

shown to be inadequate when describing South Asia.

The heterogeneous Harappans are presented in Chapters 14–15. Skeletal and dental analyses confirm their biological origins in the earlier populations of the northwestern portion of the subcontinent and their continuity with later peoples, including the ‘problematic’ post-Harappan cemetery H. No major role for population replacement or migration from Southwest Asia is substantiated. Accordingly, the role of Aryan marauders as destroyers of Harappan civilization is firmly discounted and relegated to the realm of myth. The diversity of the megalith builders, and their lack of direct links with particular historic and extant ‘tribal’ groups, is the subject of Chapter 16.

Questions of race, ethnicity, and linguistic identity are given serious attention by South Asian researchers. Are the roots of today’s socially stratified cultures to be found in the past (Chapter 17)? Can Indo-European roots in South Asia be traced as proposed by archaeologists (such as the Allchins and Renfrew) or genetic researchers

(Cavalli-Sforza)? Kennedy finds little or no support for these arguments in the skeletal and dental evidence.

In sum, *God-Apes and Fossil Men* has an incredibly broad scope covering geography, geology, ecology, prehistory, protohistory, primate and human palaeontology, skeletal biology, human variation, genetics, and linguistics. The details are all there, as are the basics and the history behind the discoveries. The book is not intended for a general audience as it contains much specialized terminology. Readers, depending on their backgrounds, may find that they need to look up certain geological (often local South Asian) or osteological terms. It is relatively free of errors for a work of its length. One notable exception is that Jericho is mistakenly located in Jordan (the Palestinian Authority, Palestine, or the West Bank are proper terms for its location).

Kennedy has put his heart, soul, and years of experience into this work, and all those with interests in the development of South Asian technologies and cultures are indebted to him for writing it. There is much to learn.

*Tiempon I Manmofo 'na: Ancient Chamorro Culture and History of the Northern Mariana Islands.* Scott Russell. Micronesian Archaeological Survey Report No. 32. Division of Historic Preservation, Saipan, Commonwealth of the Northern Mariana Islands, 1998. x + 390 pp., 180 figures, 11 tables, table of contents, references. ISBN 1-878453-30-0.

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As suggested by its title, this nicely produced book presents a compilation of knowledge concerning the prehistory and early contact history of the indigenous inhabitants of the Northern Mariana Islands, a region including all of the islands of the archipelago except Guam (the political designation for this area is the Commonwealth of the Northern Mariana Islands, or CNMI). Given the nature of the subject and the fact that the book continu-

ally refers to Guam, the largest of the Mariana Islands, it is hard to understand why this island was not more directly represented in the book. Nevertheless, such a comprehensive treatment of ancient Chamorro culture, as the indigenous people are called, is long overdue given advances in archaeological and historical knowledge since Alexander Spoehr’s extensive work in the 1950s. Although written with primarily a popular readership in mind, the engaging

and clear writing style of Russell and his ability to integrate the subjects of prehistory and history so well will make this book a useful resource for the professional archaeologist and historian. Extensive notes following each chapter add to its academic value, along with its bibliography. One of the nice features of the book is that in subtle ways it does much to provide the public with an appreciation of the contribution of the CNMI and Guam historic preservation programs to the expansion of our knowledge about Marianas prehistory since the time of Alexander Spoehr, and later, Fred Reinman, who worked in Guam during the mid-1960s. Perhaps because it is primarily oriented toward the nonprofessional, Russell did not stint on figures; the book is profusely illustrated with photographs, maps, and drawings, many of which are from historical sources. This greatly adds to our appreciation and understanding of Chamorro culture, besides giving us a "feel" for what the archaeology is like.

Following a Forward by historian Francis Hezel, who introduces the volume, a Preface by the author that briefly recounts his introduction to Chamorro history and prehistory besides presenting an explanation of the book's organization along with acknowledgments to those who have helped, the Introduction succinctly orients the reader both geographically and environmentally. This sets the stage for Chapter I, which recounts the main characters—historic and modern—who have provided us with so much information about Chamorro culture. In doing so, Russell is also given a chance to briefly introduce the main outlines of Chamorro culture history to his readers. It is a clever way to humanize what in less capable hands often becomes a dry and dull presentation of facts. We also gain an appreciation right from the start of the main problems of Chamorro culture history and the difficulties faced by the various explorers, religious people, adventurers, civil servants, historians, and archaeologists who have sought to provide information. Russell is careful that the reader understands the historical and social context of those offering observations and information, something he does throughout

the book (especially Chapter IV, which concerns the historical period).

Chapters II and III constitute the heart of the book, discussing archaeological findings and the chronological sequence (Chapter II), and also an ethnography of Chamorro culture as reconstructed from archaeology and ethnohistory (Chapter III). Russell's discussion of the Austronesian origins of Chamorro culture is particularly useful in that it helps us to understand the background to the colonizing of the Mariana Islands and some of the basic characteristics of Chamorro culture (language, subsistence, pottery), besides suggesting a possible origin for the earliest settlers (island Southeast Asia, possibly the Philippines).

Russell also does a good job indicating the interpretive difficulties faced by archaeologists, and conveying to the reader that there are still a number of uncertainties regarding our understanding of the past. Perhaps the main example of this concerns how to understand the signature symbol of Chamorro culture, the parallel *latte* stone uprights with capstones. With some justification from the historical literature, they are often considered to be pillars on which elevated houses were constructed. Although it is probably likely, as Michael Graves has suggested, that the *latte* houses were markers of social rank since there is a clear pattern in size and height of these structures, it is apparent that all Chamorro could not have lived in houses on top of *latte* as there are far too few of them. However, archaeology has thus far been largely silent on the possible existence of other habitation structures. An alternative view of *latte*, first put forth by Rosalind Hunter-Anderson, is that they may have served as highly visible symbols on the landscape to legitimize corporate land claims (i.e., territorial markers) of lineages. The usual presence of many burials around these sites may be related to just such a function. The notion that *latte* size and height differences may symbolize lineage rank could also be incorporated into such a model, or that their original construction was, in fact, for houses of ranked individuals, but that through time these locations were preserved and held

sacred by lineages as political-territorial symbols.

Chapter IV is an immensely interesting account of the initial period of Western contact with Chamorro society, beginning with Magellan's discovery of the Mariana Islands on 6 March 1521 and his subsequent brief but unpleasant stop in Guam for a few days. As Russell notes, the Chamorro perspective of this first encounter, now lost to history, would undoubtedly be quite different from that presented by the Spanish. Despite the brief yearly Spanish galleon visits to the Mariana Islands to replenish water and food supplies on their passage between Acapulco and Manila, there was apparently very little change in Chamorro society until 1668, which was when Father Diego Luis de Sanvitores began his zealous missionizing efforts in Guam, aided by Spanish colonial authority and policies of subjugation. Although traditional Chamorro culture lingered on for a few more decades and there were episodes of strong and sometimes relatively protracted resistance, 1668 was clearly the beginning of what proved to be an avowed Spanish determination to destroy Chamorro culture. As Russell points out, the mission policy of *reducción* (resettlement into mission villages) was a blow from which Chamorro culture could not recover, though

Spanish arms were obviously a decisive factor as well.

Only a few minor errors mar an otherwise stellar presentation. Pacific archaeologists will wince upon reading that Lapita culture originated in Melanesia at 2000 B.C. (the accepted date is about 1500 B.C.). Not as bad, but still probably disturbing to some archaeologists will be Russell's reference to archaeological evidence for initial settlement of the Mariana Islands around 1800 B.C., rather than the commonly accepted and better supported date of 1500 B.C. (though palaeoenvironmental evidence, not available when Russell was writing, now suggests initial colonization around 2350–2550 B.C., or 4300 to 4500 cal. B.P.). Russell also mistakenly refers to the Spanish word, *alahas*, as a Chamorro word for jewelry (spelled *alhajas* in Spanish), which perhaps nicely illustrates the not unsurprising pervasiveness of Spanish in modern Chamorro language. Finally, most archaeologists will immediately note that the bivalve called a tellin in an illustration actually pertains to the *Anadara* genus. These are minor distractions, however, for a book that should be on every Micronesians shelf, and seriously considered by those otherwise generally interested in Pacific history and prehistory.

*Exalted Sits the Chief: The Ancient History of Hawai'i Island.* Ross Cordy. Honolulu: Mutual Publishing, 2000.

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In *Exalted Sits the Chief*, Cordy strives "to form an overview of the history of Hawai'i Island prior to its unification by Kamehameha in 1792" by "blending archaeology, oral history, and history" (pp. vii, 2). Cordy uses these domains in an additive, descriptive fashion but does not analyze them cohesively to produce new landmark interpretations.

Cordy's opening chapter on c. 1795 Hawai'i Island geography is a useful reference including particulars expected in more specific regional studies. Excellent maps play strong supporting roles here and throughout the book.

Chapter 2, which describes Hawaiian society during Kamehameha's rule, balances generalizations of the society with the