Translations of Articles from the Hawaiian Nationalist Newspaper Ke Aloha Aina



Translations of Articles from the Hawaiian Nationalist Newspaper Ke Aloha Aina

Since not many of us are fluent enough in Hawaiian to understand the words of our kūpuna *(ancestors), I have chosen to translate the following articles in light of their importance to us today. These articles help us to understand who our* kūpuna *were, their concerns and goals, and the nature of their struggles during a critical time a hundred years ago when Kānaka Maoli—the people indigenous to the Hawaiian islands—consciously and purposefully attempted to exercise their political will within the United States system. They were published in 1900 in the Hawaiian nationalist newspaper* Ke Aloha Aina*, the organ of the political group Hui Aloha ʻĀina. In the protests against annexation, the* lāhui Hawaiʻi *(Hawaiian people or nation) had*

*united in unprecedented numbers under the banner of "*aloha ʻāina*"—love for their land, their nation, and their people—to draw on the strength such feelings had given them collectively over the previous seven years since the overthrow of the monarchy in 1893. Their actions should not be construed as nationalism in which the people see themselves as superior to other races but, rather, as resistance to the loss of land, identity, culture, and political power. And their love for the land was based on the traditional familial relationship to the ʻ*āina*.*

The excerpt from the series of articles entitled "E Hoomau i ke Kupaa no ke Aloha i ka Aina" (Persevere in Your Steadfastness for the Love of the Land) was written by Edward Kekoa, and ran from 20 January 1900 to 28 April 1900. At the time, Robert Kalanihiapo Wilcox was in Washington, D.C., with other Kanaka Maoli delegates, attempting to overturn the annexation of Hawai'i to the United States. The Newlands Resolution had been passed by both houses of Congress but had not yet been signed into law.

This was a time of great mourning for the lāhui*. At this same time, Hawai'i was beginning to be overwhelmed by soldiers and settlers from the U.S. An editorial in* Ke Aloha Aina *entitled "Ko Kakou Noho Ana Kanikau" (Our Living In Mourning) (*Ke Aloha Aina *1 July 1899) was also published around then. Its subject was the mourning practices of Kānaka Maoli and the lack of understanding on the part of the settlers who, for instance, often wrote to their compatriots about the strange ways of the natives. Since no specific person is mentioned in the editorial as having passed away at this time, it is quite probably the passing of Lili'uokalani's government that is being mourned.*

*The language of mourning is contained in another article written by Kekoa entitled "Ka La Kuokoa" (Independence Day, celebrated until 1895 in commemoration of the recognition of the restoring of Hawai'i's sovereignty by Great Britain and France in 1843), which is described as being "*ma kona kino aka wailua*" (in its shadowy corpse) (*Ke Aloha Aina *2 Dec. 1899). In his articles, Kekoa attempts to comfort his fellow mourners, urging them to continue in their love for their nation as instructed by the great Hawaiian leader Joseph Nāwahī on his deathbed in 1896: "*E hoʻomau i ke kūpaʻa no ke aloha i ka ʻāina*." He also urges them to pray to the Christian God. Through such articles, Kekoa is keeping the flame of resistance burning in Hawai'i while the nation awaits the results of the work of Wilcox and other Kanaka Maoli delegates in Washington.*

The mass protests against annexation by the lāhui Hawai'i *could be seen as unimpressive to a huge nation such as the United States, since the entire* lāhui *consisted of merely 40,000 people. Nonetheless, the political efforts of the Kanaka Maoli delegates, along with the protest petitions, succeeded in turning the vote against the treaty of annexation. However, soon after, the U.S. entered into war with Spain. Because of the militarily strategic position of the Hawaiian islands, Hawai'i was annexed through a joint resolution of Congress—the Newlands Resolution—despite the resolution's illegality under international law.*

Although not reconciled to annexation, many Kānaka Maoli were relieved that the era of the oligarchy of haole *businessmen who had overthrown the Queen appeared to be over, and it seemed that political power for Kānaka Maoli—on the local level*

at least—was possible under the U.S. system. In "Hewa i ka Wai na Kanaka" (Crowds of People), Wilcox reports that he was successful in lobbying for universal male suffrage for Hawai'i (under the oligarchy only the wealthy could vote). This would give Kānaka Maoli substantial power in territorial politics, provided they voted as a bloc. Wilcox believed that establishing a separate political party for Kānaka Maoli was the means to political power, and he envisioned a merging of Hui Aloha 'Āina with the other large Hawaiian nationalist political party, Hui Kālai'āina.

Before the leaders of this plan took any action to establish the party, they sought Lili'uokalani's blessing. They were no doubt concerned that she or others in the lāhui *might think that they were betraying their commitment to* aloha 'āina*, and so explained to her their intent to keep* aloha 'āina *alive by taking control of local government. In "Ka Leo Alii i Mua o na Elele a ka Lahui" (The Ali'i's Voice Before the Representatives of the Nation), Lili'uokalani makes a simple statement of support for the leaders of the two Hui. It is notable that these representatives address Lili'uokalani by the traditional terms "*Kalani*" and "*Ali'i.*" Even as they are moving into the U.S. political system, they remain rooted and draw strength from their traditional culture and language. Also notable is how the language of* aloha 'āina *is still in full use in these articles. They continue to be* kūpa'a ma ke aloha i ka 'āina*—steadfast in love for the land.*

Although it may appear that the relationships between the Queen, the two Hui, and Robert Wilcox were harmonious, they were in fact complex and are still being researched. Wilcox and the Queen had had public disagreements on more than one occasion in preceding years, and there was some bitterness between Wilcox and Hui Aloha 'Āina in 1896-97, after Wilcox failed in his bid for the Hui's presidency. In spite of their serious political disagreements and personal conflicts, these leaders made great efforts to establish a united front to reach their common objective. Even while Wilcox served as a delegate to the U.S. Congress, the lāhui *continued to honor Queen Lili'uokalani as Ke Ali'i 'Ai Moku, and we continue to honor her today.*

The events described and discussed in these articles express a time of hope for the lāhui*, hope not yet crushed by the reality of being a numerically powerless minority within the U.S., nor by the oligarchy's looming metamorphosis into the Big Five, the alliance of large corporations that would come to monopolize Hawai'i's economy and politics for the next century.*

Wilcox died in 1903, at the age of 48. The Home Rule Party continued to exist and its candidates remained active for many years. But it was eventually overpowered by the Democratic and Republican Parties, who were supported by the large national committees in the U.S. Within a few short years, Kānaka Maoli would no longer be a majority in their own land, and the promise of U.S. democracy would turn out to be the means not to prosperity and equality for Kānaka Maoli, but to loss of culture and nation.

E Hoomau i ke Kupaa no ke Aloha i ka Aina

kekoa

Edward Kekoa • Edward Kekoa • Edward Kekoa • Edward Kekoa

KE ALOHA AINA
Honolulu, Poaono, Maraki 3, 1900 (ʻaoʻao 4)

EDWARD L. LIKE,
Lunahooponopono
JOSEPH K. LIKE,
Luna Hoohana
HOGAN E. KALUNA,
Luna Hoopuka
EMMA A. NAWAHI,
Puuku o KE ALOHA AINA.

(Helu 4.)

E hoomau i ke kupaa i keaha? Pane: "I ka hoole aku, aole loa e hoohui ia aku na Paeaina o Hawaii nei me Amerika Huipuia kela hoohui aina a Kakina ma i halihali ai i Amerika maluna o ka moku Kalaudina, i ka malama o Ianuari, 1893."

2. E hoomau i ka hoole ana, aole he pololei o kela olelo hooholo hoohui aina a Nulana, no ka mea, he olelo hooholo pakaha maopopo loa ia o ke ano aihue hilahila ole, i hana ia a hooholo ia iloko o ka Ahaolelo o kekahi o na aupuni nui a naauao o ka honua nei, oia hoi, o Amerika Huiia.

3. E hoomau i ka hoole ana aku, aole loa he kuleana o ke aupuni Amerika e hana mai ai i aupuni no kakou e ka lahui Hawaii, me he mea la, he lahui aupuni aole kakou mai mua [sic], i kohu ai oia e hana mai i aupuni no kakou, elike me kana lauwili a e pauaka kolohe mai nei.

4. E hoomau kakou i ka hoole aku, aole kakou ka lahui Hawaii i mahalo iki i na hana kolohe me na hana hoopilikia wale a ke aupuni Amerika ia kakou, oiai kakou ka lahui Hawaii, aole i hana hewa aku i ke aupuni Amerika.

5. E hoomau kakou i ke koi ana, e hoihoi mai ke aupuni Amerika i ke aupuni kumu o

Hawaii, a me na pono a pau elike me ia i ka la a kona Kuhina kolohe i kokua ai i ka poe kipi ino naau keleawe hilahila ole, a ku hou me kona kilohana a pau, elike me ia mai mua mai.

6. E hoomau kakou i ka hoole ana, aole o kakou makemake i ke aupuni kolikoli a lakou i manao ai, oia ko kakou ano aupuni a lakou e haawi mai ai no kakou. Hele pela.

7. E hoole aku kakou i na kanawai hoomalimali a lakou e hana mai nei, e pili ana i ke koho balota, a pela aku. He hookamani a he hoomalimali maalea a ka nahesa ia ano hana. E kipaku aku kakou, elike me Iesu i kipaku aku ai ia Diabolo me ka olelo ana aku. "E hele pela oe e Satana." Mat 4:10.

Pela kakou e hoole aku ai me ka ikaika ia mau hana maalea a lakou e hana mai nei, oiai, ua naauao no ko kakou lahui, a e hiki no ia kakou ke hooponopono i ko kakou aupuni, a heaha ke kumu o ka waiho aku na lakou e hana mai ke ano o ke aupuni, na kanawai a me na luna aupuni? Hele pela.

8. E hoomau kakou i ka olelo aku ia Amerika, ua hana hewa loa oe ia Hawaii lahui uuku, lahui palupalu a nawaliwali, a e holoi koke oe i kau karaima ekaeka i hana mai ai maluna o makou.

9. E hoomau kakou i ka hoole ana, aole he kupono iki o ko Amerika lawe lima nui ana ae, a hoomalu kumu ole ia kakou, he pakaha a me ka powa ia ano hana, he hana i kohu ole loa e hana ia e ke aupuni o Amerika. A oiai oia e noho hoomalu kohu ole ana ia Hawaii nei, puhi ia ke kino make o ke kanaka i ke ahi a puhi wale ia na hale a me na waiwai o kekahi poe he nui wale, aole o kana mai ka pilikia i loaa i kona wa e noho hoomalu kohu ole ana, he poino hoi i ike ole ia mai mua mai ma keia aina a ka maluhia i luakaha ai.

Ma keia mau kumu a me na kumu aku i koe, e hoomau ai kakou i ke kupaa ana.

Persevere in Your Steadfastness for the Love of the Land

kekoa

Edward Kekoa • Edward Kekoa • Edward Kekoa • Edward Kekoa

Ke Aloha Aina
Honolulu, Friday 3 March 1900:4.

Edward L. Like, Editor
Joseph K. Like, Managing Editor
Hogan E. Kaluna, Publisher
Emma A. Nāwahī, [Owner and] Business Manager of *Ke Aloha Aina*

[The following excerpt is number 4 in a series regarding continuing to protest the annexation of Hawai'i to the United States of America.]

(Number 4)

Persevere in your steadfastness for what? Answer: "Protest that the Hawaiian Islands should never be annexed to the United States, that [treaty of] annexation that Thurston et al. carried to the U.S. on the ship Claudine, in the month of January 1893."

2. Continue to protest that the Newlands Resolution is not right, because it is clearly a resolution of shameless robbery, made and passed in the Congress of one of the great and enlightened governments of the world, the United States of America.

3. Continue to protest that the U.S. government has absolutely no authority [*kuleana*] to create a government for us, the *lāhui Hawai'i* [Hawaiian people or nation], as if we were a people without a government already, so that by twisting words around and proceeding in a flagrantly unprincipled way it might therefore seem justified in creating a government for us.

4. Let us continue to protest that we the *lāhui Hawai'i* do not appreciate in the least the unethical actions and the actions that have caused great distress that America has done to us, the *lāhui Hawai'i*, who have not

done anything wrong to the American government.

5. Let us continue to demand that the U.S. government restore the original government of Hawai'i and all of the conditions [*pono*]* as they were on the day that its unethical Minister [John L. Stevens] aided the shameless, steel-hearted, evil conspirators, so that Hawai'i will stand again in all its excellence as it did before.

6. Let us continue to protest that we do not want the pared-down government that they have planned; that is, the type of government that they would hand to us. Get out!

7. Let us protest the laws they are making that are meant to appease us concerning voting and so forth. This is the hypocrisy and deceitful flattery of the snake. Let us drive them out, just as Jesus drove out the Devil, saying, "Get out, Satan." Mat. 4:10.

That is the way we should vehemently protest these deceitful actions that they are making, since our people are educated, and since we are able to administer our own government; why should we defer to them to create a form of government, laws, and government officers? Get out!

8. Let us continue to say to the U.S.: You have done very wrong to Hawai'i, a people small in number, frail and weak [militarily], and you should immediately clean up the dirty crime you have perpetrated on us.

9. Let us continue to protest that the U.S.'s forcefully taking and confining us without reason is not proper in the least. These kinds of actions are greed and robbery, actions completely illegal for the U.S. government to do. And while it is illegally ruling as the government over Hawai'i, corpses of people are being burnt in fires [because of the outbreak of bubonic plague], and the houses and valuables of many people are being burned up as well. There has never been so much trouble [in Hawai'i] as there has been since the U.S. has illegally governed. [We have experienced] misfortune never before seen in this land that once enjoyed peace.

For these and other reasons, let us continue to persevere.

*The word "*pono*" includes material welfare and well-being, with the *ali'i* and *maka'āinana* in proper balance, and also evokes the line from the song "Mele Aloha 'Āina" (also known as "Mele 'Ai Pōhaku" or "Kaulana nā Pua"): *Ma hope mākou o Lili'ulani, a loa'a ē ka pono o ka 'āina*.

Translated by Noenoe Silva

Ka Leo Alii imua o na Elele a ka Lahui

Honolulu, Poaono, Iune 9, 1900 (ʻaoʻao 2)

EDWARD L. LIKE,
Lunahooponopono
HOGAN E. KALUNA,
Luna Hoopuka
ALEX NAWAHI,
Luna Hoohana
EMMA A. NAWAHI,
Puuku o KE ALOHA AINA.

Mahope iho o ka hoomaha ana o ka halawai a ka Aha Elele o na Ahahui Aloha Aina a me Kalai aina, ma ka hora 11:30 o ke awakea Poakolu nei, ua hele aku la na Elele a pau e ike i ke Alii ka Moiwahine Liliuokalani ma Wakinekona Hale.

I ka akoakoa ana aku o na Elele, na Kalauokalani i hoolauna aku i ua Elele i ke Alii, a wahi a ka leo Alii i panai mai ai.

"Aloha oukou: Aole au i manao eia no oukou ka lahui ke hoomanao mai nei Iaʻu, oiai, he umi makahiki i hala ae nei e ku ana Au he Makuahine no oukou ka lahui, a i keia manawa, ua noho mana mai la o Amerika Huipuia maluna Oʻu a me oukou Kuu lahui, he mea ehaeha no Iaʻu na haawina i ili iho maluna o kakou, aka, he mea hiki ole ke pale ae, ua hoohamama ia mai Koʻu manao, mamuli o na haawina a Amerika i hana mai nei no ka lahui Hawaiʻi, a oia pono Kaʻu e aʻo aku nei e nana mai no ka lahui i na alakai ana a na alakai o ka lahui, oia o Mr. Kaulia a me Mr. Kalauokalani, ua ili maluna o laua ke koikoi no ka nana ana i ka pono o ka lahui elike me ke Kanawai a Amerika i haawi mai nei, a o ka loaa ana i ka lahui na pono a me na pomaikai no na hanauna aku a kakou o keia mua aku, o ka loaa ana no ia Iaʻu oia pono hookahi.

Aole o kakou kuhiʻna [kuhi ʻana] aku i koe, koe wale ae la no keia pono akea i haawi ia mai e Amerika ia oukou ka lahui, e hopu a

paa, a na oukou e hooponopono no kakou no keia mua aku.

Me keia mau wahi hualelo [*sic*] pokole, a hookuu mai Ia'u, me ka haawi pu aku i Ko'u aloha i ka lahui, aloha oukou."

Na J. K. Kaulia i pane ma ka aoao o ka Aha Elele, wahi ana:

E Kalani: Ma ka aoao o na Elele a me Kou lahui, ke lawe nei makou me ka manao laahia loa i ka leo Alii a omau iho maluna o ko makou umauma a me Kou lahui, a e lilo hoi ia mau huaolelo Alii i pae mai nei i mea e alakai ia ai Kou lahui no na pono a me na pomaikai ma keia mua aku, a me ka pono o na hanauna o Kou lahui e hoea mai ana.

The Ali'i's Voice before the Representatives of the Nation

Honolulu, Friday 9 June 1900:2.

Edward L. Like, Editor
Hogan E. Kaluna, Publisher
Alex Nāwahī, Managing Editor
Emma A. Nāwahī, [Owner and] Business Manager of *Ke Aloha Aina*

After the meeting of representatives of the 'Ahahui Aloha 'Āina and Kālai'āina at 11:30 a.m. last Wednesday, all the representatives went to meet with the *Ali'i*,* Queen Lili'uokalani, at Washington Place.

After the representatives assembled, Kalauokalani introduced them to the *Ali'i*, and the voice of the *Ali'i* said:

"Aloha to all of you: I did not think that you, the *lāhui* [people or nation] still were thinking of me, since ten years has passed since I became a Mother to you, the *lāhui*, and now the U.S. sits in power over me and over you, my dear [*Kuu*] *lāhui*. What has befallen us is very painful to me; however, it could not be prevented. My mind has been opened because of the [unrestricted vote] the U.S. has given to the *lāhui Hawai'i*. This is what I advise: that the *lāhui* should look to the guidance of the leaders of the *lāhui*, Mr. Kaulia and Mr. Kalauokalani. A great responsibility has fallen upon them to look out for the welfare of the *lāhui* in accordance with the laws that the U.S. has handed down, so that the *lāhui* will receive the rights and benefits for our future generations, and I will also receive that one benefit [i.e. the welfare of the *lāhui*].

"We have no other direction left to pursue, except this unrestricted right [to vote], given by the U.S. to you the *lāhui*, grasp it and hold on to it. It is up to you to make things right for all of us in the future.

"With these brief words, please excuse me,

I KA LAHUI ALOHA AINA.

Aloha Alii a Makee Alii.
E Ala. E Eu.

E hoike i ko oukou aloha a makee Alii ma ka haawi ana i na wahi kokua e hiki ana no ka hookipa ana mai Iuia e like no me ko kakou ano mau he mea nui na 'Lii ia kakou na makaainana mai kahiko mai.

E ike i ko kakou Makuahine Alii ! E ike i ko kakou Moiwahine aloha LILIUOKALANI !!

O KAMAKAEHA,
O LILIU-O-LOLOKU,
O WALANIA-I-KE-KII-ONOHI,
O KA-ONOHI O-KALANINUI,
O KE-KAHIWAULI-O KAONOHI-LANI,
O KA-ONOHI IA-E KOKONI-AI-O KA-EHA,
E LOKU-AI-O KA-MAKA-I KA-PUUKAI,
O KA-MAKA-IA I-HEA-IA I-KAPA IA-AI,
HE INOA—E,

Ina aku a hoea mai, ma ka Aukekulia o ka Poakolu ae nei, Iune 6, 1900, ina nae aole he mau kuia.

E moe ka oo i kai o ka uwapo i ka ike malihini Alu, a ike Elele pu hoi. O ka ike aku ka paha i na maka o Kalani, he ma-u ia. O ka wa hoihoi no ia o ka malihini o kinohi, na liuliu wale keia mau la o ke kaawale ana.

E OLA ! E OLA !! O LILIUOKALANI I KE AKUA !!!

Notice in *Ke Aloha Aina* on Friday 2 June 1900 to "the People Who Love the Land" on the event of Lili'uokalani's return to Hawai'i from Washington, D.C. The body of the text begins, "Show your love and great affection for the Queen by giving your help, as has always been our custom, as the day of welcoming her home draws near; the *Ali'i* have always been important to us, the *maka'āinana*, since ancient times."

give my aloha to the *lāhui*, and aloha to you."

J[ames] K. Kaulia answered on behalf of the representatives, saying:

"Your Majesty, on behalf of the representatives and Your *lāhui*, we reverently carry away with us the message of the *Ali'i*, and we bind it to our hearts and the hearts of the *lāhui*, and these words that have been heard will become something by which Your *lāhui* will be led, for well-being and prosperity in the future, and for the benefit of the generations of Your *lāhui* yet to come."

*I chose to keep the original word "*Ali'i*" rather than translate it as "Monarch" because it brings to mind certain cultural connotations of Hawai'i nei that link Lili'uokalani to Kalākaua and to their entire genealogical line of ancestors. "Monarch," on the other hand, evokes European associations.

TRANSLATED BY NOENOE SILVA

Hewa i ka Wai na Kanaka, Hookui ka Ia i ka Makaha

Uwa ka Pihe a Haalele Wale i na Haiolelo a ka Aoao Kuokoa

He Mau Tausani i Hiki Ae i ka Halawai Makaainana Nui a ka Aoao Kuokoa ma ke Ahiahi Poaono Nei, Iune 9, 1900.

Honolulu, Poaono, Iune 16, 1900
('ao'ao 5)

EDWARD L. LIKE,
Lunahooponopono.
HOGAN E. KALUNA,
Luna Hoopuka.
ALEX NAWAHI,
Luna Hoohana.
EMMA A. NAWAHI,
Puuku o KE ALOHA AINA.

Ma ka hora 8 o ka po Poaono nei, i malama io ia ae ai ka Halawai Makaainana Nui a ka Aoao Kuokoa, a mamua ae o ka hoea ana mai o ka manawa e wehe ia ai o na hana oia po, ua hoopiha ia ae la ke kahua mamua iho o ka hale paikau me na kanaka Hawaii me na haole, na kane, wahine a me na opio, e hoike maopopo mai ana, ua ohohia ko lakou manao e hele mai e hoolohe i na haiolelo oia po.

O D. Kalauokalani ka lunahoomalu oia halawai, a ua ku mai oia a hoakaka mai la i ke kumuhana i kahea ia ai keia halawai, e noonoo ana i ke kumuhana kupono e pili ana i ke aupuni a Amerika i haawi mai la no ko Hawaii Paeaina. A mahope o kekahi mau hoakaka ana no ka hoolohe ole ana mai la o Amerika Huipuia i ke koi kumu a ka lahui e hoihoi i ke Aupuni Moi, ua lawe ia mai la ka noonoo koho balota, a malaila hoi ka manaolana hope o ka lahui, me ka hoike pu mai ana [sic], aohe elele e ae a ka lahui e koho ai no ka holo ana aku i ka Ahaolelo o Amerika Huipuia, aka, o R. W. Wilikoki wale no, a ua apono ia e ke anaina me ka lokahi, a mahope o ka pau ana o kana haiolelo i ohohia nui ia, ua hoolauna mai la oia i ka elele R. W. Wilikoki.

Ia wa i ku mai ai o R. W. Wilikoki a hoike mai la penei:

E na lede a me na keonimana, na kupa

teritori. Owau ka Elele a ka Hui Kalaiaina i hoouna aku ai i Wasinetona, a i kakoo ia hoi e ka lahui, ua haalele iho au ma ka la 25 o Novemaba, maluna o ka mokumahu Coptic, a hoea aku la i Kapalakiko ma ka la 1 o Dekemaba, 1899. Mailaila ua holo aku au no ka akau no ka huipu ana me Caypless, ma Seattle, ua hoomaka maua i ka hana malaila no na mea e pili ana no ka hoihoi Aupuni Moi, a ua loaa ia maua he kakoo ana malaila mai ka nupepa Times mai, aka, i ko maua hiki ana ma Kikako, ilaila hoole ia mai aohe wahi pono i koe, no ka mea, puka ka olelo hooholo a Nulana, ua paa ia. Hiki maua i Wasinetona i ka la 31 o Dekemaba, a i ka la hapenuia ae hui me ka Moiwahine a launa aloha me Ia. Malaila ua hele aku maua i na nupepa oia wahi, ua hoole ia mai, aohe pono i koe, ua iho aku oia no ka wa mau loa, no na hewa i hana ia mai. I ka ike ana aohe wahi pono malaila, ua holo maua i Nu Ioka, aka, ua nele pu no ma ia wahi, a ua a'o ia mai aia iloko o ka Hale Ahaolelo ka pono. I ka maopopo loa ana, aohe hoihoi Moi i koe, ua hooholo iho la e hooikaika ma ka ae ia ana mai e loaa ka pono koho balota i ka lahui Hawaii, ua hele aku la au imua o ke Komite Teritori, ma ka la 22 o Ianuari, o Knox ka lunahoomalu, he hoakula no Hakawela, komo au iloko o laila, a ike aku la i na hana hoohaiki mana koho a ke Komisina Hawaii i hana ai, oia hoi, aole e loaa ka mana koho i kekahi mea ke loaa ole iaia he ana waiwai o $600, a o ka manao o keia no ka hoonele i na Hawaii, i ka mana koho ole, a o poe [*sic*] waiwai wale no ke loaa ka mana koho. I ke komo mua ana o ka Bila Hawaii iloko o ke Senate, aole au malaila.

Ua lawe ia mai keia bila i ka hale olalo, a ua nui ka paio i hanaia, a na Moon o Tenesi i lawe mai ka olelo hooholo e hoopau ana i ke ana waiwai, a ua apono ia. Mamuli o keia hooloIi, ua lawe hou ia aku la ia i ke Senate. Ua nui ka'u mau hooikaika ana me ke komo aku iloko o na Senatoa i ke ao a me ka po, e hooikeike [*sic*] ana i na hana hoohaiki i hanaia aku i na Hawaii. Ua nui ko Callom [*sic*] a me Mogana hooikaika ana e hoomau ia keia kanawai, aka, ua haule nae a loaa ka [*sic*] eo ia kakou. O kekahi mea a'u i hooikaika ai, oia ka hoopau ia ana o kahi e olelo ana, e ukuia na auhau ma ka la 31 o Maraki o ka makahiki e koho balota ai, ma ke kokua ikaika a Petiguru, ua haule keia kumuhana. Ua hoakaka pu aku o Petiguru i ke ano o ka hana ia ana o na poe i uku ole i ko lakou mau auhau ma Hawaii, e hopu ia ana lakou a hoopaa ma ka hale paahao, he mea i hana ole ia e Amerika i kona lahui, a na ia mea i pepehi loa aku i ka bila a Collum. Ma Amerika, he 50 keneta wale no ka uku auhau o kekahi poe, a o na poe ilihune e like me na poe e hana nei ma kai o ka uwapo, aole o lakou uku auhau.

Nolaila e na Hawaii, e ku kakou me he pa pohaku la, a hina hoi i ka wa hookahi, e hooi aku i ko kakou kupaa ana, a e koho i ka Aoao Kuokoa. O ke teritori he elele wale no kona ma ka Hale Ahaolelo, aka nae, he mana kona. O kana mau hoike ana, oia ka ka Peresidena o Amerika e hoolohe mai ai, a he manaolana ko'u iloko o ka manawa pokole e loaa mai ana ia kakou ka Mokuaina (State), a ia wa e nana aku ai kakou i na aoao kalaiaina ikaika o Amerika. Mamua o ko'u haalele ana aku ia Wasinetona, ua loaa iho la ia'u he mau ao ana mai na hoaloha, e hoi mai a ao aku i na Hawaii e kukulu i Aoao Kuokoa no lakou, a mai kokua hoi i ka aoao Demokarata a i ole i ka Repubalika, no ka mea e hoehaeha ana ia i na hoaloha malaila, oiai, ua kokua like keia mau aoao kalaiaina o Amerika ia kakou. E mau ko kakou kupaa ana me he mea la eia no [o] Liliuokalani ke noho nei ma ke kalaunu. O ka mea aloha i

make e waiho i ka noonoo ana nona, aka, e nana aku no mua. E hoomau i ko kakou kupaa ana, a pela wale no e loaa ai ka lanakila. Haawi ia na huro.

Maanei i hoolauna ia mai ai o James K. Kaulia, a nana i heluhelu mai ke kumuhana a ka Aoao Kuokoa e hooikaika ai no ka pono o ka lahui, a ua aponoia me ke ohohia nui ia. O keia ke kumuhana i hoopukaia ai maloko o KE ALOHA AINA. Ua waiho pu mai oia he wahi haiolelo pokole, e hoike ana, i ka noho ana o ka lahui iloko o na makahiki wi ehiku, aka, ua hala aku la nae ia, a eia ka lahui iloko o na makahiki momona e hele nei, me ka hoakaka pu mai, ua kukulu mua ia ae nei he elua mau aoao kalaiaina, oia ke Demokarata a me ka Repubalika, aka, o na poe no nae o loko oia mau aoao, oia no na poe hoohui aina. "E pepehi i ka moo," wahi ana i hooho mai ai.

O ka haiolelo hope oia po, oia o John Wise, a nana i haawi mai i kekahi haiolelo mikioi loa ma ka olelo Enelani, e kue ana i na olelo hakuepa a kekahi poe haole manao ino e olelo nei, he poe kue haole na Hawaii, wahi ana.

Ua kapa ia makou he poe kue haole (anti-whites), aka, e nana aku kakou ina he ekolu mau Hawaii palupalu e hanai moa ana, a e kanu ana hoi he mau wahi pue uala, i ka wa e hoea aku ai o kekahi ili keokeo malaila, aole e nele e kii ana lakou e pepehi he wahi moa me ka hue ana i na pue uala nana. E na keonimana e nana aku i hope i ka wa e hoea aku ai kekahi haole ma ka home o ka Hawaii, e haawi ana oia i kona wahi moe no ka haole, me ka moe aku iluna o ka papahele. I ka makahiki 1820, ua hoea mai he mau misionari kakaikahi a alakai aku la i na Hawaii no lakou ka huina lahui he 200,000, aka, aole nae lakou i kue aku i na haole. I ka 1890, ua koho ia na Alii o ka Ahaolelo he 9 haole a me 8 kanaka, e hoike maopopo mai ana aohe mau manao kue o na Hawaii no ka haole, aka, i ka hoea ana mai nae i ka 1893, i ka wa a na haole i lawe ae ai i ka mana hookele o ke aupuni, ua kipaku aku la na haole i na Hawaii mailoko aku o ka oihana aupuni, a hoonoho mai la i ko lakou mau ohana malaila, no ka ai ana i ka momona o ke aupuni. Mai ka 1893, o na haole e hoea mai ana iloko o ka manawa pokole e ku ana ko lakou mau hale nani, me na kaa nani e kalaiwa ia ana e na kahu kaa, mai hea ko lakou waiwai i hoea mai ai, mai Hawaii ae nei no. Ke hooiaio aku nei au, he hoaloha na Hawaii a pau no na haole e hana aloha mai ana ia lakou, a aole hoi lakou e hoopoina aku ana ia poe a e ike ia aku ana no he mau haole no kekahi e holo balota pu ana ma ka aoao o ka lahui. Aole i kue aku na Hawaii i na haole, elike la me na haole i hoouna aku ai i kekahi poe malalo o ka lilo o ka waihona o ke aupuni no Wasinetona, no ka hoopilikia ana i na Hawaii. Aole loa makou e hookau aku ana i uku panai no ua poe hana ino wale mai, aka, na na Lani no ia e haawi mai i kana uku hoopai kupono.

Ina he moa wiwi kai hoopakele ia mai kahi pauahi o Kinatona mai, a e hoololiia na dala a pau o ka waihona i mau hua kulina, a hanai aku iaia aole no e loaa ana iaia ka momona, pela no na haole.

Mahope o keia haiolelo i hookuu ia ai na hana iloko o leo huro, a hoi aku la na poe a pau me ke ohohia nui. Ke hauoli nei makou mamuli o ko makou ike ana aku ua hoopiha ia keia kahua holookoa e na Hawaii, e hoike maopopo aku ana i na aoao kalaiaina e ae, eia ka lahui Hawaii makee alii a aloha aina ke kupaa nei he hookahi aoao me ka mahae ole, a ua lilo ia i mea e hookomo aku ana i ka weli iloko o ko lakou mau houpo.

Crowds of People; The Fish Unite at the Sluice Gate

People Shout Until Hoarse at the Speeches of the Independent Party

Several Thousand Attended the Grand Mass Meeting of the Independent Party on Saturday Evening, June 9, 1900

Honolulu, Friday 16 June 1900:5.

Edward L. Like, Editor
Hogan E. Kaluna, Publisher
Alex Nāwahī, Managing Editor
Emma A. Nāwahī, [Owner and] Business Manager of *Ke Aloha Aina*

At 8:00 on Saturday night, the mass meeting of the Independent Party was held, and prior to the commencement of the evening's events, the grounds in front of the military drill house [*hale paikau*] were filled with Kānaka Hawai'i[1] and *haole*, men, women, and young people, clearly showing their enthusiasm for coming to listen to the speeches that night.

D[avid] Kalauokalani was the presiding officer at the meeting, and he rose and explained why the meeting had been called: to consider the appropriate actions [the people should take] concerning the government the U.S. had handed to the Hawaiian Islands. And after some clarifications about the U.S. not heeding the original demands of the *lāhui* [people or nation] to restore the Queen's government, the issue of voting was taken up, and [he said that] that was where the last hope of the *lāhui* lay. There was no other representative that the people had chosen to travel to the U.S. Congress but R[obert] W. Wilcox, [whose selection] had been unanimously approved by the people. After his speech, which was very enthusiastically received, he introduced the representative R. W. Wilcox.

Wilcox rose and spoke:

"Ladies and gentlemen, citizens of the Territory. I am the representative that Hui Kālai'āina sent to Washington, supported by the people. I departed on the 25th of November on the steamship Coptic and arrived in San Francisco on the 1st of December 1899. From there I traveled north to join up with [E.] Caypless [another

delegate to Congress from Hawai'i] in Seattle. We started work there towards the restoration of the monarchy. We received support there from the Times newspaper; however, when we arrived in Chicago, it was unsupported [*hoole*] there. There was no hope because the Newlands Resolution has passed and it was final. We arrived in Washington on the 31st of December, and on New Year's Day we met together with the Queen with aloha. We went to the newspapers there [but our side] was unsupported; there was no hope left. It [or he or she] went down forever for the wrongs that had been committed.[2] When we saw that there was no hope there, we went to New York, but we were also unsatisfied there, and we were advised that the best thing was to go to Congress. When we realized that the restoration of the Queen was impossible, we decided to work towards getting voting rights for the *lāhui Hawai'i*. I went before the Territorial Committee on the 22nd of January [1900]. Knox was the chair; he was a classmate of Hartwell. I went in there and witnessed the actions of the commissioner of Hawai'i [Hartwell?] to restrict the voting rights; that is, a person would not have the power to vote unless he had property in the amount of $600. The purpose was to deprive Hawaiians of their voting rights so that only the rich would have voting power.[3] When that Hawaiian bill was first introduced in the Senate, I was not there.

"This bill [the Organic Act] was taken to the lower House [House of Representatives], and there was a great debate there. [Rep.] Moon of Tennessee introduced a resolution to end the property requirement and the resolution was passed. Because of this change, the bill was then taken back to the Senate. I made great efforts, going to the Senators night and day, talking about the restrictions that have been put upon the Kānaka Hawai'i. Cullom and Morgan tried very hard to have this law remain in effect, but it failed, and we won. Another thing I strove for was to delete the section saying that taxes had to be paid on the 31st of March of the voting year, and with the active assistance of Pettigrew this measure also failed. Pettigrew also clarified [to the Senate] what was done to people who did not pay their taxes in Hawai'i, that they were arrested and imprisoned. This is something the United States does not do to their people, and it was this that killed Cullom's bill. In the U.S., some folks pay only fifty cents tax, and poor people, such as those working on the wharves, do not pay taxes.

"Therefore, Kānaka Hawai'i, let us stand like a rock wall, and fall all at once, and continue in our perseverance by choosing an Independent Party. Territories have only a [non-voting] representative in Congress, but he has some power. What he says is what the President of the U.S. heeds, and I hope that in a short time we will have statehood, and at that time we will look to the strong



HAWAI'I STATE ARCHIVES

Robert W. Wilcox as a delegate to Congress for the Independent Home Rule Party

political parties of the U.S. Before I left Washington, I received some advice from friends that I should return and suggest to the Kānaka Hawai'i the establishment of an independent party for themselves, and not to assist the Democratic or Republican parties, because that will hurt friends there [in those parties], since both of those parties helped us equally. Let us continue to be persevering, as if Lili'uokalani were still on the throne. Of the thing that has died, let us put aside thoughts of it and instead look to the future. Let us continue persevering; through that we will achieve victory." The crowd cheered.

Here James K. Kaulia was introduced, and it was he who read the platform of the Independent Party that was striving for the benefit of the people, and it was approved with great enthusiasm. This is the platform that was published in *Ke Aloha Aina*. He also gave a short speech, saying that the people had lived through seven years of famine, but that had passed, and the people are now in a time of future prosperity. He explained also that there were already established two political parties, the Democratic and the Republican, but the people in those parties were the annexationists. "Slay the mo'o!"[4] he shouted.

The last speech of the evening was given by John Wise.[5] He made a skillful speech in English, protesting the deceitful words of some evil-minded *haole* people who had said that the Kānaka Hawai'i were against the *haole*. He said:

"We have been called anti-whites, but let us look: if three old [*palupalu*] Hawaiians were raising chickens and planting some sweet potato hills when a white-skinned person came there, it is certain that they would go and kill a chicken and dig up some sweet potatoes for him. Gentlemen, look back at the time that a certain haole [Caucasian foreigner] came to the home of the Hawaiian; he would give his bed to the haole and sleep on the floor. In 1820, a mere handful of missionaries arrived to lead the Hawaiians, who were 200,000 in number, but they did not go against the haole. In 1890, nine haole were elected to the House of Nobles and eight Hawaiians, which shows that the Hawaiians had no thought of going against the haole. But when 1893 came, when the haole took the executive power of the government, the haole fired the Hawaiians from their government jobs, and put their own family members there to eat of the fat of the government. Since 1893, the haole who have come within a short time have beautiful houses erected, with their pretty cars driven by chauffeurs. Where did their wealth come from? Here from Hawai'i. I am testifying that all the Hawaiians are friends to all haole who behave with aloha towards them, and they will not forget those people, and it will be seen that there will be haole who will vote on the side of the people. Hawaiians are not anti-haole, like the haole who sent people at the expense of the government to Washington to cause trouble for the Hawaiians. We will not levy vengeance on those people who do such evil; it is Heaven [*na Lani*] that will give the proper punishment.[6]

"If a skinny chicken escaped the fire of Chinatown and all the dollars of the treasury were made into corn seed and fed to it, it still would never get fat; such is the haole."[7]

After this speech, the event ended with cheers, and everyone left feeling enthusiastic. We were happy to see the whole field filled with Hawaiians, clearly showing the other political parties that the *ali'i*-desiring,

land-loving Hawaiian nation is still determined and is one party, with no factions, and this will become a thing that will strike terror in their hearts.

Notes

[1] Although "Kānaka Hawai'i" could be translated as "Hawaiians," I prefer not to use this English term and to instead use a term from our heritage language in order to stress our ancestral identity.

[2] This is a literal translation of what may be a biblical saying.

[3] The first draft of the Organic Act establishing the Territory of Hawai'i in 1899 indeed contained the property requirement that no one would be allowed to vote unless that person "possessed...property in the Territory of the value of not less than one thousand dollars, and upon which legal taxes shall have been paid...or shall have actually received a money income of not less than six hundred dollars." As Wilcox reports, this provision was taken out.

[4] This is translated in the English papers as "Slay the dragon!", a threat that elicits a war of retaliation by the English press against Kaulia.

[5] John Wise was *hapa Hawai'i* (half Caucasian, half Kanaka Hawai'i). He helped establish the Independent Home Rule Party, and shortly thereafter joined the Democratic Party. He was an editor for *Ke Au Hou* and *Hawaii Holomua* in the 1910s, as well as the first Hawaiian-language teacher at the University of Hawai'i.

[6] The text reads "*na na Lani no ia e haawi mai i kana uku hoopai kupono.*" In the English newspaper article on Wise's speech, the text reads "vengeance belongs to God." The Hawaiian text "*na Lani*" evokes images of the *ali'i*, who are often called "*Ka Lani*" in the singular and "*Nā Lani*" in the plural.

[7] Following here is John Wise's speech as it appeared in the *Hawaiian Gazette* (12 June 1900:7) and in the *Pacific Commercial Advertiser* (11 June 1900:12). The gist of his speech was translated into Hawaiian for the readers of *Ke Aloha Aina*. The two different language versions give us some idea of the different worldviews of the respective cultures, as well as of some of the limitations of translating from English or from Hawaiian.

Wise Speaks in English.

"In justice to the cause for which we stand, in justice to the Hawaiian people, I will try to speak to you tonight in the English language.

"We have been called anti-whites, we have been named the anti-haoles. I will relate to you a few facts that are history, to show you that the assertion on the part of our enemies is not a true one.

"Picture to yourself away out in the country somewheres in the woods may be, long ago, or at any time for that matter, a humble grass hut. An old Hawaiian is working about the little garden. All he has in the world to keep himself alive is one last, poor chicken and a hill of potatoes. Along comes Mr. White Man, hungry and tired through long travelling. I tell you what, that poor Hawaiian gives his last chicken and his last few potatoes and his only bed to Mr. White Man.

"Does that show an opposition to the haoles?

What History Shows.

"Have the Hawaiians ever treated the white men in the manner in which the white men have treated the Hawaiians? Any white man who has travelled at all in the Islands knows that the Hawaiians will even surrender his bed to the haole." [Cries of 'that's right!' 'every time!' and general applause.]

"To say that we are anti-haole in our political sentiments is the weakest kind of an argument. Our enemies cannot produce a bit of evidence to substantiate the foolish charge.

"I will dig up a little past history to show you how generous and friendly the Hawaiians have always been to the white men.

"In 1890, I believe the Hawaiians commanded the ballot box from Hawaii to Niihau. And whom did they elect to the House of Nobles? Nine white men and only eight Hawaiians. I tell you the Hawaiians were not against the haoles in those days. Nor are they against them today.

The Other Side.

"In 1893 the white people controlled the Government. What did they do? They fired every Hawaiian from office who did not hold the same political opinions as they did themselves. The 'family compact' was in and was intending to stay in and the 'family compact' was fed until it grew fat on money that you had paid. Did you ever know of a Hawaiian who came out of the legislative halls with money in his pockets?"

Loud and prolonged cries of "Aole! aole! aole!" "No! no! no!"

The crowd at this point cheered the speaker enthusiastically, and was for a moment wild with enthusiasm.

From Gripsack to Mansion.

"White people come to these Islands one day carrying their entire belongings in hand-bags; they look around for rooms, or else they hire a house. In a few days they are rolling around Honolulu in swell carriages with footmen and living in Roman mansions.

"You know where they got the money from. You know how they suddenly became rich. You don't suppose they had their wealth in their bags all the time, and went around saying nothing about it, do you? So much for anti-haoles.

Cannot Tell the Future.

"We cannot comprehend the future. But the Hawaiians know their friends. A few white men there are who have stuck to us in the past, who are still standing by us, and we are not forgetting them. We will never forget them.

"We have been accused of looking for revenge. Revenge comes to every man who has been injured. There will be vengeance. Vengeance on those who have wronged us. I will try and make a picture for you of the make-up of the kind of white man who has done us wrong.

The Bad Man.

"He is of medium height and stoops in his walk. He wears an old black hat down over his eyes and a big, loose coat, the pockets bulging with papers and slates. And these papers stick out of his pockets and on them are written sentiments like these: 'Anti-haole,' 'race-prejudice' and 'anti-white.' On his shoulders he carries a great bundle. Kids are chasing him around the streets all the time. He comes to where there is a grindstone by-and-by. He dumps his big load on the ground and it bursts open. It is full of old blunt axes. He heaves a great sigh and says: 'Old folks used to come to me to turn my grindstone, but now I have only little boys.'

"Now this is the kind of man we fight. Men like this have employed men to go to Washington to deprive us of our right to vote, and I defy the opposition to deny it. Do you expect we are going to be led by such men?

Don't Seek Spoils.

"We have also been accused by our enemies of seeking spoils. If the poorest chicken saved from the ruins of the burned Chinatown were fed on the money in the treasury turned to corn, it would never get fat."

Cheer upon cheer greeted this emphatically delivered assertion. After quiet was restored the speaker wound up his speech in the following language:

"Who robbed the treasury? The Hawaiians know who the spoil-seekers are."

"Find them and get hold of them and punish them!" called out somebody at the back of the crowd.

"Yes, we will find them," went on the orator. "We will find the guilty ones. But vengeance is not ours. There is a Being high above us who knows all things, who watches all things, and who holds vengeance in the hollow of His hand. When the guilty ones are down, do not touch them, for vengeance belongs to God."

As Mr. Wise sat down the assembled enthusiasts lifted their hats and flourished their arms, cheering lustily and long.

They Knew Him.

A half-drunken white man, well known in town, who speaks the Hawaiian language fluently, was very loud in his demonstrations of approval of what the different speakers said. Some native in the crowd called out to him after a while: "Oh, be still; we know you!"

The evening could not have been more pleasant for the mass meeting. It was cool and clear. The meeting was altogether most enthusiastic and interesting, though many of those who attended sat around on the grass at the edge of the crowd and held private conversations.

[Note: The article in the *Hawaiian Gazette* does not contain the subtitles "Don't Seek Spoils" and "They Knew Him," but it is otherwise identical to the version in the *Pacific Commercial Advertiser*.]

Translated by Noenoe Silva