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I. FROM THE EDITOR

This issue includes information about our upcoming conference in Santa Fe. If you get a chance, I would encourage you to get out and about in the countryside surrounding the city, as it is simply wonderful.

As noted by the PISF committee, ASAO has supported over 100 scholars through monies generously donated by our members and collected from membership fees.

Please continue to support the Pacific Islands Scholars Fund.

The deadline for the next newsletter is April 20th.

Cheers
Jamon Halvaksz

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II. FROM THE CHAIR

Happy holidays friends and colleagues,

As we close out the end of the calendar year, I hope this finds all of you well and ready for a restful holiday. As you are all (hopefully!) winding down, the board and officers are gearing up in preparation for the 2015 meeting in Santa Fe, New Mexico. In advance of the meeting, it is my pleasure to welcome incoming members Saʻiliemanu Lilomaiva-Doktor and Marama Muru-Lanning to the ASAO Board, and Zakea Boeger as Associate Website Manager. I thank all of our board members and officers for their continued service on behalf of the organization, and below share a few highlights of what to expect in Santa Fe.

There are many exciting sessions on the schedule: from food to law and custom to classroom pedagogy, I am sure everyone will find topics of great interest. (In fact, I think our most ambitious members have committed to participating in several sessions.) We are also pleased to have with us Holly Barker, who will be giving the Distinguished Lecture, “Confronting a Trinity of Institutional Barriers: Denial, Cover-up and Secrecy.” One small new addition this year is a special section of the book exhibit highlighting recent publications. If you have published a book or special journal volume in 2014, please let David Troolin (our Book Exhibit coordinator) know as soon as possible.

Some of you tuned into ASAOnet may have seen that we are trying out a small change to the “Emergent Issues” discussion, which is to invite interested members to facilitate conversations on topics of their choice. If you have an emergent issue that you are thinking about and would like to facilitate a discussion, please feel free to register your interest to me or any of the board members by January 1 so we can coordinate requests.

I would like to take this opportunity to recognize past ASAO Chair Paige West and Ivan Brady for volunteering to spearhead an important fundraising effort on behalf of PISF. The bulk of PISF funds each year go to supporting attendance at our annual meetings, and they are indispensable particularly for our graduate student and junior faculty members, as well as community partners and senior faculty who do not have access to institutional support for conferencing. As someone who benefitted from PISF Travel Grant support in my first full session cycle as an advanced doctoral student, I know how important this kind of support is for enabling member participation and enriching both the meetings and ASAO. As you do your end of year charitable giving, please consider making a tax-deductible gift to PISF and continuing to support the committee’s efforts on behalf of ASAO. Also feel free to contact Paige and Ivan if you would like to get involved.

Finally, we will continue the very successful heavy pōpō following the opening plenary and the distinguished lecture, and we hope many of you stick around to catch up with old friends and make some new ones. I look forward to seeing you all in Santa Fe.

Ia manuia le Kerisimasi ma le Tausaga Fou,
Lisa Uperesa, ASAO Board Chair
III. PACIFIC ISLANDS SCHOLARS FUND

The Pacific Island Scholars Fund Committee has just sent out award letters to seven outstanding scholars from all parts of the Pacific, and the acceptances are coming in. We are all very much looking forward to welcoming them to ASAO 2015 in Santa Fe, and we are excited about their participation in ASAO sessions, social events, and informal conversations.

This is the twenty-year anniversary of PISF. Jan Rensel, ASAO Archivist extraordinaire, recently compiled a remarkable set of data showing that between 1994 and 2014 - and with the addition of PISF awardees for ASAO 2015 - we will have supported over 100 Pacific Island scholar/participants in ASAO meetings with travel awards. This is a great record.

But PISF currently finds itself seriously short of funds. We are in the position of having to turn away excellent applicants. We are deeply grateful for the generous -and modest- individuals who have recently made major contributions as well as to all of you who regularly contribute smaller amounts. It is because of you that we have just now been able to offer funding to these seven exceptional Pacific Island scholars toward the substantial costs of their travel to Santa Fe. We would like to do more.

So please, when you renew your ASAO dues and pre-register for ASAO 2015 in Santa Fe - or, for those of you who are able, when you consider your year-end charitable giving - make a donation to PISF.

Donations can be sent to Mary McCutcheon, ASAO Treasurer, at this address:

Mary McCutcheon
2115 North Rolfe St.
Arlington, VA 22209-1029
email: <<mmccutch@gmu.edu>>

Best wishes to all from the PISF Committee:
Ping-Ann Addo, Carlos Mondragón, Susanne Kuehling and Maria Lepowsky (Co-Chairs), and Alan Howard and Mary McCutcheon (ex-officio).

IV. THE 2014 ASAO ANNUAL MEETING

Meeting Site and Accommodation

The 2015 meeting of ASAO will be held at the Hotel Santa Fe in historic downtown Santa Fe, New Mexico, from February 3-7. The Hotel Santa Fe is a business venture of the Picuris (Tiwa) Pueblo of Taos County, New Mexico, and features a unique collection of Tribal art.

The hotel offers to ASAO two types of accommodation, a traditional room (single or double occupancy) at $125 per night and a Picuris Junior Suite at $140 per night (+15.1875% hotel room tax). Attendees may make their reservations directly with the hotel's reservation department, by telephone, fax, or e-mail:

Hotel Santa Fe
1501 Paseo de Peralta
Santa Fe, New Mexico 87501 USA
Telephone: 877-259-3409
Fax: 505-955-7835
Email: stay@hotelsantafe.com

When you contact the hotel, be sure to mention "Association for Social Anthropology in Oceania" to receive the discounted room rate.
When making travel plans, Ryan suggests booking a flight to Albuquerque (ABQ) and traveling by shuttle to Santa Fe. The Santa Fe visitors’ bureau recommends arranging transport with Sandia Shuttle. There is also an international airport in Santa Fe (SAF) which has regular, though less frequent, connections to major hubs.

Questions regarding accommodation should be directed to Ryan Schram at ryan.schram@sydney.edu.au. Access meeting registration information and preregistration form: http://asao.org/pacific/membership.htm

Places to Eat and Things to Do in Santa Fe
According to the New York Times (Voll, et al. 2014), the official state question of New Mexico is "red or green?" Chiles, that is! Here are some spots to conduct ethnographic research on this question.

Sage Bakehouse, 535 Cerrillos Rd Santa Fe, NM 87501.

El Museo Winter Market (open on Saturdays and Sundays 8 a.m. to 3 p.m. from November to March), 555 Camino De La Familia Santa Fe, NM 87501 (across the tracks, corner of Paseo de Peralta and Camino de la Familia). Click here for an announcement.
Here's a video about Santa Fe.

Please send any recommendations for ASAO attendees to Ryan on his Sydney Uni email.

References

Ryan Schram, ASAO Site Coordinator

V. NOTES FROM THE PROGRAM COORDINATOR

I would like to extend heartfelt gratitude to all the session organizers, board members, and officers who have been working together to make possible our ASAO 2015 Santa Fe meetings. A hearty round of thanks are particularly due to Ryan Schram as site coordinator for arranging our stay at the Hotel Santa Fe. Despite the geographical irony of holding our Oceanic gathering in one of North America’s non-coastal regions, we have a robust program emerging, with 7 formal symposia, 7 working sessions, and 12 informal sessions, several special sessions, and our distinguished lecture. It is easy to imagine several exceedingly productive, thoroughly busy days.

A few program observations may be of use. Please note a number of session changes since our last newsletter, including the withdraw of several sessions, and one late addition. In order to highlight the refreshed character of program, this year’s new sessions are all marked with a bang (!). Room locations for the sessions may change (though not the times), so please be sure to pick up the up-to-date program from the meeting registration table. After last year’s success in increasing effervescent participation in collective moments, our evening events appear at slightly earlier times than in some past years. Watch for late-breaking details about our third annual Emerging Issues in the Contemporary Pacific lunchtime breakout session on Friday (bring a lunch or beverage or come after a quick bite). Also, Santa Fe is known for indigenous film and art, and we are working on the possibility of some potential engagements with one or more of the local museums, so please stay tuned to ASAOnet for further news of conference-enhancing possibilities.
David Troolin (SIL, Papua New Guinea) has been serving as our Book Exhibit coordinator for the last several meetings. Once again, David has contacted an impressive number of our region-serving presses asking for books and journals for display in Santa Fe. If you have a recent publication, please contact david_troolin@sil.org, letting him know the title, press name, address, and contact so he can be sure to request a publicity copy from that press.

I would also like to remind members of the opportunity to get a free book while helping the meeting function smoothly. Each year we depend on volunteers to staff the book display and registration desk. We need two people for the registration desk and two people for the book exhibit during the following times:

- Wednesday 2:00 pm – 5:00 pm
- Thursday 8:00 am – 5:00 pm
- Friday 8:00 am – 5:00 pm
- Saturday 8:00 am – 12:00 noon

Volunteers earn one book for every two hours’ work. E-mail me, mawyer@hawaii.edu if you are able to help, indicating which time slots you would be available to fill.

In organizing the program, the coordinator’s task is to see that (1) the many participants who will be in more than one session do not find themselves in two sessions at the same time and (2) that there is a good mix of sessions on any one day. These considerations along with individual concerns and the large number of sessions posed any number of challenges in organizing the program. With our varied program, difficult choices about which session to attend will have to be made but I am happy to write that, based on information from our session organizers, we believe few persons will have to leave one session to present a paper in another. Best wishes for the upcoming solstice, and any other seasonal doings, and looking forward to seeing you in Santa Fe.

Alexander Mawyer, Program Coordinator
ASSOCIATION FOR SOCIAL ANTHROPOLOGY IN OCEANIA
2015 ANNUAL MEETING PROGRAM

Session Organizers’ Meeting
Wednesday, February 4, 5:00 pm – 6:00 pm, Hacienda Room
All session organizers are requested to attend this meeting to discuss session organization and management questions. Certain officers of the association will be present to share insights and coordinate with respect to their positions. Light refreshments will be served.

Opening Plenary
Wednesday, February 4, 6:00 pm – 7:30 pm, Kiva Ballroom
The Opening Plenary will include meeting announcements and reports from officers, nominations of new board members, announcement of this year’s Pacific Islands Scholars’ Fund recipients, announcement of the site of next year’s meeting, and introduction of ASAO Honorary Fellows and newcomers.

Welcome Party
Wednesday, February 4, 7:30 pm – 10:00 pm Patio
All are invited to attend this no-host cash bar social gathering, especially to welcome our PISF awardees, new ASAO members, and first-time annual meeting participants.

Newcomers Luncheon
Thursday February 5, 12:00 Noon – 1:00 pm, Patio
Hosted by the ASAO Board, this event introduces newcomers to the ins and outs of ASAO—its structure, goals, history, and current concerns. The gathering will be informal, and discussion will be open to reflections on the association.

Distinguished Lecture: Holly Barker
Friday, February 6, 7:30 pm – 9:00 pm, Kiva Ballroom
Holly M. Barker began her work with the Marshallese when she served as a Peace Corps volunteer from 1988 to 1990 on Mili Atoll in the Republic of the Marshall Islands (RMI). After a brief stint with the Senate Foreign Relations Committee on Capitol Hill, Holly joined the RMI’s embassy in Washington, DC as the Senior Adviser to the Ambassador, a position she held for 15 years. At the Embassy, Holly helped RMI leaders advance their interests with the U.S. Government, particularly regarding continued U.S. responsibilities in health, education, and nuclear clean-up. While working full-time at the embassy in Washington, Holly earned an M.A. in Education and a Ph.D. in Anthropology from American University. Now at the University of Washington, her interests in Anthropology extend to public and applied anthropology, Cold War culture, collaborative anthropology, participatory methods, ethics, climate change and education. Holly has a joint appointment and also is the Curator for Pacific and Asian Ethnology at the Burke Museum where she is exploring opportunities to bring Pacific Islander students and communities into the museum to consider how traditional knowledge can support cultural revitalization projects. Her monograph Bravo for the Marshallese: Regaining Control in a Post-Nuclear, Post-Colonial World marks a significant turn in the perspective concerning US nuclear testing in the Pacific.

Reception for Distinguished Lecturer
Friday, February 6, 9:00 pm – 11:00 pm, Patio
A no-host cash bar reception will follow Professor Holly Barker’s Distinguished Lecture to provide further opportunities for discussion.

Closing Plenary
Saturday, February 7, 7:00 pm – 8:30 pm, Kiva Ballroom
Highlights of the Closing Plenary will include session reports and future plans, proposed new sessions for 2016, installation of the new ASAO Board Chair, and other association business.
**2015 ASAO ANNUAL MEETING SCHEDULE**


*Refreshment Breaks in the Patio Area on Thursday, Friday, and Saturday*

10:00 – 10:30 am and 3:30 - 4:00 pm. Lunch on own 12:00 - 2:00 pm.

<table>
<thead>
<tr>
<th>Time</th>
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<tr>
<td><strong>Wednesday, February 4</strong></td>
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<td>8:00 am – noon</td>
<td>Board Meeting</td>
<td>Hacienda</td>
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<td>3:00 pm – 6:00 pm</td>
<td>Registration</td>
<td>Canyon</td>
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<td>3:00 pm – 6:00 pm</td>
<td>Book Exhibit</td>
<td>Canyon</td>
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<td>5:00 pm – 6:00 pm</td>
<td>Session Organizers Meeting</td>
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<td>6:00 pm – 7:30 pm</td>
<td>Opening Plenary</td>
<td>Kiva Ballroom</td>
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<td>7:30 pm – 10:00 pm</td>
<td>Welcome Party (Heavy Hors d’oeuvres &amp; Cash Bar)</td>
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<td><strong>Thursday, February 5</strong></td>
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<td>Book Exhibit</td>
<td>Canyon</td>
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<td>8:00 am – 5:30 pm</td>
<td>New Food: Cultural Consequences (W)</td>
<td>Kiva A</td>
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<td>8:00 am – 5:30 pm</td>
<td>Mimesis and Transcultural Encounters (S)</td>
<td>Kiva B</td>
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<td>8:00 am – 12:00 noon</td>
<td>Beyond Kula (S)</td>
<td>Kiva C</td>
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<td>8:00 am – 12:00 noon</td>
<td>Pacific Islands in the Digital Age (W)</td>
<td>Hacienda</td>
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<td>8:00 am – 12:00 noon</td>
<td>Sounds of the Pacific (I)</td>
<td>Library</td>
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<td>12 Noon – 1:15 pm</td>
<td>Newcomers Luncheon</td>
<td>Patio</td>
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<td>2:00 pm – 5:30 pm</td>
<td>ASAO Histories (I)</td>
<td>Kiva C</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Friendship and Peer Relationship (I)</td>
<td>Hacienda</td>
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<td>Agricultural Sovereignty (I)</td>
<td>Library</td>
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<td><strong>Friday, February 6</strong></td>
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<td>Circulation of Children in a Global Context (S)</td>
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<td>Pacific Spaces and Sacred Buildings (W)</td>
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<td>Mobilities of Return (S)</td>
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<td>8:00 am – 12:00 noon</td>
<td>Order in Melanesia (W)</td>
<td>Hacienda</td>
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<td>8:00 am – 12:00 noon</td>
<td>Homelessness and Homeland (I)</td>
<td>Library</td>
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<td>1:00 pm – 2:00 pm</td>
<td>Emerging Issues (special session)</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Pacific Islanders in the Classroom (I)</td>
<td>Kiva B</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Levi-Strauss, Myth, Contemporary Pacific (W)</td>
<td>Kiva C</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Hierarchy and Egalitarianism (I)</td>
<td>Hacienda</td>
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<td>7:30 pm – 9:00 pm</td>
<td>Distinguished Lecture</td>
<td>Kiva Ballroom</td>
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<td>9:00 pm – 11:00 pm</td>
<td>Reception/cash bar</td>
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<td><strong>Saturday, February 7</strong></td>
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<td>8:00 am – 12:00 Noon</td>
<td>Registration</td>
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<td>8:00 am – 12:00 Noon</td>
<td>Book Exhibit</td>
<td>Canyon</td>
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<td>8:00 am – 5:30 pm</td>
<td>First Fieldwork: 1960-1985 (S)</td>
<td>Kiva A</td>
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<td>8:00 am – 12:00 noon</td>
<td>Law and Custom in Micronesia (S)</td>
<td>Kiva B</td>
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<td>8:00 am – 12:00 noon</td>
<td>A Grave Matter (W)</td>
<td>Kiva C</td>
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<td>8:00 am – 12:00 noon</td>
<td>Theorizing Race and Culture in the Pacific (W)</td>
<td>Hacienda</td>
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<td>8:00 am – 12:00 noon</td>
<td>Chiefs Today (I)</td>
<td>Library</td>
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<td>1:00 pm – 2:00 pm</td>
<td>Sexuality and Agency in Oceania (I)</td>
<td>Kiva A</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Ethnic Tensions in Hawai‘i (I)</td>
<td>Kiva B</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Value: Objects, Relations, Emotions (S)</td>
<td>Kiva C</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Sovereignies French Pacific (I)</td>
<td>Hacienda</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Second Lives: Archiving Field Materials (special)</td>
<td>Library</td>
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<tr>
<td>7:00 pm – 8:30 pm</td>
<td>Closing Plenary</td>
<td>Kiva Ballroom</td>
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FORMAL SYMPOSIA

Beyond Kula: Assembling the Contemporary Massim *(Malinowski Centennial Symposium)*
Organizers: Michelle MacCarthy and Sergio Jarillo de la Torre
*Meeting: Thursday, February 5, 8:00 am – 12:00 noon, Location Kiva C*

At the 2014 ASAO meeting, we had six participants who had either circulated abstracts in advance or summarized their intended papers during the session, as well as a number of other interested observers. Several other ASAO members, including co-organizer Sergio Jarillo de la Torre, sent regrets but nonetheless provided abstracts, or at least expressed their ongoing interest. Some participants proposed to broaden the scope of the session so as to make it more inclusive, encompassing historical themes as well as more contemporary issues. It was suggested that since the proposed conference in Alotau is convened in coincidence with Malinowski’s hundredth anniversary of his arrival in the Massim, all the papers could take a quote from Malinowski as their starting point. This would provide a common thread between all the presentations and facilitate dialogue among the many viewpoints that will be laid out during the conference. A number of other very helpful suggestions were put forward, and we have tried to incorporate as many of these as possible into the revised abstract and will further bear them in mind as we build the symposium program. In the revised abstract below, we hope that potential participants will find a more inclusive call for participation that welcomes discussions or presentations of a wide range—the common threads being a link in some way to Malinowski, and a topic that is likely to engage the interests of not only our fellow academics, but also the people of the Milne Bay region. The symposium will be held in Alotau, Milne Bay Province. We welcome additional participants in this session, which will meet again in Santa Fe next year, and ultimately result in the August 2015 (tentatively Aug 19-22) Malinowski Centennial Symposium.

Revised Abstract: The Massim region of Papua New Guinea has exerted a considerable influence on the discipline of social/cultural anthropology as it has developed over the past century. This is due in no small part to the work of Bronislaw Malinowski, who arrived in the Trobriand Islands in May 1915. His work put the Trobriand Islands and the Massim region on the anthropological map, leading the way for countless other ethnographers to the islands of Milne Bay Province in the 100 years since, and the influence of this area on anthropological practice and theory has not diminished. In 2015, we wish to commemorate this important centennial and the role of the Massim region as a “sacred place” in anthropology by hosting a 4-5 day symposium, bringing together a number of scholars who have carried out ethnographic fieldwork in the area, and/or have used this literature to make significant contributions to anthropological theory. We seek to do this not only as an academic exercise, but also as a conversation between anthropologists and the inhabitants of Milne Bay, who also recognize the anthropological import of their home place, and often express the wish to engage with the products that “their” anthropologists create once fieldwork has come to an end.

Specifically, we wish to focus our attentions in this symposium on themes that reflect the deep history of the ethnographic endeavor, in conversation with the current realities of social change in the Massim region. While written and debated by ethnographers primarily from outside the region, the creation and circulation of a Massim-based ethnographic knowledge might best be seen as a communal assemblage of perspectives and projections; we do not create ethnographic knowledge without the cooperation and assistance of our interlocutors, and the process of creating anthropological knowledge is a dialogical one. An
overarching theme for the symposium could exemplify the extent to which Malinowski and anthropology "created" the Massim as much as the Massim created anthropology and Malinowski. As a reflection on the historical depth and topical breadth of anthropological scholarship in the region, we take Malinowski as our hinge, so to speak, and encourage each participant to identify a passage or statement from one of his works around which to anchor his or her contribution.

We envisage a number of formats for engagement between scholars and locals. These will include keynote addresses by international academic leaders as well as local leaders, formal presentations, informal presentations followed by discussions with local and visiting audiences, workshops to demonstrate available archival resources such as DEPTH and UCSD’s digitization of patrol reports, digital archives of historical photographs and artifacts held in museum collections worldwide, and film screenings. While we recognize the logistical difficulties of creating a space that is both academically rigorous and accessible to local audiences, we feel that this is an important part of the anthropological endeavor one hundred years on from anthropology’s colonialist beginnings. This is nowhere more true than in the Massim, a place that has been so central to the development of the discipline and produced such an important corpus of anthropological material, in the form of the written word, material objects, and images—a corpus that has largely been inaccessible to those interlocutors who made their production possible. This symposium, then, seeks both to honour the historical legacy of Malinowski, and to bridge the gap between scholarly knowledge production in and away from “the field”.

Michelle MacCarthy, Postdoctoral Fellow, Department of Anthropology, University of Bergen; <Michelle.Maccarthy@sosantr.uib.no>
Sergio Jarillo de la Torre, Department of Social Anthropology, University of Cambridge, Darwin College, Silver Street CB3 9EU, Cambridge, UK; <sjarillodelatorre@amnh.org>

Circulation of Children in a Global Context
Organizers: Isabelle Leblic and Judith Schachter
Meeting: Friday, February 6, 8:00 am – 5:30pm, Location Kiva A

The symposium, “Circulation of Children in a Global Context,” consists of twelve completed papers. These papers cover different aspects of the circulation of children in a global context, from the impact of globalization on village-to-village transfers of children to the significance of global migratory movements. All papers emphasize the significance of circulation—back and forth movements, in some cases, and in others, permanent settlement in diasporic communities—in examining particular ethnographic examples. Dominant themes that organize the papers include: the impact of colonial and post-colonial relationships on the ways in which children can move or be moved (e.g., practices of adoption and fosterage); changing interpretations of kinship practices given the extensive circulation of individuals from place to place; criteria for citizenship, permanent residence, and belonging that influence the movement of children; tensions between law and custom when Pacific Islanders migrate away from home societies; the role of international organizations, including NGOs, the United Nations, and the Hague Conference in opportunities for/obstacles to the circulation of individuals—whether voluntary or involuntary; temporary or permanent; within or beyond the Pacific. All the papers address the rapid rise in the number of children who circulate in today’s world, under a variety of conditions, for a variety of different reasons, and to fulfill particular goals—for the adult and the child. We also noted gaps in the research on children who are circulated and the need for more inquiries into a phenomenon that is becoming increasingly dominant in the Pacific.
List of papers that will be presented (in alphabetical order of participants):

1. Rachana Agarwal (Brandeis University), “Adoptive Transfers and Affective Experiences of Palauan Youth”
2. Leslie Butt (University of Victoria, Canada), “Migrant Mothers and the Sedentary Child: Parenting Values in the New Global Asia-Pacific”
4. Isabelle Leblic (CNRS-Lacito, France), “Contrast between Kanak (New Caledonia) and Ma’ohi (French Polynesia) practices of traditional adoption versus international adoption”
6. Kenneth Nehrbass (Biola University, La Mirada, California), “Negotiating International Adoption in Vanuatu in light of “relative adoption” on Tanna and Rah”
7. Zag Puas (ANU, PhD Candidate), “Situating Moumou in the Circulation of Children: Lukunorian Modern Diaspora”
9. Mary L. Spencer (University of Guam), “Portraying Circulating Micronesian Childhoods by Linking Home Island Lives to Post-Migration Experiences”

Judith Schachter, Department of History, Carnegie Mellon University, 5000 Forbes Avenue, Pittsburgh PA 15213-3890, USA; tel. 412-268-2880; <judithm@cmu.edu>
Isabelle Leblic, Ethnologue DR2 au CNRS-LACITO, Paris FRANCE; <leblic@vjf.cnrs.fr>

First Fieldwork: 1960-1985:
Organizers: Laura Zimmer-Tamakoshi and William Heaney
Discussants: Richard Feinberg and Rena Lederman
Meeting: Saturday, February 7, 8:00 am – 5:30pm, Location Kiwa A

The symposium will be (1) opened by Bill Heaney, the originating force behind the session, followed by (2) brief presentations of ‘new’ papers (those by Brady, Marksbury, McCutcheon, McPherson, Sinclair, and Yoshida; (3) Rick Feinberg’s and Rena Lederman’s introductory and concluding remarks and thoughts on the collection (introducing and putting the papers in ethnographic and critical contexts; expanding the discussion of fieldwork beyond our individual papers, time frame and the Pacific); (4) Laura’s book proposal and publication possibilities; and (5) discussion on a set of guidelines for readying the papers for review. As it stands, the papers are to be no more than 25 double-spaced pages (excluding references, notes, photos and maps) preferably in 12 Pt Times New Roman (at least until we have a publisher). Time will be worked into the schedule for group discussion on all of the above.

Papers focus on first fieldwork experiences during times of critical change in island Pacific countries and anthropology, changes affecting the directions research took in first and subsequent fieldwork. At Kona, the group came up with a new working title, Fieldwork on the Cusp: Anthropologists in the Western Pacific, 1960-1985 (which is reserved for the publication). We also concurred on directing our efforts toward a book for graduate and undergraduate students and accepting new participants, two of whom were at the meeting (Mary McCutcheon and Naomi McPherson) and one who was unable to attend (Karen Sinclair). Since then, a young anthropologist has joined – Mariko Yoshida – along with Ivan Brady and
Richard Marksbury. Mariko and Ivan both worked in Tuvalu and comparisons between their fieldwork experiences lend historical zest to the volume (that is mirrored – to some extent – in others’ papers where they comment on subsequent field experiences). Paper titles are listed by author/s in alphabetical order.

David J. Boyd (University of California – Davis, Emeritus), “Practicing Ethnography in the Mountains of Papua New Guinea: Living and Learning with Awa (Eastern Highlands) and Hagahai (Madang)”


William H. Heaney (University of Wisconsin, Oshkosh), “Living Dead Birds: Doing First Fieldwork in the Wahgi Valley, Western Highlands, Papua New Guinea, 1975-76”


Richard A. Marksbury (Tulane University), “My Micronesian Exile”

Mary McCutcheon (George Mason University), “Advice to Anthropologists: Taking It, Leaving It and Giving It”

Nancy McDowell (Beloit College, Emerita), “There are Stories, and then There are Stories: Reflections on Fieldwork”


Glenn Petersen (Baruch College and Graduate Center, City University of New York), “Led Astray by Too Much Kava”

Anton Ploeg (Radboud University, Nijmegen), “Into the Unknown”

Nancy J. Pollock (Victoria University, Retired), “Recollections and Reconnections of Early Gastronomic Fieldwork in the Pacific”

Richard Scaglion (University of Pittsburgh), “Changing Topics in the Field”


Patricia K. Townsend (University of Buffalo) and William H. Townsend (Retired), “On the Fringe: First Fieldwork in the Upper Sepik, 1966-67”


Laura Zimmer-Tamakoshi (Truman State University, Retired), “Fieldwork Interrupted: The Politics of Fieldwork in Morobe Province in 1982”

Discussants, Richard Feinberg (Kent State University) and Rena Lederman (Princeton University)

William Heaney; tel. 910-216-9619; <heaneybvd@aol.com>
Laura Zimmer-Tamakoshi; tel. 610-429-9213; <lauratamakoshi@yahoo.com>

Law and Custom in Micronesia
Organizer: Manuel Rauchholz and Gonzaga Puas
Discussant: Richard Scaglion
Meeting: Saturday, February 7, 8:00 am – 12:00 noon, Location Kiva B

The session at the 2014 meeting was attended by 27 persons, anthropologists and lawyers alike, many of whom were rigorously engaged in a productive discussion on fundamental issues: 1. Concepts of power and control through the courts or through tradition and the question of who controls the definitions and interpretations of culture (i.e. notions of statehood and tribalism); 2. Customary procedure of truth finding and effecting justice vs. legal
procedures of truth finding and effecting justice; 3. Differing concepts of justice and the person; 4. Definitions of culture, constitution and the church; 5. Question of sorcery to effect victory and power that is immanent in indigenous concepts of conflict and dispute resolution; 6. Concepts of justice, punishment, and differing valuation of certain offenses only to name a few (i.e. Vern Carroll’s paper). We had a discussion that “reached a level of abstraction and practicality…richer than any discussion I have ever been to [on law and custom]” (Mike Lieber). We are planning to move toward publication after this symposium in 2015. Please send statements of interest to Manuel Rauchholz or Zag Puas.

Manuel Rauchholz, Akademischer Mitarbeiter, Heidelberg University, GERMANY; <rauchholz@eth.uni-heidelberg.de>
Zag Puas, Australian National University; <zag_lewis@yahoo.com>

Mimesis and Transcultural Encounters
Organizers: Jeannette Mageo and Elfriede Hermann

Meeting: Thursday, February 5, 8:00 am – 5:30 pm, Location Kiva B

Our symposium provided us with the space to intensively discuss the papers that we had pre-circulated. First we engaged with an introductory paper on mimesis (by Jeannette Mageo); then we moved on to deal with desire and mimetic appropriation in contemporary Trobriand woodcarvings (Sergio Jarillo de la Torre, presented in absentia), with traditional Tahitian weddings for tourists (Joyce D. Hammond), transculturation and mimesis among the Banabans (Elfriede Hermann), incorporative mimicry in German Samoa (Jeannette Mageo), then with mimesis, desire and fragmentation in the Finisterre Mountains (Doug Dalton, presented in absentia), mimesis and reimagining identity (Laurence Marshall Carucci), imitation in early Australian encounters (Francesca Merlan, presented in absentia), and with mimesis, playing Indian and touring with the Vanishing Race through Australia and New Zealand 1926 (Sarina Pearson).

We agreed that, with work, this session has the potential to become a worthwhile volume. Our project is ethnographically rich and broad ranging and has a strong theoretical component. We take mimesis to mean imitation or copying and to refer to the circulating of copies of an “original,” meaning an earlier moment in a series rather than an original in any essential sense. Given that a number of us either could not make the Hawai’i session and or could not pre-circulate completed versions of their paper, we feel another session in Santa Fe is needed to help bring the volume to submission-ready form. This year we plan to develop our various contributions as publishable papers. These papers will aim to speak to the introduction, to the three major themes of the future volume (mimesis in historical intersections of culture, mimesis in tourist art and cultural travel, and mimesis in reconfiguring rituals and ceremonies). We intend to have frequent communication with each other in the course of this year and will pre-circulate polished papers by January 10, 2015.

Participants (appearing in order as numbered):
2. Francesca Merlan (Australian National University), “Mimesis Revisited in Indigenous Australia”
4. Sarina Pearson (University of Auckland), “Reel to Real: Mimesis, playing Indian and touring with The Vanishing Race through Australia and New Zealand 1926/27”
5. Sergio Jarillo de la Torre (University of Cambridge), “Dragons, Mermaids and Seahorses: Desire and Mimetic Appropriation in Contemporary Trobriand Woodcarvings”
10. Doug Dalton (Longwood University), “Anthropology, Christianity and the Colonial Impasse: Rawa Mimesis, Millennialism, and Modernity in the Finisterre Mountains”

Jeannette Mageo, Anthropology Department 664910, Washington State University, Pullman, Washington 99164-4910, USA; <jmageo@wsu.edu>
Elfriede Hermann, Institut für Ethnologie, Universität Göttingen, Theaterplatz 15, 37073 Göttingen, Germany; <Elfriede.Hermann@sowi.uni-goettingen.de>

**Mobilities of Return**

Organizers: Helen Lee and John Taylor

*Meeting: Friday, February 6, 8:00 am – 12:00 noon, Location Kiva C*

After an excellent working session in Kona we are moving ahead to a symposium for 2015. We have a very wide geographic spread of papers reaching across the Pacific region and addressing unique aspects relating to questions of ‘reverse migration’ and the mobility of people ‘back home.’ These range from rural-urban dynamics and international diasporic movements, and focus on an extremely wide range of political, economic, cultural and health-related factors. Across this diversity, a coherent set of themes link the papers together, including especially those relating to the unique disjunctures that emerge between ideas of home and personal or group identity/experience within the context of human mobility. Overall, the sessions we have held so far have resoundingly demonstrated that the overarching topic of “mobilities of return” presents a strong basis for focused research in the Pacific and beyond.

The existing Dropbox folder, set up by Rachana Agerwal, is being used to allow participants to share drafts of papers and useful resources. We hope to move to publication after the symposium.

Participants (some titles may change):
Wolfgang Kempf (Gottingen University), “The Diversification of Return: Banaban Movements in Historical Perspective”
Alan Howard and Jan Rensel (University of Hawai‘i), “The Rotuman Experience with Reverse Mobility”
Taomi Tapu-Qiliho (Otago University), “Tuvaluan Diaspora in Oceania: Identity and Belongingness in the Margins”
Rachana Agarwal (Brandeis University), “Agency and Selfhood among Young Palauan Returnees”
Shu-Ling Yeh (National Taitung University, Taiwan), “Migration and Homemaking Practices among the Austronesian-speaking Amis of Taiwan”
Pyone Myat Thu (Australian National University), “Displacement, Return and Translocality in Timor-Leste”
Laura Zimmer Tamakoshi (Truman State University), “IT’S COMPLICATED: Gendered Mobilities of Return and Fractured Social Relations in the Context of Big-Scale Mining and Extreme Inequality”
Leslie Butt (University of Victoria), “Adding Insult to Injury: Experiences of Mobile HIV-positive Men and Women Who Return Home for Treatment in Papua, Indonesia”
Thorgeir Kolshus (University of Oslo), “Urban Castaways. The Precarious Living of Stranded Islanders”
Kirsten McGavin (University of Queensland), “(Be)longings: Reverse Mobilities, Diasporic Pacific Islanders and the Meaning of ‘Home’”
Helen Lee (La Trobe University), “The Lucky Ones? Overseas Born Youth in Tongan High Schools”
Value — Objects, Relations, and Emotions
Organizer: Susanne Kuehling
Meeting: Saturday, February 7, 2:00 pm – 5:30 pm, Location Kiva C

This session explores the construction and negotiation of value in a broad sense, including tangible and intangible valuables (objects, consumables, rituals, performances, and personage, e.g. first-born children). We are interested in wisdoms and uncertainties, shifts in value from generation to generation, and the relations between monetary and non-monetary value. Papers are taking into account that value is mediated in an embodied and gendered way, causing emotions (e.g. the burden of fame, the shame of owing too much, the fear of envy and anger, the pride of giving). The production and reproduction of value, in our ethnographic case studies, speaks to shifting desires, (re)negotiations of systems of measurement, and modified outlooks into the future.

At the Kona meeting, we had five and a half presentations on various forms of value, ranging from body decorations in Pollap and dances in Kiriwina to bilums in the Eastern Highlands, Tongan fine mats in Auckland, kula shells in Dobu, and tolok wealth in Palau. The papers and comments led to interesting discussions – thanks to all presenters and our lovely and engaged audience! To be brief, we asked questions about who creates and owns valuable items or practices, how wealth and value are linked and how authenticity figures in the negotiation of value in various contexts (often expressed as ‘feeling’ right). Recurring themes were the notion of virtue, expressed as ‘work’, the burdens and pleasures of dealing with wealth and valuable practices, and the significance of time in determining value. The papers addressed value shifts, linked them to larger contexts, and explored the significance of kin relations, the exchange of essences, and other deeply emotional setups. We like the idea that value helps us become immortal, and will move on to a symposium in 2015.

WORKING SESSIONS

A Grave Matter: Changing Burial Practices in Pacific Island Societies
Organizers: Leasiolagi Malama Meleisea and Penelope Schoeffel
Meeting: Saturday, February 7, 8:00 am – 12:00 noon, Location Kiva C

The informal session on Grave Matters: Changing Burial Practices in Pacific Island Societies attracted twenty-one participants. There was a lively discussion of grave matters in Samoa, Aotearoa, Hawai‘i, Rotuma, Tonga, and Fiji. Themes included pre-Christian burial practices, colonial legislation on burial, graves as ownership markers within customary land tenure systems, grave styles as a means of asserting social status (both traditional and non-
traditional), graves as markers of identity, solidarity and spirituality, issues of locating re-burials, and issues associated modern graves in traditional burial sites, and the cultural and religious acceptability of cremation. We are planning to proceed to a working session at Santa Fe next year. We called for abstracts to be submitted by the end of August. Several scholars who were unable to attend the Kona meeting have expressed interest and we welcome new expressions of interest in participating next year with abstracts. Please direct these to the organizers.

Leasiolagi Dr. Malama Meleisea and Dr. Penelope Schoeffel, Centre for Samoan Studies, The National University of Samoa, PO Box 1622, Apia, Samoa, Phone: +685 20072 ext 322; <m.meleisea@nus.edu.ws> and <p.schoeffel@nus.edu.ws>

Levi-Strauss, Myth, and The Contemporary Pacific
Organizer: Eric Silverman
Meeting: Friday, February 6, 2:00pm – 5:30pm, Location Kiva C

In 2015, we mark the 60th anniversary of Claude Levi-Strauss’s groundbreaking essay, “The Structural Study of Myth.” The article, first published in The Journal of American Folklore, marked a pivotal moment in anthropology and modern social thought. Since then, no subsequent analysis of myth or culture more broadly can rightly refuse to address in one way or another Levi-Strauss’s analytic method—the linguistic analogy, the innovative interpretation of the Oedipus myth, and the famous canonical formula. Nor can we ignore the underlying philosophical outlook of the essay in regard to the structure of the mind, the relationship between thought and practice, the role of history in social analysis, and the sway of 20th century modernism. What is the relevance of structuralism in the contemporary Pacific? How can we reassess the Levi-Straussian paradigm for understanding myth (and culture) in regard to recent concerns and theories such as modernity, globalization, the reinvention of tradition, post-structuralism, deconstruction, obviation, Lacanian psychoanalysis, the importance of history, Sahlins’esque structures of conjuncture, dialogism, gender, violence, and so forth? Following on an Informal Session in Kona in 2014, we advance to a Working Session in 2015—and we eagerly invite new participants. Our aim is not to advance the cutting-edge of structuralist theory per se—a rather daunting task given the voluminous scholarship on the paradigm—but rather to revisit the usefulness of the structuralism for understanding Pacific societies. All participants will begin by (re)reading the canonical myth essay; this is our collective and individual starting point. Each contribution will then apply the insights (or gaps) therein to our own particular fieldsite(s). How does this essay, re-read today, help us understanding local experience? Contributors may also, of course, draw on other work in Levi-Strauss’s oeuvre, but his myth essay will form the common core of the session. Participants also agree to forward to the organizer entries for a summary bibliography, which will be posted to a session website on Google Docs. Contributions to the session can take one or more of several positions on the efficacy of “The Structural Study of Myth” essay, and the wider Levi-Straussian project, for understanding Pacific societies. The session stakes no unified or official position of the efficacy of Levi-Strauss’s myth essay. Our goal is simply to re-think the essay through ethnographic grounding in the Pacific. Again, we enthusiastically accept new participants. If you are interested, please email Eric Silverman

Eric Silverman, Department of American Studies, Wheelock College, 200 The Riverway, Boston MA 02215, USA; <esilverman@wheelock.edu>
New Food: Cultural Consequences of Dietary Change in the Pacific
Organizer: Ryan Schram
Meeting: Thursday, February 5, 8:00 am – 5:30pm, Location Kiva A

For years, we've heard that with globalization, people's diets have become more industrialized, more Western, richer in animal protein and highly processed starch, and come from greater distances (Khoury et al. 2014). Studies of household consumption in the Pacific have followed the global trend, and show a steady shift away from locally produced food to imported foods such as rice and lamb-flaps (Parry 2010). At this time, it's common to hear calls for a return to the garden and indigenous foods because they provide better nutrition, greater economic security and greater environmental sustainability. In recent years, a number of exotic species from indigenous and peasant pantries have been trumpeted as wonder crops and super foods that will feed a 'hungry world' (Barclay 2014; Pryor 2014). In the Pacific, where food has always been the chief medium of social relationships, everyone is eating new food, and everything old is new again. People renew kinship bonds with purchased food, and they discover that in these transcultural institutional contexts, gardeners of taro and harvesters of kumara have new kinds of global agency. Can new food open a perspective on social transformations in general, especially in a world in which economic globalization is giving way to multiple global orders of governance, knowledge, and politics?

In this session, we emphasize anthropology’s classic double vision: Newness is relative and what’s new for one is old for another. Furthermore, we recognize that knowledge about food and change is today distributed across many sites. There are no privileged external positions from which one can assess the direction of dietary change. Rather, often what we see is not linear movement, but ontogenesis. New food is produced when different knowledge practices are assembled into a network of inscription, translation and representation. Hence, the new foods we want to analyze often come into being through new ways of seeing and eating.

Participants:
Baiio, Wasang (U Goroka), “Infrastructural Determinants of Sago Mobilisation for Food Security Requirements in Daru Town, Papua New Guinea”
Burton, Mike (UC Irvine) and Karen Nero (U Otago), “Breadfruit and Chicken: Two Contrasting Circulations of Food within Kosrae”
Hobart, Hi’ilei (New York U), “‘A Tropical Necessity’: Ice as Comestible in Nineteenth Century Honolulu”
Kwauk, Christina (U Minnesota) and Jessica Hardin (Brandeis U), “New Food in Samoa: Elemental Negotiations of Food Categories”
* Levy, Josh, (U of Illinois at Urbana-Champaign), “Rice at Least Once a Day: Appropriation, Sovereignty, and Rice Consumption on Pohnpei, 1914-1986” (in absentia)
Townsend, Patricia K. (U at Buffalo, SUNY), “Saniyo Encounters with New Foods: The Only Difference between Us Is What We Eat”
Barnett-Naghshineh, Olivia (U Auckland), “Growing Broccoli for Market in Goroka, PNG”

References:

### Order in Melanesia
Organizer: Alex Golub

**Meeting:** Friday, February 6, 8:00 am – 12:00 noon, Location Hacienda Room

How do people coordinate action across space and time? And how is this coordination shaped by people’s “order ideologies” -- that is, with their explicit beliefs about what creates order and how? In this session we test whether the concept of order is useful for understanding Melanesia. Can we move beyond simple dichotomies of Austronesian versus Nonaustronesian cultures, or stereotypes of mythically ordered Island Melanesia and the perpetually disordered New Guinea mainland? Might ‘order making projects’ be a rubric within which we could compare the state, churches, and ‘cargo cults'? What theories of the person underwrite order ideologies? In asking these questions we hope to revisit evergreen topics in Melanesian ethnography, including how cosmology structures life; the aesthetics of bodily habitus and unity in ritual; the connection of moral virtue, unity and fertility; the state as a source of order and disorder; fencing, enclaving, and purification; agonistic egalitarianism; the performative nature of claims of order creation; discourses of ‘Africanization’ and failed state making and development; anomie in contemporary Melanesia; and much more. Please contact Alex Golub if you are interested.

Participants:
Thorgeir Kolshus (University of Oslo), “A walk in the Banks: movement and mores in northern Vanuatu”
Tate LeFevre (Franklin and Marshall), “Schizophrenic’ Youth”
Alex Golub (University of Hawai’i at Manoa), “Order and Disorder in Melanesia and Elsewhere”
Lamont Lindstrom (University of Tulsa), “Melanesian Order Cravings”
Alexis Tucker Sade (University of California San Diego), “Political Loyalties and Fluid Boundaries”
Tobias Schwoerer (University of Zurich), “Mipela makim gavman’: Unofficial village courts and local perceptions of order in the Eastern Highlands of Papua New Guinea”
Ivo Syndicus (Maynooth University), “A Question of Perspective: Order & Disorder in Student Boycotts at the University of Goroka in the Papua New Guinea Highlands”
John Taylor (LaTrobe University), “Structures with Agency: images or organization and community in Vanuatu”

Alex Golub, Department of Anthropology, University of Hawai’i - Manoa; <golub@hawaii.edu>
The Pacific Islands in the Digital Age
Organizers: Alan Howard and Geoffrey Hobbis
Meeting: Thursday, February 5, 8:00 am – 12:00 noon, Location Hacienda Room

This session will focus on the kinds of research being done in Oceania that involve the use of digital media both by Pacific Islanders and by ethnographers.

Participants:
Philip Gibbs (Melanesian Institute, Goroka, PNG), “The Mobile Phone as a Research Tool”
Chelsea Wentworth (University of Pittsburg), “Creating Ethnography via Digital Methods”
Molly Huff (Boulder, Colorado), “The Case for Providing Diasporic Communities with Kupuna-Moderated Online Subscription”
Clara Pau (University of Otago), SNS (Social Networking Samoans): “Exploring the Ethnic Identities of Samoan Facebook Users in Aotearoa, New Zealand”
Forrest Wade Young (University of Hawai‘i-Manoa), “Digitalization and the Affective Politics of the Rapa Nui Nation”
Alan Howard (University of Hawai‘i), “Rotumans on Facebook: A Comparison of Venues”
Nancy Sullivan (Madang, PNG), “The Fits and Starts of a New Digital Age in Papua New Guinea”
Alex Golub (University of Hawai‘i-Manoa), “The Shooting Fields of Porgera: Anti-mine Activism Goes Online”
Shu-Yuan Yang (Institute of Ethnology, Academia Sinica), “Cell Phones, Modernity and Idolatry among the Bugkalot (Ilongot) of Northern Luzon, Philippines”
Guido Carlo Pigliasco (University of Hawai‘i), “Tweets, Peeks, Likes and Leaks: The Sawau Project Goes Social”

Pacific Spaces and Sacred Buildings
Organizers: Tina Engels-Schwarzpaul, Albert L. Refiti, and Tevita Ka‘ili
Meeting: Friday, February 6, 8:00 am – 12:00 noon, Location Kiva B

The Pacific Ocean can be said to be an undulating site where many things intersect and connect in a ‘trans-localism’, where lives are lived as stories that take on full meanings only when linked to other stories and places (Matsuda 2012). The surging and heaving quality of the ocean swells suggests the idea of multiple parts distributed among the many possible sites, rather than a straight forward resolution of form, which are linked via the simple human need to knit a co-belonging together. Such a co-belonging is a co-mingling of persons, objects and buildings – bounded by the exchanges of prestige values and genealogies (Mauss). These produce an architecture of encounters: between buildings as people (and people as building) and between spaces and places, in which va lines (lines of relations) intersect to build relationships. In Samoa, this intersection of relations (in loops and knots) not only binds (tofi) people and things together in ancestral places, but also allows them to move and extend (mave) their kinship lines to loops and knots elsewhere.

An important Pacific building is first and foremost an apparatus that acts to corral and hold communities and their rituals together. The words for building - fale (Samoa), whare (Maori), vale (Fiji), hale (Hawaii) - literally mean to cover (malu, maru) or to shade over.
Important buildings like the Maori wharenui and the Samoan faletele are sited on raised foundations where important clan ancestors once lived. This arrangement has been explored in anthropology in terms of ‘House Societies’ (Lévi-Strauss) or as a process of ‘topogeny’ (Fox). The ancestor ties or va lines of relations are manifest throughout these houses, especially in the roof and posts, which in turn provide the power and vitality for the continuing legacy of its descendants.

Significant shifts to the being of these houses occur therefore when they lose their physical and metaphorical foundations and lines of connection. Past and present global movements of Maori and Pacific houses show a performative power of indigenous buildings’ iconicity and relationality in far-away locations like London or Chicago. What associations arise out of those new cross-cultural configurations? How do they change the houses as apparatuses? Increasingly, critical issues arise from an exponentially growing, global commodification of indigenous cultures.

Participants may include Deidre Brown, Marianne George, Tate Lefevre, Spencer Leinweber, Sa’ili Lilomaiaha-Doktor, ‘Okusitino Mahina, Sean Mallon, Karlo Mila, Bruce Moa, Martha Noyes, Karamia Muller, Moana Nepia, Mike Austin, Jake Fitiseimu Jr., Tevita Ka’ili, Ross Jenner, Rowena Fuluifaga, Elisapeta Heta, Jack Gray, and Jake Culberton.

Tina Engels-Schwarzpaul, AUT University, Auckland, New Zealand; <tina.engels@aut.ac.nz>; Albert L. Refiti, AUT University, Auckland, New Zealand; <albert.refiti@aut.ac.nz>; Tevita Ō. Ka‘ili, BYU Hawai‘i; <tevita.kaili@byuh.edu>

Theorizing Race and Culture in the Pacific
Organizer: Lisa Uperesa

Meeting: Saturday, February 7, 8:00 am – 12:00 noon, Location Hacienda Room

Paradigms of culture, ethnicity, and indigeneity dominate analyses of island life, group relations, and identity and belonging in the Pacific. While discussions of race and racialization have been the subject of recent publications, their importance in historical and contemporary life deserves a more sustained conversation across island areas. This panel takes as its task enunciating the generative potential of race in our examination and analyses of life in the Pacific, tracing how it interacts with the more privileged frameworks of culture, ethnicity, and indigeneity. Building on and extending existing work in this area, the working session in Santa Fe will focus on rights and citizenship, comparative colonialisms, place, and migration/diaspora as shaping formations of race-culture-indigeneity. Participants will be addressing the following (and perhaps additional) key questions that emerged from the informal session in Kona:

• How are group relations across the Pacific informed not only through shared local cultures and across ethnic identities, but also by the ways in which particular bodies have been racialized by American and European colonialisms?
• How do racial and indigenous claims to belonging intersect and divide islanders’ claims to land and rights?
• How are ideas about race constitutive of and sublimated within ideas about culture and indigeneity in particular contexts (like sport, for example)?
• How have racialized colonial constructions shaped race relations in areas of the Pacific, and Pacific peoples’ own self-conceptions?
• How are ideas about race shaped by connection to place? Examining new categories that speak to mixedness (mixed race, mixed cultural background, mixed place genealogy).
• How is race used as a proxy for assumptions about cultural knowledge or epistemological perspective?
• How might comparative analyses of colonialism illuminate the emergence of indigeneity and race as concepts across space and time?
• How might indigenous Pacific practices be mobilized to address tensions and heal rifts caused by festering racial and ethnic divisions?
• How are Pacific communities reinvigorating and reinventing customary cultural products and how they move in diasporic space? How is this shaped by new practices of reciprocity and exchange?
• What is the ‘state of the field’ for race and indigeneity in anthropology generally, and specifically, in anthropology of the Pacific?

Participants will prepare conference-length papers to present in the session. We look forward to continuing the extraordinarily rich conversation we began in Kona.

Participants and Paper Titles:

Hokulani K. Aikau (University of Hawai‘i at Manoa), “Indigenous Resurgence and the Ecological Movement for the Common Good: Intersections and Incommensurabilities”

Maile Arvin (University of California, Riverside), “Grappling with the Legacies of the Western Construction of Polynesian ‘Whiteness’”

Domenica Gisella Calabrò (Independent Scholar, Italy), “The Intersection of Race, Culture, and Indigeneity in Contemporary Definitions of Maori Seen Through the Lens of Rugby”*

Kali Fermante (BYU-Hawaii), “(T)racing and (E)racing the Red in the Kahuku Red Raiders: Race and Indigeneity on the North Shore of Oahu”

* Michael Goldsmith (University of Waikato), “Colonialism, Crime and Race in Aotearoa/New Zealand: An Essay in Mediated Anthropology” (in absentia)

Ann M. Iwashita (Columbia University), “The Field and its Articulations: Geothermal Potentials in Puna, Hawai‘i” *

David Lakisa (University of Technology Sydney), “Imagining Australian Rugby League Identities: Ethnographic Narratives of Retired Pasifika Players”

Tate LeFevre (Franklin & Marshall College), “Métissage and the ‘Indigenization’ of Settler Subjectivity in New Caledonia”

Spencer Leineweber (University of Hawai‘i at Manoa), “Rituals of Place not Race”

Laurel Monnig (Wright State University), “Do Chamorros ‘Exist’: Race, History, Mestizo Identity, Indigeneity, Authenticity, and Decolonization on Guam”


Laurel Mei Turbin (CUNY Graduate Center), “Can Spirits Move Through Fences? Carcerality and Cosmologies at Makua and Kaena on the Wai‘anae Coast of O‘ahu”

Lisa Uperesa (University of Hawai‘i at Manoa), “Deconstructing the ‘Natural Samoan Athlete’”

Christine Winter (University of Sydney), “Sites of Ambivalence: Mixed-Race German Diasporas of the Global South, Race Theory and Identity Transformation”

Paige West (Barnard College and Columbia University), “Understanding the Racialized Context of ‘Capacity Building’”

Forrest Wade Young (University of Hawai‘i at Manoa), “A Crisis at Arawa Country Club: Whiteness and the Bougainville Conflict”

Lisa Uperesa, Departments of Sociology and Ethnic Studies, University of Hawai‘i-Mānoa, 2560 Campus Road, George Hall 304, Honolulu, HI, U.S.A.; tel. (917) 684-7707; fax (808) 956-9494; <lisa.uperesa@hawaii.edu>
INFORMAL SESSIONS

Agricultural Sovereignty (!)
Organizer: Jerry Jacka
Meeting: Thursday, February 5, 2:00 pm – 5:30 pm, Location Library

This session examines the relationships between agriculture and new social movements, centered on issues of ethnicity, indigeneity, gender, identity, and so forth. Local agricultural systems are critical components in the cultures of Oceania. Exploring how people conceptualize and utilize agriculture in ways beyond subsistence is essential for understanding the significance of food and cash crops in 21st century Pacific cultures. For example, the recent ban on the use of GMO (genetically modified) crops on the island of Kauai is but one instance of the ways that new political and ecological subjectivities are coalescing around agricultural production.

The aim of this session is to think broadly about the kinds of questions that we can pursue in a working session in 2016 with the ultimate goal of publication after a formal session in 2017. To that end, please prepare approximately a four-page preliminary paper to present to and share with other interested participants. Please contact me if you are interested in participating in this session.

Jerry Jacka, Department of Anthropology, University of Texas at San Antonio;
<jerry.jacka@utsa.edu>

ASAO Histories (!)
Co-organizers: Jan Rensel, Rick Feinberg, and Alan Howard
Special consultants: Mac Marshall and Ivan Brady
Meeting: Thursday, February 5, 2:00 pm – 5:30 pm, Hacienda Room

The purpose of this session is to initiate a project aimed at documenting the histories of various aspects of ASAO, from its “prehistory” as ASAEO (Association for Social Anthropology in Eastern Oceania) in the mid-1960s to its present incarnation. We hope to engage not only longtime members who can share firsthand insights from the earliest days but also newer members who are interested in researching and writing up the strands of ASAO’s history. We especially invite those who have served, are serving, or are interested in serving as ASAO officers and board members, to take this opportunity to explore in detail how we have come to do the things we do in the ways that we currently do them, as the association continues to evolve.

Besides the memories of our longtime members, written documentation that can be plumbed for this project includes materials in the ASAO Archives. In addition to the physical archives (which are housed at the University of Hawai‘i’s Hamilton Library Pacific Collection, include much about the early days of the association, and can be accessed with ASAO Board permission), digital versions of annual meeting minutes and officers’ reports are available for the past several years, and earlier minutes and reports will be digitized in the coming months. Almost all of the ASAO Newsletters, dating back to 1967, are already available online, via the ASAO website. A tentative list of topics includes:

- Reasons ASAO was created
- The theoretical issues involved at various stages in the organization’s development
- How the organization was structured and debates over whether and how it should be modified
- How meetings came to be structured the way they are, including the informal session /working session/symposium sequence
- Rationale for having honorary fellows and justification for nominations
- The establishment and growth of the Pacific Islands Scholars Fund
- Inauguration and development of GRIKPIC program
- Publications, including the monograph (and now book) series, other works arising from ASAO sessions, and distinguished lectures
- The purposes and evolution of various forms of communication, including the ASAO Newsletter, ASAONET, and the ASAO website

Those who have so far indicated interest in participating include Mac Marshall, Ivan Brady, David Counts, Lamont Lindstrom, Mike Lieber, Mike Rynkiewich, Glenn Petersen, Bob & Myrna Tonkinson, Naomi McPherson, Laura Zimmer-Tamakoshi, Margaret Critchlow, Mary McCutcheon, Rich Scaglion, Nancy Pollock, Marama Muru-Lanning, Ryan Schram, Judith Schachter, Alex Mawyer, plus the three organizers. Dan Jorgensen cannot attend this year but is also interested in the project. The intent is to follow this informal session with a working session in 2016 and a symposium in 2017 and to produce a set of well-considered and informative papers detailing the intertwined histories of ASAO from its inception to its current form.

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Rick Feinberg, Anthropology Department, Kent State University <rfeinber@kent.edu>

**Chiefs Today (2015) (!)**

Co-organizers: Apolonia Tamata and Simonne Pauwels

*Meeting: Saturday, February 7, 8:00 am – noon, Location Library*

It’s nearly twenty years now since Geoffrey White and Lamont Lindstrom published the book *Chiefs Today: Traditional Pacific Leadership and the Postcolonial State* (Stanford University Press). We thought it would be a good idea to describe, analyze and compare the actual situations in the Pacific countries. Special attention should be paid to questions such as: Are “leader” and “chief” synonyms in every case? Are chiefs only political leaders or are they (still) linked to “peace and plenty”, to say it in a Fijian way. What are the actual creative responses to increasingly centralized state authority, be it elected or not. Do they still deploy efforts to accommodate the global within the local and vice versa? To what extend, in various countries, are traditional chiefs limited to the role of middlemen and/or counselors? How are they then caught in sets of contradictions? What became of the national bodies of chiefs (Samoa, Fiji, Vanuatu, Micronesia, etc.)? Of equal importance today is the search by many Pacific Islanders to realize their culture and identity including traditional leadership and the meaning of relationship both linear and hierarchical. In such quests for knowledge, the interrelationship of leading and being led uncovers a different approach to life, wherein belies the power and authority of the traditional chiefs. We hope further to explore and define mana and its various manifestations, its support systems, its scope and limitations. Please contact the co-organizers for more information.

Apolonia Tamata ([I Taukei Trust Fund](mailto:apoloniat@itaukeitrustfund.com.fj>)
Simonne Pauwels ([AMU/CNRS – CREDO](mailto:simonne@pacific-credo.fr>)

**Ethnic Tension in Hawai‘i**

Organizers: Joseph Genz and Julianne Walsh

*Meeting: Saturday, February 7, 2:00 pm – 5:30 pm, Location Kiva B*

The impetus for convening the 2014 Informal Session on ethnic tensions in Hawai‘i was a recent high school fight that erupted between Hawaiians and Micronesians, located within walking distance from that year’s ASAO meeting in Kailua. Due to the sensitive nature of the
topic, a substantial portion of the session was devoted to the creation of a comfortable and respectful space to begin sharing personal experiences, stories, emergent understandings, and calls to action with regard to stereotyping, anxieties, discrimination, and violence. Introductions by most of the 30 participants involved multiple perspectives and backgrounds, including Micronesians and Hawaiians, anthropologists and community members, and graduate and undergraduate students.

The resulting discussion highlighted the overall commitment of participants to strive toward community-based action to help remedy the problem of Micronesian tensions abroad. While this call to action focused on Hawai‘i, other perspectives were shared from migrant populations on Guam and the mainland. There was also recognition that such engaged work must be ethnographically grounded. While a recent ASAO-driven publication (edited by Alan Howard and Jan Rensel) examined diaspora in Oceania, the literature is relatively silent on the specific emerging tensions of the Compact of Free Association (COFA) migrants. Yet, many of the participants are already fully immersed in working with local communities to better understand and resolve these issues, which places them in excellent positions for collaborative research and community-based engagement.

Based on the personal introductions and discussion during the session, we imagine as an ultimate product of this work a text that is ethnographically grounded, historically nuanced, inclusive of both local and outside voices, and committed to engaged community-based action. Such a narrative would include stories and accounts, analysis of policy issues and structural violence, community understandings about “Micronesians,” examples of media creation and reinforcement of stereotypes, insights into the educational system and school bullying, contrasts and similarities with Guam and other places, and other emerging issues.

To help facilitate this goal, we will convene a second time as an Informal Session at this year’s 2015 ASAO meeting in Santa Fe, New Mexico. This session will continue the dialogue, help revise current projects, and invite new contributions. Please contact Joe Genz (genz@hawaii.edu) and Julie Walsh (jwalsh@hawaii.edu) for more information.

Joseph Genz, Department of Anthropology, University of Hawai‘i at Hilo, Hilo, HI 96720, USA: tel. 808-974-7472; <genz@hawaii.edu>
Julianne Walsh, Center for Pacific Island Studies, University of Hawai‘i at Manoa, Honolulu, HI 968922, USA: tel. 808-956-2668; <jwalsh@hawaii.edu>

**Friendship and Peer Relationships (!)**

Organizers: Jessica Hardin and Mary Good

Meeting: Thursday, February 5, 2:00 pm – 5:30 pm, Location Hacienda Room

While kinship is widely regarded as a classic domain of ethnographic research, other crucial relationships including friendships and peer-oriented relationships have received relatively less anthropological attention until recent decades. Relationships between peers, whether friends, colleagues, or trading partners, also have significant impact in the creation and maintenance of contemporary communities and publics. Friendships and other intimate relationships can be taken as overlapping the realm of kinship (in the case of relatives with whom close friendships are shared), but range more broadly to encompass forms of sociality extending beyond filial bonds. In the Pacific region, friendships and peer relationships have been a critical part of expanding linguistic and social networks, carrying out symbolic and economic trading activities, and building political connections. In recent years, many of these relationships have emerged as responses to global changes in expectations about aging, gender, and sociality as well as transformations in economic, urban, and educational contexts. Scholarship also suggests such relationships, under conditions or contexts of change, might develop in particularly globalized forms, including egalitarian friendship. In this informal session, we will discuss various aspects of friendship and peer relationships, keeping in mind previous ASAO volumes on *Anthropology of Empathy* (Hollan & Throop) as well as recent work including *Intimate Strangers* (Smith), *The Ways of Friendship: Anthropological Perspectives* (Desai &
Killick), and the *Anthropology of Friendship* (Bell & Coleman). If you are interested in participating, please contact Jessica Hardin or Mary Good with a brief description of your proposed contribution or an informal abstract.

Current participants include: Ping-Ann Addo, Barbara Anderson, Tate Lefevre, and David Troolin.

Jessica Hardin, Department of Anthropology, Brandeis University; <jahardin@brandeis.edu>
Mary Good, Department of Anthropology, Lawrence University; <mary.k.good@lawrence.edu>

**Hierarchy and Egalitarianism in Austronesia/Oceania (!)**
Organizer: Ku Kun-hui
Discussant: Lamont Lindstrom
*Meeting: Friday, February 6, 2:00 pm – 5:30 pm, Location Hacienda Room*

This session evolves from the working session Austronesian Linkages and focuses on one subset of questions that the session had dealt with: that is, the relationship between hierarchy and egalitarianism among societies in Austronesia and Oceania. There is a long tradition on the theme of hierarchy and egalitarianism in this region, and current revived revision of the topic: chief and big-man model, great man model, big shots, concept of precedence, recent re-examination of chief today in Pacific, and reevaluation of Dumont’s model of hierarchy and its applicability in Pacific societies. We intend to reassess these models ethnographically and ask how these models inform our own work and how our ethnographic materials contest or enhance these analytical frameworks. Interested participants include the following: Richard Scaglion (PNG), Tom Gibson (Philippines and Indonesia), Glenn Petersen (Micronesia), Tom Bratrud (Vanuatu), Kun-hui Ku (Taiwan). We welcome new submission and do get in touch if you are interested in.

Ku Kun-hui, National Tsing Hua University, No. 101, Sec.II, Kuang-fu Rd. Hsin-chu, 30013 Taiwan; tel. 886-357242827, <kunhui.ku@gmail.com>

**Homelessness and Homeland in Contemporary Hawai‘i: Re-Placing Native Hawaiians and Pacific Peoples, Creating Autonomous Indigenous Spaces and Reviving Pu‘uhonua (Zones of the Sacred)**
Organizer: Kalaniopua Young
*Meeting: Friday, February 6, 8:00 am – noon, Location Library*

Homelessness among Hawai‘i’s indigenous peoples is a timely topic of concern for a growing number of anthropologists and geographers. Within the last decade, astronomical increases in the costs of living and housing have forced a growing number of Hawaiians onto public lands. As a result, Native Hawaiians and other Pacific peoples are making their ways into makeshift homeless encampments following often violent and destructive raids or sweeps by law enforcement. As housing becomes an increasingly restricted luxury for those who have a sizeable income and those endowed by law with “ownership” of land, a growing number of Hawaiians and other Pacific Island communities encounter forced displacement from public parks and beaches. This informal session seeks to bring together scholars, activists and local community members to discuss the violent impact of such forced displacement in contemporary Hawai‘i relative to broader discourses on homelessness, the body and healing. Moreover, this session invites home-free and house-less activists who are living in Hawai‘i to contribute their knowledge to this conversation. Borrowing from Dr. Kali Fermantez, a Native Hawaiian geographer, this session is interested both in the causes of forced displacement and homelessness in contemporary Hawai‘i and also the different efforts to re-place Native Hawaiians on their own homelands vis-à-vis autonomous zones or pu‘uhonua. In line with Fermantez’ play with language, using the word “place” and the prefix “re”, this session
Kalaniopua Young, Department of Anthropology, Box 353100, University of Washington, Seattle, WA98195; <youngt1982@gmail.com>

Sovereignties and (Post)Colonialities in the French-Speaking Pacific (!)
Co-Organizers: Tamatao Bambridge, Natacha Gagné, Pierre-Yves Le Meur, and Alexander Mawyer

Meeting: Saturday, February 7, 2:00 pm – 5:30 pm, Location Canyon Room

The three overseas territories still “possessed” by the French metropolis in the Pacific post an enduring challenge to a regional anthropology which sometimes assumes conceptual frameworks of sovereignty, indigeneity, and coloniality are broadly commensurable across all contemporary Oceanic contexts. In this respect, Vanuatu is a “limiting case” in two ways, as a former French and British condominium and having gained its independence in 1980. With heterogeneous colonial and postcolonial histories, each of these sites raises different issues around the conceptions and multilayered forms of sovereignty in a (post)colonial world in the making. This informal session seeks to raise and problematize a conversation about the anthropology of sovereignty in the context of these other terms in the French-speaking Pacific with sensitivity to models of sovereignties elsewhere in the region. We invite the participation of anyone interested in the French Pacific, in convergences and divergences between Francophone and Anglophone Pacific anthropology, and in issues of contemporary political forms and contestations of sovereignty. For more information please contact one of the organizers.

Pierre-Yves Le Meur, IRD, Nouméa, New Caledonia; <pierre-yves.lemeur@ird.fr>
Tamatoa Bambridge, CNRS, CRIOBE, Moorea, French Polynesia; <tamatoa.bambridge@criobe.pf>
Natacha Gagné, Laval University, Québec, Canada; <natacha.gagne@ant.ulaval.ca>
Alexander Mawyer, CPIS, The University of Hawai‘i at Manoa; <mawyer@hawaii.edu>

Pacific Islanders in the Classroom (!)
Co-organizers: Holly Barker, Kalani Young, and Miriam Kahn

Meeting: Friday, February 6, 2:00 pm – 5:30 pm, Location Kiva B

Please join us for a session to discuss our responsibilities, challenges, and best practices in the classroom. As scholars focusing on Oceania, how are we presenting knowledge about the region? How do our positionalities as non-Pacific Islanders or as Pacific Islanders impact our pedagogy and classroom experiences for students? How do we bridge gaps and build alliances between Pacific Islander and other students both in and beyond our classrooms? How do we create connections between our classroom and families/communities? How do we build greater appreciation for the importance of teaching (and not just research) in the discipline? How do we apply our discipline’s theories and methods to classroom instruction? For more information, please contact the organizers.

Holly Barker, University of Washington, <hmbarker@uw.edu>
Kalani Young, University of Washington, <youngt4@uw.edu>
Miriam Kahn, University of Washington, <mkahn@u.washington.edu>
Sexuality and Agency in Oceania: Rethinking Pacific Concepts of Ownership, Exchange, and Morality (!)
Organizers: Manuel Rauchholz
Meeting: Saturday, February 7, 1:00pm – 2:00pm, Location Kiva A

This late-breaking informal session seeks to problematize the issues identified in the working title. If interested, please join us! Contact the organizer for more information.

Manuel Rauchholz, Akademischer Mitarbeiter, Heidelberg University, GERMANY; <rauchholz@eth.uni-heidelberg.de>

Sounds of the Pacific: Music in Ritual, Liturgy, and Modernity (!)
Organizers: Eric Silverman and Nancy Lutkehaus
Meeting: Thursday, February 5, 8:00am – noon, Location Library

What is the sound of Oceania? How do Pacific peoples traditionally and today express, comment upon, and challenge the fundamental premises of local experience through music? In what ways does song, drum, and guitar, radio and cd, cassette and church, convey aspirations and sorrow, yearning and nostalgia, for Pacific worlds lost and unrealized—past, present, and future? This session aims to provide the first organized opportunity at an ASAO meeting to explore the social world of music in Oceania. In the past, anthropologists and ethnomusicologists focused on traditional music, detached from the acoustic flows of modernity. Despite this bias, we still know very little about what traditional Pacific music meant. Today, music in the region is often contradictory and contested, a cacophony of traditions and genres. What does it mean in the Sepik when bamboo flute music coexists with Pink Floyd and the Eagles, and local people enjoy Country and Western? In Australia, who can claim ownership and rightfully play the didjeridu? How can we understand the ironies, perhaps even the sadness, when the most popular ‘Hawaiian’ song today is the late Israel Kamakawiwo'ole’s rendition of “Over the Rainbow/What a Wonderful World” made famous in a television commercial for eToys.com? In what ways has Pacific Island music become Westernized—and Western music become authentically local? At this stage, the session eagerly invites all members of ASAO with any interest in music, regardless of category and era, to join us. We envision the session in 2015 to be slightly more formal than an Informal Session, yet slightly more informal than a Working Session. Thus we ask participants to bring to the session—and, ideally, to pre-circulate—a brief outline and or a 5-10 page draft of the paper they think or hope to write in 2016. We also invite potential participants to submit bibliographic entries they deem essential, so we can begin to craft a common bibliography.

Eric Silverman, Department of American Studies, Wheelock College, 200 The Riverway, Boston MA 02215, USA; <esilverman@wheelock.edu>
Nancy Lutkehaus, Center for Visual Anthropology and Department of Anthropology, University of Southern California, Los Angeles, CA 90089, USA; <lutkehaus@dornsife.usc.edu>
SPECIAL SESSIONS

Second Lives: Archiving Anthropological Field Materials (!)
Co-organizers: Kathryn Creely and David Akin
Meeting: Saturday, February 7, 2:00 pm – 5:30 pm, Location Library

This special session relates to an earlier one held from 1998-2000, which resulted in the book Handle with Care: Ownership and Control of Ethnographic Materials, edited by Sjoerd R. Jaarsma (U. Pittsburgh Press, 2002). In the intervening years, digital technologies have evolved at light speed, bringing new questions to the fore. We will convene for a one-time special session with invited speakers, to discuss issues that emerge around archiving of field notes and other research materials and making them accessible online, as well as giving copies (digital and/or analog) to community-based archives. These include, but are not limited to:

- What should go where? Which institutions collect field notes, etc.? What about artifacts?
- What can researchers do in advance to prepare their materials for donation to a library/archive/museum?
- Sharing content with Pacific community-based archives
- Sharing content online
- What can researchers do to make their materials more useful for future generations of scholars and local communities?
- Copyright, confidentiality, cultural sensitivities, and other conundrums
- Digitizing does not equal archiving, making sure content survives

Participants include: David Akin (Comparative Studies in Society and History); Kathryn Creely (Univ of California, San Diego); Judith Hannoun (Centre de Recherche et de Documentation sur l’Océanie); Esau Kekeubata (Solomon Islands); Eleanor Kleiber (Univ of Hawai’i); Jackson Waneagea (Solomon Islands).

Kathryn Creely <kcreely@ucsd.edu>
David Akin <dwakin@umich.edu>

Emerging Issues
Meeting: Friday, February 6, 1:00 pm – 2:00 pm, Kiva A

At the opening plenary of the 2013 ASAO meeting in San Antonio, the ASAO board announced the formation of an annual “open” session on Emerging Issues. The shape and flow of the conversations in the first two years has been encouraging, and we hope to foster an equally lively and even better attended session in this third year by arranging a moderator and organizing an agenda prior to the meeting. If interested in submitting an emerging “issue” for discussion, please post your issue to the Program Coordinator, Alexander Mawyer (mawyer@hawaii.edu) prior to January 15th.

ASAO Newcomers Luncheon
Meeting: Thursday, February 5, 12:00 noon –1:15 pm, Patio

For each of the last years, the PISF and the ASAO Board has hosted an event for newcomers and PISF recipients to the ASAO meetings. For the 2015 meetings in Santa Fe, we welcome all first-time meeting attendees to join us for a lunch hosted by the ASAO Board. The gathering is an opportunity to get to know more about each other and the organization in an informal and relaxed environment open to questions, comments, and exchanging ideas. Seats are limited, so please send your RSVP to Ping-Ann Addo (Ping-Ann.Addo@umb.edu) by Friday, January 30th.
VII. RECENT JOURNALS

**Journal de la Société des Océanistes** (138-139 - 2014 - 1/2)
on-line [http://jso.revues.org/7031](http://jso.revues.org/7031)

Mining narratives in the South Pacific
Pierre-Yves Le Meur and Eddy Banaré (eds)

Content:
*Dossier Les mises en récit de la mine dans le Pacifique*
Pierre-Yves Le Meur et Eddy Banaré Histoire et histoires. Politique et poétique des récits miniers
Dan Jorgensen: Mining narratives and multiple geographies in PNG: Ok Tedi, Emerald cave and lost tribes
John Burton: Agency and the “Avatar” narrative at the Porgera gold mine, PNG
James Leach: “The time of money”: property and sovereignty... (Madang, PNG)
Doris Bacalzo et al.: The revival of “clans” and other changes in Wampar social imaginaries (PNG)
Gordon Leua Nanau: Local experiences with mining royalties, law and livelihoods in the Solomon
Minerva Chaloping-March: Mining policy (Philippines) and resource nationalism towards nation-building
Nancy Pollock: Nauru phosphate mining... a history of a “natural resource curse” legacy
Julia Edwards: Phosphate mining and the relocation of the Banabans to Northern Fiji in 1945
Yann Bencivengo: La naissance de l'industrie du nickel en Nouvelle-Calédonie...
Eddy Banaré: Représentations littéraires des paysages miniers en Nouvelle-Calédonie...
Florence Giulani: La mine comme site artistique... (province Sud, Nouvelle-Calédonie)

*Hors dossier*
Anaïs de Haas: Les métaphores de séduction dans les journaux des marins français à Tahiti...
Alexandre Djoupa: « Bien manger la langue »... en fagauvea (Ouvéa, Nouvelle-Calédonie)
Bruno Saura: L'humanité en gestation, figures polynésiennes d'une autochtone inachevée.
Éric Vandendriessche: Cultural and cognitive aspects of string figure-making (Trobriand)
Miscellanées
Gilles Bounoure: Éléments sur la collection Moriceau
Philippe Peltier: Plumes and Pearshells à l'Art Gallery of New South Wales

*The Contemporary Pacific*, Volume 26 (#2), is a special issue titled Global Sport in the Pacific, guest-edited by Lisa Uperesa and Tom Mountjoy. It is now available and contains the following articles, dialogue, and resource pieces:

Global Sport in the Pacific: A Brief Overview
Fa'anofo LIsaclaire (Lisa) Uperesa and Tom Mountjoy
Fabled Futures: Migration and Mobility for Samoans in American Football
Fa'anofo LIsaclaire (Lisa) Uperesa
“No longer just a pastime”: Sport for Development in Times of Change
Christina Ting Kwauk
Playing with Knowledge: Sport and the Paradox of Development in Solomon Islands
Tom Mountjoy
Pasifika Diaspora and the Changing Face of Australian Rugby League
David Lakisa, Daryl Adair, and Tracy Taylor
Participating in the Global Competition: Denaturalizing “Flair” in Samoan Rugby
Julien Clément
Beyond the All Blacks Representations: The Dialectic Between the Indigenization of Rugby and Postcolonial Strategies to Control Māori
Domenica Gisella Calabró

“Such a Site for Play, This Edge”: Surfing, Tourism and Modernist Fantasy in Papua New Guinea
Paige West

Sports, Bodies, and Futures: An Epilogue
Niko Besnier

Rules of the Game: Resources for Researching Pacific Islands Sport
D Keali‘i MacKenzie

The issue also features the photography of Greg Semu, political reviews of the Pacific region and of Melanesia, and thirteen book and media reviews.

VIII. BIBLIOGRAPHIC INFORMATION


IX. ANNOUNCEMENTS
“Empires and Cultures of the Pacific” is the theme of the 21st annual conference of the New Zealand Studies Association (NZSA), together with the Institute for Social and Cultural Anthropology, University of Vienna, supported by the University of South Australia. This 4-day international conference will be held at the University of Vienna, in Austria, 1-4 July 2015.

Featured speakers will include Dominic Alessio, Leonard Bell, Sia Figiel, Sei Kosugi, Matt Matsuda, Hermann Mueckler, Susan Najita, Erik Olssen, Max Quanchi, Eva Rueschmann, and Paul Tapsell.

Proposals for 20-minute papers should be sent by 11 January 2015 to Ian Conrich (ian@ianconrich.co.uk). Papers can consider all themes within any of the following strands: (1) Empires of the Pacific, to include German, French, British, Spanish, Portuguese, Dutch, Japanese, American, and New Zealand empire building; (2) The Pacific Ocean and Pacific Island State;s (3) Polynesia and Pasifika; (4) New Zealand culture; (5) New Zealand as a Pacific nation; (6) Maori culture; or (7) Ocean and coastal cultures. Definitions within these parameters are broad. The conference will accept proposals on a range of subjects including the following: literature, history, film, music, art, cultural studies, sociology, geography, tourism, war studies, politics, international relations, identity and multiculturalism, anthropology, Maori Studies, Pacific Studies, archaeology, and museum studies.

The conference fee will include annual membership to the NZSA, which for 2015 includes a twice-yearly journal. A selection of papers from the conference will be published in the refereed Journal of New Zealand and Pacific Studies, published by Intellect.
The ASAO Newsletter is published three times yearly (April, September, December) and is a benefit of ASAO membership. For general members and fellows, membership may be paid annually (US$40) or once every three years (US$110). Student, retired and unemployed membership is US$25 annually or US$65 for three years. Institutional subscriptions are available for US$15 per calendar year. ISSN 1095-3000

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