Henri MASPERO was born on December 15, 1882 in Paris, France, the son of the renowned Egyptologist Gaston MASPERO (1846-1916). At university he studied history and literature. After graduating in 1905, he went to Egypt to study, where he published his first work of scholarship: *Les Finances de l’Égypte sous les Lagides*.\(^1\) In 1907 he returned to Paris, earning a diploma in law, but at the same time also beginning his studies of Chinese with Édouard CHAVANNES (1865-1918; see the biography appended to Chapter One). In 1908, he went to Hanoi, Vietnam, then a French colony, where he was a researcher with the École française d’Extrême-Orient (EFEO), being appointed as a professor in 1911. During this time, he visited the various French colonies in Southeast Asia, which had a definite influence on his later scholarship. With the death of Édouard Chavannes in 1918, Maspero returned to France to succeed his teacher as the professor of Chinese at the Collège de France. Throughout the 1920s and 1930s, Maspero published a series of brilliant studies in such varied fields of traditional Chinese civilization as ancient history, linguistics, religion and literature, and was selected to be a member of the Académie des Inscriptions et Belles-Lettres,

Neither the 1940, after Germany occupied France, French academic circles were greatly diminished. At this time, in addition to his own courses at the Collège de France, Maspero also substituted for Marcel GRANET (1884-1940) at the Sorbonne, teaching Chinese religion at the École Pratique de Hautes Études. In 1944, as the Allied armies were advancing through France, the French Underground intensified its resistance to the Nazi occupation. Because Maspero’s 19-year-old son Jean MASPERO (1925-1944) was a member of the resistance, the German Gestapo arrested Maspero himself, sending him to the notorious concentration camp at Buchenwald. On March 17, 1945, less than two months before the end of the war, Henri Maspero died at Buchenwald, just 62 years of age.

Already during his lifetime, Maspero was called l’homme de Chine antique, a sobriquet taken from his most famous book: La Chine antique, which was published in 1927.2 Both before and after writing La Chine antique, Maspero’s research focused on all topics in the cultural history of pre-Qin China, publishing as well specialized studies on the myths included in the Shang shu 尚書 (Venerated documents),3 the biography of Su Qin 蘇秦 and how his life was represented in the Shi ji 史記 (Records of the historian) of SIMA Qian (145-c. 89 B.C.),4 the logic of Mozi 墨子 and his school,5 chronology,6 astronomy,7 the date of the composition of the Zuo zhuan 左傳,8 ancient religion,9 and many other topics. In addition to his work on the cultural history of ancient China, Maspero also published in-depth studies of Chinese linguistics, even revising some problems in the phonetic reconstructions of Bernhard KARLGREN

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Beginning in about 1930, his research turned increasingly toward questions in later religion, especially Daoism, for which it could be said that he created a wholly new field of scholarship, even if much of his research at the time was published only after his death.

Maspero never specialized in the study of Chinese paleography, but he was always very interested in the newest discoveries. His first Sinological effort was a review of Frank H. Chalfant's Early Chinese Writing, which had introduced to the western world the then just discovered oracle-bone inscriptions. In later decades, he published reviews of such other books concerning oracle-bone and bronze inscriptions as Tchang Fong's Recherches sur les os du Ho-Nan et quelques caractères de l'écriture ancienne; Takata Tadasuke's Kou Tcheou P'ian; and Kuou Mo-jo's Tchong-kuou kou-tai chou-taoi yen-kiouo. Beginning in the 1930s, he also followed Chavannes in editing the Chinese wood and paper manuscripts that Aurel Stein had recovered from his expeditions in Xinjiang and Gansu. Although this work was completed in 1936, its publication was delayed by the outbreak of World War II and other causes until 1953, when it was finally published as Les documents chinois de la troisième expedition de Sir Aurel Stein en Asie Centrale. After the publication of this work, other of Maspero's studies of Dunhuang manuscripts, such as "Documents Issuing from the Region of Tun-huang," were also published posthumously. Although Maspero was neither a paleographer nor a dedicated researcher of unearthed documents, nevertheless he made a very great contribution to the early development of this field in the West. It is a great shame that his life was cut short by Nazi oppression, and much of his scholarly effort only became available after his death.


12 For the background of the effort to have this great work published, see Bruno Schindler, "Preliminary Account of the Work of Henri Maspero Concerning the Chinese Documents on Wood and Paper Discovered by Sir Aurel Stein on His Third Expedition to Central Asia" (400240; 1949), and for an appraisal of the scholarship, see Yang Lien-sheng, "Notes on Maspero's Les Documents Chinois de la troisième expedition de Sir Aurel Stein en Asie Centrale" (400350; 1959).
Anthony François Paulus HULSEWÉ was born on January 31, 1910 in Berlin, Germany. When he was very young, he was sent to Amsterdam, Holland to be out of harm’s way during World War I. In 1919, his entire family emigrated to Holland, and Hulsewé adopted Dutch citizenship. In 1928, he entered the University of Leiden, where he began the study of Chinese with the renowned Sinologist J.J.L. DUYVENDAK (1889-1954), specializing in the study of Chinese legal history. After graduating in 1931, he joined the Dutch diplomatic service; over the next fifteen years, he was destined to live a very eventful life. In 1932, he was sent to China, where he took advanced courses in Chinese (his teacher of classical Chinese was LIANG Qixiong 梁啟雄 [1900-1965], the younger brother of LIANG Qichao 梁啟超 [1873-1929]), and at this time he translated the “Xingfa zhi” 刑法志 (Monograph on crime and punishment) of both the Xin Tang shu 新唐書 (New Tang history) and Jiu Tang shu 舊唐書 (Old Tang history). After living in Beijing for nearly two years, in 1933 he was transferred to Kyoto, Japan, where he served in the Dutch consulate. He lived in Japan for just over one year, and then was again transferred, this time to the Dutch colony of Indonesia, where he was in charge of the Southeast Asia section of the Dutch foreign affairs office. Beginning in 1939, he was assigned to be censor of Japanese nationals residing in Indonesia. By his own account, during this period he read some 25,000 letters, attesting to the high level of fluency he had achieved in Japanese. In 1942, when the Dutch East Indies surrendered to Japan, Hulswé served as the interpreter for the surrender to the Japanese army, after which time he himself was imprisoned as a prisoner of war,
from 1944 until August 1945 being incarcerated at the notorious Changi 櫟宜 prisoner of war camp in Singapore. There is a legend that it was during his internment in the prisoner of war camp together with English officers that Hulsewé learned English; there is no doubt that his English proficiency must have improved during this time (especially in terms of slang and curse words), but as a diplomat in the Dutch foreign service, his English was certainly already excellent before this time. After the conclusion of the war with Japan, Hulsewé was once again arrested during the Indonesian war of independence from the Netherlands, from which he was rescued by the English army. In 1946, he retired from the foreign service and returned to Holland.

The next year, 1947, he accepted Duyvendak’s invitation to become an assistant professor of Chinese at the University of Leiden. Since most of Duyvendak’s students were focusing on topics in Han-dynasty cultural history, Hulsewé shifted his focus to the legal history of the Han, writing his doctoral dissertation on the “Xingfa zhi” of the Han shu 漢書 (Han history). He completed his dissertation, entitled Remnants of Han Law, in 1955. In 1956, he was appointed as professor of Chinese, and also director of the Institute of Chinese Studies. In addition to these responsibilities, he also continued a long-time tradition whereby the professor at Leiden and a professor in Paris served as the co-editors of the journal T’oung Pao; almost every year he published probing studies of Han law and institutional history. A characteristic trait of his scholarship is that from a very early date he was interested in unearthed documents. Already in 1957, he published an article entitled “Han-Time Documents: A Survey of Recent Studies Occasioned by the Findings of Han Time Documents in Central Asia” (400300), and followed this with the 1965 article “Texts in Tombs” (400440). This interest in Central Asia led to a collaboration between Hulsewé and his friend Michael LOEWE (see the biography appended to this chapter). In 1975, the two scholars published China in Central Asia: The Early Stage, 125 B.C.-A.D. 23: An Annotated Translation of Chapters 61 and 96 of The History of the Former Han Dynasty, which is a translation of the two chapters “Zhang Qian-Li Guangli zhuan” 張騫李廣利傳 (Biographies of Zhang Qian and Li Guangli) and “Xiyu zhuan” 西域傳 (Biography of the western lands). In the same year, having reached the mandatory retirement age of 65, Hulsewé retired from his position at Leiden and moved to Switzerland. Although he was no longer in the Netherlands, his Dutch students and colleagues

maintained their utmost respect for him; in 1990, on the occasion of his eightieth birthday, they published a monumental festschrift in his honor: *Thought and Law in Qin and Han China: Studies Dedicated to Anthony Hulsewé on the Occasion of His Eightieth Birthday.* He passed away, at the age of 85, in Switzerland in 1995.


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Michael A.N. LOEWE was born on November 2, 1922, in Cambridge, England, where his father was a professor of Hebrew at the University of Cambridge. In the autumn of 1941, Loewe entered the University of Oxford, intending to study classics. However, when the Japanese attacked the American naval base at Pearl Harbor in December, 1941, he left school and joined the English military, being assigned to the Intelligence Service at Bletchley Park, where he deciphered intercepted Japanese communications. At the end of the war, he remained in the military and, in that capacity, made his first visit to China. After returning to England, while still serving in army intelligence, he also began graduate studies at the School of Oriental and African Studies (SOAS) of the University of London (having been awarded an undergraduate degree for his service in the military during the war). Loewe has recalled with humor that when he proposed to his teacher the linguist Walter SIMON (1893-1981) that he wished to concentrate on the Han dynasty, Simon, whose own interests were in the classical period, told him that reading Han-dynasty texts would be like reading yesterday’s newspaper. Nevertheless, Loewe persisted in his interest. In 1963, he completed his doctoral dissertation on the wooden slips from Juyan 居延 in Central Asia; he was particularly interested in questions of the administration of the troops stationed there. Upon graduation, he first served as an instructor at SOAS, and then subsequently transferred to Cambridge, where he remained throughout his career, retiring in 1990 at the mandatory retirement age of 68. Although he retired from teaching, Loewe has not at all retired from his scholarly work; indeed, his research only accelerated with his retirement. From 1990 until 2012, he published ten different
books, as well as many tens of scholarly articles (which number does not even take account of the nine major books that he published before his retirement). Among these books are several that are found on almost all western Sinologists bookshelves, such as *Early Chinese Texts: A Bibliographical Guide* (1993), *The Cambridge History of Ancient China: From the Origins of Civilization to 221 B.C.* (1999), *A Biographical Dictionary of the Qin, Han and Xin Dynasties* (2000), and also *China’s Early Empires: A Re-appraisal* (405400; 2010). Several of his books have already been translated into Chinese, and his work is well known to Chinese paleographers and historians.

From the time of his doctoral dissertation, Loewe has always been interested in unearthed documents. His first scholarly publication, in 1959, was “Some Notes on Han-Time Documents from Chüyen” (400340). For the next several years, he published articles at the rate of almost one a year, many of them using the evidence in unearthed documents to discuss topics in Han administration; these include “The Orders of Aristocratic Rank of Han China” (400370; 1960), “The Measurement of Grain during the Han Period” (400390; 1961), “Some Notes on Han Time Documents from Tun-huang” (400420; 1963), “Some Military Despatches of the Han Period” (400430; 1964), and “The Wooden and Bamboo Strips Found at Mo-chü-tzu (Kansu)” (400450; 1965). After Cambridge University Press, in 1967, published his doctoral dissertation as the two-volume *Records of Han Administration*, Loewe’s translation and editorial work continued, and he published over a dozen books and articles on the Han Dynasty. These also include *The Pride that Was China* (London: Sidgwick and Jackson, 1990); *Early Chinese Texts: A Bibliographical Guide* (Berkeley: Society for the Study of Early China and the Institute of East Asian Studies, University of California, 1993); *Divination, Mythology and Monarchy in Han China* (Cambridge: Cambridge University Press, 1994); *The Cambridge History of Ancient China* (edited together with Edward L. SHAUGHNESSY) (Cambridge: Cambridge University Press, 1999); *A Biographical Dictionary of the Qin, Han and Xin Dynasties* (Leiden: E.J. Brill, 2000); *The Men Who Governed China in Han Times* (Leiden: E.J. Brill, 2004); *The Government of the Qin and Han Empires 221 BCE-220 CE* (Indianapolis: Hackett Publishing Co., 2006); *China’s Early Empires: A Re-appraisal* (edited together with Michael NYLAN) (Cambridge: Cambridge University Press, 2010); *Bing: From Farmer’s Son to Magistrate in Han China* (Indianapolis: Hackett Publishing Co., 2011); *Dong Zhongshu, A “Confucian” Heritage and the Chunqiu Fanlu* (Leiden: E.J. Brill, 2011).


Administration (400470), Loewe was widely acknowledged as the western scholarly world’s leading expert on Chinese manuscripts. In the 1970s and 1980s, Loewe invariably introduced that period’s great discoveries of Qin and Han bamboo and silk documents to the western scholarly world, usually in the pages of T'oung Pao or other leading journals: “Manuscripts Found Recently in China: A Preliminary Survey” (400720; 1977), “Wooden Documents from China and Japan: Recent Finds and Their Value” (401000; 1980), “The Manuscripts from Tomb Number Three Ma-wang-tui” (401080; 1981), “Han Administrative Documents: Recent Finds from the North-West” (401360; 1986), “The Almanacs (jih-shu) from Shui-hu-ti: A Preliminary Survey” (401490; 1988), “The Study of Han Wooden Documents: Recent Developments” (401960; 1993), and “Wood and Bamboo Administrative Documents of the Han Period” (402400; 1997).

Michael Loewe’s scholarship has been both broad and deep, his attitude toward scholarship always very serious, a true scholar’s scholar. And yet, as a person he is extremely relaxed, especially when together with younger scholars. Whenever students make a request of him, he is always only too happy to help. Now approaching 97 years of age, he is still hard at work. Indeed, in 2013, at the age of 91, he flew from England to China on his own, traveling to Shaanxi to inspect some archaeological sites. This surely shows his inexhaustible intellectual curiosity and vigor.
Sarah Meyers ALLAN was born in 1945 in Atlanta, Georgia, U.S.A. After attending the University of California at Los Angeles (UCLA) for university, she then did her graduate work at the University of California at Berkeley, studying with the Sinologist Peter A. BOODBERG (1903-1972) and the Sociologist Wolfram EBERHARD (1909-1989). She completed her Ph.D. degree in 1974, and her doctoral dissertation was subsequently formally published as *The Heir and the Sage: Dynastic Legend in Early China*.¹ Even before graduating from Berkeley, she received an appointment at the School of Oriental and African Studies (SOAS) at the University of London, where she joined the famous Sinologists A.C. GRAHAM (1919-1991), D.C. LAU (1921-2010) and Paul THOMPSON (1931-2007) to make SOAS the western world’s most important center for the study of early Chinese literature and cultural history during the 1970s and 1980s. In 1995 Allan left SOAS to return to the United States, becoming professor of Chinese at Dartmouth College. In 1998, she hosted a major international conference at Dartmouth to discuss the then just published Guodian 郭店 Laozi 老子; the proceedings of the conference were published in both English and Chinese, making Dartmouth an important center for the study of early China. Allan retired from teaching in 2016, but has remained active in her scholarship, continuing in her role as editor of the prestigious journal *Early China*.

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Already in the 1980s, Allan had begun to make important contributions to the study of Chinese paleography, joining together with Lì Xuéqīn 李學勤 and Qī Wénxīn 齊文心 of the Institute of History of the Chinese Academy of Social Sciences to edit the volume Yingguo suo cang jiagu ji 習藏甲骨集 (Oracle-bone collections in Great Britain). Of 2674 oracle bones in Part 1 (1985), 1025 had not previously been published in any form. Part 2 (1991), included another 61 pieces, 47 of which had not been previously published. This work also included the authors’ transcriptions of all of the oracle bone inscriptions, essays, finding lists, an index, etc. This catalogue, published by Zhonghua shuju 中華書局 in Beijing, is quite useful. After completing this project, the same three scholars also produced a similar catalog of the oracle bone housed in the Museum of Far Eastern Antiquities in Stockholm: Oracle Bone Inscriptions in the Museum of Far Eastern Antiquities, Stockholm, Sweden (203120; 1999). During this period, Allan and Lì Xuéqīn also published a catalog of some of the most important bronze vessels in European collections, in which Allan also provided an overview of the history and present state of bronze collections in the West. Aside from these editorial and publication projects, Allan also published her own scholarship on oracle-bone inscriptions and bronze vessels, including her 1991 book The Shape of the Turtle: Myth, Art, and Cosmos in Early China (202530). This book has also been translated into Chinese complete with an introduction by Lì Xuéqīn, in which he praises the book with the following statement: “I truly believe that all readers interested in early Chinese cultural history will find stimulation and instruction in Allan’s book.” The other book for which she is especially well known is: The Way of Water and Sprouts of Virtue. This book is an exploration of the root metaphors of early Chinese philosophical thought.

After Sarah Allan convened the Guodian Laozi conference at Dartmouth, her scholarly focus shifted to the study of Warring States bamboo-strip manuscripts; she subsequently edited two collections of essays, helping to develop this field. The first collection was the proceedings of the 1998 conference: The Guodian Laozi: Proceedings of the International Conference, Dartmouth College, May 1998

2 Lì Xuéqīn 李學勤, Qī Wénxīn 齊文心 and Ái Lán 艾蘭 (Sarah ALLAN), ed., Yingguo suo cang jiagu ji 習藏甲骨集 (Beijng: Zhonghua shuju, 1985, 1991).
3 Lì Xuéqīn 李學勤 and Ái Lán 艾蘭 (Sarah ALLAN) ed., Ouzhou suocang Zhongguo qingtongqi yizhu 歐洲所藏中國青銅器遺珠 (Beijing: Wenwu chubanshe, 1995).
(402760; 2000), of which a Chinese translation has also been published.\textsuperscript{5} The second volume, published in China, was also the proceedings of an international conference, this one held at Peking University: \textit{Xinchu jianbo guoji xueshu yantaohui wenji} 新出簡帛國際學術研討會文集 (Essays from the international conference on newly unearthed bamboo and silk manuscripts).\textsuperscript{6} She also published her own studies on related topics, such as “The Great One, Water, and the Laozi: New Light from Guodian” (403420; 2003), “The Way of Tang Yao and Yu Shun: Appointment by Merit as a Theory of Succession in a Warring States Bamboo-Slip Text” (404250; 2006), and “Not the \textit{Lun yu}: The Chu Script Bamboo Slip Manuscript, Zigao, and the Nature of Early Confucianism” (404900; 2009). In 2015, she combined the last two of these essays with studies of the manuscripts \textit{Rongchengshi} 容成氏 of the Shanghai Museum and \textit{Bao xun} 保訓 of Tsinghua University in the book \textit{Buried Ideas: Legends of Abdication and Ideal Government in Early Chinese Bamboo-slip Manuscripts} (406380), which has already attracted considerable attention in western scholarly circles.

Allan has also gained great prominence in China, much of her work having been translated into Chinese and published in China, the Chinese web-site Baidu baike 百度百科 hosting a detailed introduction to her life and work.

\textsuperscript{5} Ai Lan 艾蘭 (Sarah ALLAN) and Wei Kebin 魏克彬 (Crispin WILLIAMS) ed., Xing Wen 邢文 tr., \textit{Guodian Laozi: Dong xi fang xuezhe de duihua} 郭店老子：東西西方學者的對話 (Beijing: Xueyuan chubanshe, 2002).

\textsuperscript{6} Ai Lan 艾蘭 (Sarah ALLAN) and Xing Wen 邢文 ed., \textit{Xinchu jianbo guoji xueshu yantaohui wenji} 新出簡帛國際學術研討會文集 (Essays from the international conference on newly unearthed bamboo and silk manuscripts) (Beijing: Wenwu chubanshe, 2004).