

## NOTES

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<sup>1</sup> For an insightful overview, see Hao Chang, “Intellectual change and the reform movement, 1890-1898,” in *The Cambridge History of China*, vol. 11, Late Ch’ing, part 2 (Cambridge, Eng.: Cambridge University Press, 1980), pp. 274-338.

<sup>2</sup> Cited in Joseph W. Esherick, *Reform and Revolution in China: The 1911 Revolution in Hunan and Hubei* (Berkeley: University of California Press, 1976), p. 12.

<sup>3</sup> Jerome B. Grieder, *Intellectuals and the State in Modern China* (New York: The Free Press, 1981), p. 81.

<sup>4</sup> Cited in Laurence G. Thompson, *Ta T’ung Shu: The One-World Philosophy of K’ang Yu-wei* (London: George Allen & Unwin, Ltd., 1958), p. 12.

<sup>5</sup> “Yu Youling xianshengshu” [Letter to Youling (Yan Fu)], *Yingbingshi heji, wenji* [Collected writings from the ice-drinker’s studio, 12 vols.] (Taipei: Zhonghua Shuju, 1960), 1:108. For background, see Liang Hao Chang, *Liang Ch’i-ch’ao and Intellectual Transition in China, 1890-1907* (Cambridge, MA: Harvard University Press, 1971).

<sup>6</sup> Young-tsu Wong, “Revisionism Reconsidered: Kang Youwei and the Reform Movement of 1898,” *Journal of Asian Studies* vol. 51, no. 3 (August 1992), p. 513.

<sup>7</sup> Huang Zhangjian, *Wuxu bianfa shi yanjiu* [Studies on the history of the 1898 reforms] (Taipei: Zhongyang yanjiuyuan, lishi yuyanyanjiusuo, 1970), and Luke S.K. Kwong, *A Mosaic of the Hundred Days* are critical of Kang. For a critique of their revisionism, see Young-tsu Wong, “Revisionism Reconsidered,” and Tang

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Zhijun and Benjamin Elman, "The 1898 Reforms Revisited," *Late Imperial China* vol. 8, no. 1 (June 1987), pp. 205-213.

<sup>8</sup> Sue Fawn Chung, "The Much-Maligned Empress Dowager: A Revisionist Study of the Empress Dowager Tz'u-hsi in the Period 1898-1900," Ph.D. dissertation (University of California-Berkeley, 1975).

<sup>9</sup> "Qingding lixian kaiguohui zhe," [Memorial advocating the establishment of a constitution and parliament] in Jian Bozan et al., eds., *Wuxu bianfa* [The 1898 reforms, 4 vols.], vol. 2 (Shanghai: Shenzhou guoguangshe, 1953), pp. 236-37.

<sup>10</sup> Richard John Lufrano, *Honorable Merchants: Commerce and Self-Cultivation in Late Imperial China* (Honolulu: University of Hawaii Press, 1997).

<sup>11</sup> The examination system is described in detail by Benjamin A. Elman, *A Cultural History of Civil Examinations in Late Imperial China* (Berkeley: University of California Press, 2000).

<sup>12</sup> Chung-li Chang, *The Chinese Gentry* (Seattle: University of Washington Press, 1955), Table 32, p. 164, figures that legal gentry (degree-holders by exam or purchase) and their families constituted about 1.3% of the population in the early nineteenth century and 1.9% later. Evelyn Sakakida Rawski, *Education and Popular Literacy in Ch'ing China* (Ann Arbor: University of Michigan Press, 1979), p. 23, concludes that functional literacy would have been much higher, 35%-40% among males and 2%-10% among females. Higher-level classical literacy could be claimed by many more than just the legal gentry, including some monks, women, government clerks, and merchants.

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<sup>13</sup> See James M. Polachek, *The Inner Opium War* (Cambridge, MA: Harvard University Press, 1992).

<sup>14</sup> Charles O. Hucker, “The Tung-lin Movement of the Late Ming Period,” pp. 132-162 in John K. Fairbank, ed., *Chinese Thought and Institutions* (Chicago: University of Chicago Press, 1963).

<sup>15</sup> These paragraphs are indebted to Benjamin A. Elman’s *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China* (Cambridge, MA: Harvard University Press, 1984) and *Classicism, Politics, and Kinship: The Ch’ang-chou School of New Text Confucianism in Late Imperial China* (Berkeley: University of California Press, 1990).

<sup>16</sup> Elman, *Classicism, Politics, and Kinship*, p. xxv.

<sup>17</sup> His *An Inquiry into the Classics Forged During the Xin Period* (*Xinxue weijing kao*) of 1891, for example.

<sup>18</sup> Kang presented *Kongzi gaizhi kao* to the emperor in 1898.

<sup>19</sup> Translated in Fung Yu-lan, *A History of Chinese Philosophy* (trans. Derk Bodde), vol. 2 (Princeton: Princeton University Press, 1952-53), p. 675, with minor modifications.

<sup>20</sup> *Datong shu* was finally published in full in 1935, after Kang’s death, though he claimed to have finished it in 1902 and published parts of it in the early 1910s; parts of it were circulated among his disciples in the 1890s.

<sup>21</sup> Liu Dapeng, cited in Henrietta Harrison, *Inventing the Nation: China* (London: Arnold, 2001), p. 91.

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<sup>22</sup> See Anne Cheng, “Nationalism, Citizenship, and the Old Text/New Text Controversy in Late Nineteenth Century China,” in Joshua A. Fogel and Peter Zarrow, eds., *Imagining the People: Chinese Intellectuals and the Concept of Citizenship, 1890-1920* (Armonk, NY: M.E. Sharpe, 1997), pp. 61-81.