Dear Editor:

Rapa Nui Journal (Vol. 13:42-43) reveals that Herbert von Saher is more familiar with the geography of New York than with that of Berlin: the Staatsbibliothek Preussischer Kulturbesitz was in (then WEST) Berlin; the name ("horrible" according to the author) might have signaled him that this old Prussian institution was not situated in (then East) Berlin!

W. W. Schuhmacher, Gadstrup, Denmark

Dear Editor,

Rapa Nui Journal, Volume 13(1), contained a review by Sidsel Millerstrom of a tourist guide to the Marquesas, in which the reviewer took issue with the authors' assertion that "the ancestral pariah dogs died out", pointing out that dog bones had been found archaeologically from initial occupation to the mid-nineteenth century.

As my contribution to this discussion, the following is reproduced from columns I wrote for the Sunday Post (Fiji) newspaper of 13th and 20th July 1997, and follows on from my argument that Mendaña introduced the chilli pepper to the Marquesas in 1595:

Quiros wrote in his account of their visit, in the general summary of the people and their customs, that they have 'pigs, and fowls of Castille [by which he meant chickens]." He did not mention dogs because, apparently, unlike many other Polynesian islands, they didn't have any.

But dogs do put in an appearance in other parts of the narrative. At one point before they landed, "four very daring natives went on board the ship and, while no one was looking, one of them took a small dog, which was the gift of the Camp Master. Then, with a shout, they all jumped overboard with great courage, and swam to their canoes."

Later, when the villagers had fled to the bush, they harassed the Spaniards with arrows and spears for a while, but seeing they were having little effect, began bringing them food, and asking politely when they might have their village back. One of the guards told Mendaña that his dog had been well fed by the temporarily relocated villagers.

So, the Spaniards had dogs with them, and the Marquesan islanders had none, but wanted them. There is no clear record that any dogs were actually stolen by, or given to, the islanders, but there is other evidence to that effect. The word for dog in the language of the Marquesas is perro—a word not found in any other Polynesian language, the usual term being kuri or kuli, related to Fijian kolf. The most likely source for this word is the Spanish word for dog, which is perro. Since the Marquesans, as we noted earlier, have neither r nor l in their language, they would naturally use the next closest sound, which is t. Thus Spanish perro was changed to Marquesan peto. The same Spanish word for dog seems to have found its way to New Zealand, where both pero and peropero were used by the Maori, but when and why the word was borrowed is unclear.

In Mangereva the word for dog is kani. While this may perhaps have been coined by the French missionaries, it is more likely that it is derived from the other Spanish word for dog, which is can, related to the English word canine. No Spanish vessels are known to have called at the Gambier Islands, but a large number were lost in the Pacific Ocean during the early centuries of exploration, and its not at all improbable that some survivors landed there.

When Cook visited Tonga in 1773, there were no dogs to be found, but the people recognized them, and had a name for them—kuli, which is related to the Tahitian urf' and the Fijian kolf. They also told Cook that three days sail from Tonga, towards the northeast, lay a group of islands called Fidgee, which abounded with "hogs, dogs and fowls", and much else besides. By the time of Cook's next visit in 1777, a small number of dogs had been imported from Fiji.

It seems to me that loss of dog populations has been a common occurrence in the history of Polynesia. In the case of Tonga, the want was supplied from Fiji; in the case of the Marquesas and Mangareva, from visiting Spanish vessels.

Dr Paul Geraghty
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Reviews

An Essay Toward a Dictionary and Grammar of the Lesser-Australian Languages, According to the Dialect used at the Marquesas (1799)


Review by Roger C. Green, University of Auckland

Two hundred years is a long time in which to get one's work properly published. Thanks to H. G. A. Hughes and S. R. Fischer, as the manuscript's editors, it has finally happened. What they have done is first and foremost a very thorough piece of linguistic and historical scholarship, bringing to all in a useful and high standard of current linguistic formats, information that in various ways, usually partial or incomplete versions, has been known for years. This volume thus documents the first fully recorded and sophisticated knowledge of the two regional languages as they were spoken in the Marquesas Islands of Eastern Polynesia in the 18th century AD. All historical linguists of the Polynesian subgroup of Oceanic Austronesian languages will find it of immense interest for comparative purposes. Historians of linguistic analysis and its development within the Pacific will also find it a most worthy source on 18th century attempts to describe Pacific languages. Thanks to Samuel Gretheed's skills in the field of philology, it was an analytical essay describing a Polynesian language that was in many ways ahead of its time. These points are well made in the editorial introduction.

Retaining the term "lesser Australian languages" for the title of the original essay, of course, reflects linguistic views of the 18th century; today we call this family group Austronesian, its central and eastern Pacific subgroup—Oceanic, and the sub-subgrouping for the Marquesan language—Polynesian. But Gretheed already knew what was then called "the Australian language" was in fact related to the languages of Micronesia and those of the islands of Southeast Asia, in particular, the Philippines and Indonesia. Thomas (1986:128) has recently averred that the belief that linguistic variation at the time of European
contact in the Marquesas was structured by a geographical division of the group into north-western and south-eastern sections appears to be something of a myth, despite its demonstration by this reviewer (Green 1966). It is a relief therefore to find these editors now employing this late 18th century contact data to strongly affirm that it leaves no room for doubt "that there were, and, in essence, still are (though with massive leveling and shared Tahitian contamination), two distinct Polynesian tongues in the Marquesas Islands: Northwest Marquesan and Southeast Marquesan."

The enhancement of the original essay lies in the 41 pages of the editors' introductory remarks. They make clear the essay's origin, the nature of each of the three authors' contribution to it, and its present-day significance for linguistic studies in the Pacific. Some of their remarks, such as "the Marquesas as a principal dispersal center in Eastern Polynesia", or the dating of the development of Proto Polynesian to the second millennium BC, I would quibble with, but over all it is a valuable commentary when using the second part.

This section is scrupulously edited version of the original essay consisting of: General Remarks, A Marquesan and English Dictionary of 45 pages, a Marquesan and English grammar of 14 pages, and the Lord's Prayer as an example of composition in the Marquesan tongue. Three appendices complete the volume: a finder list to the dictionary spellings, an English-Marquesan finder list, and portions of Peter Heywood's Tahitian vocabulary of 1792 which has correspondences in Marquesan.

REFERENCES

Archaeology of Easter Island (Rapa Nui)
By Helene Martinsson-Wallin in Collaboration with Paul Wallin and Sonia Haoa.
Rapanui translation by Nicholas Haoa and Sonia Haoa.
The Kon-Tiki Museum, Institute for Pacific Archaeology and Cultural History, 1999. ISBN 82-995087-0-3; papercover, 27 pages, 31 full-color plus black/white photographs, maps and drawings. A summary in Rapanui is included. Order from the Kon-Tiki Museum; price: 50 NOK (US$6.50). A version is available in Spanish <Kon-Tiki@online.no>.

Archaeology of Easter Island is an abbreviated version of what the Kon-Tiki Museum has been doing on Easter Island from the 1950s to the present. It is a "popular" version, made with the people of Rapa Nui in mind, particularly in view of the synopsis in the Rapanui language.

The first section describes the Norwegian expedition of 1955-56, and then the work that was accomplished after 1960, including the island-wide survey by the members of the Chilean Instituto de Estudios. Following that is a description of the work sponsored by the Kon-Tiki Museum in 1986-1988, and finally the recent La Pérouse Project of 1996-1997. Many of the photographs show islanders working with the various projects and clearly is aimed to "give something back" to the people.

This is an excellent small booklet and will surely be treasured by the islanders who often wonder what is happening, on their own island. Few archaeologists have made the effort to include the locals and explain to the Rapanui the importance of archaeological study and research. Martinsson-Wallin, et al., and the Kon-Tiki Museum are to be commended.

Spirit of Place. Petroglyphs of Hawai'i
Georgia Lee and Edward Stasack
Easter Island Foundation, Los Osos.
$35.00; 211 pp.
Review by Paul G. Bahn

Like most people, I suspect, my limited knowledge of Hawaiian rock art hitherto came entirely from the invaluable little book by Cox and Stasack (Hawaiian Petroglyphs, 1970). And I had the distinct impression that Hawai'i's rock art was somewhat dull, and consisted primarily and repetitively of human stick-figures. This new volume, which is dedicated to the late J. Halley Cox, has been produced by his co-author, this time writing with Georgia Lee, and it has revealed to me how wrong I was.

The book itself is a worthy addition to the already distinguished series of monographs from the Easter Island Foundation—I found no typographic errors, the design and layout are excellent, and there is a striking and evocative color photograph on the cover.

This is not an exhaustive account of Hawai'i's rock art, since no book of this size could possibly encompass it all: for example, of 70 sites known on the big island, only 6 are covered here. But nevertheless the authors present a wide variety of sites on a whole range of islands, and they have a computerized database of 31,640 petroglyphs. Moreover, through a pioneering series of studies over the past decade, all the sites have been carefully and thoroughly recorded, not only by camera but also by tracing or drawing to scale, and by measurement—the ideal combination of methods where any rock art study is concerned.

A whole series of direct dates for a wide variety of motifs are presented here for the first time; and although the debacle over direct dating of the petroglyphs of the Cōa in Portugal a few years ago has sent aspiring daters back to their drawing boards, the results obtained so far in Hawai'i appear to fit well with what was expected from local archaeological knowledge, so they may well be valid. Hawai'i's rock art is dominated by cupules and human stick-figures, but the latter are far more varied than I had remembered, and there are some truly remarkable long lines of them (e.g. p. 22, 7.4 m in length). There are also occasional motifs of a different kind, such as what may be sails, turtles or dogs, for example. As in other parts of the world, there are also some ringing rocks (p.147), at least one of which is covered with petroglyphs.

However, the authors are not content with simply presenting the figures at each site. They also set them in their physical and archaeological context, with an emphasis on rock-type and shape, location (including sacred locations, or places with