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Appendix:	

PART 1 transcription

The same character of Old Hanzi may own several transcriptions(隸定形) for some reasons:
First, different scholars should transcribe(隸定) different transcriptions.
Second, some transcription is considered right at a certain period but wrong at the later period.

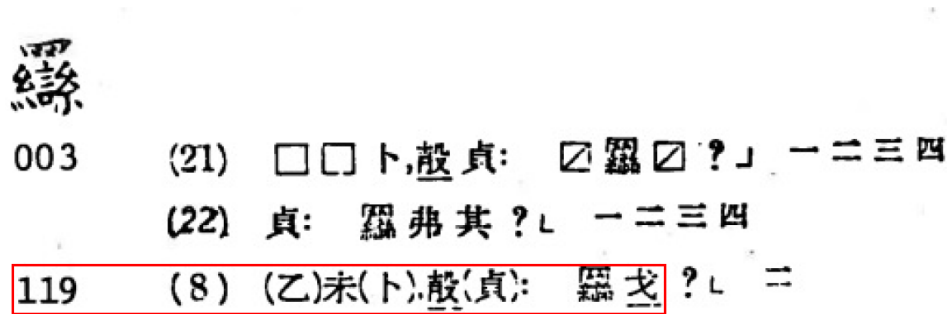
Third, strict transcribing or not will bring different transcriptions.
We need not code all transcriptions. So submitting a transcription should be a very cautions working. The following principles of coding a transcription should be followed:
1. The transcription which is correct should be coded. (The transcription which is obviously wrong should not be coded.)
2. The transcription which is wrong but used quite frequently should be coded.
3. The transcription which is wrong and seldom-used should not be coded.
4. The transcription according with the modern habit of writing should be coded.

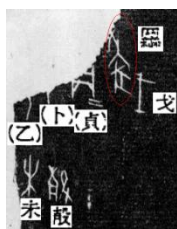
For example:




1. The transcription which is correct should be coded. (The transcription which is obviously wrong should not be coded.)

90	UTC-01402	𦉰网𦉰	𦉰
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Fig. 89. A Concordance to Fascicle Three of the Inscriptions from the Yin Ruins (1985) p. 337






Obviously,  can not be the transcription of .  should not be coded.

2. The transcription which is wrong but used quite frequently should be coded.











69	UTC-01381	止它	
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Fig. 68. A Concordance to Fascicle Three of the Inscriptions from the Yin Ruins (1985) p. 258












032

(15) 父乙走王? 一 二

(16) 父乙弗走? 一 二

 is the transcription of .  is 止(toe).  was regarded as 它(它→蛇 snake) but now we know that  is 虫(worm). So the correct transcription is 虫 or U+27258.  is the variant of 止 when it is at the upper part of a character, just like U+97CB . More importantly, now we know that  is the earliest written of U+821D 𧈧 so that using  but not 止 can describe better the relationship between  and U+821D 𧈧.

But since 1930s,  has been used in a lot of publications. So it is necessary to code .

2227 虫	1.  01663 (A4)	 02925 (A4)	 00095 (A7)	 00235 正 (A7)
	 00371 正 (A7)	 00371 正 (A7)	 00371 正 (A7)	
	 00440 正 (A7)	 00454 正 (A7)	 00454 正 (A7)	

甲骨文字編
李宗根 編著

*
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3. The transcription which is wrong and seldom-used should not be coded.

168	UTC-01480	𧈧 户甫	𧈧
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Fig. 169. *Guditu Lunwenji* (1977) p. 12

Guditu Lunwenji is an old book published in 1977. 𧈧 is the name of some place and rarely mentioned. In *Changsha Mawangdui Hanmu Jianbo Jicheng* (长沙马王堆汉墓简帛集成) published in 2014, 𧈧 has been changed to U+246D1𧈧. So 𧈧 should not be coded.

長沙馬王堆漢墓簡帛集成 (全七冊) 湖南省博物館 編纂 復旦大學出土文獻與古文字研究中心 裘錫圭 主編 889×1194 毫米 1/8·261 印張·3600 千字 2014 年 6 月第 1 版 2014 年 6 月北京第 1 次印刷			
50	𧈧 部	𧈧 部	𧈧 部
50	𧈧 部	𧈧 部	𧈧 部

4. The transcription according with the modern habit of writing should be coded.

①

61	UTC-01373	𧈧? 戈	𧈧
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𧈧 is the transcription of 𧈧 at the lower part 𧈧 is U+6208 戈 and 𧈧 at the upper part of 𧈧 is upside-down U+6208 戈, just like U+22A0B𧈧. U+6214 𧈧 is the more normal transcription, also accords with the modern habit of writing. 𧈧 should not be coded.

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3027

00438 反 (A7) 00667 反 (A7) 00822 反 (A7)

04758 正 (A7) 06335 (A7) 07321 (A7)

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②




































334	UTC-01646	馬口土	𠩺
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𠩺 is the transcription of 𠩺. 𠩺 is a strict transcribing of 𠩺. But 𠩺 in Chu(楚)

character is U+5448 𠩺 in modern writing. For example, the transcription of 𠩺 is U+90E2 𠩺 and more strictly 𠩺, the most strictly 𠩺. But obviously, 𠩺 and 𠩺 are not necessary to be coded. So 𠩺 should be coded more than 𠩺.

More example:

3	UTC-01315	正正	<p>Fig. 3. A Concordance to Fascicle Three of the Inscriptions from the Yin Ruins (1985) p. 4</p> <p>𠩺</p> <p>144 (4) 隹之乎去, 𠩺茲于𠩺?」</p> <p>345 (7) 𠩺?」 一上吉二(三)(四)五不籍六七(八)</p>	 <p>IDS is wrong. The right one is 𠩺-𠩺 止止.</p> 
4	UTC-01316	束	<p>Fig. 4. A Concordance to Fascicle Three of the Inscriptions from the Yin Ruins (1985) p. 18</p> <p>𠩺</p> <p>488 壬戌卜(殷)貞: 王鹿𠩺?」</p>	 <p>It is not a accurate transcription.</p>  <p>should be transcribed to U+20094 𠩺 or U+2AA72 束. So  is U+2B85C 𠩺. 束 is the</p>

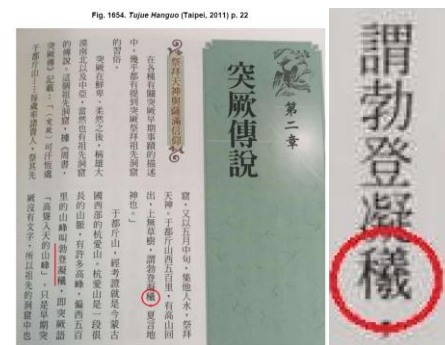
					transcription of 
8	UTC-01320	 八 𠂔	Fig. 8. A Concordance to Fascicle Three of the Inscriptions from the Yin Ruins (1985) p. 115 𠂔 096 (23) 乎𠂔𠂔?」一 (24) 勿乎𠂔𠂔?」一	 It is actually U+2B92E 𠂔 which is from ZJW. 2B92E 𠂔 12.8 GZJW-00083  	
127	UTC-01439	 寻 某	Fig. 126. A Concordance to Fascicle Three of the Inscriptions from the Yin Ruins (1985) p. 516 子隸 296 (1) 貞：子隸不死?」一 (2) 子隸其死?」一	 The right  is not 某.	
146	UTC-01458	 币 𠂔	Fig. 147. Jiagu Jinwen Tuoben (2010) p. 42 作“𠂔”、“𠂔”、“𠂔”、“𠂔”，	 The right  is U+5E00 𠂔 but not U+5E01 𠂔.	
150	UTC-01462	 𠂔? 𠂔	Fig. 152. Jiagu Jinwen Tuoben (2010) p. 51 ② 𠂔 sì，异体字写作𠂔。独体象物字，象野牛形。《说文》：“𠂔，如野牛而青，象形。”与禽离头同，𠂔古文从儿。”（第198页下栏）  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、  、 、		

335	UTC-01647	<div> <div>口</div> <div>丨</div> <div>口</div> </div>	<p>Fig. 335. Sarah Allan, "When Red Pigeons Gathered on Tang's House" (JRAS v.25 no.3) p. 426</p> <p>眾鳥乃訊巫鳥曰：「夏后之疾如何？」 巫鳥乃言曰：「帝命二黃蛇與二白兔居后之寢，之棟，其下舍后疾，是使后寢²⁰疾而不知人。帝命后土爲二陵屯，共居后之牀下，其，口刺²¹后之體，是使后之身同²²，不可及于席。」</p>		<p>It is the lower part of U+25AEA 口.</p> <p>So the shape should be K.</p>												
339	UTC-01651	<div> <div>安</div> <div>口</div> </div>	<p>Fig. 337. Matthia L. Richter, <i>The Embodied Text</i> (2013) p. 41</p> <p>¹⁵ In other Chu manuscripts, <i>dao</i> (道), for example, is famously written as 道 or 衡 or 衍. The word <i>qiang</i> (強) is written as 𠂔 or 𠂔 and <i>an</i> (安) as 安 or 𠂔 without any apparent orthographic distinction being involved.</p>		<p>The transcriptions of 𠂔 and 𠂔 are not very accurate and seldom-used.</p>												
340	UTC-01652	<div> <div>女</div> <div>、</div> </div>															
346	UTC-01658	<div> <div>之</div> <div>𠂔</div> </div>	<p>Fig. 340. Matthia L. Richter, <i>The Embodied Text</i> (2013) p. 122</p> <table border="1"> <thead> <tr> <th>𠂔 (詩) *Min zhi fumu 8.12 (#45)</th> <th><言+之+又> (詩) *Yu cong 1 38.1</th> <th>𠂔 (詩) *Yu cong 1 38.8</th> <th>志 (志) *Yu cong 1 48.6</th> <th><言+口+支> (詩) *Liu de 24.13</th> <th><言+之+又> (詩) Cao Mie zhi chen 21.25</th> </tr> </thead> <tbody> <tr> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table>	𠂔 (詩) *Min zhi fumu 8.12 (#45)	<言+之+又> (詩) *Yu cong 1 38.1	𠂔 (詩) *Yu cong 1 38.8	志 (志) *Yu cong 1 48.6	<言+口+支> (詩) *Liu de 24.13	<言+之+又> (詩) Cao Mie zhi chen 21.25								<p>The difference between 𠂔 and 𠂔 is 口 (mouth) in 𠂔 but 言 (talk) in 𠂔.</p> <p>The transcription of 𠂔 is U+8A69 𠂔 詩 so that 𠂔 should be U+20C7E口.</p>
𠂔 (詩) *Min zhi fumu 8.12 (#45)	<言+之+又> (詩) *Yu cong 1 38.1	𠂔 (詩) *Yu cong 1 38.8	志 (志) *Yu cong 1 48.6	<言+口+支> (詩) *Liu de 24.13	<言+之+又> (詩) Cao Mie zhi chen 21.25												
																	

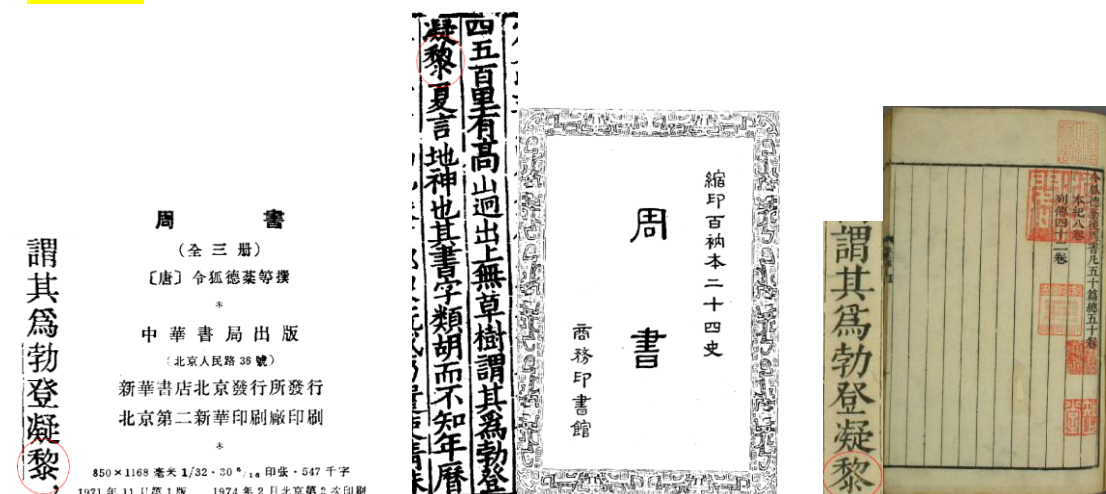
PART 2 OTHER PROBLEMS

1. 禾義

1601	UTC-02913	禾義	UTC-02913.bmp	115.0	16	4	0	{19} Tujue Hanguo p. 22	Fig. 1654	F583
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穢 is a wrong character in the evidence. We provide three evidences to prove that the correct one is 黎.



This problem is a common typesetting error. For example:

殷墟甲骨文“彗”字補說
 蔡文指出古書中有當疾穢講的“彗”字，如《方言·三》：
 差、閒、知、愈也。南楚病愈者謂之差。或謂之閒，或謂之知。知，通語也。或謂之
 穢，或謂之穢，或謂之穢，或謂之穢，或謂之穢。

穢 is a wrong character. The correct one in the original source(蔡文—the paper of 蔡哲茂) is 愈:

說「彗」而表示疾愈的語言有很多的字，如《方言》卷三：

「差、閒、知、愈也，南楚疾愈者謂之差，或謂之閒，或謂之知；知，通語也，或謂之穢，或謂之穢，或謂之穢，或謂之穢，或謂之穢。」
 蔡哲茂

2. 才衰

1604	UTC-02916	才衰	UTC-02916.bmp	64.0	10	4	0	{21} Hebei Shifan Daxue Xuebao v. 22 no. 4 p. 12	Fig. 1656	F4E9
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Fig. 1656. Article in Hebei Shifan Daxue Xuebao (1999.4) p. 12

同时至。蕃人之居壕镜，始于汪柏之时”。⑧从此，葡萄牙人正式踏入澳门，并获准在已是繁华商埠的澳门半岛暂时居住。葡萄牙人入据澳门后，每年向香山县政府交纳“地租税”500两，接受中国官员的管制，享有较大的自主权。但是，在受贿官员的姑息下，葡人得寸进尺，迅速“运瓠甕^ㄟ桹桹为屋。”^ㄟ不断扩大地盘，数年之间，竟聚落成村。1574年，明朝政府为了控

ㄟ is a wrong character in the evidence. We provide two evidences to prove that the correct one is 桹. It is easy to confuse 木 and 才.

澳門之起源
漸運瓠甕桹桹為屋
見通鑑一九三五年刊六七至七九頁
摘譯伯希和許張天澤明代中葡貿易考，

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桹 桹 說文·木部 桹 蒼頡篇 二九 桹 史晨碑

《說文》：“桹，秦名為屋椽，周謂之桹，齊魯謂之桹。从木，衰聲。”

3. 𧈧𧈧𧈧

1630	UTC-02942	𧈧𧈧𧈧	UTC-02942.bmp	118.0	13	3	0	{45} Gushengwu Xuebao 43 (2004) no. 2 p. 287; {46} Weiti Gushengwu Xuebao 22 (2005) no. 4 p. 400	Fig. 1681; Fig. 1682	
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福建上杭晚石炭世^{𧈧𧈧𧈧}类 Profusulinella 动物群及其地层意义

山东兖州煤田太原组筳类动物群及 石炭-二叠系界线探讨*

筳

is a wrong character in the evidence. The correct one is 𧈧虫筳.

为了给它取名,李四光苦心探索要找一个既形象又科学的名称。他根据这个小动物的形态很像纺锤的特征,因纺锤旧称“筳”(tíng),故他按汉字六书的造字方法,造个字,左边为“虫”旁,表类属,右边用“筳”字,表音兼表意,这就是“𧈧”字,意思是筳状的虫。他对这种古生物的发现和研究成果并以这个“𧈧”字为名专门发表了一篇论著为《中国北部之𧈧科》。这个古生动物的发现与命名,这个“𧈧”字的创造都已为学术界所认可,此字并列入了《汉语大字典》、《汉语大词典》、《辞海》等大型辞书、字书。国际上“𧈧”的学名为 Fusulinid。它是一种无脊椎动物,属有孔虫亚纲的一目。它外形很多,以纺锤形最常见。日本译为“纺锤虫”。它最初出现在早石炭世晚期,至二叠纪繁殖孳生最旺盛,在世界上分布范围很广,除澳大利亚和南极洲未发现外,几乎各处都有。到古生代末则逐渐消亡以至完全绝迹了。