

KU'U ĒWE, KU'U PIKO, KU'U IWI, KU'U KOKO: Mālama i nā Iwi Kūpuna



‘ŌLELO NO‘EAU PERTAINING TO IWI KŪPUNA



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Reference:

‘Ōlelo No‘eau: Hawaiian Proverbs & Poetical Sayings.

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INTRODUCTION

The ‘Ōlelo No‘eau (ON) collected here either pertain directly to iwi kūpuna, contain the word iwi, or indirectly reference iwi or pertain to practices and values relevant to iwi kūpuna. In total, 28 unique ‘Ōlelo No‘eau have been collected.

In some cases, ‘Ōlelo No‘eau containing the word “iwi” may not appear to be directly relevant to the practice to mālama i nā iwi kūpuna through the translation and description offered by Pukui, as in the example of the term “iwi kuamo‘o” or “homeland.” However, the way the word “iwi” is utilized within these passages offers a greater contextualization for the importance of iwi to Kānaka Hawai‘i, and reinforces how iwi are a very crucial framework for our existence and identity.

The ‘Ōlelo No‘eau are organized first by alphabetical arrangement of themes and sub-themes, alphabetically, and then the ‘Ōlelo No‘eau are listed in numerical order within each theme and sub-theme. Themes and sub-themes were generally derived from the content and kaona of each ‘Ōlelo No‘eau, but in some cases, these themes have been taken from their classification in the index of Pukui’s publication as is the case with the “SORCERY” theme. Such themes have been maintained so that any relevance to specific practices that may have been inferred by Pukui may not be easily overlooked. The page number for each ‘Ōlelo No‘eau is listed following the ‘Ōlelo No‘eau number (i.e. ON #135:17). Some ‘Ōlelo No‘eau are relevant to multiple themes and/or sub-themes and are therefore listed multiple times. Diacritical markings, and the lack of diacritical markings are maintained as found in Pukui’s publication.

BURIALS

‘A‘ohe e nalo ka iwi o ke ali‘i ‘ino, o ko ke ali‘i maika‘i ke nalo.

The bones of an evil chief will not be concealed, but the bones of a good chief will.

When an evil chief died, the people did not take the trouble to conceal his bones. (ON #135:17)

Hiding Iwi of the Deceased

Ka lua kupapa‘u o na ali‘i.

The burial place of chiefs.

Ka‘ū, Hawai‘i, where the bones of many noted ones are hidden in secret caves. (ON #1449:157)

O na hōkū o ka lani ka i ‘ike ia Pae. Aia a loa‘a ka pūnana o ke kōlea, loa‘a ‘oia ia ‘oe.

Only the stars of heaven know where Pae is. When you find a plover’s nest, then you will find him.

Said of something so well hidden that it will not be found. Pae was a priest in the reign of ‘Umi. He was so lucky in fishing that the chief desired his bones for fishhooks after his death. When Pae died, his sons hid his bones so well that none of the chiefs and priests could find them. The sons would say, “When you find the nest of the plover then you will find him.” But ‘Umi enlisted the

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help of a noted priest of Kaua‘i, who saw the ghost of Pae drinking from a spring in Waimanu Valley. Thus were the bones of Pae found and made into fishhooks for the chief. The sons of Pae were reminded that the chief was using their father’s bones for hooks by his constant cry, “O Pae, hold fast to our fish!” (ON #2514:274)

O Ulumaheihei wale no, iāia o loko, iāia o waho.

Ulumaheihei knows everything inside and out.

One who knows everything. Ulumaheihei was a very close friend of Kamehameha, who renamed him Hoapili. He was the king’s most trusted friend and knew every affair of the kingdom. It was to him that Kamehameha entrusted his bones after death. (ON #2541:277)

Lamenting Those Buried Away from Home

Waiho i Kaea ka iwi o kamahele.

Left in Kaea, the bones of the traveler.

The two sisters Kihalaninui and Kapapaku‘iali‘i went to Hawai‘i to seek Konakaimehala‘i, the husband of the former. They took with them a small daughter of Kihalaninui and a wooden image named Pili. They landed at Pololū in Kohala and went to Kahuwā, where the child died. There the child and image were laid away together. In lamenting, Kapapaku‘iali‘i cried these words. This saying is now applied to anyone who dies away from his homeland. (ON #2906:318)

CHIEFS

‘A‘ohe e nalo ka iwi o ke ali‘i ‘ino, o ko ke ali‘i maika‘i ke nalo.

The bones of an evil chief will not be concealed, but the bones of a good chief will.

When an evil chief died, the people did not take the trouble to conceal his bones. (ON #135:17)

He mau iwi māmā ko ke kanaka o ke ali‘i.

The servant of a chief has bones that are light of weight.

He who serves the chief must be active and alert. (ON #808:88)

Ka lua kupapa‘u o na ali‘i.

The burial place of chiefs.

Ka‘ū, Hawai‘i, where the bones of many noted ones are hidden in secret caves. (ON #1449:157)

Ko‘ele na iwi o Hua i ka lā.

The bones of Hua rattled in the sun.

A warning not to talk too much of one’s kin. Also, a reminder that trouble is sure to befall those who destroy the innocent. Hua was a chief of Maui who heeded the lies of jealous men and ordered the death of his faithful priest, Luaho‘omoe. Before he died, he sent his sons to the mountain for safety, because it was foretold by gods what was to come over the land. After his

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death, drought and famine came. Many died, including the chief Hua. There was no one to hide his remains, so his bones were left exposed to sun and wind. Also expressed *Nakeke na iwi...* (ON #1811:194)

O Ulumaheihei wale no, iāia o loko, iāia o waho.

Ulumaheihei knows everything inside and out.

One who knows everything. Ulumaheihei was a very close friend of Kamehameha, who renamed him Hoapili. He was the king's most trusted friend and knew every affair of the kingdom. It was to him that Kamehameha entrusted his bones after death. (ON #2541:277)

Containers for Iwi

Make o Keawe a ku i ke kā'ai.

Keawe died and stood in the kā'ai.

The *kā'ai* is a plaited container for the bones of the deceased chief. The head was placed in an upper compartment and the bones of the body in the lower one, which was shaped like an armless, legless torso. (ON #2109:229)

CONDITION OF IWI

He huaka'i paoa, he pili i ka iwi.

An unlucky journey in which the body was wagered.

Suffering. (ON #597:68)

He iwi koko.

Blooded bones.

A living person. (ON #646:73)

He iwi koko 'ole.

Bloodless bones.

A dead person. (ON #647:73)

He iwi malo'o.

Dried bones.

Said of one long dead. Sometimes when it was felt that a dead person was the cause of trouble for a living one, the *kahuna* or person in charge would so refer to the deceased. (ON #648:73)

He mau iwi māmā ko ke kanaka o ke ali'i.

The servant of a chief has bones that are light of weight.

He who serves the chief must be active and alert. (ON #808:88)

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Broken or Destroyed Iwi

Ha‘iha‘i na iwi o ke Kolohe.

Broken are the bones of the mischiefmaker.

Said of one who is caught in mischief and given a trouncing. (ON #410:51)

He hale kipa no la ho‘i ko ke kōlea ha‘iha‘i ‘e ‘ia na iwi.

The house of a plover might have been that of a friend if one hadn't broken his bones.

A stranger might have been a friend if he hadn't been treated so shamefully. (ON #564:66)

Flesh Removed from Iwi

Holehole iwi.

To strip the flesh off the bones.

To speak evil of one's kith and kin, or to reveal confidences that will result in trouble for another. (ON #1051:112)

Hō‘ole ka waha, holehole ‘ia no ka iwi.

Though the mouth denies one's guilt, his bones are stripped anyway.

Said of those who deny guilt but are punished anyway. This saying originated in the time of Kamehameha I, when thieves and murderers were severely punished even though they claimed innocence. (ON #1096:117)

Ka i‘a holehole iwi o ka ‘āina.

The fish of the land that strips the flesh from bones.

Goats. When one pursues them for meat, many a limb suffers skinning and bruises. (ON #1337:145)

Hard or Strong Iwi

Hānau ‘ia i ka pō Lā‘au, lā‘au na iwi, he koa.

Born was he on a Lā‘au night for his bones are hard and he is fearless.

Said of a bold, fearless person. Lā‘au nights are a group of nights in the lunar month. The days following each of these nights are believed to be good for planting trees. (ON #464:56)

DESECRATION

O na hōkū o ka lani ka i ‘ike ia Pae. Aia a loa‘a ka pūnana o ke kōlea, loa‘a ‘oia ia ‘oe.

Only the stars of heaven know where Pae is. When you find a plover's nest, then you will find him.

Said of something so well hidden that it will not be found. Pae was a priest in the reign of ‘Umi. He was so lucky in fishing that the chief desired his bones for fishhooks after his death. When Pae died, his sons hid his bones so well that none of the chiefs and priests could find them. The sons

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would say, “When you find the nest of the plover then you will find him.” But ‘Umi enlisted the help of a noted priest of Kaua‘i, who saw the ghost of Pae drinking from a spring in Waimanu Valley. Thus, were the bones of Pae found and made into fishhooks for the chief. The sons of Pae were reminded that the chief was using their father’s bones for hooks by his constant cry, “O Pae, hold fast to our fish!” (ON #2514:274)

EXPOSED IWI

‘A‘ohe e nalo ka iwi o ke ali‘i ‘ino, o ko ke ali‘i maika‘i ke nalo.

The bones of an evil chief will not be concealed, but the bones of a good chief will.

When an evil chief died, the people did not take the trouble to conceal his bones (ON #135:17)

Kaula‘i na iwi i ka lā.

To bleach the bones in the sun.

To talk freely and unkindly of one's family to outsiders. (ON #1618:174)

Ko‘ele na iwi o Hua i ka lā.

The bones of Hua rattled in the sun.

A warning not to talk too much of one’s kin. Also, a reminder that trouble is sure to befall those who destroy the innocent. Hua was a chief of Maui who heeded the lies of jealous men and ordered the death of his faithful priest, Luaho‘omoe. Before he died, he sent his sons to the mountain for safety, because it was foretold by gods what was to come over the land. After his death, drought and famine came. Many died, including the chief Hua. There was no one to hide his remains, so his bones were left exposed to sun and wind. Also expressed *Nakeke na iwi...* (ON #1811:194)

Mai kaula‘i wale i ka iwi o na kupuna.

Do not dry out the bones of the ancestors.

Do not discuss your ancestors too freely with strangers, for it is like exposing their bones for all to see. (ON #2069:225)

IMMATURITY

Aia i ka mole kamali‘i, ‘a‘ohe i o‘o ka iwi.

Still rooted in childhood when the bones have not matured.

Said either of a person who is still a child, either physically or mentally. (ON #40:7)

Hana ka iwi a kanaka makua, ho‘ohoa.

First get some maturity into the bones before challenging. (ON #457:55)

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When an evil chief died, the people did not take the trouble to conceal his bones. (ON #135:17)

He makau hala ‘ole.

A fishhook that never fails to catch.

A boast of a person who attracts the opposite sex and holds his or her attention. (ON #789:87)

Ka lua kupapa‘u o na ali‘i.

The burial place of chiefs.

Ka‘ū, Hawai‘i, where the bones of many noted ones are hidden in secret caves. (ON #1449:157)

Make o Keawe a ku i ke kā‘ai.

Keawe died and stood in the kā‘ai.

The kā‘ai is a plaited container for the bones of the deceased chief. The head was placed in an upper compartment and the bones of the body in the lower one, which was shaped like an armless, legless torso. (ON #2109:229)

O ka hana ia a ka lawai‘a iwi paoa, iho no ka makau, pi‘i no ka i‘a.

That is the way of a fisherman with lucky bones - down goes his hook, up comes a fish.

Said of a lucky person. It was believed that certain people's bones brought them luck in fishing. When they died their bones were sought for the making of fishhooks. (ON #2403:262)

O na hōkū o ka lani ka i ‘ike ia Pae. Aia a loa‘a ka pūnana o ke kōlea, loa‘a ‘oia ia ‘oe.

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‘OHANA

Ho‘i hou i ka iwi kuamo‘o.

Return to the backbone.

To return to the homeland or family after being away. (ON#1024:109)

Ku‘u ēwe, ku‘u piko, ku‘u iwi, ku‘u koko.

My umbilical cord, my navel, my bones, my blood.

Said of a very close relative. (ON #1932:207)

Ola na iwi.

The bones live.

Said of a respected oldster who is well cared for by his family. (ON #2488:272)

Caring for ‘Ohana/Closeness to ‘Ohana

He kaikamahine ke keiki, ola na iwi; o ke keiki kāne he hānai mākua hūnōwai.

A girl child brings life to the bones [of her parents], but a boy child supports his parents-in-law.

In old Hawai‘i, a man went to live with his wife's parents, while a woman remained with her own. (ON #662:74)

Speaking Negatively of ‘Ohana

Holehole iwi.

To strip the flesh off the bones.

To speak evil of one's kith and kin, or to reveal confidences that will result in trouble for another. (ON #1051:112)

Kaula‘i na iwi i ka lā.

To bleach the bones in the sun.

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PLACE-BASED REFERENCES

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SORCERY

He makau hala ‘ole.

A fishhook that never fails to catch.

A boast of a person who attracts the opposite sex and holds his or her attention. (ON #789:87)

TOOLS

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REFERENCE TABLE OF 'ŌLELO NO'EAU

Topic	Subtopic	'Ōlelo No'eau #
Burials	General	ON #135
	Hiding Iwi of the Deceased	ON #1449 ON #2514 ON #2541
	Lamenting Those Buried Away From Home	ON #2906
Chiefs	General	ON #135 ON #808 ON #1449 ON #1811 ON #2541
	Containers for Iwi	ON #2109
Condition of Iwi	General	ON #597 ON #646 ON #647 ON #648 ON #808
	Broken or Destroyed Iwi	ON #410 ON #564
	Flesh Removed from Iwi	ON #1051 ON #1096 ON #1337
	Hard or Strong Iwi	ON #464
Desecration	General	ON #2514
Exposed Iwi	General	ON #135 ON #1618 ON #1811 ON #2069
Immaturity	General	ON #40 ON #457
Mana Within Iwi	General	ON #135 ON #789 ON #1449 ON #2109 ON #2403 ON #2514 ON #2541
'Ohana	General	ON #1024 ON #1932

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		ON #2488
	Caring for ‘Ohana/ Closeness to ‘Ohana	ON #662
	Speaking Negatively of ‘Ohana	ON #1051 ON #1618
Place-Based References	General	ON #1449 ON #1811 ON #2109 ON #2906
Sorcery	General	ON #789
Tools	General	ON #789 ON #2403 ON #2514