ASSOCIATION FOR SOCIAL ANTHROPOLOGY IN OCEANIA

Newsletter #134  September 2009

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I. FROM THE EDITOR

Thanks to everyone for helping me assemble my first newsletter. As many of you know, Larry Carucci passed on the reigns (and the associated PDFs and document files) to me over the summer. I want to extend many thanks to him for his work over the years and for his guidance in this task. I also want to thank Jan Rensel for some last minute editing and her eye for detail.

The newsletter will change little in the short term, and the deadlines for submitting materials will remain the same. I would also encourage folks to send their announcements and bibliographic materials to me for inclusion as soon as possible.

This issue includes session announcement and meeting arrangements for the 2010 meetings in Old Town Alexandria, Virginia. Thanks to both Laura Zimmer-Tamakoshi and Michael Rynkiewich for their contributions to planning what looks to be a great meeting. Of special note, Joshua Bell has arranged for tours of the Smithsonian’s National Museum of Natural History’s Pacific collection. See the Program Coordinator’s notes for further details.

Also, I want to call your attention to Keith Chambers’ reminder about the importance of the Pacific Islands Scholars Fund. There is no better way to add value to the meetings than through supporting this program.

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

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II. FROM THE CHAIR

It is a great pleasure to announce that Aletta Biersack and Roger Lohmann have been elected as new members of the ASAO board of directors. We welcome them both and look forward to cooperating with them over the next two years. We also thank the other election candidates, Natacha Gagné and Marc Tabani, and hope that they continue to look to ASAO as a source of collegiality, intellectual vibrancy, and good cheer. Furthermore, we extend our gratitude to those who completed their terms on the board, that is Naomi McPherson, who served as chair and past chair, and Judith Schachter, who represented the board in the PISF committee. We highly appreciate the dedication with which they contributed to the ASAO organization.

I also feel privileged to announce that the nomination of Robert Tonkinson for an honorary fellowship was unanimously endorsed. We hope that Bob will be able to make it to our next meeting in Virginia, where we would like to bestow the honor upon him and his work in a little anthropological ceremony. This year, the electronic elections were again organized by Dan Jorgensen, for which I would like to thank him wholeheartedly. It was also Dan’s initiative a few years ago to organize the annual elections electronically, which has been a great success since the response rate has improved substantially to 53% this year. Dan has completed this chore three times now, so we hope that someone is interested in taking over from him next year or the following year.

This issue of the newsletter is the first that has been compiled by Jamon Halvaksz, and we thank him for his willingness to take on the job of newsletter editor for a few years. We also thank Laurence Carucci, who retired as newsletter editor after more than three years, for his meticulous work to keep us all informed of the ins and outs of our organization and our annual meetings. Plans for our next meeting in Old Town Alexandria, Virginia, near Washington DC, are gradually progressing. In this issue of the newsletter you will find detailed information about the sessions that are being prepared for the meeting, and I trust that among the variety of issues tackled in the workshops there is something of interest for each member.

In the meantime, the board continues to address a couple of long-term issues. We are still working on a revision of the bylaws. We are also sorting out the question of copyrights of ASAO monographs since we are planning to make those volumes that are no longer available in print available electronically on our own Web site, and thus to establish our own so-called ‘e-Press’. This coming fall we are also planning to draw up some guidelines for ‘greening’ our association and our meetings, while we also aim at developing guidelines for the use of new media at our conferences, including, e.g., PowerPoint presentations, Skype conversation and conference calls. Indeed, the board is engaged in a number of challenging discussions.

Finally, I would again like to draw your attention to the possibility of nominating distinguished scholars in Pacific anthropology for an Honorary Fellowship before November 1st. Also, the officer positions of Membership Coordinator, Secretary and Site Coordinator will all become vacant in the near future and we are still looking for replacements, so please think about your future role in our association in order to ensure the perpetuation of our valuable exchanges.

Toon van Meijl, ASAO Chair

III. PACIFIC ISLANDS SCHOLARS FUND – A call to action

This is a call to all ASAO members to support PISF. This fund helps Pacific Islands students and scholars take part in ASAO, especially through attending our annual meeting. Contributing to PISF is an important way to help keep our principles of local engagement foremost. Please donate now so your contributions can go directly to supporting travel to next year’s meeting in Old Town Alexandria, Virginia, near Washington, D.C. Donations can be sent
to ASAO Treasurer, Mary McCutcheon, 2115 North Rolfe St. Arlington VA 22209-1029 USA
<mccutch@gmu.edu>

Session organizers – Are there Pacific Islands participants in your sessions for this coming round? If not, can you take a proactive stance and seek to recruit some? We have a mandate to increase Pasifika participation in our work and our great organization.

Pacific students and scholars – Please take a look at the sessions being organized for our February meetings and see if you can take part. If so, contact the session organizer right away. Or, propose to organize a session yourself, this year or next. And if you are already taking part, please apply for PISF support.

Full information on the PISF and ASAO’s commitment to Pasifika participation can be found on the ASAO Web site: <http://asao.org/pacific/pisf.htm>

Keith Chambers, Chair, Pacific Islands Scholars Fund

IV. THE 2010 ASAO ANNUAL MEETING

The 2010 ASAO meeting will be held at the Crowne Plaza Hotel, Old Town, Alexandria, just across the Potomac from Washington, D.C. The address is: 901 North Fairfax Street, Alexandria, Virginia, 22314. The board and officers’ meeting will be held Tuesday evening and Wednesday morning February 9-10. The general meeting will be held Wednesday through Saturday, February 10-13.

The toll free number assigned to ASAO for making reservations is: 1-800-227-6963. Our meetings are identified as “General ASAO Meeting” or “GAM.”


1. Go to the Web site
2. Click on “Book your stay”
3. Put your dates in
4. Click on “Book Now”
5. When requested to provide a Corporate Group IATA number, use “GAM” as your group booking code
6. Complete the reservation

The standard booking, king or double, for ASAO is $139/night. Rollaway beds are available for kings only at a cost of $10/night. All rooms have complimentary internet connections.

The hotel offers a complimentary shuttle to Ronald Reagan National Airport and the Metro (the station at the airport). Those who arrive at Dulles International can either take a taxi ($40-50) or can catch the Super Shuttle ($35 shared ride). Reservations for the Super Shuttle should be made before you arrive at 1-800-258-3826 or online at <http://www.supershuttle.com>.

Street level parking, $10 for daytime attendees, $15 for overnight. When you call to make reservations, they may tell you that the official fee is $20, but not for us.

Old Town offers a number of restaurants and bars within easy walking distance. The area includes a number of interesting sites, and of particular interest to us will be the Smithsonian Institute. Crowne Plaza Old Town Alexandria’s Web site is full of information about transportation, attractions and restaurants.

Mike Rynkiewich, ASAO Site Coordinator
V. 2010 ASAO PROPOSED SESSIONS

FORMAL SYMPOSIA

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

The papers in this symposium will address four common themes, including shifting centers of diaspora (different views of center and periphery); generational differences in diaspora; diaspora and tradition (how tradition is selected, prioritized, adapted and deployed in diaspora); and diaspora and institutions (how particular institutions fare in diaspora). The papers presented at last year's working session are currently being revised. They will then be re-circulated, and each participant will be asked to read two other papers and make suggestions for improvement, in preparation for publication.

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

This session explores the relevance of the theoretical work of Louis Dumont for the Anthropology of the Pacific. Our papers have taken up four theoretical themes: 1) values and the relations they establish between cultural elements; 2) the nature of specific values (e.g. individualism, relationalism, holism); 3) the difference between hierarchy and stratification (or between religion and politics); and 4) the importance of contexts and levels in explaining how plurality is handled within cultures. For the 2010 symposium session, we are asking participants to develop their papers both utilizing Dumont’s ideas to inform their ethnographic materials and employing their ethnographic analyses to enrich Dumont's theoretical legacy. Contributors include: Fred Damon, Annelin Erikson, Robert Foster, Thorgeir Kelshus, Kun-hui Ku, Mark Mosko, Knut Rio, Joel Robbins, Ryan Schram, Harri Siikala, Jukka Siikala, and Serge Tcherkezoff.

WORKING SESSIONS

Austronesian Linkages
Organizer: Kun-hui Ku
Discussant: Lamont Lindstrom

In recent years, the debates on the homeland of Austronesians have been assessed from archaeological, linguistic and DNA/genetic approaches (the latest ones being in Science January 2009 where Taiwan is featured again prominently in the debates). But how these grand theories fill the gap in knowledge about the social life world of individual societies is less
apparent. Anthropologists are not absent in the discussion: founder ideology, principle of precedence, house society, and social hierarchies, among others, are proposed to explain the rapid expansion of the Austronesians and their social characteristics. This session intends to re-assess and add to the current debates, and seeks to identify the characteristics of Austronesian societies/cultures beyond their linguistic connections, and the possibility to identify less material similarities such as transformations of myth, symbolism and social ranking throughout the Austronesian area. Cross-border comparison (either among Austronesian societies or between Austronesian and non-Austronesian societies) is encouraged to further the agenda of Austronesian Linkages.

Participants include:
Toon van Meijl: Models and Metaphors of Maori Hierarchy
Thomas Gibson: Sibling, House, and Cosmos: Shared Symbolism among the Austronesians of Sulawesi and Mindoro
Glenn Petersen: When West Met East: Linkages from Eastern Oceania and Their Impacts in Palau and the Marianas
Nancy Pollack: Austronesian Links through Gastronomy
Scarlett Chiu: Constructing Social Identities with Materialized Symbols: A Story Told by Lapita Face Motifs
Richard Scaglion: Austronesian Speakers and Social Hierarchies in the Pacific (tentative)
Kun-hui Ku: Ascribed and Achieved Status in Austronesian Taiwan; with implications for wider Austronesian World

If you are interested in joining the session, please send a title and extended abstract to Ku before **October 1, 2009**, and completed paper should be circulated to the group no later than **January 1, 2010**. (see also <http://openanthcoop.ning.com/group/austronesians>)

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**Cargo Cults, Kastom, and Kago Kalja: Old Theories and New Realities in the Study of Melanesian Movements**
Organizers: Marc Tabani and Marcellin Abong

This working session explores, with a renewed perspective, ethnographic understandings of an old issue in the history of Melanesian anthropology: Cargo cults, and more generally speaking Pacific indigenous movements of all sorts. Our discussion includes first and foremost reflection on the derogatory and celebratory aspects of the label Cargo cult itself as on the gambit of Cargo cult theory. As James Clifford observed during our 2009 session, even if different participants disagree about use of the term, nevertheless everybody who hears “Cargo cult” immediately knows what we are speaking about.

More significantly, our exploration of old Cargo cult theories and new realities should focus on the social work, symbolization, cultural imagination and political innovations inherent in these phenomena. The historical contexts of these movements’ eruptions are placed in perspective of their continuities in a globalized world and the intensification of capitalism in rural and urban Melanesia today. Attention could be given to the “revolutionary” aspects of the emergence as well as the long-standing continuity of many of these movements. Another analytic direction may concern modern consumption practices in relation with these movements, including indigenous critiques against *Kago Kalja* (Cargo Culture) and other recent exogenous influences on Melanesian societies, as well as certain cargoist behaviours of Westerners in reference to Melanesian cultures. Special attention should be given to the wave of recent publications on Cargo cults and other indigenous movements (e.g. Lindstrom 1993,

We intend in 2010 to meet again as a Working Session, but if expected paper drafts are sufficiently mature, then we may presume this session actually to be a sort of “informal” Formal Symposium (our favoured solution because it will not be easy for Marcellin Abong, our co-organizer, to attend ASAO for a third successive year in 2011). The Pacific-Credo Publications Press (CNRS – Marseilles) may provide us the opportunity to publish a monograph of collected papers. Participants should e-mail draft papers to the organizers by **October 25th, 2009** for pre-circulation among session participants and discussants.

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

Our informal session began with four short paper presentations which were followed by a longer, open informal discussion about the implications of sport with politics and political economies of scale, organization of new forms of value and capital, and structural inequality. Among the topics we discussed were the role of sport in forging national identity, the professionalization of rugby unions under neoliberal globalization policies, the political economy of fantasy and the creation of value through fantasy formations, sport as social capital, gendered dynamics of sporting practices and the reorganization of local space and time, as well as indigenous and indigenization of sport across the Pacific.

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 socio-cultural 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. Submissions may also focus on how various forms of sporting capital draw upon, sustain, and/or transform social relationships in Oceanic communities. Abstracts may be submitted to Lisa Uperesa by **October 25**.

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Paige West, Division of Anthropology, American Museum of Natural History, Central Park West at 79th Street, New York NY 10024-5192, USA; <pwest@amnh.org>
Forests of Oceania: Environmental Histories, Present Concerns and Future Possibilities
Organizers: Joshua A. Bell and Paige West

Intertwined as they are with cosmological beliefs and livelihood, as sites of biodiversity and Western desire, forests within Oceania have been and continue to be transformed by the interaction of foreign and local entities. As part of the assemblages that form global capital, Oceania’s forests are also sites of the various frictions that accompany these connections. Within this session we are exploring the ongoing issues surrounding Pacific forests as they increasingly become a topic of international concern that is intimately connected with the realities of global warming, coastal erosion and environmental displacement.

Collectively, the current papers explore how, in different places and at different scales, Oceania’s forests are being made and remade. Doing so we are interested in the following questions: Who, and what are the various agents involved in these processes? What are the material effects of Western/Northern fantasies about paradisiacal forests and the people who inhabit them? What effect do environmental discourses, protests, conservation efforts have on the logging of these forests? How has the increased desire in the Global North for tropically produced commodities, like coffee and palm oil, contributed to deforestation? What are the shifting strategies by which Nation States and multinational companies are transforming these forests into consumables, and how do these impact local communities? What informal economies do these projects extend, create and obviate? How have forests as sites for human and nonhuman agents been transformed by these processes historically and today? What is the relative presence and absence of the State and NGOs in these processes? What is the role of academics in these struggles, and finally is there space for hope?

Participants include:
John Barker (UBC): Kayapo-ing the Maisin: A Tale of Fleeting Celebrity on the Rain Forest Frontier
Joshua A. Bell (NMNH, Smithsonian): ‘….for the enrichment of the world’s markets’: Violence and the Fractured Histories of Resource Extraction in the Purari Delta, PNG
Colin Filer (ANU): The Carbon Cargo Cult in Papua New Guinea
Jennifer Gabriel (James Cook): The Transformations of Forests in Oceania
Jamon Halvaksz (UT San Antonio): Forests of Gold: From Mining to Logging (and back again)
Alex Mawyer (Lake Forest): Wildlands, Deserted Bays, and Other “Bushy” Metaphors of Pacific Place
Justin Shaffner (Cambridge): The Lake Murray Global Forest Rescue Station (GFRS): Delimiting the Spatial and Temporal Dimensions of Friction
Tuomas Tammisto (University of Helsinki): Strengthening the State: Logging, Road Building and Dispute in East New Britain
Paige West (AMNH/Columbia): The Clinton Carbon Initiative (CCI) and Crater Mountain

We are still open to new participants in the session, but ask that you contact us promptly so that we can all circulate our papers by January 15, 2010. We have also set up a wiki for the group in which we are sharing bibliographies and other materials.

Identity Issues and Ethno-Racial Categorization in the Pacific
Organizers: Pauline McKenzie Aucoin and Michael Goldsmith

The main goal of this working session will be to consider how/where race ideologies have been constructed and put into practice in the Pacific and whether there are differences among them in terms of their application of the political processes of distinction, differentiation, and
valorization that underlie the production of economies of race. We will discuss how categorization (status as European, Indigenous, or non-European/non-Indigenous) articulates with citizenship, status, land and other rights in British vs. French colonial frameworks. This would enable us to consider how ideologies based on typology encompass racial as well as other forms of categorizations that are evident in the Pacific, and how these have articulated with race-ethno ideologies in wider colonial, historical, and global contexts.

Please send statements of interest to Paula Aucoin by **September 15, 2009.**

Paula McKenzie Aucoin, Department of Sociology and Anthropology, Carleton University, Ottawa CANADA; <rpaucoin@aol.com>
Michael Goldsmith, Department of Societies and Cultures, University of Waikato, Private Bag 3105, Hamilton NEW ZEALAND; <mikegold@waikato.ac.nz>

**Pacific Pasts: Agency, Archives, and Artifacts**
Organizer: Deborah B. Waite

This session will continue to deal with the problems cited in the title. A variety of approaches to the subject of archives, the agency that is instrumental on all levels of archive production, and, of course, the artifacts and the relative value of recorded archival information will continue to be discussed. Examples of papers and participants include:

Stacey Kamehiro (University of California, Santa Cruz): “Culture,” “History” and “Science”: The Politics of Collecting and Collections in Colonial Hawai‘i
Deborah Waite (University of Hawai‘i): Vovoso/Serembul, Western Solomon Islands - Visual Discourses in Strategic Hybridity (Western Solomon Islands; Hocart Archives)
Guido Pigliasco (University of Hawai‘i): Fiji’s Na ituvatuva ni kilaka itaukei kei na kena matanataki; (National Inventory on Tradition. Fijian Knowledge and Expression of Culture Project)
Crispin Howarth (National Gallery of Australia, Canberra): Let’s Rewrite the Labels
Christina Hellmich (De Young Museum, San Francisco): The Jolika Collection of New Guinea. Art at the De Young Museum: The Public Life of a Private Collection
Nicholas Thieberger (University of Hawai‘i): Vanuatan Language Retrieval
Carol Ivory (Washington State University): Pacific Art in Seattle: A Case Study of Collections and Communities
H. Scothorn (Auckland, New Zealand): Samoan Siapo (barkcloth) in Western Museum Collections

**Vernacular and Culturally Based Education in Oceania Today: Articulating Global, National and Local Agendas**
Organizers: Marie Salaün and Christine Jourdan

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, though the legacy of colonial education continues to shape current educational initiatives. However, purposes for and approaches to education reform throughout the Pacific are dependent upon particular political situations and our informal session in Santa Cruz in February 2009 brought to light some major discrepancies among local situations throughout the Pacific.

Our working session in Alexandria in 2010 will include papers dealing with the following tensions:
Tensions between State logics and indigenous claims, between the democratic ideal in a Western conception and the recognition of specific collective rights.

Tensions between “equal opportunity” in school and discrimination based on race or culture.

Tensions between the various motives of vernacular education: patrimonial, political, pedagogical.

Tensions between the local, national and international agendas.

Tensions between cultural relevance and the “utility” of indigenous knowledge in the so-called “Knowledge Society”.

Participants are expected to submit titles and abstracts to session organizers before November 1, 2009.

Marie Salaün, Université Paris Descartes - Sorbonne, FRANCE; 
<Marie.salaun@paris.sorbonne.fr>

Christine Jourdan, Concordia University; <jourdan@vax2.concordia.ca>

Villages and Their Alters in Melanesian Social Worlds
Organizers: Courtney Handman and Rupert Stasch

This session is developing a set of case studies on the cultural and historical specificity of the “village” category in different Melanesian locations, and the political and cultural principles that are enacted in concrete village-making and village-dwelling activities. One focus is the relation between villages and other forms of space. The organizers are drafting an extended statement of session themes and approaches, which should reach session participants (both those who presented paper sketches in Santa Cruz, and those who were in touch with the organizers but did not attend the Santa Cruz meeting) at about the same time as the September newsletter. We ask that participants submit updated titles and abstracts to the organizers by October 25, 2009 and full papers by January 10, 2010. Persons interested in newly joining the session should get in touch with the organizers as soon as possible.

Courtney Handman, Reed College, Dept. of Anthropology, 3230 SE Woodstock Blvd., Portland, OR 97214, USA; <chandman@reed.edu>
Rupert Stasch, Dept. of Anthropology – 0532, UC San Diego, 9500 Gilman Drive, La Jolla CA 92093–0532, USA; <rstasch@ucsd.edu>

INFORMAL SESSIONS

Brothers and Sisters Going Global: New Perspectives on Pacific Kinship
Organizer: Mary Good

The many different ideas and practices surrounding the relationship between brothers and sisters have long been a topic of interest for anthropologists of the Pacific. In a number of local cultural groups spanning all parts of the region, terms of address, specific rules for the distribution and exchange of resources, and other aspects of daily social life related to the brother-sister bond have been shown to be richly polyvalent in cultural meanings as well as critical to social organization and the maintenance of local identity. Now, as more work in anthropology broadens its gaze to encompass global processes and transnational forces, it is important to understand how cross-gender sibling ties and the cultural forms associated with them come to shape globalization on a local scale, even as they themselves are transformed in the process.

This session seeks to examine the particular ideas, interactions, and practice shaping brother-sister kinship ties in the twenty-first century. Through this session, we hope to investigate how the brother-sister bond helps to constitute local forms of globalized modernity

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while simultaneously confounding or expanding on general anthropological understandings of globalization and modernity. How are the pressures and practices related to increased globalization and transnationalism resisted or accommodated within the brother-sister relationship? As Pacific Islanders move across the world in search of work, education, or other pursuits, what becomes of their cargo of morals and obligations embedded in the brother-sister bond? How are sibling ties implicated in newly emergent forms of gendered identities, actions, and expressions? These are some possible questions this session could address, although other lines of inquiry are welcome as well. If you are interested in participating in this session, please send a title and an abstract/brief description of your ideas to the session organizer by October 20, 2009.

Mary Good, PhD Candidate, University of Arizona, School of Anthropology, Tucson, AZ 85721-0030 USA; <mkgood@email.arizona.edu>

Ends of War: Causes of Peace in the Pacific
Organizer: Roger Ivar Lohmann

This session will explore the causes and methods of ending warfare and promoting peace found in Oceania, past and present. The goal of the session is to document spatial and temporal variation and patterns in Pacific war-ending and peacemaking, and to identify practical lessons with potential for cross-cultural application. Participants are encouraged to present holistic, general anthropological analyses rather than restricting themselves to the purview of social anthropology/ethnology. Scholars with relevant data working in any of the four subfields of anthropology or in other disciplines are invited to participate. If you wish to participate in the session, please send a title and abstract of a paper you would like to develop to the organizer by October 20, 2009. Participants who have expressed interest so far include Peter Kanaparo (University of Papua New Guinea), Roger Lohmann (Trent University), and Glenn Peterson (City University of New York).

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

Food Consumption and Climate Change in Micronesia
Organizer: Tabitha Steager

This informal session considers current food habits in Micronesia, with an interest in exploring questions such as: How do Micronesians understand climate change, particularly in relationship to food? Are understandings of climate change and food availability influencing food consumption patterns? How are government and NGO organizations mobilizing the concepts of tradition and independence in an effort to change what kinds of foods people grow and eat? I'd like to consider these questions from a number of locations – Pohnpei, outer islands and atolls, online communities, and others.

Tabitha Steager (PhD Researcher, University of British Columbia Okanagan) 15069 Old Mission Rd., Oyama BC VAV 2A9, CANADA; <tsteager@gmail.com>

From Romance to "Reality": Representations of Pacific Islands and Islanders
Organizers: Nancy Lutkehaus and Judith Schachter

This informal session will explore notions of the island Pacific, as island places and peoples have been represented over time and from different cultural perspectives in memoirs, travel accounts, biographies, journals, journalism, documentary film, and reality TV. Some questions we might raise include: what have been the dominant tropes and metaphors generated by and that also constitute these perspectives? What have been the transformations of these tropes over time? What have been the contexts for these transformations? We intend to cover all
areas of the Pacific. We especially welcome the viewpoints of Pacific Island scholars on the ways in which the islands have been represented, both by Pacific Islanders themselves and by visitors over several centuries. If you are interested in participating, please get in touch with both Nancy and Judith.

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Judith Schachter, Department of History, Carnegie Mellon University, Baker Hall 240, Pittsburgh PA 15213-3890, USA; <jm1e@andrew.cmu.edu>

Global Warming in the South Pacific
Organizers: Heather Lazrus and Paul Shankman

This session is a continuation of last year’s very successful session on global warming. The South Pacific is especially vulnerable to climate change disruptions, and was so before global warming became a pressing concern. Now warming seas, rising tides, severe storms, eroding reefs, threatened lagoons, endangered fresh water supplies, and vanishing species increasingly threaten the future of Pacific Islanders, their islands, and their communities. How are Islanders responding to the challenges of global warming and how will they respond in coming decades? Case studies of particular islands will be presented, as well as examining more general issues such as environmental refugees and sovereignty in the absence of a physical nation state. We are interested in learning more about the most recent trends in global warming, new research, and possible collaborations between islands, anthropologists, and climate scientists.

Those who plan to participate currently include: Jamie Bach, Wolfgang Kempf, Brent Vickers, Jill Nash, Michael Burton, Heather Lazrus, Elizabeth Worticzek, and Paul Shankman. If you are interested in participating, please contact Heather Lazrus or Paul Shankman.

Heather Lazrus, Social Science Woven into Meteorology (SSWIM), National Weather Center, University of Oklahoma, Norman OK 73072-7303, USA; 405-325-5626; <lazrus@ou.edu>
Paul Shankman, Department of Anthropology, 233 UCB, University of Colorado-Boulder, Boulder CO 80309, USA: tel 303-492-6628; <paul.shankman@colorado.edu>

Land Reform in Papua New Guinea: “What’s new?”
Organizers: Ira Bashkow and Ryan Schram

The Somare Government recently managed the passage of a historic reform of Papua New Guinea land tenure law. Under the Land Registration (Customary Land) Act and the amended Land Groups Incorporation Act, Papua New Guineans who own land under customary tenure (accounting for the vast majority of land in the country) can register their land with a state body, facilitating the formalization of leases of the land and allowing banks to loan money using long-term leases of the land as the collateral. When a similar reform was proposed in 1995, it ignited protests throughout the country, some of them violent, and provoked such strong opposition that the Government of the day was forced to withdraw it. But in March 2009, the vote in Parliament for both bills was 90 to nil, and little opposition to the measures was expressed in public forums. The goal of this session is (1) to share knowledge about this land tenure reform which may become a catalyst for significant social and cultural transformation, and (2) to explore what is changing in PNG to alter the political equations around customary land tenure to such an extent that a reform that was once "political dynamite" can now pass virtually without dissent.

The session will follow up on a considerable body of scholarship concerning land reform issues, including the 2007 volume Customary Land Tenure and Registration in Australia and Papua New Guinea, edited by James Weiner and Katie Glaskin (available in pdf format as a free
download from ANU e-Press at <http://epress.anu.edu.au/customary_citation.html>). Topics that might be pursued by participants include: the political history of successive land reform proposals, the role of international agencies like the World Bank in promoting them, the changing significance of attachments to village land for people in towns and cities, the growing currency of the idea of land as capital which can be "unlocked" by private or formalized property rights, the influence of models of formalized collective tenure used in programs for the conservation of land and natural resources, the impact of relatively permanent cash crops and built "improvements" to land in blurring the boundaries between alienability and inalienability, the flexibility and adaptability of communal land holding arrangements in contemporary villages and squatter settlements, and the questioning or revision of frameworks in which economic development and traditional cultural values appear contradictory.

We welcome all those with an interest in these topics in PNG or elsewhere in the Pacific. Please get in touch with Ira or Ryan if you'd like to participate. We look forward to a lively discussion at the meetings in February!

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Photographing Pacific Islanders
Organizers: Eric Silverman and Kathy Creely

This informal session seeks to explore the relationship between photography and Pacific Islanders both historically and in the contemporary era. The doubled meaning of the session title alludes to photographs of Pacific Islanders, and the uses of photography by Pacific Islanders. Possible subthemes include: 1) historical analysis of anthropological and other photographs of Pacific Islanders; 2) historical and contemporary uses of photographs and photography by Pacific Islanders themselves; 3) theorizing photographic practices for Pacific anthropology; and 4) the role and transformations of photographs and photographic practices in, and by, cultural institutions both in the Pacific and elsewhere, particularly with regard to making photographs accessible on the Internet. In short, we are interested in critical, theoretical, and historical analyses of how anthropologists and others have photographed Pacific Islanders, and how Pacific Islanders themselves use and practice photography. We encourage any and all interested members to contact Eric and Kathy with their ideas as soon as possible.

Eric Silverman, Department of American Studies, Wheelock College, 200 The Riverway, Boston MA 02215, USA; <esilverman@wheelock.edu>
Kathy Creely, Melanesian Archive, Geisel Library 0175-R, 9500 Gilman Drive, University of California San Diego, La Jolla CA 92093-0175, USA; <kcreely@ucsd.edu>

Spatial Orientation
Organizers: Alex Mawyer and Rick Feinberg

Over the last century, explorations of space and cognition as they relate to social organization, symbolism, rank, and navigation have been a central feature of Oceanic anthropology. Hocart’s account of “dual organization” in Fiji’s Lau Islands, Malinowski’s description of Trobriand village structure, and Firth’s sensitivity to the role of space in the everyday of Tikopian practices figured prominently in work by Levi-Strauss, Sahlins, and others. Similarly, studies by such figures as Gladwin, Alkire, Lewis, and Finney have drawn attention to complex conceptualizations of space in Oceanic way-finding. Over time, preoccupation with binary
conceptualizations of space gave way to an appreciation of “multiple models” – implicitly in works by Levi-Strauss (1967) and Sahlins (1976), then more explicitly by Shore (1996) and contributions to Bennardo (2002). Still more recently, a series of ASAO sessions examined the connection between time and space (or *ta* and *va*) in Polynesia. We plan a session at the 2010 meeting that will build on all these efforts by exploring spatial constructs in Pacific communities and their relationship to cognitive processes as revealed in mental maps, linguistic representations, and navigational techniques. Anyone interested in participating may contact either of the organizers. Thus far, we’ve had expressions of interest from Dianna Georgina, Joe Genz, and Tevita Ka’ili.

VI. NOTES FROM THE PROGRAM COORDINATOR

This is a reminder from your ASAO program coordinator that ASAO session organizers’ next, very important deadline is **November 1**. By that date each session organizer must provide me a session announcement. Those with working sessions and symposia must also provide a list of participants and titles of papers and an indication of any papers to be presented in absentia. For working sessions, organizers must send me abstracts of all papers. For symposia, they must send me either full papers or first and last pages of all papers. Any AV requests must be submitted by **November 1**. This is a very important deadline as I will be arranging the 2010 program in November. As I will be arranging more than regular sessions – e.g. plenary and closing sessions, book display and registration, session organizers meeting, and special sessions – it is crucial that session organizers and participants meet the **November 1** deadline. Also, some people will be in two sessions and knowing that will make it easier for me to attempt to accommodate them by putting their sessions on at different times.

**Something all conference attendees should keep in mind:** Joshua Bell is planning an open house at the Smithsonian’s National Museum of Natural History’s Pacific collection. According to Josh:

‘In anticipation of the February meeting in Alexandria, we would like to let conference attendees know that we are organizing an open house on Wednesday (**February 10**) before the conference commences that evening at the Smithsonian’s National Museum of Natural History’s Museum Support Center (MSC) in Suitland, Maryland. While the details are still to be worked out, I hope to arrange a morning and afternoon time slot for interested ASAO members for which participants will have to sign-up. Visitors will be given a tour of the National Anthropological Archive and the Human Studies Film Archive (http://www.nmnh.si.edu/naa/), along with the Museum’s storage facility to view the Pacific collections. Within this wide ranging collection, highlights include material from the US Exploring Expedition (1838-1842: http://www.sil.si.edu/digitalcollections/usexex/), the US Fish Commission’s expeditions (1899-1912), the 1926 American-Dutch West Papua Expedition (http://www.sil.si.edu/expeditions/1926/index.cfm) and film footage taken by Scott Williams in the Federated States of Micronesia in 1980. The object collection’s database can be searched here: http://collections.nmnh.si.edu/anthroDBintro.html. Archival materials (text, photographs and film footage) can be located through the SI’s online catalogue: http://siris-archives.si.edu/ipac20/ipac.jsp?profile=all. If you have any questions please do not hesitate to be in touch with Joshua Bell (bellja@si.edu). Similarly, if you would like to schedule research time with the collections before or after the meeting, please contact him.’
Jan Rensel suggested we include directions to the Archives here (they are also available on the Web site for which Joshua provides the URL above):
The archives are located in the Smithsonian Institution’s Museum Support Center in Suitland, MD, approximately six miles southeast of the museums on the National Mall. The Smithsonian operates a free hourly shuttle bus service between the Mall and MSC; please request a pass when you schedule your appointment. Public transportation is also available via Metrorail; the Museum Support Center is a 10-15 minute walk from the Suitland Station. Free parking is available if you prefer to drive. See http://www.nmnh.si.edu/naa/directions-wizard.htm for directions and transportation details.

Laura Zimmer-Tamakoshi, ASAO Program Coordinator, 338 W. Union Street, West Chester, PA 19382, USA; <lauratamakoshi@yahoo.com>

VII. RECENT JOURNALS

Journal of the Polynesian Society

December 2008 issue (v. 117, no. 4)
A Recently Revealed Tino Aitu Figure from Nukuoro Island, Caroline Islands, Micronesia
by Roger Neich
Proto Oceanic Society was Matrilineal
by Jeff Marck
Shamanism in Tonga: An Assessment
by Meredith Filihia
Shand’s “Missing Moriori Manuscript” Recovered, though now partly in Māori
by Rhys Richards

March 2009 issue (v.118, no. 1)
‘Akau Tau: Contextualising Tongan War Clubs
by Andy Mills
Involution, Entropy, or Innovation: Cultural Economics on Bougainville
by Eleanor Rimoldi
Detritus of Empire: Seventeenth Century Spanish Pottery from Taumako, southeast Solomon Islands, and Mota, northern Vanuatu.
by Stuart Bedford, William R. Dickinson, Roger C. Green and Graeme K. Ward

June 2009 issue (v.118, no. 2)
Tuku Whenua as Customary Land Allocation: Contemporary Fabrication or Historical Fact
by Susan Healy
Violence and Warfare in the Pre-Contact Caroline Islands
by Stephen M. Younger
Video Night in Nuku’alofa: Disjuncture and Difference on Tongan Screens
by Sarina Pearson
Māori Fire Use and Landscape Changes in Southern New Zealand
by Erin Williams

September 2009 issue (v 118. no.3)
Triangular Men on One Very Long Voyage: The Context and Implications of a Hawaiian-style Petroglyphic Site in the Polynesian Kingdom of Tonga.
by Shane Egan and David V. Burley
The Poukai Ceremony of the Maori King Movement: An Ethnohistorical Interpretation.
by Toon Van Meijl
Nukumanu Kinship and Contested Cultural Construction
by Richard Feinberg
The JPS is published quarterly. Members of the Polynesian Society receive the journal issues and discounts on the Society’s other publications upon payment of NZ$50 annual dues. Applications for membership may be made to the Society’s Asst Secretary at jps@auckland.ac.nz.

**The Contemporary Pacific** Volume 21 (#2), 2009

- *Modernity, Cosmopolitanism, and the Emergence of Middle Classes in Tonga*
  by Niko Besnier

- *Sustainability of the Kava Trade*
  by Nancy J Pollock

- *Remembering Greg Dening*
  edited by David Hanlon, with contributions from Ben Finney, Marshall Sahlins, David Hanlon, Vicente M Diaz, Katerina Martina Teaiwa, and Greg Dvorak

The issue also features the art of Daniel Waswas; political reviews of Melanesia and the Pacific region as a whole; and ten 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 55 (2009) includes:

- *Dreams of unity, traditions of division: John Frum, kastom and inter-manipulation strategies on Tanna (Vanuatu)*
  by Marc Tabani

- ‘Becoming sinners’ by the force of cultural logics? Joel Robbins on Christianity and cultural change in Papua New Guinea
  by Lena Heinzmann

- Des Ethnologen Begegnung mit den Fremden. Gegenübertragung auf dem trobriandischen Kiriwina
  by Christian Maier

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.

**VIII. BIBLIOGRAPHIC INFORMATION**


- **In and Out of the West Reconstructing Anthropology** by Maurice Godelier. Charlottesville: University of Virginia Press, 2009

IX. MEMBER NEWS AND ANNOUNCEMENTS

Hailans to Ailans (http://hailanstoailans.com) is a two-part exhibition showing work in a variety of media by five contemporary Papua New Guinea artists and two artists of the Coast Salish nation. Part 1 opens at the Rebecca Hossack Gallery, London, UK, on September 16, 2009 and runs through October 17. Other events include a live art installation with bilum wear by Cathy Kata, produced with the participation of Pacific artist Rosanna Raymond, and a performance by Michael Mel at 6.30 p.m. on September 24th.

Part 2 opens at Alcheringa Gallery, Victoria, B.C. on November 5, 2009 and runs to November 26. Other scheduled events will include a ceremonial welcome by the Coast Salish people and a performance by Michael Mel. Please consult the exhibition Web page for further details about the artists and events. An online catalogue of essays and artist interviews will also be available on the Web page in August. Hailans to Ailans is curated by Pamela Rosi (Bridgewater College, MA) and Michael Mel (University of Goroka, EHP).

Curl Prize Award to Mark Mosko
Mark Mosko's essay, "Partible Penitents: Dividual Personhood and Christian Practice in Melanesia and the West" was awarded the 2008 Curl Prize for Best Essay by the Royal Anthropological Institute. It will be published in JRAI, probably in 2010.

ASAO Board and Honorary Fellow Election Results 2009
As noted in Toon’s “Letter from the Chair”, Aletta Biersack and Roger Lohmann have been selected as our New ASAO Board Members. Robert Tonkinson was also selected by ASAO Members to join the ranks of our Honorary Fellows.

X. OBITUARIES

Paula Brown Glick was a staff member of the Department of Anthropology and Sociology of the Australian National University at the time I was a PhD scholar there. With Marie Reay and Mervyn Jaspan she belonged to the junior staff, while John Barnes, Derek Freeman and Bill Stanner were the senior members. Paula and Harold Brookfield were engaged on what was to become a long term, bi-disciplinary research project among the Chimbu. A major publication 'Chimbu Land and Society', Oceania vol. 30 (1), had just come out. We were supposed to read it immediately.

Expectations about the outcomes of the research undertaken by the department were highly strung: new insights into politics in ‘stateless societies’, into social organisation among Melanesians, and into the cognatic kinship systems in Borneo, into Aboriginal religion, and a continuing stream of new research data promised great advances in anthropological theory. Paula's research was one of the prompters of such expectations. She was a lively seminar participant. During the years I was in Canberra, she presented several papers in the departmental series and thus I heard her actually read drafts of ‘Non-agnates among the patrilineal Chimbu’ and ‘From anarchy to satrapy’.

It was during the final stages of my thesis writing that I was assigned to her for supervision. The A.N.U. was then exclusively a research institute and it had generous provisions for research and sabbatical leave. So PhD scholars had frequently to deal with a series of supervisors. I was dead scared that she would require major changes in whatever aspect of my draft. But no, she was very appreciative and suggested only minor alterations. From then on, she could do little wrong.

At the time she was married to Bob Brown, a social philosopher, also a staff member at the A.N.U. In line with the time span of Paula’s research project, they seemed to prepare for a lengthy stay at the A.N.U., building a house out at Queanbeyan. It was an enormous blow when, in the mid 1960s, Bob Brown left her. In the aftermath she returned to the United States where she became a professor of anthropology at the State University of New York at Stony
Brook. She married Ira Glick, a childhood friend. He turned out to be very supportive, witness the dedication in *The Chimbu. A Study of Change in the New Guinea Highlands* (1973) the first book that she published after her return to the U.S. The dedication reads: 'For Ira who pushed me into it and pulled me through.' She continued her work on highlands anthropology with *Highlands Peoples of New Guinea* (1978), *Beyond a Mountain Valley*, and *The Simbu of Papua New Guinea* (1995).

At Stony Brook Paula shared her New Guinea interest with very few colleagues. Probably as a result, she actively organised symposia at the meetings of the AAA, the world congresses, and, especially, of the ASAO. She was adept in finding co-conveners and discussants. That work resulted in a series of publications, most recently *The Sweet Potato in Oceania* (2005). She became an Honorary Fellow in 1999, rather belatedly.

In late middle age, she had started suffering hearing loss. She indeed suffered from it and she battled it persistently. Many of us remember the battery of hearing aids that she carried along in a small bag while attending ASAO meetings. If necessary, she tried them out one after the other. There was a moment of triumph when during a general meeting the sound system seemed to fail completely, and she could announce that she could hear what was being said, thanks to her current hearing aid. A cochlear implant improved her hearing capacity considerably.

When Andrew Strathern addressed Paula after she had been elected an Honorary Fellow, he characterised her work as ‘work in progress’. She kept going; Ira Glick's death in May 2000 was another blow, but it did not diminish her resolve to continue. And she kept working while battling her final illness, a neurological affliction that over the years increasingly disabled her. Surgery proved ineffective. Her physical state finally reduced her to a wheel chair, and to carers around the clock. When I visited her early this year, she was terminally ill. She seemed quite resigned and gave me the notes that she had brought together for the ASAO session on ‘Power, Egalitarianism and Hierarchy [in Melanesia]’, the last one that she had mooted and that, so regretfully, due to her illness, failed to come to fruition, at least so far. Here and there, she had added glosses written with a pencil. They betray that she had limited control over her hand. Work in progress, to the very end.

*Anton Ploeg*

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**The Reluctant Anthropologist: A Tribute to Professor Epeli Hau'ofa**

**Professor Epeli Hau'ofa** (1939–2009) was the most remarkable and well-known trans-Pacific Islands scholar of his generation. Before I mention why he was a reluctant anthropologist, I will trace his career in some detail, as it is one of the reasons why he was remarkable. He was born in Papua New Guinea, at Salamo, Milne Bay, and grew up on Misima Island, the second eldest of the six children of Wesleyan missionaries from Tonga, Isikeli and Mele Sikameti Hau'ofa. Young Epeli 's first and second languages were Misima and Dobu. The Hau'ofas, like all the other missionaries classified as ‘native’, were not repatriated with other expatriate missionaries before the Japanese occupation of Milne Bay. The war provided the Hau'ofa children with excitements such as counting the Japanese planes overhead, against the background of the Coral Sea Battle. He was a part of local life, which went on despite the war and included participation in Kula Ring canoe preparations. Another source of photo supplied by the University of the South Pacific, Oceania Centre for Arts and Culture
local excitement was a cargo cult that emerged in the absence of removal of dimdim (White) authority. This was savagely punished by the returning Australians; and Epeli’s father forbade his own children or anyone from the mission station to witness the subsequent public hanging of six cult leaders.

When things settled somewhat after the Second World War, the family was finally sent on its first furlough—Hau’ofa and Sikimeti had been in Misima since 1934—an epic journey that took two years. Thus at the age of nine or ten Epeli learnt that he was something called a Tongan and that he would have to add to his already considerable linguistic repertoire a strange new arrangement of sounds called Tongan, which he had never heard his parents use in Misima, such was their commitment to the missionary endeavour. When his parents returned to Papua, they reluctantly left their four older children in Tonga so they could have a formal education. Later Epeli and his brother Roger—who became a well-known broadcaster in PNG—were sent to the Methodist Lelean School in Fiji as boarders until they completed his Cambridge O-levels. There, Epeli gained fluency in his fourth language, Fijian, and his fifth, English.

Through Methodist church connections, he was sent to complete his University Entrance qualifying high school year in Armidale, Australia, by which time he was some years older than the average high school senior; there he first met Barbara Brown, later to become his wife. He took his undergraduate degree in History, with honours, at the University of New England at Armidale, and then briefly worked for the Australian Department of Territories.

In 1965 Epeli won a Masters scholarship to McGill University in Canada. He was supposed to study Sociology, a branch of knowledge for which he rapidly developed a dislike, but having attracted the notice and encouragement of Richard Salisbury (who needs no introduction to the readers of this newsletter), he moved to Anthropology. Epeli did his MA fieldwork in Trinidad on ‘channels of communication with government,’ which Barbara recalls involved a lot of enjoyable drinking in rum shops with informative locals in Mr Biswas territory. As the end of the MA drew near, Salisbury, then in Port Moresby, prodded him to apply for a tutorship in the Department of Sociology and Anthropology at the newly established University of Papua New Guinea, where he taught for two years.

In 1969 Epeli left for Canberra to begin a PhD in Anthropology at the Research School of Pacific Studies, co-supervised by Marie Reay and Derek Freeman. Epeli and Barbara had spent some interesting time among the Mekeo while at UPNG, so he chose to study the remnants of the Mekeo chiefly system. The resulting thesis was completed in 1975 and published in 1981.

Epeli’s post-doctoral research project took him back to Tonga to conduct part of a three-country team study of agriculture and food distribution systems with Gerard Ward and Michael Baxter. This resulted in his monograph Corned beef and tapioca: A report on the food distribution systems in Tonga (1979). In this period he did consultancies for the World Bank and the Asian Development Bank, which convinced him this kind of work was not for him, despite its lucrative potential.

While working in Tonga he attracted the notice of His Majesty Tāufaʻāhau Tupou IV, who asked him to accept a position formally entitled Deputy Private Secretary to His Majesty the King of Tonga, Keeper of the Palace Record [sic] and Secretary to the Tonga Traditions Committee. His astonished friends beheld a briefly transformed Epeli, a vision of Tongan dignity, clipped and white shirted in vala and taʻovala. Epeli, who never held classifiable political opinions, wrote an affectionate memorial to the late king (2008a). Keeping the palace records turned out to be a fairly undemanding occupation, enabling him to complete writing his memorable collection of satirical short stories on the post-colonial Pacific, Tales of the Tikongs (1983), which has never been out of print. During this time he and Barbara with Futa Helu founded a literary magazine for Tongan writers and poets, Faikava. Epeli also participated in a series of local radio programmes advocating family planning, which led to his writing an illustrated book on population issues in Tonga aimed at senior school students, Our Crowded Islands (1977).

His next post was to establish the University of the South Pacific Institute of Rural Development in Tonga, and having done this, in 1983, he moved back to Fiji to take up the post of Head of Sociology in the School of Social and Economic Development (SSED) at the University of the South Pacific. He and Barbara were astonished at the outcry against his
appointment, which was featured in the pages of the Fiji Times. Death threats were excitedly reported. It seems that some of his future colleagues suspected that dark forces had conspired to appoint a stuffy conservative—perhaps to quell the propagation of neo-Marxist social theory. Undeterred, Epeli took the job, and his regular lunchbreaks, spent chuckling over card games with the school’s cleaners and clerks, showed he was clearly a Man of the People. This warmed the hearts of his adversaries, who came to understand that while Epeli listened with interest to their views, he didn’t give a hoot for any established social theory. He took Fiji citizenship, and he, Barbara and their son Epeli Jr. settled on a small farm at outside Suva. His legendary sense of humour was such that a painful and depressing ailment led to his second published work of fiction, Kisses in the Nederends (1987). In 1987 the USP council appointed him Professor and in 1992 he was appointed Head of SSED. These were difficult times for Fiji and for USP, and although not fond of administration, Epeli provided the kind of leadership needed, based on understanding the diverse points of view held by his Fijian, Indo-Fijian, Pacific Islander regional and international colleagues, even if he did not always share these opinions. In 1997 he founded and became director of the Oceania Centre for Arts, Culture and Pacific Studies at the USP in Suva. Under his direction, the centre evolved into a community for mentoring contemporary creative arts of all kinds—painting, metal sculpture, carving, dance and choreography, music performance and composition, creative writing and various crossings over at will—and fostering the emergence of ‘a distinctive Oceanic cultural identity that is autonomous and ever moving’.

So why was Epeli a ‘reluctant anthropologist’? Mainly because he disliked the way in which our discipline requires us to massage ethnography into theory using esoteric language. In 1975 (2008b), reflecting on the rapid loss of interest among Pacific Island students in taking courses in social anthropology, he wrote:

_I believe a major part of the problem is the disjunction between people’s expectations of us – probably they would like us to draw portraits of them – and of our special social scientific aims. At times this arises from the fact that when we explain our purpose to those among whom we conduct our field work, we feel unable to explain fully to them our real aims. ... What we end up saying is that we are there to learn their customs and to write books about them. When we produce our articles and monographs and they and their children or grandchildren read them, they cannot see themselves, or they see themselves as being distorted and misrepresented. ... Essentially what Pacific peoples expect of us is to be more of the novelist and the social historian, and less of the scientist who speaks in jargon._

Although Epeli politely uses the inclusive ‘we’ and ‘us’ in reference to anthropologist, these words express his own feelings about anthropology. He managed to do what few Pacific anthropologists have done, however, and that is to articulate the situation of Pacific Island peoples. He published relatively few books and papers in his career, but everything he published had something important to say, and something worth repeating – for example, if you Google ‘books’ using ‘Epeli Hau’ofa’ as a keyword there are 28 pages, on Google ‘scholar’ there are 10; and on these pages about 90% of the entries are citations of his work. His early essays (republished 1980b) provoked widespread discussion. His ethnography of the Mekeo (1981) is an exemplar of lucid and accessible ethnography. His analysis of the effects of modernization on food and agriculture (1979) and population issues (1977) are as relevant to these issues today as they were 30 years ago. His witty fictional take on ‘development’ (1983) should be required reading for all would-be developers, and on the subject of Pacific migration, he said just about everything worth saying in his essay “Our Sea of Islands.” This and subsequent essays on this theme (2008c) attracted widespread scholarly interest and acclaim with its new vision and philosophical, political and historical insights on Oceania and its peoples. The Oceania Centre for Arts and Culture that Epeli founded continues to flourish, and it released a new CD album dedicated to him, launched on the occasion of his 100-night tribute at the Centre on 20th April 2009.
It may not be not true that ‘behind every great man, there is a great woman’, but in Epeli’s case there was; his warm, witty and wise Barbara, a professional editor, with whom he shared more than 40 years of love, laughter and friendship, in sickness and in health. I thank Barbara for giving me much of the information contained in this memorial. We all—those who knew him in person and those who knew him through his work—salute Epeli’s life and achievements.

Malo ‘aupito Epeli.
Penelope Schoeffel Meleisea

References
--- 1977. Our Crowded Islands, Institute of Pacific Studies, University of the South Pacific.
--- 2008a ‘His Majesty King Taufa‘ahau Tupou IV: An appreciation.’ in: We are the ocean: selected works, University of Hawai‘i Press.
--- 2008b ‘Anthropology and Pacific Islanders’; ‘Blood in the Kava Bowl’; Thy Kingdom Come: The Democratisation of Aristocratic Tonga’; The Writer as Outsider’, in: We are the ocean: selected works, University of Hawai‘i Press.
--- 2008c ‘Our Sea of Islands’; ‘The Ocean in Us; ‘Pasts to remember’; ‘Our Place within; Foundations for a Creative Oceania,’ in: We are the ocean: selected works. University of Hawai‘i Press.

Barbara Luem was just 55 years old in January, 2008, when she fell in the kitchen of her home in Basel, Switzerland. She hit her head on a corner and died instantly.

A remarkable woman, of large stature, thoughtful, persistent, and full of curiosity, Barbara had done her first fieldwork among the Tengger people in the mountainous region of East Java in 1978. Her PhD, published in 1987, was titled Wir sind wie der Berg, laechelnd, aber stark [“We are like the mountain, smiling, but strong’]: A study on the ethnic identity of the TENGERERESE of East Java.”

Her second fieldwork, lasting from 1988 through 1991, was in Funafuti, Tuvalu. Shortly after her arrival, she was invited to become part of an extended family. When she asked what the implications of that invitation were, she was told, “There are two kinds of identity for people here—the first is as a member of a family, the second is as a tourist. Tourists are allowed to stay for a week and then they are sent packing.” Barbara chose to become part of a family, thus gaining not only a Tuvaluan mother and father, but a wonderfully large number of brothers and sisters, all of whom took part in her local education.

Interested in visual communication, Barbara brought a video camera with her. She had put it aside until she felt more familiar with the culture, and when, after 6 months, she finally unpacked it, her local family was excited. They insisted she start filming that very day at a village gathering during which children would perform. Barbara duly videotaped the performance, and, as soon as it was over, her family insisted on screening it. The air was full of anticipation, but soon after the screening began Barbara felt the mood change. Her Tuvaluan mother exclaimed, “But Barbara, you haven’t learned ANYTHING!” Barbara was puzzled. She asked what the trouble was. Her mother explained: as a member of a family, in this particular situation, you need to focus on the members of this extended family, letting children of others be marginal. You cannot just film “like a tourist”! And so, under the watchful eye of her local
family and friends, Barbara filmed life in Tuvalu in a way that respected both lineage identity and the local ethic of equality.

Returning to Europe, Barbara taught anthropology courses at the University of Basel, simultaneously developing her expertise in filmmaking. Already a member of the program committee of the Freiburger Film Festival, she attended the Filmmakers Workshop “Directing documentaries and Photography” in Rockport, Maine, USA, in the mid-1990s, bringing back new perspectives on visual anthropology. But before she could apply this new knowledge to editing her Tuvalu tapes for wider distribution, a new project unexpectedly sprang up. It all started when she went down to the harbor area, yearning for a connection with the water, and met a group of retired seamen who formed the shanty choir, die Stoertebecker. Gradually, she collected their stories, got to know their families, videotaped their rehearsals and concerts, and lent a hand when the clubs of the harbor neighborhood held their bazaar. One day in 1997 a sailor mentioned that the photo collection of the Swiss navigation company Neptun AG was about to be thrown out, as the company was being sold. Using her professional network, Barbara saved the collection, began intensive photo-elicitation, and was instrumental in getting this record of Swiss economic history and shipping into the Swiss National Archives.

The project did not end there. In 1999 she left her teaching position at the university and started her own company, Institute for Communication and Ethnology, from which she worked as a consultant in various inter-cultural projects—especially with young people from the increasingly multi-ethnic population of Kleinbasel. She edited two films on the activities of the shanty choir, and continued researching the harbor and shipping pictures. The final result was an exhibition and publication of the book Heimathafen Basel: the photographic history of Swiss navigation on the Rhein and in the high seas. (Christian Merian Verlag, 2003).

In 2006 she was asked to create an innovative tourist guide of Kleinhueningen, the harbor district of Basel, for the 100th anniversary celebration of its inclusion into the city of Basel. Amused by the challenge of presenting a modest, industrial area as if it were a major tourist attraction, she used the extensive knowledge she had gained through 15 years of fieldwork in the area. Simultaneously, she was beginning to study the central farmers’ market. Every Saturday morning, she joined an Alsatian farm family selling vegetables in order to begin exploring this new aspect of her world—doing ethnography in her own city—always eager to understand how and why things were done.

She had not forgotten Tuvalu and was in frequent contact with her seafaring brothers. Her care was eminently practical—she used her love for knitting to produce sweater after sweater to send to these Polynesian merchant marines sailing on the cold oceans of the north. And she hoped to start working on her Tuvalu materials in the near future.

Then she was gone. At the huge memorial service held a month after her death, people from all walks of life gathered—the university world, the publishing world, the film world, the market gardeners. And the Stoertebeckers choir, elderly seamen so much older than she, sang their shanties to the memory of the one, much younger than they, who had collected their memories.

Allison Jablonko