

stones' on the heights and compel Lonoikamakahiki to do his fighting from below; we, being above, would only have to roll the rocks and thus will the people of Hawaii be defeated by those of Maui."

So said these men to Kamalalawalu, which was nothing more nor less than deception, expressed so as to bring about Kamalalawalu's destruction. It was only by such means that Kamalalawalu's high ambitions were aroused to wage war against Lonoikamakahiki.

CHAPTER XII.

THE RETURN OF KAUIHIPAWEA TO HAWAII.—KAMALALAWALU SAILS FOR HAWAII.

AFTER Kauhipaewa and his companion made their final statement to Kamalalawalu concerning war they immediately returned to Hawaii. Upon their arrival at Hawaii, Lonoikamakahiki was then residing at Puako, awaiting the return of Kauhipaewa and his companion. Upon their arrival the king inquired as to their mission. They made report as to conversations had with Kamalalawalu. Lonoikamakahiki then made preparations for war, so as to be ready when Kamalalawalu made his appearance. After Kauhipaewa and his companion had departed for Hawaii Kamalalawalu made preparations to sail thither for war.

Lanikaula observed that preparations were being made to sail to Hawaii to wage war on Lonoikamakahiki, so said to Kamalalawalu: "Where are you? Preparing these canoes of yours to go where?" Kamalalawalu replied: "To sail to fight Lonoikamakahiki." Lanikaula replied: "You will not defeat Lonoikamakahiki, because no amount of strength will ever overcome Lonoikamakahiki, for the reason that you are a human being and he a god." Kamalalawalu made answer: "Kauhiakama says Kohala is depopulated; the people are only at the beach." To this remark of Kamalalawalu, Lanikaula replied: "You sent your son Kauhiakama to investigate as to how many people there were on Hawaii. He returned and made his report to you that there were not many people there, but Kauhiakama did not see the number of people in Kohala because he traveled on the seashore, reaching Kona from Kawaihae and arrived on the heights of Huehue. He could not have seen the people of that locality because there were only clinkers there, having proceeded along by way of Kona until he arrived at Kau. If he had traveled along the Kona route in the early morning he could not have met people at that time because the inhabitants of that section had gone to the uplands and some had gone fishing; those remaining home were only the feeble and sick, therefore the people of Kona could not have been seen by Kauhiakama on his tour. Had he gone during the evening he would surely have seen the large population of Kona because it is the largest district of Hawaii."

These observations of Lanikaula did not make much of an impression on Kamalalawalu. He still inclined to the idea of war. Lanikaula observed that Kamalalawalu was bent on going to war. He therefore spoke to Kamalalawalu again: "If you

¹ An insight this of Hawaiian strategy and method of warfare.

intend to go to war with Lonoikamakahiki, then your grounds should be at Anaehoomalu; and should Lonoikamakahiki come to meet you, then let the battle be fought at Pohakuloa, it being a narrow place; then you will be victorious over Hawaii."

"Kamalalawalu answered: "You do not know, because I was distinctly told by both Kauhipaewa and Kihapaewa that our battle field should be on Hokuula and Puuoaoka, it being a place of eminence. Lanikaula again said: "You are being deceived by the sons of Kumaikeau and others; you have been led astray, therefore listen to me, for if you heed not my admonitions I do not think that you will ever come home to Maui nei again."

Kamalalawalu became indignant at Lanikaula's remarks and drove him away. But Lanikaula, out of sympathy for the king, did not cease to again give him warning: "Kamalalawalu! You are very persistent to have war. This is what I have to say to you: Better hold temple services these few days before you proceed. Propitiate the gods first, then go." But Kamalalawalu would not harken to the words of Lanikaula, therefore he ended his remarks. Makakuikalani made the preparations of the war canoes in accordance with the strict orders of Kamalalawalu.

When the canoes and the several generals, together with all the men, including the war canoes of Kamalalawalu, were ready floating in the harbor of Hamoa, Lanikaula came forth and in the presence of King Kamalalawalu and his war canoes prophesied in chant his last words to Kamalalawalu:

The red koae! The white koae!¹
 The koae that flies steadily on,
 Mounting up like the stars.
 To me the moon is low.²
 It is a god,
 Your god, Lono;
 A god that grows and shines.
 Puuiki, Puunui.
 At Puuloa, at Puupoko;
 At Puukahanahana,
 At the doings of the god of Lono.
 Lono the small container,
 Lono the large container.
 Puunahe the small,

Puunahe the large.
 By Hana, you swim out,
 By Moe you swim in.
 My popolo³ is mine own,
 The popolo that grows by the wayside
 Is plucked by Kaiokane,
 Is watched over by Kaiowahine.
 We two to Kahulikini,
 Numberless,
 Vast, without number, countless.
 Are we, O Kama.
 Let us two to Anaehoomalu,
 O my chief.

At the end of Lanikaula's prophesy as made in the chant Kamalalawalu set sail with his large convoy of war canoes. It is mentioned in this tradition relative to the number of canoes of Kamalalawalu that the rear war canoes were at Hamoa, Hana, and the van at Puakea, Kohala; but at the time of this narrative the opinions of the ancients differed as to the accuracy of this. Some say that the number of canoes is greatly exaggerated.

Kamalalawalu having arrived at Hawaii, Kauhipaewa and Kihapaewa were stationed at Puako, in accordance with the wishes of Lonoikamakahiki. At the first meeting that Kamalalawalu had with Kauhipaewa and others, Kumaikeau and others

¹ *Koae*, the bos'n bird (*Phygadeuon lepturus*).

² Low in comparison.

³ *Popolo*, a medicinal herb (*Solanum nigrum*, L.); an article of food, also, when cooked.

(who were men from the presence of Lonoikamakahiki) said to Kamalalawalu: "Carry the canoes inland; take the outriggers off so that should the Hawaii forces be defeated in battle they would not use the flotilla of Maui to escape. When they find that the outriggers have all been taken apart and the victors overtake them the slaughter will be yours." Kamalalawalu did as he was told to do by the two old men.

When Kamalalawalu arrived at Kohala, Lonoikamakahiki had his army in readiness. Kamalalawalu learning that Kanaloakuaana was still living at Waimea he concluded that his first battle should be fought with Kanaloakuaana and at Kaunooa. Kanaloakuaana was completely routed and pursued by the soldiers of Kamalalawalu, and Kauhiakama, and Kanaloakuaana was captured at Puako. At this battle the eyes of Kanaloakuaana were gouged out by the Maui forces, the eye sockets pierced by darts, and he was then killed, the eyes of Kanaloakuaana being tatued.

Because of this action on the part of Kamalalawalu's men the landing place for the canoes at Puako was called Kamakahiwa,¹ and to this day is known by that name and may ever remain so to the end of this race. Because of the perpetration of this dastardly act on Kanaloakuaana the following was composed by a writer of chants, being the middle portion of a chant called "Koauli":

The drawing out of Kama, the ohia tree;
The letting out of Kama at Waimea,
The kin of Kanaloa.²
He was made black like the mud-hen.
The face was blackened,
Blackened was the face of Kanaloa with fire.
The face of Kanaloa,
With burning fire.
Let me scratch the face
Of Makakii.
You poked at the eyes of Kamalea,³

Makahiwa, Makalau.
The men were from Hoohila,
Of Makakaile.
The face of Makakaile the large one, the life.
Kikenui of Ewa.
At Ewa is the fish that knows man's presence.⁴
The foreskin of Loe, consecrated in the presence
of Mano
The chief, heralded⁵ by the drum of Hawea,⁶
The declaration drum
Of Laamaikahiki.

This chant is dedicated to the eyes of Kanaloakuaana as indicated by the verses.

CHAPTER XIII.

THE BATTLE AT WAIMEA.—CONQUEST BY LONOIKAMAKAHIKI—DEFEAT AND DEATH OF KAMALALAWALU.

AFTER the death of Kanaloakuaana by Kamalalawalu, and in obedience to the statements of the old men for the Maui war contingent to go to Waimea and locate at Puuoaoka and Hokuula, Kamalalawalu and his men proceeded to the locality as indicated by them. The Maui forces followed and after locating at Hokuula awaited the

¹ *Kamakahiwa*, the black eye, from having had his eyes tatued.

² *Kanaloa* refers to Kanaloakuaana.

³ An epithet of same.

⁴ *Puweo*, averted eye; used here to signify the sightless pearl-oyster of Ewa lagoon, famed as sensitive to

sound, thereby enabling it to sense the presence of man.

⁵ *Olowalu*, tumultuous noise; announcement of chief's kapus, etc.

⁶ Name of one of the sacred drums introduced by Laamaikahiki.

coming fray. On the day Kamalalawalu and his men went up to Waimea to occupy Hokuula the two deceitful old men at the time were with Kamalalawalu. In the early morning when Kamalalawalu awoke from sleep he beheld the men from Kona and those of Kau, Puna, Hilo, Hamakua and Kohala had also been assembled.

Kamalalawalu looked and saw that the lava from Keohe to Kaniku was one red mass. Kamalalawalu was astonished, because the day before he observed that the lava was one mass of black, but this morning it was entirely red with people. Thereupon Kamalalawalu inquired of Kumaikeau and the others why the lava was a mass of red: "What does red portend? Does it mean war?" Kumaikeau and the others replied: "Do not think the red you see is some other red and not what you assume it to be. It is not war. That red yonder is the wind. The olauniu wind of Kalahuipuaa and Puako had been blowing in the early morning and when it is very light and gentle it hugs the lava close. This olauniu wind on the lava coming in contact with the wind from Wainaulii raises a cloud of dust covering and hiding the land in the manner you saw yesterday. While cogitating to himself, Kamalalawalu concluded to drop the matter on account of the deceit of the two old men and the loss of confidence in what Kumaikeau and the others had said, for the reason that the lava continued to be strewn with people even to the time of the setting sun. During that night and including the following morning the Kona men arrived and were assigned to occupy a position from Puupa to Haleapala. The Kau and Puna warriors were stationed from Holoholoku to Wai-koloa. Those of Hilo and Hamakua were located from Mahiki to Puukanikanihia, while those of Kohala guarded from Momoualua to Waihaka.

That morning Kamalalawalu observed that the lowlands were literally covered with almost countless men. Kamalalawalu then took a survey of his own men and realized that his forces were inferior in numbers. He then spoke to Kumaikeau and the others: "Kumaikeau and the rest of you, how is this and what is that large course of people below?"

Kumaikeau and the others replied: "We have never seen so many people in Hawaii before. Do not think that because of their superior numbers they will escape us; they cannot, for the reason that their fighting will have to be from below. It is true they are more numerous, but being beneath we will defeat them."

The following day, Lonoikamakahiki went over to meet Kamalalawalu to confer concerning the war.¹ During their conference Kamalalawalu proposed to Lonoikamakahiki that war cease because he feared the greater forces of Lonoikamakahiki. But the proposal by Kamalalawalu for termination of the war did not meet Lonoikamakahiki's approval. He had no intention of acquiescing, because he was greatly incensed at Kamalalawalu for the brutal manner in which he killed Kanaloakuaana by gouging out the eyes and other brutal acts carried into execution while the latter was still alive.

Makakuikalani, however, upon hearing of Kamalalawalu's proposal to Lonoikamakahiki to cease the war disapproved of it and said to Kamalalawalu not to have the

¹ Realizing he has been entrapped, Kamalalawalu begins to sue for peace.

war cease. "Onward, and stand on the altar!" Then will it be known which of us is a full grown child." This determination on the part of Makakuikalani was manifested by his presence for three consecutive days before the forces of Hawaii. After the third day, the two combatting forces waged battle, Lonoikamakahiki gaining the victory over Kamalalawalu's entire force on the same day the battle was fought, the Maui-ites being completely routed.

This is the history of the battle as related by the ancients and as the narrative is preserved by them. Before the battle commenced it was customary for the old men to encourage Kamalalawalu to do battle. Whenever the two old men heard what Kamalalawalu and the others had to say as to what they intended doing to Lonoikamakahiki in order to be victorious in battle, the old men would wend their way to make it known to Lonoikamakahiki and the others and this duty was generally carried out during some convenient time of night. The two old men always pointed out to Kamalalawalu and the others where the battle should be fought, and the suggestions of the old men were always received with the utmost confidence by him. Therefore Kumaikeau and the two deceitful old men would in turn inform Lonoikamakahiki. The two old men never suggested any place for battle which would result advantageously to Kamalalawalu and his forces; on the contrary, it was invariably such a locality where inevitable defeat would result.

In the early morning of the day of battle, Makakuikalani went to the front with his warriors following him and planted themselves at Waikakanilua below Hokuula and Puuoaoka at a prominence looking towards Waikoloa. Pupuakea, on observing that Makakuikalani was placing his men and self in position, he and his warriors immediately came forward prepared to give battle. It was a case where both sides were equally prepared for the fray.

Makakuikalani was a man of great height and large physique; a renowned and powerful general of Maui and was also Kamalalawalu's younger brother. As for Pupuakea, Hawaii's celebrated and powerful general and who was Lonoikamakahiki's younger brother, he was only a man of small stature. Both men had been taught the art of fighting with the wooden club and were experts in its use, but their schooling was under different masters and at different places.

On the day of battle the sight of Makakuikalani put Lonoikamakahiki's forces in dreadful fear. When Pupuakea saw Makakuikalani he had no fear of him, did not tremble but stood firm ready to give battle.

While Makakuikalani and Pupuakea were standing on the battle field, Makakuikalani raised his war club and from on high struck at Pupuakea. Being short in stature he was only slightly struck but fell to the ground, however. At the instant Makakuikalani's war club struck Pupuakea the end of it was buried deep into the ground. At the moment Pupuakea was struck by the war club and fell Makakuikalani thought that he was killed, but the latter's master saw that Pupuakea was not dead, so

¹ Keep on with the battle until one of us is on the altar, as an eminent authority puts it, the meaning of which is virtually, to fight on till death, when will be seen who is the bravest. *Nananuu*, or *lananuu*, was the tall scaffold structure in the temple wherein the sacrifice was placed, and in front of which stood the idols and the lele, or altar.

said to Makakuikalani: "Go back and slay him for your opponent is not dead. Your clubbing being from above only delivered a blow with the butt end." Makakuikalani hearing the words of his teacher turned around and threw the butt end of his club, at the same time telling him to "Shut up! Instruction stops at home. He cannot escape, he must be dead because the club strikes true." At the very instant that Makakuikalani faced around to talk with his teacher, he (the teacher) was dead.

Pupuakea was lying on the ground, stunned, but somewhat recovered afterwards and raised himself up from the ground. When Makakuikalani saw that Pupuakea was still alive he rushed towards him bent on killing him.

Pupuakea observed Makakuikalani's approach so prepared himself to slay him. When Makakuikalani drew near, Pupuakea raised his club and twirled it from his right. At that moment Makakuikalani attempted also to lay his club on Pupuakea, and when his club was twirled it skidded along the ground towards the feet of Makakuikalani and being parried by Makaku, fell to the ground. When Makakuikalani swung his club from the left side it struck the back of his own neck and he was instantly killed. Pupuakea immediately stepped backward and met his master who said to him: "Go back again and slay him so he be dead." The words of his master aroused Pupuakea's pride and he said to his teacher: "He cannot live, he is dead." Then looking at the palm of his hand he again said to his master: "He cannot be alive because the birthmark of Pupuakea has impressed itself thereon. The flying club through dust has killed him."

After the great and renowned general of Maui had fallen the Hawaii forces continued to slaughter Kamalalawalu and the others. Upon the death of Kamalalawalu the slaughter of the Maui-ites continued for three days thereafter and those defeated who ran towards their canoes found no arms and outriggers because they had been broken. The repulsed warriors ran to Puako and noticing the paimalau¹ floating in the sea mistook them for canoes. They began to waver and were again overtaken by the victors. The destruction of the remaining invaders was then complete. Referring to Kauhiakama the son of Kamalalawalu he escaped to safety. The story of his escape running thus:

On the day that the Maui forces were defeated Kauhiakama clandestinely escaped to Kawaihae and from there his intentions were to hie to the caves, there to remain until his side was victorious and then make his appearance.

Hinau, one of the generals of Lonoikamakahiki and a messenger also, had great affection for Kauhiakama, but it was previous to the time of Hinau's assisting in the escape of Kauhiakama that he roasted some taro and, together with some dried mud-fish, already roasted, proceeded to search for Kauhiakama. Hinau came to Kawaihae first and from there went to Kaiopae where for the first time he saw Kauhiakama, so Hinau hailed him and said: "Say, Kauhiakama, remain there until I reach you!" Kauhiakama looking round saw Hinau approaching, the thought of death at the hands of the victorious crossed his mind, so covering his face with his hands he wept, for he

¹ *Paimalau*, bait boxes; receptacles for live bait preferred in aku fishing.

was greatly depressed in spirits. Hinau came forward, however, and greeted him with a kiss on the nose, remarking: "I remained behind and roasted some taro and dried mudfish for the love of you and came to search for you." These words of Hinau gave Kauhiakama great relief and hopes for life. Kauhiakama then ate of the taro prepared by Hinau and when he had finished Hinau assisted Kauhiakama to escape to Maui. Thus was Kauhiakama saved from falling into the hands of his enemies.

Upon Kauhiakama's return to Maui he sang the praises of Hinau; named his house after him and also the calabashes and fish-bowls. The cultivated fields were also named after him. Everything he possessed was named after Hinau in memory of the many tokens of friendship and kindness shown to him.

Several years afterwards rumors came to Lonoikamakahiki which informed him of the actions of Kauhiakama and of the naming of everything Kauhiakama owned by the name of Hinau. In consequence of this certain messengers were dispatched to Maui by Lonoikamakahiki to get Hinau. Before the departure of the emissaries to get Hinau he instructed them thus: "You go and bring Hinau by my command, and should you meet him, say to him to return to Hawaii and govern the country because I am going to Kauai, to view the trunkless koa tree of Kahihikolo. He is to be in my stead and inform him so. Should he board your canoes, take him to Alenuihaha channel, tear him alive in the sea, because he has done wrong by assisting Kauhiakama to escape, thus violating my very commands, to allow no one of Maui with royal blood to live." After he had given these instructions to his emissaries they set sail for Maui.

When the emissaries met Hinau they learned that he was the greatest man in Maui in the retinue of Kauhiakama and was the latter's cherished favorite. However, the instructions had to be carried out and the same were discharged in a manner that was entirely pleasing to Lonoikamakahiki.

Hinau heard the wishes of Lonoikamakahiki from the lips of the emissaries, and believing the truth of the message decided to obey the same. Kauhiakama had no intention of allowing Hinau to sail to Hawaii for he was worried lest he return not again to Maui. Hinau, however, was under the belief that he was to rule only during the time of Lonoikamakahiki's absence on Kauai, and when he returned, he (Hinau) would again return to Maui. Upon Hinau's boarding the canoes and sailing for Hawaii while yet breathing with life he was cut in two whilst in the open sea by the emissaries in compliance with the instructions of Lonoikamakahiki. So died Hinau. On the return of the men they reported having put Hinau to death in the manner desired, thus gratifying the wishes of Lonoikamakahiki.

CHAPTER XIV.

REFORMATION OF THE GOVERNMENT BY LONOIKAMAKAHIKI.—HE SAILS FOR KAUI.—LONOIKAMAKAHIKI DESERTED BY THE PEOPLE.

AFTER the battle with Kamalalawalu at Waimea and the death of Hinau, Lonoikamakahiki again suggested to sail for Kauai, so that he might view Kahihikolo, the place where the trunkless koa tree was. For that voyage Lonoikamakahiki made pre-