

KULĀIWI Lesson 21

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 Number 21 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 ka papa 'ōlelo Hawai'i. Oh, I'm so glad you're still with us. This is Number 21, and of course, as we're getting closer and closer to 24, I keep on thinking, Oh, we're getting more and more fluent. Or at least, I'm hoping that we are. Okay?

Once again, as with all lessons in Kulāiwi, I invite you to call the Kulāiwi Hotline if you have any questions, concerns, or comments about the Hawaiian language, or if you would like to receive lessons for Kulāiwi. Of course, this is kind of down the road that I'm offering, but it's still available. And so if you would like to receive a lesson, and you haven't received it in your OHA newspaper, please give us a call at 842-8059; 842-8059. And leave your name, your phone number, your address, if you would like us to send you the lessons, or you would like to be put on our mailing list. And please, when you leave your address, please make sure you talk slowly and clearly. Because sometimes we have mail that just goes out, and comes right back, saying that you moved. That was pretty amazing; in one week, you just left town. So make sure you leave your address slowly.

Also, if you're interested in copies of Kulāiwi, you can call 842-8876, and leave your name, your address there, and someone will send you an order form, and you can send that back with your check. Okay? Maika'i; all the business is done.

A lot of things have been happening in Hawaiian language, and we talk a lot about total immersion schools. And today, our interview is with a father who's sent his child for the first time to Pūnana Leo O Kawaiaha'o. Pūnana Leo O Kawaiaha'o opened its doors in September '95, and so presently while I'm speaking, this is the newest Pūnana Leo. And we're very fortunate in this Pūnana Leo--because I'm a mother of a child in this Pūnana Leo, that we're very cultural in our activities, and I feel very appreciative that our kumu in our Pūnana Leo take the time to make sure that our children are learning in the Hawaiian language, and not learning the Hawaiian language as the goal. Of course, everyone would think that, of course, if you send your child to a Pūnana Leo preschool, that you expect them to learn Hawaiian. Well, that's going to happen; that's a guarantee. But what we're concerned about too is that they're learning other things at the same time. And we've seen, just in our own keiki, and you were fortunate to have seen him in an interview for Kulāiwi, that they're learning all kinds of things. They learn geography. I know one night, we were watching the news, and my son was sitting down and he watched--I don't know, one station. You know how they do that virtual reality thing, go over all the islands. And he sat there and he watched, and he called out every single island, and he told me all of the mountains that were on these islands. And I thought, Wow, you know, this is cool. He's only three years old, and he's learned so much. We go out by the ocean, and he can tell us the different things that live in the ocean, right from reef fish, all the way out to the deep blue, they know these things. And I feel very happy that our children are learning so much about Hawaii in their native tongue. Because ... ho, now I not going cry, but you know, I just get kind of soft when I talk about this. Because I feel so strong that this is the only way to give back to our kūpuna, kūpuna who had it really rough when they were growing

up as far as speaking Hawaiian. And many of our kūpuna went through a very hard time, and many of them have a hard time speaking about it. But those who have spoken, namely one of them would be my grandmother and other kūpuna in my church--have spoken about being humiliated for speaking Hawaiian, who were unjustly disciplined in their schools for speaking Hawaiian, and when public school was established in Hawai'i, Hawaiian language was banned. Teachers would go to homes of Hawaiian families and say that you couldn't speak Hawaiian anymore, for fear that their child would not be successful, or that they wouldn't learn English. Now, we're seeing that if you educate your child in the Hawaiian language, that's just beautiful. Because now we know that when you learn another language, in addition to English, your world is bigger, and you're more a part of reality than those people who speak only one language. You know, if we look at Europeans, they can speak five languages. No one told them, I don't think, that they would be stupid or that much less thought of, if they spoke more than one language. But somehow, here in Hawai'i, in our own home, we were told that Hawaiian was not a good thing. And so here we are in 1996--back in 1987, actually, the Hawaiian language preschools started to be established. And we're seeing children speaking Hawaiian, and bringing back the language, and keeping it alive. And this is what it's all about. Although Hawaiian language is recognized as one of the official languages of the State of Hawaii, it really hasn't gained its rightful place in this state. And I think with the children growing up speaking Hawaiian, we have a really good opportunity to take back what is rightfully ours. And I believe it really belongs and starts with our keiki of Hawai'i.

And so let's hear about what goes on in Pūnana Leo O Kawaiaha'o, and the experience of a father for the first time taking his child to a Hawaiian language preschool. Okay? Lawa paha ka wala'au. I'll see you when it's pau. A hui hou.

VIDEO WITH KALEOLANI BROWN

[00:07:31.24] HAWAIIAN LANGUAGE CONVERSATION

BROWN: Aloha i nā mea pa'a. Aloha nā po'e apau. Aloha i ka'u wahine. Mahalo.

CROZIER: 'Ae, mai poina i ka wahine.

BROWN: Helu 'ekahi.

CROZIER: 'Ae. Ua kama'ilio māua e pili ana i kēlā. 'O ia ka helu 'ekahi. Hiki nō. Pehea 'oe kēia kakahiaka?

BROWN: 'O Kaleo Brown ko'u inoa. No Kaimukī mai au. 'O ka'u keikikane 'o Kanekaua kona inoa.

CROZIER: He kaikamahine kāu kekahi 'ae? 'O wai kona inoa.

BROWN: 'O Malia kona inoa.

CROZIER: A me kāu wahine 'o Carolynn, aloha. Ke nānā nei ka 'ohana.

BROWN: 'Ae

CROZIER: Hiki nō. No Kaimukī mai 'oe. Maika'i, akā no ka moku nui o Hawai'i mai kou 'ohana.

BROWN: 'Ae. Ko'u māmā mai Kohala mai. A 'o ko'u pāpā mai Hilo mai, mokupuni 'o Hawai'i.

CROZIER: Oh, maika'i. Hiki nō. Well, let's get started and talk about Pūnana Leo, and what it was like. As we can see, Kaleo started to learn Hawaiian before you put Kane into Pūnana Leo. So that was probably part of the inspiration. But really, what pushed you to decide that you would like to send.

BROWN: Well, it was really my wife that had a strong interest. We're fortunate; when I was attending the University, Pūnana Leo Ō Honolulu was on campus at UH. And we got to see them perform over at the student center. And we were sitting there, and we were listening. At that time, I was just taking Hawaiian 101. And so we were sitting there listening and the kids were performing. And then after the performance, they were passing out some brochures. And I didn't know, but my wife went over there, and she grabbed one. And so we didn't have a child by then; that was three years ago. And then later on, during the course of the year, we were fortunate to have Kane. And she already had submitted the application. So it was a surprise to me that she submitted an application. But still, we were pretty leery that we'd be able to have him attend, because there was such a long waiting list, like all the preschools, especially with the immersion program. So I just continued on, Ho'omau with ma ka 'ōlelo Hawai'i at the kulanui. And then when he was born, I'd say during the course of his fourth year going on, he was-- they accepted him. And so we had a flyer. And then we found out that there was a big commitment with the parents. So then again, we were checking ourself, whether we could commit ourselves as parents, because now we find that the parents have to be pa'a with the language. And so we decided to take that chance once Kawaiaha'o came, and this is where I am today.

CROZIER: So now, okay, you put Kane in. You did the application process pretty early, like many people do. You know, I think you begin to learn that if you want to get your keiki into Pūnana Leo, you gotta start early. You cannot just wait 'til they make three, or they make two. 'Ae. Okay; so when he got in, then what were the kinds of things that happened, you know, in that first month when he went to school?

BROWN: Well, first of all, we were very excited. And when Carolyn received the flyer that he said he was accepted, she was crying. And then I mentioned to her, Well, this is where we're gonna have to change our lifestyle. Because now, our way of thinking becomes Hawaiian, and so this style was foreign to us, because we've been accustomed to the American lifestyle. And so we kinda have to force feed our self in the language. And it's hard, but I think the language is what draws is closer, especially to my heritage, and hopefully with my wife's heritage as well. But she's Hawaiian at heart, Kepanī in blood. It's changed our lifestyle, as far as our dedication to the school. Yeah; nui ka hana.

CROZIER: Nui ka hana; yeah. But that's true but plenty work.

BROWN: Yeah; no nā mākuā nui ka hana.

CROZIER: Well, there's eight hours of hana makua time that you have to put in, which means that it can consist of what have you done so far, trying to help the school. Because Pūnana Leo only exists because the parents are the ones who make that school stand. So share with us some of the things that you've done.

BROWN: Gee.

CROZIER: What was the first massive one that you did? I remember.

BROWN: Well, our first meeting, okay, with the mākua was our orientation as a makua with Kawaiaha'o. I was ... I guess I was--I opened my mouth. You know, waha nui. And I said, Oh, I'll coordinate the painting, because I had a painting background as far as construction painting. So I opened my mouth, and then all of a sudden everyone came out, and then I went home. My wife wasn't with me, 'cause she was hāpai with our second child. So I went home and I told her, Pēpē, I kinda committed myself to be committee chairman for pena for the school. And she goes, What? And then she told me, Oh, it's started already, so yeah, I kinda fore fronted the painting organization. And then we did a really good job.

CROZIER: I think it's neat, because you know, you took care of painting, and we had the Horners who took care of the carpentry. You know, that kinda stuff. Electric work was taken care of by somebody. You know, and everybody had a part in it, you know. My kāne took care of the planting, the garden. So everyone brings their own expertise. And I think because you put in that kind of energy, you really have an ownership of the school, and you have a lot of aloha for how it turns out. But with Kane, when he first went to school, I know you said in that first week he was really apprehensive.

BROWN: He was; he was very scared. It was a new environment, new teachers, new children, and a new language. And our first week, as parents, we were very scared, because we weren't sure if he was gonna pa'a the language. But it took him a week, and then the second week, we saw some responses at home. And this is where it became our dedication to the language. Because now, I have to carry this around with me all over the house.

CROZIER: Ah, this is the pocket dictionary.

BROWN: Yeah. This kēia puke, my best friend. So I have to be on top of it as well. And I've seen him--you know, I say, mai hana pēlā, and he goes, 'ae, 'ae. And then he keeps doing the same thing.

CROZIER: But they understand.

BROWN: Yeah, they understand.

CROZIER: But they're just children; they still going continue doing.

BROWN: Maopopo iā ia.

CROZIER: Yeah.

BROWN: Yeah.

CROZIER: But this is two months down the line, and I think we're seeing now the children come around and able to grasp a lot of things. I mean, I walk in, and I hear them talking, and you know, at least trying it out and responding to directions. And that's really neat, you know, and to hear them playing in Hawaiian. Well, you know, makemake wau e mahalo iā 'oe no kou hele 'ana mai 'cause he mea nui kēia. And you know, I hope the best for our school, because as you know, and I've said before, my keiki is also in Pūnana Leo O Kawaiaha'o, but I cannot come from the same angle as Kaleo, so I wanted to invite you talk story about that.

BROWN: I've even met new friends too. Yeah. So my circle of friends has changed as well, and I think that's important.

CROZIER: 'Ae. Well, makemake au e mahalo hou iā 'oe. Hiki nō. 'ae.

BROWN: 'Ae.

CROZIER: Maika'i. You know, I enjoy watching that interview, only because I can understand how he feels. And actually, that was a few months back. And now when we look at our keiki, it's been, well, we're at about nine months. We're seeing such growth. There's not a day when I walk in that there's English being spoken. Every child is speaking Hawaiian, even to the most shy kids. And sometimes you may think, Well, I'd really like my keiki to go to a Pūnana Leo, but it's so much work. You know, if you're concerned about the work, then yeah, that's not the place for you to go, because there's definitely things you have to do as a makua at a Pūnana Leo. But if you look at the rewards of that, and that being that you've raised a child to respect and love the indigenous culture and language of these islands, then the work that you have to do to support the school and support your keiki is minimal. Okay? And my little pet peeve about putting your child into a Pūnana Leo is this; that do it for the right reasons, do it because you want your child to speak Hawaiian, because you believe that that's the right thing to do. But don't do it if it's a matter of just putting your kid in so you can say, Oh, yeah, my kid, he speak Hawaiian. Because that's no good. We have to get beyond the fact that these children become little showpieces for us. But rather, that they become the future of our language, and that we are dependent on them to raise the new nation. And when you think about it that way, all the fluff and all the glory that you may think you can get for Hawaiian language in your child is not the most important thing. So I hope you follow me on that, because too many of us put our child into a Pūnana Leo, into a total immersion program, and forget the true reason why we should do that, and have a tendency to think, Well, you know, they speak Hawaiian in there, and when they come out, we'll speak English. The children that do the best in these schools have parents who really care about speaking Hawaiian themselves. And so if you're watching Kulāiwi, or if you're in Hawaiian language classes right now, you're doing the right thing. Because that child will come home and, just like Kaleo said, you carry that dictionary everywhere you go. But there's honesty on the parent who says, I'm learning, I'm trying, and I'm gonna go right along with you, Keiki, we're gonna do this together and learn Hawaiian language at the same time. If you don't have any keiki now, learn now, so that by the time you have your baby, you can catch up. Because I tell you, once they learn, they're flying ahead. What took you four years to learn, they've mastered in a week or in a month, or in couple months. Okay. But it

takes them no time. So you know, for those of you who are preparing, prepare, maika'i. And for those of you who have keiki already, keep doing what you have to do. Okay?

All right. Let's go to our vignette. Today, we're watching the sisters, I call them, getting ready for a pā'ina. And they got a lot of work ahead of them; they're going to make a lot of different foods. All I can say is, just pay attention to what's being said, 'cause I tell you, they talk so fast. And you know, I gotta tell you something. In Kulāiwi, we don't have professional actors and actresses who speak Hawaiian. So we grab all my friends, anyone who speaks Hawaiian, my students, and tell them, Can you just come act in the vignette? And first, they look at me like, Uh. But then they do it, and then after, they're not my friends anymore. I don't know what happens. Okay; but the point is, they're not real actors and actresses, so when they start talking, they're talking like they talk every day. So this one, out of all the vignettes, is my most favorite, because there's no slowing them down. So all I ask for you is to be patient and understanding, and catch up with them as they go along. So noho i lalo, nanea and enjoy. A hui hou.

[00:20:33.17] HAWAIIAN LANGUAGE VIGNETTE

U'ILANI: Aloha mai kākou. Pehea 'oe e ku'u hoa?

LEI'OHU: Hau'oli loa nō au.

U'ILANI: No ke aha? He aha kā 'oukou hana?

LAUA'E: No ka mea he pā'ina kā Lei'ohu i kēia pō no kāna ipo hou.

KONIA: Ke ho'omākaukau nei mākou i ka mea 'ai no ka pā'ina.

LEI'OHU: 'Ae, ua hele 'o U'ilani e kākou mai iā kākou.

U'ILANI: 'O ia kā?! 'A'ole, ke ho'ohenehene nei au iā 'oe.

KONIA: Mahalo, no ka mea, makemake 'o Lei'ohu e ho'omākaukau i ka mea 'ai he nui no kēia pā'ina.

LAUA'E: 'Ae, mākaukau 'o ia e hānai i ka pū'ali koa o Kamehameha.

LEI'OHU: E U'ilani, aia ma hea ka'u kaikamahine punahele 'o Pili'aloa?

U'ILANI: Aia 'o ia ma ke kula.

LAUA'E: Ma ke kula?

U'ILANI: 'Ae, e hele ana 'o ia i ka Pūnana Leo 'o Kawai'aha 'o i kēia manawa.

KONIA: He kula hou kēlā, 'a'ole 'anei?

LEI'OHU: 'Ae, 'o Lilinoe ke kumu po'o ma 'ō. Makemake au e a'o aku ma kēlā kula. Aloha nui au i nā keiki.

U‘ILANI: E akahēle ‘oe, e ho‘opau mua i ke kula.

LEI‘OHU: ‘Ae, mai hopohopo. Nui ka‘u hana i koe ma ke kula.

U‘ILANI: No laila, he aha ka mea ‘ai no kēia pā‘ina?

LAUA‘E: Nā mea ‘ai like ‘ole.

KONIA: Laki nō ‘o Malulani. He kuke maika‘i loa ‘o Lei‘ohu

LAUA‘E: ‘A‘ole loa. He mau mea kōkua maika‘i kākou!

U‘ILANI: ‘Ae, pōlolei ‘oe e Laua‘e.

LEI‘OHU: ‘Ae, he mau hoa aloha ‘olu‘olu loa nō ‘oukou. Hiki nō, lawa kēia kūkākūkā. E ho‘omaka kākou. Makemake au e hana mua i nā taco.

KONIA: No hea mai ka he‘e?

LEI‘OHU: Ka he‘e?! ‘A‘ole, he mea ‘ai Mekiko ka taco.

U‘ILANI: ‘Ae, taco me ka “c” ‘a‘ole ke “k”.

KONIA: Maopopo ia‘u. No laila, pono kākou e ho‘omākaukau i nā mea hō‘ono‘ono ma loko e like me: ka ‘ōhi‘a ‘ai, ka lekuke, ka waiū pa‘a a me ka ‘i‘o pipi i wili ‘ia.

LAUA‘E: E ‘oki‘oki ana au i ka lekuke.

LEI‘OHU: Hiki nō, A e ho‘omākaukauau i ka ‘i‘o pipi i wili ‘ia. E U‘ilani, e pokepoke ‘oe i ka ‘ōhi‘a ‘ai, ke ‘olu‘olu.

U‘ILANI: ‘Ae, hiki nō. Aia ma hea ka pahi?

LEI‘OHU: Eia nō ka pahi.

U‘ILANI: Mahalo

KONIA: E ki‘i au i ka waiū pa‘a.

LEI‘OHU: Mahalo

LAUA‘E: ‘Ehia āu lekuke?

LEI‘OHU: He ‘iwakālua.

LAUA‘E: Auē!

LEI‘OHU: ‘A‘ole, ‘elua wale nō ma loko o ka pahu hau.

LAUA‘E: E Konia, ki‘i i nā lekuke na‘u ke ‘olu‘olu.

KONIA: ‘Ae, hiki nō.

LEI'OHU: E Konia, e ki'i paha i nā mea apau.

KONIA: 'Ae, hiki nō.

LAUA'E: He papa 'oki'oki kāu?

LEI'OHU: 'Ae, eia ka papa 'oki'oki. Makemake 'oe i kekahi mea 'ē a'e?

LAUA'E: 'A'ole

U'ILANI: Aia ka pā'ina i ka hola 'ehia?

LEI'OHU: E ho'omaka ana i ka hola 'eono.

KONIA: Auē! Pono kākou e hana me ka 'āwīwī!

U'ILANI: Aia ma hea ka lekiō?

LAUA'E: Eia nō ia ma 'ane'i. E hulahula kākou!

KONIA: 'Ae

U'ILANI: Hiki nō.

LEI'OHU: E hele ana 'oukou i ka 'aha mele i kēia hopena pule?

KONIA: Makemake au e hele, akā, e hoe wa'a ana au i kēlā kakahiaka, e māluhiluhi paha au.

U'ILANI: Māluhiluhi 'oe? 'A'ole loa! 'O 'oe ka mea 'eleu loa o kākou.

KONIA: Makemake 'oe e hele?

U'ILANI: 'A'ole hiki. Pono au e mālama keiki i kēlā pō no ka mea e hele ana ku'u tūtū me kona hoa aloha a e hana ana ka'u kāne.

LAUA'E: E lawe mai i nā keiki a e hele pū kākou.

U'ILANI: 'Ae, no'ono'o au.

KEAWE: Aloha mai kākou.

ALL OF THEM: Aloha

LAUA'E: He aha kāu hana ma 'ane'i?

KEAWE: Ua lawai'a au i kēia lā, a ua mana'o au, "He pā'ina kā Lei'ohu no ko kākou hoa aloha hou 'o Malulani." No laila, ua lawe mai au i ka i'a no ka pā'ina.

LEI'OHU: Oh, mahalo nui e Keawe. Nui kou lokomaika'i.

CROZIER: Okay; hiki nō. Let's check out our new words for today. Nā hua'ōlelo hou; okay, new words. Start off with the word kaikamahine hanauna. Whoo, kinda tiny, yeah, for you to read? But I'll read it to you. Kaikamahine hanauna. And this is not hauna, this is hanauna, okay? It means niece, okay, niece. Like de niece and de nephew; okay? Kaikamahine hanauna; niece. Mea kōkua. Mea kōkua; helper. Mea kuke; the one who's cooking, okay, so the cook. Okay; 'cause we don't say the cooker. The one who's cooking, the cook. Ka 'aha mele; the concert. Now, perhaps you've heard these words. Hopefully, you heard these words during that vignette, and now you're sinking them in. Kaikamahine hanauna, niece; mea kōkua, helper; mea kuke, cook; ka 'aha mele, the concert. Ka 'i'o pipi i wili ia. Ka 'i'o pipi i wili ia; long word for hamburger. But how do we get hamburger? Well, 'i'o is flesh, yeah? Pipi is, what? Cow. So cow flesh. 'O ia ho'i 'o beef, okay? Beef that's what? That's ground up; i wili 'ia. Okay? Maybe you heard songs like, i wili 'ia me ka maile lauli 'i; entwined with maile lauli 'i. But you see how my hand is going like this? That's the action of wili. So if you can imagine that beef going in and getting ground up, and comes out like that, yeah? Okay; hiki nō.

Ka 'i'o pipi i wili 'ia; hamburger. So you can imagine asking for one hamburger at McDonald's? You'd be there for long time. Okay; ka 'ōhi'a 'ai. Ka 'ōhi'a 'ai; tomato. Now, I use this word for tomato, and one dictionary says ka 'ōhi'a lomi. I don't know; all my life, I heard the word 'ōhi'a 'ai. And it refers to mountain apple, but anyway, for the sake of Kulāiwi and so that we can make this fly, can you just refer to this as tomato? Okay; and if you don't like this word for tomato and you want to use ka 'ōhi'a lomi, maika 'i, hiki nō, okay?

Next word, ka pahi, the knife. The knife, the kanife. Okay, the knife; ka pahi. Ka papa 'oki'oki. Now, this is kinda neat. We've had the word papa, like papa he'enalu, surfboard. Okay; remember that papa is a flat surface, so the word that is describing this flat surface is 'oki'oki. 'Oki'oki meaning to chop, okay, to cut up. So chopping board, ka papa okioki. Hiki nō.

Ka pū'ali koa. Ka pū'ali koa; the army. You may be wondering, Why were they talking about the army in this vignette? Well, she says that she's making enough food to feed Kamehameha's army. okay, ka pū'ali koa o Kamehameha. So you might want to listen to that. Ka waiūpa'a. Ka waiūpa'a; this is cheese. 'Cause they're making taco with a C, not tako with a K. I don't know if you caught that, but next time around, you can check that out. She say they're gonna make tacos, and so I think it's Konia who looks and she says, No hea mai ka he'e? And so, Where's the squid gonna come from? And they look at her like, Ho, taco me ka C, 'a'ole tako me ke K. Yeah? Taco with a C, not a tako with a K. Anyway, that's small kind jokes to keep you interested. Okay; whatever it's going to take. All right; let's take a look.

Kala mai; let's go back up to waiūpa'a before we go to the next. Waiūpa'a meaning cheese; but if you look at it, it's two words. Waiū meaning milk, and pa'a meaning stuck, or hard, firm. So hard milk, cheese; get it? Okay. Maika 'i. Kekahi mea 'ē a'e; another thing, another thing. Okay; kekahi mea 'ē a'e. And we've had 'ē a'e before, meaning other. So kekahi mea 'ē a'e, another thing. Pahu hau; pahu hau, refrigerator. Actually, pahu is box, hau meaning cold or ice. Okay; ice box. Pahu hau.

See, it's not hard to learn Hawaiian. And the thing is that I think what you need to look at is what the picture looks like. Okay; so if you can see pahu hau, that's better than attaching it to the word refrigerator. Because then even your cooler that you take to 'aha mele or you take to pā'ina, can be referred to as a pahu hau. Okay; hiki nō.

Our next word is my favorite; pokepoke. Pokepoke means to cube. And you know when you eat raw fish--and those who watched Kulāiwi long know that, oh, I got a mean thing going with people who say, "pokey". I was in the store the other day, and somebody says, What kind of pokey is this? Okay; look at it. Remember that this E is not an ee, because this is not English; this is Hawaiian. So this letter is E. That means, we say, poke. Pokepoke. And this is a reduplication of one word, which is poke, to cube. Okay. So you say pokepoke, you really want to cube it. Okay? When you look at poke in the store, it's cut in cubes; that's why it's called poke. Okay; real simple, 'ae? So now when you go to the market, and you see two different signs in their window--that's a classic, yeah? You go to the fish market and you see one sign says aku poki, and the other sign says aku poke. Yeah? And you tell them--just try tell them that, No, this one is right. And they look at you like you don't know. Okay. We really gotta try to help people to get it right. Some people will correct it right on the spot. Some people will make like you don't know what you're talking about, and that both are correct. Okay? Poki is like pōpoki, which is cat. Okay? And unless they're selling cats in their window, I don't think that's what they want to say. Okay?

So pokepoke; and in the vignette, they're talking about pokepoke, the 'ohi'a 'ai. Okay; they're gonna cube the tomatoes. Hiki nō; next word. Punahele. Punahele. Maybe you heard the song, [SINGS] He punahele nō 'oe. Okay? You are a favorite. So this is describing the niece; okay, kaikamahine hanauna punahele. And she's says, Aia ma hea ka'u kaikamahine hanauna punahele. Okay; where is my favorite niece. Ho, that's long, yeah, to say just for where's my favorite niece. Okay.

I kēia hopena pule. This weekend. Okay; now you have a new word for a time phrase; hopena pule, weekend, this weekend. I kēlā kakahiaka; that morning, on that morning. 'A'ole loa. I like to say that this means, not even. Okay? So now you can say that to people you know; 'a'ole loa. Hiki nō.

Now, we're going to go into something actually a little difficult, but not that difficult. Okay? Hopefully, I explain it well enough to make you feel like, Ah, that was crackers. Okay, so let's start with our possessives. I've talked a lot in these past few lessons about the different possessives in Hawaiian. So let's take a look at O possessives. Okay?

Remember that when I talk about O possessives, it's not so much that it's dependent on the possessive itself, but the thing that being possessed. Okay; the thing that's being owned. So like this. Ko'u; ko'u means, my. Right? Well, it's going to be ko'u, and not ka'u. If the thing that's being owned refers to a noun--and you gotta pay attention--that you can get into or on top of, or you were born with, or you have no choice in having, that it's kind of bestowed on you for the rest of your life. So this is what O possessives are. And I want you to take a look at all the different ones that we have.

Ko‘u, meaning my. And the neat thing about the dual and the plural of pronouns, like māua, mākou, ‘olua, ‘oukou, all that, is all you have to do to make these possessive is stick a ko or a kā in front of it. And we’ll see the A possessives later. Okay. So what happens when you put the ko in front of māua, you have ko māua. Don’t take a rocket scientist to figure that one out, okay? But what happens is, the mana‘o changes. If we don’t have the ko, we have just māua, it means us two. But you put the ko in front, all of a sudden we have ko māua, and it means ours. Okay? So like if me and my sister were standing together and I wanted to say, This is our mother, I would say, ‘O kēia ko māua Māmā. This is our mother; ko māua. Hiki nō? Ko mākou; again, our. But this time, it’s more than just two of us talking; this is a whole bunch of us, okay, three or more. So if my brothers and my sisters were standing with me and we wanted to tell you this is our mother, we would say, ‘O kēia ko mākou makuahine. Okay? Ko mākou. So real easy. With the dual and the plural pronouns, real easy; you just stick a ko in front of them. And some of you who may be watching Kulāiwi for the first time may be thinking, Well, when did you teach the māua and mākou and all of that jazz? I taught back in Lesson 1 through 12 somewhere; okay? So that part, you should already know, and so we’re kind of moving along here to get the next part in.

Again, we’re seeing ko kāua, ko kākou. Ko kāua, meaning ours, yours and mine. So if I walk up to my sister and I tell her, Where’s our mother? Aia ma hea ko kāua makuahine. Aia ma hea ko kāua makuahine. And I tell her, Oh, let’s go, like let’s go look for her. Then it would be, E hele kaua. You see? The difference between kāua and ko kāua is if we just said kāua, that’s just you and I, us two. Where if I say ko kāua, then we have ours. Okay. Ko kākou is also ours, but it’s referring to a whole bunch of us, meaning our. So like if I’m sitting there with all of you, and all of you are my siblings, and I tell you, Where’s our mother? Aia ma hea ko kākou makuahine. Or maybe I was asking you, Where’s our house? That would be kinda hūpō, yeah, to ask that. But anyway, what if this is a brand new house, and we’re all riding up the street, and we’re looking, looking, and I tell you, Aia ma hea ko kākou hale? Aia ma hea ko kākou hale? Okay. And you notice how hale is an O kinda thing. Why? Because hale is something that you can go inside, yeah? Remember that O possessives are for nouns that we can get into or on top of, or things that are in place before we’re born s that we’re born with these things, we have no control over having. Okay; those are the O things.

All right; let’s go back and look at the second person. Okay. Kou; kou, yours. Right? Now, in the dual form of that, you two, you guys, okay; just you two, yours, ko ‘olua. All of you guys’, all yours, ko ‘oukou. So when I ask you, Where’s you guys’ house. It really works, yeah, to say that in Pidgin; where’s you guys’ house? Because then you can see, you guys, yeah, all you guys. Aia ma hea ko ‘oukou hale; aia ma hea ko ‘oukou hale. You guy’s house.

Kona. Kona, his or hers. Ko lāua, referring to them two, theirs. Okay, just two of them, theirs. Ko lākou; all of theirs. All of theirs. You might want to just take a look at this. This is a real heavy duty chart. And you know, kala mai that’s so small, but I want to fit it all into one place so you can see the whole thing, one time. Okay? So remember that without these ko, that means that all of these are simple pronouns. Māua would refer to us two, and not you. Kāua, you and I;

‘olua, you two; lāua, them two. But the minute we put the ko on top, now we have ours; ko kāua, yours and mine; ko ‘olua, you guys two, yours; ko lāua, theirs, they two; ko mākou, ours; ko kākou, ours, all of us including the person listening. Ko ‘oukou, all of yours. ‘Ae? Ko lākou, theirs. Hiki nō?

Okay; let's take a look at the A possessives. These are not hard. All that happens is, all those O's that you saw before are now going to turn to A with a kahakō. Okay? So where had ko‘u, now we have ka‘u. So if I wanted to say, This is my husband. ‘O kēia ka‘u kāne. Now, some of you may be thinking, Why is kāne an A kinda thing? Well, whether we believe it or not, we have a choice in having this person, okay? We also acquire this person during life. A possessives are used when we're talking about nouns that we acquire during our life. Basically, that's what it refers to, okay? Things that you can buy at Longs. I always say that. You know, Longs is real lucky I give them a plug every once a while, okay. But basically, it's things that you acquire during life. So like your children are A things. So if you wanted to say, This is my child; ‘o kēia ka‘u keiki, ‘o kēia ka‘u keiki. What else do we acquire; a book. ‘O kēia ka‘u puke. Even like your teacher; your teacher is an A kind of thing. Say you want to introduce me to someone and you say, ‘O kēia ka‘u kumu. Ka‘u kumu. And you are an A thing to me; ‘o kēia ‘o oe ka‘u haumāna. Okay? Getting it? Okay; that's cool.

All right; once again, let's take a look how māua, mākou are just the pronouns by itself. But we put kā in front of these words, and all of sudden instead of having just us two, we have ours. Again, the same thing is happening here. Kā kāua, kā kākou. Kāu; and you notice that this A in kāu is a long A. Kāu. Kā ‘olua, kā ‘oukou; you guys two, yours. Kā ‘oukou, all of you guys', yours. Kāna, kā lāua, kā lākou. Okay. Now, you may be sitting there thinking, How am I going to remember all of this? Well, all I can say is, you just have to remember it. So I'll just give you a few seconds to look at this and let it sink in. And if you have your lesson in front of you, that's even better, because then you can see it. Okay? Okay; hiki nō.

All right; let's see them used in sentences. He aha ka ‘oukou hana? Remember when Laua‘e asked Kunāne at the graduation party, What are you going to do, or what are you doing? She said, He aha kāu hana? What are you doing? But in this case, we're looking at a whole bunch of people and you say, He aha kā ‘oukou hana? We hear this in the vignette. He aha kā ‘oukou hana? What you guys up to? And they respond, He paina kā Lei‘ohu i kēia pō? He pā‘ina kā Lei‘ohu i kēia pō? This has a pattern, right? Lehua has a party tonight? Lehua get one party tonight? That's what they're saying. And party is an A kinda thing. Okay? So, he pā‘ina kā Lei‘ohu i kēia pō?

Another example. E hele mai i ko Ipo hale i kēia pō. See how we use it with names? You just put kā or ko in front of it. So, what; come to Ipo's house tonight. You see how ko is actually acting like an apostrophe S in front of the word, in front of the name? Ua ‘ike ‘oe i ko Momi Māmā? Ua ‘ike ‘oe i ko Momi māmā? E heluhelu ana ko lākou pāpā i ka nūpepa. Okay. Their pāpā, their dad is reading the newspaper. E heluhelu ana ko lākou pāpā i ka nūpepa. Okay?

Here we have, Here's our children Pua, Kea, and Maile. Eia kā māua mau keiki, ‘o Pua, ‘o Kea a ‘o Maile. So you see, this is how we make our plural; we just

stick this in. And remember the mau. Some of you may be saying, What is that mau? Maybe you forgot, maybe you didn't hear it. Mau is the pluralizer; okay, it makes things plural. So in this case, we have, Here's our children, Pua, Kea, and Maile. Okay; you notice how each name is marked with 'okina o. 'O Pua, 'o Kea, a 'o Maile.

Okay; new pattern, because we hear this in the vignette. E hana i ka mea'ai he nui. We just stick he nui onto whatever it is when we want to say to make plenty food. That's what this is saying; to make plenty food. E lawe mai i nā pua nani he nui. Bring, what? Plenty beautiful flowers. See how we make plenty? He nui. If you don't put this he in, then you're going to say, Bring big beautiful flowers. Okay? And that's not what you want; you want, bring plenty beautiful flowers; he nui. Hiki nō?

Now, let's take a look at how we say, first. I think Lei'ohu says, I really aloha children. And her sister turns around and says, E ho'opau mua 'oe i ke kula. First, finish school. E ho'opau mua 'oe i ke kula. First, do this; e ho'opau mua 'oe i ke kula. Okay? I'm gonna leave you little bit time to check out how this is used. E ho'opau mua 'oe i ke kula.

Okay. Makemake au e hana mua. Makemake au e hana mua. Hiki nō? I want to, what, first? I want to work first. Or, I want to do it first. If you 'eleu, then you would say, Makemake au e hana mua. I want to work first, before I eat. I don't think I've ever said that. Nah.

Okay; let's take a look at this. You know, we've learned that if you put E in front of your action, you have a command. Well, it can also be a suggestion, okay? And we hear a lot of suggestions in this vignette. Someone says, E 'oki'oki au i ka 'ohi'a 'ai. I'll 'oki'oki the tomatoes, I'll chop up the tomatoes. E 'oki'oki au.

So if it was, I'll read the book. I know that sometimes I wish somebody would say that when my children are all going, Mama, makemake wau e heluhelu. Okay; I wish somebody would jump in and say, E heluhelu au i ka puke. But 'a'ole pilikia. Then e heluhelu au i ka puke; I'll read the book. Okay; so you see how you just start off your sentence with E. And it's just like that command form, except that of course, the subject is different, yeah? E heluhelu au i ka puke; I'll read the book.

Okay, what if you wanted to say, I'll drive, I'll drive. E kalaiwa 'oe--oh, kala mai. He'll drive; yeah, this is more like it. He'll drive; e kalaiwa 'o ia. E kalaiwa 'o ia. E kuke ke kumu; the teacher will cook. E kuke ke kumu. E ki'i māua i nā keiki. E ki'i māua i nā keiki. Us two will pick up the children. Okay; will fetch the children. Remember we had this word before, ki'i meaning fetch or to go get. Okay. Hiki nō.

Oh, this is a kinda new pattern, but let's try it. 'Ehia means, how many. And we've had this before, this word 'ehia. But we haven't really talked about it a lot, so let's do that right now. 'Ehia means, how many. If you notice, in this pattern, what happens to the possessive? This say, How many tomatoes do you have? 'Ehia āu 'ohi'a 'ai? What happens to the possessive is, we lose the k. In this pattern, any time we're talking about possessing numbers or not having anything, which is like zero possession, we drop the k. Real important rule here, okay?

'Ehia āu 'ohi'a 'ai? He kanakolu a'u 'ohi'a 'ai. Actually, I think she says, He 'iwakālua. I have thirty tomatoes. And in the vignette, I think she says, I have twenty tomatoes. And Laua'e kind of backs up like, What? How many tomatoes you got? How'd you get so many tomatoes and why'd you get so many tomatoes? 'Cause I'd be chopping for the rest of my life. Okay? 'Ehia āu 'oh'ia 'ai? 'Ehia āu 'ohi'a 'ai? Okay. He kanakolu a'u 'ohi'a 'ai. Look at the pattern. The pattern is the number, the possessive the k-less possessive, and then the thing that's being possessed. And you notice we're talking about a k-less possessive pronoun, okay. So once again, because it's some kind of pronoun, in this case it's a possessive one, it's jumping up in the front, 'cause it's nīele, it has to check out just how many tomatoes there's gonna be. Okay. So, 'ehia āu 'ohi'a 'ai? He kanakolu a'u 'ohi'a 'ai. Hiki nō?

Question. Aia ka pā'ina i ka hola 'ehia? Okay; the party is at what time? I ka hola 'ehia; at what time. E ho'omaka ana ka pā'ina i ka hola 'eono. I ka hola 'eono. Hola, referring to hour, H-O-U-R. So the sixth hour, i ka hola 'eono. So this party is going to begin at six o'clock. The party is beginning at six o'clock. E ho'omaka ana ka pā'ina i ka hola 'eono.

Okay; let's look at these things that we should remember after this lesson. The difference between o and a possessives is as follows. O is for something we have no choice in having. For example, our mahele kino, our body parts, or even our feelings. Okay? Or for someone to whom we had no choice in our relationship. And that's not say that we wouldn't want that, but that you don't have a choice, it comes with being born into this family. So in the case of your parents, okay. We had not choice in who our parents are going to be; and therefore, they are an O kind of noun to us. That's why we refer to my mother as ko'u makauhine, or his mother as kona makuahine. Okay?

O is also for something used mainly to be in, like your hale, or on, like a noho, or under, like umbrellas, or to wear, as clothes. So these are other O things. Hale, noho, lole, mamalu. And these are O things, so it would be like ko'u hale, ko'u noho, ko'u mamalu, ko'u lole. Okay. And A is for everything else. Well, that made that easy. We can just stop right here. No. Okay; and A is for everything else.

By putting a ko or a kā in front of a name or a thing, you can make it a possessive. Like ko Lani is like, Lani's. Remember I told you that this little word right here, ko, is like an apostrophe S. Okay? Kā Lani, also Lani's. Kā Lani. That's not like your friend Kalani, okay? This is kā Lani. Ko ke kumu, the teacher's. Kā ke kumu. Okay; so let's take a look at this. This would be like Lani's chair, right? Where kā Lani would be like Lani's book. Right? Ko Lani noho, kā Lani puke. Okay? Ko would be like ko ke kumu ka'a. But kā ke kumu puke. Okay? So you see how you would use O with certain things, and A with other things. Okay?

Last in this lesson, we learned that E in front of the action isn't only for commands, but also to make a suggestion. Like, e kuke 'o ia i ka laulau; she'll make the laulau. E kuke 'o ia i ka laulau. Okay.

I think that just about wraps up our lesson for today, and pretty much gives us an idea about how we can use these different patterns. So the most important part of this lesson was the possessives, that you understand that if you just put a ko or a

kā in front of the pronoun, you make that a possessive. Or if you put a ko or a kā in front of a name or somebody, or something, you can turn that into a possessive. That the O and the A are different, depending on the thing that's being owned, okay? I cannot begin to say this enough times. Now, you may sit there and hear people use possessives any kind, okay. Well, it happens, okay, because sometimes we just get so wrapped up in our conversation that we forget to try to be standard. And we want to try to standardize, but if you forget, you know, nobody's gonna come down and whack you with a brick on your head for doing the wrong thing. So don't worry; mai hopohopo. As long as you know in the back of your head there's a rule. Okay?

So anyway, let's take a look at our vignette one more time, and see how much more we understand. I'll see you as soon as it's pau. A hui hou.

[00:53:06.10] HAWAIIAN LANGUAGE VIGNETTE

U'ILANI: Aloha mai kākou. Pehea 'oe e ku'u hoa?

LEI'OHU: Hau'oli loa nō au.

U'ILANI: No ke aha? He aha kā 'oukou hana?

LAUA'E: No ka mea he pā'ina kā Lei'ohu i kēia pō no kāna ipo hou.

KONIA: Ke ho'omākaukau nei mākou i ka mea 'ai no ka pā'ina.

LEI'OHU: 'Ae, ua hele 'o U'ilani e kākou mai iā kākou.

U'ILANI: 'O ia kā?! 'A'ole, ke ho'ohenehene nei au iā 'oe.

KONIA: Mahalo, no ka mea, makemake 'o Lei'ohu e ho'omākaukau i ka mea 'ai he nui no kēia pā'ina.

LAUA'E: 'Ae, mākaukau 'o ia e hānai i ka pū'ali koa o Kamehameha.

LEI'OHU: E U'ilani, aia ma hea ka'u kaikamahine punahele 'o Piliāloha?

U'ILANI: Aia 'o ia ma ke kula.

LAUA'E: Ma ke kula?

U'ILANI: 'Ae, e hele ana 'o ia i ka Pūnana Leo 'o Kawaiāha'o i kēia manawa.

KONIA: He kula hou kēlā, 'a'ole anei?

LEI'OHU: 'Ae, 'o Lilinoe ke kumu po'o ma 'ō. Makemake au e a'o aku ma kēlā kula. Aloha nui au i nā keiki.

U'ILANI: E akahēle 'oe, e ho'opau mua i ke kula.

LEI'OHU: 'Ae, mai hopohopo. Nui ka'u hana i koe ma ke kula.

U‘ILANI: No laila, he aha ka mea ‘ai no kēia pā‘ina?

LAUA‘E: Nā mea ‘ai like ‘ole.

KONIA: Laki nō ‘o Malulani. He kuke maika‘i loa ‘o Lei‘ohu.

LAUA‘E: ‘A‘ole loa. He mau mea kōkua maika‘i kākou!

U‘ILANI: ‘Ae, pōlolei ‘oe e Laua‘e.

LEI‘OHU: ‘Ae, he mau hoa aloha ‘olu‘olu loa nō ‘oukou. Hiki nō, lawa kēia kūkākūkā. E ho‘omaka kākou. Makemake au e hana mua i nā taco.

KONIA: No hea mai ka he‘e?

LEI‘OHU: Ka he‘e?! ‘A‘ole, he mea ‘ai Mekiko ka taco.

U‘ILANI: ‘Ae, taco me ka “c” ‘a‘ole ke “k”.

KONIA: Maopopo ia‘u. No laila, pono kākou e ho‘omākaukau i nā mea hō‘ono‘ono ma loko e like me: ka ‘ōhi‘a ‘ai, ka lekuke, ka waiū pa‘a a me ka ‘i‘o pipi i wili ‘ia.

LAUA‘E: E ‘oki‘oki ana au i ka lekuke.

LEI‘OHU: Hiki nō, A e ho‘omākaukau au i ka ‘i‘o pipi i wili ‘ia. E U‘ilani, e pokepoke ‘oe i ka ‘ōhi‘a ‘ai, ke ‘olu‘olu.

U‘ILANI: ‘Ae, hiki nō. Aia ma hea ka pahi?

LEI‘OHU: Eia nō ka pahi.

U‘ILANI: Mahalo

KONIA: E ki‘i au i ka waiū pa‘a.

LEI‘OHU: Mahalo

LAUA‘E: ‘Ehia āu lekuke?

LEI‘OHU: He ‘iwakālua.

LAUA‘E: Auē!

LEI‘OHU: ‘A‘ole, ‘elua wale nō ma loko o ka pahu hau.

LAUA‘E: E Konia, ki‘i i nā lekuke na‘u ke ‘olu‘olu.

KONIA: ‘Ae, hiki nō.

LEI‘OHU: E Konia, e ki‘i paha i nā mea apau.

KONIA: ‘Ae, hiki nō.

- LAUA‘E: He papa ‘oki‘oki kāu?
- LEI‘OHU: ‘Ae, eia ka papa ‘oki‘oki. Makemake ‘oe i kekahi mea ‘ē a‘e?
- LAUA‘E: ‘A‘ole.
- U‘ILANI: Aia ka pā‘ina i ka hola ‘ehia?
- LEI‘OHU: E ho‘omaka ana i ka hola ‘eono.
- KONIA: Auē! Pono kākou e hana me ka ‘āwīwī!
- U‘ILANI: Aia ma hea ka lekiō?
- LAUA‘E: Eia nō ia ma ‘ane‘i. E hulahula kākou!
- KONIA: ‘Ae.
- U‘ILANI: Hiki nō.
- LEI‘OHU: E hele ana ‘oukou i ka ‘aha mele i kēia hopena pule?
- KONIA: Makemake au e hele, akā, e hoe wa‘a ana au i kēlā kakahiaka, e māluhiluhi paha au.
- U‘ILANI: Māluhiluhi ‘oe? ‘A‘ole loa! ‘O ‘oe ka mea ‘eleu loa o kākou.
- KONIA: Makemake ‘oe e hele?
- U‘ILANI: ‘A‘ole hiki. Pono au e mālama keiki i kēlā pō no ka mea e hele ana ku‘u tūtū me kona hoa aloha a e hana ana ka‘u kāne.
- LAUA‘E: E lawe mai i nā keiki a e hele pū kākou.
- U‘ILANI: ‘Ae, no‘ono‘o au.
- KEAWE: Aloha mai kākou.
- ALL OF THEM: Aloha.
- LAUA‘E: He aha kāu hana ma ‘ane‘i?
- KEAWE: Ua lawai‘a au i kēia lā, a ua mana‘o au, “He pā‘ina kā Lei‘ohu no ko kākou hoa aloha hou ‘o Malulani.” No laila, ua lawe mai au i ka i‘a no ka pā‘ina.
- LEI‘OHU: Oh, mahalo nui e Keawe. Nui kou lokomaika‘i.
- CROZIER: ‘Ae, Keawe nui kou lokomaika‘i. ‘Ae? You're so generous, you're so nice. Lokomaika‘i; that's a good word, yeah? Lokomaika‘i refers to being good inside. Okay; loko, maika‘i. Hiki nō. Remember that all you're learned today should be practiced every day. And I know we use possessives in our conversation all the

time, and so sometimes what you need to do is think. Now, how would I have said that in Hawaiian? So if you can, and you have a chance, throw it in; try it out. You might surprise yourself that you feel more comfortable than you thought. Okay? Hiki nō.

I'd like to say mahalo to our trustees of Kamehameha Schools Bishop Estate for having this great idea as far as having Hawaiian language over the TV, and giving people a chance to watch and learn Hawaiian in the comfort of their own home, without the threatening, without the humiliation, with someone just telling you, Maika'i. Okay. And I'd also like to say mahalo to Mamo Howell for all the pretty lole. A na ke Akua e ho'opōmaika'i iā 'oukou apau. Nāna nō e alaka'i iā kākou i ke ala kūpono. Until next lesson, a hui hou kākou. E mālama pono.

[CREDITS]

[END]