ASSOCIATION FOR SOCIAL ANTHROPOLOGY
IN OCEANIA

Newsletter #146
September 2013

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I. FROM THE EDITOR

This issue begins our look forward to the 2014 meeting in Kona. As you might note, we have our typically large set of sessions that have come to characterize the Hawai`i meetings. Some of the hotel details will be circulated later. Both our Chair and PISF present a strong case for increasing Pacific Islander involvement especially as Hawai`i often affords greater opportunity for participation. In other words:

Please contribute to the Pacific Islands Scholars Fund.

Aside from officers, a number of members made special contributions to this rather lengthy issue. A special thanks to those contributing time and energy to writing obituaries of those that we have lost in the past months, and to Kathy Creely who compiled a bibliography (without being asked) of recent books, chapters, dissertations and theses. Please note that all materials to be included in the December Newsletter must be received by December 1. Additional deadlines for session organizers are discussed by the program coordinator herein.

Cheers
Jamon Halvaksz

Jamon Alex Halvaksz, II
ASAO Newsletter Editor
Department of Anthropology
One UTSA Circle
University of Texas at San Antonio
San Antonio Texas 78249
E-mail: <jamon.halvaksz@utsa.edu>
II. FROM THE CHAIR

I write to you from the last gasp of my summer break, hoping that all of you who have an academic schedule had a productive and relaxing break and all of you who don’t had some time for fun-filled holidays over the last few months.

I’m thrilled to announce that plans for our meeting in Kona in February are well underway. I’ve been in touch with Alex Mawyer, our new program coordinator, Lisa Uperesa, our onsite coordinator, and Lamont Lindstrom, our distinguished lecture coordinator. We are very pleased to announce that our distinguished lecture will be given this year by Ty P. Kawika Tengan. Lisa and I had a working lunch in mid-August and began planning for the new format opening plenary and we have some exciting events in the works.

I would like to urge meeting session organizers to make your applications to the Pacific Island Scholars Fund (PISF) if you have not already done so. As always, when the meetings are in Hawai‘i, we anticipate a large number of requests for travel grants so in addition to reminding you to get your requests in early, I also urge you to donate to the PISF so that more of our colleagues from the Pacific can attend the meetings. Applications are due on November 1 and the details can be found at: http://www.asao.org/pacific/pisf.htm. Donations can be made by sending a check to the ASAO treasurer Mary McCutcheon.

I would also like to remind you all that we are accepting applications for the Grant to Return Indigenous Knowledge to Pacific Island Communities (GRIKPIC). Applications are due December 1 and more information can be found at: http://www.asao.org/pacific/GRIKPIC/GRIKPIC.htm. I am also happy to answer any questions you have about this grant.

This newsletter finds me fairly recently home from two wonderful months in Papua New Guinea working with colleagues, conducting research, and visiting friends and even more recently home from a weekend in Rocky Hill, New Jersey. There, I spent some time with documentary filmmaker Janet Gardner, George E. B. Morren’s widow. Janet asked me, as one of George’s PhD students who works in Papua New Guinea, to come and help her go through George’s New Guinea books and art collection as well over twenty boxes of his research materials. So one weekend in August, my husband and I took the train down and spent some time photographing shields, spears, masks, and other art and material culture and going through boxes of files and photographs.

The boxes were filled with George’s research life and it was a sad honor to be the person to open their dusty tops and dig out treasures, oddities, and trash. One of the true treasures I found in one of the boxes was George’s research journals. And his first one, from the fall of 1967, is priceless not only because it contains some of the first external impressions of the Min peoples and their environments ever recorded but also because it is filled with young George’s first impressions of being in New Guinea and among the people, the Miyanmin, that he would work with and on for the next 45 years.

In the last, and most recent, of George’s boxes I found printed copies of the e-mails he and I had exchanged regarding the work of a young scientist named Junior Novera. Junior, who is from Bougainville, and I met years ago when he was still at UPNG and when he indicated that he was interested in doing his honors thesis on hunting in the Mountain Ok area, I put him in touch with George. Near the end of his life one of George’s great pleasures was corresponding with Junior and offering advice, help, and access to his wealth of knowledge and data.

Going through George’s boxes I couldn’t help but think about what a wonderful data set Junior, and others, will have access to once George’s materials are housed at the UCSD Melanesian Archive. Junior, who successfully completed his honors degree at UPNG and his MS at the University of Kent, will apply to PhD programs next year and part of George’s legacy
will be the help he gave this amazing young scholar both while he was alive and through his archives. If Junior applies to Rutgers University, where George spent his career, he will be eligible for a major scholarship that Janet and their son Karl set up in George's name. The scholarship is for any student who wishes to conduct graduate work at Rutgers and work in Papua New Guinea.

The last time I saw George, over beers at a terrible bar under the railroad tracks in New Brunswick, NJ, we talked about my work with young people from Papua New Guinea who are pursuing honors, masters, and PhD degrees. George was excited by the prospect of getting more involved in this work and mentoring students from UPNG. I hate that his unexpected death cut short this part of his career.

Working with students from Papua New Guinea has been the absolute highlight of my teaching and mentoring since the mid 2000s when I was involved in the founding of an NGO dedicated to creating opportunities for indigenous scholars from the country to access advanced degree programs abroad. I would like for more of our membership to have the opportunities to work with students from the countries we conduct research in and I hope that this year at the ASAO meetings we can begin a conversation about how to make this happen.

We have a treasure trove of knowledge in our membership and, as I mentioned in my last column, I think it seems like the time has come for this knowledge to be returned to Oceania in multiple ways. Over the years there have been several excellent ASAO sessions on repatriation and return of knowledge and we have the GRIKPIC and the PISF. I would like to see us expand this set of practices in a fairly substantial way over the next few years. This is a big call and we are a small organization but I think we need to work together to build a legacy of scholarship in the Pacific, of the Pacific, that includes many, many, many scholars from the Pacific.

Paige West, ASAO chair

III. PACIFIC ISLANDS SCHOLARS FUND

As session organizers and participants, ASAO members are encouraged to actively seek to include more Pacific Island Scholars, so that we build a strong network and reciprocal partnerships in the future. Please encourage Pacific Island Scholars you know to attend the meetings and participate in your sessions.

ASAO exists because of the generosity of our hosts in Oceania. Many of us are closely connected to our adopted families, friends, and research partners, and we value the participation of our colleagues from Pacific Islands at our annual meetings. One small way of acknowledging this is the free, lifetime ASAO membership for Pacific Island Scholars. Pacific Island Scholars please contact Alan Howard, ASAO Membership Coordinator, ahoward@hawaii.edu.

The Pacific Islands Scholar Fund (PISF) is another path of reciprocity. ASAO members are contributing whatever they can to support the airfare, partial accommodation, and conference registration fees for colleagues from Oceania who need such support. Please have a look at the guidelines for PISF grants on the ASAO homepage/PISF: http://asao.org/pacific/pisf.htm.

For the upcoming Hawai`i meeting, we expect a large number of PISF applications. This is a call for your donation, your tribute (however big or small) to your hosts in Oceania. Please take a moment and let your memories float … remember that hug, smile, or kiss that was freely given when you needed it most; the sad moment when a dear family member died; the laughter and tears that you shared. Is there someone in whose honor you would like to pledge? Or is there a favorite Pacific food or place that you would like to remember with your pledge? Even if not, please do donate to the PISF today! In the spirit of the acceptance and hospitality that we
continue to experience, help make it possible for Pacific Island Scholars to join us at the 2014 ASAO meetings in Kona. Donations can be sent to Mary McCutcheon, our ASAO treasurer:

Mary McCutcheon  
2115 North Rolfe St.  
Arlington, VA 22209-1029  
e-mail: mmccutch@gmu.edu

Maria Lepowsky and Susanne Kuehling, PISF co-Chairs and Ping-Ann Addo (at large member)

IV. THE 2013 ASAO ANNUAL MEETING
The 2014 ASAO Annual Meeting will be held at the King Kamehameha Hotel in Kailua-Kona on the Big Island of Hawai`i (http://www.konabeachhotel.com/). The dates are February 5-8 (the board and officers meeting will be February 4-5). Guest room rates are $135.00 for a double (plus tax) and are good for 3 days pre and post conference. The hotel is situated on the beach, has 452 rooms, 16 meeting rooms, two restaurants, complimentary in-room Internet, complimentary access to the fitness center, and is surrounded by bars and restaurants, not to mention the three S’s: sea, sand, and sun. Kona International Airport (KOA) at Keahole is 7 miles from Kailua-Kona. The hotel address is 75-5660 Palani Road, Kailua-Kona, Hawai`i 96740 USA.

Information concerning booking guest rooms will follow. A weblink for online reservations will be made available via ASAOnet when it becomes available. In the meantime, reservations can be made by phone at 1800 367 2111. Just reference "ASAO 2014 Conference" when making a booking.

Mike Rynkiewich, ASAO Site Coordinator

V. NOTES FROM THE PROGRAM COORDINATOR
In this issue of the newsletter, I have gathered updated session announcements (including withdrawal notices) and new session proposals for the 2014 meeting in Kona. All session organizers and participants should review important guidelines and the timetable on the ASAO web site. A condensed version of the timetable is included below. Please note the following November 1 deadlines for the December newsletter in which I will be presenting the finalized program for the 2014 meeting: 1) All organizers must submit required information about their sessions to me as ASAO Program Coordinator, and 2) Advise me of foreseeable scheduling needs or conflicts, expected audience size, and any special needs. The hotel is responsible for providing equipment for those with disabilities. Session organizers, however, must make their own arrangements with the hotel for all other equipment but please copy me in on any of these transactions so as to avoid potential conflicts between the hotel and session organizers over hotel rules regarding power patches and other A/V needs.

It is also important that 3) session organizers inform me 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. Multiple participations create scheduling conflicts and may disrupt sessions and distract contributors. In organizing the program, first priority in case of scheduling conflicts goes to organizers and discussants. There is no guarantee that any session will be given a full day. In the past, working sessions have been given priority for all day meetings but there are a large number of working sessions slated for the 2014 meeting and some will by necessity have only a half day assigned for them. Since the focus of formal symposia is discussion of publication plans and pulling a collection together (and NOT the presentation of papers, which should be reviewed BEFORE the meeting), formal symposia, no matter how many participants, are normally given half a day. Depending on the final number of sessions,
however, ALL sessions may be given half a day (or less in the case of informal sessions). With this in mind, it is important for session organizers to have participants do much of the session work ahead of the actual meeting. Finally, in addition to regular session announcements, I have included announcements for several special events including a timely session generously organized by Michael French and Jana Goldsmith on communicating research findings to a broad array of media interests, and a moderated open discussion of emerging issues in Oceania—as well as announcement of the third ASAO Newcomers Luncheon. We anticipate news of additional special events to be available in the winter newsletter.

Alexander Mawyer, Program Coordinator mawyer@lakeforest.edu.

**TIMETABLE FOR SESSION ORGANIZERS AND PARTICIPANTS:**

<table>
<thead>
<tr>
<th>Deadline</th>
<th>INFORMAL SESSION</th>
<th>WORKING SESSION</th>
<th>SYMPOSIUM</th>
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</thead>
<tbody>
<tr>
<td>March 20</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>August 20</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>Before November 1</td>
<td>Participants submit abstracts to session organizers and send to other participants</td>
<td><strong>To Program Coordinator:</strong></td>
<td>Participants circulate drafts of papers to session organizers and other participants</td>
</tr>
<tr>
<td>November 1</td>
<td><strong>To Program Coordinator:</strong> Updated description of proposed session; list of people who have expressed interest, number expected to attend. Last chance to be 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; attachments of finished papers; a list of which papers (if any) will be presented in absentia; how much time required.</td>
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VI. 2014 ASAO PROPOSED SESSIONS

FORMAL SYMPOSIA

Contemporary Sporting Formations
Organizers: Fa’anofo Lisaclaire Uperesa and Tom Mountjoy

This year’s symposium is a culmination of various informal and working session discussions starting back in 209 concerning themes addressing contemporary sporting formations in the Pacific. Presenters will be sharing their papers, all of which address four key themes: agency and mobility; development and discipline; polyvalent representations; and indigenization, ethnonationalism, and embodiment. The symposium is intended to share polished papers with session participants and help authors to finalize revisions for journal publication. Authors will circulate papers by November 15. We look forward to a rich discussion!

Participants:
Lisa Uperesa (University of Hawai‘i—Manoa), “Fabled Futures: Migration and Mobility for Samoans in American Football”
Julien Clement (France), “Participating in the Global Competition: ‘Flair’ in the Making of Samoan Rugby”
Christina Ting Kwauk (University of Minnesota), “No Longer Just a Pasttime: Sport for Development in Times of Change”
Tom Mountjoy (University of Bergen), “Playing with Knowledge: Sport and the Paradox of Development in Solomon Islands”
David Lakisa (University of Technology Sydney), “Pasifika Diaspora and the Changing Face of Australian Rugby League”
Domenica Gisella Calabrò (University of Messina), “All Blacks Representations: The Dialectic Between the Indigenization of Rugby and Postcolonial Strategies to Control Maori”
Paige West (Columbia University and Barnard College), “Such a Site For Play, This Edge: Surfing, Tourism, and Modernist Fantasy in Papua New Guinea”
Niko Bensner (Amsterdam University), “Sports, Bodies & Futures: An Epilogue”

Mimesis and Transcultural Encounters
Organizers: Jeannette Mageo and Elfriede Hermann

Our second session in San Antonio aimed at the theorization and illustration of mimesis in the context of transcultural encounters. Several common themes continued to develop: (1) the importance of mimetic “conversations” in transcultural encounters; (2) the presence and signification through mimicry of specific perspectives of all parties involved; (3) the impact of history and power relationships on mimetic processes; (4) the existence of various layers of mimesis; (5) the relation between imagery and mimesis; (6) the significance of sensuality, emotionality, performativity and embodiment in mimetic processes; (7) mimesis as a mode in which to think simultaneously about similarity and difference; (8) the relevance of authorship, control and agency in mimesis; (9) the potential of mimesis for transculturation and cultural transformation. At the San Antonio session, our discussants Deborah Gewertz and Frederick Errington offered valuable and insightful comments on unifying our project. To this end Jeannette Mageo will write a brief introduction to the session concepts that will be circulated to participants at the beginning of September. We hope to move onto a symposium next year in
Hawai`i. Complete drafts of papers for the Hawai`i session are due to Elfriede Hermann and Jeannette Mageo by Oct 15, 2013. We are still open to new participants. People who would like join us are kindly asked to contact Jeannette Mageo and Elfriede Hermann.

Jeannette Mageo <jmageo@wsu.edu>, Anthropology Department 664910, Washington State University, Pullman, Washington 99164-4910, USA;
Elfriede Hermann <Elfriede.Hermann@sowi.uni-goettingen.de>, Institut für Ethnologie, Universität Göttingen, Theaterplatz 15, 37073 Göttingen, Germany
Deborah Gewertz <dbgewertz@amherst.edu>, Amherst College, Amerherst MA 01002, USA

Naming Systems and Naming Relations in Austronesia/Oceania
Organizers: Ku Kun-hui and Lamont Lindstrom

Names implicate a number of central issues of anthropological, linguistic, and philosophical concern and it is no surprise that our papers go in a variety of directions. Diversity is further enhanced by our different field sites. A strength of the session is that our case studies come from across the Austronesian language area from Madagascar, to Sarawak, Taiwan, Chuuk, Papua New Guinea, and Vanuatu. And although the set includes non-Austronesian systems, one could hope that such breadth might provide comparative basis for Austronesian system and how this has developed, here and there.

Given our diversity, we think the best approach is to gather papers into clusters, keeping in mind that papers will of course speak to more than one of these topics. Our session will form three clusters around three central topics:

1. Social Reproduction (how naming systems inform the constitution of local groups and personages from one generation to the next): Contributors include Leblic, Lindstrom, Wood
   - Leblic, Isabelle “What is Naming in Kanak Societies? Naming and personal Identity of the Paici Kanak People (Ponérihouen, New Caledonia)”
   - Lindstrom, Lamont “Nomination and Social Reproduction”
   - Wood, Latham “Personal Names on Aneityum, Vanuatu”

2. Identity and Personhood (how names both identify and get used by persons and groups in strategic social and political competition; how individuals rename themselves throughout their life cycles or to reposition themselves in significant ways): Balcazo, Chen, Janowski, Ku.
   - Balcazo, Doris “Naming in Transcultural Kinship among the Wampar, Papua New Guinea”
   - Chen, Wente “Changing Name, Changing Personhood: The Case of the Pinuyumayan (Puyuma) People, Eastern Taiwan”
   - Janowski, Monika “Kelabit Names and Kelabit Titles: Grandparenthood, Prestige and Kinship”
   - Ku, Kun-hui “Names, Value and Hierarchy among the Austronesian-speaking Paiwan”

3. Global/Historical Impacts on Local Systems (how naming systems have responded to, and thus also record, historical events during the past several centuries): Marshall, Regnier, Fang, Weiner.
   - Marshall, Mac “Namoluk Onomatology: Two Centuries of Personal Naming Practices”
   - Regnier, Denis “The significance of Betsileo name changing”
   - Fang, Chun-wei “Naming Practice, Appropriation and Christianity: a Case Study of a Bunun village of Eastern Taiwan”
Men, Masculinities, and Violence: The Contemporary Pacific in Historical Perspective

Organized by Aletta Biersack (University of Oregon), Margaret Jolly (Australian National University), and Martha Macintyre (University of Melbourne)

Contributors to the collection “Men, Masculinities, and Violence: The Contemporary Pacific in Historical Perspective” should submit a revision of the February 2013 version of their paper by OCTOBER 1, 2013, to Aletta Biersack (abiersac@uoregon.edu). The paper should be tightly written and make its points cogently and efficiently, incorporating suggestions for revision the editors made in response to the papers and/or presentations given in San Antonio. Aim for no more than 35 double-spaced pages, including notes and bibliography. The editors eagerly anticipate reading these revisions and will send you comments as soon as we have a chance to read them. Thanks for your cooperation! Given the current state of participants’ papers, we continue to weigh whether to hold a formal symposium in 2014 or concentrate on publication of the collection.

Possible symposium at ASAO-Hawai`i in 2014:
Biersack, Aletta, and Macintyre, Martha, Introduction
Calabro, Domenica, “Observing Contemporary Formulations and Expressions of Maori Masculinity”
Gibbs, Philip, possible paper on Enga men, masculinities, and violence
Jolly, Margaret, “Men of War, Men of Peace: Changing Masculinities in Vanuatu”
Little, Christopher, “Raskals in Highlands, PNG”
Mountjoy, Thomas, “The Return of Muscular Christianity: Masculine Moralities at Work in Solomon Islands Sport”
Presterudstuen, Geir, and Schieder, Dominik, “Bati As Bodily Work: Rethinking Masculinity and Violence in Fiji”
Rauchholz, Manuel, and Tiapula, Suzanna, “Men, Masculinities, and Violence in Micronesia”
Schmidt, Johanna, “Fa’afafine and Masculinities: Shifts and Continuities”
Yang, Shu-Yuan, “Christianity and the Transformation of Manhood among the Bugkalot (Ilongot) of Northern Luzon, Philippines”
Zimmer-Tamakoshi, Laura, “Inequality and Degenerate Masculinities”
Jolly, Margaret, discussion

Aletta Biersack, Professor, Department of Anthropology, 308 Condon Hall, University of Oregon, Eugene, Oregon 97403-1218, USA; tel. +1 541-346-5110; <abiersac@uoregon.edu>
Martha Macintyre, Associate Professor and Editor, The Australian Journal of Anthropology, Room 308, Old Geology South Building School of Social and Political Sciences, University of Melbourne, Victoria, Australia 3010; ph: +61 (0)3 8344 9474 <marthaam@unimelb.edu.au>
Margaret Jolly, Professor of Anthropology, Gender and Cultural Studies and ARC Laureate Fellow, Australian National University, Acton ACT 2601, AUSTRALIA; +61 (0)2 6125 3150; <margaret.jolly@anu.edu.au>
Naturalist Histories: Making nature in Oceania
Organizers: Joshua Bell and Jamon Halvaksz

From early explorers to contemporary scientists, naturalists have examined island flora and fauna of Oceania. Sometimes focusing attention on the discovery of new species, but also carefully documenting the lives of animals, their work has been central to the wider image of Oceania (consider recent discoveries in the Foja Mountains of New Guinea). These ‘discoveries’ and exploratory moves have had profound local and global impacts. But often, local knowledge and communities are silent in the ethologies and histories that naturalists produce. This session will examine the ways that indigenous and non-indigenous naturalists have made island natures visible to a wider audience, their relationship with the communities where they work, as well as the unique natures that they explore and help make.

In staking out an area of naturalists histories, we invite contributors from a range of disciplines whose work might address the following questions: What is the relationship between naturalists and Oceanic communities? How have naturalists’ histories shaped place and practices in the past and present? How have their works influenced communities, conservations, and development projects? What is the relationship between scientific and indigenous knowledge? Whose natures are revealed, and alternatively concealed, in the final work?

During our working session in San Antonio, we had more than 25 people attend what was very productive discussion of these and other questions. Circulated papers by Joshua Bell, Jamon Halvaksz, Edvard Hviding, Maria Lepowsky, Lamont Lindstrom, Carlos Mondragon, Richard Scaglion, and Paige West. Alex Mawyer has expressed an interest in joining us as we move on to a Symposium during the next meeting. If you are interested, please contact both organizers as soon as possible. Completed papers will be due by October 15st in order to meet ASAO deadlines.

Jamon Halvaksz, Department of Anthropology, University of Texas at San Antonio, One UTSA Circle San Antonio, TX 78249, USA; <jamon.halvaksz@utsa.edu>
Joshua A. Bell, Natural History Museum, Smithsonian Institution, PO Box 37012, Washington, D.C. 20013-7012, USA; <bellja@si.edu>

Obesity and Health in the Pacific
Organizers: Aunchalee Palmquist and Nancy Pollock

This past year, our session on Obesity and Health in the Pacific graduated to a working session. Over the past two years, participants have been developing research questions and carrying out various research projects, throughout the Pacific region, using innovative approaches to examine the complexities of body size and health within particular social, cultural, and historical contexts. As one of the most “obese” regions of the world, lessons learned from Pacific scholarship have the potential to advance global health research. We had 9 participants (including two in absentia) present summaries of papers based on ethnographic research and enjoyed discussions from several new participants with scholarly interest in topics that intersect with the session themes.

As a group we have decided to move to a symposium in 2014, where this will be an opportunity to refine our collective work and identify new directions for research and future collaboration. We have also decided to pursue publication in a peer-reviewed journal as a special thematic issue. Potential new participants with completed papers ready for publication whose topics fall within the scope of the session should contact the session organizers to be considered for inclusion as well. Current papers cover the following themes: globalization and modernity; global health policy and foreign aid; disentangling body size and disease; community centered
public health education; resilience and well-being in health interventions; gender, sexuality, and body image; body size and health identity; illness experience; moral and social life of food and the body; child/adolescent obesity and food insecurity. Papers represent a range of theoretical perspectives and methodological approaches in anthropology and beyond. New papers that complement this body of work are welcome. We have requested that all participants submit a manuscript ready for publication to the organizers no later than January 15, 2014.

Participants:
Ofa Dewes (University of Auckland), “Obesogenic Environments in New Zealand: A call to action”
Jeremy Dorovolomo (University of the South Pacific), “Investigating the Fijian Child’s Day to Better Intervene in Obesogenic Environments”
Jessica Hardin (Brandeis University), “Mentalities and Priorities: Public Health Struggles with Health and Well-being Approaches to Body Size and Non-Communicable Diseases (NCDs) in Samoa”
Thomas Mountjoy (University of Bergen), “Obesity and Applied Anthropology: A Biocultural Perspective from Solomon Islands”
Aunchalee Palmquist (Elon University), “The Hands that Feed Us: Rethinking Obesity in the Context of Food Insecurity in Hawai`i”
Nancy Pollock (Victoria University of Wellington), “Themes in Nauruan Obesity Research in the last 20 years - Pacific orientations”
Susan Wurtzburg (University of Hawai`i-Manoa), “Body Image and Body Health: Samoan and Tongan Perspectives from Hawai`i”
Ashley Vaughn (University of Hawai`i-Manoa), “Sugar, Sorcery, and Sickness: Local Interpretations of Diabetes in Tautu, Vanuatu”

Aunchalee E.L. Palmquist, Department of Sociology and Anthropology, Elon University, Elon, NC; USA; <apalmquist@elon.edu>; office tel. 336-278-6413
Nancy Pollock, Departments of Anthropology and Development Studies (retired), Victoria University of Wellington, NEW ZEALAND; <nancy_pollock@paradise.net.nz>

Small Islands in Peril or Under Pressure
Organizers: Colin Filer and Simon Foale

This past year, this session (informal for the second time) had only 7 presenters but the papers were generally very interesting and well received by the large audience present, and there was a relatively high level of cohesion among them. Papers covered a good spread of political economy and political ecology, with climate change prominent among the themes, though this will not dominate the collection. Due to our satisfaction with the quality of the papers AND the quite large number of extra papers we are confident we can get firm commitments to have advanced drafts of by the end of the year, we are moving to a symposium next year. Themes include: Demography, Issues of carrying capacity & emigration (contemporary resettlement options); Reconfiguration of social relations and kinship; Isolation and connection (the culture of ‘difference’ between small and big islands); Biodiversity conservation (with focus on coral reef ecosystems); Anthropogenic landscapes; Climate change adaptation (climate frontline or canaries in the coalmine); Seasonal and longer (e.g. ENSO) cycles of change; Disaster risk reduction and disaster management strategies; Vernacular models; Bridging epistemologies; Motivation of local attitudes and responses. In addition to the participants below a number of additional papers have been provisionally committed or will be solicited including work on Lihir social-ecological assessment (Colin and Simon); Tikopia as a social-ecological system (Simon and Matt Prebble); Sacred sites in the Marshall Islands (Ingrid Ahlgren); Climate change on
The Social Life of Rivers
Organizer: John Wagner

Rivers have rarely been the subject of ethnographic enquiry in Oceania despite their cultural and ecological significance and the fact that most Pacific Island scholars have fascinating stories to tell about their personal experiences of rivers and other forms of fresh water. In this session we therefore hope to fill a gap in the ethnographic record but we are also finding that a focus on the social life of rivers enriches our understanding of culture in unexpected ways. Participants in our first working session addressed a variety of issues including: the symbolic opposition between saltwater and fresh water which can be especially prominent for coastal peoples; the legal, political, and economic struggles that arise over rivers as economic resources; the historical, symbolic and material relationships of rivers to the cultural identities of kin groups and communities; and the continuing importance of oral narratives that portray rivers as ‘spiritscapes’ that emerge, as primordial waters, through the actions of culture heroes or spirit beings. Several participants also noted the widespread metaphorical application of diverse notions of ‘flow’ and ‘blockage’ to ideas about health, intergenerational knowledge transfer, and the social relations among upstream, downstream, and cross-stream communities.

We were struck by the diversity of themes that emerged in our San Antonio session but we concluded that diversity would be our strength as we go forward to a symposium in 2014. We were especially gratified to have achieved some geographical as well as thematic diversity with papers from all Pacific Island regions (Melanesia, Polynesia, Micronesia). Although our primary focus is on rivers we welcome more papers that focus on other bodies of fresh water such as springs and aquifers.

Seven participants contributed papers during our 2013 session but three more have now submitted abstracts and we are still willing to consider additional participants as long as they can commit to the abstract and paper deadlines required for symposia. All abstracts must be submitted by August 15; papers must be submitted by October 28. Each participant will be
asked to review and present someone else’s paper as part of an internal review process that will ideally allow us to move forward quickly after the session to publication.

Participants in 2013 who plan to continue with us in 2014 are Joshua Bell, Edvard Hviding, Jerry Jacka, Alexander Mawyer, Carlos Mondragón, Toon van Meijl and John Wagner. Additional participants for 2014 who have submitted abstracts are Eric Silverman, Eilin Torgersen, Jeffery Wescott and Marama Leigh Muru-Lanning. We are still able to accept up to two additional participants.

John Wagner, Community, Culture and Global Studies, University of British Columbia
Okanagan, Arts Building 273, 3333 University Way, Kelowna, BC, CANADA, V1V 1V7;
tel. 250-762-9194; <john.wagner@ubc.ca>

WORKING SESSIONS

Beyond Kula: Assembling the Contemporary Massim
Organizers: Michelle MacCarthy and Sergio Jarillo de la Torre

This working session is the continuation of last year’s informal session “Malinowski Centennial Symposium 2015.” Participants in San Antonio discussed possible themes to prepare a conference in Alotau, PNG in 2015, to celebrate Malinowski’s first arrival in an area that remains one of the most assiduously studied ones of the anthropological universe (and one that still attracts a large number of researchers). The informal session highlighted the need to elaborate constructive collaborations to assemble contemporary, up to date understandings of present-day Massim. Like elsewhere in PNG and the Pacific, the Massim is becoming an increasingly networked, translocal entity. Yet some anthropological literature still tends to portray this highly changing world as a resilient example of canonical models of exchange, ritual ceremonies and “traditional” ways of life. Whereas all these undoubtedly still have a place in academic syllabi and the lives of locals, participants in the session agreed that people in the Massim are nowadays more concerned about food security, climate change, migration, environment conservation, revival religious movements, education, land conflict resolution, resource extraction, mobile technology and banking, tourism or football.

The proposed working session aims at expanding established anthropological perspectives on the Massim. Surely enough, the anthropological agenda of the Massim cannot remain that individuated by Malinowski in 1915 and/or the scholars that worked in the area in the 1970s. Instead, we would like to have a discussion that:

1. Identifies recent developments in the area
2. Questions why are these issues important for the future and
3. Asks how can they best be tackled to yield up-to-date understandings of the Milne Bay Province in a wider context

We envisage participants’ contributions to engage with social change from a series of perspectives: political/organizational/legal, religious/ritual/ceremonial, colonial/postcolonial/neo-colonial, local/translocal/global or economic/ecologic/cosmologic. Massim scholars have also tackled issues regarding kinship, relations, consumption, architecture, art and material culture among other themes. Ideally, the proposed papers for the session will serve the double purpose of individuating those areas to which locals accord most relevance for their immediate future and help the organizers of the conference devise thematic panels/roundtables and those who will participate in them for the forthcoming conference in Alotau.

Participants are asked to send abstracts to the organizers by October 15th.
Circulation of Children in a Global Context
Organizers: Judith Schachter and Isabelle Leblic

Announcing a working session for the 2014 meetings, titled: Circulation of Children in a Global Context. This is a continuation of a successful informal session in 2013, where we developed themes that guide the basis for papers planned for 2014. At the moment, eleven people have pledged to do papers, but we welcome abstracts from others who may be interested in participating. Major themes include: Migration/circulation—from rural to urban settings; from one island setting to another; from island to former or current “colonial” nation-state; from islands under “western” influence to the western nation-state. Functions/purposes—providing educational opportunities, addressing economic needs, forming or solidifying kinship bonds, among others. Vocabulary/concepts—lack of compatibility in international conventions, legal systems, and customary interpretations, including the meanings of “child” and of “childhood” and the application of the “best interests” principle. Child exchange, gift exchange, and bridewealth—and the intersection of these exchanges within larger kinship systems. Finally, several presentations focus on the emotional and psychological dimensions of child circulation—the impact on child and adult of transfers from biological to social parent. These are guidelines only; we welcome new ideas and perspectives.

If you are interested in participating, please send abstracts by September 15, 2013 to: Isabelle Leblic (leblic@vjf.cnrs.fr) and to Judith Schachter (jm1e@andrew.cmu.edu).

Fabricating Fashion: Theorizing and Practicing the Ontology of Dress in the Pacific
Organizers: Bethany Edmunds, Rosanna Raymond, Paige West

We had a lively session with ten people in attendance (eight in person and two via Skype). We discussed the relevance and use of fiber, bone, feathers, ink and textile arts in the Pacific and how they relate to ontology, fashion, and the body. As well as the contemporary context of garments and adornment, how they are cared for and displayed in museums, and how they can coexist within themselves as animated beings, objects in museum collections, contemporary street-wear, and on the catwalk.

Topics included “Pacific Fashion,” the use of natural materials in fashion, the relationship between the designer, the wearer and the audience, how dress has changed over the past 30 years across the Pacific, the influence of US based design in the Pacific, how knowledge informs garment choice and design, The relationship between ontologically driven frocks and garments and other forms of artistic production (e.g. music, museum exhibitions, performance), The appropriation and commoditization of indigenous Pacific arts and images into European Fashion and the economics and politics of this appropriation and commoditization, The social consequences of these appropriations and commoditization of Pacific arts, and The “mash-up” of youth culture and how young people across the Pacific are connecting with each other through art and cultural production.
We are discussing how to move forward.
First Fieldwork: 1960-1985
Organizers: William Heaney and Laura Zimmer-Tamakoshi

This session—renamed from Ethnographic Presence—will continue as an “advanced” working session at the 2014 meeting in Kona. Seven participants have full-length papers already and five others are headed in that direction. All the papers focus primarily on first (or early) fieldwork experiences during a period of time involving critical changes in both the island Pacific countries we work in and in anthropology, changes that affected the outcomes and directions of our research. Numerous themes, contrasts and commonalities have emerged, one in particular being how frequently we change or modify our topics in the field as we learn what is important to our interlocutors or unexpected events dictate such changes. Another is how different the fieldwork experience is now in contrast to our past experiences when we had little or no contact with advisors and others outside the local communities we were immersed in.

Richard Feinberg (Kent State) has agreed to be our discussant and to situate our individual papers in an introductory chapter of a future volume or special issue and a larger discussion of a period of much change in the political and anthropological history of Oceania. While most of us continue to do field research and are to one degree or another tech savvy, we are looking for a second, younger discussant to write a contrasting conclusion from the perspective of someone who has begun his or her research more recently in a time when home and our informants are a mobile phone call away and new theoretical perspectives and concerns shape research and ‘field’ methodologies. We also hope to attract participants with field experience in Micronesia and Polynesia to help balance our large New Guinea contingent. Pacific Islander anthropologists who began their research between 1960 and 1985 are also most welcome.

Those interested in joining our session as active participants should contact both organizers—myself and Bill—as soon as possible. Full-length working papers of 20-25 double-spaced pages are due by October 15 so that they can be pre-circulated and commented upon by everyone in the session by January 15 and so that Rick Feinberg can contemplate the papers sufficiently before writing a draft introduction for the collection. Most importantly, sharing our working papers before the meeting will allow us to spend less time discussing papers at the meeting and more time on coming to agreement on a full title, final themes and ideas on publication.

Participants:
Richard Scaglion (University of Pittsburgh) “Changing Topics in the Field”
Glenn Petersen (Baruch College and Graduate Center, City University of New York) “Led Astray by Too Much Kava”
William H. Heaney (University of Wisconsin, Oshkosh) “In Search of Our Ancestors: Rolling Back the Genealogy to Find Where We’re To”
Anton Ploeg (Radboud University, Nijmegen) “Into the Unknown”
Nancy J. Pollock (Victoria University, Retired) “Recollections and Reconnections through Gastronomy in the Marshall Islands”
Law and Custom in Micronesia
Organizer: Manuel Rauchholz

The 2013 full-day session was attended by 12-17 people, most of who were actively engaged in a productive discussion of five pre-circulated papers (Chen, Farran, King, Puas, Rauchholz). Two participants (Edwards, Puas) were graciously sponsored through the PISF fund. Unfortunately, Mr. Edwards fell ill the day of his departure and was unable to attend the session in person. Dr. Farran’s paper was presented and discussed in absentia on short notice as well due to illness in the family. By the end of the session Michael Lieber, Michael Rynkiewich, Mary McCutcheon, Albrecht Schachter, Rebecca Hofmann and Rita Tsai expressed interest in writing a paper for the next session in 2014. We are working towards further contributions by Micronesians themselves and hope that meeting in Hawai`i in 2014 will assist in promoting that cause.

The main goal of this working session has been to consider the relationship between law and custom/tradition 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. The mix of senior and junior scholars from both anthropology and law and the resulting time span of nearly five decades of field work and research experience being covered promises for an overall well grounded diachronic and synchronic look at consistencies and changes in the understanding and the interpretation of law and custom in Micronesia.

It was decided to continue the session in 2014 as a working session to allow for the new participants written contributions (Michael Lieber, Michael Rynkiewich, Mary McCutcheon, Albrecht Schachter, Rebecca Hofmann). Please send statements of interest to Manuel Rauchholz.

Participants:
Sue Farran (Northumbria University), “A Pacific Perspective on Law and Custom in Micronesia”
Scott Garvey (Attorney at Law, FSM, together with Walberg Hadley).
Maternal and Reproductive Health in Oceania
Organizer: Naomi McPherson

In 2013 we were unable to reach the minimum number of participants and I had to cancel the session; however, Naomi McPherson, Phil Gibbs, Nancy Pollock and Chelsea Wentworth met very informally to discuss the topic and reconfirm the need to carry on with this issue. We are planning on continuing in Hawai‘i 2014 as a working session to explore a number of issues affecting maternal/reproductive health in rural and urban areas: transportation and infrastructure; the MDGs; nuclear testing; contributing factors such as diabetes, malaria, STIs, HIVs and AIDS that impair women’s immune systems and impact on pregnancy, and delivery; issues of contemporary polygyny, single women and teen pregnancies; and, where are the men, husbands and fathers, in all this? Anyone interested in contributing, is welcome to do so; please contact the organizer, for due dates.

Naomi McPherson; <naomi@emusoftware.ca> or <Naomi.mcpherson@ubc.ca>

Mobilities of Return
Organizers: Helen Lee and John Taylor

We had an excellent session in San Antonio with eight participants; four others were unable to attend including our co-convenor Jack Taylor. As with the original 2011 session (then called ‘Reverse Mobilities’) we had an excellent representation of regional geographic spread across the Pacific, this time also including Taiwan and Timor-Leste. The presentations and discussions addressed different aspects of the flows of people ‘back home’ from previous rural-to-urban and diasporic movements and focused on both migrants and their children. There were strong themes linking the papers together including the linguistic and cultural disconnect often experienced with ‘return’, questions of forced and voluntary movement, reflexive questions concerning ‘culture’ and ideas of ‘home’, the importance of kinship obligations and family support across dispersed communities, gender differences in experiences of mobility, and class mobility.

We have decided to move ahead to a working session at the next conference with the aim of developing a special journal issue. To that end we now have a Dropbox folder, set up by Rachana Agerwal, Maggie Cummings, Joe Esser, Alan Howard, Helen Lee Kirsten McGavin, Pyone Myat Thu Ryan Peseckas, Jan Rensel, Rachel Smith, Taomi Tapu-Qiliho, Jack Taylor, Susan Wurtzburg, Shu-
New Food: Cultural Consequences of Dietary Change in the Pacific
Organizer: Ryan Schram

Food, whether in the garden, presented at a feast, purchased in the trade store, or served on the mat, is perhaps the most important medium of social relationships in many Pacific societies. Ethnographies of Pacific societies in many ways turn out to be ethnographies of food and eating because the foodways of this region offer perspectives on the organization of society, cultural ideas about personhood, health, the body and relationships, and the way societies classify, value and adapt to their natural environment. Over the history of anthropology’s engagement with the Pacific, these foodways and ideas about food have been changing along with new subsistence practices, technologies, crops, and imported foods. Also, Pacific environments have been subject to increasing stress and struggle in the midst of a global ecological crisis. Today everyone in the Pacific is eating new food.

Can new food open a perspective on social transformations in general? This working session will present papers which examine the interrelations between dietary change, economic change, social transformations, colonialism, and globalization. While each paper introduces one ethnographic case of dietary change, we do not necessarily assume that all dietary changes are the same. What makes a food new is always relative to the specific social, cultural, historical and political context, and specific ideas about nutrition, health, wellbeing, family. Familiar foods are represented in new ways. New technologies enable different agricultural patterns and uses of environmental resources. Markets make new products available, but may also limit the availability of local foods. Bearing in mind that food is both natural and cultural, these papers seek to bring cultural conceptions of the meaning and value of different ways of making, eating and sharing food into discussions of health, poverty, security and ecology in the Pacific.

Participants:
Burton, Mike (UC Irvine) and Karen Nero (U Otago), “Breadfruit and Chicken: Two Contrasting Circulations of Food within Kosrae.”
Hardin, Jessica (Brandeis U) and Christina Kwauk (U Minnesota), “Introducing New Foods: Health, Foreignness, and Processes of Habituation.”
Hobart, Hi’ilei (New York U), Paper title to be announced.
Townsend, Patricia K. (U Buffalo, SUNY), “Saniyo Encounters with New Foods: The Only Difference Between Us Is What We Eat.”
Wentworth, Chelsea (U Pittsburgh), “What’s Good for Breakfast?: Situating Imported Foodstuffs in Cultural and Dietary Context in Vanuatu.”
Wurtzburg, Susan J. (U Hawai`i), “Engendering Kava with New Meaning in Hawai`i.”

Ryan Schram, Anthropology (A26), University of Sydney, NSW 2006, Australia; <ryan.schram@sydney.edu.au>

**Value — Objects, Relations, and Emotions**
Organizer: Susanne Kuehling

This session explores the construction and negotiation of value in a broad sense, including tangible and intangible valuables (objects, consumables, rituals, performances, and personage, e.g. first-born children). We are interested in wisdoms and uncertainties, shifts in value from generation to generation, and the relations between monetary and non-monetary value. Papers are taking into account that value is mediated in an embodied and gendered way, causing emotions (e.g. the burden of fame, the shame of owing too much, the fear of envy and anger, the pride of giving). The production and reproduction of value, in our ethnographic case studies, speaks to shifting desires, (re)negotiations of systems of measurement, and modified outlooks into the future.

While we are open to include more participants, we do require a paper of circa 3000 words for circulation within the group, at the latest by in October 15. Former participants who did not submit papers for the 2013 meeting are, of course, welcome to rejoin the group.

Participants:
Ping-Ann Addo (University of Massachusetts, Boston), *Mafana or Mamafa* (warmth or weight)?
Diasporic Tongans assess the Worth of their Gift-giving
Susanne Kuehling (University of Regina), *Kula: Motions and Emotions of Exchange*
Michelle MacCarthy (University of Bergen), *The Value of Dance in the Trobriand Islands*
Naomi McPherson (University of British Columbia), *Reproducing Elements of Value: The Firstborn and Exchange in Bariai, West New Britain*
Susan Montague (DeKalb University), *O Tamagu, Inagu; How does your garden grow?*
Regina Knapp (Max Planck Institut, Leipzig), *Netting and Networking: The Social Value of String Bags in Bena, Eastern Highlands, Papua New Guinea*

Susanne Kuehling, Department of Anthropology, University of Regina, Regina, SK S4S0A2, CANADA; tel. 1 307 569 0730; <Susanne.kuehling@gmail.com>

**INFORMAL SESSIONS**

**Buyers’ Remorse**
Organizer: Cathy Pyrek

During 2013, this session was very informal, with no written papers. Instead, the 17 attendees at the session discussed many pertinent themes: language loss, threats to identity, land loss, environmental concerns, economic and religious changes and challenges to long-held values that have resulted, engagement with outside influences and efforts at modernization. In part, the diffuse character of our discussion was attributed to the somewhat vague title, which evidently meant different things to different people. We agreed to hold another (more structured) informal session next year, with participants proposing papers addressing: the adoption of consumerism in the Pacific, the sense of loss (on the part of indigenous communities) that has resulted, and whether and what to do about it. New participants are welcome and should contact the organizer.
Attendees who have indicated an interest in continuing: Ping-Ann Addo, Elise Berman, Aletta Biersack, Terry Brown, Yaping Chen, Dominica Colobro, Frederick Errington, Rick Feinberg, Deborah Gewertz, Isabella Leblic, Roger Lohmann, Kirsten McGavin, Naomi McPherson, Melissa Moniz, Zag Puas, Cathy Pyrek, Rita Tsai, and John Wagner.

Cathy Pyrek, Department of Anthropology, Kent State University, Kent OH 44242, USA: tel. 512-669-9454; <cpyrek@kent>

NEW PROPOSALS

Ethnic Tension in Hawai`i
Organizers: Joseph Genz and Julianne Walsh

Inter-island and inter-group tensions are critical issues throughout the Pacific. Mounting friction in Hawai`i, in particular, between recent immigrant groups and local communities has resulted in stereotyping, anxieties, discrimination, and open conflict. Of particular relevance to the upcoming 2014 ASAO conference on the Big Island of Hawai`i, a local high school in Kailua-Kona closed for two days in December 2012 due to violence enacted along Hawaiian and Micronesian heritage lines. Combating this potentially deepening rift are individuals, programs, communities, and media that are encouraging more awareness and empathy.

This informal session explores the rising ethnic tension in Hawai`i around immigrants from Compact of Free Association nations of Micronesia. It seeks to foster an exploration of the histories of the recent immigrant groups and their realities and perceptions of living in Hawai`i, the forms and degree of accommodation, mutual stereotyping, media (mis)representations, and discrimination, and the various community services, projects, and outreach efforts to support, train, and empower the immigrant groups while fostering understanding and respect. The organizers invite all those interested in participating in this dialogue to register their interests, and be prepared at the informal session to share ideas and any relevant field experiences.

Joseph Genz, Department of Anthropology, University of Hawai`i at Hilo, Hilo, HI 96720, USA: tel. 808-974-7472; <genz@hawaii.edu>
Julianne Walsh, Center for Pacific Island Studies, University of Hawai`i at Manoa, Honolulu, HI 968922, USA: tel. 808-956-2668; <jwalsh@hawaii.edu>

Friendship and Peer Relationships
Organizers: Jessica Hardin and Mary Good

While kinship is widely regarded as a classic domain of ethnographic research, other crucial relationships—including friendships and peer-oriented relationships—have received relatively less anthropological attention until recent decades. Relationships between peers, whether friends, colleagues or trading partners, also have significant impact in the creation and maintenance of contemporary communities and publics. Friendships and other intimate relationships can be taken as overlapping the realm of kinship (in the case of relatives with whom close friendships are shared), but range more broadly to encompass forms of sociality extending beyond filial bonds. In the Pacific region, friendships and peer relationships have been a critical part of expanding linguistic and social networks, carrying out symbolic and economic trading activities, and building political connections. In recent years, many of these relationships have emerged as responses to global changes in expectations about aging, gender, and sociality as well as transformations in economic, urban, and educational contexts. Scholarship also suggests such relationships, under conditions or contexts of change, might develop in particularly globalized forms, including egalitarian friendship. In this informal
session, we will discuss various aspects of friendship and peer relationships, keeping in mind previous ASAO volumes on Anthropology of Empathy (Hollan & Throop) as well as recent work including Intimate Strangers (Smith), The Ways of Friendship: Anthropological Perspectives (Desai & Killick), and the Anthropology of Friendship (Bell & Coleman). This session will be held as an e-session in 2014, with interested participants circulating abstracts and other ideas through the co-organizers online. We plan to meet in person in 2015. If you are interested in participating, please contact Jessica Hardin or Mary Good with a brief description of your proposed contribution or an informal abstract.

Jessica Hardin, Department of Anthropology, Brandeis University; <jahardin@brandeis.edu>
Mary Good, Department of Anthropology, Lawrence University; <mary.k.good@lawrence.edu>

Homelessness and Homeland in Contemporary Hawai`i: Re-Placing Native Hawaiians and Pacific Peoples, Creating Autonomous Indigenous Spaces and Reviving Pu`uhonua (Zones of the Sacred)
Organizer: Kalaniopua Young

Homelessness among Hawaii’s indigenous peoples is a timely topic of concern for a growing number of anthropologists and geographers. Within the last decade, astronomical increases in the costs of living and housing have forced a growing number of Hawaiians onto public lands. As a result, Native Hawaiians and other Pacific peoples are making their ways into makeshift homeless encampments following often violent and destructive raids or sweeps by law enforcement. As housing becomes an increasingly restricted luxury for those who have a sizeable income and those endowed by law with “ownership” of land, a growing number of Hawaiians and other Pacific Island communities encounter forced displacement from public parks and beaches. This informal session seeks to bring together scholars, activists and local community members to discuss the violent impact of such forced displacement in contemporary Hawai`i relative to broader discourses on homelessness, the body and healing. Moreover, this session invites home-free and house-less activists who are living in Hawai`i to contribute their knowledge to this conversation. Borrowing from Dr. Kali Fermantez, a Native Hawaiian geographer, this session is interested both in the causes of forced displacement and homelessness in contemporary Hawai`i and also the different efforts to Re-place Native Hawaiians on their own homelands vis-a-vis autonomous zones or pu`uhonua. In line with Fermantez’ play with language, using the word “place” and the prefix “re”, this session is interested in exploring how Native Hawaiians and other Pacific communities are going back to place in space and time in order to assert political autonomy and AlterNatives to state and governmental interventions.

Kalaniopua Young, Department of Anthropology, Box 353100, University of Washington, Seattle, WA 98195; <youngt1982@gmail.com>

Levi-Strauss, Myth, and the Contemporary Pacific
Organizer: Eric Silverman

In 2015, we collectively mark the 60th anniversary of Claude Levi-Strauss’s groundbreaking essay, “The Structural Study of Myth.” The article, first published in The Journal of American Folklore, marked a pivotal moment in anthropology and modern social thought. Since then, no subsequent analysis of myth or culture more broadly can rightly refuse to address in one way or another Levi-Strauss’s analytic method—the linguistic analogy, the innovative interpretation of the Oedipus myth, and the famous canonical formula. Nor can we ignore the underlying philosophical outlook of the essay in regard to the structure of the mind, the relationship between thought and practice, the role of history in social analysis, and the sway of 20th century modernism. I propose a hybrid, Informal-Working Session in Hawai`i this February
2014 to begin thinking about a Symposium in 2015, “Levi-Strauss and Myth in Contemporary Oceania: Essays on the 60th Anniversary of The Structural Study of Myth.” What is the relevance of structuralism in the contemporary Pacific? How can we re-assess the Levi-Straussian paradigm for understanding myth (and culture) in regard to recent concerns and theories such as modernity, globalization, the reinvention of tradition, post-structuralism, deconstruction, obviation, Lacanian psychoanalysis, the importance of history, Sahlins’esque structures of conjuncture, dialogism, gender, violence, and so forth? Let us, in short, honor the publication of this ground-breaking essay by re-thinking the structuralist analysis of myth in, and through, the contemporary Pacific.

**Pacific Spaces and Sacred Buildings**

Organizers Albert L. Refiti and Tevita ‘O. Ka’ili

The Pacific Ocean can be said to be an undulating site where many things intersect and connect in a ‘trans-localism’, where lives are lived as stories that take on full meanings only when linked to other stories and places (Matsuda). The surging and heaving quality of the ocean swells suggests the idea of multiple parts distributed among the many possible sites, rather than a straightforward resolution of form, which are linked via the simple human need to knit a belonging together. Such a belonging is a mingling of persons, objects and buildings – bounded by the exchanges of prestige values and genealogies (Mauss). These produce an architecture of encounters: between buildings as people (and people as building) and between spaces and places, in which va lines (lines of relations) intersect to build relationships. In Samoa, this intersection of relations (in loops and knots) not only binds (tofi) people and things together in ancestral places, but also allows them to move and extend (mavae) their kinship lines to loops and knots elsewhere.

An important Pacific building is first and foremost an apparatus that acts to corral and hold communities and their rituals together. The words for building - fale (Samoa), whare (Maori), vale (Fiji), hale (Hawaii) - literally mean to cover (malu, maru) or to shade over. Important buildings like the Maori wharenui and the Samoan faletele are sited on raised foundations where important clan ancestors once lived. This arrangement has been explored in anthropology in terms of ‘House Societies’ (Lévi-Strauss) or as a process of ‘topogeny’ (Fox). The ancestor ties or va lines of relations are manifest throughout these houses, especially in the roof and posts, which in turn provide the power and vitality for the continuing legacy of its descendants.

Significant shifts to the being of these houses occur therefore when they lose their physical and metaphorical foundations and lines of connection. Past and present global movements of Maori and Pacific houses show a performative power of indigenous buildings’ iconicity and relationality in far-away locations like Auckland, London or Chicago. These buildings also went through major transformations when they were adapted as Christian churches in the 19th century. What associations arise out of those new cross-cultural configurations? How do they change the houses as apparatuses? Increasingly, critical issues arise from an exponentially growing, global commodification of indigenous cultures.

The informal discussion fono format allows for a collegiate sharing and reviewing of ideas to determine a common ground for the inquiry into Pacific spaces. It is open to anyone who has relevant data to attend and participate. It is envisaged that the session will take three hours. Participants will be required to circulate a minimum of an abstract but preferably an early draft of a paper to the session participants, with each participant given 10 minutes to speak to their paper (papers should not be read but summarized).
The long-term aim is that by November 2014 we will hold another workshop fono session at the Interstices Symposium in Auckland where participants will present their revised papers, which will be circulated beforehand. Another working paper fono or symposium session is planned for the ASAO meeting in 2015 where all papers will be made available for comments and then read for the final time at the meeting after which they will be collected for publication.

References:

Participants: ‘Okusitino Mahina, Tevita ‘O Ka’ilī (BYU-Hawai`i), Albert L. Refiti (AUT), Tina Engels-Schwarzaun (AUT), Jake Culbertson (UC-Davis), Deidre Brown (UoA), Semisi Potauaine (UoA), Bruce Moa (UoA), Pingi-Ann Addo (UM-Boston), Sean Mallon (Te Papa - Wellington), Benita Simati (AUT), Moana Nepia (UoH-Manoa), Michael Goldsmith (UoW). Micah Van der Ryn (ASCC), Sailiemanu Lilomaiava-Doktor (UoH-Manoa).

Order in Melanesia
Organizer: Alex Golub

What cultural concepts of order and regimentation employ to guide the conduct of Melanesians, and how do they reflect on and talk about these concepts? Social movements in Melanesia often emphasize the benefits of unity, including unity of mind and heart, as well as unity of conduct through synchronized, regularized activity. Yet often Melanesians seem unable or unwilling to realize this unity in practice, and often consider themselves temperamentally unable to achieve them. In many Melanesian countries people bemoan the lack of bureaucratic rationality and regular delivery government services, all the while questioning the legitimacy of the state. Students of Island Melanesia take issue with portrayals of Melanesians which emerge from the New Guinea mainland, and argue vociferously that some Melanesians are interested in order rather than spontaneity, and corporate unity rather than social-structural fluidity. In this session we will attempt to explore these hoary issues through the concept of order. Can we move beyond rough dichotomies of ‘Austronesian’ and ‘Nonaustronesian’ to a more nuanced regional typology of different concepts of order? Can we understand the articulation of indigenous orders to the state and its civil service? Can we use the concept of order to synthesize Dumontian, Silversteinian, and Stragnerian approaches to social life? These and other questions will be taken up in the panel.

People who have expressed interest include: Dan Jorgensen, Carlos Mondragon, Ryan Schram, Paige West, Barbara Anderson, Joshua Bell, Tuomas Tammisto, David Lipset, Alex Golub

Alex Golub, Department of Anthropology, University of Hawai`i-Manoa; <golub@hawaii.edu>
The Pacific Islands in the Digital Age
Organizers: Alan Howard and Geoffrey Hobbis

This session will provide an opportunity to explore ways in which the advent of digital media is affecting Pacific Island populations and the anthropologists who study them. For example, how has access to the Internet, the introduction of mobile phones, computers, video cameras and other digital media impacted social life in the islands? How have social media like Facebook affected relationships within diasporic communities? To what extent and in what ways do islanders use blogs, websites and other means of expressing themselves publically, and to what effect?

From the ethnographer’s perspective, how has access to digital media affected the research process? What technological innovations have been most significant for generating new kinds of data and for storing and processing information? What use can be made of items posted on the Internet and what are the ethical issues that might be involved? What use can be made of digitalized information and digital media to present ethnographic accounts in innovative ways?

We invite anyone who would like to participate in the session to contact us prior to September 1st. If you already have a case study you would like to share please send an abstract that can be circulated to other participants. If interested in participating, contact Alan Howard or Geoffrey Hobbis.

Alan Howard; <ahoward@hawaii.edu>
Geoffrey Hobbis, CREDO, École des hautes études en sciences sociales (EHESS); <geoffreyghobbis@gmail.com>

Unasked Questions and Missed Opportunities: Cases from Fiji
Organizers: Guido Carlo Pigliasco and Matt Tomlinson

This is a working session focused on Fiji, asking what key issues in theory and ethnography are being overlooked and what the consequences of overlooking them might be. Participants are asked to consider one or both of two main issues. First, the Thomas Kuhn-inspired question: what ethnographic data are being ignored in the literature because they do not fit standard scholarly expectations? That is, what things do scholars--indigenous and non-indigenous alike--observe in the field but find difficult to get into presentations and publications because they do not harmonize with previously circulated representations of Fiji? Second, the Arjun Appadurai-inspired question: what key questions have not even been posed because the link between place and cultural theme has become too well established in the anthropological literature? Participants are urged to think as provocatively as possible in order to assess the unexplored spaces for genuine collaboration between academic anthropologists and indigenous communities, the limitations of current research, the implications of our missed opportunities, and the most fruitful potential questions yet to be asked.

Matt Tomlinson, College of Asia and the Pacific, Australian National University, Canberra 0200, Australia; <matt.tomlinson@anu.edu.au>
Guido Carlo Pigliasco, Department of Anthropology, University of Hawai‘i-Manoa; <guido@hawaii.edu>

Unmasking Urban Melanesia
Organizers: Christopher Little, Anthony Pickles, Adam Reed

Urban anthropology has been slow to develop in Melanesia, no doubt partly because the region remains an anthropological mecca for those seeking the small-scale, the kinship-based, and
the intimate. These are precisely the things that classic theorists tell us are progressively eroded in the city. Of the few ethnographic accounts situated in urban Melanesia, most retained a ‘rural-gaze’, if only because pioneering fieldworkers generally followed rural populations as these people found themselves confronting the urban (e.g. Oram 1976; Strathern 1975, but see Rew 1974). It is surely not unrelated that such accounts were perceived as a supplement to, rather than an alternative perspective upon, rural (and by implication “traditional”) Melanesian concerns. This produced a kind of past-orientation, because the narrative consequently invoked the absent presence of rural kin and obligations for its ethnographic subjects. As an increasing number of anthropologists choose urban locales for their initial fieldwork (conducting research, for instance, on gangs, settlement life, gambling, sport, workplaces, institutions such as hospitals or prisons, church etc.), the organizers of this Working Session believe that things are changing, and wish to open a discussion on the role that an unshackled anthropology of urban Melanesia can offer. We therefore call for participants who are interested in reimagining Melanesian anthropology as a corollary to the urban, and who wish to seek out and gather ethnographies of modes of urban living and relating that either background or refigure region, language group or ‘ples’. Participants might address urban knowledge, spatial or temporal idioms of the urban, institutions of urban life, urban landscape and cosmology, economic or religious forms in the city, or even national discursive fields centered in town. We seek to articulate urban motifs for relating that extend and even redefine modes of connection. This Working Session takes dis-/relocation seriously, and asks how relationships and forms are made apparent and/or discounted in a place where one cannot know everybody. In other words, what does a rural-focused Melanesian anthropology look like through the lens of city and town?

Anthony Pickles, Cambridge University; <ajp68@st-andrews.ac.uk>
Adam Reed, University of St. Andrews; <ader@st-andrews.ac.uk>
Christopher Little, University of Toronto; <christopher.little@mail.utoronto.ca>

SPECIAL SESSIONS/EVENTS

Emerging Issues
Convener: TBD

At the opening plenary of the 2013 ASAO meeting in San Antonio, the ASAO board announced the formation of an annual “open” session on Emerging Issues. A modest number of participants in the first year described a robust and interesting conversation that generated a number of valuable moments, and we hope to foster an equally lively and even better attended session in this second year.

Tell Me What You Do: Communicating Science to the Public
Convener: Michael French and Jana Goldman

ASAO members are greatly concerned about inaccurate media representations of the people among whom we work and the work that cultural anthropologists do. Jared Diamond’s latest book aroused the most recent flurry of discussion, but the larger issue of how to inform the public more successfully about what we do and what we know comes up repeatedly. We propose a session on science communication in which a professional in the field - Jana Goldman, recently of the National Oceanic and Atmospheric Administration (NOAA) - presents an overview of key issues in public communication in the natural sciences, followed by a moderated discussion of the public communication issues facing cultural anthropology in the Pacific Islands.
Ms. Goldman was a Public Affairs Officer with NOAA’s office of communications, assigned to its research programs, for over fourteen years. In that post she helped scientists communicate the nature and results of their research accurately and in plain language. She collaborated with scientists to write easily understood press releases conveying complex research findings, helped prepare scientists for media interviews, and developed media events highlighting NOAA’s scientific work. While at NOAA, Ms. Goldman also became one of a small cadre of trainers certified to help federal government agencies put into practice the Plain Writing Act of 2010, which requires federal agencies to use “plain language” in communicating with the public.

Ms. Goldman came to her work at NOAA from a career as a newspaper reporter and editor, a member of the communications staff of a state governor, and the deputy press secretary for a US Senator. She is an independent media consultant, doing business as Press Here, focusing on science communication.

**ASAO Newcomers Luncheon**
The PISF Committee will host an event for newcomers to the ASAO meeting in February in Kona. We welcome everyone – and anyone – who has not attended an ASAO meeting before the 2014 meeting. Over a light lunch, we will discuss “rules, rigmaroles, and rituals” that may not be evident in formal introductions to the ASAO. Our gathering is informal, relaxed, and open to questions, comments, and random thoughts. It’s a time for getting to know one another, for raising questions or concerns, and for exchanging ideas. The PISF Committee includes Ping-Ann Addo (ping_anna@yahoo.com), Susanne Kuehling (Susanne.kuehling@googlemail.com), and Maria Lepowsky (lepowsky@wisc.edu).

**VII. RECENT JOURNALS**

**THE CONTEMPORARY PACIFIC**
Volume 25, Number 2 (2013) is now available, containing the following:

**ARTICLES**
*After Cannibal Tours: Cargoism and Marginality in a Post-touristic Sepik River Society*
by Eric K Silverman

*Mai te hau Roma ra te huru: The Illusion of “Autonomy” and the Ongoing Struggle for Decolonization in French Polynesia*
by Lorenz Gonschor

**DIALOGUE**
*An Interview with Oscar Temaru*
by Terence Wesley-Smith, Gerard A Finin, and Tarcisius Kabutaulaka

*The Corporate Food Regime and Food Sovereignty in the Pacific Islands*
by Jagjit Kaur Plahe, Shona Hawkes, and Sunil Ponnamperuma

**RESOURCES**
*Pacific Anglicanism: Online Bibliographical Resources*
by Terry M Brown

It also includes political reviews for the region and Melanesia for 2012, along with 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 24 (i) 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. Mitteilungen zur Kulturkunde

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ISSN 0078-7809
Paideuma@em.uni-frankfurt.de

Volume 59 (2013)

‘What writing has upset, writing must set right’: colonialism and resistance in French Polynesia in Titaua Peu’s novel “Mutismes”
by Andrew Billing

“No man is an island“. Das Dorf Atimelang auf Alor und Cora du Bois
by Christian Maier

The spirit of Rabaul after the volcano
by Keir Martin

Traction: the role of executives in localising global mining and petroleum industries in Papua New Guinea
by Alex Golub and Mooweon Rhee

Paideuma. Mitteilungen zur Kulturkunde is the official publication of the Frobenius-Institut at the 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

Thanks to Kathy Creely for compiling the bulk of this list

BOOKS AND BOOK CHAPTERS
Halvaksz, Jamon. ‘Mining the Forest: Epical and Novelesque Boundaries along the Upper Bulolo’ In Uncomfortable Bedfellows?: Exploring the Contradictory Natures of the Ecotourism/Extraction Nexus N. Davidov and B. Buscher, editors. Routledge. 2013


**THESES AND DISSERTATIONS**


IX. OBITUARIES

VERNON CARROLL

Vern Carroll, who conceived and organized the founding of ASAO, died on August 3, 2013, in Clearwater, Florida, at age 79. An undergraduate at Yale and Cambridge with M. A. degrees from both institutions, Vern earned his Ph. D. in anthropology from University of Chicago in 1966. A knowledgeable linguistic anthropologist and ethnographer, Vern’s career was marked by the innovative pathways he created for his colleagues and students while at the University of Washington (1966 – 1972) and University of Michigan (1972-1993). Every innovation at every stage of his career was the result of collaboration with colleagues and students.

During his field trips to and from Nukuoro atoll, he developed close working relationships with Pacific linguists at University of Hawaii. With Ann Peters, an early systems designer, he worked out a process of automating the production of Nukuoro syllables by programming a computer with the rules of phonemic combination to obtain a list of all possible words in the language (of specified limit of length). The resulting printout was over 1000 pages and weighed about 5 pounds. It took Vern and his assistant, Tobias Soulik, months of exacting work to identify those forms that were actual words, affixes, and particles in the Nukuoro language. These forms constituted less than 1% of the entire corpus and became the database for the next stage, the automation of the entire Nukuoro lexicon. Carroll and Soulik augmented the list with plant, fish, and place names to get an exhaustive list of Nukuoro words, from which they extracted roots. Vern and Ann Peters then programmed a computer with the most common ways of inflecting a Nukuoro root word, e.g., full and/or partial reduplication, prefixes such as haga- or hee-, and suffixes like –ŋga or –ina. The computer would then predict the word form in the resulting printout. It was this work that Don Topping and Byron Bender used as a model for what became the Pacific and Asian Linguistics Institute series of Micronesian lexicons that included Nukuoro, Kapingamarangi, Pohnpeian, Chuukese, Kosraean, Mortlockese, Yapese, Marshallese, Chamorro, and Palauan.

During a two-year post-doctoral fellowship in Hawaii, Vern developed a working relationship with a number of Pacific demographers at the East-West Population Institute. In this collaborative effort, he applied a systems framework he had been developing (with Gregory Bateson) to atoll demography. Despite the fact that the margin of error for small populations is very narrow, Vern and his key demographic colleague, Griffith Feeney, were convinced that careful data collection and analysis would make atoll demography a rich field for social and cultural comparison. He organized a four day conference on atoll demography in 1972 that brought together a group of Pacific Island specialists at the East-West Center and which resulted in Pacific Atoll Populations, edited by Vern and published in 1975. This was the first comparative study of its kind that established new demographic methodologies for the cultural study of atoll populations.

Following his first fellowship year in Hawaii, Vern returned to Seattle for a year. He had worked with Gregory Bateson in Hawaii exploring the implications of systems theories and cybernetics for a theory of culture that displays the complexities of the organization of human meaning without reifying culture as some kind of thing. He began an urgent project on his return. He had discovered that Bateson’s CV was so wildly inaccurate that it was practically useless for citation of any sort. He formed a small group that included me and graduate students David Holmberg and Katharine March (now at Cornell University) to divide up the work of tracking down accurate citations for all of Bateson’s published work and copying each item found. Before leaving for his second post-doctoral year, Vern secured an agreement with Bantam Books (through Lou Langness) to publish whatever compilation of articles Bateson would choose. On his return to Hawaii, Vern presented Bateson with the printed collection of articles and the agreement to publish his selection and whatever connecting text Gregory
would write. The result was Bateson’s *Steps to an Ecology of Mind* and the subsequent acclaim Bateson enjoyed.

These two years of exploring systems ideas and methods are manifest in Vern’s last published paper in 1977, “Communities and Non-communities: the Nukuoro on Ponape,” (in *Exiles and Migrants in Oceania*). This remarkable piece of work compared the resettled Nukuoro and Kapingamarangi populations on Pohnpei Island. These neighboring atoll populations are both Polynesian and share many features of cultural and social organization, but while Kapingamarangi replicate their social order in a resettled community, the Nukuoro do not. Vern explains these different social outcomes in two stages, the first as the result of each population replicating its cultural assumptions about the typical trajectories of social relationships. Nukuoro and Kapingamarangi people both know that any social relationship is always subject to stress, but Nukuoro expect that it takes very little sustained stress before a relationship ruptures, while Kapingamarangi expect that relationships are robust, requiring a lot of stress to cause a rupture. Nukuoro expect a rupture to be permanent, while Kapingamarangi expect it to be temporary until some third person intervenes to bring people back together. Nukuoro replicate these assumptions in long histories of people falling out with one leaving, never to return. The dispersal of Nukuoro living on land leased to their chief by the Japanese in 1917 is a recent example of a long-standing pattern. The stability of the resettled Kapingamarangi community after a number of potentially schismatic disputes replicates an equally long standing pattern of relationship.

The second stage takes his cultural explanation of this pair of cases as a special case of a more general process for understanding historical change. The process takes an information theoretic approach to historical events as distinct from a linear approach where event A results in event B, which results in event C. Carroll asks, given events A and B, what alternative events, say C, D, E, and F *might have occurred*? What constraints did A and B pose that made D, E and F less likely to occur than C? For example, why is (what constraints render) reconciliation after a rupture less likely for Nukuoro than walking away and never looking back? The basic assumption here is that in any entropic universe, predictability is the result of order, which is always less likely than disorder. Order is the result of placing constraints on otherwise random events such that one is more likely than others. The observer’s job is to identify the constraints that render some events more and other events less likely. Vern’s contribution to systems theories is the identification of cultural constraints as necessary and sometimes sufficient to explain historical events. History may not repeat itself, but patterns of constraint commonly do.

In the early 1970s, Vern became interested in carnivale as a cultural representation of the social orders of the communities that maintain and reproduce them. The possibilities for comparing communities through ethnographic comparison of these productions fascinated Vern, and he applied for grant money to conduct ethnographic research. For the first time, he did not receive grant funding, which was a great personal disappointment for him. He pursued the research on his own, although hampered by a lack of resources. This kind of work did become common after the mid-1970s.

The innovation that has most affected Vern’s colleagues and discipline has been the design and execution of his vision of conducting ethnographic comparison through face-to-face conversation. This design eschews academic presentation and responses to the presentation, a kind of adult show-and-tell, in favor of pre-circulating ethnographic presentations to participants, who have a extended conversations based on questions that the presentations raise. Written presentations focus on a topic that participants have agreed on, and subsequent conversation identifies what the ethnographic cases have in common, what they don’t, and why. The symposium volume that presents these collaborative presentations and discussions is the final step of the ASAO format. This is what Vern’s design tries to accomplish, and the way he originally planned its execution was to begin with a session organizer who gets a group
that organizer uses the precirculated papers to generate an agenda for discussion over a two-day period. Vern tried out his idea in 1965 by inviting colleagues to meet to discuss adoption in Oceania. Vern arranged to convene the symposium at University of California at Santa Cruz, hosted by Roger Keesing, head of the Pacific Studies Center at UCSC in 1967. Two problems became clear at that first symposium.

First, conversation quickly became stilted, difficult, and sometimes excruciating. The fact was that we had never had the experience of conversing in a group about an ethnographic issue for an extended period without the security blanket that presenting papers affords. We did not have a clue about how to talk to each other. That we produced a volume from this (which Vern had arranged with University of Hawaii Press) is still a mystery to me, except for the fact that it was Vern who would not allow it not to happen. The second problem was organizational. It is difficult to create and sustain a tradition of collaborative comparison when one-per-year is the limit, and when the meeting depends on the limited resources (and interests) of a single unit of a single institution. Vern realized this to be the case and understood that promoting this kind of collaboration demanded organizational support that no university could or would provide. He had proposed a new organization in 1969 and precipitated a heated debate that resulted in general agreement that a new, stand-alone organization was necessary. The result was ASAO, a non-profit incorporated in Washington State in 1972.

It needs to be said here that ASAO has not fundamentally changed since 1967. It is still a refuge for collaborative research and analysis in an academic universe that gives lip service but little encouragement to collaboration. The session organizers remain the engines that drive the vehicle, and they retain all of the power that they need to make comparative anthropology happen. The session organizer can do anything he or she wants to do with a session, from choosing the topic of discussion to organizing discussion and discussion formats, closing the session or opening it to any interested person. ASAO’s board of directors and officers are basically a support staff for session organizers, taking care of the logistics of creating and maintaining edifying conversations. It is the session organizers that have introduced new formats: Mac Marshall’s idea of the working session and Bob McKnight’s informal session. Alternative publication outlets, including journals and publishers other than the ASAO Monograph Series are also session organizers’ innovations. It is Vern Carroll’s organizational genius that allowed all of this to happen. He sustained our halting and sometimes clumsy efforts long enough for us to finally learn how to talk to one another. ASAO is his lasting monument.

Mike Lieber

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WILLIAM CLARKE

William Clarke passed away April 6, 2013. In his memory, we have reprinted the ASAO Honorary Fellows nomination letter composed by Jill Nash and Gene Ogan in April 2006.

We, the undersigned, hereby nominate Dr. William C. (Bill) Clarke to be an Honorary Fellow of the Association. For almost four decades, Dr. Clarke’s writing and teaching about Oceania have crossed disciplinary and geographic boundaries to enrich the entire field of Pacific Studies. After graduating with highest honors in anthropology from the University of California, Berkeley, Bill changed his concentration to geography at Berkeley, continuing in the tradition of A. L. Kroeber, whose collegial relations with geographer Carl Sauer set an historic precedent for collaboration between the two disciplines. The blending of the disciplines made Bill an obvious choice to participate in the National Science Foundation project among the Maring of Papua New Guinea. (This project also included such anthropologists as Andrew Vayda and Roy Rappaport.)

Bill’s academic associations have been as many and varied as his intellectual interests. Considering only those with Pacific connections, they include the University of Hawai’i (Manoa), the Research School of Pacific Studies at ANU, and professorships at the University of Papua New Guinea, Monash University, and the University of the South Pacific. He has also been a visiting professor at the University of Hawai’i (Hilo). In the 1990s, he was a research scholar at the Macmillan Brown Centre for Pacific Studies (University of Canterbury) and a fellow at the Institute of Pacific Studies at USP. Most recently, he has returned to ANU as a visiting fellow, first in the Resource Management Program, and then in the Centre for the Contemporary Pacific.

His publications have continued up to the present with equal variety and unusual quality. The principal themes include critical examinations of notions of “development” and of overly romantic ideas about the conservations projects of non-Western people, the potential of agroforestry, and sustainable food production.

However, Bill’s intellectual interests go beyond either anthropology or geography, narrowly defined. He is a published poet; one of his poems was selected for the Best Australian Poems 2004 (Black, Inc., Melbourne). Many would argue that his prose also takes on poetic dimensions. This was most strikingly demonstrated in his latest book, *Remembering Papua New Guinea: An Eccentric Ethnography* (2003). This beautiful publication combines photographs from his work with the Maring with ethnographic description and original poetry to create an extraordinary—indeed, unique—work.

*Jill Nash & Gene Ogan*

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WARD HUNT GOODENOUGH

One of the most influential anthropologists of the post-World War Two period, Ward H. Goodenough died in Haverford, Pennsylvania on June 9, 2013, just ten days after his 94th birthday. He had coped with macular degeneration for several years and spent his final two months in a skilled nursing facility as other aspects of his health deteriorated. Goodenough taught for one year at the University of Wisconsin-Madison in 1948 while completing his dissertation, and then spent the remainder of his career from 1949 onward at the University of Pennsylvania. He became an Associate Professor in 1954, a Full Professor in 1962, and was made a University Professor in 1980, a position he held until his retirement in 1989. He was acting chairperson of his department at Penn from 1959-61 and then chaired again from 1976-82. Along the way he held visiting appointments at the University of Hawai’i-Mānoa in 1982-83, and at St. Patrick’s College in Ireland in 1987 as a Fulbright Lecturer. He was a prolific scholar, authoring 10 books, 3 edited volumes, more than 150 journal articles and book chapters, and 55 book reviews.

Born the eldest of four children, Goodenough lived in England and Germany as a young child while his father studied for a doctorate at Oxford following graduate study at Harvard Divinity School. The family returned to the United States in 1923 when Goodenough’s father joined the faculty of Yale University in the History of Religion. By then, when only 4 years of age, Ward was fluent in German as well as English. After study at Groton School in Massachusetts, Goodenough became a member of Telluride Scholarship House at Cornell University where he
majored in Scandinavian Languages and Literature and received a B.A. in 1940. At Cornell Ward met his future wife, Ruth Gallagher, who encouraged him to take a class with Leonard Cottrell, a dynamic social psychologist who had just joined the Cornell faculty from the University of Chicago. Cottrell’s influence, along with an anthropology course from Lauriston Sharp, only recently returned from doctoral fieldwork with the Yir Yoront and at that time the sole anthropologist on the Cornell faculty, led Goodenough to pursue a career in anthropology. He began graduate study at Yale in 1940 while serving as a research assistant in the Cross-Cultural Survey under George Peter Murdock, and that assignment developed into a lifelong commitment to comparative studies. For many years Ward was involved in the management of the Human Relations Area Files (HRAF) and he served on the HRAF Board from 1986-1998. During his first year of graduate study he took a seminar from Bronislaw Malinowski that explored the ways behavioristic psychology and psychoanalytic theory might be applied to anthropology, adding to the interests developed in the class he had taken with Cottrell the previous year.

In February 1941 Ward and Ruth Gallagher married. Nine months later he was drafted into the U.S. Army. After spending less than a year in the infantry he was assigned to the Pentagon as an enlisted man where he worked under Samuel Stouffer in the Research Unit of the Information and Education Division of the War Department. He was on active duty from November 1941 until December 1945 and achieved the non-commissioned officer rank of Technical Sergeant. Following the war’s end, Ward and his family—which by then included two young daughters—returned to New Haven where he resumed his graduate work in anthropology. During that period he studied with Ralph Linton—like Malinowski, another senior scholar who had worked in Oceania—but Murdock remained the single strongest influence on his development. 1 In 1947 Goodenough accompanied Murdock and several other scholars 2 for 7 months of fieldwork focused on the small island of Romónum in Chuuk 3 Lagoon under auspices of the Coordinated Investigation of Micronesian Anthropology (CIMA). His facility in language acquisition stood him in good stead as there were few English speakers in Chuuk at that time. Aided by Dyen’s concurrent linguistic work Goodenough achieved a remarkable level of fluency in Chuukese. The CIMA fieldwork on Romónum provided the basis for his doctoral dissertation, completed in 1949, which he subsequently revised and published as Property, Kin, and Community in Truk (1951). That book remains an enduring classic of Pacific ethnography and contributes importantly to the theoretical development of culture as an ideational or conceptual system, and not just as recurrent patterns of behavior.

Ward Goodenough was one of the founders of cognitive anthropology. His initial contributions to that approach may be found in a path-breaking article, “Componential analysis and the study of meaning”, published in 1956, and in another paper published a year later, “Cultural anthropology and linguistics.” In those works Goodenough held that the methods of descriptive linguistics could fruitfully be adapted to descriptions of other cultural systems, e.g., kinship terminologies. As a part of cognitive anthropology he also pioneered work in decision-making models, most notably in his article, “Residence rules,” also published in 1956. He continued to develop a cognitive approach to culture in Description and Comparison in Cultural Anthropology (1970) and in Culture, Language, and Society (1981). Goodenough’s broad interest in psychological approaches continued throughout his career. Peter Black credits Ward’s ideas as being “crucial for the emergence of the ethnopsychological perspective within anthropology” (1999:244).

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1 That Malinowski’s and Linton’s teaching and ideas had an enduring impact on Goodenough’s approach to anthropology is indicated by his dedication of Cooperation in Change to these two men.
2 The group from Yale included Isidore Dyen, a linguist, Thomas Gladwin and Frank LeBar, sociocultural anthropology graduate students, and a botanist named Clarence Wong. Dyen, Gladwin, and LeBar all published important books about Chuuk based upon the CIMA project, and Gladwin and LeBar each wrote a dissertation based upon their Chuuk research.
3 Chuuk (rhymes with Luke) is the correct name for the islands formerly called Truk.
But Goodenough’s work is by no means limited to cognitive and psychological anthropology. He ranged widely in his anthropological interests and his insights contributed to numerous other areas of anthropological inquiry. Ward was a consummate and exacting ethnographer even as he also became a major player in the development of anthropological theory. He published on the Micronesian star compass used in traditional open ocean navigation, on Micronesian cosmology, on Chuuk’s place names, on a Chuukese monster named “pupily-eyeballs-thing,” and on kinship and land tenure in Oceania. Particularly notable in this last regard was his widely cited article “A problem in Malayo-Polynesian social organization.” In that piece he argued that to understand relationships in Pacific societies anthropologists must give attention to land as well as kinship, anticipating later developments in Pacific studies. In addition to his original work in Chuuk, Ward conducted field research in Kiribati in 1951, visited Papua New Guinea in 1951, led a multi-person team to the Lakalai area of New Britain in 1954, and returned to conduct 11 more months of fieldwork on Romónum in 1964-65.

Perhaps his most widely read book—even more so than, Property, Kin, and Community in Truk—is Cooperation in Change: An Anthropological Approach to Community Development (1963). That book serves as a manual for those engaged in development projects in communities around the world and it continues to have great influence half a century after it was written. Ward’s on-going interest in the practical uses of anthropology and in culture change led to his election as President of the Society for Applied Anthropology (SfAA) in 1963, and in 1997 that organization honored him with its Bronislaw Malinowski Award. This was particularly apt given that Malinowski was one of his teachers. The Malinowski Award is presented annually “in recognition of efforts to understand and serve the needs of the world through social science” (Weaver 2002:403). In his acceptance speech Goodenough discussed a project in which he had been involved to design a marking system that would protect buried nuclear waste materials from disturbance for ten thousand years. He and the other social scientists on that interdisciplinary team needed to predict the kind of society that might emerge over that time period and determine the symbols and languages that might best provide a warning to keep curious persons from harm’s way.

Ward’s language skills and, once again, his interest in the pragmatic value and application of anthropological learning, involved him in a long-term project with Chuukese collaborators and Hiroshi Sugita, a professional linguist, on an official orthography for the Chuukese language. Following an orthography conference held in Chuuk in 1972, Goodenough and Sugita published two significant volumes: Trukese-English Dictionary (1980), followed by Trukese-English Dictionary, Supplementary Volume: English-Trukese and Index of Trukese Word Roots (1990). All scholars who work in Chuuk are in their debt for this important effort to standardize and record the language.

It may have been as a result of his father’s scholarly engagement with religion that Ward found that topic one of continuing fascination throughout his career. He published several important papers on religion (e.g., 1974, 1988), served as President of the Institute on Religion in an Age of Science in 1987, and as his final book wrote a magnum opus based in part upon esoteric data he acquired during his initial fieldwork in the late 1940s: Under Heaven’s Brow: Pre-Christian Religious Tradition in Chuuk.

Over the course of his career Ward received numerous honors. He was a Fellow at the Center for Advanced Study in the Behavioral Sciences at Stanford in 1958, presented the Lewis Henry Morgan Lectures in 1968 (subsequently published as Description and Comparison in Cultural Anthropology), and was elected to the National Academy of Sciences in 1971. Soon thereafter he also was elected to the American Philosophical Society (1973) and the American Academy of Arts and Sciences (1975). Ward was a Guggenheim Fellow in 1979-80, became an Honorary Fellow of ASAO in 1985, received the Distinguished Service Award for 1986 from the American

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4 This team included Ann Chowning, Charles and Edith Valentine, and Daris Swindler.
Anthropological Association, and taught as a Fulbright Lecturer in Ireland in 1987. He edited the American Anthropologist from 1966 to 1970 and was on the editorial board of Science from 1976-79. In 1983-84 he was a Phi Beta Kappa Visiting Scholar who presented lectures at various campuses around the United States. On the occasion of his 70th birthday Ward was presented with a Festschrift volume, Culture, Kin, and Cognition in Oceania\(^5\) that includes chapters by Ann Chowning, Anna Meigs, Jay Noricks, Anne Salmond, William Alkire, Mac Marshall, and Roger Keesing. The editors, John Caughey and Mac Marshall, wrote an introduction that offers a summary of Ward’s work and career up until that time. Lastly, in 2012 he was named the Groton School Distinguished Grotonian for that year.

Goodenough chaired numerous Ph.D. dissertations at the University of Pennsylvania, fifteen by students who did their research in Oceania.\(^6\) His first two Ph.D.s—Ann Chowning and Jane Goodale—both also became Honorary Fellows of ASAO, and between them they chaired another eleven Oceania doctorates\(^7\) who might be thought of as Ward’s “grandstudents.” Beyond those whose committees he chaired or served on as a member, many others of us benefited directly from his guidance as we went through graduate school and launched our own careers. He was generous with his time and thought and was always a mainstay at ASAO meetings.

Finally, it is worth noting that Ward wrote poetry (especially sonnets) and composed keyboard music (notably fugues and other contrapuntal forms), and some of his poems were written in both Chuukese and English. My personal favorite is titled “Waasééna” “Drift Voyager” and its second half provides a lovely way to remember Ward now that he is no longer with us:

I am a drift voyager.
My body will remain
in wedlock with the earth,
but my soul will return
going back to its home—
soar off among the stars,
rest at Repose Rock;
fly away to Under Brow,
bathing in its lagoon;
zoom to its zenith point,
peak of empowering;
alight on its far side
at the source of all.
A drift voyager I.

Ward Goodenough is survived by four children, ten grandchildren, four great-grandchildren, and by Joan May who became his beloved partner following Ruth’s death in 2001. As I sought information to prepare this obituary I received an email message from Robert Preucel, now a Professor of Anthropology at Brown University. Preucel’s comment to me provides a perfect final word on our departed colleague: “I was also a Penn undergrad and I well recall his wonderful introduction to cultural anthropology course in which we read his classic book Cooperation in Change. Although short in stature, he was a giant in the field.”


\(^6\) These were Stuart Berde (Misima), John Caughey (Wuumaan, Chuuk), Ann Chowning (Lakalai, New Britain), Elizabeth Dickie (Malo, Vanuatu), Richard Emerick (Pohnpei), Elizabeth Faithorne (Kafe, PNG), James Flanagan (Wovan, PNG), Leonard Glick (Gimi, PNG), Jane Goodale (Tiwi, Australia), Harold Levine (Kafe, PNG), Anna Meigs (Hua, PNG), Jay Noricks (Tuvalu), Patricia Parker (Wéénë, Chuuk), Anne Salmond (Maori), and Walter Scott Wilson (Kosrae).

\(^7\) Susan Bulmer (Port Moresby Region, PNG), Jeanette Dickerson-Putman (Benabena, PNG), Judith Huntsman (Tokelau), Miriam Kahn (Wamira, PNG), Alice Pomponio (Por Mandok, PNG), Pamela Rosi (National Capital District, PNG), Robert Rubinstein (Malo, Vanuatu), DeVerne Reed Smith (Palau), Laura Zimmer Tamakoshi (Gende, PNG), Annette Weiner (Trobriands), and Michael Young (Massim, PNG).
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www.sfaa.net/malinowski/monograph/Chapter27.pdf
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