

Manali Project Prospectus

Brief Overview and Areas for Further Research

(April, 2017)

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A. Description of Project

The Manali Project is a fictionalized account of three story lines taking place in a time period of from maybe 2080-2150. Hopefully, the story lines would highlight—through both dramatic and everyday circumstances--

- 1) the positive possibilities associated with permaculture, appropriate technology
- 2) the humor associated with salvaging material culture from the previous “advanced” civilization

--and share much about ways to create unprecedented culture change, and arrive at communities which integrate spiritual wisdom into the everyday circumstances of daily life.

Note: (the name Manali is taken from the name of a town in India)...“Manali is named after the Sanatan Hindu lawgiver Manu. The name Manali is regarded as the derivative of 'Manu-Alaya' which literally means 'the abode of Manu'. Legend has it that sage Manu stepped off his ark in Manali to recreate human life after a great flood had deluged the world.” (Wikipedia)

Questions which this fictional account seeks to explore include “what is wisdom?”, and “how does cultural transmission of wisdom take place?”. There will also be an effort to be realistic about what kind of material culture each of the three story lines have. Included below are some sources which I have identified as starting points for giving the three story lines authentic material cultures.

However, this kind of writing involves more research than what I’ve done before, and so I’m looking for

ideas about how to develop the material culture piece of it. I have thought of creating a website, and setting up a discussion forum, so that there is a kind of crowdsourcing/collective effort to building up the three story lines, and how they intertwine. The advantages of such a collective effort is that the learning experiences relating to wisdom, cultural sustainability, etc—as part of learning how to create the story—are accessible not only to one writer, but to all contributors.

Not sure how development will progress from here, as I have physical therapy issues, and currently have difficulty sitting for long stretches of time. So I'm also sharing these ideas as a way of maybe sharing the idea, and letting someone else coordinate the project.

B. Brief Overview of Story (as currently envisioned)

Here is a brief description of the fiction project (which is only in the beginning stages of development, and thus which can “organically grow” depending on the participants involved).

About 2030, a series of unprecedented solar flares, over a period of 4 to 6 months, totally disable everything which requires electricity to function (and thus prevent what global warming humans were incapable of preventing). The story begins later though, around 2080, so the actual devastation is only briefly alluded to in occasional reports, accounts, etc which surface from outposts, resource scavengers, etc. [Because the devastation is only alluded to (and then not in great detail), the question of whether one of the results of this devastation is nuclear meltdowns and subsequent radioactive contamination on an unthinkable scale is left unaddressed—to allow for the themes which need more priority].

There are 3 story lines (so far):

1) in 2080--an unlikely collection of people (descendants of people who are native to the region, contractors, aid workers, traders, “wild cards”, etc.) come together in a relatively unpopulated part of Central Asia (away from where most of the post devastation took place) (and where it is warmer above 50° latitude than it has been in the past)(currently, I have identified Altai TavanBogd National Park in westernmost Mongolia as a possible location)--and try to regenerate culture using as a starting point the question “what do we really need?” (what are essentials for cultural sustainability). While some of the group have accumulated tools, seeds, etc--they do not begin with much in the way of actual detailed information, or resources, derived from the earlier, devastated, civilization. They are a “breakaway group--from the still unstable communities trying to establish themselves--and they are like pioneers, setting out to make a new beginning.

2) in 2110—traders, who are traveling along a kind of “Silk Road” route relatively near to where the above community of people may still be, have discovered a report from the community (dated around

2090), and are trying to decide how much of the report they should share with others, given the unstable cultural environment they are in (and whether they themselves might consider visiting the community, with items which might be helpful)

3) a group of people associated with an “enlightened” council/region (advanced in spirituality, but yet with some blind spots, and in a time and place not initially identified in the story)—some of whom may leave in search of a kind of “Shangri-La” they have intuited exists... somewhere.

Most of the people who are prominent characters in the above three story lines need something which people in the other story lines have. And thus, as such characters and story lines converge, they provide more commentary on the question “what do we really need?” (what are essentials for cultural sustainability). Most important to the converging, the potential for social commentary, and the potential for humor, are:

1) items which, periodically, “wash up on shore” in the regenerating community, by way of traders [not the traders in story line 2)] bringing in remnants of earlier civilization (from what they have scavenged, or traded for)

2) trade items—and the persons who currently own the items—which come into the circle of activity of the traders in story line 2)... and what the traders judge as “valuable”, and “not valuable”

3) items have positive and negative effects on the quality of life for the group of people in the “enlightened” region... and resource limitations and shortages—and conflict—which compromises the quality of life for the group of people in the “enlightened” region

4) the concept of “sympathetic resonance” (or “spiritual synchronicity”) (which I originally found in a book on Chinese culture I have since lost contact with). Instead of there being some kind of “tesseract” (or time/space displacement wherein contact can be made across time and space, there is, in this fictional piece, a kind of “thought sharing”, during periods when some kind of “spiritual synchronicity” occurs in 2 or more of the story lines *at the same time* (Note: various theories are proposed, by the characters who experience this to explain this phenomena, creating the potential for both tragedy and comedy, depending on what the story needs)

Two items which the regenerating community either has, or acquires, are a Permaculture Design Manual, and the Appropriate Technology Library that Village Earth currently offers.

I believe there is much potential for education in cultural sustainability through what a collaborative effort could do with this plot, or one similar to it. Surely, one of the outcomes would be reflection, on the part of writers and readers alike, about “what we really need”... and if we can salvage it now, and let go of other “stuff” we don’t need, maybe we can avoid having cataclysmic change forced upon us, and be able to arrive at a regenerated culture which would be much better than what the community of people in story line 1 will arrive at.

C. Effort to Highlight Ways of Creating Unprecedented Culture Change

I have thought that somewhere in the story, there is an effort to apply the community peacebuilding and community education approaches highlighted in the CPCS Initiative Summary Paper ([“Recalibrating Our Moral Compasses: to resolve unprecedented challenges and discover our collective spiritual identity”](#))(see p. 36-46)—or highlight the [“Ten Steps for Long Term Culture Change”](#) (both are written and compiled by myself)... as it may be helpful to have a “cultural narrative” (even if fiction) which shows that deliberate unprecedented culture change is possibly, and sometimes a necessity. However, I am equally inclined to let the story take its course, as the characters, and circumstances, suggest.

D. Areas for Further Research

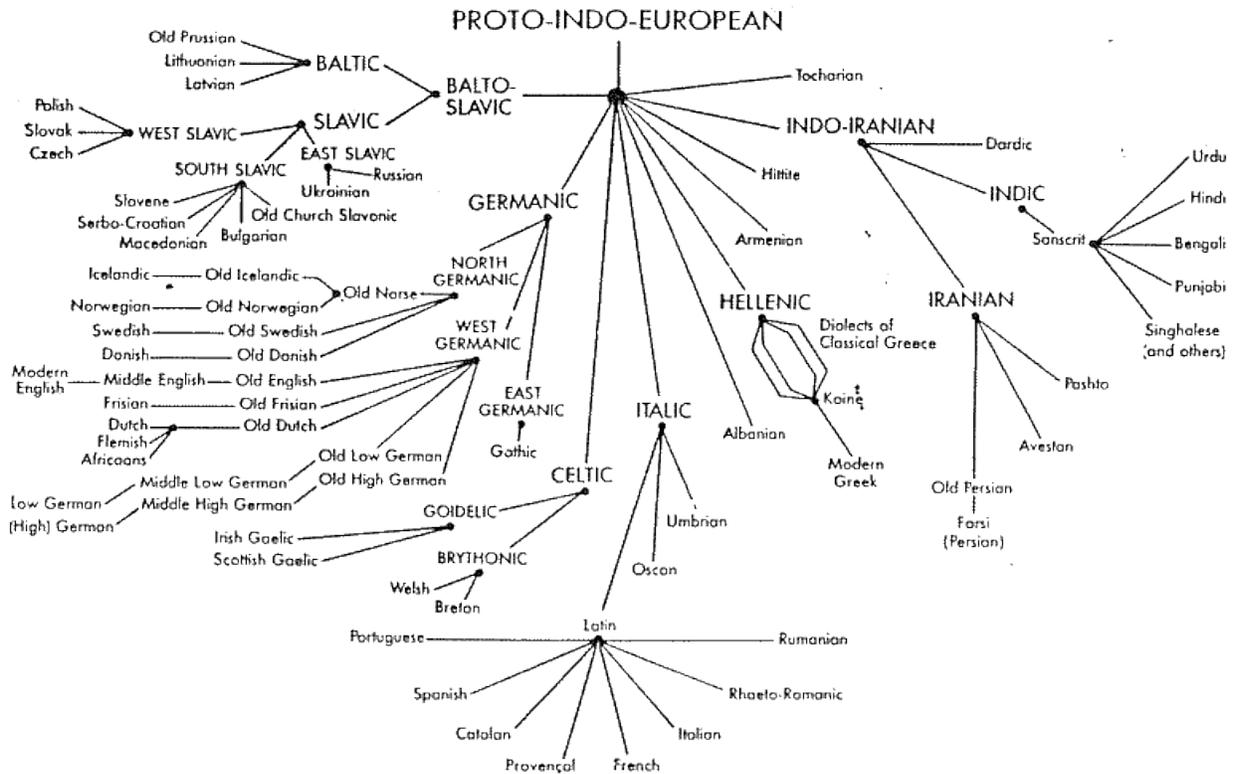
Included below are some sources which I have identified as starting points for giving the three story lines authentic material cultures. As mentioned above, I have thought of creating a website, and setting up a discussion forum, so that there is a kind of crowdsourcing/collective effort to building up the three story lines, and how they intertwine. The advantages of such a collective effort is that the learning experiences relating to wisdom, cultural sustainability, etc—as part of learning how to create the story—are accessible not only to one writer, but to all contributors.

There is a focus, among the sources included below, on distant ancestors of Vedic Culture in India, and on some aspects of ancient Chinese Culture (the I Ching). Sometimes we know of wisdom traditions by their being mentioned as part of the cultural history of a region... but what we don’t know is how much of a difference the discovery of such wisdom made, when it was first experienced. If possible, characters in the three story lines of this Manali Project will have first hand experience of “discovering wisdom”, and integrating it into everyday community life so that there are most visible practical benefits.

1) “The Proto-Indo-European homeland (or Indo-European homeland) is the prehistoric “urheimat” of the Indo-European languages—the region where their reconstructed common ancestor, the Proto-Indo-European language (PIE), was originally spoken. From this region subgroups of speakers migrated and went on to form the proto-communities of the different branches of the language family. The majority of Indo-European specialists support the Kurgan hypothesis,[1] which puts the PIE homeland in the Pontic-Caspian steppe around 4000 BC,[2][3] though critical issues remain to be clarified.”

[from the Wikipedia webpage for “Proto-Indo-European homeland” at https://en.wikipedia.org/wiki/Proto-Indo-European_homeland]

2) “The Indo-European Language Family Tree”



[“The Indo-European Language Family Tree” is from the webpage “The Indo-European Languages: A Quick Lesson in Historical Linguistics” by Michael Ward (at http://clubweb.interbaun.com/~mward/gmc/ie_langs.html)]

3) “By the early second millennium BCE, offshoots of the Proto-Indo-Europeans had reached far and wide across Eurasia....”

“The Proto-Indo-Europeans were the prehistoric people of Eurasia who spoke Proto-Indo-European (PIE), the ancestor of the Indo-European languages according to linguistic reconstruction.

“Knowledge of them comes chiefly from that reconstruction, along with material evidence from archaeology and archaeogenetics. The Proto-Indo-Europeans likely lived during the late Neolithic, or roughly the 4th millennium BCE. Mainstream scholarship places them in the forest-steppe zone immediately to the north of the western end of the Pontic-Caspian steppe in Eastern Europe. Some archaeologists would extend the time depth of PIE to the middle Neolithic (5500 to 4500 BCE) or even the early Neolithic (7500 to 5500 BCE), and suggest alternative location hypotheses.

“By the early second millennium BCE, offshoots of the Proto-Indo-Europeans had reached far and wide across Eurasia, including Anatolia (Hittites), the Aegean (Mycenaean Greece), Western Europe (Corded Ware culture), the edges of Central Asia (Yamna culture), and **southern Siberia (Afanasevo culture).**”

[from the Wikipedia webpage for Proto-Indo-Europeans at <https://en.wikipedia.org/wiki/Proto-Indo-Europeans>]

4) Afanasevo culture--also forerunner to Andronovo Culture

“However radiocarbon gave dates as early as 3705 BC on wooden tools and 2874 BC on human remains.[4] The earliest of these dates have now been rejected, giving a date of around 3300 BC for the start of the culture.”

“The Afanasevo economy included cattle, sheep, and goat. Horse remains, either wild or domestic, have also been found. The Afanasevo people became the first food-producers in the area. Tools were manufactured from stone (axes, arrowheads), bone (fish-hooks, points) and antler. Among the antler pieces are objects that have been identified as possible cheek-pieces for horses. Artistic representations of wheeled vehicles found in the area has been attributed to the Afanasevo culture. Ornaments of copper, silver and gold have also been found.[7]”

“Because of its numerous traits attributed to the early Indo-Europeans, like metal-use, horses and wheeled vehicles, and cultural relations with Kurgan steppe cultures, the Afanasevans are believed to have been Indo-European-speaking.”

“Allentoft et al. (2015) study also confirms that Afanasevo culture was replaced by second wave of Indo-European migrations from Andronovo culture during late Bronze Age and early Iron Age.[1][note 1] Tarim mummies were also found to be genetically closer to Andronovo culture[1] than to Yamnaya culture or Afanasevo culture.”

[from the Wikipedia webpage for Afanaseva Culture at https://en.wikipedia.org/wiki/Afanasevo_culture

5) “We have seen that Western Asian traders were, in the third millennium BC trading up onto the Iranian Plateau, and that trade from there had reached across to Ferghana, where Iranian export pottery has been found. The jade finds seem to indicate that, by the opening of the second millennium BC, a **trading route stretched clear across Asia....**”

“Precious metals, such as copper and tin—the vital constituents of the all-important bronze—had long been brought down into Mesopotamia from the Iranian Plateau. By 3,000 BC gems, precious stones, and minerals such as alabaster, carnelian, mother-of-pearl and the volcanic glass, obsidian (used for making extremely sharp knives) were also arriving, joining the semi-precious stones like lapis lazuli that had long been carried by the same route. ... Iranian bowls also traveled eastward, and have been found in the settled lands of Ferghana from about 2500 BC. In these centuries, patterns were set that would be followed by generation after generation of traders on the Silk Road.” (p. 40)

“... the distribution of jade tools and ornaments seems to mark out a route clear across Asia: the route of the Silk Road. We have seen that Western Asian traders were, in the third millennium BC trading up onto the Iranian Plateau, and that trade from there had reached across to Ferghana, where Iranian export pottery has been found. The jade finds seem to indicate that, by the opening of the second millennium BC, a trading route stretched clear across Asia; not a continuous road, to be traversed by any one person, but a chain of many trading links, connecting Western Asia and China over a distance of almost 5,000 miles.” (p. 44-45)

[in “The Silk Road: A History” Irene Franck and David Brownstone (1986)]

6) “**The people of the Sintashta culture are thought to have spoken Proto-Indo-Iranian**, the ancestor of the Indo-Iranian language family. This identification is based primarily on similarities between sections of the Rig Veda, an Indian religious text which includes ancient Indo-Iranian hymns recorded in Vedic Sanskrit, with the funerary rituals of the Sintashta culture as revealed by archaeology....”

“The Sintashta culture, also known as the Sintashta-Petrovka culture[1] or Sintashta-Arkaim culture,[2] is a Bronze Age archaeological culture of the northern Eurasian steppe on the borders of Eastern Europe and Central Asia, dated to the period 2100–1800 BCE.[3] The culture is named after the Sintashta archaeological site, in Chelyabinsk Oblast, Russia.”

“**The Sintashta culture is regarded as the origin of the Indo-Iranian languages.** The earliest known chariots have been found in Sintashta burials, and the culture is considered a strong candidate for the

origin of the technology, which spread throughout the Old World and played an important role in ancient warfare.[4] Sintashta settlements are also remarkable for the intensity of copper mining and bronze metallurgy carried out there, which is unusual for a steppe culture.”

“Because of the difficulty of identifying the remains of Sintashta sites beneath those of later settlements, the culture was only recently distinguished from the Andronovo culture.[2] It is now recognised as a **separate entity forming part of the 'Andronovo horizon'.**”

“The people of the Sintashta culture are thought to have spoken Proto-Indo-Iranian, the ancestor of the Indo-Iranian language family. This identification is based primarily on similarities between sections of the Rig Veda, an Indian religious text which includes ancient Indo-Iranian hymns recorded in Vedic Sanskrit, with the funerary rituals of the Sintashta culture as revealed by archaeology...From the Sintashta culture the Indo-Iranian languages migrated with the Indo-Iranians to Anatolia, India and Iran.[15][16] From the 9th century BCE onward, Iranian languages also migrated westward with the Scythians back to the Pontic steppe where the proto-Indo-Europeans came from.”

Metal production

“The Sintashta economy came to revolve around copper metallurgy. Copper ores from nearby mines (such as Vorovskaya Yama) were taken to Sintashta settlements to be processed into copper and arsenical bronze. This occurred on an industrial scale: all the excavated buildings at the Sintashta sites of Sintashta, Arkaim and Ust'e contained the remains of smelting ovens and slag.[8] Much of this metal was destined for export to the cities of the Bactria–Margiana Archaeological Complex (BMAC) in Central Asia. **The metal trade between Sintashta and the BMAC for the first time connected the steppe region to the ancient urban civilisations of the Near East: the empires and city-states of Iran and Mesopotamia provided an almost bottomless market for metals. These trade routes later became the vehicle through which horses, chariots and ultimately Indo-Iranian-speaking people entered the Near East from the steppe,**”

from the Wikipedia webpage for Sintashta Culture at https://en.wikipedia.org/wiki/Sintashta_culture

with notes from Anthony, D. W. (2007). “The Horse, the Wheel, and Language.” (key reference!) and Anthony, D. W. (2009). "The Sintashta Genesis: The Roles of Climate Change, Warfare, and Long-Distance Trade". In Hanks, B.; Linduff, K. Social Complexity in Prehistoric Eurasia: Monuments, Metals, and Mobility.

7) “There is evidence of sustained contact between the BMAC and the Eurasian steppes to the north, intensifying c. 2000 BC.” (Bactria–Margiana Archaeological Complex (BMAC))

“BMAC materials have been found in the Indus Valley Civilisation on the Iranian Plateau, and in the Persian Gulf.[8] Finds within BMAC sites provide further evidence of trade and cultural contacts. They include an Elamite-type cylinder seal and a Harappan seal stamped with an elephant and Indus script found at Gonur-depe.[12] The relationship between Altyn-Depe and the Indus Valley seems to have been particularly strong. Among the finds there were two Harappan seals and ivory objects. The Harappan settlement of Shortugai in Northern Afghanistan on the banks of the Amu Darya probably served as a trading station.[5]

“There is evidence of sustained contact between the BMAC and the Eurasian steppes to the north, intensifying c. 2000 BC.”

from section “Interaction with Other Cultures” at

https://en.wikipedia.org/wiki/Bactria%E2%80%93Margiana_Archaeological_Complex

As James P. Mallory phrased it:

It has become increasingly clear that if one wishes to argue for Indo-Iranian migrations from the steppe lands south into the historical seats of the Iranians and Indo-Aryans that these steppe cultures were transformed as they passed through a membrane of Central Asian urbanism. The fact that typical steppe wares are found on BMAC sites and that intrusive BMAC material is subsequently found further to the south in Iran, Afghanistan, Nepal, India and Pakistan, may suggest then the **subsequent movement of Indo-Iranian-speakers after they had adopted the culture of the BMAC.**[19]

from section “Relationship with Indo-Iranians” at

https://en.wikipedia.org/wiki/Bactria%E2%80%93Margiana_Archaeological_Complex

[both above quotes from the Wikipedia webpage for the Bactria–Margiana Archaeological Complex at https://en.wikipedia.org/wiki/Bactria%E2%80%93Margiana_Archaeological_Complex]

8) About Professor Mallory—“He favors an integrative approach to these issues, comparing literary, linguistic and archaeological evidence to solve historical puzzles... .”

“Professor Mallory's research has focused on Early Neolithic and Bronze Age Europe, the problem of the homeland of the Proto-Indo-Europeans, and the archaeology of early Ireland. He favors an integrative approach to these issues, comparing literary, linguistic and archaeological evidence to solve historical puzzles...”

[from the Wikipedia webpage for J.P. Mallory at [https://en.wikipedia.org/wiki/J. P. Mallory](https://en.wikipedia.org/wiki/J._P._Mallory)

9) How did Sanskrit reach Syria before India?

“What explains this amazing fact? Were PN Oak and his kooky Hindutva histories right? Was the whole world Hindu once upon a time? Was the Kaaba in Mecca once a Shivling?

“Unfortunately, the history behind this is far more prosaic.

“The founding language of the family from which Sanskrit is from is called Proto-Indo-European. Its daughter is a language called Proto-Indo-Iranian, so called because it is the origin of the languages of North India and Iran (linguists aren’t that good with catchy language names).

“The, well, encyclopedic, Encyclopedia of Indo-European Culture, edited by JP Mallory and DQ Adams, **writes of the earliest speakers of Proto-Indo-Iranian emerging in the southern Urals and Kazakhstan. These steppe people, representing what is called the Andronovo culture, first appear just before 2000 BC.**

From this Central Asian homeland diverged a group of people who had now stopped speaking Proto-Indo-Iranian and were now conversing in the earliest forms of Sanskrit. Some of these people moved west towards what is now Syria and some east towards the region of the Punjab in India.

David Anthony writes that the people who moved west were possibly employed as mercenary charioteers by the Hurrian kings of Syria. **These charioteers spoke the same language and recited the same hymns that would later on be compiled into the Rig Veda by their comrades who had ventured east.**

These Rigvedic Sanskrit speakers usurped the throne of their employers and founded the Mitanni kingdom. While they gained a kingdom, the Mitanni soon lost their culture, adopting the local Hurrian language and religion. However, royal names, some technical words related to chariotry and of course the gods Indra, Varuna, Mitra and the Nasatyas stayed on.

The group that went east and later on composed the Rig Veda, we know, had better luck in preserving their culture. The language and religion they brought to the subcontinent took root. So much so that 3,500 years later, modern Indians would celebrate the language of these ancient pastoral nomads all the way out in Bangkok city.

[from article “Fact check: India wasn't the first place Sanskrit was recorded – it was Syria” at

<https://scroll.in/article/737715/fact-check-india-wasnt-the-first-place-sanskrit-was-recorded-it-was-syria>]

[with reference to “The Horse, the Wheel, and Language” by David Anthony (2007) (key reference!)]

10) I Ching—one of the five classics of Ancient Chinese Civilization (“The Chinese people who developed the I Ching discovered that reflecting on these patterns of experience was of great value in aligning themselves with the Tao.”)

a) “The Book of Changes—I Ching in Chinese—is unquestionably one of the most important books in the world’s literature. Its origin goes back to mythical antiquity, and it has occupied the attention of the most eminent scholars of China down to the present day. Nearly all that is greatest and most significant in the three thousand years of Chinese cultural history has either taken its inspiration from this book, or has exerted an influence on the interpretation of its text. Therefore, it may safely be said that the seasoned wisdom of thousands of years has gone into the making of the I Ching.”

from Richard Wilhelm “Introduction” to his interpretation of the I Ching (paragraph 1) at <http://www.iging.com/intro/introduc.htm>

b) “The Book of Changes is a co-operative effort spanning many centuries. The oldest, deepest stratum of the ideas in the book was probably handed down from the elders of the nomadic Siberian tribes... “

(and merged with) “early methods of tortoise shell and ox shoulder-bone divination, whereby a red-hot poker was applied to the bone or shell and the random pattern of cracks examined by priests who deduced the meaning.”

first excerpt from R.L.Wing’s introduction to his interpretation “The I Ching Workbook” (see paragraph 2 at https://books.google.com/books?id=Mw-KtYRQHhoC&printsec=frontcover&dq=the+i+ching+workbook&hl=en&sa=X&ved=0ahUKewjjwPfbGcXTAhUT_WMKHb4XALUQ6AEIJAA#v=onepage&q=the%20i%20ching%20workbook&f=false

second excerpt

from “Brief History” of The I Ching, at 60sfurther.com—now at http://www.kheper.net/topics/I_Ching/history.html (see paragraph 2)

c) “It was the conviction of the Han philosophers [Han Dynasty—China (206 BC-220 AD)] that when the government was in tune with the laws of Heaven prosperity resulted, while strife and famine prevailed if that was not the case. Equally important, in an agricultural society, was the attunement to the concerns of the Earth (irrigation, land usage, flood control, and so on); and **so the notion of a necessary harmony**

between Heaven, Earth, and Man became a pivotal idea in Chinese thought.” [(from “The Original I Ching Oracle” by Rudolf Ritsema, Shantena Augusto Sabbadini(p.45)]

d) The 64 “hexagrams” associated with the I Ching contain commentaries and observations associated with particular patterns of experience. (Ex: Difficult Beginnings, Calculated Waiting, Adapting, Reform, Danger, Retreat, Obstacles, Temptation, Changing, Reuniting, etc.) The Chinese people who developed the I Ching discovered that reflecting on these patterns of experience was of great value in aligning themselves with the Tao. The Tao has been defined as “the only reasonable and harmonious path for the individual through the cosmos, given his nature and the nature of the cosmic forces at a given moment in time.” (me; and quote from R.L. Wing)

11) “... the Chinese, the Kushans, the Parthians, and the Romans—formed a great chain stretching across the continent.”

“So, the Silk Road fell into the rhythm it would have for the next century and, to a lesser extent, for a thousand years or more (thus, from 120 AD on). Empires could and would rise and fall, but on the road the traders and pilgrims would continue their journeys, carrying their stock of goods and ideas across the 5,000 mile expanse of Asia. While they remained strong, these four powers—the Chinese, the Kushans, the Parthians, and the Romans—formed a great chain stretching across the continent.”

“Sogdians, Kushan subjects from the region of Samarkand, specialized as caravaneers in the Tarim and the Pamirs, so much so that their language, Sogdian, became the lingua franca on the eastern half of the Silk Road in this period.”

[from p. 133-134 in “The Silk Road: A History” Irene Franck and David Brownstone (1986)]

12) “During the three centuries of T'ang(A.D. 618-907), natives of almost every nation of Asia came to China, all bringing exotic wares either as gifts or as goods to be sold.”

“The Golden Peaces of Samarkand: A Study in T'ang Exotics” by Edward H. Schafer During the three centuries of T'ang natives of almost every nation of Asia came to China, all bringing exotic wares either as gifts or as goods to be sold. This book examines the exotics imported into China during the T'ang Dynasty (A.D. 618-907), and depicts their influence on Chinese life.

[from “The Golden Peaces of Samarkand: A Study in T'ang Exotics” by Edward H. Schafer]

13) Chronological Table for the book "I Ching"

[from "The Original I Ching Oracle" by Rudolf Ritsema, Shantena Augusto Sabbadini (p.45)]

Chronological Table

2953 to 2838 BC (traditional dates)	Fu Xi (legendary first emperor)
Shang dynasty (1765 to 1123 BC)	Oracular inscriptions on bones and tortoise shells
Western Zhou dynasty (1122 to 771 BC)	King Wen and Duke of Zhou (mythical authors of the <i>Yi Jing</i>) Yarrow-stalk oracle
Eastern Zhou dynasty Spring and Autumn period (771 to 476 BC)	<i>Zhou Yi</i> Diffusion of the <i>Yi</i> among the literati Confucius (551 to 479 BC)

Han dynasty (206 BC to 220 AD)	Mawangdui manuscript (168 BC) Canonization of the <i>Zhou Yi</i> Bo Hu Tong, Discussions in the White Tiger Hall (79 AD)
Song dynasty (960 to 1279)	Neo-Confucian commentaries
Ming dynasty (1368 to 1644)	Lai Zhi De's (1525 to 1604) defense of the oracular tradition
Qing dynasty (1644 to 1911)	Jesuit missions in China Kang Xi's (1655 to 1723) Palace Edition First Western translations of the <i>Yi Jing</i>
Republic (1912 to 1949)	Wilhelm's German translation (1923) The <i>Yi Jing</i> comes to the West as a book of wisdom
Popular Republic (1949–)	Wilhelm-Baynes English translation The <i>Yi Jing</i> becomes popular in the West

A BRIEF **CHRONOLOGY** OF THE *YI JING*