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REVIEWS

EVANS, Jeff: *Heke-nuku-mai-nga-iwi Busby: Not Here by Chance*. Wellington: Huia Publishers, 2015. 264 pp., glossary, illus., index, plates. NZ\$45.00 (softcover).

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In 1992 the *waka* ‘canoe’ *Te Aurere* departed from northern New Zealand on 29 September and, after a voyage which met some difficulties en route, sighted Rarotonga on 22 October. Significantly, this was the first ocean voyage by a traditionally-inspired *waka* from Aotearoa back to a Polynesian homeland for several centuries. It came about as the vision of Hector Busby, who was aware that his ancestor, Tūmoana, had sailed to New Zealand around AD 1100–1300 and later returned to his homeland. It was a very big idea and an inspirational achievement.

Jeff Evans has written several books about canoes and navigation and in this book he describes the life and achievements of Hector Busby—a remarkable businessman, leader, master *waka* builder, traditional navigator and respected Te Rarawa tribal elder. It concerns the revival of traditional navigating skills by *iwi*, and a major theme is identity for Māori in the 21st century—“knowing who we are and where we come from”.

The story is simply told. Hec was born in 1932 at Pukepoto, between Kaitaia and Ahipara, and the book gives a rich account of childhood in a large family living on a farm, attendance at Pukepoto Native School, and early exposure to stories of *tīpuna* ‘ancestors’ and family history. He left school at 15, was married at 18 to Kathleen, and they raised eight sons and two daughters. After various early jobs he became foreman of bridge-building company and at 26 he had his own company, was running a business and leading a team. His construction know-how and access to heavy machinery increasingly involved him in community projects.

In his 30’s he made time to engage with Māori cultural activities and he had roles in various organisations, including Waitangi Commemoration Committee, Te Tai Tokerau District Māori Council, New Zealand Māori Council and Ngāti Kahu Trust Board. He married a second time to Hilda. Also at this time Hec became involved with *waka*. *Ngātokimatawhaorua*, originally built for the 1940 Treaty of Waitangi celebrations and stored soon afterwards, was restored for the Queen’s visit in 1974 and Hec became its overseer and caretaker. Later on, in 1983, it transported Prince Charles and Lady Diana.

The Polynesian Voyaging Society, founded in Hawai‘i in 1973, planned a “Voyage of Rediscovery” to visit many Polynesian islands including New Zealand in 1985. Their young expert navigator Nainoa Thompson visited Hec at Aurere in Doubtless Bay several times in 1983 and 1984 to study the night sky. Hec became interested in migration traditions and concerned about “non-believers” who disparaged the navigating skills of the ancestors. With the visit of *Hōkūle‘a* in 1985, Hec was

hooked. He sailed on *Hōkūle‘a* and blessed her with a *karakia* ‘prayer’ before she left Hawai‘i, and he met the great Satawal navigator, Mau Piailug. Stanley Conrad, one of Hec’s team, sailed the leg of the voyage to New Zealand and Hec arranged to host *Hōkūle‘a* when the canoe arrived. From this time on he foresaw a successful voyaging programme as a potential rallying point for his people.

What followed has been described as a renaissance of *waka*, beginning with a gathering of *waka taua* ‘war canoes’ at the 1990 sesquicentennial of the Treaty of Waitangi and followed by the building of *Te Aurere* for the 1992 Festival of Pacific Arts in Rarotonga. Help was given by the Polynesian Voyaging Society who attended the launching.

The book goes on to describe several major voyages, often in company with canoes from other Polynesian islands. Eventually *Te Aurere* sailed to Hawai‘i and Rapa Nui, to complete the Polynesian Triangle, to many islands in-between, and also to Norfolk and New Caledonia. Over the years Hec helped build strong and inclusive teams, trained people for leadership roles, and became proficient at non-instrument navigation. He established widespread inter-island cultural connections and personal friendships, and added a strong spiritual dimension to the enterprise. In 2011 a satellite campus of the New Zealand Māori Arts and Crafts Institute, Rotorua was set up at Aurere to continue the legacy, with a focus on carving, *waka*-building, sailing skills and navigation.

The book sometimes describes conditions at sea and matters of navigation, but does not go into the detail of canoe technology or wayfinding; the emphasis is on events and people instead. The book ends with lists of Hec’s many awards and honours, and the names of the *waka* he built and the crews of each of *Te Aurere*’s international voyages.

KIRCH, Patrick Vinton: *Unearthing the Polynesian Past: Explorations and Adventures of an Island Archaeologist*. Honolulu: University of Hawai‘i Press, 2015. 379 pp., appendix, biblio., glossary, illus., index, notes. US\$45.00 (cloth).

ALEXANDER BAER
Pacific Legacy, Inc.

Since his first excavations as a teenager in the 1960s, Patrick Kirch has tirelessly investigated the history of people and cultures throughout the Pacific. In *Unearthing the Polynesian Past*, Kirch tells the story of his life, exploring his own research alongside developments in the field of archaeology at large. Both memoir and historiography, this work serves as an in-depth account of the personalities, expeditions and finds that have shaped our current understanding of Polynesia. Following his recent efforts to make archaeological research more accessible, as with the award-winning *A Shark Going Inland is My Chief* (2012) and *Kua‘aina Kahiko* (2014), this book employs narrative prose, weaving tales of his time on numerous islands with the research questions that brought him there. While by no means his most “academic” endeavour, Kirch offers readers an inside glimpse into how the development of important archaeological insights arise from a combination of arduous fieldwork and high adventure.

Unearthing the Polynesian Past is divided into 24 chapters, chronologically ordered to follow Kirch's early life and exploits at Honolulu's Bernice P. Bishop Museum through his current research as an Emeritus Professor at the University of California, Berkeley. Beyond simply recounting a number of years, each chapter discusses a discrete project, from conception through its impact on the field. Colourful anecdotes frame these projects, often using recalled conversation to illuminate why particular islands or research questions presented important avenues for study. In addition to their narrative utility, these scenes personalise some of the seminal figures in Polynesian research (Emory, Mead, Green, Kondo and Yen, among others), and more importantly, the people living on the islands whose history this work describes. Through the accounts of months spent in small villages, readers gain a sense of the individuals whose daily hospitality and assistance made this research possible.

Beginning with his early mentorship in the Bishop Museum by malacologist Yoshio Kondo, Kirch shows a remarkable memory for detail that carries throughout the book (he credits Kondo for encouraging him to keep a running journal). These details enliven each chapter, carrying the reader from the valleys of Moloka'i across a dozen Pacific islands before returning, near the end, to the research projects in Hawai'i that have dominated the past 20 years of Kirch's career. As with much archaeological work, the most interesting aspects of the narrative arise when new realisations are spurred by unexpected discoveries. This book is at its best when Kirch is describing how a seemingly mundane excavation unit or casual stroll along a riverbank reveals the unknown settlement practices of Lapita people 3000 years earlier. Highlights include chapters on Futuna (Chapter 6), in which the cultural implications of wet and dry dichotomies first arise, Mangaia (Chapter 17), where new evidence points to humans as the drivers behind massive ecological change, and Mo'orea/Maui (Chapters 20 and 21), where a new methodology reveals the rapid rate of increasing social complexity. Unfortunately, some of the other chapters blend together, with the abundance of people, places and various modes of travel overwhelming the narrative arc and tales of research conducted.

While *Unearthing the Polynesian Past* is directed more towards a lay audience than practitioners of Oceanic archaeology, its account of the era, culture and individuals responsible for much of our formative knowledge make it critical reading for scholars of the region. Critiquing postmodernism, Kirch notes that archaeology, like any other science, is partially a social construct, reflecting contemporary ideas and biases. By following Kirch from the early 1960s through to today, we are introduced to the characters and prevailing theories that have shaped our understanding of Pacific peoples. While we need not become the dreaded "Foo-bird" (p. 329), whose self-criticism and self-reflection colourfully lead it to the point of irrelevance, exploring our discipline's past remains important. Indeed, the very format and style of this book demonstrate an edge of post-processual influence virtually unthinkable in a Kirch work from the 1980s. Understanding how theoretical and methodological approaches have changed allows us to revisit older ideas and assess them in context.

In addition to charting shifts in both personal and disciplinary thinking, this work also provides a road map for where Pacific archaeology is headed. Kirch wistfully regrets that we no longer live in a time in which a single researcher can identify an

island of interest and “do” the archaeology, but acknowledges that many of the changes to the field are critical and productive. The first broad change, and one that is poised to continue expanding, is the role of indigenous archaeologists. Where archaeology has long been the domain of white men, a more diverse and representative group of scholars is now authoring the narratives of their own communities. As Kirch notes, this not only encourages greater engagement with descendant groups, but changes the questions being asked.

Much as increasing diversity is shifting our approach to the past, the inclusion of researchers from outside our discipline is similarly introducing new ways of thinking. As shown by the success of the Hawai‘i Biocomplexity Project (Chapter 21), interdisciplinary teams bring a variety of skills and approaches that generate knowledge in far greater depth than could be accomplished with archaeology alone. This will be critical moving forward, and instead of including researchers from other fields as an afterthought, we must be active in building projects that are interdisciplinary from the outset. Beyond the Biocomplexity Project, Kirch has actively pursued this goal, and while the awards given to *Anahulu* (1992) with anthropologist Marshall Sahlins serve as a success story, the relative dismissal of the highly interdisciplinary *Hawaiki* (2001) with Roger Green still stings. Despite the uneven reception of these works, the integration of thinking from outside of traditional archaeology remains crucial.

Unearthing the Polynesian Past provides readers with an insider’s view of how our knowledge about the Pacific was generated. It takes academics and laypeople alike through the overwhelming insights Kirch has made, sharing the humorous and exciting tales of a life lived in the adventure of archaeology. In reflecting on the long arc of his career, he notes the “unsettling finality” (p. 340) of writing one’s memoirs, as though it represents a point after which no more can be contributed. With the volume of material left in his lab to analyse and publish, there is little doubt that there is still much to be accomplished.

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MARTINSSON-WALLIN, HELENE.: *Samoan Archaeology and Cultural Heritage: Monuments and People, Memory and History*. Oxford: Archaeopress, 2016. x + 186 pp., appendices, biblio., figs. £34.00 (softcover).

SETH QUINTUS

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Syntheses of Samoan archaeology have been rare, and even rarer are books that examine the development of cultural heritage legislation and policy in the archipelago. This book seeks to address both from the perspective of the islands of the Independent Nation of Samoa (formerly Western Samoa). The book itself can be separated into three themes: a presentation and discussion of data gathered through work conducted by Martinsson-Wallin and colleagues; a discussion of cultural heritage management and indigenous perspectives on archaeology in the Independent Nation of Samoa; and a synthesis of past archaeology and interpretations of cultural change in Samoa. These themes are intertwined through the book, with several anecdotes presented at the same time as the archaeological data. While this may be frustrating to some readers, as it can interrupt the flow of the book, the organisation will give a sense of realism to those who have worked in the archipelago and have experienced the interconnectedness of politics, contemporary cultural practices and the archaeological record.

The presentation of data in Chapters 2–4 was generally clear. Each chapter is consistently organised, first giving an overview of previous work, then introducing new data, and then summarising and interpreting that data in the context of the aforementioned earlier work. Much of the data presented has been published before and deals with excavations of the Pulemelei area specifically and the Letolo Plantation more generally. However, some new data is included and the presentation of old data goes beyond what is possible in individual journal articles. The data are interesting and certainly add to our understanding of Samoan settlement patterns and dynamics of land use. Of particular note is the use of technology for mapping and analysing monumental architecture (pp. 54–60). Since mapping and heritage preservation were primary aims of the field work, such methods provided innovative ways to visualise the data. These visualisations, in my experience, create tools that can enhance heritage interest and education in the archipelago. From a research perspective, the analysis and discussion of the Letolo settlement system builds upon and modifies previous research. Most notably, the correspondence analysis reported both in this book and elsewhere might be a useful technique in other parts of the archipelago for disentangling aggregate level (e.g., *nu‘u* ‘village’ or *pitonu‘u* ‘subvillage’) spatial patterns.

At times, though, these chapters read like field notes, and grammatical mistakes and spelling errors can still be found with some frequency. The data could have been presented in a more systematic fashion using tables and tools, such as the Munsell colour chart, for comparison. As it stands now, it can be difficult to gauge relationships between stratigraphic layers and different features. Finally, data on radiocarbon dates are limited in the main text, though an appendix is included that provides calibrated dates and general notes on context (Appendix II). Unfortunately, citation to a calibration curve is not included and all of the dated charcoal was unidentified.

Chapter 5 is the most unique portion of the book, as it provides a discussion of Samoan cultural heritage management from the perspective of archaeologists and non-archaeologists. As such, it is a beneficial addition to discussion of the complexity of heritage negotiation in the Pacific, a topic which Martinsson-Wallin is uniquely suited to address. She draws attention to major changes in heritage management in the country, while at the same time identifying areas where additional attention should be directed. Of note, her experience working at Pulemelei is an interesting case study in the politics of contemporary archaeological practice and economic development. Martinsson-Wallin should be commended on her undertakings, not only in aiding the development of courses in archaeology at the National University of Samoa, but also her continued interest in promoting the preservation of cultural resources within the country. The formation of a “prehistory” room in the Museum of Samoa, which Martinsson-Wallin helped facilitate, is a tremendous step in the right direction.

Chapter 6 places the results of the investigations presented in Chapters 2–4 in a more regional context. In a sentence that can describe the aims of the chapter, Martinsson-Wallin suggests that “human agency and understanding of human relationships and values must be included as important nodes within research strategies”. To this goal, she presents her vision of the Samoan past. Her arguments that monumental architecture, such as large habitation mounds, was a symbolic manifestation of chiefly power used to legitimise the social position of elites are consistent with previous interpretations. What might be new is her suggestion that these monuments were constructed in times of uncertainty (p. 139). While previous researchers have argued that monumental architecture, or cultural elaborations to be more accurate, developed in variable or uncertain environments, my reading is that Martinsson-Wallin is referring to socio-political uncertainty. Unfortunately, she provides no supporting data for this suggestion.

Martinsson-Wall also mentions the lack of large habitation mounds in American Samoa. There are certainly mounds, especially on the Tafuna Plain of Tutuila, but these might not be comparable to those of the western islands. In any case, I would disagree with Martinsson-Wallin’s suggestion that their absence or near absence relates to a lack of a certain level of political complexity. Status architecture indicative of social inequality and political ranking is well known in American Samoa, notably labour-intensive terracing, agricultural infrastructure and star mounds. In fact, the lack of habitation mounds similar to those on ‘Upolu and Savai’i probably relates more to differences in the environment between the western and eastern islands of the archipelago.

In closing, the results presented in the book are, for the most part, consistent with previous interpretations of Samoan prehistory, with some use of innovative methods of data collection (e.g., Ground Penetrating Radar) and analysis (e.g., correspondence analysis). The book would have benefited from closer editing, as some typological, stylistic and grammatical errors remain. I hope this does not take away from the impact this case study should have on the practice of archaeology in the region. More specifically, the most laudable aspect of this book is the discussion of heritage management and the potential importance of archaeology to the people of the region. The work of Martinsson-Wallin and colleagues should serve as a useful example of how to integrate the motivations and desires of local communities into Pacific Island archaeological research.

METGE, Joan: *Tauira: Māori Methods of Learning and Teaching*. Auckland: Auckland University Press, 2015. 320 pp., bib., index. NZ\$45.00 (soft cover).

KARYN PARINGATAI
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He tamaiti akona ki te kāinga, tūngia ki te marae, tau ana ‘A child educated at home, will stand with confidence on the *marae* and conduct themselves properly’. In her new book, *Tauira: Māori Methods of Learning and Teaching*, Joan Metge highlights the continuing relevance of this age-old proverbial saying: the education of a Māori child is the responsibility of all members of that child’s *whānau* ‘family’ and community and that this process begins in the home. Using interviews conducted with participants who were born in the 1920s–1930s and had grown up in rural Māori communities, *Tauira* provides insight into a uniquely Māori way of educating children as it existed prior to the urban drift of the Māori population. It is obvious from the outset that the intention of this book is to privilege the voices of the *kai-whakauru*, a term used by Metge to identify the participants in this research. This term shows that the people who were interviewed are embedded in the research and are not bystanders. Each of the ten chapters are filled with excerpts of their interviews in which they describe recollections of their childhoods, providing snapshots of moments in time of a life different to the one many of us live in now.

Daily household chores, planting, harvesting and gathering of food supplies, attending church services, *tangihanga* ‘funerals’ and *hui* ‘meetings’, and looking after siblings—learning was part of living. Every task had a lesson to be learned and every course of action a reason. In Chapter Two this type of “informal” education is described as a mixture of work and play, learning by observing and following in suit with all educative practices being immersed in *mātauranga Māori* ‘Māori knowledge’. This is the true strength of this book. Not only are we exposed to first-hand accounts of Māori pedagogical approaches to learning and teaching in practice, but also to the vast amount of *tikanga* ‘customs’ embedded within the quotes themselves. The practical and cultural education of a child was tasked to the whole *whānau* and community, including siblings and peer groups, and not just the parents. Chapter Three describes this not as an abdication of responsibility but a sharing of responsibility. However, it was the grandparents to whom the most admiration was afforded amongst the *kai-whakauru* interviewed. They were clearly regarded as the more important repositories of knowledge within their homes and the best people to learn from.

In a society governed by maintaining a balance between spiritual and terrestrial matters, Chapter Four highlights the importance of making sure that the religious education of the child is also attended to. There was clearly a penetrating influence of Western forms of religion during the upbringings of the *kai-whakauru* that underpinned how the community operated. Māori spiritual belief in terms of *tapu* ‘set-apart’, *noa* ‘mundane’, and *kaitiaki* ‘guardians’ as explanations of supernatural occurrences, do not feature until further in the chapter. However, Māori belief in the supernatural was in no way overshadowed by Western religious practices because often the two processes went hand-in-hand.

Education is a lifelong process. Chapter Five shows that there are still lessons to be learned well into adolescence and adulthood. Competency in practical matters

was well developed by this time amongst the *kai-whakauru* but it was a deeper, more complete understanding of *mātauranga Māori* and the *tikanga* that underpinned action that still needed attention. However, by this time many of them had left home or their community and were being influenced by other spheres of society. Although a very short chapter, the message is clear: it is never too late to delve into the mysteries of *te ao Māori* ‘the Māori world’. This idea is continued in Chapter Six, which highlights that there were certain bodies of knowledge that only adults who displayed maturity and mental capacity could be taught. *Whaikōrero* ‘speech making’, *karanga* ‘calling’, *whakapapa* ‘genealogy’ and the ability to use these forms of expression to weave people together could only be done by those who had been trained, tested and reprimanded when necessary for any faults, a process children could not be subjected to. *Kai-whakauru* described the privilege felt at being chosen to participate in such learning environments and receive training from renowned tribal experts, whilst others lamented opportunities lost by not participating to their fullest potential.

No book on Māori methods of learning and teaching would be complete without some discussion of the *whare wānanga* ‘institutions of specialised knowledge’. Chapter Seven does not recount traditional aspects of the *whare wānanga* but instead includes the individual experiences of the *kai-whakauru* with regards to selection and participation in learning in these institutions. Most of this chapter is Maori Marsden’s recollection of *Te Wānanga o Tai Tokerau*, which is rich in pedagogical detail.

For as long as memory recalls, storytelling has been an important pedagogical tool used by adults to teach children. Often these stories contain a multitude of teachings and when retold time and again, different messages are made more prominent and brought to the fore. In an era where technology is doing the storytelling for us, Chapter Eight reminds us that the power of voice, combined with the physical expression of performance, create suspense-filled dramas woven by expert storytellers that cannot be recreated by digital media.

While not intended as a publication focussed on the formal school system, this was an inevitable topic and was discussed by a number of the *kai-whakauru*. Fittingly, this discussion is left to Chapter Nine, the final content chapter. However, in keeping with the style of the previous chapters, this particular one focused on *whānau* and community attitudes towards state schooling, which were on the whole, positive. To conclude Metge shows just how different the two learning environments were, summarising the educational practices and principles that could be described as typically Māori, which were presented in the first seven chapters of her book.

The majority of the *kai-whakauru* who participated in this research are no longer with us. Metge does justice to their involvement in her academic career by using their words verbatim to form the basis of this book. She subtly weaves together their interview excerpts with just enough explanatory detail to create a comprehensive narrative that transports us back in time to 1940s rural Māori life. Although it lacks substantial theoretical pedagogical analysis, this is perhaps also its strength, making it easily readable by all. *Tauira: Māori Methods of Learning and Teaching* is a poignant and timely reminder of the need for the education of a child to be multi-faceted, a multi-pronged approach and the shared responsibility of the whole *whānau* and community, and not just that of the school they attend. When a child is educated in this way, they have the skills necessary to participate fully in their community and in a way befitting those who have invested time in them—*He tamaiti akona ki te kāinga, tūngia ki te marae, tau ana.*