

The History of the Growth of Heaven has 5 ratings and 3 reviews. ben said: This is one of those amazing surrealist books in which you cannot figure out h.

Terracotta soldiers, excavated underground pit of the First Emperor of Qin, showing assembled infantry and horses pulling chariots. Little did they know, they had chanced upon what has turned out to be one of the most fascinating archaeological discoveries of the twentieth century. Subsequent excavation revealed that beneath the fragment lay a massive underground pit filled with over seven thousand terracotta figurines modeling archers, infantrymen, and charioteers. Another pit contained terracotta cavalry and infantry units that likely composed a military guard, while a third one contained high ranking officers and war chariots in what was perhaps a command post. These three pits are part of a much larger complex of underground vaults spread across twenty-two square miles. Most importantly, a large, forested burial mound towers over the neighboring fields containing these underground armies. The pits, then, contained the army protecting his realm in the afterlife. With this discovery, our understanding of how China was unified under one empire after a long period of warfare was advanced immeasurably. East Asia can be defined in two different ways. Geographically speaking, it can be defined as the eastern region of the Asian continent and the countries located there, principally China, North and South Korea, Taiwan, and Japan. When defined in this way, Vietnam is also included. This chapter, however, as an introduction to the early history of East Asia, will focus on China, Korea, and Japan. Geography of East Asia Map 4. In earlier times, the bulk of the Chinese population lived in China proper, by which we mean the historical heartland of ancient China see Map 4. To the south, it is bordered by the mountainous jungles of Southeast Asia. To the west and north, China is rimmed by a transitional frontier zone where land suited to agriculture gives way to mountains and plateau or vast expanses of steppe grasslands and desert. At times, the dynasties of China became actively involved in all of these neighboring areas, incorporating them directly into their expanding empires or indirectly as subordinate, tribute-paying states. Within China proper, two rivers were particularly important to the formation of agricultural communities that served as the building blocks of Chinese civilization. Those were the Yellow River and Yangzi River. The Yellow River meanders through the northern half of China, where a cool, dry climate is well-suited to wheat and millet farming. Beginning far to the west, this river meanders over dusty plateau, becomes muddied with silt, and then deposits this sediment along its middle and lower reaches. The plains surrounding these reaches are collectively referred to as the North China Plain. Historically, this was the heartland of Chinese civilization. However, the Yangzi River was just as important. Located in south China where the weather is relatively warmer and wetter, its long basin provided fertile soil for rice-paddy agriculture. Over time, the early dynasties expanded into and included the settled agricultural communities in this region. Japan is an island country consisting of four main islands and many smaller ones located off the Pacific coast of the Asian continent. At , square kilometers, Japan is slightly smaller than California, although the terrain is more rugged. Because Japan is covered by mountains and traversed by numerous rivers, only fifteen percent of the land is suited to agriculture. That is why earthquakes and volcanic activity have been a constant threat to populations living on these islands. Prior to the twentieth century, however, it saw a long succession of Korean kingdoms. Extending roughly kilometers southward from the Asian landmass, the peninsula is bounded by seas to the east, west, and south, and defined by the Yalu River to the north. Beyond that lies Northeast China which was only periodically included in the territory of Chinese empires. Like Japan, Korea is also mountainous, although coastal areas and plains located to the west and south were well-suited to agriculture. During the summer months, warm and moist air originating from the Pacific flows from southeast to northwest, while during the winter months cold and dry air originating from Central Asia moves in the opposite direction. Thus, those areas of East Asia located further to the east and south are generally warmer and wetter, and for longer periods of time. That made them well-suited to rice-paddy agriculture, and rice consequently became the primary cereal crop in southern China, the Korean peninsula, and the islands of Japan. While growing rice is labor intensive, this grain also offers high yields per unit of land, so it has

supported population growth in these countries and, therefore, the formation of vibrant civilizations. Neolithic cultures in China c. Note the location of Yangshao culture along the upper and middle reaches of the Yellow River, where nearly a thousand settlements have been identified by archaeologists. These states are the Xia [shee-ah] Dynasty c. Each of these kingdoms was ruled by a line of hereditary monarchs hailing from one lineage, which is why they are also referred to as dynasties. Looking back at the end of the Paleolithic era c. During the eighth millennium BCE, in China, some of these hunter-gatherers turned to domesticated cereals for a stable food supply and settled into villages so they could cultivate them. For instance, for the period 8000-7000 BCE, archaeologists have identified at least eight major regional Neolithic cultures located along rivers and coasts see Map 4. They did so by examining pottery styles and village settlement patterns. One example is Yangshao culture, which was concentrated along the middle reaches of the Yellow River. Over one thousand sites left behind by millet-farming village communities have been discovered. It was composed of related lineages and tribal in organization. In 1953, when archaeologists excavated a site near the town after which Longshan was named, they found evidence for a culture that had laid the foundations for the kingdoms that emerged in the second millennium BCE, including the ruins of numerous walled towns with cemeteries outside see Map 4. Their rammed-earth walls protected urban areas with public buildings, roads, and drainage systems. Based on this evidence, archaeologists have concluded that, during the third millennium BCE, population grew and some of it shifted from villages to walled towns. These walled towns developed into political and economic centers exercising control over and serving as protection for surrounding communities. Individuals with more elaborate graves were likely political and religious leaders, and served as chieftains. Hence, numerous competing chiefdoms emerged, providing the foundation for more powerful kingdoms to follow. Note that they overlapped, but also that Longshan culture came later and eventually supplanted Yangshao culture. However, these were written many centuries after the kingdom about which they speak and, lacking written evidence from the dynasty itself, specialists have been unable to definitively establish its location. Nevertheless, most agree that the Xia capital was located along the Yellow River at Erlitou [are-lee-toe] see Map 4. At its peak of activity from 1750-1500 BCE, this town looks like something more complex than a chiefdom. Erlitou included a central, walled palace complex see Figure 4. That is why many historians identify it as the capital of the Xia Dynasty. In 1988, in an apothecary, a Chinese scholar came across mysterious bones that were being ground up for use as medicine. He immediately recognized that the Chinese characters inscribed on them were very ancient. Subsequently, the origin of these bones was traced to fields in Anyang [anneyawng], China where, beginning in 1930, excavations were carried out. Similar to the discovery of the Indus Valley Civilization, a lost civilization was revealed on the North China Plain, the one difference being that traditional histories of a later time had documented this one see Map 4. The other labels indicate names given by the Shang rulers to tribal peoples surrounding the kingdom. A diverse array of settlements with a royal capital at the center covered nearly thirty square kilometers see Map 4. Archaeologists have identified 53 pounded earth foundations as the floors of royal palace-temples and the ruins in their vicinity as residential areas for elites and commoners; sacrificial pits; and workshops for the production of bronze, pottery, and stone. Also, a royal cemetery with eight large tombs and dozens of smaller ones lies to the northwest. The larger graves were roughly half the size of a football field, each accessible through four ramps whose orientation to the cardinal directions gives them the appearance of crosses. Shockingly to us, dozens of human skeletons were placed above and below these, presumably as servants to accompany rulers in the afterlife view reconstruction of a Xia Dynasty palace at Erlitou at the following link: [Royal Tomb of Lady Fu Hao](#). Shang royalty were buried with a rich assortment of personal belongings, bronzes, and servants. It was at the center of a loosely governed territorial state located on the North China Plain. Shang kings directly governed the capital and its vicinity, but likely controlled areas farther out by building confederations with locally powerful lineage chieftains, and regularly hunting, warring, and carrying out rituals with them. Some of those leaders were directly related to the Shang kings, and some were allies by marriage. Shang Dynasty Site at Anyang This map shows features of the Shang Dynasty site at Anyang, including the location of the palaces and temples of the last nine Shang kings. Yinxi is a Chinese term for Shang ruins. Zhichun Jing, Wikimedia Commons The bones are the most important source for understanding this kingdom. Most of the two hundred

thousand fragments found so far are either turtle plastrons or scapula from cows. Interestingly, these were used for divination, which is why they are called oracle bones see Figure 4. The crack was viewed as the response from the god or spirit. The king would then determine whether or not it was auspicious, and a record would be inscribed on the bone, sometimes including the actual outcome see Figure 4. From these, we know that Shang elites believed that a high god Di, nature gods, and the spirits of deceased kings controlled the future. That is why Shang kings had massive bronzes cast and carried out sacrifices for them. The bronzes were filled with food and placed at the temples, literally to feed the spirits. Likewise, the sacrificial pits show that a substantial shedding of blood for these higher powers was a regular occurrence. Shang elites worshipped their ancestors and frequently divined to determine their will. An individual scapula showing the cracks made and Chinese characters inscribed during the divination process. In the early centuries of Zhou rule, during the Western Zhou 11 BCE , Zhou kings dispatched kinsmen to territories he granted to them see Map 4. These nobles were allowed to rule their own lands hereditarily, so long as they observed certain obligations to their king. But over time, Zhou kings lost their ability to control these lords, and the lords became increasingly independent. In BCE, in what became a telling sign of weakness, the Zhou king was murdered and his young successor was compelled to relocate farther east, to a capital closer to the heart of the North China Plain. Over the long course of this half millennium, Zhou nobility engaged in escalating warfare with each other over matters small and large. As they did so, their lands evolved into powerful states see Map 4. Eventually, the noble lords of the most powerful states also declared themselves kings, and fought to gain control over all of China. But these centuries were not only marked by the growth of states and accelerating warfare between them. Burgeoning turmoil also inspired much thinking about what was needful to restore order and create a good society, as well as what defined the good life. Two major philosophical traditions emerged to address these issues:

Chapter 2 : Top shelves for The History of the Growth of Heaven

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Search A Brief History of Metal And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. And while God rested, the devil created Heavy Metal The early half of the decade witnessed an unparalleled explosion of popular music. Each of these groups contributed to the creation the "rock band" archetype: Drawing inspiration from their blues and rock and roll forebearers, "hard rock" acts, like Cream Tales of Brave Ulysses , Led Zeppelin Communication Breakdown , and The Jimi Hendrix Experience Voodoo Child , provided the soundtrack for a generation increasing disaffected by social injustice and the escalating war in Vietnam. What differentiated these acts from their predecessors was technological advances that enabled new heights in sonic disruption Blue Cheer - Summertime Blues. These acts were markedly louder not only in volume, but in weaving of brutally blunt social commentary into their lyrics. Heavy Metal began to take shape Black Sabbath - Black Sabbath Just as physicists point to the Big Bang as the origin of our universe, so too can we pinpoint the exact moment and location when heavy metal burst forth onto the scene. That place and time? What happens when you have a generation come of age in an economically depressed industrial town during an era of lost innocence? Well, Black Sabbath Paranoid happens. The quartet forged a sound that recalled the clamor of the steel mills Iron Man that dominated landscape of their hometown. In the process, they unleashed a sonic revolution. Lyrically, Sabbath openly addressed socially taboo subjects ranging from political corruption War Pigs to recreational drug use Sweet Leaf to social ostracization Children of the Grave. Yet, what they lacked in complexity, Black Sabbath compensated for in terms of power and intensity. Nevertheless, Black Sabbath set the standard as the first proper heavy metal band. A quintet by the name of Deep Purple Smoke on the Water was experimenting with many of the same influences as their countrymen to the northwest. Ultimately, Deep Purple helped establish and define heavy metal as a genre while simultaneously challenging its limits and conventions. Enter Judas Priest Victim of Changes. Yet, Priest incorporated many of the musical elements pioneered by Deep Purple. The quintet successfully combined the darkness and intensity Dissident Aggressor of Black Sabbath with the musicality and complexity Tyrant of Deep Purple. Featuring the twin-guitar attack of Glenn Tipton and K. Downing as well as the unworldly vocal ability of Rob Halford, Judas Priest ushered heavy metal into uncharted territory Exciter. Capitalizing on their unique talents, Priest ushered in an era of heavy metal that was at once highly rhythmic and melodic that interchanged between breakneck and more reserved tempos sometimes within one song. However, the lasting legacy of Judas Priest was the introduction of the indelible image of heavy metal: No one could anticipate at the time that the look would become synonymous with heavy metal. Nevertheless, heavy metal now had a look that matched the power and intensity of its sound Metal Gods. Although heavily inspired by the founding heavy metal bands, the music of these new acts effectively eliminated influence of the blues, instead incorporating elements of late s British punk. The result was a faster and aggressively bombastic sound. Songs explored the realms of fantasy and mythology Rime of the Ancient Mariner , yet also maintained the social ire of their predecessors. Building on this creative exploration, the NWOBHM bands, especially Iron Maiden, embarked on creating elaborate, theatrical stage shows that thematically complimented their music Powerslave. These newly explored elements resonated with fans beyond England. Come crawling fasterâ€lobey your masterâ€ Metallica - Master of Puppets Heavy metal experienced different interpretations as it began to disseminate globally. In Los Angeles, many bands developed a streamlined approach with a neutral, simplified sound and a focus on theatrics and showmanship. Moving north along I-5, other bands embarked on a path diametrically opposed to the hair movement. Drawing inspiration from the original metal bands and the increased intensity of the NWOBHM acts, a new subgenre of metal coalesced: Thrash was the most extreme incarnation of heavy metal to date. The thrash bands challenged the norm and openly expressed their vitriol and discontent through socially conscious and

politically critical lyrics. By the end of the s, heavy metal was becoming schizophrenic, developing in two converging directions with each pushing conventions to extremes. The novelty of hair metal vanished as quickly as it burst onto the scene. Thrash remained too extreme for mainstream audiences. Some thrash bands, most notably Metallica *Enter Sandman* and Megadeth *Symphony of Destruction*, successfully experimented with a streamlined and commercially palatable direction. This move was a reaction to the rapidly growing popularity of Grunge more on that in a minute. While some thrash bands turned to the limelight, others embraced the unbridled freedom of the underground. One act in particular, Dallas-based Pantera *Cowboys From Hell*, enjoyed commercial success by exploring an evolved thrash-hardcore hybrid. Pantera championed many of the same conventions of thrash metal, only driven by extremes. Ironically, Pantera was pedestrian by comparison to the spectrum of bands exploring Extreme Metal. This broad subgenre represented the traditional conventions of metal taken to every conceivable extreme: Extreme metal which included Black [Immortal - Pure Holocaust] and Death [Death - Flattening of Emotions] metal attracted limited, but intensely dedicated, audiences that wanted to explore the possibilities beholden in metal. A simplified or streamlined approach did not satisfy such listeners. Quite simply, the masses opted to leave it. The emergence of Grunge truly signaled the death knell for hair metal. However, the comparison ended there. Gone were the theatrics and upbeat lyrical subjects, replaced with a stripped-down, progression-driven approach coupled with lyrics obsessed with disenfranchisement and angst. Coinciding with the global recession of , Grunge resonated with the masses preaching a message of resigned despair. In , Rob Halford abruptly left Judas Priest, which entered an extended period of dormancy. The aforementioned mainstream turns by Metallica *Until It Sleeps* and Megadeth *A Secret Place* continued into the mids with similarly-veined follow-up releases to their commercial breakthroughs. For all intents and purposes, as a mainstream commodity, heavy metal was dead. In *Flames - Only for the Weak* During most of the s, heavy metal languished in obscurity while Grunge and Alternative Rock dominated the modern rock charts. Although the masses abandoned heavy metal in droves, the die-hard fans remained as loyal as ever, eagerly anticipating the next evolution of the genre. Luckily, metal bands enjoyed increased freedom to pursue new and unconventional directions, owing to their absolution from the expectations and obligations inherent in big-time record contracts. Left to its own devices, many original and avant-garde interpretations often the synthesis of multiple subgenres exploded on to the scene: Nevertheless, heavy metal sustained itself as a phenomenon despite virtually no mainstream support. Epilogue So, there you have it. Four decades later, heavy metal thrives as a highly diverse, ever-evolving musical genre. Often mistaken for punk or hard rock, heavy metal can be a tricky subject open to much debate:

Chapter 3 : THE BUDDHIST STUPA: ORIGIN AND DEVELOPMENT

*The history of the growth of heaven (A Venture book) [Andrei Codrescu] on calendrierdelascience.com *FREE* shipping on qualifying offers. 73pp. First printing. DJ: Very Good w/ a 2/3inch closed tear on bottom, minute corner wears.*

Confucianism, Taoism and Legalism are created and spread rapidly through the Chinese culture. Years of war and conflict lead to a demand for a better way and new philosophies of life compete to offer the Chinese more stability and protection from warlords. Zhou Dynasty is defined by a unique social hierarchy, standardized spoken language, and lengthy time of reign. It would prove to be very influential because of the power that it gave to military leaders. The Iron Age influenced future leaders to use military force to introduce the Mandate of Heaven. This created a new standard and expectation of future rulers because people thought that the actions of these rulers were very connected in success and failure with the gods. This, although it was important to the structure of the Zhou, was another factor in the downfall of the Zhou. King Wu took over in BC. The dynasty was jump started by the Iron Age that was spreading like wildfire. The Zhou has a whole had a very large military, and was a force to be reckoned with. They expanded to the Yangtze River and utilized its capabilities to the best of their ability. The Zhou also went through many rulers during the middle of their existence where there were so many different upheavals. Eventually, that tension would escalate far enough to initiate a full out war between all of these regions. It was crucial for the Zhou leaders because it struck fear into people. Imagine being a peasant and being raised in a culture that says that the king is a god. Many different groups of people were following many different rulers, and that each of those leaders were considered a god. It allowed the Zhou to have a sustainable economy while it was still hanging around. Their economy was based on agriculture, so it required many peasants and lots of work, which is convenient because they just so happen to have plenty of both during the Zhou. The important thing though is that with the coming of the Iron Age, which work was able to be done much faster and much better because of the stronger properties of iron compared to wood or iron tools. The other aspect of these new tools is that they can be used for militaristic purposes. While iron tools were handy for farming work, swords and iron armor were much more interesting to use. It gave the Zhou military a much needed improvement in their military force and strength. Also, because the regional states that the Zhou had, and because there was a significant amount of proliferation between many of them, the new technology gave these regions enough confidence to go at each other. Zhou Language The Zhou agreed on a standardized spoken language, which was considered a huge advancement in Chinese history. This spoken language was used throughout many Chinese dynasties, and is one of the most well known accomplishments of the Zhou Dynasty. This language is sometimes known as Old Chinese, or Archaic Chinese. Confucianism came to popularity during the Zhou Dynasty and the kings expected their citizens to follow the rules and values of Confucianism. The social structure of the Confucian beliefs starts with emperors above all, with scholars following at a close second, farmers before merchants, and merchants before slaves and women. This is atypical because a typical social hierarchy TPS , begins with the emperor as well, but follows with merchants, then scholars and farmers, and again, slaves last. Maybe they were able to maintain a strong government for so long due to their unique social structure. However, all dynasties eventually come to an end, and the Zhou saw their end slowly. The Zhou Dynasty slowly diminished, because the power did not lie with the king, instead, the power was in the hands of the nobles. Introduced Mandate of Heaven right to rule is granted by Heaven. It gives the ruler supreme power politically and religiously power kept in check by virtue. The Mandate of Heaven justifies rebellion as long as the rebellion is successful.

Chapter 4 : - The history of the growth of heaven (A Venture book) by Andrei Codrescu

Expanded edition. Collection of poetry. Blurbs by Paul Carroll, Bill Zavatsky, M. G. Stephens. Fine in dust jacket lightly rubbed along the top edge. ix, v, 73 pages. cloth, dust jacket.. 8vo.

Marovich mines print media, ephemera, and hours of interviews with artists, ministers, and historians--as well as relatives and friends of gospel pioneers--to recover forgotten singers, musicians, songwriters, and industry leaders. Yet it also helped give voice to a people--and lift a nation. *A City Called Heaven* celebrates a sound too mighty and too joyous for even church walls to hold. With his text, Marovich extends an invitation to readers and gospel music lovers to celebrate the beautiful and spirit-filled contributions of those who paved the gospel highway from Chicago to heaven and back. And no book has ever examined that complicated movement in such an expansive manner as *A City Called Heaven*. An essential new reference. For recovering rich insight from these sources, Marovich deserves great praise for this timely study. An impressive achievement, and is most worthy of a detailed reading. Marovich has produced an important work that will reward both fans of and serious researchers of gospel music. A long-overdue history of the city and people at the heart of gospel music, *A City Called Heaven* is a readable, meticulously researched chronology that provides a link in understanding not just gospel music, but African American music, history, and religion. The detailed scholarship and analysis is enhanced by hundreds of interviews. Nobody knows Chicago gospel better than Marovich. *Black Sacred Music from the Civil War to the Civil Rights Movement* "Throughout these fascinating pages, Marovich colorfully shares the blood and sweat, as well as the feuds and collaborations that worked hand in hand to birth this stunning and uniquely American music known as gospel. As early as the s, the city presented the full range of black religious expression, from the high church anthems of the Pace Jubilee Singers to the storefront ecstasies of Bishop F. During the s, as the music evolved into modern gospel, Chicago became the home of its most prolific composer, Thomas A. Dorsey; its most famous soloist, Mahalia Jackson; and its most influential group, the Robert Martin Singers. Their impact was not limited to the gospel circuit. Rhythm and blues, and soul, would be unimaginable without Dinah Washington or Sam Cooke, both of whom began as teenage wonders of their local churches, not to mention their colleagues, the pianists and guitarists who revolutionized the roles of supporting musicians in a secular setting. In the s and s, Chicago soloists like James Cleveland, groups like the Caravans, and quartets like the Staple Singers rocked the nation. It would be more than enough to cover all these subgenres, and the many gifted individuals, each with a memorable story to tell, and Bob Marovich does so with unerring taste and sympathy. Students of cultural history will be enthralled. Lovers of gospel, soul, or jazz will be shouting the victory. Mellon Foundation Robert M.

Chapter 5 : Parable of the Mustard Seed - Wikipedia

The History of the Growth of Heaven. San Francisco: Grape Press, First edition. A near fine book in staplebound wrappers. Some darkening to the outer page edges.

Swingle Ailanthus, also known as tree-of-heaven or Chinese sumac, is a persistent and aggressive weed throughout much of Europe and North America. It belongs to the Simaroubaceae Quassia family, which is primarily tropical or subtropical. Ailanthus grows quickly and can reach a height of 2. Ailanthus can grow rapidly to m ft. Deciduous leaves are odd-pinnately compound with leaflets. Shape is lanceolate, acuminate and entire except for basal teeth, each leaflet with a prominent dark green gland on the underside near the apex. Both surfaces have minute hairs and glands. Leaflets are each 7. Crushed foliage has an acrid odor. Leaf scars are large and triangular with numerous bundle scars. Light brown twigs are very stout and covered with fine hairs when young. Pith is continuous and yellowish in color. Buds are relatively small and solitary. Terminal buds are absent. The smooth, striped, gray-brown or light brown bark cracks with age and exhibits light-colored grooves. Male and female flowers are 0. They are radially symmetrical with 5 or 6 petals. The trees may be polygamous, but most individuals are unisexual. Male flowers have a foul scent. Each tree may produce up to several hundred inflorescences a year. Blooms late May through early June. Fruit is a cm 1. Each fruit contains a single seed. Seeds mature in late summer or early fall and form dense, showy pink clusters that persist through the winter. Each cluster may contain hundreds of seeds. Life History Ailanthus reproduces from both seed and root sprouts. Seeds are easily windblown and a high percentage are viable. True seedlings are smaller and thinner-stemmed than root sprouts and have trifoliate leaves. Sprouts will have a cluster of leaves with variable numbers of leaflets. When pulled from the ground, seedlings will reveal thin, branching roots while sprouts will be firmly connected to a thick, rope-like root. Sprouts may emerge up to 15 m 50 ft from the nearest existing stem. Most stems begin to reproduce at years, though two-year old sprouts can produce fruit, and first-year seedlings have been observed flowering. Ailanthus is intolerant of shade; in natural stands reproduction is primarily by sprouting. The trees are typically short-lived years , though some have survived for over years. Origin and Distribution Ailanthus, native to China, was introduced to Europe and then to the United States in the late eighteenth century. An early Chinese saying refers to spoiled children as "good for nothing ailanthus sprouts. Botanists in the late s noted that it was wide-spread and naturalized in Tennessee. Similar Species Photo by Jil M. The leaf margins of these trees have small teeth except for winged sumac , while those of ailanthus are smooth. The gland-tipped leaflet lobes are unique to ailanthus, as is the foul odor produced by crushed foliage and scraped bark. In winter ailanthus may be distinguished by the stout twigs, large leaf scars with numerous bundle scars, and false end buds. Habitat Ailanthus is adapted to a wide variety of soil conditions. It tolerates drought and rocky conditions to the extent of growing out of pavement cracks. The tree is common in urban areas and disturbed sites throughout its range, and it is a pioneer in succession with limited ability to compete in a closed-canopy forest. It can, however, take advantage of forests defoliated by insects e. Ailanthus forms dense, clonal thickets that displace native species. A few trees along a fencerow or forest edge can rapidly invade adjacent meadows. In addition to its prolific vegetative reproduction, ailanthus has allelopathic effects on many other tree species and may consequently inhibit succession. Management Recommendations Mechanical Controls Cutting: Cut trees at ground level with power or manual saws. Cutting is most effective when trees have begun to flower to prevent seed production. Because ailanthus spreads by suckering, resprouts are common after treatment. Cutting is an initial control measure, and success will require either an herbicidal control or repeated cutting for resprouts. Use this method on large trees where the use of herbicides is not practical. Using a hand axe, make a cut through the bark encircling the base of the tree, approximately 15 cm 6 in above the ground. Be sure that the cut goes well into the cambium layer. This method will kill the top of the tree but resprouts are common, and may require follow-up treatments for several years until roots are exhausted. Ailanthus is effectively controlled by manual removal of young seedlings. Plants should be pulled as soon as they are large enough to grasp, but before they produce seeds. Seedlings are best pulled after a rain when the soil is loose. The entire root must be removed

since broken fragments may resprout. Herbicidal Controls Foliar Spray Method: This method should be considered for large thickets of ailanthus seedlings where risk to non-target species is minimal. Use a low pressure and coarse spray pattern to reduce spray drift damage to non-target species. Glyphosate is a non-selective systemic herbicide that may kill non-target partially-sprayed plants. Triclopyr is a selective herbicide for broadleaf species. In areas where desirable grasses are growing under or around ailanthus, triclopyr can be used without non-target damage. This control method should be considered when treating large individual trees or where the presence of desirable species preclude foliar application. Stump treatments can be used as long as the ground is not frozen. Horizontally cut stems at or near ground level. This method is effective throughout the year as long as the ground is not frozen. Thorough wetting is necessary for good control; spray until run-off is noticeable at the ground line. Hack and Squirt Method: Using a hand axe, make cuts at 6. Be sure that each cut goes well into or below the cambium layer. Influence of reproductive effort on foliar morphology structure and functioning in *Ailanthus altissima*. International Society of Plant Morphologists 40 1 2: The Bradley method of eliminating exotic plants from natural preserves. Allelopathic and herbicidal effects of extracts from tree-of-heaven *Ailanthus altissima*. American Journal of Botany 77 5: Evidence for allelopathy by tree-of-heaven *Ailanthus altissima*. Journal of Chemical Ecology Element stewardship abstract for *Ailanthus altissima*. The Nature Conservancy; The role of wounding and partial girdling in differentiation of vascular rays. International Journal of Plant Science 3, pt. Seeds of Woody Plants of the United States. A toxic principle in the leaves of ailanthus. Silvics of North America. Arboreal ruffraff or ultimate tree. The history of five exotic weeds in North Carolina. A defense of ailanthus. A field guide to trees and shrubs. Houghton-Mifflin Publishing Company; Manual of the vascular flora of the Carolinas. University of North Carolina Press; Garden and Forest

Chapter 6 : History of China and East Asia to the Ming Dynasty

Comment: A readable copy. All pages are intact, and the cover is intact. Pages can include considerable notes-in pen or highlighter-but the notes cannot obscure the text.

The twigs are stout, smooth to lightly pubescent, and reddish or chestnut in colour. They have lenticels as well as heart-shaped leaf scars. The buds are finely pubescent, dome shaped, and partially hidden behind the petiole, though they are completely visible in the dormant season at the sinuses of the leaf scars. The ends of the branches become pendulous. All parts of the plant have a distinguishing strong odour that is often likened to peanuts, cashews, [7] or rotting cashews. When they emerge in the spring, the leaves are bronze then quickly turn from medium to dark green as they grow. The leaflets are ovate-lanceolate with entire margins, somewhat asymmetric and occasionally not directly opposite to each other. They have a long tapering end while the bases have two to four teeth, each containing one or more glands at the tip. Bark and flowers of *A.* By removing invasive species like the tree of heaven which overcrowd native trees, the local ecosystem functions much better. The individual flowers are yellowish green to reddish in colour, each with five petals and sepals. Male trees produce three to four times as many flowers as the females, making the male flowers more conspicuous. Furthermore, the male plants emit a foul-smelling odour while flowering to attract pollinating insects. Female flowers contain ten or rarely five through abortion sterile stamens stamenoides with heart-shaped anthers. The pistil is made up of five free carpels. Their styles are united and slender with star-shaped stigmas. The samara is large and twisted at the tips, making it spin as it falls, assisting wind dispersal, [5] [7] and aiding buoyancy for long-distance dispersal through hydrochory. Webb, the owner of an exotic plant garden in Busbridge, England. In Paris, Linnaeus gave the plant the name *Rhus succedanea*, while it was known commonly as *grand vernis du Japon*. In London the specimens were named by Miller as *Toxicodendron altissima* and in Busbridge it was dubbed in the old classification system as *Rhus Sinense foliis alatis*. Rather than the issue being resolved, more names soon appeared for the plant: Jakob Friedrich Ehrhart observed a specimen in Utrecht in and named it *Rhus cacodendron*. He published an article with an illustrated description and gave it the name *Ailanthus glandulosa*, placing it in the same genus as the tropical species then known as *A.* The name is derived from the Ambonese word *ailanto*, meaning "heaven-tree" or "tree reaching for the sky". The plant is sometimes incorrectly cited with the specific epithet in the masculine *glandulosus* or *altissimus*, which is incorrect since botanical, like Classical Latin, treats most tree names as feminine. There are three varieties of *A.* It is drought-hardy, but not tolerant of flooding. It also does not tolerate deep shade. Prolonged cold and snow cover cause dieback, though the trees re-sprout from the roots. As an exotic plant [edit] The earliest introductions of *A.* It is possible that the tree is native to these areas, but it is generally agreed that the tree was a very early introduction. In both Europe and America it quickly became a favoured ornamental, especially as a street tree, and by it was available in most nurseries. It has escaped cultivation in all areas where it was introduced, but most extensively in the United States. On the west coast it is found from New Mexico west to California and north to Washington. For example, a study in North Carolina found the tree of heaven was present on 1. For this reason, control measures on public lands [41] and private property [42] are advised where *A.* Ecology [edit] A female bearing a heavy load of seeds in Valladolid, Spain Tree of heaven is an opportunistic plant that thrives in full sun and disturbed areas. It spreads aggressively both by seeds and vegetatively by root sprouts, re-sprouting rapidly after being cut. The same study characterised the tree as using a "gap-obligate" strategy in order to reach the forest canopy, meaning it grows rapidly during a very short period rather than growing slowly over a long period. It can withstand cement dust and fumes from coal tar operations, as well as resist ozone exposure relatively well. Furthermore, high concentrations of mercury have been found built up in tissues of the plant. It can withstand very low phosphorus levels and high salinity levels. The drought-tolerance of the tree is strong due to its ability to effectively store water in its root system. The roots are also aggressive enough to cause damage to subterranean sewers and pipes. The same study tested the extract as an herbicide on garden cress, redroot pigweed *Amaranthus retroflexus*, velvetleaf *Abutilon theophrasti*, yellow bristlegrass *Setaria pumila*, barnyard grass *Echinochloa crusgalli*, pea *Pisum*

sativum cv. Sugar Snap and maize *Zea mays* cv. Populations without prior exposure to the chemicals are most susceptible to them. Seeds produced from exposed plants have also been shown to be more resistant than their unexposed counterparts. Shade considerably hampers growth rates. Older trees, while growing much slower, still do so faster than other trees. Studies found that Californian trees grew faster than their East Coast counterparts, and American trees in general grew faster than Chinese ones. In North America the tree is the host plant for the ailanthus webworm *Atteva aurea*, though this ermine moth is native to Central and South America and originally used other members of the mostly tropical Simaroubaceae as its hosts. For example, the city of Basel in Switzerland has an eradication program for the tree. Means of eradication can be physical, thermal, managerial, biological or chemical. A combination of several of these can be most effective, though they must of course be compatible. All have some positive and negative aspects, but the most effective regimen is generally a mixture of chemical and physical control. It involves the application of foliar or basal herbicides in order to kill existing trees, while either hand pulling or mowing seedlings in order to prevent new growth. It is also unable to take dye. This type of silk is known under various names: Its production is particularly well known in the Yantai region of that province. The moth has also been introduced in the United States. Zhejiang Province in eastern China is most famous for producing these steamers. Because the trees exhibit rapid growth for the first few years, the trunk has uneven texture between the inner and outer wood, which can cause the wood to twist or crack during drying. Techniques have been developed for drying the wood so as to prevent this cracking, allowing it to be commercially harvested. Although the live tree tends to have very flexible wood, the wood is quite hard once properly dried. The problem of odor was previously avoided by only selling pistillate plants since only males produce the smell, but a higher seed production also results. He further writes his emphasis: For most landscaping conditions, it has no value as there are too many trees of superior quality; for impossible conditions this tree has a place; selection could be made for good habit, strong wood and better foliage which would make the tree more satisfactory; I once talked with an architect who tried to buy *Ailanthus* for use along polluted highways but could not find an adequate supply [Dirr, *Manual of Woody Landscape Plants* [55] In Europe, however, the tree is still used in the garden to some degree as its habit is generally not as invasive as it is in America. In the United Kingdom it is especially common in London squares, streets, and parks, though it is also frequently found in gardens of southern England and East Anglia. It becomes rare in the north, occurring only infrequently in southern Scotland. It is also rare in Ireland. One of the oldest recipes, recorded in a work from AD, is used for treating mental illness. After sitting for a day the liquid was strained out and given to the patient over the course of several days. Yet another recipe recorded by Li uses the leaves to treat baldness. This formula calls for young leaves of ailanthus, catalpa and peach tree to be crushed together and the resulting liquid applied to the scalp to stimulate hair growth. Modern works treat it in detail, discussing chemical constituents, how to identify the product and its pharmaceutical uses. It is prepared by felling the tree in fall or spring, stripping the bark and then scraping off the hardest, outermost portion, which is then sun-dried, soaked in water, partially re-dried in a basket and finally cut into strips. The bark is said to have cooling and astringent properties and is primarily used to treat dysentery, intestinal hemorrhage, menorrhagia and spermatorrhea. They are used as a hemostatic agent, spermatorrhea and for treating patients with blood in their feces or urine. It was clinically shown to be able to treat trichomoniasis, a vaginal infection caused by the protozoan *Trichomonas vaginalis*. The noxious odours have been associated with nausea and headaches, as well as with contact dermatitis reported in both humans and sheep, who also developed weakness and paralysis. It contains a quinone irritant, 2,6-dimethoxybenzoquinone, as well as active quassinoids ailanthone itself being one which may account for these effects. In one trial a tincture from the blossom and foliage caused nausea, vomiting and muscular relaxation. Within the oldest extant Chinese dictionary, the *Erya*, written in the 3rd century BC, the tree of heaven is mentioned second among a list of trees. It was mentioned again in a materia medica compiled during the Tang dynasty in AD. Each work favoured a different character, however, and there is still some debate in the Chinese botanical community as to which character should be used. The current name, chouchun Chinese: People living near the lower Yellow River know it by the name chunshu simplified Chinese: The name stems from the fact that A. Furthermore, one can scold a child by calling him a "good-for-nothing ailanthus stump

sprout", meaning the child is irresponsible. This derives from the literature of Zhuangzi , a Taoist philosopher, who referred to a tree that had developed from a sprout at the stump and was thus unsuitable for carpentry due to its irregular shape. At that time as well as now, ailanthus was common in neglected urban areas. Some people call it the Tree of Heaven. No matter where its seed falls, it makes a tree which struggles to reach the sky. It grows in boarded up lots and out of neglected rubbish heaps. It grows up out of cellar gratings. It is the only tree that grows out of cement. It would be considered beautiful except that there are too many of it.

Chapter 7 : Qing Dynasty History, Key Events of China's Last Dynasty

THE HISTORY OF THE GROWTH OF HEAVEN by Codrescu, Andrei [Dust Wrapper design by Helen Iranyi, photo by Tom Veitch]. New York: A Venture Book / George Braziller [].

Display created by Ed Stephan [http:](http://) From the genealogical list, which is probably complete without any gaps, the time between Adam and the flood of Noah which occurred when the latter was years old can be calculated to be almost exactly years. During this time period, man was much healthier than he is now; the gene pool, less corrupted by subsequent harmful mutations and other defects; and the environment on earth, was much more favorable to good health and long life, as can be seen by the recorded pre-flood longevities. It is even possible that photosynthesis in plant life was more efficient than it is now. A warmer average climate in ancient times would also mean a higher rate of oxygen generation by the more numerous plant life. At age 65, Enoch became the father of a son whom he named Methuselah, a name which means "when he dies it the flood shall come. Methuselah survived to age , the oldest man who ever lived. True to prediction, the flood came the year Methuselah died. Stedman in his book *Understanding Man* has analyzed the meaning of the names of the descendants in the line of Seth to Noah and gives the following explanation: There is some difference among authorities as to the meaning of these names, depending upon the root from which they are judged to be taken. But one authority gives a most interesting sequence of meanings. It is your own life. God has written "Methuselah" on each one of us. That is the end of the world. Is it fifty years from now, ten, tomorrow? But at any moment, when he dies, it will come. In this formula P_n is the population after n generations beginning with one man and one woman; n is the number of generations found by dividing the total time period by the number of years per generation. The variable x can be thought of as the number of generations that are alive when P_n is evaluated. Therefore, if x is 2, the generations that are alive are generations n and n . This means that only a generation and its parents are alive. C is half the number of children in the family. If each family has only two children, the population growth rate is zero, but a reasonable and conservative number of children per family is 2. The derivation of the above equation has been added as Note A at the end of this article. It is even quite possible that the pre-flood population was much higher than it is now. Family reunions must have been spectacular affairs with average life-spans well over years! When the Flood destroyed the Antediluvian world only eight persons were rescued on the Ark of Noah. A home computer spread sheet or a hand calculator can be used to iterate world population growth rates for various realistic values of n , C , and x . This will soon convince the skeptic that the earth can be easily filled full of people in a few thousands of years. For these conditions which are not at all unreasonable, the population at the end of 5 generation would be 96, after 10 generations, 3,; after 15 generations, 98,; after 20 generations, 3,; and after 30 generations, 3,, In one more generation 31 the total would increase to 6. How long is a generation? Again, a reasonable assumption is that the average marriage occurs at age 25 and that the four children will have been born by age Then the grandchildren will have been born the parents have lived their allotted span of 70 years. A generation is thus about 35 years. Many consider a generation to be only 30 years. This would mean that the entire present world population could have been produced in approximately 30×35 , or 1, years. For comparison, let us assume then that the average family has only 3 children, and that the life-span is 1 generation i . At 35 years per generation, this would be only 1, years. Evidently even 3 children per family is too many for human history as a whole. Recorded ages at the births of their children ranged from 65 years Mahalalel, Gen. Everyone of them is said to have had "sons and daughters" so that each family had at least 4 children, and probably more. These constants correspond to an average family of six children, an average generation of years and an average lifespan of years. On this basis the world population at the time of the Flood would have been million people. This probably represents in a gross underestimate of the numbers who actually perished in the Flood. At these rates, the population at the time of the Deluge would have been billion! History shows, for example, that the Justinian plague, A. Consider the descendants of Jacob Israel who numbered 70 persons Ex. They remained years Gen. If a generation was 40 years, then 10 generations is the total. A total population of 2 million would be generated, starting with only couple, if the average number of

children per family was 8, which is an entirely reasonable number, since Genesis If a generation were 30 years, then the number of children per family would have averaged 5. The lifespans of the average person were evidently longer than today, Moses lived years Ex. Their father Amram lived to be Ex. The above formula readily shows the absurdity of evolutionary time scales for mankind. In contrast the total number of electrons in the universe is only ! Assuming that man has been on the earth for a million years or so, as the evolutionist adamantly insists, we calculate that the entire universe would now be filled full of dead bodies! A population of in one million years requires that the number of children per family be less than 2. The total surface area of the earth is about 5 x square meters. If we allowed every man, woman and child a square meter and filled all the land masses with people the earth would hold no more than persons. That is, one hundred thousand billion persons. In one million years this number would be reached only if the average number of children per family were less than 2. The average number of children per family over the past years has been of the order of 2. The following chart assumes the human race began with two persons, Adam and Eve, relatively recently. Population growth was very rapid for years until the Flood of Noah reduced the population to eight persons 4 couples. I have arbitrarily chosen the population at the time of the Flood as 9 billion, though as shown above this may be too conservative. Very little data on world population is available until recent times, so a few intermediate points have been selected. I have guessed the world population at the time of Abraham at 5 million. For example there seems to be broad agreement that the world population at the time of Christ was between and million. The latest demographic data used to plot this chart is available on the Internet and is referenced below. In order to show the narrow range of values of C which will generate very large populations in a short time, my associate Gordon A. Hunt of Stanford University gordo sun-valley. His plots are shown below in Note C. Note D has been added as a comment on the uncertainty of world population at the time of Christ. Jewish Population Down through History The following graph is helpful in correlating population growth of the world with population estimates for the Jewish population in the world from Jewish scholars. Derivation of the Population Growth Equation The formula is a standard one and easily derived. If one starts with two people and you assume an average of $2c$ children per family, then the number of children in the first generation would be $2c$. In the second generation one gets $2c^2$ individuals, and in the third generation, $2c^3$ and so on. Multiply both sides of the equation by c and subtract from the previous equation. However we have to allow for people dying all the time. Let the average life-span be represented by x generations. In the n th generation then all those who were in the $n-x$ generation will have died. The way to understand this formula in practice is to use a hand calculator and play around with some "typical" values of x and c . We do not know much about ancient population growth rates, but there is reasonable data for the past years, and 2. Evolutionary time scales require that the average number of offspring over most of history would have been only of the order of 2. Helpful illustrative examples can also be quickly run on a spreadsheet program such as Microsoft Excel. It is then very easy to vary x and c over a whole range of limits. It is impossible to prove conclusively that the world fully populates itself in only a few thousand years. The point is, this short time scale scenario is actually more reasonable than millions of years given what we do know about population growth rates in the last millennia or two. As noted above, we have very little actual population data except for the past years. For the time of Christ, most demographers make an intelligent guess that the world population was between and million. The lower figure tends to be preferred. We are not entirely ignorant of the world population between about BC and the time of Christ. The size and extent of ancient cities and their approximate periods of prominence are known from archaeology. Ancient historians give us some clues, and of course Christians consider the Bible to be fully accurate as it relates to Israel and the surrounding region. This is the oldest date for which anyone has even a reasonable guess as to the population. The value of c necessary to give million people in 25, generations can be calculated as 1. Therefore, using the most conservative figures for which we have even the remotest justification, if the theory of human evolution is true, there have been at least billion people who have lived and died on the earth--almost all of them a long time before Christ came into the world and before any other revelation was given to man about God! A good question to consider is: Where were they buried and what happened to their bones?

Chapter 8 : The History of the Growth of Heaven by Andrei Codrescu

San Francisco: Grape Press, First Edition. 4to. Side-stapled in original wraps. Briefly INSCRIBED by the author at title page in

The Qing Dynasty was the last Chinese dynasty, and the longest dynasty ruled by foreigners the Manchus from Manchuria, northeast of the Great Wall. The Qing Dynasty had the most overseas contact, though it was mostly resisted. China glories in the prosperity of the Qing Golden Age, but remembers with shame the forced trade and unequal treaties later in the Qing era. The Qing capital was Beijing, where emperors continued to rule from the Forbidden City. In the age of industrialization, China remained traditional and undeveloped. The dynasty prospered initially, but became increasingly fraught with disasters and attacks toward the end. It lasted years, the fifth longest imperial dynasty, despite many uprisings against the Manchu rulers. It was followed by the Republic of China era. They were kept north of the Great Wall in subsequent dynasties, and were conquered by the Mongols of the Yuan Empire. Nurhaci United the Manchus. The Manchus emerged as a people when a Jurchen tribal ruler named Nurhaci started to conquer other Jurchen tribes in . They subjugated the Mongols, and absorbed their troops. In a similar way to Genghis Khan, he utilized the manpower and knowledge of the people he conquered. Nurhaci conquered Shenyang and made it his capital. In , Nurhaci conquered the Ming city of Shenyang and made it the Manchurian capital. The Ming cities gave his empire a greater base of population, and the Manchu empire absorbed them. He continued the attack on the Ming Empire, strengthening his artillery with European technology, and Ming-technician-cast cannon. He created his own artillery corps in . Perhaps, he wanted to signify that they were making a fresh start in contrast with the morass of the Ming Empire. Hong Taiji died in , and his son Fulin led the Manchus. Heavily guarded Shanhai Pass had kept out northeastern invaders for centuries. Li Zicheng emerged as the leader of the whole Chinese rebel army and took Beijing with little resistance in . Then the Manchus swept aside the rebels and the last of the Ming Dynasty resistance, conquering Beijing in . The Beginning of the Qing Dynasty In , the last emperor of the Ming Dynasty had hanged himself after the capital was conquered, and China was in chaos for months. The Qing Jurchen, Mongol, and Ming army swept south. Emperor Shunzhi ruled. Emperor Shunzhi was a 5-year-old when his father died in and he was named emperor. During his rule, the main priority of the court was to conquer the rest of the empire and establish a government for the new empire. The Regent Dorgon Led the Government Dorgon was the regent and ruled on behalf of the child emperor. When Dorgon died in , Emperor Shunzhi started to rule personally when he was 13 until he died at 24 in . Qing Dynasty hair styles His policies of reappointing the Ming officials helped the empire to stabilize and prosper. The Manchus did not destroy Beijing and decimate the population as was commonly done. Instead, they persuaded Ming officials and military leaders to surrender to them. The Hairstyle Massacre In , Dorgon decreed that Ming men must shave away their hair apart from Manchu-style pigtails. This started the queue hairstyle that is seen in movies about the Qing Empire. This hairstyle was humiliating, but helped him to identify resisters. According to Confucius, we are given our body, skin and hair from our parents, which we ought not to damage. Traditionally adult Han people did not cut their hair. Dorgon said, "Keep your hair, lose your head; keep your head, cut your hair. But opinions about the queue did change over time. Imperial Examinations Continued. In , Dorgon reestablished the imperial examinations, held every three years, and in this way, he gained the support of large numbers of literati and the bureaucracy. A problem in the empire increasingly became the lack of modern education. The empire concentrated on Imperial Examinations, studying ancient philosophical and religious texts. The Qing rulers did little to promote the knowledge of the world. Instead, they were isolationist. The reigns of emperors Kangxi and Qianlong was the richest period in the all Chinese feudal dynasties. It is well-known in China as the "Kang-Qian flourishing age". He had one of the longest reigns in dynastic history. Like Kublai Khan at the beginning of the Yuan Dynasty, and Zhu Yuanzhang in the beginning of the Ming Dynasty, during his year rule he set the policy direction for the empire and stabilized it. Restricted Foreign Trade. The Ming Empire developed a somewhat laissez-faire attitude to internal trade and industry. But under Emperor Kangxi and his successors, the court more carefully

controlled commerce and industry and monopolized important industries, reverting to the economic policies of earlier dynasties. Emperor Kangxi only allowed foreign businessmen to trade with Chinese in four cities: Guangzhou, Xiamen, Songjian, and Ningbo. Emperor Yongzheng "The Golden Age Continues" ruled "Emperor Kangxi had a lot of sons by different women, but Emperor Yongzheng "the fourth prince was named as successor in his will. He officially reigned for 61 years as Kangxi did. But he actually reigned till his death in His court was successful early in his reign, but he later his greed set the empire on an unfavorable course. However foreign trade was restricted to only Guangzhou Canton at one point. The empire grew larger, as they subdued Tibet and the Xinjiang regions, inheriting Mongolia from the dynasties founders, and wiping out the Dzungars a large Mongolian tribe of hundreds of thousands. In the middle of their dynastic era, when the empire was at its height, one of the four great classic novels was written called Dream of the Red Chamber. See more on The History of Chinese Literature. After his victories in the west, he tried to conquer the kingdoms of Burma and Vietnam from to and failed at a great cost to the empire. In his later years he indulged in luxuries, sex, and palaces, leaving court matters to corrupt officials. Discontent against Qing rule increased, and people arose in rebellion over heavy taxation. His isolationist actions towards Europeans kept the people from adopting technology and scientific knowledge, and set the stage for later inadequacy and invasions. Emperor Jiaqing ruled "Qing Decline Began During the s, the dynasty seemed somewhat successful because the population kept growing and the territory stayed intact, but the empire modernized too slowly, and the ruling court dealt poorly with a rapidly changing world and numerous uprisings. The missionaries set up numerous schools and hospitals, educating tens of thousands of students and educating doctors and nurses in Western medicine. They also set up colleges and universities. See more on Christianity in China. The British wanted greater Qing Empire trade, but the Qing court wanted to keep out British opium and influence. Britain defeated China twice in and the Opium Wars to force trade treaties, and gained Hong Kong until under the Treaty of Nanking of Emperor Xianfeng ruled "Many Rebellions Started From until the end of the dynastic era, the Qing court faced rebellion after rebellion, but they defeated or thwarted all of them. This was however at great cost to the population and the Qing grip on power. The Taiping Rebellion " 25,, Died! The leader of the Taiping Rebellion was Hong Xiuquan. His quasi-Christian movement had some forward-thinking ideals which the Qing Dynasty disagreed with he banned slavery, men using concubines, arranged marriages, opium use, foot binding, torture, and the worship of idols, and he wanted women to have more equality in society. He made Nanjing his capital, and his army seemed ready to attack Beijing. However, Britain and France sent troops to aid the Qing army. In 13 years, about 25 million people died. It is thought to be the second bloodiest war in history after WWII. It is thought that millions of people were killed in two wars around and from to The Hakka people and the Punti people in the southeast fought a long ethnic war between the years and The Panthay Rebellion was a Muslim rebellion in Yunnan that lasted from to, in which about a million people died. But it is said that she was the real ruler during this long and crucial period of time. The Empress Dowager " started to rule after British and French troops attacked Beijing and destroyed the Summer Palace in To maintain and gain power at the top, Cixi was ruthless in a dangerous court situation where assassinations and plots were the way of life. She had to maintain the traditional system, although this cost millions of lives and kept the empire from progressing. It was partly a war between three Muslim sects, aiming to establish a regional Muslim kingdom. Several million people were killed. Huge Famines " and " Around 35,, Died The Northern Chinese Famine killed about 10 percent of the population of several northern provinces. The great disaster and little aid provided by the Qing government made the people even more discontented with the Qing Dynasty. The Chinese Famine killed about 25 million people. These were two of the biggest famines in world history. It is thought that between 1 to 2 million people died. Loss of the Mandate of Heaven The Chinese believed that Heaven worshipped at the Temple of Heaven would show when a dynasty was to end, and no longer had the support of Heaven, by natural omens like famines, floods, and earthquakes. This belief caused increasing unrest in the empire. Economic Crisis in the Late s After the rebellions and wars in the middle s, and the natural disasters in the late s, the survivors faced foreign economic competition with little outside scientific knowledge. Due to modernization and imports like cotton clothes, a lot of people lost their work. Railroads and some early factories made traditional

e. The Japanese Took Taiwan and Liaoning – The Japanese modernized remarkably quickly in the latter part of the 19th century, and started to attack the Qing Empire and take territories for colonies. Manchuria, once the Manchu homeland a part of their empire.

Chapter 9 : History of tax havens | History and Policy

Tree-of-heaven is a native of China (Dirr, ; Dame and Brooks,) and in was mistakenly introduced into France and England by a missionary who thought it was a Japan varnish tree (Burch and Zedaker,).

The form, suggested by the apparent aspect of the vault of the sky, implies in its turn the total presence and intangibility of the Buddha, who in this way is seen not as a human teacher but as the essence of the Universe. By detailing specific examples from chosen categories, I have ventured to typify the Stupa in terms of architectural style and symbolism to give the reader an introduction to the structure that is the most quintessential object of Buddhist adoration and worship. The study of the Stupa may be approached from three tangents, namely, its historical, stylistic and regional development. The historical development of the Stupa can be roughly divided into two phases: Hinayana or Theravada, 2. Mahayana, The Hinayana c. The latter phase witnessed a shift from iconic to aniconic imagery of the Buddha, but the Stupa architecture itself remained distinct from all previous monuments and future architecture. In terms of construction, the Stupa is found in two major forms. This text deals with the former four regions, concentrating mainly on the Indian Stupa and its variants. Parallel developments in other regions are then outlined and the styles that characterize Hinayana and Mahayana Buddhism are identified as they occur. The Stupa developed as the nucleus of Buddhist faith and worship, but its origin cannot be regarded as Buddhist for evidence of its roots date back to c. Burial mounds containing relics were raised from earth and rock according to an age old custom that had survived from as early as Neolithic times. These burial mounds were also common during the lifetime of the Buddha and he instructed his disciples to erect them at cross-roads to commemorate great kings, sages and heroes. Naturally, after the death of the Buddha, a Stupa was to be raised in his honor, and eight of the mightiest princes fought for his ashes and bones. These relics were thus distributed to eight different kingdoms and Stupas were erected over them. It is perhaps only in Buddhism that a particular structure has been recommended by its founder for worship and salvation, for the Stupa enables the worshiper to not only think of the Buddha as an imminent reality by regarding the Stupa as a visual manifestation of the Buddha, but also epitomizes his enlightenment and nirvana. In this way the Buddhist Stupa transcends its predecessor, the burial mound or tumulus, by shifting the emphasis from a particular relic to a higher transcendental actuality as realized by the Buddha, i. It owes its present form to renovations by Ashoka and the later Shunga kings who through their support and patronage established Stupa worship as an institution in Buddhism. The main structure of the Great Stupa Figure 1 consisted of a flattened hemispherical cupola or dome, called an anda, placed atop a cylindrical base. Anda, literally an egg, alluded not only to the shape, but to its deeper significance as a symbol of latent creative power. The harmika, located at the summit of the anda, symbolized the zenith beyond life and death nirvana and its resemblance to a sacrificial altar was of particular significance, for the attainment of nirvana required the sacrifice of the self and the world what was below needed to be sacrificed to reach the top. C pradaksini patha circumambulatory path. E medhi terrace or upper pradaksina patha. F anda hemispheric cupola or dome. J staircase leading to the terrace for cirumambulation. The Art and Architecture of India, 3rd revised ed. Penguin, , p. Dharma Publishing, , p. The Great Stupa at Sanchi Rising from the harmika was one of the most important elements of the stupa. The yasti or pole that was imagined to run through the anda into the ground represented the axis-mundi world axis that connected heaven and earth. This link was duplex: Above the anda the yasti serves as a support for tiers of circular umbrellas or chattras that signify the supremacy of the whole structure. The parasol was always a distinguishing feature that implied royalty and dignity, but moreover, as a crowning feature of the stupa it symbolized the sacred Tree of Life or enlightenment. The three elements of the chattra at Sanchi represented the Three Jewels of Buddhism: The idea of the chattra as a tree is summarised by Govinda: Similar vedikas were repeated around the stupa and on the terrace on which the anda rested medhi level. They served to demarcate the boundary of the sacred precinct with the secular world. The lowest vedika had four entrance gateways or toranas, and enclosed the main pradaksina patha circumambulatory path. The decoration of the Stupas during the Hinayana period was restricted almost entirely to the sculpture of the vedikas and toranas.

By contemplating the imagery on the toranas, the worshiper entered the necessary state of mind required prior to circumambulation. The elaborate reliefs give the torana a striking contrast to the plain body of the stupa. It was only during the Mahayana and later periods that the body of the stupa became the subject of relief sculpture and aniconic depiction of the Buddha was seen on the anda itself in the chaitya halls of Ajanta. Reconstruction drawing of eastern torana from Bharut. From Huntington, Susan L. Weatherhill, , p. These chambers were carved as retreats for ascetics and monks of various sects. The chaitya hall and viharas at Bhaja, Maharashtra mid-second century B. Illustration from Rowland, Benjamin. As Buddhism developed from isolated asceticism to a monastic organization, the single cell chamber developed into a monumental chaitya hall that could accommodate a much larger assembly. One of the earliest chaitya hall and vihara monastery complexes is the one at Bhaja Figure 3 , in western India. The chaitya hall, as described by Craven, "is a long apsed chamber divided longitudinally by two rows of columns which create a broad central nave flanked by two narrow aisles [the circumambulatory passage]. But this similarity to wooden buildings gradually disappeared, and with it the Hinayana period of chaitya architecture. The Mahayana period not only detached rock-cut architectural style from its wooden predecessor, but also introduced anthropomorphic representation of the Buddha on the stupa. The chaitya halls at Ajanta Figure 4 represent the apex of Buddhist rock-cut architecture and bear the theistic imprint of Mahayana Buddhism. Interior of Cave 19, Ajanta, Maharashtra late fifth century A. The chaitya halls embodied the same metaphysical symbolism that was attached to the stupa form. One of the reasons, according to Stierlin, for the preference given to rock-hewn monuments was: But as rock-cut chaitya halls became more popular, the stupa began to lose its original meaning and became merely symbolic. The growth of the religion in these regions saw a parallel development of the stupa, though the original shape was retained almost perfectly in the Dagobas of Sri Lanka Figure 5. Whereas the fundamental symbolism of the anda as the universe and the floor plan as a cosmic diagram remained the same, the chatra evolved into a spire or elongated cone, with a number of horizontal rings which progressively diminished toward the summit. The different strata of the cone corresponded to stages of consciousness on the way to enlightenment. Elevation of a Tibetan Chorten. The Symbolism of the Stupa New York: Southeast Asia Program, Cornell University, , p. Above the harmika of the chorten Figure 6 rose a stepped pyramid in thirteen stories, reinforcing the idea of the Tree of Life or enlightenment and typifying the thirteen heavens of the devas. This in turn was surmounted by an honorific umbrella or flame finial. The homology of the stupa and the Body of the Buddha is expressed quite literally in the Tibetan Chorten Figure 7. The assimilation of the Body of the Buddha and the Chorten. From Snodgrass, Adrian, p. Buddhist Stupa at Swayambhanath, Kathmandu. Indian Art New York: Thames and Hudson, Southeast Asia Program, Cornell University, Architecture of the World: