

Bernice Judd, Janet E. Bell, and Clare G. Murdoch. *Hawaiian Language Imprints, 1822-1899, a Bibliography*. Honolulu; Hawaiian Mission Children's Society and the University Press of Hawaii, 1978. Pp. xxix, 247. \$12.00.

"This bibliography includes all known titles published in the Hawaiian language anywhere in the world between 1822 and the end of the century. The only items not listed are one-page broadsides, government documents, serials, sheet music, and programs for events such as concerts, royal functions, and the like." With this concise introductory statement in a four-page preface by Janet Bell, the extensive scope and boundary lines of this bibliography are clearly drawn. By "anywhere in the world" is meant the current holdings of at least fifty combined library and private collections located in the Hawaiian Islands, the United States, New Zealand, Australia, Italy, and Belgium. These have been identified in a three page section on "Libraries and Collections" (xxiii-xxv) with abbreviations used in references to holdings per 654 entries arranged in the main text.

In a four-page brief "Historical Note" the authors highlight the salient historical facts about the establishment of the first Sandwich Islands Mission press in 1820 on Oahu and another in 1834 at Lahainaluna. Under-scored in the note is the interesting fact that "printing in the Hawaiian language was by no means restricted to the Sandwich Islands," as the American Tract Society and American Bible Society, suppliers of Hawaiian catechisms, primers, bibles, and tracts were based in New York. From Valparaiso and Macao at opposite ends of the Pacific came Catholic writings in Hawaiian until the Catholic press was set up on the local scene between 1840 and 1899. For services of the Church of England in Hawaii, the *Book of Common Prayer* translated by King Kamehameha IV was issued from far-away London and Oxford, and between 1855 and 1899 the Mormon texts cited in the bibliography were distributed from Salt Lake City and San Francisco.

For those who require more history and details on this topic, the authors have recommended a convenient thirteen-item "Selected Historical Bibliography" for background reading. The reader's understanding of the technique of entering the publication data has been significantly eased by a three-page "Explanatory Notes" section which gives a thorough descriptive style sheet breakdown. The items are entered chronologically by year and alphabetically by title, adding name of author, place of publication, publisher, date, pagination, size, English translation, variant titles, editions, size of press run, and current library holdings. This bibliography is,

therefore, not a mere reference list but also a catalog of holdings arranged within the context of history. In this sense, the historical one, it is a fine achievement of definitive library scholarship that increases its reference value above that of ordinary, annotated subject bibliographies. The catalog value of its format distinctly succeeds in bringing the comprehensive Hawaiian *world collection* within reach of reference librarians, catalogers, scholars, historians, linguists, writers, and language specialists whose specific concerns embrace the Pacific and its cultural attractions.

The style and emphasis of this particular work is reminiscent of an earlier bibliographical publication by George L. Harding and Bjarne Kroepelien, *The Tahitian Imprints of the London Missionary Society, 1810-1834* (Oslo: *La Coquille Qui Chante*, 1950) to which it bears some resemblance. After twenty years of painstaking research the authors documented 118 entries of the Tahitian, Rarotongan, Samoan, Fijian, and Marquesan language imprints with English translation in a bibliography of three sections: "Imprints of London and Sydney (1823-1831);" "Imprints of Huahine (1819-1834);" "Imprints of Taha'a (1823-1826)," including a list of libraries (with abbreviations), an introductory history of printers and presses, as well as a complete list with birth dates and service dates of all London Missionary Society personnel from 1797 on, "hoping thereby to obtain further information for a final and we trust definitive edition to be published in the not too far distant future."

With this bibliography to complement the Harding-Kroepelien, a marvelous opportunity for comparison is afforded between the Hawaiian and Tahitian experience of intercultural communication in early contact times. One is reminded vividly of the Tahitian-Hawaiian exchange, academically speaking, if he has ever forgotten that the first sixty-page Hawaiian hymnal, *Na himeni Hawaii* (1823), and early speller, *Ku be-a-ba*, which increased in print from 7000 to 27,000 copies between 1824 and 1825, was a joint effort of Rev. Hiram Bingham of the pioneer company and Rev. William Ellis of the London Missionary Society. Of such importance is this minute detail that makes a list of books and their facts of publication the means by which the character of an entire "missionary" age can be more fully understood.

The forte of the missionaries was clearly in the realm of language learning, teaching, and grammatical description, notwithstanding the religious emphasis of their objectives. Today's students may disregard their moralistic endeavors, charging them with a puritanical bias typical of their times and origins, but almost no serious or alert student of literature can ignore the superb achievement of the 887-page *Ka Paiapala Hemoleie*

(1838) translated into Hawaiian from the Greek and Hebrew texts rather than from the King James version. Nor, from the evidence carefully weighed from the bibliography, can they be faulted for neglecting the intellectual education of native Hawaiians. Their textbooks in arithmetic computation, mental and written in method, algebra, geometry, trigonometry, surveying, navigation, astronomy, and geography, history, biography, with lessons for children on quadruped animals of the world, the art of drawing, the art of penmanship, spelling primers, readers, English and Hawaiian grammars, phrase books, and dictionaries of the Hawaiian language say otherwise. Neither was the authorship all missionary; much of it was native Hawaiian in the recording of historical traditions, songs, poetic compositions, and treatises on the laws of the kingdom. As the bibliographers have noted, they printed in the short span of twenty years of the early mission press (1822-1842), "more than one hundred million pages" of Hawaiian materials.

Tremendous though that effort may seem to have been, then how equally serious and intense was the determination required of Bernice Judd's colleagues to faithfully and conscientiously effect the completion of the bibliographical work she started forty long years ago. Most certainly do they deserve a round of applause for this fine piece of work by all who shall chance to earnestly need its expert and convenient guidance.

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