

HAWAIIAN PROVERBS AND RIDDLES

BY

HENRY P. JUDD

BERNICE P. BISHOP MUSEUM

BULLETIN 77

HONOLULU, HAWAII
PUBLISHED BY THE MUSEUM
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CONTENTS

	PAGE
Introduction	3
Proverbs	7
Natural phenomena	7
Sea, fish, and fishing.....	11
Animals and plants.....	18
Domestic and social life.....	24
Personal appearance	32
Etiquette, morals, and religion.....	36
Chiefs and warfare.....	39
Miscellaneous	42
Sayings about places.....	51
Kauai	51
Oahu	52
Molokai and Lanai.....	54
Maui	56
Hawaii	58
Other places	64
Riddles	66
Plants and food.....	66
Fish, fishing, and the sea.....	70
Houses and domestic life.....	77
Animals	78
Royalty and chiefs.....	81
Human beings	82
Places	83
Miscellaneous	85

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Hawaiian Proverbs and Riddles

By

HENRY P. JUDD

The proverbs of a nation furnish the index of its spirit, and the result of its civilization.—J. G. Holland.

INTRODUCTION

If the author of "Gold Foil" is right, then we have in this publication, "Hawaiian Proverbs and Riddles," an index to the spirit of the Hawaiians, and a measure of their civilization. Not that we have all, or even most, of the sayings of old Hawaii; to have achieved such a result this work should have been attempted years ago. But, in this book, fragmentary as it necessarily is, the best of the culture and mental capacity of the Hawaiian people is found.

Every nation has its legends, its traditions, its pithy sayings handed down from generation to generation. In this respect the Hawaiians are no exception. Among the legends collected by the late Abraham Fornander (published by Bishop Museum) are to be found these *olelo* (sayings). Other sources are the Hawaiian Annual for 1883, a list prepared by the late Dr. Nathaniel B. Emerson, and numerous expressions contributed by interested friends residing in Hawaii.

That which would have been a comparatively easy task a century ago has proved to be an undertaking of formidable proportions. If early settlers in Hawaii had only thought of writing down these sayings, it is likely that a volume of substantial size would have been produced; a real treasure house of information and interest to the present-day student of Hawaiian literature, language, and history.

These sayings were the *olelo noeau* (proverbial sayings); *olelo naauao* (learned expressions or wise sayings); and *olelo nane* (riddles) often used in the *hoopaapaa* (contest of words). Some *olelo noeau* are true proverbs; others are adages.

An analysis of these hundreds of expressions leads to the conclusion that the Hawaiian had an acute power of observation, a keen sense of humor, and the ability to make striking comparisons and similes; likening human beings to objects of nature. The method often used is that of indirection, and hence allows many double meanings and hidden allusions.

That the Hawaiian could coin pictorial expressions is shown by the following *olelo*:

A long-limbed man on horseback is like a squid; an homely person is like a dirty calabash with holes; a bald-headed man is like the rising moon; a double-chinned person is like a wrinkled-up eel; a gray-haired person is like white sugar-cane.

The Hawaiian applied this same keen sense to personal characteristics. He seems to have been especially severe in condemning snobs, blow-hards, pretentious people, and social parasites, and in satirizing silly folk, unsociable, rude, cowardly, angry, quarrelsome, self-seeking, and talkative persons. A destitute person is said to hang on the famous ladder of Nualolo (Kauai); a bloated bondholder is likened unto breadfruit that oozes gum; a pretentious person is like the well-known mirage of Mana (Kauai); an elderly suitor is like an old taro leaf; an insignificant man is "small potatoes;" a "big fake" is likened to a banana stem, pith at heart; a clever person is like a surfboard rider who can keep dry; a self-seeker is one who comes around only when there is something to gain; and an incessant talker is like a noisy mudhen.

From the foregoing examples, it appears that the Hawaiian was clever at social satire and in these pictorial expressions has hit the mark with unerring accuracy. In the realm of nature, he was able to make striking characterizations concerning localities. Thus, for the island of Hawaii, Hilo has always been famous for its rain and its *lehua* blossoms; Puna was dreadful and backward because Pele, the goddess of fire, lived there; Kau was noted for its strong wind, its dust in the eye, its spirit of rebellion; Kona is the place where rain clouds come up from the sea; Waimea is the land of fog.

The Hawaiian observed carefully phenomena in nature. Some of these observations he has expressed in these concise statements:

When the wiliwili tree puts forth its flowers, then the sharks bite; when the sugar-cane tassels, then the squid comes in from the deep sea; when the sumach tree blossoms, then the sea-urchins are found; when the man-of-war bird flies, it is a windy day; when fern leaves turn over, freshets will come downstream.

These observations are not limited to superficial matters, to personal appearance, personal characteristics, localities, and natural phenomena. The Hawaiian thought of deeper things than the mere concrete. In the realm of social life, using the term in its broadest sense, he coined phrases that indicate a real intellectual power and prove that he occupied a relatively high social status. It is interesting to record the fact that many of the current expressions of the old Hawaiian are almost exact duplicates of proverbs in the English language. The root idea of these *olelo* closely parallels such old proverbs as: born with a silver spoon; tempest in the teapot; birds of a feather; blood is thicker than water.

Other expressions indigenous to Hawaii confirm the belief that the Hawaiian possessed a real insight into human nature. For example:

A generous giver has nothing left in the corner; a spider's web across the door shows that the house is unoccupied; any name may be used to get food; it is surfboard

giving, (a surfboard was only loaned, never given outright); when you have nothing to give, your friends are scarce; old age is the red sky of evening.

In the realm of deeds and achievements, the Hawaiian had the same graphic way of making his thoughts clear, just as he had in the social life. In this realm we note the following parallels to proverbs in the English language:

Make hay while the sun shines; the die is cast; he has gone on a fool's errand; the early bird catches the worm; it is a mere bagatelle to him; if at first you don't succeed, try, try again; actions speak louder than words; half a loaf is better than no loaf at all; if the shadow is crooked, the tree's branch must be crooked; it is the tail that makes the kite fly; nothing can be gained without knowledge and effort; politicians are like fish that jump from one pool to another; if you find the plover's nest, you will get the object of your search (denoting an impossibility).

It has seemed advisable to preserve in this book some of the phrases that have been handed down from royalty, dating from the time of Kamehameha. The well-known watchword of this great king, "Forward, my children, and drink the bitter water," also his "Mamalaho," are worthy of preservation. Likewise, sayings attributed to Lunalilo, and Kalakaua. In this interesting subject of the relation of chiefs to people, the Hawaiian has expressed himself in such phrases as these:

The love encounters of high chiefs are like colliding waves of the sea; disobeyed orders are like words lost in the grass; when the chiefs are cruel the common people suffer; the bones of a good chief remain hidden forever; every one who lives with the chief must be useful and helpful.

Miscellaneous expressions are also worthy of special attention.

The haole (white man) is like the plover (the bird that spends the winter in Hawaii and returns in a fattened condition to the coast of America); foreign lands have iron, Hawaii the dregs; there is no mountain top on which love does not rest.

Lastly, a just estimate of the people's character may be formed by analyzing its proverbs pertaining to moral and religious life. In this regard the Hawaiian registers high. Some examples are:

It takes time for a kahuna's prayer to be effective; the gods must be spoken of respectfully; every one has the same gods; an oath is inviolable, or else Pele or a shark will consume me; rum is a poisoned god; drunkenness has its own reward; the memory of the wicked shall rot—these last three obviously modern. It is an impressive fact that the Hawaiian realized the universality and power of sin, declaring that it exists wherever man lives, its taint is felt everywhere; its power grows steadily stronger. There is a fine moral tone in such phrases as: Continue to do good, and heaven will come to you; goodness goes with beauty; to obey is life, to disobey is death; efficacy in prayer avails much.

To summarize, let it be said, that the Hawaiian in his keen power of observation, his sense of humor, his ability to satirize social life, to estimate achievements correctly, to interpret the relationship of royalty and commoner in peace and war, and to express his ideas of religion and morals in a concise form, displayed a remarkable talent which surely must give him a high rank among the peoples of the world, and characterize the Hawaiian people as generous-hearted, amiable, practical, and fond of nature.

I am most grateful to those who have made this work possible, by sending in *olelo* of one kind and another. Acknowledgment is herewith made of valuable assistance rendered in this respect by, Miss Martha Beckwith, Mrs. M. Castro, Rev. James Davis, Rev. Stephen L. Desha, the late Francis Gay, Miss Laura Green, J. K. Hihio, C. P. Iaukea, K. A. Iokepa, Philip Iokepa, Albert F. Judd, the late Rev. Samuel P. Kaaia, the late Rev. David K. Kaaiakamanu, Rev. Solomon K. Kaailua, Piopio Kaapuawai, John Kaelemakule, E. K. Kaiwa, W. P. Kahale, Rev. William Kamau, Herbert E. Kelsey, the late Isaac Kihe, Moses Mahelona, Rev. Daniel P. Mahihila, the late George Mahikoa, Samuel Makua, Thos. K. Maunapau, Mrs. A. Nawahi, the late Rev. Henry H. Parker, the late Miss Lucy Peabody, Wm. F. Pogue, Rev. Father Reginald, the late Wm. Hyde Rice, Aubrey Robinson, the late Mrs. Fanny Sabo, William E. Saffery, and Mrs. Albert P. Taylor. Special thanks are due to Bishop Museum for making available the services of Mrs. Lahilahi Webb and John H. Wise.

PROVERBS

NATURAL PHENOMENA

1. Kau ke poo i ka uluna, o Welehu ka malama: Lay the head on the pillow, the month is Welehu.

The month of Welehu is the end of the year. If you have saved you need to work no longer, and should be at your ease.

2. O ua kamalii ike ole i ka helu po; O Hilo nei kau ka hoaka; O Muku nei Muku ka malama: You act like a child who does not know the nights of the month. Hilo is followed by Hoaka; Muku is followed by Muku, the end of the month.

Grown up people who do not know the most common things, are like children, who do not know the different days of the month.

3. Ua lea kaena a ka lai, ua malie: You can now boast, it is over.

One can say I told you so, when the prediction has come true.

4. Kakaa ka pohaku, ula ka pali: When the stone rolls, the cliff shows red.

When the excretion comes out, the rectum shows red.

5. Pulu elo i ka ua o ka hoilo e (or Pulu elo i ka ua o ka hooilo e); Wet with the rains of winter.

Great grief.

6. Pulu elo i ka ua kanilehua: Wet with the rains of Panaewa. (The rain that falls in Panaewa, Hilo, is called the kanilehua rain. Kanilehua is pattering in the lehua blossoms.)

Great grief.

7. Moa wela ke kula o Alio, eha i ka la: The plains of Alio are scorched by the sun and blistered.

Insulting words hurt.

8. Ua hele a kamaaina, akahi a ola, ke hehi mai la na wawae o ka ua iluna o ka Puu o Kaloa (or Kalaoa): Have become an old resident, and now I see relief, for the feet of the rain is treading on the Kaloa hill.

Relief has come slowly.

9. Ihea oe i ka wa a ka ua e haloku ana?: Where were you when the rain fell the hardest?

Where were you when the battle was at its thickest? Where were you when trouble was heaviest?

10. Ua ka ua i Puu o Kali, ihea oe? I Kohala au, alaila loa mai la ka uala. I Kona nei no au. A pane mai la ka mea nana ka imu uala, he palaualelo oe: When the rain fell on the Hill of Kaloa, where were you? "I was in Kohala," then potatoes are given him. If, "I was in Kona here," then potatoes will not be given him, because he had been lazy.

The Hill of Kaloa in Kona, is located down in the low lands, and when rain falls there it is a sign of time to plant, and those who do not plant have no excuse for not having any potatoes. Hence the question: If you were absent at the time of rain, of course potatoes would be given you; but if you had been in Kona then, you have no excuse, and would not be given any potatoes.

Laziness is no excuse.

11. Ua ka ua i Kaeo, ihea oe?

Meaning the same as No. 10 but refers to Kaeo, Niihau.

12. I Hoolulu hoohualei ia e ka makani: What lay still in the calm was stirred by the wind.

Anger stirs up what was still in peace.

13. Ka kehau hoomaemae: The dew that is cleansing.

Love is cleansing.

14. He po hihiwai: It is a night of abundant hihiwai.

A starry night. (Hihiwai is a small fresh-water shellfish.)

15. Pua ke ko, ku mai ka hee: When the sugarcane is in bloom, the squids are plentiful.

Sugarcane bloom is the sign of the time to go squidding.

16. O Ka-elo ke kane, o Pulu Ka-elo ka wahine. Hanau kanaka a wahine kapulu: Ka-elo the husband, Pulu Ka-elo the wife. The children are the issue of the slothful woman.

A lazy father and a lazy mother beget lazy children.

17. Noho mai e lile ka ua o Hilo; elua wale no maua: The rain of Hilo is subsided; we two were alone.

You know nothing about it, we were alone. Ex. So long as she has said nothing about it, I am not saying anything.

18. I mohala no ka pua lehua i ke keekeeheia e ka ua: The lehua flowers are opened only by the pattering of the rain.

Information can be had by easy words.

19. Hoohu ka ua i ka moana, pilipili aina ole mai: The rain is like mist out on the ocean and does not come near land.

When a stingy person has good things he does not come near; an avaricious person is ever shy.

20. Aohe pilipili aina mai, aia ka ia i ka moana: It does not come near, it is like fish in the ocean.

An avaricious man is always shy.

21. Puā no ka uahi, he ahi ko lalo: When the smoke rises, there is fire below.

When angry words are used, there is a cause.

22. Waiho kahela i ka la'i; ehuehu ahiahi: It lies basking in the calm; it blows up at eve.

Things that are quiet at the start, may end up in a row.

23. Hiolo na wai naoa o ke kehau: The glittering dew drops are falling. Youth fades like the dew.

24. Pala ka hala, momona ka haukeuke: When the hala flowers are ripe the sea-eggs are fat.

25. Kike ka ala, uwe ka mamane: When blue rock meets blue rock, the mamane cries.

When the strong meets the strong, no war instruments are needed. When a stubborn man meets a stubborn man no good argument would be considered. (Mamame is a hard wood from which wooden tools were made.)

26. Makani luna ke lele ino mai la ke ao: There is wind above, the clouds are flying in confusion.

There is danger ashore, the men are armed. The priest of Keouakuaahuula had warned Keoua that to obey the summons to meet Kamehameha in Kawaihae Bay would mean his death. Keoua took no heed of the warning. While yet a good distance from shore, where it was still possible to get away in safety, the priest again warned Keoua, in the words of this proverb.

27. Uwe ka lani, ola ka honua: When the heaven weeps, the earth lives. Rain are the tears from heaven, and bring life.

28. Ua hamama na paniwai o Kulanihakoi: The water dams of Kulanihakoi are open.

Heavy rain is falling.

29. Welawela ka la o ka Makalii: The summer sun is hot.

Hot sun is the sign of summer time.

30. Aia i ka maka o ka opua ka wai: There in the eye of the pointed cloud is water.

In the absence of the pointed clouds there will be no rain. (Pointed clouds [opua] are rain clouds.)

31. Meha ke kula, aohe lele pueo: The plains are quiet, the owl does not fly.

All is quiet, there are no people around.

32. O hikapoloa ka po, he po kiikii, he po na'ana'a: The night is hikapoloa; it is a night of long waiting; it is a night of no ending.

The night becomes long when you are anxious for the morning.

33. Ke kaiula ae la ka luna, ke kiipapani ae la ka lalo, i ka nounou ia iho e ke kualau, a mao ae la, haele kakou: The dawn is showing above, darkness is still below, being pressed down by the heavy shower; when it subsides, we will go.

When his anger subsides we will go.

34. I kahi e ka ua waele e ke pulu (I kahi e ka ua, wehe i ke pulu; I ka lani no hoi ka ua, waele e ke pulu; Iluna no ka ua, wehe e ke pulu): While the rain is still away, open up the mulch straw.

Do today's work today. (The Hawaiians used fern or straw for mulch where dry land taro was raised. This practice still prevails in Kona.)

35. Ke kau mai la ka puua i Haupu; e ua ana: The puua cloud rests on Haupu; it will be raining.

Don't always go by signs. (Pig-cloud [puua] is a black cloud that rests and hangs

on over Haupū, a mountain on Kauai. No matter if the day is clear and there is no sign of rain, if this cloud covers Haupū, it will rain.)

36. Au koolau: The current is strong at Koolau.

It is unsafe to travel in Koolau.

37. O na hoku no na kiu o ka lani: The stars are indeed the spies of heaven.

Wrong doings are seen by heaven: cover of darkness will not hide the wrong doer.

38. Pua ka neneleau, momona ka wana: When the neneleau flowers, the sea-urchins are fat.

Watch the neneleau (sumach). It will tell you when the sea-urchins are fat.

39. Kukulu kalaihi a ka la i Mana: It is falsely built by the sun at Mana. (There is a mirage.)

Not telling the truth.

40. Kau ka iwa he la makani: The man-of-war bird is in the air, it will be a windy day.

A sign of a windy day: a person is well dressed.

41. Kuipeia e ka makani apaapaa: Knocked flat by the Kohala wind (apaapaa).

The feeling of a person whose love is not returned.

42. Ua koo-koo-u i ke anu na mauna: The mountains are damp with the cold.

A sign of a cool summer.

43. Welawela ke kai o ka moa: The gravy of the chicken is hot. The young fellow is well versed.

44. He kiu ka pua kukui na ka makani: The blossom of the kukui is the wind's spy.

The falling of kukui blossoms is a sign of strong winds.

45. Hanuu ke kai i Mokuola: The sea recedes at Mokuola: A sign to make the dive.

A sign to make the dive. (Mokuola in Hilo Bay is a rock about 20 feet in diameter. It was called the Isle-of-life, because those who were sick and about convalescing, were taken to the rock and requested to dive around it. When the sea is coming in or at a stand still, it is impossible to make the dive, for you would be carried in with the incoming sea. But when the sea is going out, all you would have to do is get under the surface and the sea going out would carry you out, and when the sea is on the return flow you would be carried in again. To look at the rock with the sea surging around it, one is led to believe the feat impossible. And if a well man feels this way, how about a sick man? To make the dive when the sea is going out, however, and make a quick turn at the outer end of the rock, the incoming flow will take you back on the other side and thus you have made the dive.)

46. Kakai ka puá puaa i ka malie he ino: When the herd of pigs go in single file, a storm is coming.

A sign of a coming storm.

47. Me he makani hulilua la, huli ka manao, hele ka noonoo: Like the

wind that goes one way and comes back, the mind also turns and thought departs.

One forgets a promise when convenient.

48. Ku ike (ku i ki) kao Maaiku hoolewa ka wae o ke kaina: Watch your step, like the three stars of Orion as they go on their way.

Don't be rash.

49. Hau ka makani, haule ke onaona, pili i ka mauu: The wind blows, the scent is lost: the perfume falls, and stays close to the grass.

Love is lost through anger. Otherwise, love may fail but is easily recovered.

49. Ke ehū kakahiaka, o ka wa loa no ia: The early morning is the time to find the people at home.

If you want to meet a person go early in the morning.

50. O ka hoku o ka malamā, ike oe ia Pa'e: By star light will you see Pa'e.

The spirit of Pa'e can be seen at night. (Pa'e was Umi's fisherman, and when he died his bones were hidden by his sons. When the sons were questioned by Umi, they replied in the words of this proverb.)

SEA, FISH, AND FISHING

51. He opelu oe, he ia lomilomi: You are like the opelu, a fish mashed with the fingers.

You are easily whipped: You are not strong.

52. E wahi ka maka-ha i pii ka ia: Break the pond gate, so the fish can get in.

Break away from your bad habits, then you will have good friends.

53. Ua komo ka ia i ka maka-ha, ua puni i ka nae: The fish have entered the pond gate, they are caught in the fine-meshed net.

The enemy is in the trap, like fish in a fine-meshed net.

54. He hi'u o Kahoolawe, he pewa no ka ia: Kahoolawe is the tail, the hindmost part of the fish.

You are always late.

55. Ino ka ia a Umiamaka: The spoiled fish of Umiamaka.

The thing is spoiled. (Umiamaka was a person who did not know how to salt fish.)

56. Kilua ka poe waa: The canoemen are disappointed.

Disappointment shown by returning to the land paddling the canoe back.

57. Moe waa: I saw a canoe in my dream.

An unlucky omen. (In olden times the canoe was used as a coffin.)

58. Aohe wa ua ao, aina e ka hauliuli: It was almost daylight, before the fish (hauliuili) began biting.

A person after long waiting is about to give up, but finally gets his desire.

59. Pupuhi ka ia o Ukoa: The fish of Ukoa are hard to get.

It is difficult to get [something]. (Ukoa is a fish pond in Waialua, Oahu.)

60. Aia, aia kou makuakane i ka lawaia. Hoi mai, hoi mai, he opeapea ka ia: There, there, your father is out fishing. Return, return, his fish is a bat.

Those at home after seeing the father's catch, called the children to return. (Those who do not want the neighbors to know that the father had made a good catch, called the children to come home, in the above quotation.)

61. Hookahi no opae, ulaula ka paakai: With one shrimp, the salt is red. After the shrimp has been mashed with the fingers in a dish of salt, the salt has the taste of shrimp.

62. Le'a kulou a ka lawaia i ka malie: The fisherman stoops with delight, it is calm.

No one is bothered when he has plenty.

63. Ka hee o kai uli, kapae ka alaala: The squid from the deep sea, the ink bag is set aside.

A term used ridiculing one with sore neck.

64. Moni ka haae (ae): Swallow the spittle. Something good to eat. (This was the name given to that portion of Hotel Street, from Fort Street to Union Street, where good things to eat used to be sold.)

65. Liiiii hauliuli, momi ka haae: Little and dark, but makes one swallow the spittle.

Small things at times makes the mouth water.

66. He hee nui ke ula la (ae la): It must be a large squid, it is red.

The bigger the predicament the more embarrassment.

67. He pepe omaka no Hilo, pa i ka paakai uanii e: If it's crushed omaka from Hilo, it becomes hard when it touches salt.

I may be beaten, but not crushed. (The small fish omaka is the spawn of the weke.)

68. Maluna mai nei au o na waakaulua umi ihope: I came on the double canoes, ten behind.

I came on my two feet and ten toes.

69. Mai hoopili i kou moku me na moku hae eleele: Do not dock your boat by the side of those with black flags.

Do not dock your boat with those bearing the dead. (Black flags on a boat denotes death.)

70. Paoo lehei, aole kaheka komo ole: Like jumping paoo that jumps into all pools.

Like a person who jumps from place to place or from party to party as does the paoo (small eel-like fish that lives in pools in rocks near the shore).

71. Ua hewa ka ia a Umiamaka, he okea o loko: There is something wrong with Umiamaka's fish, it is white inside.

A byword. The gift of a spoiled fish is said to be from Umiamaka.

72. Hawawa ka heenalua, hai ka papa: The inexpert surf-rider breaks his board.

The person is inexperienced.

73. Haule i ka moana, lana i ka auwae i kahi haiki, a pae olulo i ka aina,

a i ole e pau ana i ka mano: Fall in the ocean, you float on your chin, a narrow place, or land as a shipwrecked person. Otherwise you will be consumed by a shark.

A position hard to get out of.

74. He uku maoli ia, he uku no Kahoolawe: It is real pay, it is like a payment from Kahoolawe.

Unexpected payment of a debt.

75. E mea e, paa ia ka ia a kaua a paa, a kau iluna o ka waa, ola kaua: Hold fast to our fish until it lands on the canoe, then we will have something to eat.

The fish is not caught until you land it in the canoe.

76. Hopu hewa oe i ka loli, i ka ia maka ole: You have caught by mistake the beche de mer, the eyeless fish.

Do not be blind in your dealings.

77. E koo ae oe i ka nalu, o make au: Hold up the surf 'ere I die.

Ward off the blow.

78. Ki kai, hua ka anae; maloo kai o na hee: When the sea is rough, the mullet will spawn; when the tide is in the ebb, spear your squid.

The opportune time to catch either the mullet or squid.

79. Aohe loea i ka wai opae: You have no need for a smart shrimp fisherman when the waters swarm with them.

You need no smart man to deal with easy matters.

80. Aohe loea i ka wai oopu: You have no need for a good oopu fisherman when the waters swarm with them.

Meaning the same as No. 79.

81. Ka ia (i'a) kaa poepoe o Kalapana, inai uala aku no Kaimu: The round fish that rolls off Kalapana, that is eaten with the potatoes of Kaimu. the sea-urchin (ina).

82. He mahoe he ia (i'a) hololua: It is a mahoe, the fish that goes two ways.

A two-faced person.

83. He u-la, ka i'a noho i ka hapapa: The lobster, the fish that lives in the shoals.

A person of limited means is likened to a lobster.

84. Ka ulua kapapa o ke kai loa: The ulua, the fish that is at home in the deep sea.

A man of means, who can get anything, is likened to the ulua.

85. Ua ahua ka imu, lawalu ka i'a: The imu is ready, cook the fish.

The food is ready, we await the cooking of the fish.

86. Aole ka mea akahiakahi e holo i ka ino o make auanei i ka moana a pae kupapau aku i Lanai: Let not the inexperienced sail out in a storm, lest he die in the ocean and his dead body float ashore on Lanai.

An inexperienced person should keep away from dangerous places.

87. Ohi wale ka ia o Palapala: Gathering fish at Palapala is without effort.

Things of no account are easy to do.

88. Pu-pu ke kai o ke alalauwa: Rough is the sea of the alalauwa fish.

A mean person is hard to get favors from.

89. Ka auwaa panana ole kau i Kapua: The fleet of canoes without compass will surely land at Kapua.

An idle person lands nowhere.

90. Hoi hou no i ka ehū, me he moi: Like the *moi*, it returns again to the spray.

A person who returns to his former habits, is likened to the *moi* fish.

91. Aluka ka ina i kai o Kama-ole: There are heaps of sea-eggs at Kama-ole.

A person without issue can only look at the sea-eggs.

92. E kaupe aku no ka hoe, e ko mai ka hoe, e hoe: Put forward the paddle, draw it toward you, paddle on.

When you start a thing, finish it.

93. He muhee kuu hoa, he ia hololua: My companion is a cuttle-fish, a fish that goes two ways.

A person not to be depended on is likened to a cuttle-fish.

94. I paa, i paa ka kaua ia e Pa'e: Catch, catch a fish for us, Pa'e!

Umi's call to Pae to catch a fish. (Pae was one of the greatest fishermen of his day, and was one of King Umi's attendants. After his death his sons who had suspected that Umi would get his bones to make fish hooks hid the bones, but Umi found them and had Pae's sons make the hooks. After they were made Umi took the two sons out with him, and would call out, "Catch, catch a fish for us, Pae!" It was Umi's boast that he had found the bones of Pae.)

95. Ku mai, ku mai ka nalu nui, mai Kahiki mai, popoi kai uli kai koo la: Stand up, stand up, the big wave from Kahiki; break the dark wave, the rough wave!

The usual call made by the surferman on a calm and surflless sea.

96. Moni ia, moni ia, alealeia i ke kumu pihapiha; laweia mai: Swallow it, swallow it, gulp it down to the root of your gills! Now haul in!

A fisherman's call to the fish to bite his hook. It may have originated in a prayer, but it became a usual call.

97. Ahu ka alaala palu o ka hoi ana mai: You have come back with nothing but the ink bag of an octopus.

You have returned with nothing.

98. He lawaia paoa: An unlucky fisherman.

When a fisherman meets with a one-eyed man, or a blind man, he will be unlucky.

99. Ka pukoa nui e nee ae la: The big coral there moving.

What the Hawaiians said when they saw the first foreign ship.

100. Ahu ka alaala palu: You have gathered a lot of ink bags (octopus ink bags).

You have nothing.

101. Aole e hiki i ka ia liili ke ale i ka ia nui: The little fish cannot swallow the big fish.

A low person cannot contend with a man of rank.

102. Aole make ka waa i ka ale o waho; aia no i ka ale oloko o ka waa (ua kapaia he alepoipu): A canoe is not swamped by the outside wave, but by the inside wave (known as the wave that swamps all).

There is more danger from internal, than from external troubles.

103. Nana kee ka ia i ka maunu ekaeka; he papai ka ia e hoi ai: The fish will not look at bad bait; you can only bring home crabs.

Bad methods will bring only things easy to get.

104. Ua kaha aku la ka nalu o kuu aina: The surf of my land has just passed.

Plenty gone and famine coming.

105. E au malie i ke kai papau, o paki e ka wai a pula ka maka: Swim quietly in shallow water, lest the water will splash and blind you.

Move quietly in your own station, lest you will get blinded if you get outside of your station: A man gets along in places he knows.

106. He ululaa! Ua nee ae la iloko o ke kai: It is a forest! It has moved into the sea!

Exclamation by Hawaiians when they first saw the ships in Honolulu harbor.

107. Uliuli ke kai a holo ka mano, a ui ka wahine, makaleho na kane, a kii i ka wahine: Where the sea is deep-blue, there the shark swims; when the woman is attractive, men have desire, and get her.

Man is likened to a shark.

108. Pui o ka ale, ahu ka olo: Eels of shallow water show their color.

An ignorant man is known by his actions.

109. Pii ka ihu o ka naia i ka makani: The nose of the porpoise is always to the windward.

Loud voices denote anger.

110. Hauhili ka ai a kawele-a: The *karwelea* bite freely.

A man in haste is likened to the bite of the *kawelea* (lizard fish).

111. Heaha ka ia i lawa ai ka menehune? What fish supplied the menehune?

The spawn of the *ooppu*. (In certain places shrimps were the fish that supplied the menehune; but in Kauai, it was the spawn of the *ooppu*. The menehune contracted to build a ditch and line it with cut stones, and for pay each man was to be supplied with a fish. The king thought it impossible, for no matter what fish he was to get, the menehune were so numerous that several canoes of fish would be required. The kahuna solved the difficulty by offering them the spawn of the *ooppu*. Of course, this was after the completion of the contract.)

112. Pupuhi ke kukui malino ke kai: Blow the chewed kukui the sea will be calm.

The oil of the kukui nut will make the sea calm.

113. Hamama ka waha he po ia ole: If you yawn when out fishing, you will get no fish.

A sleepy person will not catch any fish.

114. Hao mai ka makani kuakea ka moana. Hao mai ke kai, ku ke koa iuka: When the wind blows fiercely the sea is gray. When the sea rages, the coral is driven ashore.

The fierce wind, or the rough sea, is likened to a person in a temper.

115. Maka-a holapu kaheka: Like a *makaa* that disturbs the pools close in shore.

The person that disturbs a home is likened to the *makaa* fish.

116. Kahu i ka lae o ka mano, he ale ka wahie: If you are to cook on the forehead of the shark, the wood must be a billow.

Sarcasm used when the food in the oven is not cooked.

117. Huikau na makau a ka lawaia i Waialua, lou mai o Kawelowai ia Waiehu: The fish hooks of the fishermen of Waialua are entangled, Kawelowai has hooked Waiehu.

When two persons are entangled in some trouble.

118. I kahi e ka malie, hana e i ka makau. I kahiki no ka malie: When fine weather is still far away, prepare the fish-hook.

If you are a fisherman, make ready before the season is on.

119. Pololei ae la no a ka waha o kahala: It went straight to the mouth of the *kahala* (amber fish).

It went straight to the high chief.

120. He waa naha i kooka ko kaua ko ke kane: We are men, we can take the broken canoe.

We men should take the burden.

121. Haha poele ka papai o Honolulu: Search in the dark for the crabs in Honolulu.

It is harder to find things in the dark than to find crabs of Honolulu.

122. Laka no ka uhu i ka pakali: The *uhu* is tame when one uses strategy.

A thing though wild can be caught by strategy.

123. "Auhea mai oe, e kuai ana kaua. He pu aku ka'u, a heaha mai kau?" Wahi a ke keiki Hawaii i ka haole o ke okohola: "We are about to barter. I offer a pumpkin, what do you offer in return?" said the Hawaiian boy to the whaling man.

A quotation.

124. I hele no ka hola ia i ka la: Poison the fish while it is day.

Do the difficult things in the daytime.

125. Ku ke kii i kai o Kahua: The statue stands in the low land of Kahua.

Kahua is the fit place for statues: A lazy man should not stand around.

126. Ehuehu ke kai, pii ka aama: When the sea is rough, the black crabs come up.

Some people only come when called.

127. Ahai ke akule i ka hohonu: The *akule* fish generally takes to the deep.

A quiet man generally is very unsociable.

128. Nau no, nau no ke poo o ka ia: For me, for me, the head of the fish!

Wishing the fisherman bad luck.

129. Ula, ula, kolekole, kolekole kou maka: Red, red, fire-red, fire-red, your eyes.

Wishing the fisherman bad luck.

130. Ninau mai la ke akua: "Ihea kou wahi i moe ai i keia po?" "I ka nalu uuku, i ka nalu nui ae oukou," pela aku o Kaululaau: The spirits asked, "Where did you sleep this night?" "In the small surf, you were all in the large surf," thus replied Kaululaau.

A quotation.

131. Ale kualolola o ka moana: Long-backed waves of the ocean.

A boast. A fighter boasting that his back was like the waves of the ocean.

132. Pohapoha ka ihu o ka waa i ka ale o ka mumuku: The bow of the canoe is hit by the waves caused by the *mumuku* wind.

A boast. The fighter boasting of his blows that hit his opponent in the face.

133. O kaelo ka mahina o ke aho pulu a ka lawaia: It is April, the month of fishermen's wet lines.

A quotation.

134. Aohe lolena i ka wai opae: Any loafer can get shrimps when the shrimps are plentiful.

Experts are not needed in simple things to be done.

135. He hilu ka ia, he ia noe noe: The *hilu* fish, is the fish that is quiet.

A quiet girl is like the *hilu* fish.

136. Kuhela, kahelahela ka lai o Lele: The quiet of Lahaina is like one spread out in sleep.

A careless sleeper is likened to a sleeper in Lele (Lahaina).

137. He ipukai hinalea: It is a calabash of *hinalea* fish.

The strong smell of catarrh. A modest expression of a fellow which smells bad, from having catarrh.

138. Ino ka moana ke ahu mokaki nei ka puna i uka: A storm at sea, the coral is scattered on shore.

A sign of a past storm at sea.

139. Ka i ke pohuehue, hai ka nalu: Smite the *pohuehue* (*Convolvulus*) on the beach and the combers will break.

A way of coaching the surf to break high.

140. He akeke aki maunu, a he puhi uu maunu: An *akeke*, that nibbles at the bait, like an eel that only takes the bait.

A difficult thing to get, is likened to the *akeke* fish.

141. Hulikua na ale o ka moana: The waves of the ocean have turned backward.

When two friends, through some misunderstanding, turn their backs toward one another. Not on speaking terms.

142. Kuu hoikeike o na kai ewalu: My guide of the eight seas.

A compliment to one who has often been a traveling companion.

143. He puu pale ia lae na nei hookele: That cape is nothing to a smart steerer.

A boast. After a person comes out of some difficulty.

144. Ahu ka hoka i Kapakai: Heaped are the disappointments at Kapakai.

Disappointments are easy to get.

145. Aohe hana a Kauhikoa, ua kau ka waa i ke aki: Kauhikoa has nothing to do now, his canoe is at the resting place.

When a man marries well.

146. Lai lua ka hoi ke kai o keia wahi: The sea of this place is very calm. An easy victory.

147. Aohe e pulu he waa nui: You will not get wet, the canoe is big.

A person in safety.

148. Ka puhi o ka ale la, ahu ka olo. See No. 108.

149. Ola ka lawaia i kahi poo maunu: The fisherman lives on the head of his bait.

An unlucky fisherman can fall back on the head of his bait.

150. Oloolo aku no i hope ku i ke a'u: Hang out behind, and you will be struck by the swordfish.

Do not hang back too far.

151. Haule i ka hope waa: Left in the aft of the canoe.

You are late.

152. Puleileho ka moana: The ocean glistening in the sunlight.

Things cannot always be hid.

153. He maukauka hoe hewa: He must be from the uplands, he cannot paddle.

He is awkward.

ANIMALS AND PLANTS

154. Lele aku ka manu hulu: The bird in full feathers flies.

A person that has plenty, is likened to a bird in full feathers. He can go anywhere.

155. Kaapa ka manu hulu ole: The featherless bird lolls around.

A poor man is likened to a featherless bird. He is not able to go anywhere.

156. Ua pau ka wai oia punawai, ke pii mai la ka huahua lepo: The water of that spring is dry, the dirt is bubbling up.

When a person has no good arguments to use, he abuses.

157. I olaola no ka huewai i ka piha ole: A water gourd gurgles when not full.

An ignorant fellow has plenty to say.

158. Ua kalina ka pona, aole hua o ka pue, aia ka hua i ka lala: The potato hill is barren, there is no fruit in the hill, the fruit is in the creepers.

The mother is barren, the offspring come from the branch.

159. Pau pulu, aohe lau kanu: Even the mulch straw is destroyed, we have no potato stems to plant.

Everything is destroyed; a total destruction.

160. Pupuhi ka ulu o Keei, ua koe ka aaiole: The breadfruit of Keei are all gone, only the wind blown ones are left.

All the good things are gone, only the useless things are left: The best men are all gone, only the crippled ones are left.

161. Puali ka hau iki i ka hau nui: The large hau has squeezed the small hau.

The big man has squeezed the little man.

162. Puali ka hau nui i ka hau iki: The small hau has squeezed the large hau.

The small man has whipped the big man.

163. He wa ulu keia o ka hoi: This is the season when the *hoi* vine grows.

A lazy person suddenly becomes active. (A play on words; *hoi* suggests *hoihoi*, ready to do a thing.)

164. He liili aalii, aole e hina i ka makani: Like the *aalii*, which, though small, the wind cannot blow over.

He is a small person, yet he will stand up and fight a large person. (The *aalii* is a small brush, but very tough.)

165. O ka laau o ke kula e hoi ana a noho i kou aina, a o ka laau o ka aina e nalowale ana: The trees of the plains will come and live on your land, and the trees of the land will disappear.

Foreigners will come and live in your land, and you will disappear

166. Ua lele ka laui (lauki) i ka pali: The *ti* leaf has jumped to the cliff. The impotence of old age has arrived.

167. O ka haule nehe a na lau laau, he hawanawana ia i ka poe ola: The silent falling of the leaves of the trees is a whisper to the living.

A quotation.

168. Lala kukui na kanaka: The men are strewn like the branches of the kukui tree.

Complete destruction of an army.

169. Ka ipu o ka ike: The gourd of wisdom.

A wise man.

170. Pala ka hala ula ka ai: When the hala is ripe, the necks become red. A sign of the season of ripe hala, when the necks of women are red, with the leis.
171. Oni kalalea ke ku a ka laau loa: The sun moves on as the tall tree stands.
An expression of praise to a handsome person.
172. Pua ka wiliwili, nanahu ka mano. Pua ka wahine ui, nanahu ke kanawai: When the *wiliwili* blooms, the shark bites. When the beautiful woman blooms, the law bites.
A warning. When the *wiliwili* blooms, the sharks are very active: When the beautiful woman goes out, watch for the law.
173. Uhiuhi lau mamane, kahe ka wai o Kapapala: Covering up like the *mamane* leaves, while the flowing water of Kapapala is exposing it to view.
To cover up scandal is difficult.
174. Huki ikaika i ke ki, e kuu pokii la ola. Pull hard at the *ti* root my brother, you will live.
A test of strength.
175. Puna maka kokala lauhala: Puna, with eyes like the sharp edges of the hala leaf.
An insult to a person from Puna.
176. Mai lou i ka ulu iluna lilo, o lou hewa i ka ulu aairole, eia iho no ka ulu i ke alo: Do not hook the breadfruit that is high up, else you hook one that is burnt on one side; take the one in front of you.
A warning. Do not marry a stranger, one from afar, but marry one you know.
177. Ulu o lalo he loa i ka pinana; o ka ulu o ka wekiu he loa i ka lou: The breadfruit that is low down may be gotten by climbing: that at the topmost branch requires a pole.
A woman of low station can be had for the asking: one of high station is hard to get.
178. Aohe nana, he mauu Hilo: Never mind, it is Hilo grass.
It is worthless. (A modern saying.)
179. Mai nana i ka ulu iwaho, aole nau ia ulu. Nana no i ka ulu i ke alo, nau ia ulu: Look not at the breadfruit away out, it is not yours. Look at the breadfruit in front of you.
Look not to things out of your reach.
180. Noho malalo o ka laau maka, iho mai ka huhui, maona ka opu: Sit under a live tree, so that when the cluster descends, the stomach will be satisfied.
Strive for things possible to get.
181. He puhala ua oo, he pi, kuli paa, maua: It is a matured *puhala*; stingy, mean, close.
Comparing a stingy, mean, and close man, to the trunk of a hala tree.
182. Mai nana i ka laau maloo, aole au mea loa malaila: Do not expect anything from a dead tree, you will get nothing there.
A dead tree is like dead hopes.

183. Huli ka lau o ke amau iuka, nui ka wai o kahawai: When the leaves of the *amau* fern turn inland, there will be freshets in the streams.
A sure sign of freshets.
184. Pipili no ka pilali i ke kumu kukui: The gum will stick to the kukui tree.
People will stick around only when you have plenty.
185. Awapuhi lau pala wale: It is ginger leaf, it ripens quickly.
A comparison to anything that passes quickly.
186. Pala ka hala, momona ka uhu: When the hala fruit is ripe, the *uhu* is fat.
A sign that the *uhu* fish is fat.
187. Ua moa ka maia e ka Elehuapi, he keiki mama ka Hina, oia o Maui: The banana was cooked by Elehuapi, the mud hen, the fleet son of Hina, that is Maui.
Anything that is done quickly, is likened to the son of Hina, Maui.
188. Nani ka oiwi o ka laau i ka luaieie ia e ka makani: How beautiful even is the tree that is shaken by the wind!
Sometimes a person is even handsome after dissipation.
189. Hele no a ka ulu i paki kepau: Go for the breadfruit that oozes gum.
Get a rich husband. (An advice to girls.)
190. Paki kepau oo ka ulu: The gum oozes, the breadfruit is ripe.
A sign that the breadfruit is ready to pick.
191. E hoopono, e akahale ka hele ana o ka uka o Puna. E nihi ka hele, mai hoolalawe hala, mai ako i ka pua o ka akolea, o inaina ke akua a paa ke ala: Be good, go quietly in the uplands of Puna. Go carefully, do not do anything wrong, do not pick the *akolea* fern, else the gods will be angry and the trail will be closed.
Go quietly along life's trail.
192. Hihi kaunaoa, hihi Mana; aloha wale ia laau makua ole: The kaunaoa crawls, it crawls at Mana; what a pity it has no stem.
A person that has no fixed home, is likened to a *kaunaoa* vine.
193. He hihi wale no ka ke kaunaoa iluna, aohe kumu, hookahi kumu o ka laau e hihi ana ke kaunaoa: The *kaunaoa* vine creeps above, it has no stem; its only stem is the wood it creeps on.
A parasite; one who lives on others.
194. Nui pumaia ohaka oloko: Large as a banana stem, soft inside.
Large, but not strong.
195. Na ka ilio ka nana pono: Only dogs stare.
A rude person.
196. Pau ka ka moa, kaka ka nuku. Pau ka ka iole, ahu kokua. Pau ka

ka mano, lana ke kai: When the chicken finishes, he wipes his bill. When a rat finishes, he leaves a heap. When the shark finishes, the sea is calm.

When a greedy man finishes there is nothing left.

197. Alali ka niho o ka iole: The rat shows its teeth when crying.

A person crying over nothing is likened to a crying rat.

198. Hanai puua wahine, maloko ka uku: If you raise a sow, payment is inside of her.

Be sure and raise something that will pay.

199. Haahaa, haka pau i ka iole: A low shelf, it is reached by the rats. An insignificant person.

200. Haahaa, haka pau i ka ilio: It is low, it is a shelf easily reached by the dogs.

Dogs can not reach things placed high up.

201. Kuu ipukai pau ole i ka iole: My dish that is not gotten at by rats. A riddle: a person's stomach.

202. Ina aole i malama, pau i ka iole: If uncared for, eaten by mice.

Take good care of a thing and you will not lose it.

203. Aole malama i pau i ka iole: Things carefully kept are not gotten at by rats.

Take good care of a thing and you will not lose it.

204. E alo e ka puua o pa i ka pohaku: Dodge, pig, or you may be hit by a stone!

Advice to wrong doers; watch your step!

205. Hoi ka ike o ka ilio i ka huelo: The dog knows you by his tail.

The dog never misses knowing a friend.

206. Kaha ka uwau i ka malie: The *uwau* bird soars about when the weather is fine.

Amuse yourself in time of plenty.

207. He hale kipa no ka hoi kolea kani, haihai e ia na iwi: It is a house where one is welcomed like a plover, though its bones are broken.

One does not know a true friend until trouble happens.

208. Kaelo ka malama kapule ke kolea: April is the month when the plover is in fine plumage.

Do not change until it is time.

209. Liilii manu ai laiki, akamai i ka hana punana: Small as rice-birds, but clever at making nests.

Though small it can do its work well. (Modern.)

210. Ua lele ka manu i Kahiki: The bird has flown to Kahiki.

The fugitive has disappeared.

211. He io au, aole lala kau ole. Kau o ka lala maka, kau o ka lala maloo: I am a hawk owl and light on all branches. I light on the green branch, I light on the dry branch.

I am here, I am there, I am everywhere.

212. I kani no ka alae i ka wai, pela ke kanaka iluna o ka hanohano, ina pau, aole e kani: The mudhen calls in the water, so is the man in a high position; when he loses it, he is done.

Strong orders come from high stations.

213. I ka moa i hanai ia i ka la. I oi aku mamua o ka moa i hana i ia i ka malu: A rooster fed in the sun is stronger than one fed in the shade.

To make him strong, bring your son up in the sun.

214. Ua puehu ka hulu o ka manu: The bird's feathers are scattered. A hasty flight.

215. Ina e loaa ka punana o ke kolea, alaila loaa au ia oe: When you have discovered a plover's nest, you will find me.

Something impossible to find.

216. Makaala ke kanaka kahea manu: The man who ensnares birds is always on the watch.

Be on watch if you want to catch anything.

217. Ka lele aau o na manu o Kiwaa: The birds of Kiwaa fly in confusion.

A general panic.

218. Nau ia manu, ua hou ia ka ihu, Waawaa iki naupo: That bird is mine, the bill is pierced, says Waawaa iki the fool.

He is a fool, not to know that the hole in the bill is in all bills.

219. Kikaha ka iwa i na pali: The man-of-war bird dashes by the cliffs. A well dressed man passing by.

220. Haole ki kolea: The white man shoots the plover.

The white man has to kill a plover to get it.

221. Kolea kau ahua, a uliuli ka umauma hoi i Kahiki: The plover that alights on the knoll and when its breast is dark returns to the foreign land.

Likened to a foreigner who comes to a place and when rich returns to the homeland.

222. Mai pii oe i ka lapa manu ole: Do not climb to the ridge where there are no birds.

Do not go where you are not wanted.

223. Holo ia ka papa, kauia ka manu: When the shoals are full of fish, the birds will light on the beach.

Where there is food, people will gather.

224. Haehae ka manu, ke ale nei ka wai: Tear the bird, the water is rippling.

Hasten; there's no time for niceties.

225. E imi wale no i ka lua o ka uau, aole e hiki e loaa: You may seek for the nest of the *uau* bird, but it cannot be found.

An expression denoting boasting of one's prowess, in the game of *lua*.

226. E ou i ka maka o ka lauhue oi opio: Nip the young shoot of the gourd vine while it is young!

Destroy the infant! (King Alapai of Hawaii heard of the prophecy, that a chief was to be born, who would unite all the islands under one rule. Fearing for his own kingdom, he exclaimed, "Nip the young shoot . . ." In fact he sent out a canoe load of warriors to fulfill his request, but others forestalled his move, and Kamehameha was stolen soon after his birth.—Lucy Peabody.)

DOMESTIC AND SOCIAL LIFE

227. Hae ka ilio, alala ka puua, kani ka moa, uwe ke keiki: The dog barks, the pig squeals, the cock crows, the child cries.

A noisy household.

228. Komo mai maloko. E hanai ai. Aole e loa keia i ka laele, aia wale no i ka liko: Come inside, have something to eat! This one cannot be had by an old leaf; but only by a young shoot of the plant.

The reply of a young girl to an old suitor.

229. Aole kane hanai nalo: No husband feeds flies.

A husband feeds his wife with what he eats.

230. Na kamalii ke u lua; ua ai oe, u; aole oe i ai, u. Pela no ke kanaka puni wale i ka hoopunipuni ia: The children will reply "yes" twice: "have you eaten?" "Yes"; you have not eaten? "Yes." So is the man who falls to falsehood.

A man must be a child to be fooled twice.

231. Aohe hale i piha i ka hoihoi; haawi ia mai, lawe mai no: No house is too full of good feeling; it is given and then taken away.

A reminder of the uncertainties of life.

232. I kahiki ka ua, ako e ka hale: While the rain is still far off, thatch your house.

Be prepared at all times.

233. Halau ka hale, oha ka ai: If the house is large, the food is small taro.

Big shows do not always mean plenty.

234. I wawa ia no he hale kanaka, nawai e wawa ka hale kanaka ole?: There is noise where the house is full of people, who can make noise in a tenantless house?

There is always talk where the woman is comely, who has ever heard talk about an ugly woman?

235. Aa i ka hula, waiho ka hilahila i ka hale: Dare to be a dancer, leave your shame at home.

What do you expect of a dancer?

236. Ohi ka lau o ke pahili: Gathering the leaves of the *pahili* bush. Reaping one's reward.

237. O ke keiki i hiki ke paa i na niu elua: When the child can hold two coconuts.

Age of a child; about four years.

238. Liilii kalai kii. Kalai ana o Lualii i ke kii, a ike i ka inoino haalele wale: Little carver of images. Lualii was making an image, he saw it was bad, he discarded it.

Even bad images are discarded.

239. Mai noho a hele kikaha aku: Do not go off without looking.

Be sure you know whom you are passing.

240. He u'a, he kamalii ike ole i ka helu po: A know-nothing; a child who does not know how to count the nights.

A sarcastic remark, of one who is ignorant.

241. E like me ke kekee o ka lala o ka laau, pela no e kekee ai kona aka: Like the crook in the branch of a tree, so will the shadow be of that branch.

If the parent is crooked, so will the branch be.

242. E ike ia kakou hoa-kanaka o kipa hewa ke aloha i ka ilio: Know your fellow men else your love will be given to the dogs.

Keep to your true friends.

243. Ua na aku la ka lua o ka inaina: The pit of anger is appeased.

Anger is like hunger, it can be appeased.

244. Hanai kanaka, hiki ke hoounauna: Feed men, for you can order them about.

Reply to people who ask, why bring up that child (perhaps an orphan).

245. He palupalu na hewa liilii i ka wa kolo; lolelua i ka wa kamalii; oolea i ka wa ui; loli ole i ka wa oo; oni paa i ka wa elemakule: Tender are the little sins when creeping; uncertain in childhood; obstinate in youth; hard to change in maturity; and fixed in old age.

Do not allow sins to get beyond creeping.

246. Pua ke ko, nee i ka hee holua: When the sugarcane tassels, move to the sledding-course.

The season for sledding is when the sugarcane tassels.

247. Moe hoolapuu i ke anu o Puupa: Sleep doubled up in the cold of Puupa.

As cold as the cold of Puupa.

248. Noho ma'ke puhi: Located in a bad way.

In trouble.

249. Ola ia kini ke a mai la ke ahi: That household is in food, the fire is burning.

A fire is a sign of cooking.

250. He ihe no e pahu ana o ka pono ole mai ka hale mai: The spear was well directed, but the mistake was at home.

Many well intended occasions are misdirected by home troubles.

251. Ua pomaikai kaua, ola na iwi iloko o ko kua mau la elemakule: We two are indeed fortunate, we shall be cared for in the days of our old age.

Good fortune.

252. Liilii kamalii awahia ke au: Though the child is small, the gall is bitter.

A very saucy child.

253. Hookahi no la o ka malihini: Only a stranger for one day. You must do your share of the work, after the first day.

254. "E io e, ua pa wau i ka pohaku a ke kanaka." Nawai ka hala? "Na'u ka hala i ka pao ana i ka hewai a ke kanaka.": "Oh hawk! I have been hit by the man's stone." Whose fault is it? "It is my fault, for making a hole in the man's water gourd."

No one is hurt for doing the right thing.

255. Elemakule kama ole moe i ke ala: The old childless man sleeps by the wayside.

A sign of the absence of care.

256. Hiamoe loa ke kane nana wale ka wahine: When the man oversleeps the wife can only look on.

A warning not to marry a lazy man.

257. Moku ka piko la e, e ka hoahanau: Severed is the umbilical cord, my companion-in-birth.

We are enemies from now on.

258. Wehe ka piko la: The umbilical cord is severed.

We are kinsmen no longer.

259. Hemahema ka iole, mikimiki ke oau: If the rat is neglectful, the cat will seize it.

Be watchful. (Modern.)

260. I ka noho pu ana ike i ke aloha: One sees love after living together. Companionship leads to love.

261. Puanuanu ka hale: The house is chilly.

A loved companion is lost.

262. Maopopo ka makuahine, maopopoole ka makuakane: There is certainty as to the mother, uncertainty as to the father.

The mother's blood is chiefly.

263. Hihia ma ka umiumi: Entangled by the whiskers.

Caught unawares.

264. Hele ka makuahine alala keiki i ka hale: If the mother goes out, the children in the house cry.

A sure sign that no one is caring for the children.

265. O ka pohole i ka iniki a ka ipo, he hao kuni ia a ke aloha: The bruises inflicted by a sweetheart are the brands of affection.

Bruises from a lover are likened to a brand.

266. Hoi puolo no na kuaaina, ua loa no kahi hoina: The country people returned with bundles; for they return with something.

They got what they came for.

267. Wela ka la, auau ka wai: When the day is hot, take a bath. Perspiration is a sign of heat, or hard work.

268. Ka haawi a ka mea hale, koe ole ma ke kuono: The giving of the owner of the house; nothing is left in the corners.

A generous giver.

269. He hua kahi: An only issue.

One of its kind; not to be compared.

270. I ikeia no oe i ko la o ka loa: You are known when you have plenty. Friends disappear with your wealth.

271. E kolea aku ana au ia oe. Nawai oe? I am taking you for a plover. Whose offspring are you?

A modest way of finding out who your parents are.

272. Hookuku, hoonana. Hoonana kou maka i ka mahina: Stand and look, look! Cast your eye at the moon!

A cry by the goal keeper, to the one who is "it."

273. Akahi kapa, alua kapa, loa aku ka io iloko: One covering, two covering, then you come to the meat inside.

A kukui nut. (A riddle.)

274. E hana ka po, hana ke ao: Work in the day, work at night.

The one who gets up before the sun, works in the day and night.

275. O ka po nui hoolakolako, o ke ao nui hoohemahema: The big night of plenty, the big day of nothing.

You dream of plenty and awake to find nothing.

276. Pau ka puna, ua koele ka papa: The coral is finished, the sound of the bottom is heard.

The poi is finished, the sound of the bottom of the calabash is heard.

277. He mai maloko mai, mai a nee iho oe, malaila komo aku: A call from within, do not move away, go in from where you are.

Do not hesitate at a call from within a house.

278. Kahikole ka la iluna, o ka moe no kau: The sun is high up, you still sleep.

A very lazy person.

279. Moe i kauewe: Sleep in the oven covering.

A destitute person.

280. Oia ka manawa e loa ai kou ihu i ke keiki Kauai: Then is the time the boy from Kauai will kiss you.

The kiss after the fulfillment of a promise.

281. Hoolana i ka auwae i kahi haiki: Float on the chin, the narrow place.

In difficult circumstances, in trouble.

282. Akahi no ka nele o ka la maikai, aohe he kuko o ka poli i ka po i

hala: Such failure on a pleasant day, there were no desires refused last night, even.

A ponder, after an all day failure while out fishing.

283. He mea loa ole ka hulu makua: You will never find another parent. Treat well your parents.

284. O ka niho ka ka mea malama, aohe ike iho i ka hulu makua: So it is the tooth that he requests to take care, and not the parent.

Keeaumoku's reply, or side remark, when Kiwalao came to take the ivory-toothed necklace around (the neck of Keeaumoku).

285. Na ola o ke kanaka. (1) kanikoo, (2) kolopupu, (3) haumakaiole, (4) palalauhala, (5) ka i koko: The ages of man: (1) The click of the cane; (2) to crawl doubled over; (3) have eyes like a rat, with long eye brows; (4) yellow as the ripe leaf of the hala; (5) carried in a net.

Very old, past four score years.

286. Eueu ka lehelehe o ka wahine nuku wale: The lips of a scolding woman are always quivering.

Signs of a scolding woman are her lips.

287. Hului koko a Makalii kau iluna: The nets of food of Makalii are hanging high.

A stingy person is likened to Makalii, who hung his nets of food high.

288. Hookohukohu kau-a-ula, ka makani o Ulupa'u: Like the wind Kauaula of Ulupau, are his pretentions.

Trying to pretend.

289. O ke aloha ka mea i oi aku ka maikai mamua o ka umeke poi ame ka ipukai: Love excels a calabash of poi and fish.

True love is better than food.

290. Ua kahihi ka puka o ka hale e ka upena nanana: The door of the house was covered with a spider's web.

A tenantless house.

291. Aia i ka mole kamalii: They are but children.

Why expect anything else of a child.

292. Aole hewa ka hale kanaka ole: There is no wrong doing in an empty house.

No fault can be found in a house where you know the few who live there.

293. Ua hewa paha ka hale? Perhaps the fault is in the house.

The disappointment is blamed on the wife.

294. A hewa no he hale kanaka: There is fault for the house is full of people.

Where man is, there is always sin.

295. O ke ku kela, o ka holo keia, hapala ke kea, na ka ele ka ai: That stands, this runs, covering the white, the black wins.

The call of Heakekoa in a game of checkers.

296. Pili pono ka la i papaenaena: The sun fits close to Papaenaena. Very warm.

297. Noho i ka hale kamala: Dwelling in a temporary house. To be in sorrow.

298. He ala maka hinu i ke alii: It is a blue-shining rock to the chief. The chief has need of such a man.

299. Pupue wale kou wahi, e hiaa wale kau moe: Your place is restless, your sleep disturbed.

The place is not quiet.

300. Anahulu a helelei: Ten days, then disintegration. Man's life is short.

301. Kou'kou' ka puu i ka wai a ka nalu: Sweet to the palate is the water of the summer showers.

Likened to love-making, also to good liquor.

302. Aohe i pau ka ike i kau halau: All wisdom is not taught in your school.

There are other sources of knowledge.

303. Papapau kakou he a-a ko ka hale: We are consumed, nothing but rocks in the house.

Total destruction.

304. He moa kani ao oe, a po kau i ka haka: You are a day-crowing rooster, and roost at night.

Very noisy in the day, but asleep at night.

305. Kamala uki, he hana wikiwiki, kamala uki, kau hana ana: Thatching with *uki* grass is a hasty work; thy work is thatching with the *uki*.

Quick thatching makes poor work.

306. Hui aku, hui mai, hui kalo i ka nawao: Mix this way, mix that way, mix of taro, good and bad!

Bad mixing makes bad poi.

307. Hele ka wai, hele ka ala. Hui kalo i ka nawao. Kui ana i ka poi kalo: Come the water, come the poi pounder. Mix the taro good and bad! Such is the taro poi made.

Quick pounding makes bad poi.

308. O ka wai me ka pohaku ka mea e wali ai ka poi iluna o ka papa kui poi umeke poi: Water and the pounder will make the taro into poi for the calabash.

You cannot make taro into poi by talking.

309. I ka hale pau ke ao ana: Teaching is done at home.

Do not expect instruction while at work.

310. Aole hookahi halau i ao ia ai. He like no ke koele, a o ka pili nae, aohe like: We were not taught in the same school. The noise sounds the same, but the fitness is not the same.

We do not mix.

311. Aohe hookahi halau i ao ia ai: All do not come from the same school.

If we differ, remember we were not taught in the same school.

314. Akahi au puni, i ka lua, kohakoha i ka lani; elima, elima ia lohelohē: I have made one round, the second, the sound is heard up high; at the fifth, you will be beaten five times.

A call in the game of stone-tossing. A small stone is tossed up and you pick one off a pile. This is kept up until the pile is used up. When you miss a catch, it is the next one's turn, and so on. The one who has the most stones off the pile wins.

313. Ua hoi mai o Makanikeoe: The spirit Makenikeoe has returned.

Peace is restored. (Makanikeoe is a spirit of peace. When it stays at home, the house is peaceful; when it goes away, contention breaks loose.)

314. Ua haalele o Makenikeoe i kona hale: The spirit Makenikeoe has left its house.

Peace is ended.

315. Mai hoomakamaka wahine, i ka upe ke ola: Do not make friends with a woman, else you will live on tears.

Advice to newly married people.

316. Aohe ike wale iho ia Malio, i ka huhuki laweau a Uwekahuna: They failed to recognize Malio, because of the pulling and drawing of the Uwekahuna cliffs.

They passed by, not noticing one.

317. He makamaka ilio, aia ka ike i ka huelo: It is a dog friend, he shows recognition with his tail.

A fair-weather friend.

318. Mai noho a hoomakamaka ilio, ma ka huelo ka ike: Make no dog friendships, whose recognition is by the tail.

Make no friendship with persons who only know you when they want something.

319. Ohi hapuku ka ia a ka makapehu o ka uka: How greedily the fish is being gathered by the hungry uplanders.

Uplanders are known by the way they gather fish.

320. Inai uala o Kalapana: What do they eat with the potatoes of Kalapana?

Coconuts or sea urchins (ina).

321. Imu pale ole, huikau ka noho ohana ana: Like an oven without covering, is the family which lives without curtains.

One whole room without curtains separating the sleepers, is likened to an oven without covering.

322. He maia ke kanaka a ka la e hua ai (He maia ke kanaka e ulu ana a ka la e hua ai): People are like bananas, they grow and they bear.

Never abuse a person because he is down.

323. Lele no ka ohe i kona lua: The *ohe* bird jumps to its hole.

Each person to his place.

324. He make no ke kalo, ola i ka naio: The taro dies, but lives again in the pin-worm.

A person is reported dead, but is not.

325. Na pue uala inai no ke ala loa: The potato hills reserved for the long journey.

Food conserved.

326. Ono kahi ao luau me ke aloha pu kekahi: A single roll of taro top is delicious if seasoned with affection.

It is not the gift that is prized, but the way it is given.

327. He umauma naha kou: Extreme hunger is mine.

Wanting food.

328. Aohe nana i ko lalo ai i ka papaa; ko luna ai ke nana o ahulu: Do not mind if the lower food is burnt; watch the top else it will be overcooked.

Never mind the commoners, take good care of the chiefs.

329. Ua moa, ua ahua kalua: It is cooked, the oven is covered.

A certainty.

330. Hana kapulu ka lima, ai ino ka waha: Careless work with the hands, brings unclean food to the mouth.

Clean food is not prepared carelessly.

331. Aohe inoa (inai) komo ole o ka ai: No need of fish for poi or potatoes.

(Poi or potatoes will taste good with any kind of meat. Any name to get food. Sometimes people claim you are a relative; accept it as long as they are good friends and you are welcome to their home.)

332. Haluku ka ai a ke aku: The *aku* fish bite with a rush.

A large family at meal time.

333. Puali kalo i ka wai ole: The taro is uneven from lack of water.

Physically unfit from want of care.

334. O ka inamona no o ka ia komikomi na welelau lima: Kukui nut is the fish you eat with the tips of your fingers.

Kukui nut is a dainty.

335. Ai ku, ai moa: Eat standing, eat without tapu.

No ceremonies required on a journey.

336. Noho mai oe, e ai aku au. A make au, hoola mai oe: You sit there while I eat. When I die you revive me.

Why do you not join me?

337. He mau ia mamua o ka nele loa: That is better than nothing.

Be satisfied with what you get.

338. Puka mai la oe ua hala kahiko ka la i Lehua: You have arrived when the sun has long since gone to Lehua.

You are late; you have come long after sunset. (The sun sets at Lehua.)

339. Moa no na kanaka: Hawaiians are chickens.

From the noise they make when eating.

340. Lio no na haole: Foreigners are horses.
From the iron that sounds when they ate.
341. Ola no ka mahiai i kahi ku oo: The farmer lives as stands his oo.
If the oo (wooden hoe) stands the farmer is alive; if it lies down he is sick or dead: The farmer lives on what food his oo has cut, because the best is taken for the chief.
342. He puhi ka ia he anana ka loa, he ku-elo ka ai: The fish is an eel, a fathom long, the hard taro is the food.
One has to chew long when the taro is hard.
343. Ai a mano, nana i kumu pali: Eat like a shark, then gaze at the cliff.
One who eats up everything will have to look at a barren cliff.
344. Kapeke ke poi o ka ipukai ono a ka moe: The cover of the fish dish is partly open, thus exposing the delicacy it holds for the sleeper.
Sometimes a good thing is exposed to view when the owner wishes to cover it.
345. Aole i enaena ka imu i ka mamane ame ka ulei, i enaena ka imu i ka laolao: The oven is not heated by the *mamane* and *ulei* wood; the oven is heated by the bundle of small sticks.
Without the small wood the big wood will not burn.
346. Uina mai la ke kai o Keawehala. Elua a ka lio. Haule mai la i ke alu. Kupopou mai: The cracking sound of the sea at Keawehala is heard. Two on a horse. Just come down the gulch. Come and eat!
The sound of eating is heard. Two finger poi. Just swallowed. Let us go in and eat.
347. Hele no ka wai, hele no ka ala, wali ka ulu o Halepuaa: The water flows, the blue rock rolls, the breadfruit of Halepuaa is indeed mixed.
With water and the pounding of the poi pounder the breadfruit poi of Halepuaa is mixed. (Halepuaa is in Puna, Hawaii.)
The rich let their money flow like water.
348. Pae mai la ko'u waa i ka aina: My canoe has landed on the shore.
I have arrived.
I have satisfied my hunger.

PERSONAL APPEARANCE

349. E hinu auanei na nuku, pomaikai ke ano: Their mouths will be shiny, a token of a favored condition.
A shiny mouth means rich food, a sign of prosperity.
350. He leihala oe ma ka a-i o ka poe naauao: Thou art a hala lei about the neck of the wise.
A well educated man.
351. Papaa liholiho ke kua o Kaleimanuia: The back of Kaleimanuia is badly scorched.
He was caught red handed.
352. Ka luahine moe nono o papaenaena: The old woman who snores on the lava rocks.
Pele.

353. Wahine palekoki uwila o Halemaumau: The woman of Halemaumau with the lightning petticoat.
Pele.
354. Puhala ka ihu, nana i ke kaa: When the nose smells the fragrant hala, the fruit is over-ripe.
The good in a person is often missed, until too late.
355. Akua lehe-oi. Akua lehe-ama: Goddess of sharp lips. Goddess of gaping lips.
Pele.
356. Hapala i ka hawena: Bedaubed with lime.
The innocent is accused.
357. Pehea au e ike ia mai ai, oiai, ua ike ia ae la no ka huluhulu i ka puka ihu? How am I to be known, when the hairs in the nostrils are already known?
How can you look at me when you have your favorites? (Hairs in the nostrils, are likened to favorites.)
358. Ma o ka uahi, makole koonei: The smoke blows there, but the red eyes are here.
One person does the hard work, another gets the benefits.
359. He makole anei ka inaina a kauloa i na maka? Is anger like a sore that will always show up in the eyes?
An unforgiven person, is likened to sore eyes, that cannot be healed.
360. Kiilili pua ka hau o Kalena: Trim is the hau flower of Kalena.
Likened to a proud person.
361. Lulu ka hee: How the squid dangles.
Likened to a long-limbed person.
362. A ula ka maka: There, the eye is red.
You get nothing. (A taunt.)
363. Mohala hoi na maka: The eyes are full-opened.
After a thing is made clear.
364. Aia no iluna ka pua: The flower is still above.
The person is still young.
365. Wehea iho maluna o Hihimanu: Open from the top of Hihimanu.
The person is bald headed.
366. Pupuka hoi paha he aala ka inoa: He may be homely, but his name is honorable.
Honor is better than a comely face.
367. He ia nui ka'u i kipukaone: I have a large fish in the sand spot.
Fish in a sand spot are easily seen.
368. Ula no ka hoi oe e ka lani a—ula. Nui no ka hoi oe e ka lani a—nui. Aala no ka hoi oe e ka lani a—aala. Ena na maka, ua pii ke kai: You

are red, chief, red. You are big, chief, big. You are sweet, chief, sweet. Ire in the eyes, the sea is rising.

An angry chief.

369. He ui lolena, ku i kiona: A lazy beauty is fit only for the dung-hill. Beauty does not help one who is lazy.

370. Ua ulu ke ko-kea: The white sugar cane grew. Likened to a person who has grown old.

371. Elelelepi ka waha o kanaka: The mouths of certain people are always clacking.

One who talks much.

372. He kapa maloo ka ili: A waterproof garment, the skin. Don't be afraid to get wet.

373. Lewalewa, kuu iho la ke puna a mea: The lower lip hangs down, his spoon is let down.

A person about to weep, from anger. (Modern.)

374. Ka i kou waha ulaula: It will come back to your red mouth. An insult from one's mouth will come back and hit him in the mouth.

375. He lau maia pala ka wahine, hou aku no oe pohae: Woman is like a ripe banana leaf, when poked it tears.

Women are easily affected.

376. He kapuahi kau ia e ka pueo: It is a fireplace where the owl often sits.

A bald-headed man sits with covered head.

377. Ku a Nuuanu, kaena i ka ila o ka lima: He stands like Nuuanu, boasting of the birth mark on his arm.

A boastful person.

378. Ku paku ka pali o Nihoa i ka makani: The cliff of Nihoa stands as a wind break.

Likened to a tall person.

379. Ke aalii kumakani o Hopoe: The *aalii* tree of Hopoe stands well against the wind.

Likened to a strong little man.

380. Akahi ka ono o kuu puu, ka uhu maalo i kuu maka: How my throat longs for the *uhu* fish that passes my eye.

Longing for something good to eat.

381. Ka puhi o ka ale, ahu ka olo.

Same meaning as No. 114.

382. Ka ua pookea i ke oho o Kawainui: The rain whitens the top of Kawainui.

Likened to a bald-headed man.

383. He ala makahinu: A greased blue rock.

Likened to a person who continually asks for favors.

384. Haumanumanu e ka ipu inoino e: How unsightly is a bad calabash! Likened to an ugly person.

385. Kolekole kou maka: Your eye is red. You are down and out.

386. Pohaku eleku: A stone easily broken. Likened to a cowardly person.

387. Ke hakakau la ke kanaka me he kioea la: The man stands like a stilt-bird (curlew).

A long-legged man.

388. Kaneapalua e, oia kau ihe: Kaneapalua, that is your spear. Likened to a person who has lost his spear.

389. He kukahi au, he wauke no Kuloli: I am alone, a *wauke* shrub of Kuloli.

A lone fighter.

390. O ka lila maia ia o ka e'a, aole e pala i ke anahulu (He lila maia no ka e'a, aole e pala i ke anahulu): I am like the *ea* banana, that will not ripen short of ten days.

A boastful expression of strength and endurance.

391. Lila maia no ka e'a, wili ka okai: It is like the *ea* banana, the bud is twisted.

Meaning the same as No. 390.

392. Hauhau ka waha i ka makani: Your mouth cries toward the wind. Likened to a person who cries easily.

393. O ka iki makua ia o ka ulu, nana e kaa ke kahua e pau ai: That is the small mature bowling stone which will roll the full course.

Small but you can not beat him.

394. He paa ko-kea no Kohala, e kole ai ko waha ke ai: It is like the hard white sugar cane of Kohala, that will hurt your mouth when it is eaten.

Looks easy, but hard to accomplish.

395. Loli kaeleawaa, nopa i ka ua: Moving slowly, wet with the rain. A fat, slow moving person.

396. Kii maka nunui, nana ia ae la no: Like the large eyed images, they are recognized.

The higher ups are always given first place.

397. Kii maka liilii. Pehea au e ike ia mai ai he kii maka liilii? Small eyed images. How am I to be recognized being of the small eyed images?

The low are never recognized.

398. Au ke kai me he manu la: Swimming the sea like a bird.

An absent loved one.

399. He paepae wawae ko'u ili no kona kapuai wawae: My skin is the footstool for his feet.

I am very lowly, he very high. (A lowly husband speaking of his chiefess wife.)

400. He ili wawae ko'u maikai no kona maikai: My goodness is like the skin under his feet, in comparison to his goodness.

He is much better than I.

401. Aohe puu, aohe kee. Pali ke kua mahina ke alo: There is no lump, no crook. The back is like a cliff, the front like the moon.

A beautiful woman, or a man physically perfect.

402. Mahina ke alo, Pali ke kua, ke ku a ke kanaka maikai. E ku nei i ke ahua Kahoalii: Front like the moon, back like the cliff, thus stands the perfect man. There he stands on the Kahoalii knoll.

A man physically perfect. (Kahoalii was the carrier of the god who went before the King and priest.)

ETIQUETTE, MORALS, AND RELIGION

403. He puupuu lei, he pali ka a-i: It is a poorly strung wreath, the neck is a cliff.

A modest way of presenting a flower wreath.

404. He honu ka aina, he mea nee wale: The land is like a turtle, it moves without much effort.

People move from place to place for the least cause.

405. O ka oiaio he onipaa no ia: Truth is steadfast.

406. He akua hanai ka rama: Rum is like a god craving for food.

Likened to a person craving for drink. (Modern.)

407. Paa aku i ka lani o ka ke Akua ia, a haule mai hoi ilalo o ka Laina ia. What is held up in heaven, is God's, what falls below is Lyons'.

Reply of Rev. Lorenzo Lyons to the charge that he was not very careful in admitting people into his church. The perfect are God's, those who fall are Lyons'.

408. E ka la o lalo e papale i kuu maka i ke aloha, kiei au o lalo e kaulei na leo ino: The light of earth cover me with mercy. Look upon yours below and protect me from evil words.

(A modern prayer.)

409. Mai ka po mai ka oiaio: Truth is from before creation.

410. Kulia i ka nuu: Strive to get to the top.

Aim high. (The motto of Queen Kapiolani.)

411. I ka paepae kapu o Liloa: At the sacred steps of Liloa.

King Liloa became great, because he was true to service.

412. Hele no ka pilau a ke alia i kahi nui o ka paakai. Ma kahi aala e pilau ana no: Bad smell is even at the salt pond where there is much salt. Even bad smell is found in sweet places.

Taint of evil will be felt in the purest of places.

413. Pau Pele, pau mano: Consumed by Pele, consumed by sharks.

On land you will be consumed by Pele, and on sea you will be consumed by sharks. (End of an oath binding one to keep faithfully the promise given.)

414. Luhi-u'a i ka ai a ka lio: It is useless labor to get feed for the horse.

It is a waste of labor to get medicine unless the sick has repented.

415. Nakeke na iwi o Hua i ka la: The bones of Hua rattle in the sun.

A cruel person is likened to the bones of King Hua of Maui. (Hua was a very cruel king; after his death his body was left unburied.)

416. Koele na iwi o Hua ma i ka la: The bones of Hua and his company strike against one another in the sun.

Even the company of a cruel king receive the same punishment.

417. Kani ka aka a ke kolohe: The wicked laughs loud.

Loud laughter is a means of covering sin.

418. He akua ai kahu ke kuamuamu: Abuse is like a god that destroys his master.

Abuse often returns to the sender.

419. He ala iki ko kahuna, mai hookolo mai mahope: The path of a kahuna is narrow, don't attempt to follow him.

Do not attempt to understand a kahuna.

420. He ala iki ko kahuna, aole e loa ke hookoloia: The path of a kahuna is narrow, you will never be able to trace it.

The ways of a kahuna are difficult to understand.

421. Lawe lili ka make a ka Hawaii: Death by the Hawaiian is singly.

Pestilence causes many to die.

422. Na ka po i kukulu ae ia Mookini, a na Pao nae: Night built the temple of Mookini, for Pao, however.

Unseen help comes to the favored, however.

423. He lohe ke ola; a he kuli ka make: To obey is life; to disobey is death.

Obedience never hurts any one.

424. O ka lohe ke ola, o ke kuli ka make: To obey is life; to disobey is death.

Obey the law and you live, disobey the law and you die.

425. Mai lilo oe i mea puni wale, o lilo oe i kamalii: Do not be easily led, lest you become a child.

Children are led, but not grown ups.

426. Alu ka pule ia Hakalau: Let us all join in the prayer of Hakalau.

The prayer of the righteous is always a help. (Hakalau was noted for the fervency and efficacy of his prayers.)

427. Ka inoa o ka ona no kona waiwai (iho), o ka mahuna alua: One would think that being drunk was the only reward, but the scaling of the skin is another.

An awa drinker not only gets drunk, but gets a scabby skin besides.

428. Ua make no o Keawe me kona kalele: Keawe and he upon whom he leaned are dead.

A modest way of asking you not to lean on a person.

429. He poo-huna ko na akua i ka lewa: The heads of the gods are hidden in the clouds.

The gods are not visible.

430. Make no la hoi o Pamano i ka io pono: Pamano died at the hands of his own flesh.

Remark used when one's own blood turns against his relative.

431. Mai haalele i ke a'o: Do not refuse to be taught.

Knowledge is that which one absorbs.

432. He ko-e ka pule a kahuna, he moe i ka lepo a ka la e oni ai: The prayer of the kahuna is like the angle-worm; it lies in the dirt until the day it moves on.

Do not think because of the delay, that the prayer of the kahuna is not going to come true.

433. Puu ka lae, kahi ke pohue: Lump on the forehead, rub with a gourd.

There is always a remedy for wrong doing.

434. Haawi ka akau, lu ka hema: The right hand giveth, the left hand scattereth.

Remark referring to those who are wasteful.

435. Kaiokia kanawai: Separation of the sea law.

The law is disregarded at sea.

436. Hu i kula ka make a ka aia: Gone astray is the death by the ungodly.

Death by the prayer of the ungodly is uncertain.

437. Waiho i kaea ka iwi o kamahele: Left uncared for are the bones of the traveler.

Travelers cannot expect their bones to be cared for, when death overtakes them in a strange land.

438. E pupukahi ka manao: Be of one mind.

Strive to agree.

439. Umi ia i nui ke aho: Hold on and take a long breath.

A phrase of encouragement.

440. Umi ia i nui ke aho, a pa na wawae i ke kai, no ke kai ka hoi ka aina: Hold on and take a long breath until your feet touch the sea, then shall the sea possess the land.

Kaopulupulu's encouragement to his son. It was a prophetic utterance that people from the sea would possess the land.

441. Ua hele i ke ala-maaweiki: He has gone on the narrow-stranded way.

Death.

442. O ke alelo ka hoeuli o ka olelo a ka waha: The tongue is the rudder of the words of the mouth.

The tongue directs the words.

443. Aole ai waiwai ke hiki mai i ka Makahiki: No food is of value when the Makahiki time comes.

Fishing and cultivation was tapu at the time of the Makahiki. (First day of the year.)

444. O ka hewa ka waa pae i ka luaahi: Sin is the canoe that will land you in hell.

Sin will lead you to destruction.

445. Kui ka hele a ka naau haahaa: The humble hearted is sure-stepped. To be humble, one goes slowly and thinks.

446. Ka hauli o ka mea hewa ole, e nalowale ia: The stain upon a person's character without fault will vanish.

False accusation will not last.

CHIEFS AND WARFARE

447. Imua e na pokii, a inu i ka wai awaawa, aohe hope e hoi mai ai: Forward brethren, till ye drink the bitter water, there is no means of coming back!

Kamehameha's challenging words to his warriors just before the battle of Iao.

448. I nui ke aho a moe i ke kai; no ke kai ka hoi ka aina: Be strong and reach the sea; the sea then shall possess the land.

A version of the prophecy of Kaopulupulu. (See No. 440.)

449. I nui ke aho a pa na wawae i ke kai; no ke kai ka hoi ka aina: Be strong until your feet touch the sea; for the sea shall possess the land.

A version of the prophecy of Kaopulupulu. (See Nos. 440 and 448.)

450. He Keei oe, he lalo lilo. You are from Keei, the lowest of the low. A taunt to the low born. (It is related that while the chiefesses of Keei and Napoopoo were looking in a spring of water, the shadow of the Keei chiefess was the lower down. The Napoopoo chiefess made the remark quoted in the proverb.)

451. I hewa no i ka lele mua: It was your fault for starting first.

Remark made when the one who started a fight loses out.

452. Ho'i puolo mai la no o kahi alii: Returning with gift from the place of the chief.

When one returns with a gift, he must have come from the chief's place.

453. He ma'i piialii ke aloha: Love is a chief's disease.

A good chief should have the affection of all.

454. I ikeia no ke alii i na makaaainana: A chief is known by his subjects. The more subjects a chief has, the greater he is.

455. Aole e make ko ke kahuna kanaka, o ko ke 'Iii kanaka ke make: The men of the kahuna will not be killed, the chief's men are killed.

The kahuna will not sacrifice their men, but will take the chief's men.

456. Ina e ino ke kumuwai, e hoes ana ka lepo i kai: If the source of the water is bad, the dirt will reach to the low lands.

If a man's heart is bad, it will show in his works.

457. Ke lepo ke kumuwai, alaila e huai ana no ka lepo i kai.
Meaning the same as No. 456.
458. He waa holo no ka hoi, kalai kupeulu ia iho: Here is a canoe you intend to use, you hewed it badly.
Remark used, when a chief uses a man badly at first, and then makes him a favorite.
459. Hookahi no o Hawae, lauhue Kona: Hawae alone made Kona desolate.
Hawae, the kahuna, made Kona desolate.
460. Na pohaku kalai a Umi: The hewn stones of Umi.
The well cared girls in the household of Umi.
461. E olohaka; i ke ehū no o ka laau palau kulana; aiwa a papa laau aku, ka make no ia: Say how hollow; only by the wind from the whirl of the spear he sways; what will happen when the spear strikes him, he will surely die.
A remark made by Pūpūkea, to the champion of Maui.
462. Minamina ka leo o ke alii i haule i ka puweuwei: Alas for the words of the chief when they fall into a clump of grass!
Orders of a chief not obeyed, are like words lost in the grass.
463. E aa mai ana laua ia oe? Are they daring you?
A challenge.
464. He lei no wau i kou aloha e Kapiolani a iloko hoi o ke kapa: Let us honor our love under the same cloak, dear Kapiolani.
Remark made by Naihe when he married Kapiolani.
465. Iaia ka mamaka kaua: He has the burden stick of the war implements.
Denotes the commanding general.
466. E lana aua nei i ka auwae i kahi haiki: Else we will be floating on the chin where it is narrow.
Advising to fight on land instead of on sea.
467. He kii kanaka noho wale o kahi alii: An image is the only thing that does no work in a chief's household.
Everyone who goes to the place of royalty, must be useful and helpful.
468. E o-u ka maka o ka wauke oi opiopio (E aki i ka maka o ka lauhue oi opiopio): Nip the young shoot of the *wauke* while it is young. (Nip the young shoot of the *lauhue* [gourd vine] while it is young.)
Kill the child! An order said to have been given by King Alapai at the birth of Kamehameha.
469. E hele ka elemakule, ka luahine ame ke keiki a moe i ke ala: The old man, the old woman, and the child shall lie down by the way side and shall not be molested.
The "Mamalahoe" edict of Kamehameha I.
470. He hauoli ka ukali o ka lanakila: Gladness follows victory.

471. E nai wale no oukou i kuu pono, aole e pau: Strive as you will, you will not be able to do away the good I have done.
The good I have done will always remain. (Remark made by Kamehameha I at his death bed.)
472. Ko luna e iho ana ilalo, ko lalo e pii ana iluna: Those above are going down, those below are going up.
The prophecy that royalty would come down, and the commoners come up.
473. Make o Kamehameha iloko o ka maka o ka ia: Kamehameha died in the eye of the fish.
Kamehameha died at Kamakahonu (the eye of the turtle).
474. Ao no i ke koa; ao no i ka holo, a holo la: When learning to be a soldier, learn how to run. There he runs!
One cannot tell when it would be necessary for a soldier to run.
475. Hana ka iwi a kanaka, hoohoa mai: Let your bones mature, then attack me.
A challenge.
476. Ku ka puali o mea: So and so has his forces ready.
Advice to be ready.
477. He oheke wale ko ke kanaka kuaaina; he oheke ole kanaka o kahi alii: The country people are modest; the people about the chief are not diffident.
A telltale sign.
478. He auwai ka manao o na 'lii: The mind of the chiefs is like a ditch.
There is no telling where it will flow.
479. Ua kuu ka luhi: The burden has ceased.
Saying of Kamehameha I, after he had conquered the islands.
480. E ala e ka I, ka Mahi, ka Palena, imua a loa ka lei o ka lanakila: Arise ye I, the Mahi, the Palena, forward till you win the wreath of victory!
The call to the clans.
481. He 'lii ke aloha, he kilohana e paa ai: Love is like a chief; the highest prize to hold.
Love is godly.
482. Eono moku a Kamehameha ua noa ia oukou, aka, o ka hiku o ka moku, ua kapu ia na'u: Six islands of Kamehameha are free to you all, but the seventh island is sacred to Kamehameha.
The seventh island was Kaahumanu.
483. Aole e nalo na iwi o ke alii kolohe; e nalo loa na iwi o ke alii maikai: The bones of a bad chief will not stay hidden; the bones of a good chief will remain hidden forever.
The bones of a bad chief will not be respected; the bones of a good chief will never be molested.
484. O luna, o lalo, a kai, o uka, o ka hao pae, ko ke alii: What is above,

what is below, what is in the sea, what is in the uplands, belong to the people, but the iron that drifts ashore belongs to the king.

The law on drift iron. (When iron was first discovered on some drift logs and its value became known, it was assigned by law to the King. Before this time ivory [whale's teeth] had been made the property of the king, by proclamation.)

485. E naue ae ana i ka la luuloli o ke 'lii o Kauakahiakua: Am going, as this is the day of the seaslug diving of the chief of Kauakahiakua.

Going to work for the chief.

486. E aho hoi ka make i ke kaua he nui na moe-puu: Better indeed to die in battle; one will have many death companions.

Saying of Kaeokulani, brother of Kahekili of Maui.

487. Moe lolii mau i ke kai o ko haku: Sleep quietly on in the care of the sea of your master.

Remark made to those who guard the chief's fishing rights.

488. E nana mai a uhi kapa eleele ia Maui, a kau ka hulu o ka puua i ka nuku, a kii mai ka aina a lawe aku, i ole e eha ka ili o ke alii ame na kanaka ona: Watch till you see the black tapa cover Maui, and the pig's bristle is at its snout, then come and take the land, so the king's skin will not be bruised nor that of his people.

The reply of King Kahekili of Maui to Kamehameha's messenger.

489. Nawai hoi ka ole o ke akamai, he alanui i maa i ka hele ia e o'u mau makua: Why should I not know, when it is the road familiarly traveled by my forefathers.

Liholiho's reply to the praise of his wisdom.

MISCELLANEOUS

490. Kukulu kauhale a Limaloa: Limaloa builds his houses.

The sign that the mirage season is on.

491. He aloha kauhale a Limaloa e ako nei i ka malie: How I long to see the houses thatched by Limaloa in the calm.

Remark often used by strangers who wish to see the mirage.

492. Kihe ka ihu i ka ale: One sneezes when the spray from the surf beats on the bow of the canoe.

Braving danger.

493. Muumu hokae ipukai: An armless person can not clean a fish dish. A slovenly person.

494. Ke hele ae nei? Ae, e hele ae ana i ka imi loa a lakou nei, i ka auwaeaina: You are going? Yes, going with these fortune hunters, rambling here and there.

A reply given when one does not wish to tell where he is going.

495. Nau ke kui, lohi ka lima: When one's teeth grind, the hand acts tardily.

Anger makes one slow.

496. A make no he hawawa; e auhea no hoi na lima, au mai: You will die because you are ignorant; say, "Where are your arms?" swim!

Nothing is gained without knowledge and effort.

497. I paoa no oe, he maunu ai ole ia: You are unlucky, because your bait is bad.

To get fish, good bait is necessary.

498. Ku ke ehū o na wahi auwaa lili: How the spray dashes up before that fleet of small canoes.

Little people fuss more than big people.

499. E ku no ia ma ka puka o ka hoka: He will stand at the door of disappointment.

If you are not careful, disappointment will be your portion.

500. He paakai auanei ke kanaka o hehee: Is man like salt that will melt?

A man should not be afraid of water.

501. He kaea pulu ole no ka hee nalu: A good surf rider will not get wet.

502. Lanalana, pa ia e ke kona, huli pu: Like an unstable thing struck by the kona wind, overturns.

Remark to an opponent, for being weak.

503. He pumaia, loa i ke kikiao, hina: Like a banana stalk, hit by a wind gust, falls.

Remark to an opponent, for being weak.

504. Nui kalakalai, manumanu ka loa: Great hewing, result, dull tools. Useless effort is tiring.

505. Lealea kalakalai, manumanu ka loa: Hewing for fun, result, dull tools.

Same meaning as No. 504.

506. He kawa ia i lele ia a opu. That is a cliff where I can make a clean jump.

A familiar accomplishment.

507. Uwene ke kolopa: The crowbar rings sharply.

A successful effort. (Modern.)

508. Aole i pau kuu loa: My height is not reached.

I can go further.

509. Paki ke kuha: Squirting the spittle.

One excited in his speech.

510. Ua ku mai makou a keokeo, aole no i hoea mai lakou: We have stood waiting until we are white, yet they have not come.

Remark, after weary waiting.

511. Lele lii ka lehu o kapuahi: Scattering the ashes of the fireplace.

An enraged person, throwing things everywhere.

512. E hana mau i ka pono, a e iho mai no ka lani: Continue to do good, and heaven will come down to you.
Good works will be rewarded.
513. Ahu ka pala o ka hoi ana mai (Ahu ka alaala palu o ka hoi ana mai): You have returned with nothing.
You went out for something, you have returned with nothing.
514. Eia mai au, o ke aalii ku-makani o Hopoe: Here I am, the wind-beaten *aalii* of Hopoe.
Boasting. I am small, but strong.
515. He hana maka enaena: To be accomplished with redness of the eyes.
Strenuous work.
516. Puehu ka lehu i na maka o ka mea luhi: The ashes fly into the eyes of the toiler.
A toiler's portion.
517. Aia i kula, i ka ala-alapuloa: Gone aground, to get *ala-alapuloa*.
A play on the word *alaala* (spawn of the squid). Gone aground for nothing. (When a canoe out fishing runs aground, this remark is made.)
518. E kui ka mama i loa a o Kaohele: Go faster if you would catch up with Kaohele.
An urge to a runner to run faster. (Kaohele was a famous runner.)
519. Pipi ka wahie, hoonui ka pulupulu: If the firewood burns slowly, use more tinder.
Do not give up because of a first failure.
520. Kau hilo ia iho ka aho kuaiole: Bind down the rat-backed batten.
The roof is completed. (The thatching of the roof is not finished unless this batten is in place.)
521. Ku ke ahu, hana ka haawe: Pile up your baggage, then make up your packs.
Do everything in order.
522. Aohe hala ula i ka po: No hala fruit is red at night.
Applied to goods whose value is uncertain.
523. Pili nakekeke: Loosely fitted.
Claim to relationship not shown.
524. Hele no ka lima, hele no ka awihi, aohe loa i ke onaona maka: The hand goes, the wink goes, you do not get the favor of girls with alluring eyes.
You cannot get the favor of girls by showing off.
525. Olelo ka waha, holehole ana ka lima: The mouth may talk, but keep your hands busy.
Remark made to those who do nothing but talk.
526. Pao ka lima, ae ka waha: The hand applauds, the mouth assents.
Consent is often shown by applause.

527. Alaalawa ka maka o ka aihue: The eye of the thief glances about.
A thief is known by the way he looks.
528. Auwe! hu ka makani: Oh dear! how strong is the wind!
The person travels very fast.
529. He maka helei anei ka inaina, o kau mau: Is anger a disfigured eye, that it will stay forever?
Anger will not last.
530. Liiiii ka ohiki, loloa ka lua: The sand crab is small, but digs a deep hole.
Size does not limit accomplishments.
531. Poha ke au, ke pii nei ka lena: The gall bag is broken, yellow is showing.
Refers to scandal or gossip.
532. Hookahi hoi ko kakou ilau like ana: We are all working in unity.
No disagreement.
533. Kukule mai nei ka hoi o mea, he loa paha i ka ma'i: Somebody is very quiet, perhaps he is sick.
The person has the sulks.
534. Hoopaukaa e ka lawaia paoa, hooanuanu ili e ka hele maunu: Waste of time to an unlucky fisherman, useless chill to the bait seeker.
Wasteful efforts.
535. Ke hele nei a kukai ka ila o Pupukea: The birth mark of Pupukea is growing closer.
Pupukea's strength is on the increase.
536. O imiimi, o nana wale, o loa a, a loa hoi e: Seeking, looking, found, yes it is found.
The game of hide and seek.
537. Aole i kukai ka ila o Pupukea: The birth mark of Pupukea has not come together.
Pupukea is not ready to fight.
538. Kaka kuinao a ke akamai: The expert hammering the screw.
Hard to loosen.
539. Uala liilii o Kalepolepo: Small potatoes of Kalepolepo.
Insignificant.
540. Ke lino ae nei ke kehau o Waiopua: Waiopua glistens with dew drops.
Once a poor man, but now rich.
541. I hele no ka hole ie i ka la: The grooving of tapa mallets is done in the day time.
Fine work can only be done in day light.
542. Oiai no e kau ana ka la, hana ke kanaka, i ola ka honua: While the sun is still up let men work that the earth may live.
Great things are done in the day time.

543. Ui no ke kanaka, maikai no na olelo: If a man is handsome, he will say good things.

Good is expected from the good.

544. Alia e oki ka aina o Kahewahewa, he ua: Wait! do not cut the land of Kahewahewa, it is raining.

A boastful taunt.

545. Haa o Haaheo i ka mikioi o ke kai o Lehua: Haaheo dances, because of the clear calm waters of Lehua.

One can do things well, when calm.

546. He haawi papa hee nalu: It is surf board giving.

A loan. (Surf boards were never given outright.)

547. No kekahi o kakou ka pilikia, malaila pu kakou a pau: Should one of us get into trouble, we will all go that way.

Adversity to one is adversity to all.

548. Ku ka pao a Keawe: The ditch made by Keawe is finished.

The impossible is accomplished.

549. He lani iluna, he honua ilalo, onioni ia kulana a paa: Heaven above, earth below, and his own position firmly fixed.

Applauding a thrifty man.

550. E ike ia kaula hoa kanaka, o kipa hewa ke aloha i ka ilio; he ilio hoi ia, e; he kanaka hoi au a: Look at us who are fellow-men, else you will bestow your affection on a dog; that is a dog; I am a man.

Think more of your fellowmen.

551. Hu ka alaala: The ink from the squid is exuding.

The secret is out.

552. Kuhi aku i Hamohamo: Expecting it from Hamohamo.

Nothing coming. (A play on the word "hamohamo," rubbing.)

553. O ka iki ulu maika ia nana e kaa ka kahua loa e pau ai: This is the small bowling stone that will roll the long course.

I may be small, but can whip you. (Pupukea's reply to the taunt that he was rather small.)

554. He ulu iki no au, kaka nae i ke kahua loa: I am a small bowling stone, but can roll the full length of the course.

Same meaning as No. 553.

555. Alo, alo, poipu i uka i ka pohuehue: Dodge, dodge, break on the shore to the *pohuehue* vine!

The usual call for bigger surf.

556. Ka ipu nui lawe-a mai, ka ipu iki waiho aku: Bring the large gourd, leave the small gourd.

Always select the best.

557. Pau ka pali, hala ka luuluu kaumaha: Past the cliff, the heft of the burden is gone.

The worst part is over.

558. E puu paha auanei ka lae i ka ua o ka Kawaupuu: Your forehead may be bumped by the rain of Kawaupuu.

Be careful else your forehead be bumped. (A play on the word Kawaupuu, damp hill.)

559. Ka nawele o kahi ike: Small knowledge moves slowly.

Small of vision.

560. Aole i pa kuu loa, ke kawelewele nei no: My height has not been reached, I am still able to move.

I am not done.

561. He Kahaluu ke ala, mai hookolo mai mahope: The way is to Kahaluu, do not follow after.

If he is going to Kahaluu, do not follow him; there is danger.

562. Kahi ka neo ia Ihihi: Thoroughly emptied by Ihihi.

There is nothing left.

563. He ohu ke aloha, aohe kuahiwi kau ole: Love is like fog, there is no mountain on which it does not rest.

Love has no bounds.

564. Aohe no hoi ou olelo mai—e, aohe wai, aohe wai—e: Why did you not say, "There is no water, there is no water?"

Always give warning of danger. (When the swimming pool at Kaumaea, Kamaoa, Kau, went dry, a man jumped into it and was killed. The next man while making the jump saw it was dry and exclaimed, "Why did you not say . . .?")

565. He oi wale aku no o Hua-a: Huaa is alone the best.

A play on the word "Hua-a." (*a*, means best, or first.)

566. Haa ka pelehu i ka haka; Haa ka elemakule i ke ala; haa ka luahine i ka hale: The turkey struts on the roost; the old man struts on the highway; the old woman struts in the house.

Show places are not confined to a single locality.

567. Lawe o Amaleka i ka hoa la, lilo: America has taken the companion, gone.

American ships are taking our friends.

568. Huli ka ua Apuakea, huli i Mololani: Changed is the Apuakea rain, changed for Mololani.

Love is given to another.

569. Wi ka niho: The tooth aches.

The culprit is caught.

570. Uumi ia ka hanu: Hold your breath.

Abide your time.

571. I kahiki no ka hao, o ke kio ana ka i Hawaii nei. The iron is at Kahiki, the rust is in Hawaii.

They might have been good before they got to Hawaii.

572. Mai paa i ka leo, he ole ka heahea mai: Do not hold your call, nor cease calling.

Keep on being hospitable.

573. Ma ka apua ke ola e na pokii: We are indeed fortunate brethren, we just escaped.

Escaped in the nick of time.

574. Hoopii i ke kai o kekahi: It raises the ire of anyone.

575. O ku, o ka, o Wahine-omao: It's this, it's that, it's Wahine-omao. Ordering about, to do this and to do that.

576. He iki nioi no Pakaalana: It's a small chili pepper from Pakaalana. Small, but hot.

577. Wehe i ka piko la: There, the naval cord is severed. Relationship ceases.

578. Hookahi wai o ka like: All of the same water. All alike.

579. Ua olohaka ke eke: The purse is empty. Nothing left.

580. I lele no ka lupe i ka pola: The kite flies because of the tail. Do not ignore the small things.

581. Pau pulu aohe lau komo ole: He is taking everything, even the mulch straw. He is a hog.

582. Pau pulu aohe like o na kulana: The mulch straw is even being taken, no order in the things. Even the lowest is given work.

583. Ua like me hui aku hui mai: It is like mix here, mix there. Not much choice.

584. He mau la hoi wale no, o ka makau i ka Olohe-o-Kamaomao (Makemake au e hoi e ike i ko'u ohana; makau mai la nae hoi i ka olohe puka awakea o Kula-o-Kamaomao): Would have returned any day but for fear of the hairless man of Kamaomao.

The "Olohe" (hairless man) was a person to be feared.

585. Hookoloia i ka nui manu o kakou: Follow the multitude of birds. Rumors fly like birds.

586. I omaka ka ia, hoa aku ka lamalama i ka moana: If the fish be omaka, light the torch in the ocean.

This fish is easy to catch.

587. He wai auau ka ihe no Kekuhaupio: Spears were as bathwater to Kekuhaupio.

It was fun for Kekuhaupio to get into spear contests. (He died from a spear wound, in a play contest.)

588. He wai auau ia nona: That is like bathwater to him. Something he could revel in and enjoy.

589. Ua aihue ka oe, au e hoole nei: You have stolen, although you deny it.

A thief never admits his guilt.

590. Makapaa ike ole i ke ope ia: You must be blind, you cannot see a fish-bundle.

When a person cannot tell the difference between a fish bundle and a straw bundle.

591. He hoakaka wale no ka Kiilau: Kiilau but explains. Making excuses.

592. Kauwa, eha loa oe ia'u: Servant, I will hurt you greatly. An expression of anger.

593. Pi-pi, holo ka-a-o: It is burning low, the tale is on the run. The end of a story.

594. Po ka la, aia no ke ala: Night fell, and still the road was there. Very long journey.

595. Pulu ka liha, ka mea i koki: The nit is wet, the thing on top. If the nit is wet, all else is wet.

596. Ka la i ka lolo: The sun is overhead. It is noon.

597. Waawaa-iki naaupo: Waawaa-iki is ignorant. Remark to one who is unskillful.

598. Aohe pilo uku: No pay smells bad. Any pay is acceptable.

599. Pae aku la kuu keiki i Kauai, he kapahi na ka ui: My son has landed at Kauai, he is a youthful paddler. There is no fear when a youth has charge of the canoe.

600. Ua hala kahiko i o u ela ka la: The sun had gone long ago. You are indeed slow.

601. Kalakahi ko ia'u wale ka la. Meaning the same as No. 600.

602. Nanao o ka liolio. Make: He reached in but it was fastened. He died.

He was caught and killed.

603. Eono, eono ia hiku, ehiku, ehiku ia Kamalawalu, ewalu, ia Kaholo kuaiwa, holo kekee la—e-puni: Six, six to seven, seven, seven to Kamalawalu, eight, eight to Kaholo kuaiwa, nine, by going crooked he gets around. A manner of counting.

604. Manao. He nui wale, makena, paapu a lehulehu wale na kanaka, na holoholona a pela aku: A thought. There were many, plenty of them, covered with numerous people, animals and other things.

Reply of seamen who had seen foreign lands.

605. Po na maka i ka noe, i ka pahulu ke ala loa: The eyes are blinded by the fog, making the road appear longer. Do not be deceived by the first appearance of things.

606. He ihona, he hoopiina, ke kaolo: There is a going down, a going up, and a level going. A man's ups and downs.

607. E wiki oe a komo iloko o ke ana a lawe mai i kuu hua: Be quick thou, enter the cave and bring my egg.

A chief on a challenge, orders his attendant in these words.

608. Pale ka pono: Put aside the right.

When temptation is too strong.

609. Kapakahi Manuia, o Keokoi ka moku: Crooked as Manuia, Keokoi is the ship.

When a person's hat is on one side of the head.

610. Ahu ka palanaio: You have gathered worms.

You have nothing for your troubles.

611. Makau ka lehua i ke kanaka: The *lehua* blossom fears man.

An ironical allusion to man's fondness not only to despoil the *lehua* flowers, but womanhood, the woman it represented.

612. I pae mua oe, pao oe i ka wahie: If you land first, you put on the wood.

A common remark when two men are out waiting for the surf. The one who returns first to the shore, attends to the fire.

SAYINGS ABOUT PLACES

KAUAI

613. He koaie: Its a Koaie.

A backwoods man.

614. Paakiki kanaka o Kauai: The Kauai men are hard.

It is said by Niihau men that the men of Kauai are headstrong.

615. No Hanamaulu ka ipu puehu: From Hanamaulu comes the empty gourd.

From Hanamaulu come the ignorant. The stingy people are from Hanamaulu.

616. Aohe hemahema iki o Hoohila: No lack of knowledge at Hoohila.

There are no ignorant people at Hoohila.

617. Ua ia kaua e ka ua, hi kikii kaua i ka—nana: We are rained upon, we sit looking at it.

Get out of the rain.

618. O Kauai nui moku lehua, aina nui makekau: Great Kauai with flowery *lehua*; great land, but ungrateful.

Land of many warriors.

619. Kauahoa ka meeui o Hanalei: Kauahoa the youthful warrior of Hanalei.

Title given Kauahoa, the greatest warrior of Kauai.

620. Lewa ka hala o Mapuana, lewa i ka makani: The hala of Mapuana sways, it is swayed by the wind.

It is a windy day.

621. Ka iliili o Koloa, ka nalu hoi o Kewa, na manu o Malaia laepuni: The pebbles of Koloa, the surf of Kewa, the birds of Malaia surrounded by capes.

Famous sayings about places in Koloa.

622. Kiekie kaupoku o Hanalei: High are the roofs of Hanalei..

A high-minded person.

623. Wawa ka menehune i Puukapele ma Kauai, puoho ka manu o ka loko o Kawainui, ma Koolaupoko, Oahu: The hum of the voices of the menehunes at Puukapele, Kauai, startled the birds of Kawainui pond, at Koolaupoko, Oahu.

Small murmurings can be heard at far away points.

624. A pela ke ahi o Kamaile: Such is the fire at Kamaile.

Refers to the fire sticks of Kamaile, Kauai.

625. Oili pulelo ke ahi o Kamaile i na pali: The fire sticks of Kamaile float from the cliffs.

A remark used to indicate anything done well.

626. Kauai kea hakahaka: The loose breeders of Kauai.

The people of Kauai are not particular about their stock of pigs.

627. Aole au he kalai hoe no Puukapele: I am no paddlemaker from Puukapele.

I am no fool.

628. Luuluu Hanalei i ka ua nui, kaumaha i ka noe o Alakai: Hanalei weighted down with much rain; Alakai heavy laden with fog.

Expression of great grief.

629. Elieli kulana o Ainaike: Deep-rooted is the position of Ainaike.

Remark commonly used in referring to a person in comfortable circumstances.

630. E o mai ana ka ua lipuupuu lipalawai o Lihue: The rain of Lihue pricks through.

A quarrel that hurts both parties.

631. Hoi hou ka paakai i Waimea: The salt is carried back to Waimea.

Carrying salt to Waimea (the source of salt).

632. Lewa i ke alahaka o Nualolo: Hanging on the rope ladder of Nualolo.

Remark made of those destitute of home or property.

633. Ua hala i Kauai, i Kalalau: Gone to Kalalau, at Kauai.

Gone astray. (A pun on the word "lalau," astray.)

634. Kauai a Mano-ka-lani-po: Kauai of Monokalanipo.

Kauai's golden age was during the reign of Manokalanipo.

635. Napelepele na pali o Kalalau, i ka wili ia e ka makani: Crumbling are the cliffs of Kalalau, twisted by the winds.

Expression to describe a man in great anger.

636. Naue Kalalau, poniu ka lawakua: Trembling Kalalau, swayed and dizzy.

Unreasonable anger.

OAHU

637. Ku ka liki o Nuuanu i ka makani, mai alaalai ka ua a ka waahila: Strutting around like the wind at Nuuanu, hindered by the *waahila* rain.

Showing off; boastful.

638. Ke nana aku ia Kawaihapai, me he moena pawehe la ke kula o Mokuleia: Looking toward Kawaihapai, the plain of Mokuleia appears like the *pawehe* mat of Niihau.

Likened to a beautiful woman.

639. Holo ana Kaena me he manu la i ka malie: Kaena point passes like a bird in the calm.

Kaena is calm: there is no spray.

640. Oili-e, lele Mokapu hoohuelo-e, welo i ke kai: Mokapu comes and flies, like a tail it waves in the sea.

641. Nani Leahy he maka ia no Kahiki: Beautiful is Leahy (Diamond Head), that points the road to Kahiki.

642. Kau kapakahy ka la ma Waiana: The sun comes up crooked at Waiana.

Refers to dishonest business.

643. Ke awa-lau o Puuloa: The several locks of Puuloa.

Difficult to find.

644. Pupuhi ka ia o Ukoa: Plentiful are the fish of Ukoa.

Refers to the fish pond of Ukoa, Waialua.

645. Oahu maka ewaewa: Unfriendly the eyes of the people of Oahu. The people of Oahu do not notice the people from the other islands.

646. Ke one ai alii o Kakuhihewa: The sand consuming chiefs of Kakuhihewa.

A boast of the people of Oahu, about their island. (It was during the reign of Kakuhihewa, that Oahu had its golden era.)

647. E wili Koolau ua ahiahi: Twist Koolau, it is evening.

Hurry, finish the work, it is evening.

648. Ako Nuuanu i ka hale halau loa a ka makani, ako Manoa i ka hale a ka ehū: Nuuanu thatched the long hall of the winds; Manoa thatched the hall of the mists.

When the winds are strong at Nuuanu, the mists are thick at Manoa.

649. E hoi ko Ewa keiki, ua kau ka la i ka pali: It is time for Ewa folks to return home, the sun is on the cliff.

Return home before it is too late.

650. Hui aku na maka i Kou: Our eyes will meet at Kou.

We part to meet at Kou. (Kou was formerly the name of the harbor of Honolulu.)

651. A nui mai ke kai o Waialua, moe pupuu Kalena i Haleauau: When the sea is rough at Waialua, Kalena doubles up in sleep at Haleauau.

When the sea is rough at Waialua, the fishermen loaf.

652. Kini Kailua, mano Kaneohe: Forty thousand at Kailua, four thousand at Kaneohe.

When Kaneohe increases, Kailua increases more.

653. Haunaale Ewa i ka moae: Ewa is disturbed by the *moae* wind.

An expression commonly used when people quarrel.

654. Malihini au i ke kai o Kuloloia: I am a stranger to the waters of Kuloloia.

An expression commonly used to indicate lack of knowledge of any part of the sea.

655. He kii, he o-u, paele makani, ua kapu o Nuuanu na ke Kolowalu: A picture, an *ou* bird well painted black, sacred is Nuuanu for Kolowalu.

Like the *ou* bird, that is black, is Nuuanu, made sacred by Kolowalu.

656. Hoi i Waolani i kahi o ka eepa: Return to Waolani, the place of the gnomes.

Remark made to persons who are not over bright.

657. Alahula o Puuloa, he alahele na Kaahupahau: Puuloa is familiar, often passed by Kaahupahau.

A person is familiar with certain secrets. (Kaahupahau, a shark, was the queen of the Puuloa locks.)

658. Ke kanawai a Kaahupahau. Aole e ai, hoopa, a kuko paha kekahi mano ai ke kanaka iloko o ke kai o Puuloa, mai loko a waho. Hookuli no na mano, make: The decree of Kaahupahau: No shark shall eat, touch or think of eating any human being in the waters, or out of the waters of Puuloa, under penalty of death.

This law was declared by the old Hawaiians to have been in existence, and the people had no fear of sharks in those waters.

659. Kahu Kaena i ka imu kaikoo, uwahi loa mai Kaena a Waialua: When Kaena bakes the rough sea, the smoke reaches from Kaena to Waialua. When it is rough, the spray like smoke reaches from Kaena to Waialua.

660. O Pokai a Kamalama: Pokai of Kamalama.

Pokai is disappointment. (Pokai is the noted coconut grove of Waianae.)

661. Uwe o Kane-pu-niu i ka wela o ka la: Kanepuniu cries because of the heat of the sun.

Expression describing great heat. (A man named Kanepuniu wept because of the heat. The place where he wept, a ridge between Waianae and Makaha, was named after him.)

662. O Waialua, aina kupalua i ka lai: It's Waialua, land doubly becalmed!

A common expression praising Waialua.

663. Nani Konahuanui he ipu na ke kehau: Beautiful is Konahuanui, the gourd holding the dew.

664. Nani Kaala he kiowai na ke kehau: Beautiful is Kaala a pool for the dew.

665. Ola o Waianae i ka malu kaiaulu: Waianae survives in the shade of the *kaiaulu* wind.

Waianae is made cool by the wind.

666. Kawelu o Lanihuli: The *kawelu* of Lanihuli.

The pili grass on Nuuanu on the Lanihuli side.

667. Hoi aku la ka opua i ke awalau o Puuloa: The small pointed cloud has returned to the many locks of Puuloa.

Refers to some one returning to Puuloa.

668. Palaoa lawalu o Hakipuu: The cooked bread of Hakipuu.

Remark about a pretty woman who once lived at Hakipuu.

MOLOKAI AND LANAI

669. A aloha wale ia ka hoi o Kaunuohua, he wahi puu wale iho no ia: If love can be bestowed to Kaunuohua, which is only a hill.

If a hill can be loved, how much more can you be loved.

670. A ka lae O Ka Laau, pau ka pono a Kakina: At Kalae O Ka Laau, the right living taught by Mr. Thurston is gone.

The teaching of Mr. Thurston will be gone when I get to Honolulu.

671. Waiho kahelahela o Kalaupapa: Kalaupapa lies naked.

Nothing is hidden at Kalaupapa.

672. Moanopu ka la i ke kula o Hoolehua: Baked by the sun's heat on the plains of Hoolehua.

Extreme heat.

673. Hoonuanua ia apua o Kalamaula: Greatly increasing, the fish spawn of Kalamaula.

The flats at lower Kalamaula was a place where the fish spawned.

674. Ka ia ka wawae o Hilia: The fish that is thrown ashore by the foot, at Hilia.

The mullet were so plentiful at Hilia that they are thrown ashore by kicking.

675. He imu puihi na ka la o Kalae: Kalae is like a smoking oven of the sun.

On a hot day the steam rises from Kalae.

676. Niniu Molokai, peahi Lanai: Molokai spins, Lanai beckons.

Term used in dancing.

677. Niniu Molokai, poahi Lanai: Molokai spins, Lanai whirls.

Term used in dancing.

678. No Kalae oe, he ae ku: You must come from Kalae, they step over a person.

Stepping over a person when sitting down or lying is considered very bad manners, by the Hawaiians. The people from Kalae do this without concern.

679. Molokai nui a Hina: Great Molokai of Hina.

Molokai was made great by Hina, the goddess.

680. Ua oo na pule o Molokai (Molokai pule oo): The prayers of Molokai are matured.

The prayers of the kahunas of Molokai come true.

681. Pupuhi kukui o Papalaua he ino: Blow out the lights of Papalaua, a storm is brewing.

Put out your lights so you will not be seen.

682. Molokai kui laau: Molokai the compounder of drugs.

Molokai was noted for its famous poison wood.

683. Molokai koo laau: Molokai the canoeer.

Canoes are poled at Molokai.

684. Lanai a Ka-ulu-laau: Lanai of Kaululaau.

The golden age of Lanai was when Kaululaau lived there. (He drove out the ghosts and goblins from Lanai, and made the island inhabitable.)

685. He kalana helo o Kalawao: A bright red district is Kalawao.

Kalawao is hit early by the sun.

686. Hulilianapu ka la wela o Maunaloa: The fluttering heat of the sun of Maunaloa.

There is intense heat on Maunaloa.

687. Kaumaha i ka nalu Kaluakoi: Laden with the summer showers is Kaluakoi.

Kaluakoi gets rain only in the summer time.

MAUI

688. Maui poo hakahaka: Maui the empty-headed.

The people of Maui are ignorant.

689. Konohiki lua ka la ia Olowalu: The heat of the sun in Olowalu is intense.

The man is bad-tempered.

690. Ku no a Maui; kiei no a Lanai; ka moe a Molokai; ka noho a Oahu: Maui stands; Lanai looks on; Molokai sleeps; Oahu sits.

Remark used when a person will not offer help to another.

691. Kaupo, aina pali huki iluna: Kaupo, where the cliffs look as though pulled up.

The cliffs at Kaupo are steep.

692. Maui a Kama: Maui of Kama.

The golden age of Maui was during the reign of Kamalalawalu.

693. Wailuku i aloha nui ia o ka malu hekuawa: Wailuku of the westering shade, greatly loved.

Wailuku is always shady in the afternoon.

694. Kaupo ai loli: Kaupo of the sea slug eaters.

The people eat sea slugs at Kaupo.

695. Uliuli kai pali o Kahikinui, kokolo mai ka ohu la, he ino: Blue the sea neath the cliffs of Kahikinui; when crawls the mist, it is bad weather.

Everything is lovely in youth; when old age comes adversity follows.

696. Honuaua kua laolao: Honuaua where comes the callous-backed.

The people of Honuaua are known to carry their wood on their backs, hence they are called "callous-backed."

697. Ku keo, ka halelo o Kaupo: How jagged stand the rocks of Kaupo. Kaupo is thickly covered with rocks.

698. He nui ka puu o Lahaina, he lepo: Lahaina has many faults; it is full of dust.

In the old days when no trees grew, Lahaina was very dusty.

699. Ka ua kupunikapa o Lanakila: The hugging rain of Lanakila.

When it rains at Lanakila the wind is so strong that clothes must be held against the body.

700. Moe kokolo ka uahi o Kula he hau, alualu aku a ke kula noho mai: The smoke of Kula creeps along like fog; it chases along the plain and then waits.

Refers to persons who go out of their way to hear things not intended for them.

701. Ka puu panao i ka la: The hill lying bare in the sun. Lahainaluna.

702. Lanai o keaea, Lahaina puhi lau ulu, Kaanapali wawae ulaula, Honolua kaohi lae, Honokohau upehupehu: Lanai holds back its head, Lahaina burns breadfruit leaves, Kaanapali has red feet, Honolua holds back the cape, Honokohau is enlarged.

People from these places are often described in this way.

703. Pa ka makani o Kahoolawe, o ka moae, hele ka lepo o Kahoolawe i Maalaea: When the wind of Kahoolawe blows, the *moae*, the dirt travels to Maalaea.

The wind blows dust from Kahoolawe to Maalaea, Maui.

704. O Hana ua lani haahaa, ka aina a ka ia iki i noho ai, he ia na Kuula ma laua o Aiai: Hana of the low-lying rain cloud, the land where the small fish is, the fish of the fish god Kuula and Aiai.

705. Ka poe unaunahi hee o Kula (O Kula o unaunahi hewa i ka pika-pika o ka hee): The people of Kula who would scale the squid.

The people of Kula know nothing about squid.

706. O Kula ami hewa: It is Kula who moves the wrong way.

The people of Kula somehow always move the wrong way.

707. O Kula hoe hewa: It is Kula who paddles the wrong way.

The people of Kula know nothing about a canoe.

708. Pali hinahina o Kaanapali: The gray cliffs of Kaanapali.

709. Huai ka malu ulu-o-lele i ka malie: The grove of breadfruit trees of Lele is uncovered in the calm.

Reference is to Lahaina.

710. Halau Lahaina malu i ka ulu: Lahaina like a large house, is covered with breadfruit shade.

Lahaina because of the many breadfruit trees is likened to a large house.

711. Keikei Lahaina i ka ua paupili: Lahaina is basking in the *paupili* rain.

"Paupili" is the name of the rain of Lahaina. It does not rain there very often.

712. O Kaiwiopole mauka, au ana o Alau i ke kai. O ka nalu hee o Puhele ka wai auau. O Kumaka kahi luana a na alii i ka wa kahiko: Kaiwiopole above, the Alau swims below. The surf at Puhele was where they surfed and swam. Kumaka was where the chiefs passed the time of day.

Famous places in the days of old.

713. Hulei lua i na nalu o Launiupoko: Carried astray by the surf of Launiupoko.

A stranger to the place.

714. Malie o Maui, ua ahuwale ka ihu o ka la: Maui is rainless, the nose of the sun is exposed.

715. One-a kai o Mamala: The sea of Mamala is deserted.
No canoes are seen on the sea at Mamala.
716. Lewa ka waha o ka puhi o Laumeki: The mouth of the eel of Laumeki wags.
Remark to one who talks too much.
717. Ka paokole i na io o Hana: The betrayal of the flesh of Hana.
One who betrayed a son of Hana.
718. Lahaina—ka Lai o Lele: Lahaina, the calm of Lele.
719. Kuu kane mai ka ua Paupili, Mai ka ua hali mai i ke kula: My husband from the *paupili* rain; from the rain that spreads on the plain.
A wife's lament for the husband.
720. O Kula ka aina piha i ka eepa: Kula, the land full of fools.
The people from Kula were called fools, in the old days.

HAWAII

721. O Hawaii kuu aina aloha: Hawaii, my beloved land.
722. Hawaii palu lai: Those of Hawaii lick the ti leaf.
The people of Hawaii after giving all the fish in the bundle, lick the *ti* leaf wrapper.
Very generous.
723. O Hawaii no ka aina maikai: After all, Hawaii is the best land.
After traveling through all the other islands, a traveler made this remark.
724. Hawaii kua uli: Verdure-clad Hawaii.
The back of Hawaii is always green.
725. Hawaii nui a Keawe: Great Hawaii of Keawe.
The golden age of Hawaii was during the reign of Keawenuiaumi.
726. Aole ui hele wale o Kohala: No youth of Kohala will go without a wrap.
The weather at Kohala is very uncertain.
727. Hoi hou ka paakai o Waimea: The salt has again returned to Waimea.
A man from Waimea on his way to Waipio with salt, got into a fog and lost his way. He finally arrived at Waimea again.
728. Ohi hapuku ka wahie o Kapaau: The firewood of Kapaau is gathered carelessly.
Refers to persons who eat greedily.
729. Kohala, ka unupaa: Kohala of the solid step.
Kohala people are noted for their firm attitude toward things.
730. Kohala ihu hakahaka: Kohala, the gaping nose.
Climbing the hills of Kohala makes the people breathe hard.
731. Hemahema Kahua ame Waimea: Kahua and Waimea are awkward.
People from Kahua and Waimea are awkward in handling canoes.

732. Hoi i Kohala, i Puehuehu: Return to Kohala, to Puehuehu.
A play on the word "puehu," meaning lost everything. Return to Kohala, to Puehuehu (where you lost everything).
733. Hele poala i ke anu o Waimea: Going in a circle in the cold of Waimea.
Lost in the fog.
734. Aohe opu ko momona o Kohala: There are no sweet clusters of cane in Kohala.
Remark made by people who did not like the people of Kohala.
735. Uala neenee mai o Kohala: The moving potato of Kohala.
Refers to boys who are always eager to see the girls.
736. Kamipulu Kawaihae: Kawaihae, damn fool.
When selling potatoes to the captain of a ship, some Hawaiians placed sticks in the bottom of a barrel to make up space. When the captain found out the trick he called the Kawaihae people "damn fools." Even today there is a saying that "all damn fools come from Kawaihae."
737. Puanaiea ke kanaka, ke hele i ka liula: Man faints if he travels in the nightfall.
In the night the going is rough because of the many gulches.
738. I Kohala-pehu, i ke kaha o Hawi, e Wi, ai ole, make i ka i'a ole, e: At swollen Kohala, because of prosperous Hawi, yet, famine, without food, and died for want of fish.
Kohala is rich and yet there is a famine of fish. (In bad weather, fishes are hard to get in Kohala; the supply comes from Kona.)
739. Lei Kohala; eia i ka nuku na kanaka: Kohala is thickly populated; the people are at the points.
Many live on the sea shore.
740. Kawaihae kai hawanawana: Kawaihae with the whispering sea.
Kawaihae is known as the place of the whispering sea, because of the soft noise made by the water.
741. Ipu lei Kohala na ka moae ku: Kohala is like a wreath bowl, for the northeast wind.
Kohala is like a pretty wreath.
742. Hole Waimea i ka ihe a ka makani, hao mai na ale a ke kipuupuu: Waimea is like a spear rubbed by the wind, as the cold spray is blown by the *kipuupuu* rain.
Part of a mele about Kamehameha. It has reference to the cold wind and rain.
743. Hamakua kihi loa: Hamakua with the long end.
Hamakua touches every district on Hawaii, except Puna.
744. Hamakua i ke ala ulili: Hamakua with ladder-like highways.
The highways crossing the gulches are steep.
745. Hamakua i ka wawaka: Hamakua with the sharp rocks.
The highways strewn with sharp rocks.

746. Ka makani kuloio o Hamakua: Hamakua with the strong trade wind.
747. Noho maielile ka ua no Hilo: The rain of Hilo is quiet.
748. Hookahi ka ua nui o Hilo: There is one big rain of Hilo. Heavy downpours come very seldom; the light rain comes often.
749. Hilo ai luau: Hilo, eater of the taro tops. The people of Hilo relish taro tops.
750. Inu wai koliuliu o Hilo: Hilo drinks of the far-off water. Most of the water at Hilo comes considerable distances.
751. Halulu me kapuai kanaka la ka ua o Hilo: Like the sound of footsteps is the rain of Hilo. The rain striking the roofs of houses sounds like footsteps.
752. He la ua no Hilo a po ka la: A day of rain in Hilo, means it will rain all day. When it rains in Hilo it rains all day.
753. He ua hee nehu no ka lawaia: It is the rain that brings in the *nehu* for the fishermen. Certain kinds of rain bring the *nehu* fish.
754. Hilo pali ku: Hilo with the steep cliffs. The gulches of south Hilo are called steep cliffs.
755. Ua hala ka puulena aia i Hilo, ua imi aku la ia Papaluaahi: The *puulena* wind has gone to Hilo, in search of Papaluaahi. Part of a mele; used when one has escaped.
756. Pa mai, pa mai ka makani o Hilo; waiho aku ka ipu iki, homai ka ipu nui: Blow here, blow here, ye wind of Hilo, leave the little calabash, give me the big one. The prayer of a becalmed sailor.
757. Lei Hanakahi i ke ala me ke onaona lehua o Panaewa: Hanakahi wreathed with the perfume and scent of the *lehua* blossoms of Panaewa. Remark usually made when one is wreathed with the *lehua* lei.
758. Hananee kikala o ko Hilo kini, hoi luuluu i ke one o Hanakahi: The one from Hilo returns with bent back, heavily laden to the sands of Hanakahi. Returning with heavy spirit, because of defeat.
759. O ka ua o Hilo a mao ana, o ke aloha i ka ipo, mea pau ole: The rain of Hilo may cease, but the love of a sweetheart never. "This fellow certainly can love."
760. Mama Hilo-pali-ku i ka wai ole: The people of Hilo with the steep gulches travel fast, when there is no water flowing. Usually the many streams make traveling very slow.
761. Hilo Hanakahi: Hilo of Hanakahi. Name given to Hilo, in honor of a chief Hanakahi.
762. Hilo, ua poolipilipi i ka Umulau: Hilo, of the sharp-headed rair of the Umulau.

The people of Hilo were called sharp-headed, because of the *umulau* rain. As very little work could be done because of the rain, the only thing to do was to sleep. They, therefore, became sharp-headed, like an axe.

763. E ka Hilo iki pali eleele: The small Hilo of the black cliffs. South Hilo was known as the "Small Hilo." The cliffs of its gulches are black.
764. He ua ka mea helelei mau no Hilo, o ka paakai, aole: Rain is usual thing that falls in Hilo, but salt never. Common remark used when a person is stingy with salt.
765. Hilo Hanakahi eleele, Hilo e panopano i ka ua; okakala na kuli o Hilo i ke anu: Hilo Hanakahi is black, Hilo is dense with rain, the knees like gooseflesh because of the cold. Part of a mele. Remark about the rains of Hilo.
766. Waiakea pepeiao puluniu: The people of Waiakea with coconut fiber ears. Hard of hearing.
767. Pupuhi kukui o Papaluaahi, he ino: Put out the light of Papaluaahi, a storm is here. The storm will put out the light anyhow.
768. Ohuohu Halemano i ka lei lehua: Attractively decorated is Halemano with the *lehua* wreath. Anyone seen coming with a *lehua* wreath is supposed to come from Halemano. (Halemano, however, is on Oahu.)
769. Lohiau Puna i ke akua wahine: Backward is Puna because of the goddess. The backwardness is because of Pele.
770. Weliweli ino Puna i ke akua wahine: Puna is fearful of the goddess. Puna is afraid of Pele.
771. Aina i ka houpo o Kane: Land at the heart of Kane. Poetical reference to Puna.
772. Ua lilo i Puna, i ke au o kahewahewa; hoi mai, ua piha ka hale i ke akua: He has gone to Puna, on the way to Kahewahewa; when he returned, the house was full of ghosts. Refers to one who was out of his mind.
773. Hilinai Puna, kalele ia Kau: He leaned on Puna, and was supported by Kau. One leans on another.
774. I Kalapana i ka niu moe: At Kalapana of the coconut that lies down. Kalapana is noted for the coconut trees that lie down. (A coconut tree that lies down is made so by the people pulling it over, and letting it grow that way.)
775. Haalele i Puna na hoaloha: Left their friends in Puna. Refers to those who forsake their friends.

776. Maemae i ke kai ka pua o ka hala, ua maewa wale i ka poli o Kahiwa: Clean is the hala that grows by the sea, made sweet on the bosom of Kahiwa.

Part of a mele; refers to one's sweetheart.

777. Hiki mai ka la ma Puna, ea mai ana, haehae maluna mai o Kukii: The sun rises by way of Puna, it comes and becomes heated over Kukii.

A mele refers to sunrise.

778. E nihi ka hele i ka uka o Puna: Step carefully through the uplands of Puna.

Be cautious.

779. Niniu Puna po i ke ala: Puna is dizzy with fragrance.

Because of the hala.

780. Moa unounou Puna i ke akua wahine: Cooked red is Puna by the fire of the goddess.

Cooked red by Pele.

781. Makau i ka hana hewa, i ka uka o Puna: Afraid to do evil in the uplands of Puna.

Afraid of disobeying the laws of Pele.

782. Ala o Kauweleau, ka wahine hookalakupua o Kilauea, ka wena ula: Kauweleau, the demi-goddess of Kilauea of the red glare, awakes.

There is fire in the crater of Kilauea.

783. Ke lauahi mai la o Pele ia Puna: Pele sweeps over Puna in a swift rush.

Remark commonly used for one who becomes very angry.

784. I Kaueleau, i ka ala paa. At Kaueleau, for the hard blue rock.

Remark commonly used for one who is very mean, and stingy.

785. He uahi ai pu me ko Olaa kini: It is a smoke that the people of Olaa eat together with.

It is the smoke from the cooking ovens.

786. Punaluu kai haa a ka malihini: Punaluu, the sea where the stranger dances.

The sea is so rough at Punaluu that a stranger standing in a canoe would appear to be dancing.

787. Aia i Kau i Kaalualu: Gone to Kaalualu in Kau.

A man who comes with nothing is referred to as having come from Kaalualu.

788. Na mamoo o ke kipi: Descendants of rebels.

Kau was noted for her rebels.

789. Aina makaha. Kau makaha: Land of torrents. Kau of strong torrents.

Great fighters. Strong fighters.

790. Aina kipi: A rebellious land.

Kau was always a land of rebels.

791. Ka luakupapau o na alii: The sepulchre of the chiefs.
Many of the great chiefs of Hawaii were buried in Kau.

792. Hanohano Paliuli i ka ua noe: Paliuli is honored by the fine rain.
Paliuli, the land of mystery, was supposed to be in the region of fine rains.

793. Aina a ke akua i noho ai: Land where the gods dwell.
Refers to the dwelling place of Pele.

794. O Kau, aina kua makani: Kau, the land where the wind blows from the back.

795. Kau i Palahemo: Kau, of Palahemo.

Loosely tied (*palahemo*). Those from Kau did not know how to fasten things securely.

796. Ko ke au i Halaea: The current draws to Halaea.

A sign of danger, for fishermen. (Halaea is a coral reef at Kalae, Kau. When the current draws toward this reef, it is deadly.)

797. Kau nui kua makalepo: Great Kau of the dirty eyes.

The winds of Kau blow dust in the eyes; hence the people are called "dirty eyes."

798. Ke nai aku nei makou, Ua ku ka hale i Punaluu, Ka wai hu o Kauwila: We are striving to acquire; the house stands at Punaluu; the oozing water of Kauwila.

Remark often used by the people of Kau in telling of their accomplishments.

799. Keauhou, kai nehe i ka iliili: Keauhou, where the sea nestles in the pebbles.

Keauhou is a quiet place.

800. Puku na ulu i ka wai o Kapalilua: The breadfruit trees end at the water of Kapalilua.

Very seldom do breadfruit trees grow so near the water.

801. Kalaoa ai poeleele: The People of Kalaoa eat in the dark.

They do not want to be seen eating; a sign of stinginess.

802. Kau po Kane ia Huea: Kane landed in the dark at Huea.

Going the wrong way.

803. He pale laui kou akua ke hiki i Kona: Your god will be a covering of *ti* leaf, when you get to Kona.

It is so warm in Kona that one has to use *ti* leaf covering at night.

804. E Kona kai opua i ka lai; Opuu hinano, ua i ka malie; Hiolo na wai naoa a ke kehau: Kona of the calm seas; rain clouds like the *hinano*, that falls in fair weather; that fall like clustered dew.

Part of a mele. Before the vegetation grew so profusely in Kona, it was a rainless district. People had to be watchful of the rain in order to be ready when it came. They watched the *opua*, rain clouds, the sign of rain.

805. Pala kaheka ka ua o Kona: The rain of Kona is like a fruit partly ripe.

Not much good.

806. I moe au i Kaniku i waena konu o ka ino: I slept at Kaniku in the midst of the storm.

Kaniku is the stretch of very rocky and desolate country between Kalahuipuaa and Kiholo. Only a man in a dilemma would sleep in such a place.

807. Mama Kona i ka wai kau mai i ka maka o ka opua: Kona is made lightened when they see the rain sign in the clouds.

Happy because of the sign of rain.

808. Eha moku ia Kalani; o Kona, Kohala, Koolau, Kalihi, Paieie, Apua, Okiokiaho: The Great Chief has four districts; Kona, Kohala, Koolau and a portion of Paieie, Apua, Okiokiaho.

Refers to the districts awarded to Kamehameha by Kalaniopuu.

809. Ua hoi ka opua i Awalua: The rain clouds have returned to Awalua. The rain has gone to Awalua.

OTHER PLACES

810. Kekaha pili a ka ia-kea: The coast where the *iakea* fish stays.

A certain kind of fish which only lives on a certain coast. Refers to women.

811. Ea, mao ole ke kai o Mokupaoa: Say, rough seas never cease at Mokupaoa.

A play on the word "Mokupaoa" (Isle-of-Misfortune). "Paoa" means bad luck.

812. Aloha kuu wahine o na kai ewalu: Fondly do I remember my wife of the eight seas.

Part of a mele. A lover's chant.

813. I Kehena, i Kaiholena: At Kehena, at Kaiholena.

Loafing at Kehena. A play on the word "lena" (to loaf).

814. Ikiiki i ka la no Keawalua: Depressed by the heat of the sun at Keawalua.

Refers to the hot sun at this place.

815. O ke kula o Kamaomao, ka aina hulihana: It is at the flat land of Kamaomao, that one looks for work.

A taunt or sarcastic saying to someone looking for work.

816. I Hikauhi, i Kaumanamana: At Hikauhi, at Kaumanamana.

Gone off somewhere.

817. Kahaualea kukae kupu: At Kahaualea where the dung sprouts.

Eaters of the *noni*.

818. Welo kihei a Keaeloa: The shawl of Keaeloa is floating.

A sign of good spirits.

819. Niihau ko eli Halalii: Niihau of the burrowing sugar cane of Halalii.

An epithet of Niihau.

820. A hiki i ka mole o Lehua: Until the taproot of Lehua.

The going down of the sun at Lehua Island.

821. Haeo na ale o Hopoe i ka ino: The waves of Hopoe stand erect because of the storm.

Anger growing.

822. Kuonoono ka lua o Kuhaimoana: Comfortable is the cave of Kuhaimoana.

The home of Kuhaimoana is well supplied. Kuhaimoana was a deified shark.

823. He kai lu lehua ko Panaewa: The sea of Panaewa shakes down the *lehua* blossoms.

The *lehua* tree grows close to the edge of the sea.

824. Lai Hauola i ka pohu maokioki: Hauola is calm because of the choppy wind.

Anger is lulled for a time.

825. Ula Kalaeloa i ka lepo a ka makani: Kalaeloa is red from the dirt stirred by the wind.

The red dust cloud at Kalaeloa.

826. Pau o Peapea i ke ahi: Peapea is consumed by fire.

There is fire at Peapea.

827. Inoino Kaiolohia i ka makani, aohe nao o ke kai o Punalau - e: Kaiolohia is made naked by the wind, the sea of Punalau is made rough.

Bad for fishermen.

828. Waiho kaka ke kula o Kaiolohia: The plain of Kaiolohia is left naked.

The wind storm is at Kaiolohia.

RIDDLES

PLANTS AND FOOD

1. He mau kupuna kou, he ai ko uka, a he ia ko kai. Heaha ka inoa o ka pua? You have grandparents, food in the upland, and fish in the sea. What is the name of the flower?

Answer: The ginger blossoms.

The food in the upland is "awa" and the fish of the sea is "puhi." The two words form *awapuhi* (ginger blossom).

2. Ekolu ano ia—ohua, oio, kole. Owai ka inoa o ka loko e noho ai keia poe ia?: There are three kinds of fish: the "ohua," the "oio," the "kole." What is the name of the pond where they live?

Answer: The coconut tree.

The names of three fishes are the same as those applied to the coconut: *ohua*, a sweet coconut; *ohio*, the meat of the coconut; *kole*, meat of an immature coconut.

3. Kuu ia momona ke haa mai la i ka welelau o ka lima: My fat fish that dances on the tips of the fingers.

Answer: Cooked kukui nut.

Refers to the fingers scraping the meat of the nut when eating. A play on "momona" (*inamona*, a cooked kukui nut).

4. Po iuka, po iwaena, po ikai: Night in the upland, night in between, night in the lowland.

Answer: The *popoulu* banana, the *popolo* shrub, the *pohuehue* vine.

Play on the word "po" (night).

5. Kuu wahi kanaka, pa i ka laau ola, hala i ka laau, make: My little man hit by the stick, lives, missed by the stick, dies.

Answer: A string of kukui nut meat.

6. Kuu wahi loko. Hookahi no ia o loko. He ekolu makaha: My little fish-pond. It contains one fish. It has three outlets.

Answer: A young coconut.

The nut is the fish-pond. The fish is *oio*, young meat. The three outlets, the three "eyes" of the coconut.

7. Puko ula, puko kea, puko haihai wale a kou makua: Red cane, white cane, cane easily broken by your parent.

Answer: Fire, smoke, and firewood.

The red cane represents fire; the white cane, smoke; the easily broken cane, firewood.

8. Pupu Hilo i ka ua, lei Haili i ke poo o ka oo, kuu manu i ka iwa malama, lele: Hilo gathered up in the rain, Haili wears the wreath of oo, my bird on the ninth month, flies.

Answer: The taro plant.

9. Pupu i ka hulu o ka manu, lei Haili i ke poo o ka oo, kuu manu eha iwi, o ka iwi i ka nuku elima, he ponamaka ka mea kiola (haalei) o ka onohi

ka mea ai: Tie up the feathers of the bird, Haili wears the head of the wooden spade, my bird having four bones, the fifth is in the beak, the outside of the eye is thrown away, the eye ball is eaten.

Answer: A field of taro.

The taro tops represent feathers; the field is worked with wooden spades; the eyeball, the taro itself with the skin removed.

10. Pupu Hilo ka ua noe, lei Haili i ke poo o ka oo. Kuu manu ewalu malama hoomoe ai, i ka iwa malama lele: Hilo binds the mist, Haili wears the head of the spade (oo). My bird which sets for eight months, and on the ninth month, flies.

Answer: Taro plant.

Hilo is rainy and misty; Haili is the district of Hilo in which taro grows; eight months are required for taro to mature; in the ninth month it is eaten.

11. Pupu (pupuu) Hilo i ka hulumanu, lei Haili i ka hulu o ewalu malama, e hoomoe ai, i ka iwa o ka malama o ka lele no ia: Hilo ties up the bird feathers, Haili wears the feathers, the bird sits for eight months, and on the ninth month it flies.

Answer: The planting of taro.

Hilo is where the taro is sold; Haili, the district in which taro flourishes; the period for growing is eight months; on the ninth it is spaded up.

12. Pua hili lei haili i ke poo o ka oo: A bundle of flowers for a wreath at the head of the spade (oo).

Answer: A bundle of taro plants.

Taro, in the process of being spaded up wreaths the neck and head of the spade.

13. Kuu wahi ai elua no pohaku moa: My food it takes two stones to cook it.

Answer: A hala nut.

With one stone in the hand the other on the ground, the nut is cracked to get the meat.

14. Kuu wahi ai, aia no ka loa o ua wahi ai nei, a huli ilalo ke alo e kolo ai me he moo la, alaila loa ua wahi ai nei: My food, the only way to get it is to crawl with face down like a lizard, then you will obtain it.

Answer: Coconut.

To climb a coconut tree it is necessary to crawl face down.

15. Kuu wahi ia ili ole: My skinless fish.

Answer: Taro tops.

Taro tops are often eaten in place of fish.

16. Noho ana ka makuahine i ka oluolu, hele ke keiki i ke kalali: The mother sits at ease, the child goes showing off.

Answer: The hala leaf.

The middle of the leaf is good, the mother; on the edges are sharp pricklers, the child.

17. Hele ke keiki me ka huhu, noho ka makua me ke onaona: The child goes off angry, the parent sits prettily.

Answer: The hala leaf.

18. Ai lu wale, ai kike, ai kihene, ai kui ia, ai puhi ia: The food that is shaken, the food that is cracked, the food that is gathered, the food that is cracked, the food that is burned.

Answer: The kukui nut.

The kukui nut is shaken down, cracked, and burned.

19. Kuu lau palahalaha kinai (pepehi) alii: My broad leaf that extinguishes chiefs.

Answer: A kind of *awa* plant.

20. Kuu wahi kanaka moe a makahiki ala mai, ua poohina: My little man sleeps a year. When he awakens, he is gray haired.

Answer: The taro plant.

21. Kuu punawai kau i ka pali: My spring up on the cliff.

Answer: A coconut.

22. Pa ka ala, pa, pa i ka hua kau iluna, ku i ka niau la holu, he ia walea ia na ke kuapuu: The stone strikes, strikes the nut, it is placed above, strung on the limber coconut leaf, a fish indulged in by the hunchback.

Answer: Cooked kukui nut.

In picking out the meat, the fingers resemble a hunchback.

23. Hoho ka ihu o Hopoe i ke kai, wahine kuhelahela Haena i ka lai, i ka hukia e Nanahuki la: The nose of Hopoe draws in water, Haena lies basking in the calm, being pulled by Nanahuki.

Answer: Hawaiian tapa.

Part of the preparation of Hawaiian tapa was soaking for periods in the sea; Haena is the reclining figure of a woman to be seen at low tide in the rocks under water at Keaau, Puna, Hawaii; Nanahuki is a district of Hawaii and there is probably a play on the last four letters of this word "huki" which means, to draw up, to cover, as with a tapa pulled over one in repose.

24. I uka ke ala-ke, i kai ke ala-ke, iwaena ke ala-ke, kipapa ia ke ala-ke auwe, make loa ke ala-ke: The *ala* is in the upland, the *ala* is in the lowland, the *ala* is in between, the *ala* is covered. Alas! the *ala* is quite dead.

Answer: Taro.

The taro grows in the upland, it is taken to the lowland, it is cooked, it is covered with stones, when cooked it is pounded and made into poi, when it is indeed dead. This is a play on the word "ala" (that which is).

25. Make ka mooloa i ka moopoko: The long division is killed by the short division.

Answer: The cultivated field (taro patch or potato field) and the oven where the food is cooked.

26. I ka mua aia au me na meaulu apau maluna o ka honua a ke Akua i hana ai: At first I am with all growing things on the earth made by God.

Answer: A flower.

27. Ekolu pa a loa ka wai: Three walls and you reach water.

Answer: A coconut.

The three walls are the husk, the shell, and the meat.

28. Kuu wahi punawai wai-ono, kau i ka lewa: My sweet water spring, suspended in air.

Answer: A young coconut.

29. Kuu laau kumu ole: My trunkless plant.

Answer: The *kaunaoa* (a parasitic plant).

30. He ipu no he po'i, he ipu no he po'i, a pa i ka lani: A gourd with a cover, a gourd with a cover till the heavens are reached.

Answer: Bamboo.

Each joint of the bamboo is covered.

31. Kuu kanaka auwae lewa: My man with the swaying chin.

Answer: Taro leaf.

32. A pa ka auwae lewa, aohe lewa a koe, lewa ka po, lewa ke ao. Heaha kau mea lewa?: When the chin is hit it sways, it sways all the time, it sways at night, it sways in the day time. What is it that sways?

Answer: Taro leaf.

33. Kuu luahine pa'u nui; kuu luahine auwae lewa; kuu lokoia kau i ka lewa, he oio ka ia o loko: My old woman with a large skirt; my old woman with a swaying chin; my fish-pond suspended in the air, an *oio* is the fish within.

Answer: Taro leaf.

34. Hanau mai ua poohina: When it is born, it has gray hairs.

Answer: The flower of the sugar cane.

35. Nihia ae, nihia ae: Softly and over, softly and over.

Answer: The *onihinihi* taro.

Taro planted and not cared for.

36. Pepehi a pepehi, houhou a houhou, moe i kona luhi, a ala mai, nana mai i ka mea nana i pepehi: Pounded and pounded, bored and bored, sleeps from tiredness, awakens and sees the one who did the pounding.

Answer: The lighted kukui torch.

37. Kuu wahi kanaka pii ae—a luna uwe iho i kana mau keiki: My little man who climbs up, and when he is above, he wails for his children.

Answer: The banana.

38. Uliuli me he mau uala, keokeo me he hau la, ula me he ahi la, eleele

me he lanahu la: As green as potatoes, as white as snow, as red as fire, as black as coal.

Answer: Watermelon.

39. Ua loa no au i na meaulu apau a ke Akua i hana ai: I am possessed by every growing thing made by God.

Answer: Root.

40. Kuu wahi kanaka ai no nuku ana, ai no nuku ana: My little man eats and scolds, eats and scolds.

Answer: A water gourd.

41. Ekolu pa, hiki i huila: Three coverings, then you come to the flash.

Answer: The kukui nut.

42. Kuu lei, ekolu pua i ka aina, eha pua i ke kai, kui ae lawa ka lei: My wreath, three flowers on the land, four flowers at the sea, strung together and wear the wreath.

Answer: The ginger flower wreath.

43. Kuu aho hilo loa, ou mau kupuna, kuu lua uu, kuu makani kona, kuu lei hala, o na makua, Hina o kilo Opuu: My cord braided long, belonging to my grandparents, my uu fish hole, my kona wind, my hala wreath, belonging to my parents, Hina of the budding flower.

Answer: Kau, Kona, Kohala, Hamakua, Hilo, Puna—the six districts of Hawaii.

FISH, FISHING, AND THE SEA

44. Kuu laau, huki ke aa, ulu; kolo ke aa, make: My wood, when you pull it out, it grows; when the roots crawl, it dies.

Answer: Ship.

45. Kuu wahi ia, kona au, aia ma ka lae: My little fish, its gall sack is on the forehead.

Answer: The *keahole* fish.

46. Kuu wahi ia aia i kuahiwi iloko o ka wai: My little fish in the mountain in the water.

Answer: The *olali* fish.

The *olali* inhabits the mountain streams of Waimea, Kauai.

47. I ka maka o ka ia hea i hanau ai ke alii?: In the eye of what fish was the chief born?

Answer: The eel.

Makaopuhi is the name of a chief; this is a play on the words *opuhi* (eel) and *maka* (eye).

48. Kuu wahi ia ewalu ona hiu, elua ona poo, a o ke kolu oia no kana e

haawe ai: My fish with eight tails, two heads, and a third one which it carries.

Answer: The squid.

49. Kuu wahi ia ai no ami ana, ai no ami ana: My little fish which you eat and twist, eat and twist.

Answer: The cooked kukui nut.

50. Heaha ka ia, iloko o ke kahawai, iuka wale no kona poo e moe ai: What is the fish in the upland stream that sleeps with its head turned up stream?

Answer: The fresh-water moss; the clean moss.

51. I Kaimu, i ka ia waha ulaula: At Kaimu, Puna, the fish with the red mouth.

Answer: The sea urchin.

52. Kuu wahi ia awaawa, nahu i ke poo awaawa, ka pauku waena awaawa, ka hiu awaawa: My little hot fish, bite the head it is hot, the middle it is hot, the tail is hot.

Answer: An onion.

53. Heaha ke alii o na ia, he kuke no kana nana e lawe mai kana mau mea ai?: What is the king of fishes, who has a cook to bring its food?

Answer: A mother-of-pearl.

The shrimp brings it food until it becomes mature.

54. Kuu wahi ia nona ka la, kuu wahi ia nona ka po, kuu wahi ia nona ka mahina, kuu wahi ia nona ka lani: My little fish whose is the day, whose is the night, whose is the moon, whose is the heaven.

Answer: The kala, poopaa, hinalea, and palani.

A play on *ala*, *po*, *hina*, and *lani*.

55. Hele mai la au me na ia a kaua, Hana mai la no me na ia a kaua, Noho iho la no me na ia a kaua, Ke make wau, make pu no me na ia a kaua. Heaha ua mau ia la?: I came with our fish, worked with our fish, stayed with our fish. If I die, I die with our fish. What is the fish?

Answer: An omaka fish.

A play on *omaka* (species of the wrasse family).

56. Kuu wahi ia, ke moku ke poo, ola no i ka huli: My fish, if the head is cut off, it continues to live in the sprout.

Answer: Taro plant.

The fish is the main stem; when the taro is cut, it lives by the sprout.

57. Kuu wahi kanaka hele a kahi e peapeahi mai: My small man who goes to a distance, then beckons.

Answer: A wave.

58. Kipalale a palale a haalele wale. Ma ka maka kou pii ae, liu e ka

naau: You look big and cumbersome and left alone. You arise by the eye, salted by the intestine.

Answer: A small sea urchin.

59. Kuu wahi ia, kapu ke kua, noa ke alo: My little fish, the back is tapu, the front is free.

Answer: A sea urchin, *wana*.

60. Kuu ie kani loa: My beater sounding loudly.

Answer: A tapa beater of hard wood (*kauwila*).

61. Ka puu o ka hee, ka hiu o ka ia: The head of the squid, the tail of the fish.

Answer: Heeia (place in Koolaupoko, Oahu).

"Heeia" is thought of as *hee* (squid) and *ia* (fish).

62. Aina i ka hope o ka waa: Land at the stern of the canoe.

Answer: Kamomoa, Puna.

The *momoa* is the part of a canoe that unites the *moo* (gunwale), and the *manu* (upward projecting pieces).

63. A lau a lau ke alinalina, hookahi no opihi koele: Many small shellfish, one large shellfish.

Answer: Moon and stars.

64. Ekueku ka ihu o ka waa liilii i ka waa nui. Heaha ka inoa o ka waa liilii?: The bow of the little canoe roots into the large canoe. What is the name of the small canoe?

Answer: The *aulima* (small stick used in making fire).

65. Kuu wahi ia aole ona unahi: My little fish without scales.

Answer: The eel.

66. Kuu wahi ia aia mawaho o ke kino kona naau: My little fish, its entrails are outside of the body.

Answer: Salt wrapped in ti leaves.

67. Kuu wahi kanaka naau loihi: My little man with the long bowels.

Answer: A fish-line gourd, or basket.

68. No ka hee ka lua noho ia e ka honu. No ka honu ka lua noho ia e ka hee: The hole is owned by the squid, the turtle lives in it. The hole is owned by the turtle, the squid lives in it.

Answer: Kamakahonu. Hulihee (places in Kona, Hawaii).

Play on the words "honu" (turtle) and "hee" (squid).

69. Puoa ka lau o ka niu, mohala ka lau o ka naenae: When the leaf of the coconut is folded, the leaf of the *naenae* is spread out.

Answer: Squid. Folded together, then the tentacles are spread out.

70. Kuu wahi ia, ewalu ona unahi: My little fish with eight scales.

Answer: A hard-back crab.

71. Kuu wahi ia ma ka aoao kona mau maka: My fish with eyes on the side.

Answer: The flounder.

72. Kuu wahi holoholona ewalu ona lima: My little animal with eight hands.

Answer: The squid.

73. Kuu kapa halii mau: My garment, always spread out.

Answer: The sand of the beach.

74. Kuu wahi loko i Kahiki, hookahi no ia, he awa: My fish pond at Tahiti, having but one fish, the *awa* (silver-fish).

Answer: The land is Mahiki, near Waimea, Hawaii. Moeawa is a knoll. Play on "Mahiki" for "Kahiki" and "Moeawa" for "awa."

75. Kuu wahi ia kiai hale: My little fish guarding the house.

Answer: The *kala* (gable).

A play on the word "kala" (a fish; gable of a house).

76. Heaha ka inoa o kuu ia? I kai hohonu, i ka poina kai, i kula uala, i ka lae o ka manu: What is the name of my fish? In the deep sea, in places where the surf breaks, in the potato field, on the forehead of the bird.

Answer: A *kala* fish.

The *kala* fish is evidently as ubiquitous as the *kala* plant which is to be found not only by the sea, but in the potato fields and in the uplands where gather the birds. [The translation of "forehead" from "ka lae o ka manu" (uplands) is obscure, but may find its explanation in the fact that in the uplands the birds are so many that their heads may be counted.]

77. Kuu wahi ia, i kai eleele, i kai kuakea, i ka poina nalu, i kula uala, i ka leo o ka manu: My little fish, in the black sea, in the white sea, in the places where the surf breaks, in the potato field, in the voice of the bird.

Answer: A *kala* fish.

The "black sea" is the deep ocean; the "white sea" the shallows; the bird's voice is heard in the potato fields.

78. Kuu wahi manu noho i ka moana, i ka poina nalu, i kula uala, i ka leo o ka manu: My bird that lives on the ocean, at the breaking place of the surf, in the potato field, in the song of the birds.

Answer: The *kala*.

79. Kuu wahi manu, ma ka waha kona pepeiao: My little bird, whose ear is at its mouth.

Answer: The pieces on the two ends of the canoe.

The ear is the projection inside a canoe.

80. Kuu wahi ia ilalo ke poo, iluna ka hiu: My fish whose head is below and whose tail is above.

Answer: The onion.

81. Kuu wahi ia ekolu ona inoa, hookahi i ke kai, hookahi iwaena o ka aina, hookahi i ke kuahiwi: My little fish with three names, one in the sea, one on the land, and one in the mountains.

Answer: The *kala* fish in the sea; the *akala* (raspberry) of the land; the *puakala* (thistle) of the mountain.

A play on "kala" in *akala*, and *puakala*.

82. Kuu wahi ia, ekolu wahi e noho ai, i kaiuli, i ka poina nalu, i kula uala, i ka leo o ka manu: My little fish, which lives in three places, in the deep blue sea, in the breakers, in the potato field, in the voice of the bird.

Answer: The *kala* fish.

83. Kuu ia nona ka honua: My fish which owns the earth.

Answer: The turtle.

A play on "honu" in *honua*.

84. He ia ka'u, aia i ka hohonu: I have a fish, it lives in the deep.

Answer: The *akule* (a deep sea fish).

85. Kuu lei hala, aia i kai: My kala wreath that is in the sea.

Answer: The *lei hala* eel.

86. Kuu wahi ia hele pu, moe pu me ke kanaka: My little fish that goes and sleeps with man.

Answer: Perspiration.

"Hou" (perspiration) is also the name of a fish.

87. He lau ka puu, he mano kahawai: It has four hundred hills, it has four thousand streams.

Answer: A shrimp net.

88. Kuu wahi ia nona ke kai uli: My little fish of the deep sea.

Answer: The *hauliuili* fish.

A play on "uliuli" in the word "hauliuili."

89. Kuu wahi ia maloko kona unahi: My fish, its scales are within.

Answer: The pepper. (Modern.)

90. Kuu wahi ia nona ka po: My little fish to whom belongs the night.

Answer: The *poou* fish.

A play on "po" of *poou* fish.

91. Palu aku au, hole mai oe: I lick and you rub.

Answer: The fishes, *upapalu* and *aholehole*.

A play on "palu" (lick) from *upapalu*, and "hole" (rub) from *aholehole*.

92. Kuu wahi kuapuu naau loloa: My little hunchback with long intestines.

Answer: Hook and line.

93. Kuu wahi kua kani mau, aohe wa hoomaha: My tapa log that is always sounding without rest.

Answer: The sea beating in surf.

94. Kuu wahi ia nona ka maka: My little fish for which is the eye.
Answer: The *omaka* fish.

A play on "maka" (eye).

95. Kuu wahi ia nona ke kai hohonu: My little fish to whom belongs the deep sea.

Answer: Turtle.

A play on "honu" (turtle).

96. Ili ulaula, ili eleele, aina ono: Red skin, black skin, good to eat.

Answer: The shrimp.

The shrimp appears dark in the water, red when cooked, and is good to eat.

97. Na ka ia make e hapai ka ia ola: The dead fish carries the live one.

Answer: The cowrie shell.

The cowrie shell is used to catch squids.

98. Auamo ke kanaka make i ke kanaka ola: The dead man carries the live man.

Answer: The cowrie shell.

99. Kuu wahi ia i ka makani e hei ai: My little fish which is caught by the wind.

Answer: The words are a net and a woman is the fish.

Smooth words (wind) like a net catches the woman (fish).

100. Kuu wahi ia nona ke ao: My little fish to whom belongs the day.

Answer: The *iao* fish.

A play on "ao" (day light) from *iao*.

101. Kuu wahi ia aole ona naau, a he keu nae kona ola a ono ke ai ia, a makemake nui ia e na 'lii ame na makaainana: My little fish without ent- trails, but alive, is very good to eat, and is greatly desired by chiefs and common people.

Answer: The seaweed.

102. Kuu wahi ia nona ka puua: My little fish, whose is the pig.

Answer: The *humuhumunukunukuapuaa* fish.

A play on "puua" (pig).

103. Kuuwahi ia nona ka lani: My little fish to whom is the heaven.

Answer: The *palani* fish.

A play on "lani" (heaven) in *palani*.

104. Kuu wahi ia nona ke kai: My little fish to whom is the sea.

Answer: The *oopukai* fish.

A play on "kai" (sea) in *oopukai*.

105. Kuu wahi ia nona ka la: My little fish to whom is the day.

Answer: A whale. Kohola.

A play on "la" (sun; day) in Kohola.

106. Kuu hulu, kuu nae: My feather, my fish-net.

Answer: The fishes *pahulu* and *nanae*.

A play on "hulu" (feather) and "pahulu" (fish).

107. Kuu wahi ia mai ka wa wiwi, a ka wa wawa a ka makoi hookahi: My little fish from the thin period to the crawling period to a single pole.

Answer: Lobster.

The lobster is lean when it leaves its first shell, is soft and weak, and can hardly crawl.

108. Puka kini, puka kini, hookahi no puka e komo ai: Many holes, many holes, but one to enter.

Answer: Fish net.

109. Kuu wahi pohaku pukapuka hapahapai ia e ka ale: My little stone full of holes that is lifted up by the waves.

Answer: Basket fish trap.

110. Kuu wahi manu noho uka, noho kai, noho nahelehele, kupalale, koukou palale, kuu manu o ke kai: My little bird dwelling inland on the lowland, in the thicket, that sticks up, in the wet, my bird of the sea.

Answer: The two pieces on the two ends of a canoe.

111. Kuu wahi manu elua nuku: My little bird with two beaks.

Answer: A canoe.

112. Kuu wahi ia nona ka la: My little fish for whom is the sun.

Answer: The *oolola* fish (very young mullet).

Play on "la" (sun) in *oolola*.

113. Kuu wahi ia nona ka hau: My little fish who owns the hau tree.

Answer: The *lauhau* fish.

A play on "hau" in *lauhau*.

114. Kuu wahi waa na ka puua e uli: My small canoe, steered by a pig.

Answer: The mother-of-pearl fish hook (*pahiaku*, used to catch tuna fish).

A pig's bristle was used in the lashing of hooks.

115. Ku no ke ko, lana no ka kai, holo no ka ia: The cane stands, the water stands, the fish swim.

Answer: The *koko*. The net that holds the fish calabash.

There is a play on the words here: "ke" (cane), "ka" (net), and "koko."

116. Kuu wahi ia maka ole: My little fish without eyes.

Answer: The *loli*.

The *loli* (beche de mer; trepang) is spoken of as "a fish without eyes."

117. He wahi ia ka'u, aia i ka maka o ka moa: I have a fish, it is in the eye of the chicken.

Answer: The *moa* fish.

A play on the word "moa."

118. Kauoha o i'o, ia iwi i noho a i make au, uwe leo nui aku oe ia'u: The command to *o i'o* the bony fish: if you live and I die, make a loud lament for me.

Answer: The green conch shell.

The live conch shell which, after the living flesh (*i'o*) has been removed, produces a lament upon being blown.

119. Uwe aku o iwi ia io: The shell will weep for the flesh.

Answer: The conch shell.

The flesh of the conch shell is taken out before it can be blown.

120. Kuu wahi ia, komo no i ke kamaa, kome no i ka lolewawae, komo no i ka palule, kuka, a kau ka papale, kau ke kika i ka waha: My little fish which wears shoes, trousers, shirt, coat, hat, and places a cigar in its mouth.

Answer: The *ohua* fish. A passenger.

A play on the word "ohua" (passenger).

HOUSES AND DOMESTIC LIFE

121. Kuu ele, kuu lua, kuu moo: My black, my hole, my reptile.

Answer: Old man, old woman, grandchild (*elemakule*, *luahine*, *moopuna*).

A play in "ele" in *elemakule*, "lua" in *luahine*, and "moo" in *moopuna*.

122. Hii ma ke alo, waha ma ke kua: Carry in front, carry on the back.

Answer: A child.

123. Kakahiaka eha wawae, awakea elua wawae, ahiahi ekolu wawae: In the morning four legs, at noon two legs, at evening three legs.

Answer: A man.

In youth, crawling; in maturity, walking; in old age, with a cane.

124. O kanaka i ku, o kanaka i moe, o kanaka i pelupelua: The men that stand, the men that lie down, the men that are folded.

Answer: A house.

A Hawaiian house consists of poles, battens, and folded grass thatch.

125. Kanaka i hia ia, kanaka i lawalawa ia: Men that are tied; men that are bound.

Answer: A house.

126. Elua ahu nui; elua iki; he kini ka pali: he mano kahawai. Helu a manaka: Two big heaps; two little heaps; forty thousand cliffs; four thousand streams. You count until you are tired.

Answer: A house.

The big heaps are the sides and roof; the little heaps are the ends; the cliffs are the sides with the bamboo battens; and the streams are the hala leaves used to line the inside of the house from top to bottom.

127. Kuu wahi opeope a paa kau ma ka paia, i ke kua o ka manu, he manu no ka mea nana e kiai: My bundle wrapped up and hung on the wall, on the back of the bird; a bird is its keeper.

Answer: The *ouholowai* tapa cloth.

Play on "ou" (a bird), "holo" (a hanger), and "wai" (water).

128. Kuu imu kalua loa: My oven that lies buried a long time.

Answer: A grave.

129. Homai kou maka e hehi aku: Give me your eye to step on.

Answer: The mesh of a Hawaiian mat.

130. Kuapuu a ola aku: A hunchback and survive.

Answer: The door of a house.

131. Ka la puka maloko o ka hale: The sun that rises within the house.

Answer: The sail (*la*) of a canoe.

132. Kuu hua pau ole i ka ai ia: My egg that cannot be consumed.

Answer: The foundation of a house.

A play on "hua" (egg or any kind of fruit) and the last three letters in "kahua" (foundation)—the outside of the egg or fruit representing that which may not be eaten, the foundation part of the house that which may not be consumed.

133. Kuu wahi hale, ewalu oa hookahi pou: My house with eight rafters and one post.

Answer: An umbrella.

134. Huli ae la ke alo o Kamalama iluna, kuko, popoi iho la ke kai: The face of Kamalama turned up, lusting, the sea covered over.

Answer: A calabash of poi.

135. Kuu wahi kuapuu, hele imua o ke alo o na 'lii: My hunchback that goes in the presence of chiefs.

Answer: A whale's tooth ornament.

136. Kuu wahi kuapuu, hele i ke alo o na 'lii: My hunchback that goes in the presence of the chiefs.

Answer: A smoking pipe.

137. Kai a puni, kai o lalo, koe koena: Plaited all around, plaited to the bottom, leaving an opening.

Answer: A grass house.

ANIMALS

138. Kuu wahi holoholona, ahiu, noho pu me ke kanaka, a ina e loaa, e pepehiia ana a make, a ina aole e loaa, e hoihoi ola ana no i ka hale e noho pu ai: My wild animal dwelling with men; if you can find it you will put it to death, but if not found, it will return alive to the house and stay there.

Answer: A flea.

139. Kuu wahi holoholona. Noho no a moe pu me kanaka. Aole ai i ka ai, he inu nae i ka wai. E pulu ana i ka ua a wela ana i ka la, eia nae, e mehana mau ana nae i ka aahu pili o Kalamaula. Owai ka holoholona?: My animal. Sits and sleeps with men. Eats no food, but drinks water. Becomes wet with rain, warm with the sun, but keeps ever warm in the pili grass covering of Kalamaula.

Answer: Upper ridgepole of a house (*kiaiole*).

Play on "iole" (mouse) in *kiaiole*.

140. Kuu wahi holoholona noho i ka hale: My little animal living in the house.

Answer: A dog (*ilio*).

The *ilio* is also a brace joining two rafters a little below their junction at the ridge; a collarbeam.

141. Ke kanaka e holoholo ana iloko o ke uki: The man who runs in the tall grass.

Answer: A louse.

142. Kani no make: When it snaps, it is dead.

Answer: A flea.

143. Kuu lahui umiumi loloa: My people with long beard.

Answer: Goats.

144. No ke aha i hehi hewa ai ka lio e holo ana i Nuuanu? No ke anu, no ka mea ua puanaia, "Ua anu ko'u lio e hehi hewa nei, E hao ae ana i na kui, aohe holo": Why does a horse miss its step when going to Nuuanu? It is cold, because it is said: "My horse is cold, it misses its steps, I have used the spur, it will not gallop."

Answer: A mele.

145. O ka lio hea kau e kau ai a holo e pau ole ai ka loa o ke kula? O ka lio kae, no ka mea, ua oleloia: "O ua lio kae holo ole, Pau ole ka loa oia kula": What horse would you ride and never reach the end of the plain?

Answer: The sulky horse.

It is said: "The sulky horse that never gallops will never reach the end of the plain."

146. Kuu wahi manu e hai e mai ana e makaukau e lawe i ke o: My bird that declares beforehand be ready to take some food.

Answer: The "stiltbird."

The cry of the "stiltbird" (curlew) sounds like: "Take some food, take some food."

147. Kuu wahi manu, uwe naenae, uwe holoholo, naenae ka manu: My bird, it cries out of breath, it runs and cries, the bird is out of breath.

Answer: A fly.

148. Kuu wahi manu ma ka nuku e hele ai: My bird that walks on its beak.

Answer: A top.

149. Kuu wahi kanaka ai no nuku, ai no nuku: My man that eats and grumbles, eats and grumbles.

Answer: A watergourd.

150. Kuu wahi manu hookahi no iwi kaumaha: My bird with one heavy bone.

Answer: A *kolea* tree.

Kolea also means plover.

151. Kuu wahi manu lele a ike i ka wai la, luhe: My bird that flies and when it sees water, it droops.

Answer: The dragonfly.

152. Pupu Hilo i ka uluwehi a ka o-o, Eha hale o Koolauloa ee lau, Elau ka noho ana, he aina koekoe, O hai aku wau, o loa ia oe, O huna iho wau, o nalo loa: Hilo bundles up the beautiful growth of the *oo* feathers; there are four houses of Koolauloa of plumage tips. Cover well our abode, it is a wet land. If I tell you, you will learn the answer; if I hide it, it will be lost forever.

Answer: Feather of the *oo* bird wreath.

153. He manu, aia i ka poaeae ka maka: A bird, with the eyes under the wing.

Answer: Sugar cane (manulele).

The "eyes" of the cane are under the leaves.

154. Ula luna, ula lalo, kani mai ke oli: Red above, red below, the chant sounds forth.

Answer: A rooster.

155. Kuu wahi pahu poepoe, maloko mai ka ki e hemo ai: My round box, the key is from within to open it.

Answer: A bird's egg.

156. Kuu wahi manu ma ka eheu e hanau ai: My bird that gives birth by the wing.

Answer: A rain cloud.

157. Kuu wahi manu kiai hale: My bird that guards the house.

Answer: The fly.

158. Kuu wahi manu, noho no a moe pu me kanaka. Aole ai i ka ai, aole no hoi inu i ka wai, ola no nae a elemakule. Owai ka inoa o ka manu?: My bird, dwells and sleeps with men. Eats no food, drinks no water, but lives nevertheless to a ripe old age. What is the name of the bird?

Answer: The *pueo* batten of the Hawaiian house.

A play on the word "*pueo*" (owl: batten).

159. Kuu wahi manu kiai hale: My bird that guards the house.

Answer: The *pueo* (owl) batten of the Hawaiian house.

160. Heaha ka inoa o ka manu nele i ka aina ole?: What is the name of the bird that has no land?

Answer: A goose.

The goose cries "unele, unele"; meaning, "without, without."

161. Kuu wahi manu kiai waena: My little bird that watches the cultivated field.

Answer: A digging stick.

The wood *oo* (digging stick) is also the name of a bird.

162. Kuu wahi manu kiai awa: My bird that guards the harbor.

Answer: Manu waa (the two pieces on the two ends of a canoe).

In the early days the canoe builders in choosing the *manu* (end pieces) of the canoe were guided by the *elepaio* bird. After the tree was felled from which the end pieces

were to be made, the builders waited until the bird (*manu*) lighted upon it. Whichever end he lighted upon first was to be the front end, and last, the stern piece.

163. Heaha la ka manu i hooioi mai i kana loa?: What bird shows off its riches?

Answer: The turkey. It crows, "plenty, plenty."

The turkey calls: "pokeokeo" (wealthy).

164. Owai ka manu hiki ke lawe i ka puua?: What bird is it that can take a pig?

Answer: The *moho* bird.

The *moho* has feathers on its forehead that resemble hog's bristles.

165. Owai ka manu lawe pu i ka nalo paka?: What is the bird that carries the *paka* fly?

Answer: The owl.

The owl carries the *paka* fly in its ears.

166. Owai ka manu kahea i ka ia?: What bird is it that calls for fish?

Answer: The *elepaio* bird.

The call of the *elepaio* is: "ono ka ia; ono ka ia!" (fish is sweet! fish is sweet!).

ROYALTY AND CHIEFS

167. Ua ka ua, kui ka hekili, olapa ka uila, kani ka manu: The rain rained, the thunder sounded, the lightning flashed, the bird sang.

Answer: Kalakaua, Kahekili, Kauila, Kaahumanu.

168. Ano ka la a kala ua kaua: This is the day to declare war.

Answer: Kalakaua, the King.

169. No ke kai ka hale, noho ia e ka uli. No ka uli ka hale, noho ia e ke kai: The sea owns the house, the *uli* lived in it. The house is owned by the *uli*, the sea lived in it.

Answer: Kauikeaouli, Kamehameha III, and brother-in-law, kaikoeke.

Play on the words "kai" from "kaikoeke" (brother-in-law) and "uli" from Kauikeaouli." Kamehameha and Kauikeaouli were brothers-in-law who lived in each other's houses.

170. Kuu alii, hoi no a ka maka o ka honu, make: My chief who returned to the eye of the turtle and died.

Answer: Kamehameha the Great. He died at Kamakahonu (the eye of the turtle).

171. Poai o Kane hoi a ka maka o ka ia: Kane went around and returned to the eye of the fish.

Meaning the same as No. 170.

172. He umikumamalua loi ai, hookahi no huli: There were twelve taro patches, one taro plant.

Answer: The twelve islands and Kamehameha.

HUMAN BEINGS

173. Kuu wahi imu, i ka makani no, papaa ka ai: My little oven, even by the wind, the food is burned.

Answer: A man's nose.

174. Kuu wahi ia, miko ole i ka paakai: My little fish, which cannot be seasoned with salt.

Answer: The tongue.

175. Kuu pahu, ina pani aole nakeke, ina wehe aole nakeke: My box, when you close it, it will not rattle, if you open it, it will not rattle.

Answer: The eye.

176. Kuu pae pa i pokopoko: My group of mother-of-pearl that is short.

Answer: Set of teeth.

177. Kuu hale, elua lumi, elua haole: My house with two rooms and two foreigners.

Answer: Nostrils.

178. Kuu wahi opu ko ula kau i ka pali: My little clump of red cane perched on the cliff.

Answer: The ear wax.

179. Kuu wahi pukoula, kau i ka pali, he lou ka mea e loa ai, me ka laau e oeoe ai: My clump of red cane perched on the cliff, it takes a pole to get it down, and with a pole to poke it down.

Answer: Ear wax (*kukuli*).

180. Kuu wahi ipu opaha, kau i ka pali: My lopsided gourd, hanging on a cliff.

Answer: The ear.

181. Heaha ka mea iluna o ke kanaka, ina e hoohui ia piha ka haneri?: What is that on a man, which if united will number hundreds?

Answer: The beard.

182. A ka la o lalo e, papale ke aloha i kuu maka; kiei o lalo e, kahuli na la ino: At the sun there below, love shields my eyes; when I peep below, the evil days are ended.

Answer: Mother laboring with child.

183. Manini au la e holo: When I grow up I will run.

Answer: Mother laboring with child.

184. Ai ia Puna a koe o Hilo, i hookoe ia i mokulehua ai na ka manu, aloha ka manu ke pili mai, owau ke kahu: Puna is destroyed and Hilo is left, left so they could have a *lehua* grove for the birds, regard for the bird that looks to me for its keeper.

Answer: A scrofulous neck.

185. Kuu ipukai pau ole i ka iole: My fish dish which the rats cannot gnaw.

Answer: The stomach.

186. Kuu wahi kanaka moku ole ke oki ia: My little man which cannot be cut.

Answer: A shadow.

187. Kuu hale, hookahi oa elua puka: My house, it has one rafter and two doors.

Answer: The nose.

188. Kuu hale kau i ke kualapa: My house placed on a ridge.

Answer: The nose.

189. Kuu wahi hale-halau-loa, hookahi pou elua puka: My long house, it has one post and two doors.

Answer: The nose.

190. He kumu oluna, he kumu olalo, hui na welau iwaena: A foundation above, a foundation below, the points meet between.

Answer: The teeth.

191. Kuu mau waa kaulua, holo i ke ao, holo no i ka po, he umi ihu, elua hope: My double canoes, it sails by day, it sails by night, with ten bowsprits and two sterns.

Answer: The feet.

192. Kuu punawai o Waialeale kumu ka ia e holo ana: My spring of Waialeale the *kumu* fish runs within.

Answer: The mouth (the spring), and the tongue (fish within).

193. Elua iliili puni ka honua: Two pebbles view the whole earth.

Answer: The eyes.

194. Kuu wahi wai kolili mai maloko o ke uki: My little water that runs out from the *uki* grass.

Answer: Perspiration from the head.

195. Hale pouli paa i ka noe: A dark house covered with mist.

Answer: The hair.

196. Kuu ana ula, ku lalani na koa kapa keokeo: My red cave, where the soldiers stand in rows dressed in white.

Answer: The teeth.

PLACES

197. Kuu mau makua: My parents.

Answer: Hamakua.

A play on "makua" (parent) in Hamakua.

198. Kuu lua uu: My *uu* fish hole.

Answer: Kau.

199. Kuu lei hala: My hala wreath.
Answer: Kohala.
200. Kuu makani Kona: My Kona wind.
Answer: Kona.
201. Kuu mau kupuna: My grandparents.
Answer: Puna.
202. Kuu aho hilo loa: My long braid of fish line.
Answer: Hilo.
203. Piopio, kahakaha, lei a ka manu: Bending over, scratching, wreath of the bird.
Answer: Waipio, Kekaha, Waimanu.
A play on "pio" (to bend), "kaha" (to scratch), and "manu" (a bird).
204. Kuu wahi laau kau i ka lae: My tree perched on the cape.
Answer: The Lae o ka Laau Cape.
Play on parts of the word "Lae o ka laau." This cape is on the island of Molokai.
205. Ki ka pu, inu ka awa: Shoot the gun, drink the awa.
Answer: Kipu, Kaawaloa. Kipu is a place on Kauai; Kaawaloa a place in Kona.
Play on "ki" and "pu" and "awa."
206. Kuu kalo puapua, kiloi ka mauna, ai a hookoe, hoolei ka moana, halihali oe ia'u, a nui au i Kolo: My mealy taro, thrown in the mountain, eaten and some left over, cast in the ocean, you carry me and I will grow big at Kolo.
Answer: Kapua, Kaulanamauna, Okoe, Olelomoana, Opihali, Kolo.
A play on "pua," "mauna," "okoe," "moana," "hali," and "Kolo."
207. E u ana, e pu ana, e hi ana, e ha ana: Oozing, drawing out, blowing out, breathing out.
Answer: Kau, Puna, Hilo, Hamakua.
Play on the words "u," "pu," "hi" and "ha."
208. Po na maka i ka noe, I ka pahulu ke ala loa (Po na maka i ka pahulu ke ola; He po he ao, po wale hoi, po na maka i ka pahulu ke ola): The eyes darkened in the mist. In the fallowed soil is the long road.
Answer: The two lands of Kaupo and Kipahulu.
A play on "po" (night) and "pahulu" (infertile).
209. Kuu hulu, kuu nae: My feathers, my fine net.
Answer: Kipahulu and Keanae.
Play on words "hulu" and "nae."
210. E pu ana, e luku ana, he hee ana: Blowing, destroying, fleeing.
Answer: Waikapu, Wailuku, Waihee.
Play on the words "pu," "uku," and "hee."

211. Lukuia ke alii, pio a ka manu: The chief destroyed, a prisoner by the birds.
Answer: Wailuku, Honolii, Waipio, Waimanu.
Play on the words "luku," "lii," "pio," and "manu."
212. Kuu aina i na lai elua a ka manu, Ke hea mai nei "Kioea! Kioea! Lawelawe ke o! lawelawe ke o!" Owai ka aina? Owai hoi na lai elua? Owai ka manu?: My land with the two quiet places of the birds. It calls, "Kioea, Kioea, Lawelawe o, Lawelawe o." What is the land? What are the two quiet places? What is the bird?
Answer: Kaunakakai; morning and evening; the curlew bird.
213. Lehua ula kuu hoa: The red *lehua*, my companion.
Answer: Lehua and Nihoa.
Two Hawaiian islands. Play on "lehua" and "hoa" companion.
- MISCELLANEOUS
214. Kuu nane: My riddle.
Answer: The Hawaiian game of checkers (*kunane*).
215. Eono kilohana, hookahi ku: Six figured tapa, one extra.
Answer: The days of the week.
216. Kuu wahi kanaka ma ka opu kona waha a ma ke kua e hemo ai: My little man, his mouth is at his stomach and he is opened from the back.
Answer: A carpenter's plane.
217. He home kuu kino, loihi au a kaiewa, kekee a pokeokeo, ma ka papalina ka'u aloha: My body is a home, I am long and swaying, crooked and lumped up, my love is on the cheek.
Answer: A weighing scale.
218. Kuu wahi moku holo i na kai like ole: My little ship that sails on all the seas.
Answer: A flatiron.
219. Kuu waapa holo i na mokuaina a pau: My boat that sails to all the lands.
Answer: A flatiron.
220. Kuu wahi kanaka uwe ana i ka po ame ke ao, i ka po ame ke ao, a puni ka makahiki: My little man that cries day and night, day and night, all the year round.
Answer: The sea.
221. Hele ka moi hookahi, ka moiwahine me na koa: The king goes alone, the queen with the soldiers.
Answer: The sun, moon and stars.
222. Hookahi no pohaku moa ka ai; moa ka puua; moa ka ilio, moa na

mea apau. Heaha ka pohaku: With one stone the food is cooked, the pig, the dog, and everything else.

Answer: The District Chief.

The coming of the chief causes the landlords to prepare food for him.

223. Kuu mau kiai naue ole, mai ka nua moena ae: My stationary guards, upon the pile of mats.

Answer: The two smooth blue stones used to press down the mats.

224. Lalama ma kela kapa, lalama ma keia kapa, ka hee no ke kai uli, kapae ka alaala: Playfully going to that edge, then to this edge, the squid of the deep sea, putting aside the ink bag.

Answer: A poi pounder.

225. Lalama i kela kapa, lalama i keia kapa, aia i ka pu ka alaala. Hoole ka pu, aole ilaila ka alaala. Aia ka alaala i ka aweawe: Playfully going to that edge, to this edge, the ink bag is at the head. The head denies this, the ink bag is not there. The ink bag is at the arms.

Answer: The gourd container.

226. Puka ka la, ai o Papa ma: When the sun appears, father and the others eat.

Answer: The poi on the side of the calabash.

Poi which dries with the sun on the inside of the bowl is esteemed a delicacy which everyone (father and others) likes.

227. Ipu pakaka. Poi pakaka. Alihi ulaula. Koko helelei wale. Heaha hoi keia?: The large calabash. The large cover. The red edge. The calabash net that falls down. What is this?

Answer: The earth. The heaven. A rainbow. The falling rain.

228. Ku ana ua ohule, kani ana ka pahu: There stood a bald head, the drum sounded.

Answer: Rain follows a bald-headed man.

229. Ike mai oe ia'u he kane, Au hoolono ku au, Uli ae au holo i ka muku, Hilo ke aho a ka lawaia, Hoaka hoe a ka lawaia: You see me, Kane, I have listened, I steered and went to the rear, the fisherman braids his line, the paddle of the fisherman is seen.

Answer: The four sacred nights, Kane, Lono, Maui and Muku.

Hilo and Hoaka are the variable nights.

A play on "kane," "lono," "maui," and "muku"; all brought out in native text.

230. Ua loa no wau i na moku, na waapa, na waa, na manu, na holo-holona, na mea kolo ame na kanaka apau: I am found on ships, on boats, canoes, birds, animals, creeping things, and all human beings.

Answer: A rudder.

232. Hookahi aama, kane ame ka wahine, wahine me ke keiki, hookahi no aama. Kuku me ka moopuna, hookahi no aama: One aama (the black crab)

male and female, wife and child, one aama. Grandparent and grandchild, only one aama.

Answer: Laziness.

Laziness is demonstrated by the fact that the one "aama" (black crab) must be shared by so many.

233. Luu a ea, luu a ea, hiki i waikoloa: Dive and come up, dive and come up, you arrive at the long-drawn water.

Answer: A sewing needle.

234. Luu a ea, luu a ea, ua poohina: Dive and come up, dive and come up, the head is gray.

Answer: A finger of poi.

235. No ke kai ka hale, noho ia e ka Puna, no ka Puna ka hale, noho ia e ke kai? The sea owns the house, the Puna lives in it, the Puna owns the house, the sea lives in it?

Answer: Brother-in-law, paramour.

A play on the words "kai" and "Puna."

The word "paramour" here probably means, any relative not bound by law. In other words, the relation between two men who are married to sisters, for instance. The share and share about of the riddle is simply an expression of custom between relations of this sort.

236. Ku au la akahi, ku au la alua, ku au la akolu, pau au e. Ehia mai au e? I stood up one, I stood up two, I stood up three, I am finished. How many are there of me?

Answer: The third day of the moon, the third day after the full moon, the fourth day after the new moon, the tenth day of the lunar month, the sixteenth day of the month.

237. Kuu aupuni, kuu aina, umikumamalua aupuni! My government, my land, twelve governments.

Answer: A clock.

A clock tells the time of your death and everything else.

238. Pupue wale kaula, lea wale kaula, moe, moe ae i Kaniku iwaenakonu o ka ino. We lie in wait, we enjoy, we sleep, sleep at Kaniku in the midst of the storm.

Answer: A lua fight.

The art of breaking the bones, or of paralyzing the muscles is known as "lua."

239. Ku ka pahu, lele ko pili: The box stands, your waste matter flies.

Answer: Cuspidor.

240. Paa ka paehumu, lele ko pili: The railing stands, your waste matter flies.

Answer: The spittle.

241. Kuu mau koi, nana e kalai na waa liilii, he waa kia loa: My adzes, that hew little canoes and long-masted canoes.

Answer: Footprints, large and small, on the trail.

242. Hele ka makua me ke kalahala, noho ke keiki me ke onaona: The parent goes with forgiveness, the child stays with fragrance.

Answer: Hala wreath.

A play on the words "hala" and "kalahala."

243. Kuu kanaka, ai ma ke kua, hoolepo i ke alo: My man, that eats at the back and voids in front.

Answer: An adz.

244. Ia oe e ala ana i ke kakahiaka a hele, ehia olua? When you get up in the morning and go, how many are there of you?

Answer: Two; one human body and one shadow.

245. Make ka io, uwe mai ka iwi, auwe, auwe, kuu kane o na pali hauliuli o Koolau. The flesh dies, the bone cries, "O my, my husband of the green-clad cliffs of Koolau."

Answer: A gourd flute.

The gourd is picked and cleaned ("flesh dies"), and fashioned into a flute which when played upon plainly sounds ("bone cries"), the words spoken into it in lament.

246. Kuu kanaka leo nui: My man of the loud voice.

Answer: Thunder.

247. Kuu wahine eha piko: My wife with four navels.

Answer: A *lauhala* mat.

248. Kuu wahi kanaka, akahi hookahua i Koolau a hanau i Hana, nui i Kipahulu, kanaka makua i Kaupo, Poohina i Kahikinui, make i Honuaula. My little man, conceived in Koolau and born at Hana, becomes big at Kipahulu, a mature man at Kaupo, grey-haired at Kahikinui, dies at Honuaula.

Answer: The *kiu* wind.

249. Lahilahi ke kua, a lahilahi ke alo, i kapa na iwi iwaho ka naau. The back is thin, and the front is thin, the bones are on the sides, and the inwards, outside.

Answer: A kite.

250. Aia au me na moku, waapa, waa, na mea kolo, na mea lele ame ke kanaka: I am with ships, boats, canoes, creeping things, flying things, and men.

Answer: Decay.

251. Ka ele i uka, ka ele i kai, ka ele iwaena, ka ele-ke: The "ele" in the upland, the "ele" in the lowland, the "ele" in the middle, the "ele ke."

Answer: The *elepaio* bird, the black crab (*elemihi*), the old man (*elemakule*), the cockroach (*elelu*).

A play on the word "ele."

252. Kuu umeke pakaka: My large calabash.

Answer: The earth.

253. He ua ka upena, he makani ke kapeku: The rain is the net, the wind drives it in.

Answer: The kukui candlenut.

The rain ripens the nut and the wind blows it down.

254. Heaha ke au make o ka aina?: What is the death period of the land?

Answer: The period of overthrow is the death period of the land.

This refers to an upheaval of the government.

255. Ka manai aia i Kahiki: The needle that strings wreaths, is at Kahiki (Tahiti).

Answer: Iron.

Any foreign land is designated by "kahiki."

256. Kuu wahi ua, hele pu me ke kanaka: My rain, that goes together with man.

Answer: Haughtiness.

A play on the word "ua" (*vain*; rain).

257. Ka piko pau i ka iole: The navel string eaten by the rat.

Answer: A thief.

It is a belief among the Hawaiians that a person whose navel string is eaten by a rat, becomes a thief.

258. Owai ka poe i kapaia he akua ulaula e kahiko?: Who were the people that were called red mouth gods by the Hawaiians in former days?

Answer: The foreigners.

They had cigars in their mouths.

259. I ka wa hea e walawala ai ka namu a ka holokahiki?: When is a sailor's English spoken brokenly?

Answer: When at sea.

A mele recites: "Namu mai walawala, Pakake launa ole. (When spoken, it is topsy-turvy, sounds very chatty.)"

260. No ke aha i like ai ke kahiko o ka wahine kanaka me ke kauawe imu?: Why is the dress of the Hawaiian woman like the coverings of an oven?

Answer: Because an *imu* (oven) is called "my woman of many pa-us."

261. Nihi aku ae mai: Go quietly, step this way.

Answer: Nihinihi ae.

A play on "nihi" (quietly) and "ae" (go on).

262. Kuu hulu ku nae: My feathers that stand.

Answer: Pahulu and Nanae.

A play on "hulu" (feather) and "nae" (finished).

263. Kui i ka niau ka ia opulupulu, kuu ia hoolono i ke kai la, kuu ia: Strung on the coconut rib the spoiled fish; my fish that listens to the sea, my fish.

Answer: Cooked kukui nuts strung on a coconut rib.

264. Ku mai au-hookahi. Ku mai au-e elua, ku mai au-e ekolu. Pau wau-e: I stand one, I stand two, I stand three, I am finished.
Answer: The third, fourth, fifth, and sixth nights of the moon.
These nights are called, *kukahi, kulua, kukolu, ole kupau*.
265. Kuikui malumalu kaula: We are linked together in the shade.
Answer: Waimalu.
A play on "malumalu" and the last four letters of "Waimalu."
266. Ko ia kaula e ke au: We are drawn by the current.
Answer: Waiau.
A play on "au" and the last two letters of "Waiau."
267. E kipa kaula e ai: Let us go in and eat.
Answer: Aiea.
A play on "ai" and the first two letters of "Aiea."
268. Mai hoohalawai ia oe: Do not allow yourself to be met.
Answer: Halawa.
The word "halawa," is found in "hoohalawai" and the answer, "Halawa."
269. E noho kaula i ka lua: Let us stay in the hole.
Answer: Moanalua.
This is another play on the words "lua" and the last three letters of the answer, Moanalua (a district on Oahu).
270. Hoopiopio hau kaula: Let us bend hau trees.
Answer: Kahauiki.
A play on the word "hau."
271. Hookekee lihi kaula: Let us move slightly.
Answer: Kalihi.
A play on the last four letters of the answer, "Kalihi," and the word "lihi."
272. E pii kaula i ka lama: Let us go up for "lama" wood.
Answer: Kapalama.
A play on the word "lama" repeated in the answer, "Kapalama."
273. E nunu a paa haawe: Roll tight and carry on the back.
Answer: Honolulu.
The word "nunu" sometimes takes the place of "lulu"—another play on words.
274. Kiki kuu ohe ilaila: My bamboo squirted there.
Answer: Waikiki.
The play on words here is "kiki."
275. Kike ka hua o ka alae: Break the egg of the *alae* bird.
Answer: Waialae.
A play on the last letters of "Waialae" and "alae" bird.
276. He wahine oho lupe keia: This woman has trailing hair.
Answer: Wailupe.
A play on the word "lupe" and "oho" (hair).

277. Ouou ka manu o Kaula: The birds of Kaula are chirping.
Answer: Kuliouou.
"Ouou" is the sound a bird makes. This is a play on the last four letters of Kuliouou (a district on Oahu) and "ouou" (chirping).
278. Puoa ka lau o ka niu: The leaves of the coconut are still unopened.
Answer: Niu.
Niu means coconut, also a district name.
279. He wahine hee koko keia: This woman is with blood.
Answer: Koko head.
"Koko" means blood, as in a hemorrhage. The word "wahine" (woman) has no particular significance, but is used for the sake of the rhythm.
280. Pauma ka wahine i ka lae kahakai: The woman weeps at the seashore.
Answer: Hanauma.
A play on "auma" in "pauma" and "Hanauma" (a bay of Oahu).
281. Kuu wahi ai imu, elua no pohaku moa: My food of the oven which takes but two stones to cook it.
Answer: The hala nut.
To get the meat, two stones are used to crack the nut.
282. Kuu wahi ia ili ole: My skinless fish.
Answer: Taro tops.
A taro top has the same place on the menu as has fish in that both are eaten with poi, therefore the similarity.