initial stages of civilizations, with resource procurement and trade being its major motives. In interpreting the Erligang expansion, however, Wang proposes that ideological motives could have played a major role too. However, it remains to be explored how such ideological motives may have been integrated with other economic or military motives, and why ritual bronze vessels should have played such a symbolic or representative role in this expansion process.

In the eyes of many of the authors of this volume, the Erligang civilization deserves much more credit for its immense contribution to characteristics of early Chinese civilization, such as the bronze industry as well as the Chinese writing system. While the earliest appearance of the writing system in China is still an issue of debate, to credit Erligang foundries as "the starting point for the development of factory organization in China" could be somewhat misleading, as archaeological discoveries from the even earlier Erlitou site give clear evidence for the emergence of a bronze industry based on piece-mould casting technology. While the unique significance of the Erligang civilization receives full recognition here, the continuity or connection in the development of bronze technology from Erlitou to Erligang should not be overlooked.

Yung-ti Li's chapter "The politics of maps, pottery, and archaeology" is worthy of special attention, as it specifically questions many practices in current archaeological research in China, such as drawing the cultural and political boundaries of the late Shang dynasty based on the distribution of archaeological remains. While Li's acute and stimulating discussions of hidden assumptions in Chinese Bronze Age archaeology are fully appreciated, I wonder whether the heavily criticized dynastic model might better be seen as one alternative interpretation of archaeological discoveries in China, rather than being regarded as a totally distorted one which should be abandoned completely.

Jianjun Mei
The Needham Research Institute, Cambridge

LILY XIAO HONG LEE and SUE WILES (eds):
Biographical Dictionary of Chinese Women, Tang through Ming, 618–1644.
(University of Hong Kong Libraries Publications.) xliii, 672 pp. Armonk, NY: M.E. Sharpe, 2014. ISBN 978 07656 4314 8.
doi:10.1017/S0041977X15000877

This book is the final volume of four giant *Biographical Dictionaries of Chinese Women* from the same publisher. The other three are: *Antiquity through Sui* (1600 B.C.E–618 C.E.), published in 2007; *Twentieth Century (1912–2000),* published in 2003, and *Qing Period*, published in 1998.

These labour-intensive works aim to "compile under one title biographies of Chinese women throughout history; to rescue from oblivion as many women as we could uncover information on; and to furnish more complete biographical date on individual Chinese women than presently exists in dictionaries published since the 1940s" (p. ix). There is no doubt that these works make a significant contribution to the field and serve as an invaluable resource for teaching and research on Chinese women.

At the beginning, this volume provides a helpful and detailed chronology of dynasties and major rulers from the Tang Dynasty (618–907) to the Southern Ming

Dynasty (1644–1661). It is classified into personal name, lifetime, temple title, era name and period of reign. This information is extremely useful and convenient for the study of Chinese dynasties, particularly for students of Chinese history and culture.

This volume of the biographical dictionary covers a 1,000-year time span, and over 400 women, in 672 pages. These 1,000 years are divided roughly into four periods coinciding with the major dynasties. This enormous volume of information on women is organized in alphabetical order: however, this volume offers an advantageous finding list by background and field of endeavour, categorized under about 57 designations, such as actors, authors, businesswomen, embroidery, charitable, cultural ambassadors, fashion, humorists, peacemakers, romantic figures and seer, etc. This comprehensive classification delivers an effective menu for users. For example, under the title "Alchemy" one finds a few biographies from the Song and Tang dynasties. These same persons are also under the subtitle of "Daoists" in the "Religious" section. This organization effects a simple road map to navigate these captivating and compelling biographical narratives.

In their concise and instructive preface the editors explain that two groups of women stand out in this specific volume. First, those more authoritative women from Empress Wu Zetian to the Mongol Yuan dynasty *de facto* rulers. During this historical period there were increasing numbers of women gaining exceptional authority in many ways. To reflect these historical legacies there has been more research on these powerful and influential women. Second, a growing number of women artists, writers and poets are recorded. During this period female literacy increased and social attitudes towards women's cultural and social roles became more liberal. This volume includes a multitude of entertainers and actresses. More intriguingly, there are many exciting exchanges of poems between female actors and entertainers and the male literati in the Yuan dynasty.

These works will furnish much evidence to problematize women's social, historical and cultural role, agency and contribution. They address the distinction between the gender-based patriarchy in the West and transmitted power-based dynastics in China. It has been argued that Chinese women were not subordinate to men, but more importantly women are perceived as a means to sustain dynastic power or family prestige. Women were asked to enhance and promote the public good and health and continuity of dynasty through their own moral influence and duties. Women's diverse and crucial roles in dynastic health revealed many cultural contradictions, fault lines, and crossed gender boundaries. The primary resources found in this dictionary will facilitate a deeper dialogue in the field and beyond.

One of the most significant contributions of this work is its wide-ranging and complex primary material. For example it compiles 26 biographies of female Daoists. Those bibliographies disclose theoretical guidance on what has been done and where to go to find them. This constructive and inspired effort is an inimitable index on the current study of Chinese women. It will become an essential tool for researchers and students.

This fine scholarship has also demonstrated a good model for intercultural, collaborative and collective work in a global setting. Two Western editors invited five Chinese scholars to participate in this project. More importantly, these Chinese scholars have contributed some substantial work carried out in China. This open and free flow of information exchange can enhance our understanding and study of Chinese women in history.

The editors explain that these dictionaries "were not commissioned as original research but as a summary of existing knowledge and information" (p. ix). This might be an unavoidable weakness in a work of this nature. The volume includes

entries on 26 female Daoists, yet two critical females in the development of the Daoist internal alchemy, Cao Wenyi (1039–1115) and Sun Buer (1119–83), have not made to this dictionary.

Nevertheless this ambitious and well-crafted work uncovers a distinctively hidden resource. It supplies immense impetus for feminists to better appreciate of the "otherness" of gender dynamics in China and against a new-colonial mentality. Finally, this momentous and timely scholarship will expand the horizon for the study of Chinese women.

Robin R. Wang
Loyola Marymount University, Los Angeles

ANTHONY E. CLARK:
Heaven in Conflict: Franciscans and the Boxer Uprising in Shanxi.
xxi, 219 pp. Seattle: University of Washington Press, 2015. $50. ISBN 978 0 295 99400 0.
doi:10.1017/S0041977X15000531

Martyrdom is a phenomenon that flies in the face of our modern sensibility. Rather than the anodyne, it chooses suffering. Rather than resistance, it chooses defeat. Rather than a long life, it chooses a glorious death. Martyrdom is a difficult topic for a secularized mentality to comprehend because it involves a spiritual mobilization of power that contradicts a purely rational outlook. The death in 1900 of 4,000 Catholics in the province of Shanxi by the Fists of Righteous Harmony (Boxers) was provoked by the Catholic view of *Ecclesia Militans* (Militant Church) that assumed an inevitable spiritual antagonism with China (p. 163). Violence and martyrdom were a necessary part of this process.

Anthony E. Clark, author of *China's Saints: Catholic Martyrdom during the Qing* (Lanham, MD, 2011), has focused his efforts on one part of the Boxer violence in Shanxi – the Taiyuan Massacre of 1900. Rather than emphasizing the pernicious influence of colonialism on the Catholic mission in China, he approaches the conflict by attempting to balance the Catholic and Boxer perspectives through a parallel treatment of spiritual forces, such as the Franciscan Sisters of Mary (FMM) and the little-known Red Lantern women, a female contingent of the Boxers. The Red Lanterns were very young women who typically had turned fifteen (received a hairpin or *jizhe*) although they ranged in age from 10 to 30 (pp. 82–5). They functioned as parallel groups to the male Boxer leaders and were distinguished as "senior brothers" and "senior sisters". While the Franciscan Sisters of Mary wore white and revered the Virgin Mary, the Red Lanterns wore red turbans and revered the bodhisattva Guanyin and the Chinese creatrix Nüwa. Like their male counterparts, the Red Lanterns claimed supernatural powers, such as the ability to fly and to predict in advance what Christians would do.

In an attempt to counter the erosion of papal authority by political and intellectual secularization, the Roman Catholic Church blurred the division between worldly and spiritual authority, as with the French Religious Protectorate which was a secular political institution with spiritual authority over the Church in China (pp. 60–62). The language of spiritual battle was deeply embedded in Catholic thought from the eighteenth to the early twentieth centuries. Saint Michael, the sword-bearing archangel leading the "Army of God", presented a parallel to the Chinese God of War, Guan Yu. In July 1900 in Taiyuan, Bishop Gregorio Grassi, OFM told the