

William Freitas Written Direct Testimony

History of Experience

I William Freitas, a practitioner of many Cultural Hawaiian Religious Traditions of the practices of our Hawaiian people that I have engage in and are taught to me by my Kupuna, Uncles' Aunties and my Mother and Hawaiian family's that live these traditions and shared hands on knowledge passed to them from beyond 1778.

I am a Pohaku Kane (stone missionary). My experience started at a young age of 5 years old with my mother as we were picking kukui nuts to make Ina Mona. I found a stone under the kukui leaves in the dirt. My mother said it was a special stone use for food and medicine. Then she chanted with prayers for protection and permission to malama (care for). This special stone which is still in my possession, is the connection to my heritage as a Kanaka Maoli Ko Pae Aina and the journey that directs me to protect my birth right for the future of myself and family.

I have witness many moments as I grew up on the island of Hawaii, of ceremonies done by my mother, Aunties and Uncles, for all different occasions, land blessing, house blessing, casting out bad spirits, calling of winds, rain, sun and protection, asking for good catch when going fishing, placing of offerings, for good production by continued practice for channeling prayers and giving offerings on existing and newly established stone Ahu's (altars) to give the highest respect to the Wakea (creator) of our Akua's (life forms that represent life sustaining elements).

I have been working with Pohaku from age 5 years old til present day. Pohaku is a part of me in many unexpected opportunities and moments in my life.

I was a Licensed Contractor for 16 years until 2008 as a result of Corporate Greed caused a economic down fall, left me no option but to dissolve the business.

I have had many opportunities to build, Ahus, Walls, restore heiau's, fish ponds, Kahua's (foundation) for Ku'ula stones (fishing shrines) foundation for Hale's (thatched building) stone enclosures ect., throughout the Islands. At present time I am building traditional thatched Hale's along with ceremonies as these traditional structures are built. See Exhibits T-3.i 1 to T-3.11 , Pictures letters of acknowledgments by Malia Kipapa, Walter Wong and Reed Flickinger.

Genealogy Interest

I William Freitas is the Grandson of Kahau'aulahilahikeohokalole known as Lahilahi, born 1896, my mothers mom, I was 5 years old when she passed.

This name is a genealogical name, that extends way be on 1778, before the time of Pa'ao's voyage to Hawaii (Hawai'i). Knowledge Given to me by my mother Josephine T. Ahuna, as she was a curator of Hulihe'e Palace in the 1970's, with the late aunty Iolani Luahine of Hula, Chants and knowledge of our ancestor's.

My mother and aunty Iolani Luahine, and the late Kumu Hula of many, Uncle George Naope at one time were Haumana (students) of the late Kumu Hula Tom Hiona, with knowledge of our ancestor's traditions of spiritual connection to Papahānaumoku (mother of life) Mauna O Wakea (father of creation), today known as Mauna Kea.

In the Wao Akua (realm of the deities of water) lives there Daughters, Kahau'ula, Poliahu, Waiau (where Mo'oinanea resides) and Lilinoe, there Son too, Born, Haloa, (deity of Kalo (taro) along with many other deities, this knowledge is a big part of our religious understanding of Kanaka maoli Ko Pae Aina, connection to the creation of our existence, the KUMULIPO (beginning of TIME instilled in chants and prayers, passed down from our ancestors from generation to present time. This is a Vital Necessity of Our spirit for the future of Kanaka Ko Pae Aina to survive by.

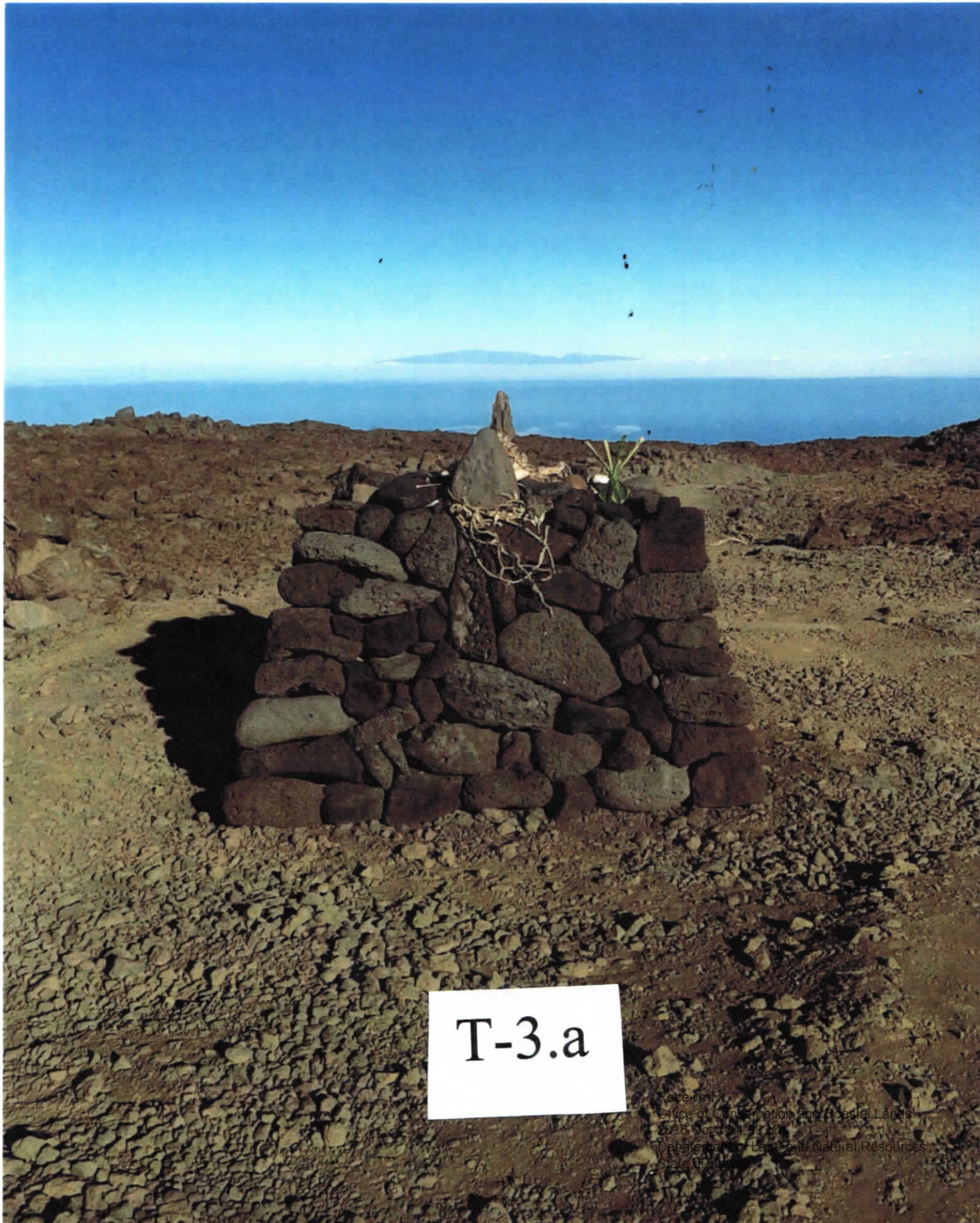
Now today (THIS AREA IS IDENTIFIED AS THE University of Hawaii Science Reserve for Astronomy by the university). Desecration of the Highest Level. Created by the BLNR in 1969

With this knowledge as well as witnessing many spiritual ceremonies by these women and others as I grew, to understand my connection to our kupuna iwi (ancestors) land, ocean, and water that is always acknowledged to our creator. Akua (Gods), Makua Kane I Ka Lani, (father in heaven) Io, (highest), all and more ways we refer to Wakea. Mauna a Wakea (Mauna Kea). To give the highest respect to all our akua's. (All life sustaining elements). For our ability to exist in the middle of the pacific.

My Koko (blood), qualifies me as a descendant beyond 1778. With that, my kuliana is to give this knowledge to my children, grandchildren, and the unborn to help those may find a lineage in my genealogy, so they can do the same. I know that all kanaka mauoli Ko Pae Aina, are all related in one way or another. See PASH law presidents

Protection of Spirituality and places of worship

Hawai'i State Constitution Article 12, Section 7, protection of Native Hawaiians genealogical connections beyond 1778 for traditional customary cultural religious rights, passed in 1978 through Office of Hawaiian Affairs, Identified my nationality as "Native Hawaiian", by an act of the United States Congress in 1920. Hawaiian Home Commission. Later amended to Department of Hawaiian Homes Lands after US Admissions Act of Statehood 1959.



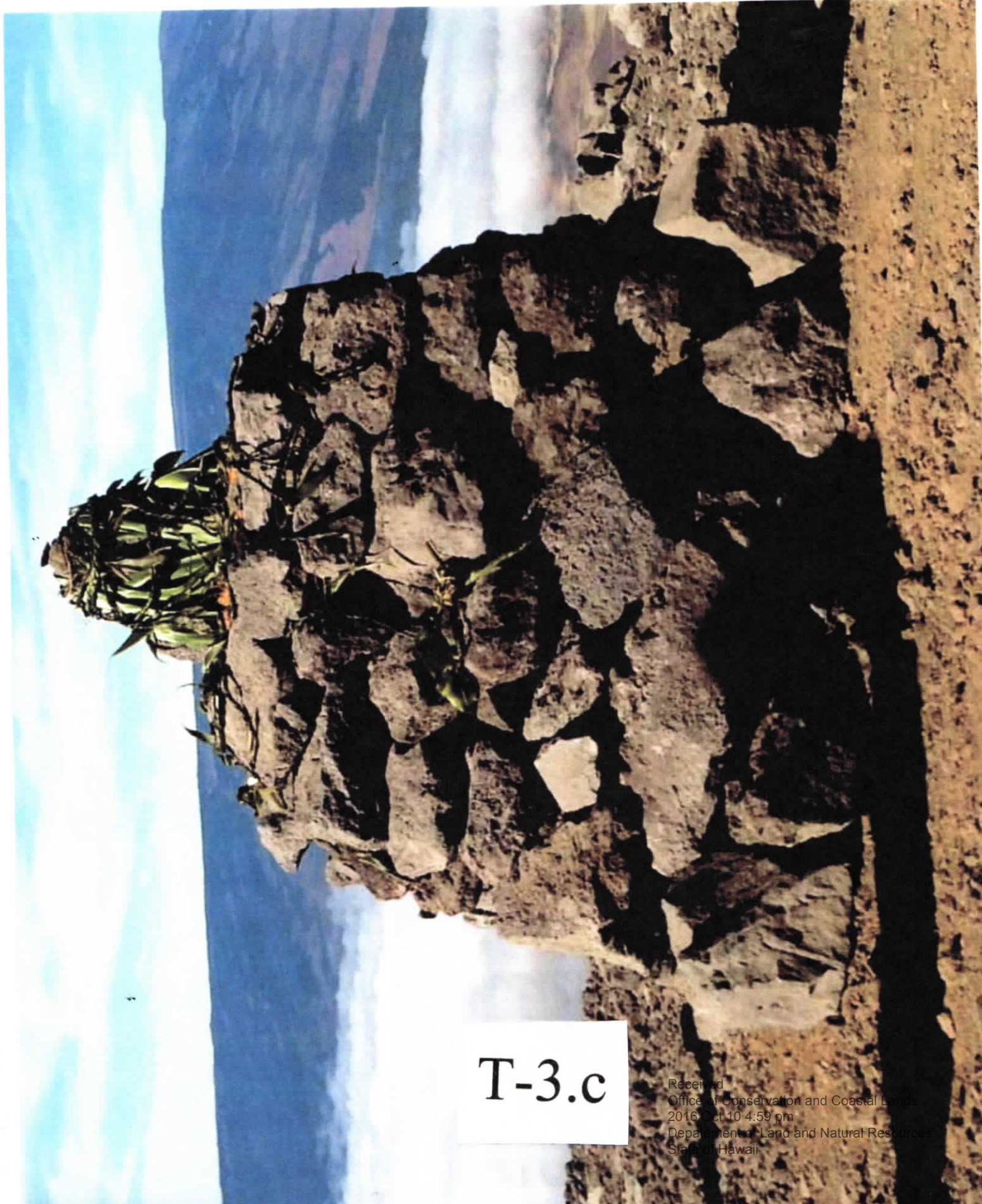
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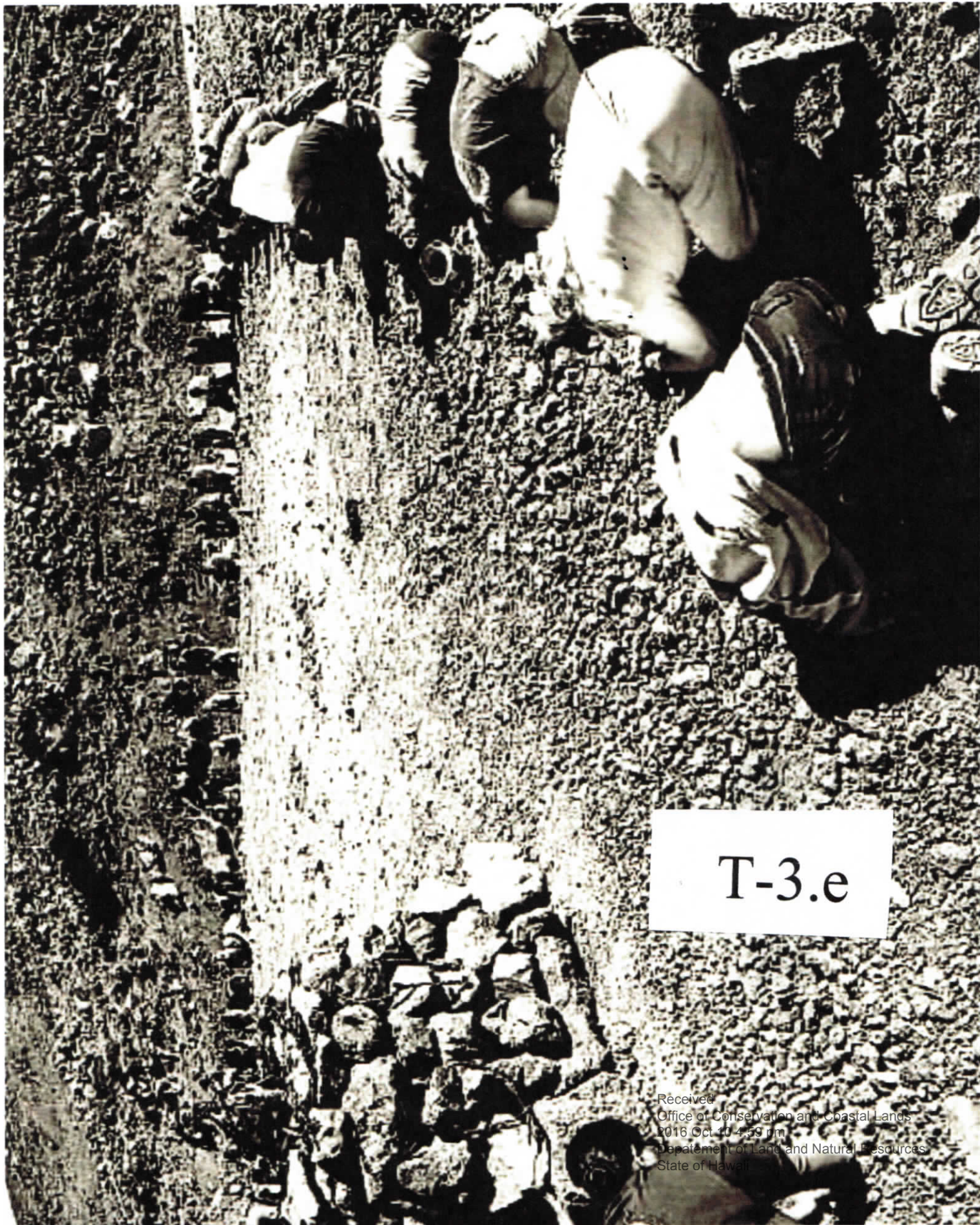
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These United States of America Acts of Congress, and resolutions that acknowledges in apology bill of 1993 signed by United States, President Bill Clinton. Protects, by Hawaii State Law, Supported by United States of America Constitution 1st Amendment, Freedom of Speech and religion, imposes unto me protection, of my spiritual and religious rights. Support by United States President Barrack Obama signed resolution in 2012 to United Nation Declaration of religious Indigenous peoples. See UNDRIP.

Acknowledgement of these rules by office of Mauna Kea management, Comprehensive Plan, is to protect my birth right as a Native Hawaiian Practitioner with genealogical connection beyond 1778 under these statutes by law.

This efforts by the BLNR, UH,OMK to assist TMT or TIO in pursuit of developing a Telescope bigger than any in Hawai'i.

My Spiritual, religious, cultural and traditional value's will be directly impacted with irreparable damage by this proposed development.

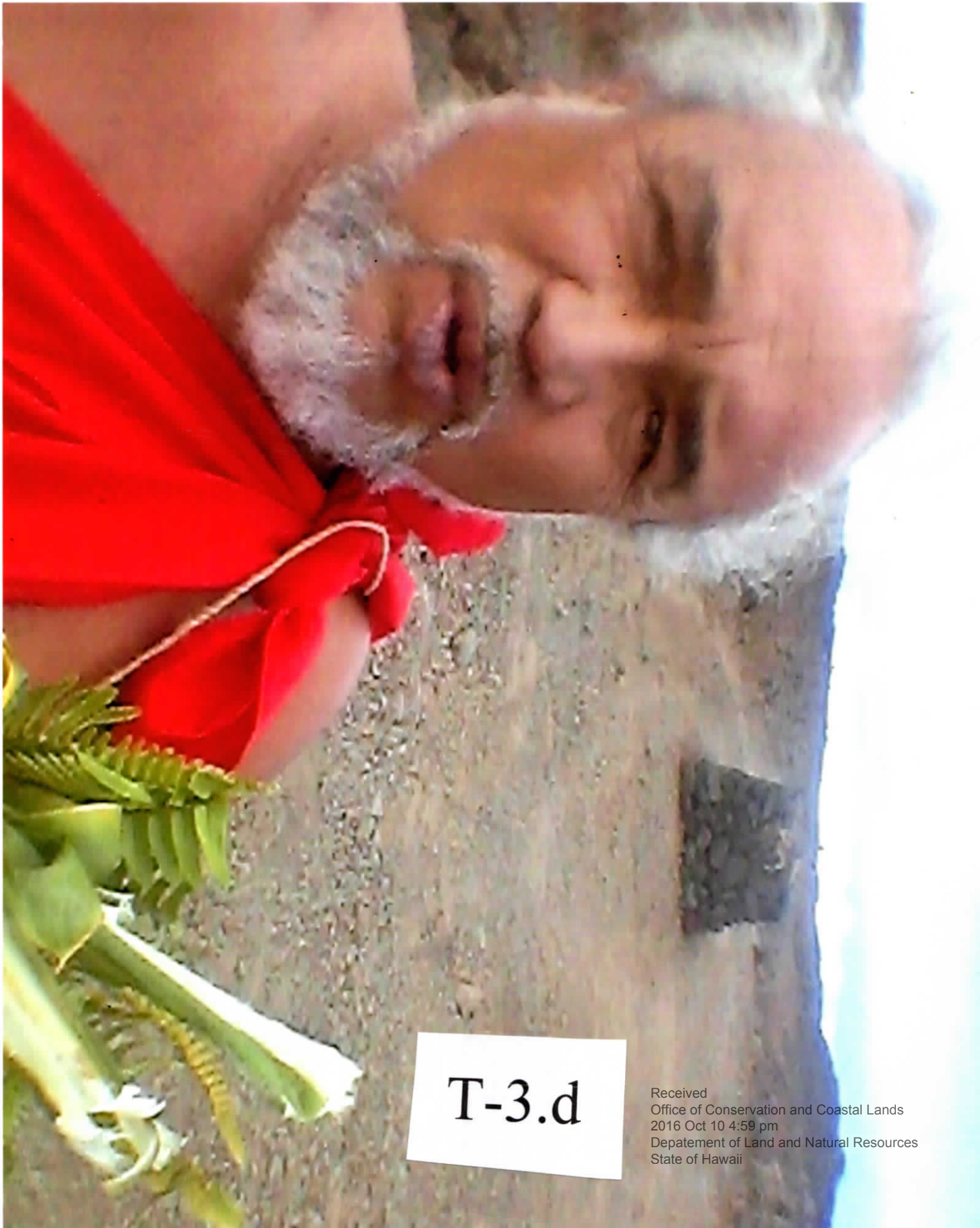
I have already suffered physical and physiological and spiritual damage by the belligerent judicial process of what has been put upon me as well as others by these agencies mentioned above, whereas the horse was put before the carriages in ruling by the Hawaii Supreme Court in December of 2015 not allowing a proper due process of law. Application process was illegal, Hawaii Supreme Court ruled and ordered a remand for application.

During the continuance vigil, and spiritual stand with none aggressive action against these agencies for protection of my rights, I exercised my traditional cultural religious spiritual practice by establishing Two AHU's (stone alters), for prayers and offerings in efforts to protect from further desecration to the proposed site of development, along with others on June 22, 2015 AHU KU KIA'I MAUNA KE KAHU Stones of kanaloa (deity of the ocean) located on bulldozed access road to proposed building site, and June 23, 2015 AHU KU KIA'I MAUNA KU LUA dedicated and consecrated with spiritual waters and products. See Exhibit T-3.a and T-3.b

On June 24, 2015 under extreme physiological duress with continued pressure put upon the Ku kia'I Mauna (protectors of the mauna) by the DLNR Officers, TMT inc. along with Goodfellow inc. OMK, Hawaii County Police and Support by Governor Ige's Administration,

AHU KAUAOKO had been established dedicated and consecrated with spiritual waters and products, between mile marker 3 and 3.5 on the east side of Mauna kea access road. See Exhibit T-3.c,T-3.d, and T-3.e

Office of Mauna Kea Management on or about August 25, 2015 "DESERCRATED" a spiritual place of worship of none aggressive Native Hawaiian in vigil. See reported incident by big island new, Tribune Harold news paper August 26, 2015, and You Tube (bulldozed Ahu built by Protectors)



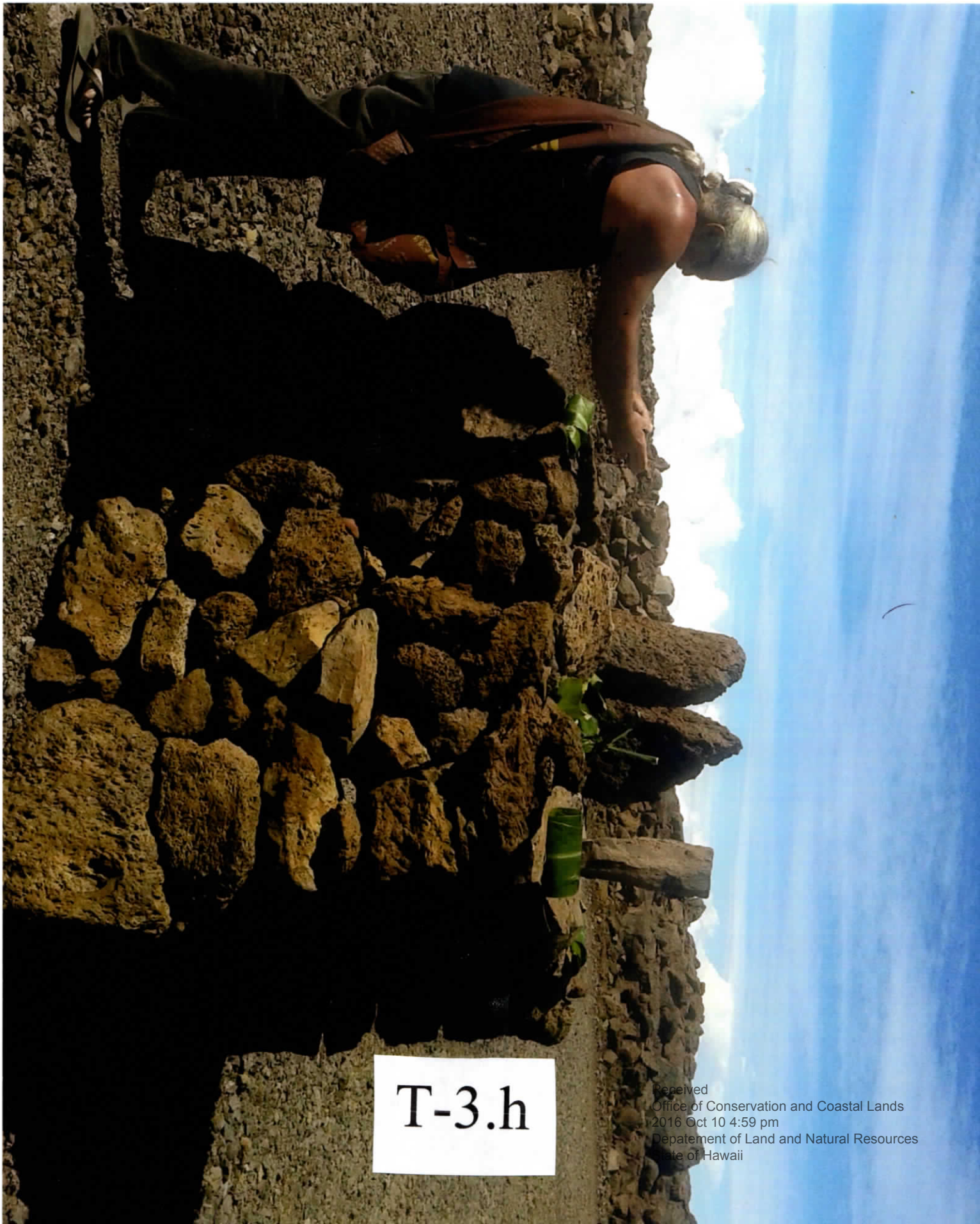
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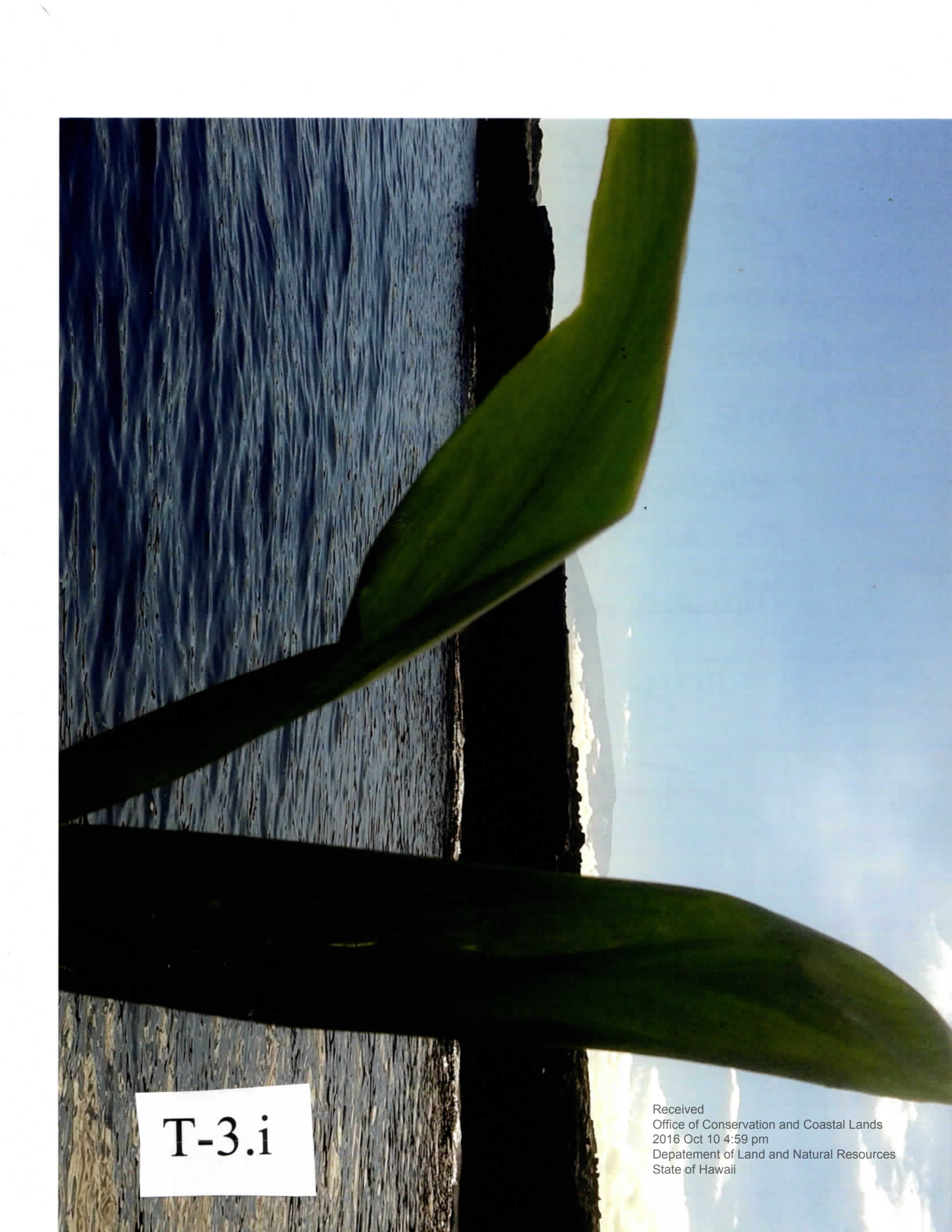
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I continue to exercise my traditional customary cultural religious rights taught to me by my kupuna as well as others. My family relies on these areas for spiritual worship. See Exhibits T-3.f, T-3.g, T-3.h

I have knowledge my family being arrested, accused of shooting telescopes, accused of abusing visitor center, ridiculed, threatened, pushed, hit and run by vehicles by security of TMT. "All these incidents have a reported record."

I have been informed by Rangers of OMK, news papers, You Tube, and social media, of our Sacred areas of Worship are being threatened, and abused.

I have direct knowledge of desecration of our Native Hawaiian establishments of areas of Worship, with laws that protect our right under 711-1107 HRS.

I will exercise these right of laws to protect traditional customary cultural religious practices for the future of our children, and to strengthen these rights to protect Native Hawaiian Spiritual Values that encompasses water, land, ocean and sustainability without damaging these fragile resources given to us by a power greater than MAN.

Responsibility of Spirit

Agency's that are mentioned in this testimony, continue to desecrate conservation lands, BLNR, University of Hawaii, OMK, TMT International and Governor Ige are a threat to myself and the rights that protect me, and others of the natural resources that sustain life.

Conservation lands, should not be govern by agencies for economic growth, evidence of these rezoned land use areas have shown Substantial Adverse Impact of a fragile ecosystem of life forms and resources such as water that is vital to myself and others should not be decided by scientific belligerents.

These agencies are responsible for my spirit. DLNR, BLNR, OMK, UH, TIO, TMT, County of Hawaii Police Enforcement, Hawaii State Attorney General, Governor Ige, Supreme Court, United State Government, and all political parties.

These agencies are governed by Hawaii State and U.S. laws, implemented rules that directly relates to political issues, such as jurisdiction of the Kingdom of Hawaii.

UH Law School William S. Richardson School of Law. Professor Williamson Chang quotas. The Kingdom still exist, International Laws supersedes U.S. laws.

U.S. is illegally occupying Hawaii, which make Hawaii State laws supported by U.S. illegal as well. U.S. lacks legal proper due process of international law to acquire the Kingdom of Hawaii, by joint resolution (known as the Newlands resolution) U.S. Congress has records of this illegal act in 1898.

The State of Hawaii and the U.S. are exercising laws with no legal jurisdiction to my birth right and genealogical, aboriginal, indigenous Native Hawaiian right to this land as a kanaka maoli to the Kingdom of Hawaii recognized by treaty of the U.S. and Great Britain in 1844 along with 140 countries signed treaties of acknowledgment to a nation of neutrality.

I William Freitas enter into this contest case hearing under threat, duress and coercion by acts of these agencies mentioned above, to stand in righteousness, truth and loyalty to my love of this land and people of native inhabitation beyond 1778 for the future of our keiki to be heard. Ua Mau Ke ea o Ka Aina I Kāpono Amāu!

Accumulative Irreparable Impact .

Eight criteria of Comprehensive Management Plan, cannot be met by all these agencies and has not been met since 1964 when Governor Burns first approved UH a 65 year lease without considering the adversities that is impacting our environment today.

The accumulative environmental contamination of chemicals and changes to a spiritual place of worship is rapidly increasing. No scientist can say that there is a minimal amount of adverse impact, when tons of mercury and other toxic chemicals has already leached into our water aquifer for 48 years from 1968 when the first telescope was built on our Pu'u Poliahu and to the present day, has not been put back in its natural state.

That is just one example that reinforces the impact of accumulative damage to Mauna Kea for 48 years with the validity of our traditional customary cultural religious rights being threatened by none Native Hawaiian political agents for economic profit. With consistent substantial desecration of conservation lands political by officers that are still directly involve to present day. See Doc. 295 Disclosure of Stanly Roehrig

With this knowledge that is a public record, illustrates the belligerent actions of the agencies that are irresponsible to be in control of our sacred mountain and the lease of Mauna Kea Conservation Lands. Therefore imposes a tremendous amount of substantial adverse impact on environmental, spiritual cultural religious practices of our Native Hawaiian Descendants of now, as well as the future.

Our Wao Akua (spirits of water) dwell in highest, now today accumulative disrespect, as well as accumulative irreparable damage to our spiritual being of my self, and kupuna who have passed and present of all who have the same understanding of spiritual respect of life sustaining elements given to all by a power greater than man.

The future of all things mentioned in this testimony is not to be taken lightly or make little of the amount of damage so far, but more importantly, how much more accumulative damage and desecration will be impacting my spiritual, religious, environment sustainable needs for the future of my family as well as others.

The evidence of irresponsible management of accumulative neglect to my spiritual and sustainable future for my family and others, of our area of spirituality and sacrilegious practices, established Ahu's of worship to channel prayer up to the heavens must not be touched. It is a large part of my spirit as well as others,

In conclusion, my rights of law under threat, duress, and coercion, I testified that my spirit is protecting my traditional customary cultural religious life style of my genealogical connection to my kupuna beyond 1778, in my testimony.

My kupuna guides me through my na'au (spiritual intakes) to stand in truth and aloha to the accumulative corruption of the U.S. International and Hawaii State agencies and corporations that imposes there will upon me and my future as well as other, to "protect" the rights of our Native Hawaiian, religious cultural traditions to the day I enter into the next level of life.

The Hawaii State, U.S. and International corruption is the adversaries in this proposed development.

The application for proposed development is void and denied and not permitted by this testimony implemented by the laws that protect rights of the aboriginal indigenous peoples of this land for kanaka maoli.

Mahalo nui loa Kakou, Aloha niu loa I loko ka pu'u wai, amauma, amauma ua noa, a pau.

Ahu's Remain until such time. Protected by Hawaii State Constitution Article 12, section 7. Hawaii Revised Statute 7-110-711. Law of desecration U.S. Constitution 1st Amendment. Freedom of Speech and UNDRIP signed support of Executive Chief President Barrack Obama.

Reed Flickinger

P.O. Box 95 • Kealahou, Hawaii 96750 • Phone: 808 896-3626 (cell) • E-Mail: reedkona@yahoo.com

Aloha Mr. Freitas,

This letter is to confirm your participation in reconstruction of the ku'ula, or fish shrine, at the La'aloa Historical Preserve Area in North Kona for the County of Hawaii Department of Parks and Recreation. I was, at the time, employed by the county under contract to handle special projects within the P&R department, among which was restoration of the ku'ula.

The reconstruction was done in accordance with the Hawaii Department of Land and Natural Resources Historic Preservation Division and with the assistance and kukua of the Kipapa Ohana, a volunteer organization that includes lineal descendants of the area.

You were a critical component of this restoration work, guiding volunteers in proper reconstruction techniques and oversaw all aspects of stone setting, which used materials on site, gathered using traditional methods and transport techniques to construct the platform and set the original historic ku'ula stone. Your efforts and that of those of the other workers were entirely voluntary, and though a representative of the county was present, the county played no direct role in the construction itself.

This work assisted the county in moving forward with site restoration of the La'aloa area as required by the state.

It was your knowledge and expertise of traditional stonemasonry that made this project possible, as the county would not have been able to accomplish the same results with its own resources.

Thank you,



Reed Flickinger

Sept. 30, 2016

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State of Hawaii

boisterous laughing of any type during "hapai pohaku", for it was forbidden under the watchful eye of the "kahuna" (priest).

Over a period of three and half years, Mr. Freitas "unko Billy", faithfully attended the workshops to ensure that future generations of "kanaka maoli" would be equipped with the skills to carry on the spiritual practice of "hapai pohaku" as was done in ancient times.

It has been my privilege to "hapai pohaku" alongside with Mr. Freitas throughout this event, as well as having been able to see how mountains can be moved one stone at a time. Ha he hu.....

To whom it may Concern,

I Walter K. Wong, am willingly providing this written document in testimony of William Freitas who participated in a significant cultural religious practice involving the restoration of the Pu'u Kohola, and Mailekini Heiau, at Kawaihae, on the island of Hawaii.

On October 15, 2006, a substantial earthquake measuring 6.7 magnitude shook the big island of Hawaii. As a result, the Heiau at Kawaihae, specifically Pu'u Kohola, and Mailekini suffered significant damage. With the resources provided by the National Park Service, funding was issued to repair/restore these historic features. A crew of professional Hawaiian Stone Masons, "pohaku kane" were organized to take on the task of culturally restoring these temples of Kamehameha I.

AS the lead stone mason/work supervisor, I was in charge of organizing and directing daily as well as monthly workshops of which involved many hours of carefully lifting stones and setting/placing them back to its original wall formation. This technique of dry setting, required much skill and even more patience as no bonding agent was used.

Another important component of this restoration required spiritual guidance. Following strict protocols involving "pule" (prayers), the crew along many volunteers managed to completely restore the temples to safe features of worship.

It is here that William Freitas offered his kokua along with his expertise in assisting with this monumental task of "hapai pohaku", the carrying of the stones.

Mr. Freitas or as everyone called him "unko Billy", was never short of sharing his strength along with his "mana'o" as he taught by example the spiritual side of working with the "pohaku" (stones). In relation to the "mana" (spiritual energy) of our ancestors, "unko Billy" echoed, one must continuously be mindful of the spiritual aspect of "hapai pohaku" (lifting of the stones). His calm and humble demeanor radiated a pure sense of "aloha" as he demonstrated the following of the "kapu", requiring silence of speech as well as refraining from loud and

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Malia Kipapa
74-5096 Haleolono Street
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October 5, 2016

RE: Letter of Reference for Billy Freitas Cultural Resource Specialist and Practitioner

To whom this may concern:

Aloha mai, my name is Malia Kipapa and I am one of two lead representatives of the Kipapa 'Ohana and I write this letter in reference to validating Billy Freitas and his vital involvement with cultural sites and restoration. We the Kipapa 'Ohana as well as the North Kona community had the privilege of working with Billy Freitas in the restoration and reinstallation planning of our 'Ohana pōhaku Ku'ula from February 2015-March 2015 and we continue to work with Billy and utilize him as a resource with other restoration work at Kipapa Park, in Pāhoehoe, North Kona.

Billy's role in the restoration work of our 'ohana Ku'ula was the Kuhikuhipu' uone or rock builder of the platform for this project. He provided professional and cultural consultation delivery and volunteered his time to provide this valuable support, which helped our 'ohana and Hawai'i County to resume compliance with State Laws in the restoration and preservation of our historical and cultural sites. Without the support and expertise from Mr. Freitas, our 'Ohana and Hawai'i County would not have been able to execute this project in the timely fashion in which we were able too.

In closing I write this letter on behalf of the Kipapa 'Ohana and through our Friends of the Park MOU with the County of Hawai'i, I write this letter as a formal letter of support for Billy Freitas. I have worked with Billy Freitas directly and I can attest to his integrity and valuable cultural experience from his work conducting cultural restoration and protocols that are sensitive and valid from a Native Hawaiian perspective. We continue to work alongside with Mr. Freitas in the maintenance work with our 'ohana sites and we continue to maintain our relationship and ties with him to utilize him as a consultant for other activities and projects related to Kipapa Park in Pāhoehoe.

With high Regards,



Malia L. Kipapa

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T-3.j


T-3.j1

Kū'ula (a fisherman's god stone)

Pāhoehoe Ahupua'a
(SIHP Site 21220)


Fishing (*lawai'a*) was an important occupation of ancient Hawai'i. Numerous techniques were developed for catching fish, and the area fronting La'aloa was noted for its abundant fish. Whether fishing along the shore, or many miles out to sea, Hawaiians called upon deities to ensure success and a safe journey. Stones called *kū'ula* were believed to be imbued with the spirit of a fisherman's god, and it was customary to place the first caught fish on the *kahuna* (platform) of the *kū'ula*.

The original location of this *kū'ula* has been lost as a result of natural and man-made changes to the land, but elder, former residents of La'aloa remembered this stone as being a *kū'ula* that their grandparents called upon and placed offerings before. Indeed, it has been observed that when this *kū'ula* is set in the right position, facing the ocean, the numbers and variety of fishes increase in the bay. Oral history information suggests that this *kū'ula* may have been named *Hāne*.




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