



King Lunalilo Trust

December 3, 2025

SUBJECT: Lawsuit against Kamehameha Schools

Aloha e nā Hoaloha,

As Trustees of the King William Charles Lunalilo Trust, we carry on the mission given to us by Lunalilo's last will and testament to provide shelter and care for Native Hawaiians in need, giving preference to kūpuna. We have been providing shelter and care since the first Lunalilo Home opened its doors in 1883 under the laws of the Kingdom of Hawai'i.

Recently, the Kamehameha Schools, established by the last will and testament of Princess Bernice Pauahi Bishop under the laws of the Kingdom of Hawai'i, was sued in court, challenging their admissions policy which gives preference to students of Native Hawaiian ancestry.

We call for respect for the missions of the Ali'i Trusts to care for Native Hawaiians, given the culture and history of Hawai'i, including how Hawai'i became a part of the United States. Lunalilo and Pauahi were close cousins who shared the value of aloha, caring for the people they had kuleana for, who were mostly but not entirely the people we now call Native Hawaiians.

As Native Hawaiians, Lunalilo and Pauahi understood ancestry not as race but as genealogical ties to all our ancestors, including the flora and fauna of Hawai'i, great and small, of land and sea, and even to the very islands themselves and the forces that created and shaped the islands. We revere 'āina, flora and fauna, because they are our kūpuna with more wisdom than we.

This key aspect of Hawaiian culture was recently celebrated with the chanting at 'Iolani Palace of the Kumulipo, the genealogy chant of Queen Lili'uokalani and King Kalākaua. Likewise, Pauahi and Lunalilo had the genealogy chants of their own Kamehameha 'ohana.

As Native Hawaiians, we have a unique, familial relationship to everything in the Hawaiian islands.

Yet, in their lifetimes, Lunalilo and Pauahi witnessed the decimation and impoverishment of our people. Over 50 years, waves of epidemics from foreign lands caused the Kingdom

population to collapse by half. As the Kingdom implemented fee simple real estate over these decades in response to western imperialism, Native Hawaiians found ourselves alienated from our own lands and unable to grow our own food. On the most fertile land on Earth, Native Hawaiians were experiencing infirmities and poverty.

It is no wonder that Lunalilo and Pauahi left their lands to create charitable trusts for the benefit of Native Hawaiians, under the laws of the Kingdom of Hawai'i.

That last point is important because Hawai'i never agreed to become part of the United States or subject to its laws. As Congress acknowledged with bipartisan support in Public Law 103-150, the U.S. military invaded the Kingdom of Hawai'i in 1893, enabling a junta of American and European businessmen to overthrow our Queen. Five years later, Congress annexed the islands of Hawai'i despite a majority of citizens signing the Kū'e Petitions of 1897 in opposition.

More than a century later, the Native Hawaiian people and the Ali'i Trusts are struggling with the same social ills. More and more Native Hawaiians are living with housing and food insecurity, chronic illness and poor access to health care. More Native Hawaiians now live in the continental U.S. than in the islands of Hawai'i, pushed out by the high cost of living – one impact of the insatiable global desire to own a piece of “paradise”.

With our focus on kūpuna, we see these challenges and difficulties every day. The epidemic of dementia (caused by Alzheimers and other brain diseases), coupled with the pressures on multigenerational families to make ends meet, upends lifelong desires to age in place as kūpuna are unable to be safe in their own homes. For many, aging in the lands of their ancestors has become a luxury they cannot afford.

This is why we call for respect for the missions of the Ali'i Trusts to care for Native Hawaiians. Let our communities of Hawai'i, who include both Native Hawaiians and non-Native Hawaiians, focus on caring for our people, especially our keiki and our kūpuna.

In the meantime, we remember the wisdom of our kūpuna who survived the Great Depression and two World Wars. They taught us the foundational importance of aloha, as a Hawaiian cultural value, and of love, as Jesus Christ taught us to love our neighbors as ourselves. For, when we lose our aloha for one another and take actions out of anger and despair, we lose the best of ourselves and what makes us kanaka 'ōiwi, the people of Hawai'i.

I ka wā ma mua, ka wā ma hope. Our future is found in our past.

Me ka ha'aha'a,

Daniel M. Goya, Edward Ontai and Sunshine P. Topping

Trustees