

## ACKNOWLEDGMENTS

This book began as an attempt to provide a concrete answer to the abstract question of how the stereotype of China as the “Sick Man of Asia” reached maturity over the course of the nineteenth and twentieth centuries. Over the years, however, it also evolved into a more general philosophical attempt to redeem beauty from its unlikely refuge in representations of disease, trauma, prejudice, and imperialistic impulse. Such a process inevitably represents not only an intellectual endeavor but a personal one, and in both respects I have been supported by many people. I am deeply grateful to Lydia Liu, Andrew Jones, and Patricia Berger for their superb mentorship. Meiyuan Zwia Lipkin, Fran Martin, and Rachel Sturman provided excellent scholarly advice and friendship throughout the preparation of this manuscript. Bridie Andrews, Chia-feng Chang, Stephen Rachman, and Hugh Shapiro shared early drafts of their work with me. Yi-Li Wu read drafts of chapter 4 while generously sharing sources, materials, and her own research. Yuezhi Xiong at the Academy of Social Sciences in Shanghai not only made me feel welcome during my year there but lent me a number of hard-to-find documents from his personal collection. Daw-hwan Wang hosted me during a semester at Academia Sinica in Taiwan, where he and P’ing-yi Chu of the medical history studies group provided both scholarly assistance and congenial counsel. A number of scholars read or commented on drafts of the manuscript over the years, including Maram Epstein, Douglas Fix, Bryna Goodman, David S.G. Goodman, Wendy Larson, Michael Nylan, Jonathan Zwicker, and Duke University Press’s anony-

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