

55.0.1 亨(享)

55.0.2 王假克

55.0.3 勿憂

55.0.4 宜日中

more on book →

55/p 55/2,3;55/4 日中 Wong Li (qudai Hongyu) says 日中 means 'usual equinox' in 尚書. 堯典 (p 748), also usually means "midday" (in 天選) (p 748) 912 // or just "during the daytime"; // 日中 here certainly tied to 日中 in 55.2, 34 below

37.5 ← Karlgen (book #644): 55.0.2 假 *kə and elsewhere is not a loan for 格 *klək zǎ 'to arrive, come to' as so often proposed. e.g. Lu De-ming in Shuren here says 假 is read *klək (庚白庚), although he says Ma Hong reads it *kə (古雅庚). Ma* is right: 假 is a synonym of 格 here, not a loan. Thus 55.0.2: "When a king has arrived."

- Guo Hong: 日中 'noon' (正午时) 'midday': "offering. The king must personally go to the sacrificial place, (if there is some dangerous or difficult matter) don't ~~grieve~~ ^{grieve} (The time for the sacrifice is) suitable at noon. (You will receive the aid of the gods.)"; offering without a specific referent for the object of the sacrificial offering (such as 42.2 王假 46.4 王假, etc, elsewhere, we may assume it is the royal ancestors who are the recipients, in the ancestral temple. Here in 王假 王假 "The king ^{went to, it} ~~goes~~ there" 王假 just refers ~~to~~ ⁱⁿ indefinitely to the same ancestral temples ^{are} explicitly stated in 45.0 and 59.0, both 亨(享) 王假有廟 "offering, the king ^{went to} ~~goes to~~ (here:) his temple"; Problem ancient story: a king ^{met with} ~~had~~ some calamity, and divined, encountering this hexagram, then sacrificed at midday, seeking answer from his ancestors and ultimately got relief, so noted down here "offering, The king went ^{to go to} ~~there~~, don't ^{grieve} ~~worry~~, suitable at midday."

- Yu Xingwu (Yijing shiheru 3/46-56) 55.0.2 假 假 ^{verb} 假, which here means 'sacrifice' (祭享) "The king sacrifices it." Of 37.5, etc where 假(格) means "go to". Wang Jingxi; sp. Yu, follows Ma Hong in glossing as 假(格) Wang.

- RK: this line appears to refer back to 37.5, where it said 王假有家, 勿恤, (over)

(84) Li Jinghui "Bingzun" Tangzong p. 225) noted similarity of two lines, see 37.5
 - Tangzong p. 109 $\frac{1}{2} = \frac{1}{2}$ = "sacrifice": The king goes to it (the temple 廟 of
 45.0 and 59.0 王假有廟), the don't worry, the time is
 suitable at noon,

- Shu "Yoodian": "日中星鳥以殷仲春" (Shangshu shuzi p. 5):
 "when the day is medium (i.e. it is the equinox), they take as the star \checkmark the
 Bird, so as to ~~make~~ ^{select} ~~spot~~ ^{point} (殷 = 正) Mid-Spring." (sighted at dusk
 in the due south
 sky)
 (interp. of DuWouli). // Following this reading, 55.0.4 is
 "suitable ^{when} ~~at~~ ^{the} ~~sun~~ ^{day} is medium", and in 55.2.3 below "when the day
 is medium (i.e. at the equinox) see the Dipper" etc.

Chen Mengyu on 日中: see 55.3

- Chen Zongyi, Zhongguo Xianwenshi Vol. 1, p. 203) 中日 ^{means} 日中 "midday"
 即¹⁰中午, just before and after noon. "殷人于日中用事, 与
 西周于旦或昧爽, 显然不同"

55.1.1 遇其配主

55.1

55.1.2 難旬无咎

55.1.3 往有尚(賞)

- on 唯 in Shu see Song 180-182 - there he argues that especially in earlier strata 唯 is not concessive but rather used like "Caperla" 唯 (e.g., Shu 253/38, 39 凡 "you" 唯小子而式 弘大" (not very clear example!) but this understanding seems to fit here in Yi: 唯旬无咎. emphasizes that in the coming week, at least, there will be no harm (with Keightley: "It will be a week that there is no harm") - see Song p 166 for discussion of this usage with good ex's; cfr. Keightley Sources pp 78-80 for refs on 唯/唯 in OB.

- 配 GSR 5142 *p'wəd > p'ei counterpart, be the equal or counterpart of; to be worthy (Shu)

- 遇其配主 cf. 55.4 遇其夷主

- Fulgen (Loon #1439) 55.1.1 "He meets his mate"; 55.1.2 唯 stands for 唯, "as often, but 唯 also" as often in the Yi, the line remains obscure." He comments on Goatberg's reading in the usual sense that there were prognostications concerning the affairs of a Xun decade: "for a decade there will be no fault," saying "Unlikely, since there are no analogous passages in the Yi" [It is odd, though, that he will not accept ^{thousands of} possible when any from the Shu or Shu would probably satisfy him.]. Also he considers Wang Shu's proposed wan 句 ~~for~~ *dziwēn for 句, *d'iwān 'pure' "if pure, there will be no fault," (no comes evolution), and "the mostly accepted interpretation" [although not that of the Xun Chun or Zheng Xun], that 句 is 句 'evenly distributed equal': "if they are equal, there will be no fault." (Based on Xun Shuo's text version 句 and Lin Bing's 金句 (both ap. Shuo))

also, it is impossible to see where the Shuo part says 句 句反!

cf. Legge (fact)

- Goatberg: 配 5812 *p'wəd and p'wər consort, wife; match, agreement (Zuo) 配主 like refers to a female master's mistress (女主人) ; 主 written = 主 in MS;

尚 'loam' for 賞 'reward': "going out (出行) to one will meet his mistress; [there will be no misfortune] during the Xun week; and, he will go and get a reward." alt. interp. of 配主: his wife's old master. Qiyang: for 配 Zheng Xun's text has 配, defined as good mate (嘉耦); Xiang Chun's "唯旬无咎" means that after a week has passed there will be disaster (过旬灾也) - this interprets 唯 as 唯 too; 55.1.2 like those OB divinations that took place

on the last day of a xun-week, determining the fortunes of the coming xun-week (旬亡 [K]) (see Knightley, Sources, p. 34)

- Lu jingzhi ("Jingzhi" # 293) 旬 = xun 10-day week; ^{or} "Beaqua" Tongwon, p. 210: 55.1.3 like 29.0.3 "Jingzhi one needs help"

- Legge: 55.1.2 旬 = 均 "though they are both of the same character, there will be no error."

Platanus Kiyoshi (Ekiya) = 均 = 均

- Yi Xingwan (Yijing xingwan 3/19a-b) 西己 or 妃 'mate', 'consort', 'wife'

R.K.: 均 in zhoubi is 'ancestral tablet' (BSR 1292) - Perhaps the 'meeting' referred to here and again in 55.4, is in the ancestral temple.

"meet his consort (wife) tablet best-ancestral tablet."

55.4 evokes this interp. as do other Yi lines, esp. 62.2, 3, 4, 6 on meeting, joining, and 'meeting' in the ancestral hall temple. Cf. 62.2 遇其妣...; obs 38, 遇主于巷

Lu jingzhi "

55.2.1 豐其蔀

55.2.4 有孚盈若

55.2

55.2.2 日中見斗

55.2.5 吉

55.2.3 往得疑疾

- 蔀 GSR 999 $g' * b' ʔg > bɔw(k) b̥i$ (yinhu) and $*p' ʔg > pɔw$ screen (ye)
- 斗 GSR 1162 $*tu > dɔw$ bushel, measure; ladle; name of a constellation (shu)
- 豐 GSR 10142 $*p' iəŋ > fəŋ$ a kind of ritual vessel (yeli); loan for id. luxuriant, abundant (shu) gl. 1988 (b. 豐 qin 03) The graphic is a drawing of a ritual vessel with something in it.
- Shumen 豐之言 豐 充 滿 意 也 "feng refers to 'bulging': meaning completely full."
- Gu Youwu (Ye qin 5:56) wants to make 蔀 here and in 55.4 rhyme with 斗 ($*tu$); the same is true for Jung Yonguo, while Shumen says of 斗 ^{has the} ^{root} sound of 蔀 ^($*b' ʔg$), and gives other readings 蒲戶反, 普苟反, and a variant 豐 斗 (zheng 蔀 蔀). Gu Youwu says, however, 蔀 anciently had the sound 蒲五 - 0; Honda Watsumi Eki, also indicates rhyme here; also in Jueheng: (qingjie) = 蔀 should be 蔀, sound of 蔀 ($ws 999d' *p' ʔg ʔg$), rhymes with 斗 (cont on book)
- Karlgren (Loon #1166) 55.2.1: "Ample is the screen," parallel with 55.3.1 (q.v.)

- Guo Hong 丰 'big' 大; 蔀 an awning of mats put up in a courtyard to screen out the summer sun. 斗 should be 主 (Shumen says for 斗 Wang Xi's text had 主), 主 is the ancient graph for 燭 ^{*think} candle; 疑疾 is an illness of many doubts '多疑之病', a kind of mental disorder ('paranoia?'); 丰 'punish' 豐 罰 发 like 丰 发 'take away'; 若 like 之 'it';

*Whereas this appears to be an ancient story: "There was a person who put up a large mat awning ^{in his courtyard}, it was dark in the room, so he lighted a candle for light in midday; giving up a great brightness and using a small glow, or having going somewhere and getting a case of paranoia. This was the punishment of the gods. If he takes away the awning, ^{and} ^{will} ^{be prosperous} had good luck. // Thus Guo would translate:

*Guo thus interprets 丰 蔀 日中見斗 (斗 → 主 =) 燭, 往得疑疾, (发) 拔 (蔀) 吉

"Brighter his awning, at midday one ^{will} ^{see} a candle, he went and soon got a case of paranoia. he took it away and there was good fortune." Li Juechi says 疑 should be 疑 ^{chi} 'stupid, not wise' (不慧) Shumen says 蔀 疑 疑

- Guo has no comment. Qingqing demonstrates 丰 common by '大' based on 蔀 蔀 and 蔀 蔀. However, Shumen, but he also cites Shumen def. of 豐 'big room' (大屋) ^[with 蔀], from which it quotes Ye 55.6, but with this graph for 丰: 豐 蔀 蔀 - Guo concludes from this that Xi's text

had 𠄎 for 𠄎 in all 4 places in this hex, and that that is the basic graph 本 𠄎 while 𠄎 is loan (借 𠄎). But there they does not really ^{affect} ~~enter~~ into ^{own} ~~the~~ reading of the line 55.2-1. He paraphrases simply "Make a big awning (大 大 部).

N.B. Q₂₀ for some phrases in 5.4.02 adopts Upper-eclipse theory (v.i)
- Li Jingchi ("Jiushi" #204) : 55.2, 3, 4 all contain star-proles : 55.2.2 日中 𠄎 斗 "See the Dipper in midday" leads to a discussion about its meaning, indicating ^{55.2.3} 往 得 疑 (protoform for 𠄎 疾 chi 'crazy') 疾 "going (somewhere) you will get a crazy-sickness." (In Heaven 疑 is def as 'confused' (惑) 𠄎 as 'stupid' (下 𠄎) and 𠄎 𠄎 as 'without knowledge, ignorant' (𠄎 𠄎) ^{not intelligent} - all similar in meaning. Li quotes Wen Yiduo too :

also "Wangzhou" Tsunyon p. 388

Get 9992 in p. 610
(am) on (approx.) - which the accompany featured (Zhandi)

Wen Yiduo ("Zhongyuan" p. 13-14) : 𠄎 is some kind of ^{Copy} ~~cover~~ character, also 葆 and 葆 斗. 斗 here has 2 meanings both this cover on about and Dipper ^{star} in heavens. Seems ^{Heaven} ~~set~~ in midday is miserable, ^{if person sees the enemy day but thinks it is the enemy day} ~~the~~ ^{Seems set in midday is} the following line 55.2.3 Cf. 55.3 (Wen does not deal with the symbol, nor with the rest of the line in any more detail)

- 𠄎 in the middle refers to "abundant harvest" (丰 年) e.g. 190/4, 277, 294, 302; or "lush grass" 丰 草 174/2, 245/5; or a PM Feng (capital 𠄎) 244/3, 4

- W.B. "The curtain is of such fullness that the polestars can be ^{seen} ~~seen~~ at noon." (large ^{oppress} ~~intensity~~) 𠄎 疾 "mistaken and late"; large about the same.

- Akutoku Kiyoshi (Cherkin) makes 𠄎 a verb with 𠄎 as direct object : "Make ^{complete} full the awning, ^(some 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎 𠄎) so that at midday one sees the seven stars of the Northern Dipper (北 斗 七 星) [i.e. the Big Dipper = Great Major

(cont) - Zhu Guangheng (Jingji) 𠄎 should be. 𠄎, : this is a term in both astronomy and geography, 𠄎 𠄎 meaning 'division' (分 𠄎) The method of calculating intercalary months of the calendrical experts

excluded and the stars ~~would~~ could be seen. // If this refers to a similar belief using special compasses, we would have "make ample the screen, and the in midday you will see the Dipper."

55.2.4 Le Junzhi ("Ziijieshi" pp. 184-5) 冲 气 冲 气 describes the appearance of captives at the time of capture, and means 'bustling with anger' (冲 - 气 冲 冲). There are captives, bustling with anger.

RK: ancient cloud deity 云神 was called 丰隆 (An Shun et al. Zhongguo kexue jishu shimo p. 32 (chun, "Liao").

55.2.2 on 冲 is the equinox "when the day is median." see 55.10 & here: "When the day is median see the Dipper." (on the model of "Yonder,"? at due south high in the sky? - not possible for Dipper?)

Sarton A History of Science p. 508 on Callippus of Cyzicus: "better calculated and experimental observations enabled him to determine more exactly the lengths of the seasons (beginning with the spring, 94, 92, 89, 90 days, the errors ranging from 0.08 to 0.44 day). He employed the Metonic cycle of 19 years by dropping out 1 day out of each period of [19 x 4 =] 76 years. The epoch of the new era was possibly 29 June 330." RK: ref to equinoctial observations encourages reading 冲 as an equinox too

Cihai p. 606 蔽 bi, obscure pan 1) "over" (遮 蔽) 非 [RK: quote p. 55.2 and Wang Bi gloss 蔽 覆 障, 郭 光 明 之 物 也: extension of 章 here - suggests to us that 章 as the name of the Metonic cycle was also an "obstruction" in basic meaning (章 障)]
2) "ancient astronomical term: in the 6 ancient calendars transmitted in early Han, 19 years was a zhang, a zhang had 7 intercalations, 4 zhang made a hu, 20 hu made ji 纪, and 3 ji made a ~~year~~ yuan 元. The winter solstice on the same day with a new moon was the "zhang head" 章 首. The winter solstice at the beginning of the year was the "hu-head" 部 首 (冬至在年初为部首)

Wang Li Yudai Hongyi p.831 on 北斗: since the upper opened in different positions in different seasons and at different times of night, the ancients used the position of its handle to fix the seasons, when the handle of the upper pointed east just after dusk, it was spring; when it pointed south, it was summer, west = autumn, north = winter

- 部 not in Shuowen
- Mowbrake DKJ #31748 部 bī 部 ① to shield against sun's rays or wind and rain (shitōni), based on gloss to 55.2 部覆 覆 郭光明之物,
- ② to screen out (おほい 00i おほいれり ōwareru) Yudai gloss to 55.2: 日蔽雲中 部 ③ small (chiisai: based on Jiyun def. and Shuowen gloss to 55.2 小也) ④ small mat (mushiro; based on Guangyan def. 小席也),
- ⑤ dark (kurai; Jiyun 暗也 文 ④; Yi Lueli 易略例: 大屋为久 部 ⑥ plant name (菰菁 = 藟 部...), ⑦ calendrical term, a cycle of 76 years,

⑧ star name (Jiyun: 一曰星 部) ⑨ loan for 蓐 pr. overview (蓐, Shuowen says 蓐 beyond due 蓐 have 蓐 for 部; entry for 蓐法 #31748-6... assembly in order regulating the calendar seven intercalary months were inserted in a cycle of 19 years, called a 章..... In this calendar, the seven intercalary months were taken to be 365 1/4 days long, but even if one inserted 7 months in 19 years, 365 1/4 x 19 = 6939 3/4, it left a fraction of a day remaining, so that only after 4 cycles of 19 years, gone by, would a new cycle begin again coinciding with a new moon (116 日 7 朔 闰 力 1 朔 力 之 され する... This calendar cycle was discovered first in the West by Calippus in the 4th cent. B.C., but in China it is believed to have been known a little earlier, by around the middle of the 5th cent. B.C. ... a 年 equalled 76 years,

940 moons, 27,759 days Harbanshan "Jilizhi" 下 (zhonghuaed, p. 3056: ①) 岁首谓之至也, 月首谓之朔也. 至朔同日谓之章, 同在日首谓之部, 部终六旬谓之纪, 岁朔又复谓之元. 是故日以谓之, 月以谓之, 时以分谓之, 岁以周谓之, 章以明谓之, 部以部谓之, 纪以记谓之, 元以原谓之...

- Zhouyi suijing quoted in Chen Zungui Zhongguo tianwenxue shi Vol. 1, p. 148n. 1: "阴阳之数, 日月之法. 十九岁为一章, 四章为一部七十六岁, 二部为一遂, 遂千五百二十岁. 三遂为一首, 首四千五百六十岁, 七首为一极, 极三万一千九百二十岁. 生数皆终万物复始, 天一更元以作纪历."

骨 髀 bī "thigh" cf. below
 chen zungui A.D. 9-84
 etc. Later to A.D. 9-84
 189) at least, states
 very likely wrong
 particularly Zhao Shouling
 赵爽 补注
 立端 数

①... 月周于天, 一寒一暑, 四时备成, 万物毕改, 攸提以次, 青龙移辰, 岁首。

^{example}
Zhoubi (cont.) "...日月列星，未有分度。日主昼，月主夜，昼夜为一日，日月俱起建星。于是日行天七十六周，月行天千一十六周，及合于建星。 [Zhou Shuoyi gloss: 建六星在斗上也，日月起建星，谓十一月朔旦冬至日也。为历术者，度起牵牛前五度，则建星其近也。]"

- on 55.2.2 see Xu Zhentao: at, on sunspots - very good possible for 日中见斗 and 日中见沫 (昧, 星) in later lit. (but he tends to distrust trad. comm.)

- Xu Zhentao rejects, on grounds of distortions, doesn't discuss the sunspot quotes, more or less supports eclipse reading - "at midday see [the northern] Dipper." (quoting Wang Bi, Kong Yingda and Li Guangdi)

(Qing) Huang Yizhan 黄以周《微言杂著》七种，非日中见斗日中见沫解》 quoted by both of them.

55.3.2 日中見沫

55.3.3 折其右肱

- 沛 GSR 501f *p'wād > pei imply flowing (cc. rain) (Meng); abundant (Gongyong); loon for ish, run forwards (Chuci); angry (Gongyong); obscured, darkened (Ye); *p'wād > bei mowshy jingle (Meng); loon for *p'wād > bei uprooted (She); fall down, collapse (Sunyu) gl. 944

- 沫 GSR 531p *mwād > mei place name (She); name of a star, a faint light (Ye)

- Chen Mengyi ("Guo Mozi... shuikan" p. 61) compares 日中 in 55.3.2 to 中日 in OR, e.g. Mengzi, 703 中日其雨, and goes further to claim that 55.3.2-4 is "generally the same as (大致相同) OR 王疾盲(盲), 中日羽, 咎 Shuikan 6.17.7

- Karlgren (Loon # 1044) 55.3.2: "In the middle of the day one sees the star Mei." (Lycata Wen yidao loon below.)

consider
日沫
GSR 531m

Wen Yidao ("Zhuangzi" p. 14-15): 沫 *mwād loon for 沫 *d'ziwād 'brown, comet', citing variations in name of 曹 蔚 (Cao wei) (Zuo Zhuang 10), which is written in Zhongse, Dice 3 as Cao Mei 曹沫, etc. Thus: "In the middle of the day one sees a comet," (cont. on back)

- Karlgren (Loon # 1166) 55.3.1: "Angle is the screening (covering) sc. of the light of the sun. After citing some of the early commentators' ideas, which are very divergent, K. concludes that 沛 read *p'wād > bei may along with text variant 沛 方沛, be considered a loon for 沛 *p'wād in the same xiesheng series, here understood, not as 'knee covers' with Zheng Xuan, Guo Bi etc., but as 'covering, umbrellas' as in Shu 16. This is in agreement with interp. of Wang Bi & Zhu Jiansheng, and parallel with phrase 55.2.1 豐其沛

- Guo Heng: Shuwei says 沛 was orig. written 沛, and Wang Bi defines 沛 as 'hanging curtain' (中霽中慢), used to shield the sun's rays - thus 沛 should be read as 沛, referring to a cloth curtain used to cover a door or window; 沫 (Shuwei prints 沫 mō in error for 沫 mei but it is clear Guo is discussing the latter, unlike in the case of R. Wilhelm who does not differentiate the two, stating that "the word mo, rendered as 'small stars', means also 'form, drizzle.") : loon for 沫 [GSR 531h *m'wāt > mei a kind of demon (妖魔)]. Thus: "There was a person who

In keeping with this tradition I would like to ~~add another somewhat odd but~~ ^{bring} add an alternative interp. ~~interpretation~~ into the ~~hopper~~ ; 汜 should be read with the variant 汜 as in texts of Zheny Xun Zilin et al. ; and glossed as by Fu Qian 服虔 日中而昏也, which ~~could~~ ^{one} translate 'a darkness within the sun', i.e. a 'sunspot'! This provides a plausible explanation for 55.3.1 "Ample is the screening," for while I do not know when or how sunspots were first observed, ~~or even if they were observed with the naked eye~~, the kind of screening out of the brightest rays of the sun, as referred to in the glosses of Wang Bi, Yu Fan et al. in both 汜 here and 汜 in 55.2, would be necessary and desirable. Yu Fan's remarks "the sun beneath the clouds is called 汜" and "the sun hidden in the clouds is called 汜" ^{an opportunity for} suggest this sort of astronomical observation, or, taking a hint from ^{Wang Bi and} Yu Fan, but development in a different direction; the screening out of the sun's rays during a solar eclipse would provide an opportunity to observe asterisms such as the Dipper, or a star Mer, in the ~~dark~~ ^{both} temporarily darkened sky. In this case 55.2.1 and 55.3.1 would refer to the ^{bundle with} screening ^{of the sun's rays during} and 55. Perhaps future research on ancient Chinese astronomical knowledge and correlation of that research with information in texts like this will elucidate ^{things which} what for now must remain obscure.

of 55.4 on 55.4
on eclipse

Needham ^{see} III pp. 409-422 on eclipses; pp 434-6 on sunspots; first believed reference in 28 B.C. (Liu Xiang's time); called 日中而昏, 日中而暗, or 日中而昏 (the use of the last term, and connection with the mythological 3-legged crow in the sun, suggests earlier knowledge) Needham remarks (p. 436, note d): "There is no reason why sun-spot observations could not have been made very early. Many sunspots are easily visible with the naked eye at sunrise or sunset, or reflected on the surface of still waters. They can be seen well through thin haze."

the use of this
water determinent
element may
be significant
(汜 pond 汜)

// 汜 could well refer to a misty haze darkening the sun sufficiently to see sunspots 汜 or 汜. (could 鬼 'demon' be another way of referring to them?) Thus whether a 'wei' star or sunspots referred to here depends on the nature of the cover 汜 of the sun. ^{if there were other} textual evidence in favor of the star interp. this would be refer, but none is to be found. Given the occurrence in 55.2, 4, 5 of 汜 and 汜,

① ② ③
Chinese in connection
with a sunspot
hypothesis.
have
a great darkness
(大暗) is
called 汜

points of which may (points of
both referring to "resources" in the calendar, (see 55.2)
we should consider whether 55.3av
has any similarity possibilities, sunspots figured also in line 30.3(q.v.).
Since both 高維 and 沫 with phonetic 高, and 沫 with phonetic 未, both seem to
be independently linked with the sun, it is essential to consider also the creature called ④
Zhu Jianshen (Zhuohuajie jiangjie p242) 汜 is a screen (障幔)
or to be obscure as with a screen; 沫 (loc) is "small star behind
Dipper handle" small like "fish from 魚沫 hence the name, During
a total solar eclipse even small stars can be seen, and this is
what is referred to here.

Li Jingshi Tongyan: 汜 should be 葭 as in Zhuo zhuan, same meaning as 葭,
"grass hut", 其 = 葭, i.e. large building covered with a grass roof,
during the day one can see small stars. (w/ Zhuo zhuan 沫 = 沫, 星
之小者)

- Chen Zongqi (Zhongguo tianwenxue she Vol. 1, pp. 208-209) OKI expression
"日又蔽" may refer to sunspots. (可能是黑气和黑子)

- R.K. 沫 being described as a "small star" behind the Dipper handle "colla
to mind the asterism called yan (星) 建 (星) which, in Chen Zongqi's
words (p. 348), is "behind the Dipper lodge (建六星在斗角),
also, according to Chen, calculations show that in 1224 B.C. the winter
solstice would have occurred in this asterism. Zhuo Shuo's commentary to
Zhuo zhuan refers to ^{the six component stars} them as "above the Dipper" (建六星在斗上也). (see 55.26
notes). He is commenting on a passage which refers to the ^{yan} asterism and
the solstice only a few sentences after defining a 部. Perhaps mei
was an old name for this group, perhaps even in the sense of 沫 as 'tables'

55.4.1 遇其部

55.4.4 吉

55.4

55.4.2 日中見斗

55.4.3 遇其妻主

- 遇其妻主: cf. 55.1 遇其配主

- 妻 see 36.1

- 55.4.1, 2: see 55.2.1

- Guo Hong: 妻 'regular' 常. An ancient story: (There was a person who)

斗 'northern star', i.e. Guo's entry here diff from 55.2.1

made big? his warning in his country. At midday there suddenly ~~so~~ was an eclipse of the sun, and he saw the upper star (it appeared not to be an auspicious sign, but he went out on a trip and) met his regular host, so it turned out to be ^{good fortune} 'auspicious'.

Guojing eclipse image after Hei Song. ; on 妻: 59.4 匪妻終思 has some meaning of 'regular, constant'

(常)

妻 in 55.1 all written with 尸 (> 尸) 'corpse' ^{from the same graphic confusion} (妻主 is)

- Yu Xingwa (Yijing xingheng 3/142-6) 妻 ^{*dɪʔ} ^{*sɪʔ} ^{corpse} ^尸 ^{corpse} 尸主 (not explained)

// by 尸主 Yu must mean the 'corpse-host', who impersonated the deceased at a funeral, since he quotes Liji "songdayi" 喪大記 method "Males and females serve the 'corpse' in the hall" (男女奉尸妻于堂). guessing further what Yu had in mind, 55.4.3 would be "Meet his corpse-host"

55.5.1 來章

55.5

55.5.2 有慶譽

55.5.3 章

- 慶 GSR 753 2 * K'iōng 7qing happy, rejoice (Shi); felicitate (see); reward (Meng); Coon for 脚 (Lu) gla-673, 1030

- Qiao Henry: 章 = 高 as in 2.3 (g.v.) and 44.5; 庆 'reward' (they) 'Come to the Shang court and get rewards and honors, this is ~~supposed~~ good fortune'; qing: - this line was written already in Shang time, so it doesn't say 'go to Shang' 往, 往 or 朝 as verb, but rather 'come (來)'. Both Shi, eg. 209/2, and Mengzi have expression 有庆: Shi 209/2 孝孫有庆, Odes p. 162 "the pious descendant will enjoy happiness" (Zhang Xun gloss 'bestow' 賜); Mengzi "gaozi 告子; 下... 則有庆, 庆以地" 'therefore there were rewards, rewarding with land.' (Zhuo Qi gloss 'reward' 賞)

rich superficial content

- Li Jingchi ("jioshi" #9) 来章(王章) = Jadesland (also) will come (your way) (謂有玉帛之来也); Toussy: "get a fine joke (王章 = 美玉), there is celebration and praise."

- Zhu Jiansheng (Jingjie p. 242) says Feng completes (he) ge - ge governs (local ruler) and educates the masses (革治内明百姓). Hence it says (here) zhong ^{and} bei (章部) "If mixed in with live eye manipulation here, that appears to be an intentional comparison by Zhu of 55.2 and 51 and 52 with ^{collected} to the use of zhong and bei as ^{of periods of} (see Needham below)

Needham (SCC III, p. 406) = 章 was the name ~~of~~ given to the ^{in the 19th century called Han-shun cycle} seasonal period of 19 tropical years or approximately 235 lunations. ^{from 55.2, 55.14} 章 equalled one 章 ^(see discussion at 55.2) // RK: Here 55.5.1 says "a coming zhong-cycle" or "Come to a zhong-cycle"

- Yu Xingwu (Yijing xingwu 2/32-b pp 51-52) ^{55.5.1:} 章 is 王章 as in 2,3; 来 read like 授 'bestow' (貝部) 授 also in w261 written 授: "Bestow a zhong joke." 有庆 授 like 有令 授 (the explanation) 'there will be ^{the commended} receiving (?) of honor (?)'

George Sarton, (A History of Science: Ancient Science through the Golden Age of Greece, Cambridge: Harvard U.P., 1952), p. 293: Babylonians knew a 19-year cycle since 747 B.C. p. 293 also on Meton and Metonic cycle in 432 B.C. (Metonic) ^{with alternating 29- and 30-day months and 7 intercalary months,} better celestial observations, measured length of year at 365 1/4 days, created tools

- Chen Zhenyi: Zhongguo kexue shi vol. 1, p. 196: "Metonic" cycle of
76 years known in China by mid-Changin 春秋中叶, 160-170 yrs. before Meton,
i.e. ca. (432 + 165 = 597) 600 B.C.

55.6.1 豐其屋

55.6.4 闕其无人

55.6

55.6.2 蔀其家

55.6.5 三歲不覿

55.6.3 闕其户

55.6.6 凶

- 屋 GSR 12042 *uk > wu house (shai); roof (zuo) gl. 327

- 闕 GSR 860d *kiwek > qü quiet (yi); cf. 8602 闕 *kiwek > jü placename (gulin) 860b. 闕 id. shrike li; c. 闕 id. shrike shi, corrupted variant of the preceding; Honda writes 闕 for 闕 (p. 412)

- this line is referred to in Zuo, Xun 6, but nothing is quoted, and instead the comment is "弗過之矣" (would go with 55.4 遇其暴主 etc.)

- qo Henry: 蔀 is verb, 'put up a mat-sheet (搭席棚也); 闕 same as 窺 (as in 20.2 'look' 着); 闕 'empty and quiet (空靜): (a noble's household) has both made large (?) its house and put up mat-sheets about its house (?), but when one peers into through the door, it is empty and quiet, with no one there, and it is three years that one does not see anyone, w (the nobles have met with disaster and the whole family has fled) - ominous; Quijing: 闕 闕 闕, sp. jiqie, empty 空 Zilin 宋林 quiet 靜

- Li Jingchi ("jindai" # 207) on 闕 is a compound ideograph composed of 'door', 'eye', and 'dog', referring to a dog with eyes wide open guarding the door - thus 'quiet', other text versions 闕 空 但 one version Zheng and Ma, sp. shiwen say 'appearance of none there' (无人 闕)

- Wong hi Hongya shuyao p. 511: 屋 orig meant just a canopy or awning (帳幕) (id. with 中屋), and only later was used to refer to a house made of wooden boards, which first was called specifically a 板屋. This ^{early} sense of 'canopy' fits well here with parallels in 55.2, 4 蔀其蔀 and 55.3 蔀其蔀

- 55.6.5 appeared already in 47.1 : a formula?