

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



‘ŌLELO NO‘EAU PERTAINING TO MO‘OKŪ‘AUHAU



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Reference:

‘Ōlelo No‘eau: Hawaiian Proverbs & Poetical Sayings.
Bernice P. Bishop Museum Special Publication No. 71.
1983, Mary Kawena Pukui (Collector, Translator and Annotator)
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INTRODUCTION

The 'Ōlelo No'eau (ON) collected here either pertain directly to genealogy, contain the word ancestors, or indirectly reference descendants or pertain to practices and values relevant to mo'okū'auhau. In total, 70 unique 'Ōlelo No'eau have been collected.

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, 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.

ANCESTORS

'A'ohe 'oe no ko'u hālau.

You are not of my shed.

Why do you presume to know who my ancestors are? (ON #196:24)

He alii no mai ka pa'a a ke alii; he kanaka no mai ka pa'a a ke kanaka.

A chief from the foundation of chiefs; a commoner from the foundation of commoners.

A chief is a chief because his ancestors were; a commoner is a commoner because his ancestors were. Often said to a young person of chiefly lineage to warn that if he wishes to preserve the rank of his descendants, he should see that his mate is of chiefly rank and not a commoner. (ON #540:63)

He ipu ho'oilina mai na kupuna mai.

An inherited container from the remotest ancestress.

Said of the womb, the container by which the family line continues. (ON #642:73)

He pili nakekeke.

A relationship that [fits so loosely it] rattles.

Said of a questionable claim of relationship. (ON #894:96)

I ulu no ka lālā I ke kumu.

The branches grow because of the trunk.

Without our ancestors we would not be here. (ON #1261:137)

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Ke ēwe hānau o ka ‘āina.

The lineage born of the land.

A native Hawaiian who is island-born and whose ancestors were also of the land. (ON #1691:182)

Moe kupuna i ka mamo, a puka hou mai no na mamo.

Ancestors slept with descendants, and more descendants were born.

Said when a girl mates with a supernatural lover in a dream and later bears him a child. The lover might be a family ‘aumakua, hence the reference to an ancestor. (ON #2171:236)

Boasting of Ancestors

Aia a pa‘i ‘ia ka maka, ha‘i ‘ia kupuna nana ‘oe.

Only when your face is slapped should you tell who your ancestors are.

Hawaiians were taught never to boast of illustrious ancestors. But when one is slandered and called an offspring of worthless people, he should mention his ancestors to prove that the statement is wrong. (ON #31:6)

Discussion of Ancestors

Aia a pa‘i ‘ia ka maka, ha‘i ‘ia kupuna nana ‘oe.

Only when your face is slapped should you tell who your ancestors are.

Hawaiians were taught never to boast of illustrious ancestors. But when one is slandered and called an offspring of worthless people, he should mention his ancestors to prove that the statement is wrong. (ON #31:6)

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

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)

Habits Acquired from Ancestors

He meheuheu mai na kupuna.

Habits acquired from ancestors. (ON #817:89)

CHIEFS

Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka.

Born was the land, born were the chiefs, born were the common people.

The land, the chiefs, and the commoners belong together. (ON #466:56)

Nā ali‘i mai ka pō mai.

Chiefs from the night.

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



Chiefs whose ancestors were chiefs in remote antiquity and were recognized by the gods. (ON #2203:241)

Papani ka uka o Kapela; pua‘i hānono wai ‘ole o Kukaniloko; pakī hunahuna ‘ole o Holoholokū; ‘a‘ohe mea nana e ‘a‘e paepae kapu o Līloa.

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

The old chiefs and their sacredness are gone; the descendants are no longer laid to rest at Kapela-kapu-o-Kaka‘e at ‘Iao; the descendants no longer point to Kukaniloko on O‘ahu and Holoholokū on Kaua‘i as the sacred birthplaces; there is no one to tread on the sacred places in Waipi‘o, Hawai‘i, where Līloa once dwelt. (ON #2602:286)

Ancestry of Ali‘i

‘Ili‘ili o Hāloa.

Pebbles of Hāloa.

Descendants of chiefs of Hāloa, grandson of Wākea and Papa, or any chiefs descended from the gods. (ON #1227:133)

Nā ali‘i mai ka pō mai.

Chiefs from the night.

Chiefs whose ancestors were chiefs in remote antiquity and were recognized by the gods. (ON #2203:241)

Na ali‘i o ke kuamo‘o o Hāloa.

Chiefs of the lineage of Hāloa.

Said of high chiefs whose lineage goes back to ancient times – to Hāloa, son of Wākea. Wākea mated with Ho‘ohokukalani and had two sons, both names Hāloa. The older Hāloa was born a taro, the younger one a man. It was this younger brother that the high chiefs name with pride as their ancestor. (ON #2204:241)

Approachability of Chiefs

He pali mania na li‘i.

The chiefs are like sheer cliffs.

The chiefs are not easily approached. (ON #880:95)

He weo ke kanaka; he pano ke ali‘i.

A commoner is dark; a chief is darker still.

A commoner is reddened in the sunlight and is as approachable as day; but a chief surrounded by kapu is as unapproachable as the black of night. (ON #983:105, 106)

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Burial of Chiefs

Ka pali kāohi kumu ali'i o 'Īao.

The cliff of 'Īao that embraces the chiefly sources.

'Īao, Maui, was the burial place of many chiefs of high rank who are the ancestors of living chiefs. (ON #1529:165)

Family of Chiefs

Hua kanawao ka liko o ke kapu.

Kanawao seeds produce sacred leaf buds.

The seeds of the *kanawao*, a small tree, were believed to help in making a woman fertile. In royal chants, large families of chiefs were sometimes compared to *kanawao* trees and their seeds. (ON #1118:119)

Genealogy

He ali'i no ka malu kukui.

A chief of the kukui shade.

A chief who has something shady in his genealogy that he doesn't care to discuss. (ON #539:63)

DESCENDANTS

He mamō na Hālō me Kī'ei.

A descendant of Peep and Peer.

Said of a snoopy person. (ON #793:87)

He mamō na Kamapua'a.

A descendant of Kamapua'a.

Said of a man who behaves like a beast, especially where women are concerned. Kamapua'a was the hog god of Kaliuwa'a. There are many stories about his pursuits of women. (ON #794:87)

I lohe i ka 'ōlelo a ho'okō, e ola auane'i a laupa'i.

One who hears good counsel and heeds [it] will live to see many descendants. (ON #1229:133)

Moe kūpuna i ka mamō, a puka hou mai no na mamō.

Ancestors slept with descendants, and more descendants were born.

Said when a girl mates with a supernatural lover in a dream and later bears him a child. The lover might be a family *'aumakua*, hence the reference to an ancestor. (ON #2171:236)

Descendants of Chiefs

E ni'aupī'o ka lani.

May the chief remain of highest rank.

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



A blessing on a high chief: may he and his descendants live on in purity of rank. (ON #359:43)

‘Ili‘ili o Hāloa.

Pebbles of Hāloa.

Descendants of chiefs of Hāloa, grandson of Wākea and Papa, or any chiefs descended from the gods. (ON #1227:133)

Papani ka uka o Kapela; pua‘i hānono wai ‘ole o Kukaniloko; pakī hunahuna ‘ole o Holoholokū; ‘a‘ohe mea nana e ‘a‘e paepae kapu o Līloa.

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

The old chiefs and their sacredness are gone; the descendants are no longer laid to rest at Ka-pela-kapu-o-Kaka‘e at ‘Īao; the descendants no longer point to Kukaniloko on O‘ahu and Holoholokū on Kaua‘i as the sacred birthplaces; there is no one to tread on the sacred places in Waipi‘o, Hawai‘i, where Līloa once dwelt. (ON #2602:286)

Descendants of Gill Fins

Na mamō i ka halo o Kūa.

The descendants of the gill fins of Kūa.

The people of Ka‘ū, Hawai‘i, are related to Kūa, the great shark god and protector of that district, by descent from his human sister. (ON #2261:247)

Descendants of gods

‘Ili‘ili o Hāloa.

Pebbles of Hāloa.

Descendants of chiefs of Hāloa, grandson of Wākea and Papa, or any chiefs descended from the gods. (ON #1227:133)

Descendants of I

E akahele i ka mamō a I, o kolo mai ka mole uaua.

Beware of the descendant of I, lest the tough roots crawl forth.

A warning uttered by Palena, a chief of Kohala, who saw Kua‘ana-a-I cruelly treated by the chiefs of Kona. Kua‘ana later went to see the people of his mother, Ho‘oleiali‘i, in Hāna, and to help the chiefs of Hilo in fighting those of Kona. (ON #253:32)

Ka hālau a ‘Ī.

The house of ‘Ī.

The descendants of ‘Ī, who extended through Hāmākua, Hilo, Puna, and Ka‘ū. One of these was ‘Īmakakoloa, who was condemned to death by Kamehameha. According to the historian

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Kamakau, Īmakakoloa was put to death in Kama'oa. But according to the people of Ka'ū, a junior kinsman of similar appearance was substituted at the execution. (ON #1292:141)

Ke momole nei no ka mole o 'Ī.

The Ī chiefs still adhere to their taproots.

The descendants of 'Ī hold fast. (ON #1768:190)

Descendants of Rebels

Na mamo a ke kipi.

Descendants of rebels.

Said of the people of Ka'ū, who rebelled against oppression. (ON #2260:247)

Descendants of Sharks

Na mamo i ka halo o Kūa.

The descendants of the gill fins of Kūa.

The people of Ka'ū, Hawai'i, are related to Kūa, the great shark god and protector of that district, by descent from his human sister. (ON #2261:247)

FAMILY

Ho'okāhi no hulu like o ia po'e.

Those people are all of the same feather. (ON #1074:115)

Pili 'ohā, he kāmau mai mawaho.

A taro-offshoot relationship added to the outside of the corm.

One who was not a relative, yet is a member of the household. (ON #2652:291)

Background

'A'ohē like o ka 'ili.

The skin is not alike.

Some Hawaiians have an aversion to wearing someone else's clothing, not knowing whether they are equals in bloodline, rank, or background. This saying does not express that they are of a different race, only of different family backgrounds. (ON #172:21)

Ka lā'au kumu 'ole o Kahilikolo.

The trunkless tree of Kahilikolo.

Said of one who lacks a family background. Famed in many Kaua'i chants and legends is the trunkless koa tree of Kahilikolo. The tree does not grow upright but spreads over the ground. To say that one has found the trunk of Kahilikolo is to say that he has found nothing. (ON #1419:154)



Extended

Hilina'i Puna, kālele ia Ka'ū.

Puna leans and reclines on Ka'ū.

Said of one who leans or depends on another. The ancestors of these two districts were originally of one extended family. The time came when those of each district decided to have a name of their own, without breaking the link entirely. Those in Ka'ū referred to themselves as the Mākaha and those in Puna as the Kumākaha. These names are mentioned in the chants of the chiefs of Ka'ū. (ON #994:107)

Importance

He hulu makua.

A feather parent.

When most of the relatives of the parents' generation were gone, the few left were referred to as *hulu mākua* and considered as precious and choice as feathers. *Hulu* can refer to relatives as far back as three generations. (ON #601:69)

Love Among

E kolo ana no ke ēwe i ke ēwe.

The rootlet will creep toward the rootlets.

Of the same origin, kinfolk will seek and love each other. (ON # 322:39)

Ho'i hou i ka mole.

Return to the taproot.

The return to love and loyalty for kith and kin after a severing of relationship. (ON #1025:109, 110)

O ke keiki he loa'a i ka moe, o ka pōki'i 'a'ole.

One can produce a child by sleeping with a mate, but he cannot produce a younger brother or sister.

Great affection between brothers and sisters, and especially for younger siblings, was not rare in olden days. (ON #2461:268)

Loyalty to Family

Ho'i hou i ka mole.

Return to the taproot.

The return to love and loyalty for kith and kin after a severing of relationship. (ON #1025:109, 110)

Respect Within

I pa'a iaia 'a'ole 'oe e puka.

If it had ended with him [or her] you would not be here.

Said to a younger sibling to encourage more respect for an elder. (ON #1249:135)



I pa‘a i ka hānau mua, ‘a‘ole e puka na pōki‘i.

Had the mother died in bearing the oldest, all the others would not have been born.

Said in reminding brothers and sisters to respect the hiapo (eldest). (ON #1250:135, 136)

I pa‘a i kona kupuna ‘a‘ole kākou e puka.

Had our ancestors died in bearing our grandparent, we would not have come forth.

Said to remind a member of the family to respect the senior line, because they came first. Also expressed *I pa‘a i kona Makua...* (ON #1251:136)

Support of Family

He nahā ipu auane‘i o pa‘a i ka hupau humu.

It isn't a break in a gourd container that can be easily mended by sewing the parts together.

A broken relationship is not as easily mended as a broken gourd. Also, the breaking up of the family brought a stop to the support each gave the other. (ON #831:91)

Symbol of Family

Kukui ‘ā mau i ka awakea.

Torch that continues to burn in daylight.

A symbol of the family of Iwikauikaua. After his daughter was put to death by one of his wives, this chief made a tour of the Island of Hawai‘i with torches burning day and night. This became a symbol of his descendants, who included Kalākaua and Lili‘uokalani. (ON #1904:205)

GENEALOGY

Aia a pa‘i ‘ia ka maka, ha‘i ‘ia kupuna nana ‘oe.

Only when your face is slapped should you tell who your ancestors are.

Hawaiians were taught never to boast of illustrious ancestors. But when one is slandered and called an offspring of worthless people, he should mention his ancestors to prove that the statement is wrong. (ON #31:6)

‘A‘ohe ‘oe no ko‘u hālau.

You are not of my shed.

Why do you presume to know who my ancestors are? (ON #196:24)

Eia ua lani a Hāloa i pili ai ka hanu i ke kapu.

Here is a chief descended from Hāloa, whose kapu makes one hold his breath in dread.

A compliment to a chief. To be able to trace descent from Hāloa, an ancient chief, was to be a very high rank from remote antiquity (ON #308:38)

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He ipu ho'oilina mai na kupuna mai.

An inherited container from the remotest ancestress.

Said of the womb, the container by which the family line continues. (ON #642:73)

Kōlea aku i ka 'ohana.

Cry "Plover!" in seeking one's kinfolk.

Names are family possessions. In seeking one's unknown kin, repeat the family names until they are found. (ON 1826:197)

Kūneki na kū'auhau li'ilī'i, noho mai i lalo; ho'okāhi no, o ko ke alī'i ke pī'i i ka 'i'o.

Set aside the lesser genealogies and remain humble; let only one be elevated, that of the chief.

Boast not of your own lineage but elevate that of your chief. Said to members of the junior line of chiefs. (ON #1921:206)

Na kāhi ka malo, na kāhi e hume.

The loincloth of one, the other can wear.

A close relationship. As a general rule, Hawaiians would not wear the clothing of people other than blood relatives. In explaining genealogy to a young relative, this conveyed the idea that a relationship was near enough to warrant the wearing of each other's clothing. (ON #2223:243)

Nona ka 'ūmi'i lauwiki i ka pāka'awili.

His is the tie that is twisted and entangled into one that holds fast.

His ancestors have intermarried and re-intermarried to preserve the bloodline of his family. He is therefore of a very high and *kapu* rank. (ON #2342:254, 255)

Boasting of Genealogy

Kūneki na kū'auhau li'ilī'i, noho mai i lalo; ho'okāhi no, o ko ke alī'i ke pī'i i ka 'i'o.

Set aside the lesser genealogies and remain humble; let only one be elevated, that of the chief.

Boast not of your own lineage but elevate that of your chief. Said to members of the junior line of chiefs. (ON #1921:206)

False

'A'ohe 'ina'i komo 'ole o ka 'ai.

There is no meat that doesn't taste good with poi.

Let it go at that. Used especially with regard to genealogy to mean: Even if one claims kinship with me, it doesn't matter whether the connection is genuine. My life will continue; I can still eat poi. (ON #151:19)

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Incomplete

Ke hi'i la 'oe i ka paukū waena, he neo ke po'o me ka hi'u.

You hold the center piece without its head and tail.

You know only the middle part of the genealogy or legend. What about the origin and the latter part? (ON #1696:183)

Performance

He i'a mo'a 'ole i kālua.

A fish that can never be cooked.

Said of a person of low rank. Nothing can change his genealogy. (ON #611:70)

Questionable

He pili nakekeke.

A relationship that [fits so loosely it] rattles.

Said of a questionable claim of relationship. (ON #894:96)

Uncertain

He ali'i no ka malu kukui.

A chief of the kukui shade.

A chief who has something shady in his genealogy that he doesn't care to discuss. (ON #539:63)

He kanaka no ka malu kukui.

A person from the kukui tree shade.

A person of uncertain parentage; one who has in his veins the blood of chiefs as well as commoners. Similar to *Kūkae pōpolo* (Excreta of the *pōpolo* berries [that have been eaten]). (ON #668:75)

GHOSTS/SPIRITS

E hānai 'awa a ikaika ka makani.

Feed with 'awa so that the spirit may gain strength.

One offers 'awa and prayers to the dead so that their spirits may grow strong and be a source of help to the family. (ON #275:34)

Annoy the Living

Kama'oma'o, ka 'āina huli hana.

At Kama'oma'o, land of activities.

Ghosts who do not go to the *pō* of their ancestors often wander about in certain areas. Kama'oma'o, Maui, is such a place. The activities of such ghosts usually annoy the living. (ON #1481:160)



KAPU

Nona ka ‘ūmi‘i lauwilli i ka pāka‘awili.

His is the tie that is twisted and entangled into one that holds fast.

His ancestors have intermarried and re-intermarried to preserve the bloodline of his family. He is therefore of a very high and *kapu* rank. (ON #2342:254, 255)

Back

He kua ‘ā.

An ignited back.

Said of a person whose back is so *kapu* that no one is permitted to walk behind him. (ON #704:78)

Ke kua a kānāwai.

The back [guarded by] law.

Said of Pele’s back, which was so *kapu* that to stand behind or approach it was punishable by death. Her back was said to be so hot that a bundle of taro leaves placed on it would cook at once. Her priests, chiefs, and certain of her devotees had a similar *kapu* – no one was permitted to walk or pass behind them nor wear anything that had been worn upon such a *kapu* back. (ON #1757:188, 189)

Great

He ‘uhā kapu.

A sacred lap.

Said of one whose *kapu* prohibited him or her from carrying a baby lest it wet the lap. An infant who wet the lap of such a person might be put to death. Such a woman was often unable to rear her own children. (ON #947:101)

KINSHIP

‘A‘ohe ‘oe no ko‘u hālau.

You are not of my shed.

Why do you presume to know who my ancestors are? (ON #196:24)

He pili wehena ‘ole.

A relationship that cannot be undone.

A blood relationship. (ON #896:96)

Ho‘okāhi no hulu like o ia po‘e.

Those people are all of the same feather. (ON #1074:115)

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



Mai ka uka a ke kai, mai kāhi pae a kāhi pae o Ka'ū, he ho'okāhi no 'ohana.

*From the upland to the sea, from end to end of Ka'ū, there is only one family.
The inhabitants of old Ka'ū were of one family. (ON #2068:225)*

Cementing

Ua puka a maka.

Face is seen in the world.

Said of a child who by his birth cements the relationship of his father's family with his mother's. As long as the child lives, the families recognize their kinship with each other. (ON #2852:312)

Claiming Falsely

'A'ohē 'īna'i komo 'ole o ka 'ai.

There is no meat that doesn't taste good with poi.

Let it go at that. Used especially with regard to genealogy to mean: Even if one claims kinship with me, it doesn't matter whether the connection is genuine. My life will continue; I can still eat poi. (ON #151:19)

Claiming Illustrious

Ho'okohu Kaua'ula, ka makani o 'Ulupa'u.

The Kaua'ula wind of 'Ulupa'u claims honors that do not belong to it.

This is a line from an ancient chant. Said in derision of one who steals, then boasts of possession that are not rightly his. Also said of one who claims illustrious relatives. The Kaua'ula wind is a wind of Maui. (ON #1085:116)

Close

'Eu kōlea i kona puapua; 'eu ke kanaka i kona hanu.

A plover stirs its tail; a man stirs because of the breath within.

Said by Ka'iana, who led an army in battle under Kamehameha I. When the Puna fighters refused to battle against Keouakuahu'ula because of the close kinship between their own district and Ka'ū, Ka'iana said this to urge them to think of themselves and their own lives. Encouraged, the warriors resumed fighting and won the victory for Kamehameha. (ON #381:46)

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)

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



Na kāhi ka malo, na kāhi e hume.

The loincloth of one, the other can wear.

A close relationship. As a general rule, Hawaiians would not wear the clothing of people other than blood relatives. In explaining genealogy to a young relative, this conveyed the idea that a relationship was near enough to warrant the wearing of each other’s clothing. (ON #2223:243)

Nona ka malo, na‘u e hume; no‘u ka malo, nana e hume.

His loincloth I could wear; my loincloth he could wear.

Said of very close kin. (ON #2341:254)

Disowned

Hehi i ka pili.

Trample on the relationship.

To abolish or disown the relationship. (ON #576:67)

Wehe ka piko la, e ka hoahānau.

Undone is the naval string, O kinsman.

A family relation is severed. Said by Keopuolani to Kekuaokalani when she attempted to quell a rebellion, meaning that the tie of kinship between the two cousins, Liholiho and Kekuaokalani, was being severed by the latter’s refusal to be reconciled. (ON #2924:320)

In Warfare

‘Eu kōlea i kona puapua; ‘eu ke kanaka i kona hanu.

A plover stirs its tail; a man stirs because of the breath within.

Said by Ka‘iana, who led an army in battle under Kamehameha I. When the Puna fighters refused to battle against Keouakuahu‘ula because of the close kinship between their own district and Ka‘ū, Ka‘iana said this to urge them to think of themselves and their own lives. Encouraged, the warriors resumed fighting and won the victory for Kamehameha. (ON #381:46)

Love Within

E kolo ana no ke ēwe i ke ēwe.

The rootlet will creep toward the rootlets.

Of the same origin, kinfolk will seek and love each other. (ON # 322:39)

Neglect of Kinship

Le‘a ka ‘ai a ka ‘iole, ua nui ka ‘ili.

The rats joyously eat their fill, there are many skins [remaining].

There were two Hilo brothers who lived at Kukuau and Pu‘ueo. The latter was very prosperous but neglectful of his needy brother. One day the Kukuau man decided to visit his wealthy brother and found many friends eating. After watching them for a while he made this remark. It was overheard



by someone who reported it to their host. When he came to see who it was he found that it was his own brother. Sadly he realized then how he had neglected his own kin while outsiders enjoyed his wealth. This saying is sometimes used for one who does for outsiders but neglects his own. (ON #1963:212)

Kinship of Cousins

Na ka mua, na ka muli.

Belonging to the older, belonging to the younger.

An explanation of the parentage of cousins. (ON #2231:244)

Seeking Each Other

E kolo ana no ke ēwe i ke ēwe.

The rootlet will creep toward the rootlets.

Of the same origin, kinfolk will seek and love each other. (ON # 322:39)

Kōlea aku i ka 'ohana.

Cry "Plover!" in seeking one's kinfolk.

Names are family possessions. In seeking one's unknown kin, repeat the family names until they are found. (ON 1826:197)

Unknown

Kōlea aku i ka 'ohana.

Cry "Plover!" in seeking one's kinfolk.

Names are family possessions. In seeking one's unknown kin, repeat the family names until they are found. (ON 1826:197)

With Ghosts

Moe po'o a hi'u i Kalae'oi'o.

Lies head and tail at Kalae'oi'o.

Is up to the neck in trouble. Processions of ghosts were sometimes encountered here. If one had a relative among them, he escaped death; if not, he perished. (ON #2177:237)



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



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



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