I. IN THIS ISSUE

Current roster of board members and nominations; board decisions from the 12th (1983) Annual Meeting, including suggestions for dues changes and announcement of new officers; details of arrangements for the Molokai meeting in 1984; organizers' session reports; program ground rules and proposals for sessions in 1984; general notes and bibliographic news.

II. FROM THE EDITOR

This is my first issue as Newsletter editor, a task handed on by Rick Marksbury, who kept it running smoothly for two years. To help things going along, please note the following schedule for Newsletter submissions:

<table>
<thead>
<tr>
<th>EDITION</th>
<th>DEADLINE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summer</td>
<td>July 15</td>
</tr>
<tr>
<td>Fall</td>
<td>October 1</td>
</tr>
</tbody>
</table>

Contributions to the ASAO Newsletter and change of address information should be sent to: Dan Jorgensen, ASAO Newsletter Editor, Dept. of Anthropology, University of Western Ontario, London, Ontario N6A 5C2, CANADA.

For information concerning ASAO membership and Newsletter subscription, please contact: Donald Mitchell, ASAO Secretary, Dept. of Anthropology, SUNY-C, Buffalo, NY 14222.

III. 1983-84 ASAO BOARD OF DIRECTORS AND BOARD NOMINATIONS

Current Board:

Jane Goodale (Bryn Mawr), Chairman
Denise O'Brien (Temple)
Glenn Petersen (Baruch)
Martin Silverman (British Columbia)
Martha Ward (New Orleans)
Nominations (to replace M. Silverman and D. O'Brien, who is completing Mike Lieber's term):
  Don Brenneis
  Rick Marksbury
  Bill McKellin
  Denise O'Brien
  Geoff White

These are board nominations; there were no nominations from the floor.

IV. BOARD DECISIONS PASSED AT THE 1983 MEETING

A. Revision of the By-Laws: A sub-committee was appointed to work on the text of changes necessary to update the by-laws. This sub-committee will prepare a text under guidelines of Board intent; the text will then circulate first to the Board and secondly to all Voting Members through the Newsletter. In early fall of 1983 we will ask for ratification and request that ALL Voting Members register their vote so that the necessary count (quorum) may be reached.

Instructions to By-Law sub-committee from the Board:
  1. Membership dues be raised $5.00 (to US$20.00).
  2. Annual Meetings Fee be imposed in the amount of US$25.00. All paid-up members will be able to attend annual meetings without payment of this Annual Meetings Fee.
  3. A category of "Guest of the Board" be created, and said Guests to attend the annual meeting without payment of the Annual Meetings Fee. An individual may be invited by the Board to attend as a Guest upon petition from Symposium/Session Chair to the Chairman of the Board.
  4. Amendments to by-laws are to be implemented in two ways:
     a. By unanimous vote of the Board.
     b. By petition of Voting Members and followed by mail-vote of all Voting Members.
  5. Structure of the Board. The Board (currently 5 members) shall consist of six members. Two members shall be elected each year for three-year terms (currently two years). A Chair-Elect will be elected by the Board from among its second-term members. The Chair-Elect shall assist the Chairman during the latter's tenure of office and shall assume that office at the conclusion of the Annual Meeting.

B. Meeting Sites: Next year's meeting site will be in Hawaii. Rotation of locations will be East in 1985, Central in 1986, West in 1987, and so on. For details, see the announcement by the Annual Meetings Coordinator (Vern Carroll) in this issue of the Newsletter.

C. Membership Drive: The Board is considering plans for membership recruitment and/or rehabilitation of lapsed members and would appreciate hearing from any member willing to assist the association in this way. If interested, please contact: Jane Goodale, Department of Anthropology, Bryn Mawr College, Bryn Mawr, PA 19010.

D. Appointment of New Officers:
   1. Newsletter Editor: Dan Jorgensen
2. Editor-Elect: Margaret Rodman (will have immediate charge of all future Series publications; Mac Marshall will remain as Editor until such time as all business negotiations concerning a new publisher are completed)

3. Program Chairman: Dorothy Counts (in charge of program content for Annual Meetings, e.g., symposia, working sessions, informal sessions)

E. Nominations for Honorary Fellow: Nominations for Honorary Fellow are invited; none were made at the Annual Meeting.

--Jane C. Goodale, Chairman of the Board

V. INFORMATION ON ARRANGEMENTS FOR THE 1984 ANNUAL MEETING

Vern Carroll, our Annual Meetings Coordinator, writes:

Our next annual meeting will be held at the Sheraton-Molokai Resort, on the island of Molokai, Hawaii. The meetings will begin on Tuesday, February 18th (at 3 pm) and end on Saturday, March 3rd at noon (to give us time to get back to the Mainland by Sunday night). As usual, the Board and the Officers will meet on the day preceding the meetings, i.e., on February 17th (at 1 pm). Please make your travel plans now to avoid disappointment, and to get the best deal. Remember, if you buy a ticket now, it is "inflation proof" (but also check with agents periodically to see if any late-breaking "deal" has materialized).

In the next Newsletter we shall begin a column of typical rates, to which all who have any information at all on air fares are asked to contribute. E.g., if Dan in London, Ontario, reads the following (data is made-up):

- DET - HNL (Carroll) US$485
- Toronto - HNL (Counts) C$325

then he will know which way to jump (and perhaps Carroll, seeing this, might contrive to go via Toronto). Similarly, if Ivan reads:

- Buffalo - HNL (Mitchell) US$682
- Montreal - HNL (Schwimmer) C$225

he—and others in that area—will know whom to contact to explore a non-obvious, possibly cheaper, routing possibility. If we all cooperate on this we might help each other save a lot of money. Send your info direct to Dan for inclusion in the Newsletter.

We are checking up on group rates and charter tour addresses but it is important to keep in mind that nothing of this sort looks very possible right now, so don't wait for a miracle.

We are also exploring the possibility of cheap rates on Oahu for those who want to stay there before (or after) the meetings. More info in the next Newsletter.

The rates on Molokai will be $50/room per night (plus 4% tax), single or double (or twin). Each room will hold up to two extra cot beds, at $10 each. Thus, the least expensive (if crowded) accommodation will be less than $20 per person! Children (under 18) can stay in their parents' room free under Sheraton's Family Plan. You can come early (and stay late) at the same rates.
It is imperative that you make your reservations now. The space reserved for us will be reevaluated periodically in the light of the number of reservations received, and we will lose rooms if the numbers of reservations are relatively low. I have explained that a (frightening) number of our members are afflicted with (possibly terminal) "last-minute-itis", but the Sheraton bureaucracy is firm in its little policies (which are the international standard in the convention business). So please send a registration form now if you think that there is any possibility at all of your coming. You can cancel at any time up to 72 hours before the meetings without penalty.

Please fill out the registration form appended to this Newsletter carefully, and provide all of the information requested. The hotel will handle "rooming" (if you need roommates assigned), but of course only the early birds can be reasonably assured that their preferences will be honoured. If, for example, you will need three roommates, and you make your reservations, say, in June, then it is virtually certain that three others with the same need will come along after you and help you fill up a quad. If, on the other hand, you wait until December, then you might find, e.g., that only one other person with the same needs as you will make a later reservation, and you could easily wind up, in consequence, with a "twin" (and have to pay the correspondingly higher rate).

Group meals will be planned (if interest is sufficient) on the second, third, and fourth nights of the meetings. As of this writing I cannot tell you just what sort of meals we can plan, and at what price (I am waiting for more info on this). Think in terms of steak frys, Chinese buffet--possibly luau--in the general range of $25. These will be outdoors (weather permitting) on a beachfront pavilion. It will not be possible to sign up for group meals once you arrive (or after the cut-off date for reservations). There can be no exceptions to this rule (so don't even bother to make a special plea).

There are, on the premises, a coffee shop (with cheap eats), two dining rooms, and the usual amenities (including a little store). There are no other facilities within walking distance (or, for that matter, within easy driving distance). There is golf, tennis, horseback riding, a jogging course, and a pool--as well as "miles and miles of secluded beaches"--and a laundry, jacuzzi, car rental and tour desk. There will be no scheduled coffee breaks, so bring a thermos and load up on what you need at the coffee shop.

The bar there is noisy (live music), so we shall have to arrange for a "cash bar" and charge everyone a $20 "registration fee" to cover the costs. Please indicate your willingness to help out in this particular (and if you are not willing, please do not "free-load").

There is regular ground transportation from the airport to the resort (15 miles) but the vans will be overtaxed by the numbers in our group. The next Newsletter will have a reservation form for ground transportation. Please follow the instructions on it carefully. The telephone number at the resort is (808) 552-2555.

PLEASE make photocopies of all this information and the registration form to pass on to students, non-member colleagues, participants in your symposia, etc. (and, while you are at it, encourage them to join up). The information provided here will not be repeated; only new information will be supplied.
As noted elsewhere, the time to plan sessions is now. We have a decent amount of meeting space to play with, and an ideal location, so let's all think about developing a first-class program.

VI. SESSION REPORTS FROM THE 1983 ANNUAL MEETING

A. Formal Symposium: "Infant Care and Feeding in Oceania"

(Organizer: Leslie Marshall)

After last year's working session, at which participants presented synopses of their own data, and the subsequent circulation of formal papers among the group, the symposium consisted of free-wheeling discussion by the nine participants and discussant who were present for the entirety of March 10. The majority of the research sites were in PNG; the remainder were in the Solomon Islands, Fiji, and Western Samoa. The papers written and circulated earlier among the entire group of 17 participants provided detailed descriptions of diet and infant feeding practices while addressing a number of important issues: the resolution of conflicting demands of reproductive and non-reproductive activities on a mother's time and energy, and the relationship of this to women's roles and social support systems; underlying factors in changing patterns of infant feeding practices; the biological effects of infant feeding on infant health and maternal fecundity; the socializing effects of infant feeding practices in communicating the meaning of food(s) and in fostering (in)dependence.

Discussion focused on general themes and underlying problems rather than on specific practices or individual papers. The variability in practices between and within societies made it particularly difficult to draw any generalizations other than that breastfeeding is relatively common and of long duration by world standards. Differences were also noted between the ideal or normative pattern for the group as a whole (constructed by informant or ethnographer) and real behavior of individuals. Some of the intra-group variability was attributed to change. To assess change, however, a baseline is needed. The baseline often used is "traditional practice" which is hard to pin down and often represents the general or ideal pattern. Assuming a change in practices could be demonstrated, some important questions were: what has caused it or influenced its course? What have been the social and/or biological consequences for the people involved? These questions have important policy implications. Some of the variability in practices between and within groups was attributed to differences in women's roles, activities, and social support systems in the first year after birth.

Appropriate research methodology and communication with people in other disciplines was another major topic since we plan to submit our papers to an interdisciplinary journal, Ecology of Food and Nutrition, for publication. The benefits/drawbacks of observation, informal questioning, standard surveys, pure description and quantification were discussed in the context of how one can best use limited fieldwork time. The use of emic vs. etic categories for measuring age (relevant to growth and development measures and to feeding practices) was also considered, as we wrestled with the problem of defining and measuring malnutrition.

It became apparent that despite all the differences noted, food is a core concept in all the groups we had described. The taboos on food for parents (to-be) and infants indicated that food is believed to do something important to or for you.
Feeding establishes social relationships (usually parenthood) between adults and an infant and demonstrates caring.

Participants and Titles:

Kate Akin (Kwaio Cultural Center, Ngarinaasuru, Sinaalaga, East Kwaio, Malaita, Solomon Islands): "Changes in Infant Care and Feeding Practices in East Kwaio, Malaita"

Kathy Barlow (UC San Diego): "Infant Care and Feeding among the People of the Murik Lakes, PNG"

Achsah Carrier (University College, London): "Mother's Work on Ponam Island" (PNG)


Dorothy Counts (Waterloo): "Infant Care and Feeding in Kallai, West New Britain" (PNG)

Helen Doan (Psychology, York): "Infant Care and Breastfeeding in Selected Villages in PNG: 'Traditional' and Recent Practices"

Carol Jenkins, Alison Orr-Ewing, and Peter Heywood (Institute of Medical Research, Box 378, Madang PNG): "Feeding Practices and Growth in Early Childhood among the Amele People of Madang, PNG"

M. Maxwell Katz (Gr. Sch. Educ., Harvard): "The Relationship of Mothers' Roles and Resources to Infant Care in the Outer Fiji Islands"

Maria Lepowsky (Public Health, UC Berkeley): "Infant Feeding and Cultural Adaptation on Vanatinai (Sudest Island), PNG"

Leslie Marshall (Nursing, Iowa): "A Working Woman's Dilemma: Infant Care and Feeding in Port Moresby" (PNG)

Susan Montague (Northern Illinois): "Infant Feeding and Health Care in Kaduwaga Village, the Trobriand Islands" (PNG)

Jan Morse (Nursing, Alberta): "A Cultural Assessment of Infant Feeding in Fiji"

Bonnie Nardi (U. Missouri, St. Louis): "Breastfeeding and Women's Work: the Case of Western Samoa"


Susan Pflanz-Cook, Donna Foster, and Ed Cook (Florida State): "Lactation and Reproduction among the Manga, Jimi District, WHP, PNG"
Anne Marie Tietjen (Home Economics, U. British Columbia): "Infant Care and Feeding Practices and the Beginnings of Socialization among the Maisin of PNG (Oro Prov.)."

Karen Watson-Gegeo and David Gegeo (Gr. Sch. Educ., Harvard): "Kwar'ae Mothers and Infants: Changing Family Practices In Health, Work, and Childrearing" (Solomon Islands)

Discussants:

Jonathan Friedlander (Temple)
Judy Gussler (Ross Laboratories, 585 Cleveland Ave., Columbus OH)
Bambi Schieffelin (Gr. Sch. Educ., Penn)

B. Formal Symposium: "Aging, Gender, and Dying"
(Organizers: Dorothy and David Counts)

The papers prepared by the participants were discussed with particular reference to their interconnections. Although a number of papers were contributed by persons who had not participated in the 1983 working session, these meshed well with the revised papers from that session. The focus of the papers was much tighter than in the working session. Most papers examined transformations in gender expression through the life-death cycle, with a number focussing on the continuation of gender complementarity in the context of shifting access to sources of power and support. A sub-theme explores the malleability of age and kin categories and the ability of people to negotiate their assignment to such categories as they move through life.

In an informal meeting following the session, the organizers and participants agreed that it was worthwhile to revise and prepare their papers for publication as a volume. Organizers are to make revision recommendations to the participants before 1 June, and participants are to have final revisions of their contributions to organizers on 1 October. Revised contributions will be submitted to the ASAO Series Editorial Advisory Board for consideration as an association monograph later in the fall. The organizers and participants express a heartfelt "thank you" to Dr. Martha Ward, who contributed remarkably to the fruitfulness of the symposium in her role as discussant despite the considerable stress of personal grief.

Participants and Titles:

Laurence Carucci (APO 1768 San Francisco 96555, c/- MPRL): "Conceptions of Maturing and Dying in the 'Middle of Heaven'" (Marshall's/Carolines)

Dorothy Counts (Waterloo) and David Counts (McMaster): "I'm not dead yet: Aging and Death--Process and Experience in Kaliai" (West New Britain, PNG)

Michele Dominy (Bard): "Gender Complementarity, Aging and Reproduction for New Zealand Women"

Juliana Flinn (Stanford): "Kinship, Gender and Aging on Pulap, Caroline Islands"

Jane Goodale (Bryn Mawr): "Pigs' Teeth and Skull Cycles: Both Sides of the Face of Humanity" (West New Britain, PNG)
Participants and Titles:

Aletta Biersack (Oregon): "Paiela Conception Theory: Exegesis of a Native Belief"*

David Counts (McMaster) and Dorothy Counts (Waterloo): "Father's Water Equals Mother's Milk: the Conception of Parentage in Kaliai, West New Britain"*

David Eyde (UT El Paso): "Sexuality and Garden Ritual in the Trobriands and Tikopia: Tudava Meets the Atua i Kafika"*

Gillian Gillison (55 Bethune St, New York, NY 10014): "The Struggle with Incest: Gimi Beliefs about Conception"

Peter Huber (Stuart Ford, Inc.): "Whence and Whither in Wamu"

Peter Lovell (New Brunswick): "Procreation and Genealogical Connection in Longana, Vanuatu"


Susan Montague (Northern Illinois): "Trobiand Gender Identity"*

Mark Mosko (Hartwick College): "Conception, De-Conception and Social Structure in Bush Mekeo Culture"*

Fitz Poole (UC San Diego): "Symbols of Substance: Bimin-Kuskusmin Models of Procreation, Death, and Personhood"*

Roy Wagner (Virginia): "The Ends of Innocence: Conception and Seduction among the Daribi of Karimui and the Barak of New Ireland"*

Margaret Williamson (Mary Washington): "Sex Relations and Gender Relations: Understanding Kwoma Conception"*

Discussant: Roy Wagner (Virginia)

Vern Carroll (Michigan) provided a paper giving a Polynesian perspective on conception.

D. Working Session: "The Significance of Laughter in Oceania"
(Organizer: Richard Feinberg)

The session met for two periods on 11 March, with ten participants (eight of whom presented papers). All parts of Oceania were represented, from the Western Province of PNG to Micronesia, to the western part of the Polynesian Triangle. The papers and discussion focused on laughter directed toward the victims of misfortune, encountered throughout the Pacific and a source of adjustment problems for many anthropologists in the field. Common themes as well as points of variance were identified. Although laughter and humor are closely related, they are not identical since laughter in funny situations may be suppressed or may result from stimuli which may not be considered humorous. Most laughter situations involve some sort of anomaly, whether physical ineptitude, improper use of language, failure to back up words with action, or lack of social grace. Laughter may be an element of status rivalry or reflect political relations. (The latter was noted particularly in Melanesian cases, suggesting a link between laughter and sociopolitical structure.) A related question concerns whether laughter occurs in front of the recipient or behind his back.

Much of the discussion focused on messages communicated by laughter. These range from a desire to cheer up someone who has reason to be unhappy to frankly malicious pleasure as, in some societies, one gets ahead by putting others down or by demonstrating one's immunity to the laughter of others. In some cases the primary message seems to be the need to control one's emotions, especially pain or anger. It was also suggested that laughter may sometimes convey apparently
contradictory messages simultaneously. A final set of questions involves the laughhee's responses (both covert and overt), as well as the laughers' counter-response.

There was a unanimous feeling that the session was stimulating and should be continued at some future time. Most of us, however, lacked sufficient systematic data to make a 1984 formal symposium feasible. We concluded, therefore, that we would keep the session's questions in mind when we go back to the field with the intention of presenting our findings at a formal symposium three or four years hence.

Participants and Titles:

Niko Besnier (Linguistics, USC): "Au e kata e valea: Knowing When to Laugh on Nukulaelae"

Aletta Biersack (Oregon): "Paiela Social Structure and Joking: the Patterning of Laughter in Oceania"

Eileen Cantrell (Michigan): "Misfortune Laughter among the Gebusi: Children and Women"

Rick Feinberg (Kent State): "The Significance of Laughter on Anuta"

Bruce Knauft (Michigan): "Gebusi Misfortune Laughter: the Men"

Monty Lindstrom (Tulsa): "Telling When to Laugh on Tanna (Vanuatu)"

Mac Marshall (Iowa): "Yukking it up on Truk"

Steven Nachman (Miami, FL): "Schadenfreude ('malicious pleasure') among Melanesians"

Discussant: Kathy Carlin (Tulane)

E. Working Session: "The Rashomon Effect"

The Rashomon Effect is a handy label for disagreements among different accounts of the same culture. The idea of the session was not to determine Who Is Right but to treat Rashomon disagreements as trouble cases in the ethnographic enterprise which offer particular insights into doing ethnography and into the cultures themselves.

By happy accident Greg Dening's plenary session address was scheduled in the afternoon between the 2nd and 3rd parts of the Rashomon session and helped develop the Rashomon ideas. The papers were quite diverse and many in the faithful audience joined in the discussions. The following notes are both summary of the session and thoughts for the next one.

Ethnography is an interpretive act. It is an interactionally-constructed emergent form involving people in the three roles of ethnographer, native, and audience. Ethnographies are not discovered. Ethnographies are made. Possible assumption: Ethnographies are true or false, right or wrong, and we, as producers and consumers, can recognize the difference. Another possible assumption: There
is no truth, and therefore no falsehood, and the choice of descriptions is political
or aesthetic or non-intentional accident. A more useful assumption: There are
objectively discoverable facts, mainly having to do with the physical world: how
high is Pukapuka? did the Marquesans eat human flesh? But these are the least
interesting questions, the least revealing of significant human behavior. And they
are not really ethnography. Related assumptions: The descriptions and
interpretations which we call ethnographies are constructs which are affected by
many biasing and filtering factors, e.g., some of these are mistakes, or inadequacies
which are undesirable and avoidable; some are unavoidable, lie in the nature of
human life and inquiry, and are best made explicit and recognized; some are quite
deliberate choices of scholarly or political strategy, and also can be acknowledged.
Knowing this allows for (1) doing better ethnography and (2) better understanding of
ethnographies and Rashomon disagreements in particular.

The papers in the session should: (1) locate the disagreements and (2) account
for them in common language.

Subsidiary questions to be addressed: (1) account for the agreements, which,
considering the variations among ethnographers, may even be more surprising than
the disagreements. (2) grapple with the notion of Truth. Do we want to let
people know about the problems of Truth? Is it possible to think of better or
worse accounts of cultures? How to avoid the quicksand of total indeterminacy?
(3) do ambiguities reside in the real situation or are they created by poor choice of
labels and frameworks by the ethnographers? (4) among the list of theoretically
possible Rashomon factors does it turn out that some (e.g., ethnographers' culture
of reference) really have no appreciable influence?

There was general agreement that Rashomon is worth taking on to a formal
symposium next year. Martin Silverman will join Karl Heider as co-organizer for
1984. David Schneider and Greg Dening, who were active in this session, have
agreed to act as formal discussants next year at the Hawaii meetings.

DEADLINES: Comments on the already circulated papers to Heider by 1 June
1983, or Silverman after that, from whence they will be recirculated to
contributors. Final drafts of papers to be circulated to all participants by 1
November 1983.

Karl G. Heider
Department of Anthropology
University of South Carolina
Columbia, SC
USA 29208
(803) 777-6500

Martin Silverman
Department of Anthropology &
Sociology
University of B.C.
Vancouver, BC
Canada V6T 2B2

Participants and Titles:

Robert Borofsky (East-West Center): Summarized recent work on Pukapuka

James Boutilier (Royal Roads): "Through a Glass Darkly: European Visions of
Solomon Islanders"

Ivan Brady (SUNY Oswego): "Fleshing Out the Ethereal Savage: Cannibals and
Contradictions In the South Seas"

John Fischer (Tulane): "Alternate Classifications of Residence Patterns in Truk"
Deborah Gewertz (Amherst): "The Tchambuli View of Persons: a Critique of Individualism within the Works of Margaret Mead and Nancy Chodorow"

Jane Goodale (Bryn Mawr): "Goodale vs. Goodale: Growing Up Amongst the Tiwi"

Karl G. Heider (South Carolina): "The Rashomon Effect in Ethnography: the Problem of Contradiction and Replicability"

Mac Marshall (Iowa): "Ethnographic Reality and the Nature of Anthropological Reporting: Data from the Greater Trukese Society, Micronesia"

Denise O'Brien (Temple): "Ethnography and Epistemology: a Dani Case Study"

Margaret Rodman (Waterloo) and Peter Lovell (New Brunswick): "Drawing Blood: an Ethnographic Disagreement in Longana, Vanuatu"

David Schneider (Chicago): Described his forthcoming review on the Derek Freeman book on Margaret Mead and Samoa.

Bradd Shore (Emory): Sent a paper on the Freemen-Mead controversy, which was summarized

Martin Silverman (British Columbia): "Graduate Student Consciousness and the Need for Reinterpretation"

Marty Zelenietz (Halifax, N.S.) and Jill Grant (Nova Scotia College of Art and Design): "As a Matter of Fact"

F. Working Session: "Ethnohistory in Oceania"

(Organizers: Deborah Gewertz and Edward Schieffelin)

Of the ten papers delivered during the session, all attempted to reconcile native views of the past with "what really happened." The results of these attempts, though ethnographically rich and theoretically sophisticated, did not take us much further in our desire to define the subfield of ethnohistory than we had gotten during our session last year, possibly because all but two of the participants joined us for the first time at the 1983 meetings. Thus, and in consultation with our discussant, Greg Dening, we have advised the participants to publish separately, and have decided to let the topic rest for a time. A symposium is not planned for the 1984 meetings.

Participants and Titles:

Robert Borofsky (East-West): "Formulating Historical Knowledge on a Polynesian Atoll"

Frederick Errington (Keene State): "History, Who Needs It?"

Deborah Gewertz (Amherst): "The Myth of Ngumoekumban: Why Women Don't Rule in Sepik Societies"

Jane Goodale (Bryn Mawr): "Some Predictable Thoughts on Time-Structuring"
Miriam Kahn (Bryn Mawr): "Stone-Faced Ancestors: Physical and Spatial Anchoring of the Past in Papua New Guinea"

Rena Lederman (Princeton): "Changing Times in Mendi: Notes Toward Writing Highland New Guinea History"

Richard Parmentier (Smith): "Diagrammatic Icons and Social Processes in Palau"

Paul Roscoe (Hobart & Wm Smith): "The Ethnohistories of Business in the Yangoru Subdistrict, East Sepik Province, Papua New Guinea"


Edward Schieffelin (Pennsylvania): "First Contact as Myth: Papua and Australian Constructions of the Strickland-Purari Patrol"

G. Working Session: "Traditional Narratives"
( Organizer: Vern Carroll)

The participants considered eight documents (one presented in absentia) on a variety of approaches to the study of traditional narratives. As of now, we have thirteen potential participants but would welcome contributions from others. Our timetable is to (if possible) prepare preliminary versions of our papers for circulation in the late spring or early summer. By fall we hope to have final versions ready for round-robin discussion (by correspondence). We shall have a full-scale symposium at our meeting next year. Our basic objective is to construct a book, for students, which shows by example how tale texts can be exploited in ethnological analysis. Each contribution will feature an interesting tale, appropriately introduced, with commentary on the tale and commentary on the commentary. Rather than being a handbook in "method" (as in: Recipes) our volume will be an engaging illustration of a number of different methods—all of them interpretive.

Our current participants are as follows: Robert Borofsky (Hawaii), Vern Carroll (Michigan), Suzanne Falgout (Oregon), Charles W. Forman (Yale Divinity School), Judith Huntsman (Auckland), Dan Jorgensen (Western Ontario), Mimi Kahn (Bryn Mawr), Bernd Lambert (Cornell), Jacob Love (School of Music, Trinity College, Hartford), Katherine Luomala (Hawaii), Bill Mitchell (Vermont), Rick Parmentier (Smith), Richard Scaglion (Pittsburgh).

Further information is available from Vern Carroll.

H. Informal Session: "Communication in Oceania"
( Organizer: Aletta Biersack)

Some 15 anthropologists, linguists, and ethnomusicologists representing the entire Pacific area convened for an informal session to discuss plans for a working session on "Communication in Oceania" at the 1984 Hawaii meetings.

The discussion was lively, participants playing ideas off against one another. Among the topics discussed were the use of mime in interethnic contexts, the
question of whether messages are or are not reliable, secrecy and its impact upon
the dynamic of interpersonal relations, polite and non-polite speech protocols,
formal and informal communicational settings, the use of foreign materials in texts,
novel communicational devices (radios, letters, wirelesses) and their impact, joking
and its contexts, the use of sound and music and its contexts, and the possible
relationship of communicational variation to gender constructs. Discussion moved
easily between analytical levels, from fine-grained microsociological observation to
structural considerations. The discussion was extremely fertile—so much so that
another working session on literacy was spawned in its wake.

While participants will prepare papers on the aspect of communication with
which they are most familiar and/or intrigued in their own ethnographic setting, it
was suggested that the way to maintain fluidity of analytical focus and thus enrich
our joint productivity and promote convergence among our papers would be to pay
some attention to the range of communication represented in each society, the
possible structure of that range, and how the selected aspect of that range is
located within the larger communicational setting. What is the particular context
of communication being discussed? Is this context an a priori of communication, or
does it emerge through the use of meta-communicational devices? How does that
context differ from other communicational devices? What are the boundaries of
communicational modes (ritual, formal/informal speech, gesture and sign languages,
music, transactions) and how are these created and marked?

VII. GENERAL NOTES AND NEWS

A. An extract from a news report in "Marianas Variety News & Views", 21
"Governor Pedro P. Tenorio recently signed into law a measure designed to
promote the preservation of the Commonwealth's cultural and historical heritage.
Public Law 3-39... officially establishes an historic preservation office within the
Department of Community and Cultural Affairs, creates a five-member review
board and extends protection to historic and cultural resources throughout the
Commonwealth... Public Law 3-39 also makes it unlawful for individuals,
businesses, and institutions to willfully damage or destroy historic properties... the
law requires the Historic Preservation Office, in conjunction with the Review
Board, to review land-use projects, both public and private, to determine their
potential effect on historic properties. Historic Preservation Officer Jess
Pangelinan says the law 'is intended to set up reasonable procedures to insure that
the Commonwealth's historical and cultural heritage is protected and preserved for
the enjoyment and enlightenment of our future generations.'"

B. N.E.W.S. is the Northeastern Wantok System, an informal but serious
collection of Melanesianists in the northeastern quadrant of N. America. Rob
Gordon, Terry Hays, and Rich Scaglion have been instrumental in building up a
system of communication among northeastern Melanesianists via a Niusleta; those
interested in establishing contact with N.E.W.S. should contact:
Terry Hays
Department of Anthropology
Rhode Island College
Providence, RI 02908

C. Rick Feinberg (Kent State) sends the following:
"Several years ago Keola Beamer, a young Hawaiian musician, cut a record of
slack key guitar tunes which he titled 'In the Real Old Style'. Earlier this month, the Archives of Traditional Music (Indiana University) received approximately twenty hours of taped music from Anuta Island in the eastern Solomons—a collection which would have to be considered, even by Keola Beamer's standards, to be truly in the 'real old style'... The collection was compiled in 1972-73, when I spent a year on Anuta... As I eventually learned, Anutan songs are of two major types: mako 'dance songs' and puatanga 'dirges' which are wailed at funerals, parting ceremonies for anyone leaving the island, and laments for lost or broken canoes. Aside from the human voice, the only instrument used on Anuta is the sounding board—a solid plank, beaten with hardwood sticks and used only when mako are performed at actual dances. Most of the recordings are demonstrations, performed by one or a few singers. Several mako, however, were recorded at large dances. An hour of puatanga was recorded at a funeral, along with the dirge wailed by a group of Anutans on Guadalcanal to mark my departure. In addition to traditional songs, the collection includes church hymns, Christmas carols, a few attempts at Western popular songs, and half an hour of music from Tikopia (sung in Tikopian and accompanied on guitar)... The tapes are accompanied by fairly exhaustive documentation, including transcriptions and translations of most of the songs and explanatory notes to provide a more general background to specific pieces. A draft of an article by musicologist Jacob Love and myself on Anutan musical genres is also available to researchers in the Archives. All materials in the collection are available for inspection and use by responsible researchers. In order to ensure that the materials are not used to the Anutans' detriment, however, written permission is required prior to the publication of direct quotes or transcriptions.

D. PACIFIC ANTHROPOLOGY IN THE NEWS

Some excerpts from an article by Mike Lieber in the April 4th edition of the Chicago Sun-Times (p. 26), entitled: "Margaret Mead is the Victim of Media Hype"

"Academic controversies rarely generate the public interest and passion stimulated by Derek Freeman's Margaret Mead and Samoa: the Making and Unmaking of an Anthropological Myth. I want to explain my outrage with the book and the controversy and why the public should be interested in it... there are two kinds of issues here—intellectual issues of anthropology, and the public exploitation of Mead's name and reputation for what is, in my judgment, a deceptive, intellectually fraudulent media hype by Freeman and his publisher, Harvard University Press. The intellectual issues will be properly dealt with in the professional and popular journals. All I will say about them here is that Freeman resorts to innuendo, misrepresentation of Mead's and others' positions, and quotes and anecdotes taken out of context to bolster a 'scientific refutation' that is neither scientific nor a refutation...

Why should a distinguished academic press publish such a book? Why should it attract so much public attention? Why should anyone be interested in the fact that a 25-year-old postdoctoral student overgeneralized about a society more complex than she imagined in 1928?

It is because the image of scandal involving Mead's stature and public recognition is perfect for media hype. It sells newspapers, magazines and books. Freeman and Harvard University Press have exploited Mead to the hilt. It is not only the degradation of Mead that outrages anthropologists like me, but also the degradation of the discipline that Mead, above all, helped to transform from descriptive impressionism to rigorous social science. Modern anthropology recognizes the real contradictions posed by Mead's and Freeman's equally accurate but partial accounts. We work to clarify the cultural complexity that generates the valuing of both virginity and free love, gentleness and aggressiveness, instead of
sweeping complexity under the rug, as Freeman does...

Academic disciplines... can no longer afford to bury cultural complexity under self-aggrandizing polemic or political rhetoric. Margaret Mead taught us through her own growth as a scientist both to confront complexity and assume responsibility for sharing what we learn with a world that needs it. Complexity may not grab headlines, but it captures truth. Anthropology gladly accepts that tradeoff."

Editor's Note: The following is a partial bibliography of the burgeoning discussion of Freeman's revisionist view of Mead's Samoan work. Additional references are welcome.


Howard, Jane: Angry storm over the South Seas of Margaret Mead. Smithsonian, April 1983.

Lieber, Michael D.: Margaret Mead is the victim of media hype. Chicago Sun-Times 4 April, 1983.


Owen, Elizabeth: An Uproar over Sex and Violence in Margaret Mead's Idyllic Isles. LIFE, May 1983.

Rensberger, Boyce: Margaret Mead: the nature-nurture debate I. Science (Magazine), April 1983.


VIII. ANNOUNCEMENT REGARDING SELECTION OF SESSIONS FOR THE 1984 MEETINGS

Discussions that I had in New Harmony about the 1984 meetings suggest that there are going to be more sessions proposed than we can accommodate. If this turns out to be the case, some hard decisions will have to be made. Therefore I want to spell out the ground rules, as I understand them, for the information of all who are thinking of proposing a session.
First: In order to permit us to attend and participate in as many sessions as possible, I plan to reserve no more than one (1) day for any one session at any level. This can include up to the full day: 9-12 AM, 2-5 PM, and 8-10 PM. In general, if a session has too many participants to accommodate itself to this time frame, the organizer(s) should probably consider splitting into two separate sessions.

Second: If a selection among proposed sessions is necessary, I will give priority to the following considerations:
(a) Topics that take advantage of unique opportunities offered by our Hawaii meeting site; this would include such things as the use of special facilities there, involvement of Pacific Islanders, etc.
(b) The firm commitment of participants: organizers should indicate how many papers are circulating, drafts in hand, abstracts they actually have and how many of their participants plan to be physically present at the meetings. Comes the crunch, I will give priority to a session with 10 strongly committed participants over one with 15 good intentions.
(c) Timing: Everything else being equal, the early organizer gets the word.

I hope that everyone who wants to organize a session will be able to do it, and that no one will be disappointed. However, if I have to choose among several good proposals, these are the bases on which I intend to make the choice. I urge those who are planning a session for next year to contact me as soon as possible. Comments, suggestions, and session proposals should be sent to:

Dorothy Counts
Program Chairman, ASAO
Department of Anthropology
University of Waterloo
Waterloo, Ontario
Canada N2L 3G1
519-885-1211

IX. PROPOSALS FOR SESSIONS AT THE 1984 MEETINGS

A. A formal symposium on "Drugs and Interpersonal Relations in Oceania" is being planned for the 1984 Annual Meeting. It grows out of earlier informal and working sessions held in Galveston (1980), San Diego (1981), and Hilton Head (1982).

Although "drugs" is given titular precedence, the symposium will be concerned particularly with the importance of traditional and non-traditional drug-substances as tokens—or currency of exchange—within social relationships. This importance will be examined across a variety of interpersonal relations such as kinship, friendship, courtship, curing, ritual, sexual, etc., situated both in everyday and marked social contexts. Within these relationships, which may be dyadic or have more complex structures, interest is in processes of drug exchange and distribution ranging from sharing and other forms of reciprocity to commercial marketing. The symposium contributors will also give attention to the importance of drug use and abstinence in defining a variety of distinctive social identities (e.g., male/female, young/old, traditional/modern, healthy/ill, etc.). The deadline for circulation of symposium papers is October 15, 1983. Anyone wishing to contribute a paper should contact one of the symposium conveners for further information:
B. Dan Hughes writes proposing the following as a working session: "Emerging Legal Systems in Pacific Societies -- Blending of Indigenous and Introduced Elements." "The scope of this session includes legislative and judicial processes and the analysis of contemporary political systems. The main requirement for a "major symposium" at an annual ASAO conference is that all participants precirculate their papers and that they exchange written comments on each other's papers before the conference. Given the degree of interest and the extent of experience of the potential participants in our "Emerging Legal Systems" session, it would probably not be difficult to conduct a major symposium on this topic. However, to do so would exclude some valuable contributions from those who have material on this topic but are not yet prepared to write full-length papers. Therefore we have decided to conduct a "working session symposium".

It should be kept in mind that the working session format is a symposium with definite minimum requirements. The main requirement is that "each scheduled participant should prepare a short (two or three page) statement of interest in the topic and a brief summary of relevant ethnographic material." Clearly the statement of interest and the summary of ethnographic material can be one document. The ASAO guidelines also require that all scheduled participants should circulate their statements of interest to the other participants by January 1. We shall be in contact with the participants to try to have the statements of interest
circulated before that date when possible. Our impression is that a number of the participants in the working session are in a position to submit full-length papers rather than 2-3 page statements of interest. They are certainly encouraged to do so because the more extensive our preparation for the session, the more fruitful it will be and the easier to decide on appropriate follow-ups." Anyone wanting to participate in the session is invited to prepare a statement of interest and send this to either Dan Hughes or Stanley Laughlin at the addresses listed below. Current participants in the working session are:

James A. Boutilier  
Department of History  
Royal Roads Military College  
F.M.O. Victoria, B.C.  
Canada

Edwin A. Cook  
Department of Anthropology  
Florida State University  
Tallahassee, Florida  
USA 32306

Susan M. Pflanz-Cook  
Department of Anthropology  
Florida State University  
Tallahassee, Florida  
USA 32306

Daniel T. Hughes (chair)  
Department of Anthropology  
Ohio State University  
124 West 17th Ave.  
Columbus, Ohio  
USA 43210  
(tel: 614-422-4117)

Stanley K. Laughlin, Jr. (chair)  
College of Law  
Ohio State University  
1659 N. High Street  
Columbus, Ohio  
USA 43210  
(tel: 614-422-2631)

Richard Marksbury  
124 Gibson Hall  
Tulane University  
New Orleans, La.  
USA 70118

Eve C. Pinsker  
1434 West Roscoe, Apt. 3  
Chicago, Ill.  
USA 60657

Margaret Rodman  
c/- William Rodman  
(address below)

William L. Rodman  
Department of Anthropology  
McMaster University  
Hamilton, Ontario  
Canada L8S 4L9

Richard Scaglion  
Department of Anthropology  
University of Pittsburgh  
Pittsburgh, Pa.  
USA 15260

Sharon Tiffany  
Department of Anthropology & Sociology  
University of Wisconsin - Whitewater  
800 West Main Street  
Whitewater, Wisconsin  
USA 53190

Walter Tiffany  
Department of Anthropology & Sociology  
University of Wisconsin - Whitewater  
800 West Main Street  
Whitewater, Wisconsin  
USA 53190

Marian Tighe  
Department of Anthropology  
McMaster University  
Hamilton, Ontario  
Canada L8S 4L9

Roger Ward  
1073 Fern Street  
New Orleans, La.  
USA 70118
C. Lin Poyer (Anthropology, U Mich) proposes a working session on "Cultural Identity in Oceania" (a.k.a. "ethnicity"). This session will consider topics relating to the development and maintenance of individual and group identity, including but not limited to the creation of tradition and kastom, the assignment and definition of individual and group ethnic affiliation, culturally-defined populations in urban situations of increasing diversity and complexity, and the political role of "ethnic groups". Those who would like to join should send a two-page outline of data and ideas as soon as possible to:

Charlie Reafsaynder  
420 E. Third Street, Apt. 1  
Bloomington, IN

Using these, the organizers will assemble a set of questions to be addressed in our papers for the 1984 session.

D. Catherine Lutz (SUNY Binghamton) and Fitz Poole (UCSD La Jolla) propose a working session on "Gentleness and Violence in the Pacific". Several of the people who participated in the symposium on "Folk Psychology in Pacific Cultures" held in 1981 and 1982 are interested in following this up with a more detailed look at a particular aspect of conceptualizations of mind and behavior. The dimension of gentleness-violence seems an especially apt focus as it has been frequently used in ethnographic descriptions of Pacific cultures. The organizers are particularly interested in eliciting papers and discussions of the issue of gentleness and violence that would focus on indigenous views of such behavior. Anyone interested in participating in such a symposium at the 1984 meetings should contact either Lutz or Poole at their respective departments.

E. Dan Jorgensen proposes an informal session at the 1984 meetings tentatively titled "The World System and Pacific Peoples". One way or another, the session would topically address the incorporation of Pacific cultures within the global economic system and the social consequences of such incorporation. Plausible sub-headings would touch upon the significance of megaprojects (mining, timber developments, etc.) for local peoples, cash-cropping, wage labour, commoditization and privatization, land alienation, labour migration, and so on. The session will be informal but serious, and all interested participants should send a preliminary sketch of intentions and suggestions to:

Dan Jorgensen  
Department of Anthropology  
University of Western Ontario  
London, Canada  
N6A 5C2
If response warrants, there is the possibility of upgrading the session to working status.

X. BIBLIOGRAPHIC NOTES

A. THE ENGA: FOUNDATIONS FOR DEVELOPMENT, edited by D.A.M. Lea and K.K. Talyaga, a joint publication of the Enga Provincial Government (PNG) and the Geography Department, University of New England. Approximately 390 pages in length, it is a collection of papers written in preparation for the Enga Provincial Development Plan, 1982-85. Chapters cover topics including the physical environment, administrative history, health, education, etc. To order send A$16.00 per copy to: Secretary, Geography Department, University of New England, Armidale, NSW, Australia 2351.

B. THROUGH A GLASS DARKLY: BEER AND MODERNIZATION IN PAPUA NEW GUINEA, edited by Mac Marshall, is Monograph 18 of the Papua New Guinea Institute of Applied Social and Economic Research. This is a comprehensive comparative volume dealing with over 35 contributions on PNG material. It touches on a wide range of issues connected with alcohol, including prestige politics and emerging values. Available from the Institute of Applied Social and Economic Research, P.O. Box 5854, Boroko, Papua New Guinea, PNG K15.00.

C. OK TEDI: THE POT OF GOLD, by Richard Jackson (a geographer of long PNG experience), is an account of how the rush for spoils in resource development took shape in the case of the Ok Tedi gold and copper project in PNG. It is published at a price of PNG K6.95 by the University of Papua New Guinea and is distributed by: Word Publishing Co. Pty. Ltd., P.O. Box 1982, Boroko, Papua New Guinea.

D. REINVENTING TRADITIONAL CULTURE: THE POLITICS OF KASTOM IN ISLAND MELANESIA is a special issue of Mankind (Vol 13, No. 4, August 1982) edited by Robert Tonkinson and Roger Keesing dealing with kastom issues in Vanuatu and Malaita. It is available to Mankind subscribers or may be ordered as a special issue at the rate of US$9.00 (A$7.50) from: Mankind, c/- Department of Anthropology, University of Sydney, New South Wales, Australia 2006.

E. ONE MAN CANNOT RULE A THOUSAND: FISSION IN A PONAPEAN CHIEFDOM, by Glenn Petersen is now available from the University of Michigan Press in paperback for US$6.95.


G. THE TALES OF LAUPU -- OL STORI BILONG LAUPU, by Dorothy Counts is available from the Institute of Papua New Guinea Studies, P.O. Box 1432, Boroko, PNG for K5.00, or approximately US$7.50, plus postage. (It is probably good to write to IPNGS for ordering details.) The book contains 15 myths and folktales from West New Britain in English and Tokpisin, along with some musical transcription. As well as a source of texts, it is a good vehicle for teaching
Tokpisin to prospective fieldworkers.

H. TALK NEVER DIES, by Laurence Goldman, is a sociolinguistically oriented study of the Huli of PNG, with important emphases on the analysis of disputing. A Tavistock book due to emerge in July 1983, it will be available from Methuen Publications, 2330 Midland Ave., Agincourt, Ontario, Canada M1S 1P7. Price is C$39.95 (cloth).

I. The Institute of Pacific Studies at USP in Suva offers a number of publications by and about Pacific Islanders. The 1983-84 price list is available from the Institute of Pacific Studies, University of the South Pacific, Box 1168, Suva, FIJI.
Please reserve for me, space as follows for the nights of (give each date you are staying over)

- Single
- Check here if you are bringing children, Indicate number of extra cots needed (no charge)
- Double (double bed)
- Name of roommate
- Twin (two beds)
- Triple
- Quadruple
- roommates 1.
- 2.
- 3.

I do not have any roommates lined up, except as noted above, and would like you to assign

- 1
- 2
- 3 additional roommates.

I am

- male
- female
- smoker
- non-smoker
- smoker but willing to not smoke in the room if the only available space is with non-smokers

Enclosed my check for the first night's lodging

- for myself only
- for myself and

Please charge to my credit card

# (bank# if Master Charge) 

Please reserve for me a place (two places) at the cookouts, as follows (and charge to my hotel bill)

- Wed nite
- Thurs. nite
- Fri. nite

Please charge $20 to my hotel bill and credit this sum to the ASAO folio

Name (please print)

Mailing address

signature