

on the other hand, argues for vertical transportation. But just as one expects the narrator to explain that Love's excavations of the roads, probably the most exciting and important piece of work on the island in years, have rendered this debate completely redundant, we are whisked off to another topic. No mention is made at all of this crucial development.

The show also has an unfortunate structure which gives the unwary viewer a wholly erroneous impression about how the island's story was pieced together. We are told at the start that there was no one left on the island who could tell the story, and just a few fragmentary legends survived. So scholars set about figuring out what had happened. Later we are told that Steadman found the first clue about what drove the people to war, as if it was the study of bird bones which first revealed this! The program indicates that it was only later that the tree pollen evidence came to light! Needless to say, this is not just misleading but a travesty of a long and complex learning curve. Flenley's work and his interpretation of the evidence are presented at some length, which is gratifying, but was already done in even more detail in the earlier "Horizon" shows, so one wonders why the chance was not seized here to do something different. The only novel aspect to this show, in fact, was in its somewhat simplistic scenario, presented towards the end, to the effect that the islanders recovered completely from their ecological disaster, as exemplified by the Birdman system! By 1722, when the Dutch arrived, everything was hunky-dory, and the Dutch painted a glowing picture of an island of plenty with healthy people (no mention is made of the fact that the Dutch only landed for a few hours, and saw only a small fraction of the population). So it is claimed that the islanders were doing very nicely again, and it was the arrival of Europeans that did them in. Obviously, one cannot deny that Europeans eventually had terrible effects – though the program goes right over the top when it speaks of the arrival of diseases as "germ warfare", and claims that the ecological disaster on the island "pales into insignificance" when compared to the effects of contact. The two phenomena are not comparable, and each played a crucial role in the island's history.

In short, therefore, this program had some good points – and mercifully, unlike its predecessors from the BBC, it made minimal use of live-action reconstructions, and instead used computer graphics, for example showing the three Dutch ships off-shore. But overall, it was a great disappointment, and above all a wasted opportunity. What could and should have been a first-class account of the very latest work and its implications became a simplistic and often misleading generalized account.



### ***Rapa Nui en los Ojos de Lukas (bilingual edition)***

Fundación Renzo Pecchenino y Universidad Andrés Bello.  
José Miguel Ramírez Aliaga (Translated by William Liller)  
ISBN 956-7618-09-7

This book contains *Rapa Nui, Land of the Ancestors* in both English and Spanish, written by Ramírez. This 19-page essay on the island it is illustrated by Lukas' sketches. The following 36 pages are of Lukas' drawings and cartoons. Lukas was the pen name of Renzo Antonio Giovanni Pecchenino Raggi, who was born in Italy but came to live in Valparaíso. He was famous in

Chile for his cartoons and drawings that appeared in various editorial pages. He first published in 1958 under the name of "Lukas". He died in 1988.



### ***Diccionario Ilustrado: Rapa Nui-Español-Inglés-Francés***

By Arturo Hernández Sallés and Nelly Ramos Pizarro, 2001. With Profesores del Departamento de Lengua y Cultura Rapa Nui del Liceo Lorenzo Baeza Vega, Isla de Pascua.  
Illustrated by Carlos Carcamo Luna. Universidad Católica de Tumuco. Pehuén Editores. ISBN 956-16-0338-1.  
152 pages, soft cover. All illustrations in color.

The words in the dictionary are organized in semantic groups, by associated meanings: Useful Phrases, The Home, The Human Body, Life Cycle and Relationships, Agriculture, Fishing and Harvesting Shellfish; Work, School, Games and Sport, Music and Dance, Nature, Colors, Numbers, Beliefs, Customs and Traditions, Crafts, Archaeology, and Place Names. Each section is beautifully illustrated.

To distinguish between the vocabulary used by the elders and the young people, "classic" is used to identify expressions used by the older, more traditional Rapanui speakers; the words originating from Tahiti are used by the younger population.

Pages 126-145 consist of an alphabetical list of words in Rapanui, Spanish, English, and French; Pages 146 to 149 contain a partial alphabetical list of words in Spanish and Rapanui. For anyone wishing to learn Rapanui, this book can't be topped.



### ***Chile. Moon Handbooks. First Edition***

Wayne Bernhardson 2002  
ISBN: 1-56691-405-1

627 pages plus Index, maps, black/white photos; soft cover.

Nestled toward the rear of this massive guide to Chile is a chapter on Rapa Nui (pages 589-620). Bernhardson covers all the island basics: geography and climate, flora and fauna, environmental issues, history, government and politics, economy, population and people, Hanga Roa, plus a feature on The Art and Architecture of Rapa Nui, and the Parque Nacional Rapa Nui. One very useful feature is "The Rapanui Bookshelf". There is a map of both the island and the village of Hanga Roa.

As the bulk of this guidebook deals with Chile, travelers going to the island by way of the mainland will find it to be particularly helpful. Chile, and Chile's islands (including Rapa Nui), are thoroughly covered in this well-researched book.



### ***Voldemārs Matvejs***

***(Pseudonym – Vladimir Markov, 1877-1914)***

*Raksti, Darbu Catalogs, Sarakste.* 2002. "Neputns".

Paper cover, 16 color plates, numerous black/white photographs  
Text in Latvian and Russian. ISBN 9984-729-19-2.

Matvejs was a Latvian artist and a founding member of the St. Petersburg society of artists, "The Union of Youth". In the 1910s, Matvejs made an impact in the Russian avant-garde by publishing a number of works. This volume consists of all of

Matvejs' theoretical essays and many of his photos. Among these is the "Art of Easter Island" (1914), the first known book to approach Rapa Nui from an aesthetic perspective. This volume is compiled by Irena Buzinska, curator of the Latvian State Museum of Art in Riga and costs US\$10 plus \$10 for postage. Interested persons may inquire from Irena Buzinska, The State Museum of Art, K. Valdemara 10A, Riga, LV 1010, Latvia.



***Pacific Landscapes: Archaeological Approaches***

Edited by Thegn N. Ladefoged and Michael W. Graves, 2002  
Easter Island Foundation, Bearsville Press, Los Osos, CA.  
Paper; 8.5x11; 275 pages; photographs, maps, drawings.  
ISBN 1-880636-20-4

*Review by Dave Tuggle*

*Pacific Landscapes*, derived from a symposium at the 16<sup>th</sup> Indo-Pacific Prehistory Association Congress in 1998, contains eleven regional papers and the editors' introduction. The "landscapes" under study are Grand Terre (New Caledonia), New Georgia (Solomons), Babeldaob (Palau), Viti Levu (Fiji), Samoa, Niue, Mangaia (Southern Cooks), the Western Societies, Easter Island, Hawai'i Island, and the Cook Strait (New Zealand).

This is a well-written collection of papers that constitutes a valuable contribution to the archaeology of the Pacific. However, before addressing that in detail, let me get the negative side out of the way. The reader should be warned that if you approach this volume expecting to learn what landscape archaeology is, your fears will be realized when it is found to be nothing and everything. That is to say, there are numerous archaeological approaches and types of studies that are called landscape archaeology, but there is no core concept, theory, or method held in common that justifies identifying them as a particular "archaeology." Further, authors in this volume seem to be in search of every possible landscape phrase possible, so that we find: ethnographic landscape, cultural landscape, culturally perceived landscape, social landscape, physical landscape, natural landscape, historical landscape, and prehistoric landscape. This is one of the many cases where archaeologists demonstrate how we are cultural participants by latching onto a term that comes into vogue within the larger culture of academics, scientists, and government "resource managers" (another such term). This has been pointed out in a number of recent studies and critiques of landscape archaeology. For example Stoddard and Zubrow (1999:686, 688) comment that:

Landscapes have become a major academic industry in recent years...However, the current diversity of landscape approaches is now too great to be encompassed in one definition or approach.

The editors of *Pacific Landscapes* recognize this problem (p. 6), but they indicate they are taking a "different tack" with this set of studies, and also list themes that suggest to them a coalescing of landscape archaeology as a discipline (p.5), but then seem to contradict this by noting that "these studies are varied and reflect a range of approaches to landscape archaeology..." I fail to see that any different tact is demonstrated in the volume, and the list of coalescing themes is unconvincing to

me. In fact, several of the papers in the volume are settlement pattern studies (as indicated below in the discussion of individual contributions) with no particular attention to landscape. However, is this a serious criticism? Not of the book itself because the quality of these regional studies diminishes such a concern. However, I consider it a serious criticism to the extent that the volume represents our difficulties as a discipline to develop clear concepts of what we are doing at the most basic level. I believe this problem constantly plagues our research and our ability to express concise, coherent conclusions based on that research.

To complete the comments on the negative side, it would have been beneficial to have had a few more papers from Melanesia and certainly from Micronesia (represented by only one contribution), and one more round of editing would have been welcomed. There are a few typographical errors that should have been caught (including the misspelling of T. Nagaoka's name in the "Contents"), and several maps that are incomplete or have errors (for example, the island of Grand Terre is not labeled on the map of New Caledonia, Chapter 2, Figure 1; and the general map of the Pacific islands, Chapter 1, Figure 1, fails to show Palau, an island group that is a chapter subject). Curiously there is also no institutional affiliation or biographical information about the contributors.

Turning to the positive side, the papers are reviewed in their order of appearance in the volume

Cristophe Sand's study of New Caledonia is a comprehensive summary of settlement, agriculture, and environmental change that is an important contribution to English language Pacific studies. (And I thank Mike Carson for his comments to me about this paper.) Much of this material has been available only in French, and in many cases in sources difficult to obtain. One of the important issues raised is comparison of the ethnographic model of "traditional" society (based on descriptions of a post-Contact impoverished culture) with archaeological reconstructions. This problem is also addressed in several other papers in the collection. It is of value to keep this in front of us in order to avoid intellectual laziness. It is easier to project ethnographic models onto the archaeological record than it is to test them against the archaeological record. On another subject, more attention to the question of drastic changes in island environment during human occupation would have been valuable, but this is addressed in several of Sand's other publications. And as is the case with many of the areas discussed in this volume, New Caledonia is a place where there is a great deal of ongoing work, much of which is directed toward landscape change and the evolution of settlement structure.

Peter J. Sheppard, Shankar Aswani, Richard Walter, and Takuya Nagaoka's paper on Roviana Lagoon, New Georgia provides one of the longer theoretical discussions in the volume. The discussion of selectionist theory is perhaps too long for a volume of regional focus, and even a bit more out of place in light of the fact that, as the authors concede (p. 57), they could not adequately couch their analysis or draw conclusions within that framework. That small problem aside, they have produced an historical study of shrine construction on the islands around the lagoon that is of considerable interest. This involves analysis of changes in shrine form, labor expenditure, and the social role of shrines. Change in the social role includes "a transforma-