I. FROM THE EDITOR

This issue of the newsletter contains the Program and Schedule of Sessions for the 2006 ASAO Annual Meetings to be held in San Diego, California, 7-11 February. Thanks to all session participants who adhered to the deadlines for their submissions and to session organizers for getting their materials to Mary in a timely manner. I am also grateful to other newsletter contributors for adhering to the December 1 deadline. A special thanks to Mary MacDonald and Kathy Creely for their organizational efforts, to Jan Rensel for proofreading this issue of the Newsletter, and to Jayde James for her dedicated assistance in assembling and formatting the 123rd issue. Jayde is hoping to attend the meetings in San Diego to be able to experience an ASAO extravaganza first hand.

For those who have not yet paid their dues or registered for the 2006 meetings, forms are available on-line at the ASAO website. Equally, hotel reservations must be made by January 8th to receive the ASAO special rate.

Deadline for the next issue of the Newsletter is April 1. Please send materials to:

Larry Carucci
ASAO Newsletter Editor
Dept. of Anthropology and Sociology
Montana State University
Bozeman, MT 59717
E-mail: <lamaca@montana.edu>
II. FROM THE CHAIR

It was a pleasure to see many of you in Washington, and I’m looking forward to our next reunion in just a few weeks. As you will see from other contributions to this Newsletter, our San Diego meeting promises a number of exciting panels and auxiliary events. Among the highlights will be a distinguished lecture by Gil Herdt on Thursday evening, to be followed by an artistic performance focusing on gender roles in the Pacific. UC-San Diego colleagues Don Tuzin and Lynda Claassen have kindly arranged a reception for ASAO members at the university library on Wednesday afternoon, before our opening plenary. It will offer us a chance to view two special exhibits: “Ethnographic Visions in the UCSD Pacific Collections” and “Tour of Paradise: WW II Photography of New Caledonia.” A second event at UCSD that will interest many of you is an exhibition entitled “Turning Tides: Gender in Oceanic Art.” It will be on Friday evening at the Graduate Gallery, with a reception and performances.

I have the sad duty to announce the passing of long-time ASAO Honorary Fellow Len Mason in mid-October. Len had a profound effect on the careers of many ASAO members and was an important contributor to Micronesian anthropology. Donations in his memory may be made to ASAO’s Pacific Islands Scholars Fund.

On the subject of Honorary Fellows: we have several openings, and the board is seeking nominations to fill those positions. Honorary Fellowship is awarded to scholars who have been leaders in shaping Pacific anthropology. Candidates need not be ASAO members. Each nomination must be accompanied by a letter describing the candidate's qualifications and should be sent either to me or to chair-elect Eric Silverman. For a candidate to be considered for honorary fellowship in 2006, letters of nomination must be received by the end of December.

Since this is my last column as ASAO chair, let me thank all those who have made it a joy to serve. I am especially beholden to treasurer Kathy Creely; site coordinator Judy Flores; program coordinator Mary MacDonald; Newsletter editor Larry Carucci; Lamont Lindstrom, who coordinates the distinguished lecture series; PISF chair Keith Chambers; and secretary Jocelyn Armstrong. Jan Rensel, while officially "retired," has continued to provide invaluable counsel. My fellow board members have helped me navigate some complex organizational seas, kept me from falling asleep at the controls, and rescued me from not a few embarrassing mistakes. Most importantly, I am indebted to you all for your encouragement and support and for making ASAO the very special organization that it is to every one of us.

Rick Feinberg

III. 2006 ASAO ANNUAL MEETING: 7-11 FEBRUARY, SAN DIEGO, CALIFORNIA

The 2006 ASAO Annual Meeting will be held in San Diego, California. The board meeting will convene on Tuesday evening, February 7, and will continue on Wednesday morning, February 8. The general meeting will begin Wednesday evening, February 8, and run through Saturday evening, February 11.

Accommodations

ASAO member rates: Single/double $105 plus 10.5% tax. For reservations visit www.hilton.com or call 1-800-733-2332. Be sure to ask for the ASAO special rate. We strongly encourage ASAO participants to stay at this hotel, since our special rates, complimentary rooms and waiver of some meeting room fees are contingent upon filling our
expected guest room numbers. Please note that the hotel will assess a $50 early departure fee to anyone who checks out sooner than the check-out date they confirm when they check in.

The Hilton San Diego Mission Valley has 350 newly renovated guestrooms featuring an in-room refrigerator stocked with mini-bar items to purchase, spacious work desk, data port hook-up, high-speed internet access and two phone lines, voice mail, in-room coffee makers, hair dryer, iron and ironing board, individual climate control, color TV with web access, pay-per-view movies, Play Station and free HBO. On-site recreation facilities include a heated outdoor pool, jacuzzi/whirlpool, sauna and complimentary health club. There are two on-site restaurants. Monterey Whaling Company features breakfast, lunch and dinner with a daily variety of fresh fish, pastas, salads and steaks. Padre’s Pub provides TV sports action, free Happy Hour hors d’oeuvres and ice-cold libations.

Meeting Rooms

All ASAO meeting rooms are located in the Executive Conference Center, a log-cabin-style building nestled against the hill. It has windows and access to an outside area, and is ADA compliant. The Catalina room in this building will hold the book display. Plenary sessions will be held in the Malibu I room or in the Carmel Ballroom in the main building.

Location

The Hilton San Diego Mission Valley is centrally located across from the San Diego Trolley and Mission Valley Shopping Center; Fashion Valley, San Diego’s largest outdoor shopping center with more than 250 department stores, specialty shops, restaurants and movie theaters, is three miles away. The hotel is conveniently located between three major freeways only 3 miles east of famous Old Town, 5 miles from San Diego Zoo, 6 miles north of downtown San Diego and 6 miles (10 minutes) from San Diego International Airport.

Transportation

Cloud 9 Shuttle provides transportation from the airport at a rate of $8.50 each way, and the hotel can book pick-ups from their computers. A taxi will typically charge $18-20 each way. The San Diego Trolley stops in the Mission Valley shopping center close [across the freeway via underpass/overpass] to the hotel. The Trolley provides easy transport into Old Town, San Diego downtown, and all the way to the Mexican Border in Tijuana.

Registration and Pre-registration Information

To cover the costs of the conference, fees will be slightly higher this year. They have been set at:

PRE-REGISTRATION -- MUST BE RECEIVED BY JANUARY 7:
$70 -- General members/Fellows
$40 -- Student, Pacific Islander, and Retired/Unemployed members

ONSITE REGISTRATION
$75 -- General members/Fellows
$45 -- Student, Pacific Islander, and Retired/Unemployed members

All current members should have received pre-registration forms for the conference, coupled with membership renewals for 2006. A blank registration and dues form can also be found on the ASAO web site.
AN INVITATION TO ASAO MEMBERS
EXHIBITS AND SPECIAL RECEPTION
AT THE LIBRARY OF THE
UNIVERSITY OF CALIFORNIA, SAN DIEGO
WEDNESDAY, FEBRUARY 8, 2006 ~ 3:00 TO 4:30 P.M.

This information was sent out earlier, with membership renewal forms. A gentle reminder to R.S.V.P. by January 7, if you haven’t already done so--just send an e-mail to Kathy Creely at <Kathy@library.ucsd.edu>.

The University of California, San Diego is home to several outstanding library collections of relevance to Oceania. These include the Melanesian Archive and extensive holdings of published materials on Melanesia, as well as the Hill Collection of Pacific Voyages. The Hill Collection comprises hundreds of rare books documenting European voyages in the Pacific, with a particular emphasis on publications resulting from voyages prior to 1840.

To highlight these collections and to facilitate viewing of two interesting exhibits which will be on display during the week that ASAO is in town, the UCSD Libraries are hosting a special reception for ASAO from 3-4:30 p.m. on Wednesday, February 8. We hope that you will be able to join us for an enjoyable afternoon in the beautiful Geisel Library at UCSD. Refreshments will be served. Transportation will be provided, leaving the hotel at approximately 2:30 p.m. and arriving back at the hotel at about 5:00 p.m.

The first exhibit, ETHNOGRAPHIC VISIONS IN THE PACIFIC COLLECTIONS AT UCSD, explores different ways in which people have recorded and described Pacific cultures. The materials presented are drawn from the Melanesian Archive and the Hill Collection of Pacific Voyages. The curator of the exhibit is Ryan Schram (doctoral candidate, UCSD Dept of Anthropology).

The second exhibit, TOUR OF PARADISE, displays photographs taken from 1944-1946 by an ordinary American soldier while stationed in New Caledonia during World War II. The exhibit is curated by Dr. Prudence Ahrens (University of Queensland). According to Dr. Ahrens, “The photographs are striking in their cultural, historic and artistic significance. The primary significance of these photographs is their description of the encounters between American soldiers and Kanak people during the World War II period.” Dr. Ahrens will give a brief presentation on the exhibit.

FROM THE PROGRAM COORDINATOR

As we prepare for the 2006 meeting in San Diego I have two requests.
1. Each year we depend on volunteers to staff the book display and registration desk. We need at least two people for the registration desk and one or two people for the book exhibit during the following times: Wednesday 2:00 – 5:00 pm, Thursday 8:00 am – 5:00, Friday 8:00 am – 5:00 pm, Saturday 8:00 am – 12:00 noon. I shall ask those on duty Saturday morning to begin packing up the book display at 11:00 am. Volunteers receive one book for every two hours worked on the display or registration desk. Please e-mail me if you are able to help.
2. Session organizers, if you have not already sent me your AV requests please do so immediately so that I can complete the list and submit it to the hotel.

Mary N. MacDonald, Religious Studies Department, Le Moyne College, Syracuse, NY 13214; tel (315) 445-4364; e-mail <mnmacd@aol.com>
2006 ASAO ANNUAL MEETING PROGRAM

EVENING EVENTS

Session Organizers’ Meeting
Wednesday 2/8, 7:00 pm – 8:00 pm, Dana Point
All session organizers are requested to attend this meeting to discuss session organization and management questions. Light refreshments will be served.

Opening Plenary
Wednesday 2/8, 8:00 pm – 9:30 pm, Malibu I
The Opening Plenary will include meeting announcements from the Program Coordinator, reports from officers, nominations of new board members, announcement of this year’s Pacific Islands Scholars Fund recipients, and introduction of ASAO Honorary Fellows and newcomers.

Welcome Party
Wednesday 2/8, 9:30 – 11:00 pm, Malibu I
All are invited to attend this no-host, open-bar social gathering, especially to welcome our PISF awardees, new ASAO members, and first-time annual meeting participants.

Distinguished Lecture & Artistic Performance
Thursday 2/9, 8:00 – 11:00 pm, Malibu I
Gilbert Herdt will give this year’s distinguished lecture which is entitled “Talking About Sex: On the relationship between discourse and sexual pleasure, power, secrecy, and subjectivity in Melanesia.”

A short performance by participants in the Gender in Contemporary Oceania Arts Session will follow the distinguished lecture entitled “Le Faaamuiaga o Mala: Blessing of the Mala.” There will be a no-host cash bar social to conclude the evening.

Closing Plenary
Saturday 2/11, 7:30 – 9:00 pm, Carmel III
Highlights of the Closing Plenary will include session reports and future plans, proposed new sessions for 2007, installation of new ASAO Board Chair, announcements regarding future annual meeting sites, and other association business.
2006 ASAO ANNUAL MEETING SCHEDULE

(S) Special Session       (W) Working Session       (I) Informal Session

Breaks: 10:00 - 10:30 a.m., 12:00 - 2:00 p.m. (lunch on own), 3:30 - 4:00 p.m.

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<thead>
<tr>
<th>Time</th>
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<td><strong>Tuesday 2/7</strong></td>
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<td><strong>Wednesday 2/8</strong></td>
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<td>Board Meeting</td>
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<td>2:00 p.m. – 5:00 p.m.</td>
<td>Book Exhibit/Registration</td>
<td>Catalina</td>
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<td>7:00 p.m. – 8:00 p.m.</td>
<td>Session Organizers Meeting</td>
<td>Dana Point</td>
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<td>8:00 p.m. – 11:00 p.m.</td>
<td>Opening Plenary &amp; Welcome Party</td>
<td>Malibu I</td>
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<td><strong>Thursday 2/9</strong></td>
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<td>Book Exhibit/Registration</td>
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<td>Publishing II (S)</td>
<td>Sausalito</td>
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<td>8:30 a.m. – 5:30 p.m.</td>
<td>Intellectual Property Rights (W)</td>
<td>Dana Point</td>
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<td>8:30 a.m. – 5:30 p.m.</td>
<td>Indigenous Anthropology (W)</td>
<td>Del Mar</td>
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<td>8:30 a.m. – 5:30 p.m.</td>
<td>Mine Closure (W)</td>
<td>Santa Barbara</td>
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<td>8:30 a.m. – 12 noon</td>
<td>Diaspora (I)</td>
<td>Santa Cruz</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Gender Violence (I)</td>
<td>Santa Cruz</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Power, Egalitarianism, and Hierarchy (I)</td>
<td>Sausalito</td>
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<td>8:00 p.m. – 11:00 p.m.</td>
<td>Distinguished Lecture Artistic Performance</td>
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<td>Book Exhibit/Registration</td>
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<td>Adoption and Fosterage (W)</td>
<td>Santa Barbara</td>
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<td>Empathy (W)</td>
<td>Santa Cruz</td>
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<td>8:30 a.m. – 5:30 p.m.</td>
<td>Gender and Art (I)</td>
<td>Dana Point</td>
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<td>8:30 p.m. – 12 noon</td>
<td>Melanesian Ethnography (I)</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Mortuary Rites (I)</td>
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<td><strong>Saturday 2/11</strong></td>
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<td>Book Exhibit/Registration</td>
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<td>8:30 a.m. – 10:30 a.m.</td>
<td>Language Ideology (W)</td>
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<td>8:30 a.m. – 5:30 p.m.</td>
<td>Parenting and Childhood (W)</td>
<td>Dana Point</td>
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<td>Vanuatu Taem (W)</td>
<td>Santa Barbara</td>
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<td>8:30 a.m. – 12 noon</td>
<td>Survival at Sea (I)</td>
<td>Del Mar</td>
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<td>8:30 a.m. – 12 noon</td>
<td>Tā and Vā (I)</td>
<td>Santa Cruz</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Food, Power, and Globalization (W)</td>
<td>Sausalito</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>A Useable Past (I)</td>
<td>Del Mar</td>
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<td>2:00 p.m. – 5:30 p.m.</td>
<td>Why things Still Matter (I)</td>
<td>Santa Cruz</td>
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<td>7:30 p.m. – 9:00 p.m.</td>
<td>Closing Plenary</td>
<td>Carmel III</td>
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IV. 2006 ASAO SESSIONS

*S* Indicates papers to be presented in absentia.

**SPECIAL SESSION**

**Publishing for Pacific Islands Communities II**
Organizers: David Counts & Dorothy Counts (Okanagan University College), Alan Howard & Jan Rensel (University of Hawai‘i)
**Meeting: Thursday, 8:30 – 12 noon (Sausalito)**

Participants in the Special Session I on Kaua‘i in 2005 recommended to the Board for its consideration the following resolution:

> We, the participants in the Special Session on Publishing for Pacific Island Communities, propose that ASAO establish a fund to support publication (broadly defined to include all media) for, and accessible to, Pacific Island communities.

> This proposal builds on prior decisions of the ASAO Board to support publications for Pacific Island communities. ASAO members would be able to apply for a grant from this fund on a competitive basis according to criteria to be established.

> This fund is intended to achieve two main goals:

1) to assist ASAO members in meeting their obligations to their host communities; and

2) to promote the academic legitimacy of such activities.

> To this end, we ask the Board to establish a means to implement this proposal.

In the hope that the Board will have acted on the resolution, we invite last year’s participants and other interested persons to reconvene at the 2006 meetings in San Diego for purposes of establishing criteria and guidelines for applying for the proposed Pacific community publication fund.

David and Dorothy Counts, 15130 Old Mission Road, Oyama, BC V4V 2A9, CANADA; e-mail <countsd@cablelan.net>
Alan Howard, 2499 Kapi‘olani Blvd., #2403, Honolulu, HI 96826; e-mail <alanhoward@hawaii.rr.com>
Jan Rensel, 2499 Kapi‘olani Blvd., #2403, Honolulu, HI 96826; e-mail <rensel@hawaii.edu>

**WORKING SESSIONS**

**Anthropological Perspectives on the Discourse of Intellectual Property Rights in the Pacific**
Organizers: Toon van Meijl (University of Nijmegen) and Malia Talakai (University of Nijmegen)
**Meeting: Thursday, 8:30 – 5:30 (Dana Point)**

This session aims at addressing the debate about the protection and use of Pacific knowledge systems within the context of globalization. More specifically, this workshop aims at analyzing the tension that exists between, on the one hand, political, legal and economic discourses of Pacific peoples who wish to retain control and who seek protection of the use of their cultural heritage, and, on the other hand, the view of many non-Pacific parties who argue that it is in the interest of the general public to lift as many embargos as possible in order to stimulate
research, including ethnographic fieldwork by ‘professional strangers’, and to increase economic growth. At a theoretical level this tension is related to the epistemological debate between cultural relativism and universalism, which was recently renewed in the context of discussions about human rights. For this session we invite contributions that analyse the debate from an anthropological perspective, with specific attention for the concepts of property and ownership, particularly in relation to knowledge; the potential benefits of property; appropriate protection mechanisms; the complexities of the discourses about rights, especially property rights; the appropriation of property or its misappropriation, often associated with what is freely available in the public domain; and, finally, the use of intellectual property as either a form of enclosure or as a form of ethnic boundary. Contributors are requested to submit the first draft of a paper for pre-circulation to the session organizers by 10 January, 2006.

Participants
*John Barker (University of British Columbia)
   A Tale of Two Tapas: The Conversion of Cultural Property among the Maisin
Anne Chambers and Keith Chambers (Southern Oregon University)
   A Double-Edged Sword: Intellectual Property Rights in Ethnographic Perspective
Michael Goldsmith (University of Waikato)
   Who Owns Native Nature? Discourses of Rights to Land, Culture and Knowledge in New Zealand
*Sam T. Kaima (University of Papua New Guinea)
   Takwan: “You can Bribe Me but I will not reveal all because it was created at the Time of Creation”: Secrecy and Ownership of Knowledge in Wantoat, Papua New Guinea
Lamont Lindstrom (University of Tulsa)
   Kava Pirates in Vanuatu?
Toon van Meijl (University of Nijmegen)
   Maori Intellectual Property Rights and the Formation of Ethnic Boundaries
James Nason (Burke Museum & University of Washington) and Joakim Peter (Micronesian Community College)
   Keeping Rong from Wrong: The Identification and Protection of Traditional Intellectual Property in Chuuk, Federated States of Micronesia
Jo Recht (University of Pittsburgh)
   Hearing Indigenous Voices: Protecting Indigenous Knowledge
*Malia Talakai (University of Nijmegen)
   Intellectual Property, the Public Domain and Tongan Kupesi
Andrew Moutu (University of Cambridge)
   Trajectories of Ownership

For more information or if you are interested in participating, please contact the session organizers.

| Toon van Meijl, Centre for Pacific and Asian Studies, University of Nijmegen, P.O. Box 9104, 6500 HE Nijmegen, The NETHERLANDS; e-mail <T.vanMeijl@ru.nl> |
| Malia Talakai, Centre for Pacific and Asian Studies, University of Nijmegen, P.O. Box 9104, 6500 HE Nijmegen, The NETHERLANDS; e-mail <M.Talakai@maw.ru.nl> |

Articulating Indigenous Anthropology in/of Oceania.
Organizers: Ty P. Kawika Tengan (University of Hawai‘i at Manoa), Rochelle Fonoti (University of Washington, Seattle), and Tevita O. Ka‘ili (Brigham Young University – Hawai‘i)
Meeting: Thursday, 8:30 – 5:30 (Del Mar)
In this working session we will attempt to lay out a context for thinking about Oceanic articulations of indigenous anthropology. Our use of the term “articulation” indexes our interest in the processes by which the concepts of indigeneity and anthropology are “put together” in theory, practice, identity, politics, and cultural production. Such a context includes, but is not limited to the historical relationships between anthropology and indigenous peoples in the Pacific; the ways that anthropological and Islander subjectivities have been mutually constituted; political decolonization and transnational indigenous rights movements; current engagements within and without the discipline that have led to new ways of imagining and articulating identities that bring together the “indigenous traditions” of both anthropology and Oceania. In this working session we reflect on the possibilities and limitations of such articulations with respect to fieldwork methodologies, theoretical frameworks, and ethical guidelines. All participants must submit full papers to Rochelle by January 9 so that we may pre-circulate papers to all members of the session and assign a reader/review for each paper.

Participants
Ty P. Kawika Tengan (University of Hawai‘i at Manoa), Tevita O. Ka‘ili (Brigham Young University, Hawai‘i), and Rochelle Fonoti (University of Washington, Seattle)

Articulating Indigenous Anthropology in/of Oceania
Che Wilson (Ngati Rangi/Whanganui)  
Ko tou Piki Amokura nou
Ping-Ann Addo (University of Massachusetts, Boston)
Lacking Indigeneity and Doing Anthropology
Patricia Fifita (University of Hawai‘i at Manoa)
Traditional Tongan Healing at the Interface of Modernity: Negotiations of Modern and Traditional Knowledge Systems and Practices
Dionne Fonoti (University of Hawai‘i at Manoa)
Noble Savage or Just Plain Savage? An Analysis of Samoan Representation in Film
Rochelle Fonoti (University of Washington, Seattle)
Tau ave i le Mita‘i, Tau ave i le Mamao: Indigenous Articulation on the Tatau-ed Body in the Samoan Diaspora
Brandon C. Ledward (University of Hawai‘i at Manoa)
Mixing It Up: Assessing the Effects of Multiethnicity on Indigenous Anthropology
Okusitino Mahina (University of Auckland)
Indigeneity, Temporality and Spatiality: Moana Anthropology, Moana Anthropologists & Moana Cultures
Victor Narsimulu (Brigham Young University – Provo)
Rotuman Education
Keni Taualii (University of Washington, Seattle)
Constructions of Samoan Masculinity: Articulations of the Modern Samoan Warrior in the Samoan Diaspora
Lisa Uperesa (Columbia University)
Going Home to the ‘Field’: Tension and Promise in Doing Indigenous Anthropology
Tevita O. Ka‘ili (Brigham Young University – Hawai‘i)
Tufunga Fonua: The Indigenous Anthropologist as the Socio-Ecological Architect of People/Land
The Social Impact of Mine Closure in the Pacific: Past Experiences and Anticipated Futures

Organizers: Dan Jorgensen (University of Western Ontario) and Glenn Banks (UNSW@ADFA)

Meeting: Thursday, 8:30 – 5:30 (Santa Barbara)

Mining has had profound but incompletely understood effects on the lives of people in many parts of the Pacific, and in some regions mining projects have become synonymous with "development". Since the 1990s there has been a growing body of scholarship on the relation between mining and local people, addressing issues such as land rights, compensation, and the politics of the environment. While Pacific anthropology has been getting up to speed on how mining affects local communities, however, a new range of issues has appeared on local horizons as the prospects of the end of mining assume a more and more tangible reality. This session aims at understanding the impact of the termination of mining projects through an examination of historical instances (e.g., Wau-Bulolo, Panguna, Misima), impending shutdowns (e.g., Ok Tedi, Porgera) and longer-range closure plans (e.g., Lihir, Hidden Valley) that are now part of the framework of large-scale mining operations in the Pacific.

This session will focus on issues such as: livelihood, loss of income and the social dimensions of 'sustainability'; demographic shifts, along with public health concerns; changing relations between town/camp/community; remittance economies and the integration of absentees; the shifting positions of workers, women and youth in the context of closure; services, infrastructure and the changing role of the state; local visions of past, present and future; definitions of place and identity seen through the lens of engagement in the mining economy. Additional themes include the reconfiguration of regional networks and forms of marginalization, the different arenas and channels through which alternative post-mining futures are contested, and the range of strategies workers consider when contemplating the disappearance of their jobs.

Participants

Nick Bainton (University of Melbourne)
Imagining Future Development of Lihir Island

Laura Zimmer-Tamakoshi
Uncertain Futures, Uncertain Pasts

Jamon Halvaksz
Turning Golden Past into Golden Futures: Mining Wau’s Past to Make Sense of Mine Closure

Jill Nash (Buffalo State College)
Causes and Effects of Mine Closure: Panguna, Bougainville

Peter Kanaparo (University of Papua New Guinea)
Doing Good to Avoid “Bad Name” at Home/Village: The Generosity and Pressures of Engans in Porgera and the Prospects of Mine Closure

Aletta Biersack (University of Oregon)
The Mine Will Not Close! Ipili Speakers in Dialogue with a Global Other

Jerry Jacka (North Carolina State University)
Losing Interest: The End of Mining and the Shift from State to Non-State Spaces

Glenn Banks (University of New South Wales, Canberra)
Drawing Lines and Leaving Legacies: Mine Closure Planning at Porgera

Dan Jorgensen (University of Western Ontario)
What Does Sustainability Sustain? Planners’ visions and hinterland aspirations
for life after Ok Tedi
Martha Macintyre (University of Melbourne)
“Will the Last Person To Leave Turn Out the Lights?: Mining Companies’ and Host Communities’ Views of Mine Closure
Emma Gilberthorpe
Fasu Futures: The Case for the Crude Oil Sector of Extraction, Papua New Guinea.

Dan Jorgensen, Department of Anthropology, University of Western Ontario, London, Ontario, CANADA N6A 5C2; tel: (519) 661-2111 ext. 85096; fax: (519) 661-2157; e-mail dwj@uwo.ca
Glenn Banks, Geography, PEMS, UNSW@ADFA, Canberra, ACT 2600, AUSTRALIA; tel: (61) 2-6268-8309; fax: (61) 2-6268-8002; e-mail <Glenn.Banks@adfa.edu.au>

New Perspectives on Adoption and Fosterage in Oceania
Organizers: Jeanette Dickerson-Putman (Indiana University-Indianapolis) and Judith Schachter (Carnegie Mellon University)
Meeting: Friday, 8:30 – 5:30 (Santa Barbara)

After a stimulating and productive Informal Session in Kauai we will go forward in 2006 as a Working Session. We are asking participants to develop papers around one or more of the following topics/themes: processes of both legally-based and non-legalized forms of adoption and fosterage set in a global context; the impact of global change on local processes of adoption and fosterage; a comparison of the processes of adoption and fosterage on the ideological/normative and the behavioral levels; evolving forms of agency and strategy involved in adoption and fosterage; the relationship between adoption and fosterage and access to and inheritance of both material and non-material resources; explorations of adoption and fosterage set in the context of the life histories of particular households. Drafts of the papers will be pre-circulated to the discussants and participants before the San Diego meeting. A working bibliography on adoption and fosterage in Oceania and elsewhere has been prepared by the co-organizers, with contributions from participants. We strongly encourage anyone with an interest in adoption, fosterage, kinship, and family to attend our session in February. For more information or for a copy of the working bibliography, please contact the session organizers.

Participants
Leslie Butt (University of Victoria)
Adoption of Unplanned Infants in Highlands Papua
Laurence M. Carucci (Montana State University)
The Making and Nurturing of Children: An Enewetak Model in the Context of Change
Richard Davis (University of Western Australia)
Perpetual Motion: Choice, Agency and Adoption Amongst Torres Strait Islanders
Jeanette Dickerson-Putman (Indiana University-Indianapolis)
Flexibility, Uncertainty and Obligation: Unraveling Contemporary Fa’a’amu Relationships on Raivavae, Austral Islands, French Polynesia
Rose Elu
Developments in the Legal Recognition of Torres Strait Customary Adoption and Fosterage
Christine Hamelin and Christine Salomon (INSERM)
Adoption and Violence Against Women in New Caledonia
Thorger Kolshus (University of Oslo)
Adopting Change: the marking and making of kinship and land on Mota, Vanuatu
Okusitino Mahina (University of Auckland)
Ohi: The Tongan Concept and Practice of Adoption
Food, Power and Globalization
Organizers: Lisa Henry (University of North Texas) and Jeanette Dickerson-Putman (University of Indiana-Indianapolis)
Meeting: Saturday, 2:00 – 5:30 (Sausalito)

The working session will build on the momentum generated in our informal session on Globalization, Diet, and Health from the 2005 meetings in Hawai‘i. Our discussion coalesced around the central topic food, and participants agreed to change the title of the session to Food, Power, and Globalization. This broad theme allows participants to explore the social impacts of globalization on food from various directions, such as: obesity and related health consequences, food consumption, food security and hunger, self image/body image, the manipulation of food for prestige, food as a global commodity, etc.

Participants
Nancy J. Pollock (Wellington, New Zealand)
Meanings of Food for Pacific Societies
Jim Bindon (University of Alabama)
Food, Power, and Globalization in Samoa
Rose Elu
Post and Pre Diet of Torres Strait Islanders
Karen L. Nero (University of Canterbury) and Michael L. Burton (University of California, Irvine)
Christmas in June: Circulation, Production, and Consumption of Food in Kosrae
Sandra Barrier-Heinz
Beautiful Bodies, Sick Bodies: Transcending Health Concerns Through Discourses of Identity and Cultural Revitalization in Polynesia
Laurence M. Carucci (Montana State University)
Feasting with Folly: the give and take of food in a global subsistence environment.
Jeanette Dickerson-Putman (Indiana University – Indianapolis) and Lisa Henry (University of North Texas)
From Fish and Taro to Frozen Chicken and Rice: Food, Power and Globalization on Raivavae

In moving forward with our working session, we request that participants submit your papers to Lisa Henry by January 1, 2006. They will then be circulated to all participants.
Ethnographers working in the Pacific have for decades now investigated the ways in which local understandings of intentionality, motivation, emotion, cognition, dreams, and imagination differentially articulate in the formation of cultural subjectivities. In the process, they have contributed much to the development of culture theory by presenting many of the most trenchant critiques of previously taken-for-granted assumptions regarding personhood, subjectivity, communication, and social action in the context of “Western” academic traditions. This working session will draw from, and contribute to, this body of literature by setting out to explore the problem of “empathy” in the context of Pacific cultures. Key themes to be addressed by contributors include: (1) discussing local theories of empathy in relation to concepts of personhood and emotional exchange; (2) investigating communicative norms for demonstrating, displaying, and recognizing empathy, in particular focusing on what culturally available non-verbal idioms may be utilized in communicating empathy (i.e., transactions in which material goods are exchanged between interlocutors); (3) examining the how empathy is implicated in discourses of suffering, pity, compassion and care; (4) exploring what place empathy has in those communicative contexts wherein the establishment and maintenance of ambiguity is a valued goal and where there are prevalent strategies for concealing personal knowledge, motives, and intentions; (5) interrogating methodological concerns regarding the role of empathy in ethnographic research and practice; and finally, (6) detailing cultural articulations of empathy in connection to individual differences in personality, gender, and status.

Participants
Illana Gershon (Indiana University)
Representing Others: Empathy in the New Zealand Parliament
Elfriede Hermann (Universitaet Gottingen)
Empathy, Ethnicity and the Self among the Banabans in Fiji
Douglas Hollan (University of California, Los Angeles)
Roger Ivar Lohmann (Trent University)
Empathy as Perception, Empathy as Imagination: ‘Knowing’ the Other in Melanesia
Maria Lepowsky (University of Wisconsin, Madison)
The Boundaries of Personhood, the Problem of Empathy, and “the Native’s Point of View” in the Outer Islands
Mike Poltorak (University of Sussex)
Restoring empathy: Ambiguity, efficacy and healing in Vava’u, Tonga
Andrew Strathern and Pamela J. Stewart (University of Pittsburgh)
‘Empathy’ as a local construct in Hagen, Papua New Guinea
C. Jason Throop (USC)
Suffering, Empathy, and Morality in Yap (Waqab), Federated States of Micronesia
Language Ideology and Social Change: Further Considerations
Session Organizers: Miki Makihara (Queens College and Graduate Center, CUNY) and Bambi B. Schieffelin (New York University)
Meeting: Saturday, 8:30 – 10:30 (Sausalito)

The papers in this session provide detailed ethnographic and theoretical analyses of language ideologies and practices in a range of Melanesian and Polynesian societies. The case studies represent diverse contact zones between indigenous and introduced institutions and ideas and between local actors and the outsiders, and involve different lingua franca, colonial, and local language varieties. The papers foreground the simultaneity and multiplicity of linguistic phenomena, such as interactions between communicative modes (e.g., spoken and written), genres, and registers. Local actors in these societies have created new genres and registers to accommodate and participate in their changing social contexts and have cultivated new cultural conceptions of language, for example, as a medium for communicating religious truth and for constructing social boundaries. One common theme running through our analyses is how language is objectified and manipulated in order to constitute new social realities. Drawing on and transforming metalinguistic concepts, local agents actively shape language, reproducing and changing the communicative economy. All levels of language may be deployed from lexical and grammatical through a range of tropic and discursive strategies to mobilize new social and political formations. Furthermore, language ideologies are not just about language, but are intricately enmeshed with changing conceptions of person and community. The papers in this session demonstrate that notions of agency, morality, emotion, authority, and authenticity link language to the changing consciousness of self and to religious and political ideas. These notions inform agents’ choices and evaluations of modes of communication and particular discursive strategies.

Participants
Miki Makihara (Queens College)
Linguistic Purism in Rapa Nui Political Discourse
Rupert Stasch (Reed College)
Demon Language: The Otherness of Indonesian in a Papuan Community
Bambi B. Schieffelin (New York University)
The Dis-placement of Language in Bosavi, Papua New Guinea
Joel Robbins (University of California, San Diego)
You Can’t Talk Behind the Spirit’s Back: Christianity and Changing Language Ideologies in a Papua New Guinea Society
Susan U. Philips (University of Arizona)
Changing Scholarly Representations of the Tongan Honorific Lexicon
Kathleen C. Riley (Concordia University)
To Tangle or Not to Tangle: Shifting Language Ideologies and the Socialization of Charabia in the Marquesas, French Polynesia
Christine Jourdan (Concordia University)
Linguistic Paths to Urban Self in Post-Colonial Solomon Islands
Niko Besnier (University of Amsterdam) –Discussant
Parenting and Childhood in the Pacific  
Organizer: Eric Silverman (DePauw University)  
Meeting: Saturday, 8:30 – 5:30 (Dana Point)

This session will explore parenting and childhood in the Pacific and Pacific diasporas, a vital yet vastly (and rather inexplicably) under-studied aspect of Pacific social life. Many participants focus on changes in Pacific parenting, and dilemmas or tensions in contemporary parenting, including grandparenting as parenting, the types of knowledge elders believe young parents today lack, changes from the 1930s to the contemporary era, and diasporic teens. Other topics have a greater focus on tradition, such as the language of parenting, and children’s acquisition of cultural competence. We expect that the session will gain some new participants, too.

Participants
M. Jocelyn Armstrong (University of Illinois at Urbana-Champaign)  
Grandparents as Parents in Urban New Zealand
Marie Salaün (Maitre de Conférences Université Paris 5 René Descartes/ EHESS-CNRS Paris)  
“They Know Nothing About Kastom . . . They Know Nothing About White People . . .”  
Being “Young Parents” in Contemporary Kanak Society (New Caledonia)
Juliana Flinn (University of Arkansas at Little Rock)  
Speech, Anger, and Parenting: A Micronesian Case
Harold Odden (Emory University)  
The Role of Samoan Parents in Children’s Learning
Kathleen C. Riley (Concordia University)  
Syncretic Parenting: French/Polynesian Socialization in the Marquesas
Charley Scull (University of Southern California)  
Samoan Youth Speak Up: Challenging Supposedly Traditional Parenting Practices in the Samoan Communities of California
Karen Brison (Union College)  
Constructing Identity Through Language Among Rakiraki Children
Nancy Lutkehaus (USC)  
Growing Up on Manam Island: A Retrospective Look
Eric K. Silverman (DePauw University)  
Are there Fathers in Melanesia?

Vanuatu Team: 1606-1906-2006  
Organizer: Jean de Lannoy, Linacre College, University of Oxford  
Meeting: Saturday, 8:30 – 5:30 (Santa Barbara)

The successful informal session on Vanuatu research in February 2005 featured a wide range of contributions. It was proposed that the next session would focus on a theme relevant for ni-Vanuatu people as well as international scholars. To mark the centenary of the Condominium of the New Hebrides and further the fourth centenary of contact between ni-Vanuatu and Europeans, this working session now invites ethnographic and theoretical papers on the
presence of the past in Vanuatu and the relation between culture and history. We invite contributions looking at how contemporary institutions and practices relate to the past, on people’s sense of time and understanding of history. The important overlap between the depth of oral memory and archival records, as well as the value given to customary knowledge within national institutions, mean that the past is often central to many issues in the country. Possible topics include historical narratives; concepts of time; kastom, business, law and politics; Christianity; and Millenarism.

**Participants**

Chris Ballard (RSPAS, Australian National University)
- The Once and Future Chief: Roi Mata and the Politics of Land in Central Vanuatu

Carlos Mondragon

Thorgeri Storesund Kolshus (University of Oslo)
- Histories Returned. The methodological challenges of a cultural expert.

Jean de Lannoy (University of Oxford)
- The Territory of the Vanuatu Historian.

Lamont Lindstrom (University of Tulsa)
- Naming and Memory on Tanna, Vanuatu.

Marc Tabani (CREDO - CNRS Marseille)
- Prophetic Times in Tanna, Vanuatu.

Sandra Widmer (York University)
- Indigenizing Biomedicine: Tradition, Modernity and the work of Ni-Vanuatu Native Medical Practitioners

Ralph Regenvanu (Vanuatu Cultural Centre, Port Vila)
- The “Pig Bank”: A Trojan horse for custom.

Sara Lightner (East-West Centre, University of Hawai’i)
- The Vanuatu National History Curriculum Challenge: Creating Features of Traditional Society

Mary Patterson (University of Melbourne)
- Chiefly Speaking About History and Power in Vanuatu

John P. Taylor (Australian National University)
- The Troubled Histories of a Stranger God: Tagaro and Christianity in North Pentecost, Vanuatu

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**INFORMAL SESSIONS**

**Diaspora, Identity and Incorporation: How Long, O Lord, How Long?**

Organizers: Michael A. Rynkiewich (Asbury Seminary) and Michael Lieber (University of Illinois)

**Meeting: Thursday, 8:30 – noon (Santa Cruz)**

With over 40,000 years of cycles of migration and settlement, uprooting and resettlement, the Pacific peoples have developed a variety of ways of disengaging, reforming and incorporating anew. The arrival of colonialism and now globalization may be accelerating these processes, but the practices involved in forming groups are still local. Still, in a world where persons, things and ideas flow from every place to every place, how does any person, thing or idea take root for very long? If everything is up for grabs, then why doesn’t everything fall apart?

Questions that arise include, but are not limited to: How are new identities constructed and managed? On what basis do new communities form? What are the processes of incorporation
and exclusion? What is the relationship between property, land, reef and sea in particular, and incorporation? How long does one have to be resident to be a full member of a land-owning group? What kinds of rights to resources come with arrival, short term residence, long term residence and full incorporation? What is lost and what is gained during migration? How can identity be maintained in diaspora, whether with frequent return to the homeland or with no chance of return?

This session will be primarily a brainstorming session to develop a framework for talking about papers.

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Gender Violence in Oceania
Organizers: Dorothy Counts (University of Waterloo/Okanagan University College) and Christine Stewart (Australian National University)
Meeting: Thursday, 2:00 – 5:30 (Santa Cruz)

Sadly, we have not achieved the required number of abstracts to take us to Working Session stage. However, this is not to say that we consider this topic closed. There is still a considerable amount of interest – several participants have told us that they are very keen and intend to contribute, but simply have not completed their fieldwork in time.

So we will hold a further Informal Session at next February’s meeting. We hope then to further refine the scope of our topic. It is already clear that we intend going beyond discussion purely of domestic violence, although that still remains a significant issue. But both ‘gender’ and ‘violence’ can manifest and play out in many other ways as well, as we learned from last February’s fascinating discussions. Modernity and globalisation have shaped and reshaped societal attitudes and responses to violence, new technologies and ideologies have affected gendered power structures. The variety of topics and ideas was amazing. We will use this Session to try to find ways of melding the various contributions into a single whole which illuminates all of them and brings them together into a new fabric. All are welcome to join us.

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Christine Stewart, Gender Relations Centre, Research School of Pacific/Asian Studies, Australian National University, Canberra ACT 0200, AUSTRALIA; tel +61-2-6125-2448; fax: +61-2-6125-4896; e-mail <christine.stewart@anu.edu.au>

Power, Egalitarianism and Hierarchy in Melanesia
Organizers Paula Brown Glick (New York) and Hal Levine (Victoria University of Wellington)
Meeting: Thursday, 2:00 – 5:30 (Sausalito)

The program will follow up on an informal session discussion in 2005 that was titled Scale and Complexity in Melanesia. We explore the question why the societies of Melanesia lack hierarchy. The region was an early center of plant domestication and contains some of anthropology’s best-known examples of trade and exchange systems, ritual practices and cults. Some small-scale Melanesian societies are isolated, with ritual leaders, characterized as “Great Man” societies, and other forms of leadership must be recognized. The Austronesian-speaking societies of Melanesia do sometimes have hereditary positions of mainly ritual
leadership. Most famous are Big-men. Yet Melanesian big-men amass little wealth or power nor do they establish stable hereditary polities. The fourteen participants considered how to approach questions relating to scale in a way that can produce new insights. At our last session the participants agreed to re-title the session Power, Egalitarianism and Hierarchy in Melanesia and move towards another informal session. We want to expand the number of participants and include archaeologists in the discussion.

Gender in Contemporary Oceania Arts
Organizers: Jewel Castro (Mesa College), Dan Taulapapa McMullin (Independent Painter and Writer), Pamela Rosi (Bridgewater State College)
Meeting: Friday, 8:30 – 5:30 (Dana Point)

Today, contemporary artists from Oceania and its diaspora communities image or perform gender through complex visions which embody traditional spirituality and social structures. In response to colonialism, globalization, and indigenous resistance to western hegemony, they also challenge new ideas of gender now impacting the lifestyles of Pacific Islanders and present new alternative ideas of gender to Western cultures.

Although cultures vary, gender in the Pacific has always expressed regeneration and sexuality as a social function to be performed according to one’s essence. The unfolding essence of being (Henri Hiro’s “te tupu ruperupe”) – life force – has traditionally defined the Oceanic world and been the conceptual basis from which much art has been re/generated. New Artists from Oceania, particularly from Aotearoa-New Zealand, and the Samoan and Hawaiian Islands, are reinstating the force of this essence “te tupu” – the rising and flourishing essence of the life of Oceanic peoples, which crosses lines of gender while honoring and celebrating the interaction of gender differences.

In the 18th century, when the London Missionary Society was formed, the first place they sent their missionaries was Oceania - to Tahiti, shifting the Enlightenment's Western perspective and imagery of the South Pacific from being a natural paradise to a paradise lost. In the early 20th century, influenced by Margaret Mead’s romantic theories of South Seas sexuality as published in her book “Coming of Age in Samoa”, the Western image of paradise lost morphed again to a natural state of grace, re-establishing not an Oceanic perspective but another Western fantasy re-engraving popular perceptions of exotic islands of free love. Repositioning the Western mirror of Oceania from notions of “nature” and “grace”, from the self as removed from “nature” and in search of “grace”, new artists from the Pacific are re-appropriating and reframing these commentaries to invest them with meanings of their own.

While Contemporary Pacific artists are concerned with reclaiming their past and with it knowledge about gender meanings and gender relations, they are also vibrantly engaged with issues challenging and contesting gender roles, as Oceanic societies confront globalization and attempts at assimilation. But whatever these issues are, Pacific Islander artists want their imagery understood on its own terms and not through the eyes of others.
We have between 12-15 people wishing to contribute to our day-long session. Abstracts from confirmed participants will be circulated in January. Given these numbers, we expect to limit presentations to 20 minutes, including discussion.

We are also pleased to announce that the Pacific Islander artists in our session will exhibit their work and perform for the membership following the keynote speech on Thursday evening. Artists will also be displaying or showing slides or video clips of their work during our informal session. We welcome anybody who is interested in hearing artists speak about their work at this time.

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Dan Taulapapa McMullin, Laguna Niguel, CA USA; e-mail <taulapapa@hotmail.com>
Pamela Rosi, Department of Anthropology, Bridgewater State College, 18 Donovan Lane, Natick, MA 01760 USA; tel: 508-647-8166; fax 508-647-4050; e-mail <e-prosi@comcast.net>

Is There a ‘New New Melanesian Ethnography’?
Organizers: Alex Golub (University of Hawai‘i Manoa) and Paige West (Barnard College)
Meeting: Friday, 8:30 – 12 noon (Sausalito)

In 1991 Lisette Josephides coined the term ‘New Melanesian Ethnography’ to refer to trends in the scholarship of the mid- to late 1980s which were concerned with “the process of the creation of cultural meanings and social relations in approaches that treat persons simultaneously as subjects and objects and therefore suggest a two-way causality between creativity and cultural creation.” Shortly thereafter (and for a variety of reasons), there was a sharp decline in the number of new anthropologists pursuing Ph.D.s based on research in Melanesia. Almost 15 years after Josephides’s article, however, interest in Melanesia is growing and a number of new dissertations have been produced. Can we speak, then, of a “new new Melanesian ethnography”? If so, is this new trend a result of cohort effects or does it reflect a shift in disciplinary interest (or both)? How does the rise of studies of mining, logging, environmentalism, Christianity, expatriates, and “law and order” draw on or supplant the new Melanesian Ethnography’s models and methods and its focus on more traditional subjects in anthropology such as kinship, myth, and exchange? How is the new new Melanesian ethnography related to earlier literature on urbanization and social change that was produced during Papua New Guinea’s transition to independence? The session looks forward to exploring these and other questions.

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Paige West, Department of Anthropology, Barnard College, Columbia University, New York, NY 10027 USA; e-mail <cw2031@columbia.edu>

Mortuary Rites in the Pacific, Persistence and Change
Organizers: David Lipset (University of Minnesota) and Eric Silverman (DePauw University)
Meeting: Friday, 2:00 – 5:30 (Sausalito)

Mortuary practices are central ritual performances in many Pacific communities, both at home and among transnational kin. This session will focus on ways in which the person (alive and
deceased) is imagined during these rites to change from a human being to a spirit. The relationship between personhood, death, and mortuary ritual of course bears on cosmology, gender, politics, and ceremonial exchange as well as missionization, the state, and changing notions of desire. We invite participants to explore any aspect of personhood and mortuary ritual. Participants thus far include Joshua Bell, David Lipset, Mary MacDonald, Naomi McPherson, Richard Scaglion, Eric Silverman, Karen Sinclair, Katharine Schneider, and Anne Allen. Others interested in joining the session should contact the organizers to obtain a preliminary bibliography of classic anthropological accounts of mortuary ritual, as well as a listing of more recent works from the Pacific and elsewhere.

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Survival at Sea.
Organizers: David Counts & Dorothy Counts (Okanagan University College)
Meeting: Saturday, 8:30 – 12 noon (Del Mar)

At a working session in 2005 we exchanged the often dramatic stories of hardship and privation, despair and hope of people who were lost at sea and of their friends and family who waited for their return. We also heard 'mythic' tales of survival in some distant, never visited, place where one might find the descendants of seafarers who never returned home. In the 2006 session our goals are:

1. to examine ways in which these accounts may contain indications of political, social and technological change in island societies. Things to consider:
   Who uses the stories?
   For what purposes?
   Is the shift from traditional to motor-driven craft a cause of being adrift?
   How are stories constituted? As myth? As epic?
2. to find a way to publish these stories in a venue that will make them available to the people of the Pacific whose tales they are. The aims of the session are consistent with the goals of the Special Session: Publishing for Pacific Islands Communities II.

Discussant is Rick Feinberg. Others with tales of survival at sea are welcome to join the session.

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Tā and Vā: Moana Cultures as Specific Spatio-temporal Formation(s) in "Time and Space"
Organizers: ‘Okusitino Māhina (University of Auckland) and Tēvita O. Ka’ili (Brigham Young University – Hawai‘i)
Meeting: Saturday, 8:30 – noon (Santa Cruz)

Ontologically, all things, whether they be natural, mental, artistic, or sociocultural, take place in time and space—a single level of reality or four-sided dimensionality. However, epistemologically, time and space, are arranged and constructed in various ways within and across cultures. For Tongans, time and space are expressed as tā and vā, and are arranged as intersecting (felavai) entities. This intersecting arrangement of tā ("time") and vā ("space")

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locates the past in front (kuongamu’a-time in the front) and the present (lolotonga-time in the middle) and the future (kuongamui-time in the back) as the times that come after the past. Thus Tongans, as well as all Moana cultures, "are thought to walk forward into the past and walk backward into the future, where both the actual past and elusive future are constantly fused and diffused in the ever-changing, conflicting present."

In Tonga, tà, the older term for time, means to beat or to demarcate time through beats, and vā, the term for space, denotes the space between things or social space between people. In creating artistic productions and maintaining social relations, Tongans organize tà and vā by beating time in symmetrical form in space. This symmetrical arrangement of time within space is designed to produce potupotutatau, harmony, and mālie, beauty. For example, the Tongan material art of tà tatau, tattooing, is performed through the beating (tà, time) of symmetrical patterns (tatau) into the human body (space) in order to produce proportionate and beautiful tattoos. This symmetrical arrangement of time-space is manifested in Tongan artistic creations—mats, tapa cloths, carvings, lashings, proverbs, poetic compositions, songs, and dances. In other words, it is manifested in tufunga, material arts, faiva, performing arts, and ngāue fakamea’a, crafts. In a similar artistic arrangement of tà and vā, Tongan social relations are formed in accordance to a symmetrical arrangement of time and space. For instance, tauhi vā, the Tongan cultural concept and practice of maintaining social relations, or sociospatial relations, is performed in a symmetrical form through the reciprocal sharing of goods and services, giving rise to social harmony. Tauhi vā literally means the artistic beating/forming of interacting social space (vā). This artistic arrangement of time and space is also manifested in many other social relations. In fact, the person who is responsible for organizing and re-organizing sociopolitical relations is called a tufunga fonua, an artisan of the land and its people.

In recent years, an increasing number of anthropologists have been advocating for anthropological theories of space. This informal session will examine both space and time. We argue that time and space are intrinsically connected dimensions of reality and both dimensions must be examined together, and in relation to one another, in order to gain a deeper understanding of natural and sociocultural phenomena and practices. Thus, this working session will focus on the epistemological arrangement of Moanan tà-vā, "time-space," in natural phenomena, social relations, artistic creations, mental processes, etc. We encourage participants to discuss the ways in which tà and vā (or kā, wā) are conceptualized and practiced in the various Moanan cultures. In addition, this session will explore concepts and practices that are related to time and space such as tàfua, rhythm, tatau, symmetry, heliaki, elliptical metaphors, potupotutatau, harmony, and mālie, beauty. Furthermore, participants are encouraged to think about tà and vā within the context of time-space compression and acceleration in our global world. Lastly, we invite participants to examine both the form and the function of art and social relations, and to explore the possibility of developing anthropological theories of time and space. If you are interested in participating in this informal session please contact the organizers as soon as possible.

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A Useable Past
Organizer: Jerry Sullivan (Collin County Community College)
Meeting: Saturday, 2:00 – 5:30 (Del Mar)

Recently Regna Darnell has contended that the study of anthropology's history provides anthropology with a useable past. Over the past several years ASAO has hosted sessions on an important book (*Sex and Temperament in Three Primitive Societies*) and important ethnographers associated with each other and with the region (Bateson, Benedict, Fortune and Mead). These sessions have proved both interesting and valuable, but they have necessarily also been deliberately limited in scope.

In this informal session we would like to pursue the notion of a useable past in some variable combination of either of two ways: the history of anthropology and the histories of those Oceanic peoples anthropologists have worked among, both broadly conceived. Sharon Tiffany, Che Wilson, Karen Sinclair and Jerry Sullivan will be the presenting participants.

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Why Things Still Matter: Examining Materialisation in Oceania
Organizers: Joshua A. Bell (University of East Anglia), Ludovic Coupaye (University of East Anglia), Haidy Geismar (New York University)
Meeting: Saturday, 2:00 – 5:30 (Santa Cruz)

During anthropology’s initial forays into Oceania, material forms whether architecture, ‘art,’ audio recordings, curios, film, photographs, and techniques are an important means by which Oceanic societies were collected, classified and understood by Europeans. With shifts in the discipline, objects became an implicit, but largely unexamined part of anthropology’s examination of exchange, political institutions, and cultural change in Oceania. More recently, as part of anthropology’s critical reassessment of its history and the legacy of museums, the constitutive role of material forms in both the discipline’s framing of its subject and in people’s lives has undergone critical rethinking. Objects and collections are now understood to possess biographies through which histories can be charted and narrated by their owners. Alongside this work, ethnographic research has revealed that material forms are an important way to investigate aesthetics, agency, personhood, cosmology, cultural transformation, history, and value. Work on consumption has shown how the examination of the use and disuse of material forms can shed light on identity formation and the interpenetrations of the ‘local’ and the ‘global.’ Similarly, recent work on intellectual property rights and technology have pointed out how things are materialisations of different bundles of rights, obligations and knowledge, which are increasingly being brought into focus as aspects of Oceania are commodified. In fact, these phenomena are inconceivable without material forms.

Collectively these works have delineated how objects are much more than what they initially appear to be: they are materialisations of relationships, condensations of knowledge about the environment and how people engage with their life-world. What these approaches invite us to do is to re-consider an object’s material form, how things are made, and engaged with as part of these wider sets of relationships. Within this session we seek to interrogate materiality in Oceania. While materiality is implicit within examinations that focus on ‘development,’ exchange, kinship, leadership, resource extraction, etc. - what happens when it becomes the centre-point of our investigations? How do such examinations reposition the material, and how does the examination of the material reconfigure these analyses? What ways of inhabiting the world emerge in such approaches? What is it that things do and why do they still matter? We seek individuals within the disciplines of archaeology, art history and anthropology interested...
in engaging in this explicit material turn in anthropology to focus on the sensorial worlds of Oceania.

Participants and likely participants include: Haidy Geismar, Ludovic Coupaye, Joshua A. Bell, Lissant Bolton, Liz Bonshek, Claudia Gross, Ami Henare, Steven Hooper, Karen Jacobs, Eric Venbrux, Stacy Kamehiro, Paige West, Chris Ballard, Jade Baker, Stephen Zagala, Tim Thomas, and Susanne Kuehling.

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V. IN MEMORIAM: Leonard Mason

Given the ages, regional interests, and theoretical proclivities of ASAO’s membership today, it seems likely that many, perhaps most members, are unacquainted with either Len Mason or his work. When he died on October 8th at age 92, Len was one of the last surviving men and women who worked in the Pacific islands in the years immediately following World War Two and who trained ASAO’s founders, and he played a leading role in shaping the way anthropology in Micronesia has been done. A capsule account of his life and work can be found in the Association’s online archives, as an Honorary Fellow’s Biographical Sketch in the April 1997 Newsletter. Here I will touch only briefly upon the biographical details before setting Len within the context of Pacific anthropology in the second half of the twentieth century.

Len for many years chaired both the University of Hawai‘i’s Pacific Islands Studies Program (1949-1965) and its Anthropology Department (1951-1965), and he founded the UH anthropology PhD program. He played a principal role in the Pacific Science Board in the 1940s and served on the boards of the Human Relations Area Files and the Tri-Institutional Pacific Program throughout the 1950s. He was one of ASAO’s first board members. He was especially involved in Hawaiian programs for the elderly in the 1980s. He was, therefore, as active, engaged, and thoughtful a participant in shaping Oceanist anthropology as a whole as he was in Micronesian affairs.

I can think of no better way to speak of him than by describing his impact on my own work. When I left Micronesia at the end of my dissertation research in the fall of 1975 I had a great many things on my mind but chief among them were writing my dissertation and getting a job. The project I described in my original proposal had of course not come to fruition (which probably explains why I tell my own students that if they come back from the field with the same project they set out with it’s quite possible they haven’t been paying close enough attention) and I had to figure out just what my dissertation would be about; I had plenty of data and a few ideas, but I just wasn’t sure what I should do. Len was at that point already an emeritus professor at the University of Hawai‘i, but my regard for him was such that I opted to ask him, rather than my Columbia doctoral committee, for help in deciding what I should write about. I thought that writing about descent group politics and chieftainship was more likely to be seen by hiring committees as traditional, mainstream anthropology. Len convinced me, however, that writing about the failure of agricultural development projects would be of much more use to the Micronesians. At the time, this choice didn’t seem particularly significant, but
in retrospect I can see that it shaped all that I have done since then, because it was an important reminder that anthropology should properly serve the people being studied, and not simply the anthropologist’s career.

The irony in this is that when I first met Len at the American Anthropological Association meetings in 1971 I was fairly dismissive of the anthropologists of his generation for having served the interests of American imperialism in Micronesia in the wake of World War Two. Over the decades, however, I have come to understand that the reason anthropologists were so quickly exiled from the Trust Territory’s administrative apparatus was that they were too committed to placing the Micronesians’ interests ahead of the administration’s. More than anyone else, it was Len, for whom the Micronesians always came first, who convinced me of this. In studying Len’s CV as I prepared to write this, I came across a reference to a letter he published in the *Honolulu Star-Bulletin* in 1966 concerning the possibility of a plebiscite on Micronesian independence (and I thank Karen Peacock for obtaining a copy of it for me). At a time when the Vietnam war was only just beginning to evoke opposition from anyone other than students, and when calling into question any US government policies was still widely viewed as akin to treason (especially in the fortress mentality of 1960s Hawai‘i), Len’s words, a few lines of which follow, seem quite extraordinary.

> It is unthinkable that there is even a suspicion that Micronesians will not have a free choice in this matter. Our military needs in the Pacific would have to be justified to the letter if permitted to interfere now with Micronesians’ freedom to determine their own destiny. Too long have they been under the firm rule of one foreign power after another, to be given a promise of freedom and then sharply denied.

Nearly everything Len wrote as a scholar dealt with the immediate conditions facing the Marshallese, especially the enormous hardships visited on the Bikini atoll people uprooted by the US nuclear tests on their island. It was this overwhelming interest in the well-being of Micronesians, in conjunction with his encyclopedic knowledge of the region’s cultures, that characterized his work. And it was his calm, good-humored, infinitely collegial manner that characterized his demeanor. This may come as a bit of a surprise to those who experience me as overbearing, or at least too outspoken, but I think of Len as one of my primary role models and I will miss him sorely—he was a good friend and a good teacher, two of the things I value most highly on this blue and puzzling planet.

Glenn Peterson

VI. BIBLIOGRAPHIC INFORMATION

Books:

Coleman, Elizabeth Burns

The belief held by Aboriginal people that their art is ultimately related to their identity, and to the continued existence of their culture, has made the protection of indigenous peoples’ art a pressing matter in many postcolonial countries. The issue has prompted calls for stronger copyright legislation to protect Aboriginal art.

Although this claim is not particular to Australian Aboriginal people, the Australian experience clearly illustrates this debate. In this work, Elizabeth Burns Coleman analyses art from an Australian Aboriginal community to interpret Aboriginal claims about the relationship between their art, identity and culture, and how the art should be protected in law. Through her study of Yolngu art, Coleman finds Aboriginal claims to be substantially true. This is an issue equally relevant to North American
debates about the appropriation of indigenous art, and the book additionally engages with this literature. [From publisher's website]

Stewart, Pamela J. and Andrew Strathern, editors

This collection of essays, edited by leading scholars in the field, focuses on how expressive genres such as music, dance and poetry are of enduring significance to social organization. Research from New Guinea, Indonesia and Taiwan is used to assess how historical changes modify these forms of expression to adjust to the social and political needs of the moment.

The volume is unique in exploring the significance of expressive genres for the social processes of coping with and adjusting to change, either from outside forces or from internal ones. The contributions detail first-hand fieldwork, often conducted over a period of many years, and with each contributor bringing their experience to bear on both the aesthetic and the analytical aspects of their materials. Comparative in scope, the volume covers Austronesian and non-Austronesian speakers in the wider Indo-Pacific region. [From the publisher's website]

McKnight, David

Modern anthropologists, unlike their classical predecessors, have observed Australian Aborigines in the field, rather than from the study. None, however, has spent as long as David McKnight in a single community. During a period of 35 years, involving some 20 fieldtrips, he has lived with the Mornington Islanders of northern Queensland for over five years.

This intellectual tour de force combines dense ethnography about Australian kinship and marriage – the heart of their world – with major anthropological debate about theories of kinship. It thereby provides a unique and important contribution to kinship studies.

McKnight shows how young Aborigines became increasingly determined to marry according to their own inclinations, defying the authority of the elders, who accused them of ‘going the Whiteman’s Way’. [From the publisher’s website]

McKnight, David

This is a fascinating exploration of the relationship between marriage, violence and sorcery in an Australian Aboriginal Community, drawing on David McKnight’s extensive research on Mornington Island. The case studies, which occurred both before and after a Presbyterian Mission was established on the island, allow McKnight to show how the complexities of kin ties and increased sexual competition help to explain incidences of violence and sorcery, without resorting to psychiatric justifications. He demonstrates that kin ties both stimulated conflict and helped to mitigate it.

Following on from McKnight’s previous book, *Going the Whiteman’s Way* (Ashgate 2004), *Of Marriage, Violence and Sorcery* offers an archive of valuable primary materials, drawing on the author’s forty-year knowledge of the community on Mornington Island. [From the publisher’s website]
Robbins, Joel and Holly Wardlow

Authored by well-established and respected scholars, this work examines the kinds of efforts that have been made to adopt Western modernity in Melanesia and explores the reasons for their varied outcomes. The contributors take the work of Professor Marshall Sahlins as a starting point, assessing his theories of cultural change and of the relationship between cultural intensification and globalizing forces. They acknowledge the importance of Sahlins' ideas, while refining, extending, modifying and critiquing them in light of their own first hand knowledge of Pacific island societies. Also presenting one of Sahlins' less widely available original essays for reference, this book is an exciting contribution to serious anthropological engagement with Papua New Guinea. [From the publisher's web site]


Venbrux, Eric, Pamela Sheffield Rosi, and Robert L. Welsh, editors

The contemporary visual arts of non-Western peoples are increasingly part of a capitalistic, global art world with diverse gatekeepers, tastes, venues, individuation of artists, and hybrid sources of inspiration. In this collection, ethnographic case studies from around the globe are used to examine the contemporary art world, from both local and comparative global perspectives, and span such critical topics concerning visual culture as artistic agency, new art forms and media, arenas of cultural production, and the role of gender in these innovative traditions.

What new parameters comprise world art? Each of the articles speaks to this theme. They suggest that the intercultural traffic in art has reshaped how indigenous identities—an integral part of cultural production—are formed. The cases illuminate what is actually going on in the production of art and sale of art around the globe. Since anthropologists and art historians have moved away from the study of "primitive" art in a single tribal society, blurring the cultural distinctions of Western and non-Western art, each article highlights a different aspect of the new international processes that give meaning to artworks made in one social context but sold to people in another.

[From the publisher's web site]

Ballard, Chris, Paula Brown, R. Michael Bourke, and Tracy Harwood, editors

The sweet potato occupies a central role in the cultures and subsistence systems of many indigenous societies in Oceania, especially in those of Aotearoa / New Zealand, [glottal stop] Hawai‘i the Solomon Islands and New Guinea. Life in many of these communities is now unimaginable without sweet potato as a staple, but this has not always been true. It seems certain that the sweet potato was introduced to Oceania from Central or South America – but when, how and by whom? By what processes did sweet potato come to dominate the agricultural systems of so many Pacific communities? The eighteen papers in this volume represent the cutting edge of current cross-disciplinary thought on these questions, which are tackled here by archaeologists, historians, anthropologists, palynologists and agricultural scientists. Doug Yen’s 1974 volume, The Sweet Potato and Oceania, defined the terms for this debate, and many of the papers in this collection address and seek to refine his original findings. Yen himself offers a final reflection on progress since his definitive statement.

VII. RECENT JOURNALS

The September 2005 issue of The Journal of the Polynesian Society, Vol. 114 (3), contains the following contributions of interest to Pacific scholars:

Adrienne Kaeppler
Animal Designs on Samoan Siapo and Other Thoughts on Polynesian Barkcloth Design
Shawn Barnes and Terry Hunt
Samoa’s Pre-contact Connections in West Polynesia and Beyond
Simon Holdaway, Rod Wallace, Russell Gibb, Hans Bader, Dan McCurdy, and Michael Taylor
Archaeology Without Squares: A Computerized System for Recording and Visualizing the Excavation of a 19th Century Māori Village

The recent issue of *Paideuma. Mitteilungen zur Kulturkunde*, Vol. 51(2005), includes the following book reviews of interest to ASAO members:

Burkhard Schnepel


Borut Telban

Joel Robbins: *Becoming Sinners*. Berkeley 2004

VIII. OTHER CONFERENCES AND EVENTS

**THE AUSTRALIAN ASSOCIATION FOR THE ADVANCEMENT OF PACIFIC STUDIES** is holding its inaugural conference in Brisbane, Australia from 24 to 27 January 2006. The website with full details is: &lt;http://www.socialchange.qut.edu.au/conferences/aaaps/&gt;

Membership is open to all. Apart from the usual conference panels and discussions, there will be elections for office bearers of the new organization and other organizational business.

**VANUATU CONFERENCE:**

There will be a conference held in Port Vila from 6-10 November 2006. Over the past few years we have seen an increasing number of conference sessions and workshops dedicated to scholarly work on Vanuatu. This conference will be an important opportunity to bring the discussion of this research back to Vanuatu, where it can be presented in a context that is accessible to the VKS fieldworkers, VKS staff, USP, and other locals who have personal and practical investments in this body of work. With these factors in mind, the conference has been timed to fall between the women’s and men’s workshops, allowing them to attend if they wish. This also provides the opportunity for individual researchers to make presentations which involve their ni-Vanuatu collaborators. It is envisaged that one day of the conference will be advertised as being in Bislama and that each researcher who wants to present then would have a short time slot allocated. Papers which deal with specific sound or film projects that have been developed with the VKS staff are encouraged in anticipation of scheduling screenings during the conference. Expressions of interest are welcome. The tentative schedule of presentations runs over three days (Monday - Wednesday), with a visit to a local site of significance at the end of the week.

Registration costs will be in the order of AU $150 to cover costs.

Accommodation would be up to you, but talk is circulating about getting preferential rates at some hotels.

Abstracts for papers should be submitted by June 5th 2006 to Nick Thieberger: &lt;thien@unimelb.edu.au&gt;

**TURNING TIDES: Gender in Oceania Art**

TURNING TIDES highlights Pacific Islander artists who are expressing a contemporary identity that links indigenous Pacific gender roles, with the history of traditional art forms, the influence of personal location and experience, and the desire for authentic representation. Artists representing Papua New Guinea, Samoa, Tonga, Hawai’i and the Maori, based on island and some in the United States, will be featured. Jewel Castro plans to have this exhibition tour after its run at UCSD.

Exhibition Title: TURNING TIDES: Gender in Oceania Art

Location: the UCSD Graduate Gallery

Dates: Feb. 7-10, 2006
Gallery Hours: Tues-Thurs, Feb. 7-9, open 10:00a.m.-6:30p.m.; Friday, Feb.10, open 10a.m.-5:00p.m.
A Reception and Artists' Expo will be held at the gallery Friday, Feb.10 from 6:00p.m.-7:30p.m. followed immediately by performances in the UCSD Visual Arts Performance Space by Phineas Hartson, Shigeyuki Kihara, Dan Taulapapa McMullin, and Rosanna Raymond (the latter in video); and a film by Hawaiian filmmaker Keala Kelly.

IX. MEMBER NEWS

Marilyn Strathern, William Wyse Professor of Social Anthropology at the University of Cambridge, received the Special Papua New Guinea 30th Independence Anniversary Medal in October 2005. The Medal recognizes Dr. Strathern's long, distinguished and invaluable services in the promotion, enhancement and consolidation of relations between Papua New Guinea and the United Kingdom, particularly in the field of education.
The ASAO Newsletter is published three times yearly (April, September, December) and is a benefit of ASAO membership. Annual dues are US$35 general members and fellow, US$20 indigenous Pacific Islanders, students, and unemployed or retired members. Institutional subscriptions are available for US$15 per calendar year. ISSN 1095-3000

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