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I. FROM THE EDITOR

We have a rather robust September issue this year reflecting what looks to be a very strong ASAO meeting this coming February (2011). I want to call your attention to a few items in this issue: 1) As discussed on pages 4-5, the hotel can be booked at the conference rate before and after the meetings. Thanks to Mike Rynkiewich and Jan Rensel for their efforts to clarify this. Further details can be found in the ASAO Annual Meeting report. 2) We have had a favorable response to the Research Report section of the newsletter. If you would like to contribute a short abstract of 350 words regarding new research for the next newsletter (as a new or more seasoned scholar) please send it to me by the deadline listed below.

Please note that all materials to be included in the December Newsletter must be received by December 1. Program related materials need to be sent directly to the program coordinator, Laura Zimmer-Tamakoshi.

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II. FROM THE CHAIR

It is my pleasure to announce that Ping-Ann Addo and Edvard Hviding have been elected new members of the ASAO board of directors. I, and the rest of the Board, welcome them and look forward to working with them over the next two years. We also thank our other candidates – Jerry Jacka, Susanne Kuehling, Juliana Flinn, Maria Lepowsky and Manuel Rauchholz – for running. I take it as a very good sign that so many members were interested in standing, and we look forward to their continued involvement with ASAO. I want to also thank those of you who voted for doing so. The board extends its gratitude to our outgoing board members, Dan Jorgenson (chair and past chair), and Tevita Ka'ili (who represented the board on the PISF committee) for their service. Both have played important parts in helping to sustain and further ASAO.

It is also my honor to announce the unanimous nomination of Deborah Gewertz & Frederick Errington, Mac Marshall, and Roy Wagner for honorary ASAO fellowships. We look forward to seeing them all in Waikiki where we will bestow the honor on them. I want to thank the members who took the time to nominate them, and encourage you all to think about who you would like to see nominated come our next meeting. Nominations of colleagues who have distinguished themselves as scholars in Pacific anthropology for Honorary Fellowships must be made to me before November 1st.

Plans for our meeting in Honolulu at the Hilton Waikiki – Prince Kuhio are well underway, and the meeting promises to be full of interesting sessions (some 21 at last count). We are currently exploring options of having a tour at the Bishop Museum, and other possibilities, which we will keep you posted about. Echoing calls by Judith Schachter (PISF Chair), I would like to urge session organizers, if you have not already done so, to make applications to the PISF fund. To help facilitate, what we anticipate to be a large volume of requests, I encourage you all to donate to the PISF fund so that more Pacific Island Scholars can attend the meetings. Applications are due November 1st and details can be found here: http://www.asao.org/pacific/pisf.htm.

In addition to the PISF awards, we are also accepting applications for the Grant to Return Indigenous Knowledge to Pacific Islands Communities (GRIKPIC). Applicants are due December 1st, and information can be found on our website: http://www.asao.org/pacific/GRIKPIC/GRIKPIC.htm.

On other matters, the board has finalized the revised ASAO bylaws for which many thanks are owed to Dan Jorgenson and Toon von Meijl. They will be made available online when submitted. We are also still exploring issues around the possibilities of an ASAO ePress, and will keep you posted as to how this proceeds. Further to these developments, members can find details on our new greening and new media policies in the newsletter (see below). These initiatives are aimed at lessening ASAO’s collective environmental impact, and thinking about ways in which new technologies can be utilized without compromising our commitment to small meetings where discussion is front and center. Regarding the latter, I should add that while we now encourage the use of PowerPoint as part of the scholarly exchanges, we have not resolved the issue of projectors. They are expensive to rent and should the board buy them not as easy to transport as we would like. With this in mind we are asking participants who wish to use projectors to bring their own. We are also making arrangements to borrow them locally. As with all new endeavors we ask for your patience as a system is worked out. Should you have any questions about the new policies please do not hesitate to be in touch.

Joshua Bell, ASAO Chair
III. NEW MEDIA
ASAO recognizes the capacity of PowerPoint presentations to support complex issues through images and diagrams. At the same time ASAO will continue to promote the traditional practice to present papers rather than read them in sessions. We see PowerPoint as a complement to these presentations. In view of the costs of hiring equipment to use PowerPoint at ASAO meetings, it will be left to the discretion of session organizers to make arrangements for bringing an LCD projector. Similarly, while now recognizing the capacity of Skype to enable wider participation, we leave setting up the arrangements to the session organizer. To this end, to use Skype we recommend that a minimum of 5 participants should be physically present in order to prevent our annual meetings from going virtual all the way.

IV. GUIDELINES FOR GREENING ASAO

The following is a working document aimed at thinking about how we as an organization can have a lower environmental impact. This document was compiled by Board Members Joshua A. Bell, Elfriede Hermann and Dan Jorgenson in response to requests made by member Paige West that ASAO consider ways to become more green. This document draws on guidelines that Paige West submitted to the American Anthropological Association, and which she generously shared with the Board.

"Greening" the ASAO annual meetings
Site locations and hotel contracts are an important way in which ASAO can have less environmental impact.
1. Select locations that are easily accessible as either major airport hubs, and or public transportation. To this end instead of having a meeting in Kauai, we should be looking at having the meeting in Honolulu, which would lessen the number of airplane trips that collectively members would have to travel.
2. Include environmental criteria among the reasons for selecting vendors and meeting venues.
3. Consider the viability for options for virtual participation in ASAO annual meetings through Skype and other video conferencing technology (see New Media policy)
4. Provide a digital "green guide" for meeting participants.

Potential Steps for Greening the Annual Meeting of the ASAO

1. Travel
   a. Flight offsets: Provide through our website a list of recommended companies (Environmental Defense Fund has a list, e.g.) - provide this with registration e-mail from ASAO AND on the ASAO meetings home page.
   b. Local transportation options/walking maps: The site coordinate should provide, on the website ahead of time, information about local transportation, and map information.
   c. Work to streamline airport trips: The site coordinator should provide information on shuttle services (list of airport shuttles, etc.), and put up a bulletin board at the conference where people can post info about when they will leave for airport. While ASAOnet is used for this purpose, doing so on-site would allow for ease of movement, less cars being used, and help our younger graduate participants.

2. Conference Sites
   In choosing conference sites, the criteria should include centrality of locations such that multiple planes are not needed to get there, access to mass transport, and affordability.

3. Hotel Rooms
   a. Linen services - Make sure there is an option to cancel linen service
   b. Recycling: Assure that the hotel places visible signage instructing delegates as to what is and is not recyclable. Assure that the hotel places recycle bins on each floor near the elevators.
4. Conference spaces
   a. Recycling: Create name badge collection bin to collect plastic covers at end of the conference for re-use at the next meeting.
   b. Water: Request hotel agree to forgo use of plastic bottles in meeting spaces, and provide glasses and pitchers of water.
   c. Coffee breaks: Request hotel agree to forgo use of paper cups in meeting spaces and use real coffee cups and silverware. Encourage members to bring their own mugs for use.

5. Catering
   a. Serve sugar, creamers, and condiments in reusable dishes rather than packets.

6. Communication and Publication
   a. All members should be given the option of downloading into PDA or laptop the program in lieu of receiving a printed copy.
   b. There should be copies of the program for general use around the conference center.
   c. All items should be printed on 100% recycled paper.

V. PACIFIC ISLANDS SCHOLARS FUND – A call to action

This is a call to all ASAO members to support the Pacific Islands Scholars Fund (PISF). The 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 Honolulu, Hawai‘i. Donations can be sent to ASAO Treasurer, Mary McCutcheon, 2115 North Rolfe St. Arlington VA 22209-1029 USA <mmccutch@gmu.edu>.

Session organizers – Are there Pacific Islands participants in the sessions for the upcoming meeting? If not, can you please take a proactive stance and seek to recruit some? We have a mandate to increase Pacific Islands participation in the sessions at annual meetings and in the Association as a whole.

Pacific students and scholars – Please take a look at the sessions being organized for our February 2011 meetings and see if you can take part. If so, contact the session organizer right away with your ideas for a contribution. Or propose to organize a session yourself, this year or next (remember: you must be a member to participate). And if you are already taking part, please apply for PISF support.

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

Judith Schachter, Chair, Pacific Islands Scholars Fund

VI. THE 2011 ASAO ANNUAL MEETING

The 2011 ASAO annual meeting will be held on February 9-12 at the Hilton Waikiki Prince Kuhio Hotel at 2500 Kuhio Avenue, Honolulu, HI 96815. The ASAO board and officers’ meeting will be held February 8-9.

The Hilton Waikiki Prince Kuhio has 601 guestrooms on 37 floors, and 9 meeting rooms (we will use 5). The guestroom cost for ASAO participants will be $149/night single or double, king or double beds; with taxes of $20.81, that means $169.81 per night. The additional person charge is $40.00 per person per night plus tax (maximum four persons per room). No rollaways. Children 17 years and under when sharing with parents and utilizing existing bedding are free.
This special ASAO conference rate is available up to three days before and three days after the meeting dates (that is, any time from February 5th to 16th).

Book your reservation online at the ASAO group rate at:
(Or go to the ASAO Webpage and click on “the hotel’s special ASAO page” link.)

The username/group name is: ASAO Annual Meeting.
The code or pin is: ASAO0208

You may also reserve your room by phone (808-921-5503) or fax (808-921-5583; Attn: Reservations). Be sure to mention ASAO in order to receive the group rate.

The building is 100% non-smoking. All rooms have been recently renovated, and each has a large balcony with seating to enjoy the view. Besides 42” HDTV monitor (which can be used with laptop computer, video camera, etc), refrigerator, coffee maker, and safe in room, we successfully negotiated for complimentary high-speed Internet access to be included in the nightly room rate. On-site amenities include the MAC 24-7 Restaurant, three lounges, free wireless hot spots in the lobby and lounge, business center, fitness center, and outdoor pool.

The Hilton Waikiki Prince Kuhio is situated one block from the beach (between the beach and Ala Wai) and between the International Market Place and the Diamond Head end of Waikiki, near Kapiolani Park and the Honolulu Zoo.

**Ground transportation:** The hotel is on TheBus line and the Waikiki Trolley line. If you have a car, note that they offer valet parking only, and the charge per night is $25. Transportation from the Honolulu International Airport by taxi ($35-40 for up to 4 people) or by the Airport Waikiki Express, which serves all Waikiki hotels ($9 one way, $15 round-trip). For more information on ground transportation from the airport, see the official Honolulu Airport Web site and click on links to various options in the right-hand column:
http://hawaii.gov/hnl/ground-transportation

*Mike Rynkiewich, ASAO Site Coordinator*

**VII. FROM THE PROGRAM COORDINATOR**

In this issue of the newsletter you will see updated session announcements as well as proposals for new sessions for next year’s 2011 meeting in Honolulu. Session organizers and session participants are asked to review the guidelines and timetable available on the ASAO web site. A condensed version of the timetable is included below for your convenience. Please note the following November 1 deadlines: 1) Submit required information about your session to the Program Coordinator and 2) Advise the Program Coordinator of any particular scheduling needs (e.g. potential conflicts with other sessions), expected audience size, and audio-visual or other special needs. The hotel is responsible for providing equipment for those with disabilities. In all other cases, however, the rental of equipment from hotels is quite expensive for ASAO. Session organizers should encourage their participants to make their own arrangements for costly equipment. It is also important that 3) session organizers inform the Program Coordinator about who will not be able to attend the sessions in person, and that 4) participants limit themselves to participation in no more than two sessions, preferably at different levels. Participation in multiple sessions creates scheduling conflicts, which often disrupt sessions and distract contributors. If you must be in more than one session, please send the Program Coordinator a note indicating your priority. First priority in case of scheduling conflicts goes to session organizers and discussants.

*Laura Zimmer-Tamakoshi, ASAO Program Coordinator*
### TIMETABLE FOR SESSION ORGANIZERS AND PARTICIPANTS:

<table>
<thead>
<tr>
<th>Deadline</th>
<th>INFORMAL SESSION</th>
<th>WORKING SESSION</th>
<th>SYMPOSIUM</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>March 20</strong></td>
<td><strong>To Program Coordinator:</strong> announcement of proposed session.</td>
<td><strong>To Program Coordinator:</strong> Report on informal session held at annual meeting; call for papers, deadlines, etc.</td>
<td><strong>To Program Coordinator:</strong> Report on working session held at annual meeting; next steps, deadlines, etc.</td>
</tr>
<tr>
<td><strong>August 20</strong></td>
<td><strong>To Program Coordinator:</strong> Updated description of proposed session.</td>
<td><strong>To Program Coordinator:</strong> Updated description of session and call for papers, deadline reminders</td>
<td><strong>To Program Coordinator:</strong> Updated descriptions of session, deadline reminders, etc.</td>
</tr>
<tr>
<td><strong>Before November 1</strong></td>
<td>Participants submit abstracts to session organizers and send to other participants</td>
<td><strong>To Program Coordinator:</strong> Names of participants, titles of papers, order of presentation; all abstracts; which papers will be read in absentia; how much time required.</td>
<td><strong>To Program Coordinator:</strong> Names of participants, titles of papers, order of presentation; first and last pages of each paper; which papers will be presented in absentia; how much time required.</td>
</tr>
<tr>
<td><strong>November 1</strong></td>
<td><strong>To Program Coordinator:</strong> Updated description of proposed session; list of people who have expressed interest, total number expected to attend. Last chance to have a room and time scheduled in the program.</td>
<td><strong>To Program Coordinator:</strong> Names of participants, titles of papers, order of presentation; all abstracts; which papers will be read in absentia; how much time required.</td>
<td><strong>To Program Coordinator:</strong> Names of participants, titles of papers, order of presentation; first and last pages of each paper; which papers will be presented in absentia; how much time required.</td>
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All correspondence should be sent to ASAO Program Coordinator, Laura Zimmer-Tamakoshi, 338 W. Union Street, West Chester, PA 19382, USA; <lauratamakoshi@yahoo.com>; tel. 610-429-9213.

### VIII. 2011 ASAO PROPOSED SESSIONS

#### FORMAL SYMPOSIA

**Forests of Oceania**  
Organizers: Joshua A. Bell, Paige West, and Warilea Iamo

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 papers in this session explore how, in various different places and at different scales, Oceania’s forests are being made and remade. We are interested in a nested set of 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 does this 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?

Within this symposium we will continue these discussions particularly in light of the controversial Environmental Act Amendment in Papua New Guinea and developments in regional REDD and carbon credit schemes.

Participants include Joshua A. Bell, Colin Filer, Jennifer Gabriel, Jerry Jacka, Jamon Halvaksz, Edvard Hviding, Wari Iamo, Alexander Mawyer, Tuomas Tammisto, Mike Wood, and Paige West.

Joshua A. Bell, Natural History Museum, Smithsonian Institution, PO Box 37012, Washington, D.C. 20013-7012, USA; tel. 202-506-1935, <bellja@si.edu>
Paige West, Department of Anthropology, Barnard College and Columbia University, New York NY 10027 USA; tel. 212-854-5933, <cw2031@columbia.edu>
Warilea Iamo, Department of Environment and Conservation, Government of Papua New Guinea; tel. 72006508, 72270927, <wiamo@dec.gov.pg>

Tā-Vā (Time-Space) Theory of Reality: The Birth of an Indigenous Moana Theory
Organizers: Hufanga ‘Okusitino Māhina, Maui-Tāvā-He-Ako Tevita O. Ka‘ili, Kula-i-Ma‘ofanga Ping-Ann Addo

This symposium will critically examine time and space from an indigenous Moana/Oceanian perspective. For Moana cultures, tā and vā (kā and wā) are indigenous expressions of "time" and "space." These indigenous concepts have given birth to a groundbreaking Moana theory known as the Tā-Vā (Time-Space) Theory of Reality. The tenets of the Theory are as follows:

- that ontologically tā and vā, time and space, are the common medium in which all things are, in a single level of reality, spatio-temporality or four-sided dimensionality;
- that epistemologically tā and vā, time and space, are social products, involving their varying social arrangements across cultures;
- that the relative coalition of tā and vā, time and space, across cultures is conflicting in nature;
- that all things, in nature, mind and society, stand in eternal process of relations of cycle and exchange to one another, giving rise to conflict or order;
- that the symmetrical arrangement of tā-vā gives rise to mālie (beauty) while the asymmetrical configuration of tā-vā leads to tāmaki (disharmony);
- that conflict and order are permanent features of all things within and across nature, mind and society;
- that conflict and order are of the same logical status, in that, order is itself an expression of conflict;
- that tā and vā, time and space, are the abstract dimensions of the fuo and uho, form and content, of all things, in nature, mind and society;
- that the fuo and uho, form and content, of things, in nature, are the concrete dimensions of tā and vā, time and space;
- that while tā does not exclusively correspond to form and vā entirely to space, both entities combined give form and content to all things of the one and only order of being;
- that while tā-vā is universal, all things, in nature, mind and society, have nevertheless further myriad and infinitely complex forms in dialectical relation to other countless and multifaceted contents; and
- that tā and vā, time and space, like fuo and uho, form and content of things, in reality, are inseparable in nature as in mind and society.
In a temporal sense, tā signifies the marking of time, in terms of tempo, beat, pace, rhythm, and social act. For example, in Tongan, tānafa, rhythmic beating of drums, and tāsipinga, setting [tempo-marking] examples, are both processes of marking time in space. Vā, on the other hand, signifies a relational space between time-markers (tā). It is a space that is fashioned through the relationship between time-markers such as beats, markings, objects, or people. Furthermore, vā signifies the nature or quality of the relationship. For example, vāmama'o indicates a distant physical space between things, and vālelei signifies a good (harmonious) social space (relations) between people.

We argue that time and space, from a Moana perspective, 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 realities. In Tonga, as well as most Moana cultures, artists mediate/reconcile conflicting timespaces by symmetrically or rhythmically mark time (tā) in space (vā) to give rise to mālie/faka'ofo'ofa, beauty. This indigenous and artistic marking of tā (time) in vā (space) is visually displayed in the kupesi – intricate and elaborate geometrical designs – that adorn Moana tattoos, carvings, fine mats, decorated barkcloths, sennit lashings, jewelries, and garlands. Furthermore, it is acoustically expressed in the rhythmic patterns that define Moana drumbeats, music, dance movements, and poetic compositions (myths, legends, proverbs, poems). Lastly, this tā-vā, time-space, configuration is manifested in social relations, especially within tauhi vā, the Tongan art of sustaining harmonious and beautiful sociospatial relations.

The leading proponents of tā and vā (kā and wā) will be presenting summaries of their completed (article-length) papers in this symposium. If you are interested in participating in the symposium, please contact the organizers. We will be expecting completed drafts by October 15, 2010.

List of continuing and new participants:
Dianna Georgina (dianna.georgina@und.edu)
Nuhisifa Williams (nuhisifa@xtra.co.nz)
Pamela Rosi (e-prosi@comcast.net)
Sēmisifetokai Potauaine (semisip@gmail.com)
Kolokesa Ua Fa Māhina-Tuai (kolokesa@gmail.com)
ʻOkusitino Māhina (o.mahina@gmail.com)
Tevita Ka’i’ili (tkaili@gmail.com)
Ping-Ann Addo (ping_ann@yahoo.com)

ʻOkusitino Māhina, Vava’u Academy for Critical Inquiry and Applied Research, Aotearoa/New Zealand; <o.mahina@gmail.com>
Tēvita O. Ka’i’ili, International Cultural Studies Department, Jonathan Nāpela Center for Hawaiian Studies and Pacific Islands Studies. Brigham Young University Hawai‘i, 55-550 Kulanui Street, La‘ie, HI 96762, USA; tel (808) 675-3692; fax (808) 675-3448. <tkaili@gmail.com>
Ping-Ann Addo, Department of Anthropology, University of Massachusetts Boston, 100 Morrisssey Blvd, Boston, MA 02125, USA; tel 617-287-6845. <ping_ann@yahoo.com>

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 continue to shape current educational initiatives. However, purposes for and approaches to education reform throughout the Pacific
are dependent upon particular political situations. Our symposium in Honolulu will focus on:

- 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”.

Colleagues interested in joining the symposium should get in touch with us as soon as possible.

Marie Salaün, Université Paris Descartes - Sorbonne, FRANCE; <Marie.salaun@paris5.sorbonne.fr>
Christine Jourdan, Concordia University, CANADA; <jourdan@alcor.concordia.ca>

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

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 other forms of space. As part of the preparations for meeting as a symposium in Honolulu, session participants will be circulating paper drafts in late October 2010. Persons interested in the possibility of newly joining the session are encouraged to contact the organizers, so that we can share draft materials about the main ideas of the session that have already been in circulation among our group.

Rupert Stasch, Department of Anthropology, UC San Diego, 9500 Gilman Dr., La Jolla, CA 92093-0532. USA; <rstasch@ucsd.edu>
Courtney Handman, Department of Anthropology, Reed College, 3203 SE Woodstock Blvd., Portland, OR 97212, USA; <chandman@reed.edu>

WORKING SESSIONS

Austronesian Linkages
Organizer: Kun-hui Ku
Discussants: Lamont Lindstrom and Robert Tonkinson

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] and Current Anthropology [April 2010] 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: we seek 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. The participants in this session have written working papers which lean heavily to the following three themes: Austronesian hierarchy, pre-historical connections, and symbolic forms. In
future we will place more emphasis on linkages between papers within a more comparative framework. Current participants and paper titles are as follows:

- Toon van Meijl: “Models and Metaphors of Maori Hierarchy”
- Thomas Gibson: “Androgyny in Austronesia”
- Kun-hui Ku: “Ascribed and Achieved Status in Austronesian Taiwan: With Implications for Wider Austronesian World”
- Richard Scaglion: “Austronesian Speakers and Social Hierarchies in the Pacific”
- Glenn Peterson: “When West Met East: Linkages from Eastern Oceania and Their Impacts in Palau and the Marianas”
- Nancy Pollock: “Gastronomy as an Austronesian Linkage”
- Scarlett Chiu: “Constructing Social Identities with Materialized Symbols: A Story Told by Lapita Face Motifs”
- Serge Dunis: “Austronesian Mythology: A Reappraisal”
- David Blundell: “Developing a Concept of Austronesia”
- James J. Fox: “Where Does Oceania Begin?”

Please contact Ku if you are interested in joining the session.

| Kun-hui Ku, Institute of Anthropology, National Tsing-Hua University, 101, Section 2, Kuang Fu Road, Hsinchu, Taiwan, 30013. <kunhui.ku@gmail.com> |

Collaborative research and training: Cultural heritage, local development, and Pacific alternatives
Organizers: Edvard Hviding and Tarcisius Kabutaulaka

This proposed working session springs from the on-going activities of the international research-and-education programme “Pacific Alternatives: Cultural Heritage and Political Innovation in Oceania”. Funded by the Research Council of Norway and participating institutions in Europe, Oceania and the United States, this programme aspires to collapse conventional boundaries between “overseas scholars” and “Pacific Islanders” by forging some particularly close connections between scholars in several disciplines and local Pacific practitioners, in fields such as “grassroots development”, cultural heritage management and vernacular education. The core of this session will be a series of lively reports from ongoing work by European, Pacific Islander and North American graduate students and grassroots practitioners in Solomon Islands, Vanuatu, and Fiji, as well as a number of presentations by senior scholars engaged in this type of interface.

Expected participants include: Tammy Tabe, Dorah Wilson, Joeli Veitayaki, Tom Mountjoy, Ane Straume, Tate LeFevre, Tarcisius Kabutaulaka, Geoffrey White, Vilsoni Hereniko, Jon Tikivanotau Jonassen, Ralph Regenvanu, Edvard Hviding.

For more information, please contact the session organizers.

| Edvard Hviding, Department of Social Anthropology, University of Bergen, P.O. Box 7800, N-5020 Bergen, NORWAY; <edvard.hviding@sosantr.uib.no>
Tarcisius Kabutaulaka, Center for Pacific Island Studies, University of Hawai‘i – Manoa, 1890 East-West Road, Moore Hall 220, Honolulu HI 96822, USA; <tkabutau@hawaii.edu> |

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

This session explores the causes and methods of ending warfare and promoting peace in Oceania, past and present. Our goal is to document spatial and temporal variation and
patterns in Pacific war-ending and peacemaking, to derive theoretical implications for the anthropology of peace 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. Scholars with relevant data working in any of the four subfields of anthropology or in other disciplines are invited to participate. Participants who have so far expressed interest include Cato Berg, Terry Brown, Camellia Webb Gannon, Doug Hollan, Peter Kanaparo, Roger Lohmann, Glenn Peterson, Paul Roscoe, Ryan Schram, David Troolin. Additional participants are welcome. Please send a title and abstract to the organizer by October 20, 2010 and full papers by January 10, 2011 if you wish to participate in this session.

Roger Lohmann, Department of Anthropology, Trent University, 2140 West Bank Drive, Peterborough, Ontario K9J 7B8, CANADA; <rogerlohmann@trentu.ca>

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

After a successful and well-attended informal session, we have decided to go forward with a working session at the 2011 meeting in Honolulu. The papers proposed by participants variously 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 that organize the session 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?

Participants submitted full abstracts on August 15, 2010. We expect drafts of the papers by October 15, 2010.

Papers 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 the organizers.

Nancy Lutkehaus, Department of Anthropology, USC, Grace Ford Salvatori 126, Los Angeles CA 90089-1692, USA; <lutkehau@usc.edu>
Judith Schachter, Department of History, Carnegie Mellon University, Baker Hall 240, Pittsburgh PA 15213-3890, USA; <jm1e@andrew.cmu.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 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 Lévi-Strauss (1967) and Sahlins (1976), then more explicitly by Shore (1996) and contributors to Bennardo (2002). Still more recently, a series of ASAO sessions examined the connection between time and space (or Tā and Vā) in Polynesia.

At the 2010 meeting in Alexandria, an informal session was held in which six papers at various stages of preparation were circulated and discussed. A total of 13 people attended the session
and took part in the discussion. Among the themes explored were: use of language as a roadmap to spatial cognition; the relationship between space and time; spatial orientation as a component of navigation; the contrast between orientation on the basis of abstract cultural models and physical experience of movement through space (whether the contrast is genuine); spatial orientation as a component of navigation; the contrast between orientation on the basis of abstract cultural models and physical experience of movement through space; and spatial orientation in land-based as opposed to maritime settings. Several of those present and a number of contributors who could not be in Alexandria expressed interest in writing papers for a Working Session at the 2011 meeting in Hawai‘i. New contributors are also welcome. Anyone interested in exploring spatial constructs in Pacific communities and their relationship to cognitive processes should contact either of the organizers ASAP. Preliminary papers must be ready for pre-circulation to session participants no later than October 15.

Alex Mawyer, Department of Sociology and Anthropology, Lake Forest College, 555 N. Sheridan Rd., Lake Forest, IL 60045, U.S.A.; phone 847-735-5239; <mawyer@lakeforest.edu>
Richard Feinberg, Department of Anthropology, Kent State University, Kent, OH 44242, USA; phone 330-672-2722; <rfeinber@kent.edu>

INFORMAL SESSIONS

**Avoiding Giving**
Organizer: Elise Berman

Beginning with Mauss and Malinowski, giving and exchange have long been central topics of Pacific studies. Most of these studies focus on formal exchange as well as on acts of giving that are completed. However, while Pacific peoples are often under intense social pressure to give, at the same time they do not always want to give. The methods and reasons by which people avoid giving have been relatively overlooked by scholars.

This informal session will focus on how and why people avoid giving, with a particular focus on the semiotic methods (deceit, avoidance, changing the object from givable to non-givable through some manipulation of signs), by which Pacific peoples manage to do so. I invite people to discuss and reflect on the nature of informal as well as formal giving in the societies in which they work, present case studies of the way language was used in these interactions, and discuss instances in which people were expected to give but managed to avoid doing so. I also invite discussions of consumption, materiality, value, exchange, and the relation between semiotics and material goods. In doing so, I intend this session to extend an old topic in new directions relevant to economic development in the Pacific, particularly the scarcity of supplies that may have been more abundant in the past. If you are interested in participating please send statements of interest to me.

Elise Berman, Department of Comparative Human Development, University of Chicago, Chicago, IL 60637, USA; tel. (519) 438-9165, <eberman@uchicago.edu>

**Climate Change in the Pacific Islands**
Organizers: Heather Lazrus and Paul Shankman

Pacific Island communities face unique challenges from the effects of global climate change, including sea level rise, increasingly severe storms, and threatened freshwater supplies. As the global community becomes more aware of the impacts of climate change, local communities must formulate responses to these impacts that also satisfy their cultural, political, and economic needs in a rapidly changing world. Indeed, the policies and plans proposed and put in place to address climate change can be as transformative as the environmental impacts.

This informal session will continue the discussion about climate change in the Pacific Islands at two previous ASAO meetings and will foster new conversations and directions in
anthropological engagement with climate change in the region. We invite people who have not yet participated in our session as well as people who have to present case studies of particular islands as well as more general presentations on issues such as environmentally motivated migration, displaced sovereignty, and formal or informal adaptation measures. We are interested in learning more about the most recent trends in climate change, new research, and possible collaboration between islanders, anthropologists, and climate scientists. Those interested should contact the organizers.

Heather Lazrus, Social Science Woven into Meteorology (SSWIM), National Weather Center, University of Oklahoma, Norman OK 73072-7303, USA; tel 405-325-5862; <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>

Engagement with Capitalism
Organizers: Fiona McCormack and Kate Barclay

Too often the grand paradigms of subsistence/cash economies, informal/formal economic activity, tradition/modernity, private/common property, communism/socialism are placed in opposition. This informal session looks at how recent ethnographic research in the Pacific helps to dismantle these dichotomies and move beyond rigid demarcations of western/non-western economic practices. For instance, how do traditional obligations mesh with the cash economy? How does capitalism in the Pacific merge with other ways of organizing social and economic life? How is tradition both maintained and transferred in these instances? How do communities who self-consciously engage with this challenge find innovative ways of making it work? Under what political-economic, legal and social conditions is this engagement likely to be successful, or otherwise? These questions also point to property issues – how do people own, hold on to and claim new “things”, the articulation between traditional and newly emergent property regimes, and how relations of value may be transformed in the process.

Participants are encouraged to look at instances where Pacific people have engaged with the cash economy while maintaining some vestiges of such transferences of tradition. For instance, how cash oriented activities have been incorporated into village economies, how this complicated juggling act which balances two ostensibly different economic paradigms is carried out successfully (or not), and how people through this engagement are attempting to forge locally appropriate versions of modernity.

Those interested in participating and developing this topic should email the organizers, preferably with a 200 word abstract by October 15, 2010.

Confirmed participants include Chris Gregory, Karen Sykes, Edward Hviding, Matthew Allen, Rick Feinberg, Mark Mosko, Martha Macintyre, Nick Bainton, Aletta Biersack, Pei-yi Guo and Kalissa Alexeyeff. Unconfirmed participants include Simon Foale and George Curry.

Fiona McCormack, Department of Anthropology, University of Hawai‘i, Hilo, 200 W. Kawili Street, HI 96720, USA; tel. (808) 974-7472, <fionam@hawaii.edu>
Kate Barclay, Faculty of Arts and Social Sciences, University of Technology Sydney, P.O. Box 123 Broadway NSW 2007, AUSTRALIA; +61 29514 1579, <Kate.Barclay@uts.edu.au>

Issues in Law and Custom in Micronesia
Organizer: Manuel Rauchholz

The main goal of this informal session will be to consider the relationship between law and custom from the first colonial administrations that introduced their legal concepts and
implemented them in Micronesia up into the present interpretation of law and custom within the independent States of Micronesia such as the Republic of Palau (RP), the Federated States of Micronesia (FSM) and the Republic of the Marshall Islands (RMI). What these island nations have in common today, is that while they have incorporated US law into their own legal systems they have also – to varying degrees – included the respect and acknowledgement of their past traditions and customs into their legal codes and constitutions. In other words local traditions and customs have been and are changing the way US law is being interpreted and implemented in Micronesia. At the same time, US laws are and have been changing Micronesian customs and traditions. After having laid some of the theoretical foundations on law and custom in Micronesia itself this session also intends to include contributions dealing with current issues related to Micronesians and their encounter with the legal system in the United States. With the discussion of both perspectives, the judiciary in the US, as well as the Micronesian it is hoped that some light will be shed on the current problems the legal system (especially in Hawai‘i) and Micronesian migrants are facing today. Educational challenges and difficulties on both sides of the divide are welcome to be discussed in an attempt to improve dialogue and understanding.

Current participants are:

* Edward C. King, Former Chief Justice of the Federated States of Micronesia (relationship between custom and law in the FSM including the relationship between US law and law in the FSM, RP, RMI)
* William H. Martin, Attorney at law with the Public Defender’s Office on Yap, formerly Attorney General’s Office (criminal law, comparing the goals of Yap State’s justice system to the US)
* Scott Garvey, Attorney General of Pohnpei State, FSM (with traditional leaders on law and custom in Pohnpei)
* Patrick Maloney, PhD candidate, International Development, University of Southern Mississippi
* Paula Falk Creech, Micronesia and American Samoa Program Manager, National Park Service

Please send statements of interest to Manuel Rauchholz by October 15.

| Manual Rauchholz, Consulting Cultural Anthropologist, Office of National Archives, Culture and Historic Preservation, Federated States of Micronesia, P.O. Box PS-175, Palikir, Pohnpei, FM 96941, MICRONESIA; Tel: (691)320-2652, cell (691) 922-4915, email <rauchholz@yahoo.com>. |

**Land Reform in Papua New Guinea: “What’s new?”**

Organizers: Ira Bashkow and Ryan Schram

We met for the first time as an informal session in Alexandria, with 12 people attending. Our topic was the changes in land laws that were recently passed by the PNG Parliament (although reportedly they are not yet gazetted). We discussed this reform attempt’s background in the history of PNG land law, how it fits in the overall arc of PNG politics, and what its implications might be for Papua New Guineans living in rural areas. We also discussed its relationship to similar reforms proposed for other area nations, a matter closely bound up with the role of AusAID and the World Bank. Given that past attempts at reform of customary land laws in PNG were abandoned in the face of widespread and sometimes violent popular opposition, the general absence of such opposition to the current reforms appears to reflect profound changes in PNG society, culture, and politics.

There is a wealth of relevant scholarship on the registration of customary land and landowning groups, especially in contexts of resource exploitation and conservation. It is an area of bitter controversy that is gaining renewed attention from NGOs and scholars around the world.

At the moment it is unclear in what form we will continue in 2011. At Alexandria we discussed some non-traditional options such as meeting repeatedly (perhaps in alternate years) as an informal session in order to draw the attention of other researchers to this issue, perhaps
leading eventually to studies of the effects of the reform in different Pacific localities from a long-term perspective. In the meantime, we have had exchanges by email, and I still plan to post research materials and commentaries on the blog, The Melanesian, at http://themelanesian.org/. This online venue will of course be open to all who are interested and will be announced on ASAOnet.

Current participants include Barbara Andersen, Ira Bashkow, Joshua Bell, Terry Brown, Colin Filer, Dan Jorgensen, Ian Keen, Andrew Moutu, Mike Rynkiewich, Justin Shaffner, Ryan Schram, Michael French Smith, Rupert Stasch, Christine Stewart, Laura Zimmer-Tamakoshi, Toon van Meijl, David Wakefield, and Jean Zorn.

Although the main focus of discussion last year was PNG, we welcome perspectives from other parts of the Pacific. We would very much like to welcome more participants to join in, and it would be great to have another person to help us coordinate the session. If you are interested, please get in touch with the organizers.

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Ryan Schram, Center of Excellence for Global Governance Research, University of Helsinki, P. O. Box 4, 00014 University of Helsinki, FINLAND; tel. +358 09-191-23482, fax +358 09-191-24039; <ryan.schram@helsinki.fi>

**Madang**
Organizer: Laura Zimmer-Tamakoshi

Madang has often been characterized as a “sleepy” and beautiful little town on the north coast of Papua New Guinea. With major developments in the Gende’s homeland in southern Madang Province at both Kurumbukare (Ramu Nickel) and Yandera (Marengo), all that is changing. Madang’s population is exploding and property values skyrocketing as mining company and construction personnel, NGOs, lawyers, migrants seeking work and land compensation, scholars, and many others pour in. Mining development threatens Madang’s coastal and river environments as well as the livelihoods of local communities. And angry demonstrations against the Chinese developers of the Ramu Nickel mine and the pipeline to the Basamuk area have turned ugly. “Public opinion” about these matters is the provenance of bloggers and NGOs, with news articles frequently based on few cases and interviews with non-representative “landowner” groups hoping to stem the hated development and the undoubted environmental destruction it poses. While such popular means of highlighting environmental issues and governmental corruption and support of mining projects have their place, there should also be a focus on quantitative data and grounded analyses of the chain of events and its impacts that go far beyond Madang Province. Having worked with the Gende for nearly 30 years as well as done intensive research on both the Ramu Nickel and Yandera mining developments – most recently in 2007-2010 – I am interested in sharing some of what I have learned and in providing a forum for others who have worked in Madang Province. It is not necessary for participants to have focused on mining and its impacts in their past research. It is more important to identify researchers and research being done in Madang Province and to explore fruitful lines of inquiry and collaboration in terms of both future research projects and publications. Those interested in participating and/or attending an informal session on Madang at the 2011 ASAO meeting in Hawai‘i are asked to contact the organizer with an abstract or expression of interest by October 15. Thus far, those who have expressed interest in participating include Catherine Benson, John Burton, Verena Keck, James Leach, Nancy Lutkehaus, Stephen Oppenheimer, Alexis Poser, Anita Poser, Nancy Sullivan, Jürg Wassmann, and Laura Zimmer-Tamakoshi. Franziska Herbst has also expressed an interest in the session but is unable to attend the 2011 meeting.

Laura Zimmer-Tamakoshi, 338 W. Union Street, West Chester, Pennsylvania, USA; <lauratamakoshi@yahoo.com>.
Obesity and Health in the Pacific
Organizers: Aunchalee Palmquist and Nancy Pollock

This informal session will provide a forum for participants to discuss their research interests related to obesity and health in Pacific Island societies. Topics such as body image; obesity, ethnicity and representation; obesity-related diseases; illness/obesity experience; child/adolescent obesity; obesity and health identity; and eating disorders are some examples of the range of issues that fall within the purview of this session. Likewise, a wide range of theoretical perspectives and methodological approaches used to study these topics are welcome. For the session, participants should be prepared to give a 10 minute presentation that outlines a concept paper and provide the group with a preliminary bibliography. The discussion will allow participants to decide if there is enough interest and overlap to fuel the development of a working session. If you are interested in participating, please send an email with a statement of interest to Aunchalee Palmquist by October 15, 2010.

The Pacific and Judaism
Organizers: Terry Brown and Lynda Newland

Periodically, ethno-linguistic and church groups in Oceania identify their communities as one of the Lost Tribes of Israel, linking, for example, their traditional genealogies with genealogies in Jewish Scriptures or identifying local archaeological ruins as models of the Temple of Jerusalem. This identification of Oceanic peoples with the Jews is not new. Many early missionaries to the Pacific linked Pacific languages with Hebrew, encouraging the view that Pacific people were somehow related to the Jews. Many Protestant churches in the Pacific relate very strongly with Jewish Scripture (Old Testament), sometimes more so than to specifically Christian Scripture (New Testament), for example, celebrating the Feast of Tabernacles as a public liturgical event. Some Pacific church leaders have visited Israel and, in relation with US Christian millenarian groups, have championed the cause of Israel in the Middle East. Some militant groups in Fiji and the Solomons have identified themselves with Israel and use the flag of Israel. While many Pacific Islanders initially thought Jews were only historical personages in Scripture, they have since come directly in contact with Jewish anthropologists, diplomats and tourists, forcing a reassessment and a working out of how Jews to day are related to their world, including Pacific Christianity. This informal session welcomes any preliminary or ongoing work on any aspect of the relationship between the Pacific and Judaism.

Photographing Pacific Islanders
Organizers: Eric Silverman and Kathryn Creely

The informal session, now in its second year, will explore photography and Pacific Islanders, with a focus on photographs taken in the context of anthropological research and the interpretation/uses of those photographs in both the past and present contexts. Subthemes identified at the 2010 session include: 1) analysis of historical photographs of Pacific Islanders; 2) historical and contemporary personal 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/why anthropologists and others have photographed Pacific Islanders, and how/why Pacific Islanders themselves use and practice photography in everyday life. If you would like to participate in this session, please contact both of the session organizers with a brief indication of your topic by October 15, 2010.

Eric Silverman, Department of American Studies, Wheelock College, 200 The Riverway, Boston MA 02215, USA; <esilverman@wheelock.edu>
Kathryn Creely, Melanesian Archive, Geisel Library 0175-R, 9500 Gilman Drive, University of California San Diego, La Jolla CA 92093-0175, USA; <kcreely@ucsd.edu> telephone 858-534-2029

Refashioning the Body: Building Critical Theory Across the Pacific
Organizers: Lisa Uperesa, Bethany Matai Edmunds, and Paige West

Historically, people across the Pacific Islands have altered their physical appearance in order to express personal and familial identities, community belonging, and their own subjectivities. They have also produced material objects that when worn adorn the body, express identity, and materialize selves. Since its beginnings, anthropology has been concerned with personal adornment and body modification. In this session we return to and draw on, historic conversations about bodies and adornment in anthropology, but we do so with the goal of using contemporary discussions about materiality, indigenous politics, authenticity, and decolonizing methodologies to inform the development of a new way of looking at physicality and materiality in the Pacific. At the same time we wish to hold in tension the critique of the role of anthropology in the foundation of an external gaze of the Pacific and the ways in which it has manifested through clothing, views of Pacific bodies, and commodification of Pacific island adornment for non-indigenous consumers. We invite Pacific island scholars, contemporary arts practitioners, and scholars whose interests lie in the Pacific, to spark debate around ideas of living indigenous Pacific island culture and identity as expressed through personal adornment, dress, and the body. Interested participants are welcome to contact any of the organizers.

Lisa Uperesa, Anthropology Department, Columbia University, 452 Schermerhorn Extension, 1200 Amsterdam Avenue MC 5523, New York, NY 10027, USA; tel. (917) 684-7707; fax (212) 854-7347; <flu2101@columbia.edu>
Bethany Matai Edmunds, Independent Scholar, 8/20 Poynton Tee, Auckland Central, Auckland, NEW ZEALAND 1010; <rauru05@gmail.com>
Paige West, Anthropology Department, Barnard College, 3009 Broadway, New York City, NY 10027, USA; tel. (212) 854-9389, fax (212) 854-3332; <cw2031@columbia.edu>

Reverse Mobilities
Organizers: Helen Lee and Jack Taylor

A great deal of research has now examined the flows of migration ‘away’ from the Pacific Islands. There has also been considerable work focusing on the transnational practices of such Pacific migrants, much of it focusing on the remittances they send home. Within this work less attention has been paid to the flows of people ‘back home’ from previous diasporic movements, and this is especially true for second and later generations. A similar gap can be found in the literature on rural to urban migration within the Pacific, with very little work addressing the ‘reverse mobilities’ that take place within or across the sea of islands that comprise individual Pacific nations or states. This session will focus on issues associated with such ‘reverse mobilities’, both from the diaspora and from urban centers in the Pacific, to explore why such movement occurs and what impact it has on the people and places involved.
Participants are encouraged to look at diverse forms of reverse mobility, including return migration, educational or labour-related movements, the (often forced) movement of children, youth or women to live with extended family members and/or attend school, or home-comings for such short-term visits as family reunions, church events, weddings, and funerals. Session participants thus far include the organizers, Rachana Agarwal, Joe Esser, David Gegeo, Mac Marshall, Natalie Pereira, and Laura Zimmer-Tamakoshi.

If you are interested in participating, please send statements of interest to Helen Lee.

Helen Lee, Sociology and Anthropology, School of Social Sciences, La Trobe University, Victoria 3086, AUSTRALIA; <H.Lee@latrobe.edu.au>
John Taylor, Sociology and Anthropology, School of Social Sciences, La Trobe University, Victoria 3086, AUSTRALIA; <John.Taylor@latrobe.edu.au>.

Sisters and Brothers: New Perspectives on Contemporary Siblingship in the Pacific
Organizers: Mary K. Good and Simonne Pauwels

The many different ideas and practices surrounding the relationship between sisters and brothers have long been topics 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 sibling 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 new ways of understanding culture, global processes and transnational forces, it is important to re-examine how sibling ties and cultural forms associated with them come to shape contemporary values and practices on a local scale, even as they themselves are transformed in the process.

This session seeks to build upon the prior research of scholars involved in an earlier ASAO session on Siblingship in Oceania, which led to the foundational volume on this topic edited by Mac Marshall. We seek to examine the particular ideas, interactions, and practices shaping sibling ties in the twenty-first century. We wish to expand the scope of this original work through the inclusion of additional cultural groups and locales as well as further perspectives on social organization and practice. Through this session, we hope to investigate how the sibling bonds have been maintained or have changed within the past few decades, as important transformations in transportation, communication, and economic systems (not to mention cultural theory) have ostensibly made an impact on all cultural groups across the Pacific.

What effects do recent changes in migration, economy, and opportunities for employment have on sibling ties? How are the pressures and practices related to increased globalization and transnationalism resisted or accommodated within the brother-sister relationship? How do same-sex siblings continue to support or oppose one another as new concerns regarding “tradition” arise? 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 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.

Potential participants should contact the organizers with expressions of interest or any questions.

Mary K. Good, School of Anthropology, University of Arizona, 1009 E. South Campus Dr, Tucson, AZ 85721-0030 USA; (520) 975-6197, <mkgood@email.arizona.edu>
Simonne Pauwels, CREDO, Maison Asie Pacifique, 3 Place Victor Hugo, 13003 Marseille, FRANCE; 33(0) 4 91 10 61 19, <simonne@pacific-credo.fr>
**Value in Motion: (E)motions of Exchange**  
Organizers: Susanne Kuehling and Katharina Schneider

In this informal session, we want to focus attention on the movements of persons and things that can be observed ethnographically in processes of value generation and transformation. We invite contributions on the processes of detachment and attachment with which movements begin, change course, and end, and on the unfolding of the movements in between. Inspired by an exciting ESfO session, we want to continue the discussion on value and movement – of people and/or of valuables. What causes, sustains and halts movements of people and their precious things? What form do these movements take, and what if they resist taking form? Motions of exchange are at least partly motivated by/expressive of emotions and we would like to include the dimension of sensation and feeling in an attempt to understand better how value emerges in motion.

Susanne Kuehling, Department of Anthropology, University of Regina, CANADA; tel. +1 306 569 0730, <Susanne.kuehling@uregina.ca>  
Katharina Schneider, Department of Anthropology, University of Aberdeen, Aberdeen AB24 3QY, UK; tel. +447586458718, <k.schneider@cantab.net>

**IX. RESEARCH REPORTS: NEW SCHOLARS**

**Julien Clement**  
PhD (Centre de Recherche et de Documentation sur l'Oceanie), (University of Provence).  
Post-Doctoral fellowship at UCSD’s Anthropology Department, funded by the FYSSEN Foundation, Paris.  
Email: jclement@dssmail.ucsd.edu, or jcpostdoc@gmail.com

**Title:** Rugby of Samoa: body techniques between fa’asāmoa and sport globalization

My research concerns the link between bodies and their socio-cultural environment. With the notion of “habitus,” Bourdieu analyzed the inscription of social structures into practices. Mauss’ writings on techniques of the body identified three dimensions and disciplines in this process: physiology, psychology, and sociology. This approach interrogates today’s boundaries between cognitive science and the social sciences in the study of everyday practices.

Sports offer a privileged site of observation, since everyone everywhere ostensibly follows the same internationally defined rules. But the organization of the collective, on the one hand, and the players’ techniques, on the other, both reflect the socio-cultural background of the team. Sports, however, are globalized and commodified practices. The international organizations that control them have sponsors, development policies, and world events broadcast through international medias. They are thus site where a tension lies between local practice and globalized conditions and where people recreate their identity.

Based on fieldwork I conducted among rugby players and coaches in Samoa, my doctoral research examined the relationship between the development policy led by the International Rugby Board and the way in which rugby is firmly grounded in local culture. From institutions to practices, New-Zealand models are promoted but encounter the socialization of young men in the villages, especially within the realm of the ‘aumāga, the collective of young untitled men. The result is a unique rugby, a rugby of Samoa, competitive at an international level. The specifically Samoan techniques of the body, such as tackles, are described in my dissertation, and contemporary theories in cognitive science are used to understand their physiological stakes.

After this research on rugby in my graduate studies, I am now pursuing a post-doc which focuses on the organization of the collective and the transmission of body techniques in the ‘aumāga. I intend to approach these processes through two cognitive dimensions: the first entails the knowledge and know-how transmitted within the group; the second resides in the
representational system associated with the group. Both define the place of the young men themselves within Samoan culture.

Fabienne Labbé
PhD Candidate
École des Hautes Études en Sciences Sociales, Centre de recherche et de documentation sur l'Océanie, Marseille, France
Email: fabiennelabbe@gmail.com

I am a PhD candidate at the École des Hautes Études en Sciences Sociales, where I work under the supervision of Serge Tcherkézoff and Simonne Pauwels from the CREDO (Centre for research and documentation on Oceania). My dissertation research investigates the intimate experience of people living with HIV in Fiji. I am particularly interested in factors of vulnerability to the infection, notably on the gendered nature of HIV risk in Fiji, where men are exposed to HIV primarily because of mobility and masculinities and women because of difficult access to economic resources, domestic violence and double sexual standards. I am also interested in meanings given by people living with HIV to their condition, especially in the fundamental influence of Pentecostal and evangelical forms of spirituality on those. My research also looks at changes brought about by HIV in the life of individuals. Amongst changes I examine are transformations in diet and health seeking behaviours, conversion to new religious movements and involvement in HIV prevention and activism. As might be evidenced by my dissertation topic, my research interests include sexuality, gender relations and ideologies, illness conceptions and therapeutics, local understandings of risk, conceptions of personhood and new forms of Christian spirituality. I completed 14 months of fieldwork in December 2008 and am currently writing my thesis as well as research reports aimed at repatriating data to the community. I attended my first and only ASAO meeting in 2004, in Salem, MA, while working as an undergraduate for the project of Cultural Hypermedia Encyclopaedia of Oceania of Professor Pierre Maranda of Laval University in Quebec. I hope time (and funding!) will allow me to attend ASAO meetings in the future.

Ilka Kottmann, M.A. Otago
PhD candidate
a r t e c /Research Center of Sustainability Studies, University of Bremen, Germany
supervisor Prof. Dr. Michael Flitner

Socio-cultural responses to climate change in the Cook Islands, Polynesia: An ethnographic case study (working title)

How are local communities in the Cook Islands perceiving, interpreting and responding to climate change, in particular to adverse effects such as rising sea levels and the increasing frequency and intensity of so-called extreme weather events? In the context of dealing with these environmental impacts: How are local indigenous communities interacting amongst themselves, with NGO’s, governmental and international institutions? How are they interacting across regional boarders via migration networks (particularly NZ)? My general aim is to gain an in-depth understanding of local socio-cultural processes in dealing with the manifestations of a changing climate NOW as well as the way society is preparing for anticipated environmental changes of the next few decades.

Some guiding questions are: How is ‘climate change’ socially and culturally constructed and interpreted? Where and how does ‘climate change’ become a social and symbolic reality in the daily lives of Cook Islanders? How is ‘climate change’ culturally framed within existing local indigenous concepts and worldviews? Furthermore, as I have previously been working on the Polynesian Voyaging Renaissance in Aotearoa New Zealand, I am interested in the role of Pan-Pacific voyaging networks in dealing with these ‘new’ environmental problems and challenges due to climate change. For example, is there a new empowerment of traditional indigenous
knowledge happening in the context of these massive environmental challenges to the Pacific region posed by climate change?

I will conduct my fieldwork on the Cook Islands from June 2010 till April 2011 based on qualitative research methods. Using standard anthropological participant observation and semi-structured interviews with local community members, traditional leaders, stakeholders and experts in communities, NGO’s, local industries (such as tourism, fishing, farming...) as well as within research and government institutions, my aim is to cut across all relevant sectors of society. Research will take place on the main island of Rarotonga and a selection of the outer islands: Manihiki (and Pukapuka?) in the Northern Group and Atiu in the Southern Group.

The research proposal has been approved by the Foundation for National Research, Office of The Prime Minister of the Cook Islands on April 9th, 2010.

X. RECENT JOURNALS

The Contemporary Pacific, Volume 22 (#2) 2010, is a special issue titled Flying Fox Excursions: Albert Wendt’s Creative and Critical Legacy in Oceania, guest-edited by Teresia Teaiwa and Selina Tusitala Marsh. This issue contains a variety of essays, poetry, short stories and art:

Albert Wendt’s Critical and Creative Legacy in Oceania: An Introduction
   by Teresia Teaiwa and Selina Tusitala Marsh

Sega 1 [art]
   by Dan Taulapapa McMullin

He Mele Aloha
   by Brandy Nālani McDougall

E-mailing Albert
   by Selina Tusitala Marsh

Not E-mailing Albert: A Legacy of Collection, Connection, Community
   by Alice Te Punga Somerville

Owed
   by Monica Ka‘imipono Kaiwi

Song of the Banyan Tree
   by Sia Figiel

Tom
   by Marisa Maepu

Inside Us the Dead (The NZ-born Version)
   by Karlo Mila

Vārua Tupu
   by Robert Sullivan

He Aloha no Nā Kalo
   by ku‘ualoha ho‘omanawanui

Tatz
   by ku‘ualoha ho‘omanawanui

After ‘Aoga [art]
   by Lily Laita

Letter to the Editor (a work in progress)
   by Cresantia Frances Koya

Where it is all AT
   by Tracey Tawhiao

Gifted Flows: Making Space for a Brand New Beat
   by April K Henderson

Monsieur Cochon
   by Dan Taulapapa McMullin
The issue also features the art of Michel Tuffery, political reviews of the Pacific region and Melanesia, and seven book and media reviews.

To purchase any 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; http://www.uhpress.hawaii.edu/journals/cp/; e-mail uhpjourn@hawaii.edu. TCP issues from 2000 to present (volume 12 on) may also be accessed online (if your institution subscribes to Project MUSE): http://muse.jhu.edu/. Back issues through volume 21(1) are freely available on ScholarSpace, the University of Hawai‘i Hamilton Library’s open-source institutional digital repository (http://scholarspace.manoa.hawaii.edu/handle/10125/2828).

*Paideuma*, Volume 56 (2010)

The category ‘village’ in Melanesian social worlds: some theoretical and methodological possibilities

*by Rupert Stasch*

FORUM
Art or artefact: is that the question? “Pasifika styles” at the University of Cambridge Museum of Archaeology and Anthropology, and the refurbishment of the Michael Rockefeller Wing at the Metropolitan Museum of Art

*by Fanny Wonu Veys*

The volume also contains seven 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.

Contact:
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Paideuma@em.uni-frankfurt.de
XI. BIBLIOGRAPHIC INFORMATION


Webzines of Vancouver (*www.anthropologising.cva/webzines/webzines*) is publishing as series of doctoral theses which should not be overlooked in book form. Outsourcing printing and retailing to <Lulu.com>. The following are the first titles:


XII. MEMBER NEWS AND ANNOUNCEMENTS

The *Melanesian Interest Group* will have the regular business meeting at the AAA annual conference on Friday, November 19, 2010. The meeting will start at 6:15 PM and end at 8:15 PM in Salon 829, Eighth Floor, Sheraton. We are looking for a new president-elect and encourage nominations! *Susanne Kuehling and Justin Shaffner*

*Miriam Meyerhoff* has left the University of Edinburgh to take up a position as Professor of Linguistics at the University of Auckland.

*ASAO Board and Honorary Fellow Election Results 2010*

As noted in Joshua Bell’s “Letter from the Chair”, Ping-Ann Addo and Edvard Hviding have been selected as our New ASAO Board Members. Deborah Gewertz & Frederick Errington, Mac Marshall, and Roy Wagner were also selected by ASAO Members to join the ranks of our Honorary Fellows.

XIII. OBITUARIES

**Douglas L. Oliver**

Honorary Fellow Douglas L. Oliver died peacefully in his sleep on October 30 2009 in Honolulu at the age of 96. He was widely regarded as the dean of Pacific anthropologists. Born in Ruston, Louisiana, he was educated in the public schools of Atlanta, where he was raised by his paternal grandmother. (His father did not return from World War I – the exact circumstances remain cloudy – and his mother remarried.) His grandmother supervised a cafeteria for a large firm; left to his own devices, he soon developed a stubborn independence that characterized him throughout his lifetime. This modest background made his later accomplishments the more noteworthy.

Another characteristic was his combination of intelligence and energy. This became clear when, having attained the rank of Eagle Scout, he entered a nationwide contest and won a trip
to Europe and Africa with two other Scouts. The diaries the boys kept were turned into Oliver's first, co-authored publication *Three Boy Scouts in Africa*.

Oliver attended the “elite” public (segregated) high school in Atlanta and might have aspired to attending Georgia Technology University. However, a visiting Harvard alumnus spoke at the boy’s school and planted the idea that going to Harvard was a possibility. At Harvard Oliver was a scholarship boy, working part time in the library but maintaining academic excellence. He liked to say that he originally planned to study Egyptology but, the appropriate professor being on leave, he was directed to anthropology, housed in the same building.

Remarkably, he received a BA cum laude from Harvard in the same year that he was awarded a D.Phil from the University of Vienna. This created a strange problem. Harvard would not allow him to enroll for Ph.D. studies on the grounds that he already had a Vienna D.Phil., but they were not ready to give him a regular faculty appointment in anthropology. He was instead hired as a research associate in Harvard’s Peabody Museum. Though Oliver had thought of himself as an Africanist (the subject of his D.Phil.), the opportunity to work in what is now Papua New Guinea on a team led by a wealthy patron presented itself. Under the Museum’s auspices, he went to what was then the Mandated Territory of New Guinea in 1938. However, it soon became clear that the patron was not interested in the kind of intensive ethnographic fieldwork that was to become Oliver’s trademark. When he appealed to the Museum, new factors came into play.

The Government Anthropologist for the Mandated Territory, E. W. P. Chinnery suggested that Bougainville would be a cheaper location for the kind of fieldwork Oliver planned. Peabody Museum cooperated by arranging a modest stipend. (It is worth noting that Oliver specified that part of that stipend should go to the grandmother who had raised him.) Thus began Oliver’s true career in Pacific Island studies.

The expertise that Oliver developed from that beginning to was to make him an invaluable resource when the Second World War broke out, and the government continued to utilize his services thereafter. Under Navy auspices he led a team assessing economic policy in Micronesia. He maintained his Harvard connection and on his return from the war took up a teaching position there.

At Harvard, Oliver took an active part in organizing team research in which graduate students would participate. A joint effort with MIT sent students, including Alice Dewey, Clifford and Hildred Geertz, and Robert Jay, to Java (though Oliver did not take an active role in their supervision). In 1954 he organized a team to study the Society Islands; his role was more active, including his own fieldwork in two Tahitian villages. His third project, with the late W. W. Howells and Albert Damon, was the Harvard Solomon Islands Project, carried out between 1966 and 1972. This combined ethnography in eight communities, with follow-up epidemiological surveys. This is summarized by Jonathan Friedlaender in his 1987 book. In 1964 a massive mineral deposit was discovered on Bougainville Island and in 1968 Oliver was hired as a consultant to the mining firm. Funds from the company allowed him to send graduate students from Hawai‘i to the island.

In 1969 Oliver negotiated an agreement in which he divided his time between Harvard in the fall and the University of Hawai‘i in the spring. In 1973 he left Harvard to become full time faculty in Hawai‘i until he retired in 1978. It was after this retirement that his most active publication career began.

Oliver’s publications were many and varied; at the time of his death he had published 14 books. He published through Peabody Museum *Studies in the Anthropology of Bougainville, Solomon Islands* (1949) and in 1951 the edited volume *Planning Micronesia’s Future*. However, it was his second 1951 book that established him as a pre-eminent scholar of the region. *The Pacific Islands* was published by Harvard University Press and has remained in print ever since, most recently under the imprint of the University of Hawai‘i. Harvard published *A Solomon Island Society*, based on his 1930s work among the Situai people of South Bougainville,
in 1955. It introduced to an anthropological audience the concept of “Big Man” leadership in Melanesia, an idea which continues to shape discussion for specialists in the area.

What can only be considered a minor publication in his record was *An Invitation to Anthropology*, but 1973’s *Bougainville: A Personal History* (Harvard) was a more substantial work. Most of Oliver’s subsequent works appeared under the Hawai‘i imprint. Three books focused on Tahiti: *Ancient Tahitian Society* in three volumes; *Two Tahitian Villages*, based on his own fieldwork; and *Return to Tahiti* about Captain William Bligh’s second voyage. In 1989 he published the monumental *Oceania: The Native Cultures of Australia and the Pacific Islands*, surveying pre-European cultures in the region. A much abridged version, *Native Cultures of the Pacific Islands*, appeared the same year.

Oliver followed up his earlier history of Bougainville with *Black Islanders: A Personal Perspective of Bougainville 1937-1991*. His final two books mark his return to writing about Polynesia and were published by other presses. *Polynesia in Early Historic Times*, written for the general reader, appeared in 2002, as did *On Becoming Old in Early Tahiti and in Early Hawai‘i*, published simultaneously in English and French by the Societe des Etudes Oceaniennes.

In 2000 Oliver took fieldwork materials by his terminally ill wife, the anthropologist Margaret McArthur and turned them into a monograph, published under her name, as *The Curbing of Anarchy in Kunimaipa Society*. At the time of his own final illness, he was working on an ethnography of the Micronesian island of Kosrae. Among honors received in his lifetime was 1979 election to the National Academy of Sciences.

For reasons only he understood, Douglas Oliver chose to present to many people the more abrasive side of his personality. He could be scathing in the contrast he drew between undergraduates at the University of Hawai‘i and those he had known at Harvard. He intimidated students, though graduate students discovered that his attitude changed once they had completed fieldwork. His kindness to the Ph.D.s he mentored (over 40 by his own estimate) was often carried out behind the scenes.

Douglas Oliver is survived by his daughters Suki Alman and Ami, a son John, six grandchildren and a great grandson. At his request, his ashes were taken by canoe to be scattered off Waikiki Beach.

Gene Ogan

*Acknowledgment*: I am grateful to Bob Kiste for providing additional details about Oliver’s life and work.)

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**Jack Adair Tobin (June 15, 1920-June 18, 2010)**

Jack Tobin was born and raised in Los Angeles. He joined the US Navy soon after high school and was posted to Pearl Harbor in 1939. With the onset of WWII he subsequently served on seaplane tenders and escort aircraft carriers throughout the western Pacific, which sparked his lifelong interest in Oceanic cultures. After the war (and a short period of employment with the Honolulu police department) he entered Stanford University as a member of that GI-Bill generation which Robert Murphy once described as “products of the Great Depression, enured to a hardscrabble, uncertain existence, cognizant of the economic realities of life, and attuned to a critical view of their social milieu....” The practical approach of this generation of students (then unfamiliar to Stanford or any other pre-war elite university) helped to shape the post-war growth of applied anthropology.

At Stanford, Jack studied under Felix Keesing and after graduation returned to Honolulu where he enrolled in the University of Hawaii’s graduate program. There he met Leonard Mason and by the
following year he had been hired as an Assistant Anthropologist for the Coral Atoll Project of the Pacific Science Board (NRC). He thus embarked on a career of research and government service, primarily in the Marshall Islands, but which also included applied anthropological research projects in Mexico and California. Between these projects he continued his graduate studies and received his Ph.D. from the University of California, Berkeley, in 1967. His dissertation, “The Resettlement of the Enewetak People: A Study of a Displaced Community in the Marshall Islands,” was based on data he collected as District Anthropologist in the Marshalls from 1950-1957.

When the Trust Territory Government phased out these anthropological positions Jack returned to Majuro as a community development officer. His anthropological insights and bureaucratic struggles during those years are documented in the numerous unpublished reports he produced (some of which were alluded to in Homer Barnett’s Anthropology in Administration—a text familiar to several generations of “practicing anthropologists”). Foremost among those reports were “An investigation of the socio-political schism on Majuro atoll” (1953); “The Bikini people, past and present” (1953); “Kili journal” (1954); “Ebeye village, an atypical Marshallese community (1954); and “Special field study Ujilang atoll” (1955). Several of these focus on the consequences of the forced re-settlement of the Bikini and Enewetak peoples and the wage-labor related migration of large numbers of Marshallese to Kwajalein. (Copies of these and other reports can be found in the Pacific Collection of the University of Hawai‘i library.)

Jack’s published works include “Land tenure in the Marshall Islands,” in Land Tenure Patterns: Trust Territory of the Pacific Islands, 1958; “Indians in rural and reservation areas [California],” Progress report by the State Advisory Commission on Indian Affairs (1966, co-authored); and, of course, his major publication, Stories from the Marshall Islands, University of Hawai‘i Press, 2002. This four hundred page volume of folklore was, like most of his work, produced on his durable Olivetti portable typewriter—which over the years became familiar to a range of government officials and friends through his voluminous correspondence (especially in his retirement years) offering advice and critiques of policies and practices based on his experience in the Marshall Islands, Washington D.C. and Sacramento.

His letters to friends frequently concluded with an aphorism or folk saying that often encapsulated his frustration with the inertia of bureaucracies. One of his favorites in personal correspondence was Portuguese in origin rather than Marshallese. It is one I think he would also have liked to have appended to many of the letters he dispatched to a succession of commissioners, governors, congressmen, and senators: A merda é a mesma, as moscas é que mudam.

Jack died a few days after his 90th birthday at Leahi Hospital in Honolulu, a city where he lived in retirement for more than 30 years and where he remained to the end an insightful and keen critic of contemporary affairs.

William H. Alkire
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