed in SW nor in any other lexicons. YP and GY interpret that "趁 means to trample" (Gu 1987 : 48 ; Chen 1982 : 104, 291, 394). However, this is not the original meaning of 趁 , but its extended meaning. GY interprets that "碾 is the same as 趁" (Chen 1982:291). Zhu Junsheng is also of the opinion that 跈 and 蹍 are the variations of 趁 (Ding 1959 : V.3.673). GY interprets that 碾 is the same as 車反 , which means " to roll over by cart" (Chen 1982 : 291). Thus, it is suspected that 跪 is the vulgar form of 蹍 because 反 (ɳiɑn 日元) and 展 (tiɑn 端元) are very close in their ancient pronunciation. (See Appendix C no. 121)

11. Under the rhyme zhi 寘 , JY lists 豆是 as the variant form of 枝 , which means "fermented soya bean". SW defines " 枝 as meaning fermented soya bean. 豆支 is the vulgar form". The script 豆是 is neither listed in SW nor in any other ancient dictionaries. 是 (ʑie 禪支) and 支 (ʧie 章支) are both opical-palatal sounds and can be interlinked. For example, 禔 and 翨 are the variant forms of 枝 and 翅 (Ding : 1980 : 1-11, 7-5b). Hence, it is suspected that 豆是 is the vulgar form of 枝 . (See Appendix C. no 139).

12. Under the rhyme xiao 笑 , JY lists 歗 as the vulgar form of 醮 , which means "to drink in a gulp". SW defines 醮 to means " drinking in a gulp". SW also lists the script 糙 with the same meaning as 醮(Ding 1959 : V.7.3886b). Hui Dong, Qian Dian, Duan Yucai, Gui Fu, Wang Yun, Shao Ying and others are of the same opinion that 醮 is the variant form of 糙 (Ding 1959 : V.7.3886b ; V.10.6672b; Duan 1985 : 417, 756 ; Gui 1987 : 749). 歗 is neither listed in SW nor in any other lexicons and ancient dictionaries. It is suspected that 歗 is an abbreviated form of 糙 (See Appendix C. no. 171).

13. Under the rhyme xiao 笑 , JY lists 曜 as the variant form of 覞 , which means "seen by mistake". SW defines that " 覞 means to be seen by mistake" (Ding 1959 : V.7. 3856b), whereas 曜 is neither listed in SW nor in any other ancient dictionaries. GY interprets " 覞 to be the same as 瞭" (Chen 1982 : 413). It is suspected that 曜 is the variant form of 瞭 , since 翛 (ʎiɪăuk 余藥) and 翟(diăuk 定藥) are very close in their ancient pronunciation. (See Appendix C. no. 172).

14. Under the rhyme xiao 效 , JY lists 艼 as the variant form of 櫂 . The script 櫂 is not listed in SW but in the additional copy of SW, which means "oar", 棹 is a variation and is interlinked with 濯 . Chapter Shichuan of SM and Chapter nine of FY contain the same interpretation as the additional copy of SW (Ding 1959 : V.5. 2650 ; Wang 1984 : 381 ; Qian 1991 : 329). YP interprets that 艼 is the same meaning as 櫂 (Gu 1987 : 87), but LKSJ interprets 艼 as "ship" (Xing 1985 : 132). It is suspected that 艼 is the variant form of 棹 , with the element 木 (wood) changed to 舟 (ship). (See Appendix C. no. 176)

The study of this thesis clarified the definition and placement of variant forms in JY and demonstrated that JY is not only a vital phonological text but a useful guide to Chinese etymological research as well. It proved that the variant forms which are listed in JY not only can be used in proof-reading work of the different editions but also in collating and amending the different characters listed in different editions.