

# The Five Yi Yin Texts

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Entry tags: Religious Group, Chinese Religion, Text, Excavated text, Cosmology, Early Chinese Traditions, Tsinghua Text

The Five Yi Yin Texts are a group of ancient Chinese bamboo-slip manuscripts that were looted, sold to the Hong Kong Antiquities Market, and purchased by Tsinghua University in 2008. The names of these manuscripts, some of which were given by the Tsinghua editors (indicated by an asterisk), are \*Yin zhi 尹至 \*Yin's Arrival (Volume 1), \*Yin gao 尹誥 \*Yin's Announcement (Volume 1), Chi jiu zhi ji Tang zhi wu 赤鳩之集湯之屋 A Red Pigeon's Alighting on Tang's Hut (Volume 3), \*Tang zai chimen 湯在晉門 \*Tang at the Gate of the Thearch (Volume 5), and \*Tang chu yu Tangqiu 湯處於湯丘 \*Tang Resided at Tang Hill (Volume 5). Scholars have come to treat these five manuscripts of unknown authorship as a group, because they all focus on the exemplary relationship between Tang, the first king of Shang, and his legendary minister Yi Yin. The first two texts, \*Yin zhi and \*Yin gao, tell stories about Tang and Yi Yin's conquest of Jie, the last king of Xia. They are identified by most scholars as belonging to the textual tradition of the Shang shu 尚書 or "Exalted Scriptures." The third text, Chi jiu, was originally bound together with \*Yin zhi and \*Yin gao and copied by the same scribe, but unlike the historical anecdotes in the other two texts, it is a fantastic story about magic, exorcism, and numinous animals. The last two, \*Tang zai chimen and \*Tang chu yu Tangqiu, were also bound together and copied by the same hand (though not the one that copied the above three). Both are philosophical dialogues between Tang and Yi Yin. While \*Tang zai chimen constructs a systematic cosmology of heaven, earth, state, and person, \*Tang chu yu Tangqiu centers around the virtue of the king and its political significance. Prior to the discovery of these manuscript, there were already numerous anecdotes about Yi Yin in ancient Chinese texts. As philosophers and storytellers often used him to illustrate their arguments, Yi Yin came to assume several new identities as a spy, a cook, and a dowry escort in the Warring States period. All of these identities are seen in the Tsinghua manuscripts, but they rarely have argumentative functions.



Date Range: 335 BCE - 275 BCE

Region: Ancient Chu

Region tags: Asia, East Asia, China

The State of Chu in Warring States China

## Status of Readership:

✓ Elite    ✓ Non-elite (common people, general populace)

## Sources and Corpora

### Print Sources

Print sources used for understanding this subject:

- Source 1: Li Xueqin 李學勤 ed.-in-chief, Qinghua daxue Chutu wenxian yanjiu yu baohu zhongxin 清華大學出土文獻研究與保護中心 ed., Qinghua daxue cang Zhanguo zhujian 清華大學藏戰國竹簡 Volume 1, Shanghai: Zhong Xi shuju, 2011.
- Source 2: Li Xueqin 李學勤 ed.-in-chief, Qinghua daxue Chutu wenxian yanjiu yu baohu zhongxin 清華大學

出土文獻研究與保護中心 ed., Qinghua daxue cang Zhanguo zhujian 清華大學藏戰國竹簡 Volume 3, Shanghai: Zhong Xi shuju, 2013.

– Source 3: Li Xueqin 李學勤 ed.-in-chief, Qinghua daxue Chutu wenxian yanjiu yu baohu zhongxin 清華大學出土文獻研究與保護中心 ed., Qinghua daxue cang Zhanguo zhujian 清華大學藏戰國竹簡 Volume 1, Shanghai: Zhong Xi shuju, 2015.

Specific to this answer:

Region: Early and early imperial China

## Online Corpora

Relevant online Primary Textual Corpora (original languages and/or translations)

– Source 1 URL: <https://qhj.cihai.com.cn/>

Specific to this answer:

Region: Early and early imperial China

# General Variables

## Materiality

### Methods of Composition

– Written

Specific to this answer:

Region: Early and early imperial China



Inked

– with Ink

Specific to this answer:

Region: Early and early imperial China

### Medium upon which the text is written/incised

– Bamboo

Notes: Chi jiu zhi ji Tang zhi wu, \*Yin zhi, and \*Yin gao were originally bound together in the order as mentioned here; so were \*Tang zai chimen and \*Tang chu yu Tangqiu. Physical and codicological properties of the manuscripts are summarized in the attached document.

Reference: Li Shuang 李爽. "qinghua Jian Yi Yin Wu Pian Jishi" 清華簡“伊尹”五篇集釋. Jilin University: Master's thesis, 2016.

Reference: Xiao Yunxiao 肖芸曉. "Shilun Qinghua Zhushu Yi Yin San Pian De Guanlian 試論清華竹書伊尹三篇的關聯". Jianbo 簡帛 8 (2013): 471-76.

Specific to this answer:

Region: Early and early imperial China

Was the material modified before the writing or incising process?

– Physical preparation

Notes: The most comprehensive study of how bamboo slips were prepared is Jia 2015.

Reference: Jia Lianxiang 賈連翔. Zhanguo Zhushu Xingzhi Ji Xiangguan Wenti Yanjiu 戰國竹書形製及相關問題研究. Shanghai: Zhongxi shuju, 2015.

Specific to this answer:

Region: Early and early imperial China

Was the text modified before the writing or incising process?

– Other [specify]: Field doesn't know for sure. There are signs of proofreading. In some cases, where the scribe omitted certain characters, the omitted characters were inserted (in smaller size) into the space between normal characters.

Specific to this answer:

Region: Early and early imperial China

## Location

Is the text stored in a specific location?

[Note at which point in time, for reference, if known; select all that apply]

– Field doesn't know

Notes: The manuscripts are unprovenanced objects.

Specific to this answer:

Region: Early and early imperial China

Is the location where the text stored accompanied by iconography or images?

– Field doesn't know

Notes: The manuscripts are unprovenanced objects.

Specific to this answer:

Region: Early and early imperial China

Is the area where the text is stored accompanied by an-iconic images?

– Field doesn't know

Notes: The manuscripts are unprovenanced objects.

Specific to this answer:

Region: Early and early imperial China

## Production & Intended Audience

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## Production

Is the production of the text funded by the polity?

– Field doesn't know

Specific to this answer:

Region: Early and early imperial China

Is the text considered official religious scripture?

– No

Notes: For a discussion of the textual genres of the Five Yi Yin Texts and their place in the early Chinese bibliographic tradition, see Li 2015. Li relates the genre of the Five Yi Yin Texts to the categories defined in the “Yi wen zhi” 藝文志 “Treatise on Arts and Literature” chapter of the Han shu 漢書 Book of Han. According to him, \*Yin zhi and \*Yin gao are Shang shu type of texts; Chi jiu zhi ji Tang zhi wu is a “xiao shuo” 小說 or “petty story;” \*Tang zai chimen and \*Tang chu yu Tangqiu belong to the category of zi 子 “masters” and especially to Daoism. Among them, the two Shang shu texts might appear more authoritative than the others, but they were not yet “official” in the Warring States period.

Reference: Li Shoukui 李守奎. “Handai Yi Yin Wenxian De Fenlei Yu Qinghua Jian Zhong Yi Yin Zhupian De Xingzhi 漢代伊尹文獻的分類與清華簡中伊尹諸篇的性質”. Shenzhen Daxue Xuebao (renwen Shehui Kexue Ban) 深圳大學學報(人文社會科學版) 32, no. 3 (2015): 41-49.

Specific to this answer:

Region: Early and early imperial China

Written in distinctly religious/sacred language?

– No

Specific to this answer:

Region: Early and early imperial China

## Intended Audience

What is the estimated number of people considered to be the audience of the text

This should be the total number of people who would serve as the intended audience for the text.

– Field doesn't know

Notes: Any literate person might be able to use these manuscripts.

Specific to this answer:

Region: Early and early imperial China

Does the Religious group actively proselytize and recruit new members?

– No

Specific to this answer:

Region: Early and early imperial China

Are there clear reformist movements?

(Reformism, as in not proselytizing to potential new conservative, but "conversion" - or rather, reform - to the "correct interpretation"?)

– No

Specific to this answer:

Region: Early and early imperial China

Is the text in question employed in ritual practice?

– Field doesn't know

Notes: Most likely no. Only Chi jiu zhi ji Tang zhi wu 赤鳩之集湯之屋 A Red Pigeon's Alighting on Tang's Hut might have been used in ritual activities. Allan (2015) argues that Chi jiu can be taken as a historiola, a form of narration in which a mythical paradigm is used to render power to magical rites, particularly healing rites. The ending of Chi jiu mentions the construction of a certain architectural feature for defending against the haunting white rabbit or generally against illness of all kinds. The text tells the story not only to explain the origin of this architectural feature, but also to give it defensive power. In such a case, the story might have been recited in a rite of exorcism when the construction of a house was completed. This argument, however, is open to dispute, for it is hard to imagine that a story of such length and narrative detail was routinely recited in ritual. Compared to typical early Chinese incantations seen in excavated texts, Chi jiu seems too complicated for oral performance on the spot.

Reference: Allan, Sarah. "When Red Pigeons Gathered on Tang's House": A Warring States Period Tale of Shamanic Possession and Building Construction Set at the Turn of the Xia and Shang Dynasties." *Journal of the Royal Asiatic Society* 25, no. 3 (2015): 419-38.

Specific to this answer:

Region: Early and early imperial China

Is there material significance to the text?

– Field doesn't know

Specific to this answer:

Region: Early and early imperial China

## Context and Content of the Text (Beliefs and Practices)

### Context

Is the text itself accompanied by art?

– No

Specific to this answer:

Region: Early and early imperial China

Are there multiple versions of the text?

— Yes

Notes: \*Yin gao might have had multiple versions, because it was mentioned by different titles in ancient sources. The “Zi yi” 緇衣 “Black Jacket” chapter of Li ji 禮記 or Records of Ritual quotes the Yin gao twice. In his commentary to Li ji, the Eastern Han scholar Zheng Xuan identifies the Yin gao as the “Xian you yi de” 咸有一德 or “Both had a unifying virtue” chapter of Shang shu, which had already been lost by his time. There is a transmitted “Xian you yi de” chapter in the Shang shu that has survived to this day, but it is almost completely different from the \*Yin gao manuscript and widely held to be a forgery made in the 4th century CE. Prior to the discovery of \*Yin gao, we knew almost nothing about “Xian you yi de” except for the title itself and the two “Zi yi” quotations. For the other four texts, field does not know.

Specific to this answer:

Region: Early and early imperial China

↳ Are multiple versions viewed as proper?

— No

Specific to this answer:

Region: Early and early imperial China

↳ Is there debate about which version is proper?

— Yes

Notes: There have been heated debates about whether the transmitted “Xian you yi de” is authentic. The Qing scholar Yan Ruoqu 閻若璩 (1636-1704) is credited with proving that it is a forgery. The discovery of the \*Yin gao manuscript corroborates Yan’s conclusion.

Reference: Du Yong 杜勇. “Qinghua Jian Yin Gao Yu Wanshu Xian You Yi De Bianwei 清華簡《尹誥》與晚書《咸有一德》辨偽”. Tianjin Shifan Daxue Xuebao (shehui Kexue Ban) 天津師範大學學報(社會科學版), no. 3 (2012): 20-28.

Specific to this answer:

Date Range: 300 CE - 2022 CE

Region: Early and early imperial China

↳ Among debates about proper versions of the text, how is authority established?

— Yes

Notes: Before the manuscript discovery, scholars mostly relied on the method of finding anachronistic information (factual or linguistic) in the text. After the discovery, the most popular and more straightforward approach is the so-called “method of double evidence,” namely, comparing transmitted and excavated materials.

Reference: Du Yong 杜勇. “Qinghua Jian Yin Gao Yu Wanshu Xian You Yi De Bianwei 清華簡《尹誥》與晚書《咸有一德》辨偽”. Tianjin Shifan Daxue Xuebao (shehui Kexue Ban) 天津師範大學學報(社會科學版), no. 3 (2012): 20-28.

Specific to this answer:

Date Range: 300 CE - 2022 CE

↳ Age of extant version of text?

– Yes

Specific to this answer:

Date Range: 300 CE - 2022 CE

↳ Content of text?

– Yes

Specific to this answer:

Date Range: 300 CE - 2022 CE

↳ Ritual purpose of text?

– No

Specific to this answer:

Date Range: 300 CE - 2022 CE

Is the text part of a collection of texts?

– Yes

Notes: \*Yin gao was part of the Shang shu 尚書 canon in the Western Han. According to the “Yin benji” chapter of Shi ji 史記, Yi Yin composed a text entitled “Xian you yi de,” which was included in Shang shu as a chapter. However, this chapter has not always been part of Shang Shu due to the existence of competing versions. While the “modern script” Shang shu does not have a chapter with this title, the “ancient script” Shang shu, established as the canon in the 7th century CE and transmitted to this day, has not only the title but also a complete text. Thanks to the efforts of generations of textual critics, the once canonical ancient-script text, including the transmitted “Xian you yi de,” is now widely regarded as the “pseudo-ancient script” Shang shu, a forgery made in the 4th century CE. The original “Xian you yi de” or “Yin gao” had been lost by the 2nd century CE. For a succinct survey of the textual history of Shang shu, see Ma 1982. \*Yin zhi might also have been identified as a Shang shu type of text in early China, although it never gets mentioned in ancient sources as part of the Shang shu. Before the Western Han, “Shang shu” was more of a textual genre than a corpus with clear boundaries.

Reference: Ma Yong 馬雍. *Shang Shu Shihua* 尚書史話. Beijing: Zhonghua shuju, 1982.

Reference: Allan, Sarah. “On Shu 書 (documents) and the Origin of the Shang Shu 尚書 (ancient Documents) in Light of Recently Discovered Bamboo Slip Manuscripts”. *Bulletin of SOAS* 75, no. 3 (2012): 547-57.

Reference: Li Shoukui 李守奎. “Handai Yi Yin Wenxian De Fenlei Yu Qinghua Jian Zhong Yi Yin Zhupian De Xingzhi 漢代伊尹文獻的分類與清華簡中伊尹諸篇的性質”. *Shenzhen Daxue Xuebao (renwen Shehui Kexue Ban)* 深圳大學學報(人文社會科學版) 32, no. 3 (2015): 41-49.

↳ Is there a sense of canonization?

– Yes

↳ How is the authority established?

– Yes

Notes: The authority of Shang shu comes from the widespread belief that it was composed by the wise kings and ministers from the past and edited by Confucius. Its canonization culminated in the *Wujing zhengyi* 五經正義 or Correct Meaning of the Five Classics edited by Kong Yingda 孔穎達 (574–648) and his assistants.

Reference: Ma Yong 馬雍. *Shang Shu Shihua* 尚書史話. Beijing: Zhonghua shuju, 1982.

Reference: Chen Mengjia 陳夢家. *Shang Shu Tonglun* 尚書通論. Beijing: Zhonghua shuju, 1985.

↳ Can the canon be altered or added to?

– Yes

Notes: The Shang shu canon could not be altered after the appearance of the *Wujing zhengyi*. Before that time, it was more of a fluid collection than a single text. The contents of different collections varied greatly but also had many overlaps. See Chen 1985: 35-93.

Reference: Chen Mengjia 陳夢家. *Shang Shu Tonglun* 尚書通論. Beijing: Zhonghua shuju, 1985.

↳ Have major debates shifted the sense of the place of the text with respect to the larger canon?

– No

↳ Is the text part of a series of volumes?

– No

If the text is not explicitly scripture, is it part of another important literary tradition?

– Yes

Notes: For a discussion of the textual genres of the Five Yi Yin Texts and their place in the early Chinese bibliographic tradition, see Li 2015. Li relates the genre of the Five Yi Yin Texts to the categories defined in the “*Yi wen zhi*” 藝文志 “Treatise on Arts and Literature” chapter of the *Han shu* 漢書 Book of Han. According to him, \**Yin zhi* and \**Yin gao* are Shang shu type of texts; *Chi jiu zhi ji Tang zhi wu* is a “*xiao shuo*” 小說 or “petty stories;” \**Tang zai chimen* and \**Tang chu yu* *Tangqiu* belong to the category of *zi* 子 “masters” and especially to Daoism.

Reference: Li Shoukui 李守奎. “Handai Yi Yin Wenxian De Fenlei Yu Qinghua Jian Zhong Yi Yin Zhupian De Xingzhi 漢代伊尹文獻的分類與清華簡中伊尹諸篇的性質”. *Shenzhen Daxue Xuebao (renwen Shehui Kexue Ban)* 深圳大學學報(人文社會科學版) 32, no. 3 (2015): 41-49.

↳ Cultural with religious implications?



– Yes

Notes: See Li 2015.



Behavioral literature?

– No



Other

–Other [specify]: See Li 2015.

## Content

Is the text - or does the text include - a ritual list, manual, bibliography, index, or vocabulary?  
(Select all that apply)

–Other [specify]: \*Tang zai chimen has a numerologically structured catalogue of undefined (or briefly defined) didactic items or schematic aphorisms. This is a common type of textual arrangement in the late Warring States.

Reference: Meyer, Dirk. “‘patterning Meaning’: A Thick Description of the Tsinghua Manuscript ‘\*tāng Zài Chì/dì Mén’ (tāng Was at the Chì/dì Gate) and What It Tells Us About Thought Production in Early China.”. *Bulletin of the Jao Tsung-i Academy of Sinology* 5 (2018): 139–67.

Reference: Gentz, Joachim. “Literary Forms of Argument in the Tsinghua University Manuscript Tang Zai Chimen”. In *Qinghua Jian Yanjiu 清華簡研究*, 3:194–221. Shanghai: Zhongxi shuju, 2019.

Specific to this answer:

Region: Early and early imperial China

Are there lineages or a single lineage established by the text?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text express a formal legal code?

– No

Specific to this answer:

Region: Early and early imperial China

Formulating a specifically religious calendar?

– No

Specific to this answer:

Region: Early and early imperial China

## Beliefs

Is a spirit-body distinction present in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Is belief in an afterlife indicated in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Is belief in reincarnation in this world specified in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Are there special treatments for adherents' corpses indicated in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text indicate if co-sacrifices should be present in burials?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text specify grave goods for burial?

– No

Specific to this answer:

Region: Early and early imperial China

Are formal burials present in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Are there practices that have funerary associations presented in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Are supernatural beings present in the text?

– Yes

Specific to this answer:

Region: Early and early imperial China

↳ A supreme high-god is present

– Yes

Specific to this answer:

Region: Early and early imperial China

↳ The supreme high god is anthropomorphic or described in anthropomorphic terms

– Yes

Specific to this answer:

Region: Early and early imperial China

↳ The supreme high god is a sky deity

– Yes

Specific to this answer:

Region: Early and early imperial China

↳ The supreme high god is chthonic (of the underworld)

– No

Specific to this answer:

Region: Early and early imperial China

↳ The supreme high god is fused with the monarch (king=high god)

– No

Specific to this answer:

Region: Early and early imperial China

↳ The monarch is seen as a manifestation or emanation of the high god

– No

Specific to this answer:

Region: Early and early imperial China

↳ The supreme high god is a kin relation to elites

– No

Specific to this answer:

Region: Early and early imperial China

↳ The supreme high god has another type of loyalty-connection to elites

– Yes

Notes: The king should act in accordance with the command of the supreme high god, which is basically holding fast to virtue and caring for his people. Otherwise, he will be punished by the supreme high god and lose his position.

↳ The supreme high god is unquestionably good

– No

↳ Other features of the supreme high god

– Specify: There is no unified picture of the supreme high god in the five manuscripts. In *Chi jiu zhi ji Tang zhi wu*, the highest divine being is the “Supreme God” (di 帝), whereas in the other four manuscripts it is “Heaven” (tian 天). The image of Heaven is utterly moral and no different from the idea of the “Mandate of Heaven” that one frequently encounters in early Chinese texts: if the king does not worship Heaven, hold fast to virtue, and care for his people, he will be punished by Heaven and lose his position. The image of the Supreme God, in contrast, has no moral element at all. It makes the king ill for no explicit reason.

↳ The supreme high god has knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs

– No

↳ Knowledge is restricted to (a) specific area(s) within the sample region

– Field doesn't know

↳ Knowledge is unrestricted within the sample region

- Field doesn't know
- ↳ Knowledge is unrestricted outside of sample region
  - Field doesn't know
- ↳ Can see you everywhere normally visible (in public)
  - Field doesn't know
- ↳ Can see you everywhere (in the dark, at home)
  - Field doesn't know
- ↳ Can see inside heart/mind (hidden motives)
  - Field doesn't know
- ↳ Knows basic character (personal essence)
  - Field doesn't know
- ↳ Knows what will happen to you, what you will do (future sight)
  - Field doesn't know
- ↳ Has other knowledge of this world
  - Field doesn't know
- ↳ Has deliberate causal efficacy in the world
  - Yes
  - ↳ Can reward
    - Yes
  - ↳ Can punish
    - Yes
- ↳ Indirect causal efficacy in the world
  - Field doesn't know
- ↳ Exhibits positive emotion

– No

↳ Exhibits negative emotion

– No

↳ Possesses Hunger?

– No

↳ Can be hurt?

– No

↳ Can be tricked?

– No

↳ Can be imprisoned?

– No

↳ Is it permissible to worship supernatural being other than the high god?

– Yes

↳ The supreme high god possesses/exhibits some other feature

– Specify: N/A

↳ The supreme high god communicates with the living

– Yes

↳ In waking, everyday life

– No

↳ In dreams

– No

↳ In trance possession

– No

↳ Through divination practices

– Yes

↳ Only through religious specialists

– No

↳ Only through monarch

– No

↳ Other form of communication with living

– Field doesn't know

↳ Does the text make communication with supreme high-god possible?

– No

Previously human spirits are present

– No

Specific to this answer:

Region: Early and early imperial China

Non-human supernatural beings are present

– Yes

Notes: There are many magical animals in *Chi jiu zhi ji Tang zhi wu*. The narrative of *Chi jiu* can be divided into two parts. In the first part (slips 1–6), Tang captured a magic bird, commanded his lesser servant Yi Yin, known for his culinary arts, to make a soup with it, and then left. When the soup was ready, Tang's wife Ren Huang forced Yi Yin to give her the soup. They both tasted it and became clairvoyant. When Tang returned to the court, he was so angry that he put a spell on Yi Yin, causing him to be dumb and paralyzed on the road. In the second part (slips 6–15), a flock of crows found Yi Yin on the road and tried to eat him, but a magic crow among them recognized Yi Yin and stopped the other crows. To save Yi Yin, it told the other crows to go eat the Lord of Xia's sacrificial offerings, and explained that the point of sacrifice is to alleviate the lord's pain. When the other crows left, the magic crow possessed the paralyzed Yi Yin and took him to the lord's place. It spoke through Yi Yin's mouth to the lord about the cause of his illness and instructed him how to remove the haunting plants and animals. The lord then followed the crow's advice and captured the animals, but one white rabbit escaped. The text concludes abruptly by saying that the lord started covering huts with tiled roofs to defend against the white rabbit.

↳ Supernatural beings can be seen

– Yes

↳ Supernatural beings can be physically felt

– Yes

↳ Non-human supernatural beings have knowledge of this world

– Yes

↳ Knowledge is restricted to a particular domain of human affairs  
– Field doesn't know

↳ Knowledge is restricted to (a) specific area(s) within the sample region  
– Field doesn't know

↳ Knowledge is unrestricted within the sample region  
– Field doesn't know

↳ Knowledge is unrestricted outside of sample region  
– Field doesn't know

↳ Can see you everywhere normally visible (in public)  
– Field doesn't know

↳ Can see you everywhere (in the dark, at home)  
– Field doesn't know

↳ Can see inside heart/mind (hidden motives)  
– Field doesn't know

↳ Know basic character (personal essence)  
– Field doesn't know

↳ Know what will happen to you, what you will do (future sight)  
– Field doesn't know

↳ Have other knowledge of this world  
– Field doesn't know

↳ Non-human supernatural beings have deliberate causal efficacy in the world



– Yes

↳ Supernatural beings can reward  
– Field doesn't know

↳ Supernatural beings can punish  
– Field doesn't know

↳ Non-human supernatural beings communicate with the living according to the text?

– Yes

↳ In waking, everyday life?  
– Yes

↳ In dreams?  
– No

↳ In trance possession?  
– Yes

↳ Through divination practices?  
– No

↳ Only through religious specialists?  
– No

↳ Only through monarch?  
– No

↳ Other?  
–Specify: N/A

↳ These supernatural beings have indirect causal efficacy in the world  
– Field doesn't know

↳ These supernatural beings exhibit positive emotion

– No

↳ These supernatural beings exhibit negative emotion

– No

↳ These supernatural beings possess hunger

– Yes

↳ These supernatural beings possess/exhibit some other feature

– Specify: N/A

Does the text attest to a pantheon of supernatural beings?

– No

Notes: While there is no pantheon of supernatural beings in the Five Yi Yin Texts, \*Tang zai chimen briefly mentions the “nine gods” that “complete heaven” and another set of “nine gods” that “complete earth.” These appear to be governors of the world, but the text says very little about them. The nine gods of heaven are assisted by day, night, spring, summer, autumn, and winter; the nine gods of earth are assisted by water, fire, metal, wood, and soil. We do not know anything about their names, capacities, and duties.

Specific to this answer:

Region: Early and early imperial China

Are mixed human-divine beings present according to the text?

– No

Is there a supernatural being that is physically present in the/as a result of the text?

– Yes

Notes: The magic animals and plants are physically present in Chi jiu zhi ji Tang zhi wu.

↳ Is the aspect of the supernatural being/high god visible to anyone in the text?

– Yes

↳ Is the aspect of the supernatural being/high god hidden from anyone in the text?

– No

Are other categories of beings present?

– Paranormal?

Notes: In Chi jiu zhi ji Tang zhi wu, Tang captured a magic bird, commanded Yi Yin to make a soup with

it, and then left. When the soup was ready, Tang's wife Ren Huang forced Yi Yin to give her the soup. They both tasted it and became clairvoyant.

Does the text guide divination practices?

– No

Specific to this answer:

Region: Early and early imperial China

## Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular  
– Yes

↳ Do expectations of ritual offerings play a role in supernatural monitoring?  
– Field doesn't know

↳ Supernatural beings care about taboos  
– No

↳ Supernatural beings care about murder of coreligionists  
– No

↳ Supernatural beings care about murder of members of other religions  
– No

↳ Supernatural beings care about murder of members of other polities  
– Field doesn't know

↳ Supernatural beings care about sex  
– No

↳ Supernatural beings care about lying  
– Field doesn't know

- ↳ Supernatural beings care about honouring oaths
  - Field doesn't know
- ↳ Supernatural beings care about laziness
  - Yes
- ↳ Supernatural beings care about sorcery
  - Yes
- ↳ Supernatural beings care about non-lethal fighting
  - No
- ↳ Supernatural beings care about shirking risk
  - No
- ↳ Supernatural beings care about disrespecting elders
  - Field doesn't know
- ↳ Supernatural beings care about gossiping
  - No
- ↳ Supernatural beings care about property crimes
  - No
- ↳ Supernatural beings care about proper ritual observance
  - Yes
- ↳ Supernatural beings care about performance of rituals
  - Yes
- ↳ Supernatural beings care about conversion of non-religionists
  - No
- ↳ Supernatural beings care about economic fairness
  - No

↳ Supernatural beings care about personal hygiene

– No

↳ Supernatural beings care about or expect the maintenance of the place?

– No

↳ Supernatural beings care about other

– Specify: N/A

Do supernatural beings mete out punishment in the text?

– Yes

↳ Is the cause or agent of supernatural punishment known?

– Yes

Notes: In the Five Yi Yin Texts, the subjects of supernatural punishment are either the Supreme God (di 帝, in Chi jiu zhi ji Tang zhi wu) or Heaven (tian 天, in the other four manuscripts).

↳ Done only by high god

– Yes

↳ Done by many supernatural beings

– No

↳ Done through impersonal cause-effect principle

– No

↳ Done by other entities or through other means

– Yes

Notes: In Chi jiu zhi ji Tang zhi wu, the Supreme God commands magical animals and plants to haunt the king.

↳ Is the reason for supernatural punishment known?

– Yes

Notes: For the four manuscripts other than Chi jiu zhi ji Tang zhi wu, the answer is yes, but for Chi jiu the answer is no. As mentioned above, in the Five Yi Yin Texts, the subjects of supernatural punishment are either the Supreme God (di 帝, in Chi jiu) or Heaven (tian 天, in the other four manuscripts). The image of Heaven is utterly moral and no different from the idea of the “Mandate of Heaven” that one frequently encounters in early Chinese texts: if the king does not worship Heaven, hold fast to virtue, and care for his people, he will be punished by Heaven

and lose his position. The image of the Supreme God, in contrast, has no moral element at all. In Chi jiu zhi ji Tang zhi wu, the reason why the Supreme God makes the king ill is never specified, and the story does not convey any moral message.

↳ Done to enforce religious ritual-devotional adherence?

– Yes

Notes: This applies to the four manuscripts other than Chi jiu zhi ji Tang zhi wu.

↳ Done to enforce group norms?

– Yes

Notes: This applies to the four manuscripts other than Chi jiu zhi ji Tang zhi wu.

↳ Done to inhibit selfishness?

– Yes

Notes: This applies to the four manuscripts other than Chi jiu zhi ji Tang zhi wu.

↳ Done randomly

– Yes

Notes: This only applies to Chi jiu zhi ji Tang zhi wu.

↳ Other

– Field doesn't know

– No

Notes: For the four manuscripts other than Chi jiu zhi ji Tang zhi wu, the answer is yes, but for Chi jiu the answer is no. As mentioned above, in the Five Yi Yin Texts, the subjects of supernatural punishment are either the Supreme God (di 帝, in Chi jiu) or Heaven (tian 天, in the other four manuscripts). The image of Heaven is utterly moral and no different from the idea of the “Mandate of Heaven” that one frequently encounters in early Chinese texts: if the king does not worship Heaven, hold fast to virtue, and care for his people, he will be punished by Heaven and lose his position. The image of the Supreme God, in contrast, has no moral element at all. In Chi jiu zhi ji Tang zhi wu, the reason why the Supreme God makes the king ill is never specified, and the story does not convey any moral message.

↳ Supernatural punishments are meted out in the afterlife?

– No

↳ Supernatural punishments are meted out in this lifetime?

– Yes

↳ Highly emphasized by the religious group?

– Yes

↳ Consists of bad luck?

– No

↳ Political failure?

– Yes

↳ Defeat in battle?

– Yes

↳ Crop failure or bad weather?

– No

↳ Disaster on journeys?

– No

↳ Mild sensory displeasure?

– No

↳ Extreme sensory displeasure?

– No

↳ Sickness or illness?

– Yes

↳ Impaired reproduction?

– No

↳ Back luck visited on descendants?

– No

↳ Other?

–Specify: N/A

Do supernatural beings bestow rewards in the text?

– No

### Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Is an eschatology present in the text?

– No

Specific to this answer:

Region: Early and early imperial China

### Norms & Moral Realism

Are general social norms prescribed by the text?

– Yes

Notes: \*Tang zai chimen and \*Tang chu yu Tangqiu prescribe some social norms that should be observed especially by the king, such as acting in accordance with seasonal cycles and granting audiences only at proper times.

Is there a conventional vs. moral distinction in the religious text?

– No

Are there centrally important virtues advocated by the text?

– Yes

↳ Honesty/trustworthiness/integrity

– Yes

↳ Courage (in battle)

– No

↳ Courage (generic)

– No



- ↳ Compassion/empathy/kindness/benevolence
  - Yes
- ↳ Mercy/forgiveness/tolerance
  - Yes
- ↳ Generosity/charity
  - Yes
- ↳ Selflessness/selfless giving
  - No
- ↳ Righteousness/moral rectitude
  - Yes
- ↳ Ritual purity/ritual adherence/abstention from sources of impurity
  - Yes
- ↳ Respectfulness/courtesy
  - Yes
- ↳ Familial obedience/filial piety
  - No
- ↳ Fidelity/loyalty
  - Yes
- ↳ Cooperation
  - Yes
- ↳ Independence/creativity/freedom
  - No
- ↳ Moderation/frugality
  - Yes

- ↳ Forbearance/fortitude/patience
  - No
- ↳ Diligence/self-discipline/excellence
  - Yes
- ↳ Assertiveness/decisiveness/confidence/initiative
  - No
- ↳ Strength (physical)
  - No
- ↳ Power/status/nobility
  - No
- ↳ Humility/modesty
  - No
- ↳ Contentment/serenity/equanimity
  - No
- ↳ Joyfulness/enthusiasm/cheerfulness
  - No
- ↳ Optimism/hope
  - No
- ↳ Gratitude/thankfulness
  - Yes
- ↳ Reverence/awe/wonder
  - Yes
- ↳ Faith/belief/trust/devotion
  - No

↳ Wisdom/understanding

– No

↳ Discernment/intelligence

– No

↳ Beauty/attractiveness

– No

↳ Cleanliness (physical)/orderliness

– No

↳ Other important virtues

– No

### Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require constraints on sexual activity (partial sexual abstinence)?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require castration?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require fasting?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require forgone food opportunities (taboos on desired foods)?

– Yes

Notes: In \*Tang chu yu Tangqiu, Yi Yin advises the king to have a moderate desire for food. Indulgence in appetite is not strictly forbidden but is cautioned against.

Specific to this answer:

Region: Early and early imperial China

Does the text require permanent scarring or painful bodily alterations?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require painful physical positions or transitory painful wounds?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require sacrifice of adults?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require sacrifice of children?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require self-sacrifice (suicide)?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require sacrifice of property/valuable items?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require sacrifice of time (e.g. attendance at meetings or services, regular prayer, etc.)?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require physical risk taking?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require accepting ethical precepts?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require marginalization by out-group members?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require participation in small-scale rituals (private, household)?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text require participation in large-scale rituals?

– Yes

Notes: In \*Tang chu yu Tangqiu, Yi Yin advises the king to respect sacrificial rites, but no further detail about the rites is provided.

Specific to this answer:

Region: Early and early imperial China



On average, how many participants gather in one location?

– Field doesn't know

Specific to this answer:

Region: Early and early imperial China

↳ Interval of time between performances (in hours)

– Field doesn't know

Specific to this answer:

Region: Early and early imperial China

↳ Are there orthodoxy checks?

– No

Specific to this answer:

Region: Early and early imperial China

↳ Are there orthopraxy checks?

– No

Specific to this answer:

Region: Early and early imperial China

↳ Does participation entail synchronic practices?

– Field doesn't know

Specific to this answer:

Region: Early and early imperial China

↳ Is there use of intoxicants?

– No

Specific to this answer:

Region: Early and early imperial China

Are extra-ritual in-group markers present as indicated in the text?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text employ fictive kinship terminology?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text include elements that are intended to be entertaining?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text specify sacrifices, offerings, and maintenance of a sacred space?

– No

Specific to this answer:

Region: Early and early imperial China

## Institutions & Production Environment of Text

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### Society & Institutions

Society of religious group that produced the text is best characterized as:

– A state

Notes: Scholars generally agree that these manuscripts were produced in the state of Chu 楚, one of the seven most powerful territorial states in Warring States China.

Specific to this answer:

Region: Early and early imperial China

Are there specific elements of society that have controlled the reproduction of the text?

– Other

Notes: Field does not know.

Specific to this answer:

Region: Early and early imperial China

Are there specific elements of society involved with the destruction of the text?

– Other

Notes: Field does not know.

Specific to this answer:

Region: Early and early imperial China

### Welfare

Does the text specify institutionalized famine relief?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text specify institutionalized poverty relief?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text specify institutionalized care for elderly & infirm?

– No

Specific to this answer:

Region: Early and early imperial China

Other forms of welfare?

– No

Specific to this answer:

Region: Early and early imperial China

## Education

Are there formal educational institutions available for teaching the text?

– Field doesn't know

Specific to this answer:

Region: Early and early imperial China

Are there formal educational institutions specified according to the text?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text make provisions for non-religious education?

– No

Specific to this answer:

Region: Early and early imperial China

Does the text restrict education to religious professionals?

– No

Specific to this answer:



Region: Early and early imperial China

Does the text restrict education among religious professionals?

– No

Specific to this answer:

Region: Early and early imperial China

Is education gendered according to the text?

– No

Specific to this answer:

Region: Early and early imperial China

Is education gendered with respect to this text and larger textual tradition?

– Yes

Notes: Education in Warring States China was primarily a male privilege.

Specific to this answer:

Region: Early and early imperial China

Does the text specify teaching relationships or ratios? (i.e.: 1:20; 1:1)

– No

Specific to this answer:

Region: Early and early imperial China

Are there specific relationships to teachers that are advocated by the text?

– No

Specific to this answer:

Region: Early and early imperial China

Are there worldly rewards/benefits to education according to the text specified by the text itself?

– No

Specific to this answer:

Region: Early and early imperial China

## Bureaucracy

Is bureaucracy regulated by this text?

– No

Specific to this answer:

Region: Early and early imperial China

## Public Works

Does the text detail interaction with public works?

– No

Specific to this answer:

Region: Early and early imperial China

## Taxation

Does the text specify forms of taxation?

– No

Specific to this answer:

Region: Early and early imperial China

## Warfare

Does the text mention warfare?

– Yes

Notes: \*Yin zhi 尹至 \*Yin's Arrival and \*Yin gao 尹誥 \*Yin's Announcement tell stories about Tang and Yi Yin's conquest of Jie, the last king of Xia.

Specific to this answer:

Region: Early and early imperial China



Does the text dictate how to control an institutionalized military?

– No

Specific to this answer:

Region: Early and early imperial China



Does the text restrict/advocate for participation in exogenous military organizations?

– No

Specific to this answer:

Region: Early and early imperial China

↳ Does the text celebrate/bemoan protection/subjugation by an exogenous military force?

– No

Specific to this answer:

Region: Early and early imperial China

## Food Production

Does the text mentioned food production/disbursement?

– No

Specific to this answer:

Region: Early and early imperial China

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