**A Magic Handbook Prior to OBI: An Evidence of Shamanic Code for the Gospels**

**Abstract**The Chinese numeral, heavenly-stems, earthly-branch and the sexagenary cycle are well-known and used throughout the history in its civilization. However, hardly did people study and think of them as one integrated organic system. This paper discovered that the four systems come from one predefined handbook (or law) that existed before the religious practice of OBI began. With the shamanism theory and analysis, the paper suggested that the handbook was revealed by shamans from a spiritual world through their magic exercises without undergoing evolutionary process. One of the significant evidence to support the idea is the revealed connections between the handbook and the Gospels, which is consistent to not only the story about the Magi from the east in the book of Matthew 2 but also about the theology of the preexistence of Christ. Although the connection between the eastern Magi and Chinese shamans cannot be concluded so far, potentially such transcendent relationship is a completely possible and reasonable from a global shamanism perspective.

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**I. Introduction**

**The Issue**  
 Many scholars believe that, besides of OBI (Oracle Bones Inscription) used for the religious ritual in Anyang, there must have other forms of writings for ordinary human communication, like silk documents, bamboo books, stone inscriptions, etc. The reasons are:

1. Any advanced civilization always goes with its matured language. The unearthed materials (Chorits, bronzes, grand palaces, etc.) shows that Anyang was a highly advanced society that required both centralized management cooperation and the broadly distributed social divisions. Without the efficient human communication, the whole system would not work. These suggested that the writings as a basic communication medium across space and time remain traced everywhere in Anyang. The writing language is one of the important features of any civilization.
2. Guo Morou found some records in Chinese classic documents stating that ancient people at Anyang possessed handbooks and dictionaries. (尚书·周书·多士：惟尔知，惟殷先人有册有典)
3. The characters in OBI, handbook (Ce 冊 ), dictionary or law (Dian 典), brush pen (聿筆笔), draw or writing (Hua (畫, 画 ), history (Shi史), etc. demonstrated that people at Anyang had involved activities of writing with pens and compiling of historical books[[1]](#footnote-1).

However, the unearthed materials and all published archeological reports shows that the imagined ancient bamboo books, cloth documents, brush pens or other related writing materials does not exist except the OBI. The hard evidence disappointed not only scholars but also discouraged the archeologists’ enthusiasm. Some scholars attributed it to the corruption of the materials due to several millenniums time. However, the discovery of grain seeds, wood at Anyang made the issue more complicated and controversial.

**Discovery**

Instead of seeking the books in the underground, this paper insisted on looking for the books inside OBI. Through review and systematic analysis of large amount of pieces of OBI, the paper pointed out that the two pictograms ( :册 Ce, Handbook, and :典 Dian, dictionary or law) refer to the same book that is what we called it today: the Chinese numeral system, heavenly-stem(天干), earthly-branch(地支) and the sexagenary cycle.

In addition to the evidence supporting to the claim, the paper also explored the origin and its roles of the handbook both in OBI time and overall Chinese culture. For the first time, the paper pointed out that the handbook was not only the predefined architectural blueprint for OBI, but also the earliest law predefined for Chinese people and culture. This totally overturned the longtime used meaning and concept of the characters of handbook and dictionary.

Throughout the history, the Chinese numeral system, heavenly-stem(天干), earthly-branch(地支) and the sexagenary cycle are well-known and persistently used until today, thoughits origin and purpose were completely lost. However, it was until after East Han dynasty (100 AD) when people began to pay attention and gave them the term heavenly-stem (天干) and earthly-branch(地支)[[2]](#footnote-2). It was until after 1919 under the influence of the Western when people began to question its origin. E.g., Guo Morou (郭沫若) reinterpreted the meaning of each character in the stem and branch based on his belief that earthly-branch came from ancient Babylonian. But his ideas are not fully accepted since the motivation of the ancestors’ creation was still unclear. Some criticize that his explanation is subjective and filled with pan Babylonianism though his ideas are creative.[[3]](#footnote-3)

A common mistake of the study is that people tend to emphasizes on the complicated stem-branch but overlook the more important but simpler numeral system. Obviously, the sexagenary cycle is created on the base of the stem and branch. But little of people recognize that stem and branch are based upon the numeral system; the four parts are integrated one organic system. As the numeral system is relatively more intuitive than others, understanding the origin and purpose of the numeral is a key to decode stem and branch and sexagenary.

Another common mistake is that people ignore the fact that the four integrated parts acted as a primary law in Chinese history. Although the law was applied differently in different period in history—the sexagenary is used for day counting during Shang and for year after Han (201 AD), the law is associated to astrology. Although the law is applied for the calendar and time (year, month, day or hour) rather for the human beings, it is greatly reverenced and strictly followed. The dogma of the absolute sacredness lead to the shamanism analysis -- the study of the OBI can become the study of the shamanism.

**Significance**

The handbook is a mystic religious law, greatly reverenced and acted upon in China but was ignored as the dogma of the absolute sacredness of its culture from the beginning of the Chinese writing system, the symbols of which used for calendar(甲子年、甲子月、甲子日，甲子时), the expression of which actually permeated into the soul of its people.

It was until after the May-Fourth movement in 1919, for the first time in history, when Lu Xun and many scholars astonishingly found out that, “Perish the Chinese people if doesn’t Chinese characters die.” (汉字不灭，中华必亡). What they referred to is essentially the shamanic ghost where the Chinese characters came from. Those who fell in love with Chinese writings are more or less possessed by a shamanic demon. The original purpose to learn Chinese characters is to become the shamanist for ritual practice. From the perspective of mind, to expose the handbook in pubic is equivalent to bruise the head of the dragon.

turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.

Blavatsky, H. P. (Helena Petrovna). Studies in Occultism; A Series of Reprints from the Writings of H. P. Blavatsky No. 1: Practical Occultism—Occultism versus the Occult Arts—The Blessings of Publicity . Kindle Edition.

Chinese language is the core of the Chinese culture. The OBI is the origin and base of Chinese language. The handbook is a key of OBI study. The handbook is the most critical part of Chinese culture. This study could help to expose the essence of Chinese thoughts and unveil the longtime mystery of Chinese culture.

**II. The Outer Evidence of the Handbook**   
 1. **Logical Evidence**   
 It is not hard to understand that the four predefined rules (the numeral system, heavenly-stem, earthly-branch and sexagenary cycle) with 31 distinct characters and total of 92 characters can be considered as shortest and the earliest Chinese handbook in China history. Because it is too easy to be recognized in OBI, people hardly pay attention to it.

The systematic analysis shows that the existence of the handbook must be earlier than OBI, at least no later than the emerge of OBI. There are no any evolutionary evidence among OBI to show that the four rules and its characters are gradually formed. On the country, the highly frequent and accurate usages of the handbook show that OBI was developed based on the complicated pre-existing magic handbook.

Among 1 million collected characters, the 31 characters in the handbook are the top 50 highest frequently used. Among 53,834 pieces of unearthed oracle bones with inscriptions, roughly every ten pieces of them is linked to the handbook.

2. **Hard Evidence**  
 The bone (HJ 37986) with the full 60 symbols of sexagenary cycle is a solid evidence for the pre-existence of the magic handbook. More than thirty pieces of similar bones with partial or missing text can be found in the collection (JiaGuWenHeJI). No other text can be found being duplicated so many times like this in OBI.

Just like the bones with whole ordered heavenly-stems or earthly-branches does not exist, model bones with full numeral system cannot be found. However, its pre-existence cannot be denied. since without sexagenary

Among the four parts of the handbook, numeral system is the easiest one to remember, and sexagenary cycle is the most complicated that is beyond normal human memory capability.

Adam Smith suggested that these duplicated pieces of OBI were not used for divination but for scribal training.[[4]](#footnote-4) Through comparison analysis, Adam found a few divergence among various duplicated pieces of OBI. Adam believes it was the evidence that errors or mistake made by the trainees.[[5]](#footnote-5) Such phenomenon is unique in OBI. Obviously, the model inscriptions have two purposes: one is for trainee to mimic and practice; another is used as a handbook for references to prevent from forgetting or mistakes.   
 The handbook has only 31 distinct characters, all of which are among the top 200 most frequently used among the five thousands distinct characters, and takes up 50% of all about 1,000,000 characters collected characters from total about 53,834 pieces of OBs. Making every ten inscribed bones would need at least one character from handbook. The high frequency statistic also shows how useful and important the handbook is in OBI practice.

Although four pre-defined principles contain merely total of 92 characters, since each character is a pictogram, and each picture is worth thousands of words, no one would disagree to call the collection of the principles as a handbook.

The fact that the four sets of system are still in use for today demonstrated that the four principles is not only the only earliest handbook that can be found in China, but also the most fundamental institution of the whole Chinese civilization. The Chinese calendar law, writing system, ideology, history, etc. are all based upon this handbook. In the NT of the Chinese Union Version (CUV,1911), the earthly-branches are used to record the hours of Jesus in his last day on the cross.

**3.The Naming Evidence.**   
 The existence of the name of the object is another important evidence for the handbook. The name of the handbook is pictured as a symbol Dian() in OBI. The importance of handbook can be found in OBI the character Ce , which mean manual for today. Through visual thinking, from a top view, the circle can mean a nail or turtle or head. When the circle represents a nail, it can refer to ‘something nailed down’ or ‘something precisely’ or ‘fixed’ or ‘unchangeable.’   
 When the circle represents a turtle, it refer to the turtle bones used for oracle inscription. The evidence of such usage is the character , which can be confirmed by unearthed bronze material. As the circle is a little bit ovel, it is more likely a turtle.   
 It is a kind of absurd to link the four bars to the four gospels of the NT without considering the capability of the shamanic prediction. However, it is perfect reasonable to link the four vertical lines to the four pre-defined principles (numeral, heavenly-stems, earthly-branches and sexagenary circle). In OBI, a vertical line represents an authoritative stuff from heaven.  
 In OBI, there is another character Dian , which is composed of the character Ce and two holding hands beneath. In OBI, anything with two hands holding it means it is divine or sacred. Since there is no other book in OBI. So all of characters refers to one entity.   
 Today, the character Ce (simplified 册, traditional 冊) means scroll, book, volume, register, list, or banboo strips with words written on them. Usage example: 手册 or 冊子 cè zǐ (book).

Dian (simplified 典 ) means law, canon; documentation; classic, scripture. Usage example: 字典 zì diǎn (dictionary), 法典 or 典章 (law).   
 It can be seen that the original meanings of Ce 冊 and Dian 典 has been lost. From the faces of simplified characters between Ce 冊 and Dian 典, it is hard to find their relationship today. The difference of their usages that Ce refers to small book or manual, Dian is more related to sacred law and institution, is salient. For simplicity, this paper will use English words ‘Handbook” to refer to Ce 册, ‘sacred handbook’ to 典,they all refer to the four predefined magic principles of OBI. Inherited words.

In OBI, the character Ce is a root character. Besides the character Dian , there are about 30 characters derived from root Ce. However, they all are lost today. Only Dian is kept util today. From the characters associated to Ce, it can be deducted that the Ce is not just a hard regular book, it is divine and related to divine, ascending, altar, teaching(mouth), son, spirit, light(fire), offspring, grail, evil, sacrifice(horse), glory(candlelight), salvation(ark), etc.[[6]](#footnote-6) -- the handbook is indeed a shamanic book. It can be found later that these adjective characteristics is consistent to the themes of its content.

**Common Misleading**

1. It is a misleading to viewCe as a collection of bamboo strips as in Spring Autumn and War States (600 -201 BC) represents a bamboo book. If it were, there would have at least as many of bamboo strips as the number of character Ce in OBI at that times. The fact is that no bamboo strips or any paper books are found in Anyang at OBI times. archeological
2. It is a misleading to think (聿筆笔) as brush pen,Hua(畫,画 ), Shi史,
3. Even though brush character are found on oracle bones, this does not mean that a bamboo or wooden books were used.

**III. The Contextualization Evidence of the Handbook of OBI**

**1.The Theme of the Handbook of OBI: Gospel Oriented Code**

1. Numeral system: The Genesis Oriented.  
    The base of the numeral system is a horizontal bar that forms a character structure of up and down, that is consistent to the concept of heaven and earth, spiritual world and earthly world. Among all the earliest ancient numeral system, the horizontal-line based number system is the easiest one to link to the Genesis creation account: “So God made the expanse and separated the water under the expanse from the water above it. And it was so." (Gen1:7 NIV).

The first five numeral system follows the Synchronic Regularities that describe features that are common to all system, without reference to the time dimension. Axioms: A1.) All numeral notation system can represent natural numbers. A2.) All numerical notation system have a base. A3.) All numerical notation use visual and primarily non-phonetic representation. A4) All numerical notation systems are structured both intra-exponentially and inter-exponentially.[[7]](#footnote-7)  
 The number seven, which is a symbol of the cross, does not come from the incremental or exponential reasons, but is bluntly consistent to the seventh day of the resurrection of Jesus Christ – the symbol of the church in Christianity. Unfortunately, such an important code was modified and moved to the tenth position during the bronze times later on, which cause its connection to the Christianity to be lost in history until today. Without the discovery of OBI, such restoration is impossible.

1. Heavenly-Stems: The Cross oriented.  
    The base of the heavenly stem is the cross.
2. Earthly-Brand: The Son oriented.
3. The sexagenary cycle: Jesus oriented.  
     
   Anyone who is associated with both the cross symbol and sonship (the son of man), seventy percent likely in literature he is referred to Jesus the Savior. There are many people in history who can be associated to the cross, like Darius, the two criminals nailed on the cross beside of Jesus, and so on, but they are not associated with the sonship at the same time. The sexagenary cycle starts with both the cross and the son, which is a sign that the theme of the code is related to an advent one.   
     
   Anyone who is associated with both the cross symbol, sonship and a god, ninety percent likely in worldly speaking he is referred to Jesus the Savior.   
     
   Similar to Elohim and YHWH to names for God. In OBI, there two words Shen and Di.
4. The Influence of the Handbook of OBI.   
   The oldest and most stringent rules in the world. Heavenly, earthly name origin,   
   [[8]](#footnote-8)
5. OBI is a non-linguistic symbol system.   
   All languages have a grammar that internalizes rules of syntax to regulate sentences and phrases with types of words to compose an idea or meaning accurately.
6. Shamanic code.  
   Handbook is not a linguistic document but a non-linguistic shamanic code.
7. Dual worldviews in one.

**IV. Shamanism Perspective on the handbook.**

Chinese Shamanism Theory is proposed by Taiwanese-American

scholar K. C. Zhang (Kwang-chih Chang, 張光直, 1931–2001), which is a milestone of sinology. It holds that the Chinese culture in essence is based upon shamanism that can be found globally. Being different from the western world that shamanism pervades only in pre-Christian times, Chinese shamanism keeps unchanged from its origin until today. From shamanism perspective, the so-called main streams of Chinese Buddhism, Confucianism, and Daoism (BCD) are nothing mysterious but the forms of shamanism. When characterizing the difference between the Chinese civilization and the western from shamanism view, Zhang calls the Chinese form the "continuity" form, and the Western form the "disruptive" form[[9]](#footnote-9).

Zhang’s Shamanism theory has been supported by more and more evidence from the Chinese archeological study and the historical classic corpus as well as various aspects of the society today (e.g. Chinese herbs, acupunctures, qigong, psychic divination, etc.) More and more Chinese scholars also began to accept it.[[10]](#footnote-10)  Chinese scholar Cheng Meng-Jia (陈梦家) was the first one who found the shamanism and its role in Chinese culture. Although China changed significantly after May Fourth Movement in 1919 under the western influence and experienced the painful cultural revolution (1966—76), the essential Chinese shamanism culture remains unchanged. While the western capitalism, science and technology significantly improved the Chinese people’s life in past decades, the Chinese shamanism became stronger than ever at the same time. The confliction between the East and West is essentially the confliction between the ‘continuity’ and ‘rupture’ or between shamanism and scientism.

**Shamanism**

The term shamanism derives from *shaman* (from the Siberian Tungus language, means “one who knows”) a title for those who can enter the ghost realm to interfere human life. Dutch [Nicolaes Witsen](https://en.wikipedia.org/wiki/Nicolaes_Witsen) (1641 –1717) defined *shaman* as ‘priest of the Devil’ in 17th century. The term shamanism became popular after Mircea Eliade (1907–1986) published his work, *Shamanism: Archaic Techniques of Ecstasy* (1951), where Eliade views the mysterious and fascinating phenomenon in native cultures as absolute true account of a creation in primordial time rather than fake or foolish superstitions.

Depending on the purpose and functionality, shaman can be various types, e.g. a medium, necromancer, wizard, magician, magus, sorcerer, witch, wizard, enchanter, medicine man, witchdoctor, sorcerer, exorcist, soothsayer, necromancer, and spirit walker, etc. The female medium(witch) at Endor (1Sam28) who can summon the spirits of the dead by magic is a typical shaman.

Shamanism do not have a certain unified descriptive doctrine (like sacred text, scripture). Many native shamans are illiterate. They use oral storytelling and practices to keep their tradition alive. For example, in China, many mystical practices, like Qigong, a particular acupuncture, a specific herb, etc. are usually passed down generation by generation inside a close family only; they never spill the beans outside. Shamans usually do not make public propaganda; they prefer to operate secretly and usually illegally and unwittingly. Shamans only know that their legacy shamanic practices can work, and they depend on it to live but they cannot explain how and why.

**Animism**

The conceptualization of the worldview of shamans contributes to the formation of animism in anthropology. [Sir Edward Tylor](https://en.wikipedia.org/wiki/Edward_Burnett_Tylor) (1832—1917) is a major contributor of animism research. Tylor asserts that although each culture has its own different expression style, mythologies, rituals and society's development stage, the human mind and its capabilities are the same globally. The goal of animism study is to find out the most common, foundational thread of indigenous peoples' "spiritual" or "supernatural" worldviews.According to Tylor, animism is a study that explores ‘the general doctrine of souls and other spiritual beings in general.’  Animism often includes "an idea of pervading life and will in nature;"[[19]](https://en.wikipedia.org/wiki/Animism#cite_note-19) a belief that natural objects other than humans have souls. David Cashin suggested in his lecture that the animism is a study in the overlap area between spiritual and material worlds.

**Religion**

Animism plays a critical role to assist shamanists to abstract its own ideological theory from various folk religious phenomenon. The constructed shamanism can be studied as a type of religion since it contains identical elements of religion: doctrine, rituals and mass. However, it is over-band to presume that shamanism represents the earliest transitive form of religion. Tylor’s (1929) use of the term ‘animism’ referring to a theory of religion rather than a type of religion is untenable.

In history, the term *religion* initially was used by Tertullian (150--220 AD) to refers to the Christianity faith and became popular after St. Augustine of Hippo (354--430 AD) wrote his paper, *of the true religion* (*de vera religione*)[[11]](#footnote-11). The English word *religion* came from Latin *religio,* which is derived from *religare*: *re* (again) + *ligare* (bind or connect). Augustine uses the term *religion* as a tool to expound how his Christianity faith is essentially different from all kinds of heresies and syncretism (like Manichaeism) -- the religious Christianity or Christian’s religion is purely built upon Christ the triune of the Son and the Father and the Spirit.

From shamanic perspective, the primitive ineffable concept of spirits of shamanism in primordial times is in essence identical to the Heraclitus’ *logos* and Laozi’s *Dao*, which can be considered as an evolutionary progress for religion. However, human acknowledgement of the Holy Spirit from spirits cannot happened naturally without the reborn process through Christ. From a particular perspective, Zhang’s Chinese shamanism continuity theory shows that, without the missionaries in China, the spirit of the good and bad, auspicious and inauspicious, just and unjust in its culture will remain determined by man rather than the trinity God. There is no historical and archeological evidence that can explicitly show a natural evolutionary relationship between animism and Augustine’s true religion.

**Supernatural**   
 One of the most significant features of animism is the supernatural that encompasses phenomena that do not follow to the common sense of human society or principles of nature.  The puzzles or mysteries found in Chinese OBI are essentially the supernatural features of shamanic practice, which can be listed as followings:

1. Magic Origin:   
   The OBI does not follow the common natural evolution principle that anything has a development process from simplicity to complexity. The unearthed Chinese archeological materials shows that the complicated matured OBI (characters on bones) eruptively emerged within a clear boundary of a small area of about 30 km2 in a village about 2 km away north-east of the modern city of Anyang city of Henan province today[[12]](#footnote-12). Although nearly a hundred of symbols earlier than OBI are found similar to Chinese characters, they cannot be concluded attributing to earliest Chinese writing as precursor of OBI since its quality, quantity and archeological features cannot match OBI linguistic characteristics. Some suggests that the sudden appearance of OBI attributes to stimulus diffusion theory that OBI was inspired from foreign culture. However, the worldwide archeological evidence shows that OBI is unique globally even though many similarities can be extracted between OBI and Egyptian hieroglyphics or Sumerian cuneiforms. It is hard to deny that OBI was designed and created by someone rather than through natural evolution.
2. Mysteriously Sudden Disappearance  
   The archeological evidence shows that OBI suddenly disappeared in history without leaving any historical notes in details after existing about hundreds of years period. Although some pieces of burned turtle bones later than OBI are found elsewhere in couple of archeological sites in the same region in west of China, there has no linguistic characters on them. The overview of archeological evidence shows that what was replaced after OBI in Anyang was the wide spread bronze inscription. OBI culture had been lost for thousands of years in history until 1898 discovery.
3. Incredible Power of Influence   
   Although OBI originated in a small place, and never spread during only about hundreds of years of period, and was forgotten in history for more than three thousands of years, its symbol system and OBI handbook remained in use until today and became the only pictorial language in the world covering the far east main Asia continent and influencing the world. Among five points of continuity from ancestral OBI cult (divination) concluded by Paul R. Goldin,[[13]](#footnote-13) the status of Chinese in sole writing system is the solid evidence for Zhang’s Chinese shamanism continuity theory.

**non-linguistic**

OBI cannot be considered as human linguistic language. Although some patterns can be found in some bones, the types of words (e.g. verb, noun, adjective, pronouns, preposition, etc.) cannot be distinguished, and they do not follow the structure of basic linguistic typology (SVO, SOV, etc.) OBI has order from top to bottom, right to left. However, in many whole plastrons, the characters are found arranged in a vertical symmetrical way, or repeated in parallel vertically. There are cases that a few characters are scattered randomly without order. The bronzes scripts found at the same time period usually have only one and less than three characters.

There are no punctuation marks found used in the OBI. It is untenable that some scholars add modern period, comma or question mark to interpret OBI for divination. OBI is a grouping sensitive system. The quotation marks applied into OBI leads to regrouping and perverting of the original messages.

The discovery of the handbook of OBI also demonstrates that OBI was not designed for human linguistic but for a specific purpose related to a certain calculation. At least, OBI practitioners or people at that times did not speak in a way of OBI showed.

The highly developed civilization (the unearthed bronze vessels, handcraft of jades, the royal cemetery and many tombs, the chariots and horses, etc.) suggests that, at OBI times, local people have another independent matured language that has nothing to do with OBI, at least, the complicated OBI system was designed and created by another well-developed oral language. Such theory can be supported by the fact that, in long Chinese history, the oral language and written language were not consistent until the ‘new culture movement’ (also called plain text movement) of May-fourth in 1911. Multiple distinct dialects in China today also prove a theory that the writing and speaking are two independent systems--an antecedent oral language created OBI; in return, OBI influenced its oral language and speakers’ worldview. It is the power of writing system rather than spoken language that keeps Chinese as sole language to continue until today.

**Grave** Simply speaking shamanism is a spiritual practice as distinct to human worldly activities. A common spirit that shamans dealt with is the spirit of the dead. Chinese Archeological evidence shows that along the OBI unearthed in the ash ditches, was the large amounts of graves including the royal cemetery nearby. Although these cannot confirm the OBI practice is a type of necromancer, they can be certain that OBI practice is related to death or resurrection of life rather than divination for near future of personal daily life. The discovery of the bronze inscription in the tomb undergird the assertion that characters are used for a shamanic practice related to dead and spirit. It could be a type of prayer for personal eternal life or a type of blessing in the world.

The supernatural features also shows that OBI is not a language used for native people’s communication in their daily life but is a sacred code for shamanic practice only. Types of shamanic practice can be three types:

1. Pray for the dead: The graves field unearthed nearby demonstrates that OBI shamanic practice is related to death and life, which is consistent to the meaning of characters themselves. The discovered seven grand tombs likely belongs to the shamans rather than kings. Pray for personal eternal life and blessing.
2. Divination:
3. The handbook of OBI
4. The usage of Turtle shells
5. Ash ditches and grand graves  
   Archeological evidence shows that the writing system in OBI times was only used for ancestral cult[[14]](#footnote-14), moreover, along the OBI unearthed in the ash ditches, was the large areas of grand tombs nearby. Although these cannot confirm the OBI practice is a type of necromancer, they can be certain that OBI practice is related to death or resurrection of life rather than divination for near future of personal daily life. The discovery of the bronze inscription in the tomb undergird the assertion that characters are used for a shamanic practice related to dead and spirit. It could be a type of prayer for personal eternal life or a type of blessing in the world.

Are ancestors the prophets?

V. Conclusion

**Ash Pit**

The Evidence for Scribal Training at Anyang

Adam Smith

2011, Writing and Literacy in Early China, edited by Li Feng and David Prager Branner, University of Washington Press

401 Views

35 Pages

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Annihilation or decline: The fall of Anyang as an urban center

Author links open overlay panel Yung-ti(a), Lia ZhanweiYue(b), YulingHe(b)

a

East Asian Languages and Civilizations, University of Chicago, United States

b

Anyang Archaeological Team, Institute of Archaeology, Chinese Academy of Social Sciences, China

Received 20 April 2016, Revised 17 June 2017, Accepted 20 June 2017, Available online 20 September 2017.



Part II - Early cities and information technologies

Published online by Cambridge University Press: 05 March 2015

Edited by

Norman Yoffee



Fig 1.

Map of Yin and the locations of the sites: (1) Xin’anzhuang, (2) Xiaomintun, (3) Heihelu, (4) Liujiazhuang North, and (5) Huayuanzhuang East.

Fig 1 - Osteoarchaeological Studies of Human Systemic Stress of Early Urbanization in Late Shang at Anyang, China

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   毛笔起源于公元前1600-1066左右, Science Museums of China <http://www.kepu.net.cn/vmuseum/civilization/printing/evolve/evl121.html> (2022visited)  
     
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