Unit: Language
Topic: Pidgin English

INTRODUCTION:

Being bi-lingual/often means using standard English and pidgin. Unfortunately even today the concept is that standard English is good and pidgin is bad or only to be tolerated in limited situations. As Franklin Odo states in the afterword to Milton Murayama's book *All I Asking for is My Body*:

These are, unhappily, continuing policy issues despite the overwhelming evidence that Hawaiian Creole English is a legitimate language with an integrity of its own; that the language deserves respect; that its speakers will continue to use it, often at their own educational and employment risk; and that there are established pedagogies to allow for the encouragement of both languages, in school and out.

Opportunities to incorporate pidgin into the class are widespread. A language arts approach might use sources such as *The Best of Bamboo Ridge* as a take off point for studying local literature and creative writing. For the social studies class pidgin could be included with the unit on plantation life where Milton Murayama's book, *All I Asking for is My Body*, would be an excellent starting point. Because I would like to establish the legitimate role of pidgin early in the course, this lesson plan will suggest its introduction with a look at Hawaiian legends.

ATTACHMENTS: "DA KINE STORY OF UMI by Charles N. Ogata (See end)

OBJECTIVES:

1. Students will learn/review the legend of Umi.
2. Students will recognize that pidgin is a legitimate language.
3. Students will have the opportunity to do creative writing in pidgin.

PROCEDURE:

From: Odo, kauwento, a
McGregor, 1992

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Obviously the individual teacher has several options on how this legend is presented to the class. The story of Umi might be read in standard English from sources such as Kalakaua's *The Legends and Myths of Hawaii*, or S.M. Kamakau's *Ruling Chiefs of Hawaii*. Since the student probably has had some exposure to Hawaiian legends in elementary school, I would suggest a brief oral class review of the legend of Umi or just jumping right into the story by Charles N. Ogata.

Possible follow up assignments: (limited only by time)
1. Individual or cooperative rewriting of other legends
2. Individual or cooperative writing of other pidgin stories/skits.
3. Individual or cooperative assignment or discussion of a comparison of the Story of Umi in standard English and pidgin.
4. Research and presentation on the role of pidgin in Hawaii.

WRITTEN BY: Carl Sorbo
DA KINE STORY OF UMI
by Charles N. Ogata

Pidgin English, our "colorful" local language, is ubiquitous in the Hawaiian Islands. It has been so ever since the arrival of immigrants from foreign countries. Anthropologists say that culture is the main vehicle that mankind utilizes to adapt to the environment in which they live in order to survive. Language is one of the adjusting institutions within cultural adaptation. So when our ancestors came to Hawaii and found themselves among many other culturally different people, they had to find a means of communication. Thus was our pidgin English born.

My story of Umi is told in "old" pidgin as used in the 1920s and 1930s as I used it and people like Senator Inouye, ex-Governor Ariyoshi, ex-University of Hawaii president Fujio Matsuda, used it. Hopefully, the pre-WWII pidgin as used in this story does not exacerbate a polemic subject.

Once upon a time, long ago, on da beeg island of Hawai‘i, dare was one great chief (ali‘i nui) named Liloa, who been stay live inone beeg palace in Waipio Valley. Dat palace was called Haunakamauhala. Dis chief was so...mme rich and he had all da kine good stuffs wid pleny different kine houses; for kaukau, for moe moe, for work, for his wives, for his akua (Pakaalana heiau), for his canoes and evryting. He was one real kine bugga and all da people been like him. He wen get six wives but he also get one aikane (male companion) too... funny kine yeh? One of his wife was Pinea who was Liloa's mudda's youngah sista. How you figgah dat one eh? Dey had one son with Pinea name Hakau. In dem days wen da high chief wen go out, everybody gotta bow down and dey gotta make shua da shadow from da chief no go hit dem, because if it hit dem, auwe! the guy head was chop off you know. Das why hard yeh? So dis chief he no like go outside day time because plenty guys forget da kapu and get killed. So most time he went outside night time. But afta a wile he wen get tired of ony night time ine holoholo.

One day he been like go out day time so he wen put all his chief stuff like da special fedda malo, da lei-niho-palacoa, and da club, inside one bag and he wen holoholo in da country dressed like one ordinary guy makaainana. He wen hele on down da road of Hamakua towards Hilo to visit da Manini Heiau in Koholalele town. And wen he came to da place called Kaawikiwiki, he wen go play some pahe’e and udder kine games with da local guys (dey neva know he was one chief). Pretty soon he was hot and sweating like one hoss so he wen go look for one place to take one showah. Deah was one small pool and waterfaw with nice, cleah watah in one town name Hoa and he was going get ready for take showah. Anden he wen spahk da good lookin kumu, I mean wahine, in da pool taking one bath. When he wen down to da pool, da wahine was scared and was going run away but he sed "Ei nei, pleez no go run away because you so pretty and I been fall in love wid you." "My name Liloa, and den wat yours?" She wen tell him her name was
Akahiakuleana. He wen tell heer he like make love with her, and wen she wen find out he was one high chief and was good looking too, she no can refuse eh?

So da next day he was going leave and he said to da pretty Aahiakuleana, "If someday you get one keiki kane, name him Umi and go send him to me, ok?" And he wen give her da bag wid all his chief stuff inside. Now he no mo da chief malo so he had to make one from ti leaves. Bumbye wen he wen go home to his palace in Waipio, all da servants went look him wid his ti leaf malo, with no niho-palapoa necklace or club and dey wen tink da chief wen crack-up, and dey laff up behind his back but dey nevah said nuttin.

And den one day Akahiakuleana wen get hapai and wen born one keiki kane. She wen name him Umi like Liloa wen ask. His step-fader, a fisherman, was a mean buggah and gave Umi hard time because Umit nevah act like one ordinary kine kid. He wen ack kinda high makimak from small time because he was one real chief son. Umi had three good friends; Omaokamau, his step-brudder, Pi'imaiw'a, and koi. Dey wen do do everything togedah.

Wen Umi wen get oldah, his mudah figgah it was time for him go visit his real makuakane, so she wen tell him da real story and wen give him da stuff in da bag. She also wen tell him how to go to Waipio. So Umi left home wid his ti leaf kaukau bag full of taro and dried akule, togedah wid da bag wid da chief stuff, and wen hele-on for Waipio. Den he wen see his three friends on da road and told dem he was going Waipio and if dey like come, go come laytah because he go stay go ahead. Bumbye dey wen join him an went togedah to Waipio. Wen dey came Waipio, dey went down Koaeka trail and den wen swim across Wailoa Stream. Wen dey came Liloa's place, dey wen see da fence and da big guard at da gate. Umi he tell his friends go stay hide in da bushes and he go climb da fence. If he no come back in one hour, go take off home. Dey say ok and Umi wen climb over da fence wit his bag and take off for da chief's house. Wen he come to da door, da guard gave him da stink-eye and said, "Who you brah?" and was goin' kill him but he go-get-'em and sneak undah him and wen run to da chief who been stay sit down ready for kaukau. Umi wen sit in da chief's lap as da guard came aftah him. Da chief Liloa, he surprised and say "Who dis little bugah?" and was goin' shove him off but Umi said "Me your son Umi." Da chief look hom closah and ask "You get proof?" Umi wen show him da bag wid all da chief stuff inside. And den da chief so happy, he wen invite the kid to kaukau wid him. So Umi wen ask da chief if ok for invite his gang come kaukau wid him. Da chief said ok so Umi wen went outside and wen call to his friends kom mai ai! Aftawards da chief took Umi to da heiau for da special oki-piko ceremony to make him official son.

And his gang live'em up for awhile in da palace, but pretty soon da chief's real son Hakau, he wen come real jealous because da chief like Umi mo bettah den him. So Liloa tell Umi, "When I die, you go hide from Hakau because dat buggah real bad." And den wen Liloa was dying, he gave Hakau da land and Umi da god Kukailimoku and da heiau to take keah. Wen Liloa wen die, Hakau treat Umi real mean because his moddah was low-class. Hakau no let' Umit use his surf board or wear the sacred malo. Really
manini yeah? Finally Umi lose fight and he run away wid his gang back to Kealakaha weah he was born, and den to Waipunalei. Dere dey wen meet some wahines and got married and lived like farmers and fishermen. Umi was good looking eh, so he get two wives and da udder guys only one. All da time Umi took good keah of da gods dat Liloa wen give him. Everytime he went fishing, he wen bring back some fish for offering to da gods. One time he was offering da fish to da gods and one prophet name Kaleioku saw one rainbow ovah Umi head and he say hey dis guy must be Umi da ali‘i dey was looking foah. So da nex time da prophet let go one pua‘a, and it went straight fo Umi. Dat was real proof dat Umi was one ali‘i. Kaleioku wen invite Umi to come live wid him and den wen train him and his gang for war because dey no like Hakau who was one bad chief. Hakau wen heah dat Umi and his gang was going make war wid him so he wen send his men to the forest to get bird fedderes fo da special war uniform. While dey was gone, Umi and his gang wen dress like a bunch of farmers with sacks full of rocks and went to da palace and killed Hakau wid da rocks. Umi den was da chief of Hawai‘i Island and he wen put da body of Hakau on da sacrifice lele at da heiau. Pretty soon some black clouds and tundah and da lightning came down and Hakau was gone wid da smoke. Da kahunas wen tell Umi moah bettah if he marry some high class wahine so he wen go marry Pi‘ikea who was his aunty, and Kapukini who was Liloa’s daughter. Den he wen build one heiau on mountain of Hualalai called Ahe was da only one who wen make one heiau wid square blocks of rocks...too good yeh?

Umi was so...mme good chief and evybody been like him. When he wen die, his best friend Koi buried him in one secret place at da cliffs of Waimanu. Pau story. Aloha.