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THE SYMBOLISM OF POLYNESIAN TEMPLE RITUALS (Review)

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ing practices, ciguetera (human seafood poisoning) and even a section on snorkeling, form the third part (57 pages). I am somewhat confused about the purpose of the list of 225 different fish. Considering that the majority of the fish lack illustrations, the list seems excessive for a guidebook. Those interested in Polynesian ichthyology may be better served by consulting the book *Poissons de Polynésie* (Bagnis et al. 1976)

The fourth and last part of the guidebook includes a section on common Marquesan vocabulary, a bibliography and a "quick conversion" (6 pages). The bibliography is helpful in that it is separated into General Guides, Archaeology and History, Personal Narrative and Literature, Physical Sciences, Marine Fauna, Terrestrial Fauna, and Flora. There are minor inconsistencies in the bibliography format and several of the sources lack the year they were published or written.

I have a few comments regarding the section that deals with archaeology. In this regard it must be noted that archaeologist Ralph Linton, ethnologists E. S. Craighill Handy and his wife Willowdean Chatterson Handy, were not on two separate expeditions to the Marquesas as stated on page 7. All three were members of the Bayard Dominick Expedition sent by the Bernice P. Bishop Museum, Honolulu, in 1920. Their 9 month project, from September 21, 1920 until June 21, 1921, was financed by Mr. Bayard Dominick of New York.

Concerning the human stone sculptures (*tiki*) located at *me'ae liopona*, Puamau Valley, Hiva Oa, described on page 62, the authors state that "The stone figures are the largest in Polynesia except for those on Easter Island." This statement is not entirely correct. While the tallest stone *tiki* at *me'ae liopona*, named Takii, measures 243 cm or 95.7 in (above the ground), as the authors correctly write, this sculpture is the tallest stone sculpture in the Marquesas only. One stone statue, a female, collected from Ra'ivavae, Austral Islands in 1933, now located at Musée Gauguin, Tahiti, is the largest known figure in Polynesia except for those on Easter Island. Moana-hei-ata as the Ra'ivavae figure is known measures 272 cm (107.1 inches) including its pedestal.

Regarding the archaeological site Paeke (Vaitaviri), Taipi Valley on Nuku Hiva, described on pages 30 and 31, the number of stone *tiki* is 12 not 11. Missing from the text is a small headless *tiki* with protruding stomach, located on the front section of Platform A (Millerstrom and Edwards 1997).

I wish to briefly discuss what we presently know about the prehistoric Marquesan dog. On pages 9 and 10 the authors write that the Polynesian colonizers brought with them pigs, dogs, and rats. They correctly write that in the Expansion Period, AD 1100-1400 and in the Classic Period, AD 1400-1790, dogs became increasingly rare (Suggs 1961). On page 104 they repeat that pigs, dogs, and rats were brought to the Marquesas with the first settlers, but here the authors state that "...the ancestral pariah dogs died out." Based on excavations by archaeologist B. Rolett (not Rowlett as his name is spelled on pages 7 and 67) at Hanaimai, Tahuata, dog bones were uncovered from levels extending from the initial occupation of the site, around AD 1100, until the mid-nineteenth century (Rolett 1986). According to Rolett's work, the Marquesan dog never became extinct. It should be added also that chicken were part of the fauna brought by the early colonizers.

Personally, I appreciate the authors successful efforts to place the Marquesan themselves and their culture in the forefront. Overall the guidebook is an excellent source of information and it contains exceptional photographs of local residents, many of whom visitors are likely to encounter while traveling in the islands. The authors managed to convey to the reader that the shy but friendly Marquesans truly welcome the visitors with smiles, music and dances.

Although *Mave Mai, the Marquesas Islands* contains a few typos and syntactic glitches, these are not prevalent enough to dull a stellar publication.

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THE SYMBOLISM OF POLYNESIAN TEMPLE RITUALS Paul Wallin, 1998.

The Kon-Tiki Museum Occasional Papers, Vol. 4. Available from the Kon-Tiki Museum, Bygdoynesveien 36, 0286 Oslo, Norway. Price not given.

Review by Georgia Lee

The Symbolism of Polynesian Temple Rituals has a total of 66 pages, paperback, and is illustrated with black/white prints and drawings. The book is divided into eight sections: Introduction; Ritual Focal Points; The Mythological Reality; Description of Temple Rituals; Ritual Sacrifices and Their Meanings; Ritual Communication—God and Humans; The Social Boundaries Shown in Ritual Symbols; and Rituals and Power—A Concluding Discussion.

Wallin's previous study of archaeological examples of *marae* led him to expand his interest into a consideration of temple rituals, and to write this book.

By using ethno-historical descriptions, this book shows the complexity of the religious structures in Polynesia and their rituals. There is a wealth of information here as Wallin compares and contrasts the rituals in various islands or island groups of Polynesia.

Editing by a native English speaker would have improved the text since some misused English words bring the reader up short. Despite this, *The Symbolism of Polynesian Temple Rituals* is a valuable addition to Polynesian studies.

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