

in der Redaktion der an der Fu-Jen-Universität herausgegebenen sinologischen Fachzeitschrift *Monumenta Serica* ein NSDAP-Mitglied saß: Walter Fuchs (1902–1979), ein aus Berlin stammender Sinologe (M. Gimm, Erinnerungen aus China. Gespräch mit Walter Fuchs am 8. Februar 1977 in Köln. In: H. Walravens und M. Gimm [Hrsg.], „Schone dich für die Wissenschaft“. Leben und Werk des Kölner Sinologen Walter Fuchs [1902–1979] in Dokumenten und Briefen. Wiesbaden 2010: 26).

Die Fu-Jen-Universität bestand 1934/1935 aus drei Fakultäten: Naturwissenschaften, Literatur und Pädagogik. Die Ordensleitung erstrebte im engen Einvernehmen mit der römischen Kurie den raschen Ausbau der Universität und die Erweiterung des Lehrkörpers. Für diese Expertise sollte Wilhelm Schmidt nach Peking reisen und die Fu-Jen-Universität einer genauen Inspektion unterziehen. Als Ergebnis setzte Schmidt eine ausführliche Denkschrift auf, die er nach seiner Rückkehr dem Papst vorgelegte. Schmidts vorrangiges Reformziel war, den Bildungsstandard zu heben, um die Fu-Jen-Universität mit den europäisch-amerikanischen Universitäten wettbewerbsfähig zu machen. 1935 betrug der zahlenmäßige Anteil der chinesischen Professoren gegenüber den europäisch-amerikanischen 68 zu 24, davon 13 SVD-Patres (220). Nach Schmidt war das Überwiegen der Chinesen an sich erfreulich, ihn störte jedoch die große Zahl chinesischer Professoren im Bereich der Soziologie und der Wirtschaft. Um das Missverhältnis in diesen beiden Fächern auszugleichen, war es nach Schmidt zwingend, vierzehn bis sechzehn auswärtige Professoren mit internationalem Renommee neuanzustellen. Schmidts Plan erwies sich als undurchführbar, ein Faktum, das bereits Bornemann in seiner mittlerweile etwas überholten Schmidt-Biografie aufgezeigt hatte (F. Bornemann, P. Wilhelm Schmidt S.V.D. 1868–1954. Rom 1982: 248). Das gewinnbringend Neue in diesem Band ist nun die akribisch durchgeführte Rekonstruktion, auf welche Weise Schmidt seinen Reformplan mit den Autoritäten vor Ort aushandelte. Mit der vielstimmigen Korrespondenz zu diesen Verhandlungen zeichnet der Autor ein recht düsteres Bild. Schmidts Ehrgeiz gepaart mit Ansätzen zu elitärem Größenwahn führte dazu, dass er sich sowohl mit dem apostolischen Delegaten in China als auch mit dem chinesischen Präsidenten der Fu-Jen-Universität überwarf. Besonders tragisch mutet es an, dass Schmidts undiplomatische Unnachgiebigkeit schließlich auch dazu führte, sich mit seinem eigenen Schüler Rudolf Rahmann SVD (1902–1985) zu entzweiten (274–282). Rahmann hatte in Wien Ethnologie studiert und war Mitglied der *Anthropos*-Redaktion. Durch Schmidts Fürsprache wurde Rahmann 1936 zum Rektor der Fu-Jen-Universität bestellt, wo er die „Wiener Schule für Ethnologie“ hätte etablieren sollen. Schmidts Reformplan scheiterte also nicht nur aus finanziellen Gründen, sondern auch an seiner teils untragbaren Persönlichkeit. Das ist wohl die wichtigste Einsicht dieser Studie.

Ein letztes Wort zur Gestaltung des Buchs: Der Band ist ausgiebig bebildert, sowohl mit historischen Porträtaufnahmen als auch mit Kopien originaler Dokumente. Das Buch enthält streckenweise etwas langatmige Brief-

auszüge, die allerdings für den kritischen Umgang mit dieser komplexen Thematik auch Vorzüge mit sich bringen werden: Insgesamt ein lesenswertes Buch.

Peter Rohrbacher

Robb, Matthew H. (ed.): Teotihuacan. City of Water, City of Fire. San Francisco: Fine Arts Museums of San Francisco; De Young and University of California Press, 2017. 444 pp. ISBN 978-0-520-29655-8. Price: \$ 75.00

This physically vast book with its impressive dimensions and weighing more than three kilos, covers not only 444 pages but includes as well a catalogue that guides readers through an extraordinary exhibition about Teotihuacan, Mexico, presented at the de Young Museum in San Francisco from September 30, 2017, until February 11, 2018. The book is divided into two sections. The first one is thematic, covering 25 articles or essays, while the second one is the catalogue to the exhibition, organized by the Fine Arts Museums of San Francisco and the Los Angeles County Museum of Art in cooperation with the Mexican Instituto Nacional de Antropología e Historia (INAH). The editor of the book, Matthew H. Robb, an expert himself on Teotihuacan, chief curator of the Fowler Museum of the University of California, Los Angeles, and formerly curator of the de Young Museum at San Francisco, joined international experts – archeologists, art historians, and epigraphists – to bring closer to readers and visitors new insights and findings about the pre-Hispanic Central Mexican city of Teotihuacan.

The catalogue describes 183 objects from Teotihuacan ranging from small-scale (stone tools, figurines, vessels, censers, jewellery, masks, mirrors, shells) to larger mural fragments and portions of wall paintings as well to stone monuments like stelae or figurines. Many of them are presented either the first time or joined with others coming from the same place according to their archaeological and/or architectural context within the greater area of Teotihuacan. An example are those coming from the “Proyecto Tlalocan” (INAH), which had explored a large tunnel with chambers and interior spaces predating the Feathered Serpent Pyramid (239–261). Each object is described briefly by type, measurement, and holding institute before further information is provided regarding provenience and history of the object and its function and current interpretation. In some cases detailed maps allow identifying the location where the object or a group of objects was found within buildings or compounds. The excavated items – many of them in recent time, like those from the Proyecto Tlalocan, so far documented in the catalogue and in the exhibition – are coming from important buildings as from the core center from the already mentioned Feathered Serpent Pyramid, the Sun and Moon Pyramid, or house groups like Tetitla and La Ventanilla, where in the past years excavations have revealed important new insights and brought to light the here presented items. But the reader also finds evidences from more peripheral places, like from the Eastern Platform or from residential compounds as those of the Oaxaca Barrio, Teopanazco, or Oztotyahualco.

There are 25 essays from archaeologists, art historians, and iconographic and epigraphic specialists introducing Teotihuacan within the Mesoamerican cultural sphere and its archaeology. They are separated by themes ranging from a general overview to specifics about the different archaeological complexes and compounds to which the objects belonged, to Teotihuacan art and religion as well, and to the mapping of the site. Although Teotihuacan is a vast site, on the one hand, it is a mythical and political one (to some contemporaneous cultures) and, on the other hand, it is a commemorative one (like to the later Aztecs or Mexico), it was also a “real city” with “real city problems” as outlined by Carballo and Robb in the first essay serving as general introduction (12). Besides many life-ensuring problems like water-management or food supply, however, it is politics and religion that are mostly addressed in this catalogue due to the kind of objects joined for the exhibition. Albeit the physical remains of Teotihuacan are impressive, the history about Teotihuacan is still poorly understood, despite the new findings presented here. In this sense, it is far reasonable why Cowgill, himself an expert on urban archaeology and Teotihuacan in particular, entitles his essay about the historical understanding of the culture of Teotihuacan as “A Speculative History of Teotihuacan.” It is in this sense, that the reader of the catalogue would have surely found it helpful to find another essay in which Teotihuacan is embedded in a broader and comparative perspective to other contemporaneous Mesoamerican cultures. In particular a chronology would have been helpful. Nonetheless, all essays bring Teotihuacan to light as it can be best understood currently and based on the recent investigation. Last but not least, the catalogue illustrates the objects by wonderful photos and provides equally helpful maps and other photos about the urban center.

Daniel Grana-Behrens

Rush, James R.: Hamka’s Great Story. A Master Writer’s Vision of Islam for Modern Indonesia. Madison: The University of Wisconsin Press, 2016. 286 pp. ISBN 978-0-299-30840-7. Price: \$ 79.95

Haji Abdul Malik Karim Amrullah (1908–1981), better known by the acronym Hamka, was a leading proponent of the Muslim reformist movement *Muhammadiyah* in Indonesia, and one who in the words of his American biographer James R. Rush became “the public face of Islam in Indonesia” (173). Rush does not even hesitate to call him “Indonesia’s Mr. Islam” (173). This outstanding public profile was a result of Hamka’s constant media presence: from early on in the press and in his later years also on radio and television. Long after his death, his legacy still lives on. A considerable number of his writings are still available in new editions in his native country and in neighbouring Malaysia. In 2015, for example, Gema In-sani Press in Jakarta republished his monumental verse-for-verse commentary in nine volumes on the whole of the Qur’an, weighing in at 14 kilograms. In 2011, the Indonesian government officially elevated Hamka into the pantheon of national heroes.

Born in 1908 in West Sumatra as the son of the renowned Minangkabau Muslim reformist leader Dr. Abdul Karim Amrullah, Hamka did not receive a Western education. Unlike the elite members of his generation, he knew little or no Dutch or English and remained a self-educated man who voraciously devoured every book on relevant subjects that he could get hold of, in Malay but especially in Arabic. Rather than being an original thinker, he was more of a popularizer who synthesized what he dug out of the works of others, most significantly those of Egyptian literati and reformists. As Rush makes clear, the prolific but dilettantish “public intellectual” Hamka was able to carve out a unique role for himself as a leading light in post-independence Indonesia because he was practically the only one of his kind in an impoverished country which had only a very tiny crop of academics while the majority of the population were poorly educated people. In the early 1950s, he produced a flood of his books “just in time for the new country’s massive expansion of public education” (114f.). Hamka’s books filled a great void by catering to avid readers, but they were hastily stitched together from the books of others without much attention being paid to academic standards. Unsurprisingly, Rush as a professional historian deems Hamka’s multivolume “*Sejarah Umat Islam*” (History of the Islamic Community) from the 1950s to be a popularizing compilation that was definitely not the work of a scholarly historian (115). One of Hamka’s best-known novels, “*Tenggelamnya Kapal van der Wijck*” (The Sinking of the van der Wijck), first published in 1938, drew so strongly on a novel by the Egyptian author Mustafa Luthfi al-Manfaluthi (1876–1924) that it would lead to serious accusations of plagiarism and cause a major scandal. In fact, it was just another example of Hamka’s usual working method, i.e., the plundering of the work of others in order to reuse their material in an Indonesian context. Hamka borrowed (or “stole”) ideas from a modern Arab writer for his own 1938 novel in order to direct criticism at traditional Minangkabau society and make a plea for a thoroughly modern Indonesia. All of Hamka’s publications are wholly Indonesian and even to some degree autobiographical.

Perhaps it was Abdurrahman Wahid (1940–2009), the long-time leader of the traditionalist movement “*Nahdlatul Ulama*” and fourth President of Indonesia (1999–2001), who assessed Hamka’s achievements best. Rush approvingly cites Abdurrahman Wahid’s rather blunt evaluation (194): Hamka was neither a great fiction writer nor a real scholar. His knowledge was wide-ranging but also unsystematic and never deep. His modernist contributions to theology, especially in the fields of mysticism and Qur’an commentary, were at best popularly oriented. Nevertheless, Abdurrahman Wahid hailed Hamka as a great communicator who opened up Indonesian Islam to modern times, concluding that “the orientation of a whole generation had been shaped by a single man” (Rush’s translation, 194). This is no mean feat for someone who lacked formal education and Western languages.

James R. Rush is a seasoned historian who knows well how to tell an evocative story. This is an insightful biography of Hamka, whose life was devoted to the implementa-