



Undergraduate assignment feedback form

(to be completed by marker)

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<i>Module title: Sinological English I: A History of Chinese Classical Scholarship</i>	
<i>For completion by marker:</i>	
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<i>Marker's signature:</i>	<i>Date:</i>
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Gu Yanwu's original name was Jiang, and his zi was Zhongqing. After the end of the Ming Dynasty, he changed his name to Yanwu, zi Ningren. He was from Kunshan, Jiangsu province. Scholars at that time honored him as Tinglin. He was born in the 41st year of Wanli in the Ming Dynasty (1613), and died in the 21st year of Kangxi in the Qing Dynasty (1682). The seventy years of his life coincided, with the extremely turbulent era, in the late feudal society of China. The social and economic collapse at the end of the Ming Dynasty, the darkness and corruption of politics reflected in the field of culture and thought, raised a series of sharp questions for the scholars of that era. Reversing the empty and sparse style of study, became an imminent topic in the academic circles at that time.

"Bo Xue Yu Wen" and "Xing Ji You Chi", these are the answers Confucius gave his disciples on different occasions. In Gu Tinglin's "Rizhilu", two titles of the chapters are "Bo Xue Yu Wen" and "Xing Ji You Chi". He quoted what Confucius said. Regarding "Bo Xue Yu Wen", he believes that the wen that Confucius said is not poetry, but humanities. "Xing Ji You Chi" means that one knowing the sense of shame is the most important.

At the end of Ming Dynasty, Lixue flourished and declined, and ancient Chinese academics were faced with the choice of where to go. Gu Tinglin is the academic giant, standing among them. His thinking mainly has the following aspects: Firstly, he brought Lixue into the scope of Confucian classics. He believes that the true face of Lixue is actually simple Confucian classics. To learn classics well, scholars must not be separated, from the classics themselves.

Secondly, he advocated the study of the history, of Confucian classics. He established the basis for revival of classics, from the academic source.

Finally, he has profound research, in ancient phonetics. He believes that, since the Tang and Song Dynasties, the problem of the sluggish study of Confucian classics, lies in the random revision of them. The root cause is that, those scholars do not know, ancient sounds. Therefore, he proposed that, the study of Confucian classics, must start with textual research, and the textual research, must start with clarifying ancient sounds. After the late Ming Dynasty, in the historical process of the evolution from Song and Ming Li Xue to Qianjia Puxue, Gu Tinglin made great historical

contributions with his efforts and demonstrations.

He witnessed, the serious social crisis, in the late Ming Dynasty in his early years, so he tried to find a way, to save the country and the people. At the beginning of the Qing Dynasty, he first joined the army, and participated in the armed resistance, against the Qing Dynasty. After that, he used two horses and two mules to load the scrolls, travelled thousands of miles, read many books, and carefully compiled "Five Books of

Phonology 音學五書" and "Rizhilu". He wholeheartedly wants to

maintain the long-standing culture of the Chinese and save the country and society. According to his opinion, the change of dynasties in the past, is called the fall of a country. However, the destruction of the excellent national culture, and the loss of people's morality, are even more serious things. Gu Tinglin left us a lot of precious, spiritual wealth. The most valuable among them, is his consistent high sense, of social responsibility.

That is all for my report today, thank you for listening.