

Non-Sinitic Persons could be sympathetically portrayed. In this story, a Jìn leader has accused his Rúng ally of leaking information; he excludes the Rúng chieftain from a meeting. The Rúng chieftain cites the fidelity of the Rúng in the Battle of Yáu (#1:43), and then notes the cultural gulf between them:

6:20 (DJ 9/14:1 excerpt, c0350). He replied, Of old, the men of Chín, relying on their greater numbers and being covetous of our territory, drove out us Rúng. [The former Jìn ruler] Hwèi-gūng, displaying his great virtue, and saying that, as we were the descendants of the Four Peaks and should not be thus cut off, bestowed on us lands on his southern border, where foxes dwelt and wolves howled. We Rúng cut down thorn and bramble, drove out fox and wolf, and became peaceable and loyal subjects of your former ruler, and until the present day we have remained faithful.

Of old, W'vn-gūng and Chín attacked J'vng. The men of Chín secretly covenanted with J'vng, and left guards behind, whence came the encounter at Yáu. Jìn engaged them from above, the Rúng beset them from below, and that the Chín host did not return was in truth due to us Rúng. As in catching a deer: the men of Jìn took it by the horns, the Rúng took it by the feet; together they laid it low. Why then have we not escaped [these accusations]? From that time on, the doings of Jìn, one after another through the ages, have always been in concert with us Rúng; we have followed its leaders, as in the time of Yáu; how should we have dared to keep apart? Now, the hosts under the leadership of your officers have made mistakes and antagonized the Lords, and yet you blame us Rúng.

We Rúng differ in our food and clothing from the Sinitic 華 peoples, our fabrics and other products are not exchangeable, and our languages are not mutually intelligible – what evil, then, could we have committed?¹⁷

If I do not take part in this meeting, it will be no disgrace to me.

Like Cooper's romanticized Mohicans,¹⁸ or the speech of Logan,¹⁹ this piece probably comes from a time when the Rúng were no longer a serious threat.

¹⁷That is, it is not possible for us to have had communication with other states.

¹⁸The last Mohican Indians began to leave the Hudson River Valley for Wisconsin in the early 1820's; Cooper's first "Leatherstocking" novel appeared in 1823.

¹⁹"I appeal to any white man to say, if ever he entered Logan's cabin hungry and he gave him not meat; if ever he came cold and naked and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countryman pointed as they passed, and said, Logan is the friend of the white men. I had even thought to have lived with you, but for the injuries of one man. Colonel Cresap, last spring, in cold blood and unprovoked, murdered all the relations of Logan, not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it; I have killed many; I have fully satisfied my vengeance. For my country, I rejoice at the beams of peace. But do not harbor the thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one."

We should not think that the Micicians sympathized with non-Sinitic peoples. On the contrary, they deplored the cruel ways of the ancient Myáu, on which MZ 12 (c0322) quotes this account of legal history from the Shū:

6:21 (Shū 55:3, excerpt, c0330). The Myáu people did not use persuasion, but kept order by punishments. They made a penal code of Five Cruelties and called it Law . . .

Elsewhere, the Micicians report with equal disapproval the savage customs of other clearly non-Sinitic peoples:

6:22 (MZ 25:14, excerpt, c0330). Now those who advocate lavish funerals and extended mourning say, If lavish funerals and extended mourning are really not the Way of the Sage Kings, why do the gentlemen of the Central States constantly practice them and unvaryingly follow them? Master Mwòdž said, This is what one calls “finding convenient what one is used to, and finding right what one is accustomed to.” Long ago, to the east of Ywè, there was the Country of the Kaimuk 骸沐. When the first son was born, they dismembered and ate him, calling it “appropriate for his younger brothers.” When the grandfather died, they carried away the grandmother and abandoned her, saying that the wife of a ghost could not be dwelt with.²⁰ This, the superiors regard as standard practice and the inferiors consider customary, to be done and not ceased; chosen and not discarded. But how is it truly the Way of Humanity and Justice? It is what one calls “finding convenient what one is used to, and finding right what one is accustomed to.”

The Lord of the River (Hv-bwó 河伯). Local gods sometimes turn up in elite texts. This tale explains the defeat of the Chǔ general Dž-yw at the Battle of Chvng-pú (#1:40). Probably the original story showed that this was due to the general’s refusing the God’s request. It is here overlaid by a populist moral:

6:23 (DJ 5/28:4, excerpt, c0330). Before this, Dž-yw of Chǔ had made himself a carnelian cap with jade capstrings, but had never worn it. Before the battle, he dreamed that the River Spirit said to him, Give it to me, and I will give you the marsh of Mvng-jū. But he would not do it.²¹

Dà-syīn and Dž-syī had [their father] Rúng Hwáng remonstrate with him, but he would not listen. Rúng Jì said, If by your death you could profit the state, you would do it, how much more these bits of jade? They are dirt, and if by them you could bring the army through safely, why would you grudge them? But he would not listen. He came out and told his two sons, It is not this Spirit who will defeat the Director Intendant. He is not assiduous for the people, and in truth, he will defeat himself.

The people’s gods and their political interest get all mixed up in these tales.

²⁰A custom of exposing old women (not old men!) is remembered in Japan, and is the background for the Hokkaido writer Inoue Yasushi’s story *Obasute* 姨捨 (1956).

²¹For the custom of offerings to the Lord of the River, see Waley **Nine** 48-52.

Methodological Moment. Another Dzwǒ Jwàn story includes both popular and elite versions *of the same incident* (the death of a Lord of Jìn in 0581). This time the two can be separated by observing a discontinuity in the DJ text. The elite version [here indented] shows the Lord nobly accepting his coming death and rewarding the doctor who predicted it. The popular version shows the Lord killing the sorcerer who had predicted it, and then meeting his own death in the most humiliating way imaginable. The element of rude humor is unmistakable:

6:24 (DJ 8/10:4a, excerpt, c0350). The Lord of Jìn dreamed he saw a great spectre, with its hair hanging down its back to the ground. It beat its breast, leaped up, and said, You have wrongfully killed my descendants, and I have been able to make my request to God. It broke through the great gate, went as far as the sleeping quarters, and entered. The Prince was afraid, and entered his private chamber, but it broke through the door. The Prince awoke, and summoned the Medium of the Mulberry Field. The Medium told him what had occurred in his dream. The Prince said, What will happen? He said, You will not eat of the new harvest.

(DJ 8/10:4b, c0330) The Prince fell ill, and sought a doctor from Chín. The Elder of Chín sent Doctor Hwàn to treat him. He had not yet arrived when the Prince dreamed that his illness was two boys. One said, That is a good doctor; I am afraid that he will harm us. Where can we hide from him? The other said, If we go above the diaphragm and below the heart, what can he do to us? When the doctor arrived, he said, The illness cannot be treated. It is above the diaphragm and below the heart, and I cannot attack it. Probing would not reach it; medicine would have no effect on it. I cannot treat it. The Prince said, You are a good doctor, showed him great courtesy, and sent him back.

In the sixth month, on day #43, the Lord of Jìn wanted wheat, and sent his bailiff to present some. His cook prepared it. He called the Medium of the Mulberry Field, showed it to him, and killed him. As he was about to eat it, he had to go to relieve himself, fell into the privy, and died . . .

The separation is easy, but what does it tell us about the formation history of the Dzwǒ Jwàn text? Since the elite story is an intrusion, it must be later, and so, for a certain length of time, this story consisted *only of its popular element*: a tale of revenge which was taken into the DJ with very little change.

Other DJ stories contain popular *elements*;²² this is a complete specimen. But for these tales, we would not suspect that popular literature even existed.

²²The most celebrated case is a suspected saga of the wanderings of the future Jìn Wín-gūng; see Maspero **China** 358. We may notice, before leaving the subject, that all the tales so far mentioned have to do in one way or another with Jìn, and especially with the Jàu clan. Later literature continues to show strong sympathies with the Jàu clan.