When Kamiki and Makaʻiole finished visiting Kailua and the warriors of the area under the command of their grandmother, Kauluhenuihihikoloiuka, their journey continued till Kahōʻea, Kona. When they finished there, they ventured to Hōnalo where they were welcomed by the parents of Kāināliukūkohulani, the famed beauty of the area: pig was prepared in the underground oven as well as the delicious dog delicacy, coal-broiled fish, as well as other delicacies of that area; and Keahiolo the priest fetched ʻawa from above Keauhou for the celebration. In welcoming visitors, it was customary to have a plethora of food and ʻawa for enjoyment.

When Keahiolo returned and gave the ʻawa to Kamiki, Kamiki immediately masticated it until the ʻawa containers were full. This was an easy feat for Kamiki. When it was ready, the ʻawa was squeezed by hand with water and placed in ʻapu. When the ʻapu were ready, Kamiki took his share first; the substance of this ʻawa were the dregs of ʻawa that were masticated by Kamiki. When Kamiki finished his share, the food including the pig was eaten. When everyone was drunk, everyone slept in the large hālau of Hōnalo, which is a hālau for canoes.

As people were sleeping in the hālau of Hōnalo, the arrival of the messengers of the chiefs of Keauhou, Kuhia and ʻOulu, to capture Kamiki and Makaʻiole as prisoners, was announced. When Kamiki folks heard, the people inside were excitedly trying to see. Since Kamiki folks valued their warm welcome by the people of Hōnalo, Kamiki forbade them not to come outside and that Kamiki and Makaʻiole would remedy the issue. When Kamiki folks met with Kuhia and ʻOulu, it was agreed upon that riddling would be the remedy; so, the riddling commenced.

In the heat of combat, rock throwing was agreed as the skill to be measured. ʻOulu threw his rock with great force thinking it would hit Kamiki, he was however met with disappointment when it missed. On the second attempt, ʻOulu threw his rock again thinking it would hit Kamiki this time, however, Kamiki jumped to the wall as a bird surprising ʻOulu and Kuhia, which amounted to them being crushed by Kamiki, and dying of embarrassment. It was said it was a noble death, since they exerted their strength in which they were taught, as opposed to a cowardly death in not displaying their knowledge beforehand. Since it was a noble death, Kamiki asked Hōnalo not to besmirch the reputation of the messengers.

Upon asking this request of Hōnalo, the messengers were tied up and hidden for death in the Keanawai cave which is above Hōnalo in the ʻamaʻumaʻu, ʻōhiʻa groves, and in the uluhe; Keanawai was their final resting place as a gruesome outcome of losing to Kamiki folks. As was customary to Kamiki and Makaʻiole in their upbringing, if one was in trouble, the other would be there to help. If something arose between one, both would care for the other; so, Makaʻiole supported Kamikiʻs decisions, and whatever Makaʻiole asked of Kamiki, it would be carried out with no question. This was what was customary from when they were born till their adolescence, they were truly companions.

As a reward for winning the riddling, Hōnalo–who was the father of Kāināliu–hosted a pāpāiaʻawa ceremony for Kamiki folks. This was a pāpāiaʻawa ceremony honoring Kamiki folks, so, there was lots of ʻawa prepared: several walu of ʻawa were masticated by Kamiki at one time until 10 haona were full, and then 10 ʻolo, which flabbergasted Hōnalo for Kamikiʻs prodigious ʻawa mastication.

Since everyone was drinking ʻawa heavily, most were drunk except Kamiki and Makaʻiole, as they were part akua. The night this pāpāiaʻawa ceremony was taking place was an ʻūniki night for the lua, kākā lāʻau, and nou pōhaku practitioners, under the tutelage of Lehuʻula, the haʻihaʻi instructor, as well as Puʻuohau, the priest of that area. The knowledgeable people of the old skills were invited; and in the invitation, these knowledgeable people were divided with the families of those participating that night. Kāināliu, Kahakuwai, and Kawainui were among those students whose knowledge was being measured that night. This was an auspicious occasion especially during the huʻelepo of the ʻailolo, because that was the most awe-ridden time. Other than those knowledgeable and the families, Lehuʻula also invited other lua and haʻihaʻi warriors such as Honuaʻino and Kanāueue, who were chiefs of Kona, as well as the honored youth of the night who were famed for their strength and expertise, Kanāhāhā and Kaʻalapūʻali, who were warriors called “Nā Hau o Māʻihi,” there were no others who even compared. They were the children of the chiefs Māʻihialakapuolono, their mother, and Lonoaipu, their father. The center of Hualālai and Maunaloa, beneath Hainoa and Puʻulaʻalāʻau overlooking “Hale a ʻUmi” and “Ahu a ʻUmi” was their home, which is famed in song as such:

A ʻo **Kona** kuʻu home kulāiwi, kulāiwi

Hoʻoipo ʻia e nā hau anu o **Māʻihi**

Māhiehie i ka ʻili o ke kai, o ke kai

ʻO ka pohu laʻi mālie a **ʻEhu**

Hui:

Nani wale ʻo **Hualālai** i ka ʻiuʻiu, i ka ʻiuʻiu

Kū kilakila i ka hono o nā **Kona**

ʻAʻohe nō a he mea like me **Kailua**, me **Kailua**

Hoʻoipo ʻia e ke kai māʻokiʻoki, ua hiki nō

Since Kaʻalapūʻali and Kanāhāhā lived separately from the common folk, that is how they would kill many people undetected, and that is how they were. Their grandmother, Kalālākaukoloikekualono also lived separately and detached; and when she would have a need for them, “Nā Hau o Māʻihi,” to see what the common folk do at sea, she would call them thus:

E ala e nā Hau o **Māʻihi**

E ala e nā **ʻālapa** o ka ʻEkua

E ala e ka Nāulu

E ala e ka hē Kuawa

E iho e ke Kūhonua

E iho e ke Mālua

E iho e ke Kēwai

E iho e ke Kēhau

E iho e aʻu kama i ka **hei**

E aʻu kama i ke **kualono**

E aʻu kama i ke **kuahiwi**

Kuamauna lā

I holohia e ka hau

Anuanu, **koʻekoʻe** **koʻoū**

Paʻi wale lā, puni

When the festivities began, the customary ʻailolo activities of old took place: the snout of the pig and the red fish were cooked, and the ʻawa fetched by the priest Puʻuohau was ready. When everything was ready, the body-strengthening skills were tested; and this was when adequate students’ proficiencies in what they were trained was measured to become a makamaka kaua, ʻālapa, or koa kaulana paʻa ʻāina. While the beginning skills were being measured, Kamiki and Makaʻiole were relaxing with Kāināliu. Kāināliu, Waiʻio, the child of Kalukalu and Nāwāwā, and Keʻekeʻe, the child of Honuaʻino and Kanāueue and brother of Kamokulehua, are the three who graduated, and they were the individuals for whom the lands of Kahakuwai above Kāināliu, Waiʻio, which are ponds above Kalukalu, were named, which are still standing till today.

In order to demonstrate their competence in riddling, Kahakuwai, Waiʻio, and Keʻekeʻe each stood against Kamiki and Makaʻiole thinking Kamiki and Makaʻiole would lose since they were not as proficient. Just as each warrior stood against Kamiki and Makaʻiole, so too did they fall and succumbed to the strength of Kamiki and Makaʻiole. Kahakuwai was the first warrior who demonstrated his knowledge thinking Kamiki folks would fall, he however was met with disappointment just like the messengers ʻOulu and Kuhia. Since Kahakuwai fell, Waiʻio demonstrated his knowledge, and also met the same fate as Kahakuwai. Since he fell, Keʻekeʻe stood and demonstrated his knowledge and also met the same fate as his counterparts.

Due to the falling of the warriors who just graduated, Lehuʻula became enraged; so, he called on Kanāhāhā and Kaʻalapūʻali to demonstrate their knowledge for which they were famed, and the saying rang true, “ʻO nā ʻālapa maka hiaʻā moe ʻole o nā kalo uē hone o Māʻihi.” Kanāhāhā attacked first by lunging; and when he lunged, he missed Kamiki because of his slippery body, and eventually was grabbed by the fingers by Kamiki. When he was had, he was bound by Kamikiʻs “Piliakuapaʻa” move. In being bound, he became a play thing to Kamiki and Makaʻiole. Since he was had, they became furious, because they didnʻt think he would be bound by the sweat of his fingers; and that misstep is what cost him, and the people watching all sat surprised as well.

Since Kanāhāhā fell, Kaʻalapūʻali attacked in lunging at Kamiki, which led to being met with disappointment when Kamiki leapt up and stood at the opening of the house. Since Kamiki was not had in that attack similar to Kanāhāhā, Kaʻalapūʻali became enraged; it was however at that time that Kamiki saw how good of a warrior Kaʻalapūʻali really was because if Kamiki was had in that moment due to the skill, precision, and patience of Kaʻalapūʻali, he would have been in trouble. Kaʻalapūʻali attacked once more in grabbing Kamiki, however, due to the slightly inadequate range of his reach he was bound by Kamiki; it was also in this time that the warriors of the hālau became doubly enraged and attacked under Lehuʻula and Puʻuohauʻs order to grab and bind Kamiki in retribution for “Nā Hau o Māʻihi.”

Lehuʻula was the first to swiftly run to bind Kamiki; and while he was running, Kamiki quickly laid on the ground which sent Lehuʻula flying through the air landing near the opening of the house, where he was bound by Makaʻiole. Since Lehuʻula was bound, Puʻuohau threw a large rock at Kamiki; and when it missed, Puʻuohau immediately ordered the rest of the warriors to bind Kamiki and Makaʻiole securely. All the pīkoi of the warriors then flew into the air thinking Kamiki and Makaʻiole would be had, they were however met with disappointment when the pīkoi became play things for them.

In the end, Kamiki and Makaʻiole gathered everyone in place and secured them, and Kamiki responded by saying, “If your akua had been knowledgeable, you would not have been bound.” Kamiki and Makaʻiole then thanked Kāināliu for her graciousness, left those that were bound in their respective areas, sent Keahiolo to Kapukalua at ʻApoʻula to reside, and continued on their journey.