



## THE KINGDOM OF HAWAI'I

*From the desk of the King*

**December 29, 2025**

### PROCLAMATION

#### *A Word of Wisdom for the New Year*

The history of Hawai'i is a profound narrative of resilience, leadership, and the enduring quest for justice. As the Hereditary appointed King, my vision is firmly anchored in the restoration of sovereignty for the Hawaiian Kingdom—a cause that transcends individual ambition and is rooted in the collective spirit and dignity of our people. Guided by the legacy of King Kamehameha the Great and the wisdom of our ancestors, I am committed to reclaiming our rightful place among the nations, restoring self-determination, and upholding the sacred trust of stewardship over our land and culture.

This document explores the pivotal forces that have shaped the Hawaiian Kingdom, with particular focus on the Doctrine of Discovery and its far-reaching consequences. By examining the intersection of international law, indigenous rights, and the enduring values of unity and servant leadership, I invite everyone to reflect on the principles that must guide our journey toward justice and renewal.

The restoration of sovereignty is not merely a political aspiration—it is a moral and spiritual imperative. It calls us to remember the past with integrity, to heal divisions through unity, and to build a future where justice, dignity, and aloha prevail for all.

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*

## **The Papal Bull Doctrine of Discovery justifies tyranny under the guise of law:**

The Doctrine of Discovery purported to be a legal and religious principle that originated in the 15th century, primarily through a series of Papal Bulls (official decrees) issued by the Catholic Church. These decrees proclaimed that Christian nations had the right to claim lands inhabited by non-Christians, justifying colonization and the acquisition of territories in the Americas, Africa, Asia, and beyond.

### **Judgments - Papal Bull Decrees:**

- Dum Diversas (1452) and Romanus Pontifex (1455): Issued by Pope Nicholas V, these documents authorized Portugal to conquer non-Christian lands and enslave their peoples.
- Inter Caetera (1493): Issued by Pope Alexander VI after Columbus's voyage, this bull gave Spain the exclusive right to acquire territories west of a demarcation line, justifying the Spanish conquest of the Americas.

These decrees collectively asserted that any land not inhabited by Christians was “given, granted, and assigned forever” to the discoverer. They also directed that “barbarous nations be overthrown and brought to the faith itself,” and blessed Christians to “invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever . . . and to reduce their persons to perpetual slavery.”

### **Historical Impact:**

- European Colonialism: The Doctrine of Discovery became the foundation for European claims to land and was instrumental in the administration and dispossession of indigenous lands. It provided religious, political, and legal justification for colonization, seizure of land, and the subjugation of non-Christian peoples.
- United States Law: In 1823, the U.S. Supreme Court case *Johnson v. M'Intosh* enshrined the doctrine in American law. Chief Justice John Marshall wrote that “discovery gave an exclusive right to extinguish the Indian title of occupancy, either by purchase or conquest,” and that this principle became the law of the land.
- Global Reach: The doctrine was used by Spain, Portugal, England, France, and other colonial powers to justify their expansion and the taking of indigenous lands worldwide.

### **Systemic Dispossession:**

Is the deliberate, ongoing process—often enacted through legal, political, and economic systems—by which dominant groups or state interests remove Indigenous peoples from their ancestral lands and resources. This structured deprivation erodes land, culture, and self-sufficiency, resulting in enduring



trauma, poverty, and social disruption. Far from isolated incidents, it is a persistent mechanism of cultural dislocation and environmental harm, designed to benefit those in power at the expense of marginalized communities.

- **Loss of Land and Sovereignty:** The doctrine led to the widespread dispossession of indigenous peoples, stripping them of their lands, rights, and sovereignty. It justified the seizure of land, forced assimilation, and the imposition of foreign laws and cultures.
- **Legal and Social Marginalization:** The doctrine's principles were embedded in legal systems, leading to broken treaties, the loss of self-determination, and the ongoing marginalization of indigenous communities.
- **Enduring Legacy:** The effects of the Doctrine of Discovery are still felt today, as it continues to influence property law, land rights, and the treatment of indigenous peoples in countries like the United States and Canada.

### **The Doctrine and the Hawaiian Kingdom:**

The Doctrine of Discovery played a direct role in Hawai'i's history. It was used to justify the annexation and colonization of the Hawaiian Kingdom, as well as the dispossession of Native Hawaiians from their lands. The doctrine's legacy is referenced in both historical and contemporary legal arguments regarding Hawaiian sovereignty and land rights.

### **Modern Rejection and Critique**

- **Repudiation:** In March 2023, the Vatican formally repudiated the Doctrine of Discovery, acknowledging its role in justifying colonial violence and dispossession.
- **Ongoing Challenges:** Indigenous rights advocates continue to challenge the doctrine's legal and moral validity, seeking redress and the restoration of rights and lands.





## Summary Table:

Aspect	Details
Origin	15th-century Papal Bulls (Catholic Church)
Main Documents	Dum Diversas (1452), Romanus Pontifex (1455), Inter Caetera (1493)
Legal Impact	Basis for European and U.S. claims to indigenous lands; enshrined in U.S. law (1823)
Effects on Indigenous Peoples	Dispossession, loss of sovereignty, forced assimilation, ongoing marginalization
Modern Status	Repudiated by the Vatican (2023); still influences law and indigenous rights debates

## Restoration of Hawaiian Sovereignty:

The Papal Bull Doctrine of Discovery was a pivotal force in shaping constitutional governments and legal systems that favored colonial interests, often to the detriment of indigenous nations. These frameworks were not designed with the well-being of native peoples in mind, who were already the rightful stewards of their lands and creation. If divine will had favored political systems led by elected officials, it would have been politicians, not kings, whom God would have anointed.

In contrast, the legacy of King Kamehameha the Great stands as a testament to a monarchical government blessed and ordained by God. King Kamehameha was divinely chosen to unite all of Hawai‘i as one Kingdom, under the guidance and protection of the Almighty. The arrival of colonial powers brought foreign laws and the imposition of the Bayonet Constitution, which ultimately led to the unlawful seizure of the Hawaiian Kingdom—an outcome supported by historical evidence.

International Law affirms that when a nation is unlawfully taken, it must be restored to its original state before the act of theft. If this principle is upheld, it calls for a return to the governance established in 1810 under King Kamehameha the Great, who unified the Hawaiian Islands under a monarchical system. This perspective empowers the restoration of the Islands and their people under a government that serves perpetually and is blessed by God.

## A Humble Reflection on the Kingly Legacy:

As one called to serve by the grace of God and the blessings of my ancestors, I stand not as an absolute monarch, but as a humble steward entrusted with the well-being of my people. My authority is



not my own; it is a sacred trust, flowing from the Almighty and affirmed by the collective spirit of those I serve. Like King Kamehameha the Great, I am reminded daily that true leadership is measured not by power, but by unity, justice, and the faithful preservation of our culture.

### **Prophecy and Destiny:**

From birth, I have felt the gentle hand of destiny guiding my path. Yet, I recognize that my journey is not one of personal glory, but of fulfilling a purpose greater than myself. Just as Halley's Comet signaled the coming of Kamehameha, I accept my calling with reverence and humility, knowing that leadership is a sacred duty, not a privilege.

### **Wisdom in Service and Unification:**

My training in the ways of wisdom and tradition is not for conquest, but for healing division and nurturing harmony. Like Kamehameha, whose counsel and compassion united the islands, I strive to bring people together—not through force, but through understanding, patience, and the pursuit of righteousness.

### **Authority Rooted in Ancestral Law:**

The foundation of my governance is the ancient wisdom of the Ali'i, harmonized with reforms that uplift and serve all. I do not seek to impose my will, but to honor the kapu and the teachings of our ancestors, blending them with the needs of today for the good of the people.

### **The Law of the Splintered Paddle:**

I uphold the *Kānāwai Māmalahoe*—the Law of the Splintered Paddle—not as a symbol of my reign, but as a living promise to protect the vulnerable and ensure justice for all. This law is a daily reminder that leadership is a calling to shield, serve, and uplift, never to dominate.

### **Stewardship of Land and Resources:**

As a caretaker of the 'āina, I am ever mindful that the land and its bounty are not possessions, but sacred trusts to be managed with wisdom and shared with justice. My hope is that trade, agriculture, and prosperity will flourish—not for my own legacy, but for the generations yet to come.



## Diplomacy and Sovereignty:

In engaging with other nations, I do so not from pride, but from a place of dignity and respect—seeking peace, protecting our independence, and ensuring that the honor of our Kingdom is never compromised. My diplomacy is guided by humility and a steadfast commitment to what is right.

## Cultural Preservation and Servant Leadership:

I am devoted to preserving the arts, traditions, and values of our people, not for self-glorification, but to foster pride, continuity, and hope. I strive to lead by example, working alongside my people, embracing humility, fairness, and *kuleana*. My authority is a responsibility to serve, not to be served.

## Enduring Spirit and Model of Leadership:

May my reign be remembered not for its power, but for its unity, justice, and aloha. I pray that the Kingdom I help to nurture will endure—rooted in resilience, guided by faith, and ever true to the heritage of our ancestors. This is the legacy I seek: to lead with honor, serve with love, and preserve the spirit of our nation for all time.

## Love of Hawai'i

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*“The cause of Hawai'i is greater than any one life, and that love for one's people is the highest calling of a sovereign.”*

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This quote from Queen Lili'uokalani reflects a deep sense of patriotism and the belief that collective cultural and national well-being surpasses individual existence. The first part, "The cause of Hawai'i is greater than any one life," underscores that the Hawaiian sovereignty movement, or the essence and future of Hawai'i as a nation and people, is paramount. It suggests a willingness to sacrifice personal interests and even one's life for this larger purpose. The second part, "and that love for one's people is the highest calling of a sovereign," speaks to the responsibility of a leader (a sovereign, or ali'i) to prioritize the welfare and love of their people above all else. This principle is rooted in traditional Hawaiian values of service, stewardship (*mālama*), and the inherent connection between nature, the natural world, the people, and God.





## Kingdom Law:

The wisdom of King Kamehameha I led to the creation of the first Laws. He established the Law of the splintered paddle. *Kānāwai Māmalahoe*. (Law of the Splintered Paddle), was created to protect the ordinary people, especially the elderly, women, and children, from harm by warriors, decreeing they could lie by the roadside safely, a foundational principle of human rights that prohibited the powerful from abusing the weak, stemming from a personal lesson where a fisherman struck him with a paddle in self-defense.

That read: "Let every elderly person, woman, and child lie by the roadside in safety. Let them walk or sleep in the road without fear of harm. Break this law and die." In essence, the Law of the Splintered Paddle was Kamehameha's commitment to justice, protecting the innocent, and establishing a precedent for servant leadership and equal rights within his kingdom.

The transition from the sacred, simple laws initiated by Kamehameha I and further developed under his son, Kamehameha II, was advised and written by Westerners and Europeans to establish a Constitutional Monarchy in the 1840s, not under King Kamehameha the Great. The 1840 Constitution established a House of Representatives and a Supreme Court, granted rights to commoners, and ended the absolute monarchy, marking initial steps toward diminishing the authority of the Monarchs. In 1864, three branches of government were instituted to protect freedom of speech, religion, and the press. Subsequently, in 1887, the infamous Bayonet Constitution catalyzed the annexation of the Kingdom. These constitutional frameworks did not benefit the indigenous people but rather served the interests of colonizers and individuals adept at manipulating the law for personal gain. Their efforts succeeded, culminating in the overthrow of the Kingdom in 1893.

## Historical and Legal Context Defined:

In 1893, the United States, in violation of international law and existing treaties, overthrew the sovereign Kingdom of Hawai'i. The Newlands Resolution (1898) and the subsequent Admission Act (1959) established the State of Hawai'i without the free, prior, and informed consent of the Native Hawaiian people. These acts have been challenged as contrary to the principles of self-determination enshrined in the United Nations Charter (Article 1, Paragraph 2) and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, Articles 3 and 26).

In 1993, President William Clinton apologized to all Hawaiians of blood for the United States' role in the unlawful overthrow of the Kingdom of Hawai'i. And the Papal Bull Doctrine of Discovery, which underpinned colonial expansion and dispossession, was repudiated by Pope Francis in Canada in 2023. Both are significant because the Doctrine of Discovery gave Chief Justice Marshall the ammunition to



declare that all discovered lands belonged to the colonizers. Such was the end of indigenous land ownership and inherent rights.

### King's Declaration:

As the hereditary and lawfully appointed King, I recognize that my role is not one of dominion, but of service to my people. My foremost duty is to God, followed by my responsibility to the Kingdom, and then to my family. This order of priorities is guided by the sacred Hawaiian principle: *'O ka pono a me ke ola kino o nā kānaka ke kānāwai ki 'eki 'e o ka 'āina'*—"the welfare and the health of the people shall be the supreme law of the land."

I have served with honor as a soldier in the United States, committed to upholding the Constitution and defending it against all threats. Through this service, I came to understand the complexities of governance and the profound impact of legal systems on the freedom and dignity of individuals. While the Constitution provides a framework for order and protection, it is essential to remember that true enlightenment and justice arise from principles that honor the intrinsic worth of every person, rather than systems that may inadvertently diminish it.

With deep respect, I must express my conscientious disagreement with the assertion of "No Legal Claims" as stated in the Apology Resolution. While the language of this resolution suggests that no new legal rights have been established for pursuing land claims or reparations, it is a universal truth that a formal apology or acknowledgment of wrongdoing carries both legal and moral significance—recognized under international law and, above all, by the highest authority: God's commandments. The Kingdom of Hawai'i was, and remains, a sovereign nation with treaties and diplomatic standing among the nations of the world, including the United States. The systematic violation of these treaties and the deprivation of the Kanaka Maoli (Native Hawaiian people) of their rights to land, culture, and self-determination cannot be absolved by domestic statutes or disclaimers.

No law or statute created by human hands can supersede the Laws of God. In this spirit, the Kingdom of Hawai'i has established the Indigenous International Supreme Court, which seeks to enact legal authority and regulations in accordance with God's Supreme Law, as embodied in the Ten Commandments. This Court, together with God's Law, forms the foundation for the reclamation of the Kingdom of Hawai'i. It is often asked why we do not seek a remedy in the United States courts or international tribunals. The answer lies in the understanding that true justice cannot be found in the systems that enacted the original injustice. Justice, to be genuine, must arise from the voice and values of the aggrieved, not the colonizer.





## Final Reflections:

I stand before you not as an American, but as Kanaka Maoli—born of this land before the illegal annexation and statehood. My identity and authority are rooted in the Kingdom, not in any external power. Therefore, I neither seek nor require authorization from the United States, the United Nations, or any other nation to restore what has been lost. No external court has jurisdiction over me, my people, or my Kingdom. The rightful and sovereign jurisdiction rests solely with our own Court System and body of laws, which upholds the principles of the **'Rule of Law'** and the inherent rights of the King. May the Kingdom of Hawai'i remain under the guidance and protection of God—sealed by my hand, *Ali'i Nui Mo'i*.

## King Edmund K. Silva, II

*Edmund K. Paki-Silva II*

*Ali'i Nui Mo'i Edmund K. Paki-Silva, II, PhD, JD, EdD, LLD, CPE.  
Nalokolauokalani Pākī Ka'Ō Ōmaka-olahou-Kaluaokalani-Ka'Ō-  
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: The King's Privy Council of the Kingdom—*'Ka Mō'ī 'Aha Kūkākūkā Malu o ke Aupuni*  
Privy Council—*Lei Ali'i*—Crown Prince & Royal Chancellor—Keli'i Silva  
Privy Council—*Ali'i Mana'o Nui*—Chief Steward & Chief Justice of the Supreme Court—Joshua Kotter  
Privy Council—*Nui o nā Ha'i'ōlelo*—Speaker of the Kingdom and Celestial Council—Emmaline Hoffmeister  
Attorney General—*Loio Kuhina*—Dr. Jabbar Nayaz Ulla Shariff  
Surgeon General—*Kauā Nui*—Dr. Gordon Grado  
Grand Knight Commander  
Crown Authorities of the Kingdom of Hawai'i  
Ministries of the Kingdom of Hawai'i  
Offices of Island Governance of the Kingdom of Hawai'i

