I. 1977 ASAO ANNUAL MEETING ARRANGEMENTS

Program Chair  **(POTENTIAL PARTICIPANTS, NOTE CHANGE)**

The April 1976 Newsletter listed Annette Weiner, University of Texas, as Program Chair for the 1977 Annual Meeting. Annette's good fortune (see Research News, this Newsletter), however, has meant that she has found it necessary to relinquish the chair. Due to this change in Program Chair, the organization of the program for 1977 is somewhat behind the planned schedule. Anyone planning to participate in the 1977 Annual Meeting, either as an organizer of an event or as a participant in another capacity, should immediately get in touch with Bob Tonkinson at the below address. Symposia and Working Session organizers in particular, must get in touch with the Program Chair as soon as possible. Next March seems a long way off at this time, but for a successful meeting much advanced planning is necessitated.

Dr. Robert Tonkinson, Program Chair, ASAO
Department of Anthropology
University of Oregon
Eugene, Oregon U.S.A. 97403
All potential participants are reminded of the condensed Guidelines covering Major Symposia, Working Sessions and Informal Sessions as printed in the April 1976 Newsletter. Copies of the full Draft Guidelines are available from Bob Tonkinson the Program Chair at the above address and from:

Dr. Ivan A. Brady, Chairman, ASAO
Department of Anthropology
State University of New York College
Oswego, N.Y., U.S.A. 13126

Dr. Sharon W. Tiffany, Secretary, ASAO
Department of Sociology-Anthropology
University of Wisconsin-Whitewater
Whitewater, Wisconsin, U.S.A. 53190

Local Arrangements Chair

Dr. Robert K. McKnight
Department of Anthropology
California State College
Hayward, California, U.S.A. 94540

Location

As announced in the April 1976 Newsletter, the location of the 1977 meetings will be the Holiday Inn of Monterey, California. The ASAO Board of Directors received a proposal to move the 1977 meetings to the French West Indies, but decided that attractiveness of the site aside, the needs of the ASAO membership would best be met by sticking with the Monterey, California location.

Dates

Wednesday, March 2nd to Sunday, March 6th, 1977.

II. PRELIMINARY SESSION PLANS AS OF JUNE 1976

A. Symposia

(1) Symposium: Pacification in Melanesia

Co-chair: Margaret Rodman; Department of Anthropology; McMaster University; Hamilton, Ontario; Canada L8S 4L9

Matthew Cooper; Department of Anthropology; McMaster University; Hamilton, Ontario; Canada L8S 4L9
During the 1977 ASAO meetings, we propose to conduct a symposium on pacification in Melanesia. Plans for the symposium grew out of a working session that was held at the 1976 meetings. We have distributed guidelines for the preparation of papers to all participants in the proposed symposium; these guidelines are intended to place reasonable limits on the scope of the symposium and to ensure that the papers address closely related themes.

All participants have been encouraged to devote part of their papers to the issues raised in Part II A of the guidelines, concerning a working definition of pacification. Authors will select for investigation those questions in Part II B and C that are most pertinent to their own interests and data. Pacification in Melanesia is a subject that has received little attention in anthropological literature. Consequently, we feel that each author must be careful to make explicit his or her assumptions about pacification. In relating to pacification; descriptive presentation of ethnographic data alone will not constitute a satisfactory contribution to the symposium.

The following persons have expressed a firm commitment to preparing a paper for the symposium: Jim Boutilier, Ed and Susan Cook, Denise O'Brien, and Marty Zelenietz. As co-chairmen, each of us also will prepare a paper. In addition, Klaus Koch intends either to act as a discussant for the session or to contribute a paper. Paula Brown also may prepare a paper, although she has not yet made a final decision regarding her participation in the symposium. Karl Heider is willing to critique papers prepared for the symposium and may be a discussant at the meeting.

We would like to have about four more contributors to the session. In particular, we are interested in receiving contributions from persons who have worked in insular Melanesia, in order to balance the interest in Highland New Guinea pacification shared by most participants in the working session. Any interested participant must write to one of the co-chairs as soon as possible, stating your interest and the area insular Melanesia covered.

(2) Symposium: Knowledge in Oceania

Chair: Dr. Michael Lieber; Department of Anthropology; University of Illinois at Chicago Circle; Chicago, Illinois, U.S.A. 60680

A number of potential participants have already been actively preparing and circulating materials for use in this symposium which has arisen out of a Working Session of the 1976 Annual Meeting. It is probably too late for any new participants to join at this time since a schedule is being followed and initial statements have been sent out already. Questions on this symposium should be directed to Mike Lieber.
B. Other Sessions

Due to the change in Program Chair, information on other sessions is not available for inclusion in this Newsletter. There are a number of potential sessions in the works, however, and they will be reported on as fully as the organizers permit in the next Newsletter. Session organizers should note that the next issue of the Newsletter is scheduled for the middle of September, and you must be in touch with the new Program Chair as soon as possible if the sessions are to be arranged properly.

III ASSOCIATION BUSINESS

A. New Board Members

Two new members of the ASAO Board of Directors were elected in May by Fellows and Honorary Fellows to a two year term of office beginning September 1, 1976. They are Eugene Ogan (University of Minnesota) and James Boutillier (Royal Roads Military College). Ivan Brady (SUNY, Oswego) was re-elected to a second term. Current members of the Board are Karl Heider (University of South Carolina) and Robert Tonkinson (University of Oregon).

B. ASAO Members and Decision-Making

As Editor of the Newsletter I received the following letter written by Shulamit R. Decktor Korn. Although as far as I am aware, the Newsletter has not previously published letters to the Editor there is no reason not to do so. Shulamit's letter raises some important points for the ASAO to think about at this time. Those of you who wish to respond to the ideas raised here are urged to do so. You may send your responses directly to me and/or to any or all of the ASAO Board of Directors members as listed above. Shulamit's letter as follows is complete as she wrote it:

This letter is written with reference to the report (Newsletter XX, April 1976) on the Plenary Session that took place at the Fifth Annual ASAO Meeting, held in Charleston in February. The report mentions that I raised the question of the criteria used for selecting ASAO Fellows, and that "after considerable discussion from the floor, the Chair proposed that the Board re-evaluate the criteria for selecting Fellows and report the results back at the next Annual Meeting". At the risk of rekindling the strong feelings that met my raising the issue, I am writing to try again to express what, in my nervousness in speaking up as I did, I may have failed to express clearly.

The main point I was trying to make was not focused on the question of criteria for selecting ASAO Fellows. The reason I spoke up is that the Association is at a critical juncture, important decisions are being made about the future direction of the organization, and the membership
at large has little opportunity for input in these decisions. I noted
that I had heard that a member of the current Board was proposing a
publicity drive to recruit new members, with the aim of something like
a three-fold increase in Association membership (which presently numbers
about 275 members). I said it seems to me that such an increase in mem-
bers would entail that the ASAO become a very different organization from
the one it is at present. A membership drive, therefore, is an important
matter, and I said that I and other persons who are not members of the
Board would like to have the opportunity for participation in the delib-
erations on the matter. However, the fact is that much of the decision-
making of the ASAO is not conducted through a polling of the members, nor
through discussion at the Plenary Session of the Annual Meeting. Instead,
much of the decision-making is in the hands of the Board of Directors.
This being so, it is important who is a member of the Board.

I then went on to note that the exclusion of the membership at large from
significant decision-making is to be seen again in the procedures for
choosing the members of the Board. Membership on the Board is through
election by Fellows of the Association or through appointment by the
Board to serve as an Officer of the Association. I noted that the News-
letter of August 1975 gave a complete list of current Fellows and listed
only 35 persons. Fewer than half of these people are active members of
the Association—for example, only 16 had attended more than one of the
last four Annual Meetings. Thus, the selection of members of the Board
is in the hands of probably no more than about twenty people.

As for the procedures for selecting Fellows, one becomes a Fellow through
'contributing' to the Association, either by contributing to an ASAO
Monograph accepted for publication or by serving as a member of the Board
or other Officer of the Association. I noted that we had just heard from
Vern Carroll about the current status of the ASAO Monograph Series.
Given what he said, it is clear that the avenue of contributing to the
Association through publication in an ASAO Monograph is an extremely
limited prospect. The possibility of serving as an Officer of the Asso-
ciation is also a limited prospect.

It was at this point that I raised the question of the criteria used for
selecting ASAO Fellows. I pointed out that there are many members of the
Association whose concern for an contribution to the Association, mani-
fested in active participation in Annual Meetings year after year, is
beyond question. Yet they have little prospect of becoming Fellows, and
therefore no way of participating in the decision-making of the Associa-
tion beyond speaking informally with Fellows and members of the Board or
speaking up as I was doing at the Plenary Session (and I can assure you
it was no easy matter doing that).

As those who were present may remember, what I said was met with some
vehement opposition. In the course of the ensuing discussion, devoted
almost entirely to the question of the criteria used for selecting Fellows
my main point was lost. The point remains that important decisions relating to the Association are being made, and that many of the concerned membership have little opportunity for input in these decisions.

I am writing this letter with the hope that this time I have been more successful in expressing what I take to be an issue that ought to be considered by all members of the Association. I trust that it will be possible to publish the letter in the Newsletter, or portions of it. I hope that by my sending a copy to the Chairman of the Board of Directors and to the Secretary, what I have written will at least be circulated to members of the Board and current Fellows of the Association. As the Association is presently constituted, they alone are in a position to make the necessary changes.

'Ofa atu,

Shulamit R. Decktor Korn
2121 Albemarle Terrace
Brooklyn, N.Y., U.S.A. 11226

IV. NEWS ON TYPHOONS IN MICRONESIA

Mac Marshall in a letter to Jim Nason dated May 31, 1976 has described the incredible destruction caused by Typhoons Olga and Pamela in the Truk District of Micronesia. With only a little editing I include most of Mac's letter below:

Peniesene, Truk
May 31, 1976

Dear Jim:

This is a hard letter to write to you. As you know by now, Truk District was visited by two typhoons during the past 2 1/2 weeks: first Tropical Storm Olga swept by to the north of Truk Lagoon bringing heavy rains, westerly winds and very high seas. Among other things, Olga was responsible for sinking two of the 3 Upper & Lower Mortlocks Fishing Coop Japanese-style fishing boats when they were driven on the reef behind the Agri. Station. Olga had hardly departed when a nasty bitch named Pamela began cavorting around. Pamela did all sorts of things typhoons aren't normally supposed to do around here: she wandered about, mostly to the east instead of west, circled, turned, and traveled very slowly (3-5 knots much of the time). In the process of wandering about, she managed to clobber all of the Upper and Lower Mortlocks, caused 10 deaths here on Moen, and demolish Fanam and Nomwin in the Halls. She then had the audacity to go up to Guam (by this time sporting winds between 160 and 195 knots) and literally dismember the Place Where America's Day Begins. Guam suffered $100 million in damages, 3 dead, and over 3,000 homeless. Supposedly, it was worse than Typhoon Karen in 1962, even though Karen had stronger winds. And the other Marianas got it in the neck too—especially Rota. So this is the general scenario. You will note I'm still writing you from Oen. But barely.
We were to leave here on the 11th after loading our gear on the CHEN on the 14th. When we went down to the boatpool on the 14th, winds were gusting out of the west at 35-40 knots and it was too choppy to do anything. Pamela hadn't materialized yet and the CHEN's captain decided to wait until Monday to load and Tuesday to sail. By Sunday night we were in Typhoon Condition 2 and on Monday and Tuesday we were in the midst of it. It wasn't all that bad here on Truk as typhoons go - our maximum sustained winds never got above 75 knots. Bananas and papayas went down but very few breadfruit or coconuts. Benjo houses were upended but most homes were OK. The only real tragedy here was when part of a hill gave way behind a big cement house and buried half the house in a huge mudslide at night in the midst of the typhoon. Fourteen women and children were trapped, and ten died, including the American wife of one of the Legal Services attorneys here. Very bad scene. We just holed up in our cement house out here for 3 days and waited the storm out. The thing that caused the mudslide and most of the problems was the incredible amount of rain we got due to Olga and Pamela coming back to back. In 10 days we got over 30" of rain!! Once things subsided a bit around here, I began trying to get information on the Mortlocks. Nothing very reliable was available and some islands could not be contacted at all. So I wangled a place as a member of the official Damage Assessment Team sent out to survey the situation and to carry relief supplies of food, lumber, etc. Here's a summary of the scene:

All 11 islands were damaged fairly badly, 7 of the 11 severely, and 3 critically. The 3 worst hit were Etal, Namoluk and Kuttu. Then next most were Oneop, Môch,Nama and Ta. Lukumot, Satsawan, Pis-Losap and Losap sustained wind damage, but very little wave damage or none at all. On Etal, Namoluk and Kuttu, things look like this: between 75% and 100% of the 4 major food crops completely destroyed (as in dead) - taro, breadfruit, coconuts and bananas, between 60% and 95% of all houses totally destroyed (this does not include those that were "only damaged" by the storm), and extensive damage to public buildings, e.g., schools, churches, meeting houses, dispensaries, etc. The most severe destruction was caused by waves that began sweeping across the islands around noon to 1:00 p.m. on Sunday the 16th. The waves inundated everything in saltwater, filled and killed the taro swamps, upended trees, undermined houses, scoured away the thin layer of soil and sand leaving only bare coral rubble, stripped the land of all understory vegetation, and generally wrecked havoc. It is really a miracle that no one was killed or seriously injured. Salt spray killed all the leaves on the taller plants, e.g., breadfruit, causing them to fall off and litter the ground like autumn in the States. High winds up to 70 knots knocked down hundreds of trees and slung driving rain over everything. An entire small islet was washed away on Kuttu (as well as the whole NE end of Kuttu itself), burials were exposed, sand and coral boulders up to 4' across were flung into the taro swamps, Amwes islet on Namoluk was cut in two at its narrow end, large sandbars were rearranged or completely destroyed stone fish weirs are gone. The reef on Etal and Namoluk looks as if someone drove along with a giant bulldozer scraping off all the live coral down to bare, level substrate. This means, of course, that fish habitats are gone and reef productivity is seriously impaired. About the nearest thing I've ever seen to what I witnessed is the WW II photos of Tarawa after the Allied bombardment and invasion.
Etal was the worse hit of all. Three houses were all that were left standing. Many homes, including cement ones, were quite literally obliterated without a trace. Weo islet is about half gone. The long narrow end of Etal past Eor village (toward the boat pass) is cut in several spots and many of the coconut trees are washed away. The Protestant Church was reduced to rubble. Waves 4'-5' deep covered the island for over 5 hours; Kuttu was inundated to a depth of 4' and Namoluk to about 3; for about the same duration. Namoluk received somewhat higher winds (around 80 knots) so that a lot of trees there simply snapped off halfway up. It isn't pretty at all. Brown and white specks (instead of green) in an ocean of blue.

People on Etal were wiped out worse than anywhere else except maybe Kuttu. They lost literally everything: clothes, cooking utensils, money, all pisek, most canoes and motorboats, houses. When we arrived 8 days after the typhoon they had not had water since Pamela struck. All the water catchments and drums were destroyed or polluted, wells were filled with rubble and seawater, and there was no rain (nor any catchment even if it had rained). We gave them about 1600 gallons off the ship in 5 gal. plastic containers as well as emergency food and a little clothing and 3 large Army tents.

Anyway, if you ever want to help now is the time!

Always,
Mac

It is obvious from Mac's letter that the Mortlock Islands in particular are in very bad shape as a result of the typhoons. Jim Nason writes that any assistance any of you can give is badly needed. Old clothes, utensils, food and anything else would be much appreciated. The most important need at present, however, is probably money. All ASAO members are urged to send whatever contribution they can to Mac at the following address:

Mac Marshall
P.O. Box 546
Moen, Truk, E. Caroline Islands, 96942

Mac will be on Truk only until the 31st of July, so please act rapidly. Money and materials sent after about the 23rd of July may be sent to the individual islands, c/o Magistrate.

V. RESEARCH NEWS

A. Leonard Mason (Emeritus, University of Hawaii) recently completed a seven-week trip through Micronesia, to update his understanding of what is happening there in terms of social, economic, and political change. With his wife Hazel, Len stopped over at Majuro and Ebeye in the Marshalls, Kolonia and Madolenihmw in Ponape, Moen and Dublon in Truk, Koro and both coasts of Babeldaoob in Palau, nearly all parts of Yap proper, Ulithi, Guam (including an extensive introduction to the villages of southern Guam), Rota, Tinian, and Saipan. Although we will surely be hearing more from Len on his findings in more formal settings, the following excerpts from his letter should be of interest to ASAO members and are included here for that reason.
I've said the situation in Micronesia is changing rapidly, which is probably an understatement. Every week or month now adds new dimensions to an already complex picture in each district. The Marianas were just entering the transition to Commonwealth (separated now from the rest of TTPI in all but name), Palau and the Marshalls were both in ferment about the pros and cons of separation from the rest of TTPI though wanting to continue a close association with the US, and the remaining three (four in 1977, with Kusaie) districts waiting and watching to see what can be salvaged for unity. (It's interesting that the three breakaway districts are all on the periphery of Micronesia, both historically and culturally, and that the remaining "nuclear" group is really central, in the common linguistic and cultural ties which have prevailed from traditional times.)

I was impressed on the one hand with the continuing vigor of local custom in every district (even the Marianas, with the Hispanicized culture being indigenous in a basic sense) at the day-to-day level of interpersonal relations which stresses family-lineage-clan institutions. The superstructure of traditional authority (as vested in chiefs) is shaky everywhere but Yap; however, beneath that level, one can't converse about modern affairs very long without getting into matters of kinship, clan, or lineage. On the other hand, I was depressed by the observation, again, nearly everywhere, that the youth are not an active ingredient in this vigor of local custom, that with the younger generation (at least in the district centers, where most of them are) tradition is dying. The youth have little to look forward to as individuals, an uncertain future both politically and economically, and the present educational system is still geared essentially to producing graduates who are more oriented to American than Micronesian values.

Not only is there confusion among Micronesians, then, about the future, but a new note has been added recently by the increasing activity from the Washington Office of Territorial Affairs, which has resulted so far in High Commissioner Johnston's resignation; a proposed decentralization program which will break up the Headquarters staff among the districts and possibly move what remains to Guam or Hawaii has been promoted without consultation with the Congress of Micronesia. The effect would seem to lead to a more direct administrative relationship between Washington and the individual districts, adding to the separatist moves already evident in the three peripheral districts. And on top of all this, Interior Dept. is saying that 1981 is the year in which the trusteeship will be ended, regardless. Micronesians, many of whom have been critical of Washington for dragging its feet in future status negotiations, now cry, "Too soon!! -- mindful of the need for more economic "development" aid from the US before the die is finally cast.

It was relaxing to be in Yap District, after Palau and the Marshalls, for in Yap proper, at least, all power groups seemed to be integrated and in good harmony politically, but all were worried about Yap's economic future, where not much hope is possible considering the nature of local resources. Marianas has tourism, Palau has the Superport, and Marshalls has Kwajalein Missile Range--although these are all controversial, at least there is
some substance to work with there. What do the other districts have to develop, beyond locally useful agricultural and fishing ventures?

It was relaxing also to be in Rota, a conservative people. They had been wary of the political dominance of Saipan in a future Northern Marianas Govt., but apparently had been "snowed" by promises for a better relationship by the Saipanese politicians in the "political education" program conducted prior to the plebiscite on the new Covenant for Commonwealth, because Rota voted 95% in favor! If the promises are kept, the future of Rota could be bright, but if not there will be a lot of sorry people.

B. Len Mason also briefly reported on the Eighth Regional Education Conference of the SPC held in Koror, Palau in March. A more full report is being written and will be available from the SPC for those interested.

C. While in Micronesia, Len Mason visited with a number of anthropologists, and I will let his own words summarize the news of anthropologists in the field.

On Guam, a doctoral candidate in anthropology at Univ. of Hawaii, Sister Maria Teresa del Valle, is conducting a community-type study of Umatac village, with primary attention to transactions in land and social relations. She has been in the field since last summer and will be leaving in late fall of this year. She plans to complete her dissertation in 1977. This will be an important study since we have no such analysis of a contemporary Chamorro community, one of the most conservative on Guam today. We spent two days with Teresa and found that she is an inexhaustible fund of information about her village and others in southern Guam, such as Merizo and Inarajan. I found that these village cultures are being threatened by the modern American forces from Agana and other central communities in the urbanized area, just as traditional communities in the Carolines and Marshalls are being threatened by forces emanating from the urbanized district centers.

While in Truk, we spent one night with Mac and Leslie Marshall and their lively two-year-old Kelsey in Penesene village on Moen, where Mac is conducting his research into attitudes about alcoholism in the local community. After we left, in mid-April, they were hoping to depart soon for a return visit to Namoluk, but typhoons have changed these plans, Ec.1 until August when they will be coming back to US. All are in good health and progress in research seems to be going very well. (We missed the Mark Borthwicks, who had been with the Marshalls for a few weeks before returning to Lukunor where they are involved in a study of problems of elderly Micronesians.)

On Ebeye, in the Marshalls, we spent two days with Bill and Wendy Alexander. He is a doctoral candidate in anthropology, New School for Social Research, and has been on Ebeye since last summer, and plans to be there until August if his money holds out. He is studying the effect of wage employment at the Kwajalein Missile Range (an Army test site) on the community of Marshallese who have congregated from the outer islands of the Marshalls, attracted by the higher wages paid by the Army. Since Ebeye, 65 acres only, now holds over 7,000 Marshallese (only 700 of whom are actually employed on nearby Kwajalein), the problem is a very serious one of overcrowding, with all the attendant
problems of a ghetto situation. Bill has elected to concentrate on the Marshallese who have migrated to Ebeye from Lae Atoll. He and Wendy spent several months last winter on Lae Atoll, and are now focusing their research on some 100 households on Ebeye which have at least one Lae person resident in them. The Army and the Trust Territory administration are attempting to reduce the Ebeye population from 7,000 to 4,000, so far with voluntary means assisted by paramount chiefs but with little success, so that it appears the next move will be to force the surplus off the island by whatever means. A most sensitive situation for a field research study!

Some ASAO members may be interested in the present whereabouts of Jack Tobin, who worked for many years in the Marshalls as District Anthropologist and later as advisor to Community Development. Jack left the Administration a year or two ago, and has been collecting Marshallese folklore to add to his already extensive collection. He is now in San Francisco, writing up his material, and probably will settle eventually in Hawaii. Jack earned his Ph.D. from U. California Berkeley (1967), having studied the resettlement experiences of both the Enewetak and Bikini Marshallese communities.

D. Richard Marksbury (Tulane Univ.) has been selected for an unusual Peace Corps job in which he will be doing salvage ethnography on Yap in Micronesia. His job entails doing a general ethnographic study with the information collected being kept on record for the people of Hull Municipality on Yap. Rick and his wife will leave for Yap on July 19 and will be working there for twenty-two months.

E. Charlie Urbanowicz (California State University, Chico) reports that Robert W. Franco has been awarded his M.A. in Anthropology with a thesis entitled "The History, Role and Function of the Contemporary Catholic Church in Western Samoa." Franco's thesis is based on work in a San Francisco Samoan community as well as three months in Samoa.

F. Urbanowicz further reports that R. Boyd Johnson is currently in the Polynesian Kingdom of Tonga, gathering data for an M.A. in Anthropology focusing on current tourism in Tonga. Johnson should be in Tonga for six to eight months.

G. Urbanowicz also notes that Mrs. Juliann Rankin is in Hawaii gathering data on "Handicraft Exportation from 1945 to the Present."

H. David Damas (McMaster University) is presently on the island of Pingelap in Micronesia. Damas is to remain on Pingelap for about a year, focusing his fieldwork on land tenure and political organization.

I. Annette Weiner (University of Texas at Austin) has been given a National Endowment for the Humanities Summer Research Fellowship which will take her back to Kirivina, Trobriand Islands until October. At that time an American Council of Learned Societies Fellowship for Recent Ph.D. recipients will give her the opportunity to write up some of her material at Cambridge, England.
J. Murray Chapman (University of Hawaii) and R. Mansell Prothero (University of Liverpool) are engaged in A Cross-Cultural Study of Circulation in Tropical Africa and the Pacific Islands with support from the Social Science Research Council (U.K.). It is concerned with those forms of population movement which are usually short-term, repetitive or cyclical, and in which there is no permanent change in place of residence. In both its customary and contemporary forms circulation involves a territorial division of activities and obligations and encompasses a great variety of movements. A distinction is possible between those reflecting positive objectives (to find a mate, trade and barter, ceremonial, wage labour, education, health) and those which are negative (seasonal constraints in agriculture, sorcery, transgression of local norms, political or administrative directives). In all these situations, the mover eventually returns to the home place (times taken to accomplish these objectives may vary from as little as 24 hours to as much as 10 years).

At this stage in the project, customary concepts and modes of circulatory movement which may be reflected in forms of contemporary mobility are being examined. There are many ways in which these might be manifest: in words and in changes in their meaning over time; in the way combinations of phrases express indigenous conceptualisations; and in expressions that indicate attitudes and predispositions towards or against movement. Two examples are as follows:

1. On the island of Guadalcanal, Solomon Islands, the word lela is common to 18 dialects and translates as "go walkabout". Traditionally, lela meant to go visiting, to travel on lineage business, to attend a feast, or to escape from a local quarrel - but all with the intention of returning to the home place at some future time. The traditional meaning has gradually expanded to include many kinds of mobility and lela can now also refer to going away to wage labour, to the port town or administrative headquarters, to mission stations, schools or to medical facilities.

2. The pastoral Fulani of northern Nigeria refer to their seasonal changes as kodal (vb. koda), "to come around, like the seasons". But kodal subsumes several more specific terms, such as: bangal ("to move towards dry seasons pasture"), woossaye ("to move about in a limited area"); fabbita ("to postpone movement").

Such information is susceptible to a variety of interpretations; the present concern is to document its existence and to hear of similar words, phrases and expressions that exist in other languages, dialects and lingua francae of sub-Saharan Africa and the island Pacific. A brief questionnaire for recording these is available from Murray Chapman, Department of Geography, University of Hawaii, Honolulu, Hawaii 96822.
K. Paul B. Wohlt (doctoral candidate, University of Minnesota) recently completed field work among the Karinje Enga (May 1972 to May 1975, Enga District, Papua New Guinea). The research was designed to examine the relationship between a climatic stress on agrarian resources (frost) and features of the sociocultural system. As it turned out, the worst frost in 30 years occurred during the first year of field work. The following two years were spent examining the response to this frost, the recovery, and related topics. Primary areas of focus included: subsistence activities, the exchange system, personal networks of exchange and mutual assistance, the highly dispersed nature of the descent group, local group composition and ideology, dispute settlement, and historical reconstruction.

Mr. Wohlt is currently writing his doctoral dissertation which delineates the coping mechanisms used on the intragroup, local, and regional levels to deal with food shortages. The sociocultural system is compared to Enga groups in a high population density situation in order to clarify the low density adaptation. The whole nexus of questions surrounding descent, locality, leadership, exchange, and population density in Highland New Guinea social organization is examined in relation to a dramatic environmental feature—frost.

L. Paula Webster (Queens College - Anthropology) reports that she is embarking upon a large project on physical abuse toward women, especially rape. She wishes to see if the incidence of rape correlates with areas of strong or marked sexual antagonism in specific cultures. She's particularly interested in materials from New Guinea and would like to interview anthropologists who have worked in the New Guinea area about rape. Anyone who has appropriate material should contact Paul Webster, 123 West 93rd Street, New York, N.Y., USA, 10025.

VI. RECENT PH.D

A. Paul D. Schaefer recently completed his Ph.D. dissertation for the University of Minnesota Department of Anthropology. Schaefer's dissertation is entitled "Confess Therefore Your Sins: Status and Sin on Kusaiie." Kusaiie is one of the Caroline Islands in Micronesia. Schaefer's abstract follows.

A problem within any society stems from the differing and contradictory demands its members make upon one another. One means of alleviating this problem is the status system, wherein people attempt to clarify and limit their mutual rights and obligations. This dissertation portrays a series of conflicting social demands and demonstrates how a particular status system operates to resolve them. The data analyzed are from Lelu village, located on the island of Kusaiie in Micronesia.

The conflicting demands, and their historical origins, which the people of Lelu make upon one another are described in the first five chapters of the dissertation. These demands derive from the different ways in which the participants in three domains of Kusaien belief and practice grant one another status. The domains include the family, the church, and the community.
The family domain, notably hierarchical in nature, emphasizes ascriptive criteria, such as order of birth, in distributing statuses, rights and duties among its members. In doing so, it represents the Kusaien status system as it was prior to Western contact with Kusaie, in the early nineteenth century.

The church, a product of American missionary influence, is also hierarchically ordered. Contrary to the family, however, it stresses an egalitarian ideal and emphasizes achievement, i.e., Christian work, as the basis for conferring status.

The community, embodying both pre- and post-contact elements, is predominantly egalitarian in focus. Contrary to the family, it emphasizes status achievement. Contrary to the church, many community status criteria, such as the acquisition of wealth, are secular and even unChristian in nature.

Because of the status differences between the three domains, the rights and obligations that a person incurs in one domain are liable to be inconsistent with those he or she has in another domain. The result is a "conflict of status". In this study's two concluding chapters, it is demonstrated that Kusaiens attempt to resolve this problem by incorporating the conflicting family, church and community statuses into a single, overarching system called the "sinner's cycle".

The sinner's cycle contains three general statuses, i.e., child, youth and adult, which subsume family, church and community statuses. According to which of these statuses is occupied, a person is required to give a different priority to his or her status in the conflicting domains. A child's primary status is in the family, a youth's in the community, and an adult's in the church.

Within the cycle, the foremost status criterion is sin. Children are free from sin. Youth are sinners, and adults are expected to abstain from sin. Several rituals, including public confession and baptism, mark the passage from one status to another and demonstrate that a person has re-ordered his or her status priorities. The public nature of this demonstration also informs others that they are required to reorder their demands upon the person accordingly.

By placing the differing demands Kusaiens make upon one another into a framework of priorities, and by publicly proclaiming who is operating in terms of which set of priorities, the sinner's cycle works to resolve the Kusaien conflict of status. It also provides a model of ideal behavior, a discussion of which concludes the dissertation. According to the model, Kusaiens are expected to avoid or immediately resolve any conflicts they may have with one another. In adhering to this model, Kusaiens further reduce the potential for conflict inherent in the differing demands of family, church and community.
VII. BIBLIOGRAPHIC NOTES

A. Donald F. McHenry - "Micronesia: Trust Betrayed." This new publication is presently available in either paperback (US$4.95) or cloth edition (US$10.00). McHenry's report traces the history of relations between the U.S. and its Micronesian Trust Territory setting forth the dilemma: how to reconcile U.S. views in favor of self-government with the belief that American military control of Micronesia is required to maintain international peace and security. The volume is available from: The Carnegie Endowment for International Peace; 345 East 46th st.; New York, NY, USA 10017.

B. The Royal Society of New Zealand announces the forthcoming publication: "Bulletin 11, Southeast Solomon Islands Cultural History - A Preliminary Survey." The volume contains fifteen papers written by specialists working with Dr. Roger C. Green (University of Auckland). The book should be ready for distribution in July 1976 and is expected to cost about NZ$13.00. Orders may be placed through: The Royal Society of New Zealand; P.O. Box 12249; Wellington, New Zealand.

C. Charles F. Urbanowicz (California State University, Chico) has been busy with the following publications:


"Change in Rank and Status in the Polynesian Kingdom of Tonga." In T.R. Williams (ed.), Psychological Anthropology, Mouton, 1975.


"Tapa in Tonga: A Focal Point of Civility," presented at the Symposium on "The Civility of Art in Traditional Cultures" for the 1976 Annual Meeting of the Southwestern Anthropological Association, April 16, 1976 San Francisco. This has been submitted for publication at this time.


VIII. OTHER ITEMS OF INTEREST

A. A Division of Prehistory with the Department of History has been established this year at La Trobe University with Nigel D. Oram as Senior Lecturer and Head of the Division and Dr. Ron Vanderwal, an Archaeologist as Senior Tutor. Advertisements for the post of lecturer have now been publicized and it is the intention of the University that a chair should be established and a Department formed in 1980.
B. Contrary to information published in Newsletter XX (p. 17), Dr. Hugh Kawharu is not secretary of the newly formed New Zealand Association of Social Anthropologists. Dr. Steve Webster (Anthropology Department, University of Auckland) is the present secretary.

C. The Newsletter Editor now has on file the following listings from the University of Auckland:


These Registers list New Zealand anthropologists who have done research in the Pacific. ASAO members who wish names of people listed in these Registers in terms of specific island groups or broad interest areas (geology, human biology, etc.) may write the Newsletter Editor at the address listed on the cover page.

Use this tear sheet to send any news you have of interest to ASAO members to the Newsletter Editor.