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Richard Smith. *Mapping China and Managing the World: Culture, Cartography and Cosmology in Late Imperial Times*. New York: Routledge, 2013.

Over the last twenty years, Richard Smith has written a great deal on how individuals in imperial China viewed the cosmos and understood man's ability and responsibility to regulate his relationship to it. *Mapping China and Managing the World* condenses much of this scholarship into a cohesive and accessible volume and updates it to reflect the more recent research of Smith and others. Through concise but detailed surveys of the *Yijing* (The Book of Changes), cartography, ritual practice, and divination, Smith explores how individuals across the social spectrum attempted to order the cosmos and exert control over the past, the present, and the future in late imperial China and how these notions were translated into cultures across East Asia and around the world.

Smith frames this book in part as a response to John Henderson's thesis that the critiques of the "school of evidentiary learning" (*kaozheng xue*) undermined traditional Chinese cosmology in the late Ming (1368-1644) and early Qing (1644-1911) dynasties. Smith demonstrates that not only did traditional Chinese cosmology survive these criticisms but that it actually outlived the imperial system itself. Moreover, he argues that hermeneutical flexibility was an enduring characteristic of Chinese cosmology, which enabled a variety of interpretations, practices, and critiques to coexist without undermining the integrity of the system as a whole.

Mapping China and Managing the World also tackles the broader problem of the relationship between culture and Chinese history. In the last several decades, scholars have consistently discredited the notion that the primary force in Chinese history was a more or less unchanging cultural tradition. Furthermore, scholars such as James Hevia have argued that such a structural-functional view of culture has served as a vehicle for the orientalizing of Chinese history. While acknowledging key tenets of the new cultural history of China—that Chinese culture has changed and does change and that it has shaped, not determined, individuals' behavior—Smith suggests that, in some cases, critiques of previous scholarship have gone too far, discarding valuable research, such as the work of John King Fairbank and others on the "tributary system" of foreign relations in imperial China. Smith's reassertion of the importance of this older scholarship may come across as a conservative response to more "progressive" approaches, but *Mapping China and Managing the World* is by no means a reiteration of obsolete theoretical perspectives. Rather, Smith's book represents one possible way to reconcile Western scholars' longstanding interest in the cosmology of imperial China with an awareness of the problem of orientalism and a commitment to seeking out both the constants and vicissitudes in Chinese history.

Smith organizes the book around four sets of practices that were used to impose order on the universe—the *Yijing*, cartography, ritual, and divination. Chapter One explains the basic principles of the *Yijing*, including how it was used to foretell and interpret future events, how its aphorisms were imbued with moral qualities and thus brought into harmony with Confucian ideals, and how it exerted a broad philosophical and literary influence on other aspects of Chinese culture, such as religion and literary criticism. Smith does a masterful job of concisely explaining a vast and complicated topic, and this chapter should be a valuable reference point for scholars or students who want to learn more about the *Yijing* (and who don't have time to read his recent book, *The I Ching: A Biography*).

In the next chapter, Smith explores the variety of uses for maps in late imperial China, emphasizing that as much as they served as representations of space, they were also “spaces of representation” (52), on which and through which the meaning of far-off places and the world as a whole was constructed. It is in this chapter that Smith’s argument clashes most clearly with Hevia’s work on Qing foreign relations. Smith argues that the maps he examines were distinctly Chinese cultural products. Although Chinese mapmakers possessed the means and the ability to produce incredibly accurate maps of at least China itself (and in fact did so), world maps were also designed to serve the cultural purpose of depicting the world according to the ideal of the tributary system. To support this larger argument, he examines the introduction of Jesuit cartographic techniques in the seventeenth and eighteenth centuries. In the long run, Smith argues, the impact of Jesuit maps was minimal because they did not serve the cultural purposes that maps produced in China were intended to serve. This counters the thrust of Hevia’s argument in his 1995 book *Cherishing Men from Afar* that the failure of the Macartney mission was not due to a clash of radically different cultures but the meeting of two empires with equally grand pretensions. There is plenty of room for future research to continue to explore this problem. For example, Smith posits a dichotomy between maps that were used for strategic purposes and those that served cultural purposes. Future researchers should explore this question more fully, especially the question of how well this understanding reflects how Chinese mapmakers viewed their own products and the extent to which this dichotomy is a useful starting point for understanding successful and unsuccessful exchanges of ideas and technology between China and other countries and cross-cultural exchange in general.

The third and fourth chapters both deal with the topic of ritual. Chapter Three is a general overview of the theory and practice of ritual in imperial China. Although Smith acknowledges that in practice there were regional variations in ritual, he argues that the shared ideal of ritual as something held in common by people all across China provided a powerful impetus toward cultural unity. He also argues that not only did the state influence popular ritual but that popular ritual also had an upward influence on state practices. In Chapter Four, Smith traces continuities in the use of ritual to effect moral reform in twentieth century China, focusing specifically on the New Life Movement launched in the 1930’s by Chiang Kai-shek and the Five Emphases and Four Beautifications campaign in the People’s Republic in the 1980’s. Although Smith certainly highlights important continuities between these two twentieth century campaigns and earlier ritualized moral rectification campaigns, like public lectures on the Sacred Edict during the Qing Dynasty, this emphasis obscures the degree to which these later campaigns represented a hybridization of Chinese ideas about ritual and public morality and modern means of ideological inculcation. Such a perspective would allow for a more comprehensive understanding of these campaigns and a clearer view of the significance of tradition for modern China and would provide a compelling launching point for considering the global history of similar movements in other countries.

Chapter Five further explores the theme of the mutual influence of popular and elite practice in the realm of divination. Smith argues that divination filled a variety of needs, from legitimating imperial rule through the issuing of calendars and almanacs to the psychological relief provided to commoners and members of the elite by geomancers. The state showed a willingness to tolerate a range of divinatory practices so long as such practices generally conformed to orthodox views and did not result in mass mobilization. At the end of the chapter, Smith reviews trends in recent research on divination, concluding that the study of this topic is alive and well both inside and outside of China and that recent research supports his belief that

we need to reconsider dichotomies like popular versus elite and orthodox versus heterodox when talking about divination practices and Chinese culture in general.

In Chapter Six, Smith returns to the *Yijing* to examine its history from a global perspective. Smith argues that Jesuit attempts to accommodate Christian theology to the Chinese classics, including the *Yijing*, bore important similarities to later attempts by Western scholars to reconcile their own cultures and the *Yijing*. In light of the hermeneutical flexibility of Chinese scholars in their own time and the approaches of later Western scholars, Smith demonstrates that the failure of the Jesuits to win support for their approach to the *Yijing* was due to their political liabilities, not the impracticability of their interpretive strategy itself. Besides globalizing the history of the *Yijing*, Smith uses the history of Western interpretations of the *Yijing* as an illuminating case study of cultural exchange between China and the world.

Mapping China and Managing the World should prove a useful work for those who study China's cultural and social history as well as the global history of cultural exchange. Although this book does not contain a great deal of new research, Smith's additions to his previous work and responses to other scholarship make *Mapping China and Managing the World* valuable both for those not already familiar with his previous scholarship and for those who are particularly interested in it. Additionally, instructors would do well to consult this work when preparing lectures on Chinese cosmology and when considering readings to assign to students, given the accessibility of the book and the number of useful illustrations in the chapters on the *Yijing* and Chinese cartography, which make the text much easier to follow.

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