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Xango. See CHANGÓ.

xenolalia. See GLOSSOLALIA.

Xiang Er Zhu. A commentary on the DAO DE JING, allegedly written by the 'Heavenly Master' Zhang (Dao-) Ling, the founder of the TIANSHI DAO (Heavenly Master Sect) of early Chinese DAOISM. The commentary, interwoven with the original Dao De Jing, was found by Sir Aurel Stein at the Dunhuang Caves in former Chinese Turkestan (now Xinjiang Province) and is now in the British Museum. It comprises 34½ chapters of the original 81-chapter Dao De Jing (chapters 3 to 37, formed as one body of text, not subdivided). As one of the oldest commentaries of the *Dao De Jing* the *Xiang Er Zhu* is of importance for the study of the transmission of ideas associated with this Daoist classic. According to Isabelle Robinet (Robinet 1977: 45) the *Xiang Er* commentator deforms the original meaning of the *Dao De Jing* in order to make an interpretation possible that puts the reader on guard against heterodox doctrines.

xiao [hsiao] (Chinese: 'filial piety', 'filiality'). A basic notion of Confucian ethics, signifying the complete obedience and support due to the parents. Confucius defined it as follows: 'When [the parents] are alive, serve them according to *li* ['propriety']. When they die, bury them according to *li*

and sacrifice to them according to *li*' (*Lun Yu*, II, 5). The duty of *xiao* includes ancestor worship and the procreation of sons. In the *Xiao Jing* [*Hsiao Ching*] ('Book of Filial Piety') *xiao* is declared the root of all virtues: 'Filial piety begins with the serving of our parents, continues with the serving of our ruler, and is completed with the establishing of our own character.' In this way, *xiao* can be interpreted not only as the basis of the family but also as the foundation of social order.

Xiao Jing. See XIAO.

Xi Wang Mu (Chinese: 'Queen Mother of the West'). A Chinese mythological fairy queen residing either on KUN LUN mountain or on Jade Mountain. According to old myths she is an authority on LONGEVITY and administers a garden with peach-trees (peaches are a symbol of immortality). In classical Chinese sources Xi Wang Mu is described as resembling 'a human, with the tail of a leopard and the teeth of a tiger'. She is in charge of calamities and the five kinds of disaster that might befall the empire. As an authority on matters concerning immortality, Xi Wang Mu was incorporated into the Daoist legends (see DAOISM) on the qualities of the *dao* and its personification. (Cahill 1985-6).