

Written Direct Testimony of Kapulei Flores

My name is Kapulei Flores. I'm a member of the Flores-Case 'Ohana and my parents are E. Kalani Flores and Pua Case. I am a junior at Kamehameha Schools – Hawai'i and have been a student since the 6th grade. I have been given the gift of seeing and communicating with ancestral guardians and others including *mo'o*, just as my great grandmother and other *kupuna* did before me. I know that there are others who share this same gift and I know that there are those who doubt and do not believe. I first met the guardian of the waters in Waimea, Manaua, when she appeared at the rain rock while I was waiting with my mother for a group to come and visit the rock. I could see her and she spoke to me through my mind. I could hear her and told my Mom she was there. Other *mo'o* who I see and communicate with include Mo'oinanea, who at times comes to visit Manaua at the rain rock in Waimea. These are some of the stories and concerns Mo'oinanea has shared with our family about the mountain. [see portrait of Mo'oinanea in Exhibit B.23b]

Negative impacts upon Mo'oinanea, Polihau, and our sacred piko

Mo'oinanea has shared with me many things about her family and Mauna a Wākea. She has shared her genealogy and her connection to the mountain. I have shared that information with my family as we are connected to the mountain through our ceremonies and hula.

Mo'oinanea has taught me many things in detail about our traditions. She has told me how Hawaiians gathered and left offerings at Lake Waiau and how they collected water there. Mo'oinanea is fine with people putting their *piko* in the lake, but you have to have roots to the mountain. This is what she has told me.

Mo'oinanea has said that she and others feel that these telescopes already on the mountain are blocking their views and the areas they used to live at. She says that when the other observatories were built, no one got permission from them to build on their home, nobody said they could. There is a *piko* on the top of the mountain that is sacred and the telescopes block the *piko* that connects with Ke Akua and *'aumākua*. They wished that the observatories were never there and they don't like the roads either but if they had to choose between observatories and people coming up, they would choose the people way over the observatories.

The TMT observatory would have a negative impact on Mo'oinanea and others who live on the summit. She says that this new observatory might change and affect the weather patterns on the mountain and in the areas below such as Waimea. For Poliahu, it has damaged her sleeping area and it is where she and others connect with Ke Akua. It is so high, the point on the top that they put their hands up to connect to the heavens.

While the construction was taking place, Poliahu, Mo'oinanea, and the other deities left the Mauna for an amount of time. The construction and digging was too overwhelming and painful for them to handle. Lake Waiau also went bone dry because she left. [see Exhibits B.21g] If that amount of construction can affect them that much, imagine what the full blown construction of the TMT will do to them. It will not only change their way of life, but ours as well. It will affect the climate weather and possibly how the Mauna protects us from storms.

TMT makes many claims, yet it can't meet all of the criteria.