PACIFIC ISLANDS PROGRAM
University of Hawaii

Miscellaneous Work Papers

1974:4

Pacific Islands Workshop for
College Librarians in Hawaii

Photocopy, Summer 1986
Foreword

Previously in this series of "work papers," student research submitted in academic courses of the Pacific Islands Studies Program of the University of Hawaii has been published as a contribution to existing knowledge of the Pacific. This initial emphasis has been supplemented by the reproduction of bibliographic compilations in Pacific Islands subjects, and is evidence of the multi-disciplinary interests of the Program and the wealth of cooperation present among Pacific-oriented members of the University faculty and the larger Hawaii community.

In 1974 the Program sponsored a series of workshops for Hawaii's social studies teachers and librarians to expand the utilization of Pacific-related resource materials in tertiary and secondary education within the State.

This work paper is a record of the first of these workshops and is dedicated to the interest and effort of college librarians in Hawaii.

Pacific Islands Studies Program
Room 5, George Hall Annex 7
University of Hawaii
PACIFIC ISLANDS WORKSHOP
FOR
COLLEGE LIBRARIANS
IN HAWAII

April 8-9, 1974

Manoa Campus
University of Hawaii
(Honolulu, Hawaii)

PACIFIC ISLANDS STUDIES PROGRAM
University of Hawaii
Introduction

The Pacific Islands Workshop for College Librarians in Hawaii was held April 8-9, 1974, at the University of Hawaii, Manoa Campus. This workshop conference was sponsored by the University's Pacific Islands Studies Program as part of an expanded activities schedule made possible by a grant from the U. S. Office of Education (Grant #OEG-0-74-0367, Project No. NA 30006). The main thrust of this acceleration was toward a greater measure of (1) organized inquiry at the University with respect to cultural change in the Pacific Islands and (2) assistance to Pacific-related instruction at other institutions in the State.

The Pacific Islands Workshop sought to ascertain the priority needs of librarians in tertiary education in Hawaii as an aid to course offerings in Pacific-related subjects. It also aimed at informing delegates of the range of Pacific-related materials available in Oahu's research libraries. Workshop participants explored various possible means for maximizing the use of such materials. Resolutions to implement the needs expressed were formally adopted at the Workshop's closing session.

Appreciation for support of the Workshop must first be expressed to the U. S. Office of Education whose grant of funds enabled the Pacific Islands Studies Program to prepare a range of materials for distribution to delegates, to provide travel assistance for those attending from the Neighbor Islands, and to reproduce and disseminate Workshop proceedings, as represented in this Work Paper.

Equally important to the Workshop's success was the enthusiastic contribution of the delegates and observers whose names, and the institutions
they represented, are listed in Appendix B.

Special thanks are due the Special Collections staff, Sinclair Library, for preparing materials and assisting in other ways during the conference. Deserving of special mention in this regard are Eleanor Chong, Renee Heyum, Nancy Morris, and Karen Peacock. The exhibit of Pacific Islands newspapers and journals was particularly appreciated by the delegates; a listing of items displayed is given in Appendix C.

One measure of the cooperation evidenced during the Workshop was the readiness of delegates upon request to report on the needs and resources of their respective institutions and to contribute their talents in chairing the several working sessions. Our grateful thanks goes to all of these persons, whose names are noted in the agenda (Appendix A).

The informal talk during the opening day luncheon by Renee Heyum, Curator of the Pacific Collection, Sinclair Library, on her recent search in Oceania for library materials provided an appropriate tone to get the Workshop underway. At the no-host dinner that evening, librarians and their guests welcomed the new insights into the changing world of the Pacific gained from the provocative talk by Gavan Daws, Professor of History, University of Hawaii. The next morning's discussion by delegates and the resolutions issuing from that exchange were unquestionably richer as a result of his stimulating comments. For these contributions by Miss Heyum and Dr. Daws the Program is most appreciative.

Leonard Mason, Workshop Coordinator
Registration (April 8)

Delegates and observers registered for the Pacific Islands Workshop by mid-morning of April 8, 1974, in the Biomedical Science Complex, Room C-104, where all work sessions were held. The opportunity to become acquainted was enhanced by coffee and cookie refreshment and a special display of Pacific Islands newspapers and journals (see Appendix C for listing). No registration fee was charged, although participants were asked to confirm reservations for the no-host dinner session by making payment at this time.

The packet of materials prepared by the Sinclair Library's Special Collections staff which was received by each registrant included the following items:


Opening Session (April 8)

Immediately after Registration, Eleanor Chong formally opened the Workshop. The thirty persons present were asked to identify themselves and the institutions they represented (see Appendix B for names and addresses).
She then introduced Norman Meller, director of the Pacific Islands Studies Program, sponsor of the Workshop. Briefly he referred to the Program's beginning at the University of Hawaii in 1951 and its evolution as an interdepartmental graduate studies (Master of Arts) program and a focus of encouragement for the University faculty to undertake Pacific Islands research. Funding for this Workshop, he noted, comes from the U. S. Office of Education as part of a grant to facilitate Pacific-related studies in tertiary and secondary institutions in Hawaii. Emphasis during the initial year has been given to strengthening library acquisitions and linguistic instruction on the Manoa campus, and to stimulating more interest in use of Pacific Islands-related materials in both tertiary and secondary education in Hawaii. This is the first of several workshops being planned by the Pacific Islands Program toward making Hawaii's Oceanic collections more available through an expanding awareness and improved duplication and distribution of materials. The role of the Pacific Islands Program is a facilitating one, to present an opportunity for librarians to interact more directly on matters of common concern. He expressed the hope that discussion during the next two days will lead to ideas for action to be continued after the Workshop is ended.

Leonard Mason, workshop coordinator, then spoke on various matters pertinent to implementation of the agenda. The Opening Session adjourned in time for all to walk over to the East-West Center cafeteria for an informal lunch hosted by the Pacific Island Program administration.

Lunch Session (April 8)

Twenty-nine persons attended the luncheon catered by Saga in one of the cafeteria's conference rooms. Chairing this session, Frances Jackson introduced Renee Heyum, curator of the Pacific Collection, Sinclair Library, who had just returned from trips to Micronesia and Polynesia to establish
reciprocal institutional linkages and to acquire materials for the Manoa
campus collection. Impressed by the complexity and rapidity of change ob-
erved in her travels, Miss Heyum cited as one problem just knowing what is
being published, especially the more ephemeral reports issuing constantly
from government departments and commissions. In view of the scarcity of book
stores and book dealers in the island territories, librarians in Hawaii
must learn for themselves the varied and often confusing procedures for
obtaining materials directly from their sources, usually at the cost of
considerable expenditures of time and patience in correspondence. Serials
present difficulty owing to their frequently irregular appearance and the
quick exhaustion of limited issues locally. Her best advice was to utilize
contacts formed in Hawaii with students and faculty from Pacific Island
areas in order to keep informed and to gain assistance in acquiring books
and serials as soon as they are printed. She noted the several cooperative
arrangements existing among Pacific librarians for building serial files
on microfilm and urged that more of these exchange relationships be developed.

Afternoon Session (April 8) -- Resources of Research Libraries on Oahu

After lunch, Workshop participants returned to their deliberations in
the Biomedical Science building. Introduced by Cynthia Timberlake, nine
librarians reported in turn on their respective collections which deal
importantly with Pacificana. This inventory of public and private holdings
on Oahu and the procedures governing their use may be regarded as being fairly
exhaustive. No attempt was made in planning this agenda to include such
specialized collections as, for example, those in the University's School
of Public Health and the Industrial Relations Center, or those in the East-
West Center's problem-oriented Institutes which are operated primarily for
in-house use by their own staffs. Collectively, these nine collections
probably constitute the most complete Pacificana holdings to be found in any city of the United States.

Bishop Museum Library. Judith Reed prefaced her comments with a note that due to limited staff and space, service is limited largely to users at the graduate/research level. Interlibrary loans are not possible, and all materials must be used in the Library. Special interests of Museum staff since its 19th century beginnings have biased the library collections toward Hawaiian and Pacific ethnology, natural history, and early voyages. A unique feature of the Library catalog, published through 1970, is the large number of analytics included, which make it a valuable bibliography as well. She referred briefly to the Fuller Collection of Pacificana, the unequalled (in Hawaii) photograph collection, the Hawaiian language newspaper collection, the manuscript archives, and the Pacific Scientific Information Center's vast holdings of a "fugitive and ephemeral" nature. Ms. Reed distributed a four-page brochure describing the Library in more detail.

Church College of Hawaii Library. Rex Frandsen described the Library's Pacificana collection as modest (5,000) and primarily for reference use in education, business, economics, history, anthropology, and life sciences. Future expansion in travel industry materials is anticipated. Some 6,000 color slides, mainly on Hawaii, Samoa, Tonga, and Tahiti, represent an important resource. Beginning next year the Polynesian Genealogical Collection, which is related to the archives in Salt Lake City, is scheduled for significant expansion, with first priority accorded to Hawaiian genealogies. The Polynesian Cultural Center has a collection of research papers which may be consulted by prior arrangement. Microfilms of Pacific Islands manuscripts and the Human Relations Area Files may be consulted at the Library. No interlibrary loans are made of the College Library's holdings. Frandsen
distributed a mimeographed listing of fifty-three serials maintained at the Library which are Pacific Island-related, and also a brochure on the Polynesian Arts and Crafts Series of color filmstrips and cassettes produced for sale at Church College.

Hawaii and Pacific Unit, State Library Branch. Elizabeth Eberly, after referring to the nature of the Unit's collections, called attention to their indexing of the Honolulu Advertiser and the Honolulu Star-Bulletin, with the index now printed through 1972 and ready to go to press for 1973. Limited staff makes maintenance of this work difficult, and attention is given more specifically to Hawaiian references than to general Pacificana. Indexing continues for major local magazines, and is available in file drawers. An attempt is made to subscribe to most Pacific Islands magazines, but gaps in some runs exist. As funds become available, the collection of State of Hawaii documents will be microfilmed. Those from 1967 to 1972 have already been indexed. Bibliographies on ethnic groups in Hawaii have been started this year. Only one, on Filipinos, has been printed to date (copies were handed out at the Workshop). Bibliographies are planned on Hawaiian cultural subjects, and eventually for other Pacific Islands. Ms. Eberly noted the considerable use of the Unit's holdings by business people and distributed copies of a pamphlet, "Count on the Library for Business Information Wherever you are in Hawaii."

Archives of Hawaii. Agnes Conrad provided for Workshop participants (1) a ten-page mimeographed description of Archives history and available records and indexes, classified according to publication before or after 1900 when Hawaii passed to territorial status, and (2) a brochure summary of the same information. The Archives' goal is to hold all original documents of Hawaii's government, some dating back to the 1830's. Indexes and
descriptive inventories exist for many of the materials. Some 30,000 photographs and negatives, picturing Hawaii's people, scenes, and events, and filed by general subject headings, may be consulted and copied by appointment. Examples of other materials are indexed land records, newspapers (including obituaries), immigration records before 1900, testimony in land titles hearings in the 1840-50's, and all legislative records and reports. The Archives may be most useful when inquiries have to do with specific individuals or events. As a rule, staff assistance is necessary. Some materials are now being microfilmed to relieve the storage space problem.

Pacific Collection, Sinclair Library. Renee Heyum, commenting on the organization of the University Libraries' collections, pointed out that with the exception of natural science materials which are kept in Hamilton Library, everything on the Pacific Islands is housed in Sinclair's Pacific Collection. Anyone may consult this collection, but loans are possible only when a second copy of the title is available. Photocopying of single copies is permitted. With present funding limitations, accessions are acquired whenever possible on microfilm, especially newspapers. By agreement with the Bishop Museum Library, the University concentrates on the purchase of the more contemporary materials and older titles are bought by the Museum. The Sinclair collection is especially strong in anthropology, linguistics, vernacular texts, and legal/administrative materials from the Pacific Island territories. Ms. Heyum noted an inadvertent omission in the "Bibliography of Bibliographies" prepared for this Workshop; included should be reference to Margaret Titcomb's current project of selecting 500 titles to constitute a core collection of Pacific Islands literature. This is a commercial undertaking to produce a bibliography and microfilm copies of all the titles for sale.
Hawaiian Collection, Sinclair Library. David Kittelson recalled that the present Hawaiian and Pacific holdings once comprised a single collection directed by Janet Bell. Although the two collections now have separate curators, stack areas, and catalogs, they continue to share office space and clerical staff. The Hawaiian Collection has about 55,000 volumes and more than 1,000 serial items. It is particularly strong in early voyages to Hawaii and in 20th century materials. All publications about the University of Hawaii and by its faculty and staff are housed here, together with some 3,000 theses and dissertations approved for graduate degrees at the University. Recently issued materials about Hawaii are reported quarterly in "Current Hawaiiana." The 68,000-card catalog of the Hawaiian Collection was published by G. K. Hall in 1962. There is new interest in bringing out an updated edition based on more than twice as many card entries as before and including new headings and better analytics. Mr. Kittelson indicated that a number of duplicates in the collection may eventually be available for supplementing the holdings of other libraries in Hawaii.

Hawaiian Historical Society Library. Barbara Dunn credited the support of the Society's membership with building this library, which is mostly Hawaiian in its holdings, but is strong on early voyages and includes some general Pacificana. A very large file of newspapers in Hawaiian, English, and Portuguese, some in almost complete runs, is supplemented by a complete file of Hawaii business directories, a pamphlet collection, and a catalogued manuscript collection. Since 1892 articles on Hawaii have appeared in the Society's annual reports, since 1967 in the annual journal, and now a newsletter to members announces quarterly programs open to the public. A brochure lists Society publications for sale. Use of the Library's unique resources is available only on the premises. The Library is located in the same building as the
Hawaiian Mission Childrens' Society Library and shares the same reading room, although their collections are maintained separately.

Hawaiian Mission Childrens' Society Library. Lela Goodell, substituting for Elizabeth Larsen who was ill and could not be present, emphasized the uniqueness of the Library's resources in the field of 19th century mission documentation. A large number of missionary journals, including *The Friend*, complements some 10,000 catalogued books and sixteen file drawers of manuscripts, mostly missionary letters from the period 1820-63. The records and correspondence of the Boston Mission, stored at Houghton Library, Harvard University, are available for reference in xerox and microfilm copies. The archives of the Congregational Church in Hawaii from 1820 are being indexed. Letters pertaining to Micronesia are being microfilmed by arrangement with the University of Guam, together with an index by island and missionary names. All collections are housed in a special security vault for preservation. No interlibrary loans are possible, and photocopies are not encouraged. Special permission is required to copy or quote most manuscript materials.

National Marine Fisheries Service Library. Hazel Nishimura described this library as mainly for the use of the Honolulu Biological Laboratory staff and for those interested in marine science, especially pelagic fisheries. Most of the collection comprises progress, interim, and final reports as required by federal grants on fisheries research, initiated as early as 1948 by Pacific Oceanic Fisheries Investigation. Materials on the life history of Pacific tunas include Japanese researches from before World War II, on microfilm and some in translation. The collection also includes Australian and New Zealand publications on marine fisheries, and materials from the Pacific Islands Development Commission and the Woods Hole project (1946-49) on Oceanic research. Only very specific requests for information are invited,
preferably by appointment, as accession listings are lacking due to limited staff. Attempts to acquire materials on fishing rights in other areas of the Pacific than Hawaii are planned for the future.

Afternoon Session (April 8) -- Needs of Hawaii's College Librarians

The second afternoon session on April 8th followed the coffee break and was chaired by Nancy Morris. Rather than report seriatim, the librarians listed on the agenda contributed to an unstructured discussion of institutional needs for Hawaiian and other Pacific Islands materials. All of the public and private college and university libraries in Hawaii were represented, except Kapiolani and Leeward Community Colleges which had been invited but chose not to send delegates. Patricia Okamura of Hawaii Community College was unable at the last minute to attend, and was represented by Linda Engelberg of the University of Hawaii at Hilo. As to be expected, this afternoon discussion highlighted needs in the more specific field of Hawaiiana. However, it was recognized and accepted by all that the rest of the Pacific Islands area warranted and should in the future receive more attention among Hawaii's librarians involved in tertiary education.

The major question that in one way or another concerned all of the librarians was "What holdings should we try to obtain on Hawaii and the Pacific?" The main thrust of this question relates first to institutional limitations on funding, necessitating every librarian to exercise selective control in purchases. The Pacificana needs of colleges in Honolulu may be reasonably well satisfied by student and faculty access to collections at the Bishop Museum, Sinclair Library, and the specialized libraries downtown. On the other hand, community colleges and private institutions elsewhere on Oahu are too distant and must depend more heavily on their own resources. The case of Neighbor Island college libraries is doubly critical, since
Honolulu's resources are even less accessible.

The student composition also affects a library's requirements in respect to Hawaiian and Pacific acquisitions. Hawaii Pacific College Library is somewhat unique in that it serves the needs of its primarily commercial curriculum and the downtown businessmen who consult it, with a predominantly current and topical collection focused on commerce and industry in Hawaii, supplemented as otherwise required by the several State collections located downtown nearby. A liberal arts college, such as Hawaii Loa, can manage with a less specialized library than, for example, USIU at Maunaolu, where two-thirds of the students are Micronesians who constantly request information on their home islands for class projects, or Church College of Hawaii, where a large number of the students come from Samoa, Tonga, Fiji, etc. Finally, there is the difference between the requirements of undergraduate and graduate institutions. Colleges of the former emphasis tend to favor Hawaiiana rather than more general Pacificana materials, and their students are frequently concerned with homely bits of information about chants and folklore, and the artifacts and behavior of daily life, if possible in audio-visual form. In contrast, the Manoa campus of the University represents the additional interests of graduate students and faculty who may be oriented more broadly toward the Pacific Islands scene and more technically to such topics as demography, resettlement, land tenure, biogeography, anthropology, and archeology.

Given each library's specific needs, the next question posed was "Where does one find out what is available and whether it's any good or not?" Here the problem was not so much financial as it was the need of expert guidance from authorities on the Pacific. Some librarians said they bought everything published by the Bishop Museum Press, University Press of Hawaii, South Pacific Commission, etc., because of the established reputation of these
organizations. Others depended on the Hawaiian Catalog printed several years ago by G. K. Hall, and on the "Current Hawaiian" listing and other bibliographies produced by the Sinclair Library staff. Regret was expressed that no action had been taken since 1972 on the State Library project to compile a thesaurus as index to Hawaiian in magazines, newspapers, and documents. Perhaps it could be expanded to include all of Pacificana. The case for locating Hawaiian materials of good repute was viewed as very much better by comparison with that for Pacificana. Seen as the "step-child" in Hawaii's educational curricula and libraries, Pacific Islands materials were judged even harder to come by than Hawaiian. The new acquisition list of Sinclair's Pacific Collection was welcomed as providing some relief, as was Margaret Titcomb's project for xeroxing a "core" literature of the Pacific, when it is completed. But the urgent need for indexing and for evaluating use level of Pacific Islands materials, as well as for Hawaiian, became quite evident as discussion continued on these matters.

From some of the community colleges came a special plea for more information about availability of audio-visual materials on the Pacific, including slides, films, filmstrips, photographs, and ethnomusic recordings. A project on Kauai was described as a possible model for other communities in the State to develop materials from resources that are locally available in private collections and in the memories of the island people themselves.

Certain problems in maintaining library collections were reported as plaguing all of the delegates. Deterioration of books and serials caused by insects and humidity is an old tale in Hawaii, but the heavy usage of library holdings by today's multitudinous students, including the constant reproduction by photocopy of required reading, threatens to erode endangered collections disasterously. Theft of materials, especially those out of print,
has driven librarians increasingly to restrict loans and, in some cases, access to some of the more scarce items.

Dinner Session (April 8)

No-host cocktails and a buffet supper at the Flamingo Chuck Wagon Restaurant brought Workshop participants together in a mood of socializing at the end of this first day. Thirty-seven persons attended, including delegates' guests and the speaker for the evening. Dr. Gavan Daws, Professor of History, University of Hawaii at Manoa, spoke on the subject of "Culture Change in the Pacific," particularly addressing the role of librarians.

In suggesting ways of thinking about the changing world of the Pacific, Dr. Daws described the unique effect that islands and insularity have had on Westerners' views about the Pacific and on the contextual frame in which contacts have occurred over the past 450 years between indigenous populations and agents of Western society. The written history of this part of the earth, the paper record as compiled by Western observers, Daws declared to be culturally biased in favor of the West owing to the circumstances under which information has been recorded and saved for scholarly study and interpretation. It was never in the tradition of Pacific islanders, even after they became literate through association with Westerners, to save the papers on which they had written things about themselves. Very large gaps exist, therefore, in the knowledge and understanding of Pacific peoples and their cultures, and what has happened to them.

Dr. Daws drew heavily on the Hawaiian experience to illustrate his points, but he indicated that much the same situation applies elsewhere in the Pacific Islands. He suggested that the rewriting of island history is just now beginning to emerge in the context of Ethnic Studies, where the non-haole (non-Caucasian) -- the Hawaiian, the part-Hawaiian, and descendants
of Asian immigrants to Hawaii -- is attempting to develop other kinds of
evidential material than the "paper" record by tapping the memories of old
timers still living. In addition to the potential presented by this oral
history approach, he referred to the immense treasure for interpreting the
past that exists in the vernacular language newspapers. Unfortunately, he
noted, the translator skill and the commitment of personnel to accomplish
this task are at this moment woefully inadequate to the challenge.

Librarians, and scholars, too, Daws admitted, tend to be preoccupied with
the past in Pacific Islands studies. The time has come to be more aware of
the present and future of island peoples since we have at hand opportunities
to observe and to record for posterity the multicultural interpretations of
what is happening now. Western dominance in the Pacific is giving way, at
least culturally and politically, to a resurgence of indigenous expression
in which islanders are seeking to reestablish their own identities and control
of their own destinies. Daws recognized the fact of minimal resources availa­
ble for funding and staffing projects that deal adequately with Pacific Islands
subjects in the schools and libraries. However, in concluding on this note,
he challenged the audience with the question of whether it may not still be
possible in the American context to do things well in a small way.

(For amplification of Dr. Daws's remarks see the edited version of his
address in Appendix D.)

Morning Session (April 9) -- Ideas for Action

Agnes Conrad chaired this session which ran the entire morning, breaking
only briefly for mid-morning coffee refreshment. A principal aim was to con­
sider possible solutions to needs defined during the first day of the Workshop.
Formal action was to be reserved for the afternoon session. Discussion was
deliberately allowed to range freely from one topic to another as ideas
occurred to delegates. The following summary attempts to isolate the principal topics considered, although not necessarily in the order of their priority.

A recurring concern was how to learn about new publications and where to obtain them. Some delegates recalled Renee Heyum's advice at luncheon the day before to depend on students and faculty acquainted with Pacific sources. They wondered if she might circulate information about contacts made on her recent trips to Micronesia and the South Pacific. Others mentioned the resources of the Micronesian Area Research Center (MARC) at the University of Guam, the Pacific Scientific Information Center at the Bishop Museum, and the possibility of developing closer links with other South Pacific institutions such as the University of the South Pacific in Fiji, the University of Papua and New Guinea at Port Moresby, and the South Pacific Commission in Noumea, New Caledonia.

Specialized bibliographies like those prepared for the Workshop were commended as providing useful guidance to librarians, especially if they could include evaluations as to the most appropriate use of each item. Some indicated they would be willing to pay a nominal fee to receive information on new accessions if a subsidy were needed to distribute acquisition lists like those issued currently by the Bishop Museum and the Sinclair Library. A sense of satisfaction seemed to prevail with regard to references to Hawaiiana but was generally lacking for the rest of the Pacific Islands (an exception was the new acquisition list of Pacific items just inaugurated by Sinclair Library).

In serving a locator function, the 1965 Union List of Serials was regarded as needing reassessment, e.g. to include smaller libraries, especially those on the Neighbor Islands. Argument was advanced for having a single Union List
for Hawaii and the Pacific, including Hawaii as part of the Pacific rather than as a separate area as it tends to be in library usage. Mention was made of the computer printout available for Sinclair’s Special Collections which emphasizes Hawaii and the Pacific. However, the program includes only current serials and its entries need to be checked against name changes and terminations of older serials. The State Library Branch possesses a listing of both "live" and "dead" serials.

This discussion led naturally to consideration of a Newsletter, edited and issued periodically by some central agency, to include information on new publications, accessions, and sources for acquisition, and thus serving as supplement to the basic lists now available. Reference was made to the Newsletter of the Pacific Islands Studies Program which it was suggested might be adapted to this use; but it was noted that it is an in-house (University of Hawaii) organ inappropriate for a larger audience including Hawaii’s libraries. The Hawaii Library Association general newsletter was noted as a possible vehicle but there appeared to be consensus that "Hawaii/Pacific," being more specific, required separate treatment. "Current Hawaiiana" used to be produced by HLA but problems of financing encouraged its transferrence to the University of Hawaii. A newsletter of frequent appearance was envisioned, because in the Pacific there is much ephemeral material that would go out of print before word could be communicated of its existence. All concurred that editing a newsletter is an onerous task.

Translations of early voyages and other foreign language works were cited as an important area warranting encouragement. Margaret Titcomb told of her work with the Committee on Translation of the Friends of the Library Council. Here the problem remained as to how translations, once completed, could be funded for publication. Norman Meller referred to the modest series
of Work Papers produced by the Pacific Islands Studies Program which already has included some translations. Discussion followed as to whether a work should be just translated or be edited with annotations. Obviously the latter was more desirable, and the answer depended on the resources available. Suggestions were made about utilizing translating skills in the University of Hawaii's language classes and at the University of Guam's research center.

Another area of concern was indexing. Once librarians know where various materials can be obtained, indexes become necessary for easier reference. The matter of authority files was thoroughly discussed. The urgent need to complete work on the thesaurus project for Hawaii was reiterated. A thesaurus for the Pacific Islands was seen as equally useful. Someone suggested that a Union List of Indexes be compiled for Hawaii and other Pacific materials. It was noted that an index and a negative microfilm copy of Social Process in Hawaii, 1935 to 1963, is available for sale at the Hamilton Library office.

A query was made about the number of courses on the Pacific taught at colleges in Hawaii. Almost every institution represented reported one or more courses in its curriculum, with more on Hawaii, specifically, than on the Pacific as a whole. Student needs for library materials appear, therefore, to be a critical consideration for librarians here. However, as it was pointed out, students tend to use materials that are assigned by faculty, and the latter make assignments in terms of what is available in the library. Time for study is short, and students seek the quickest route to the information needed, hopefully in multiple copies for loan or available for photocopying. Materials in English definitely get the most use, as few students command other languages, such as Hawaiian.

This brought the discussion quickly to procedures for reproduction of
library materials. As noted yesterday, photo-reproduction by students is wearing on books and serials, and restrictions on this practice may have to be imposed. Some librarians responded with suggestions that users bring with them, or rent at the library, small cameras to photograph the desired pages, or even that they read the material onto recording tape. If materials are made available on microfilm, this will likely require funding for additional reading machines and extra space for users. It was recognized that microfilming was more reasonable for preservation of scarce items and for research, but less so for student coursework.

A plea was made to attend more to audio-visual materials in the library, owing to changing study habits of students who favor such instructional aids over books and serials. Listing of available audio-visual aids by some central agency would be especially useful to college libraries in the outer islands of the state.

Closing Session (April 9)

Katherine Anne Peters chaired the closing session. Nancy Morris served as recorder. The following recommendations were unanimously approved:

1. Introduced by Judith Reed:

"It is recommended that a newsletter be established to serve as a clearinghouse for libraries concerned with Hawaiian and Pacific materials. Suggested inclusions for the newsletter might be current acquisitions, new serial titles, serials discontinued, fugitive local publications, holdings of special items, notifications of new Hawaiian and Pacific subject headings, notices of new bibliographies, projects, indexes, translations, lists of courses offered, announcements of serials available on microfilm, calls for issues needed to complete sets for filming, want lists, duplicates available. It was proposed that the newsletter be kept as an internal vehicle for the present, each library being responsible for any additional duplication and distribution desired. An editor would be appointed for coordination."

The following committee was appointed to work out implementation and financing:

-- Judith Reed, chairman, Marian Hubbard, and Renee Heyum.
2. Introduced by Rex Frandsen:

"The need for publication of the present card index to Pacific periodicals held by the State Library, the Bishop Museum voyage index, and the specialized indexes of Punahou and Kamehameha Schools has been expressed by college librarians throughout the State of Hawaii. Such indexes would be a valuable service to Pacific Island researchers. A high priority should be assigned to such a project. It is proposed that this project be undertaken as funding and personnel allow. It is recommended that the publication be in book form, that it include a listing of all Hawaiian/Pacific periodicals now indexed, and that it include a legend index, a music index, and a voyage index. Existing indexes are to be included in their present form, or in a form determined by the public. An acceptable agency should be chosen for the publication of the project."

A committee consisting of Rex Frandsen, chairman, Elizabeth Eberly, and DeEtta Wilson was appointed to initiate the project.

3. Introduced by Yasuto Kaihara:

"It is recommended that the Thesaurus of Hawaiian Descriptors be brought to completion. The primary use of the Thesaurus is to serve as a common, standardized authority of accepted terms (descriptors) which is to be the basis for indexing magazines, newspapers, and documents (such as those listed in Hawaii Documents), and for providing topical approaches to periodical references. Unquestioned in libraries is the need for useful and current indexes to references not provided in card catalogs. Secondarily, the Thesaurus could serve as a possible source of headings in the development of vertical file collections of ephemeral material. Although conceived as a thesaurus of Hawaiian descriptors, it would be applicable for indexing Pacific materials, necessitating perhaps only a supplemental list of specialized Pacific terms. The project, as initiated by the Hawaii State Library in cooperation with libraries throughout the State, is an important project and deserves support of the highest priority."

(Note: As requested by the Workshop delegates, this recommendation was communicated to the executive board of the Hawaii Library Association. In addition, the recorder wrote to Ms. Masae Gotanda, head of the Planning and Evaluation Section, State Office of Library Services, calling to her attention the interest of the Workshop in the Thesaurus.)

4. Introduced by Katherine Anne Peters:

"The following recommendations regarding Hawaiian and Pacific audio-visual materials are made:
1. It is requested that each college and/or institution submit a list of noncommercial Hawaiian/Pacific audiovisual materials to a designated compiler. A compilation of these resources would then be distributed to interested schools and institutions and/or published in the proposed newsletter.

2. Production of Hawaiian/Pacific materials on each campus is encouraged.

3. Exchange of Hawaiian/Pacific audiovisual materials between Hawaii and other Pacific islands is encouraged.

4. A compilation of names of persons willing to share slide collections will be made.

Gail Bartholomew and Patricia Okamura will serve on the committee to implement this project.

It was also agreed by members of the Workshop that they will continue to serve as an ad hoc group with Rex Frandsen as chairman, in order to continue the projects discussed above.

(Note: A copy of these recommendations, as prepared by recorder Nancy Morris, was mailed out to Workshop members by the Pacific Islands Studies Program on April 22, 1974, as a reminder until the present Workpaper of Proceedings is distributed.)

It was moved by the Workshop participants to thank Ms. Leonard Mason for her preparation of cookies and leis for the Workshop, and a letter to that effect was directed to be sent to her.

Norman Meller closed the Workshop by expressing Mahalo to all who had participated in making the Workshop successful, and indicating that the Pacific Islands Studies Program would cooperate fully, limited only by its resources, to further Pacific Islands studies in Hawaii.
APPENDIX A

PACIFIC ISLANDS WORKSHOP
AGENDA

MONDAY, APRIL 8

10:00 - 11:00 a.m.  REGISTRATION
(Biomed C104)

11:00 - 12:00 a.m.  OPENING SESSION (Chairman: Eleanor Chong)
(Biomed C104)
Welcoming (Norman Meller, Director, Pacific Islands Studies Program, University of Hawaii)
Agenda comments (Leonard Mason, Workshop Coordinator)

12:15 p.m.  LUNCH SESSION (Chairman: Frances Jackson)
(East-West Center Cafeteria, Conf. Rm. C)
Informal report on South Pacific Documentary Resources (Renee Heyum, Curator, Pacific Collection, Sinclair Library, University of Hawaii)

1:30 - 3:00 p.m.  AFTERNOON SESSION (1): Resources of Research Libraries on Oahu (Chairman: Cynthia Timberlake)
Bishop Museum Library (Judith Reed)
Church College of Hawaii Library (Rex Frandsen)
State Library Branch, Hawaii and Pacific Unit (Elizabeth Eberly)
State Archives (Agnes Conrad)
Sinclair Library, Pacific Collection (Renee Heyum)
Sinclair Library, Hawaiian Collection (David Kittelson)
Hawaiian Historical Society Library (Barbara Dunn)
Hawaiian Mission Children's Society Library (Lela Goodell)
National Marine Fisheries Service, Honolulu Laboratory Library (Hazel Nishimura)

3:00 - 3:15 p.m.  COFFEE BREAK

3:15 - 4:30 p.m.  AFTERNOON SESSION (2): Needs of Hawaii's College Librarians (Chairman: Nancy Morris)
Chaminade College (Marian Hubbard)
Hawaii Community College (Linda Engelberg, for Patricia Okamura)
Hawaii Loa College (Paul Freeman)
Hawaii Pacific College (Nancy Alconcel)
Honolulu Community College (Violet Lai)
Kauai Community College (Katherine Anne Peters)
6:30 p.m.  
(Flamingo  
Chuck Wagon  
Restaurant)  
DINNER SESSION (Cocktails at 5:30)  
Lecture: "Culture Change in the Pacific: Its Relevance to College Level Academic Offerings in Hawaii"  
(Professor of History Gavan Daws, University of Hawaii)  

TUESDAY, APRIL 9  

9:00 - 12:00 a.m.  
MORNING SESSION: Discussion--Ideas for Action  
(Chairman: Agnes Conrad)  

12:00 noon  
LUNCH (Informal)  

1:30 - 4:00 p.m.  
(Closed C104)  
CLOSING SESSION (Chairman: Katherine Anne Peters)  
Formal action on recommendations for action  
Closing remarks (Norman Meller, Director, Pacific Islands Studies Program, University of Hawaii)  

Maui Community College (Gail Bartholomew)  
University of Hawaii at Hilo (Mary Huston)  
University of Hawaii at Manoa (Eleanor Chong)  
U. S. International University, Maunaolu Campus (Carla Mauri)  
Windward Community College (DeEtta Wilson)
APPENDIX B

PACIFIC ISLANDS WORKSHOP

PARTICIPANTS

Delegates

Nancy S. Alconcel
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Hawaii Pacific College
841 Bishop St.
Honolulu, HI 96813

Gail Bartholomew
Maui Community College Library
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Kahului, HI 96732

Agnes Conrad
State Archives
Iolani Palace Grounds
Honolulu, HI 96813

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Honolulu, HI 96813

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Laie, HI 96762

Paul Freeman
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Lela Goodell
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Renee Heyum
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Honolulu, HI 96816

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Yasuto Kaihara
Sinclair Library, Special Collections
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David Kittelson
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Judith Reed
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University of Hawaii
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Workshop Coordinator
Leonard Mason
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Director (PISP)
Norman Meller
Pacific Islands Studies Program
University of Hawaii
2560 Campus Rd.
Honolulu, HI 96822
APPENDIX (C) PACIFIC ISLANDS NEWSPAPERS AND JOURNALS EXHIBITED AT PACIFIC ISLANDS WORKSHOP

GENERAL

Pacific Islands Monthly
Pacific Publications (Aust.) PTY, LTD.
29 Alberta St., Sydney, New South Wales, 2000
Frequency: Monthly
Price: $US12.00

Pacific Islands Trade News
Subscription Department
G.P.O. Box 1552
Sydney 2001, Australia
Frequency: Weekly
Price: $US50.00

South Pacific Bulletin
The Editor
P.O. Box 9
Noumea, New Caledonia
OR
The Editor
SPC Publications Bureau
Box 306, Haymarket
New South Wales, 2000 Australia
Frequency: Quarterly
Price: $A2.00 (1 year), $A5.00 (3 years)

BRITISH SOLOMON ISLANDS

BSI News Sheet
Solomon Islands Information and Broadcasting Services
Honiara
British Solomon Islands
Frequency: Biweekly
Price: Cost unknown

Central District News Letter
B.S.I. Protectorate
Central District
Honiara
British Solomon Islands
Frequency: Monthly
Price: Cost unknown

Kakamora Reporter
Editor: Mr. Henry Raraka
P.O. Box 169, Honiara
B.S.I. Protectorate
Frequency: Monthly
Price: $US11.00
Malaita Newsletter
District Office
Auki
British Solomon Islands
Frequency: Monthly
Price: Cost unknown

Western News
District Office
Gizo
British Solomon Islands
Frequency: Bimonthly
Price: Cost unknown

FIJI

Fiji Samachar
149 Waimanu Road
Suva, Fiji
Frequency: Weekly
Price: $Fijian 3.00

News From Fiji
Public Relations Office
Government of Fiji
Suva, Fiji
Frequency: Weekly
Price: Free, but pay EF3/5 postage

PCC News
Methodist Press
Suva, Fiji
Frequency: Monthly
Price: Cost yet to be established

Pacific Perspective
The Editor
P.O. Box 5083
Suva, Fiji
Frequency: Semi-annual
Price: $Fijian 3.00

Pacific Review
Printed and Published by Pacific Daily (Fiji) Ltd.
G.P.O. Box 1360
Suva, Fiji
Frequency: Weekly
Price: $US5.72

Volagauna
Oceania Printers Limited
Suva, Fiji
Frequency: Weekly
Price: $US6.00
GILBERT AND ELLICE ISLANDS

Atoll Pioneer
   Information Department
   Bairiki, Tarawa
   Gilbert and Ellice Islands Colony
   Frequency: Weekly
   Price: Free at this point in time

Tero
   Baoki ae 76
   Bairiki, Tarawa
   Gilbert and Ellice Islands Colony
   Frequency: Weekly
   Price: Free at this point in time

GUAM

Guam Recorder
   Micronesian Area Research Center
   University of Guam
   P.O. Box EK
   Agana, Guam 96910
   Frequency: Quarterly
   Price: $US 5.00

Pacific Daily News
   P.O. Box DN
   Agana, Guam 96910
   Frequency: Daily including The Sunday News
   Price: $US 64.00

MARIANA ISLANDS

Highlights
   Public Information Office
   Headquarters, Trust Territory of the Pacific Islands
   Saipan, Mariana Islands 96950
   Frequency: Weekly
   Price: Free

Marianas Variety News and Views
   P.O. Box 231
   Saipan, Mariana Islands 96950
   Frequency: Weekly
   Price: $US 15.00

Micronesian Reporter
   The Public Information Office
   Headquarters, Trust Territory of the Pacific Islands
   Saipan, Mariana Islands 96950
   Frequency: Quarterly
   Price: $US 2.50 annual, $US 4.00 annual-Air Mail
      Check or money order payable to Trust Territory Treasurer and sent to Circulation Department
Micronesian Independent
Micronitor News and Printing Company
Majuro, Marshall Islands 96960
Frequency: Weekly
Price: $US15.00 annual-Air Mail within the U.S.A.
$US35.00 annual-International Air Mail

Tia Belau
P.O. Box 569
Koror, Palau 96940
Frequency: Biweekly
Price: $US13.00

NAURU

Government Gazette
Government Printing Office
Republic of Nauru
Nauru Island, Central Pacific
Frequency: Weekly
Price: Free

NEW CALEDONIA

Le Reveil Canaque
B.P. 639 Nouméa
Nouméa, New Caledonia
Frequency: Irregular
Price: $US18.00 or 40 Pacific francs per issue

NEW HEBRIDES

Le Bulletin
Bulletin Public Par le Service de l'information de la residence de France
B.P. 71, Port Vila
Nouvelles Hebrides
Frequency: Weekly in French and pidgin editions
Price: Free

La France australe
5 rue de la Somme
Nouméa, New Caledonia
Frequency: Daily
Price: N.H. 30 francs per issue

New Hebridean Viewpoints
The Editor
Blue House
Mele Village
via Vila, New Hebrides
Frequency: Irregular
Price: Cost unknown
New Hebrides News
British Residency Information Office
Vila, New Hebrides
Frequency: Biweekly
Price: Free

NEW ZEALAND

Te Maori
P.O. Box 5195
Wellington, New Zealand
Frequency: Bimonthly
Price: $US3.00

NIUE

Tohi Tala Niue
Information Office
Administrative Department
Government of Niue
Niue
Frequency: Weekly
Price: Cost unknown

NORFOLK

Norfolk Newsletter
Printed by F.D. Atkinson
Government Printer of Australia
Canberra, Australia
Frequency: Monthly
Price: Free

PAPUA NEW GUINEA

Kovave
P.O. Box 3395
Port Moresby, Papua New Guinea
Frequency: Semi-annual
Price: $US2.86

Nius Bilong Yumi, "Our News"
Published by the Dept. of Information and Extension Services
Printed by E. C. Awo, Government Printer
Port Moresby, Papua New Guinea
Frequency: Biweekly
Price: Free

Papua New Guinea Post Courier
P.O. Box 85
Port Moresby, Papua New Guinea
Frequency: Daily, Monday through Friday
Price: $US85.00
Wantok
Wantok Publications Inc.
P.O. Box 396
Wewak, Papua New Guinea
Frequency: Biweekly
Price: $US6.00

SAMOA (AMERICAN)

Amerika Samoa
Office of Samoan Information
Government of American Samoa
Pago Pago, American Samoa 96799
Frequency: Monthly
Price: Free

News Bulletin
Office of Samoan Information
Pago Pago, American Samoa
Frequency: Daily, Monday through Friday
Price: Free

Samoa News
P.O. Box 57
Pago Pago, American Samoa
Frequency: Irregular
Price: $US21.00

SAMOA (WESTERN)

The Samoa Times
P.O. Box 1160
Apia, Western Samoa
Frequency: Weekly
Price: $US25.00

Savali
Public Relations Division
Prime Minister's Department
Apia, Western Samoa
Frequency: Biweekly
Price: Cost unknown

South Sea Star
P.O. Box 242
Apia, Western Samoa
Frequency: Weekly
Price: Est. $US5.00
TAHITI

Les Nouvelles
B.P. 629
Papeete, Tahiti
Frequency: Daily except Sunday
Price: $US14.83

TONGA

The Tonga Chronicle
Information Office of the Government of Tonga
P.O. Box 179, Nuku'alofa, Tonga
Frequency: Weekly in English and Tongan as Ko e Kalonikali Tonga
Price: Cost unknown

WALLIS AND FUTUNA ISLANDS

Journal Officiel
Mata Utu, Ile Wallis
Wallis et Futuna
Frequency: Monthly
Price: 900 C.F.P. (Pacific francs)
To begin at the beginning, most of human history has been land history. The great movements of mankind have been across land: the great migrations, the great marches of armies, the great paths of epidemics, the great diffusions of ideas and technologies. These have been the great agents of change among men, and they have all been land phenomena. For most of human history the ocean has operated as a barrier rather than as a channel of communication. And we, of course, are here in the most isolated archipelagoes in the greatest ocean in the world. This accounts for two facts of interest to us: first, that the history of human occupation of the islands of the Pacific--Melanesia, Micronesia, Polynesia--is quite shallow by world standards; and second, that the isolation of those island peoples was broken by the West quite late in human history. The history of culture contact in the Pacific islands, meaning the period of time when the indigenes were influenced by Westerners, is in no case more than a few hundred years, and in a surprising number of cases--the highlands of New Guinea, for example--no more than a few generations.

This very compressed time scale tells us something else about the nature of culture change in the Pacific. It has meant that the islanders encountered Westerners during a period of great confidence in Western civilization. The very act of opening up the Pacific to Western scrutiny and Western manipulation is one of the greatest geographical strides man has ever taken. It required enormous technical sophistication to get ships into the Pacific and out again, and enormous human ingenuity and enterprise. It is not surprising then that the civilization which could wield such expertise came also to think of itself as--by right--being the director and the controller of the direction of culture change in these newly-discovered and assimilated areas. And especially in the Nineteenth Century, with each generation that passed in the West, the self-confidence of the West rose, so that the political map of the world by the end of the Nineteenth Century seemed a triumphant justification of Western civilization. At the height of the imperial era, the Pacific islands were part of a world imperial system in which Western powers between them controlled something like 85-90 percent of the surface of the globe, one way and another.

In a good many ways, overt political control of the world by the West has diminished in our own time, with the dismantling of empire and the rise of independent jurisdictions in what used to be European dependencies. But the expansionist wave of the West still washes up in the Pacific in other ways. Take the case of Hawaii and other American holdings in the Pacific in relation to American expansionism. The ideology that made its way into the Pacific from the American continent was that of the ever-expanding, infinite frontier. And we in Hawaii, in a certain sense, represent a far point of the American frontier. And now we can see that frontier ideology, largely in economic terms, being transported to the islands of Micronesia, and to American Samoa, and we can see a sort of international economic frontiersmanship being exported to New Guinea and to Australia, on a flood of American investment capital.
So even in a world where basic discovery and familiarization have long been accomplished, there are forces at work for culture change—economic, and with them strategic and military in some cases—which operate in a more imperative fashion now than ever did the influence of the explorer and early trader and missionary.

All in all, though, the history of culture change in the Pacific has been pretty peremptory, at least viewed from the islanders' side. In that sense, perhaps Hawaii has been better off than most places, with its two hundred years of contact with the West. Even at that, Hawaiian culture began early to take mortal blows from culture contact and has never recovered and never will, at least in the sense of recovering the old integrity it had before Cook, before the breaking of the kapu. But consider the case of the New Guinea Highlander, who might never have seen a white man until well into the Twentieth Century, who might have been a cannibal or a headhunter until two generations ago, and who in increasing numbers now is leaving the Highlands for Port Moresby, an urban situation. His situation in relation to culture contact is surely less favorable than that of even the most deprived and disadvantaged Hawaiian. Take another case of an island people affected in the most peremptory way by culture contact—the people of Nauru, who happened to live on an island made up largely of phosphate, invaluable for fertilizer in the hugely demanding Western agricultural business. The Nauruans have literally had the ground taken out from underneath their feet. Their island is nearly gone, as a habitable place. They at least have been paid for the loss. Take another case, the Bikinians, whose island was used for atomic testing. That took the ground from beneath their feet, too, and there is still no satisfactory resolution. The point I am making is that in most cases, the West arrives, presents an elaborate and sophisticated technology and a culture whose values are those of energetic exploitation of resources, buttressed by a strong sense of ethnic and social superiority, and says, "This is the way things will be from now on." Sometimes this statement is made benignly enough, out of altruism, sometimes the statement is made forcefully. In either case, the events which are set in motion are to all intents and purposes irreversible.

One of the considerations here, related to the Pacific islands, is that of scale. It is the world which comes ashore with the Westerner, and he brings attitudes of all sorts appropriate to his continental and imperial background, but perhaps not appropriate at all to the few acres or square miles of the island where he ends up. The case of Bikini has been mentioned, and the case of Nauru. Consider another case in which an island has been hooked into world energy and resource systems, as most Pacific islands now have been, so that they have lost their means of subsistence and are now just as much part of the market and technology world as any continent, with less to fall back on in case something goes wrong. During the recent energy crisis, Pitcairn Island, home of the Bounty mutineers, the symbol of escape and retreat and isolation from the world, ran out of diesel oil. With no more oil for the generator to run on, they could not power up their radio transmitter to call for more oil. Bizarre.

The Pitcairn experience raises another point which, I think, will also be applicable to imminent development in parts of the Trust Territory. It is sometimes difficult for a detached outsider, who is neither an islander nor a Western politician, administrator or developer, to figure out who are actually in charge
of culture contact these days, and what they are thinking about. Take an example having to do with hotels and airports. On a small Micronesian island, a hotel is planned with such and such a capacity, and an airport with such and such a capacity. Now if the dream of the airline and the hotel operator comes true, the hotel will be fully occupied. And if that happens, and there is a small dietary upset, and a large amount of stomach upset among visitors, and they all flush at the same time, then "that's it" for the island's fresh water resources for the time being.

I keep coming back to this idea of scale, in which continental Westerners continue to regard islands as just extensions of the continent, as part of the total world system. They do not want either to respect the integrity of islands or acknowledge the very severe environmental limits of islands.

This leads us to another consideration, which is as follows: just as Westerners have not really ever truly understood that an island is altogether different from a continent, so they have never really understood islanders, the people who live on islands. And this has great implications for the study of culture contact. Somehow it is rare to find Westerners considering islanders as human (just as it is rare for islanders to consider Westerners as human). In the late Eighteenth Century, Westerners began in Polynesia to consider islanders as "noble savages," somehow perfect human beings in a perfect society in a perfect natural landscape. This was just an intellectual's way of criticizing the deeply flawed civilization of the West, but by the same token it robbed the islander of his humanity. The Nineteenth Century, by contrast, the great century of Western expansionism and imperialism, came increasingly to consider the islander not as a noble savage but as an ignoble savage, a sort of unteachable child, or perhaps even a brute, but in any case not a full human being. And in the Twentieth Century, the second half of it at least, the islander has become either a tourist attraction, a sort of cheery, two dimensional, brightly colored poster person, or else he is seen as a problem, someone you must assist by aid programs. So, historically, it is very difficult to see a time when the West has allowed the islander to be a human in his own terms. And of course the islander has the same problem, measure for measure, with the Westerner, who appears magical, or divine, or devilish, or omnipotent, or just plain incomprehensible. And these are the terms on which culture contact has occurred, in the Pacific as in the rest of the world.

All this is exacerbated, in the Pacific Islands especially, by the fact that though the West as a cultural force bore down very heavily on the islands, the representatives of the West were often very strange. With all the large scale generalizations you can make, very often the West on a given island, especially in the earlier periods of contact, was perhaps one "crazy" man, or several. The culture bearer of the West was very often a man washed out of his own culture. Perhaps he could not maintain himself in his own society, and left it for that reason. Perhaps he has such a powerful personal drive of one sort or another that only in a context different from his own society could he grow to his desired shape, like some eccentric plant. He had to find new soil that would fertilize him better. So he looked for a reef, a lagoon, a few acres of land, and there he grew to a shape which will dominate this new environment. And, for the bewildered islanders, this crazy man is the West! So, to talk in gross abstractions about the culture contact process is to discount the acci-
dental, and, often times, fairly outlandish filtering out process which results in this individual or that washing up on a particular island where he can have a disproportionate influence. For what it's worth, I tend to think that Westerners on islands show a higher level of personal disorientation than Westerners on continents. This was true in the Eighteenth and Nineteenth Centuries; perhaps it is still true.

All this by way of background. I want to turn now to a question of more direct interest to an audience of librarians, the question of what has been put down on paper about culture change, and what has survived, to be taken account of by scholars and librarians. I often compare the state of knowledge about the Pacific to the look of the ocean itself. The Pacific is characterized by (generally) tiny towns on small islands in the midst of huge masses of water. In a scholarly sense, what we have is millions of square miles of ignorance, interrupted by tiny spots of well organized, reliable information resting on rather larger areas of dispute or argument or general vagueness. It is not that there is not a great deal of paper with writing on it about the Pacific. You can drown in the Hawaiian archives. It's just making sense out of all that paper which is so difficult.

In that ocean of paper is all that we will ever know about the past of the Pacific. But what is on that paper is not sufficient for good understanding. The terms on which most pieces of paper were covered with writing are the terms I have been discussing--situations in which the writer does not understand what he has seen, or situations in which those being observed were behaving strangely because they were being watched by Westerners, and so on. Accordingly, what gets onto paper is oftentime very strange, myopic or cross-eyed, or closed-eyed in the case of an observer who hides from what he ought to be looking at. Whole stretches of the most important subject matter relating to culture contact in the early period can simply disappear from view and never be recovered. The recording eye is inadequate. This is made even more difficult by the fact that Pacific peoples did not have a literate culture, and were not in a position to conserve their own story by means accessible to Westerners. So what we know about them we know through Western intermediaries who reduced it to writing.

And of course, by no means everything written has survived. Let us leave aside natural destruction, typhoons, mildew, termites, fire and so on, and look at what might be called cultural aspects of preserving or abandoning pieces of paper. My favorite example in this respect, one that I refer to frequently, comes from Hawaii. Locally, cross-cultural attitudes about saving bits of paper have been markedly varied. Take the Protestant missionaries, so important in the telling of the story of Hawaii. They were great savers. They saved souls and money—and paper. It was their habit to save. They were New Englanders, and their whole culture was a saving culture. And the end result for our purposes is the superb research collection of the Hawaiian Mission Childrens Society, whose existence has shaped the writing of Hawaiian history like no other collection of papers. The missionaries tried to save Hawaiians and teach them how to save money and things, with partial success, partial failure.

Some parts of New England culture took here, others did not. For example, by the second half of the Nineteenth Century, the literacy rate in Hawaii was
as high as most parts of America and as high as a good many less-advanced European countries. Between 1850 and 1900, Hawaiians wrote and mailed about a million letters to each other, according to statistics on the sale of postal stamps. I know this because for a long time stamps were sold to Haoles and Hawaiians at separate windows at the Honolulu Post Office. A million letters, an ocean of paper, invaluable for letting us into the world of the Hawaiian commoner, writing in his own language, his own thoughts, to his own friends and relatives. Of those letters, of that ocean of paper, virtually nothing remains, nothing is accessible to the modern researcher interested in culture contact. The point is, Hawaiians did not save bits of paper—or very few did. And of the very few who did, even fewer had the cultural frame of reference which makes it important to perpetuate one's private concerns by making them part of the public record, by lodging papers in a research collection.

The net result of this is that the Hawaiian commoner of the Nineteenth Century is gone. He has disappeared. What we can ever know about a Hawaiian commoner is dreadfully limited. For all time, then, history is skewed. As scholars we can use the excellent Hawaiian Mission Childrens Society collection, and find out almost more than we need to know about the missionary mind and the missionary life. But we cannot find out about the Hawaiian commoner in the same way. And to put it briefly, very much the same sort of situation exists in terms of Orientals here.

To look at it from a slightly different angle, the way the missionaries behaved with respect to bits of paper is ideal for Haole historians. But the way history has been researched and written here, as in most Western areas, it does not automatically and hospitably include the history of groups who did not put themselves on great quantities of paper.

So to undertake the history of the other side in the culture contact enterprise, you have to do history another way. We are beginning to see something of this nature emerging from the attention given in recent years to ethnic studies, "our history our way," whatever that eventually turns out to mean. Sometimes it has simply meant taking the existing record and reading it differently. For example, Haole dominance is read solely as Haole exploitation. Sometimes, more creatively and fruitfully, it has meant trying to repair the lack of written documentation by doing oral history, collection of the materials of life from living people rather than from dead pieces of paper. Oral history is in its infancy here (as in most places). It represents in embryo the million lost letters of non-Haoles. It represents life coming out of the mouths of old people rather than off the paper page. These are people who are getting older, and who will die—many of whom are already dead. They are the living research collection of their lives, and they are dying, and once they are dead, it is all gone. Every day in the vital statistics columns of the newspaper, under the heading of Deaths, you can see another "private collection" of research material, gone, gone, gone, gone. What I am saying in essence is that if we do not quickly step up our interest and expertise in oral history, we will be permitting destruction of culture contact materials as extensive and serious as that caused by typhoon and termite.

There are other ways of approaching the life of the Hawaiian commoner and the Oriental immigrant laborer, ways we will have to use for the period when the pieces of paper do not exist and the participants are dead, inaccessible
to the oral historian. Nobody working in the field of Hawaiian or Pacific
history, the history of culture contact, has yet done the kind of sophisticated
statistical work which is beginning to appear among social historians of America
and Europe. How many Hawaiians were independent businessmen in the Nineteenth
Century? What was the health of the Hawaiians? How many of them had running
water in their houses, at what time, in what areas? What about their schooling?
Their nutrition, their clothing, their conditions of work? There is a sur-
prising amount of statistical information available in these matters, and you
can use it to find out what his life was like, in a sense construct a hologram
of him, a three dimensional image of him which in another way is not there at
all, because he has not described himself.

If you must have words, if you must have literary sources, then there is
a multimillion-word source which has hardly been tapped at all, and that is
the non-English language press, most notably the Hawaiian language press. This
is a most unusual phenomenon, really. I do not know of many other places in
the world where there was a press of such magnitude, so early in the contact
period, with such continuity, and such seriousness of purpose. It is a gold
mine for the researcher interested in culture contact. The rewriting of Ha-
waiian history could start right there, by the proper use of this resource.

But then you have another enormous culture-contact question to ask--who,
these days, reads Hawaiian well? Not many, in our total population. And of
those who do, who reads with scholarly qualification and skill? Fewer still.
At the moment and for the foreseeable future we cannot tap that resource in
any way commensurate with its value. So we are in the position of seeing that
some resources for culture contact study have disappeared for good, others are
disappearing, and of those that survive some are being underused.

What in fact do we know about culture contact in Hawaii (and by extension,
the rest of the Pacific)? We think we know a great deal, and behave according-
ly, as if there were few or no questions to raise any more. But consider Hawaii
for a moment. We do not know anything about part-Hawaiians, really. When did
the part-Hawaiian population begin? Surely in the few nights that Cook's men
spent ashore on Niihau on his first visit--Niihau, which is always described
as the only remaining pureblooded Hawaiian enclave. But who were the part-
Hawaiians of the Nineteenth Century? How did this sub-community work, how did
it think of itself, what was it like to be a part-Hawaiian in any decade of the
Nineteenth Century? We do not know. We do not even know how to think about the
question. And yet this kind of evidence is available to us. The part-Hawaiian
is in the Hawaiian language newspapers, he turns up in church records, he turns
up in the professions, in politics.

Similarly, we do not have much of a grip on the culture-contact history of
the Oriental. Who was the first Oriental to be elected to the Territorial
Legislature? the second? the third? the tenth? What did they think they were
doing? What did their constituents think they were doing? Name some Hawaiian
commoners of the Nineteenth or early Twentieth Century. Name some Orientals
for the same period. Name anyone in Hawaiian history except powerful Haoles and
aristocratic Hawaiians. Very few people alive now have any human sense of who
was here before us.
Why is this so? I have a theory, and it has to do with a special kind of Haole dominance in the islands. Haole dominance, in general, has been eroded considerably in the last several generations, and all told, a good thing, too. At least other ethnic groups have entered the areas of dominance previously occupied by Haoles, though of course this has merely meant the assimilation and exercise of Haole values by all ethnic groups. But one territory which the Haole controlled and still does control is that of the word, the territory of language, the territory of the media of all sorts. Consider, for example, how the mass media in Hawaii are dominated by Haoles--look at the TV newscasters and reporters, and newspaper and magazine reporters, with the exception of the specifically language media.

What I am indicating is that the professional use of language seems still to be a Haole preserve. When you come to consider ethnic studies, community studies of non-Haoles done by non-Haoles, who is going to put these on paper in a way that will be persuasive to the whole community? Where are the non-Haole writers, in particular? I do not know, yet. I see admirable young people with a lot of energy and appetite for work and intellectual toughness and social responsibility, and a vision of what they want their life to be like, here in Hawaii, but I do not see among them, in sufficient numbers, a new generation of persuasive recorders, permanent voices for their universe of thought.

I do see in other areas of life, "non-sexy" areas like historic preservation, a growing sense in the community that things need to be done, that the record of the commoner, the non-Haole needs to be maintained as a matter of community life. And I see this transforming itself into political clout in a small way, just as I see the Hawaiian move to gain compensation for lost land acquiring considerable political clout. I see the embryo of a continuing and fruitful ethnic consciousness, and one of the fruits of this ought to be the creation of a written record of substance and value. But I do not see that being accomplished unless there is a conscious effort to find and train and encourage--and employ--people in the area of the written word.

One of my major concerns is that of time. How much time is there for all the enterprises I have been discussing? The point is that the Western presence continues to push pretty hard, to be peremptory all over the Pacific, and certainly more so in most places than in Hawaii, because to a certain extent we have made our peace with it here. But in the Trust Territory of the Pacific Islands and in the Southwestern Pacific, the Twentieth Century is imposing itself at a great and furious rate, and is demanding peremptory responses, which can be categorized as responses along Western lines, or violent reaction against it, or various forms of cultural withdrawal. How much chance remains for Pacific Islanders outside Hawaii to go on being themselves, or to find out what else it is they want to be?

And finally, what are we in this room going to do about it all? We have had an enormously privileged and protected life, librarians, teachers, researchers, professors, students. We are the most fortunate people in the world in some respects. What are we going to do not only about what is partially buried and gone, though recoverable with great effort, but what is happening now and what is going to happen here and in the rest of the Pacific over the next ten or twenty years? What can we do that is more useful than our predecessors did? How can we be better custodians of Pacific Island materials than they were? And how can we more humanly involve ourselves in the fate of the peoples whose present and future will become the past which we are charged with conserving and truthfully and wisely interpreting?