Morris, Paul, William Shepard, Toni Tidswell, and **Paul Trebilco** (eds.): The Teaching and Study of Islam in Western Universities. London: Routledge, 2014. 196 pp. ISBN 978-0-415-82415-6. Price: £ 90.00

Der vorliegende Sammelband mit zwölf Beiträgen geht auf ein Kolloquium zurück, das im Jahre 2009 in Otago im Rahmen der Etablierung des akademischen Instituts "New Zealand Centre for the Study of Islam and Muslim Cultures" veranstaltet wurde. Die hier nicht alle im Einzelnen vorzustellenden Aufsätze bieten eine bunte Mischung, welche es schwer macht, ein Gesamturteil über das Werk zu fällen. So geht Paul Morris ("Reason, Religion, and Modernity. Reflections on the Role of Islam in the Modern University") in einem einführenden Aufsatz darauf ein, wie die moderne westliche Forschungsuniversität zustande gekommen ist und weist darauf hin, dass "teaching *about* religion" grundsätzlich anders als "teaching *of* religion" ist (12). Die Idee einer säkularen Forschungsuniversität wird jedoch implizit von den beiden malaysischen muslimischen Islamwissenschaftlern Mohammad Hashim Kamali und Zarina Nalla im fünften Aufsatz ("The Teaching of Islam in Western Universities. Reflections and Impressions") kritisiert. Sie wollen unabhängige religionsneutrale Forschung partout nicht billigen, begrüßen deshalb auch die wachsende Zahl von muslimischen Studenten und Dozenten, die nicht daran denken wollen, ihre eigenen religiösen Überzeugungen im akademischen Diskurs außen vor zu lassen. Diese "Insider" sollen mäßigend auf "Outsider" einwirken, sodass "Orientalisten" vorsichtiger würden und ihre Worte auf die Goldwaage zu legen hätten (72). Wie so etwas konkret aussehen kann, macht Katharina Völker im letzten Aufsatz klar, in dem sie den "Fall Kalisch" erörtert ("A Danger to Free Research and Teaching in German Universities? The Case of Muhammad Sven Kalisch"). Letzteres Fallbeispiel betrifft aber "teaching *of* religion", wobei es an der Universität Münster um das Fach "Islamische Theologie" ging. In diesem Bereich, so Völker, bestimmen letztendlich Muslime, wie ihre Kinder unterrichtet werden sollen (184).

Allerdings spürt man auch in den anderen Aufsätzen, die alle "teaching *about* religion" behandeln, dass die un- oder andersgläubigen Religionswissenschaftler als Dozenten einen Eiertanz vollführen. Toni Tidswell ("Insiders, Outsiders, and Critical Engagement. Reflections on Teaching 'Women in Islam' in a University") ist z. B. sehr daran gelegen, in einer multikulturellen Gesellschaft bei ihren Studierenden vor allem Toleranz, Respekt, Verständnis und "civic harmony" zu fördern. Am Anfang ihres Kurses zum Thema "Frauen im Islam" hatte sich ein islamischer Student beschwert, da er meinte, dass die Dozentin als nichtislamische Frau keine Lehrbefugnis habe. Am Ende des Kurses teilte er aber mit, dass "it was the best course he had taken at university thus far, and that he had learned a great deal about Muslim women in other contemporary cultures" (141). Tidswell kommentiert dazu: "Perhaps the teaching arrangements were not ideal for this insider, but it seems at least that he experienced the learning outcomes desired by this teacher" (141).

Fast ausnahmslos sind alle Aufsätze von einer ausgesprochen "islamfreundlichen" Grundhaltung geprägt, wobei empathisches Verstehen in den Vordergrund gestellt wird. William Shepard ("Teaching about Islam in the Western University. Some Reflections") geht sogar so weit, zu behaupten, dass "I am inclined to doubt whether anyone achieves the fullest possible level of understanding who has not, at least fleetingly, been tempted to convert and become a Muslim" (103). Offenbar wird hier davon ausgegangen, dass wissenschaftliche Distanz einfach "Ablehnung" bedeuten muss.

Bemerkenswert und einzigartig in diesem Zusammenhang ist der islamkritische Aufsatz von Christopher van der Krogt ("What Should We Say about Muhammad?"), in dem die gängige überidealisierte Vorstellung der Frühzeit des Islam rücksichtslos hinterfragt wird. Anders als Tidswell will er nicht irgendwelche Bürgertugenden vermitteln und hat auch nicht vor, zum Islam überzutreten, sondern nimmt das Risiko hin, als "Kafir" stigmatisiert zu werden (154). Er vertritt klipp und klar die säkulare Meinung, dass "scholars teaching and writing in nonconfessional Western universities should use all the available techniques of the humanities and social sciences to investigate Islam as a human construct or, rather, as a set of constructs" (154). Er will das Studium des Islam nicht der Apologetik der Muslime oder "overly irenic non-Muslims" überlassen und bespricht vier sensitive Angelegenheiten in der Frühgeschichte des Islam, nämlich die militärische Rolle des Propheten; die vermeintliche religiöse Toleranz; die Stelle der Frauen und Sklaven; und die Entstehung des Korans. Leider erwähnt der Autor nicht, ob Kurse mit solchen heiß umstrittenen Themen auch von islamischen Studenten besucht werden und wenn ja, wie ihre Evaluierungen wohl ausschauen.

E. P. Wieringa

Neuhaus, Karl: Grammar of the Lihir Language of New Ireland, Papua New Guinea. Transl. and ed. by Simon Ziegler. Boroko: Institute of Papua New Guinea Studies, 2015. 227 pp. ISBN 978-9980-68-104-1. Price: $ 50.00

This grammar is based on a manuscript written by Karl Neuhaus, a German missionary who lived in New Ireland for a considerable time – from shortly after 1910 until his presumed death in 1944 – a large portion of which he spent on the Lihir Island group where he founded a mission. Neuhaus produced a considerable body of ethnographic and linguistic work on a number of peoples and languages of New Ireland, but many of his manuscripts were lost during the Second World War.

To the outside world, Lihir is most famously known for the large-scale goldmine that has been in operation on its main island Aniolam since 1995. To Lihirians, the presence of the mine has wrought a large number of social and economical changes, including the establishment of a cash economy and a shift from the local language to Tok Pisin and English.

For the current work, the original manuscript was translated and edited by Simon Ziegler, and provided with introductions by Nicholas A. Bainton, Luke Kaba-

riu, Don Niles, and Malcolm Ross, placing it in the wider Lihirian sociocultural and historical context and within the research on Austronesian languages. It forms part of a larger language and culture documentation and conservation program instigated by the Lihir Cultural Heritage Association in collaboration with the Institute of Papua New Guinea Studies, with printing and distribution funded by the Lihir Sustainable Development Plan.

Lihir is spoken in the Lihir archipelago (formerly Gerard de Nys islands) off the east coast of New Ireland. A number of mutually intelligible dialects can be distinguished, referred to by Neuhaus as "light" versus "dark" dialects in his phonetics section, based on their tendencies to use front versus back vowels. The main dialectal distinction is between the north and south varieties within the archipelago.

The grammar consists of 17 sections. After a brief introduction, it starts with a number of anthropological linguistic observations Neuhaus terms "conceptual remarks," before moving on to the more classic introductory parts of a grammar discussing phonetics/phonology and morphology. It then continues with sections on the noun and its associated categories such as articles, number and case marking and adjectives, pronouns, the verb and its associated categories, adverbs, prepositions, conjunctions, and interjections. The edited work contains text annotations and a useful glossary of language names, geographic names, and other terms, many of which have fallen into disuse since Neuhaus' times.

With regard to phonology, the language shows an interesting amount of both vowel and consonant metathesis. This can occur word-internally without bringing about a change of meaning, but also to generate what Neuhaus calls "correlated" verb and noun forms from "neutral" ones and vice versa. For an Oceanic language, Lihir has a large inventory of 10–11 vowels and vowel length appears to be contrastive. Many instantiations of vowel assimilation and vowel harmony are mentioned by Neuhaus. Moreover, there are a remarkable number of minimal pairs for vowels that have related meanings, e.g., *kasiŋ* "my brother" versus *kisiŋ* "my sister."

Reduplication is often encountered to denote greater intensity and plurality, and as a nominalisation device. It can also indicate similarity in meaning between the root word and the reduplicated word.

Nouns are accompanied by articles; they appear to fall into separate classes depending on having a human/animate, or an inanimate referent. As do verbs, nouns have what Neuhaus calls both "absolute" or "neutral" forms and "correlated" forms. Unfortunately, Neuhaus does not discuss the structural characteristics of neutral/absolute versus correlated forms in great detail for either nouns or verbs, beyond their morphological features. It thus remains relatively unclear which forms are used in which environments and syntactic constructions.

There is a separate article indicating plural, but number is not otherwise marked on the noun. Nominative or accusative case is also not indicated on the noun, but the grammatical function of a constituent is indicated by word order. Prepositions are used to indicate grammatical

roles of non-core constituents. Based on a distinction between alienable and inalienable possessive relations, possession is either indicated by a suffix on the head noun, or by a preposed element Neuhaus calls a "nominal preposition," but we would probably call a nominal classifier nowadays. There are several of these preposed forms, and which one is used seems to depend both on the semantics of the possessum noun and those of the relationship between possessor and possessum.

There is a dialectal difference in the number distinctions made within the pronominal paradigm: the southern dialect exhibits singular, dual, trial, and plural, and in the northern dialect this is supplemented with a quadral. There are no separate subject and object forms within the free pronoun system, and gender is not distinguished. Bound pronouns (termed "short pronouns" by Neuhaus) only occur to cross-reference subjects.

Most Lihir root words can be used as verbs without any morphological derivation. However, there appears to be a large amount of verbal derivational pre- and suffixes generating, e.g., causatives and reciprocals, but also changing the meaning of a root verb in other ways and sometimes having a directional meaning. There is no inflectional verbal morphology; a range of particles and adverbs instead expresses TAM categories. There appears to be a large number of verbal collocations and verbs used in what Neuhaus terms an adverbial sense that may turn out to be part of productive verb serialisation patterns.

The translation into English and annotation of Neuhaus' original work on Lihir is a great initiative to make this manuscript available to a wider audience of linguists. Neuhaus' observations offer a tantalising glimpse into this language, for which, despite it being exposed to the wider world for a considerable time, virtually no contemporary descriptive materials exist. It is to be hoped that the publication of this resource will prompt a linguist to undertake a more comprehensive grammatical analysis and description of the Lihir language.

Furthermore, it is laudable that this publication was realised with support of Newcrest Mining Ltd., the corporation operating the Lihir mining site, as part of the Lihir Sustainable Development Plan. What we have here is a tangible outcome of a company's attempts to do business in a more socially responsible and sustainable way, an example that will hopefully be followed by other corporations operating in Papua New Guinea and elsewhere, with similar results.   Dineke Schokkin

Neumann, Klaus: Across the Seas. Australia's Response to Refugees. A History. Collingwood: Black Inc., 2015. 358 pp. ISBN 978-1-86395-735-9. Price: $ 34.99

Nach Angaben des Flüchtlingshilfswerks der Vereinten Nationen (UNHCR) sind Anfang des Jahres 2016 etwa 60 Millionen Männer, Frauen und Kinder auf der Flucht. Die höchste je dokumentierte Zahl an Vertriebenen ist auf zahlreiche verheerende Bürgerkriege, Konflikte und Krisen, aber auch auf ethnische und religiöse Verfolgung, Naturkatastrophen und die Bedrohungen durch den Klimawandel zurückzuführen. Nur wenige Wochen