IN THIS ISSUE
I. From the Editor ..................................................... p. 1
II. From the Site Coordinator ................................. p. 2
III. Pacific Islands Scholars Fund report ................. p. 3
IV. From the Secretary-Treasurer .......................... p. 4
V. From the Chair ................................................... p. 4
VI. ASAO Monograph Series News ........................ p. 5
VII. Guidelines for Session Organizers and Participants . p. 5
VIII. 1997 Annual Meeting: Reports from Sessions .... p. 8
X. Biographical Sketch: Honorary Fellow Leonard Mason . p. 22
XI. Proposed Honorary Fellows ............................... p. 23
XII. Other Conferences ............................................. p. 25
XIII. Field Technology .............................................. p. 27
XIV. General News .................................................. p. 29
XV. Anthropology Ph.D's ........................................... p. 30
XVI. Bibliographic Information ............................... p. 30
XVII. Call for Papers ............................................... p. 32
XVIII. Video Resources ........................................... p. 32

I. FROM THE EDITOR

Many thanks to all who submitted session reports, proposals, and other information for this Newsletter by the April 1 deadline!

Voting members will find two ballots enclosed with this issue of the Newsletter. Please return the ballots to ASAO Chair Gene Ogan by July 1:

(1) the slate of candidates for new Board Members (please select two)

(2) two individuals nominated at ASAO Honorary Fellows (you may approve one or both)

Also enclosed is an ASAO Meeting Sites Poll. Please complete and return the survey form to ASAO Site Coordinator Terri Aihoshi by July 15.

The deadline to send information for the next issue of the Newsletter is September 1. Email remains the best way to contact me, but please note my new fax number, below.

Jan Rensel, ASAO
2499 Kapi'olani Blvd. #2403
Honolulu HI 96826 USA
tel 808/943-0836
fax 808/956-4893 (UH)
email <rensel@hawaii.edu>
II. FROM THE SITE COORDINATOR

ASAO ANNUAL MEETING
FEBRUARY 4 - FEBRUARY 7, 1998
PENSACOLA, FLORIDA

The 1998 ASAO Annual Meetings are scheduled for Wednesday, February 4 through Saturday evening, February 7, 1998 at the Pensacola Grand Hotel, 200 East Gregory Street, Pensacola, Florida. (The Board meeting convenes on Tuesday, February 3.)

The Pensacola Grand Hotel is located in the center of the historic downtown district of Pensacola, and most guest rooms enjoy an excellent view of Pensacola Bay. The main hotel lobby is the site of the restoration of the Louisville and Nashville Railway Depot, originally built in 1912. It is now listed on the National Register of Historic Places. The Pensacola Grand Hotel provides us with quality conference facilities in a gracious setting that will certainly enhance our meeting experience. Negotiations are underway regarding the room rate, which should be comparable to or better than the rate at the Hacienda Old Town in San Diego, and will include complimentary parking, complimentary airport shuttle, local newspaper, in-room coffee, and use of all hotel facilities.

Further details about hotel registration will be included with your September newsletter. In the meantime, to receive information on the Pensacola Beach/Perdido Key area, you can write to: Pensacola Convention & Visitors Information Center, 1401 East Gregory Street, Pensacola, Florida 32501, or in the U.S. call toll-free: 1-800-874-1234. See you in Florida!!

ASAO Meeting Sites Poll
At their February 1997 meeting, the ASAO Board discussed the idea of holding a future annual meeting at some location in the Pacific beyond Hawai‘i. The extended discussion ended in an impasse, revealing that the Board, at least, were of two minds with regard to the advisability of holding a meeting in, for instance, Fiji or New Zealand. On the positive side, such a shift in venue might encourage greater participation of Pacific Islands scholars, especially students (particularly those in the immediate area), and possibly help amend our image as a North-American-centric organization. Problems, however, might arise, with regard to continuity of participation over the multi-year cycle of typical ASAO sessions. Would those from the Pacific who attended a meeting in the Pacific be able to carry on in subsequent sessions held in the U.S.? And would those from elsewhere, already engaged in a session, be able to participate if the meeting were held in the far Pacific? Given the estimated travel times and costs from locations where our members currently concentrate (see airfare & accommodations estimates on enclosed form), would you be likely to attend a meeting held in Fiji or New Zealand? Would the goal of greater participation on the part of Pacific Islanders be better met in another way, such as more emphasis on developing the Pacific Islands Scholars Fund program?

Recalling that the first meeting to be scheduled in Hawai‘i was planned with much trepidation, and yet the Hawai‘i meetings are the best attended in the usual three-year cycle (East coast of North America, West coast, Hawai‘i), the Board decided to poll the membership on this issue. Enclosed with this Newsletter, voting members will find a survey form. Please complete and return it as soon as possible, and no later than July 15, to the ASAO Site Coordinator, Terri Aihoshi. Note: postage from the U. S. to Canada is 46¢ per half ounce.

For additional ASAO meeting site information (or with your suggestions and questions), please contact:

Terri Aihoshi
ASAO Site Coordinator
27 Davelayne Road
Weston, Ontario M9M 2A6 CANADA
tel 416/741-9014 (EST)
email <aihoshi@yorku.ca>
III. PACIFIC ISLANDS SCHOLARS FUND REPORT

This year the Pacific Islands Scholars Fund had three complete applications submitted on or within two weeks of the November 1, 1996 deadline. For the February 1997 meeting, we funded:

- a Maori scholar, Mr. Paul Tapsell, via Auckland University, to participate in the "Engendered Wealth" session;
- a Samoan scholar, Ms. Epi Suafoa’a, via the University of Oregon, to participate in the "Sustaining Islanders" session;
- and a Samoan scholar, Mrs. Saili Lilomaiva-Doktor, via the University of Hawai’i - Manoa, to participate in the "Community Creation in Urban Settings" session. Saili was willing to accept a partial reimbursement toward her travel. Total funds expended equaled $1697.

The three session organizers took the deadline seriously and this was gratifying. Other applications came in late and no other applications were complete.

The success of the PISF program depends on all of us:

- your continuing generosity in the form of donations. Warm thanks to all of you who included contributions with your annual dues or conference registration. We especially want to thank those who signed over their royalties checks to ASAO for the PISF—a very appropriate way of "giving back" to the Pacific community. REMEMBER: ASAO is a 501(c)3 non-profit organization, and in the U.S., your contributions are tax-deductible!
- the assistance of committee members. At this time I would like to acknowledge and thank Karen Stevenson for her years of service on the PISF committee, and welcome new committee members Jill Nash and Karen Nero.
- the involvement of session organizers in encouraging and supporting Pacific Islands scholars’ participation and applications, in keeping with the procedures outlined below.

1997-98 Selection Guidelines
The committee selects individuals based on the following criteria/emphases:
1) We place strongest priority on participation in Working Sessions; then, Symposia.
2) We place priority on funding younger scholars and graduate students who may have difficulty accessing institutional funds. We would like to develop a separate fund (US$1,500 annually) that would be used to invite a senior Pacific Island scholar to contribute at the Symposium level as a discussant. We would appreciate ASAO members' suggestions about possible sources of funds for this Senior Scholars Fund, as well as for PISF.
3) We try to achieve equal representation from throughout Oceania.

SESSION ORGANIZERS PLEASE NOTE: The role of the session organizer is paramount. From application submission to the scholar’s arrival at the meeting site, the session organizer plays the central role in communication between the committee and the scholar. This is particularly the case when the scholar cannot be reached by email. We do not want to introduce a technological bias into the selection process, so session organizers may need to fax and phone those places not yet on email, thereby ensuring timely communication. As we get closer to the meeting date, session organizers should work with the Program Coordinator (Larry Carucci) and Site Selection Chair (Terri Aihoshi) to arrange cost-effective ground transportation and especially accommodations for the scholar.

The Application Process
We've tried to keep the application process as demystified as possible. The committee, with the above criteria/emphases in mind, base their decision on the quality of:
1) The letter from the session organizer addressing the potential contributions of the scholar to the session.
2) The letter from the scholar addressing her/his contribution to the session, and how the session fits into his/her professional development.
3) The letter from a colleague of the scholar. For scholars who are graduate students, this letter should be from their principle advisor. This letter should also address the scholar's potential contribution to the session and professional development.
You can mail these letters to: Bob Franco  
Kapi'olani Community College  
4303 Diamond Head Road  
Honolulu HI 96816 USA
You can also fax letters to: 808/734-9828  
Or email letters to: bfranco@hawaii.edu

PISF APPLICATION DEADLINE: NOVEMBER 1, 1997
PISF AWARD DATE: DECEMBER 20, 1997

IV. FROM THE SECRETARY-TREASURER

ASAO's general fund beginning balance for 1996 was $26,823; the ending balance was $14,057. Income for the year totaled $15,916, and expenses ran $28,683. Some reasons for the high level of expenditure in 1996 were additional conference expenses for ASAO's twenty-fifth anniversary year, the special allocation of monies from the general treasury to the Pacific Islands Scholars Fund in support of nine scholars, payment of a stipend to the Secretary-Treasurer, and rising operational costs in general, especially printing and postage. At the February 1996 meeting the Board decided to raise annual dues, although most members were able to take advantage of the old rate by renewing for 1996 before a June 30 deadline.

Policy regarding Conference Costs
Although the dues increase will help raise our 1997 income to cover operating costs, the Board decided at this year’s meeting that as a rule of thumb, conferences should pay for themselves; that is, expenses should not exceed income from registration fees. (In 1996, conference expenses were nearly double the income from fees.) Hotel costs have also been rising, but these are costs we have to pay one way or the other. Rather than pay high charges for meeting rooms, we can, for instance, guarantee a certain amount of catering (breaks, receptions, if not banquets) and get the rooms "free." For the 1998 meeting in Pensacola, charges for meeting rooms depend on the number of guest rooms booked by our participants, so we encourage you to stay at the conference hotel if possible. Equipment rental is also increasingly costly, but we can reduce the organization’s expenditures by making use of it only when really needed, or by session organizers or participants providing whatever they can themselves.

As another cost-cutting move, the Board decided to discontinue the practice of reimbursing Board members and Officers for their share of hotel rooms for the extra night they attend the Board meeting. Only the three Officers whose attendance at the Board meeting is essential (Program Coordinator, Site Coordinator, Secretary-Treasurer) will continue to receive this support.

Though every effort will be made to keep costs down, the Board recognizes that conference fees will probably have to increase in the future. Depending on the site, fees may range from $40 to $60, with a substantial discount for students. The 1998 conference fee will be announced in the September 1997 Newsletter.

New ASAO Website
Basic information about the Association is now available on the Internet. The ASAO website address is <www2.hawaii.edu/oceanic/asa0> Jan Rensel

V. FROM THE CHAIR
As the new Chair, I have already learned a lot that decades of membership in ASAO had never taught me. Perhaps most important is the amount of work done by Jan Rensel in the position created by the Board a year ago and extended for another year. But she is hardly alone: Site Coordinator and Program Chair (currently Terri Aihoshi and Larry Carucci) also perform at a level I am tempted to describe as heroic, for which they deserve more thanks than I fear we sometimes give them.
I already knew from personal experience that there is no such thing as a free lunch, but what I have only recently learned are the brute financial facts of the ASAO budget. I urge all members to read the Secretary-Treasurer's report in this issue, so as to appreciate the various constraints under which we operate to achieve our goal of encouraging intellectual cooperation toward a high standard of comparative anthropological research in the Pacific. This goal has different facets, which are sometimes slightly at odds with each other. Personally, I have a commitment to increased participation by Pacific Islanders and junior scholars, which has budgetary implications (e.g., the subsidy from general funds to the Pacific Island Scholars Fund). But the Board must also take cognizance of the importance of the annual meeting, which in turn requires a balanced approach to location and, especially, costs.

The Board takes very seriously its responsibility to manage all these facets so as to make ASAO operations as valuable as possible to all the Members. Please feel free to contact me, or other Board members (see masthead) with questions or suggestions. I know that my year in office will be challenging; I hope I can count on your help. Gene Ogan

VI. ASAO MONOGRAPH SERIES NEWS
At the 1997 conference in San Diego, the ASAO Monograph Series Editor, Professor Andrew J. Strathern, announced that he will be assisted in his work with the monograph series by Dr. Pamela J. Stewart, whom he has appointed to be the Associate Series Editor.

VII. GUIDELINES FOR ASAO SESSION ORGANIZERS AND PARTICIPANTS
As emphasized at the annual meeting plenary sessions by outgoing Chair Lin Poyer and incoming Chair Gene Ogan, ASAO is characterized by social informality and collegial cooperation regardless of rank. At the same time, the rigorous examination of data and ideas in ASAO sessions is designed to lead to high quality, publishable sets of comparative papers on topics in Pacific anthropology.

The format of ASAO sessions differs from those at many scholarly meetings where individual papers are presented. Instead, ASAO sessions are organized into three types:

(A) INFORMAL SESSIONS are for the informal sharing of ideas to determine whether there is some common ground for further inquiry. Anyone who has relevant data is welcome to attend and participate. An Informal Session is a good place to begin active participation in ASAO. If such sessions generate enough interest, participants make plans to develop and share lists of bibliographic references, draft and circulate papers (and discuss them, possibly via email) in preparation for the next stage (see below).

Informal Sessions are of two types. Impromptu Informal Sessions can be announced at the Opening Plenary Session of the annual meeting, and posted on the bulletin board in the Registration area during the meeting. These Sessions do not have pre-arranged meeting locations, but may meet in available conference rooms, participant's rooms, or local cafes. The second type of Informal Session is announced at the prior years' meeting, proposed in the ASAO Newsletter or on ASAONET, or otherwise pre-arranged. To appear in the full schedule of the annual meeting, which is published in the December Newsletter, announcements of Informal Sessions must be submitted to the Program Coordinator and the Newsletter Editor by November 15 (see Timetable).

The level of organization for Informal Sessions varies. Participants are not required to write papers in advance, although it is helpful to session organizers if people advise them of their interest beforehand. If announced sufficiently ahead of time, some Informal Sessions may be well organized, with pre-circulated abstracts or papers but, perhaps, be one or two papers shy of meeting the criteria for a Working Session.

Accordingly, time given to Informal Sessions will vary depending on the number of committed participants or people indicating an interest in the topic, and the level of organization of the session. Ordinarily, scheduled Informal Sessions will be given no more than three hours of meeting time, and most will receive only one-and-a-half hours.
(B) WORKING SESSIONS are based on prepared papers that are briefly summarized (NOT READ) during the session. Abstracts, if not drafts of papers, must be precirculated beforehand among session organizers and participants. Most of the meeting time during the session is allocated for discussing common themes, with an eye toward finding coherence and preparing for a second round of writing.

Session organizers can be imaginative in how they organize Working Sessions. Typically participants respond to and make constructive suggestions on each others’ papers. If complete drafts are precirculated, some organizers assign people to read particular papers and prepare commentary ahead of time; some have participants present each other’s papers, allowing the authors time afterward to clarify and respond to questions. One or more invited discussants can be helpful at this stage, but again, only if complete drafts of papers are circulated in advance.

Working Sessions form the heart of ASAO meetings, and require considerable time for the discussion of provocative ideas, the analysis of different approaches, and the search for core themes. Accordingly, Working Sessions are ordinarily given first priority when meeting time and space is allocated. Time will be allocated according to the number of participants attending and presenting papers.

A minimum of seven participants presenting papers in person at the meeting is required for Working Session status. A list of participants, paper titles, and copies of their abstracts must be sent to the Program Coordinator by no later than November 15 (see Timetable). Sessions that do not meet these criteria by the November 15 deadline will appear on the Program of the Annual Meeting as Informal Sessions, in accord with their level of preparedness as judged by the Program Coordinator.

(C) SYMPOSIA are sessions that normally have met at a lower level of organization at least once before. Papers must be precirculated among the session organizers, participants, and any invited discussants. Contributors summarize rather than read their papers; discussion focuses on ideas and issues arising from the papers, and on constructive critique that contributes to building a coherent set of articles.

Time should be set aside during the Symposium to discuss whether and how to pursue publication. Options include the ASAO Monograph Series (which has an informal right of first refusal for volumes arising from ASAO sessions), or other publishers; a special issue of an appropriate journal; or separate publication of individual papers.

Some Symposia may require only an hour-and-a-half to wrap up unfinished business while others may need as much as six hours to discuss issues, themes, and future plans. Symposium organizers should advise the Program Coordinator of their time requirements.

The presence of seven participants with pre-circulated papers is required for full Symposium status. A list of participants, paper titles, and copies of the first pages of their papers must be sent to the Program Coordinator by no later than November 15 (see Timetable). Sessions that do not meet these criteria by the November 15 deadline will appear on the Program of the Annual Meeting as Informal Sessions or Working Sessions, in accord with their level of preparedness as judged by the Program Coordinator.

Responsibilities of Session Organizers:
1) Submit the required information about your session to the Program Coordinator and the Newsletter Editor by the April 1, September 1, and November 15 deadlines. See Timetable for Session Organizers and Participants, page 7.
2) Assist any Pacific Islands scholars who are interested in applying for support from the Pacific Islands Scholars Fund. See PISF Guidelines, pages 3-4.
3) Advise the Program Coordinator by no later than November 15 of any particular scheduling needs (eg, late arrivals, early departures, or potential conflicts with other sessions).
4) Advise the Program Coordinator by November 15 of Audio-Visual or other special needs. The hotels are responsible for providing equipment for those with disabilities. In all other cases, however, the rental of equipment from hotels is quite expensive for ASAO. If at all possible, Session Organizers should encourage their participants to make their own arrangements for costly equipment.
5) Send the Program Coordinator and the Newsletter Editor your contact information, and advise these persons of any changes during the year.
6) Plan to attend both the Opening Plenary and Closing Plenary Sessions at the annual meeting. All session organizers are expected to deliver a Closing Plenary Report on the results of their sessions, and future plans. If the organizers cannot be present at the Plenary Session they should appoint one of the participants to deliver the report. A written copy of the report must also be sent to the Newsletter Editor before April 1, the deadline for inclusion in the April Newsletter.

Responsibilities of Session Participants
1) Please respect the deadlines for your particular session, and your session organizer’s responsibility for meeting the overall deadlines (see Timetable). Submit and circulate your abstracts and draft papers on time. Advise the organizer well in advance as to whether you will be able to attend the session in person.

2) Members should limit themselves to participation in no more than two sessions, preferably at different levels. Scheduling conflicts may occur. If you are in two sessions, please send the Program Coordinator a note indicating your priority. First priority for scheduling conflicts will go to session organizers and Discussants. Since ASAO Sessions are lengthy and relatively few in number, there is no guarantee that scheduling conflicts can be avoided.

All correspondence to the Program Coordinator should be sent to:

Larry Carucci
Department of Sociology
Montana State University
Bozeman MT 59717 USA
tel 406/994-5255
fax 406/994-6879
email <isilc@msu.oscs.montana.edu>

VIII. 1997 ANNUAL MEETING: REPORTS FROM SESSIONS

Symposium: Weaving the World: "Cloth" in Oceania
Organizer: Heather Young-Leslie (York University)
Discussant: Adrienne Kaeppler (Smithsonian Institution)

Anne Guernsey Allen, Martin Orans, Diane Turner, and Heather Young Leslie presented at the meetings in San Diego, and participated in some very stimulating discussions. A combination of Antipodean’s travel constraints, meeting conflicts, and last minute personal problems meant the other six participants were unable to attend. While we missed their presences, the discussion was very good, and we were ably assisted by our discussant. We are also indebted to Judith Huntsman for her contributions to the Symposium. ASAO Monograph Series Editor Andrew Strathern and Associate Series Editor Pamela Stewart also sat in on parts of the session and their advice and comments were helpful.

It is clear that "cloth" is a useful analytic and that we have a contribution to make to the ethnographic analysis of fibre-based products in the Pacific. Our papers cover a wide ethnographic range as well. Most papers answer questions of production (who, how, from what), use (how, by whom, where), flow (how does it get there), knowledge (whose, how transmitted), and aesthetics (how evaluated). Furthermore, our papers represent a dialogue with Annette Weiner’s writing on “cloth” wealth. Themes which cross-cut the papers are (1) flow and alienability/inalienability; (2) construction of gendered, symbolic, and physical spaces; (3) reproduction of the social structure, control, and/or hierarchy; and (4) knowledge, experience, and ownership of knowledge.

We have decided that, following a final revision of all papers, we will go ahead to publish the collection. Adrienne Kaeppler will write a concluding chapter, and has also offered another paper of her own. This brings the volume up to thirteen chapters, including an introduction. We plan to include visuals in the volume, using computer scanned images, which can be embedded in the text of each chapter. No publisher is confirmed yet, but Andrew Strathern reports that the University of Pittsburgh Press is able to work with the kind of visuals which we plan to include. I will write a prospectus sometime after June 1997.
In the meantime, in preparation for the final manuscript, all session participants need to:

1. Immediately re-circulate your paper to all other participants (via snail-mail). Please make sure that you have copies of every paper in the session, and
2. Comment on each paper [unless you've commented on that particular draft already]. Send a copy of your comments to me (email is fine). Do this by June 1, 1997.
3. Revise your own papers. For a volume or collection to hang together, it is very important that each paper situate itself vis-à-vis the other participants. Revisions should therefore address what the other participants are saying, the key themes outlined above, and adopt a common terminology (detailed on email). It is particularly important that descriptions of the various plant fibres used include the species/varieties names where ever possible.

Thanks again to those of you who have already provided feedback on your colleague's papers, and for the rest of you who have already begun the next step. Ongoing communications will take place over email.

Heather Young Leslie, 691 Tay Crescent, Prince George BC V2N 3V3 CANADA; tel 604/563-1711, email <hyl@Yorku.ca>

---

Symposium: Constructing Community in Urban Settings
Organizer: Judith Modell (Carnegie Mellon University)
Discussants: Alan Howard, Sailiemanu Lilomaiaava-Doktor (University of Hawai‘i - Manoa)
Participants: Judith Modell, Sally Merry, Larry Mayo, Bill Donner, Cluny Macpherson, Linda Allen, Barbara McGrath, Daniel Rosenblatt

This Symposium went very well, and we agreed to begin preparing papers for publication in a volume. Eight papers were summarized, followed by an extremely lively discussion by participants and audience. Moreover, full and thorough comments were offered by our discussants. We were especially pleased by the participation of several Pacific Island scholars, whose contributions added much to the themes and ideas presented in the formal papers. In preparation for publication of the papers, Judith Modell, organizer of the session, will write an introductory chapter. Sailiemanu Lilomaiaava-Doktor, Teresia Kieuea Teaiwa, and Alan Howard will write a concluding chapter. (We have requested papers as well from a former participant [Joekim Peter] and a member of this year’s audience [Paul Tapsell].)

With the help of the audience, we clarified significant themes and issues for all papers. The papers range in geographical area (from New Zealand to Enid, Oklahoma) as well as in method and theory, but have distinct emphases in common. These include: establishing and understanding the meaning of "moral" and its link to the concept of community; the possibility of several (situational) moralities (and identities) as residents of urban settings confront new circumstances and populations; the relationship between a notion of the moral and concepts of a "good" or successful person; the material bases for community (eg, size and location of population; economic and religious institutions); responses to historical change and processes of globalization. Overall, we agreed on the need to be critical of terms like moral, community, person, and identity, and to recognize the inherent dilemmas and dynamic quality of such concepts for individuals in urban settings and, equally, for anthropologists writing about urban settings. Each paper will address the themes, though in various ways. Our discussion indicated both the complexity and the importance of the topic, not only for the discipline but for more general understandings of late twentieth century developments in the Pacific and elsewhere.

A rough draft of the introduction will be circulated by May 15, and drafts of papers will be due to the organizer by September 1, 1997 for further circulation in preparation for final development of a manuscript.

Judith Modell, Department of History, Carnegie Mellon University, Pittsburgh PA 15213-3890 USA; tel 412/268-3239 (o), fax 412/268-1019, email <JM1e@andrew.cmu.edu>
Informal Session: Television, Nationalism and Transnationalism in the Contemporary Pacific
Organizer: Kathleen M. Adams (Loyola University of Chicago)

Due to a assortment of circumstances that prevented many of our participants from attending the San Diego meetings, we determined in September that our group would go into hiatus for 1996 and move on to our next stage as a Symposium in 1998. As we determined, in 1998 our general focus will be on problematizing assumptions made about the role of visual media in nation-building. Specifically, we are interested in (1) the role of television (and videos watched on television) in fostering reflections on local, national, and transnational relations and identities; and (2) ethnographically grounded examinations of television's influence on local patterns of social interaction, particularly as this pertains to dimensions of identity (eg, the ways in which vernacular cultural orientations mediate the cultural impact of television).

In our previous discussions of these general themes, we agreed that, in revising our papers, it is essential for each of us to attend to the particulars of what is meant by "nation" in our particular settings. (For instance, what does it mean to be constructing a nation in a weak state as opposed to a strong state?) Moreover, participants are encouraged to consider issues of class and transnationalism as they revise their papers. Ultimately, the focus of the Symposium will be on furthering our understanding of television as a dynamic site of discourse concerning representation, a complex arena in which subjectivities and identities are constructed and contested.

There is still room for a few additional participants. Individuals with ethnographically grounded research data addressing television and national/transnational identity negotiation are particularly encouraged to contact the organizer as soon as possible (by August 1, at the latest). Papers are to be precirculated by October 20.

Kathleen M. Adams, Department of Anthropology and Sociology, Loyola University of Chicago, 6525 N. Sheridan Road, Chicago IL 60626 USA, tel 312/508-3458; email <kadams@orion.it.luc.edu>

Working Session: The Cultures of Contact: Experiences of Colonialism in Papua New Guinea
Organizer: Naomi McPherson (Okanagan University College)
Discussant: Eugene Ogan (Honolulu, Hawai'i)

Of the 12 participants in our session, 10 people and our discussant were able to attend and present their papers/engage discussion in a long but very fruitful Working Session. The outcome of our labours is that we will go forward to a formal Symposium next year. The overarching theme emerging from and uniting this fascinating collection of papers is heterogeneity--a heterogeneity of perspectives and experiences in terms of colonizers, colonized, various levels and representatives of the colonial administration, missionaries, anthropologists and, of course, world events such as both world wars, global decolonization, the League of Nations/UN. We also have a plurality of primary and secondary data sources which contribute to and illustrate the theme of heterogeneity as our analyses draw on oral history, patrol reports, archives, life history, public media and, not least, ethnography. Heterogeneity gives rise to critical tensions and paradoxes in colonial situations which we explore in broadly conceived terms as the colonization of the indigenes and the reciprocal indigenization of the colonizers. Here we recognize and acknowledge inherent power differentials in the colonial situation but, equally importantly, we explore how cultures of colonialism emerge out of "interculturality" (Shaw 1995) viz., the manner in which arrows of influence move simultaneously in both directions. This also permits us to engage theoretical issues critical to any analysis of colonialism—issues of race, class, gender, and sexuality.

To date, Symposium participants for next year include: Ilana Gershon, Lawrence Hammar, Robert Foster, George Westermark, Sjoerd Jaarsma, Naomi McPherson, Jill Nash, Maria Lepowsky, Tom Harding, Edward LiPuma, and Dan Shaw. Contact person/organizer:
Working Session: Cultural Memory/Cultural Identity in the Pacific
Organizer: Jeannette Marie Mageo (Washington State University)
New session title: Re/Configuring Memory: Generating History and Memorializing Identity in the Pacific

After a rich, intriguing day-long conversation we decided to go on to a Symposium next year. The group addressed a lengthy series of questions at the intersection of cultural memory, ethnohistory, and cultural identity. I list a few samples here of the many interrelated questions we are pursuing: How is history implicated in the construction of cultural memory and identity? How do cultural histories/memories affect subjectivities, coloring and constituting emotional states, forms of spirituality and corporeality, as well as senses of temporality and location? How is memory a metaphor for culture? How are mutually contestive, contradictory, inverted cultural identities associated with their own tracks of memory and legitimating histories, and how do they pattern historical narratives, commemorations, memorializations? For further information please contact:

Jeannette Mageo, Anthropology Department, Washington State University, Pullman, WA 99164-4910 USA, tel 509/335-7737, fax 509/335-3999, email <jmageo@mail.wsu.edu>

Working Session: Contemporary Choices and Strategies in Polynesia
Organizers: Jeanette Dickerson-Putman (Indiana University - Indianapolis) and Victoria Lockwood (Southern Methodist University)

Eleven participants summarized the major points of their pre-circulated papers in a lively discussion of contemporary "choices and strategies" in Polynesia. The topics included choices between collective and individualist models of development on Anuta (Feinberg); differential church participation, tithing, and competition on Raivavae (Dickerson-Putman); household economic choices and strategies on Rurutu (Jones); the renegotiation of gender relations in the rapidly developing Austral Islands (Lockwood); "modern" identity construction and biblical interpretations on Rapa (Fer); islanders’ strategies concerning a new consumer cooperative on Rurutu (Malogne); children’s strategic and differential use of the French and Marquesan languages in the Marquesas (Riley: in absentia); Niuen women's contraceptive choices and options (Barker); evolving marital choices and strategies on Mangaia (Harris); Samoan architectural strategies in a "modern" world (Allen); how sociocultural factors shape Samoan migration strategies and patterns (McPherson); the movement of Samoan and other migrant minorities across the Auckland urban landscape (Gerhson: in absentia); and choices and strategies in the folk structures of Hawaiian oral traditions (Perkins).

Participants agreed to move forward to a Symposium for next year. Although the papers deal with many different topics, they consistently address issues of contemporary "strategizing" in rapidly changing Polynesian sociocultural contexts. Within the context of choices and strategies, papers will focus on how social groups in various Polynesian societies are creatively re-working patterns of social relations and their relationships to both imported and local level institutions.

The organizers will distribute a new session prospectus to participants as a guide for revising papers for the Symposium. Our goal is to move forward toward publication of a well-organized volume of papers on contemporary Polynesia. It is not too late to join the session; please contact:

Jeanette Dickerson-Putman, Anthropology, Indiana University, 425 University Blvd., Indianapolis, IN 46202 USA; tel 317/274-2995, email <jdickere@indyunix.iupui.edu>
Victoria Lockwood, Department of Anthropology, Southern Methodist University, Dallas TX 75275 USA; tel 214/768-4022, email <vlockwoo@mail.smu.edu>
Working Session: History, Biography, Person  
Organizers: Andrew J. Strathern and Pamela J. Stewart (both University of Pittsburgh)

Twelve papers were presented during this session, covering most parts of the Pacific from the western tip of Irian Jaya through Melanesia to Micronesia, Polynesia and New Zealand. The papers successfully problematized and enriched the three concepts which formed the session’s title and introduced a number of different ways of looking at the inter-relations between them. Issues looked at included the reflexive relationship between narrator and ethnographer, the purposes of collecting and writing life histories, and the forms of rhetoric, ideology, and senses of the self that may be involved in the construction of narratives. Further issues had to do with kinds of histories (hegemonic and counter-hegemonic) and kinds of biographies (personal and collective). Issues to do with personhood in general, and distinctions between self, individual and person ran through all the papers, as did also questions of self-historicization and constructions of identity. Hypotheses and images having to do with historical and biographical agency and its trajectories over time were introduced and canvassed. Issues to do with embodiment, relationality, individuality, and individualism in circumstances of change also tended to run through the papers. Fluctuations, increases, and decreases in agency in gendered life-cycle narratives were noted and compared. We enjoyed ourselves, held to our time slots, and concluded that the session should go ahead next year to Symposium level. The session organizers have agreed to supply the necessary means to keep the process moving: shaping of a collective bibliography, session notes, list of session themes as a check list, advice to individual contributors, and deadlines. We also agreed to approach Geoffrey White, who was unable to be with this for this session, to be a discussant for us next time.

Pamela J. Stewart, Andrew J. Strathern, Department of Anthropology, University of Pittsburgh, 3H01 Forbes Quadrangle Building, Pittsburgh PA 15260 USA; tel 412/648-7519 (o), fax 412/648-7535, email <pamjan+@pitt.edu> or <strather+@pitt.edu>

Working Session: Sustaining Islanders: Economy, Ecology, and People in Pacific Islands States  
Organizers: Charlie Stevens (University of California - Berkeley) and Mike Evans (University of Northern British Columbia)  
Discussant: David Gegeo (California State University - Monterey Bay)

After a six hour meeting in Hawai‘i at the Informal level, the Working Session on Sustaining Islanders met for an all-day session and twelve participants gave overviews of papers and received commentary from the session participants. The session attracted the participation of numerous commentators and discussion never waned during our marathon, eleven-hour meeting. There are plans to continue to the Symposium level next year and there is also early discussion of publication of a collection of papers from this session. There were sixteen original participants in the session but Bob Franco, Nancy Pollock, Kate Riley, and Andrea Bender were unable to attend. Those who did attend were Michèle Dominy, Larry Gorenflo, Ulla Hasager, Jim Hess, Marion Kelly, Mike Lieber, Karen Nero, Eve Pinsker, Paul Shankman, Charlie Stevens, Mike Evans, and our Pacific Islands Scholars Fund recipient, Epifania Suafao‘a.

While we expect to go forward to the Symposium level next year, doing so requires that each participant do the following:

1) by May 31 (THIS year), all those who wish to continue their participation must send a statement to the organizers explicating how they will incorporate other session papers into their own. This will help to ensure some topical continuity in the session papers, and some collaboration and construction of jointly written papers may be a good option for some participants.

2) by October 1, all those who wish to participate in the Symposium will be prepared to circulate copies of their completed papers to the participants. Since so many papers were not punctually pre-circulated in time for the Working Session this year, more time is needed now to ensure that all the papers have been adequately reviewed and re-written well before the meetings in Pensacola.
These two requirements are not negotiable and, while we hope to retain a sufficient number of participants for a Symposium, time deadlines are inflexible. We can not expect a successful Symposium and eventual publication as a collection of essays unless participants can commit to and work for a successful completion of the session.

Some of the common themes in the session papers included the environmental consequences of population growth, the ecological consequences of modernized production for subsistence and market crop production, the loss of indigenous knowledge and authority and the reconstruction of indigenous identity, political economic dependency and "sustainability," recreating new resource ethics based on differential concepts of sustainability, and sustainability as a form of neo-imperialism. Comments regarding individual papers, the future of the session, and ideas explicating common themes or organizing of diverse themes are encouraged.

Charlie Stevens, Department of Demography, Program in Population Research, University of California - Berkeley, Berkeley CA 94720 USA, email <stevens@demog.berkeley.edu> and Mike Evans, Anthropology Programme, University of Northern British Columbia, 3333 University Way, Prince George BC V2N 4Z9 CANADA, email <evansm@unbc.edu>

Working Session:  Superheroines: Mythology and Gender in the Pacific
Organizer: Jeannette Marie Mageo (Washington State University)
New Session Title: Power/ Gender Transformations in Pacific Narratives

This group was called "Superheroines" but, as our common ground emerged, we discovered it was actually the fluid and transformable aspects/capacities of gendered selves in Pacific myths and stories in which we were most interested. Because the session and the forum that followed were discovery processes, a number of us intend to do a thorough re-write or even to write new papers for next year's session. Therefore, we want to regard this coming session as "an advanced Working Session," thereby acknowledging a good deal of common work has already been done. What this term also means is that we will leave it an open question whether or not, after next year's session, we will go on to a Symposium or straight to a volume.

Our next year's papers will ask: "How is the body/gender/power imaged in culture through myth; what are the body's symbolic valences/voltages, gender fluidities, morphic potentials; are there images of anti-gender, gender-paradox, and so forth in these stories?" Theoretically we are also interested in critiquing/problematizing Western feminist theory on gender and the body and also in addressing regional work on these subjects. We intend to frame our essays as myth analyses, or in the words of one of the participants, Pierre Maranda, as accounts of what takes place in the cultural "semiosphere." Within this general frame, however, we seek to place parallels to contemporary life, accounts of change, biographies, and personal histories. As it is still a Working Session, we are open to new paper contributions. For further information please contact:

Jeannette Mageo, Anthropology Department, Washington State University, Pullman WA 99164-4910 USA, tel 509/335-7737, fax 509/335-3999, email <jmageo@mail.wsu.edu>

Working Session:  Moving Images: Constructing and Imagining Women in Contemporary Pacific Cultures
Organizers: Pamela Rosi (Bryn Mawr College) and Teresia Teaiwa (University of California - Santa Cruz/University of the South Pacific)
Discussant: Michèle Dominy (Bard College)

Several of our group were unfortunately prevented at the last moment from coming to San Diego. Those of us who did attend presented our papers and received helpful comments from our discussant Michele Dominy. At the end of the session we agreed that, if our missing participants agree, we will meet as another Working Session next year.
Informal Session: Touristic Encounters in the Pacific: Identity, Representation and Ethnicity
Organizer: Eric Silverman (DePauw University)

The session this year was quite a success. The papers were lively and interesting, and about twenty people were in attendance. Overall, it is clear that ASAOers have much to say of topical and theoretical importance to the growing anthropological and interdisciplinary discourse of tourism. We heard papers from Miriam Kahn on the contradictions between Rousseauistic images of Tahiti and the events surrounding French nuclear testing; Rupert Stasch on adventure tourism and the clash of local and touristic expectations in Korowai (Irian Jaya); Eric Silverman on Sepik River tourism and its portrayal in "Cannibal Tours"; and, in absentia, from Eric Venbrux on indigenous tourism endeavors among the Tiwi in Australia; Patti Peach on tourism and "place" in Highland New Guinea; and Ngaire Douglas on Pacific Islanders' roles in tourism.

The session will conclude next year; hopefully, it will be a formal Symposium but, if not, then at least a Working Session. At that time, we can collectively discuss what to do with our respective papers. The above six persons will (again, hopefully) continue to participate. In addition, I am eager to have other ASAOers join us—Micronesia is a region that is currently lacking in the session, but so are other areas of Polynesia no less Melanesia!

Common themes in the papers include: ideology of tourism versus local political-economy; notions of 'place' in tourism; (re)construction of ethnic identity and self; the production of images (eg, tourist literature, postcards); politics of tourism; local ambivalence towards tourism; authenticity.

All participants and others who request information will soon receive a set of bibliographic references and topical/theoretical themes that will lend a certain coherence to our papers next year, yet allow for considerable individual focus. If you have not participated in the session before, you should not feel excluded from next year. But do contact me as soon as possible.

Informal Session: The Transmission of Skills and the Status of Experts in the Pacific
Organizer: Bernd Lambert (Cornell University)

Because several of the 1996 participants were unable to attend the San Diego meeting, we held a second Informal Session instead of a Working Session in 1997. Seven us, including five first-timers, participated in this year's Informal Session, however, and three or four others still regard themselves as active members or have expressed a strong interest in joining the session, so we are planning on a Working Session for 1998. This year's reports, like last year's, dealt with indigenous conceptions of the nature of knowledge, the contemporary roles of teachers and specialists, and the preservation of traditional skills, particularly in navigation, dance, and medicine, in selected Indonesian, Polynesian, and Micronesian societies. (Although none of the 1997 reports dealt with Melanesia, some Melanesianists are expected for 1998.) We are also concerned with how indigenous Pacific ways of organizing and transmitting knowledge have been adapted to present-day conditions. We are extending an invitation to other scholars who can contribute either specialized or comparative papers to our project. They should contact:

Bernd Lambert, Department of Anthropology, McGraw Hall, Cornell University, Ithaca NY 14853 USA; tel 607/255-6777 (o) or 607/267-3928 (h), email <BL16@cornell.edu>
Informal Session: Understanding Grass-Roots Development Aspirations in the Pacific
Organizer: Michael French Smith

The session was well attended and the discussion did not flag. Participants clearly had much to say about development and how it has been presented, undertaken, and construed in the Pacific. It appeared, however, that we would have found it easier to agree on a focus for papers had it not been proposed that we try to write for non-anthropologists interested in what "development from the ground up" and similar conceptions popular in the development biz might mean in the Pacific. The discussion was dominated by people working in PNG and it crossed my mind that this might have something to do with ambivalence toward this proposal. Much having to do with development in PNG is bitterly contentious. Hence, weighing in on the subject for a wider audience puts our views on the line in a way that writing for ourselves does not.

Nevertheless, we wouldn't have kept at it for 3.5 hours if the topic did not engage our concern. Many participants wanted to continue as a session next year and to continue discussion of issues raised in the session via email. Perhaps the easiest way to do the latter is to send messages to me and I will forward them to the entire mailing list of participants and prospective participants.

It is by no means too late for others to join this session. In particular, I encourage people working in places other than PNG to pitch in. Given the particularity of some of the development issues in PNG, a wider comparative view might be very beneficial. Please send me your email and/ or other address if you want to take part and I will add you to the mailing list and send you the background notes I prepared for participants in this year's session. I think these latter will be very useful for new participants.

As convener, I am not interested in diverging from the original general conception, including the aim of writing for an audience of non-anthropologists. From the session itself and many conversations afterwards, I conclude there is support for continuing as a Working Session on this basis. This means calling for abstracts within a few months (more on that later) and papers for presentation for the next meetings. I will be posting other comments on the San Diego session in a message to the session mailing list.

Michael French Smith, 8331 Sixteenth Street, Silver Spring MD 20910 USA, tel 301/587-2154; email <jfgoldsmith@igc.apc.org>

Informal Session: Ethnography of Pacific Islander-made Videos
Organizer: Karen Nero (The University of Auckland)

We continued a lively, if far too short, discussion of issues in the analysis, presentation, history, and production of Pacific Islander-made videos. J. Kehaulani Kauanui continued her analysis of contemporary Hawaiian videos used to educate about Hawaiian sovereignty, through a view of "Act of War." Alexander Mawyer provided an overview based on his work updating the UH CPIS guide, Moving Images of the Pacific Islands, which will include a section on indigenous filmmaking. Jim Hess gave a brief update on the re-production of a video of events from the southern California Marshallese community for wider dissemination to the public. Eric Metzgar reported on issues from the perspective of a filmmaker who worked closely with the people of Lamotrek to produce "Spirits of the Voyage" [see page 33].

We will possibly always be small in numbers, but if interest continues would like to continue as a somewhat less formal, special format session to allow the interchange of ideas and issues. Next year Allan Burns will join in convening the session. Allan has conducted trainings in video production to Pacific and Native American indigenous filmmakers, and watched with considerable pleasure the directions in which they are taking the media.

Karen Nero, Department of Anthropology, The University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND; tel +649/373-7599 x 5316, fax +649/373-7441, email <k.nero@auckland.ac.nz> and Allan Burns, Department of Anthropology, 1350 Turlington Hall, University of Florida, Gainesville FL 32611 USA; tel 352/392-0299, fax 352/392-6929, email <maya@nervm.nerdc.ufl.edu>
Informal Session: Marking the 1898 Centenary: The United States in the Pacific Islands in Historical Perspective
Organizer: Glenn Petersen (Baruch College - CUNY)

This session is intended to mark the centenary of a major moment in the history of the United States' presence in the Pacific region: Hawai‘i, Guam, and the Philippines were all annexed in 1898 (Samoa was taken the following year). 1898 is no more than an especially iconic focal point in a long continuum of American activity in the Pacific. Annexation solidified America’s hold over way stations along the routes to other locales in the region. We who came of age in the Cold War era have not been educated to understand that the course of American expansion was set long before the rise of Russia as a superpower, and that American dominion will continue to be asserted—and contested—long after its demise.

To that end, our goal in this session is to work at helping one another gain a sense of the underlying patterns of American expansion, and to shift our own individual familiarity with bits and pieces of this historical trajectory toward comprehension of the wider framework of American interests in the Pacific. Our focus is on the entire region—not simply the American possessions and dependencies—and on the continued impact of international rivalries and relations in the region. In 1997 we met as an Informal Session; in 1998 we will gather as a Working Session.

Those participating or in attendance during the Informal Session were: Mary McCutcheon, Bill Donner, Ulla Hasager, Bryan Jackson, Karen Nero, Marion Kelly, Janet Frost, Barbara Smith, Judith Huntsman, Larry Mayo, Lawrence Carucci, J. Kehaulani Kauanui, Lin Poyer, Anne Allen, and Glenn Petersen. Others interested in participating should get in contact with:

Glenn Petersen, Department of Sociology and Anthropology, Baruch College–CUNY, New York NY 10010 USA; tel 212/387-1705 (o), 609/896-1577 (h); fax 212/387-1708.

Informal Session: Cultural Hypermedia Encyclopedia of Oceania
Organizers: Christine Jourdan (Sociology & Anthropology, Concordia University) and Pierre Maranda (Université Laval)

On Thursday Pierre Jordan and Pierre Maranda gave a short presentation of the ECHO project, Cultural Hypermedia Encyclopedia of Oceania. First, Maranda handed out an overview of the project and he gave a brief historical summary of its inception. He sketched the theoretical and methodological approach, based on digraph and network theories—an approach germane to those of neuroscience and Chaos Theory. He introduced the concepts of attractor, basin of attraction, and linkages. Then Jordan gave a demonstration of the hypermedia system he has implemented, and he showed the Web page he has designed for ECHO. A number of questions were asked about both the theoretical and methodological points as well as on technical aspects.

A replay followed on Saturday, in the framework of Henry Lundsgaarde and Alan Howard’s Informal Session "Electronic Technology and Ethnography."

Nineteen registered (names and email addresses) to be kept informed in view of participating in what could be next year a Working Session—provided the project develops effectively over the next twelve months. The Working Session would consist of presentations of some attractors, their basins of attraction, and the linkages between such attractors. Hopefully we would submit to the ASAO Board in 1999 a first installment of ECHO in the form of a pilot hybrid CD-ROM (ie, a CD-ROM with internet connection). Thus it might eventually be the first ASAO electronic monograph or special publication.

I should like to point out that a kind of hypermedia-anthropological charter of ECHO was written almost ten years ago by Alan Howard; I highly recommend to all persons interested in hypermedia technologies and in the future of anthropology his very thoughtful, incisive and prophetic paper, "Hypermedia and the Future of Anthropology," Cultural Anthropology 3:304-315 (1988). In point of fact, Pierre Jordan’s system implements Alan’s far-sighted anticipation.
Informal Session: Electronic Technology and Ethnography
Organizers: Henry Lundsgaarde (University of Kansas) and Alan Howard (University of Hawai‘i - Manoa)

Presentations were given by seven individuals covering: (1) the use of multimedia websites for electronic publication of ethnographies, (2) internet resources for the teaching of anthropology, (3) planning for the production of anthropological websites, and (4) a proposal for a cultural hypermedia encyclopedia of Oceania.

Presenters included Alan Howard on “Hypermedia, the Internet and Ethnography,” with an illustration of a website for the island of Rotuma <www2.hawaii.edu/oceanic/rotuma/os/hanua.html>; Alex Mawyer on “The Moving Images of the Pacific Islands Website: a Dynamic Database of Still and Moving Images,” including 1,400 records of individual films made in and about the Pacific Islands, and user-posted reviews of individual films <www2.hawaii.edu/oceanic/film>; Tisha Hickson on “Pacific Studies Initiative Website,” envisioned as a searchable database of Pacific Studies syllabi and bibliographies with links to other resources for teaching elementary through graduate level courses <library.kcc.hawaii.edu/psweb>; Laura Zimmer-Tamakoshi on “Using the Web to Teach Anthropology,” and as a source of data and leads for student reports and research projects <www.truman.edu/academics/ss/faculty/tamakoshil/index.html>; Paula Levin on “Visualizing Earth: Shuttle Photographs of Earth from NASA,” with form, political and topographical searches, demonstrating teaching possibilities using photos of Pacific Islands <www-tep.ucsd.edu>; Henry Lundsgaarde on “Producing Ethnographic Websites for the Internet,” with a discussion of resources, problems, opportunities and pitfalls <lark.cc.ukans.edu/~henry/>; and Pierre Jordan and Pierre Maranda on “The ECHO Project,” towards an online and offline [DVD-ROM] hypertext cultural encyclopedia of Oceania, with examples of previous work done on ethnographic film and African art.

Informal Session: Charismatic and Pentecostal Christianity in Oceania
Organizer: Joel Robbins (Reed College)

We had a productive Informal Session in which we identified a variety of themes we plan to address in a Working Session next year. Attending both to the theology and the practice of pentecostal and charismatic Christianity, we plan to look at changing ideas of power and spiritual agency, of healing, and of the role of dreams and visions in social life. Looking at the social contexts of these faiths, we will discuss, among other things, changing gender constructs and the uses of oppositional religion in creating new local and global identities. We will also consider the capitalist world-systemic context of the spread of these religions and ask how they articulate ideas about the individual, the community, and hierarchy. We currently have eleven participants, and John Barker has agreed to serve as our discussant. We are particularly eager to add several more participants from Micronesia and Polynesia. Anyone interested in joining should contact:

Joel Robbins, Department of Anthropology, Reed College, Portland, OR 97202-8199 USA, tel 503/771-1112, email <joel.robbins@reed.edu>
Informal Session: Regarding Hierarchy
Organizers: Mike Evans (University of Northern British Columbia), Charlie Stevens (University of California - Berkeley), Heather Young Leslie (York University)

The session was characterized by a lively discussion of representations of hierarchy in Polynesia and throughout the Pacific. Participants presented a range of viewpoints on the presence and nature of hierarchy within Polynesian in particular and Oceania in general. There was considerable debate about definitions as well as examples of hierarchy; in particular, some time was spent delineating primary settings for representations of hierarchy; the school, court, church, family, and kin group were all noted as important contexts for the anthropological research of hierarchy.

Participants expressed interest in pursuing further discussion concerning the nature of cross-cutting and contradictory hierarchies, the presence of egalitarian spaces in relation to hierarchy, the importance of “bottom-up” views of hierarchy, and the often neglected perspectives of non-elites or commoners. A number of recent ethnographic studies and edited volumes related to the topic of hierarchy were suggested as useful guides for those wishing to participate in a Working Session for 1998. In the near future, Charlie Stevens will provide a fuller list of important texts on ASAONET.

Those participants wishing to move forward to a Working Session include Charlie Stevens, Karen Nero, Glenn Petersen, Bill Donner, Rick Feinberg, Helen Morton, Mark Calamia, Adriane Lauren, Ernie Olson, Mike Evans, Mark Mosko, Judith Huntsman, Susan Philips, and Joel Robbins. Ernie Olson and Rick Feinberg, who have agreed to take responsibility for the organization of a Working Session for the 1998 meetings, can be contacted by those wishing to join; it is hoped that the Working Session will have a good representation of participants from the different areas of Oceania. Charlie Stevens, Mike Evans, and Heather Young Leslie continue to be active on ASAONET, and will provide information to net users who are interested in this topic and this session.

Ernie Olson, 4797 Gorge Road, Cazenovia NY 13035 USA; Rick Feinberg, Anthropology Department, Kent State University, Kent OH 44242-0001 USA; tel 330/672-2722, fax 330-672-2999; email <rfeinber@kentvm.kent.edu>

Working Session: Engendered Wealth and the Cross-Sibling Dyad
Organizer: Karen Nero (The University of Auckland)

We remained at the Working level for a second year, unsure of our numbers, but in the end we had seven participants present. Those participating in the 1997 session were Mark Mosko, Paul Tapsell, Adrienne Kaeppler, Heather Young Leslie, Judith Huntsman, James Egan, and Karen Nero; and Phyllis Herda, Kimberlee Kihleng, and Penelope Schoefel-Meleisea in absentia.

Our extremely lively discussions centered around trying to bridge the regional differences (primarily between Polynesia and Micronesia) in gendered wealth flows, and finding common themes in the historical transformations of basic Austronesian systems seen primarily from within indigenous symbolic systems. We are attempting to pull the papers together around common themes toward a publication. We doubt that we’ll go to a Symposium next year both because we feel another discussion session may not be the best way to work out the issues, and the chances of getting enough of us there 3 years running are low.

Karen Nero, Department of Anthropology, University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND, e-mail <k.nero@auckland.ac.nz>
IX. NEW SESSIONS PROPOSED FOR 1998 ANNUAL MEETING

Diasporic Politics and Pacific Islander Communities in California
Organizer: J. Kehaulani Kauanui (University of California, Santa Cruz)

I propose a session to explore the nature of diasporic political formations within and among California Pacific Islander communities. Possible topics for examination include: movement, politicization, and community formation; pan-Pacific & pan-Native alliances; questions of political status and contestations of American and/or immigrant identities; processes of racialization as they relate to issues of gender and sexuality, class differences, and the inconsistent classification of Islanders as "Asian Pacific," and/or "Native American"; neocolonial resistance, nationalist expression, and organization; performative identities and cultural production; climate of post-propositions 187 and 209 with regard to issues of social and economic well-being. Please contact:

J. Kehaulani Kauanui, History of Consciousness, University of California, Santa Cruz CA 95064 USA; email <lilikoi@cats.ucsc.edu>

Women in Male Rituals of New Guinea
Organizers: Pascale Bonnemère (CNRS, Marseille), Gilbert H. Herdt (University of Chicago)

From what local discourse says, and because they are excluded from sacred sites during male initiations (perhaps more appropriately called "rites of passage"), women have been described by social anthropologists working in New Guinea as being totally absent from and inimical to the maturation and gains in strength of the novices that are expected to result from the rituals. But among the Ankave, a southern Anga society, the mothers and elder sisters of the boys are seen to be as crucial to the male rites as the community of men itself. Women's activities and behaviours have been observed during male initiations performed in 1994 (see Bonnemère 1996 and in press), and their analysis has raised a series of general questions that prompted us to organize a session on this particular theme.

Because most of the anthropologists who have worked among the Anga—but it is also the case elsewhere—have been men who were alone in the field, it has not been possible for them to see what was going on in the village while they were away in the forest watching the initiation rites proper. The discourse of local men on the absolute necessity of excluding women because of the damaging effect they have on their male children might also have made the novices' mothers less eager to tell the anthropologist about the gestures and behaviours expected of women on this ritual occasion.

In any event, it seems to both of us, as ethnographers of Anga groups, that it is now time to ask whether this presence of several categories of women among the Ankave-Anga is also necessary among northern Angans where boy-inseminating practices have been reported. In addition, as virtually nothing has been published on the participation of some categories of women in Melanesian male rituals, we think that a broader comparative perspective is needed in order to grasp the full implications of such a finding.

Exploring a whole range of New Guinea male rituals involving women in one way or another would enable us better to understand variations in the rituals themselves and to establish in detail the difference between any autonomous female rituals that may exist and male ceremonies in which women play a role.

Discussing ethnographically based analyses of the nature and degree of the involvement of women in male rituals should raise issues as crucial as secrecy, the modalities of male appropriation of female procreative powers together with the strength of their denial, and, of course, the modalities of boys' growth and separation from their mothers necessary for them to begin their existence as men. We may also wonder whether the presence or absence of systematic denigration of women is related or not to their implication in the rituals.

We would like to discuss these issues on a well-defined comparative level. So, together with a detailed description of the male ritual events proper and an account (even brief) of gender relations, the papers might try to answer the following questions:

- Who, among the whole community of women, is involved during/in the rituals?
- Is there a seclusion period for some of these women? Are there special things they must do or not do, taboos of some sort to respect, special foods to eat, etc.?
- Do old and experienced women explain to the younger women what they have to do during this period, or are there men that impose certain behaviours on them?
- Do the boys come back to the village after seclusion in the bush and when rituals are over? Do they have to sleep in a special house at that time, and if yes, for how long?
- Is there an interaction of some sort at the end of the rituals between the boys and the women involved?
- Is there a ritual for girls at puberty (first menses or at another time) and if yes, which gestures, taboos, does it entail? Is this a collective event?

These questions are of course only indicative of the kind of data we think would be of use in dealing with the theme of the session we propose. Any other information you consider important will of course be most welcome.

References (on the Angans only)
Bonnemère, P.
Godelier, M.
Herdt, G. H.

Pascale Bonnemère, CNRS-CREDO, Centre de La Vieille Charité, 2 rue de la Charité, 13002 Marseille, FRANCE; tel + 33 (0)4 91 14 07 87/85, fax: +33 (0)4 91 14 07 88, home tel/fax +33 (0)4 42 21 66 44; email <Pascale.Bonnemere@ehess.cnrs-mrs.fr>; Gilbert H. Herdt, Committee on Human Behavior, University of Chicago, Department of Behavior Sciences, 5730 South Woodlawn Avenue, Chicago IL 60637 USA; tel 312/702-2496, fax 312/702-0320; email <gherdt@midway.uchicago.edu>

Repatriation of Field Material: Possibilities, Prospects, and Problems
Organizer(s): Sjoerd R. Jaarsma

With steadily rising levels of education, political emancipation, and self-awareness of the people we study, new issues arise. One of these is the growing awareness of alienation of artifacts and knowledge that has occurred in the past, however well-intended, in the name of (social) science. These days it is conceivable (or should no longer be beyond imagination) for an ethnographic field worker to indicate his/her intention to make the data and other material s/he gathered during his/her fieldwork once again available to the people(s) s/he studied. This could, of course, be done at the end of his/her active career, or upon his/her death. However, we should also ask ourselves the question whether there is not a moral obligation to do this as soon as possible. I refer here not only to copies of the finished results, but specifically to the actual raw data gathered in whatever form. S/he may even want to transfer the rights of access to these data back to the people(s) involved. Similar questions must in fact be raised for institutions holding bodies of such material on a more or less permanent basis.

While I welcome contributions on any issue relating to the repatriation of field data (past, present, or future), there are a number of issues that I would like participants particularly to focus upon. These issues are set out below under the general headings of ethical problems, pragmatical, and methodological issues, and issues of ethnographic interest. Any additions to the list are of course welcome. I would expressly welcome papers dealing at least in part with theoretical and methodological issues.
If at all possible I would like to deal with the informal phase across internet and take this subject into a Working Session at next year's conference. This is only possible if at least seven participants are able to precirculate their finished papers in advance of next year's annual conference. If there is enough interest to do this and if the proposed contributions merit it, it will mean working to a tight schedule. Extensive use of the possibilities of email will be unavoidable, so let me know if you are willing and able to do so.

Main issues:

a) Ethical problems:
- is there an obligation to return data to the field?
- is this obligation in any sense immediate or can the moment of return be determined by the field worker (and this relates in many respect to the issue of ‘ownership’ of the field data)?
- should a responsibility for the return of data either be felt or taken by researchers themselves?
- is there a possibility of harm involved in the return of data, and should this be accounted for?
- can the process of return of data itself be studied as an ethnographic issue?
- how is the researcher to deal with the role as mediator for the return of the data and ethnographer of the repatriation process?

b) Pragmatical issues:
- whom do we address for the return of field data, certainly if there has been a shift in the sociopolitical and/or religious infrastructure since the initial fieldwork?
- how to account for the effects of shifts in the sociopolitical and/or religious landscape?
- how do we (de)regulate access to the field data, whom do we involve in this respect?
- is there a necessity to involve extra-local parties, certain levels of administration, or even advocates in the process of repatriation, or is it on the other hand advisable to avoid outside interests?
- do we also return the right of access to information?
- are there different practical issues involved in returning different types of data (linguistic, ethnographic, material culture, audiovisual material) to the field?
- in what respect do the differences and correspondences between institutional and individual holdings affect the issue?

c) Methodological issues:
- how do we prepare the data for return?
- are there different methodological issues involved in returning different types of data (linguistic, ethnographic, material culture, audiovisual material) to the field?
- do we acquire local assistance for the purpose of returning the data?
- is it necessary to identify specific and/or new audiences and interests dealing with the data?
- how do we deal with the double role of mediator in the return of the data, and interested ethnographer of the process of repatriation?

d) Issues of ethnographic interest arising from the repatriation process:
- historical analysis of past examples;
- issues of power;
- images of repatriation;
- images of knowledge and dealing with knowledge;
- study of the ethnographer as mediator;
- empirical examples.

One more thing: I am still looking for a co-organizer to help me develop the ideas behind this session further and bring the session itself to a good end. If you are interested or if you have any suggestions in this respect, please contact me as soon as possible at the address mentioned below and I will get in touch with you.

Dr. Sjoerd R. Jaarsma, Beethovenlaan 6, NL-1217 CJ Hilversum, THE NETHERLANDS.
tel/fax +31 35 628 0866 or tel +31 35 624 6151, email <sjaarsma@knoware.nl>
This Informal Session will bring together several participants in the Mead/Freeman controversy to discuss the course of the debate and selected issues. The session will also serve as a recovery group for participants. Interested participants include James Cote (University of Western Samoa), Lowell Holmes (Wichita State University), Martin Orans (University of California-Riverside), Sharon W. Tiffany (University of Wisconsin-Whitewater), Walter W. Tiffany (University of Wisconsin-Whitewater). Others interested in this session should contact:

Paul Shankman, Dept. of Anthropology CB 233, University of Colorado, Boulder CO 80309 USA; tel 303/492-6628, fax 303/492-1871; email <paul.shankman@colorado.edu>

X. BIOGRAPHICAL SKETCH: ASAO HONORARY FELLOW LEONARD MASON

Leonard Edward Mason has been an active participant in the anthropology of the Pacific islands since the early 1940s, and has been an anthropologist for more than sixty years. He is one of that generation of scholars who became deeply familiar with Micronesia during the Second World War and who set out in the immediate wake of the war to conduct studies aimed at both rehabilitating the shattered lives of the Micronesian peoples and contributing to our professional knowledge of them. His career since that time has been dedicated equally to work on social problems in Micronesia and the education of non-Micronesians—students and professionals—about those lives.

Len was born in Seattle in 1913; he earned a B.A. (1935) and an M.A. (1941) in anthropology at the University of Minnesota, then went on to work with G.P. Murdock at Yale, where he received his Ph.D. (1955). He began his work in the Marshall Islands in 1946 as one of a small handful of researchers who undertook the U.S. Commercial Company's economic survey of Micronesia, providing a classic body of work for all who would follow, as well as seeking to determine ways in which the Micronesian's economy could be brought back to something resembling its prewar prosperity, a prospect that would, unfortunately, fail. Len then continued on with a staggering range of tasks in Micronesia, most notably his work with the displaced peoples of Bikini, about whom he eventually wrote his dissertation. His work in the Marshalls has continued almost unabated since that time.

Len taught at the Manoa campus of the University of Hawai'i from 1947 until his retirement from full-time teaching in 1969. He was one of the founders of the University's distinguished program in Pacific Islands Studies and headed the anthropology department there for many years. A good many anthropologists received important elements of their training from Len and many of Micronesia's most effective leaders learned important lessons about other parts and peoples of their homeland and about its place in the wider world when they studied with him. Since retiring he has worked tirelessly as a consultant to a wide variety of programs, including service to the University of the South Pacific. He has worked with particular efficacy in the area of aging, though his own performance would seem to belie its existence.

When I first began my preparations for work in Micronesia I had the good fortune of encountering Len at the 1971 meetings of the American Anthropological Association. Despite the antagonism I then felt towards the senior generation of anthropologists who had, I thought, compromised the discipline through their service to the military in Micronesia, Len's own enormous good will, sensitivity, and commitment to the Micronesian people quickly transformed my perspective. Over the years the unfailing hospitality and kindness of Len and his wife Hazel have reinforced for me lessons my Micronesian friends have taught me about the proper conduct of adult social life. Glenn Petersen (Baruch/CUNY)

XI. PROPOSED HONORARY FELLOWS

The following two individuals have been nominated as ASAO Honorary Fellows. You may vote for one or both individuals, returning the enclosed ballot to Gene Ogan by no later than July 1.
Maurice Godelier

We wish to nominate Professor Maurice Godelier, of the Ecole des Hautes Etudes en Sciences Sociales in Paris, as Honorary Fellow of the Association. Godelier is one of this century’s great thinkers; his impact on the anthropology of Oceania rivals his impact on anthropological theory in general. Solidly grounded in field work, his writings have helped shape modern anthropology and its relationships to other fields, and continue to do so, thanks to both the quality and quantity of his publishing output. Furthermore, his intellectual interests are grounded in deeply moral concerns about social inequality and human suffering.

Maurice Godelier, born in a poor family in Provincial France, began his intellectual career as an anthropologist-philosopher with a particular interest in the works of Husserl. After obtaining his agrégation in philosophy, Godelier pursued an interest in Marxist theory and politics and, influenced by Lévi-Strauss, saw in anthropology a field that would provide the most fruitful avenues for the questions that preoccupied him. In 1963 he organized at the Collège de France the first program of study in economic anthropology to be offered in France. His particular concerns were to refine some of Marx’s most useful insights—including the relationship between infrastructure and superstructure, and the typology of modes of production—and apply them to nonwestern societies.

From 1966–1969, Godelier conducted his first major anthropological field research among the Baruya of Papua New Guinea. This research was a turning point, leading to major contributions to the understanding of New Guinea cultures. His ethnography of the Baruya, The Making of Great Men (1982), is a modern classic. It reflects his concern with sex- and gender-based inequality, concerns he went on to investigate comparatively across hunting-gathering societies, stimulated in part by Eleanor Leacock. His analysis of the Baruya material also shed light on systems of power in Melanesia: he demonstrated that, while the celebrated "Big Men" claim power by controlling exchange in certain New Guinea societies, other societies recognize "Great Men," who distinguish themselves as warriors, shamans, and initiators of younger men. These insights are fleshed out in Big Men and Great Men (1991), which Godelier co-edited with Marilyn Strathern.

His more recent work has led him in two directions. One is a rethinking of the fate of peripheral societies under the yoke of world capitalism; the other is a reconsideration of kinship theory, in which issues of gender inequality and sexuality figure prominently. This latter work is informed by original thinking in both psychoanalysis and physical anthropology, a testimony to the extraordinary breadth of Professor Godelier’s expertise. His work on kinship has recently inspired the publication of a collection of essays, co-edited with Jacques Hassoun (Meurtre du Père, Sacrifice de la Sexualité, 1996). His two most recent single-authored books, The Mental and the Material (1984) and L’Enigme du Don (1996, English translation forthcoming) pursue both older and newer areas of inquiries.

The same humanism that pervades Godelier’s writings and research defines him as a person. Those who know him personally value his charm, his gregariousness, his sense of humor, and his generosity. He is extraordinarily attentive to those around him and to their thinking, regardless of their standing in the profession or in society. The combination of his extraordinary accomplishments with such outstanding personal qualities make him a rare human being—and an outstanding candidate to be an Honorary Fellow of the ASAO.

Niko Besnier (Victoria University of Wellington) and Alan Howard (University of Hawai‘i)

Annette Weiner

I think it is entirely fitting that Annette Weiner should be made an honorary fellow of ASAO. Not only was she an active member of the organization during her most formative years as an anthropologist, but her interest in Oceanic ethnography and her depth of commitment to the ethnographic project there has been profound and illuminating.

Since the seminal work of Malinowski and Mauss, Oceania has long been a cultural area that has contributed significantly to anthropological theory, in areas of kinship, exchange, gender, and the invention of tradition. This has continued in the way the growing body of ethnography from Papua New Guinea, especially in the 1950s and 60s, first addressed the descent models derived from Africa and later critiqued culturally-bound notions of gender, reproduction, and personhood.
Since her dissertation and first book on the classically central Trobriand Islands, *Women of Value, Men of Renown*, Annette Weiner has been a leading figure in Oceanic contribution to anthropological theory. Annette's work is characterized by a profound originality in recognizing the gendered and political ramifications of exchange and kinship, rethinking such classic questions as "reciprocity," "incest," "inalienability," and "hierarchy." For example, the first publications she made on the Trobriand material recognized not only that women were involved in exchange (and therefore corrected androcentric biases in Malinowski), but further that women's exchange in *sagali* (mortuary) rituals occupied a central role in the total Trobriand system of social organization—through which subclans (*dala*) reproduced themselves. They did so, she showed, by reclaiming *dala* valuables that men had "given" to their sons and daughters, who were not members of the matrilineal *dala*. Such reclamation was a central political moment in the subclan's reconstitution, a show of its strengths. These gifts were significant components of the larger exchange cycle, not to be understood as Malinowski had—preoccupied with the Western, ethnocentric problem of "reciprocity"—as a "free gift," an expression of love. This approach to exchange is reflected finally in the brilliant discussion—in *The Trobriand Islanders of Papua New Guinea*—of gifts to children, sexuality, and kula in the Trobriands as representing different media and cycles of exchange, with distinctive attributes for producing power and hierarchy in the system.

The question of recognizing women's value in social systems, in Annette's work, is never satisfied by an acknowledgment of women's power. Rather, she has used the gendered perspective to stretch social theory further. Thus, she points out that Trobriand men's gardening for their affines, rather than for their wives, is part of a system in which the ongoing bond between brother and sister, rather than husband and wife, is critical. Subsequently, her comparative work in Samoa and using ethnographic materials from other Pacific societies emphasized the relative importance of the brother-sister tie, as opposed to the husband-wife emphasis on women as centrally offering sexuality in marriage. This emphasis drew attention to the centrality of reproduction, seen as a complex and total cultural phenomenon, as a framework for understanding men and women, a framework that did not, nonetheless, reduce women to the role of mothers, but placed reproduction in a broader cosmological framework. One of the keys to following this in Annette’s work has been attention to "women’s wealth" and its circulation, usually in the form of cloth. The failure to recognize the significance of such forms of value, she showed repeatedly, has led to an inability to recognize the nature of exchange and the role of different actors within a system. The book she edited with Jane Schneider on *Cloth and Human Experience* was a major contribution to this project.

Finally, Annette's work on exchange, gender, and kinship culminated in a series of papers and the book *Inalienable Wealth*, drawing her insights into exchange and gender into a theoretical confrontation with some of the most enduring confusions about "reciprocity" as the central question involving exchange. Instead, pursuing the most subtle intimations of the field imagined by Mauss, Annette challenged the simple "gift"/"commodity" dichotomy for exchange and argued that exchange should be understood as having the capacity to express identity and to produce hierarchy—ranked or valued difference. Hierarchy is produced or sustained in the ongoing political struggle of social agents to claim one's identity through holding on to valued objects or forms of property, such as those claimed by Trobriand subclans in mortuary. This is a theory that recognizes not a class of objects called "inalienable" but rather a set of social processes in which the capacity to exchange or withhold can become a marker of social strength and identity. In recent years, the insights deriving from her theorizing of what she called "inalienability" have become significant not only in Oceanic ethnography but in many areas of work on material culture and consumption.

These contributions were matched by an equal commitment to anthropology as a discipline. Beginning rather later than most in her professional career, Annette became Professor and Chair of NYU’s Department of Anthropology in 1981 and built it into an excellent environment for research and teaching. Shortly thereafter, in rapid fashion, Annette became President of the Society for Social Anthropology, President of the American Anthropological Association, Dean of the Graduate School of Arts and Sciences, and Dean of Social Sciences at New York University. In this ascent to recognition, she carried with her and promoted generally the significance of anthropological research in Oceania for broader questions of modern intellectual life. *Fred Myers [New York University]*
XII. OTHER CONFERENCES

Ivilikou: Papua New Guinea Music Conference and Festival will be held 17-21 September 1997, in Port Moresby. The conference is being organized by the Faculty of Creative Arts (University of Papua New Guinea) and the Institute of Papua New Guinea Studies. There are four conference themes: Music and Religion (the role of music in traditional religion; the types of music in Christian worship in Papua New Guinea); Papua New Guinea Popular Music (the history, development, and future of popular music in Papua New Guinea and internationally, including a roundtable discussion with past and present musicians involved in popular music); Traditional Music and Changing Contexts (ways in which traditional music has been modified to meet the new demands of regional or school shows, the effect of new contexts on solo performances or music for smaller ensembles); and Traditional Ownership and Copyright (conflicts between traditional ownership and the global market, unauthorised usage of traditional music recordings, and what kind of copyright does Papua New Guinea need). While the conference themes focus on Papua New Guinea music, papers will also be accepted on these themes concerning other Pacific states. A number of concerts are also planned, in particular, one demonstrating the diversity of Christian worship through music, and one illustrating music performed by individuals or small groups. Those wishing to present papers should send short abstracts to the organizers, along with any audio-visual requirements (eg, cassette player, slide projector, overhead projector) by 30 June 1997. Others wishing to attend should also notify the organizers. Participants requiring accommodation should contact the organizers for advice on hotels and rates.

Don Niles, Music Department, Institute of PNG Studies, Box 1432, Boroko 111, PAPUA NEW GUINEA; fax +675/325-0531; email <ipngs@compuserve.com> and Denis Crowdy, Music Department, Faculty of Creative Arts, University of Papua New Guinea, Box 113, University 134, PAPUA NEW GUINEA; fax +675/326-0214; email <100353.165@compuserve.com>

The Australian Anthropological Society Conference, hosted by the School of Anthropology and Archaeology, James Cook University of North Queensland, Australia, will be held 2-4 October 1997. The conference theme is "Indigenous Societies and the Post-Colonial State." Each morning will begin with a keynote address; speakers will be Jonathan Friedman, Andrew Strathern, and Diane Austin-Broos. Three plenary sessions are scheduled: "Indigeneity and the Post-Colonial State" (convened by Bob Tonkinson and Rosita Henry); "Money, Land and the State" (convened by Andrew J. Strathern and Pamela J. Stewart); and "Practising Anthropology and Archaeology in the 1990s" (convened by Michael Wood and Ian Lilley). Three to four concurrent sessions will take place each afternoon, including a panel organized by Grant McCall on "Pacific Youth." Full details were posted 7 April 1997 on ASAONET. Conference Convener is Professor Bruce Kapferer; for more information about the conference contact the Conference Secretary:

Ms Rosita Henry, School of Anthropology and Archaeology, James Cook University of North Queensland, Townsville, Queensland 4811, AUSTRALIA; tel (+6177) 814966; fax (+6177) 814045; email <Rosita.Henry@jcu.edu.au>

The annual meeting of the American Society for Ethnohistory will be held at the National Museum of Anthropology in Mexico City, 13-16 November 1997. Ethnohistorical work concerning any part of the world is welcome. Individual paper and/or session abstracts of 50-100 words should be typed on appropriate forms; forms can be obtained from one of the Program Co-Chairs, below. Abstracts must be accompanied with the appropriate preregistration fee (US$40 regular participants; US$20 students and retired participants; N$40 Mexican participants; checks made payable to ASE; Visa or Mastercard payment acceptable) and sent to the Program Chair by the deadline, 6 June 1997.

Students please note: Limited travel funds will be available on a competitive basis for students presenting papers; more detailed abstracts will be required. Write to William O. Autry for application form and further details regarding student funding.
ASE Conference Co-Chairs William O. Autry, P. O. Box 917, Goshen IN 46527-0917 USA; tel 219/535-7402, fax 219/535-7660, email <billoa@goshen.edu>; and Jesús Monjarás, Director de Ethnohistoria, INAH, Paseo de la Reforma y Calz. Gandhi, Col. Polanco, CP 11650 México DF, MEXICO.

ASAO Members Anne Allen and Carol Ivory are co-chairing a session entitled "Artistic Agency in the Colonial / Post-Colonial Pacific" at the College Art Association (CAA) conference to be held 25-28 February 1998 in Toronto. The CAA is the parent organization for art historian and studio academics. Anne sent their call for abstracts:

The colonial experience and its impact on Pacific Island art can be understood only in terms of its diversity. There are nations never colonized, or once colonized but now independent. Some remain formally linked to colonial powers with varying degrees of local autonomy. In others, the first peoples are now minorities in white-dominated countries. Although differing in particulars, European influence has affected all Pacific cultures since first contact. The focus of this panel is the manner in which artists in the Pacific have responded to the presence or influence of Western culture, whether directly "colonial" or not. Participants may consider a particular artist, period, locale, medium, theme, subject, or questions of methodology. What do we mean by colonialism within Pacific art history? How do we "recover" knowledge of the past from cultures radically different from today or incorporate the voices of the artists (past & present) in understanding their role in a colonial milieu? Does the study of native Pacific art and culture by outsiders embody a form of neo-colonialism?

A copy of your proposal should be sent to both Carol and myself. These must be received by May 10. There is a form to include (I can send this along to whomever would like one—just email me). The abstract should not exceed two double-spaced pages. There are a couple more restrictions or details; I will let you know if you are interested.

College Art Association has close to 80 panels at each conference. Very few ever focus on the arts of native peoples, let alone Oceania, so we are very excited to be able to chair this session. This year is also unique in offering a greater number of panels related to indigenous peoples (probably because the "theme" for the conference is colonialism). Additional sessions of interest include Africa & the Diaspora (2 sessions), a general session on Pre-Columbian Art; Mexico 1820–1950; "Other Ways of Telling the History of Art: Non-Western & Anti-Western Sources"; Japan and Cultural Imperialism; Photography in Africa; Europeans Encounter the Native Body; a couple focusing on Native America, a few on Asia, as well as the usual Euro / Euro-American collection. We would particularly like to encourage native Pacific Islanders to submit abstracts. Anyone who is interested please contact Carol or myself.

Anne Guernsey Allen, Fine Arts Department, Indiana University Southeast, 4201 Grant Line Road, New Albany IN 47150-6405 USA; tel 812/941-2396 (o) or 812/948-1865 (h); fax 812/941-2925; email <aeallen@IUWMAIL.IUA> and Carol Ivory, Fine Arts Center, Washington State University, Pullman WA 99164-7450 USA; tel 509/335-7043, fax 509/335-7742; email <ivorycs@mail.wsu.edu>


The conference focused on the rapid political, social, cultural, and ecological changes in the lives of the peoples of the Pacific. More than two hundred scholars participated, including thirty-five from research institutions in the Pacific region. A total of one hundred and four papers were presented in working sessions and five keynote lectures each addressed a particular aspect of the conference theme, while the interrelations between social, cultural, and environmental phenomena were emphasized by all. The lectures presented case examples from Micronesia (Marjorie V. C. Falanruw, Yap: Traditional Systems of Resource Use and Modern Developments in Micronesia), Polynesia (Malama Meleisea, Auckland: Governance and Leadership in Polynesia: A Samoan Micro-Perspective), and Melanesia (Ralph Regenvanu, Vanuatu: Challenges for Cultural Resource Management in Vanuatu), as well as pan-Oceanic (Epeli Hau'ofa, Suva: The Ocean in Us) and global perspectives (Marshall Sahlins, Chicago: The End of Sentimental Pessimism: Reflections on Epeli Hau'ofa's "Our Sea of Islands").
While the majority of papers in the working sessions were presented by anthropologists, the participation by researchers from other disciplines and the general interdisciplinary aim of the conference resulted in much discussion across disciplinary boundaries. The conference concluded with a plenary discussion which explored a range of issues, most notably those of intellectual property rights and academic scholars' obligation to engage in wider dialogues.

The next ESfO Conference in 1998 will have the overall theme of ASIA IN THE PACIFIC.

For detailed information on the European Society for Oceanists, past conferences including reports and abstracts of papers, and membership directory, visit ESfO's parent web site in Finland <http://cc.joensuu.fi/esfo/>or <http://coombs.anu.edu.au/~marck/esfo/esfo.htm>, the Australian mirror site. The web sites also include links to Pacific news web sites, Oceanic bibliographies, and information on the ESfO email discussion list <ESFO-L@SEGATE.SUNET.SE> hosted by Swedish universities. Report submitted by Ulla Hasager, Ethnic Studies Department, University of Hawai‘i–Manoa, 1859 East-West Road Rm. 115, Honolulu, HI 96822 tel 808/956-4218, fax 808/956-9494, email <ulla@hawaii.edu>

XIII. FIELD TECHNOLOGY

Thanks to Cyril Belshaw's initiative, one of the recurring topics on ASAONET over the past several months has been the success (and failure) of various types of field technologies, particularly solar-powered set-ups. Anyone who is interested may access the ASAONET archives; see postings with subject headings "Field Computing," "Technology in the Field," "Field Equipment," "Solar Computing," and so on. One of the positive experiences was written up in cookbook detail by David Akin, recently returned from several months in Solomon Islands. I asked David to submit a shortened version for publication in the ASAO Newsletter. The summary below incorporates comments by Ross Orr, who helped David set up his system. Ross has written a small informal guide to sizing components for a solar system that he would be happy to forward to anyone interested. Email him at <ROTOHUT@IC.NET> -Ed.

With many dark accounts of solar-powered field experiences coming across ASAONET, I thought I should contribute a report on my own recent experiences so as to let people know that it is possible to make the current technology do the job, even in uncooperative environments.

Below, find a description of the system I used in the mountains of Malaita in the Solomons for fifteen months, including prices when I purchased it in August 1995. The cost was considerable, about US$900. But you can get by with smaller, less-expensive solar systems if you work in better conditions or have lesser power demands. In my own case, I was isolated and in the field for an extended period, and coastal kerosene or petrol were expensive, rarely available, and extremely difficult to transport to my hamlet. I also needed to power a computer and a video camera. For me, solar was the only practical option for doing what I wanted to do.

My system supported me wonderfully for the entire time I was in Kwaio. It far surpassed my expectations, and gave me no maintenance or other problems whatsoever. I am quite ignorant when it comes to electronics; my system kept working because it is durable and simple, not because of any technical skills on my part. I can carry my entire system in an airline-regulation carry-on backpack, with room to spare for my cameras. It was the best thing that I took with me and the best thing that I left for my host community.

Conditions: I was living at 2600 feet above sea level on the side of a mountain, between trees that blocked the direct sun at the beginning and end of the day during parts of the year. A few times it was so dark and rainy, for so many consecutive days, that I had to seriously conserve power (elderly Kwaio sages claim 1996 was the damned rainiest year in history, and I firmly believe them). We had a kerosene lantern for these occasions; we probably had to use it for all of a fortnight over the entire fieldwork. Most of the time I led a carefree power-charged existence.

In addition to the often-dreary weather, my system operated under other difficulties: I was too lazy to tilt my panels to face the sun as it moved across the sky. I was often too lazy to get up early enough in the morning to put out the panels to catch a full day's sunshine. I was usually too busy at night to turn off my light and conserve power, and I was often off visiting during much of the day and consequently didn't get my panels out at all. I kept my radio on at all hours for meaningless (VOA) background noise. My hamlet co-residents constantly borrowed my NiCads to use in my flashlights. Kwaio people like to watch ethnographic videos more than Americans like to watch TV. As one visiting Kwaio woman told me after an hour of
peering into my videocamera and draining my battery. "Why, if I had one of these at home, I'd just watch all the time!" I did have one at home, and my hamlet-mates shared her tastes in entertainment. Friends constantly left their bags and bundles sitting on my solar panels, and the panels were also a favorite, warm sleeping spot for all three of my cats. These were not ideal conditions, folks. If I'd lived on a sun-blessed Micronesian atoll, with no cats, I'd have been looking hard for ways to use excess power.

I purchased the system from Mechanical Energy Systems (MES), 8130 Canton Center Road, Canton MI 48187 USA. I did not shop around much. I called them (tel 313/434-2826) and talked to their technician. I told him my power needs and my likely supply of sunshine, and he gave me recommendations. He was helpful, and customized a wiring harness for me (the harness has all the various plugs you need and their attachments to the battery). The manufacturer of much of my equipment is Seeley Equipment Specialists, 913 State St., Charlevoix MI 49720 USA, toll-free tel 800/748-0231. They can tell you the dealer nearest you, or sell to you directly.

All my power-drawing equipment was 12v. It consisted of:

1. A Compaq microcomputer, which I used for many hundreds of hours of simple word-processing of fieldnotes. I never used my computer's own battery because it always finished prematurely. I ran the computer directly off my gel cell battery. Compaq (and I would guess most companies) sells an adapter for car cigarette lighters, and you can get the female plugs for that put on your harness. If you need to take your computer all over you'll have to charge your computer batteries, or perhaps have some other KISS-type system; a big gel cell is too heavy to carry around much. Regarding earlier ASAONET discussions: my Compaq Contura Aero 4/25 has no internal floppy drive. I kept the external floppy, the component most vulnerable to the tropical elements, protected in a silica gel box, and only pulled it out every few days to back up my data.

2. A "Night Stick" 7W light, which I normally used for 4–5 hours every night I slept at home. This was by far my biggest power-user. It was bright and I would have preferred a 5W light. The only type of lighting worth considering, so far as efficiency, is compact fluorescents like these. They are about 4X the efficiency of any incandescent (even halogens). The newer U-shaped fluorescents lamps (a.k.a. "PL" lamps) are better than the straight-tubes.

3. A charger for my Canon videocamera (ES2000 Hi8) batteries, which I used irregularly, but intensely at times. The 12v charger drew a lot of energy from the gel cell. The camera itself was 6v, making the setup less efficient.

4. The NiCad battery charger, listed below, which I routinely ran all day. It charges four batteries at a time of any regular size (AA–D). I used it to charge the AA batteries that powered my shortwave, cassette recorder, and flashlights. Originally lacking confidence in the solar system, I also took a bunch of AA alkalines in case it couldn't charge all the NiCads I needed. I ended up with several dozen alkalines left over. But keep in mind that NiCads don't last as long as alkalines, and when they die they go more quickly. This led me to use alkalines for my cassette recorder to avoid the NiCads letting me down unexpectedly during interviews (I used NiCads for transcription though). Alkalines were also superior for flashlights; my AA NiCads faded quickly in them. But, if you have to, you can get by with just NiCads for these necessities if you have enough of them and a way to keep them charged. If you think your battery use will be heavy, take more than one charger, or a bigger charger. It takes many hours to charge NiCads, even AA size. Bigger NiCads last longer, but also take longer to charge.

Here are my system components and their 1995 costs:

1. Two Uni-solar MBC 535 flexible solar panels $518 total
   Rated power: 22Wp Size: 51"x16" Weight: 4 pounds each.
If I had been in a sunnier place I could have gotten by with only one panel. Or, if I had used kerosene lights all the time I could have run my computer and battery chargers from only one panel. If you only wanted to power your computer, in decent solar conditions, I think you could get by with an even smaller panel (28x16 and 28x8 were the other two sizes in 1995). But you'll have to calculate that from your needs and conditions. Using only one of my big panels would cut your system cost from mine by $259, or by more than a quarter (at 1995 prices). These panels roll up for easy transport. You can wash dirt off of them (like muddy cat prints), and you, too, can even walk on them. They are made to put on boat decks. They have grommeted holes on each corner so you can tie them down during heavy winds, or lock them down with a bike cable to deter theft. Ross says that the most complete source he's found for solar panels is the Sunelco catalog, cover price $5. PO Box 1499, Hamilton MT 59840 USA. Information: tel 406/363-6924;
Orders: toll-free tel 800/338-6844. Another source for good panel prices (but less selection):
West Marine, PO Box 50070, Watsonville CA 95077 USA; toll-free tel 800/538-0775.
2. Flexcharge CTL NC25 12v charge regulator $85
You have to have one of these. There are many different kinds and prices vary widely. Try to get
one with gauges that indicate the rates that power is coming in from the panels, and being
drawn out from the system, and how much power the battery has left.
3. Two Night Stick 7w 12v lights $130 ($65 each)
Described above. I took two in case one died, but I never used the second.
4. 12v gel type 32 A/H battery $93
Like all big batteries, this one is heavy. Take seriously the previous advice on ASAONET about
not discharging your battery too far, and keep it fully charged as much as possible (unlike
NiCads, which you should fully discharge before recharging them). Ross reports that regularly
discharging down to "1/4 full" cuts battery life down to a tenth of what you get if you always
stay above "3/4 full." Note that it is very important to have as much of your equipment as
possible running directly off the main 12v battery, rather than having to go through some
secondary voltage conversion/battery recharging, which wastes power. Try to take 12v versions
of all of your equipment.
5. NiCad battery charger 12v (see above) $36
6. Wiring harness for system $45
This had a variety of different plugs that I asked the MES technician to put on it, including
extras of each type.
Total system cost: $907 (plus tax and shipping)
I hope this is of use.

David Akin

XIV. GENERAL NEWS

Micronesian Seminar has been a research-pastoral institute since 1972. Moving to Pohnpei
from Chuuk in 1992, it continues its mission to promote thinking about the problems arising
from the rapid cultural changes of modernization. Through research and public education
programs, MicSem deals with topics as varied as political status, economic development,
education, health, youth delinquency, drug and alcohol abuse, suicide, and the environment.
Directed by historian, author, and ASAO fellow Fr. Francis X. Hezel, SJ, MicSem is a non-
profit organization, which continues to respond to such pressing issues in new ways. Public
discussions, publication of the Micronesian Counselor, workshops, on-going research projects,
a research library, and the television series "Island Topics" [see Video Resources, pp. 32–33]
have made available to the public eye and ear subjects that are of concern throughout
Micronesia.

With the goal of continual improvement of the resources at the Micronesian Seminar Library,
Fr. Fran Hezel is requesting help from other ASAO members. Many of you are represented in
the Micronesian Seminar collection and already deserve our thanks for remembering this small
(10,000+) but specialized library of Micronesiana by sending us copies of papers, theses,
reports, and notification of publications. This more general request goes to all of you who are
researching and writing about Micronesia. The Seminar needs your efforts on its shelves, too,
and would appreciate hearing from you, copies of your work (the Seminar will pay costs, if
requested), or to be added to your mailing list. Please write or send materials to:

Micronesian Seminar, P. O. Box 160, Pohnpei FM 96941; tel 691/320-4067; fax 691/320-
6668; email <fxhezel@mail.fm>

Andrew Strathern has just been appointed as Director of the Center for Pacific Studies at
James Cook University, Townsville, Australia and charged with re-energizing its activities over
the next five years, in collaboration with Bruce Kapferer, who is Head of the Department of
Anthropology, as the Associate Director. Andrew Strathern and Pamela Stewart will both be
out in Townsville also as Visiting Professors in the Department of Anthropology there in July–
August this year. Provisionally, three foci for research projects at the Center had been
identified earlier but not announced, pending the appointment. These are: (1) religious
conceptions of and ritual responses to the millennium and its aftermath, with special reference

29
to ideas regarding money; (2) revenge practices, sorcery, compensation and indigenous ideas of change in the Pacific; and (3) politics and the state: democracy, patronage, and violence in the construction of identities within Pacific nation-states. What we have had in mind is to interest a number of academics and their students in the next few years in forming networks centered on these topics, with possible publication outlets coordinated through the Center. We envisage working closely with a limited number of researchers on viewpoints on the millennium generally. If you are interested, please contact:

Andrew J. Strathern and Pamela J. Stewart, Department of Anthropology, University of Pittsburgh, Pittsburgh PA 15260 USA; email <strather+@pitt.edu> or <pamjan+@pitt.edu>

XV. ANTHROPOLOGY Ph.D's.

Apologies to Kim Kihleng, whose dissertation was announced in the last issue with the wrong year! The correct information is:

Kihleng, Kimberlee 1996 (University of Hawai'i - Manoa)

Stevens, Charles 1996 (University of Arizona)
The Political Ecology of a Tongan Village.

XVI. BIBLIOGRAPHIC INFORMATION

Ahrens, Theodor

Theodor Ahrens provides a thoughtful mix of missiology, anthropology, and social commentary in this set of collected essays on ideas and practices associated with Christianity in the Pacific. Themes he covers include notions of the new (reborn) person, gender relations, syncretism, religion in daily life, and early stages of missions and missionaries, for example Christian Keysser, in particular those of the Lutheran Church. He ends with a review of writings on "he theological scene in Oceania." Ahrens shows a complex sensitivity to issues as seen by local peoples, missionaries, missiologists, and anthropologists in these reviews of materials, and his historical work on mission history is particularly valuable for anthropologists who otherwise may not have access to this history in such detail. (Submitted by Pamela J. Stewart and Andrew J. Strathern)

Bergendorff, Steen

This book, Steen Bergendorff's doctoral dissertation, is an historical anthropological analysis of the transformation of the culture and chieftainship of the Mekeo as well as an account of the creation of the "Faingu City" clan. Order from the author, Steen Bergendorff, Department of Geography and International Development Studies, P.O. Box 260, DK-4000 Roskilde, DENMARK, tel +45 4675 7781 (await dialtone and then dial): 2933; fax +45 4675 4415; email <steenber@blitz.ruc.dk> (Submitted by Ulla Hasager)

Carucci, Laurence Marshall
In December 1947 the Marshall Islands residents of Enewetak abandoned their homeland so the United States could use it for testing nuclear weapons. The Enewetak people felt they had little choice. Military authorities had indicated that the tests would lead to peace and freedom for all humankind, and because they had suffered the ravages of war firsthand during World War II—the Americans had ousted Japanese forces during intense fighting—and inasmuch as they placed their faith in Christian teachings, the Enewetak people knew the value of peace.

In exile on Ujelang Atoll, the Marshall Islands’ most isolated inhabited outpost, 130 miles from their homeland, the Enewetak people responded to the uncertainty of their new life and anxiety about their future by elaborating on a Christmas celebration taught to them by missionaries in the mid-1920s. Known as Kurijmoj, this four-month festivity was fashioned into a ritual means of reinforcing community identity for a people whose way of life had been disrupted. The Enewetak people’s return from exile after thirty-three years to an atoll that few could remember and that still contained residues of war and radioactive waste further shaped their celebration.

In Nuclear Nativity, Carucci explores the ritual representations, practices, and meanings of Kurijmoj. Feasts, competitive games, speeches, dances, songs of apocalypse, and gestures of extraordinary generosity are among the means by which Enewetak and Ujelang people celebrate the festival. Carucci thoroughly investigates the empowering aspects of each of these ritual devices and traces the themes of the festival to ethnohistoric roots, both of ancient and recent historic vintage. He gives special attention to the array of valuables and intricate scenarios of exchange—including food and money, speeches and songs—and illuminates the ways that people create contested histories of Kurijmoj, tracing the festival to its ancient or Christian sources depending on their social positions within the community. (From publisher’s catalog)

Huntsman, Judith, ed.

This volume contains essays by four scholars who have studied the past and present of Tonga or Samoa from the perspectives of history and anthropology. They throw light on the relationships that have existed between the two societies in the past, and their points of divergence from each other in the present. The following four essays are introduced and commented on—and thus linked—by Judith Huntsman: Malama Meleisea: "To whom gods and men crowded": Chieftainship and hierarchy in ancient Samoa; Phyllis Herda: Hierarchy and the prerogative of history-making in Tonga; Kerry James: "Rank overrules everything": Hierarchy, social stratification and gender in Tonga; Penelope Schoeffel: The Samoan concept of feagaiga and its transformation. The volume may be ordered by mail direct from Macmillan Brown Centre for Pacific Studies, University of Canterbury, Private Bag 4800, Christchurch, NEW ZEALAND, or by email: <k.scott@pacs.canterbury.ac.nz>. Price: NZ$40/c.US$28 plus postage. (For members of the Polynesian Society a 20% discount applies, ie, NZ$32/c.US$24 plus postage.)

Kwa'iloa, Michael, and Ben Burt

Living Tradition is a work of collaboration between Kwa'iloa and Burt, an anthropologist who has been researching the culture and history of Kwara’ae on the island of Malaita since 1979. This book presents social and cultural change from the personal perspective of autobiography. Kwa'iloa’s theme is the importance of his indigenous Kwara’ae culture in providing an essential but ambivalent foundation for life in changing times. He presents a lively personal account of how Kwara’ae tradition is lived even as it is transformed in confrontation with Christianity and European culture; a vivid illustration of life in the contemporary Pacific Islands. (Adapted from the book’s cover)
The spring 1997 issue of *The Contemporary Pacific: A Journal of Island Affairs* is a special issue, "Logging the Southwestern Pacific: Perspectives from Papua New Guinea, Solomon Islands, and Vanuatu," edited by Kathleen Barlow and Steven Winduo. Included are the following articles:

- Kathleen Barlow and Steven Winduo: Introduction
- Simon Saulei: Forest Exploration in Papua New Guinea
- Ian Frazer: The Struggle for Control of Solomon Island Forests
- Stuart Kirsch: Regional Dynamics and Conservation in Papua New Guinea: The Lakekamu River Basin Project
- William C Clarke and Randolph R Thaman: Incremental Agroforestry: Enriching Pacific Landscapes

The Dialogue section features:

- Brian D Brunton and Kathleen Barlow: Regulating the Forest Industry in Papua New Guinea: An Interview with Brian D Brunton
- John Roughan: Solomon Island Nongovernment Organizations: Major Environmental Actors

In addition, the journal contains a bibliographic review essay on logging in the Southwestern Pacific by Jamon Halvaksz and Elizabeth Hochberg, political reviews of Micronesia and Polynesia, and fifteen book reviews.

For subscriptions and copies of *The Contemporary Pacific*, contact the Journals Department, University of Hawai‘i Press, 2840 Kolowalu Street, Honolulu HI 96822.

XVII. CALL FOR PAPERS

Founded in 1987, the *Journal of Ritual Studies* is the only serial publication dealing exclusively with ritual in all its aspects. Our interdisciplinary audience includes scholars from anthropology, religious studies, sociology, psychology, performance studies, ancient, medieval and early modern history, area studies, philosophy, art, literature, dance and music. The *Journal of Ritual Studies* is seeking manuscripts from persons working in the theory of ritual and/or examining specific ritual practices. Submissions may be sent to co-editors:

Andrew J. Strathern and Pamela J. Stewart, Department of Anthropology, University of Pittsburgh, 3H01 Forbes Quadrangle Bldg., Pittsburgh PA 15260 USA; fax 412/648-7535.

*Ethnohistory*, the journal of the American Society for Ethnohistory, is entering its 44th year of publication with a new editorial staff committed to broadening the scope of the journal by increasing the number of submissions pertaining to areas outside the Americas. We are particularly interested in publishing Oceanist papers that make significant theoretical and ethnographic contributions to the field. If you have a manuscript you wish to submit, or would like to discuss as idea for a manuscript or an edited volume, please contact:

Editor (as of 7/97): Neil Lancelot Whitehead, Dept. of Anthropology, University of Wisconsin, 5240 Social Science Bldg., 1180 Observatory Dr., Madison WI 53706-1393 USA; email <whitehed@macc.wisc.edu> or
Associate Editor (as of 7/97): Michael Harkin, Dept. of Anthropology, University of Wyoming, Box 3431, Laramie WY 82071-3431 USA; email <harkin@ywyo.edu>

XVIII. VIDEO RESOURCES

The following videos in the "Island Topics" Video Series are available from Micronesian Seminar, P. O. Box 160, Pohnpei, FM 96941; tel 691/320-4067; fax 691/320-6668; email <fxhezel@mail.fm> Cost: $10/video plus $3/postage.
No. 1: "After the Compact, What Then?" Discussion and interviews about the future of Micronesia after the end of the 15-year Compact of Free Association in the year 2001 (1994)
No. 2: "Women's Changing Roles in Micronesia" A look at how traditional roles of women have changed; focus on Chuuk and Yap Outer Islands (1994)
No. 3: "Voices of Pohnpei, Part I" First part of a series on the history of Pohnpei based on legends and archaeological evidence (1995)
No. 4: "Voices of Pohnpei, Part II" Second part of the history of Pohnpei, ending with the arrival of the Europeans (Parts I and II are on one video cassette; $20 plus $3/postage) (1995)
No. 5: "Beneath Paradise" Roundtable discussion of child and spousal abuse in Micronesia, examining social changes that may be affecting these problems (1995)
No. 7: "Owning Your Own Health" A documentary exploring how Micronesians can get full benefit from their health care system and continue to improve delivery of services (1995)
No. 8: "Too High" A look at alcohol abuse in the islands (1996)
No. 9: "Reflections on Anger" Exploration of how Micronesians handle anger (1996)

Eric Metzgar writes: "Realizing that indigenous schooling methods for traditional navigators (paliuw) are in danger of being lost forever in the Pacific islands of Micronesia, an eighty year-old sailing master on Lamotrek Atoll resurrects an ancient navigator rite of passage which has not been performed in 40 years and has never been seen by the outside world. 'Spirits of the Voyage' is a thought-provoking account of the fragile status of traditional navigational knowledge, arts and skills in the face of cultural adaptations to changing times. A rare journey back to a time and a way of life in Oceania that has all but been forgotten. . . a world of non-instrument wayfinding, sacred chants, and magic."

"Spirits of the Voyage" was recently selected for participation in the 1997 Seizieme Bilan du Film Ethnographique (16th Ethnographic Film Panorama) at the Musée de l’Homme in Paris. This 88 minute color/sound video is available for purchase in VHS (personal use US$29.95, institutional use US$89.95), but no rentals or previews are available. For further information, please contact: Triton Films, 5177 Mesquite Street, Camarillo CA 93012 USA, tel/fax 805/484-2199, e-mail <emetzgar@vcnet.com>

With partial support from the Pacific Region Educational Laboratory, the Center for Pacific Islands Studies at the University of Hawai’i, the Hawai’i Community for the Humanities, and the Polynesian Cultural Center, Wendy Arbeit and Caroline Yacoe have produced and directed a 30 minute video entitled "Pacific Passages." Created with seventh grade audiences in mind, this "up-close look at the islands and peoples of the Pacific" is also a useful introduction to the region for older audiences. Wendy reports. From their flyer:

"From thatched huts of Papua New Guinea to the highrises of Honolulu, 'Pacific Passages' interweaves contemporary footage of ritual events and daily activities of the islanders of Melanesia, Micronesia, and Polynesia with the world-renown collections of the Honolulu Academy of Art and the Bernice Pauahi Bishop Museum. Dance, art, ritual, the stages of life... these are experienced by all people. In this video students will come to see how islanders' lives are at once familiar and unique."

Available in NTSC (US$75) or PAL format (US$85). Contact Pacific Pathways/Palm Frond Productions, P. O. Box 23296, Honolulu HI 96823; tel 808/941-1278, tel/fax 808/396-3326, email <cyacoepp@aol.com>

The ASAO Newsletter is published three times yearly (April, September, December) and is a benefit of ASAO membership. Annual dues are US$35 general, US$20 student. Institutional subscriptions are available at US$12 per calendar year; US$15 for 1998 on.
Jan Rensel
ASAO Newsletter Editor
2499 Kapiolani Blvd. #2403
Honolulu HI 96826-5317