

*In the Wake of the Mongols: The Making of a New Social Order in North China, 1200–1600.* By Jinping Wang. Harvard-Yenching Institute Monograph Series 116. Cambridge, MA and London, England: Harvard University Asia Center, 2018. Pp. xix + 332. \$49.95/£35.95.

This is a wonderful book! I have been in the China studies business for many years, but I learned new facts or perspectives throughout Professor Wang's manuscript. He reminds us of the long history of invasions of China by foreign powers, and of how much the Ming and Qing organization of local government by counties and magistrates developed in response to Mongol rule, which for about one hundred years had implemented local control by members of the imperial clan, Quanzhen Daoists, and Buddhist monks. For those who would like a quick survey of this book I recommend reading its excellent Introduction and Conclusion, which cover all of its main contributions. The focus of this study is on Shanxi province, where the author has done extensive fieldwork and discovered the stone stele inscriptions which are the principal primary source of the book. During the Northern Song (960–1127) and the succeeding Jurchen Jin period, the imperial government sponsored the civil service examination system and state schools to teach men how to prepare for them, but after the terrible destruction during the Mongol invasion of Shanxi in 1214, and the end of Jin, this system was no longer supported. (The Jin dynasty ended in 1234, the year when the Mongols completed their conquest of North China.) After that many would-be scholars and their families could only survive as farmers. As Professor Wang writes, "Among the Chinese population in north China, job performance and personal connections replaced literary skill and Confucian learning as the major qualifications for entrance to and promotion within the Mongol-Yuan officialdom" (p. 10). The Mongol government supported local control by relatives of the ruling clan, army officers, and Buddhist monks and Quanzhen Daoist priests. Some of the monks married and had families, but still had exemptions from labour service and taxation. Some of them became deeply involved in local village organizations, including irrigation associations. The Quanzhen order spread rapidly, with an estimated 300,000 priests noted in a 1286 report. These priests married and had families, promoted activities for women and helped local people on their large rural estates. The Mongol/Yuan government treated these Buddhist and Daoist leaders as comparable to local officials. The author notes, however, that some "elite monks," both Chinese and Tibetan, criticized these practices, distinguishing between "bad monks" and "good monk," with the bad defined as those who married and had official positions. Historical sources dated 1291 list 42,318 Buddhist monasteries, but only 21,300 Confucian schools.

However, in the mid-fourteenth century, several popular uprisings weakened Mongol rule, and in 1368 the Ming dynasty was established by the forces led by Zhu Yuanzhang 朱元璋, who became Ming Taizu 明太祖, the founding emperor of the Ming. The new Ming government worked to restore Chinese control at all levels, established counties and magistrates, and constrained Daoists and Buddhists, particularly at the local level in villages and irrigation associations, where gentry families resumed their power. Eventually, many Buddhist and Daoist monasteries developed into village temples. Though the Mongols had been pushed out, they continued to raid in the north.

For me, the power of this book resides in its combination of textual study with fieldwork; indeed, it is through such work in local areas that Professor Wang discovered many of the steles that became his textual sources! Great stuff! The book includes photos and translations of many such stele texts and an excellent bibliography of all the sources consulted.

In sum, this is an excellent study that is a pleasure to read!

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***Ink and Tears: Memory, Mourning, and Writing in the Yu Family.*** By Rania Huntington. Honolulu, HI: University of Hawai'i Press, 2018. Pp. xxv + 275. \$68.00.

In this deeply affecting book, Rania Huntington demonstrates how, over five generations, one prominent Chinese family recalled, recorded, and transmitted memories of deceased relatives. For the Yu 俞 family, ink served as a medium through which their dead could attain a time-sanctioned form of immortality, while tears evoked the evanescence of life and the transitory power of emotions. Through the publication and circulation of texts, the (mediated) voices of the dead might be magnified and preserved. Formal biographies recorded patrilineal relationships, ritual obligation, and honoured virtues. Poetry (whether by the deceased or by survivors), ghost stories, and dreams gave voice to otherwise inexpressible feelings of affection and loss and allowed the participation of those, like relations by marriage and matriline, excluded from orthodox lineages of ritual remembrance. The reach of words could be extended yet further by inclusion in larger collections. Texts survived through preservation in libraries, disappeared through acts of deliberate destruction, or mouldered