

**1. Description-ISO:MQM/MRQ**

- 1.1 Name of society, language, and language family: Marquesans (Austronesian)
- 1.2 Location: "Roughly between 8° and 10° 30' south latitude and 138° 30' and 141° west longitude"(4 p.1)
- 1.3 Brief history: People present by A.D. 300 (4 p.6)
- 1.4 Influence of missionaries/schools/governments/powerful neighbors: Following Captain David Porter's extended stay in the islands there was a substantial increase in racial mixture and venereal disease, as well as the economic effect of trading valuable resources for useless European trinkets.(1)
- 1.5 Ecology: "'Bold', 'rugged', and 'enticingly forbidding'" Absence of coral reefs. "On the higher islands, wind and rain have formed a distinctly rugged landscape. In the wetter zones, there are erosional amphitheaters". "Youthful valleys" Average annual temperature of 26 Celsius. "Marked variations in the amount and periods of maximum precipitation were...characteristics of these islands." (4 p.1-2)

**2. Economy**

- 2.1 Main carbohydrate staple(s): Breadfruit(1)
- 2.2 Main protein-lipid sources: Fish and shellfish (1)
- 2.3 Weapons: Bow and arrow, blowguns?: "Clubs, lances, javelins, and slings were the weapons of war...bows and arrows were present in the Marquesas in 1595 but had been totally discarded by the late eighteenth century." (4 p.113)
- 2.4 Food storage: "A number of large, deep holes dug into the earth contained stores of fermenting breadfruit paste." Houses would also have storage huts that would surround them. (1)
- 2.5 Sexual division of production: Women produced bark cloth, mats, fans, and twine cord. Women also took care of their homes and children. Some would gather shellfish. Men tended to agriculture, fishing, and the building of houses and canoes. Men were often specialists. (4 p.53)
- 2.6 Land tenure: Most owned their own land, while some would become tenants on the land of others.
- 2.7 Ceramics: Talking about first travelers to Marquesas "...these people either brought pottery with them or manufactured it locally. However, its usefulness must have diminished with time, and it finally disappeared." (4 p.6)
- 2.8 Specified (prescribed or proscribed) sharing patterns:
- 2.9 Food taboos: "[The common class]... could not eat any food belonging to members of the taboo class. Nor touch...the food bowl of such an individual..." "Nor were commoners allowed to eat turtle and certain kinds of fish." (4 p.57)
- 2.10 Canoes/watercraft? Outrigger canoe (1)

**3. Anthropometry**

- 3.1 Mean adult height (m and f): Male: 5' 6"-6' Female: "Relatively short" (4 p.9)
- 3.2 Mean adult weight (m and f):

**4. Life History, mating, marriage**

- 4.1 Age at menarche (f):
- 4.2 Age at first birth (m and f):
- 4.3 Completed family size (m and f):
- 4.4 Inter-birth-interval (f): No fixed weaning time for babies, with some being fed popoi and raw fish within a few months of birth. As the child grows older weaning is discouraged by the mother rubbing a bitter substance on her nipples. (4 p.72)
- 4.5 Age first marriage (m and f): When discussing marriages for the purpose of forming an alliance-"In such alliances neither the consent nor the age or age difference of the couple to be betrothed or married was considered" (4 p. 77) "Porter claimed that girls seldom married before the age of nineteen or twenty" (4 p.78)
- 4.6 Proportion of marriages ending in divorce: No numbers, but was very easy "...divorce was said to be a simple matter of a husband dismissing his wife[Crook], although Langsdorff and Lisiansky claimed that such a separation was a matter of consent by both parties" (4 p.79)
- 4.7 Percent marriages polygynous, percent males married polygynously: Polygyny only mentioned once, "Crook explained how the third wife of high chief Teinae..."
- 4.8 Arranged marriage, bride purchase/service, dowry: "After many trial unions of a passing nature, a Marquesan male would finally select a girl for his wife, sealing the bargain with a series of gift exchanges with her parents" (1) Marriages were typically consenting between the two parties, but if the woman refused the man might go to her parents. If they consented he would have to live with them for a while.
- 4.9 Inheritance patterns: "With the probable exception of the landless lowest class, at the birth of a child its parents presented it with an inheritance thought sufficient to give it a degree of security during its lifetime." (4 p.71) "Land and chiefly status normally descended from the reigning chief to his eldest son" Some exceptions. (4 p.33)
- 4.10 Parent-offspring interactions and conflict: While young children were treated with 'tender fondness', and when they got old enough to care for themselves parental care was relaxed. (4 p.72)
- 4.11 Homosexual activities, social attitudes towards homosexuals: "Homosexuality and other sex play among younger juveniles was considered normal, but after puberty, heterosexual relations dominated the scene." (1 p.45)
- 4.12 Pattern of exogamy (endogamy): "Some betrothals and marriages between the chiefly classes of different tribes were made as a critical element in solidifying an alliance of cooperation and peace." (4 p.76)
- 4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized? "Regardless of male parentage, the husband of the mother accepted the newborn child as his own, with all of the privileges that went to an offspring" (4 p.70)
- 4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows"):
- 4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?:
- 4.16 Occurrence of sexual coercion, rape:
- 4.17 Preferential category for spouse (e.g., cross cousin):
- 4.18 Do females enjoy sexual freedoms? "Although women were free to have sex with whom they pleased prior to marriage, any adulterous acts on their part after marriage, except with the pekio[head servant], could result in severe punishment by their husbands." (4 p.78)
- 4.19 Evidence of giving gifts to extramarital partners or extramarital offspring: "Keatonue, boasted of having children by other men's wives; two of them lived in his family..." (4 p.79) This seems to contradict the idea that the husband of a woman is the father of all her children, unless these children were acquired by adoption[see section 9]
- 4.20 If mother dies, whose raises children?:
- 4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females:
- 4.22 Evidence for couvades:
- 4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older): Husband is considered the father of all children by his wife
- 4.24 Kin avoidance and respect?:
- 4.24 Joking relationships?:
- 4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations: When talking about male parentage "regardless of male parentage, the husband of the mother accepted the newborn child as his own, with all of the privileges that went to an offspring" (4 p.70) I don't know if this implies patrilineality or not.
- 4.26 Incest avoidance rules:
- 4.27 Is there a formal marriage ceremony? Yes [Very long description] (4 p.77)
- 4.28 In what way(s) does one get a name, change their name, and obtain another name? "A Marquesan woman acquired a new name on the occasion of the birth of her first child." (4 p. 71)
- 4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?): Unknown

**Warfare/homicide**

- 4.14 Percent adult (male) deaths due to warfare: "War was a way of life among the Marquesans" (4 p. 113)
- 4.15 Outgroup vs ingroup cause of violent death: All war was ingroup in that it was between Marquesan tribes.

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- 4.16 Reported causes of in-group and out-group killing: "However, when it came to ownership of land being contested by two high-ranking individuals, a private war could result." (4 p.115)
- 4.17 Number, diversity and relationship with neighboring societies (external relations): There was a lot of conflict "Families, tribes, and alliances of tribes on a single island found reasons [land ownership, invasion, conquering, or divine prophecy] to battle, and interisland wars, notably between Tahuata and Hivaoa, increased the spread of such potential mayhem" (4 p.113)
- 5. Socio-Political organization and interaction**
- 5.1 Mean local residential (village) group size:
- 5.2 Mobility pattern: (seasonality): Couldn't find anything suggesting mobility
- 5.3 Political system: (chiefs, clans etc, wealth or status classes): Tribal chiefs, with general society categories of tabooed, common, and landless. (4 p.30)
- Tabooed class was a socioreligious class restricted to males, though not all males were tabooed. Higher ranked than the common class, marked by a certain level of "sanctity" (4 p.28) In general, items used by the tabooed class could not be used by lower classes.
  - The common class consisted of women and the ka'ioi [male entertainers]
- 5.4 Post marital residence: Patrilocal (4 p. 78)
- 5.5 Territoriality? (defined boundaries, active defense): "The boundaries of their habitations are fixed by rivers and mountains." (4 p.20)
- 5.6 Social interaction divisions ? (age and sex):
- 5.7 Special friendships/joking relationships:
- 5.8 Village and house organization: "The interior of a Marquesan home was divided lengthwise into a rear sleeping area and a front sitting or working space" (4 p.23)
- 5.9 Specialized village structures (mens' houses): Houses, taboo houses [certain people could enter], ma'ae [religious place]
- 5.10 Sleep in hammocks or on ground or elsewhere? Sleeping mats on stone (4 p.23).
- 5.11 Social organization, clans, moieties, lineages, etc: Tribes headed by chiefs, chiefly status was usually passed father to eldest son, however if the son was considered weak there were other options. If the people of a village disliked how the chief was doing things he and his family would be run out. For this reason most chiefs placed a great deal of importance on their social relationships.
- 5.12 Trade: "With only the islands within the Marquesas group as trading partners, transactions were indeed limited...there was little to offer another island that it did not already have." (4 p.109)
- 5.13 Indications of social hierarchies?: Common people being unable to use items used by the tabooed class (4 p.28)
- 6. Ritual/Ceremony/Religion (RCR)**
- 6.0. Type of Religion: All ancestors become gods (4 p.38). Some priests have incredible powers (4 p.41). General belief in curses/sorcery/magic (4 p.41, 49-50)
- 6 Time allocation to RCR: "Although the protection and wishes of the gods, as well as the proper functioning of priests and rituals, were important elements in the lives of those in the higher levels of society, this was not the case among the lower classes. They appear to have shown little concern for these more complex concepts and practices. According to crook, the forces most likely to affect their lives had to do with human maliciousness and a dread of spirits and sorcery." (4 p.49)
- 6.1 Specialization (shamans and medicine): Inspirational priests (4 p.43) were conduits for the atua (gods), also cured curses caused by the atua (4 p.42) "While tau'a [inspirational priests] communicated directly with the world of spirits, the class of priests known as tuhuna ota ogo conducted the formal rituals for appeasing the gods through prayers and offerings." (4 p.45)
- 6.2 Stimulants:
- 6.3 Passage rituals (birth, death, puberty, seasonal):
- Birth: A taboo house is constructed and the pregnant woman is put inside. Depending on wealth an inspirational priest was hired to recite incantations. Concerning presence of men in the taboo house "Should such relations be of the taboo class, they would first render themselves common...after which they would prostrate themselves beneath the sheet covering the women [mother and midwife]. The purpose was to allow the expectant mother to sit upon their heads during parturition" (4 p.71). The husband celebrated by roasting a pig only he could eat. Until the umbilical cord fell off no one could enter or leave the house. After the cord fell off there was a second feast, this time with friends present.
  - Puberty: At the age of 8 boys had the rite of supercision, though this was not accompanied by celebrations (4 p.74). There were, however, celebrations when puberty was reached and the boy could become tattooed. Thought these celebrations correlated more with the fact that he was eligible to be tattooed than his entry to manhood. (4 p.74)
  - Death: The corpse is washed and placed on a bier. Women then assembled for ritualized weeping and cutting themselves. After this tuhuna ota ogo priests began their special incantations. During this a feast is held. Family members would periodically rub preserving ointment on the corpse until 12 months after the fact. At this time a second feast was held. The remaining bones were put into the me'ae [ceremonial/burial house]. (4 p.85)
- 6.4 Other rituals:
- 6.5 Myths (Creation): "[Crook] reported that the natives believed the island of their archipelago had been raised by the exertions of an atua, or god, beneath them" (4 p.38)
- 6.6 Cultural material (art, music, games): "There were kites..., tops..., balls...to juggle in the air, and a... cup and ball game" (4 p.61) "Prior to that date [1813], the only instruments stated to exist were drums and trumpets.
- 6.7 Sex differences in RCR: "Few in number, and including both males and females, tau'a [inspirational priests] were said to have obtained their power through inheritance
- 6.8 Missionary effect: After French Annexation in 1842 most traditional religious practices were banned.
- 6.9 RCR revival:
- 6.10 Death and afterlife beliefs: All deceased people become 'gods'. (4 p.38)
- 6.11 Taboo of naming dead people?
- 6.12 Is there teknonymy?
- 7. Adornment**
- 7.1 Body paint:
- 7.2 Piercings: "Although pierced ear lobes were common among men and women, the holes being no larger than about one-eighth of an inch, they were only occasionally used to affix ornaments to the ear." (4 p.18)
- 7.3 Haircut: "A common hairstyle among the men was to shave most of the head except for one long lock on either side." Hair oil was also common among women. (4 p.10)
- 7.4 Scarification: Extensive full-body tattooing(2)
- 7.5 Adornment (beads, feathers, lip plates, etc.):
- 7.6 Ceremonial/Ritual adornment:
- 7.7 Sex differences in adornment: "While women refrained from massive tattoo displays, the ideal for a male seems to have been full tattoo coverage of the body from head to foot." (4 p.12)
- 7.8 Missionary effect: After 1838, most aspects of the 'old religion' were banned by European invaders.
- 7.9 Cultural revival in adornment:
- 8. Kinship systems**
- 8.1 Sibling classification system:
- 8.2 Sororate, levirate:
- 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):
- 9. Other interesting cultural features (list them):**
- Body hair below the neck was regarded as distasteful, and was removed either by plucking or singeing. (4 p.12)
  - Traditional tribal battles did not always result in war. In one example two opposing sides threw rocks at each other from a distance, traded prisoners, then proceeded to have a party. (4 p.121)

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- After the rite of supercision, it was considered improper to reveal the glans penis in public, even while swimming. On such occasions the foreskin would be tied with bark cloth. (4 p.73)
- Adoption also occurred. When an unmarried woman was pregnant, and an older couple wanted the child. They would send an unmarried son to sleep with her. The child was then regarded as his and adopted into the household. (4 p. 79)

### Numbered references

1. The Hidden Worlds of Polynesia by Robert C Suggs
2. Tattooing in the Marquesas by W.C. Handy
3. Early Observations of Marquesan Culture, 1595-1813 by Edwin N. Ferdon