NOTES


7 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
Zhijun and Benjamin Elman, “The 1898 Reforms Revisited,” *Late Imperial China* vol. 8, no. 1 (June 1987), pp. 205-213.


11 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).

12 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.


15 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).


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

18 Kang presented *Kongzi gaizhi kao* to the emperor in 1898.


20 *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.