



His Majesty Edmund K. Silva, Jr.
Nou Ke Akua Ke Aupuni O Hawai'i

August 11, 2015

To: The Kingdom of Hawai'i

Pule Kanaenae Haleki'i

*E ke Akua Manamanaloa
E maliu mai
E pa i ka na'au o makou*

*e ho'olu mai
e ho'olokahi mai
e ho mai i kou no'eau*

*Divine Creator
Regard us
Touch our Spirits*

*Please comfort
Please harmonize
That you may grant us your wisdom*

Pule Haleki'i

*He leo 'ihi
He kanaenae na'u i nā hoali'i
Aia i hea ka Haleki'i
Ma nā mauna ki'eki'e Pākīpika*



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http://en.wikipedia.org/wiki/List_of_bilateral_treaties_signed_by_the_Kingdom_of_Hawaii

The United Nations Charter provides the rest of the authority to do it." *(An autonomous independent sovereign nation-state contemplated under Article 1 of the 1933 Montevideo Convention on Rights and Duties of States requiring the state as a person of international law possessing the four qualifications of (a) a permanent population, (b) a defined territory, c) government; and (d) capacity to enter into relations with the other states.)*

A holy voice

*This is a prayer I offer you friends of the chiefs
Where is the home for the images
On the high Pacific mountains*

*He leo kumulipo
He kanaenae na'u i na kini akua
Aia i hea ka Haleki'i
I ka lulu o na moku*

*A voice from the origins of life
This is a prayer I offer you countless Spirits
Where is the home for the images
In the peace of the islands*

*He leo ha'aha'a
He kanaenae na'u i ka 'i lālā 'ole
Aia i hea ka Haleki'i
O Hawai'i kū i ka pono o Ka'i*

A humble voice

*This is a prayer I offer you Supreme-One-Without-Branches
Where is the Home for the Images
Of Hawai'i that stands in the righteousness of Divine Creator*

Amama Ua Noa

The words are uttered, it is done.

Subject: **Reflecting on our past history helps us shape a Righteous Government.**



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Aloha Kakou e Ka lahui,

“A new day is dawning by the presence of Makali’i; that guides our wa’as to our sovereign destiny.”

These two lines of our Kingdom Song aptly describe the importance of *wa’as* in our ancient Hawaiian history. One of the most highly honored members of early Hawaiian society was the *Kalai Wa’a* (canoe carver); a *Kahuna* who held knowledge of the complex plans for building a canoe.

With this information, our people were able to sail the seas and supply plentiful amounts of fish to the community, and be carried as a warring army to battle.

Kamehameha I is said to have relied on nearly a hundred *Kahuna Kalai Wa’a* in the building of his massive *Peleleu* (double-hulled war canoe) fleet that assisted in his plan to unify the Hawaiian Islands. The *Kahunas* knew the forests well, and used clues from nature in selecting the right tree for a canoe.

I am sure you would agree that ship building is much different today than at the time of Kamehameha I. It would however, be a tragic mistake to discount our ancient ways of building/crafting *wa’as*, since it was the very existence of the *wa’as* that helped make us the people we are today.

Unfortunately, we live in a society where objects become obsolete in just a few months, and tossed aside in favor of new and shiny objects. But for those with a keen eye, if you look close enough at the new thing that replaced the old, you will find the seeds of the original within it. Whether it’s a canoe, a car or a computer, we know that all things evolve - from the old into the new.

The Kingdom of Hawai’i is Here...

The Kingdom of Hawai’i has evolved throughout the centuries, and is here, now. What may seem new today has at its foundation the governmental structures that existed at the time of my cousin, Queen Lili’uokalani.

Questions have arisen throughout the Kingdom about the Monarchial form of government (which existed at the time of Queen Lili’uokalani’s overthrow) and whether or not a Monarchy can be a righteous government?



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My answer is yes, and in this letter, I'll discuss reasons why I believe that the unity, strength and longevity of our Kingdom are best served by having a Monarchy. Righteousness will follow suit as we restore the Kingdom with governmental structures that provide protection and the greatest good to all the people and land of Hawai'i.

Governments Should Be in Harmony with all Life...

It is my firm belief that government must embody civility, with the greatest respect to service - not only to its people, but also to the very land and seas it occupies. In other words, government must be in harmony with all life, seen and unseen.

Before there were Constitutions, Declarations of Independence, and other enlightened materials, there were nations of people (indigenous to the land) already living in sophisticated societies led by righteous principles, and living in harmony with nature, and nature's Gods.

Unfortunately, it is not easy to find a government today with such righteous principals; instead, after much study, I found little "Principled Leadership", and that nations across the globe are cursed with corruption that permeates every level of power within their governments. This matter cannot be resolved without serious discussion, as change is inevitable.

Political leaders no longer seek to surround themselves with social justification. They seek only to gain social control by destroying our freedoms and increasing their wealth at the cost of the masses.

In the United States, as the people slept, Politicians created a society that has become increasingly ignorant about their own rights, duties, and freedoms. The government "Of the People, For the People, and By the People", now exists only to serve those that can pay for it, and are paid by it.

Governments with Democratic and Republican ideology make it harder for the poor to receive fair and unbiased treatment in a court of law. Instead, those with corporate power, athletic skills, and money can receive ready justice, and, most often, they escape their crimes with little more than a slap on the wrist. It has been difficult for people to learn the truth because the adversary controls society, creating the people's reliance on them, instead of creating a system of self-governing citizens.



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The Politicians have perpetrated economic exploitation upon the people by an elite ruling class, who are protected by the state; while constitutionalism, with its fictions of Civic equality and legality, is designed to appease the mass and neutralize their influence.

If we expect to remain free from tyranny and oppression, our rights cannot be negotiable, and our minds cannot allow their propaganda to continue to deceive us. We are a nation under God, with inalienable rights granted to us by our Creator. Our rights do NOT come from government.

Provided that the premise of a righteous government is possible, then the next question should be... How can a righteous government emerge from such a sea of immorality?

Ancient Hawai'i was a Nation that Respected the Land and Seas ...

We know from our spoken and recorded history that the people of Hawai'i lived in harmony with all life, and our nation was blessed. Our ancestors had the *Kumulipo* and *Keaomelemele* to guide them. These sacred teachings became the compass necessary to live in harmony with nature and nature's Gods.

When *Pa'ao* from Tahiti and Captain Cook from the west entered the lives of the Hawaiian civilization, things went terribly wrong. It was the *Pa'ao's* doctrines and Missionary's teachings that stole the innocence of our people, drove them to near extinction, and cursed the lands and seas.

Before this corruption, our Hawaiian people lived in harmony and peace – we were blessed to live as the Kingdom of God “on earth, as it is in heaven”. We embodied “we the people” decades before Benjamin Franklin urged unanimity of vote in ratifying that very same concept into the fabric of the United States' core existence. ***“We were such a nation at one time and by God, we can be again”.***

Our Native Hawaiian Culture is perhaps the strongest one on Earth that has enough threads of ancient truths to correct the past historical meanderings of those who stole our Kingdom.

Therefore, I do not know of any other culture so contained, yet still living and vibrant, with the possibility of changing a national order. It is without a doubt we, Native Hawaiians, have the heart of the entire world within us, and are known for peace, aloha and inclusiveness. We will not be ignored by any government, as has tragically happened to the First Nations (known as American Indians) across the United States.



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The lessons of our First Nations 'Ohana, have taught us not to compromise our heritage to our ancient lands of the Hawaiian archipelago, that our self-determination will bring cognizance and change, even to the status quo, so that our lands and laws, currently in control of the United States and the Hawaiian state government, are restored to being blessed, rather than cursed.

The Seeds of our Regeneration and Restoration Remain...

The seeds of our regeneration remain today. There is great wisdom in the teachings of the traditional Hawaiian faith and the knowledge of our many Kupuna.

The controversy over the Thirty Meter Telescope brought many underlying issues to the surface, and provides us a chance to *kūkākūkā* about solutions.

The true restoration is the restoration of the reverence for the Natural World that supports all life.

I believe the above statement is the basis for righteousness. Righteousness is the will to *be* good, and therefore, *do* good to all of life. That reverence will restore the balance that was so profoundly disturbed when the industrial profit system destroyed the natural sustainable systems.

One of the most serious mistakes in what is called "Western Science" is the disconnection of science from the sacred. Our ancestors (Hawaiians) used science, particularly the original science of observation, (practiced for thousands of years), to determine how their life support system (Nature) works. They adopted codes of behavior designed to protect the integrity and health of that system. Because the survival of the people and the health of the ecosystems were inextricably linked, the behavioral codes were a spiritual imperative.

We saw an example at the beginning of this letter with the *Kalai Wa'a*. As the holders of these codes, the Kahuna had an extraordinary relationship with the Natural World and could perform feats that "Western Science" cannot explain.

We can be the ones to reintegrate the traditional faith into our civilization, and perhaps provide the world with a set of principles and practices that proved sustainable for thousands of years. Join me in an exploration of *the traditional faith of the Hawaiian people* (which I will refer to as "the faith") and see the value that faith has to the Human Family:



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- First of all, the faith is not a set of beliefs. The faith is profoundly scientific and based on thousands of years of observation.
- The faith is *Pa Hālau O Te Atua* (The Four Corners and foundation of the Four Gods). The foundation of the faith is the Four Gods: *Kanaloa*, the Sun, *Ku* – the Ocean, *Lono* – the Earth, and *Kane* – the Fresh Water. These physical necessities for life are the foundation of the faith, not some set of “beliefs.” The understanding of how the Four Gods make life possible is essential to the survival of the Human species.
- Within the Four Gods, you find the sunlight, the rain, the wind, the growth of crops, and all that is needed to sustain life.
- Why is a *heiau* built as a square? The symbol of the square represents the Four Gods; the *heiau* then is a visual reminder. One ascends the steps of the *heiau* to enter the realm of the Gods to offer acknowledgment and thanks.
- Besides the square, the other teaching symbols of the faith are the circle and the triangle. The circle is the Ha, the Spiritual Light on Earth and Outer Space. The Triangle represents the Ancestors. The Mountain is the triangle and, for that reason as well, is sacred.
- Within the Temple of Lono, the truth of the Four Gods is taught as follows: *Kanaloa*, the Sun heats *Ku*, the Ocean and the water vapors rise. *Lono* of the Earth uses the magnetic field to form the clouds. *Kane*, the Fresh Water, descends from the clouds to feed the plants of *Lono*, the Earth. The clouds then continue to the mountain, where they drop the fresh water snow that also feeds the plants and water storage (aquifers) on its way back to the ocean.
- The Four Gods make all life possible. The most important function they perform for Humanity is to produce the food that Humans need to survive. In the faith, we give thanks for the nourishment provided, and we in turn care for the land to ensure the feeding of seven generations. People cared deeply for the land as a natural priority of survival. That is worth repeating. The people took great care of the land because the land supported life. The people did not seek to dominate, dissect, exploit, or extinguish life.
- Upon this foundation of the faith, people practiced their religion. There were no pews in the traditional temple. There were altars in the homes (and still are). Those altars reflect the avocation of the household; a canoe builder’s altar will be different from that of a fisherman.



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- Who are the ancestors of the faith? The *Kumulipo* answers that question, tracing the evolution of life from the first polyp of coral to the Humans. All life forms that emerged before Humanity are ancestors. Without their successful adaptation to Earth's conditions, we would not be here. So acknowledging those ancestors is part of the faith.
- The most important aspect of the faith is ecological. From that aspect came the *Kānāwai*, the rules on how to live on this planet. These rules were focused on observing phenomenon, such as whether a fish was in its spawning time. That spawn would feed the next generation of people, so the fisherman would know not to catch that fish in that time period.
- The social-cultural-political-religious systems of the civilization could change or even be destroyed, but the rules of Natural Law remain.
- There was a seamless integration of the many aspects of traditional Hawaiian life. While offerings were made in particular places and at particular times, the *Kānāwai* (natural law) operated in every minute of the day. **Because the faith was based on the elements that sustain life, there was no separation of the faith from life.** There was no gathering on a particular day of the week in a house of worship, as is practiced in other religious systems.

This understanding of *the traditional faith of our people* is essential to understanding why those practicing western forms of religion sought to destroy our traditional faith. The foreigners (haole) came to Hawai'i with a paradigm that Humanity should dominate Nature and take from it anything they wanted; such behavior of entitlement despoiled our natural areas without regard for the natural order of things.

To those operating from that paradigm, the Hawaiians' reverence for Nature and deferral to Natural Law was that which was preventing full exploitation of the islands' resources. So the haole infiltrated, and eventually subjugated, the Hawaiian population, including the passage of laws prohibiting practice of the traditional faith.

Ancestor worship was banned. Temples were destroyed. Cultural practices celebrating the covenant between Humans and Earth, such as the hula, were banned. The suppression of the Hawaiian language obstructed the passage of truth and wisdom from generation to generation through chants.



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All this destruction took place in the name of a religion that placed its focus in the ethereal realm. Jesus was not honored for growing the best garden. He was the son of God come to cleanse the people born in sin. Sin and redemption were not ecologically based.

The priests, pastors, missionaries, etc. brought the concept of sin to the islands to replace Natural Law.

But now, we must allow what was done, to be done. Our challenge is NOT to castigate those who were disconnected from the Earth. Our challenge is to reconnect to the Earth. For example, we know that the *Kānāwai*, the Natural Law, guided decision-making in our past. We can restore that law to the highest place in our vision and goals.

We seek to reestablish a civilization in harmony with Nature that provides sustenance for seven generations.

The challenges of the present include the fragmentation of the Hawaiian civilization and the emerging global climate change threatening civilization. To meet that challenge, we can establish a governance structure that is ecologically based, with groups of people having a *kuleana* for a particular ecosystem that they will both *malama* and be a voice for when outside activities threaten the health of the ecosystem. See for example our kingdom booklet on pages 9-14 for an ecological government model. http://kingdomofhawaii.info/wp-content/uploads/2015/01/kingdomofhawaii.info_docs_kingdom_booklet_form.pdf This model can be integrated with the traditional *ahupua'a* system.

Our vision for the future is to achieve the establishment of a Nature-based civilization that unites the Hawaiian people and bends the trajectory of civilization away from the abyss and towards a future of compassion, sharing, and celebration. I call this ... The Path of Aloha.

We can also incorporate the perspectives that allow for forgiving all that has happened. That perspective emerges in spiritual teachings that spread across our planet over the past fifty years proclaiming a new age, and pointing the way towards fully realizing Human potential.

As we have said on many occasions, there are only two issues that affect the Human family: Peace and Reconciliation *within* the Human Family, and Peace and Reconciliation *between* the Human Family and the rest of the Natural World.



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Historical Perspective in Support of Restoration...

Our Ancestors held a question about whether they made a mistake in not taking up the spear to preserve their nation. The *Kahuna Nui* profoundly responded - that it is precisely because they did not take up the spear, that we are able to restore the nation today.

It was the United States Minister who landed Marines and pointed their cannons at Queen Lili'uokalani's palace. The Queen refused to engage those forces militarily. She issued a statement saying that she was stepping down from her throne temporarily in order to avoid bloodshed.

Rather than respond with force, the Queen chose Aloha.

So there was no war. The Hawaiian people were never conquered. Our Kingdom is not the spoils of war taken by an invading force.

There is also the religious aspect of this story. The Queen was a Christian. The conversion of Hawaiians to that religion predominantly resulted from the proselytizing by missionaries from the United States. She called upon the Christian community, and particularly the leadership of the United States, to restore her to her throne as an act in alignment with Christian teachings.

The pleas of Queen Lili'uokalani were fruitless; politics trumped religion.

The United States leadership saw the strategic value of the Kingdom in their pursuit of what they claimed was their "manifest destiny." So in the end, love and compassion had nothing to do with their policy decisions about Hawai'i.

In the taking of our nation, we were at a disadvantage. Because the land belonged to the Gods rather than Human stewards, there was no ownership. When the concepts of private property, capitalism, and growth were imposed on the Hawaiians, they could not argue effectively against something that had no meaning to them.

The Great *Mahele* foundered on the same dilemma. King Kamehameha III wanted to "westernize" his people by giving them land. Yet dividing up the lands owned by no one, into lands owned separately, challenged the fundamental understanding of the Hawaiian people. The destruction of the system in which the lands belonged to the Gods, fragmented the Hawaiian social and economic order.



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To rebuild our nation, we must look to the wisdom of the past, along with the challenges of the present, and be guided by our vision for the future.

Having examined governmental structures around the world, I have reached two conclusions:

First, it does not matter what type of governmental system you adopt, if the people who fulfill the governance functions are not guided by the highest principles seeking the greatest good, and are not accountable for their actions. Second, the foundational principles chosen will determine (to a great extent) how subject to corruption or decline the government will be.

The best way to ensure a righteous government is to choose founding principles that are immutable, and truly serve the people.

This is what those who founded the United States tried to do when they said in the Declaration of Independence:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights that among these are Life, Liberty, and the pursuit of Happiness..."

Rights were to be inalienable, i.e. not a privilege, not granted by government, and not subject to being taken away by government. The rights were inalienable because they came from the Creator, over whom no Human had power.

So too, King Kamehameha III proposed and signed the *Declaration of Rights* on June 7, 1839, which (like the Declaration of Independence) recognized that rights were (equally) bestowed on all people, by God:

"DECLARATION OF RIGHTS (1839)

Both of the People & Chiefs.

God hath made of one blood all nations of men to dwell on the earth," in unity and blessedness. God has also bestowed certain rights alike on all men and all chiefs, and all people of all lands.



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These are some of the rights which He has given alike to every man and every chief of correct deportment; life, limb, liberty, freedom from oppression; the earnings of his hands and the productions of his mind, not however to those who act in violation of the laws.

God has also established government, and rule, for the purpose of peace; but in making laws for the nation it is by no means proper to enact laws for the protection of the rulers only, without also providing protection for their subjects; neither is it proper to enact laws to enrich the chiefs only, without regard to enriching their subjects also, and hereafter there shall by no means be any laws enacted which are at variance with what is above expressed, neither shall any tax be assessed, nor any service or labor required of any man, in a manner which is at variance with the above sentiments.

PROTECTION FOR THE PEOPLE DECLARED.

The above sentiments are hereby published for the purpose of protecting alike, both the people and the chiefs of all these islands ... “

The Importance of Lineage...

It is apparent to me, that a world without free agency, choice, or expression is a world without soul, and this violates *Ha*. ***Ha is the Eternal Breath by which we are created of Ke Akua (God).*** When *Ha* is violated, so is our ‘*Ohana*, or family.

Lineage is more important than life, and more important than love. Life and love come together to create ‘*Ohana*. Heredity cannot be established if either life or love is missing. Therefore, from the three qualities that define the parent-child relationship - life, love, and genealogy - ancestry is the fruit. God’s lineage contains within it the seed of true love. I believe that it is God’s lineage that provides the context and environment for a true, authentically led life.

Hence, for us to become the ideal people envisioned by God (people of ideal character, who create ideal families), we first need to be connected to His lineage. To take this one step further, only when we are connected to God’s lineage is it possible to create a place for God to dwell (the ideal nation).

From this, I have concluded that it is ONLY possible to establish the Kingdom of Hawai’i when we are connected to God’s lineage. **Without lineage, neither life nor love can endure.**



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Even though we set out to create a good tradition, it will only endure through our lineage. Lineage is the link that allows our ancestors' spirit to carry on through subsequent generations. This is what Hawaiians call mana. ***'Mana is the genealogy of our birth that is traced back to source which is (Akua) God'.***

Having established that we should be connected to God's lineage when restoring the Kingdom of Hawai'i, we must now ask: Do we need a King, and if so, who?

What was overthrown was a Kingdom. Restoring what was overthrown is in conformance with international law. Of course that law is not immutable because it is Human law rather than Natural Law. **If we apply that law, a King or Queen is necessary for restoration.** So yes, we need a King.

I was asked by the Kupunas, who had already formed a Kingdom Government, to serve as King. I accepted that position.

As part of my service to date, I have offered a **Vision and Plan** for the restored Nation, and it is unmatched by any other. Within the Vision and Plan is the **Aloha 'Aina Project**, designed to rebuild our civilization.

Vision and Plan: http://kingdomofhawaii.info/wp-content/uploads/2015/01/kingdomofhawaii.info_docs_vision_and_plan.pdf

Aloha 'Aina Project: http://kingdomofhawaii.info/wp-content/uploads/2015/01/kingdomofhawaii.info_docs_aloha_aina_narrative.pdf

As referenced above, I have offered a model of an ecological government.

I have also been waking up to know who I am. The blessings that have descended upon me after I accepted the position of *Mō'i* only confirm my decision. I will soon be sharing those blessings of abundance throughout the Kingdom and the world.

Royal Lineage...

I also bring to our nation a lineage that links our people throughout the ages.



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The United Nations Charter provides the rest of the authority to do it." *An autonomous independent sovereign nation-state contemplated under Article 1 of the 1933 Montevideo Convention on Rights and Duties of States requiring the state as a person of international law possessing the four qualifications of (a) a permanent population, (b) a defined territory, c) government; and (d) capacity to enter into relations with the other states.*

By direct genealogy, I represent Hawai`i's highest and most divine governing royal lineage. I am the direct bloodline of Kealohilani, Mauiloa, Pi'ilani which is known through the blue-blood Mō'i, Kamehameha-nui 'Ai Lu'au.

My genealogy reveals the *kuleana* and factual history of my family. My ancestors' blood flows throughout my veins.

I am instructed through my family's traditional cultural record that the lands of our birthright are divine, and have an irrevocable covenant under our indigenous blood. This applies to all inhabitants, notwithstanding origin.

This irrevocable covenant (of the lands of our inheritance) requires that its populace have personal freedom to exercise individual choice and agency of soul, as well as political freedom. When a Monarchy is righteous, such political freedom exists.

We need only to look at the Declaration of Rights (1839) and find the freedom which we seek, and this Declaration is what formed the basis of our Hawaiian constitutions.

(Please note, I do not wish to include the Bayonet Constitution of 1887 in the above statement since it was the product of the unrighteous interference of treasonous traitors. It was they who stripped the Aloha from our Hawaiian Constitution when they removed most of the authority of the Hawaiian monarchy and diminished the voice of the Kānaka Maoli.)

The Lands of our Native Hawaiian Ancestral Inheritance is the Hawaiian Archipelago...

My family's genealogy is a cultural record that starts from the beginning of mankind, and its chain of custody is stated through an unbroken line of ancestors, even to this day. It proceeded from the first High Chiefs (Ali'i Nui's), through the periods of Priesthood rule, Monarchial rule, Parliamentary rule, and finally, Democratic rule. Our record cannot be ignored or sufficiently disputed, as ours is an untouched ancient record.

Our Native Hawaiian, traditional and cultural governance contains the principles of government congruent to the divine covenant of these lands. Our Hawaiian culture is hardly dwindling, but instead, growing in population and vibrancy.



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It is therefore essential that correct leadership, having the knowledge and wisdom of the ages, be available to today's generation. I am confident that I can provide that leadership, because I am surrounded with ancestors who guide me.

The principle of liberty and freedom of the soul must be properly translated into today's choices of modern government for our Native Hawaiian people; not only for individuals, but for the well-being of all governments and populations occupying the lands of our blood-covenant inheritance – The Kingdom of Hawai'i.

It is Sea Change We Seek ...

We have been seeking change for over 120 years. There is no doubt that the current form of government in the "State of Hawai'i" (democracy) is at its lowest point, and it will take you just a few moments to verify this as truth. The evidence is all around you for example, the 13 telescopes on Mauna a Wākea, the dissolving reefs around our islands, dead zones caused by pollution flowing into the ocean, indigenous life going extinct, and our lands suffocating under asphalts, concrete and buildings are just a few of the 1000's of examples I can cite. The damages are the effects of decades of exploitation and abuse by the present day "guardians and caretakers" of our beloved islands.

Let us ask ourselves now ... what form of government has the greatest chance to reverse the current state of affairs and return Hawai'i to a thriving, sustainable nation of people and culture? And, when considering this question, we should not forget that Hawai'i (**Ha-Breath ~ Wai-Water ~ I-God**) was a divine, pristine gift, given to our ancestors.

It is my view that the answer to the question, lies in our past. From the very beginning of Hawaiian time, until the day we were betrayed and overthrown; we had evolved into a Constitutional Monarchy. We were shaped by our ancestors over millennia into the KINGDOM OF HAWAII. Our ancestors knew God, and they trusted God to guide them - raising up leaders, and ultimately Kings and Queens, to guide and protect the lands and the people of *Hawai'i Nei*.

The Kingdom Path is the *Path of Aloha*, and will be honored and embraced by future monarchs, who are to follow our last Queen, Lili'uokalani. We have the blessed opportunity to change the old paradigm of governance that has not worked, and create a new government that works in harmony with nature, God, and the people.



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It is ALOHA that Connects our Past to the Future, and it is ALOHA that allows us to live in the Present, in service to one another, to the land, and to our beloved planet.

We Must Never Become a “Nation within a Nation”...

Before I close out this letter, it's important to mention something that is extremely important to understand. We must never compromise and accept the proposal of a “nation within a nation”. The ultimate goal is to divide and weaken the Hawaiian culture, so that over time, the Hawaiian nation will become just a footnote in history.

This is exactly what was done to the First Nations, and was eloquently described by Pearl Daniel-Means, of the Navaho Nation. In a recent letter, she called the indigenous people around the world to stand in Solidarity with me, and for Hawaiian Sovereignty.

Pearl's husband was the well-known leader, Russell Means, who vigilantly led the fight to counteract the continued destruction and decimation of his Native American brothers and sisters by the lies of the American Government.

Pearl had this to say about the heartbreaking consequences to the *First Nations Peoples of America* when they naively settled for the “Nation within a Nation” status:

“Should the United States Government attempt to negotiate a “Nation within a Nation” status with the Kingdom of Hawai'i, take note of what has happened to the First Nations Peoples of America. Quasi-sovereignty is what the First Nations of America have. Self-rule under federal supervision is not sovereignty. When you stand on your legal lawful rights, it is irresponsible to compromise your rightful position.

The moment The Kingdom of Hawai'i begins negotiating their rights they will have immediately lost those rights. Politics is the art of compromise, where true Leadership is based on principles.

That spark of light the American Indian Movement lit in the 1970's is dim and almost gone. We now look to you, our Hawaiian relatives to unite and ignite that light, and move this Independence Movement forward.

Your position is legal and lawful and your time is now.



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We stand with you in solidarity as you make your next move it is a tremendous step forward for all of us in the indigenous world.

We no longer have time to be idle, when our homelands are being desecrated, our water our lifeline continually poisoned and our children being stolen. As we witness all things we hold sacred and holy continually under attack, I'm reminded of Russell's words, "Everyone should get angry at injustice. People who don't certainly aren't spiritual people".

Over the years, I have personally stated my views on this issue as well, and I stand firmly by them, even more today!

In conclusion:

As I stated earlier, many questions have arisen throughout the Kingdom as to what constitutes a righteous government, and can the Monarchial government of the Kingdom of Hawai'i BE that righteous government? Yes... the answer is definitely, yes.

Concerns about bringing back the old *kāpu* system has sent chills, concerns and fears down the back of those believing in the stories of how the Hawaiian Government used to be. I, like many throughout the Kingdom, have heard these stories. Many believed these stories to be true.

The question I would ask - who wrote the history of our ancient government, and were the sources of this information truthful and reliable, or did these sources simply repeat what they were told and believed them without the facts to back it up?

"After many years of marriage the husband asked his wife ...honey, the baking pan is large for this huge ham we got at the store so why did you cut both ends of the ham? The wife said I'm not sure; my Mom always did it this way. When the Mom showed up for the family dinner the daughter asked her Mom, why did you cut the ends of the ham before putting it into the oven? She replied my baking pan was too small."

I present this story to illustrate that when something has been done a certain way in the past, it doesn't necessarily mean that it should be done the same way in the future. However, we also find from this story a lesson that is a little less obvious.



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Since it is our natural tendency to give honor and trust to our parents and family members, we should, as good stewards of the family name, build upon our heritage, while keeping the foundation of the family structure intact, and adapting when necessary, to current events.

He lani i luna, he honua i lalo.

Heaven above, earth beneath.

*Said of a person who owns his own property, or of one who is sure of his security:
The sky above him and the earth beneath his feet are his.*

I look to the heavens for my guidance, and look to the land and the people to rebuild and restore our beloved Kingdom. Today is the day of our unification - as one People, and one Nation. **We ARE the Kingdom of Hawai'i.**

"In 1893, our kingdom was a kingdom when it was stolen. Today, I am restoring that which was unlawfully taken. Once we are restored and recognized among the nations of the world, I will open the doors for the people to decide what kind of government they want. Until such time, I remain faithful to our aina, our culture, our traditions, our ancestors, to each of you, and most of all, to Akua". — Keli'i October 21, 2004

Ua Mau ke Ea o ka 'Aina i ka Pono,



**Edmund K. Silva, Jr.
Ali'i Nui Mō'i**

cc: Na Kupuna Council O Hawai'i Nei ame Moku
Ali'i Mana'o Nui Lanny Sinkin
Chief Justice Kingdom of Hawai'i
Minister of Foreign Affairs



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