



HAWAI'I BOARD ON GEOGRAPHIC NAMES (HBGN)

Monday, February 25, 2019

2:00 p.m.

Leiopapa A Kamehameha Building
Office of Planning, 6th Floor Conference Room
235 S. Beretania Street
Honolulu, Hawai'i 96813

A G E N D A

1. Call to Order
2. Review of Meeting Minutes for January 14, 2019
3. Public Comments
4. Announcements
5. 2019 Legislative Update
6. Continuation of discussion to establish a Permitted Interaction Group to investigate and make recommendations on the naming of Fissure 8, Puna, Hawaii
7. Review selected place names on the island of Hawai'i (Bobby Camara)
8. Adjourn

If you need an auxiliary aid/service or other accommodation due to a disability, contact:

Arthur Buto
Email: arthur.j.buto@hawaii.gov
Phone: (808) 587-2894
Fax: (808) 587-2824

as soon as possible, preferably by Wednesday, February 20, 2019. If a response is received after February 20, we will try to obtain the auxiliary aid/service or accommodation, but we cannot guarantee that the request will be fulfilled.

Upon request, this notice is available in alternate formats such as large print, Braille, or electronic copy.

MINUTES **DRAFT**
FOR THE MEETING OF THE
HAWAI'I BOARD ON GEOGRAPHIC NAMES

DATE: January 14, 2019
TIME: 2:00 p.m.
PLACE: Leiopapa A Kamehameha Building
Office of Planning, 6th Floor Conference Room
235 S. Beretania Street
Honolulu, Hawai'i 96813

AGENDA ITEM 1: Call to Order

Mr. Marzan called the meeting to order at 2:03 pm.

The following were in attendance:

MEMBERS: Marques Marzan (Bishop Museum)
Brad Ka'aleleo Wong (Office of Hawaiian Affairs)
Meyer Cummins (Land Survey Division)
Arthur Buto (Office of Planning)
Noenoe Silva (University of Hawai'i)
Holly McEldowney (Department of Land and Natural Resources),
arrived 2:06pm

ABSENT: Kaleo Manuel (Department of Hawaiian Home Lands)

ADVISORS: Renee Pualani Louis, left 3:30pm
Leo Asuncion (Office of Planning)
Regina Hilo (State Historic Preservation Division)

GUESTS: Councilmember Ashley Kierkiewicz (Hawai'i County Council,
District 4 (Puna))

AGENDA ITEM 2: Review of Meeting Minutes for November 26, 2018:

Members reviewed the minutes. Mr. Marzan asked for a correction of a typo on the last page.

MOTION: Mr. Cummins moved to approve the minutes as revised; Mr. Buto seconded the motion.

The members present voted unanimously to approve the meeting minutes of November 26, 2018 as revised.

AGENDA ITEM 3: Public Comments

Russian Fort

In December 2018 the Office of Planning received a copy of a letter from the Russian Ambassador to Governor Ige asking that the name of “Russian Fort Elizabeth” not be changed.

Ms. McEldowney provided some background. After a 2017 symposium that addressed the future of Russian Fort Elizabeth, a group was put together to develop plans, one issue being the name of the site with the Hawaiian community members recommending using the historical Hawaiian name.

The authority for renaming the site rests with the Division of State Parks. If the name of the site is changed, it may still come to HBGN for appropriate changes to the GNIS.

Name applications

A number of name applications were received following an NPR broadcast that included a piece highlighting the Kīlauea eruption and the Fissure 8 naming process. These included:

Name application from Brian Thompson to name one of the waterfalls on the Makaleha Trail on Kaua‘i “*Nakeli Falls.*” This request can be added to the list of feature names on the island of Kaua‘i that the Board will consider at a later date.

Ms. McEldowney noted that having the property owner identified on the Name Application Form would be helpful.

Other name applications were proposals for fissure 8:

<i>Ahu‘ailā‘au</i>	Kalani Makekai-Whittaker on behalf of Pi‘ilani Ka‘awaloa, Keone Kalawe, and Lei Kaleimamahu
<i>Hanaia‘na</i>	Feeyah Hutchinson
<i>Enoho</i>	Feeyah Hutchinson
<i>Hou Ho‘omaka</i>	Feeyah Hutchinson
<i>Keahilapalapa</i>	Vanessa Lee-Miller
<i>Pu‘u Kupaianaha</i>	Mele Stokesberry
<i>Pu‘u O‘Luku</i>	Rick LaMontagne
<i>Kekoheho‘ohenonohoikala‘iopunapaia‘alaikahala</i>	D. Leilehua Yuen

AGENDA ITEM 4: Announcements

Mr. Buto announced that prior to stepping down as Acting Director for the Office of Planning (OP), Mr. Asuncion delegated OP’s member position to Mr. Buto, until an interim Director is in place.

AGENDA ITEM 5: Presentation at the Joint HLSA and HIGICC Conference in March 2019

Mr. Cummins reminded members that there is a joint conference on March 21-22 between surveyors and GIS professionals.

The conference is an opportunity to do a practice run on introducing ourselves, what we do, what the GNIS is, how we make decisions, how those decisions affect agencies and the community. Mr. Cummins will come up with a framework for a presentation for HBGN, but he's looking for other Board members to help present and to speak as a group.

Mr. Buto contacted the Office of Information Practices (OIP) to identify any concerns with HBGN Board members participating in this conference. OIP felt that there shouldn't be any issues because the conference is not about any decisions that HBGN is currently facing. OIP said to be conservative, however, fewer than four members (a quorum) should attend.

AGENDA ITEM 6: Establishment of Permitted Interaction Group

Mr. Asuncion reviewed the Permitted Interaction Group (PIG) process. Three meetings of the Board must take place:

- **First**, to establish the scope of the PIG's investigation and the scope of each member's authority. The PIG can then conduct its investigation.
- **Second**, at which the findings and recommendations of the PIG are presented. The Board cannot discuss or act on the report at this meeting. The PIG is disbanded at this meeting.
- **Third**, at which the Board discusses, deliberates, or makes decisions based on the PIG's report.

This meeting of the Board is to discuss and develop the scope and timetable of the PIG. The consensus is that the PIG should review the names that have already been submitted, get clarifications, and identify what is missing from applications. The PIG can also be the body that goes to Puna to hold public meeting(s) to get more information. The PIG's final task is to come back to Board to present its recommendations at the second mtg of the Board. There is no deliberation at this meeting, the Board only accepts the report. At the third meeting the Board can deliberate and make a naming decision.

In case of Wailuku River, the third meeting took place on Maui after a meeting with the community. Unlike Wailuku River where there was only one name change application, the Board is considering multiple applications.

The PIG may schedule as many meetings as it needs. But it has to do so within the timeline established by the Board. The timeline of the PIG should allow for multiple community meetings if that is what the Board anticipates.

The PIG doesn't have to just recommend one name, it may offer several options.

The Board discussed possibly coming to a naming decision by the end of this fiscal year. So, working backwards, the third meeting could be at the end of June; the second meeting could be in May; then the PIG would have February, March, and April to gather information and draft its report.

Ms. Louis noted that Merrie Monarch is at end of April and would be an opportunity to gather public input from attendees who are not from Puna. Members thought it might be too distracting for Merrie Monarch and would not preclude the need to gather input from the Puna community. Also gathering input at that time would not leave a lot of time to put together the PIG's report by May. If the PIG does not meet its report deadline, the AG's office for a different task force recommended disbanding the PIG and establishing another.

Ideally, the PIG's report would be submitted prior to the Board's second meeting, so that it can be included in the meeting packet. This would give the Board time to read and digest the report and formulate any clarifying questions to be answered at the second meeting. The report is public and the meeting packet containing it would be available to the Board members and the general public at the same time.

The Board should set a deadline for applications; prior to the deadline the PIG goes to the community to give overview of process and the criteria/guidelines used (i.e., style guide); the PIG researches applications that have come in to identify any deficiencies; the deadline comes; the PIG comes up with list based on style guide; the PIG goes back out to the community to present all names and its narrowed down list; is there an opportunity to add more names to list? For name applications that are already in, reach out to applicants directly with criteria and guidelines with an opportunity to include more information in their submission.

The PIG puts its report together. Does the PIG come back with one or more names? The report should include recommendations and feedback from the community – how popular was each name; how close to consensus.

If new names added at the community meeting, then the PIG needs to make sure they are complete to avoid having to go back to get more information so that they are on par with the other applications. The PIG needs to be efficient in getting as much information as possible and the best available data from the community meeting.

Councilmember Kierkiewicz asked for clarification about what is meant by "community."

Mr. Cummins clarified that while applications are accepted from anywhere, more weight is given to those coming from people or groups with familial, historical, or cultural ties to the Puna area.

Councilmember Kierkiewicz asked if the naming process will be prolonged if an acceptable name is not found.

Ms. Silva responded that the PIG could report to the Board that the community cannot come to a consensus and recommend that no action be taken; it will depend on the process.

Councilmember Kierkiewicz offered her office's help in coordinating and promoting a Puna meeting with local media and targeted ads on Facebook. She would work with the District Senator and Representative and feels that this would encourage trust in government.

Ms. Louis summarized the discussion: set a deadline for applications; prior to the deadline, the PIG meets with the Puna community to introduce the process, guidelines, and decision making criteria; the PIG contacts current applicants with the same information to give them an opportunity to provide additional information to come up to those standards; after the deadline, the PIG reviews the name applications; the PIG meets again with the community to get their feedback – the PIG presents all names received and may identify the PIG's recommended names – is there a consensus?

It will also be very helpful to the Board to know if there are comments or concerns about the way the names were arrived at – dreams, oral histories, people with genealogical connections – and to find out how the community ranks the importance of those factors.

Mr. Cummins noted that we may need Councilmember Kierkiewicz' help to coordinate two meetings. We need to set a deadline and should take into consideration how long it takes to put together a complete application. The second community meeting should be about a month after the deadline.

If the first community meeting is held at the end of January, with the deadline at the end of February; the second community meeting could be at the end of March; the PIG report at the end of April; the second meeting of the Board in May; and the third Board meeting in June to deliberate.

Mr. Wong asked if the community meeting could be a venue for a collaborative effort to identify a name rather than separate processes that result in name submissions. This approach has worked for OHA for some naming decisions for Papahānaumokuākea.

Ms. Louis stated that hopefully that kind of collaboration can happen on its own outside of PIG’s community meetings.

Ms. Louis left the meeting at 3:30pm.

Mr. Cummins added that the collaboration space could be coordinated by Councilmember Kierkiewicz’ office and might even be a social media collaboration.

Mr. Cummins suggested not rushing the developing the scope and timeline for the PIG and would like members to take the intervening month to think about it. He would also like to get Mr. Manuel’s input on process and the community meetings.

Councilmember Kierkiewicz expressed her appreciation for the Board’s consideration of community wants and needs as part of process. Once the scope and timeline are established, a press release should go out to let the community know; following up with the meeting is important. There should be no information gaps and people will feel included.

Councilmember Kierkiewicz left the meeting at 3:40pm.

Mr. Marzan raised the question of how the community meetings that the PIG convenes are promoted. Mr. Asuncion stated that the PIG’s meetings are not subject to the open meetings law, so there is more flexibility, e.g., they are part of the PIG’s investigative nature and don’t have to be noticed under Chapter 92. The meetings can be promoted using flyers and don’t have to have the state seal.

AGENDA ITEM 7: Review selected place names on the island of Hawai’i (Bobby Camara)

Ms. Silva stated that she’s always heard it as just “Kali’u.” Bobby thinks the feature class (Puu) was just automatically added to the place name in the GNIS.

Mr. Buto will check with Jenny Runyon to find out if removing “Puu” from the place name is a Name Change or a simple spelling correction.

Stat	FeatID	Name	Class	Desired Name	Source	Notes	Quad
4	363778	Puu Kaliu	Summit	Kali’u	PNH	PNH: Kali’u: Hill, Kalapana qd., Hawai’i (PH 22.) Lit., the well salted. Kali’u is a pu’u immediately SW of Keahialaka, Leilani Estates, and Fissure 8. It appears to be another example of the Feature Class being auto-added to the name. The pu’u, according to many, is simply named Kali’u. Ka Wai Mukiki (Mūkīkī) in Pele and Hi’iaka, Emerson.	Pahoa South

Stat	FeatID	Name	Class	Desired Name	Source	Notes	Quad
						Ka wai mukiki ale lehua a ka manu, Ka awa ili lena i ka uka o Ka-li'u, Ka manu aha'i lau awa o Puna: Aia i ka laau ka awa o Puna. Mapu mai kona aloha ia'u Hoolaaui mai ana ia'u e moe, E moe no au, e-e! TRANSLATION O honeydew sipped by the bird, Distilled from the fragrant lehua; O yellow-barked awa that twines In the upper lands of Ka-li'u; O bird that brews from this leafage Puna's bitter-sweet awa draught; Puna's potentest awa grows Aloft in the crotch of the trees. It wafts the seduction to sleep, That I lock my senses in sleep!	

AGENDA ITEM 8: Adjourn

Ms. Marzan adjourned the meeting at 3:47 p.m.

The next meeting is scheduled for Monday, February 25, at 2:00 p.m., in the Office of Planning Conference Room.

[HAWAII NEWS](#)

Puu Oo eruption over after 7 quiet months, scientists report

By [Nina Wu](#)

Posted February 02, 2019

February 2, 2019

Updated February 2, 2019 12:08am



COURTESY USGS

After a seven-month lapse in activity, USGS said it was “extremely unlikely” lava would resume activity within Puu Oo “concluding milestone for this long-lived event.” Puu Oo as viewed from a helicopter overflight May 3.

After seven months of no surface activity, the Puu Oo eruption on Kilauea Volcano’s middle East Rift Zone can be considered over, according to scientists at the U.S. Geological Survey’s Hawaiian Volcano Observatory.

Since first erupting Jan. 3, 1983, Puu Oo was continuously active over its 35-year history, except for more than 100 brief pauses lasting from a few hours to two



months. The end came suddenly with a catastrophic collapse in April that left the vent and surrounding flow fields devoid of lava through the rest of 2018.

The HVO's weekly ["Volcano Watch"](#) report issued Thursday said it is "extremely unlikely" lava activity would resume within Puu Oo, declaring a "concluding milestone for this long-lived event."

The April collapse is believed to be connected to the subsequent eruption in Kilauea's lower East Rift Zone that started May 3 in the Leilani Estates subdivision. Two dozens fissures opened in that event, producing lava flows that eventually covered 13.7 square miles while destroying 716 homes and displacing thousands of residents.

HVO scientists aren't ready to declare the more recent eruption done yet, even though fissure 8, the most active of the vents, has quieted down and collapses at the Kilauea summit have subsided since August.

Puu Oo's six longest hiatuses lasted from one to two months and occurred in between fountaining episodes in the first two years, according to the "Volcano Watch" report. In 1992, 1993, 1996 and 1997, there were eruption pauses of 10, eight, nine and 24 days, respectively.

As recently as 2011 there were pauses of 18 and six days.

Based on criteria from the [Smithsonian Institution's Global Volcanism Program](#), an eruption can be considered ended if there's no eruptive activity over a 90-day period. However, based on its historical knowledge of rift zone eruptions, the HVO is a little more conservative, noting that pauses lasting more than 3-1/2 months have ended local eruptions.

The lack of activity at both Puu Oo and fissure 8 "does not mean Kilauea Volcano is dead," said the "Volcano Watch" report. "New eruptions have previously begun elsewhere on Kilauea after months to decades of quiet."

The report noted that magma is still being supplied to the volcano, with deformation data showing evidence of the movement of molten rock through the system, refilling the middle East Rift Zone.

"It's important to note that Kilauea is still an active volcano that will erupt in the future, and associated hazards have not changed," the report said. "When a new eruption does occur, ground cracking, gas emissions, seismicity and deformation can increase rapidly."

HVO is maintaining Kilauea's [alert level](#) at yellow, which means the volcano is exhibiting signs of elevated unrest above its known background level or that volcanic activity has decreased significantly but continues to be closely monitored for possible renewed increase.





HAWAII GEOGRAPHIC NAME APPLICATION

STATE OF HAWAII
 BOARD ON GEOGRAPHIC NAMES
 C/O OFFICE OF PLANNING
 DEPT. OF BUSINESS, ECONOMIC
 DEVELOPMENT & TOURISM
 P.O. BOX 2359
 HONOLULU, HAWAII 96804

	Spelling Correction
	Controversial Name
	Obscure Hawaiian Name
	Name Form Change
	Name Change
X	New Name (Unnamed Feature)

Recommended Name:

Ke Ahi 'Ena'ena

Island: Hawaii Tax Map Key: Zone _____ Section _____ Plat _____ Parcel _____

Latitude: _____ Degrees _____ Minutes _____ Seconds North

Longitude: _____ Degrees _____ Minutes _____ Seconds West

Description of feature (give precise location in relation to existing named features, particularly if geographic coordinates are not supplied). Fissure 8 Leilani Estates Puna, Hawaii

Ke Ahi 'Ena'ena is my recommendation for Fissure 8. It was this "furnace" that belched out the fury and destruction of molten lava. Never have I witnessed a lake of fire so fluid, so swift and relentless. Its intent to destroy. My ancestral lands and roots are in Puna. My family and I have lived through many eruptions but none like this one. We knew it was different. It was angry. This "Raging Fire" was sucked and spewed from "Fissure 8."

Published Map or Other Source Using Recommended Name:

Variant Names/Spellings:	Source:
<u>Keahilena'ena</u>	
_____	_____
_____	_____

Documentation or personal knowledge on origin, spelling and meaning of the recommended name or reason for change. If a new name, state basis for knowledge that feature is unnamed, reason for naming, and why the recommended name was chosen.

Ke Ahi 'Ena'ena - Raging Fire
Ke - definite article often translated as "the".
Ahi - fire, destroy by fire
'Ena'ena - raging, red-hot, angry

Submitted by:
 Name: Hannah Hana Pau Title: _____ Date: 01/15/2019
 Agency/Organization (if any): _____
 Address: _____
 Phone Number (Day): _____
 e-mail address (if any): _____

01/15/2019

Recommendation:

Ke Ahi 'Ena'ena is my recommendation for Fissure 8. It was this "furnace" that belched out the fury and destruction of molten lava. Never have I witnessed a Lake of Fire so fluid, so swift, and relentless. Its intent to destroy. My ancestral lands and roots are in Puna. My family and I have lived through many eruptions, but none like this one. We knew it was different. It was angry. This "Raging Fire" was fueled and spewed from Fissure 8.

Variant Spelling:

Keahi'ena'ena

Meaning:

Ke Ahi 'Ena'ena – Raging Fire

Ke – definite article often translated as "the".

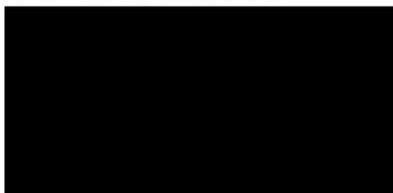
Ahi – fire, destroy by fire

'Ena'ena – raging, red-hot, angry

Submitted by:

01/15/2019

Hannah Hana Pau



RECEIVED
 JAN 31 2019
 OFFICE OF PLANNING

HAWAII GEOGRAPHIC NAME APPLICATION

STATE OF HAWAII
 BOARD ON GEOGRAPHIC NAMES
 C/O OFFICE OF PLANNING
 DEPT. OF BUSINESS, ECONOMIC
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 P.O. BOX 2359
 HONOLULU, HAWAII 96804

	Spelling Correction
	Controversial Name
	Obscure Hawaiian Name
	Name Form Change
	Name Change
	New Name (Unnamed Feature)

Recommended Name: Luana-Lani

Island: HAWAII Tax Map Key: Zone _____ Section _____ Plat _____ Parcel _____

Latitude: _____ Degrees _____ Minutes _____ Seconds North

Longitude: _____ Degrees _____ Minutes _____ Seconds West

Description of feature (give precise location in relation to existing named features, particularly if geographic coordinates are not supplied).

FISSURE 8

Published Map or Other Source Using Recommended Name:	Variant Names/Spellings:	Source:
	_____	_____
	_____	_____

Documentation or personal knowledge on origin, spelling and meaning of the recommended name or reason for change. If a new name, state basis for knowledge that feature is unnamed, reason for naming, and why the recommended name was chosen.

FISSURE 8 (main fissure) was at the intersection of Luana & Lanani ave.

Submitted by: Name: R. J. Quacho Title: KATHY EH Date: Feb 29

Agency/Organization (if any): _____

Address: _____

Phone Number (Day): _____

e-mail address (if any): _____

HAWAII GEOGRAPHIC NAME APPLICATION

STATE OF HAWAII
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 C/O OFFICE OF PLANNING
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 HONOLULU, HAWAII 96804

	Spelling Correction
	Controversial Name
X	Obscure Hawaiian Name
	Name Form Change
	Name Change
	New Name (Unnamed Feature)

Recommended Name:
Papalauahi

Island: Hawai'i Tax Map Key: Zone _____ Section _____ Plat _____ Parcel _____
 Latitude: _____ Degrees _____ Minutes _____ Seconds North
 Longitude: _____ Degrees _____ Minutes _____ Seconds West

Description of feature (give precise location in relation to existing named features, particularly if geographic coordinates are not supplied).
The name Papalauahi is being proposed for the entire 24 fissure volcanic eruption that occurred from May to August 2018 in Puna, Hawai'i.

Published Map or Other Source Using Recommended Name:
See attached documentation.

Variant Names/Spellings:	Source:
_____	_____
_____	_____
_____	_____

Documentation or personal knowledge on origin, spelling and meaning of the recommended name or reason for change. If a new name, state basis for knowledge that feature is unnamed, reason for naming, and why the recommended name was chosen.
The name Papalauahi and its location has been researched and discerned by Dr. Larry Kimura for Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language at UH Hilo, from multiple Hawaiian language primary sources . Please see additional documentation attached with this form.

Submitted by:
 Name: Dr. Larry Kimura Title: Associate Professor Date: 2/13/2019
 Agency/Organization (if any): Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language
 Address: _____
 Phone Number (Day): _____
 e-mail address (if any): _____

Papalauahi, a name for the 24 fissure volcanic eruption, Puna, Hawai'i, May - August 2018.

Papalauahi, a traditional Hawaiian place name, has been researched and discerned to be an older, upland 'ōhia forest zone situated horizontally to the vertical land divisions of Halekamahina, Kapoho, Ahalanui, Keahialaka, Malama, and possibly 'Opihikao, of the Puna district, Hawai'i island. This investigation was conducted by Dr. Larry Kimura, a faculty member of Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language, University of Hawai'i at Hilo, and is submitted on behalf of the College to the Hawai'i Board on Geographic Names. Papalauahi would be applied to the entire chain of 24 volcanic fissure eruptions that occurred between May - August 2018 in Puna, Hawai'i, and not merely fissure 8. It would be safe to assert that the lateral length of all 24 fissure eruptions are at least partly contained in the horizontal space of Papalauhi, if not entirely so.

Dr. Kimura was aware of Papalauahi's possible location to the 24 fissure eruption through primary Hawaiian language sources he utilized in teaching various Hawaiian courses. Listed below are those Hawaiian language sources for Papalauahi.

Hawaiian Language Newspapers.

Traditional Hawaiian Literature, Hi'iakaikapoliopole, by Joesph M. Poepoe.
1986 Recorded Interviews of Old-Time Residents of Puna, Hawai'i.

Kimura then further researched mapping through the assistance of the State Archives and DAGS Land Survey Division. So far, only one reference to Papalauahi is recorded in Boundary Certificate #173 where Papalauahi is a boundary point in surveying the boundaries for the ahupua'a of Keahialaka.

Another source cited in this research is the Chapter, Pele Legends, in the book Hawaiian Mythology by Martha Beckwith, UH Press, which appears to support the boundary point of Boundary Certificate #173.

Overview of documentation for the traditional geographic name *Papalauahi* and its relevance to the volcano eruption of 24 fissures, May-August 2018, Puna, Hawai'i island.

* The May-August 2018, 24 fissure eruption is a portion of, or if not wholly located in the area linked to the traditional Hawaiian name Papalauahi.

* Records of Papalauahi as a Hawaiian place name fundamentally connect to the active volcano and the Pele family.

- * Papalauahi means, earth of numerous volcanic eruptions, or like-versions of this English translation.
- * Papalauahi's orientation as a location runs horizontally at the upper lush 'ōhi'a forested areas traversing Kaniahiku, Malama Uka, Keahialaka, Kilohana and includes such place names as Pu'ulena (crater), Kahuwai (crater), and possibly Pāwai (crater), likely to Kali'u hill in the upland area of 'Opihikao. The width of this geographic "horizontal band" would follow the tallest and most healthy large trunk 'ōhi'a forests of this vicinity, and of course, over time, has been inundated by many lava flows
- * Papalauahi is a celebrated, Hawaiian cultural place documented in use by Hawaiians and especially *kupa* (native born, long attached to a place) of Puna, from ancient to historic times, until a marked separation of this association comparable to the history of the shift from the Hawaiian language into English.
- * The documentation of Papalauahi as the home of Wahine'ōma'o and her family, and Wahine'ōma'o's special *aikāne* connection to Hi'iakaikapoliopole, entreats the question of who is Wahine'ōma'o's (literally, woman of greenery as of plants) family? Could there be any earlier connection to this "Papalauahi - earth of numerous volcanic eruptions" even before Pele and her family arrive as *akua malihini* or new godly beings to Hawai'i island?
- * Item 11 of the 1898 Boundary Certificate #173 indicates Papalauahi as a boundary point in the survey for the Keahialaka ahupua'a. The map for this survey records a tiny triangle labeled Papalauahi at the boundary line of Keahialaka and Halekamahina. Martha Beckwith's Chapter, Pele Legends, in Hawaiian Mythology, demonstrates support for this boundary point in Boundary Certificate #173. Also, **Mo'opa'a (documentation) 1**: Item #36 Ka Nupepa Kuokoa, 21 April 1888, supports this location adjacent to Kula and Kapoho where Kaheana Keawehaku, a native of that place, is traditionally commemorated and linked to his home land, to the lush scented forests of Papalauahi and Kaniahiku. (See **mo'opa'a 1** below for more details.)

Hawaiian Language Newspapers, Papakilo Digital Repository

Mo'opa'a 1: Item #36 Ka Nupepa Kuokoa, 21 April 1888. This primary Hawaiian language newspaper documentation attests to the place name Papalauahi, from a native Hawaiian person identified as J. W. D. K., with direct connections to that locale, if not a native of that area. Relevant highlights of the news article are as follows:

- * Writer reports on the death of his/her father, Kaheana Keawehaku, who died in 1887 and was born and raised at Kula, Puna, Hawai'i in 1802 during the time of Kamehameha I. Then in 1823 departs to seek his destiny in Tacoma, Washington, via Oregon City. This reference is the earliest connection to the place name

Papalauahi from *kupa o ka 'āina o Puna, Hawai'i* - native Hawaiian residents of Puna, Hawai'i.

* After a brief introduction in the article, the writer is moved to employ a customary Hawaiian practice to honor the passing and origin of the father through the following poetic lines:

Aala kupaoa ka uka o Papalauahi
Paoa i ke ala ka nahele o Kaniahiku
I ke ala o ka maile me ka lehua

English translation

Sweet scent fills the uplands of Papalauahi
And the forest of Kaniahiku is imbued in fragrance
With the sweetness of the maile and the lehua bloom

This commemoration of a parent through a traditional Hawaiian metaphor of "fragrance" emitting from lush plant life of an upland forest locale, in proximity to the lower elevation area of Kula, Puna Hawai'i, where the parent Kaheana Keawehaku was born and raised until adulthood, is a well practiced Hawaiian testament of reverence for *inoa 'āina* and the significance for a people.

The entire news article is provided below on the following page. Mo'opa'a 1, item #36

Mo'opa'a 1, Item #36

WAIHO I KAEA NA IWI O KA-
MAHELE.

I ke KILOHANA, Aloha Oe:—

Ua kipa mai oe e ka anoi
Ma k'u ipuka hale
Ua hui malihini iho nei kaua
I ke anu o Keomolewa
I pumehana i ke ahi
Ke kapa e mehana ai.

I ka milimiti a kuu lahui, eia au ke
hoca malihini aku nei imua ou me ke
kaumaha luuluu walohia e noho nei i
keia mneua.

Ua make ko'u makuakane o Kahe-
ana Keawehaku iloko o Maraki i hala
o ke 1887.

Ua hanauia oia na Kuaole w, a me
Haupu k, no Kula i Puna, Hawaii, i
ka makahiki 1802, i ke au hoi o Ka-
mehameha I, a i ka 1823 kona haalele
ana ia Puna paia,ala i ka hala.

Aala kupaa ka uka o Papalauahi
Paa i ke ala ka nabele o Kama-
hiku

I ke ala o ka maile me ka lehua

A kamoe aku la kona alahale no ka
ua kanilehua, kau ma ka moku kialua
no Honolulu, kau hou ma ka moku
Kailiki no ka faula o ka moana Pakipi-
ka, a ku ma Oregona City ma Orego-
na i Amerika.

Pau ka noho ana ma ia mokuaina,
nee mai la a noho maanei, a mare i ka
wahine Ilikini, a loa he mau keiki le-
hulehu me na moopuna.

Ua loa iaia keia mau pulapula i ko-
na wa kanikoo, a hala aku la i ke 86 o
na makahiki.

Owau hoi ma kona koko pono no ka
aina hanau, o ko'u mau kakauna no ke-
ia aina mamao ua kupa a kulawi ia
makou, a ke ku nei ma keia aoao o ka
lokowai o Puget Sound, a nana aku ma
kela kapa eehi, aole ka makua ua hala
i ke ala hoi ole mai.

Ua hala ka uhane
Ka hoapili no ke kino
O ka us me ka la
Ke anu koekoe o Keomolewa
Nalo ka ubane
Ka hoo ohumu o kahi mehameha
Laukanaka o kahi kanaka ole
Kuu kuahine aole iho nei

O Mrs. Keliimahia kana hiapu ma
loa, ua haalele iho nei oia ia makou a
me na keiki, a habai aku la mahope o

papa he ole moopuna i ka makahiki
honua, no ka uahine nei ka kulu wai maka
aloha.

O ce la e ka la hiki
Hiki alo a haawe ae
Pa pono i ka puuwai
Puuwai o Wai'aloa
He waimaka e kaha nei
He waimaka he u
Ua ala i ia oe
Ka makua, keiki na moopuna.

Oia i lakou ia ua hala nui aku ma ke-
la hui, o ke ku ae no ia o ko'u kaiko-
eke nana ka inoa Anaru a aluaku
la no mahope o ka mikua, ka wahi-
ne a me na kamalei aloha.

Koe iho la o Kale, Wile Kaiwinui, a
he eia i ke kulahanai, a hookahi e
hoaa nei me ka puana mau ana i na
huaolelo aloha:

Aheia o Kalana, mama, kuaana a
me papa?

Pane aku la au, aia ou kuaana i ke
kula, a o Kalana, papa me mama aia
ma kela kapa i ka lawaia kamano, a
hoonui ae la kela ma ka uwe ana.

He mau la piiikia keia ma o ka
make ana o na mea i haia ae la
maluna, a ua hii iho ka ukana luuluu
maluna o'u, no ka mea, o lakou ko'u
mau mokua ma ke kino, a ua hiki ole
hoi ke hoomatawanui iho i ka uumi i
ke aloha.

No mama.

Aloha wale kaua
O ka aea hele ana mai
A waiho i Kaea
Na iwi o kamahale
Ma ke kai
Ma ka aina
Ma na mauna
Ma na kualono
Ma na awawa lailipolipo
Ma na kula
Ma na ululaau
I ka wela o ka la
Ma na kapa aekai
O keia aina
He aina malihini
Okia mai e ka moana
He moana nui kai hohonu
Kaawale aku Hawaii
Ka aina o iwi
A eia au la ma na aina anu
He anu hui macele
Maele au i ko aloha-a.

J. W. D. K.

Kapaka Town, Tacoma, W. T. Mar.
28, 188.

Mo'opa'a 2: Item #238, Ka Nupepa Kuokoa, 23 October 1863. The use of the place names Puna, Papalauahi and Kūkalaulā in the following proverb: ***Kāohi Puna iā Papalauahi, Alia e hele i Kūkalaulā.*** A portion of the Hawaiian language news article about the American Civil War, in which this saying is used and Ka Haka 'Ula o Ke'elikōlani's English translation is found below:

Mo'opa'a 2, Item #238

mai nei mailaila mai. E hiki no paha i ka poe heluhelu o keia pepa ke hooma-nao iho, o ke kumu wale no i poino ai o na moku kalepa e nolo ana. malalo o ka hae Amerika Huipuia mai ka wa i hoomaka mai nei o keia kipi ana, o ia no na moku kipi i hanaia a hoounaia mai, mai Beritania mai. A no no la, ua hoopoino nuiia na aumoku kalepa o ke Aupuni Amerika, a ua hiki aku ka nui o ke poho i ka umikumamalua miliona dala, a he ekolu hapahana o kona mau tona o na moku holo i na aina e, ua pau i ka pulu-miia mai ka papalina ae o ka moana, a o kekahi hoi o ia poe moku, ua pau no i ka aua ia e ku wale iho iloko o na awa, ma ko lakou home; a oiai hoi, o ka halihali ana o na ukana kalepa a ka poe Amerika, aia ma na moku o na aina e e halihali nei, ua like paha me ekolu hapaha o na ukana e laweia nei no ka poe Amerika, ua pau i na moku o na aina e. Aole aupuni e, o Enelani wale no kai hookuu, a ae hoi i kona poe kanaka e hoouna mai i na mea kuu, a me na mea no hoi e kokuana mamuli o na kipi. O Amerika Huipuia iloko o ka wa i kaahope ae, ua hoomanawanui no i keia kokuia ana mai o na kipi e Enelani, no ka mea, ua ano kupilikii iki o ia iloko o ka wa i kaahope ae nei, a no ia mea. "Kaohi Puna ia **Pa-palauahi**, alia e hele i Kūkalaula," me ka hamama aku no nae o na onohi, a ike maoli aku no hoi i ke kueia, a me ka uhaki maoli ia no hoi o ke kanawai e pili ana i ke ano mau o na aupuni ku i ka wa; a, ke kanawai hoi i hooiaia mai e na aupuni o ka honua, a i hookomoia hoi iloko o ka helu o na kanawai aupuni.

English translation, Ka Haka 'Ula O Ke'elikōlani.

The readers of this paper might consider the following. The only reason that merchant ships sailing under the flag of the United States of America have been suffering since the beginning of this rebellion has been the rebel (Confederate) ships produced and sent (to the Confederacy) by Britain. Presently, the merchant fleet of the American Government has been greatly injured and losses have reached twelve million dollars. Three fourths of its (the merchant fleet's) carrying capacity to foreign countries in tons has been swept off the face of the ocean. Some of these ships have been detained to remain in their home ports. Because of that, the transportation of the merchandise of the American people is being carried out by foreign ships and some three quarters of the cargo transported for the benefit of the American people has been consigned to foreign vessels. England alone among the countries of the world has allowed its people to send war supplies and other support to the rebels. For a while in the recent past the United States has put up with this support of the rebels by England because it was constrained by difficult circumstances, and because of that "Puna held back Papalauahi from going out immediately to Kūkalaulā" (i.e., America restrained itself from reacting in full). It (America) did so with its eyes wide open realizing that it was being opposed (by Britain) and that the law regarding the normal status of temporary governance, which is the law ratified by the countries of the world, and included in the body of the laws of countries was being violated.

* First of all, this documentation helps to verify the close relationship of Puna, Hawai'i to Papalauahi, and the extension to Kūkalaulā, Ka'ū, Hawai'i, just from the border of Puna into Ka'ū. The reference is geographically specific and substantiates the intellectual language used in punning with regard to Hawaiian place names in order to formulate the Hawaiian proverbial meaning. (As a side note, this investigation into Papalauahi has now identified a "new" proverb to add to the list of Hawaiian proverbs.) In the context of this news report regarding the American Civil war, the United States of America holds back its outrage (Papalauahi, earth filled with fiery eruption) regarding the outright obvious (Kūkalaulā, widely known) actions by Britain. The *inoa āina*, one in Puna and the other in Ka'ū at the border of Puna, attests to another traditional Hawaiian understanding that genealogical and social ties of the native people of Puna and Ka'ū are closely related.

Mo'opa'a 3: Papalauahi is referenced in 148 listings out of a total 251 in the Hawaiian Newspaper digital file of Papakilo, as used in the traditional proverb, *Ua hala 'ē ka Pu'ulena aia i Hilo. Ua 'imi akula iā Papalauahi* (The Pu'ulena breeze has already gone to Hilo. (and is now) searched for at Papalauahi). The home of the Pu'ulena wind is at a crater named Pu'ulena in Malama Uka, Puna, Hawai'i. The Pu'ulena wind is celebrated in song, chant and story, as a breeze that carries the renowned fragrance of Puna, of maile and hala, and sometimes the fumes of a volcanic eruption, to the far reaches of that district and even beyond. The association of the Pu'ulena to Papalauahi in the proverb confirms that the crater home of the Pu'ulena is at Papalauahi, and so when the caller seeks out the Pu'ulena

expecting to find it at home, the caller is only to be mocked in the proverb about being too late because the Pu'ulena has already gone to Hilo, another whole district away. This Hawaiian proverb is still used by Hawaiian language speakers today and applied especially when one has missed an opportunity. In the Hawaiian newspaper listings, one finds the proverb used a lot for the passing of a loved one in *mele kanikau* (poetic lament), never to have the chance to be together again.

Mo'opa'a 4, Ka Nupepa Kuokoa Home Rula, July 17 & 24, 1908, Hi'iakaikapoliopole, by Joseph M. Poepoe. Dr. Noenoe Silva highly acclaims Poepoe in her book, The Power Of The Steel-Tipped Pen, as a prime contributor to Hawai'i's intellectual history. He was an educator, legal advocate, editor, writer, and most noteworthy to this mo'opa'a 4, is Silva's chapter title, *Singing (to) The 'Āina*, and the subtitle, *Mele as Maps in Poepoe's Hi'iaka*, referring to how the chants in the epic story of Hi'iakaikapoliopole function like maps that one can follow through the positioning and use of Hawaiian place names.

[July 17, 1908] Hi'iaka and her *kahu* (guardian) Pā'ūopala'ē have met up with Wahine'ōma'o going to Kīlauea Crater to make an offering to Pele. Hi'iaka indicates to Wahine'ōma'o that after the offering is made, Wahine'ōma'o can easily catch up with both Hi'iaka and her *kahu* as they continue seaward in an easterly direction. After Wahine'ōma'o makes her offering, she catches up with Hi'iaka and Pā'ūopala'ē traveling through the lush 'ōhi'a woods of Puna.

[July 24, 1908] Hi'iaka asks Wahine'ōma'o to join them on their journey to fetch Lohi'au on Kaua'i. Wahine'ōma'o agrees only if they pay a visit to her home in Papalauahi so she can give her regards to her parents and family there.

O ko lakou nei hele aku la no ia iloko o ka ulu ohia loloa me ka lehua ame na ano laau no apau, me na lipolipo o ka wao, e ulu ana ma kela me keia aoao o ke alaloo a lakou e hele aku nei a hoea lakou nei i Papalauahi.

They make their way into the tall 'ōhi'a forest with lehua blossoms and all manner of plant life and the deep lushness of the forest growth on all sides of the trail that they travel until they arrive at Papalauahi.

Provided below are the newspaper clippings from which the above summary and excerpt are taken.

Mo'opa'a 4, Nupepa Kuokoa Home Rula, July 17, 1908

Ka Moololo Kaa

Hiiaka-i-ka-Poli-o-Pele

*I hooponopono hou ia elike me na maawe Moololo
Hiiaka a ko Hawaii ame Maui.*

MOKUNA IV

HOOMAKAUKAU O HIIAKA-I-KA-POLI-O-PELE NO KE KII
ANA IA LOHIAU—KA HELE PU ANA ME PAUOPALA'A'E
—HALAWAI ME WAHINEOMAO—PAU NA POO O NA
AKUA O PANAWEA I KE OKIHA E HIIAKA.

[HOOMAUUA]

Alaila, pane aku la o Hiiaka: "Ina he ikaika loa kou manao i ka hele me maua, alaila, ua hiki no ia oe ke lawe i ko wahi moo puua. He kokoke wale no kahi ka-wa i koe ia oe a hoea i ka lua. Ei koke ae no ka lua mauka ae nei. Aole nohoi e liuliu a loaia mai no maua ia oe."

"He uku wale hoi ia, he i'a no Kahoolawe," wahi a Wahineomao i pane mai ai, me ka hoomau ana mai hoi i ke kamailio ana: "O kahi mea apiki. Ia'u paha hoi auanei e ho'i mai ai, aole olua e loaia mai ia'u."

"Aole. A loaia wale mai no maua ia oe," i pane aku ai o Hiiaka: "A i kou pii ana ea, e olelo mau oe, o ku o ku, o ku o ku, pela mau no oe e hana ai a hoea i ka lua. Hiki oe i ka lua, he pono kiola aku no kau i ko wahi alana ilalo o ka lua; alaila, huli no oe a hoi mai. Na ko akua no ia e hooponopono mai i kana puua. Ua ko aku la no kau hana. A i kou hoi ana mai, e olelo no oe, o ku, o ku, o ku, o ku. Aole paha e pau elua kauna o kau o ku, o ku ana, a loaia mai no maua ia oe."

"E, ua ano e ae la hoi ko'u wahi noonoo i kau olelo ana mai la i kena mau olelo. O ku, o ku, o ku, o ka. O ko, olua mau inoa hoi ia au i hoike mai nei ia'u, a oia ka hoi ka'u mau huaolelo e ohikui ai i keia pii ana aku, a pela nohoi ko'u hoi ana mai. Nolaila, ke manao nei no au o Pele no paha oe, o ko'u akua. E ai mai no oe i kuu puua a o ka pau no ia o nei pilikia nui o'u."

Komo iho la ke aloha iloko o Hiiaka no keia mau olelo a Wahineomao, a ia wa oia i pane aku ai i ua wahine pii kuhiwi nei, ka wahine hoi e lawe ana i mohai na ke kaikuuana hoomaniha ona.

"Nani ia, ua ike aku la au i ka laelae maikai o kou manao; nolaila, i hai aku au ia oe, o Hiiaka ko'u inoa. Owau ka pokii kaikaina muli loa o Pele. Oiai hoi, na Pele kena wahi ou puua au e lawe nei, nolaila, e lawe polelei no oe a halei i ko wahi puua iloko o ka lua; a ku no oe a huli hoi mai. O keia wahine hoi au e ike ae la, ko'u kookoolua o ka hele ana mai nei, o Pauopalae kona inoa. A mai ka lua no maua i uhaele mai la. A ina he makemake io kou, e Wahineomao, e hele pu me maua ma ka maua huakai makiakai, alaila, e wiki oe a hoea i ka lua."

I ka lolo ana o Wahineomao i ka inoa o Hiiaka, a ike pu mai la nohoi oia iaia ua anehe iho la oia e kukuli ilalo a pule mai ia Hiiaka elike me na wahi mapuna olelo e loaia ae ana iaia; aka, pane aku la o Hiiaka:

"Aole pela. Mai hoomana mai oe ia'u, o hewa auanei kuu."

"Ina hoi ha; pela ea," wahi a Wahineomao i pane mai ai, me ka hoomau ana mai hoi i ke kamailio ana mai," e alo e ae mai oe i aikane oe na'u.

Ae aku la o Hiiaka, me ka olelo ana 'ku: "Ua pono ia. I aikane io kuu na kahi ame kahi. Nolaila, e pii oe a molia aku i ko wahi moo puua i ko akua, a hoi mai."

Aole oe e liuliu a loaia mai no maua ia oe."

O ko Wahineomao pau pono ae la no ia i kahi moo puua ana, a pii aku la i uka o ka lua, me ka hoopuka ana nohoi i na olelo a Hiiaka i hai aku ai iaia, oia hoi, o ku, o ku, o ku, o ku. Iaia e hana ana pela, ike iho la ia i kona mama launa ola, me he mea la e kianiani wale ana no kona wawae iluna o ka lewa i ka ua mea o ka mama launa ole mai. He kaukoe maikai wale no ia a ua o Wahineomao a hoea ana iluna o Akani-i-Kolea, kici nohoi keia ia lalo o Halemaumau.

Ike aku la keia e hula haa mai ana no ke ahi a ka wahine, e hoohelehele maikai ae ana no i ka pahoehe, e iohuahuai ae ana nohoi i ka wai ahi a ka pohaku me ke unio wiliau ana iho ilalo a huai hou ae, a pane iho la ua o Wahineomao. "Hula lea wale ka hoi na wahine o ka lua. Se haa mai la ka pahoehe, holu lua i ka milo holu, haa i ka nuku o ka lua o Kilauea."

Pau ka ia nei kapa-kapa wale ana onou aku la keia i cahi moo puua ana mamua pono o ke alo, me ka hapahapai ana hoi imua a i hope, a hooka'iewa ae la ma kona ioao akau, e anehenche ana e kiola aku i ua wahi puua nei, a pane ae la oia:

"E Pele—e! Eia mai ka'u mohai, he puua! E Pele e! Eia mai ka'u alana, he puua. Eia mai ko Puua, e Pele, e ke akua ai pohaku. Ai ia mai kuu alana, kuu mohai. E ola ia'u a kau i ka puu-aneane. A eia mai ko puua."

O ka manawa no ia a ia nei (Wahineomao) i kiola aku ai i kahi moo puua ana. Nana aku la keia i ka iho koheoheo iho o na wahi puua nei, a loaia ae la i ka pukio ahi mai lalo mai o ka lua, a ume ia aku la ua wahi ou puua nei ilalo iloko o ka moana wai ahi. Alaila, hoolana hoolana ke ahi i na wahi puua nei iluna, na hele a nemo-

nemo maikai, aole hulu. E moole nalowale hou aku la ke kino o ua wahi puua nei, a i ka oku hou ia ana mai iluna o ke ahi, ua hele nohoi a mo'a lea maikai. A ia nalo ana aku, hoolohe aku ka mea kakau, e hoonuunu mai ana kamahi wahine o Nautilahale i na poke kuhikuhinia o ua wahi ou puua nei a Wahineomao.

"He pule ai puua ana keia a hoonuu ono a ko Honolulu nei poe ume ko na Koolau, oia ia ai puua ae la ke aliiwahine o ke ahi i ka nani o Halemaumau, i ka olu hoi o Mauiola Hale. A ike pono o Wahineomao i na hana kamahao i hanaia mai e ke ahi a ka wahine maluna o ka mohai ana i haawi aku ai, ia wa pane aku la keia: "Ua noa ae la au ia oe, e Pele, kuu akua. A eia au ke hoi nei."

O ko ia nei huli ae la no ia a hoi mai la. Kau mai la ko ia nei mau maka o na aikane a ia nei. Alaila hapai hou ae la no keia i na huaolelo a ke aikane i a'oa'oa aku ai iaia: "O Ku, o Ka, o Ku, o Ka." He mea oiaio, aole i akuku ia ka ia nei hele ana; aole nohoi keia i ka i ka holo nui ia hoi ana mai, me ka hikiwawe loa ma kahi a Hiiaka ma e kuoe malie ana.

"O oe mai la ia, e aikane?" wahi a Hiiaka i ninau mai ai ia Wahineomao i kona hoea ana aku.

"Ae. Owau keia," wahi a Wahineomao i pane aku ai me ka olelo ana 'ku: "E kuhi ana au, aole olua e loaia mai apa ia'u."

"Nokeaha hoi auanei ko maua mea e loaia ole mai ai ia oe, oia he mama maoli no oe i ke koele wawae ma ka maua ike aku," i pane mai ai o Hiiaka.

"He keu paha hoi ke kupaihana o keia pii ana 'ku nei ia'u, a pela nohoi me ko'u hoi ana mai nei; ke ike la au, aia wale no iluna ke'u mau wawae kahi i lawe kiani ai. Aole ae nei mamua i ike ai au i keia mama launa ole o'u elike me keia a'u i pii aku nei i ka lua a hoi mai la. He lua ole keia," wahi a Wahineomao.

O ko lakou iho mai la no ia. A ia lakou e hele nei, ninau aku la o Wahineomao i ke aikane, ia Hiiaka i ka olelo ana 'ku: "Aole o luua manao, e kipa kauhale kakou ke hoea aku kakou i ko makou kahua hale mamua aku o keia wahi a kakou e hele aku nei?"

Pane mai la o Hiiaka: "Ua hei oe ia'u, e ke aikane. Owau e hele, a hele nohoi oe. Aole ka'u he huakai kipa kauhale; aia ka'u huakai no ka la o lalo—e, papalu ana i kuu maka. Hookahi o kakou makamaka, o ka mea no e halawai aku ana me kakou."

Aole i pau.

Mo'opa'a 4, Nupepa Kuokoa Home Rula, July 24, 1908

Ka Mōolelo Kaaō

Hiiaka-i-ka-Poli-o-Pele

*I hooponopono hou ia elike me na maawe Mōolelo
Hiiaka a ko Hawaii ame Maui.*

MŌKUNA IV

HOOAKAUKAU O HIIAKA-I-KA-POLI-O-PELE NO KE KII
ANA IA LOHIAU—KA HELE PU ANA ME PAUOPALA'E
—HALAWAI ME WAHINEOMAO—PAU NA POO O NA
AKUA O PANAewa I KE OKIIA E HIIAKA.

HOOAUIA.

"Heaha la hoi auanei ka hewa oia," wahi a Wahine-
mao i pane aku ai ia Hiiaka, me ka hoomau ana 'ku nohoi
i ke kamailio ana. "He mau iwi io no keia ua pili mahope
ou, e ke aikane. E hele no au me oe. O kou alanui e hele
aku ai; o ko'u alanui nohoi ia; o kou wahi e noho ai, ko'u
wahi nohoi ia. Aka, o kahi mea wale nohoi naha i hooku-
nana iki ae nei i ko'u noonoo, oia hoi ka ike, aku i na maka
o ka ohana e noho mai la i kau hale; a pau hoi ia, alaila,
no ka huakai hele aku keia kino."

Hoomaopopo mai la o Hiiaka i nei mau olelo a ke ai-
kane, a Wahineomao; a ua ku maoli i ka pololei, alaila,
pane mai la ia:

"He maikai kau i hoakaka mai la, e ke aikane, no kou
makemake kipa kau hale. E hele aku nohoi kakou a mua
aku nei la, alaila maopopo loa ko'u ae aku i kou manao
ame ka ole. Aia i hea ko oukou wahi?"

Pane mai la o Wahineomao: "Aia a hoea kakou i
Papalauahi, a ma ia wahi aku o ko makou kauhale ia. A
mai laia no au i pii mai nei."

O ko lakou nei hele aku la no ia iloko o ka ulu ohia
loloa me ka lehua ame na ano laau no apau, me na lipolipo
o ka wao, e ulu ana ma kela ame keia aoao o ke alalua a
lakou e hele aku nei a hoea lakou nei i Papalauahi. O keia
wahi, he lae ohia no ia, a he wahi oioina nohoi ia na ka
huakai hele mai Kau mai, a pela nohoi mai Hilo mai.

I keia lae ohia hoomaha lakou nei, a ia wa i huli ae ai
o Hiiaka a nana ia uka o ka lua, a ike aku la oia i ka moe
ae a ka uwahi ma ke kukulu e hoea ae ai i kai o Keaau,
kahi a ke aikane, a Hopoe e noho ana.

Ia wa i hoomaopopo loa iho ai oia i ka manao ino o
Pele; ke kaikuaana, i ke aikane a ia nei, a hu ae la nohoi
kona aloha nona.

Ia wa i hoomaopopo loa ino ai oia i ka manao ino o
Pele; ke kaikuaana, i ke aikane a ia nei, a hu ae la nohoi
kona aloha nona.

"Heaha la hoi," wahi a ia nei i pane ae ai," hele no-
hoi oe, e Pele a hana ino i ka'u mea aloha, aole nohoi au e
wahi i kau mea aloha iloko o kona kapu, eike me kau i
kauoha mai ai ia'u."

Ia wa nohoi olelo mai la o Wahineomao: "Ei He
keu ka hoi kela uwahi o ka lua e hina mai nei i kai nei o
Keaau. He hao wale keia uwahi a'u e ike aku nei. He
uwahi puua paha; he uwahi kanaka paha?"

Pane mai la o Hiiaka: "He uwahi kanaka kela e pio
mai la mai uka mai. He uwahi nohoi na ke aloha ole."

O ko Hiiaka hapai ae la no ia i ke oli ana, a paeae
ae la oia i ka hapa mua o ke kau ana i oji ai, oia laua me
ke aikane, me Hopoe i ka heenalua, ma ka la i hoea aku ai
ke kii iaia mai aka mai o Kilauea.

HELU 13—NA HIIAKA KEIA.

1. A ka lae ohia i Papalauahi—e,
2. Ka ulu lehua i o Kuaokala,
3. Maka nou i ke ahi a wela,
4. Wela i ke ahi a ka wahine o ka Lua—e,
5. No ka lua ia makani he Puulena,
6. Ke hali la i ke ala laau,
7. Hono ia e ke kini o Haena—e,
8. He ena aloha wale no keia la—
9. Ke kau nei ka hali moe i o'u nei,
10. Pau Haena i ke ahi—e.

O ka lalani hope loa ame ka hapa hope o ka lalani 9,
sole ia i loa ma ke kau mua ana a ua Hiiaka nei. Ua pili
keia kulana hope o ke kau, ma ke ano i kuli ke me ka mea
a ua Hiiaka nei e hoomaopopo aku ana no ka hana a ke
ahi ame ke aikane hoi e noho nanea wale mai ana no i kai
o Haena.

Pau keia kau a ua Hiiaka nei, pai aku la no ia i ke
aikane ame kahi kahu, o Pauopalae, e iho lakou, ma ka
olelo ana 'ku:

"Ua maha iho la no kakou. E iho kakou, oia he loa
no keia a kakou e hele aku ai.

Oia hele o lakou nei a komo lakou nei he moku lehua
okoa, lohe aku la lakou nei i ke kani alawiki mai a ka leo
o na manua. I nei ulu lehua, ua ununu loa ae la ua U
nui o ka lua i ka pau ona a ekekei loa iluna, a ua hu wale
no o hope o Maunakea moku. O na oloolo wawae keia o
ua Hii-nei-i-ka-iu-o-na-moku a hoea i na u-ha, he mau mea
nani ia na ka mea e kilohi aku ana. He wahi hana hoo-
kolobe no keia na ua Hiiaka nei.

Kau Helu 13, the mele from the newspaper article above, is chanted by Hi'iaka after they arrive at Wahine'oma'o's home at Papalauahi and they pause to have a respite there while Hi'iaka sees signs of what her oldest sister Pele might do to her dear friend Hopoe at Ha'ena. Note the proximity of the places, Kuaokalā and Pu'ulena to Papalauahi.

A ka lae 'ōhi'a i Papalauahi ē	At the 'ōhi'a forest outgrowth at Papalauahi
Ka ulu lehua i o Kuaokalā	Are the lehua groves of Kuaokalā
Maka nou i ke ahi a wela	Eyes pelted by the fire and scorched
Wela i ke ahi a ka wahine o ka lua ē	Burned in the fire of the woman of the pit
No ka lua ia makani he Pu'ulena	The Pu'ulena wind is of its own crater
Ke hali lā i ke 'ala lā'au	Bearing the smell of forest woodland
Honi ū 'ia e ke kini o Hā'ena ē	To be inhaled by the throng of Hā'ena
He 'ena aloha wale no kēia lā	[I] share these intense feelings on this day
Ke kau nei ka haili moe i o'u nei	I am overcome by a foreboding
Pau Hā'ena i ke ahi ē	That Hā'ena is consumed by fire

* Note the Hawaiian language use of *lae 'ōhi'a*, 'ōhi'a forest outgrowth, as in *lae kahakai* for example, or *lae* promontory and *kahakai* coast, so coastal promontory in English, while in the Hawaiian language the use of *lae* with 'ōhi'a, then is an outgrowth of 'ōhi'a from the main forest. Therefore, in this *mele*, the woodland outcropping is a smaller section of a larger Papalauahi forest and the *lehua* groves (or 'ōhi'a forest growth) of Kuaokalā are located there. This endorses the concept of Papalauahi being an inland horizontal zone of old, tall and very large trunked 'ōhi'a forest, traversed by vertical geographic strips named Halekamahina, Kapoho, Keahialaka, Malama, Kaniahiku and Kuaokalā.

Mo'opa'a 5, Nīnauele Leo (Documentation, Hawaiian Audio Interview): **Verifying the location of Pu'ulena. Hawaiian Language Audio Interview Documentation of Akima AhHee, Kupa or native of Kapa'ahu, Puna Hawai'i, Annie Elderts Takaki AhHee, kupa of Malama, Puna Hawai'i, and Herbert Keali'imakahiki Kuamo'o Kaluna, kupa of Kaukulau and Kapoho, Puna Hawai'i, May 19 & 20, 1986, by Larry Kimura.**

Kimura got to know these *kupa* (natives) of Puna, when he taught Hawaiian in the summer of 1972 in the communities of Kalapana, 'Opihikao and Pāhoa, and he has documented many other Puna *kupa* in the Hawaiian language. This *mo'opa'a* 5 (documentation) began at the home of Akima AhHee and his wife Annie AhHee at Pāhoa then Kimura drove both Akima AhHee and Herbert Kaluna from Pāhoa on the *ma uka* roads through Nānāwale, and onto a dirt road at Malama (Malama Uka)

where Annie AhHee was born and raised at one of the sugar plantation villages that was located there. At Malama, they walked through undergrowth under Mr. AhHee's guidance to the very large Pu'ulena crater, where he declared it to be the home of the well-known Pu'ulena wind. He also pointed out Kahuwai crater (barely visible) in the Pāhoa direction and also indicated the direction of the 3rd large volcano crater, Pāwai (Not visible at all from where we were at Pu'ulena) - Kimura learned later, that Mr. AhHee owned property in proximity to Pu'ulena. - Their field drive continued through Nānāwale, passing the geothermal plant, through Lanipuna Gardens and down to Pohoiki. On the second day they drove from Pāhoa, through Nānāwale and to Kapoho, where Mr. Kaluna was raised, passing Waiapele, into Kula and Kumukahi, then taking the "red road" over towards Kahonua, Wai'ōpae, and to Oneloa, Kalaepao'o and Kaukulau, places Mr. Kaluna was well familiar with because he also lived with his maternal grandfather Kuamo'o at Kaukulau.

Mo'opa'a 6, Palapala'āina (Mapping): State Archives Boundary Certificate #173 (attached in email along with this document) and DAGS Land Survey Division Boundary Certificate Map # 173 (also attached in email). Papalauahi is a boundary point and recorded on the map as a tiny triangle labeled Papalauahi on the boundary line between Halekamahina and Keahialaka. Boundary Certificate #173 and applicable Boundary Certificate Map #173. Both enclosed and identified: Boundary Certificate #173, and *Reg1778WIDetracing.pdf*. In addition, *RegMap 2124 John Donn 1901.png* is also attached to indicate the proximity of various ahupua'a and Hawaiian place names discussed in the verification for Papalauahi.

The initial research in primary Hawaiian language sources is substantiated by this one map record so far of Papalauahi, as a survey point (see item 11 on Certificate of Boundaries #173) for mapping Keahialaka. It is a survey reference point situated at the boundary of Halekamahina and Keahialaka (see survey point indicated in small letters on Boundary Map #173). The other references of this research extend Papalauahi, the tall, lush 'ōhi'a forest, at the uplands from at least this survey point towards the south-west, possibly until the upper regions of 'Opihikao.

Mo'opa'a 7, Hawaiian Mythology, written in English, Martha Beckwith, UH Press, Chapter, Pele Legends, page 190, regarding a Papalauahi about to win a *hōlua* slide race but is overrun by his challenger Pele by a lava flow. Beckwith also refers to "the famous tree molds (Papa-lau-ahi) above Kapoho", as, " a group of hula pupils caught in the trail of Pele's wrath." The source of Beckwith's information is, *Westervelt, Volcanoes, 29-30*.

Beckwith & Westervelt English language sources help to show the use of Papalauahi as a boundary point (Certificate Map 173) between Halekamahina and Keahialaka, and Papalauahi representing a lava flow, and implying by Beckwith's spelling in parenthesis "(Papa-lau-ahi)" to include "famous tree molds above Kapoho". Pele's rage in covering her rivals with lava, or turning them into volcanic rock, is a common theme for many place names on Hawai'i island. For example, as some

chiefs fled Pele's lava flow because they refused her request for some fish and salt, the chiefess Kuaiwa's *lei niho palaoa* (whale ivory tooth necklace) fell from her neck as she fled, and the necklace was transformed into a rock formation by the lava at the North Kona coastal area known today as Kapalaoa, commemorating the ivory tooth necklace of Kuaiwa. The chiefess herself and her fellow chiefs were all turned into volcanic stone where they remain until today at that coastal region of Kapalaoa (Kimura, Kapalaoa Homestead Life). So Kapalaoa is represented by a specific rock formation, but it is more so the name for the greater coastal area. So, Pele's race competitor Papalauahi may now be referred to by a specific lava flow, but the application of the name as evidenced by primary Hawaiian language documentation, extends into the adjoining, upland old 'ōhi'a forest zone extending beyond Pu'ulena crater.

NO. 173

CERTIFICATE OF BOUNDARIES

Land of: K E A H I A L A K A

District of: P U N A

Island of: H A W A I I

Decision rendered: Sept. 16, 1898

By: Rufus A. Lyman
Commr. of Boundaries
Island of Hawaii

R.P. 8088)
R.P. 8094) L.C.A. 8559-B:15
Wm. C. Lunaliilo.

R.M. 1778 (Cs. 15-48)

Certificate of Boundaries.

Island of *Hawaii*.

District of *Puna*

Land of *Keahialaha*

Decision rendered

September 16 1898

By *Rufus A. Lyman*

Commissioner of Boundaries for the Island of

*Hawaii, 3rd & 4th Judicial
Circuits.*

L. C. Award No. 8559. B.

CERTIFICATE OF BOUNDARIES OF THE LAND

Of Keahialaka
of Puna,

District

, Island of Hawaii.

L. C. AWARD No. 8559 B. }
H. W. Lunalilo }

COMMISSION OF BOUNDARIES

3rd & 4th Judicial Circuit, Rufus A. Lyman Esq., Commissioner.

IN THE MATTER OF THE BOUNDARIES

of the Land of Keahialaka
District of Puna
Island of Hawaii.

} 4th Judicial Circuit

JUDGMENT.

An application to decide and certify the Boundaries of the Land of Keahialaka District of Puna, Island of Hawaii having been filed with me on the 26th day of April 1873 by C. R. Bishop acting for the King "Lunalilo" in accordance with the provisions of an Act to facilitate the settlement of Boundaries; now, therefore, having duly received and heard all the testimony offered in reference to the said boundaries ~~and having gone on the said land at the request of~~

, and having endeavored otherwise to obtain all information possible to enable me to arrive at a just decision, which will more fully appear by reference to the records of this matter by me kept in Book No. 5, pages 39 & 40 & Book B. No. 5, pages 99-163 & Book A. (I), pages 175-181, and it appearing to my satisfaction that the true, lawful and equitable boundaries are as follows, viz: As surveyed by A. D. Leberstein in accordance with the decision of Commissioner of Boundaries given March 31st, 1897.

Beginning at a large pile of rocks by a hawa tree marked A near the sea shore, from which the extremity of the cape called "Lae o Kahuna" (the said cape being the North East angle of Keahialaka), bears S. 64° 00' N. true distant 140 feet, and the spire of Pohiki Church, N. 34° 09' E true - distant 1175 feet the boundary runs by the true Meridian.

N. 62° 49' N. - 2390 ft along Gr. 3209 - P. Pycroft to bread-

- fruit tree marked B and pile of stones in Kukuikihi
- 2 N. 32° 46' W. - 675 ft along Grant to coconut tree marked C and pile of stones in Kairiu.
 - 3 N. 64° 07' W. - 2070 ft. along Grant to ohia lehua tree D and pile of stones in Kawauku
 - 4 N. 63° 53' W. - 3550 ft along grant to ohia lehua tree E and pile of stones in Aa flow in Kokuola
 - 5 S. 86° 00' W. - 1860 ft. along Grant to ohia lehua tree F and pile of stones at old Kahirahaki in Kalamihale.
 - 6 N. 67° 34' W. - 1055 ft. along grant to ohia lehua tree G & pile of stones
 - 7 N. 35° 22' W. - 3940 ft. along grant to ohia lehua H and pile of stones marked of Puumaha, and which bears from the Hawaiian Govt. Survey Ref. Pt. - Puumaha, N. 63° 40' W. true distant 565 ft. thence following notes of survey of the land of Kapoho. Boundary Certificate No. 124.
 - 8 S. 50° 40' W. (Mag.) 2168 ft. to rock marked X on South side of grassy hill.
 - 9 S. 64° 00' W. (Mag.) - 2772 ft to P^Pent in pahoehoe by road
 - 10 N. 67° 30' W. (Mag.) - 676 ft to ohia tree K K at foot of Kiapu hill from which the Hawaiian Govt. Survey Ref. Point "Kiapu" bears S. 25° 24' W. true dist. 402 feet. thence along Govt land of Kaniakihua Iiama of Ahupuaa of Kapoho, by the true meridian
 - 11 N. 57° 27' W. 4835 ft. across the lava flow of Papalauahi to a large mound of stones from which the Hawaiian Govt Survey Reference Pt. Puumaha bears N. 25° 12' E. true distant 1337 feet.

- 12. N. 84° 20' W. 4270 ft. through woods of Kamakawa to an ohia tree marked K. I. near a large clump of bamboos on the edge of lava flow of 1840. (Narawale flow.)
- 13. N. 8° 46' W. 341 ft. to mound of stones at South angle Gr 3224. Kekipi and La.
- 14. N. 61° 30' W. 457 ft. along said grant to mound of stones.
- 15. N. 34° 28' W. 761 ft. along said grant to mound of stones at West angle, from which the Cairn Govt. Survey Ref. Pt. Paliuhaha bears S. 43° 58' W. true.
Ref. Pt. Paliuhaha Sta. 655 ft. bears S. 88° 41' W. true.
- 16. ~~N.~~ 85° 30' W. 7935 ft. along Kamahiku the line across the lava flow marked by mounds of stones and through the woods blazed on either side of the line to a Kukui tree marked X $\frac{1}{2}$ at angle of land of Waiakehuia Boundary Certificate No. 158 at place called "Kaniaw".
- 17. S. 26° 45' W. 1674 ft. along Waiakehuia Bound Certificate 158.
- 18. S. 12° 22' E. 852 ft. along Waiakehuia.
- 19. S. 47° 32' W. 1610 ft. along Waiakehuia to ohia tree marked X and V at place called Keukihale.
- 20. S. 28° 18' W. 915 ft. along Waiakehuia Bound. Cert. No. 158 to ohia tree marked T and V I.
- 21. S. 24° 45' W. 970 ft. along Waiakehuia to ohia tree marked V II
- 22. S. 71° 30' W. 508 ft. along Waiakehuia to ohia tree marked V III at place called Hookomawae.
- 23. S. 8° 08' W. 1980 ft. along Waiakehuia to marked ohia tree.
- 24. S. 45° 20' W. 2330 ft. along Waiakehuia Bound. Cert. No. 158 to ohia tree marked K and S on rock knoll

x

Bound. Cert. No. 158

called Pūpāhōehoe, this point being also the east angle of Govt. land of Kaohē lot No. 12.

25 S. 21° 30' W. 1300 ft. along said lot to point between three large mounds of stones on lava flow where the old road to Kaimū trended to the South, the name of this point being Pūpāhāi and being the common angle of the lands of Keahiāhā, Kawāea, (Kaohē and Kehēwa.

26 S. 85° 10' E. 18546 ft. along Kawāea Bound Certificate No. 88^(No. 177) to a point in woods marked by large mounds of stones around two ohia trees, standing at edge of mawae or fissure and marked Δ K and L respectively, this point designating the common angle of the lands of Kehiāhā, Kawāea (by corrected notes of survey) and Māhāhā: the Hawaiian Govt. Survey Ref. Pt. "Pūpāhāi," bearing S. 13° 20' W. true distant 2340 feet.

27 N. 46° 57' E. 4518 ft. along land of Māhāhā to the Hawaiian Govt. Survey Δ^{2nd} Station "Kahuwai."

28 N. 46° 57' East 400 ft. along Māhāhā, the line passing down the slope of the Kahuwai hill to the edge of the Pūhēwa crater.

29 N. 80° 42' E. 890 ft. along land of Māhāhā, the boundary following the South edge of the crater.

30 N. 90° 00' E. 450 ft. down slope of Pūhēwa Crater hill to the North angle of Gr. No. 1535 adjacent Kāhōhō.

31 S. 80° 48' E. 905 ft. along Grant No. ¹⁵³⁶ 1536 Kapela.

32 S. 66° 10' E. 920 ft. along Grant No. ¹⁵³⁶ 1536, Kapela to

intersection with Govt. portion of land of Mahanna.

33 S. 79° 20' E. 2338 ft. along Malanna to North angle of Grant No. 1887 Ap. 3 Karamakau.

34 S. 57° 22' E. - 1247 ft. along Gr. No 1887 to west angle Gr. No. 1361 Kaholo and Karamche.

35 N. 79° 00' E. 1029 ft. along same to North angle.

+ x 36 S. 33° 20' E. - 990 ft. along same to its junction with Gr. No. 2094 J. C. Coney and Karamche, thence along said grant following the original metes and bounds, and by the magnetic meridian.

37 N. 29° 00' N. (Mag.) 194 ft. to pile of stones by road.

38 East. (Mag.) 408 ft. along Government road.

39 S. 39° 45' E. (Mag.) 402 ft. to Puhaha tree N relocated and marked Δ .

40 N. 34° 15' E. (Mag.) 361 ft. to pile of stones.

41 N. 18° 00' E. (Mag.) 680 ft.

42 N. 85° 00' (Mag.) 419 ft.

43 S. 62° 00' E. (Mag.) 520 ft.

44 N. 82° 00' E. (Mag.) 431 ft.

45 N. 49° 45' E. (Mag.) 425 ft.

46 N. 68° 15' E. (Mag.) 644 ft.

47 S. 63° 00' E. Mag. 666 ft. to Bread-fruit tree marked x relocated and remarked Δ .

48 S. 82° 15' E. Mag. 132 ft. to pile of stones.

49 S. 46° 45' E. Mag. 229 ft.

50 S. 33° 30' E. Mag. 322 ft.

51 S. 68° 00' E. Mag. 619 ft. to Kukui tree marked x remarked Δ .

Δ

- 52 S. $28^{\circ}00'$ E. Mag. 396 ft.
- 53 S. $33^{\circ}30'$ E. Mag. 536 ft.
- 54 S. $74^{\circ}45'$ E. Mag. 366 ft. to pile of stones on boundary of
Gr. No. 1002 Kapai thence by true bearing.
- 55 N. $58^{\circ}10'$ E 220 ft. along Grant 1002 to North angle of same
at Breadfruit tree marked XII
- 56 S. $62^{\circ}30'$ E. 1468 ft. along said grant to pile of stones at
East Angle.
- 57 S. $70^{\circ}28'$ East 865 ft. along Govt. land Kauhau to
point at sea-coast from which the Hawaiian Govt.
Survey Ref. Point Kauhau bears
S. $63^{\circ}10'$ W. true distant 863 ft.
- 58 N. $43^{\circ}07'$ E. 2578 ft. the boundary following the
windings of the sea-coast at high water
mark to a point ofposite to and thence to
the point of commencement and containing
an area of Five thousand five hundred
and sixty-two acres, more or less.

It is therefore adjudged and I do hereby decide
and Certify that the Boundaries of the said land
of Keahuakua are and hereafter shall be as
heretofore set forth.

Given under my hand at Oahu, Islands of
Hawaii, the Sixteenth day of September A.D.
One thousand eight hundred and ninety-eight.

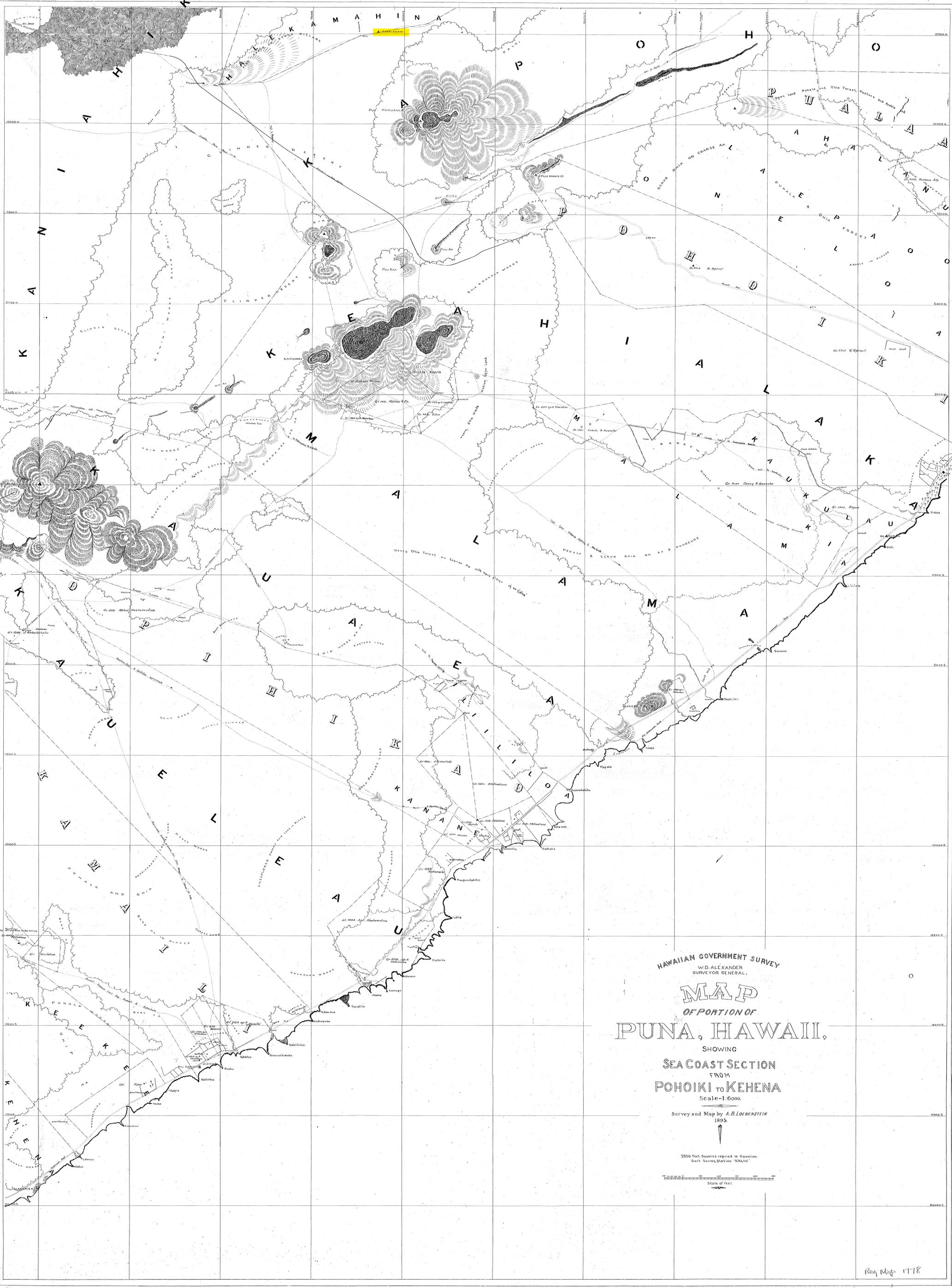
Refus A. Lyman

Commissioner of Boundaries,
Third and Fourth Judicial Circuits, H.I.

Thereby Certify that the within is a true copy
of Certificate of Boundaries No. 173. of the
Ahupuaa of Keahialaka, District of North
Kohala, Island of Hawaii, and recorded in
Book E or No. 4. folios, 98 ~~97~~ 98, 99 & 100.
September 16. th 1898.

Hilo Hawaii
Oct. 6. th 1898.

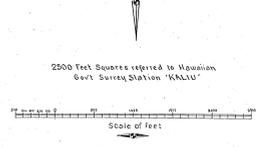
Rufus A. Lyman
Com of Boundaries 3^d 4th 5th 6th
Hawaiian Islands.



HAWAIIAN GOVERNMENT SURVEY
 W.D. ALEXANDER
 SURVEYOR GENERAL.

MAP
 OF PORTION OF
PUNA, HAWAII,
 SHOWING
 SEA COAST SECTION
 FROM
POHOIKI TO KEHENA
 Scale-1:6000.

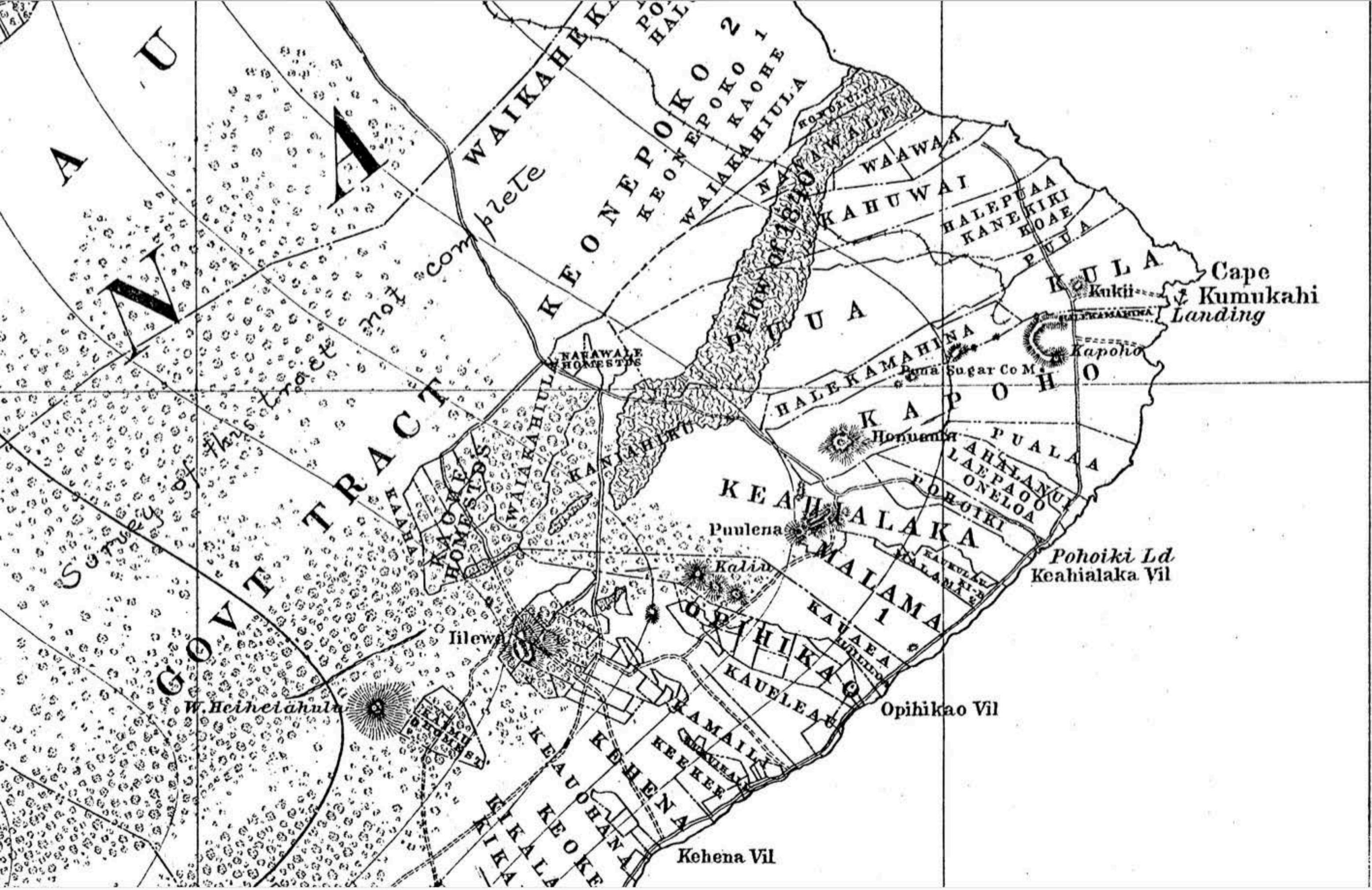
Survey and Map by A.B. LORENSTEIN
 1895



Reg. Map 1718

8
 Puna to Keheha

54 7 73 E.P. 13.6



A
U

N

S
Survey of the Tracts not complete

GOVT TRACTS

W. Heiherahula

WAIKAHIKI
POHALI
KEONEPOKO 2
KEONEPOKO 1
WAIKAHIULA
NAWAWALE

KEONEPOKO 2
KEONEPOKO 1

WAIKAHIULA
NAWAWALE
PEIOW OF 1810

WAAWAA
KAHUWAI

HALEPUAA
KANEKIKI
KOAE
PUUA

KUULA
Kukii
Cape Kumukahi Landing

HALEKAMAHINA
KAPOHU
PUNA SUGAR CO M.

KAPOHU
Honuana

PUALAA
LAELANUI
ONELAO
POHOIKI

Pohoiki Ld
Keahialaka Vil

KEAHIALAKA
Pahulena
Kaliu

MALAMA
KAUAE
KAUAE 1

OPIHIKAO
KAUELEA

Opihikao Vil

Iilewa

KEAUAHANA
KEHEHA
KEEKER
KAMAILI
KEHEHA

Keheha Vil

TIKALA
KEOKE

'Ailā'au

The following investigation through Hawaiian language newspapers from the Papakilo database of 'Ailā'au was conducted by Dr. Larry Kimura, a faculty member of Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language, University of Hawai'i at Hilo, and is submitted to the Hawai'i Board on Geographic Names in their consideration of the name Ahu'ailā'au as suggested by another party for [fissure 8](#).

Overview and documentation of 'Ailā'au.

- * The earliest record is from Ke Kumu Hawaii, Jan. 4, 1837 and the latest from Ka Nupepa Kuokoa, Nov. 1, 1923, confirming knowledge of 'Ailā'au as an ancient deity of the volcano and attests to knowledge of 'Ailā'au into historic times.
- * The documentation substantiates 'Ailā'au as a god connected to the volcano before Pele. S.M. Kamakau's article item #89, states that it is by way of 'Ailā'au that an incarnation of a Pele form is manifested. The item #8 article by Kamakakaumaiikamakaokaopua (Z. P. Kalokuokamaile, Nāpo'opo'o, Kona), asserts that 'Ailā'au is the *kahu pele mua loa*, very first guardian of the volcano.

Brief summations of the 'Ailā'au Hawaiian newspaper references from Papakilo website:

Ka Nupepa Kuokoa, Nov. 1, 1923

Recorded by Z.P.K. Kawaikaumaiikamakaokaopua (pen name for Z. P. Kalokuokamaile)

Regarding information told to the writer by seers and attendants of Pele and that he has recorded in his personal book.

'O 'Ailā'au, 'o ia ke kahu pele mua loa, a no Pele nō kēia inoa 'Ailā'au.

'Ailā'au, he/she is the very first keeper of the volcano, and this name 'Ailā'au belongs to Pele.

Ke Kumu Hawaii, Jan. 4, 1837

Recorded by Makaluhe of Pōnahawai (Hilo)

This article pertains to the ills of smoking tobacco and a fire due to tobacco smoking that caused the death of a person. The following are the 5th & 6th paragraphs and English translation from this article with the reference to 'Ailā'au.

Eia ka pihe baka. 'Ā a'ela ke ahi ma uka o Kalihi (Waiākea, Hilo e like me ke kāmō'o 'ia ma ka paukū mua o ka 'atikala). Pau a'ela' o Hulu (kanaka o ka 'atikala nūpepa) i ke ahi. Pau ka 'ao'ao 'ākau, koe ka 'ao'ao hema. Pau a'e i ke akua 'o Pūhili. He 'ai

na'au pō kā ke ahi. Pau ē, he ua ē; he wai ē, he baka ē; a laila lālau akula kekahi i ka ipu baka, a me ke ahi, e kaumaha i ke akua me ka pule aku penei:

Here is some tobacco smoking hoo-ha. A fire started upland of Kalihi (Waiākea, Hilo as recorded in the first paragraph of the article), and Hulu (a person in the newspaper article) was burned by the fire. His right side was burnt, but not the left side. (He/she was) burnt by the god Pūhili (confused, impeded). Fire consumes wildly. It devours rain, water, tobacco; then someone grabbed the tobacco pipe and the fire and made an offering to the god praying as follows:

"He uahi baka no nā wāhine o ka lua, no Pele, no Hi'iaka, no 'Ailā'au, no Kamiki."

'O ia nā akua o ka po'e puhi baka a me kā lākou pule. 'A'ole i ho'opau 'ia kēia hana a ka po'e puhi baka.

"(Here's) tobacco smoke for the women of the crater, for Pele, for Hi'iaka, for 'Ailā'au, for Kamiki."

Those are the gods of tobacco smokers, and that is their prayer. This behavior of tobacco smokers (worshipping of ancient gods) has not been put to an end.

Ke Au Okoa, May 5, 1870

Recorded by S. M. Kamakau

Regarding certain ritual practices to transpose a deity to take on another representative form such as Kalamainuu (Kalāmainu'u?) into a lizard or Kamohoali'i into a shark, or as the following line reads:

...a e lilo ana nō i kino Pele ma o 'Ailā'au lā,

...and become a form of Pele through 'Ailā'au (or the incarnation of 'Ailā'au into a Pele manifestation)

The newspaper articles referenced in this document can be seen on the following pages below in their original form.

Ka Nupepa Kuokoa, Nov. 1, 1923

E Mr. Lunahooponopono o ka Nupepa Kuokoa; Aloha a nui:—E olu-olu hou mai oe, ina he keena kaa-wale kekahi, no'u ia rumi. Māmuli o ka pau ole o na nonoi i ninauia mai ia'u, o ia hoi kela pomanao e kau ae la maluna. Ua hoi-ke aku la au i ka haina, ame na wehewehe ana i loa ia'u mai kekahi poe kahiko loa mai.

Malia he okoa no ka'u, a he okoa ae no paha ka kekahi, a i mea e ikeia ai na wehewehe ana e ka lehulehu, o ka nupepa wale no ka mea e ikeia ai. O ka mea e kakau nei, aole i ike ia ka lua o Pele. O ka hele no a Hilo, hoi no i Napoopoo. Penei ka moolelo i loa ia'u.

O Ailaa, oia ke kahu pele mua loa; a no Pele no keia inoa Ailaa; a he nui no keia poe, a he hookahi no keikikane, a he nui na wahine. Aole nae he makemakeia o na wahine e Pele e lilo i kahu pele a kaula pele hoi; no ka mea, ua kapaia na wahine he "Opuukuuku". He helu haahaa.

Nolaila, pii ko lakou kaikunane iluna, a ua kapaia aku ka aono kane he "Ahilapalapa;" a ua lohe au elua Kilauea. Kilauea Iki, ame Kilauea Nui. O Kilauea Iki cia ka ia ma ka huli hikina aku nei. A ma ka aono akau aku nei o ka pali e kupololei ana ka pali kapu o Kamohoalii, ame Kahoalii.

Aia maanei o Kilauea Nui. Eia ke mele a Hiiaka e pili ana no ka lua o Pele.

A ka luna i Puuonioni,
Noho ana ke anaina a ka wahine,
Kilohi a kuu maka ialalo o Wahinekapu,

He kaulu o Wahinekapu,
He oiaina o Kilauea,
He noho ana o Papalauahi,
Ke lauaahi mai la o Pele ia Puna,
Ua one-a kai o Malama-e,
E malama i ke kanaka,
O kipa hewa ke aloha i ka ilio,
He ilio hoi ia he kanaka hoi au-e.
E hoopaa i ke mele, a e a'o pu i ke oli, i ike i ka pele. He ikeia no ka pele i ka wa a o ka pele; i ka wa a ole, o ke kanaka ike wale no i ke oli, e a ai ka pele; ma keia wahi au e hoakaka pono aku au e ka poe i ninau mai ia'u, no na mea i loa mai ia'u, a he poe kahu, a kaula pele; a hoopaa au i ka'u buke.

O puu onioni e oleloia nei he puu kumau; he puu ia aia a oliia e ka poe ike oli. Alaila, e pii ana keia puu a like me ke ka'e o ka lua. Aia iluna o keia puu e noho ai na 'lii wahine o ka lua.

Heaha o "Kilauea?" He oiaina he wahi hoomaha no ka lehulehu na kamaaina ame na 'lii e makai-kai ana; e nana ana ialalo o ka lua.

Heaha o "Halema'uma'u"? He wahi ponaha aia ilalo; o ia kahi e a ana o ke ahi Pele.

Nawai i kapa aku i keia mau inoa? Na Pele no me kona mau kaikaina. Pehea i maopopo ai na Pele ma? Ma ka hoi-ke a na kahu Pele ame na kaula Pele, i ka lehulehu makaaianana, ame na 'lii. Aole kaula Pele o keia au.

Aole he kanaka maoli ka mea nana i kapa aku, elike me ka loka i loa mai ia'u.

Me na keiki hoohohua ke aloha, o kuu anai, me ka Lunahooponopono.

Z. P. K. KAWAIKAUMAIKAMA-
KAOKAOPUA,

Keiki o ka makakila niho Elepani.
Napoopoo, Kona, Hema.

Ke Kumu Hawaii, Jan. 4, 1837

NO KE PUHI BAKA.

Eia kekahi puhi baka i pau i ke ahi ma Hilo nei i ka wa kahiko, o Hulu ka inoa, ma ka Lihi i Waiakea, he pau ahi kahiko keia, i ka wa in Kamehameha.

Penei kona pau ana i ke ahi, i ke kakahiaka; hele aku la ia i ka mahiai, hoi mai la a komo aku la imua, lalau aku la ia i ka ipu baka, pupuhi iho la ia a ona, hina iho la ia i kapuahi, pau ae la ka aoao akau i ke ahi, koe ka aoao hema, komo aku la kana wahine imua huki mai la ia ia, ua wela loa ka poohiwi, a me ka puhaka; a me ke kikalā, aole nae ia i make koke ia la.

Aka, kaa no ia a hala na mālama elun paha, alaila make ia, no ka baka mai keia make ana. Mahope mai o ka make ana o Hulu, hoomakaukau iho la kekahi kanaka no Puueo i ahaaina baka o Keaweheaheo ka inoa; nona ka ipu baka pohaku.

Eia na hana o ka ahaaina baka, o ka hookanikani pihe, o ka pili ana o ke kanaka walaau i ke kanawai baka, a me ka mea hoomacwa. Eia kekahi hana, o ka hoomana i ke akua kahiko me ka pule ana.

Eia ka pihe baka, a e la ke ahi ma uka o Kalihi, pau ae la o Hulu i ke ahi, pau ka aoao akau, koe ka aoao hema, pau ae i ke akua o Puhili, he ai nanaupo ka ke ahi pau e, he ua e; he wai e; he baka e; pau e; alaila lalau aku la kekahi i ka ipu baka, a me ke ahi, e kaumahā i ke akua me ka pule aku, penei.

Hē uahi baka no na wahine o ka lua, no pele no hiiaka no ailaau no ka miki, oia na'kua o ka poe puhi baka, a me ka lakou pule; aole i hoopauia keia hana a ka poe puhi baka.

Eia kekahi, he poe wahahee ka poe puhi baka, ina oleloia kekahi e haalele i ka baka, ae mai no ma ka waha. pela no na kumu mai Puna mai, i ko lakou noho ana ma Hilo nei, olelo aku na Misionari, e haalele i ka baka, ae mai la ma ka waha, i ka hoi ana aku ma Puna i ao i kē kula, alaila, puhi no lakou i ka baka, pela no ka poe hooikaika a me ka poe maloko o ka Ekalekia, ina haalele kekahi o keia poe a pau i ke puhi maoli i ka baka, nam malu no kekahi. Oia ka wahahee o ke puhi baka, aole o lakou manao i ka mea i oleloia mai ma Epsa 4: 25.

NAU NA MAKALUNE, I PONAHAUAI.

Ke Au Okoa, May 5, 1870

O ke kakuai ana o na makaainana, he mau hale puaniu no kekahi poe e kakuai ai, he ii ulais no me ke kaina kapa olena no, a me ka awa, a kakuai aku la iloko o ke kinolau o ka moo, ke pono no hoi ka hana ana, a o kekahi poe no hoi, ua hookoe ia mai, a oia na ope welu e hoolana ia mai ke lilo ole i mau kino moo. O ka lilo ana i moo ma ke kino o ka aumakua, ina o Kalamainun ka aumakua kinolau i kakuai ia aku ai, alaila, e lilo no kekahi kino i mano ma o Kamahoa-lili la, a e lilo ana no i kino Pele ma o Ailaau la, a e lilo ana no hoi i hekili, a i uila, a komo iloko o kekahi mau ouli o ka lani, a e lawe no o Kukauakahi ma kona ano mana akua a lele i ka lewa he pueo, a mailoko mai o keia mau kino lehulehu i komo ia e kekahi kino kanaka, alaila, mailoko mai oia mau kino lehulehu, aia malaila i puka mai ai na ~~kapa hoolaa he lehulehu loa, a oia ka mea i~~ olelo wale ia he mau akua ia mau mea ai,

STAND. COM. REP. NO.

612

Honolulu, Hawaii

FEB 15 2019

RE: S.B. No. 835

S.D. 1

Honorable Ronald D. Kouchi
President of the Senate
Thirtieth State Legislature
Regular Session of 2019
State of Hawaii

Sir:

Your Committee on Water and Land, to which was referred S.B. No. 835 entitled:

"A BILL FOR AN ACT RELATING TO THE STATE BOARD ON GEOGRAPHIC NAMES,"

begs leave to report as follows:

The purpose and intent of this measure is to:

- (1) Add a community liaison to the membership of the State Board on Geographic Names; and
- (2) Require the Department of Land and Natural Resources to publish and send a listing of its decisions, along with other information, to state and other agencies, and provide the same publication, along with pertinent information, to the United States Board on Geographic Names.

Your Committee received comments on this measure from the Department of Land and Natural Resources, Office of Hawaiian Affairs, and Office of Planning.

Your Committee finds that the State Board on Geographic Names was created to assure uniformity in the use and spelling of the names of geographic features within the State. The Board is responsible for designating the official names and spellings of



geographic features in Hawaii. In its deliberations, the Board solicits and considers the advice and recommendations of appropriate government officials and, as appropriate, other knowledgeable persons. The State Board on Geographic Names has been engaged in a multi-year project to review each of the over 10,000 names that appear on the quadrangle maps and/or in the U.S. Geographic Names Information System and to add the 'okina and kahakō, or diacritical marks, as appropriate.

Your Committee has amended this measure by:

- (1) Reinserting the provision allowing for alternate names; and
- (2) Inserting an effective date of December 31, 2050, to encourage further discussion.

As affirmed by the record of votes of the members of your Committee on Water and Land that is attached to this report, your Committee is in accord with the intent and purpose of S.B. No. 835, as amended herein, and recommends that it pass Second Reading in the form attached hereto as S.B. No. 835, S.D. 1, and be referred to your Committee on Ways and Means.

Respectfully submitted on
behalf of the members of the
Committee on Water and Land,

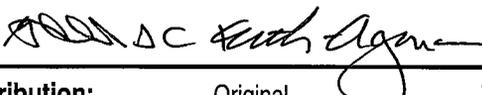


KAIALII KAHELE, Chair



The Senate
Thirtieth Legislature
State of Hawai'i

Record of Votes
Committee on Water and Land
WTL

Bill / Resolution No.:* SB835	Committee Referral: WTL, WAM	Date: 2/13/2019		
<input type="checkbox"/> The Committee is reconsidering its previous decision on this measure. If so, then the previous decision was to: _____				
The Recommendation is: <input type="checkbox"/> Pass, unamended 2312 <input checked="" type="checkbox"/> Pass, with amendments 2311 <input type="checkbox"/> Hold 2310 <input type="checkbox"/> Recommit 2313				
Members	Aye	Aye (WR)	Nay	Excused
KAHELE, Kaiali'i (C)	X			
KEITH-AGARAN, Gilbert S.C. (VC)	X			
NISHIHARA, Clarence K.				X
RIVIERE, Gil	X			
FEVELLA, Kurt				X
TOTAL	3			2
Recommendation: <input checked="" type="checkbox"/> Adopted <input type="checkbox"/> Not Adopted				
Chair's or Designee's Signature: 				
Distribution: Original Yellow Pink Goldenrod File with Committee Report Clerk's Office Drafting Agency Committee File Copy				

*Only one measure per Record of Votes

A BILL FOR AN ACT

RELATING TO THE STATE BOARD ON GEOGRAPHIC NAMES.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF HAWAII:

1 SECTION 1. Section 4E-1, Hawaii Revised Statutes, is
2 amended to read as follows:
3 "**§4E-1 State board on geographic names.** There shall be in
4 the office of planning a state board on geographic names,
5 consisting of the following persons or their representatives:
6 the chairperson of the board of land and natural resources, the
7 chairperson of the office of Hawaiian affairs, the chairperson
8 of the Hawaiian homes commission, the director of the office of
9 planning, the president of the University of Hawaii, the state
10 land surveyor, [and] the director of the Bernice P. Bishop
11 Museum[-], and a community liaison appointed by the chairperson
12 of the state board on geographic names. The members of the
13 board shall serve without compensation.

14 Section 26-34 shall not apply to this board."

15 SECTION 2. Section 4E-3, Hawaii Revised Statutes, is
16 amended by amending subsection (b) to read as follows:



1 "(b) The department of land and natural resources shall
2 publish and send an annual list of its decisions, together with
3 information regarding location, the origin and meaning of names,
4 and alternate and variant names and spellings for the features
5 named, [~~which list together~~] to the appropriate state and other
6 agencies, and provide the same publication, along with [the]
7 pertinent information [~~shall be sent~~], to the [~~board of~~
8 ~~geographic names of the United States.~~] United States Board on
9 Geographic Names."

10 SECTION 3. Statutory material to be repealed is bracketed
11 and stricken. New statutory material is underscored.

12 SECTION 4. This Act shall take effect on December 31,
13 2050.

14



Report Title:

State Board on Geographic Names

Description:

Adds a community liaison to the membership of the state board on geographic names. Requires the department of land and natural resources to publish and send a listing of its decisions, along with other information, to state and other agencies, and provide the same publication, along with pertinent information, to the United States Board on Geographic Names. Takes effect 12/31/2050. (SD1)

The summary description of legislation appearing on this page is for informational purposes only and is not legislation or evidence of legislative intent.



DAVID Y. IGE
GOVERNOR OF
HAWAII



**STATE OF HAWAII
DEPARTMENT OF LAND AND NATURAL RESOURCES**

POST OFFICE BOX 621
HONOLULU, HAWAII 96809

**Testimony of
SUZANNE D. CASE
Chairperson**

**Before the Senate Committee on
WATER AND LAND**

**Wednesday, February 13, 2019
1:20 PM
State Capitol, Conference Room 229**

**In consideration of
SENATE BILL 835
RELATING TO THE STATE BOARD ON GEOGRAPHIC NAMES**

Senate Bill 835 proposes to add a community liaison to the membership of the state board on geographic names. Requires the department of land and natural resources to publish and send a listing of its decisions, along with other information, to state and other agencies, and provide the same publication, along with pertinent information, to the United States Board on Geographic Names. **The Department of Land and Natural Resources (Department) provides comments and an amendment to this measure.**

The Chairperson of the Department represents, generally through delegation to staff, one of seven state agencies and institutions serving on the Board. The Department is given two other responsibilities under this statute. First, the Department is designated custodian of the Board's official records and its representative serves as the Board secretary (Section 4E-2, Hawaii Revised Statutes (HRS)). Second, it is responsible for the publishing of an annual list of the Board's decisions and related information (Section 4E-3, HRS). These responsibilities have largely been fulfilled by the Office of Planning since the Board was transferred from the Department to the Office of Planning in 1988 (Act 347, Session Laws of Hawaii 1988).

Community Liaison: The Department appreciates the intent of having a community liaison on the Board but believes it would be very difficult for a single person serving in a volunteer capacity, to fulfill this position's apparent intent. Effective community outreach and consultation can be very time consuming as it requires learning who should be contacted and coordinating the conversations needed to understand why particular place names or their spellings are significant or the history behind a name's common usage. This is particularly true if the liaison is not familiar with the communities involved. Creating a full time position

SUZANNE D. CASE
CHAIRPERSON
BOARD OF LAND AND NATURAL RESOURCES
COMMISSION ON WATER RESOURCE MANAGEMENT

ROBERT K. MASUDA
FIRST DEPUTY

M. KALEO MANUEL
DEPUTY DIRECTOR - WATER

AQUATIC RESOURCES
BOATING AND OCEAN RECREATION
BUREAU OF CONVEYANCES
COMMISSION ON WATER RESOURCE MANAGEMENT
CONSERVATION AND COASTAL LANDS
CONSERVATION AND RESOURCES ENFORCEMENT
ENGINEERING
FORESTRY AND WILDLIFE
HISTORIC PRESERVATION
KAHOOLAWE ISLAND RESERVE COMMISSION
LAND
STATE PARKS

in the Office of Planning to assist the Board would better meet the intent of integrating community input in the Board's deliberations.

Note that the Board has various ways of gathering community input routinely and when specific circumstances call for it. A Permitted Interaction Group allowed under Section 92-2.5, HRS, can be formed to gather information on specific issues being considered by the Board. This primarily includes reaching out to communities. The Board can also convene public meetings in communities to hear concerns directly. All Board decisions, agendas, and minutes are available on the Office of Planning website and any individual can ask to be sent Board meeting information on a routine basis. Any questions can be submitted by email or by calling.

Distribution of Annual List: The amendment requires the list of the board's decisions and related information be sent to all appropriate state and other agencies annually. All Board decisions are available on the Office of Planning website and in electronically searchable files. Agencies should consider this the primary source for approved place names in Hawai'i. An annual distribution of the Board's decision might help remind agencies that Section 4E-3(c), HRS, mandates all departments of the State use or cause to be used place names and spellings approved by the Board.

Changing "Alternate" to "Variant": This amendment was probably proposed to make the Hawai'i statute consistent with terminology used by the United States (U.S.) Board of Geographic Names. The national board relies on the Hawai'i Board's recommendations to maintain and update its national database of place names. For the U.S. Board, a specific geographic feature can only have one official place name. Any other names known to be associated with that place are recognized as "variant" names. Only official names, not variants, can be used in federal publications, including maps. Retaining the term "alternate" gives the Hawai'i Board the latitude to give two names or spellings for a single place the same status. This allows the Board to respect strong, but differing, beliefs in which a name is appropriate or respect both a traditional name and one that is most commonly used in the region. The Board has developed guidelines for recognizing alternate names.

Proposed Additional Amendment: The Department suggests amending the statute to make the Office of Planning, not the Department, the custodian of the Board's official records (Section 4E-2, HRS) and responsible for publishing or distributing annual lists of Board decisions (Section 4E-3, HRS). The Office of Planning already maintains the most current place name lists electronically and can readily generate any required annual lists. These functions are well suited to the Office of Planning's role in administering the state Geographic Information System. These amendments would bring the statute into conformance with current practice.

Thank you for the opportunity to comment on this measure.



SB835
RELATING TO THE STATE BOARD ON GEOGRAPHIC NAMES
Ke Kōmike Wai a me ka 'Āina

Pepeluali 13, 2019

1:20 p.m.

Lumi 229

The Office of Hawaiian Affairs (OHA) offers the following **COMMENTS** on SB835, which would add a community liaison to the membership of the State Board on Geographic Names (Board) and require the Department of Land and Natural Resources to publish and send a list of the Boards' decisions, along with pertinent information, to State and other agencies, including the United States Board on Geographic Names.

Public input and community participation have always been an integral part of the Board's process for the significant kuleana of ensuring appropriate and accurate names are recorded for geographic places and features. In the past, this Board has focused on reviewing existing names and adding Hawaiian diacritical marks ('okina and kahakō), as appropriate. In these past instances, community input—especially when offered by the affected communities and those with a background in 'ōlelo Hawai'i—has been highly valued in discussions and incorporated into the decisions of the Board. More recently, the 2018 Kīlauea eruption has created new geological features and for the first time ever, the Board will have an opportunity to oversee the development of new place names. The Board is currently in the initial stages of establishing a Permitted Interaction Group to ensure community participation, particularly of members from the affected communities, in this naming process.

As it is currently written, this bill could eliminate or otherwise inadvertently affect the Board's recently created category of "alternate names". This category of name guidance is unique to Hawai'i and is beneficial when community knowledge identifies multiple appropriate place names, recognizing that all alternate names could be used interchangeably and have equal standing. Federal guidance does not include an option for alternate names. Instead, federal guidance utilizes "variant names", a lesser category secondary to primary names and more often associated with differences in spelling. This would likely increase conflict within communities over the naming of places, which can be a highly sensitive topic due to the significance of names in Hawaiian culture.

Accordingly, OHA urges the Committee to consider keeping the provision allowing for "alternate names" on page 2, line 4, in place, in addition to providing for "variant names" to allow the Board to use both categories, where appropriate, for their differing purposes.

Thank you for the opportunity to testify on this measure.



OFFICE OF PLANNING STATE OF HAWAII

DAVID Y. IGE
GOVERNOR

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Statement of
LEO R. ASUNCION
Planning Program Administrator, Office of Planning
before the
SENATE COMMITTEE ON WATER AND LAND
Wednesday, February 13, 2019
1:15 PM
State Capitol, Conference Room 229

in consideration of
SB 835
RELATING TO THE STATE BOARD ON GEOGRAPHIC NAMES.

Chair Kahele, Vice Chair Keith-Agaran, and Members of the Senate Committee on Water and Land.

The Office of Planning (OP) offers the following comments on SB 835, which amends Chapter 4E to add a community liaison to the Hawai'i Board on Geographic Names (HBGN), requires distribution of an annual list of its naming decisions, and provides some minor language revisions.

The reason for adding a community liaison is not stated in the bill, but OP notes that several cultural advisors already regularly participate in HBGN meetings. These include Dr. Renee Pualani Louis, who has been an advisor for many years and often travels from Hilo to attend board meetings in Honolulu at her own expense; Bobby Camara, a retired park ranger at Hawai'i Volcanoes National Park, who is a frequent participant and regular contributor at HBGN meetings; Naomi Losch, a former board member and retired Chair of the University of Hawai'i Department of Hawaiian and Indo-Pacific Languages and Literature, who, until recently regularly attended meetings; Melia Lane-Kamahele, National Park Service regional manager; and Regina Hilo, an archaeologist with the State Historic Preservation Division.

OP requests that if a community liaison is added as a member of the board, section 4E-1 be amended to read as follows:

"§4E-1 State board on geographic names. There shall be in the office of planning a state board on geographic names,

consisting of the following persons or their representatives: the chairperson of the board of land and natural resources, the chairperson of the office of Hawaiian affairs, the chairperson of the Hawaiian homes commission, the director of the office of planning, the president of the University of Hawaii, the state land surveyor, [~~and~~] the director of the Bernice P. Bishop Museum[~~-~~], and a community liaison appointed by the chairperson of the state board on geographic names. [~~The members of the board shall serve without compensation.~~] The nongovernmental members shall serve without compensation but shall be reimbursed for expenses, including travel expenses, necessary for the performance of their duties.”

SB 835 also revises language in Section 4E-3, subsection (b), replacing the word “alternate” with the word “variant,”

"(b) The department of land and natural resources shall publish and send an annual list of its decisions, together with information regarding location, the origin and meaning of names, and [~~alternate~~] variant names and spellings for the features named..."

OP notes that the term “alternate” is the basis for an HBGN decision category, “Alternate Name,” which is an official designation recognizing a name that is equal or near equal in usage and importance to the community as a primary feature name. OP requests that “alternate” be retained in Section 4E-3, subsection (b) and not be replaced by “variant.”

Thank you for the opportunity to testify on this matter.