ASSOCIATION FOR SOCIAL ANTHROPOLOGY
IN OCEANIA

NEWSLETTER #81

APRIL 1992

I. IN THIS ISSUE

From the Editor; 1993 Annual Meeting; Secretary-Treasurer's Report for the 1991 Calendar Year; Session Reports from 1992 Annual Meeting; Proposed Sessions for 1993 Annual Meeting; News and Notes; Obituaries; Bibliographic Information; ASAO Information Sheet; Ballot for Election of New Board Members.

II. FROM THE EDITOR

As was announced at the Annual Meeting in New Orleans in February, this will be the last issue of the Newsletter that I will edit. The press of other responsibilities that I have taken on since agreeing to serve as editor have made it necessary for me to "pass the torch." Fortunately for all of us, the editorship will pass into the capable and experienced hands of Miriam Kahn at the University of Washington. Please note that all correspondence for future issues of the Newsletter should be sent to her at: Department of Anthropology, University of Washington, Seattle, WA, USA 98195; Office phone: 206/543-5344.

It has been an honor and a pleasure to act as Newsletter Editor, if only for a year. ASAO is a vibrant, thriving organization, and the editor is privileged more than most of us to know what is going on in Pacific anthropology by virtue of being a kind of informational clearinghouse through whom we all communicate. I will miss that very much.

Please note that this issue contains a ballot for the election of 2 new members of the ASAO Board. It is very important that you vote! In last year's election barely 10 percent of the membership voted, and our by-laws require that at least that proportion participate for an election to be valid. PLEASE TAKE A MOMENT RIGHT NOW TO TEAR OFF THE BALLOT SHEET ON PAGE 25, VOTE, AND MAIL IT TO: Ali Pomponio, Dept. of Anthropology, St. Lawrence University, Canton, NY, USA 13617.
III. 1993 ANNUAL MEETING

The 22nd Annual Meeting of ASAO is planned for March 23-28, 1993 on the Big Island of Hawai‘i. Annual meeting Site Selection Coordinator Susan Pflanz-Cook is in the process of making final hotel arrangements as this newsletter goes to press. In the event that the expected arrangements on the Big Island do not work out, the island of Kaua‘i remains as an alternative site. Full information on the meeting site will appear in the next issue of the newsletter.

IV. SECRETARY-TREASURER’S REPORT FOR THE 1991 CALENDAR YEAR

The 1991 ASAO membership consisted of 315 voting members and fellows, 15 honorary fellows, and 34 institutional members. Two of those institutions were not charged the $12 subscription fee: the University of the South Pacific received the newsletter free of charge, and South Pacific Peoples’ Foundation exchanged its newsletters for ASAO newsletters.

The California attorney with Morrison and Foerster, who had ASAO incorporated and obtained tax exempt status with the state of California, filed at the end of the year for tax exempt status with the IRS. Originally, his job was only to have us incorporated; since he has been working for free, ASAO has saved about $700 in anticipated attorney’s fees.

Directories with current addresses and telephone numbers are available from the Secretary-Treasurer for $5.00, the approximate cost of printing and shipping. With the annual dues notices I asked members to send their telephone numbers, FAX numbers, and E-mail addresses, with only mixed success. As of February 13, 1992, 76 ASAO members had requested and paid for directories, leading me to believe that most members are unaware that directories have always been available upon request.

The balance in the ASAO treasurer’s account on 1 January 1991 was $14,768, and the year’s end balance was $18,477. Expenses totaled $4,833 and income was $8,542.

V. SESSION REPORTS FROM THE 1992 ANNUAL MEETING

SPECIAL ISSUES FORUM: PROBLEMS OF CONTEMPORARY FIELDWORK IN PAPUA NEW GUINEA (Recorder: Andrew Strathern, Pittsburgh).

This event was a prototype for a new kind of session on "special issues," as proposed by ASAO Chair Ali Pomponio at the 1992 Board Meeting. Unfortunately, there was neither time nor space for it in the program, and it had to be squeezed into the Explorers Room at the Fairmont just before the ASAO party, causing cognitive dissonance to some of us.

The theme of the session was the question of practical hazards and conditions for fieldwork in parts of PNG which have been experiencing stresses of development and change, with some particular reference to patterns of social control and violence. The topic was influenced by the report of Dr. D. Kulick of the
ANU regarding the attack on his field base by a gang in 1991 which resulted in the death of his friend and field assistant. Many of us in ASAO have conducted long-term fieldwork and feel that we have an enduring tie with PNG and a concern for its future. However, it is necessary to recognize the risks involved nowadays in working there, especially in certain areas, and to advise students in our departments accordingly.

During the session it was not possible to do more than take brief opinions and information from participants around the table. A mixture of views was provided. Participants pointed out that urban centers invariably carry risks, often by contrast with remote rural ones, although given Kulick's experience these also cannot be considered secure. It was suggested that inclusion of budgets in copies of proposals sent to provincial governments might lead to inflated ideas about amounts of money fieldworkers have and so attract the attention of gangs, if such information should by chance reach them. Numbers of people reported a lack of problems in their areas and stressed the hospitality of the people, as we all have in the past (e.g., Tolai, Duke of York Islands, Finisterre, Vanimo and Sandaun Province). Others, however, reported widespread "rascal" activities and hold-ups, especially of course along major roads and around urban conglomerations. In parts of the Eastern Highlands, marijuana is grown nowadays as a cash crop instead of coffee, and this, together with consumption of beer, presents a further hazard. In places otherwise remote and peaceful, such as Telefomin, the effects of changes emanating from major mining projects are also being felt. In many areas, fieldwork can be carried out, but fieldworkers are wise to be circumspect and their mobility can be limited. In some cases fieldworkers report that they experienced no problems but admitted that this was due to luck. In general, a growing unpredictability of events is what gives rise to anxiety. For these reasons some departments are advising students not to undertake projects in PNG at present. It is generally a good idea to make a reconnaissance visit, as one student did to Oro Province, to make contacts and check out the local situation.

The following conclusions can be made: (1) The situation varies from place to place; (2) Up-to-date information is required; (3) Nevertheless, there is a general need for fieldworkers to take care wherever they are; (4) Support networks are vital also, and even one's wantok may themselves feel at risk; (5) Everyone hopes that the situation will improve and all of us reaffirm our concern for the country and its people, and our gratitude to its national and provincial governments for permission to work there.

Andrew Strathern has agreed to act as a clearinghouse in the future for any information and views on this matter.
Largely stimulated by Bob Levy’s theoretical paper contrasting the roles of gods and spirits, discussion focused on the ambiguities of experience that accompany spirit encounters, including possession. This ambiguity lends itself to moral discourse, in which spirit encounters provide opportunities to present grievances, interpret events, mediate disputes, etc. The role of spirits in modernizing and Christianized contexts was also discussed. Participants agreed to explore the possibility of revising the papers according to guidelines prepared by the organizers in preparation for producing an edited volume. Participants were:

Jeannette Mageo (UCSD) Continuity and shape-shifting in the cultural function of Samoan spirits.

Tamar Gordon (Rensselaer) They loved her too much: Interpreting spirit possession in Tonga.


Jay Dobbin (Maryland) Hysteria and possession on Chuuk.

Douglas Hollan (UCLA) Cultural and experiential aspects of spirit beliefs among the Toraja.

Harvey Whitehouse (Cambridge) Seeking the spirit of authority: The role of attribution in possession and inspired leadership.

Ross Bowden (La Trobe) The spirit in Kwoma art.

Robert Levy (UCSD) Spirits and possession.

Torben Monberg (Royal Danish Academy) "Spirits," "supernaturals," or "noumenals" on Bellona Island?

Rick Feinberg (Kent State) Christian Polynesians and pagan spirits: Anuta, Solomon Islands.

Mary MacDonald (LeMoyne) Kewa spirits.

Niko Besnier (Yale and Hawai‘i) Heteroglossic discourses on Nukulaelae spirits.

Alan Howard (Hawai‘i) Speak of the devils: Changing discourse about spirits in Rotuman society.

Session participants and a small but actively involved audience met for an all-day review and discussion of 10 presented and two in absentia papers. Most of the papers were advanced working papers and most had been circulated prior to the meeting. Three of the papers were co-authored, bringing the total number of contributors to 15. The morning and first part of the afternoon were organized into 4 segments, with each devoted to brief presentations and open discussion of 3 or 4 closely related papers. The second part of the afternoon was used for overview and commentary by the discussant, a period of general open discussion, and future plans. The consensus was to proceed with revisions of the papers and to reconvene as a symposium next year.

Building on themes explored at the 1991 Informal Session, the Working Session papers addressed topics which related to the cultural definition of disability, its social consequences, and ramifications for rehabilitation philosophy and practice. Review and discussion identified perceptions and attitudes toward disability as the overarching theme, and indicated 3 main issues for further attention on revision: epidemiological perspectives, full contextualization of case material, and disability in relation to power, productivity and personhood. A special appreciation is due the session’s discussant, Linda Mitteness, who contributed a full and rich commentary and helped set the guidelines for paper revision. For further information about the 1993 symposium contact either organizer: (1) Maureen Fitzgerald, School of Occupational Therapy, Cumberland School of Health Sciences, East Street, Lidcombe, NSW, Australia 2141 (FAX: 011-61-2-646-4853); (2) Jocelyn Armstrong, Institute for Research on Human Development, University of Illinois, Champaign, IL, USA 61801 (FAX: 217-333-0248). Session participants were:

William Alkire (Victoria) Perceptions of physical, mental, and sensory disabilities on Woleai and Lamotrek, Caroline Islands.

Jocelyn Armstrong (Illinois) and Jing Qiu (Illinois) Disability in Pacific societies: Contributions from anthropology.

Judith Barker (UCSF) Cultural aspects of diabetes management: A Polynesian perspective.

Maureen Fitzgerald (PBRRTC) Culture and disability in the Pacific: Some questions.

*Robert Gregory (Massey) Culture, disability and rehabilitation: Some views from the field.

Verena Keck (Basel) Nstasinge: The sickness of a small boy from the Finisterre Range in Papua New Guinea from an emic (anthropological) and etic (biomedical) perspective.
Mac Marshall (Iowa) Congenital and acquired disabilities in a Micronesian atoll population: Case studies from Namoluk Atoll, Federated States of Micronesia.

Patrick O'Brien (Open Sea Foundation) MWASH erKIED harla er TIKIED wadPALIUW: The connection between ability and disability on a subsistence atoll.

Joakim Peters (Hawai'i) Humor and joking relationships: Cultural rehabilitation and disabilities.

Yoichi Rengiil (Guam) and Jane Jarrow (AHSSPPE) Culture and disability in Palau.

Jan Rensel (Hawai'i) and Alan Howard (Hawai'i) The place of disabled persons in Rotuman society.

*Rebecca Stephenson (Guam) The disabled in the Western Pacific: Perspectives from Guam.

Discussant: Linda Mitteness (UCSF).

*In absentia.

WORKING SESSION: CHIEFS TODAY IN OCEANIA (Organized by: Lamont Lindstrom, Tulsa, and Geoffrey White, East-West Center).

The session met for a full day and part of the following morning to discuss the significance of "traditional chiefs" or "custom chiefs" in the contemporary Pacific. Participants noted the timeliness of addressing this topic, given the wide range of efforts underway throughout the Pacific to legislate changes in the role of chiefs in government. Eleven participants gave brief presentations and 2 papers were read in absentia.

The session began with the observation that chiefs are increasingly visible topics of interest and talk (discourse) in local, national, and international contexts. Discussion focused on the significance of chiefs as symbols of identity that represent understandings of tradition and modernity on the one hand, and relations between local communities and central governments on the other. Presentations explored the conditions under which self-conscious notions of the "traditional chief" emerge in contexts of "development" and political change, giving attention to the kinds of social and economic problems that evoke talk of chiefs. Several participants emphasized the importance of bringing a historical perspective to bear on understanding the constitution of chiefs through time.

The cases presented ranged broadly across Micronesia (Pohnpei, Marshalls), Polynesia (Samoa, Tonga, Anuta, Sikaiana, Rotuma), and Melanesia (Ambae, Kwaio, Santa Isabel, Vanuatu). Comparisons across these cases noted the increasing salience of chiefs in mediating relations between rural communities and distant national capitals or metropolitan centers. Participants noted the
absence of papers on Papua New Guinea, and suggested that the omission probably reflects both regional differences in political culture, as well as anthropology's own assumptions about which regions of the Pacific have chiefs and which do not.

Plans are to continue as a symposium at next year's annual meeting. Because of the large number of people participating in the New Orleans session who propose to continue, next year's symposium regretfully is not open to additional participants. Those who gave papers in New Orleans were:

Bill Donner (Kutztown) Resistance to centralized authority in a Polynesian society.

Alan Howard (Hawai'i) and Jan Rensel (Hawai'i) So what's a chief? Ritual status and power politics in modern Rotuma.

Robert Franco (Kapi'olani) A king and 10,000 mātai: Chiefs today in Tonga and Samoa.

Matori Yamamoto (Hosei; UCB) Urbanization of a chief system: Multiplication and role differentiation of titles in Western Samoa.

Rick Feinberg (Kent State) Elements of leadership in Oceania.


*Eve Pinsker (Chicago) Traditional leaders today in the Federated States of Micronesia.


Elizabeth Keating (UCLA) Chiefs today: Honorific language.

Lamont Lindstrom (Tulsa) Chiefs and the state in Vanuatu.

William Rodman (McMaster) Sorcery and the silencing of chiefs: "Words on the wind" in post-independence Ambae.

Geoffrey White (East-West Center) Chiefs and big-men (again): Custom chiefs in Santa Isabel.

*Roger Keesing (McGill) Tuesday's chiefs revisited.

*In absentia. Others who either prepared abstracts or participated in the session discussion and who plan to continue include: Kathleen Adams, Niko Besnier, Peter Black, David Welchman Gegeo, Jane Goodale, Kerry James, Peter Larmour, Karen Nero, Donald Rubinstein and Toon van Meijl.

The session met all day and was attended by about 25 people. It benefitted from the participation of a number of audience members, and while we cannot mention them all by name here, we especially appreciate the contributions of Ward Goodenough and Fran Hezel.

We decided to proceed as a symposium at next year's annual meeting. Themes to be developed include: (1) demographic imbalances due to migration and strategies for replacing lost labor; (2) rural-urban linkages; (3) transnational linkages of households and communities; (4) the need for educated workers and the risk that educated persons will leave the community; and (5) processes involved in the formation of migrant communities. In addition to those who presented papers (listed below), Don Rubinstein and Paul Shankman attended the session and plan to prepare papers for the symposium.

Alan Howard (Hawai‘i) and Jan Rensel (Hawai‘i) The meaning of migration for Rotuma.

Judith Barker (UCSF) Home alone: The effects of outmigration on Niuean elders' living arrangements.


Juliana Flinn (Arkansas, Little Rock) Shifting gender and household patterns among Pulap migrants.

Tom Fitzgerald (UNC, Greensboro) Migration of media? Culture, identity and social change.

Mac Marshall (Iowa) Beyond the reef: Circular, step, and "permanent" migration from Namoluk Atoll, FSM.

David Lewis (UCSF) Wanderers without a destination: I-Kiribati migration within the Pacific basin.

L.J. Gorenflo (LEARN) and Michael J. Levin (US Census Bureau) Demographic change in Micronesia: Historical population trends in the Federated States of Micronesia.

Dawn Ryan (Monash) Cultural identity and internal migration in Papua New Guinea.

Leulu Va’a (ANU) Migration between the two Samoas.

Matori Yamamoto (Hosei; UCB) Western Samoan international travelers.
Robert Franco (Kapi'olani) Samoan adaptation within an international migration system: The 1980s and 1990s in the New American West.

Jim Hess (UCI) Migrations, networks, resources, and households: The formation of a Marshallese community in Orange County.

Patrick O'Brien (Open Sea Foundation) Equatorial currents and counter-currents: Faliuw migration, Yap State, Micronesia.

*In absentia.

WORKING SESSION: RELIGIOUS REVIVALS IN MELANESIA (Organized by: Dan Jorgensen, Western Ontario, and Jan Godschalk, Markham).

About 30 people met during a slightly extended morning session to discuss 10 papers. For sheer lack of time, the in absentia paper by Sam Kaima could not be presented. Most papers consisted of case studies of religious movements associated with Christianity. In some, tentative attempts were made to highlight the wide variety of movements from Papua New Guinea and Irian Jaya, of which several had not been previously reported, from a theoretical perspective (whether anthropological or theological).

For perhaps the first time at an ASAO meeting a set of papers (4 directly and 2 indirectly) was devoted to Irian Jaya. Another first was the participation at ASAO of a person from Irian Jaya: Benny Giay.

Plans are to continue as a Working Session next year, although a final decision on this will not be reached until the end of June since some participants are not yet sure whether they will be able to attend the meeting in Hawai'i.

The session title has been changed to reflect a focus on new religious movements, and not just revival movements: Socio-religious Movements in Melanesia Today.

Neither Dan Jorgensen nor Jan Godschalk is able to remain as an organizer of this session, and Doug Hayward has agreed to assume this task. Those who might wish to participate next year, or who wish further information, should contact him at: School of Intercultural Studies, Biola University, 13800 Biola Ave., La Mirada, CA, USA 90639. Participants in New Orleans were:

Benny Giay (Free University, Amsterdam) The issue of the holy house in the religious movements among the Me of the Paniai region, Irian Jaya.

Gordon Larson (Dallas) Immortality revisited: The early phase of the conversion movement to Christianity among the Western Dani of Irian Jaya, Indonesia, 1957-1963.

Douglas Hayward (Biola) The cargoistic nature of movements of conversion, revitalization and revival among the Western Dani.
ASAO Newsletter, April 1992, page 10

Jan Godschalk (Markham) Religious movements in Irian Jaya.

Dawn Ryan (Monash) The Christian association among the Toaripi [exact title unavailable].

Mary MacDonald (LeMoyne) Religious movements: A theological perspective.

Stuart Kirsch (Mount Holyoke) Myth as history-in-the-making: Cult and cargo along the New Guinea border.

Robert Brumbaugh (Ann Arbor, MI) Revival and reaction at Feramin.

Eytan Bercovitch (Chicago) Rival revivalisms among the Nalumin.

Dan Jorgensen (Western Ontario) The history of rebai bal in Telefomin.

*Sam Kaima (UPNG) Lost souls in search of religious salvation: The evolution of cargo cults and the rise of religious sects in Papua New Guinea.

*In absentia.


Although the session was scheduled as a Working Session, it was in fact an Informal/Working Session. Bill Rodman and Jeannette Dickerson-Putman delivered complete papers, while others spoke to extended notes or simply shared their thoughts on the topic. The presentations took one of two thrusts. Some were concerned with group violence, including vigilante activities and violence by representatives of the establishment. Others spoke to interpersonal violence, including rape and domestic violence. Among the common themes to emerge were: The relationship between legitimacy and violence is unclear. Is violence a necessary part of legitimacy? Can violence be a positive, socially supportive activity? Is there a violence of legitimacy? Is legitimacy a concept with cross-cultural validity? Or is it a Western construct that does not translate into terms that are meaningful in Pacific cultures?

Any study of violence and legitimacy must take into consideration the fact of change, including social change, the changing contexts in which violence may occur, and changes in who has the power to define what is or is not either legitimate behavior or criminal behavior.

Plans are to continue next year as a Working Session with precirculated papers. Potential new participants should contact Laura Zimmer-Tamakoshi at: Dept., of Sociology & Anthropology, Northeast Missouri State University, Kirksville, MO, USA 63501.
The session comprised 14 papers covering a range of questions. James Watson provided a preliminary analytical framework for conceptualizing regional systems of relations, which he illustrated with ethnographic examples. Richard Scaglion questioned the appropriateness of the concept of region when applied to Papua New Guinea’s Sepik cultures, and found a partial answer in a consideration of ecological and historical contexts. One fruitful suggestion drew attention to the different ways in which administrative control was itself regionally organized, e.g., along watercourses or lines of march as contrasted with networks of airstrips. Early contact was the focus of Paula Brown’s paper on relations among miners, missionaries, patrol officers and local people in the New Guinea highlands. Here differences in the perspectives of each of these sets of players were stressed, and early incidents of violence came in for particularly close scrutiny. Maria Lepowsky likewise explored early contacts in the Massim region, where both Europeans and local people were engaged in an "economy of desire," the former looking for pearls and gold, the latter for kula valuables. Europeans found themselves dependent on local people for provisions (yams) and labor, and resorted to commissioning the manufacture of shell valuables in order to secure the latter. Thus late 19th century colonial relations were shaped by and helped shape one of anthropology’s most famous ethnographic objects, the Massim kula. James Carrier turned to a consideration of Manus history in order to show how colonial economic relations reshaped regional linkages and diminished the power of local leaders in marriage transactions. These changes, in turn, showed how an apparently "typical" ethnographic object—in this case, Ponam patrilineages—were constituted in their present form through relatively recent historical processes. A similar theme was evident in David and Dorothy Counts’ paper, which reviewed the history of administration and development in the West New Britain region. They show how the apparently "progressive" trend of population movement from the interior to the beach was suddenly reversed in response to expectations arising in relation to timber development projects, thus approximating a "traditional" settlement pattern. Bob Franco provided a paper (in absentia) tracing historical divergences in Samoan and Tongan chiefly titles in relation to remittances from abroad. In each of these papers we see how historical processes over a regional field contribute to the shape of ethnographic things.

As Scaglion suggested, the concept of regions is itself problematic and shifts depending on context and points of reference. A number of papers in the session both confirmed and qualified this by showing how regional identities persist, shift or arise in the interplay of local and national (or even global) forces. Dan Jorgensen discussed the emergence of a conglomerate ethnic identity in the Mountain Ok region of New Guinea, where political boundaries have become the focus of post-independence struggles over control of local mineral resources. While growing out of
indigenous roots, such regional identities seem to be called forth by opposition to external control. These issues were likewise apparent in Adrian Tanner’s analysis of the social and ideological dimensions of identity in central Fiji. The Colo West region had a distinctive character in prehistoric Fiji and was a center of resistance in the 19th century, with the result that colonial authorities attempted to dismantle the region as an entity. These attempts, however, elicited a stronger sense of regional identity, and this continues to play a role in contemporary politics. Laurence Carucci showed how historical representation is a contested field in contemporary Marshallese politics, where the appropriation of regional history takes place in the language of alternative models of traditional chieftainship. Such models serve to legitimate or challenge current state boundaries, with substantial financial and political power as the stakes in the contest. Finally, historical representations were the subject of Frederick Errington and Deborah Gewertz’s paper, which analyzed a pageant in the Duke of York Islands (East New Britain) commemorating the landing of the first missionary in the area, George Brown. Tracing shifts in performances from the 1920s to the present, Errington and Gewertz argue that the pageant has come to articulate "the cultural invention of non-tradition" as a means of imagining a national (and not merely regional) culture.

Symbolic representation of regional realities formed the subject of 3 other papers in the session. Eytan Bercovitch drew attention to the historical formation of Atbalmin communities through processes such as men’s warfare and women’s exogamous marriages. Atbalmin spatial forms can thus be seen in terms of gendered horizons, and this opens up the possibility of examining the differential placement of the sexes in regional systems for further study. Jurg Wassmann presented a paper based on work among the Yupno (Finisterre Range, PNG) taking up a related problem in the cognitive representation of spatial relationships, the "world in the mind." Working with indigenously-produced drawings as guides to cognitive maps, Wassmann showed how historically sedimented differences in the experiences of older and younger men corresponded to different spatial and regional conceptions. Stuart Kirsch’s paper showed how two groups of Yonggom conceive of human vulnerability on the basis of different historical experiences. The Yonggoms constitute a single cultural group divided by the Irian Jaya-Papua New Guinea border, but those living in Irian Jaya have been increasingly subject to state violence and many have fled as refugees into Papua New Guinea. Examining differences in the formulation of risk and danger in sorcery divination, Kirsch showed how refugee perceptions reflected their sense of being at the mercy of state power.

The session was well attended and 4 additional workers (2 from Micronesia, and 1 each from Melanesia and Polynesia) expressed interest in future participation. Plans are being made for a formal symposium at the 1993 annual meeting.
WORKING SESSION: CHANGES IN HOUSING AND SOCIAL RELATIONSHIPS
(Organized by: Jan Rensel, Hawai‘i, and Margaret Rodman, York).

The session considered the interplay between changes in housing and social relationships in the island Pacific. Twelve participants discussed themes which will be further explored in a Working Session with precirculated papers for next year’s meeting in Hawai‘i. Papers for this session are due 1 November 1992.

Themes discussed in New Orleans included: permanence/impermanence, boundaries, privacy, environmental factors encouraging change in housing, definitions of "good" housing, and shifting meanings of built forms both indoors and outdoors. Case materials included Melanesia, Micronesia and Polynesia and ranged from low density housing made of bush materials, to traditional ceremonial structures, and to high-rise public housing.

Participants included Michele Dominy (Bard), Juliana Flinn (Arkansas, Little Rock), Bob Franco (Kapi‘olani), Jim Hess (UCI), Francis Hezel (Micronesian Seminar), Barbara Burns McGrath (Washington), Judith Modell (Carnegie Mellon), Patrick O’Brien (Open Sea Foundation), Joachim Peters (Hawai‘i), Dan Shaw (Fuller), and the co-organizers. Other possible participants next year include: Ann Chowning (Victoria, Wellington), Deborah Gewertz (Amherst), Elizabeth Keating (UCLA), Christine Jourdan (Concordia), Cluny Macpherson (Auckland), Karen Nero (UCI), and Myrna Tonkinson (Perth, Australia).

Anyone interested in joining the session should contact Margaret Rodman at: Dept. of Anthropology, 2054 Vari Hall, York University, 4700 Keele Street, North York, Ontario, Canada M3J 1P3 (FAX: 416-736-5768; E-Mail: MRODMAN@M2.YORKU.CA).


Seven members of last year’s Informal Session met again to more fully explore interrelationships among women in various Pacific contexts. We were very fortunate to have Dorothy Counts as a discussant. She helped us identify 3 themes that will be developed more fully in a formal symposium for the 1993 meeting, entitled Women, Age and Influence: The Politics of Age Differences Among Women. These themes are: (1) the nature and type of relationships among women; (2) how cultures pattern both the stages and dynamics of the female life course, and (3) the effects of change/development on relationships among women. Next year’s participants include: Victoria Garcia-Petersen (Princeton), Jane Goodale (Bryn Mawr), Naomi McPherson (Okanagan), Mary Patterson (Melbourne), Ali Pomponio (St. Lawrence), and Laura Zimmer-Tamakoshi (Northeast Missouri). Additional participants are welcome and should contact Jeanette Dickerson-Putman at: Dept. of Anthropology, Indiana University-Indianapolis, 425 University Blvd., Indianapolis, IN, USA 46202.

We met for a full afternoon to consider our initial questions: (1) What happens to the fieldworker’s family when one goes to the field? (This includes family members who accompany the fieldworker and those who stay back home. It may include family of orientation as well as family of procreation.); (2) What are the advantages and problems of having—or not having—family members in the field? (The presence or absence of family may have effects on the family members, the fieldworker, the host community, the data gathering process, and integration into the new community.)

Many different potential themes for exploration became apparent in our discussion, including what constitutes "family" (partner, children, parents and siblings, "created kin," pets); gaining a new family (being adopted by a host family in the community) as an adult and blending one’s new family with the old; the family as a perturbable system; changes in family members’ roles; socialization of the family by a host community and of a host community by the family; children as a vehicle for communication; stress and crisis; coping and adaptation; maintenance of self-esteem; family group dynamics in operating in a different language; differences in host community expectations of family and fieldworker depending on fieldworker’s gender; host community concern about visitors’ sexuality (mitigated by presence of family?); conflicting values; dependency and control; changing interactions between hosts and the family with repeated returns to the field; short-term versus long-term results of the experience for the family and/or the host community; changes in family dynamics during various stages of fieldwork (preparation, in the field, aftermath).

The session was attended by a dozen people; 5 others expressed interest in absentia. We encourage contributions from fieldworkers (with and without families who accompanied them to the field), partners, children, other family members, and Pacific Islanders from host communities, for the planned Working Session on this topic at the 1993 meeting in Hawai‘i. Others who have not yet contacted us are still welcome to join.

Anyone interested in participating in the Working Session must submit a 1-page abstract to both Leslie Marshall and Juliana Flinn by 31 October 1992, and prepare an 8-10 page working draft for precirculation among the group by 31 January 1993. While these papers are expected to address themes of the author’s choosing, refined theoretical analysis is not required at this stage. At the Working Session we will focus on theoretical issues that grow out of the papers. We welcome suggestions for an appropriate discussant. October addresses for the co-organizers are: (1) Leslie Marshall, School of Nursing, University of Hawai‘i, Honolulu, HI, USA 96822; (2) Juliana Flinn, Dept. of Sociology & Anthropology, University of Arkansas at Little Rock, Little Rock, AR, USA 72204.
INFORMAL SESSION: WOMEN AND DEVELOPMENT (Organized by: Jeanette Dickerson-Putman, Indiana, Indianapolis, and Laura Zimmer-Tamakoshi, Northeast Missouri).

The purpose of this session was to pull people together who have an interest in women and development in the Pacific. Various common topics of interest were discussed, as well as some unusual topics. It was decided to plan a Working Session for 1993. Those who would like to join should contact one of the co-organizers soon with a letter or statement of interest.


A dozen or more people assembled for a stimulating session on the body, and the broad-ranging discussion touched upon: the construction of the body "synchronically" and "diachronically;" this construction in its relation to illness and curing; the aesthetics of the body; the mind-body relationship; personhood; disembodiment (including, but not limited to, death); the corpse; the body and food; the body as food; the body politic; the social body, the lived body; society as body; time, space and the body; discourses of the "body" and indigenous "life" and other philosophies; the body as a mediator between and among multiple variables, domains, levels; gifts versus commodities; commoditization of the body; disciplining the body in Foucauldian but also in more prosaic senses; gender and transgression; agency. Though participants in the Informal Session included Melanesianists and Polynesianists, Micronesianists are also most welcome.

The planned Working Session in 1993 ideally would cover a broad (though body-centered) terrain, each paper exemplifying in its own way the power of the body as a focus in cultural and historical analysis. Ideally, papers would be grounded both in more traditional symbolic, psychological, structural, and/or political economy approaches, on the one hand, and in historical anthropology, feminism, the writings of Bakhtin, Foucault, etc., on the other.

Interested participants should send a title by 1 May 1992, an abstract by 15 October 1992, and a paper that can be circulated by 1 February 1993 to: Aletta Biersack, Dept. of Anthropology, University of Oregon, Eugene, OR, USA 97403 (FAX: 503-346-3660; Phone: 503-346-5102).

INFORMAL SESSION: THE EFFECTS OF ANTHROPOLOGICAL RESEARCH ON PACIFIC PEOPLE, GROUPS, CULTURES (Organized by: Ellen Facey, Mount Allison).

Due to what I consider a curious lack of expressions of interest--as well as to the fact that I was delayed by bad weather and missed the first day of the conference when the Informal Session was scheduled--this session was initially rescheduled and eventually cancelled. At present there are no plans to revive it for 1993.
SPECIAL SESSION: FOR THE CHILDREN. REPRESENTATIONS OF OCEANIA FOR THE NORTH AMERICAN AUDIENCE (Organized by: Ellen Facey, Mount Allison).

Six stories (Ellen Facey, William and Margaret Rodman, Naomi McPherson, Dorothy Counts, Victoria Garcia-Petersen, Mimi Kahn)—set in the Pacific and aimed at a youthful Ameri/canadian audience—were discussed. We considered possible avenues for publication, options as to illustration, whether we might publish our stories independently or as a group, and other matters. John Terrell joined us to talk about a possible connection with the Field Museum and gave the session organizer some ideas as to where we might get some advice and information. (Thanks also to Mac Marshall for suggesting another ASAO person with relevant experience during my report at the closing plenary session.) We will pursue these matters over the spring and summer, but we have no plans to proceed to a further meeting next year.

VI. PROPOSED SESSIONS FOR THE 1993 ANNUAL MEETING

SYMPOSIUM: CULTURE AND DISABILITY IN THE PACIFIC (Organized by: Maureen Fitzgerald and Jocelyn Armstrong; see pages 5-6 above).

SYMPOSIUM: CHIEFS TODAY IN OCEANIA (Organized by Lamont Lindstrom and Geoffrey White; see pages 6-7 above).

SYMPOSIUM: CONTEMPORARY PACIFIC ISLANDER MIGRATION (Organized by: Karen Nero and Michael L. Burton; see pages 8-9 above).

SYMPOSIUM: REGIONAL HISTORIES IN OCEANIA (Organized by: Dan Jorgensen; see pages 11-12 above).

SYMPOSIUM: WOMEN, AGE AND INFLUENCE: THE POLITICS OF AGE DIFFERENCES AMONG WOMEN (Organized by: Jeanette Dickerson-Putman; see page 13 above).

WORKING SESSION: FIELDWORK AND FAMILIES (Organized by: Juliana Flinn and Leslie Marshall; see page 14 above).

WORKING SESSION: WOMEN AND DEVELOPMENT (Organized by: Jeanette Dickerson-Putman and Laura Zimmer-Tamakoshi; see page 15 above).


WORKING SESSION: CHANGES IN HOUSING AND SOCIAL RELATIONSHIPS (Organized by Jan Rensel and Margaret Rodman; see page 13 above).

WORKING SESSION: THE LEGITIMACY OF VIOLENCE (Organized by: Laura Zimmer-Tamakoshi and Dorothy Counts; see page 10 above).

WORKING SESSION: SOCIO-RELIGIOUS MOVEMENTS IN MELANESIA TODAY (Organized by Douglas Hayward; see pages 9-10 above).
INFORMAL SESSION: SEX AND GENDER LIMINALITY IN PACIFIC CULTURES
(Organized by: Jeanette Mageo and Niko Besnier; see below).

We are planning to hold an Informal Session at the 1993 meeting focusing on phenomena of gender reversal, transvestism, homosexuality, and gay identity in contemporary Pacific cultures. During the course of fieldwork, many of us have encountered, particularly in urban centers of the Pacific, contexts in which the social actions and personal identity of certain individuals involve a reversal of certain aspects of gender and sexual identity. Typical indexes include cross-dressing, the adoption of social roles associated with the opposite gender, and some forms of homosexual activities. Individuals identified with these patterns are sometimes given a social label, such as fa’afafine in Samoa, fakaleiti in Tonga, mahu in Tahiti and Hawai’i, and binabinaaine in Kiribati. To date, the ethnographic silence surrounding the topic has been strident, particularly in Polynesia, where the salience of the phenomenon contrasts sharply with the dearth of ethnographic documentation.

Through informal discussion, we have identified several potential general areas of investigation. First, questions of categories need to be investigated; for example, what our Samoan informants call fa’afafine appears to complex a broad range of identities and behaviors. What is this range, and what is the relationship of the category to other sociocultural categories (e.g., gender, age, rank, etc.)? Of particular interest is why major differences in frequency and salience between sexually liminal men and sexually liminal women are observable in many Pacific ethnographic contexts. Second, variations from one area of the Pacific to the other need to be addressed; for example, Tahitian mahu, as Bob Levy characterizes them, differ significantly from comparable categories in Western Polynesia. A particularly challenging question is that of the relationship (if any) between Eastern Oceania-style gender/sexual liminality and patterns of ritualized homosexuality as described in the literature on various parts of Melanesia. Third, what does the presence of fa’afafine, fakaleiti, mahu, etc., tell us about the broader relationship of gender and sexual roles and identities in each ethnographic context? Fourth, a great deal of change is taking place in the identity of sexual and gender liminality throughout the Pacific, particularly in urban centers. For example, in Samoa, one is witnessing the emergence of a gay identity comparable to that of Western societies. How are these emergent categories related (or not) to more ‘traditional’ roles and categories? Finally, how are ‘real-life’ problems affecting both ‘traditional’ and ‘emergent’ liminal categories (STDs, abuse, etc.)?

The purpose of the Informal Session will be to find out the extent to which pertinent data are available to participants, to identify further areas of inquiry, and to evaluate the viability and coherence of future coordinated endeavors. We would like to hear from anyone with interests in these questions ahead of the meeting. We hope to be able to compile a bibliography before the
meeting, and would appreciate references. Please direct these to Niko Besnier. His address (until 31 August) is: Center for Pacific Islands Studies, University of Hawai‘i, Honolulu, HI, USA, 96822 (E-Mail: NIKO@UHUNIX). After 1 September he can be reached at: Dept. of Anthropology, Yale University, 2114 Yale Station, New Haven, CT, USA 06520 (E-Mail: UTTANU@YALEVM).

VII. NEWS AND NOTES

A. Ali Pomponio, ASAO Chair, reminds members that the new Special Issues Forum will be a feature of our annual meetings for as long as we can muster "special issues." Ideas for prospective forums should be sent to her (see address on newsletter cover).

B. Larry Carucci has agreed to serve on the ASAO Distinguished Lecture Series Subcommittee.

C. Linda Allen, a doctoral student at the University of Iowa, has received a grant from the Center for International Rural and Environmental Health in partial support of her planned dissertation study of domestic violence and substance abuse on Majuro, Marshall Islands.

D. ASAO Archive Materials should be sent to James Nason (Dept. of Anthropology, University of Washington, Seattle, WA, USA, 98195.). Jim requests that all materials be sent in records/archives-sized cartons, with each distinct record or file put in a separate labeled manila folder (or set of labeled and numbered folders). Please use one-third cut 8 1/2 X 11 folders. Please make sure that any tapes, photographs, or similar materials are fully identified. Jim presently has ASAO archival materials going back to our first annual meeting (as ASASO) in the mid-1960s. He plans to prepare a list of all materials, once they have been received and organized.

E. Paula Brown Glick provides this just-forming idea for Melanesians (perhaps mainly PNG). With so much concern and resentment of anthropologists’ using or exploiting people, and with restrictions on fieldwork, or requirements of great payment for the privilege of doing fieldwork, there may be a way to impress them with our concern for the country and community. I am thinking of arranging that the royalties of my next book will be paid to an account for the benefit of Chimbu (Simbu Province) — perhaps an education fund or prize. If we were to set up such a plan, using a plan and form that would be submitted to publishers at the time of contract, it might be a benefit. It could be arranged so that some of the expenses of manuscript preparation be recouped before the fund is activated. At the moment I’m only beginning to consider it, and would like to discuss the idea with others, who may have thoughts on it. Since most of us have found that royalties are pretty small, this would perhaps, in the end, defuse some of the more imaginative expectations of PNG people. It might also sell more of our books in PNG.
P. Graduate students who plan to attend future ASAO annual meetings will receive free books from the annual meeting book display, or perhaps have their registration fee waived, in exchange for staffing the registration desk. If you are interested in doing this next year, please contact Ali Pomponio or Larry Mayo at the addresses indicated on the newsletter cover.

G. Anyone who has books or reprints to swap with other ASAO members should so inform the Newsletter Editor, providing full titles and an address at which you can be reached. We will attempt to facilitate such exchange through the newsletter. To begin, Paula Brown Glick (59 West 12th St., New York, NY USA 10011) has the following items to swap: (1) several copies of P. Brown, 1978 Highland Peoples of New Guinea; (2) M. Leahy 1991 Explorations Into Highlands New Guinea, 1930-1935; (3) H.C. Brookfield 1972 Colonialism, Development and Independence; and (4) I. Hogbin 1970 The Island of Menstruating Men.

H. ASAO members who reside outside the USA and Canada are asked to please provide the Newsletter Editor with information on how you pay your ASAO dues so as to minimize or avoid extra bank charges. We are interested in sampling the variety of ways this can be done and will publish information received in a subsequent issue of the newsletter.

I. The 9th Pacific History Association Conference will be held from 2-5 December 1992 at the Macmillan Brown Center for Pacific Studies, University of Canterbury, Christchurch, New Zealand. Its theme is "Conflicts and Continuities in the Pacific." For further information contact: The Conference Secretary, Pacific History Conference, Centre for Continuing Education, University of Canterbury, Christchurch, New Zealand (FAX: 64-3-642-057).

J. The 3rd International Conference on Papuan Linguistics will meet from 15-18 September 1992 in Madang, Papua New Guinea. Papers are solicited dealing with any aspect of Papuan languages. For further information write: Carl Whitehead, PO Box 418, Ukarrumpa via Lae, Papua New Guinea.

K. Isla, A Journal of Micronesian Studies, seeks articles by the end of 1992 for a special issue on WW II in Micronesia. (After a long startup delay, the first issue of the journal is in press and due June 1992.) Articles may deal with various aspects and perspectives, such as descriptive accounts of the social, economic or political transformations brought about by war-related events in Micronesia; analyses of specific repercussions of the war, such as the legal or economic implications of war reparations in Micronesia; individual perspectives on the war through first-person accounts and life histories; and cultural perceptions of the war as expressed in island songs and accounts. Isla publishes only original material, and all articles are refereed. Those interested in submitting articles for consideration should contact: Don Rubinstein, Micronesian Area Research Center, Uni-
L. Rick Marksbury (Tulane University, Phone: 504/865-5555) reports that after a 5-year period of organizing and sorting through the field notes of John L. (Jack) Fischer, he has sent them to the Anthropological Archives Division of the Smithsonian Institution. Since the Archives Division has had these materials for almost a year, they should now be available to interested researchers. Over 15 boxes were shipped. Information in this collection includes: field notes covering a 35-year period on Pohnpei; TAT tests from the early 1950s from Pohnpei and Chuuk; tape recordings of Pohnpeian songs, dances, folklore; data collected when Fischer served as District Anthropologist and Acting District Administrator in the early 1950s; field notes from Japan (1960s), concentrating on schoolchildren. Jack was a prolific notetaker and this collection speaks well to that. He took an early interest in applied anthropology, psychological anthropology, and childrearing. Along with his notes are those of his first wife, Ann, who also worked in Chuuk and Pohnpei.

M. The 5th Bi-Annual Tongan History Conference will convene at the Brigham Young University-Hawai‘i campus 20-23 May 1992. It is co-sponsored by the Institute for Polynesian Studies and the Polynesian Cultural Center. (Please see Newsletter 80, pages 12-13 for further details.)

N. Richard Feinberg, Karen Watson-Gegeo and Alfred Gell organized Leadership and Change: International Conference in Honour of Sir Raymond Firth on the Occasion of his 90th Birthday. The conference took place at the London School of Economics from 19-21 December 1991, supported by the Wenner-Gren Foundation, the (British) Association of Social Anthropologists of the Commonwealth, the Kent State University Research Council, and the Department of Anthropology at LSE, which hosted the affair. Further details on the conference may be found in Newsletter 80, pages 11-12, or may be obtained from Feinberg at: Dept. of Anthropology, Kent State University, Kent, OH, USA 44242.

VIII. OBITUARIES

Two of our much-esteemed ASAO Honorary Fellows have passed away in recent months, Kenneth P. Emory in early January, and Katharine Luomala on February 27th. Both were major figures in Polynesian studies and both died in Honolulu in their eighties.

Kenneth P. Emory received his Ph.D. from Yale in 1947, and spent most of his professional career affiliated with the Bernice Pauahi Bishop Museum and the University of Hawai‘i. He pioneered in the archaeology and ethnology of Polynesia, and did ethnographic fieldwork on Kapingamarangi Atoll, a Polynesian outlier in Micronesia (Pohnpei State, FSM).
Katharine Luomala earned a Ph.D. from the University of California, Berkeley in 1936, and was Professor Emerita at the University of Hawai‘i, having also worked at the Bishop Museum. Luomala came to the Bishop Museum from California in 1938, and became an Assistant Professor at the University of Hawai‘i in 1946. She achieved Full Professor in 1952, retired in 1973, but remained active in research and writing for many more years and frequently attended ASAO meetings. Luomala was best known for her work on Polynesian folklore (particularly the Maui legends) and oral traditions. She also carried out field research in and published on Kiribati in Micronesia.

IX. BIBLIOGRAPHIC INFORMATION

A. The Asociacion Espanola de Estudios del Pacifico (AEEP) has published Volume 1 of their new journal, Revista Espanola del Pacifico. Among other items it contains an article on early maps of Easter Island, the pronunciation of Pacific languages, and the Spanish colonial period in the Caroline Islands.


D. Thompson, Laura 1992 Beyond the Dream: A Search for Meaning. Mangilao, Guam: Micronesian Area Research Center, University of Guam.

F. The Pacific Manuscripts Bureau or PAMBU (Room 22--I Block, Australian National University, GPO Box 4, Canberra, ACT 2601, Australia) has available a 56 pp. publication listing all records the Bureau has copied relating to women (items written by, or about, women in the Pacific). Among much else, it includes the individual names of the women correspondents for the American Board of Commissioners for Foreign Missions, and diaries and journals of women who sailed on whaling ships. PAMBU also has available information on how to obtain microfiche of more than 30,000 patrol reports held by the National Archives and Public Records Service of Papua New Guinea.

G. Victoria Lockwood writes that Prentice-Hall has advised her that a major new reader, Contemporary Pacific Societies: Studies in Development and Change, will reach print in July 1992, and will be available for use in fall term (North America) classes. The ISBN is 0-13-174723-1. The volume is edited by Victoria S. Lockwood, Thomas G. Harding and Ben J. Wallace, with a Preface by Douglas Oliver. Here is a listing of its contents:

- An Introduction to Contemporary Pacific Societies. Victoria S. Lockwood.
- Imagining a Nation: Race, Politics and Crisis in Post-Colonial Fiji. Martha Kaplan.
- Welfare State Colonialism in Rural French Polynesia. Victoria S. Lockwood.
- From the Stone Age to the Age of Corporate Takeovers. Ben Finney.
- Pigs, Pearlsheils, and 'Women’s Work': Collective Responses to Change in Highland Papua New Guinea. Lorraine Dusak Sexton.
- The Cult of Custom Meets the Search for Money in Western Samoa. Tim O’Meara.
- The Samoan Exodus. Paul Shankman.
- Keeping Options Open: Copra and Fish in Rural Vanuatu. Margaret C. Rodman.
- Education Is Development on a Ten-Acre Island. Alice Pomponio.
- The Historical Course of True Love in the Sepik. Frederick Errington and Deborah Gewertz.
- The Fist, the Stick, and the Bottle of Bleach: Wife Bashing and Female Suicide in a Papua New Guinea Society. Dorothy A. Counts.


H. Christmann, Helmut, Peter Hempenstall and Dirk Ballendorf 1991

I. The Washington Pacific Report is now in its tenth year of publication. It appears twice a month (24 times per year) and is fully devoted to covering the modern insular Pacific. The focus of the newsletter is on U.S. Congressional committees and subcommittees, federal agency staff meetings, diplomatic strategy sessions and the like. The cost is US$150/year. It may be ordered from The Washington Pacific Report, 1615 New Hampshire Ave., NW, Washington, DC, USA 20009.

J. ASAO Special Publication No. 3, PARTIAL CONNECTIONS, by Marilyn Strathern is available at a discount purchase price from ASAO. Members will not want to miss this book. Rich in contemporary social theory and Melanesian ethnography, and focused particularly on the process of comparison, it challenges the routine ways that anthropologists have thought about the complexity and quantity of their materials. To order a copy, send your name, address and a check for US$18 (for those in the USA or Canada) or US$19 (for those elsewhere) to: Deborah Gewertz, Dept. of Anthropology, Amherst College, Amherst, MA, USA 01002. Checks should be made out to "ASAO Special Publications."

X. ASAO INFORMATION SHEET

The Association for Social Anthropology in Oceania (ASAO) is an organization designed to advance the study of comparative social anthropology in Oceania through symposia, joint publication, and research coordination.

Membership: Joining ASAO as a voting member is inexpensive and simple. Annual dues are US$20 per calendar year, and checks or money orders should be made out to ASAO. In addition to the right to attend and participate in the annual meetings, members also receive quarterly issues of the ASAO Newsletter.

Annual Meetings: ASAO annual meetings normally run from Wednesday evening through Sunday morning during a week in February or March. The meetings open with a plenary session on Wednesday evening for welcoming participants, introducing session leaders, and announcing any scheduling changes. Sessions begin on Thursday and fill the daytime schedule through Saturday afternoon. Special events, plenary sessions, and other meetings are scheduled for Thursday, Friday and Saturday evenings, and Sunday morning if necessary.

ASAO meetings include three types of sessions: (1) Symposia are sessions in which the main participants have previously
circulated and commented upon drafts of papers written on a common theme, and they meet to discuss, clarify, and perhaps resolve the theoretical and conceptual problems raised in the papers; (2) Working Sessions are designed as less formal meetings to discuss an ethnographic topic of interest. The possibilities for developing a topic into a Symposium for the following year, for gathering contributors for potential joint publication, and for continuing discussion on the topic usually are explored; (3) Informal Sessions may be scheduled by request of any member interested in fostering discussion about any topic relevant to Pacific anthropology. Informal sessions are semi-structured conversations, and do not usually involve presentation of papers. Participants may decide to continue as a Working Session in the following year. Ideally, an ASAO session progresses over a 3-year period from an Informal Session to a Working Session to a Symposium that eventuates in a joint publication. During this 3-year period, ideas on the topic are focused, argued over, clarified and refined via a developing process of mutual critique and feedback among session participants.

Publications: ASAO has both a peer-reviewed Monograph Series, the volumes of which result from ASAO Symposia, and a peer-reviewed Special Publications Series, each volume of which is solicited from a prominent scholar in the field.

If you wish to join ASAO, please send your typewritten or printed name and mailing address (including telephone, FAX and E-mail numbers) along with a check or money order made out to "ASAO" in the amount of US$20 to the ASAO Secretary-Treasurer (whose address appears on the back cover of this Newsletter).