

Publications

Anderson, Atholl. 2000. Less is Moa, *Science*, Vol. 289, No. 5484, pp. 1472-1474. This is a response to an article in *Science* from March 24 (p.2250) by R.N. Holdaway and C. Jacomb regarding moa extinction in New Zealand.

Le Bulletin du Centre d'Etudes sur l'Île de Pâques et la Polynésie (CEIPP). Number 39, November. 28, boulevard Saint-Germain, 75000 Paris, France.

The Journal of the Polynesian Society, Vol. 109(3), September 2000. This issue includes a paper by Atholl Anderson, Paul Wallin, Helene Martinsson-Wallin, Garry Fankhouser, and Geoffrey Hope: "Towards a First Prehistory of Kiribati (Christmas) Island, Republic of Kiribati," pp. 275-293; and a shorter note by Anderson, Geoffrey Clark and Trevor Worthy: "An Inland Lapita Site in Fiji", pp. 311-316.

Marshall, Yvonne, Andrew Crosby, Sepeti Matararaba and Shannon Wood. 2000. *Sigatoka: The shifting sands of Fijian prehistory*. University of Southampton Department of Archaeology Monograph 1. Oxbow, Oxford.

Rolett, Barry V. 1998. *Hananiai: Prehistoric Colonization and Cultural Change in the Marquesas Islands (East Polynesia)*. Yale University Publications in Anthropology and Peabody Museum.

Tok Blong Pasifik, June 2000. Vol. 54(2). This issue, focusing on ocean development and conservation, has a paper by Dr Kenneth MacKay titled "The Pacific: An Ocean of Opportunity." MacKay describes the problems facing small islands and the rise of sea levels, the effect of tourism on fragile environments, etc. Jennifer Robinson's contribution is titled Sea Turtles—the Campaign to Save the Pacific's 'Sacred Fish.' *Tok Blong Pasifik* can be reached at sppf@sppf.org

Conferences

The 10th Pacific Science Inter-Congress; Integration of Natural and Social Sciences in the New Pacific Millennium, will be held at Tumon, Guam, June 1-6, 2001. For information, contact Joyce Marie Camacho, Coordinator, Graduate School and Research; University of Guam Station, Mangilao, Guam 96923; email : jcamacho@uog9.uog.edu

XIV Congress of the International Union of Prehistoric and Protohistoric Sciences. 2-8th September 2001, Liege, Belgium. The session on Asian and Oceanic Prehistory will have a session on Rapa Nui, chaired by Dr Christopher Stevenson. For details about this conference, contact ABACO-M.A.C.srl; via le A. Gramsci, 47; 47100 Forlì, Italy.

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Notes from Our Readers....

Memories of Samuel H. Elbert

Joseph C. Finney

THIS IS A PERSONAL TRIBUTE to Sam Elbert, who was my chief mentor in the field of diachronic Austronesian linguistics (along with my father, who taught me Indo-European diachronics when I was thirteen). I could never have done it without Sam's inspiration, his brilliant example, and his unflagging encouragement.

Before Sam Elbert was called on to teach them, the courses on the Hawaiian language at the University of Hawaii are said to have been taught at a very undemanding level so that student athletes and others wishing an easy A could get one.

In 1960, while I was serving as Director of Research for the Health Department of the newly-admitted State of Hawaii, and was an Adjunct Associate Professor of Psychology at the University of Hawaii, I took Sam's two-semester introductory course in Hawaiian. As a faculty member, I didn't have to sign up for the course, or pay tuition fees. At the time, Sam had been teaching the course for some years: the textbook, *Conversational Hawaiian*, by Elbert and the Rev. Samuel A. Keala, had the first edition in 1951, its second in 1955, and its third in 1961. For the 1960-61 year, we had (like others beginning in 1958) the third edition in temporary, mimeographed form. The vocabulary had been restricted to 700 words, the emphasis was indeed on conversation more than reading or writing, and in lesson six, the table of personal pronouns was presented with the apologetic note, "This is the only table you are asked to memorize."

Sam was, from the beginning, an inspiring teacher, and a helpful one. He believed in what he was doing. He taught lots of popular Hawaiian songs, both words and music. One summer at the two-week annual encampment and training of the Hawaii National Guard (in which I served as a Major), the soldiers spent their evenings strumming guitars and ukuleles and singing songs in the Hawaiian language. At the time I wondered, "How much longer will the young people keep enthusiastically learning and singing songs in a language they don't understand? What will it be like, thirty years from now? The answer is that, after fifty years of watching television passively, people no longer sing songs when they get together for evening parties.

In the first week of class, Sam taught us to say, for "I don't know" "a'ole ike au". It was a useful phrase and Sam wanted to emphasize that the verb comes before the subject: "not know I" in that sentence. A few weeks later he corrected himself, saying "I didn't want to complicate it at the beginning, but the way Hawaiians really say it is: "a'ole au e'ite". (That's a cleft construction: something like "it's not I that knows.") Linguists consider "a'ole" a verb.

Even before taking the course, I had developed a fantasy that some day I would do fieldwork in Polynesian linguistics and anthropology on a remote Polynesian island. And I had read enough to know that the "k" in Hawaiian was earlier. "t", and, indeed, the "t" pronunciation still survived on the island of Ni'ihau, and in most Polynesian islands, including, probably, the