

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

DATE: February 2, 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 2:36 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)  
Holly McEldowney (Department of Land and Natural Resources)  
Niniau Kawaihae (Department of Hawaiian Home Lands)  
Brad Ka'aleleo Wong (Office of Hawaiian Affairs)  
Kapā Oliveira (University of Hawai'i at Mānoa)

**ABSENT:** None

**GUESTS:** Dr. Larry Kimura (UH-Hilo)  
Jennifer Runyon (USGS)  
Renee Pualani Louis  
Melia Lane-Kamahele (NPS)  
Lāmaku Mikahala Roy  
Lori Baker  
Lance Rittenhouse  
Bobby Camara  
Pi'ilani Ka'awaloa  
Isaac Hollingsworth (DBEDT)  
Daniel Kawaiaea  
Regina Hilo (DLNR)

**AGENDA ITEM 2: Review of Meeting Minutes for January 5, 2021**

The minutes for the January 5, 2021 meeting have not been prepared.

**AGENDA ITEM 3: Public Comments**

Hannah Pau emailed to say that she will not be able to attend the meeting.

**AGENDA ITEM 4: Announcements**

Mr. Buto introduced Isaac Hollingsworth, an intern for the Statewide GIS Program in the Office of Planning.

A number of bills have been introduced at the Legislature. Many of them are duplicative, some are formalizing the use of interactive technology for public meetings.

**AGENDA ITEM 5: Discussion and Action on name proposals for the feature known as “Fissure 8”**

Mr. Marzan introduced the agenda item and asked if there were is topic.

Dr. Kimura introduced himself and reiterated his previous testimony about the work and status of this Board. This process was publicized on the Internet; he feels it should go back to the people who were here before. Is a Hawaiian name a rule for the Board? The naming should come as close as possible to the people who were the closest to the language in Hawaiian, the original people. For future eruptions, for various geographic features that might come about, do name them in Hawaiian. He is assisting the County of Hawai‘i with street names; there is a policy to give Hawaiian names. He doesn’t know what the policies are for other counties. On O‘ahu when he was here years ago, there was a campaign to name streets in Hawaiian, and that would be following the most popular orthography of the day, the Pukui Elbert Hawaiian Dictionary.

Volcanic geographic features in Hawai‘i County, like Lo‘ihi will take thousands more years; its Hawaiian name is Kama‘ehu. When it surfaces we’ll all be gone.

This Board was asked by County Councilmembers (Kierkiewicz and Lee Loy) to name this feature; the process of naming concerned him. If time goes on and we don’t establish a basic approach to naming geographic volcanic features, it will be humbug for Board and the public who feel that Hawai‘i should retain certain identifications, especially through Hawaiian names, volcano-created geographic features (not street names). This is an opportunity. This is the only state board that he knows of with the responsibility to establish some protocol, some process, some guidelines to getting to a Hawaiian name. That’s the main reason that he’s come to this meeting in person. Developing this process is not on the agenda; Fissure 8 is on the agenda. But Fissure 8 is bringing this to the forefront, so he asks that the Board takes this into serious consideration.

Mr. Marzan thanked Dr. Kimura for his comments. The Board has an unspoken rule to try to champion Hawaiian names, returning names to their original names. With this new discussion, we hope to formalize these processes to make them more widely known to the general public.

Lamakū Mikahala Roy, of Kona, Kahu of Ahu'ena Heiau introduced herself. She would like to read from her testimony from the May 2019 meeting in Pāhoa. She asked that a vote not be taken today since the minutes from the January 2021 are not available at this meeting. That meeting was filled with information from many people. The minutes are absolutely necessary for everyone to make a decision. There is one Board member present today who wasn't present at the January meeting.

“I participate as one of the Lāhui from here with absolutely important testimony that needs to be incorporated and understood clearly. I am Kahu of Ahu'ena Heiau; my father David Keali'ihelemauna Roy, Jr. restored the first temple in the Hawaiian islands. It was at this temple that our King Liholiho was schooled at and became the ruler. It is this location in fact that to this day is still our Kingdom's Capital. In Spirit the Ancestors inform me that the spiritual lineage of our Nation is held by a heaven by the ancestors in Akua. This is what I'm told. My most important statement to all of you is in circa 2010 I began receiving messages from our esteemed Ancestors of the Light that upholds the Light of Akua the highest Light of Akua and Kamakahonu this is world changing information. Since then I've been recording what they have told me and they want me to teach 'Ōiwi and then mankind in time. This is the latest information that any people of Hawai'i most of all Hawaiians need to know. Were many of you here at the last meeting, because there were questions that included, why was this naming introduced by Lee Loy and Kierkiewicz, why was this done, why was there a rush for this? Let me also say that I noticed in the news that a gentleman was paving a road over this pu'uloa and the County could not stop this by any laws that they could find. Here we are talking about the reason for a name which is rooted in the highest element which is spirit and respect and here we are allowing this party to pave a road over the face of this sacred representation. I go right into my testimony here:

“In 2010, messages from the Great Pacific Ancestors of the Light began to come to Kamakahonu. What was 2010 but the 200th anniversary of the unification of the Hawaiian Islands by Kamehameha the Great. Over time, more and more of this information has been streaming through. For the information in an oral history, I will say that over time the Ancestors have been teaching me and they wish me to teach what I've learned. I lift up to you here photos of Ali'i Kahu David Keali'ihelemauna Roy, Jr. and Ali'i Nāluahine Ka'ōpua, the Konohiki of Kamakahonu for the Kingdom of Hawai'i united by Kamehameha the Great. Ali'i Nāluahine Ka'ōpua was the Konohiki of Kamakahonu. He is one, and a main voice I hear from, ladies and gentlemen, the Konohiki of Kamakahonu. This is to finish that statement just for your information. This is all oral history that I'm sharing with you folks, but now that you know it, you have to remember it.

“Great Pacific Ancestors of the Light of Akua of 'Ōiwi teach me that the Origin of Life for the planet is in the Pacific. At this time, the severe weather being experienced over all the earth in storms, volcanic eruptions, earthquakes, extremes in heat and cold are due to earth's receiving the Great Light of Akua in the the Great Age of Light. The eruption in Hawai'i that created Pu'uloa is one of the greatest eruptions ever. This pu'u and this eruption stand

in history as the greatest manifestations of all time of the connection of earth to our source of life.

“The name Akua gives Pu‘uloa is *‘Omakaolahoukaluaokalani*, the Source of the Rebirth of the Second Heaven.”

“Members of the committee, if you can live with yourself by voting today with the information you heard at the last meeting and this that you’re hearing here, then I say that this committee, you’re not fit, and this committee is not fit for operation. It does not represent what naming is about in Hawai‘i. You may not go ahead with this. It is not okay. I would like some feedback. Many of you have been in the field of education. So am I. Please give me some feedback. This is important oral history because once you know this, you cannot not know it. You’re responsible. We talked about karma last time, this is the stuff of that. If not for you, your relatives take part in this. What I have shared with you is sacred.”

Mr. Marzan thanked Lamakū Roy for her testimony.

Lamakū Roy: “I’m asking for answers to my questions. I would like to know that the Board will not take a vote for these reasons. Or you will face a comeuppance. All of this is factual, your last meeting there were points that the people brought forward: why was there this rush, why was there this choice of this? The next point is how come we can allow somebody to run a tractor over this pu‘u when we’re talking about respecting her so, this sacred land. Now that you know what Akua has named this pu‘u, you’re responsible right with me, because you hear this, because it is so and true. So I invite comments and would appreciate that because we’re all in education. But we have to educate in the way of our people. Like Kawanoē said, we need to stay in the lineage of our identity, which starts in Spirit and it goes way back to the beginning of things. And what I’ve just shared with you, you now know as I know from hearing this. This is the largest history that’s just beginning to be shared.”

Ms. Kawaihae expressed some mana‘o. She sees others, like Pi‘ilani Ka‘awaloa in the meeting, so it may be premature to know if we’re going to vote. She would like to hear more about what the Puna community is thinking right now.

[32:46]

Lamakū Roy: “This name that I brought forward was disqualified. I bring it back up to you today and I read to you from my testimony, so the Board will know where it’s coming from. I don’t think it should be disqualified. This history is so large, so unprecedented, that you can’t help but to pause and not go forward for this reason. This information necessitates that this name stays on the list. Let this be another concern; these are the main concerns, the preponderance of testimony at the last meeting and the admission that the board has never named a pu‘u such as this. This committee has never done that. This is reason enough to not vote; why is there a rush? If you do not listen to this, I hope it is recorded very clearly. Unprecedented information that comes from the capital of the kingdom. Hearing from the ancestors, including Ali‘i Nāluahine Ka‘ōpua.”

[34:38]

Mr. Marzan thanked Lamakū Roy for her testimony. “The meetings are being recorded, so information is not being eliminated. All of the names that were submitted from people from Hawaiian people, people from the community, everyone having their own mana‘o and storied history attached with their submittals. We had to go through all of those names and based on current guidelines, the Board selected a set number that really fit the approach. It’s not that any of the names were eliminated, it’s just that the names that were selected for proposed discussion needed to be winnowed down so that we could have a productive discussion, and ended up being those four names that were presented. As Niniau mentioned, we have Pi‘ilani Ka‘awaloa on the call as well. If she’s able to offer some mana‘o as a name submitter, we’d like to give her some time as well now.”

Pi‘ilani Ka‘awaloa asked what the main goal for today’s meeting is.

Mr. Marzan responded that this meeting is to allow further discussion on the proposed names for “Fissure 8.” As a name submitter, she has some time to share her thoughts about the name she submitted, some of the reasons for the name, and anything she would like to add.

Pi‘ilani Ka‘awaloa: “Mahalo for invitation to come back and offer more information and support for the names that were submitted. I can see how passionate submitters are for the names that they offered. I stand by the name Ahu‘ailā‘au and for the purpose and the reasons in which the families of lower Puna, the families within the area, and our own personal experiences with regards to the event itself and how it came to be. My personal experience is a lifetime being around the lava flow; having our own homes there from the lava flows from 1970 to present. For me, we saw the difference with regards to the lava itself and how it the lava erupted. This particular eruption was more aggressive, more intense compared to previous eruptions. Taking into account also the things that the geologists had mentioned, the lava being a lot older than the more recent lava flows. When we came together as a community, and these were members of the community whose families can trace their genealogies back multiple generations because our families were born and raised; we didn’t come from another district and move into this. Our families were born and raised in lower Puna. When we came together, we literally discussed what we saw, what our na‘au was telling us, what the things we were kilo kilo’ing. In our observation, we saw that this was indeed, at first the initial eruption wasn’t Pele, we went into prayer, like everyone else, into pule, asked for more guidance, more vision, closer in-depth observations. Over the course of time, more of the visuals became apparent to us that this eruption was indeed ‘Ailā‘au. Then later on we were able to see the pairing of both Pele ‘Ailā‘au. When you look at mo‘olelo when you look into our history ‘Ailā‘au wasn’t written in literature. It didn’t paint him to be as compassionate or as in the mo‘olelo. One mo‘olelo states that he ran away upon hearing the arrival of Pele, but many of us in Puna we felt that that wasn’t the case. I wasn’t born in the 1700’s, during the time in which our Kupuna paid homage to him or offerings to him as an Akua. But I did go and look and I believe it was in the book of Ka Po‘e o Kawa Kahiko or Ka Po‘e Kahiko, and if I’m not mistaken it was page

83, it talked about ‘aumakua and in there it mentioned that families worshipped ‘Ailā‘au, it mentioned his name, it didn’t say Pele. That when their family members passed, their kino were wrapped in kapa and taken up to Kīlauea iki and they were laid and placed into, at that time had lava in the bottom of Kīlauea iki, and the kino of these ‘ohana members were placed into the lava and they became aumakua of ‘Ailā‘au and so they became a part of that Pele ‘ohana. When I heard of that, there were a lot of things that were also happening. During that time I also came across a member of this family, and he is also named ‘Ailā‘au, that’s his inoa Hawai‘i, is ‘Ailā‘au. And it all happened during this time – and you can only say “coincidence, coincidence, coincidence” but if all of these coincidences are happening at the same time, to me I don’t think it’s a coincidence. I see it as a hō‘ailona. And so upon talking to this person that is able to trace his lineage back to ‘Ailā‘au, he also shared mo‘olelo of how his kupuna, his tutu, and great-grandparent shared their mo‘olelo of how just like the book had said, that their ‘ohana used to practice that. He shared that he is the last of his family to carry that name. His tutu told him that after him there is to be no one else to be given that name ‘Ailā‘au within their family. He thought it was interesting that upon him returning home to the Big Island that this eruption had taken place.”

[47:32]

“I feel strong. I also support the inoa of Larry Kimura with regards to the different place, the wider areas in which this lava had occurred. The only thing that for me, is that Papalauahi already has a place. So to have two Papalauahi, in mele, in hula, and in oli, which one are we talking about? Which papa will it reference? As we teach our kamali‘i, these inoa become so important. So for me, I don’t want that to be the last thing to be remembered of him of ‘Ailā‘au. I want us to be able to haku new mele, new mo‘olelo. To share a different story about his awakening. Many of don’t feel that he ran away. He knew that Pele came to continue and she was much younger and he was older. That could be a new mo‘olelo. To be able to continue this traditional practice of storytelling in our own way utilizing this inoa, Ahu‘ailā‘au.

I liked what Ku‘ulei Kanahale had shared in her presentation about Kanawai Pele. It so makes sense that for some of us, we really visualize these Akua. And for some of us it’s a manifestation of nature. For me, I hope you folks can... I know it’s not an easy task to hā‘awi inoa and I know there are a lot of circumstances that are happening within the Puna community with regards to Fissure 8. I was asked with regards to the gentleman who wants to go home. Unfortunately, his home is under Fissure 8. That’s hard. He lost everything, not only his home. How do we know what his finances are? It’s not easy because and we can say, “he’s just one haole guy that just like go back.” But that’s not the case; that’s his ‘āina, that’s his home. Just as much as it is ours. What if it was me? What if it was my hale under Fissure 8. My sister-in-law, Debbie Ka‘awaloa, who is a Hess. That’s her home under the piko of Fissure 8, it’s her hale. They lost everything. They can’t even go home, because if they were to build their house, it would be inside the crater. Are you telling them, who cares? This is sacred... every place on our island is sacred. Every pohaku is sacred. And yet we as kanaka utilize this sacred ‘āina for the purpose of our ola, for us to live. Every single one of us, every single heiau that is built on our island comes from lava rock. Where do we gather this lava rock – all over. The wai which we drink comes from our sacred mauna. But

we gather it, for what. For our ola, for us to live. So that we can sustain us kanaka. That's why there's this partnership that we have with the 'āina. Ke kauwa ke kanaka i ka 'āina. That's the 'ōlelo no'eau that we practice day in day out. I cannot judge that guy for wanting to go home. If he manana his 'āina then I guess 'Ailā'au the 'āina going honor him. But if it's not meant to be then we're going to see, pilikia pilikia. But that's not for me to judge him and tell him you cannot do that, because I would be a hypocrite. Because that's the same thing that we did to get home to our house in Kalapana. We went over the lava, we may not have bulldozed, but we went hand by hand to make our road so we could go home.”  
[55:34]

Mr. Marzan thanked Pi'ilani Ka'awaloa for her mana'o and thanked her for the name submission from her and the 'ohana and the community she's a part of and all of the mana'o she shared at this meeting.

Pi'ilani Ka'awaloa: “Mahalo for the invitation. Things will change. Many changes will come to our 'āina and we have to work as a community to determine what is the best. And if we're going to continue to make hakakā, then going to be harder. Like what was mentioned earlier, there is kuleana, there is responsibility, and we the families of Puna are willing to take on that kuleana because we're there 24/7. And we're there to mālama that kuleana of taking care of that inoa that is given and the 'āina in which the inoa is being set. I cannot say putting that kuleana on somebody else. For me when you ha'awi that inoa then you have to mālama that kuleana, not make that kuleana upon anyone else.”

Mr. Marzan asked if there are others who wish to testify.  
[57:37]

Lamakū Roy: “I wish to only add for the record, my testimony in the original participation was all in support of the people of Puna. My testimony though is historic, just like all the inquiries from the world are. That's part of the mele about this happening, this pu'uloa is all how the world cares, the world participates. This is all part of its story too. I just want to say to you and remind you that I am your first enforcer. This is traditionally is how naming is done, but here this is different. This is pu'uloa. And again I say that this committee has never named, you admitted it today, you have never named something like this. And yet Akua has chosen this instance for you folks to become involved. Myself I see this, I see that there's a lot of education going on here. You're learning quickly: a) that people care deeply; b) that you may not take up activity that does not belong to your stations. America does not know anything about the naming that Hawaiian people are talking about here. They have a length of time of their nation that is not even the passing of a week in our history. You heard yourself my testimony where Akua says we are the birthplace of man of the earth. This is why ladies and gentlemen we have the ceremony makahiki. What does this mean? Maka Makahiki at the advent of what? Of life. This is why this is the sacredness that is followed, these are the traditions that were begun so far back that this is all only kept in spirit. This is what our people are aiming to go back to. You know Aunty Minnie you were talking about we're having some changes coming. We are. The world is changing. And guess where they're going to be starting to find the healing from? And the way to go. Hawai'i. Hawai'i because Hawai'i is the only place that remembers the earth is the Lord's and the fullness thereof. This came from Akua too, in Mauna a Wākea a conveyance that came. 'Ōiwi, the

hiapo of Hawai‘i are the only ones who remember that the earth is mine, that I created it, he says, Akua says. ‘Ōiwi are the last on the earth who will stand for Akua. And that’s what I’m doing here. And that’s why your testimony I respect and you even more and your family. But what you need to really understand and really comprehend is what I’m saying. Thank you.

Pi‘ilani Ka‘awaloa: “I kāko‘o you aunty and you know and truly kuhina nui.”  
[1:01:10]

“And if I can share with you of our Pu‘uloa in Puna. When we go it’s at the base of the pali of Hōlei. When you come down Hōlei Pali, there’s a papa, and there at that papa is all of the petroglyphs of our kupuna. The mo‘olelo of our kupuna and the name of that place is Pu‘uloa. And it is at that Pu‘uloa that we lay the piko of our kamali‘i, of our pēpē. And that place to us, the people of lower Puna, of Kalapana, that is our true Pu‘uloa. We have many experiences of our kupuna who comes from... people would think us pupule, but we have seen, I have seen personally in my lifetime where we’ve seen what people would say UFOs come to Pu‘uloa. We have mo‘olelo of where akua lele, and not just the akua lele, but the meteors, the hokualele that come to Pu‘uloa. And these were the pohaku that were gathered for fishing. These meteorites our kupuna utilized as gifts to go holoholo within the ocean area. So I mahalo you for bringing attention to that inoa, of Pu‘uloa and that sacred place. And that place at Pu‘uloa at the bottom of Hōlei Pali, within the now national park, nobody knows the true name of that. They still call that Hōlei Pali, the Hawai‘i Volcanoes National Park, but the true name of that place is Pu‘uloa. And that is the place that many families tried... the National Park tried to remove some of the petroglyphs from that area because they were afraid that the lava flow would cover that whole papa. And so some of the petroglyphs were removed. But because we protested and said if the mo‘olelo should be taken by the lava flow, by Pele, then so be it, but don’t remove the petroglyphs from that area. No sooner did we pau tell the national parks to not remove the petroglyphs, the lava stopped and it went someplace else. So I know truly that Pu‘uloa still holds its mana. And it is still a place, like you said, a place of healing, a place in which the Universe comes to on certain occasions. So mahalo for bringing attention to Pu‘uloa and our sacred ‘āina.”  
[1:04:52]

Mr. Marzan: “We so appreciate all of the mo‘olelo, mana‘o that has been shared. All of this is again so heartfelt coming from within communities, coming from kupuna, from akua, everything. That’s our hope to honor as many voices as possible throughout all of our decisions and actions that we can do and...”

Lamakū Roy: “This process you cannot possibly do it by the way you’re doing it. And I’m bringing attention to you for this. You had this be shown up. What she shared just now, you are a treasure aunty. And here I wish our own families could hear these things. But we became occupied, not of our own fault. Our dear Queen stood to do all that was right. She did not fight, this was her example. You know how I know this, because the Ancestors say they forgive us for having to become this. It wasn’t our fault. But what’s true and there for the truth what’s true is we are not Americans. We are not of the United States. We are Hawai‘i and this is our country, and we are occupied. That’s the truth. I am Kahu of

Ahu'ena Heiau and I stand for and say what the ancestors tell me. And this what they say. And what you have shared aunty, I lament for the fact that this should be shared with our people. But this is not able to be done because we were interrupted. Our history for the longest time I've told the state to honor our oral histories. Holly you work in a state that does not do that. They do everything else but. They want to gain any bit of money they can get from this land. They don't love this land. Shame on them. And everything will be seen. But there are changes coming. And it's all for the good. It's all for the righteousness. Ua Mau ke Ea o ka 'Āina i ka Pono. This is what's right outside your Pahoā Hall. I added that to my testimony. I said as I came that night. I said mahalo to the people of Puna who wove this into this fence. Because let us remember, even the county says, 'ola na moku,' the lands live, the lands live in truth. Ua Mau ke Ea o ka 'Āina i ka Pono and that is love. We speak in love, but we have to tell the truth. Otherwise our children... this is shortchanging and robbing them of their birthright. We may not do that. And colonization by the way is a malady that must be healed. I speak as a healer. And this is what I know. All of the years of indoctrination by the United States and their documented history, this is what has to be unlearned. We are oral. We conduct ourselves in virtue and in kindness. We have a vast and long history that is ours to find. If we give these things away... well first of all, thank you. I express my heart. And thank you good people for giving me this time to share, because I believe that is what I have to say. And I also remind you if you try to name this with all that's gone on here, you will have something to work with, because it will not happen. Because you already have heard what Akua has said. This is not the same as any naming opportunity. And aunty the reason I said pu'uloa, is because we all said at the last meeting this shouldn't be called this Fissure 8, but why would you call it Fissure 8, because the United States does, and that people at the parks do. They don't know this land. We do. What you just said reflects that. This is our land. Thank you."

Mr. Marzan: "Thank you. Board members do you have any comments or thoughts on this matter?"

Mr. Wong: "I appreciate everyone's mana'o. Thank you for sharing everybody that has. Not just today, the meeting in January, the community meetings. As far as OHA we definitely appreciate everything that the community has shared. We want people to share in that way. And to be involved and to advocate in their own way. Just to mahalo that. Hopefully we can figure out a way to all move forward together."

Mr. Marzan: "Are there any other Board members who have any thoughts or comments?"

Ms. Kawaihae: "I just want to add again mahalo to Pi'ilani and Lamaku for coming and sharing all their mana'o and Kumu Lale. It has been very informational and informative, to get the opportunity to listen to the mo'olelo of our kupuna, whether it's from this Puna area or of course, Kamakahonu, I think it's always a humbling experience when you have that opportunity to hear it first-hand. So mahalo."

Mr. Marzan: "Mahalo Niniau. So the question is again, what is our position and what are our next steps?"

Ms. Kawaihae: “I would like to not vote on the naming today, because I would like to review the minutes from last month, because I know there was additional testimony provided orally and I just want to make sure I remember what I remember correctly.”

Mr. Marzan: “Okay, understandable. Does that sound all right with to everyone else, that we potentially defer the vote to next month, or continue the discussion after the minutes of last month are formalized and can be reviewed for fuller context. Does that sound right for everyone?”

Mr. Wong: “OHA is comfortable with a decision right now based on past testimony and the PIG report. But if it allows other Board membs to be more comfortable with what they’re doing, then...”

Ms. Kawaihae: “I’ll go with the will of the Board, I just was offering that maybe that we should have written documentation of the minutes at the time we make the decision. I’m comfortable with the majority, if we need to take a vote today.”

Mr. Buto: “I apologize for not having the minutes ready. I do think it would be good, especially for Kapā, because she wasn’t here last month, to get that additional insight.”

Mr. Cummins: ”This is Meyer. We can hold off. I do think that it’s important that if we do make a vote, that we make an informed vote, and that everyone on the Board does vote on this. And if anyone is uninformed, I’d like to give them the opportunity to get informed before we make the vote. I also think it’s important for posterity to have the minutes available just in case, so there’s no loose strings. I’m willing to postpone until next month.”

Mr. Buto: “I’ll remind everybody too, that one of the documents that I sent out for this meeting had links to not only past meeting minutes for the last year and a half that we’ve been talking about it, but also a link to that spreadsheet that has all of the names that were proposed, that contains links to all of the original name proposal documents. So that should give you some background as well.”

Mr. Marzan: “All right. Again I just wanted to say mahalo nui to both Lamakū and Pi‘ilani for joining and adding your testimony at this meeting. Again, so invaluable to know the feelings and the mo‘olelo that’s being shared through these names. So mahalo nui again.

Pi‘ilani Ka‘awaloa: Can I just add just little a reminder that just to finish what Lamakū had shared. The name isn’t just for the deity, for us in Puna it’s a reference to healing, ‘ai, to eat consume, *lā‘au* medicine. So again it goes to the healing of our ‘āina, in which we so desperately are seeking right now, especially for the families who are displaced and many are homeless. And so, again, just that play on words. It’s not necessarily for the akua itself. *‘Ailā‘au*, to eat the medicine, to take the medicine and heal to bring healing.

Lamakū Roy: May I please add one more point? Here we go, but I have to say, *'Ai lama* means to take in only light. Thank you again for your precious testimony today on Pu'uloa. All of our children should learn these things. But can they?

Uncle George Naope used to say, we are not homeless, we are houseless. You're not the only ones without homes aunty. Only over here our people have been forced out by newcomers. This is not right. This is not right. This is part of the change that's coming. It's coming for the world actually. There's a huge change. There's a change of world order here. And Nothing will be the same. That's why this is not the time to take this up. It truly isn't. Let us keep the virtue of what we've shared today. That we should do. We should build on it. But we should not take a vote on this. We should share and keep this and incorp for the future, but I tell you this, this is not going thru with the way that you have done business because it's not, it's changing and everything that's been stated today, this is why. We're are going into a change of world order and this is very important to say. Because we over here have other reasons for being houseless. Why, because the real estate market is booming now. Why, because they have are able to float in and do. But you know not for long. The lands are returning in truth in Hawai'i to guide those of the future. We care about our own, we care about all of mankind. This is who the Hawaiian people are. But first mankind has to heed Akua. Hawaiian people are the only ones who say that the earth belongs to Akua. You cannot what you just want to. There's no TMT wanted at the top of the most sacred land here. But Niniau is very right, it's all sacred. Well everyone needs to learn about that. This is not the United States, does not function like the United States, never did.

Mr. Marzan: "Thank you again, thank you again for your comments. We are deferring this discussion to the next meeting. So again thank you both for your mana'o. At this time we're going to continue on with the agenda, since we've deferred the discussion to the next meeting, of reviewing select place names of Hawai'i Island. And I believe we have Bobby on the line to help us go through the names."

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

[1:20:24]

Mr. Marzan thanked Mr. Wong for the research that he and his team at OHA were able to do on the names on the spreadsheet.

Mr. Marzan once again thanked Pi'ilani for her mana'o. She is more than welcome to stay to see some of the other business of the Board.

Mr. Buto shared his screen with the spreadsheet and the Word document with the OHA research results. Most of the names are names that Bobby had asked the Board to concatenate en masse following the HBGN Style Guide rules, then go back later as needed to review individual names to confirm the concatenation (or not).

**Motion:** *Ms. Kawaihae moved that the Board proceed with concatenating the pu‘u, kīpuka, lae, and lua feature names on the spreadsheet by default and also add ‘okina and kahakō where needed. The motion was seconded by Mr. Cummins.*

The members discussed this motion.

Mr. Camara clarified that his suggestion is: step 1) to concatenate the ‘ōlelo Hawai‘i names following the HBGN Style Guide; then step 2) to review the names at a later time for use of diacriticals. In some cases it’s clear where there should be diacriticals, e.g., kīpuka and pu‘u – those can be taken care of right away. But in other cases it will not be known and may not ever be known. Those can be reviewed later. He suggested that the Board add a new status number to indicate that diacritical review is needed. He’s concerned that there are so many names in the list that it may take decades before all names are reviewed.

The Board discussed this process and decided that a name-by-name review one time would be more prudent to avoid having to revisit the list later. As Mr. Camara says, for some names we won’t know if there are diacriticals missing.

Mr. Cummins asked if we need to close out the previous motion before proceeding.

*Ms. Kawaihae withdrew her motion.*

Ms. Niniau asked about the reason for concatenating rather than leaving the names as separate words. Mr. Marzan responded that it is a guideline to establish standardization of names.

*Status Key: 1 = Not Hawaiian; 2 = Not Reviewed; 3 = More Research Needed; 4 = HBGN Corrected 5 = Already Correct in GNIS; 6 = Name Change*

Stat	FeatID	Name	Class	Corrected	Source	Notes	USGSQuad
4	363715	Puu Hoomaha	Summit	Pu‘uho‘omaha	HBGN	PNH: not listed; AH3: Pu‘u Ho‘omaha; HBGN: Boundary Commission Testimony (BCT)1406 Kukae‘ula‘ula was renamed Pu‘u Ho‘omaha, Kukae‘ula‘ula is in PNH, 1/17/13; HBGN: following HBGN style guide, 02/02/2021	Naalehu

4	361289	Kipuka Kapulehu	Lava	Kīpukakapūlehu	HBGN	PNH: not listed; Keola Awong related story she remembers from nupepa about a Hawaiian woman who told her son that when she died, she needed to return to Pele; he was to take her remains to the volcano; but there was an eruption while he was on his way and he couldn't get past the lava flow to get to the crater; he left her at Kapulehu; Noenoe Silva noted that the name 'Kapulehu' comes up a lot in Papakilo online database, most in this area, but no 'Kipuka Kapulehu;' need to find out when/how Kipuka came into use; Bobby Camara had suggested at one time concatenating the "Kipuka" names; Keola Awong will talk to Bobby; Marques Marzan came across Kapūlehu as a star name; Keola Awong: will bring it to attention of Kupuna group, 2-14-18 HBGN: Ulukau: Inoa Aina Database (USGS 1962); Nupepa: Ko Hawaii Pae Aina, 29 Jan. 1887; concatenating following HBGN style guide, 02-02-2021	Kahuku Ranch
4	361305	Kipuka Mamane	Lava	Kīpukamāmane	HBGN	PNH: not listed; Keola Awong: lots of mamane trees in the area; will bring it to attention of Kupuna group, 2-14-18; HBGN: concatenating following HBGN style guide, 02-02-2021	Kahuku Ranch
4	360245	Kamakapaa	Summit	Kamakapa‘a	HBGN	PNH: not listed; Keola Awong: will bring it to attention of Kupuna group, 2-14-18; HBGN: following HBGN style guide, 02-02-2021	Kahuku Ranch
4	361646	Lae o Ahole	Cape	Laeoāhole	HBGN	PNH: not listed; HBGN: possibly Laeoāhole is associative with other features in the area or Āhole depending on community confirmation, 4-22-19; HBGN: concatenating following HBGN style guide, 02-02-2021	Milolii
4	361666	Lae o Hiiaka	Cape	Laeohi‘iaka	HBGN	PNH: not listed; Bobby Camara: should be Lae o Hi‘iaka; small promontory there; HBGN: more research needed, 1-11-17; HBGN: concatenating following HBGN style guide, 02-02-2021	Anaehoomalu

4	361904	Lua Olai	Crater	Luaōla'i	HBGN	PNH: not listed; Keola Awong: don't know much about it; will bring it to attention of Kupuna group, 2-14-18; HBGN: may have been formed in 1868 during big earthquake; concatenating following HBGN style guide, 02-02-2021	Kahuku Ranch
4	364002	Puu Nanaia	Summit	Pu'unanaia	HBGN	PNH: not listed; HBGN: combined, Pu'unanaia; Noenoe Silva: in a story in one 1898 nupepa article, it was spelled as one word; no clue in the story about diacriticals; Keola Awong: will bring it to attention of Kupuna group, 2-14-18; HBGN: concatenating following HBGN style guide, 02-02-2021	Kahuku Ranch
4	363617	Puu o Kahuku	Summit	Pu'uokahuku	HBGN	PNH: not listed; HBGN: combined, Pu'uokahuku; Keola Awong: doesn't know much about it; will bring it to attention of Kupuna group, 2-14-18; HBGN: concatenating following HBGN style guide, 02-02-2021	Kahuku Ranch
4	363639	Puu o Lokuana	Summit	Pu'uolokuana	HBGN	PNH: not listed; UHP4: Pu'u o Lokuana; HBGN: Pu'uolokuana from RM 2176 Alexander MS:4, 1/17/13; Keola Awong: prominent hill near her office; there is a heavy kind of rain; will bring it to attention of Kupuna group, 2-14-18; HBGN: literally "the rain; downpouring;" concatenating following HBGN style guide, 02-02-2021	Kahuku Ranch
6	1905609	Wainānāli'i Pond	Lake	Wainānāli'i Pond (historical)	HBGN	Bobby Camara: GNIS Lat/Long of this feature in the wrong location; fish pond was at Wainānāli'i village, immediately north of Keawaiki, that place north of Kīholo; s/b 19.890371, -155.900387, 02-02-2021	Kiholo

Mr. Wong asked about the status of the Lo'ihī/Kama'ehu PIG. Mr. Buto will put it on the agenda for the next meeting.

#### AGENDA ITEM 7: Adjourn

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

Mr. Marzan adjourned the meeting at 4:35 p.m.