SECTION 01
《說文解字》的辰字
The Shuōwēn Analysis

The text quoted below is the annotated definition of 辰 appearing in《說文解字注》：

辰、震也。三月陽氣動。蠢動振。民震時也。物皆生。

辰，震，古通用。《說文》日“震，言萬物之動也”。
《廣雅》日“震美於辰”。
《釋名》日“辰，伸也。物皆伸舒而出也。
是春之月。生氣方盛。陽氣發泄。句者畢出。萌者盡達。
二月蠢發聲，始震至。三月而大振動。”
《爾雅》日“四之日舉止。”故曰“民震時。”

从乙匕。
匕呼切，變也。此合二字會意。
乙象春仲木偃曲而出。陰氣尚強。
其出乙匕。至是陽氣大盛。乙乙難出者始變化矣。

象芒達。
匕字依顧會補。
芒達，芒者盡達也。

广聲。
錳等疑正呼早切。非聲。
按廣之古音不可考。
文脈與元音音轉亦最近也。
今慎鄭切。
古音在十三部。

辰，房星。天時也。
此將言“从乙股”。先說其故也。
此部晨字下日“房星，為民田時者。从晶，辰聲。或省作晨。”
此辰字之字也。而此云“辰，房星。”
尃下云“房星為辰。田時也。”則字亦作辰。
《爾雅》房心晨為大辰是也。
《韋注緯書》日“農祥，房星也。房星晨正，為農事所瞻仰。”
故曰“天時”。引申之，凡時皆曰辰。
《爾雅·釋訓》云“不辰，不時也。”
房星高高在上。故“从乙股”

从二。二，古文上字。
凡辰之屬皆从辰。
《說文》辰。
Let us first consider the whole definition, which may be translated in accordance with the 段玉裁 commentary as follows:

辰 is the thunderbolt.
In the Third Month the male force stirs.
The thunderbolt strikes.
For the people this is the agricultural time.
All things come forth.
〔辰〕is composed of 乙 and 鋤。
锩 represents the sharp tip of 乙 a blade of grass stretching forth to penetrate, bending with the strain.
〔辰〕has 屋 ['mountain precipice, cavern, cave dwelling'] as its phonetic component.
辰 is a name of 星 the Room Constellation, [fourth of the 28 "Lunar Mansions". And by extension from this, 辰 is also used to mean] 'Time'.
〔辰〕is [therefore also] composed of 二 which is the ancient form of the character 上 [meaning 'up on high ...'].
Hence are derived all the characters of its class.
/Runtime is an ancient form of the character 辰。

Within the 《說文解字》 this character 辰 (《廣韻》植鬱切，平真韻。誡部。*'++){Ion} > .Collectors > }{Ion} > }{Ion}) is the 532nd classifier.8 In the above definition, 辰 is defined paronomastically as being synonymous with 霆 (《廣韻》章刃切，去震章。誡部。*'++){Ion} > .Collectors > }{Ion} > }{Ion})。 Under 雨雨部 422 it is written: 霆震劈裂振物者。从雨。震聲。《春秋傳》曰。震夷伯之廟。書震文震。 In striking parallel to this “震震也” definition is the usage in the 長沙馬王堆 silk book of the 《周易》，where 霆 of the traditional text is written 辰。9 The larger significance of this 辰／霆 relation will become apparent below.

With regard to the components10 of 劃辰, the explanation just quoted and translated should be considered in accordance with what is written elsewhere in the 《說文》。In order to proceed more deeply into the analysis, the definitions of each of the four components will be examined one by one, and additionally relevant material from other sources will also be cited. After this, an interpretation of the meaning of the character as a whole will be made on the basis of the 《說文》 synthesis of these components. Full evaluation of the accuracy of the 《說文》 definition will be found in the concluding sections of this investigation.

◊ ◊ ◊

2
All four of the components 女, 個, 去, 二 identified in the analysis are perhaps not immediately discernible in the two figures 女 and 去。 For illustrative purposes, a form * 女 may be composed here as an artificial construct (to which no exempla testify, as denoted by the asterisk) in accordance with the 小篆 components from the explanation of 許 慎。

Similarly, a form * 去 may also be written for the 古文。

Component 1

The character 乙部 514 (《廣韻》於筆切, 入質影。質部。上古 *letʊ) identified as the lower right component of 女 *鼎, is first said to represent the coming forth in the spring of a curved branch which strains against resistance. It is then said to be synonymous with the vertical façon line 甲部 010, defined as having two pronunciations depending on whether the stroke is drawn upward “讓若迈” or downward “讓若退”。

Second of the ten 天干 "Heavenly Stems", this character 乙 is attested very early in royal names, as are other of the 天干。 By far the most common usage in 甲骨文 is in conjunction with the twelve 地支 "Earthly Branches" in the sexagesimal day-count. This character, so simple in form, shows little variation in both bronze and oracle-bone inscriptions. Two representative exempla ㅏ, ㅈ are here excerpted and enlarged from the hand-copies found in 《殷墟甲骨刻辭類纂》。 Bronze and bone exempla of this sign are considered at length in conjunction with the investigation in Part Two.

Component 2

段 notes in his commentary for 甲辰部 532, that it is 仳部 288 (《廣韻》呼數切，去數股。歌部。上古 *hoʊə, 徐譯曰匕音化) which is identified as the component at the bottom center of *鼎。 The character 仳 in 《說文》 is explained as meaning “變也” 'change', and it
is said to represent a man 范人 upside-down (fallen or recumbent) “from to人。” The meaning 'change(d)' is in the 東漢 tradition an extension of a presumed primary meaning 'invert(ed)'. The semantic concatenation as 范 慎 understood it is taken by 段 to be something like this:

upside-down/invert/change/transform.

In his annotations, 段 writes that when the meaning is the modern 變化 'change' the writing should be 范, and when the meaning is 教 [育感] 化 ‘educate by good example ...’ the writing should be 化。 Thus he explains the use of 化 meaning 變化 as having resulted in the loss of 范 in common usage.

Though there are no bronze exempla identified with this character 范 in isolation anywhere in 《金文説林》, given the numerous and sometimes subtle variations of the character 人 'man' (e.g. 范尸夷大作) with its varying details and orientations it is difficult to state definitively whether 范 actually occurs in bronze inscriptions (or in oracle-bone inscriptions, for that matter). The character does occur in composition in Middle and Late Zhōu and Warring-States bronzes, though some of the latter forms are somewhat unusual in comparison with earlier writings. The following exempla are excerpted (with periodization given below) from 《古文字類編》:

Certainly, the extended connotations of the character 范 (e.g. 'upside-down, dead man, exhausted, asleep, confused ...') might well have sufficed to exclude it from use on votive vessels. Given the lack of clearly identifiable early exempla, both absolute and composite, it might even be supposed that the unpleasant implications of the character had rendered it taboo or inauspicious to no small extent.

Among 甲骨文, although there are no clearly identifiable exempla of this 范 范 graph in isolation, it does occur in composition in first-period 范 exempla identified with 化。 The veracity of a derivation “from to人” for 范 范 is most easily seen in such 甲骨文 exempla of 化。

The following are excerpted from 《古文字類編》:

一期存2215 一期乙2503

4