

References on the Founding-Masters, Masters and Disciples of the Hundreds of Schools of Thoughts

Ban Gu, in the *Yi-wen Zhi* (*belles lettres*) section of *Han Shu*, concluded that there were 596 schools of thoughts. *Xun Zi* claimed that Shen[4]-zi, Mo-zi, Ji[-zhen] (i.e., Ji-zi in *Zhuang Zi* or Ji Liang in *Lie Zi*, a Taoist), and Hui-zi (Hui Shi) were the speeches of the hundred schools (*'bai jia'*), a terminology widely used in the Han dynasty for the Warring States sophists, dialecticians and philosophers. Tracing the origin of the hundreds of schools, the source lied in Confucius and what his disciples propagated as Confucianism, and secondarily, Mohism, a derivative of Confucianism. *Huai Nan Zi* stated that Mo-zi studied Confucius' subjects but chose to adopt the Xia dynasty's rituals, not the Zhou dynasty's Confucian rituals, as a result of the complexity and waste in practicing the Confucian rituals. This meant that all schools of thoughts, including Mohism, had the same origin as Confucianism.

Qian Mu believed that the Mohist school of thought was a derivative from Confucianism and the source for Daoism (Taoism) --while the School of Forms and Names (i.e., the Logicians) was a derivative from the Mohist school; the 'Yin [female] and Yang [male]' or the Naturalist school of thought was an intermediary between the Taoist and Confucianist schools; and the Agriculturalists an intermediary between the Mohist and Taoist schools. Qian Mu believed that the Legalist school of thought was a derivative from Confucianism. Xu Zhongshu took Shen[4]-zi and Tian Pian as forerunners for Zhuang-zi's Taoist school of thought, and believed that the fabled Lao-zi or Taoist founder's book *Lao Zi* was compiled in the Han dynasty, later than Soong-xing, Yin-wen, Peng-meng and Shen[4]-zi. Qian Mu's viewpoint was that *Lao Zi*, together with the person Lao-zi, was a product of Zhuang-zi's fables.

Ban Gu, in the *Yi-wen Zhi* section of *Han Shu*, often listed the masters of the hundreds of schools in redundant and separate headings. As a result of failing to detect the historical truth from the forgeries and sophistry writings, that were rampant before and after the 213 B.C. book burning, Ban Gu mistook the fiction figures in the forgery and sophistry writings to be real. Often, the books compiled in the Han dynasty were a motley of unrelated materials, with the compilers' yardstick for classification being the discussion of a name or topic in the books. For example, the books *Guo Yu* and *Zhan Guo Ce* shared similarities but were given different academic attention, with the former upgraded to the rank like *Zuo Zhuan* and treated as materials from some official capacity while the latter written in a non-official capacity. For another example, *Yi Zhou Shu* was speculated to be some wasted films from Confucius' abridgment of the *Shang-shu* texts. However, the eight 'wu' (martialness) chapters of *Yi Zhou Shu*, like *Da-wu*, *Da-ming-wu*, and *Wu-ji*, etc., appeared to be of the military strategist school, namely, one of what 20th century historian Lü Simian called by the twelve schools [beyond the Six Schools of Confucianism, and the Taoism, etc.]; and the *Wen-zhuan* (Zhou King Wenwang's last words) chapter of *Yi Zhou Shu* was similar to *Guan Zi*, i.e., political economy, with the 'kai-sai' (open and close) policy seen in Qin reformer Shang Yang's *Shang-jun Shu*. (Some chapters of *Yi Zhou Shu* could be from the Zhou dynasty's times, such as *Zhou Yue Jie* (Zhou dynasty's months) which set the first month of a Zhou political calendar year in the month of the winter solstice, i.e., lunar November, claiming that sun and moon started with the Zhou ecliptic of "qian-niu [the man who pulls the ox, i.e., the river drum star {Altair} or of the ox mansion]" and called lunar November by 'Zhou [Zhu] yue [first month]' and the political year by 'yi [porting] ji [calendar] yu [to] zheng [administration]'.)

Qian Mu doubted that the sophists, dialecticians and philosophers' claim of the juxtaposition of the various schools meant the significance as pertained. Qian Mu commented that the sect masters

or practitioners were merely one person's thought and one moment's thoughts versus the world's thoughts and the perennial thoughts. Qian Mu hinted that the juxtaposition of a selfish person like Yang Zhu with the philanthropic Mohist founder in *Mencius* could be the sophists, dialecticians and philosophers' way of belittling the Mohists, not praising the Yang-zi thought, similar to *Zhuang Zi's* juxtaposition of Lao-zi and Confucius or *Xun Zi's* juxtaposition of Deng Xi and Hui Shi. In another word, Qian Mu doubted that Yang Zhu (Yang-zi) or Lao-zi ever existed, while Deng Xi, namely, Zi-chan's disciple who created the bamboo penal codes in the 6th century B.C., was not someone comparable with Hui Shi of about two hundred years later. (Yang-zi's Yangism, purportedly a school of ethical egoism, was not listed among the catalog or bibliography books of *Han Shu*.)

This section of references on the masters and the hundreds of schools is not an exhaustive list, and touches on some selected subjects of major writings of the masters, that are covered in the book *The Sinitic Civilization*. For further reference to the primitive texts, the Chinese literature related to the Hundreds of Schools, the Thirteen Classics, or the Twenty-four Histories, is widely available in the online data centers of major educational institutions and the non-profit organizations.

1. The Confucianist School

Confucius was credited with the launch of the six classics of *Chun-qiu*, *Yi[-zhuan]*, *Shi[-jing]*, [*Shang-*]*Shu*, *Li[-jing]* (i.e., *Yi[2]-li*), and *Yue[-jing]*. Sima Qian named *Li*, *Yue*, *Shi*, *Shu*, *Yi[4]* and *Chun-qiu* as the six arts. Though, the original six arts ('yi[4]') in *Zhou Guan* were about: rituals, music, shooting arrows, driving chariots, studying *Shang-shu*, and mathematics. At the time of Confucius, some abridgment of part of the books, like *The Book of Documents*, *The Book of Poems*, *The Book of Music*, *The Book of Rites*, *The Book of Divination* and *The Spring & Autumn Annals*, could be undertaken by Confucius.

Confucius

Confucius. *Lun Yu* (The Analects).

Confucius. *Shi Yi[4]* [ten wings] or *Yi Zhuan* (ten interpretation books for the *Yi* divination), including *Tuan* (structure/explanation of hexagram), *Xi* (the relationship of the Hexagrams), *Xiang* (appearance/image/diagram), *Shuo Gua* (hexagram's position, order and image/diagram) and *Wen-yan* (commentary on characters of Heaven and Earth).

Confucius. *Chun-qiu* (The Spring & Autumn Annals).

Major works of commentary and subcommentary nature:

Zuoqiu Ming (Zuo Qiuming). *Chun-qiu Zuo-shi Zhuan* (The Zuo commentary/tradition on *Chun-qiu*).

Gongyang Shou and disciple Humu Sheng (Humu-zi). *Chun-qiu Gong-yang Zhuan* (The Gongyang commentary/tradition on *Chun-qiu*).

Shen-gong/Shen Peigong (219-135 B.C.) of the Western Han dynasty. *The Chun-qiu Gu-liang Zhuan* (The Guliang commentary/tradition on *Chun-qiu*).

Du Yu (A.D. 222-285) of the Western Jinn dynasty. *Chun-qiu Jing-zhuan Ji-jie* (comprehensive interpretation on the canons and commentaries in regards to *Chun-qiu*).

Mencius

Mencius (372-289 B.C.) descended from the Mengsun-shi clan of the Lu Principality, with history dating to Gongsun-ao, a son of Lu minister Qingfu, who received the Cheng-yi fief from Lu Lord Xigong. Yang Chaoming believed that Mencius propagated the Zeng-zi line of Confucianism. Mencius had high regards for the school of thoughts propagated by Mo-zi, i.e., extreme philanthropy, which was construed by Qian Mu to be an alternative way of belittling Mo-zi. *Mencius* contained the proto-Taoist philosophy of 'dao', or the fabled 'shan-rang' way, i.e., Lord Yao's two-stage tutelage abdication to saint Lord Shun and Lord Shun's abdication to saint Lord Yu. In this sense, the Mohists, the [proto-] Taoists and Confucians shared the same Utopian ideals about the king's way, abdication and power transfer, and could be said to have common origin. *Mencius* was also seen in juxtaposition with the School of Names. The Confucian thought, as represented by Mencius' thought on human beings being born good-natured, shared similar discourse as Gongsun Long of the School of Names. *Mencius* mentioned a dialogue between Mencius and Gao-zi in regards to human nature (innate qualities), with Gao-zi claiming that water, no matter flowing east or west, was still water, and Mencius countering Gao-zi with the 'whiteness' of a white feather, white snow or a white jade being not the same 'quality' and the human innate characteristics not the same as the animals' innate character.

Major works of commentary and subcommentary nature:

Zhao Qi of the Eastern Han dynasty. *Meng Zi Zhang-ju* (chapters and sentences of *Mencius*).

Xun-zi

Xun-zi (Xun Qing/Xun Kuang/Sun-qing-zi) was seen to be a pertinent figure of the late Warring States time period, who was a link in the tenuous master-disciple lineage for the propagation of *Chun-qiu Zuo-shi Zhuan*, as well as the tutor to Legalist Li Si of the Qin Empire. As acknowledged by Wang Chong of the Han dynasty in *Lun Heng*, Sun Qing (Xun-zi/Xun Kuang/Sun-qing-zi) was anti-Mencius, or anti-Confucian, in general. Xun-zi upheld the 'xing e' [the evil human nature] theory. In *Wang[2] Zhi* (king's system), Xun-zi talked about the king's way and the hegemony king's way of ruling a nation, things that Shang Yang sold to Qin Lord Xiaogong. Li Si, a disciple of Xun-zi, was said to have preached the hegemony king's way to Qin Emperor Shihuangdi. Qian Mu compared the records about Xun-zi and Mencius, and derived a conclusion that the two were contemporaries of about the same age. (*Li-ji*, *Guan Zi*, and *Xun Zi*, which shared similar discourse on the evils related to Confucius' purported execution of Shao-zheng Mao, could be all Han Dynasty products of forgery.)

Xun-zi/Xun Kuang/Xun-qing-zi/Sun-qing/Sun-qing-zi (among the Ji-xia academy scholars of the Qi Principality). *Xun Zi/Sun Qing Zi: Fei Shi-er-zi* [Pian] (negating heads of the twelve schools), *Wang[2] Zhi* (king's system), *Yi Bing Pian* (discourse on military strategy), *Jie Bi Pian* [exposing the blindfold], *Fei-xiang* [abnormal outlook], *Quan-xue* [Pian] (encouraging to learn), and *Ru Xiao* [Pian].

Major works of commentary and subcommentary nature:

Yang Jing⁴ of the Tang dynasty. *Xun Zi Zhu* (annotation on *Xun Zi*).

Wang Xianqian of the Qing dynasty. *Xun Zi Ji-jie* (collected interpretation on *Xun Zi*). Taipei, Taiwan: Yi wen yinshu-guan publishing house, 1959.

Zi-xia

Zi-xia/Bu Shang. Zi-xia was ascribed the role of spreading *Shi-jing*, the Gong-yang/Gu-liang versions of *Chun-qiu.*, and the authorship for Ding Kuan's *Zi-xia [Yi-]Zhuan* (disciple Zi-Xia's commentary on the Zhou divination).

Zeng-zi

Zeng-zi. *Zeng Zi: Da-xiao* (great filial piety), and *Da-xue* (the Great Learning).

Zi-si[1]

Zi-si[1] (? 483-402 B.C). *Zi-Si[1] Zi: Zhong-yong* ([golden] mean); *The Analects (Lun Yu)*.

Yang Xiong[2]

Yang Xiong[2]/Yang-zi (B.C. 53- A.D. 18) of the Western Han dynasty. *Shu-du Fu* (i.e., the Sichuan basin's metropolis prose); *Tai-xuan Yi* (supreme mystery: a ternary numeral system divination), *Fang Yan* (i.e., the nation's dialects).

Yang Xiong2. *Fa Yan* (quasi-Confucian-style analects or exemplary mottos). Taipei, Taiwan: Shangwu yinshu-guan publishing house, 1966.

Liu Xiang[4]

Liu Xiang (77-6 B.C.) of the Western Han dynasty. *Lie-nü Zhuan* (biography of spirited/illustrious women).

Liu Xiang. *Xin Xu* (new preface). Shanghai: Shangwu yinshu-guan publishing house, 1922.

Liu Xiang. *Shuo Yuan* (garden of persuasion). Shanghai: Shanghai gu ji chu ban she, 1990.

2. The Taoist (Daoist) School

Xu Zhongshu took Shen[4]-zi and Tian Pian as forerunners for Zhuang-zi's Taoist school of thought, and believed that the fabled Lao-zi or Taoist founder's book *Lao Zi* was compiled in the Han dynasty, later than Soong-xing, Yin-wen, Peng-meng and Shen[4]-zi. Zhuang-zi was seen as a duo friend of the Wei Principality prime minister Hui Shi (Hui-zi) in a fable dialogue about happiness of the minnows fish over a bridge of the Hao-liang river. R.O.C. scholar Hu Shi had a separate discourse on Lao-zi, pointing out that Sima Qian's section on Lao-zi in *Shi-ji* could be a later people's addition as evidenced in Lao-zi's name Bo-yang being ported from Zhou King Youwang's chronicler Bo-yang-fu that was seen in *Guo Yu*. Hu Shi also expressed doubt that *Zeng-zi Wen* (disciple Zeng-zi's questions) of *Li-ji* (Book of Rites) had validity in the records on Confucius' visiting a Zhou king's chronicler called by Li Dan (Lao Dan), speculating that the 'Lao' word could be a surname, like Shi[3]-lao in *Guo Yu*. Qian Mu's viewpoint was that *Lao Zi* was a product of Zhuang-zi's fables, namely, *Zhuang Zi*'s juxtaposition of fictional Lao-zi and real person Confucius.

Zhuang-zi

Zhuang-zi/Zhuang Zhou (365-290 B.C). *Zhuang Zi/Nan-hua [Zhen] Jing* (true canons of saint of the southern Hua-shan mountain): *Qu-qie* (school bag); *Tian Yun [Pian]* (heaven's fate); *Da-zhongshi* (the grand ancestor of the clan); *Tian Di Bian* (article on heaven and earth), *Yu-yan [Pian]* (fable); *Xiaoyao You* (free and unfettered travel).

Zhuang-zi. *Nan-hua Jing*. Hefei, China: Anhui ren min chu ban she, 1994.

Lao-zi

Qian Mu's viewpoint was that *Lao Zi* was a product of Zhuang-zi's fables, namely, *Zhuang Zi*'s juxtaposition of fictional Lao-zi and real person Confucius.

Lao-zi (Li Dan/Lao-lai-zi/Tai-shi[3]-Dan/a Duan'gan minister in the Wei state). *Dao De Jing* [in inverse order of *De Dao Jing* as seen in the bamboo slips] (the way and virtues).

Lao-zi. *Dao de jing*. Shanghai: Shangwu yinshu-guan publishing house, 1922.

Zou Anhua. *Chu jian yu bo shu Laozi* (the Chu bamboo slips and Lao-zi on the silk manuscript). Beijing: Min zu chu ban she, 2000.

Guan-zi

Guan-zi/Guan Zhong (?-645 B.C.). *Guan Zi* (a Han dynasty book that was pretentiously named after Guan-zi of the 7th century B.C., and listed under the Taoist and Legalist in *Yi-wen Zhi* of *Han Shu*): *Feng Shan Pian* (oblation for heaven and earth); *Xiao-kuang* (minor remedy); *Di Shu Pian* (counting the number of land); *Shan-guo Gui* (mountain nations' track, i.e., finance management); *Shan Quan Shu* (mountain's whimsical mathematical strategy); *Shan Zhi Shu* (mountain's utmost mathematical strategy).

Guan-zi. *Guan Zi*. Shanghai: Shangwu yinshu-guan publishing house, 1922.

Heh-guan-zi

Heh Guan Zi is a book similar to *Guan Zi* and purportedly written by Heh-guan-zi, a Chu hermit wearing a hat with feathers from chicken-like brown pheasants. Both *Guan Zi* and *Shang-jun Shu*, as well as *Heh Guan Zi*, were the Han dynasty forgeries. Wang Yinglin of the Soong dynasty claimed that *Heh Guan Zi* plagiarized Jia Yi's *Fu-niao Fu* [owl prose] in addition to Guo Kui's discourse in *Zhan Guo Ce* and Guan-zi's discourse in *Guo Yu*.

Heh-guan-zi/ Heguanzi. *Heh Guan Zi* (listed under the Taoist and miscellany in *Yi-wen Zhi* of *Han Shu*).

Heh-guan-zi/Heguanzi. *Heguanzi*. Shanghai: Shangwu yinshu-guan publishing house, 1922.

Lie-zi

Lie-zi was said by *Zhuang Zi* to be a Taoist of the Warring States time period, with his books recompiled or forged by Buddhist Zhang Zhan[4] of the Eastern Jin dynasty, with a claim that Buddhism of India had plagiarized the 'non-existence' concept from *Lie Zi*. Qian Mu believed that *Lie Zi* was a forgery based on *Kong-zi Jia Yu* (Confucius' family motto).

Lie-zi/Lie Yukou. *Lie Zi* (listed under the Taoist in *Yi-wen Zhi* of *Han Shu*): *Zhong-ni Pian* (on Confucius); *Yang Zhu Pian* (on [fictional figure] Yang-zi); *Huang-di* (on the Yellow Thearch); *Zhou-mu-wang Pian* (on Zhou King Muwang); *Tang Wen Pian* (on Shang King Shang-tang's questions).

Lie-zi/Lie Yukou. *Lie Zi*. Shanghai: Shanghai gu ji chu ban she, 1989.

Major works of commentary and subcommentary nature:

Yang Bojun. *Lie Zi Ji-jie* (collected interpretation of *Lie Zi*). Shanghai: Longmen lian-he shu-ju, 1958.

Wen-zi

Wen-zi (postulated by Ban Gu to be a disciple of Lao-zi who was a fictional figure in the first place). *Wen Zi*. (Qian Mu believed that *Wen Zi* plagiarized *Huai Nan Zi* and *Lao Zi*.)

Zheng-zhang-zhe

Zheng-zhang-zhe. *Zheng Zhang-ze* [i.e., the Zheng Principality's old man in the Han dynasty Taoist's works *Zheng Zhang-ze* in *Yi-wen Zhi* of *Han Shu*].

Yu-zi

Yu-zi/Yu Xiong (a Chu ancestor). *Yu Zi* [listed under the Taoist & Minor-talk schools in *Yi-wen Zhi* of *Han Shu*]. (In the Han dynasty, there was a separate volume compiled under Yu-zi, that touched on the 'dao' [the Way] that the five thearchs undertook to manage the nation. Namely, the king's way versus what the Confucians criticized to be the hegemony king's way as seen in the Eastern Zhou dynasty.)

Liu An

Liu An of the Western Han dynasty. *Huai Nan Zi/Huai-nan Hong-lie* (with 'hong' meaning swan or great, and 'lie' meaning ardent)/*Liu An Zi* (listed under the Taoist and Miscellany schools in *Yi-wen Zhi* of *Han Shu*). (*Huai Nan Zi* had 21 chapters on 'dao', i.e., the ways [or the Taoist immortality/the constant way of the universe], and 33 lost chapters of 'za' [miscellaneous] 'shuo' [writings], a book that appeared to be a rewrite of the sophistry books of the late Zhou dynasty and early Han dynasty.)

3. The Legalist School

Guan Zi of the 7th century B.C. was taken to be the Legalist forerunner. Qian Mu believed that the Legalist school of thought was a derivative from Confucianism. That is, the Legalist concept and philosophy was a much later concept. Guo Moruo put Shang Yang, Wu Qi[3] and Li Kui under the category of the Zi-xia-shi Confucians, namely, Confucian Zi-Xia's disciples. Yang Chaoming pointed out that only Li Ke (Li Kui) was Zi-Xia's disciple. Qian Mu believed that *Lü Xing* of *Shang-shu* was a product of the late Warring States time period as the term 'fa' (laws) would not emerge till Li Kui authored the *Fa Jing* book with six laws on banditry, thief, prison, arrest (i.e., prosecution), miscellaneous laws [like cunningness, extravagance, gambling and corruption, etc.]. Haan-fei-zi was said to have combined the three Legalist sects into one consolidative Legalist school of thought, namely, Shen[4] Dao (Shen[4]-zi, i.e., Master Shen[4]-zi's circumstantial power Legalist sect, Shen[1] Buhai or Shen[1]-zi's bureaucracy Legalist sect, and Shang Yang's law & punishment Legalist sect. Note that Shen[4]-zi and Shen[1]-zi were related to the Logicians and Taoists' schools of thought. This came back to the essence of the hundreds of schools as having the same origin in Confucius and his disciples.

Guan-zi

Guan-zi/Guan Zhong (?-645 B.C.). *Guan Zi* (a Han dynasty book that was pretentiously named after Guan-zi of the 7th century B.C., and listed under the Taoist and Legalist schools in *Yi-wen Zhi* of *Han Shu*). (*Guan Zi*, i.e., a political economy book, mentioned the 'kai-sai' (open and close) policy as seen in Qin reformer Shang Yang's *Shang-jun Shu*. *Guan Zi* was mentioned in *Haan Fei Zi* to be a Legalist school of thoughts on par with Shang Yang's legalist creeds. However, the *Guan Zi* version of the Han dynasty became a motley of writings by the Taoists, Military strategists, the 'Yin [female] and Yang [male]' or the Naturalists, the Agriculturalists, and the Mercantilists. Both *Guan Zi* and *Shang-jun Shu* were the Han dynasty forgeries.)

Shen[4]-zi

Shen[4]-zi/Shen[4] Dao (master Shen[4]-zi of the circumstantial power Legalist sect, ? 350-275 B.C.). *Shen[4] Zi* [listed under the Miscellany and Legalist schools in *Yi-wen Zhi* of *Han Shu*]. Hongkong: Zhonghua shu ju, 1978.

Shen[1]-zi/Shen Buhai

Shen[1] Buhai (Shen[1]-zi, master of the bureaucracy Legalist sect, 385-337 B.C.). *Shen[1] Zi* [in *Yi-wen Zhi* of *Han Shu*].

Li Kui

Li Kui/Li Ke/Li-zi. *Fa Jing* (laws' canons).

Shang Yang

Shang Yang (Wey Yang/Shang-jun/Gongsun Yang, master of the law & punishment Legalist sect, ?-338 B.C.). *Shang-jun Shu* (Honorary-prince Shang-jun's book). Taipei, Taiwan: Shangwu yinshu-guan publishing house, 1956.

Shi-zi

Shi-zi/Shi-jiao. *Shi Zi* [listed under the Miscellany schools in *Yi-wen Zhi* of *Han Shu*].

Haan-fei-zi

Haan-fei-zi. *Han Fei Zi: Gu[1] Fen[4]* (lonely agony); *Wu Du* (five poisons [poisonous bugs]); *Shuo Yi* (explaining the doubtful); *Shuo-lin [Shang]* (upper chapter regarding the discourse of {academic} forests/schools); *Xian-xue [Pian]* (prominent studies/schools of thoughts). Shanghai, China: gu ji chu ban she, 1989.

Li Si

Li Si. *Jian Zhu-ke Shu* (petition regarding admonition against expelling the guests); *Cun Haan Pian* (article about preserving the Haan state).

4. The 'Za' [Miscellany]/Eclectic Schools of Thought (the Syncretists)

Wu Zixu

Wu Zixu. *Wu Zixu* [in *Yi-wen Zhi* of *Han Shu*].

Shen[4]-zi/Shen[4] Dao

Shen[4] Dao (Master Shen[4]-zi of the circumstantial power Legalist sect, ? 350-275 B.C., and among the Ji-xia academy scholars of the Qi Principality). *Shen[4] Zi* [listed under the Miscellany and Legalist schools in *Yi-wen Zhi* of *Han Shu*]. Hongkong: Zhonghua shu ju, 1978.

Lü Buwei

Lü Buwei (?-235 B.C.). *Lü-shi Chun-qiu*. Shanghai: Shangwu yinshu-guan publishing house, 1922.

Shi-zi

Shi-zi/Shi-jiao. *Shi Zi* [listed under the Miscellany schools in *Yi-wen Zhi* of *Han Shu*].

Wei-liao[-zi]

Wei-liao[-zi]. *Wei Liao Zi* (listed under the Miscellany and Military Strategists' schools in *Yi-wen Zhi* of *Han Shu*).

Gui-gu-zi

Gui-gu-zi. *Gui Gu Zi: Chuai-mo Pian* (fathom). (*Gui Gu Zi* was not seen in *Yi-wen Zhi* of *Han Shu*, with the master speculated to be tutor to all the famed military strategists of the Warring States, and commonly listed under the Miscellany and Military Strategists' schools. Qian Mu speculated that the book was forged after the Western Han dynasty and on basis of two words of 'chuai' and 'mo' which were what Sima Qian described about Su Qin's studying *Tai-gong Yin Fu*, namely, Jiang Taigong's secret talisman military strategy book, using the 'chuai-mo' fathom approach.)

Guiguzi. Guiguzi. Shanghai: shangwu yinshu-guan publishing house, 1922.

Heh-guan-zi

Heh-guan-zi (listed under the Taoist and miscellany in *Yi-wen Zhi* of *Han Shu*).

Liu An

Liu An of the Western Han dynasty. *Huai Nan Zi/Huai-nan Hong-lie* (with 'hong' meaning swan or great, and 'lie' meaning ardent)/*Liu An Zi* (listed under the Taoist and Miscellany schools in *Yi-wen Zhi* of *Han Shu*).

5. The Mohist School

Mohist, known for the all love" (*jian ai*) philosophy, was a pacifist who advocated for transnational love among the Zhou vassal states, and an adorer of Overlord Yu and his diligent work at flood control across the country. The Mohist followers, who formed some kind of cults with chieftains called by 'ju-zi' (big leader), were devout Puritan-like lower-level people who often did not hesitate to sacrifice their lives, as seen in 180 disciples following the leader, Mohist Meng Sheng, to death over the implication of Chu Prince Yangcheng-jun or Prince Yu[4] in the matter of shooting at the Chu king's corpse in the process of assassinating military strategist Wu Qi[3]. Qian Mu believed that the Mohist school of thought was a derivative from Confucianism and the source for Daoism (Taoism) --while the School of Forms and Names (i.e., the Logicians) was a derivative from the Mohist school; the 'Yin [female] and Yang [male]' or the Naturalist school of thought was an intermediary between the Taoist and Confucianist schools; and the Agriculturalists an intermediary between the Mohist and Taoist schools. Qian Mu analyzed master Wei-mou-zi's records to state that Wei-mou-zi, who was taken to be a Wei prince, was in fact a Zhongshan-guo royal who befriended Gongsun Long and practiced the Mohist non-aggression doctrine in the Zhongshan-guo state, over which *Lü-shi Chun-qiu* claimed that its veteran prime minister Gongsun Xi was said to have censured the Mohists in front of the Zhongshan-guo king. *Huai Nan Zi*, which mistook King Zhongshan-wang as King Dai-wang, made a statement that King Dai-wang died for his pro-Mohist propensity. The writings in *Mo Zi*, as well as disciple's book *Sui Chao Zi*, in the opinion of Qian Mu, were all later time works. For example, *Sui Chao Zi* talked about the Zhou dynasty's rise being accompanied by the appearance of the 'lu-tu' green maps, namely, the 'he-tu' map on the back of the dragon from the Yellow River --which were contents of the 'wei'-suffixed forgery books or the 'chen-wei' category books of the Han dynasty. According to *Haan Fei Zi*, after the death of Mo-zi, the Mohist schools split into three factions headed

by Xiang-li-shi, Xiang-fu-shi and Deng-ling-shi. The main disciples included Qin-gu-xi (Qin-gu-li), Sui-chao-zi and Hu-fei-zi, et al. Mo-zi was called Zi-mo-zi by his disciples.

Mo-zi

Mo-zi (Mo-di/Zi-mo-zi/Mohist). *Mo Zi: Ming Gui [Xia]* (with ‘ming gui’ meaning the ‘ming-qi’ and ‘gui-qi’ counterfeit bronze and pottery burial objects); *Fei Ru* (negating the Confucians).

Mo Di. *Mo Zi*. Shanghai: Shanghai gu ji chu ban she: Xin hua shu dian Shanghai fa xing suo fa xing, 1989.

Major works of commentary and subcommentary nature:

Sun Yirang (A.D. 1848-1908). *Mo Zi Xian-gu* ([notepad] casual interpretation of *Mo Zi*).

Zhang Yongxiang, Xiao Xia. *Mo Zi Yi-zhu* (translation and annotation on *Mo Zi*). Shanghai: Shanghai Guji Chuban She, 2015.

Tian-qiu-zi

Tian Qiu/Tian Fan/Tian Xi/Tian-xiang-zi (? 360-300 B.C.). *Tian Qiu Zi* [in *Yi-wen Zhi* of *Han Shu*].

Sui-chao-zi

Sui-chao-zi. *Sui Chao Zi* [in *Yi-wen Zhi* of *Han Shu*].

Hu-fei-zi

Hu-fei-zi. *Hu Fei Zi* [in *Yi-wen Zhi* of *Han Shu*].

Wo-zi

Wo-zi. *Wo Zi* [in *Yi-wen Zhi* of *Han Shu*].

Yi Yi[4]

Yi-yi[4] (Shi[3]-yi[4] under Zhou King Chengwang and Zhou King Kangwang). *Yi-yi[4]* [in *Yi-wen Zhi* of *Han Shu*].

6. The School of Forms and Names (i.e., the Logicians)

Hui Shi (Hui-zi, ? 370-310 B.C.) was a ‘ming jia’ (Forms and Names) representative, i.e., that of the school of sophists or dialecticians, famous for ten paradoxes about the relativity of time, space, and matter, and on par with Greek philosopher Parmenides. Qian Mu believed that the School of Forms and Names (i.e., the Logicians) was a derivative from the Mohist school which in turn derived from the Confucianism. Note that the Mohists, the [proto-]Taoists and Confucians shared the same Utopian ideals about the king’s way, abdication and power transfer, and could be said to have common origin. Hui Shi himself was seen as a friend of Zhuang-zi who was the actual founder of the Taoist sect. Xu Zhongshu took Shen[4]-zi and Tian Pian as forerunners for Zhuang-zi’s Taoist school of thought, and took Soong-xing, Yin-wen, Peng-meng and Shen[4]-zi as in the same camp. Soong-xing, also known as Soong-keng, Soong-xing or Soong-rong, was taken by *Zhuang Zi* to be on the same par as Yin-wen-zi, namely, the proponents of peace and restraining individual desire. The relationship between the Mohists and the School of Forms and Names (i.e., the Logicians) could be seen in the example of the demise of the Zhongshan-guo state. Wei-mou-zi, who could be a Zhongshan-guo royal with the

Wei state's lineage, befriended Gongsun Long and practiced the Mohist non-aggression doctrine in the Zhongshan-guo state, over which *Lü-shi Chun-qiū* claimed that its veteran prime minister Gongsun Xi was said to have censured the Mohists in front of the Zhongshan-guo king. *Xun Zi* juxtaposed Deng Xi and Hui Shi, which could be a prevalent Warring States' way of citing the ancient figures for justification of a school of thought. Deng Xi, according to *Zuo Zhuan*, was killed in the spring of 501 B.C. by Si Zhuan over the promulgation of *The Bamboo Legal Codes* in the Zheng Principality, namely, a forerunner Legalist practitioner.

Deng Xi

Deng Xi. *Deng Xi Zi* [in *Yi-wen Zhi* of *Han Shu*].

Hui Shi

Hui Shi/Hui-zi. *Hui Zi* [in *Yi-wen Zhi* of *Han Shu*].

Gongsun Long

Gongsun Long. *Gongsun Long Zi* [in *Yi-wen Zhi* of *Han Shu*].

Yin-wen-zi

Yin Wen/Yin-wen-zi (among the Ji-xia Academy scholars of the Qi Principality). *Yin Wen Zi* [in *Yi-wen Zhi* of *Han Shu*].

Soong-zi

Soong-zi/Soong Xing/Soong-xing/Zi-soong-zi/Soong-rong-zi/Soong Keng (among the Ji-xia academy scholars of the Qi Principality). *Soong Zi* [listed under the Minor-talk and the Forms and Names' schools in *Yi-wen Zhi* of *Han Shu*].

Mao-gong Ci

Mao-gong Ci (a contemporary of Gongsun Long). *Mao Gong* [in *Yi-wen Zhi* of *Han Shu*].

Huang-gong

Huang-gong/Huang Ci (a Qin doctorate). *Huang Gong* [in *Yi-wen Zhi* of *Han Shu*].

Chen-gong

Cheng-gong (a contemporary of Huang-gong). *Cheng-gong-sheng* [in *Yi-wen Zhi* of *Han Shu*].

7. The 'Yin' [female] and 'Yang' [male] School (i.e., the Naturalist School)

Zou-zi was a proponent of the five virtues' cycling and the nine greater prefectures' world view. Zou Yan (Zou-zi), a master of the Yin-yang [female-male] Wu-de [five virtues] School of Thought, first proposed the five virtues' cycling and the nine greater prefectures' world view, with enumeration of the famed mountains and rivers, grains, beasts and other earthly things nurtured by the water and soil of the central state. Qin Emperor Shihuangdi, believing in the dynasty virtue theory, adopted the black costumes and the 'water' form as something that overcame the Zhou dynasty's 'fire' virtue. Qian Mu believed that Zou-zi's book *Zou-zi Zhong-shi* [end and begin] was written by Zou-zi's disciples

to infatuate the Qin state as the metaphysical ‘water’ successor to the order of mud, wood, metal and fire. Namely, the five virtues’ theory was a late invention, not something created by Zou-zi himself.

Zou-zi

Zou Yan. *Zou Zi/Zou-zi Zhong-shi*.

Nan-gong

Nan-gong. *Nan-gong* [i.e., the southern land’s old man in the Han dynasty Female-Male School’s works *Nan-gong* in *Yi-wen Zhi* of *Han Shu*].

8. The Agriculturalist School

Fan-zi

Fan-zi/Fan Li/Xin Ji-ran (Fan Li being a minister under Yue King Gou-jian). *Ji-ran* (Ji-ran was speculated to be the author of the agriculture book *Qian-lao*, namely, the dark-skinned elder. Qian Mu doubted that Fan Li/Fan-zi ever took Ji-ran as a tutor, claiming that what Sima Qian meant by ‘Ji-ran’ was a name of Fan Li’s tactics book. This was similar to Zhang Yi and Su Qin ever having a tutor called by Gui-gu-zi.)

Xu Xing

Xu Xing (a possible fictional figure under *Xun Zi*). *Shen-nong* (divine farmer, listed in *Yi-wen Zhi* of *Han Shu*).

Ye[3]-lao

Ye[3]-lao. *Ye[3]-lao* [the old man in the wild countryside in the Han dynasty agriculturalist works *Ye[3]-lao* in *Yi-wen Zhi* of *Han Shu*].

Fan[4] Shengzhi

Fan[4] Shengzhi of the Han dynasty. *Fan[4]-shengzhi Shu* (an 18-volume comprehensive agriculture book with details on the general principles of farming, specific farming techniques and cultivation methods).

9. The ‘Zong’ [vertical] and ‘Heng’ [horizontal] Diplomats’ School

Su Qin

Su Qin. *Su Zi* [in *Yi-wen Zhi* of *Han Shu*].

Zhang Yi

Zhang Yi. *Zhang Zi* [in *Yi-wen Zhi* of *Han Shu*].

Gui-gu-zi

Gui-gu-zi. *Gui Gu Zi: Bai-he Ce* (open and close). (*Gui Gu Zi* was not seen in *Yi-wen Zhi* of *Han Shu*, with the master speculated to be tutor to all the famed military strategists of the Warring States, and commonly listed under the Miscellany and Military Strategists’ schools.)

10. The Military Strategists

Qian Mu believed that Sun Wu, a person not seen in *Zuo Zhuan*, was made up by the sophists and philosophers in the Warring States time period. Qian Mu pointed out that the book *Sun Zi* had

terminology like ‘*dao*’ or the heaven’s way, which was some concept that appeared after Zhuang Zhou/Zhuang-zi, and the ‘xing-ming’ [Forms and Names (i.e., the Logicians)] terminology which was also a Warring States time period concept. Qian Mu, treating *Sun Zi* as similar to Zhuang Zhou/Zhuang-zi’s Taoist theories and having contents similar to the ‘xing-ming’ [Forms and Names (i.e., the Logicians)], doubted that there ever existed military strategists like Sun Wu or Sima Rangju during the Spring & Autumn time period of the Zhou dynasty.

Sun Wu/Sun-zi

Sun Wu. *Sun Zi/Sun Zi Bing-fa* (*The Art of War*, listed as *Sun Zi* in *Yi-wen Zhi* of *Han Shu*). (*Sun Zi Bing-fa* and *Sun Bin Bing-fa* were seen in the Han dynasty tombs excavated in Mt. Yinqueshan. The renowned military book *Sun-zi Bing Fa*, which was excavated from Mt. Yinqueshan in 1972, purportedly talked about the Yellow Thearch defeating four colored lords in four directions, including the green god at the fable battle of Xiangping, and betrayed itself to be a Han dynasty book.)

Li Kui/Li-zi

Li Kui/Li Ke. *Li Zi* [in *Yi-wen Zhi* of *Han Shu*].

Wu Qi[3]/Wu-zi

Wu Qi[3]. *Wu Zi/Qu Qi[3] Bing-fa* [listed as *Wu Zi* in *Yi-wen Zhi* of *Han Shu*].

Sun Bin/Qi-sun-zi

Sun Bin. *Qi-sun-zi/Sun Bin Bing-fa*. (*Sun Zi Bing-fa* and *Sun Bin Bing-fa* were seen in the Han dynasty tombs excavated in Mt. Yinqueshan.)

Shang Yang

Shang Yang (Wey Yang/Shang-jun/Gongsun Yang of the law & punishment Legalist sect, ?-338 B.C.). *Gongsun Yang*.

Pang Nuan

Pang Nuan. *Pang Nuan* [in *Yi-wen Zhi* of *Han Shu*]. (Qian Mu believed that the case of military strategists Pang Nuan versus Ju-xin was the same as military strategists Sun Bin versus Pang Juan, with the names of Pang Nuan and Pang Juan mixed up in history. In both cases, the survivors, i.e., Sun Bin and Pang Nuan, had their military books produced while the defeated and killed did not.)

Wei-liao-zi

Wei-liao[-zi] (listed under the Miscellany and the Military Strategists in *Yi-wen Zhi* of *Han Shu*). *Wei Liao* [in *Yi-wen Zhi* of *Han Shu*].

Kuai Tong

Kuai Tong/Kuai Che. *Kuai Zi/Jun Yong* (illustrious forever). (It was speculated that Kuai Tong could be the author of the articles that were compiled by Liu Xiang⁴ (77-6 B.C.) of the Western Han dynasty into [*Zhan*] *Guo Ce* [the warring state’s strategy]: a compilation of miscellaneous articles entitled *Guo Ce* [the states’ strategy], *Guo Shi*[4] [the state affairs], *Duan-Chang* [short and lengthy], *Shi*[4] *Yu* [events’ discourse], *Chang-shu* [lengthy book] and *Xiu-shu* [lengthy book].)

11. The Minor-talk School (i.e., the Fictionists)

In the Warring States time period, ‘minor talk’ was juxtaposed with the major lobbyists’ big propaganda in front of the kings and lords. Soong-zi (Soong Xing/Soong-xing/ Soong-rong-zi/Soong Keng), also known as Zi-soong-zi, was taken to be a ‘minor-talk’ representative among the Ji-xia academy scholars. Qian Mu believed that Soong-zi was a Mohist. Soong-zi was also juxtaposed with the masters of Xing-ming or the School of Logicians, such as Hui Shi (Hui-zi), Gongsun Jie (Jie-zi) and Yin-wen[-zi]. Xu Zhongshu took Shen[4]-zi and Tian Pian as forerunners for Zhuang-zi’s Taoist school of thought, and believed that the fabled Lao-zi or Taoist founder’s book *Lao Zi* was compiled in the Han dynasty, later than Soong-xing, Yin-wen, Peng-meng and Shen[4]-zi. Peng-meng was said by *Zhuang Zi* and *Yin Wen Zi* to be Tian Pian’s teacher. Soong-xing, also known as Soong-keng, Soong-xing or Soong-rong, was taken by *Zhuang Zi* to be on the same par as Yin-wen-zi, namely, the proponents of peace and restraining individual desire.

Soong-zi

Soong-zi/Soong Xing/Soong-xing/Zi-soong-zi/Soong-rong-zi/Soong Keng. *Soong Zi* [listed under the Minor-talk and the Forms and Names’ schools in *Yi-wen Zhi* of *Han Shu*].

Yu-zi

Yu-zi/Yu Xiong. *Yu Zi* [listed under the Taoist & Minor-talk schools in *Yi-wen Zhi* of *Han Shu*].

Yu Chu

Yu Chu of the Han dynasty. *Yu Chu Zhi* (Yu Chu’s book).

12. The Medicinists’ School

Bian Que

Bian-que/Qin Yueren (a contemporary of Zhao-jian-zi). *Nei Jing* (Internal Medicine), *Wai Jing* (Surgery), and *Nan Jing* (dystocia and miscellaneous difficult symptoms).

Chunyu Yi

Chunyu Yi/Cang-gong of the Han dynasty.