

Research on Duke Zhuang of Zheng's History Contained in Xinian of Tsinghua Bamboo Slips ——And on Its style

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Abstract: The "*Xinian*" is part of "*Tsinghua Bamboo Slips*", the second chapter of "*Xinian*" records the succession of the State of Zheng's monarch after the death of Duke Zhuang. Comparing the records of "*Xinian*" with the records of "*Zuozhuan*", it is concluded that the two records are consistent. But also found that its narrative angle and style are different. But, compared the record of this incident with the records in the "*Bamboo Annals*" and "*Shiji*", and found that there was no deviation from the historical facts in the records of each family, and there was a problem with the angle of knowledge narration. In the end, it was believed that the style of "*Xinian*" should be the history presented in separate accounts of important events.

1. Introduction

Xinian is a part of *Tsinghua Bamboo Slips*, it was written around the time of King Su of Chu and record the events from the founding of the Western Zhou Dynasty to the early Warring States Period. Most of the historical facts recorded in it can be found in handed down documents, such as *Zuozhuan*, *Guoyu*, *Shiji*, *Bamboo Annals*. The second chapter of *Xinian* record the incident of Duke Zhuang of Zheng, narrating the historical facts of the succession of the three generations of the monarchs of the State of Zheng, Duke Zhuang, Duke Zhao and Duke Li, and the history of this historical fact is also recorded in the *Zuozhuan*.

2. Duke Zhuang of Zheng recorded in *Xinian* and *Zuozhuan*

The history of *Duke Zhuang of Zheng* is recorded in the second chapter of *Xinian*. The chapter says:

After Duke Zhuang of Zheng died, Duke Zhao of Zheng succeeded to the duke. The State Zheng's literati and officialdom (in feudal China) Gao Qumi wanted to kill Duke Zhao of Zheng and make his younger brother Meishou the duke of Lu. Duke Xiang of Qi summoned the princes at Shouzhi, killed Meishou, turn Gao Qumi asunder in ancient China by five carts, and made Duke Li of Zheng the duke of Zheng.

The "Jishi" mean is die, and this usage is also common in *Zuozhuan*. For example, *Zuozhuan* said in the thirteenth year of Duke Cheng: "*Duke Xian was jishi.*" Gao qumi, during the period of Duke Zhao of Zheng, he was a famous general of the State of Zheng during the Spring and Autumn

Period. "His younger brother Meishou" should be understood as the name of Duke Zhao of Zheng's younger brother "Zi Meishou", that is, the Gongzi Wei.

The relevant historical events of Duke Zhao of Zheng recorded in this chapter of *Xinian* are also found in *Zuozhuan*, recorded in the seventeenth year of Duke Huan and the eighteenth year of Duke Huan respectively. Duke Huan said in the seventeenth year:

At first, Zheng Bo made Gao Qumi his officialdom, and Duke Zhao hated him and insisted that he would disobey him. Duke Zhao, fearing that he would kill himself, Xin Mao, killed Zhao Gong, and established his Gongzi Wei. The Junzi said, "Duke Zhao knows what he is evil." Gongzi Da said, "Gao Bo is a slaughter! It's already very bad again."[1-3]

In the eighteenth year of Duke Huan, it said:

In the autumn, the Duke of Qi met (princes) in Shouzhi, and Ziwei also met Gaoqumi (in here). In the Wuxu of seventh month, the people of Qi killed Ziwei and Gao Qu Mi.

Through comparison, it can be found that the records of Duke Zhao of Zheng's historical events in *Xinian* and *Zuozhuan* are consistent in basic historical facts, but there are three differences.

3. The difference between the narratives of *Xinian* and *Zuozhuan*

First of all, *Zuozhuan* narrates the historical events of Duke Zhao of Zheng, which is more detailed than *Xinian*. This part of *Zuozhuan* adds a description of the reason why Gao Qumi killed Duke Zhao of Zheng, that is, Duke Zhao dissuaded Duke Zhuang from appointing Gao Qumi, so after Duke Zhao ascended the throne, Gao Qumi was afraid that Duke Zhao would kill him, so he himself killed Duke Zhao of Zheng and make Ziwei duke. It can be seen that the narration of *Zuozhuan* clearly expresses the whole story of the incident, which reflects the integrity of the records of the author of *Zuozhuan*. As for this case what Duke Xiang of Qi met the princes at Shouzhi, killed the younger brother of Zheng Zhao, and Gao Qumi, and make Duke Li of Zheng to duke, its in *Zuozhuan* are basically the same as those of *Xinian*, its word and sentence order also roughly match.

Second, there is another characteristic of the historical events recorded in *Zuozhuan*, that is, after the two historical events are recorded, each has a comment on the characters. After narrating the historical facts of Gao Qumi's killing of Duke Zhao of Zheng, the author has a "Junzi Said", commenting that Duke Zhao of Zheng unique vision, look at a very prospective. But Gao Qumi's revenge is too strong, and he will suffer disaster, and unavoid disaster. This point clearly reflects the difference in writing techniques between *Zuozhuan* and *Xinian*.

After narrating the historical facts, *Xinian* ends with "the State of Zheng began to have orthodoxy (or stable)", explaining that *Xinian* records events, focusing on historical facts and the results of historical events. After the *Zuozhuan* narrative historical facts, some comments are made after the narration. Liu Zhiji said, "Every time there is a comment in the *Zuo Shi Chun Qiu Zhuan*, in the name of a Junzi." There are many such evaluations of characters in the *Zuozhuan*. Such as, in the fourth year of Duke Yin, after narrating the history of the State of Wei, he made a comment, "The Junzi said: 'Shina is a pure(heartfelt) minister.'" It can be seen that the author of *Zuozhuan* shows his ethics and morality by describing and commenting on the words and deeds of the characters. In *Zuozhuan*, there are also some "Junzi's Sayings" that to comments about propriety, loyalty, righteousness, etc. These are the benevolence and righteousness that Confucianism advocates. From this point of view, the author believes that *Zuozhuan* was written by Confucius or his disciples, and the author's writing intentions are different, so the forms of expression are naturally different. The author of *Zuozhuan* was influenced by Confucianism, and after the narrative, he made moral comments based on facts. However, the author of *Xinian* starts from historical facts and pays attention to the description of events, but it is difficult to see the tendency of this part of

these comments.

Thirdly, the historical event described in *Xinian* is divided into two years in *Zuozhuan*. For the same historical event, *Xinian* omits the time and records the event process, while *Zuozhuan* records it in two years. It can be seen that this incident occurred within two years. "*Xinian*" focuses on the records of historical facts, while *Zuozhuan* is based on the historical facts, and uses the chronology as a chain to coordinate. It can be seen that there are obvious differences between the two records. This difference is caused by the compilation styles of *Xinian* and *Zuozhuan*. The former is a history presented in a series of biographies, and the latter is a chronicle[4-5].

4. The similarities and differences between the narratives of *Xinian*, *Bamboo Annals* and *Shiji*

The above compares the similarities and differences between *Xinian* and *Zuozhuan*. In view of the differences in the records of the two, in order to restore the historical facts, the author compares *Xinian* with *Bamboo Annals* and *Shiji* about Duke Zhao's history for comparison.

The ancient version of *Bamboo Annals* records: "(the State of) Zheng killed their duke." Duchun of the Tang Dynasty note: "The State of Zheng's people killed their lord, so in the "chronology" was interpreted as 'it is Ziwei'". Fang Shiming and Wang Xiuling also explained this: "The case: The original interpretation said: 'It is Ziwei.'" *Zuozhuan Eighteen Years of Duke Huan*: 'In the month of fifth month, Qi people killed Ziwei and Gao Qumi.' This said Zheng's Ziwei was killed by the Qi's people, which is different from the *Bamboo Annals*. The *Ancient Bamboo Annals* is listed in the 22nd year of Duke Wu of Jin." According to the *Bamboo Annals* records, and Lu Chun's explained that Gongzi Wei was killed by the people of the State of Zheng. This point is different from that of Duke Xiang of Qi's murder of Gongzi Wei, which is recorded in "*Xinian*".

Also, "Historical Records Zheng *Shijia*" records as follows:

In the second year of Duke Zhao, when Duke Zhao became the crown prince, his father, Duke Zhuang, wanted to make Gao Qumi his minister, but the crown Prince Hu hated him, and Duke Zhuang failed to agree to him, so he used Qu Mi as his minister. ... In the seventh month of the first year, Duke Xiang of Qi joined the princes at the Shouzhi, Ziwei went to the meeting, Gaoqumi assisted and followed Ziwei, and Zhaizhong did not go because he was ill. The reason why Zhaizhong did this was because when Duke Xiang of Qi was his son, and Ziwei had fought with him, and the two sides became enemies. So, when the princes meeting, Ji Zhong asked Ziwei not to go. Ziwei said: "The state of Qi is strong, and Duke Li lives in Li. If I don't go, Qi will lead the princes to attack me and let Duke Li return to the capital. I might as well go, why would I be humiliated if I go? Why must it fall into the field as you envisioned!" Ziwei finally went. Zhaizhong was worried that Qi would kill Ziwei and his followers, so he claimed to be sick. When Ziwei came to the first stop, he did not apologize to Marquis of Qi. Marquis of Qi was very angry, so he set up an ambush to kill Ziwei.

Zheng *Shijia* specifically records the historical events of the State of Zheng, which is a feature of *Shiji* as a history book presented in a series of biographies. The whole historical fact is basically consistent with that recorded in the *Xinian*, and also records the "Duke Xiang of Qi changed to make Duke Li" which was not seen in *Zuozhuan*. But there are two differences. First, there is one more section of Duke Zhao of Zheng evil Gaoqumi here than in *Xinian*. Second, regarding Gao Qumi's fate, the "Che Lu" recorded in *Xinian* is different from the "desertion" recorded in *Shiji*. About the records of Gao Qumi's fate in *Xinian* and *Zuozhuan* are different from *Shiji*, in view of the relationship between *Shiji* and *Zuozhuan*, the author believes that the differences between *Shiji* and *Xinian* are both. The reason is that Sima Qian borrowed from *Zuozhuan* when he wrote the Records of the Grand Historian, and there are parts that were not in *Zuozhuan*, but recorded in the *Shiji*, because Sima Qian also drew on other historical materials when he wrote[6].

Apart from the differences in historical records, there are also obvious differences in style between *Xinian* and *Bamboo Annals* and *Shiji*. As a chronological history book, *Bamboo Annals* has obvious chronological characteristics in its chronological method. However, this chapter of *Xinian* has no clear chronological method, and there is no continuous chronological feature with the previous chapters. Therefore, *Xinian* is not a chronicle-style history book. *Shiji* is a biographical history book. The "Zheng *Shijia*", which records the historical events of Duke Zhao of Zheng, focuses on the historical events of the state of Zheng. The previous chapter of *Xinian* describes the demise of the Zhou Dynasty and the eastward migration of King Ping. Obviously, this chapter does not specifically record the matter of Duke Zhao, therefore, not in line with the characteristics of history presented in a series of biographies.

Through the above comparison and research, the author has come to the following conclusions: First, there is not much difference in the basic historical facts about the historical events of Duke Zhao of Zheng contained in *Xinian* and *Zuozhuan*, *Bamboo Annals* and *Shiji*. That is to say, the discrepancy between the historical events recorded in *Xinian* and *Zuozhuan* should not be caused by deviations in historical facts. Second, the styles of *Xinian* are different from the Records of the Grand Historian and annalistic style, so the possibility of *Xinian* being a chronicle is ruled out. Third, the narrative of *Xinian* focuses on memorabilia, while *Zuozhuan* memorizes things but does not break away from the chronological relationship. The narrative of *Xinian* focuses on the event itself, while *Zuozhuan* focuses on the integrity and continuity of the event. Therefore, *Xinian* is different from *Zuozhuan*, which clearly has the characteristics of chronicle history books, and should be the style of chronicle.

5. Summary

In the above, the author has conducted textual research on two historical events in *Xinian* that are different from those recorded in *Zuozhuan*. The research results are summarized as follows:

First, *Xinian* and *Zuozhuan* have different ways of recording. The *Xinian* records focus on describing the events themselves, while *Zuozhuan* often has "Junzi Yue" as a comment after each historical event record, and both Judging by Confucian etiquette. The author speculates that *Zuozhuan* is likely to have passed through the hands of Confucius or his disciples.

Second, the historical facts of Duke Zhao of Zheng recorded in *Xinian* are basically the same as those in *Zuozhuan*, except that the title of Gongzi Wei is different, the words and the sequence of sentences are also roughly the same. This may be due to the fact that the two are from the same version, or that *Xinian* relies on *Zuozhuan* or *Zuozhuan* relies on *Xinian*.

Thirdly, a historical event described in *Xinian* is divided into two years of *Zuozhuan*. This should be due to the style of the two focusing on chronicle and chronicle respectively. According to the characteristics of the chronicle and chronicle, as well as the chapter characteristics of *Xinian*, the author speculates that *Xinian* is not annalistic style, but should be the history presented in separate accounts of important events.

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