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## REVIEWS

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Kirch, Patrick Vinton: *Kua ʻāina Kahiko: Life and Land in Ancient Kahikinui, Maui*. Honolulu: University of Hawaiʻi Press, 2014. 336 pp, illustrations, maps, US\$49.00 (hardcover).

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Patrick V. Kirch's latest book, *Kua ʻāina Kahiko: Life and Land in Ancient Kahikinui, Maui*, is an extensive summary of the author's nearly 20 years of archaeological research in the *moku* 'land division' of Kahikinui, southeastern Maui. Written for the general public, this remarkable book synthesises dozens of scholarly articles, monographs and personal reflections into a thought-provoking, well researched and entertaining treatise. The book includes a variety of engaging visual aids, such as aerial photographs, plan view maps and personal photos spanning a period of over half a century.

*Kua ʻāina Kahiko* and Kirch's research in Kahikinui in general is significant for a number of reasons. First, the *moku* of Kahikinui, Kaupō, and Kīpahulu have seen less development and urban sprawl than most areas in the Hawaiian Islands and consequently provide an unprecedented archaeological landscape from which to examine a number of questions about the past. Second, due to a lack of historic documents and ethnohistorical information, the life-ways of the inhabitants of ancient Kahikinui are less well known than in other locales in Hawaiʻi. Archaeological studies must therefore play a central role in understanding how people managed to survive for over four centuries in the harsh and limited landscape of southeastern Maui. Finally, *Kua ʻāina Kahiko* provides an important link between Native Hawaiians now reclaiming their ancestral lands in Kahikinui with the people of the past. This final point highlights the significant contribution that archaeology can make to indigenous rights issues and exemplifies how to report archaeological findings to the general public in a meaningful and accessible way.

Kirch has a personal relationship with Kahikinui that goes back to 1966 when, as a teenaged Punahou High School student, he first visited the *ahupuaʻa* (further division of land within *moku*) of Kīpapa with Peter Chapman, William Kikuchi and Elspeth Sterling. Those interested in the history of archaeology in Hawaiʻi will find Chapter 1 informative, as it is filled with personal reflections and historical background to archaeological research in the *moku*. In Chapter 2, Kirch describes his return to Kahikinui in 1995, where he finds a political struggle between the Native Hawaiian group Ka ʻOhana O Kahikinui and the Department of Hawaiian Homelands (DHHL). Ka ʻOhana wishes to re-inhabit the Kahikinui landscape of their ancestors but are being dissuaded by DHHL because of the harshness and remoteness of the area. Recognising the role that archaeology can play in substantiating that Hawaiians

once lived successfully in Kahikinui, Kirch situates his presentation of the results of nearly two decades of research within this greater political climate.

The majority of the 17 chapters that make up this book revolve around three primary themes. One theme is defined by the remarkable innovations that ancient Hawaiians living in Kahikinui developed to make a living in the drought-prone lands and impoverished marine environs of southeastern Maui. Chapters 3, 4, and 10 primarily provide background on the difficult and impoverished Kahikinui marine and agricultural environments, while Chapters 8 and 12 describe in detail archaeological evidence for the unique solutions that inhabitants of Kahikinui developed to harness scarce rain water and extensively utilise limited productive soils for the growth of sweet potato.

A second theme discussed in the book is domestic and religious life in ancient Kahikinui. Chapter 5 describes the range of stone structures identified in the Kahikinui survey area and gives a brief introduction to the methods of settlement pattern analysis that orient much of Kirch's research protocol and those of Peter Chapman's original 1966 survey. Chapter 9 moves from regional scale settlement pattern analysis to focus on social organisation and the fundamental archaeological unit of the *kauhale* 'homestead'. Some of the noteworthy results that are presented in this chapter are archaeological indications of the practice of *'ai kapu* or gender-based eating restrictions and the presence of a ritual garden, interpreted as evidence for social distinction in Kahikinui. Two chapters, 13 and 14, are devoted to describing and explaining formal variation in *heiau* 'temple' or 'shrine' structures. In these two chapters Kirch argues, based on the results of a series of Uranium-Thorium (U/Th) dates from coral offerings placed on and within a range of *heiau* forms, that these structures were used contemporaneously. Considering both the pantheon of Hawaiian gods and the orientation of *heiau*, Kirch suggests that formal variation in *heiau* may reflect differential devotion to various deities.

Finally, Chapters 6 and 11 deal with the important questions of Hawaiian demography. In Chapter 6, Kirch provides an answer to when the first people settled Kahikinui. Based on an extensive database of radiocarbon and U/Th dates, Kahikinui was initially settled around the 15th century. Chapter 6 also provides a nice marriage of oral history based genealogical data and radiometric-based time estimates, a practice which Kirch has developed in greater depth in two other recent books, *How Chiefs Become Kings* (2010) and *A Shark Going Inland is My Chief* (2012) (both University of California Press, Berkeley).

What makes this book particularly noteworthy is the sheer amount of data spanning archaeological surface structures and excavations, oral traditions, historic documents, and a variety of laboratory analyses, which are seamlessly assembled in a coherent and clear narrative about the prehistory and early history of Kahikinui. Achieving this goal is only possible owing to Kirch's skilful writing style and personal reflections which are interspersed throughout the book. Although nearly 300 pages in length, the writing is eloquent, the personal reflections are interesting and relevant, and the flow of the chapters will ensure that the non-archaeologist and archaeologists alike will find the exposition an enjoyable read.

Archaeological practice in Hawai'i has gone through a number of significant changes over the past decade. Perhaps most importantly the discipline has seen a

growing number of Native Hawaiian students and graduates entering both academic and cultural resource management positions. One can only assume that this growth is a symbol of the increasing interest that Native Hawaiians have in the information that can be acquired through archaeology as well as movement forward as stewards of the material remains of their ancestors. *Kua'āina Kahiko: Life and Land in Ancient Kahikinui, Maui*, is an example of how archaeological research plays a significant role in this process and can be of service to the greater public good.

Morrison, Hugh, Lachy Paterson, Brett Knowles and Murray Rae: *Mana Māori and Christianity*. Wellington: Huia Publishing, 2012. 327 pp., biblio., glossary, illustrations, index, photos, (softcover).

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The work of the spirit is a prominent and valued element in the indigenous cultures of all Pacific peoples. In *Mana Māori and Christianity* the authors describe how the spirit has worked through both churches and individuals in the New Zealand Māori world since the colonial period. Although *mana* Māori is not specifically defined in this book it might be described as the working of a distinctively Māori spiritual life in the beliefs and practices of believers and faith communities. Like other Huia publications the book is a credit to its publishers (and editors) who collectively present a well written text, supplemented by interesting historical photographs, and very helpful aids such as a bibliography and index.

The editors divide the book into two parts. The first comprises six chapters that discuss the degree to which *mana* Māori has been embraced by different churches. What may surprise some is the struggle many Christian denominations have had in embracing *mana* Māori. Wayne Te Kawa shows how the Presbyterians, with honourable exceptions, remained a white, immigrant church until the 20th century when it began to develop a strong engagement with the Māori world. Harold Hill reveals how the Salvation Army, hampered by culturally ignorant leaders, failed to support its limited 19th century Māori mission, and continues to be an institution where Māori more often appear as users of its various social services rather than in the ranks of the Army itself. Similarly, Simon Moetara explains how many of the Pentecostal churches, with the partial exception of the Apostolic churches (ACTS), view any expression of *mana* Māori as an impediment, with the unsurprising result that few Māori participate in these churches and even fewer as leaders. Philip Carew and Geoff Troughton's examination of the Assemblies of God reveals a similar neglect of any specific mission to Māori in favour of a stress on multiculturalism. By contrast, Robert Joseph highlights how from the earliest beginnings in 1881 Mormon missionaries learned Māori language (*te reo*) and lived in their communities, establishing deep roots that were further assisted by cultural affinities shared by Mormons and Māori, such as the value both placed on the significance of prophecy. Peter Lineham examines the new Destiny Church, including its affiliations to Black

Pentecostalism, its expression of a fundamentalist and exclusive world view, and most interestingly, its location within the Māori prophetic tradition, especially its similarities with the Rātana Church.

Perhaps not surprisingly in a book with strong Dunedin connections, the Presbyterian Church looms large in the second half of this book. Hugh Morrison interprets representations of Māori in the juvenile Presbyterian magazine, *Break of Day*, suggesting that beneath the dominant messages of Eurocentrism and racial superiority there was, to some degree, a more morally ambivalent reading of colonialism's consequences. Lachy Paterson charts the development of Pākehā female missionaries as inter-war leaders in the Presbyterian Māori mission, a role that disappeared with the evolution of a Māori arm of the church, Te Hinota Māori, in the 1950s. Complementing this general study is Hone Te Rire's intimate oral history of one Pākehā mission worker, Sister Annie Henry/Te Hihita, drawing from the memories of the Tūhoe children who knew her. The pleasurable intimacy of this essay is enhanced by Te Rire's descent from one of the boys Te Hihita adopted as a *whāngai*. Murray Rae explores Rua Kēnana's theology, revealing its affiliations to the religion developed by Black slaves in the United States and, more recently, to liberation theology; all articulate a belief that God serves not the masters but those they oppress. Keith Newman discusses the prophetic life of Rātana and the incomplete legacy of his relationship with the Labour Party. Bookending these essays are two that look at less known elements of two major churches that otherwise do not appear in this collection. Nathan Matthews surveys those *kaikātikihame*, 'catechists', who sustained a distinctive Māori Catholic spiritual life, even as they were abandoned by an increasingly Irish church, marked by paternalistic attitudes, and unwilling to understand the world view of their Māori co-religionists. Bernard Kernot interprets the carved art work by the Anglican priest, Hapai Winiata, and discusses his theological prioritising of Christianity over culture, in marked contrast to the views of colleagues such as Māori Marsden.

Christianity began in New Zealand exactly 200 years ago when Samuel Marsden preached on Christmas Day 1814. This collection reveals how far the different Christian churches have come in their acceptance and creative engagement with *mana* Māori, and how much further they need to go. Perhaps more attention could have been devoted to certain major Christian churches, but even so, this collection makes an important contribution to historical and contemporary studies of Māori Christianity. The diverse approaches and interests of the authors is a strength. I enjoyed the objective academic studies of some, as well as the more subjective and intimate writings by others. *Mana* Māori after all affects the whole person. The book has much to say both to those who believe and are open to the working of *mana* Māori in their practice of Christianity, as well as to those who wish to understand the long history of Christianity within the Māori world.