

“Aloha a‘e au ‘o ka uka ‘iu anoano
Ke kāhuli ‘anapa mai a ka lau o ke kuikui
E kuhi ana au eia i ka poli o ku‘u lei lōke
Eia kā ua lilo i ka manu inu wai pua
He pūnua ia na ka lā i hānau mai
Na ka ua i hānai a nui i ka nahele”

After Kamiki and Maka‘iole befriended Kaniahiku and her grandson Keahialaka after the fall of Kahauale‘aoko‘oko‘olau, a warrior of Puna, to the riddling youngsters of Kona, the tree-hanging ‘awa of Puna was prepared, the pig was cooked, and the sweet ‘anae of Waipi‘o was cooked. When it was ready, everyone partook of the ‘awa and then the pig, and then whatever else was prepared. Everyone was soon drunk except for Kamiki and Keahialaka.

While they were drunk, Kamiki and Keahialaka went to Kali‘u to meet with Kaniahiku, Keahialaka’s grandmother. Once they arrived, Kaniahiku responded thus, “Keahialaka! If Kamiki presents you with an opportunity to go, you must go! Don’t consider me...my bones are worn! Bloodline is where you will find knowledge and where your desires for the young chiefesses of Puna, Kūki‘i and Makanoni, the beautiful chiefesses of Kalāpukaiha‘eha‘e and Kumukahikalāitahiti will be met. Once you have them, we will be able to live a prosperous life here in Puna till our last days.”

For Kaniahiku’s words, Keahialaka did indeed seek out Kūki‘i and Makanoni—Kumukahikalāitahiti was however in opposition. As for Kalāpukaiha‘eha‘e, he was the one who approved of Kūki‘i and Makanoni’s relationship with Keahialaka all the way till today. It’s believed that Kumukahikalāitahiti was in opposition for his desire to protect his sisters from potential harm. As for Kalāpukaiha‘eha‘e, he saw the benefit in their relationship with Keahialaka.