

## Obituaries

### Gu Jiegang (1893–1980)

Gu Jiegang was one of China's most eminent historians and an important figure in the post-May Fourth "New Culture Movement." Born on May 8, 1893, into Suzhou scholar-gentry, he received a traditional education and entered Beijing University in 1913 whence he graduated in 1920. He was impressed by both the Hang teachings of Zhang Taiyuan and the heterodox "new text" ideas of Kang Youwei, particularly those dealing with the alleged forgeries of the classics during the Xin and Han periods. He subsequently formed a skeptical view of ancient documents and historical clichés and took his place within the *Yigu*- (doubting antiquity) tradition of such long-neglected scholars as Zheng Qiao (1104–1160), Yao Jiheng (1647–1715?), and Cui Dongbi (1740–1816) whose works Gu edited and published in 1936. In Qian Xuantong (who adopted the penname Yigu Xuantong), Gu found a like-minded scholar of his own generation. Stimulated by Wang Guowei and encouraged by his teacher and friend Hu Shi, he developed the sober approach to reorganizing China's historical heritage that was characteristic of his lifework.

In 1923, Gu first discussed his "stratification theory" in correspondence with Qian Xuantong. Gu's and Qian's letters appeared in Hu Shi's journal *Nuli* and ignited a fervent debate in which many prominent intellectuals took part. This led to the seven-volume *Gushi-bian* (Discussions of ancient history), published between 1927 and 1941 under Gu's editorship. Apart from Gu's stratification theory, he discussed a wide range of other topics, never afraid to grasp the nettles of orthodox conceptions. Thus, he tried to reinstate the original status of the Confucian classics (the *Yijing* as a manual for ancient diviners; the *Shijing* as a collection of ancient folksongs, etc.). He also strove to refute the "monistic" view of a consistent origin of the Han race traditionally linked with the idea of territorial integration in antiquity; Gu claimed that such unity never existed before the Qin. All these interests led both to his lifelong research on the *Shangshu*, which resulted in an impressive number of publications including an index of *Shangshu* (1962), and his studies in folklore and historical geography, for which he traveled widely all over China. During the Sino-Japanese War he used his familiarity with folk art to write patriotic "folksongs." A collection of his papers on historical geography will be published in Shanghai as volume 8 of *Gushi-bian*. Needless to say, many of Gu's pioneering views are now fundamental knowledge that can be found even in Chinese primers.

Methodologically, Gu combined traditional Chinese textual criticism, compilation, and collation of source material with Western scientific means of research and analysis. He did not adhere to any "school" and fervently denied the applicability of interpretive views (including historical materialism) to textual research. This impartiality accounts for his notoriety both with the Guomindang and the Leftists. Although his patriotism and folklore studies did him credit in the eyes of the Communists, after 1949 he shared the unenviable fate of "bourgeois specialists" under the Cultural Revolution.

After 1920 Gu held numerous professorships at many Chinese universities, edited

various periodicals and monographs, and published a vast amount of his own works. After 1949 he became a research fellow at the history department of the Academia Sinica and held honorary posts in various scholarly and political organizations, among them the Chinese Historical Society, the CPPCC, and the Fourth and Fifth Peoples' Congress. After the downfall of the "Gang," he was fully rehabilitated and given a leading position at the history department of the newly established Chinese Academy of Social Sciences in Beijing. He died in Beijing on December 25, 1980.

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### Jung-pang Lo (1912–1981)

Jung-pang Lo, Professor of History, Emeritus, University of California, Davis (known to his numerous friends as J. P.), suffered a fatal heart attack on April 5, 1981. Having been forced into retirement by two strokes almost a decade before, he maintained an active and fruitful life of scholarship despite failing health.

There are few scholars in the field of Chinese history who can boast a wider range of interests, either chronologically or topically, than J. P. His contributions to understanding of the ancient Ch'in-Han period in the fields of warfare and transportation, produced at the University of Washington in the early 1960s, are of great value. His *K'ang Yu-wei: A Biography and a Symposium* (Tucson: University of Arizona Press, 1967), a labor of love, remains a basic work on the life of the great modern reformer-philosopher who was his forebear. His "Policy Formulation and Decision-making on Issues Respecting Peace and War," in C. O. Hucker, ed., *Chinese Government in Ming Times: Seven Studies* (New York: Columbia University Press, 1969) and his contributions to the *Dictionary of Ming Biography* (1976) are much appreciated by specialists in Ming history.

Lo's greatest contribution to the study of Chinese history is likely to be his work on the sea power and maritime expansion of China. He pioneered on this subject in a series of authoritative articles: "The Emergence of China as a Sea Power during the Late Sung and Early Yüan Periods" (*FEQ* 11, 2 [Feb. 1955]); "The Decline of the Early Ming Navy" (*Oriens Extremus* 5, 2 [Dec. 1958]); and "Maritime Commerce and Its Relations to the Sung Navy" (*Journal of the Economic and Social History of the Orient* 12, 1 [1969]). Just before his death, he completed a book-length study in draft form, entitled "Empire Across the Western Ocean: Seapower and the Early Ming Navy, 1355–1449." It is Lo's conclusion that the great naval expeditions, although cut short by Peking in the 1430s, paved the way for the extension of "Maritime China" to almost every land in Southeast Asia. This manuscript is the fullest reconstruction of the Ming maritime exploits to date and is being edited for publication by his friends with the cooperation of Mrs. Lo.

To bring this work to press will be the most appropriate memorial to this gentle and good person—this dedicated scholar. Those of us who saw him during the past decade found him thin and wan, but nonetheless retaining his characteristic humor and enjoyment of life, even while pursuing his painstaking research and writing.

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