PREFACE

Anthony François Paulus Hulsewé studied Chinese and Law at Leiden University. Following further studies in China and Japan, he was employed by the Bureau for Chinese Affairs of the Dutch colonial administration in Batavia. During the Second World War he was interned by the Japanese. In 1947 he returned to the Netherlands to be appointed Lecturer for modern Chinese at Leiden University. In 1954 he successfully defended his doctoral dissertation *The Remnants of Han Law, Part I* and in 1956 he was appointed to the chair of Chinese language and literature at Leiden University as successor to J.J.L. Duyvendak, to serve in this function until his retirement in 1975.

During the nearly twenty years of his professorship, Professor Hulsewé devoted himself with great energy to all the different aspects of his function. None of his students will forget the way in which he knew how to infuse life into at first sight rather dull and uninteresting texts of two millennia ago. As a thesis director he supervised dissertations on extremely divergent subjects, ranging from early Chinese Buddhism and medieval mathematics to early vernacular fiction and communist literary doctrine. In his own research Professor Hulsewé consistently concentrated his efforts on the institutional history of the early empire, especially law. Various articles in this field were followed in 1979 by the publication of *China in Central Asia, the early stage: 125 B.C.—A.D. 23* (in cooperation with Michael Loewe). Professor Hulsewé combined his teaching and research with the co-editorship of *T'oung Pao*. Together with the late Paul Demiéville he ensured the continued reputation of *T'oung Pao* as one of the leading international periodicals in sinology. Many contributors to *T'oung Pao* have greatly benefitted from Professor Hulsewé's painstaking and meticulous comments on their articles and reviews. On the occasion of his retirement from Leiden University, the department organized a small symposium in his honour on the topic of Han state and society; some of the papers presented at this symposium were later published in *T'oung Pao*.

Following his retirement, Professor Hulsewé moved to Switzerland. Freed from his teaching duties and the time-consuming *T'oung Pao* editorship, he has manifested a remarkable scholarly
productivity. Almost no year has passed since 1976 which has not seen the publication of one or more important articles from his hand. In 1985 he published his Remnants of Ch’in Law, which provided the academic community with extensively annotated authoritative translations of all the recently discovered legal materials originating from this crucial dynasty. In this monograph, he once again displayed the full strength of his scholarship: a magisterial command of all relevant primary and secondary materials in the service of a central concern. In his philological respect for the details of wording of the original sources, Professor Hulsewé continues to manifest all the virtues of the Leiden tradition of oriental philology. This Festschrift in honour of his eightieth birthday is intended as a small token of our admiration and respect for a great scholar, a fine teacher, and a good friend.

The contributions to this Festschrift range widely but all articles relate to scholarly concerns of Professor Hulsewé. Consequently, the majority of the contributions are directly related to the state, its ideology and institutions in Ch’in and Han times. Derk Bodde discusses the formation of the famous fourfold classification of occupational groups in society, from earlier orderings until the final fixation of the canonical sequence shih, nung, kung, shang, during the second century B.C. Ulrich Libbrecht treats the Chinese conceptions concerning ch’i during the same period and compares these to Indian and Greek notions on prāṇa and pneuma. J.L. Kroll analyses the legal rules governing the granting of noble rank in recompensation for the killing of enemies in battle during the Ch’in and Han dynasties, whereas Jacques Gernet surveys the comments on Han law by the seventeenth century universal scholar Wang Fu-chih. And while Léon Vandermeersch studies the institutionalization of specific Confucian rituals as an instrument of social engineering, Robert Kramers looks into the relation between the changing status of the K’ung clan and the formation of an obscure Confucian miscellany, the K’ung-ts’un-g-tzu. Literature and drama in Han times are dealt with by David Knechtges and Michael Loewe, the first discussing the fu-poetry by Pan Ku, the second dealing with the chüeh-ti-performances. Erik Zürcher relates developments in Inner Asia to the manner in which Buddhism reached China in Han times. Some contributions are more concerned with the Han legacy than with the Han dynasty itself. Wilt Idema discusses the popularity of the story of the struggle between Liu Pang and Hsiang Yü and the founding of the Han dynasty in early vernacular literature, especially Yuán drama. Harriet Zurndorfer analyses the relation
between Han studies and female ethics in Ch’ing times. Last but not least, Marinus Meijer traces the development of the Chinese counterpart of the notion of self-defence from the *Chou-li*, through Han and T’ang times, to definitions and discussions during the last imperial dynasty. The volume is opened by a biographical sketch of Professor Hulsewé, written by Philip de Heer who could draw on many personal letters to him from Professor Hulsewé and also included a long excerpt from a letter from Professor Hulsewé to his close friend Derk Bodde, in which he recalls their common student days in old Peking.

No law governs the occasions for the composition and presentation of *Festschrifte*; it is a matter of ritual. However, no ritual is meaningful unless it is based on authentic feelings. As editors, we have been pleasantly surprised by the quick and eager response of our colleagues to the initial invitation to contribute to this volume. The depth of their feelings is manifested in the quality of their papers.

The editors would also like to express their gratitude to the following organizations which by their generous financial support have made the publication of this volume possible: the Foundation of the Advancement of Cultural Relations between the Kingdom of the Netherlands and China, the Isaac Alfred Ailion Foundation, the Leiden University Foundation, E.J. Brill Publishers and the Faculty of Arts of Leiden University.

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