



Sandplay Therapists of Hawai‘i

Newsletter - February 2022

Year of the Yang Water Tiger 2022



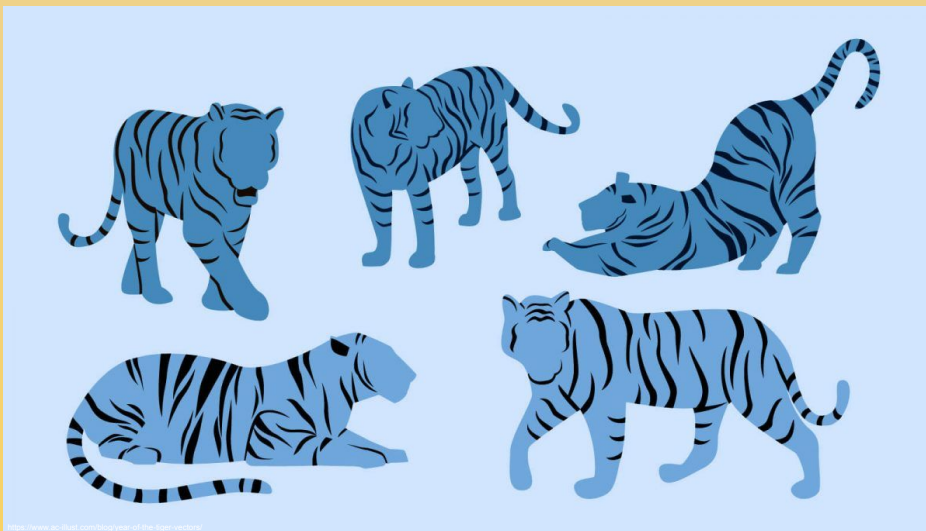
By Sue Bergman, M.Ed., LMHC, NCC - STH President

Sandplay is steeped in symbolism and meaning as is Chinese New Year with all of its festivities and pageantry. This year, Chinese New Year began on February 1, 2022, the new moon day of the first lunar month of the Chinese lunar calendar system. The Year of the Tiger started on February 4, 2022, the first day of the Chinese zodiac Tiger year.



The Yang Water Tiger is the heavenly stem and the Tiger is the earthly branch in the Chinese zodiac calendar. The color of the Yang Water is blue or black. Therefore, the Yang Water Tiger is the Black Tiger. Yang water is connected to the running water, river or waterfall. Combining the Yang and black both have the properties of the male. The sign/symbol of the Yang Water Tiger is the male Tiger walking in a river.

As in sandplay symbols, zodiac images can take on positive and negative properties depending on the context of the sandplay of the individual and the meaning it has to them. The Tiger represents positive aspects of energy, strength, protection, altruism, leadership purposefulness, respect, and revolutionary ideas. It also represents negative aspects of vulnerability, sensitivity, selfishness, over estimation, and an “all or nothing” attitude.



2022 being the year of the Water Tiger, it's expected to be a year of all types of extremes, favoring action and courageous movement, energy and positivity. The water element represents wealth, so the new year also brings abundance and prosperity. Change is to be the keyword this year, and all signs are to feel the restlessness of the Tiger influences.

(main source: thechinesezodiac.org)

Our Hawaiian Islands are so very blessed to have a melting pot and a salad of cultures and traditions that are observed and respected by our diverse community as a whole. We have a melting pot because so many of our island of traditions and words have come from many of the cultures and ethnicities that make up our friends and neighbors. They have become second nature and embraced to all who were birthed here and stayed, have been transplanted and stayed and many who have come and gone. We have a salad because though we have many cultures and people from various parts of the world, many of the people themselves choose to live in their own community to preserve and practice their native language and customs.



Chinese New Year is one of the melting pot customs that no matter who you are the charm of the lion dance, special foods, and the festivities of Chinatown or gathering of friends is looked forward to.

I'm going to make sure I eat my yearly Jai, also called Buddha's Food or Buddha's Delight at least once during this time. It's totally vegetarian, unique, and each ingredient has meaning and is to bring good luck all year. We may need some of that this year! It's especially enjoyed on the first day of Chinese New Year. Some Chinese restaurants have it on their menu all year long. Others only serve it the first five days of the New Year or during the month of February. The tradition is based on an old Buddhist belief that a vegetarian diet for the first five days of the New Year purifies the body and ensures that no animals are harmed.

The Loss of a Twin: A young boy's encounter with death and dying

Reflection written by John Mascaro, PhD, RPT-S, RSP



On November 11, 2021 our sandplay ohana gathered online for the day to explore the sandplay process of a six-year-old boy with acting out behavior in part due to his twin brother's life threatening struggle with recurrent leukemia. Dr. Antoinette Eimers, PsyD, CST-T shared his Sandplay process, which began at the start of his brother's bone marrow transplant and goes on to deepen through a journey of grief, loss, fear, and transformation as he courageously prepares for his brother's certain death.

It was a profoundly moving experience to witness the sandtrays of a boy with an intense love for his dying brother, which manifested in his sand pictures, along with a powerful co-transference with the therapist. Due to the longer workshop time in presenting, Dr Eimers was able to show more of the Sand pictures in her presentation, which helped to deepen the experience in witnessing this sandplay process.



Many of the trays contained images from Egyptian mythology, which presented an interesting discussion of various Egyptian images such as the Egyptian obelisk and the pyramids.

Dr Eimers presented three sandtrays that were created by the twin brother who was struggling with cancer. These three trays showed his need to have his mother understand that he was dying, which was not something talked about in the home but something he needed to come to terms with toward the end of his life.

After the workshop, Dr Eimers emailed the two articles from the Journal of Sandplay Therapy that she wrote detailing the sandplay process of each one of the twin brothers. (Vol. 23:1 and Vol. 28:2)

I would be remiss if I did not express my gratitude to Kerri Kahapea in how she opened our gathering in helping to set the temenos with her Hawaiian pule and centering sandtray with her handmade lei. What a profoundly moving experience witnessing the grief process of twin brothers.



President's message

From Sue Bergman, M.Ed., LMHC, NCC - STH President

All of us have had forced change at our core over the past two years. It looks like there may be more to come. STH has flowed with the changes as they have crossed our path and made the most of them. We will continue to do so in 2022, the year of the Tiger. We will continue to maintain strength and success in supporting our purpose of sandplay education as authored by Dora Kalff.



Lorraine Freedle and Kerri Kahapea have been able to help us facilitate having meetings and workshops online. Lorraine has great technical skills she has honed and Kerri blesses us at the opening of each workshop with an Oli and a lei in her black sand tray. She helps us set the tone and the temenos, the free and protected space, for each of our gatherings. The board works hard to bring topics of interest presented by respected teachers. The nice thing about having the online workshops from the comfort of our homes, is the vast reaching of people not only between our islands, but also around the world who can attend. Though this has brought the world closer - if you're like me, you miss the face to face, human connection and collective energy that our in person workshops provide. Perhaps in the near future we will be able to combine the two so we can have the best of both worlds.

The board started out the year with its Annual Meeting with formally reinstating its board members and reviewing and updating the STH By-laws and planning our workshops for the year. The last time the By-laws were updated was 2016. A lot has happened on this planet since then! One example of a change is that snail mail is no longer the primary mode of communication therefore some update was necessary. Our two workshops will be in April and November as usual. We have two fabulous topics and speakers scheduled for those. We also are planning a Mini-Symbol Study and Share Happy Hour to honor the Irish in all of us for March. Stay tuned and look for the flyers and save the dates in this newsletter and your email in-box. For now we are continuing our workshops online. We are hoping by November we will feel safe to connect in person with the proper precautions in place for all who attend. We will be following CDC and Hawaii state recommendations for any in person gathering we may schedule.



[Please remember to renew your STH membership that goes from January 1st through December 31st of each year.](#) If you're not a member of STA, consider becoming an Associate Member so you can receive the Sandplay Journal and all that STA also has to offer. The online Tool Kits are fabulous. Each is an hour long presentation for only \$10 if you are a member. Also the National STA conference that has been cancelled for the past two years, is happening in Redondo Beach, California this year. Give yourself a little vacation and play while you work by attending the conference June 2-5, 2022.

Kung Hei Fat Choi!
Sue :)

Hina: Hawaiian Goddess of Spousal Abuse

Written by John Mascaro, PhD, RPT-S, RSP

Hina, which means (girl) is the name of many goddesses throughout the Polynesian culture. Hina is mostly described as a very attractive young woman pursued by men and other creatures. In one of many stories from Hawaiian mythology we learn that despite Hina's abuse by her cruel and demanding husband she is able to escape to the moon and eventually become Goddess of the moon. The story of Hina and her ascent to the moon has within it an archetypal message common among the traditions of Samoa, New Zealand, Tonga, Hervey Islands, Fate Islands, Nauru and other Pacific island groups. The Polynesian name of the moon, Mahina or Masina, is derived from Hina, the goddess mother of Matii. It is even possible to trace the name back to "Sin," the moon god of the Assyrians.



Hina, the mother of Maui, the demigod, lived on the southeast coast of the Island Maui at the foot of a hill famous in Hawaiian story as Kauiki. The Hawaiians say that Hina and her maidens pounded out the softest, finest kapa cloth on the long, thick kapa board at the foot of Kauiki. Incessantly the restless sea dashed its spray over the picturesque groups of splintered lava rocks which form the Kauiki headland. Here Hina took the leaves of the hala tree and braided mats for the household to sleep upon, and from the nuts of the kukui trees fashioned the torches which were burned around the homes of those of high chief rank.



At last she became weary of her work among mortals. Her family had become more and more troublesome; her sons unruly and her husband lazy and shiftless. She looked to the heavens and decided to flee up the pathway of her rainbow through the clouds.

The Sun was very bright and Hina said, "I will go to the Sun." So she left her home very early in the morning and climbed up, higher, higher, until the heat of the rays of the sun beat strongly upon her and weakened her so that she could scarcely crawl along her beautiful path. Up a little higher and the clouds no longer gave her even the least shadow. The heat from the sun was so great that she began to feel the fire shriveling and torturing her. Quickly she slipped down into the storms around her rainbow and then back to earth. As the day passed her strength came back, and when the full moon rose through the shadows of the night she said, "I will climb to the moon and there find rest."

There are many forms of Hina:

- ❖ **Hine 'ea** ~ Goddess of Sunrise and Sunset. A healer and expert tapa maker with tapa stamps. She sometimes takes the form of *lele* bananas
- ❖ **Ka 'alae nui a Hina** ~ Mother of Maui. Also called *Hina-i-ke-ahi* ... She is described as Hina in the Fire. Hina learned the art of fire-making from a mud hen and often takes its form
- ❖ **Hina i ke ka** ~ Sister of Maui's mother. Most often she takes the form of a gourd canoe bailer and is known as *Hina-the-bailer*
- ❖ **Hina lau limu kala** ~ A Goddess mermaid who is thought of as the most beautiful of all Hinas. She lives on the sea bottom, often taking the form of *limu-kala* seaweed. She is the Goddess of kahunas skilled in medicines from the sea
- ❖ **Hina 'opu hala ko'a** ~ Goddess of corals and spiny creatures of the sea. She appears as a woman and as a coral reef. From her shells, Maui made his famous hook for drawing the islands together. The literal translation is "Hina stomach passing coral"
- ❖ **Hina i ka malama** ~ The hanai (foster-child) of the Moon
- ❖ **Hina puku 'ai** ~ Goddess of food plants ... "Hina-gathering-vegetable food". She assumes the form of *Lea*, the Goddess of canoe builders. The canoe maker looks for an 'elepaio' flycatcher to alight on the tree. If she pecks it, they know the tree is insect ridden and not suitable for a canoe. The spot where she lands on a felled tree is to be the prow.
- ❖ **Hina hele** ~ Goddess of fishermen and of women who worship at small shrines by the sea the fish 'ohua' belong to her
- ❖ **Hina kua** ~ Mother Goddess of those who have not yet been born. She is addressed in pule to the East
- ❖ **Hina olu 'ohia** ~ Hina of the growing ohia tree
- ❖ **Hina puku 'i'a** ~ A Goddess of fishermen..."Hina gathering seafood"
- ❖ **Ke ao melemele** ~ A Goddess of chanting, hula and surfing. She was born as a blood clot from Hina's head. She was raised in the mythical land of Ke'alo hi lani and is worshiped by readers of omens. She is guarded by horizon clouds.

When Hina began to go upward toward the moon, her husband saw Hina and called to her: "Do not go into the heavens." She answered him: "My mind is fixed; I will go to my new husband, the moon." And she climbed up higher and higher her husband ran toward her. She was almost out of reach, but he leaped and caught her foot. This did not deter Hina from her purpose. She shook off her husband, but as he fell he broke her leg so that the lower part came off in his hands. Hina went up through the stars, crying out the strongest incantations she could use. The powers of the night aided her. The mysterious hands of darkness lifted her, until she stood at the door of the moon. She had packed her calabash with her most priceless possessions and had carried it with her even when injured by her cruel husband. With her calabash she limped into the moon and found her abiding home. When the moon is full, Hawaiians look into the quiet, silvery light and see the goddess in her celestial home, her calabash by her side.

Other parts of the Pacific sometimes make Hina Maui's wife, and sometimes a goddess from whom he descended. In the South Sea legends Hina was thought to have married the moon. Her home was in the skies, where she wove beautiful tapa clothes, which were bright and glistening, so that when she rolled them up flashes of light could be seen on the earth. She laid heavy stones on the corners of these tapas, but sometimes the stones rolled off and made the thunder. Hina of the rainbow falls was a famous tapa maker whose tapa was the cause of Maui's conflict with the sun.



If you want to read more on Hina or other Hawaiian Gods or Goddesses you can check out www.sacred-texts.com or www.forgottenbooks.org. Article originally appeared in STH Sandplay News in May 2009

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- Westervelt, W.D. (1964). *Hawaiian Legends of Ghosts and Ghost-gods* Published by Forgotten Books.
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STH Membership for 2022!

STH membership lasts for one calendar year, so please join us again during this rotation around the sun!

- Symbol Study gatherings are free to members
- Reduced fee for full day trainings in April and November

[Please click here to join us or renew,](#)
or print out and mail the membership form at the end of
the newsletter!

Visit the STA site for their monthly newsletter, training information, and more at sandplay.org





SANDPLAY THERAPISTS OF HAWAI'I

invites you to become a member or renew your membership in our organization!

Sandplay Therapists of Hawai'i was officially formed in January 2002 and is recognized by the IRS as a 501(c)(3) non-profit organization. We are seeking members who are dedicated to Kalffian Sandplay Therapy and willing to contribute to our mission of providing skilled clinicians who will keep this modality available to those needing its power to heal. All levels of clinicians from beginning students of Sandplay to seasoned professionals with years of training are welcome. Our primary goal is to provide education and training in this field.

Benefits of membership includes discounted STH sponsored workshop fees, semi-annual newsletters, and being part of a local supportive community of practice for Sandplay therapy. Membership may also include 1-2 lectures or social events per year (non-members pay a fee).

The regular membership year begins January 1 of each year and is effective until December 31. Membership fees are a modest \$30.00 per person per calendar year, and will be used to defray the cost of running our organization. You may join or renew membership on-line at <http://www.sandplaytherapistsofhawaii.org/joining-sth.html> or send in the bottom of this letter.

Additionally, we need assistance in many areas, including planning workshops and creating and distributing our newsletter. Our current Board of Directors are: Kerri Kahapea - President; Lorraine Freedle - Vice President; Sue Bergman - Past President; John Mascaro - Treasurer; Donna Charron - Secretary; Ala Kahalekai - Program Committee chair, and Alissa Schneider Berg - Outreach.

We welcome your membership. Should you wish to make a donation to the STH Diana Chee Scholarship Fund, donations are tax-deductible and will be honoring our past board member and friend. This is a way to help students of sandplay who may not otherwise have the opportunity to attend STH workshops.

Please complete the membership application form below and mail with your annual fee of \$30.00 to: John Mascaro, PO Box 384646, Waikoloa, HI 96738-4646.

Make checks payable to STH. Tax deductible contributions are welcome; if donating please note "donation" & amount on your check. Thank you.

Name _____

Address _____

Email _____

Phone _____

MEMBERSHIP FEE: \$30.00 _____ January 1- December 31

STH DIANA CHEE SCHOLARSHIP FUND tax deductible contribution _____

Mahalo!

Sandplay Therapists of Hawai‘i

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The STH newsletter is published semi-annually, and is an entirely volunteer endeavor. If you have any questions, comments, suggestions, submissions, or accolades, please feel free to contact us at the above address or during the next workshop!

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