I. FROM THE EDITOR

Many thanks to all who submitted session announcements and other information for this Newsletter by the September 1 deadline, and to everyone who sent in their ballots and fellow status update forms.

This issue features a preview of sessions and special events for the 1999 ASAO Annual Meeting, to be held at the Hawai‘i Naniloa Hotel in Hilo, Hawai‘i, February 2-6. Along with a hotel brochure two forms are enclosed:

✧ Hawai‘i Naniloa Hotel Advance Registration: Please return this form directly to the hotel with your payment by the January 2, 1999 deadline. (See page 2.)

✧ ASAO Annual Meeting Preregistration: To take advantage of the US$5 preregistration discount, please complete and send this form with your payment to the address below, postmarked no later than January 15, 1999. If you wish, you may pay your 1999 dues at the same time.

The deadline to submit information for the next issue of the Newsletter is November 15, 1998. This is also the deadline for session organizers to have all information to the Program Coordinator for the 1999 meeting (see message from Larry Carucci, pages 6–7).

Jan Rensel, ASAO
2499 Kapi‘olani Blvd. #2403
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tel 808/943-0836
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II. 1999 ASAO ANNUAL MEETING: FEBRUARY 2-6, 1999, HILO, HAWA'I

The 1999 ASAO Annual Meeting will take place Wednesday afternoon, February 3 through Saturday evening, February 6, at the Hawai'i Naniloa Hotel, in Hilo, Hawai'i. (The Board meeting will convene on Tuesday, February 2.)

Hotel Advance Registration/Prepayment (Deadline: January 2, 1999)

The Naniloa Hotel has arranged for special ASAO conference rates for guest rooms. Whether single or double occupancy, the nightly rate for standard (twin beds) or superior (double beds) rooms is $76 plus tax, and for deluxe rooms (double beds and balcony), $84 plus tax. There is an additional charge of $15 for a third person sharing a room but no charge for children up to 12 years of age using existing bedding when sharing room with adult. Note: There is no space for a rollaway bed in rooms with double beds (superior and deluxe rooms), so if three people want to share a room but want three separate beds, they should request a standard room!

Located in a peaceful setting on beautiful Banyan Drive, with views of Hilo Bay, Coconut Island, Mauna Kea volcano, and the Hamakua coastline, the Naniloa will provide a delightful Hawaiian ambiance for our meeting this year. 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 Lili'uokalani 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 (see Special Evening Events, page 3), Hilo Historical Sites and Flea Market. Those who decide to rent a car (an optional room & car package* is available through the hotel) can visit Rainbow and Akaka Falls, Hawai'i Volcanoes National Park, and tropical botanical gardens in the area.

The hotel has agreed to waive meeting room rental charges if our group uses fifty (50) guest rooms per night (besides the usual catering). In order to keep our conference registration fees affordable (see page 3), we are counting on participants staying at the Naniloa. The hotel is holding the block of rooms for us only until January 2, 1999; reservations after that will be subject to room availability, although they will continue to honor our conference rate.

*All car rentals in Hilo must be arranged several weeks in advance—the sooner the better!

Please note an important difference this year: As it says on the hotel advance reservation form, prepayment must accompany reservations, and there are penalties for late cancellations:

Cancellations received after the deadline of January 2, 1999 and up to 72 hours of arrival date will be subject to a charge equal to one night room and tax, with balance of prepayment refunded. Cancellations made within 72 hours of arrival will result in forfeiture of entire prepayment amount.

So careful and timely planning is essential! We will publish the final program and schedule as early as possible in December (in the Newsletter as well as on ASAONET and the ASAO website). In the meantime, this Newsletter provides a preview of evening events (see next page) as well as updated information on proposed sessions.

⇒ Session organizers, PISF awardees, and newcomers should definitely plan to attend the Wednesday evening events outlined below, and session organizers are expected to stay through the Closing Plenary on Saturday evening.

⇒ Contact Larry Carucci for help arranging roommates (see From the Program Coordinator, pages 6–7). Specify the name of your roommate(s) on your hotel registration form.

⇒ Although the Naniloa will accept phone reservations, they prefer that we use the enclosed advance registration form. Please send this form with your prepayment/credit card information directly to Hawai'i Naniloa Hotel, 93 Banyan Drive, Hilo, Hawai'i 96720; fax 808/969-6622; telephone toll-free in the US and Canada: 1-800-367-5360; toll-free in the Hawaiian Islands: 1-800-442-5845; elsewhere: 808/923-2111.
Conference Registration: Preregistration Discount (Deadline: postmarked by January 15)

Registration fees must cover all conference expenses, including refreshments during breaks, AV equipment rental, lecture honorarium, supplies, etc. Because the Naniloa Hotel has agreed to waive meeting room rental charges if our group uses at least fifty guest rooms per night, we have been able to set registration fees much lower for this year than for the 1998 meeting.

For the 1999 ASAO Annual Meeting, on-site registration fees will be US$35 general and US$20 student. But those who send in their preregistration forms and payment (postmarked by January 15, 1999) can take advantage of a US$5 discount: Preregistration fees are US$30 general and US$15 student—a savings of 40 percent over last year's meeting fees! Please use the enclosed form to preregister, sending it with your payment in US dollars (cash or check) to ASAO c/o Jan Rensel, 2499 Kapi'olani Blvd. #2403, Honolulu HI 96826.

Special Evening Events

Wednesday: Since the Hawai'i meetings are always filled with activities, we have decided to provide a venue conducive for greeting one another the first evening. Following the Wednesday evening Opening Plenary, there will be a no-host open-bar social gathering, especially to welcome PISF awardees and new participants.

Also on Wednesday evening but before the Plenary, there will be a special meeting for all session organizers, convened by the Monograph Series Editor and Associate Series Editor, to discuss how the Series works and to encourage submissions.

Thursday: This year’s Distinguished Lecture, on Thursday evening, will be given by Prof. Anne Salmond (Anthropology and Maori Studies, University of Auckland). The lecture will deal with ethnographic approaches to the past, present and possible futures in the Pacific, and is tentatively entitled “Matakite: Post-Colonial Visions.”

Friday: Paul Dahlquist, Director of the Lyman House Memorial Museum in Hilo, has offered to organize a special evening at the museum on Friday. ASAO conference participants who choose to attend the optional evening event will pay the museum a fee of $25 (general) or $20 (students) (accompanying K-12 students $15; preschoolers free), to cover costs of transportation, docent tours, Hawaiian cultural performances, beverages (soft drinks & beer) and what are known locally as “heavy pupus” (snacks substantial enough to make a meal!). For planning purposes, please indicate your interest in attending this optional evening event on your conference preregistration form. For those who choose not to attend the Friday evening event, Paul has also offered discounted museum admission ($2.50), for the duration of the conference, to ASAO participants and their families.

The Lyman House Memorial Museum opened its doors in 1931, just 99 years after the Rev. David and Sarah Lyman came to Hawai‘i. While it started as a memorial to the work of these New England missionaries, the Lyman Museum has become much more. Today it showcases not only the 1839 home of the Lymans (the oldest wood frame house on Hawai‘i island), but also offers exhibits covering a wide range of Hawaiian cultural and natural history. The Island Heritage Gallery (currently under renovation, but it should be open for ASAO) covers Hawai‘i’s natural history and also features superb collections of minerals and seashells from all over the world. The Ethnic Heritage Gallery has extensive Hawaiian cultural materials and also covers some of the major later immigrant groups to Hawai‘i. In addition we have an Astronomy Center dealing with current operations on Mauna Kea, a gallery featuring early painters of Hawai‘i, a Chinese Art gallery (primarily ceramics), and a Special Exhibits Gallery with changing temporary exhibits (Paul believes that an exhibit on Hawaiian quilts, featuring mostly miniatures with miniature sets for them, will be up during the ASAO meeting).

Saturday: On Saturday evening, well-known ethnobotanist Paul Alan Cox will give a special presentation on his work to help save the rainforests of Samoa (formerly known as Western Samoa) and similar work he is currently doing in Hawai‘i. Cox received his PhD from Harvard, speaks fluent Samoan, worked on the medicinal uses of indigenous plants in Samoa, and gradually got into community-based forest management projects. He also was able to help
establish a National Park in American Samoa. His recent book, *Nafanua: Saving the Samoan Rain Forest*, is an account of his work in the islands. Paul Cox is also the author of *Plants, People, and Culture*, published by the Scientific American Library, and a recipient of the 1997 Goldman Environmental Prize (the “Nobel Prize for the Environment”) awarded annually to a grass-roots environmentalist from each continent.

III. FROM THE CHAIR

Paula Brown Glick, Robert Levy, and Marshall Sahlins have been elected as Honorary Fellows by the membership this summer; we very much hope that they will join us to be celebrated in February at our annual meeting in Hilo on the Big Island. The Association now has fifteen Honorary Fellows, the maximum permitted by our by-laws.

Elected to the Board and broadening our international composition are John Barker (University of British Columbia, Canada) and Cluny Macpherson (University of Auckland, New Zealand). We welcome them.

The Board is very pleased to announce that Richard Feinberg (Kent State University) has agreed to succeed Larry Carucci as Program Coordinator when Larry’s term ends after the 1999 meeting. The success of our annual meeting has depended on the organizational skills, year-round commitment, and sound judgment that Larry has exercised and we look forward working with Rick, whose institutional memory and experience in ASAO will be invaluable, in 2000.

At the American Anthropological Meetings in Philadelphia, ASAO will be hosting a reception (no refreshments, however) on Saturday, December 5 from 6:15-7:30 pm in Room 301, Level Three. This is a good opportunity to tell new Pacific scholars about ASAO and to link up with Oceanic colleagues for a meal afterwards. Please do join us.

During the ASAO Board meeting in Pensacola last February, we began to discuss the possibility of a future joint meeting with our European colleagues. We urge you to take note of the announcement of the June 1999 meetings of the European Society for Oceanists to be held in Leiden, and we invite your input to the Board members on this ongoing discussion. The Board is also continuing to explore ideas for meeting in a far-Pacific site. *Michèle Dominy*

IV. POSITION OPEN: ASAO SITE COORDINATOR

An important opportunity to further ASAO’s mission is open, and provides an excellent chance to serve the organization. We urgently need a new Site Coordinator to replace Dorothy and David Counts who will step down in 1999, having done the work for selecting our year 2000 site. Service as a Site Coordinator qualifies a person for the status of ASAO Fellow.

While the Board decides where annual meetings will be held, the Site Coordinator is responsible for selecting actual sites suitable for annual meetings, and for negotiating terms and conditions with the management of these establishments. The Site Coordinator arranges for contracts to be sent to the Secretary-Treasurer, and provides the Newsletter Editor with information about the site to help members plan their attendance. In the past, a small budget has been made available to help defray costs (e.g. telephone, fax, postage, possibly a site visit) if necessary. Volunteers are encouraged to apply. If you are interested, please contact any member of the ASAO Board (see masthead on the back page of this Newsletter.)

V. PACIFIC ISLANDS SCHOLARS FUND

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. Again we 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 PISF 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 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.

NEW: PISF Mini-Awards

Beginning this year, Pacific Islands scholars who are contributing to an ASAO session, but do not need or want to apply for transportation funding, may be eligible for a “PISF mini-award,” that is, a conference registration fee waiver. This award is especially intended for scholars who live in the vicinity of the meeting. The application process is simple: Any session organizer may submit the name of such an individual, along with the title of his or her presentation and a description of how she or he will be contributing to the session, to the address below.

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
VI. FROM THE PROGRAM COORDINATOR

All session organizers are responsible for providing the following information to the Program Coordinator and the Newsletter Editor by NOVEMBER 15, 1998:

**SYMPOSIA:**
The Program Coordinator must receive the first and last page of each paper along with a note from the Session Organizer indicating when each paper was circulated and whether the author of each submission plans to be physically present at the session. In addition, the organizer should let the Program Coordinator know how much time the session will require. Remember, the presence of seven participants with pre-circulated papers is required for full Symposium status. Sessions that do not meet these criteria will be listed on the Program of the Annual Meeting as Informal Sessions or Working Sessions, according to the level of preparedness of the session. Complete information (description of topic, list of participants by name, paper title, and order of presentation) will be included in the December Newsletter if such material is received the Program Coordinator and the Newsletter Editor by November 15.

**WORKING SESSIONS:**
Organizers must send the Program Coordinator the names, paper titles, copies of the abstract/synopsis of all papers, and a realistic indication of how many participants will actually attend the meetings. A Working Session also requires the presence of seven participants with papers. A session that does not meet these criteria by November 15 will be listed on the Program as an Informal Session. Complete information (description of topic, list of participants by name, paper title, and order of presentation) will be included in the December Newsletter if such material is received the Program Coordinator and the Newsletter Editor by November 15. Available time will be allocated according to the number of participants attending and presenting papers.

**INFORMAL SESSIONS:**
Descriptions of all Informal Sessions to appear on the program should have been submitted to the Program Coordinator and Newsletter Editor by September 1 and appear in this issue of the Newsletter. Organizers of Informal Sessions are responsible for keeping the Program Coordinator posted regarding the number, the names, and the level of preparedness expected of each participant. This information will facilitate scheduling and allow for the appropriate allocation of time and space. Organizers of Informal Sessions should send all information to be published in the December Newsletter to the Program Coordinator and the Newsletter Editor by November 15. Descriptions of sessions, names of participants, paper titles, and order of presentation will be published if received by the deadline.

Session organizers who fail to contact the Program Coordinator will not have their session on the Final Program of the Annual Meeting. Please remember that time and space is limited and will be allocated on the basis of number of papers, the number of participants expecting to attend the meetings, the level of organization of the session, as well as the desires of the session organizers.

**FOLLOW-UP FOR SESSION CONTINUITY:**
All session organizers are expected to deliver to the closing Plenary Session a summary of the results of their session and an indication of future plans. If the organizers cannot be present at the Plenary Session please appoint a participant to deliver the report for you. Remember: The Newsletter Editor must receive a written copy of the report by April 1 in order to include it in the April Newsletter.

**SPECIAL NEEDS:**

Scheduling Conflicts
Participation in more than one session: If you are in two sessions, please send the Program Coordinator a note indicating your priority. There is no guarantee that scheduling conflicts can be avoided for those with papers in two sessions.

Scheduling and Audio-Visual Equipment
Session organizers or participants who have particular scheduling needs (e.g., must arrive late or leave early), or who require audio-visual equipment such as slide projectors and screens should contact the Program Coordinator as early as possible. To keep conference costs down, please request such equipment only if you are sure you need it, and advise the Program Coordinator immediately if you find it is no longer necessary.

Roommates
Those persons needing a roommate for the Hilo meeting should contact Larry Carucci as soon as possible, and preferably by the end of November/beginning of December with the following information: your name, phone number, sex, whether you’re a smoker or nonsmoker, and whether you want to share a double or triple.

COMMUNICATION:
All correspondence intended for 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. 1999 PROPOSED SESSIONS

Women in New Guinea Male Rituals
Organizer: Pascale Bonnemère (CNRS, Marseilles)

After a Working Session in 1998 in which participants presented detailed ethnographical information on the presence of women in New Guinea male rituals of various kinds (initiations, Female Spirit Cults, Naven), it was decided to organize a symposium in Hawai‘i. The purpose of this new meeting is to pursue the discussions that took place at the Working Session as well as to consider the publication of the contributions.

All those who participated in the 1998 session agreed to meet in Hawai‘i in 1999 and to bring a revised version of their paper which addresses the points raised by the 1998 papers or during the discussions. In addition, two more researchers have offered to join us, thus enlarging the possibilities of comparison.

In the course of the discussions it became apparent that, if we wanted to carry the debate further, we needed more details on the categories of women involved in the male rituals and the kinds of actions they perform. This neglected aspect needs to be explored for its own sake before going on to suggest an interpretation that would encompass the participation of women and the symbols of femininity that pervade New Guinea male rituals, which the analyses recognized long ago. Comparing male initiations in which the mothers and sisters of the boys play a role to Female Spirit Cults in which the female agent is of a spiritual nature should be of help in identifying and interpreting the different kinds of female presence.

It already seems likely that, in taking into account precisely what women do during male rituals, we might be led to revise the usual interpretations of these rituals. Such a revision would imply switching the focus from what happens to the boys undergoing initiation - the most common standpoint—to the transformations the ritual produces in the boys’ relationship with their mother.

It is hoped that a session devoted to the latter theme will raise some important theoretical issues which might lead to an alternative perspective on male rituals of New Guinea.

Due date for paper circulation is October 31.
Pentecostal and Charismatic Christianity In Oceania
Organizer: Joel Robbins (University of California-San Diego)
Discussant: John Barker (University of British Columbia)

On the basis of the quality of the papers and the discussions at the 1998 Working Session we have decided to proceed to a formal Symposium next year. The following topics will be among those central to the papers. 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 imaginings, 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 in the session in Pensacola, several others have committed to giving papers in Hilo. 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 send a title and abstract as soon as possible, and a draft paper by no later than November 10, to:

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>

Cultural Memory: Reconfiguring History and Identity in the Pacific
Organizer: Jeannette Mageo (Washington State University)

We are well along the way to a volume, which will explore the interrelations among collective and individual memory, history, and identity. We will have one last meeting in Hawai‘i next year. We hope to be largely finished with the volume by that time, but want to take one more occasion to celebrate our collective efforts. Originally contributors had a September 31 due date for the circulation of near-to-final volume chapters. This date has now been changed to October 31. Final comments on chapters should be circulated by November 31. Final chapters should be sent to Jeannette Mageo on disk and hard copy by January 10. For further information please contact:

Jeannette Mageo, Anthropology Department, Washington State University, Pullman, WA 99164-4910 USA, tel 509/335-7737, fax 509/335-3999, email <jmageo@mail.wsu.edu>
Reconsidering the Compacts of Free Association in Micronesia
Organizers: Jim Hess and Ted Lowe (University of California - Irvine)

We propose a meeting concerning the Compacts of Free Association (CFA) between the US and the Freely Associated States (FAS) in Micronesia. The purpose of the meeting is to discuss the 1st CFA’s impacts and upcoming negotiation of future CFA’s between the US and the FAS. Given the constraints that have emerged since the informal session on this topic in Florida, at this point we expect that the meeting will be a Special Session including participants from ASAO and FAS citizens who wish to attend the conference and session, with some prepared presentations from those who have been researching the issue.

Jim Hess, SSPB 4264, University of California - Irvine, Irvine CA 92697 USA; tel 949/824-4371 (o), 949/856-3213 (h), fax 949/824-4717; email <j2hess@uci.edu>;
Ted Lowe, 3151 Social Science Plaza, University of California - Irvine, Irvine CA 92797 USA; tel 949/824-1523 (o), 714/650-9337 (h), email <edlowe@uci.edu>

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

This Working Session will deal with two main issues: the ethical problems involved in repatriating ethnographic information and knowledge to its original location, and the points of ethnographic interest arising from the repatriation of ethnographic material. During last year’s 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.

The contributions to the session will in this respect consider a few main themes. (a) Knowledge has to be taken both as something that is repatriated, and as something that is gained in the actual process of repatriation. Not only the interest taken in the knowledge provided by repatriation should be considered, but also ownership of knowledge, and the dangers involved in repatriating knowledge. (b) The anthropologist is not only to be considered as an interested party in repatriating his own information, but also as broker for third party material. (c) Contrary to ethnographic knowledge, 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. (d) The lapse of time should be taken into account. Not only the meaning of what is preserved as ethnographic knowledge is changing, but also the interest taken in it by newly developing audiences. (e) 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. (f) 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. (g) A major question in repatriation is that on ‘truth’. Ethnographic knowledge is heteroglossic, and any knowledge that is repatriated unavoidably becomes 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. Anticipated participants/contributions include:

Keith and Ann Chambers (Southern Oregon University)
Ethnographer as Taker and Maker: Dilemmas in the Return of Anthropological Field Materials

Dorothy and David Counts
Talking to Ourselves, or Getting the Word Out
Negotiated Space and the Construction of Community in the South Pacific
Organizer: Anne Allen (Indiana University Southeast)

In her discussion of contemporary research into the art and aesthetics of Polynesian peoples, Adrienne Kaeppler (1989: 211) asks, “How can we as outsiders understand Polynesian worlds if we rigidly separate categories? Can we comprehend social and cultural patterns without understanding the layout of space, how one moves in it, what one wears while moving, and how all of these elements change according to contexts and activities?” These questions hold true for all of Oceania. What Kaeppler is suggesting is a fundamental link between the physical spaces and other manifestations of Pacific societies, a primary relationship between object and culture. As such, the marking and manipulation of architectural space are not just by-products of cultural development but are an active means of achieving social ends.

The focus for this proposed Working Session 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 updated timetable has been established for those participants already involved: September 30: rough draft; October 31: return of comments; January 1: distribution of work to date to all participants. Anyone starting new with the group should distribute an abstract ASAP and provide a rough draft by October 31 with the work in
progress copy to all participants by January 1. The session remains open to interested participants. A listserv 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@ius.edu>

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**Kinship Studies on the Eve of the Millennium**
Organizer: Marta Rohatynskyj (University of Guelph)

The study of kinship, over the past few decades, has become subsumed under a whole series of other concerns in the anglophone literature. This session aims at discovering how anthropologists working in Oceania would deal with kinship material in the present. There is some evidence that concerns with kinship per se may again surface in the mainstream literature, for example Peletz' article in the *Annual Review of Anthropology* (1995 24:343-72) and David Sutton's consideration of kinship ideology and practice in relation to nationalism (*American Ethnologist* 1997 24[2]). I invite members to join this session perhaps focusing on material that had been long ignored in preference to more timely issues. In the Informal Session of last year participants agreed that the following concerns should be addressed by papers: (1) kinship as a system of meaning and emotion; (2) a historical focus; (3) reflexive concerns; (4) documentation of transformation in structure and meaning (the “new meanings” that kinship has acquired). Also a number of other concerns were discussed, among them the intersection of gender and kinship, and kinship as identification with resistance to state-ordered relations. In respect of the deadline for the final program and newsletter, please email abstracts or papers to me by the first week of November. We will see what the response is like and decide on a system for distribution and comment.

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**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. In this Working Session we will examine the many aspects of the dream in the Pacific. Those who have indicated interest thus far include:

Rima Alecia Bartlett (University College, London)
- *Dreaming Hawai'i: Oniric Experience and the Construction of Reality*

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

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

Jane Goodale (Bryn Mawr College)
- will write on Dreams among the Tiwi of North Australia

Douglas Hollan (University of California, Los Angeles)
- *Dreams, Aging, and the Life Cycle*

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

Roger Ivar Lohmann (University of Wisconsin - Madison)
- *New Guinea Religious Experiences While Awake and Asleep*

Joel Robbins (University of California - San Diego)
- *Dreaming and the Defeat of Charisma: The Politics of Dream Reporting among the Urapmin*
Douglass St. Christian (University of Western Ontario)  
In Dreams Begin Responsibilities: Samoan Dreams of Pleasure and Power  
Pamela Stewart and Andrew Strathern (both of University of Pittsburgh)  
‘Seeing the Dead’: Dream Time in Papua New Guinea  
Robert Tonkinson (University of Western Australia)  
Melanesian Dreams and the Aboriginal Dreaming: A Comparison

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 <rlohmann@students.wisc.edu>

Diasporic Politics and Pacific Islander Communities in the Continental United States  
Organizers: J. Kehaulani Kauanui (University of California, Santa Cruz) and Linda Allen (Kirkwood Community College)

This session proposes to explore the nature of diasporic political formations and dynamics within and among Pacific Islander communities in the continental United States. The last Informal Session was lively and stimulating. 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 suggested 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 expressing interest include: Merrily Stover, Amy K. Stillman, Nancy Guy, Larry Mayo, Jim Hess, Claudio Gomez, Mac Marshall, Miriam Kahn, Barbara Burns McGrath, and Paul Shankman. 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.

J. Kehaulani Kauanui, Ph.D. Candidate, History of Consciousness, University of California, Santa Cruz CA 95064 USA; fax 408/459-3733; email <lilikoi@cats.ucsc.edu> and Linda Allen, Kirkwood Community College, Social Sciences, 209 Cedar Hall, 6301 Kirkwood Blvd. SW, P. O. Box 2068, Cedar Rapids, IA 52406 USA; tel 319/398-5899 x5351; fax 319/398-1021; email <lallen@kcc.gwkcc>

Love Songs of the South Seas  
Organizers: Lin Poyer (Univ. of Wyoming) and Amy Ku'uuleialoha Stillman (Univ. of Michigan)

“Love Songs of the South Seas” will hold a second Informal Session at Hilo. Our 1998 Informal Session produced a set of potentially interesting contributions, and we will use our time in Hilo to identify a list of questions and considerations that will guide contributors in presenting and analyzing comparable data.
If you have a body of songs of Pacific origin, and think that interesting questions can arise out of comparative discussion and analysis, please join us. What is the contemporary role of Pacific love songs? What inspires their text and music? How and in what contexts are they written, sung, broadcast, choreographed?

We will explore images, emotional tropes, uses of songs, contexts of performances, and categories of songs. While we will pay attention to published work on Pacific music, we are more interested in cultural than in technical ethnomusicology. Those who joined us in Florida should be aware that we have re-committed ourselves to a focus on love songs, though of course that is an elastic category. If your body of song texts deals with quite a different theme, talk with us first.

We will expect participants to have papers, based on analyzed repertoire, ready for a Working Session in 2000.

Anthropologists and Consultancy Issues
Organizers: Andrew Strathern and Pamela J. Stewart (Strathern) (both University of Pittsburgh)

This will be an Informal Session to draw together a set of anthropologists who have been involved in consultancy work or who are interested in the intellectual and practical issues involved in such 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. 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 as well as their views on consultancy work itself, for example its potentialities and its limitations. Those who have expressed interest so far include John Barker, Chris Ballard, Dan Jorgensen, Marta Rohatynskyj, Rich Scaglion, Michael Smith, David Trigger, and Laura Zimmer-Tamakoshi. We encourage those interested to contact us promptly with a brief statement of their possible participation.

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 October 15 if interested.
Austronesian Seascapes: Practical Knowledge of the Maritime Environment
Organizer: Gene Ammarell (Ohio University)

In this informal session participants are invited to explore the practical knowledge of the hydrographic and topographic features of the maritime environment and its applications among fishers and navigators in Pacific societies. These features—tides, currents, wave patterns, islands, reefs, sea marks, cloud patterns, etc.—are understood to constitute both practical and symbolic resources in maritime societies. As fundamental elements of culturally constructed schemas, such features are relied upon by members of maritime societies as they pursue their livelihoods. Learned through direct, personal experience, these features are incorporated by members of such societies into their own biographies: acquired and refined to varying degrees by different individuals, they are integral in the creation and reproduction of structures of power. Often depicted by state authorities and corporate interests as backward and an inhibition to economic progress and modernity, this type of knowledge—aquired in response to a constantly changing natural and human environment—is often more quickly and easily adaptable to varying conditions than is a more “scientific” and universalistic knowledge. We are concerned, therefore, with the features of the maritime environment as locally construed and applied and with their meanings and historical transformations within both local and global arenas of power.

Those interested in participating in this informal session are asked to contact:

Gene Ammarell, Department of Sociology and Anthropology, Lindley Hall, Ohio University, Athens, OH 45701 USA; tel 740/593-1379, fax 740-593-1365; email <ammarell@oak.cats.ohiou.edu>

“Virtual” Polynesia, and Other Possibilities for Using Computers in Anthropology
Organizer: Cathy Small (Northern Arizona University)

In the last decade, the power of computing has transformed many disciplines, vastly changing their “sense of possibility.” For anthropology, and ethnographers in particular, this has been less true, perhaps because anthropologists, in attempting to richly represent the human condition, mistrust the often bloodless and simplistic approach to human culture than computer renderings can produce.

Besides doing more classic ethnography (my work has been in Tonga), I have been working on modeling and simulating social systems on a computer. I’ve been trying to produce models that better represent the complexity of culture, and thus can be used in tandem with ethnographic investigation. For some years, I’ve been building an interactive model of a Tongan system that reproduces some of the central processes of Tongan social dynamics, including marriage and kinship, production and redistribution, and warfare, tribute, expansion, and more. I use archaeological and ethnographic information to build the rules of the system, and users can play out (simulate) the system using parameters (like growth rate, or level of incest rules, and other variables) that they control. I am using this model to look at very ethnographic questions, such as the relationship between endogamy in marriage and stratification, the genesis of matrilineal inheritance of chiefly titles, the political logic behind the sacred sister complex in Western Polynesia, and the implications of warfare for social structure.

Thus far, I’ve been working with other modelers at the Santa Fe Institute—with no Oceanists and only one other cultural anthropologist. I would like to show the operating model to other Polynesianists in the context of a session considering the potential (and limitations) of computer applications for anthropological theory and analysis. I would be interested in receiving feedback on the model, and the utility of the “virtual histories” it is capable of generating. Those attending can play with the model, if they like, as well as see some of its
results. I’d also like to hear from others using computer techniques in analysis or those interested in considering the new analytical possibilities that computer modeling may be able to open for our field. If interested, please contact me by November 10.

Cathy A. Small, Department of Anthropology, Northern Arizona University, Flagstaff AZ 86011 USA; tel 520/523-1090; fax 520/523-9135; email <cathy.small@nau.edu>

Cultural Hypermedia Encyclopedia of Oceania
Organizer: Pierre Maranda (Université Laval)

The ECHO/CHEO project was developed further in a session in the joint meetings of the Canadian Anthropology Society/Société Canadienne d'Anthropologie - American Ethnological Society in Toronto in May 1998. We should like to carry on, the current step being applications for funds. The project’s full implementation requires much money, especially to digitalize the slides, videos, and sound recordings to be included as consolidating data in the different attractors already incoherently treated over the last two years (some 25 up to now). If we get adequate funding the next step will be a request for multimedia data to digitalize—a request addressed to the colleagues that have already contributed first drafts of attractors. A first CDROM volume would then be on its way to production. The ECHOLISTSERVE will post information about grants as it becomes available. For further information, please contact:

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

Meetings in the Context in the Pacific
Organizer: Eve Pinsker (University of Illinois - Chicago)

For the purposes of this session, “meetings” will be broadly defined as multiparty discursive gatherings in which there are shared assumptions about the context that can be articulated, including some sense of an expected collective focus and/or outcome. That outcome, however, may be no more specific than the achievement of an “event” that becomes part of an unfolding shared narrative. Data examined can include a range of meeting types or genres in terms of context, format, and audience—from public to restricted, from legislatively or judicially structured congresses, hearings, or trials to village-based “traditional” forms of meeting oratory, from work or church related meetings to marriage and funeral negotiations. In this broad area, what I suggest is a focus on how meeting contexts are defined and how those constraints relate to both possibilities for maneuvering within the meeting and what happens outside the meeting (consequences for social organization). Participants may wish to examine not only how particular meeting genres are defined and/or manipulated, but the relationships between different genres of meetings within a given society. Another topic that has emerged in earlier literature that bears looking at comparatively is the relationship of meetings to the construction of community in differently-structured polities (more “egalitarian” vs. more “hierarchical”, which distinction of course could still use further examination). The importance of meetings to community in the Pacific is clear from earlier work, e.g., by Silverman, Shore, Duranti, Salmond, Brenneis, Myers, Brison, White, Lederman, Merlan and Rumsey, Kuipers, and others. In the Informal Session, we can discuss how to build on that earlier work and extend it. Note: I already organized, with Christina Wasson (field area: corporate America) a session on meetings for the upcoming AAA meetings in Philadelphia (Meetings in Context: Genre, Metadiscourse, and Social Action) that has been scheduled for Friday Dec. 4 at 8 am and includes some Pacific data (Karen Brison: Fiji, Joel Kuipers: Eastern Indonesia, and part of my paper, which includes comparisons between Chicago and Micronesian data). That panel includes the US and Africa as well, and Michael Silverstein will be the discussant. Anybody interested in the topic who is at the AAA meetings, we’d be happy to see you there.
VIII. OTHER CONFERENCES AND INSTITUTES

The next University of Hawai‘i Pacific Islands Studies Conference will be devoted to issues and concerns for Pacific Collections in libraries of the region. Pacific Collections: Developing Libraries for the Twenty-First Century, scheduled for November 5-7, 1998, in Honolulu, will bring together librarians from institutions across the Pacific. They will join UH library faculty in examining such topics as collection development, acquisitions activities, bibliographic control, Internet access, and reference and instructional programs. The conference is designed to aid those who are involved in creating or furthering the development of Pacific Islands collections in academic libraries or other institutional settings.

Speakers will include Stephen Innes (University of Auckland Library), Jayshree Mamtora (Pacific Information Center, University of the South Pacific), Ewan Maidment (Pacific Manuscripts Bureau), Joe Naguwean (New Guinea Collection, University of Papua New Guinea), and Kathy Creely (Melanesian Archives, University of California - San Diego). David Hanlon, Professor of History, UH - Manoa, will give the keynote address, and Michael Ogden and Alan Howard will address Internet resources. The conference, which is cosponsored by the Pacific Islands Development Program (PIDP) at the East-West Center, is convened by Karen Peacock, Pacific Curator, Hamilton Library, UH- Manoa. Funding for the conference comes from the center’s US Department of Education National Resource Center grant.

For further information contact the conference organizer, Tisha Hickson, Center for Pacific Islands Studies, University of Hawai‘i - Manoa, Moore Hall 215, 1890 East-West Road, Honolulu HI 96822; tel 808/956-7700; fax 808/956-7053; email <ctisha@hawaii.edu>

A summer institute on Re-Imagining Indigenous Cultures: The Pacific Islands will be offered by the East-West Center and the Center for Pacific Islands Studies, June 14–July 26, 1999. Funded by a grant from the National Endowment for the Humanities, the Institute is offered as a forum for college teachers and others to expand their work in the humanities and Pacific Islands studies. The institute is directed by Geoffrey White and will bring together twenty-five participants for a five-week series of talks and discussions involving UH Manoa faculty and visiting speakers, including Epeli Hau‘ofa, Margaret Jolly, Lamont Lindstrom, and Gananath Obeyesekere. It is open to US citizens and others who have been teaching in the United States. (Faculty in PhD-granting departments are not eligible, nor are students currently seeking degrees.) Application deadline is March 1, 1999.

For further information contact Geoffrey White, East-West Center, 1601 East-West Road, Honolulu HI 96848; fax 808/944-7070; email <white@hawaii.edu>

The Board of the European Society for Oceanists has announced that the next ESfO conference will be held in Leiden, June 25-27, 1999. It will be organized jointly by the Centre for Pacific Studies (CPS) of the University of Nijmegen and the Irian Jaya Studies Programme (ISIR), which is coordinated by Leiden University. The conference theme, Asia in the Pacific, will be addressed in the keynote address and in some of the workshops. Proposed working sessions are: movements and migrations of ritual practices; tourism and cultural identities; impact of foreign occupation and migration; conversion and missions; the trader’s dilemma; consumption and identity; mythemes; local and global identities confronted with universality; feelings and forces of displacement; languages and other semiotic systems; resource exploitation; knowledge and knowing; and fertility and the foundation of social and cosmic order in the Pacific.
The organizers would like to have short abstracts (no longer than 150 words) by March 1, 1999 from those wishing to present papers. The members of the conference committee are: Jelle Miedema (chair), Paul van der Grijp (deputy chair), Mary Bakker and Philomena Dol (conference secretaries), Toon van Meijl, and Gunter Senft.

For more information and a preliminary registration form, contact the ESfO Organizing Committee, ISIR, Nonnensteeg 1-3, 2311 VJ Leiden, THE NETHERLANDS; fax +31-(0)71-5272632; email <isiresfo@rullet.leidenuniv.nl>

The sixth Pacific Islands Political Studies Association (PIPSA) conference, December 7-10, 1998, coincides with the tenth anniversary of the establishment of the Macmillan Brown Centre for Pacific Studies, University of Canterbury, where it will be held. The theme for the conference is Preparing for the Twenty-First Century, and the convenor is Ueantabo Neemia-Mackenzie, director of the centre in Christchurch, New Zealand.

Information on the PIPSA conference is available on the conference internet site at <http://www.conference.canterbury.ac.nz/pipsa/hmpage.html>. The Macmillan Brown Centre's homepage on the internet, which also has information on Research and Visiting Scholarships for 1998 at the centre, is <http://www.pacs.canterbury.ac.nz>.

IX. IN MEMORIAM:

Valerio Valeri (August 4, 1944 - April 25, 1998)

The following obituary, written by Marshall Sahlins, was posted on ASAONET on May 5, 1998, by Nancy Lutkehaus at the request of Janet Hoskins, Nancy’s colleague at the University of Southern California and wife of Valerio Valeri.

“With a classic continental training at the Scuola Normale Superiore at Pisa (he was first in Italy in the entrance examinations) and the Sorbonne, holding doctorates from both institutions, Valerio Valeri was a man of great erudition and broad scholarship. He knew over 16 languages, ranging from ancient Greek and classical Latin to three Indonesian languages and Native Hawaiian, as well as all the major tongues of Western and Northern Europe. He had a broad philosophical background and a wide knowledge of art, music, and literature. Everything he touched in his particular discipline of anthropology was thus informed by a more general intellectual significance, linking what had generally been thought on such subjects to a long scholarly tradition. If anthropology is a project of finding universals in particulars, human significances in relative differences, Valeri was a master of it.

“At the same time, he was a master craftsman in his discipline. He did over three years of intensive anthropological field work in the small community of Huaulu in central Seram, Indonesia. After writing numerous articles on his field studies, ranging over topics from economic exchange to concepts of time, Valeri, in the last months of his life, as he was fighting off a mortal illness, finished two further books on the Huaulu: one on morality and identity, and another on ‘blood and money.’ These will shortly be published, along with two collections of his essays, including a number of previously unpublished papers and translations of French and Italian articles. The latter include works from the famous Einaudi Encyclopedia that have made Valeri well known in Europe, including studies of ritual, kingship, feasting, and mourning. During this time, he also turned his passions for European history and music to an extended essay on opera and sacrifice in pre-revolutionary Europe, jointly authored with Martha Feldman.

“His major work already in print was undoubtedly Kingship and Sacrifice: Ritual and Society in Ancient Hawaii published by the University of Chicago Press. This widely proclaimed book, rich in ethnographic detail, offers an innovative theory of sacrifice, as well as a theory of divinity, that engages with the best Western writings on comparative theology—and takes its place among them. At the same time, it is a major contribution to the anthropology of Oceania. Valeri’s long-time colleague, Marshall Sahlins, has described Kingship and Sacrifice as, in his opinion, ‘the best book ever written on Polynesian ethology.’
“Valerio Valeri was known to graduate students at the University of Chicago and elsewhere as a teacher who demanded the highest standards both of himself and others, a lecturer of great clarity as well as great learning. Few who were there will forget the memorable day in a seminar at Chicago on history and anthropology when he criticized Thucydides for not taking advantage of all the available inscriptive sources.”

Janet Hoskins thought we might be interested to know that much of Valeri’s work will be published posthumously. Berg Press of Oxford will publish *Rituals and Annals: Between Anthropology and History*, a collection of Valeri’s essays that deal with diarchy, history, cosmogony and ritual, with a regional emphasis on Oceania. Also scheduled for publication are *Fragments from Forests and Libraries* (to be published by Carolina Academic Press), a collection of his essays dealing with feasting, belief systems, exchange and sacrifice, with a regional emphasis on southeast Asia, as well as *The Forest of Taboos: Morality, Hunting and Identity Among the Huaulu of the Moluccas* (to be published by University of Wisconsin Press), which uses the Huaulu ethnography as the basis for interpreting broader interrelations between practice and cognition. Also forthcoming is an extended essay on opera and sacrifice in pre-revolutionary Europe, co-authored with Martha Feldman, Associate Professor in Music.

Professor Valeri is survived by his wife, Janet Hoskins; a son, Tancredi, and two daughters, Sylvana and Artemisia; and his mother, Diana Valeri. Janet Hoskins can be reached via email at <jhoskins@rcf.usc.edu>

Alfred Gell (June 12, 1945 - January 28, 1997)

“Alfred Gell was widely recognized in British social anthropology as one of the most creative and intellectually gifted anthropologists of his generation. His untimely death has left his family, friends, colleagues and students bereft of a source of inspiration without which life will be so much shallower.” Thus begins an obituary by Eric Hirsch, Suzanne Kuchler, and Chris Pinney, Gell’s first doctoral students, published in *Anthropology Today* (13[2], April 1997). Gell was a Reader in the Department of Anthropology at the London School of Economics since the early 1980s, and was posthumously honored with an LSE professorship. Earlier he held lecturing positions in Sussex and at the Australian National University, and conducted research in Papua New Guinea among the Umeda and the Muria Gonds of Madhya Pradesh in India (on the latter project he worked with his wife Simeran, a fellow anthropologist).

“Alfred's most profound contribution to anthropology lay in continuously producing counter-intuitive insights across a broad spectrum of topics of central concern to anthropology, often with interesting philosophical resonances. His writings captivate and draw the reader into the patterned and diagrammatical nature of social and cognitive processes. He saw that so much of what anthropologists study is derived from visual sources not adequately addressed by the prevailing emphasis on the ‘writing culture’ paradigm: the inherent wordiness of anthropology. . . . He saw his intellectual masters as Leach, Lévi-Strauss, Husserl, Merleau-Ponty, Alfred Schutz and Bourdieu. He admired their dialectical style even when profoundly challenging or modifying their theoretical positions. In the course of writing his four books, *The Metamorphosis of the Cassowaries* (1975), *The Anthropology of Time* (1992), *Wrapping in Images* (1993), and [Art and Agency: An Anthropological Theory] (to be published posthumously in 1998 by Oxford University Press), he was inspired by phenomenology, but in attempting to provide it with a solid anthropological he increasingly moved away from it towards cognitivism. Yet here, as with phenomenology, he was led back to the inescapable starting point of social anthropological inquiry: social relationships, interaction and the imagery which pervades them. . . . He sought not simply to rescue art from the margins of anthropological concern and to rewrite its agenda, but to demonstrate how the ‘art nexus’ is of central concern to anthropological theory: the study of the relational basis of persons (Mauss), whereby artefacts are seen to embody the same intentional complexity as persons.”

Alfred is survived by his wife Simeran, his son Rohan, and his parents Professor Philip and Mrs. Susan Gell.

X. GENERAL NEWS

Nancy Pollock asks those who have worked in Tonga to contact her if they can contribute a paper to *Pacific Health Dialog* on some aspect of Tongan health, either in Tonga or elsewhere. She would appreciate some indication of interest as soon as possible, with a
deadline of November 1, 1998 for the paper itself. Please contact Nancy at Anthropology Department, Victoria University of Wellington, P. O. Box 600, Wellington, NEW ZEALAND; fax +64-4-495-5064; email <nancy.pollock@vuw.ac.nz>

Craig Severance, professor and chair of anthropology at the University of Hawai‘i at Hilo, has been awarded a UH Board of Regents’ Medal for Excellence in Teaching. Severance, a long-time ASAO member, "has a philosophy of teaching that challenges and encourages students to arrive at their own informed positions on complex issues involving humans and their cultures. Colleagues are continually amazed by the sheer number of hours he puts into counseling, advising and serving as cultural broker to nearly all of UH Hilo’s students from other Pacific areas. One reads of applied anthropology; Severance personifies it" (Ku Lama, The Newsletter of the University of Hawai‘i System, September 4, 1998). We are also grateful to Craig for his help with arrangements for the 1999 annual meeting in Hilo!

Elinor Ochs, professor of applied linguistics at UCLA, has just been awarded a MacArthur Fellowship. She was also recently appointed to the National Academy of Sciences.

Bambi Schieffelin, professor of anthropology at NYU, received a John Simon Guggenheim Fellowship in the 1998 round, for a project entitled “A cultural study of the Kaluli language.”

ASAO Honorary Fellow Marshall Sahlins has been awarded the Phoenix Prize, a high honor which the Social Sciences Division of the University of Chicago awards to those who, in the Division’s estimation, have profoundly changed the course of their fields. The university celebrated Sahlins’ lifetime of innovative anthropology at a symposium on “Cultures and Historicities” on April 17, 1998. Guests, including Bruce Kapferer of James Cook University, Pierre Vidal-Naquet of the CNRS, and Jean-Pierre Vernant of the College de France, delivered some affectionate tributes to Sahlins and reappraisals of his work. Sahlins has announced his retirement from the Department of Anthropology, though there is little doubt that he will remain quite active, as always, in producing new knowledge and provocatively challenging the status quo. [Posted on ASAONET by Grant McCall, 4/27/98]

XI. ANTHROPOLOGY PhDs

Butt, Leslie 1998
The Social and Political Life of Infants among the Baliem Valley Dani, Irian Jaya.
Department of Anthropology, McGill University.

Although the Baliem valley Dani have achieved the status of a “classic” tribal society in anthropology, little is known about Dani gender relations, reproduction, and the domestic realm. This dissertation discusses the centrality of reproduction in contemporary Dani society by looking at the social and political relations surrounding infants.

The Dani attach complex meaning to low birth rates, and to infant death rates of over 250 deaths per 1,000 live births. A study of sex ratios during the first year of life and biased use of health services on the basis of gender suggest that the Dani generate and validate cultural patterns of gender inequality during the earliest months of life. Infants also play an important role in Indonesia’s national politics. In attempts to regulate and control population growth, the infant appears in health promotions as a member of a contrived and compliant ideal family. These national cultural models translate into a highly interventionist applied health agenda that provides little benefit to mothers and children, but that has its own particular logic when viewed as a strategy for creating citizens and for assimilating indigenous minorities.

Descantes, Christophe 1998

This dissertation presents a model of the exchange history between Yap and Ulithi Atoll of the Western Caroline Islands. Ethnohistoric records supply complementary context and interaction events for insights into the strong role of exchange in the dynamic social, political, and
ideological domains of these island societies. Ubiquitous Yapese earthenware potsherds from radiocarbon dated contexts are used to track the interaction between Gachpar Village, Yap and Mogmog, Ulithi Atoll. Significant ceramic attributes of the potsherds include: assemblage densities, mineralogy, and chemical characterization obtained through instrumental neutron activation analysis (INAA).

The history of interaction between Yap and Mogmog was dynamic. Evidence as early as the seventh century A.D. from Mogmog implies simple trading, but beginning in the fifteenth century, before European entanglements, the interaction intensified. I propose that population pressures on Yap, which are corroborated by archaeological and ethnohistoric records, led to the intensification of taro cultivation, the extension of coastal Yapese land, internecine warfare, and an increase in social complexity. Yapese ideology and the intensification of exchange between Yap and Ulithi for prestige-goods—which materialized in the form of shell valuables, raised stone platforms, and stone money imported from Belau—became increasingly important in the sociopolitical economies of both islands. Following increased European presence, formalized exchange relations persisted between the two islands despite the catastrophic depopulation in Yap and Mogmog, until the final denouement of the ‘traditional’ sawei exchange system at the beginning of the twentieth century.

Gross, Claudia B. 1998
Following Traces, Creating Remains: Relatedness and Temporality in Upper Awara, Papua New Guinea. Department of Social Anthropology, University of Manchester (UK).

This thesis, based on twenty-one months of fieldwork in the interior of the Finisterre Range in 1990-1992, analyses time as temporal modality or temporality, i.e. as the temporal dimension inherent in persons, things and acts and produced in purposeful activity and social action. It analyses the role of yams and yam cultivation for the creation of temporality and relatedness in the sociality of an Awara community and explores the processes of yam reproduction, human-yam relationships and the mediation of yams in relations between people and land. Unlike comparable yam growing societies in PNG, people in upper Awara practised neither extensive ceremonial exchange nor a gendered separation of yam cultivation and other productive activity. They practised reciprocal and simultaneous marriage and food exchanges that challenge the analysis of temporality, i.e. of relations of permanence, continuity, renewal, social reproduction, generational succession, and gendered idioms of growth and reproduction. Rather than exchange models, the analytical focus is on the reproduction of social relations in productive activities and everyday life, such as work on the land, parenting, and domestic sociability, and on the transformative effects of exchanges in persons and their agency. The study hence also explores upper Awara conceptualizations of the person, agency, and the generation of knowledge and history which were founded on a mimetic and relational capacity.

Robbins, Joel 1998

This dissertation, based on twenty-six months of fieldwork, explores the Christian religion of the Urapmin of the Sanduan Province of Papua New Guinea. Drawing on ethnographic and historical materials, I focus on the contradictions raised by Christianity’s interaction with traditional Urapmin morality and explore the Christian ritual life that has developed to address these contradictions. The first part of the dissertation is broadly historical. It examines the emphasis on lawfulness that dominated the colonial era in Urapmin. The Urapmin would ultimately transform the colonial model of lawfulness into a version of Christianity tightly focused on sin and God’s impending judgement. This section recounts this transformation and offers a detailed account of the revival movement that converted the Urapmin and established the ritual life that still dominates their Christianity. The second section of the thesis focuses on contemporary Urapmin religious life. I begin by examining how Christian millennialism shapes Urapmin perceptions of time and space. Against this background, I present accounts of Urapmin moral systems, both Christian and traditional, and I explore contradictions that hold within and between them. Contemporary Urapmin ritual life, I argue, is driven by these contradictions. Church services, healing rituals, confession and group possession dances all
take up issues of morality, as does the millennial practice that sometimes overtakes Urapmin social life. Throughout this section, I draw on Urapmin sermons, prayers and other primary source materials in supporting this general argument. One of the primary goals of this dissertation is to present a detailed ethnographic study of lived Christianity in a village setting. Yet it also contains two linked arguments of broader theoretical import. The first concerns the methods by which anthropologists can study the role in cultural change of foreign elements not easily assimilated into the categories of the culture under study. The second argues for the importance of developing a cross-cultural approach to Christianity that recognizes that Christianity can hold its shape across cultures and present new converts with complex cultural materials that make demands upon them that defy easy syncretic resolution.

XII. RECENT JOURNALS

Recent issues of The Journal of the Polynesian Society have featured a number of articles of interest to ASAO members, including “Maori Bodies in European Eyes: Representations of the Maori Body on Cook’s Voyages” by Kathryn Rountree (107 [1]: 35-59) and “Local Ethnography, Regional Systems: The Mekeo Case” by Mark Mosko (107 [2]: 175-186). Address all correspondence to:

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The theme of Volume 51, Nos. 3/4 (September/December 1997) of Tok Blong Pasifik: News and Views on the Pacific Islands is “Rethinking Tourism: Focusing on the Environment and Culture.” As the editors explain, this issue “looks at the changing face of tourism in the Islands as Indigenous communities and individuals challenge the traditional fantasy enclave approach to Pacific tourism with approaches that are community based, culturally sensitive, environmentally sensitive and economically beneficial at the local level.” Feature articles look at examples of ecotourism in Samoa, Fiji, and Australia. Other articles discuss global warming, the greenhouse crisis, and a conflict between kanaka maoli and the US National Park Service over land rights in Hawai’i. A new, regular section of the magazine reports on Ecowoman, a Fiji-based regional network aimed at strengthening the participation of women in science, appropriate technology and environmental management. For further information, 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>; webpage <http://www.sppf.org>

The fall 1998 issue of The Contemporary Pacific: A Journal of Island Affairs (10, 2) is now available. Included are the following articles:

Indigenous Knowledge and Empowerment: Rural Development Examined from Within
David W Gegeo
Grassroots, Rock(s), and Reggae: Music and Mayhem at the Port Moresby Show
Karl Neuenfeldt
Sleights of Hand and the Construction of Desire in a Papua New Guinea Modernity
Deborah Gewertz and Frederick Errington
Nationalism and Interdependence: The Political Thought of Jean-Marie Tjibaou
Alban Bensa and Eric Wittersheim
The Dialogue section features an article entitled “The Ocean in Us,” by Epeli Hau’ofa.

The issue also includes reviews of political developments during 1997 in the Pacific region (Karin von Strokirch), and in Melanesia (Chris Ballard, David A Chappell, Sandra Tarte, and Terence Wesley-Smith); an article about the revised and expanded film guide, Moving Images of the Pacific Islands, by Alexander Mawyer; and eleven book reviews.
The video, *A Death to Pay For*, on the Kawelka people of Mount Hagen, Papua New Guinea, is now available for distribution from Media Sales, The Pennsylvania State University, 118 Wagner Building, University Park, PA 16802 USA, phone toll-free 1-800-770-2111 or toll 814/863-3102; fax 814/865-3172. Andrew Strathern and Pamela J. Stewart have produced a book of transcriptions from interviews used for the film, called *A Death to Pay For: Individual Voices*, including sections from Ongka-Kaepa, Ru-Kundil, Mande-Kele, Tom-Kapi, and Ongka’s daughter Yara, which is being sold as a package with the video itself. The promotional flyer for the video reads as follows: Papua New Guinea has undergone tremendous socio-political upheaval and change in this century. The area has witnessed colonialism, capitalism, Christianity and environmental degradation. Dramatic cultural shifts occurred from the 1970’s to the 1990’s. *A Death to Pay For* captures these painful transitions within a series of interviews following a drunken melee and murder of a young man. The authors have provided a booklet detailing and personalizing events and characters in *A Death to Pay For*. The booklet includes a map, glossary and bibliography which lend to a better understanding of the topography of the region, terminology and references. An in-depth list of ten discussion questions is included with the video and booklet to further facilitate discussion. The questions were developed from the visual and textual materials provided and can be easily referenced.

**Aitape Tidal Wave Report:** On August 24th 1998 Australian television (ABC) broadcast a program entitled *The Survivor’s Story*, on one of Australian Broadcasting Corporation’s series called ‘Four Corners.’ The program was a mini-documentary video recorded by Mr. Mark Davis and included a set of interviews with people from the Warapu group who have been displaced by the tidal wave and who are coming to terms with their grief and losses. Some of you who work in PNG might find this program interesting as we ourselves did. We were in PNG conducting fieldwork in the Hagen and Duna areas of the Highlands during the time that the tidal wave disaster occurred.

It may be possible to obtain a copy of the program by contacting the television station. Interviews touched on the following topics: the impact of not having proper burials for the bodies of those lost in the waters; the issues surrounding the displacement of the Warapu people and their use of Ramo land; the repeated historical occurrence of tidal waves prior to the one of 1998; the identity of the Warapu people by comparison with their Ramo hosts arising from the fact that the Warapu had migrated in from Irian Jaya early in the century and still were regarded as not having land rights of their own; claims that the Warapu people had brought the disaster on themselves by adherence to their own ancient customs. This was a very significant point, given a narrative account we ourselves received earlier in Hagen. *Andrew Strathern and Pamela J. Stewart (Strathern)*

**XIV. BIBLIOGRAPHIC INFORMATION**


This book includes seven essays written by students of ASAO Honorary Fellow William H. Davenport in honor of his retirement from teaching anthropology at the University of Pennsylvania. Reflecting the breadth of Davenport’s interests, these essays cover a range of issues, including art, social organization, and culture change. Contents: Introduction (James G. Flanagan and William W. Donner); Principal Works (W. H. Davenport); Missionary Ventures in Hawaii: 10th century Wives, 20th Century Social Workers (Judith Modell); Empowered Women (Laura Zimmer-Tamakoshi); Exchanging Sisters is not a Game (James G. Flanagan); Kinship and Social Organization: Traditional Issues in the Study of Modernity (William W. Donner); Resepsi: Duo Donggo Wedding Receptions as Cultural Critique (Peter Just); Chiefs Who
Anuta is a Polynesian community in the eastern Solomon Islands. Because of its small size and isolation, disruption at the hands of outside forces has been minimal. Even in the late twentieth century, Anuta remains one of the island Pacific’s most traditional communities. This volume is a compilation of Anutan historical narratives, including indigenous texts and English translations, which developed as a collaborative project between Feinberg and more than a dozen Anutans over a period of twenty-five years. The volume’s emphasis is ethnographic, consisting of texts as related by the island’s most respected experts in matters of traditional history. Feinberg’s annotations provide essential ethnographic and historical context, and clarify important linguistic and cultural issues that arise from the narratives. The texts themselves have implications for the relationship of oral tradition to history and symbolic structures, and provide new evidence with respect to Polynesian migration and settlement patterns. The texts also bear on the continuing discussion regarding the “invention of tradition” and the question of allowing others to “speak for” themselves. The volume provides insight into Anutan cultural themes and preoccupations, and the way that these are incorporated into oral traditions. In addition, it is suggestive of more widespread Polynesian practices dating to the precontact and early contact periods. [From the author.]

Kiste, Robert C.

This book describes the life of a remarkable Fijian, Macu Salato, who, along with a career in the Fiji medical service, was appointed to the Great Council of Chiefs and elected Mayor of Suva. He also served as Fiji’s Acting High Commissioner to the United Kingdom, Secretary-General of the South Pacific Commission, and Acting Director, Pacific Islands Development Program, East-West Center. In Fiji and elsewhere in the world, Salato’s many friends remember him as an empathetic man who was caring and nurturing in his relations with others. Salato’s own role model was none other than Ratu Sir Lala Sukuna, and he in turn set the highest of standards for others. The many facets of Salato’s life reflected the Fiji of his time.

Kituai, August Ibrum K.  

This is a history of the Papua New Guineans engaged as police by the Australian colonial regime to help them run the colonial administration—and often to perform the most hazardous and most unpopular responsibilities. The book is based on extensive interviews with former policemen, written records of the time, and reminiscences of colonial officials. August Kituai received his doctorate in history from Australian National University and currently teaches at the University of Papua New Guinea. In his book, he explores the process of pacification and control of Papua New Guinea communities by the Papua New Guinea policemen and the administration and links these events to wider issues in the colonial history of Papua New Guinea and, by extension, of the Pacific Islands and beyond. [From Pacific News from Manoa 1998:2.]

Mageo, Jeannette  

This book develops a new theory of the self in culture through a psychological and historical ethnography of Samoa. As in many non-Western cultures, Samoan understandings of the self are more sociocentric—accentuating the social roles that people play—than egocentric—emphasizing individual, interior feelings and perceptions. Yet in Samoa, as in any culture, aspects of the self that are not emphasized in cultural explanations of personhood continually reappear, and must somehow be accounted for. Mageo argues that all cultures attempt to encompass these stray experiences of the self within a discursive system. She introduces a way of charting human development through cultural discourses, which helps reveal how emotion, gender, and sexuality are constructed in Samoan society and other cultures, including our own. The second half of the book explores the effects of cultural contact and colonialization on the innermost experience of cultural subjects. With its long ethnographic record, Samoa provides a unique opportunity to consider the dialectic between historical change and personal experience, opening a perspective on the ways in which cultural history is forever leaving its fingerprints on human lives.

Strathern, Andrew, and Pamela J. Stewart, eds.  

This volume contains contributions from staff at or affiliated with the Papua New Guinea National Museum (Nick Araho, Herman Mandui, Andrew Moutu, John Muke,
and Pamela Swadling) and by Pamela J. Stewart, Andrew Strathern, and Jack Golson, discussing the issues and debates that focus on the Kuk archaeological site in the Western Highlands province of Papua New Guinea and its future as a proposed heritage area. The Kuk site is well known for the long time depth of its evidence of prehistoric agriculture in New Guinea. It also falls within the territorial interests of a local group, the Kawelka people, as well as the national government. Reconciling the interests of the stakeholders in this site is a major task, and these essays consider the issues carefully. This volume is of interest to both anthropologists and archaeologists and relates to the practical application of anthropological findings in the context of cultural development and heritage management in the Pacific. A further discussion of the Kuk site is forthcoming in “Nine thousand years of gardening: Kuk and the archaeology of agriculture in Papua New Guinea” compiled by Pamela Swadling, Jack Golson, and John Muke. [From the volume editors.]

Wassman, Jürg, ed.

The destruction of local identity through the relentless encroachment of a ‘McDonaldized’ cultural imperialism is a global phenomenon. Yet the reactions of Pacific peoples to this Western hegemony are diverse and encourage the creation of independent cultural identities through sport and games, political mediations, tourism, media and filmmaking, and the struggles for land rights and titles, particularly in Australia. This book, based on extensive fieldwork, addresses a subject of great immediacy to the peoples of the Pacific Island nations. Contributors include Ben Burt, Ad Borsboom, Bronwen Douglas, Thomas K. Fitzgerald, Jonathan Friedman, Barbara Glowczewski-Barker, Berit Gustafsson, Toon van Meijl, John Morton, Ton Otto, Philippe Peltier, Jens Pinholt, Gerhard Schneider, Gunter Senft, Nigel Stephenson, Serge Tcherkézoff, and Robert Tonkinson. [From publisher’s announcement.]

Welsch, Robert L., ed.

Anthropologist Albert Buell Lewis spent four years traveling through the former colonies of Melanesia as an ethnological researcher for Chicago’s Field Museum. His field diaries reveal the fascinating story of how Lewis overcame extraordinary difficulties to assemble the remarkable collection of artifacts now preserved in the museum. Welsh has contextualized the diaries through a descriptive, interwoven commentary, extensive annotations, and a wealth of visual materials. The two volumes offer readers a firsthand account of conditions in Melanesia before the First World War and an inside look at how the world’s great natural history and ethnological museums built their collections.

Zimmer-Tamakoshi, Laura, ed.

Modern Papua New Guinea collects writings that address much of the country’s diversity, including the effects of mining on the people and land, health concerns, the situation of the arts, and much more. Laura Zimmer-Tamakoshi has selected writings of scholars in a range of disciplines and places them all in the greater context of Papua New Guinea and its evolving role in the global neighborhood. Contributors include Colin Filer, Sinclair Dinnen, Peter Larmour, Norrie MacQueen, David King, Oskar Kurer, Scott MacWilliam, Tim Kan, Philip J. Hughes and many others who have both taught at the University of Papua New Guinea and done research in PNG for many years. Former and current ASAO members include Filer, Pamela Rosi, Martha MacIntyre, Lawrence Hammar, Christine Bradley, Jeanette Dickerson-Putman, and the editor.
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