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REVIEWS

Campbell, M., S. Holdaway and S. Macready, eds., 2013. *Finding Our Recent Past: Historical archaeology in New Zealand*. New Zealand Archaeological Association Monograph 29. New Zealand Archaeological Association. 226 pp. ISBN 978-0-9582977-2-1. RRP \$58 (members \$50).

Katharine Watson

This volume, published in honour of Nigel Prickett, showcases the discipline of historical archaeology in New Zealand, highlighting its strengths and its power to contribute to our understanding of our more recent past, and our identity as New Zealanders. The papers cover a range of themes and subdisciplines that are relevant both here and further afield: cultural contact, colonialism, globalisation, urbanisation, identity, industrial archaeology, ethnicity, the cult of domesticity, class and status and even the relatively new field (in New Zealand at least) of buildings archaeology. The geographic spread is broad, albeit patchy, taking the reader from the northern North Island to Central Otago. While most of the papers focus on the northern part of the North Island (and Auckland in particular), this perhaps reflects where most historical archaeology is carried out (although the absence of any papers that draw on the Inner City Bypass project in Wellington, perhaps one of the largest urban archaeology projects in New Zealand, is notable).

Campbell *et al.*'s introduction to the volume provides a brief discussion of what historical archaeology is in New Zealand. This discussion draws on the work of both Smith (2004), and his proposal that historical archaeology in New Zealand is the archaeology of identity, and Orser (2004), and his suggestion that historical archaeology is a 'modern-world' archaeology, highlighting the range of approaches that can be taken to understanding our recent past.

The first two papers (Smith and Middleton) focus on the earliest period of European contact with New Zealand. Smith's paper provides a broad overview of the archaeological sites associated with this period. It highlights the resource exploitation that drew so many Europeans here initially, and that drew New Zealand into the global system. It also highlights the close relationships between Māori and Pākehā during this period, and notes that this has contributed to the development of our distinctive New Zealand identity.

Middleton focuses on the mission period, providing a broad overview of the history and archaeology of this period before concentrating on the Te

Puna mission station. In this paper, Middleton examines Te Puna as a household, and looks closely at both the role of women and Māori within that household, as well as the relationships between household members. Middleton concludes that the Cult of Domesticity or True Womanhood were central to both the missionary household and the process of missionisation.

The next three papers look specifically at Māori reactions and responses to the European presence. Bedford focuses on Pohue pā, a pā that was frequently described by Europeans in the early years of the 19th century, following the burning of the *Boyd* in Whangaroa Harbour in 1809. The paper also documents the history of archaeological work at the pā, outlining the collaboration between rūnanga and archaeologists at the site, and how archaeology has informed broader perceptions of the site. It also notes and highlights Prickett's call for less separation between the archaeology of the prehistoric and the archaeology of the historic in New Zealand.

Holdaway and Wallace examine the structural remains of Te Oropuriri, a Māori settlement established in the 1840s in Taranaki. By examining the changes in the layout of the settlement – from kāinga to gunfighter pā to wharenuī – Holdaway and Wallace demonstrate how the occupants of this settlement responded to the changing social and political environment, and particularly how they responded to the challenge of the European desire for land. Allen and Phillips also examine how different phases at one archaeological site – Ōpita – reflect changes in the broader social, economic and political environment, but over a longer period than Holdaway and Wallace's work at Te Oropuriri. Allen and Phillips use these changes to examine how agency is represented within the archaeological record.

Campbell and Furey's paper explores rural New Zealand, and uses the strands of buildings archaeology, below-ground archaeology and historical research to inform a rich interpretation of two families in rural Mangere. This paper, along with a number of others in the volume (Middleton, Adamson and Bader and Macready *et al.*), clearly demonstrates what I believe to be one of the most powerful aspects of historical archaeology: its ability to shed light on individual people. In the case of Campbell and Furey's paper, these are people who would probably otherwise have been forgotten by most published histories. Yet here their actions stand revealed, shedding light on the broader community, and on identity.

Adamson and Bader's paper is a fascinating insight into the Chinese in Auckland, providing an interesting counterpoint to earlier studies of Chinese on the gold fields of Central Otago. As with Campbell and Furey's paper, Adamson and Bader draw extensively on both written records and

archaeological material to document life at the Garden of Prosperity, as well as examining ethnicity and identity.

Macready *et al.* and Petchey both examine New Zealand's industrial past. Macready *et al.*'s focus, though, is broader than the industrial processes, considering also the role of people at these sites, particularly the entrepreneurs behind the industries. It also highlights the role of the individual in the physical and economic development of Auckland, whether at a small or large scale. While the focus of Petchey's paper is hydro-electric power, it also highlights the entrepreneurial spirit of New Zealanders. Petchey examines the history and archaeology of two of New Zealand's early power stations to demonstrate how readily this country embraced new technology (a trait that continues to characterise New Zealanders), and outlines some of the reasons behind this.

Lawrence's concluding paper highlights the successes of historical archaeology in New Zealand, praising both the papers in this volume and work carried out elsewhere in New Zealand, including public interpretation of archaeology and the establishment of the New Zealand Historic Places Trust digital library. She also issues some challenges to historical archaeologists. In particular, she advocates greater interaction with the global community of historical archaeologists, and raises once more the need for more historical archaeologists in academia in New Zealand.

It is not possible within the space of this short review to do full justice to each of the papers that make up this volume. Together, they provide a rich overview of the value of historical archaeology and the role it can play in understanding our past, at a range of levels. The breadth of papers highlights the diversity of historical archaeology being carried out in New Zealand today, and the range of questions that can be examined. It is a volume that anyone working in historical archaeology in New Zealand should read from cover to cover, but also one that will be of use to historians and others working in related fields. It is a fitting tribute to the work of Nigel Prickett.

References

- Orser, C. E., 2004. The archaeologies of recent history: historical, post-medieval and modern-world. In J. Blintiff, ed. *A Companion to Archaeology*. Blackwell, Malden, MA. Pp. 272-290.
- Smith, I. W. G., 2004. Archaeologies of identity: historical archaeology for the 21st century. In L. Furey and S. Holdaway, eds. *Change Through Time: 50 years of New Zealand archaeology*. New Zealand Archaeological Association Monograph 26. New Zealand Archaeological Association, Auckland. Pp. 251-262.

Carson, M.T., 2014. *First Settlement of Oceania: Earliest Sites in the Mariana Islands.* Springer Briefs in Archaeology, Vol 1. 149 pp, 76 illus. ISBN 978-3-319-01046-5 (softcover); ISBN 978-3-319-01047-2 (ebook). €41.64 (softcover), €49.99 (ebook)

Janet Davidson

The Mariana Islands have a long history of archaeological research, from pioneering work by Hornbostel and Thompson between the wars to Spoehr's ground-breaking study in the 1950s, which produced a then astonishing radiocarbon date of 1500 BC for first settlement. More recent work, however, including a large amount of American style historic preservation archaeology, has increasingly focused on sites of the last millennium: monumental latte, the Spanish Colonial era, and World War Two. Carson's book is an impassioned plea for the significance of the earliest phase of Marianas prehistory, which he defines as 1500–1000 BC.

The book is short: eleven chapters in only 149 pages, and presents results of very recent research. It seems largely intended for the general reader, but should also be of interest to Oceanic archaeologists not directly involved in Micronesia. It is well illustrated and references are given for each chapter rather than in a full bibliography at the end. There is a curious mixture of clear presentation and illustration of basic data and highly emotive prose, verging in places on hyperbole. There is also quite a bit of repetition and I wondered whether the book has been put together from a combination of previous reports and popular lectures.

The introduction sets the scene (in sometimes exaggerated tones) and is followed by a useful discussion of the Southeast Asian origin of the Marianas people — probably in the northern or central Philippines.

Then come four brief data chapters — an important discussion of the changing environment since first settlement, particularly sea level fall, which has left the earliest sites deeply buried and often at a considerable distance from the modern beach; an inventory of definite (7), probable (1) and possible (3) early sites; a summary of “material culture” (including faunal remains and structures); and a more detailed description of early pottery.

Chapter 7, “An epic adventure?”, discusses in more flowery terms this apparently unique episode of discovery and settlement. Carson argues for scouting parties followed by planned colonisation across the vast 2000 kilometre gap from any possible homeland. He speculates that single outrigger canoes were used, similar to the historic ‘sukman’, which could sail close to the wind.

The next three chapters revisit the three themes of environment, early dating, and material culture in more detail, focusing on a specific site in each

case. Carson's own work on environmental reconstruction at Ritidian on Guam is impressive and provides an object lesson for those struggling (or failing) to find early sites elsewhere in the Pacific.

The chapter on early dating uses the example of Unai Bapot on Saipan, investigated by numerous archaeologists over the years, including Carson. He argues passionately that the Marianas were settled by 1500 BC, predating Lapita, although others accept a range of 1400–1200 BC for both. In my view, primacy of settlement is not such an important issue, since Carson clearly shows that the colonisation of the Marianas was different from Lapita in several important respects. The colonists apparently did not move on beyond the Marianas, they did not bring any domestic animals (or rats), and they did not develop the decorative system on their pottery. Carson puts forward the interesting theory that the elaboration of Lapita pottery decoration was a response to the fact that the Lapita people were moving into a region already long inhabited by humans, unlike the virgin Marianas.

A 90 m² excavation in 2010–2011 at the House of Taga on Tinian provides the information for a more detailed discussion of material culture.

The final chapter draws the threads together, concluding “the contents of this book resurrect the forgotten tale of an epic adventure in human history, and we can look forward to new discoveries”.

Several areas certainly deserve more work. There is almost no mention of human remains (which could be compared with the Lapita people of Teouma in Vanuata, for example). When one burial was found at Unai Bapot, the unit was closed down and the remains left undisturbed. Food plants are mentioned only briefly: an indigenous species of breadfruit and a limited range of unspecified root and trees crops; rice was a later introduction. Although fish were part of the diet there are no details about them. In later periods, the Marianas people were unique in Oceania for their big game fishing ability. Surely this might have been a feature of people who could make a 2000 kilometre ocean crossing so long ago? As it is, the reader is left with the impression that these people were probably the original oceanic “strand loopers”, grubbing about in the shallow lagoons for bivalves (and, by implication, inshore fish).

A final very interesting difference from Lapita is the lack of evidence for heavy impact on birds in this previously uninhabited environment by people without domestic animals. Carson proffers the the curious explanation that it was too hard to get up into the forest. Yet this could be an indication of something he would dearly like to believe: that his oldest sites are not in fact the earliest sites in the Marianas.