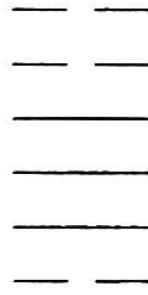


heng/fixing 32

*Offering.*

NO MISFORTUNE.

*Favourable augury**Favourable when there is somewhere to go.*

Base (6): Firm fixing.

AUGURY OF DISASTER.

Favourable for nothing.(9) 2: *Troubles disappear.*(9) 3: Not fixing the power of an augury
will lead to failure.*Augury of distress.*

(9) 4: A hunt with no game birds or animals.

(6) 5: Fixing the power of an augury.

*Augury auspicious for a wife,
disastrous for a husband.*

Top (6): Uncertain fixing.

DISASTROUS.

(32) **fixing**

(Tag) Waley (A136–7) suggested that the character *heng* refers to a rite, possibly very simple, for fixing potential good luck learned from an omen (see Note 5:base). The idea of fixing your luck is found in the superstitions of many countries, including Britain. In the 1890s a wise woman told a Cornish bridegroom that to marry a girl called Margaret was lucky, but that to fix the luck he should draw a daisy three times through the ring, saying each time: 'Saint Margarett or her knobs (*ora pro nobis*).' (Arthur Norway *Highways and byways in Devon and Cornwall* 1897 page 331.) Sometimes a circle was drawn on the ground about the omen-object or the lucky place or person.

Gao Heng (G252) and Kunst (R302–3) agree that the meaning includes some sense of perpetuation, but do not accept Waley's ritual content. There is possibly some punning or deliberate ambiguity involving fixity of purpose or constancy as a personal characteristic as well as fixing of luck in divination. See the Note to Line 3.

(Base) This obscure oracle consists of two words; *jun heng*. *Jun* means 'deep', 'profound' or 'ladling out', and *heng* is the tag character. The sense of 'firm (or profound) fixing' may be applicable to the prognostic 'Augury of disaster'. Kunst reads it as *Xun*, a place famous

for deep water. His translation suggests that the place-name had oracular force because of its danger. (Xun is also a place in Ode 53 where an important guest or suitor is awaited.)

A further possibility is that the character is a loan for *jun* 'the three-legged crow that was father of the sunbirds' (See Note 18:4). This Jun or Dijun was husband of Xihe and totemic progenitor of the Shang kings. His name, if it is intended here, would have a ritual significance that is not clear.

Later tradition, post-Han, understands *jun* to mean 'deeply', implying desire for perpetuation.

(3) The word *de* 'power' is commonly translated 'virtue'. It means virtue in the sense of potential or power. Cf Hexagram 16:5.

This oracle occurs in *Analects* xiii 22. The meaning accepted by Waley (*Analects* 1937 page 177 and A 136–7) – though not all scholars agree with him – is:

Men of the South have a saying: 'A man without fixity will not succeed as a shaman-healer.' How right! '*Not fixing the power of an augury will lead to failure.*' The Master commented on this by saying 'Simply reading omens is not enough.'

A parallel passage in *Liji* (Section Ziyi, last paragraph) says:

The Master said: 'A man without fixity will not succeed as a yarrow-wand diviner,'

and continues with a discussion of the principle, finishing with a direct quotation of this oracle, cited as coming from *Zhouyi*.

Although the point is not made explicitly in the *Analects* passage, it is likely that the two sayings, one about the man without fixity and the other about not fixing the luck, were both commonplaces. The variant 'yarrow-wand diviner' in *Liji* was perhaps induced by the connection with *Zhouyi*.

The appearance of the oracle in both places proves nothing about the relation between *Zhouyi* and the *Analects*. It could have been a popular saying known both to Confucius and to the compiler of the oracles; or it could have been added to one or both books in the process of editing, either as a direct quotation from the other book or from the store of common sayings.

Raymond Dawson in *Confucius: the Analects* page 98 accepts that *Zhouyi* is the source of this saying. Like other translators of the *Analects*, he takes the saying to mean 'Lack of constancy in virtue may lead to shame.' On Confucius, see also pages 33–4 in Chapter 2.

For this oracle Kunst (R303) gives 'They have a constant catch. In some cases present an offering of prepared delicacies.'

(4) The hunt may be a military metaphor. See Note 7:5.

(5) Instead of 'fixing the power of an augury', Kunst has 'They do not have a constant catch'. See Note 32:3 above.