

shortcoming exists in the eyes of this reviewer, it would be Madancy's failure to connect Lin Zexu's "troubling legacy" and "apotheosis" to similar state-sponsored anti-opium campaigns undertaken by the Guomindang in the 1920s and 1930s and the Chinese Communist Party since the 1950s, providing vital contextualization for this otherwise exhaustive study.

EDWARD R. SLACK JR.
Eastern Washington University

The Class of 1761: Examinations, State, and Elites in Eighteenth-Century China.
By IONA MAN-CHEONG. Stanford, Calif.: Stanford University Press, 2004.
xii, 298 pp. \$55.00 (cloth).

On April 12, 1761, 5,059 men took the metropolitan examinations in Beijing. Only 207 passed. The examination experience and career paths of this group of successful examination graduates are the subject of *The Class of 1761: Examinations, State, and Elites in Eighteenth-Century China*. In comparison to Benjamin Elman's magnum opus on the examination system, *A Cultural History of Civil Examinations in Late Imperial China* (Berkeley and Los Angeles: University of California Press, 2000), the temporal and thematic scope of *The Class of 1761* appears limited. Despite this limited scope, this work makes broad claims about the examination system, particularly about its relationship with the state.

The author uses the case study of the class of 1761 to answer a question critical to our understanding of late imperial social and political history: "Why did the examination system remain so well subscribed into the late imperial period?" (p. 2). She pursues three lines of argument: first, "the Chinese examination system was crucial to the process that helped produce and reproduce a unitary, centralized state"; second, "it was also a process that shaped candidates through the necessary disciplinary training as servants of the state"; third, "the examination system structurally elaborated a collective identity, one that would eventually become the nation-state for the modern intelligentsia" (p. 2). None of these propositions are new, but the rationales for them elaborated in the five chapters provide new support for old propositions.

This monograph's focus and theses raise several questions. First, the focus on a very small group of top-ranking graduates (the vast majority of the class members listed in the appendix do not appear in the main discussion) grants some measure of plausibility to the author's interpretation of the examination process as subjectification. Were the examinations equally successful in fostering subjectification among the hundreds of thousands of candidates participating in examination preparation? Were examination privileges used for purposes that ran counter to state interests? Second, the author's emphasis on the role of the examinations in fostering a collective identity and generating a "proto-nation-state" invites further consideration. The question of whether the examinations aided or hampered the transition to the formation of a Chinese nation-state remains open to discussion, partially because of the lack of discussion on the parameters of the proto-nation-state. Third, the author's discussion of ideology contributes to the reconstruction of a historical landscape in which various regional intellectual traditions operated and in which scholars participated in a multiplicity of overlapping ideologies. In the author's analysis of three palace examination essays (chap. 3), candidates appear to navigate

The Class Of 1761 Examinations State And Elites In Eighteenth Century China

Jiyuan Zhang



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The Enigmatic Realm of **The Class Of 1761 Examinations State And Elites In Eighteenth Century China**: Unleashing the Language is Inner Magic

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