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1	APPEARANCES: 2		4
2 3	JUDGE RIKI MAY AMANO, Hearings Officer	08 58 1	HEARINGS OFFICER AMANO: May I ask for
	WILLIAM WYNHOFF, Deputy Attorney General	08 58 2	
4	STAFF: MICHAEL CAIN, Planner	08 58 3	MR. MANAUT: Good morning, Your Honor, Joh
5	JOHN PETE MANAUT, ESQ.	08 58 4	
6	IAN SANDISON, ESQ.	08 58 5	University of Hawai'i.
7	Attorneys for University of Hawal'i	08 58 6	HEARINGS OFFICER AMANO: Good morning.
8	ROSS SHINYAMA, ESQ. Attorneys For TMT International Observatory, LLC	08 58 7	MS. ALULI: Good morning, Your Honor,
9		08 58 8	Yuklin Aluli appearing on behalf of KAHEA.
	LINCOLN S.T. ASHIDA, ESQ. For PUEO	08 58 9	HEARINGS OFFICER AMANO: Good morning, I
10	YUKLIN ALULI, ESQ.	08 58 10	Aluli,
11	Attorney for KAHEA	08 58 11	
12	LANNY SINKIN	08 58 12	MR. SHINYAMA: Good morning, Your Honor,
13	Temple of Lono	08 58 13	Ross Shinyama for TMT International Observatory.
14	PUALANI CASE Flores-Case Ohana		HEARINGS OFFICER AMANO: Good morning, I
		08 58 14	Shinyama.
15	KEALOA PISCIOTTA, Mauna Kea Anaina Hou	08 58 15	MR. ASHIDA: Good morning, Your Honor,
16	PRO SE	08 59 16	Lincoln Ashida representing Perpetuating Unique
17	DEBORAH WARD	08 59 17	Educational Opportunities.
	CLARENCE CHING	08:59 18	HEARINGS OFFICER AMANO: Thank you. Goo
	MEHANA KIHOI JOSEPH CAMARA	08.59 19	morning, Mr. Ashida.
19		08 59 20	MR. CHING: Good morning, Your Honor,
	DWIGHT J. VICENTE	08 59 21	Clarence Kukauakahi Ching.
20	CINDY FREITAS WILLIAM FREITAS		
20	CINDY FREITAS	08 59 22	HEARINGS OFFICER AMANO: Good morning, N
20 21 22	CINDY FREITAS WILLIAM FREITAS HARRY FERGERSTROM ALSO PRESENT:	08 59 23	HEARINGS OFFICER AMANO: Good morning, M Ching,
20 21 22 23	CINDY FREITAS WILLIAM FREITAS HARRY FERGERSTROM	08 59 23 08:59 24	
20 21 22	CINDY FREITAS WILLIAM FREITAS HARRY FERGERSTROM ALSO PRESENT:	08 59 23	Ching,

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01:32 1	the data or selecting the individuals who provide you	01:35 1	there was no reference contained in the Kumulipo
01:32 2	with that data, correct?	01:35 2	regarding Mauna Loa or any of its attributes.
01:32 3	A Right. And there's a real disclosure of	01:35 3	And I have advised Ms. Kanahele that she
01:32 4	limitations within every peer-review study ever	01:35 4	has the opportunity to present her information orally
01:32 5	published.	01:35 5	for ten minutes.
01:32 6	Q Understood.	01:35 6	HEARINGS OFFICER AMANO: Thank you. And
01:32 7	And another bias is called an observer	01:35 7	just so we don't confuse anybody, when you say you're
01:32 8	bias, is that correct?	01:35 8	offering her as rebuttal witness, she's not really a
01:32 9	A Yes.	01:35 9	true rebuttal witness, but she was offered as a
01:32 10	Q That bias is just taking a look at any	01:35 10	witness and includes all this testimony which is
01:32 11	potential biases the observer or the person conducted	01:35 11	MS. ALULI: Controverts Dr. Coleman's
01:32 12	•	01:35 12	testimony that he was crossed on.
01:32 13		01:35 13	HEARINGS OFFICER AMANO: Thank you.
01:32 14	Q And as you testified earlier, your research	01:35 14	MS. ALULI: I guess she isn't a true
01:32 15		01:35 15	rebuttal witness but
01:33 16		01:35 16	HEARINGS OFFICER AMANO: It's okay, I
01:33 17	A Correct.	01:35 17	understand what she is offered for. I see that the
01:33 18	Q And so it is still going through this	01:36 18	Kumulipo is mentioned in her written direct
01:33 19		01:36 19	testimony.
01:33 20		01:36 20	MS. ALULI: Yes, Your Honor.
01:33 21		01:36 21	HEARINGS OFFICER AMANO: Very good.
01:33 22		01:36 22	Thank you for your patience. I'm sorry we
01:33 23		01:36 23	kept you waiting.
01:33 24		01:36 24	May we ask you for your name, please?
01:33 25		01:36 25	THE WITNESS: Yes, my name is Kuulei
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01:33 1		01:36 1	140 Kanahele.
01:33 1 01:33 2	HEARINGS OFFICER AMANO: Dr. Taulii, thank	01:36 1 01:36 2	140 Kanahele.
	HEARINGS OFFICER AMANO: Dr. Taulii, thank you very much.		140 Kanahele. HEARINGS OFFICER AMANO: Thank you. And
01:33 2	HEARINGS OFFICER AMANO: Dr. Taulii, thank you very much. Is the next witness going to be KAHEA's	01:36 2	140 Kanahele.
01:33 2 01:33 3	HEARINGS OFFICER AMANO: Dr. Taulii, thank you very much. Is the next witness going to be KAHEA's	01:36 2 01:36 3	140 Kanahele. HEARINGS OFFICER AMANO: Thank you. And Ms. Kanahele excuse me may I ask you to take
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01:36 1	begin cross-examination.	01:39 1	So Mauna Kea is born of the gods Wakea and
01:37 2	All right, please go forward.	01:39 2	Papa. Now, Kauikeaouli, Kamehameha III genealogy
3	KUULEI KANAHELE	01:39 3	chant is the confirmation that Mauna Kea is sacred in
4	Was called as a witness by and on behalf of KAHEA,	01:40 4	the Hawaiian mind. Mauna Kea is born of the gods,
5	was sworn to tell the truth, was examined and	01:40 5	and it's the same gods who will later be the
6	testified as follows:	01:40 6	progenitor of the Hawaiian race.
7	DIRECT EXAMINATION	01:40 7	From this stems our belief, the Hawaiian
01:37 8	THE WITNESS: Aloha kakou. My name again	01:40 8	belief that Mauna Kea is our ancestor to the Hawaiian
01:37 9	is Kuulei Kanahele. My family is from Kahakuloa and	01:40 9	people. We all come from the same people, Wakea and
01:37 10	Honolua on the Island of Maui.	01:40 10	Papa. Now, the sacredness of Mauna Kea does not lie
01:37 11	As mentioned in my introduction, I am the	01:40 11	only in the fact that Mauna Kea is descendent from
01:37 12	lead researcher for Papahulihonua, or earth science,	01:40 12	these gods Papa and Wakea. Mauna Kea summit touches
01:37 13	for the Edith Kanakaole Foundation, and part of my	01:40 13	the atmosphere and stands in the wao akua, which
01:37 14	duties as the lead researcher is to try to understand	01:40 14	we've heard before. The wao akua is the realm of our
01:37 15	our chants that was passed down through the	01:40 15	gods.
01:37 16	generation, and by understanding these chants is	01:40 16	And I wanted to take a minute to talk about
01:37 17	because the chants are documents of centuries of	01:40 17	gods, because that word has been thrown around a lot.
01:37 18	observation, environmental observation. And chants	01:40 18	In my practice, our Hawaiian gods are not invisible
01:37 19	are a way to record and transmit all of this	01:40 19	beings that live in the heavens. When we say gods,
01:37 20	knowledge of our kupuna to us today.	01:40 20	we're talking about actual, physical elements that
01:37 21	Our job today is to be able to understand	01:40 21	give us life. Water is a God, the sun is a God, the
01:37 22	these chants and use it so that we know the proper	01:40 22	ocean is a God, snow is a God and mist is God,
01:38 23	and correct way to live in these islands.	01:41 23	because these are all elements that give us life here
01:38 24	I have presented my findings and my	01:41 24	on earth.
01:38 25	interpretations of these chants, locally, nationally	01:41 25	So the summit of Mauna Kea is wao akua,
	McMANUS COURT REPORTERS 808-239-6148		McMANUS COURT REPORTERS 808-239-6148
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01:38 1	and internationally. Most recently to GoogleX and	01:41 1	place where gods reside, where water, snow and mists
01:38 2	the Hokulea Malama Honua Worldwide Voyage as well as	01:41 2	are found, and the wao akua is up there, far removed
01:38 3 01:38 4	at the IUCN, the 2016 IUCN World Conservation Congress,	01:41 3	from the wao kanaka where humans can reside. And
01:38 5		01:41 4	this separation of the wao akua and the wao kanaka
01:38 6	And so my testimony says, begins with the	01:41 5	that keeps our elements pristine. Our ancestors
01:38 7	reason why we believe Mauna Kea is sacred. And in 1813 Kamehameha III, who's named Kauikeaoli was born,	01:41 6	designated the summit of any mountain, but especially
01:38 8	and to honor this occasion, a chant was composed to	01:41 7	the summit of Mauna Kea as sacred, and limited access
01:38 9	highlight his lineage. Hawaiian royal lineage begins	01:41 8	to a select few, and these select few were able to
01:38 10		01:41 9	access the summit only for specific reason and for
01:38 10	with the creation of the world, and such is the case in Kamehameha III's birth chant.	01:41 10 01:41 11	specific length of time. It wasn't a permanent
01:38 12			settlement up there.
	Now, in this chant night is horn first and	01.44 19	Now Mauna Kaala kala in hudustanu su tha
	Now, in this chant night is born first, and this is because in the Hawaiian world view night is	01:41 12	Now, Mauna Kea's role in hydrology or the
01:39 13	this is because in the Hawaiian world view night is	01:41 13	water cycles. We believe in our chants that Mauna
	this is because in the Hawaiian world view night is an important component for growth and gestation	01:41 13 01:42 14	water cycles. We believe in our chants that Mauna Kea is responsible for gathering, storing and
01:39 13 01:39 14 01:39 15	this is because in the Hawaiian world view night is an important component for growth and gestation similar to the womb. Now, out of this darkness is	01:41 13 01:42 14 01:42 15	water cycles. We believe in our chants that Mauna Kea is responsible for gathering, storing and distributing water on Hawaii Island. As mentioned in
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01:42 1	kapu. The forest and the aquifer are pahu wai, water	01:45 1	enacted laws to protect the natural environment.
01:42 2		01:45 2	Now, typically, modern society takes a
01:42 3		01:45 3	reactive approach to protecting resources. Once an
01:43 4	in the newspapers that says scientist found water up	01:45 4	ecosystem is damaged, efforts are concentrated on
01:43 5	on Mauna Kea. The UH geochemist says that they	01:45 5	saving it. We save the forest by reforestation. We
01:43 6	drilled at Pohakuloa, they found water.	01:46 6	save endangered animals by raising them in captivity.
01:43 7	Well, we could have told you from the	01:46 7	We need to follow the example of our traditional
01:43 8	Kumulipo that we already knew this. We don't need	01:46 8	Hawaiian societies and not try to save things. We
01:43 9	geochemists. We don't need scientists to tell us our	01:46 9	need to not damage an ecosystem in the first place by
01:43 10	mountain has water, because Kumulipo tells us our	01:46 10	keeping it in its pristine and natural state. We
01:43 11	mountain has water. We call it pahu wai. The	01:46 11	need to stop further building on Mauna Kea before
01:43 12	geochemists call it a water container, same words.	01:46 12	damage is done to our mountain, and the water
01:43 13	But we used ours hundreds of years ago. They	01:46 13	supplying capabilities is irreversible. Thank you.
01:43 14	discovered theirs two years ago.	01:46 14	HEARINGS OFFICER AMANO: Thank you, Ms.
01:43 15	Another chant, E o Mauna Kea, describes	01:46 15	Kanahele. Ms. Ward.
01:43 16	Mauna Kea's role in gathering clouds to recharge the	01:46 16	CROSS-EXAMINATION
01:43 17	aquifer. And the English of the chant goes like	01:46 17	BY MS. WARD:
01:43 18	this: Mauna Kea, our ancestor, pointing to the sun	01:46 18	Q Good afternoon.
01:43 19	in the atmosphere, Mauna Kea is our diety that	01:46 19	A Alohà.
01:43 20	pierces through the clouds, all different kinds of	01:46 20	Q My name is Deborah Ward. Thank you so much
01:44 21	clouds, yellow clouds, dark clouds, swollen clouds,	01:46 21	for taking time to see us today.
01:44 22	and these clouds gather in the presence of the	01:46 22	My questions are on my computer. I'm not
01:44 23	mountain and transported by the winds that blows over	01:46 23	used to this.
01:44 24	from Kumukahi, which is in the east, and these winds	01:46 24	You state in your testimony that you work
01:44 25	transport the clouds to quench the islands.	01:46 25	within the University system to interpret traditional
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01:44 1	The chant further goes on to name specific water akua, which is Poli'ahu, Lilinoe, Waiau and	01:47 1	Hawalian chants, to understand land use and its
01:44 2	Kalauakolea. As I stated earlier, these are not just	01:47 2	connection to traditional Hawaiian culture. Is that
01:44 3	invisible beings that we call upon. Poli'ahu is our	01:47 3	correct?
01:44 5	snow, Lilinoe is the mists, Waiau is our lake, and		A Well, I work with the Edith Kanakaole
01:44 6	Kalauakolea is fog drip.		Foundation to understand chant, and on the side I
01:44 7	So the gods still live there. Mauna Kea	01:47 6	work at Hawaii Community College where I use part of
01:44 8	summit is still a wao akua where these gods reside,	01:47 7	the information that I get from EKF to teach my
01:44 9	Mauna Kea draws these clouds of the summit, and	01:47 8 01:47 9	students.
01:44 10	precipitation from these clouds of the summit, and	01:47 5	Q What do you teach?
01:45 11	snow, mist, and fog drip feed into the lake, feed	01:47 10	 A I teach Hawaiian language. Q I see in your CV that you taught some other
01:45 12	into the aquifer, and quench the thirst of our	01:47 12	Q I see in your CV that you taught some other things as well, including what?
01:45 13	islands.	01:47 12	A I teach Hawaiian plants, occasionally I
01:45 14	So this chant, like countless others,	01:47 13	teach Hawaiian spirituality and Hawaiian piko, which
01:45 15	speaks of the water cycle and the role Mauna Kea	01:47 15	is a wahi pana class or place-based class,
01:45 16	plays in it.	01:47 16	Q Thank you.
01:45 17	So in conclusion, through chant we know	01:47 10	So were chants a traditional form of
01:45 18	that our ancestors knew the importance of designating	01:47 18	documentation of environmental observations related
01:45 19	Mauna Kea as sacred and keeping the summit area	01:47 19	to the land use and cultural practice?
01:45 20	pristine to maintain the purity of the water, to	01:47 20	A Yes, chants are.
01:45 21	maintain the purity of our akua.	01:47 21	Q And in the oral tradition of native people
01:45 22	Traditional Hawaiian society was able to	01:48 22	of Hawaii, is it correct to say that Hawaiian people
01:45 23	sustain an estimated population of over a million	01:48 23	believe that the summit of Mauna Kea touches the sky
01:45 24	people without needing to ship in food, without	01:48 24	in an unique and important way?
01:45 25	needing to ship in water, because their leader had	01:48 25	A Yes.
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01:48		01:50 1	with snow, rain and mist and also fog drip. And why
01:48		01:51 2	is the water associated with wao akua Important in
01:48	······································	01:51 3	cultural tradition?
01:48 4		01:51 4	A Cultural tradition, the water in the wao
01:48		01:51 5	akua is sacred, because it's the water that has yet
01:48 6	o look at our language, and I'm a Hawaiian language	01:51 6	to fall down to wao kanaka. This water is purer than
01:48	teacher, the summits of our mountains are our piko.	01:51 7	the water we can find here on earth. And it's for
01:48 8		01:51 8	that sacredness that the area was deemed kapu, that
01:48		01:51 9	we shouldn't go there to pollute that water.
01:48 10	,,,	01:51 10	Q So how is Mauna Kea unique in the oral
01:48 11	the top of your head.	01:51 11	tradition with respect to water? Is it different
01:48 12	Now, if we look at the word piko, and why	01:51 12	from Mauna Loa, or Hualalai?
01:48 13	3 the top of our head is called piko? It's because the	01:51 13	A It's unique in the fact that our ancestors
01:48 14	piko, through the piko we have connections to our	01:51 14	realized that it is the tallest summit on our island,
01:49 15	ancestors. So through our belly button, that piko we	01:51 15	and it's the tallest summit on our paeaina in our
01:49 16	have connections to our mother and connections to our	01:51 16	archipelago, and now we know it's the tallest summit
01:49 17	descendents. Through our po'o, through our head, we	01:52 17	globally. And so the water of Mauna Kea is that much
01:49 18	have connections to our ancestors and all the	01:52 18	more sacred because it's higher in the wao akua,
01:49 19	information collectively so that we can receive from	01:52 19	Q Have you ever visited the site of the
01:49 20	them.	01:52 20	proposed Thirty Meter Telescope?
01:49 21	Now, growing up in Hawaii, we know that	01:52 21	A I have not.
01:49 22	it's not cool to hit someone on the head because this	01:52 22	Q One of the fundamental challenges in this
01:49 23	area is sacred. Similarly, piko on the mountain, if	01:52 23	contested case hearing relates to the issue of the
01:49 24	the piko of our head is sacred, can you imagine how	01:52 24	relationship of development and land use intensity to
01:49 25	much more sacred the piko of mountain is, this	01:52 25	water.
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01:49 1	feature that rises into the wao akua. So slapping	01:52 1	The applicant University maintains in this
01:49 2	the kid on the head and digging into the piko of our	01:52 2	Conservation District Use Application on Page 2-4
01:49 3	mountain is very damaging to our belief system.	01:52 3	that there are no streams, coastal wetlands or
01:49 4	Q Thank you, you just answered about five of	01:52 4	estuaries in the vicinity of site. It's not located
01:49 5	my questions.	01:52 5	near marine life Conservation District or within the
01:49 6	My understanding is that your testimony is	01:52 6	shoreline setback area. It says the high elevation,
01:49 7	that Mauna Kea is considered a source of water?	01:52 7	limited rainfall and porous nature of the cinder of
01:50 8	A Yes.	01:52 8	the TMT project site essentially precludes the
01:50 9	Q In the forms snow, mists, rain, is that	01:53 9	migration of effluents to coastal areas.
01:50 10	correct?	01:53 10	There is another part of the CDUA that says
01:50 11	A It's a collector of water, attractor of	01:53 11	not porous, and there it says Area E is composed
01:50 12	water.	01:53 12	principally of solid lava flows.
01:50 13	Q And, I understand. Are there other words	01:53 13	In your experience with the oral tradition,
01:50 14	in the Hawalian language used for forms of	01:53 14	what is the fate of snow, rain, hail, fog drip, mist
01:50 15	precipitation?	01:53 15	in the wao akua at the summit region? What happens
01:50 16	A We have a vast amount of words for	01:53 16	to it?
01:50 17	precipitation. And if you just look at rain, there	01:53 17	A Well, in our traditions actually Waiau is
01:50 18	are so many forms of rain in the Hawaiian language.	01:53 18	known as a punawai, which is a spring. So with our
01:50 19		01:53 19	ancestor calling Waiau punawai, they see the
01:50 20		01:53 20	relationship of the movement of water. So with fog
01:50 21	fall from the side, and that's just one word, rain.	01:53 21	drip, fog drip will go into our soil and eventually
01:50 22	Snow, we have different types of snow, the	01:53 22	recharge the aquifer or spring system and come back
01:50 23	way they fall. So, yes, the Hawaiian language has a	01:53 23	up. So there's that relationship between, it's the
01:50 24		01:53 24	movement of water.
01:50 25	Q And you told us about the deities aligned	01:54 25	And so by saying that there's no effect of
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153 155 01:56 1 designated as water containers as pahy wai.	
01.54 1 huilding up there that's a falsity 01.56 1 designated as writer centering as a law writer	
01:54 2 Q Okay. I'll pursue that a little bit. In 01:56 2 Q I see. You cited the conclusion of your	
01:54 3 the oral tradition that you speak of, is purity of 01:56 3 testimony that it was important that your ancestors	
01:54 4 water for traditional practice important? 01:56 4 maintain the summit area pristine in order to	
01:54 5 A Purity is very important. Our ancestors 01:57 5 maintain the purity of water?	
01:54 6 would, like I said, access was limited to a few, but 01:57 6 A Yes.	
01:54 7 if pure water was needed for ceremony, religious 01:57 7 Q Is that still a value important to Native	
01:54 8 practices healing we would go up to the mountain, 01:57 8 Hawaiian traditional and cultural practitioners	
01:54 9 gather water, called wai laulau in some practices, 01:57 9 today?	
01:54 10 and wrap this water or the ice from Mauna Kea to be 01:57 10 A Yes, it is.	
01:54 11 used ceremonially. 01:57 11 Q I would like to share some passages with	
01:54 12 And so it's not like you can go gather the 01:57 12 you about the Thirty Meter Telescope proposed plan.	
01:54 13 water at the beach. It's specifically needed to use 01:57 13 It says the best management practices for the control	
01:54 14 the water up at the summit. 01:57 14 of storm water runoff from construction will be	
01:54 15 Q And so it's important for collection of 01:57 15 developed in conjunction with finalization of the	
01:54 16 water for ceremony, you said for healing and 01:57 16 site development plan. And as construction involves	
01:57 17 the disturbance of more than one acre, there will be	
01:54 18 A Yes. 01:57 18 a storm water application submission to the clean	
01:54 19 Q Okay. So the Conservation District Use 01:57 19 water branch of the Department of Health.	
01:55 20 Application describes the TMT site as an alpine stone 01:57 20 And it goes on in Appendix B-21 state, as	
01:55 21 desert ecosystem, and the importance of water versus 01:57 21 rainfall in the summit region is infrequent and not	
01:55 22 the survival of plants that the TMT project site in 01:57 22 extreme, no underground drainage systems will be	
01:55 23 relation to water described this way on Page 3-5. 01:57 23 constructed. All above ground drainage facilities	
01:55 24 CDUA. 01:57 24 will be restricted to the drainage swale on the	
01:55 25 The mosses, there are 12 species of mosses 01:57 25 cinder section of the accessway. And generally water	
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154 156	
01:55 1 present in the alpine stone desert occur in habitats 01:57 1 will flow from the impervious surfaces, the paved	
01:55 2 partially protected by rocky overhang or deeply 01:58 2 portion of the accessway and the TMT Observatory dom	e
01:55 3 shaded pockets and crevices. The availability of 01:58 3 support building into the surrounding graded parking	
01:55 4 water appears to be the most important factor 01:58 4 areas, roadways, embankments and slopes, plus the	
01:55 5 determining the distribution of mosses. 01:58 5 surrounding natural area that consist of very	
01:55 6 And then it says two species of mosses were 01:58 6 permeable lava flows.	
01:55 7 detected during recent botanical surveys, Area E, and 01:58 7 How does that does that make you	
01:55 8 both species are indigenous to Mauna Kea. Vascular 01:58 8 confident that the water would still be pristine in	
01:55 9 plants that survive in the alpine stone desert occur 01:58 9 wao akua?	
01:55 10 mainly at the base of rock outcrops where there is an 01:58 10 A No. I'm reminded of a story from the Pel	е
01:55 11 accumulation of soil and moisture and some protection 01:58 11 mo'olelo, the Pele saga, that Hi'iaka was traveling	
01:56 12 from the wind. 01:58 12 on the shore, and she meets up with a fisherman,	
01:56 13 Can you tell us whether the gathering of 01:58 13 the fisherman was remarking on this running stream	
01:56 14 plant material has been described in the oral 01:58 14 And he remarked, Hi'iaka, and said he has no idea	why
01:56 15 tradition? 01:58 15 this stream is running because there has been a	
01:56 16 A If we gathered the mosses? 01:58 16 drought and there wasn't any rainfall in the past	
01:56 17 Q Uh-huh. 01:58 17 month, so how could this stream be running? And	
01:56 18 A In my study of the chants, I can't talk of 01:59 18 Hi'iaka turns to him, and Hi'iaka is our deity for	
01:56 19 gathering mosses, mention of the chants, but I do 01:59 19 healing. And Hi'iaka turns to him and says it's not	
01:56 20 know we gather plants. But interestingly enough, the 01:59 20 the rain that fills our streams, and it's not the	
01:56 21 mosses are mentioned in our chants. And the moss 01:59 21 rain that fills our aquifers, it's the fog drip. And	
01:56 22 plays an important role in the collection of water. 01:59 22 she says, it's the fog drip that is a constant	
01:56 23 It's one of the pahu wai I mentioned in the Kumulipo, 01:59 23 presence on our summit that feeds the root system	
01:56 24 so it's because of the mosses and because of the fog 01:59 24 our plants and feeds down into the aquifer, and it'	s
01:56 25 drip that allows our mauna and forest to be 01:59 25 this fog drip that's filling up our river system.	
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159 1 159 159 1 And so just because Maua & Acto Bearth hay 158 2 rainfall as this report say, we still have the misk, 158 4 Inter supplying our lained aquifers. 158 6 C 158 6 C 158 6 C 159 7 Thit would take assert in measures such as paying 159 7 Thit would take assert in measures such as paying 159 7 Thit would take assert in measures such as paying 150 9 using construction activities. And on Page 4-16 to control dust, 150 9 using construction activities. And on Page 4-16 to control dust, 150 9 using construction activities. And on Page 6-1 of 150 10 the Colub, it statts the lenge and bandscape in the area the 150 deagrent to direct storm water to pervicus areas to 150 deagrent to direct storm water to pervicus areas to 150 deagrent to direct storm water to pervicus areas to 150 deagrent to direct storm water to pervicus areas to 150 deagrent to direct storm water to pervicus areas to 150 deagrent to direct storm water to pervicus areas to 150 deagrent to direct storm water to pervicus areas to <th>1</th> <th></th> <th></th> <th></th>	1			
0159 2 rainfall as this report says, we still have the mist, 0220 2 Q My last quantitum relations to be ability of 0159 4 that as supphysing our stalland aquifers. 0220 4 Project on comply with the orget check on comply with the stallard and the check on the secret with the stallard check on the impervisor. 0200 1 Inthe CDUA on the the orget check on the impervisor. 0220 4 Application states that the legislater indus that 0200 1 uning construction activities. And on Page 6-1 of the orget check on the impervisor. 0220 1 0220 2 0 0220 1	01:50 1			
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d158 6 Q Thank you. Just a little bit more. 0202 5 Met Conservation District rules. 0159 6 In the CDUA is harge 4-16 to control dust, 0202 6 And the Conservation District rules. 0159 6 In the CDUA, is states the impact due to new impervisus. 6 In the CDUA, is states the impact due to new impervisus. 6 In the CDUA, is states the impact due to new impervisus. 0201 10 the CDUA, is states the impact due to new impervisus. 0201 10 preservation Oitsrict rules. 0201 11 surfaces will be limited due to the permeability of the conservisity and sustainability of the states's ragile, natural 0202 11 ecosystem and sustainability of the states's ragile, natural 0201 6 the invest of the states's ragile, natural 0202 12 ecosystem and sustainability of the states's ragile, natural 0201 for int may perclake indo the group of the states's ragile, natural 0202 12 ecosystem and sustainability of the states's ragile, natural 0201 for int may perclake indo relation and states's ragile, natural 0202 12 ecosystem and sustainability of the states's ragile, natural 0202 for int measures whore in would perclake. ecosystem a	1			
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02:05 1	in the city go analy, mat you	02:08	1	Q And then also you reference the fog drip
02:05 2	set, yes were be an and at the early hour, you see	02:08	2	and that the mauna itself is a collector, right?
02:05 3	,	02:08	3	A Yes.
02:05 4	and a pateon of mana a pateon of million is amost like	02:08	4	Q Are you aware of specific caves where, for
02:05 5	someone in the Japanese garden, a thing like this	02:08	5	example, in Pohakuloa, down in that region there are
02:05 6	(02:08	6	many caves with systems that are set up to
02:05 7	A Uh-huh.	02:09	7	specifically collect the fog drip.
02:05 8	a channel to just know if you have heard	02:09	8	Do you see any other references to Mauna
02:05 9	that in the afternoon or if you read anything near	02:09	9	Kea like that?
02:05 10	that, because that would describe a phenomenon that	02:09	10	A I see references for it's actually a
02:05 11	we are seeing. Then in the afternoon, we have again,	02:09	11	blanket reference to all our summits, that the mauna
02:05 12	the clouds move in, yeah, every afternoon. They	02:09	12	acts as pahu wai and that's in the Kumulipo.
02:06 13	start in as fingers like this, and then they move up.	02:09	13	Q It may be hard for people to understand how
02:06 14	So that also creates the freeze and thaw cycle as the	02:09	14	fog drip itself can be feeding so much?
02:06 15	sun goes down.	02:09	15	A So one of the, in the text, the Hi'iaka
02:06 16	So I was wondering if you have if you	02:09	16	text that I mentioned, that's exactly what the
02:06 17	haven't, that's fine heard any references to any	02:09	17	fisherman responded, why can the fog drip. But the
02:06 18	kind of phenomena like this?	02:09	18	fog drip is a constant, steady presence, like you
02:06 19	A There's several chants that speak of the	02:09	19	said, in the morning and in the afternoon. And it's
02:06 20	that kind of atmospheric occurrences with the	02:09	20	this constant, steady, gentle presence of the fog
02:06 21	condensation and what we call it uhi wai when the	02:10	21	drip that allows the earth to soak it up. Where as
02:06 22	waters come in.	02:10	22	rain is the heavier element, so the rain will often
02:06 23	Q That's great.	02:10	23	be runoff and oftentimes it doesn't have time to soak
02:06 24	Also in the is one of the reasons why	02:10	24	into the ground.
02:06 25	the people viewed the mountain as sacred is through	02:10	25	- So that's why Hi'iaka said that the fog
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02:07 1	the ali'i chants, describing the lineage, I guess is	02:10	1	drip is responsible for recharging of the water.
02:07 2	what I want to say. Is that what your testimony was?	02:10	2	Q That's so neat.
02:07 3	A Yes. I offered that birth chant for	02:10	3	A Mahalo.
02:07 4	Kamehameha III just to show why we say Mauna Kea is	02:10	4	Q Mahalo.
02:07 5	an ancestor. And for me, and for I'm sure, every	02:10	5	
02:07 6		02.10	5	I wanted to ask you ask some other
02.07	Hawaiian out there, you know, that you're supposed to			I wanted to ask you ask some other guestions.
02:07 7	Hawaiian out there, you know, that you're supposed to take care of your ancestors, malama your kupuna, and	02:10	6	questions.
I _		02:10	6 7	questions. In any of your research, have you come
02:07 7	take care of your ancestors, malama your kupuna, and	02:10 02:10	6 7 8	questions. In any of your research, have you come across any research done by University or TMT or BLNR
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02:11 1	Q You stated earlier to Ms. Ward that on	02:26	1	(Recess taken.)
02:12 2	actually, sorry, let me back up just a moment.	02:28	_	HEARINGS OFFICER AMANO: Can I ask Ms.
02:12 3	Have you seen any studies that particularly	02:28	3	Kanahele to please return to the witness seat. Mr.
02:12 4	looked at the hydrology and its relationship to	02:29	4	Ching, you're next.
02:12 5	Native Hawailan practitioners for Mauna Kea at all?	02:29		Thank you very much. May I remind you that
02:12 6	Α Νο.	02:29	6	the testimony you're about to give will continue
02:12 7	Q No studies that you've seen, okay,	02:29	7	under the oath you took earlier to tell the truth,
02:12 8	We're here about land use, and have you	02:29	8	okay?
02:12 9	seen any kamaalna testimony relating to land use that	02:29		THE WITNESS: Yes.
02:12 10	discusses Mauna Kea's land use in any way, in any of	02:29		HEARINGS OFFICER AMANO: Thank you so much.
02:12 11	the, you know, for example, the newspapers or	02:29		Mr. Ching.
02:12 12	research like this?	02:29	12	CROSS-EXAMINATION
02:12 13	A I've seen a few I've looked at the	02:29		BY MR, CHING:
02:13 14	newspapers about Queen Emma's journey to the summit,	02:29	14	Q Good afternoon.
02:13 15	and historical articles like that from the Nupepa	02:29	15	A Aloha.
02:13 16	Hawaii.	02:29	16	Q I was interested because you said, for
02:13 17	Q And did you see any references to ali'i	02:29	17	instance, you teach about Hawaiian plants.
02:13 18	bringing ice down from the mauna?	02:29	18	A Yes.
02:13 19	A Not specifically, but like I mentioned in	02:29	19	Q What do you teach about Hawailan plants?
02:13 20	the earlier in my earlier response, I have seen	02:29	20	A I taught a course for Hawaiian plants at
02:13 21	reports where they would wrap up the ice and bring it	02:29		the community college, and I basically teach my
02:13 22	down. I'm not sure if ali'i did that, but I know	02:29	22	students how to identify certain plants and their
02:13 23	well, I guess you would have to be ali'i. Let me	02:30	23	uses.
02:13 24	back up.	02:30	24	Q Are you familiar with any of the mountain
02:13 25	To be a kahuna, a priest, you would have to	02:30	25	plants?
	McMANUS COURT REPORTERS 808-239-6148			McMANUS COURT REPORTERS 808-239-6148
	166			168
02:13 1	be an ali'i. So, yes, I guess I can say the ali'i	02:30	A	
02:13 2		02.00	1	A Yes.
	went up to collect the ice.	02:30	1	A Yes. Q For instance?
02:13 3	went up to collect the ice.QAnd, again, let me ask you this.			
02:13 3 02:14 4		02:30	2	Q For instance?
	Q And, again, let me ask you this.	02:30 02:30 02:30	23	Q For instance?A I am mostly familiar with plants we use in the second secon
02:14 4	Q And, again, let me ask you this.Are you aware that there has been in the	02:30 02:30 02:30	2 3 4	Q For instance? A I am mostly familiar with plants we use in our halau, so I know of our halau uses ohia,
02:14 4 02:14 5	Q And, again, let me ask you this. Are you aware that there has been in the past spills of hazardous materials up there, and have	02:30 02:30 02:30 02:30 02:30	2 3 4 5	Q For instance? A I am mostly familiar with plants we use in our halau, so I know of our halau uses ohia, ieie all the ferns palaa, lauae, olapa, and
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02:14 4 02:14 5 02:14 7 02:14 7 02:14 9 02:14 10 02:14 11 02:14 12 02:14 13 02:15 15 02:15 16 02:15 17 02:15 18 02:15 19 02:15 20	 Q And, again, let me ask you this. Are you aware that there has been in the past spills of hazardous materials up there, and have you ever seen any accounts or any reports that would analyze those spills and their impacts to Native Hawaiian practitioners? A I've seen reports of spills in the newspapers, and heard of it from friends, and my gut - I don't know if I've seen reports that study the damage, but my gut reaction is to say having the spills up there is defiling our waters up there. Q And you do would you agree that the medicine waters that would come from the mauna would be of our highest order? A Of water? Q Uh-huh. A Yes. Q So it would be done in very special 	02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:31 02:31 02:31 02:31 02:31 02:31	2 3 4 5 6 7 8 9 0 11 12 3 4 5 6 7 8 9 0 11 12 3 14 5 6 7 8 9 0 11 12 3 14 5 6 7 8 9 0 11 12 3 14 5 6 7 8 9 0 11 12 3 14 5 6 7 8 9 0 11 12 3 14 5 6 7 8 9 0 11 12 3 14 5 6 7 8 9 10 11 12 13 11 12 13 11 12 11 12 11 11 11 11 11 11 11 11 11	 Q For instance? A I am mostly familiar with plants we use in our halau, so I know of our halau uses ohia, ieie all the ferns palaa, lauae, olapa, and some of the forest, the mountain plants. Q Mostly native ferns, but not necessarily native some not native like lauae? A Uh-huh. Q Is that true? How about Halapepe? A In my practice we don't really use halapepe, but I am familiar with it. Q I see, thank you. You mentioned the name Kalauakolea. So I had some ideas of what the name might have meant, but now that you placed the emphasis on the "a" it makes it more clear. Could you tell us about that? A Well, Kalauakolea is one of the names found in that chant E o Mauna Kea that I referenced
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02:14 4 02:14 5 02:14 6 02:14 7 02:14 9 02:14 10 02:14 11 02:14 12 02:14 13 02:15 15 02:15 16 02:15 17 02:15 20 02:15 21 02:15 21 02:15 22 02:15 23 02:15 24	 Q And, again, let me ask you this. Are you aware that there has been in the past spills of hazardous materials up there, and have you ever seen any accounts or any reports that would analyze those spills and their impacts to Native Hawaiian practitioners? A I've seen reports of spills in the newspapers, and heard of it from friends, and my gut I don't know if I've seen reports that study the damage, but my gut reaction is to say having the spills up there is defiling our waters up there. Q And you do would you agree that the medicine waters that would come from the mauna would be of our highest order? Q Uh-huh. A Yes. Q So it would be done in very special ceremonies? A Yes. Q I think I'm done. Mahalo. HEARINGS OFFICER AMANO: Let's stand in 	02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:31 02:31 02:31 02:31 02:31 02:31 02:31 02:31 02:31	2 3 4 5 6 7 8 9 10 11 2 3 4 5 6 7 8 9 10 11 2 3 4 15 16 7 18 9 20 1 2 2 3 4 15 16 7 18 9 20 1 2 2 3 4 10 10 10 10 10 10 10 10 10 10 10 10 10	 Q For instance? A I am mostly familiar with plants we use in our halau, so I know of our halau uses ohia, ieie all the ferns palaa, lauae, olapa, and some of the forest, the mountain plants. Q Mostly native ferns, but not necessarily native some not native like lauae? A Uh-huh. Q Is that true? How about Halapepe? A In my practice we don't really use halapepe, but I am familiar with it. Q I see, thank you. You mentioned the name Kalauakolea. So I had some ideas of what the name might have meant, but now that you placed the emphasis on the "a" it makes It more clear. Could you tell us about that? A Well, Kalauakolea is one of the names found in that chant E o Mauna Kea that I referenced earlier, and Kalauakolea, if you translate it literally, Kalauakolea is the fern, and the lau akolea refers to the leaf blade of that fern. And the leaf blade that attracts or collects the water,
02:14 4 02:14 5 02:14 7 02:14 7 02:14 9 02:14 10 02:14 11 02:14 12 02:14 13 02:15 15 02:15 16 02:15 18 02:15 21 02:15 21 02:15 21 02:15 21 02:15 21 02:15 22 02:15 23	 Q And, again, let me ask you this. Are you aware that there has been in the past spills of hazardous materials up there, and have you ever seen any accounts or any reports that would analyze those spills and their impacts to Native Hawaiian practitioners? A I've seen reports of spills in the newspapers, and heard of it from friends, and my gut I don't know if I've seen reports that study the damage, but my gut reaction is to say having the spills up there is defiling our waters up there. Q And you do would you agree that the medicine waters that would come from the mauna would be of our highest order? A Of water? Q Uh-huh. A Yes. Q So it would be done in very special ceremonies? A Yes. Q I think I'm done. Mahalo. 	02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:30 02:31 02:31 02:31 02:31 02:31 02:31 02:31 02:31	2 3 4 5 6 7 8 9 10 11 2 3 4 5 6 7 8 9 10 11 2 3 4 15 16 7 18 9 20 1 2 2 3 4 15 16 7 18 9 20 1 2 2 3 4 10 10 10 10 10 10 10 10 10 10 10 10 10	 Q For instance? A I am mostly familiar with plants we use in our halau, so I know of our halau uses ohia, ieie all the ferns palaa, lauae, olapa, and some of the forest, the mountain plants. Q Mostly native ferns, but not necessarily native some not native like lauae? A Uh-huh. Q Is that true? How about Halapepe? A In my practice we don't really use halapepe, but I am familiar with it. Q I see, thank you. You mentioned the name Kalauakolea. So I had some ideas of what the name might have meant, but now that you placed the emphasis on the "a" it makes It more clear. Could you tell us about that? A Well, Kalauakolea is one of the names found in that chant E o Mauna Kea that I referenced earlier, and Kalauakolea, if you translate it literally, Kalauakolea is the fern, and the lau akolea refers to the leaf blade of that fern. And

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02:32 1	1 hoosenee the fear data		171
02:32 1		02:35	
02:32 2			2 Q Thank you. I have no further comments.
02:32 4			3 HEARINGS OFFICER AMANO: Mrs. Case.
02:32 5			CROSS-EXAMINATION
02:32 6			5 BY MS. CASE:
02:32 0			6 Q Aloha.
02:32			7 A Aloha.
02:32 0			B Q In your testimony you testified that you
02:32 10			9 study and research chants.
02:32 10		02:35 1	
02:32 11		02:35 1	
02:32 12	· · · · · · · · · · · · · · · · · · ·	02:35 1	
02:32 13		02:36 1	
02:32 14		02:36 1	, india, a nave been a practitioner of nata
02:32 15		02:36 1	
02:32 10		02:36 1	
02:33 17		02:36 1	
02:33 19		02:36 1	,
02:33 19	, gannen, mey ment and get the diva	02:36 1	
02:33 20	, .,	02:36 20	
02:33 21	, pering the tot and	02:36 2	
02:33 22	interview and the second se	02:36 22	
02:33 23		02:36 2:	
02:33 25		02:36 24	
02.33 23		02:36 2	you can a family you can a just study
	McMANUS COURT REPORTERS 808-239-6148		McMANUS COURT REPORTERS 808-239-6148
02:33 1	170 A Houpoakane, yes.		172
02:33 2	······································	02:36	
02:33 3		02:36	, and provide the state of the state of the
02:33 4		02:36	, in the second particular for a singline
02:33 5	but kane as diety is heat and energy. And so we see	02:37 4	the contents
02:33 6		02:37	
02:34 7		02:37	quality of the chant that interacts with the elements
02:34 8	freshwater. And so Kahoupoakane is this area of the	02:37 7	
02:34 9	body (indicating).	02:37 8	
02:34 10	Q The chest or the breast?	02:37 9	
02:34 11	A Yeah. Solar plexus, I believe, it's	02:37 10	parallel of the four four have gone to to reside
02:34 12	defined in English. But Kahoupoakane in my practice,	02:37 11	
02:34 13	in my interpretation, is this land, it gives you the	02:37 12	-
02:34 14	impression of this land of plenty, and it's that same	02:37 13	
02:34 15	kind of uli uli or health. It's the health of the	02:37 14	, , , , , , , , , , , , , , , , , , ,
02:34 16	land.	02:37 15	,
02:34 17	Q And so it's associated with the springs	02:37 16	p
02:34 18	from the south side of the mountain?	02:37 17	that's where we practice mostly.
02:34 19	_ · · · · · · · · · · · · · · · · · · ·	02:37 18	
02:34 10	A It's also noted in the story of Kamiki, they mentioned Kahoupoakane a lot.	02:37 19	Halemaumau that you are chanting about, can you share
02:34 20	Q I see. So this, I don't know how you would	02:38 20	with us what is the purpose of chanting at such a
02:34 21	say it, but the kane part of it and kane's	02:38 21	place?
02:34 22		02:38 22	A One purpose is to honor the elements that
02:35 23	relationship with water also runs in very well with the other water functions in the deities of the	02:38 23	are there. And sometimes it's hard to explain, but
02:35 24	are other water runchous in the defiles of the	02:38 24	when you're standing there at the edge of the cliff
	mountain?	00.00 OF	
02.00 20	mountain? McMANUS COURT REPORTERS 808-239-6148	02:38 25	and chanting, and then you see the elements you're McMANUS COURT REPORTERS 808-239-6148

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173 173 174 174 175 223 1 cannection with the avirosment and the scorystms 024 1 A Baccause all the chants that I've studied 024 4 024 2 have to do with the creation of land and the health 024 4 024 2 have to do with the creation of land and the health 024 5 0 5 0 so may have just answered th next 024 5 0 1 That's processor 0243 6 0 1 That's processor 0243 8 alvesdy answered th next 024 2 A 0243 8 alvesdy answered th next 024 2 A That's processor 0238 8 alvesdy answered th next 024 2 A That's processor 0238 4 Yas, there is had and sometines, sometines 024 1 That's processor 024 0238 4 Yas, there is had and sometines, sometines 024 1 Cass. Have in the yas, Have yas, Have yas, Have yas, Have yas, Have yas, Yas, Have yas, Kas, Sometines 024 1 Cass. Have yas, Ha					
9238 1 chanting about come alive, it just reaffmers your 92.42 1 A Because all the chants that 1 we studied 9238 2 concention with the auximitation and the securytems 92.42 2 have to do with the creation of that health. And 9238 3 and the atmospheres and the elements that surround 92.42 3 of the land and the restoration of that health. And 9238 4 Q O is you may have just answered this next 92.42 4 other the land and the restoration of that health. And 9238 4 question and so the just play to pose it if you 92.42 6 Q Thark you. 9238 5 aready answered th. 92.42 7 A That's foreign to my thinking. 9238 1 aready answered th. 92.42 9 Wintson Status 92.42 9238 1 As a chantor, is there a relationship that 92.42 9 Wintson Status 92.41 9238 1 Tansformed, and you become the element. You bocow 92.41 1 Heart Proceentson. 1.40 Haava alog 9238 17 Imaging to ark you, for that ansee. 92.41 1 Imaging to ark you, for that ansee. 92.41 1 Imaging to ark you, for that ansee. 923		173			175
223 3 and the standpheres and the elements that surroud [224] 4 so the land and the restoration of that health, And 223 4 you. (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 5 (224) 7 (224) 5 (224) 7 </td <td>02:38 1</td> <td>chanting about come alive, it just reaffirms your</td> <td>02:42</td> <td>1</td> <td>-</td>	02:38 1	chanting about come alive, it just reaffirms your	02:42	1	-
0238 4 you. 00000 mary have just answerd this next 0242 4 as there is no chart out there that will chart for 0238 6 0230 7 Noted like to anything. 0242 5 the destruction of anything. 0238 7 would like to amplify any englas posed if you 0242 5 the destruction of anything. 0238 8 and you mary have just answerd this next 0242 7 A That's forsign to my thinking. 0238 8 and you mary have just answerd this next 0242 7 A That's forsign to my thinking. 0238 9 As a chanter, is there anything. 0242 7 A That's you're chanting. 0242 10 McMary Englasman. 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0242 10 0244	02:38 2	connection with the environment and the ecosystems	02:42	2	have to do with the creation of land and the health
0238 5 Q So you may have just answered this next 0242 5 the destruction of anything. 0238 6 question and so Im just going to pase it if you 0242 7 A Tas's foreign to any thinking. 0238 3 already answerd it. 0242 7 A Tas's foreign to any thinking. 0238 3 already answerd it. 0242 7 A Tas's foreign to any thinking. 0238 1 A Yes, there is. And sometimes, sometimes 0242 1 A Tas's foreign to any thinking. 0238 1 A Yes, there is. And sometimes, sometimes 0242 1 Coloss-EXAMINATION 0238 1 Transformed, and you become the element. You become 0243 1 0241 Coloss-EXAMINATION 0238 1 Transformed, and you become the element. You become 0243 1 0241 Coloss-EXAMINATION 0238 1 Transformed, and you become the element. You become 0243 1 0241 Coloss-EXAMINATION 0239 1 A Tast's foreign to any thinking. 1 0241 Coloss-EXAMINATION 0239 1 Foundation ab	02:38 3	and the atmospheres and the elements that surround	02:42	3	of the land and the restoration of that health,And
0238 6 question and so Thillist poing to pose it fyou 0242 6 Q Thank you 0242 7 A Thank you 00 0242 7 A Thank you No Marking 0238 8 a edata rank the not betworth the share and the place 0242 7 A Thank you frank rank the not you chanking 0242 7 A Thank you frank rank the not you chanking 0242 7 A Thank you frank rank the not you chanking 0242 7 A Thank you frank rank the not you chanking 0242 7 A Thank you frank rank the not you chanking 0242 7 A Thank you frank rank the not you chanking 0242 10 Call for for guestion and the has alot 0242 10 0242 11 A A Nater for for for guestion for you chanking 0242 11 A Hak frank for for for for guestion for you chanking 0242 11 A Hak frank for for for for for guestion for you chanking 0242 11 A Hak frank for for for for for guestion for you chanking 0242 12 12 12 12 12 12 12 12	02:38 4	you.	02:42	4	so there is no chant out there that will chant for
0238 7 would like to ambellink on that or perhaps you've 0242 7 A That's foreign to my thinking. 0238 9 As a chanter, is there a relationship that 0242 7 A That's foreign to my thinking. 0238 11 A A set, there is. And sometimes, sometimes 0242 7 A That's foreign to my thinking. 0238 12 A A set, there is. And sometimes, sometimes 0242 12 Cases. Mr. Forgerstrom. 0238 11 A Test there is. And sometimes, sometimes 0243 14 CHANTON Cases. Mr. Forgerstrom. 10011 that's and the there at the place? 0239 17 been studying chants? 1001 that's and there at that's our chanting to. 0243 14 CHANTON 10011 that's and there at the place? 0239 17 been studying chants? 1001 that's and there at the point of that anxive? 0243 15 of questions and hat at at the there at the place? 0243 16 10011 that's and there at the place? 0243 18 0401 that's and there at the place? 0243 18 1242 12 1243 1243 1243 1243 1243	02:38 5	Q So you may have just answered this next	02:42	5	the destruction of anything.
2238 8 aready answerd It. 0242 8 Q. Mine too. Thank you, No further 0238 9 As a chantor, is there a relationship that. 0242 9 questions, mahain nui. 0238 10 occurs between the chanter and the place? 0242 11 A Yes, there is. And sometimes, sometimes 0238 11 A Yes, there is. And sometimes, sometimes 0242 12 Coords-ExAMINATION 0239 13 transformed, and you become the element. You become 0243 13 BY MR. FERGERSTROM: 0239 15 Thank you for that answer. 0243 16 Immemerized by the depth of your knowledge of just +- 0239 16 In started defining with Halau o kekuhi in 0243 17 1adi Tm memerized by the depth of your knowledge of just +- 0230 19 1997, and I started working at the fifth Kanakole 0243 17 1adi Tm memerized by the depth of your knowledge of just +- 0240 2 Q How many chast, you goare me an 0243 18 A res. 0240 2 Q How many chast, you goare me an 0244 24 10 I would like to say though, juss, I think	02:38 6	question and so I'm just going to pose it if you	02:42	6	Q Thank you.
0238 9 As a chantar, is there a relationship that 0242 9 questions, mailed null. 0238 11 A Yes, there is. And sometimes, sometimes 0242 10 HEARINGS OFFICER AMANO: Thank you, Mr. 0238 11 A Yes, there is. And sometimes, sometimes 0243 12 CROSE-EXAMINATION 0239 11 the diety that s - that you're chanting to. 0243 12 CROSE-EXAMINATION 0239 15 Q Thank you for that answer. 0243 13 SFM.R. FERGERSTROM: 0241 0239 15 Q Thank you for that answer. 0243 14 Q H, Hi Farry Fergerstrom. I don't have a lot 0239 19 1997, and I started working a the Edith Kanakaola 0241 16 mesmetrade by the depth of your knowledge of just - 0240 22 Q. How many charts, if you gave me an 0243 14 Q How many charts, if you gave me an 0240 23 approximate, would you asy that you have researched? 0243 10 I was you for black and how they're 0240 24 A I have in my collection over 1000 Pele 0242 12 C would like to say that you have researched? 0240 24 A I have in my collection over 1000 Pele 0244 24 14 14 0240 <td>02:38 7</td> <td>would like to embellish on that or perhaps you've</td> <td>02:42</td> <td>7</td> <td>A That's foreign to my thinking.</td>	02:38 7	would like to embellish on that or perhaps you've	02:42	7	A That's foreign to my thinking.
0238 10 occurs between the chanter and the place? 024 10 HEARIOS OFFICER AMANO: Thank you, Mr. 0238 11 A Yes, there is. And sometimes, sometimes 024 11 Case. Mr. Fergerstrom. 0238 12 A Yes, there is. And sometimes, sometimes 024 12 CROS-EXAMINATION 0239 14 A Yes, there is. And sometimes, sometimes 024 12 CROS-EXAMINATION 0239 14 Thank you, on to you chant it's not you chant you were taiking about to's you were taiking about to's y	02:38 8	already answered it.	02:42	8	Q Mine too. Thank you. No further
0238 11 A Yes, there is. And sometimes, sometimes, when you chant it's not you chanting. You've 0238 13 0241 12 CASS- MARCON THEM PARTY INTO N 0238 12 when you chant it's not you chanting. You've 0238 13 0241 12 CASS-XAMINATION 0238 14 the dety that's - that you're chanting to. 0243 12 CASS-XAMINATION 0238 15 Q Thank you're that newer. 0243 13 of questions for you, nyb locage of the mesmerized by the depth of your Knowledge of Jut 0238 16 Im oligit to aky you, how iong have you 0238 17 been studying chants? 0243 13 of our cultural traditions and how they're 0238 17 been studying chants? 1997, and I started working at the Edith Kanakaole 0243 11 I and The mesmerized by the depth of understanding 0238 21 foundation about that same time, 1996, so I've been 0243 12 I would like to say though, I was, I think 0240 22 Q How many charts, if you gave me an 0243 22 A I have in my collection over 1000 Pele 0240 24 A I have in my collection over 1000 Pele 0244 23 Office of Mauna Kea Management. And you were talking MAMANUS COURT REPORTERS 808-238-4148 0240 24 Kumulpo and other kohonus chants. I've studied 0244 1 about when I head that, I turned 0240 24 There are chants t			02:42	9	questions, mahalo nui.
0239 12 when you chant it's not you chanting. You've 0243 13 CAOS-EXAMINATION 0239 14 transformed, and you become the element. You become 0243 13 BY IR, FERCERSTROM: 0239 15 Q. Thank you for that answer. 0243 13 BY IR, FERCERSTROM: 0239 15 Q. Thank you for that answer. 0243 14 G. HJ, RATY Fergerstrom. I don't have a lot 0239 16 Im going to ask you, how long have you 0243 16 of questions for you, only because I'm just 0239 17 Details attend dualing with Halau o kekuhi In 0243 16 of questions for you knowledge of just - 0239 18 A. I started dancing with Halau o kekuhi In 0243 16 of our cultural traditions and charts and how they're 0239 19 Janta for O2 years, 21. 0243 12 Q. I would like to say though, I was, 1 think 0240 22 Q. How many charts, if you gave me an 0243 22 D. Yee reserve taiking 0240 23 persontation and they end out ont my collection over 1000 Pele 0244 22 Office of Maina Kea Management. And you were taiking 0240 24 Kumulipo and other kolinous charts. T've studied 0244 1 about what you were taiking about today, how the 0240 24 G. Thank you. D'There are chants. that ac currently rected <td></td> <td>occurs between the chanter and the place?</td> <td>02:42</td> <td>10</td> <td>HEARINGS OFFICER AMANO: Thank you, Mr.</td>		occurs between the chanter and the place?	02:42	10	HEARINGS OFFICER AMANO: Thank you, Mr.
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02:4111referenced honor Mauna Kea?02:4411HEARINGS OFFICER AMANO: Ms. Kihol.02:4112AYes.02:4412CROSS-EXAMINATION02:4113QWith the extensive research that you have02:4413BY MS. KIHOI:02:4114done and your experience, do you know of any02:4514QAloha.02:4115traditional chants from your study that could be done02:4515AAloha.02:4116to honor the destruction of 12-and-a-half acres which02:4516QI have just got a few questions.02:4118ANo.02:4517As you explained in your testimony, the02:4119QThrough the indigenous knowledge and wisdom02:4519Could you explain why that area of Mauna Kea is also02:4121in any way believe that our kupuna would condone the02:4521AKa'ohe is the name of the02:4222akua for any purpose?02:4523akua for any purpose?02:4224is one of our collectors of water as well. And02:4225QWhy do you believe that?02:4625actually, the water found in ohe has that same					
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02:42 24 A No, our kupuna would not. 02:46 24 is one of our collectors of water as well. And 02:42 25 Q Why do you believe that? 02:46 25 actually, the water found in ohe has that same	02:42 23	akua for any purpose?	02:45	23	
02:42 25 Q Why do you believe that? 02:46 25 actually, the water found in ohe has that same	02:42 24	A No, our kupuna would not.	02:46	24	
	02:42 25	Q Why do you believe that?	02:46	25	
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02:46 1	quality as the water found on Mauna Kea in that it's	02:50 1	179 would answer. Thank you so much, mahalo.
02:46 2	sacred because it has yet to touch dirt. And so by	02:50 2	,
02:46 3	naming the ahupua'a that Mauna Kea is sitting in as	02:50 3	
02:46 4	Ka'ohe, that's another confirmation that our	02:50 4	
02:46 5	ancestors knew that Mauna Kea and that ahupua'a acted	02:50 5	MR. ASHIDA: No questions, Your Honor.
02:46 6	as water containers.	02:50 6	
02:46 7	Q Thank you.	02:50 7	
02:46 8	With your cross-examination with Mr. Ku	02:50 8	CROSS-EXAMINATION
02:46 9	Ching, you talked about Kahoupoakane and his	02:50 9	
02:46 10	different elemental forces. What is the significance	02:50 10	Q Aloha.
02:46 11	of Kane and Hina to the snow goddess Poli'ahu?	02:50 11	
02:47 12	A Kane is, like I said, heat, and his main	02:50 12	
02:47 13	form is heat. And because of that heat and the	02:50 13	
02:47 14	hydrology of water, that's why we also see him in the	02:50 14	
02:47 15	names like Kawaiolakane and the water. He's also the	02:50 15	
02:47 16	freshwater. And in our mo'olelo in the genealogy of	02:50 16	clouds hit the mountain, and Kane freshwater comes
02:47 17	our akua, kane is the father of Poli'ahu, and so we	02:51 17	
02:47 18	have this water being Poli'ahu is like an offshoot	02:51 18	And in listening to your description of the
02:47 19	of that diety, of that kane water diety, and Hina is	02:51 19	hydrologic process, it's just a slightly different
02:47 20	also in that genealogy as a mother, and Hina's main	02:51 20	perspective of the same sorry.
02:47 21	function or main form is the moon. And so we have	02:51 21	A Yes.
02:47 22	the relationship of water, of the snow, to both Kane,	02:51 22	Q And it seems like if one were to try and
02:47 23	the sun, Kane the water form, and Hina as the moon.	02:51 23	characterize this information from the Hawaiian
02:48 24	Q What was the degree of Kane as Poli'ahu's	02:51 24	civilization, it is based on observation?
02:48 25	father or any restrictions that he had, he had placed	02:51 25	
	McMANUS COURT REPORTERS 808-239-6148	02.01 20	A Observation, yes. McMANUS COURT REPORTERS 808-239-6148
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02:48 1	over her?	02:51 1	180 Q And a great deal of observation so that you
02:48 2	A That I'm not familiar with.	02:51 2	may have 100 hames for a wave, a type of wave, or 100
02:48 3	Q Just meaning if he had any restrictions for	02:51 3	names for a type of rain, but these are things that
02:48 4	any man to touch her?	02:51 4	can only happen because you're observing?
02:48 5	A Oh, okay. Well, in the one story I'm	02:51 5	A Yes, and that observation was important
02:48 6	familiar with that has to do with Kukahau'ula, which	02:51 6	because you needed to survive, and your survival rate
02:48 7	is the summit, I know in that story Poli'ahu is	02:51 7	is dependent on what you observe in the atmosphere
02:48 8	listed as kind of the favorite child of Kane and	02:51 8	
02:48 9	Hina, and she was set apart as kapu, and any time	02:51 0	before Guy Hagi came along and was able to predict the weather for you.
02:48 10	and her beauty was famous. So any time a man would	02:52 10	
02:49 11	go up to the mountain to go try and see Poli'ahu,	02:52 10	,
02:49 12	that's when Lilinoe and the entourage would step in	02:52 11	for waves, but I commiserate with Hawaiian names.
02:49 13	and deluge all the men with the mist, with the rain,	02:52 12	And in order to survive, there was an order
02:49 14	just to block their access to Poli'ahu. And so, I	02:52 13	to things and you mention the fact that leaders
02:49 15	guess that's what you're talking about.	02:52 14 02:52 15	enacted laws to protect our natural resources in
02:49 16	But yes, so that's part of that story where	02:52 15	Hawaiian civilization. Then you were referring to
02:49 17	the access to Poli'ahu is restricted.	02:52 10 02:52 17	kanawai? A Yes.
02:49 18	Q And why was that restriction so important	02:52 17	
02:49 19	to Lilinoe, to the other deities on the mountain?	02:52 10	Q And the kanawai, that's a set of rules on how to behave?
02:49 20	A I think it's that same theme of keeping	02:52 19	
02:49 21	Poli'ahu pure.	02:52 20 02:52 21	-
02:49 22	Q So that she would remain untouched?	02:52 21	
02:49 23	A Uh-huh.		observation?
02:49 23	Q Okay, I think that's all I have. That was	02:52 23	A Right.
02:50 25	actually the question that I was hoping that you	02:52 24	Q So you didn't take a particular fish at a
-2.00 20	McMANUS COURT REPORTERS 808-239-6148	02:52 25	time when it was spawning because the next
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02:52 1	s service and the service and opening and s an example	02:55 1	time, but there's sometimes everything lines up, and
02:52 2		02:55 2	you get lost in the chant, and you become the chant,
02:52 3		02:55 3	and you become that, you become one with the elements
02:52 4		02:55 4	and the environment around you, and certain chanters
02:52 5		02:55 5	have ability when they do that, to call in the rain
02:52 6	granning op is miner you to ut the bedany don't tarm	02:55 6	or to activate a lava flow, and it's that's magic
02:52 7		02:55 7	for lack of a better word.
02:53 8		02:55 8	Q Well, it's about connection.
02:53 9	and the occar and you take your budie to the occar, a wave	02:56 9	A Yes.
02:53 10		02:56 10	Q And connecting deeply with the earth, one
02:53 11	the second	02:56 11	has access to the
02:53 12		02:56 12	A Environment, yes.
02:53 13	own kuleana?	02:56 13	Q To the physical manifestation of the earth?
02:53 14	A Yes.	02:56 14	A Uh-huh.
02:53 15		02:56 15	Q Actually, I would love to talk to you all
02:53 16	A Yes.	02:56 16	afternoon, but I know we are going to try to finish
02:53 17		02:56 17	with you today, so I'll cut it short. Thank you very
02:53 18	And so the process you describe of moisture	02:56 18	much.
02:53 19	moving on the mountain is much more complicated and	02:56 19	A Thank you.
02:53 20	complex than what Ms. Ward read from the EIS, but	02:56 20	HEARINGS OFFICER AMANO: Mr. Kanaele.
02:53 21	you're talking about how moisture moves up the	02:56 21	CROSS-EXAMINATION
02:53 22	mountain, water flowing up hill, if you will, by the	02:56 22	BY MR. KANAELE:
02:53 23	clouds rising and then the fern leaf petal trap the	02:56 23	Q Aloha.
02:53 24	water and it becomes part of the fog, is that the	02:56 24	A Aloha.
02:53 25	process you're describing?	02:56 25	Q You were with the Halau o Kekuhi since
	McMANUS COURT REPORTERS 808-239-6148		McMANUS COURT REPORTERS 808-239-6148
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02:53 1	A Yes, we also have more complicated	02:56 1	1997?
02:54 2	processes which I didn't mention which has to do with	02:56 2	A Yes.
02:54 3	Laka, and Laka is another diety of mist found on our	02:56 3	Q Were you involved in the ceremonies at Pu'u
02:54 4	mountain top, the summits and the ridges, and Laka	02:57 4	Huluhulu?
02:54 5	has do with two types of mist we have, and that is	02:57 5	A Yes. I remember you there.
02:54 6	ohu and noe. And ohu is a mist that rises, and noe	02:57 6	Q What is all'!?
02:54 7	is that mist that descends, and so our ancestors were	02:57 7	A Ali'i, literally it's a chief.
02:54 8	very observant to even the tiniest little	02:57 8	Q And why only they can go up there?
02:54 9	precipitation of mist and the direction it was	02:57 9	A I would say it has to do with status, and
02:54 10	flowing, and that's a whole other lesson of	02:57 10	the fact that they are closer related to the elements
02:54 11	hydrology.	02:57 11	than the rest of the population.
02:54 12	Q Now you mentioned Laka. I was struck by	02:57 12	Q So you talking about genealogy chants that
02:54 13	what you said about when you were chanting with the	02:57 13	relate straight to the god?
02:54 14	elements at times you become the element in the	02:57 14	A Yes.
02:54 15	chanting,	02:57 15	Q Do you know who Akea is?
02:54 16	A Yes.	02:57 16	A Akea? Is that another form of Wakea?
02:54 17	Q I know that I was watching the solo	02:57 17	Q That could be, yeah. It's a different type
02:54 18	competition of the Merrie Monarch one year, and you	02:57 18	of genealogy, Uli.
02:55 19	could almost see the solo dancer about five minutes	02:57 19	A With who?
02:55 20	into the presentation transformed physically as if	02:57 20	Q UII.
02:55 21	Laka had descended into her to dance for everybody.	02:57 21	A I'm unfamiliar with that specific
02:55 22	Is that the kind of oneness that you	02:57 22	genealogy.
02:55 23	experience in those times when you were chanting with	02:57 23	Q Is the Kea Ohana an ohana that you would
02:55 24	the elements?	02:58 24	find in the Pu'u of Polynesia?
02:55 25	A Yes, and I won't say it happens all the	02:58 25	A I believe so, yes.
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02:58	1 0	185				187
		,	03:0			Yes.
	-	sia that your highest spots they call Mauna Kea na Loa?	03:0			Thank you.
	3 or Mai 4 A		03:0			HEARINGS OFFICER AMANO: Mrs. Freitas.
02:58		•	03:0			Oh, I'm so sorry. I missed Mr. Vicente,
	-		03:0			
		present different goddesses of Mauna Kea?	03:0	_		MR. VICENTE: No questions,
		I believe pu'us to be forms of akua, yes.	03:0	_		HEARINGS OFFICER AMANO: No questions,
02:58			03:0			Fhank you. Ms. Freitas.
02:58	_	on Mauna Kea, when the snow comes, form the	03:0			CROSS-EXAMINATION
02:58 10		al manifestation of our goddess Poli'ahu?	03:0		_	FREITAS:
02:59 11	_	· · · · · · · · · · · · · · · · · · ·	03:01			Aloha, Cindy Freitas, aloha.
02:59 12	_	estation of Poli'ahu.	03:02			Aloha.
02:59 13		What we see when we look up on the	03:02	2 13	Q	Isn't it fair to say that the land
02:59 14		ain, we see her lying down with her hair and the	03:02	2 14		, the ahupua'a or the land division was
02:59 15		•	03:02	2 15		shaped and extended from mountain to sea, and
02:59 16		,	03:02	2 16	the wat	ers from the upland fed the lower lands and
02:59 17		oli'ahu takes on a human form, but I believe	03:02	2 17	flowed t	he water as it entered the fishponds along
02:59 18		ow itself is Poli'ahu.	03:02	2 18	the coas	st?
02:59 19		So similar, along that same lines of	03:02	2 19	Α	Yes.
02:59 20) thinki	ng you have urban legends of Pele as a human	03:02	2 20	Q	Like the ancient Hawaii relied on the
02:59 21	form v	valking, so that's one interpretation. But the	03:02	21	ahupua'	a system of the land management, isn't it fair
02:59 22	l way n	y study teaches me is that Pele is not a human	03:02	22	to say t	hat the ancient ways are still done in today
02:59 23	walkir	g and hitchhiking, Pele is the lava.	03:02	23	at the p	resent?
02:59 24	ļ	And so akua are the elements, not human	03:02	24	Α	Yes.
02:59 25	i forms	of the elements, if that makes sense.	03:02	25	Q	In your opinion, isn't it safe to say that
		McMANUS COURT REPORTERS 808-239-6148				McMANUS COURT REPORTERS 808-239-6148
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02:59 1		Yeah.	03:02	1	today th	e Hawaiian saw themselves as part of and not
03:00 2		Is the Kumulipo a creation chant of only	03:03	2	separate	ed from nature, and were directed intact with
03:00 3	_	in or all Polynesia?	03:03	3	the plan	ts and animals and share the same land?
03:00 4		I believe it's for Hawaii. It was written	03:03	4	Α	Yes.
03:00 5		e of the chief's lono-i-kamakahiki and	03:03	5	Q	As Mauna Kea stands, and as the host of the
03:00 6		the last line details his birth, but the	03:03	6	culture a	and the land, we have the role of a caretaker
03:00 7		olus preceding lines relates him all the way	03:03	7	today.	
03:00 8	_	o the formation of the universe.	03:03	8	Α	Uh-huh.
03:00 9		Did you ever study the genealogies of the	03:03	9	Q	Isn't it fair to say that the plant and
03:00 10		ian?	03:03	10	animals	of the land provide guidance, therefore the
03:00 11		No, only of Hawaii.	03:03	11	element	s of the land provide many gifts for the
03:00 12		Where we are in the middle of the ocean,	03:03	12	spiritual	and the material needs of the people of the
03:00 13		water, or polluted water, in the middle of	03:03	13	land?	
03:00 14		an, could we survive?	03:03	14	Α	Yes.
03:00 15	Α	If we had polluted water?	03:03	15	Q	The most important aspect of the ahupua'a
03:00 16	Q	Or no water?	03:03	16	of Mauna	a Kea is the wai
03:00 17		No, we could not survive.	03:03	17	Α	Water.
03:00 18	Q	My last question, yeah.	03:03	18	Q	with the host culture and the land?
03:00 19		Would you say that if they cut the tops of	03:03	19	Α	Yes.
03:01 20	pu'us te	build telescopes, that you have desecrated	03:03	20	Q	Isn't it fair to say that the wao akua, the
03:01 21	our goo	dess by mountain top removal?	03:04	21	realm of	the gods to the wao kanaka, the realm of
03:01 22	Α	Yes, if you cut the top of the piko, that's	03:04	22	man, wh	ere it sustains aquaculture and other human
03:01 23		ne, the metaphor of hitting your child on the	03:04	23	use?	
03:01 24	piko, t	nat same kind of desecration and disrespect.	03:04	24	Α	Can you repeat that?
03:01 25	Q	Cutting off the top of the head?	03:04	25	Q	Isn't it fair to say that the wao akua, the
		McMANUS COURT REPORTERS 808-239-6148				McMANUS COURT REPORTERS 808-239-6148
17 of 94 sh	neets	Page 185 t	0 188 0	F 730)	04/03/2017 02:38:28 PM

101 101 10201 1 realm of the gods, to the was kanaka, the realm of the gods, to the was kanaka, the realm of the gods, to the was kanaka. 0207 1 Q Alota, Dr. Kanahelo. 10201 2 the man, where it sustained aquaculture and other 0207 1 Q Alota, Dr. Kanahelo. 10202 4 Maha Borpvides us and the was kanaka. 0207 2 A The no dactor. 02003 5 with water, yes. 0207 4 Maha Borg our collars, kalve tasalinn. 02014 9 Let me by the foundation. 0208 6 Fitz question, on thost culture is Native 02015 9 Let me by the foundation. 0208 7 1 The god was akan and the poople of the landwait, 02016 9 Let me by the foundation. 0208 7 1 1 02017 1 and other hydro rotal, we say a thill more is a control. 0208 1 1 02018 9 Let me by the foundation. 0208 1 1 1 02019 part of sur ancient culture. In 1990, foawill tas 0208 1 1 1 02011 and sur and sur and sur the way and the way the foat tas the tas and the way and tas and the way and tas and the way and tas and tas and tas and tas and ta				
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03:11 1	193		195
03:11 2	If consultation and attention by the	03:15 1	
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03:12 10	listen to kupuna, revitalization can begin to occur.	03:15 10	
03:12 12	Q Thank you.	03:15 11	
03:12 12	the second and the second and the second sec	03:15 12	
03:13 14	the spirit of our people, our presence of being on	03:15 13	
03:13 14		03:15 14	
03:13 16	it to heal itself, we would not be necessary to be in	03:15 15	
03:13 17	its presence directly. Would you agree? A Yes.	03:15 16	that waters from the wao kanaka region should be
03:13 18	A Yes. Q Thank you.	03:16 17	brought up to the wao akua region?
03:13 19		03:16 18	A Well, according to our chants, it
03:13 13	With all due respect to your belief of not	03:16 19	shouldn't.
03:13 20	entering into the wao akua, I mahalo you for your	03:16 20	Q It shouldn't, okay.
03:13 21	testimony, and please forgive me if I fail you in those ways. Mahalo.	03:16 21	And would that be the same for waters from
03:13 23		03:16 22	other areas, for example, from the mainland, it
03:14 24		03:16 23	should not be brought up to the wao akua region?
03:14 24	into the wao akua, I firmly stand behind those who go up, and I believe it's necessary to stand up for your		A I'm not sure where you're going with this.
03.14 20	McMANUS COURT REPORTERS 808-239-6148	03:16 25	Q I'm just asking the question.
		-	McMANUS COURT REPORTERS 808-239-6148
03:14 1	194 beliefs and for our beliefs as Hawaiians. Thank you.	03:16 1	196 A I believe the waters of the wao akua are
03:14 2	Q Mahalo, thank you. Thank you. No further	03:16 2	pure and other waters are brought up, but I'm not
03:14 3	questions.	03:16 3	sure where you're going with this.
03:14 4	HEARINGS OFFICER AMANO: Mr. Manaut.	03:16 4	Q But from your reading of the chants
03:14 5	MR. MANAUT: No questions.	03:16 5	A Water, in my readings of the chant, water
03:14 6	HEARINGS OFFICER AMANO: Mr. Shinyama.	03:16 6	was not taken up to the mountain.
03:14 7	CROSS-EXAMINATION	03:16 7	Q Okay, that's fine.
03:14 8	BY MR. SHINYAMA:	03:16 8	I've heard in this contested case hearing
03:14 9	Q Good afternoon, Ms. Kanahele.	03:16 9	that Hawaiian words don't necessarily have an English
03:14 10	A Aloha.	03:17 10	translation. Would you agree with that?
03:14 11	Q Very briefly, you testified about your	03:17 11	A Some words don't have an English
03:14 12	opinion that the waters in the wao akua region of	03:17 12	translation, yes.
03:14 13	Mauna Kea should be kept pure; is that correct?	03:17 13	Q And so when you're translating Hawaiian to
03:14 14	A Yes.	03:17 14	English, there is some level of interpretation that's
03:14 15	Q So as part of that opinion, you believe	03:17 15	necessary; correct?
03:14 16	that the let me take a step back.	03:17 16	A Yes.
03:14 17	Would that include Lake Waiau?	03:17 17	Q And that would be the same when you
03:14 18	A Yes.	03:17 18	translate, for example, the Kumulipo to English?
03:14 19	Q So your opinion would be that the only	03:17 19	A Yes.
03:15 20	waters that should be in Lake Waiau are those that	03:17 20	Q No further questions, Your Honor. Thank
03:15 21	naturally occur in that wao akua region, whether	03:17 21	you, Mrs. Kanahele.
03:15 22	snow, fog, mist or precipitation of rain, is that	03:17 22	HEARINGS OFFICER AMANO: Ms. Aluli, any
03:15 23	correct?	03:17 23	redirect?
03:15 24	A Yes.	03:17 24	MS. ALULI: No. I want to thank you, Ms.
03:15 25	Q And is it your opinion that waters from the	03:17 25	Kanahele, for enlightening us. So we're done. Thank
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03:21 24 own. 03:21 25 HEARINGS OFFICER AMANO: Right, the 03:24 25 HEARINGS OFFICER AMANO: Right, the 03:24 25 HEARINGS OFFICER AMANO: We will proceed		· • •		
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9:17 2 HEARINGS OFFICER ANAIO: I also want to 9:22 2 MS.AULL: Yes. 0:17 4 MS.AULL: We are prepared, Your Honor, to 0:22 1 mind, J would like to suggest that KAHEA, In order, 0:17 6 bring on Mr. Ching if you would like to start. 0:21 6 1 mind, J would like to suggest that KAHEA, In order, 0:28 7 MS.AULL: Yes. 1 mind, J would like to suggest that KAHEA, In order, 0:29 7 MS.AULL: Yes. 1	03:17 1		03:21 1	
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