“The ancient Hawaiians are astronomers”, wrote Queen Lilihuokalani, Hawii’s last reigning monarch, in 1987, Star watchers were among the most esteemed members of Hawaiian society. Sadly, all is not well with astronomy in Hawaii today. Protesters have erupt of over construction of the Thirty Meter Telescope(TMT), a giantobservatory that promises to revolutionize humanity’s view of cosmos.  
At the issue is the TMT’s planned location on Mauna Kea, a domant volcano worshiped by hsome Hawaiian aspoko, that connects the Hawaiian Island to the heavens. But Mauna Kea is also home to some of the world’s most powerful telescopes. Rested in thePercific Ocean, Mauna Kea’s peak rises above the bulk of our planet’s dense atmosphere, where conditions allow telescopes to obtain images of surpassed clarity.  
Oppositions to telescopes on Mauna Kea is nothing new. A small but vocal group of Hawaiians and environmentalists have long viewed their presence as disrespect for sacred land and a painful reminder of occupation of what was ones a sovereign nation.  
Some blame for the current controversy belongs to astronomers. In their eagerness to built bigger telescopes, they forgot that science is not the only way for understanding the world. They did not always prioritize the protection of Mauna Kea’s fragile ecosystems or its holiness to the islands’ inhabitants. Hawaiian culture is not the relic of the past; it is a living culture undergoing a renaissance today.  
Yet science has a culture history, too, which roots going back to the dawn of civilization. The same curiosity to find what lies beyond the horizon that first brought clearly Polynesians to Hawaii’s shores inspires astronomers today to explore the heavens. Calls to disassemble all telescopes on Mauna Kea or to ban both seek to answer big questions about who we are, where we come from and where we are going. Perhaps that is why we explore the starry skies. As if answering a primary calling to know ourselves and our true ancestral homes.  
The astronomy community is making comprises to change its use of Mauna Kea. The TMT site was chosen to minimize the telescope’s visibility around the island and to avoid archaeological and environmental impact. To limit the number of telescopes on Mauna Kea, old ones will be removed at the end of their lifetimes and their sites retuned to a natural state. There is no reason why everyone cannot be welcomed on Mauna Kea to embrace their cultural heritage and to study the stars.  
　　26. Queen Liliuokalani’s remark in Paragraph 1 indicates  
　　[A]. her conservative view on the historical role of astronomy  
　　[B].the importance of astronomy in ancient Hawaiian society  
　　[C].the regrettable decline of astronomy in ancient times  
　　[D].her appreciation of star watcher’s feats in her time  
　　27. Mauna Kea is deemed as an ideal astronomical site due to  
　　[A]. its geographical features  
　　[B].its protective surroundings  
　　[C]. its religious implication  
　　[D].its exciting infrastructure  
　　28. The construction of the TMT is opposed by some local partly because  
　　[A]. it may risk ruining the their intellectual life  
　　[B]. it remains them of a humiliating history  
　　[C]. their culture will lose a chance of revival  
　　[D].they fear losing control of Mauna Kea  
　　29. It can be inferred from Paragraph 5 that progress in today’s astronomy  
　　[A]. is fulfilling the dreams of ancient Hawaiian  
　　[B]. helps spread Hawaiian culture across the world  
　　[C]. may cover the origin of Hawaiian culture  
　　[D].will eventually soften Hawaiians’ history  
　　30. The author’s attitude towards choosing Mauna Kea as the TMT site is one of  
　　[A]. severe criticism  
　　[B]. passive acceptance  
　　[C]. slight hesitancy  
　　[D]. full approval