

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

DATE: April 6, 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)  
Arthur Buto for Mary Alice Evans (Office of Planning)  
Meyer Cummins (Land Survey Division)  
Holly McEldowney (Department of Land and Natural Resources) left early at  
3:20pm  
Niniau Kawaihae (Department of Hawaiian Home Lands)  
Kapā Oliveira (University of Hawai‘i at Mānoa)  
Brad Ka‘aleleo Wong (Office of Hawaiian Affairs)

**ABSENT:** None

**GUESTS:** Jennifer Runyon (USGS)  
Lāmaku Mikahala Roy  
Melia Lane-Kamahele  
Regina Hilo  
Bobby Camara  
Renee Pualani Louis  
Catherine Sullivan

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

Lamakū Roy asked for her attendance to be recognized and that she is here to comment on the minutes from the March meeting. She stated, “there is the truth that the name for the great manifestation for Earth, in what is called “Fissure 8,” is named by Akua. That name, ‘*Ōmakaolahoukaluaokalani* stands. And I have asked the Chair of this committee to function in the spirit and the way of the First People of these lands. To be open to god in the process of naming this great manifestation of the Earth that happens to be here. And so the opposition comes to this committee to even draw forth the idea of accepting these minutes or the naming at this point. Throughout Hawai‘i people are learning about the truth of what has happened in this naming process. Mr. Chair, with no disrespect to you personally or your work, you have been

premature in accepting or functioning in the process that has ensued. You are premature. The name given by god to this manifestation holds. And the love for the people of Puna and the people who have offered the name that has been given by their hearts. They are upheld. What's not upheld is your vote to accept this name and this process right as it stands. That's opposed. And so you have received my letter that is actually the letter that was addressed to the members of the Legislature. You have received this. All of you are now responsible for this large information. This large information that goes forward to let everyone know what's next. What's next is and what these huge important days of history are, is the wait on Akua for what was stated in that letter. Akua plans to tell to everyone by way of expressing what is planned for Hawai'i at Mauna a Wakea. I invite you to take that letter seriously. And all of you think twice. The heart of your duty when calling upon being a committee to name precious lands in Hawai'i, and especially a new creation by god, which you have admitted you have never endeavored in. Which is true. All of you stand responsible. It is really a good call for yourselves to take some time and listen to this call today from me that reminds you of your duty to Akua as well as to the First People of Hawai'i. This name and the process is that which was pushed and rushed. There is every bit of respect for the name and everyone involved in the process. What is not respected is the fast push that came at the throes of the mechanism that's called Tourism."

Mr. Marzan thanked Lamakū Roy for her comments and clarified that this agenda item is to approve the historical record of the last meeting.

Lamakū Roy interjected that her comments today are in opposition to approval. "I want to tell you this before you act this way. You all have the opportunity to take heed and to be mindful of what's going on here. Your children and your grandchildren will ask you, 'Grandma / Grandpa / Mom / Dad, what did you vote?' When they come to the history that is about to be... we are experiencing in these now. Based on that which was given in my letter to the Legislature. All of you not only are in the heart of this endeavor for this process. Like I say, you stand responsible to all that call you dear."

"I won't be put off. I really think that if I'm invited to attend these meetings, you will at least give me the courtesy of receiving my input and taking time by this agenda to attend to it. I'm asking you as a member of this sea of people that says there is opposition to this. You may not accept this name, not now at this point with the way in which it was moved forward. Mr. Buto, you are the manager of this committee."

Mr. Marzan interrupted to correct Lamakū Roy, that he has been the one involved in the discussion.

Mr. Buto confirmed that he is on the call as well and that the current agenda item is to review the written record of last month's meeting. Lamakū Roy's letter to the Board and to the Legislature is included in the next agenda item. It is more appropriate for Lamakū Roy to make her comments when the Board is looking at her letter.

**MOTION:** Ms. Kawaihae moved to accept the minutes of March 2, 2021; Ms. Oliveira seconded the motion.

*The members voted unanimously to approve the meeting minutes of March 2, 2021.*

**AGENDA ITEM 3: Public Comments**

Mr. Buto shared his screen with the contents of meeting packet available on the website.

The first item in the Public Comments section is the letter from Lamakū Roy to the Board that was also sent to the Legislature.

Lamakū Roy explained that her letter was sent to the Legislature. It was also sent to the Board as timely to “the activity that we are talking about. The precious naming of a never-before created manifestation of the world in Hawai‘i.”

“As Lamakū, the representative of the most high god, at Ahu‘ena Heiau, the first temple restored in the Hawaiian Islands and first temple of the earth. In the greatest new history of all times. Here are my comments that remind all of you committee members, and most of all the Chair. For Mr. Buto, you set the tone of expertise. I hope you’ll agree that being an agency of the State, you have vested responsibility to the First People of this land. My call to all of you but most of all to you Mr. Buto, is your recognition and your upholding of them. For this is a call straight from that. In representation of the chair of spirit. When I asked in my call in that last meeting, after Ms. Niniau had prompted the early vote of this action. When my call came in, this action couldn’t wait to have been taken. There was such a rush for this, it was almost like it had been held off for some time. But I couldn’t figure out why this rush. But comes the answer when I had written all of you an email that identifies what this rush is. In your association with DBEDT, my words are true. This was rushed to accommodate the reopening of tourism in Hawai‘i. This is not allowed for this precious process. So I attend the meeting today to remind you Mr. Buto of your responsibility. I say you were premature. There was much more input to come. You are hearing it still. Have you not heard more of it yet? Because this letter that has been sent to the Legislature is being sent to representatives of every island, in the counties in their county councils, in their mayors, in the heartbeat of the lands, in the mana wai of the lands. This is true and you folks are all at the seat in the parlor of where the action is happening when it comes to the naming of this example of what is truly Hawai‘i. Truly Hawai‘i comes in the form of being truly in spirit. For remember in the letter it is cited that the ‘Oiwī are the only people on earth who remember. That the earth is the lord’s and all thereof. So Mr. Buto I would ask for your fielding of my comments right here. If you will agree that you have a responsibility to the First People, because I call to you from the First People in their first faith, which is spirit. This Fissure 8 is named to glorify most high god, oma, is the name given by god to this creation and it stand, it will stand.”

Mr. Camara commented, “Lamakū, with all respect. I believe the Board understands your position. We have all read your letter. The process is done. You are able to call Fissure 8 by whatever name you choose. And that was made clear I believe during the last meeting. The name was chosen by the Board after two years of deliberation and input and community

participation. It was said at that time that there may be multiple names for this feature, but only one will be the official name. So you can call Fissure 8 by the name that was given to you from above, that's fine. But we cannot keep talking about this during a public meeting."

Lamakū Roy responded, "there's no reason why we cannot, because when there's something to discuss, we discuss it. And you're inaccurate when you say it's okay to have this be put on the side this way. This is an official complaint all the way along. You folks have all known about this. I call this the process of letting you know that the name of Akua stands, with no disrespect to the name that is ushered forward or by the good input of the people. That process goes along. I am speaking on my service and my serving the mauiuhonua, the people the established families of the land, and in my work to create the legacy of light of ke 'aulama. This kind of discussion is entirely apropos. It's the time to speak of this because this is what is happening. This was an instance where along the way you were made to know by a representative of the first temple restored in the Hawaiian Islands, yet you did not care to call forward inputs further from my source. And that is in opposition to what your committee should be thinking of when you do your work. So I bring complaint and I bring continued complaint of this because 1) I would like to reach to people, for example I have always acknowledged and welcomed but also greeted the people of Puna with all of the respect that I've always offered since day one. In my testimony it sure to be seen, and it continues now. I would like to work with the people in orchestration of the care of the work from the temple to over to let these practices of our first faith be successful going forward, and 3) to be in the spirit. So I bring forward this reminder to you all, most of all to you Mr. Buto, to bring forward the idea that you have an opportunity here to bring forward this large matter, because it is not small. I say there will be more pu'u in the future but this pu'u for all the world is named 'Ōmakaolahoukaluaokalani and that's the crux of it Mr. Camara and others of you there. That is what is standing. That is the name of this pu'uloa. With no disrespect to what has transpired on the enforcement of the work of the people. However, the naming of this is what has been expressed by me. You have nothing more to say Bob. I have been very respectful to all of your words. But truly you have no idea, because you have not even cared; we have known each other for years and others of you are the same. None of you have cared to even look into the truth of these things. Most of all the chair, Mr. Buto, it is your responsibility."

Mr. Marzan interjected that the only way to revisit the naming decision is to submit another name application.

Mr. Buto added that the Board shouldn't discuss a substantive issue without it being on the Board's agenda. The purpose of publishing the agenda items for an upcoming meeting is to make others aware of the issue to be discussed and allow them an opportunity to participate in the discussion. Since this is the Public Comments portion of the meeting, no decision making can take place.

Lamakū Roy objected that this is a very spiritual topic that the Board is trying to address in a business-like manner. "At the cost of putting down and not affording full ample time to take up your good work. That's what the process of agendizing this does in the State

process. I remind you that this is a divine process first and foremost. And it won't be put into a process that fits into a legal system or a documented system."

Mr. Marzan apologized and stated that this is the process that we're working under at the moment. This is all that we can do at this time. If there's nothing more on Public Comments, we need to move on to the next agenda item of announcements.

Lamakū Roy asked that the Board continue on the track of what is called for to bring forward a new item.

Mr. Buto stated that she can request that the Board consider her name proposal.

Lamakū Roy asserted that because the Board already unanimously approved a name in its naming process, it acted in a premature fashion. "You've heard what I've brought forward. That's the whole point right there. You've heard the point that I've brought forward. It's not a new point. Further I have been with the committee, bringing forward a name that Akua has brought forward for this great manifestation of earth. From the beginning, my statements are true, they're facts. No one has called forth for any expertise of the great wisdom that is represented from Kamakahonu in my attending your meetings. I find that a real reason to bring issue. Mr. Chair it is to ask to really state for your consideration, that this was taken prematurely, that there is more information, especially with the letter to the Legislature that you are privy to."

Mr. Marzan reiterated that the Board has been working with the community getting name applications and testimony for over two years, and working through that process and going through all of the information over that time. The Board does not feel that this decision was made prematurely. The Board feels that this is the name that makes the most sense according to its guidelines, and takes into account working with the kupuna of Puna and how they would like to recognize the lands on which they live.

Lamakū Roy stated, "it is a responsibility for all of the lands not only for the people of Puna. And may I say when you say that after all the years and the time of meeting...when two parents begin to know that they are parents, if a child comes ahead or delayed, those parents are nonetheless front and center right with the child, aren't they? There cannot be a better example of spirit. I'm going to repeat that. When two people know that they are to be parents, and when the course of the life of that new one is coming along, but there is a change from a projected date, the two parents cannot have more close attention to the life of that new little one. That is the process of spirit. It is different from the way that you've described having laborious meetings. You folks aren't paid. It becomes laborious when you're not paid and you have to give extra time. I found ways to get to Puna to get to that meeting. Along with the people you live the way upon the cherished lands. That is what we do. For we cherish Hawai'i. But you know this is also true, if you call the long process of two years, in attending and going through the meeting dates and all of this. Why is this laborious? If there's love for the process. Two parents about to be parents, that's not going to be something they're not going to be looking forward to. So I question all of you. Are you

given to the process of divine, because that is at the core of what you are called to be in such a committee. Mr. Buto, I address you again; this is for you. Tell me that this is not in line with what you understand is at the core of this process of naming.

Mr. Marzan apologized, but noted that the Board needs to move on with other agenda items. Mr. Marzan repeated that she can submit another name application to be considered by the Board.

Lamakū Roy was unhappy that she has not heard any satisfactory responses to the issues she has raised. “This is your opportunity to be the responsible parties you are on your committee. Mr. Buto you acted prematurely in this process; it was not complete. So I bring forward, I hope you have this information that is written, based on the testimony that’s being given today, because this is what I asked for a response regarding and I’m not hearing anything from any of those responsible parties.

Mr. Marzan again apologized that because this is not an agenda item today, the Board members can’t discuss and make any decision today.

Lamakū Roy asked for a clarification about Board members participating in the Public Comment period. “I’m speaking to the manager and to you the Chair. If I’m speaking untruth, then let me know. But as far as I speak, all of the words I’ve spoken are true. And based on this this is a call to say that you have acted prematurely Mr. Buto. Do what you can to make note of this and to take this up. If I had more time to speak with you with Auntie Pi’ilani, I think an answer could come. Really I do. This is what you had. We were on the route to that. Recall when I told you, take time and build on the good foundations that you build. I meant that. So right here and now, I’m also fiercely defending what is serious. My participation is god’s participation in this committee, ladies and gentlemen. It will not change. I will ask you to search what you can say Mr. Buto. You could acknowledge that this complaint comes forward in a fashion that is an unprecedented one. The letter that you have been privy to, to the Legislature is clearly unprecedented.”

Mr. Marzan acknowledged receiving her letter and comments, and acknowledged her source of inspiration, as well as the sources of information of other name submitters as true.

Lamakū Roy objected that her source is not the same as the others. “That is what you are called to awaken to. All of us, all of us. This is new news. A first restored temple in the Hawaiian Islands, this is what’s beckoning your minds. To go out of your minds and into your spirit. This why this will not be let go. This is not okay. You are on notice.”

Mr. Marzan again apologized that the Board must move on with its agenda.

Lamakū Roy said, “he does not take apologies, he takes action for goodness. Akua does. No apologies. We are all adults. So here’s a complaint that calls for attention Mr. Buto. What can be done?”

Mr. Buto asked her to continue her discussions with Aunty Pi'ilani and others in the community, and if there is some resolution, they are welcome to come back to the Board. The Board has heard her sincerity and passion...

Lamakū Roy asserted that the Board has questioned her station and not shown her respect which is akin to not showing Akua respect.

Ms. Kawaihae asked for a 5-minute recess.

The Chair called for a recess at 3:20pm. The Board members will leave the meeting and rejoin using the same link in 5 minutes. The meeting will resume at that time.

The Chair resumed the meeting at 3:29pm. Ms. McEldowney was excused and had to leave the meeting for a previous commitment.

Mr. Buto shared his screen to review other Public Comments.

The Board received several emails. Matthew O'Donnell, a contractor with the USGS, emailed to follow up with some of the names from the November meeting, some of which are included in the NPS name change packets.

Bobby Camara sent Jenny Runyon (USGS) the latitude and longitude coordinates for Ahu'aialā'au.

**AGENDA ITEM 4: Announcements**

None.

**AGENDA ITEM 5: Status of Bills in the Legislature**

There were several bills in the Legislature this year that impact Boards and Commissions.

- **SB82:** Requires training for new board members with annual training for updates.
- **SB1034:** Codifies the allowed use remote meeting technology, e.g., Zoom, that was allowed by the Governor's emergency proclamation in response to COVID.
- **SCR166:** Urges Board member training (similar to SB82).
- **HCR102:** Calls on the Office of Planning to work with other state agencies to plan on establishment of a state geological survey office. Hawai'i is the only state that does not have a state geological survey office.

A summary spreadsheet was included in the meeting packet for the April 6<sup>th</sup> meeting.

**AGENDA ITEM 6: Status of Permitted Interaction Group for Lo'ihi / Kama'ehu**

Mr. Buto noted that many of the current Board members were not members when this Permitted Interaction Group (PIG) was established. PIGs should have defined term during which to carry out their work. Mr. Buto doesn't recall that there was an end date set for this PIG when it was established.

**MOTION:** Mr. Buto moved to dissolve the existing PIG for Kama'ehu. Mr. Cummins seconded the motion.

Ms. Kawaihae noted that the agenda item for this PIG does not indicate that any action would be taken regarding this PIG.

Mr. Buto agreed and withdrew his motion.

Ms. Renee Louis provided some background about the reason for establishing this PIG. The PIG was established to investigate the name Lo'ihī and how it came to be versus the name Kama'ehu which is found in the Pele chants for the same feature that is down there. That is the next name of craters in the line of craters in the chant. The PIG was tasked with researching further the names for this feature. The PIG found that because of the feature is outside of the boundaries of the State of Hawai'i, it doesn't go into the GNIS, but goes into a different database, international group; it's a water feature and outside of the state's purview.

Mr. Camara commented that he may have sent Ka'aleleo Wong some information including the chant and naming of Lo'ihī and four other sea mounts. It happened in 1955; it's documented. He is in support of *Kama'ehu a Kanaloa* as the full name with Lo'ihī as a variant. Pua Kanahale and Edith Kanaka'ole Foundation are in support of that. He has files and can answer questions. He thinks it is one of the huluhia chants, *Huluhia ke au ka papa honua o ka moku* (Poepoe 1908). Mr. Wong thinks another one might be in *Aikanaka* in 1886.

The file that Mr. Camara sent to Mr. Wong contains compilation of various chants, source references; Halau O Kekuhi also put out a CD called *Puka Kama'ehu*, so there's documentation. He asked if a PIG is necessary or if someone can assemble the information into a packet to present to the Board.

Ms. Louis responded that the PIG would allow interaction with community in gathering information. There may be other chants referencing other names for the feature; are there other groups that the PIG should talk to? Even if the feature is currently outside of Hawaiian waters, when it emerges it will be part of Hawai'i so we should have a voice in what its name is. She will be happy to work with Mr. Camara to put together a packet.

Mr. Camara noted that Dr. Emery (not Dr. Kenneth Emory from Bishop Museum) found the sea mounts in 1955. Dr. Emery consulted with Mary Pukui, Martha Hoku and someone else at Bishop Museum. He described the physical nature of the features and they provided names based on the descriptions, which he used. That's how Lo'ihī, Apu'upu'u, Wini, Hohonu, Papa'u got named all at the same time. He also noted that he has reservations about



going out into the community to seek information and would rather use the available documentation.

Ms. Runyon noted in the meeting chat that “Loihi Seamount is listed in the BGN's overseas features names database: ‘An elongated seamount near the Hawaiian Islands in the Pacific Ocean; Hawaiian word meaning ‘to extend, to be long.’’ Added 2004. (No diacritic mark included, and no mention of Kama‘ehu). A name change could be submitted to the BGN.”

Mr. Wong will forward the information from Mr. Camara to Mr. Buto who can distribute it to Board members.

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

Mr. Camara suggested that the Board or someone make a press release to raise awareness that the name of this island is “Island of Hawai‘i.” In the GNIS the official name is “Island of Hawai‘i.” The other islands do not have similar primary names.

Mr. Camara also suggested that the name of the state be officially changed to “State of Hawai‘i.”

[361671] **Lae o Puili.** No information about meanings; has recommended it the past that like Pukui, when the origin of the name was not known, they indicated “lit.” meaning “literally” with a literal meaning of the words. Although the meaning is not known, concatenation is consistent with the HBGN style guide. Literally, *pū‘ili* is a bamboo rattle for dancing, to hold fast in the hands, a type of tapa pattern, a berry, and a game. In PNH, there’s a *Lae o Puhili*, meaning in Honoapo quad. In PNH, Puhili is a land section or point said to be named for a priest of the same name in the Keahole quad North Kona. Ms. Kawaihae has concerns about using these diacriticals since we don’t really know what the feature name means, e.g., *ili* could refer to stranded, aground, wrecked, as a ship; *pū* could be a gun, conch shell, tree or other meanings; because of the uncertainty, the Board members favor leaving off all diacriticals, even though all *pū* spellings have a kahakō; from the map, this lae is near the border of Lahuipuaa and Anaehoomalu and has a rocky cliff and a‘a shoreline; HBGN: *Laeopuili*; meaning uncertain, 04-06-21.

Mr. Camara will be meeting with Danielle Foster and Catherine Sullivan at Hawai‘i Volcanoes National Park and going through Matthew O’Donnell’s letter, point by point; putting together packets; presenting to their Kupuna group, because they are putting together a list of all of the crater names, especially those along Chain of Craters, to delete the word “Crater” from their names; they want to make sure that the Kupuna know what’s going on.

Mr. Buto thanked Isaac Hollingsworth, the intern with Office of Planning whose last day is today.

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

<b>Stat</b>	<b>FeatID</b>	<b>Name</b>	<b>Class</b>	<b>Corrected</b>	<b>Source</b>	<b>Notes</b>	<b>USGSQuad</b>
4	361671	Lae o Puili	Cape	Laeopuili	HBGN	PNH: not listed; HBGN: concatenate per style guidelines; meaning unclear, 04-06-21	Anaahoomalu

**AGENDA ITEM 7: Adjourn**

Next meeting will be Tuesday, May 4, 2021 at 2:30 p.m. via Zoom.

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