PREFACE

Chinese studies in the Netherlands have a history that goes back much earlier than the existence of the Sinological Institute of Leyden University, but it can be safely said that ever since its establishment by the late Prof. Dr. J. J. L. Duyvendak, the Institute has been the main focus of sinological activity. The fiftieth anniversary of the Sinological Institute in 1980 was commemorated by a small conference held at the Institute from December 8th to 12th.

The conference was not limited to any specific theme. A number of Dutch sinologists who have received their training and/or have taught at the Sinological Institute, together with members of its present staff, were invited to present papers on the topics of their current research. At the conference these papers were loosely grouped together under the headings of institutional and socio-economic history, language and literature, China and the outside world, and intellectual history. In this volume I have preferred to arrange the papers roughly in chronological order.

As this volume has very much the character of a Festschrift, its contents show great diversity in format, length, and subject. The papers range from short notes and essays to detailed inquiries into specific topics and expert summaries of ongoing research. Yet the contributions, upon closer inspection, show more internal cohesion than might have been expected at first sight. Many papers concern the role of the state in Chinese society. As the study of Chinese law and Legalism has always been an important field of research in Dutch sinology, it is only fitting that this volume should open with a lucid survey of the recently discovered laws of Ch’in by Prof. Dr. A. F. P. Hulsewé, the director of the Sinological Institute from 1956 to 1975. Another contribution specifically concerned with traditional Chinese law is the paper on the responsibility of children for the suicide of parents in Ch’ing law, by Dr. M. J. Meijer, who shows how in this instance the law was changed from provisions against specific crimes to the state’s instrument to uphold Confucian morality. The role of the state in the development of the economy in Ming times is discussed by Dr. Harriet T. Zurndorfer, while Dr. E. B. Vermeer discusses the same problem for modern
times, focusing on agricultural development in one specific area of China. One new aspect of state activity in the 20th century, a manifestation of the rising tide of nationalism, has been the effort to propagate the standardization of the spoken language, and Mr. M. E. van den Berg presents his findings on the actual effects of the government’s activities in this respect on Taiwan. The contributions by Mr. B. J. Mansvelt Beck and myself both concern Chinese emperorship; whereas he stresses the durability of the Han dynasty, I deal with another result of the Yung-lo emperor’s urgent need of legitimation that turned giraffes into *ch’i-lin*. Of course, the state also played a central role in foreign relations. Mr. J. L. Blussé van Oud Alblas returns to the subject of early Sino-Dutch relations in the 17th century and brings out clearly the crucial role of representatives of the coastal population of Fukien as intermediaries; Dr. K. W. Radtke, in his treatment of the negotiations between the People’s Republic of China and Japan, also stresses the role of intermediary organizations. Prof. Dr. E. Zürcher’s paper deals with one of the most serious threats to the stability of traditional regimes, *viz.* eschatological movements and their ideology, but finds that his Prince Moonlight could both be used to enhance the authority of reigning monarchs and be believed to be the coming messiah.

The remaining papers do not explicitly concern any aspect of the state in China. Dr. J. Vixseboxse introduces a touching human document relating to the 17th century Dutch presence on Taiwan and so provides a valuable addition to the article by Mr. Blussé. Mr. The Siauw Giap deals with another aspect of Sino-Dutch relations as he presents an account of the unrest among the Chinese population in West Borneo in 1914, caused both by the Dutch colonial government’s demands for labour service and by spreading Chinese nationalism in the wake of the 1911 Revolution. Mr. P. J. Peverelli discusses yet another aspect of Chinese language nationalism, *viz.* the unsuccessful attempts in 1938-39 in occupied Shanghai by Fu Tung-hua to write a grammar of Chinese on the basis of grammatical terms provided by traditional Chinese philology. And Prof. Dr. R. P. Kramers presents one of the efforts of the fifties by Chinese scholars in Hong Kong to maintain the viability of Confucianism as a personal philosophy though it was no longer the state ideology.
Together these papers represent a cross-section of the present state of Dutch sinology as it has been shaped by its own tradition. Probably no single person has been more responsible for shaping this tradition than Prof. Dr. J. J. L. Duyvendak. His research interests: early Chinese philosophy; China's foreign contacts since the Ming, especially Sino-Dutch relations; and modern developments in China, are still very much reflected in the choice of topics dealt with in this volume. Another major strain in Dutch sinology has always been the study of Chinese law and custom and of popular Chinese society. These traditional fields of inquiry are also well represented in this volume. Recent developments are a growing interest in regional studies, Chinese linguistics, and Chinese literature, as reflected in some of the contributions presented here.

Two of the contributors in the conference presented papers that are not included in this volume. Prof. van der Loon gave a talk entitled "Curtailed Literatures" concerning the earliest sources on and works in the southeastern Chinese dialects, but did not have the time to prepare his contribution for publication. Mr. L. L. Haft presented a paper entitled "Pien Chih-lin and the Search for a Modern Poetic Form". He is to publish a monograph on this important 20th century poet in the near future.

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