

in the almost whole East Asia, too. Marco Polo's reports on the Chinese paper money were called in question in the 13th century Europe as people didn't know the money made of the worthless paper instead of the precious metals. Unfortunately no example of those issues has survived to present time. The world's oldest banknotes (that survived) date back to the late 14th century. They were issued by Hung Wu of Ming dynasty (1369—1398). The banknote presented in the new exposition and illustrated on fig. 1 is the 1000 cashnote, made of dark-grey and thick, wool-like paper printed in black on both sides. As the people opposed frequently the inflation of paper money, the Ming notes were withdrawn from circulation in about the middle of the 15th century and have not been produced until 1644 when — it is suggested — the Ts'in rulers attempted to reintroduce the paper notes. Next and completely evidenced issue of the Chinese paper money dates to 1852. The notes from the early 2nd half of the 19th century were printed in various denominations of the wen coppers (cash) and liangs of silver (fig. 2—3).

In neighbouring Japan the paper money appeared in the 17th century. With a consent of Shōgun the Fukui stock introduced in 1661 the so called "Han-satsu" in order to get over its financial troubles. This idea was immediately followed also by other Japanese feudals, monasteries and merchants who began to issue the cardboard notes on their own. Among exhibited early Japanese notes of the 18th and 19th centuries there is the cardboard note of 3 nomme of silver issued in the 15th year of Kyōhō era (1730) at Sanshū, Mikawa, by the exchange office of Izumiya Kanzaburō of Nagasawa (fig. 4). The "Han-satsu" circulated in Japan until the Meiji Reform.

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AN ESKIMO REFLEX OF THE HAWAIIAN WHALING ERA

To Postmaster David F. Jorgensen, Alakanuk, Alaska

To connect Hawaiians with Alaska and northern Canada, does not turn out as such an anachronism as one may think in the first place; this Arctic region has not been that far away cold country for the natives from the Hawaiian Islands — as it is not for the Kōlea or American Golden Plover¹. From their first appearance in 1788 until the middle of the 19th century, Hawaiians came to the Northwest Coast, especially as unskilled laborers for the fur companies. The Hudson's Bay Company employed the "Kanakas" as voyageurs, lumbermen, and seamen; and farther north the Russian-American Company, too, employed people from the Islands². There was however another — more appropriate — opportunity for the Hawaiians at that time to come to the North Pacific area...

"South Sea Whaling", reaching its zenith in the '40's and '50's of last century, only in the beginning of the era referred to cachelot fishery in the Pacific waters south of the equator. Later, the entire whaling in both North and South Pacific, and even in the Polar seas, was called by the name. Lahaina and Honolulu being the only Hawaiian towns of any size at that time became the whalers' main-equipment stations, whence the ships during the

¹ Arriving in Hawaii from the Arctic nesting grounds in August, leaving the Islands by early May. In the summer of 1977, the author introduced another Kōlea voyage version when he flew from Copenhagen to Honolulu via Anchorage (and back).

² See for instance Janice K. Duncan, *Minority without a Champion: Kanakas on the Pacific Coast, 1788—1850*, Portland, Oregon 1972

Nordic summer sailed to the northern Pacific and the Arctic seas whereas they during the Nordic winter set sail for the southern Pacific. However, the Hawaiian whaling era not only brought prosperity to the Islands as it had also some effect on its population. Though the population of the harbor towns was increasing, the Hawaiian nation as a whole was going down, suffering a substantial loss through the spread of diseases — and through the leaving of young people as sailors on whaling ships: On their outward voyage, the (American and European) ships generally were undermanned as the crew used to be completed on the way by Hawaiians (Kanakas), other Polynesians, and people from Chile, Peru, etc.³ Thus it will be apparent how it could happen in the last century that Hawaiians did come as far as to Herschel Island in NW Mackenzie Bay. That they called at the island indeed is attested by the Eskimo trade jargon of Herschel for which the Icelandic-American Vilhjalmur Stefansson, the great Arctic explorer, in 1909 recorded the following words of (possibly) "Kanakan" (Hawaiian) origin⁴:

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| 1. <i>a-ba-ba</i> say, speak, give orders; speech | 6. <i>kau-kau</i> food, to eat, to bite |
| 2. <i>a-na-na</i> sick, sickness | 7. <i>mikaninni</i> small, little; a child |
| 3. <i>el-lopa</i> cold, it is cold, I am cold, etc. | 8. <i>muk-ki</i> dead, broken |
| 4. <i>hannahanna</i> to sew, sewing | 9. <i>na-na-ko</i> after a while, by and by, afterward, later |
| 5. <i>ho-mo-luk-tu</i> plenty, many, much | 10. <i>pun-ni. pun-ni</i> sexual intercourse |

Of the words supposed to be borrowed from Hawaiian — the transcription has been simplified here —, six identifications seems to be evident⁵:

³ See for instance Wanda Oesau, *Die deutsche Südseefischerei auf Wale im 19. Jahrhundert*, Glückstadt—Hamburg—New York 1939, 37—52. Cf. also the „Kanakan” Oofy-Oofy on board the seal catcher *Ghost* in Jack London's novel *The Sea Wolf* (1904), which is based on the author's experiences on the *Sophie Sutherland* in 1893.

⁴ V. Stefansson, *The Eskimo Trade Jargon of Herschel Island*, *American Anthropologist*, n. s., XI, 217—232.

⁵ The Hawaiian words are taken from Mary Kawena Pukui and Samuel H. Elbert, *Hawaiian Dictionary*, Honolulu 1971.

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| 2. = <i>nānawā</i> weakened, unhealthy, as plants | 7. = <i>li²ili²i</i> small, little, in bits |
| 4. = <i>holoholo</i> to baste, sew | 8. = <i>make</i> to die, defeated |
| 6. = <i>kau</i> a method of feeding children or high-born persons as a special honor | 10. = <i>panipani</i> coition (vulgar), reduplication of <i>pani</i> to close. |

Because of the lack or different status of a sound in the Eskimo language, Hawaiian sounds have undergone revaluation: For instance, *a* is revaluated as *ū* in 8. and 10. and *l* becomes *n(n)* in 4. and 7. (As for *ū*, it possibly refers to the vowel that in Alaskan Eskimo may be written as *U*, "something like the British English *top*"). Furthermore, in these trade jargon words of Hawaiian origin, cases of metanalysis, i.e. of incorporation of grammatical elements, cannot be excluded (cf. Captain Cook's *Owhyhee* for *Hawaii*, with incorporation of *o*, the focus or topic marker). In addition, in borrowing the Hawaiian words, these may have been subject to Eskimo morphological processes.

The reason(s) why just these words have been borrowed from Hawaiian do not seem obvious (possibly with the exception of 10. which may be defined as a taboo-word) as the Eskimo dialect naturally had the respective words itself; thus no words referring to unknown objects were borrowed. It is however characteristic for the making of trade languages that, in their spontaneous developments, also redundant material is taken over.

Are the words of Hawaiian origin possibly still in use today? Another question would be whether on the other hand also Hawaiian (sailors) had borrowed one or more words from Canadian Eskimo⁶.

⁶ The Alaskan place name *Honolulu* (*Creek*) does not refer to Hawaiians in Alaska; this prospectors' name may refer to their desire to find gold — making it possible to settle on the Hawaiian Islands?