

Wolfgang Fikentscher

Law and Anthropology

Second Edition

C.H.BECK · Hart · Nomos

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by

Wolfgang Fikentscher

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Mottos

“... anthropological approaches to the law are very likely to become the foundation of jurisprudence in the new century”

Manfred O. Hinz, Jurisprudence and Anthropology, 26 Anthropology Southern Africa 114–118 (2003), p. 114.

anthropology is “... the most scientific of the humanities, the most humanist of the sciences ...”

Eric Wolf, Anthropology. Englewood Cliffs, NJ 1964: Prentice Hall, p. 988

“A nation’s strength is in its culture”

Johan Vilhelm Snellman (1806–1881), Finnish politician and philosopher, founder of Finnish currency, modern economy and Finnish as Finland’s language, Senator and Chief of Financial Administration when Finland was under Russian rule, in a conversation with Czar Alexander II

Preface to the second edition

The first edition of this treatise, which appeared in 2009, found friendly reception with anthropologists and legal theorists. Since 2009, in many parts of the world developments of anthropological relevance have occurred place that invite a new edition. The slow but steady growth of a political Europe and regional alliances in other parts of the world, voluntary or forced migratory movements with or without acculturative contact (cf. Fikentscher, Pflug & Schwermer 2012), culturally deep-rooted upheavals such as the “Arab Spring” and the overall effects of globalization in many fields of life, all these evolutions reach down to the basics of human culture. Meanwhile, in some sectors the use of the word anthropology has become commonplace. It is not easy for the social sciences to catch up at this pace. On the other hand, anthropological criteria and working methods might contribute to solving the pressing issues of global culture change.

The second edition omits the book’s subtitle “Outlines, Issues, Suggestions”. Outlines in this sense meant to refer to surveys, systems, dichotomies, tables, charts, checklists and the like. “Issues” and “suggestions” were to relate to debated themes of legal anthropology. The second edition aims at broader topics, integrating these and other into cultural anthropology as such, while retaining a special focus on law but also having in mind links to economics, religion and political science. Cross-disciplinary issues of this kind may be found throughout the text, such as the legitimization of political leadership, foreign aid, the phenomenon of “youth bulge”, make-believe worlds paralleling belief systems, non-ethnic anthropology such as “Elvis culture”, and jurisdictional conflict of laws aspects. As regards economics, anthropological approaches will be discussed from both the behavioral-psychological side (Chapter 7) and from a cultural point of view (Chapter 10). The series of economic crises throughout the years 2004 to 2013 continued to raise anthropological problems (Fikentscher, Hacker & Podszun 2013). They touch upon anthropological epistemology and may prove important for understanding the scientific and researching working of the human mind in general and in cultural contexts in particular.

Having grown from yearly class readers, occasional monographs, articles and lectures, the first edition separately assembled introductory and in-depth literary works (in Chapter 1). Intending a more treatise-like shape, the second edition presents a general bibliography at the end of the volume to which all chapters refer. Most chapters end with a section on references that have been cited in that chapter by name and year. The footnotes tend to confine themselves to side aspects.

From the preface to the first edition

This book follows a new approach: It discusses the relationship between law and anthropology by focusing on recent developments and ongoing debates. Inevitably, this attempt falls short of covering all aspects pertaining to the social science of legal anthropology. Therefore, the text indicates where the student of this branch of comparative law may find more information on what is traditionally considered the substance of both law and anthropology. Of special interest are *normative* issues of cultural anthropology bordering on law, politics, religion and economics.

What the book is about

There are three main aspects of this text: First, the outline and structure of the entire field of legal anthropology is presented in a new light, by separating a general part containing overarching contexts (“Part One”) from special fields such as family, contracts, torts, and procedure (“Part Two”). Secondly, I discuss several contemporary themes, for instance the multiplicity of legal systems, organizational issues, and the role of ethnicity in the United Nations. Thirdly, traditional questions of legal anthropology are critically assessed, for example the degree to which law-related behavior may be explained with biological anthropology, and how a legal-anthropological market theory relates to economic liberalism.

Often, academic authors begin their text with one or a few practical examples or stories. In addition to the many examples used throughout this text to illustrate theoretical principles, Chapter 16 IV. and V. provide programmatic applications (“applied legal anthropology”). There, at the conclusion of the book, these issues are connected to suggestions that arise from the preceding chapters.

I have identified two strands of these very concrete issues: Overall, globalization fosters cross-cultural contact *between* the approximately 200 nation states of this world. At the same time, *within* each of these nation states, diversity, non-discrimination, ethnic equality, and inter-religious harmony identify the problems discussed in this book. Chapter 13 combines the two strands procedurally.

Literature

There is a shortage of books on the relationship between law and anthropology. Leopold Pospišil's “Anthropology of Law” (1971, several reprints) is rather a handbook that for the most part speaks to the initiated reader but not to the beginner. Pospišil's “Ethnology of Law” (1978; 1985; now out of print) is a very readable introduction for all students, including the novice. The same author's “Sociocultural Anthropology” (2004) pursues similar goals as the present book by having the anthropology of law reach into neighboring normative fields in particular political science, religion, and economy; however, Pospišil's most recent book again mainly addresses the initiated reader. Laura Nader's 1969 volume “Law in Culture and Society” was reissued in 1997. Its contributions are valuable readings but its structure evidences a less than systematic approach. The same may be said of Sally Falk Moore's “Law and Anthropology: A Reader” (2005). Norbert Rouland's “Anthropologie juridique” (1988, translated by Philippe G. Planel into English in 1994 with the title “Legal Anthropology” (1994) is rich in detail and information, yet with its special interest in the relationship between state and law reveals its originally intended audience: the French student of legal anthropology. In 1992, Peter Sack and Jonathan Aleck edited a collection of articles

on “Law and Anthropology”. Martha Mundy’s edition “Law and Anthropology” (2002) contains a collection of chapters and articles on various topics. “Exotic No More: Anthropology on the Front Lines” by Jeremy MacClancy is a welcome reflection on anthropology’s general modernity, for law and beyond. Christopher C. Fennell and Lee Anne Fennell published “Sources on anthropology and law” in 2003. In their book “Anthropology and Law” (2003), James M. Donovan and H. E. Anderson III call for more attention to the field and identify a number of pending issues. Donovan’s “Legal Anthropology: An Introduction” (2008) offers an initial overview of the debates surrounding cross-cultural analysis of systems of law. My own book “Modes of Thought: A Study in the Anthropology of Law and Religion” (1995, 2nd revised ed. 2004) concentrates on modes of thought as a basic topic of anthropological culture comparison, but it does not include other subjects of the anthropology of law. In its attempt to focus on recent issues of outlining, substantiating and critically assessing the anthropology of law, the present book may serve as an introduction to the current state of a somehow broader field.

Overview of the contents. Earlier versions

Said for short, this book bases cultural – including legal – anthropology on V. Gordon Childe’s two “revolutions” (the neolithic and the urban) combined with Karl Jaspers’ axial age. From this combination follows, directly or indirectly, the presentation of all further propositions: superaddition, economic universals, family structures, human rights, rule of law (*Rechtsstaat*), conflict of laws and legal pluralism, societal ordering, etc. Regarding four normative fields of sociocultural anthropology, that combination facilitates, a.o.: (1) in law, a science of values granting individual rights of having and obtaining; (2) in political science, individual and collective human rights; (3) in religion, individualism; and (4) in economy, the individual – because superadditive – market with its invisible hand as a solution to the private-public-interest issue and therefore as a power control.

A textbook on the anthropology of law would in principle have to confine itself to the discussion of legal issues of anthropology. After more than twenty years of teaching on graduate and college levels I have learned that students and researchers of anthropology of law are not satisfied with the mere presentation of legal issues, because questions of general anthropology cannot be left aside when legal anthropology is to be discussed meaningfully. This holds true with respect to the emic-etic distinction (Chapter 1), law as a set of social norms (Chapter 4), the attributes of culture in a wider context (Chapter 5), the anthropological methods of analysis (Chapter 6), issues of wrong and compensation (Chapter 11), and procedure and remedies (Chapter 13), to name just a few examples. Often, the anthropologically interested lawyer must be an anthropologist first before turning to legal questions. Therefore, I decided not to write a book on the anthropology of law (= legal anthropology), but on law *and* anthropology. This is why the reader will find introductions to some fields or subfields of general anthropology, and also, in the relevant context, the application of anthropological generalities to law. A certain disadvantage of some of the legal anthropological works quoted above is an overly fixation on *legal anthropology*. A focus on anthropology *and* law seems to me a more efficient approach.

Over the years, since 1986, the present book came about by offering classes and seminars on law and anthropology in Munich and Berkeley. These courses were held with the help of mimeographed readers. The readers in Berkeley, compiled in part with Robert D. Cooter and Jeremy Waldron, and consisting of one, two or three volumes depending on the scope of the class, were prepared for classes in 1991, 1992, 1994, 1995, 1997, 1998, 1999 and 2000. Beginning in 1997, I became sole author. Slowly but

inevitably, the readers gradually took on the shape of a textbook. In the end, the reader of 2000 contained so many comments that I regarded it mature enough to become a book. I worked on it between 2001 and 2008, parallel to a reduced amount of fieldwork among American Indian tribes and in Southern Africa, as well as my teaching load in Munich. It was clear from the beginning that the book was not to contain a full survey on law and anthropology as it is intended in class, but had to be designed to bring only the actual issues, themes, and my thoughts concerning them.

Similar to the course readers, but in no way identical, the book comes in three parts. **Part One** takes up subjects of law and anthropology in general. Chapter 1 assesses the systematic position law and anthropology hold in the framework of the social sciences. Chapter 2 reports historic developments of both law and anthropology, and of the schools of anthropology and their different views of the law. To the uninitiated reader, the first two chapters may not mean much since they demand some prior introduction into at least one social science. They also require some interest in the system and history of scientific investigation as such. These two chapters offer few practical examples. In class, some undergraduates do not like these assignments and often give up by dropping the course before the real matter begins. On the other hand, those who stay may be rewarded by some knowledge in the science of science and in its historical dimension. I have often wondered whether it might be advisable to move these – necessary – things to a later place in the course. But their introductory nature speaks against this. So all I can do is ask the reader for patience, or just to skip the two first chapters until interest has grown enough to return to these essentials. Chapter 3 attempts to unfold the conceptional world of anthropology as far as needed for law. The interested reader may be curious to learn the language, the jargon, of the field. Chapter 4 discusses the theory of the forums, law being one of them, to be distinguished from the forums of the morals, of religion, of habits and etiquette, etc. Chapter 5 is devoted to various aspects of culture (in the singular) and cultures (in the plural). Culture still is the central concept of anthropology and its subcategories. This chapter is long and may present some difficulties, both for students, readers, and eventual teachers, as well as for this presentation in an issue-driven book. I have included some examples to help to understand the context. Chapter 6 treats the analyses, the methods, of anthropology with a special view of the forum of law and justice. Chapter 6 starts with a critique of ethnocentrism by the use of modern examples, including the much debated ones on the “export of democracy”. My observation has been that students like this chapter. It deals with challenging, even mind-boggling, mental operations. They concern the pressing question of how to understand, as member of one culture, another culture. Often it is in this chapter on analyses that the student of the anthropology of law (or any value-centered ought-science) begins to become engaged in the subject. Chapter 7 is a survey of physical (or better: biological) anthropology and its importance for law. Biological anthropology may be a novel subject of study in a book on the anthropology of law. However, there is a link between cultural and biological anthropology that can be illustrated by a reference to law: It is a 4-function theory of biology for law. This theory could be expanded to other social norms. Later in the book I argue that this bridge between biological and cultural anthropology can be applied to certain forms of human organizations (esp. in Chapters 9 and 10). Therefore this chapter is also an introduction into the science of behavior, ethology.

In **Part Two**, the law student, especially the continental one, will discover a sequence of presentations he may be used to, or may have heard of, in the civil law systems: Family and inheritance law, and the law of moral persons, contract, property, torts, procedure, jurisdiction and conflict of laws are branches of civil law.

The distinction between a general part of legal anthropology (Chapters 1 through 7) and a special part (Chapters 8 through 13) is new and orients itself at the separation of general principles and specific areas of cultural anthropology. Part Two of the book presents the substantive branches of the anthropology of law: Family and kinship (Chapter 8), extra-family human order, especially organizations (Chapter 9), the anthropology of exchange, reciprocity, distribution, market and other economic topics (Chapter 10), the anthropology of possession, ownership and inheritance including cultural property (Chapter 11), the anthropology of wrongdoing, torts, crimes, and sanctions (Chapter 12), and the anthropology of legal procedure including mediation, jurisdictional and conflict of laws issues (Chapter 13). With its subchapter on conflict of laws in culture anthropology, Chapter 13 enters a new field of study which, to my knowledge, has been covered in court decisions and a number of articles but still awaits systematic presentation. National and tribal conflict of laws is a subject matter that, if handled circumspectly, is able to generate and develop respect for national and tribal identity, because it may cause courts all over the world to study and apply the law of a nation or tribe when rules of conflict of laws point, by applicable nexuses, to the applicable substantive tribal customary or code law. If the preceding examination of jurisdiction had also pointed to a tribal court, this tribal court would decide under tribal law – its own or of another tribe, and may hereby confront foreign courts with the embarrassment of having to reject the recognition of a foreign decision for reasons of local public policy.

Part Three of the book is devoted mainly to diverse specific cultures. Chapter 14 deals with American Indian tribal law, customary and code, and Indian jurisdiction and conflict of laws. The reason for this preference, among many other possibilities, for American Indian legal anthropology is simple: It is the legal world that constitutes one of my “fields”, that is, the laws of predominantly southwestern tribes, and in particular Pueblo laws. The legal situation of the tribes in my other field, the aborigines of Southern Taiwan, is due to the Japanese who copied for these ancient peoples the US-American reservation system. Nobody can cover all the cultures of the world – about 10,000 in history and presence as the estimate goes –. So every anthropologist has to limit her or his studies to one, two or – rarely – three fields. More is hardly feasible. Thus, what is said in Chapter 14 has to be taken *pars pro toto*, and *mutatis mutandis*. Chapter 15 is to render a brief report on the role of indigenous peoples in the international world of today, most of all in the United Nations. Much cannot be said. The subject belongs to the law of nations, so that Chapter 15 is only meant to open a view through a window onto the many other cultures which might furnish as subjects to cross-cultural investigations. Chapter 16 closes the book with a few remarks on applied anthropology. Most international problems exist because they themselves are not properly set, most of all anthropologically: Kosovo, Iraq, Iran, Pakistan, Myanmar are examples. Familiarization with comparative culture may help to solve them.

Central concepts

It is in different parts of the book that the question is raised what after all *cultural anthropology* is. The answer depends on the concept of *culture* (Chapter 3 I. and Chapter 5), on the distinction between cultural and *biological* anthropology (with its relationship to the concept of *nature*, Chapter 7) and on the questions of leadership and societal organization (Chapter 9 I.). At these junctures, it becomes evident that culture as such responds to certain human needs, and that there are only three basic human needs that culture has to address, in other words, to “regulate” (against nature).

The wisdom that culture can be reduced to three tasks that have to be tackled against the natural flow of things comes to the fore when, for example, in constitutional law the separation of powers is subjected to scrutiny: what functions do the powers within a society have to serve, for what do they exist? Iran has two powers; clergy and government. The US, following Montesquieu, has three powers: legislature, executive, judicature. Taiwan R.o.C. has four powers: legislature, executive, judicature, and public control. The Keresan speaking Pueblos in New Mexico have eight powers, the Tewa speaking Pueblos nine. Regardless of the number of separated powers, reduced to their purposes, all cultures count merely three cultural tasks to regulate: family matters circling ultimately around incest avoidance, regulation of societal and economic might, and the relationship with the supranatural, that is, to “religion” or “belief system”. This reduction of cultural functions to three is possible because several separate powers may serve the same cultural tasks.

For the structuring of any book on cultural anthropology, it might therefore be expected that its contents should *at least* cover three subjects, of family matters, leadership in society, and belief systems. The present book contains general aspects in Part One, and special fields in Part Two and here, in Part Two, the reader will find two chapters on family and leadership (Chapters 8 and 9). However, since the present book is no introduction to cultural anthropology in general, but only to the anthropology of law and related forums, and since family matters and leadership are chiefly legal themes, and belief systems are not, the cultural subject of the latter is only touched upon in Part One in different places, for instance in Chapter 3 (on concepts) and in Chapter 4 (on human responsibilities).

Facts and Values

The reader will notice a dilemma in which every speaking or writing cultural anthropologist finds herself. His or her primordial task is to present the researched facts as complete and precise as possible. Then comes a point where the speaking or writing anthropologist may wish to develop a theory of the typification and categorization of the reported facts. This is the threshold from facts to evaluation. Here, the style may change from “ises” to “shoulds”. Often the “shoulds” dictate needs and ways to choose from the material. Immanuel Kant characterizes this distinction between these tasks as between pure and practical reason, Max Weber as between observing and understanding sociology, Clifford Geertz as between “thick description” and interpretation, the legal methodologists as between descriptive and prescriptive rationale of a decided case, and the cultural anthropologist between anthropological comparison and applied anthropology. In the following text, the step from a comparative survey of observed facts to their critical evaluation will not be indicated. To meet eventual “pure” and “practical” demands, Chapter 1 II. 8. offers a theoretical treatment of the nature of anthropological concluding. Chapter 16 IV. and V. on applied anthropology presents a summary of “prescriptive” thoughts.

Fieldwork

The results of fieldwork among Northamerican Indians and Taiwanese aboriginal peoples, and from other travels, for example to Japan, Taiwan, Windhoek (Namibia), and Nanjing (China) are in this book not reported *in extenso*. For this, other publications are better suited. Whenever already published, they are quoted. Only in rare occasions, for sake of giving examples, personal experiences are referred to, if possible in an anecdotal manner, and whenever feasible, in direct speech.

Footnotes, no endnotes. Translations

Of endnotes it is said that they interrupt the reading flow least. But consulting them requires the use of three hands. Therefore, as indicated, this book has footnotes. Its precursors, the law and anthropology class readers, also used them. In a monograph, they serve different purposes. When a line of argument is presented, sidesteps into fields related to the discussion would distract the reader and weaken the point to be made. The sidesteps forming the argument were turned into footnotes. The foreword to the second edition, third paragraph, above, gives an account on the manner how literature, references and bibliographies are handled in this book. – Unless otherwise indicated, all translations between English and German are mine.

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While writing this book, I had input and assistance from many sides including legal and anthropological experts, tribal judges and attorneys, students, researchers, friends, and professional institutions. To all of them I owe my sincere thanks. It is not possible to list them all. Some who were especially helpful may be mentioned here:

To those who, in seminar and lectures, shared my efforts to find a way through the anthropology of law, politics, religion, and economics go my principal thanks. They include students from the US (Berkeley, CA; and Ann Arbor, MI), the People's Republic of China (Nanjing), the Republic of China on Taiwan (Taipei), Spain (Barcelona), Poland (Poznan and Cracow), Czech Republic (Prague), and Germany (Munich, Frankfurt/Main, Dresden, and Berlin). For several decades, the outlines, issues and thoughts of comparative law and of cultural anthropology (legal, political, economical, religious) contained in this book have been raised and touched upon, and for the last twenty years systematically researched, debated, and summarized, often repeatedly. In academic journals such as annals, proceedings, university and faculty reports the articles often end with a "should" or "ought to be done in the future". What literally hundreds of students contributed to the following lines goes beyond any theoretical "should" and "ought". The broad range of student feedback was especially gratifying because it reflected many diverse perspectives based on personal backgrounds and life experiences.

Kai Fikentscher, PhD., collaborated in editing and finishing the manuscript for both the first and the second edition. He contributed ideas and perspectives from cultural-anthropological, behavioral-psychological and historical contexts. He also helped shape the organization of the book and corrected my English. On many pages his contributions approach co-authorship. Our collaboration began in 1978 when he helped complete a monograph on Hugo Grotius (*"De fide et perfidia: Der Treuegedanke in den 'Staatsparallelen' des Hugo Grotius aus heutiger Sicht"* (On Trust and Disloyalty: The Concept of Trust in the 'Parallelon Rerumpublicarum' by Hugo Grotius in Modern Perspective), Bavarian Academy of Sciences, Munich 1978. Joint cultural-anthropological efforts continued in a co-authored article *"Kulturanthropologie: Ansätze zu einer erneuten Standortbestimmung"* (Cultural Anthropology Redefined). The article is part of the proceedings volume of the Bavarian Academy of Sciences, entitled *"Begegnung und Konflikt – eine kulturanthropologische Bestandsaufnahme"* (Contact and Conflict: A Cultural Anthropological Stock Taking), No. 120, Munich 2001: Commission C.H. Beck Verlag, 9–32. To the same volume, he contributed the article "Music as Counterculture: Hip-hop, House Music, and the Black Public Sphere", loc. cit. 240–252. The second edition continues our cooperation. While the responsibility for the central anthropological contents of the book rests with me, his contributions are in the areas of co-authoring and editorship.

I am indebted to researchers of Max-Planck Institute for Intellectual Property, Competition and Tax Law, Munich, who discussed issues of folklore and traditional knowledge protection with me: Professors Silke von Lewinski, Josef Drexel, Matthias Leistner and Rupprecht Podszun, as well as Allison Felmy and Dr. Klaus Dieter Beiter; my colleagues on the Commission for the Study of Cultural Anthropology of the Bavarian Academy of Sciences (Munich), Professors Knut Borchardt, Theodor Göllner, Thomas O. Höllmann, Peter Landau, Ernst Pöppel, Detlev Ploog †; and to Professors Keebet and Franz von Benda-Beckmann and their guest speakers and collaborators at the Max-Planck Institute

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Material was included until the end of 2013. Later events of importance are mentioned only now and then.

Munich, November 2014

Wolfgang Fikentscher

The publication of this book marks the culmination of a lengthy period of academic cooperation between father and son. On previous occasions, I had assisted my father by translating, proofreading, fact checking or editing drafts of his forthcoming publications, or portions thereof. During more than two decades, anthropology emerged as the middle ground between our respective academic background, law and ethnomusicology. The second edition of "Law and Anthropology" represents our second co-authoring after 2001, but this time on a larger scale. This is partly due to the expanded scope of this edition but also to my father's passing in the spring of 2015. My contributions to finalize the manuscript, while largely limited to formal matters, are also a symbolic honoring of my father's achievement as a scholar and researcher. In ways too numerous to count or describe, Wolfgang Fikentscher's example has helped me grow as a social scientist, author, and global citizen. To have had the privilege of completing the second edition of this book in almost daily communication with my father right up to his passing fills me with gratitude and pride.

Landsberg, October 2015

Kai Fikentscher

Survey of Contents

Mottos	V
Preface to the second edition	VII
From the preface to the first edition	IX
Acknowledgments	XV
Table of Contents	XXI
List of illustrations	XIX
Table of abbreviations	XXXI

PART ONE

ANTHROPOLOGY OF LAW IN GENERAL

Chapter 1. Anthropology of law as a science	1
I. Definitions. Issues and tasks. Approaches. Types of cases	1
II. Anthropology of law as a social science	8
III. Anthropological meaning of law	23
IV. Legal pluralism	36
V. The structure of anthropology: branches, fields, and subfields	43
VI. Anthropological systems theory	49
Chapter 2. History, schools, and names of anthropology of law	50
I. The history of anthropology in general, and of the anthropology of law in particular	50
II. Traditions and schools	54
Chapter 3. Concepts of cultural anthropology	75
I. Culture and Cultures	75
II. Society	82
III. Civilization. Civilizational stages	83
IV. People	87
V. Nation. Tribe. Clan. Lineage. Ramage	87
VI. Moiety. Phratry	88
VII. Extended family. Nuclear family. Household. Brotherhood	91
VIII. Race. Racism	92
IX. Belief System. Religion. Myth	93
X. Law. Justice	98
Chapter 4. Social norms (fora) (the theory of law, morals, custom, etiquette, habits, religious norms, political force, conscience)	100
I. Social norms	101
II. Kinds of social norms	102
III. Fora issues	107
Chapter 5. Theories of culture and cultures	112
I. Structures of cultures	113
II. Surveys of culture and cultures. Human Relations Area Files (HRAF). Axial age, modes of thought, and law	114
III. Theory of culture and cultures. Cultural holism and pluralism: Cultural time concepts	118
IV. Person. Individuality. Identity. Culture personality. Vita research	131
V. Circles of cultures, based on the “two revolutions” (neolithic, urban) and on the modes of thought (pre-axial age incl. Ancient Egyptian; Southeast Asian; Western; Islamic; secular-totalitarian)	138
VI. Acculturation (an enlarged theory)	183
VII. Culture change and culture loss	191
VIII. Culture transfer, receptions, transplants, internalization. Legal families	193
IX. The anthropology of borders, corridors, trails, and trading routes	196
X. Forms of cultural neighborhood (in situations of cultural boundaries, enclaves, ghettos, “melting pots”).	198
XI. The anthropologies of minorities, and second and third state peoples	198

Survey of Contents

XII. Migration	199
XIII. Cultural justice and cultural rights. Intercultural justice. Tolerance and its paradox	200
 Chapter 6. Analyses in cultural anthropology 205	
I. Ethnocentric analysis. Ethnocentrism and exoticism	207
II. "Vision of the Participants", folkways, and emic-etic analysis. Leyden School of Anthropology	209
III. Componential Analysis	210
IV. Correlational Analysis	213
V. <i>Synépia</i> analysis. The metatheory	218
VI. <i>Synépia</i> analysis compared with other analyses, and a summary	229
 Chapter 7. Biological anthropology in its relation to the anthropology of law 233	
I. Relationship between cultural and biological anthropology. Terminology	233
II. Themes	235
III. A four-function theory of biology for law	245
IV. Sense of justice	253
 PART TWO	
THE SUBDISCIPLINES OF ANTHROPOLOGY OF LAW	
 Chapter 8. Kinship patterns, and other anthropological aspects of family and gender law 269	
I. Shorthand kin identification	269
II. Concepts of kinship	269
III. The Six Terminological Forms of Family Relationship: Eskimo, Sudanese, Hawaiian, Iroquois, Crow, and Omaha	276
IV. A comparative Summary	284
V. The Impact of polygamy on the family systems. Sororate and levirate	285
VI. The conflict between peace-seeking vs. incest avoidance	285
 Chapter 9. Societal order, personhood, and human rights (the anthropology of constitutional justice) 287	
I. A system of groupings in behavioral science	288
II. Segmentation	295
III. Superaddition, societal order and personhood	317
IV. Liminality. Rites de passages. Probes of courage, skill and endurance. Stratification	345
V. Anthropological suggestions for Europe	348
VI. Anthropological remarks to Islam	358
VII An anthropological lesson for the introduction of democracy to a formerly undemocratic country	367
 Chapter 10. Reciprocity, exchange, gifts, contracting, trust (the anthropology of commutative justice) 370	
I. Formalism or substantivism? Two determinisms, the role of empiricism, and a farewell to Neoclassics	370
II. The present mainstream. Markets, property, and competition. Anthropologies of giving thanks and of corruption	378
 Chapter 11. Possession, ownership, probate; market and non-market economies; antitrust; cultural property and heritage of mankind (the anthropology of distributive justice) 404	
I. Nature and nurture of property	404
II. Some issues	405
III. Inheritance (probate) law	409
IV. Environmental law and anthropology. Are animists true guardians? Human stewardship	410
V. An anthropology of collective goods. Property in market and non-market economies	412
VI. Protection of belonging to a place (landscapes, city scapes). Homesteading vs. suburban sprawl. The Hopi-Navajo dispute	418
VII. Cultural heritage and traditional knowledge (the anthropology of intellectual property)	420
 Chapter 12. Torts, crimes, sanctions. Witchcraft and related issues (the anthropology of compensatory or retributive justice) 424	
I. Sanctions	425
II. Internalization	426

Survey of Contents

III. Malinowski and Llewellyn & Hoebel	427
IV. Shame vs. guilt	427
V. Tort, contract, or property?	431
VI. Witchcraft and related concepts	432
VII. International criminal law	434
Chapter 13. Jurisdiction. Procedure and dispute settlement. Conflicts of law (the anthropology of jurisdictional justice, of procedural justice, and of conflicts justice)	439
I. Introductory remarks	439
II. Conflict of jurisdictions	445
III. Appropriate jurisdiction	445
IV. Conflict of procedural laws	447
V. Substantive laws of procedure	447
VI. Conflict of (material) laws. A critique of <i>lex fori</i> in substantive conflict of laws rules cases	448
VII. Force and law. Feud (Pospíšil's graph). The youth bulge phenomenon	475
VIII. Law as (mere) process: A post-modern view	476
IX. Dispute settlement, general and in Indian country. Mediation. Selected sanctions	477
PART THREE	
THE LEGAL ANTHROPOLOGY OF ETHNIC GROUPS, AND APPLIED	
ANTHROPOLOGY OF LAW	
Chapter 14. Native American law	481
I. General remarks on the relation of Part Three to Parts One and Two	481
II. Federal and state Indian Law = "law for Indians"	483
III. A survey of issues relating to the status of Indian tribes	485
IV. Tribal sovereignty	489
V. Indian tribal law = "law of Indians"	491
VI. Dispute settlement institutions	494
VII. Indian conflict of laws	495
VIII. An Indian law checklist	495
Chapter 15. Ethnic groups. The international law of indigenous peoples. Global human rights	497
I. The identification of an ethnic group	497
II. Human Relations Area Files (HRAF)	498
III. Colonialism. Decolonization	498
IV. The international public law of indigenous peoples. The non-governmental organizations (NGOs)	499
V. United Nations activities in the area of cultural anthropology	499
VI. The discussion of worldwide human rights	503
Chapter 16. Applied anthropology of law	506
I. Concept	506
II. Ethical standards	507
III. Failures	508
IV. Theoretical areas	509
V. Problem areas	510
Postscript: The sense of justice resumed	515
Literature	517
List of cases	536
Subjects and names index	537

Table of Contents

Mottos	V
Preface to the second edition	VII
From the preface to the first edition	IX
Acknowledgments	XV
Survey of Contents	XVII
List of illustrations	XIX
Table of abbreviations	XXXI

PART ONE

ANTHROPOLOGY OF LAW IN GENERAL

Chapter 1. Anthropology of law as a science	1
I. Definitions. Issues and tasks. Approaches. Types of cases	1
1. Anthropology, ethnology, and ethnography of law	1
2. Issues	2
3. Theory, research, and applied anthropology	4
4. Two approaches to the anthropology of law	5
5. Anthropology of law and morals	6
6. Types of cases	7
II. Anthropology of law as a social science	8
1. The concept of science against the background of the Leibniz-Hume-Kant debate. The scientism problem.	8
2. History and system. Diachronic vs. synchronic research (de Saussure)	9
3. Anthropology and related fields	10
4. Anthropological epistemology	13
5. Ontology and epistemology. An anthropology of knowledge	19
6. The role of writing	20
7. Judgments (= propositions) in anthropology	21
8. The nature of anthropological reasoning	21
9. Results of Chapter 1 II	23
III. Anthropological meaning of law	23
1. The issues	23
2. Legal and other social norms	23
3. Towards an anthropological definition of law	24
4. Pospišil's definition of law. The theory of "mononorms"	28
5. A new definition?	32
6. Definition of law, summarized	34
IV. Legal pluralism	36
1. Issues	36
2. An incomplete history of the discussion so far	37
3. Legal pluralism as a consequence of the conflict of laws	40
4. Legal pluralism as an issue of source and definition of law, and of cultural identity	42
V. The structure of anthropology: branches, fields, and subfields	43
1. A division for international usage	44
2. The German tradition	44
3. A qualitative division for scientific purposes	44
4. Segments for teaching anthropology (curricular programs)	47
5. The outline used in this book	47
VI. Anthropological systems theory	49
Chapter 2. History, schools, and names of anthropology of law	50
I. The history of anthropology in general, and of the anthropology of law in particular	50
1. Precursors	50
2. Missionaries	51
3. Adventurers	51
4. Herder and Klemm	51
5. German idealism: Kant and Hegel	52

Table of Contents

6. A. and W. von Humboldt	52
7. German Volkskunde, and a preview on “European Ethnology”	53
II. Traditions and schools	54
1. The evolutionists. Diachronic and synchronic research	55
2. Historical-comparative directions	58
3. Functionalists and the British-American compromise. Materialists. Ecologists. Structuralists	62
4. The modern Austrian and Dutch schools	65
5. Anthropologists of law	66
6. Marxists. Postmodern authors and the “crisis”. Eric Wolf, Sherry Ortner, Marshall Sahlins	66
7. German Historische Anthropologie	68
8. Modes of thought, “mind-sets”, “world views”, “mentalities”	68
9. New developments in Europe. Collections	70
10. Anthropological philosophy. Anthropological theology	70
 Chapter 3. Concepts of cultural anthropology	75
I. Culture and Cultures	75
1. Definition	75
2. Holistic sense of culture	76
3. Plurality of Cultures. Subcultures. Counterculture	78
4. Modes of Thought	80
5. Identity and ethnicity	80
II. Society	82
III. Civilization. Civilizational stages	83
IV. People	87
V. Nation. Tribe. Clan. Lineage. Ramage	87
VI. Moiety. Phratry	88
1. Moieties	88
2. Other cultural dualities. Phratries	90
3. Moieties as parts of a system of separate powers	91
4. Moieties as parts of a superadditive units	91
VII. Extended Family. Nuclear Family. Household. Brotherhood	91
1. Extended family	91
2. Nuclear family	91
3. Household	91
4. Brotherhood	92
VIII. Race. Racism	92
IX. Belief System. Religion. Myth	93
1. Belief systems	93
2. Make-believe worlds	93
3. Religion	94
4. Myth	97
X. Law. Justice	98
 Chapter 4. Social norms (fora) (the theory of law, morals, custom, etiquette, habits, religious norms, political force, conscience)	100
I. Social norms	101
II. Kinds of Social Norms	102
1. Norms of Law	102
2. Ethics, Morals, Customs	103
3. Habits, Etiquette	105
4. Religious Norms	106
5. Habits and craft practices of a religious nature	106
6. Political prescripts	106
7. Conscience	106
III. Fora Issues	107
1. Conflicts between fora (examples)	107
2. Acting in a forum conflict situation	108
3. Forum transgression	108
4. The question of a historical primate: Which type of social norm came first?	109
5. Challenge and transgression of forum	110

Table of Contents

Chapter 5. Theories of culture and cultures	112
I. Structures of cultures	113
1. Overt themes	113
2. Covert themes	114
II. Surveys of culture and cultures. Human Relations Area Files (HRAF). Axial age, modes of thought, and law	114
1. "Raw structures"	114
2. HRAF	115
3. Pre- and post-axial age cultures	115
III. Theory of culture and cultures. Cultural holism and pluralism: Cultural time concepts	118
1. Culture	118
2. Cultures	119
3. From history to system and return	119
4. Cultural universals and cultural specificities. Murdock's list	120
5. Time concepts. Modes of thought. Aspectivity and perspectivity. Links between time and space	120
IV. Person. Individuality. Identity. Culture personality. Vita research	131
1. Person	131
2. Identity	133
3. Culture personality	135
4. Vita research	138
V. Circles of cultures, based on the "two revolutions" (neolithic, urban) and on the modes of thought (pre-axial age incl. Ancient Egyptian; Southeast Asian; Western; Islamic; secular-totalitarian)	138
1. The "two revolutions"	138
2. Pre-axial-age cultures. Societal inertia	142
3. (Post-axial age) East and South Asian cultures	144
4. Post-axial age Tragic cultures	148
5. Post-axial age Judaism and Christianity	151
6. Islam	156
VI. Acculturation (an enlarged theory)	183
1. Biculturality	184
2. Coexistence	184
3. Acculturation (classic terminology)	185
VII. Culture change and culture loss	191
1. Culture change defined	191
2. Restudies. Culture loss	193
VIII. Culture transfer, receptions, transplants, internalization. Legal families	193
1. Culture transfer	193
2. Reception	194
3. Internalization	195
4. Legal families	195
IX. The anthropology of borders, corridors, trails, and trading routes	196
1. Anthropology of borders	196
2. Anthropology of corridors	197
3. Anthropology of trails and trading routes	197
X. Forms of cultural neighborhood (in situations of cultural boundaries, enclaves, ghettos, "melting pots").	198
XI. The anthropologies of minorities, and second and third state peoples	198
XII. Migration	199
XIII. Cultural justice and cultural rights. Intercultural justice. Tolerance and its paradox	200
Chapter 6. Analyses in cultural anthropology	205
I. Ethnocentric analysis. Ethnocentrism and exoticism	207
II. "Vision of the Participants", folkways, and emic-etic analysis. Leyden School of Anthropology	209
III. Componential Analysis	210
IV. Correlational Analysis	213
1. General Description	213
2. Examples	214
3. "The uneasy insight" revisited	217
V. Synepeia analysis. The metatheory	218
1. Consequential thinking within a given culture ("Synepeics I")	219

Table of Contents

2.	“Discovering the other” as the beginning of dual thinking (synepoies II)	221
3.	Common denominators on a meta-level: comparing modes of thought (“synepoies III”)	224
4.	Synepoiesical strategies (“synepoies IV”)	228
VI.	Synepoiesis analysis compared with other analyses, and a summary	229
 Chapter 7. Biological anthropology in its relation to the anthropology of law		
I.	Relationship between cultural and biological anthropology. Terminology	233
II.	Themes	235
1.	A definition of animism. Biological anthropology and DNA research.	235
2.	Theories of evolution and behavior	236
3.	Co-evolution. Niches and similarity. The sociobiology debate	240
III.	A four-function theory of biology for law	245
1.	Constraining Function I	246
2.	Constraining function II	249
3.	Liberating Function I	251
4.	Liberating function II	252
IV.	Sense of justice	253
1.	Nativism vs. historicism	254
2.	Meier and Bihler	256
3.	The cognitive component. Manfred Rehbinder	256
4.	No society without law	257
5.	No law without the ideal of justice	257
6.	No human beings without cognitive and emotional abilities	258
7.	The sense of justice and the distinction between imposed and internalized law	258
8.	More examples for the sense of justice	259
9.	Aristotelian principles	260
10.	Timely justice	260
11.	The Cheyenne Way	261
12.	The principles of static and dynamic justice and the sense of justice	262
13.	The sense of justice of persons within the legal bureaucracy	262
14.	The critical function of the sense of justice	262
15.	Cultural justice	263
 PART TWO		
THE SUBDISCIPLINES OF ANTHROPOLOGY OF LAW		
 Chapter 8. Kinship patterns, and other anthropological aspects of family and gender law		
I.	Shorthand kin identification	269
II.	Concepts of kinship	269
1.	Genealogical Table and Pedigree	269
2.	Two assistance communities: Orientation and procreation. Nuclear and extended family. Kindred	269
3.	Procreation community	270
4.	Descendancy (or: tradition, or orientation) communities	270
5.	Lineage	271
6.	Clan	273
7.	Patterns of residence	275
8.	Patriarchy and matriarchy. Motherright	275
9.	Incest	275
III.	The Six Terminological Forms of Family Relationship: Eskimo, Sudanese, Hawaiian, Iroquois, Crow, and Omaha	276
1.	The Eskimo System	277
2.	The Sudanese System	278
3.	The Hawaiian System	279
4.	The Iroquois System	280
5.	The Crow System	282
6.	The Omaha System	283
7.	An ethnographic test	284
IV.	A comparative summary	284
V.	The Impact of polygamy on the family systems. Sororate and levirate	285
VI.	The conflict between peace-seeking vs. incest avoidance	285

Table of Contents

Chapter 9. Societal order, personhood, and human rights (the anthropology of constitutional justice)	287
I. A system of groupings in behavioral science	288
1. Populations	289
2. Parent-offspring agglomerates	290
3. Sexual bonds	290
4. Interspecies associations	290
5. Non-familiar space-based social bonds	291
6. Social groupings	291
7. Application to human group?	294
II. Segmentation	295
1. The concepts of segmentation, societal inertia, and superaddition	295
2. Big man societies	299
3. Chieftaincies (chiefdoms), kingdoms, and queenships. Characteristics	303
III. Superaddition, societal order and personhood	317
1. Importance for trust, coherence, and egalitarianism. Lingua franca	317
2. Role of time for superaddition and organization	318
3. Heathen, not Christian. A short history of superaddition	319
4. Philosophical (ontological and epistemological) (1) and political meanings of superaddition (2). A definition of superaddition (3).	321
5. Superaddition and individuality. Risk	328
6. Examples	329
7. Additional historical and comparative dimensions	333
8. Recent applications of superaddition, and instances where it is lacking	338
9. Majority rule and human rights	340
10. Learnability of superaddition?	341
11. Correlates	341
IV. Liminality. Rites de passages. Probes of courage, skill and endurance. Stratification	345
1. Liminal stages	345
2. Rites de passage	346
3. Probes of courage, skill and endurance	347
4. Stratification	347
V. Anthropological suggestions for Europe	348
1. A cooperative called Europe	348
2. Slavic chiefdom and the Brezhnev Doctrine	350
3. Bipolar and tripolar democracy	351
VI. Anthropological remarks to Islam	358
VII An anthropological lesson for the introduction of democracy to a formerly undemocratic country	367
Chapter 10. Reciprocity, exchange, gifts, contracting, trust (the anthropology of commutative justice)	370
I. Formalism or substantivism? Two determinisms, the role of empiricism, and a farewell to Neoclassics	370
1. The formalist argument	371
2. The substantivist answer	372
3. Two determinisms in conflict	373
4. The role of empiricism	373
5. Where Neoclassic economics fail	375
II. The present mainstream. Markets, property, and competition. Anthropologies of giving thanks and of corruption	378
1. Fund theory and other fundamentals	380
2. A discussion	381
3. Early trade	382
4. Economic types and total economies	384
5. Personalized vs. impersonalized trade	385
6. Kinds of reciprocity	386
7. Kinds of competition	389
8. Superaddition as prerequisite of the invisible hand	390
9. Economic correlates?	391
10. Monetary types	394
11. Economic spheres, Conveyances and conversions	395

Table of Contents

12. An anthropology of giving thanks. Corruption	397
13. Mainstream economic anthropology	398
14. An improved outline	400
15. The role of antitrust for the rule of law and for economic development	400
 Chapter 11. Possession, ownership, probate; market and non-market economies; antitrust; cultural property and heritage of mankind (the anthropology of distributive justice) ..	
I. Nature and nurture of property	404
II. Some issues	405
1. From possession to property?	406
2. Property rights?	406
3. Property in chattels and in land	408
4. Property in body parts, including genes	409
III. Inheritance (probate) law	409
IV. Environmental law and anthropology. Are animists true guardians? Human stewardship.	410
V. An anthropology of collective goods. Property in market and non-market economies	412
1. Collective goods defined	412
2. Kinds of collective goods	413
3. Market failures?	416
4. Collective goods antitrust?	417
5. Collective goods and allocation theory	418
VI. Protection of belonging to a place (landscapes, city scapes). Homesteading vs. suburban sprawl. The Hopi-Navajo dispute	418
VII. Cultural heritage and traditional knowledge (the anthropology of intellectual property)	420
 Chapter 12. Torts, crimes, sanctions. Witchcraft and related issues (the anthropology of compensatory or retributive justice) ..	
I. Sanctions	425
II. Internalization	426
III. Malinowski and Llewellyn & Hoebel	427
IV. Shame vs. guilt	427
V. Tort, contract, or property?	431
VI. Witchcraft and related concepts	432
1. Professionals	432
2. Knowledge as witchcraft	433
VII. International criminal law	434
 Chapter 13. Jurisdiction. Procedure and dispute settlement. Conflicts of law (the anthropology of jurisdictional justice, of procedural justice, and of conflicts justice) ..	
I. Introductory remarks	439
1. Justice and time. Heuristics	439
2. Maxims	440
3. Kinds of collisions between legal systems	441
4. The structure of Chapter 13	443
5. Aspects of justice	444
II. Conflict of jurisdictions	445
III. Appropriate jurisdiction	445
1. Person	446
2. Subject matter	446
3. Territory	447
IV. Conflict of procedural laws	447
V. Substantive laws of procedure	447
VI. Conflict of (material) laws. A critique of <i>lex fori</i> in substantive conflict of laws rules cases	448
1. General considerations of reasons for conflict-of-laws rules, especially in Indian country ...	448
2. Importance of conflict-of-laws rules	453
3. Cultural justice, and intercultural justice	455
4. Conflict-of-laws reference and gap-filling references	455
5. A historical sketch	456
6. The present state. The limitations theory	457
7. Legislative and judicial jurisdiction	458
8. A discussion of <i>lex fori</i> exclusivity	458
9. Practical applications of conflict-of-laws rules in Indian country, and Canby's survey	460

Table of Contents

10. Acoma v. Laguna, and Jim v. CIT	463
11. Navajo conflict-of-laws rules	464
12. Pre- vs. post-decree tools of resolving conflict of laws involving tribal law: the twofold meaning of comity	467
13. Conclusion to conflict of laws	473
VII. Force and law. Feud (Pospíšil's graph). The youth bulge phenomenon	475
VIII. Law as (mere) process: A post-modern view	476
IX. Dispute settlement, general and in Indian country. Mediation. Selected sanctions	477
PART THREE THE LEGAL ANTHROPOLOGY OF ETHNIC GROUPS, AND APPLIED ANTHROPOLOGY OF LAW	
Chapter 14. Native American law	481
I. General remarks on the relation of Part Three to Parts One and Two	481
II. Federal and state Indian Law = "law for Indians"	483
1. Nature of Indian law. History	483
2. The sovereignties	484
III. A survey of issues relating to the status of Indian tribes	485
1. Foundations	485
2. A brief timetable of events in "Indian law"	487
IV. Tribal sovereignty	489
1. Three fields	490
2. A presumption?	490
V. Indian tribal law = "law of Indians"	491
1. Code and common law	491
2. Indian social norms	492
3. Indian country	494
VI. Dispute settlement institutions	494
1. American judicial system and Indian law	494
2. Dispute settlements institutions in Indian country	495
VII. Indian conflict of laws	495
VIII. An Indian law checklist	495
Chapter 15. Ethnic groups. The international law of indigenous peoples. Global human rights	497
I. The identification of an ethnic group	497
II. Human Relations Area Files (HRAF)	498
III. Colonialism. Decolonization	498
IV. The international public law of indigenous peoples. The non-governmental organizations (NGOs)	499
V. United Nations activities in the area of cultural anthropology	499
1. UN Declarations. Resolutions, Guidelines, Covenants (=Pacts), Codes	500
2. UNESCO	500
3. UNIDROIT	501
4. ILO (International Labor Organization)	501
5. WIPO (World Intellectual Property Organization)	501
6. UNCTAD (United Nations Conference on Trade and Development)	502
7. CDB (Convention on Biological Diversity)	502
8. UNDP (United Nations Development Program)	502
9. ECOSOC (Economic and Social Council of the United Nations Organization)	502
10. IFAD	503
11. UNPFII	503
12. UN HUMAN RIGHTS COUNCIL	503
13. SPECIAL RAPPORTEUR ON THE RIGHTS OF INDIGENOUS PEOPLES (Human Rights Council)	503
14. UNITED NATIONS DEVELOPMENT GROUP	503
VI. The discussion of worldwide human rights	503
Chapter 16. Applied anthropology of law	506
I. Concept	506
II. Ethical standards	507
III. Failures	508
IV. Theoretical areas	509

Table of Contents

V. Problem areas	510
1. Awareness of ethnocentrism	510
2. European issues	511
3. Human rights, democratization, and social issues	511
4. Russian issues	512
5. Islamic issues	513
6. Ecumenical issues	513
7. Tribal issues and issues of legal pluralism	513
8. United Nations issues	513
 Postscript: The sense of justice resumed	515
 Literature	517
1. Books, articles, notes and comments	517
2. General bibliographies	534
3. Periodicals (selection)	534
 List of cases	536
Subjects and names index	537

List of illustrations

	Page
1. System of anthropology	48
2. Belief systems, religions	95
3. Law, morals, religion	102
4. Authority and custom (“the ellipse”) (© Pospíšil)	105
5. Understandings of time	122
6. Aspective, perspective (“elephants”)	123
7. Acculturation	192
8. Correlation analysis	214
9. Otoshi dokoro	216
10. Navajo sandpainting “creation story” (© Foster)	236
11. Family systems (10 illustrations)	272–285
12. Segmentation, superaddition	299
13. Invisible hand	390
14. Economic anthropology, classic	398
15. Economic anthropology, modern	400
16. Competitive Optimum curve	409
17. Collective goods	410
18. Force and law (© Pospíšil)	471
19. The sovereignties, Indian and tribal law	481
20. Native American Indian norms	489
21. “Indian country”	490
22. Native American courts (© Deloria & Lytle)	491
23. Dispute settlement institutions	491

Table of abbreviations

A.D.	Anno Domini = C.E.)
A.H.	After Hegira (= 622 A.D.) (the Prophet Mohammed's move from Mecca to Medina; arab. hijra = flight, escape)
AJCL	American Journal of Comparative Law (Ann Arbor, MI)
AJIL	American Journal of International Law (Washington, D.C.)
ARSP	Archiv für Rechts- und Staatsphilosophie (law journal)
Az	Arizona
a. o.	and others, among other (possibilities)
á. s.	Abbreviation for aleyhi's-selam, arab.: Peace be with Him (to be added to the name of a messenger of God, esp. Mohammed, a.s.)
b.	born
B.C.	Before Christ (=Before Common Era)
B.C.E.	Before Common Era
BGB	Bürgerliches Gesetzbuch (German civil code)
BGH	Bundesgerichtshof (German Supreme Court)
BR	Bayerischer Rundfunk (Bavarian Broadcast)
BVfG	Bundesverfassungsgericht (German Constitutional Court)
C.C.	Code Civil (French civil code)
CDHRI	Cairo Declaration on Human Righ in Islam 1990
C.E.	Christian Era/Common Era
Ch.	Chapter
CIC	Codex Iuris Canonici
d.	died
ders.	derselbe (German: the same author or editor).
DIE ZEIT	German weekly
Diss.	Dissertation (German doctoral thesis, often without a publisher)
DStR	Deutsches Steuerrecht
EC	European Community, EEC European Economic Community
e. g.	exempli gratia = for example
esp.	especially
et al.	et alii = and other authors/editors
et seq.	and following page, or pages
etc.	et cetera = and so on
EU	European Union
EuGRZ	Europäische Grundrechte Zeitschrift
FAZ	Frankfurter Allgemeine Zeitung (German daily)
FS	Festschrift (Essays in honor of)
GRUR	Gewerblicher Rechtsschutz und Urheberrecht
GRUR Int	Gewerblicher Rechtsschutz und Urheberrecht, Internationaler Teil (Max-Planck, Munich)
GS	Gedächtnisschrift (Essays in memory of)
ib.	ibidem = same place
ICN	International Competition Network = international forum of national competition authorities for cooperation, 2001
id.	idem = same author, same editor
IIC	International Review of Intellectual Property and Competition Law (law journal, Max-Planck-Institut for Intellectual Property and Competition Law, Munich)
IWMPost	Magazine of the Institut für die Wissenschaft vom Menschen/Institute for Human Sciences, Vienna
IPrax	Praxis der Internationalen Privat- und Verfahrensrechts (law journal, Bielefeld)
iwd	Informationsdienst des Instituts der deutschen Wirtschaft, Cologne
J.	Journal
JITE	Journal of Institutional and Theoretical Economics
JURA	law journal (Berlin)

Table of abbreviations

KAS	Konrad Adenauer Stiftung e. V., Berlin
KAS-AI	Konrad-Adenauer-Stiftung Auslands-Informationen (journal)
lat.	latin
loc. cit.	locus citatus = same reference
MA, Mass.	Massachusetts
MDR	Mitteldeutscher Rundfunk (Middle German Broadcast)
n.d.	no publication date or year available
NM	New Mexico
NNC	Navajo Nation Code
No.	Number
n.p.	no place of publication
NUCC	Navajo Uniform Commercial Code
NYT	New York Times
NZZ	Neue Zürcher Zeitung
op.cit.	opus citatum = in the same work
OR	Obligationenrecht (Swiss code on obligations)
p.....	page(s)
Pic.	Picture (in this book)
RBP	Restrictive Business Practices (-Code, – Set)
resp.	respectively
Rev.	Review
scil.	scilicet (lat.) = to wit, namely, to be added
Südd. Ztg.	Süddeutsche Zeitung, Munich (also SZ)
S.W.	South Western Reporter
transl.	translated by
UCC	Uniform Commercial Code (USA)
UK	United Kingdom
Univ.	University
vol.	volume
WF	the author (for internet checks, communications, translations, etc.)
WTO	World Trade Organization
ZGB	Zivilgesetzbuch = Swiss civil code
ZEIT	German weekly
ZgS	Zeitschrift für die gesamte Staatswissenschaft
ZKM	Zeitschrift für Konfliktmanagement
Ztg.	Zeitung (daily)
Zur Debatte	Zeitschrift der Katholischen Akademie in Bayern, Munich

Other abbreviations: See Table of Abbreviations in the Modern Language, Association of American International Bibliography