

The next advance was metal tools (or metal tips for wooden tools).<sup>20</sup> Some Shī poems are ecstatic about the new results, while denying that they *are* new:

2:11 (Shī 290, excerpts, early 04c?).

290A They clear the grass, they clear the brush,  
Their ploughs open up the ground.  
A thousand teams to plough and turn,  
Over the wetlands and the dry . . .

290B . . . Then with their ploughshares all so sharp,  
They turn to the southern acreage.

290C . . . Luxuriant stand the rows of shoots,  
Numerous are those who weed . . .

290E . . . Not only do they this possess,  
Not only in the present time,  
But from of old it has been so.

So the managers are happy, but the work was hard for those who did it. Complaints about popular hardship first appear from below the elite level.

**Mwòdž** 墨子 “Master Mwò” (MZ), 04c-03c. The writings of the Micians, the sub-elite followers of Mwò Dí 墨翟. A key Mician concept was profit (social benefit; lì 利). The Micians later investigated logic and the art of defensive warfare. Translations by Mei and Johnston.

Here the Micians criticize the suffering caused by the new tax policies:

2:12 (MZ 20:3, excerpt, c0382). Modern governments have many ways to diminish the people. Their use of the people is wearisome, their levying of taxes is burdensome, and when the people’s resources are not enough, those who die of hunger and cold are innumerable . . . Are not the ways of diminishing the people more numerous with the governments of modern rulers? When the sages were in charge of the government, there was none of this.

The ultimate argument here is shrewdly based. It does not just depict suffering; that would be merely an appeal to elite compassion. Instead, it makes the historical point that the present system is not the system of the ancient Sages; *it has no ancient precedent*.

**Universal Sovereignty.** In this society, even more than in other law-based societies (where legal precedent tends to govern), antiquity was prized. To label the new system *as* new was thus to score a telling point against it. One response was to *reconstruct* antiquity, to include in it such new ideas as the principle of central ownership. And so lines were added to one of the Shī poems, Shī 205.

<sup>20</sup>First of bronze, later of iron; see Wagner **Iron** sv ploughshares.

**Methodological Moment.** How do we know? Shī 205 is a soldier's song. It begins with three 6-line stanzas. All use one rhyme-sound, *except the second*, which uses two. The content of that stanza also marks an ideological change:

**2:13** (Shī 205, excerpt, with rhyme pattern marked, early 04c?).

205A	I climb upon that northern hill,	–
	I pluck the medlars growing there.	A
	Assiduous, those officers,	A
	Morn and eve about their work.	A
	The King's affairs are never done,	–
	And for my parents I must grieve.	A
205B	Here beneath the Heaven so wide,	A
	None but are the King's own lands.	A
	Here within the ocean shores,	B
	None but are the King's own men.	B
	The noblemen are most unfair –	B
	And in the service, I alone am worthy.	B
205C	My four steeds go unceasingly,	A
	The King's affairs last endlessly.	A
	They compliment me on my youth,	–
	They praise me for my sturdiness –	A
	And while my body still is firm,	A
	I fortify on every side.	A

– it claims universal Jōu sovereignty. The irregularity of a passage in context, and the fact that the context is made smoother by its removal, are the standard signs of an interpolation. We can also see why it was added: *with that stanza*, the accepted Shī text supports a new idea: everything is owned by the King.

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The elite at this time had a certain presence at local ceremonies:

**2:14** (LY 10:7b, c0380). When the country folk 鄉人 are drinking wine and the elders have left, he also takes his leave.

**2:15** (LY 10:8, c0380). When the country folk are doing an expulsion (nwó 讎),<sup>21</sup> he takes his stand in his court dress on the formal stairs.

Like the Micians (#2:12), the Confucians deplored the new economy. They preferred the old decentralized system, with its lighter tax burden on the people:

**2:16** (LY 11:14, c0360). The men of Lǚ were going to rebuild the Long Treasury. Mǐn Dž-chyēn said, How would it be to keep to the old lines? What need is there to build it on a new plan? The Master said, That man does not talk much, but when he *does* talk, he is sure to hit the mark.

This is not about architecture; it is against the new centralized agriculture.

<sup>21</sup>A **Missing Methodological Moment** should go here. What would it contain?