Association for Social Anthropology in Oceania.

NEWSLETTER XXXIV                  SPRING 1980

I. IN THIS ISSUE

Happenings at the 9th Annual ASAO Meetings in Galveston, including the sessions reports and the selection of new officers of the Association are featured in this issue of the Newsletter. Of particular interest to members of the ASAO are the proposed sessions for the 1981 meetings and letters for and against a proposal to change the name of the Association.

II. NOTE FROM THE SECRETARY

Julia Hecht has forwarded the following message to ASAO members:

I will be handing the position of Secretary over to Gene Ogan about mid-summer (details will follow in the next Newsletter). The Bylaws state that dues are payable on March 1 of each year and that Members or Fellows in arrears on June 1 will be dropped from membership. I will not bend the law to the extent that I did last year, so please pay promptly, sparing Gene, you, and me a few headaches. There is a form for dues payment in the back of this issue. Thank you.

III. SESSIONS REPORTS: GALVESTON, 1980

Three formal symposia and two working sessions were held at the 9th Annual ASAO Meeting in Galveston, Texas February 27-March 2. A number of Pacific Islanders attended the meetings. Executive Directors of Micronesian Community Action Agencies and associated personnel Juan Babuata (Marianas), Ismael Dobich (Truk), Kodaro
Gallen (Ponape), Katherine Kesolei (Palau), Michael Konelius (Marshalls), Jim Jacobson (Saipan), and Stan Allen (Community Service Administration, San Francisco) were present for the Symposium on Dependency and Development, as was John Woikim, a Papua New Guinean.

Four Pacific Islander women, funded by conference grants from the Wenner-Gren Foundation and the Foundation for the Peoples of the South Pacific, participated in the Symposium on Women in Oceania. Lolita Huxel, a Chamorro, co-authored a paper delivered at the conference; she is a linguist and member of the faculty at the University of Guam. Piti Maike, a Solomon Islander, is Social Development Officer of Women's Interests in the Ministry of Youth and Cultural Affairs in the Solomons. Latu 'Eveline Fusimalohi, a Tongan, is a graduate student in education at Stanford University. Mary Karen Sungino, a Palauan, is an anthropology student at the University of Guam.

Summaries of these symposia and the other sessions held in Galveston and plans for possible publication of the papers or future sessions are given in the reports below:

A. FORMAL SYMPOSIUM: "Women in Oceania"

Organizers: Denise O'Brien, Department of Anthropology
Temple University, Philadelphia, PA 19122

Sharon W. Tiffany, Department of Anthropology
University of Wisconsin-Whitewater
Whitewater, WI 53190

Participants met in open session Thursday to present highlights of their papers. Tiffany, Strathern, and O'Brien addressed the relevance of women to the development of anthropological theory and methodology. Boutilier discussed the image and reality of Victorian women's lives in the Solomon Islands. Forman provided an overview of Pacific Island women's diverse roles in Christian churches, with emphasis on Polynesia and Melanesia. Ito discussed the political power and authority of elite Hawaiian women as chiefs and as agents of change. Counts explored the theme of suicide and powerlessness as a "last resort" strategy for Lusi women of New Britain. Stephenson, Huxel, and Harui-Walsh's paper addressed the theme of power and motherhood, using comparative material on the United States and selected Micronesian societies. Nash and Sexton considered differing implications of economic change and women's responses to such changes.

The conference focused on two themes: (1) reassessing anthropological theory and fieldwork from a feminist perspective; and (2) relating feminist and anthropological perspectives to political power and authority and economic change.
Participants and papers:

Sharon Tiffany (Wisconsin, Whitewater)
"Paradigms and the anthropological study of women in Oceania: A sociology of knowledge perspective"

Marilyn Strathern (Cambridge, England)
"Domesticity and the denigration of women or nature and culture out of place"

Denise O'Brien (Temple)
"Women never hunt: A historical perspective on the portrayal of women in Pacific ethnography"

James A. Boutilier (Royal Roads Military College)
"No place for a woman: European women in the Solomon Islands, 1893-1942"

Charles W. Forman (Yale University Divinity School)
"The Place of women in the Christian churches of Oceania"

Karen Ito (Mills College)
"Historical perspectives on the political power of Hawaiian women"

Dorothy Counts (Waterloo)
"Is suicide deviant behavior or political strategy? Revenge suicide and Lusi women"

Jill Nash (SUNY, Buffalo)
"The role of Nagovisi women in food and cash crop production"

Lorraine Sexton (Temple)
"From pigs and pearlshells to coffee and cash: Socioeconomic change and women's roles in the Daulo region, Papua New Guinea"

Rebecca Stephenson (Guam);
Lolita Huxel (Guam); and
Eulalia Harui-Walsh (Guam)
"On becoming a mother: A contrastive view of American and Micronesian postpartum perspectives"

Discussants: Ruth Finney (Hawaii) and Martha C. Ward (New Orleans)

Pacific Island participants: Latu 'Eveline Fusimalohi; Lolita Huxel; Piti Maike; and Mary Karen Sungino
B. FORMAL SYMPOSIUM: "Dependency and Development in Oceania"

Organizers: Paul Shankman, Department of Anthropology
University of Colorado, Denver, CO 80202

Michael Howard, Department of Anthropology
University of Houston, Houston, TX 77004

This year's symposium produced a number of fine papers and stimulating discussion on the application of dependency theory to Oceanic societies. The participation of Micronesians from the Community Action Agency and of John Woikum from Papua-New Guinea added a special dimension to the symposium. An address by the noted dependency expert, Immanuel Wallerstein, "The international significance of dependency research," was highlighted.

There was remarkable consensus about the applicability of dependency theory to Oceanic societies, a point of some contention at last year's working session. As a result, the varied forms of dependency in the South Pacific came into clearer relief; areal similarities and differences, processes of dependency, and phases of dependency were all given close attention.

In Micronesia, dependency has taken the rather unique form of a large welfare bureaucracy that has pumped millions of dollars into the islands. The predatory nature of this bureaucracy was described on Yap and on Piis atoll where food programs were initiated by organizational mandate from above rather than from actual need. While these programs may increase the standard of living, they tie people more systematically into a wider system of economic and political domination directly related to American military and economic considerations. Can Micronesians successfully resist penetration? Here the answers were mixed. For example, on Ponape there have been predictions of cultural collapse for the past century, yet much of Ponapean culture seems alive and well. At the same time Ponapeans are suffering from alcohol abuse, high suicide rates, and child neglect. How long can cultural identity be preserved under these circumstances?

In contrast to Micronesia, most Melanesian cultures are in the early phases of dependency and are being incorporated into the world economy in a more piece-meal fashion. Yet even in the earliest phases, as among the Ilakia Awa of the eastern highlands, the changes are far-reaching and the relationship with the wider world becomes asymmetrical, setting the stage for future dependency. As people become more involved in cash-cropping, land shortages and incipient class-formation may occur; this is the case among the Nagovisi of Bougainville after adopting cocoa cultivation. The more involved these groups become in a money economy, the less possible self-sufficiency becomes. This is also true for the newly emergent nations of Melanesia.
Yet, while self-sufficiency may be impossible, strategies that use self-reliance may reduce dependency to some extent.

The final cases presented from Australia and Polynesia did not bode well for the futures of other Pacific groups. In Australia, a massive welfare apparatus was developed to provide assistance for the Aborigines. Despite increased size and funding, however, the net result for most Aborigines has been impoverishment and higher rates of mortality. For the Aborigines, their "advanced" state of dependency has become quite literally a life and death question.

In Polynesia, the independent states of Tonga and Western Samoa reflect the limits of national sovereignty as a means of reducing dependency. After initial euphoria over political independence, both nations have experienced some disillusion with conventional development strategies that leave their borders permeable to international capital flows without providing real control over them. Currently both nations are seeking more prominent positions in the international arena through special ties with developed partners. In Western Samoa, this has led to arrangements with the People's Republic of China that have, in turn, yielded aid from the concerned Western powers. As independence and development have proved insufficient, Western Samoa is seeking new forms of dependency.

In closed session, common themes were reviewed by discussant Eugene Ogan and the possibility of an edited volume was discussed. That volume is now in progress.

Participants and papers:

William J. Alexander (Upsala)
"Dependency in Micronesia: A many-stranded phenomenon"

Richard A. Marskbury (Tulane)
"Micronesian Dependency: A simple matter of pragmatics?"

Craig J. Severance (Hawaii, Hilo)
"Food for Piis: Interests, linkages, and the impact of Federal feeding programs on a peripheral atoll"

Glenn T. Petersen (Baruch College, CUNY)
"Brilliant island, swaying in soft motion: Dependency and the Ponapean culture of resistance"

Daniel T. Hughes (Ohio State) and Sherwood Lingenfelter (SUNY, Buffalo)
"Colonialism and dependency in two Micronesian societies"

David J. Boyd (UC Davis)
"The development of dependency in a Papua New Guinea village"
Donald D. Mitchell II (SUNY, Buffalo)  
"Today we'll eat rice: Independence and dependence in Nagovsi"

Amy Burce (Stanford University)  
"Workers, peasants, and perceptions of dependence in Papua New Guinea"

Jill Grant (Nova Scotia College of Art and Design)  
"Struggling with dependency: Melanesian strategies for self-reliance"

Michael C. Howard (Houston)  
"Keeping them down under: Dependency and the question of Aboriginal power in Australia"

Erich Kolig (University of Otago) in absentia  
"Dependency and ideology among Aborigines in Northwest Australia"

George Marcus (Rice)  
"Power on the extreme periphery: The perspective of Tongan elites"

Paul Shankman (Colorado)  
"In search of dependency: Western Samoa today"

Discussants: Eugene Ogan (University of Minnesota) and Immanuel Wallerstein (SUNY, Binghamton)

C. FORMAL SYMPOSIUM: "Language and Politics in the Pacific"

Organizers: Don Brenneis (Pitzer) and Fred Meyers (Pitzer)

Although our symposium may not have fulfilled all the formal requirements of a "symposium," most participants found it to be an exciting and novel experience.

There was surprising consistency in the issues addressed. First, it became clear that our language for characterizing political organization needs refinement. Notions of consensus and egalitarianism proved to be especially slippery. Decision-making was a focus of several papers, but in a number of the cases cited, no decisions were made. The fact that a political event took place was more important than what was accomplished.

Second, certain themes in the characterization of communicative events emerged. Questions of direct versus indirect speech and the nature of primary and secondary audiences were important in several papers.
Finally, everyone dealt with the relationship between political and communicative features. Is there something coercive in the very nature of oratory as a genre, as M. Bloch suggests, or do other ways of political speaking have their own compulsive features?

Our discussions were enriched by the participation of Eleanor Ochs (Linguistics Department, USC) as discussant. A major point in her comments was the need for more attention to linguistic detail in subsequent research. Possibilities of publication of the papers are being explored by the organizers.

Participants and papers:

Donald Brenneis (Pitzer)
"Straight talk and sweet talk: Political discourse in a community of equals" (Indo-Fijians)

Jane Monnig Atkinson (Lewis & Clark)
"Wrapped words: Poetry and politics among the Wana of Sulawesi"

Bradd Shore (Sarah Lawrence)
"Speech styles and social context: A Samoan case study"

Sandro Duranti (Southern California)
"Lauga and Talanoaga: Structure and variation in the language of a Samoan speech event"

John Kirkpatrick (Chicago)
"'Unity' and community in Marquesan politics"

George Marcus (Rice)
"The difference between the nip and the bite: Role distance in conversations between Tongan nobles and their 'people'"

Andrew Arno (East-West Center)
"Impressive speeches and persuasive talk: Traditional patterns of communication in Fiji's Lau group"

Rena Lederman (Columbia)
"Who speaks here? Formality and the politics of gender in Mendi, Southern Highlands Province, Papua New Guinea"

Nancy Lutkehaus (Columbia)
"The constricting web of tradition: The political use of language on Manam Island, Papua New Guinea"

Deborah Gewertz (Amherst)
"Of symbolic anchors and sago soup: The rhetoric of exchange among the Chambri of Papua New Guinea"
William McKellin (Toronto)
"Putting down roots: Information in the language of Managalese exchange"

Eve Pinsker (Chicago)
"Constituting the constituting of a constitution" (Micronesian congress)

D. WORKING SESSION: "Sorcery and Social Change"

Organizer: Marty Zelenietz, Department of Sociology/Anthropology
Mount St. Vincent University, Halifax, Nova Scotia
B3M 2J6

The session was held on Saturday and chaired by the organizer, Marty Zelenietz. The participants presented a total of nine papers, all focused on the relation of sorcery to social change. Several common themes became evident as the day went on. One widely noted phenomenon was the paradoxical expansion and contraction of the social universe following contact: as local horizons were broadened by contact and pacification, the true social universe shrank as imported sorcery gave all men, and not just specialists, the ability to harm people. The "circle of trust" became smaller. This frequently happened where land took on new meaning as a capital resource for the cash economy; where people who formerly shared land for subsistence gardening are now in competition for that land to utilize the ground for cash crops. Several papers explored the implications of new religious and moral systems (e.g., Christianity) for sorcery, and traced the interaction of these two belief systems. The social relationship of the sorcerer and the curer to the general public was a much discussed topic. Although there were no official discussants, questions from the participants and a very active audience stimulated debate.

As this was the second year of the session, participants agreed that little would be gained by continuing the session another year as a formal symposium. Plans are to publish the papers as a special issue of some journal interested in the Pacific region. Two journals have been approached and have shown favorable reactions to such an arrangement.

Participants and papers:

Jennifer Blythe (University of New Brunswick)
"Change and conservatism in Vitu sorcery"

Jack Fischer (Tulane)
"Ethical issues in the study of sorcery in modernizing societies"
Peter Huber (Princeton)
"Sorcery and salvation in Wamu"

Rena Lederman (Columbia)
"Sorcery and social change in Mendi"

Steven Nachman (Western Carolina)
"Buai: Expressions of sorcery in the dance"

Bob Tonkinson (Oregon)
"Sorcery and social change in Southeast Ambrym, New Hebrides"

Roger Ward (Loyola, New Orleans)
"Retaliatory magic and Christian belief: Sending back sorcery on Ponape"

George Westermark (Washington)
"Sorcery and the transformation of disputing in Agarabi"

Marty Zelenietz (Mt. St. Vincent University)
"One step too far: Sorcery and social change in Kilenge"

E. WORKING SESSION: "Personal Names and Naming"

Organizer: Bradd Shore, Sarah Lawrence College, Bronxville, N.Y. 10708

The three sessions on personal names and naming in the Pacific were deliberately kept informal, with discussion and presentations open-ended so that we could discover the range of issues appropriate to the general problem of naming systems in our field-sites. No formal presentations were made. Rather, each participant began to talk about the systematic aspects of naming and names in his/her field-site, and quickly the talk became a discussion in which questions and comments permitted us to get a glimpse of some of the issues implicit in the material.

The following people made presentations: Jane Goodale (Tiwi); Monty Lindstron (New Hebrides); Martin Zelenietz (Kilenge); Jennifer Blythe (Vitu Islands); Peter Huber (Angor, New Guinea); Gillian Gilleson (New Guinea); Mike Lieber (Kapingamarangi); Richard Feinberg (Anuta); Bradd Shore (Samoa); Jacob Love (Samoa); Fred Meyers (Pintupi); Don Brennies (Fiji Indians).

The final session was devoted to a general discussion of the important issues and formulation of questions arising from the presentations. We were able to agree that the material was rich enough to warrant a formal symposium for the next meetings and that there were a set of general issues which we could all use to frame our presentations.
The issues include generic terms or concepts for "name"; classifications of name types; names and relationships, for example, relationships between a named person and the bestower of a name; names and concepts of "person" and "self"; names as embodying history; name avoidance and taboo; names as powers; formal ceremonies involved in name bestowal; and traditional and introduced names.

An elaborated statement of the issues to which participants will address their papers for next year's proposed Formal Symposium is available from the organizer. Guidelines for paper submissions and for the organization of the session are also available. Anyone interested in submitting a paper should contact Bradd Shore.

IV. REPORT ON BUSINESS MEETING: Galveston, 1980

The following report was submitted by Julia Hecht:

Bob Tonkinson convened the meetings. He is now stepping down and Jack Fischer is taking over as Chairman of the Board. Bob thanked the Board and the general membership for their support. He reported that while Wenner-Gren denied our request for funding a Distinguished Lecture, the Board has agreed to pursue other avenues of support and hopes to have a formal Distinguished Lecture at next year's meetings.

Julia Hecht, ASAO Secretary, reported that the balance in the ASAO General Fund as of 31 January 1980 was $2,631.86. Thirty-eight institutions currently subscribe to the Newsletter and individual memberships stand at two-hundred and fifty. Recently seventy-eight members were excised from the membership list for unpaid dues.

Mac Marshall's Monograph Series Editor's report was presented in his absence. He reported that ASAO Monograph No. 7, THE PACIFICATION OF MELANESIA, edited by Margaret Rodman and Matthew Cooper, appeared very soon after last year's annual meeting. ASAO Monograph No. 8, SIBLINGSHIP IN OCEANIA: STUDIES IN THE MEANING OF KIN RELATIONS, edited by Mac Marshall, is in the final stages of production. Two more monographs are expected to reach Mac for editorial review during 1980: MIDDLEMEN AND BROKERS IN OCEANIA, edited by William Rodman and Dorothy Counts and the Ponape volume, edited by Daniel Hughes and Jack Fischer. Others wishing to propose volumes for the Monograph Series are encouraged to write to Mac for additional information (address given below in Bibliographic and Research Notes). Due to continuing receipt of subventions and experimental collaboration with Xerox Corporation on ASAO No. 8, we have been able to hold costs down and the balance in the Publications Fund as of 15 December 1979 was $3,650.80. Mac cautions however, that more than half of the balance results from the $2,000 Wenner-Gren Grant infused into the Fund in late 1978; we must continue to seek subventions, hold costs down, and sell books.
Ivan Brady, who continues to serve as Special Publications Editor, has announced that Marshall Sahlins' Distinguished Lecture, given at last year's meetings at Clearwater, is expected to appear soon as the first in the ASAO Occasional Papers Series.

Martha and Roger Ward gave the Newsletter Editors' report, thanking everyone for prompt and interesting submissions, and urging them to continue such positive practices. The Wards' three-year term is up at the end of next year's meetings. Parties interested in the job are asked to check out possibilities at their institutions and consult with Martha and Roger as soon as possible.

Mike Howard will serve again as Local Arrangements Chairman next year when we meet at the Sea Lodge in La Jolla, California. Fred Myers will repeat as Program Chairman. We will be back on the East Coast in 1982; a site should be announced soon.

Glenn Petersen asked the voting membership to consider changing the name of the Association to the Association for Anthropology in Oceania. General sentiment was to air the issues in forthcoming Newsletters, pending a possible straw poll.

Nominations to the Board of Directors were accepted at the business meetings. The terms of Jim Boutilier, Kathy Kesolei, and Gene Ogan expire in August. Jack Fischer and Jane Goodale remain on the Board for an additional year. Nominations for Honorary Fellows were also accepted. The bylaws limit the number of living Honorary Fellows to fifteen, and with the deaths of Margaret Mead, A. P. Elkin, and Reo Fortune, we have twelve living Honorary Fellows: Homer Barnett, Gregory Bateson, Cyril Belshaw, Kenneth Emory, Raymond Firth, Ian Hogbin, William Lessa, Katharine Luomala, Leonard Mason, Harry Maude, Douglas Oliver, and Saul Riesenberg. All Fellows and Voting Members will be contacted by mail for any further nominations and will be polled in April.

V. PROPOSED SESSIONS FOR 1981 MEETINGS

Fourteen sessions have been proposed for the 1981 Meetings in La Jolla, California; one formal symposium, eleven working sessions and two informal sessions. Fred Myers, Program Chair, wants to advise session organizers to keep him informed of their progress. So many sessions have been proposed, it is unlikely that there will be a place for all of them on the program. Favoritism will be shown towards those who follow ASAO guidelines.

According to the guidelines, a formal symposium requires at least seven participants and a proposal must be submitted to the Program Chair by June 1. Papers for a symposium must be circulated to all participants by January 1, with a copy of each paper submitted to the Program Chair by the same date.
Working sessions should have five or more scheduled participants, each of whom should prepare a short (2-3 page) statement of interest in the topic and a brief summary of relevant ethnographic material. The organizer(s) of a working session must submit a proposal to the Program Chair by September 1. The proposal should include a description of the topic to be explored and a list of participants.

All persons planning any kind of session or those with suggestions for program innovation are asked to contact the Program Chair, Fred Myers, Department of Anthropology, Pitzer College, Claremont, CA 91711. Office phone: 714-621-8000. Home phone: 714-624-0654.

Proposed sessions and the names and addresses of the organizers are listed below.

A. FORMAL SYMPOSIUM: "Personal Names and Naming Systems in Oceania"

Organizer: Bradd Shore, Department of Anthropology, Sarah Lawrence College, Bronxville, New York 10708

A list of the participants in this year's Working Session and a brief statement of the issues to which contributors to next year's Formal Symposium are to address themselves is given in the summary report printed above (see Sessions Reports: Galveston, 1980). Anyone interested in taking part in the Symposium should contact the organizer immediately.

B. WORKING SESSION: "Social Structure and Folk Narrative"

Organizers: Vern Carroll, Department of Anthropology, University of Michigan, Ann Arbor, Michigan 48109

John L. Fischer, Department of Anthropology
Tulane University, New Orleans, LA 70118

The object of this session is to examine the relationship between actual social structure and the images of the social structure which appear in folk narrative, i.e., in folktales, myths, legends, and more or less stereotyped autobiographical narratives of special experiences.

Two examples of this kind of study are Fischer's papers on "The Role of Men and Women in Truk and Ponape" (J. of American Folklore 69: 55-62, 1956) and "Folktales, Social Structure, and Environment in Two Polynesian Outliers" (J. of the Polynesian Soc. 67: 11-36, 1958). Each of these papers is limited to an examination of pairs of cognate tales from two societies; each paper examines a limited number of variables of social structure as they are presented in the tales and in the ethnographically reported traditional way of life. The tale images can be interpreted as distortions or exaggerations of real life, but in these studies it appeared that societal differences in
the tale images directly corresponded to differences in real life between the paired societies. Our hope is that by examining the relationship between narrative and social structure in a variety of Oceanic cultures we will achieve a better understanding of the degree, nature, and locus of distortion or transformation of reality in folk narrative of various genres. Eventually this may make it possible to use early collections of folk narrative as sources of data for some societies whose original social structure has been drastically transformed by western contact before thorough ethnographic study.

Carroll will handle correspondence about the session, since Fischer expects to be abroad for most of the summer. Anyone interested is invited to send in his/her name to Vern Carroll at the address given above, along with a statement of interest and the kinds of data that he would like to work on. A start on a mailing list has been made by Fischer talking with some interested members at Galveston. The organizers plan to send more detailed information to these people and anyone else writing in. Suggestions will include some promising social variables to consider and methods of selecting a sample of texts and analyzing their content.

C. WORKING SESSION: "Melanesian Representations of Custom in Change"

Organizers: Margaret and Bill Rodman, Department of Anthropology, McMaster University, Ontario, Canada L8S 4L9

Anthropologists generally accept the notion that tradition is dynamic, yet Pacific Islanders often regard their customs as fundamentally immutable. The ways in which both points of view are true has received little attention in Melanesia. This working session will examine Melanesian representations of custom in change as both a static presence of the past and as a dynamic resource for shaping the future. We will explore such questions as: how do national and local interpretations of custom reflect and affect perceptions of tradition as both flexible and unalterable? What problems in attempted codification or preservation of custom arise from the paradoxical rigidity and fluidity of tradition? What representations of change as tradition or tradition as change have occurred historically and continue to take place in Melanesian transitions to and through independence? What are, and what have been, the causes and consequences of bending, redefining, and even inventing custom to meet the needs of changing social situations in Melanesia?

We seek participants to present specific examples of ways in which tradition has been expressed in Melanesian contexts of change. Presentations may use historical or current data, and may focus on national or local level analysis. For more information please contact the organizers.
D. WORKING SESSION: "Ceremonial Exchange and its Meanings in Matrilineal and Patrilineal Societies in Melanesia"

Organizers: Paula G. Rubel and Abraham Rosman, Department of Anthropology, Barnard College, Columbia University, New York, N.Y. 10027

The organizers' address prior to May 22 is: Department of Anthropology, University of California, Berkeley, CA 94720

Despite differences in descent rules which many observers have heretofore considered fundamental, there seem to be a number of basic structural features and cultural meanings which societies in New Guinea and Melanesia share. Dual organization or features associated with this type of structure are to be found in many if not most New Guinea and Melanesian societies. In some societies, such as those in the Highlands, this may take the form of what Levi-Strauss refers to as concentric dualism. Nevertheless, the differences between patrilineal and matrilineal types of social organization mean that the units carrying out exchanges will be organized differently. Women, who are central to production in both types of societies, are excluded from participation in exchanges in the patrilineal societies of New Guinea. In contrast, in matrilineal societies some ceremonial exchanges involve only women. Fertility symbolism, which is important in exchanges in most patrilineal New Guinea societies, is usually not part of the symbolism of exchanges in matrilineal Melanesian societies. This is intended to be a working session which will explore the similarities and differences in ceremonial exchanges and their meanings in matrilineal and patrilineal societies.

E. WORKING SESSION: "Kava and Betel in Oceania"

Organizer: Monty Lindstrom, Department of Anthropology, University of California, Berkeley, CA 94720

It was decided, at a very informal meeting in Galveston, to plan a working session for the 1981 ASAO meetings on Kava and Betel in the Pacific. Although unifying themes, if any, will hopefully emerge next year, some preliminary suggested topics include: the cultural meaning of kava or betel and the social context of their use; their increasing importance as cash crops; connections with medicine and magic (several of us noted an associated importance of spitting); the social significance of intoxication or altered states of being; changing use patterns; and the relationship to introduced drugs such as alcohol, tobacco and marijuana. This session will be participatory in more ways than one: it is expected that kava and betel will be available for personal scientific experiment. Anyone interested in participating in the working session is most welcome to contact the organizer.
F. WORKING SESSION: "Food Habits Anthropology in Oceania"

Organizer: Paul A. Dahlquist, Department of Sociology/Anthropology, Ohio Wesleyan University, Delaware, Ohio 43015 Phone: 614-369-4431 ext. 800

Among the many changes that Pacific Islanders must contend with are changes related to diet. New foods, most imported but a few introduced into local agricultural systems, are found almost everywhere in the Pacific. Going along with the new foods are a host of related problems, including: 1) nutritional change; 2) dependence on uncontrollable sources for food; 3) changes in social organizations concerned with production, distribution and consumption of food; and 4) changes in value and meaning systems associated with food.

Interested persons should contact the organizer as soon as possible but no later than August 15. A more detailed statement of plans for this session is available from Paul Dahlquist.

G. WORKING SESSION: "Folk Psychology in Pacific Cultures"

Organizers: Geoffrey White, Culture Learning Institute, East-West Center, 1777 East-West Road, Honolulu, HI 96822

John Kirkpatrick, MAPSS, Pick Hall 201, University of Chicago, 5828 S. University Avenue, Chicago, IL 60637

The session will deal with the content, structuring, and social implications of folk psychologies in Pacific cultures. The ethnographic problem of identifying and analyzing systems of belief concerning "psychology"—or what might seem to be its Pacific analogues—will be a major focus of the session. Other theoretical interests may be addressed as well. All who are interested in participating should contact one of the conveners for more information.

H. WORKING SESSION: "Suicide in Oceania"

Organizer: Don Rubinstein, Department of Anthropology, Porteus Hall 346, 2424 Maile Way, Honolulu, HI 96822

Anyone interested in submitting abstracts for a working session on sociocultural and psychological aspects of suicide in Oceania are asked to contact the organizer. Contributions can focus on contemporary suicide patterns as well as traditional or historical material on suicide. It is the aim of the session to bring together a large amount of case material on self-destructive behavior in Oceania, and to begin examining this material in terms of epidemiology (traditional prevalence, age/sex/status factors, clinical aspects), social organization (situational aspects, family/community reactions, "modeling" effects of suicide events), and cultural attitudes (relations between suicide and concepts of shame, guilt, anger, fear, will;
attitudes toward suicide; categorization procedures for natural vs. intentional death).

I. WORKING SESSION: "Law and Social Change in Melanesia"

Organizer: George Westermark, Department of Anthropology, University of Washington, Seattle, WA 98195
Phone: 206-543-5240

All those interested in participating please contact the organizer.

J. WORKING SESSION: "Pidgins and Creoles in their Social and Historical Contexts"

Organizer: Don Brenneis, Department of Anthropology, Pitzer College, Claremont, CA 91711

K. WORKING SESSION: "Social Stratification in Oceania"

Organizer: Michael Howard, Department of Anthropology, University of Houston, Houston, TX 77004

L. WORKING SESSION: "Psychological Anthropology in Oceania"

Organizer: Karen Ito, Department of Anthropology and Ethnic Studies, Mills College, Oakland, CA 94613

This session will be concerned both with historical contributions to psychological anthropology made in Oceania as well as current trends.

M. INFORMAL SESSION: "Places where more than one anthropologist has worked"

Organizer: Karl Heider, Department of Anthropology, University of South Carolina, Columbia, S.C. 29208
N. INFORMAL SESSION: "Ageing and Dying in Oceania"

Organizers: Dorothy Counts, Department of Anthropology, University of Waterloo, Waterloo, Ontario, CANADA N2L 3G1

David Counts, Department of Anthropology, McMaster University, Hamilton, Ontario, CANADA L8S 4L9

This session will concentrate on questions such as: (1) What are the criteria (physical, social, linguistic) by which a person is self-defined as old? What are the social marks and categories of ageing and what do they imply for perceptions of self? Is ageing perceived as a series of stages or as a continuous process? (2) Is the ageing process (note our assumption) perceived as being different for women and men? Is the ageing process inter-related with a person's gender identity and, if so, in what way? What kinds of data—physical, mythological, linguistic, social can demonstrate this? (3) In Melanesian Pidgin people distinguish between i dai and i dai pinis. Is this a linguistic clue that Melanesians perceive that death is a process that is reversible? Do people actually partially die . . . incompletely die . . . and then return? Are there different kinds of death? (4) Can we generalize about the entire Pacific or do these perceptions differ between Australia, Melanesia, Polynesia, Micronesia?

As we plan to be in Papua New Guinea in 1981, we would like to address this informal session particularly to people who are planning to be in/go to the field in 1980-81, so that we could ask these and/or other agreed upon questions while we are collecting data and then return to talk in a more formal manner about what we find. (This is NOT intended to be a limiting remark. We urge anyone who is interested to be included.) We anticipate organizing a working session on these questions for the 1982 ASAO Meetings if there is sufficient interest, and then going to a full symposium the next year. If there are interested people who are in the field when the 1981 meetings are held, and if those people would send us their field addresses, we would be happy to send to those people a report on the informal session so that they can focus some of their data collection on our shared concerns. We anticipate that there might be physical anthropologists and linguists who have or who are willing to collect this kind of data, and we urge them to contact us and to participate. If you know of such people, please alert them or send us their names and addresses.

For those who are interested in this type of approach our relevant publications are:

Dorothy Counts. "Fighting Back is Not the Way: Suicide and the Women of Ka1iai." *American Ethnologist* 7 (2) in press.

If you have published on these subjects, or have put together a relevant bibliography, we would appreciate your sharing the information with us. Interested people please write to one of us at the addresses given above.

BIBLIOGRAPHIC AND RESEARCH NOTES

A. The Papua New Guinea Institute of Applied Social and Economic Research is sponsoring a two year governmental study of alcohol use and abuse, which has been identified as a major social problem requiring further policy alterations. As a part of this project, a conference is being planned for the spring of 1981 in Port Moresby at which scholars who have data on alcohol use in Papua New Guinea would be flown in for a one week symposium on the subject. The proceedings of this symposium will then be edited by Mac Marshall and published in the LASER Series.

Anyone interested in contributing a paper to this symposium should write to Mac Marshall as soon as possible at the address given below. The letter should include the following information: (1) a current curriculum vitae (2) dates of your fieldwork in Papua New Guinea (3) location(s) of your fieldwork, including cultures studied and the provinces in which they are located (4) the major focus of your research projects (5) the nature of the data you have on alcohol use and abuse and the general directions your paper might take.

Mac Marshall  
Visiting Senior Research Fellow  
Institute of Applied Social and Economic Research  
P. O. Box 5854  
Boroko, PAPUA NEW GUINEA

B. William A. Lessa has just published *More Tales from Ulithi Atoll: A Content Analysis* (University of California Publications: Folklore Studies No. 32; Berkely and Los Angeles: University of California Press, 1980). Among other things it stresses the relationship of the oral narratives to social organization and values in a Micronesian community.

In recent years Lessa's main interest has been in demonstrating the usefulness of ethnohistorical documents in the solution of many problems. Among these are the identification of Francis Drake’s "Island of Thieves" (1579) as Palau; the identification of the Portuguese "Isles of Sequeiras" (1525) as Ulithi Atoll; and the
establishing of the cultural affinities of the Mapia Islands off northern New Guinea as being definitely Micronesian long before the arrival of the anthropologist Johann Kubary in 1885. The results of Lessa's "ethnological sleuthing" have appeared in the form of a book and five articles. Lessa was active in 1979 as the only anthropologist participating in an international conference honoring the 400th anniversary of Drake's sojourn in California, the sessions being held in various places in the Los Angeles and San Francisco Bay area, with a later windup in San Diego.

C. Deverne Reed Smith is Visiting Assistant Professor at the University of Hawaii at Manoa, taking Ben Finney's place during the current academic year. In September she will return to Palau for approximately 18 months to study land tenure (both traditional land tenure and how it is being impacted by current judicial efforts). The research will be supported by NSF, a joint grant to Ward H. Goodenough as Principal Investigator and Deverne Reed Smith as Co-Principal Investigator.

D. Announcements concerning two volumes of interest to anthropologists who have worked in Micronesia were received from Father Fran X. Hezel, S.J.

Foreign Ships in Micronesia is a compendium of the visits of foreign ships to the Caroline and Marshall Islands from the early 16th century to 1885. This volume, published with assistance of a grant from the Trust Territory Historic Preservation Office, was intended as a research tool for anthropologists and historians. The particulars of each ship contact and an account of what transpired is given, with full bibliographic references provided. Note is made of especially valuable ethnographic accounts that might be of interest to researchers. Copies of Foreign Ships have been sent to all anthropologists on the Micronesian Seminar mailing list. Anyone who has not received a copy and would like one should write to:

Francis X. Hezel, S.J.
Director, Micronesian Seminar
P.O. Box 220
Truk, Caroline Islands 96942

Winds of Change, a volume of historical readings on Micronesia (Carolines, Marshalls and Marianas), edited by Fr. Francis Hezel and Mark L. Berg, is expected to be off the press in May 1980. Produced with a grant from the Omnibus Program for Social Studies Cultural Heritage and with the support of the Trust Territory Bureau of Education, this book is a comprehensive history of the islands from Magellan to the beginning of the U. S. Civilian Administration in 1951. The text has been well-illustrated with photos and sketches by Don Buchholz. Due to limited funding, we will not be able to provide gratis copies, but those who might wish to purchase copies
may write for further information to:

George Haberman
Social Studies Coordinator
Headquarters Education
Saipan, Marianas 96950

Anthropologists and other social scientists who have completed research in Micronesia are invited to furnish Fr. Fran Hezel, Director the Micronesian Seminar, with a copy of their theses or papers for permanent deposit at the Micronesian Seminar Library. Perhaps we can reciprocate with some of the materials that we produce. In the event the state of your personal finances does not allow you to furnish a copy, please supply ordering information so that we can order a copy on our own.

E. Mrs. Fay O'Sullivan, the librarian of the Institute of Applied Social and Economic Research writes:

Does anyone have a copy of H. C. Bookfield's A Struggle for Land that he or she has finished with and might like to donate/sell to the Papua New Guinea Institute of Applied Social and Economic Research? If so, kindly contact the Librarian, Fay O'Sullivan, at Box 5854 BOROKO, PAPUA NEW GUINEA.

F. Nicholas Besnier was awarded the 1979 Prix Giscard d'Estaing de la Vocation for linguistics research in Tonga on the socio­linguistic dynamics of gossip and joking. He is presently getting ready to leave for Tuvalu (Ellice Group) on a project in conjunction with Peace Corps Fiji, to start next week. This will consist in designing language and cross-cultural material for the training of Volunteers who are to work in that country, and to direct the first training project. Language material consists in a simple reference grammar and lesson cycles for pedagogical purposes, as well as a study of dialectal variation and notes on the Gilbertese dialect of Nui Island. "Cross-cultural material" means culture notes to be used in workshops during the training program and investigation of the various aspects of foreigner-local relationship in a small atoll setting.

Nicholas is interested in getting in touch with anyone who has been involved with Tuvalu. A convenient forwarding address is: Nicholas Besnier, Peace Corps, G. P. O. Box 1094, Suva, Fiji.
G. A paper by Joann W. Keali'inohomoku, Assistant Professor at Northern Arizona University, was recently published in *The Performing Arts*, edited by John A. F. Blacking and Joann W. Keali'inohomoku, one set of the proceedings of the IXth ICAES, held in Chicago 1973. The paper is entitled: "Culture Change: Functional and Dysfunctional Expressions of Dance, a Form of Expressive Culture."

H. Two papers of interest to Pacific ethnographers were presented at the Society for Applied Anthropology Meetings in Denver this year:

Michael Howard (Houston)
"Aborigines and anthropologists: Strategies for solving Australia's "Aboriginal problem""

Michael Smith (SUNY, Genesco)
"Combatting scarcity in a New Guinea Village: Agendas, hidden agendas and alternatives"

In addition to giving a paper, Michael Howard also chaired the symposium in which it was presented.

VII. OTHER NEWS

Bob Tonkinson (U Oregon) has accepted a Lectureship in the Department of Prehistory and Anthropology in the School of General Studies at Australian National University and will be taking up his duties in Canberra in July 1980. Bob will join his wife, Myrna, Research Coordinator for the Australian Institute of Aboriginal Studies, which is also located in Canberra.

VIII. In the following two letters, some of the discussions held by ASAO members at the Galveston meetings are summarized by Glenn Peterson and Mike Lieber. At that time, those members present voted to conduct a straw poll through the Newsletter to sample sentiments on a name change. Your opinions are solicited. You may vote by returning the ballot printed on the last page to Julia Hecht (whose address is also on the dues check form).

At our last meeting in Galveston, I suggested at the Plenary meeting that it was time for the association to broaden itself a bit, by dropping the modifying "Social" from the anthropology we pursue. I find that before I go off to ASAO meetings I tell people that I am going to "the Oceania meetings."
I have come to think of our association as being for anthropology in the Pacific. However, I have heard, in the last year or two, physical anthropologists and archaeologists who work in the Pacific comment that they do not attend ASAO meetings because they are only for social anthropologists. In Galveston, after bringing the matter up, others told me of hearing similar comments. I think this is unfortunate.

There is, of course, nothing specific keeping non-social anthropologists away. But it seems they perceive that the organization is designed to exclude them. By changing our name and rewording our by-laws, we can easily rectify this. The question is: Is it worth encouraging others to join us at our annual meetings? I believe that it is.

In the past two decades there has been an explosion in the volume of research being done in the Pacific. When ASAO was founded it was still possible for social anthropologists, if they worked at it, to keep up with prehistory, human biology, and linguistics in the area. No longer. Yet most of us teach Pacific survey courses. By bringing others to our meetings we can substantially aid our struggle to keep abreast with current work in the islands, and to keep our own work in proper perspective. Many of us teaching at smaller schools teach courses in the other subfields as well and would feel comfortable working with other kinds of data. A number of symposia in past years have dealt with historical and physiological topics. We would certainly benefit from the increased participation of colleagues from other subfields.

I perceive no threat to the association's intellectual integrity. In fact, it may be enhanced. It seemed to me that the greatest fear of such a change, when we discussed the topic in Galveston, was that the meetings would grow too large and defeat their purpose of keeping us in intimate contact. It appears to me that attendance has leveled off in the last four years or so. The great majority of American anthropologists working in the Pacific are ethnographers. I see no reason to think that we shall be swamped by others. By making ours an association for Oceanic anthropology rather than social anthropology we shall simply be making it known that we are prepared and eager to welcome others to our meetings, and to include them in our symposia. I believe that we will benefit from their participation and that there is nothing to fear from it.

At Galveston, after much discussion, it was agreed that we should hold a straw vote to poll the membership's sentiments about changing from "Association for Social Anthropology in Oceania" to "Association for Anthropology in Oceania." Members are encouraged to vote, using the accompanying ballot.

Glenn Peterson
Baruch College (CUNY)
New York, N. Y.
To the Editors, ASAO Newsletter

ASAO as we know it is a still evolving product of what Martin Silverman has called "testing out." Aside from its major goal of promoting comparative socio-cultural anthropology through the symposia medium, its organization, scope, and goals have been a subject of debate and both major and minor tinkering since its inception in 1967. We have tried various ways of organizing symposia, delimiting and expanding membership, raising money, selecting meeting sites, and publishing our symposia. The organization has jelled around the thing that we do best, however, and that is comparative socio-cultural anthropology. Despite the variability in our meeting sites--and bitching about them has come to assume the status of a social obligation--people have tended to judge our meetings as good or mediocre pretty much according to the intellectual quality of the individual sessions. Surely size has something to do with this, as was generally agreed in our plenary session. There is an optimum size for symposia and working sessions, especially when discussion (rather than presentations) is emphasized. Size of attendance at meetings has more to do with site selection and costs than with session size per se. However, it was clear at the plenary session (and for some years previously) that as sessions at a meeting multiply, scheduling becomes a real problem for everyone. But logistic problems are not nearly as important to the quality of a symposium as are the conception and planning of it. This, I believe, is the real crux of our present debate.

Anyone can join ASAO. Any member of ASAO has the right to attend meetings and to organize a symposium, working session, or informal session on any topic one chooses. The choice of the word "elitism" to characterize ASAO indicates to me that the proposal to change the name, constitution, and bylaws of this organization has more to do with social image than with intellectual issues. I did not hear one concrete intellectual proposal advanced as to why ASAO should be reorganized to include physical anthropology, archaeology, and linguistics (and let's not forget folklore, oceanography, psychology, political science, economics, geography, art history--where does one draw the line if at all?) under its purview to better carry out our intellectual goals.

I agree with anyone who says that social anthropologists could benefit from knowing something about Oceanic archaeology, physical anthropology, and linguistics. But I don't have to spend $400 and 5 days attending an ASAO meeting to do that. The library is closer and cheaper. If, from a commitment to broadening one's intellectual horizons, a significant problem worth face-to-face discussion presents itself, one can always organize an ASAO symposium on the subject, invite the crucial people, and make the necessary arrangements as things now stand. This requires only time, effort, planning, and communication with interested colleagues. It can be done without any change in the name, constitution, and
bylaws (and meeting size) of ASAO. Perhaps an example might help.

Three years from now, I intend to organize a symposium on fishing and fishing technology in Oceania. I could not imagine a successful symposium without the participation of Foss Leach and Graham Ward (archaeologists) and Lob Johannes (a marine biologist who worked on Palau). A three year lead time is essential just to ensure their participation. Anyone familiar with the literature on fishing in Oceania will know how bad it is and therefore, how significant a contribution an ASAO volume on the subject could be. Attendance at such a symposium would be significant for both contributors and non-participants in redirecting the sort of research that needs to be done whether or not a symposium volume is forthcoming. I see no contradiction between this proposal and the present ASAO name, constitution, and bylaws. I invite anyone so inclined to point out the contradiction if one exists.

My point is simply this: ASAO was organized and has continued to function around specifically intellectual goals. The only conceivable reasons to change the organization (and, inevitable, the functioning) are intellectual ones. If there is an intellectual reason for such change, then surely it can be concretely demonstrated by a proposal for a symposium, working session, or informal session that would be impossible under the present constitution and bylaws. Failing such a proposal (which failure is inevitable given familiarity with the constitution and bylaws), then the proposed changes in the name, constitution, and bylaws will cost a great deal of time, effort, and legal hassles involved in registration of such changes with the State of Washington and the Federal government (not to speak of the costs associated with increasing meeting size) with no proportional intellectual gains. I believe that is just too great a price to pay for an exercise in image management.

Michael D. Lieber
University of Illinois
at Chicago Circle

****

TO: All Fellows and Members of the Association for Social Anthropology in Oceania

FROM: Julia A. Hecht, ASAO Secretary

RE: ASAO Annual Dues

Annual dues for Fellows and Members of ASAO were established by the Board of Directors in February 1978 at the rate of $15.00 US, and $10.00 US per annum for students. March of each year was also established as the month in which annual dues for individuals become payable.
Please use the tear-off section below so that we may correct any errors in our mailing list. Foreign members are urged to remit dues either in U. S. funds or their exchange equivalent. Your canceled check will serve as your receipt.

Your colleagues, students, or friends who wish to join may write to me directly for information or with their membership dues. There are no forms necessary for becoming a member.

Julia A. Hecht
ASAO Secretary
Department of Anthropology
Lawrence University
P.O. Box 599
Appleton, Wisconsin 54911 USA

Enclosed is my check for $15.00 in payment of my ASAO dues for the year 1980-81. (Please make payable to ASAO.)

Enclosed is my check for $10.00 in payment of my student ASAO dues for the year 1980-81. (The student rate is payable upon written petition to the secretary. Please make checks payable to ASAO.)

My address is correct as it currently appears on the ASAO mailing list.

My address is not correct as it currently appears on the ASAO mailing list. Please change my address to read:

I am a new member. Please add my name and address to the ASAO mailing list.

(Name--Please Print) _____________________________________________

****

STRAW VOTE

I would like the board of directors to take the steps necessary to changing the Association for Social Anthropology in Oceania to the Association for Anthropology in Oceania.

I would like the board of directors to keep the Association for Social Anthropology in Oceania as it is presently constituted.
IX. A WORD FROM THE EDITORS

We would like to print more information which can only come from the readership of this Newsletter. Do any of you have letters, reports, editorial comments or observations on the organization or events in the Pacific which would interest some segment of the membership? If so, please send these to us, the Newsletter editors.

Dr. Martha C. Ward  
Dept. of Anthropology-Geography  
University of New Orleans  
New Orleans, Louisiana 70122

Dr. Roger Ward  
Sociology Department  
Loyola University  
New Orleans, Louisiana 70118