



# DES COMMUNS HISTORIQUES AUX COMMUNS FONCIERS MODERNES

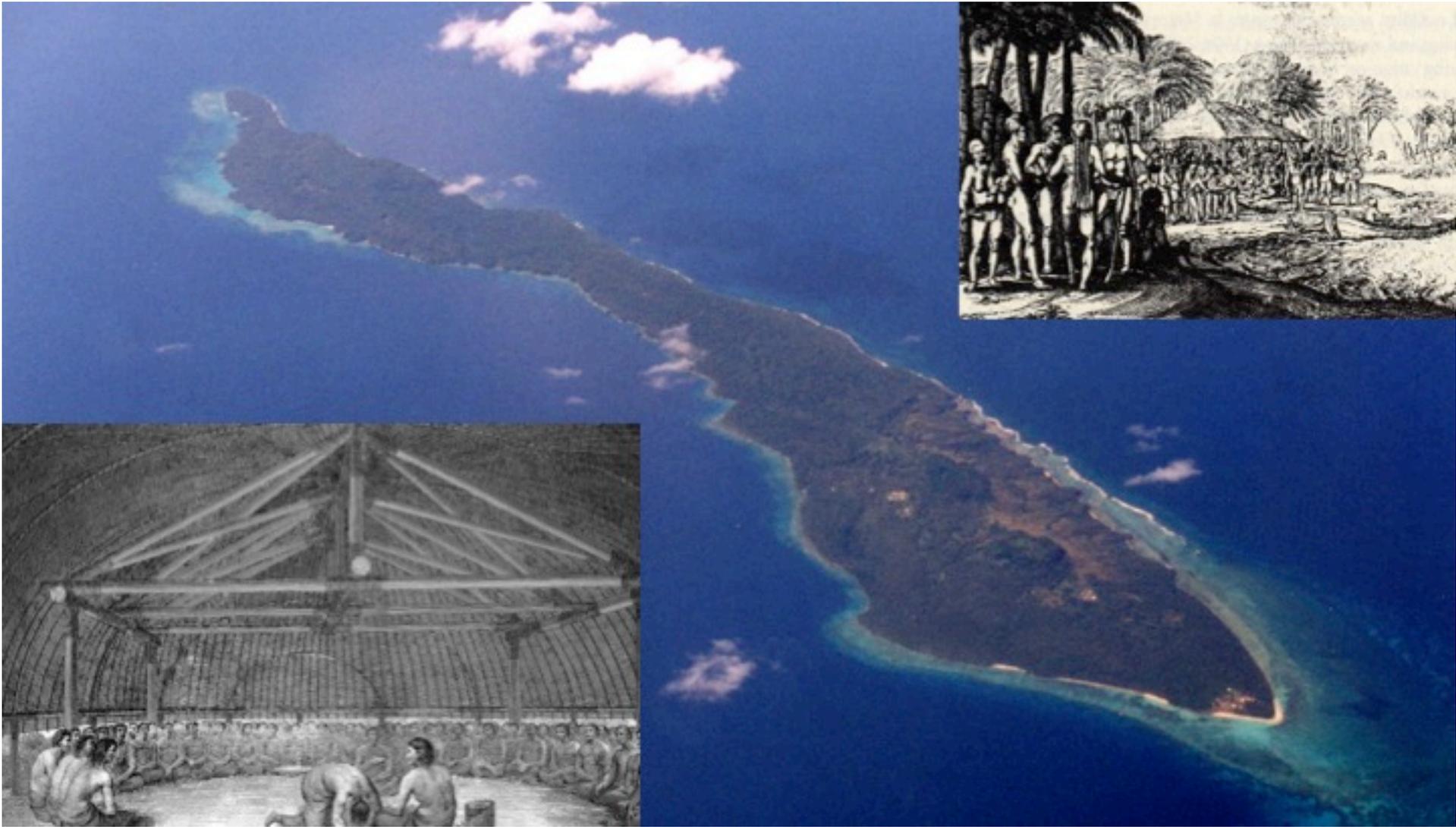
*FROM HISTORIC COMMONS  
TO MODERN COMMONS*



**Les îles océaniques comme exemples anciens  
de « mondes globalisés » :  
structurations collectives de l'espace  
et organisations en communs.  
Quelles leçons pour demain ?**

**Christophe SAND**

Institut d'archéologie de la Nouvelle-Calédonie et du Pacifique



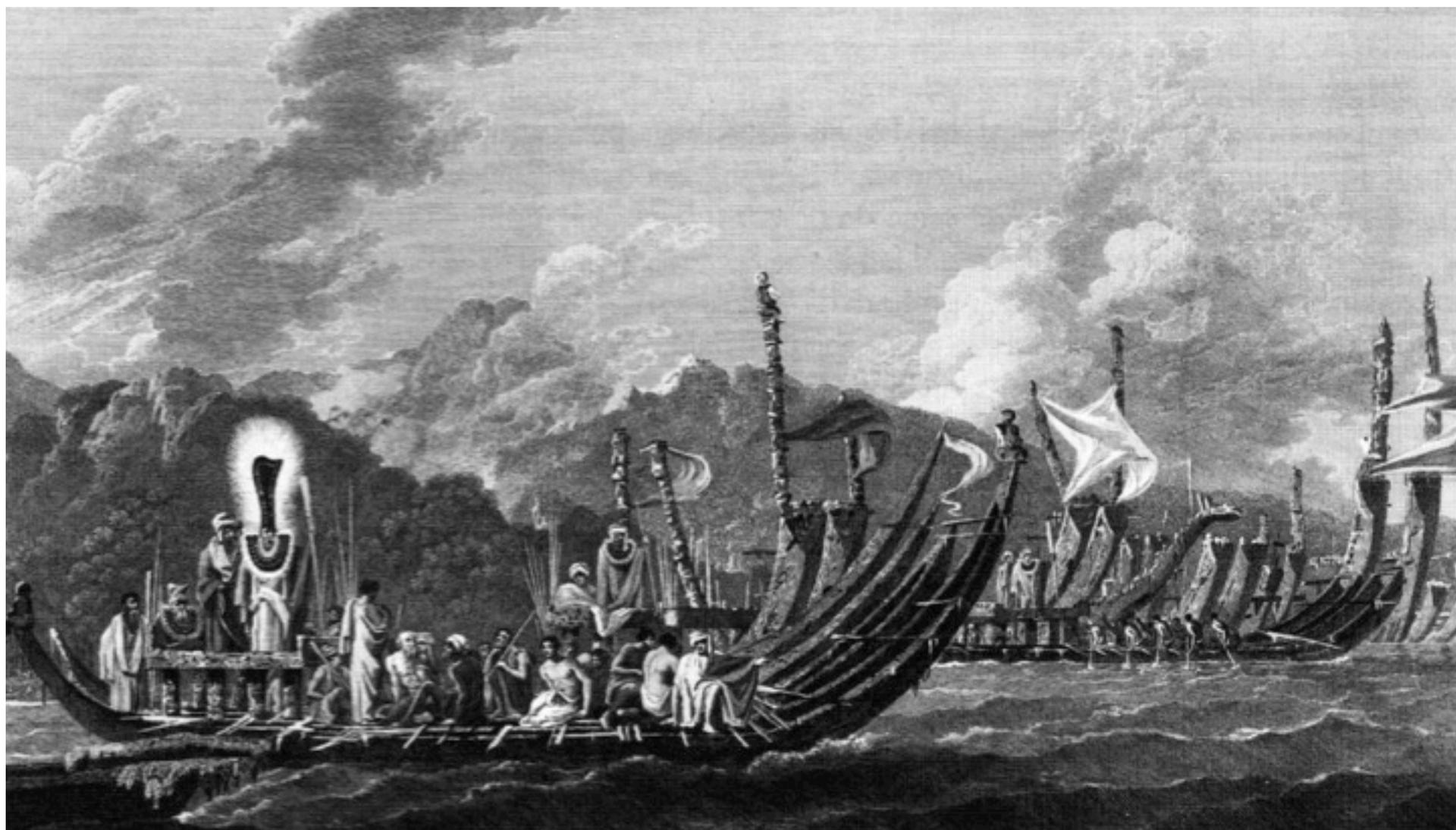
En guise de cadre théorique...



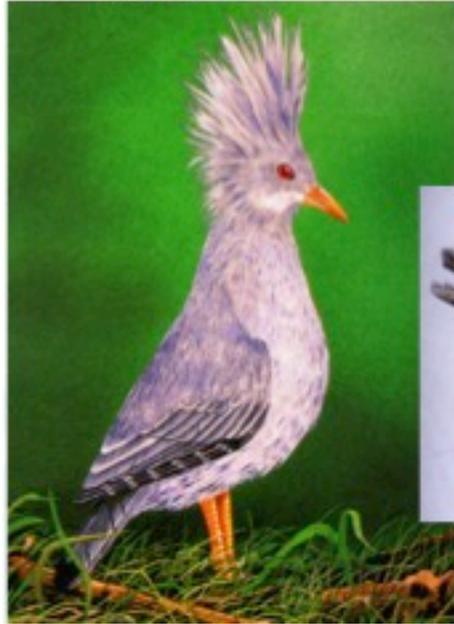




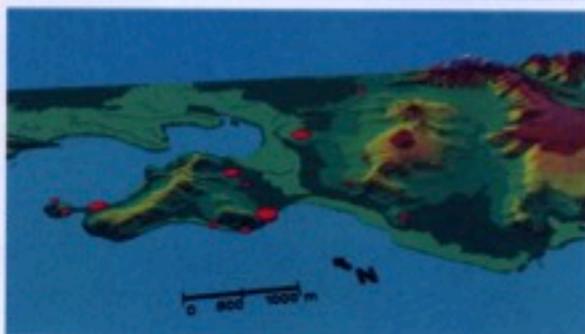




## « Blitzkrieg » sur la faune endémique



## « Manger la forêt »

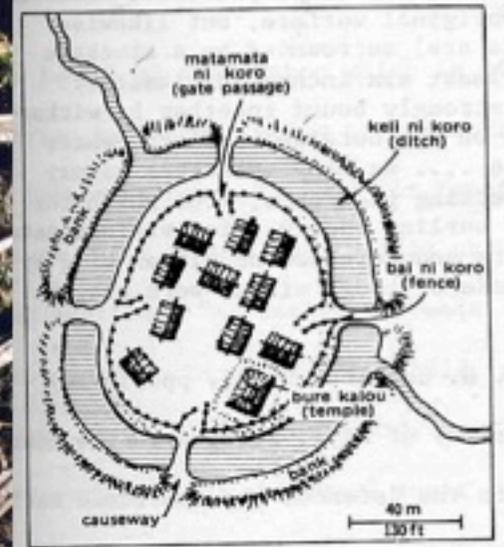
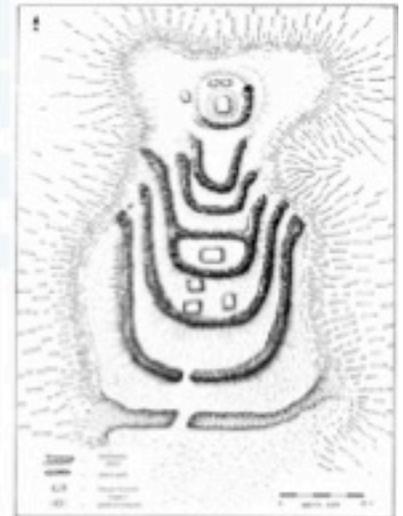


## Les conséquences de la « 6<sup>e</sup> extinction » à l'échelle insulaire

- Une impression de familiarité?
- L'impact massif des premiers océaniens sur leur environnement
- Le besoin de questionner des fondamentaux vitaux:
  - comment nourrir une population devenue nombreuse?
  - comment structurer la société afin de permettre une gestion efficiente des ressources?
- La nécessité d'organiser une forme insulaire de « globalisation »



# Ces archipels qui n'ont pas trouvé de solutions viables

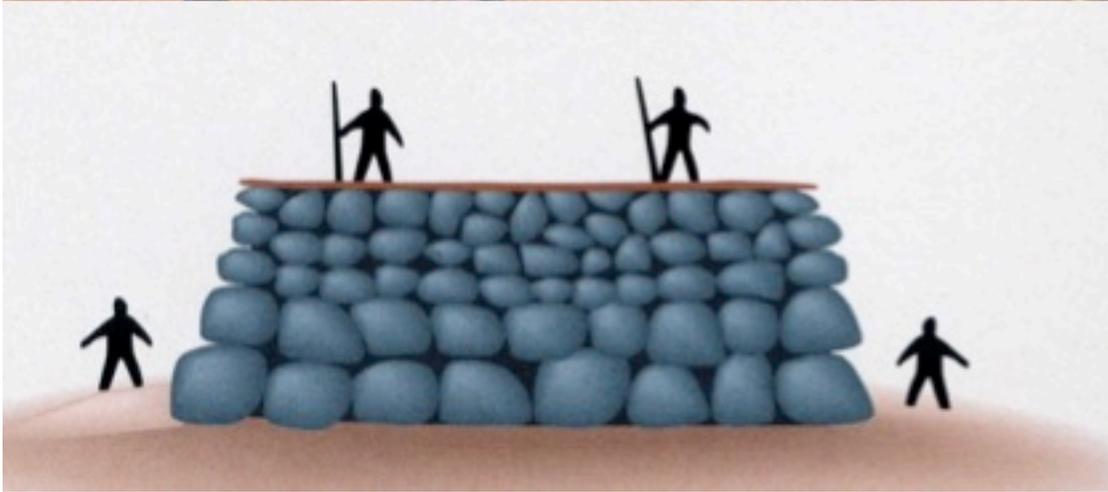






## L' émergence de *l'ensemble culturel traditionnel kanak*







# Ignames et taros



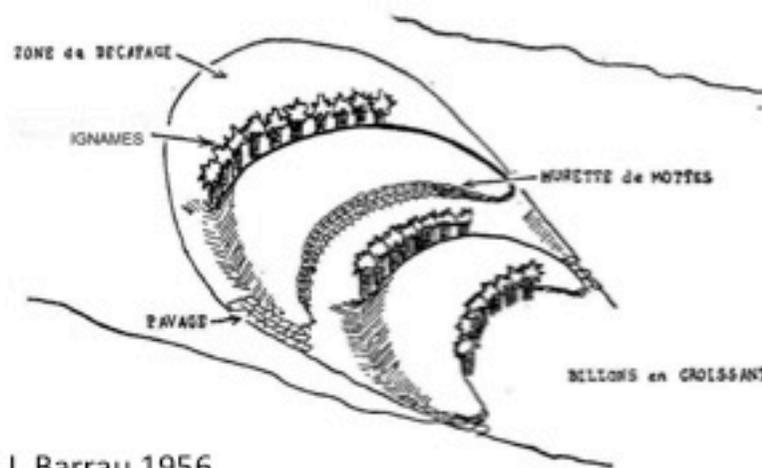
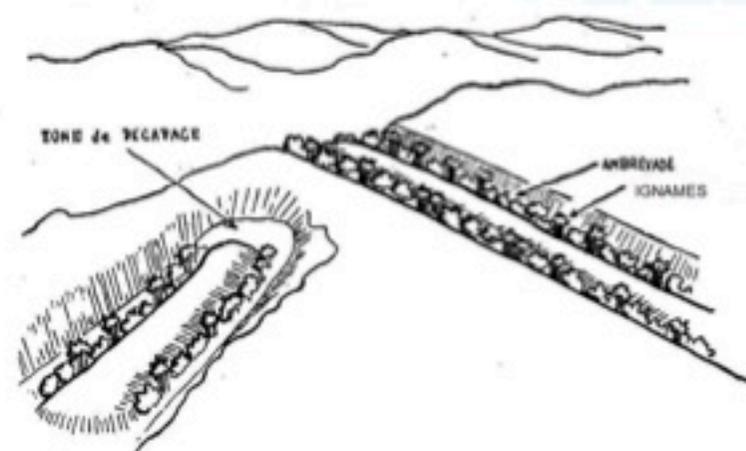




Comment on se servait jadis de la pelle de bois.



Le labour au pieu.



Dessins J. Barrau 1956





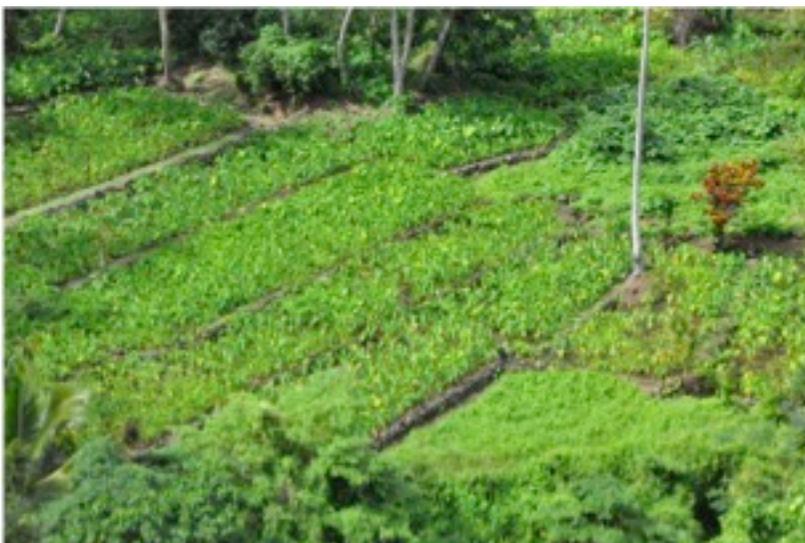
Billons





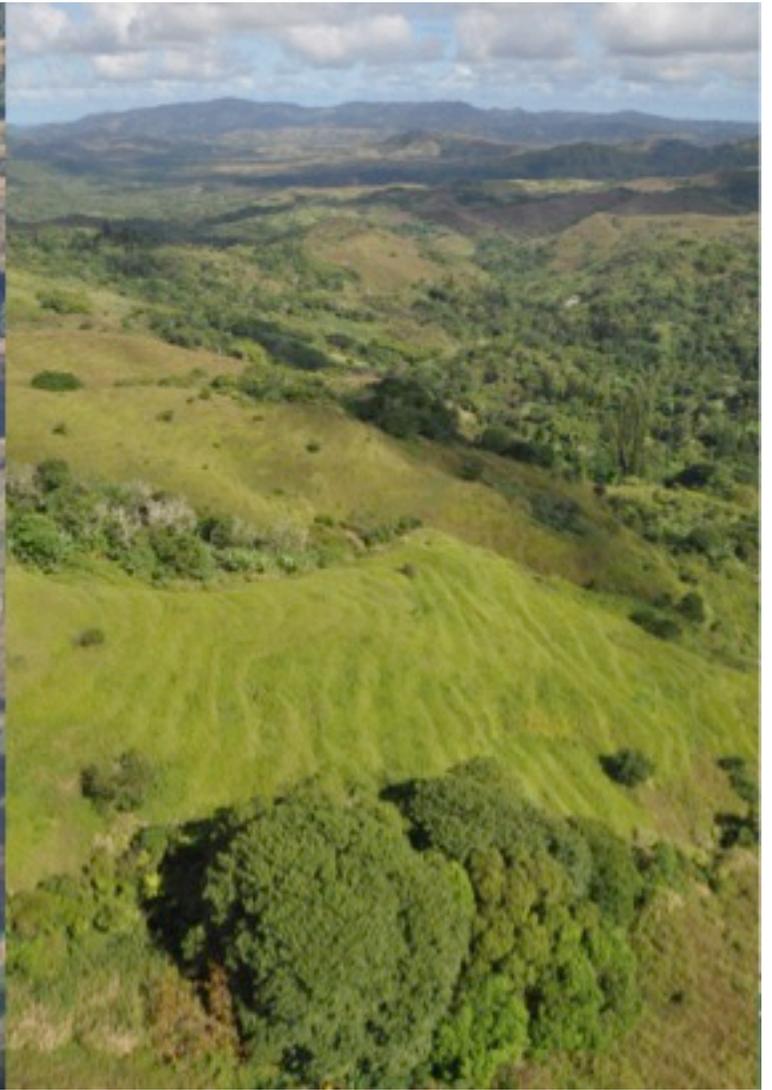
Dessins J. Barrau 1956





**Tarodières  
en activité  
sur l'île de  
Maévo  
(Archipel de  
Vanuatu)**



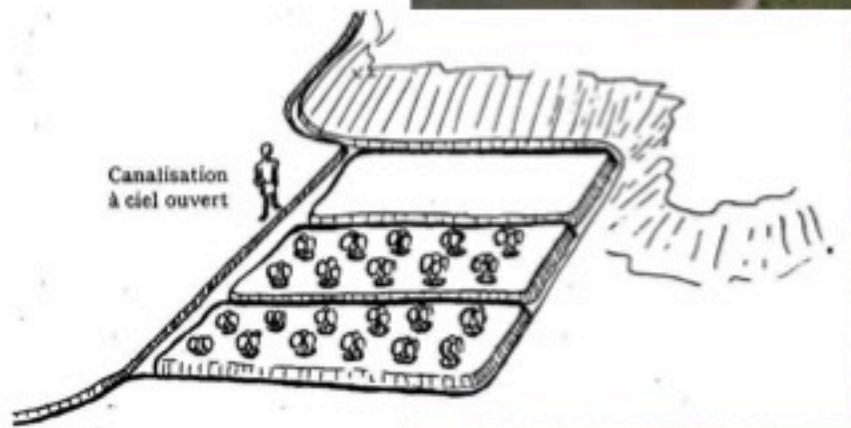




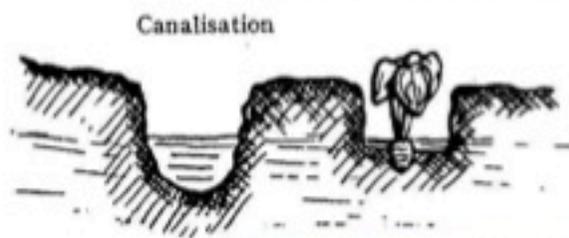








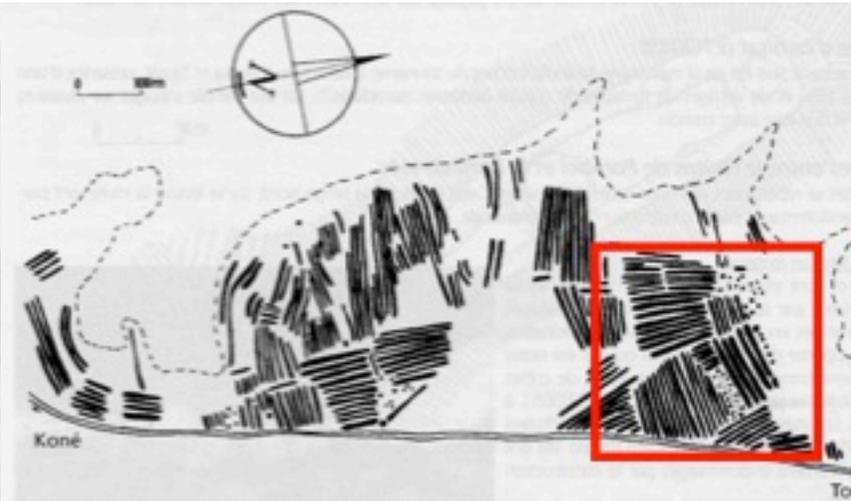
Dessins J. Barrau 1956



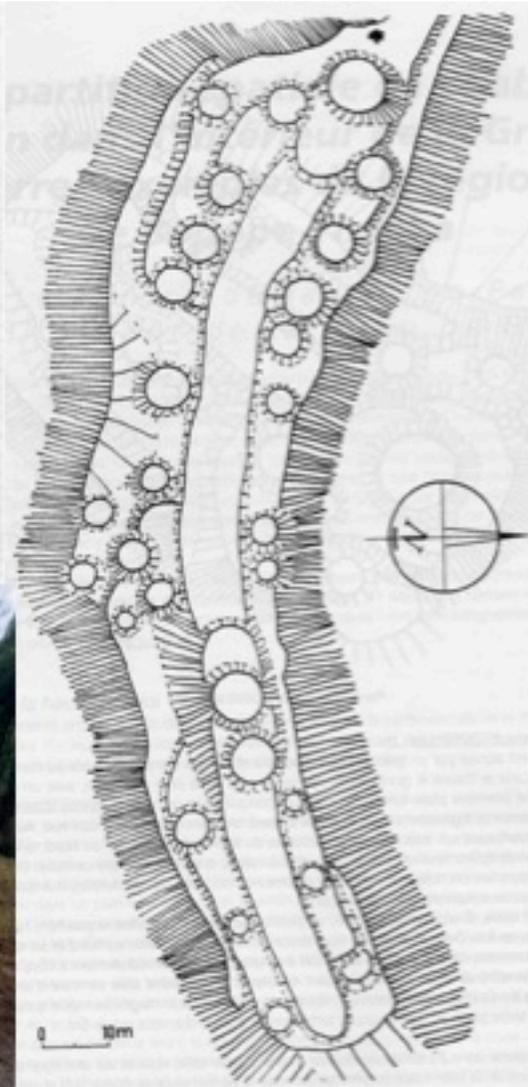
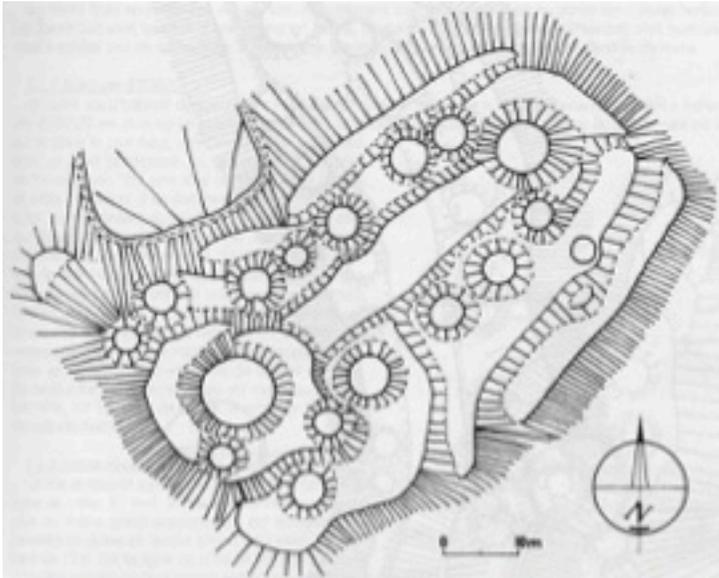


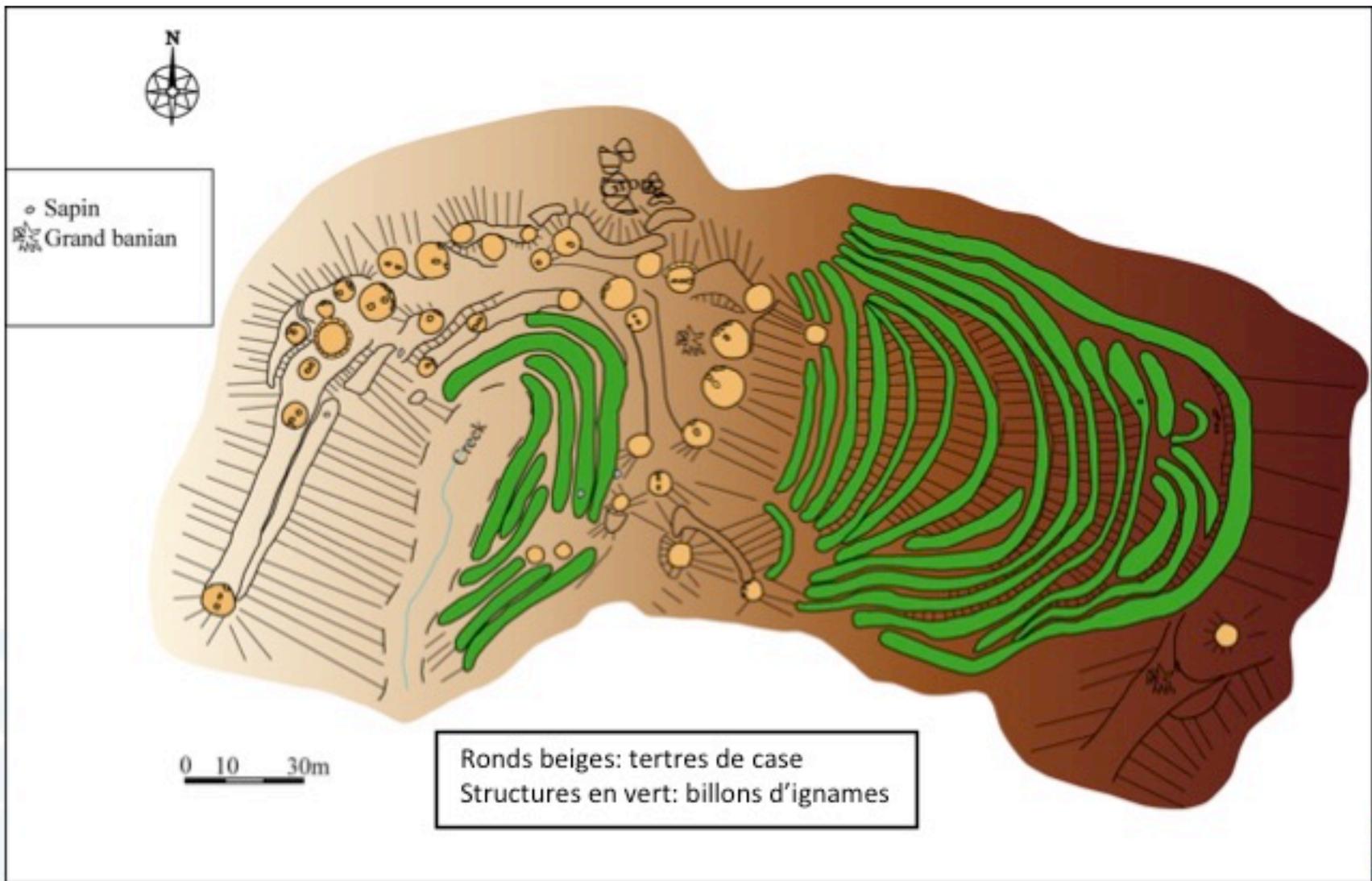
ENSEMBLES DE BILLONS SURELEVÉS

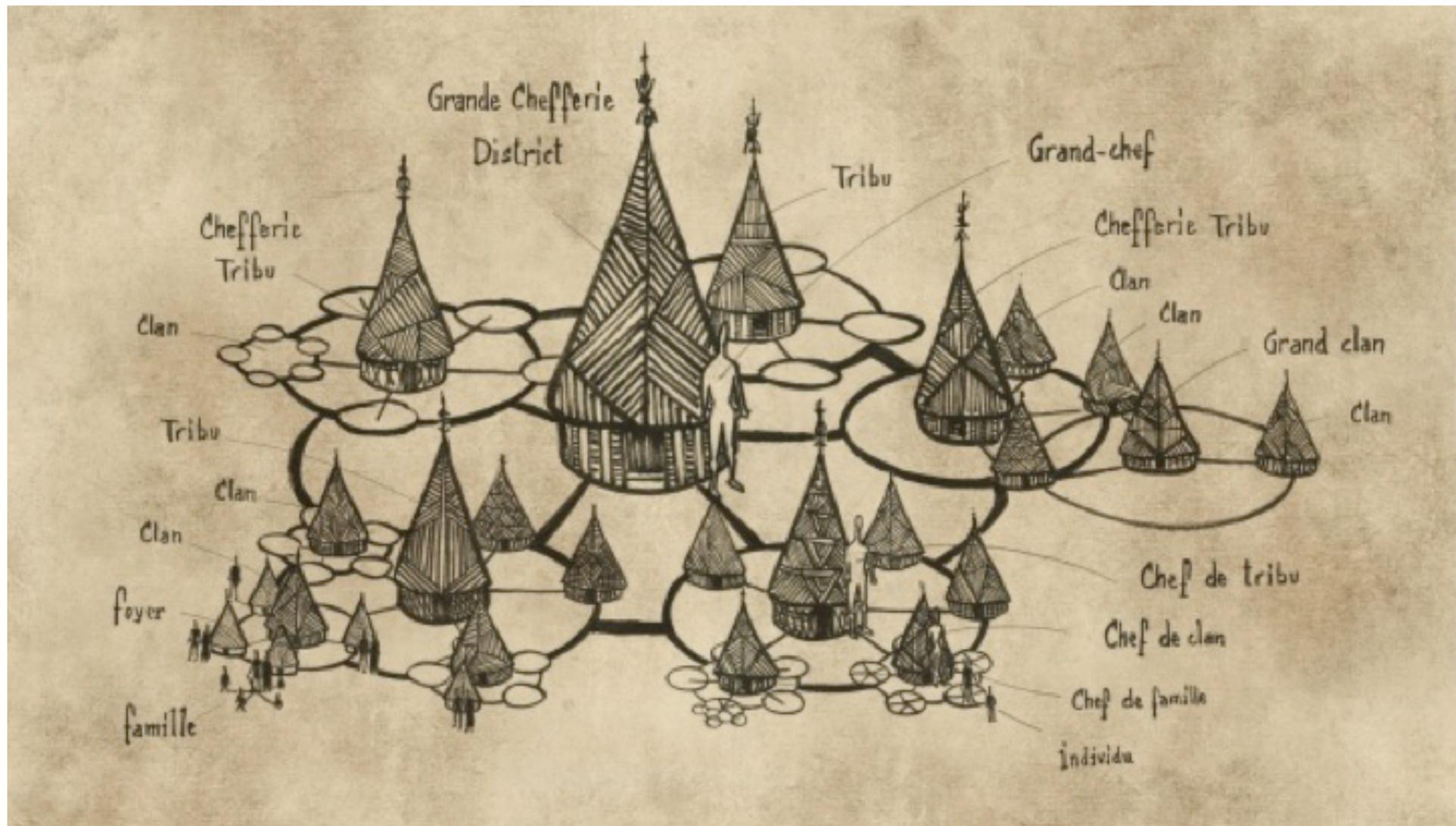
HAMEAUX

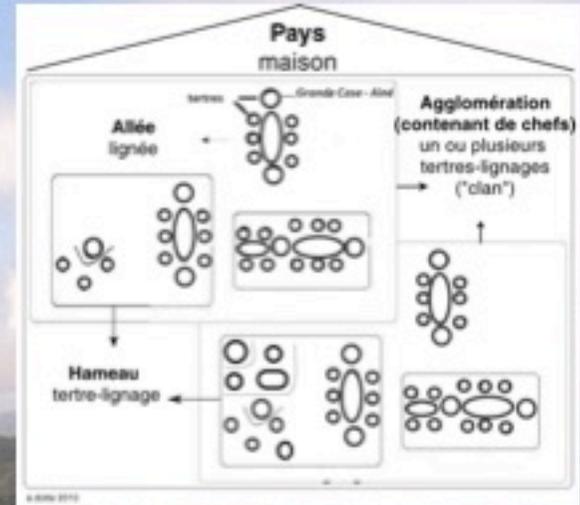
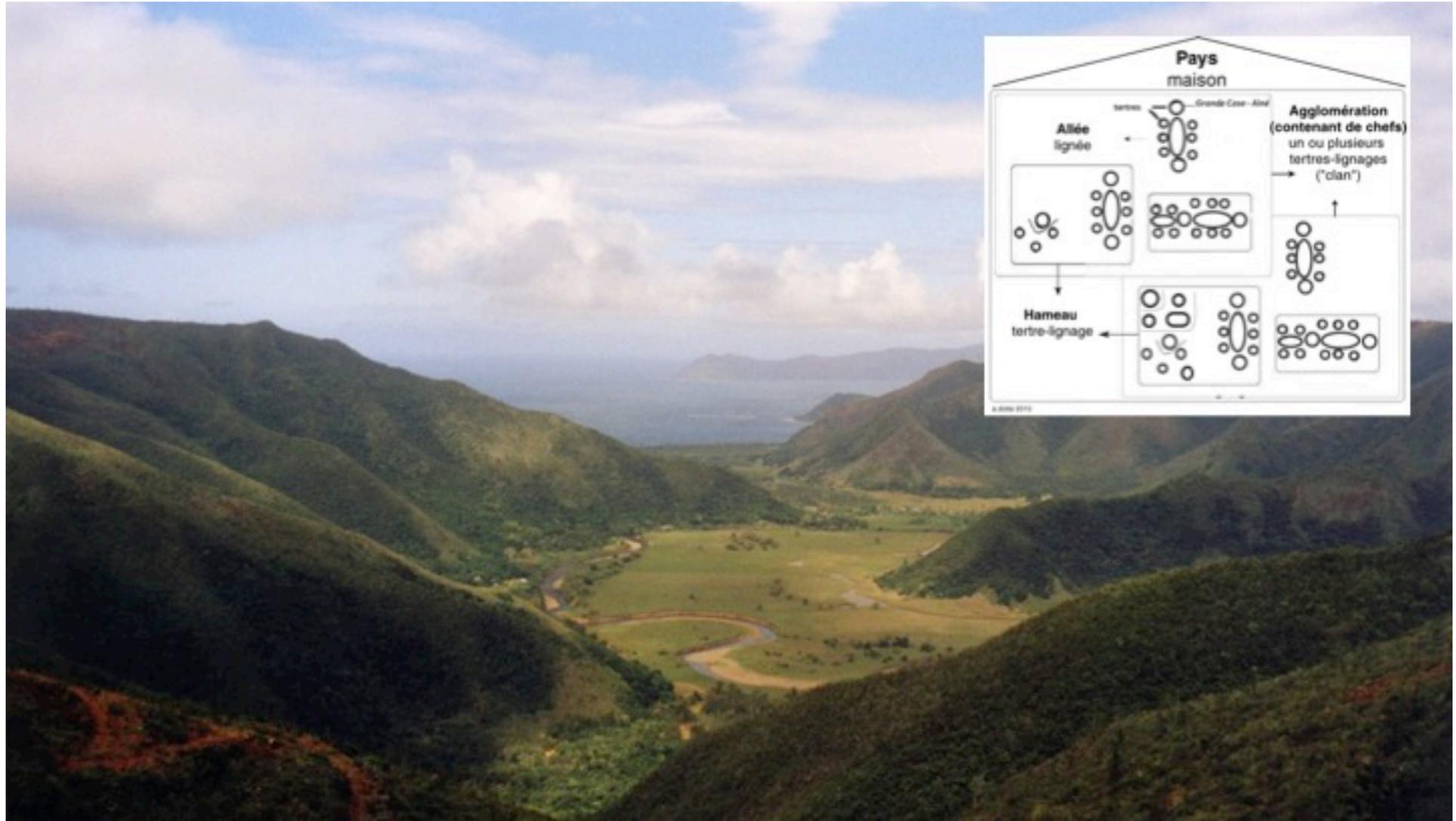








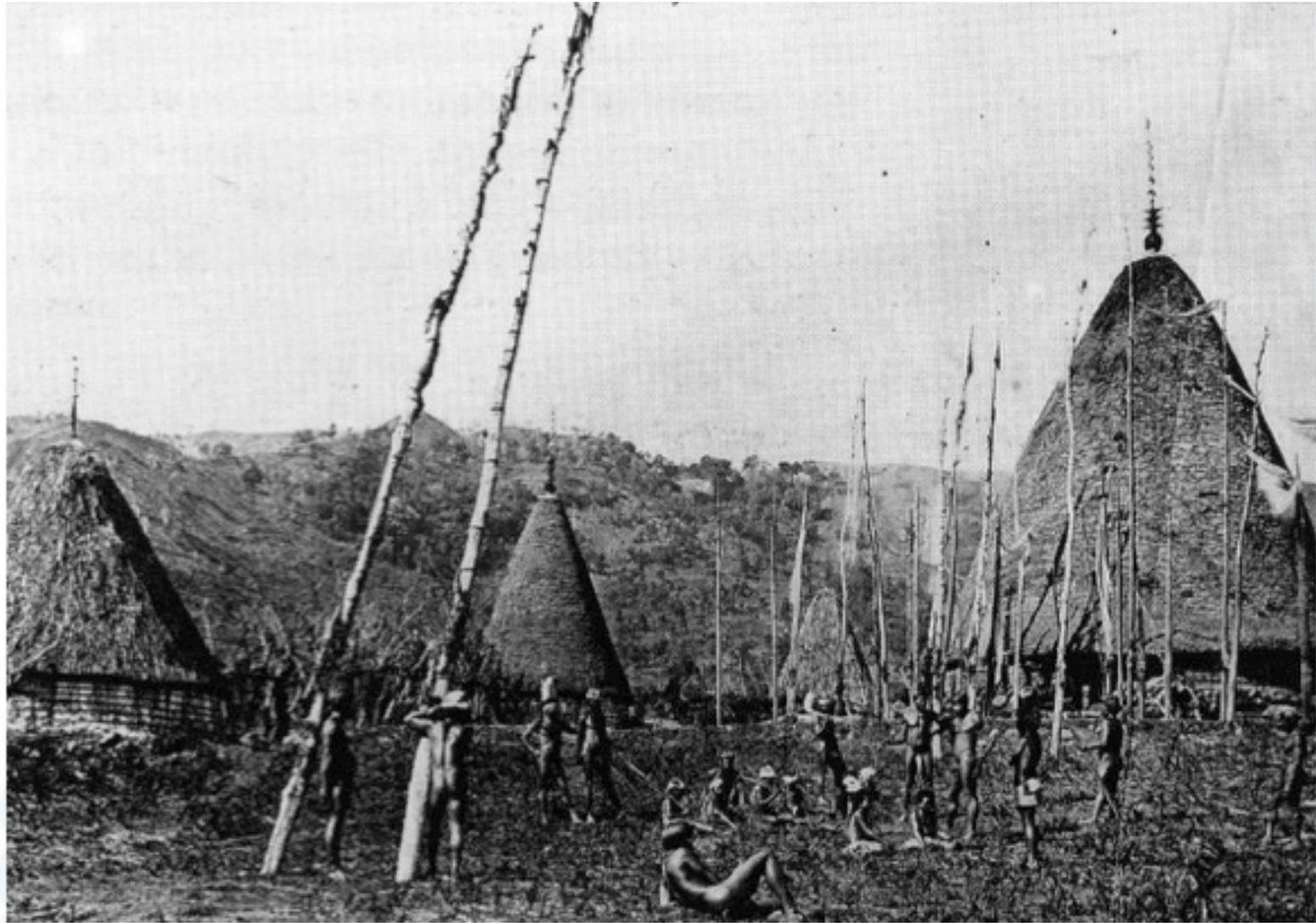




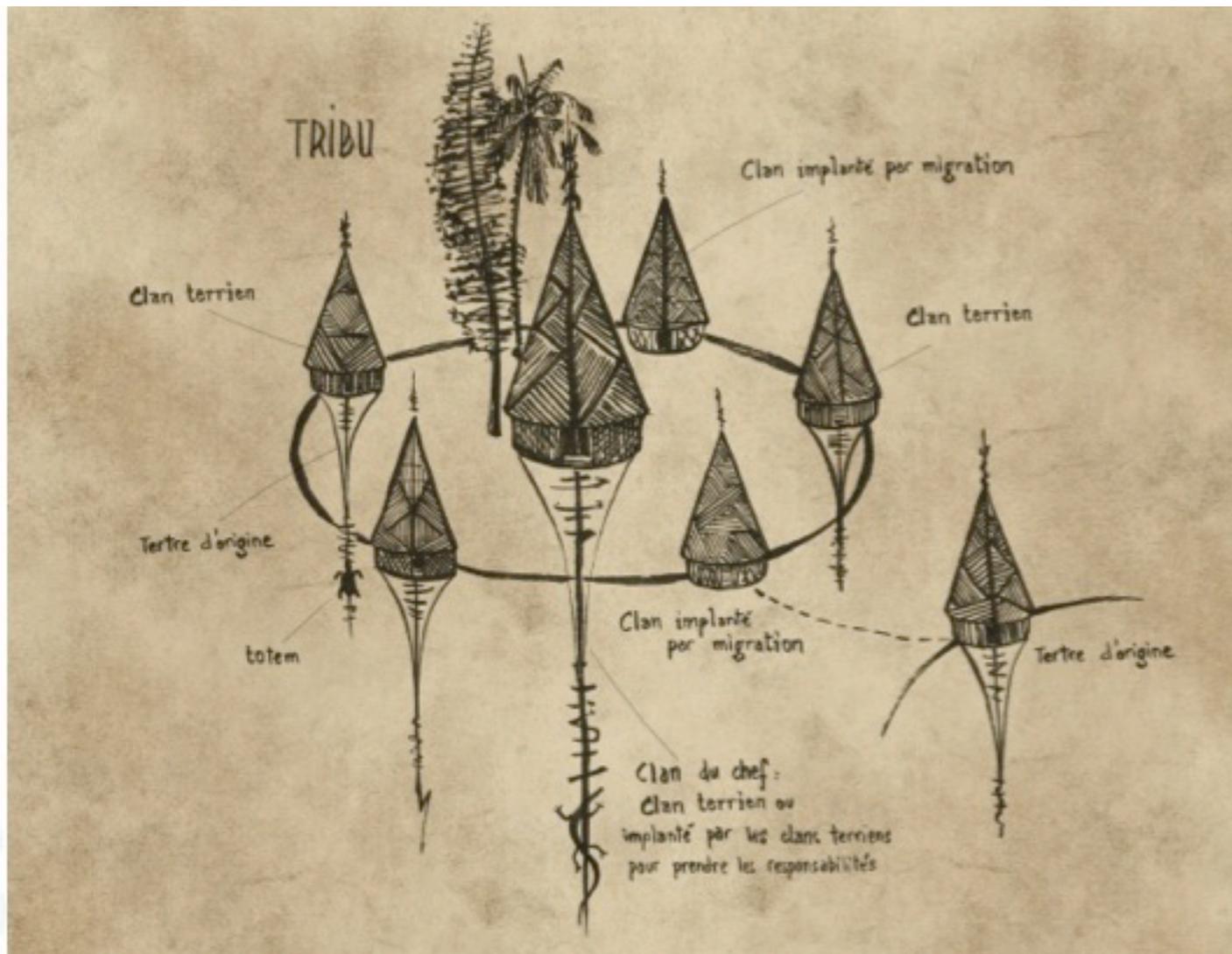


# Les langues de la Nouvelle-Calédonie



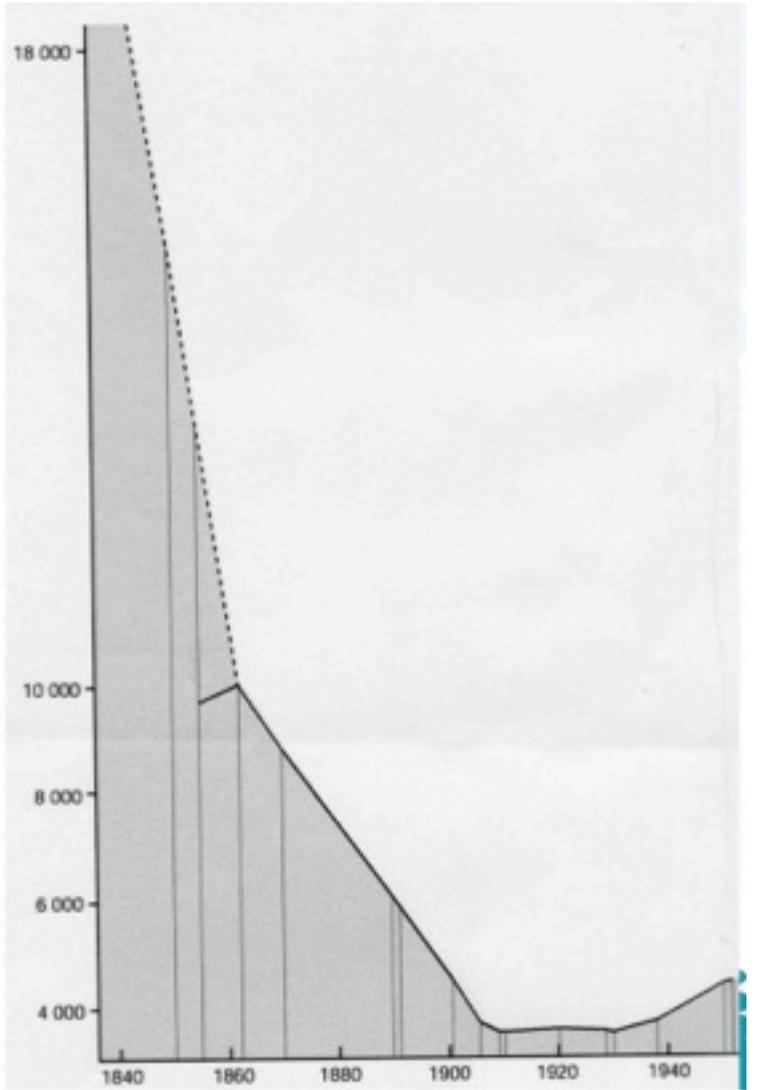








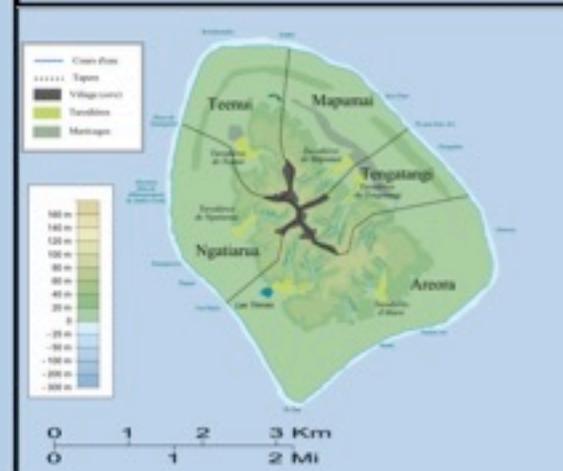
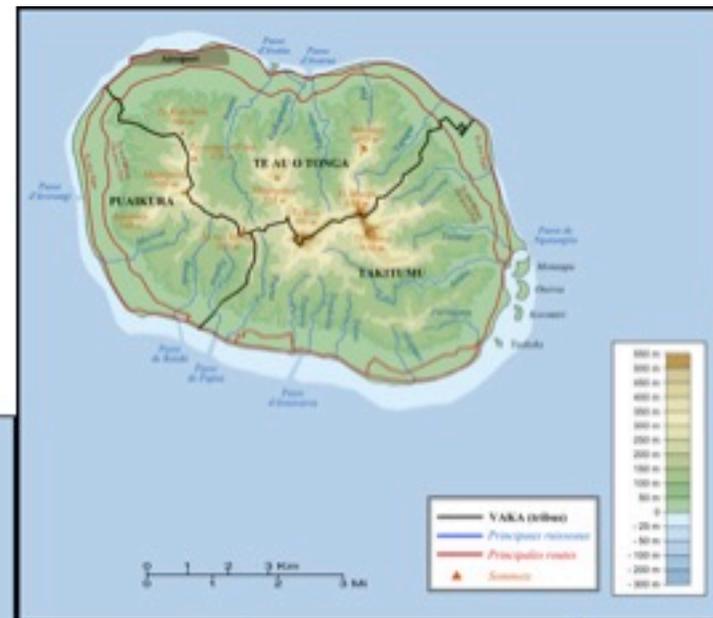
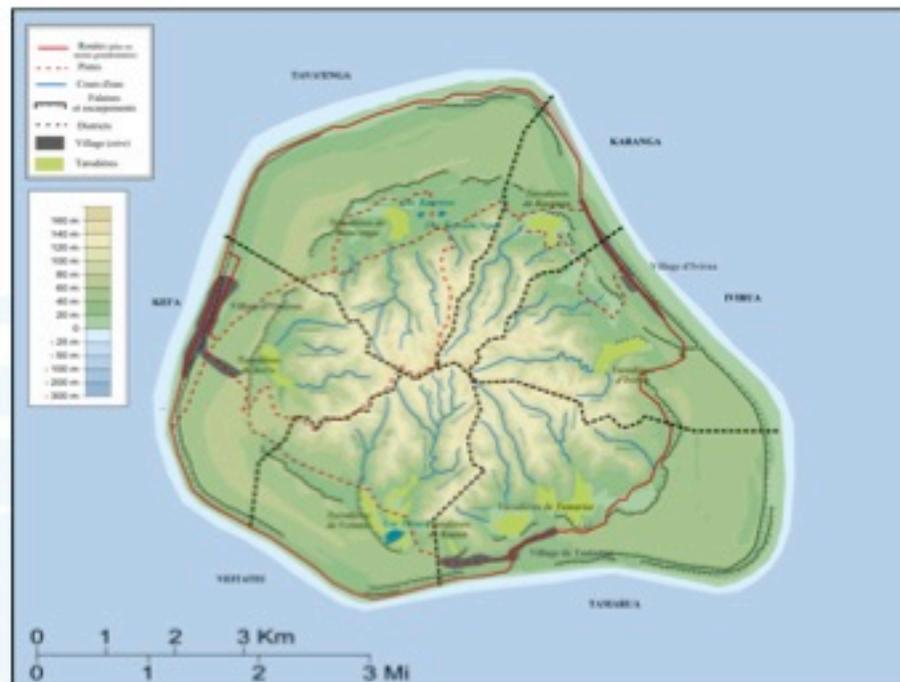




# Conclusion



# Des îles à un stade anthropocène, subdivisées en « parts de gâteau »









Oleti, merci

