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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 a double ballot enclosed with this Newsletter.

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

(2) three individuals nominated as ASAO Honorary Fellows (you may approve one, two, or all three)

Please return your completed ballots to ASAO Chair Michèle Dominy by July 1.

A request for information about ASAO Fellow status is also enclosed. See message from the Secretary-Treasurer, page 2.

The deadline to submit information for the next issue of the Newsletter is September 1.

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II. FROM THE SECRETARY-TREASURER

FEBRUARY 2 - 6, 1999
HILO, HAWAIʻI

The 1999 ASAO Annual Meeting is scheduled for Wednesday, February 3 through Saturday evening, February 6, at the Hawaiʻi Naniloa Hotel, 93 Banyan Drive, Hilo, Hawaiʻi 96720. (The Board meeting convenes on Tuesday, February 2.)

The Hawaiʻi Naniloa Hotel is located in a peaceful setting on beautiful Banyan Drive. Most of its 325 air-conditioned rooms and suites offer views of Hilo Bay, Coconut Island, Mauna Kea volcano, and the Hamakua coastline. The hotel offers complimentary shuttle service from nearby Hilo Airport, as well as complimentary parking; coin-operated laundry facilities are on the first floor. There are two restaurants in the hotel and several within walking distance or a few minutes drive. For time-out between ASAO sessions (or for the entertainment of accompanying family members) there are two swimming pools; an on-site spa with fitness equipment, sauna and steam rooms (for a minimal fee); and just across Banyan Drive, the Liliʻuokalani Gardens for a quiet walk, and a 9-hole golf course. The hotel lounge offers live entertainment on weekends. Points of interest in Hilo include the Lyman House Museum and Hilo Historical Sites and Flea Market. Those who decide to rent a car (an optional room & car package will be available through the hotel) can visit Rainbow and Akaka Falls, Hawaiʻi Volcanoes National Park, and tropical botanical gardens in the vicinity.

ASAO conference rates for guest rooms (single or double occupancy) are $76 for standard (twin beds) or superior (double beds), $84 for deluxe (double beds and balcony). Third person in room is $15, but there is no charge for children up to 12 years of age using existing bedding when sharing room with adult. Complete details about hotel and meeting registration will be included with your September newsletter, but for now, please mark your calendars: Make your arrangements early! The deadline for hotel reservations is January 2, 1999.


ASAO’s general fund beginning balance for 1997 was $14,056.60; the ending balance was $15,249.72. Receipts for the year totaled $21,264.64, and expenses ran $20,071.52.

Update: ASAO Fellows

Are YOU an ASAO Fellow? If you have served as an ASAO Board member or officer, or if you have contributed to a published volume resulting from a series of ASAO sessions, you may be qualified for this status, but not yet have been acknowledged. Enclosed with this Newsletter you will find a form requesting your help with efforts to update the official ASAO records concerning those who have earned Fellow status.

The Association Bylaws distinguish the following categories of ASAO membership:* 
“VOTING MEMBER status is granted in recognition of payment of annual dues and is a statement of commitment to the corporation and its concern with comparative research in the Pacific. FELLOW status represents recognition of achievement within the framework of the corporation's stated goals, purposes, and scholarly activities.”

Who qualifies for the status of ASAO Fellow? The Bylaws specify that “persons who have contributed to the corporation in one of the following ways may become a Fellow upon payment of annual dues: (a) author of a contribution to the ASAO Publication Series, including Monograph Series and any other official ASAO publications the corporation may devise or designate as acceptable;...(b) editor(s) of an ASAO monograph;... (c) present status as Director or Officer of the corporation; or (d) former service as a Director or Officer of the corporation.”

At their 1994 annual meeting, the ASAO Board added that “The Board may consider publication of special issues of journals (such as Pacific Studies or The Contemporary Pacific) as official ASAO publications for the purposes of recognition of Fellow status within ASAO.”

In addition, in 1995 the Board specified that “the editors of volumes that derive from ASAO sessions should write to the current Chair and request that their volumes be considered as ASAO publications for the purpose of bestowing Fellow status on volume contributors.”

Please help us by completing the enclosed form if you yourself qualify as an ASAO Fellow, or if you have edited a volume you wish the Board to consider an ASAO publication, so that your contributors may be acknowledged as ASAO Fellows. Many thanks! Jan Rensel
*Note: There is also a category of HONORARY FELLOWS, who are distinguished scholars in the field, nominated by voting members or fellows, and elected by majority vote, based on ballots distributed with the Newsletter. The number of living Honorary Fellows is limited to fifteen; currently there are twelve. See the three Honorary Fellow nominees, pp. 22–24.

III. FROM THE CHAIR

We welcome Dorothy and David Counts as our Annual Meeting Site Coordinators, and we are comforted to know that as they continue their ethnographic work on retired “travellers” they will be keeping our future meeting site needs in mind. Alan Howard is ending his term as Board member and Lin Poyer has completed her term on the Board as Past Chair; their good sense, long ASAO experience, and admirable efficiency deserve our warm thanks.

ASAO members nominated for the Board represent our geographically dispersed membership: John Barker (University of British Columbia), Jeanette Dickerson–Putman (Indiana University), Cluny Macpherson (University of Auckland), and Naomi McPherson (Okanagan University College). Nominated as Honorary Fellows are Paula Brown Glick, Robert Levy, and Marshall Sahlins. We enclose ballots with this Newsletter; please vote!

In March, I wrote on behalf of the Board to our Pacific-based members asking their assistance in identifying a possible ASAO far–Pacific meeting site beyond Hawai‘i. We have received thoughtful responses and suggestions from many of our colleagues, and we are pursuing this as an especially productive way to encourage participation from Pacific Islander scholars, perhaps by holding a special ASAO meeting in conjunction with another association with similar interests. We welcome the membership’s suggestions as we move forward.

I would like especially to draw your attention to Kehaulani Kauanui’s remarks to the closing plenary, reprinted below in the PISF Report; she urges our active mentorship of Pacific Island scholars by drawing them into the professional opportunities ASAO can provide—through identifying how their interests might coincide with sessions underway or in the planning stages, as well as in directing these scholars’ attention to the Pacific Islander Scholars Fund. Please take your lead from Kehaulani’s comments as we plan for future meetings.

We are honored and delighted that Prof. Anne Salmond (University of Auckland) has accepted the invitation of the Special Publications Committee (chaired by Lamont Lindstrom) to deliver the Distinguished Lecture at our 1999 annual meeting in Hilo. (See information on Professor Salmond’s new book, Between Worlds, on p. 31 of this Newsletter.)

Michèle Dominy

IV. FROM THE ANNUAL MEETINGS SITE COORDINATORS

As your new Annual Meeting Site Coordinators we are asking for your help. We need volunteers to facilitate local site liaison. If you are interested in having an annual meeting held in your area, please send us preliminary proposals for the West Coast meeting in the year 2000 and the East Coast meeting in 2001. The following information should be included in your proposal:

Location of the hotel or resort:
1) What is the nearest town? Are there places within walking distance where members could buy an inexpensive meal or does the hotel provide free or inexpensive shuttle service to town?
2) Where is the nearest airport? What airlines serve it? Is there either regularly scheduled or on-demand shuttle service from the airport to the hotel and return? What does it cost to get from the airport to the hotel?
3) Are there local museums, universities, research facilities, Pacific archives, etc. that would be of interest to our members? Would such facilities be willing to give interested members a special tour of their holdings?
4) Is there a local population of Pacific Islanders who might be interested in attending or participating in the meetings? If so, realistically, how many would attend?

Facilities at the hotel or resort:
1) Is it a pleasant place to have meetings? What are the hotel, the guest rooms, and the meeting rooms like?
2) What price will they give us for guest accommodation if we ask for a block 50-75 rooms?
3) If we fill 75-80 percent of the guest rooms blocked:
   a) would meeting rooms charges be waived or discounted?
   b) would they offer any complimentary guest rooms we could provide to Pacific Island scholars?
4) What would catering charges be for mid-morning and afternoon refreshment service offering tea, coffee, juice and a snack?

We will need:
1 small meeting room for the Board meeting on Tuesday evening and Wednesday morning;
4 meetings rooms available simultaneously for three days (Thursday - Saturday) that can accommodate approximately 35 people in a conference style setup;
a secure room for book display, registration, etc. from Wednesday noon to Saturday noon (could be same as Board meeting room);
a large room (holding 100-125 people) to be available 4 evenings.

Proposals must be submitted over a year in advance, to allow time for the ASAO Annual Meetings Site Coordinators to follow up and work out a contract with the site that the Board selects. Our success in holding enjoyable meetings in a pleasant and appropriate site depends on the help of Local Arrangement Facilitators. We very much appreciate your help.

Dorothy & David Counts
2 Flamboro Court
Dundas, Ontario Canada
L9H 4Z3
e-mail <countsd@mail.escapees.com>

V. PACIFIC ISLANDS SCHOLARS FUND REPORT

This year the Pacific Islands Scholars Fund had one application submitted by the November 1, 1997 deadline. (One application came in late and was not funded.) For the February 1998 meeting we funded Ms. Kehaulani Kauanui from the University of California, Santa Cruz. She participated in the Symposium “Re/Configuring Memory: Generating History and Memorializing Identity in the Pacific,” and organized an Informal Session, “Diasporic Politics and Pacific Islander Communities in the Continental United States.” Funds expended totaled $579.

At the closing plenary Kehaulani offered her reflections on the small presence of Pacific Islander scholars at the meeting and among the membership generally. She followed this up with written comments to the Board and Newsletter Editor, sent at their request.

“I think there is a persistent problem with under-representation of Pacific Islanders in ASAO,” Kehaulani wrote. “Some folks may not see this as an issue or might read my articulation of it as essentialist. But I am interested in knowing if other people noticed this and whether or not they consider it problematic.

“There could be many reasons for this under-representation, among them: feelings of tokenism, isolation, and having to bear the burden of representation.” But, Kehaulani went on, “I think the general issue of under-representation is connected to larger issues” having to do with a general need for “mentoring, educating young scholars about the complicated processes of professionalization, about presenting work at academic meetings, and helping them to understand why these association conversations are important ways to learn about the discipline as well as the region, and to get familiar with ways in which academics network with each other, with an eye to the future and an eye to meaningful dialogue,” possibly in the context of “long-term projects, and collaborative intellectual efforts.

“This is a tall order, yes, but it also seems critical in the ways in which one might see how these various suggestions could potentially enrich our meetings, and Pacific scholarship—that it has potential for epistemological diversity—not just a different looking ‘face’ as it were. As far as I know, Amy Stillman and I were the only two PI-identified academics at the Pensacola
meeting. And even while these were the best meetings of ASAO I’ve attended so far—as intellectual debate is concerned—it was still an isolating experience.”

Although she is grateful for the financial support she received through PISF, Kehaulani reminded ASAO members that “the PI scholars’ fund is just one of many tactics that could be employed—most have to do with paying more attention to making personal efforts to convey some encouragement to the PI scholars that current members might be in touch with”—whether or not those scholars are at the members’ own institutions or elsewhere.

Expressing her great appreciation for Karen Nero’s helpful efforts over the years in encouraging Pacific Islander participation in ASAO, Kehaulani also noted the importance of such support from Teresia Teaiwa (an earlier PISF awardee); Jeannette Mageo, who organized one of the sessions Kehaulani participated in; and other individuals who made her feel welcome in ASAO and at the meetings. “I reckon that if ten senior scholars made commitments similar to what you have done, and along the lines of efforts Karen Nero has made over the past few years—there would be a consistent and ongoing shift in the kinds of meetings we have.”

Kehaulani stressed that Pacific Islanders aren’t always aware of the processes involved in participating in ASAO sessions, especially with regard to the three-stage development of Informal and Working Sessions followed by Symposia. One solution to this might be to offer at each meeting “a comprehensive welcome and education forum about ASAO, including a bit of critical history, an explanation of the usual three-year process, and the hopes and dreams we have for building a long history of exciting stuff!”

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 nonprofit organization, and in the US, your contributions are tax-deductible.
• the assistance of 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. As next year’s meeting will take place in Hawai’i, we hope for a sizable contingent of applicants and urge the early identification and encouragement of suitable candidates for funds.

1998-99 Selection Guidelines
The committee selects individuals based on the following criteria/emphases:
1) We place priority on participation in Working Sessions; next in Symposia.
2) We prefer to fund 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 the 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) to arrange cost-effective ground transportation and especially accommodations for the scholar.

The Application Process
We’ve tried to keep the application process as simple as possible. The committee, with the above criteria 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, 1998
PISF AWARD DATE: DECEMBER 20, 1998

VI. GUIDELINES FOR ASAO SESSION ORGANIZERS AND PARTICIPANTS

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 Informal Sessions do not have pre-arranged meeting locations, but may meet in available conference rooms, participants' rooms, or local cafes. The second type of Informal Session is announced at the prior year’s 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.

Thus 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 other’s 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, according to 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 precirculated papers is required for full Symposium status. A list of participants, paper titles, and copies of the first and last 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, according to 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 8.
2) Assist any Pacific Islands scholars who are interested in applying for support from the Pacific Islands Scholars Fund. See PISF Guidelines, pages 5-6.
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 Closing Plenary
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 the April 1 deadline.
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 and Anthropology
Montana State University
Bozeman MT 59717 USA
tel 406/994-5255
fax 406/994-6879
e-mail <lamaca@montana.edu>

VII. 1998 ANNUAL MEETING SESSION REPORTS

Symposium: History, Biography, Person
Organizers: Andrew J. Strathern and Pamela J. Stewart (Strathern) (University of Pittsburgh)
Discussant: Geoffrey White (East-West Center)

We had an enjoyable and intellectually productive set of discussions centered on eight papers by Barbara Burns-McGrath, Juliana Flinn, Bill Rodman, Richard Scaglion, Karen Sinclair, Louise Thoonen, Laura Zimmer-Tamakoshi, Pamela J. Stewart (Strathern) and Andrew Strathern. We profited greatly from an insightful set of comments faxed to us by our discussant, Geoff White, which enabled us to focus our review of themes in the papers themselves. We are treating the topic of biography very broadly as the narrative construction of lives, and are engaging with issues such as the reflexivity of the fieldworker with the narrators and of the narrator with the intended audience, the range of materials and their sources, issues of identity, memory, gendered aspects of identity, official and unofficial histories, colonialism and postcolonial history, what constitutes a life-history narrative, collective versus individual biographies, and many other matters, thus feeding the concept of the person into biography and emerging into history and the creation of history. We plan to go ahead with this collection of papers and to have them together with an Introduction and an Afterword by this coming Fall. Participants have agreed to give us the final version of their papers by May 15th.

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>

Symposium: Re/Configuring Memory: Generating History and Memorializing Identity in the Pacific
Organizer: Jeannette Mageo (Washington State University)

After a lively day-long session on the interrelations between cultural memory, history, and identity, we decided on a schedule for progress towards a volume to be pursued over the course of the year. We also decided to have one final meeting in Hawai'i. We hope to be largely finished with the volume by that time, but want to take one more occasion to finalize our ideas and celebrate our collective effort. Due date for paper circulation is September 31. For further information please contact:

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>
Symposium: Contemporary Choices and Strategies in Polynesia
Organizers: Jeanette Dickerson-Putman (Indiana) and Victoria Lockwood (SMU)

Nine papers were summarized and discussed. The topics centered around various kinds of sociocultural issues related to news kinds of choices and strategies in rapidly modernizing French Polynesia, Samoa, and Anuta. In French Polynesia these strategies concerned patterns of religious tithing and competition on Raivavae (Dickerson-Putman), household economic diversity on Rurutu (Jones), children’s language use and code switching in the Marquesas (Riley), new patterns of gender relations and domestic politics in the Austral Islands (Lockwood), the link between conceptions of identity and biblical interpretations on Rapa (Fer), and islanders’ motives/identity as seen through their participation in an economic cooperative on Rurutu (Malogne). Other papers concerned competing models of development on Anuta (Feinberg), housing strategies among Samoan migrants to Auckland (Gershon), and the adaptation of foreign architectural types in Samoa (Allen).

The last part of the session was taken up with a discussion of possible publication alternatives. It was generally agreed that the papers as a whole were too diverse to form a coherent publication. On the other hand, the French Polynesia papers held together well as a group, and might form an edited volume or fit well in either a regional journal or in a French journal based in French Polynesia. We concluded that the authors of the French Polynesia papers would respond to one another with comments on the papers and strategies for working them into a volume, and that the authors of the other papers would consider other alternatives for publication.

Jeanette Dickerson-Putman, Anthropology, Indiana University, 425 University Blvd., Indianapolis, IN 46202 USA; tel 317/274-2995, email <jdickere@iupui.edu>
Victoria Lockwood, Department of Anthropology, Southern Methodist University, Dallas TX 75275 USA; tel 214/768-4022, email <vlockwoo@mail.smu.edu>

Symposium: The Culture of Contact: Experiences of Colonialism in Papua New Guinea
Organizer: Naomi McPherson (Okanagan University College)
Discussant: Prof. Paula Brown

Participating in the Symposium at Pensacola were Robert Foster, George Westermark, Naomi McPherson, Maria Lepowsky, Richard Scaglion, Jill Nash, Dan Shaw, and Sjoerd Jaarsma; Ilana Gershon and Tom Harding submitted papers, but were unable to attend. Based on our precirculated and revised papers, we launched into an exhilarating and fascinating critical commentary on (1) the issues and ideas in our various papers and (2) the connections between papers. Our discussion was enhanced by contributions from Gene Ogan and by the cogent comments and summation provided by our discussant, Paula Brown.

Although it is currently acknowledged that the colonial project in PNG was anything but monolithic, this collection of papers focuses squarely on the variety of narratives, discourses, and countervailing voices that comprised the colonial project in PNG. In keeping with our title theme, we each explore experiences of colonialism within the context of individuals whose lives were encompassed by the system, people such as women entrepreneurs, villagers, kiaps, miners, settlers, missionaries, filmmakers and, not least, administrators. We will submit this collection of papers for publication in the ASAO Monograph series. The publication will be enhanced by a preface, written by Gene Ogan, which will situate the papers within an anthropology of colonialism, and by an introductory chapter, written by Paula Brown, which will provide a historical overview of Papua New Guinea’s colonial era.
Symposium: Sustaining Islanders: Economy, Ecology, and People in Pacific Islands States
Organizers: Charlie Stevens (UC Berkeley) and Mike Evans (UNBC)

The session on Sustaining Islanders met at the Symposium level at the February meeting with the goal of setting clear connections between papers investigating the subject of sustainability from a number of different levels of analysis. Present were Paul Shankman, Mike Lieber, Eve Pinsker, Michele Dominy, Jim Hess, Charlie Stevens, and Mike Evans. The discussion continued throughout the day focusing on finding some common threads between the diverse set of papers previously presented and circulated. Discourse centered on defining sustainability “for whom,” “for what,” “by whom,” and “how.” The common thread was finally found by focusing on issues of understanding Pacific Islanders’ cultural constructions of the environment as a template for preservation of family relations. The dichotomy of “nature” and “culture” seems less prevalent among Pacific Islanders who thoroughly understand and seek to sustain the ecology of social relations. Land and sea are resources for supporting the primacy of family and of relations and this “template” does not always result in “sustainable production” as defined by Western concepts of economic or environmental sustainability. Having found this unifying framework, the papers of the Symposium will be presented as a group for editorial review by either Pacific Studies or The Contemporary Pacific since these journals attract a diverse readership.

Working Session: Women in New Guinea Male Rituals
Organizers: Pascale Bonnemère (CNRS) and Gilbert H. Herdt (Vanderbilt University)

The first goal of the session was to gather ethnographical information about participation of women in the male rituals of New Guinea that have been called initiations in the literature. Previous analyses have shown the omnipresence of symbolic representations of femininity (in the form of either objects, animals, plants, or physiological processes), but have often not sufficiently emphasized the role played by actual women. It was this observation, acknowledged in the case of some Anga groups, that triggered the idea of convening a session on this particular theme. Of the nine papers presented, five concerned male initiations proper (four on Angans, one on the Gimi of the Eastern Highlands), one offered an interpretation of a particular Naven performed by Eastern Iatmul women, one explored the transformations of traditional courting parties among the Huli, one compared three Female Spirit Cults (in Hagen, Pangia, and Duna). The last served as a discussion paper since the author (B. Knauft) presented a general overview of the questions raised by such a theme rather than an analysis of ethnographical material proper. The exchanges were both lively and stimulating, and several members of the audience spent the day, playing a quite active part. M. Godelier and D. Jorgensen had been invited as discussants.

Looking at the papers dealing with Anga peoples together with G. Gillison’s presentation on the Gimi, two frameworks of analysis emerge:
- conflictual relations between the sexes: the women’s presence as the signal for negation of femaleness (Herdt); women as a hidden audience expressing a transfer to the boys of a capacity natural only to mothers (Gillison);
- the mother-son relationship: the intense involvement of the boys' mothers during the male rituals as indicative that the latter deal primarily with the transformation of the mother-son bond (Bamford, Bonnemere).

It is highly probable that these different interpretations stem from the ethnographical material rather than from theoretical vantage points, though the question needs to be examined more closely, as are possible recent transformations. We also have to take into account the recommendation made by P. Lemonnier, in his comparative contribution on Anga groups, that these two frameworks be considered conjointly for any ethnographical situation. If this discussion is to be taken further, it will be necessary to examine the categories of women concerned (collectivity of women, boys' mothers and sisters, etc.) as well as their mode of “presence” (as B. Knauft reminded us in his methodologically oriented paper). All the papers just mentioned focused on the participation of real women in mandatory male initiation rituals.

The situations analyzed in the last three papers are more diverse. P. Stewart and A. Strathern presented detailed data on three fertility cults (which in the Duna case is also a boy's growth ritual) where the predominant figure is a Female Spirit. In his paper on Eastern Iatmul Tambunum village, E. Silverman discussed, on the one hand, the male cult and its associated mythic themes in which maternal fecundity symbols are present and, on the other hand, the Naven ceremonies as they are performed today, that is by women only on the occasion of male achievements. Finally, H. Wardlow's paper analyzed the transformations traditional Huli daue anda (courting parties) have undergone in recent times. The main questions raised are whether these should be called a ritual for men and what role the women attending them would play.

The papers and the discussion clearly showed the analytical need to distinguish (1) the participation (active/passive) of actual women, from (2) the intervention of Female Spirits, from (3) the presence of indigenous symbols of femininity (being either objects, plants, animals), if the specific meanings of each was to be discovered.

Now, about the future of the session: P. Bonnemere will now take the lead in the follow-up plans. G. Herdt will remain an essential contributor to the project, too. The plan is to go ahead as a Symposium next year and to carry on exploring the theme of female presence (women or spirits) in rituals whose main goal is the transformation of males (either mandatory initiations or bachelor cults). Cults intended primarily to renew general fertility raise different points which might usefully be contrasted to the male rituals, but the latter would remain our principal focus. Dr. Bonnemere encourages people who have ethnographical data on the theme and who did not participate in this year’s session but wish to be included in the next session to contact her as soon as possible (no later than 31 May), explaining how their paper may contribute to the theme. For this project to lead to the publication of a volume, papers need to be circulated to all the participants well in advance in order to favor thoughtful discussion at the next yearly meeting. The deadline for sending the papers is 31 October 1998. Contact:

Pascale Bonnemère. CNRS-CREDO Vieille Charité. 2 rue de la Charité. 13002 Marseille, FRANCE; fax + 33 (0)4 91 14 07 88; email <bonnemer@ehess.cnrs-mrs.fr>

Working Session: Regarding Hierarchy
Organizers: Ernie Olson (Wells College) and Rick Feinberg (Kent State University)

The session included seven participants presenting papers and was characterized by much lively debate concerning the nature of hierarchy in the Pacific. Rick Feinberg noted critical differences between Anuta and other Pacific societies in its understanding of hierarchy. Joel Robbins offered a Melanesian perspective on Polynesian models of hierarchy, and Glenn Petersen provided a general model of hierarchy as found in chiefdoms. Susan Phillips called for an awareness of Tongan hierarchical distinctions beyond that of commoners and chiefs, and Charlie Stevens argued for the importance of historical understandings of economic foundations of Tongan hierarchy. Ernie Olson discussed the manner in which Christian churches in Tonga have been important in transforming hierarchy, while Mike Evans proposed a model of situational status and the mediation of rank in rural Tonga. Everyone felt they had gained a great deal from the session but agreed to not go to a future session for next year.
Working Session: Pentecostal and Charismatic Christianity In Oceania
Organizer: Joel Robbins (University of California-San Diego)
Discussant: John Barker (University of British Columbia)

This session consisted of the presentation of six prepared papers (one in absentia) and one presentation volunteered from the audience. John Barker acted as discussant, providing individual responses to each paper and a final comment on the session as a whole. In all cases, the discussant’s comments were followed by productive discussions among those in the session and other people in attendance. On the basis of the quality of the papers and the discussions we have decided to proceed to a formal Symposium next year.

The following topics will be among those central to the papers prepared for the Symposium next year. We have agreed to work to historically contextualize Pentecostal and charismatic Christianity in relation both to the Christianities that preceded them and to broader social changes that have occurred during the period of their rise. Of particular importance here will be questions of how Pentecostal and charismatic Christianity mediate global and local contexts and allow believers to negotiate changing conceptions of and practices within both of these realms. This focus leads to questions not only about local imaginations, but also about the transnational institutions supported by Pentecostal and charismatic organizations. How do these institutions link people to others beyond their usual social horizons? In what ways do they exercise control over local churches? While pursuing such matters, we will also be examining the beliefs and practices that make Pentecostal and charismatic Christianity distinctive within Oceania. Testing the proposition that there is a durable core of Pentecostal and charismatic Christianity that consists of an emphasis on healing, spiritual inspiration (in dreams, possession, etc.), sin, and the imminence of the second coming, we will explore the links that unite these elements and the cultural factors that account for the way they are taken up or dismissed in specific cases. Finally, we will keep one eye on the growing Latin American literature on Pentecostal and charismatic Christianity and consider its arguments about, among other things, the ways these forms of Christianity serve as a critique of colonial and postcolonial oppression and foster changes in gender relations.

Along with those who participated this year (Linda Allen, Ernie Olson, Mark Mosko, Roger Lohmann, Pamela Stewart, Andrew Strathern, and Joel Robbins), several others have committed to giving papers next year. John Barker will continue in his role as discussant. We would be interested in adding one or two more participants, particularly ones working in Polynesia or Micronesia. Those who are interested should contact:

Joel Robbins, Department of Anthropology, University of California - San Diego, 9500 Gilman Drive, Dept. 0532, La Jolla CA 92093-0532 USA, tel 619/822-2612 (o), 619-646-0644 (h), email <jrobbins@weber.ucsd.edu>

Informal Session: Constructed Space in Oceania
Organizer: Anne Allen (Indiana University Southeast)

The session met with short presentations by Joshua Bell, Jan Rensel, Naomi McPherson (in absentia), Pierre Maranda, Larry Carucci, Andrew Strathern and Pamela Stewart, Anne and Keith Chambers, Anne Allen, and Rima Bartlett. Initially there was some concern that we may (as a group) duplicate the focus of the volume concerning vernacular architecture (Home in the Islands) which arose out of a recent series of ASAO sessions organized by Jan Rensel and Margaret Rodman. However, we developed a specific focus of this session (see below) that provided enough distance. We then decided to proceed to a Working Session next year with a new title: Negotiated Space and the Construction of Community in the South Pacific.

Our focus will be on how the structuring of space (architectural, ritual, communal, interpersonal, visual, auditory, linguistic) impacts on or responds to the structuring of society. This latter includes world view, gender, personal or group identity, and politics. How is space
conceptualized? How is it constructed? What are the transformations within the process? In what ways do such constructs exhibit logical or causal connections to social relations on a number of levels? What are the messages encoded in space as concerns identity, group relations, and social importance? What are the contexts in which spatial decisions are or were being made?

Although each participant will be expected to read all fellow participants’ work and make criticisms, papers will be assigned specific groups for in-depth comments. That way we can keep each other moving along. The possibility of anonymous outside readers is being considered for later drafts. A number of theoretical works will also be suggested for reading to provide a similar foundation for session participants.

The following timetable has been established: March 1: 1-2 page synopsis sent to all interested in participation (a commitment of interest); March 15: suggestions for readers for one’s paper within the group, and for discussant for Hilo; May 10: first rough draft; May 24: return of comments; September 20: second rough draft; October 20: return of comments.

The session remains open to interested participants. A listserve has been established for the group. Therefore, it would greatly facilitate the process if we all communicated via email. Please contact:

Anne Allen, Fine Arts Department, Indiana University Southeast, 4201 Grant Line Road, New Albany IN 47150-6405 USA; email <aeallen@iusmail.ius.indiana.edu>

Informal Session: Kinship Studies on the Eve of the Millenium
Organizer: Marta Rohatynskyj (University of Guelph)


The session opened with participants summarizing their concerns and interests in the study of kinship in the present. Several participants volunteered that they had kinship data collected many years ago which had never been published and saw this as an opportunity. With the participation of Pascale Bonnemere, the question arose as to why kinship studies have never fallen out of fashion in French anthropology the way they seemed to have in the anglophone discipline. Some speculations were offered. Fundamental theoretical questions were put forth having to do with kinship as a discrete domain of study. Several participants expressed an interest in studying kinship from an experiential perspective as a system of emotions. Other concerns expressed were: the intersection of gender and kinship, kinship as identification with place, kinship in diaspora, transformed meaning in kinship terms and systems, and kinship as a system of relations in resistance to state-ordered relations. Pamela Stewart and Andrew Strathern summarized a paper that raised the issues of the negotiation of kinship relations and meanings across ethnic and other boundaries. It was agreed to proceed to a Working Session next year. Participants agreed that contributions should be guided by one or more of the following: (1) kinship as a system of meanings and emotions; (2) a historical focus; (3) reflexive concerns; (4) documentation of transformations in structure and meaning (the ‘new meanings’ that kinship has acquired).

Informal Session: Diasporic Politics and Pacific Islander Communities in the Continental United States
Organizer: J. Kehaulani Kauanui (University of California, Santa Cruz)
The session was lively and stimulating. The nature of the session is to examine the political
dynamics and formations within and among various Pacific Islander communities on the US
continent. As stated at the meeting, the focus on the US continent serves different ends. It is
one form of acknowledging the contested nature of the boundaries of the US nation-state in the
island-Pacific and also allows for an exploration of what it means for Pacific communities in the
US not residing on an island while still often defining others and identifying as islanders. The
topics for exploration I suggest are by no means exhaustive but may be considered as starting
points: movement, politicization, community formation; pan-Pacific & pan-Native alliances;
questions of political status and contestations of “American” and/or “im/migrant”
identities/identification processes; forms of racialization as they relate to and may be
inextricably bound up with gender, sexuality, class and/or rank differences; varying political
classification of Pacific island peoples; neo-colonial resistance, nationalist expression/activism,
organization; post-proposition 209 and 187 climate in California—which affects affirmative
action policies and practices and immigration rights and may determine access to health,
welfare, and educational resources as well as hinder the securing of citizenship, residency; and
performative identities and cultural production in political contexts.

There was much enthusiasm at the meeting as well as rich exchange about current
projects. List of participants (so far) and tentative projects for the session: Merrily Stover—
lobbying and electoral politics among Samoan community near Washington D.C. towards a
history of the formation of the American Samoa Society; Amy K. Stillman and Nancy Guy—
cultural politics and the politics of representation; Tahitian dance scene in California—the
nature of its broad appeal given the virtual absence of a Tahitian community; Larry Mayo—
Chamorros in Chicago, Illinois, politics of ethnic identity and urbanization; Amy K. Stillman—
California hula cultures—the politics of the dependence relationship with Hawai`i due to issues
of controlled access to teachers, materials, knowledge, and repertoire; Jim Hess—Marshallese
in Costa Mesa, California: relationship with Arno atoll, ongoing status questions/intergovern-
mental level and involvement with other Pacific islanders through cultural festivals; Claudio
Gomez—comparative work between Rapa Nui islanders residing in the west coast US and their
(geographical, cultural, and political) relation to the US and Chile compared with Rapa Nui
islanders on Rapa Nui and their relation to Chile. Mac Marshall, Linda Allen, and Barbara
Burns McGrath also expressed interest. New participants are welcome.

We have already initiated an ongoing email discussion and are exchanging bibliographic
information and engaging each other as we develop our work. We agreed to a deadline of May 1
for the submission of abstracts. Please mail them to me in hard copy form. I expect that we
will be in a position to precirculate short working papers well in advance of the February 1999
meeting. We can discuss the specifics after the abstracts are shared but I imagine it would be
feasible for people to precirculate 15-20 page papers, which will give us each a sense of the
scope of our work for the session.

J. Kehaulani Kauanui, History of Consciousness, University of California, Santa Cruz CA
95064 USA; fax 408-459-3733; email <lilikoi@cats.ucsc.edu>

Informal Session: Power/ Gender Transformations in Pacific Narratives
Organizers: Jeannette Marie Mageo (Washington State University), Douglas Dalton (Longwood
College ), and Eric Silverman (DePauw University)

This session is planned as a Working Session on the fluid and transformable aspects/capacities
of gendered selves in Pacific myths and stories. Our papers will ask: How is the body/gender/
power imagined 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/problematising 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 Pierre Maranda, as
accounts of what takes place in the cultural “semiosphere.” Within this general frame we seek to
place parallels to contemporary life, accounts of change, biographies, and personal histories.
Abstracts for papers are due to Doug Dalton and for general circulation to the group by
November 1. We welcome new paper contributions. Those interested please contact:
Informal Session: Cultural Hypermedia Encyclopedia of Oceania
Organizer: Pierre Maranda (Université Laval)

This session was one of an ongoing series to develop ECHO (Encyclopédie culturelle hypermédéa de l’Océanie)/CHEO (Cultural Hypermedia Encyclopedia of Oceania). In brief, our approach aims at presenting an overview of Oceania articulated around “central cores” that constitute “attractors.” Such attractors, at the center of “attraction basins,” nucleate “constellations of meanings” through dynamic linkages. Accordingly the linkages constitute a hypertext (and hypermedia) process that networks cores of meanings into dynamic fields.

The project first took shape in a workshop in Quebec City in September 1996. An Informal Session developed it at the February 1997 ASAO meeting. In December 1997, a workshop in Marseille dealt with a first, experimental set of attractors. A second set was presented in this most recent ASAO session; presenters included Pierre Jordan (hypermedia demonstration), Lamont Lindstrom (kava), Yannick Fer (Jesus), Jan Rensel (house), Alan Howard (ancestors), Dan Jorgensen (pig), Pamela Stewart (pearlshell), Andrew Strathern (bird of paradise), and in absentia, Jean-Marc Philibert (wantok). Discussion in the session addressed theoretical and methodological issues, including: graph complexity and readability; inequality of nodes’ semantic status; representation of time and space dimensions; polysemy; and articulation between graphs.

Participants are now working on a list of possible attractors that could serve as a base line for the project. An ECHO/CHEO listserv has been inaugurated:<ECHO-L@LISTES.ULAVAL.CA.LISTSERV> Workshop leaders are encouraged to develop their work further through discussion on the internet, including periodic summaries of the state of the theme being developed. A hypertext graph of such a summary could be circulated among colleagues for feedback. We hope to set up an ECHO web site, and will inform participants as soon as it becomes operational. In the meantime funding is being sought for the project. Suggestions for funding sources are welcome.

Another ECHO/CHEO session will take place in Toronto, May 7-10, 1998, at a joint conference of the Canadian Anthropological Society and the American Ethnological Society. We could reconvene at the next ASAO conference with (1) the same attractors and some interconnected ones, plus (2) audio-visual field data to incorporate as hyperlinks—all in view of the production of a first CD-ROM that will serve as a preface to the ECHO/CHEO DVD-ROM. For further information, please contact:

Pierre Maranda, Anthropologie, Université Laval, Québec G1K 7P4 CANADA, fax 418/656-2831, email <Pierre.Maranda@ant.ulaval.ca>

Informal Session: Mead/Freeman Revisited: Requiem for a Controversy
Organizer: Paul Shankman (University of Colorado - Boulder)

This Informal Session was designed to review the status of and the issues involved in the Mead/Freeman controversy. Presentations included Lowell Holmes (author of Quest for the Real Samoa) on the historical context of Mead’s research; Martin Orans (author of Not Even Wrong: Margaret Mead, Derek Freeman, and the Samoans) on the current status of the controversy; James Côté (author of Adolescent Storm and Stress: An Evaluation of the Mead-Freeman Controversy) on rereading Coming of Age in Samoa; Paul Shankman on biology and culture in the work of Mead and Freeman; and Sharon Tiffany on the ethnographic representation of paradise in the South Seas. Derek Freeman was unable to attend but sent copies of recent articles and an announcement of the forthcoming publication of his new book on the “fateful hoaxing of Margaret Mead.” One presenter noted that, far from being over, the controversy is about to enter another phase. A lively discussion with audience members ensued.
Informal Session: Repatriation of Field Material: Possibilities, Prospects, and Problems
Organizer: Sjoerd R. Jaarsma

Participants: Keith and Ann Chambers, Dorothy and David Counts, Suzanne Falgout, Claudio Gomez Papic, Nancy Guy, Alan Howard, J. Kehaulani Kauanui, and Amy K. Stillman. Present in mind if not in body were: David Akin and Kathy Creely, Mark Busse, Mary McCutcheon, Bryan Oles, and Karen Peacock.

We had a very successful Informal Session while in Pensacola. A total of seven abstracts were presented, two of which in absentia. Two further participants gave a brief verbal presentation of their ideas for a contribution. A lively discussion lasted well over the six hours allowed us in the program. Those present decided that we will gather again next year in Hawai‘i for a Working Session. The discussion, which ranged across a wide range of subjects, focused on two main sets of issues I set out in my original statement last year: the ethical problems involved in repatriating ethnographic material, and the issues of ethnographic interest arising from the repatriation process. During the discussion two basic directives were formulated that create a field of tensions in which the repatriation process takes place: (1) to do no harm as a result of repatriating knowledge and information; (2) to foster knowledge in the process of repatriation. While the tensions created by these directives can only be resolved on a case-by-case basis, the width of their implications can and should be studied. All present agreed that the themes on which we will further develop our papers will relate to the tensions created by the two directives. In part as a side-issue we kept returning to ideas relating to future developments in ethnographic writing, developing ways to lessen or even obviate the need for repatriation.

The main themes we will use for the Working Session can be summarized as follows: (1) Knowledge is the beginning and end of the process of repatriation, and has to be taken here both as something that is repatriated (or made accessible by repatriation), and as something that is gained in the actual process of repatriation. Not only the interest taken in the knowledge provided by repatriation (or the lack of it) should be considered, but also such issues as (remnants of) ownership of knowledge, and the dangers involved in repatriating knowledge. (2) The anthropologist is not only to be considered as an interested party in repatriating his own information, but s/he can also play an instrumental role as a broker in the process of repatriation material ‘belonging’ to third parties. (3) Contrary to ethnographic knowledge itself, there can be no problem about the ownership of ethnographic data or information: it is and remains part of the culture that was described and should be considered the property of the people that was studied. In part the subthemes linked to this theme are the same as for knowledge, yet in some respect they will differ or have different consequences. (4) Time, or more properly put, its lapse should be taken into account. Culture is constantly changing, which implies that not only the meaning of what is preserved as ethnographic knowledge is changing, but also the interest taken in it by newly developing audiences. (5) None of this can make sense without accounting for stances taken by indigenous people themselves. The initiative for repatriation need not come from the anthropologist at present ‘owning’ the knowledge. With an increasing role played by cultural identity in all kinds of (geo)political debates, the indigenous peoples will increasingly take action on their own behalf. (6) It is important not to lose sight of the process of repatriation itself and the dynamics that created the need for the repatriation of ethnographic knowledge. (7) A major question in repatriation is that on ‘truth.’ Ethnographic knowledge is heteroglossic, and any knowledge that is repatriated will unavoidably become part of a present-day discourse on its use and purpose. Hence issues relating to the authority and authenticity of the knowledge that is repatriated should be considered carefully.
Informal Session: Touristic Processes in the Pacific
Organizer: Eric Silverman (DePauw University)

The Informal Session on Tourism in the Pacific consisted of formal presentations by Mark Calamia (sustainable tourism in Fiji) and Barbara Wavell (Micronesian tourist art) and a brief overview of future research in French Polynesia by Gwendoline Malogne and Yannick Fer. Unless I receive the requisite number of papers to move to a Working Session for the Hawai'i meeting in 1999, the most prudent course of action will be to skip a year and then convene the session again in 2000.

Eric Silverman, Department of Sociology/Anthropology, DePauw University, Greencastle IN 46135 USA; tel 765/658-4889 (o), email <erics@depauw.edu>

Informal Session: Love Songs (and Other Songs) of the South Seas
Organizers: Lin Poyer (University of Wyoming) and Amy Ku'uleialoha Stillman (University of Michigan)

The initial impetus of this Informal Session was love songs as cultural texts, but participants quickly expanded to the performance contexts of love songs and other songs, and recognized inextricable links among genres. Text, performance, community, emotion, history were mentioned repeatedly. We seek a Working Session that will rely heavily on ethnographic data, and anthropological rather than technical musical approaches, but without ignoring existing ethnomusicological work in the Pacific. We would like to know what, when, why, and how people are composing and singing songs. We are interested in the social and the artistic, the psychological and the political. But we do want to focus on affect and emotion as it is sung and sung about.

Consider joining us, if you have a body of data describing uses of song in a community, or a set of texts to analyze in comparative context. In discussing songs and singing within a community, one might explore: extant categories of songs; uses of songs (political, psychological, social-structural functions); contexts of performance; images (comparisons across genres, however defined); gender (comparisons across genres, however defined); songs/performance in historical dimension. Or, one could examine a body of texts within a single category (love songs, political songs, lullabies; or a performative category) considering uses, historical changes, emotional tropes, images/themes (among them: longing, loss, rank, self-abnegation). We will need to distinguish explicitly at least two axes: indigenous and analytical categories ("genres"), and subject matter and performative components.

Since some people have texts that a long way from analysis (or translation!) we suggest an indication of interest in the form of a one-page description of what you have to work with (sent to Lin Poyer) by June 1. We are yet undecided about whether to have a full Working Session in Hawai'i, or simply a more elaborate Informal Session, so please include a note as to the likelihood of your being on the Big Island in 1999, and whether you need another year to get your texts ready to go.

Lin Poyer, Department of Anthropology, University of Wyoming, Laramie WY 82071 USA; tel 307/766-5140 (o); 307/721-9443 (h); fax 307/766-2473; email <lapoyer@uwyo.edu>

Informal Session: Reconsidering the Compacts of Free Association in Micronesia
Organizers: Jim Hess and Ted Lowe (University of California - Irvine)

Participants: Linda Allen, Larry Carucci, Kate Dernbach, Suzanne Falgout, Mac Marshall, Larry Mayo, Mike Lieber, Don Rubinstein, Eve Pinsker, Lin Poyer
Possible Future Participants: Peter Black, Mike Burton, Julianna Flinn, Karen Nero, Glenn Peterson, Craig Severance
The Compacts of Free Association between the US and the Micronesian countries of the Republic of the Marshall Islands and the Federated States of Micronesia expire in 2001. As the time to open renegotiations approaches, it seems appropriate to reflect on the experiences of the past eleven years and offer a critical appraisal. The session was organized (to use the term loosely) at the last minute, participants and onlookers responding to an email message sent out the week prior to the meetings and an announcement at the opening plenary. The discussion revolved around three major topics: What are the prospects for the future of the Compacts and the negotiations? How are the peoples of the RMI and the FSM reacting to this prospect? How should we respond to these issues?

Hess opened the session by suggesting that our research activities and the length of some ASAO members’ engagement with people and issues gave us a perspective that might be useful in assessing regional experiences under the Compacts, and that we might offer our assistance to those concerned with renegotiations. As might be expected, this touched off a vigorous (but well-mannered) discussion. Who would we offer assistance to? Who, if any, of the stakeholders welcome our participation? Should we offer conclusions, or research and writing services? Should we communicate to officials or interpret the issues to the public? Are we adequately prepared to connect the local levels where we do ethnography to higher levels and policy issues? Or is our role tied to scholarship and publishing our work? Pinsker reported the relatively short tenure of US bureaucrats in the Departments of State and Interior responsible for Micronesian affairs, raising questions about the basis of knowledge on which US positions would be based, and who governments might consult with during the course of negotiations, and whether we might have contacts among the possible consultants who might serve as information channels.

Attention rapidly turned to the prospects for the negotiations. Poyer, Carucci, and Pinsker emphasized the representational strategies and negotiating skills of Micronesian leaders. Carucci, Lieber, and Marshall highlighted the conflicting interests of different branches of the US government, shifting strategic considerations, and the importance of following which Congressional committees choose to become involved. Rubinstein reported the probable intervention of US states and territories affected by Micronesian immigration, and suggested the main issues on the table would be money and immigration rights. Pinsker noted that an economist engaged as a consultant on the US side was emphasizing the connection between development and migration. Several noted the importance of access to the US for Micronesians, expressed reservations about the effects of monetarization of Micronesian economics and social relations, or questioned the implications of the population expansion for Micronesian self-sufficiency.

Economic restructuring in the RMI and the FSM and the uncertainties associated with Compact renegotiations worry many Micronesians at home and abroad. Lowe reported a connection between these tensions and millenarian movements in Chuuk. Allen also reported millenarial discourse in the Oklahoma Marshallese, balanced by increased acquisition of houses in case millenarial expectations are not realized. Hess reported Orange County Marshallese concerned over continued residence rights and increased citizenship applications to secure them. Poyer noted desires for more cash among Micronesians and suggested the key was how to channel funds to support health, education, and infrastructure.

Discussions led to a consensus that the issues raised are important and participants have a strong interest in continuing to listen, learn, and dialogue. Micronesian values were called upon to guide us, Marshall citing Chuukese admonitions to listen and practice humility, while Poyer suggested we structure our actions as exchanges with Micronesians in an appropriate format such as a thank-you feast, emphasizing reciprocity for their support of our work. We realized that our move to Hilo next year provides us with an excellent opportunity to listen, learn, and dialogue with Micronesian students and community-level leaders. This would bring greater benefits to both sides than turning our discussion into a paper session, and provide guidance as we consider whether to seek interaction at higher levels. Lieber noted precedents within the ASAO meetings for alternative kinds of sessions, and we discussed possible sources of funds, including the ASAO Pacific Island Scholars Fund and Wenner-Gren grants to support such a project. Consequently we decided to request ASAO Board permission to hold a Special Session at the Hilo meetings, hosting Micronesian students and intellectuals as colleagues and
expanding discussion of this important nexus of the paths leading to the future of the Compact states and the US in the Pacific.

Jim Hess, SSPB 4264, University of California - Irvine, Irvine CA 92697 USA; tel 714/824-4371 (o), 714/856-3213 (h), fax 714/824-4717; email <j2hess@uci.edu>.
Ted Lowe, 3151 Social Science Plaza, University of California - Irvine, Irvine CA 92797 USA; tel 714/824-1523 (o), 714/650-9337 (h), email <elowe@orion.oac.uci.edu>

VIII. NEW SESSIONS PROPOSED FOR 1999 ANNUAL MEETING

Pacific Dreams
Organizer: Roger Ivar Lohmann (University of Wisconsin - Madison)

Dreams and waking visions frequently play an important role in religion, political legitimacy, creative symbolism, healing, psychological well-being, cultural transmission, decision making, and so on. I propose a Working Session to examine the many aspects of the dream in Australia, Melanesia, Micronesia, and Polynesia. Possibly the double meaning of “dream” in English as both a vision and a goal could serve as a focus for contributors. The following have indicated interest in participating:

1. Rima Alecia Bartlett (University College, London)
   Dreaming Hawai‘i: Oneiric Experience and the Construction of Reality

2. Kate Dernbach (University of Iowa)
   Healing the Distances: Spirit Dreaming among Women in Chuuk and Beyond

3. Maurice Godelier (Ecole Des Hautes Etudes En Sciences Sociales)
   Dreams and the Origins of Religious Beliefs

4. Ian Keen (Australian National University)
   Dreams, Agency, and Religious Knowledge in Arnhem Land

5. Roger Ivar Lohmann (University of Wisconsin - Madison)
   A Comparison of New Guinea Religious Experiences While Awake and Asleep

6. Joel Robbins (Reed College)
   Dreaming and the Defeat of Charisma: The Politics of Dream Reporting among the Urapmin

7. Pamela Stewart and Andrew Strathern (both of University of Pittsburgh)
   ‘Seeing the Dead’: Dream Time in Papua New Guinea

We welcome additional contributors. If interested, please send a proposed title and abstract before November 1 to:

Roger Lohmann, Department of Anthropology, University of Wisconsin - Madison, 1180 Observatory Drive, 5240 Social Science Building, Madison, WI 53706 USA; tel 608/243-8149 (h), email <rloehmann@students.wisc.edu>

Anthropology of Consultants
Organizers: Andrew Strathern and Pamela J. Stewart (Strathern) (both University of Pittsburgh)

We propose a session that could be either at Informal or Working level to draw together a set of anthropologists who have been involved in consultancy work, most often on issues that concern peoples with whom they have also worked as ethnographers. Our session would have two foci: first a discussion of how anthropologists negotiate their new roles in this kind of context; and second what insights emerge from the work as such, i.e. how the experience alters
their view of the ethnography itself. So the stress is not on development issues, although these are vital, but on the anthropologists, their work, and their changing ethnographic visions arising from the consultancy experience. We have engaged the interest already of Dan Jorgensen and Laura Zimmer-Tamokoshi and we have a pool of people from Australia and the Pacific with whom we are working on this topic already. We encourage those interested to contact us promptly with a brief statement of their possible participation.

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>

Historical and Contemporary Transformations of Exchange Systems in the Pacific
Organizers: Paula Brown Glick and Maria Lepowsky (University of Wisconsin - Madison)

Inspired by Maurice Godelier's Distinguished Lecture at ASAO 1998 (“Some Things You Give, Some Things You Sell, But Some Things You Must Keep for Yourselves: What Mauss Did Not Say About Sacred Objects”), we invite participants to an Informal Session on exchange at ASAO 1999. Topics could include increment, escalation, and inflation; entanglements of “traditional exchange” with colonial or postcolonial cultures and projects; transformations of goods, values, or symbolic meanings; new and changing exchange occasions; commoditization, the traffic in art, and global markets; touristic performances; sacred objects, sacred places, displacement, and journeying in exchange; and the significance of that which is not exchanged in cultural and historical contexts. We hope to include participants working in all regions of the Pacific. Please contact us by September 15 if interested.

Paula Brown Glick, 59 West 12th Street, New York, NY 10011-8527 USA; fax 212/242-1036; email <Pbglick@aol.com> or Maria Lepowsky, Department of Anthropology, University of Wisconsin - Madison, 1180 Observatory Drive, Madison, WI 53706 USA; fax 608/265-4216; email <lepowsky@facstaff.wisc.edu>

IX. OTHER CONFERENCES

Pacific Representations: Culture, Identity, Media is an interdisciplinary conference to be held at the University of Canberra, 22-25 September 1998. The conference will focus on changing representations of culture and identity in the Pacific in the face of new global pressures and emerging local tensions. Participants from a variety of disciplines and institutions are expected to discuss cultural and political responses to globalization, lingering colonialism, and the emergence of new economic and political relationships, with a special focus on the media’s role in perpetuating or contesting existing representations. Deadline for paper proposal abstracts: 30 April 1998.

For more information, contact the conference director, Dr. Alaine Chanter, Faculty of Communication, University of Canberra, ACT 2601, AUSTRALIA; tel +61-2-6201-2648, fax +61-2-6247-3406; email <arc@comserver.canberra.edu.au>

Writing: at the crossroads of islands, at the crossroads of languages is the topic of an international multidiciplinary colloquium to be held at the University Centre of New Caledonia in Noumea, New Caledonia, 27-29 July 1998, sponsored by the research group Transcultures (French University of the Pacific) and the CORAIL Association (Coordination pour l’Oceanie des Recherches sur les Arts, les Idees, et les Litteratures). Attending the colloquium and sharing their own experiences of writing in the islands will be authors from New Caledonia, the West Indies, the South Pacific, and the Indian Ocean, including Patrick Chamoiseau, Subramani, Louise Peltzer, and Shakuntala Boolell. Approaches to contacts between languages and human groups will compose the leading thread to investigations of speeches and writing past and
present, literary and nonliterary (political, legal, administrative, and medical). As 1998 stands as a symbolic date for insular space—150th anniversary of the repeal of slavery in the French West Indies, centenary of the end of Spanish colonization—it justifies this 1998 colloquium, wide open to the winds of the global world. Proposals for papers (in French or English) should include a detailed 500-word summary (deadline 30 April). Accepted papers, along with a 100-word summary (with translation in either French or English) will be published in the yearly Acts of the Colloquium.

For further information, contact Dominique Jouve, President of CORAIL and Director of Transcultures, 8 rue Leonard de Vinci, 98800 Noumea, New Caledonia; tel/fax +687-25-95-27, email <jouve@ufp.nc>

X. SCHOLARSHIP OPPORTUNITIES

The Asian Development Bank, which offers opportunities to talented individuals from its developing member countries to pursue postgraduate studies through its Japan Scholarship Program, has approved the scholarship for the Master’s in Pacific Islands Studies at the University of Hawai‘i-Manoa. The award covers full tuition and fees and provides for a monthly subsistence stipend and round-trip airfare among other items. In order to be eligible for the scholarship, an applicant must be a citizen of a developing member country of the ADB and have two years of work experience. The application deadline for the 1999-2000 academic year is October 15, 1998. For information and application forms, write to:

ADB Scholarship, Program of Education and Training, East-West Center, 1601 East-West Road, Honolulu HI 96848-1601; tel 808/944-7595; fax 808/944-7070; email <adbjsp@ewc.hawaii.edu>

The Joint Venture Partners and Landowners operating in Kutubu and Moran within the Southern Highlands Province of Papua New Guinea announce funding for two PhD scholarships tenurable at suitable tertiary institutions for a period of three years each to conduct anthropological work among the Fasu and Huli cultures respectively. For further details and closing dates of applications, all interested parties should contact:

Dr. Laurence Goldman, Anthropology Department, University of Queensland, Brisbane, Queensland 4072 AUSTRALIA; tel +61-7-3365-3178; fax +61-7-3365-1544; email <l.goldman@mailbox.uq.edu.au> (and) <dlgol@chevron.com>

XI. NOMINATIONS FOR ASAO HONORARY FELLOWS

Paula Brown Glick

We would like to nominate Paula Brown Glick as an ASAO Honorary Fellow. Here are a few reasons why she is worthy of this honor.

Paula has devoted most of her career to the study of the PNG Highlands, and particularly Chimbu, and she has published prolifically in books, articles in highly respected journals, and book chapters for more than forty years. Her 1978 monograph, *Highland Peoples of New Guinea*, is the first comparative discussion of these highlands cultures. Thanks to her, the Chimbu have become one of the best-documented highlands peoples. “To the Simbu People,” the dedication in *Beyond a Mountain Valley: The Simbu of Papua New Guinea* (her book on the ethnohistory of the Chimbu published in 1995), makes clear that she would like her work to be of value to the Chimbu themselves.

Her works are widely consulted and cited and she continues to be productive in her retirement. She is among a handful of the most eminent living researchers who have worked in the highlands, and in our view she is the consummate ethnographer. The richness and quality of the data gathered on a very wide range of topics is such that I (Mac Marshall) have been able
to draw on them for my own purposes in examining the impact of the introduction of alcoholic beverages on conflict and violence in PNG—everything from domestic violence to tribal fighting. The fieldwork that she carried out with geographer Harold Brookfield is an example of highly successful interdisciplinary cooperation, resulting in two monographs: Chimbu Land and Society (1959) and Struggle for Land, Agriculture and Group Territories among the Chimbu of the New Guinea Highlands (1963). That Paula is esteemed by her many students and colleagues is shown by the recent festschrift in her name, entitled Work in Progress: Essays in New Guinea Highlands Ethnography in Honour of Paula Brown Glick, edited by Hal Levine and Anton Ploeg (1996).

Paula has been very active in attendance at ASAO meetings over the years, also as a discussant, and she has organized several sessions (including a proposed session for the 1999 meeting, announced above). Papers from the session she organized in 1995 are now in press as a special issue of Anthropological Forum, entitled “Change and Conflict in Papua New Guinea Land and Resource Rights” [see below, p. 28. Ed.] Her direct involvement in ASAO, her encouragement of her colleagues, and her personal warmth have made her vast knowledge of Papua New Guinea and its transformations easily accessible to younger generations of scholars and graduate students in a way that otherwise might not have happened.

Finally, as any of us who have drawn on her work can attest, the quality of Paula’s scholarship is impeccable. She is thorough, exacting, modest about what she does and doesn’t know, empathic with “her people,” and politically concerned. She is a model of what a good anthropologist should be and we are delighted to nominate her as ASAO Honorary Fellow.

Mac Marshall, Kathryn Creely, Anton Ploeg

Robert I. Levy

I would like to nominate Robert I. Levy as Honorary Fellow of the Association for his profound contributions to Polynesian studies. A psychiatrist by training, Levy was lured into anthropology by Douglas Oliver as a participant in Oliver’s Tahitian project in the early 1960s. He did field work in the Society Islands for twenty-six months, first during a pilot study in July and August 1961, then for two years between July 1962 and June 1964. From 1964 to 1966 he was a Senior Scholar in the Institute of Advanced Projects at the East-West Center and Research Associate in Anthropology at Bishop Museum, Honolulu. In 1969 he took a faculty position as Professor of Anthropology at the University of California - San Diego, where he served until his retirement in 1991. Since then he has been appointed Research Professor of Anthropology at University of North Carolina - Chapel Hill, and Research Professor of Anthropology, Duke University.

It was apparent from the beginning that Levy had an ability to see beyond the obvious into the subtle intricacies of Polynesian culture. To some extent this was the result of his bringing to bear his psychiatric training, but the impressive thing was the degree to which he was able to integrate an in-depth understanding of individual experience with a developing knowledge of cultural systems. His early papers had a significant impact on those of us who had been grappling with the puzzles of Polynesian socialization and character development. For example, his papers on drinking patterns (1966), folk psychotherapy (1967), child management structure (1968), anger and its expressions (1968), adoption (1970), transvestism (1971) and the integration between personality and sociocultural systems (1971) served to reorient the directions of interpretation away from simplistic motivational analysis in the traditional culture and personality vein, toward a more complex, but far more satisfying communication framework. The culmination of his work in Polynesia was his book, Tahitians (1973), which was selected as a finalist for the National Book Awards in 1974.

It would be difficult to overestimate the importance of Tahitians to Polynesian studies. It is one of the most frequently cited Polynesian ethnographies, and ranks with Firth’s We, the Tikopia as a measure of ethnographic sophistication in the region. Tahitians set new directions by opening up avenues of inquiry about concepts of personhood, the cultural management of emotions, and the nature of Polynesian world view. It set a new standard for evaluating evidence and provided a model for ethnographic inquiry that has been adopted by many subsequent scholars working in the region.

What is extraordinary about Levy’s work is that it takes full advantage of his psychiatric background (for example, by using intensive interviewing skills to penetrate the inner recesses of people’s experience) without succumbing to the inherent restrictions of the psychiatric
paradigm, which is anathema to anthropologists because of its built-in implications of pathology. In fact, Levy, more than anyone else, helped to place mental health issues in the Pacific into a culturally appropriate framework (for example in his groundbreaking 1969 working paper on *Personality Studies in Polynesia and Micronesia: Stability and Change*).

Levy’s career has been marked by an intellectual independence that has made him a leader, an initiator of trends, rather than a follower or mere synthesizer. During a period (1983-1985) when the emotional life of individuals was sacrificed to a predominant concern for cognition in the anthropological literature, he published several papers insisting on its importance for understanding cultural process. This was reflected in his ethnographic work and has been spelled out in subsequent papers on emotion and culture. The resurrection of emotion as a central topic in psychological anthropology was given impetus by the issues he raised.

Although he has spent the last two decades working on field material gathered in Nepal, his Polynesian research has remained central to his overall project, which focuses on the social patterning of mind and experience. In “The Quest for Mind in Different Times and Different Places,” published in a book on *Social History and Issues in Human Consciousness* (1989), and a paper on parental ideas about learners and teaching (1996), he explicitly contrasts Nepalese and Tahitian cultural patterns. A loyal member (and one of the original Fellows) of ASAO, Levy’s most recent contribution to our Association was as discussant for the sessions on spirits organized by Jeannette Mageo and myself. His critical analysis not only shaped the direction of the individual contributions, but formed the basis for a comparative framework that lent coherence to the published volume (Chapter 1 of *Spirits in Culture, History and Mind* [1996]).

In 1996 Levy was elected Fellow of the American Academy of Arts and Sciences. Acknowledging his contributions to Tahitian ethnography and Polynesian culture theory by making him an Honorary Fellow of ASAO would be a fitting tribute to the influence he has had on Pacific scholarship.

Marshall Sahlins
I propose that the Association honor Marshall Sahlins as an Honorary Fellow for his contributions to Pacific studies. They are nothing short of monumental. Beginning with his doctoral dissertation, which was published as *Social Stratification in Polynesia* (1958), Sahlins has done more to set the modern theoretical agenda for social anthropology in Oceania than anyone else. In the years since *Social Stratification* was published, he has conducted extensive research on Fijian and Hawaiian societies and published extensively on both. His monograph on *Moala* (1962) was a model of social structural analysis at the time, while his subsequent ventures into symbolic anthropology, evident in such works as “The Stranger-King” (1981), “Raw Women, Cooked Men and Other ‘Great Things’ of the Fiji Islands” (1983) stimulated a renewed interest in the traditional cultures of the region—in their mythology, political and religious beliefs, and cultural logic. More than anyone Sahlins brought history back into the theoretical spotlight after it had been left to languish by social and cultural anthropologists in the region. Such works as “Other Times, Other Customs: The Anthropology of History” (1982) and “Structure and History” (1983), reprinted along with other essays on anthropology and history in *Islands of History* (1985), demonstrated the power of the anthropological imagination in redefining issues of Pacific history. Sahlins gave the first distinguished lecture at an ASAO meeting in Clearwater, Florida in 1979, which resulted in the first ASAO Special Publication, *Historical Metaphors and Mythical Realities* (1981), a book that has generated lively debate about the nature of thought.

In addition to works specifically on Pacific topics, Sahlins’ contributions to anthropological theory, both in his early incarnation as a evolutionary materialist and in his later incarnation as a symbolic anthropologist, have done much to shape modern anthropology. Books such as *Tribesmen* (1968), *Stone Age Economics* (1972), and *Culture and Practical Reason* (1976) are major syntheses of anthropological wisdom applied to various key issues. These books, and others he has authored, make heavy use of Pacific ethnographies to illustrate his points.

Marshall Sahlins is currently the Charles F. Grey Distinguished Service Professor at the University of Chicago. He has been a faithful dues-paying member of ASAO for many years, during which he has received honors from numerous academies around the globe. It is high time we honored him as an Honorary Fellow of the Association.

Alan Howard
XII. IN MEMORIAM: Joël Bonnemaison

Joël Bonnemaison died on July 6, 1997, while climbing the slopes of Koghi Mountain, not far from Noumea in New Caledonia, in the company of some of his students from the Sorbonne. He was 57 years old, and is survived by his wife, Martine, and his son, Xavier.

By training, Joël was a cultural geographer; in practice, his interests and contributions to scholarship were interdisciplinary. He was devoted to the craft of ethnography and to the peoples of Vanuatu and New Caledonia with whom he worked for many years. His writings on such topics as migration, trading, cultural exchange, and colonialism have as much relevance for anthropologists as for cultural geographers and other scholars with an interest in the southwest Pacific.

Joël first went to live in the New Hebrides twelve years before the country achieved independence and was renamed “Vanuatu” in 1980. He started out as researcher for ORSTOM (Scientific Research Institute for Development in Cooperation), the main French organization conducting ethnographic and scientific research in the New Hebrides/Vanuatu. Later, he became Director of ORSTOM in Port Vila.

He conducted fieldwork in Vanuatu on Ambae (where he took rank twice in the graded society), Pentecost, Efate, and especially Tanna. Joël lived on Tanna for almost two years (1978–1980) and there was little that he did not know about the island’s history, geography, and ethnography. He published many articles on all the islands where he worked (he was prolific, in both French and English) but he is perhaps best known for La dernière île (1986), later translated into English in 1994 as The Tree and the Canoe, a work of passionate scholarship and of deep understanding of kastom, colonialism, and resistance on Tanna.

In 1994, Joël was appointed Professor of Cultural Geography at the Sorbonne (University of Paris IV). His most recent major publication is Arts of Vanuatu (1996), which he coedited with Kirk Huffman, Christine Kaufmann, and Darrell Tryon. A special kastom ceremony in Joël’s honor preceded the formal opening of the major “Arts of Vanuatu” exhibition in Paris on October 1, 1996.

Joël was a big man (in both the anthropological and conventional meanings) and he had a great gift for life and love and laughter. He was the most gracious of hosts, the most generous of friends, and he will be remembered by all who knew him as a master of the arts of life.

Bill Rodman

XIII. GENERAL NEWS

At the annual meeting in February, Dan Jorgensen had a table in the registration area for people wishing to make donations through the Red Cross for Papua New Guinea Drought Relief. Dan announced that a total of $1500 was collected and donated to this cause.

Also at the February meeting, Dan Jorgensen broached the idea of archiving papers from ASAO sessions on the Internet. He got little feedback during the meeting; most who had something to say liked the idea. One person was concerned about the possibility of plagiarism. Dan outlined the plans below, which he feels are adequate to manage this worry. Another person suggested that graduate students’ chapter drafts be put on the server to elicit comments. Dan is not, for now, prepared to take on this role, and feels that this idea falls outside the scope of the present proposal.

What Dan has in mind:

1) Current year’s papers go on the server in zipped .RTF form at request of author.
2) This site would be composed of a sequence of pages:
   (a) a welcome page linked to ASAO home page, cross-linked to ESfO page and perhaps the Aussie page.
   (b) a “licence” page setting out terms and conditions of use: no redistribution of text in altered form; copyright resides with author; restrictions on citation as specified by author be respected. If user agrees, he or she can go ahead; if not, go back.
   (c) an index page (author, title, session, keyword)
   (d) download (FTP) page with
(i) file & email link to author  
(ii) freeware/shareware zip utility program

Suggested Stages:
a web counter to record hits & their sources  
a searchable online database system

Dan would like to hear from ASAO members what they think of the idea. Please contact:
Dan Jorgensen, Department of Anthropology, University of Western Ontario, London, Ontario N6A 5C2 CANADA; tel 519/661-2111 x 5096; fax 519/661-2157; email <dwj@julian.uwo.ca>

Anthropological Index - Searchable by Email or by WWW
The Anthropological Index, available without charge either through the World Wide Web or by email, provides a service to scholars in all branches of anthropology and archaeology. With the increasing number of periodicals in anthropology and archaeology, it is essential for researchers to use bibliographic reference works to gain access to the literature in their field of interest. The Library of the Department of Ethnography of the British Museum (Museum of Mankind) receives periodicals in all branches of anthropology, from academic institutions and publishers around the world. The Library’s holdings cover all areas of cultural and social anthropology, ethnography and material culture, from mainstream theoretical journals to specialist interest publications. All geographical regions are covered, and the Library has particularly strong coverage of Eastern and Central Europe, with journals often not available elsewhere. The Anthropological Index covers articles in all languages, and provides English translations of citations from non-Roman scripts and from smaller languages. The Anthropological Index Online has been made available in electronic format with the generous support of the William Buller Fagg Charitable Trust and with the assistance of CSAC at the University of Kent, Canterbury. So far more than ten years of the original printed index have been made available, and new data is being added on a regular basis. Access to the Anthropological Index Online is available by using a WWW browser to connect to http://lucy.ukc.ac.uk/AIO.html from where you can search the index and receive the results either online or as email messages sent to your address. Online help files and lists of journals indexed are also available. For those without easy access to WWW we have recently enabled an email-only service so that the files of the Anthropological Index Online can be searched in response to an email message, the results being sent back as email. To do this messages must be sent to <aio@lucy.ukc.ac.uk> Please note that this email is processed automatically. No human agent will read the messages and decide which are meaningful. The subject line is ignored. An email message can be sent to search the database in the form of a field name, followed by a word or phrase to search for. For example: if it contains lines such as:

author: zeitlyn 
title: divination 
year: 1990

it will search for records by author ’zeitlyn’ with the word ‘divination’ in the title, published in the year ‘1990.’ For full instructions send the one word message ‘help’ to the address above. The index editor expresses his hope that this service will be found useful and would welcome any comments or suggestions for the improvement of the service:

Dr David Zeitlyn, Hon. Editor Anthropological Index Online, Lecturer in Social Anthropology, Centre for Social Anthropology and Computing, Department of Anthropology, Eliot College, The University of Kent, Canterbury, CT2 7NS UNITED KINGDOM; tel. +44-1227-764000 -Extn 3360 (or 823360 direct); fax +44-1227-827289; <http://lucy.ukc.ac.uk/dz/>

Pacific Studies Initiative Syllabi and Bibliography Collection Online
This website, sponsored by the University of Hawai‘i Center for Pacific Islands Studies, the East-West Center, Kapi‘olani Community College, the University of the South Pacific, and University of Guam, welcomes syllabi and bibliographies from all disciplines, but with an emphasis on the humanities. One of the aims of the site is to encourage the infusion of Pacific teaching materials in the undergraduate curricula, so they welcome syllabi from general, survey courses that touch upon the Pacific, as well as Pacific-focused courses.
The site was designed to help those just starting out to teach about the Pacific, as well as to encourage cross-disciplinary and cross-institutional sharing of resources and ideas among Pacific specialists. It picks up on two previous syllabi-collecting projects, one by Bob Franco among ASAOers and one by Max Quanchi among Pacific History Association members. It is very much a work-in-progress, so your suggestions and comments, as well as your submissions, are welcome.

Syllabi come in many forms and are designed to meet the needs of different kinds of students. If you would like to say something about the particular kinds of students your class is aimed at that will be included, but just sending what you hand to the students would be fine too. You can send hard copy, or fax or email your syllabi to either Geoff White, East-West Center, 1601 East-West Road, Honolulu, HI 96848-1601; fax 808/944-7070; email <whiteg@ewc.hawaii.edu>; or Tisha Hickson, University of Hawai‘i - Manoa, Center for Pacific Islands Studies, 1890 East-West Road, Moore 215, Honolulu HI 96822; fax 808/956-7053; email <ctisha@hawaii.edu> The website address is <library.kcc.hawaii.edu/psiweb/>

Suggestions for Secondary School Materials?
As outreach coordinator for the Center for Pacific Islands Studies, ASAO member Tisha Hickson tries to assist K-12 teachers who have an interest in the Pacific. That effort has been stepped up in the last year, as there is now a semester-long, required course in Pacific Islands studies for seventh-grade students throughout the public schools in Hawai‘i. To meet the teachers’ own needs to be better educated about the Pacific, Tisha and Bob Kiste ran a three-week course for 31 seventh-grade social studies, English, and science teachers last summer. In Hawai‘i they are fortunate to be able to draw on a wealth of speakers, including Pacific Islanders, who can speak on the Pacific. But what the teachers also need, and what they have not been able to provide in any quantity, are clearly written materials for non-specialists. The 7th-grade course has a contemporary issues focus, but the students and teachers seem to spend most of their time on geography and whatever they can learn about the way of life in each of the island entities. Tisha recently broadcast a request via ASAONET for suggestions for readings, or videos, on the Pacific for 7th to 12th graders (or their teachers). The responses she received were very helpful. If there are any other ASAO members who have additional suggestions, she would be grateful for them. (Tisha’s contact information is above.)

ASAO member Pamela Rosi recently curated an exhibition of Contemporary PNG art entitled “Nation-making and Cultural Tensions: Contemporary Art from Papua New Guinea” at the Hess Gallery, Pine Manor College, Chestnut Hill, Boston. PNG Ambassador Sir Nagora Brogen attended the opening reception and talk on April 1. The exhibition (April 1-30) coincided with the visit of PNG artist Larry Santana, whose latest work includes murals for the ANZAC Memorial in Port Moresby, and other murals for the refurbished National Airport. Larry’s visit and costs of framing were supported by a grant from Chevron Oil Niugini and Quantas and Air Niugini Airlines. The latter also supported the costs of bringing his wife and three children (Pamela enjoyed a house full of guests!). During their visit, Larry and his family were very busy, as Pine Manor College used the exhibition as an educational resource to share with schools and other institutions in the Boston area. They invited teachers to bring their classes to the gallery on a guided “gallery walk,” and Larry and Pamela visited schools, museums, and artist associations so that he could talk about his work and PNG culture. He was also invited to participate in a couple of mural projects. Fifteen schools were involved in the project and Pamela estimates that over 1,000 students got to learn about contemporary PNG art and culture. Larry Santana will be featured on the program “Basic Black” on Boston Public TV (channel 2) on May 7 at 8:30 pm. For an exhibition catalog, write Pamela c/o President’s Office, Pine Manor College, 800 Heath St., Chestnut Hill, MA 02167; or email <Rosi@worldnet.att.net>

Karen Peacock writes: “Those of you with an interest in Micronesia might want to acquire an exciting new video: Lieweila: A Micronesian Story. (Cinta Matagolai Kaipat and Beret E. Strong. Color, 57 min, NTSC format.) It concerns the Carolinian people (Refalawasch) of Saipan—history, culture, contemporary problems—all seen through the story of a family that spent much time in the Northern Islands (Pagan). I think this lovely film is one of the best I have seen concerning Micronesia. I’d be interested in knowing what others think of it—might I suggest that you consider it for classroom use. Disclaimer: I am somewhat biased in that many
of the Trust Territory Archives photographs (at UH Library) were used in the film!" To order: personal use price US$30; institutional use price US$150. Domestic US shipping is included (to US, Guam, Palau, Samoa, FSM, and CNMI). For overseas shipping add US$25 for airmail or US$10 for surface mail. PAL or SECAM format available on request for US$10 surcharge. Send check payable to “Lieweila” to Lieweila, c/o Dr. Beret E. Strong, 1505 Mariposa Ave., Boulder, CO 80302 USA; tel 303/440-5499, fax 303/440-3961, email <beret@tesser.com>

XIV. ANTHROPOLOGY PhDs

Egan, James 1998
Taro, Fish and Funerals: Transformations in the Yapese Cultural Topography of Wealth. Department of Anthropology, University of California, Irvine.

Pinsker, Eve C. 1997
Point of Order, Point of Change: Nation, Culture, and Community in the Federated States of Micronesia. Department of Anthropology, University of Chicago.

XV. MASTER’S PAPERS AND THeses by asao members

Dernbach, Katherine Boris 1998
Enacting motherhood: Strategies of grass-roots community building by Catholic women in Chuuk, Micronesia. Master of Arts paper, Department of Anthropology, University of Iowa. 70 pp.


XVI. RECENT JOURNALS

Papers from the 1996 ASAO Working Session on “Rights to Land and Resources in Oceania: Changing and Conflicting Views” have been published in Anthropological Forum (Vol. 7, No. 4), edited by session organizers Paula Brown and Anton Ploeg. The issue, entitled “Change and Conflict in Papua New Guinea Land and Resource Rights,” includes the following articles:

Paula Brown and Anton Ploeg,
Introduction
Andrew A. L. Lakau,
Customary land tenure, customary landowners and the proposals for customary land reform in Papua New Guinea
Hartmut Holznecht,
Problems of articulation and representation in resource development: The case of forestry in Papua New Guinea
E. L. Schieffelin,
History and the fate of the forest on the Papuan plateau
Dan Jorgensen,
Who and what is a landowner? Mythology and marking the ground in a Papua New Guinea mining project
Phillip Guddemi,
Continuities, contexts, complexities, and transformations: Local land concepts of a Sepik people affected by mining exploration
Laura Zimmer-Tamakoshi,
When land has a price: Ancestral gerrymandering and the resolution of land conflicts at Kurumbukare
Ton Otto,
Baitfish royalties and customary marine tenure in Manus, Papua New Guinea

This issue of Anthropological Forum costs A$25 plus postage. Do not send money: you will be billed prior to the mailing of the issue. For copies, contact University Coop Bookshop, Library and Professional Branch, P. O. Box 54, Broadway NSW 2007, AUSTRALIA; tel +612-9325-9722, fax +612-9281-3578, email <libprof@mail.coop-bookshop.com.au>

Paul Tapsell, one of the Pacific Island Scholars who attended the 1997 ASAO Annual Meeting in San Diego, has the lead article in the December 1997 issue of The Journal of the Polynesian Society (106[4]: 323-374): “The Flight of Pareraututu: An Investigation of Taonga From a Tribal Perspective.” For over 100 years, the JPS has provided a major forum for discussion of history, ethnology, physical anthropology, sociology, archaeology, and linguistics of the New Zealand Maori people and other Pacific Island peoples. Address all correspondence to:

The Editor, Journal of the Polynesian Society, Department of Anthropology, The University of Auckland, Private Bag 92019, Auckland, NEW ZEALAND; email <j.huntsman@auckland.ac.nz>

Pacific Health Dialog (PHD) is a journal for community health and clinical practitioners in the Pacific and beyond. It recognizes the importance of health rather than just medicine, and is a salute to the uniqueness and maturity of all Pacific health workers. It takes up the need to strengthen and improve the links between these two complementary aspects of health practice with its focus on dialog and exchange. All health professionals in the Pacific and beyond can benefit, including doctors, nurses, nutritionists, and other formally trained health personnel, along with economists, other social scientists and community development planners. PHD is the vehicle for professional communication and discussion among people in these often separated health groups. The journal has now published four annual volumes (eight issues), and Mac Marshall writes that he has found it to be of high quality and great interest for medical anthropology in Oceania.

Annual subscription rates are US$49 or NZ$69, and payment may be made by Visa or Mastercard, bank draft or personal check and sent to: PHD Journal Resource Books Ltd., P. O. Box 25-598, Auckland, NEW ZEALAND

Volume 51, Nos. 1/2 of Tok Blong Pasifik: News and Views on the Pacific Islands (March/June 1997) is entitled “After the Bomb: What’s Next for Marshall Islanders?” Theme features include an interview with Marshall Islands Foreign Minister Phillip Muller; “Going Home: Bikini and Rongelap Islanders” (Stuart Wulf); articles about the life of Darlene Keju-Johnson (Giff Johnson) and the organization she founded, Youth to Youth in Health (Arlene Wells); and reports on the new hotel and other business enterprises being developed in the Marshalls. A variety of other features, columns, and departments include reports on the 7th conference of the Nuclear Free and Independent Pacific Movement (Pamela Meidell and Kilali Alailima); and articles about environmental studies interns in Micronesia and American Samoa (Venus Lantin); the Hohola Youth Development Centre in PNG (Joan Donaldson); and innovative programs for the elderly in Fiji (Alison Gardner).

Contact South Pacific Peoples Foundation, 1921 Fernwood Road, Victoria BC V8T 2Y6, CANADA; tel 250/381-4131, fax 250/388-5258, email <sppf@sppf.org> or consult their webpage <http://www.sppf.org>

“Indigenous Women in the Pacific” is the theme for the spring 1997 special issue of the Women’s Study Journal from the University of Otago. The volume focuses on linked issues of representation and identity, with articles by Jacqui Sutton Beets, Clea Te Kewehau Hoskins,
The spring 1998 issue of The Contemporary Pacific: A Journal of Island Affairs (10, 1) is now available. Included are the following articles:

Helen Morton
Creating Their Own Culture: Diasporic Tongans

Klaus Neumann
The Stench of the Past: Revisionism in Pacific Islands and Australian History

Bernard Poirine
Should We Hate or Love MIRAB?

Richard P. C. Brown
Do Migrants’ Remittances Decline over Time? Evidence from Tongans and Western Samoans in Australia

The Dialogue section includes an interview with Patricia Grace by Vilsoni Hereniko, and “Conspiracy, Class, and Culture in Oceania: A View from the Cook Islands,” by Jeffrey Sissions. The issue also includes political reviews of Micronesia and Melanesia from July 1996 - June 1997, as well as eleven book reviews.

Special Note: ASAO members (and their librarians) may be interested to know that back issues of The Contemporary Pacific can now be purchased at below-normal prices. Single issues of volumes 1 through 9 are available at US$10 each. [Issues 3(1) and 9(1) are out of print. Only unbound copies of volume 2(1) are available at US$5 each; numbers are limited.] For those who wish to purchase any four or more issues, the price is US$8 per issue. Except for volume 1, each volume consists of two issues [volume 1 is one issue, 1(1 & 2)]. Students can take another dollar off for each issue ordered (just enclose a copy of your valid student ID). Surface postage is included in these prices. For airmail, add US$5 for each issue ordered.

For back issues, contact The Contemporary Pacific, Center for Pacific Islands Studies, University of Hawai‘i - Manoa, 1890 East-West Road, Moore 215, Honolulu HI 96822. Email inquiries to <uhtcp@hawaii.edu> or write to the above address. The contents of the latest issues are on the World Wide Web at <www2.hawaii.edu/uhpres/journals/CP/CPHome.html>.

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

XVII. BIBLIOGRAPHIC INFORMATION

The following volume resulted from a series of ASAO sessions:


Interesting accommodations between indigenous leaders and state institutions have emerged over the last century in the Pacific region. Almost everywhere in the Pacific, people continue to talk about the importance of “chiefs” and about the legitimacy—and illegitimacy—of their contemporary political practices. The interplay between custom and democracy, for example, has occasioned an ongoing debate throughout the region. This book explores relations between “chiefs” and states in Western Samoa, Tonga, New
Zealand, Fiji, Rotuma, the Federated States of Micronesia, the Marshall Islands, Vanuatu, the Solomon Islands, and Tana Toraja (Indonesia). With an introduction by Lindstrom and White and a conclusion by Peter Larmour, the volume includes chapters by Cluny Macpherson, Kerry James, Robert Franco, Toon van Meijl, Stephanie Lawson, Alan Howard and Jan Rensel, Eve Pinsker, Glenn Petersen, Laurence Carucci, Lamont Lindstrom, Geoffrey White, Roger Keesing, and Kathleen Adams. (from publisher's flyer)

Neich, Roger, and Mick Pendergrast

This beautifully photographed book embraces island barkcloth designs and methods from fifteen locations across the Pacific. Neich and Pendergrast, with sixty years’ anthropological research experience between them, provide preliminary background on the cultural importance of tapa before they explore the many forms of tapa production over the centuries in Solomon Islands, Santa Cruz Islands, New Zealand, Fiji, Hawai'i, Samoa, Tonga, Niue, Cook Islands, and Tahiti. Brief but well-written descriptions of the use of tapa in each island culture are complemented by more than 200 color photographs by Krzysztof Pfeiffer. Reviewer Mike Leidemann writes, “The modern color photos of museum-quality tapas are often contrasted with old black-and-white photos with a white anthropologist’s view of island cultures, giving a real sense of movement across time. In fact, it’s great fun to leaf back and forth through the book, skipping like a mythic figure across thousands of miles and hundreds of years, finding similarities and differences in tapa designs in this most comprehensive study.” (adapted from book review by Mike Leidemann, Honolulu Advertiser, April 19, 1998.)

Salmond, Anne

This book picks up where *Two Worlds* (Salmond 1992) ended, with the arrival of Cook’s second expedition in 1773, and takes the story of Maori and European interaction through to 1815, with the establishment of the first British missionary settlement, at Rangihoua, in the Bay of Islands. *Between Worlds* covers Cook’s second and third voyages. It also tells of a time when white people first lived on the shores of New Zealand, often joining Maori communities—the first so-called Pakeha-Maori. At the same time, young Maoris went to sea in European ships and explored the world. It was, as Salmond says in the Introduction, “a swashbuckling period of cross-cultural trial and error.” Like *Two Worlds* before it, *Between Worlds* redefines our understanding of the earliest days of Maori and European interaction and forces us to reassess our assumptions about New Zealand’s past. (from publisher’s catalog)

Small, Cathy A.

This book documents the momentous social phenomena of mass migration from agricultural ex-colonies and ex-protectorates to the industrial world. Cathy A. Small provides the poignant perspective of one extended family and one village in the Kingdom of Tonga, an independent island nation in the South Pacific which has lost one-third of its population to migration since the mid-1960s. Small chronicles the experiences of a family from the village of ‘Olunga. Some members stayed and some migrated to California in successive waves from the 1960s to the 1990s. Through their lives, she presents a striking picture of Tongan culture in the United States. Returning to ‘Olunga with family members and the American-born children, Small shows what happened to village life and to kin relationships thirty years after migration began. Throughout the narrative, Small examines her own experience as an anthropologist, asking how the migration of Tongans has affected what she sees and the way she writes. *Voyages* is
unusual because of its transnational perspective, its time span, the intimacy Small brings to her account. Her book tells a revealing story, not only of migration, but of the transformation of both culture and anthropology. *(from publisher’s brochure)*

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 for US$15 per calendar year. ISSN 1095-3000
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