

FORNANDER COLLECTION
OF
HAWAIIAN ANTIQUITIES AND
FOLK-LORE

THE HAWAIIANS' ACCOUNT OF THE FORMATION OF THEIR ISLANDS
AND ORIGIN OF THEIR RACE, WITH THE TRADITIONS OF THEIR
MIGRATIONS, Etc., AS GATHERED FROM ORIGINAL SOURCES

BY

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Legend of Pupukeya.

CHAPTER I.

OF PUPUKEA AND MAKAKUIKALANI.—KAMALALAWALU AND LONOIKAMAKAHIKI SURF-RIDING.—PUPUKEA'S PROMPTNESS.—DIALOGUE BETWEEN MAKAKUIKALANI AND PUPUKEA.

PUPUKEA was the younger brother of Lonoikamakahiki,¹ the renowned king of Hawaii, who was of royal ancestry, consequently Pupukeya was indeed a high chief of Hawaii. His body was stout, yet wiry and muscular. Notwithstanding, however, he was a very celebrated warrior. Because of his bravery and strength in battles, therefore he was famous from Hawaii to Niihau.

On account of Pupukeya's boldness, Lonoikamakahiki entrusted the whole of Hawaii into Pupukeya's hand.² It was his to dispossess or to reinstate the chiefs, and to do with as he pleased; and as to Lonoikamakahiki, his was only to exercise royal authority.

When Lonoikamakahiki and Pupukeya sailed and arrived at Lele, which is Lahaina, on Maui, Kamalalawalu,³ the great king of Maui, was living at Keawaiki, in Lele, with his younger brother Makakuikalani.

OF MAKAKUIKALANI.

Makakuikalani⁴ was the younger brother of Kamalalawalu, the famous king of Maui, and Makakuikalani was, moreover, a chief throughout Maui. He was a very courageous soldier and a most distinguished warrior of all Maui. Owing to his dauntless spirit and his strength, Kamalalawalu assigned all of Maui to his control. It was his to disfavor and to award according to his desire; and concerning Kamalalawalu, he simply held kingly sway over Maui.

KAMALALAWALU WITH LONOIKAMAKAHIKI SURF-RIDING.

They slept until the night was passed, when Kamalalawalu said to Lonoikamakahiki: "Let us swim out for surf-riding." Lonoikamakahiki consented. They swam out and, reaching outside of Keawaiki, they commenced to surf; and when the sun was directly overhead (which is the middle of the day) they returned to land, bathed in [fresh] water, then spread out the wet loin cloth to dry, and repaired to the house, and there remained.

¹This is the famous Lono of Hawaiian tradition, originator of the Makahiki or New Year's sports and processional tax-gathering festivities.

²The King's deputy, to act for him in all governmental administration; not as a premier (Kuhina-nui) to confirm royal acts, or edicts, a position originating with Kamehameha I. He is given in the legend of Lonoika-

makahiki, vol. 1, of Fornander Collection, p. 322, as Pupukeya.

³Referred to frequently as Kama, "Maui a Kama," an apt phrase; contemporary also with Kakuhihewa of Oahu.

⁴It is coincident that two younger brothers of ruling kings should be alike famous as warriors, and qualified to administer their governments, contemporaneously.

During this retirement, Kamalalawalu's stewards prepared food, meat, awa, and a water basin.⁵ Wherefore, Lonoikamakahiki⁶ asked Pupukea: "Where is our food and fish; and where is our awa?" Pupukea answered: "They are near by. The meat is chicken, but it is not yet cooked. And as to the awa, it has not been masticated."

Whereat, Lonoikamakahiki, infuriated by Pupukea, sprang forward and slapped his cheek. Pupukea then took the awa and chewed it. Again Lonoikamakahiki sprang forward and struck Pupukea's cheek. Pupukea said to Lonoikamakahiki: "What! is the striking first? Why not first speak, and when the narrow openings of the ear hear the charge, then it will be just to slap?"

PUPUKEA'S PROMPTNESS IN THE PREPARATION OF LONOIKAMAKAHIKI'S FOOD.

While Pupukea was chewing the awa in his mouth, he reached forth one of his hands and seized the chicken (one that belonged to Lonoikamakahiki from Oahu here). He tore the leg apart, salted it, and placed it over a charcoal fire, as also the other leg of the chicken and the entire body. Pupukea baked the chicken with the feathers which had not been pulled off,⁸ but, when turned over the feathers were consumed by the fire. With the mastication of four mouthfuls of awa, the chicken was cooked. Pupukea squeezed out the awa juice into the awa cup and placed it before Lonoikamakahiki who drank it. Having finished drinking, he ate the chicken;⁹ and having completed the meal, Lonoikamakahiki was intoxicated and slept.

At these wonderful performances of Pupukea, an appreciation and strong desire entered Kamalalawalu's mind, because of the skill and promptness of Pupukea in the preparation of the food, and because of the very short time required by the meal; therefore, Kamalalawalu entreated of the king of Hawaii as follows: "O Kalani! King of Hawaii, it is better that I have our¹⁰ steward, for I highly value his efficiency and promptness." Lonoikamakahiki replied: "You can not be favored, inasmuch as he is my property-holder of Hawaii. It is his to dispossess, to retain, and to favor the chiefs and the men; to withhold; to fight or not to fight. My part is simply to reign on Hawaii. He is the one that governs the land."

THE BANTER BETWEEN MAKAKUIKALANI AND PUPUKEA.

Following Lonoikamakahiki's answer to Kamalalawalu, Makakuikalani remarked regarding Pupukea, as follows: "A low shelf is reached by the rat."¹¹ Pupukea answered Makakuikalani, saying:¹²

⁵The natural preparations by regular servants of a royal household.

⁶Lono was evidently supposed to have provided himself with customary qualified attendants to administer to his needs. His anger at Pupukea, according to another version, was for not having the awa ready and food cooked as ordered, a duty in which he had had no experience; hence the unpreparedness.

⁷The narrator is relating an incident on Lono's return trip from Oahu.

⁸This illustrates Pupukea's inexperience as a cook. Nevertheless, his prompt actions in serving the king won him the admiration of Kama.

⁹The chicken accompaniment to awa was as a relish, counteracting the bitterness of the drink.

¹⁰*Our*, instead of *your*, is the complimentary Hawaiian form indicating mutual or joint interest.

¹¹A proverb implying insignificance.

¹²This mele of return sarcasm likens stubby, mature Pupukea to the spherical breadfruit (*ulu*), first used in the game of maika (now stone) rolling, whence its name, that was capable of covering or clearing the length of the course, a prepared way on gently sloping land. Hence a dangerous opponent. Also, as the prickly leaved sugar-cane of Kohala that would hurt the mouth if eaten, so would Pupukea prove to be.

The short mature [one] is the sphere
 Who shall sweep the plain entirely;
 The resistant white sugar-cane of Kohala,
 That injures your mouth when eaten.

After these words, Lonoikamakahiki inquired of Kamalalawalu: "Where is your land administrator?" Kamalalawalu responded: "There he is, Makakuikalani, the tall man standing yonder." And when Kamalalawalu had finished speaking to Lonoikamakahiki, relative to his young brother, Makakuikalani, Pupukeya answered his taunting words, as follows:¹³

A spider, struck by the kona wind, overturns;
 A banana bunch, attacked by a wind gust, falls.

By this speech of Pupukeya's, Makakuikalani retorted with his boasting words, as follows:

A shrivelled banana of Kaea,
 Which ripens not in ten days.

In this dialogue of theirs, one was claiming that he was the more powerful; as also the other. Furthermore, in this banter between them, the words were planted in their minds until the period wherein Kamalalawalu fought against Lonoikamakahiki at Waimea, on Hawaii. There the words of Makakuikalani and Pupukeya were carried into effect.

At this point, let us discontinue their narrative and touch upon Kauhiakama, Kamalalawalu's son, the one that was dispatched to Hawaii to spy.

CHAPTER II.

OF KAUIAKAMA.—KAMALALAWALU-LONOIKAMAKAHIKI WAR.—KUMAIKEAU AND KUMAKAIA.—HILL OF HOKUULA.—NUMBERS OF MEN.—PUPUKEYA-MAKAKUIKALANI COMBAT.

AFTER Lonoikamakahiki and Pupukeya had departed for Hawaii, Kamalalawalu and his son, Kauhiakama, remained for some time. Said Kamalalawalu to Kauhiakama: "You sail to Hawaii and make observations of the land, of the people, and the government thereof." Upon finishing speaking, Kauhiakama set sail with his canoes and disembarked at Kawaihae.

Prior to the landing, Kauhiakama voyaged and had touched at Puako, at Kapalaoa, Kaniku, Kiholo, Mahaiula, Kailua, Holualoa, Kahaluu, Keauhou and Kaawaloa. At Kaawaloa, the route of travel was lost,¹⁴ because the slanting cliff and the crags barred them in the front. Wherefore, Kauhiakama had retraced his course and arrived at Kawaihae.

In this voyaging of Kauhiakama, it had occupied but a short period; and on ac-

¹³More sarcastic banter between the deputies, which seems more likely than between the principals, as given in preceding volume, page 334.

¹⁴Lost his bearing; the Kona coast line was unfamiliar; the cliff caves of Kaawaloa disconcerted him, therefore he retraced his course northward to Kawaihae.

count of his quick traveling, he sailed and returned that self-same day without a night intervening. Tarrying two days at Kawaihae, they departed for Maui, and landed at Keawaiki, which was Lele, and which, at present, is Lahaina. There were Kamalalawalu and Makakuikalani.

After Kauhiakama had disembarked at Lele, Kamalalawalu questioned him: "How is Hawaii?" Kauhiakama gave his reply, boasting and misleading:

Beautiful¹⁵ Kohala! The people's height is to the nose.
There are no men on the whole of Hawaii.¹⁶
I have voyaged from Kawaihae,
To Kaawaloa, in Kona.
There are no men; the houses stand empty.

On account of these words of Kauhiakama, Kamalalawalu was deceived; and therefore, he made preparations to sail away and fight with Lonoikamakahiki.

Let us briefly comment on Kauhiakama. He was an exceedingly careless man regarding his proceedings, and was very ignorant. It seemed as if his stomach¹⁷ and head belonged to others that he could not be more thoughtless. While he had been cruising from Kawaihae to Kaawaloa, the seashore borders were completely covered with standing houses. Since he had approached in the early morning, the dwellers had ascended to the uplands to till the soil, while others had gone fishing, therefore, they were not found in the houses. It was at Kohala, the place he had seen that there were many men and numerous houses, and which was the only place, he thought, that was populated.

KAMALALAWALU AND MAKAKUIKALANI'S VOYAGE TO HAWAII TO BATTLE WITH
LONOIKAMAKAHIKI AND PUPUKEA.

On this journey of Kamalalawalu's with his Maui men to Hawaii to fight, there were very many canoes.¹⁸ (It is said that the Alenuihaha channel was so covered from Maui to Kohala and Kawaihae that the waves and the sea were invisible.)

When they landed at Kawaihae, the seashores were blockaded by the canoes from the promontory of Kanamee, Upolu, to Kohala, and thence to Kaelehuluhulu, in Kona, and whose extent approximated thirty miles. The chief of Waimea and Kawaihae at that time was Kanaloauo. He gave battle to Kamalalawalu, and Kanaloauo was defeated by him. Kamalalawalu then went forth to slay him.

At that time, two men, Kumaikeau and Kumakaia, were abiding there. They were men related to Lonoikamakahiki and Kanaloauo. Both cunningly addressed Kamalalawalu, saying: "He is conquered;"¹⁹ it is not wise to kill, but let a veil conceal his

¹⁵*Lei*, wreathed or bedecked; synonymous with *nani*, beautiful Kohala; hence unprepared for warfare, and designating the men as but dwarfs (*i-ka nuku*), was further evidence of weakness in a contest.

¹⁶Judgment on the whole is given from a wrong impression of the two misjudged districts hastily crossed, as shown in the narrative.

¹⁷*Opu ame ke poo*; head and stomach; *no hai*, belonged to others. The seat of thought with Hawaiians was the stomach; and to be so misled indicated that some one else possessed his mind.

¹⁸This large canoe fleet resembles that of Umi in his invasion of Maui, and allowing for exaggeration in both cases, it indicates the largeness of war fleets in those days.

¹⁹*Ua make*, in the sense used here is more likely stunned, or injured, or feigning death rather than dead, as shown in the context. The word *make* has many definitions, and the anxiety of his relatives to have him covered instead of killed shows hope of possible rescue or release.

face." At this behest, Kanaloauo was covered with the veil until completely hidden, whereupon he was released.

RELATING TO KUMAIKEAU AND KUMAKAIA.

These were unsurpassed and very crafty men²⁰ of that period, and both were active in devising a plan that would lead to the defeat of Kamalalawalu and the entire Maui forces. At this capture of Kanaloauo by Kamalalawalu, Kumaikau and Kumakai went into the presence of Kamalalawalu and lamented as follows:

O!²¹ At last the eyes may close.
 Just now the food is desired,
 For the oppressor²² is captured.
 The food, the fish, remained not,
 Nor pig, nor raiment, nor skirt,
 Nor land, nor house wherein to dwell.
 Lo! The house is discovered²³ to be fit to live in.
 By your coming,²⁴ O Kamalalawalu,
 Sleep we in the house with the wife;
 Welcome is the food and the fish.
 The kapas are worn with warmth.
 You indeed are the one to deliver us;
 You indeed shall secrete these bones.²⁵
 O Kalani! We are defeated!²⁶
 We cannot be saved by you; we are defeated!

When they had finished their lament, both said to Kamalalawalu:

O Kalani! Destroy²⁷ all the canoes,
 Sever the cord and the canoe rope,
 Chop the cross-piece and the out-rigger;
 Cut the canoe's stern and bow till shortened;
 Lest when we give battle
 And shall defeat Lonoikamakahiki and men
 They will flee hither to the sea,
 Beholding the canoes afloat, will board them;
 Will flee to the ocean
 And land on Kahoolawe and Maui,
 Where the vanquished will be safe!

Because of these words of Kumaikau and Kumakaia, the proposition was

²⁰*Kau*, exceeding; over and above; to excel, *maalea loa*, very cunning, sly, crafty, artful; gives the character of these relatives as having espoused the cause of Maui's king to thwart his designs.

²¹*Auwe*, commonly an expression of grief or sadness, is here used as an exclamation of surprise, as at a sudden discovery; *akahi no*, etc., as though relieved from anxiety, the eyelids close, and the appetite returns.

²²*Ua pio*, extinguished is the *kolohe*; mischief or trouble maker, under whose oppression destitution prevailed.

²³The house is discovered, *no ka*, expression of surprise, as a fit dwelling place.

²⁴*Ia oe ae nei*; flattering Kamalalawalu that the beneficent change is through his presence, hence the comforts of life and assurance of care for the future, as set forth.

²⁵Secretion of one's bones at death was the subject of greatest solicitude with Hawaiians, especially the aliis, lest an enemy secure them and disgrace his memory by using them for spear-points or fish-hooks.

²⁶This sudden reversal of conditions is as though the speakers had a vision of a disastrous conflict, unless certain precautions were taken.

²⁷Here, under pretext of preventing a means of escape of Lono's army, pictured as fleeing wildly, they plot for Kamalalawalu's utter defeat.

warmly welcomed by Kamalalawalu's mind. (He thought it was the truth, but it was not so.) The men again said to Kamalalawalu: "Lonoikamakahiki is your sure prey. There is the place he may be killed by you; that hill upland of Waimea, Hokuula by name."²⁸ Once you stand thereon with your warriors, your duty will be simply to roll the rocks from above."

RELATING TO THE HILL OF HOKUULA.

That hill is located in Waimea until this day, being on the south of North Kohala. It is a very famous eminence because of the battle fought by Kamalalawalu and his distinguished warrior Makakuikalani thereon. On that hill, there are no stones, nor trees, but grass and soil are thereon. Notwithstanding, however, according to the statement by Kumaikeau and Kumakaia, there were stones on the top.

In their report to Kamalalawalu, it was a refuge where he might be unmolested, and that his was the conquest. The stones, the javelins, and the men from below could not reach thereon; because, it was a very high bluff, about a half of a mile in height from the ground below to the very summit.

Kamalalawalu, upon arrival thereon, found on reconnoitering that there were neither stones nor trees, but only dirt. While they were engaged in a conversation with Kumaikeau together with Kumakaia, at that time the messengers were sent to summon²⁹ Lonoikamakahiki and Pupukeya. At Kealakekua, in Kona, was the place where Lonoikamakahiki lived. When the messenger appeared before him, he said to Lonoikamakahiki: "Kamalalawalu and Makakuikalani have come to give battle to you both; and have contended with Kanaloau, who is a captive of Kamalalawalu."

When Lonoikamakahiki heard these things, he questioned the messenger: "Where is the battle to take place?" The messenger replied: "There, at Waimea, on top of that hill, Hokuula, where Kamalalawalu and all Maui are stationed." Upon Lonoikamakahiki hearing this, instantly the overseers went forth to muster all the men of Kona. It is said that there were 32,000 men³⁰ of Kona at that time. From thence the messenger traveled till he arrived at Kapapala, in Kau, where Pupukeya was residing. When he heard [the tidings], he gathered together Kau, and marched forth between Maunakea and Hualalai. The herald journeyed on and touched at Puna, at Hilo, and Hamakua, to gather the people together at Kohala, and hearing, they came. At this sallying forth, there were very many men, the paths being overcrowded and the dust rising on account of the tread of the soldiers.

THE NUMBERS³¹ OF MEN AND ROUTES.

First route: From Kaniku. (Kona's.) Two *lau mano* men. (Equivalent to 32,000 men.)

²⁸Another trap for unsuspecting Kama, whose overconfidence rendered him an "easy mark" by designing men, directing him to a place the conditions of which were just the opposite to what was represented.

²⁹Hawaiian custom in warfare was a prearranged affair, not a surprise attack; even the place of battle was usually mutually agreed upon. The summoning of Lono, was the declaration of war, probably his first rude awakening of the Maui king having broken the peace pact entered into on Oahu in his recent tour; otherwise he would not have been so far distant at the landing of Maui's forces.

³⁰*Elua* (two) *lau* (four hundred) *mano* (4,000), if this is to be taken literally is, twice four hundred four thousands, equal to 3,200,000, which is not at all likely, but may be two wings or bodies of 400 each, the *mano* having reference to that number in multitude. The writer mentions 32,000, but as shown above, the figures don't agree.

³¹The aggregate of these four divisions makes an army of 400,000. No wonder the marching of such a body of men should raise dust clouds, and that the sight of them should make Kama's heart sink with fear for the result to him of the conflict.

Second route: From Ohaikea, between Maunakea and Hualalai. Totaled 112,000 men. That was of Kau alone.

Third route: From Mahiki, aggregated 160,000 men. There were three districts: Puna, Hilo and Hamakua.

Fourth route: From Kaholeiwai and extending to Momoualooa; totaled 96,000 men. Of Kohala only.

While Kamalalawalu was on the hill of Hokuula, in Waimea, he beheld the dust rising above the stones of Kaniku, the stones being gradually reddened by the dirt. On account of the many men the darkness of the stones was covered by the dust. And when Kamalalawalu saw the men of Kaniku advancing, he inquired of Kauhiakama:³² "Where have you traveled on Hawaii that you failed to observe the people?" Kauhiakama answered: "From Kawaihae to Kaawaloa, in Kona, were the places I visited, but I encountered no person." Kamalalawalu said to Kauhiakama: "Did you not see houses standing?" "There were houses indeed, but there were no occupants. There were pigs running about, and there were chickens crowing." Whereupon, Kumaikau and Kumakaia remarked: "You could not find the occupants at home, for they had gone upland to till the ground because it was morning, and they had gone out fishing. If it were in the afternoon you went there, you would have met the men at home."

Kamalalawalu, on hearing this, said to Kauhiakama: "We shall perish; we can not be saved. I thought your report was true, but it is not so."³³ By whom have you been taught that the house is a thing that stands without dwellers. Why! The house is erected, the men live therein. Woe betide us that we perish by your report. Alas! How great is the love of the wife and the children who will fail to see this corpse, or that [I] see them not."

While Kamalalawalu was speaking, Lonoikamakahiki and all of Kona arrived. From the south of Puako to above Waimea, the men were so compact that the dirt, stones, the trees could not be detected because they were obscured by the men. Simultaneously, Pupukea appeared with the Kau, Mahiki, and Kohala contingents, and so completely blocked up Waimea as to allow no space. When Kamalalawalu met with Lonoikamakahiki,³⁴ they resolved that Makakuikalani and Pupukea stand first to fight. Should Pupukea be vanquished by Makakuikalani, then Hawaii was conquered; but should Makakuikalani be defeated by Pupukea, then Maui was subdued. These words of theirs were agreed to by Makakuikalani and Pupukea.³⁵

THE COMBAT BETWEEN PUPUKEA AND MAKAKUIKALANI.

Immediately Makakuikalani and Pupukea went forward with their long spears. While they were standing, Pupukea's instructor³⁶ called out: "O Kalani!

³²In his surprise he turns to Kauhiakama to account for this wide variance from his report.

³³Realizing the situation, he has been led into by incorrect reports through misjudgment, he lays the responsibility of defeat, which he foresees, upon his brother.

³⁴The kings meet in conference for mutual arrangement of the battle.

³⁵The two generals, as champions of the contending armies, in assuming to settle the war question between themselves, had the compact been kept, would avoid slaughter through the wide difference in their numbers.

³⁶In other stories, as here, the instructor accompanies his pupil in contests, as director or prompter in the engagement.

Strike low the stick." Pupukea replied: "Whilst in the house, the tutor's instruction is finished."³⁷ Thereafter, Pupukea struck with his long spear, falling on and knocking the teacher down. After a while, the instructor arose and said to Pupukea: "You are safe! Had I been killed, you would have perished. It is not so; I have been spared so you are saved. Wherefore, let the stick stir the dust."

While Pupukea was conversing with the tutor, Makakuikalani delivered a blow with his long spear on the neck (which is the vital spot), and Pupukea fell down on the ground and remained inert.³⁸ Said one to Makakuikalani: "Your opponent is not dead. Strike once more." Makakuikalani answered: "He is dead, for it is a blow of the powerful." Makakuikalani implored of Kamalalawalu: "My ration of food, you give me for my breast is pierced."³⁹ Makakuikalani ate until satisfied, and the taro food in the calabash was exhausted. Then he reached for the container and covered it on his head.⁴⁰

It is proper to speak here about Makakuikalani. Concerning this container Makakuikalani had donned on his head, it was a wooden calabash, and here is his boastful remark: "I am wearing a wooden receptacle; a long spear may be his; but let the two clash together as wood."

When Makakuikalani appeared before Pupukea, Pupukea arose. While both were standing, Pupukea grabbed his long spear and vehemently struck⁴¹ at Makakuikalani. At the delivery of this blow, Makakuikalani sank down. Said the instructor to Pupukea: "Lay again your spear on the antagonist so as to kill." Answered Pupukea:⁴² "He is dead, for it was a blow of the stalwart. The dark spot⁴³ of Pupukea is confirmed."

Upon the death of Makakuikalani by Pupukea, instantly, Hawaii slaughtered Maui,⁴⁴ whereupon, the Mauiites retreated towards the landing, but there were no canoes wherein to return to Maui. Therefore they boarded on Kepoiamalau⁴⁵ and were all swamped and captured. In that predicament, they were slaughtered until all the Maui men were killed.

In this battle, Kamalalawalu and Makakuikalani were slain by Lonoikamakahiki and Pupukea, and Hawaii was victorious in this strife.

³⁷Pupukea resents his tutor's dictation in a forceful manner.

³⁸*A waiho iho la*; he simply lay there, apparently lifeless. Some did not think him dead (*a oi make*; *a oi*, for *aole* or *aohe*), but boastful Makakuikalani considered him done for.

³⁹*Umauma naha ko'u*; means extreme hunger is mine, therefore he calls for his portion of food.

⁴⁰An act of self-laudation; his remarks imply it also as protective in case of attack, as if he had a premonition of such a possibility, though he considered his opponent dead.

⁴¹The possible happens, and the wooden calabash on the head as a helmet proves his death-trap, for, according to another version, Pupukea's blow drove the bowl

down over his opponent's eyes, after which he was easy prey.

⁴²Again Pupukea resents his tutor's instruction in the boastful reply.

⁴³*Ila*, a dark skin spot, may in this case refer to Pupukea's brown spear whose repeated (*kukai*) success is giving him (*ke hele nei*) fame.

⁴⁴The contest between the generals then was but preliminary to the battle which was entered upon savagely, so that the Maui forces fled to the shore for a means of escape. But the dismantling of their canoes forced them to board them "as is," only to be sunk and drowned or killed.

⁴⁵Kepoiamalau, literally, the-leaf-covered-outrigger, signifying the dismantled canoes under cover of coconut leaves, or mats; "broken reeds."