

**ZHUANG-ZI
GLOSSARY “A”
= Alphabetical**

**For Chapters 8-33
Glossary of Names: People & Places
By Nina Correa from ‘dao is open’ website**

A & B

A He Gan is probably a fictitious character.

His name can be literally translated as "**Family Man Sweet Lotus**".

(Chapter: **22**)

Ai (aka Duke of Lu 494 - 468 BCE) was a very strict ruler who admired the idea of righteousness set forth by Confucius. A year after the death of Confucius, Duke Ai of Lu ordered that a temple be built on the land where Confucius lived and taught his disciples.

The Temple of Confucius is in Qufu, China, located in the southwest of Shangdong Province.

It was the capital of the state of Lu in the Zhou Dynasty (1066-221 BC).

(Chapters: 5, **21, 32**)

Bai Gong (aka Bai Gong Sheng) was a prince in the state of Chu. In 479 BCE, Bai Gong gathered a band of armed followers and staged a revolt against Xiong Zhang, the current ruler of Chu. Bai Gong killed two officials while they were having audience with Xiong Zhang in the palace and Bai Gong held Xiong Zhang as a hostage. Bai Gong wanted to dethrone Xiong Zhang and install his cousin, Xiong Qi, as the ruler of Chu. Xiong Qi refused to accept the offer and Bai Gong had Xiong Qi executed.

On hearing of the rebellion against Xiong Zhang, an army marched to the capital to rescue the ruler.

In a battle near the capital, Bai Gong Sheng was defeated, fled to the hills and committed suicide.

(Chapter: **17**)

Bai Ju is probably a fictitious character.

His name can be literally translated as "**Intent on Rectification**".

(Chapter: **25**)

Bai Li Xi (aka **Lord Five Ram Skins**) served as prime minister of the state of Qin in the seventh century BCE under the reign of the Duke of Qin (King Mu of Chu). There are various stories of how he became prime minister, but it is agreed that he was originally a worker on a farm, raising horses. After he became prime minister, he never forgot his lowly upbringing and didn't take on the fineries of his position. He would travel around the countryside without an entourage of carriages nor soldiers for protection. His virtuous deeds were so beneficial to the common people that when he died both men and women wept. Qin cultivated hundreds of miles of farmland and became the biggest power in the west.

(Chapters: **21, 23**)

Bao Jiao was a recluse who praised himself for eating only the food he grew himself and wearing only clothes woven by his wife. He thought he was better than others for living this kind of lifestyle and admonished others for not doing so themselves. He eventually killed himself by tying himself to a tree until he dehydrated after being criticized by Zi Gong, one of Confucius' disciples.

(Chapter: **29**)

Bao Shu Ya and **Guan Zi** were close friends and officials who supported their ruler, Duke Huan.

(Chapter: **24**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Bei Gong She is probably a fictitious character.

His name can be literally translated as "**Curator of the Northern Palace**".

(Chapter: **20**)

Bei Hai literally translates as "**North Sea**", and it refers to what is now known as the Bei Hai Sea (a gulf north of the Yellow Sea). In ancient China it was believed that the earth was a large square of land bordered by the Nan Hai (South Sea) to the south and the Bei Hai to the north. The territory in the middle included all the land now known as China.

Zhuangzi created a name for the emperor of the Bei Hai: **Hu (Nonchalant)**.

(Chapters: 7, **17**, **30**)

Ben Yi is probably the same character as **Pu Yi Zi**.

(Chapters: **12**, **13**)

Bian Qing Zi is probably a fictitious character.

His name can be literally translated as "**Master Expression of Good Tidings**".

(Chapter: **19**)

Bian Sui is probably a fictitious character.

His name can be literally translated as "**Impetuous Follower**".

(Chapter: **28**)

Bi Gan (aka Prince Bi Gan) was the uncle and chief minister of King Zhou of Shang.

When Bi Gan stood up to the king, asking him to stop his mistreatment of the people, Zhou got angry and had his heart ripped out.

(Chapters: 4, **10**, **20**, **26**, **29**)

Bin was a small district in the northern section of the modern Shensi province which was inhabited by the Di tribes who were considered to be barbarians.

(Chapter: **28**)

Bingist refers to followers of a philosopher named Bing. There are no records available about the philosopher Bing, but he was probably a member of the Hundred Schools of philosophers at the time whose writings have since been lost.

(Chapter: **24**)

Black Palace See: **Zhuan Xu**

Bo Chang See: **Da Tao, Bo Chang Jian and Shi Wei**

Bo Cheng Zi Gao might be a mythological person, there is no reference to him in historical records. His name can be translated literally as "**Mr. Successfully Promoted**".
(Chapter: 12)

Bo Huang might have been a mythological person, but there is no reference to him in historical records. His name can be translated literally as "**Self-Appointed Official**", which could possibly refer to the fact that he was held up as the first person to have created positions of rank.
(Chapter: 10)

Bo Hun Mao Ren may be the same person as **Bo Hun Wu Ren**.
(Chapter: 32)

Bo Hun Wu Ren is probably a fictitious Master.
His name can be literally translated as "**Professor Confused Nonentity**"
(Chapters: 5, 21)

Bo Le (aka Sun Yang) is a legendary person who was said to be a minister during the Qin Dynasty, charged with choosing war horses for troops. He was **an expert in assessing horses**. Whatever the horse, he could tell whether it was good or bad in quality at first sight. He was able to select horses that could run one thousand miles in a day - that is, horses of exceptional strength and stamina from among herds of even the best horses. People called him Bo Le (a celestial body in charge of the heavenly steeds), and he was often asked to appraise and select horses. To help people learn how to appraise horses so that fine animals like this would no longer fall into oblivion, he wrote an illustrated book entitled *The Art of Looking at Horses and Judging Their Worth*. The work, which was based on Sun's experiences and the knowledge he accumulated over the years would also ensure the art of horse appraising would never be lost.
(Chapter: 9)

Bo Yi was a legendary minister who abandoned his position in Zhou (c. 1027 BCE) along with his brother, Shu Qi. Bo Yi and Shu Qi were two sons of the lord of Guzhu. Their father wished to establish his younger son, Shu Qi, as his heir. Upon their father's death, Shu Qi abdicated in favor of Bo Yi. But Bo Yi said: "It is our father's will that you should rule." Then he ran away. Shu Qi was not willing to reign either, and ran away as well. The people of the state named a middle son as heir. They traveled north to Shou Yang mountain (in modern Shansi) which was in the territory controlled by the barbarians, and eventually died there of starvation rather than go along with the government.
See: **Hu Bu Xie, Wu Guang, Bo Yi, Shu Qi, Ji Zi, Xu Yu, Ji Tuo, and Shen Tu Di**
(Chapters: 6, 8, 17, 28, 29)

C

Cai was a small state centered in what is now the city of Zhumadian in Henan province. In 447 BCE it was conquered by the state of Chu.
(Chapters: **14, 20, 28, 29, 31**)

Cang Wu was a territory located near Kwangzi in the south. It might have been on the western and southern borders of the state of Ren.
(Chapter: **26**)

Cao Shang is a fictitious character. His name can be literally translated as "**Businessman Cao**", possibly referring to someone who is a merchant from the Cao tribe. The state of Cao was overtaken by the state of Song.
(Chapter: **32**)

Chang Can is a fictitious character. His name can be literally translated as "**Adept Navigator**". He gave directions to Huang Di's chariot driver.
(Chapter: **24**)

Chang Hong was an official to King Jing of the Zhou Dynasty (c. 520 - 476 BCE). He was killed and disemboweled for disagreeing with the King's military strategies.
(Chapters: **10, 26**)

Chang Wu Zi is a fictitious Daoist. His name can be literally translated as "**Mr. Full Grown Shade Tree**", possibly referring to someone who has reached (or considers himself to have reached) a certain level of spiritual attainment.
(Chapters: **2, 25**)

Chen was a minor state based on a single urban center near what is now Huaiyang in the plains of eastern Henan province. Chen bordered the state of Chu on the south. After the conquest of the Shang Dynasty around 1046 BC, King Wu of Zhou sought out the potter Gui Man, a descendant of Shun, and gave him the fief of Chen. Chen was conquered by the state of Chu in 479 BCE.
(Chapters: **14, 20, 28, 29, 31**)

Cheng of the North Gate was a fictitious character. The North Gate of the courtyard was the entry used by high officials, thus the most prestigious position for a gatekeeper.
(Chapter: **14**)

Chi Gou is a fictitious character. His name can be literally translated as "**Inquisitive Speaker**".
(Chapter: **12**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Chi You was a mythical tribal chief in the 26th century BCE. According to Chinese legends, Chi You and his people rebelled against Huang Di in the open area at Zhuolu. Both sides used magical powers, but Chi You had the advantage because his troops were armed with forged swords and halberds. Using his power, Chi You covered the battle field in thick fog. Only with the help of a magical compass chariot could Huang Di's troops find their way through the mist. Chi You had gone for help to the Kuafu, a clan of giants in the north, and they drove Huang Di back 50 li. But, using strategy learned from the Goddess of the Ninth Heaven, Huang Di finally defeated them. Chi You retreated until he reached what is today's Shanxi, where he was captured by Huang Di's men and beheaded. To make sure the head would not reunite with the body, Huang Di sent it to be buried a thousand li away. The place where Chi You was beheaded came to be called Xiexian and is still known as that today. Nearby there is a salt lake with water of a reddish color, tinted, people say, by Chi You's blood.

(Chapter: 29)

Chi Zhang Man Ji is a fictitious character.

His name can be literally translated as "**Keeper of a List of the names of the dead**".

(Chapter: 12)

Chong Mountain was possibly a deserted mythological burial ground.

(Chapter: 11)

Chu was a kingdom in what is now southern China during the Spring and Autumn period (722-481 BCE) and Warring States Period (481-212 BCE). At the height of its power, the Chu empire occupied vast areas of land, including the present-day provinces of Hunan, Hubei, Chongqing, Henan, Shanghai, and parts of Jiangsu. The Chu capital was at Ying. (People were known as the Jia clan (ch. 23)?) In its early years, Chu was a successful expansionist and militaristic state. Chu developed a reputation for coercing and absorbing its allies. Chu grew from a small, dependent state into a large empire worthy of contention, even attaining the traditional title of one of "The Five Overlord States of the Spring and Autumn Period". Chu first consolidated its power by absorbing the lesser states within its immediate vicinity in Hubei; then it expanded northward into the North China Plain. The threat from Chu resulted in multiple northern alliances against Chu and its allies; these alliances successfully kept Chu in check, with its first major victory at the Battle of Chengpu. The kingdom's power continued even after the end of the Spring and Autumn period in 481. Chu overran Cai to the north in 447 BCE. During the Warring States Period, Chu was increasingly pressured by Qin to its west. Chu's size and power made it the key state in alliances against Qin. As Qin expanded into Chu territory, Chu was forced to expand southwards and eastwards, absorbing local cultural influences along the way. In 333 BCE, Chu and Qi partitioned and annexed the coastal state of Yue. By the late Warring States period (ca. late 300s BCE), however, Chu had fallen into decline. As a result of several invasions headed by Zhao and Qin, Chu was eventually subjugated by Qin.

(Chapters: 1, 4, 5, 12, 17, 18, 19, 21, 24, 25, 28, 29)

Chui was a **legendary carpenter** who has been accredited with inventing tools such as the curve, plumb line, compass and T-square.

(Chapters: 10, 19)

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Confucius (aka Qui, Zhong Ni, Kongzi, Kong Qiu) (551 –479 BCE) was a **famous Chinese thinker and social philosopher**. His philosophy emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. His teachings are known primarily through the Analects of Confucius, a collection of "brief aphoristic fragments", which was compiled many years after his death. As a young man, he was a minor administrative manager in the State of Lu and rose to the position of Justice Minister. After several years working for the state of Lu, Confucius resigned because he disapproved of the politics of his King. He then began a long journey around the small kingdoms of north-central China. He tried, unsuccessfully, to convince many different rulers of the correctness of his political beliefs and to see them implemented. (The Jesuits, while translating Chinese books into Western languages, translated the Kongzi as Confucius . This Latinised form has since been commonly used in Western countries.)

(Chapters: 2, 4, 5, 6, **13, 14, 17, 18, 19, 20, 21, 22, 24, 25, 26, 27, 28, 29, 31, 32**)

Confucian (Chapters: 2, **11, 12, 14, 22, 24, 29, 32**)

Cui Qu is probably a fictional disciple of Laozi.

His name can be translated literally as "**Anxious Mountain Bird**".

(Chapter: **11**)

D

Da Gong Ren was a fictitious character. His name can be literally translated as "**Impartial Observer**".
(Chapter: 20)

Dai Jen Ren is a fictitious philosopher.
His name can be literally translated as "**One with Different Perspectives**".
(Chapter: 25)

Da Kui might refer to a specific place in the Ju Ci mountains.
Its name can be literally translated as "**Great Heights**".
(Chapter: 24)

Da Lu See: **Huang Zhong and Da Lu**
(Chapter: 8)

Dan Bao is a fictitious character. His name can be literally translated as "**Solitary Leopard**", possibly referring to someone who was a hermit.
(Chapter: 19)

Dark Tiger was probably a fictitious character who was *a notorious criminal*.
(Chapter: 17)

Da Tao / Bo Chang Jian / Shi Wei are referred to as the Great Historians, but there is no record of their existence so they are probably fictitious. *Da Tao* can be literally translated as "**Great Sword Sheath**", *Bo Chang Jian* as "**Uncle Constant Obstruction**", and *Shi Wei* as "**Soft Leather from a Fattened Pig**". Their names may reflect the way they chose to view and speak about events that had occurred in the past.
(Chapter: 25)

Da Ting might have been a mythological person, but there is no reference to him in historical records. His name can be translated literally as "**Great Palace**", which could possibly refer to the fact that he was held up as the first person to have built a palace.
(Chapter: 10)

Deng was a rustic and unpopulated area in modern Henan province.
(Chapter: 24)

Deng Heng may have been one of Tang's (King Cheng Tang) officials, but he could be a fictitious character. His name can be literally translated as "**Constantly Climbing**".
(Chapter: 25)

Deng Linzi See: **Xianli Qin, Wu Hou, Ruo Huo, Yi Chi, & Deng Linzi**
(Chapter: 33)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Di is a fictitious character. His name can be literally translated as "**Dazzling**".
(Chapter: 32)

Diao Ling was possibly a hunting area reserved for the king, or maybe a park set up to preserve the local wildlife. There's no reference as to the location of Diao Ling.
(Chapter: 20)

Di tribes were people who lived in the northernmost area of China. They were considered to be barbarians who had no interest in cultivating themselves, but were only out to gain more territory by any means.
(Chapter: 28)

Dong Guo Shun Zi is a fictitious character. His name can be literally translated as "**Mr. Guard of the Eastern Wall**". The gate in the eastern wall of a city was where the most prominent visitors were checked by the guard and admitted to the city. Dong Guo Shun Zi is presented as a teacher and Daoist adept, so maybe his name refers to someone who has the ability to know what to allow to enter his spirit and what to turn away.
(Chapter: 21)

Dong Guo Zi is probably the same person as **Dong Guo Shun Zi**.
(Chapters: 22, 27)

Dong Ling was the mountain where Robber Zhi and his band of thieves had their headquarters. It could be a fictitious mountain, or it could refer to a modern mountain by the same name in Eastern China.
(Chapter: 8)

Dong Ting Lake is located in northeastern Hunan province and is the second largest freshwater lake in China. Huang Di (The Yellow Emperor) had his palace built next to it and entertained visitors there.
(Chapters: 14, 18)

Dong Wu is a fictitious character. His name can be literally translated as "**Expressionless Tree**".
(Chapter: 24)

Dong Ye Ji is a fictitious character.
His name can be literally translated as "**Reckless Driver from the East**".
(Chapter: 19)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Duke Huan See: **Huan** (Duke of Qi)

Duke Kang of Qi supposedly reigned from 404 - 379 BCE, but there is nothing else in the historical records about him.

(Chapter: 24)

Duke Mu of Qin was a ruler of the State of Qin from 659 - 621 BCE. He greatly expanded the territory of Qin. He acquired many talented advisors, including Bai Li Xi and Gong Sun. He was known as one of the most powerful overlords of the time, constantly trying to enlarge his territory by going to battle with the neighboring state of Jin.

(Chapters: 21, 23)

Duke Wei of Zhou is possibly a fictitious character, as there is no historical record of him.

(Chapter: 19)

Duke Wen of Qin (c. 746 BCE) was the son of Duke Xiang and took over the throne after his father was killed in battle. During the first sixteen years of his reign, he moved the capital city on the advice of the Yi Jing and established the Altar of Fu there, where he made sacrifices to the gods. It was during his reign that historians first began keeping written records. He then began waging battles with neighboring states and extended the area of Qin. Duke Wen also instigated a law demanding that three sets of relatives of a convicted criminal should be put to death along with the criminal.

(Chapter: 29)

Duke Yuan See: **Lord Yuan of Song**

Duke Zhao was a brother of King Wu of Zhou. He was given a fiefdom called Yan and joined with his brother, Duke Zhou, to set up a ranking system for officials thereby ensuring their loyalty.

(Chapter: 14)

Duke Zhou was a brother of King Wu of Zhou. Two years after King Wu conquered Shang, he died, leaving only one very young son to succeed him. While it was the Shang custom to pass the throne from older to younger brother within one generation, the tradition of the Zhou people had been that their throne should pass only from father to son. Upon the death of King Wu, his younger brother, the Duke Zhou, seized power, claiming that it was his intention to preside only as an emergency measure until his nephew came of age. A number of his other brothers believed instead that the Duke was seizing the throne in the manner of former Shang kings and they raised a rebellion. The Duke not only put down the rebellion, but followed this forceful confirmation of his claim to ultimate power by actually doing what he had promised all along. When his nephew, the future King Cheng, came of age, the Duke ceded to him full authority to rule and retired to an advisory role. Duke Zhou fought with the rulers of eastern states who joined with the remnants of the Shang to oppose the Zhou. The east was conquered in five years. According to Chinese legend, he annotated the hexagrams and completed the classic of I Ching, established the Rites of Zhou and created the Classic of Music.

(Note: Chapter 29 suggests that Duke Zhou killed his older brother, King Wu, in order to take over the throne, but the historical records show that wasn't true.)

(Chapters: 14, 29, 33)

Duke Zhuang was from the state of Lu (c. 681 BCE).

(Chapter: 19)

E & F

East Sea (aka Eastern Ocean) is the East China Sea.
(Chapters: 17, 20, 26)

E Lai was a deceitful minister who was killed by his ruler.
(Chapter: 26)

Fan was a small state centered in the present day city of Chang Zi in Shanxi province. In 826 BCE Ji Jing was crowned Zhou King Xuan of the Zhou Dynasty. Zhou King Xuan appointed Zhong Shan Fu as his Prime Minister because he was a very capable administrator. In order to reward Zhong Shan Fu with the services he had rendered to the Zhou Court, Zhou King Xuan conferred him the heritable title of Marquis and also delegated him the authority to rule a district called Fan. Later, the district of Fan was upgraded into statehood and it became to be known as the State of Fan. In 622 BCE the small state of Fan was overtaken by the state of Chu.
(Chapter: 21)

Fang Ming is a fictitious character.
His name can be literally translated as "**Sharp at Steering**". He drove the chariot for Huang Di.
(Chapter: 24)

Fu Xi is the first of three noble emperors. Fu Xi, together with Sui Ren who invented fire and cooked food, and Shan Nong who was the father of agriculture are called San Huang - Three Emperors (3000 - 2700 BCE). Historical records show that their achievements actually reflected the economic and social development in China's primitive society. According to folklore Fu Xi ruled from 2952 - 2836 BCE. If we believe the legend, Fu Xi must have been a remarkable person as he was credited with: originating the Chinese writing system, developing a method of tying knots in fibers to designate the days of the calendar; using drawings and graphic signs for words and ideas; the invention of rope, fishing- and hunting- nets, musical instruments, and the original eight trigrams used in the Yi Jing. He was said to have the ability to look at objects in nature and his own body, then be able to create drawings from those things that later developed into the Chinese characters. He also had the ability to look at the eight trigrams and understand the essence of everything. Also attributed to him is the invention of casting oracles by the use of yarrow stalks. Fu Xi is said to have invented the one hundred Chinese family names, and ordered that marriages may only take place between persons bearing different family names.
(Chapters: 4, 6, 10, 16, 21)

G

Geng Sang Chu was a fictitious character. His name can be literally translated as "**Pruner of the Mulberry Grove**", insinuating that he might have been a gardener in charge of the Mulberry grove where silk worms were cultivated.

(Chapter: 23)

Gong Bo (aka Earl of Kung) is said to be an official of the Zhou Dynasty who refused the offer to take over the throne, preferring to stay comfortably in his own territory on Mount Gong Shou.

(Chapter: 28)

Gong Gong was a mythical rebel who wouldn't stop complaining about what Yao was doing, so Yao had him banished to You Dou. His name can be literally translated as "**Meddlesome Revolter**".

(Chapter: 11)

Gong Sun Long (c. 380 BCE) was a noted member of the Logicians school in Chinese philosophy who lived during the Warring States Period. His most famous work is called "A white horse is not a horse", and is structured as conversation between two parties, with one party proclaiming truth in the statement and the other questioning. The argument plays upon the dual semantic meanings of informal language, in particular the dual interpretations of 'is': "Thus a white horse is not a horse, because the concept of a white horse is not the same as the concept of a horse."

(Chapters: 17, 33)

Gong Sun Yan was minister of war under King Hui of Wei.

(Chapter: 25)

Gong Yue Xiu is a fictitious character.

His name can be literally translated as "**Happily Resting in Results**".

(Chapter: 25)

Gou Jian (aka King Gou Jian of Yue) reigned from 496 - 465 BCE. Gou Jian was the ruler of the state of Yue, but was overthrown by the state of Wu and took off to recuperate on Kuai Ji mountain. Gou Jian spent many years on Kuai Ji mountain, sleeping on thorny firewood and eating bile from a gallbladder every day so as to remember his desire to seek revenge on those who overthrew him. Eventually, with the assistance of his prime minister, Zhong, Gou Jian was able to return to power, but he feared the talents of Zhong and forced him to commit suicide.

(Chapter: 24)

Guang Cheng Zi is probably a fictitious character.

His name can be literally translated as "**Master Vast Accomplishment**".

(Chapter: 11)

Guang Yao is a fictitious character. His name can be literally translated as "**Bright as Sunshine**".

(Chapter: 22)

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Guan Long Feng was a respectful and much honored official serving King Jie of Xia. When the king was amusing himself and his wife by ordering 3000 people to kill themselves by jumping into a lake, Guan Long Feng urged him to repent and was imprisoned and tortured to death.
(Chapters: 4, **10, 26**)

Guan Yin (aka Yin Xi) was the **Warden of the Pass at Hanku Pass** between the Yellow River and the Chungnan Mountains. His job was to check the identification of anyone entering or leaving the area known as China. According to the records of the historian Sima Qian, Laozi met Guan Yin as he was leaving China and revealed to Guan Yin the text of the Dao De Jing. Stylized as an immortal, Guan Yin was then lauded as a sage in his own right. His later biographers characterize him as skilled in astrology and thus able to divine Laozi's approach. Guan Yin attained his highest status as Daoist patriarch in Louguan Dao in the sixth century. Several works of this time describe him as a Daoist saint, giving him a supernatural birth and divine faculties, detailing his wondrous meeting with Laozi and attainment of the Dao, outlining a second meeting of the two sages in Chengdu, Sichuan, with the help of a black sheep, and narrating their ecstatic journey around the heavens, and their joint conversion of the barbarians.
(Chapters: **19, 33**)

Guan Zhong See: **Guan Zi**

Guan Zi (aka Guan Zhong) was a politician in the Spring and Autumn Period. He was appointed Prime Minister by Duke Huan of Qi in 685 BCE and died in 645 BCE. Guan Zhong modernized the state of Qi by starting multiple reforms. Politically, he centralized power and divided the state into different villages, each carrying out a specific trade. He also developed a better method for determining who had the talent to be officials. Under Guan Zhong, Qi shifted administrative responsibilities from hereditary aristocrats to professional bureaucrats. Guan Zhong also introduced several important economic reforms. He created a uniform tax code. He also used state power to encourage the production of salt and iron. During his term of office, the state of Qi became much stronger and Duke Huan of Qi became respected as an authoritative figure among the other states.
(Chapters: 18, 19, 24, 29)

Gu Kuang See: **Shi Kuang**

Guzhu "Lonely Bamboo", was a small state in what is now southern Manchuria. It was the home of Bo Yi and Shu Qi, who have been renowned for sacrificing themselves instead of taking over leadership of Guzhu and waging war on other states. Around 664 BCE, the joint forces of the armies of Yan and Qi conquered the state of Guzhu.
(Chapters: **28, 29**)

H

Han was a state in central China directly between the states of Chu to the south, Song to the East, Wei to the north and Qin to the west, thus becoming a frequent target many battles, especially being attacked by Qin. Although the Han had attempted several self strengthening reforms, it would never overcome the Qin and was the first of the Six states to be conquered by Qin in 260 BCE.
(Chapters: **28, 30**)

Han Dan was the capital city in the state of Zhao.
(Chapters: **10, 17**)

Han River is the largest tributary of the Yangtze River. It travels through Hubei and Shensi Provinces.
(Chapter: **12**)

Hao River is a small tributary of the Yangtze River in Anhui Province.
(Chapter: **17**)

He Xu (aka He Xu Shi) was a mythological ruler predating Huang Di (pre-3000 BCE). The kingdom he ruled over was thought to be like Shangri-La.
(Chapters: **9, 10**)

Hong Meng is a fictitious character. His name can be literally translated as "**Silly Goose**".
(Chapter: **11**)

Hua Ji is a fictitious character. His name can be literally translated as "**Clever Inspector**", possibly referring to someone who had a keen eye and sense of smell, which could be used to inspect any food or gifts which were presented to the ruler.
(Chapter: **24**)

Hua Jie Shu is a fictitious character. His name depicts an **uncle who has cleverly eluded the boundaries of his family**. The eldest son in a family (Shu - uncle) was supposed to take responsibility for making important decisions for the rest of his siblings and their families. Hua Jie Shu probably refers to a man who has left the confines of his family and become a recluse (spiritual hermit).
(Chapter: **18**)

Huan is a fictitious character. His name can be literally translated as "**Monotonous**".
(Chapter: **32**)

Huan (Duke of Qi) (aka Ziao Bai, his given name) was the best-known ruler of the state of Qi. He reigned from 685 - 643 BCE. The moment he took the throne, Lord Huan appointed Guan Zhong, a great politician, to be his Prime Minister. The outstanding Prime Minister started a reform which made Qi the strongest state of the time. After the reform had succeeded, Lord Huan was able to make a greater impact outside his state. Under the slogan of "respecting the king and defending against the barbarian", Lord Huan gained hegemony among the states. He helped the states of Yan, Xing and Wei against the barbarian troops. He also called for some states to attack the state of Chu in order to "defend the honor of the king".
(Chapters: **5, 13, 19, 24, 29**)

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Huan Dou was a mythical rebel who wouldn't stop complaining about what Yao was doing, so Yao had him exiled to Chong Mountain. Huan Dou can be literally translated as "**Loud Protester**".
(Chapter: 11)

Huang Di (aka Yellow Emperor) is a legendary Chinese sovereign and cultural hero who is said to be the ancestor of all Han Chinese. He is said by tradition to have reigned from approx. 2698 - 2599 BCE. Huang Di was said to be the Chinese God of central heaven, ruling both the world of men and of Gods. Huang Di's palace on Earth was in the Kunlun mountains. He is said to have subdued the warring tribes at the dawn of Chinese civilization and to have taught them mathematics, medical practices, musical scales, the written language, and many other things. He is also credited with the invention of the compass, the pottery wheel, and the breeding of silkworms. He is considered to have been a determining influence in establishing Chinese social order, in that he allocated a name to each family.
(Chapters: 2, 6, 11, 12, 13, 14, 16, 18, 20, 21, 22, 24, 29, 33)

Huang Liao was probably an independent philosopher/debater who wasn't associated with any of the schools in the north. The only reference to him in the historical texts is in Zhuangzi.
(Chapter: 33)

Huang Zhong and **Da Lu** were ancient pieces of classical music. This type of music was only performed by the very best musicians in the gardens of the king.
(Chapter: 8)

Huang Zi Gao Ao was probably a fictitious scholar. His name can be literally translated as "**Brilliant Master of Speaking Right Out**".
(Chapter: 19)

Huan Tuan (c. 380 BCE) was a noted member of the Logicians school in Chinese philosophy who lived during the Warring States Period. Huan Tuan was of the same mind as Gong Sun Long.
(Chapter: 33)

Hua Zi was supposedly an elder statesman who served under King Hui, but he might have been a fictitious character.
(Chapter: 25)

Huizi (aka Hui Shi) (c. 380 - 305 BCE) belonged to a school of philosophers called Logicians. He was a master debater who believed that all things were part of one larger whole and he attempted to prove that using rational knowledge. Although Zhuangzi also believed that all things were part of one larger whole, he went about expressing his ideas using abstractions. Huizi and Zhuangzi had many interesting discussions, and Huizi was Zhuangzi's favorite debating partner.
(Chapters: 1, 2, 5, 17, 18, 24, 25, 26, 27, 33)

J

Jia (state of) Victor Mair suggests: "The sinograph for Chia [Jia] is probably a miswriting of the graphically similar character for Yin (i.e., the Shang Dynasty), but which is intended its successor dukedom, Sung [Song]. The latter state was permitted to survive under the Chou [Zhou] Dynasty as a haven for the remnants of the Yin aristocracy." Or maybe Jia refers to the Jia clan - the people of Chu? (Chapter: **20**)

Ji Che is a fictitious character.
His name can be literally translated as "**Supportive Younger Brother**".
(Chapter: **12**)

Jian (aka Duke Jian of Qi) ruled the state of Qi from 414-400 BCE. His reign was very short, and not much is known about him. He was appointed to his position after the death of his father, but probably was an ineffectual ruler since he relegated most of the duties of state to his ministers.
(See: **Tian Cheng**) and was assassinated shortly thereafter.
(Chapter: **10**)

Jian De Zhi Guo is probably a fictitious city.
It's name can be literally translated as "**Nation of Established Virtue**".
(Chapter: **20**)

Jiang Lu Mian is a fictitious character.
His name can be literally translated as "**Striving for a Backbone**".
(Chapter: **12**)

Jiangsu was a small area in eastern China that was far removed from the center of Chinese civilization.
(Chapter: **28**)

Jian Wu is a fictitious Daoist. His name can be literally translated as "**My Shoulder**", possibly referring to someone who was following the words of another person and simply added muscle to his teacher's beliefs without being able to see things differently.
(Chapters: 1, 7, **21**)

Jie (aka King Jie of Xia) was the last ruler of the Xia dynasty (c. 1766 BCE), and is blamed for its fall. He reputedly mistreated his people and became a tyrant. Records from the later Qin dynasty say that during the last year of Jie's reign, ice formed during the summer mornings and frosts occurred through July. Heavy rainfall toppled buildings, hot and cold weather arrived in disorder, and crops failed.
(Chapters: 4, 6, **11, 17, 22, 26, 28, 29**)

Jie Zi may have been one of the many philosophers of the time, or he may have been a fictitious character. His name can be literally translated as "**Catching hold of the nature of birth**".
(Chapter: **25**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Jie Zi Tui was a devoted official of Duke Wen in the seventh century BCE. Jie even slashed his thigh to feed Prince Wen of Qin during the prince's exile in foreign countries after escaping a rebellion in his country. After Wen returned and became king, however, he ignored Jie's loyalty, which made Jie so depressed that he went to the mountains and became a hermit. Prince Wen later recognized Jie's loyalty and tried to persuade him to return to the court to serve him. Jie, however, refused and hid in the mountains with his old mother. In the hope of making Jie return, the king ordered that the mountain be set on fire, but Jie refused to come out. After the fire, Jie was found dead under a gutted willow tree. From then on, the king ordered his subjects not to make fires and to eat cold food on that day in memory of Jie.

(Chapter: 29)

Jin was one of the most powerful states in the Spring and Autumn Period, based in Shanxi province. Jin was founded by Tang Shuyu, a descendant of the Zhou royal family. At the end of the Spring and Autumn Period, Jin was split into three states: Han, Zhao and Wei. The split of Jin is sometimes referred to as the beginning of the subsequent Warring States Period; all three new states later became prominent states in the new period.

(Chapters: 2, 12, 23, 29, 30)

Ji Tuo See: **Hu Bu Xie, Wu Guang, Bo Yi, Shu Qi, Ji Zi, Xu Yu, Ji Tuo, and Shen Tu Di**

(Chapters: 6, 26)

Jiu Fang Yin is a fictitious character. His name can be literally translated as "**Nine Methods for Descriptions**", which probably refers to a physiognomer - one who claims to be able to read a person's future by their physical appearance.

(Chapter: 24)

Ji Xian is probably a fictitious character.

His name can be literally translated as "**One Who Can Influence the Seasons**".

(Chapters: 7, 14)

Ji Xing Zi was a fictitious character.

His name can be literally translated as "**Master Careful Inspection**".

(Chapter: 19)

Ji Zhen may have been one of the many philosophers of the time, or he may have been a fictitious character. His name can be literally translated as "**Reality of the Natural Seasons**".

(Chapter: 25)

Ji Zi was a moralist who feigned insanity in order to avoid following his ruler's mandates.

See: **Hu Bu Xie, Wu Guang, Bo Yi, Shu Qi, Ji Zi, Xu Yu, Ji Tuo, and Shen Tu Di**

(Chapters: 6, 25, 26)

Ju Ci mountains are located on the western side of Yunnan province, at the eastern end of the Himalayas. It is the place where Huang Di and Feng Hou, one of his ministers, met to discuss military theory and troop disposition.

(Chapter: 24)

K

King of Chu - There were many kings who reigned in the state of Chu over the centuries, but the one referred to in chapter 21 is probably King Mu of Chu, due to the fact that he was king when the state of Fan was taken over by Chu in 622 BCE. King Mu reigned from 625 - 614 BCE, and has also been called "The Majestic/Reverent King of Chu". King Mu came to power after he killed his father, King Cheng of Chu. The Chu then extended their influence east and vanquished numerous minor states. Chu influence reached to Yunnan in the south and the Yellow River in the north. We don't know which king of Chu is referred to in each chapter of the Zhuangzi.

Maybe it just means "the king of the area" rather than a specific person?

(Chapters: **21, 24, 25**)

King Dan Fu was the grandfather of King Wen, founder of the Zhou dynasty 1027 BCE.

(Chapter: **28**)

King Hui See: **King of Wei**

King Ji was the father of King Wen of Zhou. Even though he was the son of a concubine, he managed to impress his father enough to have him appoint him the new king upon his death, usurping the hierarchal position of his two brothers who were the sons of the king's legal wife.

(Chapter: **29**)

King of Qin might not refer to any specific king in chapter 32, but just a leader of the state of Qin.

(Chapter: **32**)

King of Song might not refer to any specific king in chapter 32, but just a leader of the state of Song.

(Chapter: **32**)

King of Wei (aka Ying of Wei, King Hui of Wei, and later as King Hui of Liang) was the third ruler of the state of Wei during the Warring States Period. He was a grandson of marquis Wen of Wei, the founder of the state, and a son of marquis Wu of Wei. He was credited for moving the capital from Anyi to Daliang (modern Kaifeng) which facilitated economical growth of his state; hence his state was also called Liang thereafter. In 371 BCE, marquis Wu of Wei died without specifying a successor, causing Wei to fall into an internal war of succession. After three years of civil war, Zhao and Han, sensing an opportunity, invaded Wei. On the verge of conquering Wei, the leaders of Zhao and Han fell into disagreement on what to do with Wei and both armies mysteriously retreated. As a result, King Hui of Wei (still a marquis at the time) was able to ascend onto the throne of Wei. In 354 BCE, King Hui of Wei initiated a large scale attack at Zhao, which some historians believe was to avenge the earlier near destruction of Wei.

(Chapters: 1, 6, **20, 22, 25, 26**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

King of Wu (aka King Fu Chai) was the last king of Wu (reigned 495 - 473 BCE). He was the son of King He Lu of Wu. At the beginning of his reign, he defeated the troops of Yue in Fujiao and captured the capital city of Yue. Instead of annexing his enemy state thoroughly, as suggested by his Prime Minister Wu Zixu, he made peace with King Gou Jian of Yue. After this battle, he built Canal Han and pushed his army northward. In Ailing, his army defeated the state of Qi. In 482 BCE, as he attempted to get the hegemony in the dukes' meeting in Huangchi, his capital was taken by surprise by King Gou Jian of Yue. Some years later, the state of Yue defeated and annexed Wu, and King Fu Chai committed suicide in his palace.

(Chapters: 1, 24)

King Wen of Zhao (aka King Huiwen) reigned over the state of Zhao from 299 - 266 BCE.

(Chapter: 30)

King Wen of Zhou (aka Xi Bochang) (1099 –1050 BCE) was the founder of the Western Zhou Dynasty (11th century - 771 BCE). King Wen attacked neighboring states to expand the territory of Zhou and moved its capital from Zhouyuan to the western bank of the Feng River in Chang'an County. Its expansion east brought it into sharp conflict with the Shang Dynasty. King Zhou of the Shang once imprisoned King Wen in Youli. Subsequently, King Wen's ministers and subordinates kept presenting tribute of treasure and beautiful women to King Zhou for the release of King Wen. Upon returning home, King Wen made speedy preparation to attack the Shang, whose corrupt practice had caused much dissension. Before his death, King Wen instructed his heir, King Wu, to commence preparation to overthrow the Shang. King Wen is also known for his contributions to the Yi Jing. The most commonly used sequence of the sixty four hexagrams in the Yi Jing is attributed to King Wen and is usually referred to as the King Wen sequence.

(Chapters: 14, 21, 28, 29, 33)

King Wu was the second son of King Wen of Zhou. After ascending to the throne, King Wu tried to accomplish his father's dying wish, the defeat of the Shang Dynasty. King Wu employed many wise government officials, and the Zhou government began to grow stronger. In 1048 BCE, King Wu called for a meeting of the surrounding dukes at Meng Jin. More than 800 dukes came to the meeting. In 1046 BC, seeing that the Shang government was in a shambles, King Wu launched an attack along with many neighboring dukes. King Zhou sent an army of 170,000 soldiers who turned against him, clearing the way for King Wu's forces. In the Battle of Muye, Shang forces were destroyed, and King Di Xin of Shang set his palace on fire and burned himself to death. King Wu now controlled the area of the former Shang and other small states. But he was confronted by the problem of how to control the large territories in the east. He finally resolved to adopt a policy of "enfeoffing relatives and establishing feudatories to protect the Zhou". He thus granted titles and territories to his relatives and meritorious officials to establish fiefs in different areas. Each of these fiefs became a base for governing the people in that area and served as a strategic point of defense for the ruling Dynasty. He died three years later in 1043 BCE. His brother, Duke Zhou, then took over control of the state.

(Chapters: 12, 29, 33)

King Zhao was the ruler of Chu from 515 - 488 BCE.

(Chapter: 28)

Kongzi See: **Confucius**

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Kuai (aka Zi Kuai, King of Yan) was the king of a small state known as Yan. When Yan was being attacked by the larger states, Kuai decided to give over the throne to one of his ministers, Zhi, in 316 BCE. The state of Yan was soon overthrown.

(Chapter: 17)

Kuai Ji mountain lies to the southwest of Shaoxing, and was known as the place where Emperor Yu met with his high officials to reward them for merits in assisting him with controlling the great floods.

(Chapters: 24, 26)

Kuan River may have been a small tributary of the Huai River in a remote area of southwest China that drained into the East Sea.

(Chapter: 26)

Kuang (aka Kuang Tung) was a small and remote province in the state of Song in southern China on the South China Sea.

(Chapter: 17)

Kuang Zi (aka Kuang Zhang) was a friend of the philosopher, Mencius, who told Mencius that he was disowned by his father for criticizing his father's behavior.

(Chapter: 29)

Kui is said to be the crown prince and son of King Wen of Zhao. I can't find anything more about him - was he King Wen's successor, King Xiaocheng?

(Chapter: 30)

Kun is a fictitious character. His name can be literally translated as "**Doormat**".

(Chapter: 24)

Kun Hun is a fictitious character. His name can be literally translated as "**Keeper of the Inner Gate**". The keeper of an inner gate of the palace had to be completely trusted by the ruler, as he was required to know who should be allowed into the palace.

(Chapter: 24)

Kun Lun Mountains is the tallest and broadest mountain range in China, extending from west to east across most of southern China. What was referred to as the Kun Lun Mountain was believed to be a Daoist Paradise, and might have been another name for Mount Tai. According to the legends, King Mu (976-922 BCE) of the Zhou Dynasty discovered there the Jade Palace of Huang Di. The Kun Lun mountains were believed to be the resting place of the Immortals. The mounds of the Earl of Darkness could refer to sacred areas where Immortals were said to have become enlightened and moved on to another plane of existence.

(Chapters: 6, 18, 22)

L

Lao Lai Zi may be another name for the author of the Dao De Jing, Laozi. However, he may simply be a lesser known philosopher/Daoist teacher, not Laozi.

His name can be literally translated as "**Old Weeds**".

(Chapter: **26**)

Lao Long Ji is probably a fictitious character.

His name can be literally translated as "**Old Lucky Dragon**".

(Chapter: **22**)

Laozi (aka Lao Dan) is considered to be the author of the Dao De Jing. He is also considered to be the father of Daoism, since he was the first person to use the term "Dao" as the basis of his philosophy. Sima Qian, the Grand Historian (ca. 145-86 BCE), was the first person to write an account of Laozi's life, and there are many theories surrounding the mystical personage of Laozi, including the idea that he was born as an old man with a long white beard. Although the historians don't agree on who Laozi was, as there is no actual record of his birth or death, he has been honored as the father of Daoism and as a deity by religious Daoists.

(Chapters: **3, 5, 7, 11, 12, 13, 21, 22, 23, 25, 27, 33**)

Liang (aka Bian Liang) was the capital city of the state of Wei. It's now the capital of Honan, Kai Feng. The state of Wei has also been called Liang by historians to distinguish it from another state named Wei which arose at a later date.

(Chapters: **17, 25, 27**)

Liezi (aka Lie Yukow) is the author of a book known as "The Liezi", which is held up with "The Dao De Jing" and "The Zhuangzi" as one of the three exemplars of ancient Daoist philosophy. Until recently, Liezi was considered to have been a fictitious or legendary person, but since his existence was documented in texts other than the Zhuangzi, some think he was actually an early philosopher. He is said to have been born around 400 BCE and was a citizen of the state of Zheng, but never held a political position. During the reign of Emperor Zhenzong of Song, "The Liezi" was honored as the "True Classic of Simplicity and Vacuity and Perfect Virtue".

(Chapters: **1, 7, 18, 19, 21, 28, 32**)

Li Lu might have been a mythological person, but there is no reference to him in historical records.

His name can be literally translated as "**Disease Resistant**", which could possibly refer to the fact that he was held up as the first person to have been a doctor.

(Chapter: **10**)

Ling (Duke of Wei) was an official in Wei from 534 - 492 BCE. He was an unscrupulous person who enjoyed wine, women and song and it's been said that he also had an affair with one of his male ministers. He was very interested in the tactics of war.

(Chapters: **4, 5, 20, 25**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Lin Hui is probably a fictitious character, or he could be someone mentioned in a legend. His name can be literally translated as "**Returned to the Forest**".
(Chapter: 20)

Lin Qie was a fictitious character. His name can be literally translated as "**Temporary Houseboy**".
(Chapter: 20)

Liu Xia Ji was a counselor in the state of Lu under Duke Xi (659-627 BCE) who was admired by Confucius. He was supposedly the older brother of Robber Zhi.
(Chapter: 29)

Li Xu might have been a mythological person, but there is no reference to him in historical records. His name can be literally translated as "**Raiser of Beautiful Horses**", which could possibly refer to the fact that he was held up as the first person to have tamed and raised horses.
(Chapter: 10)

Li Zhu was a legendary character who had such keen eyesight that he was able to see the tip of a feather and spot a needle in a haystack.
(Chapters: 8, 10, 12)

Long Feng See: **Guan Long Feng**

Lord Yuan of Song (aka Duke Yuan) was a minister in the state of Song c. 531-517 BCE.
(Chapters: 21, 24, 26)

Lu was an ancient state founded in the 10th century BCE. The state's capital was in Qufu and its territory mainly covered the central and southwest regions of modern Shandong Province. It was bordered to the north by the powerful state of Qi and to the south by the powerful state of Chu. Although a Qi invasion was defeated in the Battle of Changshao in 684 BCE, the state was in decline during the Spring and Autumn Period. Lu was annexed in 256 BC by the state of Chu. Lu was the home state of Confucius, and The Annals of Spring and Autumn was written to record the history of Lu.
(Chapters: 5, 10, 12, 14, 18, 19, 20, 21, 23, 28, 29, 31, 33)

Lu Ju is probably a fictitious character. His name can be literally translated as "**Hasty and Blunt**".
(Chapter: 24)

Lu Liang Mountains is a system of ranges in the west and southwest of Shansi, separating the north-south section of the Yellow River from the valley of its tributary, the Fen River.
(Chapter: 19)

Lu River is in modern Yunnan province.
(Chapter: 28)

M

Man Gou De is a fictitious character.

His name can be literally translated as "Satisfied With What He Has".

(Chapter: 29)

Mao Guang is a fictitious character. His name can be literally translated as "Dim Bulb".

(Chapter: 28)

Marquis of Fan was the ruler of the small state of Fan when it was overtaken by the state of Chu in 622 BCE. I don't know anything else about him.

(Chapter: 21)

Marquis of Jian He may be a fictitious character, or he may be the marquis in charge of a small district near the Jian River (he=river) in southern China, Guangdong province.

(Chapter: 26)

Marquis of Lu could refer to Duke Ai of Lu. See: **Ai** (Duke of Lu 494 - 468 BCE).

(Chapters: 19, 20)

Marquis of Sui - Sui was an area renowned for producing exquisite pearls. There is a local legend that the Marquis of Sui once healed a wounded snake and was rewarded with an exceptionally fine pearl that became known as the pearl of Sui.

(Chapter: 28)

Marquis Tian Mou has been claimed to be the same person as King Wei of Qi (357 - 320 BCE), however there are no records of King Wei ever having been called by that name. If Tian Mou wasn't King Wei, he was probably someone in a position of power under the king.

(Chapter: 25)

Marquis Wen of Wei was the foremost official (427 - 387 BCE) in the state of Wei to carry out extensive government reforms. His reforms were carried out by noted Confucian scholars. Wen also carried out legal and military reforms. He was one of the first leaders to implement professional training for his soldiers and use of bells, drums, and gongs to control his soldiers' maneuvers. Through his military tactics he was able to win freedom for the state of Wei in 400 BCE.

(Chapter: 21)

Marquis Wu of Wei was the son of Marquis Wen of Wei and ruled Wei from 395 - 370 BCE. He promoted the idea of rewarding scholastic efforts.

(Chapter: 24)

Marquis Zhao Xi was an official in the state of Han.

(Chapter: 28)

Master Huazi was possibly an advisor to Marquis Zhao Xi of Han.

(Chapter: 28)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Master Yang is referred to as the prime minister of the state of Zheng, but it could be a fictitious name.
(Chapter: 28)

Men Wu Gui is a fictitious character.
His name can be literally translated as "**Funeral Director (Exit: No demons allowed)**".
(Chapter: 12)

Ming Mountain was a mystical mountain far to the north that was said to be a resting place of the Immortals.
(Chapter: 14)

Mount Dai See: **Mount Taishan**

Mount Gong Shou is said to be the fiefdom overseen by Gong Bo.
(Chapter: 28)

Mount Heng is a tall mountain range in Henan Province, central China.
(Chapter: 30)

Mount Hua is in the eastern part of Shanxi Province.
It got its name because from a distance it looks like a flower, "**hua**".
(Chapters: 12, 33)

Mount Kong Tong is probably a fictitious mountain.
It can be literally translated as "**Sky High Mountain**".
(Chapter: 11)

Mount Qi is in the southern section of the province of Shensi where King Wen eventually established the Zhou Dynasty. It's also the site of the original oracles which form the Yi Jing.
(Chapter: 28)

Mount Taishan (aka Mount Tai, Mount Dai), with its main peak rising 1,545 meters above sea level, is in central Shandong Province. Since ancient times, it has been a mountain held in high esteem by the Chinese people. It is known as the "First of the Five Sacred Mountains". It ranks third among the five mountains in terms of height and has been religiously worshipped for more than 3000 years. Over time, this reverence evolved into an official imperial rite and Mount Tai became one of the principal places where the emperor would pay homage to Heaven (on the summit) and Earth (at the foot of the mountain). In the Spring and Autumn Period, the mountain lay on the boundary between the competing States of Qi (north of the mountain) and Lu (to the south). During the Warring States Period, the State of Qi erected a long wall to protect itself against an invasion. Ruins of this wall are still present today.
(Chapters: 1, 6, 29, 30)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Mozi was a philosopher of the Hundred Schools of Thought during the early Warring States Period. He founded the school of Mohism and argued strongly against Confucianism and Daoism. The school did not survive the Qin Dynasty. Most historians believe that Mozi was a member of the lower artisan class who managed to climb his way to an official post. He was a master engineer and craftsman, designing everything from mechanical birds to "cloud ladders" used to besiege city walls. Though he did not hold a high official position, Mozi was sought out by various rulers as an expert on fortification, and managed to attract a large following during his lifetime which rivaled that of Confucius. His pacifism led Mozi to travel from one crisis zone to another through the ravaged landscape of the Warring States, trying to dissuade rulers from their plans of conquest. In contrast to those of Confucius, Mozi's moral teachings emphasized self-reflection and authenticity rather than obedience to ritual. Mozi exhorted the gentleman to lead a life of asceticism and self-restraint, renouncing both material and spiritual extravagance. One of Mozi's strongest ideals was that of Universal Love, which contradicted the Confucian ideal of filial piety.

(Chapters: **12, 29, 33**)

Mohist (Chapter: **2, 8, 10, 11, 14, 22, 24, 29, 32**)

N

Nan Bo Zi Qi is a fictitious character.

His name can be literally translated as "**Exalted Count of Southern Darkness**"

(Chapters: 4, **24**)

Nan Hai literally translates as "**South Sea**", and it refers to what is now known as the South China Sea. In ancient China it was believed that the earth was a large square of land bordered by the Nan Hai to the south and the Bei Hai (North Sea) to the north. The territory in the middle included all the land now known as China. Zhuangzi created a name for the emperor of the Nan Hai: Shu (**The Fixer**).

(Chapters: 7, **17**)

Nan Rong Chu is a fictitious character.

His name can be literally translated as "**Honorably Escaped from the South**",

possibly referring to the fact that he was someone who hadn't been kicked out of his state for wrongdoing, but rather left of his own accord.

(Chapter: **23**)

P

Pei was a city in the province of Jiangsu on the east coast of China.
(Chapter: 14, 27)

Peng Meng was a legendary student of Yi, the famous archer. Eventually Peng Meng became so good that he realized Yi was the only person in the world whose archery was superior to his. This made Peng Meng very jealous and, when the opportunity came, and Yi was unaware and unprepared, he slew him.
(Chapter: 20)

Peng Meng, Tian Pian and Shen Dao were philosophers who set forth their own theories.
(Note: *Peng Meng is a different person from the one mentioned by the same name in chapter 20*)
(Chapter: 33)

Peng Yang is a fictitious character. His name can be literally translated as "**Persistent Optimist**".
(Chapter: 25)

Peng Zu was the great-great-grandson of Emperor Zhuan Xu. By the end of the Shang dynasty (c. 1600 - 1027 BCE) he was already 767 years old, but he did not show the effects of age. When young, he had loved peace and quiet, and had had no concern for contemporary affairs. He had never tried to built up a name and reputation for himself, nor did he drive a fancy chariot or wear fashionable clothing, but had concerned himself solely with tending to his life and mastering his body. The kings heard of this and tried to employ him as a minister, but he always pleaded illness and lived in retirement, refusing to get involved in the affairs of government.
(Chapters: 1, 2, 6, 15)

Prince Mou of Wei (aka Prince Mou of Zhong Shan) was the ruler of a fiefdom called Zhong Shan in the state of Wei.
(Chapters: 17, 28)

Prince Qing Ji was the son of King Liao of the state of Wu who fled to Wei when his father was assassinated in 515 BCE.
(Chapter: 20)

Prince Sou could be a fictitious character, as there's no record of a Prince Sou of Yue.
(Chapter: 28)

Pu River (aka Huang Pu River) flows from the northern end of Shantung Province into Shanghai.
(Chapter: 17)

Q

Qi was a relatively powerful state during the Spring and Autumn Period and Period of the Warring States. Its capital was at Linzi, which is today incorporated into the city of Zibo, Shandong. Qi was founded around 1046 BCE, soon after the foundation of the Zhou Dynasty, and ruled by the Jiang family for hundreds of years. The Jiang were violently replaced by the Tian family in 384 BCE. The ability of Qi to defeat its larger enemies, usually Chu and Qin, made it a force to be reckoned with. The state was conquered in 221 BCE by Qin; its defeat resulted in the complete unification of China.
(Chapters: 4, **10**, **18**, **19**, **21**, **24**, **25**, **29**, **32**)

Qin was a large state (778-207 BCE) centered around what's now the modern province of Shaanxi. The Zhou King (who was nominally China's ruler at the time) gave the Qin leader the title of Duke in 771 BCE after his troops provided an escort for the King as he fled from a barbarian army that had sacked the capital. The most significant event in the history of the Qin prior to the third century BCE was the advent of Shang Yang (d. 338 BCE). Shang Yang became prime minister of the Qin under the rule of Duke Xiao and gradually began transforming the state into a vigorously regulated machine, the sole purpose of which was the elimination of all rivals. Shang Yang did away with the mandates that only those who were born to aristocracy could hold official positions, and thereby strengthened the military power of Qin by employing the most capable strategists. Qin's largest opponent in the effort to take over all the states into the rulership of Qin was the state of Chu.
(Chapters: **27**, **28**, **32**)

Qin Gu Li was one of Mozi's closest disciples.
(Chapter: **33**)

Qing Ling River is said to have been in the west of what is now known as Henan province.
(Chapter: **28**)

Qu Bo Yu was a minister of the state of Wei who was praised by Confucius.
(Chapters: 4, **25**)

R

Ran (of the Xiang clan) might refer to a ruler during the Xia Dynasty (ca. 2205 –1766 BCE), or to a fictitious person who lived during that time. His name can be literally translated as "Youthful Appearance". Xiang is the name of a legendary ruler who was the fifth ruler of the Xia Dynasty. It was common for the people in the kingdom to take on the name of the king, thus they would be called the Xiang clan.
(Chapter: **25**)

Ran Qui was probably a disciple of Confucius.
His name can be literally translated as "**Slowly Seeking**".
(Chapter: **22**)

Red River begins at the southern end of the Kun Lun Mountains in Yunnan Province and ends at the Gulf of Tonkin in Viet Nam.
(Chapter: **12**)

Ren was an early state ruled by Huang Di encompassing part of what became the state of Qi in about 1122 BCE.
(Chapter: **26**)

Robber Zhi is probably a fictitious character.
His name can be literally translated as "**Trampling Robber**".
(Chapters: **8, 10, 11, 12, 29**)

Rong Cheng might have been a mythological person, but there is no reference to him in historical records. His name can be literally translated as "Embodiment of Success", which could possibly refer to the fact that he was held up as the first person to have created the concept of business.
(Chapters: **10, 25**)

Ru (scholars) was a term used during the time the Zhuangzi to refer mainly to Confucian scholars. They wore a specific costume to show they were educated scholars, and traveled around the state offering advice and enjoying the fact that they were looked up to by other people.
(Chapter: **21**)

Ruo Huo See: **Xianli Qin, Wu Hou, Ruo Huo, Yi Chi, and Deng Linzi**
(Chapter: **33**)

S

San Wei was a series of three mountains in the Western wilderness.
(Chapter: 11)

Shang Dynasty (aka Yin Dynasty - used specifically in reference to the latter half of the Shang Dynasty) (ca. 1766 - 1050 BCE) is the first confirmed historic Chinese Dynasty and controlled the northeastern region of the area known as "China proper", in the Yellow River valley. The Shang dynasty followed the legendary Xia Dynasty and preceded the Zhou Dynasty. The Shang dynasty is believed to have been founded by a rebel leader who overthrew the last Xia ruler. Its civilization was based on agriculture, augmented by hunting and animal husbandry. The Shang Dynasty moved its capital six times, and the final and most important move to Yin in 1350 BCE led to the golden age of the dynasty.
(Chapters: 8, 14, 20, 28)

Shang Shen Pool possibly refers to the Ding Shang Shen Pool outside of Beijing which has a 50 meter high waterfall.
(Chapter: 19)

Shan Juan is probably a fictitious character. His name can be literally translated as "**Good Resume**".
(Chapters: 28, 29)

Shao Zhi is a fictitious character. His name can be literally translated as "**Lacking Knowledge**".
(Chapter: 25)

Sha Qiu was a legendary garden where some kings supposedly went to celebrate, get drunk and engage in sexual perversions.
(Chapter: 25)

Shen Dao See: **Peng Meng, Tian Pian and Shen Dao**
(Chapter: 33)

Shen Nong (aka Shen Nong Shi, Yan Emperor, Lie Shan Shi) was referred to as the father of agriculture, having invented wooden plows and other farming tools. Shen Nong was also the first Chinese herbal doctor. It is said that Shen Nong tasted all kinds of herbals, even poison, to make herbal medicines. Shen Nong, together with Sui Ren who invented fire and cooked food, and Fu Xi who invented fishery, hunting and animal husbandry are called San Huang - Three Emperors (3000 - 2700 BCE). Historical records show that their achievements actually reflected the economic and social development in China's primitive society.
(Chapters: 10, 16, 18, 20, 22, 28, 29)

Shen River is now known as the Hu Shen River.
It is one of the most important rivers in the Yangtze River Delta.
(Chapter: 29)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Shen Tu Di was a supporter of the moralist, Ji Tuo.
He eventually tied a rock to his back and drowned himself in the Yellow River.
See: **Hu Bu Xie, Wu Guang, Bo Yi, Shu Oi, Ji Zi, Xu Yu, Ji Tuo, and Shen Tu Di**
(Chapters: 6, 26, 29)

Shi (the carpenter) is a fictitious character. His name can be literally translated as "Stone Face".
(Chapter: 4, 24)

Shicheng Mountain is on the border of Fujian and Jiangxi Provinces in southwest China.
(Chapter: 30)

Shi Cheng Qi is a fictitious character.
His name can be literally translated as "Elegantly Attired Scholar".
(Chapter: 13)

Shi Hu was possibly a small town in modern Jiangsu province.
(Chapter: 28)

Shi Jin was a disciple of Confucius. His name can be literally translated as "Master Metalworker".
(Chapter: 14)

Shi Kuang (aka Master Kuang, Gu Kuang) was perhaps the most famous musician and conductor in ancient China, said to have been music master to Duke Ping of Jin.
(Chapter: 2, 8, 10)

Shi Nan was probably a small fiefdom or hamlet in the state of Chu.
(Chapter: 20)

Shi Qiu was a wise minister in the state of Wei who was praised by Confucius for following moral values.
(Chapters: 8, 10, 11, 12, 25)

Shi Wei See: **Da Tao, Bo Chang Jian and Shi Wei**

Shi of Wei See: **King of Wei**

Shou Ling was a city in the state of Yan.
(Chapter: 17)

Shou Yang was a mountain located in modern Shansi which was in the territory controlled by the Northern barbarians.
(Chapter: 8, 28, 29)

Shu was a small state that was overtaken by the larger state of Wu.
(Chapter: 26)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Shun (aka Clansman Yu of You) was the son-in-law of the emperor Yao, who had given him two of his daughters in marriage. Yao eventually turned over the throne to Shun, who carried on with the moral attitudes toward the state which had been set forth by Yao and ruled from 2234 - 2184 BCE. Yao ruled 100 years. From the seventy-third year of his reign, however, Shun was actually the head of the government and acted as regent. Yao died at the age of 117; and, as he was not pleased with the conduct of his own son, he left the throne to Shun. After the death of Yao, Shun refused to take the throne which had been left for him. He evidently wished to give Yao's son an opportunity to succeed his illustrious father. Public opinion, however, was so strong in favor of Shun that, at the end of the three years of mourning, he reluctantly assumed the royal title. Shun was neither a prince or a high official before he became ruler. He was a simple peasant farmer. According to legend, his mother died when he was young, and his father married again and had more children. His stepmother never liked him, and under her influence, the father, who was blind, and his half-brothers hated him. Shun never complained, and finally his filial piety overcame all prejudices. His fame spread far and wide and soon reached the ear of Yao, who had begun to feel the burden of the government. Shun having been recommended to the sovereign by the feudal lords as the man best fitted to be his successor, Yao thereupon gave both of his daughters to him in marriage. Thus at the age of 30, Shun was obliged to give up a farmer's life to share the responsibilities of governing an empire. Shun's administrative abilities soon justified the confidence placed in him by Yao. He called from private life many capable people to take part in the administration of the government, and did not hesitate for a moment to punish those who were unworthy of trust. Among the former, Yu the Great was his prime minister. Shun ruled as emperor for 47 years and was succeeded by Yu the Great. Yao and Shun are regarded as the ideal rulers in China. No greater honor can be paid to a Chinese emperor than to compare him to Yao and Shun.
(Chapters: 1, 2, 5, 7, **8, 10, 11, 12, 13, 14, 16, 17, 18, 20, 21, 22, 23, 24, 25, 28, 29, 33**)

Shu Qi See: **Bo Yi and Hu Bu Xie, Wu Guang, Bo Yi, Shu Qi, Ji Zi, Xu Yu, Ji Tuo, & Shen Tu Di**
(Chapters: 6, **28, 29**)

Song Jian (aka Song Keng) and Yin Wen were philosophers who set forth their own theories, probably based on a combination of what Mozi and Yangzi set forth.
(Chapter: **33**)

Song was a state situated south of the Shandong peninsula, at the border of the modern provinces of Jiangsu, Anhui, Shandong and Henan. It was northeast of the state of Chu and southeast of the state of Qi. It was a large fiefdom, and one of its rulers, Duke Xiang, became hegemon (the feudal lord which commanded to others, on behalf of the Zhou king) from 650 - 637 BCE. In the Warring States Period, it was a relatively small kingdom, crushed between Qi and Chu. It was destroyed by Chu in 286 BCE. The rulers of Song claimed to be descendants of the Shang Emperors, and therefore considered themselves as nobler than others. Song was said to have been the home state of both Zhuangzi and Mencius.
(Chapters: 1, 4, **11, 14, 17, 20, 24, 28, 29, 30, 31, 32**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Sui was a small state in modern Hubei province.
(Chapter: **28**)

Sui Ren was a legendary emperor who is credited with the invention of fire and cooking food. Sui Ren, together with Shen Nong who invented agriculture, and Fu Xi who invented fishery, hunting and animal husbandry are called San Huang - Three Emperors (3000 - 2700 BCE). Historical records show that their achievements actually reflected the economic and social development in China's primitive society.
(Chapter: **16, 18**)

Sun Shu Ao was the prime minister who engineered King Zhuang (reigned 613-591 BCE) of Chu's rise to power. It's been said that Sun Shu Ao was promoted by King Zhuang when living a life of seclusion by the sea.
(Chapter: **21, 24**)

Sun Xiu is a fictional character. His name can be literally translated as "**Last Descendant of the Family**". If he had no children or other descendants, he would be free to roam about without needing to care for, tutor or nourish younger relatives.
(Chapter: **19**)

T

Tai Gong Diao is a fictitious character.
His name can be literally translated as "**Supremely Fair Equalizer**".
(Chapter: 25)

Tai Qing is probably a fictitious character. His name can be literally translated as "**Extremely Pure**".
(Chapter: 22)

Tang (aka King Cheng Tang) (1617 -1588 BCE) was the first ruling king of the Shang dynasty (c. 1600 - 1027 BCE). After overthrowing Jie, the last ruler of the Xia dynasty, he was the head of his tribe for more than 17 years, and during that time period, he employed wise men as civil officials and revamped his government. Seeing that the Xia Dynasty has begun to falter, Tang initiated eleven wars against Xia, taking large quantities of land and subduing many vassal states. After an internal rebellion in Xia, Tang swept away the Xia armies in one final victory in 1600 BCE. Tang's reign was regarded as a good one. He lowered taxes and decreased the drafting of soldiers from the common population. His influence spread to the Yellow River, and many outlying tribes became vassal states. He also established Anyang as the new capital of China.
(Chapters: 1, 14, 17, 22, 23, 25, 26, 28, 29, 32, 33)

Tian Cheng (aka Lord Tian Cheng) was a minister under Duke Jian of Qi in 481 BCE. Tian Cheng petitioned Duke Jian for various offices and stipends which he then dispensed to the lesser ministers, and he was generous when he doled out grain to the common people. In this way Duke Jian lost the exclusive right to dispense favors, and it passed into Tian Cheng's hands. Since Tian Cheng got hold of the power to reward, Duke Jian lost the respect of his people and was assassinated.
(Chapters: 10, 29)

Tian He (aka Duke Tai of Tian) was recognized as the Duke of the state of Qi after he violently took over the capital in 379 BCE. He had previously been a very powerful general in Qi, then he threw out the current ruler of Qi, Jiang Dai, in 391 BCE. By 379 BCE he was recognized by the king of Zhou as the ruler of Qi, and from then on the surname of the rulers of Qi was no longer Jiang but Tian.
(Chapter: 24)

Tian Kai Zhi is probably a fictitious character. His name can be literally translated as "**Of the Open Cultivated Fields**", possible referring to an official who dealt with the country's farmers.
(Chapter: 19)

Tian Pian See: **Peng Meng, Tian Pian and Shen Dao**
(Chapter: 33)

Tian Zi Fang is a fictitious character.
His name can be literally translated as "**Master at plowing straight fields**".
(Chapter: 21)

V & W

Viet an area in the far south of China which was the northern part of what is now known as Viet Nam. At the time, it was also known as the state of **Yue**, and was considered to be a place of uneducated and crude people.

(Chapter: **23**)

Wang Guo is a fictitious character. His name can be literally translated as "**Honorable Outcome**".

(Chapter: **25**)

Wang Ni, according to legend, lived under the rule of the legendary Emperor Shun of the You Yu family. His name can be literally translated as "**Master of Bewilderment**".

See chapter 12 for an explanation of the sequence of these teachers and students.

(Chapters: 2, 7, **12**)

Wei (445 - 225 BCE) was a state that was situated between the states of Qin and Qi and included the modern areas of Henan, Hebei, Shanxi and Shandong. In 354 BCE, King Hui of Wei initiated a large scale attack at Zhao, which some historians believe was to avenge the earlier near destruction of Wei. By 353 BCE, Zhao was losing the war badly, and one of their major cities - Handan, a city that would eventually become Zhao 's capital - was being besieged. As a result, the neighbouring State of Qi decided to help Zhao. The strategy Qi used was to attack Wei 's territory while the main Wei army was busy sieging Zhao, forcing Wei to retreat. The strategy was a success; the Wei army hastily retreated, and encountered the Qi midway, culminating into the Battle of Guiling where Wei was decisively defeated. In 341 BCE, Wei attacked Han, and Qi interfered again. The two generals from the previous Battle of Guiling met again, and due to the brilliant strategy of Sun Bin, Wei was again decisively defeated at the Battle of Maling. The situation for Wei took an even worse turn when Qin, taking advantage of Wei's series of defeats by Qi, attacked Wei in 340 BCE under the advice of famous Qin reformer Shang Yang. Wei was devastatingly defeated and was forced to cede a large portion of its territory to achieve a truce. This left their capital Anyi vulnerable, so Wei was also forced to move their capital to Daliang. After its capital was moved from Anyi to Daliang (Kaifeng) during the reign of King Hui of Wei, Wei was also called the state of Liang. After these series of events, Wei became severely weakened, and the Qi and Qin states became the two dominant states in China. The state of Wei reached its height during the reigns of its first two rulers, marquis Wen of Wei and marquis Wu of Wei. King Hui of Wei, the third ruler, concentrated in economical developments including irrigation projects at the Yellow River.

(Chapters: 4, 5, **14, 20, 21, 28, 29, 30, 31**)

Wei Lei might be a fictitious place or it could have been an actual mountainous area in northern China. Northern China was vastly unexplored and was inhabited mainly by people who were referred to as northern barbarians.

(Chapter: **23**)

Wei Sheng is either a fictitious character or a person from a legend.

His name can be literally translated as "**Grew a Tail**".

(Chapter: **29**)

Wen Bo Zue Zi is a fictitious character.

His name can be literally translated as "**Master at Warming Up a Frigid Authority Figure**", possibly referring to someone who was a good mediator or ambassador.

(Chapter: **21**)

Woodworker Qing is a fictitious carpenter.

(Chapter: **19**)

Wu was a state that straddled the mouth of the Yangtze River east of the State of Chu. Considered a semi-barbarian state by ancient Chinese historians, its capital was Suzhou. The State of Jin aided Wu's rise to power as a useful ally against the State of Chu. In 584 BCE, Wu rebelled against the State of Chu; the action occurred after being persuaded by Wuchen, a minister of the State of Jin who defected from Chu. Afterwards, Wu would be a constant threat to the state of Chu on its southeastern flank until its demise. Wu carried relationships with Chu's vassals in the Yangtze river region to weaken support for Chu. In 506 BCE, Wu launched a surprise attack and occupied the capital of Chu. Afterwards, Wu was briefly the most powerful nation, and turned to other campaigns, defeating the State of Qi in 484 BCE. Ironically, Wu was later threatened by an upstart state to its south, the State of Yue; the State of Chu aided Yue's rise to power as a counter to Wu. Although Wu won a major victory against Yue in 494 BCE, it failed to completely subjugate Yue, helped in part by Yue's bribing of an important Wu minister. While Wu was engaged in a military campaign in the north, Yue launched a surprise attack on Wu in 482 BCE and conquered the capital. Eventually, the State of Yue conquered Wu in 473 BCE.

(Chapters: 1, **26, 29**)

Wu Ding (reigned 1324 - 1319 BCE) became the twentieth King of the Shang Dynasty. He appointed Gan Pan, a very experienced and capable administrator, as his Prime Minister. The aristocrats during this period were extravagant, showy, corrupted and debauched. The harsh feudal system reduced the population to mere slaves. Lands were tilled and harvested to fill the aristocracy's coffers and provide them with luxuries, with very little was left for the people. As a result constant conflicts between the rulers and subjects erupted and plunged the country into turmoil. Yet King Wu Ding did nothing to resolve the situation and had left the running of the government to his Prime Minister. Unfortunately, Gan Pan was already a feeble old man and was becoming ineffective. King Wu Ding had actually been hunting for a clever and capable person to replace the aging Prime Minister. For almost three years he secretly sought far and wide for the right candidate. Finally, he found the right man, a genius, but he was a slave. King Wu Ding could not overtly appoint him Prime Minister without raising the ire of the aristocracy and his subjects. One morning King Wu Ding woke up with a bright idea. He lied to his officials that he had a dream last night. In his dream a spirit told him to locate a sage by the name of Ah Shuo who would help him to run the country. He immediately summoned an artist to draw a sketch of Ah Shuo from descriptions given by him. The King sent his officials out with the sketch to look for Ah Shuo. An exhaustive search was made and, finally, a man of exact likeness to the sketch was found. He was not called Ah Shuo but Fu Yue whom the King had in mind all along. Indeed he was a slave. Since it was a direction given by the spirit in the King's dream no one would dare to disagree with his choice of Fu Yue as his new Prime Minister. Thus Fu Yue the slave became the Prime Minister in place of the now retired Gan Pan. Within a year Fu Yue settled the conflicts between the aristocrats and the subjects. He also introduced reforms and rejuvenated the country.

(Chapters: 6, **17, 22**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Wu Guang was so upset at the way the world was being run that he lashed out verbally at Tang (King Cheng Tang) then drowned himself in the Lu River.

See: **Hu Bu Xie, Wu Guang, Bo Yi, Shu Oi, Ji Zi, Xu Yu, Ji Tuo, and Shen Tu Di**
(Chapters: 6, 26)

Wu Hou See: **Xianli Qin, Wu Hou, Ruo Huo, Yi Chi, and Deng Linzi**
(Chapter: 33)

Wu Qiong is a fictitious character. His name can be literally translated as "**Infinity**".
(Chapter: 22)

Wu Shi is a fictitious character. His name can be literally translated as "**Without Beginning**".
(Chapter: 22)

Wu Wei is a fictitious character. His name can be literally translated as "**Non Action**".
(Chapter: 22)

Wu You is a fictitious character. His name can be literally translated as "**Nonexistent**".
(Chapter: 22)

Wu Yue is probably a fictitious character.
His name can be literally translated as "**Without Restrictions**".
(Chapter: 29)

Wu Ze is a fictitious character. His name can be literally translated as "**Non-Judgmental**".
(Chapter: 28)

Wu Zi Xu was a chief advisor to the King of Wu. He was forced to commit suicide after angering the King of Wu by warning him of the danger of attacking the state of Yue, then the King threw his dead body in the river.
(Chapter: 29)

Wu Zu is a fictitious character. His name can be literally translated as "**Never Has Enough**".
(Chapter: 29)

X

Xia (ca. 2205-1766 BCE) is the first dynasty to be described in Chinese historical records. The Xia dynasty was founded when Shun abdicated the throne in favor of his minister Yu. It was during this period that Chinese civilization developed a ruling structure that employed both a benign civilian government and harsh punishment for legal transgressions. From this the earliest forms of Chinese legal codes came into being. Jie, the last ruler, was said to be a corrupt king and a tyrant. He was overthrown by Tang, the leader of Shang people from the east.
(Chapter: 8)

Xian Chi "Salty Pond" was probably a popular musical composition of the time, favored by the emperors.
(Chapters: 14, 18)

Xiangcheng is a city located in Sichuan Province, just northwest of Yunnan.
(Chapter: 24)

Xiang clan See: **Ran** (of the Xiang clan)

Xiang Wang is a fictitious character.
His name can be literally translated as "Non-seeker / image of that which should not be done".
(Chapter: 12)

Xianli Qin, Wu Hou, Ruo Huo, Yi Chi, and Deng Linzi were later Mohists who claimed to be following the teachings set forth in the Mohist Canon by Mozi, but they disagreed and argued from their different perspectives (and schools) about what Mozi was setting forth.
(Chapter: 33)

Xiao Ji (aka Zu Ji) was the son of Wu Ding, the twentieth King of the Shang Dynasty. It's been said that his step mother rejected him and drove him away and that he was never offered the throne from his father.
(Chapter: 26)

Xi Gong was a fictitious character. His name can be literally translated as "Irrigation Worker".
(Chapter: 21)

Xi Peng was a fictitious character. His name can be literally translated as "Eloquent Friend".
(Note: He's not the same Xi Peng mentioned as an advisor to Duke Huan in a later story in chapter 24.)
(Chapter: 24)

Xi Peng was one of Duke Huan's advisors.
(Note: He's not the same Xi Peng mentioned as "Eloquent Friend" in the previous story in chapter 24.)
(Chapter: 24)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Xi Shi (5th century BCE) was one of the renowned Four Beauties of ancient China. She was said to have lived during the end of Spring and Autumn Period in Zhuji, the capital of the state of Yue. Xi Shi's beauty was said to be so extreme that she caused the fish to dip in shame while laundering her garments in the river. King Gou Jian of Yue was once imprisoned after a defeat in a war by King Fu Chai of Wu. Secretly planning his revenge, he convinced Xi Shi's father to offer her to the King of Wu as a concubine, and the King of Wu became totally infatuated with her to the point he neglected his political affairs. Xi Shi had been sent to undermine the government of the King of Wu as a means of revenge toward the King of Yue. She did an excellent job, but showed her unhappiness. Fu Chai even built Guanwa Palace (Palace of Beautiful Women) in an imperial park on the slope of Lingyan Hill, about 15 kilometers west of Suzhou in honor of her. The strength of Wu dwindled, and in 473 BCE Gou Jian launched his strike and put the Wu army to full rout. King Fu Chai lamented that he should have listened to Wu Zixu, and then committed suicide.

(Chapters: 2, **14**)

Xuan Yuan might have been a mythological person, but there is no reference to him in historical records. His name can be literally translated as "**Chariot Inventor**", which could possibly refer to the fact that he was held up as the first person to have invented a chariot.

(Chapter: **10**)

Xu Wu Gui was a fictitious hermit. His name can be literally translated as "**One Without Secrets**".

(Chapter: **24**)

Xu You was a person of virtue during the reigns of Yao and Shun. It was said that Emperor Yao consulted Xu You for advice many times. Once he even wanted to turn his throne over to Xu but received a firm refusal. After that, Xu You escaped to Mount Qi in Dengfeng and tried to retire from the world. However, Emperor Yao finally found him and again asked him to be a senior official. Xu You got very angry and ran to the Yinghe River to wash his ears to show his disgust at those words. Xu You won respect in later ages due to his lofty sentiments, and he is regarded as the earliest of hermits.

(Chapters: 1, 6, **12, 24, 26, 28, 29, 32**)

Xu Yu See: **Hu Bu Xie, Wu Guang, Bo Yi, Shu Qi, Ji Zi, Xu Yu, Ji Tuo, and Shen Tu Di**

(Chapters: 6, **28**)

Y

Yan (766-222 BCE) was a state with its borders stretching from the mountains of Shanxi Province to the Liaodong Peninsula. As the most northeastern of all the Chinese states during this time period, it suffered several invasions from Mongolia. The border states of Zhao and Qi were its main enemies. The mountainous border in the west between the Zhao and the Yan became the area in which the armies belonging to the two kingdoms often clashed. Despite this, the war between the Zhao and the Yan usually dragged on into a stalemate, requiring the help of other kingdoms to conclude. Yan was eventually conquered by Qin in 222 BCE.

(Chapters: 17, 24)

Yan (the Yan tribe) was the name given to the people who were ruled by Shen Nong.

(Chapter: 14)

Yan Bu Yi is a fictitious character. His name can be literally translated as "**Unquestionable Dignity**".

(Chapter: 24)

Yan Cheng Zi You is a fictitious character. His name can be literally translated as "**Mr. Image of a Successful Traveler**", possibly referring to someone who traveled around seeking various teachers to gain insights from them.

(Chapters: 2, 24, 27)

Yan Gang Diao is probably a fictitious character.

His name can be literally translated as "**hidden in a jug hanging from the shoulder**".

(Chapter: 22)

Yangtze River is the longest river in Asia and the third longest in the world after the Nile in Africa and the Amazon in South America. It flows from its source in Qinghai Province in the western part of China, eastwards into the East China Sea. It has traditionally been considered a dividing point between northern and southern China. The Yangtze river occupies an important place in the cultural origins of southern China. Human activity was found in the Three Gorges area as far back as 2 million years ago.

(Chapters: 17, 24, 25, 26, 33)

Yan He was a scholar and teacher from the state of Lu.

(Chapters: 4, 19, 28, 32)

Yan Hui (aka Yan Yuan) was a native of the state of Lu and was Confucius' favorite disciple. He was thirty years younger than Confucius. When Hui was twenty-nine, his hair was all white, and three years later he died.

(Chapters: 4, 6, 14, 18, 19, 20, 21, 22, 28, 29, 31)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Yang Zi Ju is possibly a fictitious character, or he could be a caricature of Master Yang Ju (Yang Zi) who started the Yangist philosophy.
(Chapters: 7, 27)

Yang Zi (aka Yang Chu) is said to have been a philosopher around the same time as Zhuangzi and Confucius. Not much is known about him other than what has been written in various ancient texts, especially in the Liezi. However, a whole school of philosophy called "Yangists" arose from what were his teachings. The main quote attributed to him that tends to describe his theories is one a story in the Liezi. Yangzi apparently said that he wouldn't pluck out a single hair from his head if it would save the whole empire. That statement got him labeled a hedonist, however Yangzi went on to say that the reason he wouldn't offer up one hair on his head was because if he did, he'd eventually be expected to give up his life for some cause. Yangzi believed that unless one had a life, there was very little one could do in this world. So, his imperative was to protect your own life first and foremost.
(Chapters: 8, 10, 12, 20)

Yangist (Chapter: 24)

Yanxi Lake is in Hebei Province in northwest China.
(Chapter: 30)

Yao was a legendary Chinese ruler (2353 - 2234 BCE). He was the first in the succession of three Chinese emperors (Yao, Shun and Yu) who were said to have ruled over all of China before it was split into various different states. Yao turned over the throne to Shun, who eventually turned over the throne to Yu. Yao, Shun and Yu were considered to be the most respected emperors by the Confucians. Chinese historians generally regard the accession of Yao as the dawn of authentic history. The first official act of Yao was to give his people a more correct calendar than that which had previously existed. This system has been followed throughout all the succeeding ages. Everyone had access to his court either to offer a suggestion or to make a criticism. No important appointment was ever made without the advice and consent of the chiefs of the feudal lords; and, as the result, his administration was a great success. Yao and Shun are regarded as the ideal rulers in China. No greater honor can be paid to a Chinese emperor than to compare him to Yao and Shun. See: **Shun**
(Chapters: 1, 2, 5, 6, 10, 11, 12, 13, 14, 16, 17, 18, 20, 22, 23, 24, 25, 26, 28, 29, 33)

Yellow Emperor - See: **Huang Di**

Yellow River (aka Huang He) is the second longest river in China (after the Yangtze River) and the fifth in the world. The river originates in the Bayankala Mountains in Qinghai Province in western China and flows through nine provinces of China, emptying into the Bohai Sea. The middle stream of Yellow River passes through Loess Plateau with substantial erosion taking place. A large amount of mud and sand is constantly discharged into the river, which is how it got its name. The Yellow River is called the "Mother River of China" and "the Cradle of Chinese Civilization", as the Yellow River basin is the birthplace of the northern Chinese civilizations and the most prosperous region in early Chinese history. However, the frequent devastating flooding, largely due to the elevated river bed in its lower course, has also earned it the unenviable distinction as "**China's Sorrow**".
(Chapters: 17, 25, 32, 33)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Yi (aka Houyi) was a mythological archer. He was the chief of the Youqiong Tribe during the Xia Dynasty. Supposedly, in ancient times, there were ten suns that came out in turns, but, tiring of this routine, decided to come out all at once. It became so hot that rocks were melting, people dying, and plants withering, so the current emperor, Yao, begged the father of the suns, Dijun, to control his children. However, the suns did not listen to Dijun. So Dijun sent Houyi, the archer, to earth with a magic bow and arrows. Yi was only supposed to scare the suns, but upon witnessing the destruction they had caused the earth, he became so enraged that he shot nine of them out of the sky, leaving only the present sun. Dijun got so angry at Houyi that he banished the hero to earth to spend the rest of his days as an ordinary mortal. The last sun faithfully fulfilled its duties to the present day.

(Chapters: 5, **20, 23, 24**)

Yi Chi See: **Xianli Qin, Wu Hou, Ruo Huo, Yi Chi, and Deng Linzi**

(Chapter: **33**)

Yi Jie is a fictitious character.

His name translated literally is "**someone who takes requests from foreigners to meet with the king**".

(Chapter: **25**)

Yi Liao was a nobleman of Chu who refused to join in the rebellion staged by Bai Gong in 479 BCE.

(Chapters: **20, 24, 25**)

Ying was the capital city of the state of Chu.

(Chapters: **14, 24, 28, 33**)

Ying River is located in northern Henan province.

The hermit, Xu You, retired there after rejecting the offer of the throne.

(Chapter: **28**)

Yin Wen See: **Song Jian (aka Song Keng) and Yin Wen**

(Chapter: **33**)

Yi Qui is a fictitious town. Its name can be literally translated as "**Ant Hill**",

possibly referring to the fact that the town was very small.

(Chapter: **25**)

Yi Yin was a renowned chef who went to Tang (the first ruler of the Shang Dynasty) to show off his skills. Tang was so impressed by Yi Yin's cooking abilities that he made him prime minister of the country.

(Chapter: **23, 28**)

You Dou was possibly a mythological hidden and isolated community.

(Chapter: **11**)

You Li was a small territory just south of Anyang in Shensi province.

(Chapter: **29**)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Yu (aka Yu the Great, Si Wenming) (c. 2070-2061 BCE) was the legendary first ruler and founder of the Xia Dynasty. During the reign of emperor Shun, the nine major rivers in China overflowed and caused a great flood. Shun appointed Yu to deal with the problem. Some say he used magic, and others say that after years of hard work he managed to stop the floods by digging a gigantic drainage system. The floods withdrew, and China was saved. Following the example of Yao, Shun made Yu co-ruler in the twenty-third year of his reign. After Shun died Yu moved his capital to Anyi, and adopted the name of his former principality, Xia, as the name of the dynasty he now founded. He made the sons of Yao and Shun feudal lords over territories called Tang and Yu, respectively. As ruler, Yu desired to maintain the closest relations with his people, and caused to be hung at the entrance to his court five instruments---a drum, a gong, a stone instrument, a bell, and a rattle. The drum was to announce the coming of a caller who desired to discourse with him upon any of the virtues which should adorn a monarch. By beating the gong, he who disapproved of the king's conduct could be admitted to audience. If any one had important news, or personal grievances to communicate, he had but to strike the stone instrument, or ring the bell, as the case might be, in order to gain admittance. These instruments kept Yu so very busy that he was always late at his midday meal. As Yu was ninety-three years when he came to the throne, he did not rule long before death put an end to his distinguished eight-year career.
(Chapters: 1, 2, **12, 14, 17, 20, 29, 33**)

Yuan Feng is a fictitious character. His name can be literally translated as "**Contained Wind**".
(Chapter: **12**)

Yuan Xian was a disciple of Confucius who wasn't bothered by living in poverty.
(Chapters: **28**)

Yue was a state situated in what is now Zhejiang province to the southwest of the state of Chu. It was originally considered to be a barbarian kingdom. The state was famous for the quality of its metalworking, in particular its swords. Little is known of its ancient history, except for a long war between its King Goujian and the state of Wu at the beginning of the fifth century BCE. That war ended with the destruction of Wu in 472 BCE. It then grew as a relatively powerful kingdom, but its isolated situation never made it strong, and it was destroyed by Chu in 334 BC.
(Chapters: 1, 5, **20, 24, 26, 28, 29, 33**)

Yue the butcher is a fictitious character.
(Chapter: **28**)

Yu Er was a legendary fine chef.
(Chapter: **8**)

Yun Jiang is a fictitious character. His name can be literally translated as "**Cloud General**".
(Chapter: **11**)

Yu Qie is a fictitious character. His name can be literally translated as "**Just Me**".
(Chapter: **26**)

Z

Zai Lu is probably a fictitious place. Its name can be literally translated as "**Province of Slaughterhouses**".

(Chapter: 26)

Zang was said to be a city on the Wei River in the vicinity of modern Sian.

(Chapter: 21)

Zhan Zi (aka Zhan He) was a Daoistic worthy from the state of Wei.

(Chapter: 28)

Zeng Shen (aka Zeng, Zeng Zi) (505 - 436 BCE) was a philosopher and student of Confucius. Zeng Shen is credited with authorship of a large portion of the Great Learning, including its foreword. His disciples are believed to have been among the most important compilers of the Analects of Confucius and other Confucian classics. He was considered to be a paragon of filial piety and was greatly respected by Confucius, although he was despised by his own father who nearly beat him to death for damaging the roots of some plants when he was weeding.

(Chapters: 8, 10, 11, 12, 26, 27, 28)

Zhang Ruo is a fictitious character. His name can be literally translated as "**Businessman**".

(Chapter: 24)

Zhang Yi is a fictitious character. His name can be literally translated as "**Stubborn Wild Boar**".

(Chapter: 19)

Zhao (424-222 BCE) was a state whose territory included areas in modern Inner Mongolia, Hebei, Shanxi and Shaanxi provinces. The state of Zhao bordered the states of Qin, Wei and Yan. Its capital was Handan, a suburb of modern-day Handan City in Hebei. At the beginning of the Warring States Period, the state of Zhao was one of the weakest states. Zhao gained strength during the reign of King Wuling of Zhao and waged many battles with neighboring states. In 228 BCE, Qin conquered Zhao.

(Chapter: 17, 23, 30)

Zheng (806-375 BCE) was a state in the middle of ancient China in modern Henan Province. Zheng was founded in 806 BCE by Duke Huan of Zheng. Throughout the Spring and Autumn Period, Zheng was one of the wealthiest states, relying on its central location for interstate commerce and had the largest number of merchants of all the states. Zheng often used its wealth to bribe itself out of difficult situations. Zheng was also home to many skilled statesmen, the most famous being Zi Chan. But this meant Zheng had no room to expand, because it was surrounded by other and larger states. During the late stages of the Spring and Autumn Period, Zheng frequently switched its diplomatic alliances. Zheng was the center of diplomatic contention between Chu and Qi, then later Chu and Jin. Although Zheng was forced to become a bit player in the later stages of the Spring and Autumn Period, it was still quite strong, and defeated a combined alliance of Jin, Song, Chen and Wei by itself in 607 BCE. Under the statesman Zi Chan, Zheng was the first state to clearly establish a code of law in 543 BCE. Nonetheless, Zheng declined until it was annexed by the state of Han in 375 BCE.

(Chapters: 7, 28, 32)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Zheng Kao Fu - Palmer/Breuilly claim he's an ancestor of Confucius from the eighth century BCE. I can't find any reference to him. His name can be literally translated as "**Proper Old Father**".
(Chapter: 32)

Zhi (aka Zi Zhi) was a minister to Kuai (the King of Yan). When Yan was being attacked by the larger states, Kuai decided to give over the throne to Zhi. Zhi refused to accept rulership, but it was just a ploy to show how worthy he was by acting humble. Kuai made him king in 316 BCE, and the state of Yan was soon overthrown by the state of Qi.
(Chapter: 17)

Zhi Gong is a legendary character who testified against his own father for stealing sheep because he had been convinced by the government that his loyalty had to be to them.
(Chapter: 29)

Zhi He is a fictitious character. His name can be literally translated as "**Perceptively Harmonious**".
(Chapter: 29)

Zhi Li Shu is a fictitious character. His name depicts an uncle who has abandoned the responsibilities of his family. The eldest son in a family (Shu - uncle) was supposed to take responsibility for making important decisions for the rest of his siblings and their families. Zhi Li Shu probably refers to a man who has left the confines of his family and become a recluse (spiritual hermit).
(Chapter: 18)

Zhi Li Yi is a fictitious character.
His name can be literally translated as "**Continuously Breaking Things Apart**".
(Chapter: 32)

Zhi River empties into Dong Ting Lake in Hunan province.
(Chapter: 26)

Zhong (aka Wen Zhong) was an advisor to Gou Jian (King Gou Jian of Yue). While Gou Jian was on Kuai Ji mountain, he governed Yue. When Gou Jian returned to Yue, he started a reform, and after he had a decisive victory against the state of Wu, he had Zhong killed, as he thought it was dangerous to keep politicians after wartime.
(Chapter: 24)

Zhong Ni See: **Confucius**

Zhong Shan was a fiefdom in the state of Wei.
It was located in modern Hebei province outside of Beijing.
(Chapter: 28)

Zhong Yang might have been a mythological person, but there is no reference to him in historical records. His name can be literally translated as "Official Mediator", which could possibly refer to the fact that he was held up as the first person to have been a mediator between people with conflicts.
(Chapter: 10)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Zhou (aka King Zhou of Shang, King Di Xin of Shang) was the last king of the Shang Dynasty (c. 1050 BCE). In the early part of his reign he is said to have had abilities which surpassed the ordinary man, and was quick-witted and quick-tempered. In his later years, he was given over to drinking, women and a lack of morals, preferring these to the proper governance of the country, and ignored almost all affairs of state. He committed all manner of evil and cruel deeds. His uncle, Prince Bi Gan, remonstrated with him, but Zhou had his heart ripped out so he could see what the heart of a sage looked like.
(Chapters: 4, 17, 26, 29)

Zhou was the capital city of the state of Song.
(Chapter: 30)

Zhou in Zhuangzi refers to The Western Zhou Dynasty (11th century - 771 BCE). The Zhou clan lived in the area of Shaanxi and Gansu. Later it centered its activities in Zhouyuan south of the Qi Mountains. By the early 11th century BCE, the Zhou had become quite powerful. It attacked neighbouring states to expand its territory and moved its capital from Zhouyuan to the western bank of the Feng River in Chang'an County. Its expansion east brought it into sharp conflict with the Shang Dynasty. In approx. 1027 BCE the Zhou successfully overthrew the Shang Dynasty.
(Chapters: 8, 14, 28)

Zhou was a state located in the Wei River valley in present day Shaanxi Province. It is said to have been the home state of Mencius, the philosopher.
(Chapters: 13, 14, 20, 28, 33)

Zhou River is located in modern Sichuan province. It used to be an area which was beset by floods along the Yellow river until modern canals were built.
(Chapter: 28)

Zhuangzi (aka Zhuang Zhou)
(Chapters: 5, 14, 17, 18, 20, 21, 22, 24, 25, 26, 27, 30, 32, 33)

Zhun Mang is a fictitious character. His name can be literally translated as "**Diligent Explorer**".
(Chapter: 12)

Zhuo Lu is a defunct prefecture on the border of the present provinces of Hebei and Liaoning where Huang Di and Chi You are said to have had their last and decisive battle.
(Chapter: 29)

Zhu Ping Man was a fictitious character. His name can be literally translated as "**Unrestrained Bloody Ravine**".
(Chapter: 32)

Zhu Rong might have been a mythological person, but there is no reference to him in historical records. His name can be literally translated as "**Sacrificial Preacher**", which could possibly refer to the fact that he was held up as the first person to have presided over a ritual of sacrifice.
(Chapter: 10)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Zhu Shen is a fictitious character. His name can be literally translated as "**Officer in charge of Kidneys**" and he is referred to as a medical student.
(Chapter: 19)

Zi Gong was a disciple of Confucius who later served as an official in the state of Wei. Zi Gong liked to praise others' virtue and couldn't tolerate others' vices. He also liked to do business. He used the price difference during different seasons to buy goods when they were cheaper and sell them when they were more expensive. He accumulated a lot of wealth and lived his later years peacefully in the state of Qi.
(Chapters: 6, 12, 14, 18, 28, 29, 31)

Zi Lao is a fictitious character. His name can be literally translated as "**Keeper of Sacrificial Animals**".
(Chapter: 25)

Zi Lu was a disciple of Confucius who was previously renowned for his swordsmanship.
(Chapters: 13, 17, 21, 25, 28, 29, 31)

Zi Qi was the minister of war under King Zhao of Chu.
(Chapter: 28)

Zi Sang Yu is a fictitious character. His name can be literally translated as "**Sir Mulberry Rainbow**".
(Note: He is not the person with the same name mentioned in chapter 6)
(Chapter: 20)

Zi Wei Mountain is located in southern Zhejiang Province. It's composed of strangely shaped rocks and considered to be home to dragons. Its name can be literally translated as "**Black Curtain**".
(Chapter: 31)

Zi Xu (aka Wu Zi Xu, Wu Yuan) was originally from the State of Chu, but sought refuge in the State of Wu where he achieved great accomplishments for that state. When the State of Wu came to the fore during the Warring States Period, however, Fu Chai, the king of Wu, became arrogant. He rejected worthy men and welcomed those of low quality, disregarding the criticisms of the loyal and killing those who had rendered outstanding service. Wu Zixu was forced to commit suicide and his body was then sewn inside a sack made of horse leather and thrown into the Yangtze River.
(Chapters: 10, 18, 26, 29)

Zi Zhang is a fictitious character. His name can be literally translated as "**Sir Expansion**".
(Chapter: 29)

Zi Zhou Zhi Bo is probably a fictitious character. His name can be literally translated as "**Secondary Official of a Township**".
(Chapter: 28)

Zi Zhou Zhi Fu is probably a fictitious character. His name can be literally translated as "**Senior Official of a Township**".
(Chapter: 28)

Zhuangzi Glossary – Chapters 8 to 33 (Alphabetical)

Zun Lu might have been a mythological person, as there is no reference to him in historical records. His name can be literally translated as "**Potion Distiller**", which could possibly refer to the fact that he was held up as the first person to have been a pharmacist.
(Chapter: **10**)

Changes made by Jim

- I replaced Chapters with Chapter, when only one chapter was listed.
- made chapter numbers **Bold** for the chapters 8-33 (this book).
- I made all names **Bold** (those that were underlined), and their translations (in quotes).
- added color separators for each 'Letter' except when there is no entry.
- made minor editorial changes, mostly to fit entries onto fewer lines and leave no single-line 'widows or orphans'.