Ali'i Mana'o Nui Lanny A. Sinkin
Chief Advisor To The King
U.S. Attorney at Law (Retired)
April 16, 2015

Randolph G. Moore
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Regent Michelle Tagorda

Regent Helen Nielsen

Regent Peter Hoffman

Regent Dileep G. Bal

Regent Simeon Acoba

Re: Testimony Regarding Mauna Kea and the Thirty Meter Telescope

Dear Regents:

P. O. Box 944, Hilo, Hawai'i 96721; lanny.sinkin@gmail.com; (808) 936-4428;
www.KingdomofHawaii.info

During the weeks since the Mauna Kea controversy erupted, the Kingdom issued various documents addressing the issues raised by the proposed Thirty Meter Telescope.

Those documents are collected in this packet and offered as testimony in the hearing you are holding today.

The King fully expects that you will reverse your decisions in support of building the Thirty Meter Telescope on sacred/stolen land.

For the Kingdom of Hawai'i,

Lanny Sinkin

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

April 2, 2015

Mayor Billy Kenoi
Hawai'i County Building
25 Aupuni St.
Hilo, Hawai'i 96720
cohmayor@co.hawaii.hi.us

c.c. Chief of Police Harry S. Kubojiri
349 Kapi'olani Street
Hilo Hawai'i 96720
copsysop@ilhawaii.net

Interim Chairperson Carty Chang, P.E.
Department of Land and Resources
DLNR Main Office
Kalanimoku Building
1151 Punchbowl St.
Honolulu, Hawai`i 96813
dlnr@hawaii.gov

Subject: Cease and Desist

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.)

Aloha mai e Mayor Kenoi,

As you and most of the Hawaiian community know, Mauna Kea is considered sacred land. Traditionally, very few Hawaiians ever entered what was considered the realm of the Gods. You also know that for many years, those who want to build telescopes within these lands have proceeded to do so over the objections of those who seek to protect the sacred site. The latest intrusion is an 18 story monstrosity known as the Thirty Meter Telescope.

Finally, you know that the Kingdom of Hawai'i is restored through me as King and supported by thousands, who are quite familiar with the historical and legal facts relevant to the current status of the Kingdom as suffering under a belligerent occupation.

As the Kingdom returns to its rightful place among the community of nations, the restored government will review all existing agreements made by the occupying force in violation of the sovereignty of the Kingdom. The contracts to sell, lease, or otherwise attempt to transfer ownership of sacred lands will be among the first examined. The presumption will be that the contracts were made illegally because they are based on the illegal overthrow of the Kingdom government and/or the suppression of the traditional faith.

The telescopes, in particular will be among the earliest matters to be addressed. Those making major investments in these projects should be aware that the Kingdom may find that the contracts under which they have operated are null and void.

In this interim period, while the Kingdom government is being put into place, people are working to protect our lands from further usurpation and abuse. Recently, some of those making a stand to stop the construction of the Thirty Meter Telescope were arrested. There is no crime in taking non-violent action to protect a sacred site.

I am ordering the County of Hawai'i and all other entities complicit in the construction of the Thirty Meter Telescope and the arrest of those acting to prevent that construction to Cease and Desist. All work on the telescope should be suspended. All those arrested should be freed and charges dropped.

Ka Pu'uhonua O Na Wahi Pana O Hawai'i Nei
Nou Ke Akua Ke Aupuni O Hawai'i
kingdomofhawaii.info

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I am prepared to open discussions with the proponents of this project in order for them to understand the basis for the reexamination that will take place as the Kingdom government is reanimated. That explanation will be the only matter to be discussed, with the expectation that any further pursuit of this project will await a final decision from the Kingdom.

I look forward to working with you as we transition the occupying government off the islands and celebrate the restoration of the Kingdom through the building of a sustainable, self-reliant, non-aligned nation offering peace making services to the world.

Me ke aloha pumehana,

Edmund K. Silva Jr.

Edmund K. Silva, Jr.
Ali'i Nui Mo'i

cc: Na Kupuna Council O Hawai'i Nei
Ali'i Mana'o Nui Lanny Sinkin
Na Kupuna Council O Hawai'i Nei ame Moku

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

April 4, 2015

President David Lassner
Office of the President
University of Hawai`i
2444 Dole Street
Bachman 202
Honolulu, HI 96822

Subject: Sacred Obligation/ Cease and Desist Order

Aloha mai e President David Lassner,

Yesterday, I sent a Cease and Desist Order to the Mayor of Hawai`i County, the Hawai`i County Chief of Police, and the Interim Chair of the Bureau of Land and Natural Resources. Those officials engaged in arresting Kanaka Maoli and none Hawaiians, who were non-violently acting to protect Mauna Kea from the trespass by yet another telescope project. I ordered them to stop arresting them because they have the right, even the sacred right, to be there. ***There is no one on this earth that has more rights to be on Mauna Kea then the Kanaka Maoli.*** A copy of that Order accompanies this letter.

I understand that further arrests will not be taking place for at least some limited period of time, so I will not dwell on that subject. I will, however, make one observation relevant to the larger issues at stake.

The police conducting the arrests did so on the basis that the road belongs to the County. Those protecting the mountain would be allowed to stand on the side of the road to engage in ineffective action and not allowed to actually prevent the actual trespass taking place by the construction crews for the Thirty Meter Telescope.

The road is the original trespass. To trespass on to someone else's land by building a road across it does not confer title on the road builder. Mauna Kea belongs to the Kingdom, not the occupying power. That those engaged in belligerent occupation chose to build a road on the surface of the mountain is irrelevant to the question of true ownership of the mountain.

As you will see, my Order also extended to the continued construction of the Thirty Meter Telescope. As the University of Hawai`i is primarily responsible for what is happening on the sacred mountain, I now turn my attention to you.

A true university is about more than knowledge, more than learning how to think, more than wisdom even. A true university brings all those together to teach how to gather knowledge, analyze the meaning of the knowledge, perceive how that knowledge might be applied to current inquiry, and then decide whether wisdom is found in applying that knowledge or not. It is in that last step where the question arises: Is this action pono?

As you know, pono has many meanings. Here I am using the term to describe action that is aligned with the highest good of all and respectful of all.

When I examine the actions of the University in relation to Mauna Kea, I do not find them to meet the highest standards nor respecting ancient and present day protocol to honor the sacredness of Mauna Kea and our relationship to Akua, father of us all.

Mauna Kea is the highest mountain on Earth as measured from the ocean floor where it began. Emerging from the deepest darkness of the ocean, the sacred mountain top rises above the clouds. There is a natural sacredness that traditional Hawaiians respected to the point of leaving the mountain top free of almost all Human activity, a place dedicated to the Gods.

This mountain is so sacred that we expect in the future there will be visits from representatives from other religious and spiritual traditions to share in prayers for divine guidance and peace.

You know this history. Your website states:

"**Cultural Significance**

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The Mountain of Wakea

The original name of Maunakea is *Mauna a Wakea*, or 'Mountain of Wakea.' In Hawaiian tradition *Wakea* (sometimes translated in English as 'Sky Father') is the progenitor of many of the Hawaiian Islands, and of the Hawaiian people. This mountain is his piko, or the place of connection where earth and sky meet and where the Hawaiian people connect to their origins in the cosmos.

'Realm of the gods'

As a sacred site, many of the physical features and environmental conditions of the mountain are associated with Hawaiian gods and goddesses. *Lilinoe, Poliahu* and *Waiau* are just a few of the deities associated with this place.

The summit of Maunakea was considered a *wao akua*, or "realm of the gods" and was therefore visited only rarely by humans. The arduous trek to the top was made occasionally by my 'Ohana of the sacred Royal line—among the last of those being Kamehameha III and Queen Emma. This was also a burial site for some royalty in ancient times. Today certain families still connect to this mountain by leaving their babies' *piko* (umbilical stubs) at sites that are historically significant to their *ohana* (family)."

http://www.imiloahawaii.org/60/cultural-significance

You acknowledge the summit as a sacred site and acknowledge the role that the mountain plays in the traditional Hawaiian faith. What you do not acknowledge is that the faith is still alive and practiced within the Hawaiian community.

You title your web section as "Culture Significance" when what you are really discussing is Spiritual Significance. You state that the summit "was considered" to be the "realm of the gods." You reduce the faith foundation upon which the Hawaiian civilization emerged to a cultural and historical artifact. You want to pretend that Mauna Kea is no longer held sacred by anyone. In doing so, you simply continue the long effort to suppress that traditional faith of the Hawaiian people. In doing so, you also continue the schism created within the Hawaiian community by outsiders.

What is the relationship of the University to Mauna Kea? Is the mountain a sacred site or is that sacredness simply a part of history with no relevance to current decisions, practices, or actions?

The people standing up to protect the sacredness are asking you that question. What is your answer?

We all see your efforts to coopt the traditional Hawaiian study of the stars to justify your selling of the mountain to the astronomers.

"'Imiloa Astronomy Center

It explores the connections between Hawaiian culture and astronomy.

Imagine yourself on a Polynesian voyaging canoe, leaning into the wind and following currents that are carrying you to a strange new land. Search for Hokupa'a, your guide star. Then look farther, past planets, galaxies and swirling nebula—and even deeper, back into the beginning of the universe. You will also be captivated with the Hawaiian story of Pele and Poliahu, the creation of the Hawaiian islands, and a fly-through of one of the observatories on the summit of Maunakea."

http://www.imiloahawaii.org/146/maunakea-between-earth-and-sky

Hawaiians study the stars in order to navigate the waters of Earth. Over thousands of years, we have perfected that science to be able to travel across vast open water areas and land precisely on the small island that awaits us. The training and execution of this science did not require the use of Mauna Kea or telescopes.

The beginning of our universe was clearly explained in the Kumulipo chant. The deep Hawaiian understanding of evolution came long before Darwin.

In the areas of navigation and origin, the telescopes contribute nothing towards improving our knowledge.

We also recognize tutu Pele and Poliahu as far more than stories. You speak of our faith with no real understanding or respect of that faith. When the attempt to build the new Thirty Meter Telescope is met with a powerful blizzard, mists, and other manifestations of the Earth's life force, you fail to recognize the messages because you don't speak the language.

While our sacred mountain may be an excellent vantage point for the astronomers to pursue their inquiry into the origins of the greater universe, that convenience does not mean building telescopes on our mountain is pono.

Mauna Kea is the focus of today's discussion about sacred sites. There are such sites throughout the Archipelago that deserve recognition and respect. The Kingdom will restore those sites to their appropriate position and use.

In traditional times, the equivalent of today's university would be the academies in the pu'uhonua. There students learned the skills necessary to survive and to maintain the ecological balance sufficient to support seven generations into the future. Those academies are the ancestors of the current university. Honoring them should be part of the daily curriculum for your institution.

When the Kingdom restoration process is complete, we will have a new expression of learning centers that will combine the research and development of the new with the wisdom and common sense of the traditional. Pono will be the guide star. I look forward to working with you to create an institution that will be emulated throughout the academic world.

In the meantime, you shall take your responsibilities with great care and seriousness and halt (cease and desist) any further pursuit of the Thirty Meter Telescope or any further development on Mauna Kea.

'A'ohe mālama, pau i ka 'iole.
If you do not take care of possessions, they will be stolen by rats.

Ho`oponopono,

Edmund K. Silva Jr.

Edmund K. Silva, Jr.
Ali'i Nui Mo'i

cc: Na Kupuna Council O Hawai'i Nei
Ali'i Mana'o Nui Lanny Sinkin
Na Kupuna Council O Hawai'i Nei ame Moku

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

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

April 7, 2015

To: President Barak H. Obama
1600 Pennsylvania Avenue, NW
Washington, DC 20500

Chief Justice John Glover Roberts
Supreme Court of the United States
1 First Street, NE
Washington, DC 20543

The U.S. Department of the Interior
Secretary Sally Jewell
Department of the Interior
1849 C Street, N.W.
Washington DC 20240

The Office of Hawaiian Affairs
711 Kapi`olani Blvd., Ste. 500
Honolulu, Hawai`i 96813

Office of the Governor
The Honorable David Y. Ige
Governor, State of Hawai'i
Executive Chambers, State Capitol
Honolulu, Hawai'i 96813

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Secretary General Ban Ki-moon
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Mayor Billy Kenoi
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c/c: Chief of Police Harry S. Kubojiri
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Interim Chairperson Carty Chang, P.E.
Department of Land and Resources
DLNR Main Office
Kalanimoku Building
1151 Punchbowl St.
Honolulu, Hawai`i 96813
dlnr@hawaii.gov

Subject: **International Court of Justice**

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

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Aloha Kakou,

The International Court of public opinion has spoken. From across the globe many have come together in unity to protect Mauna Kea (Original name *Mauna a Wakea)* and all sacred lands even the Archipelago of the Kingdom of Hawai'i.

On April 2, 2015, I ordered a Cease and Desist on all operations related to construction of the Thirty Meter Telescope upon our sacred Mauka, Mauna Kea.

On April 3, 2015, I issued another letter titled – "Sometimes the simplest truths are the most profound."

And then, on April 4, 2015, I sent a personal letter to President David Lassner of the University of Hawai'i Manoa.

These letters are accessible in the Protecting the Sacred Mountain section of the Kingdom website at www.KingdomofHawaii.info/.

This instant letter is to inform you that I am monitoring all events surrounding Mauna Kea, our Iwi Kupuna's, all sacred sites and Crown and Kuleana lands throughout our Archipelago.

Should my Orders be ignored a Contempt of the Crown Citation will be issued. Then, a formal letter from my office will be sent to the United Nations invoking my lawful rights under the laws of nations. I will be bringing charges against the United States of America and the State of Hawai'i for unlawful acts against the Crown, its people and the illegal overthrow of the kingdom. The United States of America and the State of Hawai'i must then show proof that the Kingdom of Hawai'i was conveyed over to them lawfully. This they cannot do. ***The New Lands Resolution, annexation, and Statehood into the Union as the 50th State of America, fraudulently conveyed our nation to a foreign power.***

The International Court of Justice is the primary judicial branch of the United Nations. The court's base of operation is in the Peace Palace located in The Hague, The Netherlands. The main function of the court is to settle legal disputes submitted by member states and to provide advisory opinions on legal questions submitted by international branches, agencies, and the United Nations General Assembly.

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Although the International Court of Justice is in Europe, it is my Kuleana to have the court convened here on Sovereign Kingdom soil. It is my further Kuleana that it be held at Kamakahonu, the residence of Kamehameha I, and the first ancient Capital of the Kingdom of Hawai'i located in Kailua-Kona on Hawai'i Island, and not Lahaina, on the Island of Maui, where King Kamehameha III established the government from 1820 to 1845.

"Ku kilakila 'o Kamehameha, home ho'ona'auao." (Kamehameha stands majestically, the seat of knowledge.) King Kamehameha the Great was truly guided by the ancestors when he created the **Kānāwai Māmalahoe law in 1797.**

Kānāwai Māmalahoe :

E nā kānaka,
E mālama 'oukou i ke akua
A e mālama ho'i ke kanaka nui a me kanaka iki;
E hele ka 'elemakule, ka luahine, a me ke kama
A moe i ke ala
'A'ohe mea nāna e ho'opilikia. Hewa nō, make.

Law of the Splintered Paddle. Oh people, honor thy god; respect alike the rights of all people both great and humble; May everyone, from the old men and women to the children be free to go forth and lie in the road i.e. by the roadside or pathway without fear of harm.
Break this law, and die.

As King, I am revising this law issued by my ancestor. The revised law:

Law of the Splintered Paddle**; Oh people, honor thy god; respect alike the rights of all people both great and humble; May everyone, from the old men and women to the children be free to go forth and lie in the road, i.e. by the roadside or pathway without fear of harm, **except for those who would use the road to engage in actions harmful to the 'aina or desecrating a sacred site, whom everyone has an obligation to prevent.

By this divine law, all constructions upon Mauna Kea Shall Cease. And, all Telescopes will be forever removed from our sacred mountain. The law prior to my amendent is enshrined in the occupied state Constitution, Article 9, Section 10, and has become a model for modern human rights law regarding the treatment of civilians and other non-combatants. Kānāwai Māmalahoe has been applied to Hawaiian rights, elder law, children's rights, homeless advocacy, and bicyclist safety.

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

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It also appears as a symbol of crossed paddles in the center of the badge of the Honolulu Police Department. Therefore, the State of Hawai'i law enforcement units have the moral, ethical and legal obligation to protect the rights of the people – under the **Kānāwai Māmalahoe**. By my actions this day, the law has a new application that is equally compelled – the prevention of passage to prevent harm.

Like any nation upon the earth, there will be challenges and adversities that will come up. What separates us from the rest of the world is our spirit of 'Aloha'. Aloha has taught us that as Kanaka Maoli, we have a bond of love that will never break and a love that will never be lost. When we exchange Ha (breath), shake hands, or hug each other, we see no wrongs, therefore, there is no sin. All we see is forgiveness and love for each other. This is the Hawaiian way that was in the beginning and is now.

I issued "The Right to Self Determination" on June 23, 2003. You can review this document in the Independence Documents section of the Kingdom website. http://kingdomofhawaii.info/documents/.

This document pronounced the reestablishment of the Kingdom of Hawai'i as an independent nation. From that day forward, the reality of the Kingdom's political existence began to shift towards independence. We have seen the effort by those who would extinguish the Kingdom and replace it with the equivalent of a Native American reservation for "Native Hawaiians." That effort failed.

We have seen the United States Departments of Interior and Justice send representatives to the islands to ask what form of subservience would be acceptable. That effort also failed, as hundreds of people appeared at the hearings to reclaim their nation and invite the occupying power to go home.

More and more, the discussion shifted away from the bankrupt idea of nation-within-a-nation to restoration of the nation.

For the past twelve years, I have worked diligently to build our nation. I provided a vision and plan for the restored nation. I exposed the corruption of the governmental agencies, organizations, and individuals acting on behalf of the occupying power. I have stood with the practitioners of the traditional faith as they emerged from suppression to reclaim their right to practice. The record of my actions can be seen in the documents posted on the Kingdom website at www.KingdomofHawaii.info.

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What the telescope proponents are trying to deny is that the walls are crumbling as the truth emerges. The power is shifting from the occupying force to the restored nation. As that process continues, those relying solely on the claims based on the illegal overthrow and occupation will realize that they placed their faith in a lie.

It is time for the usurpers to stop, rather than simply committing more crimes against the Kingdom.

In our nation, you do not enter into sacred lands without permission from the spirits and you do not enter Crown lands without the permission of the Crown. You certainly do not trespass onto Crown and sacred lands to build a huge telescope.

None of the parties promoting the Thirty Meter Telescope asked my permission. To quickly remove any doubt, the answer would have been "no."

Mauna Kea (*Mauna a Wakea)* is sacred to all who revere the planet that supports our life. That sacredness comes naturally and needs no Human confirmation.

I have seen that religious and spiritual leaders from all over the world will be coming to Mauna Kea to pray for peace and unity. That is an appropriate Human use of the mountain and an appropriate host role for the Kingdom.

I commend all those standing for what are right, particularly the young people waking up to the reality of our occupied nation. Resistance with Aloha is the path to liberation.

**Onipa`a** (Be) steadfast. This was the motto of Queen Liliuokalani who was overthrown by the Americans in 1893. Since 1993, the centennial commemoration of that event, Onipa`a has become a rallying cry for Hawaiians seeking redress and sovereignty.

Ho'oponopono,

Edmund K. Silva Jr.

Edmund K. Silva, Jr.
Ali'i Nui Mo'i

cc: Na Kupuna Council O Hawai'i Nei ame Moku
Ali'i Mana'o Nui Lanny Sinkin

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Ali'i Mana'o Nui Lanny A. Sinkin
Chief Advisor To The King
U.S. Attorney at Law (Retired)
April 9, 2015

To: Interested Parties

There is a major controversy created by the initiation of construction of the Thirty Meter Telescope project on Mauna Kea, a mountain considered sacred by the Hawaiian people. Some comments filed about the nature of the controversy have revealed ignorance about the traditional faith of the Hawaiian people.

One commenter shared her perspective that the real issue was the legal obstacle to the telescope found in the conservation zoning status of the land. http://www.civilbeat.com/2015/04/why-everyone-should-support-the-telescope-construction-blockade/ She noted that the law governing projects in conservation-zoned land prohibit projects with any significant environmental impact. That an 18 story building on 6 acres of land would have a significant impact seemed obvious to her. The violation of the law was equally obvious

In making her case, however, she said that the issue was not "science versus superstition." The use of the term superstition denigrated the traditional Hawaiian faith and demonstrated a lack of understanding about that faith

In that lapse of awareness and sensitivity, she perpetuated the division created within the Hawaiian community by the introduction of Christianity and the suppression of the traditional Hawaiian faith.

Another commenter supported his perspective with the following statement: "It was science, not the irrational fear of pagan deities and inanimate objects, which brought Polynesians to Hawaii." http://www.civilbeat.com/2015/04/science-not-superstition-brought-polynesians-to-hawaii/. This misrepresentation of the Hawaiian faith is stunning.

Yet another commenter shared his perspective in the same "religion versus science" context. He said "What science can tell us about our place in the universe is more honest, in at least the physical sense, than what any religion tells us, be it Christian, Hawaiian, Hindu, Muslim or Zoroastrian." http://www.bigislandchronicle.com/2015/04/08/commentary-nonviolence-at-its-best-on-mauna-kea/

First of all, he lumped all religions together as if they all share the same characteristics. The five religions he listed are quite diverse and divergent from each other in their character.

P. O. Box 944, Hilo, Hawai'i 96721; lanny.sinkin@gmail.com; (808) 936-4428

Relevant to the telescope discussion, the Hawaiian faith is science-based. The faith of the Hawaiian people is founded on the four Gods: the Sun, the Ocean, the Land, and the Fresh Water. Those elements create and support life, including providing the food that keeps Humans alive. Hawaiians worshipped food. That is why the true center of the Hawaiian faith is the Pu'uhonua, the protected area where growing food to feed the people was the primary kuleana.

The Hawaiian religion was the practice of the individual implementing that faith into daily life. That practice was based on a highly sophisticated understanding of the Natural World based on more than one thousand years of observation. The traditional Hawaiians understood more about the physical world than the Europeans who reached the islands because achieving that understanding was a spiritual practice and obligation. That understanding was very much grounded in knowing "our place in the Universe."

In the Hawaiian cosmology, the spirit world was just as real as the physical world precisely because the spirit world reflected the Hawaiian understanding of the physical. Pele's moods reflect the observations of Pele's behavior. Accepting that connection between the physical and the spiritual gave the Hawaiians information and insights that are foreclosed to those who believe science excludes a belief in realms science cannot measure with experiments that can be replicated.

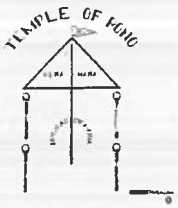
The same comment said: "Religion, originally, performed some of the same functions that science does: it offered explanations about who we are and where we came from."

The Kumulipo – the Hawaiian Creation Chant – is a textbook on evolution long before Darwin presented that concept. In the Hawaiian practice, all life forms that came before Humans are ancestors. That is simply the logic of evolution. To honor that history, the Hawaiians included ancestor worship in their spiritual practice. Hawaiians had no problem understanding who they were or where they came from.

For a more thorough examination of the place for the Hawaiian faith and religion in today's discussion, I would encourage everyone to read the message from the "Temple of Lono and Hale O Papa Statement" found at the following website address: www.KingdomofHawaii.info in the section titled "Protecting the Sacred Mountain."

For the Kingdom of Hawai'i,

Lanny Sinkin



A Message from the Temple of Lono
And the Hale O Papa

A member of the Human Family emerges from darkness to take a place in the chain of life.

Human survival relies upon the fertility of the land and the oceans.

The Gods were Ku (the Ocean), Kanaloa (the Sun), Lono (the Earth) and Kane (the fresh water). These Gods established the faith and foundation upon which our customs and civilization were built. These four Gods give breath to all things and provide the staff of life to feed all of us. Because the essential role of food is preserving and sustaining life, we worship food. That is why our temples are square, a constant reminder of the faith in these four elements.

As an island people, we would always need a secure source of food. The land dedicated to growing food was cultivated as a sacred responsibility and protected and honored as a center of peace within the greater civilization. This land is the Pu'uhonua. The life of the land is preserved in righteousness.

The kuleana: The areas of responsibility. The King had the power to take a life. The Tahunas were the priests, the doctors, and the teachers. The maka'ainana were the people who kept the garden healthy and productive for seven generations.

The Hawaiian understanding of the hydrologic cycle served to inform the unfolding of the religion, a personal matter -- the huna mana for each household to pursue in a form that suited their avocation, first as an 'ohana and then their role in the garden The study of the Gods led to an intricate and deep understanding of natural processes. We had more than a thousand years of observation.

Thus, when the missionaries arrived in the islands, they encountered a very sophisticated civilization founded on a strong faith rooted deeply in the people's understanding of natural processes. On that foundation of faith, the Hawaiians had developed a complex social system suitable for an island civilization and a highly effective economic system that sustainably supported hundreds of thousands of people.

While there were acts that Hawaiians considered wrong and even evil, there was no Devil in the islands. The missionaries taught the Hawaiians to believe in the Devil, superimposed the missionary Devil on to the traditional Hawaiian faith, and then taught the Christian Hawaiians to turn against their own faith as proof they rejected the Devil. The suppression included the passing of the Moe Kolohe Law, which banned numerous practices and customs, including the worship of ancestors – a central tenet of the faith. This law still stands. The passing of such a law today would be equivalent to forbidding our Asian brothers and sisters to hold Bon dances that honor their ancestral dead.

The suppression of the traditional faith has been a long-standing practice of the State of Hawaii. In a country that prides itself on the freedom of religion, this interplay of traditional faith with state disrespect is nothing new to the Temple of Lono and the faith of our people. The Temple found out a long time ago that the State of Hawaii does not think we are a people of faith. If they did our Temples wouldn't be historical sites for tourists.

In 1978, based on the passage of United States Public Law 95-341, the Temple of Lono emerged from decades of suppression to reclaim the Pu'uhonua Lehua at Kualoa. For this law said that we, as a people of faith, had the right to our sacred lands. The Temple rebuilt the Ma Pele at Kualoa to reconnect with the practice of Moe Ohane -- talking to our ancestors.

The State of Hawai'i brought in its bulldozers to destroy Sam Lono's work and arrested him for camping without a permit. After years of forcing him through one court proceeding after another and spending hundreds of thousands of public dollars, the State levied a $5 fine for the offense.

Do you see the people being arrested now on Mauna Kea because they are trying to protect that sacred mountain from the destructive actions of those seeking to put yet another telescope on sacred land?

The challenge is not about lease payments or terms. The challenge is about the right of a faith to be respected and practiced in its own homeland. The altar of the Temple of Lono is still in place at the Hale O Keawe in the Pu'uhonua O Honaunau. That Pu'uhonua, however, is now part of a national park operated as a tourist attraction by the United States National Park Service. The Temple is "allowed" to go into the Pu'uhonua to hold ceremony subject to the limitations of the park on the time and duration of worship.

The failure of the occupying power and even our own people to recognize the traditional faith of our people calls for a reconciliation. That reconciliation includes the recognition of the key role that the Pu'uhonua played in establishing the jurisdiction of the Kingdom.

Watching the Hawaiian landscape, the Temple of Lono witnessed various people stepping forward to reclaim the position of King or Queen. One measure of the validity of such a claim would be their relationship with the Pu'uhonua.

Only one embraced that relationship by acknowledging that the King's kuleana is based on the foundation of the Pu'uhonua. King Edmund Keli'i Silva, Jr. claimed his rightful position as protector and sovereign over the Pu'uhonua O Honaunau. The King put the issue of restoring the sacred land base directly before the National Park Service.

The King announced his intention to enter the Pu'uhonua and remain there for an extended period to engage in spiritual practice, seek reconciliation, and confirm his claim to the spiritual land base.

The response was to threaten to arrest the King should he over stay the time period the National Park Service would allow him to enter and remain on the Pu'uhonua.

The foundation of the faith in the Pu'uhonua reaches to the heights of Mauna Kea. From the sustenance of food provided by the Pu'uhonua to the realm of the Gods on Mauna Kea, the faith encompassed all.

When the time is right, the King, supported by the Temple of Lono and others who recognize the need to reconcile the religious schism created within the Hawaiian community by the teachings of the missionaries, will enter and reclaim the Pu'uhonua. On that day, a great step forward will take place in renewing the civilization that once provided an example of wise stewardship of our Earthly Garden.

Tahuna Frank Kamealoha Anuumealani Nobriga
Temple of Lono

Darlene Pabre
Hale O Papa

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

April 12, 2014

To: Governor David Y. Ige
State of Hawai'i
Executive Chambers,
State Capitol
Honolulu, Hawai`i 96813

Subject: Mauna a Wākea

Plato said: "We can easily forgive a child who is afraid of the dark. The real tragedy of life is when men are afraid of the light."

Proper protocol commands that the pu sounds three times that the Ali'i Nui Mō'i of High rank has arrived; That the royal Kahuna Nui is chanting my genealogy; That I am here for official and sacred matters of and for the Kingdom of Hawai'i.

Stand for our Ali'i Nui Mō'i, sacred to Akua is he ...

His Royal bloodline is indisputably connected to Kamehameha Nui 'Ai Lu'au. His Royal Lineage dates back to 387 AD. His Genealogical record exhibits an impeccable chain of custody. It is the original record of the Royal Courts and last chanted in the Royal Court in 1836. Because Kamehameha 'Ai Lu'au, King of Maui Kingdom, represented the highest and greatest birthright in all Hawai'i Nei, his record had been threatening to some of the Kamehameha I (the Great) dynasty in power at that time. His lineage is also popularly known as that of King Kekaulike, the King of Maui and the father of Kamehameha Nui 'Ai Lu'au. Maui Kingdom was ancient Hawai'i's most powerful and significant Kingdom. It comprised the most Divine Royal Lineage whose origins derived from the most ancient birthrights from Oahu and Kauai. His genealogical record was that ancient oral chant kept and added upon, throughout the millennia and through the voyages of his ancestors into the Pacific to settle the uninhabited islands.

His sacred lineage was kept by specific priesthood holders and solemnly recited in Royal Courts of the Kingdoms of Maui, Hawai'i, Oahu and Kauai. The 'ohana - family record - was put into writing by the royal genealogist Hoku Pakipika, shortly after the birth of the sacred High Chiefs of highest rank, Kapahupinea-Kaleikoa-Keopuhiwa-Paki, on February 14, 1871 in order to protect Hawai'i's highest royal birthright.

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.)

At that time, Kamehameha V was Hawai'i's king and the last of the Kamehameha I dynasty which was of lower lineage to Kamehameha Nui 'Ai Lu'au. The two royal heirs of Kamehameha I had additional lineage to the High Chiefs Kalola, daughter of King Kekaulike, but the mere younger sister of King Kamehameha Nui 'Ai Lu'au.

King Kamehameha V, grandson of Kamehameha I, died on December 11, 1872 and was the last of the Kamehameha dynasty. There was political turmoil as Kamehameha V did not appoint a successor to his throne. Lunalilo, a grand-nephew of Kamehameha I, was elected king but died about a year later on January 8, 1873. On February 13, 1873, Kalakaua was elected king. Kalakaua claimed his highest vestments through High Chief Iwikauikaua. Iwikauikaua was the great-grandson of Keli'iokaloa, eldest son of Umi-a-Liloa. However, Keli'iokaloa was an unrighteous king that was killed and his kingdom and birthright taken by his younger brother, Keawenui-a-Umi. Kalakaua's royal pedigree then is mired in the intermarriages among Big Island chieftains all of lower lineage compared to the blue-blood of Kamehameha Nui 'Ai Lu'au.

King Kalakaua intended to avoid future legislative elections of kings by appointing a long line of successors to which included his three siblings and three nephews of his wife, Queen Consort Kapiolani. One nephew was David Kawananakoa whose pedigree claimed Hawai'i's highest lineage, Kaumualii, King of Kauai as well as cousin relationship to the Kamehameha I Big Island chieftains. We note that Kaumualii was a grandson of King Kekaulike through a lesser marriage.

Kekaulike joined with Holau, the 3rd great granddaughter of Umi-a-Liloa, and had a son, Ka'eokulani. Ka'eokulani joined with Queen Kamakahelei who ruled Kauai Kingdom at the time Captain Cook first arrived. Their son was King Kaumualii. Comparatively, King Kekaulike's highest marriage was to his half-sister, Kekuiapoiwanui, from which was born his heir, King Kamehameha Nui 'Ai Lu'au.

The resulting Kawananakoa line comes from a much lower lineage comparative to Kamehameha Nui 'Ai Lu'au. Although the Kawananakoa line had never come to rule in any way, there were fears over threats of assassination upon the child heir of the Kamehameha Nui 'Ai Lu'au line, Kapahupinea Kaleikoa Keopuhiwa Paki. This High Princess was protected by a Chinese merchant whose cultural covenants to protect Hawai'i's royal lines predates the 15th century Hawai'i. ***"The genealogical records of His Royal Majesty Edmund K, Silva, Jr. whose sacred name is -- Nalikolauokalani- Ke'alohilanikikaupe'aokalani-kapahupinea-kaleikoa-keopuhiwa-Paki are much involved and indisputable. "***

End of royal protocol.

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

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Aloha mai e Governor Ige,

Being governor cannot be easy for you, especially when you know the history of how these Islands and all its sacred sites were stolen from its people and from the last reigning monarch Queen Lili'uokalani of the 19th Century, whose DNA I share. For in all truth she was my blood cousin, which is indisputable. Our blood connection is traced back through time and eternity.

I am King. And, you, as governor of a nation stolen, cannot continue to ignore the ancestors and their living heirs, refusing to acknowledge that Mauna a Wākea is sacred. You represent the interest of the citizens of the United States and not my people nor these islands.

We are completely independent of you in every way that is culturally, traditionally and spiritually recognized within our DNA. However, it's for you to weigh and for you to come to grips within your sacred place of your na'au. Myself I am clear. I am the King of these Hawaiian Islands and blessed and guided by Akua.

This issue before us is sacred, even holy, work. Mauna a Wākea is the tallest, most sacred place on this planet and mankind wants to destroy it. How can you destroy what you don't own? It's grand theft to steal want does not belong to you. The work in preserving Mauna a Wākea serves the greatest good for not only Hawai'i Nei but this entire planet.

As a nation of peoples connected to Nature and God, we have a deep spiritual confidence that this nation will survive the perils of today and compels us to invest in our nation's future, as I, along with our people, proceed forward to restoring the Kingdom. We have a duty, even a sacred calling, to meet our obligations to our children and the numberless generations that will follow. **Mauna a Wākea is to us what your most holiest place is to you and those sitting in Washington D.C.**

Together, I hope we can bring a successful conclusion to what is correct on the spiritual level, which is divine, and the emotional level of all the Kanaka Maoli throughout Hawai'i Nei.

Your approach to resolving the Mauna Kea controversy cannot succeed because you falsely limit the issues to be discussed and refuse to acknowledge reality. The two most important issues are sovereignty and faith.

The lands in question are Crown lands seized illegally and fraudulently transferred to the State of Hawai'i; neither the State of Hawai'i agencies nor institutions funded by the State of Hawai'i have any legitimate authority over this and all lands throughout Hawai'i Nei. Neither the U.S. government nor the State of Hawai'i can show any proof that the Kingdom was lawfully conveyed over to the United States.

Ka Pu'uhonua O Na Wahi Pana O Hawai'i Nei
Nou Ke Akua Ke Aupuni O Hawai'i
kingdomofhawaii.info

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

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As the Apology Resolution acknowledged:

> The indigenous Hawaiian people never directly relinquished their claims to their inherent sovereignty as a people or over their national lands to the United States, either through their monarchy or through a plebiscite or referendum.

That finding is a simple statement of fact that must inform any discussion that touches upon the sovereignty of our people or the ownership of our national lands.

In the faith that served as the foundation of the Hawaiian civilization, Mauna Kea is considered sacred, with the peak dedicated as the Realm of the Gods. Human intrusion into that realm was rare and minimal. The construction of massive structures on the sacred peak violates the protocols of the traditional religion and should never have been permitted.

The protection of Mauna Kea raises the larger issue of the historical suppression of the traditional faith, of which the disrespect for the sacred mountain is only the latest example.

Your approach to resolving these issues is to exclude any discussion of the status of the land, the status of our nation as occupied, or the status of the traditional Hawaiian faith. Instead, you limit your discussions to how to gain acceptance from the Kingdom and traditional faith practitioners to the continued illegal expropriation of Crown and government lands and the continued disrespect shown toward the traditional faith.

In setting your limitations, you have trapped yourself into a dead end canyon. You will never achieve lokahi by denying the truth.

You could choose another path achieving the unity you claim to seek.

The astronomers selected Mauna Kea from a group of potential sites. The northern hemisphere alternative to Mauna Kea is Sierra San Pedro Martir, the location of the Mexican National Astronomy Observatory and other smaller telescopes. You could encourage the astronomers to relocate the Thirty Meter Telescope to that site.

We note that the construction of the Thirty Meter Telescope is now a matter of controversy even within the astronomical community. www.BuzzFeed.com/azeenghorayshi/scientists-and-native-hawaiians-clash-over-construction-of-1

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The observation of one scientist, in referring to the astronomical community ignoring its impact on indigenous civilizations stated: "This is consciously looking away and willfully not making a connection that is so obvious: that when you show up on someone else's ancestral land and appropriate it for your own purposes, there's something wrong with that picture."

Or, as one astrophysicist said: "It seems like we're just kind of literally bulldozing over the concerns of [indigenous people]."

You could join those calling upon the United States government to return the lands at the Pu'uhonua O Honaunau to the traditional faith practitioners as a first step in healing the wounds of religious bigotry.

You could also set up a transition task force within the State to begin the process of transferring governmental functions to the Kingdom government.

Those options will never be discussed as long as you insist on limiting the issues and participants to those who would join you at the dead end.

Can't you feel it? The restoration of the Kingdom is happening faster and faster. There will be those who cooperate in a peaceful transition and those who cling to what is quickly becoming the obsolete story of belligerent occupation.

When you are ready to truly discuss the issues of importance, I stand ready to engage in a constructive dialog.

President Kennedy once said: "Our most basic common link is that we all inhabit this planet. We all breathe the same air. We all cherish our children's future. And we are all mortal." He also said, "A nation that is afraid to let its people judge the truth and falsehood in an open market is a nation that is afraid of its own people."

One day, all the sacred sites will return to the Kingdom because that is the spiritual and right thing to do. The Kingdom will manage the up-keep of all its sacred sites.

All sacred sites throughout the archipelago will be accessible to all people throughout the world. Those who come will be met with the true spirit of aloha. They will learn of our Kupuna Kahiko and ancient royalties and the historical acts of courage to continue our culture, traditions and way of life and how today our language is being taught throughout the Kingdom and that our culture and self-sustainability to live healthy is being restored. These are just part of the 'Aloha Aina' project I've introduced into the world and have been widely accepted on many levels of government.

Ka Pu'uhonua O Na Wahi Pana O Hawai'i Nei
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Governor, it is time for you and me to break bread and talk story.

Me ke aloha pumehana,

Edmund K. Silva Jr.

Edmund K. Silva, Jr.
Ali'i Nui Mo'i

cc: Na Kupuna Council O Hawai'i Nei ame Moku
Ali'i Mana'o Nui Lanny Sinkin

Ka Pu'uhonua O Na Wahi Pana O Hawai'i Nei
Nou Ke Akua Ke Aupuni O Hawai'i
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His Majesty Edmund K. Silva, Jr.
Nou Ke Akua Ke Aupuni O Hawai'i

April 13, 2014

To:

Office of Hawaiian Affairs 'Trustees'
560 N. Nimitz Hwy., Suite 200
Honolulu, Hawai'i 96817
Chairperson Robert K. Lindsey Jr.
Colette Y. Machado
Peter Apo
Carmen Hulu Lindsey
Dan Ahuna
John D. Waihe'e IV
Leina'ala Ahu Isa, Ph.D.
Rowena N. Akana
S. Haunani Apoliona, MSW

Info:

Kana'iolowalu Commissioners
P.O. Box 75331
Honolulu, Hawai'i 96836

Chairperson John D. Waihe`e III
Nā'ālehu Anthony
Lei Kihoi
Robin Danner
Māhealani Wendt

Subject: `A`ohe paha he`uhane.
Said of one who behaves in a shameful manner

Plato said: "We can easily forgive a child who is afraid of the dark. The real tragedy of life is when men are afraid of the light."

Proper protocol commands that the pu sounds three times that the Ali'i Nui Mō 'i of High rank has arrived; That the royal Kahuna Nui is chanting my genealogy; That I am here for official and sacred matters of and for the Kingdom of Hawai'i.

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Because Kamehameha 'Ai Lu'au, King of Maui Kingdom, represented the highest and greatest birthright in all Hawai'i Nei, his record had been threatening to some of the Kamehameha I (the Great) dynasty in power at that time. His lineage is also popularly known as that of King Kekaulike, the King of Maui and the father of Kamehameha Nui 'Ai Lu'au. Maui Kingdom was ancient Hawai'i's most powerful and significant Kingdom. It comprised the most Divine Royal Lineage whose origins derived from the most ancient birthrights from Oahu and Kauai. His genealogical record was that ancient oral chant kept and added upon, throughout the millennia and through the voyages of his ancestors into the Pacific to settle the uninhabited islands.

His sacred lineage was kept by specific priesthood holders and solemnly recited in Royal Courts of the Kingdoms of Maui, Hawai'i, Oahu and Kauai. The 'ohana - family record - was put into writing by the royal genealogist Hoku Pakipika, shortly after the birth of the sacred High Chiefs of highest rank, Kapahupinea-Kaleikoa-Keopuhiwa-Paki, on February 14, 1871 in order to protect Hawai'i's highest royal birthright.

At that time, Kamehameha V was Hawai'i's king and the last of the Kamehameha I dynasty which was of lower lineage to Kamehameha Nui 'Ai Lu'au. The two royal heirs of Kamehameha I had additional lineage to the High Chiefs Kalola, daughter of King Kekaulike, but the mere younger sister of King Kamehameha Nui 'Ai Lu'au.

King Kamehameha V, grandson of Kamehameha I, died on December 11, 1872 and was the last of the Kamehameha dynasty. There was political turmoil as Kamehameha V did not appoint a successor to his throne. Lunalilo, a grand-nephew of Kamehameha I, was elected king but died about a year later on January 8, 1873. On February 13, 1873, Kalakaua was elected king. Kalakaua claimed his highest vestments through High Chief Iwikauikaua. Iwikauikaua was the great-grandson of Keli'iokaloa, eldest son of Umi-a-Liloa.

However, Keli'iokaloa was an unrighteous king that was killed and his kingdom and birthright taken by his younger brother, Keawenui-a-Umi. Kalakaua's royal pedigree then is mired in the intermarriages among Big Island chieftains all of lower lineage compared to the blue-blood of Kamehameha Nui 'Ai Lu'au.

King Kalakaua intended to avoid future legislative elections of kings by appointing a long line of successors to which included his three siblings and three nephews of his wife, Queen Consort Kapiolani. One nephew was David Kawananakoa whose pedigree claimed Hawai'i's highest lineage, Kaumualii, King of Kauai as well as cousin relationship to the Kamehameha I Big Island chieftains. We note that Kaumualii was a grandson of King Kekaulike through a lesser marriage.

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This High Princess was protected by a Chinese merchant whose cultural covenants to protect Hawai'i's royal lines predates the 15th century Hawai'i. "The genealogical records of His Royal Majesty Edmund K. Silva, Jr. whose sacred name is – Nalikolauokalani- Ke'alohilanikikaupe'aokalani-kapahupinea-kaleikoa-keopuhiwa-Paki are much involved and indisputable. "

End of royal protocol.

Aloha Kakou Trustees of Hawaiian Affairs,

Being Trustees cannot be easy for you, especially when you know the history of how our Islands and all its sacred sites were stolen from us and our beloved monarch Queen Lili'uokalani of the 19th Century, who's DNA I share. For in all truth she was my blood cousin, which is indisputable. Our blood connection is traced back through time and eternity.

I am King. And, you, as Trustees of a nation stolen, cannot continue to ignore the ancestors and their living heirs, refusing to acknowledge that Mauna a Wākea is sacred. You represent the interest of the citizens of the United States and not our people nor these islands.

Shakespeare Iago: "Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands; But he that filches from me my good name
Robs me of that which not enriches him, And makes me poor indeed."

To be a trustee of OHA was, to many, a good thing. It brought hope and a sense of pride that Kanakas would work and fight hard for our sacred lands, traditions and culture. But auwe, the opposite is true. The infractions you've purposefully committed are too many to cite here in this letter. Each carries a penalty of treason against the Crown, the ancestors, us all. Each of you has brought shame, dishonor and humiliation to your self. The path you have set will bring the downfall of the Office of Hawaiian Affairs.

The attempt to build a huge telescope on Mauna Kea raises a number of key issues. Two of the most important are sovereignty and faith.

The lands in question are Crown lands seized illegally and fraudulently transferred to the State of Hawai'i. Neither the State of Hawai'i agencies nor institutions funded by the State of Hawai'i have any legitimate authority over that land.

As the Apology Resolution acknowledged:

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That finding is a simple statement of fact that must inform any discussion that touches upon the sovereignty of our people or the ownership of our national lands.

In the faith that served as the foundation of the Hawaiian civilization, Mauna Kea is considered sacred, with the peak dedicated as the Realm of the Gods. Human intrusion into that realm was rare and minimal. The construction of massive structures on the sacred peak violates the protocols of the traditional religion and should never have been permitted.

The protection of Mauna Kea raises the larger issue of the historical suppression of the traditional faith, of which the disrespect for the sacred mountain is only the latest example.

From the Office of Hawaiian Affairs Website – April 11, 2015

> The Office of Hawaiian Affairs Board of Trustees met on April 10 during which the matter of Mauna Kea and the planned thirty-meter telescope (TMT) was discussed. The Board plans to gain greater clarity on the pending legal cases relating to the TMT project. The Board will also review OHA's past positions on these cases. With that information, the Board will consider its position on the matter at an upcoming board meeting.
>
> During the past week, OHA leaders have also been in discussions with state decision makers. In these talks, OHA leaders have emphasized the need for all parties to address the unresolved legal matters while the TMT construction moratorium remains in place.

A state agency will discuss the application of State laws to a State-supported project with other State agencies and institutions. Of what relevance is that discussion to the Kingdom or the practitioners of the traditional faith? Will OHA really make their decision based solely on their view of the laws enacted by the belligerent occupier?

What stance has OHA taken on who should be participating in the discussions? What does "all parties" mean to OHA?

Has OHA insisted on participation by those dedicated to restoring the nation into full independence, such as myself? Has OHA insisted on the participation of the traditional practitioners to provide an understanding of the spiritual issues?

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.***

To my knowledge, the answer to both of those questions is "no." In what might appear as a paradox, the failure of the discussions to include those supporting restoration of the Kingdom and those asserting the right of the traditional faith to be respected and allowed to practice actually constitutes acknowledgement. All parties are aware of the Kingdom restored and the emergence of the traditional practitioners from suppression. Refusing to acknowledge what is obvious demonstrates an awareness that OHA and the other creatures spawned by the overthrow cannot stand in the light of truth.

Will OHA refuse to recognize the uprising taking place within the community and hide behind self-imposed delay? Will OHA formally remain silent until its next Board meeting on April 23rd while more people are arrested?

OHA is fine with spending millions of dollars to herd "Native Hawaiians" on to a reservation, spending nothing to promote independence, and then failing to pay the bail of those defending the sacred lands that OHA failed to even try to protect.

You knew that this day would come when your agency would finally have to decide between the truth of occupation and the acceptance of subservience. You can no longer pretend to straddle the fence or to speak for the interests of the Hawaiian people. So which will it be: "Yes, Master" or "Ku'e." Your choice is clearly before you.

As you know from my previous communications to you, I am keeping track of your crimes against the Kingdom. A day of reckoning will be coming soon. You still have time to oki the cord to the occupier and join the people in asserting their independence.

What should OHA do?

First of all, the group engaged in the discussion needs to be broadened to include the Kingdom and the traditional practitioners.

Second, as I noted to the Governor:

> The astronomers selected Mauna Kea from a group of potential sites. The northern hemisphere alternative to Mauna Kea is Sierra San Pedro Martir, the location of the Mexican National Astronomy Observatory and other smaller telescopes. You could encourage the astronomers to relocate the Thirty Meter Telescope to that site.

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Third, OHA can call upon the United States government to turn Pu'uhonua O Honaunau over to the traditional practitioners.

Fourth, OHA can support my proposal for a transition task force to be set up to plan the transfer of governmental functions from the State of Hawai'i to the Kingdom.

In doing so, you will create a basis for ho'oponopono with the community and within your own spirit. Or you can continue your walk into darkness.

Ku i ka mana o Hawai'i Nei! The mana of all Hawai'i is rising! Will you rise with it or drown in your own failure of leadership?

Dignity... "Your dignity can be mocked, abused, compromised, toyed with, lowered and even badmouthed, but it can never be taken from you. You have the power today to reset your boundaries, restore your image, start fresh with renewed values and rebuild what has happened to you in the past." — **Shannon L. Alder**

Again, your choice.

It is time for Ho'oponopono,

Edmund K. Silva Jr.

Edmund K. Silva, Jr.
Ali'i Nui Mo'i

cc: Na Kupuna Council O Hawai'i Nei ame Moku
Ali'i Mana'o Nui Lanny Sinkin

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

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Ali'i Mana'o Nui Lanny A. Sinkin
Chief Advisor To The King
U.S. Attorney at Law (Retired)
April 14, 2015

President David Lassner
Office of the President
University of Hawaii
2444 Dole Street
Bachman 202
Honolulu, HI 96822

Dear President Lassner:

Clearly the University of Hawai'i is the State institution most responsible for what has happened to Mauna Kea to date and for the attempt to impose the Thirty Meter Telescope now.

At the same time, the University acknowledges that there are numerous stakeholders in the resolution of the issues surrounding Mauna Kea. While you tell the media that all stakeholders are involved in your discussions, the truth is that organizations and individuals, such as the King, working to complete the restoration of the Kingdom of Hawai'i are not invited into your deliberations. Neither are the practitioners of the Hawaiian faith.

While the King has written to you about Mauna Kea to share his mana'o, you have not responded. The disrespect shown is duly noted.

The exclusion of key stakeholders means that the University is not prepared to deal with the real issues. The two critical issues are sovereignty and faith. Both are being equally disrespected.

You are head of an educational institution, so perhaps I can reach you through an academic exercise – a true or false quiz.

In 1893, the United States Minister to Hawai'i landed United States Marines to back up a small group acting to overthrow the legitimate government of the Kingdom of Hawai'i. T or F?

The United States Minister acted without the authority of the United States President or other superior official of the United States. T or F?

The primary purpose of the overthrow was to annex the Kingdom to the United States. T or F?

The President at the time called the overthrow an act of war against a peaceful ally. T or F?

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The President and the Queen agreed that the Queen would be restored to her throne. T or F?

The United States failed to implement that agreement. T or F?

The Treaty of Annexation failed to secure a 2/3 vote of the United States Senate, as constitutionally required for treaty ratification. T or F?

The United States then attempted to annex the Kingdom with a joint resolution of the United States House and Senate. T or F?

A joint resolution passed within one nation cannot affect the legal status of another nation. T or F?

I could go on with numerous similar questions. They all go to prove the same points, to wit:

-- The United States cooperated in the illegal overthrow of the Kingdom government.

-- The lands of the Kingdom were fraudulently conveyed to the United States.

-- Most of those lands were then fraudulently conveyed to the State of Hawai'i.

-- The Hawaiian Kingdom Crown and Government never relinquished sovereignty or the claim to the lands of the Kingdom.

-- As Mauna Kea constituted Crown lands, those lands still belong to the Crown.

-- The decisions being made about the use of Kingdom lands are not being made with the participation and consent of the Kingdom or the King.

The Apology Resolution passed by the United States Congress and signed by President Clinton contains numerous such admissions against interest by the United States.

Obviously, your refusal to include those standing for the restored Kingdom in your discussions of how the Crown lands of Mauna Kea can or cannot be used is simply your refusing to acknowledge that the answer to all the questions posed above is "true" and that the conclusions reached above are also true. Engaging in denial is not usually considered an appropriate approach academically.

As to the issue of faith, the University has shown a reprehensible lack of respect for the traditional faith of the Hawaiian people. You say all the right things in your educational center about how sacred the mountain is and then turn around and treat the mountain as a thing to be exploited, rather than a holy site to be protected with very limited access.

The King asked me to offer my services to help find a resolution of the crisis created by the initiation of the Thirty Meter Telescope construction. As food for thought, I am attaching the letters that the King wrote to the Governor and to the Office of Hawaiian Affairs.

I look forward to hearing from you, if I can be of service.

For the Kingdom of Hawai'i,

Lanny Sinkin

Ali'i Mana'o Nui Lanny A. Sinkin
Chief Advisor To The King
U.S. Attorney at Law (Retired)
April 10, 2015

First Lady Michelle Obama
The White House
1600 Pennsylvania Avenue NW
Washington, D.C. 20500

Dear First Lady,

I read with interest the coverage of your remarks about how the United States stripped Native Americans of their culture and religion. You said:

> "Let me offer just a few examples from our past, starting with how, back in 1830, we passed a law removing Native Americans from their homes and forcibly re-locating them to barren lands out west. The Trail of Tears was part of this process. Then we began separating children from their families and sending them to boarding schools designed to strip them of all traces of their culture, language and history. And then our government started issuing what were known as "Civilization Regulations" – regulations that outlawed Indian religions, ceremonies and practices – so we literally made their culture illegal.

I was struck by the fact that we are in the middle of a major controversy in Hawai'i over the construction of a huge telescope on the sacred mountain of Mauna Kea. This controversy surfaced a long-standing issue of religious and cultural suppression in Hawai'i.

In response, the Temple of Lono and the Hale O Papa (Women's Temple) issued a statement that I believe you would both find interesting and directly parallel to what you acknowledged was the experience of Native Americans. Enclosed is a copy.

I would appreciate your sharing these documents with your husband.

For the Kingdom of Hawai'i,

Lanny Sinkin

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