the center standing like a beacon over the urban Central Plains (stringing
across 1992:171). This is the "Herero-requital" of China, one of the world's oldest and most resilient cultures, with a
cultural and social structure that is essential to its continued existence. The
two are not only in close proximity, but also interdependent, forming a
cosmopolitan body of people that is unique to China. This unique cultural
and social structure is essential to its continued existence.

The idea of a "Herero-requital" is not new, but the concept of a "Herero-valued" culture is.

One of the purposes of the "Herero" approach is to emphasize the
commonalities and differences among these cultures.

Paul R. Gowitz

Problem in Classical China

Stepp Nomads as a Philosophical

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the cultural units. Therefore, the concept of the Chinese

Chinese philosophers, such as Confucius and Mencius, developed a system of thought that emphasized the importance of personal virtue, social order, and harmony. This system of thought influenced the development of Chinese society and culture for centuries.

Chinese philosophy is closely intertwined with Chinese culture, and it continues to play a significant role in modern Chinese society. For example, Confucianism, which is based on the teachings of Confucius, has been an important influence on Chinese politics, education, and social norms. Similarly, Taoism, which is based on the teachings of Laozi, has been a significant influence on Chinese art and literature.

In conclusion, Chinese philosophy is a complex and multifaceted system of thought that has played a major role in the development of Chinese culture. Its influence can be seen in all aspects of Chinese society, from politics to art and literature.
Enter the Xiongnu

The opening lines of the story are in a style that evokes the grandeur of the Xiongnu, a people known for their nomadic lifestyle and their role in the history of Central Asia and China.

The Xiongnu were essentially the same as the Xiongnu, but their society was divided into three main tribes: the Western Nomads, the Central Nomads, and the Eastern Nomads. The Western Nomads were the most powerful and influential of the three tribes. They were known for their skill in archery and their ability to navigate the harsh landscapes of Central Asia. The Central Nomads were the most populous and had the largest territory. The Eastern Nomads were the smallest and least powerful of the three tribes.

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since there is little evidence to doubt that the region's economy has been under ..

suffered from the land and its communities (see, e.g., C.N. U.S., 1991). Although it is one thing to call a group of residents "Xunlong people," it is another to use them in your argument.

people. I love it that you call a group of residents "Xunlong people," it is another to use them in your argument.

The Xunlong people issue is one that has been in the forefront of the region's economic development.

The region has a rich cultural heritage that is reflected in its architecture, art, literature, and music. It is a region that has been shaped by centuries of cultural exchange and has a unique identity.

The region's economy is based on agriculture and fishing, with a growing tourism industry. The region is known for its beautiful natural scenery, including mountains, forests, and beaches.

The region's education system is among the best in the country, with a high percentage of students going on to pursue higher education abroad.

The region's cultural heritage is preserved in its festivals, such as the Xunlong Lantern Festival, which is celebrated annually.

The region is also known for its unique craft traditions, such as wood carving and pottery making.

The region's history is rich and varied, with a long-standing tradition of peace and harmony. It is a region that values education and places a high value on its cultural heritage.

The region's economy is growing rapidly, with a focus on sustainable development and environmental protection.

The region's government is committed to improving the quality of life for its residents, with a focus on education, healthcare, and social welfare.

The region is a beautiful place to visit, with a rich cultural heritage and a vibrant economy.
The key argument here is that the information "know nothing of ethical...

The People's Republic of China..."
where were the different expressions for those who were in those
and figurative, tending to go over with clinger and what were the
such expressions. Some might despair with pamphlets and the
more (32:11) some day delivered with pamphlets to the
liberal ferment to the surface of the earth. They brought the
other

where

2003:79,7; Eph. 3:16; Col. 1:22; Eph. 3:19

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NOTES

In China, the development of commerce through trade and manufacturing was crucial. Commerce was based on the traditional concept of exchange, which emphasized the importance of relationships and networking. The Chinese were known for their expertise in trading and commerce, and this was reflected in their society and culture. The Chinese economy was highly interconnected, with trade routes extending throughout the region. The Chinese were skilled in the arts of manufacturing and commerce, which contributed to their economic success and cultural influence. The Chinese economy was characterized by a strong emphasis on trade and commerce, which played a central role in the development of the Chinese civilization.
the presence of the terms taolu 鴨魯 and jue 訣就 (Huang Huaixian et al. 1995:982), which denote Xiongnu herd animals and are otherwise unattested before the Han dynasty (see below), is a strong indication that this is a late text. The “Hainan nanjing” 海南南經 chapter of the Shanghui jing 上海經 mentions “the country of the Xiongnu and Kairi” 鶴黎, but the commentator Guo Pu 郭璞 (276–324 CE) immediately notes that one edition has the older name “Xianyun” for “Xiongnu” (Yuan 1996:333). A different chapter of Shanghui jing, incidentally, also mentions the taolu (Yuan 1996:294).

29. My reconstructions are based on the system in Sagart (1999), with the main distinction that I indicate the type A and B syllables using majuscule and minuscule, respectively. I am indebted to Wolfgang Behr for help with reconstructing some of these names.

30. Bernhard Karlgren (1889–1978) observed as early as 1945, on phonological grounds, that “Xianyun” and “Xiongnu” cannot be related (1948:142). Kha’erman Mulas does enough linguistic work to show the same thing, yet never abandons his assumption that these are all merely different ways of writing the same name (Mulas 2000).

31. Sometimes the comment in the Zhuanlu (Yang Bojun 1990:939) that the Rong “value goods and deprecate land” (gai hao yi tu 貴貶易土) is interpreted as an indication that they were nomads (Yu 1967:5; Meserve 1982:54). The phrase yi tu could mean “they change their lands,” but in this context probably means “they make light of land”; since this would be the only pre-imperial reference to nomads (perhaps centuries before the next securely attested one), I doubt that the statement means anything more than that the Rong undervalued their land.

32. Less excusable, considering the date of publication (and a telling example of the Chinese habit of ignoring Western scholarship), is the work of Lin Gan, who asserts that the Xianyu, Guifang 鬼方, and Xianyun were all nomadic ancestors of the Xiongnu going back to Xia times (2003:2f.). Jaroslav Průšek had long since demonstrated that the Bronze Age enemies of the various Chinese states could not have been nomads (Průšek 1971).

33. In this connection, one must reconsider the old, but never disproven, hypothesis that the name Modu (Old Chinese *MUK-TAK/MUK-TUNS/MUK-TUT*) corresponds to Old Japanese *moto*, “root, foundation,” and thus means something like “the progenitor” (Fang 1993:1425–26). If this identification is correct—phonetically, it does not seem like a perfect fit—it would indicate that the idea of Xiongnu before Modu is a contradiction in terms. (Fang’s larger thesis was more speculative: all the names of the Xiongnu rulers, he argued, were numbers, and thus represented an imitation of the Qin dynasty’s convention of naming their emperors “First” and “Second.”)

Competing glosses of the name make it difficult to reconstruct with confidence. Sima Zhou (Sima 1959:2889n1) says that it can be pronounced Modun or Maodun (音頓, 音頓), i.e., Old Chinese *MUK-TUNS* or *MUKS-TUNS*, respectively; but Song Qi 宋祁 (998–1061) reads it as Modu (音頓, 音頓), i.e., *MUK-TAK* (Wang Xianqian 1995:9A.4A.5A). And there is yet a third distinct gloss: Mao Huang 毛晃 (12th century) reads 頓 as the equivalent of *TUT* 雙頓 (Huang Gongshao 1781:26.264). My understanding of the significance of these various glosses has benefited from correspondence with David P. Branner.

34. Despite Lin Gan, who assumes, curiously, that the Xiongnu must have been either Turks or Mongols and concludes that they were Turks because physical remains in some Xiongnu graves suggest that the deceased might have had big noses (Lin Gan 2003:37–38; also Lin Gan 1986:149ff; 1983). A’erdingfu (2000) objects to Lin Gan’s arguments but on the grounds that the Xiongnu were really Mongoloids without big noses, not that the term is at all problematic as an ethnic designation.

Physical anthropology in the People’s Republic of China is not always unrefined, but even the most expert studies (e.g., Zhu 1994) still begin with the unquestioned premise that the Xiongnu were an ethnic group (民族, 民族) (see Sneath, this volume).

35. De Crespiigny supports this assertion only by referring to the parallel of the Mongols and Manchus—who, naturally, lived fourteen to twenty centuries after the Xiongnu—as though it were a sort of truism that all Inner Asian political entities must have had a tribal origin.

36. My one quibble with Di Cosmo’s path-breaking study is that he frequently refers to the relationship between mounted nomadic warriors and settled agrarian societies as “symbiotic,” without specifying which indispensable goods or services the nomads would have provided (Di Cosmo 1994:1115). Wang Qixiang infers, on the basis of textual evidence alone, that the Xiongnu Empire must have been ethnically diverse, adding, persuasively, that it never would have become powerful otherwise (Wang Qixiang 2003; see also Hinsch 2004:88; Tao 1987:300ff).

37. The foremost study is still Rudenko (1969). See also Umehara 1960, Silvi Antonini (1994:225) emphasizes that the Noin Ula tombs could have belonged to any nomadic group in the area.

38. Tian and Guo (1986) seemed to classify all non-Chinese cultures in the Ordis region, regardless of their date, as Xiongnu or “early Xiongnu.” Since then, they have tried to refine their controversial views; now they concede that the name Xiongnu is not known until the end of the Warring States, but still maintain that “the Xiongnu were an ancient people in China’s northern regions; before the name Xiongnu even appeared, they had already gone through a long process of historical development” (Tian and Guo 2005:448).

Wang Mingke discusses many of the pre-imperial sites reported by Tian and Guo and is careful not to associate them with the Xiongnu (2006:73–93).

39. The fullest discussion of these animals is still Figa (1951); see also Knechtges (1979:106n12–14).

40. These statements are inaccurate (Kradin 2005; Psarras 2003:125ff; Di Cosmo 2002:251; Tao 1987:225ff). Ancient steppe nomads did in fact engage in agriculture, though to a limited degree, and archaeology has revealed several Xiongnu fortifications. The best-known example is probably the so-called Ivolga gordische (Davydova 1995–96).

41. Tao Ketao entertains the possibility that the Xiongnu may have eventually devised a writing system of their own (1987:306f), but no example has ever been found. Li Simin 吕思勉 (1884–1957) argued that the Xiongnu must have adopted Chinese writing for diplomatic and political purposes (Li 1982:901–3).

42. Despite Wang Mingke, who writes that “Chinese people of the Han period...basically did not have any pejorative opinions regarding [the Xiongnu]” (2006:189). This view is not uncommon among contemporary Chinese researchers.

43. The claim that the Xiongnu had no clan names is probably false (Psarras 2003:124; Honey 1999:84f; Tao 1987:209).

44. On the authorship of Qingsa, see Ma 2003. It seems likely that there was more than one text by that name in antiquity, and sorting out which fragment belongs to which author may well be impossible with our limited knowledge today.
common interests in the international system, which is the foundation of the world order. Economic power and military might are the driving forces behind this system. The United States, with its vast economy and military capabilities, is a key player in maintaining this order. However, China is challenging this status quo, with its growing economy and military strength. China's rise is not only about economic power but also about asserting its voice on the world stage. This is causing tensions with the United States and other major powers. The containment strategy adopted by the United States and China's assertive posture are driving this dynamic. The challenges and opportunities of this new global order are discussed in detail in the article.

In conclusion, the international system is undergoing a significant transformation. The United States, with its vast economy and military might, is a key player in maintaining this order. However, China is challenging this status quo, with its growing economy and military strength. China's rise is not only about economic power but also about asserting its voice on the world stage. This is causing tensions with the United States and other major powers. The containment strategy adopted by the United States and China's assertive posture are driving this dynamic. The challenges and opportunities of this new global order are discussed in detail in the article.

Map Moghol's Case

Foreign Policy Interests:

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