

Review

Wallin, Paul. 1993. *Ceremonial Stone Structures: The Archaeology and Ethnohistory of the Marae Complex in the Society Islands, French Polynesia*. Aun 16. Societas Archaeologica Upsaliensis. Uppsala. 178 pages, 134 illustrations and photographs, and a bibliography. Soft Cover, ISBN 91-506-0993-9.

William Liller, Ph.D.

In this, his Ph.D. thesis, Paul Wallin has combined an impressive quantity of archaeological data with ethnohistorical sources to analyze and interpret the meaning behind the French Polynesian *marae* in their religious and social context. In doing so, Dr. Wallin has produced a work that should be read, studied and digested by every serious student of Pacific prehistory. It is not easy reading; many pages are devoted to a detailed statistical analysis of his extensive data base, the details of which can be found stashed away in the Appendix.

Many *RNJ* readers will, no doubt, choke on one of his main conclusions: that the physical appearance of the *marae/ahu* concept came from South America "first affecting the Polynesian sphere on Easter Island since the earliest datings of *ahu* structure so far are found there". Still, he has given us copious quantities of solid quantitative results based on a careful study of all the available data.

Wallin first became interested in Polynesia through the writings of Bengt Danielsson and Thor Heyerdahl, and it was Arne Skjølsvold who invited him to participate in the Kon-Tiki Museum's excavation team on Easter Island in 1987-88. He also thanks Museum Director Øystein Johansen and Chairman Thor Heyerdahl, Jr. for sharing their knowledge and for interesting conversations. It is not surprising that his thinking has continued in what might be called the Scandinavian mind set.

The thesis is divided into three roughly equal parts plus an Appendix: Part I, Introduction and Background; Part II, Analysis; and Part III, Interpretation and Summary. The Appendix, also in three parts, contains his data base for 444 *marae*; plan drawings of many of these *marae*; and the results of a correspondence analysis.

His data are taken primarily from earlier published surveys, the largest being the out-of-print "Stone Remains in the Society Islands" (1933) by the late and legendary Kenneth Emory. As Wallin points out, these data have never been systematically used in any kind of analysis. Furthermore, he and his (now) wife, Helene Martinsson, have studied additional *marae* in French Polynesia, and these new results are included.

It seems unlikely that Emory or anybody else could have accomplished what Wallin has, at least not until recently: he had a mighty Macintosh computer crunch thousands of numbers to arrive at his findings. Some will say that many of his results are not really new or surprising; other investigators including Emory, Garanger, Verine, Roger Green and colleagues, and of course Emory's student

Yosihiko Sinoto, have come up with the same answers from more general studies. But now the results have been put on a firm statistical basis complete with Chi-square analyses, tested hypotheses and correlation coefficients.

Most of the *marae* plan drawings show arrows which point, we presume, northward. Alas, there is no indication as to whether *magnetic* north or *astronomical* north is used, but this is not Wallin's fault: many of the original surveys were vague on this point and sometimes just plain sloppy or erroneous. (Sinoto once told me that at times Emory got his directions confused, and his published arrows sometimes indicate south rather than north.) Consequently, I withhold any criticism that Wallin should have included a discussion of astronomical orientations. Nevertheless, the preponderance of arrows pointing parallel or perpendicular to an *ahu* axis or a *marae* wall is striking.

I see that Helene Martinsson-Wallin's Uppsala Ph.D. thesis, "The Ceremonial Stone Structures of Easter Island", has just arrived in the mail. I very much look forward to reading it.

Review

Ka 'Ara te Mata!

Steven R. Fischer, Ph.D.

"Open your eyes!" is happily out again. It's the second issue of the 8-page, Rapanui-language broadsheet published by the Department of Rapanui Language and Culture of the "Lorenzo Baeza Vega" School at Hangaroa. Dated Ko Ruti (November) 1993, the entertaining publication, handsomely edited by the energetic Francisco Edmunds Paoa, was designed by the Programa Lengua Rapa Nui (UCV-ILV) on Rapanui itself, and printed by the Universidad de Playa Ancha at Valparaíso, Chile. The second issue of *Ka 'Ara te Mata!* is as much a delight as the first issue. Its quality has improved: the printing is more professional, the orthography more consistent, the lay-out more dynamic and refreshing. The several illustrations, though simple, are tastefully effected and entertaining.

In his editorial, Francisco stresses that the purpose of *Ka 'Ara te Mata!* is to inform about the Rapanui language, to encourage its active writing, and to foster its use in the home by Rapanui children. In "Mana'u Tupuna" ("Ancestral Beliefs"), Rodrigo Paoa Atamu tells us all about *tapu*. David Teao Hey has us search for 16 Rapanui words in his clever letter-block quiz "Kimi Vananga" ("Search for the Words"). In "He Pahera-hera Rapa Nui" Cristian Madariaga Paoa excitedly calls out "OHEHOOOO!!" then describes for us *hakangaru*, ancient Rapanui surfing.

The two poems "He 'Inanga" ("Heart") by Hilaria Tuki Pakarati and "Te mana" ("Mana") by Virginia Haoa Cardinali are sensitive, moving, and inspirational. The Editor's own "Vananga Rapa Nui" ("Rapanui Language") summarily elucidates modern myths about *rongorongo*'s origins and customs.

Catalina Hey Paoa affords a short but informative glossary of lesser-known Rapanui words in "Vananga mo Hapi"