the Chinese context in the seventeenth century. While Dominicans were committed to defending young women who resisted marriage, Jesuits were reluctant to advocate vows of virginity unless women had the full support of their families or employers. In retelling stories of European saints, Jesuits often revised the backgrounds of consecrated virgins so that they had parental support for their convictions, rather than risking accusations of advocating unfilial behavior. Though Amsler does not make this connection, it occurs to me that examples of popular Buddhist tales of celibate virgins who resisted attempts to defile their chastity, including Bodhisattva Guanyin's incarnation as Princess Miaoshan, may have further contributed to the Jesuits' doubts about promoting this facet of Catholic piety. Instead, in their role as scholar-gentry, the only type of chastity they could wholeheartedly support was for widows.

Amsler's attention to craft as an expression of female devotion in chapter 9 immediately brings to mind parallel work on Chinese Buddhist embroidery by Yuhang Li. Their research can be fruitfully read alongside each other as complementary works on the subject of female religious expression through handiwork in the late Ming and early Qing. Each case study reveals how, in the absence of closely monitored religious education and expression, Chinese women adopted Catholicism within the framework of long-standing lay practices and spread it across networks that Jesuit priests could never access but benefited from nonetheless. Closing her book by examining the wordless creations made by women who pursued piety in the context of restrictions put in place by the very clergy vying for their souls, allows readers to directly confront the real legacy that Catholic women in seventeenth-century China had on the church as a global body.

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Animals through Chinese History: Earliest Times to 1911. Edited by Roel Sterckx, Martina Siebert, and Dagmar Schäfer. Cambridge: Cambridge University Press, 2019. Pp. xiv + 277. $105.

Animals constitute an important and ubiquitous, if not always fully recognized, presence in Chinese textual and archaeological sources from a very early date. As early as the Shang period, animals appear in diverse contexts and take on a variety of roles, including beast of burden, object of trade, worship, and/or sacrifice, food source, inspiration for the designs and images enlivening pottery, textiles, paintings, and other artistic products, and literary device or character. The chapters that comprise *Animals through Chinese History: Earliest Times to 1911* center animals in the study of Chinese history, politics, economy, religions, literature, and other fields. In so doing, the volume deepens our understanding of these fields as well as suggesting alternate perspectives or avenues through which to approach textual, visual, and archaeological materials. The collection is an essential resource for scholars interested in human–animal interactions, conceptions of nature in China, and the symbolic and real-life roles played by animals across changing political, historical, and cultural landscapes.

Animals through Chinese History contains twelve chapters and is structured chronologically, with chapters covering the Shang through the contemporary period. The chapters span a wide range of disciplines and topics. Chapters by Adam Schwartz and Roel Sterckx shed new light on attitudes to animals and interactions between animals and humans in the Shang through Han periods. Utilizing excavated materials including bronze vessels and oracle bone inscriptions, Schwartz examines the ways in which Shang royal and elite households planned and prepared animals for use in rituals. The frequent and regular sacrifices that formed an ever-present part of elite Shang life necessitated considerable knowledge of animal husbandry and reproductive cycles. Schwartz analyzes the economy of animal use—which animals could and could not be substituted for each other and under what circumstances substitution was deemed necessary or permissible—and the qualities that were valued in sacrificial animals. Sterckx considers the sacrificial role of animals during the early period from another perspective: the stages of "distancing" through which animals were transformed conceptually from living beings into consum-

able edibles. Once animals were selected for sacrifice, a series of measures were employed to complete their transformation from animal to sacrificial victim, including the use of special nomenclature and the processes of ritual cleansing and ritual slaughter. After the sacrifice was complete, the animal entered a new state as "a substance that was edible for both humans and spirits," its meat forming "real and symbolical capital in gift exchanges" in this world and beyond (p. 62).

The symbolic significance of animals is indicated not only by the place accorded to them in ritual and religious systems, but also by their incorporation as narrative figures or metaphors. Various chapters in the collection address the symbolic associations of animals in general or a specific animal or animal group. Keith Knapp analyzes anecdotal and philosophical materials that indicate a belief in animals' capacity for filial piety. Although early Confucian texts discuss the essential differences between animals and humans, an important group of medieval narratives praise animals as "moral exemplars" (p. 67) who recognize and return kindness, mourn the loss of parents, and are loyal to the humans that care for them. These narratives suggest that animals and humans differ only in degree, not in their fundamental capacity for filiality and compassion. Chapters by Timothy Barrett and Mark Strange and by David Pattinson explore, respectively, the history and associations of cats and bees in China. Barrett and Strange reconstruct the "trajectory of cat history" in China (p. 86), tracing its entry to China, early interactions with humans in monastic and other contexts, and, over the course of the medieval through later imperial period, its appearance as a figure of moral allegory and ethical debate. Pattinson likewise traces shifting attitudes to bees from the pre-Qin through late imperial periods and demonstrates a gradual change in representations of bees over time. Whereas early texts generally portray bees as cruel, stinging, and inauspicious creatures, later materials tend to emphasize their positive qualities, such as industriousness, ideal social organization, and production of honey.

Other chapters examine the roles ascribed to animals as a political or economic resource in discussions of agriculture, military affairs, and trade. Francesca Bray explores the representation of animal husbandry in the state-approved genre of *nongshu* 農書 (farming treatises). Although early surviving examples of the genre confirm the economic benefit of raising livestock, later *nongshu* almost uniformly praise crop-centered farming as central to Chinese civilization and culture while relegating animal husbandry to the "uncivilized" periphery. Martina Siebert examines another genre that provided writers with a medium for discussing animals: *pulu* 譜錄, often list-like treatises devoted to a particular thing or group of things (p. 141), which emerged as a scholarly genre during the Song period. *Pulu* provided a format through which to assemble and categorize knowledge about particular animals or species.

Vincent Goossaert and Zheng Xinxian's chapters approach ways of writing and thinking about animals provided by important genres that gained currency during the Qing period. Zheng examines the Qianlong emperor's (1711–1799) comments on the Monthly Ordinances (*yueling* 月令), calendrical texts that included real and imagined depictions of animal activity. In particular, Zheng explores Qianlong's efforts to revise the textual record so that it corresponded to his empirical observations of nature. Goossaert investigates discussions of animals in nineteenth-century morality books (*shanshu* 善書). Produced against the backdrop of political instability and anxiety generated by the Taiping era (1850–1864), *shanshu* incorporate animals into an overarching vision of morality that draws upon Buddhist, Christian, and Confucian ideas about the importance of caring for animals, respect for life, and condemnation of wastefulness and extravagance.

The importance of the horse as both a symbol and agent of imperial power is reflected in Dagmar Schäfer and Han Yi's and Sare Aricanli's chapters. Schäfer and Han examine institutions for human and veterinary care during the Song, including cross-institutional state strategies for dealing with epidemics and systemic measures for disease prevention. Aricanli examines the importance of the horse as a symbol of imperial legitimacy during the Qing dynasty and argues that Qing institutions for breeding and rearing horses represented a self-conscious fusion of Manchu, Mongol, and Chinese traditions, which is also suggested by the terminology relating to equine care that is found in the three languages.

Mindi Schneider's chapter moves into the contemporary period and examines the changes that swept the Chinese pork industry following the inauguration of the "Reform and Opening" era in 1978. Until the late 1970s, isolation from international markets enabled the survival of local breeds, and Chinese farmers generally did not rely heavily on chemical fertilizer. These conditions produced a

different type of pork as well as a different relationship with the pig than those that prevailed after the introduction of international standardization in terms of pig breed and pork production.

As suggested by the above summary of each chapter's contents, one of the collection's greatest strengths is its breadth and diversity. The chapters span an impressive range in terms of time period, source material, and theme, and participate in scholarly dialogues in and across a wide range of disciplines. The chapters deal with fascinating sources that have previously been underexplored in academic discourse (for example, the *nongshu* discussed by Bray, the *pulu* examined by Siebert, and the *shanshu* analyzed by Goossaert). In addition, many chapters include accurate and engaging new translations of materials that have not been translated into English before. *Animals through Chinese History* represents an exciting contribution to the fields of Chinese studies and animal studies. The collection brings together the insights of leading specialists to provide a valuable resource for both scholars and students.

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What India and China Once Were: The Pasts That May Shape the Global Future. Edited by Sheldon I. Pollock and Benjamin A. Elman. New York: Columbia University Press, 2018. Pp. xiii + 365. $35.

This is an innovative, informative, and highly accessible comparative study, based on a commendable fresh approach to academic collaboration. It can satisfy different audiences, providing inspiration for professionals and serving as an engaging introductory text for students. The eight chapters that constitute the main body of the book have all been written by duos composed of an Indologist and a Sinologist. They cover a broad range of themes dealing mainly with the early modern period (ca. 1500–1800). Nevertheless, this time range is not treated as a hard constraint, as the contributors discuss the precursors to early modern phenomena and their permutations in contemporary societies.

Chapter 1, "Life and Energy," written by Sumit Guha and Kenneth Pomeranz, deals with environmental history, giving an insightful overview of the responses to environmental challenges adopted by Chinese and Indian governments and societies. Although both China and India are described as "energy-sparing economies," a complex combination of factors such as the differences in climate and geography (favoring less reliance on irrigation in agriculture and a larger animal population in India), structures of government (more centralized in China), and cultural preferences (the more civilianized elites in China had less interest in the closure of hunting grounds and pastures, among other things) defined different strategies of environmental adaptation. Chapter 2, "Conquest, Rulership, and the State," written by Pamela Crossley and Richard M. Eaton, compares how the Mughal (1526–1858) and Qing (1636–1912) "conquest dynasties" developed new strategies to integrate different ethnic and cultural elements in their empires. It also provides the valuable political-historical background, describing in particular the co-existing, mandala-like concentric configuration of political power of the Sanskritic tradition and the more centralized Persianate model that jointly shaped the Mughal empire. In the Qing empire, it was matched by the confluence of the Manchu, Mongolian, and Chinese systems of rule, allowing the emperor to present himself as the highest authority to the subjects belonging to each tradition. Chapter 3, "Gender Systems" by Beverly Bossler and Ruby Lal, offers a sympathetic—if not apologetic—reassessment of the traditional gender structures in India and China, challenging the more conventional views entrenched in the writings of predominantly male authors, Western and non-Western alike. Chapter 4, "Relating the Past" by Cynthia Brokaw and Allison Busch, contains an overview of historiographic developments in the modern period, including the productive encounter of Persianate and Sanskritic traditions in India, and a discussion of historiographic responses to conquest in both regions. Their contrasting depiction of the interconnected and centrally managed historiographic realm of China as opposed to the complex multicultural and multilingual historiographic universe of India is particularly insightful. Chapter 5, "Sorting Out Babel," written by Stephen Owen