

1. "kaha puana'ī" / *hua biō*

No nā hua 'ōlelo kēia. Ho'ohana 'ia ke kaha puana'ī (" ") no nā hua 'ōlelo no loko mai o ka palapala āu e kuhikuhī ai. Pēlā pū me nā hua 'ōlelo pākahi no ka 'ōlelo like o kāu kākau 'ana. La'ana:

- Kapa 'o Pukui i kēia 'ano mea he "kanaka makua" (119).
- 'Elua hua 'ōlelo a ka Hawai'i no kēia mana'o: he "ho'okipa" a he "aloha." 'O ka hua hiō (*penei*), ho'ohana 'ia no kekahi 'ōlelo 'ē a'e, ma waho o ka 'ōlelo o kāu kākau pepa 'ana. La'ana:
 - 'Okō'a ke "kanaka makua," 'okō'a ho'i ia mana'o haole no ka *maturity* (119).

2. puana'ī / ho'opōkole

No kekahi kumu 'ike kēia 'ano 'ōlelo; nāu e koho i ka puana'ī a i 'ole ka ho'opōkole. He puke paha ia kumu 'ike, he lola, he ki'i 'oni'oni, he kanaka, a ia mea like nō, akā like a like ka ho'okomo 'ana i kāu pepa pono'ī.

Puana'ī – penei e hō'ike ai i ka 'ōlelo maoli i puka mai ma ia kumu 'ike. 'A'ohe āu ho'ololi, a unuhi paha i ia 'ōlelo. Ho'ohana 'ia ke kaha puana'ī. La'ana:

- I ia manawa, kūkala ha'aheo maila 'o Haunani Kay-Trask, "We are not Americans. We are not Americans. We will never be Americans." (34)
- Wahi a Kepelino i kākau ai, "Ma ka moolelo Hawaii, nui na mana" (9). A he pololei 'i'o nō.

Inā lō'ihi ka puana'ī (he 3 laina a 'oi), kīpo'o 'ia ka lālani, hā'ule ke kaha puana'ī, a he koana pākahi nō. La'ana:

- I ko Laiana Wong kama'ilio 'ana no ke kaona o ka 'ōlelo Hawai'i a me ka hua 'ōlelo "au", penei maila 'o iala:
 - ... *au*, the internal organ, the internal self. Then there's "Ke au o ka mo'olelo." I don't know how to describe it in English; it's like a 'current' or 'theme.' "Ke au o ka manawa" is another one. Manawa doesn't only mean time. It's the seat of emotions, too. So how does that change it? That's the thing about Hawaiian language. The context kind of narrows what you think it might be. But when you open that context up, it gets broader. Hawaiian words mean a lot of things. (5)

Ho'opōkole – hiki nō ho'i ke ha'i hou 'ia a ho'opōkole 'ia paha ka 'ōlelo a kekahi, a ho'opuka hou 'ia ma kāu kaila pono'ī. Ma kēia hana, he loli nō ka 'ōlelo, a ho'ohana 'ole 'ia ke kaha puana'ī. La'ana:

- I ia manawa, kūkala ha‘aheo maila ‘o Haunani Kay-Trask, ‘a‘ole nō kākou he ‘Amelika, ‘a‘ole loa e lilo ana i ‘Amelika, a kau i ka puaaneane. (34)
- Kuhi maila ‘o Kepelino i ka nui o nā mana o ka mo‘olelo Hawai‘i, a he pololei ‘i‘o nō (9).
- Wehewehe maila ‘o Laiana Wong i ke ‘ano o ka hua ‘ōlelo "au" a me ka "manawa" kekahi; nui ke kaona o laila. Kuhi mai ka hua ‘ōlelo "au" i ke kanaka, akā he holo nō ho‘i ia o ka wai, ke kai, a me ka manawa. A ‘o ia hua ‘ōlelo "manawa," pili nō ho‘i ‘o ia i kahi e kupu ai nā mana‘o o kānaka. Ma o ia mau mana‘o a me ke kaona paha e loli ai ko kākou no‘ono‘o ‘ana no ka ‘ōlelo "Ke au o ka manawa." (5)

3. Ke kuhikuhi kumu ‘ike

Inā ho‘okomo ‘ia he ‘ike a he ‘ōlelo i kāu pepa, ma ke ‘ano he puana‘ī a ma ke ‘ano he ho‘opōkole nō ho‘i, he pono ke kuhikuhi ‘ana i ke kumu o ia ‘ike. Inā ‘ōlelo mua ‘ia ka inoa o ka puke / kanaka nāna ia ‘ōlelo, hō‘ike wale ‘ia nō ka ‘ao‘ao o ka puke, a i ‘ole ka makahiki o ke kama‘ilio ‘ana. La‘ana:

- Kapa ‘o Pukui i kēia ‘ano mea he "kanaka makua" (119).
- Wahi a Mrs. Bacon, no ka hālau hula wale nō ia mele (2001).

Inā ‘ōlelo ‘ole ‘ia kahi i loa‘a ai ia ‘ike, hō‘ike i ka inoa o ka mea kākau / mea ha‘i ‘ōlelo, a me ka ‘ao‘ao / makahiki. La‘ana:

- He "kanaka makua" kēia ‘ano mea (Pukui, 119).
- No ka hālau hula wale nō ia mele (Bacon, 2001).

4. Nā kuhia o lalo (footnotes)

He kōkua nō ke kuhia o lalo i ka wehewehe ‘ana i nā mea ‘ano pili i kāu mo‘olelo, ‘a‘ole paha he pili loa. Inā makemake ‘oe e wehewehe i kekahi hua ‘ōlelo, hō‘ike i ka pō‘aiapili o kahi ‘ike, a pēlā aku, akā he hele paha ia i Kalalau, ma ke kuhia o lalo e ola ai. La‘ana:

- When such *mele* depend on language of non-substance, on catchy tunes and stock images that are rooted not in the *mo‘o* of literature native to Hawai‘i but in the culture that stereotypes, trivializes, and exploits us, those deeper effects participate in the continued "dismembering" of our *lābui*.¹

¹ Such is Jonathan Osorio's description of the "racial and legal discourse that crippled the will, confidence, and trust of the Kānaka Maoli as surely as leprosy and smallpox claimed their limbs and lives" (3).