ASSOCIATION FOR SOCIAL ANTHROPOLOGY IN OCEANIA

NEWSLETTER LIV  

I. IN THIS ISSUE

Roster of board members and officers; roster of Honorary Fellows; report of the 1985 Annual Meetings at Salem; reports of 1985 session organizers; proposed new sessions for the 1986 meetings to be held at New Harmony; guidelines for session organizers; notes and news; deadline reminder.

II. FROM THE EDITOR

It is my very pleasant duty on behalf of the membership to offer congratulations to Denise O'Brien who assumed the Chair of the Association at the Salem meetings. Secondly, I would like to offer our thanks to Jane Goodale under whose leadership the Association prospered.

During the Annual Meetings at Salem, the Board unanimously approved a series of changes in the Association Bylaws (see item V). These changes are now being placed before the membership. You may have already received, or will soon receive, your ballot papers. The board and officers feel that the introduced changes bring our Bylaws more in line with actual operating procedure and simplify the language of presentation. We urge you, therefore, to vote in favor of the proposed changes. More importantly, however, we urge you to VOTE. The health of the Association is dependent on your participation.

This issue contains a number of proposed new sessions for the 1986 Annual Meetings. Further session proposals should be sent to me (Jim Flanagan, Newsletter Editor, Sociology and Anthropology, USM, Southern Station Box 5074, Hattiesburg, MS 39406) and to Dorothy Counts, Program Chair, 2 Flamboro Court, Dundas, ONTARIO L9H 4Z3 CANADA (see guidelines below, Item VIII).

All subscription matters and change of address information should be sent to Jim Boutilier, Royal Roads Military College, FMO Victoria, B.C., CANADA VOS 1BO.

Please mail early and avoid the summer madness that seems to strike once semesters end.
III. **ASAO BOARD OF DIRECTORS AND OFFICERS**

Current Board:
Denise O'Brien, Chair, Anthropology, Temple University, Philadelphia, PA 19122
Mac Marshall, Anthropology, University of Iowa, Iowa City, IA 52242
Lorraine Sexton, 118 Roumfort Rd., Philadelphia, PA 19119
Geoffrey White, East-West Center, University of Hawaii, 1777 East-West Road, Honolulu, HI 96848

Officers:
Ivan Brady, Special Publications Editor, Sociology & Anthropology, SUNY College Oswego, Oswego, NY 13126
Vern Carroll, Annual Meetings Coordinator, 560 South 1st Street, Ann Arbor, MI 48103
Margaret Rodman, Series Editor, Anthropology, McMaster University, Hamilton, Ontario L8S 4L3, CANADA
Dorothy Counts, Program Chair, Anthropology, University of Waterloo, Waterloo, Ontario N2L 3G1, CANADA
James G. Flanagan, Newsletter Editor, Sociology & Anthropology, University of Southern Mississippi, Hattiesburg, MS 39406-5074
James A. Boutilier, Secretary, History and Political Economy, Royal Roads Military College, FMO Victoria, B.C., V0S 1BO, CANADA

IV. **HONORARY FELLOWS 1985**

The 13 Honorary Fellows of the Association are listed below:
Barnett, Homer
Belshaw, Cyril
Emory, Kenneth P.
Firth, Raymond
Goodenough, Ward
Hogbin, Ian
Lawrence, Peter
Lessa, Bill
Luomala, Katherine
Mason, Len
Maude, Harry
Oliver, Doug
Reisenberg, Sol
REPORT OF THE 1985 ANNUAL MEETING

A. Board Decisions and Actions Taken: A large proportion of the Board meeting on March 5 was concerned with the discussion of the proposed Bylaws revisions submitted by Vern Carroll. The Board unanimously agreed to a series of changes and it was resolved to submit those changes to a vote of the membership. (see Item II above).

One item of major significance in the proposed changes involves the simplification of the membership categories of the Association. Henceforth, the Association will recognize three categories of individual membership: Honorary Fellows, elected by the membership in recognition of their contribution to scholarship; Fellows, members who have contributed to the Association either as an author or editor of an ASAO publication or as a Director or officer of the Association; and Voting Members. The status of Voting Member is achieved on payment of the Annual dues and is a recognition of commitment to ASAO. Individual dues have been set for 1985 at $20.00. These changes eliminate the previous distinction between voting and non-voting members.

B. ASAO MONOGRAPH #10: In her report to the Board, series editor Margaret Rodman announced the imminent publication of the tenth volume in the ASAO series. The volume, Aging and its Transformations: Moving Toward Death in the Pacific, edited by David and Dorothy Counts, will be published by UPA in Summer 1985.

C. New Board Members and Nominations: Congratulations are in order for Mac Marshall, who was designated vice-chairman and chair-elect at the Salem meetings, and Lorraine Sexton who was appointed to the board to complete the term of the late Dan Hughes.

All officers of the Association continue in the positions they held during 1984. Nancy McDowell was designated substitute Publications Editor for the period July 1985 - January 1986 when our current Publications Editor, Margy Rodman, will be in the field.

The following slate of candidates were proposed to fill the two board vacancies.

Terry Hays (Rhode Island College)
Mimi Kahn (Bryn Mawr)
Catherine Lutz (SUNY Binghampton)
Fitz Pool (UCSD)
Sharon Tiffany (Wisconsin)

Note Procedural Change: In the past, the Board proposed a slate of nominees and called for further nominees from the floor at the Plenary Session. In future your Fall Newsletter will contain a call for nominees to fill Board vacancies.

D. Plenary Session: Between the 1984 and 1985 meetings, the Association lost two of its best known and best liked members, Daniel T. Hughes and Edwin A. Cook. A moment of silence was observed at the Plenary Session in their memory and short appreciations were delivered by Paul Dahlquist and Denise O'Brien. For those who could not attend the meetings, I reproduce their short texts.
Dan Hughes, Professor of Anthropology at Ohio State University, and a Fellow of the ASAO, died at home on February 19, 1985.

Dan Hughes was a kind and gentle man, known to nearly all of us here tonight. He had an all too short, but very productive, life touching many people very deeply. Dan started his adult life as a Jesuit Missionary, working in Micronesia and the Phillipines. His missionary experience led to a decision to become an anthropologist, a decision not taken lightly and fulfilled at a very high level. I believe I was the first student of Dan's to get a Ph.D. He was my advisor, my mentor, my friend, and he reached out to me in many ways.

He also touched others in more ways than can be told here. He added greatly to the Ohio Department of Anthropology, especially in his years as Chairman. He helped direct the careers of many students. He was active in professional affairs, with the ASAO standing at the heart of his anthropological career.

We who knew him, and the ASAO as an ongoing organization, will miss him more than words can say. Let us hope that his wife Violi, and son Eric, will take heart in the things Dan accomplished professionally, and most importantly, personally. Rather than grieve, let us rejoice that we knew Dan and that he brought so much of himself to our shared friendships.

Edwin A. Cook (Denise O'Brien)

Edwin Aubrey Cook died suddenly at his home in Tallahassee on April 24, 1984. Ed received his Ph.D. from Yale in 1968 following fieldwork with the Manga in Highland New Guinea. He taught at the University of Hawaii, the University of California at Davis, and was chairman of the anthropology departments at the University of Southern Illinois and Florida State University.

Ed was an active member of ASAO from its Santa Cruz and Orcas Island beginnings. He contributed to the Pacification and Middlemen volumes in the Monograph Series. He also published on the Manga - whom he made return visits in the 1970's - in other books and journals. Ed co-edited Blood and Semen, a comparative study of Highland New Guinea kinship, and served as Book Review Editor and Cultural Anthropology Editor of the American Anthropologist for several years.

Suzy Pflanz-Cook, Ed's wife, whom many of you know as an active and contributing member of ASAO, is arriving here tomorrow. She told me how much she is looking forward to seeing all her friends and Ed's friends.

I visited Ed and Suzy many times in Carbondale and Tallahassee, and was always struck by the warmth and caring devoted to students. Ed was a demonic bibliophile and had a truly awesome library. Especially in Tallahassee, students came and went, used Ed's library, shared the chili - Ed made marvelous chili - and joined in a round of Trivial Pursuit. Ed was an excellent classroom instructor but clearly, for him, teaching did not stop there. Ed performed very well, and usually hilariously, one of the prime functions of an anthropologist, shocking the sensibilities of students and colleagues. Such shocks produced not just momentary laughter but a sharper, newer perspective on who we are and what we do.

I think Ed would like to be remembered for this as much as for all his other accomplishments. That is how I remember him, with sorrow to be sure, but even more with love and laughter.
VI. SESSION REPORTS FROM THE SALEM MEETINGS

Two Symposia, five Working Session, and seven Informal Sessions were included on the Program at Salem. Included below are the organizers' reports which were submitted in time for the April deadline. The reports on the remaining sessions will be included (if received) in the Summer Newsletter.

A. Symposium: EMERGING LEGAL SYSTEMS IN THE PACIFIC
   Organizers: Daniel T. Hughes (O.S.U.) and Stanley Laughlin (O.S.U.)

The "Legal Systems" Symposium met on Friday, March 8. Fourteen papers had been pre-circulated. The discussants, Peter Lawrence and Morris Freilich, presented detailed critiques of the papers during the morning session, drawing together the various themes in the papers and suggesting new lines of departure. During the afternoon session, each of the participants responded to the comments of the discussants and of fellow participants. The floor was opened for general discussion and a lively session ensued.

The evening session was a closed session and plans for publication were discussed. A September deadline was established for final submission of revised papers.

It was decided that the volume would be dedicated to the memory of Dan Hughes.

Papers were submitted to the symposium by: David Akin, Jonathan Aleck, James Boutilier, James Flanagan, Daniel Hughes and Stanley Laughlin, Sherwood Lingenfelter, Jerry Loveland, Glenn Petersen, William Rodman, Richard Scaglion, Anne Tietjen and John Barker, Sharon Tiffany, Karen Nero, and George Westermark.

B. Working Session: THE FRESH AND THE TINNED: FOOD CHOICES AND PACIFIC DEVELOPMENT
   Organizers: Lorraine Sexton and Mimi Kahn (Bryn Mawr)

The Working Session proved rewarding and the eight participants present, plus 3 or 4 others who have now expressed interests in joining, will move ahead to a formal symposium for the New Harmony meetings in 1986. Additional papers are still welcome. Papers should address the following issues which crystallized during the discussion in Salem.

1. Documentation of choices Pacific Islanders are making (between growing subsistence crops and earning wages, between traditional foods and introduced/imported foods).
2. Reasons for these choices (e.g. competition between wage earning and subsistence agriculture).
3. Consequences (nutritional, ecological, economic, social, political, etc. documented by the data).
4. Ramifications in terms of dependency issues.
5. Suggestions for moving away from dependency and toward greater health, economic self-sufficiency, cultural integrity, etc.

Papers should be oriented in an applied direction. Methodology sections should be made explicit (especially important if we publish in an inter-disciplinary journal). Please follow ASAO guidelines for editorial consistency.
We are presently contacting several journals and publishers about producing the papers as a volume. We are also preparing a general bibliography on food choices and development which we will send to all participants as soon as it is completed.


Participants at Salem:
Laurence Carucci and Mary Maifeld (Wesleyan)
"Food Categories and Nutrition in the Outer Marshallese Islands."
Miriam Kahn (Bryn Mawr)
"Taro or Rice: Political Aspects of Food Choices in Wamira, P.N.G."
Jonathan Friedlaender, Lot Page and John Rhoads (Temple)
"Nutrition, Health, and Development in Eight Solomon Islands Communities."
Lorraine Sexton (Consultant to Foundation for the Peoples of the South Pacific)
"Eat, Drink, and Spend Money: Food Purchases and Expenditure Patterns, Daulo, PNG."
Paul Dahlquist (Ohio Wesleyan)
"Changes in Diet and Economy on Ponape in the American Period."
James Peoples (Tulsa)
"Wage Labor and Food Choices in a Micronesian Village."
David Pelletier and Cathy Pelletier (Cornell)
"Socioeconomic Correlates of Imported Food Use by Western Samoan Households."
Mary McCutcheon (Smithsonian)
"Fresh Fruits and Vegetables in Palau: Trends in Agricultural Decisions."

Papers were also submitted by Nancy Pollock (Victoria, N.Z.) and Christine O'Meara (Hawaii) who were unable to attend the Salem meetings.

Please send all communications to both organizers at the addresses below:
Lorraine Sexton, 118 Roumfort Rd., Philadelphia, PA 19119
Miriam Kahn, 218 Delmont Avenue, Ardmore, PA 19003

C. Working Session: GAMBLING IN OCEANIA
Organizers: Jane Goodale (Bryn Mawr) and Laura Zimmer (Bryn Mawr)

The working session met for two periods on Thursday, March 7. The papers were summarized by the authors and through discussion (both between papers and at the conclusion of the session) it became apparent that there were more points of comparison between the card players than could be found for gambling as an activity in and of itself - although it was clear that gambling as a topic for ethnographic analysis is a very ripe "plum" ready for anthropological "plucking." Accordingly it was decided that the session would re-convene as a Symposium for the 1986 meetings in New Harmony, with the focus narrowed to "GAMBLING WITH CARDS FOR MONEY IN OCEANIA." Goodale, Hayano, Rubenstein, Sexton, Welsh, and Zimmer will re-write their papers focusing on the following four issues:

1) The history of diffusion of cards and card playing for money - there seems to be a clear link between Australian and Melanesian games with interesting local variations;

2) The incorporation of the game as 'event,' either replacing or adding to traditional events of socio-economic/cultural significance - including the excitement factor of playing and its contribution to the reduction of boredom.

3) Gambling as ritualized behavior overcoming or emphasizing boundaries of identity or markers of difference/similarity - e.g. gender, socio-economic
status, generation, ethnic/cultural identity, etc. A distinction between those who played only within the group (endogamers) and those who played with members of other groups (exogamers) and the difference between migrants and "precoastal" individuals were noted.

4) Since at least one of the most popular games is one of 'pure chance,' a concept unfamiliar to both Melanesians and to Australian Aboriginals (although each group has different world views concerning predictability), there are intriguing aspects to the comparison between the means by which each person transforms these chance games into games where 'strategy' becomes an important element in 'winning.'

The organizers would welcome additional papers which address these issues in other regions of Oceania, including Australia and S.E. Asia. In particular we would welcome cases of urban playing. Anyone wishing to join our symposium, please contact one of the organizers at the address below.

Our schedule is as follows: Comments on Salem draft papers by participants to authors – May 30. New and re-written papers to be circulated to all participants – September 15. Comments on new papers – December 1. Final symposium drafts circulated to all participants – January 31, 1986. Any decision on publication will be made following the New Harmony symposium.

Participants at Salem:
Jane Goodale (Bryn Mawr)  
"Gambling is Hard Work: Card Playing in Tiwi Society."
David Hayano (Cal. State, Northridge)  
"Back to the Village: Awa Card Playing and the Return of Urban Labor Migrants."
Mac Marshall (Iowa)  
"Bingo! Gambling and the New Economic Order on Namaluk Atoll."
Mary McCutcheon (Smithsonian)  
"Musing Clubs in Palau."
Robert L. Rubinstein (Phila Geriatric Center)  
"The Last of 'Last Card': Will it Last?"
Lorraine Sexton (Consultant to the Foundation for the Peoples of the South Pacific)  
"Any(?) number can play: Gambling, Financial Strategy, and Social Dissaproval."
J. Jerome Smith (South Florida)  
"Gambling on World Views: Rotanese Cockfighting as Cultural Drama."
Robert L. Welsch (Northwestern)  
"Why don't the Ningerum Gamble?"
Laura Zimmer (Bryn Mawr)  
"Playing at being Men."
Discussant: David Hayano.

Those wishing to contact the organizers, Jane Goodale and Laura Zimmer, may do so at The Department of Anthropology, Bryn Mawr College, Bryn Mawr, PA 19010.
D. Working Session: THE WORLD SYSTEM AND PACIFIC PEOPLES  
Organizer: Matt Cooper (McMaster)

This year's working session provoked lively discussion on a number of topics. Nine papers were presented by M. Cooper, M. Rodman, D. Jorgensen, D. Counts, J. Grant, H. Saito and M. Zelenietz, A. Gillian, R. Feinberg, T. O'Meara, and V. Joralemon. Although the papers had not been pre-circulated, they turned out to be quite complementary. We did not attempt to reach any conclusions. However, a number of general themes emerged. One concerned the importance of international economic forces, transnational corporations especially, for national and local economies given the relatively slight bargaining power of the latter. Another involved the crucial position of the state, facing as it does both outwards and inwards, and being much the most significant economic actor in most Pacific countries. A third theme expressed the necessity of weighing the benefits and costs of development for local people, particularly in their own eyes. The final general theme reflected the importance for understanding development processes at all levels in Oceania of changing ideological systems, and the ways in which ideas are symbolically represented and manipulated by various actors.

Participants were urged to send revised versions of their papers to Matt by May 1. He hopes to publish at least some of them as a block in a journal. Dan Jorgensen has expressed an interest in organizing a continuing session 4very unspecified, ed. for next year's meetings and will be contacting prospective participants.

Those wishing to contact Dan may do so at The Department of Anthropology, University of Western Ontario, London, Ontario N6A 5C2

E. Working Session: PACIFIC THEATER: ISLAND REPRESENTATIONS OF WORLD WAR II  
Organizers: Geoff White (East-West Center) Lamont Lindstrom (Tulsa)

Thirteen people presented statements of interest at the World War II Working Session. Participants included: Lynette Poyer, Karen Nero, Larry Carucci, Chuck de Burlo, Maria Lepowsky, Wari Lamo (in abstentia), Marty Zelenietz and Hisafumi Saito, Judith Fitzpatrick, Bill Donner, David Gegeo and Karen Watson-Gegeo, Jim Boutilier, Monty Lindstrom, and Geoff White. A number of guests also participated in the session, including Col. R. Garrison and Father B. Driscoll both of whom were stationed in Vanuatu during the 1940's.

Presentations focused on the Southwest Pacific and Micronesia and discussed the several ways Pacific Islanders participated in events of the War and their recollections of that participation. These included Islander duty as regular or irregular soldiers, their involvement in labor corps and other forms of logistical support, coast-watching, and other formal and informal interaction with Allied and Japanese servicemen. We noted several unifying themes which link our various concerns. These include a range of theoretical and practical ethnohistorical issues: the temporary or permanent impact of the War on island social organization due to the disruption of combat itself or labor corps recruiting; transformed notions of self and identity vis-a-vis Europeans and others; the effect of the War on the several, now famous, nationalistic movements; and the phenomenon of multiple interpretations of the same War events and their representation in oral and written texts.

The session decided to prepare for a formal symposium at the 1986 New Harmony
meeting and set December 1, 1985 as the deadline for completion and circulation of papers. We invite others who wish to make a contribution of any sort to contact the organizers at the address below.

Geoff White and Lamont Lindstrom, Institute of Culture and Communication, East-West Center, Honolulu, HI 96848.

F. Informal Session: THE PRACTICE OF OBJECTS IN OCEANIA: TOWARD A SEMIOLOGY OF CONSUMPTION

Organizer: Jean-Marc Phillibert (Western Ontario)

The session was attended by 8 participants. Sufficient interest was shown to plan a further session next year. It was decided that the organizer, Phillibert, would circulate to participants and would-be participants a copy of the presentation he gave at the session as it was felt that attendance was limited because many were foxed by the session's title. Participants will respond by circulating a 1-page abstract of their papers. All will be welcome at next year's session provided they have circulated, prior to the meeting, the paper they will present. It is understood that the session will go no further than providing a, one hopes, lively forum for each other's work.

The topic forms an attempt to combine the Marxist critical strand with American symbolic anthropology by examining patterns and images of consumption as signs and symbols that are the social products of historical processes. Papers could be on any one or on a combination of the following themes.

1. Comoditization of Emerging National Cultural Symbols: Keesing and Tonkinson (1982) have documented the re-invention of cultural traditions (kastom) in Melanesia as unifying symbols used in the creation of a modern national polity. In Vanuatu, for example, the party in power has adopted a museologist view of culture as a series of unrelated cultural artifacts/traits which betrays the beginnings of this kastom-policy, the 1979 National Arts Festival. It is thus culture as spectacle. The Vanuatu Cultural Center plays a pivotal role in determining what is "culture" through media exposures, exhibitions and marketing of artifacts, and research policies.

The story of what happened to the emerging national cultural symbol of kava drinking in urban areas is a microcosm of the social and cultural pressures at work in Vanuatu. Kava drinking has become commoditized as a substitute for alcohol, just another intoxicant. Today it can be purchased in take-away places by the glass or plastic bottle, or drunk on the spot in so-called men's clubs. Women also drink it. Its use is promoted by the government as an import substitute for, and socially acceptable alternative to, alcohol that makes drinkers placid rather than unduly belligerent, and as "a cash crop with a religious meaning" (sic). As a topic, kava provides a way to approach the commoditization of cultural life at the national level as part of a conscious manipulation of cultural symbols for political purposes.

2. The Insertion of Western Signs in Local Symbolic Structures: In traditional society, the semiological value of an object is to be the sign of an underlying identity: it is the signifier of a signified social reality. With the penetration of capitalism into the 3rd World and the increasing commoditization of social life, social statuses are no longer fixed. Moreover, as the symbols of such statuses have themselves become commodities, they become accessible to all through money. Social identity becomes realized through the possession and display of object-signs and images. The logic
of consumption changes. People express or mark their social status by manipulating objects to form a discourse, manipulating signs to signal membership in a valued reference group. Control of the code of recognition implies wealth; there is a constant inflation of signs and everyone but the rich is always one step behind. In the Third World, a bureaucratic neo-bourgeoisie acts as a relay for the diffusion of Western Ways of life. Yet the borrowing of Western signifiers cannot ignore local symbolic structures into which they are inserted. Many semantic displacements occur. There is room for inertia, resistance, play and creativity here.

3. Analysis of Economies of Ostentation: Acts or rituals of a conspicuous economic nature are found in many traditional societies. Such rituals tend to be communal and to follow established protocols. The economic act is the vector of a social message, and the more ostentatious the act, the more obvious the message. In societies undergoing cultural change, other forms of ostentation appear. Whether individual or collective, they often amount to an ideological challenge to the usual, customary forms of social disbursement. They indicate a new set of organizational values and a new form of social calculus.

If all people "speak" about themselves through their consumption choices, it is at the periphery of the capitalist system that such texts will be more easily deconstructed, i.e. that it will be easier to go beyond their utility value to the message contained therein. Capitalist culture is more easily apprehended among those less adept at constructing internally coherent texts which often involve the conscious breaking of rules, puns, and other such winks to the gallery.

4. Marx's Notion of Fetishism: This last topic is not for the theoretically faint of heart. The concept of fetishism allows us to understand consumption as more than a pseudo-theory of natural needs. Fetishism consists in attributing social efficacy to the wrong agent, such as things and money in as capitalist society, thus ignoring the social context of production and placing it beyond challenge. In traditional societies, we find fetishism taking the form of ideologies through which societies make themselves opaque. Fetishism consists in whatever ideology hides the creation of surplus value by a group which overevaluates its own products and underevaluates the products of others. We are dealing here with the general consumption of symbolic units, symbols and classifications. Fetishism is, thus, closely allied to the exclusive knowledge of groups, to their means of validation of dominant symbols, to the home-spun social theory they put forward which may deny the existence of relations of power and domination. Symbolic domination here does not preclude consent, nor does it preclude resistance. The powerless can also generate resistance. This topic is concerned with the analog of reification in traditional and peasant societies.


(Organizer Philibert's report/statement had to be abstracted from a much longer submission. I hope the central theme has been retained. Anyone wishing to obtain a full copy of the text should communicate with him - ed.)

Anyone wishing to contribute to the session should contact the organizer, Jean Marc Philibert, University of Western Ontario, London, ON N6A 5C2
G. Informal Session: SUICIDE IN OCEANIA
Organizer: Don Rubinstein (East-West Center)

The informal session on Suicide in Oceania met on Thursday morning. The purpose of this session was to discuss the cultural patterns or "cultural scripts" for suicide in particular Pacific societies, and to discuss in a comparative framework some psychological and social aspects of Pacific suicides. Related to this was some discussion of suicide prevention, which has become a local issue of importance, especially in parts of Micronesia and Western Samoa.

The papers included contributions from Melanesia, Polynesia, and Micronesia. Bill McKellin talked about Mangalese suicide in terms of local notions of self, responsibility and shame. Dorothy Counts discussed suicide in Kaliai and explored the question of deviant versus acceptable suicide. David Gegeo and Karen Watson-Gegeo discussed traditional and recent suicides in Kwara'ae, Solomon Islands, and described recent social changes that might underly changing suicide patterns. Geoffrey White summarized several recent papers from an East-West Center conference, describing epidemic-like suicide among Micronesian adolescents, and described several cultural patterns and local notions of suicide "contagion."

Several participants were unable to attend but have written papers. We are now hoping to have an edited monograph on Pacific suicides prepared for publication later this year.

H. Informal Session: SOCIO-CULTURAL DIMENSIONS OF LITERACY IN OCEANIA
Organizer: Niko Besnier (Southern California, Linguistics)

The informal session was a continuation of the informal session that was held on the same topic at Molokai'i, which Bill Thurston conducted because Niko Besnier had to cancel out at the last minute. This year, those of us who were not at Molokai'i gave brief summaries of our work or interest in the question of literacy. Further plans of a practical nature were also discussed. Niko Besnier will be contacting those who attended both informal sessions with a short questionnaire to make definite plans for next year.

Niko's address until December will be Nukulaelae Atoll, Tuvalu, Central Pacific.

VII PROPOSED NEW SESSIONS FOR THE 1986 (NEW HARMONY) MEETINGS

THE 1986 MEETINGS WILL BE HELD AT THE NEW HARMONY INN, NEW HARMONY, INDIANA ON MARCH 4-9.

Please note that a number of sessions reported in the previous section will be reconvening at New Harmony. In most cases, these sessions, at whatever level, are actively soliciting participants. Contact the individual organizers. Below are listed five new sessions proposed for the 1986 meetings.

For those still considering a session proposal, the following deadlines apply: Proposals for Working Sessions must be in the hands of the Program Chair and the Newsletter editor in time for the Summer deadline (July 15). Proposals for Informal Sessions must be submitted in time for the Fall Deadline (October 15). See the guidelines (Item VIII, below)
A. Informal Session: THE ETHNOGRAPHY OF CHRISTIANITY IN THE PACIFIC
Organizer: John Barker (Washington)
Address: Dept. of Anthropology, U. of Washington, Seattle, WA 98195

A large majority of Pacific Islanders today claim membership in various world, national, and independent churches. Christian ideas and institutions have become vehicles for local and national social reorganization and political aspirations. Yet the anthropological and historical studies of Pacific societies that touch on this reality continue to be characterized by a singular concern with the "impact" of missionary activities. With few exceptions, the presence of Christian ideas, personnel, and institutions is ignored or slighted in ethnographic studies of present-day Pacific societies.

The proposed informal session invites an exchange of information and ideas pertaining to Pacific communities in which Christianity is part of the conventional reality. Possible topics include: the social organization of village churches; the position of clergy in village society; the economics of local churches; the blending and transformation of indigenous and Christian themes in kinship, politics, economics and ritual; histories and mythologies of local Christianity; the symbolism of sermons and local church rituals; relations between pagans and Christians and between Christians of different denominations; and the political implications of regional, national, and international church networks. This is only a short list; participants will easily come up with many more topics.

This session will touch on several themes dealt with in the earlier "Mission, Church and Sect" symposium. Yet it should not be seen merely as a repetition or continuation of the earlier discussions. Information on missionaries and the early period of religious change should form, at most, background data on contemporary issues. Participants in this session will need to address theoretical and methodological questions pertaining to the indigenous bases sustaining and transforming Christianity in the Pacific, not merely the original importation of the religion. The key question would appear to be: What is the significance of Christianity and the Church for Pacific peoples today?

B. Informal Session: MARRIAGE IN TRANSITION IN OCEANIA
Organizer: Rick Marksbury (Tulane)
Address: 124 Gibson Hall, Tulane University, New Orleans, LA 70118

It is doubtful that marriages were ever the stable structures recorded and presented in the early ethnographies of Oceania. However, we who have worked in Oceania are aware of variables that are affecting 'traditional' marriage and residence patterns. Rick would like to hear from anyone who has data pertinent to, or an interest in, the proposed topic and plans to attend the 1986 meetings.

Given the intent of an ASAO Informal Session, a general session is proposed which should result in a narrowing of the topic for possible future ASAO sessions. Anyone interested in this session should submit a statement of interest to Rick. It may be that the statements of interest received will narrow the topic. In this event, information about the session will be published in the Newsletter.
C. Informal Session: BEYOND HIERARCHY: THE ESTABLISHMENT AND MAINTENANCE OF INTERPERSONAL EQUALITY IN OCEANIA
Organizer: James Flanagan (Southern Mississippi)
Address: Soc. and Anth., USM, Southern Station Box 5074, Hattiesburg, MS 39406

Anthropological treatments of hierarchically organized social groups have, most frequently, focused attention on the emergence of hierarchy as problematic and demanding explanation. Arno (AA 87: 40-55, 1985) has most recently reiterated the fundamental concerns of political and legal anthropology with the origin and maintenance of inequality. Egalitarian bases of social action (including group formation), on the other hand, are frequently taken for granted, a "natural condition," a residual category requiring no socio-cultural explanation either of its origin or continuity. Operating with a working assumption that equality is achieved through social and symbolic manipulation and requires constant reaffirmation, the object of the proposed Informal Session is to bring together a significant cross-section of Pacific Data on the strategies employed by members of Pacific societies to establish and maintain such relationships of equality, the rights attendant on these relationships, and the duties incurred by entering into them.

Initial orienting questions may focus on: modes and strategies of conflict resolution or, more broadly, decision making; structures of equality (trade-partnership, co-initiation, fictive kinship, ritual friendship etc.), strategies of equality maintenance and subversion; ideologies of hierarchy and equality and their modes of expression.

While I recognize that many of you have data pertaining to "traditional" systems and relationships, I do not wish to exclude contemporary applications and would encourage those with urban data to contribute (the use of Wantok in PNG is a good example).

I urge anyone interested in participating to send a one-page statement of interest, at their earliest convenience.

D. Informal Session: FEMALE INITIATION IN THE PACIFIC
Organizers: Jim Roscoe (Maine, Orono) and Nancy Lutkehaus (NYU)
Addresses: Roscoe, Anthropology, U. of Maine, Orono, ME 04469
Lutkehaus, Anthropology, NYU, New York, NY 10014

Both historically and in recent years the elaborate cults of male initiation found generally in Oceania and particularly in New Guinea have elicited considerable ethnographic and analytic attention. By comparison, the subject of "female initiation" has been relatively neglected. To begin to right this imbalance, we are proposing an informal session for the 1986 ASAO Meetings on the general topic of "female initiation" in the Pacific. The session will provide an opportunity for participants to map out issues for further discussion, investigation and analysis, female initiation, in particular, and, more generally, female initiation in relationship to male initiation in the Pacific. Possible questions and issues to be addressed by participants include:

1. What do we mean by the term "female initiation"? Are all forms of female puberty ceremonies examples of initiation? If not, why not? Is "female initiation" perhaps a loaded term that might best be rejected.

2. Distribution: Where is female initiation practiced in the Pacific and where is it absent - both traditionally and at present? How does this pattern of distribution compare with that of male initiation?

3. Comparison of male and female initiation ceremonies: An important focus
of the discussion of female initiation should be the comparative analysis of male and female initiation ceremonies - both within a single society and cross-culturally - as well as the absence of one or other of them. What is the relationship between cultural concepts of gender and person and gender-specific initiation?

4. Social structure and female initiation: Is female initiation generally a more individual process than its communal male counterpart? If not structurally similar to male initiation ceremonies, do female initiation practices play a functionally equivalent or complementary role within a given society? What is the relationship between the social organization of female initiation and other aspects of social structure? To what extent are women in control of these ceremonies themselves? How is female initiation organized in matrilineal versus patrilineal societies?

5. Historical dimensions: Where female initiation is no longer practiced, what are the factors that contributed to its cessation? In those places where female initiation is still practiced, what changes have occurred? How do these changes compare with changes in male initiation?

6. Symbolic dimensions: In discussing Arapesh culture, Mead (1938) commented that even though male initiation is symbolically imitative of the physiological activities of women, women's secret "tambaran" activities - including a form of puberty ceremony - although specifically concerned with female physiological functions - "were regarded (by women) as a mere imitation of male ceremonies." Is this attitude toward female initiation prevalent in other cultures? What are the symbolic dimensions of female initiation? How do they relate to ideologies of gender and person? To ideas about sexuality and reproduction? To the complex of symbols associated with male initiation?

The above set of questions and issues are merely suggestive of several possible directions the discussion of the topic can follow. Anyone interested in participating in the session is encouraged to write to Jim Roscoe and/or Nancy Lutkehaus giving a description of the approaches in which they are interested, suggestions for additional points to be considered, and the kinds of materials they would like to present. In addition to a discussion of theoretical issues, this session will provide an opportunity for individuals with detailed ethnographic descriptions of former and contemporary female initiation/puberty ceremonies to present their data.

E. Informal Session: HEALTH RELATED RESEARCH IN THE PACIFIC
Organizer: Leslie Marshall (Iowa, College of Nursing)
Address: U. of Iowa, Iowa City, Iowa 52242

For various reasons, many of our membership have become involved in research on health-related issues in the Pacific islands. Some of us so involved have participated in recent ASAO sessions focusing on particular topics related to this research (drugs, infant feeding, food choices), but we have not yet assembled as a group to explore the full variety of our current interests. For our 1986 ASAO meetings, I would like to invite anyone with interests in health-related topics to participate in an informal session.

Some of the possibilities for discussion include:
evaluation of Western health-care services in Pacific countries from a Western point of view;
clinical or laboratory assessment of disease prevalence;
indigenous beliefs and practices associated with particular diseases of syndromes (by indigenous or by Western definition); indigenous beliefs about what constitutes "healthy" and "unhealthy" people or practices; indigenous curing practices.

We will simply share our ideas and research findings at this session. If a coherent theme emerges, we may proceed at a more formal level the following year.

All those interested in participating in this session are requested to send a one-page abstract (with appropriate catchy title) of their intended presentation to Leslie Marshall by November 1, 1985.

NOTE: Check your Summer Newsletter for further session announcements and for possible session status changes.

VIII GUIDELINES FOR ASAO SESSION ORGANIZERS AND PARTICIPANTS

1. THERE ARE THREE TYPES OF SESSIONS AT THE ASAO ANNUAL MEETINGS:

   (A) INFORMAL SESSIONS are for the informal sharing of ideas to determine if there is a common ground of interest and data to justify organizing, at a later meeting, a session with formal papers. Participants do not write papers for an Informal Session. The organizers should send a brief description of the focus of the session to the Program Chairman and to the Newsletter Editor no later than the deadline for the Fall issue. Informal sessions will be given no more than one block of time (9-12 a.m.; or 2-5 p.m.; or 8-10 p.m.) and may receive ½ block. Available time will be allocated according to the number of people indicating an interest in the session. The Organizers of Informal sessions are responsible for keeping the Program Chairman posted regarding the number and names of interested people. This will facilitate scheduling and the appropriate allocation of time.

   (B) WORKING SESSIONS are based on the existence of prepared papers that are summarized (NOT READ) during the session. The Organizers(s) of a Working Session are responsible for:
   (1) sending a description of the topic of the session and call for papers to the Program Chairman and the Newsletter Editor no later than the deadline for the Summer issue.
   (2) Obtaining from participants by late fall an abstract or 2 page synopsis of all papers.
   (3) sending to the Program Chairman the names, paper titles, copies of the abstract/synopsis of all papers and a realistic indication of how many participants will actually be attending the meetings. These materials should be mailed to the Program Chairman by December 1. A Working Session requires the presence of seven participants with papers. A session that does not meet these criteria by December 1 (so your Program Chairman can meet the January Newsletter deadline) will be listed on the Program as an Informal Session. Complete information (brief description of topic, list of participants by name and paper title, order of presentation) will be included in the January Newsletter if it is sent to the Program Chairman by December 1. Ordinarily a working session will receive no more than two time blocks (9-12 a.m.; 2-5 p.m.).
Available time will be allocated according to the number of participants attending and presenting papers.

(C) SYMPOSIA are sessions that normally have met at a lower level of organization at least once before and that are based on papers that have been pre-circulated among the participants for written criticism leading to revision. The Symposium is a forum for the discussion of ideas and issues arising from the papers rather than for the presentation of the papers themselves. The organizer(s) of a Symposium are responsible for:

1. sending topic description and call for papers to the Program Chairman and Newsletter editor before the deadline for the Spring issue of the Newsletter.

2. Assuring that drafts of papers are circulated among participants by mid-fall.

3. Sending to the Program Chairman the first page of each full paper (with title and author) together with a dated note indicating to whom the paper has been circulated and whether the author will be physically present at the session. This information must be sent to the Program Chairman by December 1. The presence of seven participants with pre-circulated papers is required for full Symposium status. Sessions that do not meet these criteria will go on the Program of the Annual Meeting as Informal Sessions or Working Sessions, according to the judgement of the Program Chairman. Symposia may receive up to three time blocks (9-12 a.m.; 2-5 p.m.; 8-10 p.m.) and will receive priority over other types of sessions.

NOTE: Organizers must send to the Program Chairman by December 1 all information to be published in the Winter Newsletter. Descriptions of sessions, names and paper titles of participants, and order of presentation will be published if they are received by the deadline. Session organizers who do not contact the Program Chairman will not have their session on the Program of the Annual Meeting.

We have only three meeting rooms at our conferences, so program slots are limited and will be allocated on the basis of number of papers, the number of participants actually attending the meetings, and the level of the session. Symposia receive priority, but no session will be given more than three blocks of time or one full day. If a session requires more time, the organizers will be responsible for informally arranging extra meetings with their participants.

2. Participation by a member in a single session is ideal. All members should limit themselves to participation in no more than two sessions, preferably at different levels. If you are in two sessions, and it is not absolutely clear which session has priority if scheduling conflicts should occur, please send to the Program Chairman a note indicating your priority. There is no guarantee that scheduling conflicts can be avoided for all multiple participants.

3. Session organizers or participants who have particular scheduling needs (e.g. must arrive late or leave early) should contact the Program Chairman as early as possible. Satisfaction is not guaranteed but we do try harder.

4. Session organizers should send to the Program Chairman your addresses and telephone numbers (work and home) and a schedule of when and where you will be if you plan to move around during the year.
5. More Guidelines, entitled "Musts for Session Organizers and Prospective Volume Editors" are available from the Program Chairman. All Session Organizers and Prospective Volume Editors should have one. If you do not, write the Program Chairman and ask for one.

6. All session organizers are expected to deliver to the closing Plenary Session (usually held on Sunday morning) a report on the results of their session and future plans. If the organizer(s) cannot be present at the Plenary Session please appoint one of your participants to deliver the report for you. A written copy of the report must also be sent to the Newsletter Editor before the deadline for inclusion in the Spring Newsletter.

7. All correspondence to the Program Chairman should be sent to:
   Dorothy Counts, ASAO Program Chairman
   2 Flamboro Court
   Dundas, Ontario CANADA
   L9H 423 br Telephone (416) 627-0959

NOTE: DOROTHY WILL BE IN THE FIELD BETWEEN JULY AND NOVEMBER, 1985. It is, therefore, especially important that organizers who anticipate that they will have special needs (e.g., for audio-visual equipment) contact her as soon as possible and that materials relevant to the organization of the program or to be included in the Winter Newsletter be mailed to her on or before December 1. Please remember that the Canadian mail service is SLOW during the Christmas season.

IX NOTES AND NEWS

A. The Kula: A Bronislaw Malinowski Centennial Exhibition opened at the University of California, Berkeley's Lowie Museum on October 19, 1984 and will continue until July 31, 1985. Organized by the Lowie Museum and funded in part by a grant from the NEH, The Kula will travel to the Arizona State Museum (October 1, 1985-January 31, 1986), the Yale Peabody Museum (April 1, 1986-July 31, 1986) and the Jagiellonian Museum of the University of Cracow (October 1, 1986-March 31, 1987). The exhibition is based on Malinowski's personal collection of Trobriand artifacts and is illustrated with numerous Malinowski photographs (many previously unpublished). Malinowski's collections are unusual for their time in including many objects used in daily life as well as ceremonial and decorated pieces. Objects collected in the Trobriand Islands and the Kula region over the past 100 years fill out the gaps in Malinowski's collections and illustrate the striking degree of continuity of material culture in the Massim.

William Shack, Professor of Anthropology and Dean of the Graduate Division at the University of California, Berkeley, is the principal investigator on the NEH grant and guest curator of the exhibition. ASAO Fellow, Maria Lepowsky, who has conducted research on Vanatinai (Sudest Island), in the southeastern Kula region, is Museum Scientist at the Lowie Museum and has been working full-time on the exhibition.


Xavier is sponsored by the Jesuits and provides a first-rate secondary
education to Micronesian youth. Today's political and business leaders in Micronesia are drawn disproportionately from the ranks of Xavier's graduates, attesting to the continued importance of this institution. Xavier, and especially Xavier students rely heavily on the generosity of others to continue in operation. A few hundred dollars covers the costs of a student for an entire year. Mac's vision is a living memorial to Dan in the form of a scholarship fund to support several promising students per year. If all 300 ASAO members donated $10 apiece, a fund of $3,000 would be generated.

Please take the time to make this tax deductible donation and mark your check for the Daniel T. Hughes Memorial Scholarship Fund.

C. The U.S. Pacific Issues Network held a working conference on "How to Stop the Compact of Free Association in 1985" on February 24, at the Union Theological Seminary in New York. Over 20 participants representing a wide range of interests, including anthropologists, attended. A variety of viewpoints were expressed, ranging from outright opposition to the concept of Free Association to suggestions for modification of the Compact as currently written. The U.S.'s Compact of Free Association with the emerging national entities of the Micronesian Trust Territory, comes before Congress this year. Sixteen participants met with a number of Congressmen on March 1, to express their views. Any anthropologist, or other interested party, who is interested in testifying before (or supplying written testimony to) the House Foreign Affairs Subcommittee on Asia and the Pacific, or in participating in this process in some other manner, is invited to write to the Network, at 1346 Connecticut Ave., NW, #533, Washington, D.C. 20036.

D. COOPERATION: The following item comes from Mike Lieber, Dept. of Anth. University of Illinois at Chicago, Chicago. Ill 60680

I am working on a manuscript on traditional fishing on Kapingamarangi, covering the total inventory of fishing techniques extant before 1917. I have run into a problem with Red Squirrelfish, which was traditionally important in two ways. First, the first stage of initiation of boys into fishing was that of taking them out to catch Red Squirrelfish. There was a quota that each canoe had to catch for each boy in the canoe. If the boy's father (or other sponsor) did not catch his quota, the canoe had to go out again until the quota was reached. This expedition was mounted about once every five years during a ritual period in which new sleeping mats were made for the gods (who slept in the cult house). Thus, the boys were initiated as a cohort. Second, at the birth of a child, the father, who could neither shave nor cut his hair during the pregnancy, had to go out and catch a single Red Squirrelfish to present to the women who were attending his wife. Only then, could he shave and cut his hair.

The fish is called malau, a general Polynesian term for the fish. It is distinguished, however, from other varieties of the same genus, e.g., malau daa, malau pungu, malau woo, etc. Maybe I didn't ask the right questions, but my informants had no idea about why this fish was so special. While it may be that the color of the fish is associated with the blood of childbirth, or that blood is thought to be transmitted by males, this is pure speculation. I would like to know if anyone out there has similar data or if anyone has run across the same or similar data in the literature. I would greatly appreciate the help.
Pacific Studies

a journal devoted to the study of the Pacific—its islands and adjacent countries

Articles from previous issues

Vol. 7 No. 1

"Phantom Night Marchers in the Hawaiian Islands," Katharine Luomala

"Nukuhiva in 1819," From the Unpublished Journal of a Swedish Traveler, Brita Akerren

"Fish Names of Wallis Island (Uvea)," Karl H. Rensch

"Cultures in Collision: Hawaii and England, 1778," Haunani-Kay Trask

Vol. 7 No. 2


"The Impact of Modernization on the Aged in American Samoa," Ellen C. Rhoads

"The Western Breakaway Movement in the Solomon Islands," Ralph Premdas, Jeff Sleeves, and Peter Larmour


Vol. 8 No. 1

"Alienated Land and Independence in Melanesia," Peter Larmour

"The Quest That Failed: Jack London's Last Tales of the South Seas," David A. Moreland


"Schools in Micronesia Prior to American Administration," Francis X. Hezel, S.J.

"Ponape's Body Politic: Island and Nation," Glenn Petersen

Vol. 8 No. 2

"Rubbish Boy and the Two Queens, or Humbling the Haught In-Laws," Family Relationships in a Folktale from the Gilbert Islands, Katharine Luomala

"Time-Expired Melanesian Labor in Queensland: An Investigation of Job Turnover, 1884-1906," Ralph Shlomowitz


"Race Relations in the Pre-Colonial Pacific Islands: A Case of Prejudice and Pragmatism," I.C. Campbell

"Pacific History as Seen from the Pacific Islands," David Routledge

Articles in future issues

"Motives for Migration and Land Pressure in Simbu Providence, Papua New Guinea," G.T. Harris

"A Cultural Analysis of the Ponapean Independence Vote in the 1983 Plebiscite," Glenn Petersen

"The Rise and Fall of the White Sugar Planter in Fiji 1880-1925," Bruce Knapan

"To Limimbur - the Wanderers: Reflections on Journeys and Transformations in Papua New Guinea," Roderic Lacey

"Tenants and Servants: or an Elite for a Nation? Reflections on a Missionary Group in Papua New Guinea, 1890-1984," David Wetherell

"Population, Migration and Problems of Atoll Development in the South Pacific," John Connell

"Archibald Menzies' Account of the Visit of the DISCOVERY to Rapa and Tahiti, 22 December 1791 - 25 Jan 1792," D. Shinberg

"Employment and Household Economy in a Micronesian Village," James G. Peoples

"Pele, Ancient Goddess of Contemporary Hawaii," H. Arlo Nimmo

Starting with Volume 9, Pacific Studies will be published three times per year. Subscription rate is US $20.00 per volume and US $7.50 for back issues. Checks or money orders may be addressed to The Institute for Polynesian Studies, Brigham Young University—Hawaii Campus, Box 1979, Laie, HI 96762.
The Institute for Polynesian Studies
Brigham Young University—Hawaii Campus
Lale, Hawaii 96762

funded by
The Polynesian Cultural Center
Lale, Hawaii 96762

  Sponsored by The Institute for Polynesian Studies
  Conference participants included anthropologists, political scientists, professional educators, a linguist and a newspaper editor. This collection of papers delivered at the Conference held at Brigham Young University—Hawaii Campus and on the grounds of the Polynesian Cultural Center February 4-6, 1982, are intended as source materials for students of Pacific Island politics. 365 pp., paperback, $19.95 (ISBN 0-939154-34-X).

- IPS Monograph Series
  - Tahitian Society Before the Arrival of the Europeans by Edmond De Bowes (Monograph No. 1)
    Observations of a French Naval officer regarding the history, customs, religion, and government of Tahiti over a hundred years ago. Written originally in French in 1830, it has now been translated with introduction and bibliographical essay by Robert D. Craig. Includes the genealogical chart of the royal family of Tahiti. Second Edition, paperback, $6.95. (ISBN 0-939154-04-6)
  - The Marquesas: Their Description and Early History by Robert Thomas (Monograph No. 2)
  - Anuan Concepts of Disease: A Polynesian Study by Richard Feinberg (Monograph No. 3)
    Feinberg's study of the concept of disease held by the Polynesians on the Island of Anuata with a foreword by D. Carlton Cajduke, M.D. 31 pp., paperback, $6.95. (ISBN 0-939154-03-X)
  - The Language of Easter Island: It's Development and Eastern Polynesian Relationships by Robert Langdon and Darrell Tryon (Monograph No. 4)
    For more than 200 years, Western scholars have puzzled over the prehistory of Easter Island. This study by two well-known Pacific specialists presents unexpected conclusions on a tantalizing subject. Both authors are members of the Research School of Pacific Studies, Australian National University, Canberra. 87 pp., paperback, $6.95. (ISBN 0-939154-32-3)

- Two Tahitian Villages: A Study in Comparison by Douglas L. Oliver
  Chapter headings include: Subsistence, Money, Earning and Money Spending, Village Store, Divisions, Being a Protestant, Being a Resident-Citizen, Sex and Marriage, Passing Through Life, Households, Kinship and Land Tenure... and much more. 557 pp., $24.95. (ISBN 0-939154-22-6)

- A Bibliography of Pacific Island Theses and Dissertations
  William Coppell and Susan Strazigos
  A world catalogue which serves the dual purpose of presenting in accessible form the basic research data about a body of significant research and materials which scholars will be diverted from unnecessary duplication of research which has already been covered. (ISBN 0-939154-33-1)

- Hawaiian Genealogies
  Volume One by Edith McKinzie
  The first of three volumes containing genealogies written in newspapers until 1949 when the last Hawaiian language newspaper ceased publication. Both the lists and their explanations are given in the original Hawaiian with English translations interspersed. Non-genealogists will also be interested in the lively insights into aspects of Hawaiian family life of the pre-contact and nineteenth century periods. 128 pp., $12.95. (ISBN 0-939154-28-5)

- Hula Kī'ī: Hawaiian Puppetry
  Katharine Luomala
  Hula Kī'ī: Hawaiian Puppetry provides a glimpse into the little known world of Polynesian puppetry from the first eyewitness description of a puppetry performance on Kauai in 1820 up to the present time. Branded as "folly & vanity" by zealous nineteenth-century missionaries, hula Kī'ī almost became extinct. Fully documented and illustrated with photographs from the Bishop Museum, the Berlin Museum and the Smithsonian archives. 200 pp., $24.95. (ISBN 0-939154-30-7)

- Anuan Social Structure of a Polynesian Island by Richard Feinberg
  A detailed systematic field inquiry into the concepts and symbols that comprise Anuan culture and a major contribution to the study of kinship and social categories as viewed by the people under study. Feinberg's contribution to the study of kinship and social categories is supported by an exhaustive set of data unparalleled in the published literature on Polynesia. 373 pp., paperback $14.95. (ISBN 0-939154-23-4)

  Sponsored by The Institute for Polynesian Studies
  Conference held at Brigham Young University—Hawaii Campus and on the grounds of the Polynesian Cultural Center February 4-6, 1982, are intended as source materials for students of Pacific Island politics. 365 pp., paperback, $19.95 (ISBN 0-939154-34-X).
E. A Conference on Interethnic Conflict and Aggression, sponsored by the Institute of Culture and Communication, East-West Center, and the University of Mississippi, was held at the East-West Center, Honolulu, on March 5-12, 1985. Conference coordinators were Jerry Boucher (East-West Center) and Dan Landis (U. of Mississippi). Three work groups focused on the East, the West, and the Pacific. Contributions to the Pacific Work Groups included papers on Bellona (Rolf Kuschel, Copenhagen), Papua New Guinea (Kerry Pataki-Schweizer, UPNG), Hawaii (John Kirkpatrick, Hawaii), and New Zealand (Jocelyn Armstrong, Hawaii). Revised papers will be published as a special issue of the International Journal of Intercultural Relations under the editorship of the conference coordinators.

F. Opportunities for Research Associates in Papua New Guinea:
The Educational Research Unity, University of Papua New Guinea, has a number of openings for Research Associates to conduct research that has been identified as being of high priority. There are three main areas:

1) Tracer studies of Grade Ten leavers in selected provinces. This study is in line with the need to assess the impact of an educational innovation designed to provide skills so that high school leavers might be in a better position to participate in rural development in their communities;

2) Comparative case studies of successful and problem primary schools in rural areas in selected provinces.

3) Comparative case studies of successful and problem high schools in selected provinces.

Researchers would live and work within one province for 6 months to one year. The ERU would assist them with research clearance, visas, logistics of fieldwork, and in some cases, with a small allowance. Research associates, whether masters, doctoral, or post-degree, must have their own financial resources to cover all major costs of the fieldwork. This is an opportunity to engage in research that has been identified as being of national importance. For further information, contact: Dr. Sheldon Weeks, Director, ERU, UPNG, Box 320 University P.O., NCD, Papua New Guinea.

The conference, organized by the University of Auckland "to give impetus and direction to the diverse range of Pacific interests in both the University and the wider community," will feature a number of prominent speakers from Pacific Island nations and New Zealand as well as volunteered papers. Workshops will focus on the Arts/Humanities as well as on Political Economy.

Further information may be obtained from: The Secretary, Auckland Conference, c/o Dept. of Anthropology, University of Auckland, Private Bag, Auckland, N.Z.

H. A New Series: Studies in Melanesian Anthropology
The University of California Press has announced the creation of a new series designed to "present distinguished studies of culture, society, and the individual in Melanesia." The series is being edited by three distinguished members of ASAO, Gil Herdt, Fitz Poole, and Don Tuzin. "Book length manuscripts are invited which address ethnographic topics, regional or comparative problems, or contain collected essays coordinated around central ethnological or theoretical issues that pertain
to Melanesian studies."
Authors are promised a "speedy" editorial response to manuscripts submitted
directly to the editors. Gil Herdt may be contacted at Stanford University.
(CA 94305), Fitz Poole and Don Tuzin are at UCSD, (La Jolla, CA 92093).

I. Good News, Kudos, Congratulations etc. for Association Members:

a. John Barker recently successfully defended his dissertation at UBC.
The work is entitled, Maisin Christianity: An Ethnography of the
Contemporary Religion of a Seaboard Melanesian People.

b. David Counts has received a Social Sciences and Humanities Research
Council (SSHRC) grant to do a pilot study of local participation in
development in West New Britain Province, PNG. He will be in PNG from
July through November 1985.

c. Dorothy Counts has received an SSHRC research grant to study the oral
literature of the Talasea area, West New Britain Province, PNG. She
will be in PNG from July through November, 1985.

d. Mimi Kahn has had her book, Always Hungry, Never Greedy: The Control
of Desire in a Papua New Guinea Society accepted for publication by
Cambridge University Press. Look for it on your bookstore shelves
within the year.

e. Bill Rodman has received an SSHRC research grant to complete his
work on "Island Justice" on Vanuatu.

f. Margy Rodman's book on land tenure and cash cropping on Vanuatu has
been accepted for Fall '85 publication by British Columbia Press.
Margy has an SSHRC grant to return to Vanuatu to assess the impact of
recent village fisheries development projects.
Both Margy and Bill will be in Vanuatu from June until December 1985
and will then move on to the Research School of Pacific Studies in
Canberra where they will spend about another six months.

J. Members at Large:
Jim Boutilier has written requesting anyone who has knowledge of the whereabouts
of the following 'lost' members to please contact him. Robert Craig (formerly
in Seattle), Serge Dunis (Hawaii), Christine Payne (Cambridge, MA), Georgeda
Buchbinder (Chicago), Bill Wormsley (Bloomington), Joyce Hammond (Chicago),
Paul Sisney (Springfield, OR), Janine Harboot (Scarsdale, NY), Joann
Kealiinohomoku (Flagstaff, AR).

K. University Exchange - University of Hawaii and University of Papua New Guinea:
UH at Manoa and UPNG has announced a three field exchange under the University
Affiliation Program. The exchange will begin with scholars in library
services, history, and education. Mr Joe Naguwaean, head of UPNG's New Guinea
collection will spend three months during 1985 at UH. In return Karen
Peacock will spend three months in 1986 at UPNG. Two UH historians, Truong
Buu Lam and Brij Lal will spend semesters at UPNG over the next two years.
John Waiko, Pacific Historian from UPNG will offer a number of seminars at
UH in return. Robert Potter, Professor of Education at UH will spend a
semester at UPNG during the latter half of 1985. Philip Kerema and
Joseph Sukwianomb both of UPNG, will pursue graduate studies at UH.
Robert Kiste is serving as Director of the UPNG-UH exchange

(Abstracted from CAPS - Newsletter of UH at Manoa)
L. The Pacific Foundation
The Pacific Foundation for the advancement of Science and Medicine is a non-profit, non-religious, organization founded in 1983. The foundation is particularly concerned with medical and health related research. Initial research on diabetes in Micronesia is already underway, involving the use of the Foundation's Mobile Laboratory and Diagnostic Center (a specially equipped aircraft). All proposed research to be conducted through the Foundation is evaluated by the Pacific Foundation's Ethical and Anthropological Impact Committee which examines the potential sociological, ethical, and environmental consequences of the project.
The Pacific Foundation plans to concentrate its efforts on those issues most important to the Pacific island people which also have the potential to yield broad scientific and social benefits. The mobile laboratory will: 1) perform research and provide assistance to improve diabetes, eye disease, parasitic infection, lung and skin disorders and other prevalent medical problems; 2) provide well-trained specialists and medical diagnostic equipment not normally available in the island Pacific; 3) further the education of local personnel; 4) provide a mobile laboratory for the study of other environmental and scientific problems; 5) publish and publicly disburse scientific and medical research; 6) provide a forum in which scientific groups will gain access to unique research areas; 7) provide a broad based research, medical, and educational institution which the people of the Pacific can consider their own.
Those who would like to obtain further information on the Foundation can do so by writing to Jonathan L. Schaffer, M.D., Associate Director, 2135 Renrock, Cleveland, OH 44118.

M. The Ethnoarchaeology of Coral Gardens: In a paper read to the Hawaiian Anthropological Association in April, Barbara Moir (who has recently returned from a three year "in depth" study of giant clams and other reef invertebrates on Takuu Atoll off the coast of Bougainville, PNG) discussed the dietary and technological significance of an indigenous form of mariculture. Prehistorically, giant clams (Tridacna gigas) were collected as juveniles, transplanted to individually owned coral-head garden plots, the flesh was harvested for food and the shell allowed to remain, crystallize, and harden. The hardened shell was inherited and harvested by later generations. The more durable aged shell was of vital significance in providing the material for adze blades and some ritual objects. Moir's paper was entitled "Mariculture and Mining on Takuu Atoll: The Traditional Cultivation of Giant Clam Stocks for Food and Tool Material."

(abstracted from the HAA Newsletter)

N. The Third Annual Best-Dressed Contest of the ASAO:
The prizes in this contest (and this year there are three big ones) will go to the individuals who most closely resemble the Anthropologist in the Field. Contestants must document that they have been in the field with a photograph of themselves taken there. Contestants are not required to appear at the contest in the exact same outfit shown in the photograph. We realize that such finery may not be with you always. All photographic documents become part of the ASAO Archive.
O. ASAO Archive

The ASAO Archive and Pictorial Record was successfully unveiled at the Salem meetings (to the delight of many and the embarrassment of the rest). Archival material is still being sought by the Archivists (Dorothy Counts and Margy Rodman being the principal culprits). Please send your contributions (photographs and other memorabilia) to the Program Chairman. Dorothy asks that if you send photographs of long past meetings, please date them on the back.

X. BIBLIOGRAPHIC

1. A free catalog list of hard-to-find out-of-print books on Oceania is available from PACIFICANA BOOKS, PO Box 398, Jamestown, NC 27282. USA.

2. The first three books in the new University of California Press Melanesian Anthropology series (see above Item IX-H) are already in process or already available. These are:
   Magicians of Manumanua by Michael W. Young (available)
   Ritualized Homosexuality in Melanesia edited by Gilbert E. Herdt (available)
   Good Company and Violence by Bruce M. Knauft (in process)

3. From Mike Lieber comes the note that the archaeological investigations on Truk that caused such a stir in 1978 have finally been published. The team’s findings have been published by SIU (Southern Illinois?) in what Tam King calls a "hefty volume." Pat Parker and Tom King have published a summary article of their findings entitled "Recent and Current Archaeological Research on Moen Island" in *Asian Perspectives* 24 (1):11-26, 1981.

4. Directions for Educational Research edited by Gerard Guthrie and Tulaha Naomi Martin. Faculty of Education, UPNG. (K6.00; K9.00 outside PNG airmail) This volume contains the Proceedings of the 1982 extraordinary meeting of the Faculty of Education. The direction and needs of education in Papua New Guinea are assessed in 16 papers. The volume is available from the Educational Research Unit.

5. The long out-of-print Dreissig Jahre in Der Sudsee by Von R. Parkinson (originally 1907, second edition 1926) is being re-printed in a limited edition by R.McMillan, 40 President Avenue, Papakura, NZ. The publication price will be $96.00 but a prepublication offer of $86.00 is in effect until July.

6. Law and Order in the New Guinea Highlands by Robert J. Gordon and Mervyn J. Meggitt. University of Vermont. 1985 ($20.00)

Luomala "has given the fields of puppetry, dance, and Hawaiian culture and anthropology and important, new, well documented scholarly reference" (from the review by Pamela Ritch in *Puppetry Journal*, Winter 1984)
XI. TEAR-OFF DEADLINES REMINDER

All items for inclusion in the Summer Newsletter should be in my hands by July 15, 1985.
Don't be afraid to mail early.

For Prospective Session Organizers:
Informal sessions will be accepted for inclusion on the 1986 Program until October 15, 1985. Copies of session proposals should be sent to the Program Chair, Dorothy Counts and to the Newsletter Editor.

Working Session proposals must be in the hands of the Program Chair and the Newsletter Editor in time for the Summer Newsletter, July 15.

The 1986 Annual Meetings of ASAO will be held at New Harmony, Indiana on March 4-9. Your Summer Newsletter will contain a Hotel Reservation Form.

Tape the top half of this page to your office wall.