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Review

Reviewed Work(s): Catalogue of the Collections of Sir Aurel Stein in the Library of the Hungarian Academy of Sciences. (Keleti Tanulmányok — Oriental Studies 11) by John Falconer, Ágnes Kárteszi, Ágnes Kelecsényi, Lilla Russel-Smith, Éva Apor and Helen Wang

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lived experience, the world of family, individual desire, and the larger constrains of the social world. The stories by Geyang (*Yige laoni de zishu,* An old Nun's self-narration) and Yangzhen (*Wu xingbie de shen*, God without Gender) are representatives of this style and subject matter. Yangzhen uses Buddhist theme and attempts to give the reader a glimpse of the life of a Tibetan aristocratic family. By trying to represent an "authentic" view of Tibetan culture and customs, she, in a way, uses the narrative to re-inscribe her own culture. Tibet in her narrative is revisioned in its myriad details and cultural richness.

It is interesting to see how some of the authors use the Chinese language as a tool to explore themes that engage them in a dialogue with the dominant culture. Doing so, enables them to narrate their own version of how they understand and interpret their culture. The works of Alai, Sebo and Jiayang Xire offer remarkable insights in this respect. While some writers use narrative fiction to reassert their identity, others attempt to criticise and reflect their current position as marginal subjects. Sebo's short story *Zai zheli shang chuan* (Get the Boat Here) deals with eccentric and capricious characters who are both alienated from Tibetan culture and tradition while simultaneously derisive of Western culture.

Tashi Dawa is the most renowned and successful Tibetan writer (his stories are translated into several languages). The flux of time and the combination of historical facts with fictitious incidents show the influence of magical realism in his writings. In *Shiji zhiyao* (Invitation of a Century), the author playfully transforms time and history into grotesque absurdity and portrays Tibet as a mixture of past, present, and future.

Some of these Tibetan writers (Tashi Dawa, Alai, Yangdon) received the literature prise for minorities in recognition of their works. Alai even won the Mao Dun Literary Prize, the most prestigious literary award a writer can receive in mainland China. Although their works are seen by the Chinese readership as representatives of Tibetan voices, Tibetan readers feel alienated towards these works and show hesitancy to include them in their literary community.

The selection is fairly good; some of the stories – by raising universal human issues – extend beyond regionalism and are enjoyable and aesthetically valuable readings.

Réka Takács

Catalogue of the Collections of Sir Aurel Stein in the Library of the Hungarian Academy of Sciences. Compiled by JOHN FALCONER – ÁGNES KÁRTESZI – ÁGNES KELECSÉNYI – LILLA RUSSEL-SMITH, edited by ÉVA APOR – HELEN WANG. (Keleti Tanulmányok – Oriental Studies 11) Budapest, Library of the Hungarian Academy of Sciences, 2002. 350 pp.

Sir Aurel Stein (1862–1943), the well-known explorer, archaeologist, and orientalist of Hungarian origin has maintained close contact with the Hungarian Academy of Sciences throughout his life. He used to visit the library of the Academy when he was in secondary school. Later he wrote: "Many pleasant memories of my youth are connected with the fine library of the Academy. Apart from the paternal home I spent my happiest hours there and it was there that I began my studies to become an orientalist..." No wonder that after he left Hungary, Stein felt it to be his responsibility to contribute to the development of the library, which is attested by the fact that he made extensive donations to the library several times in his life. First, in 1921 he donated his family letters to the Academy, as well as biographical notes by Theodore Duka, Honorary Member of the Academy. In the following years, another donation was made by Stein, which included books, journals, catalogues, manuscripts, and notes of various kinds. This collection consisted of 1154 volumes, and its catalogue was compiled by 1927. The greatest donation of Stein was his bequest of 1934. In it he expressed his will to give many of his printed books to the library. Because of political reasons, however, the transfer of the

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materials was an extremely complex matter, and Stein's estate only arrived at Hungary in 1957. The bequest added 2300 books and reprints, and 180 volumes of periodicals to the collection of the library. Together with the previous donations, Stein contributed to the expansion of the library with a total of 3600 books, as well as many journals, manuscripts, photographs, etc. The books were incorporated into the library, so they did not constitute a separate collection, but the provenance of the volumes was noted in the catalogue cards. However, no catalogue of the photographs, manuscripts, correspondence and other documents of the Stein collection was compiled until the completion of this long-awaited *Catalogue*.

The volume, which is the result of a three years long international project of British and Hungarian researchers, consists of three parts. The first part, written by Ágnes Kelecsényi ("Sir Aurel Stein and the Library of the Hungarian Academy of Sciences", pp. 13–32), is a study on the relationship between Stein and the Academy, and on the history of the library's Stein collection. The second part, compiled by Ágnes Kelecsényi and Ágnes Kárteszi, is the "Catalogue of Correspondence, Manuscripts, Documents and Reviews Relating to Sir Aurel Stein" (pp. 33–103). The section on Correspondence lists the letters in alphabetical order of the persons to or by whom the letter was written. The Manuscripts and Documents section is subdivided into smaller units, according to the nature of the documents, such as maps, notes on lectures and dissertations, manuscripts of certain works, financial papers, diaries, etc. The Articles, Offprints and Reviews section lists the material in chronological order, based on the date of publication of the texts, except for the reviews, which are listed in alphabetical order of the books concerned. The third part compiled by John Falconer and Lilla Russel-Smith is the "Catalogue of Photographs Taken or Collected by Sir Aurel Stein" (pp. 159–350). The material of about 4500 photos is divided into 33 numbered thematic groups. The place or the object and the date of the photographs are given, as well as Stein's captions, if there were any. An extensive index to the photographs is attached to the end of the section.

The importance of the *Catalogue* lies in the fact that it complements the Bodleian Library's *Catalogue of the Papers of Sir (Marc) Aurel Stein* (1862–1943), printed in 1983, and reveals that the collection in Hungary fills the "holes" in the British Stein collections. The present volume provides a deeper insight into Stein's interests and activities, as well as into early 20th century Central Asian archaeology and oriental studies. Compiled by British and Hungarian specialists of great scholarly expertise and enthusiasm, the *Catalogue* is an important work and a useful tool for researchers of Stein's life, and the scholarship of his age. The book contains a number of photographs of Stein's expeditions and documents, which makes the work even more valuable.

Gergely Salát

ROBERT HYMES: *Way and Byway*. Berkeley–L.A.–London, University of California Press, 2002. 364 pp.

Robert Hymes has produced significant achievements already as a co-author (*Ordering the World: Approaches to State and Society (...)* [1993]), and as an author (*Statesman and Gentleman: the Elite of Fu Chou Chang-hsi (...)* [1987]), especially in approaching the philosophy of religion and politics. In his book titled *Way and Byway* he examines the status of gods in Taoism, in the sphere of concepts based on the results of the newest researches.

As a way of introduction, the author gives a brief review of the content of the book's eight chapters. "The book first examines the two models of divinity separately and then moves to explore their interactions. Thus the second chapter explores the bureaucratic model in Celestial Heart Taoism, while Chapters 3, 4, and 5 move to the personal model as it appears in the Three Immortals cult. Chapters 6 and 7 the return to professional Taoists, Chapter 6 to explore the combination or alternation of the two models in Taoists' own self-representation, Chapter 7 to

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