

KULĀIWI Lesson 16

CROZIER: Aloha mai kākou. E nā hoa makamaka o ka 'ōlelo Hawaii. Welcome to Kulāiwi. This is the seventeenth? Thirteen, fourteen, fifteen--sixteenth in a series of twenty-four Hawaiian language lessons sponsored by Kamehameha Schools Bishop Estate, in collaboration with the State Department of Education. 'O wau 'o Ekela Kaniaupio-Crozier a 'o au ke kumu no kēia papa 'ōlelo Hawai'i. Makemake au e mahalo iā 'oukou apau no ko 'oukou nānā 'ana mai i kēia kakahiaka.

Welcome to Kulāiwi. This morning is no different from any other morning, any other Saturday morning. We'll be learning more Hawaiian language. And I just want to say mahalo to all of you have been tuning in, who've been calling and asking questions, and trying to follow up. But remember, I told you can call in here. And I get real lonely, you know, when no one calls. And I know you're out sitting back there, going, Ho, I like call, but you no call because you worried, you nervous, or maybe you shy. Okay. Waiho ka hilahila ma ka hale kelepona mai. Okay, leave your hilahila, your shyness, your shame at home, and kelepona mai, and call up. Okay? Anyway, but like I said, if you don't want to call in, but you have questions, or you have comments or concerns, you can call the Kulāiwi Hotline. And that's just a machine, so leave your name, your address, and your phone number--or maybe just your phone number and a brief message, and I'll get back to you as soon as I can. Okay. The number is 842-8059. 'Ewalu, 'ehā, 'elua, 'ewalu, 'ole, 'elima, 'eiwa. Hiki nō? Maika'i. Oh, we getting better, yeah, if you understood that.

People are still calling about whether they can get copies of this show as far as videotapes, and we are also taking requests for the videos from 1 through 12, from Lessons 1 through 12. So if you missed those, and you feel like you're kind of lost in this set, you can also order Lessons 1 through 12. Call the video hotline, and that's 842-8876. 'Ewalu, 'ehā, 'elua, 'ewalu, 'ewalu, 'ehiku, 'eono. Hiki nō?

And then in here, in the studio with us, you can call 956-5670. That's for our 'ohana on O'ahu; call here at 945-5670. Today is a pretty slow lesson, and so you'll be able to regroup, I think, all of those things that you've learned, and see if you've figured it out, and then call in with some questions. Our 'ohana on the neighbor islands, call 1-800-342-7949; 1-800-342-7949. And you know, I really appreciate when you call, because then I know at least somebody's watching. You know, sometimes I think, Is anybody out there? But I know you're out there. Hiki nō.

Oh, yes; good news, good news. We are rerunning Kulāiwi on Fridays, from five-thirty to six-thirty. Because many people have been saying, Well, you know, we cannot watch you Saturday mornings, 'cause we gotta take the kids go play soccer, or we gotta go do this, go do that, or gotta go take Mama to the market. Got all kind reasons why you cannot watch Saturday morning. So we tried to find a way for you to watch on another night. Many people requested Wednesdays, but we cannot just like, choose what we want, okay? We have to take what we can get. So what we got is Pō 'alima, Friday, hapalua hola 'elima, five-thirty to six-thirty, on Channel 25. Okay; five-thirty to six-thirty, Channel 25, Friday nights. Okay? So you can watch. If you've missed 13, 14, 15, now's your chance to catch up and watch that again, and hopefully, you can get to the point where you know what's going on. Okay?

Maika‘i. So this morning, I have a very, very special, special guest. And I say that every time, you know. My hoalauna are always he mea nui lākou ia‘u, because you know, those of us who are in Hawaiian language, we get pretty close because there's so few of us. But the number is growing, okay, and we want everyone to know that. In fact, I gotta tell you about this. Sometimes, you know, when a name of a Hawaiian language--someone will say, Oh, yeah, do you know so-and-so? He speaks Hawaiian. And I don't know the name. I feel like, What? I don't know who that is? You know? But that's the thing; our community of language speakers are growing, and it's a good thing when we don't know who that person is. Because that means that it's growing, and it's growing all over the world. Not just the State of Hawai‘i. We have people who call in for Kulāwi tapes from--we've had them as far away as Saudi Arabia call in and ask for Kulāwi tapes. I don't know what happens when it gets there and how they play on their VCRs, but that's their kuleana. But the fact remains that people all over the world are interested in Hawaiian language. And so we have a really, really good chance to have it grow, and have it be spoken all over the place.

But I'm leaving my guest right now. Let's get back. This morning, my hoalauna is Kaleikoa Ka‘eo. And Kaleikoa has been a good friend of mine for a long time; I think for about seven years now. And it's been a really good friendship; and we'll talk story about that. Okay; aloha mai.

KA‘EO: Aloha mai.

CROZIER: Pehea ‘oe?

KA‘EO: ‘Ano ha‘alulu, akā maika‘i au.

CROZIER: ‘A‘ole pilikia. Mai ha‘alulu, he mea li‘ili‘i loa kēia. ‘Ae no laila, no hea mai ‘oe?

KA‘EO: No Maui mai au.

CROZIER: ‘Ae, no Maui. No Maui o

KA ‘EO: Kama!

CROZIER: ‘Ae. Maika‘i o Kama. No laila, he aha kāu e hana nei i kēia manawa?

KA‘EO: Oh, kēia Manawa ke hana nei au ma Ke Kula Nui a a‘o ana i ka ‘ōlelo Hawai‘i ma ke kula nui makahiki ‘elua. ‘O ia ka‘u hana nui.

CROZIER: ‘Ehia āu mau papa? Ma ke kula nui?

KA‘EO: Well, ‘ekolu ma ka lā a ho‘okahi ma ka pō.

CROZIER: He hana nui,

KA‘EO: He pa‘ahana nō.

CROZIER: Hana nui nā kumu ‘ōlelo Hawai‘i.

KA‘EO: ‘Ae, hana nui.

CROZIER: 'O ia nō kō kākou kuleana.

KA'EO: Hana nui, 'ae.

CROZIER: He aha hou a'e ma waho o ke kula?

KA'EO: A, kekahi hana, kōkua nō au i ka'u wahine 'o Kahele. He kumu nō 'o ia ma ke kula kaiapuni 'o Ānuenue aia nō ma Pālolo. Ma waho o kēlā just, hana nō me nā mea like 'ole i ke kaiaulu Hawai'i. Kāko'o a kōkua kēlā me kēia mea.

CROZIER: 'Ae 'o ia kō kākou kuleana.

KA'EO: 'Ae, he kuleana nō. He kuleana nō.

CROZIER: A ha'aheo i kēia kuleana.

KA'EO: 'Ae.

CROZIER: Pololei. No laila, ma ka 'ōlelo haole i hiki iā lākou ke maopopo.

KA'EO: 'Ae

CROZIER: Well, let's start with the very beginning; where it all started, what inspired you as far as Hawaiian language.

KA'EO: I guess for me, I always had a strong urge and sense of wanting to learn. And it wasn't just with language from the very beginning, since I was young. So you know, from when I was back in elementary school, I guess, one of the first big books I read was ... some of Tūtū Pukui's books that she put out, like The Water of Kane, and stuff. And then Kamakau's books, Ruling Chiefs. And then from that, it kinda progressed. And so when I came to school to O'ahu, that hunger then just grew and grew. And ... which kinda fed my hunger to want to really drive to learn the language and stuff. And so you know, being a student kinda helped to show me how it all fit together. If you want to study the culture, the history, you know, the language is a very big part of that and stuff. And so for me, that's how it kinda began. And it like, started off as a spark and just grew into a fire, and that fire is still raging 'til this day.

CROZIER: 'Ae. Yeah; and we see it raging all over the place.

KA'EO: All over; here and there.

CROZIER: I don't know if our viewers recognize, but besides Kaleikoa having acting in one of our vignettes in Lessons 1 through 12--

KA'EO: Big star.

CROZIER: He's just a big star. I never ask him back. But was a lot of fun. Anyway, besides that, you may have seen different political struggles that Kaleikoa has been involved in. And we were talking before the show about how Hawaiian language is not just for the classroom; you don't just teach Hawaiian language, but Hawaiian language can take you into so many different areas. And one of which, you know, is political struggles.

KA'EO: Yeah. I guess the thing to you know, recognize; if you learn Hawaiian, you know, that's only one part of the whole picture. And it's a major part, but then again, you know, gotta look at language in regards to the context of Hawaiian history, Hawaiian culture, Hawaiian religion, and to what's going on today in the Hawaiian community and stuff. And you know, every little piece strengthens our people and stuff. And so I think language is a big foundation.

CROZIER: Yeah; yeah.

KA'EO: It's a big foundation.

CROZIER: And I think that's a good point, that it's the foundation. You know, because a lot of times, people think all languages just a part of it. But really, it's the bottom line. You know, and with the language, you're able to build so many other things on it. You know, people who dance hula, you need the language. People who want to play music; same thing. But political struggles, same thing; you understand so much deeper. You know, look at like Nawahī, you know, and his mana'o as far as--you need to check out Nawahī, if you don't know Nawahī.

KA'EO: History.

CROZIER;; 'Ae; history. But his work is in Hawaiian, and if you understand it ... if you understand Hawaiian, it's better than reading a translation.

KA'EO: Yeah; such a deeper sense of understanding the ideas that are being shared, especially back then with people like Nawahī. But just to touch on--you talked about the relationship of language in context, and I think that's the most important part of the--the big part that I really like about your show, is how it's always attached to some kind of bigger theme. You know, whether it's wai, and now it's, like you explained kai. Because language isn't just--you know, you don't just learn words, separate from how it relates to our natural environment or to our culture. So it's all part of the same, with all different pieces of the same thing. So it's very important that when you learn and study Hawaiian, that you also understand how it relates and is a part of the culture, and the natural environment, and the resources, and everything else that's out there.

CROZIER: 'Ae; pololei. And well, that's the whole point of Kulāiwi, you know. People ask, Well, why was it called Kulāiwi? Well, kulāiwi means homeland. But in our homeland, we've seen our homeland just change, you know, drastically. And yet, the language has to be maintained. You know, that's what's going to carry us from our kūpuna's time to our children, and their children, is to keep that line going, no matter what changes are occurring in the State, or in our islands.

KA'EO: Exactly. Especially with the power that language has in regards to showing identity. I think you know, whenever we hear--well, I'll just go back. I remember when I first got to UH, and you hear Hawaiian spoken in few places. Now, at University especially, you hear Hawaiian everywhere. In the offices, in the cafeteria, in the hallways. And so it's such a different mentality, and it goes together with what's going on out there in the Hawaiian community. It's that sense of identity, which then helps push forward a sense of a struggle in other

aspects. So they're all part of the same game. And so you know, lot of times, you hear people say, Well, studied the Hawaiian culture, or I just studied Hawaiian language. You know, they don't really realize that ...

CROZIER: It's all entwined.

KA'EO: All intertwined. Especially, you know, Oh, I just speak Hawaiian, I'm not political. And the funny fact is that, well, speaking Hawaiian, that is very political.

CROZIER: Pololei.

KA'EO: Just the fact that you speak Hawaiian, in fact, is very political.

CROZIER: Pololei.

KA'EO: It's a sense of stating who your identity is, so--

CROZIER: Yeah; you cannot separate yourself.

KA'EO: You cannot separate out. And so it's important that, you know, that you learn to appreciate all aspects of Hawai'i, you know, and not just the language and stuff.

CROZIER: And I think, you know, the thing is that people get really concerned when they hear the word, political.

KA'EO: Yeah.

CROZIER: You know, they always think it's bad. But you know, when you think about it, it's for the good of the people.

KA'EO: Oh, yeah; yeah.

CROZIER: That's the bottom line. And it becomes a very personal thing, as far as where your choices are.

KAEO: Exactly. And especially when you got the language; it helps to find the keys. You know, like Tūtū Pukui always said, you know, nānā i ke kumu, you know, from her book. And that's part of it; look to the source. And one of the ways to look to the source is through language sometimes, and understanding. And look at a word like 'āina, for example. You know, in English, you can just translate it as being, land. But in the Hawaiian context, it has such a big difference on meaning.

CROZIER: Yes; 'ae.

KA'EO: It's not land as a private property kind of understanding, but it's that which feeds you, that which would exist. It's the land and the ocean, and everything mixed in together. So it's a different understanding, a different context, different cultural understanding. So it's very important that ... that's why language is so important in the reestablishing of our identity in Hawai'i.

CROZIER: Well, you know, couple weeks ago, the resource that we highlighted was wai, like you had said. And I talked about it as far as within the word wealthy, you know, being waiwai. And right there, you know, you understand where the Hawaiian comes from when it comes to being wealthy. You know, it's not kālā and kenikeni.

KA'EO: No, not at all.

CROZIER: That's not even a part of it. Wai, you know.

KA'EO: Wai is wai ola o Kāne, it's the water of life, it's the water that gives life. And especially today in Hawaii, we all know water is--you know, nothing can be developed, nothing can be created, housing or schools, without water. So you know, Hawaiians were very, very keen when they you know, used the word wai in its compound with waiwai to present the idea of wealthy, because who has water is very wealthy.

CROZIER: Yeah; pololei, pololei. And lately, you've been involved in the Waiāhole struggle.

KA'EO: Yeah; I did some support. In fact, I was up there those few days when the residents of the area were in the midst of some of the setting up of their--I don't want to say blockade, but setting a process of civil disobedience to say how important water was for them on that side of the island. And yeah, I was very, very happy and fortunate enough to spend some time up there with those people. And you can see, you know, like again, you know, the language is around and, you know. Especially in political struggles in the past, you know, it wasn't as important also heard, but now, you know--

CROZIER: Not prevalent.

KA'EO: If you went to Kaho'olawe--if you go to Kaho'olawe now, you hear it being spoken all the time. Any kind of political protest that you might attend now, you know, you'll hear Hawaiian very strong now. So it's become a part of--and again, they both balance off each other, so ... and as you know, recently at UH, we had a little run-in with President Mortimer and the administration about the necessity of Hawaiian language being maintained and allowed to grow at the university level. And it was amazing to see, you know, students whose deep love for the language, in fact, who've never in the past ever--

CROZIER: Participated in anything like this.

KA'EO: --participated in anything in that kinda sense, were driven because of their great love for the language and stuff. And so for me, I think it was one of the most thrilling experiences to see people really care about something that much that they were willing to, you know, show their love for the Hawaiian language.

CROZIER: Well, you know, it was really interesting. The other day, I had a student who came up to me who's just started taking language, say, You know, Kumu, I wasn't even in a language class, and I had to go. You know, and I thought, gosh, you know, brah, you weren't even thinking in Hawaiian and you were already supporting. But that's the thing; the momentum, you know, it's picking up. You went to--not to go away from political struggles, but I wanted to highlight the fact that you went to community college before you went UH. Because a lot of times,

our viewers may think, No, you have to go straight to UH to learn Hawaiian. But it exists in the community colleges to.

KA'EO: Oh, yeah. You know, every community college out there, you know, has a Hawaiian language department. But also, it's--you know, the community college is a nice little beginning nest, I guess you might say, you know, for students who are just--who in the future hope to earn a degree. You know, community college is a nice way to start that program, where you're not thrown right into the mainstream university life, which kinda exists at UH. So for me, you know, going to community college was the perfect and ideal situation. It kinda allowed me to stay home, and kinda build up my own identity to be strong enough, so when I came to O'ahu, you know, I had a little more self confidence in myself. And so for a lot of people, you know, I really urge them. You know, whatever way ... if you know, coming to the University is their goal, you know, whatever way that can get there, they should take that path. And for me, a community college was the perfect path for me. And if that's a possibility for people out there, you know, they should go for it and take advantage of the situation. You know, 'cause community college is a nice--the environment is a lot more pleasant; it's not as intense.

CROZIER: And comfortable; yeah.

KA'EO: It's comfortable, it's homely, you're close to home. So you kinda have those strengths, yeah?

CROZIER: Yeah. Well, I remember when we first met, the very first time we met was up in Kalani Honua, up at Kalani Honua on the Big Island. And the purpose of this trip there was to speak Hawaiian for one week. And it was so funny; we had like twenty-four kūpuna, I think we had four guys from UH.

KA'EO: Beautiful experience.

CROZIER: And it was the best.

KA'EO: Beautiful experience.

CROZIER: That week--we did it for four years. And what it is, it's one week of speaking only in Hawaiian. And there's no English to be spoken. If you speak English, I put you back on the plane or stay home. But it's a chance to really take everything that you've learned in the classroom and put it into action, and make it happen. So the first thing you do when you open your eyes is, you know you gotta speak Hawaiian. There's no escape. And it's so funny, because you'd be going to Dairy Queen in Kea'au, and trying to order in Hawaiian and everything. But I think that was--

KA'EO: It was a great experience.

CROZIER: Yeah; and that was the first time we met.

KA'EO: Yeah, we met; yeah.

CROZIER: And it was so much fun. You know, because we were with kūpuna, and--

- KA'EO: Yeah. I think for me, that was the most important aspect of that trip.
- CROZIER: You know, and I think the valuable thing that I--whenever I think of you, I think of how you would tell me that kūpuna are so important, because you didn't have your kūpuna.
- KA'EO: Yeah; my kūpuna passed away when I was a couple of years old and stuff, so I never really had that part, growing up, you know, had a grandmother or grandfather that I could actually relate to in Hawai'i. So for me, you know, that's why whenever I see kūpuna around, I really, really cherish the opportunity. Because that's something that I never really got to really experience and stuff. So that's why I always tell my students, if they have especially grandparents that speak Hawaiian or know a few Hawaiian words, or whatever it might be, you know, they should really take advantage and cherish. You know, 'cause that's your link to who you are as a person today. So really take advantage and cherish whatever you can get from them. Because--
- CROZIER: Talk story.
- KA'EO: And to me, you know, whatever you can get from them is ten times more valuable than whatever you can learn from any kinda book.
- CROZIER: Pololei.
- KA'EO: And so, you know, that's what we gotta really build and make sure that everyone understand that that's the true value to our heritage and stuff, is what we can get from our kūpuna.
- CROZIER: Yeah; it's interesting sometimes when I ask my students, How many of you can just tell me who your grandparents are? And they cannot. You know, and I feel real sad and real sorry for a lot of our children who don't know. And to me, even if they have hala, they're gone, they're still your kūpuna, and you should know who they are, and at least try to know some story about. Because inevitably, that's who you are.
- KA'EO: That's who you are; yeah.
- CROZIER: That's right. And we stand on the shoulders of our kūpuna every day. You know.
- KA'EO: Well, that's exactly it. You know, for me, when I got into the academic parts of studying Hawaiian, in Hawaiian studies, you know, when I would read stories of certain people or certain chiefs, you know, knowing my background, you know, that's the most important part. You can say, Well, that person, that's you. You know, that's part of you, and that's who you are. And so it's even deeper in that sense. And for me, it drives me a lot deeper to know that, you know, it's a responsibility that I make sure that I provide a good future as a legacy for who they were and stuff. Because for me, I'm just the extension of them, and I want to make sure that that lives on and continues on, and continues to grow and flourish. You know.
- CROZIER: Well, you know, one day, someone was telling me, Well, this is 1995, you know, and all that happened back then, whoever you were back then as far as chiefs and

all this, that's not you. And you know, inside, I thought, How can you say that? How could you say that? You know, that is me. And whether you like it or not--

KA'EO: Even scientific, that's your DNA.

CROZIER: Yeah; that's right. Whether you like it or not, that's who I am. And it's the pride that I have to carry on that legacy, just like you said, and a kuleana.

KA'EO: That's it; yeah.

CROZIER: You know, a real responsibility to take care.

KA'EO: Even back to, you know, the title of your show; you know, Kulāiwi. You know, it kinda goes back, the kulāiwi, you know, exactly what we walk upon is our kūpuna, you know. Everywhere we go on this island, you know, our kūpuna are laying. And so we actually are walking and living on our kūpuna.

CROZIER: Yeah; 'ae.

KA'EO: And that's another way to look at, you know, the word 'āina also.

CROZIER: 'Āina; that's right, 'ae.

KA'EO: 'Cause that's the relationship that you have. It's not something that's totally foreign from, that's actually part of you.

CROZIER: Pololei.

KA'EO: Yeah; so ...

CROZIER: 'Ae. Ho, well, if that didn't feed us and our energy for today, and make us feel like we should really go forward and learn Hawaiian language, I don't know what it's going to take. But I feel real strong about, you know, being Hawaiian, being a contributing Hawaiian to the good of our islands, because it's a kuleana. Now, some people may say, Well, what if I'm not Hawaiian? Well, you have a kuleana too. Whether you think so or not, you do, because you live in our islands. And we all have to contribute to its good, to the benefit of the people. And so once again, before we close, you know, I want to say mahalo.

CROZIER: Makemake au e mahalo iā 'oe no kou hele 'ana 'cause, 'ike au hiki iā 'oe ke nanea ma kou hale i kēia kakahiaka.

KA'EO: Mahalo iā 'oe no kou kono 'ana mai ia'u.

CROZIER: Oh, well, we didn't get to talk about Kahele, your wahine.

KA'EO: Oh, yeah; yeah.

CROZIER: This is Kaleikoa's wahine, because that's a very important person, yeah, and what she does. Because I'd like to cover that too.

KA'EO: Well, she's a teacher up in the Hawaiian immersion schools up in Pālolo, in a new school, Anuenue. And you know, she's very dedicated, works very hard in the Hawaiian immersion schools, and that's the one thing that people should really appreciate over there, is the hard work that a lot of these teachers do up there, working long hours. But that's part of the dedication, that's part of the responsibility. And I think what they really see is how positive it's been, especially in the Hawaiian immersion schools for these Hawaiian kids who just--in fact, who dream--in fact are dreaming. You know, they're not kinda stalled in a system that sometimes isn't too friendly. And the positive part of the immersion school, I think, is the teachers. They're really dedicated, and the parents are dedicated, and you can just see, there's a lot of positive energy coming from the immersion schools. And yeah; she's a hard worker, which most of those--well, all of those teachers are.

CROZIER: 'Ae. They have to be.

KA'EO: They have to be. And that's one thing I want to say; you know, anybody out there who, you know, thinking about teaching, you know, they should look into seeing if immersion school might be where they want to go.

CROZIER: 'Ae. Well, maika'i. Because I know she'll never come on this show and talk to me. So I have to go through you. Well, mahalo, Kahele.

KA'EO: Mahalo.

CROZIER: Mahalo nui iā 'oe.

KA'EO: Mahalo nui iā 'oe.

CROZIER: Ke Akua pū me 'oe. Mahalo nui. Okay. Aloha mai; let's take a look at our vignette today. Ho, all choked up now. Anyway, first, before we do that, people on O'ahu, you can call 956-5670; our 'ohana on the neighbor islands, 1-800-342-7949. Okay? We're going to watch our vignette; it's the same one as last week, where all of the haumāna are getting ready for their graduation, for the puka kula. And listen for those things that we learned last week, and then this week we're going to cover all of the negative sentences in the vignette. So things like, he's not lucky, he won't be graduating, don't worry. Things like that, that all say, no, don't; like that. Listen for those. These key words, 'a'ole and mai. I'll see you after it's pau. A hui hou.

[00:26:59.00] HAWAIIAN LANGUAGE VIGNETTE

KUNĀNE: E Pualei, he aha kāu hana?

PUALEI: Ke nānā nei wau i ke kīwī.

KUNĀNE: Auē! E ho'omākaukau 'oe. E ho'ololi i kou lole.

PUALEI: No ke aha?

- KUNĀNE: No ka mea, ‘o kēia ka lā o ko‘u puka kula. E ho‘omaka ana i ka hola ‘ekolu i kēia awakea. Mākaukau kou mau lolē?
- PUALEI: ‘A‘ole wau ‘ike. Hele wau nānā.
- KUNĀNE: ‘Ae, e ho‘okomo ‘oe i ka lole nani ‘eā?
- PUALEI: ‘Ae, hiki nō. Pehea ko‘u lole hou?
- KUNĀNE: Maika‘i kēlā. E ‘āwīwī ‘oe.
- PUALEI: Ma hea ‘o Tūtū?
- KUNĀNE: Aia ‘o ia ma ke kula. Kōkua nei ‘o ia i nā mākua ‘ē a‘e e ho‘owehiwehi i kēlā wahi.
- PUALEI: A ma hea ke ka‘a?
- KUNĀNE: Aia ke ka‘a i waho o ka hale.
- PUALEI: Mai huhū. Pihoihoi ‘oe?
- KUNĀNE: ‘Ae, e pule ana wau i kēia awakea. A ua ho‘oma‘ama‘a nui wau i ka pō nei. A mana‘o wau mākaukau wau i kēia manawa.
- PUALEI: ‘Ae, ua lohe wau iā ‘oe mai ko‘u lumi i ka pō nei. Mai hopohopo. Hana maika‘i ana ‘oe. Ha‘aheo loa ‘o Tūtū iā ‘oe. A ha‘aheo pū au iā ‘oe. Mākemake au e hele i ke kulanui e like me ‘oe, akā, nui ka hana.
- KUNĀNE: ‘Ae, pono ‘oe e ho‘opa‘a ha‘awina i nā lā apau. Tsa, lawa ka wala‘au. Hele ‘oe e ho‘omākaukau.
- PUALEI: Hiki nō.
- ‘ANAKĒ: Pehea ‘oe e Kalama? Mākaukau ‘oe no kou puka kula?
- KALAMA: Kokoke ana e ‘Anakē, akā e kōkua mai ‘oe ia‘u ke ‘olu‘olu.
- ‘ANAKĒ: He aha kou pilikia?
- KALAMA: Ke hemo nei kēia pihī.
- ‘ANAKĒ: Auē, ua ‘aiana ‘oe i kēia palule? ‘Ano minomino kēia.
- KALAMA: ‘Ae. E ‘Anakē, aia ma hea ka pā‘ina no Kunāne i kēia awakea?
- ‘ANAKĒ: Aia ka pā‘ina ma ka hale o kona Tūtū. Laki loa ‘o ia.
- KALAMA: ‘Ae. Akā, ‘a‘ole laki ‘o Kainalu.
- ‘ANAKĒ: No ke aha? He aha ka pilikia?
- KALAMA: No ka mea, ‘a‘ole ‘o ia e puka ana.

- ‘ANAKĒ: Auē! No ke aha, ‘a‘ole maika‘i kāna mau kaha?
- KALAMA: ‘Ae, no ka mea, ‘a‘ole ‘o ia i hele i ke kula. Ua hele mau ‘o ia i kahakai e he‘enalu. Hau‘oli ‘o ia i ka he‘enalu. ‘A‘ole hau‘oli ‘o ia i ka ho‘opa‘aha‘awina.
- ‘ANAKĒ: ‘Ae, maopopo ia‘u, akā ‘a‘ole maika‘i kēlā ‘ano hana.
- KALAMA: ‘Ē, minamina au iā ia. No ka mea, ua ho‘omaka pū mākou ma ka papa mālaa‘o ma ke kula kaiapuni. E hele mai ana paha ‘o ia i kēia awakea. Mana‘olana au.
- ‘ANAKĒ: ‘Ike ‘oe, pono ‘oe e hele i ke kula, a laila, akamai ‘oe. E Kalama, e aiana ‘oe i kou palule.
- KALAMA: ‘Ae, ‘Anakē.
- PĀPĀ: E Kau‘i, auhea ‘oe?
KAU‘I: Oh, kala mai. Ua ho‘oma‘ama‘a wau i ka‘u ha‘i ‘ōlelo no ka puka kula.
- PĀPĀ: E ‘āwīwī! E ki‘i ana kāua iā Tūtū.
- KAU‘I: Oh, maika‘i e hele mai ana ‘o Tūtū me kāua.
- PĀPĀ: ‘Ē
- KAU‘I: Ē Pāpā, ha‘oha‘o nui wau iā Māmā i kēia lā.
- PĀPĀ: ‘Ae, ‘o wau pū. Akā, maopopo ia‘u, ha‘aheo ‘o ia i kāu hana maika‘i loa. Aia ‘o ia ma ka lani i kēia manawa e ‘ōlelo ana: “E nānā i ka‘u kaikamahine nui. Pōmaika‘i ka lāhui i kēia keiki ‘ōlelo makuahine.
- KAU‘I: E hele kākou i kona hē ma hope o ka puka kula. Makemake wau e kau i nā lei ma luna.
- PĀPĀ: Hiki nō! A ma hope o kēlā, e hele ana kākou i ka pā‘ina o Kunāne.
- KAU‘I: Oh, mahalo e Pāpā! Aloha nui wau iā ‘oe.
- PĀPĀ: Mākaukau ke po‘okela?
- KAU‘I: ‘Ae, mākaukau nō.
- KUNĀNE: [Praying] ... a e ho‘opōmaika‘i i kāu mau haumāna e ‘ākoakoa mai nei i kēia awakea. Nāu nō e alaka‘i iā mākou i ke ala pono i hiki iā mākou ke mālama i nā pōmaika‘i āu i waiho mai ai ma mua o mākou. Ma ka inoa o ka Makua, ke Keiki a me ka ‘Uhane hemolele au e pule nei, ‘Āmene.
- KAU‘I: I kēia manawa, ha‘aheo wau e ho‘olauna iā ‘oukou i kā mākou kumu mua ma ke kula kaiapuni. He kāne ‘olu‘olu a akamai ‘o ia kekahi. Eia nō ‘o Mika Kahele.
- KAHELE: Ma mua o ko‘u ha‘i ‘ōlelo ‘ana i kēia awakea makemake au e hā‘awi aku i ku‘u aloha i nā kumu, nā mākou, nā ‘ohana, nā hoa aloha, a me ka po‘e hanohano i kēia awakea, ‘o ia ho‘i nā haumāna o ke kula kaiapuni. Aloha nui loa kākou.

CROZIER: Today, we watched ka puka kula, our three haumāna getting ready. And there were probably a lot of words that you didn't get, okay. So we'll go through the words slowly. Hiki nō? Number one, 'aiana; 'aiana. 'Aiana is, iron. Just like "irana", 'aiana. And you have to be careful how you say it, that you don't say "'ai 'ana", but 'aiana. And I think 'Anakē tells Kalama, E 'aiana i kou pālule. You know, go iron your pālule, your shirt. Yeah? 'Cause she says, minomino. I think we go on and we see that word. Okay; the next word is akā. Akā; akā means, but. So sometimes like, you want to say, Oh, u'i 'o ia akā ho'okano 'o ia. Okay? She's pretty, but she's ho'okano. Okay, a little stuffy. Like I said this morning on KCCN, no like eat canned corned beef. Okay?

All right; a laila, a laila. These words, akā and a laila, are words that you can stick into your sentences here and there, and they make you sound real Hawaiian. Okay? A laila, and then. And then. Okay? 'Auhea; 'auhea. I think you hear Papa go, 'Auhea 'oe e Kau'i. 'Auhea means, where. And I think if you remember from 1 through 12, we said that aia mahea was, where. Well, 'auhea used when you know the person is in the vicinity somewhere. It's like walking through a forest and going, Where you stay? Okay; 'auhea, 'auhea 'oe. And you hear it in songs, right? [SINGS] 'Auhea wale ana 'oe. Okay? 'Auhea. [SINGS] 'Auhea wale 'oe. Yeah, got plenty 'auhea songs. And it's because you're calling a specific person, who you know is around, who can respond. Okay; that's 'auhea. Not aia ma hea.

Our other words, hē. You may have heard the word he. Now, some of you may have heard the word pā ilina. Both mean, grave. Okay? This is where Kau'i says, E hele kāua i kona hē. Okay; I want to go to her hē, her graveyard, e kau i nā lei ma luna, to put leis on top. Okay? So that's what that means, that small little word, hē. Okay; H E Kō.

Our next word is ho'okomo. Ho'okomo; to put on. To put on, to wear. So I think it's when Kunāne says to Pualei, E ho'okomo 'oe i ka lole nani. E ho'okomo 'oe i ka lole--lole, nani. Nani, just like me. Nah, 'a'ole. Okay. Nani. Hiki nō. Our next word; ho'opa'a ha'awina. Ho'opa'a ha'awina; okay? Remember, we learned pa'a meant, stuck. Ho'o in front of anything is a causative, to cause something to be pa'a. So in this case, to cause a lesson to be pa'a. Ho'opa'a ha'awina, to study. Oh, what a neat word, yeah? Ho'opa'a ha'awina. Maika'i.

Okay; this word, you should know already, but I threw in there just in case. Ho'oma'ama'a. Ho'oma'ama'a; we've had this before. I told you that the word ma'a--and you'll hear Hawaiian language speakers say this all the time. Oh, I not ma'a, you know, to da-da-da-da-da-da-da. I'm not used to. Okay; maa. Okay, familiar with. So to cause oneself to be familiar, is to practice. Ho'oma'ama'a. I love that word, ho'oma'ama'a. Say it with me. Ho'oma'ama'a. Maika'i.

Now, some of you may be thinking, I cannot write all this down that fast. You supposed to look in your MidWeek, okay? The front section of your MidWeek, somewhere in there, you're going to find the ha'awina for Kulāiwi. Okay?

Anyway, let's go on. Ho'omākaukau. Key word here is mākaukau. Mākaukau means, ready. So ho'omākaukau, to cause oneself to get ready, okay? And see, that's why it's interesting. You cannot just say, Ho'omākaukau, and think that it means, ready; or just say mākaukau when you want to tell somebody to get ready.

You have to know the difference between the two. Mākaukau is the stative; it's the condition. Okay; ready. Ho'omākaukau is to cause something to get ready. Okay.

Ho'owehiwehi. Key word here is wehi. Adorned, decorated. Ho'owehiwehi, to adorn, to decorate. So this is when Pualei asks, Aia mahea o Tūtū? And where's Tūtū? 'Ae? And Kunāne says, E ho'owehiwehi i ka hale, i ke kula. Okay? She's helping the other parents ho'owehiwehi, decorate, the school for graduation.

Kaha. In this vignette, kaha means, grade. Okay, grades. And we'll go on today to say, 'A'ole maika'i i kona kaha, or kāna mau kaha. His grades weren't maika'i. Okay; 'a'ole maika'i i kana mau kaha. Kaha also means to draw. Okay, kaha ki'i, to draw pictures. Ka lāhui. Ka lāhui is the nation or the race. Okay. And Papa tells Kau'i, Pōmaika'i ka lāhui i ke keiki i kēia keiki 'ōlelo makuahine. Okay? That the lāhui, the race, the nation is blessed, is pōmaika'i because of this Hawaiian speaking child. Okay?

Kau; kau, to place. She says, Kau i nā lei ma luna o ka hē. Okay? To place the lei on top of the hē. Ke po'okela; the excellent one, the best, the top. Sometimes you know, people like to name their children Po'okela. And it's good to aspire to be pookela, to be the best, to be the top. Okay? Wahi; wahi, place. Now, when you put ka wahi, that contract to kahi. Okay? So I went to the place; ua hele au i kahi. Not ua hele wau i ka wahi. So you might want to make a check on that word, and make that that's one of those exceptions, okay, that it contracts; ka and wahi, makes kahi.

Hiki nō. 'Ōlelo makuahine. 'Ōlelo makuahine is what we do, is what we learn here in the class, okay? 'Ōlelo meaning language, makuahine meaning mother. The mother language, the mother tongue; Hawaiian. 'Ae; maika'i ka 'ōlelo Hawaii. 'O ka 'ōlelo makuahine, ka 'ōlelo Hawai'i o Hawai'i. Hiki nō.

Pālule; pālule is not like lole, because pālule is shorter; okay, it's a shirt. Pālule. Hiko nō. Papa mālaa'o; kindergarten. We talked about this before, that mālaa'o refers to the kindergarten. There's also the word kula kamali'i that you'll see in the dictionary, and that also, they say means kindergarten. Also refers to the primary school, okay? Papa mālaa'o is a new word that's used in the total immersion schools. Okay? So you might want to remember that.

Pōmaika'i; talked about this. That's a wonderful word; it's the name of my kane, it's the name of my son. Means blessing, or blessed. Hiki nō. Puka kula; puka kula. Puka meaning emerge, emerging from kula, from school; graduation. Okay? So maika'i; we've covered that many words. That was a lot of words, 'ae? We have a phone caller from Nānākuli; Maile. Aloha mai.

CALLER: Aloha.

CROZIER: Pehea 'oe?

CALLER: Maika'i au 'oe.

CROZIER: Maika'i. Maika'i; mahalo.

CALLER: Say, a couple of lessons ago, you mentioned how to tell children in public, kulikuli, was inappropriate. What is the appropriate way to correct your child when--

CROZIER: Hāmau.

CALLER: Hā--

CROZIER: Hāmau.

CALLER: Hāmau.

CROZIER: Yeah. Hāmau is a nice--it's not that kulikuli is inappropriate, but it's harsh. And for children, it would be nicer to use the word hāmau. Hāmau means to be silent. Okay? Hiki nō. Mahalo for that question, because I hear it all the time, you know, walking around. And I know people who want to raise their children speaking Hawaiian, they've been hearing kulikuli, kulikuli. Well--and that's a personal thing, that's not, I think, everybody you know, believes. But it's a personal thing.

Anyway, let's take a look at ... we're going to use the Elmo today. My friend Elmo; he came back, okay, because our computer had a little pilikia. But 'a'ole pilikia, 'cause we're just going to holomua and go on. So I will be writing, and you will be sorry, 'cause you know, I have such beautiful writing. Anyway, we're going to look at ... no ke aha. Okay. No ke aha--oh, let's zoom-zoom in; hello, wrong place. Okay; no ke aha, meaning, why. I'm laughing, 'cause it's so ugly, and I tried so hard to make this thing beautiful. Okay; no ke aha meaning, why. And your response, so easy; no ka mea. Okay; no ka mea. No ke aha, no ka mea. For the what? For the thing, for the reason. And then you go on. No ke aha? Why? Oh, no ka mea ua makemake wau; 'cause I wanted to. Okay? Hiki nō.

We're going to look at how to make something negative. Here's the positive sentence. Ike au; I see. Watch what happens when you make it negative. 'A'ole au 'ike. What did you notice? What you notice is that when it's a pronoun that's the subject, that jumps front. 'A'ole au 'ike. Okay? He doesn't drink beer. 'A'ole 'o ia inu pia. Okay? Oh; kala mai. I went right off. There. 'A'ole 'o ia inu pia. Hiki nō? Okay, now, look at this. This is the negative of the simple verb sentence; this is the one without tenses, okay? 'A'ole 'o ia inu pia; he doesn't drink beer. That doesn't say, he didn't drink beer, he will not drink beer, he isn't drinking beer. That's not what it says; it says he doesn't. Okay?

How about, they don't eat Spam. They don't eat Spam. Can you do that? 'A'ole ... very good. Start with 'a'ole, that's a good place to start. 'A'ole, they, lākou--I think we're going have to do a whole review on pronouns, yeah? 'A'ole lākou, what? What's the action? 'Ai i ka Spam. Hana hou. 'A'ole lākou 'ai i ka Spam. You say that. Maika'i. Hiki nō. We don't play. Us; we don't play. 'A'ole mākou pā'ani. Pā'ani. Hiki nō.

Now, when we want to make something negative, like a stative sentence. Say the sentence is, laki 'o Kainalu. In the vignette, we heard, 'A'ole laki 'o Kainalu. So simple; you just put 'a'ole in front. Maika'i au; 'a'ole maika'i au. Okay? Hiki nō. Maika'i kāna mau kaha. 'A'ole maika'i kāna mau kaha. Kāna, the "a" form

of Kona; right? His; his grades weren't good. Okay; and then here's--this one, you might want to check, okay? This is the 'a'ole with a tense. Okay?

Still yet, we have, he will graduate. E puka ana 'o ia. E puka ana 'o ia. What do you think's going to happen when you put the 'a'ole? 'A'ole--and it's gonna jump in front—'o ia e puka ana. Gosh, that was so easy. 'Ae? Oh, hello. Okay. 'A'ole 'o ia e puka ana. Ho, can you tell I'm little bit nervous about this? Am I, like, sweating all over, 'cause it's not going right. But that's just between me and you guys. Okay; so why don't you try looking at the last sentences that we had. You know, all of those that we had in last week's lesson, all the e, verb, ana ones, all the e, action, ana, and try make those negative. Okay? Now, remember, it's only the pronoun that jumps up in the front. If the subject is ke kumu or ka haumāna, or kou makuahine, like a common noun, or it's a name, it stays in that place. Okay, it stays in the regular place. So if it was, 'a'ole e puka ana ka haumāna, the student will not puka, will not graduate. Okay; so that's when it would stay the same.

I'm going to cover the things that I had today ready for you, 'cause it's not a lot more that's left. I'll be covering it next week, when we can make sure everything is on task, okay? But for now, why don't we take a look at the vignette again, and just pay close attention to those new words that you've heard, and the negative sentences. Okay? So let's take a look at our video. A hui hou.

[00:46:39.08] HAWAIIAN LANGUAGE VIGNETTE

KUNĀNE: E Pualei, he aha kāu hana?

PUALEI: Ke nānā nei wau i ke kīwī.

KUNĀNE: Auē! E ho'omākaukau 'oe. E ho'ololi i kou lole.

PUALEI: No ke aha?

KUNĀNE: No ka mea, 'o kēia ka lā o ko'u puka kula. E ho'omaka ana i ka hola 'ekolu i kēia awakea. Mākaukau kou mau lolé?

PUALEI: 'A'ole wau 'ike. Hele wau nānā.

KUNĀNE: 'Ae, e ho'okomo 'oe i ka lole nani 'eā?

PUALEI: 'Ae, hiki nō. Pehea ko'u lole hou?

KUNĀNE: Maika'i kēlā. E 'āwīwī 'oe.

PUALEI: Ma hea 'o Tūtū?

KUNĀNE: Aia 'o ia ma ke kula. Kōkua nei 'o ia i nā mākua 'ē a'e e ho'owehiwehi i kēlā wahi.

PUALEI: A ma hea ke ka'a?

KUNĀNE: Aia ke ka'a i waho o ka hale.

PUALEI: Mai huhū. Pīhoihoi 'oe?

- KUNĀNE: ‘Ae, e pule ana wau i kēia awakea. A ua ho‘oma‘ama‘a nui wau i ka pō nei. A mana‘o wau mākaukau wau i kēia manawa.
- PUALEI: ‘Ae, ua lohe wau iā ‘oe mai ko‘u lumi i ka pō nei. Mai hopohopo. Hana maika‘i ana ‘oe. Ha‘aheo loa ‘o Tūtū iā ‘oe. A ha‘aheo pū au iā ‘oe. Makemake au e hele i ke kulanui e like me ‘oe, akā, nui ka hana.
- KUNĀNE: ‘Ae, pono ‘oe e ho‘opa‘a ha‘awina i nā lā apau. Tsa, lawa ka wala‘au. Hele ‘oe e ho‘omākaukau.
- PUALEI: Hiki nō.
- ‘ANAKĒ: Pehea ‘oe e Kalama? Mākaukau ‘oe no kou puka kula?
- KALAMA: Kokoke ana e ‘Anakē, akā e kōkua mai ‘oe ia‘u ke ‘olu‘olu.
- ‘ANAKĒ: He aha kou pilikia?
- KALAMA: Ke hemo nei kēia pihi.
- ‘ANAKĒ: Auē, ua ‘aiana ‘oe i kēia palule? ‘Ano minomino kēia.
- KALAMA: ‘Ae. E ‘Anakē, aia ma hea ka pā‘ina no Kunāne i kēia awakea?
- ‘ANAKĒ: Aia ka pā‘ina ma ka hale o kona Tūtū. Laki loa ‘o ia.
- KALAMA: ‘Ae. Akā, ‘a‘ole laki ‘o Kainalu.
- ‘ANAKĒ: No ke aha? He aha ka pilikia?
- KALAMA: No ka mea, ‘a‘ole ‘o ia e puka ana.
- ‘ANAKĒ: Auē! No ke aha, ‘a‘ole maika‘i kāna mau kaha?
- KALAMA: ‘Ae, no ka mea, ‘a‘ole ‘o ia i hele i ke kula. Ua hele mau ‘o ia i kahakai e he‘enalu. Hau‘oli ‘o ia i ka he‘enalu. ‘A‘ole hau‘oli ‘o ia i ka ho‘opa‘aha‘awina.
- ‘ANAKĒ: ‘Ae, maopopo ia‘u, akā ‘a‘ole maika‘i kēlā ‘ano hana.
- KALAMA: ‘Ē, minamina au iā ia. No ka mea, ua ho‘omaka pū mākou ma ka papa mālaa‘o ma ke kula kaiapuni. E hele mai ana paha ‘o ia i kēia awakea. Mana‘olana au.
- ‘ANAKĒ: ‘Ike ‘oe, pono ‘oe e hele i ke kula, a laila, akamai ‘oe. E Kalama, e aiana ‘oe i kou palule.
- KALAMA: ‘Ae, ‘Anakē.
- PĀPĀ: E Kau‘i, auhea ‘oe?
- KAU‘I: Oh, kala mai. Ua ho‘oma‘ama‘a wau i ka‘u ha‘i ‘ōlelo no ka puka kula.
- PĀPĀ: E ‘āwīwī! E ki‘i ana kāua iā Tūtū.

- KAU'I: Oh, maika'i e hele mai ana 'o Tūtū me kāua.
- PĀPĀ: 'Ē
- KAU'I: Ē Pāpā, ha'oha'ō nui wau iā Māmā i kēia lā.
- PĀPĀ: 'Ae, 'ō wau pū. Akā, maopopo ia 'u, ha'aheo 'ō ia i kāu hana maika'i loa. Aia 'ō ia ma ka lani i kēia manawa e 'ōlelo ana: "E nānā i ka'u kaikamahine nui. Pōmaika'i ka lāhui i kēia keiki 'ōlelo makuahine.
- KAU'I: E hele kākou i kona hē ma hope o ka puka kula. Makemake wau e kau i nā lei ma luna.
- PĀPĀ: Hiki nō! A ma hope o kēlā, e hele ana kākou i ka pā'ina o Kunāne.
- KAU'I: Oh, mahalo e Pāpā! Aloha nui wau iā 'oe.
- PĀPĀ: Mākaukau ke po'okela?
- KAU'I: 'Ae, mākaukau nō.
- KUNĀNE: [Praying] ...a e ho'opōmaika'i i kāu mau haumāna e 'ākoako mai nei i kēia awakea. Nāu nō e alaka'i iā mākou i ke ala pono i hiki iā mākou ke mālama i nā pōmaika'i āu i waiho mai ai ma mua o mākou. Ma ka inoa o ka Makua, ke Keiki a me ka 'Uhane hemolele au e pule nei, 'Āmene.
- KAU'I: I kēia manawa, ha'aheo wau e ho'olauna iā 'oukou i kā mākou kumu mua ma ke kula kaiapuni. He kāne 'olu'olu a akamai 'ō ia kekahi. Eia nō 'ō Mika Kahele.
- KAHELE: Ma mua o ko'u ha'i 'ōlelo 'ana i kēia awakea makemake au e hā'awi aku i ku'u aloha i nā kumu, nā mākuā, nā 'ohana, nā hoa aloha, a me ka po'e hanohano i kēia awakea, 'ō ia ho'i nā haumāna o ke kula kaiapuni. Aloha nui loa kākou.
- CROZIER: Hiki nō. Was that better? Did you have an easier time understanding? Did you pick up the 'a'ole sentences and the--oh, I know what we didn't have, the mai sentences. This kind; don't do something. Okay; but we'll have them. We'll have them next week. Okay? And we'll have a lot of things next week, 'cause we have to cover up what we didn't do this week, okay? And now, when you see me outside of the studio, don't you be teasing me because of this show. We're all going to pretend this did not happen. At least Kaleikoa saved us in the beginning; he was a very good guest. And so mahalo to him for saving Ekela once again.
- Okay; hiki nō. We have call from Marlene. Aloha mai. Aloha mai, Marlene. Oh, Marlene; you couldn't wait for me. Okay; hiki nō. This is you know, just not my day. Okay, I just wanted you to know. I think today, pono au noho ma ka hale, yeah? I better just stay home, no move. 'Cause who knows what else I'm going to be doing today. Hiki nō.
- Our resource that we're highlighting today is still kai. And this time, I wanted you to try to think of one specific way that you could mālama our kai, that you could take care of our ocean. Okay; mālama kai. Okay, to take care of the ocean. If it's

just walking down the beach and picking up ‘ōpala, that's maika‘i. If it's going out and fishing, and enjoying the beach, that's mālama. Okay? The important thing is that we don't trash it, or we hana ‘ino. We shouldn't hana ‘ino our beach, okay? That's a good word for you to know; hana ‘ino, mistreat, abuse.

Let's see; our caller from Aiea, Marlene. Oh, kala mai. Oh, ‘ae. Aloha.

CALLER: How are you?

CROZIER: Maika‘i.

CALLER: My question is, how do I start my own children, even though I don't speak the Hawaiian language myself, how do I start my own children into learning Hawaiian, besides a Hawaiian immersion opportunity? What else do I do?

CROZIER: Yeah; well, you know, we have an ‘ohana class at Kamehameha Schools. Actually, it's offered through the Aha Hui ‘Ōlelo Hawai‘i. If you call Kaulike, K-A-U-L-I-K-E--I'm sorry, I don't know the numbers that go with these letters, but K-A-U-L-I-K-E, someone there can tell you how to get into the ‘ohana class. Because the ‘ohana class is made for children and parents to come and learn the Hawaiian language together. But other than that, I don't know of any other place that teaches Hawaiian language outside of immersion. But I want to mahalo you for giving us a call.

It's time for me to go, and to say a hui hou. Mahalo nui no ko ‘oukou nānā ‘ana mai. Ke Akua pū me ‘oukou pākahi āpau. A hui hou e ku‘u mau kamali‘i, Kuanoni, Kaleialoha, a me T. A hui hou. Aloha.

[CREDITS]

[END]