




Rare Collection of Historical Maps of Asia in exhibition by National Library Board and the Embassy of France


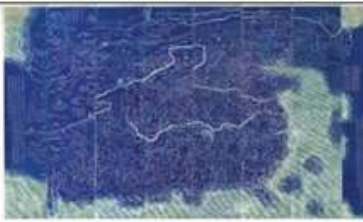
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HIGHLIGHTS FROM MAPPING THE WORLD: PERSPECTIVES FROM ASIAN CARTOGRAPHY


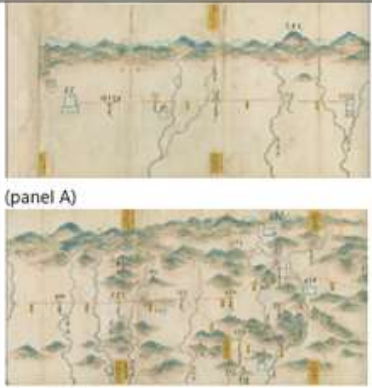
ANNEX A



S/N	Image Reference	Highlight	Description
1		<p>Fan with Map of China and Map of Beijing</p> <p>China, 19th century Woodblock-printed, hand-coloured on paper</p> <p>On loan from Private Collection, France</p> <p><i>Prelude section: What is a map?</i></p>	<p>The fan features a map on its front and back. The front map, "All-Under-Heaven Complete Map of the Unified Qing Empire" (大清一统天下全图, <i>Daqing yitong tianxia quantu</i>), is probably based on the 1767 map "All-Under-Heaven Complete Map of the Everlasting Unified Qing Empire" (大清万年一统天下全图, <i>Daqing wannian yitong tianxia quantu</i>) by cartographer Huang Qianren for Emperor Qianlong.</p> <p>The back features a map of Beijing or "Map of Nine Inner City and Seven Outer City Gates and Thoroughfares" (内九门外七门三街六市街道全图, <i>Neijiumen waigaimen sanjieliushiji jiedao quantu</i>). It depicts the city wall gates, landmarks, major streets and alleyways (<i>hutongs</i>) of the Inner City and the Outer City. The imperial palace, or the Forbidden City, is in the centre represented by an irregular rectangle.</p>



2		<p>Map of the World from <i>Kitab surat al-ard</i></p> <p>Muhammad ibn Ali al-Nasibi Abu al-Qasim Ibn Hawqal (d. 977) 15th century Manuscript</p> <p>On loan from Bibliothèque nationale de France</p> <p><i>Section 1: Worlds Apart</i></p>	<p><i>Kitab surat al-ard</i> ("Book of the Configuration of the Land") was first written in the 10th century by Arab traveller and geographer Ibn Hawqal.</p> <p>This world map, which is oriented with the south at the top, suggests influences of the Ptolemaic tradition – the oval shape of the map may have been based on Ptolemy's second projection, while the depiction of the Nile also reflects the Greek geographer's influence. Some details in Ibn Hawqal's work are not found in previous Arabic works, which suggests an awareness of European sources of geographical knowledge.</p> <p>It depicts the continents of Asia, Africa, and Europe, with the Islamic world in the centre. The China Sea, Indian Ocean and the Mediterranean can also be identified.</p>
3		<p>Astrolabe</p> <p>Iran, 19th century Copper-alloy</p> <p>On loan from the Asian Civilisations Museum, National Heritage Board</p> <p><i>Section 1: Worlds Apart</i></p>	<p>Invented by the Greeks around 220 BCE and later adopted by the Islamic world, the astrolabe was one of the most important astronomical instruments of the medieval period. It combines artistic elements and scientific functionality.</p> <p>This <u>planispheric</u> astrolabe is a two-dimensional representation of the three-dimensional sky. Its basic function is to calculate the date or time from the position of the Sun and the stars. Its main components are the mater, rete, and latitude plate (tympan).</p> <p>The religious requirements of Islam gave impetus to the development of cartographic instruments such as maps, charts, and the astrolabe. For instance, the astrolabe could be used to determine the direction to <u>Kabba</u> at Mecca, to which one turns during prayer (<i>qibla</i>). It is also useful in determining prayer times and fasting hours during Ramadan.</p>




4		<p>Cloth Painting of the Pilgrimage Centre of Shatrunjaya</p> <p><i>Shatrunjaya pata</i> Rajasthan, Western India, c. 1880 Opaque and transparent pigments on cotton</p> <p>On loan from Indian Heritage Centre, National Heritage Board</p> <p>Section 2: Empires, Kingdoms and Cities</p>	<p><i>Shatrunjaya</i>, meaning "place of victory", is a pilgrimage site in Gujarat, north-western India, where Jains have come to worship since the 10th century. Located on the peak of a mountain, it is home to over 1,000 shrines and 150 temples.</p> <p>Shown here is a <i>Shatrunjaya pata</i> (cloth painting dedicated to <i>Shatrunjaya</i>), which presents a bird's-eye view of the religious architecture on <i>Shatrunjaya's</i> two ridges. The upper-left corner features in exquisite details the main temple complex – <i>Adishvara Bhagarai Temple</i> – that dates to the 16th century. The nine temple clusters (<i>Tuk</i>) of the <i>Palitana</i> complex, built over 900 years from the 11th century, are at the lower-right corner. Bustling crowds of pilgrims are depicted going to the temples to pay respects to Jain saints.</p> <p>From the 15th century, cloth paintings (<i>patas</i>) of pilgrimage sites (<i>tirtha</i>) – collectively termed <i>tirtha patas</i> – were produced as symbolic representations of holy sites. Worshippers unable to visit sacred sites due to illness or old age would instead view these <i>patas</i> and imagine travelling around the holy sites. This process was known as a mental pilgrimage</p>
			(<i>bhava-yatra</i>). Large <i>patas</i> like the one shown were hung in temples for public viewing.
5		<p>Complete Geographical Map of the Everlasting Unified Qing Empire (<i>Daqing wannian yitong dili quantu</i>)</p> <p>Huang Qianren (黃千人, 1694–1771) China, Qing dynasty, 1811 reprint Hanging scroll, woodblock-printed blue ink on paper</p> <p>On Loan from Yokohama City University Library and Information Center</p> <p>A 6½ minute animated video on the different elements on the map will be shown alongside the physical scrolls in the exhibition.</p> <p>Section 2: Empires, Kingdoms and Cities</p>	<p>This map (<i>大清萬年一統地理全圖</i>, <i>Daqing wannian yitong dili quantu</i>) is a revised and enlarged reprint of the "All-Under-Heaven Complete Map of the Everlasting Unified Qing Empire" (<i>大清萬年一統天下全圖</i>, <i>Daqing wannian yitong tianxia quantu</i>). The original map was first presented by cartographer Huang Qianren to Emperor Qianlong in 1767.</p> <p>Such "All-Under-Heaven" maps were produced as ideological tools to justify Qing expansionist policies and to record administrative changes in the expanding multicultural Manchurian empire. This map depicts the administrative divisions and units, each with their own cartographic symbols, internal frontiers, and tributary states. It signified the unification (<i>yitong</i>) of the Qing empire, which had reached its greatest extent during Qianlong's reign (r. 1736–1796).</p> <p>In the 19th century, extant copies were circulated to Japan and then mounted onto scrolls, folding screens, and sliding doors.</p>

6		<p>Map of All the Countries of the Jambu-dvīpa (Nansenbushu Bankoku Shoka no zu)</p> <p>Hotan (1654–1738, compiler), Bundaiken Uhej (publisher) Japan, Edo period, 1710 Folded map, woodblock print, ink on paper</p> <p>On loan from MacLean Collection, Illinois, USA</p> <p>Section 1: Worlds Apart</p>	<p>The mapmaker, <u>Hotan</u>, a scholar priest who was the founder of the <u>Kegonji</u> temple in Kyoto, intended to condense the entire known world, with its multitude of countries, into a map that "can be held in one's hands". The result is the <u>Nansenbushu Bankoku Shoka no zu</u> (南瞻部洲万国掌藁之図) map, its ambitious aim captured in its title.</p> <p>While European geographical knowledge is reflected on the map by its inclusion of lands outside of those recorded in Buddhist scriptures, this map essentially depicts a world based on Buddhist cosmology.</p> <p>Europe, Africa, and the Americas are relegated to small spaces at the peripheries of the map. The scale has also been distorted to emphasise India, the religious centre of the Asian world. Likewise, Japan appears disproportionately large. Such a depiction corresponds with the "three-countries worldview" (<u>Sangoku-Sekaikan</u>), in which the world comprises Honcho (Japan), <u>Shintan</u> (China) and <u>Tenjiiku</u> (India).</p>
7		<p>Capital Edition of the Complete Map of the World (based on Astronomy) (Jingban tianwen quantu)</p> <p>Ma Junliang (马俊良) China, Qing dynasty, c.1790 Woodblock-printed, color on paper</p> <p>On loan from Private Collection, France</p> <p>Section 4: Cartographic Exchanges</p>	<p><u>Jingban tianwen quantu</u> (京板天文全图) integrated two Ming era Jesuit-inspired maps with a current map of China and the world.</p> <p>The large map is based on of Qing court mapmaker Huang Zongxi's (黄宗羲) 1673 <u>Map of China</u> (舆地全图, <u>Yudi quantu</u>), amended by his grandson Huang Qianren (黄千人) in 1767. It reflects a Sinocentric worldview where China is portrayed as the largest entity in the world. Other countries are relegated to the periphery.</p> <p>At the top are two hemispheric world maps, which are based on Jesuit cartographer Matteo Ricci's maps in the early 17th century.</p> <p><u>Jingban tianwen quantu</u> was produced at a time when Western powers demanded opportunities for trade and diplomacy with China in the late eighteenth century. The juxtaposition of a map depicting traditional Chinese geographical thought and the earlier Jesuit maps provided a reassuring framework as China came to terms with its position in an uncertain and potentially threatening world.</p>

8		<p>Map of the Myriad Countries of the World (<i>Konyo Bankoku Zenzu</i>)</p> <p>Japan, Edo period (1603–1867), date unknown Manuscript folded map, ink and colour on paper</p> <p>On loan from Yokohama City University Library and Information Center</p> <p>Section 4: Cartographic Exchanges</p>	<p>Matteo Ricci's 1602 world map <i>Kunyu Wanguo Quantu</i> (坤輿万国全图) introduced Ming dynasty China and East Asia to European world mapping practices. Copies were sent to Japan and adaptations of the map were made such as this one on display. Ricci's map was widely circulated in Japan and exerted a strong influence on Japanese cartography and cosmological thinking.</p> <p>While this Japanese adaptation shares the same title as Ricci's original, it is a much simplified and stylised version of the latter. A comparison with <i>Kunyu Wanguo Quantu</i> reveals that it shares the overall key features such as the major circles of latitude; the five continents and demarcation of countries; as well as numerous geographic and socio-cultural descriptions of various lands. However, the original map contains significantly more data than this Japanese adaptation, for instance, seasonal and astronomical charts; much of the extensive explanatory notes and descriptions of places were also omitted in the latter.</p> <p>Richly hand-coloured and attractive, <i>Konyo Bankoku Zenzu</i>, most likely placed aesthetic form above intellectual function. On the other hand, Ricci's</p>
9	 <p>(panel A)</p> <p>(panel D)</p>	<p>Imperial Ancestral Grave Visit Map (<i>Mukden-i dedun uden-i nirugan</i>)</p> <p>Office of Imperial Diaries (起居注館) China, Qing dynasty, 1778 Accordion-folded book map, ink and colour on paper</p> <p>On loan from the MacLean Collection, Chicago</p> <p>This map is accompanied by an experiential interactive in Section 3 "Mapping Journeys", where visitors can follow Qianlong on his journey and learn about his many stops.</p>	<p>original map, a monochromatic woodblock print, is extremely detailed and informative and devoid of embellishment. It also contains significantly more data than this Japanese adaptation, for instance, seasonal and astronomical charts; much of the extensive explanatory notes and descriptions of places were omitted in the latter.</p> <p>On 10 September 1778, Qing Emperor Qianlong (r. 1735-1795) departed from the imperial capital of Beijing on his third eastern imperial tour (巡幸 <i>xunxing</i>). The two-month journey would take him along the Great Wall of China to the imperial ancestral graves in Mukden (盛京 <i>Shengjing</i>), Yenden (兴京 <i>Xingjing</i>), and the Eternal Tombs (永陵 <i>Yongling</i>) in Manchuria, before returning to Beijing.</p> <p>Written in Manchu and Mandarin Chinese, this map is a detailed route of Qianlong's tour. It records his route (depicted as a straight red dotted line) and its stops. The Manchu title of this map translates as "Map of the day and night stations of Mukden".</p> <p>While imperial touring had its precedents since the Zhou dynasty (c. 1000-221 BCE), the Manchu</p>

	 <p>(panel R)</p>	<p><i>Section 3: Mapping Journeys</i></p> <p><u>xunxing</u> was launched in 1671 by the Kangxi Emperor (r. 1661-1722). The same year, he established the Office of Imperial Diaries (<u>起居注馆</u> <i>Qijuzhu guan</i>) to record important events such as these tours. Imperial tours had various purposes including hunting, military exercise, and inspection of the Qing realm. Like other historical northern political powers, travel was integral to the Manchus, who conquered territories on horseback.</p> <p>Eastern tours to the auxiliary Manchu capital of Mukden and the imperial graves of the ruling Aisin Gioro clan allowed Qing emperors to demonstrate their filial piety to their ancestors, and by association, their virtuous and legitimate rule. These tours also served as imperial inspections to confirm Manchu political rule in opposition to that of the Han Chinese.</p>
10		<p>Map of Northwest Tonkin</p> <p>Vietnam, French Indochina, c. 1883-1885 Ink and colour on paper</p> <p>On loan from Private Collection, France</p> <p><i>Section 2: Empires, Kingdoms and Cities</i></p> <p>This map of Tonkin in northern Vietnam shows the Red River between the Chinese border and the Hanoi region. By the 1860s, the French had begun to covet Tonkin, its capital and major port city Hanoi, and the Red River for their strategic trading access to China and the southern Vietnamese provinces. In 1883, French statesman Jules Ferry (1832-1893) ordered an all-out invasion of Tonkin, leading to the Sino-French War (1883-1885). While Qing Chinese forces retaliated (Tonkin was a tributary state of China), the French eventually won and reaffirmed its control of the protectorates of Tonkin and Annam (central Vietnam).</p> <p>The depiction of French flags in cities across Tonkin makes it a rare example of a Vietnamese map influenced by French colonisation. Latin romanised characters (<i>Quốc ngữ</i> national language script) accompany the Sino-Vietnamese <i>Chữ Nôm</i> ("southern characters") script, indicating that the map was adapted for use by the French, likely to gain knowledge of local terrain.</p>

11		<p>Map of Seoul</p> <p>Korea, Joseon dynasty, 1895 Folded sheet map, manuscript, ink and colour on paper</p> <p>On Loan from MacLean Collection, Illinois, USA</p> <p><i>Section 2: Empires, Kingdoms and Cities</i></p>	<p>The Joseon capital of Hanseong (Seoul), generally known as Hanyang, was founded in 1394 when the dynasty's founder, King Taejo (r. 1392-1408), moved the capital from Kaesong, located in present-day North Korea.</p> <p>This map presents a 360-degree "worm's-eye view" of Seoul from below looking outwards from the center of the city, as opposed to a bird's-eye view. A viewer on any side of the map would be able to read the characters on the opposite side, while the characters on the closest side are shown upside down to their perspective. The map depicts the mountains surrounding Seoul, prominently featuring Mount Namsan in the south and Mount Pugak in the north. These mountains are depicted in an elevated three-quarters view, reminiscent of the Korean "true-view" landscape painting style. The royal palaces and grounds, including Gyeongbok Palace and Changdeok Palace, are featured directly south of Mount Pugak.</p>
12		<p>Latest Complete Map of the Inner and Outer Capital of Beijing <i>(Zuixin beijing neiwaishoushan quantu)</i></p> <p>Ziqiang Publishing House (自强书局)</p> <p>China, Qing dynasty, c. late 19th century Lithograph, ink on paper and mounted on hanging scroll</p> <p>On Loan from MacLean Collection, Illinois, USA</p> <p><i>Section 2: Empires, Kingdoms and Cities</i></p>	<p>This Complete Map of Beijing (最新北京内外首善全图 <i>zuixin beijing neiwai shoushan quantu</i>) draws from the oldest detailed extant map of the city – Emperor Qianlong's Complete Map of Beijing (乾隆京城全图), produced by Chinese official Hai Wang (海望), court painter Shen Yuan (沈源), and Italian Jesuit missionary Giuseppe Castiglione in 1750. Maps of Beijing typically outline the four main city sections – the Forbidden City (紫禁城 <i>Zijincheng</i>), the Imperial City (皇城 <i>Huangcheng</i>), Inner City (内城 <i>Neicheng</i>), and Outer City (外城 <i>Waicheng</i>) – and other important landmarks.</p> <p>Shown here is Beijing's appearance during the reign of Emperor Guangxu (光绪; r. 1875-1908), including new mansions, the embassy zone, and a railway south of East Chang'an Street. Also featured is the city's iconic keyhole shape that was created when the early Qing government removed some northern sections and added the Outer City to the south. The city's walls and towers are marked in the traditional Chinese three-dimensional format.</p>

13		<p>Administrative Map of Central Java</p> <p>Java, Dutch East Indies, c. 19th century Single sheet map</p> <p>On loan from Bibliothèque nationale de France</p> <p><i>Section 2: Empires, Kingdoms and Cities</i></p>	<p>Written in Javanese and oriented to the south, this map of central Java features the volcanoes Merbabu and Telomoyo, and the area east of them. It was commissioned by Dutch colonial administrators and depicts approximately 230 <i>kampongs</i> (villages), with 14 administrative subdivisions demarcated by boundary lines, streams, or, over one short stretch, the main road.</p> <p>While the Dutch East India Company's (VOC) rule in Indonesia left indigenous political structures largely undisturbed, by the mid-18th century, the collapse of the Mataram Sultanate (1586-1755) had prompted the VOC's increased interest in controlling indigenous politics in central Java. This impetus was continued under the Dutch colonial state following the VOC's dissolution in 1800.</p>
14		<p>Map from the Ocean (perspective) of the Fixed Appearances of the Stars in the Sky (<i>Xingye dingxiang fangyangzhitu</i>)</p> <p>China, Qing dynasty, c. 18th century 38 x 54 cm</p>	<p>The bustling trade networks of the late Ming (1368-1644) and early Qing (1644-1910) dynasties prompted a rise in the commercial production of Chinese maritime maps. This privately commissioned maritime map (<i>星野定象放洋之图 xingye dingxiang fangyangzhitu</i>) depicts a celestial diagram divided into 12 radial sections, each symbolising one of the 12 directions on a Chinese</p>
		<p>Folded album leaf in ink, colour on paper</p> <p>On loan from the MacLean Collection, Illinois, USA</p> <p>This map is shown alongside the National Library, Singapore's Wu Bei Zhi (武備志) chart which also features celestial maritime navigation.</p> <p><i>Section 3: Mapping Journeys</i></p>	<p>compass. At its heart is a Chinese junk at sea, buoyed by stylised waves.</p> <p>Each radial section contains characters detailing the compass direction, a location, and its description, and a depiction of the constellation associated with the relative direction. The traditional Chinese standards are shown outside of the diagram. This map is read anti-clockwise, starting with the <i>zi</i> (子) section (in light red) and ending with the <i>hai</i> (亥) section (in brown). For one, the <i>zi</i> direction points to <i>Qiongzhou</i> (琼州), referring to Hainan Island (海南岛), as well as the constellation of Cassiopeia (<i>gedao</i> 閣道).</p>
15		<p>Plate with Map of Japan</p> <p>Japan, Edo Period, 1830-1843 Blue-and-white Arita ware</p> <p>On loan from MacLean Collection, Illinois, USA</p> <p><i>Prelude section: What is a map?</i></p>	<p>Blue-and-white map plates were unique to the Arita kilns in Kyushu during the second quarter of the 19th century.</p> <p>The map of Japan is set in a background of semicircular sea waves (<i>seigaiha</i>). Japan, comprising mainly of the islands Honshu, Shikoku and Kyushu, is located in the centre and surrounded by six land areas along the edges. They include Land of Dwarfs (two sections), Matsumae and Ezo (Hokkaido), Land of Women and Ryuku (Okinawa). The map also features a compass symbol with four cardinal directions and 12 Chinese terrestrial branches.</p> <p>Interestingly, the neighbouring lands include real places as well as fictional countries, which are also mentioned in <i>Shanhaijing</i> (山海经, "Classic of Mountains and Seas"), an ancient Chinese geographical treatise.</p>

