



Abstracts zu Workshop 21

Aktuelle Forschungen in der Ozeanistik (mit einem Schwerpunkt zum Thema "Kulturelle Aneignungen")

Organisation: Michael Dickhardt

Michael Dickhardt, Institut für Ethnologie, Universität Göttingen

Stories about 'Good and Evil'? Moral Discourses among the Qaqet-Baining (East New Britain, PNG)

(Geschichten über 'Gut und Böse'? Moralische Diskurse unter den Qaqet-Baining (East New Britain, PNG))

The so called 'problem of evil' played a crucial role in the development of Western ethical and moral thinking. Conceptualized as a radical and exclusive opposition of 'good and evil' it has been a powerful instrument of ethical and moral evaluation and motivation. In this guise it has been part and parcel of the missionary project brought to the Qaqet-Baining on the Gazelle Peninsula since 1896/98 by the Missionaries of the Sacred Heart. This missionary project was confronted with an ethical and moral praxis which was well aware of the existence of 'evil', conceived of in the broad sense of comprising all kinds of suffering, harm and disaster regardless of what is believed to be the cause for it. However, the ways to conceive of and deal with these experiences of 'evil' among the Qaqet cannot be reduced to the radical and exclusive opposition of 'good and evil'. In appropriating Christianity Catholic Qaqet did not so much accept Christian ideas on 'good and evil' in the form of concrete manifestations. Rather, Christian ideas provide a new framework of interpretation used to understand their own concepts of 'evil' spirits, places of the death and stories of legendary heroes. In my presentation I would like to discuss some of these practical and discursive interpretations and the conclusions to draw for the 'problem of evil' as ethnographical phenomenon and as analytical concept.

Lena Heinzmann, Heidelberg

Religious Change among the Central Ok Groups: A Regional Study

In contemporary ethnographies, people in Mountain Ok region are often described as leading lives highly permeated by Christian rituals and beliefs (e.g. Robbins 2004, Lohmann 2000). The region is well-known in anthropology for its

elaborate pre-contact ritual system greatly varying in details among different places. It was just these cosmological and ritual differences that Barth tried to explain for the southern Mountain Ok groups in his regional study *Cosmologies in the Making* (Barth 1987).

However, after the advent of colonialism, the regional ritual system began to decline, and in 1977, a charismatic revival movement, known as the Telefomin *rebaibal*, came to the region. It was spread by local people only, and had more than 3000 followers. Members of the Australian Baptist Missionary Society (ABMS) had built the first mission station in Telefomin at the beginning of the 1950s. Yet most people have only identified as Christians and left behind their pre-contact male cult since the 1977 revival.

The Mountain Ok Christian *rebaibal* was a regional network from the outset, and at the beginning of the 1980s, most Ok groups had taken part. A network of pastors had developed over the whole Ok territory. Yet up to date there exists no systematic regional study of the 1977 revival and the uptake of Christianity among Mountain Ok groups. I will argue for a study "designed to document, analyse, and interpret human actions and intentions that link hamlets, villages, and localities in broader fields of relationship and undertaking" (Terrell 1993:177). In addition to a focus on practices and social relations in single villages or communities, anthropology should also turn to questions about the regional social processes that link communities.

Elfriede Hermann, Institut für Ethnologie, Universität Göttingen

Tradition within the Context of Cultural Interaction: Conceptual Explorations with Respect to Oceania

(Tradition im Kontext von kultureller Interaktion: Konzeptionelle Explorationen mit Blick auf Ozeanien)

Oceanian studies along with historical work done in the early 1980s provided the impulse for a radically new understanding of tradition. Since then, the merits of conceptualising tradition as an invention or, in other words, construction have been much debated. My research picks up on the current debate, the concern being to devise a new conception of tradition, only this time locating it theoretically within the context of cultural interaction. In this conception, tradition is understood as a context-bound configuration actively shaped in the course of cultural interactions, i.e. a product of old and newly adopted practices articulating with specific contexts. From this conceptual perspective, the analytic point is to elicit the specific power relationships that have a formative influence on cultural interactions, whether these take place between local aspects and global flows, or between various local and regional cultural practices. My talk discusses established (as well as recent) conceptions of tradition, such as have been formulated in studies of various Oceanian cultures; in particular, I will be examining those studies that address the nexus between tradition and political contexts. I then go on to explore the viability (and so the applicability) of thus

conceptualising tradition as a context-bound configuration with respect to indigenous discourses and practices in Oceania. To this end, I briefly examine case studies taken from my fieldwork with the Ngaing in Papua New Guinea and the Banabans resettled in Fiji from Banaba Island (in Micronesia).

Sabine Hess, Heidelberg

Dividual Places on Vanua Lava, Vanuatu
(Dividuelle Orte auf Vanua Lava, Vanuatu)

This paper approaches the concept of place through the lense of Marylin Strathern's notion of the dividual. If Melanesian persons can be described as dividuals, and if land is as crucial to a persons identity as literature on Melanesia suggests, then do not places also have this dividual quality? Thinking of relations to land – and especially ways of inheriting 'rights' to land, – in a dividual framework offers new perspectives on issues and disputes about land transmission. But land is not just inherited for subsistence. The passing on of knowledge about places is equally important. Places, especially magic sites, have agency, and like people have the ability to permeate a person causing them to be dangerous to some, or attractive to others. What a place can do, who will know or be affected, lies at the heart of Strathern's suggestion that cause and agency can be split. Permeability and dividuality go together for persons and for places.

Rolf Husmann, Univ. Göttingen/IWF Göttingen

Old Films - New Use: Gerd Koch's Ethnographic Film Documentation on the Gilbert Islands Returns to Kiribati. A work-in-progress report
(Alte Filme – neue Nutzung: Gerd Kochs ethnographische Filmdokumentation über die Gilbert-Inseln kehrt nach Kiribati zurück. Ein „work-in-progress“-Bericht)

In den frühen 1960er Jahren wurden von Gerd Koch mit Unterstützung des Göttinger „Instituts für den Wissenschaftlichen Film“ (IWF) 16mm-Filmaufnahmen auf den Gilbert-Inseln, dem heutigen Kiribati, gemacht, die anschließend zu insgesamt ca. 70 ethnographischen Filmen geschnitten wurden und als solche, fast alle in der „Encyclopaedia Cinematographica“, veröffentlicht wurden. Die damalige Technologie ebenso wie die Kosten und Probleme, nach Kiribati zu reisen, haben in den 60er und 70ere Jahren und seither verhindert, dass Kopien der Filme den Einheimischen selbst zur Verfügung gestellt werden konnten.

Basierend auf der Erfahrung aus einem ähnlich gelagerten Projekt des Autors, das er derzeit in Thailand durchführt, ist, zusammen mit Wolfgang Kempf, die Idee entstanden, die Koch'schen Filme nun nach Kiribati zurück zu bringen und dies zur Grundlage eines 2010 und 2011 durchzuführenden Projekts zu machen, in dem neben der Rückgabe kulturellen Erbes in Form von digitalen Filmkopien ein Anstoß gegeben werden soll, einer kleinen Gruppe von interessierten Einheimischen Grundlagen des Dokumentarfilms zu vermitteln und sie zu begleiten bei der Erstellung eigener Filme, die das kulturelle Erbe von Kiribati ebenso zum Thema haben sollen wie die Dokumentation der heutigen Kultur unter der wachsenden Gefahr klimatischer Veränderungen, die womöglich zu einer Diasporisierung der kiribatischen Bevölkerung und ihrer Kultur führen werden.

Das Projekt als Idee und der aktuelle Stand der Vorbereitungen werden vorgestellt und diskutiert.

Sibylle Kästner, Köln

Hunting Gatherers and Gathering Hunters: Results of a study concerning the procurement of animal food by Australian Aboriginal women

(Jagende Sammlerinnen und sammelnde Jägerinnen: Ergebnisse einer Studie über die Beschaffung tierischer Nahrung durch australische Aborigines-Frauen)

In anthropological literature Australian Aborigines are stereotypically classified as hunter-gatherers: whereas men are categorised as big game hunters, women are primarily seen as plant gatherers, who at times catch small game by chance. There also exists the belief that men not only take control of the access to big game but also of the access to increase ceremonies which are considered to be an integral part of the hunt.

New research on the roles of Australian Aboriginal women in animal food procuring processes shows that existing concepts of gender roles and the social and ritual division of labour in Aboriginal societies have to be questioned. In order to both explain the flexibility of gender roles in many Aboriginal societies as well as to illustrate the spectrum, in which the women's food procurement in some Aboriginal communities actually still takes place, women should be called 'hunting gatherers' and 'gathering hunters'. Being embedded in mythology and in ritual, the regular search for animal food plays an important part of women's lives. Aboriginal women usually combine the search for animal and plant food, using nearly all kinds of tools, weapons and hunting methods that are used by men, too. Although women mainly aim at small game, shellfish and insects, they sometimes hunt for big game as well. By sharing plant and animal food which they either procure themselves or receive by indirect hunting, women gain prestige and strengthen their social and ritual alliances. Evidence of women's hunting magic and women's participation in increase ceremonies finally suggests that the ritual division of labour in Aboriginal societies is a lot more flexible than previously asserted.

Wolfgang Kempf, Institute of Cultural and Social Anthropology, University of Göttingen

A Sea of Environmental Refugees? Oceania in an Age of Climate Change (Ein Inselmeer von Umwelflüchtlingen? Ozeanien im Zeichen des Klimawandels)

The forecast effects of anthropogenic climate change will transform Oceania profoundly in coming decades. Especially the interplay of such factors as extreme weather events, impairments to water resources and food security, and a rising sea-level, may render many coastal regions and low-lying islands uninhabitable in the not-too-distant future. Here I focus on the dominant discourse of forced migration, resettlement and diaspora. My initial concern is to assess how Epeli Hau'ofa's model of a new, enlarged Oceania stands up under these altered conditions. Although I continue to think Hau'ofa's counter-narrative significant and correct, I shall argue that smallness in the 21st century does not necessarily have to carry negative implications; on the contrary, and with especial reference to the politics and practice of adapting to the consequences of climate change in the region, it is one of the most important resources at the Pacific islanders' disposal. I combine my appraisal with a critical discussion of the "environmental refugee" concept, before addressing the problematic that arises when mass displacement and relocation are fixed on as priorities for reacting and adjusting to climate change in Oceania.

Susanne Kühling, Dept. of Anthropology, University of Regina, Canada

Appropriating modern terms: powerful words and 'expensive' language

This paper argues that names for gifts are a useful vantage point to study the dynamics of change. Beginning with examples of today's exchanges, it looks at the social value of terms for exchanges on Dobu Island, Papua New Guinea. On Dobu, the monetary system has been adapted to fit into local conditions of gift-giving. At the same time, the islanders' needs for monetary wealth rather than local prestige have an impact on the exchange of gifts. As the complex system of old, with its specific terms for ceremonial gifts, has lost its appeal as a road to power in today's world, 'expensive' words of old are devaluated and new terms of 'expensive' context, like *mani* (money) are gaining social value in everyday practice. The dichotomy of gift and commodity is too narrow to explain the creative ways in which the islanders come to terms with globalisation.

Fremdgehen mit Linguisten Oder: Trianguläre Aneignungen am Rande Papuas

Das von der Volkswagenstiftung substantiell geförderte Programm „Dokumentation bedrohter Sprachen“ (DoBeS) bietet seit einigen Jahren Ethnologen eine ausserordentlich reizvolle Möglichkeit, mit Linguisten zusammen zu tun, was die eigene Disziplin schon immer tat: In extrem entlegenen Regionen „Daten“ über die Fremden zu sammeln und nach wissenschaftlich etablierten Kategorien zu analysieren. Betrachtet man die Systematisierungen und Ergebnisse solcher Forschung (beispielsweise das Archiv des MPL, oder die ethnologischen HRAF), wird einerseits schnell deutlich, in welche „Übersetzungsprobleme“ Interdisziplinarität bei der Gegenstandsbildung führt. Andererseits bieten gerade die neueren linguistischen Tools (z.B. ELAN, IMDI) methodische Potentiale, die von Ethnologen noch wenig genutzt werden.

Am Beispiel der Woi auf Yapen Island (Westpapua, Indonesien) werden aus einem laufenden DoBeS-Projekt die triangulären Aneignungen und wechselseitigen Befremdungen von Linguisten, Ethnologen und *speech community* aufgezeigt, welche alsbald zu einer ausgesprochen fruchtbaren Zusammenarbeit führten.

Andrew Moutu, University of Adelaide University

Appropriation With and Without Ownership

The Iatmul people of Papua New Guinea are renowned for their prolific art forms including architecture, sculpture and body modification. Their *naven* ceremonial was canonised as an ethnographic staple when it was introduced into anthropology. The Iatmul have an intriguing and complex totemic cosmology that is articulated primarily through a system of personal names. These names are at once stories and stories are populated by these names whose esoteric significance is jealously guarded. The naming system is indeed the theoretical image of the culture as a whole and the ownership of these names individuates and separates one clan from another. The ownership of these names are also bound up with the ownership of both material resources—such as land, lagoons and water ways—and non-material resources such as specialised magical knowledge. When a clan appropriates a name from another clan, a fierce dispute would ensue and this would culminate in a litigious ceremonial debate in which competing clans seek to dispossess each other in the ownership and appropriation of the contested name. Ownership itself appropriates litigious moments of competing claims to assert its presence as an organiser of social relations. The basic ethnography of Iatmul personal names show how naming and identity are intricately tied to issues of ownership and appropriation. However, there are instances within contemporary Iatmul naming practices

which proffer the view that appropriation can exist without the necessitating the presence of ownership. This is revealed through the use of introduced Christian names such as John and Esther. Introduced names are bestowed on individuals by the choice and convenience of individual families whereas there are specific rules that govern the use of traditional names. Introduced names provide an additional stock of names which Iatmul people use without having to worry about the litigious implications of ownership that traditional names carry. This is because introduced names are not capable of being owned and so they are freely appropriated. These two internal usages of name within a single culture go to show how appropriation exists with and without ownership. On the basis of such ethnography, we might be able to ask anew why it is necessary for cultures to appropriate or why is it that cultures are so able to absorb something external to itself that is either consistent or contradictory to its nature of onto-cosmological foundations.

Juliane Neuhaus, Universität Zürich - Ethnologisches Seminar

The magistrate a trickster? Cultural appropriation in Papua New Guinea (Der magistrate ein trickster? Kulturelle Aneignungen in Papua-Neuguinea)

My research on legal pluralism in Papua New Guinea (PNG) deals with the local practice of dispute resolution in different Wampar-villages in Markham Valley. There are different fora of dispute resolution available at the local level, based on state and non-state law.

I am mainly interested in "village courts" - legal spheres constructed by the nation state - where local customs and traditional mechanisms of dispute settlement ought to be applied. This setting is a prototype of state legal pluralism and weak legal pluralism. There are about 1,000 courts of this kind in operation throughout PNG in rural as well as in urban areas. The first of these have been installed as early as 1975, during independence, and others are still mounted today. Legal planners designed these courts in order to provide law and order in the remote areas.

Most intriguing in studying village courts is the divergence between the local practice and national laws concerning them. I do not interpret local legal practice as resistance to or ignorance of national regulation but much more as unintentional practice born out of a lack of knowledge about national regulation (including human rights treaties) and state policy (especially on women's rights prevention). At the same time, local legal actors as magistrates and other village court personnel have imaginations of "the state" that are reproduced by them in the course of dispute resolution.

My re-study this summer (July-August 2009) will focus on local knowledge about recent state policies regarding village courts. In my paper I would like to present my findings on this subject. Additionally I would like to elaborate on the

usefulness of including the state and its representatives, actors and actions in the study of legal pluralism in the margins of the state.

Arno Pascht, Institut für Ethnologie/Institute of Social Anthropology, Universität zu Köln

Report about a fieldwork training for students of the University of Cologne in Rarotonga (Cook Islands)

(Bericht über ein Feldforschungspraktikum von Kölner Studierenden auf Rarotonga (Cook Islands))

In August and September 2009 six students of social anthropology stay for nine weeks in Rarotonga in order to do a fieldwork training which is part of the 'Ethnologie' master program in Cologne. It is intended that the students will use the results of their research for their final thesis. During the preparation seminar they worked out individual topics in the fields of gender relations, language, knowledge, material culture, migration, and history. The fieldwork training takes place in cooperation with the University of the South Pacific that has a centre in Rarotonga. The USP e.g. provides a series of lectures where Cook Islanders talk about various topics.

The paper will focus on the experiences concerning preparation and conducting the fieldwork training. This includes the process of finding a suitable topic, the design of the preparation seminar, the preparation journey, experiences with accommodation of the students, positive and negative aspects of the various topics chosen and methods used by the students in relation to the limited time frame as well as advantages and disadvantages of Rarotonga as a place for conducting a fieldwork training. Which problems did the students face during the process of the training? During the preparation the students faced the problem that only a small number of social anthropological publications exists for Rarotonga. To what extent was it possible to work on their topics under these circumstances?

Alexis v. Poser, University of Heidelberg

The Kayan Calendar: A Religio-Spatial Phenomenon (Papua New Guinea)

In my presentation, I shall give an overview over the calendar system among the Kayan, a group living at the North coast of Papua New Guinea. Their 'traditional' calendar had far-reaching implications not only on the temporal structuring of daily life but also on many religious aspects and even on the settlement structure. With arrival of the first long-term missionaries, this calendar was replaced with the Gregorian calendar and many of the relating elements have disappeared. In order to be able to explain those parts of the system that are still in existence, I have tried to redraw a picture of the pre-mission calendar-

based cosmology of the Kayan. My ethnography is person-centred and retrospective in many ways, the source of most of the stories being the old man Blasius Jong. His version, which can only represent one of many possible alternative stories, will be the first 'preserved' story of Kayan, thus having a deep impact on the way 'traditional' knowledge will be handled. Addressing the problems arising out of this situation may become part of the discussion.

Anita von Poser, University of Heidelberg

'Watching Others and Being Watched': Bosmun Notions of Empathy (PNG)

In my paper, I wish to present notions of empathy among the Bosmun of Northeast Papua New Guinea and how they connect to food-based action. In my doctoral thesis, I have argued that Bosmun foodways are "enactments of emotion" (Battaglia 1990) and thus also part of empathic processes. According to my interlocutors, a person's sociable skills culminate in food generosity and in one's assessing of another's food situation. People make use of food to express socio-psychic and bodily states of being. To have food which can be shared with others is vital to the question of what makes people feel comfortable and related. To have food enables people to articulate emotional states and to either maintain or sever social ties. Relatives should watch each other carefully and they should make themselves transparent in a way that fosters the mutual process of assessing the other. Feeling into others is a moral obligation in Bosmun life, and emotions are not confined to individual interiority but negotiable in intersubjective encounters.

Dominik Schieder, University of Bayreuth

Quo Vadis Fiji: A Study of the Coup Culture in a Pacific Island State (Quo Vadis Fidschi? Eine Studie zur coup culture in einem pazifischen Inselstaat)

During the last two decades, the multi-ethnic and multi-cultural state of Fiji has witnessed three military coups and one civilian takeover, as well as constitutional crises and military mutinies. As a result of these events, it has become common among scholars and laymen alike to talk about the existence of a "coup culture" in the Fiji Islands. *Colour, custom* and *class* are the major factors in this political instability, an instability which can be described as not only the direct result of colonialism, but also of certain developments within Fijian society which began before the arrival of the first Europeans. Although each coup was staged for a different purpose, all these factors played a more or less significant role during the political crises. To this day, Fiji continues to experience conflicts between the two major ethnic groups, indigenous Fijians of Melanesian origin and Indo-

Fijians, descendants of indentured and free migrants from South Asia. These conflicts are either real or apparent, constructed by political rhetoric. Traditional rivalries between formerly self-reliant powerful chiefdoms united during the British colonial period resurfaced after Fiji gained its independence in 1970. During the years following the first military coups in 1987, these power struggles became a nation-wide cause of instability and have continued to be so until today. Individualistic attempts by party politicians, military personnel, clergymen and businessmen (of various ethnic, religious or social backgrounds) to gain, regain or retain power have also played an important role in prolonging this unstable situation. My research uses an ethnohistorical approach which combines the analysis of historical data material with methods of anthropology and the political sciences, in order to describe and analyse the events which shaped the socio-political landscape of this Pacific Island nation. Special emphasis will be placed on examining the invention of an ethnic group (Fijians) and the influence this had on post-colonial Fiji, as well as the influence of indirect rule on the development of chiefly system(s) and contemporary power struggles within Fijian society.

Alexander Solyga, University of Bayreuth

»The prostitution of the *tubuan* and a cultural death«

(Der kulturelle Tod und die Prostitution des Tubuan. Kulturelle Aneignungen und Anpassungen bei den Tolai Ostneubritanniens)

In June 2006, a conflict over the public appearance of the *tubuan* arose in East New Britain, Papua New Guinea. Two *tubuans* had travelled to Port Moresby to dance for VIPs attending a conference of the European Union. The *tubuan* is a masked ritual figure from a secret male society, and along with *tabu* shell wealth, a prime symbol of the »traditional« culture of the Tolai. Members of the *tubuan* society threw down the gauntlet and accused high-level Tolai politicians from the Provincial and National Governments of breaching their customs. Negotiations over the dispute at the *tubuan* sanctuary involved the payment of *tabu* shell wealth as compensation, as well as the attendance in the sanctuary of the Foreign Affairs Minister, the provincial Governor, and the Governor General as mediator. Then, in November 2008, a prominent Tolai Big Man staged his own »cultural death« while still alive by performing a number of rituals from the mortuary process. Both incidents created considerable controversy among the Tolai themselves. Although they appear to be separate incidents, I argue that they are related. *Tubuan* and *tabu* are ongoing focal points of cultural negotiation and reproduction among the Tolai. The first incident, which one Tolai referred to as the »prostitution of the *tubuan*«, must be understood as a critique of Tolai political leadership. It points to the appropriation and commercialization of custom by political leaders, as contended by »traditional« Tolai Big Man. The second incident, the »cultural death« of a prominent Tolai Big Man, must be viewed as a general critique of this development and of the ongoing internal struggle within Tolai society about the meaning of custom and its future. The contest for the meaning of both episodes, however, cannot be interpreted simply as a conflict between »tradition« and modernity or between local and

national/global institutions. Rather, I argue that these events can best be understood as part of a wider struggle to constantly renegotiate and reproduce relations of power within Tolai society itself.