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of Papuans or of the kinds of relationships currently being forged between the institutions that house these colonial collections and their source communities. The process of repatriating human remains from the museum’s large collection has been initiated, but one wonders what potential there might be for a program of reconciliation and re-engagement with Papuan communities, mediated through this remarkable body of material culture and photography.

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Te Tahata: Etude d’une marae de Topoto (Nord); Archipel des Tuamotu, Polynésie française, by Eric Conte and Kenneth J Dennison. Les Cahiers du cirap 1. 2009. 136 pages, maps, figures, list of figures, bibliography. For information about cirap monographs, e-mail Eric Conte (eric.conte@upf.pf).

Over the last three decades, the islands of Central Eastern Polynesia (CEP) have been the focus of renewed archaeological investigation. Given their spatial context, islands in the CEP core have long been considered an important gateway for the eventual settlement of the more remote islands of Eastern Polynesia (Easter Island, New Zealand, and Hawai’i). In the 1960s, Kenneth Emory and Yoshiko Sinoto argued, from the archaeological evidence, that the Marquesas archipelago was the first region settled in CEP. This developed into an “orthodox model,” holding that the Marquesas Islands formed a secondary homeland for the development of Eastern Polynesian culture and the eventual settlement of the rest of the region. In turn, a series of archaeological projects were initiated that focused on identifying other early sites in the Marquesas, along with dating sites excavated in the 1950s that had originally been dated using less precise radiocarbon dating techniques than those now used. The result has been three decades of remarkably stimulating archaeological research in CEP, whereby old theories have been questioned, a wealth of new data has been published, and a new consensus regarding the settlement of CEP and its patterns of social transformation has emerged. Of interest is the indication that the CEP region was only settled in the last 1,000 years. This has required social scientists to reformulate ideas concerning the timing and pace of population growth, the elaboration of sociopolitical complexity, and the development of regional diversity such as that exhibited between the northern and southern groups in the Marquesas Islands with respect to language, architecture, and political systems.

Vestiges d’une histoire Marquisienne and Te Tahata exemplify the diversity of methodological and theoretical approaches that enliven CEP archaeological research. Both works are published in the Les Cahiers du cirap series, which serves to disseminate principal archaeological data sets that are most often found in
inaccessible “grey literature” (government reports or reports to granting agencies). The International Centre for Polynesian Archaeological Research (CIRAP) is located at the University of French Polynesia. To archaeological specialists, such data-rich publications are all-important, as the act of excavating archaeological sites destroys the context of our resulting artifactual data sets. For others to be able to use our data sets in the future, this requires full publication of each site’s stratigraphy and contextual information, much of which cannot be included in peer-reviewed journal articles due to length constraints. The production of archaeological monographs is extremely important for the field but often labor intensive for the authors. Thus, CIRAP should be commended for supporting such a well-produced monograph series. My goal here is to disseminate the results of these two monographs to the broader Pacific scholarly audience, in part to explicate some of the major issues that Pacific Island archaeologists are grappling with and to demonstrate how their research might be of use to other disciplines such as heritage management and indigenous studies.

*Vestiges d’une histoire Marquisienne,* is authored by a leading French scholar (Eric Conte) and a younger, emerging scholar (Guillaume Molle). Conte serves as president and professor at the University of French Polynesia and is responsible for teaching Oceanic archaeology at the Sorbonne. Molle recently completed his PhD at the University of French Polynesia and has carried out research in French Polynesia since 2007. Both are members of the International Center for Polynesian Archaeological Research, a consortium of francophone and anglophone universities carrying out archaeology-based research in CEP.

From a methodological and theoretical point of view, *Vestiges* offers a traditional settlement pattern approach, whereby archaeological sites of all shapes and sizes are described in detail and then synthesized to develop a spatiotemporal sequence of human settlement across the landscape. The focus is on Ua Huka in the northern group of the Marquesas Islands. Ua Huka, as a small, isolated island, is presented as a case study for looking at larger regional problems, most notably the process of colonization, relations between humans and the environment, the evolution of social complexity, and the development of Marquesan-style monumental architecture. After introducing Ua Huka within the broader context of the archipelago, the authors present new archaeological survey data and excavation results from five valleys, one on the southern coast and four on the eastern coast. The final chapter provides a broader integration of archaeological and ethnohistoric data, describing the organization of Marquesan settlement over time; a demographic reconstruction of Hokatu Valley is offered in the appendix.

In developing a spatial and temporal sequence for island colonization and settlement, Conte and Molle indicate that the earliest settlement on Ua Huka was along the southern coast in Hokatu Valley. There, two radiocarbon dates suggest that initial settlement was between the eleventh and thirteenth centuries. Conte and Molle’s Hokatu dates accord well
with a current consensus that Central Eastern Polynesia was settled as early as the tenth to eleventh centuries, although this issue is still being vigorously debated by specialists in the field. After initial settlement, Marquesans built permanent habitations, in the form of stone raised structures (paepae) along the coast by the thirteenth century. Communities moved into the island’s interior during the fifteenth century, likely for demographic, economic, and climatic reasons. Conte and Molle point toward competition for land between chiefdoms, as well as sea-level change and flooding intensification brought on by El Niño events, as incentives for inland settlement and expansion. In mid-valleys, clusters of residences and community and ritual sites formed the centers for tribes. Tohua (monumental sites used for community events) were well situated on high promontories or stretches of land with little relief. The spatial patterning of tohua as well as me’a (monumental ritual sites), suggest dynamic and varying social relationships among the eastern valleys, all of which belonged to the same tribal territory or chiefdom in the past. In this way, Vestiges illustrates the ways in which archaeology can offer a dynamic, peopled past, one that diverges from static representations developed from ethnohistoric sources alone.

Te Tahata takes a very different approach, focusing on a specific marae (temple site) on the island of Tepoto in the northern Tuamotu Islands. Archaeological excavations at this temple recovered evidence for the cooking and eating of turtle bones, supporting ethnographic data indicating that the site most recently served as a locale for annual rituals in which turtle bones were offered to the gods after the turtles were cooked in earth ovens. Yet unexpectedly, from the perspectives of both the archaeologists and the Tepoto community members, excavations also revealed skeletal remains of thirty-two humans and a juvenile dog. Generally, ethnohistoric documents lack descriptions of marae being used for burials, suggesting some divergence between the archaeological and ethnohistoric data sets. Oral traditions related to this marae propose that one of its owners was a chief named Te Uropu, but the traditions lack specific data about when the site was first constructed. As Eric Conte and John Dennison note, one of the project’s goals was to test whether one of the deepest and most elaborate burials at the site may indeed represent the burial of Te Uropu. The second goal was to understand the nature of the large number of nineteenth century interments at the site and why these remains are not represented in present-day oral traditions or memories of the site in the same way that the turtle rituals are.

Conte and Dennison develop a chronology for the Te Tahata site that is crucial to understanding how the site’s use changed through time. Their data indicate that the temple was constructed during the fifteenth and sixteenth centuries, along with several tombs, likely including that of Te Uropu, the chief mentioned in the oral traditions. After AD 1650, rituals associated with turtles became common at the marae, and it is during this time that the site name likely changed to Te Tahata, as it is presently known. The multitude of shallow graves
found in other zones of the site date
to approximately 1850, when major
European-introduced epidemics had a
devastating effect on the Tuamotuan
population.

From a theoretical perspective,
one of the strengths of the _Te Tahata_
monograph is its integration of
archaeological, ethnographic, and
ethnohistoric data in a notably critical
manner that allows for divergences
between the two data sets to be
teased out and explained. As Conte
and Dennison articulate, the fact that
knowledge of the more recent skele-
tal remains at Te Tahata had been
erased from the community’s collec-
tive memory must be situated within
the local context. The authors suggest
that because these deaths resulted
from violent encounters, this would
have reinforced a voluntary silence,
given the _tapu_ (taboo) notions of not
speaking of the dead so as to protect
the living. In addition, the chaotic
nature of the postcontact period
broke apart many families and caused
relocations, weakening avenues for the
transmission of traditional knowledge.
In this way, _Te Tahata_ illustrates an
important role that archaeology plays
in traditional island communities:
it allows silences in their long-term
histories to be reconstructed using
scientific evidence.

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_Echoes at Fishermen’s Rock: Tradi-
tional Tokelau Fishing_, by Elders
from Atafu Atoll. Edited and trans-
lated by Antony Hooper and Iuta
Paris: UNESCO LINKS (United Nations
Educational, Scientific, and Cultural
Organization: Local and Indigenous
92-3-001032-4. 120 pages, photo-
graphs, illustrations, maps, glossary,
references. E-book available for down-
load from http://www.unesco.org/.

To date, the UNESCO series “Knowl-
edges of Nature” comprises four
volumes and is dedicated to docu-
menting and preserving local and
indigenous knowledge. Another aim
of the series is to “strengthen knowl-
edge transmission across and within
generations” (UNESCO LINKS website).
_Echoes at Fishermen’s Rock: Tradi-
tional Tokelau Fishing_ is a remarkable
work, originally published in 2008
in Tokelauan as _Hikuleo i te Papa_
o_Tautai_; in making it available in
English to a broad audience, UNESCO
has evidently succeeded across these
laudable goals. Compiled over what
must have been a lengthy period of
time, this volume results from the ini-
tiative of a group of elders originally
from the Tokelau atoll Atafu, resident
in New Zealand. The group gathered
in order to identify, document, and
thus secure their collectively vast and
highly detailed knowledge about the
natural environment of their home
atoll. They have expressed a desire
to preserve their common stock of
experience—from deep-sea fishing to
fishing inside the lagoon, as well as
techniques for catching various other
species found in the reef environment.