Thanks to all of you who sent in session announcements and other materials by the August 20th deadline. In particular, my gratitude to our Program Chair, Roger Lohmann, and to Jan Rensel for their extra efforts in preparing and reviewing the materials that appear in this Newsletter. I would also like to give recognition to Samantha Brockman, my editorial assistant, who has chosen to continue to contribute her editorial talents to ASAO in spite of her graduation this past spring.

In addition to session announcements, the information from Michael Rynkiewich on our 2009 ASAO Meeting will be of special interest to those planning to attend our meeting in Santa Cruz, California.

ASAO is currently seeking a Newsletter Editor to begin publication with the September 2009 issue. If you are a dedicated member with editorial expertise, contact Dan Jorgensen or Larry Carucci about the possibility of becoming the next ASAO Newsletter Editor.

Please note that all materials to be included in the December Newsletter must be received by November 20.
II. FROM THE CHAIR

I am happy to announce that Joshua Bell and Elfriede Hermann were elected to the Board, and look forward to working with them over the coming year. I would also like to extend my thanks to Rochelle Fonoti, who also stood for election. Eric Silverman, who served as Chair and past Chair, and Leslie Butt, who was the Board’s representative on the PISF Committee, have completed their terms on the Board, and we owe them a debt of gratitude for their advice and work on our behalf. Finally, I can report that the nomination of Ben Finney as Honorary Fellow was enthusiastically endorsed by the membership.

Plans for the 2009 meeting in Santa Cruz are well underway thanks to the work of our Site Coordinator, Mike Rynkiewich, and further information about accommodations and transportation appears below in this newsletter. Between now and then the AAA annual meetings will be taking place in San Francisco, with a fair number of ASAO members in attendance. For those of you who will be coming, I would like to extend an invitation to attend the ASAO party, which will take place on either Friday or Saturday night (details TBA on ASANET). Pacific anthropology will also be represented in a session sponsored by the Melanesian Interest Group (MIG) organized by John Barker on “The Cultures of Christian Conversion” and by a session focusing on Hawai‘i entitled "Anthropology's Kuleana: Rights and Responsibilities in Anthropological Practice."

A persistent difficulty over the years has been the problem of arranging dues and registration payment for members outside the US, who have sometimes found international banking and currency arrangements awkward. This year the Board considered this issue, which has become more pressing as the international character of ASAO has grown, and decided to move to an online payment system using PayPal. This has several advantages, including bypassing the complications of various banking fees and making foreign currency transactions smoother. By the time you read this, the system should be up and running thanks to the efforts of our Treasurer, Mary McCutcheon, and our Webmaster, Alan Howard. I should also point out that donations for the Pacific Islands Scholars Fund (PISF) can be made at any time using the PayPal method. For more details, consult the ASAO website at: http://www.asao.org/.

Looking forward to seeing you in February, and maybe even some of you in November.

Dan Jorgensen, ASAO Chair

III. PACIFIC ISLANDS SCHOLARS FUND

The “food challenge” on ASAONET has fattened up our PISF fund a bit, and it is now time for applications for ASAO support for Pacific Islands Scholars to attend the annual meetings in Santa Cruz, California, February 2009. The ASAO web site has program information as well as application forms for travel awards and mini-grants. Travel award applications are due no later than November 1, 2008.

Session organizers, please note that you will need to write a letter in support of any Pacific Islands scholars in your session applying for travel awards. Also, organizers will need to submit a short form for any scholars in your sessions you are nominating for mini-grants. Let’s do all we can to encourage strong participation in Santa Cruz from our Pacific Islands colleagues!

PISF information and forms can be found on the ASAO web site: http://www.asao.org/pacific/pisf.htm
IV. THE 2009 ASAO ANNUAL MEETING

The 2009 meeting site chosen by the Board will be in Santa Cruz, California from February 10-14.

Accommodations
The hotel for the meeting will be the University Inn and Conference Center (www.ucscinn.com) at 611 Ocean Street, Santa Cruz, CA 95060 (phone: 831-426-7100, Toll free: 866-827-2466; Fax 831-429-1044). Please make reservations, by phone or online, by January 7th as rooms will be released after that date. Please identify yourself as a member of ASAO for best rates.

Rates and amenities:
1. Singles and Doubles: $69 weekdays; $89 Friday and Saturday.
2. Triples: $79 weekdays; $99 Friday and Saturday.
3. Quads: $89 weekdays; $109 Friday and Saturday.
4. Free Expanded Continental Breakfast; waffles or omelets extra.
5. Year round heated pool and spa.
6. Exercise room.
7. Free Wifi in Lobby and Sunset Room; free internet hookup in rooms.
8. Free parking.
9. Five minute walk to downtown, party til midnight.

Transportation
Most participants will fly into San Jose International Airport. Santa Cruz is an hour's drive from the airport. There are several options for ground transportation:

- Rent a Car. All the usual agencies are available at the San Jose International Airport.

- Join with other ASAO attendees in sharing ground transportation that is being arranged with one of the shuttle companies: Airport Express. When you make your flight arrangements, give your arrival time to the Site Coordinator-Michael.rynkiewich@asburyseminary.edu, 1-859-858-2218. Alternatively, you may contact Reno at Airport Express at jonreno@hotmail.com, 1-831-464-2600. Identify yourself as attending ASAO at the University Inn in Santa Cruz. He will then group people in the most inexpensive way so to keep individual costs down. This service is a 24-7 operation, so they can accommodate any arrival and any departure.

- Arrange your own ground transportation. The companies working out of San Jose International are:
  a. Airport Express (831-462-5800)
  b. Early Bird (831-462-3933)
  c. Santa Cruz Airporter (831-475-0234)
  d. Surf City Shuttle (831-419-2642)
  e. ABC Sedans & Limousines (831-477-0170 / 1-800-734-4313)
  f. West Coast Limousines & Sedans (831-684-2200)
  g. Main Event Limousines (831-646-5466)
  h. Yellow Cab (831-423-1234)
  i. Delux Cab (831-462-6063)

Mike Rynkiewich, ASAO Site Coordinator

V. 2009 ASAO PROPOSED SESSIONS

* Paper to be presented in absentia.

FORMAL SYMPOSIA
Artifacts of Imagination and Innovation in Pacific Oceania
Organizer: Roger Ivar Lohmann

Papers in this symposium address how continuity and change in imaginative productions are reflected in material culture and behavior. Creativity, agency, temporality, performativity, cultural change, and related concepts can serve as foci for analysis of particular ethnographic situations. Joel Robbins has agreed to serve as discussant. Participants have committed to precirculate an advanced draft by October 30. Prior to meeting in Santa Cruz in February, each participant should read and prepare comments on all of the other papers, and incorporate cross-referencing into their own drafts. The organizer will prepare an introduction, and the discussant a conclusion that they will summarize at the meeting. Participants will also summarize their papers, leaving time for discussion of each one. The last hour of the meeting will be devoted to publication options and deadlines for final revisions, which we intend to pursue without delay. Participants include:

Roger Ivar Lohmann (Trent University) “Introduction: Artifacts of Imagination and Innovation in Pacific Oceania”

Astrid de Hontheim (Université Libre de Bruxelles) [title to be announced]

*Katie Glaskin (University of Western Australia) “Dreams, Innovation, and the Emerging Genre of the Individual Artist”

Roger Ivar Lohmann (Trent University) “Strategic Objectification of Past Relationships among the Asabano of Papua New Guinea”

Jeannette Mageo (Washington State University) “Dancing Social History: Innovation and Imagination in Samoan Dance”

Heather M.-L. Miller (University of Toronto) “Imagining Connections: Aesthetic and Musical Innovations as Images of Cultural Affiliation in Duranmin Church Services (Papua New Guinea)”

Andrew Strathern and Pamela J. Stewart (both University of Pittsburg) “When is Paiwan ‘Paiwan’? Identity, Creativity, and Indigenous Cosmopolitanism among the Paiwan of Taiwan”

Joel Robbins (University of California, San Diego) Discussant

En/Gendering Violence in Oceania
Organizers: Dorothy Counts and Christine Stewart

After two informal sessions and two working sessions on the complexity of themes and issues involved in the production of gender violence, we are at last ready to move to a symposium. Gender violence occurs whenever either the victim or the perpetrator of the violence is determined by gendered relations or considerations. The focus of this panel is on the variegated relationships between societal configurations of gender identity and violence. We discovered as we discussed the interconnections amongst the eight draft papers presented in 2007, at the first of our working sessions, that one of the sources of violence in the rapidly changing societies of Papua New Guinea is the stress that these changes put on male identity formation, a stress that often finds its outlet in violent behavior. We refer to this phenomenon as “troubled masculine identity,” and aimed to explore this further at our second working session in 2008. The papers discussed at the 2007 session dealt with some newly emergent and quite exciting issues surrounding gender violence, such as the influences of Christianity,
the introduced legal system, economic development and donor aid, mythical origins, the
gendering of witch killing, and the cultural perceptions which legitimize some forms of gender
violence. That session concluded with a summary of the themes we could see emerging,
including:

* The disempowerment and empowerment of women caused by socioeconomic change,
  the threat that males perceive from the empowerment of women, and the means
  adopted to retaliate against this threat;

* Tradition, modernity, and societies in transition;

* Economic factors and the way they operate to increase/diminish the propensity for
  gender violence.

Our papers at the symposium will continue to explore these themes. Our participants (below)
plan to have their papers in by **August 30**, so that we can all read and comment upon one
another’s papers in time for everyone to do a final draft before the due date.

**Philip Gibbs** (Melanesian Institute) “Witch Killing and Engendered Violence in Simbu, PNG”

**Anna-Karina Hermkens** (Radboud University Nijmegen) “Josephine’s Journey of Violence:
Marian Devotion and Self-Transformation in Urban Papua New Guinea”

**Fiona Hukula** (National Research Institute, Papua New Guinea) “Conversations with Convicted
Rapists”

**Martha Macintyre** (Melbourne University) “Goals, Targets, Indicators and Audits: Aid Projects
and the Recognition of the Meaning of Violence against Women”

**Naomi McPherson** (University of British Columbia Okanagan) “Black and Blue: Shades of
Violence in West New Britain, PNG”

**Christine Stewart** (The Australian National University) “Males Freed: Engendering Violence
against Sex Workers in Port Moresby, PNG”

**Laura Zimmer-Tamakoshi** (Bryn Mawr College) “Troubled Masculinities and Gender Violence in
Melanesia”

**Jean Zorn** (Florida International University) “The Papua New Guinea Courts Address Rape”

**Indigenous Struggles and Issues**
Organizers: Marie Salaün and Natacha Gagné

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 states and majority populations. Over the years, indigenous struggles
and movements themselves have considerably changed since their first expressions. From our
experiences of Oceania, new movements, claims, expressions of claims in the name of
indigeneity, and a new generation of activists are emerging today.

Our previous discussions raised the idea of a tension between “indigeneity” as a
universal category and a specific political and legal category, which appeared rather recently
and was institutionalized within the United Nations. In this session, we are interested in
detailed ethnographies of case studies. The papers should address these questions:
(1) How is the tension around the concept of “indigeneity” relevant in your case study? How does the rhetoric of indigeneity emerge or arise?

(2) When and in what local contexts does it emerge? How has it changed through time?

(3) In your specific case study, who are the actors involved (States; groups in relations: first occupants, immigrants, European and non-European settlers; trading partners...)

(4) How did the groups’ relations change with time and impact on the rhetoric about indigeneity?

(5) How does the identification as an “indigenous” person or group articulate with locality? How is “rootedness” claimed, for instance?

In our previous meetings, the importance of considering local and global contexts which impact on indigenous claims and self-identification as indigenous peoples/groups was also emphasized. In search of a general coherence for our prospective publication, we suggest that each participant pay close attention to these contexts and give a detailed account of the most relevant of them in his or her specific case study. These contexts includes: (1) immediately competing groups; (2) opinion leaders within the state, province or colony (including influential media personnel and academics); (3) the power elite within the broader society; (4) the proximal international arena composed of trading partners, ex-colonial masters, etc. who wield an influence in the society (e.g., British Commonwealth influence in ex-colonies); (5) the colonial history; (6) the diverse strategies available to the group; (7) the broader international arena in which such issues are debated and in which an emerging consensus has been codified in the United Nations mandate.

Our current list of participants includes Natacha Gagné, Lily George, Michael Goldsmith, Alex Golub, Alan Howard, Fiona McCormack, Carlos Mondragón, Jan Rensel, Marie Salaün, Benoît Trépied, Éric Wittersheim. Potential new participants have expressed their interests at the last meeting. We would appreciate receiving confirmation of their participation by September 15, 2008. Jonathan Friedman will be a discussant for our session.

With the aim to move efficiently towards publication, drafts of papers should be sent for comments to the organizers by October 25, 2008. Participants should also send their completed drafts by January 15, 2009 for precirculation among participants and discussant(s).

Marie Salaün, Université Paris 5 – Sorbonne and IRIS (EHESS – CNRS), 54 boul. Raspail, 75006 Paris, FRANCE; <marie.salaun@paris5.sorbonne.fr>
Natacha Gagné, Department of Sociology and Anthropology, University of Ottawa, 55 Laurier E. (8107), Ottawa (Ontario), CANADA K1N 6N5; <natgagne@uottawa.ca>

**Spectacles of Self, Community, and Modernity in Pacific Mortuary Rites**
Organizers: David Lipset and Eric K. Silverman

This symposium will address comparative ethnographic issues related to processes of burial and mourning in the contemporary Pacific. Generally, the papers feature two themes. One theme is the documentation of mortuary rites as a kind of identity politics in which changing discourses of spirit, birth-death (or lifedeath), embodiment, and gender are debated and elaborated—sometimes in defiance of the modern subject, sometimes in compromise with it. The other theme is the methodological relationship of mortuary rites to the development of a more general view of ritual that privileges funerary rites, not as a reconstitution of local-level society (as per Hertz and Van Gennep), but as an expression of the contested, disputed, anxiety-riddled relationship of local society to modernity. Other papers will analyze the sentiment of grief, cosmology in relationship to concepts of person and gender, aesthetics and
spectacle, and the relationship of mortuary ritual to the construction of local-level inequality. In addition, several presentations will document the participation of fieldworkers in these rites. Our current list of participants includes Nick Bainton, Josh Bell, Larry Carucci, David Lipset, Eric Silverman, Karen Sykes, Karen Sinclair, Nancy Lutkehaus, Alexis von Poser, Naomi McPherson, and Douglas Dalton. Others wishing to take part should forward a paper prospectus of four to five pages to the organizers by October 1. Participants must complete initial revisions and circulate full drafts to the organizers and other participants by January 1.

WORKING SESSIONS

Contemporary Political Economies of Sport in Oceania
Organizers: Lisa Uperesa and Paige West

The anthropology of the Pacific has historically had a sustained interest in play and games. In the Pacific today organized sports serve as the most prevalent contemporary forms of organized physical activity with institutionalized rules. Sports are expressions of economics, popular culture, youth culture, and politics, and the analysis of sport allows for analysis of race, power, gender, and social inequality. Participation in sport varies across the Pacific with participation ranging in meaning. For some sport is waged-labor, for others it is economic development, ritual expression, an arena for conflict mediation, a set of sociocultural expressions, or just play. This panel contributes to the growing body of work on the anthropological and historical analysis of sport that treats sport as a form of social, economic, and political expression that is worthy of careful social analysis.

We are interested in political economies of sport not in a narrow or traditional sense of economy, but rather take inspiration from the work of Pierre Bourdieu in considering the multiple forms of capital (cultural, economic, social, etc.) that are implicated in and emerge from participation in sport. We encourage papers that examine how these forms of capital are developed, valued, exchanged, circulated, and invested in different contexts. We also welcome papers that consider sport within different social scales (e.g., from the school or village level to national, regional, and international sporting circuits) and the ways in which these different scales articulate or intersect. Successful submissions may also focus on how various forms of sporting capital impact social relationships in Oceanic communities.

Since several of the prospective participants have engaged in a sustained conversation on the panel topic over previous years, we wish to bypass the informal session and propose this panel as a working session. Papers will be precirculated among panelists prior to the session, and each participant will have 15 minutes to present a version of the more fully developed paper. Abstracts should be submitted to Lisa Uperesa by October 25. We look forward to an exciting panel in Santa Cruz – Fa’afetai tele lava!

Diaspora, Identity and Incorporation
Organizers: Alan Howard, Jan Rensel, and Michael Lieber

The following themes and questions emerged from last year’s working session and will be the
focus of papers prepared for next year’s session:

1) In what ways do diasporic Pacific Islanders respond to the new social, political, and economic contexts in which they find themselves? Aspects of the new contexts may be enabling or constraining, eg, the availability of affordable land, housing, and suitable jobs, as well as the ways that the larger community perceives (or misperceives) them. In many cases there seem to be significant differences in the experiences of earlier and later migrants, sometimes leading to problematic relations between them.

2) What are key markers in forming and retaining identity in new circumstances? For instance, traditional voyaging narratives may be echoed in contemporary movements; flower garlands and their scents and colors play a subtle role in communicating meanings to Saipan Carolinians; and Enewetak/Ujelang migrants on the Big Island of Hawai‘i, grow and consume particular foods such as pandanus and certain types of taro by which they establish a new identity and connection with the land there.

3) What kinds of social and cultural categories emerge as a result of the size of the population and interactions among them and with the broader community in the new setting? Sometimes, for instance, the category “Micronesian” can be imposed by a larger society that doesn’t know the difference between them; other times, such as at UH Hilo, students from various islands choose to come together as “Micronesians.”

4) What are the issues of concern to migrants in relation to the home community? What is the nature of the interaction between returning migrants and those who’ve remained at home?

5) What are the contingencies confronting the next generation, the children of migrants, born in the new context? How do they respond to these contingencies, and how do they relate to the home island? For instance, transnationalism creates an ambivalent identity for the children of Tongan migrants in Australia.

Participants must have revised papers prepared for circulation and comment prior to November 1, 2008. Participants include: Ping-Ann Addo, Prue Ahrens, Kalissa Alexeyeff, Larry Carucci, Suzanne Falgout, Dionne Fonoti, Alan Howard, Helen Lee, Mike Lieber, Susanne Kuehling, Sela Panapasa, Manuel Rauchholz, Jan Rensel, Marion Struck-Garbe, and Micah Van der Ryn. Mike Rynkiewich is discussant.

Alan Howard, 2499 Kapiolani Blvd. #1609, Honolulu HI 96826-5311, U.S.A.; tel (808) 943-0836; <ahoward@hawaii.edu>
Jan Rensel, Center for Pacific Islands Studies, University of Hawai‘i at Mānoa, 1890 East-West Road, Moore 210, Honolulu HI 96822, U.S.A.; tel. (808) 956-2670; <rensel@hawaii.edu>
Michael Lieber, Department of Anthropology, University of Illinois, 1107 Harrison, Chicago, IL 60607-7139, U.S.A.; tel (312) 413-3577; <mlieber@uic.edu>

Dumont in the Pacific
Organizers: Mark Mosko, Joel Robbins, and Serge Tcherkézoff

“Dumont in the Pacific” is a brief title for “Are Louis Dumont’s Models Useful for Ethnography in Oceania?” Some of the questions we plan to focus on include the following: Are some (or all) of Dumont’s proposals useful for Oceanist anthropologists, even if they were produced either as an outcome of his work in India or of his broad comparative ideas about the distinction between modern vs. non-modern or individualist vs. holistic societies, etc? Regarding questions of status (hierarchy), can Dumont’s models be applied to Polynesian hierarchies of statuses? Are there potential applications of some of Dumont’s ideas to Melanesian cases of status and levels of ceremonial exchange (de Coppet was one main proponent of this kind of application)? Can Dumont’s ideas be used to revisit arguments about equality and inequality
in Melanesian societies? How might Dumont’s ideas about transformations of values help us study the ways in which processes of globalization have unfolded in the Pacific? Finally, are the India vs. the West oppositions that Dumont formulated in various ways useful for exploring answers to this question?

We ask those who are want to join the session and write a working paper this year to contact us by **October 15th**. Abstracts can be sent to Joel Robbins (jrobbins@weber.ucsd.edu). Papers themselves will be due closer to the time of the annual meeting.

**Mark Mosko**, Department of Anthropology, RSPAS, ANU, Canberra ACT 0200, AUSTRALIA; <mark.mosko@anu.edu.au>

**Joel Robbins**, Department of Anthropology – 0532, University of California, San Diego, 9500 Gilman Dr., La Jolla, CA 92093-0532, U.S.A.; <jrobbins@weber.ucsd.edu>

**Serge Tcherkézoff**, Maison Asie-Pacifique, Campus Universitaire St. Charles, 3 place Victor Hugo, Marseille 13003, FRANCE; <serge@pacific-credo.fr>

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**Fantasies, Myths and Discourses of Community and Development**
Organizer: Penelope Schoeffel

Fantasies, Myths and Discourses of Community and Development will go ahead as a working session at the ASAO meeting in Santa Cruz with eight participants so far committed. Those who would like to participate are asked to submit abstracts to the session organizer by **October 25**.

**Dr. Penelope Schoeffel Meleisea**, 23/36 Fairfax Road, Bellevue (Sydney), NSW 2023, AUSTRALIA; <pschoeffel@yahoo.com.au>

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**Ta-Va, Time-Space, Theory of Reality: The Birth of An Indigenous Moana Theory**
Organizers: Tevita O. Ka’ili and Ping-Ann Addo

Anthropologists have been increasingly calling for the development of anthropological theories of space. This working session will examine both space and time from an indigenous Moana perspective. For Moana cultures, *ta* and *va* (or *ka* and *wa*) are indigenous expressions of “time” and “space.” In the past decade, these concepts have given birth to a Moana (Oceanian) theory known as the general ta-va, time-space, theory of reality. Two tenets of the theory are that:

*ontologically* *ta* and *va* are the common medium in which all things are, in a single level of reality, spatio-temporality or four-sided dimensionality;

*epistemologically* *ta* and *va* are social products, involving their varying social arrangements across cultures.

In past ASAO sessions, we have begun with Tongan indigenous concepts of time and space. In the Tongan language, *ta* means to beat, to mark, to form, or to perform; *va* is a term that marks particular concepts of space in relation to time. *Ta* signifies the marking of time that creates beats, markings, or social acts. It creates tempo, beat, pace, rhythm, and frequency. For example, *ta nafa*, rhythmic beating of drums, and *ta sipinga*, setting examples, are both processes of marking time. *Va*, on the other hand, signifies a relational space between time-markers (*ta*). It is a space that is fashioned through the relationship between time-markers such as beats, things, or people. Furthermore, *va* signifies the nature or quality of the relationship. For example, *vamama’o* indicates a distant physical space between things, and *valelei* signifies a good (beautiful) social space between people.

We argue that time and space are inseparable in reality and both dimensions must be examined together, and in relation to one another, in order to gain a deeper understanding of natural, mental, and sociocultural concepts and practices. In Tonga, as well as most Moana...
cultures, artists symmetrically or rhythmically mark time (ta) in space (va) to create malie, beauty. This artistic marking of time (ta) in space (va) is visually displayed in the kupesi—intricate and elaborate geometrical designs—that adorn Tongan tattoos, carvings, fine mats, barkcloths, and sennit lashings. Furthermore, it is expressed in the rhythmic patterns that define Tongan drumbeats, music, dance movements, and poetic compositions. Lastly, this time-space configuration is manifested in tauhi va, the Tongan cultural practice of maintaining beautiful sociospatial relations.

We welcome participants in resuming the discussion of the ways in which ta and va (or ka and wa) are conceptualized and practiced in the various Moana cultures. If you are interested in participating in this working session, please contact the organizers by October 30.

Tevita O. Ka’ili, International Cultural Studies and World Languages
Department, Brigham Young University Hawai’i, 55-550 Kulanui Street, Lā‘ie, HI 96762, U.S.A.; tel (808) 675-3692; fax (808) 675-3448;
<kailit@byuh.edu>

Ping-Ann Addo, University of Massachusetts Boston, 100 Morrissey Boulevard, Boston, MA 02125, U.S.A.; <Ping-Ann.Addo@umb.edu>

Translations and Transformations of Sensual Experiences in Oceania
Organizer: Bettina Beer

This working session continues the informal session “Anthropology of the Senses in Oceania” held in Charlottesville, 2007. Participants had carried out, or were planning, empirical research on synaesthesia or the different senses in their specific context. Since the early 1990s, interest in the formation, use 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 thought premature given how little substantive empirical work has so far been done. Of the influential publications that have appeared in this literature, several have focused on Melanesia, notably, Steven Feld’s Kaluli acoustemology (1990) and David Howes’s comparison between Massim and Middle Sepik ways of sensing the world (2003). David Howes and The Concordia Sensoria Research Team have focused on variations in the sense hierarchies of different societies. This approach has been criticized by Tim Ingold (among others) for “its naturalisation of the properties of seeing, hearing and other sensory modalities, leading to the mistaken belief that differences between cultures in the ways people perceive the world around them may be attributed to the relative balance, in each, of a certain sense or senses over others.” (The Perception of the Environment: Essays on Livelihood, Dwelling and Skill. London, New York: Routledge. 2000: 281)

Building on the notion of a sensorium, understood as a set of senses inflected by and used within contexts defined by specific cultural meanings, the following central problems, topics and questions emerged as foci for further discussions: (1) Is it possible to speak of how “a culture senses the world” (Howes) if age, gender and specific situations condition the way senses are developed and used? (2) Sensorial experiences are not stable across individuals nor (for a given individual) across situations; they are often transformed by context and synaesthesia, context dependent, and heterogeneous. (3) A “sense” should not be thought of as a clearly bounded entity. Senses interact with one another (drum beats, for example, are sometimes felt as well as heard and one might experience seeing something sacred as a form of touch) and might be transformed by particular circumstances, for example in rituals. (4) Our senses are not merely anatomical features or “groups of receptors,” but constitute an active engagement with the world. (5) Our senses come into being through culturally mediated processes. The way children learn to use their senses is of central interest for many of the ongoing and planned research projects. (6) Emic and etic descriptions of the senses must be treated very carefully. The taste of hot chili, for example, is described by biologists as a perception mediated by pain receptors, while it is classified in many local contexts as one “taste” among others. (7) Often it the senses that are not involved in an experience are as important as those that are. Blindfolding or darkness in rituals, for example, gives the other
senses a different priority and decisively affects the experience of a given setting. (8) In all
papers, the senses were seen as central media of communication with spirits, human beings
and the environment. (9) All presenters stressed the ethnographer’s problems in learning
different ways of sensing and understanding, and in translating sensual experiences.

Participants are asked to send abstracts to the organizer by **October 15, 2008**. All
papers for the working session will be precirculated and should be submitted by **December
15**. One reviewer will be assigned for each paper; that person will also act as the paper’s
discussant at the next meeting.

**INFORMAL SESSIONS**

**Austronesian Taiwan and Other Austronesian Margins**
Organizer: Kun-hui Ku

Due to their colonial history, Austronesian speakers in Taiwan were largely unknown to
scholars outside of that island until recently; consequently studies of Austronesian Taiwan
have been marginalized and left out of academic regional traditions in both Asian Studies (in
spite geographical links) and Pacific Islands Studies (in spite of linguistic, genetic, and to a
certain extent cultural links). Recent debates in archaeology and linguistics about the
Austronesian homeland and the dispersal of Austronesian speakers helped to boost the
visibility of Austronesian speakers in Taiwan in wider academic arenas. This session brings
together scholars who are interested in the study of Austronesian Taiwan placing this in
dialogue with the wider literature on Oceania. In addition, we will question conventional Pacific
Islands culture area distinctions by using a broader Austronesian lens to stretch their
customary limits, and we invite scholars working in other “marginal” areas of the Austronesian
world to join us. Please contact Kun-hui Ku by **October 20, 2008** if you are interested in
participating in the session.

**Cargo Cults and Other Melanesian Movements: Old Theories and New Realities**
Organizers: Marc Tabani and Marcellin Abong

Cargo cults have long been one of the major concerns of Melanesian anthropology. A plethora
literature, feeding endless debate, has grown up around this increasingly difficult concept. For
many anthropologists today, the label “cargo cult” has come to connote confusion, colonialism,
or even basic racism. Neither cargo, cult, Melanesian, nor Millenarian, such social phenomena
generally have been reclassified as “movements,” religions, culture, *kastom*, Western
phantasmagorias or global economics of desire. But have these recent critical approaches
thrown the baby out with the bathwater? Substitute labels are not necessarily less confusing,
or even more polite, than old “cargo cult”, especially if we consider recent ethnographic
accounts from Melanesia of innovative ritual processes, political contests and acculturative
pressures in the context of island states and societies today confronted with even more rapid
and drastic sociocultural change.

This session proposes to launch critical debate about critical practices in anthropology
(to quote Joel Robbins). The cargo cult issue, raised again, can show the weakness of existing
theory to deal with huge accumulations of ethnographic data and can illuminate difficulties in
dealing theoretically with disjuncture and continuity within pre-/post-World War Two and pre-
independence/post-colonial socio-historical contexts. For example, how to distinguish big-men
or prophets from businessmen or politicians, what kind of demarcation should we establish
between millenarian movements and state policies, prophetic ceremonial complexes and mass neo-ritualizations, between syncretic beliefs and neo-evangelical practices, between kago, kalja and kastom? Such issues and questions will be at the core of this informal session. We return to cargo cult again in order to explore older facts and theories, new data and critical approaches in order to clear the road for a critical anthropology of the political and religious realities of contemporary Melanesia. Those interested in participating are asked to contact Marc Tabani at the address below by **October 30**.

Marc Tabani, 6 avenue du 8 Mai 1945, 83570 Carcès, FRANCE;  
<marc.tabani@free.fr>  
Marcellin Abong, Vanuatu Kaljoral Senta, Port-Vila, VANUATU;  
<abong.marcellin@vanuatuculture.org>

**Global Warming in the South Pacific**  
Organizer: Paul Shankman

The South Pacific is especially vulnerable to global warming, and climate scientists, who understand the physical processes involved, are interested in working with and learning from anthropologists about local conceptions of global warming and responses to it. We need to know not only what is happening with warming seas, threatened lagoons, eroding reefs, rising tides, increasingly severe storms, and freshwater supplies in jeopardy, but also how islanders are viewing these changes and what kinds of local responses are occurring as a result.

At this informal session, we would like to review the latest global warming trends in the islands with the help of climate specialists, think about the kinds of research that are being done and might be done, hear your thoughts and ideas, and think about possible collaborations between anthropologists, islanders, and climate scientists. If you are interested in participating, please contact Paul Shankman at the address below by **October 30**.

Paul Shankman, Department of Anthropology, University of Colorado-Boulder,  
233 UCB, Boulder, CO 80309 U.S.A.; tel. 303-492-6628;  
<paul.shankman@colorado.edu>

**Pacific Pasts: Agency, Archives, and Artifacts**  
Organizers: Kathy Creely and Deborah B. Waite

The aim of the first session in 2007 was to frame a discussion on the history, representation, and uses of Pacific Islands research materials. Six participants gave presentations from which emerged three approaches to the discussion: (1) comparison/contrast between those who collect and preserve materials and those who make use of the collections/materials; (2) variations in types of institutions that house collections, e.g. local vs. metropolitan, as well as differing purposes of these collections; (3) delineation of particular collections in specific cultural institutions and narratives of present-day usages of these materials.

We welcome abstracts from the six previous participants as well as any others who wish to join. Please submit abstractions to the session organizers by **October 30**.

Kathy Creely, Melanesian Studies Resource Center, Geisel Library 0175-R,  
University of California, San Diego, La Jolla, CA, 92093, U.S.A.; tel. (858) 534-2029; fax (858) 534-7548, <kcreely@ucsd.edu>  
Deborah B. Waite, Department of Art and Art History, University of Hawai’i,  
2535 The Mall, Honolulu, HI, 96822, U.S.A.; tel. 808-956-8251; fax 858-956-9043, <waite@hawaii.edu>

**Remembering Donald Tuzin**  
Organizers: Ryan Schram and Kathy Creely
At last year’s informal session organized by Kathy Creely and Mark Busse, 15 participants gathered over a picnic lunch, under a sunny Canberra sky, to share memories and appreciations of Donald Tuzin, who passed away in 2007. The ANU setting was particularly fitting, as this is where Tuzin obtained his Ph.D. in 1973. It was also fitting that we were joined by Monica Freeman, the widow of Don’s advisor and mentor, Derek Freeman. Most of the session was devoted to informal discussion, with presentations in absentia from Paula Brown-Glick, Peter Hempenstall, and Joel Robbins. If there is enough interest, we may go forward with another informal session next year, which will address Tuzin’s scholarly legacy. Those interested in participating in 2009 should contact Ryan Schram by October 20, 2008.

| Ryan Schram, Department of Anthropology, University of California, San Diego, 9500 Gilman Drive, MC0532, La Jolla, CA 92093-0532, U.S.A.; <rschram@reed.edu> |
| Kathy Creely, Melanesian Studies Resource Center, Geisel Library, 0175-R, University of California, San Diego, La Jolla CA 92093 U.S.A.; tel (858) 534-2029; fax (858) 534-7548; <kcreely@ucsd.edu> |

Vernacular and Culturally Based Education in Oceania Today: Articulating Global, National and Local Agendas
Organizers: Marie Salaün and Trisha Shipman

Much research has been focused on a linguistic view of vernacular or culturally based education programs, while the political aspects of creating such programs have been less frequently addressed. Throughout Oceania, formal schooling is linked to the colonial encounter, and school reforms are thus part of the efforts to reverse ongoing experiences of colonialism. However, purposes for and approaches to education reform throughout the Pacific are dependent upon particular political situations. For example, in the Pacific Islands region, there are different situations, “independent countries,” heavily reliant on international aid and, therefore, in a position to be influenced by the global agenda, and indigenous minorities, residing in so-called developed countries or dependent territories, “independent” countries which have access to resources of their former colonizers and some which do not (Tuvalu, Samoa, American Samoa vs. Vanuatu, Solomon Islands, Papua New Guinea). Our informal session is focused on the politics of education reform, including vernacular and culturally based education. Assuming there are major discrepancies among local situations throughout the Pacific, we are interested in papers dealing with local attempts to address the following questions:

1) How does the legacy of colonial education continue to shape current educational initiatives and the current education system?
2) What are the main goals of Pacific education reform?
3) How can national standards meet local needs and demands?
4) Is “nation-building,” which in a Western conception requires homogenization, compatible with the respect and the promotion of cultural diversity?
5) How are the two imperatives of academic excellence and cultural relevance articulated (and assessed in particular)?
6) How does the international agenda (UN agencies and NGOs) affect national and local policies?
7) How is the issue of achieving self-determination through appropriate schooling addressed locally?

For more information and if you are interested in participating in the session, please contact the organizers by October 30.

| Marie Salaün, Université de Paris 5, Faculté des Sciences Sociales, 45, rue des Saints-Pères, 75 006 Paris, FRANCE; <marie.salaun@paris5.sorbonne.fr> |
Villages and Their Alters in Melanesian Social Worlds
Organizers: Courtney Handman and Rupert Stasch

The category “village” is a central aspect of social life for many Melanesians, and it figures centrally, on at least a descriptive level, in most ethnography coming out of this region. This session is concerned with revisiting “villages” as spatial institutions and practices, to see if more can be usefully done to make the category an explicit analytic focal point through which to understand the shape of Melanesian social lives. Two main areas of inquiry might guide us. The first is establishment of some central questions necessary to a sustained ethnographic account of villages as such, particularly in a region where the villages that anthropologists see (and live in) “on the ground” are extraordinarily fluid. How, for example, do villages contrast with other spaces of lived or imagined experience (forests, gardens, roads, towns)? How do villages contrast with other organizing and ideologized sites of social process (clanship, kinship, affinity, men’s houses)? How do villages contrast with one another as sites of institutionalized local difference? What do people concretely do in or at villages that makes them villages in the first place, and how do people evaluate these village-constituting activities? What are the concrete practices by which people connect a village to other spaces of their lives, or disconnect a village from those other spaces? How do villages form and disintegrate? A second main area of inquiry is to examine contemporary patterns of village formation or transformation specific to the current era of rapid change, characterized in part by increasing population densities and the continued growth of colonial and post-colonial village-centric institutions, such as churches, stores, health centers, and schools. How are alterations in the character of Melanesian social relations being registered or grounded in changes in villages? Across both of these areas of inquiry, our broad concern is to read spatial categories, evaluations of space, and spatial practices for the specific qualities of social relations and sociality embodied in them.

If at all possible, persons interested in participating in the informal session in Santa Cruz should e-mail a 1-2 page statement, outlining the direction of a possible future paper on the session theme, by January 1 to the session organizers at the addresses below. (Longer papers or bibliographic materials would also be welcome, if these are already on hand, but please also send a shorter statement.) These short statements, and organizers’ initial bibliographic suggestions, will be precirculated as a set prior to the meeting, as a basis for discussion at the informal session and for deciding what to do next.

VI. RECENT JOURNALS

The March 2008 Journal of the Polynesian Society (117:1) features two articles:

Barkcloth, Polynesia and Cladistics: An Update
Paul Tolstoy

The Social Lives of Lived and Inscribed Objects: A Lapita Perspective
Yvonne Marshall

The June 2008 JPS (117:2) includes two articles:

“It’s All a Bit of Nonsense?” The Role of “Outro” Chants in Cook Islands Contemporary Music
David Goldsworthy
Reconstruction of a Carved Maori Church: Controversy and Creativity at Manutuke, 1849-1863 (Part I)
Richard A. Sundt

Orders and inquiries should be directed to the Assistant Secretary, Polynesian Society, Department of Māori Studies, The University of Auckland, Private Bag 92019, Auckland, New Zealand.

The Contemporary Pacific, Volume 20 (#2) 2008, is now available. It contains the following articles and dialogue pieces:

Alternative Market Values? Interventions into Auctions in Aotearoa/New Zealand
Haidy Geismar

The Army Learns to Luau: Imperial Hospitality and Military Photography in Hawai'i
Adria L Imada

The “Aloha Spirit” and the Cultural Politics of Sentiment as National Belonging
Keiko Ohnuma

Interdisciplinarity and Pacific Studies: Roots and Routes
Graeme Whimp

The issue also features the art of Jewel Castro; political reviews of Melanesia and the Pacific region as a whole; and fourteen book and media reviews. To purchase this issue, or 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; Web site http://www.uhpress.hawaii.edu/journals/cp/; e-mail uhpjourn@hawaii.edu The journal may also be accessed online (if your institution subscribes to Project MUSE): http://muse.jhu.edu/

Paideuma, Volume 54 (2008) includes:

Representing New Guineans in German colonial literature
Verena Keck

Mirrors and numbers among others: technologies of identification in Papua New Guinea
Ilana Gershon

The volume also contains four book reviews.

Paideuma. Mitteilungen zur Kulturkunde is the official academic publication of the Frobenius-Institut at the J.W. Goethe University (Frankfurt am Main), and is a peer-reviewed journal. Founded in 1938 by Leo Frobenius and edited with support from the Frobenius-Gesellschaft, Paideuma has published articles on African societies and history, as well as on other regions and topics of general theoretical interest. In recent years Paideuma has widened its scope to focus also on Eastern Indonesia and Oceania. Paideuma@em.uni-frankfurt.de

VII. BIBLIOGRAPHIC INFORMATION


VIII. MEMBER NEWS AND ANNOUNCEMENTS

Island Food “Let’s Go Local” Network

Dr. Lois Englberger, Island Food Community of Pohnpei, based in the Federated States of Micronesia, would like to invite ASAO members (and others interested) to join the Island Food “Let’s Go Local” E-mail Network. The network promotes and discusses island foods for their “CHEEF” benefits, which include Culture, Health, Economics, Environment, and Food security. In order to join, send an e-mail to Lois (nutrition@mail.fm) to have your name added to the list. E-mails are sent as blinds, to protect against spam/virus and for privacy. There is no cost to join the network.

Melanesia: Conversations Workshop

3— 4 November, 2008
University of Auckland

This workshop is shaped by a desire to share multi-disciplinary perspectives, issues and research on research in or ‘on’ Melanesia.

We envisage this as the first of an ongoing annual series, so there is no given theme: we seek to identify the breadth of research on Melanesia, conceptualize the themes emerging from that research and develop inter-disciplinary synergies.

Key dates:
Submission of abstract or outline: 15 October
Registration: 15 October
Program available: 22 October
Circulation of papers: 22 October

PLEASE NOTE:
Student stipends for travel costs are available to eligible student participants. This has been made possible through the Department of Political Studies’ sponsorship of this event. For more information, contact the workshop organizers c/o: Dr Anita Lacey, Department of Political Studies, University of Auckland. Email: a.lacey@auckland.ac.nz

ASAO Board and Honorary Fellow Election Results 2008

As noted in Dan’s “Letter from the Chair”, Joshua Bell and Elfriede Hermann have been selected as our New ASAO Board Members. Ben Finney was also selected by ASAO Members to join the ranks of our Honorary Fellows. 102 members cast votes, nearly all using our new electronic voting procedures.

Joshua Bell can be contacted at: aravea@gmail.com.

Elfriede Hermann can also be reached at: Elfriede.Hermann@phil.uni-goettingen.de.
Shigeru Kaneshiro was born Sept. 9, 1926, in ‘Aiea, Hawai‘i. He was educated at Mid-Pacific Institute and the University of Hawai‘i, where he majored in anthropology. This training and his fluency in Japanese led to an appointment in 1950 as one of the first District Anthropologists in the Trust Territory of the Pacific Islands. He was first posted to Palau, the former headquarters of the Japanese mandate, where his linguistic abilities greatly facilitated his work. “Land tenure in the Palau Islands,” in Land Tenure Patterns: Trust Territory of the Pacific Islands, volume 1 (Guam, 1958) was based on material he gathered during this period. Subsequently, he was transferred to Yap where he conducted research on both Yap and its outer islands. The latter research resulted in a joint publication with Saul Riesenberg, “A Caroline Islands Script,” Smithsonian Anthropological Papers, No. 60 (Washington, D.C., 1960). One of his greatest contributions while on Yap was in training Yapese in anthropology and preparing them for positions in government service. Fran Defngin was one such trainee who in turn went on to aid and promote the discipline on Yap for more than thirty years. Changes in Trust Territory Administration policy in the late 1950s led to the phasing out of District Anthropologists and Shig returned to Hawai‘i and graduate studies at the University of Hawai‘i in 1957. Financial constraints and family obligations saw him leave Hawai‘i in 1959 for Washington D.C. where he worked as an aide at the Smithsonian and a researcher on Pacific Islands issues for the office of Senator Oren E. Long. Early in 1961 he joined the Social Security Administration in San Francisco and in 1962 he moved to New York where he took a position with the Henry Luce Foundation. He remained at the Luce Foundation until 1983 when he retired to California. Shig never lost his interest in anthropology or his concern for the peoples of Micronesia. He was a generous and loyal colleague who shared his notes and insights with many. Shigeru Kaneshiro battled cancer and emphysema for many years and died in Gardena, California, on May 31, 2008.

William Alkire
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

**ASAO Board**

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**ASAO Officers**

Newsletter Editor  Larry Carucci <lamaca@montana.edu>
Newsletter Editorial Assistant  Samantha Brockman**
Secretary  Jocelyn Armstrong
Department of Community Health
University of Illinois MC-588
1206 South Fourth Street
Champaign IL 61820
<jocelyn@uiuc.edu>

Treasurer  Mary McCutcheon
2115 North Rolfe St.
Arlington VA 22209
:mmccutch@gmu.edu>

Membership Coordinator  Kathy Creely
Melanesian Studies Resource Center
Geisel Library, 0175-R
9500 Gilman Drive
University of California, San Diego
La Jolla CA 92-93-0175
<kathy@library.ucsd.edu>

Program Coordinator (see p. 2)
Roger Lohmann <rogerlohmann@trentu.ca>

ASAO Web site Manager  Alan Howard <alanhoward@hawaii.rr.com>

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**ASAO Web site:**

[http://www.asao.org](http://www.asao.org)

Larry Carucci
ASAO Newsletter Editor
Dept. of Anthropology and Sociology
Montana State University
Bozeman, Montana, 59715
E-mail <lamaca@montana.edu>