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I. FROM THE EDITOR

Thanks to each of you who submitted session announcements and other materials by the December 1 deadline, and a special thanks to our Program Chair, Roger Lohmann, and to Jan Rensel for their extra efforts in preparing or reviewing materials. Michael Rynkiewich, our new Annual Meetings Site Coordinator also deserves special credit for providing information on hotel arrangements and transportation for the Charlottesville Meetings. Finally, I would like to thank Jayde James who has continued to work as my editorial assistant on the Newsletter as she prepares for her LSAT examinations.

We have a very exciting group of sessions planned for this year’s meetings. I look forward to seeing you at that time.

Please note that all materials to be included in the April Newsletter must be received by April 1.

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

As you can see from our website, the array of sessions and topics for the upcoming 2007 Annual Meeting look terrific, for which we must thank our Program Coordinator, Roger Lohmann. He, and others, have busily put together a preliminary program that, when finalized, will be one of our finest meetings. I do urge you all to consider attending and participating.

Additionally, as many of you know, the ASAO Board of Directors gathers annually before the meeting to review various aspects of the organization, ranging from governance to finances, from publications to future initiatives. You are welcome and, indeed, encouraged to contact me with any issues you would like the Board to consider. This, of course, includes not only issues relating to the annual meeting, but all aspects of the Association.

I trust you are all well and productive, and look forward to seeing you in February.

Best wishes,
Eric Silverman

III. FROM THE PROGRAM COORDINATOR

As we look forward to this year’s meeting in Charlottesville, I’d like to remind all members of an opportunity to get a free book while helping the meeting function smoothly. 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 pm – 5:00 pm, Thursday 8:00 am – 5:00 pm, Friday 8:00 am – 5:00 pm, and 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 in either capacity, indicating which of the following time slots you would be available to fill.

Wednesday:  2:00 – 4:00, 4:00 – 5:00
Thursday:  8:00 – 10:00, 10:00 – 12:00, 12:00 – 2:00, 2:00 – 4:00, 4:00 – 5:00
Friday:  8:00 – 10:00, 10:00 – 12:00, 12:00 – 2:00, 2:00 – 4:00, 4:00 – 5:00
Saturday:  8:00 – 10:00, 10:00 – 12:00

Roger Lohmann, Department of Anthropology, Trent University, 2000 Simcoe St. N., Oshawa, Ontario L1H 7L7 CANADA; <rogerlohmann@trentu.ca>

IV. 2007 ASAO ANNUAL MEETING: FEBRUARY 20-24, CHARLOTTESVILLE, VIRGINIA

The 2007 ASAO Annual Meeting will be held in Charlottesville, Virginia. The board meeting will convene on Tuesday evening, February 20, and will continue on Wednesday morning, February 21. The general meeting will begin Wednesday evening, February 21, and run through Saturday evening, February 24.

This year’s distinguished lecturer will be Bradd Shore. His lecture, "Samoa’s Shorelines: What Thirty Eight Years Visiting Samoa Taught me about Doing Anthropology," will be presented Thursday evening, February 22.
Accommodations and Transportation

1. Registration at The Omni Charlottesville Hotel
   235 West Main Street
   Charlottesville, VA 22902

   Tell them either: ASAO or ASAO Social Anthropology guest room block.
   Group rate is $110/night plus 11% tax for single or double room.

   B. Online: http://www.omnihotels.com
   Click on “more options,” and use our code, 11200103714, to make reservations. This will bring up the group rate ($110/night plus 11% tax for single or double room) and the dates of the conference (February 21-24), then just answer the questions or follow the steps.

2. Transportation:

   A. At the Charlottesville airport. Taxis are the best choice. The ride should cost $13-15. If there is no cab, call Midpine Transport at 434-409-8800 (Stewart Millard will answer).

   B. At the Richmond airport. It is a 90 minute drive to Charlottesville. There are four major rental car companies at the airport.

Activities of Interest in Charlottesville

Charlottesville is home to the University of Virginia (www.virginia.edu) where there are six anthropologists who have worked in the Papua New Guinea area or in Indonesia (http://www.virginia.edu/anthropology/). The university is 8 blocks from the hotel and there is a free trolley on a regular schedule that will take you to the university and back to the hotel. Charlottesville also is home to the Kluge-Ruhe Aboriginal Art Collection, situated on beautiful grounds just outside town. A reception will be held at the Kluge-Ruhe Collection on Friday, 6-8 pm. Charlottesville was cited as the best place to live in the United States in 2004 in Bert Sperling and Peter Sander’s book Cities Ranked and Rated. Information about the city can be found at http://www.virginia.edu/exploring.html. For those interested in the history and environment of the Charlottesville area, the following sites are nearby:

- Ashlawn-Highland, the home of 5th U.S. President, James Monroe (10 miles/15 minutes).
- Monticello, the home of Thomas Jefferson, 3rd U.S. President, author of the Declaration of Independence, founder of the University of Virginia (A great site for the archaeology of slavery!)
- Montpelier, home of James Madison, 4th U.S. President and father of the U.S. Constitution, and Dolley Madison, America’s first First Lady.
- Blue Ridge Mountains, one of the views from the hotel.

Registration Information

Registration fees for the 2007 meetings are $115, with a reduced rate of $60 for students, Pacific Islanders, and retired or unemployed attendees.

Membership dues for 2007 are $35 for regular memberships and $20 for students, Pacific Islanders, retirees, and unemployed members.

Registration for the 2007 meetings reflect the increased costs of the conference overall, including a new initiative to fund lodging for PISF travel award recipients.
2007 ASAO ANNUAL MEETING PROGRAM

EVENING EVENTS

Session Organizers’ Meeting
Wednesday, February 21, 7:00 pm – 8:00 pm, Ashlawn/Highland
All session organizers are requested to attend this meeting to discuss session organization and management questions. Light refreshments will be served.

Opening Plenary
Wednesday, February 21, 8:00 pm – 9:30 pm, Salon C
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, February 21, 9:30 pm – 11:00 pm, Salon C
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
Thursday, February 22, 8:00 pm – 9:00 pm, Salon C
Bradd Shore will present this year’s distinguished lecture titled “Samoan Shorelines: What Thirty Eight Years Visiting Samoa Taught Me about Doing Anthropology.”

Reception following Distinguished Lecture
Thursday, February 22, 9:00 pm – 11:00 pm, Salon C
A cash bar reception will follow Bradd Shore’s Distinguished Lecture to provide further opportunities for discussion.

Reception at the Kluge-Ruhe Aboriginal Art Collection
Friday, February 23, 6:00 pm – 8:00 pm
The University of Virginia’s Department of Anthropology and the Kluge-Ruhe Aboriginal Art Collection are sponsoring this reception with wine and hors d’oeuvres from 6:30 pm – 7:45 pm. Transportation by bus will be provided from the conference hotel, departing at 6:00 pm and returning at 8:00 pm. If necessary, a small fee to help defray the transport cost will be requested. ASAO members who are planning to provide their own transportation should know that the galleries are not located near the main University of Virginia campus. They are located at 400 Worrell Drive, Peter Jefferson Place, Charlottesville, VA 22911. More information on the collection, along with directions, can be found at <http://www.virginia.edu/kluge-ruhe>.

Closing Plenary
Saturday, February 24, 7:30 pm – 9:30 pm, Salon C
Highlights of the Closing Plenary will include session reports and future plans, proposed new sessions for 2008, installation of the new ASAO Board Chair, announcement of the site of next year’s meeting in Oceania, and other association business.

2007 ASAO ANNUAL MEETING SCHEDULE

(S) Symposium (W) Working Session (I) Informal Session
Refreshment Breaks: 10:00 – 10:30 am, 12:00 – 2:00 pm (lunch on own), 3:30 – 4:00 pm

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<tr>
<th>Time</th>
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<tr>
<td><strong>Tuesday February 20</strong></td>
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<td>7:00 pm – 11:00 pm</td>
<td>Board Meeting</td>
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<td>Board Meeting</td>
<td>Wilson</td>
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<td>2:00 pm – 5:00 pm</td>
<td>Book Exhibit/Registration</td>
<td>Monticello</td>
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<td>7:00 pm – 8:00 pm</td>
<td>Session Organizers Meeting</td>
<td>Ashlawn/Highland</td>
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<tr>
<td>8:00 pm – 11:00 pm</td>
<td>Opening Plenary &amp; Welcome Party</td>
<td>Salon C</td>
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<td><strong>Thursday February 22</strong></td>
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<td>8:30 am – 5:30 pm</td>
<td>After Mining (S)</td>
<td>James Monroe</td>
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<td>Articulating Indigenous Anthropology (W)</td>
<td>Ashlawn/Highland</td>
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<td>8:30 am – 5:30 pm</td>
<td>Engendering Violence (W)</td>
<td>Madison</td>
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<td>8:30 am – 12:00 noon</td>
<td>Mortuary Rites (W)</td>
<td>Lewis/Clark</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Food and Globalization (I)</td>
<td>Lewis/Clark</td>
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<td>8:00 pm – 11:00 pm</td>
<td>Distinguished Lecture &amp; Reception</td>
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<td>Book Exhibit/Registration</td>
<td>Monticello</td>
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<td>8:30 am – 5:30 pm</td>
<td>Intellectual Property Rights (S)</td>
<td>James Monroe</td>
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<td>8:30 am – 5:30 pm</td>
<td>Vanuatu Taem (W)</td>
<td>Ashlawn/Highland</td>
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<td>8:30 am – 12:00 noon</td>
<td>Race Ideology (I)</td>
<td>Madison</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Empathy (W)</td>
<td>Lewis/Clark</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Schooling the Nation(s) (I)</td>
<td>Madison</td>
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<tr>
<td>6:00 pm – 8:00 pm</td>
<td>Reception</td>
<td>Kluge-Ruhe Galleries</td>
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<td><strong>Saturday February 24</strong></td>
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<td>8:00 am – 12:00 noon</td>
<td>Book Exhibit/Registration</td>
<td>Monticello</td>
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<td>8:30 am – 5:30 pm</td>
<td>Adoption and Fosterage (S)</td>
<td>James Monroe</td>
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<td>8:30 am – 5:30 pm</td>
<td>Materializing Oceania (W)</td>
<td>Ashlawn/Highland</td>
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<td>8:30 am – 12:00 noon</td>
<td>Indigenous Struggles and Issues (I)</td>
<td>Lewis/Clark</td>
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<td>8:30 am – 12:00 noon</td>
<td>The Senses in Oceania (I)</td>
<td>Madison</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Diaspora, Identity and Incorporation (I)</td>
<td>Lewis/Clark</td>
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<td>2:00 pm – 5:30 pm</td>
<td>Imagination and Innovation (I)</td>
<td>Madison</td>
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<td>7:30 pm – 9:00 pm</td>
<td>Closing Plenary</td>
<td>Salon C</td>
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V. 2007 ASAO SESSIONS
* Indicates papers to be presented in absentia.

FORMAL SYMPOSIA

After Mining: Anticipations, Aspirations and Memories of Post-Mining Life in PNG
Organizers: Dan Jorgensen (University of Western Ontario) and Glenn Banks (University of New South Wales)
Meeting: Thursday, 8:30 am – 5:30 pm (James Monroe)
Over the last two decades the mining sector has dominated the economy and much of the politics of Papua New Guinea. For those people living in the vicinity of mining projects life has often changed dramatically, though generally not quite the way they or planners had expected. At the end of this decade, however, a new set of concerns will make themselves felt with the planned closure of two of the country’s largest mining projects, Porgera and Ok Tedi. In this symposium we consider post-mining life from the perspective of local people and others, developers, the state, environmentalists, who claim a stake in mining issues. Much of our focus will be on imagined futures as viewed through local anticipations and apprehensions. These futures may involve new forms of self-fashioning and place-making, and are matters of internal debate, often standing in pointed contrast to corporate planners’ visions. We will also be concerned with shifting geographies of marginalization and (dis)advantage; mining’s social, economic and ecological footprint changes over time, producing reversals of fortune at several scales. Many of the papers will pay close attention to the perennial struggle between developers’ intent on circumscribing claims and local people keen on extending them; a struggle that takes on a temporal dimension over the termination or continuation of their mutual relationship in mine closure. Temporalities also become important in understanding the interplay between representations of the past and imagined futures, a point that is strongly illuminated in cases where mines such as Misima or Panguna have already closed. Imagined pasts and futures are also implicated in corporate, state and environmentalist representations that deploy various traveling discourses, modernity, development, sustainability, corporate social responsibility, and so on, in constructing their own stances on mine closure. Our aim in this symposium is to explore these themes to shed light on the tensions between development, conservation, and local hopes in policy and debate surrounding the question of mine closure in PNG.

Participants
* Nicholas A. Bainton (University of Melbourne)
  “Imagining a ‘Viable’ Post Mine Future: Historical Continuities and Neo-Liberal Influences in Lihir, Papua New Guinea.”
Glenn Banks (University of New South Wales)
  “Drawing Lines and Leaving Legacies: Mine Closure Planning at Porgera.”
Aletta Biersack (University of Oregon)
  “Mine Closure and Other Endtime Scenarios in Porgera and Paiela.”
Emma Gilberthorpe (Durham University)
  “Fasu Futures: The Case for the Crude Oil Sector of Extraction, Papua New Guinea.”
Alex Golub (University of Hawai’i)
  Title Not Known
* Jerry K. Jacka (North Carolina State University)
  “Losing Interest: The Shift from State to Non-state Spaces in 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 Please Turn Out the Lights.”
Jill Nash (Buffalo State College)
  “After the Mine: Bougainville.”
Laura Zimmer-Tamakoshi (Bryn Mawr College)
  “Uncertain Futures: Uncertain Pasts.”
Interpreting the Discourse of Intellectual Property Rights in the Pacific
Organizers: Toon van Meijl (University of Nijmegen) and Malia Talakai (University of Nijmegen)
Meeting: Friday, 8:30 am – 5:30 pm (James Monroe)

This symposium aims at addressing the debate about the protection and use of Pacific knowledge systems within the context of globalization. Contributions aim specifically 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 others arguing that it is in the interest of the general public to lift as many embargos as possible in order to stimulate research and to increase economic growth. The papers approach the subject of cultural and intellectual property rights as a discourse, 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 final version of their papers to the session organizers by January 10, 2007.

Participants
Haidy Geismar (New York University)

Michael Goldsmith (University of Waikato)
“Who Owns Native Nature? Discourses of Rights to Land, Culture and Knowledge in New Zealand.”

Lamont Lindstrom (University of Tulsa)
“Kava Pirates in Vanuatu?”

Toon van Meijl (University of Nijmegen)

Andrew Moutu (University of Cambridge)
“Land as Intellectual Property.”

Guido Carlo Pigliasco (University of Hawai‘i at Manoa)
“Intangible Cultural Property, Tangible Databases, Visible Debates.”

Jo Recht (University of Pittsburgh)
“Hearing Indigenous Voices, Protecting Indigenous Knowledge: Navigating the Legal Landscape.”

Jacob Simet (National Cultural Commission, Papua New Guinea)
“The Individual, the Clan and the Tribe: Indigenous Systems of Ownership.”

Malia Talakai (University of Nijmegen)

Mark Busse (University of Auckland)
Discussant

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>
New Perspectives on Adoption and Fosterage in Oceania
Organizers: Jeanette Dickerson-Putman (Indiana University-Indianapolis) and Judith Schachter (Carnegie Mellon University)
Meeting: Saturday, 8:30 am – 5:30 pm (James Monroe)

After a very successful and stimulating working session in 2006 we will go forward as a symposium in 2007. Participants will consider the following common threads and shared issues as they prepare their papers for the symposium.

1) The theme of **flexibility**—the argument, made in several papers, that the continuum between fosterage and adoption, with the multiple practices along that continuum, give these forms of child-having flexibility. As “relationship-making” practices, transfers of parenthood can serve as responses to crises, such as demographic decline, migration, or a natural disaster.

2) The significance of the **state**—the importance of state-based institutions and ideologies for the evolution of modes of “having children.” In some instances, there is a direct link between state mandated forms of family (the “normal”) and the movement of children; in other instances, the link is indirect, a matter of changing values and practices as the result of encounters with rules and norms sanctioned by the state.

3) The rise of a **global discourse** about adoption—as children circulate, so too do ideas about kinship, the value of a child, the identity and personhood of a child who has been transferred to a non-biological parent. Issues of secrecy, and when and how a child learns about the nature of her relationship with primary caretakers, now cross the globe. So, too, do theories of the emotional and affective dimensions of adoption, fosterage, and other forms of fictive kinship. How do these play out, for the individual?

4) The changing **value of the child**—from an economic asset to a beloved object, from gift to potential member of society, from “blood” relative to “chosen” kin. And linked to this, interpretations of life-stages and acceptable entry into the world of adulthood.

5) The intersection of **law and custom**—the changes that result from an introduction of a formal, legal system for controlling the transfer of children, into a local, a regional, and a national context. The importance, as well, of international regulations of the passage of children (and persons in general), promulgated by international legislative bodies.

6) **Geographical and structural factors**—a rural/urban dichotomy in practices of and ideologies about transactions in parenthood; the impact of other variables on the practices and interpretations of child transfer: class, caste, religion, ethnicity, and race.

7) **Perceptions** of chosen kinship—how do participants perceive, talk about, and respond to the possibilities for and functions of chosen (made) kinship? What do their stories tell about our interpretations, analytic categories, and assumptions about family and relatedness?

**Participants**
Larry Carucci (Montana State University)  

* Manuel Rauchholz (University of Heidelberg)  
“Contemporary Issues of Adoption in Chuuk State, Federated States of Micronesia.”

Jeanette Dickerson-Putnam (Indiana University-Indianapolis)  
“Flexibility, Power, Uncertainty and Obligation: Unraveling Contemporary Fa’a’amu Relationships on Raivavae, Austral Islands, French Polynesia.”

Leslie Butt (University of Victoria)  
“I Don’t Want a Grass Baby: Adoption of Unplanned Infants in Highland New Guinea.”
Christine Hamelin and Christine Solomon  
“Beyond Normative Discourse: Adoption and Violence Against Women in New Caledonia.”

Thorgeir Kolshus (University of Oslo)  
“Adopting Change: Relational Flexibility as Vice and Virtue on Mota, Vanuatu.”

Naomi McPherson (Irving K. Barber School of Arts and Sciences)  
Title Unavailable

Laurel Monnig (University of Illinois)  
“Adoption in Blood: Two Public Meetings Tell Tales of Chamorro Familia, Mestizo, Authenticity and Decolonization of Guam.”

Judith Schachter (Carnegie Mellon University)  
“A relationship endeared to the people: Adoption in Hawaiian Custom and Law.”

Mac Marshall (University of Iowa)  
Discussant

Susan McKinnon (University of Virginia)  
Discussant

Jeanette Dickerson-Putman, Department of Anthropology, Indiana University-Indianapolis, 425 University Blvd., Indianapolis, IN 46202, U.S.A.; tel (317) 274-2995; e-mail <jdickere@iupui.edu>

Judith Schachter, Department of History, Carnegie Mellon University, Baker Hall 240, Pittsburgh, PA 15213-3890, U.S.A.; tel (412)268-3239; e-mail <JM1e@andrew.cmu.edu>

WORKING SESSIONS

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 am – 5:30 pm (Ashlawn/Highland)

This working session will officially open with an ‘ava/‘awa/kava ceremony that articulates the kava drinking rituals of “our sea of islands.” This articulated kava ceremony is an integral part of this session, and it will serve as both a space for and subject of dialogue. We will examine the theoretical and practical dimensions that emerge from the kava circle. Participants in this session will continue 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 22 so that we may pre-circulate papers to all members of the session and assign a discussant to each paper/contribution.

Participants
Ty Tengan (University of Hawai‘i at Manoa), Tevita Ka‘ili (Brigham Young University, Hawai‘i) and Rochelle Fonoti (University of Washington, Seattle)  
“Articulating Indigenous Anthropology in/of Oceania.”

Tom Ryan (University of Waikato) and Des Kahotea (University of Waikato)  
“Whakapapa/Genealogies: Maori Anthropologists through the Twentieth Century.”

Andrew Moutu (University of Cambridge)
“Returning to the Ground of Being: The Case from the Iatmul Naven Ritual.”
Patricia Fifita (University of Hawai‘i at Manoa)

“Traditional Medicine at the Interface of Modernity: Negotiations of Medical Systems, Knowledge, and Practice in Tonga.”
Dionne Fonoti (University of Hawai‘i at Manoa)

Victor Narsimulu (Brigham Young University – Provo)

“Importance of Non-Formal Education in Rotuma.”
Andrew Taitusi Williams (Artist, Ono-i-Lau Island, Fiji)

Indigenous Paintings
Steve Tupai Francis (University of Melbourne)

“In Between Days: Speaking Out About Articulation.”
Esther Tinirau (Massey University)

“Te Morehu Tangata, Te Morehu Whenua: Remnants of the People, Remnants of the Land.”
* Che Wilson (Ngati Rangi/Whanganui)

“Ko tou Piki Amokura nou.”

Ty P. Kawika Tengan, Anthropology Department, University of Hawai‘i at Manoa, 2424 Maile Way, Saunders 346, Honolulu, HI 96822, U.S.A.; tel. (808) 956-7831; fax (808) 956-4893; e-mail <ttengan@hawaii.edu>

Rochelle Fonoti, Anthropology Department, University of Washington, Box 353100 Seattle, WA 98195, U.S.A.; tel (206) 543-5240; fax (206) 543-3285; e-mail <rfonoti@u.washington.edu>

Tevita O. Ka‘ili, International Cultural Studies and World Languages Department, Brigham Young University – Hawai‘i, 55-550 Kulanui Street, La‘ie, HI 96762, U.S.A.; tel. (808) 293-3692; fax (808) 293-3448; e-mail <kailit@byuh.edu>

Engendering Violence in Oceania
Organizers: Dorothy Counts (University of Waterloo/Okanagan University College) and Christine Stewart (Australian National University)
Meeting: Thursday, 8:30 am – 5:30 pm (Madison)

As we proceeded through two Informal Sessions on gender violence in Oceania, we found ourselves engaged in an interesting discussion of the scope of our topic. What does “gender violence” mean? There is possibly no universal definition of violence; the social context must always be learned, and can operate to blur the distinction between victim and perpetrator. Gender itself can be multiple and is enacted in particular contexts. We consider that “gender violence” is not limited to domestic violence, nor is it confined to violence enacted between male and female. It is gender violence, or gendered violence, when the victim of the violence is determined by gender relations; when the perpetrator of the violence is required to do so by gendered considerations; when the violence is legitimated by local configurations of gender relations. Hence our Working Session in 2007 is directed to examining the ways in which violence in Oceania is gendered and engendered. Participants will be addressing themes of varying manifestations of gendered violence, factors in the engendering process, the victim/perpetrator distinction, and some of the coping mechanisms developed by those involved in gender violence. We encourage all those interested in this topic to attend our session in February. Presenters should submit papers to the two facilitators by January 20, 2007, in order that we may arrange circulation and presentation processes.

Participants
Naomi McPherson (University of British Columbia, Canada)

“Black and Blue: Shades of Violence in West New Britain, PNG.”
Jean Zorn (Florida International University, USA)
“The Jurisprudence of Gender and Violence.”
Philip Gibbs (Melanesian Institute, Papua New Guinea)
“Witch Killing and Engendered Violence in Simbu, PNG.”
Christine Stewart (Australian National University, Australia)
“Males Freed: Engendering Violence against Sex Workers in Port Moresby, PNG.”
Fiona Hukula (National Research Institute, Papua New Guinea)
“Conversations with Convicted Rapists.”
Christine Salomon and Christine Hamelin (INSERM U88, France)
“Kanak Women Have Had Enough of Men’s Violence: Exposing and Condemning Gender Violence in New Caledonia.”
Laura Zimmer-Tamakoshi (Bryn Mawr College, USA)
“Troubled Masculinities and Gender Violence in Melanesia.”
* Anna-Karina Hermkens (Radboud University Nijmegen, Netherlands)
* Martha Macintyre (Melbourne University, Australia)
“Goals, Targets, Indicators and Audits: Aid Projects and the Recognition of the Meaning of Violence against Women.”

Dorothy Counts, 15130 Old Mission Rd., Oyama, BC V4V 2A9 CANADA; e-mail <counts@cablelan.net>
Christine Stewart, Gender Relations Centre, Research School of Pacific and Asian Studies, Australian National University, Canberra ACT 0200 AUSTRALIA; tel +61 2-6125-9937; e-mail <christine.stewart@anu.edu.au>

“From the Native’s Point of View,” Revisited: On the Problem of “Empathy” in the Pacific
Organizers: C. Jason Throop (UCLA) and Douglas W. Hollan (UCLA)
Meeting: Friday, 2:00 pm – 5:30 pm (Lewis/Clark)

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 which 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)
“The Paradoxes of Representing Others: Maori Democracy, Settler Democracy in New Zealand circa 1900.”
Elfriede Hermann (Universität Göttingen)
“Empathy, Ethnicity and the Self among the Banabans in Fiji.”
Douglas Hollan (University of California, Los Angeles)
“Varieties of Empathy: Understanding and Nurturing Others in Toraja, Indonesia.”
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 (University of California, Los Angeles)
“Suffering, Empathy, and Morality in Yap (Waqab), Federated States of Micronesia.”
Jeannette Mageo (Washington State University)
“The Shape of Empathy in Samoa.”
Rick Feinberg (Kent State University)
“The Role of Empathy in a Polynesian Community: Anuta, Solomon Islands.”

C. Jason Throop, Department of Anthropology, University of California, Los Angeles, 341 Haines Hall, Los Angeles, CA 90095, U.S.A.; e-mail <jthroop@anthro.ucla.edu>
Douglas W. Hollan, Department of Anthropology, University of California, Los Angeles, 341 Haines Hall, Los Angeles, CA 90095, U.S.A.; e-mail <dhollan@anthro.ucla.edu>

Materializing Oceania: Why Things Still Matter
Organizers: Joshua A. Bell (University of East Anglia) and Haidy Geismar (New York University)
Meeting: Saturday, 8:30 am – 5:30 pm (Ashlawn/Highland)

Engaging with the recent work emerging out of anthropology’s material turn, participants in this session seek to understand the ways in which the objects people make, make them. Examining communities’ continued engagements with their transforming material worlds, we endeavor to not only understand the diverse processes of materiality in Oceania but also to further illuminate the rich historical legacy of anthropology’s engagement with Pacific objects. Using a range of historic and ethnographic case studies current participants examine trophies (Busse), shell valuables (Gou; Kuehling), technology (Coupaye), gardening (Gross), issues of scale (Knut) photographs (Geismar), community engagements with museum collections (Baker; Bonsek) and heirloom objects (Bell; Krizancic; Sperlich) to focus on materialization in Aotearoa, Papua New Guinea, Samoa, the Solomon Islands, Tahiti and Vanuatu. In doing so they reveal that objects are much more than what they initially appear to be: they are materializations of relationships, condensations of both knowledge and people’s engagements with their life-worlds. By revealing what strategies communities use to materialize their relations, desires and values, participants show what objects do in social life and why an explicit investigation of materiality and materialization still matters. Participants are reminded to send their draft papers for circulation to the organizers by January 1st. Session statements and a working bibliography are available at the ASAO forum <http://asao.org/phpBB/index.php>.

Participants
Mortuary Rites in the Pacific
Organizers: David Lipset (Minnesota) and Eric Silverman (Wheelock College)
Meeting: Thursday, 8:30 am – 12:00 noon (Lewis/Clark)

This session is, in actuality, an informal session that includes a mini working session. During the informal session in 2006, several questions emerged, including: How is death culturally defined to take place? How is it then commemorated? What is the ritual process of death? What is the gender of death and funerary rituals? How are mortuary processes changing and how have they changed? How does death relate to creativity in the cultural contexts of local politics and/or globalization? How is death treated transnationally? And how are mortuary rites related to Pacific prehistory? This year, we will continue to discuss these themes through open-conversation as well as the presentation of several papers suitable for a working session that we hoped would fully gel.

We welcome participants from last year and new interlocutors. Please contact one or both of the session organizers as soon as possible if you wish to attend the session as a full participant. Our goal is to swap papers, however brief, prior to the actual meeting to facilitate discussion.
Participants
David Lipset (University of Minnesota)
“Modernity and Murik Funerary Ritual.”
Joshua A. Bell (University of East Anglia)
“Everything Will Come Up Like TV, Everything Will Be Revealed: Death in an Age of Uncertainty in the Purari Delta of Papua New Guinea.”
Naomi M. McPherson (University of British Columbia)
“Okanagan Funerary Rites and Mortuary Ceremonies in Bariai, West New Britain, PNG.”
Doug Dalton (Longwood University)
“Death, Experience, and Shifting Symbolic Fashionings in a New Guinea Hinterland.”
Karen Sinclair (Eastern Michigan University) and * Che Wilson (Ngati Rangi/Whanganui)
“Maori Mortuary Rituals.”
Karen Brison (Union College)
“Defining Cultural Identity in Fijian Funerals.”
Eric Silverman (Wheelock College)
“Why Funerary Rites Must Fail In Order to Work: The Aesthetic, Semiotic, and Emotional Aspects of Iatmul Mortuary Ritual in the Sepik River.”

Parenting and Childhood in the Pacific (CANCELLED)
Organizer: Eric Silverman (Wheelock College)

The session Parenting and Childhood in the Pacific has been cancelled. We only received abstracts for four papers. The organizer will consult via e-mail with folks who in the past expressed interest in the session to see if we should proceed in the future. If you remain interested in the session, please contact the organizer.

Power, Egalitarianism and Hierarchy in Melanesia (CANCELLED)
Organizers: Paula Brown Glick (New York) and Anton Ploeg (Harfsen)

The session on Power, Egalitarianism and Hierarchy in Melanesia has been cancelled due to an insufficient number of abstracts being submitted.

Vanuatu Taem: Temporality and Historicity
Organizer: Jean de Lannoy (Linacre College, University of Oxford)
Meeting: Friday, 8:30 am – 5:30 pm (Ashlawn/Highland)
The themes of temporality and historicity emerged as a common thread after a broad informal session and a working session on the presence of the past in Vanuatu and the relation between culture and history. We will meet again as a working session in 2007. The 11 papers raised a wide but complementary range of theoretical, methodological and ethical questions regarding the anthropology of time and history in Vanuatu. We invite further contributions on aspects of the relationship to time and history. We desire to keep a Vanuatu focus but a couple of relevant contributions on other areas would be welcome for a comparative perspective.

An important aspect of the discussion regards the often dramatic impact of earlier anthropological work exploited in local disputes and the potential impact of current research (Kolshus; Tabani). Related to this are considerations of diverging historical discourses within local communities (de Lannoy) as well as between national and international commemorations of Quiros’s 1606 voyage to Big Bay (Mondragon). A new history curriculum will teach young people to approach critically anthropological texts and other historical sources (Lightner). Ralph Regenvanu also advocates maximum diffusion and transparency of existing and forthcoming texts.

Several papers bridge oral traditions about the pre-colonial past and histories of the missionary encounter (e.g. Ballard; Taylor). Those papers as well addressed the multiplicity of voices on the past of Vanuatu, from diverging local perspectives on ancient heroes to the views of missionaries, archaeologists and reality TV. Many of these narratives, such as histories of conversion, concern ruptures with the past, but other perspectives reflect continuities, as illustrated by two papers on Tannese concepts of time (Lindstrom) and John Frum talk as ‘synchronic readjustment’ (Tabani). Rupture and continuity are increasingly embedded in attempts to reinvigorate institutions and practices associated with the pre-Christian past in the context of the state: the Pig Bank (Regenvanu), chiefs (Patterson) and the return of barkcloth to Erromango (Bolton). As a way to tackle practical and theoretical aspects of the relation to time and history, de Lannoy proposes to reconsider Lévi-Straussian notions of hot and cold history as well as relating variations between histories and their uses to the social context.

**Participants**

Thorgeir Storesund Kolshus (University of Oslo)

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 (Centre de recherches et de documentation sur l’Océanie [CREDO – CNRS Marseille])
“Prophetic Times in Tanna, Vanuatu.”

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

Mary Patterson (Melbourne University)
“Chiefly Speaking: History and Power in Vanuatu.”

* John P. Taylor (RSPA, ANU)

Lissant Bolton (British Museum)
“Retrieving History as Objects: The Case of Erromango Barkcloth.”

Sabine Hess (Universität Heidelberg)
“Being Allowed to Forget: Vanua Lavan Understandings of Time and History.”

Haidy Geismar (New York University)
Title to be announced

Carlos Mondragón (Centro de Estudios de Asia y América)
“States of Remembrance: “First Contact” as Historical Fact and Future Expectation in Santo, Vanuatu.”
* Marcellin Abong (Vanuatu Cultural Centre)
“Metamorphoses of Nagriamel.”
* Chris Ballard (Australian National University)
“The Once and Future Chief: Roi Mata and the Politics of Land in Central Vanuatu.”
* Sandra Widmer (York University)

Jean de Lannoy, Linacre College, University of Oxford, OX1 3JA, UNITED KINGDOM; e-mail <jean.delannoy@linacre.ox.ac.uk>

INFORMAL SESSIONS

**Anthropology of the Senses in Oceania**
Organizer: Bettina Beer (Universität Heidelberg)
**Meeting: Saturday, 8:30 am – 12:00 noon (Madison)**

Since the early 1990s, interest in the formation, uses and meanings of the senses (as well as relations among them) has grown in anthropology. Talk of a “sensory revolution” (Howes 2006) might, however, be slightly premature given how little substantial empirical work has been done. Of the influential publications that have appeared, though, several focused on Melanesia, such as Steven Feld’s Kaluli acoustemology and David Howes’s comparison between Massim and Middle Sepik ways of sensing the world.

Participants in this session do research in different regions in Oceania on synaesthesia and various senses. They are interested in topics such as the idea of a "fifth taste" as a culturally constructed combination of tastes and textures (Gene Ammarell), the changing cultural domain of smell, social relations and consumption (Bettina Beer), sensory perceptions of oceanographic phenomena used in navigation in the Marshall Islands (Joseph Genz), and in symbolic connections of water, place and sound in PNG (Alexis von Poser).

The aim of the proposed informal session is to get an overview of current or planned research on the senses in Oceania and to discuss theoretical and methodological problems in sense-centered research. Those interested should contact Bettina Beer.

**Those who have expressed interest are as follows:**
Gene Ammarell (Ohio University, Athens)
“Taste Categories among Western Malayo-Polynesian Speakers.”
Bettina Beer (University of Heidelberg)
“The Changing Cultural Domain of Smell, Social Relations and the Wampar Sensorium.”
Donald Garrett (Trent University)
“Pain in the Asabano: Conceptions of Body in Papua New Guinea.”
Joseph H. Genz (University of Hawai’i)
Sabine Hess (University of Heidelberg)
Title Forthcoming
Christopher Little (Trent University)
“Making Sense of the Senses among the Asabano of Papua New Guinea.”
Alexis von Poser (University of Heidelberg)
“Symbolic Connections of Water, Place, and Sound—Auditory Anthropology among the Kayan (PNG).”
Diaspora, Identity and Incorporation
Organizers: Michael Lieber (University of Illinois) and Michael Rynkiewich (Asbury Seminary)
Meeting: Saturday, 2:00 pm – 5:30 pm (Lewis/Clark)

We will continue as an informal session so that those who were not able to attend can participate this year. Pacific Islanders continue to migrate to sites elsewhere in the Pacific, and to communities in Australia, New Zealand, England, and the United States. Insofar as the processes of forming persons and structuring communities are rooted in time and place, what happens to these processes when people migrate? How are personal and communal identities constructed and maintained? How are multiple identities negotiated among multiple communities? How can a community be rooted in a memory or a narrative of place that few have seen or that might not even exist anymore? What provides the connectivity, the shared sense of belonging? How are newly arrived people incorporated into community? While the category of “diaspora” can be used as a rubric for our questions, our focus will be on process, on ethnographic description rather than on refining definitions. A variety of activities can serve as sites where identity is shaped and contested. These include ethnic performances, agricultural production that transforms the landscape, the production of objects and the reproduction of religious activities that might serve to shape collective memories while transforming meanings. We will continue to explore these issues.

Food and Globalization: Negotiating Sociality and Power
Organizers: Lisa Henry (University of North Texas) and Jeanette Dickerson-Putman (Indiana University-Indianapolis)
Meeting: Thursday, 2:00 pm – 5:30 pm (Lewis/Clark)

During our 2006 working session in San Diego, we presented five papers on “Food, Power and Globalization.” We had a great turnout of 18 informal participants who contributed to a lively discussion on each paper, as well as to the central themes of the session. The themes of food, power, and globalization remain strong links throughout the papers, yet an additional theme of “the social role of food” emerged. We decided to rename the session “Food and Globalization: Negotiating Sociality and Power,” and will refocus individual papers to highlight these common threads. We have decided to meet again in 2007, as an “informal session” this time since we have fewer than the seven participants presenting papers required for working session status. We ask that participants circulate their papers to all participants by February 1.

Participants
Deborah Gewertz (Amherst College) and Frederick Errington (Trinity College)
“Lamb/Mutton Flaps in Motion: Contesting Pacific Island Gastrologies.”
Michael L. Burton (University of California, Irvine) and Karen L Nero (University of Canterbury)
“Food Sufficiency and More: Globalization, Food Transfers, and Health in Kosrae.”
Laurence M. Carucci (Montana State University)
“Feasting with Folly: The Give and Take of Food in a Global Subsistence Environment.”
Naomi M. McPherson (Irving K. Barber School of Arts and Sciences)
“Women, Food and Cash in Bariai, West New Britain, PNG.”
Jeanette Dickerson-Putman (Indiana University – Indianapolis) and Lisa Henry (University of North Texas)
“From Fish and Taro to Frozen Chicken and Rice: Globalization and the Social Role of Food on Raivavae.”
Juliana Flinn (University of Arkansas at Little Rock)
“The Power of Taro.”

Lisa Henry, University of North Texas, Department of Anthropology, P.O. 310409, Denton, TX 76203, U.S.A.; tel.: (940) 565-4160; fax (940) 369-7833; e-mail <LHenry@unt.edu>
Jeanette Dickerson-Putman, University of Indiana – Indianapolis, Department of Anthropology, 425 University Blvd, Indianapolis, IN 46205, U.S.A.; tel.: (317) 274-2995; e-mail <jdickere@iupui.edu>

Imagination and Innovation in Pacific Oceania
Organizer: Roger Ivar Lohmann (Trent University)
Meeting: Saturday, 2:00 pm – 5:30 pm (Madison)

The imagination is intimately involved in apprehending, engaging, and altering the material world as well as world-views. In this session we will explore the role of the imagination in cultural innovations of all sorts, including developments in technology and style, belief and ideology, creativity and activism, cosmology and political organization. Questions participants might consider regarding their own ethnographic contexts include: Where do new ideas come from? What are the imaginative and cognitive sources of agency in historical change and the active maintenance of tradition? How does the interface between the real and the imagined world play out in moment-to-moment decisions about what is true, what is desirable, and what to do next?

Those who have already expressed interest have circulated and will discuss abstracts. Additional participants are of course welcome.

Participants
Roger Ivar Lohmann (Trent University)
* Heather M.-L. Miller (University of Toronto)
“Imagining Ritual Connections: Material Culture Innovations as Images of Cultural Affiliation in Duranmin Church Services (Papua New Guinea).”
D. R. Garrett (Trent University)
“New Medicine, Old Body: Models of Changing Curative Practices in Papua New Guinea.”
Christopher Little (Trent University)
David M. Lipset (University of Minnesota)
“A Melanesian Pygmalion: Mourning and Male Creativity in a Postcolonial Backwater.”
Laurie Zadnik (University of Toronto)
“Clothing the Province: Reinventing ‘Traditional’ Attire in a Papua New Guinean Lutheran School.”

Roger Lohmann, Department of Anthropology, Trent University, 2000 Simcoe St. N., Oshawa, Ontario L1H 7L7 CANADA; <rogerlohmann@trentu.ca>

Indigenous Struggles and Issues in Oceania
Organizers: Marie Salaün (Université de Paris 5 – Sorbonne) and Natacha Gagné (University of Ottawa)
Peoples of Oceania have been, over the last four decades, publicly fighting for their rights. They have been engaged in indigenous struggles on the world scene, achieving, with varying degrees of success, “visibility”, challenging at different levels their political, economic and cultural domination by the state. Anthropology of Globalization provides renewed theoretical frameworks for the analysis of such struggles, examining how the “local” addresses the “global” on differing scales. But beyond these new tools, over the years, indigenous struggles and movements themselves have considerably changed since their first expressions.

This session intends to look at the heteroglossic and complex ways peoples of Oceania engage in their diverse struggles of indigeneity today. Some of the questions that we would like to discuss are: How are narratives, discourses, and actions articulated in terms of indigeneity used today to challenge the state, majority populations, regional and transnational organisations and businesses? How does indigeneity create new opportunities for connections with other peoples and nations within and outside Oceania as they pursue their political goals? How do the State and non-indigenous populations react to these narratives, discourses, and actions? How are these indigenous struggles different or similar to previous ones? How are they different or similar to those outside Oceania?

We also intend, with the Indigenous Struggles and Issues in Oceania session, to look at how Oceanian visions and ways of being are maintained and even strengthened through indigenous affirmation. This session will be open to works looking at indigenous leadership as well as “ordinary” indigenous people’s initiatives and narratives. It will also be open to research dealing with indigenous perspectives as well as non-indigenous reactions or interactions.

We send a special invitation to indigenous researchers from Oceania to join us in this session. Those interested are asked to send us a one page statement outlining plans for a paper to be developed for the session before January 15. These statements will be pre-circulated among respondents before the meeting.
Vernacular languages throughout the Island Pacific are increasingly under threat as the result of the widespread and growing use of English, French and various national and regional lingua francas such as *Tok Pisin* in Papua New Guinea and *Bislama* in Vanuatu. The disappearance of vernacular languages and the sweeping changes that accompany their loss are resulting in radical transformations of Pacific Island economies, ecologies and cultures. Colonization, migration, trade, economic development and globalization all contribute to language transformation, but in this session we also assess the role of educators and educational systems as agents of language transformation, loss and/or revival. Of special concern will be the processes of vernacularization that occur when languages are given a written form for the first time and find their way into media, literature and educational systems. The experiences of diverse Pacific Island communities will be considered and compared in relation to processes of decolonization, nation-building and identity transformation in a globalizing world.

John Wagner, Community, Culture and Global Studies, University of British Columbia – Okanagan, 3333 University Way, Kelowna, BC V1V 1V7 CANADA; tel.: (250) 807-9318; fax: (250) 807-8001; e-mail <john.wagner@ubc.ca>

Alice Pomponio, Anthropology Department, St. Lawrence University, Canton NY 13617, U.S.A.; tel.: (315) 229-5797 or 229-5106; fax: (315) 229-5803; e-mail <apomponio@stlawu.edu>

VI. RECENT JOURNALS

The June 2006 issue of *The Journal of the Polynesian Society*, Volume 115 (#2), features the following articles:

Embodied Inter-cultural Dialogues: The Biography of a Samoan Necklace in Cologne
*Tobias Sperlich*

Honorific Resources for the Construction of Hierarchy in Pohnpei and Samoa
*Elizabeth Keating and Alessandro Duranti*

The September issue of *The Journal of the Polynesian Society*, Volume 116 (#3), includes the following articles:

Poroporoaki for Te Arikinui Dame Te Atairangikaahu 1931-2006

Explaining the Aberrant Austronesian Languages of Southeast Melanesia: 150 Years of Debate
*Andrew Pawley (Nayacakalou Medal Address)*

Conflicting Autonomist and Independentist Logics in French Polynesia
*Anne-Christine Trémon*

*The Contemporary Pacific*, Volume 18 (#2) 2006 is a special issue on Melanesian Mining Modernities, guest-edited by Paige West and Martha Macintyre. Contents of the volume are listed in the September ASAO Newsletter:

For subscriptions to *The Contemporary Pacific*, contact the Journals Department, University of Hawai‘i Press, 2840 Kolowalu Street, Honolulu HI 96822; tel: 808/956-8833.

The *NAPA* bulletin (#26) has two papers, “Public Policy & Practical Knowledge” by Shirley Fiske and “Theory & Practice: Improvising Life as a Practicing Anthropologist” by Eve Pinkser, that might be of interest to students of Pacific anthropology.

Migration is a global phenomenon that did not just emerge in the 21st century. It is perceived by many as a constant source of problems and threats. This notion is propagated by politicians, among others, who use migrants to further their own political ideologies. Due to economic and security developments globally, migration is beset by increasing ethnical conflicts and restrictive immigration policies. This in turn creates heightened difficulties for migrants. But it also generates new life situations, shapes lives and reshapes identities. The region of the South-Pacific is no exception. Considering conflicts in recent years, the issue of migration in this area exemplifies the contestation over migration.

This book provides an overview on migration issues in the South Pacific. Issues such as gender, the historical aspects and the history of migration in the Pacific, migration and conflicts, challenges for second generation migrants as well as the situation of Indians after the coup in Fiji are addressed in this book.

More details about this book are available from the publisher's website.

The Limits of Meaning: Case Studies in the Anthropology of Christianity (Oxford: Berghahn Books, 2006) is edited by Matthew Engelke (LSE) and Matt Tomlinson (Monash). Items of special interest to scholars of Oceania include the following chapters:

"Converting Meanings and the Meanings of Conversion in Samoan Moral Economies.”
Ilana Gershon

"Nationalism and Millenarianism in West Papua.”
Danilyn Rutherford

"The Limits of Meaning in Fijian Methodist Sermons.”
Matt Tomlinson

"Afterword: On Limits, Ruptures, Meaning and Meaninglessness.”
Joel Robbins


This book presents topics in the grammar of South Efate, an Oceanic language of Central Vanuatu as spoken in Erakor village on the outskirts of Port Vila. It is one of the first such grammars to take seriously the provision of primary data for the verification of claims made in the analysis. The research is set in the context of increasing attention being paid to the state of the world’s smaller languages and their prospects for being spoken into the future. In addition to providing an outline of the grammar of the language, the author describes the process of developing an archivable textual corpus that is used to make example sentences citable and playable, using software (Audiamus) developed in the course of the research. An included DVD provides a dictionary and finderlist, a set of interlinearized example texts and elicited sentences, and playable media versions of most example sentences and of the example texts.

In the early 1940s Derek Freeman, long before his controversial discussions of Margaret Mead’s interpretation of Samoan adolescent behavior, spent some time in the village of Sa'anapu, on the Samoan island of Upolu, observing the society, how it worked, and how it achieved its remarkable coherence. The thesis derived from this meticulous work has now been published in book form, with an extensive introduction by Peter Hempenstall, Professor in the School of History at the University of Canterbury, New Zealand, and a foreword by James Fox, Professor of Anthropology in the Research School of Pacific and Asian Studies at the Australian National University, both of whom knew Freeman. It is an unrepeatable picture of a community as it was more than half a century ago, as yet relatively unaffected by post-war change.

VIII. OTHER CONFERENCES AND EVENTS

The Easter Island Foundation and Gotland University are hosting the VII International Conference on Easter Island and the Pacific Islands: Migration, Identity, and Cultural Heritage. The conference will be held at Gotland University in Visby, Sweden, from August 20-25, 2007.

Gotland University and the Easter Island Foundation invite you to attend this special conference. We hope you will join us for an educational and entertaining experience as we celebrate the past achievements of the Pacific islanders, share their present challenges, and look to the future.

California State University Northridge Art Galleries announces the art exhibition:
ISLAND AFFINITIES: Contemporary Art in Oceania

This exhibition focuses on painting, installation, photography, and video art by contemporary artists of Oceania, who explore issues of identity, memory, and place through formal and conceptual affinities to Samoan, Tongan, Hawaiian, and Papua New Guinea culture. Artists include: Jewel Castro, Tupito Gadalla, Anne Keala Kelly, Shigeyuki Kihara, Julie Kumin, Fonofale McCarthy, Dan Taulapapa McMullin, Reggie Meredith, Rosanna Raymond, Larry Santana, Filipe Tohi, Daniel Waswas, and Jane Wena. This exhibition is co-curated by Dr. Peri Klemm of the CSUN Art History Department and by artist and instructor Jewel Castro of MiraCosta College in San Diego.

Dates: January 29-March 1, 2007
Opening Ceremony: February 1, 2007, 6:00-8:00 pm
Gallery Talk by Dr. Peri Klemm: February 5, 2007, 10:00am-12:00 pm
Artists' Reception and performance events: March 1, 2007, 6:00-8:00 pm

Gallery Location:
CSUN Art Galleries
College of Arts, Media and Communication
18111 Nordhoff Street
Nordhoff, California 91330-8299

Please check the CSUN Art Galleries website for event updates. If you have any questions, please contact Jewel Castro.

IX. MEMBER NEWS
**Member Award**
Dr. Michael Mel, Head of the Department of Expressive Arts and Religious Studies at Goroka University (EHP, PNG) has been awarded a prestigious Prince Claus award for Culture and Development for Euros 25,000, funded by the government of the Netherlands. Awards are made annually and Mel is the first Pacific Islander recipient. He received his award in the category of Education and Debate.

**ASAO Publications Announcement**
An edited volume or special issue of a journal that resulted from ASAO sessions may be submitted to the ASAO Board for designation as an ASAO Publication, and thereafter listed on the Association's website. Any contributor who is not yet an ASAO fellow is eligible to become one.

The editor(s) of the publication need to send the complete publication details, table of contents, and years of the ASAO sessions that contributed to development of the publication to ASAO Secretary Jocelyn Armstrong for presentation to the Board at its meeting at the annual meeting in February. The same information should be sent to ASAO Webmaster Alan Howard for posting on the website, pending the Board's approval.

**PISF Donations**
The Pacific Island Scholars Fund committee is soliciting donations for next year (the 2008 meetings). We have awarded funds to seven outstanding scholars for the upcoming Virginia meetings and we'll all enjoy meeting these colleagues and appreciating their contributions. But we want to ask you to think ahead to next year, when the Association will meet in the Pacific and when we will want to help as many Pacific Island Scholars as we possibly can to attend those meetings.

As you send in your meeting registrations and ASAO membership renewals in the next months, please include a generous donation to the PISF. **All funds that come in to PISF now and during the coming year will go toward supporting participants for 2008.** I know of a number of very generous checks that have come in recently, and that some also donate royalties from Pacific-related publications. If you have other creative ideas for fund raising for PISF at the February Charlottesville meetings like silent auctions, not so silent auctions, etc., please share them with us. The other PISF members are Ty Tengan, Ping-Ann Addo and Leslie Butt. ASAO is a 501(c)3 nonprofit corporation, meaning all contributions are tax-deductible in the US.

Thanks,
Keith Chambers
PISF Committee Chair
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 fellows, US$20 indigenous Pacific Islanders, students, and unemployed members. Institutional subscriptions are available for US$15 per calendar year. ISSN 1095-3000

**funding for editorial assistance with the ASAO Newsletter is provided by the College of Letters and Science, Montana State University.**

**ASAO Web site: http://www.asao.org**

Larry Carucci
ASAO Newsletter Editor
Dept. of Anthropology and Sociology
Montana State University
Bozeman, Montana, 59171
E-mail <lamaca@montana.edu>