

## KULĀIWI Lesson 17

INTRO: The following is a presentation of Kamehameha Schools Bernice Pauahi Bishop Estate.

CROZIER: Aloha mai kākou e nā hoa makamaka o ka ‘ōlelo Hawai‘i. Welcome to Kulāiwi. This is the seventeenth in a series of twenty-four Hawaiian language lessons sponsored by Kamehameha Schools Bishop Estate, in collaboration with the State Department of Education. I'm Ekela Kaniaupio-Crozier, and I'll be your kumu for today. And today, we have a very interesting vignette. We're going to the graduation party of Kunāne, and we'll be learning a few more phrases

But before we get to that, I want to remind you that, you know, I know it's getting more pa‘akikī, but don't give up, okay? For whatever you can get out of the hour, that's what's important; not what you cannot get, but what you can get. So stick with us, hang in there, ask questions. Which reminds me that you can call the hotline, the Kulāiwi Hotline if you have any questions. And you know, no question is too hūpō, okay, too stupid; you can always ask. Okay, and then I can tell you if was hūpō or not. Nah; ‘a‘ole. But just ask your question so that we can get it clear, and then you know, you can use it. Or practice with me. But call 842-8059; 842-8059. And ask your question, leave your comments or your concerns. Make sure you leave your name and your number, go slowly so we make sure we call the right house, okay? And if you want to try to practice leaving your number in Hawaiian, that's maika‘i too. But you know, I remember once, somebody called and they left their number in Hawaiian; it was hilarious. I mean, by the time we finished, there were like about twenty-four digits, you know. And this person either lived on Mars, or didn't know their phone number. Okay, so go slow. If you want to do it in Hawaiian, go slow, make sure you don't--don't do this. Like, ‘eiwa, ‘elima, ‘eono ... no, no, no; ‘eono, ‘elima ... ‘eiwa--okay; don't do that. Okay? Just start from the beginning, and give me the number. Because that's maika‘i to practice, okay, and it's okay; it tests me where I'm going with you. So leave your name, your number. And if you would like to receive lessons for the show, leave your address also. Make sure you're clear when you leave it, and please leave us the zip code so we don't have to look it up in the phone book, okay? You cannot just say ‘Ewa Beach and think we just know the zip code, okay? So please leave a complete address, and we'll be more than happy to send you the lessons. Okay?

If you're interested in purchasing copies of Kulāiwi, you can always call 842-8876; 842-8876, and leave your name and your address and say exactly what you want. If you missed Lessons 1 through 12, and you're beginning to realize, Ho, I should have watched Lessons 1 through 12, those are also available to you too.

Okay; so I'll tell you what. Right now, let's go to our interview. Our interview this morning is with Dwayne Steele, who's the president of Grace Pacific. And he speaks Hawaiian. He started to learn Hawaiian kind of late in his life, but you know, like I always say, it's never too late; at whatever time you decide that it's time for you to learn, that's maika‘i. Because the worst thing that you can do is say, Ho, you know, I hate it when I see all these people learning Hawaiian. Well, you can always do something about that. So here, we have Dwayne Steele, who actually went back to school and started to learn Hawaiian language, and now is able to speak Hawaiian, and practices. And he also is a great contributor to the perpetuation of Hawaiian language. And so without anymore wala‘au, let's take a look at our interview. Aloha.

VIDEO WITH DWAYNE NAKILA STEELE

- CROZIER: I'd like to introduce you to Nakila; Dwayne Nakila Steele. Aloha mai.
- STEELE: 'Ae; aloha nō.
- CROZIER: Pehea 'oe?
- STEELE: Oh, maika'i nō wau. Pehea 'oe?
- CROZIER: Maika'i. Mahalo. 'Ae; kakahiaka nui kēia.
- STEELE: 'A'ole nui kēia.
- CROZIER: 'Ae, 'a'ole nui. Pololei. But, pono au e ho'omaka kakahiaka nui e ho'omākaukau no kēia. Eā, I ka pō nei ua hele au i ka pā'ani pōpa'ilima o ke kula nui. Ua le'ale'a nō. 'Ae, so he aha kāu hana kēia kakahiaka?
- STEELE: Well, hele nō au ...
- CROZIER: Oh, hele pololei i 'ane'i? Well, mahalo iā 'oe.
- STEELE: Ma hope o kēia polokalamu, hele ana māua 'o Ron Poepoe e 'ike i ka Spelling Bee.
- CROZIER: Oh, 'ae pololei, ka ho'okūkū hua'ōlelo. 'Ae, no hea mai 'oe?
- STEELE: No hea? I kēia mau lā?
- CROZIER: Hiki nō. I kēia mau lā. Hiki nō.
- STEELE: I hea aku nō au i noho ai? Oh, ma Nu'uaniu.
- CROZIER: Oh, ma Nu'uaniu. A he keiki kāu. 'Ae? Well, he keiki li'ili'i kāu kēia manawa.
- STEELE: 'Ae, he keiki li'ili'i. 'Ehiku 'o ...
- CROZIER: Oh, 'ehiku ona makahiki. 'Ae, akā he mau keiki 'ē a'e kāu kekahi.
- STEELE: 'Ehiku mau keiki.
- CROZIER: Oh, 'ehiku mau keiki. Oh, pa'ahana nō ho'i 'oe!
- STEELE: 'Ae.
- CROZIER: No laila, maybe we can talk story, so we can share with our viewers how you were inspired by Hawaiian language, where it all started.
- STEELE: Well, I came to Hawaii in 1956, and was aware in those days that people at that time, that were my age that I am now, at least the Hawaiians were all fluent in their language, in the Hawaiian language. But it seemed to me that the children

weren't learning. But you know, I was--I guess you asked me, how did I get interested. I got interested because I realized that I was going to live in Hawaii, and it seemed to me important to be a part of the islands, and a part of the people that live here.

CROZIER: And when you moved here, you moved to Kahuku, you said.

STEELE: Well, yeah; we went right from the airport to Kahuku.

CROZIER: Yeah; so it wasn't like you had moved to a place where, you know, no one was speaking Hawaiian. There was a lot of Hawaiian going on.

STEELE: Yeah; I heard Hawaiian, and also the music and the people getting together, and having entertainment in the evening. And most of the music was ... you know, was played and sung in the Hawaiian language.

CROZIER: And you know, a lot of times, that's what inspires people to learn Hawaiian, is the music. They want to know what it means, 'cause it sounds so beautiful.

STEELE: Yeah; and that was part of what led me to be interested in the Hawaiian language.

CROZIER: And you talked about visiting other parts of Polynesia, and realizing that you know, they still were able to maintain their language.

STEELE: Yeah; well, I worked a year in Samoa in 1962, and a year in Guam in 1965, and that was my observation is, you know, you go and spend time there and compare what's different between Samoa and Hawaii, what's different between Guam and Hawai'i. And the one thing that was clear was, it seemed to me that Hawai'i was losing its language.

CROZIER: Although it was building up in another way. You know, we talked about this too, that yeah; on one hand, the language was being lost, and on the other hand, Hawaii was growing. And I think today, we're realizing that that was totally unnecessary; we could have brought both up at the same time.

STEELE: Yeah.

CROZIER: 'Ae. So you went back to school to learn Hawaiian and--

STEELE: Yeah; in 1990; 1990, 91, I said I'm gonna learn the language. Before I die.

CROZIER: Yeah; and the deal was that you started in 102, because you thought you could jump into 102.

STEELE: Right; right.

CROZIER: And how was that? What was that--

STEELE: Well, I did, but I found that I didn't know as much as I thought I did.

CROZIER: And what was the experience like, going back to school, learning Hawaiian, being involved in Hawaiian language on the university level?

STEELE: Well, you know, I recognized that I was much older than the rest of the students there, but it didn't seem to me that that was a particular problem. Ultimately, if I behaved like a student, they treated me like a student.

CROZIER: And I talked about that too, that your 'ano is so open, and it allows for people to just want to be 'olu'olu to you. That it's not--you know.

STEELE: Well, yeah, maybe so. But I think that that's a Hawaiian trait.

CROZIER: Yeah; yeah. Pololei; pololei. So you went on to--how many years did you go through?

STEELE: Well, I took three years, and then a couple of translation classes.

CROZIER: That's where my husband, I think Pō was in your class.

STEELE: Yeah; that's right. Yeah; that's right. Was in Ruby Johnson's ... translation class. I don't remember the number, but it--and I kept trying to take fourth year Hawaiian, but it never did work.

CROZIER: Well, being the chairman of the board of Grace Pacific, and now a trustee for Punahou, I think that keeps you really busy. But on the other hand, you know ... it's so funny, 'cause Nakila asked, why did I invite him. I invited him, because I want our viewers to know that Hawaiian language is not locked in to just teachers and students and children, that so many other people are learning Hawaiian. We're talking, you know, people at a higher level. And I know you're real ha'aha'a about this, but I need to play this out, because I think it's important that our viewers understand that Hawaiian language is not small kind, but that we have whips taking Hawaiian, and able to speak Hawaiian, and in a very beautiful way, able to support the Hawaiian language. And I'd like you to share, if you don't mind, the kinds of support that you've given to Hawaiian language.

STEELE: Well, what I really found when I went back to university, to my great delight, is that it was the Hawaiian people themselves that were deciding, you know, Hey, I want to learn Hawaiian language. Which I think is a language of Hawai'i, not just a language of people who have Hawaiian ancestry. And I think it should be. And when I saw that, I thought, Well, gee, you know, this is a movement that deserves support at whatever level I can. So I've supported it in what way I can, and have begun, anyway, in seeking greater support from the business community and from the community at large. We've worked with the 'Aha Hui 'Ōlelo Hawai'i, which is an association that was begun by teachers of the language, and reaches out to anybody that's interested in the language and learning the language, and in its used, and whatever. And through that, they've set up an office now, an office of resources that can be called by anybody that has any question regarding the Hawaiian language.

CROZIER: We're gonna have Liana on one weekend, so she can talk about that office.

STEELE: And the phone number is KAULIKE.

CROZIER: Right; KAULIKE. Whatever those letters are on your phone, that's what it is; Ke, A, U, La, I, Ke, E, KAULIKE. 'Ae.

STEELE: So any questions, anybody should call her and get that help.

CROZIER: Right; translations, anything. Where you can get information about language, resources, and things like that. Yeah; she can give you help.

STEELE: Right.

CROZIER: So that's one thing that you've supported.

STEELE: Also, we've got interested in publishing, and we're just beginning to turn out some books. So the Maguire Huaka'i a Kapi'olani, a journal that James Maguire made when he accompanied Kapi'olani to England for the Queen's Jubilee in 1887; that's now in print again.

CROZIER: Yes; and it's a beautiful book.

STEELE: And Kamakau's work will be in print soon.

CROZIER: Oh, maika'i.

STEELE: And looking forward to more publications.

CROZIER: Maika'i. And also Ka Leo Hawai'i, that plays from seven to eight?

STEELE: Seven to eight, Sunday.

CROZIER: On KCCN.

STEELE: Yeah, Sunday evening on KCCN.

CROZIER: We want to push all of these things. So when you hear Grace Pacific, there's really a man behind all of that. When you hear Grace Pacific sponsored a Hawaiian language thing, it's because we're fortunate that the chairman of the board happens to be a Hawaiian language speaker. So we scored; you know, the Hawaiian language community scored with you. And I'd like to say beyond that, mahalo for all you've done for us, and for just being a great friend in Hawaiian language. And for coming out this morning, and sharing with us your story. 'Cause I'm sure it's inspired a lot of people who are sitting at home saying, Well, if Nakila can, I can. Do you have anything you would like to share before we close?

STEELE: Not really; just that thought for me, that it is possible. Though I feel like I'm just beginning the journey and have a long ways to go, I lived most of my life not speaking, not understanding Hawaiian, at least I'll die with the knowledge of Hawaiian in me.

CROZIER: Pololei; pololei. Makemake wau e mahalo nui aku iā 'oe...

STEELE: Mahalo a nui kou kono mai.

CROZIER: ‘A‘ole pilikia. He mea li‘ili‘i kēia ma mua o kou hele ‘ana mai. So, makemake wau e mahalo nui iā ‘oe. Ke Akua pū me ‘oe.

STEELE: ‘Ae Ke Akua pū

CROZIER: Mahalo nui iā Dwayne Steele, for coming that day and sharing with us his contributions to the Hawaiian language, and how at the late stage he did decide to learn Hawaiian language, that he's still continuing. And that's what we need. You know, I know there's one Uncle up in Papakōlea who watches Kulāiwi, and he says, You know, I don't know if I can get this. But oh, I encourage you to just stick with it. Because whatever you can get, it's better than not having anything at all. So remember that.

Okay; let's go check out our graduation party. Let's see what's happening there. This will be le‘ale‘a, I promise. We have good music once again. I said that in our last lesson, and I hewa; but I promise this time, you're gonna get to see the graduation party. And you want to listen to those things that we've already been going through in Lessons 13, 14, 15, 16. Okay; remember, this is Number 17. And so we've learned a lot of different patterns, and you're going to hear them once again in this vignette. And so you want to pay attention not only to the words that you're hearing, but make sure that you put the words with the gestures, with the expressions, with the situation that's happening at the moment. And just sit back, relax, enjoy. Okay; and I'll see you as soon as it's pau. A hui hou.

[00:16:51.13] HAWAIIAN LANGUAGE VIGNETTE

KUNĀNE: Mahalo nui. Pehea ‘oe?

LAUA‘E: Maika‘i. E ho‘omaika‘i iā ‘oe. He mea nui ka puka ‘ana. He aha kāu hana kēia manawa?

KUNĀNE: I kēia kauwela, e hana ana wau ma Explorations ma Kamehameha a ma hope o kēlā, e hele ana wau i ke Kula Nui Kaiapuni.

LAUA‘E: Ke Kula Nui Kaiapuni?

KUNĀNE: ‘Ae, aia ma Waimānalo.

LAUA‘E: ‘O wai nā kumu? He aha nā ‘ano papa?

KUNĀNE: He mau kumu Hawai‘i lākou apau. Loa‘a iā lākou nā kumu hana a‘o like ‘ole; ke akeakamai, ka makemakika, ka pili kanaka a pēlā wale aku. A e noho ana wau ma ka hale noho haumāna ma ‘ō.

LAUA‘E: Hiki nō. Makemake au e hele pū.

KUNĀNE: ‘Ae, hiki nō. Eh, aloha kāua.

KEAWE: Eh aloha.

KUNĀNE: Mahalo no kou hele ‘ana mai.

KEAWE: No‘u ka hau‘oli. Maika‘i kēia pā‘ina. Pehea, he ho‘okani pila kou?

KUNĀNE: ‘Ae! He pila ka‘u e ho‘okani pila kākou.

[PLAYING MUSIC UNDER THE TREE]

KAIPO: C...G...F...C ‘ehiku, hū akamai.

KUNĀNE: E kala mai, ‘o kēia ko‘u ‘anakala ‘o Kaipo. ‘O kēlā ko‘u hoa aloha ‘o Kekoa, kēlā ‘o Keawe. Ua hele pū māua ‘o Keawe i ka Pūnana Leo. Akā, ua hele ‘o ia i Maui a ua noho wau ma Honolulu nei.

KAIPO: Ah, no laila, ua puka pū ‘oe ma kēia makahiki.

KEAWE: ‘Ae, mai ke Kula Kaiapuni ‘o Pā‘ia.

KEKOA: Eh, maika‘i kēlā. E hele pū ana ‘oe i ke Kulanui me Kunāne?

KEAWE: ‘Ae, e noho pū ana māua i ka hale noho haumāna.

KAIPO: Auē! He nui nō ka le‘ale‘a. Eh, ua lawa paha ka wala‘au, kani ka pila kākou.

KUNĀNE: ‘O wai ke mele?

KAIPO: Pehea ‘o Ku‘u Hoa?

KUNĀNE: Hiki nō.

[SINGING: KU‘U HOA]

KAIPO: Maika‘i loa!

[GREETING GUESTS]

KUNĀNE: Eh, mahalo. Pehea ‘oukou?

KALANI: ‘O ia mau nō, ‘ano māluhiluhi ke keiki no ka mea ua ‘au‘au kai ‘o ia i kēia lā.

KUNĀNE: ‘O ia? Hū, ka laki nō ‘oukou. Aia i hea kona kaikaina ‘o Lei‘ohu?

KALANI: Hele mai ana ‘o ia ma hope me kāna ipo.

KUNĀNE: ‘O ia?

KALANI: ‘Ae, he kāne ‘olu‘olu ‘o ia no Honoka‘a mai. Uh, ‘o wai kona inoa? E mama, ‘o wai kona inoa?

NOHEA: ‘O wai?

KALANI: ‘O kā Lei‘ohu ipo

NOHEA: Oh, 'o Malu...Malulani kona inoa.  
Pōloli 'oe?

'Ae.

KUNĀNE: Eh, 'ae. E 'ai 'oukou. Aia ka mea inu ma 'ō. Aia ka mea 'ai ma hope o ka hale.  
Hū, 'ono loa ka lū'au he'e. Ua hana 'o Tūtū.

NOHEA: 'O ia? Oh, mahalo. E 'ike ana mākou iā 'oe ma hope?

KUNĀNE: 'Ae hiki nō.

[GOES TO TŪTŪ]

KUNĀNE: Aloha e Tūtū.

TŪTŪ: Aloha e Kunāne. E noho pū me a'u. Makemake au e kama'ilio me 'oe. Pehea, ua  
lawa ka mea 'ai?

KUNĀNE: 'Ae ua lawa pono nō. E, mahalo nui e Tūtū.

TŪTŪ: No ke aha?

KUNĀNE: No kēia pā'ina.

TŪTŪ: E Kunāne, aloha nui au iā 'oe. 'O 'oe ku'u mo'opuna mua i puka mai ke Kula  
Kaiapuni. Ha'aheo loa au iā 'oe. A 'o 'oe ka mea kōkua nui ia'u e mālama iā  
Pualei lāua 'o Kealohi. Mahalo nui au iā 'oe.

CROZIER: Oh, so sweet, yeah? Okay. Well, hopefully, you understood the idea that was  
going on there. But if not, like I said, we get to see this vignette four times, and  
hopefully by the fourth time, on next lesson, we'll be able to get it down and  
understand everything that's going on. So let's start with some vocab that you  
heard in there, okay?

First thing, a pēlā aku. A pēlā aku. And this means, and so forth. Like, et cetera,  
et cetera, et cetera. Okay? A pēlā aku; and so forth. 'Au'au kai. 'Au'au kai; to  
swim. To swim, Perhaps you hear the word--you know, like you heard, growing  
up, Go 'au'au. Go 'au'au. And that means, go bathe. 'Ae? But 'au'au in this  
case, it's actually to swim. Okay; 'au'au. And I think I spoke about this before,  
that if you don't say the word au right, you know, for "I", and you say au, and you  
au, then you end up with swim. So even just one au is swim. So 'au'au, a  
reduplication of the word, more swimming. No; it just means swim. 'Au'au kai;  
to say that you swam where? In the kai, in the ocean. Versus 'au'au wai,  
swimming in fresh water. Okay? Hiki nō.

Ka hale noho haumāna. Ka hale noho haumāna. Okay; this is kind of a long  
word, but if you take a look at what it says, yeah, take the pieces of it, I think it'll  
make sense to you. So I give you a chance to think about this. Ka hale noho  
haumāna. So, the house where students live; a dorm. Okay? Another word for  
dorm. The Hawaiian word for dorm; thank you. Ka hale noho haumāna.

Haumāna meaning student, right? And noho meaning to live or to reside. So, a house where students reside; ka hale noho haumāna, a dorm. So those of you who go to UH, maybe you live in ka hale noho haumāna 'o Johnson, ka hale noho haumāna 'o Frear, or ka hale noho haumāna 'o Noelani. All right? So like that; that's the dorm.

Hiki nō; onwards to our next word, and that's kama'ilio. Kama'ilio; conversation, okay, or to converse. Kama'ilio. Ka makemakika. Ka makemakika. If you look at it, you probably think, Oh, that means to kill mosquitoes. No; doesn't mean to kill mosquitoes. It's the word for mathematics. See it; "matematika", makemakika. Okay? Never mind; that was a real junk joke, but that's okay. If it was funny, thank you. Okay, ka makemakika, the math class. Ka pili kanaka. These are subject areas, yeah? Ka makemakika, math; ka pili kanaka, social studies. How do you get that? Pili, things that relate to what? Kanaka, to humans. Okay; social studies.

Hiki nō. Ke akeakamai; this is the word for science. Perhaps you've heard the word 'epekema; that's another word, 'epekema. Okay; but ke akeakamai, science. Okay; next word is kikā. Kikā is, guitar. Kala mai. Wala'au. I think 'Anakala Kaipō says, Lawa ka wala'au, yeah? And I think we heard that in our vignette too, when Kunāne says, Lawa ka wala'au, yeah? Enough talk story. And so wala'au is to talk story.

You know, we have a lot of words that mean to talk or to converse, and there all different kind. Like kama'ilio is a conversation between two people. Wala'au is to just, you know, like how sisters do or brothers do when you get together, you just wala'au, okay, talk story. And then there's 'ōlelo, to actually talk. And then there's ha'i 'ōlelo, to give a speech. So all different kinds, yeah, and you cannot mix them all up. There's certain times to use different ones.

Okay; what I'd like to go over now. If you're following along with your lessons, you're going to find this at the end of your lesson. These are different time phrases, okay. So you might want to check this out with me. I kēia manawa. I kēia manawa. We've had i kēia pō in this set of lessons, and that meant, tonight. Well, i kēia manawa means, now. And how do we get, now, out of i kēia manawa? Well, let's take a look at it.

I kēia manawa. Kēia meaning, this. Manawa meaning, time, at this time. If it's at this time, that means it's now. Okay? I kēia manawa. Say that with me. I kēia manawa. Make sure we say kēia and not "ke'ia". Yeah, kēia; no 'okina in between the E and I, so it's kēia. Maika'i. This summer; i kēia kauwela. I kēia kauwela. This year; i kēia makahiki. I kēia makahiki. Okay? You see how simple this is; we wanted to see this week, and the word for week is, pule. Yeah, how would you say, this week? I kēia pule. Hiki nō? See how easy that is? Maika'i. What if it was, this month, and the word for month is the same word for moon, which is mahina. Then you would say, i kēia mahina. Maika'i.

Okay; another time phrase. I ku'u wā kamali'i. I ku'u wā kamali'i. Hiki nō? This one is probably a little difficult, but kamali'i refers to what? Child; 'ae? So childhood times; i ku'u wā kamali'i, in my childhood time. Okay; a wā is period of time. So this wā kamali'i is a childhood; period of time. Okay? So, in my

childhood. It can even be translated loosely as, when I was small, when I was little. Okay; i ku‘u wā kamali‘i. I ku‘u wā kamali‘i.

Hiki nō. And then our last time phrase is ma hope. Okay? Let's take a look at this. You may remember we used ma hope as meaning, behind, or in back of. Yeah? But ma hope can also be used for, later. Okay, later. So in fact, I remember growing up, I would hear people say, ma hape, ma hape, yeah, for later. And I used to think, Ma hape, what is that? And as I learned, you know, it's just another pronunciation of ma hope. Okay; we would never write, ma hape, but we can say it. Okay; just like some people say ma ‘ape, ma ‘ape instead of ma hope. Okay? So you might want to remember that, yeah, when somebody tells you they want something, and you could easily say ma hope. Okay? And they turn around and tell you, ‘a‘ole, i kēia manawa. Okay? So see, that's why time phrases are really perfect to know. Okay?

Let's review the future tense pattern. Do you remember that, when we had how do you encase your action so that you can put it into the future tense, or you can make it happening right now, and going on. Anyway, e nānā kākou. Okay.

E hana ana au ma Explorations. E hana ana au ma Explorations. I think Laua‘e asks Kunāne, What are you going to do this summer? He aha kāu hana i kēia kauwela? He aha kāu hana i kēia kauwela? And he says, E hana ana au ma Explorations. Right here, we see what makes it in the future. Okay. We put this-whoa. I don't have too much control over this pen here. All right. When we put, E ana around the action, we put it into what tense? Into the future tense, okay. Into something that's going to happen. All right? So in this case, I'm going to work at Explorations. Okay? Some of you may be sitting there going, What is that, Explorations? Okay; Explorations is a program at Kamehameha Schools; it's a great program. If you're in the fifth grade, at the end of fifth grade you can go into this program called Explorations. It's a one-week boarding program at Kamehameha, and you get to learn Hawaiian culture, and Hawaiian songs, and Hawaiian values, and it's just a lot of fun, and a lot of learning going on at the same time. So all of you keiki out there, if you're gonna be in fifth grade pretty soon and you want to go to Explorations, make sure you tell your Mama and your Papa to kelepōna Kamehameha and get an application, okay? Anyway, plug for Explorations. It's a good program.

Okay; let's go on to another example of using e ana. And that's, e hele ana au i ke kula nui. E hele ana au i ke kula nui. I think he says, And later, a ma hope e hele ana au i ke kula nui. And then I'm going to the university. Remember having kula nui before? Okay.

E noho pū ana māua ma ka hale noho haumāna. E noho pū ana māua ma ka hale noho haumāna. So we've had this before. What happens when we put pū into the sentence in back of the action? We have together, okay? So us two, me and somebody. I think this is Kunāne saying, Me and Kekoa are going to stay together in the dorm. Okay? E noho pū ana māua ma ka hale noho haumāna. E noho pū ana māua ma ka hale noho haumāna. You see this ma; at. We're using ma for, at.

E hele mai ana ‘o ia ma hope me Kunāne. E hele mai ana ‘o ia ma hope me Kunāne. He's going to come, when? Later, with Kunāne. Me; remember that

means, with. We had this in our last lesson. Yeah; me. In this case, it's, with, with Kunāne. Okay?

E ike ana mākou iā 'oe. This is when I think Nohea is leaving with her baby and her kāne, and they're walking away and she says to him, E 'ike ana mākou iā 'oe. We'll be seeing you, we'll see you. She could say, E 'ike ana mākou iā 'oe ma hope, we'll see you later. Once again, in the future tense, 'ike being your action. You see, if you take out the, e ana, then you have, 'ike mākou iā 'oe. It's still a sentence, okay. But what happens is, it doesn't tell you when this is going to happen. You just say, 'Ike mākou iā 'oe, then it says, we'll see you. Okay; we'll see you. But if you want to say, we will see you, in the future, later on, we're gonna see you later, e 'ike ana mākou iā 'oe. Then we use the, e ana. Now, in a previous lesson, I did say that once you've established the context and the time that you're talking about, you can begin to leave it off, yeah, so you don't have to keep on repeating, e something ana. Okay, you can just use the action, because we've already set the stage.

Now, what we haven't had is how do we say things in the past tense. We start off our sentence with, ua. Let's take a look. E nānā kākou. Ua hele māua i ka Pūnana Leo. Ua hele māua i ka Pūnana Leo. Hiki nō? We went, where? To the Pūnana Leo. Ua hele mākou i ka Pūnana Leo. Hiki nō? Kala mai; ua hele māua i ka Pūnana Leo. So you see, you put this ua in front of our action, and that puts us in the past. Okay? So, we went. Yeah? We went to Pūnana Leo. Okay?

Once again, let me point out, if you're tuning in for the very first time, and you're watching Kulāiwi and you're wondering, how do verb sentences come together? Remember that the basic thing is that in Hawaiian, the action is the most important. And so we always start off with the action. And that's why we start the sentence off with hele. Then comes who's doing it. Hele māua; me and somebody else. And remember that all the pronouns that end in U-A are only two people, okay? Hele māua i ka Pūnana Leo. So, ua hele māua i ka Pūnana Leo; we stick that ua in front of the action, it's in the past. Right? We went; ua hele māua i ka Pūnana Leo.

Okay; let's take a look at another la'ana, another example. Ua ne'e 'o ia i Maui. Ua ne'e 'o ia i Maui. My baby, she likes this word, ne'e. I think it's 'cause it's easy to say, yeah? Ne'e. Of course, she always wants us to be moving, that's why. He says here, He moved to Maui. He moved to Maui. Ua ne'e 'o ia i Maui. Okay.

I'm gonna tell you a little something a little bit about this. And that's remember in our last lesson, we talked about ho'o in front of words, yeah? Now, ne'e is to move oneself. But if I put ho'o in front of that, ho'one'e, that's to cause something to move. Yeah? Then that would be to move something, ho'one'e. Okay? So that's where you gotta be real careful about which one you choose to use. Because you look up, to move, and they might give you the word nee, and they'll give you the word ho'one'e. But you have to know which one you want. If you're moving yourself, yeah, that's ne'e. But if you're going to move something; ho'one'e. Okay? Cool, yeah? Yeah, got all these little things that you can do to words to make them more interesting. Actually, more applicable, yeah. Because actually, here, we want to say, He moved to Maui. So what do we start with? We start off with the action, and it's in the past, so we start with ua.

Ua ne'e; and who did it? Ua ne'e 'o ia; where? I Maui. Okay; to Maui. Remember that i and iā mean, to, depending on what it's in front of. Okay?

Hiki nō. Let's take another look at another example. Ua noho au ma Honolulu nei. Ua noho au ma Honolulu nei. Give you a chance to think about what this is. Ua noho au ma Honolulu nei. I lived in Honolulu here, or I stayed in Honolulu. And what Kunāne is talking about is, Ua ne'e 'o ia i Maui. He went to Maui, he moved to Maui, and ua noho au ma Honolulu nei. Okay? Now, let's talk about the word nei. Some of us like to use nei, 'cause it sounds so Hawaiian. So we say things like, Oh, you know, in Honolulu nei, or Hilo nei. Okay. But you have to know when to use it. You can only put nei in the back of the place when you're talking about when you're there. Okay? So I cannot say, Oh, yeah, noho wau ma Hilo nei, and I'm in Honolulu. Okay? You have to be in the place to say, nei. Because nei gives you the mana'o of, here. Okay? So Honolulu, here; ma Honolulu nei. Ua noho au ma Kaua'i nei. Well, that means I would have to be in Kaua'i to say that, okay. Nei. Of course, you can leave it out, yeah, and then you don't have to worry at all. But this, of course, is one of those things that makes you sound like you really know how to speak Hawaiian, okay? And you just stick this in, after your place name, if you're in that place. Okay. So if you wanted to say something like, I live in Kalihi, and you're standing in Kalihi; noho wau ma Kalihi nei. Okay; you get the idea. Lawa. Okay.

Ua puka pū 'oe. Ua puka pū 'oe. You graduated also. Remember that he's not saying, you are also a hole. Okay; that's not what it's saying. It's saying, you also graduated. Ua puka pū 'oe. Okay? I think actually that was a question. Ua puka pū 'oe? Did you graduate too? Okay.

Ua 'au'au kai mākou. Ua 'au'au kai mākou. This says, we, what? We had this word up in the new vocab. We swam; maika'i. Ua hana 'o Tūtū. Ua hana 'o Tūtū. Yeah? Tūtū made it, in this case. Okay; somebody says, Who made the food, or who prepared the food? And Kunāne says, Oh, ua hana 'o Tūtū. Ua hana 'o Tūtū. Hiki nō? And remember that when we're using someone's name, and that's the subject of the sentence, that's who did it, then we're going to mark it with this, 'okina o. Okay?

And just a little word about 'okina, so that you can remember how 'okina are written; they're written like little sixes, or they're written in the shape of the C. They're not umlauts, they're not accents; so you don't just slash them, you know. There's a certain way to write your 'okina, and maybe I'm just real sticky about that. But you know, I always think that if you're going to write it down, then we should write it properly. And that's why we make sure that we find a way to put in all of our kahakō and our 'okina when we're showing you this, and not tell you, Oh, there's supposed to be a kahakō on top there. That happens when I make a mistake. And yes, I make mistakes. Okay; next one.

Ua lawa ka mea'ai. Now, we're seeing ua being used with a stative verb, okay? Once again, what are stative verbs? Stative verbs tells you how something stay, how something is. In this case, it's saying that the food is enough. And I think actually, Tūtū asks Kunāne, Ua lawa ka mea'ai? And he says, 'Ae, ua lawa nō. She says, Oh, was there enough food? Ua lawa ke mea'ai? Okay; so there should be a question mark. Ua lawa ka mea'ai? And he says, 'Ae, ua lawa ka mea'ai. Yeah, there's enough food. So you see, now, you may be wondering, Well, why

would you have an ua in front of that kind of verb? Because in Hawaiian, these kinds of words like enough, good, maika'i, are verbs. And so what tense are they in? They're completed actions, okay? The food is enough. It's not enough-ing, it's not will be enough; it's enough, so it's completed action. Ua lawa ka mea'ai. Okay? Let's take another look at another la'ana, another example.

Ua maika'i ke keiki. Ua maika'i ke keiki. The child is, what? Fine. Ua maika'i ke keiki. Hiki nō. So what I really want you to understand is that ua puts things in the past or ua shows completed action. So in this case, the child is fine. Yeah, it could mean the child was fine, but probably within the context of your conversation, you can understand whether it was "is" or "was". Okay; hiki nō.

Ua pau ka'u hana. Ua pau ka'u hana. My work is pau. Okay.

Now we're going to go into a different pattern, and this pattern is called equationals, which means that once side of the sentence is same as the other side. Okay; so we'll take a quick look at this. This is when Kunāne is introducing his uncle to everyone, and he says, 'O ko'u 'anakala kēia. You see? 'O ko'u 'anakala kēia. 'Anakala, another word for uncle. Maybe we should talk about that. We don't really have a word for uncle in Hawaiian. There's not that kind of relationship in a Hawaiian family. And you may be thinking, What you mean there's not that kind relationship in a Hawaiian family? We all have uncles. Okay; well, now we call them uncle. But in the past, i ka wā kahiko, yeah, long time ago, your father's brother or your mother's brother, your uncles what we call them now, were really considered your makua kāne, your father. All of that line, your parents' lines were parents, were mākua to you. And so there wasn't this distinction between uncle and auntie--kala mai. There was no distinction between uncle and auntie? There wasn't that distinction between uncle and father, okay, or auntie and mother. Oh, boy; stick my fist in my mouth. Okay; let me start again, all right? Maybe I shouldn't; maybe I should just go on where I was at. Okay. The mākua is parent, and that parent line would be considered all your uncles, all your aunties would be mākua. So that's why we have a word that sounds real English, like 'anakala and 'anakē, for auntie or uncle. Okay? And I just wanted to mention that, in case you were wondering. Okay.

'O ko'u 'anakala kēia. This is my uncle, e nānā kākou. Okay; this is my uncle. 'O ko'u 'anakala kēia. And you can always switch it around. 'O kēia ku'u mau hoaaloha. Okay. Once again, here we have the word ku'u, meaning my. And remember that we use ku'u for things that we have affection for, yeah? 'O kēia ku'u mau hoaaloha, these are my friends. Okay? We don't make this part plural, because this part is the plural part. When it says mau in here, this is how we make the noun plural. Okay; mau. Mau makes things plural without giving meaning. Now, you may be thinking, Well, what happened to nā? Remember, I taught you nā is the word for "the" when we want to make something plural. That's it. Nā means "the"; it has meaning. Where mau doesn't have meaning. Okay; it's called the pluralizer, okay? Like that. Terminator. This is the pluralizer. Okay; goes in, and it kinda like adds an S to the noun. Okay? So instead of having ku'u hoaaloha, my friend, we have ku'u mau hoaaloha, my friends. Okay. Say you introduce your friends, you go, 'O kēia ku'u mau hoaaloha. These are my friends. Hiki nō.

‘O Keawe ku‘u hoaaloha. ‘O Keawe ku‘u hoaaloha. Okay. What is this? Keawe is my friend. Okay. And you see why they're called equational? Because this is the same as this. Who's Keawe? Oh, he's my friend. Who's your friend? Keawe. Okay; it's the same, same. Okay; ‘o Keawe ku‘u hoaaloha. And these kinds of sentences always start with, ‘okina o. Okay? Okay.

Our last one--is this our last one? Yeah. ‘O ‘oe ku‘u mo‘opuna mua. This is when Tūtū is telling Kunāne all these things that he is. You know, ‘o ‘oe ku‘u mo‘opuna mua, you are my first--yeah, mua meaning first; my first mo‘opuna, my first grandchild. Okay. ‘O ‘oe ka mea kōkua nui. That's another thing that she says to him. ‘O ‘oe ka mea kōkua nui, you are the big helper, you are the greatest help to me. Okay; so these are different things, and you want to listen that last part between Tūtū and Kunāne. Because there, they have a conversation with each other, and she's using a lot of this pattern. So junk, yeah, when you have to tear apart their conversation and talk about it in terms of patterns. But listen for that; listen to what she's saying, because she uses these lines, ‘o ‘oe kuu mo‘opuna mua, i puka mai ke kula kaiāupuni, ‘o ‘oe ka mea kōkua nui ia‘u e mālama iā Ke‘alohi me Pualei. Yeah? And you know, sometimes we may not get the whole sentence, the whole conversation, but that's not what's important. What's important as far as--you may not get it as far as being able to say it back, but what you may get is the ability to comprehend what's being said. And that is always the first step in learning language. It's that ability to understand what's going on. Okay?

Last one. ‘O wai ke mele? ‘O wai ke mele? This is an example of a question, using the equational. What song? What song? ‘O wai ke mele? ‘O wai kou inoa? This is the very first equational sentence that you learned. What's your name? [SINGS] What's your name? Okay. ‘O Ekela kou inoa. ‘O wai kou inoa? ‘O Ekela ko‘u inoa. My name is Ekela. Okay. Hiki nō.

So just to make sure that we got all of this down, let's take a look at our vignette again, and see how much more you understand. Oh, and I hope you understand a lot more after we went through this. Okay. Remember that you want to know everything; of course, we all want to know everything that's going on in the vignette. But like anything else, you're going to--when you put yourself into a situation where everybody's speaking Hawaiian, you won't understand everything. But if you follow along with Kulāiwi and you start to listen to the lessons, and start to understand words and patterns--and that's the key, is listening for the patterns--everything becomes clearer and clearer, and you'll get better and better, and pretty soon you'll be able to speak. Okay? So lawa ka wala‘au. Let's take a look at our vignette. Okay; hui hou.

[00:49:26.26] HAWAIIAN LANGUAGE VIGNETTE

KUNĀNE: Mahalo nui. Pehea ‘oe?

LAUA‘E: Maika‘i. E ho‘omaika‘i iā ‘oe. He mea nui ka puka kula ‘ana. He aha kāu hana kēia manawa?

KUNĀNE: I kēia kauwela, e hana ana wau ma Explorations ma Kamehameha a ma hope o kēlā, e hele ana wau i ke Kula Nui Kaiāupuni.

LAUA‘E: Ke Kula Nui Kaiapuni?

KUNĀNE: ‘Ae, aia ma Waimānalo.

LAUA‘E: ‘O wai nā kumu? He aha nā ‘ano papa?

KUNĀNE: He mau kumu Hawai‘i lākou apau. Loa‘a iā lākou nā kumu hana a‘o like ‘ole; ke akeakamai, ka makemakika, ka pili kanaka a pēlā wale aku. A e noho ana wau ma ka hale noho haumāna ma ‘ō.

LAUA‘E: Hiki nō. Makemake au e hele pū.

KUNĀNE: ‘Ae, hiki nō. Eh, aloha kāua.

KEAWE: Eh aloha.

KUNĀNE: Mahalo no kou hele ‘ana mai.

KEAWE: No‘u ka hau‘oli. Maika‘i kēia pā‘ina. Pehea, he ho‘okani pila kou?

KUNĀNE: ‘Ae! He pila ka‘u e ho‘okani pila kākou.

[PLAYING MUSIC UNDER THE TREE]

KAIPO: C...G...F...C ‘ehiku, hū akamai.

KUNĀNE: E kala mai, ‘o kēia ko‘u ‘anakala ‘o Kaipo. ‘O kēlā ko‘u hoa aloha ‘o Kekoa, kēlā ‘o Keawe. Ua hele pū māua ‘o Keawe i ka Pūnana Leo. Akā, ua hele ‘o ia i Maui a ua noho wau ma Honolulu nei.

KAIPO: Ah, no laila, ua puka pū ‘oe ma kēia makahiki.

KEAWE: ‘Ae, mai ke Kula Kaiapuni ‘o Pā‘ia.

KEKOA: Eh, maika‘i kēlā. E hele pū ana ‘oe i ke Kulanui me Kunāne?

KEAWE: ‘Ae, e noho pū ana māua i ka hale noho haumāna.

KAIPO: Auē! He nui no ka le‘ale‘a. Eh, ua lawa paha ka wala‘au, kani ka pila kākou.

KUNĀNE: ‘O wai ke mele?

KAIPO: Pehea ‘o Ku‘u Hoa?

KUNĀNE: Hiki nō.

[SINGING: KU‘U HOA]

KAIPO: Maika‘i loa!

[GREETING GUESTS]

KUNĀNE: Eh, mahalo. Pehea ‘oukou?

KALANI: ‘O ia mau nō, ‘ano māluhiluhi ke keiki no ka mea ua ‘au‘au kai ‘o ia i kēia lā.

KUNĀNE: ‘O ia? Hū, ka laki nō ‘oukou. Aia i hea kona kaikaina ‘o Lei‘ohu?

KALANI: Hele mai ana ‘o ia ma hope me kāna ipo.

KUNĀNE: ‘O ia?

KALANI: ‘Ae, he kāne ‘olu‘olu ‘o ia no Honoka‘a mai. Uh, ‘o wai kona inoa? E mama, ‘o wai kona inoa?

NOHEA: ‘O wai?

KALANI: ‘O kā Lei‘ohu ipo

NOHEA: Oh, ‘o Malu...Malulani kona inoa.  
Pōloli ‘oe?

‘Ae.

KUNĀNE: Eh, ‘ae. E ‘ai ‘oukou. Aia ka mea inu ma ‘ō. Aia ka mea ‘ai ma hope o ka hale.  
Hū, ‘ono loa ka lū‘au he‘e. Ua hana ‘o Tūtū.

NOHEA: ‘O ia? Oh, mahalo. E ‘ike ana mākou iā ‘oe ma hope?

KUNĀNE: ‘Ae hiki nō.

[GOES TO TŪTŪ]

KUNĀNE: Aloha e Tūtū.

TŪTŪ: Aloha e Kunāne. E noho pū me a‘u. Makemake au e kama‘ilio me ‘oe. Pehea, ua lawa ka mea ‘ai?

KUNĀNE: ‘Ae ua lawa pono nō. E, mahalo nui e Tūtū.

TŪTŪ: No ke aha?

KUNĀNE: No kēia pā‘ina.

TŪTŪ: E Kunāne, aloha nui au iā ‘oe. ‘O ‘oe ku‘u mo‘opuna mua i puka mai ke Kula Kaiapuni. Ha‘aheo loa au iā ‘oe. A ‘o ‘oe ka mea kōkua nui ia‘u e mālama iā Pualēi lāua ‘o Kealohi. Mahalo nui au iā ‘oe.

CROZIER: Hiki nō. Don't forget; this is not the last time you'll see that vignette. We'll see it again in our next lesson, when we clear up some other patterns that maybe you'll still confused, but ‘a‘ole pilikia; stick with us. Mahalo once again to our trustees of Kamehameha Schools Bishop Estate for providing us with this opportunity, and mahalo for Mamo Howell for my lolo. And na ke Akua e ho‘opōmaika‘i iā ‘oukou apau A hui hou; aloha.

[CREDITS]

[END]