In the Dissertation (Appendix G) I transcribed and translated what one of the mature Christians said during a focus group. A woman had told him that he would be hit by sorcery the next day. He shared how he responded to this announcement.

The two additional examples in this document highlight the interactive character of the focus groups in addition to the important statements the participants made in regard to the need of protection and the use of traditional healing methods.

Example 2: Protecting Oneself from Evil

**FG\_2A – Quot. Ref.: 5:52 (Start: 0:28:08.53 [0:00:43.48])**

Codes:

["pray long salt" (N22)]

[God created everything (N22)]

[QUOTE (N22) (and others)]

[Salt to protect and heal (N22)]

[Salt will "dry" whatever comes to your area - protection (N05)]

[THEOLOGY (what creation provides is good, because God created it) (N19) (and others)]

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| At this stage, we were discussing whether people should protect themselves against attacks from the spirit world. Many participants expressed their support for that idea and shared what they do in order to protect themselves. | |
| Bill: So yumi ken protectim yumi tu. Bikpela, olsem yumi stap long lotu nau, he. Mi lukim long ol dispela ol plants na ol dispela, God i creatim. I gat purpose long em olsem. Salt tu, em mi kisim idea long wanpela pastor, tu. Em i bin kisim hevi na pen na em tokim mi: Yu tingim: Jisas, taim ol i puttim em long tomb, em ol i kisim draipela salt na ol i puttim hap sait long en [?]  Barb: puttim antap long en  Bill: Yu ken kisim salt, yu pray long en-, baim bikpela salt, i stap long stua, yu ken pray long en, na raunim tasol harare long area blong yu.  Yu tromoim long olgeta sait long area blong yu so bai i draim wanem samting em bai kam, bai em i ken draim up. | Bill: So, we can protect ourselves. The big thing for us is that we are Christians, right? I see that God created all the plants and these things. They have a purpose. The same with salt. I got the idea from a pastor. He experienced difficulties and pain and he told me: Remember, when they put Jesus in the tomb, they took a lot of salt and they put it around him.  Barb: They put the salt ontop of him.  Bill: You can take salt, you pray over it-, a big [packet] of salt as you can buy it in the store, you pray over it and disperse it around your area.  You disperse it around the boundaries of your area, so it will “dry” anything that will come, it will “dry it up” [i.e., make it innoxious]. |

**FG\_2B – Quot. Ref.: 6:74 (Start: 0:40:31.85 [0:01:14.80])**

Codes:

[QUOTE - N22's kawawar and the reasoning around it (N22) (and others)]

[kawawar protects against spirits (e.g., when having to do with widows) (N22) INTERESTING: The spirit of the widower could “kalap long yu” - but the deceased are dead]

[The kawawar I have is for protection (N22)]

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| Bill has ginger that he uses to heal people. He also uses it for protection. Here is a conversation between Bill and Barb. Barb was critical of what Bill is doing with the ginger, but the atmosphere of the conversation was still friendly. | |
| Bill: Mi save go patrol tu, mi save holim. Bikos long Sandaun, story blong Sandaun em, tambu blong ol blackskin, he. Blackskin na ol widow, dispela em i tambu. Kastam, culture tu em i stap, yu no inap long wokabaut long ai blong ol. Yu mas abrusim ol i go longwe. Nogut bai spirit nogut-  Barb: long widow i kalap long yu.  Bill: So mi save kisim tasol nau long lukaut tasol, long protectim mi yet.  Barb: I kamap wasman blong yu nau.  Bill: I kamap wasman blong mi nau.  Barb: Tasol yu mas save olsem God em i wasman blong yu stret.  Bill: So mi puttim bikpela-, bikpela i go pas [much laughter by others], and then dispela [?] nau, he.  Barb: Em olsem yu servim tupela masta nau [much laughter].  Bill: But i no long wrong way, wrong way, he.  Barb: Sori.  Bill: Em gutpela discussion. I no wrong way.  Barb: Tasol em right way we yu-, channel, yu usim.  Bill: Sapos i go wrong way, em mi save pinis nau, mi stap long Satan gen. Bikos em transfer long kandre i kam long bubu, bubu nau i stap long ol pikinini blong ol na i kam stap long mi. So i no long kilim man o bagarappim man, nogat. Long healim na long protectim mi tu, he. So nambawan protector em yumi save  Barb: God  Bill: em tasol. | Bill: I sometimes go on patrols and then I take it [i.e., ginger] with me. Because at Sandaun [i.e., the West coast of Manus], there are taboos in regard to black-skinned people and widows. There are customs and according to their culture, you are not supposed to walk in front of them. You have to take a way around them. If not, an evil spirit-  Barb: of the widow jumps on you [this should actually be the spirit of the deceased husband – SH, not of the widow].  Bill: So I take it with me, to watch over me, to protect myself.  Barb: It becomes your guard now.  Bill: It becomes my guard now.  Barb: But you must know that God is your real guard!  Bill: I put God first and let him take lead [much laughter by others], and behind him, this, eh.  Barb: It’s like, you are serving two masters now [much laughter].  Bill: But it’s not [used] in a wrong way, eh.  Barb: Sorry.  Bill: It’s a good discussion. [I don’t use it] in a wrong way.  Barb: But you use it in a right way, use the right “channel”.  Bill: If I used it in the wrong way, I know, I would stand on Satan’s side again. Because it [i.e., the ginger plant] was handed over from a relative on my father’s side to my grandfather, from him to his children and now it is with me. So, it’s not used in order to kill or harm people, no, but to heal and to protect me. Our first protector as we know is-  Barb: God  Bill: exactly! |

Example 3: Discussion about the Case Study of Ps. Malachi and Ps. Moses

**FG\_2A – Quot. Ref.: 5:203 (Start: 1:48:01.57 [0:05:31.22])**

Codes:

[Malachi/Moses: Supporting both (N19) - [CONTRADICTION - or: maybe meaning: it depends how we look at what is going on]]

[QUOTE - how Malachi/Moses go together (N19)]

[If the traditional system is used with reference to God and not the spirits, it is okay (N22)]

[QUOTE (N22) (and others)]

[Supporting Moses (N22)]

[Some Christians "ol i pundaun" to use the DBP who operates in the spirits' power (N19) - QUOTE]

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| We were trying to find a way through the case study of Ps. Malachi and Ps. Moses. | |
| Betty: So yumi ken tok: husait in no stap long bikpela em i fully i stap insait long, ehm, we Moses em i ti-, toktok long en. Em ol i usim power blong spirit blong Satan na ol i lukim strong blong dispela spirit i wok na ol i sanap yet long dispela long usim today.  Na ol husait ol i stap insait long bilip blong ol long bikpela, they-, ating ol i ken sanap wantaim tingting blong Malachi. Em i bilip olsem, yeah, em, God i usim dispela traditional way long ol i ken kisim healing long em.  Tupela i orait, bikos tupela-, tupela wantaim i orait. Em hia, em i tok, em i stret, mi agree long tupela wantaim. Dispela, em taim man em i fully stap insait long power bilong Satan, em, em i lukim, em samting em i real tasol. Real tasol. Em i ken winim kambang, bai yu pundaun long hap ya. Em i ken tok long wanem, bai yu kisim stret. Eh. Na i wok. Ol i bilipim dispela spirit blong ol ancestor na dispela i wok. Na ol husait ol i givim laip blong ol long bikpela, ol i kam lukluk long dispela, ol i bilip olsem: dispela spirit em God i usim long helpim ol man olsem.  SH: What if a Christian finds help from someone who uses kambang which is used in combination with the tooth of his grandfather?  Bill: Em i no stret.  Betty: Em bai i no stret. Dispela em olsem-  Bill: Em olsem blong Satan.  Betty: Ehe.  Bill: Mi ting olsem, sapos dispela- olsem Moses i right, sapos dispela, ol traditional healer hia, ol i usim long spirit, blong-, olsem, long singaut long pisukei o snel o dispela long strongim dispela herbs i wok, em bai i wrong.  Sapos em save plant em God i wokim, em i creatim, so askim blong em, em i laik askim blong addim extra strong, em i mas direct, i go stret long God stret, he, bikos God i creatim.  Then, yumi stap wantaim Moses now. So mi ting, Moses em i right. Em i right olsem, olsem nau mi explainim gen, he. Ol ancestors bipo bipo bipo taim ol i no kam klia yet long tok blong bikpela, em ol i save usim, olsem, ol i toktok na long ol spirit o ol i toktok nating long space tasol na sikman i kirap. Na ol yet nau ol i no luksave long God. Ol i gat bilip long pisukei o snel o curse o kain olsem. Nau na basically, bikos [?] ol i no save lotu wanem samting, pray, pray olsem wanem? Blong ol, pray em ol i sindaun tasol na toktok long kawawar hia long olsem toktok nating long space na sikman i heal, he. Bikos long dispela taim, ol lain long pastaim, ol i no save long bikpela.  So taim lotu i kam insait now, olsem, em i givim strong long ol plants ya. Em i creatim, he, bikpela i creatim. But man yet i usim long wrong olsem yu kisim tit blong man gen, go kisim kambang gen na yumi blowim, yumi toktok long en na yumi kolim nem blong ol tumbuna. Yumi no kolim nem blong Jesu antap, blong givim power, strong blong em. Yumi go direct, so yumi go wrong gen, yumi usim Satan gen, he! Tingting blong mi olsem nau yumi discussim. So, nau Moses bai i tok olsem: Ol i usim spirit, dispela spirit em blong Satan. So ating, gutpela long rausim ol dispela i go but yumi rausim Satan i go so olgeta taim yumi mas olsem Jisas i kam em, em save pray tasol na man i heal up, eh. Em i meditate i go stret long papa blong em, he? ##, bun backsait i bruk, o ol daiman hia, em i just pray tasol na sikman i kirap gen long bed. Kain olsem. Yumi no go na bai usim, ehm, kawawar gen na yumi singautim tumbuna na sikkarapim skin blong diwai na ol dispela na yumi toktok – em i wrong nau; em i go long Satan gen. Mi helpim discussion tasol. So mi ting Moses i rait na bai yumi lukluk gen long sait bong Malachi, tu.  Betty: Nogut tupela wantaim i rait. Dispela practice i stap today, na sapos yu lukim tru tru tru long wanem, planti-, even planti ol Kristen today tu, em i-, i pundaun long dispela tingting, he. Taim ol i sik, ehm, ol i wari long ol i no ken dai. Olsem na ol i mas painim rot in order to live. So em ol i go stret long ol dispela-, olsem dispela ol kain man i gat kawawar blong spetim yu, meaning, ol-, ol-, em i gat ol lain blong em tu em i stap, he! Ol spirit long backsait long helpim na husait moa blong kam na tupela bai i wok wantaim na checkim na dispela. So mi ting today, nau nau, tupela practice hia i stap. I stap. | Betty: So we can say: Whoever is not on God’s side, takes part in what Moses is talking about. They use the power of Satan’s spirit and they see the power of that spirit at work and they continue to use it today.  And whoever believes in God, I think, they can join Malachi’s side. He believes that God uses the traditional way for them to find healing in it.  Both are right. The one over here, what he says, is right. I agree with both. The other, when people are taking sides with Satan and his power, they will see it as something real – as something that is real! Someone blows lime at you and you fall down. Someone speaks [i.e., in a form of a curse or similar powerful talk], and you feel the effect. It works. They believe in the spirits of the ancestors and this works. But for those who have given their life to God, they look at this and believe: this spirit is used by God to help people.  SH: What if a Christian finds help from someone who uses *kambang*, ‘lime’ which is used in combination with the tooth of his grandfather?  Bill: This is not appropriate.  Betty: It would not be appropriate. It is-  Bill: It’s from Satan.  Betty: Ehe.  Bill: It think, if this-, Moses is right. If the traditional healers use the spirits and call for the dwarfs in the trees or the spirits of nature or the like, to give power to their herbs and make them effective, this is wrong.  If he knows that God has made that plant, that he created it, and he wants to add extra strength to it, he must go direct, straight to God, because he created it.  So now we are with Moses. So I think that Moses is right. He is right as I have just explained. The ancestors in the past have not had a clear understanding of God’s word, so they used-, they talked to the spirits and just talked into space and the sick got up. But they did not know God. Their belief was in the dwarfs in the trees and the spirits of nature and curses and all these things. They did not worship [God], and what did prayer mean to them, anyway? For them prayer was to sit there and talk to the ginger, or just talk into space and the sick were healed. Because in those days, the people didn’t know God.  So when the Christian faith came to us, [we understood that it was God] who made the plants effective [lit.: gave strength to the plants]. He created them, God created them. But people used them in a wrong way, like using [it together with] a person’s tooth, using lime to blow it, we talked to it and called the nanes of the forefathers [when using it]. We do not call the name of Jesus who is above to give power and strength to it. We go direct [i.e., to the spirits] and with that we are wrong because in this way, we are using Satan, right!? That’s my thoughts to our discussion. That’s why Moses says: They use the spirits and these spirits are from Satan. So I think we need to get rid of Satan and everyting connected with him. So all the time we need to do it like Jesus: he just prayed and people were healed. In his meditation, he went straight to his father, right? ##, a broken spine, or the dead – he just prayed and the sick person got up from his bed. Somehow like that. We don’t go and use, eh, ginger and call for the ancestors and scrap bark from the trees and these things and talk over it – that would be wrong, this would mean to join sides with Satan again. I just help the discussion. So I think, Moses is right and now we have to look again at Malachi’s side.  Betty: Maybe both are right. This practice is still around today. And if you look carefully, many-, even many Christians fall over this. When they are sick, they are so concerned not to die. So they must look for what helps them to live. So they go straight to these kind of people who have ginger to spit at you, and that means there are others who collaborate with them [i.e., with the healers]. There are the spirits that are in the back to help and there are also other people who work with them [i.e., the healers], like those who “check you” [i.e., the *glasman*]. So I think today, in our time, both these practices are around. They are still here. |