

War Implements.

Kamehameha  
Kuokoa Home Rula  
June 9, 1911

All night long they drilled and marched. The warriors made themselves ready by girding their loin cloths on tightly, donning their feather capes and putting on their helmets. The plain was covered with warriors holding up their sheilds made of coconut fibers woven by the hands of the warriors themselves.

Kamehameha  
Kuokoa Home Rula  
Apr. 10, 1911

[Oahu way of fighting].

This battle was the one called the Makini. Several spears were put together and tied into one. Sometimes there were ten spears fastened together with ropes like the tying together of children's arrows. Because of the many points in each bundle it was called ma-kini, that is, "many pointed." The warriors of Hawaii did not know the use of this kind of spear and only used the long, single spear in those days.

Ka-Miki  
Ke Au Hou  
June 21, 1911

The lei-o-mano is a shark's tooth tied securely on [to a handle] with cords of sennit and olona. It was an important implement of war in olden times and much prized. When one came close to his opponent, he used it to disembowel him.

Ka Miki  
Ke Au Hou  
June 21, 1911.

The prize was a lawalawa-ku'i-a-holo (Strike-from-space-and-run) that is, a sennit rope attached to a club (pikoi). The club was made of a piece of wood with a hole skillfully bored through it for the rope to be inserted and fastened. This was one of the wonderful things made in the past.

War Implements.

Kalelealuaka  
Ke Au Hou  
July 6, 1910

He stuck his long club (laau palau) into the ground as a sign that the house was made kapu and the occupants thereof and everything depended on what he would decide whether for life or for death.

(Note.- When an alii heard a report of something done or said in a certain house, he sent a man to set up a sign at the door, usually a short spear, pahoā. It was called, "Kukulu ka pahoā" or "setting up the pahoā." The occupants dared not leave it under penalty of death until they were sent for to give an account of themselves before the alii.

A pahoā set up in a food patch, meant that all belonged to the alii and if the owner dared to take anything therefrom he was put to death. M.F.)

Kamiki  
Hoku o Hawaii  
June 21, 1917

Kamiki was taken before the court...The warriors stood around with clubs (laau palau), spears (ihe) and some with pikoi trippers and lei-omano (made of shark's teeth, tied securely with olona cords and sennit).

Kamiki  
Hawaii Holomua  
Oct. 9, 1912

The old woman girded on her coars tapa skirt, grasped her pikoi clubs and stick and threw the pikois with an underhand movement very quickly in order to entrap her "bird." She threw the pikoi clubs at the same time, one with her right hand and the other with her left...As quickly as Kaniahiku threw her clubs, just as quickly did Kamiki dodge and leap to catch the clubs with his hand.

War Implements

Lonoikamakahiki  
Hoku o Hawaii  
July 8, 1909

Lonoikamakahiki asked, "What is that?" "A palau club." "What is it used for?" The attendant explained, "It is an implement of war. When one side attacked another then it was used to destroy with. Sometimes, many men can be killed by one strong man with a single palau club." ...He asked "What is that with a sting hanging down?" "That is a sling (maa)." He asked again, "What is it used for?" The attendant explained, "It is an implement of war. A stone is put into the loop in the sling, then the string is folded up from the end of the string until it can be held in the palm of the hand. With a rolling or twisting [of the arm] with which one knows when to let the stone fly, then the end of the string is loosened. The stone flies for about forty fathoms and if a man is struck, he is killed. This is done only in battle."

Kekuhaupio  
Hoku o Hawaii  
July 20, 1922.

Another strange thing that Kalanikupule did was to supply himself with ladders (ala-hulili), that is, a way of escape. It was made of ropes and of sticks as a means of escape, should they be defeated.

Kekuhaupio  
Hoku o Hawaii  
Aug. 7, 1924

Because he [Kekuhaupio] was accustomed to warfare, he began to train the young men of Napoopoo and Keēi in the use of spears (ihe). He began training them in the Hawaiian methods of fighting with spears of hau wood with the points wrapped in tapa.

## War Implements

Kekuhaupio  
Hoku o Hawaii  
Mar. 16, 1922

The young warriors of the Kipuupuu rains of Waimea showed no fear for they knew how to handle any war implement placed in their hands. These young men knew how to shoot arrows, how to draw back the cords of olona fibers strung on the bows, and how to use sling shots of stone... Those who held the long spears followed behind those who used the slings... They were skilled spearmen. Next came those who wielded axes (ko'i paho) under the leadership of one of Kamehameha's cousins... The men of Waimea were swift runners, and ran along the edge of the cliffs or up and down the vallies in pursuit of the combined forces of Hamakua and Hilo...

Kekuhaupio  
Hoku o Hawaii  
July 20, 1922

The Oahuans were skilled with bow and arrow... Not only were the Oahuans experts but the Hawaii warriors also knew how to fight with them. The Oahuans were also experts in the ma-kini, that is, the twirling of several spears all at once and throwing them at an opponent. That was how the warriors under Kalaniopuu were slaughtered and the Hawaii warriors defeated at the battle of Kamaomao...

In this battle of bows and arrows...a chief was injured. An arrow from a Maui warrior struck his left shoulder but he was not badly injured... The battle raged until evening close to Waihee. Some of the Piipii (Hawaii) warriors, tied fire brands to their arrows and shot them at the houses in Waihee. The houses were old fashioned grass houses and they caught on fire. The fighting went on to Waiehu and other grass houses were set on fire...

## War implements

Ka Kamehameha Huakai no Maui  
Hoku o Hawaii  
Feb. 2, 1933

They made plans to go to Maui and careful plans were laid by the chiefs Keawe-a-Heulu, Kameeiamoku, Kamanawa and Kekuhaupio... Messengers were sent all around the islands of Keawe (Hawaii), to<sup>to</sup>gather the people from everywhere. The woodcutters went to the forest on the ridges of the mountain of Haleakala to hew large trees for double canoes or peleleu canoes. The patches for taro and sweet potatoes were made larger than in the past. War implements for the use of the warriors were made, such as stone axes (ko'i) and knives (pahi) from the stones dug out of cliffs. Short spears (pahoā) were made of kauwila wood and so were long spears (ihe) and pololu spears sharpened into a point and polished until it shone. Sharks teeth were gathered and threaded together to be used in the hand to cut an opponent when he was caught. These teeth were like the teeth of a saw used by foreigners to cut wood with. Smooth alā stones were also gathered from the streams to be used in a sling. These stones were smooth and heavy, some weighing about a pound. This was the kind that was picked up and used for slingshots. The slings themselves were made of sennit and sometimes of human hair.

War Implements.

Kekuhaupio  
Hoku o Hawaii  
Feb. 10, 1921

He said to his pupil, Kekuhaupio, "Carry a cane for defence by your side. When I throw the ikoi winder to tie you with that tripping implement of our ancestors, watch carefully and protect yourself with the cane that I am giving you. You will be caught only when you are not watchful. In the future, wherever you go alone do not forget carrying a cane in your hand for that is the only thing that can undo the winding of the ikoi. Here is another thing, watch to see how the ikoi is thrown at you. If you notice it thrown toward your legs then the cane should serve as the third "leg." If thrown upward toward your arms then the cane should be an added "arm" to protect you from being tied down. Are you ready, my pupil?"...

The cane in Kekuhaupio's hand was for defence for when the ikoi was thrown the one who held the cane struck it down where it would be like a third leg. When the ikoi would around the legs the cane made a wide space for the legs so that when the ikoi thrown toward you had stopped winding the cane was withdrawn and the rope fell off without tightening around the legs... Sometimes one had no cane so he spreaded out his legs when the ikoi was thrown and when the ikoi had stopped winding he brought his legs together. The rope fell off....