



Hāpu‘u

‘Ōlelo No‘eau – Hāpu‘u

He hāpu‘u ka ‘ai he ‘ai make.

If the hāpu‘u is the food, it is the food of death.

When famine came many depended on hāpu‘u to sustain life, but it required much work to prepare. There was the cutting, the preparation of the imu, and three whole days during which the hāpu‘u cooked. If the food was done then, hunger was stayed; if not, there was another long delay, and by that time someone may have starved to death. (Pukui, 1983, p. 66, #568)



Hau

‘Ōlelo No‘eau – Hau

Ka ‘ili hau pā kai o ‘Alio.

The hau bark, wet by the sea sprays of ‘Alio.

This is a reference to a strong shore-dweller. Salt air and sea sprays made the bark of the hau trees on the shore stronger than those of the upland. ‘Alio is a place on Kaua‘i. (Pukui, 1983, p. 152, #1403)



‘Ōhi‘a

‘Ōlelo No‘eau – ‘Ōhi‘a

Ke uwē nei ka ‘ōhi‘a o Kealakona.

The ‘ōhi‘a wood of Kealakona weeps [for you].

Uttered as a taunt by Mahihelelima, powerful warrior of Maui, when he sent his slingshots toward the warriors of Hawai‘i under Pi‘imaiwa‘a. ‘Ōhi‘a logs from Kealakona were used for the fortress on Ka‘uiki, where the Maui warriors fought the invaders. Later used to mean, “We are prepared to defend ourselves and we are sorry for you if you try to fight us.”

(Pukui, 1983, p. 192, #1784)



‘Ōhai

‘Ōlelo No‘eau – ‘Ōhai

Ke kaha ‘ōhai o Kaiona.

Kaiona's place where the 'ōhai grows.

Kaiona is a benevolent goddess whose home is Mt. Ka‘ala and vicinity. The ‘ōhai grew in profusion there. Because of her graciousness, Princess Bernice Pauahi Bishop was compared to this goddess in songs. (Pukui, 1983, p. 185, #1714)

Ka wahine hele lā o Kaiona, alualu wai li‘ulā o ke kaha pua ‘ōhai.

The woman, Kaiona, who travels in the sunshine pursuing the mirage of the place where the 'ōhai blossoms grow.

Kaiona was a goddess of Ka‘ala and the Wai‘anae Mountains. She was a kind person who helped anyone who lost the way in the mountains by sending a bird, an ‘iwa, to guide the lost one out of the forest. In modern times Princess Bernice Pauahi Bishop was compared to Kaiona in songs. (Pukui, 1983, p. 177, #1643)



Māmane

‘Ōlelo No‘eau - Māmane

Kīkē ka ‘alā, uwē ka māmane.

When the boulders clash, the māmane tree weeps.

This was first uttered by Hi‘iaka as she watched the fires of Pele destroy Lohi‘au. She described the terrifying outpouring of lava as it overwhelmed him. Later used to mean that when two people clash, those who belong to them often weep. (Pukui, 1983, p. 193, #1797)

‘A‘ole i ‘ena‘ena ka imu i ka māmane me ka ‘ūlei, i ‘ena‘ena i ka la‘ola‘o.

The imu is not heated by māmane and ‘ūlei wood alone, but also by the kindling.

To be powerful, a ruler must have the loyalty of the common people as well as the chiefs. (Pukui, 1983, p. 27, #227)



Kukui

‘Ōlelo No‘eau - Kukui

Pipili no ka pīlali i ke kumu kukui.

The pīlali gum sticks to the kukui tree.

Said of one who remains close to a loved one all the time, as a child may cling to the loving grandparent. (Pukui, 1983, p. 292, #2662)

A‘ea‘e mōhala i luna o ke kukui.

Whiteness unfolds on the kukui trees.

Used in reference to a person who grays, comparing him to a blooming kukui tree laden with white flowers. (Pukui, 1983, p. 3, #5)

Kukui-lau-nui-o-Kona.

Thickly leafed kukui of Kona.

A thick cloud that shuts out the light of the sun, like a heavily leafed kukui tree. This expression was used in the Kona district of Kaua‘i. (Pukui, 1983, p. 205, #1905)



Koa

‘Ōlelo No‘eau - Koa

Ka ulu koa i kai o Oneawa.

The koa grove down at Oneawa.

From the legend of Hi‘iaka. Canoes are sometimes referred to as the koa grove at sea, for canoes in ancient times were made of koa. (Pukui, 1983, p. 175, #1623)

Ha‘alele koa wa‘a i koa kanaka.

The koa canoe has departed leaving the warriors behind.

Said when a canoe goes off and leaves the people behind, either in the water or on land. (Pukui, 1983, p. 50, #398)

E ola koa.

Live like a koa tree.

Live a long time, like a koa tree in the forest. (Pukui, 1983, p. 44, #365)



Kalo

‘Ōlelo No‘eau - Kalo

E kanu i ka huli ‘oi hā‘ule ka ua.

Plant the taro stalks while there is rain.

Do your work when opportunity affords. (Pukui, 1983, p. 39, #316)

I maika‘i ke kalo i ka ‘ohā.

The goodness of the taro is judged by the young plant it produces.

Parents are often judged by the behavior of their children. (Pukui, 1983, p. 133, #1232)

‘Ai no i kalo mo‘a.

One can eat cooked taro.

The work is done; one can sit at ease and enjoy oneself. (Pukui, 1983, p. 11, #83)

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'Ilima

‘Ōlelo No‘eau – ‘Ilima

Kahilihili lau ‘ilima.

A brushing off with ‘ilima leaves.

After leaping into dirt at Kaumaea, Ka‘ū, the players wiped off the dust that adhered to their skin with ‘ilima branches before going to Paiaha‘a to surf. Later applied to one who takes a sketchy bath. (Pukui, 1983, p. 143, #1312)

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‘Iiahi

‘Ōlelo No‘eau – ‘Iliahi

Ka wai ‘ula ‘iliahi o Waimea.

The red sandalwood water of Waimea.

This expression is sometimes used in old chants of Waimea, Kaua‘i. After a storm Waimea Stream is said to run red. Where it meets Makaweli Stream to form Waimea River, the water is sometimes red on one side and clear on the other. The red side is called wai ‘ula ‘iliahi. (Pukui, 1983, p. 179, #1662)



Wauke

‘Ōlelo No‘eau - Wauke

Eia ‘i‘o no, ke kolo mai nei ke a‘a o ka wauke.

Truly now, the root of the wauke creeps.

It was not destroyed while it was small; now it's too big to cope with. Said by Keaweama‘uhili's warriors of Kamehameha. They were at the court of Alapa‘i when the order was given to “Nip off the leaf bud of the wauke plant while it is tender” (E‘ō‘ū i ka maka o ka wauke oi ‘ōpiopio). This attempt to kill the baby didn't succeed, and the child grew into a powerful warrior who quelled all of his foes. (Pukui, 1983, p. 37, #302)