



**KUHAWAHINE**



## **Kihawahine**

**Contemporary sculpture by  
Keola Sequeira**





Kihawahine Goddess Icon Spirit Banner LYDIARUYLE 2011

## **Kihawahine**

### **Apela Colorado**

The Kihawahine is the oldest Aumakua or spiritual helper in Polynesia. She is the life energy of fresh water. Her movement is symbolized, in tattoo and Kapa designs as a wave line punctuated with a period or dot in each dip of the wave.

Polynesian designs are symbolic rather than representational. They reveal the function or physics of the spiritual energy that the design evokes. The Kihawahine depicts the power of the knowledge of the integration of dualism (conception). She brings the spiritual and earthly realms together through the heart. In Christian tradition, her power is the Hieros Gamos or Mystical Union.

Her Kinolau or animal form is the lizard or Mo'o. Every island has a Mo'o, but only Maui has the Kihawahine. In Moku'ula, a 13 aced pond site situated at the base of the West Maui Mountains, a 36 foot black lizard appeared periodically with the cycles of the Moon. She became manifest through rituals and was last seen in the late 1800s. Thousands witnessed her appearance, including missionaries, sailors, and other Europeans who doubted her existence.

This Mo'o or Lizard took on the name of Kihawahine, or fresh water spirit, because the royal family of monarchical Hawai'i dedicated the spirit of a deceased princess to this Mo'o. From then on, the Lizard and the Princess were one, which is why the image of Ki'i has the form of a beautiful young woman. Moreover, only women can conceive.

Metaphorically, the Kihawahine in the pond is representative of the fetus in the womb, which is another reason that Polynesians revere her. Each vertebrae of the long lizard spine represents a generation. The tail is the ancient ancestors.

The Hawai'ian language also illustrates the significance of the Mo'o. A chant of one's genealogy is a "mo'olelo". A favored grandchild is the "Mo'opuna."

The spiritual and cosmological power that this Ki'i, or image, represents is awesome and fierce. She holds the power of generations or of generating. The great warrior, King Kamehameha, could not conquer the Hawai'ian Islands until he obtained (improperly) the power of the Kihawahine. Using the Kiha, he took the image of her and placed it on his altar with his war God and married a woman from the Lizard Clan. Through this misuse of the sacred feminine, he succeeded in dominating the islands and overpowering the original earth and feminine spirituality. After becoming King over the islands, he went to the most powerful priests of the islands, those from Molokai. He asked them to lift the effects of what he had done with the Kiha. They refused and prophesized that because of his violation his line would die out which it did. The devastation generated by Kamahameha's actions have had long term effects including the neglect and repression of the ways of the Kiha.

Prior to the arrival of the Europeans, the pond site of the Kiha was held in such high regard that common people were not allowed on the small island at the west side of the pond. Dropping any kind of rubbish in the area was such a serious offense that one might pay with one's life. After the European and American colonization of the islands, the last Kamehameha retreated from the capitol at Honolulu to the small island in the pond to renew. But as prophesized, it was the end of the dynasty. Yielding to political pressures, he returned to the city of Honolulu. The pond and Kiha were forgotten. About a hundred years ago, the sugar cane plantations covered the island and pond wiping out all traces of her. Lahaina, once referred to as the Venice of Hawai'i, became semi arid.

Today, facing global catastrophe, people are seeking ways to connect with and heal the deep wounds of patriarchy and geocide. Here on Maui we are remembering the beautiful, wonderful Kihawahine. We are working to restore the pond. At Pakala, our home and a Goddess Conference Ceremonial Site, Apela's husband, Keola Sequeira, Kahuna Kalai Ki'i, or master wood carver and spiritual practitioner, has recreated the image of the Kihawahine, which has been held in the Berlin Museum since the late 1800s, for local ceremonial purposes. The Maui Goddess Conference is an historic event, the first of its kind to shed light upon and to rekindle the reverence for the Goddess Kihawahine.

## WEBSITES

The Hidden Meaning of the Mo'o/Kihawahine

<http://waihili.blogspot.com/2006/04/hidden-meaning-of-moo-goddesses.html>

On her usurpation by Kamehameha

<http://www.hawaiialive.org/realms.php?sub=Wao+Lani&treasure=555&offset=0>





**Apela & Lydia with Kihawahine @ Pakala 2009**



**Kathy Jones with Kihawahine @Kukuipuka Heiau 2010**



## **Womb With A View**

**Fabulous Four-day Goddess  
Retreat on the beautiful  
Hawai'ian island of Maui**

**January 3rd-7th 2010**

**with Apela Colorado, Lydia  
Ruyle, Kathy Jones**

**[www.goddessconference.com/  
maui.html](http://www.goddessconference.com/maui.html)**

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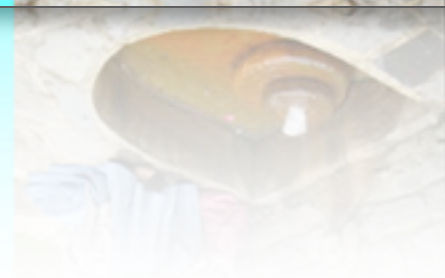


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## Maui Goddess Conference Sacred Sites January 3-7, 2010

The Goddess Maui Retreat was held on West Maui, home of the most ancient sacred site on the islands, Moku'ula, the fresh water pond and isle of the Kihawahine.

All of West Maui is sacred and all of it is connected to Her. The House of the Moon Mountains feature in landscape the image of the Lizard Goddess and are headwaters to the stream, Kauaula, the red waters which symbolize the blood of the Mother. The stream enters into Moku'ula, the red island.

The Kihawahine is the fresh water spirit--in Her, life both dissolves and forms. She is the spirit of conception, reincarnation and birth. The powers of West Maui pertain to the fresh waters of life. Black Rock is the jumping off place for the spirit world. The Moku'ula is the place where life comes back through.

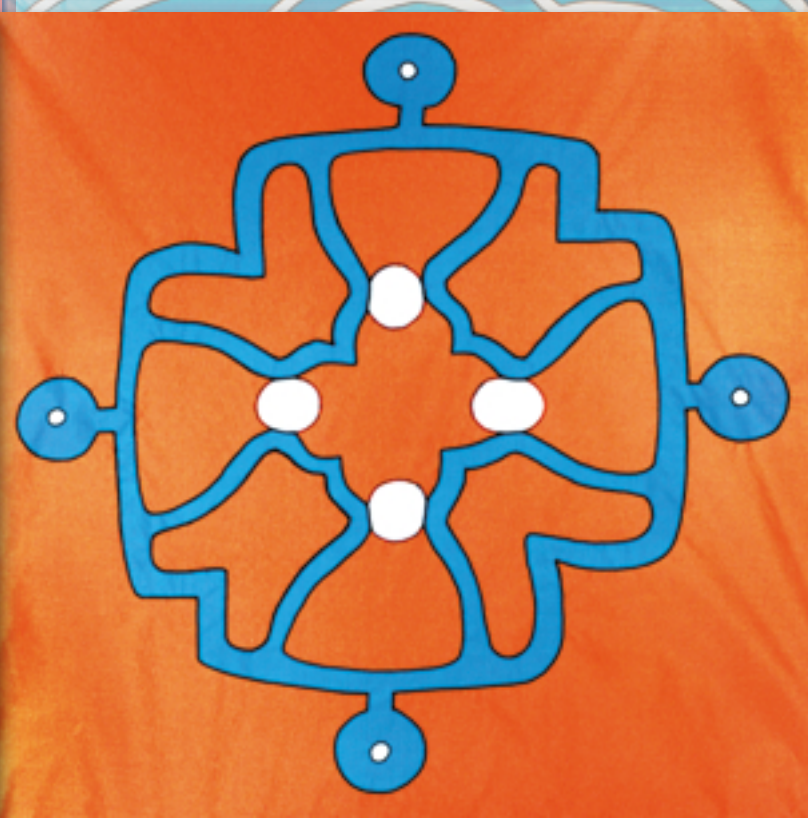
Some of the ceremonies will be held at *Pakala*, Apela's home which adjoins the ancient pond site. Pakala means the enclosure of the sun's rays and the holding of something secret and sacred, like all of West Maui, like all of the Earth. There is no place in West Maui that is not a sacred site. Fortunately, the disruption of the Hawai'ian culture is so recent, that people still remember the Earth Mother as sacred. Thus the Maui Goddess Conference holds participants in a daily embrace of sacred site *mana--power and grace*.



Pakala











**Jo Do Buddhist Mission, Lahaina**







**Apela, Kathy & Kihawahine @  
Kukuipuka Heiau**



**Womb With A View 2010**



# VILLANELLE FOR WOMEN TRAVELLERS

*For the Glastonbury Goddess Tours Reunion / August 2000*

Dear women who have made the pilgrimage  
To far off lands to seek Her mystery  
And teach yourselves your own sweet heritage,

And meet Her, new found, with Her your life engage  
In temples, caves, and ancient masonry  
Dear women who have made the pilgrimage

Who seek to understand the old language  
Wiped from our souls with such ferocity  
But never lost, now bright upon the page

As banners fly with Her immense image  
On hill and tower, they shake triumphantly-  
And teach yourselves your own sweet heritage,

Dance sing and shout for joy, regain the stage  
For women everywhere in slavery  
Help them find Her in all their righteous rage.

Bless all who work to build the Goddess Age  
Who mark the path of our own life's journey,  
Dear women who have made the pilgrimage  
And teach yourselves your own sweet heritage.

--Asphodel Long

## Moku'ula Pohaku Lahaina





# Kihawahine

by Keli'i Tau'ā

Kihawahine refers to the supernatural female lizard that usually was found in the ancient Hawaiian fishponds. She also served King Kamehameha as one of his demi-gods. People who lived in ancient times describe Kihawahine to be anywhere from 6 to 8 feet long. In Lahaina, she is described as one with a tinge of red color upon her head—referring to the Lua'ehu clan of that ahupua'a.

He aloha wale no Kihawahine  
Nā Kamehameha i ho'omana ai  
No Maui ke ali'i wahine nani  
O ke au kahiko kona wā hānau  
Ua Hoakua o Kihawahine  
Nā ka lehulehu no i kākua ai  
He mo'oakua wahine kaulana,  
Mai Hawai'i a Ni'ihau  
Ho'i e ke kapu me Kihawahine,  
E ola mākou ā mau aku la  
He inoa no Kihawahine

Greetings to Kihawahine  
Worshipped by Kamehameha the Great  
Beautiful is this Maui chiefess  
A woman of antiquity  
A god-like female lizard  
Famous throughout the islands  
Kihawahine was transformed  
For the people to make offerings  
May the kapu return to Kihawahine  
And may we live on to tell her story

# Moku`ula A Native Hawaiian Sacred Site is Being Restored

By Nancy & Leonard Becke

One of the most exciting developments in sacred site preservation is unfolding on the island of Maui, Hawaii. Beneath the town of Lahaina's baseball field and a neighboring parking lot lies one of Hawaii's most significant archaeological discoveries. Moku`ula, a Native Hawaiian sacred site that has been buried for over a century is in the process of being uncovered and eventually restored by The Friends of Moku`ula. In order to understand the importance of the site we must first learn about its history and sacred significance.

## The Site

Moku`ula is a small sacred island that was the home to the High Chiefs of Maui from the sixteenth to eighteenth centuries, and the Kings of the united Hawaiian islands in the nineteenth century when Lahaina was capital of the Hawaiian kingdom. The site was considered a piko, an axis mundi, or place of central cosmic power.



Key to understanding Moku`ula's position as an axis mundi is Mokuhinia, a large fish pond surrounding the island. This pond was the home of a powerful lizard goddess, or mo`o, named Kihawahine. The spirit lived in rivers and ponds and mediated between earth and water, both fundamental elements in traditional Hawaiian religion. Kihawahine's presence at Moku`ula made the island a central power point for Hawaiian royalty who through the goddess communed with both the socio-political world and the spiritual realms.

Moses Manu in The Story of Kihapiilani, wrote about Kihawahine, "This mo`o, Kihawahine, was a mo`o whom the parents of these chiefs relied and the place where Kihawahine lived was in a pond lying at Lahaina, Maui, by the name of Mokuhinia. The location of the tomb of the chiefess Nahi`ena`ena which stood in the pond on the east bank, was Moku`ula, a little rock island. Below this was the den of this mo`o. This hold was called, from ancient times until this day Kalua o Kiha [the den of Kiha]." She was the guardian spirit or `aumakua of the Pi`ilani royal family of Maui. Of all the mo`o gods, Kihawahine had the greatest number of worshippers and was revered by both royalty and commoners. Legends tell of Kihawahine traveling throughout the Hawaiian islands, the only lizard goddess to do so.

The association of the royal family with Kihawahine increased their mana or power; her presence also increased the mana of Moku`ula. It is believed that King Kamehameha the Great's wife, Keopuolani had Kihawahine as her `aumakua. When Keopuolani died she was buried on the sacred Moku`ula as were other members of the royal family.

A naturalist visiting the site recorded his impressions, "The royal residence was sheltered by beautiful spreading trees and coconut palms situated near some beautiful fish ponds with which it was more than half surrounded..." 1 Of particular interest is the documented sighting of Kihawahine in the period after contact with Westerners, "at the close of the year 1838 she almost capsized Kekauluohi (the Premier), who was going by canoe across the pond of Mokuhinia from Moku`ula on her way to church at Waine`e".2

Many members of the royal family had been converted to Christianity by the early 1800s, however, the near capsizing of Kekauluohi by Kihawahine, symbolizes the endurance of Native Hawaiian religion. Traditional Hawaiian life was rapidly changing despite the survival of Native Hawaiian spiritual beliefs and the royal family left in 1845. By the late 1800s sugar plantations and sugar mills run by foreigners began to encroach upon the natural landscape. The Pioneer Sugar Mill dominated Lahaina and as their agricultural lands grew, more water from the mountain streams and springs was diverted to irrigate their fields. Mokuhinia pond began to dry up, the mana of the site decreased. Around 1914, the pond was filled in and the area was converted to a park with the name of Malu-ulu-o-lele, after a grove of ulu trees, which has also since been destroyed.

### **Restoration Background**

The holistic restoration plan for Moku`ula and Mokuhinia developed by the Friends of Moku`ula, encompasses the cultural, sacred, archaeological, and environmental realms. Preliminary studies and organizational planning have been going on for nearly ten years with the guidance of the non-profit group, Friends of Moku`ula, established in 1990 by employees at the Ka`anapali Beach Hotel. The hotel is well-known for its Po`okela Process of instructing its employees about Hawaiian culture. Po`okela successfully lobbied Maui County's Council for funding to underwrite an historical and archaeological study of Moku`ula.



The Bishop Museum of Honolulu began their study in 1993 under the guidance of ethnohistorian, Dr. P. Christiaan Klieger, who said, "Perhaps more than any other site in Hawai'i, Moku`ula represents the symbolic point of change between the traditional culture of an isolated, indigenous people and the agents of change imposed from the outside world..." Dr. Klieger's report was completed in 1995. He has expanded his research into a book, Moku`ula, published in January 1999, by the Bishop Museum Press. Dr. Klieger's initial research confirmed the location of the sacred royal island. Several well preserved architectural features were also discovered on the island, including a wooden dock facing towards Waiola Church that may have been used by royalty to travel to church by canoe. Through Dr. Klieger's efforts, Moku`ula was listed on the state and national registers of historic places.

### **Restoration Plans**

The Friends of Moku`ula have received a number of grants to assist with their goal of restoring Moku`ula and Mokuhinia. In November of 1998 they were awarded a \$131,000 federal grant to develop their plan for acquiring the land that now covers Moku`ula, currently Malu-ulu-o-lele Park. Akoni Akana, Executive Director of the Friends of Moku`ula said the grant will also be used for educational programs for Native Hawaiians and the community at large. Akana envisions the site restoration taking at least ten years.

The process of acquiring the land involves relocating the recreational facilities that currently comprise Malu-ulu-o-lele Park: two baseball fields (one of which has not been used for some time after human burials were discovered beneath it), restroom facilities, and four tennis courts. The county of Maui is working on a plan to relocate these facilities across the main highway adjacent to Lahaina's new Aquatic Center.



A major part of the restoration plan involves environmental restoration of the wetlands that originally existed at the site. The underground springs that fed Mokuhinia, according to preliminary archaeology reports, still exist. These springs will be uncovered and allowed to fill the pond. Even though currently covered up, the underground water still flows and runs out to the sea.

Historical research indicates that Mokuhinia was originally about 17 acres. The water nourished taro and other plants while providing fresh water for fish such as mullet. Fish will be reintroduced as part of the restoration.

### **How can You Become Involved?**

In the year 2000, Sacred Sites International plans to sponsor a study tour to Maui through Maui Nei, a company which will organize cultural experiences centered around Native Hawaiian sites and culture. The Sacred Sites study tour will be a hands-on educational excursion with proceeds from the tour benefiting the Moku`ula restoration.

I Ka Wa Mamua, Ka Wa Mahope, "The future is in the past", the motto of The Friends of Moku`ula can become a reality with your help. Become a supporter of The Friends of Moku`ula with a tax-deductible donation that will help bring back Hawaiian culture to Lahaina. The town of Lahaina is on the National Register of Historic Places, but until Moku`ula was listed, only included post-contact sites. The restoration of Moku`ula will restore the honor of Lahaina to its place when it was the capital of the Hawaiian Nation.

Donations may be sent to: The Friends of Moku`ula, 505 Front Street #234, Lahaina, HI 96761. Also, visit their web site at: [www.mokuula.com](http://www.mokuula.com).

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Nancy & Leonard Becker are co-founders of Sacred Sites International. They would like to thank Akoni Akana and Dr. P. Christiaan Kliger for reviewing this article.

Learn more about this Native Hawaiian Sacred Site by reading *Moku`ula, Maui's Sacred Island*, by P. Christiaan Kliger.

[\*\*book review of Moku`ula, Maui's Sacred Island\*\*](#)



# Book Review

## Moku`ula

By Nancy Becker

The story of Moku`ula, the long buried but not forgotten Hawaiian sacred center, is told in a new book, **Moku`ula, Maui's Sacred Island**, by P. Christiaan Klieger. The book is published by the Bishop Museum Press as part of its Legacy of Excellence series celebrating Native Hawaiian culture.

This slim, 124-page book, chronicles the story of a sacred place, the lizard goddess who inhabited the site, and the Hawaiian royalty who claimed the sacred center as their enclave. The book also explains Moku`ula's role in Hawaiian history, its importance to Hawaiian people, both past and present, and its significance to historic preservation. The story of the island begins with the gods and goddesses of Hawaiian origin myths and the sacred mo'o or lizard goddess, Kihawahine, who persists to this day as a "cute, wide-eyed gecko."

P. Christiaan Klieger, is an anthropologist and ethnohistorian who helped direct the archaeological research on the site. We know Moku`ula's history is in good hands from the first page when the author sensitively explains the multilayered meaning of the Hawaiian word, Moku`ula. "A moku is a division of land, an island, something that is separate or cut. `Ula is one of those complex Hawaiian words possessing manifold meanings, elaborate connotations, and poetic possibilities. `Ula may simply refer to the color red, the redness of the volcanic soils of the islands; or it may signify sacred and royal, red being the royal color, the color of life and fire. `Ula may also mean ghost or spirit." Klieger goes on to say that the word embodies all of these meanings.

Klieger digs deep into historical sources and the book is filled with first-hand descriptions of the island, of the royal family and their residence and burial place which were built on the island. His careful research makes history come alive. An example is this description of the building of the royal tomb on Moku`ula, "The whole district, men, women, and children, to the number of some thousands, have been engaged this week in carrying stones from the old heiau [Wailehua heiau at Makila], or idolatrous temple,.."

A great deal of time is spent describing Hawaiian royal lineage and this could be difficult for some casual readers, but it is necessary to show the extent of Kihawahine's ability to bestow and enhance the mana or power of the royal line. Kihawahine bound royalty to the sacred island.

Of interest to students of sacred sites is the sacred geography that is explained in this book. Klieger again shows his understanding of Hawaiian sensibilities. Moku`ula is a sacred center, located on Maui, which is the center of the Hawaiian island chain. He also relates the site to other significant landscape features, streams, mountains, and sacred forests. We learn, in addition, the concentric layout that comprises sociopolitical relationships and geography. The king at Moku`ula is in the center, encircled by government and the court then surrounded by chiefs and extended family. The outer rings are comprised of traders and Lahaina commoners and then the whole of the Hawaiian islands.

Moku`ula's story unfolds, set against the high drama of the era when Christianity was introduced by New England missionaries, the kingdom was dominated by foreign powers, the economy was becoming monetized, land was being commodified, and introduced diseases took their toll on Native Hawaiians. The details of political intrigue emerge through careful scholarship with the aim of telling the true story of Hawaiian tradition before history was purged by missionaries and missionary trained scholars. Klieger makes the point that knowing historical truth is key to the identity of Hawaiians today.

The book follows Moku`ula through the centuries to its present day state buried under a baseball field and parking lot. We also learn about the site's fascinating rediscovery through archaeology in an appendix that is included. A reader unfamiliar with Hawaiian terms might have benefited from the addition of a more detailed glossary.

The tale of Moku`ula is compelling and a great testament to the memory of this sacred place and the determination of Native Hawaiians to recover their past. Klieger's Moku`ula makes a fine contribution to this process.



Carved in Honolulu  
Found in 1885 by natives of  
Hawaii

This drawing is about 10  
of real size.

J. C. Barnfield

The back of head is hollow  
for decoration with feathers  
or hair - and the eye  
is of pearl shell,  
Hawaii with a nose

Kihawahine Drawing

Hawaiian goddess. - Kihawahine or Lailai



# Kihawahine

by R.C. Barnfield (1856-1893)

The deities [Kū](#) , Kāne, [Lono](#) and Kanaloa are often referred to as the “four main gods” in traditional Hawaiian society. This generalization belies the incredible power and central role of female deities in the Hawaiian world. Gods such as Pele, Hina, Papahānaumoku, and Kihawahine were undoubtedly “main” gods, and were subservient to no entity. Nā Akua Wāhine such as Poʻele and Kihawahine played a central role in the creation of everything from the living world itself, to the governmental Kingdom of Hawaiʻi. Ceremonies for these goddesses took place at the most sacred heiau in the islands. The highest women of state were known to bring offerings to these female deities at the Hale o Papa, or women’s heiau.

Kihawahine Mokuhinia Kalamaʻula Kalāʻaiheana was the daughter of the powerful sixteenth-century ruling chief of Māui, Piʻilani, and his sacred piʻo wife Lāʻieloheloheikawai. This exceptionally high ‘Ulu line of [genealogy](#) carried down from Hāloa meant that piʻo unions of this branch would continue to produce gods. Kalāʻaiheana’s two brothers Lonoapiʻilani and Kihaapiʻilani were to become Mōʻi of Māui, and her sister Piʻikea would marry ruling chief ʻUmialīloa. Kihawahine herself would leave a decendency along the Maluna line that would later include the ruling Mōʻi, Kalākaua and his sister Liliʻuokalani. Upon Kalāʻaiheana’s death, her iwi (*bones*) were wrapped in kapa and placed in the waters of the royal fishpond at Mokuhinia, Lāhainā. A ceremony deifying this high-ranking chiefess transformed her into the moʻo goddess Kihawahine. It is said that this terrifying and powerful moʻo had so many taboo associated with her it was impossible to name them all. Moʻo were often guardians of fresh water ponds and Kihawahine’s residence was Mokuhinia i ka Maluʻuluolele (*Mokuhinia in the breadfruit shade of Lele*). This royal inland-fishpond housed the island residence of Mokuʻula. This home to centuries of ruling chiefs was a piko (*center*) of traditional religious and political life.

In Kamehameha’s unification of the kingdom, [Kūkāʻilimoku](#), the male god of war, is most often mentioned as his primary akua. It was however, his taking of the sacred princess Keōpūolani, the incorporation of her moʻokūauhau (*genealogy*), and his worship of her goddess Kihawahine, that not only assisted him in battle but also provided the raised genealogy that would leave his [sacred children](#) the undeniable right to rule. This was an important step in the creation of the Kamehameha dynasty. In this manner, the worship of Kihawahine, by her association with the ruling aliʻi, eventually developed into an instrument of state.\*

Ka Lua o Kiha (*the den of Kiha*) became the political center of the Hawaiian Kingdom and an important puʻuhonua (*place of refuge*) for the son of Kamehameha I, Kauikeaouli. Kamehameha III often sought to escape the rising pressures of change that assaulted him at the busy trading centers and would retreat nearby, beyond the kapu gate of his royal residence at Mokuʻula. He would build a mausoleum at this sacred place where he would bring the bodies of his mother Keōpūolani, his beloved sister Nāhiʻenaʻena, their young baby, and other high aliʻi including Hoapili, Kaheihaimālia, Kekauʻōnohi and [Kaumualiʻi](#). Kauikeaouli remained here, at Mokuʻula with his loved ones until such a time as affairs of state and the growing economic center of Honolulu was to pull the site of government away from Lāhainā around 1845. After Kauikeaouli left Mokuʻula, many of the aliʻi nui followed and the site fell into disrepair. The mauka (*upland*) diversion of water for sugar cultivation meant that waters that had fed the pond dried up and this former royal fishpond became a reed-infested swamp. Around 1914, the Territory of Hawaiʻi filled in the pond and created a park that would later host softball games. Heeding the call of an 1863 oli published in the Hawaiian-language newspaper, to “Hoi ka nani i Mokuula” (*Return the glory to Mokuʻula*) a group led by Kumu Akoni Akana has embarked on a more than twenty year mission to see the glory of Mokuʻula re-awakened.

\*Klieger, P. Christian.1998. *Mokuʻula: Maui’s Sacred Island*. p10. Bishop Museum Press. Honolulu, Hawaiʻi.

**Location:** Bishop Museum Archives

**Collection:** Art Collection

**CallNumber:** Art. Ethnic Culture. Hawaiian. Religion. Images. Wood.

**ArtifactNumber:** SP 201102

### **Kihawahine**

kou wood carving  
found in 1885 by natives  
of Waimanu  
back of head is hollow  
eyes are pearl shell  
human teeth

Berlin Museum







*Kihawahine* is the oldest *aumakua* or spiritual helper in Polynesia. She is the life energy of fresh water. Her *kinolau* animal form is the lizard or *Mo'o* whose image you can see in the West Maui mountains. Her home is *Moku'ula* in Lahaina. A wave line punctuated with a dot in each dip of the wave symbolizes Kihawahine's perpetual movement. In Her, life both forms and dissolves. She is the spirit of conception, birth and rebirth.

*Source: Kou wood carving with pearl shells and human teeth. Back of head is hollow. Found by natives of Waimanu. 1885. Berlin Museum*

## Goddess Icons

Spirit Banners of the Divine Feminine

**LYDIA RUYLE**

[www.lydiaruyle.com](http://www.lydiaruyle.com)

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**Kahuna Lei'ohu Ryder Blessing Kihawahine Banner @ Mo'okula February 2011**



**Goddess Retreat with Kihawahine / West Maui Mountains February 2011**



**KIHAWAHINE  
ON THE GODDESS TRAIL  
2011**

**Association for the Study of  
Women in Mythology Conference  
University of Pennsylvania  
Philadelphia  
March 2011**



**Time Is Ripe Conference St. Gallen, Switzerland / May, 2011**

**Goddess Conference  
Glastonbury, England  
August 2011**



## **FEBRUARY 2012**

Dear Lydia,

Last night we had the water pouring ceremony at the pond with the Wisdom University intensive. We processed from the house at about 9 PM. It was a group of nearly thirty with about ten lit torches. When we got to the pond and after the chant and offerings were made, we unfurled the Kiha banner. It was CHICKEN SKIN!!! The flutter of the banner and dancing of the flames against the black sky and twinkling stars was thrilling, scary and wonderful. Thank you, thank you, thank you for creating this banner to the Kiha and for allowing its use here, now.

The banners at the JoDo Mission change everything and bring joy and inspiration to the Haras who care for the place as well as uplift and inspire all of us doing the work there.

MAHALO !!! THANK YOU !!!

Apela

### **February Full Moon**

During the Intensive, we had a ceremony at the Pond described above. Naturally we did not take photos at the time but since the experience was so powerful, we – Venus (Herbito), Frances (Santiago) and Maryka (you have not yet met her but she's also a student and bright young woman) went back out there to see if we could get anything even close to the ceremonial feeling. I am happy to say, we did.

PS

Ann Marie Studer is here along with the Maui women, Meg Lawson and Ellin Belconis and now Ellin's daughter, Pat who has moved here so we are planning a Kiha Goddess re-union next week.





**Kihawahine  
Full Moon Ceremony  
February 2012  
Mo'okula  
Lahaina, Maui**

