For the sake of Science - the TMT Project should be scrapped and transfer funds over to the JAMES WEBB SPACE TELESCOPE, which is on track to be ready in October 2018 - so our students can benefit from the latest and best inter-stellar technology; and our sacred Mauna Kea would be preserved and saved from the thirty-meters deep digging into the ground of our "Hawaiian National Cemetery" equal to the U.S. Arlington National Cemetery; and our "Hawaiian National Cathedral" equal to the "Roman Vatican and St. Peter's Cathedral".

Ironically - what makes their cathedral building GODLY SUPREME is that it is built on the grave of St. Peter, and in our culture and religion that would be DESECRATION - the opposite of consecrate to the "Most High" of the heavenly realms; from the highest holy mountain MAUNA KEA A WAKEA equal to "Mount Zion" in Jerusalem.

In our traditional Ali`i Ruling Chiefs System the highest spiritual rank and title of King Kamehameha was "Kunuiakea" and it required being sanctified by our deity Poli`ahu at Lake Waiau on Maun Kea.

KING KALANI PAI`EA WOHI O KALEIKINI KEALI`IKUI KAMEHAMEHA O `IOLANI I KAIWIKAPU KAU`I KA LIHOLIHO KUNUIAKEA.

I did not know this until this past year, but ironically I found this painting on the website of the MAUNA KEA VISITORS CENTER, so I looked into it further, and they apparently are aware of its significance.

Now that I KNOW - I have an obligation to my descendants - to protect the sanctity of the surrounding area - in order NOT to limit - their limitless possibilities of their future.

I do realize the TMT is not proposed to be built adjacent to Lake Waiau, but the massive size and destruction in the close proximity is objectionable to the serenity of the landscape; and the known likelihood of grave disturbances; and the likelihood of the graves of Supremely High Ranking Ali`i.

I RECOMMEND THIS "PURPOSE" BE INTEGRATED INTO YOUR OVERALL: UNIVERSITY OF HAWAI`I AT HILO: THE MANAGEMENT OF MAUNA KEA AND THE MAUNA KEA SCIENCE RESERVE - TRADITIONAL CULTURAL RESOURCE MANAGEMENT PLAN.

AN OFFERING TO KUKA`ILIMOKU ATOP MAUNA KEA.

Kamehameha is placed under the care of his uncles Kaukoko and Kukalohe, and he is carried on their backs as a cherished ali`i.

Kamehameha is taken from Waio'ahukini to Manukā at the boundary of Ka`ū and Kona, where Kekūhaupiʻo prepares some `awa so Kamehameha may make an offering to his war god Kūkā`iliʻimoku.

From Manukā, the small group of warriors then traverses the slopes of Mauna Loa and travels down into Ka`ū and up to the summit of Mauna Kea. Near the summit is a lake called Waiau where Kamehameha makes another offering to his war god Kūkā`iliʻimoku.

Kamehameha’s god image, familiarly known as Kūkā`iliʻimoku, was called after one of the main gods of this land, Kū...this god Kū was distinguished by numerous names...there were; Kū keo o ‘ewa, Kū hoʻoneʻe nuʻu, Kū ka lani, Kū ka lani ‘ehuiki, Kū kapao, Kū i kau weke, Kū i kekala, and many, many others.

However, AT THE HEAD of all these Kū gods was this KINGDOM CONQUERING GOD of KAMEHAMEHA whose kapu name
was KU NUI A KEA and his customary name was Kū kā 'ili moku.

Hawaiian Encyclopedia - by Daniel Harrington.
http://www.hawaiianencyclopedia.com/king-kamehameha-the-great.asp

WE ALL DESCEND TOGETHER IN ONE NEVER ENDING "KAPU LEI"

According to his Constitution of 1864, Article 24: "The Crown is hereby PERMANENTLY confirmed to His Majesty Kamehameha V, and to the Heirs of His Body Lawfully Begotten, and to their Lawful Descendants in a Direct Line..."

HAWAIʻI - LOA AND TU - NUI - ATEA
Hawaii-loa is born on the east coast of Ka-aïna-kai-melemele-a-Kane (Land of the yellow sea of Kane)...the whole Hawaiian [Polynesian] race is descended from the one stock. From time to time he voyages south to bring back mates for his children out of his brother Ki's family. He brings Ki's oldest son Tu-nui-ai-to-atua as husband for his favorite daughter Oahu, and their son Tu-nui-atea is born at Keauhou. p. 364

TRADITIONS relating to the colonizing period in Hawaiian history emphasize the insignia of rank which became the tangible signs by which a man's position was assured in aristocratic society. These were: First, a family genealogy tracing back to the gods through one of the two sons of Kī'i, Ulu and Nana-ulu... p. 377

Hawaiian Mythology - by Martha Beckwith

Mahalo,

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