

Changsha Zidanku Chu bo shu 長沙子彈庫楚帛書 1 (Chu Silk Manuscript)

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Entry tags: Religious Group, Chinese Religion, Text, Early Chinese text, Excavated text, Cosmology, Cosmogony, Early Chinese Traditions, Yellow and Yangzi Rivers Region, Divination, Sichuan Basin and Hanzhong Valley Region

The Zidanku Silk Manuscript 1, also known as the Chu Silk Manuscript from Zidanku in Changsha (Changsha Zidanku Chu bo shu 長沙子彈庫楚帛書), and commonly referred to as the Chu bo shu 楚帛書 (Chu silk manuscript), is a silk manuscript (47 cm long and 38 cm wide) unearthed by robbers in 1942 from a Warring States tomb in Zidanku, southeast of the former city walls of Changsha. The tomb has been dated by archaeologists as having been closed around 300 BCE. The manuscript, which contains a brief cosmogonic account, is mainly concerned with astronomical and astrological content and is deemed to have been used in divination practice. The Chu bo shu has been buried together with at least two other silk manuscripts, and these three texts represent the only silk manuscripts from Warring States China that have been discovered to date. After having been stolen, the Chu bo shu has been first acquired by an art collector called Cai Jixiang 蔡季襄 (1897–1980). In 1945, he personally published the first examination of the manuscript. Subsequently, the manuscript has been transferred to the United States of America and is now stored at the Arthur M. Sackler Gallery in Washington, D.C. The most distinctive feature of this manuscript is that it consists of both text and illustrations. The central part of the silk cloth displays two main texts, that are arranged in opposite directions. These two central texts are surrounded by twelve zoomorphic figures pictured in the peripheral area of the cloth, each of which is accompanied by a brief text. Each figure (with its respective short text) corresponds to one of the twelve months of the year. The three months making up each season are oriented toward a particular direction and each side of the cloth represents a season. There are four colored trees, each drawn in one of the four angles of the cloth. Due to exposure to light, folds, and worn edges, the Chu bo shu is unreadable in several spots. Nevertheless, the division into three main sections is clearly noticeable. Each of the three sections is concerned with some aspects of the lunisolar calendar: the longer one in the central section of the cloth is focused on the year; the shorter one in the central section, with the seasons; the short captions which accompany the twelve figures ringed around the main texts, with the twelve months. The main interest of the author of the Chu bo shu seems to be to avoid catastrophic events by having the calendar used with proper respect and knowledge. The three sections of the Chu bo shu: - The short text: the main subjects of the inner short text are the seasons. This section displays cosmogonical mythologies dealing with gods and with the establishment of natural order, based on the proceeding of the sun, the moon, and the seasons. - The long text: the main subject of the inner long text is sui 歲 (year). This section focuses on the possibility of disrupting the established natural order accounted for in the seasons' section of the manuscript. The main concern is the danger subsequent to a possible disruption of this order and therefore the importance attached to the knowledge and the understanding of the year for the purpose of avoiding this risk. The knowledge of the year is based on the observation of the proceeding of the celestial bodies, and in particular of the sun and the moon. - The twelve short texts: twelve hemerological captions which accompany the same number of zoomorphic figures, understood as gods associated with the twelve months. Each of the twelve texts presents the name of the lunar month (or its spirit), followed by a two-character definition of its functions, and a brief paragraph in which it is stated whether certain actions are permissible or not in a given month, in the guise of the monthly ordinances that we find in the Lüshi Chunqiu 呂氏春秋. The longer text written in the center of the silk cloth is positioned with the three winter months on top, spring months on the right, summer months below, and autumn months on the left, with the shorter text (also written in the middle of the

cloth) arranged upside-down on its side. The manuscript's layout suggests that it is purposely cardinally oriented and probably conceived in such a way to be rotated during its reading and use. The fact that the layout of the Chu bo shu requires its reader or user to rotate it (or to circle around it) suggests that it is related to divination practices. In fact, this mechanism of rotation, together with the concern with the motion of the celestial bodies and the flowing of time, is reminiscent of the function and the working of a divination object known as the shi 式 (cosmograph or diviner's board), in which a round disk (that represents the sky) rotates upon a square base (that represents the earth).



Date Range: 400 BCE - 300 BCE

Region: Zidanku 子彈庫 Tomb, Changsha 長沙, Hunan 湖南

Region tags: China

Southeast of the former city walls of Changsha, Chu Kingdom (ca. 1050-223 BCE).

Status of Readership:

- ✓ Elite
- ✓ Religious Specialists

Sources and Corpora

Print Sources

Print sources used for understanding this subject:

- Source 1: Li, Ling 李零. Changsha Zidanku Zhanguo Chu bo shu yanjiu 長沙子彈庫戰國楚帛書研究. Peking: Zhonghua shuju 中華書局, 1985.
- Source 2: Li, Ling, 李零, Falkenhausen, Lothar. The Chu Silk Manuscripts from Zidanku, Changsha (Hunan Province). Vol. 1. Hong Kong: The Chinese University of Hong Kong Press, 2019.
- Source 3: Li, Ling 李零, Cook, Constance. "Translation of the Chu Silk Manuscript", in Cook, Major, Defining Chu: Image and Reality in Ancient China. Honolulu: University of Hawaii Press, 1999. 171-176

Online Sources

Online sources used for understanding this subject:

- Source 1 URL: <http://defendgaia.org/bobk/chu1.html>
- Source 1 Description: Translation and Commentary of the Ch'u Silk Manuscript by NOEL BARNARD
- Source 2 URL: <https://web.archive.org/web/20180612140037/http://arthursacklerfdn.org/the-collection/chinese/chu-manuscript/>
- Source 2 Description: Arthur M. Sackler Foundation

General Variables

Materiality

Methods of Composition

- Written

↳ Inked
–with Ink

Medium upon which the text is written/incised

– Silk

Was the material modified before the writing or incising process?

–Other [specify]: Field does not know

Was the text modified before the writing or incising process?

–Other [specify]: Field does not know

Location

Is the text stored in a specific location?

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

– Yes

↳ Tomb
– Yes

Notes: The manuscript, now stored at the Arthur M. Sackler Gallery, has been unearthed from a Warring States tomb in Zidanku, southeast of the former city walls of Changsha.

↳ Cemetery
– No

↳ Temple
– No

↳ Shrine
– No

↳ Altar
– No

↳ Devotional marker
– No

- ↳ Cenotaph
 - No
- ↳ Church
 - No
- ↳ Mosque
 - No
- ↳ Synagogue
 - No
- ↳ Triumphal Arch
 - No
- ↳ Monument
 - No
- ↳ Mass Gathering Point
 - No
- ↳ Cave(s)
 - No
- ↳ Hilltops
 - No
- ↳ Other natural sanctuaries
 - No
- ↳ Boundary markers or lines
 - No
- ↳ Domestic contexts
 - No

↳ Library/archive

– No

↳ Specify

– Specify: The manuscript is now stored at the Arthur M. Sackler Gallery in Washington, D.C.

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

– No

Notes: The manuscript itself is made of both text and images. In particular, it displays three different sections of text (concerned with different topics) and twelve zoomorphic figures which are believed to represent the twelve months of the year. Furthermore, in the four corners of the silk cloth there are four colored trees, each oriented towards a different semi-cardinal direction.

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

– No

Production & Intended Audience

Production

Is the production of the text funded by the polity?

– Field doesn't know

Notes: The text was probably part of the private collection of the owner of the tomb in which it had been buried together with other manuscripts. Based on the peculiar arrangement of pictures and texts on the cloth, the manuscript is deemed to have been used for divination purposes.

Is the text considered official religious scripture?

– No

Written in distinctly religious/sacred language?

– No

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

Does the Religious group actively proselytize and recruit new members?

– Field doesn't know

Are there clear reformist movements?

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

– No

Is the text in question employed in ritual practice?

– Field doesn't know

Notes: There is no certainty about the ritual use of the manuscript, but it was plausibly employed in divination practices. Many scholars agree that the arrangement of texts and figures in the Chu bo shu strongly recalls the structure of a divinatory device known as the shi 式 (cosmograph). Li Ling even describes the Chu silk manuscript as a "pictorial cosmograph" (tu shi 圖式).

Is there material significance to the text?

– Field doesn't know

Context and Content of the Text (Beliefs and Practices)

Context

Is the text itself accompanied by art?

– Yes

↳ Calligraphy?

– No

↳ Illustrations?

– Yes

Notes: The twelve short texts ringed around the central section are accompanied by twelve zoomorphic figures which arguably represent the twelve months of the year or twelve spirits associated to the months. In the four corners of the silk cloth there are four colored trees, each associated to a different semi-cardinal direction. The trees possibly represent the pillars that hold together sky and earth, referred to in the text.

↳ Illuminations?

– No

Are there multiple versions of the text?

– No

Notes: For the time being, the manuscript found in Zidanku tomb is unique.

Is the text part of a collection of texts?

– Yes

Notes: The text has been excavated in Zidanku tomb, together with two other silk manuscripts, both concerned with calendrical matters.

↳ Is there a sense of canonization?

– 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?

– Field doesn't know

Notes: The topics covered in the manuscript (cosmogony, calendar, timely action in ritual practices, astronomical themes, etc.) are commonly found in texts from the Warring States period, especially with regard to the Chu state's area of cultural influence.

Content

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

– Other [specify]: none

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

– No

Does the text express a formal legal code?

– No

Formulating a specifically religious calendar?

– No

Notes: The manuscript does not formulate a religious calendar, yet it is strongly concerned with calendrical matters. In fact, the main focus of the whole text seems to be to instruct the reader of the importance of timely action to avoid natural disasters in the state. Formally, the text is divided into three sections: one section, the longer one, focuses on the year; a slightly shorter one focuses on the seasons; and twelve brief texts outline permissible and non-permissible activities for each month.

Beliefs

Is a spirit-body distinction present in the text?

– No

Is belief in an afterlife indicated in the text?

– No

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

– No

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

– No

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

– No

Does the text specify grave goods for burial?

– No

Are formal burials present in the text?

– No

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

– No

Are supernatural beings present in the text?

– Yes

↳ A supreme high-god is present

– Yes

Notes: The supreme high-god to which the manuscript refers is Di 帝.

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

– Field doesn't know

- ↳ The supreme high god is a sky deity
 - Yes
- ↳ The supreme high god is chthonic (of the underworld)
 - No
- ↳ The supreme high god is fused with the monarch (king=high god)
 - No
- ↳ The monarch is seen as a manifestation or emanation of the high god
 - Field doesn't know
- ↳ The supreme high god is a kin relation to elites
 - Field doesn't know
- ↳ The supreme high god has another type of loyalty-connection to elites
 - Field doesn't know
- ↳ The supreme high god is unquestionably good
 - No
- ↳ Other features of the supreme high god
 - Specify: He is said to bring chaos to the people if they do not manage to sacrifice properly.
- ↳ 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
 - No
 - ↳ 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
 - Yes

- ↳ Exhibits negative emotion
 - Yes
- ↳ Possesses Hunger?
 - Field doesn't know
- ↳ Can be hurt?
 - Field doesn't know
- ↳ Can be tricked?
 - Field doesn't know
- ↳ Can be imprisoned?
 - Field doesn't know
- ↳ Is it permissible to worship supernatural being other than the high god?
 - Yes
- ↳ The supreme high god possesses/exhibits some other feature
 - Specify: The supreme deity Di 帝 is not thoroughly described in the manuscript, Di is only said to punish the people who do not perform rites properly and in a timely fashion.
- ↳ The supreme high god communicates with the living
 - Field doesn't know
- ↳ Does the text make communication with supreme high-god possible?
 - Field doesn't know

Previously human spirits are present

– Field doesn't know

Notes: The manuscript refers to many different spirits, some of them are anthropomorphic and might have been human in the past, but the manuscript does not describe them in detail.

Non-human supernatural beings are present

– Yes

- ↳ Supernatural beings can be seen
 - Field doesn't know
- ↳ Supernatural beings can be physically felt
 - Field doesn't know
- ↳ Non-human supernatural beings have 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
 - No
 - ↳ 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
– Yes

↳ Supernatural beings can punish
– Yes

↳ Non-human supernatural beings communicate with the living according to the text?
– Field doesn't know

↳ These supernatural beings have indirect causal efficacy in the world
– Yes

↳ These supernatural beings exhibit positive emotion
– Yes

↳ These supernatural beings exhibit negative emotion
– Yes

↳ These supernatural beings possess hunger
– Field doesn't know

↳ These supernatural beings possess/exhibit some other feature
– Specify: the manuscript does not describe any of the supernatural being in great detail.

Does the text attest to a pantheon of supernatural beings?

– Yes

Notes: Various spirits and gods are referred to in the main texts written in the central part of the cloth, especially in the shorter one focused on the seasons, in which a genealogy of spirits is responsible for the creation of the natural order (separation of the sky and the earth, the cycle of the four seasons, etc.). Yet, the most prominent reference to supernatural beings is the presence of twelve zoomorphic figures, arguably connected with the twelve months. These figures are generally understood as portraying the gods associated with the twelve months. Hayashi (in Barnard 1972) attempted to provide an analysis of

this section of the manuscript and of the zoomorphic characters through a research on mythological zoomorphic entities both in archaeology and literature. His claim is that these peripheral figures probably originated from shamans who then became deified and associated with the months.

↳ Organized by kinship based on a family model?

– Yes

Notes: In the shorter text written in the center of the silk cloth, a group of spirits is described as forming a family. The account is a cosmogony that narrates the separation of the sky and the earth and the division of the year into four seasons.

↳ Organized hierarchically?

– Yes

↳ Power of beings is domain specific?

– Yes

Notes: Especially in the cosmogonic section of the manuscript, the various beings are associated with different processes of coming into being. E.g. Nü Tian's four children separate the sky and the earth and set the four seasons in motion; Gong Gong, conversely, is said to set in motion the ten days and the four times.

↳ Other organization of pantheon?

– Specify: The text does not display a precise or detailed organization of the pantheon.

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

– Field doesn't know

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

– No

Are other categories of beings present?

– Other [specify]: The characteristics of the beings are not specified in detail.

Does the text guide divination practices?

– Field doesn't know

Notes: The text does not specifically refer to divination, yet the similarities between the layout of the manuscript (which implies a rotation of the cloth to allow the reading of the texts) and the divination tool known as the shi 式 (cosmograph or diviner's board) strongly suggests that the Chu bo shu was employed for divination purposes.

Supernatural Monitoring

Is supernatural monitoring present in the text?

– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular
– Field doesn't know

↳ Do expectations of ritual offerings play a role in supernatural monitoring?
– Yes

↳ Libations?
– Field doesn't know

↳ Food?
– Field doesn't know

↳ Animal sacrifice?
– Field doesn't know

↳ Human sacrifice?
– Field doesn't know

↳ Sacred objects?
– Field doesn't know

↳ Daily life objects?
– Field doesn't know

↳ Other?
–Specify: None.

↳ Supernatural being care about taboos
– Field doesn't know

↳ Supernatural beings care about murder of coreligionists

- Field doesn't know
- ↳ Supernatural beings care about murder of members of other religions
 - Field doesn't know
- ↳ Supernatural beings care about murder of members of other polities
 - Field doesn't know
- ↳ Supernatural beings care about sex
 - Field doesn't know
- ↳ Supernatural beings care about lying
 - Field doesn't know
- ↳ Supernatural beings care about honouring oaths
 - Field doesn't know
- ↳ Supernatural beings care about laziness
 - Field doesn't know
- ↳ Supernatural beings care about sorcery
 - Field doesn't know
- ↳ Supernatural beings care about non-lethal fighting
 - Field doesn't know
- ↳ Supernatural beings care about shirking risk
 - Field doesn't know
- ↳ Supernatural beings care about disrespecting elders
 - Field doesn't know
- ↳ Supernatural beings care about gossiping
 - Field doesn't know
- ↳ Supernatural beings care about property crimes

– Field doesn't know

↳ Supernatural beings care about proper ritual observance

– Yes

↳ Supernatural beings care about performance of rituals

– Yes

↳ Supernatural beings care about conversion of non-religionists

– Field doesn't know

↳ Supernatural beings care about economic fairness

– Field doesn't know

↳ Supernatural beings care about personal hygiene

– Field doesn't know

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

– Field doesn't know

↳ Supernatural beings care about other

– Specify: None.

Do supernatural beings mete out punishment in the text?

– Yes

↳ Is the cause or agent of supernatural punishment known?

– Yes

Notes: The cause of supernatural punishment is the incorrect performance of rites due to a lack of knowledge of the calendar.

↳ Done only by high god

– No

↳ Done by many supernatural beings

– Yes

- ↳ Done through impersonal cause-effect principle
 - Yes
- ↳ Done by other entities or through other means
 - Yes
- ↳ Is the reason for supernatural punishment known?
 - Yes
 - ↳ Done to enforce religious ritual-devotional adherence?
 - Yes
 - ↳ Done to enforce group norms?
 - Field doesn't know
 - ↳ Done to inhibit selfishness?
 - Field doesn't know
 - ↳ Done randomly
 - Field doesn't know
 - ↳ Other
 - Yes
 - Notes: People are punished if they contravene the calendar and therefore perform rites incorrectly.
- ↳ Supernatural punishments are meted out in the afterlife?
 - Field doesn't know
- ↳ Supernatural punishments are meted out in this lifetime?
 - Yes
 - ↳ Highly emphasized by the religious group?
 - Yes
 - ↳ Consists of bad luck?
 - Yes

- ↳ Political failure?
 - Yes
- ↳ Defeat in battle?
 - Field doesn't know
- ↳ Crop failure or bad weather?
 - Yes
- ↳ Disaster on journeys?
 - Yes
- ↳ Mild sensory displeasure?
 - Field doesn't know
- ↳ Extreme sensory displeasure?
 - Field doesn't know
- ↳ Sickness or illness?
 - Field doesn't know
- ↳ Impaired reproduction?
 - Field doesn't know
- ↳ Back luck visited on descendants?
 - Field doesn't know
- ↳ Other?
 - Specify: None.

Do supernatural beings bestow rewards in the text?

– Yes

↳ Is the cause/purpose of supernatural rewards known?

– Yes

Notes: The spirits are said to bestow good fortune to the people when Heaven creates good fortune and the people are respectful towards the spirits.

- ↳ Done only by high god
 - No
- ↳ Done by many supernatural beings
 - Yes
- ↳ Done through impersonal cause-effect principle
 - Yes
- ↳ Done to enforce religious ritual-devotional adherence
 - Yes
- ↳ Done to enforce group norms?
 - Field doesn't know
- ↳ Done to inhibit selfishness?
 - Field doesn't know
- ↳ Done randomly
 - Field doesn't know
- ↳ Supernatural rewards are bestowed out in the afterlife?
 - Field doesn't know
- ↳ Supernatural rewards are bestowed out in this lifetime?
 - Yes
 - ↳ Highly emphasized?
 - Yes
 - ↳ Consists of good luck?
 - Yes
 - ↳ Consists of political success or power?
 - Yes

- ↳ Consists of success in battle?
 - Field doesn't know
- ↳ Consists of peace or social stability?
 - Yes
- ↳ Consists of healthy crops or good weather?
 - Yes
- ↳ Consists of success on journeys?
 - Yes
- ↳ Reward in this life consists of mild sensory pleasure?
 - No
- ↳ Reward in this life consists of extreme sensory pleasure?
 - No
- ↳ Reward in this life consists of enhanced health?
 - Field doesn't know
- ↳ Reward in this life consists of enhanced reproductive success?
 - Field doesn't know
- ↳ Reward in this life consists of fortune visited on descendants?
 - Field doesn't know
- ↳ Other?
 - Specify: None.

Messianism/Eschatology

Are messianic beliefs present in the text?

– No

Is an eschatology present in the text?

– No

Norms & Moral Realism

Are general social norms prescribed by the text?

– No

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

– No

Are there centrally important virtues advocated by the text?

– No

Advocacy of Practices

Does the text require celibacy (full sexual abstinence)?

– No

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

– No

Does the text require castration?

– No

Does the text require fasting?

– No

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

– No

Does the text require permanent scarring or painful bodily alterations?

– No

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

– No

Does the text require sacrifice of adults?

– No

Does the text require sacrifice of children?

– No

Does the text require self-sacrifice (suicide)?

– No

Does the text require sacrifice of property/valuable items?

– No

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

– No

Does the text require physical risk taking?

– No

Does the text require accepting ethical precepts?

– No

Does the text require marginalization by out-group members?

– No

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

– No

Notes: The text requires the performance of sacrifices in a proper and timely way, yet it does not specify the kind of rituals.

Does the text require participation in large-scale rituals?

– No

Notes: The text requires the performance of sacrifices in a proper and timely way, yet it does not specify the kind of rituals.

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

– No

Does the text employ fictive kinship terminology?

– No

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

– Field doesn't know

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

– No

Institutions & Production Environment of Text

Society & Institutions

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

– A state

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

– A state

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

– Other

Notes: none.

Welfare

Does the text specify institutionalized famine relief?

– No

Does the text specify institutionalized poverty relief?

– No

Does the text specify institutionalized care for elderly & infirm?

– No

Other forms of welfare?

– No

Education

Are there formal educational institutions available for teaching the text?

– Field doesn't know

Are there formal educational institutions specified according to the text?

– No

Does the text make provisions for non-religious education?

– No

Does the text restrict education to religious professionals?

– No

Does the text restrict education among religious professionals?

– No

Is education gendered according to the text?

– No

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

– Yes

Notes: Education had been primarily restricted to males for centuries.

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

– No

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

– No

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

– No

Bureaucracy

Is bureaucracy regulated by this text?

– No

Public Works

Does the text detail interaction with public works?

– No

Notes: The manuscript does not detail interaction with public work, yet, in the twelve brief texts concerned with the twelve months, we find lists of activities that should and should not be carried out in the state during a particular month.

Taxation

Does the text specify forms of taxation?

– No

Warfare

Does the text mention warfare?

– Yes

Notes: The text specifies in which months one should or should not send out the army.

↳ Does the text dictate how to control an institutionalized military?

– No

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

– No

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

– No

Food Production

Does the text mentioned food production/disbursement?

– Yes

Notes: The text refers to activities related to the earth, which arguably refer to agriculture. It also refers to the raising of domestic animals.

↳ Does the text in question dictate how the religious group in question provide food for

themselves?

– No



Does the text celebrate/restrict food provided to the group's adherents by an institution(s) other than the religious group in question?

– No



Which of the follow are forms of ritual food production [choose all that apply]?

– Large-scale agriculture (E.g., monocropping, organized irrigation systems)

Notes: The text does not specify the forms of ritual food production, but considering the dating of the manuscript set at around the 300 BCE, most probably, ritual food consisted of crops, alcoholic derivatives of crops, and meat.

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