

## Hawaiian Language Workshop Handouts – October 5, 2017

### Meme‘a with Ka‘i

Meme‘a is a term for:

- **things** that have shapes or bodies (kikino/common nouns),
- **conditions** (‘a‘ano/stative verbs),
- and **actions** (hamani, hehele/transitive and intransitive verbs).

Some examples of meme‘a are:

<b>keiki</b>	child
<b>nani</b>	to be pretty
<b>oli</b>	a chant/to chant

In Hawaiian, meme‘a are preceded by “ka” or “ke” (which are close in meaning to the English word “the” singular) and nā (the-plural).

<b><u>ke</u> keiki</b>	the child
<b><u>ka</u> nani</b>	the pretty (one)
<b><u>nā</u> oli</b>	the chants

### KEAO: When to use “ke” or “ka”

In the examples above, we see that there are two ways to translate the singular version of the word “the,” **ke** and **ka**.

**Ke** is used before all words starting with **k**, **e**, **a**, and **o**:

<b>ke kula</b>	the school
<b>ke ēwe</b>	the egg white
<b>ke alanui</b>	the street
<b>ke ola</b>	the life

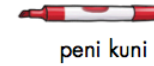
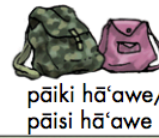
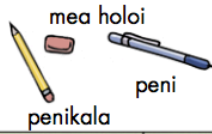
**Ka** is used for all remaining letters. A simple way to know when to use **ke** or **ka** is to memorize the word **KE AO** (*the cloud*). That is, all words that start with **k**, **e**, **a**, or **o** use “**ke**,” and all other words use “**ka**.”

<b>ka iwi</b>	the bone	<b>ka nūpepa</b>	the newspaper
<b>ka ua</b>	the rain	<b>ka pua</b>	the flower
<b>ka haumāna</b>	the student	<b>ka waiho‘olu‘u</b>	the color
<b>ka luapele</b>	the volcano	<b>ka ‘ao‘ao</b>	the page

## Nā Kū'ēlula

There are some exceptions to the KE AO rule. For example, the word for “table” is “**pākaukau;**” even though this word starts with a “p,” it uses “**ke**”— **ke pākaukau**. These exceptions to the rule are called **kū'ēlula** (**kū'e** means *to defy*, and **lula** means *rule*). Other examples of **kū'ēlula** are the words for eating utensils: **puna** (spoon), and **'ō** (fork). The word “**mele**” also uses “**ke**”— **ke mele** (the song). In the *Pukui* and *Māmaka Kaiāo* dictionaries, words that are kū'ēlula include the phrase “preceded by ke” in their definitions.

# Nā Pono Kula



kamepiula / lolouila



pelamakani

peni kuni



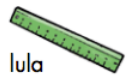
papa ke'oke'o / papa peni kuni



papa hō'ike'ike



poepoe honua



lula



noho



hakakau pahu



tuko



kālana kākau



pahu 'ea



waihona



puke



kala



pepaānue



leki



kāleka hakalama

## Nā Waiho'olu'u (colors)

ka uliuli	blue	ka poni	purple
ke ke'oke'o	white	ka 'āhinahina	grey
ka māku'e	brown	ka 'ākala	pink
ka melemele	yellow	ka 'ālani	orange

## Nā 'A'ano A'e (other stative verbs)

ka nui	big	ka pipili	sticky
ka li'ili'i	little	ka pipi'i	expensive
ka lō'ihī	long	ka pōkole	short
ka nani	pretty	ka 'oi	sharp

## Nā Kāhulu

**Kāhulu** are descriptors that are used to describe objects, for example, “the red ball,” “the pretty bird,” “the hot water.” In Hawaiian, **kāhulu** come after the object they’re describing. The **kāhulu** is like a hulu, a feather, that flows behind the word to decorate it:

ka lā <u>pa‘ahana</u>	the <u>busy</u> day
ke kula <u>maika‘i</u>	the <u>good</u> school
ka pua <u>melemele</u>	the <u>yellow</u> flower
ke keiki <u>hau‘oli</u>	the <u>happy</u> child

## Nā ‘A‘ano

*(stative verbs used to describe conditions or “states of being” – nvs. or vs. in the dictionary)*

ke akamai	intelligent, smart	ka momona	fat, sweet tasting
ke anuanu	cold	ka nani	beautiful, beauty
ka ikaika	strong	ka nāwaliwali	weak
ka u‘i	beautiful, good looking	ka nui	large; important
ka hau‘oli	happy, fun	ka pala	to be ripe
ke kaumaha	heavy; sad	ka pālahalaha	flat
ke kahiko	old, ancient	ka palahū	to be overripe and soft
ke kāpulu	sloppy, poorly done	ka palupalu	soft, not hard
ke kulikuli	noisy, deafening	ka pa‘a	to be stuck and immovable
ka lahilahi	thin, delicate		
ka lepo	dirty	ka pa‘ahana	busy
ka li‘ili‘i	small	ka poepoe	round
ka lō‘ihi	long; tall	ka pōkole	short
ka maika‘i	good, fine, goodness	ka pulu	wet
ka maka	to be green (not ripe); raw (not cooked)	ka pupuka	ugly
ka mākaukau	proficient, very competent, good, skilled	ka wela	hot
		ka wīwī	skinny
		ka ‘a‘ala	fragrant, good smelling
ka ma‘ema‘e	to be clean	ka ‘olu‘olu	comfortable, nice
ka mehameha	lonely	ka ‘ono	delicious, good-tasting
		ka ‘ōpiopio	young

## **Nā Inoa Hawai‘i a me nā Ka‘i** (Hawaiian Names and Ka‘i)

Hawaiian names have meaning. Understanding this meaning builds appreciation of the language. Correct pronunciation of Hawaiian names is important.

Some Hawaiian names are composed of a single meme‘a. For example:

<b>U‘i</b>	beautiful
<b>Ola</b>	to live
<b>Pua</b>	flower

Some Hawaiian names include a meme‘a with a ka‘i (lead word, such as “the”), in the form of **ka/ke** (“the”–singular), or **nā** (“the”–plural). For example:

<b>Kau‘i</b>	the beautiful (one)
<b>Keola</b>	the life
<b>Nāpua</b>	the flowers

### **Hawaiian Names with Meme‘a Followed by Kāhulu**

Often, longer Hawaiian names include a meme‘a followed by a kāhulu either with or without a ka‘i. Remember, unlike the English word order, in Hawaiian, descriptors (kāhulu) follow the word they describe. For example, following are names with meme‘a–kāhulu with and without ka‘i:

#### **Meme‘a–Kāhulu, without Ka‘i**

**U‘ilani** – heavenly beauty  
**Kaipo‘i** – crashing sea  
**Puanani** – beautiful flower

#### **Ka‘i–Meme‘a–Kāhulu**

**Kaleimakamae** – the precious lei  
**Kekainalu** – the wave-filled sea  
**Nāpuanani** – the pretty flowers

## Hawaiian Names Practice Exercise

Using the list below of meme‘a and ‘a‘ano descriptors (which will serve as kāhulu in the names you’ll practice), take turns with your partner giving several English translations to be stated back as the original Hawaiian name.

While deciding on the correct translation:

1. Listen carefully for whether or not “the” is used.
2. If the word has a “the,” use the KE AO rule to decide between “ka” and “ke.” “Nā” is the plural form.
3. Remember that in Hawaiian, the descriptive word comes after the word it describes. This is the opposite of the English word order.
4. Help each other with correct pronunciation.

For example:

- If your partner says, “Flower,” provide the Hawaiian name, **Pua**.
- If you hear, “The Stars,” you will say **Nāhōkū**.  
(Focus on slightly elongating each vowel marked by the kahakō).
- If you hear, “The Heavenly Voice,” you will translate, **Kaleolani**.

### Meme‘a

beauty	<b>u‘i</b>
brave one	<b>koa</b>
child	<b>kama</b>
flower	<b>pua</b>
garland	<b>lei</b>
light	<b>ao</b>
name	<b>inoa</b>
sea	<b>kai</b>
star	<b>hōkū</b>
voice	<b>leo</b>

### ‘A‘ano Descriptors

calm	<b>mālie</b>
fragrant	<b>‘ala</b>
heavenly	<b>lani</b>
precious	<b>makamae</b>
pretty	<b>nani</b>
sweet & soft	<b>hone</b>
(as music)	
yellow	<b>melemele</b>

## Pakanā A – Hawaiian Names Practice

Help each other with correct pronunciation and meaning-making.

Remember to listen for and help your partner pronounce every letter, including the ‘okina, and to lengthen any vowels marked with the kahakō.

### Meme‘a without Ka‘i

You Say	Correct Response
Garland	Lei
Beauty	U‘i
Brave One	Koa

### Meme‘a with Ka‘i

You Say	Correct Response
The Sea	Kekai
The Garland	Kalei
The Flowers (plural)	Nāpua

### Meme‘a-Kāhulu, without Ka‘i

You Say	Correct Response
Pretty Flower	Puanani
Calm Sea	Kaimālie
Heavenly Star	Hōkūlani

### Ka‘i-Meme‘a-Kāhulu

You Say	Correct Response
The Soft/Sweet Voice	Kaleohone
The Heavenly Beauty	Kau‘ilani
The Precious Lei (plural)	Nāleimakamae

## Pakanā E – Hawaiian Names Practice

Help each other with correct pronunciation and meaning-making.

Remember to listen for and help your partner pronounce every letter, including the ‘okina, and to lengthen any vowels marked with the kahakō.

### Meme‘a without Ka‘i

You Say	Correct Response
Flower	Pua
Child	Kama
Star	Hōkū

### Meme‘a with Ka‘i

You Say	Correct Response
The Child	Kekama
The Voice	Kaleo
The Names	Nāinoa

### Meme‘a-Kāhulu, without Ka‘i

You Say	Correct Response
Heavenly Garland	Leilani
Pretty Sea	Kainani
Heavenly Star	Hōkūlani

### Ka‘i-Meme‘a-Kāhulu

You Say	Correct Response
The Yellow Light	Keaomelemele
The Fragrant Flower	Kapua‘ala
The Precious Flowers (plural)	Nāpuamakamae



SEPTEMBER 1, 2016

## The Lasting Impact of Mispronouncing Students' Names

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BY [CLARE MCLAUGHLIN](http://neatoday.org/2016/09/01/pronouncing-students-names/) (HTTP://NEATODAY.ORG/2016/09/01/PRONOUNCING-STUDENTS-NAMES/)

Taking the attendance at the beginning of class may seem a routine if not mundane task to many educators. But to students, their name can be a powerful link to their identity. Pronouncing students' names correctly – during attendance, a classroom activity, or any other time of the school day – should always be a priority for any classroom teacher.



**Names holds ancestral and historical significance for many** minority, immigrant and English learning students. Names bring stories, which students are often forced to adapt to an “Americanized” context.

That transition, however, is often painful and forces many students to take on names that are not their own.

Yee Wan was only 17 years old when she moved to the United States from Mainland China. After enrolling in the bilingual program at her school, she was faced with the overwhelming and unfair decision over whether she would keep her native name or change it to something more “Americanized.” Why? So that educators would not struggle over the pronunciation. Wan later realized she had no choice but to take up the name her ESL teacher thought suited her. Her new name would be Winnie.

Years later, Wan sits as the current president of the [National Association for Bilingual Education \(NABE\)](#) and her personal experiences became the impetus for a **campaign launched this year to spotlight the importance of student names**. A collaboration between the Santa Clara County Office of Education (SCCOE) and NABE, [My Name, My Identity](#) is calling attention to the potential negative effects of a mispronounced name and the ways schools and communities can defuse the problem.

**“Mispronouncing a student’s name truly negates his or her identity, which, in turn, can hinder academic progress,”** says Wan, who also serves as director of multilingual education services at SCCOE.

## **'A Tiny Act of Bigotry'**

Overlooking or downplaying the significance of getting a name right, explains [Rita Kohli](#), assistant professor of education at the University of California at Riverside, is one of those “microaggressions” that can emerge in a classroom and seriously undermine learning.

**“Names have incredible significance to families, with so much thought, meaning and culture woven into them,”** Kohli says. “When the child enter school and teachers – consciously or not – mispronounce, disregard or change the name, they are in a sense disregarding the family and culture of the students as well.”

**“A tiny act of bigotry,”** is how former teacher and [education blogger Jennifer Gonzalez](#) succinctly put it in 2014. In a post titled [“How We Pronounce Students’ Names and Why It Matters,”](#) Gonzalez wrote, “Whether you intend to or not, what you’re communicating is this: Your name is different. Foreign. Weird. It’s not worth my time to get it right.”

The effects can be long-lasting. In 2012, Kohli and Daniel Solorzano examined the issue in a study called “Teachers, Please Learn Our Names!: Racial Microaggressions and the K-12 Classrooms.” **They found that the failure to pronounce a name correctly impacts the world view and social emotional well-being of students, which, of course, is linked to learning.**

*When a teacher- consciously or not – mispronounces, disregards or changes the name, they are in a sense disregarding the family and culture of the students as well”*

*– Rita Kohli, University of California at Riverside*

“Students often felt shame, embarrassment and that their name was a burden,” Kohli says. “They often began to shy away from their language, culture and families.”

Kohli points out that **most educators are not doing so out of disrespect, but tend to be confined by a monocultural viewpoint** that makes it “more challenging to center cultures outside of their own.” Consequently, certain names sound unfamiliar and fall far outside their comfort zone.

**Showing respect, however, doesn’t necessarily require that an educator nails the pronunciation on the first attempt.** “We can’t say every sound or name in the world, but it is how we respond that matters,” says Kohli.

## Learn From the Mistake

At Iroquois High School in Jefferson County, KY, where Mollie Robertson teaches math, English Language Learners will soon comprise almost one-third of the student population. For Robertson, every educator has an obligation to to promote equity and respect in the classroom.

“All students should have the opportunity to learn in a safe environment,” Robertson says. **“To fully accept and respect a student, you must at a minimum know how to pronounce their name.”**

Robertson adds that it’s okay to make an error, “but it is not okay to ignore the mistake and not learn from it.”

That’s where [My Name My Identity](#) comes in. On the campaign’s web site, teachers can access various resources on how to honor their students’ names. The campaign looks beyond the classroom to ask all community members to make a pledge honoring their neighbors’ and co-



workers’ identities. Students and their families are also invited to share the significance behind their name on the [My Name, My Identity Facebook page](#), or by tweeting [@mynameymid](#).

While the focal point of the campaign is students’ names, “My Name, My Identity” is about building a positive, inclusive school culture. With the teaching force still overwhelmingly White, the ability of educators with diverse classrooms to respect their students’ identity is critical, says Kohli.

All teachers need to reflect upon and interrogate their biases and any deficit thinking they may have, see the cultural wealth of students and families, and approach teaching and learning **through the lens and culture of students and their communities.**

## **Ha‘awina Pilihome: Ho‘oma‘ama‘a Ka‘i & Kāhulu** *Homework: Practicing Ka‘i (“the”) and Kāhulu (descriptors)*

### **I – Practice puana (pronunciation) by:**

- Refamiliarizing yourself with the hakalama (consonant-vowel combinations) and vowel pairs from the foundational lesson using the voice recordings at the workshop website: [papaolelo.weebly.com](http://papaolelo.weebly.com) > Nā Ha‘awina > Puana / Pronunciation > Pronouncing the Pi‘āpā, Hakalama, Huēwoela, etc.

### **II – Practice the “KE AO” rule and try to find the kū‘ē lula (rule breakers):**

- Add ka‘i (ke, ka, nā) to the various words on the Mākeke Mahi‘ai (farmer’s market) illustration.

### **III – Practice using kāhulu (descriptors):**

- Use the W<sup>2</sup>W<sup>2</sup> (Wehewehe Wikiwiki) app/website or [wehewehe.org](http://wehewehe.org) to find ‘a‘ano (words for conditions or states of being, called “stative verbs” and abbreviated “nvs” or “vs” in the dictionary) to describe each object in the Mākeke Mahi‘ai illustration.



- Remember that, unlike English, ‘ōlelo Hawai‘i descriptors (kāhulu) come after the word being described.



# Ka Mākeke Mahi'ai



laiki



kumu kū'ai



pala'ai Kepani



manakō



lekuke



pōkē pua



pea



pū'olo hua'ai



ipu haole/  
ipu 'ai waha



mea inu



'aka'akai lau



kope



pahu pepa



halakahiki



lahopipi



'ie 'ōhi'a lomi



lemi



ka'ukama



ana paona



hē'i/ka mikana



mai'a



waiūpaka liliko'i



kāpiki Pāke



'aka'akai pilau



kele



'alani



'awapuhi



'ōhi'a lomi



'eke



kālā



'uala