Abstract. Dzung Syi 曾西 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 Dzungdz传统 as of the end of the 04c.

The name Dzung Syi 曾西 does not occur in the Han Dzungdz (Đại Đất Lý Ji 4-5), or in the Lý Ji anecdotes. Jâu Chí, in late Han, calls him a grandson of Dzungdz. Lù Dí-míng, in early Tang says that Dzungdz’s younger son Dzung Shvên 曾申 had 子西 as his formal name. Dzung Shvên was probably named from the cyclical day of his birth. The association of 子西 is not exactly 西, which belongs to the next of the twelve branches, 西, but it is not far off, and the solution is a neat one. Against it is that no Han tradition, including Jâu Chí, seems to be aware of it, and that most formal names in Dzungdz are cited that way, including Dzung-lú (other examples are Dzung-gúng and Dzung-szê).

Also curious is the way Dzung Syi refers to Dzungdz: not as 先父 “my late father” but as 先子 “my late master.” This, if anything, implies a nonlineal student of Dzungdz.

Dzung-lú. In our passage, Dzung Syi is first invited to compare himself with Dzung-lú in these terms: 父子與子 路, 學賢 “As between my master and Dzung-lú, which is the worthier? Notice the questioner’s respectful address; Dzung Syi is apparently a person of some authority in his own right. He declines the comparison thus: 父先子之所為也 “He was one whom my late master held in awe.” The following comparison is with Gwán Jųng, the supposed great Chí statesman, and this Dzung Syi angrily rejects.

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

• 2A8. Dzung-lú was glad when his mistake was corrected, or when he heard a good saying ( < LY 9:27, but with Dzung-lú’s virtue undiluted)
• 3B7. Dzung-lú on sincerity (Dzungdz is quoted in a similar sense in 3B7, immediately before Dzung-lú).

It is then in the southern school that this positive Dzung-lú occurs, two times out of three in conjunction with Dzungdz or a figure (Dzung Syi) in the Dzungdz tradition.

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