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I. FROM THE EDITORS

Warm thanks to all who submitted session reports and proposals and other information by the September 1 deadline. The deadline for the next issue is December 1.

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II. From the Chair

I have the pleasure of beginning this message by welcoming Kathy Creely (UC San Diego) and Rick Feinberg (Kent State University) to the Board. With their long experience in ASAO and deep commitment to the organization, they are sure to make important contributions to the functioning of the Board. We were lucky this year to have an exceptionally strong slate of candidates for the election, and all of them received substantial support. I join the rest of the Board in thanking Bambi Schieffelin, Rupert Stasch and Heather Young Leslie for their willingness to stand as candidates and in expressing the hope that the association will be able to continue to draw on their talents in the future.

Looking ahead, planning is already well underway for our 2004 meeting to be held at the Hawthorne Hotel in Salem Massachusetts from February 24th through the 28th. Due to the hard work of Mary Macdonald (our Program Chair), Judy Flores (our site coordinator), Lamont Lindstrom (who heads up the Distinguished Lecture committee) and Jan Rensel (who continues to exercise her remarkable skill in holding together everyone’s efforts), we look poised to continue our trend of intellectually stimulating and well-attended meetings. Shirley Lindenbaum has graciously accepted our invitation to deliver the Distinguished Lecture under the title "Thinking About Cannibalism."

Finally, we are still looking for a volunteer to host the ASAO gathering at AAA. As I announced in my last message, starting this year the Board will offer a free night’s lodging to a member attending the AAA meeting who is willing to host the ASAO 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. Now that AAA has announced its program and people are closer to making their plans for the conference, I am hopeful that someone will come forward to take up this opportunity. If you are interested, please contact me as soon as possible at <jrobbins@weber.ucsd.edu>.

Joel Robbins, ASAO Chair

III. 2004 ASAO ANNUAL MEETING: FEBRUARY 24-28, SALEM, MASSACHUSETTS

The 2004 ASAO Annual Meeting will take place Wednesday, February 25, through Saturday evening, February 28, at the Hawthorne Hotel in Salem, Massachusetts. (The Board meeting will convene on Tuesday evening, February 24 and Wednesday morning, February 25.)

Meeting Registration: Pre-registration Discount (Deadline: February 1)

This year’s meeting expenses will be a great deal higher than ASAO meetings over the past several years, because we have to pay for meeting room rental, as well as the usual AV equipment rental, morning and afternoon refreshments breaks, the distinguished lecture honorarium, supplies, etc. But because recent meetings have been so inexpensive we have a small cushion to draw on in the general fund, and the Board has approved our subsidizing the meeting costs so that registration fees can be kept in the same reasonable range we’ve enjoyed.

For the 2004 ASAO Annual Meeting, onsite registration fees will be US$50 general and US$30 student. But those who mail in their preregistration forms and payment can take advantage of a US$5 discount: Preregistration fees will be US$45 general and US$25 student.

Please preregister if at all possible. All current members will receive a personalized preregistration form (being mailed separately), and a generic form will be made available on the ASAO website. Please mail the form with your payment (check payable to ASAO, or US cash; sorry, no credit card payments) to Jan Rensel, ASAO Secretary-Treasurer, 2499 Kapi’olani Blvd. #2403, Honolulu HI 96826.
Hotel Reservations (Deadline: January 25)

Our 2004 meeting will be in the Hawthorne Hotel in historic downtown Salem. It has been designated one of the "Historic Hotels of America," and each of the 89 rooms is furnished with 18th century reproduction furnishings but also has modern amenities, including color cable TV and dual jacks in phones for computer modems. 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. Ask for details when you register if you plan to use the shuttle.

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. Specify whether you want a king or queen bed, or two double beds. To view the accommodations on the web, visit the hotel's website at <www.hawthornehotel.com>.

Peabody Essex Museum Group Tours: Wednesday, February 25

The Peabody Essex Museum (PEM) in Salem is home to one of the finest collections of Oceanic art in the United States. Christina Hellmich, PEM Associate Curator of Oceanic Art, has graciously agreed to host tours of the museum's Oceanic holdings for ASAO meeting participants on Wednesday, February 25. The museum's first acquisitions from Oceania date to 1799 and the collection now includes over fifteen thousand pieces. In addition to leading the tours, Ms. Hellmich is also willing to meet with conference attendees to discuss pieces in the museum's collection in which they have a particular interest. The Oceanic Art gallery is new, part of a recent major renovation. The museum tour will take us behind the gallery to storage areas in which we shall see works that are not on public display.

The museum is just a block from the Hawthorne Hotel. The tour groups will meet in the atrium of the museum at 10:00 am, 1:00 pm, and 3:00 pm. Each tour can accommodate up to 20 people. A flyer describing the museum and affording opportunity to reserve a place on one of the tours is enclosed with this newsletter. Reservation deadline: February 1.

Meeting Schedule Preview

The final schedule will be published in the December 2003 ASAO Newsletter and posted on the ASAO website, but for planning purposes, here is a preview:

The book display will be open Wednesday 2:00-5:00 pm, Thursday and Friday 8:00 am-5:00 pm, and Saturday 8:00 am-12:00 noon. The ASAO meeting desk ("Information Central") will also be open on this schedule to handle on-site registration for those unable to preregister.

The meeting will officially begin with the Wednesday evening. All session organizers are asked to attend a special meeting from 7:00-8:00 pm. The Opening Plenary for all meeting participants will begin at 8:00 pm, followed by a Welcome Party immediately afterwards.

Symposia, working sessions, and informal sessions will be held between 8:30 am and 5:30 pm, Thursday through Saturday.

The distinguished lecture, to be given this year by Shirley Lindenbaum, will take place on Thursday evening.

The Closing Plenary will be held on Saturday evening.
IV. PROPOSED SESSIONS FOR 2004 MEETING

FORMAL SYMPOSIA

Grandparenting in Contemporary Pacific Societies

Organizers: Jocelyn Armstrong (University of Illinois at Urbana-Champaign), Juliana Flinn (University of Arkansas at Little Rock)

This session examines grandparenting in contemporary Pacific societies in the context of change in the grandparent role worldwide. The general focus is on definition and relevance of the role. The session addresses 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; grandparent status and social old age; the social networks of grandparents; the impact of demographic and social change; and the changing dynamics and contingencies of the role.

Session participants are:

Jocelyn Armstrong (University of Illinois at Urbana-Champaign)
  Grandmother as a Marker of Social Old Age: New Zealand/Aotearoa Variations on a Universal Theme
Lawrence Carucci (Montana State University)
  Grandparent-grandchild Relationships on Enewetak and Ujelang, Marshall Islands
Ann Chowning (University of Auckland)
  Grandparenting in Lakalai, Papua New Guinea
Jeanette Dickerson-Putman (Indiana University-Purdue University, Indianapolis)
  Adoption, Grandparenting and Change on Raivavae, French Polynesia
McRose Elu (Queensland Department of Aboriginal and Island Policy Development)
  Grandparenting in Western-Central Torres Strait Society: Conservatism within Evolution
Juliana Flinn (University of Arkansas at Little Rock)
  Continuing to Be a Mother: Grandmothering on Pollap
Sally Keeling (University of Otago)
  Grandparenting: Mosgiel Styles
Sela Panapasa (University of Michigan)
  The Demographic Structure of Grandparent Households in Fiji
Vicki Torsch (University of Vermont)
  Grandparenting: The Chamorro Way
Discussant: Dorothy Counts (Okanagan University College)

Participants are committed to preparation of revised papers for circulation prior to November 1, 2003.

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Juliana Flinn, Sociology and Anthropology, University of Arkansas at Little Rock, 2108 South University, Little Rock AR 72204-1099 USA; email <jbflinn@ualr.edu>

A Man and a Woman: Mythology

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

Sex, death, power and gender, the inevitable tetralogy of anthropology, in the Pacific as elsewhere, reveals how humans are unable to face the natural challenge of sex and death without the cultural masks of power and gender. The two basic binary oppositions: Eros v.
Thanatos, power v. parity, transcend the Melanesian-Polynesian dichotomy whose latest data allow us to launch into a very reappraisal of the essence of mythology.

Let's take Maori culture: the loving twins Rangi and Papa, Sky and Earth are split asunder by their son Tane who becomes the sun. The primordial dark is superseded by the succession of day and night, giving the incestuous son a perfect opportunity to spend half of his time in the sky father, the other half in the earth mother. Tane thus embodies a bivalence granting him the full powers of reproduction. He fashions the first female with Papa's genital sand, Hine ahu one, and mates with their daughter Hine titama who, however, is so shocked that she regresses into Papa's womb to look after the dead under the new name of Hine nui te Po.

The demi-god Maui will operate the fatal transition between mortals and immortals: in his frail bird guise, he perishes between the thighs of Hine nui te Po he had wanted to kill in order to annihilate death. As opposed to the triumphant sun who daily emerges intact from the earth mother, Hine titama and Maui are the two halves who sexually dissolve: reproduction has nothing to do with creation. The spectacular end of the trickster makes it clear: allowed once and for all to Tane, incest is forbidden to everybody else, because it symbolizes the very real access to gathering, hunting, fishing and agriculture. And who alone can lift this taboo? The chief and priest whose genealogy harks back to Tane.

Mythical in New Zealand, incest, twinship, and bivalence are substantiated in Hawai‘i where man’s oblation amounts to a feminization. As in Egypt, the best aristocratic match is achieved by brother and sister siring a ni’aupi’o, a double arch Tane draws only metaphorically. This pairing of symbolical equals re-enacts the mythical union of Wakea, the sun at noon, and Ho’ohoku ka lani, the sky of the full moon. It can be equated with the mythical union of Rangi the sky and Papa the earth and structures the Kumulipo. The founded dynasty turns the hour-glass of times upside-down, commands creation. When this almighty incest is impossible, all the other forms of incestuous marriages are envisaged, along with their corresponding kapus. A Hawaiian king not born the ni’aupi’o way can still be deified at death.

Cultures are never disinterested. The question is: how far can we track down the manipulation of creation in which myths inherently indulge? Rooted in the warping of the perception of the sexes, is hierarchy bound to relegate parity at the incestuous beginning of the world or/and place it atop the social pyramid? Despite the alluring conditioning of mythology, the union of a man and a woman goes beyond mere reproduction and, by definition, stages creation, a gift which instantly becomes autonomous, frees itself from both giver and recipient. This impossible mastery of creation is what myths are all about. Hence their topmost appellation: creation myths.

Papers for the symposium are to be sent for comments by mid-September and to be revised by mid-October; maximum of 9,000 words each.

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>

Young People in the Global Pacific: Culture and Agency

Organizers: Christine Jourdan (Concordia University) and Jean Mitchell (University of Prince Edward Island)

The following people have confirmed their participation. People wishing to participate should contact the organizers no later than October 15.

Cato Berg (University of Bergen)  
Hatsoa: Emerging Youth Subjectivities in Solomon Islands.

Doug Campbell (York University)  
Subjectivities: Video, youth and activism in Vanuatu

Evelyn Christian (University of Colorado, Boulder)  
Youth Rehearsing Authenticity: Polynesian Performance Dance in an American Context

Charles Fahardian (Calvin College)  
From Pigs to Processors: Papuan Young People in an Era of Globalization.
Christine Jourdan (Concordia University)
Haos Gele: Young Women, Kinship Ties and Agency

David Lipset
Modernity Without Romance: A Homeric Chronotope in Courtship Stories told by Young Murik Men

Miki Makihara (Queens College and the Graduate Center, CUNY)
Rapanui Ways of Speaking Spanish: Young People's Linguistic Innovation on Easter Island

Jean Mitchell (University of Prince Edward Island)
Young People, Sorcery and the State: Claiming Space in Port Vila, Vanuatu

Emily Niras (Vanuatu Cultural Center)
Young People’s Experience of Kastom Practices on the Islands of Tanna and Pentecost, Vanuatu

Discussant: Lamont Lindstrom (University of Tulsa)

WORKING SESSIONS

Conceptions of Social Relationships in Pacific Societies

Organizers: Alan Howard (University of Hawai‘i), Andrew Moutu (Papua New Guinea National Museum), Joel Robbins (University of California, San Diego)

The session is based on the premise that relationships have generally been left to an unexamined orthodoxy in much of the theorization of social forms in Pacific societies. That is to say, social relationships have been relegated to the status of an epistemological variable that reflects a way of creating other people's worlds to mirror the Western imagination.

The biases of traditional anthropological models of social relationships will be examined, and approaches that privilege social relationships as the core of anthropological analysis will be brought to the fore. Among the conceptual and methodological issues to be addressed are: 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.

Please send abstracts to Alan Howard by October 27, 2003.
Creating Town and Country: New Places and Old in Melanesia

Organizers: Thomas Strong (Princeton University) and Paige West (Barnard College)

Participants in this session are encouraged to submit paper titles and abstracts for papers during October, and the organizers will be contacting you regarding deadlines in the coming weeks. Abstracts and titles should be submitted to both Paige West and Tom Strong. Some participants may wish to circulate drafts of papers in advance of the meetings in 2004, and this too is encouraged. Below, we reprint the abstract for the session.

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 refraced 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:

Paige West, Department of Anthropology, Barnard College, Columbia University, 3009 Broadway, New York NY 10027-6598 USA; tel (212) 854-5933; email <pwest@barnard.edu>

Thomas Strong, Department of Anthropology, Princeton University, 100 Aaron Burr Hall, Princeton NJ 08544 USA; fax (609) 258-1032; email <tpstrong@princeton.edu>

Encountering Expatriates: Papua New Guinean Responses to Miners in the 21st Century

Organizers: Paige West (Barnard College) and Martha Macintyre (University of Melbourne)

Currently and historically mining has brought people in Melanesia into contact with expatriates. This session examines the social relationships that form between Melanesians and others due to mining projects (real, possible, and imagined). Through this examination the
papers analyze the kinds of expectations of the potential benefits of mining for communities, the imagined impact of wealth, including new forms of "cargoism," myths, and social movements that arise in these contacts, the Mining = Wealth equation, and the ways that ideas about modernity affect the social values and meanings of concepts such as "clan," tenure, marriage, exchange among others. We are particularly interested in 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. Participants are reminded to send their papers to the organizers by January 31.

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Martha Macintyre, Centre for the Study of Health and Society, The University of Melbourne, Parkville, Victoria 3010, Australia; tel +61-3-9344-0834; fax +61-3-9344-0824; email <m.maintyre@medicine.unimelb.edu.au>

Language Ideology and Social Change in Oceania

Organizers: Bambi Schieffelin (New York University) and Miki Makihara (Queen’s College, CUNY)

Small speech communities of Oceania have often been conceived as homogeneous entities by outsiders. At closer inspection, however, they reveal heterogeneous linguistic ideologies and practices, where multiple codes, styles, and modes of communication compete and coexist simultaneously. Recent linguistic anthropology highlights the role of linguistic ideology, or cultural conceptions of language, in the transformation of social relations and of linguistic structure and use. The history of a language is marked by the history of its language users, who actively transform and construct the linguistic landscape. Small speech communities often experience language change at an accelerated rate, as innovations and continuity may depend of the imagination, creativity, and pervasiveness of fewer individuals. An examination of the changes and simultaneities of codes and choices offers a lens for understanding the relationship between linguistic ideology and practice, and between language variation and change. Questions we might ask include: how and why are new codes created, what do choices among multiple codes and modes mean for languages, speakers, and genres across a range of societies?

Those who have expressed interest in participating include: Niko Besnier, Lise Dobrin, Courtney Handman, Christine Jourdan, Susanne Kuehling, Debra McDougall, Susan Philips, Kate Riley, Joel Robbins, Rupert Stasch, Bambi Schieffelin, and Miki Makihara.

We welcome contributions pertaining to language ideology and practice and in particular those pertaining to the simultaneity and multiplicity of linguistic phenomena, such as interactions between spoken and written communicative modes and registers, between standardization and homogenization (e.g., prompted by language policy or globalization) and heterogenization and diversification of language varieties and communicative styles, etc.

Interested participants should contact the organizers by October 15.

Miki Makihara, Department of Anthropology, Queens College CUNY, 65-30 Kissena Blvd., Flushing, NY 11367-0904 USA; tel (718) 997-5513; fax (718) 997-2885; email <miki_makihara@qc.edu>
Bambi Schieffelin, Department of Anthropology, New York University; 25 Waverly Place, New York, NY 10003-6790 USA; tel (212) 998-8556; fax (212) 995-4014; email <bs4@nyu.edu>
The New Voyagers: Pacific Artists in the Global Art World

Organizers: Pamela Rosi (Bridgewater State College) and Eric Kjellgren (Metropolitan Museum of Art)

Whether practitioners of new or "traditional" art forms, contemporary Pacific artists increasingly are seeking to move beyond local and regional venues to achieve recognition in the global art world. As they do this, they enter a world art system that puts emphasis on individualism, authorship, innovation, diverse markets and marketing systems, and encompasses a plethora of critical and consumer tastes—all of which present challenges to success. At the same time, as artists explore novel media and techniques that engage the new cultural and political realities of the contemporary Pacific, their art is becoming an increasingly heterogeneous phenomenon. This creative hybridity has, in turn, been criticized in some circles as being somehow inauthentic—that is, not essentially "indigenous". Hence, the scope and nature of Pacific art itself has in recent years become contested terrain.

The session proposes to explore the range of arts being produced in Pacific societies today and the ways Pacific artists and their works engage and contest with forces within the global art system. It will address, but not be limited to, issues of artistic agency, construction of personal and group identity, gender, authorship, copyright, gatekeeping, and unequal power relations between indigenous artists and the global art system. We also will consider how the issues affecting rural artists differ from those working in urban contexts as each group seeks to participate in a global art world where multiculturalism and visual culture are of growing importance.

The organizers invite contributions on any of these topics and, in particular, encourage participation by Pacific Island artists, members of regional museums and cultural institutions, and anyone engaged in promoting Pacific arts in the global arena. At the 2004 session the organizers are pleased to welcome Prof. Vilsoni Hereniko of the Center for Pacific Islands Studies, University of Hawai‘i, Manoa who has agreed to serve as discussant for the papers. Confirmed or probable participants include: Anne D’Alleva, Judy Flores, Whare Heki, Anna-Karina Hermkens, Carol Ivory, Eric Kjellgren, Ake Lianga, Carol Mayer, Elaine Monds, Eva Raabe, Rosanna Raymond, Pamela Rosi, Eric Silverman, Teri Sowell, Karen Stevenson, Marion Strucke-Garbe, Eric Venbrux, and Daniel Waswas. Anyone interested in participating in this working session is asked to contact the organizers. Any Pacific Islander artists working locally in the greater Boston-New York area and who are interested in participating in the session, please contact the organizers.

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Eric Kjellgren, Oceanic Art, AAOA, The Metropolitan Museum of Art, 1000 Fifth Avenue, New York, NY. 10028, USA; tel (212) 650-2597; fax (212) 396-5039; email <eric.kjellgren@metmuseum.org>

Property and Ecology

Organizers: John Wagner (Okanagan University College) and Mike Evans (Okanagan University College)

Amongst those responsible for the early development of common property theory as a distinct field of study, Pauline Peters was notable for her emphasis on the idea of "embedded commons". In opposition to the new institutionalist approach of Elinor Ostrom and colleagues, Peters has argued that property systems should not reduced to idealized, universal sets of "design principles" but should be understood in terms of the full range of social, political and historical factors that gave rise to them. In this working session, we are focusing on this set of issues, but rather than restrict ourselves to common property systems, we seek instead to explore a broad range of customary property systems in which distinctions between common, private (or individual), and state property are often blurred and where local decisions are increasingly
being made in response to global political and economic factors. The title of our first working session held in 2003, "Common property and customary right in the contemporary Pacific", has been changed to reflect the consensus that emerged during that session.

Also of fundamental importance to participants are the ecological characteristics of property systems. Papers presented in 2003 address a variety of marine resource management and conservation issues in the Solomon Islands, Fiji, and Tonga, cultural heritage conservation in New Caledonia, agricultural land management in Fiji, sandalwood agroforestry in Tonga, cloud forest ecotourism in Papua New Guinea and the effects of global warming and rising sea levels on Tuvalu. A further paper describing the regulation of whale-watching in the Azores allowed us to broaden the comparative basis of our study to beyond the Pacific region.

In order to strengthen the comparative basis of our papers, participants in the 2004 session at Salem are being asked to respond to the following three questions as they write their papers: 1. What specific processes of change are underway in your case study that present a challenge to existing ways of organizing social/environmental relations? 2. What factor or factors appear to be mainly responsible for this process of change? 3. How are social networks of various kinds being mobilized in response to the process of change underway and to what extent are those mobilizations bringing about innovations (positive or negative) in the way property rights are being exercised and resources defined and managed?

Our intention is to put together and publish a comparative set of case study materials capable of making a significant theoretical contribution to the field of common property theory while also building on and extending the work of other and participating Pacific scholars in the field of customary property rights systems. Participants are asked to submit a title and abstract by Oct. 15 and a complete draft of their paper by Dec. 15 to the session organizers. The session is still open to additional participants.

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INFORMAL SESSIONS

An Ambivalent Commodity: Marijuana in the Contemporary Pacific Islands

Organizers: David Lipset (University of Minnesota) and Jamon Halvaksz (University of Minnesota)

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 rejections of and resistances 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 their 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? Please contact the organizers by **Oct. 31** if you are interested in participating in this session.

David Lipset, Department of Anthropology, 301 19th Ave. S., 395 HHH Center, Univ. of Minnesota, Minneapolis, MN 55455 USA; tel: (612) 626-8627; fax (612) 625-3095; email <lipse001@umn.edu>
Jamon A Halvaksz, 3144 Bryant Ave. #1, Minneapolis, MN 55408-3449 USA; email <halv0111@maroon.tc.umn.edu>

**Current Knowledge About Polynesian Outliers**

Organizer: Rick Feinberg (Kent State University)

Following upon our 2003 gathering, those of us interested in Polynesian outliers plan to hold another very informal session at the 2004 meeting. ASAO members who have indicated that they are likely to attend the session include Mark Calamia (Colorado), Bill Donner (Kutztown), Serge Dunis (French Polynesia), Rick Feinberg (Kent State), and Heather Young Leslie (Hawai‘i). Mimi George and Richard Moyle have expressed interest but will not be able to attend the Salem meeting. Discussion in Vancouver focused on 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 is an area of common concern, as all the outliers are populated by people identified in some way as Polynesian but who live near and must relate to non-Polynesians. However, any other topics of interest to colleagues working on Polynesian outliers will also be welcome. If you are interested in participating in this session please contact the organizer by **October 31**.

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**Historical and Contemporary Research in Western Solomon Islands**

Organizers: Debra McDougall (University of Chicago), Cato Berg (University of Bergen), and 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 crosscut 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 has been maintained and to what extent these societies may be said to differ.

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Managing West Papuan Identities

Organizer: Sjoerd 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 Act of Free Choice in 1969, the issue of independence is still very much alive. Question is however whether Papuan identity has not become determined by this wish for independence. If independence were to be 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 were to focus on Papuan groups living in exile.

I want to keep the regional focus of this session limited to contemporary West Papua for now even though papers with another regional focus might perhaps benefit the focus on managing identities.

If you are interested in participating in the session or know someone who might be, please contact Sjoerd Jaarsma with your ideas and suggestions by October 31.

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>

Not Just Sex and Temperament Revisited Any More, or "The Gang of Four" in Multiple Contexts

Organizer: Jerry Sullivan (Notre Dame University)

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, e.g. 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 will take the work of the 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 interconnections be found.

Please send queries for more information or paper proposals to Jerry Sullivan at either of the email addresses given below, by no later than October 31. Please note, the Lehigh address listed in our previous newsletter will no longer get your message through.

Jerry Sullivan, Department of Anthropology, 611 Flanner Hall, Notre Dame University, Notre Dame, IN 46556 USA; email <pakdjeri@earthlink.net> or <sullivan219@nd.edu>

Survival at Sea

Organizers: David Counts (Okanagan University College) and Dorothy Counts (Okanagan University College)

We propose an informal session on Survival at Sea. On our 2003 field trip to West New Britain, PNG, we were given a first-person account of such an experience by a villager who, with his children age 3 and 5, was adrift for 32 days with almost no food, supplies or tools, and with no water. They were carried almost a thousand miles and all survived. We are wondering if others have similar narratives. If so, they might make a good collection for our 2nd audience (general public) and our 3rd audience (the people we work with). We are especially interested in first-person narratives by indigenous people, but would also welcome information on the sources of accounts either historical or modern day. Please let us know of your interest in participating by no later than October 31.

David and Dorothy Counts, 15130 Old Mission Rd, Oyama, BC V4V 2A9 CANADA; email <countsd@cablelan.net>

V. IN MEMORIAM  Robert I. Levy

Robert I. Levy, author of Tahitians and many other seminal works bearing on Pacific anthropology, died in Italy on August 29th, 2003, at 79 years of age. A psychiatrist by training, Levy participated in Douglas Oliver's Tahitian project in the early 1960s. He did field work in the Society Islands for twenty-six months between 1961 and 1964. From 1964 to 1966 he was a Senior Scholar in the Institute of Advanced Projects at the East-West Center and Research Associate in Anthropology at Bishop Museum, Honolulu. In 1969 he took a faculty position as Professor of Anthropology at the University of California, San Diego, where he served until his retirement in 1991.
Levy championed an approach to anthropology that placed individual experience at the heart of cultural analysis. His influential early papers, published between 1966 and 1971, set new standards for psychological analysis within nonwestern cultural systems. The culmination of his work in Polynesia was *Tahitians* (1973), one of the most frequently cited Polynesian ethnographies. *Tahitians* opened up new avenues of inquiry: about concepts of personhood, the cultural management of emotions, and the nature of Polynesian world view among others. It set a high standard for evaluating evidence and provided a model for ethnographic inquiry that has been adopted by many subsequent scholars working in the region. *Tahitians* was selected as a finalist for the National Book Awards in 1974.

Levy’s career was marked by an intellectual independence that made him a leader, an initiator of trends, rather than a follower or mere synthesizer. At a time when the emotional life of individuals was ignored in favor of a predominant concern for cognition, he published several theoretical papers insisting on its importance for understanding cultural process. Although Levy spent the last decades of his life working on field material gathered in Nepal, his Polynesian research remained central to his overall project, which focused on the social patterning of mind and experience. In 1996 he was elected Fellow of the American Academy of Arts and Sciences. He was one of the original ASAO Fellows and in 1998 he was elected Honorary Fellow. His intellectual brilliance, and the stimulation it provided for several generations of Pacific scholars, will be greatly missed by all of us who were fortunate enough to have known him.

Donations in Robert Levy’s memory may be made to ASAO for the Pacific Islands Scholars Fund, and will be acknowledged to his widow, Nerys Levy.

*Alan Howard*

VI. CALL FOR PAPERS

The Gale Group, the largest reference publisher in the United States, is preparing a book on world religions titled the *Worldmark Encyclopedia of Religious Practices*. They are looking for someone to contribute an entry on contemporary religious practices in Tonga to the encyclopedia. The entry will need to be between 1,500 and 1,800 words, and pays an honorarium of $140.00.

tel: (406) 543-0906; fax: (406) 549-0560; email <meyer109@msn.com>

VII. BIBLIOGRAPHIC INFORMATION

Barker, Holly M.
2003 *Bravo for the Marshallese: Regaining Control in a Post-Nuclear, Post-Colonial World.*

This case study describes the role an applied anthropologist takes to help Marshallese communities understand the impact of radiation exposure on the environment and themselves, and addresses problems stemming from the U.S. nuclear weapons testing program conducted in the Marshall Islands from 1946-1958. The author demonstrates how the U.S. Government limits its responsibilities for dealing with the problems it created in the Marshall Islands. Through archival, life history, and ethnographic research, the author constructs a compelling history of the testing program from a Marshallese perspective. For more than five decades, the Marshallese have experienced the effects of the weapons testing program on their health and their environment. This book amplifies the voice of the Marshallese who share their knowledge about illnesses, premature deaths, and exile from their homelands. The author uses linguistic analysis to show how the Marshallese developed a unique radiation language to discuss problems related to their radiation exposure—problems that never existed before the testing program. Drawing on her own
experiences working with the Government of the Marshall Islands, the author emphasizes the role of an applied anthropologist in influencing policy, and empowering community leaders to seek meaningful remedies.

Clarke, William C.  

This unusual book is structured around 64 color photographs, most of them taken almost 40 years ago among the Maring-speaking group described in Clarke’s earlier book *Place and People: An Ecology of a New Guinean Community* (ANU Press, 1971). His fungus-ridden, faded color slides were renewed through computer technology and provide striking images of Maring life as it was in the mid-1960s. Each beautifully reproduced photograph serves as a starting point for the author’s reflections on Maring life, anthropology, or the world today. In an unusual way, the book combines poetic images, imagination, and ethnographic description.

Lockwood, Victoria S. (ed.)  

Offering insight into the major changes that are taking place in the context of increasing globalization in Pacific Island societies, the authors of this collection seek to “ground” globalization in concrete real life cases of communities that are dealing with specific processes of globalization and formulating their own responses in their own cultural terms. The twenty-five case studies reflect the many different cultural contexts of island societies as they deal with: global politics, nation states, and ethnic conflict; global economic integration and transnationalism; evolving identities and cultural representations; changes in patterns of social and community relations; and increasing integration into global religions.

Lohmann, Roger Ivar (ed.)  

The book addresses Melanesian, Aboriginal Australian, and Indonesian peoples who hold assumptions of spiritual significance in dreams. In dreams, part of the self seems to wander off to undertake both mundane tasks and marvelous adventures. Anthropologists have found that many peoples take this experience of dreaming at face value, assuming that their spirits literally leave the body to travel, meet other spirits, and acquire valuable knowledge—with dramatic consequences for relationships, social organization, and religions. Several leading anthropologists contribute theoretically and ethnographically rich chapters showing that attention to these peoples’ dream lives deeply enhances our understanding of their cultures and waking lives as well. This collection grew out of ASAO sessions and has been approved by the ASAO Board as an ASAO publication.

Stewart, Pamela J. and Andrew Strathern  

The book explores the meanings and contexts in which violent actions occur. The authors build upon David Riches’s concept of “the triangle of violence”, which examines the relationship between performers, victims, and witnesses, and the proposition that violence is marked by contests regarding its legitimacy as a social act. Adopting an approach that looks at the negotiated and contingent nature of violent behavior, Stewart and Strathern stress the powerful underlying motivation for revenge and the often unacknowledged association between ideas of revenge and concepts of justice. These theoretical perspectives
are applied to in-depth case studies from Rwanda-Urundi, Sri Lanka, Northern Ireland, and extensively on materials from Papua New Guinea, using ethnographic detail to address broader issues of considerable global importance.

Yoshida Shuji and Peter J. Matthews (eds.)
2002 International Area Studies Conference VII. Vegeculture in Eastern Asia and Oceania.

This collection focuses on the emergence and development of vegecultural systems in East Asia, Southeast Asia, and Oceania. The papers explore the complex interactions that have taken place over long distances, and long periods of time in the origins of agriculture and the involvement of plants, peoples, and regions in the history of crops. The volume contains contributions by: Pascale Bonnemere and Pierre Lemonnier, Michael Bourke, Graham Harris, Yoshino Hiromichi, Inoue Hiroshi, Tanaka Koji, Sasaki Komei, Matsuda Masahiko, Peter J. Matthews, Hotta Mitsuru, Nancy Pollock, Diane Ragone, Yoshida Shuji, Paul Sillitoe, Matthew Spriggs, Pamela J. Stewart and Andrew Strathern, John Edward Terrell, and Ochiai Yukino.

VIII. RECENT JOURNALS

Issue 17.2 (2003) of The Journal of Ritual Studies contains the following contributions of interest to Pacific scholars:


The new issue of The Journal of The Polynesian Society, Vol. 112 (1) 2003, contains the following contributions of interest to Pacific scholars:

Wolfgang Kempf
"Songs Cannot Die": Ritual Composing and the Politics of Emplacement among the Resettled Banabans on Rabi Island in Fiji

Serge Tcherkezoff
The Unwarranted Encounter between the Etymology of Papalagi and the Apotheosis of Captain Cook

and several book reviews

ASAO members are especially welcome to join the Polynesian Society. On annual payment of dues (NZ$50 – less than US$25) members receive the quarterly JPS and discounts on publications and earlier journal issues. Student 50% 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>. For information about the journal, please contact Judith Huntsman, Honorary Editor, email <j.huntsman@auckland.ac.nz>
Paideuma Volume 49 (2003) contains the following contributions of interest to Pacific scholars:

Joel Robbins
      Given to Anger, Given to Shame: The Psychology of the Gift among the Urapmin of Papua New Guinea
and several book reviews

Paideuma. Mitteilungen zur Kulturkunde is the official academic publication of the Frobenius-Institut at the J.W. Goethe University (Frankfurt am Main), and is a peer-reviewed journal. Founded in 1938 by Leo Frobenius and edited with support from the Frobenius-Gesellschaft, Paideuma has published articles on African societies and history, as well as on other regions and topics of general theoretical interest. In recent years Paideuma has widened its scope to focus also on Eastern Indonesia and Oceania.

Frobenius-Institut an der Johann Wolfgang Goethe-Universität, Grüneburgplatz 1, D-60323 Frankfurt am Main, GERMANY; Tel: 069-798 330 50 (51); Fax: 069-798 331 01; email: <paideuma@em.uni-frankfurt.de>

The Fall 2003 issue of The Contemporary Pacific (15:2) features the art of Kapulani Landgraf, and includes the following articles:

Anthony B. van Fossen
      Money Laundering, Global Financial Instability, and Tax Havens in the Pacific Islands
Paul van der Grijp
      Between Gifts and Commodities: Commercial Enterprise and the Trader’s Dilemma on Wallis (Uvea)
Kerry James
      Is There a Tongan Middle Class? Hierarchy and Protest in Contemporary Tonga

There is also a dialogue piece entitled "Cultural Studies for Oceania" by Houston Wood, and an Albert Wendt Bibliography, compiled by Paul Sharrad and Karen Peacock. Political reviews of the region and Melanesia for the year 2002 in this issue are also available online via the Pacific Islands Report website <http://pidp.eastwestcenter.org/pireport/tcp.htm>. Rounding out this issue are seventeen book and media reviews, which are also available online at the University of Hawai‘i Press journals department website: <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; tel: 808/956-8833; website <http://www.uhpress.hawaii.edu/journals/cp/>; email <uhpjourn@hawaii.edu> The journal may also be accessed on-line (if your institution subscribes to Project MUSE). See: <http://muse.jhu.edu/>

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