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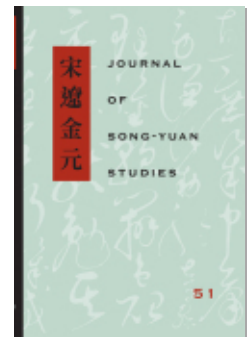
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Hoyt Cleveland Tillman

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XIA CHANGPU (HSIA CHANG-PWU)

夏長樸 (1947–2021)

An exceptionally erudite and rigorous scholar who contributed significantly to the field of Song-era academic thought or intellectual history, Xia Changpu (Hsia Chang-pwu) 夏長樸, professor emeritus of National Taiwan University, passed away peacefully on November 1, 2021 after precipitously declining health during his last couple of weeks due to an advanced stage of cancer. Because of serious heart issues and a desire to focus on research, he had retired early from NTU in 2010, where he was an esteemed distinguished professor in the Department of Chinese Literature, an associate dean, and the chief editor of the university's *Humanitas Taiwanica* 文史哲學報. Xia was born in the city of Wuchang in Hubei Province on January 9, 1947 (in the lunar calendar), but the birthdate was later recorded officially as September 19 due to the chaotic era of the late 1940s. His father had graduated from one of the Nationalist Government's political schools and served as a military commissar in the Nationalist Army in the Second Sino-Japanese War and the Chinese Civil War; after the family withdrew to Taiwan around 1949, the father served as alternate representative from Hubei Province in the National Assembly 國民大會代表. His mother was trained as a music teacher and served as a school administrator for many years; thus, he grew up in various places in Taiwan. However, he considered Taichung as his home because he spent most of his secondary school years there before transferring for his final two years to the high school connected to National Taiwan Normal University. When an illness during childhood required him to pause his school attendance for two years, he became an extraordinarily prodigious reader, a characteristic that enabled him to excel academically.

After his first year as a Philosophy major, he switched to the Chinese Department, where his principal mentor was He Yousen 何佑森 (1931–2008), a student of Qian Mu 錢穆 (1895–1990) at New Asia College, and a specialist on Confucianism and intellectual trends, especially during the Qing era; however, Xia also studied under Chu Wanli 屈萬里 (1907–1979), an academician with specialization in the *Book of Poetry* and *Book of History*, and he almost

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became the latter's last doctoral student. Under Professor He's influence, he was particularly attracted to the intellectual trends during the Qing dynasty; moreover, he was drawn via Liang Qichao's 梁啟超 (1873–1929) and Qian Mu's publications to read the *Jieqiting ji* 結埼亭集, the collected works of Quan Zuwang 全祖望 (1705–1755), and thereby to historical studies of Song and Ming Confucianism and to the intellectual transitions into the early Qing. However, Professor He advised him to begin, as Quan Zuwang had, by concentrating on the Han period, so his M.A. thesis, "Liang Han ruxue yanjiu" 兩漢儒學研究, focused on the development of Han Confucianism and how Han Confucians "explored the Classics for practical use" (*tongjing zhiyong* 通經致用). In his examination for entering the Ph.D. program, he made a strong impression on Academician Chu Wanli, so Professor He suggested that Xia switch to having Chu as his mentor. After the first-year doctorate course with Chu, Xia asked Chu to be his mentor. Chu replied that he had decided not to take on any more graduate students, but he made an exception. Unfortunately, after a year, Chu died of cancer in 1979, so Xia returned to work with Professor He. Xia anticipated continuing in Han dynasty studies, so he prepared a prospectus on the debate at the White Tiger Hall; however, Professor He surprised him by asking if he had read the writings of Wang Anshi 王安石 (1021–1086) and then telling him to read Wang's writings before coming to talk about a dissertation topic. Immersing himself in Wang's collected writings, Xia realized that he agreed with many of Wang's ideas; thereupon, with Professor He's approval, Xia switched to Song Studies.

Xia's dissertation, "Wang Anshi de jingshi sixiang" 王安石的經世思想, laid the foundation for his subsequent books and articles on Song thought. For instance, he was the first scholar in Taiwan to focus on Li Gou, and published *Li Gou yu Wang Anshi yanjiu* 李覲與王安石研究 (Da'an, 1989). He subsequently also published at the same press in Taipei the following monographs: *Ruxue yu rujia tanjiu* 儒學與儒家探究 in 2014; *Bei Song ruxue yu sixiang* 北宋儒學與思想 in 2015; and *Wang Anshi xinxue tanwei* 王安石新學探微 in 2015. Although the Song period was a principal focus of these books as well as many scholarly articles and essays throughout most of his career, his first article in 1973 was on Quan Zuwang, and his favorite course was a continuation of Professor He's history of intellectual trends during the Qing period.

In retirement, he came full circle and increasingly dedicated himself to intellectual trends during the Qing; moreover, he focused on the compilation

and revisions of the *Siku quanshu zongmu* 四庫全書總目. Traveling to study and compare versions of the *Zongmu* held by various institutions, he set forth what had been discussed and decided regarding the books included in this unprecedented collection of extant writings in Chinese during the eighteenth century; moreover, he addressed why decisions and abstracts were made and revised during the process. For instance, he demonstrated how Emperor Qianlong's respect for Song Learning declined as he became more aware of the depth of assumptions and claims among Song Confucians that scholar-officials played a crucial role in sharing governance with emperors. Therefore, Qianlong turned increasingly to favor Han Learning, and he utilized Chinese scholars, especially Ji Yun 紀昀 (1724–1805), to execute his directives, judgments, and perspectives about books and passages which had been preserved from the past. Xia's rigorously detailed research and close reading yielded the volume of essays and articles, *Siku quanshu zongmu fawei* 四庫全書總目發微 (Beijing: Zhonghua, 2020), published in the Yuelu Academy's *Siku Studies Series*. In addition to Xia's volume on the *Siku* project, his former student and a senior member of the Classics Section of Academia Sinica's Institute for Chinese Literature and Philosophy, Cai Changlin 蔡長林, will also be the editor of Xia's posthumous collection of *Siku* essays that will be published under the title *Siku quanshu zongmu chanyou* 四庫全書總目闡幽. [A few years ago, Cai had the foresight to record an interview with Xia about his intellectual development and its culmination in his research on the *Siku* project; moreover, Xia offered valuable advice from his own research experiences about methodology and sources (http://mingching.sinica.edu.tw/Academic_Detail/416).] Professor Xia's grand goal to write a monograph on Han Learning and Song Learning during the Qing era, *Qingdai Han Song xueshu zhuanzhe* 清代漢宋學術轉折, unfortunately, would have to be left to others.

Professor Xia had a lifelong love of classical music, especially Mozart and Beethoven; moreover, he enjoyed collecting recordings and comparing different musicians and orchestras playing the same pieces. He also had a profound love of nature. For instance, he and his wife, NTU Professor of Philosophy Huang Yih-Mei 黃懿梅, enjoyed walks that included birdwatching and taking photos of birds. In earlier years, they took pleasure in moderate mountain climbing and hikes with colleagues. They particularly enjoyed such nature activities and time spent with their two sons, Xia Ke-Chin 夏克勤 and Xia Ke-Chian 夏克謙. In the last dozen years, Professor Xia often shared with

me news of Ke-Chin's research on the history of Habsburg bureaucracy and his wife Wang Fei-Hsien's 王飛仙 research on modern Chinese history.

Professor Xia also warmly welcomed conversations with visiting students and scholars. We shared many concerns and perspectives. He graciously wrote a Preface in 2008 for my revised and expanded version of *Zhu Xi de siwei shijie* 朱熹的思維世界. Recently, I had been planning to seek his advice about a book chapter Dawid Rogacz invited me to write on Song and Yuan practical statecraft thinkers beginning with Li Gou and Wang Anshi. Alas, I waited too long to formulate my questions to submit to him. That is surely just the first time that I will be painfully aware of my profound personal loss of this dear friend and colleague.

Hoyt Cleveland Tillman
Zhang and Zhu Visiting Professor,
Hunan University's Yuelu Academy
Professor Emeritus, Arizona State University