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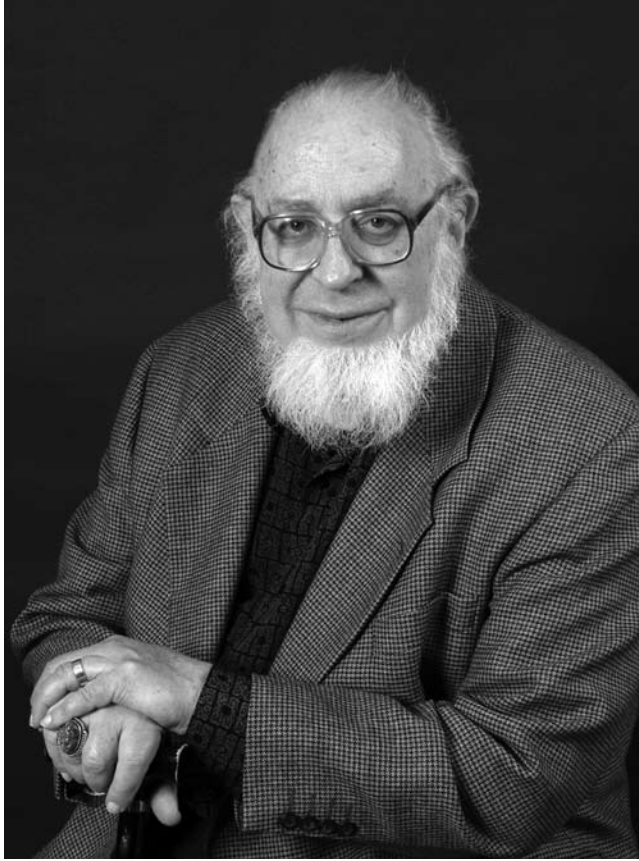
ROGER CURTIS GREEN
1932—2009

A Biographical Memoir by
PATRICK V. KIRCH

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Biographical Memoir

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Royce Lee

ROGER CURTIS GREEN

March 15, 1932–October 4, 2009

BY PATRICK V. KIRCH

ROGER CURTIS GREEN, A TOWERING FIGURE in Pacific anthropology, passed away in his beloved home in Titirangi nestled in the hills overlooking Auckland on October 4, 2009, at the age of 77 years. Roger was one of the most influential archaeologists and historical anthropologists of Oceania in the second half of the 20th century. He revolutionized the field of Polynesian archaeology through his application of the settlement pattern approach. He conducted significant field research in New Zealand, French Polynesia, Samoa, Hawai'i, the Solomon Islands, and the Bismarck Archipelago, advancing our knowledge of prehistory across the Pacific. His collaborations with historical linguists provided a firm foundation for the use of language reconstructions in prehistory, and he helped to advance a phylogenetic approach to historical anthropology. The Lapita Cultural Complex, now widely appreciated as representing the initial human settlement of Remote Oceania, was first largely defined through his efforts. And, he leaves an enduring legacy in the many students he mentored.

EARLY YEARS

Roger's parents, Eleanor Richards (b. 1908) and Robert Jefferson Green (b. 1905), were married in April 1931,

and at the time of Roger's birth resided in Ridgewood, New Jersey. Eleanor had studied English and trained to be a journalist, while Robert studied engineering; both were university graduates but during the Great Depression neither was able to find employment in their chosen fields. Roger's father found work instead as a retail manager, and the family subsequently moved to Watertown, New York. Roger recalled being sent to Eleanor's cousin's farm to work as a general hand during the summers from the time he was about nine. Later, as a field archaeologist he valued the range of skills learned from his father and farm experiences. When Roger was 15, tragedy struck when Robert fell on some stairs at work, punctured his abdomen, and died from infection in an era that lacked antibiotics.

At age nine Roger became fascinated with Native American culture, and when he was 11 declared that he was going to become an archaeologist. A subscription to *National Geographic* magazine fueled his interest. After Robert's death, Roger's mother decided to move the family to Albuquerque, New Mexico, because Roger had learned that the University of New Mexico offered a program in his chosen field of study. They made the move west in 1948, allowing Roger to graduate from Albuquerque High School in May 1949, thereby eligible for in-state tuition at the university. That same summer, just 17 years old, Roger joined an archaeology field school run by Frank C. Hibben, director of the Maxwell Museum of Anthropology. Roger thus earned course credits before he had even matriculated, while immersing himself in the archaeology he had until that point only dreamt of.

Roger received both a B.A. in anthropology and a B.Sc. in geology from the University of New Mexico in 1954-1955. He was accepted into the graduate program in anthropology at Harvard, where he planned to study with the famous Maya archaeologist Gordon Willey. Roger originally had no inten-

tion of working in Polynesia. In fact, he had already carried out much of the fieldwork for a Ph.D. thesis on the Largo-Gallina phase of the Southwest when he was approached by Harvard professor Douglas Oliver in the 1956-1957 academic year. As Roger liked to tell the story, Oliver said to him simply: "Every young man should go to Tahiti." Oliver was studying Society Islands culture and wanted a graduate student to apply Willey's new "settlement pattern approach" in Polynesia. Prof. Willey tried to dissuade Roger from changing course, telling him that going to the Pacific would result in his being consigned to an academic backwater. But a more thoughtful Harry Shapiro advised Roger that by tackling Polynesia he "would be free to work with a broad brush, free to write with a wide vision." In the end the lure of Tahiti and Polynesia proved irresistible. In 1958 Roger was awarded a Fulbright grant to go to New Zealand for nine months to carry out fieldwork and intensive study in the Department of Anthropology at the University of Auckland. The Fulbright had evidently been arranged by Oliver in collaboration with Prof. Ralph Piddington of Auckland.

On his way to Auckland, Roger stopped in Hawai'i to receive what he would later refer to as "the laying on of hands" by legendary Bishop Museum archaeologist Kenneth P. Emory, who was then excavating the deeply stratified Nualolo rockshelter site on the island of Kaua'i. In later years Roger related how he made the first accurate map of the rockshelter with plane table and alidade. Roger then proceeded to Auckland, which would prove to be not only his point of entrée into Polynesia but ultimately also his permanent academic home. In Auckland, Roger met Jack Golson, a young archaeologist who had trained at Cambridge and, as the first archaeologist in the Auckland Anthropology Department was attempting to put the prehistory of New Zealand on a secure empirical base. Roger quickly absorbed

Golson's approach, and was given the opportunity to carry out his own excavations at Tairua and Orongo Bay. His prompt publications on these sites were regarded as model analyses (Smart and Green, 1962).

SETTLEMENT PATTERN ARCHAEOLOGY IN POLYNESIA

After his formal "induction" into Polynesian archaeology was completed during the 1958-1959 Fulbright year, Green turned to the task that Harvard's Professor Oliver had laid out for him: to apply settlement pattern archaeology in the islands of tropical Polynesia. With support from the American Museum of Natural History, Green spent six months in 1959-1960 in the remote Mangareva Islands of southeastern French Polynesia. Unfortunately, much of the surface architecture that might inform on precontact settlement patterns had been destroyed under 19th-century missionary influence. Nevertheless, Roger did locate and map an intact settlement of stone platforms and pavements at Tokani Bay on Akamaru Island. More importantly, he excavated in five stratified rockshelter sites on Kamaka and Aukena Islands, yielding a sequence of artifacts and faunal remains extending back in time to A.D. 1200.

Roger next turned to Mo'orea, second largest island in the Society archipelago. On Mo'orea, and especially in the vast, undisturbed 'Opunohu Valley, he found ideal conditions in which to apply Willey's settlement pattern approach. The gently sloping valley floor, with rich volcanic soils bisected at intervals with small freshwater streams, had supported a dense population in late prehistory (i.e., prior to first European contact in A.D. 1767). Roger, assisted by a team of Mo'orean workers, recorded and mapped more than 300 house terraces, assembly platforms, archery platforms, and a complex range of stone religious structures called marae. Roger drew upon the rich ethnohistoric record (in part

being assembled by Oliver) to put this complex settlement pattern into sociological terms. In fact, the process of working back and forth between the ethnohistoric documents and the archaeological record became a hallmark of Green's approach to settlement pattern analysis. Roger did not limit his fieldwork to surface survey, and excavated in selected house sites and marae so as to put these key structural types into a chronological framework. In the 'Opunohu excavations Roger was assisted by Janet Davidson, a young graduate student from Auckland who would become a colleague and collaborator in later work (see Davidson, 1996, 1999).

In 1961 Golson founded the new Department of Prehistory at the Australian National University, and Roger was offered the vacant post at Auckland. Roger and his first wife Kaye quickly settled in to the Auckland academic community. That same year discussions at the Tenth Pacific Science Congress in Honolulu resulted in a multi-institutional research program in Polynesian archaeology and prehistory, to be coordinated by the Bernice P. Bishop Museum of Honolulu, with financial support from the U.S. National Science Foundation (Emory, 1962). Roger was to play a major role in this program, through his directing of the Auckland team on the large islands of 'Upolu and Savai'i in Western Samoa. Roger had already traveled via Samoa on his return from French Polynesia in 1960, and he knew that Golson's trial excavations at Vaialele on 'Upolu had yielded pottery, an artifact class not typically found in the islands of Eastern Polynesia. It seemed likely that the Samoan islands would yield a longer temporal sequence than what Robert Suggs had recently exposed in the Marquesas, Golson in New Zealand, or Emory and Sinoto in Hawai'i. Roger reasoned that understanding the prehistory of Samoa would prove essential to unraveling the long disputed "problem of Polynesian origins."

Between 1963 and 1965 Green, assisted by Janet Davidson, supervised a large and complex field project in Western Samoa whose results—presented in an impressive two-volume monograph (1969, 1974)—epitomize Roger’s style of settlement pattern archaeology. Roger’s work in Samoa went well beyond surface survey and defining the main categories of field remains (including earthen and stone mounds, fortifications, beach middens, and other types), and he put these into a chronological as well as spatial framework. His painstaking analyses of pottery and stone adzes, the two main types of portable artifacts recovered from Samoan sites, revealed how these two important cultural elements had evolved over more than two millennia. Moreover, Roger now had incontrovertible evidence that Western Polynesia (Samoa along with Tonga and a few smaller islands such as Futuna and ‘Uvea) was the immediate Polynesian “homeland,” as he articulated in several key articles (e.g., Green, 1967). Tracing Polynesian origins into the deeper past would soon lead Roger out of Polynesia proper, into the islands of eastern Melanesia.

THE BISHOP MUSEUM AND HAWAIIAN ARCHAEOLOGY

Roger was now a rising star in Pacific archaeology, and his research had come to the attention of the Bernice P. Bishop Museum’s director, Roland Force, who in 1967 offered Roger an appointment as anthropologist and associate chair of the Museum’s Anthropology Department. It was also arranged for Roger to become an associate professor at the University of Hawai‘i, Mānoa, and for the next several years Roger was intensively involved in the university’s field schools and graduate student advising. Roger’s appointment at the Bishop Museum led to an important collaboration with Douglas Yen, an ethnobotanist of New Zealand origins whom Force had likewise attracted to the museum. Yen had been investigating the origins and spread of sweet potato in the Pacific Islands,

and this led him to become interested in the prehistory of crop use and agriculture in Oceania. Together, Roger and Doug would reshape the way that archaeology was carried out in the Pacific.

When Roger came to the Bishop Museum in the mid-1960s, archaeology in Hawai'i was almost exclusively carried out by a small group of researchers at the museum and the university in Mānoa. The "grand old man" of Hawaiian archaeology was Kenneth P. Emory at the museum. Along with Yosihiko Sinoto, and later others such as Bill Bonk, Lloyd Soehren, and Bill Kikuchi, Emory had been carrying out a classic program of "culture historical" archaeology, locating and digging artifact-rich sites throughout the islands. Their goal was to obtain a large collection of fishhooks, adzes, and other portable artifacts whose style changes could be traced through time. Nobody at the Bishop Museum had heard of settlement pattern archaeology before Roger came on the scene; I doubt that Emory ever fully appreciated the concept. But Roger certainly captured the minds of a young generation of archaeologists then training at the University of Hawai'i or working with the Bishop Museum. Among those whom he influenced at this time were Robert Hommon, Richard Pearson, Ross Cordy, P. Bion Griffin, David Tuggle, T. Stell Newman, Paul Rosendahl, Tom Riley, and Patrick McCoy. One of the first things Roger did was to organize a field school through the university, and to obtain undergraduate research participation funding from the National Science Foundation. The Lapakahi Field School project, hugely important in the early days of the university's Ph.D. program in archaeology, produced significant results, such as the first mapping of an extensive dryland field system, as well as training for undergrad and graduate students (Tuggle and Griffin, 1973).

Hawai‘i was then in the throes of a poststatehood development boom based on resort tourism, fueling what at first was called “contract archaeology” and later came to be known as “cultural resource management” (CRM) archaeology. Roger was the first to direct a large-scale CRM project in the islands, in the Makaha Valley of leeward O‘ahu. Roger had a different model of how to do contract archaeology, seeing this first and foremost as an opportunity to do research funded by the private sector. The Makaha Project demonstrated how one could generate high-quality research results in a CRM framework. The Makaha Valley Project methods were developed directly out of Roger’s experiences in Samoa, but his scope of investigation was now expanded to include precontact agricultural systems and land use, a result of his collaboration with Doug Yen. With Roger’s support Yen led the first subsurface investigation of an ancient Hawaiian irrigation system, and in the process broadened Roger’s view of the reach of settlement pattern archaeology to incorporate human ecology.

My first interactions with Roger began not long after he arrived at the Bishop Museum in 1967. As a Punahou School student I had begun in 1965 to spend summers in the museum’s Anthropology Department. I had also started on my own to explore and map sites in the Hālawā Valley on Moloka‘i; I recall rolling out my large map of irrigated pondfield terraces, house sites, and religious complexes on the floor of Roger’s office. No doubt he saw in me something of his own youthful self, deeply absorbed in archaeology. In the spring of 1969 as a student at the University of Pennsylvania, I received a letter from Roger inviting me to join a team that he proposed to put together to investigate settlement patterns in the Hālawā Valley. What a marvelous opportunity to be handed to a young college student! Although I was only a freshman Roger had faith that I could hold my own

with two graduate students, Tom Riley of the University of Hawai'i and Gil Hendren of Harvard. The three of us worked together in Hālawā during the summers of 1969 and 1970, producing the first detailed settlement pattern study of a windward Hawaiian valley (Kirch and Kelly, 1975).

Some of my fondest personal memories are of a visit Roger made to Hālawā in June of 1969. After helping me to clear the sandy overburden from the coastal dune site, which I was about to begin excavating, Roger and I hiked up the valley to visit Gil's excavation at a stone habitation terrace. Gil had been prevaricating about how to deal with the fallen rock littering the terrace floor. Roger didn't hesitate for a second, exclaiming, "You won't be able to do anything until you get this rockfall off the site," and he began picking up and tossing rocks off the terrace. As the last rocks were removed from the rear wall corner, Roger reached down and picked up an exquisitely carved basalt tripping club! Gil was amazed, to say the least. As we continued to explore the interior of Hālawā Valley that afternoon, Roger was as excited by the abundance of ripe passion fruit (lilikoi'i in Hawaiian) hanging from vines everywhere as he was by the numerous stone terraces and house sites. He kept picking up ripe lilikoi'i and sucking out their succulent flesh. Of course, in the process that characteristic jutting Roger Green beard (still dark in those early years) kept catching the sticky lilikoi'i seeds. I'll never forget Roger's face at the end of the day: a wide broad smile and dozens of lilikoi'i seeds matted in his beard.

The Lapakahi, Makaha, and Hālawā projects have been cited many times as a set of three closely linked studies that revolutionized Hawaiian archaeology, taking it beyond an early infatuation with artifact-rich sites and chronology, into a new period of research that not only incorporated a landscape perspective but also opened up questions regarding precontact

Hawaiian society, ecology, demography, and similar topics. Roger was the driving force behind all of these projects. Although his time in Hawai'i was relatively brief, he forever changed the face of archaeology in those islands.

THE SOUTHEAST SOLOMON ISLANDS PROJECT

By the close of the 1960s it was evident that Western Polynesia was the immediate homeland in which Polynesian culture had developed its distinctive traits. However, the deeper roots of Polynesian and indeed Oceanic prehistory would need to be pursued in the island archipelagos of Melanesia. Despite a few pioneering efforts in New Caledonia and New Guinea, most of Melanesia was *terra incognita* as far as archaeology was concerned. The emerging picture of historical linguistics, to which Roger himself had contributed (see below), linked the languages of Fiji and Polynesia to those of the Eastern Solomon Islands and Vanuatu. Roger decided that the next major area of investigation ought to target the Eastern Solomons (including the large island of San Cristobal, along with the Santa Cruz Group and the Polynesian outliers of Tikopia and Anuta), a highly diverse region ethnographically and linguistically. The region posed formidable logistical challenges with infrequent and unreliable boat transport and limited means of supplying an archaeological expedition. None of this deterred Roger.

Immediate impetus to a Solomon Islands research program was given by the opportunity to apply for the Captain James Cook Fellowship, newly created by the Royal Society of New Zealand. Award of this three-year fellowship in February 1970 freed Roger from normal academic and museum duties, allowing him to devote all his energies to the project, which had received substantial support from the National Science Foundation. The NSF grant proposal, innovative in its integration of historical linguistic and ethnobotanical methods

alongside a classic archaeological approach, was developed jointly by Roger and Doug Yen. From 1970 to 1972 the Southeast Solomons Culture History Program (Green and Cresswell, 1976) put several field teams into this diverse but largely unknown region. In 1977-1978 Roger and Doug organized a second phase of the project, again with NSF funding through the Bishop Museum. I was privileged to participate in both phases of the project, working primarily with Doug on the Polynesian outliers of Anuta and Tikopia (Kirch and Yen, 1982) but also on Vanikoro Island. Although Roger and I did not work in the field together, we spent much time and correspondence over the years discussing and debating the archaeological sequences of the Southeastern Solomons, and their implications for both Polynesian and island Melanesian prehistory.

Roger carried out both archaeological and linguistic field research in several localities of the Eastern Solomons, but his most significant contribution was the discovery and excavation of three sites of the Lapita Cultural Complex in the Reef and Santa Cruz Islands. Lapita pottery, with its distinctive dentate stamped designs, had first been pointed to in the 1950s by Berkeley anthropologist Edward Gifford (Gifford and Shutler, 1956) as an early cultural horizon that spanned the Melanesia-Polynesia divide. Jack Golson further developed an argument for Lapita as a community of culture that linked societies ancestral to both eastern Melanesian and Polynesian cultures (Golson, 1961). But it was Roger with his meticulous excavations, including the use of rigorous sampling strategies, who first defined Lapita in terms extending well beyond the distinctive ceramics.

Of the three Lapita sites that Roger excavated during the initial phase of the Southeastern Solomons Project, that on Nenumbo Island (site RL-2) proved to be especially interesting. Roger would return to his rich dataset repeatedly in

future years to tease out new details of spatial organization, pottery function and manufacture, the importation and exchange of exotic materials, and related topics. An early and highly significant contribution was the demonstration that obsidian in the Reef-Santa Cruz Lapita sites had come from sources as far distant as the Bismarck Archipelago. Several of Roger's students and colleagues also worked on the RL-2 and other site assemblages (such as Lorna Donovan on the ceramic design system and Pamela Swadling on shellfish), making these one of the most extensively researched and analyzed collections anywhere in Oceania. As his health became precarious in recent years Roger took steps to ensure that these collections and their associated databases were properly archived, facilitating new and continuing studies (see Green and Yen, 2009).

RETURN TO NEW ZEALAND AND AUCKLAND

After his three-year stint as the first Captain James Cook fellow of the Royal Society of New Zealand, Roger intended to return to Honolulu and the Bishop Museum. However, he had been openly critical of museum director Force's plans to purchase and restore the sailing ship (or hulk, as it then was) *Falls of Clyde*. Roger predicted that this would lead to endless financial problems for the museum—a prediction that ultimately turned out to be highly prescient. Offended by Roger's criticisms, Force balked at having Roger return to Honolulu. The University of Auckland saw its opportunity, and offered Roger a personal chair in prehistory. Roger accepted, making Auckland and New Zealand his home thereafter. It was at Auckland in the early 1980s that Roger met his second wife, Valerie, a social anthropologist who was studying Tokelau migration. They were married on Aitutaki Island in January 1984. Together Roger and Valerie built their beautiful home high in the Waitakere range, surrounded by endemic *kauri*

trees, with splendid views out to Auckland Harbor in one direction, and the Tasman Sea in the other. Roger in time took up dual citizenship, and his adopted country honored him in 2007 by awarding him the New Zealand Order of Merit, one of the country's highest accolades.

THE LAPITA CULTURAL COMPLEX

Lapita studies consumed much of Roger's energy from the time he returned to Auckland until his retirement in 1992, and indeed Roger continued to work and publish on Lapita and related issues right up until his death. After his major field efforts in the Eastern Solomons in the 1970s, Roger returned for fieldwork in the tropical Pacific only once more, in 1984, as part of the international Lapita Homeland Project organized by Jim Allen. Roger's contribution to this large multi-institutional program (organized on the very model Roger had pioneered with the Southeast Solomons project) was a re-excavation of the Watom site near New Britain, first reported by Father Otto Meyer in 1909. Roger excavated at Watom together with Dimitri Anson, and the two resolved many of the enigmas concerning this site's stratigraphy, depositional history, and age. The Watom materials provided another important dataset that Roger used to test his hypotheses and models about the Lapita Cultural Complex.

When Roger began to work on Lapita, in 1970, this was known only as a pottery style with distinctive decoration from a handful of southwestern Pacific sites. In large part due to his own contributions we now understand Lapita as a complex cultural phenomenon, involving a demic expansion of one branch of Austronesian-speaking peoples, namely speakers of Oceanic languages, from the Bismarck Archipelago out into the central Pacific as far east as Tonga and Samoa. Roger was instrumental not only in defining such aspects of

Lapita as its architecture, subsistence patterns, long-distance exchange, and art styles but more importantly he also laid out key models of Lapita cultural and historical dynamics. For example, his Triple-I model of Lapita—standing for intrusion, innovation, and integration—has remained the dominant paradigm for explaining the emergence of Lapita in the Bismarck Archipelago. Even more profound was his insistence that we jettison the racist 19th-century tripartite division of Polynesia, Melanesia, and Micronesia, and subdivide the southwest Pacific instead into Near Oceania and Remote Oceania (Green, 1991), based on the geographic progression of human colonization from the Pleistocene to late Holocene.

LINGUISTICS AND HISTORICAL ANTHROPOLOGY

Roger was not only an archaeologist; he was also a classic four-field anthropologist. One of his great interests was the synergy that could be generated by collaboration between archaeologists, historical linguists, biological anthropologists, and ethnographers. He drew extensively upon the Polynesian ethnohistoric record in his analyses of traditional settlement patterns. But it was in the connection between historical linguistics and archaeology that Roger saw the greatest possible contributions to Pacific prehistory.

Soon after taking up his position at Auckland in 1961, Roger began to encourage Bruce Biggs, a specialist in Maori linguistics, to study the historical relationships among Polynesian languages. This led to Biggs's development of the important POLLEX database of Proto-Polynesian lexical reconstructions. Biggs's student Andrew Pawley was also encouraged by Roger, and Pawley's comparative work on Polynesian and other Eastern Oceanic languages became a key component of Roger's model for Oceanic language dispersals. In a similar vein Roger urged Sidney Mead to

develop a kind of grammatical system for the recording and analysis of Lapita pottery designs.

Roger did not merely encourage historical linguists to work on Polynesian and Oceanic problems, he also conducted his own original linguistic research. In 1966 Roger published a path-breaking article that showed how the emerging linguistic family tree for Polynesia could be correlated with the archaeological evidence to provide a more robust model for Polynesian settlement than either discipline alone could offer. In the paper he established what has become the accepted subgrouping of Eastern Polynesian languages, with the Rapanui language of Easter Island as an early branch, and separate Marquesic and Tahitic subgroups. It was a brilliant piece of analysis. During the Southeast Solomons Project, Roger obtained original linguistic data from Anuta, clarifying its position in the Polynesian family tree.

In our conversations Roger would always stress that he viewed himself as a culture historian in the broadest sense of that word. Unfortunately, the term “culture history” came to take on something of a pejorative connotation among Anglophone archaeologists after the 1970s, when it was contrasted with the so-called “New Archaeology.” Consequently, Roger decided that his approach—which explicitly combined the various subfields of anthropology—would be best glossed under the rubric “historical anthropology.”

Around 1985 Roger visited me in Seattle, where I was then director of the Burke Museum. We had both independently been reading *The Cloud People* (Flannery and Marcus, 1983), which applied the concept of a phylogenetic model for cultural diversification. We agreed that Polynesia was an ideal region in which to further develop and refine a phylogenetic approach, leading to a coauthored paper in *Current Anthropology* (Kirch and Green, 1987). The paper received considerable attention (it was reprinted in a 1991 special

volume of *Current Anthropology* celebrating the journal's first 30 years), including some critical comments by a few Polynesian archaeologists who were skeptical about the use of an approach that combined evidence from linguistics and archaeology. This led us to greatly expand our treatment of the theory and methods of historical anthropology in a book, *Hawaiki, Ancestral Polynesia* (Kirch and Green, 2001). We demonstrated in considerable detail how a phylogenetic model contributes to understanding the sequence of differentiation of Polynesian cultures and languages, and then used linguistic reconstructions and semantic history hypotheses to uncover the world of the ancestral Polynesians between about 500 B.C. to A.D. 500. Roger believed that our project fulfilled the promise of an integrative historical anthropology as first set out by the pioneering anthropological linguist Edward Sapir (1916). He often pointed to Sapir's long forgotten monograph as having laid out a roadmap for the kind of integrative anthropology that he, Roger, tried to follow throughout his career.

ROGER'S LATER YEARS

Roger retired from the University of Auckland in February of 1992, taking some of his colleagues by surprise as he was just 60 years old and clearly not ready to end his research career. But Roger wanted to be free of the endless demands on his time that are the bane of a senior academic; as an emeritus professor he could now devote himself exclusively to the projects he valued. This did not mean a complete end to teaching, for he became an adjunct faculty member at Te Whare Wananga o Awanuiarangi, a pioneering Maori-run university in Whakatane. This was in keeping with his long-standing view of the importance of engaging with the indigenous peoples of the islands he studied. Roger's health no longer permitted him to do rigorous fieldwork, but his

output of research articles continued at a steady pace. His curriculum vitae reveals that Roger published no less than 87 articles, reviews, and shorter notes between the time of his retirement and his death, with an additional 88th article in press at that time. Until health issues intervened, Roger and Valerie also traveled extensively to visit friends and colleagues in the United States and abroad, and to various conferences. Among these latter were the second Congress on Easter Island and East Pacific Archaeology held on Easter Island in 1996, and a conference on Pacific paleodemography, which I organized at the Richard Gump Research Station on Mo‘orea in 2003. Roger delighted in being back on his favorite island of Mo‘orea, and was especially pleased that my graduate students Dana Lepofsky and Jennifer Kahn, and I continued to study the archaeology of the ‘Opunohu Valley.

It was shortly after his retirement that Roger—together with Valerie on a visit to Berkeley—suggested that we expand on our earlier *Current Anthropology* article regarding the use of the phylogenetic model. Over the course of a memorable lunch in the Napa Valley we launched our plan to write a short book, what Valerie called “an essay between covers.” The little essay would grow to a 375-page book, *Hawaiki, Ancestral Polynesia*, but we kept the conceit of an essay in the subtitle. Writing *Hawaiki* with Roger was one of the highlights of my scholarly career. In order to kick start the project I nominated Roger as a visiting fellow at the Miller Institute for Basic Research in Science at Berkeley in 1994, which was happily awarded. I can still recall Roger in his office at Berkeley while he chewed on the end of his “writing stick,” struggling with just how to phrase a particular argument. While he was retired, I was caught up in the midst of departmental administration; but Roger was always patient, and we valued our lunches together in Berkeley’s rustic

Faculty Club when we could discuss the arguments we were developing in the book manuscript. The writing continued for several years by long distance, but then Roger made a special visit to Palo Alto in the spring of 1998 while I was a fellow at the Center for Advanced Study in the Behavioral Sciences, with unhindered time to write. This allowed us to bring the task of writing our “essay” to a close. Publication of *Hawaiki* was a memorable event for both of us, and Roger later said he felt that the book would be his greatest “enduring contribution.”

Fate cut Roger’s life off well before he was ready to lay down his pen. In early August of 2009 he and Valerie telephoned to relay the disturbing news that he had been diagnosed with an aggressive cancer. Roger was calm, saying that he had been at pains to put his affairs in order. Mostly he wanted the work that he was still engaged in to go forward, the various collaborations he had started to be finished. In late September I was back in his beloved ‘Opunohu Valley, re-studying *marae* temples that he had first mapped in 1960. High in the valley, under the towering basalt cliffs as the tropical rains soaked us, I thought often about Roger, hoping that fate would spare this towering intellectual who had so much more to give to science. It was not to be. But I am consoled by the knowledge that his tremendous legacy will live on, both in the ways that he revolutionized Pacific archaeology and historical anthropology, and in the work that will be carried on by those he mentored, supported, and nurtured. *Auwe! Auwe! Auwe!*

I WOULD LIKE TO THANK VALERIE GREEN for providing information on Roger Green’s early years and for giving a draft of this memoir a critical reading. Andrew Pawley likewise provided valuable comments.

CHRONOLOGY AND PROFESSIONAL RECORD

- 1932 Born March 15 in Ridgewood, New Jersey
- 1954 B.A. in anthropology, University of New Mexico
- 1955 B.Sc. in geology, University of New Mexico
- 1958-1959 Fulbright scholar, University of Auckland, New Zealand
- 1959-1961 Research associate, American Museum of Natural History, New York
- 1961-1967 Senior lecturer and associate professor, University of Auckland
- 1964 Ph.D. in anthropology, Harvard University
- 1967-1973 Anthropologist, Bernice P. Bishop Museum Honolulu
- 1967-1970 Associate professor, University of Hawai'i, Honolulu
- 1970-1973 Captain James Cook Fellow, Royal Society of New Zealand
- 1973-1992 Personal chair in prehistory, University of Auckland
- 1980-1984 Head, Department of Anthropology, University of Auckland
- 1981-1982 James Cook visiting professor, University of Hawai'i
- 1992-2009 Professor emeritus, University of Auckland
- 1994 Visiting research fellow, Miller Institute for Basic Research in Science, University of California, Berkeley
- 1998 Resident scholar, School of American Research, Santa Fe, New Mexico
- 2004-2009 Adjunct professor, Te Whare Wananga o Awanuiarangi, Whakatane, Aotearoa (New Zealand)

PRINCIPAL AWARDS AND HONORS

- 1970 Captain James Cook Fellowship, Royal Society of New Zealand
- 1973 Elsdon Best Medal, Polynesian Society of New Zealand
- 1975 Fellow, Royal Society of New Zealand
- 1984 Elected to National Academy of Sciences
- 1992 Hector Medal, Royal Society of New Zealand
- 2000 Fellow, Society of Antiquaries of London
- 2003 Marsden Medal, New Zealand Association of Scientists
- 2007 Officer, New Zealand Order of Merit

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