

Appendix: The Dzwǒ Jwàn

Somewhere around the year 0400, two things happened, both involving the Kǔng family ritual experts. (1) In the person of Dž-sz, they took over the headship of the Confucian school of Lǚ, and with it the school's written record, the *Analects*. Their first product was LY 10, with minute details of deportment. (2) At court, they gained access to the Chūn/Chyōu chronicle, disapproved of its out-of-date sacrificial practice, corrected those passages, and went on, in the following decades, to expand these notes into an interpretation of history, with a Confucius or "gentleman" figure to preach the virtues of deportment.

Over the course of the 04th century, rightly called the Golden Age of Chinese thought, the *Analects* developed its theories of ritual, and coped with rival views coming at it from all sides. In the same period, the Dzwǒ Jwàn became the largest of all the Chinese classical texts, and ended by championing the claims of Chí to occupy the vacant Jōu Kingship. Its narrative skill has been much praised, but that very success allowed it to obscure the Chūn/Chyōu as a source for the period in which that chronicle arose.

The DJ writers knew some things we do not. They were not far removed from the Spring and Autumn centuries, and may have had access to elite traditions about rulers and events. Not all of its narratives need be rejected as baseless. Here and there in the preceding pages, we have noted several DJ suggestions, some of them plausible, some distinctly not. Here, we take up directly the value of the DJ as a history of the period which it purports to describe. Legge had already found the DJ "praise and blame" theory of CC to be untenable. His comments include "But this is simply guess work" (p7), "This is sufficiently absurd" (p10), "Much of this is needless trifling" (p13). We here give consecutive attention to the larger historical problem, and reach a conclusion less compact than, but not too different from, that of Legge.

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