

“Ka u [sic] ka Iwa, he La Makani.” 1887.

Ka Nupepa Elele, 9 Aperila, 1

“The ‘Iwa Appears, It Is a Windy Day.” 1887.

Ka Nupepa Elele, April 9, 1

*Na Lorenz Gonschor i ho‘olako mai
me ka unuhina ‘ōlelo Beretānia
a me nā kuhia ho‘ākāka*

*Contributed by Lorenz Gonschor
with an English translation
and explanatory notes*

‘ŌLELO HO‘OLAUNA / INTRODUCTION

‘O kēia leka ‘ano lō‘ihi i ka luna ho‘oponopono o *Ka Nupepa Elele*, i pa‘i ‘ia ma ka ‘ao‘ao mua o ia nūpepa kūpa‘a ma hope o ke aupuni Hawai‘i, ‘o ia kekahi o nā palapala lu‘u loa i ia mea he politika kau‘āina i kākau ‘ia ma ka ‘ōlelo a Kānaka. Ma ia leka—kohu ha‘i mana‘o nūpepa—o ka MH 1887, kilo ka mea kākau ‘o W. L. Bishop Jr., kekahi mea noho pa‘a ma Honolulu, i nā kulekele politika o nā aupuni mana loa e pili ana i nā aupuni ‘ōiwi like ‘ole o ka Pākīpika. Ua pa‘i ‘ia ua leka nei i ka manawa i ho‘opa‘apa‘a nui ‘ia ai ko Hawai‘i pilina me Sāmoa ma nā nūpepa o ko Hawai‘i Pae ‘Āina, ma hope pono o ka pūlima like o nā aupuni ‘elua i kahi ku‘ikahi aupuni hui a ma hope pono ho‘i o ko Hawai‘i ho‘ouna ‘ana aku i ka manuā *Kaimiloa* no Sāmoa.

‘A‘ole akāka ‘o wai lā ka mea kākau. ‘A‘ole ‘ike ‘ia kona inoa ma kahi ‘ē. ‘O ka mea akāka na‘e, ‘a‘ole ia he pilikana no Charles Reed Bishop, ‘a‘ole ho‘i no ka ‘ohana miki-onali Bishop. ‘Ekolu nā Bishop ‘ē a‘e i loa‘a ma ka ‘inideka ho‘okupa e waiho nei ma ka Hale Waihona Palapala Kahiko o ka Moku‘āina ‘o Hawai‘i, no ‘Amelika, no Beretānia paha, eia na‘e, ‘a‘ohe mea nona nā hua inoa ‘o W. L.

Wahi a ua ‘o Bishop, ua lilo ke aupuni Hawai‘i ‘o ia kekahi o nā aupuni mana o ka Pākīpika, a he koina ko ke aupuni Hawai‘i ‘auamo ‘ana i ia kuleana. ‘Oiai ua ho‘ohalahala nō ‘o Bishop i ke ‘ano i ho‘ouna ‘ia aku ai ‘o ka mokukaua *Kaimiloa* i Sāmoa, kāko‘o piha na‘e ‘o ia i ke kulekele laulā o ke aupuni Hawai‘i, ‘o ia ho‘i, na ke aupuni Hawai‘i ia mau lāhui e ho‘olōkahi a alaka‘i. Ua hele a akāka ma ka leka a Bishop ‘a‘ole na ke aupuni o Kalākaua wale nō a me nā nūpepa o Hawai‘i i ho‘olaha i ka mana‘o e kū ‘o Hawai‘i a aupuni mana ma waena o nā aupuni like ‘ole ma ka Pākīpika a puni, akā, ua paio kālaimana‘o ‘ia ma nā pae like ‘ole o ko Hawai‘i mau kupa.

This extensive letter to the editor, printed on the front page of the Hawaiian loyalist newspaper *Ka Nupepa Elele*, is one of the most thorough analyses of international politics ever published in Hawaiian during the kingdom. Writing what amounts to a guest editorial of sorts, Honolulu resident W. L. Bishop Jr. in 1887 provides a wide-ranging treatise on Pacific geopolitics during a time when Hawai‘i’s relations with Sāmoa, with which the Hawaiian Kingdom had just signed a treaty of confederation and where it was dispatching the Hawaiian navy ship *Kaimiloa*, were hotly debated in the Hawaiian press.

The identity of the author remains a mystery, as no other reference to the name has been found. Quite clearly he or she is not a relative of either Charles Reed Bishop or the American Protestant missionary family Bishop. According to the Naturalization Index in the Hawai‘i State Archives, there were three other individuals with the last name Bishop, of American or British origins, who were naturalised during the Hawaiian Kingdom, but none of them matches the initials W. L.

In the letter, Bishop argues that Hawai‘i has become one of the powers of the Pacific and needs to act accordingly. While mildly critical of the Hawaiian government’s handling of its relations with Sāmoa, he supports the overall approach of uniting the Pacific under Hawaiian leadership. Bishop’s letter shows that the ideas of enhancing Hawai‘i’s role in Oceania and the wider world were not merely disseminated by Kalākaua’s government and its media organs but were profoundly discussed in Hawaiian society at large.

KA U [SIC] KA IWA, HE LA MAKANI.

MR. LUNAHOOPONOPONO.

ALOHA NUI;—Hauoli ko‘u naau i ka ike ana iho maloko o kekahi nupepa o Enelani i ka manao o kekahi poe Luna Nui o na Aupuni Naauao, e apono ana i ko Hawaii pahola ana aku i kona mau eheu i na Mokupuni o Carolina a me Samoa, a he manawa koe e loa hou mai ana no ia kakou he mau mokupuni hou aku o ka Hema. He mea oiaio, aole o Hawaii i helu ia ma ke kulana ikaika o na mea kaula a oia hoi kekahi mana nui ma ka ili moana, aka, he mana oia ma ka waha a me na huaolelo naauao, a ma ka mana o kana makakila ma ka palapala. Ma ia mea ke kau nei na maka o na mana nui o ka honua nei me ka haohao, i ka mana o kekahi wahi puko‘a ako‘ako‘a uuku iloko o ka moana o ka maluhia (Pacific).

Heaha o Hawaii? Oia anei kekahi o na mana nui o ka honua nei? A pehea la e ae wale ia mai ai kana mau olelo kuahaua? Aohe o Hawaii kekahi, aka, o ka mana o kana mau hooponopono ana malalo o na kuikahi ua lilo oia i keia la kekahi o na mana o ka moana Pakipika.

Ua ae ia mai kana mau olelo kuahaua no ka mea, oia ka paionia o na aupuni liili[i], o ka moana nana i hoouna i ka Lamaku o ke Ola, ka naauao a me ka malamalama, he mau kumu paio maikai ia na Hawaii e ku ai a paio me na Aupuni naauao apau o ka honua, a lilo i mea ole ko lakou mana kaula. Aka nae, ina ma ka pakaha a hao wale me na lima ikaika, me ka waha o ka pu, ka poka ame ka uahi pauda, ae, he oiaio he mea akaaka ia no a ku i ka hoohenehene ia e na anaina o na Aupuni naauao apau o ke ao nei, no ka nele o Hawaii nei i ka mana kaula aina a me moana. I keia la ua kaakaa hookahi maka

o Hawaii, oia hoi, ke hoomaopopo nei oia e kukulu i kela mana nui a na Aupuni Nui a Naauao o ka honua nei e hilinai nei ia lakou iho, oia hoi, ka Puali koa a me ka Aumoku kaua. E hoohenehene ia mai ana paha wau, aka, e kali kakou no ke au o ka manawa, no ka mea, aole au e kamaile ana no keia wa. E kamaile ana au no ke au o ka manawa e hiki mai ana a oia manawa ka'u e makemake nei e olelo ae—ua kaakaa na makai [sic] o Hawaii i keia wa, ua nui na hoohenehene ia ana no ka moku manuwa o ke Aupuni Hawaii, no ka popopo, no ka hoopau dala, a me ka hoonui lilo. He oiaio no aohe mea nana e hoole ka oiaio o ia mea, no ke aha no la hoi ka mea e kuai ole ai i moku hou a paa aohe popopo. I ko'u lohe mai kekahi kapena manuwa mai, ua hiki no e [sic] loa kekahi moku hao paa me ka lako i na mea apau ma Enelani, no ka \$60,000; alaila, ua oi aku ia mamua o ka pahonohono ana i ka moku popopo e like me keia, aka, he mea maikai nae ko ka Ahaolelo hooholo ana i haawina o ia ano, no ka mea, ua hiki mai ka wa e hoomaopopo ai kakou, i ko kakou keehina ma ke Ano Kulana Palapala Aina (Geographical Position), a ma ia ano he mea lapuwale no kakou ka hoohenehene ana ia kakou iho, no ka mea, ina e hoohenehene i ke Aupuni, o ko kakou hoohen[e]hene ana no ia ia kakou iho, nolaila o na hoohenehene ana a kakou iho e pili ana i ka manuwa a me na koa, mana wau he hewa nui kela.

Eia paha ka pono e hoao kakou e hooponopono hou i ka lawelawe ia ana o ia oihana, me ka pololei iloko o ka Ahaolelo e hiki mai ana.

Aole hoi e like me keia ke kuai i ka moku popopo. Aka, he mea maikai no kakou ke loa ona aumoku manuwa, no ka mea, ke hele aku nei na kanawai a me ka mana o Hawaii e hoomalumu iho ma na welelau hema o ka moana Pakipika.

A pehea, noho wale aku no anei kakou me ko kakou holo ole aku a nana pono i ko kakou mau panalaa? Aole anei he mea pono e nana pono ia ko kakou mau pono, a me na pomaikai, a pela hoi me na kanaka maluna o keia mau paemoku, oia o Hawaii nei ko lakou Puuhonua? A o ke aha la ka hana a ke Aupuni e nana pono ia ai keia mau mea? Haina: i au moku manuwa. I aha ai? I malama pono ia ai ka maluhia o na pono a me na pomaikai o ko kakou mau pae moku a me na panalaa ma ka Hema, i ole ai [sic] e aihue wale ia na kanaka a lawe malu ia a kuai i na mahiko o Amerika Hema, e like me na negero o Amerika. Ina pela, e hewa ana anei kakou ke hana i moku manuwa no kakou? I ko'u mana, aole, no ka mea, oia ko kakou malama ana ia kakou iho a me ko kakou malama ana i ko kakou mau makamaka o ka ili a me ka waihoooluu hookahi.

He oiaio aole e hiki ia kakou ke pale aku ina [sic] mana nui o ka honua nei, ke mana lakou e pakaha a kaili i ua mau Mokupuni la, aka, aia ka mana o Hawaii i keia la malalo o na olelo aelike a me na kuikahi i hana ia e kakou a me na aupuni nui, mana, a ikaika. Ma keia ko Hawaii kaulike ana me ua mau mana nui la o ka honua nei. Nana aku ia Amerika, oia kekahi Aupuni nui a ikaika o ka honua, aka, heaha na mea i hooponopono ia mawaena ona a me Enelani, e pili ana i na koi poho no ka Alebama? Ua koi aku anei o Amerika ia Enelani i kona poho, a ina e kaa ole mai, alaila, kukala aku o Amerika i ke kaua.¹ Aole, ua haawi ia i kekahi aha ma ke Aupuni o Suezelana malalo o na kuikahi me na aelike, a ua hooponopono ia me ka maluhia a ua kaa ka uku ana na ke Aupuni Enelani i na ona waiwai moku i ka moku Alebama. Ma keia alanui hookahi no auanei e hiki ai [ia] kakou ke olelo ae, ua kaulike ko Hawaii kulana me na aupuni nui, aole e kuai aku ke aupuni ina [sic] moku manuwa, alaila he hoonaukiuki ana aku ia, a i ole, e mana aku ana e kue a e kaua aku paha ina [sic] moku kaua o na aupuni nui ke pakaha wale ia na pono a me na pomaikai o Hawaii nei a me na panalaa o Hawaii.

Aole, aka, i mea e hiki ai ke pale ia aku na hana kolohe a me na hana ino e like me ka hiki i ko kakou wahi nawaliwali ke pale, a i nui loa, alaila, e lawe mai auanei o Hawaii i ua mana la a'u i olelo ae nei, oia hoi ka mana o na kuikahi a me na hooponopono naauao ana mawaena o kakou a me kekahi aupuni e kue ana i ua kuikahi la.

Nolaila he mea pono ka noonoo mua ana i kela mea, a he ano e hoonauao ae kakou ia kakou iho ma keia mau lala ano nui o ko kakou malama ana ia kakou iho ma ke kukulu ana i Oihana kua moana a me oihana koa oiai, ke nui mai nei na lahui kanaka ano like ole iloko o ka aina.

Ua aloha kela a me keia i ko lakou mau hooponopono Aupuni iho e like me kona aina i hele mai ai e like no hoi me ka mahalo o ko Amerika kanaka i ke ano aupuni Repubalika, na Geremania i ke aupuni Emepire, a pela aku. Pela no auanei e pii mau ai na mana hukihuki o kela a me keia lahui like ole iwaena o kakou a lilo i mea e ala mai ai he haunaele nui i waena o ko kakou noho ana, nolaila, he mea oiaio loa ka na Aupuni naauao a ikaika i olelo ai ma ka olelo haole, “In time of peace prepare for war” oia hoi, I ka wa o ka maluhia e hoomakaukau no ke kua.

Nolaila, heaha ka hewa ke hoomakaukau kakou i moku manuwa a i puali koa kupono me ka makaukau mau e pale i ko kakou mau enemy kuloko, a me ko kakou mau panalaau, aole no ke kua aku ia waho, oiai, ua lawa ko kakou kua ana me waho mamuli o na kuikahi.

Nolaila, he mea makehewa ka hoohehene ana ia kakou iho, no ka mea, o kakou no ia. Eia ka pono e hooponopono hou ina [sic] paewaewa o ia oihana.

W. L. BISHOP, JR.

THE FRIGATE BIRD APPEARS, IT IS A WINDY DAY²

MR. EDITOR,

GREETINGS. My heart was happy because of seeing in a newspaper from England the opinion of some great leaders of enlightened governments approving of Hawai'i spreading out her wings to the Caroline and Samoan Islands, and soon we are going to acquire yet more islands in the South. It is true that Hawai'i is not being counted in a strong position in military affairs and indeed as a great naval power, but she is powerful with her mouth, enlightened words, and through the power of her pen on paper. Because of this, the great powers of the world look with wondrous respect at the power of a tiny little head of coral in the middle of the sea of peace (Pacific Ocean).

What is Hawai'i? Is she one of the great powers of the world? And how are her proclamations recognised? Hawai'i is no such power, but with the powers of her administration under the treaties, she has indeed today become one of the powers of the Pacific Ocean.

Her proclamations were recognised because she is the pioneer of the small countries of the ocean, who sent the Torch of Life—civilisation and enlightenment—and these are good arguments for Hawai'i to stand and contend with all the civilised countries of the world, and their military might will become nothing. However, if considering power through cheating and plundering with violence, and with the mouth of the gun, the bullet, and the smoke of powder, yes, it is true that it would indeed be a matter of

ridicule and teasing by the people of all the civilised countries of the world because of Hawai'i's lack of army and navy power. Today, one eye of Hawai'i is open, that is, she recognises that one needs to build those large forces of the great and civilised countries of the world who are self-confident, that is, an army and a navy. I might be ridiculed for saying so now, but let us wait for the passing of time, because I am not talking about the present. I am referring to the future, and this is the time I want to talk about. The eyes of Hawai'i are open now; there was a lot of teasing about the warship of the Hawaiian Government, about its rottenness, about the waste of money and the increase in deficit.³ It is true, no one can deny the accuracy of these things, so why is there no new ship bought that is firm and not rotten? According to what I heard from a captain of a warship, one can get an ironclad, fully equipped ship in England for \$60,000, and then this would be much better than to patch up such a rotten ship, but it would be a good thing if the Legislature passed an appropriation of that kind because the time has come for us to recognise our geographical position, and in that sense, it is foolish for us to mock ourselves, because if we mock the Government, it means we are mocking ourselves; therefore, the ridiculing of ourselves about the ship and the soldiers, I think, is a great mistake.

Here is what we must do during the coming legislative session to amend this matter.

This means we should not buy a rotten ship. But it will be good for us to acquire a fleet of warships because the laws and the protective powers of Hawai'i are now extending to the southern tips of the Pacific Ocean.

And so, are we just going to sit idly and not sail off to properly consider our dependencies? Is it not right that our affairs and our welfare should be looked after carefully, and likewise the people on these archipelagos since Hawai'i is their Refuge? And what should be the action of the Government in order for these things to be carefully looked after? Answer: a fleet of warships. In order for what to happen? In order to safeguard the rights and the welfare of our archipelagos and dependencies in the South. Otherwise, the people will just be kidnapped and secretly taken and sold to the sugar plantations of South America, similar to what happened to the Negroes of America.⁴ If that is the case, would we be doing wrong to procure warships for ourselves? In my opinion, no, that is how we protect ourselves and our friends of the same skin and color.⁵

It is true that we cannot fend off the great powers of the world should they plan to plunder and snatch those islands, but the power of Hawai'i is these days under the conventions and treaties that we made with the great and powerful nations. In this lies Hawai'i's equal standing with those great powers of the world. Look at America, which is one of the great and strong governments of the world, but what were the issues that were settled between her and England relating to the demands for damages by the *Alabama*?⁶ Did America demand her damages of England, and if they were not given, then America would declare war? No, it was brought before a tribunal in the country of Switzerland, under the treaties and conventions, and it was settled peacefully, and compensation was paid by the English government to the owners of property lost due to the *Alabama*. By pursuing this one path, we will soon be able to say that Hawai'i stands on equal footing with the great nations. The Government should not purchase warships and [use them] for the sake of provocation, nor should it be supposed that these are intended to oppose and do battle against the ships of the great nations should they do

violence to the rights and welfare of Hawai‘i and its dependencies. Rather, [we should purchase such ships] to defend as best as we can our unprotected land against criminal violence, and in the case of even greater wrong, Hawai‘i must make use of the power of which I previously spoke, namely, the power of treaties and adjudication between ourselves and whatever nation acts in opposition to such treaties.

Therefore, it is essential to consider all of this in advance, and a way to educate ourselves in these important branches of self-preservation is by building a department of the navy and a department of the army since the various ethnicities are becoming more and more numerous.

Each person likes their own style of governance like the land they came from, like for example, the esteem of the Americans for the republican form of government, the Germans for an imperial form of government, and so on. In the same way, conflicting ideas will soon arise from all these different peoples among us and become a serious disturbance to our existence; therefore, the proverb of civilised nations is true, as it is expressed in English: “In time of peace, prepare for war.”

Therefore, what would be wrong if we prepared warships and a standing army continuously ready to fight off our internal enemies and those of our dependencies, but not to fight against the outside since we will be able to fight these kinds of battles through treaties?

Therefore, it is useless to mock ourselves, because we do it to ourselves. What we must do is to amend our wrong-headed way of thinking about the matter.

W. L. BISHOP, JR.

NOTES

1. The period in the original should have been a question mark.

2. An ‘ōlelo no‘eau (proverb) that, according to several sources, may refer symbolically to a well-dressed person (Henry P. Judd, “Riddles and Proverbs,” in E. S. Craighill Handy et al., *Ancient Hawaiian Civilization: A Series of Lectures Delivered at The Kamehameha Schools* [Rutland, VT: Charles E. Tuttle, 1965], 213; Mary Kawena Pukui, ‘*Ōlelo No‘eau: Hawaiian Proverbs and Poetical Sayings* [Honolulu: Bishop Museum Press, 1983], 193). In this case, however, reference to a well-dressed person is rather unlikely to be intended. Instead, the ‘iwa bird probably refers to the Hawaiian Kingdom, the windy day to the challenging times the kingdom is facing, and the observance of this bird in flight a call to action.

3. Bishop is talking about the *Kaimiloa*, a former British copra and guano trading ship that the Hawaiian government had purchased for \$20,000 and repaired and outfitted as a naval training ship. Opponents of the Hawaiian government had criticised the purchase as a waste of money. See Jacob Adler, “The Hawaiian Navy under King Kalakaua,” in *Seventy-Third Annual Report of the Hawaiian Historical Society for the Year 1964* (Honolulu: Hawaiian Printing, 1965), 7–21; Ralph S. Kuykendall, *The Hawaiian Kingdom, Volume 3: 1874–1893, The Kalakaua Dynasty* (Honolulu: University of Hawaii Press, 1967), 334ff.; Neil Dukas, *A Military History of Sovereign Hawaii* (Honolulu: Mutual Publishing, 2004), 159–64.

4. This passage refers to the slaving raids upon several Pacific islands by Peruvian and Chilean ships in the 1860s, which led to the dramatic depopulation of some islands and left their societies traumatised for generations. Apparently this was well remembered in Hawai‘i two decades later. See H. E. Maude, *Slavers in Paradise: The Peruvian Labour Trade in Polynesia, 1862–1864*. (Canberra: Australian National University Press, 1981).

5. It is through this phrase that the author identifies himself as being of aboriginal Hawaiian ancestry.

6. The *Alabama* claims case, held in Geneva in the early 1870s, was the first modern public-law international arbitration. The tribunal sentenced Great Britain to pay to the United States damages incurred from the sinking of US ships by Confederate warships built in Great Britain during the American Civil War such as the CSS *Alabama*. The United Kingdom accepted the verdict and paid the demanded sum of compensation. See Adrian Cook, *The Alabama Claims: American Politics and Anglo-American Relations, 1865–1872* (Ithaca, NY: Cornell University Press, 1975).