

## Dz̄vng Syī 曾西

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**Abstract.** Dz̄vng Syī is quoted at length in MC 2A1, not in the form of a saying, but as a dialogue between him and an unnamed inquirer. This passage is probably evidence for some form of the Dz̄vngdž tradition as of the end of the 04c.

The name Dz̄vng Syī 曾西 does not occur in the Hàn Dz̄vngdž (Dà Dài Lǐ Jì 4-5), or in the Lǐ Jì anecdotes. Jàu Chí, in late Hàn, calls him a grandson of Dz̄vngdž. Lù Dv̄-míng, in early Táng says that Dz̄vngdž's younger son Dz̄vng Shv̄n 曾申 had 子西 as his formal name. Dz̄vng Shv̄n was probably named from the cyclical day of his birth. The association of 申 is not exactly west, which belongs to the next of the twelve branches, 酉, but it is not far off, and the solution is a neat one. Against it is that no Hàn tradition, including Jàu Chí, seems to be aware of it, and that most formal names in Dž- are cited that way, including Dž-lù (other examples are Dž-gùng and Dž-sž). Also curious is the way Dz̄vng Syī refers to Dz̄vngdž: not as 先父 "my late father" but as 先子 "my late master." This, if anything, implies a nonlineal student of Dz̄vngdž.

**Dž-lù.** In our passage, Dz̄vng Syī is first invited to compare himself with Dž-lù in these terms: 吾子與子路，孰賢 "As between my master and Dž-lù, which is the worthier? Notice the questioner's respectful address; Dz̄vng Syī is apparently a person of some authority in his own right. He declines the comparison thus: 吾先子之所畏也 "He was one whom my late master held in awe." The following comparison is with Gwǎn Jùng, the supposed great Chí statesman, and this Dz̄vng Syī angrily rejects.

The "late master" must be Dz̄vngdž, and in some ways this passage is reminiscent of the genuine Dz̄vngdž sayings in LY 8:3-6. These plus Dz̄vngdž's LY 7 mention three disciples: Gūngsyī Hwá (7:34, perfunctory), Dž-lù (7:19 and 7:35, earnest but imperceptive), and tacitly Yén Hwéi (8:4, deeply admired). This limited circle was developed in the later Analects as confrontations between Yén Hwéi and Dž-lù (\*7:11 and \*5:25, both interpolated; probably late 04c and early 03c). From this it is a further step to the revered Dž-lù of MC 2A1. It may also be that the Dž-lù of MC 2A1 is a more direct development of Dz̄vngdž tradition, outside the Analects. We may then ask, are there traces of this highly respected Dž-lù in the rest of the Menius? There are:

- 2A8. Dž-lù was glad when his mistake was corrected, or when he heard a good saying (< LY 9:27, but with Dž-lù's virtue undiluted)
- 3B7. Dž-lù on sincerity (Dz̄vngdž is quoted in a similar sense in 3B7, immediately before Dž-lù).
- 5A8. Dž-lù is intermediary for an approach in Wèi. Neutral (cf LY (\*6:28).

It is then in the southern school that this positive Dž-lù occurs, two times out of three in conjunction with Dz̄vngdž or a figure (Dz̄vng Syī) in the Dz̄vngdž tradition.

We may have here a "wild" Dz̄vngdž tradition, and the undivided Mencian school of 2A1 and the southern school thereafter, would seem to be in touch with it.