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I. FROM THE EDITORS

Warm thanks to all who submitted session reports and proposals and other information by the April 1 deadline. Thanks also to Union student, Amanda Haag, for helping us to put together the newsletter. The deadline for the next issue is September 1.

Enclosed with this Newsletter, voting members will find a ballot with the slate of candidates for new ASAO board members. Please vote for two people, and return this ballot by July 15 to Joel Robbins at:

Joel Robbins, Dept. of Anthropology - 0532, University of California, San Diego, 9500 Gilman Drive, La Jolla, CA 92093-0532

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II. FROM THE CHAIR

Let me begin by thanking everyone who attended the 2003 Annual Meeting at the Chateau Granville in reliably sunny Vancouver. This meeting was one of the best attended in recent memory, with 179 people registered, 54 of them attending for the first time. Little wonder, then, that it turned out to be a very vibrant and stimulating meeting. I want to express my appreciation to the thirteen PISF scholars who attended the meetings, to the Honorary Fellows who were able to come and add so much to the event, and to all of the newcomers. I also want to thank Ward Goodenough for a thought-provoking Distinguished Lecture on a very timely topic. Along with all of the members of the Board, I also want to express my gratitude to all of those who worked so hard to make the meeting flow smoothly. Rick Feinberg, as Program Coordinator, Judy Flores, as Site Coordinator, and John Barker, as local representative and heroic informal AV coordinator, all contributed vast amounts of time, wit and energy to setting the meeting up and making sure it came off well. Cyril Belshaw also provided valuable information about Vancouver, arranged a luncheon for the PISF travel grant awardees and Honorary Fellows, and served as an informal host to the board before and after the meeting. Jan Rensel, as she so regularly does, held it all together and made sure all the left hands knew what the right hands were doing. The success of the meetings is in no small measure a tribute to the hard work of these officers and members.

While on the topic of thanking those people whose contributions have been crucial to the association over the last year, I also want to thank Unasa Dr. L.F. Va’a, the outgoing chair. His dedication to open discussion and his ability to guide the board in reaching fair and productive decisions have come into play numerous times over the past year and have been integral to the smooth running of the association. Having already learned from his example, I am very grateful that he will remain on the Board this year as past chair to offer guidance and input.

As always, the new year brings with it changes in the board and also among the Association’s officers. On the outgoing side, the Association owes votes of thanks to Past Chair Margaret Rodman and Director Martha Macintyre, both of whom are rotating off the Board. This year the Board also welcomes, on the incoming side, Mark Mosko, who is the new Chair Elect, and Juliana Flinn, who will serve as the board’s representative to the PISF committee and will also chair a new committee set up to examine ways of formalizing the work of the Third Audience Initiative. We also express our gratitude to Rick Feinberg, who is stepping down after many years of exemplary service as the Program Coordinator. We are pleased to report that Mary MacDonald has agreed to assume this important position. Finally, we thank Michèle Dominy, who will soon be stepping down as Monograph Series Editor after having very ably guided us through the establishment of our new contract with the University of Pennsylvania Press. The board is currently in the process of recruiting a new editor and will be announcing the results of its search in a future issue of the newsletter.

There are several announcements coming out of the Board Meeting in Vancouver that are of interest to the association’s membership at large which I will use this space to report.

The board invites nominations for ASAO Honorary Fellows. We can have up to fifteen fellows at one time and we currently have only fourteen. Fellows should be distinguished scholars in the field. Nominations must include (1) a brief biography of the nominee; (2) a bibliography of major publications; (3) a justification. Nominations received by August 1 will be considered by the board, which will select one person, to be confirmed by ballot by the ASAO membership. Nominations can be emailed to me at jrobbins@weber.ucsd.edu or mailed to me at the address given on the first page.

The ASAO gathering at the AAA Annual Meeting has become an institution and is well attended by our members. Starting this year, the board would like to offer a free night’s lodging to an ASAO member attending the AAA meeting who is willing to host the party in his or her hotel room. The member would have to be staying in the main conference hotel and would have to be checking in no later than Thursday (to allow time to announce the room number before a party held on Friday or Saturday). ASAO would then reimburse the member for one night of his/her hotel bill. Along with hosting the party, the member would be responsible for arranging for beverages and food (for which they will be reimbursed by the association); one way to do this is to make arrangements with members who live locally or will be driving to the conference to do the shopping. This year’s meeting will be in Chicago. If you are interested in this opportunity, please contact me as soon as possible.
Many of you may remember a survey that Rick Feinberg distributed asking for people’s response to the Auckland meeting site, our first ever site in the Central or Western Pacific. The survey had an impressively high response rate (ninety-one members responded) and there was general enthusiasm for holding another meeting in the Central or Western Pacific some time in the future, though this was balanced by some concern about doing so too frequently. Weighing this response, the board has decided to entertain the possibility of meeting in the Central or Western Pacific every sixth year, alternating with Hawai‘i in the three-year site rotation we have been using since 1990 (West Coast, East Coast/Hawai‘i). This does not mean that we will meet in the Central or Western Pacific every sixth year, for many things have to converge to make a Central or Western Pacific meeting viable (willing local organizers, a destination attractive and accessible to a large segment of our membership etc.). But the board will actively work to look for a Central or Western Pacific site with a six year interval in mind.

We have an exciting Annual Meeting shaping up for Salem, MA in 2004. Shirley Lindenbaum has agreed to be our Distinguished Speaker and we are in the process of arranging various special activities, such as tours of local museums. Thanks are already due to Judy Flores, our site coordinator, for her work in finding the site and negotiating the initial arrangements.

Finally, I want to thank the five members who have agreed to stand for election to the Board: Kathy Creely (University of California, San Diego), Rick Feinberg (Kent State University), Bambi Schieffelin (New York University), Rupert Stasch (Reed College), and Heather Young Leslie (University of Hawai‘i). Please vote! Ballots are included with this newsletter.

Joel Robbins, ASAO Chair

III. 2004 ASAO ANNUAL MEETING

February 24-28, 2004
Salem, Massachusetts

The Hawthorne Hotel in downtown historic Salem, Massachusetts has been selected as our 2004 meeting site. Dates for the meeting are set for February 24-28, 2004. Sites of interest within walking distance of the Hawthorne include the Salem Witch Museum, Peabody Essex Museum, Essex Street walking mall, and the Salem Maritime National Historic Site. Salem is a twenty-five-minute drive from Logan International Airport and thirty minutes from Boston. There is shuttle service from the airport, and I’ll provide more information in the next newsletter. Guest rooms are $95.00 double or single, inclusive of 9.7% tax. You must register before January 25, 2004. I advise registering early because we will be taking up virtually all the rooms in the hotel. That said, we must fill our guest room block in order to get a discount on our meeting room rental costs. For more information or reservations, call (978)744-4080 or (800) 729-7829, or e-mail <info@hawthornehotel.com>. Be sure to tell them you are registering as a member of ASAO. To view the accommodations on the web, visit them at:<www.hawthornehotel.com>

Judith Flores, Site Coordinator

IV. PACIFIC ISLANDS SCHOLARS FUND 2003

This year’s awards:
The members of this year’s PISF committee were Lin Poyer, Christine Jourdan, and Coordinator Paul Shankman. Christine served as a representative of the ASAO Board, and Lin continues as the ASAO member-at-large. Jan Rensel continues to provide invaluable administrative support.

As a result of last year’s meetings in Auckland, demand for PISF funding has increased dramatically. For the 2003 meeting in Vancouver, there were a record number of fifteen applicants for travel grants. Six travel grants were awarded to: Ralph Regenvanu (Vanuatu), Imengel Mad (Palau), Andrew Moutu (PNG), Malia Talikai (New Zealand), Julie Mota (PNG), and Emily Niras (Vanuatu); Regenvanu and Moutu were unable to attend. In addition, mini-grants
(registration fee waiver, and one year’s ASAO membership) were awarded to: Unasa Dr. Felise Va’a, Rose Elu, Galumalemanu Alfred Hunkin, Tarisi Vunidilo, Konousi Aisake, Michelle Tupou, Rosanna Raymond, Ake Lianga, Nuhisifa Williams, 'Okusitino Mahina, Jo Diamond, Sean Mallon, Mere Forbes, and Rebekah Walker; Elu, Hunkin, Vunidilo, Mahina, Diamond, and Mallon were unable to attend. The total expenditure of PISF funds for this year’s meeting will be $7,604.82

Financial support:
In addition to an allocation of $4 per dues-paying member ($1316 in 2002), PISF is supported by member contributions, which totaled $3,337.34 between December 1, 2001, and November 30, 2002. Individual donations ranged from just a few dollars and cents (as people rounded up their dues payments) to much larger amounts. These plus two very large donations in 2001, from Torben and Hanne Monberg, and from Sir Raymond Firth, allowed PISF to award a larger than usual number of grants this year. Several members continue to send their royalties checks for Pacific-related publications; others send donations in memory of deceased colleagues. Many thanks to all for your continuing support! (Remember that because ASAO is a 501(c)3 nonprofit corporation, your contributions are tax-deductible in the US.)

Personal outreach by session organizers and other ASAO members:
Our efforts as an association to fully incorporate Pacific Islands scholars into our meetings go well beyond financial donations. Session organizers play a key role in encouraging Pacific Islander participation and facilitating PISF applications. This year session organizers again helped their participants arrange transportation and, in some cases, accommodation. Complimentary hotel rooms helped provide seven awardees with accommodation. Once travel awards are granted, session organizers should know the scholar’s itinerary, make sure that ticketing and visa arrangements are taken care of well before the meetings, and provide the scholar with information on ground transportation to and from the airport. Organizers should inform the PISF Coordinator of the scholar’s itinerary, accommodation plans, and any problems that might arise as the meetings approach.

The objectives of PISF are:
1) To incorporate greater Pacific Islander perspective and voice in ASAO meetings, primarily in working sessions and symposia
2) To support and advance the professional development of junior Pacific Islander scholars
3) To increase Pacific Islander membership in the Association
4) To increase Pacific Islander contributions and leadership in the Association

2003–2004 Selection Guidelines
The committee selects individuals based on the following criteria/emphases:
1) We place priority on participation in Working Sessions; next on those in Symposia; but participants in Informal Sessions are also welcome to apply.
2) We prefer to fund younger scholars and graduate students who may have difficulty accessing institutional funds.

To the extent possible given the availability of funds, the PISF travel award will cover the awardee’s round-trip airfare and conference fee. PISF awardees will also be given one year’s complimentary membership in ASAO.

Institutional cost-sharing will promote the fund’s effectiveness in accomplishing its objectives and is therefore strongly encouraged. The granting of awards, however, will not be contingent on the availability of institutional cost-sharing.

"Mini-grants"
Because ASAO meeting venues shift annually and PISF funds are limited, we can maximize funding support by identifying Pacific Islander scholars studying at institutions in close proximity to the meeting site in addition to bringing PI scholars from distant locales. PI scholars who contribute presentations to ASAO sessions are eligible for registration fee waivers ("mini-grants") simply through the request of the session organizer, by no later than the deadline for conference preregistration, that is, February 1, 2004.
**PISF application:**
The application form is available at <http://www.soc.hawaii.edu/asao/pacific/pisfap.htm> on the ASAO website, or by request from Paul Shankman. The application consists of the scholar's basic contact information; an economy round-trip airfare quote (for purposes of estimating award); and three letters: one from the applicant, one from the session organizer, and one from the applicant's supervisor (or colleague). Each letter should address the scholar's potential contributions to the session and how participation fits into the scholar's professional development. Send completed applications and letters to:

Paul Shankman, Anthropology Department CB 233, University of Colorado, Boulder CO 80309-0233 USA; fax (303) 492-1871; email <paul.shankman@colorado.edu>

**PISF APPLICATION DEADLINE: SEPTEMBER 15, 2003**

**PISF AWARD NOTIFICATION DATE: OCTOBER 15, 2003**

**V. FROM THE PROGRAM COORDINATOR**

It was good to see many of you at our February 2003 meeting in Vancouver and I am looking forward to our gathering next year in Salem, Massachusetts. With some trepidation I have taken over from Rick Feinberg as program coordinator. As a session organizer I very much appreciated Rick's efficiency and encouragement and if I can emulate his example to a small degree I shall be grateful. Many thanks, Rick, for your service as program coordinator. We are all much in your debt. Included in this newsletter are the Guidelines for Session Organizers and Participants and a Timetable. I encourage both organizers and participants to read them carefully. I shall integrate some of Rick's words from last April's newsletter with a few of my own to underscore the nature of ASAO sessions.

ASAO sessions provide opportunity for scholars interested in the Pacific Islands to engage in stimulating intellectual exchange, to focus on a topic, and to pursue it as a collaborative project for as long as the collaboration seems useful and productive. We have three types of session, each distinguished by a particular level of organization. The organizer of an ASAO session should be a member of the Association. An informal session is primarily exploratory; someone has an idea and floats a proposal to determine whether colleagues have sufficient interest in the topic to merit a more highly organized session at some future date. Abstracts, statements of interest, or developed papers may be precirculated among participants in an informal session, but such advance preparation is not required. A working session must involve precirculated abstracts or papers; it is intended as an opportunity to identify common themes and useful theoretical approaches. If participants and organizers have a cohesive set of themes, a common theoretical focus, and at least seven well-developed papers ready to be circulated prior to the meeting, they meet the criteria for a formal symposium. Formal symposia reflect a high degree of organization and often precede collective publication, either as an ASAO monograph, a volume issued by another academic press, or a special issue of a journal.

The three types of session may occur in successive years, the "classic" sequence beginning with an informal session, leading to a working session, a formal symposium, and ultimately an ASAO volume. The three-year sequence, however, is not a requirement; indeed, it occurs in only a minority of cases. We have had sessions continue for years at the informal level. In some instances, a panel has met two or three times as a working session. If you are not sure at which level your session should meet I would be glad to talk over with you what would be appropriate. Some sessions do lead to publication but this is by no means a requirement. Any session that generates productive, stimulating intellectual exchange is successful. Some sessions highlight problems rather than solutions and, for that reason, disband after one or two meetings. Others generate insightful, thought-provoking papers that do not cohere as a set but are published separately as articles in major journals. Some, like the series of sessions that addressed the teaching of Pacific anthropology, were never intended to lead to publication; but they offered ideas that colleagues have usefully incorporated into their classes. In other words, just as there
There is no one correct sequence of session types, there are many ways in which a session can succeed.

I look forward to working with you on the sessions for the 2004 meeting in Salem.

Mary MacDonald
Le Moyne College

VI. GUIDELINES FOR 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, often publishable sets of comparative papers on topics of importance in Pacific anthropology. The format of ASAO sessions differs from those at many scholarly meetings where individual papers are presented. Instead, ASAO sessions feature the ongoing give-and-take required for penetrating intellectual examination of difficult, yet vital, issues.

ASAO sessions are of three types:

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

Informal Sessions are of two types. Impromptu Informal Sessions can be announced at the Opening Plenary Session of the annual meeting and posted on the bulletin board in the registration area during the meeting. These sessions do not have pre-arranged meeting locations but may meet in available conference rooms, participants' rooms, or local cafes. The second type of Informal Session may be 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 Editors by November 1 (see Timetable p. 8).

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 planned with sufficient lead time, some Informal Sessions may be well organized, with pre-circulated abstracts or papers and, perhaps, be only 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 pre-circulated 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. Participants should respond to and make constructive suggestions on each other’s papers. If complete drafts are pre-circulated, 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 points 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 are 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 the November 1 deadline (see Timetable p. 8). Sessions that do not meet these criteria by the November 1 deadline will appear on the Program of the Annual Meeting as Informal Sessions.

(C) SYMPOSIA are sessions that normally have met at a lower level of organization at least once before. Papers must be pre-circulated among the session organizers, participants, and any invited discussants. Contributors do not read their papers but discuss the key issues that arise from them. Conversation in the session focuses on those issues and provides a constructive critique that contributes to building a coherent set of papers or book chapters.

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 academic publishers; a special issue of an appropriate journal; or separate publication of individual papers.

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

The presence of seven participants with pre-circulated papers is required for full Symposium status. A list of participants, paper titles, and copies of the first and last pages of their papers must be sent to the Program Coordinator by the November 1 deadline (see Timetable p. 8). Sessions that do not meet these criteria by the November 1 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 Editors by the April 1, September 1, and November 1 deadlines. (See Timetable for Session Organizers and Participants, next page.)

2) Assist any Pacific Islands scholars who are interested in applying for support from the Pacific Islands Scholars Fund. (See PISF Guidelines.)

3) Advise the Program Coordinator by no later than November 1 of any particular scheduling needs (e.g., late arrivals, early departures, or potential conflicts with other sessions).

4) Advise the Program Coordinator by November 1 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. Session organizers should encourage their participants to make their own arrangements for costly equipment.

5) Send the Program Coordinator and the Newsletter Editors 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 be sent to the Newsletter Editors 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, next page). 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. In the past, problems have sometimes resulted from members participating in multiple sessions. For the ASAO format to work, contributors must give their sessions their undivided attention. Multiple participation creates scheduling conflicts which often disrupt sessions and distract contributors. If you must be in more than one session, please send the Program Coordinator a note indicating your priority. First priority in case of scheduling conflicts will go to session organizers and discussants. However, 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:

Mary N. MacDonald, Dept. of Religious Studies, Le Moyne College, 1419 Salt Springs Road, Syracuse, NY 13214 USA; tel (315) 445-4364; fax (315) 445-4540; email <mnmacd@aol.com>

**VII. 2003 ANNUAL MEETING SESSION REPORTS**

**SPECIAL SESSIONS**

**Fieldwork, Ethnographic Realism, and Reflexivity - The Legacy of Jane C. Goodale**
Organizers: Laura Zimmer-Tamakoshi (Pennsylvania) and Jeanette Dickerson-Putman (Indiana U-Indianapolis)

The ASAO Special Session entitled "Fieldwork, Ethnographic Realism, and Reflexivity - The Legacy of Jane C. Goodale" convened with nine participants—Jeanette Dickerson-Putman, Mike Lieber, Michele Dominy, Bill Donner, Laura Zimmer-Tamakoshi, Robert Rubinstein (in absentia), Joy Bolharz, Mimi Kahn and Pamela Posi. Jane Fajans will also contribute a paper as we move to publication. These participants presented an engaging series of papers that highlighted the contributions of Jane C. Goodale to her students, colleagues, and to the discipline of anthropology. A rough draft of a manuscript will be completed by the fall of 2003 with a plan to submit a completed manuscript for review by spring 2004.

Laura Zimmer-Tamakoshi, 338 W. Union Street, West Chester PA 19382 USA; email <ltamakoshi@earthlink.net> or <lauratamakoshi@yahoo.com>

**Morality and Modernity in Melanesia - Papers Presented to Kenelm Burridge**
Organizer: John Barker (University of British Columbia)

This session brought together students, colleagues and admirers of Kenelm Burridge. Twelve papers were presented by: Joel Robbins, Doug Dalton, John Barker, Dan Jorgensen, Roger Ivar Lohmann, Aletta Biersack, Bruce Knauft, Nancy Lutkehaus, Frederick Errington and Deborah Gewertz, Cyril Belshaw, Jean-Marc Philibert and Bob Tonkinson. The papers combined discussion of Ken’s work with new ethnographic and theoretical materials, ranging from reappraisals of the Melanesian manager, sorcery and millenarianism to new views of individualism and missionaries. The session was greatly enlivened by the observations of our key discussant – Ken Burridge. The session provided not only an occasion to reconsider Burridge’s work but also for most of the contributors to meet Ken for the first time. Although this session was organized fairly quickly, most of the papers were very well developed and we intend to proceed to publication quickly. Participants are currently preparing
abstracts, a list of three main themes, and a realistic timetable for revisions. We expect to establish general guidelines and a schedule for completion within the next month.

John Barker, Department of Anthropology and Sociology, University of British Columbia, Vancouver, BC, V6T 1Z1, Canada; tel (604) 822-4982; fax (604) 822-6161; email <barker@interchange.ubc.ca>

FORMAL SYMPOSIA

Back in the Field Again
Organizers: John Barker (University of British Columbia) and Ann Chowning (Auckland)

This lively symposium focused on the implications, both personal and professional, of long-term fieldwork in various Pacific Islands communities. The papers deal with a range of topics of both theoretical and historical interest, including: the impact of revisits on one's perceptions of host communities and on personal relations; the evolution of research topics and concerns over time; changing perceptions and expectations of the fieldworker by members of host communities; the politics of one's relationships with other outsiders present in the field; and the implications of changes in communications between host communities and the outside world—both where these have improved and where, as in several areas of Melanesia, rural areas have become progressively more isolated. Participants included John Barker, Larry Carucci, Anne and Keith Chambers, Jeanette Dickerson-Putman, Juliana Flinn, Philip Gibbs, Jane Goodale, Alan Howard and Jan Rensel, Eric Kjellgren, and Bob Tonkinson (discussant). We will be preparing the papers for a volume, to be edited by John Barker and Alan Howard.

Gender Histories: Reading Pacific Colonial Experience between the Lines
Organizer: Jeanette Mageo (Washington State University)

The session was quite provocative and successful and we decided to work toward a volume on the following schedule. By March 15 everyone should read another member's paper and return comments by April 15. Papers will then be rewritten and final drafts are due to the session organizer by June 30.

Jeanette Mageo, Department of Anthropology, Washington State University, P. O. Box 644910, Pullman WA 99164-4910 USA; tel (509) 335-7737; fax (509) 335-3999; email <jmageo@mail.wsu.edu>

WORKING SESSIONS

Grandparenting in Contemporary Pacific Societies
Organizers: Jocelyn Armstrong (University of Illinois at Urbana-Champaign) and Juliana Flinn (University of Arkansas at Little Rock)

The ASAO 2003 Working Session on Grandparenting in Contemporary Pacific Societies convened with seven continuing participants—Vicki Torsch, Sela Panapasa, Sally Keeling, Juliana Flinn, McRose Elu (in absentia), Ann Chowning, and Jocelyn Armstrong, and two new participants—Jeanette Dickerson-Putman and Larry Carucci. Dorothy Counts continued as session discussant.
The session examines grandparenting in the contemporary Pacific in the context of change in the grandparent role worldwide. The general focus is on definition and relevance of the role. The 2003 working session addressed a range of specific topics including: the intersection of attitudes about aging and attitudes about grandparenting; advantages and disadvantages of the grandparenting role; gender and ethnic differences; grandparents as caregivers of grandchildren; grandmother status as a marker of social old age; the social networks of grandparents; the impact of demographic and social change; and the changing dynamics and contingencies of the role.

The session was organized to emphasize collaborative review and discussion of pre-circulated papers. Individual papers were examined for attention to the session’s general theme; additional themes the paper shared with other papers; and, towards consideration of the session’s future plans for development of the working version of the paper as one of a unified set of revised papers. Dorothy Counts contributed a full and valuable general commentary which advanced the discussion of common issues and themes and offered suggestions regarding the coordination of paper revision. A small but active audience further enhanced the discussion and exchange focus of the session. We warmly acknowledge significant contributions from David Counts, Ward Goodenough, and Alan Howard. A formal symposium is planned for 2004. Participants must have revised papers prepared for circulation and comment prior to November 1, 2003.

Jocelyn Armstrong, Community Health, University of Illinois at Urbana-Champaign, 1206 South Fourth Street, Champaign IL 61820 USA; email <jocelyn@uiuc.edu>
Juliana Flinn, Sociology and Anthropology, University of Arkansas at Little Rock, 2108 South University, Little Rock AR 72204-1099 USA; email <jbflinn@ualr.edu>

Mythology
Organizer: Serge Dunis (Université de la Polynésie Française)

Papers were prepared by eight of the eleven session participants, including two in absentia. The papers had four main themes in common: sex, death, power and gender, “the essence of mythology." We had a successful meeting in which exchange was real, lively, and transcended the Melanesia/Polynesia dichotomy. The total number of people at the session oscillated between sixteen and nineteen; two members joined us to make a total of seven Polynesianists and six Melanesianists. Now we have thirteen, the ideal figure to go to Salem where Ward Goodenough will be our distinguished discussant and afterword writer for the publication we are all looking forward to achieving. Papers for the formal symposium are going to be sent for comments by mid-September and revised by mid-October!; 9,000 words each. The team includes Jean-Guy Cintas, Dorothy Counts, Ben Finney, Doug Dalton, Serge Dunis, Ward Goodenough, Wolfgang Kempf, Roger Lohmann, Naomi McPherson, Marika Moisseeff, Jukka Siikala, Unasa Leulu Felise Va’a, John Wagner, Heather Young Leslie.

Serge Dunis, Université de la Polynésie française, BP 6570, 98702 FAAA cedex, Tahiti, French Polynesia; tel/fax +(689) 43 23 39; email <mnsdunis@mail.pf>

The Social Understanding of Localities in Melanesia
Organizers: Thomas Strong (Princeton University) and Paige West (Barnard College)

Many participants (both official and unofficial) aired a lively set of ideas in a rich and synergistic working session at the Vancouver meetings, and we agreed to move forward aggressively into an “advanced working session” in 2004. Building on a strong tradition within Melanesianist anthropology of analysis and description of translocal exchange, trade, and movement, we hope to extend and modify these themes through analysis of the deeply resonant ideological divisions between “town” and “village” (or “bush,” or “station,” et. al.). Participants’ expertise ranges from Papua/Irian Jaya in the west, through many sites in Papua New Guinea (including coastal, highlands, and islands regions), to the Solomon Islands and
Vanuatu further east. Currently listed participants (persons wishing to be added or removed from this list should contact the organizers) include, in no particular order: David Gegeo, Dave Cooper, Mary MacDonald, Jerry Jacka, Naomi McPherson, David and Dorothy Counts, Pauline McKenzie Aucoin, Philip Gibbs, Rupert Stasch, Ira Bashkow, Rena Lederman, Tom Strong, Paige West, Debra McDougall, Holly Wardlow, Mark Mosko, Jamon Halvaksz, Jean Mitchell, Cato Berg, Daniela Kramer, Maggie Cummings, Daniel Rosenblatt, and Maxine Craig. The organizers would particularly like to solicit contributions from anthropologists who have been working in the field over many years. If the session results in a published volume, we may wish to include short histories and descriptions of various towns in the southwest Pacific, lending a concreteness to the topic of the volume. Thus, the book would be about both "town" and particular towns.

We want to continue as a working session in 2004 under a new name "Creating Town and Country: New Places and Old in Melanesia." We have reworked the session abstract in light of comments from participants, as follows. The categories of "town/taun," "village/ples," and "bush/bus" permeate Melanesians' discourse about their own lives and anthropological representations of those lives. People work with an opposition between taun and ples, but they also fold taun into ples (and vice versa), as when they recreate rituals in town that address ples issues, or they reconvene in the village to adjudicate conflicts that occur in town. "Where" are these locations? These papers raise questions about such categories. How do people define themselves and their place in opposition to or in conjunction with their definitions and understandings of town and village? How do rural places and spaces get made in relation to urban places and spaces? How are town and village imagined by people in either location? What are the social, economic, religious, and political connections and disconnections between villages and towns? How do these categories inhabit outsider understandings of Melanesia, such as those of conservationists, development workers, missionaries, and anthropologists? How do taun/ples relations differ for young and old, men and women, and are generational differences refracted through varied responses to these categories? How do taun/ples relations contribute to senses of Melanesian nationality? What role does the state play in mediating and imagining social relations in town and village?

Social and spatial categories are actively made and re-made by persons—they are material and symbolic creations. Contrasts between town and village, contrasts that capture a whole range of values and practices through the metonymically concrete imagery of particular places and their associated lifestyles, also capture a sense of historical change and modernity. The "new" place might be town, and its modern markets and discos, or it might be the "country" of Papua New Guinea, a place in which people today find themselves. Conversely, "country" might be the countryside of village and bush, often (but not always) characterized as backwards or marginal or old, positively or negatively contrasted to both dangerous and desirous aspects of town life. The reification of these places (town and village/ples) as separate, and as culturally-contrastive, might be shown in the liminality of the spaces that connect them, roads or routes and the buses or boats that move along them. Alternately, the diasporic imagination of dispersed populations might link people together despite their physical separation through the ambivalent evocation of place/home. The essays draw on long-standing interests in the social anthropology of Melanesia in mobility, interstitiality, processes of synthesis or anti-synthesis, encompassment, regional trade, ideologies of place, and gender relations—and extends them into contemporary social circumstances of Melanesian people, as well as into discussions about the proper location of anthropological study. Those interested should contact:

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Young People in the Global Pacific: Culture and Agency
Organizers: Christine Jourdan (Concordia University) and Jean Mitchell (University of Prince Edward Island)

This well-attended working session explored the emergent and complex practices of young people in the global Pacific. During the day-long session a total of twelve papers, about societies ranging from Papua to Easter Island (Rapanui), were presented. By focusing on the agency of young people, the participants sought to understand the ways in which youth are reconfiguring the boundaries and the relationships between rural and urban spaces; between young and old; between males and females, as well as between “tradition(s)” and modernities. The importance of understanding the nature of the movement between and within these spheres and spaces was noted. Changes straining and reshaping social reproduction, kinship, gender and generational relationships were discussed in a number of papers. The session was enriched by discussant Lamont Lindstrom’s participation and his summary of the key themes in what he called "Pacific youth scapes." These underlined the agency of young people in dispersed and contested sites that encompass individual desire and family concerns as well as the postcolonial state and its young citizens. Resistance among young people, an important theme, was registered through acts of agency that included such disparate responses as pregnancy, magic, music, migration and glue sniffing. Discussions of cultural identity examined identity formation, hybridities, language and code switching. Participants paid special attention to the key metaphors used by young people such as "lipstick girls," hatsoa, kilen taem, sperem pablik rod (SPR) and korero. Tensions between staying home and migrating to town and the difficult lives of young people in anonymous urban areas were common themes. Papers highlighted the practices of global youth culture evident among Pacific youth in their use of music studios, cell phones and video production that are vehicles for self and collective expression. The transformation of sexuality, the reality of HIV/AIDS and ideas of romantic love were also discussed. Young people, as the various papers have shown, are inventive and imaginative in crafting their lives in the contemporary Pacific. The lively questions from the audience added greatly to the session as did the participation of Emily Niras from Vanuatu and Rebekah Walker.

Participants have decided to move to a formal session next year. Organizers would welcome new participants interested in joining the formal session and urge them to make contact as early as possible.

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Common Property and Customary Right in the Contemporary Pacific
Organizers: Mike Evans (University of Alberta) and John Wagner (St. Francis Xavier University)

In attendance: Andrea Bender, Mike Evans, Adrian Tanner, Katja Neves-Gracia, John Wagner, Malia Talakai, Chris Morgan, Riet Delsing; three papers were provided by individuals unable to attend: Leah Horowitz, Mark Calamia, and Shankar Aswani.

This session resulted in a stimulating and productive series of presentations and discussions. Those of us in attendance, however, agreed that we needed to rethink the orientation of the session. Participants offered a number of critiques in their papers to current theoretical approaches to the study of common property systems. Ostrom’s emphasis on institutional factors and game theory models, for instance, was not seen as providing an adequate analytical framework for the types of property systems occurring in Pacific Island nations. We deconstructed the notion of common property itself, agreeing that the term introduced some restrictions and ambiguities that were distracting us from the core issues we were exploring in our papers. While most, if not all, customary property systems have important common property dimensions to them, they can also be strongly individualized...
systems and the usual distinction between "common" and "private" is not always useful. Those in attendance at the session were uniformly more interested in taking an approach that emphasizes the cultural embeddedness of property rights systems.

A critique of the term "property" also emerged during the session, with several participants emphasizing that property, most fundamentally, refers to the social relations that shape access to physical resources, not to the resources themselves. This critique captured a unifying theme in our papers—a shared focus on the various ways in which social relations shape the exercise of property rights and property obligations—and the outcomes of that behavior with respect to the physical environment. We, therefore, agreed that we would recast our discussions according to this more encompassing orientation, and meet again next year as a working session. Anyone interested in participating should contact John Wagner.

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Conceptions of Social Relationships in Pacific Societies
Organizers: Alan Howard (University of Hawai‘i) and Andrew Moutu (Cambridge University)

The session was attended by about forty persons, requiring a move to a larger room. Interest in the topic is high and the discussion was lively. I began the session by reading an abstract from co-organizer Andrew Moutu, who was unable to attend. Citing Roy Wagner’s statement that social relationships are the "very ground of being" for Melanesians, Andrew called for an anthropological analysis of social relationships that reflects this way of being-in-the-world in ontological terms. He asserted that relationships have generally been left to an unexamined orthodoxy in much of the theorization of social forms in Pacific societies, and argued that, for the most part, social relationships have been relegated to the status of an epistemological variable that can be seen as reflecting a way of creating other people’s worlds to mirror the Western imagination.

Initial discussion focused on some of the biases of traditional anthropological models of social relationships. These include the primacy of corporate groups in British social anthropology; the focus on rule-driven binary roles (husband-wife, father-son, etc.) that derives from Durkheim; the notion of the individuals as subjects who exchange objects, often with no clear distinction between persons and things (with hierarchy attributed to giver-receiver transactions). These and related approaches position social relationships as secondary or derivative from other concerns.

The discussion of approaches that would privilege social relationships as the core of anthropological analysis brought to the fore several conceptual and methodological issues, including: the moral basis of relationships (e.g., zones of responsibility), the notion of a social contract as a starting point for relationships, the importance of conceptions of personhood, the ways in which social action articulates with relationships, the notion of the "dividual" (as opposed to "individual"), the limitations of the dichotomy between sociocentricity and egocentricity as analytical devices, the significance of child socialization and developmental processes (forms of surveillance, instilling trust or mistrust, etc.) for providing models of and routines for social relationships, and the necessity of including a substantial degree of historicity and context if social relationships are to be given their due.

This discussion was followed by presentations from Elfriede Hermann, Kun-Hui Ku, Natacha Gagné, Judith Modell, and Martin Orans.

The ensuing discussion raised a number of issues, including: (1) the impact of village versus diasporic settings; (2) the dynamics of decomposition and reconstitution of relationships; (3) the problematic nature of a Melanesia versus Polynesia contrast (with Melanesia generally characterized in terms of some form of "co-motion" and Polynesia in terms of institutional structures).
Eighteen participants (in addition to Andrew and myself) expressed an interest in contributing papers to a session next year, so we have decided to continue on to a working session.

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Andrew Moutu, Wolfson Court, Clarkson Road, Cambridge CB3 OEH, England; email <amoutu@pngscape.com>

Current Knowledge About Polynesian Outliers
Organizers: Rick Feinberg (Kent State University) and Janet Dixon Keller (University of Illinois)

This was a very small, very informal session. Rick Feinberg (Kent State U.), Bill Donner (Kutztown U.), Cato Berg (U. of Bergen), Nancy Grim (Kent, OH), Heather Young Leslie (U. of Hawai‘i), and Serge Dunis (U. of French Polynesia) met over lunch. Two participants sent short papers, but the conversation ranged widely over a variety of issues. The discussion eventually coalesced around the "ethnic tension" that has disrupted life in the Solomon Islands over the past several years and what it has meant to people from the Polynesian outliers. This seemed to be an obvious area of common interest, as all the outliers are populated by people identified in some way as Polynesian but who live near and must relate to non-Polynesians. We all felt that it was useful to talk about our research with others working on related topics and, therefore, decided to meet again in 2004 as a very informal session. Anything we write for the session will focus on the question of ethnic stereotypes and interethnical relations.

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Drawing and Crossing Racial Boundaries
Organizers: Bettina Beer (Heidelberg) and Leslie Butt (University of Victoria)

This session was an extension and focusing of the issues raised in the working session Race and Racisms in the Pacific, organized by Chris Ballard and Bronwen Douglas at ASAO meetings in 2001 and 2002. In this year’s informal session, we asked participants to pay particular attention to the ways boundaries of race get imagined, enacted and transgressed, under what conditions and within what parameters. Participants discussed a wide range of ethnographic materials pertaining mostly to indigenous conceptualizations of race within intimate and domestic domains. The high quality of papers reaffirmed the rich potential of studying the intersections of race and intimacy. We will be discussing possible publication or future session plans with the original organizers of the Racisms session.

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Hybrid Textiles of the Pacific
Organizers: Ping-Ann Addo (Yale University) and Phyllis Herda (Auckland University)

This was the second informal session for this collection of scholars, as we could not get a commitment from enough scholars to have a formal session. We decided to go ahead with a
second informal session so that authors who were able to attend the meetings this year would benefit from sharing thoughts on several pre-circulated papers.

This year’s session involved the lively exchange between panelists and audience members, even though the numbers were smaller than expected. Only two papers were formally presented, both of them on Tongan textiles: Ping-Ann Addo’s paper discussed hybridity as a kind of cultural flexibility that is now naturalized into New Zealand-dwelling Tongan women’s use of newer materials in their making of “ngatu” (Tongan barkcloth). Heather Young Leslie’s paper discussed the international exchange of Tongan fine mats. Her paper pushed the boundaries of the notion of hybridity to consider the particular conditions of ritualized “katoanga” exchanges that cross the boundaries between nation states and forms of material value. Both presentations explored how hybridity in cloth-related social interactions could be both creative and threatening, and liberating and demanding.

Audience participation allowed for an interesting comparison of Tongan textiles with Melanesian barkcloth forms and the issues of hybridity that arise from the production, decoration and marketing of such textiles. We were also able to solicit one other contribution from an audience member for a volume to be produced from the papers presented at Sessions I and II of “Hybrid Textiles of the Pacific.” As we reported at the end of ASAO 2002 in Auckland, we remain committed to bringing this volume out in honourable memory of Jehanne Teihet-Fisk, Art Historian of the Pacific, who passed away last fall.

This year, Heather Young Leslie (University of Hawai‘i, Manoa) also graciously joins the editing team for our project. We have a coherent and appealing theme and have received the requisite number of papers to pursue publication. We are currently returning chapter drafts to authors for revision and will soon be in the final stages of editing.

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Language Ideology and Linguistic Change in Oceania
Organizers: Miki Makihara (Queens College, CUNY) and Bambi Schieffelin (NYU)

Detailed abstracts had been circulated in advance, and nine participants made presentations during the session with an audience of about twenty people. The session was successful, and it was agreed that it would go on to a formal working session next year, where four additional people expressed interest in joining us.

The papers in this session provided ethnographic and theoretical analyses of language ideologies and practices in a range of Melanesian and Polynesian societies. The case studies represented diverse contact zones between indigenous and introduced institutions and ideas, between local actors and outsiders, and those involving different lingua franca, colonial, and local language varieties. The papers presented were:

Christine Jourdan, Linguistic Paths to Urban Self in Post-Colonial Solomon Islands
Miki Makihara, Purist Registers and Language Attitudes in a Polynesian Island Community
Lise M. Dobrin, You is Neither With Us Nor Against Us: How Tok Pisin Speakers Avoid the Exclusive
Courtney Handman, Tok (Ples) Bilong God: Native Language and the Construction of Authority in Bible Translation Projects in Papua New Guinea
Susanne Kuehling, Your Talk Has No Clothes On! (Imu Ona Nigeya Ana Kalikomo)
Rupert Stasch, Demonic or Demotic? Ideologies of Indonesian in an Incipiently Bilingual West Papuan Community
Bambi B. Schieffelin, Christianizing Language and Community in Bosavi, PNG
Joel Robbins, You Can’t Talk Behind the Spirit’s Back: Women, Speech and Truth in a Papua New Guinea Society

Kate Riley was not able to attend the meeting but her paper, A Tangle of Pride and Shame: Socializing Heteroglossia in the Marquesas, F.P., was precirculated.

The case studies foregrounded the simultaneity and multiplicity of linguistic phenomena, such as interactions between communicative modes (e.g., spoken and written), genres, and
registers. Local actors in these societies have created new genres and registers to accommodate and participate in their changing social contexts and have cultivated new cultural conceptions of language, for example, as a medium for communicating religious truth and for constructing social boundaries.

One common theme running through our analyses is how language is objectified and manipulated in order to constitute new social realities. Drawing on and transforming metalinguistic concepts, local agents actively shape language, reproducing and changing the communicative economy. All levels of language may be deployed from lexical and grammatical through a range of tropic and discursive strategies to mobilize new social and political formations. Furthermore, language ideologies are not just about language, but are intricately enmeshed with changing conceptions of person and community. The papers explored how notions of agency, morality, emotion, authority, and authenticity link language to the changing consciousness of self and to religious and political ideas. These notions inform agents’ choices and evaluations of modes of communication and particular discursive strategies.

People wishing to join the session next year should contact the organizers by August 1.

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The New Voyagers: Pacific Artists in the Global Art World
Organizers: Pamela Rosi (Stonehill College), Eric Kjellgren (Metropolitan Museum of Art)

With nineteen participants, our informal session covered all regions of the Pacific and included an exciting mixture of voices addressing the heterogeneity of contemporary Pacific art forms now moving beyond local and regional venues to engage a global art world with its diverse markets, consumer tastes, and critical gatekeepers. Reflecting a variety of perspectives, experiences, and problems, our presenters included museum curators, scholars, local Pacific Islander artists, and a gallery director. Thanks to the PISF, we were also pleased to welcome PNG artist and art activist Julie Mata. She discussed the problems of local and international copyright in PNG and the special difficulties which PNG women now confront in contemporary art production. Our lively discussions were, in addition, materially augmented by a colorful exhibition of Contemporary Pacific arts set up by our participants, and by the vibrant poetic performance of Pacific Sisters by Rosanna Raymond.

After polling participants on how best to proceed to a working session in Salem, we will request a double session in 2004. This will allow more time for artists to discuss/perform their work—with new media and technologies—and aid our challenging goal of facilitating creative dialogue between artists and academics. In our summary discussion on the general themes that emerged from the session, the following were noted as the most relevant to our working theme of “New Voyagers”: (1) the new venues and unexplored positions that contemporary Pacific artists now encounter in presenting or marketing their work; (2) artistic concerns for connections linking imagined pasts, presents, and futures; (3) connecting places in the Pacific with nation-states, regions, and the world; (4) emergent individualism and the role of artists as social critics—that is, issues of “voice”; (5) the theme of changing identities and defining identities, often linked to questions of authenticity (6) issues of gender in art production, including new possibilities and problems confronting women—particularly in Melanesia. (7) our concern, following recent approaches adopted by Vilsoni Hereniko, to mix academic papers with artistic presentations or interviews as creative paths to analysis and knowledge of Pacific art. We hope that after papers are written and pre-circulated, these themes will be further refined by an invited discussant that the organizers will contact. Participants who have names to suggest, we would appreciate hearing from you.

In moving forward to our working session, we request that participants keep to the following schedule: (1) submit a statement of topic interest by May 15, 2003; (2) submit a title and
Encountering Expatriates: Papua New Guinean Responses to Miners in the 21st Century
Organizers: Paige West and Martha Macintyre

The session on mining was conceptualized as one that would emphasize the social relationships between expatriates and Melanesians. Partly because several people were not able to be there or to deliver fully prepared papers, the discussion of issues was more wide-ranging than we’d initially envisaged. But it was clear that some themes were consistent across different mining projects. The common ground included:

1. The high (and often unrealistic) expectations of the potential benefits of mining for communities.
2. The imagined impact of wealth—here new forms of ”cargoism,” myths, various cults or social movements that arise in the context of mining seemed to be the most important themes.
3. The MINING = WEALTH equation.
4. The ways that ideas about modernity affect the cultural value/meaning of concepts/entities such as “clan,” land rights, marriage, territory.

The capturing of the PNG imagination and the complicated ways that the vision people see of the future alternatively opens new vistas, obfuscates and deludes them emerged as the source of most of the important observations made. Mine visits, historical reconstructions, newspaper reports, dreams, and stories all provide the means for people to “see the future” and most appear to see it as an improvement on their current situation, in spite of Ok Tedi and Bougainville.

The actual encounters and relationships between expatriate miners and Papua New Guineans, and the responses/interpretations of these “meetings”, are interesting in themselves, but we hope that they will provide some structure for people’s preparation for next year’s session.

The other problematic issue that became central to discussion was the ways that “development aspirations” divide people and generate corruption at many levels. Anthropologists still balk at representing corruption and bad faith even when they acknowledge that it has serious effects within the communities they are familiar with (Sherry Ortner’s "ethnographic refusal" problem is definitely one faced by anthropologists working in mining areas). As the session progressed it was clear that people were dealing with similar concerns to those that arose in the context of Bruce Knauft’s session on morality, modernity and changing values a couple of years ago. They are obviously the ones that preoccupy people in the field and the fact that mining generates both fantasies of wealth and actual wealth means that the moral responses are crucial. We have gained more participants and will have formal session with papers next year.
VIII. NEW SESSIONS PROPOSED FOR 2004 ANNUAL MEETING

WORKING SESSIONS

Social Complexity and Scale in Melanesia: Beyond The Men's House, Clan and Village
Organizers: Paula Brown Glick (SUNY Stony Brook) and Donald Tuzin (UCSD)

This is a new topic, but we hope that participants will prepare statements or abstracts to
distribute in advance for discussion. This would be like a working session rather than an
exploratory informal session. The concept is not new. The session will examine forms of social
complexity in Melanesia. As Tuzin's recent book observes, in Melanesia expansion of social
relations beyond the local group has not been by political organization, and the neo-
evolutionary series: band, tribe, chiefdom, state, with such forms as hereditary power,
authoritative rule, legal sanctions, tribute, conquest, incorporation does not fit. The warrior
leader and Melanesian big man are not hierarchical political types. Rather, increasing scale of
social forms brings people, clans and local groups together in ritual, exchange, and regional
cults. People are connected outside the local group by marriage links, kinship, exchange and
trade. There are networks of individuals, trading partners, and middlemen. We would like to
examine the binding effect of reciprocity, dual organization, exchange rivalries, war and peace,
and compensation. We look for discussion of Dani confederacies, feast exchanges, regional
cults, intercommunity and interisland kula, coastal, inland and interisland trade networks.
Some of these forms have seen a transition since European contact, for example shifting from
stone axes to shell in exchange. However, the emphasis will be on pre-contact complexities.

For orientation and background see:
Jorgensen, Dan. 1996 Regional History and Ethnic Identity in the Hub of New Guinea: The
Emergence of the Min. In: John Barker and Dan Jorgensen, Guest Editors. Regional
of Anthropology 26: 107-124.

INFORMAL SESSIONS

An Ambivalent Commodity: Marijuana in the Contemporary Pacific Islands
Organizers: David Lipset (University of Minnesota) and Jamon Halvaksz

The spread of Western commodities throughout the world has been viewed as transforming
cultural differences, reducing them, homogenizing them, and giving rise to a new, bounded
concept of personhood, a concept of personhood which mimics the commodities in which it is
immersed, not transacted by kin but by strangers in markets. The intense allure of technology,
low and high, the sweet taste of sugar, the prestige of Western goods, have presented little
challenge to the view that capitalism, and the market, is an unstoppable force. But, there are
interesting aspects of this process that create ambivalences. Throughout the Pacific, marijuana
has come into widespread use in the past ten to fifteen years or so among urban and rural
youth. Governments and mass media, otherwise enthralled with everything Western, have
condemned it. Gendered and generational conflicts have arisen in connection to it. However, very little research has been done about this new phenomenon, about rejection of, and resistance to, capitalism and Western values. Participants in this session might address any number of questions about this most ambivalent commodity. What impact does it have on Islanders' perceptions of the West? What role does marijuana play in the local economy? In the national economy? In what contexts is it exchanged? How is its use and circulation gendered? How does it shape gender and generational relations? To what degree is it associated with criminal, if not rascal, activities? Why do people smoke? What effect is it perceived to have on the body? Does it invest users with confidence/knowledge/agency? Or does it inhibit them?

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Historical and Contemporary Research in Western Solomon Islands
Organizers: Debra McDougall (University of Chicago), Cato Berg (University of Bergen), Christine Dureau (University of Auckland)

Many scholars of the Western Solomons have understood the various societies of the region to be linked through marriage and exchange, shared cultural practices, and a common colonial history. Yet, until recently, there has been little collaboration among scholars of the Western Solomons to flesh out the commonalities, differences, and specific connections among various islands—or to consider the way that similar institutions may have different meanings and functions in different places within the island group. This session aims to bring together scholars working throughout the Western Solomons (here broadly defined to include islands and island groups from Bougainville in the Northwest to Rendova in the South and also including islands such as Santa Isabel in the East) for such a regional comparison. The organizers take a broad historical and comparative approach to this area. We hope that the session will be interdisciplinary, including not only cultural and social anthropology, but also archaeology, linguistics, ethno-botany, history, medical anthropology and political science. Issues that we might focus on include: inter-island marriage; exchange of shell valuables and commodities; mytho-historical narratives about the origins and migrations; inter-island linkages emerging from mission, government, and capitalist institutions; structures of kinship and leadership; the use, inheritance and transfer of land and sea resources.

Research from this region indicates a long history of interaction among societies from Bougainville in the far northwest extending as far as Guadalcanal in the east. Although warfare and headhunting have often been understood to be the driving force in contact among these regions, the evidence also points to the importance of wide inter-island exchange networks and also inter-island marriage practices among people thought to be endemic enemies. Shared patterns in myths and oral history crosstcut linguistic boundaries (e.g., between Austronesian and non-Austronesian societies), thus suggesting close historical and contemporary interaction. The approach we hope to take in the session will stress relationships, connections and interaction rather than isolation, but will also consider why some forms of distinctiveness have been maintained and to what extent these societies may be said to differ.

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Not Just *Sex and Temperament* Revisited Anymore, or "The Gang of Four" in Multiple Contexts
Organizer: Jerry Sullivan

Though written by one scholar, Margaret Mead, *Sex and Temperament in Three Primitive Societies* was equally the product of the interaction of at least four major anthropologists: Mead, Reo Fortune, Gregory Bateson and Ruth Benedict. While these scholars are sometimes lumped with the so-called Culture and Personality "school", and too often treated as if their work is completely understood thereby, there is as yet no adequate term for this quartet, even the phrase "gang of four" being suspect. They all knew each other reasonably intimately, personally and intellectually. They all worked either with, or on a series of, peoples inside and outside of Oceania. Their encounter produced books and essays, such as *Sex and Temperament*, which continue to influence scholars. Thus, for good reason, the work and lives of these four scholars continue to draw the attention of scholars working in several disciplines and genres.

This session (informal, single or double depending upon response and capacity) will take the work gang of four and all the peoples they worked among or wrote about as the primary context for understanding the import of the four singly and together. The year 2004 will see the centenary of Gregory Bateson’s birth. Currently there are no other plans for conference sessions celebrating his work or reckoning his influence. Papers on Bateson are, therefore, most welcome. So too are papers on others of the gang of four (Fortune, for example, being too often just plain forgotten), on this quartet’s work inside or outside of Oceania (broadly conceived) or on the peoples of Oceania whose lives these four scholars chronicled. Let a thousand flowers bloom; let ten thousand resonant inter-connections be found.

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Managing West Papuan Identities
Organizer: Sjoerd R. Jaarsma

For four decades now the West Papuans have been fighting a political and small-scale armed struggle against their inclusion in the Republic of Indonesia. In West Papua itself the Papuans have ever since the early 1960s become increasingly marginalized. Papuan refugees have also had their lives determined by the ongoing struggle for the independence of West Papua. With present-day promises of increased self-government and larger cuts of the revenues from local resources, the threat of splitting West Papua up into different provinces, and renewed historical study of the so-called Act of Free Choice in 1969, the issue of independence is still very much alive. The question is, however, whether Papuan identity has become determined by this wish for independence. If independence is realized, would there be a common identity?

The papers in this session will explore some of the different ways in which Papuans manage their 'West Papuan' identity: how is it given shape and maintained against the pressure to become ever more Indonesian? Several possible angles from which this issue can be approached come to mind: tradition and contemporary identity; coping with Indonesian rule; resistance and identity; the roles of Islam and Christianity in the Papuan context; representations of the (colonial) past; indigenous art; tourism and ethnic identity, and so on. Both papers looking at the present-day situation and papers with a historical focus will be welcome. It would also be beneficial if one or more papers focused on Papuan groups living in exile.

I want to keep the regional focus of this session limited to contemporary West Papua (or Irian Jaya as it used to be called) even though papers with another regional focus might perhaps benefit the discussion of managing identities. West Papua has so far received limited attention at ASAO sessions despite a growing number of members doing fieldwork in the area and this should be remedied.

Dr. Sjoerd R. Jaarsma, Beethovenlaan 6, NL-1217 CJ Hilversum, The Netherlands; tel/fax +31 35 628 0866; e-mail <s.r.jaarsma@hccnet.nl>
IX. ARCHIVIST’S REPORT

The ASAO Archives were officially transferred to the Pacific Collection, Hamilton Library, University of Hawai‘i, on January 29, 2003. The process began more than three years ago, with the shipment of several cartons of papers from Washington State. Most of the hard work of organizing and cataloging was done by Jan Rensel, to whom I am most grateful. The final paperwork was delayed by an accident I suffered in early October, which effectively put me out of action until the end of the year, but at last the transfer is complete.

Following the board’s instructions, Jan and I sorted the archives, which date back almost forty years, into material to which there is open access, and that which requires permission to consult. At the Board Meeting on February 11, I provided hard copies of the Deed of Gift to the library, which spells out details. Access to the restricted material, primarily correspondence among individuals, requires board permission. This permission would usually be obtained in the first instance by applying to the archivist, though application may be made directly to the board, which is expected to refer the application to the archivist.

Members of the board and officers are reminded to provide the archivist with hard copies of correspondence, reports, audiotapes and other appropriate material for inclusion in the archives, so that this painstakingly acquired material relevant to the organization’s history can be maintained in good order. Jan Rensel has added to the archives a brief history of the organization; perhaps someone will consider using the archives to write a fuller account.

Gene Ogan

For further information on donating field notes or other materials to the Pacific Collection, please contact Karen Peacock, Pacific Curator, University of Hawai‘i Library, 2550 The Mall, Honolulu, HI 96822 USA; email <peacock@hawaii.edu>

X. IN MEMORIAM:

Fitz John Porter Poole, 1941-2002

Anthropologist Fitz Poole passed away in late 2002 in Encinitas, California. Most recently on the faculty at the University of California, San Diego (from 1982 until 1998), Fitz had also taught at the University of Rochester from 1974 to 1982. A person of great intellect and many interests, Fitz’s primary areal interest was New Guinea, where he conducted field research with the Bimin-Kukusmin people in West Sepik Province, Papua New Guinea, from August 1971 to June 1973. The results of this research were presented in a 1976 dissertation, The Ais Am: An Introduction to Male Initiation Ritual among the Bimin-Kuskusmin of the West Sepik District and in many later publications. Fitz earned Ph.D. in anthropology in 1976 from Cornell University, and a B.A. from New York University in 1968. Survivors include his daughter, Ursula, and her mother, Ernestine McHugh of Rochester, New York. Among his friends, students, and colleagues, Fitz will be best remembered for his insightful knowledge, eloquence, and generosity. He will be missed.

Kathy Creely, Librarian
Melanesian Archive, UCSD

XI. MEMBER NEWS

Frederick Errington (Trinity College) and Deborah Gewertz (Amherst College), ASAO Fellows and past Conveners of the Melanesia Interest Group (MIG), presented the annual Lewis Henry Morgan Lectures at the University of Rochester in October 2002. The lecture series was titled, "As Natural Life: What a Papua New Guinea Sugar Plantation Can Teach Us About Human History." It examined globalization and global disparities in wealth and power from the perspective of Ramu Sugar, Ltd., a PNG sugar plantation managed by a British-based
multinational corporation. Errington and Gewertz couched their presentations in a critique of the sort of narrative of human history recently popularized by Jared Diamond. The Morgan Lectures were first given in 1963 by Meyer Fortes; the lecture series is one of the oldest and best known in anthropology in North America. Books resulting from the series are currently published by the University of Chicago Press. A full list of previous Morgan Lecturers as well as a program for Errington and Gewertz's lectures can be found on the web site of the Melanesia Interest Group <www.melanesia.org>.

Robert Foster, University of Rochester

XII. FROM THE SECRETARY-TREASURER

Financial Report for 2002

The beginning balance in the ASAO general fund on January 1, 2002, was $22,877.76; the ending balance on December 31, 2002, was $23,299.32. During the year, income totaled $23,015.97 and expenditures totaled $22,664.41.

Annual Meeting Attendance, 1997-2003

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*In 2000, Thailand; in 2002 and 2003, Taiwan.

Registration and Dues Payments

A record number and percentage of people preregistered for the Vancouver meeting: 128 of the 179 registered participants, or over 70 percent. Many thanks! Although we will continue to offer on-site registration and payment of dues, etc., especially for the benefit of members who don’t have checking accounts or would just prefer to pay in cash, the record-keeping is much easier when handled by mail—and for a few people a day.

Thanks also to all those who have paid their 2003 dues (80 percent of members)! I have just sent final reminders to rest of you; please send your payment as soon as possible. Checks should be made out to ASAO and mailed to the address below. Note for those without US bank accounts: our bank can also accept for deposit checks in Canadian, Australian, or New Zealand...
dollars, British pounds, or Euros; just make sure the checks have the bank routing number encoded on them. Please check the current exchange rate for the equivalent of the US dollar amount (and round up to the nearest unit).

Another alternative might be to go through an internet site called "Bidpay"; Grant McCall was able to charge his payment and Bidpay sent ASAO a Western Union international money order. For more details, contact Grant at <g.mccall@unsw.edu.au>.

If you have any questions about your dues status, email or write me.

Jan Rensel, ASAO Secretary-Treasurer, 2499 Kapiolani Blvd. #2403, Honolulu HI 96826 USA; email <rensel@hawaii.edu>

XIII. ASAO WEBSITE NEWS

During the year I have updated the website as required to reflect session reports from the 2002 meeting in Auckland, session announcements provided by the Newsletter Editors and Program Coordinator, and information concerning the 2003 meeting in Vancouver provided by the Secretary-Treasurer. The pre-registration form and PISF application form for the Vancouver meeting were uploaded in PDF format. The membership database has been modified periodically to reflect changes in membership and members' information. Additions have been made to the list of ASAO publications, with links to publisher or journal sites for ordering information.

Employment opportunities relevant to the membership have been posted as they were drawn to my attention.

The archives have been updated to include all the newsletters in PDF format through the year 2001 (in compliance with the plan to add newsletters one year after their publication so that members maintain the benefit of having current newsletters that are unavailable to non-members). A photo album has been added to the archives with pictures from the Auckland meeting, and the photos digitized by Margy Rodman from the Counts' albums have been uploaded, taking us back to the 1982 meeting in Hilton Head.

The site has been averaging about thirteen visits per day, with a high of sixty-nine on April 19, 2001. I would be happy to hear from members of the association regarding ways to improve the website.

Alan Howard

XIV. ASAO MONOGRAPH SERIES REPORT

Publications sales from the University of Pittsburgh Press of the two most recently published ASAO books in the Monograph Series are: Volume 18, *Handle with Care*, edited by Sjoerd Jaarsma, published May 2002, 247 copies sold, with royalties of $206.27; and Volume 19, *In Colonial New Guinea*, edited by Naomi McPherson, published August 2001, 417 copies sold, with royalties of $324.27. Members will be interested to know that our highest selling volumes to date are: *Clowning as Critical Practice*, edited by William Mitchell, published February 1993, with 1000 copies sold in paper and hard cover; *Aging and Its Transformations*, edited by Dorothy Counts and David Counts, published May 1992, with 737 copies sold

The new contract has been signed with the University of Pennsylvania Press to continue the monograph series as the Social Anthropology in Oceania Monograph Series. The association commits to provide the press with five volumes over five years with no fewer than one in any single year, beginning with November 2002. Series volumes will be limited to 125,000 words. Royalties and reports come to ASAO. Volumes will come only from ASAO sessions. All manuscripts must be approved by the Faculty Editorial Board of the Press, after review by both the ASAO Editorial Board, and at least one independent appraisal for each manuscript being considered. I am pleased to announce that the Faculty Editorial Board of the University of Pennsylvania Press has approved publication of *Unseen Characters: Women in Male Initiations of Papua New Guinea*, edited by Pascale Bonnemère as volume 21 in the Monograph Series. The
association expresses its congratulations to Pascale and contributors—Gilbert Herdt, Sandra Bamford, Pascale Bonnemere, Marta Rohatynskyj, Aletta Biersack, Andrew Strathern and Pamela Strathern, Pierre Lemonnier, Polly Wiessner, and Bruce Knauft.

I direct ASAO session organizers to the University of Pennsylvania Press website for author guidelines. <http://www.upenn.edu/pennpress/author.html>

Session organizers interested in submitting edited volumes for consideration should contact the monograph series editor Michèle Dominy, Bard College, PO Box 5000, Annandale-on-Hudson, NY 12504 USA; tel (845) 758-7420; fax (845) 758-7628; email <mdominy@bard.edu>.

Monograph Series Website: <http://www.soc.hawaii.edu/asao/pacific/monographs.html>

XV. BIBLIOGRAPHIC INFORMATION

Kuehling, Susanne

This is an ethnography of Dobu, a Massim society of Papua New Guinea, which has been renowned in social anthropology since Fortune’s *Sorcerers of Dobu* (1932). Focusing on exchange and its underlying ethics, this book explores the concept of the person in the Dobu worldview. The book examines major aspects of exchange such as labor, mutual support, apologetic gifts, revenge and punishment, kula exchange, and mortuary gifts. It discussed in detail the characteristics of small gifts (such as betel nuts), big gifts (kula valuables, pigs, and large yams), and money, as they appear in exchange contexts. Susanne Kuehling is assistant professor of anthropology at the Institute fuer Ethnologie, Heidelberg University. [from the publisher's catalog]

Lee, Helen Morton

Since the late 1960s Tongans have been leaving their islands in large numbers and settling in many different nations—primarily the United States, New Zealand, and Australia. *Tongans Overseas* is a timely look at their settlement experience as they relate to cultural identity, particularly among the younger generations raised outside Tonga. What does being Tongan mean to these young people? Why do some proudly proclaim and cherish their Tongan identities while others remain ambivalent, confused, or indifferent? Helen Morton Lee’s innovative research offers insights into these and many other questions, revealing the complexities of identity construction in the context of migration and the varied ways in which individuals seek a sense of belonging. Using both traditional ethnographic fieldwork and newly popular Internet discussion forums, where young Tongans speak their minds and describe their experiences, Lee has produced the most comprehensive study of Tongan migrants to date. Throughout the book, diasporic Tongans speak eloquently about their lives, and case studies of families and individuals bring the analysis to life. Lee explores tensions within overseas communities, especially the intergenerational conflicts that are contributing to the alienation of young Tongans today. Tongan migration is part of a global trend, and this wider context informs the book. Pan-ethnic connections are shown to be increasingly important for young Tongans, who, by identifying themselves as "Polynesian" or "Pacific Islander," are finding new sources of solidarity with members of other migrant populations. Lee considers the future of these transnational ties, including those being formed on the internet. *Tongans Overseas* will find an enthusiastic audience among anthropologists and other concerned with transnationalism, identity formation, migration, ethnicity, and contemporary Pacific
Samoan Art and Artists is a wide-ranging survey of both the traditional and contemporary arts of Samoa. The author has drawn on an extensive research base to present a contemporary and accessible picture of a vibrant culture. The book has a broad sweep, covering all facets of the Samoan arts, including canoe and house building, siapo (tapa) weaving, tattooing, oratory, adornment, all forms of performance art, the visual arts, and literature. An important feature of the book is the inclusion of profiles of living practitioners, both from samoa and the large Samoan communities in other Pacific countries. Sean Mallon is Curator History/Pacific at the Museum of New Zealand Te Papa Tongarewa. [from the publisher's catalog]

Oliver, Douglas

Drawing on his earlier work, Ancient Tahitian Society (1974), as well as on several classical studies of Hawaiian society, ASAO Honorary Fellow Doug Oliver, who celebrated his 90th birthday this February, has here pulled together a comparison of "old age" among Tahitians and Hawaiians in the period just before and during early European contact. To put the status of the elderly in context, he also provides information about other culturally defined life stages. Furthermore, "in order to learn why peoples differ in their ideas and practices regarding the life stages of their members it is essential to know something about certain other aspects of their lives including their natural environments, demographics, economies, social relationships (including governance), and religious beliefs and practices" (from the Introduction, p. 9). While presenting his own conclusions, Oliver presents a wide range of information with the intention of allowing readers to reach their own as well.

XVI. RECENT JOURNALS

Announcement and Call for Papers: Fijian Studies: A Journal of Contemporary Fiji

The Fiji Institute of Applied Studies is pleased to announce the establishment of Fijian Studies: A Journal of Contemporary Fiji. The biannual journal will be published in May and November of each year. The journal will aim to publish scholarly articles and reviews on Fiji. Contributions will be welcome on any subject, and from disciplinary as well as interdisciplinary perspectives as well as those of a theoretical nature, provided they deal with contemporary Fijian issues in the broad field of humanities and the social sciences. All articles published in the journal will be refereed.

The journal will also have a Dialogue/Talanoa section devoted to debates, commentaries and interviews with scholars, public figures and policy makers on issues relevant to contemporary Fiji. The intention is to foster an informed discussion and dialogue on sensitive or controversial issues from a wide range of people and perspectives.

Reviews section will feature reviews of books, conference proceedings, workshops, documentaries and other audiovisual material which deal with some aspect of Fijian history, culture, society and economy. Authors are invited to submit papers for consideration by the journal. All papers must be the original work of the author(s), and not under consideration by any other publisher. Chair of the journal’s editorial board is Brij Lal, Australian National University. For more information, contact the Dr. Ganesh Chand, Editor, Fijian Studies: A Journal of Contemporary Fiji, Fiji Institute of Applied Studies, P O Box 7580, Lautoka, Fiji; email <ganesh@connectcom.fj>
The December 2002 (111:4) of *The Journal of the Polynesian Society* (JPS) includes the following articles:

Returning the Gift—Utu in Intergroup Relations, by Joan Metge
Ti Ovens in Polynesia: ethnological and Archaeological Perspectives, by Mike T. Carson

Besides a shorter communication, there are also several book reviews.

Call for papers: JPS (published quarterly since 1892) welcomes scholarly manuscripts addressing the past and present of the New Zealand Maori and all Pacific Islands peoples and cultures. It is multidisciplinary and publishes articles in fields such as history, all branches of anthropology, linguistics, sociology, and cultural studies. All submissions are peer reviewed. At present the period from submission to publication averages 6–9 months. For anthropology journals in 2001, JPS ranked comparably with the *Journal of the Royal Anthropological Institute* in terms of total citations. It ranked with *Ethnology* or the *Journal of Anthropological Research* on the basis of impact (source: *ISI Journal Citation*, 2001 JCR Social Sciences Edition).

ASAO members are especially welcome to join the Polynesian Society. On annual payment of dues (NZ$50) members receive the quarterly JPS and discounts on publications and earlier journal issues. Student 50 percent discount available (limited to three years). For membership application and dues payment, write the Society’s Treasurer/Assistant Secretary, Rangimarie Rawiri, c/o Maori Studies, University of Auckland, Private Bag 92019, Auckland, New Zealand, or email <jps@auckland.ac.nz>. Submissions (three hard copies) should be addressed to the Honorary Editor, Judith Huntsman, Department of Anthropology, University of Auckland, P B 92019, Auckland, New Zealand; email<j.huntsman@auckland.ac.nz>

Volume 25, No. 3 (September 2002) of *Pacific Studies* is now available. Articles include:

Preserving Colonial Heritage in Postcolonial Micronesia, by Jon G. O’Neill and Dirk H. R. Spennemann
Postcolonial Politics and Colonial Media Representations in New Caledonia, by Alaine Chanter Rascals, the State, and Civil Society in Papua New Guinea, by Nand E. Hart Nibbrig
On the Location of the Proto-Oceanic Homeland, by John Edward Terrell, Terry L. Hunt, and Joel Bradshaw

A section entitled “Research Notes” include the following:
Marijuana Use among High-School Students in Guam, by Thomas K. Pinhey, John W. Carpenter, Jr., Michael P. Perez, and Randall L. Workman

Four book reviews round out the issue.

To order, please contact: The Pacific Institute, Brigham Young University-Hawai’i #1979, 55-220 Kulanui St., La’ie HI 96762-1294 USA; tel (808) 293-3665; fax (808) 293-3664; email <toluonoj@byuh.edu>; <http://www.byuh.edu/academics/thepacificinstitute/pacstudy.htm>

The Spring 2003 issue of *The Contemporary Pacific* (15:1) is a special issue entitled “Back to the Future: Decolonizing Pacific Studies,” edited by Vilsoni Hereniko and Terence Wesley-Smith. The issue includes articles from the twenty-fifth annual conference of the University of Hawai’i’s Center for Pacific Islands Studies:

Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education, by Konai Helu Thaman
Beyond the “English Method of Tattooing”: Decentering the Practice of History in Oceania, by David Hanlon
Between Knowledges: Pacific Studies and Academic Disciplines, by Edvard Hving
Interdisciplinary Approaches in Pacific Studies: Understanding the Fiji Coup of 19 May 2000, by Vilsoni Hereniko
Honoring the Past and Creating the Future in Hyperspace: New Technologies and Cultural Specificity, by Marsha Kinder
Net Gains? Pacific Studies in Cyberspace, by Terence Wesley-Smith
Future Directions for Pacific Studies, by Stewart Firth

Also featured on the cover and throughout this issue are reproductions of paintings by John Pule, a novelist, poet, painter, and multimedia performance artist born in Liku, Niue.

This issue includes the annual political reviews for Micronesia and Polynesia, as well as media and book reviews, which are also available online at <http://www.uhpress.hawaii.edu/journals/cp/CP151.html>

For subscriptions to *The Contemporary Pacific*, contact the Journals Department, University of Hawai'i Press, 2840 Kolowalu Street, Honolulu HI 96822 USA; tel: (808) 956-8833; website <http://www.uhpress.hawaii.edu/journals/cp/>; email <uhpjourn@hawaii.edu>
The journal may also be accessed online (if your institution subscribes to Project MUSE). See: <http://muse.jhu.edu/journals/cp>

New online journal: Northern Marianas College has launched its first electronic publication. "A full two years in the making, *The Micronesian Journal of the Humanities and Social Sciences* had its provenance in a request from the Northern Mariana Islands Council for the Humanities, who wanted the College to help them revive their defunct journal, Umanidat. "As an indication of the range of subjects the semiannual Journal will offer, the premier edition includes articles on a spy in Micronesia (Dirk Ballendorf), psychic currents in the Marianas (Bill Bingham), erotic Chuukese legends (Beatrix Moral), early voyaging in the Western Carolines (William Flood), and Micronesian oral traditions (Stephen Wickler)."

A table of contents and abstracts for these papers can be found on journal's website: along with book reviews, editorial information, submission guidelines, and more.

For further information contact Bill Bingham, Editor, *Micronesian Journal of the Humanities*, Northern Marianas College, P.O. Box 501250, Saipan, MP 96950; tel +670-234-5498; email <mjhsseditor@mjhss.com>; website <http://www.mjhss.com>

The *ASAO Newsletter* is published three times yearly (April, September, December) and is a benefit of ASAO membership. Annual dues are US$35 general, US$20 student. Institutional subscriptions are available for US$15 per calendar year. ISSN 1095-3000