

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

DATE: January 5, 2021  
TIME: 2:30 p.m.  
PLACE: Leiopapa A Kamehameha Building  
Office of Planning, 6<sup>th</sup> Floor Library  
235 S. Beretania Street  
Honolulu, Hawai'i 96813

**AGENDA ITEM 1: Call to Order**

Mr. Marzan called the meeting to order at 2:30 p.m.

The following were in attendance:

**MEMBERS:** Marques Marzan (Bishop Museum)  
Meyer Cummins (Land Survey Division)  
Arthur Buto for Mary Alice Evans (Office of Planning)  
Brad Ka'aleleo Wong (Office of Hawaiian Affairs)  
Niniau Kawaihae (Department of Hawaiian Home Lands)  
Holly McEldowney (Department of Land and Natural Resources)

**ABSENT:** Kapā Oliveira (University of Hawai'i at Mānoa)

**GUESTS:** Dr. Larry Kimura (UH-Hilo)  
Jennifer Runyon (USGS)  
Mahealani Henry  
Cat Sullivan  
Renee Pualani Louis  
Melia Lane-Kamahele  
Lāmaku Roy  
Lori Baker  
Lance Rittenhouse  
Bobby Camara  
Hannah Pau

**AGENDA ITEM 2: Review of Meeting Minutes for December 1, 2020**

**MOTION:** Mr. Meyer moved to approve the minutes of December 1, 2020; Ms. Kawaihae seconded the motion.

*The members present voted unanimously to approve the meeting minutes of December 1, 2020.*

**AGENDA ITEM 3: Public Comments**

Dr. Kimura asked about the naming process with respect to the 2018 eruption generally, and how it will go forward for other features that arise from future eruptions. connecting with community, honoring name proposals from local community, understanding stories, family connections. Wants the board to come up with something more solid and clear for future boards.

‘Ailā‘au: understand significance of the name and relationship with Pele. Consequences of naming that site; what the meaning of that name represents. Kamakau, napopo, anonymous-dealing with cigarettes; ‘Ailā‘au’s possible role. ‘Aila‘au’s connection to Pele. Guidelines for naming other features of today’s time, not based on foundational documentation who were Hawaiian experiencing similar situations in their time. That should be first. If no documented evidence, then move on.

Lamakū Mikahala Roy of Kona, Kahu of Ahu‘ena Heiau, first restored temple in the Pacific; please let her know when it’s appropriate to talk about Fissure 8.

**AGENDA ITEM 4: Announcements**

No announcements.

**AGENDA ITEM 5: Review selected place names on the island of Hawai‘i**

Lamakū Roy, Kahu of Ahu‘ena Heiau expressed dismay at the Board’s lack of communication with her and failure to ask about the work of the restoration of the heiau; she submitted testimony at Puna hearing and in writing; we are hearing from ancestors who uphold the highest light of ‘Akua at Kamakahonu, the capital of the Kingdom of Hawai‘i. The truth is that we are occupied by the nation of America; as Kahu, she expressed at the meetings. This process to name a feature such as this pu‘uloa is foreign to her. Have to go to ‘Akua, but not one inquiry from the Board, the standards of America do not match those of Hawai‘i. America cannot relate to the way that Hawai‘i functions; we will be told by ‘Akua. She is a teacher the ‘Ōiwi and then mankind who like to learn what ‘Akua is teaching. It is phenomenal and oral. The case of the naming of the pu‘uloa they can begin to tell us our history from any point in time and they have been in at Kamakahonu. No one has inquired with her. Colonization is a cloak, quote from Ngugi wa Thiong’o, *“colonization makes one feel like your past is a wasteland and makes you want to distance yourself from that wasteland.”*

As a committee the Board is denying ‘Ōiwi living and ‘Ōiwi unborn of their birthright. She takes issue with the process and Board members, because as those responsible... it’s not our right to stop it and keep it from the future. The restored Kūlana Huli Honua Foundation of the search for wisdom will take issue with this if a vote is taken. She offered the name that ‘Akua named the pu‘uloa, but it was taken off the list. There was no inquiry; when the Board heard that this is the first restored temple of the Hawaiian islands, no inquiry.

The state has no place in spirit of the temples; it is up to the people. This process cannot be confined to a small committee naming that's functioning on extra time that they can find. Not the basis of Hawaiian culture or kingdom. Information from the ancestors began to stream in 2010, the 200<sup>th</sup> anniversary of Kamehameha the Great unification. Kawanoë knew her father; the work is important to 'Ōiwi of this time and the future. The name that 'Akua named the pu'uloa; should begin the processes of ho'okuano'o, meditation. The name given is *Ōmakaolahoukaluaokalani*, source of the rebirth of the second Heaven. There is an ancient name in Kona known as Kaluaokalani, the second heaven. This name is related, it's an ancient name for Hawai'i; it will not be in books, but in oral sharing. The key factor is integrity, telling truth. Those are the virtues of the Hawaiian people. Living the virtues, that's where aloha comes from. The matter of naming of such a feature of this great, great eruption is of phenomenal importance and worthy of being shared with all of the people.

'Akua teaches that the great Pacific ancestors of light teach her that the origin of life for the planet is the Pacific. The severe weather, volcanic eruptions, storms, earthquakes, extremes of heat and cold, are due to the earth's receiving of the great light of 'Akua in the great age of light ke'aulama in the Pacific. The eruption in Hawai'i that created pu'uloa is one of the greatest ever. This pu'u and this eruption is the greatest manifestation of all time of the connection of earth and all life to our source of light. 'Akua Manamana Loa names this pu'uloa *Ōmakaolahoukaluaokalani*. This name was taken from the list; the Board did not make an inquiry with her, the Kahu of the only restored temple in the Hawaiian Islands. The Board does not give importance to Spirit, but for the Hawaiian people this is the whole basis of life. This is where life comes from.

There will be great opposition if the Board names this feature. Is there anything that the Board wants to ask her?

Mr. Marzan thanked Lamakū Roy for her passion and commitment. The love that she has is coming thru in her words. Many names were submitted to the Board for consideration; we created a process to help us to find the names that made the most sense based on how we address names across the state. Because it's a new name, we wanted to give power to the people that have cultural ties and historical understanding of that place.

This is not a local thing; it's bigger than just the Puna area. The process is begging to be opened up.

Mahealani Henry: It's been two years since the eruption. Her family has been there since the beginning of time. Each time something occurs in Puna, her family has been as involved as they possibly can be, with lots of aloha, that's how they were taught to be – as giving as possible, gracious as possible, as listening as possible. Listen, pay attention and help each other; that's what this is all about. The Board needed support also, so the community helped as much as they can without stepping on anyone's slippahs. That's what Puna and Hawai'i nei is about. If there is a kupuna in the house, hopefully that kupuna comes forward to help.

There will be other eruptions in the future; we'll take care of them in the future. Right now we need to take of what's on our table now. We have to come together and show solidarity, 'ohana. The name that came to her in a dream from the ancestors.

Lamakū Roy: We stand on our shoulders of those who came before; 'ohana in spirit. The ancestral stream guarantees, respect virtues. Come together to find in the spirit.

Mahealani Henry: They are always here to guide us, if we choose to follow in the path of our ancestors.

Lori Baker: Hopena is her hope for her future existence for physical children and spiritual children, her dedication to them.

Mahealani Henry: Puna is the birth, it's still happening for our islands.

Lamakū Roy: Pele Honuamea is one of the seven facets nahoa ali'i. 'Ailā'au is not one of the seven facets of 'Akua, Pele Honuamea is. You have to come from ; Pele Honuamea is the birth mother. Her testimony respected the people of Puna. They know how to be in such times. This is what she ma'a to having the elders around her to model this kind of behavior.

[1:06]

Mahealani Henry: Kumu to this day they are still here; she helps people with understanding; kumu 'elele o nā kupuna; translates from the ancestors so that we can all be in the same wa'a. Took her oli to the county so that they would know that they're not trying to bury it; this comes thru Puna, here's the oli. This is the old style. Don't make an announcement without the honor of the fullness of the name of the mo'olelo that belongs to that name. Keawaiwalua e puepele has her name; she has her oli. The Kupuna have named it, they know. The Board doesn't know where to go because they're not lohe mai. She put this out there already in the county and plenty people heard it, but what happened? She cannot keep quiet, she had to say something.

Mr. Marzan thanked Ms. Henry for her testimony and called for others to testify.

[1:10:37]

Ms. Kawaihae had clarifying questions. When there was a lava eruption in kapoho in the 60's was that pu'u or fissure named? In the 80's when pu'u 'o'o erupted, the newspaper asked aunty

During the testimony took the oppty to look at the report of the PIG and the resolution from Hawai'i County Council. After listening to the testimony today and looking at the minutes from the meetings, it looks like the Board feels that it has to reply to the County Council. Without first going to the members of the Hawaiian community already on that island.

Is there a reason that this board has to come up with a name.

MM: just for clarification, you are correct that it was upon the urging of the HCC that the Board was urged to move this process forward.

NK: the council members may not have familiarity with traditional naming practices and it may not have been the correct thing for them to put this responsibility on the Board.

MM: It is the Board's kuleana to designate official names for geographic features.

Lamakū Roy: Her father was opposed to standardization, because of local dialects and different ways of calling the same fish. That's an act of colonization. It does not match the Hawaiian way of naming. This is what our children deserve to learn and know, our cultural way.

Lance Rittenhouse: What's the rush? The kupuna already made the name. This is something that should come from within. And not force and push. There's no real reason why it needs to have a name until it happens. The County and State are forcing this issue.

AB: one of the purposes of the Board is to standardize names for government agencies, to lessen confusion on maps and documents, so that when a name is referenced, everyone understands it is the same place. There can be different local names and those can be recorded too. With respect to rushing the name, we're not. The purpose of the Board is to listen to the community and see what name the community is putting forth for a feature. And if it's widely adopted that's what our decision making is around.

AB: The desire to have a name was discussed before the County Council resolution.

MH: My point is not to say that this is being rushed through. My main point is that this is understood that this is so culturally, it needed to really give attention to the culture, the naming of something like this really embrace the culture. And the people who actually live here and have for ... call Puna home for generations. It is recognized that such things are to be ..first that comes thru the kupuna. It doesn't come thru the palapala or a schooling of such foreign. It comes thru the 'ohana.

AB: It's not our job as the Board to tell you what the name is, we are depending on you to tell us what the name is.

MM: The PIG that went out to the community and held the meetings. The Board tired to make it clear that HBGN is not going to decide the name. Our intervention is to give the people of the community the authority to name the feature. The Board does not wish to choose a for the feature that the community does not want. All of the name submitters had good intentions; choosing one particular name out of dozens of names is difficult. The Board cultural awareness, genealogical awareness, if you are living in that area, can help us with the process.

Lance Rittenhouse: This is not the end of flow. Something could happen again. I'm curious about the name and the future events that are coming. Because Halema'uma'u is filling up and draining, and that lava's going somewhere and something's going to happen. Naming this fissure is important in giving respect to the 'āina and Puna. But we also have to remember that this ain't over yet. We stand for Hopena, hope for the future, hope for the future of Puna, and hope for the future of the Hawaiian Nation.

[]

Speaking on behalf of my kumu (Mahealani Henry). Alaka'i alakea, We live a mile from Fissure 8, we heard the boom sounded like a freight train, and we saw the glow, and then she didn't glow anymore. So now we still are in the shadows of Pele. She's from Utah, studied for nine years, Pele ebbs and flows, just like the ocean. She will come and she will go. Pele has aloha for us, especially here in Puna. This is her domain. We live in Pele's domain. So when she says, the name of my fissure is this, then it doesn't matter what you folks name it. Me and kumu know what the name is, we kind of giggle. We kind of giggle at you folks. You think you have the authority to name this fissure, however, Pele will name this fissure (she already has). My kumu is here to bring in kanaka ma'ole perspective.

[1:32:12]

Lori: I love my fissure, my fissure is Fissure 8. And she is right up my road. Her river ran down a quarter mile from my house. I love her and I bless her every day that she existed. I know that whatever she allowed me to be. Today I have her pigs in my yard, I have her land. Today I am alive because Pele and Hopena has blessed me with the hope that I can have another day. And I am hapa haole; I am telling you I love this land. And I have been here for 30 years in this present spot a mile from Fissure 8. She is just as Halema'uma'u is present, Hopena is for me ever present. I cleaned house in Kapoho the day before she flowed, because I'm supposed to clean house. That's what I do. I take care of my stuff. I'm just telling you that any name that the ancestors and the kupuna give her is good, but I know that Hopena to me means hope. And she is ever present in my world.

[1:35:55]

MM: mahalo nui for all of the comments. Clarification about the standardization process that the Board is doing. Literally just means including the 'okina and the kahakō. Making sure that they are included in all Hawaiian names, so that our children today understand the names as they should be spoken as well as understood, from that lens.

LR: would that include correcting spellings that are incorrect. For example, Kaupulehu, it really is Kaulupulehu. Holly what's the name of gentleman who was at the helm at the time and they being Western they did not know or care to know our language. You're one that's regarded in capacities as someone with an ability to speak on things of our culture. I know this because of our experiences in Kona and many other places. That's good to hear about the kahakō and 'okina and I just wondered if you would go back and correct some mistakes like that. Because Kaulupulehu came from the mo'olelo of the women cooking ulu for Pele.

And yet when the white regime came on, they did not note our language, so they made mistakes all over the place. The State of Hawai‘i does not correct when people call the mokuli‘i or mokunui, mokes. Nor do they change the awful hideous names that their people are calling our underground places. That’s all the kuleana of a state that says it wants the responsibility but they’re not caring for it.

MM: Yes, that is the responsibility of this Board to go thru all of the names of Hawai‘i and address all of them. It is a long process, you know there are thousands and thousands of names that fall under our jurisdiction, so it is a long and tedious process to go through everything, but it is something that we do every meeting. It’s actually on the agenda next to address some of the names on Hawai‘i island that have been fwd to the Board at this point. So it is something that we do every meeting to clarify, correct names that already exist on state maps and state documents. I want to thank you all for your comments.

[1:40:16]

BW: Niniau have any other questions about the process and how the Board has handled.

NK: 1960 eruption is just listed as “eruption.” So if there’s enough community support for a name and because of COVID, the Board’s not there and there’s not a greater amount of Puna community present, and so if there’s no rush for us to make a decision now. It doesn’t seem the community is ready to come forward around one particular name, then why don’t we let the time just go and see which name rises up as the locals use it, and maybe a couple of years after COVID the community can bring it forward for action.

[1:41:29]

MH: The concern I have about that is that the rest of the world will continue to pronounce us as, from our description our names on our own cultural gods and goddesses, they’re going to continue to say Fissure 8.

BW: Would it help to review the PIG discussion?

NK: I have read up enough to vote, if we need to vote today, but what I’m suggesting is that the mapping folks just refer to it as the “2018 eruption.” Until the community support or more people participating on a Zoom call.

MH: Anything is better than Fissure 8.

BW: The reality is that the community is so diverse it’s hard to get everybody to agree on one thing.

Lori: Individually we’re sticks, together we’re a bundle of sticks that can’t be broken. Can we come together tonight as a bundle of sticks?

MH/LR: Would like to come to an agreement with the people on the call.

MM: Our hope in the community meetings was to have support for one name.

NK: Did the USGS confirm that the eruption in 2018 came from someplace other than Kīlauea.

BC: Main vent of the 1960 Kapoho eruption was informally named Puu Lymana, but that name was not adopted by anyone. It's not on topo maps and not in the GNIS. All of the lava that was in the 2018 eruption came from Kīlauea.

[1:50:00]

MH: When I was speaking to one of the kupuna who has since passed on, she said something about that was a time that was not recognized by a lot of our Puna people. She remembers that ever since she was little. That was not really a recognition from our Puna people. Pele was the one always recognized by our Puna people. If that was a mo'olelo at the time or at any time, there was a reason that one had to go to sleep. That's how kupuna think sometimes. If nothing is rocking back, leave it be. Don't rock that one. There is a reason it's that way.

Mr. Marzan: The four names that were prioritized by the PIG; they followed the Board's guidelines the most clearly. Names that come from kanaka from people genealogically tied to the land, live in that place, have Hawaiian language and cultural knowledge:

<b>Proposer</b>	<b>Proposed Name</b>
Mahealani Henry	Keahiluawalu O Pele
Kalani Makekau-Whittaker Pi'ilani Ka'awaloa Keone Kalawe Lei Kaleimamahu	Ahu'ailā'au
Hannah Hana Pau	Ke Ahi 'Ena'ena
Hannah Hana Pau	Pohāka'ena

Lori: Hopena did not make the list.

[1:55:28]

LR: You really cannot come to say this at this juncture. Because it's like saying that everything that I reported to you today, which is a continuation of truth that's come before. You may not speak about taking this tack and this process going forward this way, because again I say you'll meet great opposition. You know when Mauna a Wakea happened, when Kaloko Park was built, the parks went to all islands. Why? Because 'ōiwi move. The same people live in the Hawaiian islands. That's a sign of caring when a body does that. Also a sign of caring is by listening and by hearing. What you just spoke of Marques, tells me you're not caring about what I talked about today, what I brought forward.

MM: Lamaku, that was not my intention to state it in this way. These are just the four names that had the most alignment with all of the different criteria that we set forward. Your proposed name was high up in the rankings, but these particular four were the highest of all of the names. And that's why we're presenting them in this fashion.



LR: To tell you the truth, one of the matters about modern day process has a whole lot of intellectualism in organization, of charts, and so forth, and again my point is the call is for more Spirit and a process that affords for it. May I ask also what Hopena means? Is that a word for Hope? Because the word for Hope in Hawaiian is...

Lori: F-8 is "fate" and fate in Hawaiian is Hopena. Hopena means transition.

NK: in terms of doing the four names, what would you like to Board to do?

MM: for the BD members, for the four names that were identified by the PIG. These are the four names that received the highest marks in the criteria. We brought these four names to the community last year before COVID. These were the four names that were presented and it didn't really go anywhere, because everyone wanted to speak to their own particular names. What we hoped was to identify one name and see if the community of Puna would be okay with the one name that the Board identified as the name that fits most appropriately in our process. Ideally the next step would be to select one name of these four and take that name to the community for final approval.

MC: Looking over the minutes again, I think the next step we had planned was to get the four name proposers together, as the ones at the top of the list to see if they could identify or agree to a single name. Go that route before the Board took any action toward making a decision.

MM: MM, BW, and AB reached out to the name submitters, and at the time we reached out to them they said that they wouldn't want to change their stance. They would be okay with whatever decision the Board came to.

LR: Marques and those who share the feeling of wanting to move forward with a vote, I hope you're ready, because you're taking on a responsibility. In all this light, there's a great light on this subject. There's nowhere to go to hide. Akua is here. I hope you're ready for the responsibility, because this is before Akua. You shall not be naming this on the way that you have done it, for the reasons I have given today for one for some and for others that others have brought forward. You are ramrodding this. How can you? In light of the discussion that's come forward. How can you? This is part of the problem with the state. It takes no responsibility for this very sensitive caring of the whole. If you cared for the care of all Hawai'i, you absolutely care for these things. You may not go forward.

MM: These are all names that have been presented with love and from the perspective of every name submitter it was in the best intention. We know that every single name that was presented was very special to each person.

LR: The process is still alive and going.

MM: MH is on this call. Her name is one that is on this list. If her name is selected to be the one name, to be presented to the community. It is still her own kupuna who have...

LR: I'm saying that I am very much for her name and all of the names, but I'm saying here and flagging that this process is being modified here, gentlemen. You cannot just go forward and say that you're not ramrodding this. You have had testimony today that changes your whole process here. Because what we're saying is that it's the process of deepening this, becoming more full of integrity in this. Why do you have to rush to name this without having those components in place? Can you answer that?

MM: All of these names were given with love, with intention. We're not trying to ramrod this through to get this off our plate. We want a name to be given to this place, but again the community has to make a choice. Our hands are tied until the community can actually come together and make a choice.

LR: Hold on the process or you will face a comeuppance that you don't want, hold on this process. How dare you go forward in light of all this that has come forward.

MM: Can I ask Aunty Mahealani what her thoughts are on this process because her name is one of those on this final list. If she also believes that this process should also be put on hold or if we should move forward.

MH: Going thru as what you have mentioned earlier about, and my having to followed this. I have been on probably every meeting that you've ever called forward, every time, and listening. Sitting and just listening to everyone everyone's input and we've come to this point now. And I'm being urged more and more, okay, it is now time, now time, so, kala mai, but if I am the only one standing to take on this responsibility, this kuleana, then as my grandpa would say, yes, take on that kuleana, take it on.

MM: Mahalo 'Anakē. Mahalo nui for you mana'ō on this. It is the Board's hope to just move this forward in the best way possible. And we believe if it waits any longer, it's just going to fall by the wayside and it will never be resolved.

LR: I don't think so. Not with the largest such... Imagine what Akua said in my testimony, this is the largest ever. I don't think it will go away. And again you show arrogance in thinking that you're the only group or the only assembly of people that could care or manage this. Again, how dare you. Do not rush this.

MH: Mahalo. All, all of us, each one of us have that input, that graciousness, that blessing, that we care, we all care, no one I don't believe that there is any one person here that is just going for blind for this. I know it. From the very beginning, I just sat and I listened. And I took it on and I listened and I listened. And there comes a point. And I believe that we are at this point for those who can stand together with this kuleana, fine. For those who cannot, no worries, no worries. We hang on to you anyway. We make it together. We paddle, we make it together anyway.

[2:11:23]

BW: As far as the Bd members, do we have any other suggestions as far as how we move forward? Do we want to make a suggestion right now? I know Niniau, you were discussing maybe holding off a little bit.

NK: I just wanted to acknowledge all of our testifiers here who spoke this afternoon, and Mr. Chairman yourself and fellow PIG members who spent two years working on this and preparing the short list. Mahalo nui for that. I think part of my kānalua about voting today is based on ‘Anakala Lale’s testimony about naming the entire area versus just each of the fissures. And I guess like Pu‘u Lymana not catching on back in the 60’s. I just don’t know if just having the maps listed as the 2018 eruption until such time that we can get a larger consensus or at least more time to think about it. I think I’m kānalua about taking the vote today.

MM: Mahalo Niniau. And regarding ‘Anakala Lale’s his naming application, the Board reviews any name application that’s presented to us. Any name application for any feature in Hawai‘i. There are countless features in Hawai‘i that don’t have formal names tht are recognized on maps or in any form to identify them. And all of them have the ability to be named by anyone. And that’s something that can happen in any way. So for instance in the application that ‘Anakala Lale offered it is of the larger land area, his particular suggestion, and that’s still an active application out there that’s identifying a specific area. Because the urge from Hawai‘i County Councilmembers was to name specifically this one feature of the all the features that were created from the 2018 eruption, that’s where this particular process is focusing on. So it does not negate any other future applications in any form that might fall in the same area as this particular pu‘u. but again we mentioned in our meetings when we were there in Puna, all of the features, all 24 fissures in that 2018 eruption could be named all of them could be named separately or all named together. It really is up to the community to choose and identify names that are appropriate for every space and every feature, especially if it’s connected to your particular community and your ‘ohana.

Lance: I’d like to say on behalf of Hopena, thank you for letting us represent and come up with names. I have to leave and go to work and I just want to say thank you for hearing our thoughts and prayers. Whoever wins God bless you and God bless all of Puna and all of Hawai‘i. Because we need it, especially Puna, we need Hopena.

[2:16:02]

AB: I just want to add a couple things. One is, we do receive names applications we do consider them. It doesn’t necessarily mean that we will take an action on a name request. People send in requests to rename waterfalls after their girlfriends. We look at each app and evaluate it on its merits, if there’s documentation provided that go into the history of the place or what the old name of place was.

Maybe we should take a vote on whether to make a decision or not.

LK: Again, this is the only official state board on Hawai‘i geographic names, so it would be great if you review again, further guidelines that you don’t have for future events such as this. So I’m suggesting as I have, that we do have Hawaiian names, traditional Hawaiian names from traditional times from time beginning as I’ve said I can’t think of anything more

foundational than those names that have been documented especially. I'm not saying names that... I've dreamt of names myself. I'm not saying those kinds of names. I'm saying names that have been documented and documented very solemnly as Hawaiian names and very reflective and very pertinent, say for example, to eruptions as we're considering this afternoon. To be a bit more beneficial to the work of the Board, that's all. So reminding ourselves that we have thousands and thousands of existing names on pieces of paper we call maps. And we also have thousands of existing names on pieces of paper that are not maps. And I know you don't have time to look that up. but if you have time, please read again what I went to the trouble to do the research on Papalauahi. Papa, the earth of numerous eruptions. Papalauahi, and its very relevant connection to Hi'iakaikapoliopele and her older sister Pele. But of course, I'm not in the specific area of naming Fissure 8, because I think the whole eruption is the concern that I have, not just one puka even though it was letting out the most steam and lava and created a bigger physical feature. So I'm just saying on the broader level that I think for future memberships to this Board, it would be beneficial to consider in this lesson of going through this process of naming one fissure out of 24, as it was started with all good intent by certain councilmembers of the County of Hawai'i and going through this board of geographic names, that in the future, this kind of responsibility or attempt to do with all good intentions, this is all performed with good intentions, that it can be managed much better in the future. That's all. So please read what I submitted. And that's not only a one-time submission. As time goes on when we talk about 'okina and kahakō and other kinds of concerns, it's not going to go away. So that's another kind of agenda that maybe the Board has to take up later. Mahalo nui, a hui hou kākou.

BW: As far as Uncle Larry what he's been discussing, I'd definitely love to take up looking up Papalauahi in the future as far as naming the entire eruption as that's something important. In my other naming experiences, that's definitely what we try to do, is look up the old names of places.

LR: I want to add one point though to his good words, is just to say that our culture is alive, it's not reduced to the page. That is because we can access our ancestors. This is a prize this a blessing that oiwī have. And on earth we are the people who can do this. This has come forward and I'm reporting this to the people at Kamakahonu, this is the huge news. All of the people of the world reach for their beginnings. We have found them and we continue to search for them. So, members of the Board, do your good work, but remember be ready for strong checks, because as you can tell from this meeting. This is a very strong area. It's reflective of love aloha 'āina. So you bet it's a responsibility and not to be taken lightly may I ask how many staffers work with the state with you. Is it just one office?

AB: for this Board it's just me.

LR: that's right, just one office in the state. I have told the state for decades to research oral histories with families. They have never done that. Just as they have never supported the work of the true first faith. In the oral traditions of history. I give you this information because you're taking notes. This is a good thing. Naming is sacred. It is part of the oral tradition that is sacred.

[2:24:18]

There's nothing short of the highest care of the people. In another day, this would've been held and handled by only the highest of the ali'i in their service to Akua, not by the general public. They would go with the general people of course, but when it comes to high matters of importance to Akua, other people of the world can relate to this as well. The highest wisdom keepers of any culture. So I just want to bring that to your attention and thank you.

MM: Mahalo LR for your comments. So regarding Brad's comment about how we would like to proceed. Would someone like to make a motion to at least entertain the idea of us making a vote?

MC: In light of all of the testimony that was given today. I'd like a little more time to digest some of it. That's my personal feeling. I don't know if I need to make a motion for this or not, but I think we should postpone any decision making to the following meeting. I'd like to consider some of the testimony today. Consider some more of the notes that were given to us, go over your report again. I'd feel better about making a decision next meeting, if we need to make that.

[2:26:13]

MM: I think that's a very prudent idea. Any other board members want to add their thoughts to that?

HM: I agree with that, that we should wait. Let everything we've heard settle. We'd feel rushed if we did it now.

BW: OHA doesn't have a preference to wait or to have it right now. I do realize that there has been a... this is kind of almost been the first chance that people have had to kind of comment on some of these things, so I do hear what Meyer is saying. I also do realize that this virtual meeting like this probably not any of our preference, and we wish things could be different, but I think this might be our reality for the foreseeable future, continuing on. I have no idea when this is going to end. So I do realize we probably will have this virtual thing, so I would prefer not to wait until afterwards. At the same time I do hear the calls from the HCC which I'm sure they're hearing it from their constituents as well as far as settling on a name and it's not just coming from specific individuals, but the broader community on Hawai'i island. So sooner rather than later would be good. And maybe just hearing from some of these other Board members maybe pushing it to the next meeting would be good. And ensuring that the other HBGN board members that aren't involved if we can get everybody on the call to have a full discussion that would be best. I do see that we have a minimal quorum. So that might be good.

[2:28:16]

Hannah Pau: Aloha kakou. Aloha. Kala mai. I came in a little late but I listened to some of the mana'o that was given and I support I heard Larry Kimura speak up and another lady just a little while ago. And I support their mana'o. I think from the very beginning I too feel like it was rushed and I had given some of my mana'o through mail and talked to someone there part of this naming of the pu'u. And I think, I really suggest that we think about this

before moving forward. I'm one of the ones that gave a name, but I do want to feel good about. I know at the very beginning I didn't feel good about it; I felt rushed about it because as it was brought up in some mana'o, the importance of naming, naming anything is so important. But I like the idea and I think you guys should consider if you're going to put a hold on this that we have, and the other people that you mention about inviting to join. It doesn't matter the number of people that joins the committee, it's who you get to join the committee. So I think people that have the background in the culture, and mostly in naming of places, should also be included for the next time you guys meet. So even if you say wait, when we meet again. What's going to happen here and the next time you meet again. Something needs to be put in place. That's just the mana'o that I'm sharing.

LR: May I ask who's speaking?

HP: This is Hannah Pau.

LR: Oh my goodness. Maika'i, mahalo nui. Thank you for your contribution, and mahalo for your wisdom. I appreciate what you just said.

MM: Mahalo nui 'Anakē. I'm very happy that you're able to join us, especially being that you provided two of the names that made it to this short list. So mahalo nui for all of your mana'o.

LR: I think she said something that is very important, it certainly meets what I brought forward. She is also saying it's about the process. This process is widening and deepening because of the content of contributions, and so what she said I agree with wholeheartedly. Expand your base of input, because that's what's being called for. Do you know this is the stuff of karma. I'm going to be so clear. These are the works of life that when people take them up, this is what causes karma. I am a healer. And I am on my walk in my life of this and I am sharing what I have been taught where I think this is important to bring forward. When I say the word responsibility it is this. You gentlemen and people on the committee, you can no longer say you don't know. You no longer can say you don't know. Once you know there's karma involved. I am telling you this is a matter that is huge, it is not small. I am talking to you as the representative of Akua at Kamakahonu. Mr. Meyer I don't know your name or who you are. But when you just say in a light fashion, I need to take this in a little and then maybe next time I'm ready to vote... that's not good enough for me. I'm giving you this great time today and I agree with what this good woman just spoke. This shows an outcome of respect. Hō'ihi is the word. Respect, because you've been told a lot today. Information. Show now the respect that you heard it. Make that change that she is suggesting. Agree, I would be glad to participate. I'm already participating, because Akua is telling me when to say what I am saying. This is true. This is what is passed along to your children. If you do not take conscious effort of your action. This is in the category of doing the highest for the highest light. That's the magnitude of the naming of this feature of our land. You can no longer say that you don't know.

MC: Mahalo for your comments. I'd just like to say that this process is new. The process had to sort of get created not quite out of thin air. We had some history of renaming other features, of making big decisions. The Board prior to my time, we named Ia'u Stream to Wailuku River. But this is a naming process for a new feature. So the Board had to work to come up with a process that seemed to make the most logical sense with the right amount time, get a lot of feedback from the community, but also adhere to our criteria, our guidelines that were created prior to my time.

LR: Excuse me before you go further. Did you say 'Iao Stream?

MC: 'Iau Stream.

LR: Where is Ia'u Stream?

MM: 'Iao Stream is on Maui.

MC: Excuse me, I'm sorry, 'Iao Stream, I apologize.

LR: Oh my goodness. This is one of the most sacred places and you don't know how to pronounce it. Excuse me, I'm not charging you, but again I say, this would have been delegated to only the highest qualified people of the past. Can you say that you know these things? You cannot. I'm just hearing from you, and on top of that you changed the name of the sacred 'Iao. How could you do this?

MC: I apologize for my mispeaking. I was trying to have a conversation about the process that the Board had to go through. And I was trying to...

LR: You're meant to say this because that just shows you probably had no intention of being so derelict of understanding, but you certainly are. You've made... This is a big huge matter that you need to ask forgiveness for. 'Iao is the name of the sacred lands of Maui.

MC: I apologize for mispeaking. I didn't mean to offend you and I apologize for that.

BW: We hear the point though. What Meyer is trying to get across is that there have been big decisions in the past as far as the Board changing things. Changing 'Iao Stream to Wailuku River was one that the Board made because that's what the community over there wanted, because that was the traditional name of the place. What I did hear Meyer discussing is that this process is new for all of us. Obviously there have been eruptions in the past from Pu'u'o'o and other features resulting from Kīlauea the entire area. Those other features were named beyond the Board at the time. I'm not familiar with a lot of those practices. However, this is something that was new for the Board this is something we're all wading through as far as finding our way with this kuleana.

LR: And it's also when it's not your kuleana, that's also being revealed.

BW: Our kuleana is to just ensure that names are codified. We're not coming up with the names. The community comes up with the names. We make sure they're used on the maps. [2:38:17]

NK: Maybe this is a good time for me to apologize, because in my older years I'm very forgetful. I'm very grateful that Bobby Camara reminded me who it was who actually named Pu'u'o'o, which is Aunty Minnie Ka'awaloa and ...I want to make sure I have the minutes corrected.

BW: Do we have a proposal? Several people have advocated...

Ms. Kawaihae moved to table Agenda Item #5, and Agend Item #6 and have them placed on the agenda for our next meeting. Mr. Buto seconded the motion.

***Motion:** Defer Agenda Item #5, Discussion and Action on name proposals for the feature known as "Fissure 8" and Agenda Item #6, Review selected place names on the island of Hawai'i*

*Board members unanimously voted to approve the motion to defer the agenda items until next month.*

Mr. Buto introduced some of guests present:

- Jenny Runyon                      USGS
- Renee Pualani Louis              Cultural advisor
- Vanessa Lee-Miller                Name submitter
- Melia Lane-Kamahele            NPS, advisor

**AGENDA ITEM 6:      Review selected place names on the island of Hawai'i (Camara)**

Deferred until February 2021 meeting

**AGENDA ITEM 7:      Adjourn**

Next meeting will be Tuesday, February 2, 2021 at 2:30 p.m. via Zoom.

Mr. Marzan adjourned the meeting at 5:07 p.m.