

## KULĀIWI Lesson 20

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

CROZIER: Aloha mai kākou e nā hoa haumāna o ka papa ‘ōlelo Hawai‘i ‘o Kulāiwi. Welcome. This is the twentieth in a series of twenty-four Hawaiian language lessons sponsored by Kamehameha Schools Bishop Estate, in collaboration with the State Department of Education. ‘O Ekela Kaniaupio-Crozier ko‘u inoa a ‘o au ke kumu no kēia papa ‘ōlelo Hawai‘i. Well, we're almost to the end. I think we have four more lessons, and we will be pau with this set, and you should be on your way to being fluent. No; but you know, at least you're closer than you were when you were at Number 1.

Anyway, like every other day, I mention that you can call the Kulāiwi Hotline at 842-8059, if you have any questions, comments, or concerns about the Hawaiian language, if you're wondering if you can get into a Hawaiian class, and where are they, and how you would go about doing that, or if you're wondering how you can get lessons for Kulāiwi, or what is Kulāiwi all about. You know, you may be just tuning in for the first time and wondering, what is this? Well, you can get answers at that number, 842-8059. And I promise to call you as soon as I can.

Hiki nō. Today, we're continuing our lesson into the dorm, and watching Kunāne move into the dorm with his friends. But before we go to that, we have a very special interview with Manu Boyd. Manu is the cultural specialist at the Office of Hawaiian Affairs, and also a good friend of mine who also started to learn Hawaiian language about the same time I did at the University. And I'd like to share him with you in this way, where you can find out what was his process in learning the language, how he carries it on today. Because I think that's pretty interesting. All of us have our different stories as to how we came to the language, how we use in our everyday life, and how we make a difference in the State by our contributions to the perpetuation of language. So lawa paha ka wala‘au; let's check out this interview with Manu Boyd. A hui hou.

### VIDEO WITH MANU BOYD

CROZIER: Our guest this morning is Manu Boyd. Aloha mai.

BOYD: Aloha mai kāua

CROZIER: Pehea ‘oe?

BOYD: Maika‘i.

CROZIER: Pa‘ahana

BOYD: ‘Ano pa‘ahana au, akā hau‘oli au ke noho ma‘ane‘i me ‘oe. ‘Ano lō‘ihi ka manawa kāua i noho ‘ole mai no laila...

CROZIER: ‘Ae e noho pū ‘ole mai

BOYD: No ka pa‘ahana a kāua

CROZIER: ‘Ae, akā pa‘ahana i ka hana maika‘i. No laila he maika‘i

BOYD: E ho‘o holomua ai kākou

CROZIER: Well, ua mamake au e mahalo iā ‘oe no kou kali ‘ana me ke ahonui a hiki i kēia manawa.

BOYD: ‘Ae, he ahonui ko‘u.

CROZIER: ‘Ae, ‘a‘ole ‘oukou ‘ike ke kali ‘ana o kēia akā na‘e. Eia nō kāua.

BOYD: ‘Ae

CROZIER: Hiki paha iā ‘oe ke wehewehe mai ia‘u i ka manawa i ho‘oulu ai ka ‘i‘ini i loko ou e a‘o i ka ‘ōlelo Hawai‘i.

BOYD: I ko‘u wā ma Kamehameha, ke hele kula ‘ana ma laila, ua koho ‘ia au e komo ia kekahi hālau ‘o ia ho‘i ‘o Hālau nā Kamalei a i kēlā manawa, he ‘umikūmālima wale nō makahiki. No laila, ua komo au i loko o ka hālau ma lalo ‘o Uluwehi Cazimero, ko‘u kumu, a ma kēlā manawa ua pi‘i ka hoihoi i loko o‘u e a‘o i nā mele, i ka ‘ōlelo a e kōkua ai au i nā hula a me nā oli. No laila i kēlā manawa ua lawe au i ka ‘ōlelo Kepanī ma Kamehameha no ‘ehā makahiki.

CROZIER: ‘Ae.

BOYD: A no laila, i ko‘u makahiki hope ma Kamehameha. Ua lawe au i ka papa ‘ekahi o ka ‘ōlelo Hawai‘i. A i ka ho‘omau ‘ana ma ke kulanui o Hawai‘i ma Mānoa, ua komo au, ua komo kāua i loko o kēlāpapa ‘ōlelo Hawai‘i ma Mānoa.

CROZIER: ‘Ae

BOYD: No laila, he ‘umikūmālima makahiki ko‘u a‘o ‘ana i ka ‘ōlelo Hawai‘i a mau nō ko‘u noho haumana ‘ana. He haumana wale nō au.

CROZIER: Maopopo ia‘u, e like me ia‘u. He kumu akā he haumana nō. Nui nā mea e a‘o ai. ‘Ae no laila, ma ka ‘ōlelo Haole paha hiki iā kāua ke kama‘ilio e pili ana i kāu hana ma hope.

CROZIER: Okay; so you took four years of Japanese at Kamehameha. And I’m sure our viewers are going--

BOYD: Hai; honto.

CROZIER: --okay; wait a minute, what did they say? Yes, four years of Japanese, but then you were chosen to go into Hālau Nā Kamalei.

BOYD: Right.

CROZIER: Na ke kumu hula ‘o Robert Cazimero.

BOYD: Right.

CROZIER: ‘Ae. Then in your senior year, you took Hawaiian language.

BOYD: Yeah.

CROZIER: And it was then and there that you decided Hawaiian language was a good thing.

BOYD: Right. At that time, you know, the Hawaiian language classes were one of the smaller language classes, I think, at Kamehameha. I think Japanese was probably the largest, with many, many people who were taking it. And this wasn't that long ago. People, it wasn't that long ago. It was in 1980, actually. And so I became interested, and I took first year Hawaiian. And I had always been interested in Hawaiian music, and I was already involved in the hālau. So by the time I went to Mānoa, it was sort of a natural thing to continue with 'ōlelo Hawai'i. And as you and I both know, because we were there at the same time, we had really good teachers. You know, Larry Kimura was my first teacher. I entered the University system in second year Hawaiian, and continued with third year. And then I stopped going to the University. 'Cause you know, all we have reasons why we do things.

CROZIER: We all have reasons that we won't talk about yet.

BOYD: Right.

CROZIER: Okay. Okay, so then after, you continued in hula and music.

BOYD: Right; right.

CROZIER: And so share with us some of the avenues that you've gone now; tell us what you're doing now.

BOYD: Well, I'm presently employed with the Office of Hawaiian Affairs in what we call the Ke'ena Mo'omeheu, which is the cultural office, and my job there is a specialist. And we work with programs that support and advocate for Hawaiian culture, including Hawaiian language. It's a pleasurable, a pleasant kind of an atmosphere at work because of the kinds of things that our work embodies. But outside of work, it seems that the other areas in the community that I'm involved with all sort of connect to Hawaiian language in one way or another. And I don't mean to be presumptuous by that, because again, I'm a Hawaiian language student also. But it seems that in my work with Ho'okena, for instance, my music group, we as a group have sort of dedicated ourselves to Hawaiian language music. Not because it's the thing, but it's because it's our thing. It's our loina, it's our culture, and it's beautiful. It really is so beautiful. So we work--

CROZIER: And you guys are beautiful. Your music is beautiful.

BOYD: Oh, thank you; thank you. Well, we work hard to try and to expand, and to learn. So I do that as well, and I work with--again, still in Hālau Nā Kamalei, and I have a job with the Hawaiian Civic Club of Honolulu as a—choral director

CROZIER: Let's go back to Hālau Nā Kamalei, because I would like to say congratulations publicly on the 'uniki that you went through.

BOYD: Oh, mahalo; mahalo.

CROZIER: And having become kumu hula. Because I think you know, nowadays, we don't see that; we don't see the tradition of 'uniki being carried.

BOYD: Right.

CROZIER: People like to kind of just deem themselves kumu hula. And you actually went through the process and the training--

BOYD: The ceremonies.

CROZIER: --and the ceremonies. And I think that's a credit to your kumu, and his kumu, Auntie Maiki Aiu. And I think that should be said, the genealogy of your training.

BOYD: Right. And it goes back to our Ioina.

CROZIER: Pololei.

BOYD: This is who we are. I really believe strongly in a concept that I refer to as cultural sovereignty. You know, we work towards self determination, and culturally speaking, I think our people were not afforded the opportunity to be cultural, or to be self determining as far as our culture goes. Whether it be hula, or chant, or Hawaiian language, or Hawaiian music, it never really had a purpose that I consider to be a fulfilling one. It was always for entertainment or for the benefit of other people. But now we do these things for our own benefit. It's for the benefit of not only us, but everybody who has come before us. And I think as Hawaiians, we always need to remember that are kūpuna are with us. And so we are able to speak the language, we are able to let these ceremonies that at one time were looked upon with disfavor, and live the life of our ancestors in a context that is contemporary. That's very important too, because you know, we're wearing the aloha wear. Mahalo to Sig Zane for this shirt, by the way. But yeah, it's who we are, and it's important that we express ourselves in the way that we choose and as we see fit.

CROZIER: Pololei; pololei. And that's the bottom line. I think we need to provide respect for that. That you know, today its 1995, yet we still maintain our Ioina in the way that we can. 'Ae. Okay; that was maika'i, 'cause I wanted to make sure that we know that there was something that happened there, 'cause it was very, very special. And like you said, it wasn't for entertainment purposes; it was to carry the Ioina. But you also work with Hui Siwila, the Honolulu Civic Club.

BOYD: Right; right. Honolulu Civic Club is the original club that was founded by Prince Kūhiō. It's the first Hawaiian Civic Club. And we're preparing now for the convention, which is an annual convention, kū makahiki, annual.

CROZIER: Oh, kū makahiki?

BOYD: Yeah. And it's gonna be in Kona this year. But I'm the alaka'i mele, I'm the choral director for our choral group so, you know, we're working on that. And that involves language as well. Because with Hawaiian music, the adherence to proper use of the language is very important. And we should know, and we should admit too, that sometimes some of the language we hear in Hawaiian

music isn't so good. And I'm not sure why that is, but it's something that we constantly need to strive for, to better, and to become more 'i'iike when it comes to the language.

CROZIER: 'Ae; pololei. Pololei. So you're a busy person; pa'ahana 'oe.

BOYD: Yeah; well, just like you. We're all busy.

CROZIER: Well, you know, we talked about this before, that that's basically our lives. When you get involved in Hawaiian language, you're busy.

BOYD: Right.

CROZIER: Bottom line. 'Cause everybody wants a part of this now, and it's beautiful. You know, it's pa'ahana i ka hana maika'i.

BOYD: What I think is important too, though. As we spoke of earlier too; just because we're so dedicated to language and all that, there are so many other things in the world, and in Hawai'i today that we can enjoy, that are outside of the scope of, quote, the Hawaiian community or what have you. And you know, you can take the Hawaiian language with you wherever you go. You know, I've travel all over the place; I've been to different points in the world. And we were with a group of language people--Larry and Kauanoë them; we were down in Aotearoa in Wellington at a shopping center. We were just kinda going through and talking, speaking Hawaiian, and everybody was really kind of taken aback by that and wanted to know what it was, and had no idea that we do have a language. So I think the point here is that language has a place beyond the classroom, beyond the 'ohana, beyond the hale pule. It's for all areas of our lives.

CROZIER: So every time you open your mouth.

BOYD: Right.

CROZIER: Bottom line.

BOYD: Right.

CROZIER: 'Ae.

BOYD: Pololei.

CROZIER: If there was one thing you would like to share with our viewers as far as 'ōlelo ho'opaipai, or mea ko'iko'i iā 'oe, kēia kou manawa, this is your chance.

BOYD: Well, you know, when it comes to learning the Hawaiian language today, whether you're Hawaiian or not, but I think particularly if you are Hawaiian, it does require sacrifice. That's all there is to it. And the sacrifice may be time; it certainly is time. It may be money. Sometimes you have to pay, because even the kumu 'ōlelo Hawai'i have to eat too.

CROZIER: To maintain this lovely figure.

BOYD: There we go; there you go. But it takes sacrifice. You cannot learn Hawaiian language by osmosis, you have to go and actually put some effort into it. And it's gonna take that kind of ongoing effort. You know, you speak to the kaiapuni people and all the 'ohana and the teachers involved in Pūnana Leo and Kula Kaiapuni, it's like preaching to the choir; because they know. These people dedicate so much of the lives; in fact, the vast majority of their waking hours, to ho'oholomua our language. But for those of us who are outside of the school system, which is myself included, I think you just gotta stretch and put some time and some effort into it. You may have to reprioritize, you may have to give up something that you enjoy doing, one of your le'ale'a activities, and just get in there and do it. It's for our own good. It's for our own benefit. It's a beautiful language, it's a useful language, and it's also a growing language. It's a language that is now being shaped for the 21st century in Hawaii and beyond. So stick with it. You know, I'm still learning, I'm still going to school or trying to.

CROZIER: But you're gonna finish, and that's the main thing.

BOYD: Oh, 'ae. He pahuhopu.

CROZIER: 'Ae pololei, he pahuhopu no kākou. Mamake au e mahalo aku iā 'oe no kou kipa 'ana mai kēia lā.

BOYD: 'Ae, mahalo iā 'oe a mahalo iā 'oukou apau no ka nānā 'ana mai i kēia polokolamu maika'i loa.

CROZIER: 'Ae, mahalo nui.

CROZIER: Hiki nō. I hope that you got something out of Manu's little words of encouragement. You know, there are so many things that we can learn from different people who have been involved in the language. But also, those of you who are just beginning, there are so many things that you can share with those who haven't yet begun to learn the language. And you know, when you think about it, if you tune in and watch every lesson of Kulāiwi, each time you watch, you realize, Wow, I'm learning a little more, I'm learning a little more, I'm getting a little better. And you think, Oh, but I still can't speak. But if you go back to that very first time when you knew nothing, I hope you feel like you can pat yourself on the back and say, Hey, you know, I really did come far. And that's what it's all about. Now that you know where you're at, now you turn around and you help somebody else who hasn't started, who has been saying, Oh, I really want to learn Hawaiian, but still hasn't take the plunge, and give each other encouragement and support. Because like Manu said, it takes a lot of effort, and you can't just learn Hawaiian by osmosis. You know, some people may think you can if you just hang out with people who speak Hawaiian. Well, that's part of it. But the other part is, if you're with someone who's speaking Hawaiian, you really need to pay attention. And certain skills need to be honed in on; skills like your listening skills, and your ability to remember things. Because sometimes you hear it, but then it's gone in a flash. And somehow, the older we get, the harder it gets to remember things. I know that's true for myself, you know. Before, I was a whip, you know. You give me something, I can remember anything. And as time has gone on, whoo, that skill has definitely worn down. But we just have to work harder at it. And you know, like I said, don't get discouraged when you see young people, especially children, just picking up the language and flying.

Remember, we all have a place, we all have our own time, we all have a beat that we're marching to that's a little different from another person's. Okay; so you do what you have to do to learn, and remember that you can always call in and ask questions when you don't know or don't understand something. Hiki nō?

Okay; let's go back to watching Kunāne move into the dorm with his friends, Kalama and Keawe. And pay attention to what's being said. If you watched the last lesson, then you should be clear on a lot of things that's been going on. But if not, 'a'ole pilikia, 'cause we'll go through it again, and we'll clear it up. And hopefully, we'll make sense of what you're seeing. Hiki nō? So of you're mākaukau, I'm mākaukau, and noho i lalo, nanea and enjoy. A hui hou.

[00:18:15.00] HAWAIIAN LANGUAGE VIGNETTE

KUNĀNE: Eh! Aloha mai e Kalama.

KALAMA: E Kunāne! E noho ana 'oe i kēia hale?

KUNĀNE: 'Ae. Hū, ka nani o kēia hale. Pehea, ua 'ike 'oe i kou lumi?

KALAMA: 'A'ole. E hele ana au i kēia manawa. E hele pū kāua.

KUNĀNE: Ah, pono au e kali iā Keawe. 'O ia ko'u hoa lumi

KALAMA: 'O Keawe...mai Maui?

KUNĀNE: 'Ae, 'o ia nō. Pehea, kama'āina 'oe iā ia?

KALAMA: 'E, kama'āina au iā ia no ka mea ua pā'ani pōpeku kāna kime i ka'u kime. He kanaka ho'omāke'aka loa 'o ia.

KUNĀNE: 'E 'e 'e, a akamai loa 'o ia kekahi.

KALAMA: 'O ia kā?

KUNĀNE: 'Ae

KALAMA: Mana'o au pōloli mau wale nō 'o ia.

KUNĀNE: 'Ae, akamai 'o ia i ka makemakika. Inā he pilikia kou, kōkua 'o ia iā 'oe.

KALAMA: Maika'i kēlā, no ka mea, nui ko'u pilikia ma ka papa makemakika. Makemake au i ke kōkua.

Eia kekahi, 'o kona kaikua'ana 'o ia ko'u kumu pili kanaka kula ki'eki'e o Anuenue.

KUNĀNE: 'E 'o Moke.

KALAMA: A pehea 'oe i kama'āina ai iā Keawe.

KUNĀNE: Ua hele māua i ka Pūnana Leo like, a ma hope, i kona noho ‘ana ma Maui kipa mau ko‘u ‘ohana i kona ‘ohana ma ‘ō. A no laila, ‘ano pili māua. Pehea, ‘o wai kou hoa lumi?

KALAMA: ‘A‘ole au ‘ike. Lohe au he kanaka ho‘okanipila ‘o ia. ‘O Uluwehi kona inoa.

KUNĀNE: Uluwehi ‘o wai? Hele ‘o ia i ke kula kaiapuni hea?

KALAMA: ‘A‘ole i hele i ke kula kaiapuni. He makua ‘o ia. Hele ‘o ia i Mānoa e a‘o i ka ‘ōlelo Hawai‘i.

KUNĀNE: He aha? He makua ‘o ia a e noho ana ‘o ia ma ka hale noho haumana?

KALAMA: ‘Ae. Makemake ‘o ia e a‘o pono i ka ‘ōlelo makuahine.

KUNĀNE: Ah, maika‘i kēlā. Auē! E noho ana ‘oe me ka makua. Aloha ‘ino ‘oe.

KALAMA: ‘A‘ole pilikia.

KEAWE: Aloha mai, kala mai. Lohi au? Ua hele au i ka hale kū‘ai.

KUNĀNE: Auē e Keawe. He aha kēnā mau mea?

KEAWE: ‘O kēia ka‘u mea ‘ai māmā. ‘Ike ‘oe, pono au e mālama i ko‘u kino ikaika.

KUNĀNE: Auē. Hau‘oli au ‘o au kou hoa lumi. Eh, kama‘āina ‘oe iā Kalama?

KEAWE: ‘Ae aloha, pehea ‘oe?

KALAMA: ‘O ia mau nō. A ‘o ‘oe?

KEAWE: Mākaukau nō au no ke kula a me nā wahine u‘i.

KUNĀNE: Tsa! Pono ‘oe e ho‘opa‘a ha‘awina.

KEAWE: Mai hopohopo, ‘o ka mea mua, aia ma hea ka lumi kuke?

KUNĀNE: ‘A‘ole au ‘ike, ua kali au iā ‘oe.

KEAWE: Ua lohe au, nani loa nā lumi ma kēia hale.

KALAMA: ‘Ae, ua lawe mai au i ka‘u mau ki‘i o ku‘u kulāiwi ‘o Hilo.

KEAWE: ‘O Hilo i ka ua Kanilehua.

KUNĀNE: [SINGING] Hilo Hanakahi i ka ua Kanilehua.

ULUWEHI: ‘Ae, [SINGING] Kohala i ka makani, i ka makani ‘Āpa‘apa‘a. Aloha mai.

THREE BOYS: Aloha

ULUWEHI: Eia au, kou hoa lumi.



THREE BOYS: Aloha nō.

CROZIER: Hiki nō. Maika'i. So was that better? Okay; you know, sometimes you just need to see it again. Today's lesson really don't clear u what you saw in the vignette, but what we are doing in today's lesson is going through a review of those things that we covered from Lessons 13 to 19. Okay? 'Cause we're halfway there-- actually, we're more than halfway there, and we might want to review some of the things that we've gone through. Okay; let's start first with the pattern that lets us say we're going to do something, or someone is going to do something. In other words, the future tense. Okay; e action ana. So let's begin with that; let's take a look.

E hā'awi ana 'oe i ka honu iā Kau'i? E hā'awi ana 'oe i ka honu iā Kau'i. Kala mai; this is a question, so how should we say that? Okay; if you practiced, let's see if you got this right. E hā'awi ana 'oe i ka honu iā Kau'i? E hā'awi ana 'oe i ka honu iā Kau'i? 'Ae. Okay; so we see, e action ana; what does that say? You're gonna give a turtle to Kau'i? Okay; and if you've been following us along, you remember then that in Lesson 13, Kunāne was going to buy a graduation gift for Kau'i, and he checked out the honu, the turtles, yeah? So this comes from that vignette. E hā'awi ana 'oe i ka honu iā Kau'i? Let's take a look at this part in pink, iā Kau'i. Okay. Just to make sure you remember, we have object markers, i and iā. In this case, we're using Kau'i, which is name. And so when a name is being used as the receiver of the action, in this case it would be Kau'i who would be receiving a honu, then we would mark it with, ia. Okay? So let's take a look. E hā'awi ana 'oe i ka honu iā Kau'i?

E hele ana 'o Kau'i i ke kula. Now, we see Kau'i being marked with an 'okina o. 'Okina o tells us that this is the subject; now Kau'i is the subject of this sentence. It says that Kau'i is going to school, or will be going to school. And you may be sitting there thinking, Well, how do you know when is going, or will be going? Well, that's kinda contextual; okay, that's when you're listening to the conversation and you kinda figure out that within the context of your talk story or the mana'o of your talk story, it tells you whether it's going to happen, or if it's happening at the moment. Okay; we're seeing Kau'i being marked with 'okina o. That means we're marking the subject. When the subject is a name--and when I refer to the subject, we're talking about the person who's doing the action. In this case, it's Kau'i. So Kau'i is going to school; we use 'okina o. E hele ana 'o Kau'i i ke kula. But when Kau'i was receiving the action, okay, on the other end--not the one who's doing it, but the one who was receiving the action, we saw her name being marked with, iā. E hā'awi ana 'oe i ka honu iā Kau'i. E hā'awi ana 'oe i ka honu iā Kau'i. 'Ae? And you notice it was, e hā'awi ana 'oe i ka honu, right? We marked the turtle, ka honu, with i, but we mark her name with iā. That's the difference between the two. Ka honu is what we call a common noun, which is just a thing. And Kau'i is considered a proper noun, like a name. So, i ka honu iā Kau'i. We got two objects, actually, in this sentence. Okay; e hā'awi ana 'oe i ka honu iā Kau'i. So those are the things that we need to watch, okay, the difference between i and iā. And then also, the difference between when a name is being used as the subject; we always mark it with 'okina o. Hiki nō? Okay; let's take a look at our next one.

E mālama ana ka makuahine iā lākou. And here, we have another example of when we use, iā. In this case, lākou is referring to, who? All of them. Maika'i. And who's doing the action here? Remember that the person who's doing the action always follows the action, okay? 'Cause in Hawaiian, it goes, action, subject, object. Okay? Verb, subject, object. Which means that the thing that they're doing is what's most important, and second to that is the person who does it, and the last thing that's important is what it's being done to. So in this case, we're seeing the makuahine, the mother is, what? Taking care of them. E mālama ana ka makuahine iā lākou. E mālama ana ka makuahine iā lākou. Okay? So we're seeing, iā lākou. Hiki nō? Okay. E mālama ana ka makuahine iā lākou. Okay; the mother is taking care of them. What if it was, the mother is taking care of the children? Okay; if we're gonna say the children, then we have to change iā to i. Because now, we're using the common noun. E mālama ana ka makuahine i nā keiki; i nā keiki. Okay; the children. Hiki nō? Nā, referring to "the", plural. Right? When we want to say "the" and make it plural, then we would use, nā. Hiki nō.

E mālama ana ka makuahine i nā keiki. E mālama ana ka makuahine i nā keiki. Okay? We want to just take a look at that, the difference between using iā, and when we use i. Okay?

Now, just a little mana'o on the side here. And that's, sometimes we know all of this, we got it like all in our head. We've been learning this stuff in Kulāiwi, and we've been thinking about it, and we've been using it. And then you find yourself in the middle of a conversation with someone in Hawaiian. Well, maybe not even in the middle; maybe you're only up to, pehea 'oe, maika'i au. And you just want so badly for it to continue, but you're just really, really nervous about carrying on in Hawaiian, of course, for fear that they might carry on to the point where you cannot go. But what you need to do at that point is kinda take a deep breath, and take your time. Take your time, okay? Because you're a student in Hawaiian language, and you have a right to take your time and think about what you're saying. And anyone who's speaking to you, who's already able to speak, will remember the days when they first started learning. And so there'll have to be some kind of ho'omanwanui, some kind of patience on their part to help you work through it, okay? And don't kill yourself for not doing it, not being able to say it, okay, or not being able to remember. Use that as an opportunity to practice, okay? I know you've heard me say this before, and I'll say it again, and again, and again. That you cannot pass up these golden opportunities, okay, when someone who can speak Hawaiian is willing to speak to you. And so you cannot just walk away and go, Ho, well, I'm just gonna waste their time. Mm-mm. That is the moment of truth, okay, where you can actually try it out. So maybe if somebody asks you, Oh, where are the children? And you can say, you know, Oh, e mālama ana ka makuahine i nā keiki. There you go. See, so in those moments when you think, What could I say? You know, it's not a matter of having to memorize every line that comes out of Kulāiwi, but also just trying to remember the pattern. Let's take another look at this line, so we can see how it's put together.

Remember, first it's the action; e mālama ana. Then the who; ka makuahine. And who is she taking care of; i nā keiki. So if you remember it by chunks, by pieces, then it's not so overwhelming. Because sometimes, I know it's like a long sentence, and you just think, Oh, my god, I'm never gonna get through all of this.

But take small bites, so you don't choke, okay? E mālama ana ka makuahine i nā keiki. Hiki nō.

On to 'a'ole; okay? Looking at how do you make stative sentences negative. Now, let's just take the word 'a'ole off; let's make like it's not there, and start with maika'i. Maika'i kēia puke. Maika'i kēia puke. This book is good. Well, if this book is not good, all you do is put 'a'ole in front of it. So can you say, 'a'ole? Maika'i. Okay. Remember, in Kulāiwi, I don't know what you're saying out there, but all I can say is, maika'i. So you know, you're always right in Kulāiwi. Maika'i. 'A'ole maika'i kēia puke. This book is, what? Not good. 'A'ole maika'i kēia puke. Hiki nō?

What if you were saying, I'm not good. Somebody says, Oh, pehea oe? And you want to say back, I'm not good. 'A'ole maika'i au. 'A'ole maika'i au. Yeah? See how easy? 'Cause maika'i au is, I'm good, I'm fine. If I'm not fine, then it's 'a'ole maika'i au. So ma'alahi, so easy. Just stick the 'a'ole in the front, and boom, you're there. Okay?

Now, we hear this all the time. Pau ka hana. Pau ka hana. The work is, what? Pau, finished, complete. Pau is, finished, completed, ended. So pau ka hana; the work is pau. What if the work is not pau? Then it's, 'a'ole pau ka hana. 'A'ole pau ka hana. Let's take a look. 'A'ole pau ka hana. Hiki nō? 'A'ole pau ka hana. So you see, the negative in this pattern is so easy. In fact, I'm not gonna put a whole lot of examples of this, because it's so simple. But I do want to say something about the word, pau. And that's, pau is finished, complete, okay? So you cannot say things like, pau wau. I'm pau. If you're pau, you're lying down, dead. Okay? That's pau, all right? The thing that's pau is what's pau. Okay? So I know like, you're finished eating, and somebody says, Oh, you pau? Well, if they lying down on the floor, dead, you know, not breathing, yeah, then they pau. Okay. But what you're really asking is if your eating is pau, or the food is pau. So pau ka mea'ai? Yeah, pau ka mea'ai. Now, some of you may be thinking, Boy, that's the first time I heard that. Well, sometimes, you know, we just never heard it. And so just like how we say "Hanalulu" all the time--you know, "Hanalulu", "Hanalulu"--we think that that's correct because everybody says it. Until somebody tells you, No, the word is not "Hanalulu", the word is Honolulu. Right? So until you hear that, then you keep on thinking that you've been saying it right all this time. So same thing with this word, pau. You're not pau; the action is pau. So you have to be real careful about that. And the reason why I pick on this is because now, we have children who are growing up in this language, and it's real important at this early stage that we get everyone trying to speak good Hawaiian language, okay, so that we can get them to be speaking good Hawaiian language. Or else we see a deterioration of language, which is sometimes the case in almost any language where we see a breakdown, and that's how we end up with Pidgin or we end up with broken English, or misused English words. But in Hawaiian, we still have a chance, because we're still coming alive right now. So just remember that word, pau. Okay; the thing that's pau is what's pau, not the person who did it. So you cannot say, Oh, the wahine is pau with her food. No; her food is pau. Pau kāna mea'ai. Okay; lawa nō.

Let's go on. Looking at negative in the e ana pattern. We had this in our last lesson, and that was making the future tense negative. 'Ae? 'A'ole au e hele ana i ka pā'ina. 'A'ole au e hele ana i ka pā'ina. Now, the positive sentence or the

regular sentence where you would say, I'm going to the party, would be, e hele ana au i ka pā'ina. 'Ae? E hele ana au i ka pā'ina. In the negative, what are we seeing? The pronouns jump up in the front. We see au jump up, because remember what I told you, that the pronouns are nīele, they're noseey, so every time negative stuff go on, they pop up in the front to check it out. If there's no other way for you to remember this, I think that's one way for you to remember. 'A'ole au e hele ana i ka pā'ina. See that au, jump in the front.

Sometimes I wish we had dakine, you know, Sesame Street stuff where you see things jump around. Because then maybe you remember that pronouns, boom, pop up in the front. Okay? 'A'ole au e hele ana i ka pā'ina. One day, we're going to have little things like that, that we can do. But right now, we're looking at it being just like this, okay? So remember, that's a basic rule. 'A'ole au e hele ana i ka pā'ina. When the subject is a pronoun, then we're going to see it jump up front. Now, some of you may be saying, Ho, Ekela, you say the same stuff over and over, and over again. Well, if you're tired of hearing this over and over again, can you imagine how tired I am of saying this over and over again? But I always think it's worthwhile repeating, because if we don't hear it often enough, then we make the mistake. So as soon as you say the word 'a'ole, you're gonna hear me going, Pronouns jump in front. So then you're gonna go, Oh, 'a'ole au e hele ana i ka pā'ina. Okay? That's the idea, so you hear Ekela's voice in your head every time you speak Hawaiian. Because, you know, there's a lot of rules. That's what learning language is all about; rules. Okay? Now, we didn't have this one coming up, and this, I was saving. We talked about pronoun subjects jumping up in front, but what if the subject is not a pronoun? Let's take a look. E nānā kākou.

'A'ole e ho'i ana ke kumu i ka hale. 'A'ole e ho'i ana ke kumu i ka hale. In this case, the teacher is not going to return to the house. 'A'ole e ho'i ana ke kumu i ka hale. And you see, the position of this subject stays in the same place. Let's take a look at this without the word 'a'ole, okay, and just, e ho'i ana ke kumu i ka hale. E ho'i ana ke kumu i ka hale. That the teacher will be returning to the house. The teacher will not be returning to the house? Simple; just stick an 'a'ole on top of that. 'A'ole e ho'i ana ke kumu i ka hale. No moving around, nothing's moving around. The only time you're going to see the subject move up in the front is when it's a pronoun. Other than that, it's gonna stay right there. If it was, Lani is not going to return to the house, 'A'ole e ho'i ana 'o Lani i ka hale. You see? The only time you're gonna hear it pop up is if we're using one of the pronouns; au, 'oe, 'o ia, māua, kāua, lāua, lākou, kākou, mākou. You know, all of those. Any of those will pop up in the front. But anything else will stay in the back. Simple rule; okay.

Right now, we have a new pattern. Okay; we went over the negative of the past tense, where saw ua turn to i, and we saw how we make, a action ana, turn negative. Now, we're going to see how do you make the present tense turn negative. Do you remember what the present tense was? It's, ke action nei. So if I wanted to say, I'm teaching all of you right now. Okay. Ke a'o aku nei au iā 'oukou i kēia manawa. Ke a'o aku--remember aku, going away. My teaching is going this way, I hope. Okay? Ke a'o aku nei au iā 'oukou i kēia manawa. I going make one hula. I am teaching all of you right now. Okay? Ke a'o aku nei au iā 'oukou i kēia manawa. I am teaching all of you now. Okay; ke action nei. What if I was eating laulau right now. Ke 'ai nei au i ka laulau i kēia manawa. What if all of you are listening right now. What if, yeah? I should hope so.

Okay. Ke ho'olohe nei 'oukou i kēia manawa. Okay? Okay; ke action nei. That's the present tense. Now, look what happens when we make it negative. Here we go.

'A'ole au e hele nei. 'A'ole au e hele nei. Okay; what does this say right now, just this part? I'm not going. Right? I am not going. And we see once again, nothing different in this negative pattern with the pronoun subject; it pops up in the front, just like the other. But what we see is, ke nei turns to e nei. Okay. Now, this is not the same as the song. [HUMS], ei nei. That's not the same as this e nei. Okay? This is the present tense, and we're seeing ke turn to e in the negative, okay? 'A'ole au e hele nei i ka pā'ina. So the regular sentence would be, ke hele nei au i ka pā'ina. Ke hele nei au i ka pā'ina. I am not going to the party; 'a'ole au e hele nei i ka pā'ina. 'A'ole au e hele nei i ka pā'ina. Hiki nō?

So this is so much for you to remember, yeah? If you're running around your house saying, My god, she's teaching more stuff; well, that's the whole idea. This is 13 through 24; we're supposed to be going forward, okay? Don't worry; 25 through 36, we'll be running. Okay? But anyway, this is ke nei, turning to e nei in the negative pattern. Okay? Let's take a look at another example.

'A'ole e ho'i nei ke kumu. 'A'ole e ho'i nei ke kumu i ka hale. There it is. 'A'ole e ho'i nei ke kumu i ka hale. The teacher is not returning to the house. Now, see the position of the teacher, the subject? It stays in the same place, right? Let's take away 'a'ole, let's make like it's not there and just look at it if it said ke. Then it would be, ke ho'i nei ke kumu i ka hale. The teacher is returning to the house. And when we use ke action nei, we know as we're talking, this thing is happening, 'cause this is the present tense. But in the negative, all it is, is a matter of putting 'a'ole at the front of your sentence, turn ke to e, so that we have 'a'ole e ho'i nei ke kumu i ka hale. We don't see the subject move. The only time you see the subject move is when it's a pronoun. So easy, yeah? So ma'alahi. You're sitting there going, Yeah, right, whatever. Okay; let's just review the negative sentence.

'A'ole au i hele i ka pā'ina. 'A'ole au i hele i ka pā'ina. And this says, what? I didn't go to the party. Now, we have had this in lessons past, and we have said this over and over again. Okay? Or I have. I always like to refer to myself like there's plenty people. 'Cause it's so lonely, okay? 'A'ole au i hele i ka pā'ina; I didn't go to the party. And in this case, we have a pronoun subject; it pops up in the front.

But in this case, we keep the subject in the same place. Why? Because it's not a pronoun subject; it's a common noun. It's just a thing, okay? So, 'a'ole i ho'i ke kumu i ka hale. 'A'ole i ho'i ke kumu i ka hale. Okay; enough negativity for now. Let's go on to a different pattern.

This one is called stative/causative. You know, if you get blown away by these big names, don't even worry about them, because you could call the Harold or Fred, for all I care. Main thing you know what it does. Okay? So let's just take a look at this part. Ua pa'a ka pua; the door is shut. The door is shut; ua pa'a ka puka. And how did the door get shut? I ka makani. You see how you bring in the cause with i. Okay? So here is, how the puka stay. Okay? So you just look at this part; stay, cause. Okay? Maybe that'll help you. All right? The door stay

shut. Okay? And what was the cause? 'Cause the wind. Okay; i ka makani. Isn't this a cool sentence? Okay; this is not hard. Ua pa'a ka puka i ka makani. We don't have something like this in English. We gotta say this long sentence. But in Hawaiian, you tell how something is, how something stay, and then you put in your i, and then you tell how come, the cause. Okay? Ua pa'a ka puka i ka makani.

Let's take another look at another example. Ua kaumaha ke keiki; ua kaumaha ke keiki. The child is what? Kaumaha; sad. Kaumaha is also heavy, and you know, actually, the second part wouldn't work if we used heavy. So the child is sad. Ua kaumaha ke keiki i ka ua. I ka ua. Please make sure you're not saying, "i ka 'ua". That's so irritating. You know, people put in 'okina any kind place, 'cause they think it sounds so Hawaiian. It doesn't sound Hawaiian when you're saying it wrong. Okay; so there's no 'okina over here, so the word is ka ua. Ka ua, not "ka 'ua". Hear the difference? Ka ua, "ka 'ua". Ka ua; the rain. So what, the child is sad because of the rain. Okay. Yeah, well, you know, not all children are sad because of the rain. But if you want to go out and play, you can be real sad when it's raining. Ua kaumaha ke keiki i ka ua. See how you can tell whether this meant sad or heavy? You wouldn't say, the child is heavy, because of the rain, unless their clothes soaked up all the water and you trying to car--never mind; it's a long story. Okay; but you know, you get the idea. You have to, like, get into the context of the sentence so that you can understand which mana'o you're using. In this case, kaumaha would mean sad. Hiki nō?

Okay; how about another pattern. We're reviewing today, and so if you're tuning in for the first time, you're watching Kulāiwi for the first time, you may be overwhelmed by all this new stuff. But don't worry; you know, take your time. You might catch something today, okay? Equationals; what are equationals? It means that something is something. That didn't make any sense, but that's okay; let's take a look.

'O 'oe. 'O 'oe; in this case, you, okay, ka wahine a ke aloha. You are the woman of love. And you may recognize this from the song, from Dennis Kamakahi's song, Pua Hone. Yeah? [SINGS] 'O 'oe ka wahine a ke aloha. Yeah? You are the woman of love. What a beautiful way he opened that song. That was his proposal to his wife, and he opened it with the words, 'o 'oe ka wahine a ke aloha. So if you're a wahine and you want to tell your kāne, you know, 'o 'oe ke kāne a ke aloha. So anyway, it's a beautiful line. And the thing is, it's a very simple line, where you can understand that. Like I said before in another lesson, as you're listening to songs, you might go, Eh, wow, I'm really getting this stuff. I hope so, okay? 'O 'oe ka wahine a ke aloha.

Let's take a look at another example of an equational. O ia ka haumana akamai loa. So you see how 'o ia is one part, and he or she is a very smart haumana, student. And you notice that the position of the adjective or the word that's describing this now is behind. That's how we do it in Hawaiian. And you know what? I really hate it when people say, Oh, Hawaiian is backwards. We're not backwards. English is the one that's backwards, 'cause every other language does the same thing, except English. So you know, think about it. All right? The worst thing is to be told, Oh, you guys are backwards. So irritating. Okay. 'O ia ka haumana akamai loa. He or she is the very smart student. You see how this is one part of the sentence, and it equals out to the other side of the sentence.,.

Another example. 'O Pualei ke kaikamahine u'i. 'O Pualei ke kaikamahine u'i. Pualei is, what? The beautiful girl. 'O Pualei ke kaikamahine u'i. Okay? 'O kēlā ke keikikane 'eleu. 'O kēlā ke keikikane 'eleu. That is the, what? The 'eleu boy. 'Eleu; not to be confused with 'elelū, which is cockroach. 'Eleu refers to a quick person. You know, the kind of person who when got dishes in the sink, they just stand up and wash the dishes. You don't know anybody like that; yeah, me too. Okay; 'eleu, the kind of person who just gets up and does things. You know, like the kind of crew we have here where we work. Okay? These people are just 'eleu; they see something gotta be done, everybody just gets to it and does it. It's wonderful. So that's why I compliment on the side, yeah, so that they be nice to me and make me look nice. Okay. 'Eleu; 'eleu is a good word. And I don't know why, but plenty people name their dogs 'Eleu. Why name the dog 'Eleu? 'Eleu is good for people too. Okay? 'Eleu is a good word; it means quick, someone who just gets to it. 'Eleu.

Now, look at this. 'O kēlā ke keikikane 'eleu. The neat thing about equationals is that because it's equal on both sides, you can switch them around like this. 'O ke keikikane 'eleu kēlā. 'O ke keikikane 'eleu kēlā. And it means the same thing, except that more emphasis is put on the quick boy. I can't even think of the word in English. I know the word in Japanese is gassa gassa, the kind that just does it. Okay? Ho, hello; I really need to find out what 'eleu is in English. But if you know, give me a call, okay? 842-8059. But you see how equationals can go two sides, okay. But not with the pronouns. Pronouns, they always up in the front. I told you about them guys; they nīele people.

Last one of the equational examples. 'O ku'u ipo kēlā kāne nohea. 'O ku'u ipo kēlā kāne nohea. That handsome guy is my sweetheart. But it starts off with, My sweetheart is that handsome guy. Okay? I can say this all the time. 'O ku'u ipo kēlā kāne nohea. 'O ku'u kāne kēlā kāne nohea. And of course, this can be switched, right? 'O kēlā kāne nohea ku'u ipo. Okay? You point out; Oh, 'o kēlā kāne nohea ku'u ipo. Yeah, when other wahine are checking out kāne, you can tell, Oh, 'o kēlā kāne nohea ku'u ipo, ku'u kāne. And don't you forget it. Okay?

Anyway, these are different patterns that you could use. And hopefully, we've done a good enough review so that all of the things that we've been going over from 13 to 19 we've covered all the main things, and it makes it easier for you, and it gets pa'a. Now, let's go through some things that you remember. Okay?

In the negative pattern, the present tense marker changes from, ke verb nei, to e verb nei. Like this. Ke hiamoe nei 'oe, turns to, 'a'ole 'oe e hiamoe nei. Okay?

In the negative tense pattern, the negative tense pattern, the pronoun subject always jumps up to be pili with 'a'ole. And I know you saw this before in our last lesson. But no hurt to see 'em again. Ua hiamoe 'oe 'a'ole 'oe i hiamoe. Okay.

So now, I'm going to give you a couple of minutes to think about what you would say in this situation. I kēia kakahiaka, e hele ana māua 'o ko'u hoaaloha i ke kula, akā--you notice how I mixed the English and the Hawaiian. That's so that you know that although you can't say the whole thing Hawaiian, you can say it in English, okay, when you get stuck. I kēia kakahiaka, e hele ana māua 'o ko'u hoaaloha i ke kula, akā, I don't have a car. How do I tell her that I will not drive

to school today. So this is your little homework right now. Okay; this is not homework you turn in later. This is homework you make sure you got right, right after the vignette. So I'm gonna give you a couple of minutes, and after that, we'll go straight into our vignette to make sure that you understand what's going on. Hiki nō? Okay; a hui hou.

[NĀ MINUKE NO‘ONO‘O]

[00:53:36.17] HAWAIIAN LANGUAGE VIGNETTE

- KUNĀNE: Eh! Aloha mai e Kalama.
- KALAMA: E Kunāne! E noho ana ‘oe i kēia hale?
- KUNĀNE: ‘Ae. Hū, ka nani o kēia hale. Pehea, ua ‘ike ‘oe i kou lumi?
- KALAMA: ‘A‘ole. E hele ana au i kēia manawa. E hele pū kāua.
- KUNĀNE: Ah, pono au e kali iā Keawe. ‘O ia ko‘u hoa lumi
- KALAMA: ‘O Keawe...mai Maui?
- KUNĀNE: ‘Ae, ‘o ia nō. Pehea, kama‘āina ‘oe iā ia?
- KALAMA: ‘E, kama‘āina au iā ia no ka mea ua pā‘ani pōpeku kāna kime i ka‘u kime. He kanaka ho‘omāke‘aka loa ‘o ia.
- KUNĀNE: ‘E ‘e ‘e, a akamai loa ‘o ia kekahi.
- KALAMA: ‘O ia kā?
- KUNĀNE: ‘Ae
- KALAMA: Mana‘o au pōloli mau wale nō ‘o ia.
- KUNĀNE: ‘Ae, akamai ‘o ia i ka makemakika. Inā he pilikia kou, kōkua ‘o ia iā ‘oe.
- KALAMA: Maika‘i kēlā, no ka mea, nui ko‘u pilikia ma ka papa makemakika. Makemake au i ke kōkua.  
Eia kekahi, ‘o kona kaikua‘ana ‘o ia ko‘u kumu pili kanaka kula ki‘eki‘e o Anuenue.
- KUNĀNE: ‘E ‘o Moke.
- KALAMA: A pehea ‘oe i kama‘āina ai iā Keawe.
- KUNĀNE: Ua hele māua i ka Pūnana Leo like, a ma hope, i kona noho ‘ana ma Maui kipa mau ko‘u ‘ohana i kona ‘ohana ma ‘ō. A no laila, ‘ano pili māua. Pehea, ‘o wai kou hoa lumi?
- KALAMA: ‘A‘ole au ‘ike. Lohe au he kanaka ho‘okanipila ‘o ia. ‘O Uluwehi kona inoa.
- KUNĀNE: Uluwehi ‘o wai? Hele ‘o ia i ke kula kaiapuni hea?



KALAMA: ‘A‘ole i hele i ke kula kaiapuni. He makua ‘o ia. Hele ‘o ia i Mānoa e a‘o i ka ‘ōlelo Hawai‘i.

KUNĀNE: He aha? He makua ‘o ia a e noho ana ‘o ia ma ka hale noho haumana?

KALAMA: ‘Ae. Makemake ‘o ia e a‘o pono i ka ‘ōlelo makuahine.

KUNĀNE: Ah, maika‘i kēlā. Auē! E noho ana ‘oe me ka makua. Aloha ‘ino ‘oe.

KALAMA: ‘A‘ole pilikia.

KEAWE: Aloha mai, kala mai. Lohi au? Ua hele au i ka hale kū‘ai.

KUNĀNE: Auē e Keawe. He aha kēnā mau mea?

KEAWE: ‘O kēia ka‘u mea ‘ai māmā. ‘Ike ‘oe, pono au e mālama i ko‘u kino ikaika.

KUNĀNE: Auē. Hau‘oli au ‘o au kou hoa lumi. Eh, kama‘āina ‘oe iā Kalama?

KEAWE: ‘Ae aloha, pehea ‘oe?

KALAMA: ‘O ia mau nō. A ‘o ‘oe?

KEAWE: Mākaukau nō au no ke kula a me nā wahine u‘i.

KUNĀNE: Tsa! Pono ‘oe e ho‘opa‘a ha‘awina.

KEAWE: Mai hopohopo, ‘o ka mea mua, aia ma hea ka lumi kuke?

KUNĀNE: ‘A‘ole au ‘ike, ua kali au iā ‘oe.

KEAWE: Ua lohe au, nani loa nā lumi ma kēia hale.

KALAMA: ‘Ae, ua lawe mai au i ka‘u mau ki‘i o ku‘u kulāiwi ‘o Hilo.

KEAWE: ‘O Hilo i ka ua Kanilehua.

KUNĀNE: [SINGING] Hilo Hanakahi i ka ua Kanilehua.

ULUWEHI: ‘Ae, [SINGING] Kohala i ka makani, i ka makani ‘Āpa‘apa‘a. Aloha mai.

THREE BOYS: Aloha.

ULUWEHI: Eia au, kou hoa lumi.

THREE BOYS: Aloha nō.

CROZIER: Aloha nō. Hiki nō. Hopefully, you've--I say this every time we come out of the second vignette, only because I really do hope that the second time you watch,

you go, Oh, yeah, that was maika'i. And I think in this vignette, they talked a little slower. You know, in our next lesson, we're going to see the sisters getting ready for a pā'ina. And they talk fast, okay? So if I were you, I would start brushing up on your Hawaiian and get ready for our next lesson, because it's going to go by you so fast. And we're only going to see that particular vignette once in our next lesson. We'll see it twice in the next lesson, but we won't see it again, 'cause we'll go to our very last vignette. Okay? Well, anyway, if I just confused you, kala mai. Okay; but don't worry.

Anyway, don't forget, you know, go and practice your Hawaiian language, any way you can. And once again, I would like to say mahalo to our kahu waiwai of Kamehameha Schools Bishop Estate, our trustees; mahalo for making this possible and allowing us to learn Hawaiian language. Mahalo to Mamo Howell, no ku'u lole nani loa. Na ke Akua e ho'opōmaika'i aku iā 'oukou and until our next lesson, Number 21, a hui hou aku. Aloha.

[CREDITS]

[END]