

24.0.1 亨(亨)  
24.0.2 出入无疾  
24.0.3 朋来无咎

24.0.4 反復其道  
24.0.5 七日來復  
24.0.6 利有攸往

24.0

24/0 on 七日 as evidence of early consciousness of a Sabbath, "relics of a very ancient observance of a seven days period" see A. Wylie 1871: 44 - see also 51/2, 63/2 for other 七日

- gasberg: 反 'loam' for 返: "Off sacrifice; <sup>in</sup> going out and coming in there will be no illness; a friend<sup>ship</sup> will come without misfortune; (a person going out on a trip) going and returning on the <sup>road</sup> way ?? (出行者往返于道中), will be able to <sup>bring back</sup> return in seven days; having somewhere to go is lucky." Gasberg quotes Wang Yizhi, who notes that period of 7 days is referred to two more times in Yi, & speculates that seven refers to more than half a ten-day period, while three refers to less than half. - i.e. the numbers 3 and 7 have a broader, more general reference than just '3' and '7'

- Li Jingzhi ("Shuikuo" Tongyan p. 68) = Zu Chongyi 16 contains a reference to hex. Fu, but the words of the diviner do not correspond at all with 24.0: "南国跽 [='in 蹇' passed], 射其元王中 [='射其元王中']" Legge: p. 397. (Legge does not treat this as a quote): "The diagram found is 蹇 fu, which indicates that the southern state is reduced to extremity; and its <sup>great</sup> king wounded is shot, and hit in the eye."

- Wen Yiduo "Lexicon" p. 25: 24.0.3 AA stands for 𠄎 which has meaning of "run" (走) thus AA (AA, also written 𠄎) 来 means "come quickly", "come running" Cf. 39.5, 40.0, 31.4, 16.4; RK: Jing Yong's text of 蹇 had 𠄎 instead of AA but Jing Yong Yizhuo quoted in Houster "Wuxingzhi" (Li Jingzhi; "Jiashi" #89) understands this in usual way, "tumble down".

24.1.1 下遠復  
 24.1.2 无祗悔  
 24.1.3 元吉

24.1

- 29.5 (GSR 590 p)

- Geo King 祗 'big' : "(If a person goes out) not far and returns, there will be no big diffie trouble, and it will be very auspicious." Geijing: several early glosses say 祗 here means 'big' (大); in this meaning 祗 is loan for 大 which Shuowen defines as 'big' (大) [not in GSR]

actually Shuowen  
 zhenyuan says  
 祗也  
 "illness"  
 (cited by Yu King)  
 to King she  
 (over) follows

- Kalycan (loan #113) 24.1.2: 祗 <sup>\*F12r > zhi</sup> is loan for 祗 <sup>\*F12g > zhi</sup> (explained in (loan #112); this 祗 should be understood, following Zheng Xuan, as 'Earth Spirit' \*g'ieŋ, but here a loan for 祗 \*g'ieŋ > gi 'suffering'. 祗 悔 makes a plausible bromo. Thus: "No painful repentance." K rejects the following other interps.:

- Wang Yuzhi (Geijing shuwen p. 29-30 - K, says Wang Niansen, although Yuzhi does not attribute this interp. to his father, as often elsewhere) 祗 should be 多 \*tā > duō 'much': "Not much repentance" (K's translation). (K. says this is claimed to be abn, but in fact Wang is adopting the Jin 祗 reading.)
- Lu Deming (Shuwen): 祗 \*F12g is a 'particle' (无). "No repentance" <sup>no hom. some.</sup> (op. Shuwen)
- Hou 祗 <sup>草书</sup> reads 祗 \*g'ieŋ, defining as 'great' 大: "No great repentance."
- Wang Su (op. Shuwen) 祗 variant, defining as 'perceived' 知: "No peace, repentance" K. <sup>comments</sup> "makes poor sense."

- Yu Kingwen (Xinzheng 2/362-b p. 117-118) 祗 <sup>\*F12r</sup> should be read 祗 <sup>\*F12g</sup> 'calamity'; 无 悔 is like saying 无 灾 无 悔: "No calamity nor troubles."

24.1.2  
 - RK: it is impossible to say with certainty how the graph 祗 (祗) here and in 29.5.2 below should be pronounced. We can see from the great divergence already in the Hou glosses that there was confusion by that time concerning its sound and meaning. But the large number of 'horror' or 'disaster' words which appear as glosses with both graphs and various readings, \*g'ieŋ > gi, \*F12r > zhi, and 祗 and 祗

also the attractiveness of being able to explain both contexts in the same way, and consonant with the typical concerns of the *Yi* with determining good or bad fortune - all this tends to support the reading of 疾 as 'harm, illness, suffering, etc.', Thus 24.1.2 would be "no harm nor trouble" and 29.5.2 "The harm is already (calm:) eliminated" or "The harm(-causing spirit) is already placated." Cf. 29.2 in which Wang Yinghe proposes just this harm (疾) 既平

- Li Jingzha ("Jishi" #90) follows Wang Yinghe on 疾 = 疾 'much' (notes Gao Heng's gloss of 大 'great' is close in meaning to this) but his loss for 疾 is far-fetched. Thus "Not much (or no great) trouble."

24.2.1 休復  
24.2.2 吉

24.2

- 休 see 12.5

- 吉 Hexagram 休 'happiness' (双喜) : "Return happy, auspicious?"

- 步 (PSR 390z \*b'iēn > pin river bank, shore (shu); on the brink of, close to (guoyu); urgent (shu); soon for id. to wrinkle (see the brow) (Meng); repeatedly, frequently (lie); several together (guoyu) qf. 966 b. zhan; 涉 The graph has a human figure drawn as in 241 above (見) and 涉 'to wade', the water element of which is lost in the modern character - cf. 頻 變 各 in 57.3
- Guo Heng: 頻 same as 蹙 pin 'winkle the brow': "Return with wrinkled brow, hazardous, no misfortune," (a person has avoided a dangerous and <sup>avoided</sup> any misfortune by turning back, aware of the danger as shown by his wrinkled brow." *Guojing*: same sense of 頻 in 57.3 頻 變 各
- Several early commentaries all give Guo's interpretation: *Shuowen* says 頻 was originally written 蹙, meaning 'knit the brow', Zheng Xun's text, as *Shuowen* had 蹙 'knit the brow'; and Ma Hong glossed 'knit brow in address' (憂 蹙) Wang Bi, also, says "appearance of knitted brow"; Yu Fan, as *Yijing*, same.

*Ji Jingzhi* ("Jinshu" #91) 頻 means 'river bank, bank' > 'on the brink of', as with *Shuowen*'s 涉 蹙. The ancients took were afraid of crossing streams, hence all the divinations in the *Yi* concerning whether or not it is favorable to wade across a river. Here:  
"On the brink, (with knitted brow, not daring to go across), return."

- *Wentoukan Kingzhi* (*Ekibyō* p. 63): "Repeatedly, <sup>(shikurini)</sup> return."

- 獨 CSR1234i \*d'uk > dū alone only (Shi)
- Qian Hexagram: 行 - 'road' 'way' 中行 'mid-way', 'in the middle of the trip': "In the middle of the trip (undertaken with someone else) return alone." ; qiijing: 中行 has this same meaning in 42.3, 42.4 and 43.5 (竟陸夬中) (中行告公用圭) (中行告公從)
- Qian Wouli ("Wu Wang shi", p. 23): "Return alone in the middle of the road." (中道獨返)

- 敦 see 19.6 (also 52.6)

- Guo Hong: 敦: 'investigate (考察), (see 19.6 where his gloss is same): "Return after investigating (which revealed that the trip taken wasn't wise)"

Guojing: 敦 'urge' (督), <sup>etc.</sup> ~~urge~~ shuowen; 敦 = "to urge" (督責促進); "Return at the urging of another person"

- RK 敦 <sup>raid, perhaps to especially to take captives</sup> ~~attack~~ <sup>the</sup> "The ~~attack~~ <sup>raid</sup> and return will be without trouble." (see 19.6):

- Li Jingchi Touye: 敦 'urgent' (迫促) <sup>'harried'</sup>; "Return <sup>harriedly</sup> (expecting some trouble problem, but) there is no trouble."

- Sezzer: "敦 is 'noble' ... shows the noble return of its subject."

24.6.1 迷復  
 24.6.2 凶有災眚  
 24.6.3 用行師  
 24.6.4 終有大敗

24.6.5 以其國君  
 24.6.6 凶  
 24.6.7 至于十年不克征

24.6

☞ 火 G529402 \*tsəŋ > zāi calamity, disaster, injury (Shu); misfortune (Shu) gl. 1269

b. 𣶒 (08) flowing water obstructed

- 迷復凶 "quoted in Zuo, Xiang 28"
- Guo Hong: 迷 'lose one's way'; 眚 'is also 災 'disaster'; 行 '師' 'mobilize the army'; 以其國 'because of'; 克 'con'; ; "Return lose the way and return, omens, there will be a calamity. Using this to mobilize the army, there will in the end be a great defeat, because of the state's ruler, (encountering an) omens of misfortune; for up to ten years (one) cannot go on a military expedition (征伐); guijing: 迷 'lose way' means both going and coming back to lose one's way; 以其國君 凶: "if the state's ruler is among the army, he too will not be able to escape the catastrophe" - i.e. a diff. interp. from Suzhou

- Wang Jinglu (Jingzhou shi p. 21): 24.6.5 以其國君 及 extend to; 𣶒 𣶒 after 𣶒 thus: 24.6.3-6 "Here will used 𣶒 to mobilizing the army; in the end there will be a great defeat, extending to the state's ruler, Omens"