

Dans le cadre des échanges ERASMUS/SOKRATES
Avec l'Institut d'ethnologie de
l'Université de Münster (Allemagne)

L'Institut d'Ethnologie

Université de Strasbourg – Faculté des Sciences Sociales
Laboratoire DynamE
vous invite à assister aux

COURS-CONFERENCES du

Professeur J.D.M. Platenkamp

Anthropologue

Bâtiment Patio – Campus Esplanade

1/ Mercredi 1 avril 10h-12h salle 5320

Colonial Encounters in the Northern Moluccas : Spanish, Dutch and indigenous perceptions.

The North Moluccas has had the dubious privilege of being among the first Asian regions to draw the attention of the early modern European expansionists. Lured by the prospects of an immediate access to the sources of exotic spices Portuguese and Spanish military merchant ships reached the area in the early 1500s. Then, in the beginning of the 17th Century, the Dutch United East India Company chased both the Iberian merchants and the Jesuit priests from the region in order to establish the militarily enforced trade monopoly that laid the foundation for the Dutch colonial empire in the centuries to come.

During all these years the perception of the North Moluccan societies had been a Euro-centric one. Largely absent from these reports was an understanding of the ways in which the Moluccan societies themselves conceived of the Europeans appearing in their midst. And since “one cannot do good history, not even contemporary history, without regard for ideas, actions, and ontologies that are not and never were our own” (Marshall Sahlins) I analyse the conceptual integration of the Europeans in the indigenous ontologies, assigning a particular meaning and value to their presence. Drawing upon reports on the North and Central Moluccas from the 16th to the 20th Century, as well as on fieldwork data and indigenous mythologies I shall explore the pertinence of certain structural patterns of a ‘longue durée’ governing the category of ‘the stranger’ as a constitutive part of overall socio-cosmological orders.

2/ Mercredi 1 avril 16h-18h salle 5320

Money alive and money dead

How may social-anthropological knowledge of the meaning and value assigned to money in present-day societies contribute to the archaeological interpretation of money deposits from the past? Rather than deducing from such finds certain politico-economic features of the societies concerned I focus on the following observation: Whatever considerations may have motivated people to deposit money and other valuables in the earth such actions would have entailed the withdrawal of these objects from the

circulatory processes that in numerous societies constitute the very foundation of social life. I explore this phenomenon by examining the ideas and values involved in such processes of withdrawal in the North Moluccas (East Indonesia) (16th - 20th C.), the final days of the Inka Empire (16th C.), and the Anglo-Saxon world depicted in the poem *Beowulf* (7th – 9th C.). I shall argue that these societies all communicate - each in their own ideological discourse - a similar message: Taking the valuables out of social circulation and depositing them into the earth so as to return them to their cosmological origins signifies the ‘death’ of the valuables concerned, the alienation of people from their ancestral origins, and the dissolution of society.

3/Jeu di 2 avril 10h-12h salle 5316

Prognostication in Indigenous and Calvinist Models of Illness and Healing (Halmahera 19th Century)

The idea that past, present, and future events be determined by perennial orders is the epistemic precondition of all prognostic praxis. By subordinating the erratic events unfolding in the course of an individual person’s lifetime to conditions of existence deemed continuously present and permanently valid a value is proclaimed far superior to that adhering to any unpredictable state of being. For whereas societies in the present and in the past may conceive of such orders and their implementation in specific domains of knowledge and action in very different forms, they reflect the fundamental endeavour undertaken in all cultures to impose regularity on irregularity, continuity on discontinuity, knowledge on ignorance, and permanence on transiency. A comparative analysis of their perennial orders therefore allows us a privileged insight in the ways societies construct the systems of ideas and values, in terms of which their social actions are conceptualised and valorised. This presentation focuses on the confrontation, in the second half of the 19th Century, between perennial orders of North Halmaheran societies (East Indonesia) and that of the Dutch Calvinist missionaries in their respective impact on the understanding and valuation of illness and healing.

**4/ Jeu di 2 avril 18-20h salle 5320 Conférence de l’Institut
d’Ethnologie. Conférence ouverte à tous**

Integrating Foreigners in Europe: Strangers, the State and the Self in Germany.

The integration of foreigners in Germany – from Polish miners in the late 19th Century, to Mediterranean *Gastarbeiter* first arriving the 1960s, to the present day asylum seekers – shows a particular ideological pattern. To identify this pattern the *regard éloigné* of Social Anthropology is indispensable. In this case the valuation of ‘strangers’ in the cultural space of eastern Indonesian societies provides such a comparative view. Focusing that view on the German ideology reveals a configuration of the relations between the Own and the Other, contrasting in particular the public institutions with the private individual in its assessment of the value of the ‘other’ for the ‘own’ society. It suggests that similar configurations may well pertain in other European States as well.