ASSOCIATION FOR SOCIAL ANTHROPOLOGY
IN OCEANIA

NEWSLETTER LVIII
SPRING 1986

I. IN THIS ISSUE
Session reports from the 1986 New Harmony Meetings, New Session proposals for the 1987 meetings, guidelines and submission dates for session organizers, nominees for election to the board and to honorary fellowship, 1986 Ballot paper, notes, news, and bibliographic items.

II. 1987 MEETINGS
The 1987 Annual Meetings of the ASAO will be held at the HOLIDAY INN, MONTEREY, CALIFORNIA, on FEBRUARY 18-22.

Updates on transportation and on-the-ground facilities will be provided in future issues of the Newsletter

III. FROM THE EDITOR
In order to facilitate communication between the membership and the board and officers of the association, a new back-page format is being introduced with this issue. In future the names and addresses of the board members and officers will appear on the back page of each issue.

The guidelines for session organizers are-run here for the benefit of new members and those who are organizing their first sessions. The editorial board (Nancy McDowell, Rick Feinberg, and Deborah Gewertz) who attend ASAO symposia with an eye to publication possibilities stress that good volumes emerge from well organized sessions. These guidelines are designed to help us produce better sessions.

Session Proposal Deadlines:
Working Session Proposals must be submitted in time for the Summer issue of the Newsletter (Deadline July 15)
Informal Session Proposals must be submitted in time for the Fall issue (Deadline October 15)

Please check your mailing label and ensure that your membership status (including the year) is correct. Only paid-up members for 1986 will receive the Summer Newsletter.
IV. REPORT OF THE 1986 ANNUAL MEETING

The Secretary-Treasurer informed the Board that there were 259 paid-up individual members of the Association in 1985. Non-payment of 1986 dues by March 31 would result in the members' names being deleted from the membership list.

The Board agreed that in future the annual meetings of ASAO would be advertised in the AAA Newsletter and Current Anthropology.

The Board agreed that there should be no "Letters to the Editor" column in the Newsletter.

The report of the ASAO Series Editor stated that ASAO Monograph # 11, edited by Monty Lindstrom is in the galley proof stage and should be published this summer. All remaining copies of ASAO monographs held by the Association were sold during the annual meetings. In future all copies must be purchased directly from the publisher.

New Board Members and Nominations: Congratulations are extended to Mac Marshall who became the Board Chair at the New Harmony meetings and to Terry Hays who was designated vice-chairman and chair-elect. On behalf of the membership I would like to extend a vote of gratitude to Denise O'Brien who served as Chair for the 1985-1986 session.

All officers of the Board continue in the positions they held during 1985. Ivan Brady regretfully announced his intention to resign his position as Special Publications Editor but will continue in this capacity until he has seen the next two special publications through the presses and until a suitable replacement has been found.

Two board vacancies were created by the expiration of the terms of Lorraine Sexton and Geoff White. On behalf of the membership, I would like to thank Lorraine and Geoff for the work they have done for the association over the past three years. The ballot for the election of new board members and honorary fellows appears on the last page of this Newsletter.

V. SESSION REPORTS FROM NEW HARMONY

A: Symposium: WORLD WAR II IN THE PACIFIC
Organizers: GEOFF WHITE AND LAMONT LINDSTROM

World War II critically affected hundreds of Pacific Island communities. Thirteen symposium participants met to present papers which explore the War's effects in a number of these communities. The papers are concerned with the ethnohistory of war experiences and how Pacific Islanders represent these experiences in local historical genres.

Presentations included:

James Boutilier
Laurence Carucci
David Counts

Kennedy's "Army": Solomon Islanders at War 1942-1943.
The Source of the Force in Marshallese Cosmology.
Shadows of War: Changing Rememberance through Twenty Years in New Britain.
We were pleased that Lawrence Foanaota, Director of the Solomon Islands National Museum, was able to participate in the symposium with the assistance of the United States Information Agency. Lawrence reported on his museum's involvement in a WWII ethnohistory workshop, cosponsored by the East-West Center, scheduled to convene July 8-12 in Honiara.

After presenting papers in summary form, we were concerned to tease out commonalities in Islander war experiences and memories. Important shared themes included: 1) changed images of self and other (White Americans, Black Americans, British, Japanese, etc.); 2) social structural transformations (such as external relationships, internal political unities, relations between men and women, old and young, leaders and followers); 3) new relations of exchange (based especially on transactions of food, military goods, etc.); 4) new relations of production (and associated labor mobility, new technologies etc.) and 5) Pacific genres of history telling and historicity.

William Davenport served as point man to open general discussion of the paper presentations. He observed that indigenous representations of the War have been little noticed or documented by post-war anthropologists. He further noted that people's war experiences differed according to the nature of pre-war accommodations with colonial authorities and their situation vis-a-vis the War's often rapid movement through the region. Despite these differences, commonalities do exist in Islander war texts. These include a singular representation of America - "the cult of the American personality;" and
transformations or disruptions of local systems of understanding and, in some cases, sense of self.

The group went on to discuss differences in local genres of war representations including the significance of first-person narrative, rights to tell war stories, and generational perspectives on the past.

We concluded by deciding to revise our papers, with respect to these common themes, by September 1, and to pursue avenues for publication.

B: Working Session: GAMBLING IN OCEANIA
Organizers: JANE GOODALE AND LAURA ZIMMER

The participants in this year's session included:
Laura Zimmer Playing at being Men.
Jane Goodale Gambling is Hard Work: Card Playing in Tiwi Society
Rena Lederman Brother Lend me a Spear.

(Hayano and Lederman were unable to attend this meeting)

Rubenstein was particularly concerned with the use of card games as a means of expression for socially dangerous ideas in situations of particular power circumstances. Mitchell demonstrated how Wape gambling is a significant form of exchange that has helped to preserve Wape culture and society from the erosive changes of a capitalist market system. Sexton contrasted male and female attitudes to, and involvement in card playing in the Eastern Highlands of Papua New Guinea. Zimmer looked at how Gendepyouths utilize the game of Last Card to accomplish many of the same ends once served by male initiation. Goodale looked at the role of gambling in Tiwi society and at how women used gambling as a strategy for increasing household monies.

At the conclusion of the second working session on gambling, the participants decided to go ahead with plans to publish the papers in a special edition of Oceania or Mankind. By publishing the papers in a journal, it is hoped that interest in the study of gambling in contemporary Pacific societies will be stimulated and that a second ASAO session can be organized in a few years' time. Topics for the future include: broader comparative research in the area of the diffusion and incorporation of various card games in Pacific societies; the replacement of traditional activities with gambling; and the relationship between gambling and increasing inequality and stratification in Pacific societies.
This was a lively and fascinating session, bringing together new ethnographic and historical data from across the Pacific. Participants and audience found the central topics to be stimulating and worthy of closer scrutiny in a symposium next year. The participants were:

- Juliana Flinn: The Impact of Catholicism on Pulapese Identity.
- Tamar Gordon: Mormon Elites in Tonga.
- Darrell Whiteman: Salvation and Eschatology in Melanesian Christianity: Continuity and Change in Religious Traditions.
- Karen Sinclair: Maori Prophecy and European Politics.
- Martha Kaplan: Imposition or Encompassment?: Fijian Christianity in the Ra and Colo Provinces of Viti Levu Island.
- Stephen Eyre: The Kristen Revival and its Opponents in the East Sepik Province, PNG.
- Michael Smith: Catholicism, Incorporation, and Resistance in Kragur Village.

Our discussant, Charles Forman, gave useful comments on each paper and drew from the collection a number of common themes that we will examine more closely next year. These are: 1) The time is past for seeing Pacific Christianity solely in terms of missions and missionaries. Each of the papers dealt with Christianity in the Pacific from a local viewpoint. 2) Pacific Christianity is a creative and changing religion - a religious tradition that takes a central place in the ongoing struggles of Pacific Islanders to address tensions between received traditions, local conditions and larger national and international political, economic and religious pressures. 3) Pacific Christianity is distinctive. Most strains of Christianity in the Pacific stress ritual and social morality over dogma and individualism. In many churches, this is less concern with exclusiveness of denominations and religious traditions than one tends to find in the West. 4) Christianity is deeply involved in Pacific peoples' creation of new identities for themselves. The papers reported numerous cases of self-identification with Christianity at the local level. Professor Forman reminded us that this is also true at the national and regional levels. Christianity allows Pacific Islanders at once to define themselves against the rest of the world (e.g. church groups often speak out against the inequities of tourism, transnational corporations, alcoholism, nuclear tests, colonialism) and with Christianity on a worldwide scale (e.g. a members of the World Council of Churches).
The group has agreed to comment on the present set of papers and to circulate revised drafts of their papers by mid-October in preparation for a formal symposium next year. John Barker intends to get in touch with some others who have expressed interest in the topic. He will be happy to hear from other possible new participants, but they should get in contact with him as soon as possible at the address given above.

D: Working Session: PRIMOGENITURE IN PACIFIC SOCIETIES
Organizer: NAOMI SCALETTA

Two broad themes were the focus of the working session: the elaboration of customs and beliefs pertaining to the firstborn child; the ideology of primogeniture as a key structural and organizational feature of the societies represented. Although some of the participants were unable to attend, abstracts or summaries of their papers were presented on their behalf. Participants at the working session included Fitz John Poole (Bimin-Kuskusmin), Naomi Scaleetta (Kabana, W.N.B.), Ali Pomponio (Mandok, Siassi), Ward Goodenough (Truk), Kathleen Barlow (Murik, East Sepik), David Lipset (Murik), Rhoda Metraux (Iatmul), Jill Nash (Bougainville), Ann Chowning (Kove, Lakalai), and Karen Sinclair (Maori). New additions to our session are Bill Davenport (Hawai'i), Mark Mosko-Mekel (Kilenge), and Marty Zelenetz (Kilenge).

Given our unique approach to primogeniture as an analytic category and the richness and complementarity of the data in such diverse sociocultural settings, we agreed to continue to explore the topic and prepare for a formal symposium at the 1987 meetings. Our discussant at the formal symposium will be Peter Lawrence. First drafts of papers must be sent to all participants for comment by September 1, 1986 and final revised papers must be pre-circulated to all participants by January 31, 1987.

Anyone wishing to join the session is welcome to do so and should contact Naomi Scaleetta, #403-268 Superior St., Victoria, B.C., Canada V8V 1T3.

K: Informal Session: FOOD AND THE EXCHANGE OF POWER
Organizers: JANE FAJANS AND ANNA MEIGS

This session stimulated a lot of interest in the role of food as an important medium and agent in Oceanic societies. A number of points were raised which will become foci for papers. Food, through its incorporation in eating, is often basic to the idea of "shared substance" which is used to create and extend kin relations. Food is also an important ingredient in the production of certain valued aspects of human substance, e.g., semen, beauty, life forces, or power. Food is also a key agent in the transformation and/or creation of a social person. Because food is so important in the creation of social ties, it is also an apt medium for the expression of the alteration or negation of those ties. One reason for this is the fact that food rots. Food taboos are often used to symbolize the severance of social ties, or the transformation of a person from one status to another. Because food has the power to create substance, it is also manipulated negatively through sorcery.

While food is important as an agent of both social and corporeal transformation, it is also an important metaphor for the people themselves.
There is often a conflation of the processes of production and reproduction - at least metaphorically - particularly in horticultural societies. Thus people may identify pigs or taro as analogous to themselves or their children and use them as substitutes in exchange or sacrifice. People do not only derive life forces from food, but may also imbue their food with life force. In yam cults, food cults are infused with aspects of human power. These products may then be used in competition or exchange to inflate or extend people's influence and power.

Anybody interested in addressing these issues is welcome to join our working session next year. Please contact:
Jane Fajans, Dept. of Anthropology, University of Chicago, 1126 E. 59th St., Chicago, IL 60637
or
Anna Meigs, Dept. of Anthropology, Macalester College, 1600 Grand Ave., St. Paul, Minnesota 55105.

L: Informal Session: HEALTH RELATED ISSUES IN THE PACIFIC
Organizer: LESLIE MARSHALL

Approximately 15 people met to share their interests in health related topics. The interest within the group and among several people who could not be present was sufficient to go forward and prepare abstracts and paper drafts for a working session in Monterey. Topics discussed varied widely, but some common foci were apparent: interaction between indigenous and Western therapeutic systems, reproductive health-related behaviors, health consequences of diet or drug use, interactions between health problems and social organization, epidemiology of some "diseases of modernization," and implementation of appropriate public health measures. All participants addressed issues of current concern for planners.

Anyone who wishes to participate in the 1987 working session must send a one-page abstract to Leslie Marshall, University of Iowa College of Nursing, Iowa City, Iowa 52242, before October 15, 1986. Participants will prepare rough drafts of their papers to be shared with the rest of the group either at the ASAO meeting or by mail prior to the meeting. Only those who meet the abstract deadline will remain on the mailing list to receive materials circulated by group members.

M: Informal Session: ETHNOETHNOGRAPHY IN THE PACIFIC
Organizer: JOHN KIRKPATRICK

At this informal session, brief reports on problems of intercultural understanding were given by M. Dominy, J. Armstrong, K. Sinclair, J. Kirkpatrick, S. Montague, M. Mosko, and J. White. A general discussion of plans for a working session at Monterey followed. Several themes and findings emerged. First, the topic is above all that of "Encountering the Other" - recognizing, defining, and dealing with cultural differences - not just "Ethnoethnography." While Pacific peoples may have detailed knowledge of each other and methods to learn about other cultures, they do not necessarily seek such knowledge of others. We want to know when and why particular peoples try to learn about others, as well as how they do so. Next, historical perspective is essential in studying understandings of cultural Others. Such
understandings are historically situated. Moreover, the image of the Other that is constructed by one generation may be used quite differently by the next. (M. Dominy described New Zealand Whites who, rejecting their elders' self-definition as British, must draw on ideas and displays of non-British identity to present themselves as New Zealanders). Third, an important axis of variation emerges historically. Until recently, Pacific Islander/White interactions were grounded on the (White) assumption of White superiority. With that assumption open to challenge or rejection, both the images of the Other and the knowledge of the Other available to either party can change.

In next year's session, participants will present accounts of understandings of cultural differences and cultural strategies for dealing with and learning about Others. We hope to sample a) Pacific Islander - White relations; b) relations among geographically and culturally close peoples; c) relations with culturally distinctive persons admitted into local communities (e.g., in-marrying spouses, specialists such as paramedics, policemen). Comparisons among these cases will help identify commonalities in the ways cultural differences are defined and negotiated in the Pacific.

For more information, write to John Kirkpatrick, 2340 Kuahea St., Honolulu, HI 96816. A call for papers, abstracts of planned papers, and initial bibliography will be available soon.

N. Informal Session: MARRIAGE IN TRANSITION IN OCEANIA
Organizer: RICK MARKSBURY


The concept of "transition" was addressed with specific emphasis on the impact modernization is having on the institution of marriage. The following emerged as central themes; growing cash economy, male absenteeism (due to migration to the urban centers), and the resultant expanding role of women as emerging social players in marriage arrangements. Some participants expressed the idea that marriage ceremonies in Oceania appear to be changing from public to more private acts. Both individual and group strategies directed to marriage seem to be changing. For example, what are considered to be the rewards for marrying or not marrying? What are the penalties for marrying or not marrying? How have these strategies been influenced by modern forms of education, urbanization, nationalism, and economic expansion? Finally, have these new strategies been accepted into the existing social norms with little or no upheaval or outcry? Anyone with an interest in this topic who would like to participate in next year's session should contact the organizer; those having data from either urban centers in Oceania and/or Polynesia generally are especially encouraged.

Rick Marksbury, 125 Gibson Hall, Tulane University, New Orleans, LA 70118
O. Informal Session: Beyond Hierarchy
Organizer: JAMES G. FLANAGAN

The focus of this informal session was on the strategies employed in the generation and maintenance of interpersonal equality in Pacific Island societies with a broader theoretical goal of contributing to a general discussion on the nature and definition of equality. The session attracted a large number of participants who agreed to pursue the topic as a working session for the 1987 meetings. Those present were, Jill Grant, Mark Mosko, John Barker, Barbara Jones, Jilliana Flinn, Nancy McDowell, Jane Fajans, Michael Smith, Ed Lipuma, Rick Feinberg, Bill Donner, Terry Hays, and Jim Flanagan. A number of members who expressed interest were unable to attend this informal session. These include, Lin Poyer, Jim Roscoe, Bill Mitchell, John Kirkpatrick, Jean-Marc Philibert, and Maria Lepowsky.

Initial discussion focused on the contrast between "individualizing" and "collectivizing" strategies and how these relate to autonomy and control, the problems inherent in notions of "fictive kinship", the importation of hierarchical organization and the creation of structural inequalities, the obvious dangers involved in the neglect of systematic gender inequalities, age, sex, and the distribution of knowledge as inequality markers in traditional societies, and the segregation of various inequalities by domain.

The participants agreed on the necessity of looking at both sides of the coin and treating inequality and equality in the same context. It was apparent that the participants controlled a substantial body of data that was worthy of further investigation in order to establish the ethnographic range of the strategies available in the societies under investigation. The organizer agreed to contact a number of potential discussants.

Anyone wishing to join this session should contact Jim Flanagan, Dept. of Sociology and Anthropology, Southern Station Box 5074, University of Southern Mississippi, Hattiesburg, MS 39406, as soon as possible. Participants will provide the organizer with a two page abstract/summary by September 30, 1986 and the organizer will circulate these to all participants.

No Reports

For whatever reasons, session reports were unavailable on:
Food Choices and Pacific Development (Working Session, Organizer, Lorraine Sexton)
Practice of Objects in Oceania (Informal Session, Organizer, Jean-Marc Philibert)
Deviance (Informal Session, Organizer, Dick Brymer)
Schooling and Culture Change (Informal Session, Organizer, Suzanne Falgout)
VI: SESSIONS CONTINUING AT THE 1987 MONTEREY MEETINGS

(See session descriptions above)

A: CHRISTIANITY will continue as a symposium
B: PRIMOGENITURE will continue as a symposium
C: ETHNOETHNOGRAPHY will continue as a working session
D: HEALTH-RELATED RESEARCH will continue as a working session
E: FOOD AND POWER will continue as a working session
F: MARRIAGE will continue as a working session
G: FEMALE INITIATION will continue as a working session
H: BEYOND HIERARCHY will continue as a working session
I: SCHOOLING AND CULTURE CHANGE IN OCEANIA will continue as a working session

VII: NEW SESSIONS FOR THE 1987 MONTEREY MEETINGS

A: INFORMAL SESSION: TEACHING PACIFIC ISLANDS ANTHROPOLOGY
   ORGANIZER: ROBERT FRANCO, Dept of Social Sciences, Kapiolani Community College, 4303 Diamond Head Road, Honolulu, HI 96816.
   The session will focus on curriculum (texts, videos, software) and instructional strategies that ASAO can develop for improving public awareness and understanding of Pacific peoples and cultures. As an initial expression of interest in the session, members are asked to submit their "Pacific Islands" syllabi or their "Melanesia," "Micronesia," and/or "Polynesia," syllabi and ideas about teaching such courses. If a large number of syllabi are received, it will give Bob a better idea of the concepts currently being emphasized in our teaching about the Pacific. Hopefully, this will allow for some generalizations of course concepts and structure.

B: INFORMAL SESSION: THE UNITED STATES IN MICRONESIA
   Organizer: LARRY W. MAYO, Dept. of Anthropology, University of Kansas, Lawrence, Kansas 66045
   Based on the success of the "France in the Pacific" session, Larry would like to organize a session on the United States in Micronesia. Larry would like to hear from anyone interested in pursuing such a session at the 1987 meetings.

C: INFORMAL SESSION: SEAMANSHIP IN MODERN OCEANIA
   Organizer: RICK FEINBERG, Dept. of Sociology and Anthropology, Kent State University, Kent, OH 44242.
   Studies of seamanship, canoes, and navigation in the Pacific Islands have centered on those areas where traditional techniques have remained relatively unmoled. The atolls of the Central and Western Carolines come particularly to mind. Yet, in many cases, the incorporation of outboard motors, diesel-powered commercial ships, hydrographic charts, compasses, and sextants into islanders' cultural and social lives has not diminished the people's reliance on or attachment to their marine environment. Moreover, despite substantial diffusion of Western marine technology, Pacific Islanders' feelings about and use of the sea continues to be informed, in varying degrees by earlier traditions.
At the 1987 annual meeting, I would like to explore contemporary use of the sea by Pacific Islanders. In particular, I am interested in examining the juxtaposition of traditional and Western knowledge and technique. Among the questions I propose to address are: The extent to which members of the different islands and island groups continue to utilize the sea, and for what purposes (e.g. to what extent has commercial exploitation replaced subsistence uses?). The extent to which Western knowledge and technique have made themselves felt in the types of vessels now in use and the manner in which they are used. The extent to which traditional technology has been maintained in boat and canoe design, for navigational purposes etc. (Do people remember navigational constellations? Do they remember how to navigate by wave configurations? Have such devices as the compass been incorporated into the navigational repertoire? When are motors used in preference to sails and vice versa? Perhaps most importantly, what is the symbolic significance of the sea, boats and canoes, and ocean travel to contemporary Pacific Islanders?

Anyone who would like to participate in the proposed session should contact Rick Feinberg at the address given above.

D: Informal Session: ECONOMIC AND POLITICAL STRATIFICATION IN MICRONESIA AND POLYNESIA

Organizers: JIM PEOPLES AND PAUL ROSCOE

The organizers wish to know if there is any interest in an informal session for the 1987 meetings on the subject of economic and political stratification in Micronesia and Polynesia. They are most interested in work on the control of resources in aboriginal times by chiefs and nobles, and on how such control was maintained. Any related topics, however, are welcome, including the symbolic bases of inequality, changes in stratification due to colonialism, inequality in modern times, and so on.

Those interested should write to Jim Peoples, Department of Anthropology, University of Tulsa, Tulsa, Oklahoma 74104.

E. Informal Session: LINGUA FRANCA AND VERNACULAR: LANGUAGE CHANGE IN OCEANIA

Organizer: BILL DONNER

In many communities vernacular languages are being changed and replaced as the result of contact with regional (Pidgins) and colonial (English and French) languages. I am interested in examining these processes of language change and replacement at an informal session. Issues for discussion include: 1) the domains or contexts (domestic, religious, political, juridical, etc.) for speaking different languages, 2) the manner in which vernaculars are changing in phonology, morphology, grammar, and lexicon, 3) the extent to which meanings in regional languages correspond to those in local vernaculars, and 4) the extent to which the use of lingua franca reflect the development of regional cultures (or acceptance of exogenous cultural influences). I am open to suggestions for other topics. This session is not limited to Pidgin speaking areas of Oceania; similar processes may be occurring in the use of English or French and indigenous languages in Micronesia, Tonga, Samoa, New Zealand and elsewhere.
Those interested in pursuing this topic should contact Bill Donner, Dept. of Anthropology, University Museum, University of Pennsylvania, Philadelphia, PA 19104.

VIII. GUIDELINES FOR SESSION ORGANIZERS:

There are three types of sessions as ASAQ 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 Chair and to the Newsletter editor no later than the deadline for the Fall issue (October 15). Informal sessions will be given no more than one block of time (9-12 a.m.; 2-5 p.m.; or 8-10 p.m.) and may receive 1/2 block. Available time will be allocated according to the number of people indicating 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 will be summarized (not read) during the session. The organizer(s) of a working session are responsible for:
1) sending a description of the topic of the session and a call for papers to the Program Chair and the Newsletter editor no later than the deadline for the Summer issue (July 15).
2) obtaining from participants by late Fall an abstract or 2-page synopsis of all papers.
3) sending to the Program Chair 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 Chair 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 Chair can meet the January Newsletter deadline) will be listed on the program as an informal session. Complete information (brief description of the 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 Chair by December 1. Ordinarily a working session will receive no more than two time blocks. 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 a topic description and call for papers to the Program Chair and Newsletter editor before the deadline for the Spring issue (April 15).
2) Assuring that drafts of papers are circulated among participants by mid-fall.
3) Sending to the Program Chair 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 Chair 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 judgment of the Program Chair. Symposia may be scheduled over three blocks of time (9-12 a.m.; 2-5 p.m.; 8-10 p.m.) and will receive priority over other sessions.

NOTE: Organizers must send to the Program Chair 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 Chair will not have their session on the Program of the Annual Meeting.

1. We usually 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 formally 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 Chair 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 Chair as early as possible. Satisfaction is not guaranteed but we do try harder.
4. Session organizers should send to the Program Chair 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 Chair. All session organizers and prospective volume editors should have one. If you do not, write to the Program Chair. [These guidelines will be reprinted in your Summer Newsletter - ed.]
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 the Spring issue (April 15) for inclusion in the Newsletter.
7. All correspondence to the Program Chair should be sent to Dorothy Counts
IX. ACADEMIC COOPERATION

Jocelyn Waqa, Assistant Librarian, at the University of the South Pacific has written requesting assistance in obtaining copies of a number of papers originally presented at the 1974 ASAO meetings in Asilomar in the session Alcohol and Kava Use in Oceania. She is particularly interested in the papers on kava use. Papers were presented by Barbara Demory, John L. Fischer, Lowell Holmes, Craig Severance, Charles Urbanowicz, and Roger Ward. The Pacific Information Centre will pay any costs incurred. Anyone out there who knows where these papers might be located, or additional information on kava should contact Jocelyn at USP, P.O. Box 1168, Suva, Fiji.

X. NOTES AND NEWS

A. Valerie Harrison (Cultural Affairs Officer, Western Province, P.O. Box 36, Gizo, Solomon Islands) has written to inform us that the Western Province is currently concerned with recording the 23 languages of the province of which only 3 have dictionaries. The province provides an ideal opportunity for linguistic research and Valerie is anxious to hear from professionals or senior graduate students who are interested in pursuing such research. The conditions of research require that researchers “report their work in a form which is useful for the people of the area studied” and obtain the approval of the local area council.

B. Congratulations are extended to Laura Zimmer who was awarded the Ph.D. degree at Bryn Mawr in December 1985 for her dissertation The Losing Game: Exchange, Migration and Inequality among the Gende People of Papua New Guinea. Laura has recently accepted an appointment at the University of Papua New Guinea.

C. Congratulations are also extended to Mimi Kahn who has recently accepted an appointment at the University of Washington, Seattle. Mimi will hold a joint appointment as assistant professor of anthropology and Curator of Ethnology in the Burke Museum.

D. Jane Goodale has accepted a temporary appointment, beginning June 1986 and continuing until August 1987, as Principle Lecturer in Anthropology, Darwin Institute of Technology. It is anticipated that the location, a mere 30 miles from Melville and Bathurst Islands, will provide ample opportunity to visit the Tiwi. Congratulations and bon voyage.

E. Charles Forman spent the past summer in Fiji working on a history of the Pacific Conference of Churches, the over-all organization of Pacific Islands Churches, which has been the strongest force for breaking church connections to traditional society and introducing churches to modern ideas and issues. The history will be published by the PCC in September and will be entitled, The Voice of Many Waters: A Quarter Century of the Pacific Conference of Churches.
Chuck has also been working with the last Rarotongan missionary in Papua. Interview materials are still in the analysis stage.

F. Kent State University Press is planning to expand into some new areas of publishing. Among those being considered are ethnography and social/cultural anthropology, assuming that manuscripts of sufficient quality and breadth of interest become available. Association members who may have suitable manuscripts which they would like to have considered should contact: John Hubbel, Director, University Press, Kent State University, Kent, OH 44242.

G. Congratulations to Naomi Scaletta who recently completed her degree at McMaster University. Her dissertation was entitled Primogeniture and Primogenitor: Firstborn Child and Mortuary Traditions among the Kabana (Bariai), West New Britain, Papua New Guinea. Naomi has accepted a two year post-doctoral research grant from the Social Sciences and Humanities Council of Canada which she will tenure at the University of Victoria, British Columbia.

H. Congratulations also go to Eulalia J. Harui-Walsh of Ulithi atoll, who recently completed the requirements for a Master's Degree in Behavioral Science (Anthropology) at the University of Guam. Her Master's Thesis is entitled "Status and Roles of Island Women in the Context of Cultural Change in Ulithi." Eulalia is a graduate of Notre Dame High School on Guam and of the University of Guam. She is currently teaching at the Bishop Baumgartner High School, Guam.

XI. BIBLIOGRAPHIC

A. Techniques & Culture, a journal devoted to the study of traditional technology published by La Maison des Sciences de L'Homme, has recently carried a number of papers concerned with the Pacific.

J.-L. Lory "La socialisation des plantes chez les Baruya (Papouasie-Nouvelle-Giinee)." 5: 1985

M. Panoff "Du travail villageois au travail en plantation (Melanesie)." 5: 1985


Further information on the journal can be obtained from CID, 131 Boulevard Saint-Michel F75005, Paris.

B. The Canadian Review of Studies in Nationalism, published by The University of Prince Edward Island, editor Thomas Spira, is actively soliciting manuscripts on "all aspects of nationalism." A number of pacific papers are forthcoming. Manuscripts, preferably in French or English (but German and Spanish works will be considered) should be submitted to the Editor, CRSN/RCEN, University of Prince Edward Island, Charlottetown, P.E.I.

C. The University of California Press has announced the publication of Person, Self, and Experience: Exploring Pacific Ethnopsychologies, edited by Geoffrey M. White and John Kirkpatrick. The 440 page volume is available for $38.50.

D. Pacific Linguistics, RSPS, has announced the publication of a "completely
revised, updated, and re-recorded" edition of T.E. Dutton's Conversational New Guinea Pidgin under the title A New Course in Tok Pisin. The book and accompanying tapes (total package priced at about $150) should be available mid-1986.

E. Canberra Anthropology: An Australian Journal of Anthropology which has been published twice yearly since 1977, has recently produced a number of Special Issues of particular interest to Pacific anthropologists. Both numbers of Volume 6 (1983) focused on The Samoa Controversy. Volume 7, numbers 1 and 2 presented a series of papers on Pigs. Volume 8 (1985) was devoted to six papers on Minorities and the State. Special volumes are priced at A$12.00 (A$16.00 overseas) and are available from Department of Anthropology, RSPS, Australian National University, GPO Box 4, Canberra ACT 2601, Australia.
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"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.
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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. 363 pp., paperback, $19.95 (ISBN 0-939154-34-X).

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- Two Tahitian Villages: A Study in Comparison by Douglas L. Oliver

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  A world catalog which serves the dual purpose of presenting in accessible form the basic reference data about a body of significant research and means by which scholars will be diverted from unnecessary duplication of research which has already been covered (ISBN 0-939154-33-1).

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- Hula K'i'i: Hawaiian Pupperty by Katherine Luomala
  Hula K'i'i: Hawaiian Puppetry provides a glimpse into the little known world of Polynesian puppetry from the eyewitness description of a puppetry performance on Kaua'i in 1820 up to the present time. Branded as 'folly and vanity' by zealous nineteenth-century missionaries, hula k'i'i 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).

- Anuta: Social Structure of a Polynesian Island by Richard Feinberg
  A detailed systematic field enquiry into the concepts and symbols that comprise Anutan 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).

- Fiji: A Short History by Deryck Scarr
  "At last we have a history of Fiji. Dr. Derick Scarr's very welcome book looks at our country from the days of early settlement by Indigenous Fijians to the general election of July 1982. In an independent colonial society, a strength of this work is that it attempts to maintain a balanced perspective of political, social, and economic matters without overemphasizing any one of them to the disadvantage of the others..."—Ahmed Ali

- Constitutionalism in Micronesia by Norman Meller
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- The Language of Easter Island: Its 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. 82 pp., paperback, $6.95 (ISBN 0-939154-32-3).

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