

cartographic depiction of the empire's northern and western parts followed distinctly Chinese conventions. One recurrent element is the presentation of the northern deserts as a long zone. This concept, as well as the manner in which certain toponyms were distributed across the northern spaces, also influenced European cartographers. Indeed, specialists have noticed many iconographic features which "Western" maps adapted from Chinese sources. Early maps of Macau provide some examples, other examples are the form of the Gulf of Tongking, the depiction of the Xisha Islands 西沙群島 as a dotted zone, and so on. But these details take us beyond the intended framework of the present volume.

Generally, the length of the entries in this carefully edited volume varies from two to nine pages. Several segments contain very detailed descriptions. One case is the entry on a map of Southeast Asia drawn before 1721 (entry no. 83). Similar to the famous Selden map, it shows navigational routes and gives basic sailing instructions. The explanations present the latter and list the relevant toponyms. Furthermore, all entries refer to representative books and articles for additional reading. The most frequently cited source is the collection *Zhongguo gudai ditu ji* 中國古代地圖集 by Cao Wanru 曹婉如 and others (Beijing 1990–97). Finally, the quality of the images varies from one entry to the next, partly because some original works are so large that, when reproduced, their characters become illegible. Certainly, several items are now available through the internet and one may access them sector by sector, but it is more convenient to have such works on paper as well. In that sense, to me the present volume conveys the message that more works should be printed – a *conditio sine qua non* for future research on them. There are in fact many studies on the Zheng He map (鄭和航海圖), the Jesuit and Selden maps – all of which have appeared in printed form – and on some smaller pieces found in old books, but other important works still await a thorough treatment.

No doubt one could enlarge this volume by adding more material to it, for example long scrolls depicting China's coast, or maps found in local gazetteers such as the *Qiong tai zhi* 瓊臺志 (early sixteenth century), but such drawings rarely left significant imprints on later cartographic works. Put differently, the collection by Zhu Jianqiu and his colleagues has a representative character and follows carefully determined selection criteria. It definitely has much more to offer than the popular work by Liang Erping 梁二平, *Haiyang ditu. Zhongguo gudai haiyang ditu juyao* 海洋地圖. 中國古代海洋地圖舉要 (Hong Kong, 2015).

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JONATHAN MARKLEY:

Peace and Peril: Sima Qian's Portrayal of Han-Xiongnu Relations.

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Research on relations between the Former Han Dynasty and nomadic Xiongnu polity has blossomed in recent decades to incorporate archaeological finds and increasingly diverse text-based sources. Markley's *Peace and Peril* accordingly deals with received textual material. Mainstream studies of Han–Xiongnu relations strive to "de-barbarianise" the Xiongnu, deconstruct the bipolar northern frontier and challenge core narratives of Ban Gu's (32–92) *Hanshu* and Sima Qian's

(145?–86) *Shiji*. *Peace and Peril* likewise admonishes contemporary scholars who accept *Shiji*'s Xiongnu memoir (SJ 110) at face value (pp. 147, n. 332). Markley asserts *Shiji*'s author was driven by an "agenda" to defame Emperor Wu's (r. 140–87) foreign policies and contrast them with co-operative Han–Xiongnu relations under his predecessors (p. 3). Markley therefore employs evidence within *Hanshu*, Jia Yi's (200–168) *Xinshu* and other *Shiji* chapters to demonstrate how authorial biases manifest in SJ 110 and contradict the objective historical reality of almost constant Han–Xiongnu conflict and foreign policy failures (p. 4).

Peace and Peril consists of an introduction, five chapters and appended translations. The introduction covers general overviews of the Xiongnu, the early Former Han and Sima Qian. Chapter 1 focuses on the mythical consensus between Emperor Gaozu (r. 206–195) and the Xiongnu Chanyu Modu (r. 209–174) after the Pingcheng incident. Markley aptly demonstrates that peace was not negotiated at Pingcheng or immediately after the Han's shameful retreat. Instead, conflict likely continued until *heqin* (harmony–kinship) was established in 198 BCE, but was violated soon after. Liu Jing's diplomatic successes are refuted as rhetorical inventions to make *heqin*'s innovation appear more stable than they were in reality (pp. 44–5). During the reigns of Emperor Hui (194–188) and Empress Lü (187–180), SJ 110 misleadingly suggests that, although the Xiongnu behaved provocatively, Han adherence to *heqin* and Gaozu's precedent remained the preference. Chapter 2 shows how information which potentially legitimized the Lü clan (including foreign policy decisions) was suppressed and omitted during Sima Qian's time (pp. 76–8), but Markley proposes the Han were actually making serious preparations for offensive action and Xiongnu raiding continued (pp. 70–2). Chapter 3 argues that Sima Qian portrayed Emperor Wen (r. 179–157) as a zealous *heqin* proponent, contrasted with the unfilial Emperor Wu who impoverished the state through militarism (p. 80). Markley instead argues that Wen was not the portrayed pacifist, because only domestic distractions prevented him from initiating planned offensives (p. 91). Markley masterfully demonstrates how Sima Qian glossed over a chronological gap in the SJ 110 narrative, when *heqin* relations were actually under immense criticism (by Jia Yi) as appropriate policy, filling the section with implied criticisms in the voice of Zhonghang Yue (pp. 93–4). Chapter 4 argues SJ 110.2904's summary of Han–Xiongnu relations under Emperor Jing (r. 156–141) as *wu da kou* 無大寇 (no large bandit operations) leads readers wrongly to assume frontier inactivity (p. 141). Citing the relatively frequent military deployments of Han generals, an extensive horse-breeding programme, aggressive military proposals by Chao Cuo (200–154), climatic factors and ritual dances intended to subjugate, Markley proposes Han–Xiongnu relations under Jing's reign were quite hostile (p. 168). Chapter 5 argues that Emperor Wu gave *heqin* opportunities to produce the ideal peace and he did not break *heqin* treaties with the Xiongnu first as Sima Qian portrays in recounting the Mayi incident. Given the Xiongnu's constant hostility and provocations, Markley concludes Wu was forced to initiate an offensive strategy which was sustained between 129 and 119 BCE, but Wu's foreign policy was just as accepting of diplomatic attempts at peace during a lengthy armistice period (pp. 224–5).

Markley has been remarkably thorough in addressing nearly all consequential information on the Xiongnu and early Former Han contained within *Shiji*, *Hanshu* and *Xinshu*. However, that Sima Qian resented Wu's foreign policy may not constitute a ground-breaking discovery. *Peace and Peril*'s title somewhat misleadingly promises a reassessment of Han–Xiongnu relations, but SJ 110 can only offer limited objective information on Han foreign policy and not "interrelations", given the absence of Xiongnu language sources. Archaeological evidence and excavated texts in Chinese could perhaps have been compared with SJ 110

narratives. That said, all Xiongnu studies scholars face these criticisms and the text of *Peace and Peril* does not pretend to have superior solutions.

On a brief critical note, Markley unnecessarily claims an appended translation of *Xinshu* 4 is the first full English translation. Charles Sanft's inaugural dissertation, *Rule: A Study of Jia Yi's Xinshu* (Münster, 2005), offers near complete translations of this chapter. *Peace and Peril* also does not thoroughly contextualize the chosen *Shiji* edition (Zhonghua shuju) and determine its appropriateness against alternatives. *Peace and Peril's* method and findings are solid, but claiming that the Han's offensive campaigns represented a "logical progression" and were "almost inevitable" is a wanting assumption. The claim to universal human and strategic "logic" is tenuous and filling in an absence of objective information with common sense is not ideal. Eurocentric concepts of the *realpolitik*, *parabellum* and Hobbesianism pervade Markley's explanations regarding causes of hostile Han–Xiongnu relations and thus represent only one side of ongoing epistemological debates. It perhaps stands to reason that Wu's offensive strategy was not inevitable but again predicated pragmatically on both domestic and international political conditions. The fact remains that although conflict remained the norm throughout the Former Han, Wu was still alone in choosing to break with policy precedent, and proposing what Wen would have done if there were no domestic unrest is speculation. The reviewer suggests Markley could also better classify the different types of Xiongnu raids. Rogue bandit parties surely did not equate to frontier invasions led by *chanyus* or *xian* princes or the gamut between. Taking this into consideration, purely hostile characterizations based on frequency and quantity of conflict may change.

Peace and Peril is an outstanding contribution, producing a timeline of early Han–Xiongnu relations which can be taken as a standard that is as accurate as possible. This book is a timely and essential read for researchers of Han–Xiongnu relations, with a structure and clarity of argument that make it accessible to non-specialists. Myriad specific discrepancies (namely Gaozu's ineligible princess) identified within the SJ 110 narrative are also likely to inspire much-needed reassessment of accepted facts in this field.

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RIVI HANDLER-SPITZ:

Symptoms of an Unruly Age: Li Zhi and Cultures of Early Modernity.
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In recent years, the early modern period has become a fruitful site for exploring global interactions, material and cultural, between China and the West. The trend began with historical works such as Andre Gunder Frank's *Reorient* and Kenneth Pomeranz's *Great Divergence*, was followed with literary studies exploring the Western imagination of China such as David Porter's *Ideographia*, and is now joined by literary investigations decentering Western-based narratives such as Ning Ma's *Age of Silver*. Rivi Handler-Spitz's *Symptoms of an Unruly Age* nicely adds to this last category of works, showing how the works of Li Zhi (1527–1702) shared