

Reviews

Birthe Arendrup, Simon B. Heilesen and Jens Østergård Petersen, eds.: *The Master said: To study and ... : To Søren Egerod on the Occasion of His Sixty-Seventh Birthday*. Copenhagen: East Asian Institute, 1990 (East Asian Institute Occasional Papers 6). 185 pp.

A student of Paul Demiéville, Bernhard Karlgren and Yuen Ren Chao, Søren Egerod is one of the sinological pioneers in Scandinavia. His own scholarly approach is characterized by breadth of vision as well as theoretical depth and precision, and in many ways the fourteen contributors to this volume are following in the footsteps of their mentor. For example, we find here essays dealing with classical philology (Birthe Arendrup on the *Platform Sutra* and Jens Østergård Petersen on the relationship between the *Taiping jing* and the *Shuowen jiezi*), with the genetic relationship between the languages of East and Southeast Asia (Inga-Lill Hansson on two little-known Burmese-Yipho languages and Donald B. Wagner on the language of the ancient Chinese state of Wu), with classical Chinese grammar (Christoph Harbsmeier on nonrestrictive modification of nouns and parantheses in Latin and pre-Han Chinese), with dialectology (Vibeke Børdahl on the language of the oral art of storytelling as performed in the Yangzhou dialect), and with cultural history (Poul Andersen on a Daoist ritual dance, Viggo Brun on the transmission of knowledge in Thailand, Rolf Kuschel on Aksel Sandemose's Law of Jante as implemented on the island of Bellona in Polynesia, and Morten Schlütter on the Song emperor Xiaozong and his syncretistic views of Confucianism, Daoism and Buddhism). These contributions may all be seen as elaborations of themes that are very close to Professor Egerod's own major scholarly interests, and it must be a source of great satisfaction for him that these interests continue to be cultivated by a younger generation of scholars equipped with talent as well as erudition.

Two interesting contributions deal with topics that are immediately and importantly relevant to understanding the contemporary political situation in China: Kjeld Erik Brødsgaard's

paper on party-reform in post-Mao China and Leif Littrup's paper on the position (or lack of position) of the national minorities in the writings of world history produced in the People's Republic of China. Dealing with aspects of the political and ideological scene in contemporary China, these two papers broaden the perspective and lend variety to the book, even though they fall outside the scope of Professor Egerod's own research.

The scholarly contributions to this volume are interspersed with six delightful fables by Susanne Jorn - fables which will no doubt appeal to Søren Egerod the poet and the translator of *The Tao of Pooh*.

In his introductory essay, Simon B. Heilesen characterizes Egerod as "the mastermind of the very successful development of East Asian studies in this country [i.e., Denmark]." It is true that the development of East Asia studies in general, and Chinese studies in particular, since 1958, when Egerod became Denmark's first Professor of East Asian Languages with special reference to Chinese, has been most impressive. My own first contacts with Danish colleagues date back to the mid 1970s only, and since then the scope of Danish China studies has expanded so that today Denmark, in more than one way, is at the forefront of China studies in the Nordic countries.

Besides the fourteen contributors to the volume under review, there are several younger research students at the University of Copenhagen who are doing promising research on different aspects of Chinese culture and society. And at the University of Aarhus, the other Danish centre of Chinese studies, first-rate research on modern Chinese society and literature is also carried on. Professor Søren Egerod, the mentor of many now active Danish China scholars, has every reason to take pride in this "very successful development" of China studies during his decades as the leading sinologist in Denmark.

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