

Warring States Qin

TD Snyder

Strategies of the Warring States Liu Xiang , The Zhan Guo Ce, also known in English as the Strategies of the Warring States, is an ancient Chinese text that contains anecdotes of political manipulation and warfare during the Warring States period (5th to 3rd centuries bc).[1] It is an important text of the Warring States Period as it describes the strategies and political views of the School of Diplomacy and reveals the historical and social characteristics of the period. The Zhan Guo Ce recounts the history of the Warring States from the conquest of the Fan clan by the Zhi clan in 490 BC up to the failed assassination of Qin Shi Huang by Gao Jianli in 221 BC. The chapters take the form of anecdotes meant to illustrate various strategies and tricks employed by the Warring States. With the focus thus being more on providing general political insights than on presenting the whole history of the period, there is no stringent year-by-year dating such as that found in the preceding Spring and Autumn Annals. Stories are sorted chronologically by under which ruler they take place, but within the reign of a single king there is no way to tell if the time elapsed between two anecdotes is a day or a year. The book comprises approximately 120,000 words, and is divided into 33 chapters and 497 sections.

The Military History of the Spring and Autumn Period and the Warring States Period Li Shi, The book is the volume of “The Military History of the Spring and Autumn Period and the Warring States Period” among a series of books of “Deep into China Histories”. The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600–1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070–1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046–256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or emperor of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC – 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644–1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927–1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

Ancient Chinese States Source Wikipedia, 2013-09 Please note that the content of this book primarily consists of articles available from Wikipedia or other free sources online. Pages: 37. Chapters: Warring States Period, Chu, Qin, Shen, Shu, Zheng, Zhao, Wei, Han, Wu, Yan, Yue, Ba, Ru, Sui, Song, Xu, Zhongshan, Gugong Danfu, Quan, Pi, Gongliu of Zhou, Zou, Chen, Seven Warring States, Lai, Gan, Ju, Teng, Rui, Qiao. Excerpt: The Warring States Period (simplified Chinese: traditional Chinese: pinyin: Zhanguo Shidai), also known as the Era of Warring States, covers the Iron Age period from about 475 BCE to the unification of China under the Qin Dynasty in 221 BCE. It is nominally considered to be the second part of the Eastern Zhou Dynasty, following the Spring and Autumn Period, although the Zhou Dynasty ended in 256 BCE, 35 years earlier than the end of the Warring States period. During these periods, the Chinese sovereign (king of the Zhou Dynasty) was merely a figurehead. The name Warring States Period was derived from the Record of the Warring States, a work compiled early in the Han Dynasty. The date for the beginning of the Warring States Period is disputed. While it is frequently cited as 475 BCE (following the Spring and Autumn Period), 403 BCE, the date of the tripartite Partition of Jin, is also considered as the beginning of the period. The Seven Warring States were: Qin in the west, in the lower Wei River valley within the passes; Chu, on the southern frontier around the middle Yangzi River; Qi to the east in Shandong; Yan, in the far northeast near Beijing; and in the center, from south to north, Han, Wei, and Zhao. The Warring States Period was an era when regional warlords annexed smaller states around them and consolidated their power. The process began in the Spring and Autumn Period, and by the 3rd century BCE, seven major states had emerged as the dominant powers in China. Another indicator for the shift in power was the change in the title used by the rulers of the states. They were...

Zizhi Tongjian Sima Guang, 2016-05-31 *Zizhi tongjian* Vol 1-8 - Warring States and Qin - Translated by Joseph P Yap Sima Guang (1019-1086 CE) completed his *Zizhi tongjian* (Comprehensive Mirror in Aid of Governance) in 1084, a monumental historiography that commences in 403 BCE and ends in 959 CE, covering a span of 1362 years of ancient and medieval Chinese history. Qin Mu the eminent contemporary Chinese historian remarks, Sima Guang successfully merged the three disciplines of literature, history, and philosophy into one entity. The *Zizhi tongjian* is about historical experience, and Sima Guang maintains that the heads-of-states can learn so much by studying history. The book has earned high acclaim among Chinese and Asian scholars ever since its publication. However, only a very small part of the work has been translated into English; hence, the work is not widely read. This volume of this translation begins in 403 BCE and concludes with the fall of the Qin Dynasty in 207 BCE. The *Zizhi tongjian* assimilated the exceptional attributes and defining qualities of the *Zuozhuan* (the Commentary of Zuo) and the *Shiji* (Records of the Grand Historian). Since its publication, it has held a very special and esteemed position among Chinese scholars and historians. Although the work was principally sponsored and financed by the Song Imperial Court, it was organized and written by private individuals; it, therefore, deviated significantly from historical texts prepared by court officials during previous dynasties. In 403 BCE, the once powerful Jin hegemonic state was partitioned into Han, Wei, and Zhao. Together with Qi, Qin, Chu and Yan they came to be known as the seven warring states. Sima Guang in his annotation on the enfeoffment of the three fief lords by the King of Zhou laments over the breakdown of li (rites). He says, 'It was not the three Jin ministers who bankrupted the instituted rites; rather, the Son of Heaven brought on the collapse.' He contends that as the illegitimate act of partitioning a state by its subjects was legitimized by the Son of Heaven - the Zhou king was wholly accountable for the demise. Sima Guang thus chose to commence his chronicle of *Zizhi tongjian* during the 23rd year of King Weilei of Zhou, 403 BCE, when the Son of Heaven enfeoffed the Jin ministers. The times of the Warring States was about reforms, political strategies, intrigue, warfares, conquests and wholesale massacres when the major states vied for control of China. Wei was the first state that made reforms and enjoyed of decades of prosperity and military strength; it was followed by others in varying forms. The tide turned when Duke Xiao of Qin ascended to the throne; he made resolve to strengthen his state, and it was the turning point of the Warring States. Through Shang Yang's reform, Qin basically laid down the foundation for the final conquest of the six states. This volume offers the readers a glimpse of the political struggles between the seven states culminating in the final unification of China by the First Emperor Qin Shihuang in 221 BCE. The book ends with the demise of Qin. When Sima Qian (145?-90 BCE) composed the *Shiji* (Records of the Grand Historian) he used all the information that was available to him, numerous errors were incorporated. Sima Guang, while conducted extensive research, drew copiously on the information from *Shiji* on the parts of Warring States, Qin, and early Han, and his work included many of the mistakes made. Ever since much textual and archaeological information on the Warring States have become available. Yang Kuan, one of the most eminent contemporary scholars, had conducted extensive textual and archaeological research on the Warring States, shedding much light on the errors on *Shiji*, *Zhanguo* (Warring States Strategies) and *Zizhi tongjian*. The author translated some of his more outstanding articles.

Qin the Warring States Qin, 2006-11

Warring States Era 戰國時代-Story 01-25 V2020 DAVID YAO, The Warring States period was an era in ancient Chinese history characterized by warfare, as well as bureaucratic and military reforms and consolidation. Start date: 475 BC End date: 221 BC. (Wikipedia) 戰國時代，即東周春秋之後，至秦朝統一之前，是中國歷史上的一個重要時期。此時期以戰國七雄為主要特徵，各國之間不斷發生戰爭，最終由秦國統一中國。此時期也是中國歷史上的一個重要時期，因為它見證了許多重要的政治、經濟、文化變革。此時期也是中國歷史上的一個重要時期，因為它見證了許多重要的政治、經濟、文化變革。

The historical stories are selected from many stories with clear and simple wording, they present a complete Chinese history concisely to our readers. This book is one of the Chinese Culture Story Series. The whole set of Chinese Culture Stories Series, 41 books @ \$ 2.4/BOOK ONLY!, 1050 articles, 18 categories. Chinese-English bilingual, Detailed explanations and expansions of Vocabularies, Perfect for HSK 4-6, IGCSE Chinese, IB Chinese & School extra readings. Find the QR code on the first page for the best price for the whole set of books. New launching BEST price at <http://edeo.biz/26749> Warring States Era 01-25 Contents 01 Preface 1 Preface 2-Significance of History 02 the Seven Suzerains of the Warring States period 03 Yu Rang stab garment as revenge 04 A man of his word - Lord Wei 05 Cold-blooded General Yue Yang 045 Give up halfway 06 Cruel natured General Wu Qi 07 Zou Ji admonish Duke Wei of Qi 08 Duke Wei of Qi state with fair rewards and punishments 09 Sun Bin's story 10 Battle of Ma Ling 11 King Qi Xuan and Lady Wu-yan 12 Duke Hui's Revenge 13 Courageous assassin Nie Zheng 14 Nobleman escaped by depending on a cock's crow and a thieving dog! 15 Feng Xuan bought he righteousness 16 Sinking Fake Fame courted disaster 17 King Chao Recruits Talents 120 Buy thousand-tricent horses 18 Yue Yi escape execution and actualize the meritorious achievement 19 A commoner's loyal righteousness 20 Tian Dan's Fire Oxen Array 21 Nine large caldrons 22 Broke the jade bracelet link by hammer 23 Xin Ling Jun steal the military seal to rescue Zhao State 24 Xin Ling Jun's awe-inspiring victory 25 Jing Ke Assassinated King Qin

Philosophers of the Warring States: A Sourcebook in Chinese Philosophy, 2018-11-30 Philosophers of the Warring States is an anthology of new translations of essential readings from the classic texts of early Chinese philosophy, informed by the latest scholarship. It includes the Analects of Confucius, Meng Zi (Mencius), Xun Zi, Mo Zi, Lao Zi (Dao De Jing), Zhuang Zi, and Han Fei Zi, as well as short chapters on the Da Xue and the Zhong Yong. Pedagogically organized, this book offers philosophically sophisticated annotations and commentaries as well as an extensive glossary explaining key philosophical concepts in detail. The translations aim to be true to the originals yet accessible, with the goal of opening up these rich and subtle philosophical texts to modern readers without prior training in Chinese thought.

Books of Fate and Popular Culture in Early China, 2017-11-06 Books of Fate and Popular Culture in Early China is a comprehensive introduction to the manuscripts known as daybooks, examples of which have been found in Warring States, Qin, and Han tombs (453 BCE-220 CE). Their main content concerns hemerology, or “knowledge of good and bad days.” Daybooks reveal the place of hemerology in daily life and are invaluable sources for the study of popular culture. Eleven scholars have contributed chapters examining the daybooks from different perspectives, detailing their significance as manuscript-objects intended for everyday use and showing their connection to almanacs still popular in Chinese communities today as well as to hemerological literature in medieval Europe and ancient Babylon. Contributors include: Marianne Bujard, László Sándor Chaddonnens, Christopher Cullen, Donald Harper, Marc Kalinowski, Li Ling, Liu Lexian, Alasdair Livingstone, Richard Smith, Alain Thote, and Yan Changgui.

Gale Researcher Guide for: The Warring States Period Russell L. Goodrich, 2018-09-28 Gale Researcher Guide for: The Warring States Period is selected from Gale's academic platform Gale Researcher. These study guides provide peer-reviewed articles that allow students early success in finding scholarly materials and to gain the confidence and vocabulary needed to pursue deeper research.

Legends of the Warring States J. Crump, 2022-07-07 The origins of the Chan-kuo Ts'e (Intrigues of the warring states) as an entity can be traced to a palace librarian at the Han Court, Liu Hsiang (76-6 BCE), who compiled and edited the pre-Han texts (c. 300-221 BCE) into a single volume and gave the collection a name. Thereafter, surviving manuscripts show the Chan-kuo Ts'e circulated during the Later Han Dynasty. Sometime during the years of decline and following the fall of the Han Dynasty, the Chan-kuo Ts'e began to acquire the aura of a wicked book, somewhat analogous to Niccolò Machiavelli's The Prince. From time to time it was seen as one of a number of books that could unlock immense power in an era characterized both by widespread illiteracy and common belief in literacy and scholarship as the best if not the only vehicle to any goal. After 400 CE, there is no record of the text until it was reconstructed by an 11th-century scholar, Tseng Kung, who formed a model for critical circulation for the next nine centuries. This volume presents selections and commentary by the premier Western translator and interpreter of the Chan-kuo Ts'e—ninety pieces singled out for their literary sophistication and sprightliness of conception. It also features more complete warring states narratives, the “romances”—persuasions of four of the best-known figures, Fan Ch'ü, Chang Yi, Su Ch'in, and Ch'un-shen Chün, augmented by biographical material from the Shi-chi. This reader highlights both the nature of Chan-kuo Ts'e, an important pre-Han collection, and its considerable pleasures.

Qin Romain d'Huissier, Pierre Buty, Kristoff, Neko, Florrent, 2009-10-28 China. 240 BC. The state of Qin is the most authoritarian and brutal of all the Warring States. Its vast and disciplined army stands ready to embark on its great project: the union of all things under Heaven into a single Empire, or Tian Xia. But you can still change the course of history. Enter the epic world of Warring States China, a world of colorful myths and timeless legends, bold wu xia and beautiful courtesans, wise scholars and scheming eunuchs, exorcists and monsters... all await the daring exploits and noble deeds of a new generation of heroes. You're a hero. Become a legend!

The History of Customs in Qin and Han Dynasty Li Shi, The book is the volume of “The History of Customs in Qin and Han Dynasty” among a series of books of “Deep into China Histories”. The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600-1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070-1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046-256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or emperor of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC - 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644-1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927-1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

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The State of Qin Greg Strandberg, 2015-06-22 The State of Qin is one of the weakest of the Seven States, and Duke Xiao knows it. Determined to restore the state to its former glory as one of the Five Hegemons that it held during the reign of his ancestors, Duke Xiao sends an announcement for men of talent to aid him in strengthening Qin. Wei Yang, a young scholar from the Legalist School, responds to the Duke's call, setting the State of Qin onto a course that will one day make it the country known as 'China.'

Transformation of Society During the Spring and Autumn Period and the Warring States Period Da Xue, The book is the volume of “Transformation of Society During the Spring and Autumn Period and the Warring States Period” among a series of books of “Chinese Dynastic History”. The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600–1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070–1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046–256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or emperor of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC – 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644–1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927–1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

Chinese History 3 Sam Karthik, 2022-11-21 The Qin Dynasty (221 BCE -207 BCE) was the first dynasty to unify whole China. The dynasty originated from the Qin State during the Warring States Period. In 221 BC, Ying Zheng (嬴政, king of the Qin State) defeated the rest of the six Warring States (Han, Zhao, Wei, Chu, Yan and Qi) successively and completed the great reunification of China. Subsequently, Ying Zheng became the first emperor of unified China. He called himself Qin Shi Huang (秦始皇), meaning the First Qin Emperor and ruled with an iron fist. This was the beginning of imperialism in China. In 210 BCE, Qin Shi Huang died of illness. Afterwards, the Qin Dynasty came to end within a few years. Although Qin Dynasty was the shortest in Chinese history, and often abused the people's power, it had a huge influence on the following dynasties. In fact, the establishment of a centralized government system by the Qin Dynasty laid the basic pattern of governance for the coming 2,000 years. The book, Chinese History 3, a Chinese reading practice book, presents a broad and simple overview of the Qin Dynasty and their contributions. In the accompanied book chapters, you'll learn the history of China starting from the Warring States Period until the collapse of the Qin Dynasty. The volume, 13th in the Mandarin Chinese Reading Series, includes both the Chinese text (simplified characters) and pinyin. With about 900 unique characters, the volume would be suitable for the beginners, lower intermediate and advanced level Chinese language learners (HSK 1-6). Overall, the Mandarin Chinese Reading Series offers you a variety of elementary level books (Level 1/2/3) to learn Chinese culture as well as practice Chinese reading fast. The book has 11 chapters in the following order: Chapter 1: Overview of the Qin Dynasty (秦朝概况) Chapter 2: The Warring States Period (战国时期) Chapter 3: Overview of the Warring States Period (战国时期概况) Chapter 4: The Origin of Qin Kingdom (秦国的起源) Chapter 5: The Great Wall of Qin Kingdom (秦长城) Chapter 6: Military Construction of the Qin State (秦国的军事建设) Chapter 7: Qin Shi Huang (秦始皇) Chapter 8: The Main Achievements of the Qin Dynasty (秦朝的主要成就) Chapter 9: The End of the Qin Dynasty (秦朝的灭亡) Chapter 10: The Legacy of the Qin Dynasty (秦朝的遗产) Chapter 11: Terracotta Warriors (兵马俑)

The History of Art in the Spring and Autumn Period and the Warring States Period Li Shi, The book is the volume of “The History of Art in the Spring and Autumn Period and the Warring States Period” among a series of books of “Deep into China Histories”. The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600–1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070–1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046–256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or emperor of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC – 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644–1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927–1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

The History of Science and Technology in Qin and Han Dynasty Li Shi, The book is the volume of “The History of Science and Technology in Qin and Han Dynasty ” among a series of books of “Deep into China Histories”. The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600–1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070–1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046–256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or emperor of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC – 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644–1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927–1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

Envisioning Eternal Empire Yuri Pines, 2008-12-19 This ambitious book looks into the reasons for the exceptional durability of the Chinese empire, which lasted for more than two millennia (221 BCE–1911 CE). Yuri Pines identifies the roots of the empire’s longevity in the activities of thinkers of the Warring States period (453–221 BCE), who, in their search for solutions to an ongoing political crisis, developed ideals, values, and perceptions that would become essential for the future imperial polity. In marked distinction to similar empires worldwide, the Chinese empire was envisioned and to a certain extent preplanned long before it came into being. As a result, it was not only a military and administrative construct, but also an intellectual one. Pines makes the argument that it was precisely its ideological appeal that allowed the survival and regeneration of the empire after repeated periods of turmoil. *Envisioning Eternal Empire* presents a panoptic survey of philosophical and social conflicts in Warring States political culture. By examining the extant corpus of preimperial literature, including transmitted texts and manuscripts uncovered at archaeological sites, Pines locates the common ideas of competing thinkers that underlie their ideological controversies. This bold approach allows him to transcend the once fashionable perspective of competing schools of thought and show that beneath the immense pluralism of Warring States thought one may identify common ideological choices that eventually shaped traditional Chinese political culture. The result is a refreshingly novel look at the foundational period in Chinese intellectual history. Pines’ analysis of the political thought of the period focuses on the thinkers’ perceptions of three main components of the preimperial and imperial polity: the ruler, the elite, and the commoners. Regarding each of them, he identifies both the common ground and unresolved intrinsic tensions of Warring States discourse. Thus, while thinkers staunchly supported the idea of the omnipotent universal monarch, they were also aware of the mediocrity and ineptitude of acting sovereigns. They were committed to a career in government yet feared to compromise their integrity in service of corrupt rulers. They declared their dedication to the people yet firmly opposed the lower strata’s input in political processes. Pines asserts that the persistence of these unresolved tensions eventually became one of the most important assets of China’s political culture. The ensuing imperial political system was not excessively rigid, but sufficiently flexible to adapt itself to a variety of domestic and foreign pressures. This remarkable adaptability within the constant ideological framework contributed decisively to the empire’s longevity.

Growth of Feudal Society in the Qin and Han Dynasties Da Xue, The book is the volume of “Growth of Feudal Society in the Qin and Han Dynasties” among a series of books of “Chinese Dynastic History”. The earliest known written records of the history of China date from as early as 1250 BC, from the Shang dynasty (c. 1600–1046 BC) and the Bamboo Annals (296 BC) describe a Xia dynasty (c. 2070–1600 BC) before the Shang, but no writing is known from the period The Shang ruled in the Yellow River valley, which is commonly held to be the cradle of Chinese civilization. However, Neolithic civilizations originated at various cultural centers along both the Yellow River and Yangtze River. These Yellow River and Yangtze civilizations arose millennia before the Shang. With thousands of years of continuous history, China is one of the world's oldest civilizations, and is regarded as one of the cradles of civilization. The Zhou dynasty (1046–256 BC) supplanted the Shang and introduced the concept of the Mandate of Heaven to justify their rule. The central Zhou government began to weaken due to external and internal pressures in the 8th century BC, and the country eventually splintered into smaller states during the Spring and Autumn period. These states became independent and warred with one another in the following Warring States period. Much of traditional Chinese culture, literature and philosophy first developed during those troubled times. In 221 BC Qin Shi Huang conquered the various warring states and created for himself the title of Huangdi or emperor of the Qin, marking the beginning of imperial China. However, the oppressive government fell soon after his death, and was supplanted by the longer-lived Han dynasty (206 BC – 220 AD). Successive dynasties developed bureaucratic systems that enabled the emperor to control vast territories directly. In the 21 centuries from 206 BC until AD 1912, routine administrative tasks were handled by a special elite of scholar-officials. Young men, well-versed in calligraphy, history, literature, and philosophy, were carefully selected through difficult government examinations. China's last dynasty was the Qing (1644–1912), which was replaced by the Republic of China in 1912, and in the mainland by the People's Republic of China in 1949. Chinese history has alternated between periods of political unity and peace, and periods of war and failed statehood – the most recent being the Chinese Civil War (1927–1949). China was occasionally dominated by steppe peoples, most of whom were eventually assimilated into the Han Chinese culture and population. Between eras of multiple kingdoms and warlordism, Chinese dynasties have ruled parts or all of China; in some eras control stretched as far as Xinjiang and Tibet, as at present. Traditional culture, and influences from other parts of Asia and the Western world (carried by waves of immigration, cultural assimilation, expansion, and foreign contact), form the basis of the modern culture of China.

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