

Ms Case

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ms G45

from Woods estate ms, now in Archives of Hawaii.

A 167

Genealogy, Kapiolani, Kalakaua, Emma, etc.
His Excellency W.M. Gibson Minister of Foreign Affairs.

Sir,

Owing to my illness I have been unable to reply more promptly to your letter to the President of the Board of Genealogy of Hawaiian Chiefs of the 15th of January ultimo, calling for a genealogical history of the Hawaiian Chiefs of the land, in order to afford a clear knowledge of their rank and for the purpose of placing them in their proper positions.

In accordance with Article 22 of the Constitution, the Hawaiian Chiefs of the land have rights to the throne (in the absence of heirs by direct descent) by election to fill any vacancy, and that their names be made known.

I am now under orders from the Board at one of its meetings empowered to report the genealogy of Chiefs as follows:

OF HIS MAJESTY THE KING

KEAWEIKEKAHIALIIOKAMOKU (K)

KALANINUIIAMAMAO (K)

KAOLAHIALII (W)

ALAPATWAHINE (W)

KAMANAWA (K)

KAPAAKEA (K)

LONOMAIKANAKA

KAPAIHI (W)

KALANINUIIAMAMAO (K)

KEPOOKALANI (K)

KAMOKUIKI (W)

KEOHOKALOLE (W)

KALAKAUA (K)

LILIUOKALANI (W)

LIKELIKE (W)

OF HER MAJESTY THE QUEEN

KEAWEIKEKAHIALIIOKAMOKU (K)

KEEAUMOKU (K)

KANEKOA (K)

POOMAIKELANI (W)

KALANIAINAOLE (K)

KALANIKAULELEIAIWI (W)

KAILAAKANOA (W)

KALANIKAULELEIAIWI II (W)

ELELULE (K)

KINOIKI (W)

KAPIOLANI (W)

POOMAIKELANI (W)

KEKAULIKE (W)

KEKAULIKE (W)

KAHALEPOULI (K)

KAWANANAKOA (K)

KELILAHONUI (K)

KALANIAINAOLE (K)

KEAWEIKEKAHIALIIOKAMOKU (K)

KEKAULIKE II (W)

KALANIKAULELEIAIWI II (W)

POOMAIKELANI (W)

KALANIAINAOLE (K)

KAUHIOKAKA (W)

KEPOOMAHOE (K)

KANEKOA (K)

ELELULE (K)

KINOIKI (W)

KAPIOLANI (W)
 POOMAIKELANI (W)
 KEKAULIKE (W)
 KEAWEBIKEKAHIALIIOKAMOKU (K)
 KEKAULIKE II (W)
 KEAWEMAUHILI (K)
 ELELULE (K)
 KALANIANAOLE (K)

KAUHIOKAKA (W)
 KALANINUTIAMAMAO (K)
 ULULANI *
 POOMAIKELANI (W)
 KINOIKI (W)

KAPIOLANI (W)
 POOMAIKELANI (W)
 KEKAULIKE (W)

* The woman Ululani is the grandmother of His Majesty Kalakaua now living, the wife of Keaweheulu who lived with her and Keohohiwa was born by whom came Aikanaka, the grandfather of Kalakaua.

This Ululani was the daughter of Moku King of Hilo, whose genealogy is as follows:

MOKU
 ULULANI (W)
 ELELULE (K)
 KALANIANAOLE (K)

PAPAIKANIAU II (W)
 KEAWEMAUHILI (K)
 POOMAIKELANI (W)
 KINOIKI (W)

KAPIOLANI II (W)
 POOMAIKELANI II (W)
 KEKAULIKE III (W)

Ululani and her daughter Keohihiwa were the only chiefs allowed to embark in the sacred canoe (waa kapuu) with Kamehameha I. By this genealogy Kalakaua is the son * of Kapiolani

* In the Hawaiian idea, in the English nephews.

OF KEKAULIKE KING OF MAUI.

KEKAULIKE	HOLAU (W)
KEKAUHIWAMOKUKEKAULIKE
KEPOOWAIKUMAILANI	KAHEKILI
MANUHAAIPO)	
KABO)	MAKAHELEI
KAUMUALII	KAPUAAMOHU
KINOIKI	KALANIANAOLE
	KAPIOLANI
	POOMAIKELANI
	KEKAULIKE III

Thus did Kekaulike live with his daughter Kekauhiwamoku, as did Kalaninuiiamamao with Kaolaniailii. See Page 2 - Termed Moe Naha.

of the offspring of daughter or cousins

KEKAULIKE	KEKUIAPOIWA
KAMEHAMEHA NIU *	
KALOLA (W)	
KAHEKILI (K)	KEPOOWAIKUMAILANI (W)
KABO (K)	MAKAHELEI (W)
KAUMUALII (K)	KAPUAAMOHU (W)
KINOIKI (W)	KALANIANAOLE (K)
	KAPIOLANI
	POOMAIKELANI
	KEKAULIKE

* KAMEHAMEHA NUI (K) KEKUMANO (W)
 KALANIHELEMAIILUNA (K) KAWAO (W)
 PAKI (K) KONIA (W)

PAUHI (Mrs. Bishop)

.....
 KALANIHELEMAIILUNA ALAPAIWAHINE
 KALANIULUMOKU KAHAMANIEIE

KALOLA (W)

.....
 KAMEHAMEHA NUI MANUHAAIPO
 KALANIULUMOKU (K) KUALII (W)
 LOWAU (W) KOAKANU (K)
 LILINA (W) KALANIULUMOKU
 KOAKANU (K) }
 MAHEHA } BEKE (W)

LANIHAU (W)
 MAHAHA KEAUPUNI

KEANO (W)

LILIE HAALOU

KILIWEHI

This Kiliwehi was the wife of Hoapili. This is a large family and still living. There were four children of Lanihau and Opeka, Tax Collector of Eoloa, and a son of Keano is a member of the Household Guards.

By the youngest offspring of Kuimeheua and Papaikaniau (viz. Uluehu), came Kekuanooa and several other chiefs still living.

On Kalakaua becoming enthroned there was revived the sacred ties (Kapu Alii) of Kuimeheua, of Moku, and of Kalaninuiiamamae. On the side of Kapiolani his consort, the ties are equal and the chieftaincy alike, those of Kapiolani being in advance through Kaunualii King of Kauai.

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Kaumualiis ties (Kapu) were the Kahili that being his crown as in the olden time. It did not fall when his Kingdom was peaceably surrendered to Kamehameha I. The two crowns were equal and were made one. Therefore it is proper that Her Majesty the Queen should be crowned as well as His Majesty the King.

The youngest of Kaumualiis daughters, Kinoiki, was the mother of Her Majesty Queen Kapiolani and her sisters. Therefore by this lineage Her Majesty's sisters should be styled (or restored) Royal Princesses, the title of sisters of His Majesty the King.

When Kaumualii came to unite his Kingdom with those of Kamehameha, Kamehameha alone embarked in the canoe, and wore on his neck the wreath and hook (makau aimoku) of Manaiakalani. Prior to which time Kaiahua the brother of Poomaikelani lived at Kauai in the capacity of spy (political informant) for Kamehameha I, but the commands of Kamehameha I were disobeyed and he took to himself a wife in Kauai owing allegiance to Kaumualii. When the Chiefs came namely Naihe, Kaikioewa, Hoapili, on their canoe, Kaumualii suspected that Kamehameha might be one of their party. On Kaiahua going to see, he found the King was not among them, but that he was coming. Kaiahua then informed Kaumualii Kamehameha will be known by coming alone on his long outrigger canoe, telling him at the same time that should the two stones be presented he should choose the white one which means no war, but peace and good will, and also should he persist in presenting the Hook of Manaiakalani not to refuse taking the same.

When Kamehameha arrived Kaumualii did as Kaiahua had told him. And Kamehameha seeing these things as performed by Kaumualii was wrath with Kaiahua because it was Kamehameha's intention to war, but his intentions being nullified Kaiahua received no lands to the day of his death.

After the performance of Kamehameha's mission, the red spotted pig was brought forth by Hewahewa, this pig strightforward going to Kaumualii's feet and slept. Thus were performed the tokens of peace which united the two Kingdoms of Kauai and Hawaii.

When Kaumualii landed at Pakaka the Chiefs conspired to kill Kaumualii, Naihe, the Kuhina Nui saying that Kaumualii should serve the penalty of death because it was not proper to establish two Kahilis (Crowns - Emblems) and two spittal-vessels ipukuha. Therefore Kaumualii should suffer death in order that there may be only one spittal-vessel and one crown (Kahili).

When Kamehameha heard of these things concerning the conspiracy he declared Kaumualii shall not suffer death, the time for serving the penalty of death and the spilling of blood has passed, saying "let the ihe (war-spear) stand upright, instead of lengthwise."

When Naihe heard of this saying that Kamehameha did not want Kaumualii to serve the penalty of death, he declared, "Ah, the time has come for the deed to bear its fruit."

The Hook of Manaiakalani that was worn by Kamehameha I during the time the two Kingdoms were united now remains to this day in the Government Museum, and the white stone is in His Majesty's keeping. The two ihe (war-spears) now seen in a standing position in the Royal Coat of Arms ~~chiefs~~ represents the two Chiefs, Kameeiamoku and Kamanawa. Time was when Kameeiamoku was the bearer of the spittal vessel, but in the unison of Kauai and Hawaii the ipukuha was suspended and the ihe took its place, showing that henceforth there shall be no penalties of death and no spilling of blood, which is the result of the persistence of Kamehameha's messenger that Kaumualii should suffer death.

The position of the ihe in standing means peace and the unison of

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the two islands as one as was told by Kamehameha as shown above. From thence was the bearing of the spittal vessel by the side of Kamehameha I suspended, and the war spear placed upright in its stead.

If the emblems representing the unison of the Kingdoms of Hawaii and Kauai were to be done away with, and the ipukuha was to be exchanged for the ihe, the same would amount to a breaking up of that unity created in 1810 by Kaumualii and Kamehameha I who were two independent Kings, of Kauai and Hawaii. There are evidences of the performance of that unity, in the Royal Coat of Arms, the ihe held by Kameeiamoku, one of the Ministers of Kamehameha I and secondly, the Hook (makau aimoku) of Manaiakalani, and thirdly the white stone (iliili aimoku) now in possession of his Majesty. These are all evidences of the history of the performance of the unity of the two Kingdoms. If these are not to be recognized, then the Government may as well restore to the heirs of Kaumualii their rights, whereas in the opinion of some now-adays, that unity is of no avail.

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At the time of the battle between Hawaii and Maui at Kakamilua under the warrior Kings Kalaniopuu of Hawaii and Kahekili of Maui the former was taken captive, the same battle gaining fame for having devastated the warriors of Hawaii for they were all Chiefs and they were called in their capacity as soldiers as Alapaians. Kalaniopuu had thought he had conquered, uttering "Ah, wonder if my Alapaians drinketh water!"

With the expertness of the Kahuna of Kahekili, (Kailiupuupuu) he gained victory over Kalaniopuu. There were then on the canoes Kalaniopuu his son named Kalanika'ouliilunailo, otherwise called Kiwala by the people. Then said Kalaniopuu to his son "Go and seek means by which we may live." Kalola (W) the sister of Kahekili answered and said, "Our lives will not be spared if the son only be dispatched in search unless accompanied by the Chiefs Kameeiamoku and Kamanawa, they being foster twin children of Kekuiapoiwa I and Kekelaokalani I. He must be accompanied by them to insure us our lives."

Then was Kameeiamoku and Kamanawa hurried to go forth. They were twins, and being privately fostered by the mother of Kahekili were ^{ordered} to accompany Kalanikaouiaouliilunalilo. Upon arriving before Kameeiamoku and Kamanawa Kahekili then declaring that his hair was sacred drooped them down. In doing which he saw not the son of Kalaniopuu but beheld the two twins, Kameeiamoku had the ipukuha, and Kamanawa the Kahili.

By this may be learned that the Kahili and ipukuha were once the royal emblems, from the time of Umi and even before that in the time of Pilikaaiea. The Kahili of Pili is still kept, and was exhibited on the day of coronation. When Kamehameha I went to take unto himself as wife Keopuolani, he would not have succeeded had he not taken with him Kameeiamoku and Kamanawa with the Kahili and the spittoon, and obtained his wife through the consent of Kalola (W).

From that time till the meeting of Kings at Kuloloia in the year 1810, the spear was then substituted in place of the spittoon, as well be seen on the Coat of Arms of Kamehameha III, IV, V, Lunalilo I and Kalakaua I.

Therefore this is indeed very sacred, it cannot be changed, denied or refuted, as it is firmly established. It is a national sign, stamped, as the great seal of the Kingdom is.

Here is another family of Chiefs.

KEAWEMATHOOKAPULANI

KEALOMAKAOKALANI

KUPELEHUWAIHELE (W)

NUUANU - A - I.

HULU K.

LONOMAIKANAKA.

KEKAHIMOKU. (K)

KAUHIOKAKA (W)

KEALOOWAKEA. (K)

KEKAHIMOKU (K)

KEAWEAIOPELU (W)

KAOO (K)

KOILLEOLANI (K)

HOLOHIA (W)

KOILEOLANI (K)

KAUWAHINE (W)

A. UNAUNA

KILIOE W

JOHN KOII

KANIU

JOHN KOII

KAPOHAIALII

LUCY KAPOHAIALII

JOHN KOII

KAMALA

KAHUAKAI

NAMAHANA

KANIU

(WOMAN AT WAIALUA)

KEKUHINA.

By this genealogy it will be seen that this family is related to Queen Kapiolani - while on page there is Lonomaikanaka the daughter of Ahu-a-I and by Nuuanu-a-I she is the younger sister of Ahu-a-I as shown on Page and grandparents of all the chiefs. Kamehameha II, III, Kaelikolani, Pauahi and Kalakaua.

The Kaoo mentioned in this genealogy was the Prime Minister of Kalanopuu^{ani} in his latter days. When he, (Kaoo) died the Premier-ship fell on Keawemauhili. The said Kaoo and Keawemauhili were the Chiefs on the side of Kalaniopuu who were meant to be taken on board of Capt. Cooks vessel when Capt. Cook Long asked that Kalaniopuu be taken and kept on his vessel on account of one of the vessel's boats being stolen by Palea and others. He is the grandparent of Emma as shown on page . Kaoo's own Granddaughter was Kaniu (W) the wife of Kuakini Governor of Hawaii and they begat Kamanele (W).

The said Kaniu (W) was the royal nurse of His Majesty the King now reigning.

On the side of Kalanikauleleiaiwi Kalanikauleleiaiwi (W) Keaweikekahialiiookamoku.

Kekuiapoiva I (W)

Keeaumoku I (K)

Kekelaokalani I (W)

The said Kekuiapoiwa was the mother of

* Not Kamehameha
the I st.

Kamehameha the Great of Maui *

Kalola

Kahekili

who lived with Kekaulike, and by Queen Kapiolani as shown on page 2, he is the same Keeaumoku the son of Keaweikakahialiokamoku as shown on page 2, by the youngest sister of Kekelaokalani, sprung Kamehameha I.

This is the genealogy -

Kekelaokalani W.

Haae (K)

Kekuiapoiwa II (W) Kalanikumaleiwakamoku

Kamehameha I

Keopookalani (Keliimaikai)

(Keopookalani's
father)
by David Malo
is Kamanawa
but same
mothers

If Keelikolani and Pauahi are the offsprings of Kamehameha I, they would be lower in rank than Queen Kapiolani. And if Queen Dowager Emma is the offspring of Keliimaikai, she would be lower in rank than Queen Kapiolani, and ~~so~~ would all the other Chiefs be now living.

KEELIKOLANI AND KAANIAUS ANCESTORS.

KEELIKOLANIS

KEAWEIKEKAHALIIOKAMOKU (K)

LONOMAIKANAKA (W)

KALANINUIIAMAMAO (K)

KAMAKAIMOKU (W)

KALANIOPUU (K)

KANEKAPOLEI (W)

KAOLEIOKU (K)

KEONA (W)

PAUHI (W)

KEKUANAOA (K)

KAELIKOLANI (W)

KAOLEIOKU (K)

LUAHINE (W)

KONIA (W)

PAKI (K)

PAUHI (W)

KEAWEIKEKAHIALIIOKAMOKU (K)

KALANIKAULELEIAIWI (W)

KEEAUMOKU THE GREAT (K)

KEKUIAPOIWA (W)

KALANIKUMAIETIWAKAMOKU (K)

HAHEANA (W)

KALOKUOKAMAILE

NUHI

LAANUI (K)

OWANA (W)

KEKAANIAU (W) (MRS. PRATT)

GENEALOGY OF PAPAICANIAU (W)

PAPAICANIAU (W)

KAULAHEA (K)

KEKAULIKE (K)

This Kekaulike was king of Maui when Kuaana-a-I was King of Hawaii. This is the same Kekaulike mentioned on page 4 of the genealogy through whom sprang Queen Kapiolani by Kaumualii the last of the Kauai Kings.

On page 2, it is shown that Kalola was the sister of Kamehameha the Great. This woman Kalola lived with Kalaniopuu King of Hawaii and gave birth to Kalani-Kauikeaouli-i-Lunalilo, (Kiwala-o- being another name) who was the father of Keopuolani who lived with Kamehameha I and gave birth to Kamehamehas II and III, and through this line sprang Keelikolani, Pauahi, and other Chiefs which have already been mentioned.

KAHALEPOULI PIIKOI.

IWIKAUKAUA. (K)

KANAKAHIKUANAANA KANE

FAHEKAUAIWILANI (K)

KEAKALANI (W)

KALANIKAULELEIAIWI (W)

LONOIKAHAUPU

KEAWEPOEPOE

KUNIAIKU

KEEAUMOKU (KIPI) K

ALAPAI II (K)

KAULUNAE (W)

ALAPAI II (K)

KAMOKUIKI (W)

KEKAHILI (W)

PIIKOI (K)

KAHALEPOULI PIIKOI (K)

KEKAULIKE (W)

KAWANANAKOA

KELIAHONUI

KALANI'AOLE KUHIO

IA-MEA

KAHOOWAHA

KEAWEAMAHI (K)

ELEPAIO (W)

KUMAIKU (W)

ELEPAIO (W)

HEULU

PUHIPUHI W

KEAWEAMAHI (K)

PUHIPUHI (W)

KAMEBIAMOKU

ONAHINE (W)

KAUHIWAWAEONG

KEONA (W)

KAOLEIOKU

PAUHI (W)

KEKUANAOA

KEELIKOLANI

By this lineage it will be seen that Kawanakoa and others, sons of Kahalepouli are related to Keelikolani - Keelikolani being daughter of theirs. By the oldest in Kamaiku's line that is Keeumoku, Keelikolani would then be the oldest sister in that family.

By this genealogy, Kawanakoa and others are related to the Kings that have died. Kamehameha III and V also Lunalilo I. The offsprings of Alapai has been clearly shown. Now for the older brother Keeumoku.

KEEUMOKU II (K)

NAMAHANA

ULUMAHIEHIE

KAMEHAMEHA I.

KINAU

KEKUANAOA.

KAMEHAMEHA IV

KAMEHAMEHA V.

ULUMAHIEHE

KALAIMAMAHU

KEKAULUOHU

KANAINA

LUNALILO I.

KAMELIAMOKU

KAKAKAEHEIKULI

KEPOOKALANI

KEOHOMIWA

AIKANAKA

KAMAE

KEOHOKALOLE

KAPAAKRA

KALAKAUA and others

By this Keelikolani is related to Kalakaua and others and is also related to Kawananakoa and others by this lineage as follows:

KEAWEPOEPOE

KANOENA

KAMELIAMOKU

KAMANAWA.

See above. It will be perceived that Keawepoepe was twice married, by one marriage Kalakaua and others are the offsprings, and by another Keelikolani Kamehameha IV and V, Lunalilo, Kawananakoa, and others.

By this genealogy, all Chiefs now living are closely allied one to another, all being alike in birth up to those now living.

By this genealogy also, all Chiefs are a Keawe and a Kalanikaulelelelewi, and it is only through a system of Peble [pebble?] stone calculation can the royalty of one Chief over an other can be ascertained, however your Excellency will perceive, that through the intermingling so often of the blood of a Keawe and a Kalanikaulelelelewi, that the side of Queen Kapiolani preponderates in royal blood.

It has already been shown that the wife that Alapai (Kupalumano) lived

with and had as offsprings Kawananakoa and others, was Kamokuiki, and these are his ancestors.

OUAUA K.

KANEPAWALE

KAMOKUIKI

KAMANAWA

KAPAAKEA

KEOHOKALOLE

KALAKAUA and others

Kapaakea and Kekahili are half brother and sister, therefore Kahalepouli is a relative of Kalakaua and others.

By this lineage Kahalepouli precedes Kalakaua and others, that is, he is an elder brother and Kalakaua the younger, and Kawananakoa and others are children of Kalakaua and others.

On the side of Keawepoue as already shown, Kalakaua and others are the elder brothers of Kawananakoa and others.

.....*****oo)(oo*****.....

HEULU

IKUAAKA

KEAWEAHEULU

HAKAU

HAKAU (W)

KANAINA

HAO

KAILIPAKALUA

LUAHINE

KAOLEIOKU

KONIA

PAKI

PAUHI (MRS. BISHOP)

KEAWEAHEULU

ULULANI

the offsprings of which are Kalakaua and others as shown on page . By this Kalakaua and others precedes Pauhi.

At the hearing in the matter of the Estate of C. Kanaina, it was stated by Makue and others, that Moana (W) begat Haku, and it was by that means that

Paahi and Keelikolani were entitled to a portion of the Estate.

Your Excellency will please refer to page 2, to Kanekoa and Keawe, he and Kalanikauleleieiwi. Turn to page 3, there it is shown that the blood of Keawe is again intermingled the offspring of which is Kalanikauleleieiwi II, (W) on the same page, lower down it mingles again through Elelule, on page 4, the blood of Kekaulike the Great is mingled again, and on page 5, ~~xxxx~~ through Kekuaipoia I the mother of Kahakili, the blood of Keawe is again mingled.

Through Keawemauhili, on page 3, the father of Elelule, Kapiolani and her sisters ~~xxxx~~ come in on the side of Kalaninuuiamamao. There are five generations of Keaweikekahialiikamoku in the blood of the Queen, two of Kekaulike's and one of Moku's.

THE QUEEN

KUALII.

PELEIOHOLANI

KALANIKAHIENAKAHIALII

LONOKAHIKI

KUWALU

KAPUEO

KEAUMOKU III.

KUWALU

AHU - A - I.

LONOMAIKANAKA.

KALANINUIIAMAMA^oOAMAO

KEAWEMAUHILI

ELELULE

KALANIANA'OLE

I.

PIILANIWAHINE.

KEAWEBIKEKAHIALIIKAMOKU

KEKAULIKE II.

ULULANI

POOMAIKELANI

KINGIKI

KAPIOLANI and others

.....00000****)(****00000.....

AHU - A - I

KAOHOKALANI

KAPAIHIAAHU (K)

KAPAIHIAAHU (W)

KAPAIHI - A - AHU (K)

UMIULAIKAAHUMANU

HEULU

IKUAANA

KEAWEAHEULU (K)

ILAKAU (W)

See page for the offsprings, and for Kapaihi-a-ahu- W. see page for the offsprings to Kalakaua and others.

QUEEN DOWAGER EMMA.

KAPAIHI - A - AHU W.

MAHI K

PALEA

KALIKO

KAOWANAHAHA

OLOHANA

KEKELAOKALANI III (W)

NAEA (K)

EMMA

This Mahi was Mahi the Great King of Kona Hawaii. This line sprang through Kamokuiki the grand mother of Kalakaua and others and Kawananakoa and others. By this line Kalakaua and others, take precedence of Emma. Many doubts exist as to the correctness of this genealogy to Emma, it has been said that Keliimaikai begat Kaoanaaha, and not Palea, and others say Kalaipaihala, however in Kamokuiki's book it is written as stated above, for Kamokuiki died in the year 1842, Unauna's book being written afterwards. It is stated in David Malo's book that Kaoanaaha was by Kalaipaihala, that book being written in the year 1828. However the board will explain at some future time more fully in regard to this matter.

The Board now begs to close their report as they think that they have fully complied with the intent of the letter sent by the Minister to the President of the Board.

The President has left this duty entirely to us, the members, for the reason

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that he is related to the Queen on one side, and for the above stated reason we have performed this duty without his knowledge.

We are with respects,

Your obdt. and humble servts.

(sig.) J. NAHAKU.

UAUA KAHUNAAIALE.

The note below was written in pencil on the back of this paper.

Io pipi uha na ke kua a momona papa paona ka nui a ole holo wai naku kawele e holo ai maluna o ka papa maikai komo ma loko o ka omole oki ^{ci} iiiiimamua hanaka wai a paila waiho iki a ku pono ke hoo komo i loko o ka omole ia wa komo pu me ona leiki hapa pu ki pani ma luna ka omole komo ma loko kela ipuhao wai huihui paila make 1 hola loihi a moa oia ka pipiki oia ia.

Ke ki keia Paila ka wai wela hou i Puna kupa piha li 20 minu pani ka huka ke mau kela ki a inu pola wai like me ke pola hope oia ka nui ona.