
MALAMA THE AINA FESTIVAL LLC

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A letter from the Producer

In those fleeting moments upon awakening, when I'm suspended between the astral and the corporeal, a message arrives. I wish to delve into deeper realms of this land's history and the tapestry of Hawaiian culture. I've come to identify as a Gypsy Queen, my path intertwined with the lessons of the North Node and Chiron, deeply rooted in the land and marked by relationship wounds.

The recent eclipse drew focus to my Chiron chart and life lessons, affirming my purpose in this project. I've embraced the title of "5D Gypsy Queen," reflecting my multiracial heritage—African, Nordic, Mediterranean, Asian, Serbian, and Native American. Growing up in Hawaii posed challenges as I struggled to find a cultural anchor amidst racial divisions. However, my bond with Hawaiian culture deepened through being hana'i'd (adopted) into Hawaiian families and the birth of my daughter, who carries Hawaiian ancestry.

Bridging this gap is a core mission for me. Conversations with a close friend, a kahuna, or a Hawaiian shaman of royal ancestry shed light on the complexities within Hawaiian society. During the “great mahele” or the division of land by King Kamehameha during the British take over, the Kahuna were all murdered. The historical trauma of colonialism, epitomized by the overthrow of the Hawaiian monarchy, continues to reverberate. The diaspora of Hawaiians seeking connection to their heritage reflects the ongoing struggle for identity and sovereignty.

As I delved into my personal journey of ancestral healing, I came to recognize the diverse and interconnected narratives that weave through my lineage. From the Normands, French aristocrats who sought refuge in Britain amid political upheaval, to my Napoleonic Swiss ancestors who rebelled against a monarch's tyranny by leaving, and to my forebears involved in the Spanish slave trade. Additionally, tracing back to my Japanese roots, which originated from ancient Korean migrations during the Mongol conquests, and acknowledging my lineage within the tribes of Israel—specifically, Ephraim and Menassah—each strand of my heritage tells a tale of diaspora, conflict, and displacement.

Even within the framework of the biblical narrative, the division between Ephraim and Menassah, along with their internal struggles, mirrors the broader human experience of division and conflict, ultimately contributing to the global tapestry of human history. In recognizing these shared threads of adversity and resilience, I find a common humanity that transcends cultural and geographical boundaries.

Turning to history, the legacy of land division during British occupation looms large. Lands were divided into three sectors. Crown (royalty), Kuleana (people), and Konohiki (Chiefs). The exploitation of crown lands and the sale of konohiki land to foreign interests underscore a painful chapter in Hawaiian history. The remnants of a 2000-acre sugar plantation on my property bear witness to this legacy, prompting a journey of regeneration and healing. The scars left by sugar cane cultivation run deep, disrupting traditional land management practices and threatening food security.

Central to Hawaiian resistance against sugar cane monoculture is the protection of ahupuaa, holistic land divisions essential for sustainable agriculture. Witnessing the pristine beauty of an untouched ahupuaa underscores the importance of preserving these ancestral lands. This reverence for land extends to water rights, exemplified by the struggle for access to clean water. On the Big Island, water catchment is permitted, offering a vital resource not available on other islands where it's been prohibited. The State of Hawaii controls all water and mineral rights, withholding access to many. Unfortunately, this authority has been misused, with instances of illegal sales of kuleana lands to the military and exploitation of sacred sites like Mauna Kea, which is a star gate. Water rights are often sold to large agricultural operations, luxury developments, and golf resorts, leaving local communities without essential resources, as evidenced by the devastation wrought by fires in Lahaina. If there was a sugar cane plantation there, water might be being hoarded. Surrounded only by the backside of Mauna Loa volcano and seclusion, the area holds potential for future water rights in the valley.

If you delve deeper, you'll find that this parcel of land was once part of a sprawling 2000-acre sugar cane plantation, heavily backed by the CEOs of First Hawaiian Bank and Bank of Hawaii, the latter being wedded to Pauahi Bishop, the sole descendant and largest landowner of King Kamehameha. Ironically, during the British occupation, it wasn't the British who seized control, but the sugar cane oligarchs. This historical irony is a key factor behind the Hawaiian disdain for sugar cane farming.

Further exploration reveals narratives of adversity and resilience, ranging from the tragic fate of Hutchinson, who perished while pursuing escaped slaves, to the eerie whispers echoing from the days of mining. It's said that mines serve as gateways to the underworld. Beneath the looming presence of Mauna Loa, the land holds ancient energies yearning for release. Despite the challenges ahead, the prospect of collaborating with fellow guardians of the land ignites my determination.

In gratitude for your attention, I extend an invitation for healers to join this endeavor. Together, we can honor the land, heal its wounds, and forge a path towards abundance and sustainability.

Mahalo Nui Loa @ — — } — — Kristie Manning