

*Later Distortions*

*The Spring and Autumn period was classic for the Warring States, and they gave both the period and its chronicle their sustained and creative attention. We provide four samples, as a warning to readers.*

*The Dzwǒ Jwàn commentary on the Chūn/Chyōu not only explains many individual CC entries, it also adds long narratives of its own, the better to bring out what its authors felt was the political or moral lesson to be gained from them. For the 04c, when the DJ was compiled, the chief value of antiquity was in providing models of conduct, whether positive or negative. DJ includes many of these personal models; it also deals with the conduct of states. We give one sample: its treatment of the non-Sinitic state of Jyǔ. With this little state, Sinitic Lǔ had frequent, and sometimes friendly, relations. The treatment of Jyǔ in the DJ is continually hostile (it seems to take offense at the very idea of this non-Sinitic state playing a part with the Sinitic states), to the point of inventing false entries to convict Jyǔ of misrule.*

*Warring States veneration for the Jōu Dynasty, its prototype for the unified Chinese state, led to seeing the power of the Spring and Autumn states as having been formally delegated by the Jōu Kings. This explanation appears as the Hegemon Theory. This is entirely an invention of the Dzwǒ Jwàn writers. It has been widely accepted in later ages, but it is not true.*

*New things, at least in the Warring States, tended to claim ancient origins. The mass infantry army, the hallmark of Warring States interstate relations, also sought an ancient ancestor. In the Chí Legalist text Gwǎndž, the creation of this army and its resource base was credited to Gwǎn Jùng, a supposed 07c commoner. That no such thing happened in the 07th century is easy to prove. We give a brief overview of the proof.*

*We come at the end to Confucius, a major figure in the transition from the society of Spring and Autumn to that of the Warring States. The Dzwǒ Jwàn has its own view of Confucius, which it intrudes not only into its commentary, but into the CC text itself. We sort out this material, and explain where it is coming from, and what it is trying to prove.*

*The Warring States people could just not leave Spring and Autumn alone; it was central to their self-concept. But whatever they touched, they falsified. DJ is a masterpiece of prose fiction; the Shǔ include masterpieces of poetry. Literarily, they are the best the High Warring States centuries have to offer. But historically? Well, for history, we must look to the past itself.*