



THE KINGDOM OF HAWAI'I

From the desk of the King

September 23, 2025

Proclamation

Reclaiming our dignity, self-respect, and honor is a duty.

Aloha mai e ko 'u mau Hoa hanau

Greetings, my relatives.

The adage *'The truth will set you free'* is frequently invoked in discussions concerning honesty. Simultaneously, malevolent individuals may also fake sincerity. Consequently, discernment is of utmost importance. Respect is regarded as the most esteemed attribute in interpersonal relationships. Although faith is rooted in hope, it is broadly acknowledged that divine intervention possesses the capacity to transform malevolence into benevolence. Therefore, I address you with the highest regard, stemming from a sincere and sacred connection – Spirit.

This sacred message endeavors to unite all Indigenous Nations with the Kingdom of Hawai'i. From the late 14th century through the 21st century, our indigenous communities have endured substantial hardships inflicted by Europeans for over seven centuries—namely, 700 years. The Papal Bulls (decrees) established the Doctrine of Discovery, which propagated racial bias and prejudice, and most notably, fostered profound injustice against us, the innocent. Our only transgression was merely

Spiritual Leader of the Hawaiian Archipelago Islands — The Kingdom of Hawai'i —
South Pacific Rim of Polynesians Islands, and Indigenous Nations Worldwide

Nou ke Akua Ke Aupuni O Hawai'i

being born and being labeled as sub-humans—a grave misjudgment, as if God created us imperfect. This indicates that they perceived God as flawed and believed they possessed the authority to alter God's creation in their own image of evil.

Doctrine of Discovery & Early Colonization

These decrees facilitated Spain, Portugal, and subsequently other colonial powers such as England, France, and the Netherlands in instigating widespread upheaval without accountability. This ongoing injustice remains apparent today. Chief Justice John Marshall of the U.S. Supreme Court declared specific laws unconstitutional. He authored landmark rulings, including *Marbury v. Madison*, *McCulloch v. Maryland*, and *Gibbons v. Ogden*, which strengthened the authority of the Federal Government and clarified constitutional powers. Nevertheless, in 1823, the Supreme Court case *Johnson v. McIntosh* established that European nations could effectively decriminalize the dispossession of Native American lands, thereby reducing the rights of indigenous peoples to occupancy. The ruling decreed that there was no ownership (title); consequently, they possessed no legal rights. All rights were held by the colonizers, now recognized as the United States of America.

It is evident that the principles underpinning the Doctrine of Discovery have failed to reconstitute territories, customs, cultures, or traditions acquired through violence, nor have they reinstated the sovereignty, self-respect, or ancestral legacies of the affected nations. Our ancestors' *iwi Kupuna* diligently transmitted these invaluable treasures to their descendants. As their descendants, it is incumbent upon us to transform negative energies and strive toward a future wherein Indigenous nations flourish in harmony with nature, the environment, humanity, and divine principles. Interacting with global leaders and establishing a connection with Heavenly Father—God exemplifies that unity, whether deemed the most important or among the most vital endeavors, is of paramount significance.

Early Contact in the Americas

Let us examine historical events further back in time. The earliest documented instances of violent conflicts between Europeans and Native Americans date to the 1513 encounter when Juan Ponce de León arrived on the Florida coast on March 27, 1513, and designated the region as 'La Florida'. He identified Florida during his search for the legendary 'Fountain of Youth'. Subsequently, a more vigorous and ultimately unsuccessful colonization effort occurred in 1521, characterized by fierce resistance from



the Calusa people. Before these events, albeit with less documentation, interactions transpired with various explorers, predating any formal colonial endeavors.

Who were the Calusa Native American people? The Calusa were a powerful and complex Indigenous tribe living in the inlets of southwest Florida for thousands of years. They became known for their skilled fishing, building shell mounds, and extensive trading networks. Their name means “*fierce people*,” and their way of life mainly relied on marine resources, allowing them to develop a prosperous society without needing agriculture.

Their complex societal structure, with Mound Key serving as its central hub, comprised nobles and commoners, all supported by the rich estuarine ecosystem. Although they successfully resisted Spanish colonization for more than two centuries, the Calusa eventually declined as a result of infectious diseases and conflicts fought to defend their territory and dwellings from European invasion.

Regrettably, this once noble nation no longer exists. They are all dead. These indigenous Calusa people were eradicated by disease, warfare, enslavement, raids by other tribes, and territorial loss to European colonizers, culminating in their complete extinction by the late 18th century. Their cultural remnants include artifacts and the lands they previously occupied. Presently, these lands are inhabited by descendants of colonizers and serve as the homeland for the Seminole and Miccosukee nations.

The experiences of our *iwi kupuna* (ancestors), the Calusa nation, are reflected in the Kingdom of Hawai'i, which also mourns similar grief and lamentation over the ongoing injustices and suffering caused by Europeans supported by the Roman Catholic Church, primarily through the issuance of the Papal Bull (decrees) and the Doctrine of Discovery.

Nineteenth-Century Wars

Another historical fact: To highlight these thoughts, we must go back to June 25, 1876. Our ancestors achieved a decisive victory at the Battle of the Little Bighorn; however, this triumph was transient and ultimately contributed to the diminishment of their sovereignty. The defeat of Lieutenant Colonel George Custer and his forces—an incident that resonated as a national rallying point—prompted the United States government to intensify its military efforts to force Native Americans onto designated reservations.

Immediately following the battle, public outrage necessitated retribution. News of Custer's decisive defeat and the loss of the 7th Cavalry was disseminated to the American populace during the centennial celebrations, inciting extensive demands for retaliation. In response, Ulysses S. Grant, then



President of the United States and a former Army General, authorized the deployment of a substantial military force to the region to pursue the Lakota and Cheyenne warriors involved in the conflict.

Within a year, heightened military presence and resource shortages compelled most tribes involved in the Battle of the Little Bighorn to surrender. The battle's enduring consequences profoundly undermined the morale of the reservation inhabitants. The victory did not signal the termination of the United States government's policy of relocating Native Americans to reservations. Previously, autonomous tribes were coerced into dependency and subjected to the restrictions characteristic of reservation life.

The government justified its actions by citing the defeat as a basis for seizing the Black Hills from the Lakota Nation, notwithstanding the legal protections afforded to them under the treaty. The destiny of the leaders—respected Lakota chiefs who had led the victory at the Battle of the Little Bighorn—ultimately resulted in their subjugation or demise. Crazy Horse surrendered in 1877 and was subsequently killed while in custody. Sitting Bull and some followers migrated to Canada but later returned; he lived until 1890, when he was killed during an arrest at Standing Rock.

The historical record indicates that Lieutenant Colonel Custer sought conflict; it was the Native Americans who preferred to remain undisturbed in order to live peacefully with nature, the natural world, each other, and the Great Spirit. The encroachment by settlers, the pursuit of gold, and the quest for natural resources were the primary reasons for the United States' intrusion into these sacred territories.

Our ancestors fought valiantly for liberty through armed resistance, as all alternative approaches they attempted had proven unsuccessful. Treaties were violated, and, more gravely, the atrocities persisted over time. This culminated in the Trail of Tears and numerous additional acts of injustice perpetrated by the American government to suppress and undermine their autonomy.

Hawai'i Epidemics

Evil struck the Kingdom in 1778: Colonial epidemic disease in Hawai'i has severely threatened the Native Hawaiian population since it was introduced over a hundred years ago. Starting with the first colonizers led by Captain James Cook when they arrived in 1778, and continuing to the present day, foreign diseases have impacted Native Hawaiians. Because Hawai'i was so isolated and had a population composed only of Hawaiians, the islands were considered a "virgin population." This meant that once foreigners arrived, the Native Hawaiian population was decimated by these illnesses while Europeans



remained healthy. These diseases included gonorrhea, syphilis, influenza, cholera, tuberculosis, mumps, measles, smallpox, and leprosy (which led to the creation of a leper colony on Molokai in the mid-1800s). While each disease caused different outcomes, they all contributed to the decline of the Native Hawaiian population, collectively causing more than 100,000 deaths.

These diseases wreaked havoc on the Hawaiian Islands and nearly obliterated the Native population. By 1840, merely 62 years after Cook's arrival, the Native Hawaiian population may have diminished by as much as 84% percent. The collapse was so severe that entire villages disappeared, and cultural continuity was broken in many places. What had once been a thriving, independent population numbering in the hundreds of thousands was reduced to a remnant within just a few generations.

Captain James Cook was originally from Yorkshire, England, and served in the British Royal Navy. He led three exploratory voyages to the Pacific Ocean on behalf of the Crown and the Royal Society. Cook served King George, securing funding and royal approval pursuant to the Roman Catholic Church's Papal Bull Doctrine of Discovery.

James Cook was not benevolent but a zealous opportunist. James Cook was not benevolent but a zealous opportunist. Although he died in 1779, shortly after his arrival, the foreign ships that followed spread devastating diseases across the islands. These epidemics, unintentionally carried by outsiders, decimated Native Hawaiians and contributed to the near-collapse of the population. It served as a tool for discrimination to eradicate the indigenous population in the name of the crown and the Roman Catholic Church.

The death toll from interactions with outsiders, especially Europeans and Americans, is comparable to those of recognized genocides. While estimates of the original population vary, it is believed that there were between 300,000 and one million Native Hawaiians before contact. By 1920, this number had plummeted to only 24,000 full Native Hawaiians. Since then, the population of individuals identifying as Hawaiian has rebounded to about 560,000 nationwide. However, the majority of this figure represents people of mixed ancestry who carry Hawaiian heritage alongside other lineages. The actual number of full Native Hawaiians is much smaller, and some scholars argue it may be unidentifiable today, given the centuries of intermarriage and demographic change.

Reflection on Legacy & Justice

While it is conceivable to reflect upon all the conflicts our ancestors endured, the treaties that were violated, and the persistent efforts to rectify grave injustices throughout history, the struggle persists



because the opposition comprehends the strategic plans of their captors. Recognizing this, they are able to suppress any initiatives for liberty, that elusive, fleeting right to be free, live free, and enjoy that inalienable, sacred right instilled upon them by only one divine and mighty source – God.

Although we acknowledge the concerns raised by our ancestors regarding the Doctrine of Discovery, which laid the groundwork for this important chapter in our history, achieving true justice for these deep injustices requires a comprehensive global solution.

Future Plans & Institutions

The strategic plans for my kingdom and their implementation have already commenced with the establishment of *Hui Maluhia Hui Pu'uhonua* – Enlightened Peace Center, the Indigenous International Supreme Court, the Tree of Life Medical Hospital, School, and Pharmacy, as well as an Indigenous Cultural, Traditional, and Customary Center dedicated to safeguarding and practicing our cultural heritage.

There is no greater task or challenge on earth than maintaining global peace, a shared responsibility of all nations forever. That peace can only be achieved when all indigenous nations are made whole, honoring the ancestors, the present, and future generations so that the hands of God may bless our lives with His divine love, and that we, His children, finally get it right.

There is a significant decision to be made: whether we unite at the commencement of a transformative era—characterized by compassion, courage, and the enduring strength of our collective spirit—or not. The forthcoming inauguration of the Tree of Life Hospital aims to address the serious deficiencies in essential medical services that an alarmingly large segment of our population cannot access. For those experiencing financial hardship, the elderly, individuals with limited education, and those living with chronic illnesses—particularly those with minimal or no insurance—the barriers to obtaining appropriate care remain formidable. It is unacceptable that lives are lost, not due to fate, but because healthcare remains a privilege for the few rather than a fundamental right for all.

With the establishment of the Tree of Life Hospital and its accompanying medical school, we pledge to train new generations of physicians, nurses, technicians, and pharmacists—dedicated stewards of healing whose mission is to serve every individual with dignity and respect, regardless of socio-economic background. Our doors shall never be closed to anyone based on their means. We affirm that: every person is worthy of care, honor, and compassion.



Yet let it be clearly understood that these services are not given away without measure. Those who have the means shall contribute financially for their care. For those who cannot pay in currency, we will discern the gifts and skills they carry and invite them to contribute to the Kingdom through trade or service. In this way, each person participates in their own healing, preserving their dignity and strengthening the whole community. Only those who are truly infirm and unable to labor will be excused, and even then, they will never be turned away—for no one shall ever be denied medical care within the Tree of Life.

This practice we call “*Raising the Hands*.” For when a person struggles, their arms fall close to their body, their spirit burdened and their self-worth diminished. But when they are given the opportunity to provide—whether through coin, skill, or service—they lift their own hands in joy. Their dignity is restored, their worth is affirmed, and their arms rise again in thanksgiving. Thus, the Tree of Life is not merely a place of medicine but a sanctuary where body, mind, and spirit are uplifted together, and every person is made whole in the sight of God and community.

Therefore, I call upon all nations and peoples to recognize that true healing requires more than the restoration of the body—it involves the restoration of mind and spirit. Many have offered suggestions to revive our collective well-being, but let us embrace the most courageous path: the act of forgiveness.

I extend an invitation of forgiveness to the Roman Catholic Church, to Spain, Portugal, England, the Netherlands, the United States of America, and all nations that endorsed the Papal Bull - Doctrine of Discovery. Forgiveness is not about forgetting or excusing the profound pain and injustices inflicted; rather, it is a conscious and sacred decision to release the burdens of resentment and anger. By forgiving, we reclaim our power and open ourselves to new possibilities for unity, reconciliation, and justice.

The establishment of the International World Peace Center, the Indigenous International World Court, and the Tree of Life Medical Facility constitutes ambitious and noble objectives that have the potential to significantly impact global peace, justice, and health. Importantly, these initiatives will unify us as a single Nation under God—the original ‘Stewards’ of the lands.

The **International World Peace Center** will serve as a beacon for world leaders and church leaders to come together and promote peace rather than conflict. This initiative emphasizes the importance of dialogue, understanding, and cooperation among global leaders.

The **Indigenous International World Court** aims to provide justice for all indigenous nations, ensuring that their rights are respected and upheld. This court will be a significant step towards addressing historical injustices and promoting fairness and equality for indigenous communities.



The **Tree of Life Medical Facility** is a groundbreaking project that focuses on finding cures for major diseases such as cancer, heart disease, diabetes, Alzheimer's, and dementia.

To guide us toward healing, reconciliation, forgiveness, and peace, the *Hui Maluhia Hui Pu'uhonua* – Enlightened Peace Center is planned to be built in the Kingdom of Hawai'i and then expanded globally. This initiative is not meant to replace the United Nations or any government authority. Instead, it aims to serve as a symbol of hope for the worldwide community. It offers a space for world leaders dedicated to peace, along with religious leaders, to collaborate on creating enforceable laws that highlight the importance of protecting nature, the environment, humanity, and God.

Achieving peace, including enlightened peace, necessitates sincere dedication and a methodical approach to sustainable practices. I am entirely committed to this admirable endeavor and respectfully request your steadfast support, which will empower me to lead effectively. Collectively, we shall safeguard one another and our nations in pursuit of a greater objective: the preservation of life on Earth through the establishment of a firmly upheld and highly esteemed Supreme Law of the Land.

This initiative advocates for the complete abolition of all weapons of mass destruction, including nuclear, chemical, and biological agents employed in warfare that not only inflict human casualties but also pose a threat to billions of birds and animals, as well as destabilize the fundamental systems of the Earth. Disruption of the planet's balance could potentially lead to total planetary destruction. United in purpose, we can realize a vision of global peace, equitable trade, open and secure borders, safe communities, and profound respect for humanity, the environment, and the Divine.

Subsequently, the Indigenous International World Supreme Court will be established to hear cases against nations that violate the Supreme Law of Peace. Offenders of this law will face strict penalties in line with the Supreme Rule of Law. Additionally, the Court will consider cases involving Indigenous individuals seeking lawful restitution. Unfortunately, the current judicial systems have compromised their integrity by becoming adversarial toward those advocating for fair and equitable justice. It has been observed that existing legal frameworks mostly favor individuals with significant financial resources or those skilled at navigating procedural complexities.

This forthcoming court aims to ensure that genuine justice is dispensed by incorporating customs, traditions, and cultural considerations that acknowledge and respect the unique characteristics inherent within each culture, collectively referred to as Natural Law.

The inauguration of the Tree of Life Hospital is imminent to address the significant deficiencies in essential medical services that many individuals are currently unable to access. Persons experiencing financial constraints, the elderly, individuals with limited education, or those suffering from chronic



illnesses—particularly those with minimal or no insurance coverage—face substantial challenges in obtaining adequate medical care.

Consequently, individuals may be deprived of essential support and, tragically, face mortality due to their incapacity to afford premium healthcare services. Furthermore, the Tree of Life Hospital will establish a medical school dedicated to training future physicians, nurses, technicians, and pharmacists. The primary objective is to provide care to all individuals, regardless of their socio-economic background; access to care will not be withheld based on wealth or poverty. Every person shall be treated with the highest dignity and respect.

Modern Recognition & Response

In conclusion:

President Joe Biden issued the first presidential proclamation recognizing “Indigenous Peoples Day” at the national level in 2021. While Columbus Day continues to be observed as a federal holiday, this marked the first time a sitting president formally honored Indigenous Peoples on that day. However, the idea itself was not new—South Dakota had officially replaced Columbus Day with Native American Day as early as 1989, and cities like Berkeley recognized Indigenous Peoples’ Day beginning in 1992. Biden’s proclamation therefore represented a national milestone, but it built upon decades of earlier efforts by states, tribes, and communities that had already sought to correct the historical narrative.

This weak attempt to acknowledge the pain and suffering is a grave injustice, unconscionable, and defies logic. It’s deeply offensive and a profound insult to native communities. Words alone are not enough to heal the wounds; only tangible actions that restore what was lost have genuine significance. “The arrival of Columbus marked a tragic epoch for indigenous peoples. Sent by Spain in 1492, Columbus’s expeditions were part of the broader Age of Exploration, which aimed to discover new trade routes and territories. However, his arrival in the Americas resulted in exploitation, enslavement, and great harm and suffering to the native populations. Indigenous peoples have long recounted the devastating effects of European colonization, including the introduction of diseases, violent conquests, and forced labor, which decimated their communities and cultures. Their oral histories and traditions highlight the resilience and resistance of indigenous peoples amid such adversity, emphasizing the need to preserve their heritage and honor their experiences.”



There were numerous matters to address, including lessons from history that we are currently assimilating, as well as solutions that may be implemented to commemorate the sacrifices made by our *iwi kupuna* (ancestors) in their fight for independence and the right to lead lives with dignity.

Numerous proposals have been presented to indigenous nations regarding their sacred lands, culture, traditions, and customs. This issue has been a persistent subject of debate at the United Nations and within the State Department for many years, with each instance resulting in the denial of their right to independence and reoccupation of their sacred territories. Living as a nation within a nation does not constitute true independence; rather, it is a facade that advantages the descendants of colonizers, attained through unjust actions.

Closing & Call to Unity

In the spirit of peace and reconciliation, I, *Ali'i Nui Mo'i*, Edmund K. Paki-Silva, II, state that forgiveness is not an act of forgetting or condoning past wrongs. Instead, it is a conscious decision to release the burden of resentment and anger that weighs heavily on our hearts. By forgiving, we free ourselves from the chains of the past and open the door to a future filled with hope and possibility.

The Roman Catholic Church, like many institutions, has a complex history with indigenous peoples. While acknowledging the pain and suffering that has been endured, we must also recognize the potential for growth and change. By extending forgiveness, we invite the Church, Spain, Portugal, England, the Netherlands, and all nations involved in the horrific evil they perpetrated to join us in a journey of mutual respect and understanding in reclaiming our lands, natural resources, and most importantly, our inalienable rights, a gift to us from God that was stolen. While this is a truthful statement, the Roman Catholic Church and the Europeans involved in this horrific evil cannot return the lives they stole, nor the pain and suffering they endured.

Based on my argument, and I am open to debate, the most logical solution to our problem is to unite under one Flag—the Kingdom of Hawai'i. Let us come together, not as victims of history, but as architects of a new era of peace, healing, and rebuilding. Let our forgiveness be a beacon of light that guides us towards a harmonious and just world. In unity, we can overcome the shadows of the past and build a future where all nations thrive in dignity and respect.

May my words resonate, for they come from a place of truth, honoring our shared identity. Let us be the last generation to successfully reclaim and restore what was stolen from us, ensuring that future



generations can carry on the legacy we began as caretakers of the Earth and its divine creation given to us by God—a united community of hope, faith, and love.

He inoa no nā iwi kūpuna—In the names of the ancestors.

Ua Mau ke Ea o ka 'Āina i ka Pono—The life of the land is perpetuated in righteousness.

Aloha Ke Akua,

Mahalo iā 'oe, e ka Makua Makua, no kāu aloha iā mākou a pau.

Edmund K. Paki-Silva II

Ali'i Nui Mo'i Edmund K. Paki-Silva, II, PhD, JD, EdD, LLD, CPE.

*Nalikolauokalani Pākī Ka'I 'Ōmaka-olahou-Kaluaokalani-Ka'I-
mano-'ānu'unu'u-ka-lamakea-i-ho'okū-ke-aupuni-o-Hawai'i*

His Majesty, Beatitude, Dignity of Archbishop
Head of the Polynesian Apostolic See
Patriarchate of the West Indies
Byzantine Orthodox Christine Apostolic Church of the Americas
By Royal Melchizedek Priesthood

Temple High Priest and Steward, *Kahu Ahu'ena heiau Kamakahonu*, Hawai'i

cc:

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Ali'i Mana'o Nui – Lanny Sinkin

Chief Justice – Joshua R. Kotter, Esq., J.D., MBA, Attorney at Law

Speaker of the House, Celestial Council – *Kahu Lani o na palapala hemolele a me ka ike*

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