

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 Inساني 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-

tion of a reformist vision of Islam for modern Indonesia. The book emphasizes the public rather than the private man although there are also revealing glimpses into his personal affairs. It is a strong point of Rush's narrative that he does not feel the need to spell out the obvious and lets the reader fill aspects of the argument for himself or herself. Rush more than once hints at personal issues that may have had a profound influence upon Hamka's thinking and actions. For example, Hamka was stricken by smallpox in his youth and carried the scars for the rest of his life; but it is only in an endnote that we learn that he was sometimes scornfully mocked as "pock face," whereas according to an Indonesian commentator, the disfigurement, together with Hamka's scant formal education, may have given rise to an inferiority complex that drove him to be an achiever (215 f.; note 148).

Regarding this burning ambition to make a name for himself, Rush provides the reader with enough clues to suspect that Hamka must have long found it quite difficult to grow up in the shadow of his overbearing father, a circumstance which seems to have had a considerable effect on the later career of the son. Hamka portrayed his father in the admiring portrait "Ajahku" (My Father, 1950), as "the Big Man that he was" (57), but in the "Kenang-Kenangan Hidup" (Memoirs, 1951–1952), the father is austere and often absent during Hamka's youth (58). Rush mentions that the father judged Hamka's reading and speechmaking during his formative adolescent years as "useless" (63). This perception could not have been more wrong.

There is a persistent tension between father and son and the reader senses that Hamka wanted to prove something to his father. In this respect, it is also clear that although Hamka's staunch defence of monogamy is fully in accordance with reformist thinking, his highly unpleasant experience with the polygamous practices of his father who married no less than thirteen women and divorced Hamka's mother, must have played a crucial role in the matter. However, throughout this well-written and enjoyable biography, Rush wisely refrains from psychologizing and avoids speculating about unknown factors.

This book has been long in the making. Rush informs us that he originally conceived his research project about Hamka in 1982, but that for many years other work stood in the way. It has been worth the wait.

E. P. Wieringa

Seiser, Gertraud (Hrsg.): *Ökonomische Anthropologie*. Einführung und Fallbeispiele. Wien: Facultas, 2017. 412 pp. ISBN 978-3-7089-0835-9. Preis: € 26,20

Der von Gertraud Seiser herausgegebene Sammelband "Ökonomische Anthropologie. Einführung und Fallbeispiele" stellt die Ökonomische Anthropologie als Teilgebiet der Kultur- und Sozialanthropologie vor und richtet sich, so die Herausgeberin, als Einführungswerk primär an Bachelorstudierende des Faches sowie an Studierende der Sozialwissenschaften. Die Ökonomie wird darin nicht als ein hermetisch abgeschlossenes System präsentiert, sondern stets in ihrer Einbettung innerhalb der poli-

tischen, ökologischen, sozialen und religiösen Kontexte. Zunächst zielt der Band darauf ab, eine solide Wissensbasis zu schaffen, indem gleich zu Beginn ein Bewusstsein für die Fachgeschichte sowie die unterschiedlichen Schulen geweckt und die wichtigsten Theorien und Konzepte der Ökonomischen Anthropologie vorgestellt werden. Auf diese Weise lassen sich die im Einführungsband versammelten Fallstudien der Mitarbeiter des Wiener Instituts für Kultur- und Sozialanthropologie bestens verorten. Die den einzelnen Beiträgen zugrundeliegenden Feldforschungen wurden sowohl in indigenen Gesellschaften als auch in postmodernen globalisierten Kontexten durchgeführt und decken ein sehr breites thematisches sowie räumliches Spektrum ab.

Die im ersten Artikel klar strukturierte Theoriegeschichte der Ökonomischen Anthropologie wird anschließend in einer Grafik zusammengefasst. In Anbetracht der Komplexität des Gegenstandes ist diese Grafik sehr übersichtlich gestaltet und hilft, die in den nachfolgenden Texten erwähnten Schulen, Fachvertreter und ihre Werke schnell zeitlich einzuordnen. Erwähnenswert ist auch, dass recht ausführlich aus den Originalquellen zitiert wird, zur Erklärung sehr anschauliche Beispiele (wie Schuhe, Pizza etc.) verwendet und zudem viele wertvolle Literaturhinweise zum Weiterrecherchieren und -lesen gegeben werden. Ferner wird auch der ökonomisch-politische Entstehungskontext der Publikation erläutert: Zu nennen sind hier Schlagwörter wie der Wahlsieg von Donald Trump, die Migrations- und Fluchtbewegungen, der Brexit, der anthropogene Klimawandel, der weltweite Terrorismus oder die Fake News.

In den nächsten vier Artikeln widmen sich die Autoren den ökonomisch-anthropologischen Theorien und orientieren sich dabei am Wirtschaftszyklus: Dem Werden, dem Sein und dem Vergehen – also der Produktion, der Distribution und dem Konsum – von Gütern. Gertraud Seiser und Martin Thalhammer erklären grundlegende Begriffe und Konzepte von der Produktion zum Austausch, wobei es ihnen ein Anliegen ist, keine allgemeingültigen Definitionen, sondern vielmehr "ein Gespür zu vermitteln, in welche theoretischen und ideologischen Konstruktionen Wörter und ihre Bedeutungen eingebettet sind und sein können" (56). Maria Dabringer verortet die Konsumforschung innerhalb der Fachgeschichte der Ökonomischen Anthropologie, benennt wichtige Ansätze und sensibilisiert den Leser unter Hinzuziehung diverser ethnografischer Studien für die sozialen, kulturellen, symbolischen und politischen Dimensionen des Konsums. Anschließend widmet sich Patricia Zuckerhut den Facetten der häuslichen Produktionsweisen und zeichnet sowohl den Wandel in den Fachdiskursen als auch die aktuellen Debatten nach. Im englischsprachigen Artikel von Tatjana Thelen steht das Eigentum im Fokus: Anhand eigener Feldforschungen in Ungarn veranschaulicht sie, inwiefern Eigentumsbeziehungen soziale Reproduktion und Wandel konstituieren. Alle theoretischen Texte im ersten Teil des Bandes vermitteln einschlägige Forschungsansätze, bieten sehr gute Forschungsüberblicke zu den jeweiligen Teilgebieten der Ökonomischen Anthropologie, stellen Bezüge zu den gegenwärtigen soziopolitischen Bedingun-