

the same time, their nostalgic embrace, cannot serve as a model for the future. None of the essays offers any solution to this inherent ambivalence. They remain entirely on a descriptive and analytical level. This, however, already opens up a perspective as to which future mistakes one might try to avoid.

As mentioned above, the selection of contributors to "African Philosophy as Cultural Inquiry" transcends the traditional disciplinary, ethnic and national boundaries. It does so on purpose, trying to free itself from the residues of the nineteenth century, with its emphasis on national, ethnic and racial identities. "African philosophy", as Karp and Masolo state in their introduction to the volume, "belongs not only to the Africans who 'make' it and the scholars who inquire about it – it lives in all parts of the world which Africans and scholars claim as their homes" (14).

Why then, one might ask, should there be a need for an "African philosophy" at all? If it is not bound to the African continent and its inhabitants but belongs to anybody anywhere in the world who decides to pursue it, where-in lies the specificity that distinguishes it from traditional 'western' philosophy? The answer is as easy as it is unsatisfactory: African philosophy deals with Africa. And in doing so, it focuses on a topic that western philosophy still largely refuses to address. One can still argue about the name, but just as the existence of a "philosophy of reason" does not imply that every philosophy that cannot be subsumed under this title is unreasonable, the term "African philosophy" only marks a sub-field within the broader field of "world philosophy". Having freed itself from the romantic notions that inspired large parts of the ethnophilosophical discourse, African philosophy cuts across disciplinary boundaries in an attempt to solve the manifold problems that Africa is facing today. And it does so as scientifically as any science can. With their diverse and lively book, Karp and Masolo offer an important example of how philosophical

questions can be applied to interpretations of culture.

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Hermann Joseph Hiery (ed.): *Die Deutsche Südsee 1884–1914. Ein Handbuch.*

Paderborn: Ferdinand Schöningh 2001.

xxxiv, 880 pp., 27 figures, 59 maps, numerous tables, 115 photographs

The present handbook, "Die Deutsche Südsee 1884–1914", was planned in 1990 during a conference in Marburg. In June 1994, Hermann Joseph Hiery organized a conference on "European Impact and Pacific Influence: British and German Colonial Policy in the Pacific Islands and the Indigenous Response" at the monastery of Andechs which was an important step in realising this book project. The title of the volume, however, presents the reviewer with the first serious problem: how can one review a handbook the title of which refers to something that has never existed? There is no "German South Sea" – and there never has been! There were German colonies and German colonialists in the South Sea – but the Pacific Ocean was never German. This criticism is not a carping one, because an editor who, like Hiery, explicitly denounces the lack of "Sprachgefühl" on the part of some of his contributors (xvii) must accept that reviewers may scrutinise his contributions for semantic and stylistic deficiencies (including the title of the volume he has edited). Hiery states in his preface that he is defining the term "German South Sea" as that part of the Pacific which was governed by the Germans before World War I; he forgets to mention that this part was

annexed and proclaimed a colony by the German Reich. But let me come back to the sprachgefühl issue once again: the editor's own sprachgefühl was obviously not violated by such sentences as the following (which I do not attempt to translate into English):

Bemerkenswert ist, daß Hansemann schon 1880 präziserte, was Bismarck 1884/85 umsetzen ließ, daß nämlich die Aufrichtung einer deutschen Kolonialherrschaft in Neuguinea sich sozusagen von Anfang an selbst beschränkte, indem das noch gar nicht von Großbritannien beanspruchte Gebiet im Südosten der Insel a priori als nicht von Deutschen zu kolonisieren ausgeschlossen wurde (2).

Of course, such a sentence is possible in German, but is it comprehensible? Furthermore, why must Kant's "a priori" surface in this period? I am afraid I must continue with this kind of criticism below. However, before I outline the contents of the volume, I would like to make yet another point. The editor states that he intended from the very beginning to publish this handbook in German, thus attempting to counter the fact that German is no longer considered an international language of science. I quote:

Wir wollten und wollen einen deutlichen Kontrapunkt setzen zu einer Entwicklung, in der das Deutsche als Wissenschaftssprache auch aus Bereichen verschwindet, in denen es früher aus guten Gründen vorherrschend oder zumindest gleichberechtigt war [...] (xvi).

Hiery justifies this decision by referring to the fact that the object of this book is closely connected with Germany, the Germans and their specific history. This was reason enough for him to translate (together with Karina Urbach) the contributions of his "anglophone collaborators" too (xvi). It may be understandable for Germans to regret that German has lost its status as an international language of science. However, this has historical reasons (which should be even more evident to a

German professor of history)! The fact that the editor did not even think of the peoples of Oceania who were under German rule for a short while as a possible target group for this handbook evokes a suspicion that this decision reflects a certain chauvinism on his part, and it mirrors a mentality that comes close to that of many German colonialists in the late nineteenth century. I cannot understand why the publisher accepted this decision, because this handbook does offer excellent material and broad information on the German colonial period in the Pacific that would have been, and certainly is, of great interest to the peoples of Oceania concerned!

After the table of contents, the editor's preface, and the lists of abbreviations, illustrations, maps, and photographs, the book starts with the editor's introduction on "the Germans and the South Sea" (1–24). Like Hiery's other contributions, this introduction also fosters the suspicion voiced above. Sentences like "Im Vergleich mit dem Polynesier sah der Melanesier buchstäblich schlecht aus" (Compared to the Polynesian the Melanesian literally looked bad), further generalisations, and Hiery's attempts to rehabilitate German colonial rule in the Pacific (see p. 23–24) bear eloquent witness to this (see Neumann 1998).

The handbook is subdivided into six parts containing 37 contributions by 29 scholars. At the end of almost each chapter is an excellent annotated bibliography pointing the way to further information. In each chapter the editor has inserted historical source materials, maps and photographs illustrating further the topics being dealt with. This material is very illustrative and sheds light on the mentality of people in the days of colonialism.

Part I, "The South Sea and Germany" (27–262), covers the topics:

- historical and political background to German colonialism (H. Gründer);
- the natural environment (H. Buchholz);

- fauna (G. Müller-Langenbeck). Unfortunately the editor could not find a contributor to deal with the flora; this is also true of a few other topics (see xvi);
- peoples (G. Koch);
- scientific expeditions and research (M. Schindlbeck);
- sea links (A. Kludas);
- transmission of news (R. Klein-Arendt);
- school and education (H.J. Hiery). Here we again find such stereotypical generalizations as “Die Kulturen der Südsee waren im Gegensatz zu denjenigen Europas geprägt von der Dominanz des e m o t i o n a l e n M e n s c h e n” (Unlike European cultures, the cultures of the South Seas were characterized by the dominance of the e m o t i o n a l m a n) (198). We learn something about typical German values that were taught in the colonies (224), and the attentive reader notices that women – unlike men – are usually only referred to by their last and married names (see e.g. 222, 230, 233);
- the German language in the Pacific (P. Mühlhäusler).

Part II deals with Melanesia (265–471) and covers the topics:

- time (B. Telban);
- administration (H.J. Hiery);
- cannibalism (an unambitious paper by S. Haberberger);
- law (P. Sack);
- Catholic missions (P. Steffen);
- Lutheran missions (R. Pech);
- public health (M. Davies);
- New Guinea as a German Utopia (D. Klein);
- the Northern Solomon Islands (M. Melk-Koch).

Between chapters 8 and 9 we find 115 in many respects rather telling photographs from the German colonies in the Pacific. Some of these photographs provide counter-evidence to some of Hiery’s analyses and statements with respect to German colonial rule in the Pacific.

Part III of the handbook deals with Micronesia (475–603). It covers the topics:

- world views (L. Kaiser, P. Stemle);
- rule (G. Hardach). This includes references to the deportations of indigenous people by the Germans (522) and to riots of the colonized against the colonists (525);
- law (P. Sack);
- German Catholic missions (F.X. Hezel);
- American Protestant missions (a naively written paper by A. Knoll);
- Micronesians and Germans (P. Hempenstall).

Part IV of the handbook deals with Polynesia (607–736). It covers the topics:

- Weltanschauung (T. Bargatzky). The author offers an excellent overview of Samoan culture and the Samoan world view. However, his references to linguistics are poor: he does not even mention Mosel and Hovdhaugen’s “Samoan Reference Grammar” (1992), despite the fact that he once attended one of Mosel’s courses on Samoan in Munich;
- Christianity (H. Gründer);
- administration (H.J. Hiery). Again Hiery tries to play down the role of Samoan opposition to the German administration. Therefore we look in vain for references to publications like Stevenson (1967) and Beer (1994), which present a different picture; what we do find, however, are expressions like “dem nichtdeutschen Element” (the non-German element) (649);
- law (P. Sack). All Sack’s contributions demonstrate what an excellent historian he is; the bibliography reveals the scholarly disagreement between Sack and Hiery (688–689) with respect to the role corporal punishment played in the German colonies;
- Samoan history during German rule (P. Hempenstall);
- Tonga and the Germans (J.H. Voigt);
- Hawai’i and the Germans (N.R. Schweizer). This is a rather odd paper in which the author refers to genocide as follows: “Zusammen mit anderen eingeschleppten Zivilisationskrankheiten [...] ließen sie die demographische Kurve steil absinken” (Together with other imported civilization diseases [...] they let the demographic curve drop dramatically) (726).

Part V of the handbook (739–801) deals with the German colonies in the Pacific and their neighbours Australia, New Zealand (R.C. Thompson), America (D.A. Ballendorf), France (R. Aldrich), and Dutch East (H.W. van den Doel).

Part VI consists of a contribution by H. J. Hiery entitled “World War I and the End of German Influence in the South Sea” (805–854). This paper is based on an English publication by the editor (Hiery 1995) and offers interesting information on the end of the short period of German colonialism in Oceania and on the fate of the Germans there during and after World War I. However, again Hiery attempts to convince his readers how well the Germans administered their colonies in the Pacific – especially when compared to what the Australians did there as soon as they took over. He draws an extremely negative, almost revanchist picture of the Australians and their behaviour towards both the Melanesians and the Germans. Moreover, Hiery’s report on how the Australians took over Rabaul and how 400 Australian soldiers fought against six Germans and 40 Melanesians reads more like a propaganda war report: Hiery does not shy away from such phrases as “[...] wurde erbittert gefochten [...]” (they fought furiously) (812) and “[...] mußten die Melanesen [sic!] den höchsten Blutzoll entrichten” (the Melanesians had to pay a heavy toll in lives) (813), and so on. Australian politics are characterized as “schäbig und würdelos” (shabby and undignified) (826), whereas we learn that Japanese Vice-admiral Yamamaya, upon taking over the German colonies in Micronesia, bowed low in front of the picture of Kaiser Wilhelm II in the German administrator’s office on Truk (829). There is no comment on the role Wilhelm II played in, and for, World War I, of course, but this may be expecting a bit too much from an obviously neo-conservative scholar.

The book ends with a list of the contribu-

tors with brief bio-data (855–865) and an index (867–880), which unfortunately does not include the bibliographies presented at the end of each contribution.

There are a few typos and minor mistakes, but otherwise the book is well edited – if one can ignore the stylistic blunders, ignorance, carelessness and ideology in the contributions by the volume’s editor and a few others.

Any research on colonialism demands careful treatment and much sensitivity on the part of the scholars doing such research. The main criticism I have with this book is that its editor demonstrates no such quality in this volume. Otherwise, the great majority of the articles presented here offers the reader excellent, broad, sometimes even unique information on the German colonies in the South Sea. They are worth reading for anyone interested in this field and area.

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Gunter Senft

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Jeffrey Clark: *Steel to Stone. A Chronicle of
 Colonialism in the Southern Highlands of
 Papua New Guinea*. Edited by Chris Ballard
 and Michael Nihill. Oxford: Oxford
 University Press 2000. 187 pp., maps, figure,
 index

Jeffrey Clark's last, indeed posthumous, book is a challenging and in some ways radical piece of work. The subject is a familiar one – the history of colonialism and social change in the Highlands of Papua New Guinea – but the approach is entirely his own. He subjects the history of colonialism among the Wiru of the Southern Highlands to a refreshing and profound analysis as he scrutinizes the cultural construction of encounters between the Wiru and the Australians from the 1930s on. Attitudes and worldview of both colonizers and colonized are explored in a discussion that draws upon a wide range of theoretical antecedents, including Foucault, theories of culture, temporality, discursive representation, and anthropology in the postcolonial era. At the heart of his analysis is a chronicle of the colonial encounter and its aftermath for the people of Takuru village in the Pangia district of the Highlands region. Clark weaves for the reader a rich tapestry of the complex and at times volatile interconnections between newcomers and the local social and cultural forms which gave these forces specific expressions through time. He deliberately focuses on the intersection of the local with the wider material and cultural forces through

time. The title of his book "Steel to Stone" signifies a shift that is seen as metonymic of the complex overall changes to Wiru social life. Both steel and stone connote specific aspects of Wiru history. Steel in the form of axes represents the first wave of European penetration. Stone was the term Wiru first adopted for money. Its hardness and the strength of the coins was identified with the power of ancestral cult stones, which were integral to Wiru ritual designed to promote health and wealth and ward off danger. There has been an abundant literature on colonialism and historical change in the Highlands region and many of these ethnographies subscribed to the notion of 'continuity through change'. It is precisely the centrality of 'continuity' in explanations of historical change that Clarks wants to question. Rather than assuming the persistence of cultural forms, he explores those processes that reinvent society and produce transformed subjectivities accompanied by new discourses about self, personhood and agency, both for the colonizers and the colonized. Rather than constituting a site for enduring cultural forms, Clark argues that colonialism may in fact be seen as a departure from the past, ushering in discontinuity, rupture, and transformed subjectivities.

The book is divided into three parts. Part One relates stories of origin and settlement told from the colonial and indigenous perspectives. The account by the colonizers revolves around a phantom patrol report relating the exploits of a character named Brewster who seeks his fortunes in the Papuan hinterland. This account is entirely Clark's creation – a pastiche based on little fact and ample imagination and drawn from a variety of historical sources, such as actual patrol reports, missionary writings, and memoirs by government officials. It is contrasted with Wiru stories of migration, and both sets of narratives reveal discrete concerns with the 'other'. First contact, in Clark's view, was a