[HOME](#)[SCHEDULE](#)[ASSESSMENT](#)[COURSE TOOLS](#)[SUPPORT](#)

ABOUT THIS COURSE

An introduction to the history of China in a global context. Our journey will begin with the Mongol empire in the thirteenth century and conclude with preliminary reflections on the most recent past. Through close reading of both primary sources and secondary scholarship, students will gain a better understanding of what it means to “do” history as well as how China’s transformations could be contextualized in world-historical terms.

COURSE STRUCTURE

This course will be conducted in person.

Students are expected to have reviewed and reflected on the assigned recording(s)/readings prior to each week’s session. Materials to be reviewed will include both primary and secondary sources as well as audio-visual presentations provided by the instructor.

The weekly session will comprise a lecture and a tutorial: we will review the key themes of the week, and we will discuss the assigned materials, both as a class and in break-out groups.

LEARNING OBJECTIVES

By the end of the term, students should be able to:

- Discuss how China’s transformations since the thirteenth century could be understood in world-historical contexts;
- Explain the utility and limitation of a wide range of historical (primary) sources;
- Identify and understand how to evaluate the strengths and weaknesses of historical claims;
- Incorporate the material dimension of the past into their historical analyses.

INSTRUCTOR INFORMATION

Instructor: [Dr. Leo K. Shin](#)

Departments: [History](#) and [Asian Studies](#)

Office: [Buchanan Tower](#) 1223

Email: leo.shin@ubc.ca

Virtual office Hours: By appointment ([sign-ups](#) / [zoom link](#))

CLASS INFORMATION

Term: 2023W Term 1 (3 credits)

Time: Tu 15:30–18:30

Location: [Allard Hall B101](#)

Canvas:
canvas.ubc.ca/courses/124705

Course Blog:
blogs.ubc.ca/asiahist270/

Download [2023W Syllabus](#)

ASSESSMENT OF LEARNING

For more details on the individual components, see the [Assessment](#) section.

Quizzes	12%
Discussion Posts	12%
Attendance/Participation	10%
Short Reflection Essays	16%
Mid-term Checkup	10%
Virtual Exhibition	20%
Final Essay/Project	20%

IMPORTANT DATES

Sep. 5	Imagine UBC (no class)
Sep. 12	First session
Sep. 18	Last date to withdraw without the "W" standing
Oct. 2	National Day for Truth and Reconciliation (UBC closed)
Oct. 9	Thanksgiving Day (UBC closed)
Oct. 12	Make-up "Monday"
Oct. 22	Draft virtual exhibition due
Oct. 23–27	Mid-term checkup
Oct. 27	Last date to withdraw
Nov. 13–15	Mid-term break
Nov. 17	Virtual Exhibition due
Dec. 5	Last session
Dec. 18	Final essay/project due

LEARNING MATERIALS

- Waley-Cohen, Joanna. *The Sextants of Beijing: Global Currents in Chinese History*. New York and London: W. W. Norton, 1999 (available [on reserve](#) and through the UBC Bookstore).
- Other required readings are available online or through [Canvas](#).

OFFICE HOURS/LEARNING LOUNGE

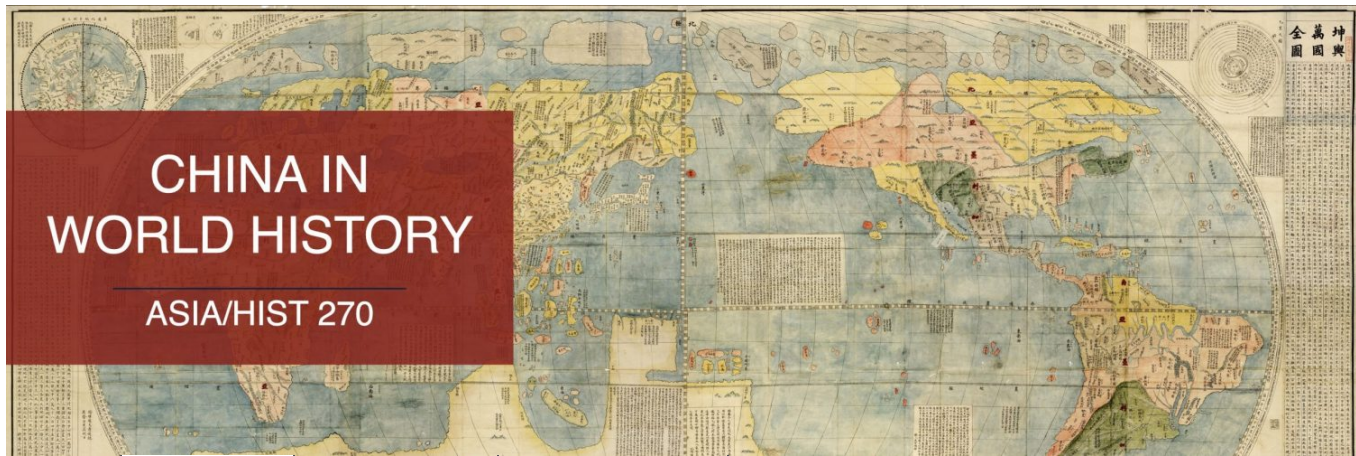
No doubt you will have questions. Feel free to contact the instructor (preferred to be addressed as Dr. Shin or Prof. Shin) through [email](#) or via [Canvas](#). The usual response time is within 24 hours (except for weekends or holidays). Please use your UBC email address if possible.

Office hours (Wed./Thurs. 16:00–17:00) are by appointment ([sign-ups](#); be sure to check the time zone). The default mode is by Zoom ([link](#)), but students who would like to meet in my office are welcome to send a request through email. Students are strongly encouraged to check in with me, particularly early on during the term, to make sure all is on track.

A [Learning Lounge](#) has also been set up under [Discussions](#) in Canvas for students to post—and answer each other’s—questions. The instructor will “drop in” at least once a week to see if there are outstanding questions. Respectful netiquette is expected and appreciated.

ACKNOWLEDGMENT

UBC’s Point Grey Campus is located on the traditional, ancestral, and unceded territory of the xwməθkwəyəm (Musqueam) people. The land it is situated on has always been a place of learning for the Musqueam people, who for millennia have passed on their culture, history, and traditions from one generation to the next on this site.

[HOME](#)[SCHEDULE](#)[ASSESSMENT](#)[COURSE TOOLS](#)[SUPPORT](#)

SCHEDULE

Students are expected to have completed all the required viewing (found under [Modules](#) in Canvas) and readings for each week before attending the weekly session. Items marked with an asterisk (*) are available through [Files](#) in Canvas; the rest can be found elsewhere online or on reserve. [P] denotes “primary source.”

WEEK 1 (SEP. 5): IMAGINE UBC (NO CLASS)

WEEK 2 (SEP. 12): ORIENTATION

- Review all the sections (including [Course Tools](#) and [Support](#)) of the [Course Blog/Syllabus](#) (blogs.ubc.ca/asiahist270/). This is important and a good habit.
- [History Writing Centre](#) (history.ubc.ca/undergraduate/writing-centre/), especially the section on “Sources.”
- The [Academic Support](#) section (<https://learningcommons.ubc.ca/academic-support/>) of the Chapman Learning Commons.

Focus: What is the relationship between “primary” and “secondary” sources? And why is that important for historians?

WEEK 3 (SEP. 19): THE IDEA OF CHINA

- Waley-Cohen, “Introduction” and “Early Chinese Cosmopolitanism” (up to “The Mongol Yuan, 1276–1368”), in *Sextants of Beijing*, pp. 3–10, 11–41 (assigned sections for this week are available under [Files](#) in Canvas).

Focus: How to think about “China” in world history?

WEEK 4 (SEP. 26): CHINA UNDER MONGOL RULE

- *Valerie Hansen, “[The Mongols \(ca. 1200–1368\)](#),” in *The Open Empire*, 2nd ed. (New York, 2015), pp. 309–343.

- [P] Marco Polo (1254–1324), “[The Glories of Kinsay \[Hangchow\]](#)” (ca. 1300), from *The Book of Ser Marco Polo the Venetian concerning the Kingdoms and Marvels of the East*, trans. and ed. Henry Yule, 3rd ed., rev. Henri Cordier (London, 1903), vol. 2, pp. 185–193, 200–205, 215–216.

Focus: Why are we still reading (about) Marco Polo?

WEEK 5 (OCT. 3): THE GREAT MING

- *Timothy Brook, “[The Eunuch and His Hostage](#),” in *Great State* (New York, 2020), pp. 79–108.
- *[P] FEI Hsin (1388?–after 1436), [Hsing-ch’a sheng-lan: The Overall Survey of the Star Raft](#) (1436), trans. J. V. G. Mills, rev. and ed. Roderich Ptak (Wiesbaden, 1996), pp. 27–32, 63–69.

Focus: How did the Great Ming view the world?

WEEK 6 (OCT. 10): THE AGE OF SILVER

- William Atwell, “[Ming China and the Emerging World Economy, c. 1470–1650](#),” in *Cambridge History of China*, vol. 8, ed. Denis C. Twitchett and Frederick W. Mote (New York and Cambridge, 1998), 376–416.
- *[P-option A] Domingo de Salazar (1512–1594), “[The Chinese and the Parian at Manila](#)” (1590), in *The Philippine Islands, 1493–1898* (1903), ed. Emma Helen Blair and James A. Robertson (Cleveland, 1903), vol. 7, pp. 212–238.
- [P-option B] FENG Menglong (1574–1646), “[Shi Fu Encounters a Friend at Tanque](#),” in *Stories to Awaken the World* (1627), trans. Shuhui Yang and Yunqin Yang (Seattle and London, 2009), pp. 373–395.

Focus: How had trade transformed Chinese society in the sixteenth century?

WEEK 7 (OCT. 17): ENCOUNTERS

- Waley-Cohen, “China and Catholicism in the Sixteenth Through Eighteenth Centuries,” in *Sextants of Beijing*, pp. 55–91.
- *[P] “[Chinese Responses to Early Christian Contacts](#),” in *Sources of Chinese Tradition*, 2nd ed., vol. 2, ed. Wm. Theodore de Bary and Richard Lufrano (New York, 2000), pp. 142–154.
 - Note that this selection is made up of four separate documents, one each by LI Zhizao (d. 1630), XU Guangqi (1562–1633), YANG Guangxian (1597–1669), and ZHANG Xingyao (1633–after 1715), each of which is preceded by a translator’s introduction.

Focus: What accounted for the different responses to Christianity in seventeenth- and eighteenth-century China?

WEEK 8 (OCT. 23–27): MID-TERM CHECKUP

No assigned materials/class this week. Students will sign up for individual meetings with the instructor.

WEEK 9 (OCT. 31): “LIKE THE SUN AT MID-DAY”

- Waley-Cohen, “Foreign Goods and Foreign Knowledge in the Eighteenth Century,” in *Sextants of Beijing*, pp. 92–128.
- *[P] Voltaire (1694–1778), “[China: Its Antiquity, Strength, and Laws](#),” in *The Works of Voltaire: A*

Contemporary Version (Paris, 1901), vol. 13, pp. 19–31.

Focus: How did China and Europe view each other in the eighteenth century?

WEEK 10 (NOV. 7): ENTANGLEMENTS

- Waley-Cohen, “The Turning of the Tables, 1796–1860,” in *Sextants of Beijing*, pp. 129–165.
- *[P] Selections from “[China and the Eighteenth-Century World](#)” and “[The First Clash with the West](#),” in *The Search for Modern China: A Documentary Collection*, 3rd ed., ed. Janet Chen and others (New York, 2014), pp. 87–93, 94–110.

Focus: What were the sources of Sino-Western entanglements in the nineteenth century?

WEEK 11 (NOV. 13–15): MID-TERM BREAK (NO CLASS)

WEEK 12 (NOV. 21): REVOLUTIONS

- Waley-Cohen, “Overcoming Habits of Mind, 1914–1949,” in *Sextants of Beijing*, pp. 207–246.
- *[P] Selections from “[New Tensions in the Late Qing](#),” “[The End of the Dynasty](#),” and “[A Road is Made](#),” in *The Search for Modern China: A Documentary Collection*, pp. 155–158, 179–187, 219–225.

Focus: How was the Chinese revolution framed and understood?

WEEK 13 (NOV. 28): MAO’S CHINA AND BEYOND

- Waley-Cohen, “Culture and Conflict, 1949–1997,” in *Sextants of Beijing*, pp. 247–282.
- [P] Selections from *Quotations from Chairman Mao Tse-tung* (Beijing, 1966; marxists.org/reference/archive/mao/works/red-book/):
 - [The Communist Party](#)
 - [Classes and Class Struggle](#)
 - [Imperialism and All Reactionaries are Paper Tigers](#)
- [Strongly recommended] Priya Lal, “[Maoism in Tanzania: Material Connections and Shared Imaginaries](#),” in *Mao’s Little Red Book*, ed. Alexander C. Cook (New York and Cambridge, 2014), pp. 96–116.

Focus: Why was Maoism appealing?

WEEK 14 (DEC. 5): THE CHINESE DREAM

- Klaus Mühlhahn, “[Ambitions and Anxieties](#),” in *Making China Modern* (Cambridge, Mass., 2019), pp. 560–591 (up to “Growing Uncertainties”).
- [P] “[Full Text from President Xi Jinping’s Speech](#),” 22 September 2015.
- [P?] Peter Hessler, “[Learning To Speak Lingerie](#),” *New Yorker*, 10 August 2015 (original article, with illustrations, can be found at the [New Yorker website](#)).

Focus: Whose “Chinese Dream”?

[HOME](#)[SCHEDULE](#)[ASSESSMENT](#)[COURSE TOOLS](#)[SUPPORT](#)

ASSESSMENT

READING QUIZZES (8×1.5=12%)

Weekly quizzes (x 8) to be completed on [Canvas](#) by the end (23:59) of Mondays. The multiple-choice quizzes (the first one is due on September 25 for the readings listed under Week 4) are not meant to be onerous but are intended to encourage students to review the assigned materials before the weekly meetings. Collaboration is not permitted, and late submissions are not accepted. But students are allowed to miss one week.

DISCUSSION POSTS (8×1.5=12%)

One post (100–150 words) per week (x 8) to be submitted through [Canvas](#) by the end of Mondays in anticipation of the weekly sessions. For each post, please:

- provide at the top **one quotation** (as short as a sentence and as long as a passage) from the **weekly primary source(s)** that seems to be especially pertinent to the focus question of the week (this will not count towards your word limits, but please be mindful not to quote from the translator's introduction);
- explain how this quotation may be used to answer the focus question of the week.

The key to this short exercise is to clearly identify who the speaker of the quotation was and why we should pay attention to the speaker's view.

Your first post is due on September 25 for the primary source (marked with [P]) listed under Week 4. Whenever possible (not possible for Week 4), please provide a page reference for the quotation selected—e.g., (Fei Hsin, p. 28). Late submissions will not be accepted, but again you are allowed to miss one week. You are encouraged to read—and respond to—each other's posts, but you are not permitted to edit your original posts once they have been submitted.

ATTENDANCE/PARTICIPATION (10%)

Students are expected to attend and participate in our weekly sessions. But please see [Support](#) if you need to miss a class.

SHORT REFLECTION ESSAYS (2x8=16%)

Students are asked to select any **two** units (from Week 4 through Week 14) for which they would like to submit short reflection essays. **At least one essay must be handed in before the mid-term checkup.** These short essays (around 500 words each) are due by the end of the Friday following the session for the topic in question. For example, the deadline for submission for a reflection essay for Week 5 (“The Great Ming”) is Friday, October 6.

For each short essay, you should:

- Reflect on the **context** as well as **limitation** of the primary source(s) in question (for this purpose, please review “[How to Read a Document](#)”);
- Consider the **utility** of the primary source(s): please identify and discuss **two quotations/examples** from the primary source(s) and explain how they may be used to answer the focus question of the week;
- Take into consideration the **secondary source** of the week and provide **an example** of how the primary source(s) may be used to confirm or challenge a particular argument found in the secondary source (here you would need to first identify a relevant argument in the secondary source and then explain how a particular passage in the primary source[s] either confirms or challenges that argument);
- Whenever possible, provide in-text citations for all quotations and examples cited or discussed—e.g., (Waley-Cohen, p. 55), (Li Zhizao, p. 145), etc.

	EXCELLENT	GOOD	FAIR	POOR
Context	Context and limitation of the primary source(s) are particularly well explained.	Context and limitation of the primary source(s) are generally clearly explained.	Context and limitation of the primary source(s) are not clearly explained.	Context and limitation of the primary source(s) remain unclear.
Utility	Utility of the primary source(s) is particularly well explained.	Utility of the primary source(s) is generally clearly explained.	Utility of the primary source(s) is not clearly explained.	Utility of the primary source(s) remains unclear.
Connection	Connection between the primary and secondary sources is particularly well explained.	Connection between the primary and secondary sources is generally clearly explained.	Connection between the primary and secondary sources is not clearly explained.	Connection between the primary and secondary sources remains unclear.
Clarity	Ideas are organized and presented with clarity.	Ideas are generally well organized and presented.	Ideas are not well organized or presented.	Ideas lack clarity.

Please submit your reflection essays through [Turnitin](#) (late policy: 4 points deducted for each day late). Students are allowed to submit up to a total of 3 essays, of which the top two scores will be used.

MID-TERM CHECKUP (10%)

Individual meeting with the instructor (15–20 mins.) to be scheduled for the week of October 23. Details to follow.

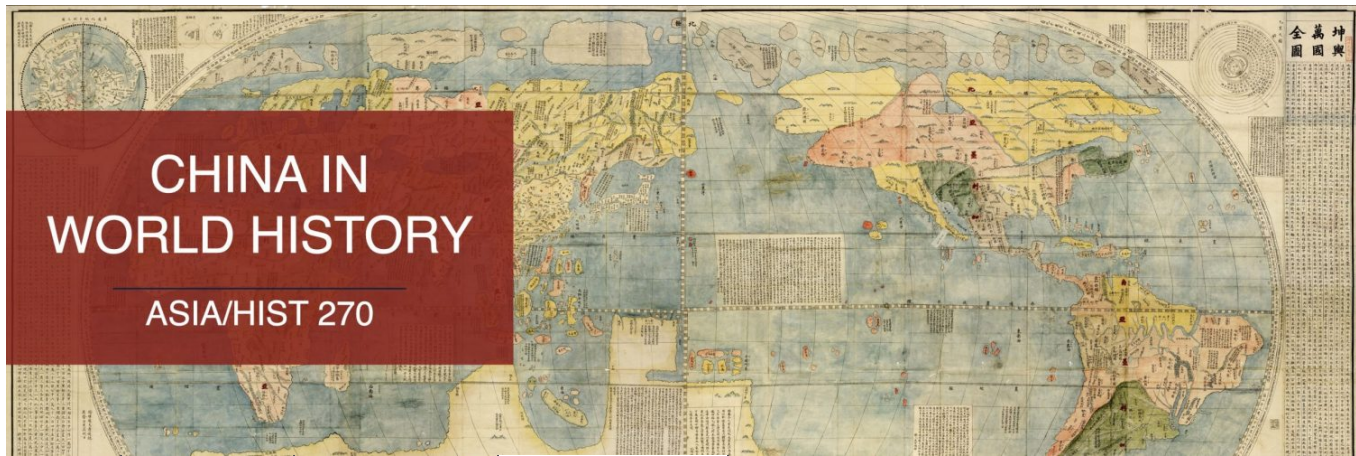
VIRTUAL EXHIBITION (5+15=20%)

Due by the end of **November 17** (through Turnitin; 4 points/day late). You are an apprentice curator at the British Museum, and you have been tasked to create a mini virtual exhibition for one of the units (Week 4 through Week 14) for this course. You are expected to select **at least three objects** from the [online collection of the British Museum](#), and you should compose a **short exhibition essay (750–900 words)** explaining how the chosen objects could help answer one of the weekly focus questions. **Draft (5%) due by the end of October 22**. Additional instructions to follow.

FINAL ESSAY/PROJECT (20%)

Due by the end (23:59) of **December 18**. The final essay/project will take into account the full breadth of materials covered in the course. Details to follow.

© 2023 Content provided by Leo K. Shin under CC BY-NC 4.0 (personal use only). Banner image: Copy of the 1602 map "Kun yu wan guo quan tu" by Matteo Ricci (1552–1610) (source: Wikimedia). Updated 3 September 2023.

[HOME](#)[SCHEDULE](#)[ASSESSMENT](#)[COURSE TOOLS](#)[SUPPORT](#)

COURSE TOOLS

Here are the online platforms and tools we will be using for this course. For more information and support for any of the UBC-supported tools, please visit [Keep Learning](https://keeplearning.ubc.ca) (keeplearning.ubc.ca).

PRIVACY

Be mindful that many of the online tools we will be using will capture data about your learning activities (user names, locations, duration of login, etc.). Students do in some cases have the option of using an alias (such as [Turnitin](#)). Please check with the instructor.

CANVAS

Our [Canvas course site](https://canvas.ubc.ca/courses/124705) (canvas.ubc.ca/courses/124705) is where you will find all the course-related information. It is where pre-recorded materials are posted, and it is where you will complete your [reading quizzes](#) as well as submit your [discussion posts](#). For support, please visit: keeplearning.ubc.ca/technologies/#canvas.

COURSE BLOG

Our [Course Blog](https://blogs.ubc.ca/asiahist270/) (blogs.ubc.ca/asiahist270/) is where the most pertinent information for this course (schedule, requirements, instructions for assignments, etc.) can be found. When in doubt, check the information there.

ZOOM (BACKUP)

Class sessions are in-person only. But just in case we need to go online, here's the Zoom link:

Topic: [2023W-HIST 270] Class Session (Backup)

<https://ubc.zoom.us/j/62107570395?pwd=RThXbk8ySWU0UEhBOGhXM3BKMTJRQT09>

Meeting ID: 621 0757 0395

Passcode: 379785

TURNITIN

Students are asked to submit the following assignments through Turnitin:

- [Short Reflection Essays](#)
- [Virtual Exhibition](#)
- [Final Essay/Project](#)

Please follow the steps below:

1. Visit the [Turnitin page](http://lthub.ubc.ca/guides/turnitin/) (lthub.ubc.ca/guides/turnitin/) of the Learning Technology Hub for background information and for instructions regarding privacy matters.
2. If you would like to create a new account, select “Get Started” and follow the instructions to [create a user profile](#).
 - Note that since the server of Turnitin is not located in Canada, students may opt to use an alias when when they sign up for an account.
3. [Log in](#)
4. Select “enroll in a class” and provide the following information:
 - class/section ID: 40389621
 - enrollment password: hist270
5. Select “23W-HIST 270” from the list.
6. Select “submit” (next to the appropriate assignment):
 - A. Choose “file upload” (preferred) or “cut & paste” (for privacy reasons, please delete your name and any identification information from the original document before uploading)
 - B. Provide the required information
 - C. Upload your file *or* copy and paste your document (including endnotes and bibliography, if applicable)
 - D. Select “submit”
 - E. ****Confirm submission****

Further Information

- Students are encouraged to familiarize themselves with the Turnitin service as soon as possible.
- Students are responsible for the safekeeping of their own work and may be asked to resubmit their assignments to the instructor.
- Students who are new to Turnitin and who would like to get a sense of how the service works may submit a draft assignment under “Trial submission.”
- Students who are unable to access Turnitin may submit their assignments to the instructor as e-mail attachments (which will then be forwarded to Turnitin). Please contact the instructor in advance.

[HOME](#)[SCHEDULE](#)[ASSESSMENT](#)[COURSE TOOLS](#)[SUPPORT](#)

SUPPORT

UNIVERSITY POLICIES

UBC provides resources to support student learning and to maintain healthy lifestyles but recognizes that sometimes crises arise and so there are additional resources to access including those for survivors of sexual violence. UBC values respect for the person and ideas of all members of the academic community. Harassment and discrimination are not tolerated nor is suppression of academic freedom. UBC provides appropriate accommodation for students with disabilities and for religious observances. UBC values academic honesty and students are expected to acknowledge the ideas generated by others and to uphold the highest academic standards in all of their actions.

Details of the policies and how to access support are available on the [UBC Senate website](#).

HEALTH AND WELL-BEING

If you are ill, it is important that you stay home. The marking scheme for this course has built-in flexibility so that you can prioritize your health and still succeed. If you miss a class, you should reach out to your classmates (perhaps through the [Learning Lounge](#)). Your willingness to help one another will be much appreciated. You may also set up an office hour with me.

If you are unable to attend class or complete a required activity due to illness or another reasonable cause, you should let the instructor know as soon as possible. If appropriate and necessary, an alternative arrangement will be made.

As the instructor, if I am ill, I will not show up in the classroom, and I will communicate plans for class as soon as possible through Canvas and/or email. If we must shift to online mode (see [Zoom info](#)), our classroom will be available for you to attend the session.

ACADEMIC CONCESSION

If you miss marked coursework for the first time (participation in class, assignment, examination, presentation, etc.) and the course is still in-progress, contact the instructor immediately to find a solution. If this is not the first time you have requested concession for this course or if classes are over, fill out the Arts Academic Advising's [academic](#)

[concession form](#) as soon as possible so that an advisor can evaluate your case. If you are a student in a different Faculty, please consult [your Faculty's webpage on academic concession](#) and contact the instructor if appropriate.

ACADEMIC ACCOMMODATION FOR STUDENTS WITH DISABILITIES

Academic accommodation is designed to enable students with disabilities or ongoing medical conditions to overcome challenges that may affect their academic performance. Students who require academic accommodation must register with the [Centre for Accessibility](#) (previously known as Access & Diversity). The Centre will make a determination about accommodation in accordance with [Policy LR7: Academic Accommodation for Students with Disabilities](#). Academic accommodation is not determined by the instructors, and instructors should not ask students about the nature of their disabilities (or ongoing medical conditions) or request copies of their disability documentation. However, an instructor may consult with the Centre for Accessibility if the accommodation prescribed is interfering with the essential learning outcomes of a course.

RESPECTFUL ENVIRONMENT

Our interactions in this class must adhere to the [Student Code of Conduct](#) and the [Respectful Environment Statement](#).

When we gather to learn, we come together with a diversity of human attributes and perspectives, and we share the responsibility to foster an inclusive and welcoming environment that respects differences of all sorts. Please treat each other with kindness and alert the instructor of any concerns.

ACADEMIC INTEGRITY

The academic enterprise is founded on honesty, civility, and integrity. As members of this enterprise, all students are expected to know, understand, and follow the codes of conduct regarding academic integrity. At the most basic level, this means submitting only original work done by you and acknowledging all sources of information or ideas and attributing them to others as required. This also means you should not cheat, copy, or mislead others about what is your work. Violations of academic integrity (i.e., misconduct) lead to the breakdown of the academic enterprise, and therefore serious consequences arise and harsh sanctions are imposed. For example, incidences of plagiarism or cheating may result in a mark of zero on the assignment or examination and more serious consequences may apply when the matter is referred to the Office of the Dean. Careful records are kept in order to monitor and prevent recurrences. A more detailed description of academic integrity, including the University's policies and procedures, may be found in the [Student Conduct and Discipline](#) section of the UBC Calendar.

To avoid unintended consequences, **please check with the instructor before you engage a tutor/helper or collaborate with a classmate on an assignment.**

USE OF GENERATIVE AI TOOLS

As technology continues to evolve, we will have a conversation at the start of the term about how best to balance the utility of the latest AI tools and the learning objectives of the course.

COPYRIGHT

The lectures I give, and the slides I use, in this course are my intellectual property. Please do not record my lectures without my permission, and please do not share any of the course materials (that is, materials not already publicly accessible) to anyone outside the class.

CLASSROOM ETIQUETTE

Out of consideration for others, during class, please use your electronic devices only for class-related activities. We will take breaks. So, water is allowed in the classroom, but not food.

LEARNING RESOURCES

- Health and Well Being
<https://students.ubc.ca/health>
- Centre for Accessibility
<https://students.ubc.ca/about-student-services/centre-for-accessibility>
- Arts Academic Advising
<https://www.arts.ubc.ca/student-support/academic-support/academic-advising/>
- Peer Academic Support
<https://www.arts.ubc.ca/student-support/academic-support/peer-academic-support/>
- Centre for Writing and Scholarly Communication
<https://writing.library.ubc.ca/>
- Chapman Learning Commons
<https://learningcommons.ubc.ca/>
- Enrolment Services Advisors
<https://students.ubc.ca/about-student-services/enrolment-services-advisors>

OTHER RESOURCES

- How to Read a Document
<https://blogs.ubc.ca/asiahist270/how-to-read-a-document/>
- History Writing Centre (Peering Tutoring)
<https://history.ubc.ca/undergraduate/writing-centre/>
- How to Cite
<https://guides.library.ubc.ca/howtocite>
- Chicago Manual of Style (Quick Guide)
http://www.chicagomanualofstyle.org/tools_citationguide.html
- How to Cite Asian-Language Sources
http://wiki.ubc.ca/Library:How_to_Cite_Asian-Language_Sources
- Notes on Romanization (Library of Congress)
<http://www.loc.gov/catdir/pinyin/romcover.html>