

‘Ōlelo No‘eau on O‘ahu

#25 Aia akula nō i Ki‘ilau.

He is gone to Ki‘ilau.

Said of senseless chatter, aimless talk. A play on ki‘i (fetch) and lau (many), meaning to fetch much; that is, to fetch a lot to talk about. Ki‘ilau is a place in ‘Ewa, O‘ahu.

#27 Aia akula paha i Waikīkī i ka ‘imi ‘ahu‘awa.

Perhaps gone to Waikīkī to seek the ‘ahu‘awa sedge.

Gone where disappointment is met. A play on ahu (heap) and ‘awa (sour).

#50 Aia i luna o ‘Ualaka‘a.

He is up on ‘Ualaka‘a.

A play on ‘Uala-ka‘a (Rolling-potato-hill). Said of one who, like a rolling potato, has nothing to hold fast to. The hill was said to have been named for a sweet potato that broke loose from its vine on a field above and rolled down to a field below in Mānoa.

#78 ‘Ai manu Ko‘olau

Eat of the birds of Ko‘olau.

Said of a feast where delicious foods are eaten.

#80 ‘Āina koi ‘ula i ka lepo.

Land reddened by the rising dust.

Said of ‘Ewa, O‘ahu

#101 Ako Nu‘uanu i ka hālau loa a ka makani, ako Mānoa i ka hale a ke ehu.

Gathered in Nu‘uanu is the longhouse of the wind; gathered in Mānoa is the house of rainy sprays.***

#105 Alahula Pu‘uloa, he alahele no Ka‘ahupāhau.

Everywhere in Pu‘uloa is the trail of Ka‘ahupāhau.

Said of a person who goes everywhere, looking, peering, seeing all, or of a person familiar with every nook and corner of a place. Ka‘ahupāhau is the shark goddess of Pu‘uloa (Pearl Harbor) who guarded the people from being molested by sharks. She moved about, constantly watching.

#110 Alia e ‘oki ka ‘āina o Kahewahewa, he ua.

Wait to cut the land of Kahewahewa, for it is raining.

Let us not rush. Said by Kaweloleimakua as he wrestled with an opponent at Waikīkī.

#121 A nui mai ke kai o Waialua, me pupu‘u ‘o Kalena i Hale‘au‘au.

When the sea is rough at Waialua, Kalena curls up to sleep in Hale‘au‘au.

Applied to a person who prefers to sleep instead of doing chores. A play on lena (lazy), in Kalena, who was a fisherman, and hale (house) in Hale‘au‘au.

#123 Anu ‘o ‘Ewa i ka i‘a hāmau leo. E hāmau!

‘Ewa is made cold by the fish that silences the voice. Hush!

A warning to keep still. First uttered by Hi‘iaka to her friend Wahine‘ōma‘o to warn her not to speak to Lohi‘au while they were in a canoe near ‘Ewa.

#234 ‘Au ana ka Lae ‘o Maunauna i ka ‘ino.

Point Manauna swims in the storm.

Said of a courageous person who withstands the storms of life. Point Maunauna (Battered) is at Waimea, O‘ahu, where high seas are common.

#248 E aha ‘ia ana ‘o Hakipu‘u i ka palaoa lāwalu ‘ono a Ka‘ehu?

What is happening to Hakipu‘u, with dough cooked in ti leaves, of which Ka‘ehu is so fond?

This is a line of a chant composed by Ka‘ehu, a poet and hula instructor from Kaua‘i. It refers to a part-white woman with whom he flirted. Used in humor when referring to Hakipu‘u, a place on the windward side of O‘ahu.

#269 E ‘Ewa ē–e ki‘u nā lima!

O ‘Ewa–join hands!

This cry was a call of the men of Kona, O‘ahu, when they went with their chief to destroy his brother, the ‘Ewa chief.

#285 E ho‘i ka u‘i o Mānoa, ua ahiahi.

Let the youth of Mānoa go home, for it is evening.

Refers to the youth of Mānoa who used to ride the surf at Kalehuawehe in Waikīkī. The surfboards were shared among several people who would take turns using them. Those who finished first often suggested going home early, even though it might not be

evening, to avoid carrying the boards to the hālau where they were stored. Later, the expression was used for anyone who went off to avoid work.

#300 Eia a'e ka makani Kona.

Here comes the Kona wind.

An angry person approaches.

#309 E 'ike ana 'oe i ke 'li'i nui o O'ahu, 'o Kākuhihewa.

You will meet with the great chief of O'ahu, Kākuhihewa.

You shall find out how wrong you are. A play on kuhihewa (erroneous).

#363 E nui ke aho, e ku'u keiki, a moe i ke kai, no ke kai lā ho'i ka 'āina.

Take a deep breath, my son, and lay yourself in the sea, for then the land shall belong to the sea.

Uttered by the priest Ka'opulupulu at Wai'anae. Weary with the cruelty and injustice of Kahahana, chief of O'ahu, Ka'opulupulu walked with his son to Wai'anae, where he told his son to throw himself into the sea. The boy obeyed, and there died. Ka'opulupulu was later slain and taken to Waikīkī where he was laid on the sacrificial altar at Helumoa.

#368 'Eono moku a Kamehameha ua noa iā 'oukou, akā o ka hiku o ka moku ua kapu ia na'u.

Six of Kamehameha's islands are free to you, but the seventh is kapu, and is for me alone.

This was uttered by Kamehameha after O'ahu was conquered. The islands from Hawai'i to O'ahu, which included Maui, Moloka'i, Lāna'i, and Kaho'olawe, belonged to his people. But the seventh "island," Ka'ahumanu, was his alone. Anyone who attempted to take her from him would be put to death.

#385 'Ewa kai lumaluma'i.

'Ewa of the drowning sea.

An epithet applied to 'Ewa, where kauwā were drowned prior to offering their bodies in sacrifice.

#386 'Ewa nui of La'akona.

Great 'Ewa of La'akona.

La'akona was a chief of 'Ewa, which was prosperous in his day.

#407 Hāhā pō‘ele ka pāpa‘i o Kou.

The crabs of Kou are groped for in the dark.

Applied to one who goes groping in the dark. The chiefs held kōnane and other games at the shore of Kou (now central Honolulu), and people came from everywhere to watch. Very often they remained until it was too dark to see and had to grope for their companions.

#433 Halemano honi palai o uka.

Halemano smells the ferns of the upland.

At Halemano, O‘ahu, the breezes bring the fragrance of ferns from the upland.

#479 Hao nā kēpā o Līhu‘e i ke anu.

The spurs of Līhu‘e dig in with cold.

Līhu‘e, O‘ahu, often gets very cold.

#493 Haunāele ‘Ewa i ka Moa‘e.

‘Ewa is disturbed by the Moa‘e wind.

Used about something disturbing, like a violent argument. When the people of ‘Ewa went to gather the pipi (pearl oyster), they did so in silence, for if they spoke, a Moa‘e breeze would suddenly blow across the water, rippling it, and the oysters would disappear.

#508 He aha aku nei kāu i Kōnāhuanui?

What were you at Kōnāhuanui for?

Why did you go where you would be exposed to bad luck? A vulgar expression and a play on the place name Kona-hua-nui (his-big-testicles). To dream of seeing the private parts exposed is a sign that there will be no luck the following day.

#550 He au Ko‘olau aku ia.

That is Ko‘olau weather.

The Ko‘olau, or windward, side of an island is often storm-beaten. This expression was first used in a chant to Hī‘iaka by Wahine‘ōma‘o, who pleaded with her not to let her wrath lead to destruction. Later used as a warning that headstrong wilfulness leads to distress.

#653 He kai ‘āhiu ko Kahana.

A wild sea has Kahana.

Refers to Kahana, O‘ahu.

#656 He kai hele kohana ko Māmala.

A sea for going naked is at Māmala.

The entrance to Honolulu Harbor was known as Māmala. In time of war the people took off their clothes and traveled along the reef to avoid meeting the enemy on land.

#657 He kai hului ko Kālia.

A sea for fishing with a drawnet is the sea of Kālia.

The water at Kālia is very shallow.

#660 He kai ‘ō he‘e ko Kapapa.

A sea for octopus fishing has Kapapa.

Refers to Kapapa, O‘ahu.

#661 He kai puhi nehu, puhi lala ke kai o ‘Ewa.

A sea that blows up nehu fish, blows up a quantity of them, is the sea of ‘Ewa.

#664 He Kākea, ka makani kulakula‘i kauhale o Mānoa.

It is the Kākea, the wind that pushes over the houses of Mānoa.

Applied to one who goes about shoving others around. The Kākea was the strongest wind in the valley.

#714 He lā‘au kū ho‘okahi, he lehua no Ka‘ala.

A lone tree, a lehua of Ka‘ala.

An expression of admiration for an outstanding person, unequaled in beauty, wisdom, or skill.

#744 Hele kā ho‘i a hiki i Keālia, ua nāpo‘o ka lā.

When one reaches Keālia at last, the sun is set.

Said of one who procrastinates. A play on ālia (to wait).

#758 He lepo ka ‘ai a O‘ahu, a mā‘ona nō i ka lepo.

Earth is the food of O‘ahu, and it is satisfied with its earth.

Said in derision of O‘ahu, which was said to be an earth-eating land. In olden times, an edible mud like gelatine was said to fill Kawainui Pond. The mud, which brought hither from Kahiki in ancient days, was once served to the warriors and servants of Kamehameha as a replacement for poi.

#767 He lohe ‘ōlelo iā Kalehuawehe, he ‘ike maka iā Kuaokalā.

Have only heard of Kalehuawehe, but have seen Kuaokalā.

That is only hearsay so I do not know much about it; but this I have seen and know about.

#768 He lō‘ihi o ‘Ewa, he pali o Nu‘uanu; he kula o Kulaokahu‘a; he hiki mai koe.

‘Ewa is a long way off; Nu‘uanu is a cliff; Kulaokahu‘a is a dry plain; but all will be here before long.

Said of an unkept promise of food, fish, etc. O‘ahu was once peopled by evil beings who invited canoe travelers ashore with promises of food and other things. When the travelers asked when these things were coming, this was the reply. When the visitors were fast asleep at night, the evil ones would creep in and kill them.

#770 He lokomaika‘i ka manu o Kaiona.

Kind is the bird of Kaiona.

Said of one who helps a lost person find his way home. The goddess Kaiona, who lived in the Wai‘anae Mountains of O‘ahu, was said to have pet birds who could guide anyone lost in the forest back to his companions.

#788 He makani Kona, ke kū lā ke a‘e i ka moana.

It is the Kona wind, for the sprays are flying at sea.

Said of a raging temper.

#791 He malanai wale nō kēia.

It is only the gentle Malanai breeze.

It is only a superficial thing.

#794 He mamō na Kamapua‘a.

A descendant of Kamapua‘a.

Said of a man who behaves like a beast, especially where women are concerned.

Kamapua‘a was the hog god of Kaliuwa‘a. There are many stories about his pursuit of women.

#821 He moe kai no Ka‘a‘awa.

A sleeper in the sea of Ka‘a‘awa.

Applied to a law breaker who was to be put to death. When Kūali‘i was ruler of O‘ahu, he punished lawbreakers by drowning them in the sea of Ka‘a‘awa.

#845 He noni no Kaualehu, he pūhai a‘a.

It is a noni tree of Kaualehu whose roots are in shallow ground.

Said of a person whose knowledge is shallow. The noni root from shallow ground does not make a good a dye as that from deep ground.

#866 He 'o'opu ku'ia, ka i'a hilahila o Kawainui.

A bashful 'o'opu, the shy fish of Kawainui.

Said of a bashful person. Kawainui at Kailua was one of the largest ponds on O'ahu.

#1014 Ho'āhewa nā niuhi iā Ka'ahupāhau.

The man-eating sharks blamed Ka'ahupāhau.

Evil-doers blame the person who safeguards the rights of others. Ka'ahupāhau was the guardian shark goddess of Pu'uloa (Pearl Harbor) who drove out or destroyed all the man-eating sharks.

#1016 Hō'ā ke ahi, kō'ala ke ola. 'O nā hale wale nō kā i Honolulu; 'o ka 'ai a me ka i'a i Nu'uānu.

Light the fire for there is life-giving substance. Only the houses stand in Honolulu; the vegetable food and meat in Nu'uānu.

An expression of affection for Nu'uānu. In olden days, much of the taro lands were found in Nu'uānu, which supplied Honolulu with poi, taro greens, 'o'opu, and freshwater shrimp. So it is said that only houses stand in Honolulu. Food comes from Nu'uānu.

#1023 Ho'i akula ka 'ōpua i ke awa lau o Pu'uloa.

The horizon cloud has gone back to the lochs of Pu'uloa.

He has gone home to stay, ike the horizon clouds that settle in their customary places.

#1032 Ho'i i Kālia i ka 'ai 'alamihi.

Gone to Kālia to eat 'alamihi crabs.

He is in a repentant mood. A play on 'ala-mihi (path-of-repentance). Kālia, O'ahu is a place where 'alamihi crabs were once plentiful.

#1033 Ho'i i Waolani i kāhi o ka 'e'epa.

Go to Waolani where the supernatural beings dwell.

Said to one who can't be fathomed. It is the equivalent of, "Go and join your peculiar kind of people." Waolani, in Nu'uānu, O'ahu, was once the home of gods, menehune, Nāwā (noisy beings), Nāmū (silent beings), and all manner of disgruntled, misshapen, and joyous characters who were grouped under the term 'e'epa.

#1044 Ho'i 'ōlohelohe i ke kula o Hamohamo.

Going home destitute on the plain of Hamohamo.

Going home empty-handed. A play on hamo (rub), as in the act of rubbing the hands together to indicate that one is empty-handed. Hamohamo is a place in Waikīkī.

#1091 Ho‘olalau ka helena i Kualoa, pi‘i ana i ka pali o Kānehoalani.

In wandering about Kualoa, he ascends the cliff of Kānehoalani.

He goes off his course and thereby gets nothing. On the cliff of Kānehoalani stands a phallic stone, a symbol of bad luck when seen in a dream.

#1114 Hopu hewa i ka ‘āhui hala o Kekele.

One grasps the pandanus cluster of Kekele by mistake.

Said of one who meets with disappointment. A play on hala (to miss or to be gone). The hala cluster is often used figuratively to refer to the scrotum. Kekele is a grove at the base of Nu‘uanu Pali.

#1126 Huhui nā ‘ōpua i Awalau.

The clouds met at Pearl Harbor.

Said of the mating of two people.

#1128 Hui aku nā maka i Kou.

The faces will meet in Kou.

We will all meet there. Kou (now central Honolulu) was the places where the chiefs played games, and people came from everywhere to watch.

#1210 I ke kaua e ‘ike ‘ia ai nā hoa aloha a e nā kānaka koa.

It is in war that one learns who his friends are and who among them is brave.

One learns who one's friends are when one faces trouble. Said by Ka‘eo to the chiefs of O‘ahu, who were fighting against Kalanikūpule.

#1263 I Waialua ka po‘ina a ke kai, ‘o ka leo kā ‘Ewa e ho‘olono nei.

The dashing of the waves is at Waialua but the sound is being heard at ‘Ewa.

Sounds of fighting in one locality are quickly heard in another.

#1272 Ka ‘āina hi‘ialo o Honuakaha.

The land of Honuakaha [where chiefs] were embraced.

Honuakaha, back of the Kawaiaha‘o Cemetery, was once the home of Kalākaua. Here chiefs were entertained with parties.

#1282 Ka ‘ehu kai o Pua‘ena.

The sea sprays of Pua‘ena.

Wind blows the sea sprays of Pua‘ena, Waialua, O‘ahu.

#1287 Kaha Ka‘ena me he manu lā i ka mālie.

Ka‘ena Point poises as a bird in the calm.

This is a line in a chant by Hi‘iaka praising Ka‘ena Point, O‘ahu.

#1297 Kahana auhā.

Kahana of the shed.

Said of the natives of Kahana, who were said to be stingy. Their fish was hidden in the canoe shed rather than shared.

#1298 Ka hao a ka makani Kona, ‘a‘ohe manu koe o ke kuahiwi.

When the Kona wind does its worst, no birds remain in the mountains.

When someone goes into a towering rage, everyone flees his presence.

#1309 Kāhiko i Nu‘uanu ka ua Wa‘ahila.

Adorned is Nu‘uanu by the Wa‘ahila rain.

The Wa‘ahila rain makes Nu‘uanu grow green an beautiful.

#1314 Ka hilu pani wai o Hau‘ula

The water-damming hilu fish of Hau‘ula.

Refers to Hau‘ula, O‘ahu. In ancient days, two brothers came from Kahiki in the form of hilu fish. Near O‘ahu they separated, one going to the east side of the island and the other to the west. The younger brother was caught in a net at Hau‘ula and divided among the families of the fishermen. When the older brother arrived he was grieved to find pieces of his brother’s body throughout the village. He went to the upland and dammed the water of the stream with his own body. After a while he rose, and the backed-up water rushed down, sweeping everyone into the sea. The pieces of his brothers body were joined again into the hilu fish.

#1319 Kahuku ‘āina lewa.

Kahuku, an unstable land.

O‘ahu, according to legend, was once two islands that grew together. Kahuku is the part that bridges the gap.

#1321 Kāhunahuna pa‘akai o Kālia.

Fine-grained salt of Kālia.

A derogator expression for the dried, viscid matter in the corners of the eyes of an unwashed face. Kālia was a place for gathering salt, although any place name might be used.

#1331 Ka i‘a hāmau leo o ‘Ewa.

The fish of ‘Ewa that silences the voice.

The pearl oyster, which has to be gathered in silence.

#1338 Ka i‘a ho‘ohihia makau o ‘Āinahou.

The fish of ‘Āinahou that tangles the fishline.

The ‘alalauā, which came in great schools to the waterfront of Honolulu. Fishermen of all ages came with their poles to fish, and the crows were sometimes so great that the lines tangled.

#1357 Ka i‘a kuhi lima o ‘Ewa.

The gesturing fish of ‘Ewa.

The pipi, or pearl oyster. Fishermen did not speak when fishing for them but gestured to each other like deaf-mutes.

#1366 Ka i‘a leo nui o Ke‘ehi.

Loud-voiced fish of Ke‘ehi.

Mullet, which were often found in large schools at Ke‘ehi lagoon. Fishermen talked and shouted as they drove the fish into their nets.

#1370 Ka i‘a maunu lima o Kuloloia.

The hand-baited fish of Kuloloia.

Small eels (puhi ‘ōilo) that were caught by placing bait on the open palm of one hand with the fingers held wide apart. When the eels came up to take the bait, the fingers were clenched into a tight fist, grabbing the eels tightly by the heads.

#1373 Ka i‘a mili lima o ‘Ulakoheo.

The fish of ‘Ulakoheo, handled by many hands.

Fish sold in a market. There was a fishmarket at ‘Ulakoheo in Honolulu.

#1378 Ka i‘a pīkoi kānaka o Kālia; he kānaka ka pīkoi, he kānaka ka pōhaku.

The fish caught by the men of Kālia; men are the floaters, men are the sinkers.

In ancient days, when a school of mullet appeared at Kālia, O‘ahu, a bag net was set and the men swam out in a row and surrounded the fish. Then the men would slap the water

together and kick their feet, driving the frightened fish into the opening of their bag net. Thus the fishermen of Kālia became known as human fishnets.

#1385 Ka i‘a wale nui o ke Ko‘olau.

The slimy fish of the windward side [of O‘ahu].

An octopus. Before it is ready to eat, it must be pounded and rubbed with salt to remove the slime and make it tender.

#1413 Ka pakī o Maunalua.

The spraying sea of Maunalua [O‘ahu].

#1423 Ka lā ikiiki o Honolulu.

The intensely warm days of Honolulu.

People from the country often claim that Honolulu is excessively warm.

#1429 Ka lālā kaukonakona haki ‘ole i ka pā a ka makani Kona.

The tough branch that does not break in the Kona gales.

Said of a sturdy, strong person.

#1439 Kālele ka uahi o Pu‘uloa.

The smoke of Pu‘uloa leans over.

Said in amusement of one who leans over, intent on his work.

#1443 Ka limu lana o Kawahine.

The floating seaweed of Kawahine.

A term applied to the kauwā who were drowned at Kualoa, O‘ahu, before serving as sacrifices.

#1453 Ka maile lauli‘i o Ko‘iahi.

The fine-leaved maile of Ko‘iahi.

Ko‘iahi, O‘ahu, was famed in old chants for the finest and most fragrant small-leaved maile in the islands. It was destroyed by introduced animals.

#1460 Ka makani Ho‘eo o Moanalua.

The Ho‘eo, whistling wind of Moanalua.

Moanalua is on O‘ahu.

#1463 Ka makani kā‘ili aloha o Kīpahulu.

The love-snatching wind of Kīpahulu.

A woman of Kīpahulu, Maui, listened to the entreaties of a man from O‘ahu and left her husband and children to go with him to his home island. Her husband missed her very much and grieved. He mentioned his grief to a kahuna skilled in hana aloha sorcery, who told the man to find a container with a lid. The man was told to talk into it, telling of his love for his wife. Then the kahuna uttered an incantation into the container, closed it, and hurled it into the sea. The wife was fishing one morning at Kālia, O‘ahu, when she saw a container floating in on a wave. She picked it up and opened it, whereupon a great longing possessed her to go home. She walked until she found a canoe to take her to Maui.

#1464 Ka makani kā‘ili kapa o Nu‘uanu.

The garmet-snatching wind of Nu‘uanu.

The gale that blows at Nu‘uanu Pali, O‘ahu, could whisk away the tapa garment of traveler there.

#1468 Ka makani kula‘i kanaka o Nu‘uanu.

The wind of Nu‘uanu that pushes people over.

The strong gales at Nu‘uanu were known to make travelers fall down.

#1476 Ka malu niu o Pōka‘ī.

The coco-palm shade of Pōka‘ī.

Refers to Wai‘anae, on O‘ahu. At Pōka‘ī was the largest and best-known coconut grove on O‘ahu, famed in chants and songs.

#1486 Ka moena pāwehe o Mokulē‘ia.

The patterned mat of Mokulē‘ia [O‘ahu].

It is as varied and pretty as a patterend mat.

#1490 Ka mū ‘ai paka o Pu‘unui.

The tobacco-eating bug of Pu‘unui.

Said of one who is a pest. Pu‘unui is now a part of Honolulu.

#1493 Ka nalu ha‘i o Kalehuawehe.

The roling surf of Kalehuawehe.

Ka-lehua-wehe (Take-off-the-lehua) was Waikīkī’s most famous surf. It was so namd wen a legendary hero took off his lei of lehua blossoms and gave it to the wife of the ruling chief, with whom he was surfing.

#1521 Kapa ‘ehu kai o Ka‘ena na ka makani.

Ka‘ena is adorned with a garment of sea sprays by blowing of the wind.

Refers to Ka‘ena, O‘ahu.

#1524 Kapakahi ka lā ma Wai‘anae.

Lopsided is the sun at Wai‘anae.

Used to refer to anything lopsided, crooked, or not right. First uttered by Hi‘iaka in a rebuke to Lohi‘au and Wahine‘ōma‘o for talking when she warned them not to.

#1525 Kapakahi Manuia; Keoko‘i ka moku!

Crooked is Manuia; Keoko‘i is the ship!

When Boki sailed to Noumea, Manuia and his wife Ka‘upena and two hundred others followed in the ship Keoko‘i. They were to join Boki’s party in the New Hebrides, but Boki’s ship was lost, and Boki was never seen again. Shortly before the return of the Keoko‘i, a lunatic went about the streets of Honolulu, crying these words. When the ship finally arrived, its flag was at half-mast, for most of the crew had died of disease and been buried to sea. Manuia’s body was brought home. This expression is said humorously of anything that is crooked or lopsided.

#1531 Ka pali nānā uhu ka‘i o Makapu‘u.

The uhu-observing cliff of Makapu‘u.

The sea surrounding Makapu‘u Point, O‘ahu, is the favorite haunt of the uhu (parrotfish)

#1548 Ka ua ‘Āpuakea o Mololani.

The ‘Āpuakea rain of Mololani.

‘Āpuakea was once a beautiful maiden who was changed by Hi‘iaka into the rain that bears her name. Mololani is in Nu‘uanu.

#1561 Ka ua kani ko‘o o He‘eia.

The rain of He‘eia that sounds like the tapping of walking canes.

Also said of the rain of Hilo.

#1563 Ka ua kapa kea o Mololani.

The white-tapa rain of Mololani.

The rain and mist at Mololani, Nu‘uanu, resembles a white sheet.

#1564 Ka ua kapua‘i kanaka o Pālāwai.

The rain of Pālāwai [which sounds like] human footsteps.

#1569 Ka ua kīkē hala o Punalu‘u.

The hala-pelting rain of Punalu‘u.

Refers to the rain at Punalu‘u, O‘ahu

#1572 Ka ua ko‘i lipilipi o Kalihi.

The adz rain of Kalihi.

A pouring rain that lasts for days. A story is told of a couple who slept while the rain poured. The rain lasted so long that when they awoke, the sides of their heads were flattened, as though cut away by an adz.

#1573 Ka ua Kolowao o Ka‘ala.

The mountain-creeper rain of Ka‘ala.

This rain is accompanied by a mist that seems to creep among the trees.

#1574 Ka ua Kuahine o Mānoa.

The Kuahine rain of Mānoa.

This rain is famed in the songs of Mānoa. According to an old legend, Kuahine was a chiefess, the wife of Kahaukani. Their daughter Kahalaopuna was so beautiful that rainbows appeared wherever she was. Once, two gossiping men claimed they had made love to her. This so angered her betrothed husband that he beat her into unconsciousness. She was revived by an owl god, but after hearing more gossip, her betrothed killed her. In grief, her mother became the Kuahine rain. Her father adopted two forms—the wind Kahaukani and a hau tree. It was said that this tree moaned in grief whenever a member of royalty died.

#1575 Ka ua Kukalahale o Honolulu.

The Kukalahale rain of Honolulu.

The rain that announces itself to the homes by the pattering it makes on the roofs as it falls. Often mentioned in songs.

#1589 Ka ua nihi pali o Moelana.

The rain that sneaks along the cliffs at Moelana.

The rain at Moelana, below the Nu‘uanu Pali.

#1598 Ka ua pō‘aihale o Kahalu‘u.

The rain that moves around the homes of Kahalu‘u.

Refers to Kahalu‘u of windward O‘ahu.

#1601 Ka ua Pōpōkapa o Nu‘uanu.

The tapa-bundling rain of Nu‘uanu.

The Pōpōkapa rain is so called because anyone who came up Nu‘uanu Pali from the windward side had to bundle his garments and hold his arms against his chest to keep from getting wet.

#1623 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.

#1625 Ka ulu lā‘au ma kai.

The forest on the seaward side.

Refers to the masts of the ships that came into the harbors of Lahaina or Honolulu.

#1643 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 his 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.

#1652 Ka wai huahua‘i o Kewalo.

The bubbling water of Kewalo

Kewalo once had a large spring where many went for cool, refreshing water.

#1655 Ka wai kumu ‘ole.

The water without source.

Kawaihāpai, O‘ahu. A drought once came there in ancient times and drove out everyone except two aged priests. Instead of going with the others, they remained to plead with their gods for relief. One day they saw a cloud approaching from the ocean. It passed over their house to the cliff behind. They heard a splash and when they ran to look, they found water. Because it was brought there by a cloud in answer to their prayers, the place was renamed Ka-wai-hāpai (The-carried-water) and the water supply was named Ka-wai-kumu-‘ole (Water-without-a-source).

#1663 Ka wana momona o Mokoli'i.

The fat sea urchins of Mokoli'i.

Mokoli'i, a small island off windward O'ahu, is known for its fine sea urchins.

#1665 Kāwelu holu i Lanihuli.

The swaying grass of Lanihuli.

Visitors to Nu'uuanu Pali know the kāwelu grass on the slope of the hill, dipping, rippling, and swaying in the breeze. It is mentioned in many chants and poems.

#1666 Ka wiliwili o Kaupe'a.

The wiliwili grove of Kaupe'a.

In 'Ewa, O'ahu. Said to be where homeless ghosts wander among the trees.

#1685 Ke awa la'i lulu o Kou.

The peaceful harbor of Kou.

Honolulu Harbor

#1686 Ke awa lau o Pu'uloa.

The any-harbored sea of Pu'uloa.

Pu'uloa is an early name for Pearl Harbor.

#1689 Ke 'ehu kai o Pua'ena.

The sea sprays of Pua'ena.

Pua'ena, Waialua, O'ahu.

#1714 Ke kaha 'ōhai o Kaiona.

Kaiona's place where the 'ōhai grows.

Kaiona is a benevolent goddess whose home is at 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.

#1718 Ke kai 'au umauma o Māmala.

The sea of Māmala, where one swims at the surface.

Māmala is the entrance to Honolulu Harbor.

#1721 Ke kai he'e nehu o 'Ewa.

The sea where the nehu come in schools to 'Ewa.

Nehu (anchovy) come by the millions into Pearl Harbor. They are used as bait for fishing, or eaten dried or fresh.

#1723 Ke kai kā ‘anae o Ke‘ehi.

The mullet-driving sea of Ke‘ehi.

When mullet came into Ke‘ehi they came in such great schools that children could drive the fish up to the sand by striking the water with their hands or with the vines that grow on the beach.

#1732 Ke kai nehe o Pu‘uhale.

The murmuring sea of Pu‘uhale.

The sea at Pu‘uhale in Kalihi, O‘ahu, was said to murmur softly as it washed ashore. There were once many fishponds there.

#1734 Ke kai wawalo leo le‘a o Kālia.

The pleasing, echoing sea of Kālia.

Refers to the sea at Kālia, Honolulu, now known as Ala Moana.

#1735 Ke kalo pa‘a o Waiāhole.

The hard taro of Waiāhole.

A reminder not to treat others badly. One day, a man went to Waiāhole, O‘ahu, to visit his sister, whom he had not seen for many years. She was absent, and her husband neither asked the stranger in nor offered him any food. When hunger possessed the visitor he asked if he might have some taro to eat. His brother-in-law directed him to his taro patches and told him to go get some from there. The man went to the patches and then continued on his way. When the woman returned she was told of the visitor, and by her husband's description she knew it was her brother. She rebuked him for his lack of hospitality. When they went to their taro patches they found all the taro pulled up and hacked to pieces.

#1759 Ke kui lā i nā ‘āpiki lei o Makaiwa.

Stringing the ‘ilima flowers into lei at Makaiwa.

A boy's boast of sexual activity. ‘Āpiki was another name for ‘ilima.

#1763 Ke kū nō a Maui; ke ki‘ei nō a Lāna‘i; ka moe nō a Moloka‘i; ka noho nō a O‘ahu.

Maui stands; Lāna‘i peers in; Moloka‘i sleeps; O‘ahu sits.

Said of people who stand about, look on, go to sleep and sit around, but who do not lend a hand with work.

#1772 Ke one ‘ai ali‘i o Kākuhihewa.

The chief-destroying sands of Kākuhihewa.

The island of O‘ahu. When the priest Ka‘ōpuluhulu was put to death by the chief Kahahana for warning him against cruelty to his subjects, he uttered a prophecy. He predicted that here his own corpse would lie in a heiau at Waikīkī, there would lie the chief's corpse as well. Furthermore, he said, the land would someday go to the sea—that is, to a people from across the sea. This was felt to be a curse. When Kamehameha III was persuaded by a missionary friend to move the capital from Lahaina to O‘ahu, a kahuna, remembering the curse warned him not to, lest the monarchy perish. The warning was ignored, and before the century had passed, the Kingdom of Hawai‘i was no more.

#1776 Ke one kuilima laulā o ‘Ewa.

The sand on which there was a linking of arms on the breadth of ‘Ewa.

‘Ewa, O‘ahu. The chiefs of Waikīkī and Waikele were brothers. The former wished to destroy the latter and laid his plot. He went fishing and caught a large niuhi, whose skin he stretched over a framework. Then he sent a messenger to ask his brother if he would keep a fish for him. Having gained his consent, the chief left Waikīkī, hidde with his best warriors in the "fish." Other warriors joined them along the way until there was a large army. They surrounded the residence of the chief of Waikele and linked arms to form a wall, while the Waikīkī warriors poured out of the "fish" and destroyed those of Waikele.

#1778 Ke one lei pūpū o Waimea.

The sand of Waimea, where shells for lei are found.

Waimea, O‘ahu, and Lumaha‘i, Kaua‘i, were the two places where the shells that were made into hat bands were found. Those on O‘ahu were predominantly white and those on Kaua‘i, brown. Not now seen.

#1792 Kī‘ililī ka pua hau o Kalena.

The hau blossoms of Kalena squat.

Said of pretty young women who squat and do nothing—they are good lookers but not good workers. A play on lena (lazy) in Kalena.

#1801 Kini Kailua, mano Kāne‘ohe.

Forty thousand in Kailua, four thousand in Kāne‘ohe.

A great number. Said by a woman named Kawaiho‘olana whose grandson was ruthlessly murdered by someone from either Kailua or Kāne‘ohe. She declared that this

many would perish by sorcery to avenge him. Another version credits Keohokauoli, a kahuna in the time of Kamehameha, for this saying. He suggested sorcery as a means of destroying the conqueror's O'ahu enemies.

#1855 Kū a'e 'Ewa; noho iho 'Ewa.

Stand-up 'Ewa; sit-down 'Ewa.

The names of two stones, now destroyed, that once marked the boundary between the chiefs' land (Kū a'e 'Ewa) and that of the commoners (Noho iho 'Ewa) in 'Ewa, O'ahu.

#1891 Kū ka liki o Nu'uanu i ka makani.

Nu'uanu draws her shoulders up in the wind.

Said of a show-off.

#1919 Kū ma ka pā o Homa.

Stood by the fence of Homa.

Standing in the way of disappointment. A Mr. Oliver Holmes ("Homa" to the Hawaiians) lived at Polelewa in Honolulu. A play on homa (disappointment).

#1938 Lā'ie i ka 'ēheu o nā manu.

Lā'ie, borne on the wings of birds.

Lā'ie is a gathering place for people. Twin girls were born at a place now bearing the name of Lā'ie, O'ahu. The older twin, Lā'ieikawai, was reared by her grandmother, Waka, and was said to rest on the wings of birds. The younger, Lā'ielohelohe, was taken by a kahuna to rear.

#1976 Lele i Kona; lele i Ko'olau.

Flies to the leeward side of the island and flies to the windward.

Said of one who is hard to locate.

#2000 Like no Ka'ea me Waialua.

Ka'ena and Waialua are one.

Ka'ena point is in Waialua. Similar to the saying "Six of one and hlf a dozen of the other."

#2041 Mai 'ala'ala paha i ka ua o ka Wa'ahila.

Almost received a scar on the neck perhaps, from the Wa'ahila rain.

He just escaped trouble.

#2075 Maile lau li'i o Ko'iahi.

Fine-leaved maile of Ko‘iahi.

Often used in chants. The fine-leaved maile of Ko‘iahi, in Wai‘anae, was considered the best on O‘ahu for beauty and fragrance. After the introduction of goats this beautiful and much-liked vine vanished.

#2094 Makali‘i puaināwele ke kai o Keone‘ō‘io.

The sea of Keone‘ō‘io is dim and distant.

Said of one who feels himself too good for his associates.

#2111 Make ‘o Mikololou a ola i ke alelo.

Mikololou died and lived again through his tongue.

Said of one who talks himself out of a predicament. Mikololou was a shark god of Maui destroyed by the shark goddess Ka‘ahupāhau of Pearl Harbor for expressing a desire to eat a human being. He was drawn up to land where his flesh fell off and dried in the heat of the sun. One day some children found his tongue in the sand and played with it, tossing it back and forth. When it fell into the sea, the spirit of Mikololou possessed it and it became a living shark again.

#2112 Mākole iho hewa i Mākua.

Red-eyed one goes to Mākua by mistake.

Applied to one who has gone off his course. Once, a red-eyed person left Mokulē‘ia, O‘ahu, intending to go to Mākaha, but went by way of Kawaihāpai and arrived at Mākua instead.

#2113 Mākole lā i Waolani.

The red-eyed ones at Waolani.

Waolani, Nu‘uanu, was said to have been the home of many defective people—the hunchbacked, the club-footed, the red-eyed, and so forth. To see such a person anywhere outside of Waolani was regarded as a sign of bad luck.

#2114 Ma Ko‘olau e ‘ōlelo ai, he lohe ma Kona.

Words spoken on the windward side are heard on the leeward side.

Said of anything spoken that travels very quickly through the land.

#2118 Mālama o ‘ike i ke kaula ‘ili hau o Kailua.

Take care lest you feel the hau bark rope o Kailua.

Take care lest you get hurt. When braided into a rounded rope, hau bark is strong, and when used as a switch it can be painful.

#2139 Mānoa ali‘i, Mānoa kānaka.

Mānoa of the chiefs, Mānoa of the commoners.

In ancient days, an invisible line was drawn from the center of the low, green hill, Pu‘u Luahine, at the head of Mānoa Valley, to the center of Rocky Hill back of Punahou School. Looking up into the valley, Mānoa of the commoners was on the right side. Here lived the commoners and here too, the excreta of the chiefs was secretly buried by the kahu moka (protector and keeper of the excreta). This was an important position, for if any of the excreta fell into the hands of an enemy, the chief might die through sorcery. On the left side of the valley lived the chiefs and their retainers.

#2152 Mehameha wale nō ‘o Pu‘uloa, i ka hele a Ka‘ahupāhau.

Pu‘uloa became lonely when Ka‘ahupāhau went away.

The home is lonely when a loved one has gone. Ka‘ahupāhau, guardian shark of Pu‘uloa (Pearl Harbor), was dearly loved by the people.

#2153 Me he lau no ke Ko‘olau ke aloha.

Love is like the ends [fingertips] of the Ko‘olau breeze.

Love is like a zephyr—gentle and invisible but present nevertheless.

#2177 Moe po‘o a hi‘u i Kalae‘ō‘io.

Lies head and tail at Kalae‘ō‘io.

Is up to the neck in trouble. Processions of ghosts were sometimes encountered here. If on had a relative among them, he escaped death; if not, he perished.

#2200 Nā ‘ale hānupaupa o Pailolo.

The choppy billows of Pailolo.

Pailolo is the channel between O‘ahu and Moloka‘i.

#2201 Nā ‘ale kua loloa o Ka‘ie‘ie.

The long-backed billows of Ka‘ie‘ie.

Ka‘ie‘ie is the channel between Kaua‘i and O‘ahu.

#2202 Nā ‘ale kuehu o Māmala.

The billows of Māmala with wind-blown sprays.

Māmala is the entrance to Honolulu Harbor.

#2206 Nā ‘e‘epa o Waolani.

The ‘e‘epa of Waolani.

Waolani, Nuʻuanu, was the home of legendary beings like the Nāmū (silent ones), the Nāwā (loud ones), menehune, and akua. This saying applies to anyone whose ways are incomprehensible.

#2211 Nā hala o Kekele.

The hala grove of Kekele.

This grove, famous for the variety and fragrance of its hala, was found at the foot of Nuʻuanu Pali. Some people declare that although the hala trees have been cut down for many years, they can still smell the fragrance in the breeze as they pass at night.

#2245 Nā kupa heʻe ʻĀhiu i ka laʻi o Kahana.

The native sons who surf in the ʻĀhiu wind in the peaceful land of Kahana.

Said in admiration of a native of Kahana, Oʻahu. IN the days when Hiʻiaka traveled to Kahana as a woman, surfing was done there only by the chiefs. The ʻĀhiu is a well known wind of Kahana.

#2253 Nā lehua puakea o Ninauapo.

The white lehua blossoms of Ninauapo.

White lehua blossoms flourished at Ninauapo in Mānoa, Oʻahu

#2255 Nā līpoa ʻala o Kawehewehe.

The fragrant līpoa of Kawehewehe.

The līpoa seaweed of Waikīkī, especially at Kawehewehe, was so fragrant that one could smell it while standing on the shore. Often mentioned in songs about Waikīkī.

#2263 Nā mamo ʻuī waiū o Waikakalaua.

Children of the cow-milkers of Waikakalaua.

The Portuguese. At one time there were many Portuguese working in a dairy at Waikakalaua, Oʻahu.

#2272 Nani i ka hala ka ʻōiwi o Kahuku.

The body of Kahuku is beautified by hala trees.

Refers to Kahuku, Oʻahu.

#2273 Nani Kaʻala, he kiʻowai na ke kēhau.

Beautiful Kaʻala, a pool that holds the dew.

Praise of Mt. Kaʻala, on Oʻahu, a depository for the dew.

#2275 Nani Lē‘ahi, he maka no Kahiki.

Beautiful Lē‘ahi, object of the eyes from Kahiki.

Diamond Head, always observed with interest by visitors from foreign lands.

#2285 Nā pali hāuliuli o ke Ko‘olau.

The dark hills of Ko‘olau.

The hills and cliffs of the windward side O‘ahu are always dark and beaut

#2299 Nā wāhine kia‘i alanui o Nu‘uanu.

The women who guard the Nu‘uanu trail.

Hāpu‘u and Kāla‘ihauola were supernatural women whose stone forms guarded the Nu‘uanu trail near the gap. It was around Kāla‘ihauola that the umbilical cords of babies were hidden to ensure their good health. When the new road over the Nu‘uanu pali was made, these stones were destroyed.

#2334 No Kaipapa‘u, paha?

From Kaipapa‘u, perhaps?

A play on the name Kaipapa‘u (shallow-sea). He must be from Kaipapa‘u, for he appears to be shallow-minded.

#2352 O‘ahu a Lua.

O‘ahu, island of Lua.

According to an old legend, Lua is the father of O‘ahu.

#2353 O‘ahu, ka ‘ōnohi o nā kai.

O‘ahu, gem of the seas.

O‘ahu is the principal island of the group.

#2354 O‘ahu maka ‘ewa‘ewa.

O‘ahu of the averted eyes.

This saying began with Hi‘iaka, who asked two of her kinsmen on O‘ahu for a canoe to take her to Kaua‘i. They gave her a broken one, which she and her companion mended with no help from the men. In disgust, she called them O‘ahu maka ‘ewa‘ewa. After that, O‘ahu was said to have the least friendly people of all islands.

#2357 ‘O ‘Ewa, ‘āina kai ‘ula i ka lepo.

‘Ewa, land of the sea reddened by earth.

‘Ewa was once noted for being dusty, and its sea was reddened by mud in time of rain.

#2433 ‘O ka papa he‘e nalu kēia, pāhe‘e i ka nalu ha‘i o Makaiwa.

This is the surfboard that will glide on the rolling surf of Makaiwa.

A woman's boast. Her beautiful body is like the surfboard on which her mate "glides over the rolling surf."

#2469 ‘O ko Kona mau nō ia o ka la‘i.

Calm is typical of Kona.

Said of a Kona person who is always poised and calm.

#2471 ‘O Kona i ka paka ‘ona- ke ha‘u iho ‘oe kūnewanewa.

Kona of the potent tobacco—a draw would make one stagger.

Kona is said to be a land of potent lovemaking.

#2486 Ola ke awa o Kou i ka ua Wa‘ahila.

Life comes to the harbor of Kou because of the Wa‘ahila rain.

It is the rain of Nu‘uanu that gives water to Kou (now central Honolulu).

#2495 Ola Wai‘anae i ka makani Kaiāulu.

Wai‘anae is made comfortable by the Kaiāulu breeze.

Chanted by Hi‘iaka at Ka‘ena, O‘ahu, after her return from Kaua‘i.

#2531 ‘Ōpā nā kuku o Waimea.

Weary are the sticks that hold the nets at Waimea.

Weary are the legs after walking far. A line from an old chant.

#2564 Pae ka wa‘a i Ka‘ena.

The canoe lands at Ka‘ena.

Wrath. A play on ‘ena (red-hot) in Ka‘ena.

#2602 Papani ka uka o Kapela; pua‘i hānono wai ‘ole o Kūkaniloko; pakū hunahuna ‘ole o Holoholokū; ‘a‘ohe mea nāna e ‘a‘e paepae kapu o Līloa.

Close the upland of Kapela; no red water gushes from Kūkaniloko; not a particle issues from Holoholokū; there is none to step over the sacred platform of Līloa.

The old chiefs and their sacredness are gone; the descendants are no longer laid to rest at Ka-pela-kapu-o-Kaka‘e at ‘Īao; the descendants no longer point to Kūkaniloko on

O'ahu and Holoholokū on Kaua'i as the sacred birthplaces; there is no one to tread on the sacred places in Waipi'o, Hawai'i, where Līloa once dwelt.

#2606 Pau kā 'oe hana, pio kā 'oe ahi, pala kā 'oe 'āhui.

Your work is done, your fire is extinguished, your [banana] bunch has ripened.

Said by Kahekili, chief of Maui, after he defeated Peleioholani of O'ahu. Used with relief and gladness that a person has died. Common in old newspapers.

#2641 Pi'ipi'i hahai moa.

Curly head followed by chickens.

Kahahana was a handsome, curly haired man who was compared to a fine cock who attracts the attention of hens. Said of any curly-haired man who has a way with women.

#2645 Pili aloha 'o Kona, ho'oipo i ka mālie.

Love remains close to Kona, who woos the calm.

Kona is a land beloved for its calm and pleasant weather.

#2653 Pili pono ka lā i Kamananui.

The sun is very close to Kamananui.

A play on Ka-mana-nui (The-great-power). When the person in power becomes angry, everyone around him feels uncomfortable, as in the scorching, blistering sun.

#2706 Pū'ali Kahaunui iā Kahauiki.

Big-hau-tree has a groove worn into it by Little-hau-tree.

Said when a child nearly wears out the patience of the adult in charge of him, or of a large company of warriors discomfited by a small one. Kahaunui and Kahauiki are places just east of Moanalua, O'ahu.

#2728 Puka kūkae wai o Kalihi.

Through an anus appears the water of Kalihi.

An expression of derision for Kalihi, Honolulu. In Kalihi Stream is a stone that resembles the human backside. When the stream is low, water pours out of the hole. First uttered by a visiting chief.

#2731 Pukana wai o Kahuku.

The water outlet of Kahuku.

Refers to the outlet of an underground stream that once flowed from Kahuku to Waipahū, O'ahu.

#2752 Pupuhi ka i‘a o ‘Uko‘a.

The fish of ‘Uko‘a is gone.

‘Uko‘a is a famous pond in Waialua, O‘ahu. Said of one who takes flight or of something quickly and secretly taken.

#2770 Ua ‘ai i ke kāi-koi o ‘Ewa.

He has eaten the kāi-koi taro of ‘Ewa.

Kāi is O‘ahu’s bst eating taro; one who has eaten it wil always like it. Said of a youth or a maiden of ‘Ewa who, like the kāi taro, is not easily forgotten.

#2800 Ua ka ua i Papakōlea, i hea ‘oe?

When it rained in Papakōlea, where were you?

The reply of a sweet-potato grower on Papakōlea to one who asks for some of his crop. If one answered that he had been there when the rain fell to soak the earth for planting, and had not planted, then he was lazy and would be given no potatoes.

#2846 Ua pau ko‘u lihi hoihoi i ka nani o Poka ‘Ailana.

I haven‘t the slightest interest in the beauty of Ford Island.

Said when one has lost interest. This is a line from a chant.

#2848 Ua pi‘i paha i ka ‘ulu o Maunawili.

Gone up, perhaps, to fetch the breadfruit of Maunawili.

A play on wili (twist, turn about). Said of one who is confused.

#2856 Ua wela ka nuku o Nu‘uanu i ka hole ‘ia e ke āhole.

Heated is the Nu‘uanu gap, by the āhole fish that go to and fro.

A vulgar expression referring to sexual intercourse.

#2890 Uē ‘o Kānepūniu i ka wale a ka lā.

Kānepūniu complains of the heat of the sun.

Said when someone complains of the heat. From a chant by Hi‘iaka, who saw Kānepūniu (Kāne-of-the-coconut), a supernatural tree at Wai‘anae, O‘ahu, on a very warm day.

#2902 Waialua, ‘āina kū pālua i ka la‘i.

Waialua, land that stands doubly becalmed.

Said in admiration for Waialua, O‘ahu, where the weather wa usually pleasant and the life of the people tranquil.

#2916 Wai pe‘epe‘e palai o Waiakekua.

The water of Waiakekua that plays hide-and-seek among the ferns.
Waiakekua is in Mānoa.

#2918 Waipi‘o kīmopō.

Waipi‘o of the secret rebellion.

An epithet for the people of Waipi‘o, O‘ahu. After the death of Kahahana, the chiefs of Waipi‘o plotted to murder the chiefs of Maui, who were then in ‘Ewa. Someone warned the Maui chiefs and all but one escaped. To throw off suspicion, the Waipi‘o chiefs claimed that the one was killed by someone from Kaua‘i. Later Kahekili learned that Elani, chief of ‘Ewa, was in the plot, so he launched a massacre that choked the streams of Niuhelewai and Makaho in Palama with the bodies of the dead.

#2920 Wawā ka menehune i Pu‘ukapele ma Kaua‘i, puoho ka manu o ka loko o Kawainui ma O‘ahu.

The shouts of the menehune on Pu‘ukapele on Kaua‘i startled the birds of Kawainui Pond on O‘ahu.

The menehune were once so numerous on Kaua‘i that their shouting could be heard on O‘ahu. Said of too much boisterous talking.

#2941 Wili Ko‘olau.

The Ko‘olau wind twists about.

Said of any hurried work—a twist here, a turn there, and you are finished.