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I. FROM THE EDITORS

Warm thanks to all who submitted session announcements and other information by the December 1 deadline and special thanks to Jan Rensel, Mary MacDonald, and Kathy Creely for their help. The deadline for the next issue is **April 1**.

Karen Brison and Steve Leavitt  
ASAO Newsletter Editors  
Department of Anthropology  
Union College  
Schenectady, NY 12308 USA  
tel (518) 388-6673; fax (518) 388-8035  
email <brisonk@union.edu>  
<leavitts@union.edu>
II. 2004 ASAO ANNUAL MEETING INFORMATION

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)
As noted in the September Newsletter, 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 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. Within walking distance of the Hawthorne are the Salem Witch Museum, Peabody Essex Museum, Essex Street walking mall, and the Salem Maritime National Historic Site.

Guest rooms are $95.00 double or single, inclusive of 9.7% tax. You must register before January 25, 2004. It is important to 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; you may also email <info@hawthornehotel.com> but please put "ASAO 2004" in the subject line, because the hotel tells us they receive so much spam they have difficulty identifying legitimate messages. Specify whether you want a king or queen bed, or two double beds. Visit the hotel’s website at <www.hawthornehotel.com>.

Transportation from Logan Airport
Salem is a twenty-five-minute drive from Logan International Airport and thirty minutes from Boston. Transportation from the airport to the Hawthorne Hotel is available either by taxi or by shuttle. Taxis are plentiful outside the terminals and there are facilitators to assist; we understand the cost for a taxi to the Hawthorne Hotel is about $45-55. Those preferring to take a shuttle should make reservations ahead of time with North Shore Shuttle, by phoning (toll-free) 1-800-649-8660, or online at <www.northshoreshuttle.com>. They should give North Shore Shuttle their flight number and scheduled arrival time; North Shore will track the flight and be there to pick people up when they arrive (even if the flight is later than originally scheduled). When people make their reservations, shuttle personnel will tell them where to go to be picked up; it’ll be in a "shared van area" (there are yellow signs) but these are located in different places in the different terminals. The cost varies depending on the number of passengers. For 1 person, one-way, Logan to Hawthorne Hotel, $40. For 2 people, $50 (which works out to $25 each); for 3 people, $57 ($19 each); for 4 people, $62 ($15.50 each). For 5 or more people, the cost is $13 per person, plus $2 Massachusetts port fee. (Please note: gratuity not included in any of the costs quoted here).
North Shore Shuttle vans hold up to 10 people. So if a number of people know they are all arriving at the same time/same flight (or at least same terminal), they can book together and save money. ASAO Annual Meetings Site Coordinator Judy Flores has offered to keep a list of arrival times and to inform participants so that they can share the shuttle. In order to get the group rate, she would have to designate one person in each group to make the reservations and to see that everyone is accounted for at the shuttle departure site. Anyone wishing to participate in the ride-sharing should contact Judy before the January 25 hotel reservation deadline with their confirmed arrival time and flight number: Judy Flores, P. O. Box 2329, Hagatna, Guam 96932; tel/fax +(671) 828-8040; email <judyflores@guam.net>.

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 from 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 a.m., 1:00 p.m., and 3:00 p.m. 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. For more information or to make your reservation before February 1, contact ASAO Program Coordinator Mary MacDonald: email <mnmacd@aol.com>.

Websites about Salem, Massachusetts
For more information about Salem, including restaurants and sites of interest, the following websites might be helpful:
1) <www.salem.org> from the Salem Office of Tourism & Cultural Affairs includes a little history, a calendar of events, a visitor’s guide that can be downloaded or requested by mail, and the current Salem weather (brrr!).
2) <www.salemweb.com> is a nonprofit, member-supported site, with a greater variety and abundance of information, including a virtual tour of Salem and extensive restaurant lists by category.

III. FROM THE PROGRAM COORDINATOR
In addition to the Annual Meeting Program that follows, I have two announcements.
1) Volunteers are needed to work the registration desk and to supervise the book exhibit. The registration desk and book exhibit are open: Wednesday, 2-5 p.m.; Thursday 8 a.m.-5 p.m.; Friday 8 a.m.-5 p.m.; Saturday 8 a.m.-1 p.m. As in previous years registration desk volunteers and book exhibit volunteers will receive a free book, depending on supply, for every two hours worked.
2) As noted in the September issue of the newsletter, all requests for audio-visual equipment were to have been submitted to the Program Coordinator by November 1. If you have other equipment needs please notify me immediately.

Mary N. MacDonald
Religious Studies Department
Le Moyne College
Syracuse, NY 13214
tel (315) 445-4364
e-mail <mnmacd@aol.com>
### IV. 2004 ASAO ANNUAL MEETING SCHEDULE

- **(S)** Symposium
- **(W)** Working Session
- **(I)** Informal Session

**Breaks:** 10:00–10:30 a.m., 12:00–2:00 p.m. (lunch on own), 3:30–4:00 p.m.

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
<th>Location</th>
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<tr>
<td><strong>Tuesday 2/24</strong></td>
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<tr>
<td>7:00 p.m.-11:00 p.m.</td>
<td>Board Meeting</td>
<td>Pickman</td>
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<tr>
<td><strong>Wednesday 2/25</strong></td>
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<tr>
<td>8:30 a.m.-12 noon</td>
<td>Board Meeting</td>
<td>Pickman</td>
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<tr>
<td>2:00 p.m.-5:00 p.m.</td>
<td>Book Exhibit/Registration</td>
<td>Skylark/Hannah</td>
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<tr>
<td>7:00 p.m.-8:00 p.m.</td>
<td>Session Organizers Meeting</td>
<td>Pickman</td>
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<tr>
<td>8:00 p.m.-11:00 p.m.</td>
<td>Opening Plenary &amp; Welcome Party</td>
<td>Ballroom</td>
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<td><strong>Thursday 2/26</strong></td>
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<tr>
<td>8:00 a.m.-5:00 p.m.</td>
<td>Book Exhibit/Registration</td>
<td>Skylark/Hannah</td>
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<tr>
<td>8:30 a.m.-5:30 p.m.</td>
<td>A Man and A Woman: Mythology (S)</td>
<td>Essex</td>
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<td>8:30 a.m.-5:30 p.m.</td>
<td>Conceptions of Social Relationships (W)</td>
<td>Sophia’s</td>
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<td>8:30 a.m.-5:30 p.m.</td>
<td>New Voyagers: Pacific Artists (W)</td>
<td>Library</td>
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<tr>
<td>8:30 a.m.-12 noon</td>
<td>Western Solomon Islands (I)</td>
<td>Pickman</td>
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<tr>
<td>2:00 p.m.-5:30 p.m.</td>
<td>Marijuana (I)</td>
<td>Pickman</td>
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<tr>
<td>8:00 p.m.-10:00 p.m.</td>
<td>Distinguished Lecture</td>
<td>Ballroom</td>
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<td><strong>Friday 2/27</strong></td>
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<td>8:00 a.m.-5:00 p.m.</td>
<td>Book Exhibit/Registration</td>
<td>Skylark/Hannah</td>
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<tr>
<td>8:30 a.m.-5:30 p.m.</td>
<td>Grandparenting (S)</td>
<td>Essex till 4:30*</td>
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<tr>
<td>8:30 a.m.-5:30 p.m.</td>
<td>PNG Responses to Miners (W)</td>
<td>Pickman till 4:30*</td>
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<tr>
<td>8:30 a.m.-12 noon</td>
<td>New Voyagers: Pacific Artists (W)</td>
<td>Library</td>
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<tr>
<td>8:30 a.m.-12 noon</td>
<td>Not Just Sex &amp; Temperament (I)</td>
<td>Sophia’s</td>
</tr>
<tr>
<td>2:00 p.m.-5:30 p.m.</td>
<td>Language Ideology (W)</td>
<td>Library</td>
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<tr>
<td>2:00 p.m.-5:30 p.m.</td>
<td>West Papuan Identities (I)</td>
<td>Sophia’s till 4:30*</td>
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<td><strong>Saturday 2/28</strong></td>
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<tr>
<td>8:00 a.m.-1:00 p.m.</td>
<td>Book Exhibit/Registration</td>
<td>Skylark/Hannah</td>
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<tr>
<td>8:30 a.m.-5:30 p.m.</td>
<td>Young People (S)</td>
<td>Essex</td>
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<tr>
<td>8:30 a.m.-5:30 p.m.</td>
<td>Town &amp; Country: Melanesia (W)</td>
<td>Library</td>
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<tr>
<td>8:30 a.m.-5:30 p.m.</td>
<td>Property &amp; Ecology (W)</td>
<td>Sophia’s</td>
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<tr>
<td>8:30 a.m.-10:00 a.m.</td>
<td>Survival at Sea (I)</td>
<td>Pickman</td>
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<tr>
<td>2:00 - 3:30 p.m.</td>
<td>Polynesian Outliers (I)</td>
<td>Pickman</td>
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<tr>
<td>7:30 - 9:00 p.m.</td>
<td>Closing Plenary</td>
<td>Library</td>
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*These sessions will adjourn to another location (tba) from 4:30 p.m.-5:30 p.m. Friday 2/27.*
2004 ASAO ANNUAL MEETING PROGRAM

EVENING EVENTS

Session Organizers' Meeting
Wednesday 2/25, 7:00 p.m. - 8:00 p.m., Pickman
All session organizers are requested to attend this special meeting, to discuss session organization and management questions. Light refreshments will be served.

Opening Plenary
Wednesday 2/25, 8:00 p.m. - 9:30 p.m., Ballroom
The Opening Plenary will include meeting announcements from the Program Coordinator, reports from officers, nomination of new board members, announcement of this year’s Pacific Islands Scholars Fund recipients, and introduction of ASAO Honorary Fellows and newcomers.

Welcome Party
Wednesday 2/25, 9:30 p.m. - 11:00 p.m., Ballroom
All are invited to attend this no-host, open-bar, social gathering, especially to welcome our PISF awardees, new ASAO members, and first-time annual meeting participants.

Distinguished Lecture
Thursday 2/26, 8:00 p.m. - 10:00 p.m., Ballroom
Shirley Lindenbaum will give this year’s distinguished lecture, entitled “Thinking about Cannibalism.”

Closing Plenary
Saturday 2/28, 7:30 p.m. - 9:00 p.m., Library
Highlights of the Closing Plenary will include session reports (and future plans), proposed new sessions for 2004, installation of new ASAO Board Chair, announcements regarding future annual meeting sites, and other association business.

SESSIONS
* Indicates papers to be presented in absentia

FORMAL SYMPOSIA

A Man and a Woman: Mythology
Session Organizer: Serge Dunis (Université de la Polynésie française)
Meeting: Thursday, 8:30 a.m. - 5:30 p.m. (Essex)

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, other forms of incestuous marriage make up for it, 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 that 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.

Doug Dalton (Longwood University)
The Tears of the Stars

Roger Ivar Lohmann (Trent University)
Sexual Snakes Strike Again: Immortality Expressed and Explained in a New Guinea Myth

*Wolfgang Kempf (Institute of Ethnology, University of Göttingen)
Reclaiming Male Power: Myth, Morality, and Modernity in a Papua New Guinean Society

Naomi M. McPherson (Okanagan University College)
Galiki: Mythic Female and Feminine Ideal in Bariai, West New Britain, Papua New Guinea

Solange P. Skinner
Sexuality in Narau: Gamodugudug and Amweb

Heather Young Leslie (University of Hawai‘i at Manoa)
Hina’s Fish and the Tui’ha’angana of Tonga: From Samoa with Love

Unasa Leulu Felise Va’a (National University of Samoa)
Lupepagoagoa and Sina

Jukka Siikala (University of Helsinki)
The Structure of Becoming: Cosmogonic Myths of the Cook Islands

Ben Finney (University of Hawai‘i at Manoa)
With Myth as Their Inspiration

Serge Dunis (Université de la Polynésie française)
Incest and Political Power in New Zealand and Hawai‘i

Jean-Guy Cintas
Myth and Poetry in the Kumulipo

Marika Moisseeff (CNRS, Paris)
One Initiated Woman is Worth…Two: From Polynesia’s "Island of Women" to America’s Alien

Discussant: Ward Goodenough
Grandparenting in Contemporary Pacific Societies
Organizers: Jocelyn Armstrong (University of Illinois at Urbana-Champaign), Juliana Flinn (University of Arkansas at Little Rock)
Meeting: Friday, 8:30 a.m. - 4:30 p.m. (Essex); 4:30 p.m. - 5:30 p.m. (tba)

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 role 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.

Vicki Torsch Woolfson (University of Vermont)
Grandparenting: The Chamorro Way
Laurence Carucci (Montana State University)
Grandparents Great and Small: The Shifting Contours of Grandparenting among Enewetak/Ujelang Marshallese
Juliana Flinn (University of Arkansas at Little Rock)
Continuing to Be a Mother: Grandmothering on Pollap
*Ann Chowning (University of Auckland)
Grandparenting in Lakalai, Papua New Guinea, 1954-1992
McRose Elu (Queensland Department of Aboriginal and Island Policy Development)
Grandparenting in Western-Central Torres Strait Society: Conservatism within Evolution
Sela Panapasa (University of Michigan)
The Demographic Structure of Grandparent Households in Fiji
Sally Keeling (University of Otago)
Grandparenting: Mosgiel Styles
Jocelyn Armstrong (University of Illinois at Urbana-Champaign)
Grandmother as a Marker of Social Old Age: New Zealand/Aotearoa Variations on a Universal Theme
Jeanette Dickerson-Putman (Indiana University-Purdue University, Indianapolis)
A Continuum of Grandparent Caregiving on Raivavae

Discussant: Dorothy Counts (University of Waterloo and Okanagan University College)

Jocelyn Armstrong, Community Health, University of Illinois at Urbana-Champaign, 1206 South Fourth Street, Champaign IL 61820 USA; tel (217) 244-1196; fax (217) 333-2766; email <jocelyn@uiuc.edu>
Juliana Flinn, Sociology and Anthropology, University of Arkansas at Little Rock, 2801 South University, Little Rock AR 72204-1099 USA; tel (501) 569-3173; fax (501) 569-8458; email <jbflinn@ualr.edu>

Young People in the Global Pacific: Culture and Agency
Organizers: Christine Jourdan (Concordia University) and Jean Mitchell (University of Prince Edward Island)
Meeting: Saturday, 8:30 a.m. - 5:30 p.m. (Essex)

This session explores the emergent and complex practices of young people in the global Pacific and the imaginative ways in which they are crafting their lives. The session considers the agency of young people in dispersed and contested sites that encompass individual desire, family concerns, the postcolonial state and global preoccupations. By focusing on the agency of young people, the participants consider the changing relationships that inform a range of contested social categories and spaces such as age, gender, place, and modernity. The session addresses changes that reshape, social reproduction, sexual practices, labor as well as kinship, gender, and generational relationships. Acts of resistance, identity formation, cultural
hybridities, innovative language, code switching and the key metaphors used by young people to create and describe new subjectivities and new situations are of great interest in this session. Participants explore the ways in which young people use politics, dance, computers, music studios, cell phones and video as vehicles for self and collective expression. The tensions that resonate in ideas of home, place, and mobility as well the challenges faced by young people in urban areas are key themes.

Leslie Butt (University of Victoria)  
“Lipstick Girls” and “Fallen Women”: Sexual Boundaries and Mobility among the Young in Highlands Papua  
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 Farhardian (Calvin College)  
From Pigs to Processors: Papuan Young People in a Era of Globalization  
Christine Jourdan (Concordia University)  
Haos Gele: Young Women, Kinship Ties and Agency  
David Lipset (University of Minnesota)  
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  
Jenny Munro (University of Victoria)  
Negotiating the Moral High Ground: Papuan Youth, HIV/AIDS and Development Narratives  
Marama Muru-Lanning (University of Auckland)  
Maori and Quebecois Youth and Leadership  
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

The New Voyagers: Pacific Artists in the Global Art World  
Organizers: Pamela Rosi (Bridgewater State College) and Eric Kjellgren (Metropolitan Museum of Art)  
Meeting: Thursday, 8:30 a.m. - 5:30 p.m.; Friday, 8:30 a.m. - 12:00 noon (Library)

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 is not 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.

**Thursday morning**

*Anna-Karina Hermkens (University of Nijmegen, Netherlands)*
- Commodifications of Identity: Gender and the Commercialization of Tapa among the Sentani (West Papua) and the Maisin (Papua New Guinea)

*Judy Flores (Richard Flores Taitano-Micronesian Area Research Center and University of Guam)*
- Navigating Chamorro Art and Identity: Global Challenges to Contemporary Artists

*Carol Ivory (Washington State University)*
- New Directions, New Markets for Marquesan Artists

*Eric Kjellgren (The Metropolitan Museum of Art)*
- In Unknown Country: East Kimberley Artists and the Art World

*Eric Venbrux (Center for Pacific and Asian Studies, University of Nijmegen)*
- The Significance of Form in Religious Art: Northwest Coast and Tiwi Totem Poles Compared

*Elaine Monds (Director, Alcheringa Gallery, Victoria, B.C., Canada)*
- Mastercarvers of the Sepik River in a Widening World

*Carol Mayer (University of British Columbia Museum of Anthropology)*
- Museums, Collecting Practices and the Contemporary Artist

*Pamela Rosi (Bridgewater State College)*
- Picturing My Country Papua New Guinea: The Vision of Larry Santana

*Karen Stevenson (University of Canterbury, New Zealand)*
- Hybrids: Aren’t Those Something That’s Grown in a Hothouse?

**Thursday afternoon**

*Marion Struck-Garbe (Department for Austronesian Studies, University of Hamburg)*
- Just Another Exclusion: Some Aspects of the Reception of PNG Art in Europe

*Eva Raabe (Museum of World Cultures, Frankfurt am Main, Germany)*
- Individualism and Tradition in Contemporary PNG Painting

*Pamela Rosi (Bridgewater State College)*
- Picturing My Country Papua New Guinea: The Vision of Larry Santana

*Karen Stevenson (University of Canterbury, New Zealand)*
- Hybrids: Aren’t Those Something That’s Grown in a Hothouse?

**Friday morning**

*Ake Lianga (Contemporary Solomon Islands Artist, Victoria, B.C., Canada)*
- Journey Through the Islands

*Daniel Waswas (Contemporary Artist, Papua New Guinea)*
- PNG Cultural Appropriation in Creativity

Discussion: Vilsoni Hereniko (Center for Pacific Studies, University of Hawai‘i, Manoa) and participants
Conceptions of Social Relationships in Pacific Societies
Organizers: Alan Howard (University of Hawai‘i) and Joel Robbins (University of California, San Diego)
Meeting: Thursday 8:30 a.m. - 5:30 p.m. (Sophia's)

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.

Alan Howard (University of Hawai‘i)
The West and the Rest: An Exploration of the Concept of Commitment
Natacha Gagné (McGill University),
Te Whaanau: A Metaphor for Social Relationships Among Auckland Māori
Judith Schachter Modell (Carnegie Mellon University)
The Funeral of John Simeona: A Study in Social Relations
Ernest Olsen (Wells College)
A Sense of Moral Responsibility: Views from the Tongan Pulpit and Pew
Victoria S. Lockwood (Southern Methodist University)
The Expression of Notions of the Self and Personhood in Rural Tahitian Marital Relationships
Katherine Boris Dernbach (University of Iowa)
Emotion, Personhood and Social Relationships: Spirit Possession in Chuuk
Laurence M. Carucci (University of Montana)
The Ujelesian Family System in Ka‘u
Elfriede Hermann (Universität Göttingen)
The Potential of Social Relationships: Options for Individuality within Relationality among the Banabans Resettled in Fiji
Encountering Expatriates: Papua New Guinean Responses to Miners in the 21st Century
Organizers: Paige West (Barnard College, Columbia University) and Martha Macintyre (The University of Melbourne)
Meeting: Friday, 8:30 a.m. - 4:30 p.m. (Pickman); 4:30 p.m. - 5:30 p.m. (tba)

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 visions people see of the future alternatively open new vistas and introduce obfuscations. Such visions emerged as the source of most of the important observations made. Mine visits, historical reconstructions, newspaper reports, dreams, and stories all provide the means to "see the future," and most people appear to see it as an improvement on their current situation, in spite of Ok Tedi and Bougainville.

Martha Macintyre (Center for Study of Health and Society, The University of Melbourne)
Management and Staff, Hosts and Guests, Expatriates and Nationals: Tensions and Accommodations of Difference in a Mining Community
Saleem Ali (University of Vermont) and Drew Grewal (University of Vermont)
The Ecology and Economy of Indigenous Resistance: Divergent Perspectives on Mining in New Caledonia
Aletta Biersack (University of Oregon)
Grassroots Globalization: Joint-Venture Capitalism at Mt. Kare
Jerry Jacka (North Carolina State University)
Gold, Kampani, and Development: Imagining Community in the Porgera Valley, Papua New Guinea
Alex Golub (University of Chicago)
Being “the Ipili” in Porgera: White Imaginations of Traditional Culture and Porgeran Attempts to Enact Them
Jamon Halvaksz (University of Minnesota)  
“Kampani into osele bipo”: Gold Mining Landscapes in the Wau-Bulolo Valley, PNG

Paige West (Barnard College, Columbia University)  
They Are Doing WHAT at Crater Mountain? Social Relations, Commodity Imaginaries, and Big Surprises in Papua New Guinea

Ben Imbun (University of Papua New Guinea)  
Encounters between Strangers: Locals, Expatriates and Mining in Papua New Guinea

Dan Jorgensen (University of Western Ontario)  
Mining and its Cultural Consequences in Papua New Guinea - A Brief History from Telefomin

Language Ideology and Social Change in Oceania
Organizers: Bambi B. Schieffelin (New York University) and Miki Makihara (Queen’s College, CUNY)

Meeting: Friday, 2:00 p.m. - 5:30 p.m. (Library)

Contact between agents of colonial and post-colonial governments, religious institutions, and indigenous social groups has spurred profound social change in Oceania and has transformed communicative practices and ideologies. While small speech communities of Oceania have often been conceived as homogeneous entities by outsiders, on closer inspection, they often reveal heterogeneous linguistic ideologies and practices, where multiple codes, styles, and modes of communication develop, compete and coexist simultaneously. Small speech communities often experience language change at an accelerated rate, as innovations and continuity routinely depend on the imagination, creativity, and charisma of fewer individuals. We can gain insight into the history of a language because it is marked by the history of its users and by the contexts in which they transform and construct their ethnolinguistic landscape. An examination of these changes and the resulting codes and choices provides a lens for understanding yet another set of relationships between linguistic ideologies and practices and their role in the transformation of social relations over time. With this in mind, we ask how and why new codes and genres are created, and what choices among multiple codes and modes mean for languages, speakers, and genres across a range of Oceanic societies. The papers in this session provide detailed ethnographic and theoretical analyses of language ideologies and practices in a range of Melanesian and Polynesian societies. The case studies represent diverse contact zones between indigenous and introduced institutions and ideas and between local actors and the outsiders, and involve different lingua franca, colonial, and local language varieties. The papers foreground 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 in this session demonstrate that 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.

Christine Jourdan (Concordia University)
Linguistic Paths to Urban Self in Post-Colonial Solomon Island

Susan U. Philips (University of Arizona)
Scholarly Representations of Tongan Honorifics

Miki Makihara (Queens College, CUNY)
_Type (“Fight”) Talk: Purist Registers and Language Ideologies on Easter Island

Courtney Handman (University of Chicago)
Native Language and the Construction of Authority: Bible Translation Projects in Papua New Guinea

Rupert Stasch (Reed College)
Demonic or Demotic? Ideologies of Indonesian in an Incipiently Bilingual West Papuan Community

Bambi B. Schieffelin (New York University)
Christianizing Language and Community in Bosavi, PNG

Joel Robbins (University of California, San Diego)
You Can’t Talk Behind the Spirit’s Back: Women, Speech and Truth in a Papua New Guinea Society

Kathleen Riley (Johnson State College)
A Tangle of Pride and Shame: Socializing Heteroglossia in the Marquesas, F.P.

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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>

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Creating Town and Country: New Places and Old in Melanesia
Organizers: Thomas Strong (Princeton University) and Paige West (Barnard College, Columbia University)

Meeting: Saturday 8:30 a.m. - 5:30 p.m. (Library)

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 essays raise questions about these categories. How do people define themselves and their place in opposition to or in conjunction with their definitions and understands 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?

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) as separate, and as culturally-contrastive, might be shown in the liminality of the spaces that connect them, roads and routes and the buses and boats that move along them. The essays draw on long-standing interests in the social anthropology of Melanesia in mobility, interstitiality, processes of synthesis and 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 within anthropology about the proper location of anthropological study.

Alex Golub (The University of Chicago)
"In Melanesia There Is This Comparative Sharing Thing": Elite and Grassroots Imaginations of "Traditional Kinship" in Papua New Guinea
Naomi McPherson (Okanagan University College)
A View from the Village: Perspectives on Urban Life in West New Britain
Jerry Jacka (North Carolina State University)
From the Bush to the Highway: A Melanesian Geography of Modernity
Paige West (Barnard College, Columbia University)
Cash Money, Strong Drink, and a Night on the Town in Goroka
Maxine Craig (California State University, Hayward)
The Village as Contradictory Location forEmerging Elites
Jean de Lannoy (Oxford University)
New Places and Old: Some Vanuatu Examples
Rupert Stasch (Reed College)
Forest Life, Village Life: Place, Ownership, Mobility, and the Shape of Social Relations in a West-Papuan Location
James Pile (Princeton University)
Ples Divided: A Social Ideology of Warfare in Enga
Thomas Strong (Princeton University)
Negative Connections: Town Life Haunted by the Village
Debra McDougall (University of Chicago)
Between "home" and "town" on Ranongga

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>

Property and Ecology
Organizers: John Wagner (Okanagan University College) and Mike Evans (Okanagan University College)
Meeting: Saturday 8:30 a.m. - 5:30 p.m. (Sophia's)

Amongst those responsible for the early development of common property theory as a distinct field of study, Pauline Peters has argued that property systems should not be reduced to idealized, universal sets of "design principles", but should be understood in terms of the full range of social, political, historical factors that gave rise to them. In this working session, we are focusing on this set of issues 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.
**Group 1**
Mike Evans (Okanagan University College)
  Sandalwood, Markets, and Super-ordinate Kin: The Ecological Consequences of Dispersed Interests in Property and Persons in Contemporary Tonga
Bryan Oles (Department of Human Ecology, Rutgers University)
  Access and Alienation: The Promises and Threats of Stewardship on Mokil
*Andrea Bender (University of Freiburg, Germany)
  Changes in Social Orientation: Threats to a Cultural Institution in Marine Resource Exploitation in Tonga
*R. Christopher Morgan (Department of Pacific and Asian Studies, University of Victoria)
  Property of Spirits: Local and Global Value of Sea Turtles in Fiji

**Group 2**
Martha Macintyre (University of Melbourne), Simon Foale (Australian National University), and Andrew Holding (Lihir Management Company)
  Land Tenure, Ownership and New Forms of Entitlement on Lihir: Changing Notions of Land as Property in the Context of a Goldmining Project
Penelope Schoeffel
  Property Rights, Development and Democracy in the Pacific
*Leah Sophie Horowitz (School of Resources, Environment and Society, Australian National University)
  "Places Strewn with Stories": Cultural Heritage and Environmental Conservation in New Caledonia

**Group 3**
John Wagner (Okanagan University College)
  Tropical Rainforests as Global Commons: The View from Blue Mountain
Adrian Tanner (Memorial University)
  Qele and Veikau: Come Limits to the "Commons" Idea in the Land Tenure System of Navosa, Fiji
Mark A. Calamia (University of Colorado at Boulder)
  Environmental Entitlements and Property Rights in the Establishment of Community-Based Marine Protected Areas: A Case Study from the Outer Islands of Fiji

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**INFORMAL SESSIONS**

**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)
**Meeting: Thursday, 8:30 a.m. - 12:00 noon (Pickman)**

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 have been maintained and to what extent these societies may be said to differ.

The session will focus on the Western Solomons but does not exclude points of comparison from beyond the region. Researchers working on other regions in or beyond the Solomons are especially welcome in this first exploratory session. Those who have expressed interest in participating in this or future sessions include: Julie Ayotte, Shankar Aswani, Cato Berg, Christine Dureau, Edvard Hviding, Fabienne Labbé, Gabriel Maeallasi, Pierre Maranda, Debra McDougall, Jill Nash, Gene Ogan, Ian Scales, Peter Sheppard, Deborah Waite, Geoffrey White, and Ellen Woodley.

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Debra McDougall, 5314 Drexel #1-S, Chicago, IL 60615, USA; email <debra@uchicago.edu>
Cato Berg, Dept. of Social Anthropology, University of Bergen, PO Box 7800, N5020 Bergen, NORWAY; email <cato.berg@sosantr.uib.no>
Christine Dureau, Department of Anthropology, University of Auckland, PB 92019, Auckland, NEW ZEALAND, email <cm.dureau@auckland.ac.nz>

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An Ambivalent Commodity: Marijuana in the Contemporary Pacific Islands
Organizers: David Lipset (University of Minnesota) and Jamon Halvaksz (University of Minnesota)
Meeting: Thursday, 2:00 p.m. - 5:30 p.m. (Pickman)

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? We would like to invite all of those interested in this subject to join us in an informal discussion. We will decide at the end of the session whether or not to pursue the topic further at subsequent ASAO meetings.

Those expressing interest include: Jamon Halvaksz, Rolf Kuschel, David Lipset, Mac Marshall, and Tom Strong.

Not Just Sex and Temperament Revisited Any More, or "The Gang of Four" in Multiple Contexts
Organizer: Jerry Sullivan (Notre Dame University)
Meeting: Friday 8:30 a.m. - 12:00 noon (Sophia's)

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 inter-connections be found.

Participants in this session include: Jerry Sullivan, Sharon Tiffany, Pat Francis, Phillip Guddemi, Jim Roscoe, Becca Etz, Caroline Thomas, and Nikki Tannenbaum.

Managing West Papuan Identities
Organizer: Sjoerd Jaarsma
Meeting: Friday 1:00 p.m. - 4:30 p.m. (Sophia's); 4:30 p.m. - 5:30 p.m. (tba)

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 hopefully 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. Participants include: Ruth Horie, Mike Wesch, Charles Farhadian, Jaap Timmer, and Sjoerd Jaarsma.

Survival at Sea
Organizers: David Counts (Okanagan University College) and Dorothy Counts (Okanagan University College)
Meeting: Saturday, 8:30 a.m. - 10:00 a.m. (Pickman)

On our 2003 field trip to West New Britain, PNG, we were given a first-person account of a survival at sea 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.

Participants in this session include: Rick Feinberg, Ben Finney, Michael Goldsmith, Martha Macintyre, Karen Peacock, and John Wagner.

Current Knowledge About Polynesian Outliers
Organizer: Rick Feinberg (Kent State University)
Meeting: Saturday, 2:00 p.m. - 3:30 p.m. (Pickman)

Following upon our 2003 gathering, those of us interested in Polynesian outliers plan to hold another very informal session at the 2004 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.
Those 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), Janet Keller (University of Illinois-Urbana-Champaign), and Heather Young Leslie (Hawaii)

Rick Feinberg, Anthropology Dept., Kent State University, Kent OH 44242-0001 USA; tel (330) 672-2722; fax (330) 672-2999; email <rfeinber@kent.edu>

V: OTHER CONFERENCES

Political Culture, Representation and Electoral Systems in the Pacific, University of the South Pacific (Emalus Campus), Port Vila, Vanuatu, July 10-12, 2004.

The Pacific region possesses an extraordinarily diverse range of electoral systems and political institutions. It includes a constitutional monarchy, in which the king and nobility control political power (Tonga), a state that has only recently shifted to a universal franchise, but where chiefs (matai) alone may stand as candidates (Samoa), and a country with a unique special seat reserved for migrants overseas (Cook Islands). The region includes the world’s sole democracy that uses the single non-transferable vote system (Vanuatu) and the only country that has ever adopted the obscure Borda count method of preferential voting (Nauru). The Pacific has territories and countries that use list system proportional representation (New Caledonia, French Polynesia), mixed member systems (Niue, New Zealand) and the alternative vote system (Fiji and now PNG). Until now, there has been little investigation of the on-the-ground operation of these electoral institutions, and the way these are influenced by local political cultures, and little discussion about whether imported institutions are suitable to the Pacific.

Post-colonial Pacific Islands have struggled to find suitable institutions of representation that assist nation-building processes. Often, franchises were extended only shortly before independence, with little thought to how imported institutions might function in practice. The Westminster system is normally associated with a two party system and strong government. But in the Melanesian context, the system entails a highly competitive multi-party (or no-party, multiple independent) system, with many MPs surviving only a single term in office and frequent regime changes following no-confidence votes. Corruption is widespread, and the threat of de-selection at the next elections proves too weak to hold MPs to account. About half of all MPs lost their seats at recent elections in both PNG and the Solomon Islands. Reform proposals, such as those in PNG, Fiji and the Solomon Islands, have aimed at increasing accountability, and/or broadening parliamentarian support bases. In other parts of the Pacific, governance institutions remain wedded to customary hierarchical structures. Yet there too, legislative assemblies often fail to act as a check on governments. In Micronesia, many countries chose self-government through compacts of free association with the United States, and adopted presidential-style systems. Yet there has been little research on the Pacific’s homegrown counterpart to the well-known parliamentarianism versus presidentialism debate in the international political science literature.

The conference will be attended by scholars specializing in Pacific electoral institutions, practitioners engaged in electoral administration, and people concerned about the politics of representation in the Pacific. Papers are expected to investigate the way established electoral institutions operate on the ground, and/or the way local political cultures modify or influence the working of imported institutions. We also hope to look at the working of the Presidential model in Micronesia, and at the influence (if any) of list system proportional representation on political divisions in New Caledonia. Recent electoral reforms in Papua New Guinea and Fiji will be an important focus of debate, and sessions will explore the working of the matai system in Samoa, the monarchist model in Tonga and proposals for federal government in the Solomon Islands.

We are particularly interested in either: a) papers addressing the international electoral systems literature, but which use this to investigate Pacific Island systems; or b) detailed examinations of the on the ground operation of electoral institutions in one or more Pacific Island country. Investigations of particular elections and/or detailed analysis of election results
are encouraged, but only if these draw out key themes or demonstrate important relationships. We discourage narrowly descriptive or number-crunching exercises. Joint papers, which bring together Pacific Islanders working in their own countries (for example in Elections offices) and academics, who have a track record of timely publication and work at a major university, are particularly encouraged. Organizers are as interested in papers that show how the intentions of institutional architects are frustrated in practice, as we are in assessing how well-designed systems might enhance voter empowerment, improve stability and strengthen democracy in the Pacific Islands.

Limited funding support for travel and accommodation may, in some cases, be available. Preference will be given to plans for papers that closely fit the theme of the conference.

Informal inquiries can be addressed to either <Fraenkel_j@usp.ac.fj> or <Andrew.Ladley@vuw.ac.fj>. The best quality papers presented at the conference will appear, shortly afterwards, in an edited collection. Proposals in the form of abstracts of 250-300 words should be sent to <clare.keenan@vuw.ac.nz> by March 15 2004.

VI. FROM THE SECRETARY-TREASURER: 2003 MEMBERSHIP REPORT

As of October 13, 2003, current ASAO membership totaled 376 (including 13 honorary fellows). This appears to be an all-time record, at least as far as I can tell from ASAO secretary-treasurer reports going back to 1986. Membership numbers rebounded this year in the US, Canada, and Europe, while dropping in the South Pacific. Again, fluctuations are undoubtedly related to annual meeting locations.

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<td>totals</td>
<td>373</td>
<td>341</td>
<td>338</td>
<td>358</td>
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</table>

*In 2002 and 2003, "other" was Taiwan; in 1999 and 2000, Thailand; in 1996-1998: Botswana.

Within the United States, members reside in 38 states and in Washington, DC. The highest concentrations are in the Northeast (71 members), followed by the West Coast (56), Hawai‘i (37), and the upper Midwest (35).
The 2003 membership list includes 128 ASAO fellows, 183 general members, 52 student members, and 13 honorary fellows. (Honorary fellows are elected by the ASAO membership in recognition of their distinguished contributions to the field of social anthropology in Oceania. Fellows are dues-paying members who have served as officers or on the board of directors of ASAO; have edited ASAO Monographs or other officially recognized ASAO publications; or have authored contributions to ASAO Monographs or publications.)

In addition, the ASAO Newsletter has 29 institutional subscribers, including 10 in the US, 4 in New Zealand, 3 in Australia, and 12 others in Canada, Germany, United Kingdom, France, Mexico, the Philippines, Fiji, Saipan, and Palau. (If interested, please contact me for details.)

Jan Rensel

VII: CALL FOR MANUSCRIPTS FOR NEW SERIES

Announcing a new series of books entitled, Anthropology and Cultural History: Asia and the Indo-Pacific, edited by Dr. Pamela J. Stewart (Univ. of Pittsburgh) and Prof. Andrew Strathern (Univ. of Pittsburgh).

The series will be published by Ashgate Publishing, a leading international publisher of scholarly books, with offices in the U.K., North America, and Australasia. Ashgate publishes over five hundred titles a year in the Social Sciences and Humanities. This new series provides a publishing link for scholars who conduct research on Asia and the Indo-Pacific region. Single and/or multiple authored manuscripts will be considered for publication, as will well-written and adequately revised Ph.D. dissertations and edited thematic volumes.

This new series brings together two innovative foci, joining Asian Studies to the wider Indo-Pacific region, and linking anthropological theory to studies in cultural history and religious studies that are pursued by scholars from a number of disciplines. The inclusion of the Indo-Pacific region in this series acknowledges the increasing impact of transnational flows of ideas and practices across geographical borders, especially within Asia and the Indo-Pacific region. Manuscripts that examine issues concerning information flows across borders, e.g., in studies of globalization, the spread of terrorism, or alternative medical practices within Asia and/or the Indo-Pacific area, are welcome in addition to manuscripts that pursue other forms and scales of analysis. Studies of adaptation, transformation, and conflict in small-scale situations enmeshed in wider currents of change will have a significant place in this range of foci.

Authors in the series will use anthropological perspectives and/or themes from cultural history or religious studies to reflect the changing definitions of disciplinary interests and/or contemporary transnational processes across the Asian and Indo-Pacific region. The series thus has a much wider remit than existing series focused on Asia itself, and it reflects the current creative interactions between anthropology and historical scholarship that are enriching the study of Asia and the Indo-Pacific region. Some of the studies in the series will center on classic themes of ritual that have been a focus of writings on Asia and the Pacific. Others will have a bent towards politics and economics. Others will examine emergent themes that link countries transnationally within the East Asian or South Asian complexes.

The editors will evaluate scholarly single-authored or collaborative texts or thematically organized sets of essays that will appeal to a multidisciplinary range of readers, including scholars and students. The books will range from 70,000 to 110,000 words in length.

Please contact: P. J. Stewart and A. Strathern, Department of Anthropology, 3H01 W.W. Posvar Hall, University of Pittsburgh, Pittsburgh, PA 15260; tel 412-648-571; email <pamjan@pitt.edu>
VII. BIBLIOGRAPHIC INFORMATION

Brady, Ivan

"[ASAO Fellow] Ivan Brady of SUNY Oswego’s anthropology department in recent years has helped establish poetry as a method of inquiry in the social sciences, and he demonstrates some of its possibilities in his new book, The Time at Darwin’s Reef. This book tells its stories through verse, prose, and watercolors painted by Janie Brady, Ivan’s wife." [SUNY Oswego Campus Update, Sept. 24, 2003]

The Time at Darwin’s Reef is designed to draw out key dimensions of the poetics of anthropology and history embedded in creative writing—in the mix and on the margins of verse and prose, painting, and writing, fiction and fact—to revisit the sometimes academically resistant idea that there is more than one way to say (and therefore to see) things. This is a poetic exploration of themes encountered in the academy’s attempts to explicate reality, including travel through various cultures, times, and circumstances. The goal of this unique book is both analytic and aesthetic. It is also humanistic: a commentary on the human condition, of being and not being in a cross-cultural world. It will be of immediate interest to poets and writers who wish to explore anthropological poetics, to ethnographers and teachers of ethnographic method, and to instructors and students in creative and experimental writing.

"As good and compelling as many of the individual pieces that make up this collection are, I am most impressed by the way it both unfolds and achieves coherence as a work of anthropology. Here a skillful poetics of text-making builds context as certain and as powerfully as any classic ethnography, while yet being a virtuoso performance of all those tendencies in the aftermath of the 1980s "Writing Culture" critique that have come to define the preoccupations of anthropology." George Marcus [From the publisher.]

Stauffer, Robert H.

This volume is the most detailed case study of land tenure in Hawai‘i. Focusing on kuleana (homestead land) in Kahana, O‘ahu, from 1846 to 1920, the author challenges commonly held views concerning the Great Māhele (Division) of 1846-1855 and its aftermath. There can be no argument that in the fifty years prior to the 1893 overthrow of the Hawaiian monarchy, 90 percent of all land in the Islands passed into the control or ownership of non-Hawaiians. This land grab is often thought to have begun with the Great Māhele and to have been quickly accomplished because of Hawaiians’ ignorance of western law and the sharp practices of haole (white) capitalists. What the Great Māhele did create were separate land titles for two types of land (kuleana and ahupua‘a) that were traditionally thought of as indivisible and interconnected, thus undermining an entire social system. With the introduction of land titles and ownership, Hawaiian land could now be bought, sold, mortgaged, and foreclosed.

Using land-tenure documents recently made available in the Hawai‘i State Archives’ Foster Collection, the author presents the most complete picture of land transfer to date. The Kahana database reveals that after the 1846 division, large-scale losses did not occur until a hitherto forgotten mortgage and foreclosure law was passed in 1874. Hawaiians fought to keep their land and livelihoods, using legal and other, more innovative, means, including the creation of hui shares. Kahana: How the Land Was Lost explains how Hawaiians of a century ago were divested of their land—and how the past continues to shape the islands’ present as Hawaiians today debate the structure of land-claim settlements.
"Contains information that is critical to understanding contemporary Hawai`i and the role of the legal system and government in separating an aboriginal people from their land." Carlos Andrade, University of Hawai`i [From the publisher.]

Hezel, Francix X, SJ

This book by ASAO fellow Fr. Fran Hezel has just been published in paperback.

"Hezel has written an authoritative and engaging narrative of [a] succession of colonial regimes, drawing upon a broad range of published and archival sources as well as his own considerable knowledge of the region. This is a "conventional" history, and a very good one, focused mostly on political and economic developments. Hezel demonstrates a fine understanding of the complicated relations between administrators, missionaries, traders, chiefs and commoners, in a wide range of social and historical settings." Pacific Affairs [From the publisher.]

Thanks to Kathy Creely for the following

Copies of several dissertations have recently been added to the collection of the Social Sciences and Humanities Library at the University of California, San Diego. Most are still being cataloged, but will eventually be available for borrowing via interlibrary loan.

Braun, Angelica Maria

Druppel, Birgit

Madden, Benjamin

Mortsiefer, Bernd.

Ratuvu, Steven

Sniekers, Marijke

Tomlinson, Matthew

Thanks also to Kathy Creely for the following:

Here is a list of book chapters, relevant to Pacific studies, from books recently acquired by the Social Sciences and Humanities Library at the University of California, San Diego.
Bell, Joshua A.  

Binney, Judith and Gillian Chaplin  

Bolton, Lissant  

Buschmann, Rainer  

Davies, Hugh  

Descantes, Christophe, Hector Neff, Michael D. Glascock  

Galipaud, Jean-Christophe  

Guo, Pei-Yi  

Harris, Jonathan Gil and Anna Neill  

Herle, Anita  

Liebersohn, Harry  

Lowe, D.J., R.M. Newnham, J.D. McCraw  
Manganaro, Marc  

Manganaro, Marc  

O’Hanlon, Michael and Linda Frankland  

Sillitoe, Paul and Robin A. Wilson  

Spickard, Paul  

Torrence, Robin  

Wallace, William Kauaiwiulaokalani III  

Weisler, Marshall I.  

IX. RECENT JOURNALS

The fall 2003 issue of *Tok Blong Pasifik: News and View on the Pacific Islands* (57[1]) is the final issue of this fine journal, published by the Pacific People’s Partnership (PPP). It features articles by three journalists who accompanied the PPP program development officer Jennifer Talbot on a research trip to Fiji and Vanuatu in the spring of 2003. These articles are:

Tania Willard  
"Graon Hemi Laef (Land is Life)”: Struggle for Land Continues in Vanuatu

Nelson Bird  
Sharks, Cannibals and the Spoken Word (about Fiji and Vanuatu)

Paul Barnsley  
Post-Colonial Struggles Haunt "Island Paradise" (about Fiji)

Other articles in this issue include:

John Wagner  
Mangi Mongo Yu Go We? The Story of a Canoe; the Future of a Village (about Kamu Yali in Morobe Province, PNG)
David Stanley
Black Pearls of French Polynesia and the Cook Islands

Sustainable Fisheries Management Plan for Fiji Brings Results and Recognition
Jennifer Talbot

West Papua Update: Militarization Continues as a Way of Life for Citizens
Jennifer Talbot

Learning How to Make Things Happen: PPP’s Aboriginal Media Project Sheds Light on Indigenous Struggles across Pacific

Several short items in a section entitled Pacific News, by Gloria Williams, and a review by Michael Bodden of the book *Money Makes You Crazy* by Ross McDonald (University of Otago Press, 2003) round out this issue.

The Pacific Peoples’ Partnership continues to pursue numerous initiatives including public forums, internships for aboriginal Canadians with indigenous peoples in other countries, and efforts to enhance media coverage of international indigenous issues. As Rita Parikh, PPP executive director, wrote in a November 17 cover letter enclosed with *Tok Blong Pasifik*: "Throughout its 20-year history, PPP has been honoured to produce the only journal in North America to feature voices of Pacific islanders and Aboriginal Canadians on critical, contemporary international development issues. Look for our new-format newsletter [also titled *Tok Blong Pasifik*] in the spring to keep abreast of Pacific struggles and to learn more about the activities PPP is pursuing.”

Pacific Peoples’ Partnership, 407-620 View St., Victoria BC V8W 1J6, CANADA; tel (250) 381-4131; fax (250) 388-5258; email <general@pacificpeoplespartnership.org>; webpage <http://www.pacificpeoplespartnership.org/>

Issue 18 (1) (2004) of *The Journal of Ritual Studies* contains the following contributions of interest to Pacific scholars:

Goran Aijmer
Death in Lesu: The Historical Anthropology of a New Ireland Society

Jack Goody
The Bagre and the Story of My Life


For subscriptions or submission information for *The Journal of Ritual Studies* see the Journal’s webpage: <http://www.pitt.edu/~strather/journal.htm> or write to Journal of Ritual Studies, Dept. of Anthropology, 3H01 W.W. Posvar Hall, University of Pittsburgh, Pittsburgh, PA 15260, USA; fax 412-648-7535.
The new issue of *The Journal of The Polynesian Society*, Vol. 112 (2) 2003, contains the following contributions of interest to Pacific scholars:

Atholl Anderson, Eric Conte, Patrick V. Kirch and Marshall Weisler  
Cultural Chronology in Mangareva (Gambier Islands), French Polynesia: Evidence from Recent Radiocarbon Dating  
Helen Leach  
Fern Consumption in Aotearoa and its Oceanic Precedents  
Ross Cordy  
Who Made the Feather Cloaks in the Hawaiian Islands? Some Additional Information  
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>

The new issue of *Pacific Studies*, Vol. 25 (4) 2003, is a special issue entitled, Ethnographies of the May 2000 Fiji Coup, Guest Editor, Susanna Trnka. The volume developed out of a session at the 2001 ASAO meeting in Florida.

Susanna Trnka  
Introduction: Communities in Crisis  
Matt Tomlinson  
Speaking of Coups before They Happen: Kadavo, May-June 1990  
Stephen C. Leavitt  
Chiefly Politics in the First Reactions in Rakiraki to the May 2000 Coup in Fiji  
Karen J. Brison  
Disjunctures in Discourse: Emerging Identities after the 2000 Coup in Rakiraki, Fiji  
Susanna Trnka  
Foreigners at Home: Discourses of Difference, Fiji Indians and the Looting of May 19  
Tui Rakuita  
Taukei-Vulagi Philosophy and the Coup of 19 May 2000  
Brij J. Lal  
Afterword: The Debris

As a special limited offer, you can get a complimentary copy of this Special Issue with a new subscription ($40.00). For information on this offer or to buy a single copy email <toluonoj@byuh.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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ASAO Archivist
Gene Ogan
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Honolulu HI 96822-4904
<Eoganx@aol.com>

ASAO Website Manager
Alan Howard <alanhoward@hawaii.rr.com>

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ASAO Website: <http://www.soc.hawaii.edu/asao/pacific/hawaiki.html>

Karen Brison and Stephen Leavitt
ASAO Newsletter Editors
Department of Anthropology
Union College
Schenectady NY 12308