

News of the Profession

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Chinese and Japanese Studies in Holland

(Report prepared by Professor A. F. P. Hulswé)

The story of Chinese studies in Holland¹ might be said to start with early travel experiences, such as the observations by Dirk Gerritsz. Pomp, published in 1592 in Waghenauer's *Treasure of Navigation*, and those of Jan Huygen van Linschoten, whose *Travel-account of the Portuguese to the Orient* (1595) served as the principal guidebook for the Dutch on their first voyage to the Indies. But, in a scholarly sense, these studies only started with the work of Justus Heurnius who in 1628, when on Java as a protestant missionary, started with the compilation of a Chinese-Dutch-Latin dictionary. Mention should also be made of Jacob Golius (1596–1667), Professor of Arabic and of Mathematics (!) at Leiden, who wrote a treatise on the Chinese calendar, and of Isaac Vossius (1618–89) who was likewise interested in Chinese chronology. The eighteenth century was less fruitful as regards Chinese (or Japanese) studies,² until towards the end of the first period A. A. van Braam Houckgeest (1739–1801) published his account of the last embassy of the Dutch East Indies Company to Peking,³ whilst Isaac Titsingh (1740–1812), the chief merchant of the same Company at Deshima in Japan, wrote important studies on the history of Japan, all, however, published posthumously.⁴

During the first half of the nineteenth century scholarly activities were mainly restricted to the Japanese field; beginning in the early thirties P. F. von Siebold, the German physician in the Dutch service who stayed in Japan until 1829, started his monumental publications.⁵ It was his erstwhile assistant J. J. Hoffmann, likewise of German origin, who was the first to occupy the newly created

¹ A survey of this matter was given in a paper, read by the late J. J. L. Duyvendak before a joint meeting of the Anglo-Netherlands Society and the China Society in London on March 20, 1950; the text was printed by the China Society in 1950 under the title *Holland's Contribution to Chinese Studies*.

² For the 17th–18th centuries, see Duyvendak, "Early Chinese Studies in Holland," in *TP*, XXXII (1936), 293–344, and his earlier *Les études hollando-chinoises au XVII^e et au XVIII^e siècle* (Leiden, 1931).

³ See Duyvendak, "The Last Dutch Embassy to the Chinese Court," in *TP*, XXXIV (1939), 1–137, with addenda in *TP*, XXXIV, 223–227, and *TP*, XXXV (1940), 329–353.

⁴ See C. R. Boxer, *Jan Compagnie in Japan* (The Hague, 1936), pp. 134–166, which contains a list of his published works and his MSS. Concerning his leading role in the Dutch embassy of 1794–95, see Duyvendak's articles (n. 3) and Boxer, "Isaac Titsingh's Embassy to the Court of Ch'ien-lung (1794–1795)," in *T'ien-hsia Monthly*, VIII (Shanghai, 1939), 9–33.

⁵ See W. Siebold, *Ein Deutscher gewinnt Japans Herz, Lebensroman des Japanforschers P. F. von Siebold* (Leipzig, 1943), where other biographical literature is mentioned in the bibliography on pp. 306–307.

chair for Japanese at Leiden University.⁶ His best-known work is his Japanese grammar, first published in Dutch (Leiden, 1867), but soon translated into English and German.

The flourishing of the China trade in the seventeenth century had brought about the publication of a number of works containing narratives of voyages of the early travellers and descriptions of the country; the political interest in the Chinese settlers in the Netherlands Indies due to administrative reforms, led to a revival of academic studies in the field of sinology.

In 1875 Gustav Schlegel (1840–1903), Hoffmann's pupil and one of the first with J. J. C. Francken, C. F. M. de Grijs,⁷ R. J. de St. Aulaire and W. P. Groeneveldt⁸ to be appointed as officers for Chinese Affairs in the Civil Service in the Netherlands Indies, was given the chair for Chinese at Leiden University. He wrote several important works, e.g., on the secret societies (1866), the still useful *Uranographie chinoise* (2 vols., 1875) and the justly famous treatise on *La loi de parallélisme en style chinois* (1896), beside his enormous Dutch-Chinese dictionary in four heavy tomes, and several translations of Chinese novels. It was finally he who in 1890, together with the French scholar Henri Cordier, founded the well-known sinological journal *T'oung Pao*.

His successor was J. J. M. de Groot (1854–1921) who had first followed the same career in the Indies as his teacher, but who was subsequently appointed to the chair of ethnology in 1891. His chief interest was in the history of the religions of China and to it we owe his work on the annual festivals at Amoy (1886), his study of the Mahayana code in China (1893), his rather biased history of sectarianism and religious persecution, and last but not least his six-volume *Religious system of China* (1892–1910). His views on Chinese thought were expressed in his influential *Universismus* (1918). In 1912 he had answered a call to Berlin and it is there that he wrote the great study on the early Chinese records concerning Central Asia, his *Chinesische Urkunden zur Geschichte Asiens* (Berlin, 1921, 1926).

It was only in 1919 that de Groot's pupil, J. J. L. Duyvendak (1889–1954),⁹ who had held a post in the diplomatic service (1912–18), was appointed Reader in Chinese. Soon after the completion of his famous thesis *The Book of Lord Shang* (1928), he was appointed Professor of Chinese (1930). His interests were widely spread, but still they may be said to have been concentrated on three or four fields: the dissemination of knowledge concerning China among his countrymen in Holland; the ancient relations between China and the West; ancient

⁶ See the Dutch obituary notice by H. Kern, "Levensbericht van J. J. Hoffmann," in the *Jaarboek der Koninklijke Akademie van Wetenschappen* (Amsterdam, 1878); and G. Schlegel in *The Athenaeum* of Feb. 9, 1878.

⁷ J. J. C. Francken and C. F. M. de Grijs, *Chinese-Dutch Dictionary of the Emoi Dialect* (Batavia, 1882).

⁸ R. J. de St. Aulaire and W. P. Groeneveldt, *A Manual of Chinese Running Handwriting* (Amsterdam, 1861); Groeneveldt, *Notes on the Malay Archipelago and Malacca* (1877); *De Nederlanders in China* (The Hague, 1898).

⁹ For an extensive and excellent survey of his life and work see the obituary notice published by P. Demiéville in *TP*, XLIII (1954), 1–22, to which a complete bibliography has been added (22–33).

philosophy, especially the tenets of the School of Law and the development of Taoism. His interests in these several domains are exemplified—apart from publications in Dutch—by his studies concerning the voyages of Cheng Ho in the early fifteenth century,¹⁰ his thesis on Shang Yang and his Hsün-tzu studies, and finally by his translations of the *Tao te ching*.¹¹

In 1917 the chair for Japanese was filled after having been vacant for several decades. The new occupant was Dr. M. W. de Visser (1875–1930),¹² whose early interests in ethnology and folklore shifted later to the development of Buddhism in Japan; his major work in this field is *Ancient Buddhism in Japan*, published posthumously in 1935.

His successor was Dr. J. Rahder, who held the post of Professor of Japanese between 1931 and 1945; his main interest lay also in the field of Buddhism (he collaborated in the compilation of the international Buddhist dictionary *Hōbō-girin*), but later his interest shifted to comparative linguistics.¹³ Since 1947 Professor Rahder has been at Yale University.

Professor Rahder was succeeded by Dr. F. Vos (born 1918) as Reader in Japanese; his interests lie in the field of Heian literature¹⁴ and in that of Korean cultural history.¹⁵

The successor of Professor Duyvendak in the chair for Chinese is Dr. A. F. P. Hulsewé (born 1910). His chief interest is the development of the political and social institutions of China, particularly of the Han period.¹⁶

The former librarian of the Sinological Institute, Dr. Tjan Tjoe-som (Ts'eng Chu-sen) in 1952 accepted the nomination to the professorship for Chinese at the University of Indonesia at Djakarta; his main work is in Chinese philosophy.¹⁷ Two years earlier Professor Dr. M. H. van der Valk, who had formerly occupied the chair for Chinese at Djakarta, had been given an extraordinary professorship

¹⁰ See *Ma Huan Reexamined* (Amsterdam, 1933), and his article in *TP*, XXXIV (1938), 230–237 and 341–412, XXXV (1939), 215–218, and in *Monumenta cartographica Africae et Aegypti*, IV, No. 4 (Leiden, 1939).

¹¹ There are his translations into Dutch (1942, rev. ed. 1950), English (London, 1954), and French (Paris, 1953).

¹² For a survey of his life and works see the obituary notice and bibliography written by Duyvendak in *TP*, XXVII (1930), 451–454.

¹³ As shown by his *Etymological Vocabulary of Japanese, Korean and Ainu* (Part I), *Monumenta Nipponica Monographs* No. 16 (Tokyo, 1956).

¹⁴ See his *A Study of the Ise-monogatari with the Text According to the Den-Teika-hippon and an Annotated Translation*, 2 vols. (Leiden, 1957).

¹⁵ See his article on Kim Yu-sin in *Oriens Extremus*, I (1954), 29–70, and II (1955), 210–236.

¹⁶ See his *Remnants of Han Law*, *Sinica Leidensia* No. IX, I (Leiden, 1955). His study, “Han-time Documents; a Survey of Recent Studies Occasioned by the Finding of Han-time Documents in Central Asia,” *TP*, XLV, Nos. 1–2 (1957), is partly devoted to a critical discussion of the pages dealing with Han documents in Henri Maspero's posthumous *Les documents chinois de la troisième expédition de Sir Aurel Stein en Asie Centrale* (London, 1953).

¹⁷ *Po Hu T'ung: The Comprehensive Discussions in the White Tiger Hall*, *Sinica Leidensia*, No. VI, I (Leiden, 1949), II (1952).

for Chinese law and its history at Leiden.¹⁸ Finally, in 1956 followed the appointment of Dr. J. W. de Jong as Professor of Tibetan and Buddhism.¹⁹

Amsterdam University possessed for a number of years an excellent scholar in the field of Chinese religion in the person of H. Hackmann (1864–1935), a German theologian who after years in China was appointed to the chair of the history of religions in 1913. His *Buddhism as a Religion* (London, 1910) is well-known, as are his books and articles on popular Buddhism and Taoism,²⁰ and his *Geschichte der chinesischen Philosophie* (1927).

At Utrecht University Chinese and Japanese were taught between 1925 and 1956 by Th. T. H. Ferguson and the well-known J. L. M. Mullie, the grammarian,²¹ and by Dr. J. L. Pierson, known for his translation of the *Man'yōshū*,²² and by Dr. C. C. Krieger. Since then these chairs have been allowed to lapse.

No survey of Far Eastern studies in Holland would be complete without the name of the scholar-diplomat, Dr. R. H. van Gulik, whose chief interests lie in the domain of the arts and who is at the same time an expert calligrapher admired by the Chinese, and a highly diverting writer.²³

The Netherlands Foreign Service contains several sinologists beside Dr. van Gulik. Dr. Vixseboxse's thesis on the Dutch visit to the court at Peking in 1685–87 is mentioned below; Mr. C. D. Barkman is engaged in the study of

¹⁸ *An Outline of Modern Chinese Family Law* (Peking, 1939); *Interpretations of the Supreme Court at Peking* (Batavia, 1949); *De regel nullum crimen sine lege en het Chinese recht* (inaugural lecture, Leiden, 1951); *Aantekeningen omtrent intergentiel huwelijksrecht in China* [*Notes on International Marriage Law in China*] (Leiden, 1952), to appear in a revised French version in the forthcoming *L'étranger*, to be published as Vols. IX–X of the *Recueils de la Société Jean Bodin* at Brussels; *Conservatism in Modern Chinese Family Law* (Leiden, 1956).

¹⁹ *Cinq chapitres de la Prasannapadā* (Leiden, 1949), including Tibetan text and annotated translation of Chaps. 18–22; also a considerable number of book reviews in *TP*.

²⁰ *Inter alia* in *Festschrift Fr. Hirth* (Berlin, 1920), pp. 142–170; in *Acta Orientalia*, V (1927), 197–237, VII (1929), 293–304. His *Erklärendes Wörterbuch zum Chinesischen Buddhismus* began to be published at Leiden in 1951.

²¹ *The Structural Principles of the Chinese Language* . . . trans. by O. Versichel, in 2 vols. (Peking 1932, 1937). Several articles in *TP*, *inter alia* on "Le mot-particule tchê" in XXXVI (1942), 181–400.

²² Vol. I (1929) to Vol. IX (1956) to date.

²³ His main works are: *Urvaśī, a Drama of Kālidāsa* (1932); *Hayagrīva the Mantrayānic Aspect of Horse-Cult in China and Japan* (1935); *Mi Fu on Inkstones* (1938); *The Lore of the Chinese Lute* (1940); *Hsi K'ang ana his Poetical Essay on the Lute* (1941); *Shukai-hen* (a description of life in the Chinese Factory in Nagasaki during the Ch'ien-lung period, trans. from the original Chinese into Japanese, with Japanese introd. and notes) (1941); *Tung-koao ch'an-shih chi-kan* (*The Ch'an Master Tung-koao, A Loyal Monk of the End of the Ming Period*) (in Chinese) (1944); *Dee Goong An: Three Murder Cases Solved By Judge Dee: An Old Chinese Detective Novel Translated from the Original Chinese with an Introduction and Notes* (1949); *Ch'un Meng So Yen: Trifling Tale of a Spring Dream: A Ming Erotic Story* (1950); "The 'Mango Trick' in China, An Essay on Taoist Magic," in *TASJ*, III (1954), 117–169; *Erotic Colour Prints of the Ming Period* (1951); *T'ang-yin-pi-shih: Parallel Cases from under the Pear Tree* (1956); *Siddham, An Essay on the History of Sanskrit Studies in China and Japan* (1956); *Chinese Pictorial Art as Viewed by the Connoisseur* (1957).

Russo-Chinese relations in the nineteenth century,²⁴ whilst Dr. M. J. Meyer's chief interest is in modern Chinese law.²⁵ Finally, mention should be made of Dr. R. P. Kramers, research fellow of the Netherlands Bible Society in Hong-kong, one of whose interests is in the study of the development of Confucianism.²⁶

The center of Chinese studies in Holland is the Sinologisch Instituut, founded in 1930 by the late Professor Duyvendak. Its library was started with the loan of the complete stock of Chinese books and of Western works dealing with China in the Leiden University Library; many volumes have since been added. As a result, the Chinese library at present contains more than 65,000 (Chinese) volumes, divided over approximately 5,400 works. These latter, however, include about 160 *ts'ung-shu*, among which are the collections *Ssu-pu ts'ung-k'an*, *Ssu-pu pei-yao*, *Ts'ung-shu chi-ch'eng*, and *Chao-tai ts'ung-shu*. Furthermore the library possesses a complete set of the microfilms of the rare books of the Peking Library, made by the Library of Congress. Although a card file of only the titles of the latter exists, the works belonging to the Institute have been catalogued according to title and author; in the arrangement on the shelves the Harvard-Yenching system has been followed. It cannot be said that the collection is "strong" on any particular point, the aim having always been to collect a working library, containing the most important works on as large a variety of topics as possible. The commentaries on the classics are rather well represented, as well as books on recent history, without, however, being in any way complete. A curious item, noticed by an American visitor, is the file of Chinese Government Gazettes, *Cheng-fu kung-pao*, from April 1913 to June 1918.

The collection of Western books contains nearly 5,000 works; although far from complete it contains most of the important sinological books as well as works concerning China and Chinese subjects published in Western languages.

The wing of the Museum of Ethnography where the Sinological Institute is lodged, also houses the Kern Institute for the history and archeology of South and Southeast Asia, and the Japanese Reading Room; the shelves in the latter contain approximately 4,200 volumes.

As regards the staff engaged in teaching Chinese and Japanese: Professor Hulsewé teaches classical and literary Chinese and gives courses in selected chapters from Chinese history. His assistant, Mr. E. Zürcher, teaches both modern and literary Chinese and lectures on the principles of the grammar of literary Chinese. The library of the Institute is managed by Mr. D. R. Jonker for the Chinese section and Mr. J. C. Bleyerveld for the Western section. Dr. F. Vos teaches both modern and classical Japanese and gives courses in selected chapters from Japanese social and literary history. Moreover, being one of the

²⁴ "The Return of the Torghts from Russia to China," in *JOS*, II (1955), 89-115.

²⁵ *The Introduction of Modern Criminal Law in China* (Batavia, 1949); and "A Map of the Great Wall of China," in *Imago Mundi*, XIII (Stockholm, 1956), 110-115.

²⁶ For his thesis see list below; also his article, "Conservatism and the Transmission of the Confucian Canon: A T'ang Scholar's Complaint," *JOS*, II (1955), 119-132.

rare Western scholars with an excellent command of the Korean language,²⁷ he teaches Korean and Korean history. Professor van der Valk offers a course in the history of Chinese law. Professor de Jong teaches Tibetan as well as the interpretation of Chinese Buddhist texts.

The chief interests and recent publications of Drs. Hulsewé and Vos have already been mentioned above. Mr. E. Zürcher is preparing a thesis on the spread of Buddhism in China in the fourth century, with particular stress on its social aspects. He is also interested in Chinese art; an annotated translation of a Chinese fourteenth-century treatise on painting may be published in the near future.²⁸ Mr. D. R. Jonker has just completed a study on the life of Yeh-lü Ch'u-ts'ai which may be published in the form of an article in the future. His further interests lie in the development of Chinese literature in the spoken language. Mr. J. Mulder is engaged on a study of negation words in ancient Chinese as part of his preparations for the final examinations in Chinese. Mr. Lim Kok-wie, who majored in Japanese and whose chief interest lies in Buddhism, is engaged at present in a study of tantric art, especially of the mandala. Mr. Gan Tjiang-tek, after a candidate's examination in Chinese, majored in cultural anthropology, and is working on a thesis concerning children's games and toys intended as playful introductions into adult life and labour. Mr. C. Ouwehand is preparing a thesis on popular Japanese beliefs concerning earthquakes. Both Mr. Gan and Mr. Ouwehand are on the staff of the Museum of Ethnography. Mr. J. Fontein, a Leiden graduate in Chinese and Japanese studies, at present Director of the East Asiatic Department of the Rijksmuseum at Amsterdam, is engaged in the preparation of a thesis concerning the illustration of the legend of Śāriputra in the *Gandhavyūha* in Far Eastern art.

Since the war the following doctor's theses in the field of Far Eastern studies have been published in Holland:

J. Vixseboxse, *Een Hollandsch Gezantschap naar China in de zeventiende Eeuw. (1685-1687)*, Sinica Leidensia, No. V (Leiden, 1946)

Tjan Tjoe-som, *Po hu t'ung: The Comprehensive Discussions in the White Tiger Hall* (see n. 17)

R. P. Kramers, *K'ung-tzu Chia-yü: The School Sayings of Confucius*, Sinica Leidensia, No. VII (Leiden, 1949)

J. W. de Jong, *Cinq chapitres de la Prasannapadā* (see n. 19)

A. F. P. Hulsewé, *Remnants of Han Law*, I (see n. 16)

F. Vos, *A Study of the Ise-monogatari with the Text according to the Den-Teika-hippon and an Annotated Translation* (see n. 14)

D. Ellegiers, *De Stichtingsgeschiedenis van de kreits Tsj'eng-tee (Jehol)* (Ghent, 1957) (doctoral thesis, Utrecht University)

²⁷ He published a survey of Korean literature in *Le civiltà dell' Oriente*, II (1957), and his survey of Korean religion will appear in Vol. III (1958).

²⁸ A condensed version of part of the introduction to this work was published as "Imitation and Forgery in Ancient Chinese Painting and Calligraphy," *Oriental Art*, New Series, I (1955), 141-146.