

moku, Keaweaheulu, Kameeiamoku and Kamanawa.⁴⁰ There were also advisors and counselors in the affairs of the kingdom. There were four of them: Kai, Kapalaoa, Kaaloa and Kauakahiakaola. With these people Kamehameha carried out all of his works, and through them important laws were made, which carried great influence upon the people, such as the *Mamalahoa*⁴¹ and the *Maumae*,⁴² "that the old and the infirm might lie down in the road and not be molested."

Here are also the names of certain men whom Kamehameha brought together to be with him; men who were skillful in all things, and who were considerate and intelligent. Here are their names and their offices:

Kalaimoku, a favorite, a chief warrior; Hewahewa, a priest; Kaumiumi, a fortune-teller; Kapoukahi, a statesman; Kaaloakauila, an advocate; Kekakau, a surfer; Kekuhaupio, a celebrated warrior; Kepaalani, a canoeist; Waipa, a shipwright; Palake, a canoe builder; Kapueuhi, a dancer; Kamakau, a chanter; Keaweaheulu, a *lua-apana* (jester); Hoomakaukau, a steward; Wahahee, a masseur; Kalaimamahu, the law-giver or judge; Kamaalo, god impersonator; Kanihonui, observer of the *kapu* restrictions; Kaikioewa, an extortioner (thief). The word *lua-apana* means doing nothing, spending time in laziness. The word *kikoola* means robbing others of their property, and perjury.

He took care of the people as though they were children, and his wives he placed as guardians. He, with his chiefs and the men of his court, cultivated the land and the result of which was that most noted field of Kuahewa, in upper Kailua, North Kona, Hawaii. It was most noted for its great size and length. It comprised eight divisions of land, about seven miles.

The most valuable commodity during Kamehameha's reign was the *ilahi*,⁴³ a very fragrant wood and very valuable, which flourished in the mountains, and in places thickly covered with vegetation. The feathers of the birds, of the oo and other birds, were made into feather cloaks for the chiefs and the warriors.

The extent of Kamehameha's reign was seven⁴⁴ years, and he died at the commencement of the eighth, in the year of the Lord, 1819.⁴⁵ He died at Kailua, in Kona, Hawaii, and it was there that Liholiho⁴⁶ was set apart as heir to his (Kamehameha's) kingdom.

OF THE CHIEF KEKUAOKALANI, AND HIS INSURGENCY.

The cause for this insurgency of Kekuaokalani⁴⁷ was on account of the raising of the restrictions, and Liholiho allowing the same to be done; this angered Kekuaokalani, who threatened to make war and destroy the reformers. Here is the meaning

⁴⁰These were the four principal chiefs of Kona that espoused Kamehameha's cause at the outset. See note 11.

⁴¹*Mamalahoa*, known as Kamehameha's beneficent law. See note 15.

⁴²*Maumae* was also the name of a heiau that stood on the right hand, or southern, side of Palolo hill at entrance of the valley.

⁴³*Ilahi*, sandalwood (*Santolium freycinetianum*).

⁴⁴This is a grave error. Kamehameha's reign, from his victory over Kiwalao in the battle of *Mokuohai*, in 1782, till his death in 1819, was thirty-seven years.

⁴⁵Kamehameha I died May 8th, 1819.

⁴⁶Liholiho came to the throne on the death of his father as Kamehameha II, at the age of twenty-two years.

⁴⁷The Kekuaokalani rebellion was in defense of the ancient *kapu* system which the new king had thrown down with the abolition of idolatry.

of Aikapu:⁴⁸ The husband ate by himself, had a separate house, a separate oven, and so forth; so did the wife. They were separated in their social life. Ainoa⁴⁹ means: The husband and his wife eat together, dwelt in the same house, and so forth.

When Kamehameha died the kingdom fell to Liholiho. Kekuaokalani did not want Liholiho to remove the restrictions of the kingdom; he was in favor of *aikapu*, therefore he opposed Liholiho, but Kaahumanu⁵⁰ and the chiefs refused to continue the restrictions. The cause of this reformation was the death of Kamehameha. All the people went into mourning, and it was during that time that the husband and wife ate together, eating all foods that were restricted, and thus *ainoa* spread down to the battle at Kuamoo with Kekuaokalani.

When Kekuaokalani heard that Liholiho and all the chiefs had acceded to the *ainoa*, he went and resided at Kaawaloa with his wife, Manono. He then prepared to rebel and to fight against the *ainoa* people. Then two chiefs, Naihe and Hoapili, set sail from Kailua to Kaawaloa. They said to Kekuaokalani: "We have come to bring you back to your nephew and reside at Kailua, and it shall be as you desire whether the restrictions be continued or raised. But that shall be as you desire." Kekuaokalani then said: "You two tarry here until Manono hears about it. Tomorrow I will tell you."

They rested there, and in the morning Kekuaokalani came to the presence of Hoapili and Naihe. They then asked, "Are we going?" Kekuaokalani said "Yes," but his assent was not real. He was bent on war. Wherefore Naihe and Hoapili said: "The navel is cut then, companion."

After this Naihe and Hoapili returned and arrived at Kailua, and told Kalaimoku to prepare for war. Nine war canoes were made ready. Kalaimoku marched overland, and when he came to Lekeleke, the battle commenced with Kekuaokalani's scouts. In this battle Kalaimoku was defeated and a number of his men were killed. They again met at Kuamoo, where they fought from morning till evening when Kekuaokalani was killed. He was hit in the leg by a bullet, the effects of which rendering him very weak. His wife Manono remained safe.

Manono was a very beautiful woman and her face very fair to look upon. She called to Kalaimoku and the men thus: "O spare us two! There is no safety before the mouth of a gun." Kalaimoku then said: "You shall not live, because the chief has been killed." Therefore she was shot and died soon after.

After the death of Kekuaokalani and his wife Manono at Kuamoo, Kalaimoku returned with the warriors to Kailua. They held a consultation and decided to make war upon that other insurgent, Kainapau, a commoner, residing at Waipio, in Hamakua. Kalaimoku and his men then set sail and arrived at Kawaihae. From here they marched up to Waimea, arriving at a place called Pahupahua, near Mahiki, where the fighting occurred. In the melee the rebels were annihilated and Kainapau overthrown. He fled to the uttermost backwoods of Waipio, hiding there, and

⁴⁸*Aikapu* was not only the eating apart by husband and wife, but it included restrictions upon women on many articles of food which the men were free to indulge in.

⁴⁹*Ainoa* was to eat free from all restraint; a release from *kapu*.

⁵⁰Kaahumanu, the favorite queen of Kamehameha I, and appointed premier of the kingdom shortly before his death.

while so doing, was found by the searchers. Kainapau was killed on the spot, and his intestines strung out to dry in the sun. That is the dreadful end of the evil-minded, the rebellious and the wrong-doer, a horrible death.

OF HEMA.

Hema was one of the most famous warriors in the days of Kamehameha, and a man who was not afraid of the bravery and strength of others. Hema was not trained to be a warrior, or in the art of war. He was not accustomed to the waging of wars, and was never a warrior. He was a steward of Kamehameha, and his duties were to take and keep in charge rations for the king every day. While going abroad in war times he was the bearer of food, and when a battle was in progress and Kamehameha became hungry, then Hema would bring him provisions.

In all these works pertaining to a steward Hema was an expert, and was satisfactory to Kamehameha, but he had not received a chiefly term, nor fame, nor was he a favorite, but on the day that he chose to be a warrior and destroyed the enemies of Kamehameha, that day he became a chief and a favorite of Kamehameha, and abandoned his stewardship.

When Kamehameha was fighting against Keoua at Koapapaa, in Hamakua, at a place called Kealakaha, near to Kaula, and in a deep valley called Kekualele, there a fight occurred between the strongest warriors of Keoua against Kamehameha. At that particular place the standing room was only a fathom in width, and it was there Kamehameha fought against forty⁵¹ or more of Keoua's warriors.

After considerable fighting Kamehameha was very much out of breath, and the men of Keoua were being reinforced. Just then Kamehameha expectantly turned to the rear; but there were no chiefs, nor warriors behind him, only Hema the steward.

While Kamehameha was talking to Hema, the enemies were preparing to take Kamehameha's life, but Hema fearlessly leapt forward and slew the warriors of Keoua. By this work of Hema in leaping forward to repulse the enemies, Kamehameha was victorious that day, and his life was saved, and Keoua defeated. Hence the name Koapapaa until this day, which means that the warriors became a storehouse of death and the lance and the spear the pathway, here and there. The warriors were left there in that valley, a pile of earth.

When Kamehameha witnessed the matchless bravery of Hema, he said: "Today you become a chief as I am, and today you refrain from carrying and shouldering baggage, and you shall be a courtier in my presence, and in the presence of the chiefs and the people also. He who disobeys your word shall die. If the delinquent be a chief he shall lose his lands."⁵² Therefore Hema was exalted until his death, and was very famous in the days of Kamehameha.

On reflection, therefore, perhaps there never was a man on the continents, or on the Isles of the Sea, who had never studied the requirements of a warrior, and who did go to war as Hema was, the unlearned.

⁵¹Narrow quarters this for an encounter of forty or more men against two.

⁵²In this as in other incidents the decree of a death penalty seems to have been applicable only to the com-

mon people, for in many cases, as here, it states that if a chief be the culprit he shall lose his lands as the penalty, thus making one law for the rich and another for the poor.