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Typologies of East Asian Maps in a Global Perspective

Friday, 2 December 2022, 12:00 pm – 4:00 pm CET
Saturday, 3 December 2022, 12:00 pm – 4:15 pm CET

Online Event

Organised by Diana Lange (Universität Hamburg, Humboldt-Universität zu Berlin) and Vera Dorofeeva-Lichtmann (CNRS Paris, MPIWG Berlin)

Registration:
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The aim of this workshop is to discuss some methodological approaches to developing a clearly articulated typology of East Asian maps, which is still missing.

The extant research literature tends to distinguish between two major mapping traditions: 'Western and scientific' (i.e. based on advanced techniques of cartographic survey) and 'Chinese and traditional' (i.e. stemming from autochthonous cartography). The major drawback of this distinction is that it ignores the multifarious character of the Chinese cartographic tradition, which has at least two major sub-traditions. Following the pioneering studies of the recognised American-Taiwanese geographer Hsu Mei-ling 徐美玲 (1932–2009), Cordell Yee, author of the latest reference study of the history of Chinese cartography (1994), labelled them as 'analytical/mathematical' versus 'descriptive'. The tentative character of these distinctions calls attention to the urgent necessity to clarify the criteria of classifying East Asian maps.

We propose to re-evaluate these distinctions and to consider other classifications of East Asian maps in the context of the global history of cartography. In particular, we would like to further develop the approach initiated by Joseph Needham and Wang Ling 王鈴 (1959), who systematically investigated Chinese maps in comparison with other cartographical traditions. This global approach has since been pushed back by a tendency to narrow specialisation in map studies; in the case of East Asian maps, the complexity of sinographic writing reinforces this tendency to take isolated views.

Diversity of cartographic traditions is not unique to East Asia. For instance, the history of European cartography distinguishes between *mappaemundi* relying on the Biblical conceptions of terrestrial space, and two incompatible traditions of 'scientific cartography' – maps rooted in Ptolemaic geography and early modern nautical charts (Gaspar Alves and Leitão, 2019). The interesting difference between East Asian and European cartography is that while *mappaemundi* and the early modern charts gradually left the cartographic scene, pre-modern types of East Asian maps continued to be produced and reproduced well up to the 20th century.

Joint efforts of historians of European and Asian cartographies take the same direction – working out a typology of maps that can provide a solid methodological basis for their studies. With this workshop, we want to contribute to these efforts.

Programme

Friday, 2 December, 12:00 pm – 4:00 pm

12:00 – 12:10 Diana Lange (Universität Hamburg, Humboldt-Universität zu Berlin)
Welcome and opening remarks

12:10 – 12:30 Vera Dorofeeva-Lichtmann (CNRS Paris, MPIWG Berlin)
Some insights into the typologies of East Asian maps

12:30 – 1:15 Lin Hong (Shanghai Normal University)
Another model for the localisation of Ricci's Map: A lost Chinese general map as the origin of Michał Boym's Type B Atlas of China

1:15 – 2:00 Anne-Sophie Pratte (Georgetown University, Qatar)
Mapping steppe and sown: The changing typology of Qing Mongolian maps (late 18th to early 20th century)

2:15 – 2:30 Break

2:30 – 3:15 Yang Yulei (Zhejiang University, China)
The illustrations of geographical knowledge: the general map in late-Ming daily encyclopedia and its changes

3:15 – 4:00 Matthew Edney (University of Southern Maine, USA)
Mapping modes, spatial discourses, and translation

Saturday, 3 December, 12:00 pm – 4:15 pm

12:00 – 12:45 Diana Lange (Universität Hamburg, Humboldt-Universität zu Berlin)
The cartographic legacy of Tibet: Considerations on typologies of Tibetan map

12:45 – 1:30 Wang Yongjie (Northeast Normal University, Changchun)
The divergence of two mapping traditions between the Chinese world maps of the missionaries and the Chinese (1584 – 1800): A study on the legends and imaginary places on the maps

1:30 – 1:45 Break

1:45 – 2:30 Alexei Volkov (National Tsing-Hua University, Taiwan)
Problems related to classification of old East-Asian maps

2:30 – 3:15 Fangyi Cheng (Sun Yat-sen University, China)
Mapping the defence zone: Interpreting the 16th-century border maps from China in a global context

3:15 – 3:30 Break

3:30 – 4:15 Richard A. Pegg (MacLean Collection, Illinois)
Spatially relational mapping in East Asia

Abstracts and Contributors

Vera Dorofeeva-Lichtmann (CNRS Paris, MPIWG Berlin) studies ancient Chinese conceptions of terrestrial space and their continuous influence on Chinese cartography. Since 2000, she is a *Chargé de Recherche* at the CNRS (France), and from 2017-2022 a Visiting Scholar of the Max Planck- Institute for the History of Science, Berlin (Germany). Her latest publication are "The Han River as the Central Axis and Predominance of Waterways: Questioning the Claim of 'No Chu-related Traits' in the View of Terrestrial Space in the *Rong Cheng shi* Manuscript (4th c. BC)," *Early China*, vol. 44 (2021): 143-235 [DOI]; author's version, and "Map Translation as Source and Process: from Print to Manuscript" (the case of Julius Klaproth [1783-1835]), in *Research Methods Primary Sources*. Marlborough: Adam Matthew Digital, 2021, 24 pages [DOI].

Lin Hong (Shanghai Normal University)
Another model for the localisation of Ricci's Map: A lost Chinese general map as the origin of Michał Boym's Type B Atlas of China
Friday, 2 December, 12:30 pm – 1:15 pm

Recently, a provincial atlas kept at the Archivio di Stato di Roma, on which Chinese place names are accompanied by their Romanised spelling, was published. The present author uses comparative cartographic methods and digitisation technology to make a systematic argument. The present author identifies this atlas (called Type B in this study) as the work of the Jesuit Michał Piotr Boym and his Chinese assistant Andreas Chin. Drawn in the early 1650s, they produced it by copying the contents from a lost Chinese general map.

In this study, the main content of the lost Chinese general map is reconstructed by piecing together the provincial maps in Type B. The creator of the lost map had adopted a framework based on the Chinese world map by Matteo Ricci, including its coastlines, main bodies of water, deserts, and representations of the Great Wall; he also preserved most (dozens) of the inland place names and locations appearing on Ricci's map and copied around a dozen place names and some annotations for the border regions. The names of thousands of cities and a large number of additional texts must then have been transcribed from the "human traces maps"人迹图 onto the lost map. The lost map represents another model for the localisation of Ricci's map. Due to the differences in their cartographic frameworks, the lower-level place names and locations on the lost map vary significantly from those on the "human traces maps." It can be inferred that the lost map was produced by the Chinese and not Jesuits because the creator was unable to understand the projections on Ricci's world map. Employing this case study, we shall try to reflect on

the typology of Chinese and European general maps of the Chinese Empire from the perspective of the knowledge they yield, their structure, and the process of mapmaking.

Lin Hong 林宏 is Associate Professor in the Department of History, School of Humanities, Shanghai Normal University (with a PhD in Historical Geography, Fudan University), and a member of the Key Innovation Group of Digital Humanities Resource and Research, Shanghai Normal University. He leads the research project "A Study on the Cartographic Methods and the Genealogy of the Early European Maps of China (1500-1734)", supported by the National Social Science Fund of China (19CZS078). His study focuses on the global history of mapping cultural exchange and the research of regional historical geography based on old maps.

Anne-Sophie Pratte (Georgetown University, Qatar)
Mapping steppe and sown: The changing typology of Qing Mongolian maps (late 18th to early 20th century
Friday, 2 December, 1:15 pm – 2:00 pm

While over a thousand of local maps of Mongolian regions were produced during the Qing era, maps of steppe regions of East Asia have yet to be incorporated into our understanding of East and Inner Asian cartography. This paper brings a comparative perspective on maps of pastoralist regions as they related to—and diverged from—maps of agrarian regions of China Proper. I examine how the typology used to map localities of Qing Mongolia changed over the 19th century, as pressure for standardisation coming from central Qing offices compelled local cartographers to alter the ways in which they represented steppe geography. Bringing the focus on the changing representation of rivers and mountains, this paper sheds new lights on the politics underpinning mapmaking and the rationale for using particular symbols, colours, scale, format, and direction systems. While local maps were produced for a variety of purposes, this paper focuses on a succession of state-led mapping projects spanning the 19th century that were designed to align the maps of Qing Mongolia with those that were produced in China Proper. Hoping to obtain a legible geographical corpus, central states offices sought to impose a unified typology across all Qing regions. This aimed at creating a uniform and continuous geographical representation of the entire Qing realm to be published in editions of the Qing *Huidian tu*.

In Mongolia, these mapping projects relied on the efforts of local banner rulers who were designated as *ad hoc* cartographers. However, these local rulers challenged the standardised typology coming from Beijing and advocated for alternatives scales, symbols, and orientation systems that better reflected indigenous mapping practices. As a result, standardised typology compelled local mapmakers in Mongolia to exclude some local perspectives from the maps, while never fully evacuating them. Ultimately, the typology of Qing Mongolian maps was a fluid one that

resulted from a negotiation process between the local Mongol rulers, who were responsible for drawing the maps, and the representatives of the central state who commissioned the maps. To make this case, I introduce new local maps that I cross-examine with archival documents containing exchanges between officials who were involved in the mapmaking process at different levels of the Qing bureaucracy. These sources mostly come from archival work conducted at the National Central Archives of Mongolia, which collections of Qing-era archival documents remain little explored.

Besides revealing the political processes underpinning mapping, this paper also situates the typology of Mongol maps in the steppe natural environment, which not only featured on the maps, but also dictated the scale, orientation, and foci of these maps. Local cartography constituted a form of engagement with the natural environment that was embedded in cultural symbols and social relations, reflecting the perspectives of local Mongol producers of geographical information. Making maps, after all, allowed local actors to produce objects that reflected their views on the landscape they inhabited.

Anne-Sophie Pratte is an Assistant Professor of History at Georgetown University in Qatar. She completed her PhD in Inner Asian and Altaic Studies at Harvard University and her M.A. in East Asian Studies at McGill University. Anne-Sophie specialises in the early modern history of China and Inner Asia, with a focus on historical cartography, China-Mongolia relations, and environmental history. Her book project, *Where the State Meets the Steppe: The Politics of Cartography in Qing Mongolia, 1780-1911*, examines the role of Mongol maps in the making of Qing imperial geography.

Yang Yulei (Zhejang University)
The illustrations of geographical knowledge: The general map in late-Ming daily encyclopedia and its changes
Friday, 2 December, 2:30 pm – 3:15 pm

There is a kind of general maps in the "*diyu(dili)men*" 地輿(地理)门 (geography section) of the general daily encyclopedias which were popular in the late Ming Dynasty. About 35 editions of the general encyclopedias of the Wanli and Chongzhen periods, which were sometimes generally named "*Wanbao quanshu*" 万宝全书 (a complete book of a myriad treasures), have survived. The *diyu(dili)men* is volume 2 of *Wanbao quanshu*. Besides the general map, it includes "*yudi jiyuan*" 輿地纪原 (history of geographical nomenclature), "*lidai guodu*" 历代国都 (dynastic capitals through history), "*liangjing shisansheng lucheng*"两京十三省路程(routes of the two capitals and thirteen provinces), and "*tianxia yamen guanshu*" 天下衙门官署 (world government offices). Usually, *yudi jiyuan* and *lidai guodu* are on the front pages; then there is a general map of the

Ming dynasty; *liangjing shisansheng lucheng* and *tianxia yamen guanshu* are located behind the map.

The general map is not identical in different editions of the daily encyclopedia but has the similar features. It mainly shows two capitals and thirteen provinces of the Ming dynasty. The general figuration of the continent is square, the Great Wall marks the northern boundary. *Nuzhi* 女直, *Beidi* 北狄, *Hetao* 河套 and *Dada* 鞑靼 are north of the Great Wall. The sea is in the south and east, where the Yalu River, Korea, Japan, Rukyu, Annan, Gucheng, Manlajia, and Siam are plotted. The presentation discusses the content and characteristics of this kind of general maps, as well as its changes in the Qing Dynasty.

Yang Yulei 杨雨蕾 is Professor at the School of History & Research Institute for Premodern Chinese History at Zhejiang University. Her current research focuses on the history of East Asian cartography and cultural exchanges between East Asia and Europe in the Ming and Qing Dynasties. She led the research project "East-West Dialogue in the Era of Great Navigation" (2019-2021) supported by National Museum of China. Her latest publication is about Chinese document sources and the influence of Martino Martini's *Novus Atlas Sinensis*: "A Study of Martino Martini's (卫匡国) *Novus Atlas Sinensis*," *The Documentation*, no. 6 (2021):133-159.

Matthew Edney (University of Southern Maine)
Mapping modes, spatial discourses, and translation
Friday, 2 December, 3:15 pm – 4:00 pm

The grand divide drawn between "European and scientific" mapping and "Chinese and traditional" mapping stems from the idealisation after 1800 of "cartography" as a coherent and universal endeavour whose product is "the map," a coherent and universal category of phenomena. Several narratives have been written of the rise of modern, Western cartography, variously placing its origins in the Renaissance, the Enlightenment, or the 19th century; what these narratives all have in common is an implicit and reflexive differentiation between properly objective Western maps and all other kinds of non-Western maps, whether from earlier times or other cultures. The normativity of Western maps is plainly demonstrated by their difference from older and other non-normative maps.

Yet both "cartography" and "map" are simulacra: they both hide not the truth but rather the fact that there is no truth. What actually exists, what is revealed by empirical analysis, is a mess of different mapping processes through which people produce, circulate, and consume a great variety of spatial images within webs of larger inquiry about the world. It is easy, within the West-

ern tradition, to identify broad modes of mapping, each characterised by a constellation of people interested in the world in a certain way: property, world, celestial, territorial, marine, etc. Modes can only ever be a heuristic: a way to make sense of a diverse array of materials and practices; they are an effective way to construct new narratives of map history but they do not possess explanatory power.

Analytically, map scholars need to discern the precise spatial discourses within which specific kinds of maps are produced, circulated, and consumed. The issue of circulation is key, as will be demonstrated by some examples drawn from the 18th-, 19th-, and 20th-century West. A profoundly misunderstood point is what happens when maps are physically removed from their original spatial discourse into another; this is an act of translation that entails, even without a change in image and language, the reformulation of the map's meaning and significance.

This paper presents these issues as a way to understand how "Western" "cartography" comprises a huge variety of mapping processes, as a methodology for identifying the huge variety of mapping processes in East Asian and other cultural and social contexts.

Matthew Edney is Osher Professor in the History of Cartography at the University of Southern Maine, and director of the award-winning series *The History of Cartography* (Chicago, 1987–2027), founded by the late J. B. Harley and David Woodward, at the University of Wisconsin–Madison. Edney edited, with Mary Pedley, Volume Four of the series, *Cartography in the European Enlightenment* (2019), and persuaded the press to provide free public access to the published volumes (www.press.uchicago.edu/books/HOC/). Edney is broadly interested in the history and nature of maps and mapping practices, originally in British India (*Mapping an Empire* [1997]), and then in British North America (e.g., essays on John Smith's 1616 map of New England, and John Mitchell's great map of 1755). His most recent book is *Cartography: The Ideal and Its History* (Chicago, 2019). He blogs at mappingasprocess.net.

Diana Lange (Universität Hamburg, Humboldt-Universität zu Berlin)
The cartographic legacy of Tibet: What makes a map "Tibetan"?
Saturday, 3 December, 12:00 pm – 12:45 pm

In my current research project on the mapping of Tibet, I focus on the question of how different cultural and material conventions have influenced the formatting of the contents, the appearance and shape of geographical maps of Tibet. Depictions of Tibet vary, depending on the mapmakers' interests. The area has been extensively mapped by the Chinese who started producing maps of the region to a greater extent in the 18th century. First comprehensive sets of maps of Tibet by Europeans were drawn in the 1860s and 1870s. The study of surviving and accessible

maps indicates that the Tibetans themselves did not develop a comparable "mapping impulse". According to the current state of research, no comprehensive cartographic survey of Tibet has ever been conducted by the Tibetans themselves. That does not mean that Tibetans did not produce maps; but they did so to a much lesser extent. Despite its limited population, the area has given rise to a remarkably rich and varied autochthon cartographic tradition. However, many of these maps hardly meet any of the expectations that observers from the "West" tend to have about maps. The rules that govern the composition of Tibetan maps appear to be far from uniform. For example, no general rule existed with respect to the "correct" orientation of maps and the use of varying "scales" for different map elements seems to have been common. This is also true for the use of oblique and multiple perspectives. In his *Maps of Greater Tibet*, published in the *History of Cartography* Series (Vol. 2, book 2, 1994), Joseph Schwartzberg suggests that the roots of cartography in Tibet extend far back in time and probably first took hold outside the region itself; and that it seems clear that Tibetan cartography owes much to foreign cultural influences, in particular from India and China. So, what makes a map "Tibetan"? The aim of my talk is to discuss typologies of Tibetan maps and to outline the historical development of map production in Tibet.

Diana Lange holds a PhD in Central Asian Studies from Humboldt Universität zu Berlin (2008). Her research is located in Area Studies (Tibet and the Himalayas and East Asia) with a specialisation in the history of knowledge and exploration, material and visual culture studies, historical cartography, and cultural interactions. In 2018 she completed her habilitation (HDR) on the British Library's Wise Collection at the EPHE in Paris, published as *An Atlas of the Himalayas by a 19th Century Tibetan Lama. A Journey of Discovery* (Brill 2020). Currently she is Visiting Professor for Tibetology at the Institute for Asian and African Studies at the Humboldt-Universität zu Berlin and Principal Investigator of the project "Maps as Knowledge Resources and Mapmaking as Process: The Case of the Mapping of Tibet" at the Cluster of Excellence "Understanding Written Artefacts" at the Universität Hamburg.

Wang Yongjie (Northeast Normal University)
The divergence of two mapping traditions between the Chinese world maps of the missionaries and the Chinese (1584-1800): A study on the legends and imaginary places on the maps
Saturday, 3 December, 12:45 pm – 1:30 pm

When the European world maps were translated into Chinese by Matteo Ricci with the help of some Chinese scholars, these maps were mixtures of the western mapping tradition and the Chinese tradition. If we look at later Chinese world maps, we can see that they had diverged into two traditions: the maps drawn by the missionaries gradually turned back to the western and

scientific tradition, while the maps influenced by the missionaries' maps but drawn by the Chinese (and Koreans) turned back to their own tradition. This divergence can be summed up by comparing the legends and imaginary places, which are usually on the margins to fill the blank space on the maps. In the world maps of the missionaries Giulio Aleni, Ferdinand Verbiest, etc., some Chinese legends and imaginary places were replaced by western legends or place names of the Classical authors and Marco Polo, then by some new geographic knowledge acquired by the Europeans in the 17th-18th centuries. In the case of world maps drawn by the Chinese, some maps were just copied from the missionaries' maps, but the other type of mixture of western and Chinese traditions, like *Qiankun wanguo quantu gujin renwu shiji* 乾坤萬國全圖古今人物事跡 (Complete Map of All the Countries of Heaven and Earth, with Natural Features and Personalities, Ancient and Contemporary, 1593, by Liang Zhou 梁輖), *Tianxia jiubian fenye renji lucheng quantu* 天下九邊分野人跡路程全圖 (Complete Map of Allotted Fields, Human Traces and Routes in the Nine Regions under Heaven, 1663, by Wang Junfu 王君甫), usually took some contents of Western maps onto the outer edges of the Chinese maps, and adds many legends and imaginary places for filling the map blank. These legends or imaginary places, like *Sanshou Guo* 三首國 (country of three-heads people), *Jinchi Guo* 金齒國 (country of golden-teeth people), etc., were mainly taken from Chinese books like *Shanhaijing* 山海經. These revised and mixed maps showed a trend of returning to the tradition of Chinese cartography. Some Buddhism world maps, like *Nanzhanbuzhou wanguo zhangguo zhitu* 南瞻部洲萬國掌菓之圖 (hand-held map of ten thousand countries in the continent of *Jambudvipa*, 1710, by Langhuazi 浪華子), treated the contents of Western maps and the legends from *Shanhaijing* in the same way as Liang Zhou and Wang Junfu's maps. This way they showed the ancient origins of the Chinese tradition and even claimed that that the western geography originated from and was part of it. So the Chinese (and Korean) scholars threw away the missionaries' mapping tradition, and gradually turned to the Chinese tradition in the 17th-18th centuries. Meanwhile, the world maps of later missionaries threw out the Chinese contents and kept up with the development of the European cartography.

Wang Yongjie is Associate Professor at the School of History and Culture, Northeast Normal University, Changchun. He completed his PhD in History in 2014 at the Department of History, School of Humanities, Zhejiang University in Hangzhou, and his MA in History in 2007 at the School of History and Culture, Northeast Normal University, Changchun. His research fields include the ancient history of Sino-Western cultural exchanges and historical cartography.

Alexei Volkov (National Tsing-Hua University)
Problems related to classification of old East-Asian maps
Saturday, 3 December, 1:45–2:30 pm

Classifying old maps is a difficult problem; in our paper we shall argue that the recent attempts to solve it (e.g., M. Talich et al, Classification of digitized old maps and possibilities of its utilization, *e-Perimetron*, vol. 7, no. 3, pp. 136-146) are not always taking into account the elements of the analysed maps that were arguably considered important or even crucial by their makers. We shall begin our paper with a discussion of general problems related to classification and taxonomies, in particular the issues of "tacit knowledge" (M. Polanyi, *The Tacit Dimension*, University of Chicago Press, 1966) and of prevailing contemporaneous taxonomies and their fluidity (M. Foucault, *The Order of Things: An Archaeology of the Human Science*s, Routledge, 1989), before focusing on several approaches specifically related to cartographic materials and described in recent publications. In our paper, we shall pay special attention to the attempts to analyse old maps made by historians of cartography in cooperation with mathematicians including, in particular, the application of modern techniques of georeferencing involving computer-aided processing of images used to reconstruct the geodesic information represented in a Chinese map of the 12th century (A.Akin and D.Mumford, "Yu laid out the lands:" georeferencing the Chinese *Yujitu* [Map of the Tracks of Yu] of 1136, *Cartography and Geographic Information Science*, Vol. 39, No. 3, 2012, pp. 154-169). We shall critically evaluate the method used by Akin and Mumford, identify its strong and weak points, and discuss the applicability of this and other techniques to the analysis and classification of pre-modern Asian maps.

Alexei Volkov graduated from the department of mathematics at Moscow State University in 1980 and obtained his PhD degree in history of science from the Institute for History of Natural Sciences and Technology (Moscow) in 1989; his dissertation focuses on the commentaries on the Chinese mathematical classic *Jiuzhang suanshu*. His publications are related to the history of mathematics and mathematical education in pre-modern East and Southeast Asia. Since 2006 he teaches history of science at National Tsing-Hua University, Hsinchu, Taiwan (Associate Professor: 2006-2015; Full Professor: 2015-present). He was a member of the Institutes for Advanced Studies in Princeton (2007) and in Paris (2020); he is a Full Member of the International Academy of History of Science since 2019 (Corresponding Member from 2010-2019).

Cheng Fangyi (Sun Yat-sen University)
Mapping the defence zone: Interpreting the 16th-century border maps from China in a global context
Saturday, 3 December, 2:30–3:15

One important type of Chinese traditional maps is the border map. In Ming China (1368-1644), one of the border maps is called Map of Nine Places (Jiubiantu, 九边图), which is about the nine military towns at the Ming northern border, usually Liaodong (辽东), Jizhou (蓟州), Xuanfu (宣), Datong (大同), Shanxi (山西), Yansui (延绥), Ningxia (宁夏), Guyuan (固原) and Gansu (甘肃). The Maps of Nine Places is directly related to the Ming administrative and military policy at the northern border to separate and guard against the Mongols. Later, the concept of Nine Places (Jiubian) became a popular concept used to describe the northern border in commercial Ming maps. This paper aims to put the Map of Nine Places in a global context by comparing it with the Tabula Hungarie made in 1528. The latter also presents the border between Hungary and Ottoman Turkey, and the military conflicts and defensive zone between them. By examining how the state, border, cultural, and political differences were presented by the literati-cartographers in the early modern Chinese border maps and Tabula Hungarie, the paper asks how these concepts were presented similarly and differently between the 16th-century Chinese and European maps; and from this point of view, how we should understand the early Chinese border maps in a global context.

Cheng Fangyi is an Associate Professor at Boya College, Sun Yat-sen University, Guangzhou, China. He got his PhD from the University of Pennsylvania. His research fields cover Inner Asian history and the history of the Silk Road, especially in the late Imperial Era.

Richard A. Pegg (MacLean Collection of Chicago, Illinois)
Spatially relational mapping in East Asia
Saturday, 3 December, 3:30–4:15

An oft asked question about 18th- and 19th-century East Asian maps is why are they not more accurate? The term accuracy, conceptually in a cartographic context, is loaded with particular enculturated meanings and has become a skewed measure of value and validity without thought that other cultures prioritise different criteria in cartographic practices. Perhaps a better question is why do these maps look different? Or are these maps accurate but using different criteria?

The meaning of "accuracy" is couched in the mathematics and empirical methodologies applied to the presentation of toponyms and geography of the three-dimensional world into two dimensions found in European map-making practice. And although these surveying techniques of triangulation, scale and so forth had been introduced by Jesuits working in the Chinese court of the Kangxi emperor (r. 1661-1722) from the late 17th century onwards, there continued to be a preference in China and all East Asia for traditions that presented information visually about toponyms, administration and geography with other considerations prioritised. These maps of East Asia were no less accurate in that they conveyed conceptual frameworks to visualise the three-dimensional world but with different intentions.

These other considerations often presented information visually as spatially relational. For example, the space between toponyms or geography was not required to be to any scale, they were generally and relationally presented. Information about distance, an important consideration in the leap from imagined to experienced space, is often offered textually if needed. East Asian maps often demonstrated a greater use of visual cues and symbols to present different types of information, like administrative bodies. In addition, the use of multiple perspectives, impossible within strictly scalar presentations, are often found in single maps. East Asian cartographic presentations are no less accurate, but they often visually prioritise relationships between the toponyms and geography with the people and social structures that inhabit those spaces.
This essay will briefly examine several examples of Chinese, Korean, and Japanese maps that prioritise social structures using spatially relational and multi-perspectival attributes over scale and mathematics in consideration of other cartographic typologies.

Richard A. Pegg is currently Director and Curator of Asian Art for the MacLean Collection, an Asian art museum and separate map library located north of Chicago, Illinois. He has written and lectured widely on the visual, literary, cartographic and martial arts traditions of East Asia. His cartographic books include *Cartographic Traditions in East Asian Maps* (2014) and *Mapping Heaven and Earth: The Blue Maps of China* (forthcoming).