

o nā kaiāulu o kākou, a laila, ho'okō 'i'o kākou i ka hemo ho'okolonaio a me ke Ea piha 'ana o ka Lāhui Kanaka Maoli.

"Nā 'Ai 'Ono" — 'Ono ka 'ai i ka ho'omākaukau 'ia e ke Kanaka

I 'ono nā mea 'ai i ka maika'i
O ke kuke 'ana, kupa 'ia 'ana,
'Oma 'ia 'ana

I 'ono nō ka poi lehua
I ka wali pono 'ōwili 'ia,
Kō 'ia 'ana, ka ho'owali 'ana

I 'ono nō ka i'a lāwalu i ka miki'oi
Hulihuli 'ana, wahī 'ia 'ana,
Ka lāwalu 'ana

I 'ono nō ka i'a pūlehu i ka mo'a pono
Ka 'ōlali 'ana, hulihuli 'ana,
Moemoe 'ana

I 'ono ke momoni iho i ka naunau
A wahī pono,
Pāhe'ehe'e ke ale iho

Mikomiko nō ka ipukai, ka haupa 'ana iho
Hā'ale i ke kai, tomi,
Tomi iho ka pepenu 'ana

Ha'ina nō ka 'ai 'ono, mūkā iho ana,
'Ono i ka pu'u,
Aleale iho, ke momoni 'ana⁵²

Kākau maila 'o Melissa Nelson no ke 'ā'ume'ume pinepine 'ana o ke ao no'ono'o a me ke ao lonoa kino, ke huipū i ka nohona o kekahi kanaka, penei:

Feeling inside this fluid, living entity of what we call "nature" does have its consequences, as my sensuality often gets in the way of my scholarship. But then again, my scholarship often gets in the way of my sensuality. It is a common conundrum, feeling the difference between the world of thought and the world of my

⁵² Clarence Kinney, "Nā 'Ai 'Ono."

other senses. Do I read through that wetlands ecology essay or that classic piece on Zen Buddhism, or do I work with my hands in the garden repotting lupine and sage and revel in the smell of sweet-smelling medicine plants and fresh dirt? Do I sit and pull black-and-white words from full-spectrum thoughts or walk in a damp redwood forest to feel like a small mammal? There is a profound relationship between these different activities.⁵³

Na wai e 'ole ka 'oia'í'o o kēia mau 'ōlelo? 'Ike 'ia ke 'ā'ume'ume a me ka pilina o kēia mau ao 'oko'a, a he mōakāka loa paha kēia kūlana ho'oku'iku'í ma ka pō'aiapili e nānā pono 'ia ana i kēia mokuna, 'o ia ho'i ka ho'omākaukau a me ka haupa 'ana i ka 'ai 'ono o ka 'āina. Ma kekahi 'ao'ao, hiki ke lilo loa i ka ho'onu'u 'ana i ka momona o ka 'āina me ke kai — 'o ia paha kahi mea nui i mele 'ia ma nei mele a Clarence Kinney, i hō mai ka "'ono" i kēlā me kēia paukū ona.⁵⁴ A ma kekahi 'ao'ao ho'i, hiki nō ke lilo loa i ke kākepakepa a me ka ho'opāpā no nā 'ano mea like 'ole i 'ai 'ia, a me ko lākou mau 'ano o ka ho'omākaukau 'ia.

E like nō na'e me kā Nelson i wehewehe maila, 'a'ole wale nō paha kēia he 'ā'ume'ume o ke kino me ka no'ono'o, akā, he pilina hemo 'ole ia no 'elua ao 'oko'a, 'o ia nō 'oe 'o ka pilina 'o uka me kai, 'o ka pō me ke ao, 'o ke kāne ho'i me ka wahine. Ho'ākāka hou a'ela 'o ia nei: "As I stimulate many senses and *decenter thought*, I eventually illuminate new cognitive pathways and storylines."⁵⁵ He hoa paha ko kēia *decentering of thought* ma ka 'ōlelo a me ka pō'aiapili Kanaka Maoli — 'o ka "'ike" kekahi hua'ōlelo no ka *sense*, i wehewehe 'ia nō ho'i e ka hua 'ōlelo "lonoa." No laila, no ka Hawai'i, he 'ike ko ka maka, ka pepeiao, ka ihu, ka pu'u, a me ka 'ili kekahi, a ma o ka no'ono'o 'ana o ke kino ma o kona mau māhele like 'ole, pēlā e

⁵³ Nelson, "Getting Dirty," 231.

⁵⁴ Puka mai nō ka hua 'ōlelo "'ono" i nā paukū a pau, koe ka paukū 'eono. Ma laila na'e i puka mua ai ka hua 'ōlelo "mikomiko" a he 'ano 'ono maoli nō ia.

⁵⁵ Ibid., na'u ke kālele.

loa'a ai ke a'o a me ka na'auao. Pēlā nō ho'i e ho'oulu ai ka no'ono'o i ka "enticement, arousal, and critique" i loko o kākou.⁵⁶

Eia au ke kuhi nei ē, na ke mele e ho'opili aku i kēia mau ao 'oko'a ma kahi ho'okahi, ma kahi wā ho'okahi, a ma ka pō'aiapili ho'okahi, i ulu mai nō mai loko mai o ka iwikuamo'o o ka Lāhui. A eia kekahi, ma o kēia ho'opili pū wale 'ana nō e kō ai ko kākou mana'o ho'oulu Lāhui. No ka mea, inā noho wale nō kēia mau lōina i kahi o ka no'ono'o nui a me ka 'ike ho'omaopopo, e like a like ana ka hopena me kā Ngūgĩ Wa wānana 'ana i ka loa'a 'ana mai o ka lāhui po'o 'ole. A, inā noho wale nō kēia mau lōina i ke kino, me ka no'ono'o 'ole o kākou no ke ao pāno'ono'o, e mau ana nō ko kakou holo 'ana i ke kai e'e a ka malihini, me ka maopopo 'ole nō paha. No laila, na ke mele e paipai a ho'oulu i kēia mau hana 'elua. Ho'ohanohano a ho'onui nō 'o ia i ka le'ale'a a me ka 'ono o Kānaka i kēia mau i'a, ka miki poi, a pēlā aku, akā noho mau nō ia i ka pō'aiapili o ka 'ōlelo a me ka no'ono'o, i hiki iā kākou ke 'apo aku a ho'okahua i ka 'ike ho'omaopopo Lāhui kūpono, ma o kāna 'ōlelo pono'i. E 'ole ko kākou ho'ākāka 'ana i kēia mau lōina a me kona 'ikena ma o ua 'ōlelo makuahine nei, hiki ai iā kākou ke ha'alele i ke ao haole nāna e kuhi mai ana i ka hewa me ka pololei no nā hanauna he nui wale.

Hō'ōia nō ho'i 'o Oliveira i kēia pilina hemo 'ole o ka no'ono'o me ka lonoa o ke kino ma o kāna i kapa maila he "sense abilities" o ka po'e Kānaka Maoli. Kuhi mai 'o ia nei i ke kūlana *sensual* o ka 'ikena Kanaka, 'oiai loa'a ka 'ike iā kākou ma o nā 'ike like 'ole o ke kino a me ka na'au. A, 'o kāna ha'awina no kākou, 'o ia ho'i, 'a'ole nō he mea kupu wale ka 'ike i loa'a

⁵⁶ Ibid.

ma ka hana: "engaging in an activity in and of itself does not ensure knowledge acquisition," a pēlā pū me ka lilo 'ana o ke Kanaka i loa o ua lolina nei.⁵⁷ Eia hou:

... a "sense ability" is the capacity to receive and perceive stimuli from our oceanscapes, landscapes, and heavenscapes and to respond to these sensory stimuli in ways that contribute to our overall understanding of our world. It is an awareness that our environment is constantly sending us information, but unless we hone our abilities to sense the world around us, much of this information can go undetected and unappreciated.⁵⁸

Eia ka'u e kuhi hou aku nei, aia nō ho'i ka pono 'o ka ho'oikaika 'ana i ka 'ōlelo a me ka mo'o'ōlelo a kākou e ho'opa'a a wehewehe ai i ka 'ike i loa'a i ke kino, o hala aku nō ho'i i ke kāpalalū o ke kama'ilio 'ana aku.

Ho'omana'o hou mai nō ho'i 'o Oliveira iā kākou no ka pahuhopu e kō i ko kākou ho'omaopopo a ho'oikaika 'ana i ka 'ike lonoa i ili mai mai nā kūpuna mai, 'o ia ho'i ka ho'onoho pono 'ana iā kākou Kānaka i ko kākou mau wahi kūpono ma ke ao nei, a me ka ho'oulu mau 'ana i ka pilina o kākou Kānaka me ko kākou mau 'āina a mau kaiāulu ho'i. 'Oiai he 'ike nō kēia i ho'okino 'ia i nā kualono, nā awāwa, nā lima, nā umauma, a me nā iwikuamo'o o Hawai'i nei, he mea pilikahi ia i ua mau mea kiko'i nei:

Kanaka knowledge was often highly localized as well. Lawai'a (fishers) knew about the conditions of the ocean and methods of fishing that best suited the needs of their own places. While general knowledge of particular practices can be applied to other places in ka pae moku, some techniques are adapted generation after generation and are uniquely suited for specific needs within particular kulāiwi.⁵⁹

Kauka'i aku kēia lolina 'i'ike i ka ho'ohui pū 'ana i ke Kanaka, kona 'āina, a me nā lolina o kona Lāhui. No laila, ke pa'a hou ka 'ike — ma o ka hana o ke kino, ke mele 'ana i ke mele, ka pule

⁵⁷ Oliveira, *Ancestral Places*, 112.

⁵⁸ *Ibid.*, 94.

⁵⁹ *Ibid.*, 105.

‘ana, ka hula ‘ana, a pēlā aku nō — ho‘āla hou ‘ia a ho‘oikaika hou ‘ia ua mau pilina nei, a kū pono ke Kanaka i kona wahi pono‘ī.

Ho‘okō ‘ia nō kēia kuleana e kā Kinney mele; ‘o ka mea kupanaha paha, ma o ka ‘ono a me ka le‘ale‘a e kō ai.

Aia nō i nā lālani mua o ke mele kahi e hāpai mua ‘ia ai kēia kuleana a me ka ha‘awina nui o "Nā ‘Ai ‘Ono," penei: "I ‘ono nā mea ‘ai i ka maika‘i / O ke kuke ‘ana, kupa ‘ia ‘ana, / ‘Oma ‘ia ‘ana." Ma kēia māmala ‘ōlelo ho‘okahi, ho‘ohuipū ‘ia ka ‘āina (mai laila mai ka mea ‘ai), ke kanaka (nāna i "kuke" aku), a me ka lōina (ka hana a me ka "maika‘i" o ke kuke ‘ana), a mōakāka ho‘i, ma muli wale nō o kēia hana pū ‘ana a hui pū ‘ana o nā mea ‘ekolu, no laila i ‘ono ai ka mea ‘ai. ‘O kekahi mea nāna e kuhi ana penei, ‘o ia ka pilina ‘ōlelo i ho‘opuka ‘ia ai ka puana mua o ke mele. He mea ma‘amau ke kuhi ‘ana i ka ‘ākena ‘a‘ano ma o ka "i," penei: "Ua ‘ono ka mea ‘ai i ka maika‘i o ke kuke ‘ana." Eia na‘e, ke ho‘opuka mua ‘ia kēlā "i" ho‘okahi ma ke ‘ano he māka painu no ua ‘a‘ano nei, kālele ‘ia ka ‘ākena, i maopopo mua i ka mea ho‘olohe ē, na kekahi i ho‘oulu i ka ‘ono o ka mea ‘ai. No laila, ke puana ‘ia ma ke mele, "I ‘ono nā mea ‘ai..." ke mahu‘i ‘ē nei ka mea ho‘olohe i ka loa‘a ‘ana mai o ke *kumu* i ‘ono ai ia mea ‘ai. A ‘o ka pane ho‘i, i ka hana maika‘i a ka mea nāna i kuke.

Ho‘onui ‘ia kēia kuhikuhi i ka mea ho‘omākaukau ‘ai e ka helu ‘ana o ka haku mele i nā kūlana maiau ona, a me kāna hana, ā piha ka hapa mua o ke mele i ua ho‘ākāka ‘ana nei. Eia hou, ‘o ka "maika‘i" ‘ano laulā o ka paukū mua, kuapo ‘ia ‘o ia no nā hua ‘ōlelo i ‘oi a‘e o ka pilikahi a me ka hāiki o ka mana‘o i nā paukū ma hope ona. No ka poi lehua, he pono ka "wali pono"; no ka i‘a pulehu, ‘o ka "mo‘a pono" ia; a no ka i‘a lāwalu, makemake ‘ia ka "mikioi." He mau kūlana kēia i pili loa i ka mea ‘ai i ho‘omākaukau ‘ia, a me ka hana a ka mea nāna e ho‘omākaukau.

I kāko‘o hou aku no kēia hana mikioi a ka lima ho‘omākaukau ‘ai, helu ‘ia maila nā ‘ano like ‘ole e kuke ‘ia ai ka i‘a a e ho‘owali ‘ia ai ka poi. A, e like nō ho‘i me ka mea i ma‘a i ka Hawai‘i, he ho‘opili pono i kahi hua ‘ōlelo i kona pō‘aiapili pono‘ī, pili loa nō kēia mau hua ‘ōlelo i ka hana a me ka mea ‘ai i mele ‘ia. I ka paukū mua, mele ‘ia nā ‘ano ho‘omākaukau ‘ai i loa‘a mai paha mai waho mai, a i ma‘a paha i ke ākea: ke kuke ‘ana, ke kupa ‘ana, a me ka ‘oma ‘ana. Ma hope mai na‘e, lele aku nō i ka hana i ma‘a i ke Kānaka Maoli mai ka wā ma mua mai, a ‘ike ‘ia ka hana i kū nō i ka lōina kūmau o ka po‘e ‘ōiwi o nei ‘āina. No laila, no ka ho‘owali ‘ana i ka poi, ho‘opuka ‘ia kekahi mau hua ‘ōlelo i ‘ane like, ‘o ka wali pono, ka ‘ōwili, a me ka ho‘owali. A, puana ‘ia ho‘i kekahi hua ‘ōlelo i ma‘a ‘ole paha i kekahi hapa nui o kākou, ‘o ia ke "kō" ‘ana i ka poi. Wahi a Pukui, ‘o kēia ke kōmi ‘ana i nā pu‘upu‘u o ka poi ma ka ‘ele o ka ‘umeke, i mea e pau ai nā pu‘u, a wali loa ka poi.⁶⁰

Ma ke a‘o ‘ana mai o ke mele i kēia hua ‘ōlelo, ma loko ho‘i o kēia pō‘aiapili ona, ‘ike (hou) kākou i kēia hana kuluma a ka po‘e Kānaka Maoli, a‘o (hou) kākou i nā lōina e mālama pono ai iā Hāloa, a ‘a‘apo (hou) kākou i ka hua ‘ōlelo kūpono nāna e wehewehe. Inā ‘a‘ole kēia he hana i ma‘a i ka mea ho‘olohe, mali‘a paha, e ho‘omaka ana nō ‘o ia i ke kō ‘ana i ka poi, a ho‘ōla hou ‘ia kēia lōina i kona ‘ohana. A i ‘ole, ua ma‘a paha ka hana, akā hana ‘ia me ka maopopo ‘ole ē he hana kuluma ia mai kinohi mai; eia nō ka hō‘oia, a me ka hua ‘ōlelo e ho‘omaopopo ‘ia ai. Ke ‘ike le‘a kākou i nā hana li‘ili‘i a ke Kānaka, no laila mai e loa‘a ai ka lōina ākea (e la‘a: ke kō ‘ana i ka poi, i wali), ‘oi loa a‘e ko kākou ho‘omaopopo pono i ua lōina nei, ‘oi aku ho‘i ka hiki ‘ana iā kākou ke ho‘okō me ka maiau a me ka mikioi. Ola hou nā lōina i ke mele ‘ana; ola mau i ka hana pono ‘ana o ke Kānaka.

⁶⁰ Elbert a me Pukui, *Hawaiian Dictionary*, sv. kō.

Pēlā aku nō kā Kinney mele ‘ana mai no ka lāwalu ‘ana i ka i‘a, ma o ka hulihuli a me ka wahī pono ‘ana, a no ka pūlehu ‘ana ho‘i, i ‘ōlali mai ka i‘a ke ‘ai ‘ia. Akā, no ka nui o nā hua ‘ōlelo pilikahi i puka ma nei mele no ke kuke ‘ana i ka mea ‘ai, ‘ō‘ili maila kekahi mea kupanaha ke nunenune aku. ‘O ia ho‘i, ‘a‘ole nō he ho‘okahi i‘a i hea ‘ia ma kona inoa pono‘ī. A, ma waho o ka poi lehua o ka paukū ‘elua, ‘a‘ole nō he wahi mea ‘ai i kuhi ‘ia ma kona inoa pono‘ī. ‘Elua paha hua o kēia hana. ‘O kekahi, kālele piha ‘ia ka lōina e mākaukau ai ka i‘a no ka ‘ai ‘ana, a me ka hana e wali pono ai ka poi. A‘o ‘ia kekahi o kēia mau lōina ho‘omākaukau ‘ai, a me ka ‘ōlelo no ua mau lōina nei. A, ‘ike le‘a ‘ia ka pilina ma waena o ke Kanaka a me nā lōina ho‘omākaukau ‘ai, i ‘ono ka mea‘ai. Me he mea lā, aia wale nō a "mikioi" ka ho‘okō ‘ana o ke Kanaka i ka hana kuluma a kona lāhui, a laila e mikomiko ai ka ‘ai ke momoni iho. Kāko‘o kā Titcomb i kēia mana‘o, i ke kuhi ‘ana mai ē: "Fish were never brought to the serving place without some preparation. Fresh fish were always salted, if only a little, the salt allowed to permeate the flesh to some extent."⁶¹ I ‘ono nō i ka hana a ke kanaka.

‘O kekahi hua ho‘i, ‘ike lihi ‘ia ka loloa a me ka laulā o ia mea he "kiko‘ī" a he "pilikahi" paha, no ka lōina a me ka pō‘aiapili a ke Kanaka Maoli. Ma muli o ka makemake o ka Hawai‘i i ke kuke ‘ana i ka i‘a ho‘okahi ma kekahi ‘ano ho‘okahi i pili pono iā ia, a i loa‘a pono ai kona ‘ono maoli, hiki paha iā kākou ke kuhi i nā ‘ano i‘a i koho ‘ia, ma o ka ho‘opuka wale ‘ana nō i ke ‘ano o ka ho‘omo‘a ‘ia ‘ana. ‘O ka lāwalu, he ‘ano ia i ho‘omo‘a pinepine ‘ia ai ka ‘ama‘ama, ka nenuē, ka moi, ke kūmū, a pēlā aku. A ‘o ka pūlehu ho‘i, makemake ‘ia no ke kuke ‘ana i ke kala, ka ma‘i‘i, ka manini, ka pāku‘iku‘i, a pēlā aku. No laila, inā ma‘a ke Kanaka i ka lōina ho‘omākaukau i‘a, a me nā i‘a ‘ōiwi o Nā Kai ‘Ewalu, lawa ke kuhi ‘ana i ke ‘ano i kuke ‘ia, a loa‘a kahi papa‘aina e moni ai i ka hā‘ae. Eia kekahi, ‘oiai ‘a‘ole i kuhi pololei ‘ia nā i‘a ma o ko

⁶¹ Titcomb, *Native Use of Fishes*, 21.

lākou mau inoa pono‘ī, ua lawa nō ka hakahaka li‘ili‘i o ke mele no ka ho‘opihapiha ‘ana o ka mea ho‘olohe i ia hakahaka — i kāna i‘a punahele o ka lāwalu a me ka pūlehu ‘ana paha.

‘O ka hapa mua o kēia mele, ua ho‘opiha ‘ia nō i ka helu ‘ana i nā ‘ano e ho‘omākauakau ai ke Kanaka i ka ‘ai a me ka i‘a e piha pono ai kāna papa‘aina. ‘O ka hapa ‘elua, ho‘omau nō ia i ka ho‘ohuipū ‘ana i ke Kanaka, ka ‘ai, a me ka lōina o kona lāhui, akā, ma o ka helu ‘ana i nā ‘ano e ‘ai a mo‘ala ai ua Kanaka nei i ka mea ‘ai. Ma kahi o ka pīna‘i ‘ana mai o nā hua ‘ōlelo i pili i ke kuke ‘ana i ka i‘a a me ka ho‘owali ‘ana i ka poi, lohe nui ‘ia nā hua ‘ōlelo i pili i ka ‘ai ‘ana: ka momoni, ka naunau, ka pāhe‘ehe‘e, ka haupa/ha‘upā, ka pepenu, ka mūkā, a me ke aleale. No laila, e like me ka hana nui a me ka mikioi e pono ai ka ho‘omākaukau ‘ana o ke Kanaka i kāna mea ‘ai, ua like a like ka mākumakuma o kona ho‘onu‘u ‘ana i ka ‘ai ‘ono i pāhola ‘ia mai. A ‘ano like mai ho‘i ka loa‘a: a‘o ‘ia a puana ‘ia e ka lehulehu nā hua ‘ōlelo e pono ai no ka mahalo ‘ana aku i ka ‘ono o ka ‘ai, a me ka wehewehe ‘ana aku i ke ‘ano o ka haupa ‘ana i ua ‘ono nei. He mea nui kēia, ‘oiai, aia a hiki ke ho‘opuka i ka ‘ōlelo makuahine i nā pō‘aiapili a pau o ke ola, a laila ua ola nō. Inā a‘o wale nō kākou i ka ‘ōlelo e pono ai ka hele kula, ka mālama ‘āina, ke kālai ‘ōlelo a mo‘olelo paha, a me ka nūhou, ‘o ia wale nō nā pō‘aiapili e hiki ai iā kākou ke kama‘ilio mōakāka ma ka ‘ōlelo makuahine. A, pehea nā māhele ‘ē a‘e o ka nohona, e like me ka haupa ‘ana i nā ‘ono o ka ‘āina?

Wehewehe mai nō ho‘i ua ‘o Wong i ka pa‘akikī o ka ha‘alele loa ‘ana o ka mea a‘o ‘ōlelo Hawai‘i i ke kuana‘ike a me nā lōina ‘ōlelo o ka haole i pa‘a ‘ē i loko ona. ‘O kēia mau lōina, "[they] operate just below the level of awareness," a no laila, ‘a‘ole nō i hikiwale ke kuhi ‘ana o ka mea a‘o ‘ōlelo Hawai‘i i nā lōina haole i puni ai ‘o ia, a he keu aku nō ka pa‘akikī o ke kuapo ‘ana i ua mau lōina lā me kahi lōina āna e ‘ike iki ‘ole ai. Penei ‘o Wong:

The most difficult aspect here is imagining new ways of speaking that do not exist in the default repertoire [ma ‘ane‘i, ‘o ka ‘ōlelo Pelekania]. The default repertoire,

although it does not limit the ideas we are able to conceive, does have a profound influence on them. An English speaker might never imagine the existence of certain Hawaiian ways of pointing unless prompted by exposure to them. Even upon recognizing such ways of speaking as important aspects of Hawaiian worldview, it is not easy to incorporate them into one's repertoire without a full understanding of the appropriate environment for their use.⁶²

Pili kā Wong papahana noi i ke kuhikuhi (a kuhi 'ole 'ana paha) a ke Kanaka i kahi 'ākena ma o ka 'ōlelo a me ke kuana'ike o ka po'e Kanaka Maoli. Akā, hiki nō ho'i ke pili mai i kēia papahana, i ka lilo 'ana i ka 'ono loa o kekahi 'ai. Hō'ike 'ia ma ke mele a Kinney ma o ka helu 'ana i ke 'ano o ua 'ono nei, a me ka ho'opuka 'ana i mau māmala 'ōlelo i pili pono nō i ka 'ai, e la'a: "Pāhe'ehe'e ke ale iho" a me "... tomi / Tomi iho ka pepenu 'ana." 'A'ohe ko'olua 'ōlelo haole o kēia mau puana a ka Hawai'i, no laila, 'a'ohe ala o ka mea 'ōlelo haole e hiki aku ai i ua mau 'ōlelo nei, koe ke alaka'i 'ana mai o kahi kama'āina. 'O ua mele nei kekahi o nā kama'āina nona ia 'ike, i hiki ke kuhi mai i ka malihini i ka 'ōlelo e pono ai, a me kona "pō'aiapili piha," i hiki ke 'apo 'ia a pa'a.

Maopopo nō na'e iā kākou 'eā, 'a'ole wale nō i pili ke aloha 'āina i ke 'ano o ka no'ono'o 'ana a me ka piko mai laila mai e puka ai ka 'ōlelo a kākou Kānaka. He kino nō ho'i kona i pa'a loa i ka 'āina a me ka lāhui ona.⁶³ A he 'ikena nō ho'i kēia e paipai a ho'oulu 'ia e ke mele a Kinney, i mea e ulu pono ai ke kino o ke Kanaka a me ka momona o kona 'āina.

I kēia mau lā, kuhi pinepine 'ia ka maika'i o ka 'ai a ka Hawai'i no ke kino o ke Kanaka: no ka li'ili'i o ka 'aila a me ke kelekele 'ino i 'ai 'ia, no ka nui o ka launahele o ka honua, no ka maika'i launa 'ole o ke kalo a me ka poi, a no ke kūpono o ka i'a o ke kai, 'o ia ka

⁶² K. Laiana Wong, "Hawaiian Methodologies of Indirection: Point-less vs. Pointless," ma loko o *Critical Qualitative Research in Second Language Studies: Agency and Advocacy*, (151-170), 160.

⁶³ Puana ikaika 'ia kēia 'ikena ma ka mo'olelo nūpepa "O Keaha ke Aloha Aina?" kahi e paipai aku ai ka mea kākau i ka Hawai'i e "hele i na Ekena o ke aupuni apana aina, a loaai mai" he 'āina nona iho. No ka mea, 'o ke aloha 'āina, 'o ia ho'i "ka mahi i ka aina" a me "ka hua o ka aina, aole e moraki, aole e kuai, aole e hoolimalima loihi, aole hoi e haawi wale aku na hai e noho wale mai me kou maopopo ole i kou kuleana a me na mea ano like... Aohe aloha aina e ae o keia wale no." *Ka Lei Rose o Hawaii*, 15 'Apelila 1898, 8.

"i'o" ma'amau o ke ale aku. 'A'ole na'e kēia he 'ikena hou loa, akā, pēlā i mo'olelo 'ia maila i ka mo'olelo nūpepa "Ka Hoonaaauao ana i na Keiki Hawaii o Keia Mua aku, no ka Pono o Keia Lahui," i pa'i 'ia i ka nūpepa *Kuokoa* i ka makahiki 1923. 'Imi akula ka mea kākau o ia mo'olelo i ke kumu e emi nui ana ka lāhui Kanaka Maoli o kona wā, a 'o ka loa'a 'o ia ho'i "ka hoohemahema o ka malamaia ana [o nā keiki li'ili'i] e na makuahine Hawaii." A 'o kekahi o nā pilikia, 'o ia ho'i ka hemahema o ka hānai 'ana aku. 'Ike 'ia auane'i, 'a'ole nō ka maika'i o ka 'ai 'o ka pilikia, 'oiai "aole he ai io [pn: oi] aku o ka maikai e hooikaika ana i ke kino, i oi aku mamua o keia ai o ka poi" a "ke olelo nei na kauka, aole he mea i oi aku mamua o ka i'a." Aia ka pilikia i "ke ano o ka hoomoa ana, [i] lilo i mea onoia a i mea no hoi e hooemi mai ana i na hoolilo o ka noho ohana ana." A, he 'oia'i'o nō ho'i ia no ka ho'owali 'ana i ka poi, ke kuke 'ana i ka i'a, a me ka ho'omo'a pono 'ana i ka 'i'o pū kekahi.⁶⁴ No laila, i ola pono ai ke kino o ke Kanaka, pono iā ia ka i'a kūpono, i ho'omākaukau pono 'ia a 'ono i ka pu'u ke moni.

A, 'oiai 'o ke Kanaka ke kino ne'ene'e o ka 'āina, a 'o ka 'āina ke kino ākea o ke Kanaka, he like a like ke ola o kekahi me kekahi. No laila, i ola pono ai ke kino o ka 'Āina, pono nō ho'i iā ia ka 'ai pono 'ana o ke Kanaka. Inā haupa kākou i ka 'ai a me ka i'a o ko kākou 'āina kulāiwi, e 'ike 'ia ana ka makemake nui i ia 'ano 'ai, a e koi 'ia ana ka ho'oulu 'ana i ka 'ai o ka lo'i a me ka i'a o ka loko; e ho'olā'au 'ia ana nō ho'i ka mālama pono 'ana a me ka lawai'a pono 'ana i ka i'a o ka kai. A e kō ana nō ho'i kēia māhele o ke aloha 'āina, i hō'ike 'ia ma ka nūpepa *Ka Lei Rose o Hawai'i*, 'oiai e hele ana nō a lupalupa ka 'āina, a momona ho'i i ka 'ai 'ia a me ka ho'oulu 'ia 'ana e Kānaka. Hiki ke 'ike lihi 'ia nei mana'o i ka paukū 'eono o kā Kinney mele no "Nā 'Ai 'Ono," ka paukū i puana 'ia penei:

Mikomiko nō ka ipukai, ka haupa 'ana iho

⁶⁴ "Ka Hoonaaauao ana i na Keiki Hawaii o Keia Mua Aku, no ka Pono o Keia Lahui," *Ka Nupepa Kuokoa*, 19 'Apelila, 1923, 2.

Hā'ale i ke kai, tomi,
Tomi iho ka pepenu 'ana

I ka nānā mua 'ana, mōakāka loa ka mana'ō o kēia paukū a me kona aka nui, 'o ka "ipukai."
Wahi a Pukui mā, he ipu a he 'umeke paha kēia e lawelawe 'ia ai a mālama 'ia ai paha ka i'a⁶⁵ e
'ono ai ka pu'u. 'Oiai he "mikomiko" ka ipukai a Kinney e mele mai ana, ua piha nō, ua 'ike 'ia
kona 'ono, a ho'ākāka hou 'ia e kāna mele 'ana mai no ka "hā'ale" 'ana i ke kai a me ka
"pepenu" 'ana ho'i. Akā nō na'e, he mana'ō hou aku paha ko keia "ipu kai," i hāpai 'ia ma kēia
'ōlelo no'eau: "O Po'ō ke ko'a, ka ipu kai aloha a nā li'i." Wahi a Pukui i wehewehe maila, he
kai lawai'a 'o Po'ō, ma kahi o Mokumanu, a he punahele ia na nā ali'i kahiko o O'ahu nei.⁶⁶
Inā pēlā, he mana'ō hou aku nō ko kā Kinney lālani mele. 'O ka mea i mikomiko, i piha, a i
haupa 'ia no kona 'ono, 'o ia ho'i ke kai e loa'a ai ka i'a. A he 'oia'i'o nō, no ka mea kauka'i like
ka momona o ua kai lā a me ka 'ai pono 'ana o ke Kanaka, kekahi i kekahi. Ke hemo mai kēia
pilina, 'o ka pipī maila nō ia o ke ola o lāua.

Ma o nei mele a Kinney e 'ike le'a 'ia ai ka pili hemo 'ole o ka 'āina (a me kona 'ai e
hānai mai ana), ke Kanaka, a me ka loina 'ōiwi o ka lāhui Kanaka Maoli. Aia a pili pono lākou
'ekolu, a kāko'o like kekahi i kekahi, a laila e 'ono ai ka 'ai, momona ai ka 'āina, a ola ai nō ho'i
ka lāhui Kanaka Maoli o Hawai'i nei. 'O ke kahua kēia o ke ola pono 'ana o kākou po'e
Kānaka a me ka 'āina a kākou e ho'oulu ai. E lilo nō ho'i i kahua no ke Ea 'ana o ko kākou
lāhui a me nā kuleana aupuni a kākou e ho'ōla hou ai no kēia mua aku.

⁶⁵ E ia nei, ke ho'ohana 'ia nei nō kēia hua 'ōlelo ma ke 'ano i a'o 'ia maila e kā Sam Alama "Ama'ama."

⁶⁶ Pukui, *Ōlelo No'eau*, 277, helu 2535.