

Written Direct Testimony of E. Kalani Flores

E ala ē me ke aloha, e pili i ka piko o ke aloha o ke Akua.
Awaken with aloha, connecting in the piko of love and light of the Creator.

I, E. Kalani Flores, member of the Flores-Case 'Ohana, reside in Pu'ukapu, Waimea, Kohala Waho, Mokupuni o Hawai'i. I am a Kanaka Maoli cultural practitioner with connections to Mauna a Wākea.

I received a B.A. degree in Hawaiian Studies in 1982 from the University of Hawai'i at Hilo along with a D.O.E Teaching Certification. I have been an educator for nearly 30 years with the Hawai'i State Department of Education and the University of Hawai'i systems. I am presently employed as a tenured Hawai'i Life Styles - Associate Professor at Hawai'i Community College instructing Hawaiian culture and language courses, including, but not limited to the subjects of cultural traditions, spirituality, ethnobotany, and history. I am also fluent in the Hawaiian language. In addition, I am also owner of a consulting firm, Mana'o'i'o specializing in the field of Hawaiian Studies who has consulted on several projects and authored several Hawaiian cultural and historical research reports for Federal and State agencies as well as for private firms. Therefore, based upon the legal standards covered in Hawai'i Rules of Evidence – Rule 702, I would also be qualified as an expert witness through my knowledge, skills, experience, training, and education in the subject matter pertaining to Hawaiian cultural traditions.

It is the intent of this testimony to elaborate in detail beyond what has been written in previous reports and to provide new insight not previously disclosed or included by the University of Hawai'i (Applicant) in their Conservation District Use Application (CDUA) HA-3568 and their supporting documents for the proposed Thirty Meter Telescope (TMT) project.

It is very evident that the proposed TMT construction and development within a conservation district is inconsistent with criteria outlined in HAR § 13-5-30(c) and a CDUP should not be approved because the applicant did not fulfill the burden of demonstrating that this proposed project is consistent with this criteria. The following testimony will highlight why the proposed TMT project is inconsistent with the criteria of HAR § 13-5-30(c).

INOA (NAME)

We refer to **Mauna a Wākea** by the same *inoa* (name) reverberated by the ancestral guardians connected to this sacred mountain. In English, it literally means, "Mountain of Wākea". Wākea (Sky Father) is personified in the atmosphere and heavenly realm that envelops Papahānaumoku (Mother Earth). As such, this mountain, unlike any other in the Pacific, pierces above the clouds into the realm of Wākea. It is the tallest mountain in the world over 16,000 feet when measured from the ocean floor to its summit. This mountain is also referred to as "Mauna a Kea", "Mauna Kea", or just "Wākea".

MAUNA KAPU (SACRED MOUNTAIN)

It is difficult to explain to those who have forgotten or lack an understanding of why such a place as Mauna a Wākea is sacred. The knowing of Mauna a Wākea as being *kapu* (sacred) was known from the time of the ancient ones. It is for this reason that amongst the countless ancestors of Kanaka Maoli and numerous *ali'i* (chiefly) dynasties that lived in these islands, they never built any *heiau* (temples) or structures on the summit in this realm that is considered *kapu*. This is the reason that the several archaeological surveys referenced by the Applicant have not located a traditional man-made structure in this particular realm of the mountain. In the times of our ancestors, prior to structures being constructed, one would consult with individuals such as *kahuna kuhikuhi pu'uone* who specialized in protocols associated with the selection of such sites. In addition, consultation and direct communication between intermediaries and those of the ancestral realm associated with those places was an essential and integral part of the process so as not to create a physical and/or spiritual disturbance, disconnection, or imbalance between man and his *akua*, and between man and his environment. We charge that this process of consultation with those recognized as the ancestral *akua* and *kupua* of Mauna a Wākea was not done by the Applicant and was also never done by any previous projects.

There are several references in the TMT CDUA and associated reports such as the TMT Final Environmental Impact Statement (FEIS) and the Mauna Kea Comprehensive Management Plan (CMP) acknowledging the sacred attributes and landscape of Mauna a Wākea. [Exhibits G-7 & G-8] A sampling of references from these reports that substantiate the sacredness of this mountain are copied below:

The physical prominence of Mauna Kea as well as its stationing nearest to the heavens holds a spiritual significance for the Hawaiian people, a significance that can be expressed in likening the mountain to a sacred altar. (CMP, p 1-3)

For some Hawaiians, Mauna Kea is so revered that there is no desire to ascend it, no desire to trespass on what is considered sacred space. Simply viewing the tower, the mountain, from afar, both affirms its presence, and reaffirms the sense of connection with both place and personage. For this reason, many Hawaiians feel that activities on Mauna Kea that lead to visible alterations of the landscape not only have a significant effect on the mountain itself, but also have a damaging effect on everything and everyone that is physically, genealogically, spiritually, and culturally tied to Mauna Kea. (CMP, p 1-4)

However, it is quite apparent that the University of Hawai'i and proponents of the TMT have either decisively disregarded its significance or do not understand why Mauna a Wākea is sacred. Otherwise, they would not be proposing to build this project of such an immense scale on an area of the summit, still pristine, pure, and in its natural state. Likewise, members of the BLNR must not have truly grasped the magnitude of this TMT project or do not comprehend the significance and sacredness of this mountain. For if the board members did, they would have investigated this matter with more scrutiny and not be proceeding so swiftly to approve this CDUP. **The true aspect of stewardship entrusted with the BLNR for our precious and public lands in the conservation districts is to insure that these significant areas are acknowledged, not**

commercially destroyed, and preserved for present and future generations. In essence, the development on the summit of Mauna a Wākea is a commercial enterprise under the guise of science, educational, and economic opportunities.

Thorough examination of the documents submitted by the Applicant will reveal that the TMT FEIS (p. S-8) discloses that,

From a cumulative perspective, the impact of past and present actions on cultural, archaeological, and historic resources is substantial, significant, and adverse; the impacts would continue to be substantial, significant, and adverse with the consideration of the Project and other reasonably foreseeable future actions.

In addition, it is stated in the TMT FEIS (p. 3-29) that,

The Project has the potential to impact the spiritual and sacred quality of Mauna Kea.

Yet, despite what has been written, the TMT project is pushed forward notwithstanding these cumulative impacts that are identified as substantial, significant, and adverse.

The greatest obstacle in the protection of sacred places is a lack of understanding of why these places are significant and so special. It has been forgotten when humans interacted with the natural forces and energies of this Earth. Those who have forgotten are products of their social, educational, and/or religious systems. From the modern mindset, most people can recognize the significance of a church building, appreciate the majestic and sacred architecture of a cathedral or synagogue, or be in awe of ancient pyramid and temple structures. However, it seems more difficult for modern minds to recognize that places in nature which bears no special markings or buildings are also considered sacred.

There are countless mountains around the world considered sacred by cultures past and present. These holy mountains are also keystones to indigenous religions that regarded these areas as the abodes of certain gods, goddesses, deities, divine beings, natural forces, and spirits. In addition, pilgrimages to sacred mountains have been taking place for thousands of years. Whether it is Mauna a Wākea, Mount Shasta in California, Mount Fuji in Japan, Mount Teide in the Canary Islands, or Mount Sagarmāthā (Everest) in Nepal, their sacredness has resonated from centuries past. [see photos of these sacred mountains in Exhibit G-9]

CONNECTIONS TO ANCESTRAL AKUA & KUPUA

The term "*akua*" is being used in this testimony in a broad cultural context to be inclusive of gods, goddesses, deities, devas, nature spirits, divine beings, and natural forces. The ancestral *akua* that were recognized by our *kūpuna* are those primarily embodied in the natural forces of nature. Likewise, they could take multiple forms (*kinolau*) such as animals, plants, and natural elements. Some were identified with names and some were not. The use of *akua* as a common

noun is distinct and different when used as "Akua" or "Ke Akua" in the proper name form which refers to the Creator or God. The term "*kupua*" is used in this testimony in reference to other entities or supernatural beings who also have the ability to assume different forms.

Individuals with a western mindset and a lack of understanding might chose to dismiss the existence of *akua* and *kupua* completely as mythological folklore. While others might chose to might chose to dismiss their existence due to personal religious persuasions and/or social upbringings. Hence we live with a taboo on the open discussion of such entities or spiritual encounters, unless we are willing to be considered a 'pagan', 'abnormal', or 'mentally ill'.

There are several ancestral *akua* connected to Mauna a Wākea that have been recounted by our *kūpuna* in their oral traditions and subsequently articulated in literature. Some of these accounts are referenced in the document, Mauna Kea - Ka Piko Kaulana O Ka 'Āina (2005), prepared by Kepa and Onaona Maly of Kumu Pono Associates, LLC for the Office of Mauna Kea Management (University of Hawaii-Hilo). Also, in the TMT FEIS and CMP documents, there are various references regarding the ancestral *akua* and spirits along with their connections to the sacred landscape on the summit of this mountain. An example of this type of reference is noted below.

The origins of Maunakea and it central place in Hawaiian genealogy and cultural geography are told in *mele* (poems, chants) and *mo'olelo* (stories, traditions). Native Hawaiian traditions state that ancestral *akua* (gods, goddesses, deities) reside within the mountain summit area. Several natural features in the summit region are named for, or associated with, Hawaiian *akua*; these associations indicate the importance of Maunakea as a scared landscape. Each part of the mountain contributes to the integrity of the overall cultural, historical, and spiritual setting (TMT FEIS, page 3-11).

As a result of his exhaustive studies, Kepā Maly identified many traditional cultural properties on Mauna Kea. He documented ongoing traditional cultural practices associated with several of these. It is a sacred landscape that provides a connection, genealogically, physically, and spiritually to ancestral realms. The mythical creation of Mauna Kea is part of a Hawaiian cosmology that establishes a relationship between all things animate and inanimate. (CMP, p 1-2)

Native Hawaiian traditions state that ancestral *akua* (gods, goddesses, deities) reside within the mountain summit area. These personages are embodied within the Mauna Kea landscape – they are believed to be physically manifested in earthly form as various *pu'u* and as the waters of Waiau. Because these *akua* are connected to the Mauna Kea landscape in Hawaiian genealogies, and because elders and *akua* are revered and looked to for spiritual guidance in Hawaiian culture, Mauna Kea is considered a sacred place. (CMP p 5-3)

The Earth, Universe, and Cosmos is teeming with life in many variant forms, forms vastly different from our own. Yet the consciousness inside is of the same Creator, same creative divinity as our own. It is narrow minded to believe that the human physical form is the only form of life.

Members of the Flores-Case 'Ohana have connected with some of those *akua* and *kupua* of Mauna a Wākea through genealogical ties as well as through customary cultural and traditional practices.

(Guardian - name not disclosed at this time), a guardian force of nature from the depths of Mauna a Wākea came forth to provide the following insight. [Note: It was felt as though it was a male presence and so his gender is referenced as such. Such beings, in truth are often not of either gender, but rather espouse certain frequential attributes that humans define as male or female.] In a recent ceremony conducted on the summit on 8 May 2011, I personally witnessed the presence of this guardian. He came from the very depths of the mountain, way below the crust of the ocean floor, one who carries the ancient knowledge. He stated, "I come from the depths, the ancient *pōhaku*." He is the guardian of the bottom, deep below in the earth. He was filled with joy that we were there to listen. However, he was also filled with sadness because of the observatories on her (the mountain's) shoulders and breasts were causing such desecration. He was aware of her feelings because they are all connected. Other guardians on the mountain have been awakened and are on alert regarding this proposed development. They are all in full communication with the Creator who can see all things through Wākea.

He declared that those who are planning to cause further desecration on Mauna a Wākea are "ignorant and lost". In addition, he explicitly stated a message to them, "You are responsible for what you do not know and you will be held responsible." He also mentioned that everyone is accountable for their own actions. Furthermore, he emphasized that, "You don't know what is coming when you do this, you have been warned." He is the one who has the power to shake the earth.

Poliahu, "*ka wahine i ke kapa hau*" (the woman in the mantel of snow), is at times referred to as an *akua wahine*. She is a part of Mauna a Wākea and creates the rain, snow, hail, and sleet on this mountain. She serves as caretaker and guardian for the mountain and grants permission to certain spirits coming to the mountain. Poliahu has two attendants assisting her, Lilinoe and Lihau. She is a part of the landscape features with a highly evolved consciousness. Both oral and written native Hawaiian traditional accounts have documented her connection to Mauna a Wākea. I have been present at times when she has shared her concerns about the existing and proposed further desecration on the mountain. She has explicitly remarked that she does not want the existing and any new observatories on this sacred mountain. They are blocking the *piko* on the summit. If she is dislocated due to the new telescope, it might create new problems and affect the weather patterns on the mountain as well as other areas on the island.

Mo'oinanea, *mo'o wahine* and guardian of Lake Waiau, is at times referred to as a *kupua*. She is one such being who is described in several traditional accounts and who has genealogical ties to the Mauna a Wākea as well as to the Flores-Case 'Ohana. Firstly, it is difficult to explain or define who Mo'oinanea is for those who may lack an understanding. The existence of her as a *mo'o wahine* goes beyond anyone's personal belief, cultural attributes, or religious persuasion. We contend that just because other individuals are not able grasp this understanding, do not easily dismiss Mo'oinanea's existence on Mauna a Wākea. Mo'oinanea is a revered and significant figure in both oral and written native Hawaiian traditional accounts that have

documented her connection to Mauna a Wākea. She is able to communicate with individuals who have the cultural sensitivity and 'gift' to see, hear, and interact with her.

There are numerous traditional and family accounts describing the episodes, sightings, and interactions with *mo'o* in these islands of Hawai'i. When I was younger, my Tūtū Wahine Anahiwa would share accounts of a *mo'o wahine* who would be seen basking on the rocks and combing her hair near the family's *kuleana* parcel alongside the Hālawa Stream on the island of O'ahu. In addition, other *kūpuna* have personally shared with me similar family accounts of *mo'o* that were seen on other islands such as Moloka'i, Maui, Kaua'i and Hawai'i Island. They are often known to reside in fresh water tributaries, ponds, coastal areas, forests, and mountain zones. Their presence is not only documented in Hawai'i, but their existence has been documented throughout the ages and by cultures around the world. These benevolent and fully conscious beings exist, and are as much a part of our Earth as humanity. They possess supreme divine intelligence and are extremely advanced. They are protectors of humanity and of the planet and are often closely aligned to the earth's electromagnetic and crystalline energies. These *mo'o* have been on the Earth since the beginning. They are indeed physical. They exist primarily in a higher parallel dimension, but do also bodily exist in our physical world. They do reproduce, and the ones on our planet in the present, were all spawned and birthed on the earth. Likewise, they do have physical life spans and also have their own hierarchy and distinct genealogies.

I have been present at times when Mo'oinanea has shared her personal accounts about herself and her family as well as described the type of cultural traditions our *kūpuna* of old practiced on the Mauna a Wākea. In addition, she has expressed her concerns about the existing observatories and proposed further desecration on the mountain with the new project.

As a *mo'o wahine*, coexisting with humanity on this physical realm while resonating at a higher vibration, Mo'oinanea can transform into a full human form, full *mo'o* (reptile/dragon) form, or part human (top half of her body) and *mo'o* (bottom half) at times. This is due in part because her genealogy includes both *mo'o* ancestry as well as human ancestry. Mo'oinanea has shared with our family her genealogy going back several generations. She is the oldest of five siblings born to 'Elua (father who is from Hilo) and Melemele (mother who is from South O'ahu). In addition, she was born on the summit of Mauna a Wākea and assumed the responsibility as guardian of Lake Waiau from her mother who was the former guardian of this sacred body of water. Assisting Mo'oinanea are her two female *mo'o* attendants, Kīpu'upu'u and Kupukupu as well as others, including spirit attendants. Some serve as guards who watch the whole mountain while her attendants watch the lake when she is gone because there are certain other spirits such as those that might steal something or pranksters that they do not want on the mountain. Mo'oinanea also serves as counselor to Poliahu and assists with some of her problems.

According to Mo'oinanea, when Hawaiians of old travelled up to the summit, they went by Lake Waiau to leave an offering or left an offering at the bottom of mountain. Offerings were made to Poliahu and Mo'oinanea. Offerings often included fish, *kalo*, *mai'a*, *'uala* wrapped in *kī*. Women sometimes gave *lehua* (white, orange, and red were usual colors/if white was not found, they used yellow), *kukui*, *kupukupu*, *māmane*, and young *kī*, wrapped with dried brown *kī* leaves. The flower bundle was usually tied to the top of the food *pū'olo*. These people would collect

snow to see how it was or they used to go up there to get centered. *Kahuna* would also go for their chief to gather water from the lake as an offering for chiefs or places they travel to. First, they would have to state why they wanted to collect this water and their purpose for it. They also needed to state how much water was needed. Then a ti-leaf was put on the lake. If permission was granted, *kī* floats. If not, *kī* sinks. If the winds blow you back, you have to leave mountain immediately. If you lie to her, you would be banished from mountain for a few days. If it was an exchange of water from this same island, ti leaf was not needed. If from another island, then ti leaf was needed. Needed to state where water was from first. She is fine with people putting their *piko* in the lake, but you have to have roots to the mountain.

Mo'oinanea has stated that she and others feel that these developments are blocking their views and the areas they used to occupy. In addition, those who constructed these observatories did not get permission from them to build on their home, nobody said they could. Moreover, it blocks the *piko* (portal) to connect with Ke Akua (the Creator) and 'aumākua. Also, it might change and affect the weather patterns on the mountain and in the surrounding areas below such as Waimea. They wished that the observatories were never there and they don't like the roads either. In regards to people coming up to the mountain, it is not too bad. If they had to choose between observatories vs. people coming up, they would choose the people way over the observatories.

Through communication with Mo'oinanea, she has shared that the existing observatories have created obstructions and hazards for those who reside on Mauna a Wākea. Likewise, the proposed new observatory will adversely impact Mo'oinanea and others who dwell on the summit. The importance of Mauna a Wākea to her is that it's her home and she was born and raised there. She wants to have children up there without any more observatories. For Poliahu, it has impacted 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. They wish to have no other observatories on the mountain for if they continue to build, some spirits might have to move off mountain. Other spirits will not come up there because they had to move. What we do not know is if it will snow anymore if Poliahu is off the mountain and if she is able to make it snow from somewhere else?

Rest assured that we have asked and received permission from those whom we have discussed to share the information provided in this testimony and that these are their thoughts passed on to us to be delivered in this manner to you. **The ancestral *akua* and *kupua* who are connected to Mauna a Wākea will be directly and immediately affected by the proposed TMT project.**

PIKO (PORTAL)

Sacred mountains such as Mauna a Wākea, due to their geological composition and extreme height, are a *piko* (portal) that allows for the transference of energy from one source to another. This understanding is reflected in the traditional Hawaiian concept of the "triple *piko*" of a person. In essence, the *piko* on the summit of the mountain is comparable to the *piko* located on the tops of one's head at the fontanel. This perspective is also described in the Cultural Anchor of the CMP. [an abbreviated description is recopied below, see it in its entirety in Exhibit G-7]

Mauna Kea is "*ka piko o ka moku*," which means "Mauna Kea is the navel of the island." Understanding the word *piko* may give a deeper understanding of why Mauna Kea is the *piko*, or navel, of the island.

In terms of traditional Hawaiian anatomy, three *piko* can be found. The fontanel is the *piko* through which the spirit enters into the body. During infancy, this *piko* is sometimes "fed" to ensure that the *piko* becomes firm against spiritual vulnerability. For this reason, the head is a very sacred part of the anatomy of the Hawai'i native

The second *piko* is the navel. This *piko* is the physical reminder that we descend from a very long line of women. The care of this *piko* ensured two things: the healthy function of the child and the certification that the child is a product of a particular land base.

The final *piko* is the genitalia. The genitalia are the physical instruments that enable human life to continue. The health of all *piko* ensures that the life of the native person will rest on an axis of spirituality, genealogy and progeny.

When we understand the three *piko* of the human anatomy, we may begin to understand how they manifest in Mauna Kea. Mauna Kea as the fontanel requires a pristine environment free of any spiritual obstructions.

It is this *piko* on top of the summit where energies and life forces flow from higher dimensions and the Creator and are then transferred into the Earth. Likewise, the *piko* on top of one's head receives life forces from higher dimensions and the Creator into one's body. On 4 March 2011, a photograph was taken from Waimea by Kehaulani Marshall showing a portal opening above the *piko* of Mauna a Wākea when such an event was occurring. [see photo in Exhibit G-10] However, when the *piko* of the summit is obstructed with the physical excavation of the landscape, asphalt and cement pavement, metal posts implanted in ground, buildings, and construction, it curtails or prevents this flow of energy. Thus, the development on the summit is causing adverse impacts and significant obstructions to the life forces that flow into these islands through this *piko*. Due to the immense size of the proposed TMT project, it will cause substantial, significant, and cumulative adverse impacts upon Mauna a Wākea.

In addition, Mauna a Wākea anchors a very complex multi-dimensional over-fold, and does so through its very conscious geometric grid, complex frequencies, and unique electromagnetic field. The summit is also an area where vortexes of energy occur. Vortexes are swirling eddies of electrical and magnetic energies. They are a function of the gravity and electromagnetic grids. Based upon the natural energy pattern due to the earth's polarity, vortexes generally spin counterclockwise above the equator and clockwise below it. Vortexes distribute energy outward in what is termed electrical vortexes, and inward in what is termed magnetic vortexes. Some function as both. Mauna a Wākea, for example is an inward and outward vortex-portal complex. [see diagram in Exhibit G-11]

However, the electrical substation, power lines, and high voltage current that runs to the top of the summit is interfering and disturbing the electromagnetic fields and vortexes that naturally occur on the mountain. Thus, the development on the summit is causing adverse impacts and significant disturbances to the natural electromagnetic fields and vortexes on

the mountain. Due to the immense size of the proposed TMT project, it will cause substantial, significant, and cumulative adverse impacts upon Mauna a Wākea.

Also, Mauna a Wākea also resonates in harmonic oscillation with Mount Shasta in Oregon, Mount Fuji in Japan, and other specific mountains around the world. [Exhibit G-9]

As a result of this energetic connection between these mountains, these other areas are also impacted by what occurs on Mauna a Wākea. Thus, the development on the summit is causing adverse impacts and significant disturbances to other important mountains and areas. Due to the immense size of the proposed TMT project, it will cause substantial, significant, and cumulative adverse impacts upon Hawai'i, Japan, California, and other noted areas.

NATURAL RESOURCES IMPACTS

If the TMT is constructed on this mountain, it will be the TALLEST building on this island. Are the people of Hawai'i in agreement to have such a structure at the height of 18 stories, twice as high as the Hilo Hawaiian Hotel in Hilo and three times higher than the King Kamehameha Hotel in Kona, sitting on this sacred summit? At over 180 feet, the TMT would considerably surpass the maximum height limits of 90 feet (120 feet for Hilo) for any commercial or resort buildings on this island. Why would we have Hawai'i County zoning codes to restrict the height of buildings to protect the cherished view planes within our island landscape, yet allow the BLNR to shrewdly disregard them when building on this mountain in a conservation district? In addition, the observatory's footprint, support building, parking lot, and area disturbed during construction will adversely impact roughly five acres on this summit. Moreover, there will be substantial grading and excavation involved with the construction of this observatory.

Observatory development on the mountain's upper regions is materially detrimental to the health, safety, and welfare of the general public of Hawai'i as well as to the health of these islands. [see photo in Exhibit G-12] It has been disclosed by ancestral *akua* and *kupua* connected to the mountain that the proposed new TMT project would exceed the mountain's carrying capacity and cause further disharmony that would tip the scales of balance between human's interactions with Mother Earth resulting in further desecration of this natural and sacred landscape. The outcome could result in the mountain under the realm of Wākea to react with a great shaking (earthquake) or other natural incident to restore harmony and balance back to the mountain. Such a natural event, would be extremely detrimental to the health, safety, and welfare of all those residing in these islands of Hawai'i because it will not only be isolated to mountain. Such an event will impact most residents in these islands. We have all witnessed the increases of such natural disasters around the world as well as experienced how earthquakes and tsunamis have previously impacted our islands.

VISUAL IMPACTS

Those who live in the areas of South Kohala will have another eyesore and 'pimple' on the mountain to create an adverse visual impact upon this sacred landscape if the TMT project is approved. [see photo in Exhibit G-12] Furthermore, it will be almost twice as large as any existing observatory and over 18 stories high. The Applicant's argument is that if only 15% of the island's population is visually impacted, then it should be permitted. That reasoning is ridiculous! If the TMT was built on the slopes of Diamond Head and only 15% of O'ahu's population could see it from a particular viewpoint, regardless, it still would create a substantial visual impact. Also, having an aluminum-colored dome will not minimize this impact as alluded to by the Applicant. I can still clearly see the aluminum-colored dome of one of the existing observatories. Our family will have this significant visual impact seen from the front portion of our home, interfering with our customary cultural and religious practices, including but not limited to prayers that are directed towards this sacred mountain.

CONNECTING TO MAUNA

Many people respond to the actual energy of the Earth at sacred mountains and sites. They actually feel the ley line, earth grids or vortex or, in some cases, the history of the area. Others may respond to the harmonic vibration of not only the area, but the name of the area because all words do have a vibrational frequency. Some people don't even need to go to a specific location to find harmony with the vibrational frequency of the location. They can do this by saying the name and picturing the location in their mind. What the energy of a sacred site does to and for a person is also very individualistic.

Our *kūpuna* understood and acknowledged the unseen, but recognized, energy of a site that was in their vicinity. The Earth is considered by many indigenous peoples to be our 'Mother' or 'Grandmother'; always there to care for us, nurture us and teach us when we violate her purity. Kanaka Maoli refer to her as Papahānaumoku (Earth Mother). They are also attuned and capable of feeling many facets of her energy and thus developed a communion with these energies. The frequency of certain areas resonate or harmonize with certain individuals.

Members of the Flores-Case 'Ohana have connected with Mauna a Wākea through divine guidance of Ke Akua (the Creator) during customary cultural and traditional practices conducted on top and below this mountain.

Sages and seers from antiquity have repeatedly remarked that the dimension we see with our physical eyes is not the only dimension of existence. Many other realms exist and within them a variety of beings, spirits, energies and entities. Traditional peoples the world over have spoken of the existence of these presences. Shamanic practitioners communicate with the spirits of animals, ancestors, and the plant world. Psychics, clairvoyants and mediums are able to communicate with entities from 'non-visible' realms. Religious mystics affirm the presence of angels, deities and other heavenly beings. Whatever we choose to call these entities, and however we attempt to explain them, it is certain that something is happening in dimensions other than those perceptible

by our normal senses of sight, hearing, touch, and smell. These presences seem to be especially concentrated at the power places and sacred sites such as Mauna a Wākea.

The ability to communicate with the Earth and those ancestral *akua* and *kupua* connected to it is not just exclusive to Kanaka Maoli or to our ancestors. Everyone has that capacity to do so today.

Martin Gray, an anthropologist and photographer, has journeyed to more than 1,000 holy places in 80 countries for more than 20 years researching and studying sacred geometry and space of sacred sites. Based upon his expansive experience and scholarly knowledge, he further affirms what has been stated in this testimony. [an abbreviated excerpt is recopied below, see it in its entirety in Exhibit G-13]

My own total and unfettered participation in the process of pilgrimage has brought me many wonderful gifts. Besides a quickening of personal spiritual growth, I have had the remarkable experience of receiving numerous communications from a spirit (or angel or deva) of the Earth. I am referring to the capacity of the Earth to communicate directly and conceptually with human beings. For some people this idea may seem incredible. Occasionally, when I discuss the matter, people wonder if I have lost my mind. I respond by saying no, I have not lost but rather gained my mind. I am being literal and precise in saying this because I am indicating that I have gained access to a fuller range of my inherent mental capacities and thereby have re-cognized something that was common knowledge to many cultures of antiquity.

This is the ability to communicate with living, nonhuman entities, of which the Earth is the oldest and wisest. Ancient and traditional cultures throughout the world have spoken of these matters, of seers and shamans communing with the spirits of mountains and springs, rocks and trees, and of receiving teachings from these spirits for the benefit of people.

This ability to commune with spirits and unseen forces of the living earth does not have to be developed, for it already exists. It needs only to be discovered and used. Consider the analogy of a television set receiving a broadcast. The program is being transmitted but cannot be viewed until the television is turned on and tuned in. It is similar with the human mind and the 'broadcast frequencies' of the living Earth. We must turn on a part of our minds that we have not used before in order to more consciously receive the Earth's communications.

The Earth will speak to anyone who is willing and able to listen. Many times, particularly while meditating at the sacred sites, I have received communications from the spirits of the Earth. These communications have come as distinct voices speaking in my mind or as visions of stunning visual clarity. I perceive these words and pictures as being telepathically transmitted into my mind; on no occasion were they the result of my own linear thought process. I was merely participating as a receiver. But these events in no way imply that I am gifted or special. It has happened to me so often only because I have visited so many power places and have come to them with an open heart and mind.

Let me be honest and direct about this matter. The visionary material

communicated to me is supremely relevant to the social and environmental issues of our present times. I see no purpose, and only a great deal of harm, in not admitting the truth regarding the rapidly worsening condition of both natural ecosystems and human institutions. Our planet and our people are beset with many serious problems. We must do something about the situation, and we must do it soon.

In a book of Martin Gray, *Sacred Earth: Places of Peace and Power* (2007), Mauna Kea has the distinction of being one of the few mountains around the world to be selected for inclusion in this book on sacred sites. [Exhibit G-14] Why does it take someone from outside of these islands to recognize the significance and sacredness of this mountain, when those living in Hawai'i have a difficult time seeing that?

In the pursuit of scientific exploration, the proposed TMT project will contribute to the cumulative desecration and destruction of one the most sacred sites on this Earth. In the desire to discover the potential for life in other parts of this universe, some have forgotten the sacredness for all aspects of life on this planet. We are in the time when the understanding of the spiritual universe extends beyond the physical universe.

Everyone is responsible for their own energies and the energies they bring into this sacred space of Mauna a Wākea. All energies that are put out, comes back. All life is energy and we are transmitting it at every moment. Likewise, for every action there is an equal reaction. The Earth, the Universe, and the Cosmos are composed of living conscious energy that consist of geometries, light and electromagnetics. You can acknowledge this energy or not, you can listen to it or not. You can ignore it, or you can know it.

It is important to remember that many peoples, including Kanaka Maoli have a reverential relationship with the living Earth. The cultural perspective of *aloha 'āina*, to have sincere love and respect for the land and nature, is at the heart of Hawaiian traditions. For those who are listening, what is our *'āina* trying to tell us during these times of change?

Mauna a Wākea, an eminent part of these islands, is still sacred.

And, so it is...