

KULĀIWI Lesson 23

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

CROZIER: Aloha mai kākou e nā hoa makamaka o ka ‘ōlelo Hawai‘i. Welcome to Kulāiwi. This is the twenty-third in a series of twenty-four Hawaiian language lessons sponsored by Kamehameha Schools Bishop Estate, in collaboration with the State Department of Education. I'm Ekela Kaniaupio-Crozier, and I'll be your kumu for today. And I just want to say mahalo again, as I always do, for watching Kulāiwi, for learning Hawaiian language, and you know, perpetuating one of the State's official languages. Because you know, English get spoken all over; but Hawaiian, that's a different story. And so now, with more and more people watching Kulāiwi, more and more people learning, and you know, listening to the enrollment levels of Hawaiian language classes around our state is really gratifying and inspiring to think that perhaps we're going to have--well, guarantee, we're gonna have a bigger community. Our community of language speakers is growing, and growing, and that's what we really want to see. And so those of you who watch Kulāiwi and who are struggling along, and trying, and calling in with questions, and practicing with me; maika‘i, good for you, keep it up. Ho‘omau; okay, go on.

If you have any questions, remember that you can call in to the hotline, Kulāiwi Hotline at 842-8059; 842-8059. And you can leave your question, comment, concern, or maybe you want a resource, maybe you want to find out where you can take Hawaiian language. Leave that message, along with your name and your number. If you would like to receive the lessons--and you know, at this point, Number 23, kinda late, but that's okay. If you still want those lessons, leave your address; I'll send you a copy. Okay?

Hiki nō. Today, we have a very, very special interview. Well, it's not really an interview, but kind of a little, mini special on one of the best Pūnana Leo I think we have in the State of Hawai‘i. Just so happens is the Pūnana Leo that my son attends. So you know, I think it's wonderful. At this point, it is the newest in the State, Pūnana Leo o Kawaiaha‘o. But we'll be talking with some teachers and finding out their mana'o about how Pūnana Leo is run, and what's involved in going to school. Some people have said, you know, well, you really talk a lot about Pūnana Leo and immersion schools and all of this. But you see, the reason why I do so is because there's a reason why we're learning Hawaiian language, or we're speaking Hawaiian and we're bringing it back. And it's not for those of us who are at this age, although I like to think that was real opio, real young; but it really is for our keiki. Because it's going to be their turn at some time to carry on the work. And I would like to see it carried on in Hawaiian. You know, at one time, the Legislature was held only in Hawaiian. And perhaps one day, it'll go back. But whatever the case may be, whatever the future may hold, I am sure that Hawaiian will be a part of it. And I think we're guaranteed by that because of these immersion schools that are teaching our children Hawaiian language. So those of us who are learning at this point have a reason to learn. We're helping to support that goal, to support the idea that Hawaiian language will be spoken everywhere and anywhere, by all kinds of people, in its proper home, in its own Kulāiwi, in Hawaii, in its homeland. So that's why we do a lot on Pūnana Leo. Besides the fact that we get a lot of calls from people who say, Tell us a little bit about Pūnana Leo, how do you get in, what do you do? So we thought we'd do this little special on this, so that you can get an idea. So I'll give you some time to just enjoy; nanea i nā leo o nā keiki, and hopefully you'll get more information

and you'll feel like, yeah, now that's why we do what we do. Okay; so mālama pono. I'll see you as soon as it's pau. A hui hou.

VIDEO WITH PŪNANA LEO O KAWAIAHA'O

LILINOE: Makahiki kanawalu kūmāhiku ua komo 'o Laiana, ku'u keiki mua, ma ka Pūnana Leo o Honolulu. Ma ka ho'omaka 'ana, 'o au wale nō ka mea hele i ka papa 'ōlelo Hawai'i. Ma hope o ka papa mua ha'i au i ka'u kāne hele i ka papa. Ma hope, ua hele 'o ia a kēlā manawa ka 'ohana holo 'oko'a aia ma ka 'ōlelo Hawai'i. Ua maika'i nō. Ua hau'oli māua 'o Laiana 'ike ka holo mua 'o Laiana. 'O kekahi mea nui, ke ola 'ana o ka 'ōlelo ma ko mākou hale. Ua ho'omaka hou ko'u 'anakala, 'o ia nō ka mānaleo ma ko mākou hale, ua ho'omaka 'o ia e 'ōlelo Hawai'i me ka'u mau keiki a me mākou, māua 'o ka'u kāne. Ma kēlā manawa, aia māua 'o Laiana ma kekahi 'oihana 'ē a'e. Akā, ma ko māua hana 'ana me ka Pūnana Leo a me ka 'ōlelo Hawai'i, ua ulu a'e ka 'i'ini e a'o i ka 'ōlelo Hawai'i. Ua hele ka'u kāne i ke kulanui. Ua ho'omaka au ma ka Pūnana Leo o Honolulu e pani hakahaka a lilo i kumu pani hakahaka. Ma hope, ua ha'alele kekahi kumu no ka hānau keiki 'ana. Akā, 'a'ole 'o ia ho'i so ua noho au a hele au i ke kula a'o kamali'i a ua loa'a kekahi palapala a'o keiki, 'o ia ho'i ka "CDA", i ka makahiki aku nei ua lohe au e wehe ana kahi kula hou a ua makemake au e 'ike inā hiki ia'u ke mālama kekahi kula. A ma ko lākou 'imi aku kahi po'okumu hāpai a'e au i ko'u lima [INDISTINCT] "'Ae hiki nō, makemake au e ho'ā'o.'" No laila, ua koho lākou ia'u a me kekahi mau lima hana 'ē a'e a eia nō mākou ma Kawaiiaha'o.

[SPEAKING TO CHILDREN]

Oh, akamai 'oe. Eia ma 'ane'i.

KUMU: What we hope to do is, first of all, to get the keiki ma'a with the routine, as well as with the language. We go through the calendar, we talk about the date, the day. And that just basically starts the routine. They know already, once the calendar starts, our day is gonna get going in the circle time. But it's good for the kids--we teach them not only the calendar, but they're learning how to count, the concept of today, yesterday, and tomorrow. And the language; you know, just by having them repeat. Or some of them are already familiarized with what month it is, you know, and it's a big help with the vocabulary and getting ma'a with the 'ōlelo too.

CROZIER: Now, on that first day, when they have to stand up and tell their name and who their parents are, where they live; you have to prompt them the whole time, yeah?

KUMU: Right; right.

CROZIER: But about how long does it take before some of them start to get it?

KUMU: Oh, some of them have started, like after the first month. What we did was, in our lessons, like the beginning of the month, we did like, the first two weeks just the keiki. So the keiki got to know their names and then concentrate, and how old they were. And then when we moved on couple weeks after that, we talked about where they live. Or about a month--yeah, we talk about where they live. They brought pictures of their houses, and we said, Your house is in Kaimukī, or Noho 'oe ma ka... So we were able to incorporate that into. And then last week and the

week before, we were into the 'ohana. So they were familiarized not just in saying their names, but they knew the name the makua was. And so when we put together--we call it their ha'i 'ōlelo, their introduction, you know, they're not just saying it, but they've also learned the concept of why they're saying this.

[00:09:46.18] CHILD - HAWAIIAN LANGUAGE

KUANONI: Aloha. 'O Kuanoni Pōmaika'inui ko'u inoa. Noho au ma Kalihi. 'Elua o'u makahiki.

LILINOE: 'Ekolu paha.

KUANONI: 'Ekolu o'u makahiki. Noho au ma Kalihi.

LILINOE: 'Ae, 'o wai kou mau mākua?

KUANONI: 'O Ekela me Pōmaika'i ko'u mau mākua.

LILINOE: Mahalo

LILINOE: When people call for applications and they ask what is the requirement, or they hear the waiting list is long, and indeed, there is a waiting list. But it's more of a ... it's a priority that there's language in the home, the child is exposed to language. So the first thing they'll look at in the application is how much language is the child exposed to at home. And if the parents never took any language, there's no one in the home who speaks Hawaiian, their application wouldn't be considered as quickly as someone who has had couple years of Hawaiian, or who attended classes, who've shown an effort.

KAIPO'I: If the Hawaiian is strong at home, the kid will pick it up like that. Like some cases I've seen, like da kine's sister ... Kala'i's sister. When she first came to Pūnana Leo, the first couple months, she didn't say one word. But after five months, I guess because it's strong at the house, 'cause Kala'i was always home, she couldn't stop talking. I mean, just from a cold fish to someone you just, Eh, be quiet, my ears sore already. I mean, it's a big difference, you know. And that's like really amazing, and you can tell that the Hawaiian is strong at home. But those where the Hawaiian is not consistent at home, you get the kind of kid, they'll say some in English and say some in Hawaiian. But if it's strong at home, you're gonna see it in the kid. You can tell which family has been practicing what they learned, yeah? Just by looking at the kid, they're a reflection of what's going on at home. That's what I've seen.

LILINOE: Some of the parents who came into the program later, you know, they started taking classes and they're saying they regret that they didn't have prior experience. But what it is, is to gear yourself up coming into an immersion program, it's a commitment not just on the language, but the whole cause. And we get involved a lot with the programs. As far as our parent group, you know, it takes a lot of time. So if you're able to give that kind of time to the school. But the main thing is that when you get involved in a school like Pūnana Leo, it's not just sending your child to preschool. But we look for family involvement, and the whole family gets immersed into our program, not just the child.

CROZIER: Hiki nō. You know, I was looking back at that, and I noticed it was November 8, 1995, and the school had been open for maybe a couple of months. And you can see while you're watching, they're pointing this out, they're gesturing, they're doing their repetition kinda thing, you know, where they say something and they make them say it again, and say it again until they get it right. And you see the beginnings of getting a child to speak Hawaiian. And today, I look and you know, I look at how fluent they are, and I'm just--you know, although I know in my heart and my head that that's the way it works, nevertheless, it's still a real good feeling to see children speaking Hawaiian. And to see them so fluent. You know, they're not speaking slowly and thinking, but they're just talking. Just like how we speak in English, that's the way they're speaking in Hawaiian. And they know that as soon as they get to Pūnana Leo and they're walking in, English is pau, this is the world where they speak Hawaiian. And it's wonderful. You know, this morning when I took my son to school, you know, he hadn't been in school for a few weeks because he had been sick. But when the kids saw him, they all came to the door and gave him their aloha in Hawaiian and, you know, started telling him what he missed out on, what happened, what was the latest thing. And I kind of just stood there and listened, and thought, Wow, you know, it wasn't like this eight months or maybe a year ago. It's just so overwhelming to see children just pick it up and grow.

And those of us who are struggling with Kulāiwi; eh, that's part of the deal, you know. One of the things that I think we have to remember is that a child, the keiki has less things going on, and so they're more open, they can take everything, all kinds of knowledge, and just soak it up and put it in. But you ever tried soaking up water with a wet sponge? Kinda hard. And that's what we are, to a certain degree; we're wet sponges, we're so full of stuff. And you try to put more stuff in, and it's harder and harder. So you know, it's a matter of trying to get rid of something, so you can make room for new things. Yeah? Like that analogy, yeah? I thought of it myself; mahalo.

Anyway, today we're going to watch the vignette we watched in our last lesson. And that was when Kunāne goes to have his hair--actually, he goes to have his hair cut, but what we see is he goes to have his hair washed, and washed, and washed. And it takes long time for him to holo his lauoho. Okay; but anyway, today we're going to learn the pattern, pono. It's similar to makemake, but ... ah, you'll see. We'll go over it in the lesson as soon as we're pau watching the vignette. So nanea, nānā, and I'll see you as soon as it's pau. Okay; a hui hou.

KUNĀNE: E Kalama!

KALAMA: Eō!

KUNĀNE: Aia i hea 'o 'Anakē Jade?

KALAMA: Ah, ua hele 'o ia ki'i i ke kopa lauoho. Pehea 'oe?

KUNĀNE: Hū, māluhiluhi loa au

KALAMA: No ke aha, ua pā'ina 'oe i ka pō nei?

- KUNĀNE: ‘A‘ole! Ua ho‘opa‘a ha‘awina au i ka pō nei. Nui ko‘u pilikia i ka papa Akeakamai.
- KALAMA: Ah, kōkua au iā ‘oe.[BOTH LAUGH] ‘O au pū. Nui ko‘u pilikia pū i kēlā papa. Pehea, e ‘oki ana ‘o ‘Anakē Jade i kou lauoho?
- KUNĀNE: ‘Ae
- KALAMA: No ke aha mai? ‘A‘ole lō‘ihi loa kou lauoho.
- KUNĀNE: ‘A‘ole lō‘ihi loa akā, pono au e ‘oki no ka mea, e hele ana māua ‘o Kau‘i me Lei‘ohu lāua ‘o Malulani i ka hale ‘aina me ko Kau‘i makua kāne.
- KALAMA: ‘O ia? E hele ana ‘oukou i ka hale ‘aina hea?
- KUNĀNE: Tsa! Nīele. E hele ana mākou i ka hale ‘aina ‘o Andrews.
- ‘ANAKĒ: Hui! Mākaukau?
- KUNĀNE: E, aloha e ‘Anakē.
- [SITS IN CHAIR, SHAMPOOING HAIR]
- KALAMA: E, no laila, pehea ‘o Kau‘i?
- KUNĀNE: Oh, maika‘i ‘o ia. Ho‘omaka ana kāna hana i ka lā ‘āpōpō.
- KALAMA: E hana ana ‘o ia ma hea?
- KUNĀNE: E hana ana ‘o ia ma ke kulanui. ‘A‘ole maika‘i ka uku akā, makemake ‘o ia e kōkua i kēlā ke‘ena.
- KALAMA: Ke‘ena hea?
- KUNĀNE: ‘O kēia ke‘ena kōkua i nā haumāna Hawai‘i. Pehea ‘oe? E hana ana ‘oe?
- KALAMA: Ke hana nei au i kēia manawa!
- KUNĀNE: ‘O ia kā? He aha kāu hana?
- KALAMA: Ho‘oma‘ema‘e au i kēia wahi.
- KUNĀNE: ‘O ia? Hū, ka laki nō ‘oe. Ah, ‘o ia ke kumu . Ua mana‘o au e ‘oki ana ‘oe i kou lauoho i kēia kakahiaka.
- KALAMA: ‘A‘ole! Makemake ‘o ‘Anakē e ‘oki. Ua ‘ōlelo mai ‘o ia i nehinei, “Pupuka kou lauoho.” Akā, ‘ike au lili wale nō ‘o ia.
- KUNĀNE: ‘A‘ole paha. Ah, ‘aka‘aka wale nō.
- KALAMA: E Kunāne, i kēia makahiki a‘e e lawai‘a ana mākou ma ‘Āleka

- KUNĀNE: Me wai?
- KALAMA: Ke noho nei ka hoa aloha o ko‘u māmā ma ‘ō. No laila, e hele ana au me ko‘u ‘ohana. E hele mai me mākou.
- KUNĀNE: Ah, auē! Nui loa ke kālā.
- KALAMA: ‘A‘ole pilikia. No ka mea, ua ‘ike au i ko Kau‘i lei pūpū Ni‘ihau. E mālama hou ‘oe i kou kālā.
- KUNĀNE: ‘A‘ole hiki paha.
- KALAMA: No ke aha?
- KUNĀNE: No ka mea, makemake ko‘u Tūtū e lawe iā mākou i Tahiti i kēia makahiki a‘e. A ua lohe au ‘ano pipi‘i nā mea ma kēlā wahi.
- KALAMA: ‘Ē. He ‘ohana kou ma Tahiti?
- KUNĀNE: ‘Ae, he Tahiti ko‘u Tūtū. No laila, ‘ano nui kona ‘ohana ma laila.
- ‘ANAKĒ: Pehea ‘o Tūtū?
- KUNĀNE: Maika‘i nō. Ua maika‘i au. He Tūtū ‘ōpio ko‘u.
- KALAMA: E, pono ‘oe e lawe mai i kou Tūtū i kēia wahi ma mua o ka huaka‘i.
- KUNĀNE: ‘Ae e hele mai ana ‘o ia i kēia pule a‘e no ka pena miki‘ao. ‘Ae ‘Anakē?
- ‘ANAKĒ: ‘Ae
- KALAMA: E kala mai, pono au e ho‘oma‘ema‘e i ka lua.
- KUNĀNE: ‘Ae, hiki nō. E ke kanaka pa‘ahana.
- CROZIER: Hiki nō. So did you hear some things that you understood? Hopefully; okay. So like I said, today we're going to go over the pattern, pono. Pono, in this case, in this pattern, I have to, or should. So like if I wanted to say, I should go, or I have to go. It works the same way as makemake. Pono au e hele. Easy, yeah? Pono au e hele. Hana hou. I have to go; pono au e hele. I have to talk to you; pono au e ‘ōlelo iā ‘oe. Easy, yeah? Okay; if not, then let's take a look. E nānā kākou.

In this case, Kunāne says, I have to cut my hair. And I just cut it short to, I have to cut it. Pono au e ‘oki. If you wanted to say, I have to cut my hair; pono au e ‘oki i ko‘u lauoho. Pono au e ‘oki i ko‘u lauoho. Okay? So you see how, like I said, it works just like makemake? Pono is in the makemake place, and then e oki. In our last lesson, we saw the use of that E, that infinitive E. How we bring another action in, yeah? Pono au e ‘oki.

The next sentence was, and I think you heard it, You should bring your Tūtū. You should bring your Tūtū. Because they're talking about this place where you cut hair, and all this. And so Kalama tells Kunāne, ‘ōlelo ‘o Kalama iā Kunāne,

E, pono 'oe e lawe mai i kou Tūtū. Pono 'oe; pono 'oe e lawe mai i kou Tūtū. Hiki nō? Hana hou. Pono 'oe e lawe mai i kou Tūtū. Okay; now, just in case at this point you're reading it from your lesson to me, that's not saying it. Okay; there's a big difference between reading it with me, and saying it with me. And I say because a lot of times you feel real good, yeah, when you're reading it, 'cause you get 'em. But the deal is that you have to say it from your manao, from your own mind, from your own meaning, your own thoughts. And you have to just see it. Pono au e hele. Pono au e hele. So, I should eat. Pono au e 'ai. Pono au e 'ai. See? Easy, yeah? He should eat. Pono 'o ia e 'ai. He should go. Pono 'o ia e hele. He should go away. Pono o ia e hele aku. Yeah? Maika'i. This is great; okay. This is the easiest pattern. You're probably sitting there going, I can't believe it. We've had all these difficult things, and now we're having the easiest one. Well, it's about time, yeah? Reprieve.

Okay. Kalama says, I have to clean the bathroom. And actually, he says, I have to clean the toilet. There's a difference, yeah, between the bathroom and the toilet itself. We talked about this; I'll talk about it again. Lumi ho'opau pilikia; yeah? Lumi, room; ho'opau, place; a room where you end, what? Your pilikia, your troubles. Ae? Lumi ho'opau pilikia; that's the bathroom. But the toilet itself is a lua; okay? Only on Kulāiwi, we can talk about things like that. But you see, if we don't talk about it, then you say things like you know, Oh, I'm gonna go to the lua now. Well, that works. I think that worked before, when the lua was just a hole. You know, it was just this hole outside. But now, a better word would be lumi hoopau pilikia. So anyway, Kalama says, I have to go clean the lua. Pono au e ho'oma'ema'e i ka lua. Okay? Key word in there is clean, ho'oma'ema'e. Can we try that again? Ho'oma'ema'e. If you're saying "ho'oma'ima'i", slap yourself, okay? Say clean, ho'oma'ema'e; ma'ema'e. Okay, just like that elementary school in Nu'uani that everybody says "Mai Mai" Elementary School? Auē. Okay; that's Ma'ema'e. Just like ho'oma'ema'e.

Remember we had a whole discussion on ho'o words? That if you put the prefix ho'o in front of a word, that you have a causative, so you're causing it to be clean. Yeah? Ma'ema'e is the state of being clean. Ma'ema'e; ma'ema'e wau, I'm clean. Okay? But I'm cleaning; ho'oma'ema'e au. Hiki nō? Okay; so I have to clean the lua. Pono au e ho'oma'ema'e i ka lua. Maika'i. Okay; let's take a look. Nānā kākou.

Oh, kala mai; back up one. Pono 'oe e lawe mai i kou Tūtū. Pono 'oe e lawe mai i kou Tūtū. Hiki nō? Just want to make sure you got that.

Here we go. Pono au e ho'oma'ema'e i ka lua. Pono au e ho'oma'ema'e i ka lua. What if you wanted to say, They should speak Hawaiian language. All of them; okay? Pono lākou; pono lākou e 'ōlelo Hawai'i. Ae? Pono lākou e 'ōlelo Hawaii; they should speak Hawaiian. Hiki nō. Okay; so you get the idea. When you want to use that pattern, should or have to do something, you're gonna start off with, pono. When you want to bring in that extra action, whatever that action may be, we'll bring it in with, e. Okay? So, he should drink water. You see somebody choking; Oh, he should drink water. Pono 'o ia e inu wai. Okay? Or as this lady told me, He should lift his left arm. So how would you say he should lift his left arm? I'm talking about if you're choking, she said you should lift your left arm, okay? I can't even say that in English. All right, so, pono 'o ia. Pono 'o ia e lift--what is lift, hāpai--hāpai his left arm. Hāpai i kona lima hema. Maika'i.

Yeah; lima is the whole thing, from here all the way up is your lima. Arm, hand; that whole thing is lima. Okay? So he should lift his left arm. Pono 'o ia e hāpai i kona lima hema. Some of you are going, Hāpai? I thought hāpai was pregnant. Okay; well, hāpai i pregnant because of what? You're carrying a keiki; that's why it's called hāpai. Not because you're pregnant, but because you're carrying. You know, one mana'o. So if you lift up a bag, well, that's hāpai ke 'eke. Okay, Hiki nō.

Anyway, now let's go on. Hopefully, you got the pono pattern. 'Cause that's not a difficult pattern. If you have any questions, remember, you can call. Call the hotline; 842-8059, 842-8059. Hiki nō.

Okay; k-less possessives. What are those? Those are the kind like, ka hale o ke keiki. The house of the child. As opposed to, ko ke keiki hale. Remember that in our last lesson, we saw how if you put ko or kā in front of a word, you can get an apostrophe S. 'Ae? So in this case, if you say ko ke keiki, it would be the child's--yeah? Ko ke keiki hale, the child's hale. 'Ae? And what happens is with k-less possessives, you just pull apart the whole possessive, so that now you have, the house of the keiki, which is the same as the keiki's house. Okay? Ka hale o ke keiki. Ka hale o ke keiki. Hiki nō? E nānā kākou.

Ka hoa aloha o ku'u Māmā. Ka hoa aloha o ku'u Māmā. Kunāne asks, Who lives in Aleka? Who lives in Alaska? And Kalama responds, Ka hoa aloha o ku'u Māmā. And what does this say? The friend of my mom. Okay? If it was, My mom's friend, ko ku'u Māmā hoa aloha. You see how you just stick that ko as if it was an apostrophe S? Stick it in front of whoever's owning it. That's it; ko ku'u Māmā hoa aloha. But if you want to pull it apart and make it a k-less, you know--sometimes we do this when it gets kinda confusing as to who's owning what. Then we pull it all apart. But I like this form, the k-less form, yeah? Ka hoa aloha o ku'u Māmā. That's real clear, yeah? Ka hoa aloha o ku'u Māmā. My friend's child; ke keiki ā ku'u hoa aloha. You notice how the o changed to a? Why? Because now the thing that's being possessed is something that's an A class kind of noun, right? Remember we talked about what is A, what is O? A things are things that you acquire during life, and that's why your keiki is an A thing. Okay? Ke keiki ā ku'u hoa aloha. Hiki nō? Okay; if you missed that lesson, auē; I don't know what to say. But you know, 'cause that's a lesson all in itself, to figure out A class and O class. But you know, there's always books that you can purchase that give a good explanation of these things that I talk about in Kulāiwi. You know, sometimes you just want to practice it more. 'Ōlelo Oīwi is a great book by Byron Cleeland, Hokulani Cleeland. It's put out by the 'Aha Pūnana Leo, so if you have a chance, check that book out. 'Ōlelo 'Ōiwi; it has a gray and red cover. Okay? Hiki nō.

Let's take a look at some other k-less possessives. Ko Kau'i lei pūpū. Ko Kau'i lei pūpū. Okay; this is not the k-less; this is with the ko, apostrophe S. So this would be what? Kau'i's shell lei. Yeah? Now look at it. When we pull it apart, ka lei pūpū o Kau'i. Ka lei pūpū o Kau'i. Hiki nō? Let's leave that here for little while, so you can check that out and see the difference between the two. Yeah? This right here is the same as this over here, except that this is the k-less way. Yeah? Ka lei pūpū o Kau'i, versus ko Kau'i lei pūpū. Hiki nō? Okay. Just want to make sure that you understand this. So it was like, My husband's dog. Same thing; ka 'īlio. And then in this case, unless your husband rides his dog, gets on

top of it or whatever, it's an A thing. Pets are A, unless like a horse, that's an O kinda thing. Remember, because what separates it is O things are things that you can get onto or on top of. So with animals, that's a whole different story, okay? But in this case, a dog would be an A kind of thing. Why we went there, I don't know. Ka 'ilio ā ku'u kāne, or ka'u kāne. Hiki nō? But you see how you just pull it all apart. Okay; Hiki nō.

All right. Have a, versus, is a. What does that mean? We've had this before, and this is just review. He 'ohana kou ma Tahiti? He 'ohana kou ma Tahiti? Let's take off the ma Tahiti part, and just take this part. He 'ohana kou? Okay. Do you have a family? Do you have family ma Tahiti? Do you have family in Tahiti? He 'ohana kou ma Tahiti? Now look at this one. This is not a "have a" pattern, this is an "is a" pattern. Okay? 'Cause this one says, He Tahiti ko'u Tūtū. He Tahiti ko'u Tūtū. My Tūtū is a Tahitian. Yeah? See the difference between the two? This is ko'u Tūtū, my Tūtū. There's nothing in here that can make her have a Tahitian, okay, so is a Tahitian. He Tahiti ko'u Tūtū. He Tahiti wau. He Tahiti 'oe. Okay. He Tahiti kākou. Sounds like a new song, yeah? Okay; all of us are Tahitian. No; he Hawai'i kākou. All of us are Hawaiian. Okay, but you see this one; the difference is, He 'ohana kou. It ends with the possessive. You have family. Yeah? This kou doesn't mean, your, in this case. This is the "have a" pattern. I'll give you a chance to look at that too. He 'ohana kou ma Tahiti? 'Ae, he Tahiti ko'u Tūtū. Hiki nō?

Okay. We had this in our last lesson. And that's the nui. Nui kona 'ohana ma laila. Nui kona 'ohana ma laila. She has, what? Plenty family. She has plenty family there. Okay? Now, it could also translate to, Her family is big there. Okay; ma laila. I think in our lesson we had, i 'ane'i; that's here, versus i laila or ma laila, over there. Okay? Nui kona 'ohana ma laila. Now, some of you maybe watching and saying, Eh, I've heard people say ma leila. What is ma leila? The same thing. Ma leila and ma laila; that's the same thing. It's just a matter of pronunciation, how one chooses to say it. And neither is wrong, okay? Ma leila, ma laila. Hiki nō. Okay.

Just wanted to also go over the use of me. We had this earlier in this series, how to use the word, with. So let's take a look. Me wai? Me wai? With who? Now, some of you would say, Is that with water? No; because if it was water, then you would have put an article. Me ka wai. Me ka wai. You see? But, me wai; this wai is coming from the same wai that we use when we ask, What 's your name? 'O wai kou inoa? Yeah? Me wai. Some people will say, Me wai, okay, and we use the W glide in that sound. That's up to you. That's your choice. The thing is that, yeah, you cannot always just decide and choose whether you're gonna put a W glide or you're gonna put a V. But it's a matter of just knowing which one is which, and how to use it. So anyway, you need to listen to what people say, and then you know, like I said, when in Ke'anae, do as Ke'anae people do. When in Hau'ula, do as Hau'ula people do. So in this case, you can say, me vai or me wai. With who? Me mākou, with all of us. Me mākou. Okay? Me ko'u 'ohana, with my 'ohana. Okay?

Now, since we're really at the end of our lessons for this series, because Lesson 24 is really not a lesson, but a collection of all of the vignettes that you've seen from Lesson 1 through 24, this is really the time for me to review Lessons 13 'til present, 'til right now in this Lesson 23. So we're going to go through them kind

of fast, okay, but not that fast, just to get an idea of what we've gone over. And then at the end, I have some questions that I would like you to try to translate and see if you can do on your own. Now, when we get to it, don't worry about writing it down. What's important is being able to say it. So you look at it, you see it, see the picture, and then you just say it. Yeah? You're sitting there going, Oh, yeah, just like that. Okay. Well, you know, at least just give it your best shot. All right? So let's start reviewing for Lessons 13 through 24. Okay; let's start with ua.

For the first time learner to Kulāiwi, first time viewer, you're probably looking and going, Oh, is that rain? Is that rain? No, that's not rain. That's what we use for our past tense marker, okay? We put ua in front of the action, and what that does is complete our action. This is the completed action. Ke action nei; ke action nei. Right now, we're looking at the verb tenses, okay? When we put ua in front of a verb, we show completed action. When we use ke verb nei, like ke hele nei, ke ai nei, we're showing present tense. We're showing that the action is happening right now. E action ana; that the action is happening later. Actually, it could also be happening at the moment we're speaking, but it will continue to go on. So, e action ana. So take a look at these three. These are the three tenses.

We also learned how to make them negative; negative sentences. We saw how in one sentence you can say, ua hiamoe 'o ia. He slept. But if you wanted to say, he didn't sleep; 'a'ole 'o ia i hiamoe. We saw how the ua turns to i, when we make it negative. Okay? 'A'ole 'o ia i hiamoe. Of course, you're also hearing that the pronoun subject jumps up in the front. Actually, jumps up behind 'a'ole, yeah, to check it out. Okay; those are the two things that go on with ua. You see the ua turn to i, in the negative sentence. And also in all negative sentences, tense sentences, you'll see the pronoun subject jump up in the front.

Like this. 'A'ole mākou i 'ai. 'A'ole mākou i 'ai. Yeah? Everybody's sitting there going, Okay, come on, kumu, tell us what it means, tell us what it means. Well, what do you think it means? We didn't eat. Ae; we didn't eat. Yeah? Completed action. All right.

K verb nei, in the negative turns to, e verb nei. 'A'ole e verb, nei. An example of that. 'A'ole e 'ōlelo nei ka wahine. 'A'ole e 'ōlelo nei ka wahine. The wahine is not talking. Okay? Talking right now; the wahine is not talking. Now, here, we see how the subject is not a pronoun. What are pronouns? Au, 'oe, 'o ia, māua, kāua, lāua, lākou, kākou, mākou, 'oukou, 'olua, lāua. All of those are your pronouns. Any time those are the subject, you're gonna see it jump up in the front. What you're seeing here in this sentence, the subject is not a pronoun, but a common noun. Something; okay? In this case, the woman, or the lady, is not talking. 'A'ole e 'ōlelo nei ka wahine. We don't see it move up and hear, 'a'ole ka wahine e 'ōlelo nei. Hiki nō? Okay; e nānā kākou. Let's take a look.

'A'ole e 'ōlelo nei ka wahine. You see how ka wahine stays in its place. The only thing that we see change in this negative pattern is that, k verb nei, changes to, e verb nei, in the negative sentence. Hiki nō.

Our next is, e verb ana. Well, what happens to, e verb ana, when it goes negative? It stays, e verb ana. Okay? That's probably the best one. That one, you don't even have to think about; it'll stay the same. But of course, what you do have to

remember is, if the subject--and in this case the subject is a pronoun, it's going to jump up in the front. 'A'ole 'o ia e noho ana. 'A'ole 'o ia e noho ana. Hiki nō?

'A'ole with a stative. And hopefully, you can see this. I wanted to get as many examples of this as I could. This one, you don't see the pronoun subject popping in the front; not with the stative verbs. It stays the same. Take off all of the 'a'ole, and what do we see? Maika'i au, akamai 'o ia, wīwī ke kumu, pupuka 'o Ke'alohi. Okay? Now, let's make sure you understand them, okay, or else the joke didn't work. Maika'i au, I'm fine. Akamai 'o ia, he's smart. Wīwī ke kumu. Yes, you didn't read it wrong. It says, the teacher is skinny. Okay? Just--you know. Wait, we going get to the 'a'ole part. Pupuka 'o Ke'alohi, Ke'alohi is ugly. And bad timing, because we have somebody on crew named Ke'alohi. Bad timing to use that name. But when we get to the negative part, 'a'ole pilikia. Here we go.

'A'ole maika'i au; what? I'm not fine. 'A'ole akamai 'o ia. He's not smart. 'A'ole wīwī ke kumu. The teacher is not skinny. How dare. 'A'ole pupuka 'o Ke'alohi. Here we go; we redeemed ourselves. Ke'alohi is not pupuka, is not ugly. Okay? And there we go; we have all of the statives. So what's really important in this is that you understand. When you make the stative sentence negative, just leave it alone. What you would say in the regular sentence, in the positive one, maika'i au, stays that way in the negative, 'a'ole maika'i au. It doesn't jump up in the front, like how we saw the negative tense sentences. Okay? Maika'i.

Hiki nō. Mai action; what does that mean? Looks so small and lonely over there, yeah? Mai action; that's the opposite of the command. That's the opposite of the command. The command is, E hele aku 'oe. Go away. E hele aku 'oe. I must have this complex today about going away, yeah? E hele aku 'oe. Go away. Come; e hele mai 'oe. Okay? Remember aku and mai? Aku takes our action away, and mai brings our action towards us. Maika'i.

Now, if you want to say, Don't come, then you start the sentence off with, mai. Mai hele mai 'oe. Mai hele mai 'oe. That's not the same as, I don't know, or I don't eat poi. That's different. This is the don't, like don't you dare, don't do this, don't do that. Like that; that kind of don't. And that's mai. Mai hele 'oe. Mai hele mai 'oe. Mai hele aku 'oe. Mai 'ai 'oe. I don't think a Hawaiian will ever say, don't eat, mai 'ai 'oe. Okay. Mai inu i ka pia, don't drink beer. Mai puhi paka, don't smoke cigarettes. Mai hele 'auana, don't wander off. But you see how the mai is up in the front before the action; that says don't do something. Okay?

The next one that you would want to watch is, the E infinitive. And we've gone over that in the last lesson and this lesson, how you start off your sentence with an action, and then you want to bring in the other action. You bring it in with an E. Let's take a look. Makemake au e hele. Makemake au e hele. I want to go. I want to go. So you see that little e in there, brings in our action.

Stative causative. Something is some way, because of something. Okay? Something is in a certain condition, because of something. In this case, pa'a ka puka i ka makani. Pa'a ka puka i ka makani The door is shut because, what? Because the wind. So you see, that little i in there give us the reason. Pa'a ka

puka; that's a sentence all by itself. But you want to tell why; i ka makani. Okay. That i has to be followed by a noun. Ha'aheo 'o Tūtū iā 'oe. Ha'aheo o Tūtū iā 'oe. Tūtū is, what? Proud. Why? 'Cause of you; iā 'oe. So you see how i is used for common nouns? Okay. And iā is going to precede, what? Pronouns, and names. So Tūtū is proud of Kunāne. Ha'aheo 'o Tūtū iā Kunāne. Okay?

Okay; we've come to the time where I'm going to give you a little bit time to practice what you've learned, and give you a couple of minutes to look at it and see if you get it. Now, like I said, do not, do not, do not, and if you're cheating, don't worry, I'm gonna find out. Okay? But try not to write it down. Try to think it out. Try to see the action, and talk that out. Don't write it down. Because you know, your reason for learning Hawaiian language is not to write letters to each other, but rather, to speak to each other. Okay? So try it; just try to speak it. Let's take a look at what we have here.

Yesterday, I talked to my friend. Yesterday, I talked to my friend. In our last class, we had, yesterday. Okay? So remember, this is completed action. I'm giving you all the hints now, okay? His name is Kūpa'a. His name is Kūpa'a. He will not come to class today. He will not come to class today. So obviously, that sentence is gonna start out with, what? Did you say 'o ia? I could just choke your neck. No; it starts off with, what? 'A'ole. Maika'i. Starts off with 'a'ole. Okay; so that was a hint for that one. And the last one is, He has a cold. He has a cold. So I'm gonna give you a couple of minutes to check this out and try it, and then I'll show you the answers. And then I have three more to do after that, that we'll try. And those are a little bit more difficult, but we'll see how it goes. Okay? So a couple minutes.

[NA MINUKE HAAWINA]

CROZIER: Hiki nō. Okay; let's take a look at it. Yesterday, I talked to my friend. I nehinei ua 'ōlelo au i ko'u hoa aloha. I nehinei ua 'ōlelo au i ko'u hoa aloha. His name is Kūpa'a. 'O Kūpa'a kona inoa. Maika'i. He isn't coming to class today. He will not be coming to class today. 'A'ole 'o ia e hele mai ana i ka papa i keia lā. Once again, it's just chunks, okay? 'A'ole 'o ia e hele mai ana i ka papa i keia lā. Of course, you're not gonna say it like that. You'll say it just right through. 'A'ole 'o ia e hele mai ana i ka papa i keia lā. And last one. He anu kona. He anu kona.

Okay; I'll give you three more, really fast, to check out. You have about a minute. This is not too hard. The second one is something that I introduced today. So give it your best shot. About a minute, and then we'll go over it.

[NA MINUKE HAAWINA]

- He went to Nani's house last night.
- They (2) had to study together.
- Nani is not smart, but, Keola helps her.

CROZIER: Okay. He went to Nani's house last night. Ua hele 'o ia i ko Nani hale i ka pō nei. They had to study together; this is the one that we went over today. Pono lāua e ho'opa'a ha'awina pū. Pono lāua e ho'opa'a ha'awina pū. Remember the word pū; together. Nani is not smart, but Keola helps her. 'A'ole akamai 'o Nani, akā, kōkua 'o Keola iā ia. And here we go. Ua hele 'o ia i ko Nani hale i ka pō nei. Ua pono lāua e ho'opa'a ha'awina pū. Put the ua over there, just to show that it's

in the past. ‘A‘ole akamai ‘o Nani, akā, kōkua ‘o Keola iā ia. Okay; we'll leave this here for little while. While we're watching the vignette, you might want to listen for some of these patterns that we've gone over, and see how much more you're understanding. Okay? Hopefully, this was helpful.

We're going to go back and watch Kunāne wash his hair some more, okay, and try to figure out what's going on. So as soon as you're pau, I'll see you. A hui hou.

KUNĀNE: E Kalama!

KALAMA: Eō!

KUNĀNE: Aia i hea ‘o ‘Anakē Jade?

KALAMA: Ah, ua hele ‘o ia ki‘i i ke kopa lauoho. Pehea ‘oe?

KUNĀNE: Hū, māluhiluhi loa au

KALAMA: No ke aha, ua pā‘ina ‘oe i ka pō nei?

KUNĀNE: ‘A‘ole! Ua ho‘opa‘a ha‘awina au i ka pō nei. Nui ko‘u pilikia i ka papa Akeakamai.

KALAMA: Ah, kōkua au iā ‘oe.[BOTH LAUGH] ‘O au pū. Nui ko‘u pilikia pū i kēlā papa. Pehea, e ‘oki ana ‘o ‘Anakē Jade i kou lauoho?

KUNĀNE: ‘Ae

KALAMA: No ke aha mai? ‘A‘ole lō‘ihi loa kou lauoho.

KUNĀNE: ‘A‘ole lō‘ihi loa akā, pono au e ‘oki no ka mea, e hele ana māua ‘o Kau‘i me Lei‘ohu lāua ‘o Malulani i ka hale ‘aina me ko Kau‘i makua kāne.

KALAMA: ‘O ia? E hele ana ‘oukou i ka hale ‘aina hea?

KUNĀNE: Tsa! Nīele. E hele ana mākou i ka hale ‘aina ‘o Andrews.

‘ANAKĒ: Hui! Mākaukau?

KUNĀNE: E, aloha e ‘Anakē.

[SITS IN CHAIR, SHAMPOOING HAIR]

KALAMA: E, no laila, pehea ‘o Kau‘i?

KUNĀNE: Oh, maika‘i ‘o ia. Ho‘omaka ana kāna hana i ka lā ‘āpōpō.

KALAMA: E hana ana ‘o ia ma hea?

KUNĀNE: E hana ana ‘o ia ma ke kulanui. ‘A‘ole maika‘i ka uku akā, makemake ‘o ia e kōkua i kēlā ke‘ena.

KALAMA: Ke‘ena hea?

KUNĀNE: ‘O kēia ke‘ena kōkua i nā haumāna Hawai‘i. Pehea ‘oe? E hana ana ‘oe?

KALAMA: Ke hana nei au i kēia manawa!

KUNĀNE: ‘O ia kā? He aha kāu hana?

KALAMA: Ho‘oma‘ema‘e au i kēia wahi.

KUNĀNE: ‘O ia? Hū, ka laki nō ‘oe. Ah, ‘o ia ke kumu . Ua mana‘o au e ‘oki ana ‘oe i kou lauoho i kēia kakahiaka.

KALAMA: ‘A‘ole! Makemake ‘o ‘Anakē e ‘oki. Ua ‘ōlelo mai ‘o ia i nehinei, “Pupuka kou lauoho.” Akā, ‘ike au lili wale nō ‘o ia.

KUNĀNE: ‘A‘ole paha. Ah, ‘aka‘aka wale nō.

KALAMA: E Kunāne, i kēia makahiki a‘e e lawai‘a ana mākou ma ‘Āleka

KUNĀNE: Me wai?

KALAMA: Ke noho nei ka hoa aloha o ko‘u māmā ma ‘ō. No laila, e hele ana au me ko‘u ‘ohana. E hele mai me mākou.

KUNĀNE: Ah, auē! Nui loa ke kālā.

KALAMA: ‘A‘ole pilikia. No ka mea, ua ‘ike au i ko Kau‘i lei pūpū Ni‘ihau. E mālama hou ‘oe i kou kālā.

KUNĀNE: ‘A‘ole hiki paha.

KALAMA: No ke aha?

KUNĀNE: No ka mea, makemake ko‘u Tūtū e lawe iā mākou i Tahiti i kēia makahiki a‘e. A ua lohe au ‘ano pipi‘i nā mea ma kēlā wahi.

KALAMA: ‘Ē. He ‘ohana kou ma Tahiti?

KUNĀNE: ‘Ae, he Tahiti ko‘u Tūtū. No laila, ‘ano nui kona ‘ohana ma laila.

‘ANAKĒ: Pehea ‘o Tūtū?

KUNĀNE: Maika‘i nō. Ua maika‘i au. He Tūtū ‘ōpio ko‘u.

KALAMA: E, pono ‘oe e lawe mai i kou Tūtū i kēia wahi ma mua o ka huaka‘i.

KUNĀNE: ‘Ae e hele mai ana ‘o ia i kēia pule a‘e no ka pena miki‘ao. ‘Ae ‘Anakē?

‘ANAKĒ: ‘Ae

KALAMA: E kala mai, pono au e ho‘oma‘ema‘e i ka lua.

KUNĀNE: 'Ae, hiki nō. E ke kanaka pa'ahana.

CROZIER: Hiki nō. I thought that was maika'i; I think it's getting better. You know, this is actually the last lesson, like I said, in the series of twenty--four. And so I just want to say mahalo for staying with us. Remember that the next show, Number 24, is a compilation, a collection of all of the vignettes. So although there won't be a lesson, that is really the most special one, I think, because you get to see all of the vignettes one time, and actually practice them. Okay? So I hope you stay tuned for that. Na ke Akua e ho'omaika'o 'iā 'oe. And iā 'oukou e nā kahu waiwai o ke Kula 'o Kamehameha makemake au e mahalo aku iā 'oe. Iā 'oe e Mamo mahalo no kēia lole. A hui hou kākou. Aloha.

[CREDITS]

[END]