



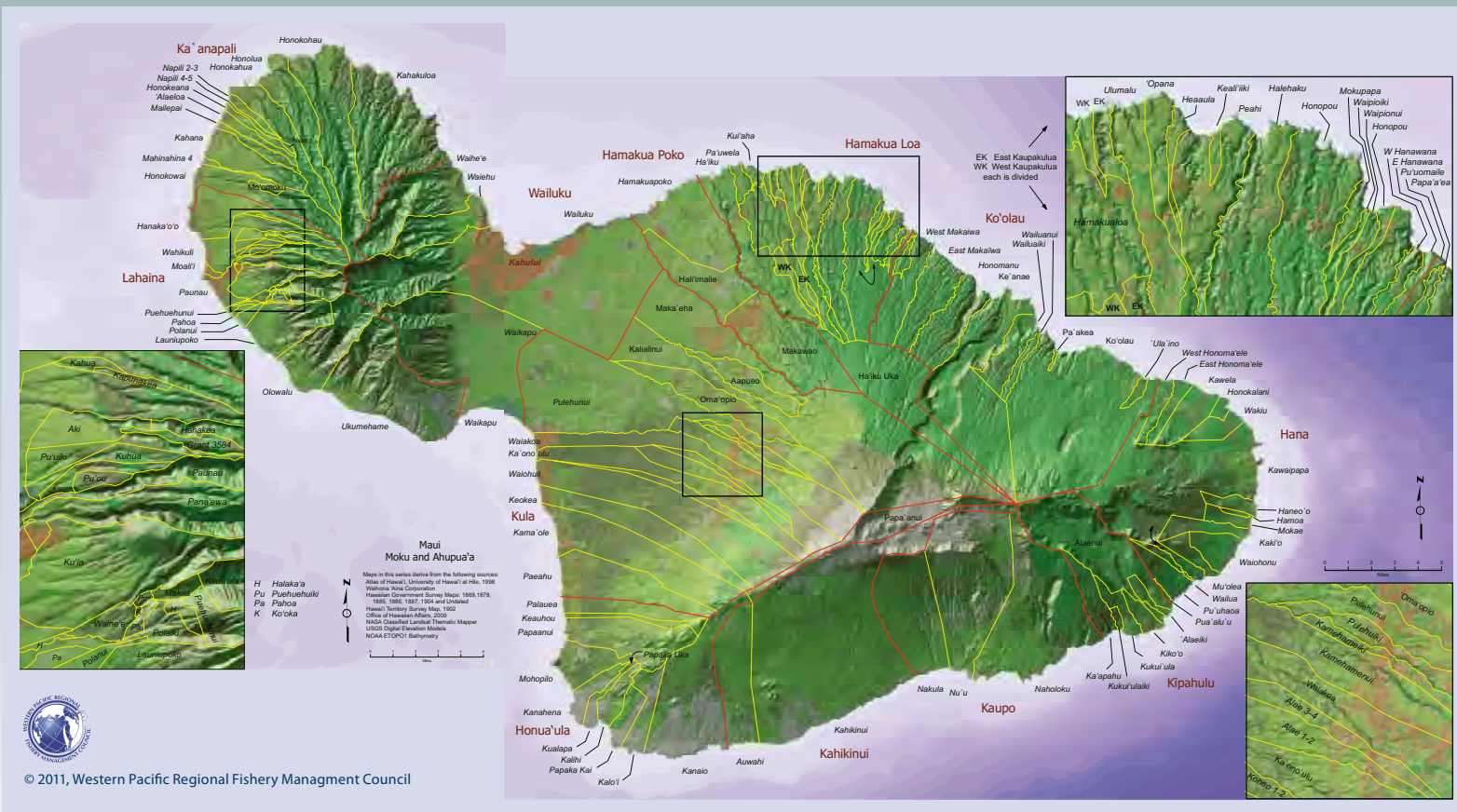
2012-2013

Hawaiian

LUNAR CALENDAR

Mokupuni O Maui





Produced by the Western Pacific Regional Fishery Management Council
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About This Calendar

This Hawaiian lunar calendar features the 12 *moku* (districts) of the *mokupuni o Maui* (island of Maui). Each month features one *moku*, including the name and contact information of its *Aha Moku* (Moku Council) representative, who was selected by the residents of that district.

The *Aha Moku* is the traditional system of natural resource management in the Hawai'i archipelago prior to Western contact. It is based on management at the *moku* level. The *moku* were delineated according to the natural contours of the land and ocean as well as the natural resource needs of the community members who resided within the area.

On July 9, 2012, Gov. Neil Abercrombie signed into law Act 288, which formally recognized the *Aha Moku* system and created an Aha Moku Advisory Committee, placed in the Department of Land and Natural Resources. This act culminated the work of hundreds of traditional *lawai'a* (fishermen) and *mahi'ai* (farmers) who first gathered in August 2006 at the *Ho'o Hanohano I Nā Kūpuna Puwalu* (Honor Our Ancestors Conference) and continued to meet in the ensuing years with educators, politicians, environmentalists and other interested parties in a series of *puwalu* sponsored by the Western Pacific Regional Fishery Management Council, Office of Hawaiian Affairs, Association of Hawaiian Civic Clubs, Hawaii Tourism Authority, Kamehameha Schools and the Hawaii Coastal Zone Management Program. At these *puwalu*, it was agreed that the *Aha Moku* structure is an effective, community-based way to manage natural resources in Hawai'i. In 2007, Gov. Linda Lingle signed into law Act 212, which created an Aha Kiole Advisory Committee to investigate the best practices of traditional resource management. In its 2009 report the Hawaii State Legislature, the Committee favored the *Aha Moku* system, built on the five pillars of cultural and community consultation, adaptive management, education, generational knowledge and a code of conduct.

This 2012-2013 *Hawaiian* lunar calendar was produced by the Western Pacific Regional Fishery Management Council in partnership with the Aha Moku O Maui. This non-profit organization based in Lahaina, Maui, includes an Aha Moku Advisory comprised of six working committees covering land, ocean, shoreline, water, burials and air.

The Western Pacific Regional Fishery Management Council is a federal instrumentality created by Congress in 1976 to manage federal fisheries in the US Pacific Islands. The *Aha Moku* system aligns with the Council's ecosystem-based approach to managing fisheries and efforts to enhance community engagement in the decision-making process. The Council coordinator for this project was Sylvia Spalding, under the leadership of Executive Director Kitty Simonds and in consultation with Council contractor Kalei Nu'uhiwa, who provided the Maui lunar month calculations and many of the photographs and written excerpts on the *moku*. The information on the *moku* were taken from the Hawaiian language newspapers (www.ulukau.org) and from *Indigenous Management and Conservation of Marine Resources in the Hawaiian Islands: An Ahupua'a-Based Compendium of Historical Resources*, prepared for the Western Pacific Regional Fishery Management Council by Impact Assessment, Inc. The tide charts are for Kahului. They were produced by Barry Smith (University of Guam, retired) from data provided by the Center for Operational Oceanographic Products and Services (<http://tidesandcurrents.noaa.gov>).



© 2006, Western Pacific Regional Fishery Management Council

Oliver Kinney, a gifted Native Hawaiian artist, captured the *kaona* (hidden meaning) of *Ho'o Hanohano I Nā Kūpuna* in a conference poster that depicted knowledge handed down through generations of *lawai'a*. The central figure is Ku'ula, the premier fishing deity worshipped by Hawaiian fishermen. As he thrusts upward from the deep sea towards the *mokupuni*, Ku'ula brings forth the *wana* (sea urchin), representing the truth through its *alelo* (tongues). The setting is in *pō* (night), as all traditional endeavors were based on a lunar calendar, sunset to sunset. High in the sky is the moon *Kū Kahi* (a time favorable for fishing). In the left hand corner is *Makali'i* (constellation Pleiades), which was used to determine the beginning of the year. As Ku'ula rises, he swims through the *aku* (skipjack tuna), which represents *kau* (the hot season). The *ōpelu* (mackerel), represents *ho'oilo* (the wet season). The *ōpihi* (limpet) represents *pa'a* (adhering to the truth).

Kā'anapali

Ka Ua Lililehua o Kā'anapali

The mist laden lehua rain of Kā'anapali

*Mai ka lae o Hāwea ma Kā'anapali, a ka lae hikina o Lāna'i,
he papa'u loa na ko'a lawai'a ...*

From Hāwea Point in Kā'anapali until the eastern point of
Lāna'i the fishing ko'a [grounds] are shallow ...

[Source: D. Kahā'ulelio, Ka Nupepa Kuokoa, 1902]

Moku Representative: Richard McCarty at 281-1595 or
jamesmccarty@aol.com.

Photos courtesy of Nathan Yuen, HawaiianForest.Com (lehua),
Kalei Nu'uhiwa (ocean spray) and Hawaiian Islands Land Trust,
photo by R. Chappell (Hāwea Point)



Ocean spray coming out of Keka'a sea cave

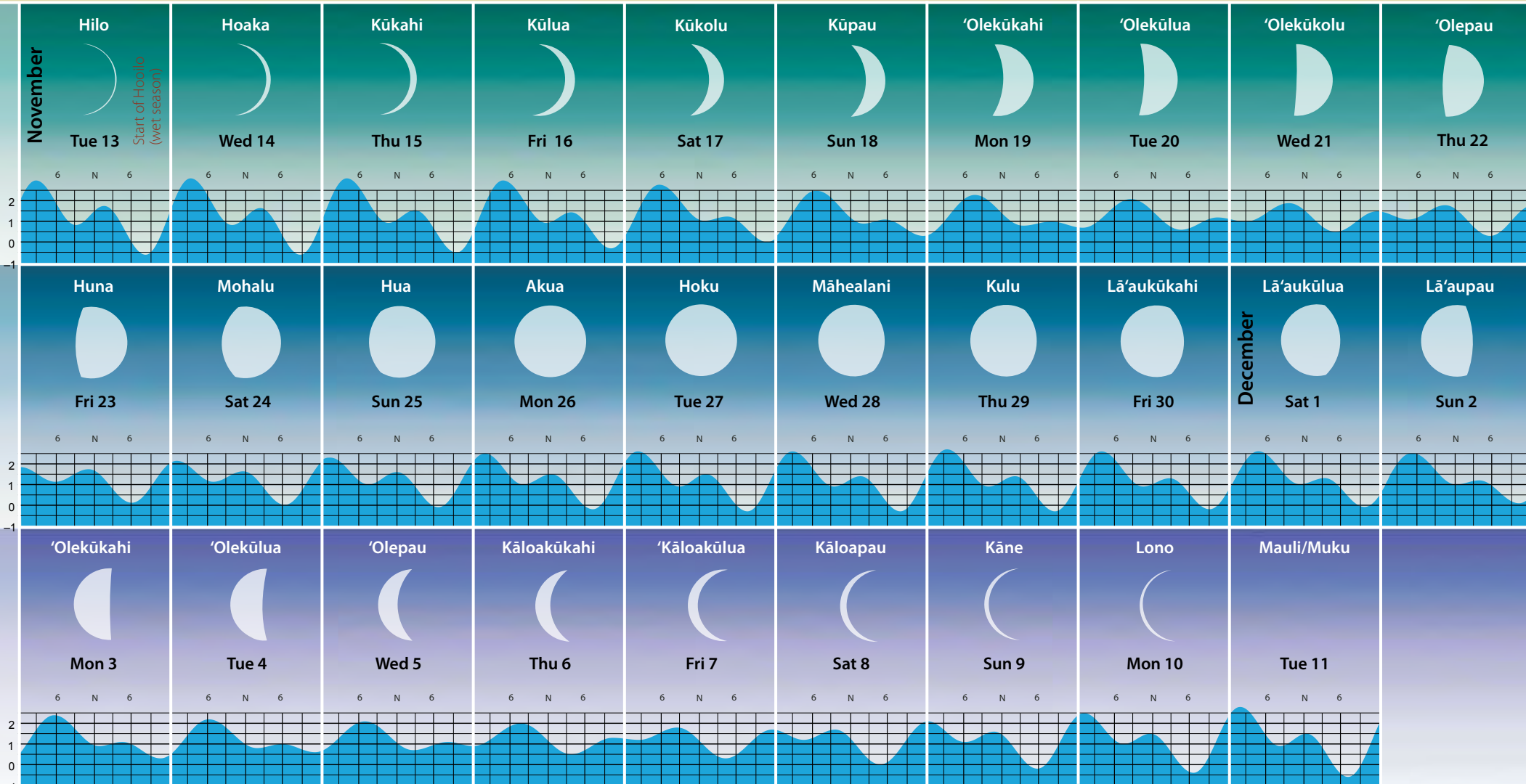
Lehua



Hāwea Point

November-December 2012

Welehu



Wailuku

'O l'aiki ka makani malu a'e o Wailuku.

l'aiki is the very calm wind of Wailuku.

The *moku* (district) of Wailuku was also known as Nā Poko and Nā Wai 'Ehā. Nā Poko and Nā Wai 'Ehā both refer to four distinct areas noted for four noticeable large water and valley sources. The large water sources are Waihe'e, Wai'ehu, Wailuku and Waikapū.

At one time *lo'i kalo* (taro fields) stretched across the entire *moku*.

Maui *ali'i nui* (ruling chiefs) often chose to reside in the rich *moku* of Wailuku while other *ali'i* from other islands sought to usurp these rich lands from the Maui chiefs.

Moku Representatives: Foster Ampong at 281-3894 and Clyde Kahalehau at 760-8158 or kekahunakeaweiwi@yahoo.com

Photos courtesy of Kalei Nu'uhiwa



Lo'i Kalo (Taro Patch)

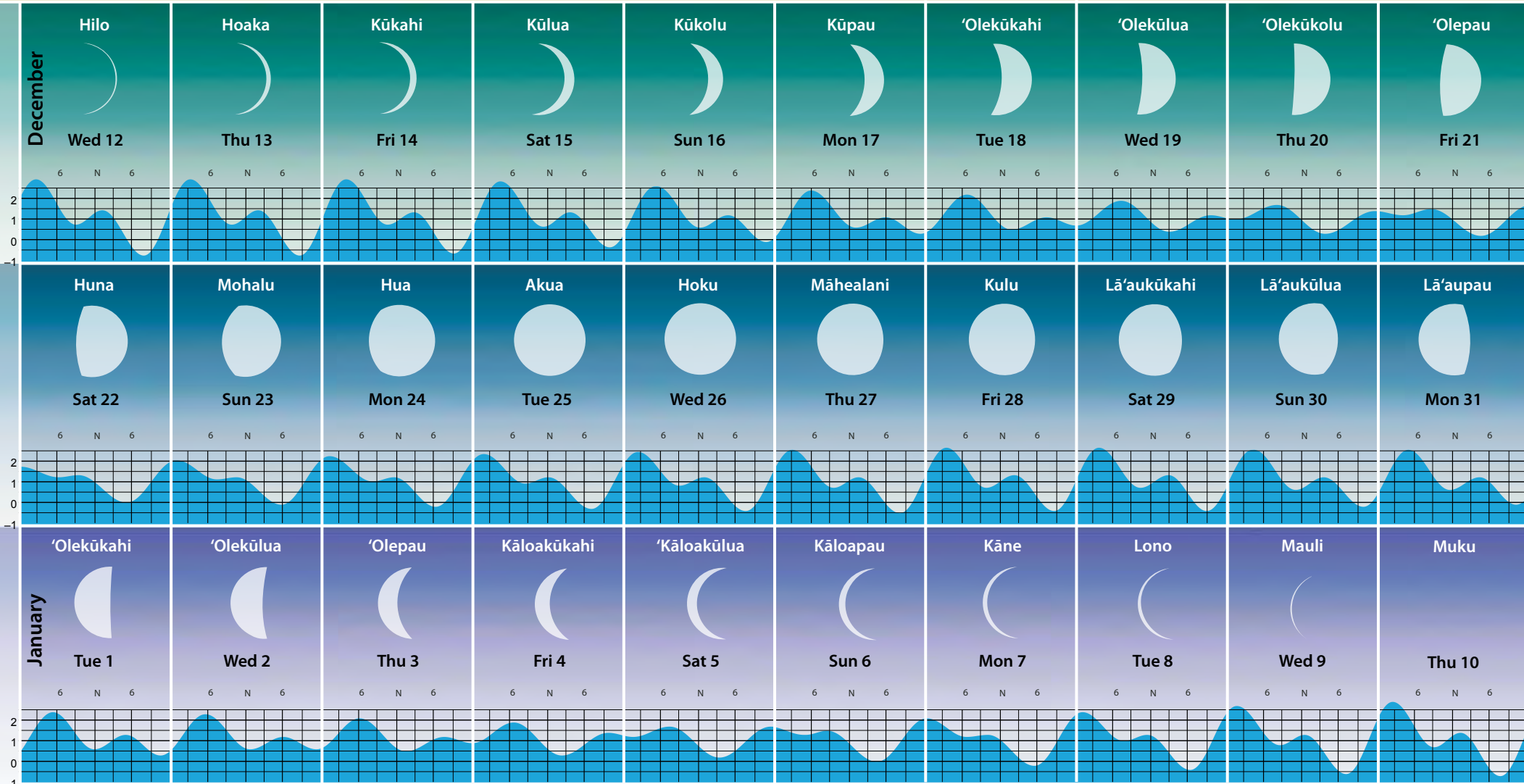


Huli (kalo crowns, which root when planted)

Waiehu Reef

December 2012-January 2013

Makali'i



Hāmākua Poko

'O Hāmākuapoko kahi kaulana e 'ō he'e ai. Aia nō nā lua hūnā ma ke one he'e i leila.

Hāmākuapoko is a famous octopus spearing district. Hidden holes are located in the sliding sands there.

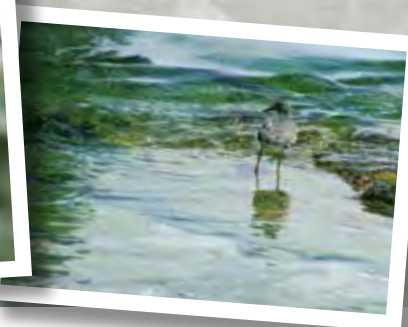
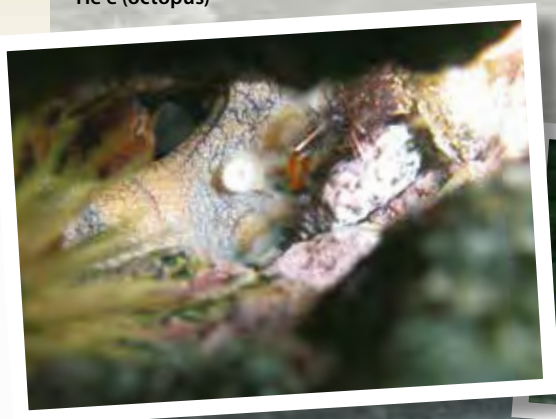
Of the 12 moku of Maui, Hāmākuapoko does not reach the top of the *mauka* (inland or mountain) summit. Perhaps that is the reasoning for the term *poko* which means short.

Hāmākuapoko's sandy beaches were known for their rich fishing grounds and famous surf spots. Dip nets called *'upena 'aki'iki'i* were often seen hanging along house posts to dry.

Moku Representative: Jamie Fernandez at 281-1285 or back2daaina@yahoo.com

Photos courtesy of Kalei Nu'uhiwa (he'e and ulili) and Bishop Museum, photo by Ray J. Baker (fishermen)

He'e (octopus)



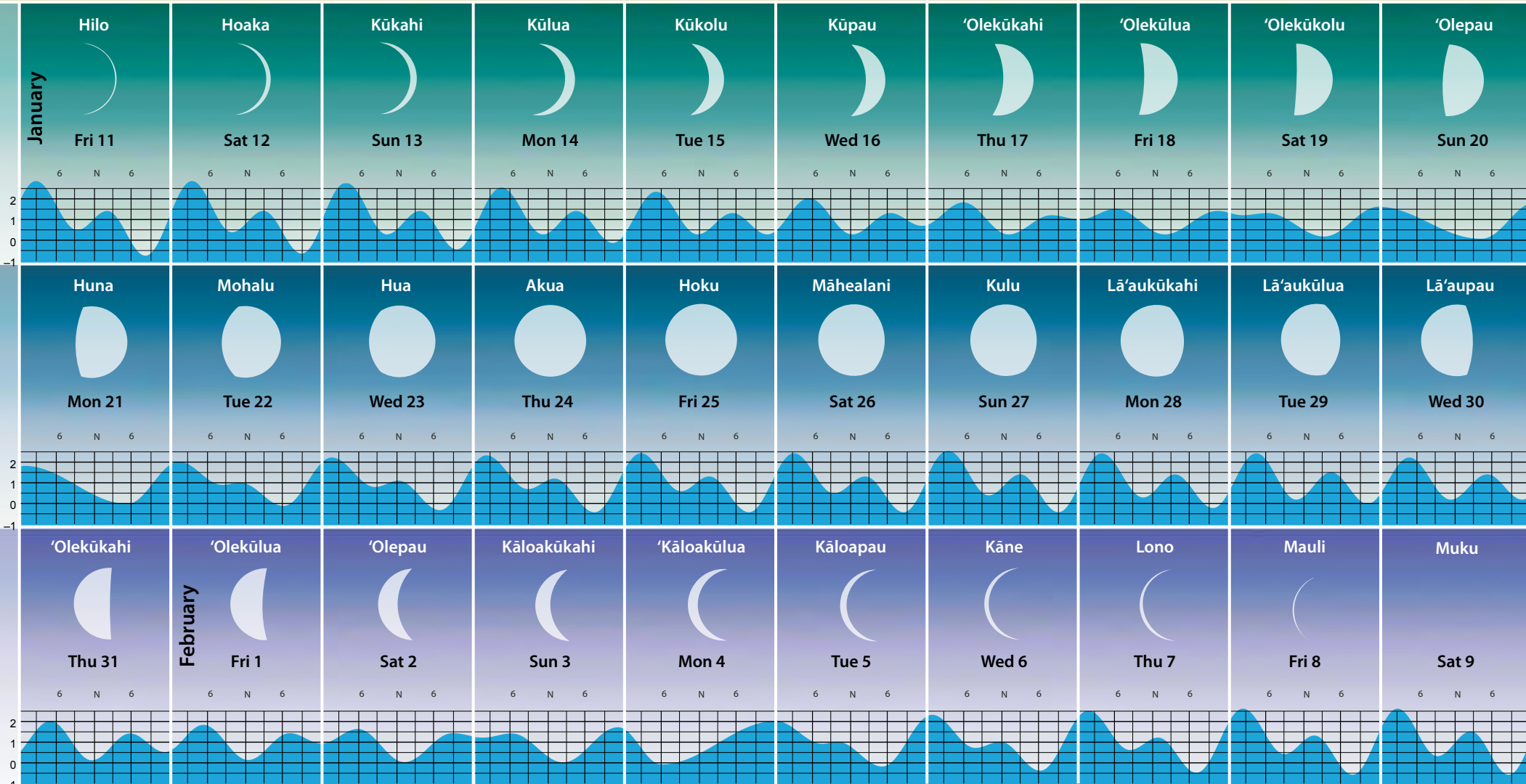
Ulili (sandpiper)



Maui fishermen photographed in 1908

January-February 2013

Kā'elo



Hāmākua Loa

He ua pāhilihili ko Kaupakulua i Hāmākualoa. 'O ia ke kumu i kau lua 'ia nā kaupaku o ka hale.

Kaupakalua in Hāmākualoa has a blustering rain. It is the reason that the roof of the house is doubled.

Land testimonies state that 'Opana was an *ahupua'a* famous for its sturdy 'ie'ie plants (*Freycinetia arborea*), which were highly sought after by net and basket weavers.

Moku Representative: Jocelyn Costa at 264-4290 or back2daaina@live.com

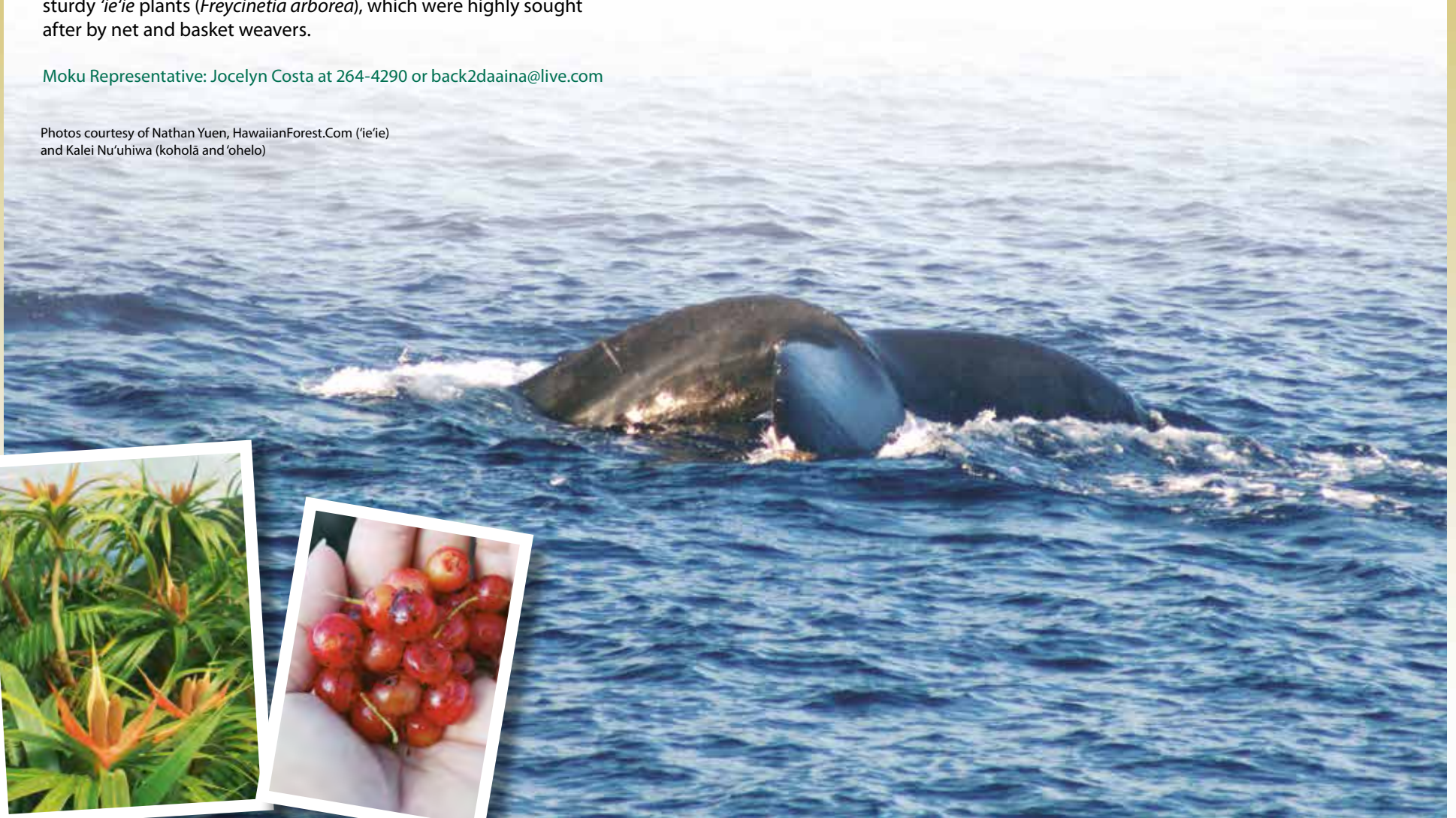
Photos courtesy of Nathan Yuen, HawaiianForest.Com ('ie'ie) and Kalei Nu'uhiwa (kohlā and 'ohelo)



'ie'ie



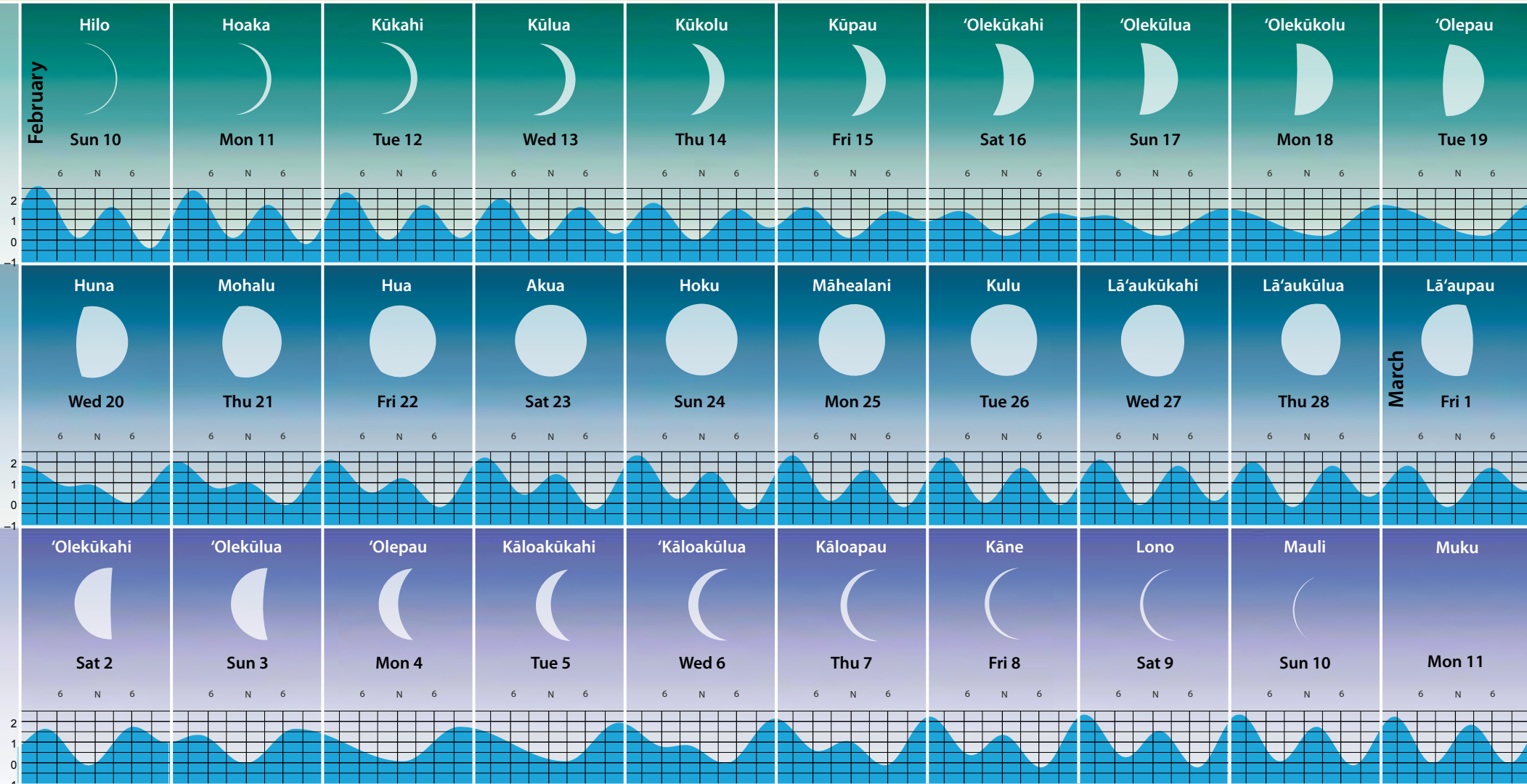
'Ohelo Berries



Kohlā (whale)

February-March 2013

Kaulua



Ko`olau

Puhi uhā (*Conger cinereus*, mustache conger eel) were the prized fish of the *ali'i* (chiefs) in the moku of Ko`olau. They were prepared by drying and then broiling. Only the *ali'i* and their guests were allowed to eat them.

Kihanuiapi'ilani was the son of Pi'ilani. He is credited with constructing the road that circumnavigates the entire island of Maui. The road begins and ends on the cliffs of the Ko`olau district.

Moku Representative: Kyle Nakanelua at 283-6801 or kyle.nakanelua@gmail.com

Photos courtesy of Kalei Nu'uhiwa (*ulua*) and Timmy Paulokaleioku Bailey (*opelu* and *pilo*)

Opelu (Gloria montis)



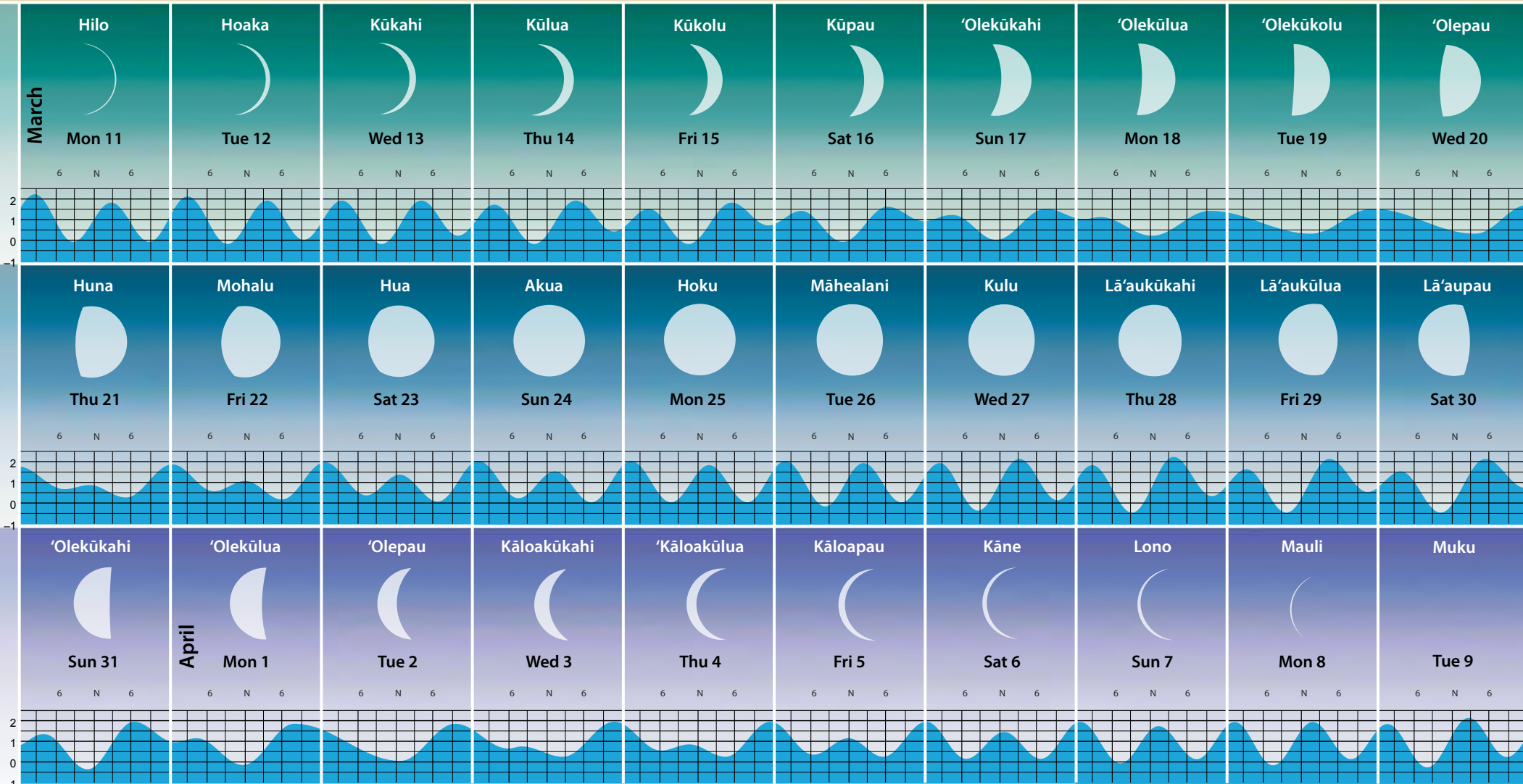
Pilo (Coprosma montana)

Ulua (giant trevally)



March-April 2013

Nana



Hāna

"...[Ai'ai] also placed a fish stone in the cliff of Kauiki whereon is the ko'a known as Makakilo'i'a. And the people of Hāna give credit to this stone for the frequent appearance of the *akule* (bigeye scad), *ō'io* (bonefish), *mōi* (Pacific threadfin) and other fishes in the waters." [Sites of Maui by Elspeth Sterling 1998: 133]

The first *ko'a i'a* (fishing ground, or station) where 'Ai'ai measured the depth of the sea is near Aleamai, his birth-place, and is called Kapukaulua, where he hooked and killed the eel Ko'ona. It is a few miles from the shore to the southeast of the rocky islet called Alau. The second station that he established was a spot about a mile from Hane'o and Hamoa, which was for the *kala* (unicornfish), *palani* (surgeonfish), *nanue* (chub fish), *puhi* (eel) and *ula* (lobster). These varieties of fish are not caught by nets, or with the hook, but in baskets which are filled with bait and let down in the deep sea. The third station, which he named Ko'a'uli, was located out in the deep sea for the deepsea fishes, the depth ranging about 200 fathoms.

[Source: Maly, K. and O. Maly. 2003. *Ka hana lawai'a a me na ko'a o na kai 'ewalu*. A history of fishing practices and marine fisheries of the Hawaiian Islands. Prepared for The Nature Conservancy and Kamehameha Schools. Hilo: Kumu Pono Associates. Vol 1: 104]

Moku Representative: Robert Malaikini at 264-7757 or ssinenci@yahoo.com

Photos courtesy of Bishop Museum, photo by Harold T. Stearns (hukilau), Kalei Nu'uhiwa (kala and palani) and Richard Saasta (Alau Island)



The calm water in the foreground of Alau Island, Hana, is created by the outer rock wall of what is thought to be the very first Hawaiian fishpond. It is said to have been built by Ku'ula, a god who came to reside in Hana in mortal form. He passed his knowledge and special fishing implements to his son 'Ai'ai, who went on to establish all the major fishponds and fishing stations throughout Hawai'i. [paraphrased from *Hawaiian Mythology* by Martha Beckwith, Yale University Press, 1940]

Kala



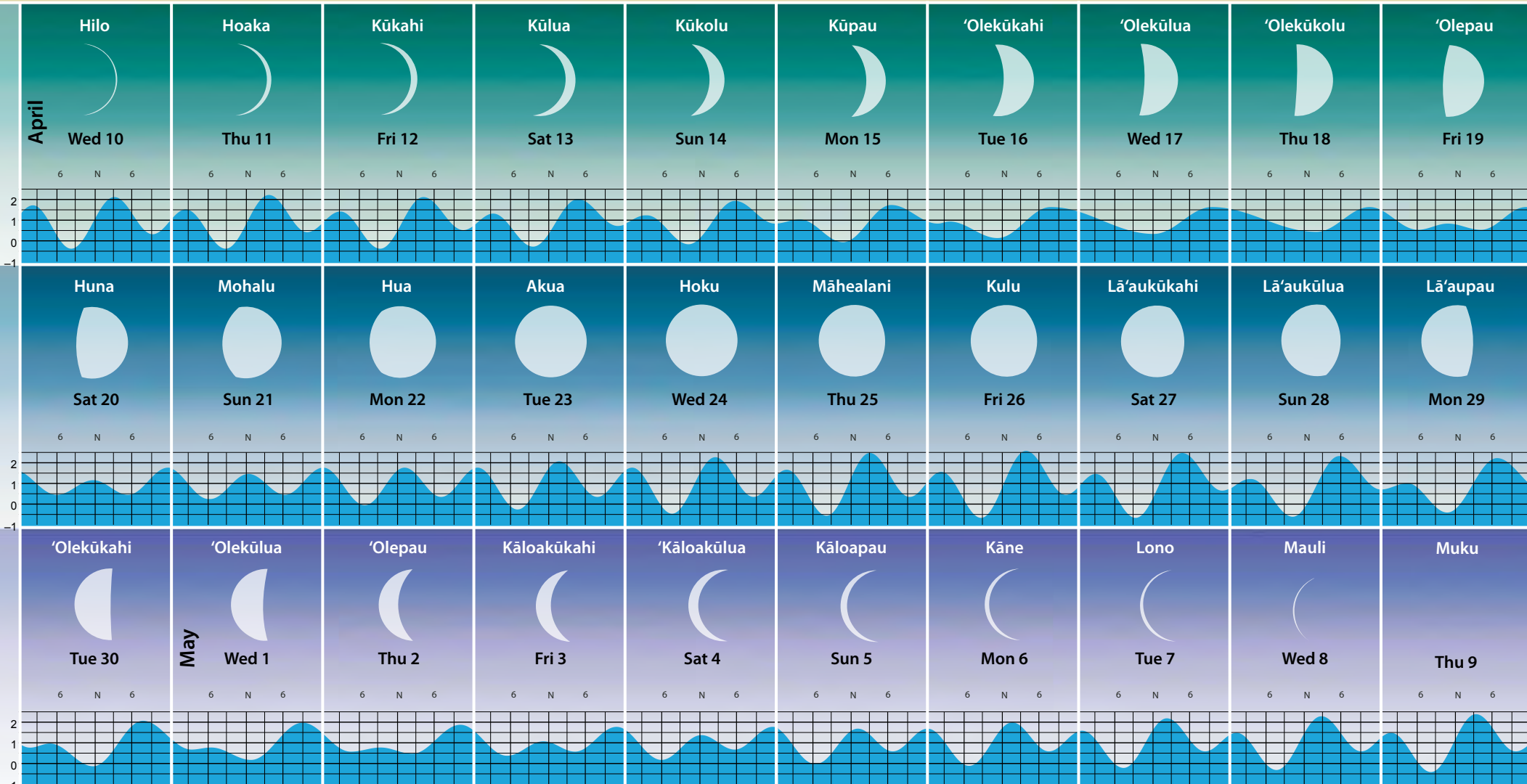
Palani



Hukilau at Hamoa, Hana, in 1936

April-May 2013

Welo



Kīpahulu

Long before the first Europeans arrived on Maui, Kīpahulu was prized by the Hawaiian *ali'i* (royalty) for its fertile *aina* (land) and *kai* (ocean). Thousands of people once lived a sustainable lifestyle in this area farming, fishing, and surviving with the resources of the *ahupua'a* (traditional Native Hawaiian land division).

The first written description of Kīpahulu was made by La Pérouse in 1786 while sailing along the southeast coast of Maui in search of a place to drop anchor: "We beheld water falling in cascades The inhabitants, which are so numerous that a space of 3–4 leagues [9 to 12 miles] may be taken for a single village."

"...a 'o nā 'opihī umi'i lima o Kīpahulu ka lu'ulu'u i nā mea 'ono like 'ole o Hawai'i nei."

"And the hand clamping `opihī of Kīpahulu is the supreme delicacy of all delicacies of Hawai'i." [Rev. Alice Kahokuoluna, *Ka Nupepa Kuokoa*, 1927]

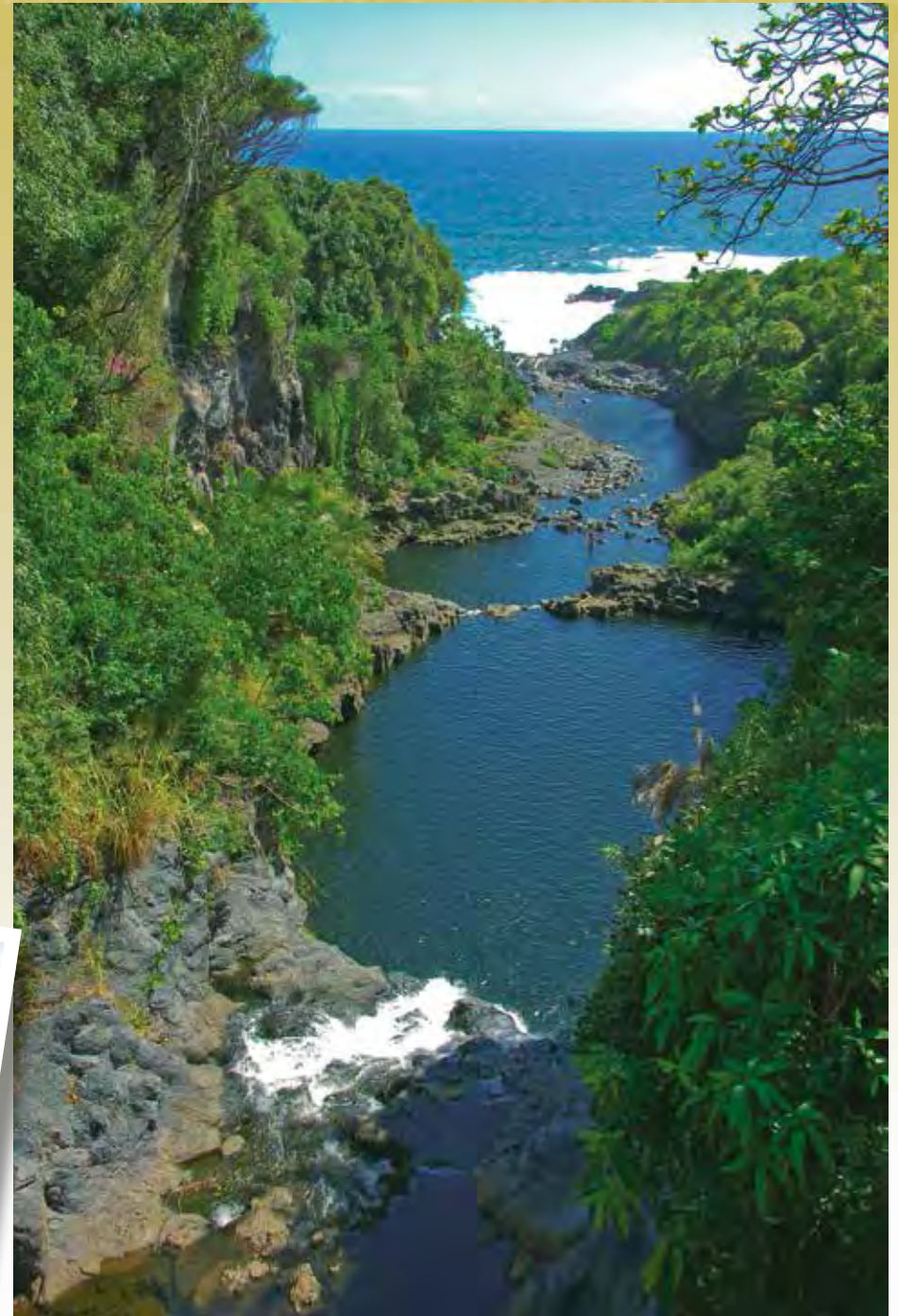
Moku Representative: John Lind at 248-8974, 248-4411 or kitchen@kipahulu.org.

Photos courtesy of Wikipedia Commons (Seven Pools) and Terry Lind (kalo and O'heo)

Kalo



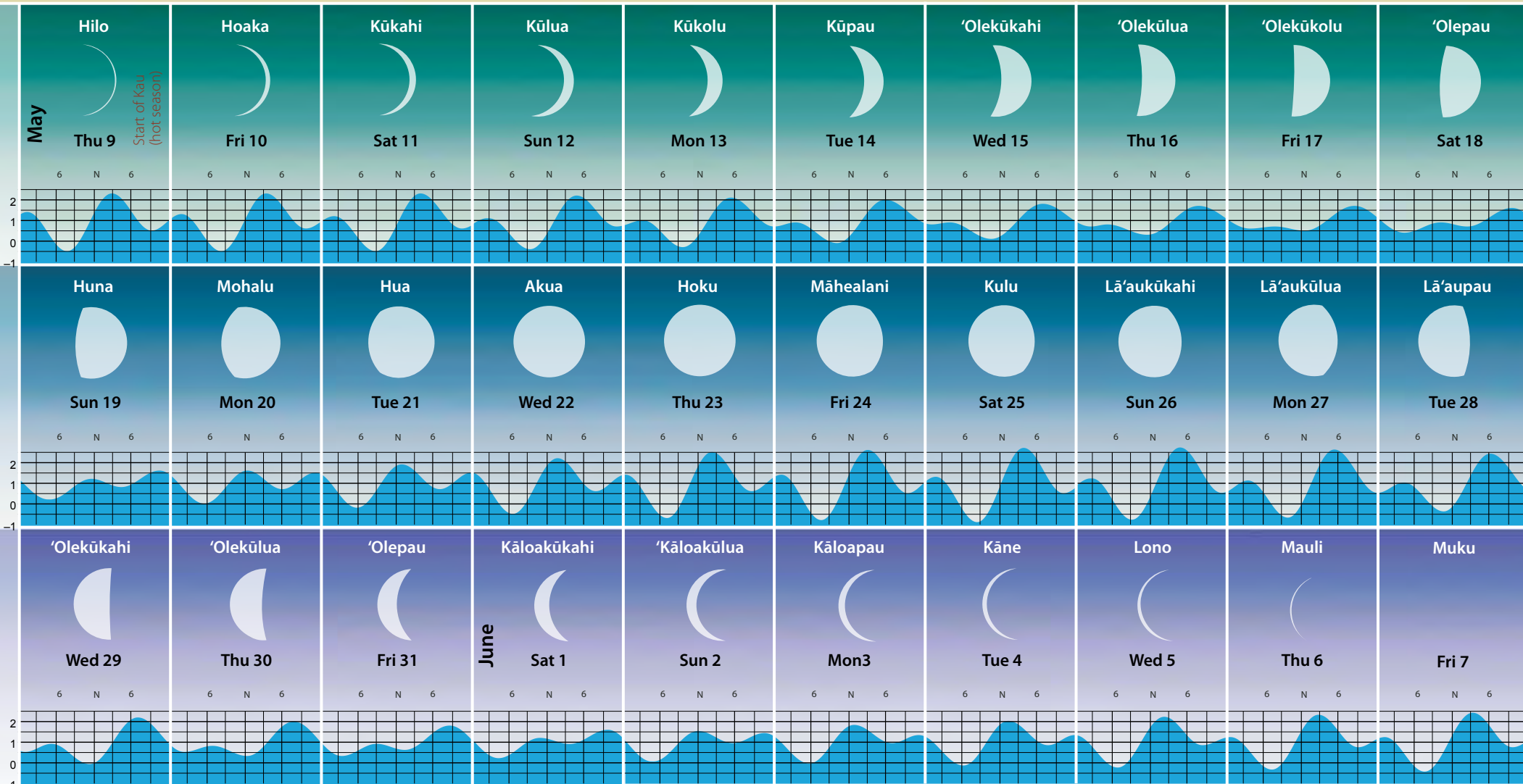
O'heo



The Seven Pools of O'heo

May-June 2013

Ikiiki





Kaupō

The ensuing two passages are taken from a 17-part series of articles about Kaupō, Maui, written by Thomas Maunupau and published in the Hawaiian language newspaper *Ka Nupepa Kuokoa* from June 1, 1922, through March 15, 1923.

We went out to see the fishing temple located at the spot where we viewed the petroglyphs. ... We asked our informants if perhaps they knew who frequented the fishing temple, and they said it was Kenui who knew, because he is a fisherman. ... After a conversation on the petroglyphs, Kenui was questioned about the fishing temple, and this is his explanation: The purpose of this fishing temple is to increase the supply of fish of all types, whatever is desired. ... The temple we are speaking of, the *akule* is its fish.

Alapa'i Kapaeko, an acquaintance to the royal chief Keli'iahonui, younger brother of Keleimoku, chief of Lahaina, made this road to Nu'u. Fishing was the chief's pastime while he resided here, so he constructed a road connecting the landing place in Nu'u to his house.

'O ka 'alina kaulana ma Kaupō nei, 'ai loli. 'O Kaupō 'Ailoli.
The infamous feature in Kaupō, Consuming Sea Cucumber.

Kaupō 'ai loli.
Kaupō, land of the loli consumers.

Kauakahiakua, a chief of Kaupō, Maui, is said to have been fond of *loli* and to have once built a large *imu* for roasting them. Since that time the people of Kaupō have had a reputation for being especially fond of sea cucumber. [*Ōlelo No'eau* 1635, M.K. Pukui]

Moku Representative: Jade Alohalani Smith at 870-2820 or jadesmith@quixnet.net

Photos courtesy of Kalei Nu'uhiwa (nuao and loli), Hawaiian Islands Land Trust (Nu'u Landing) and Timmy Paulokaleioku Bailey (Kaupō Gap)



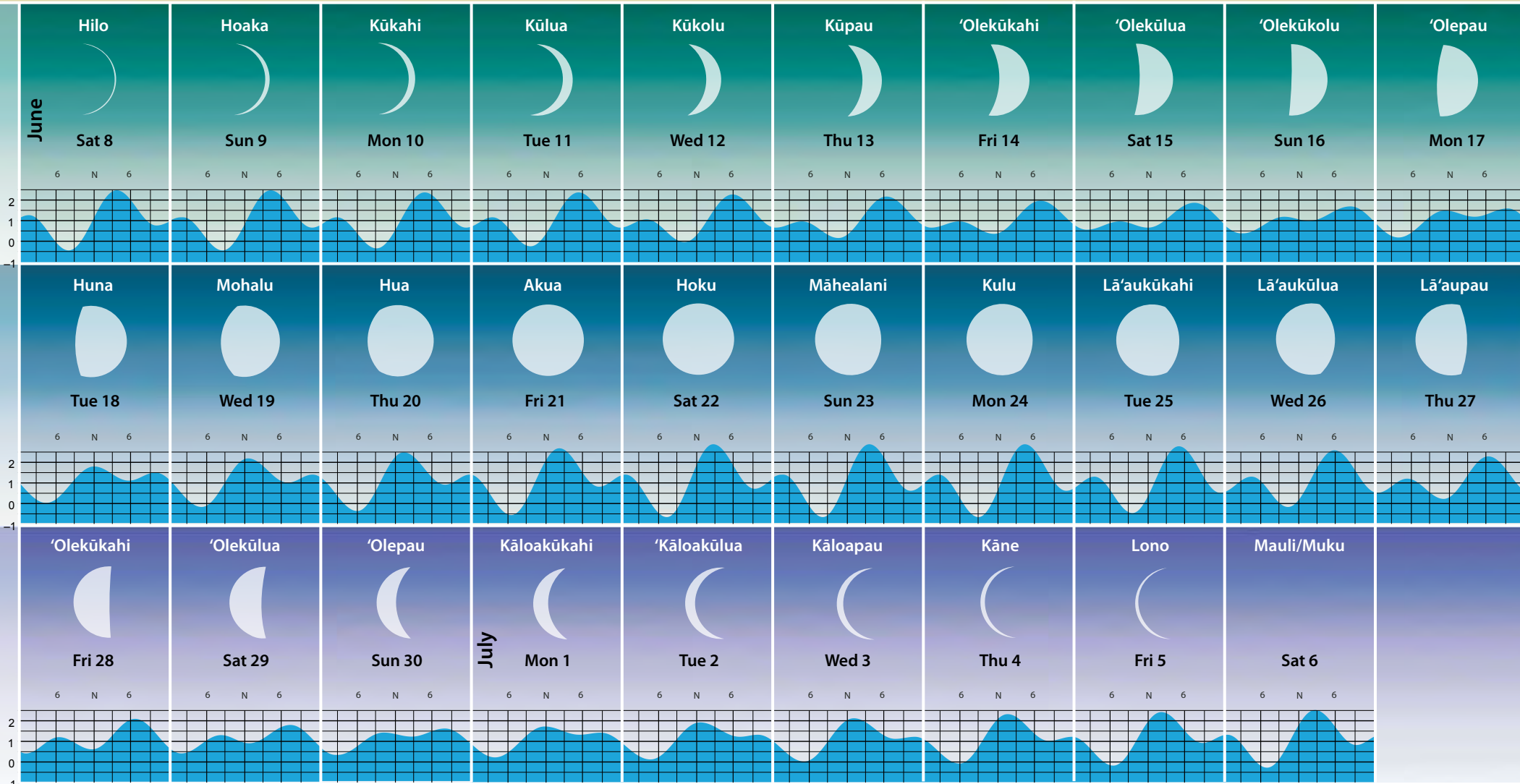
Nuao (porpoise)



Loli (sea cucumber)

June-July 2013

Ka'aona



Kahikinui

'Olelo Noeau (traditional proverb, wise saying):
Pua ka wiliwili nanahu ka mano ... When the wiliwili tree blooms, the sharks bite. It is said that the wiliwili blooms during the mating season (summer Hinaia'ele'ele season).

Uliuli kai pali o Kahikinui, kokolo mai ka 'ohu he 'ino.
The ocean cliffs of Kahikinui are dark; when the mist creeps it is the sign of a storm. [*'Olelo No'eau* 2866, M.K. Pukui]

'O Puhimake ke kilo. Ke 'ike mai ka puhi; 'a'ole lawai'a.
Ke 'ike maila ka palaha; he mālia. Malahilahi ka holoholo.

Puhimake is the sign. When you see the blowhole [blowing]; no fishing. But when you see it's flat; it is calm. The fishing is easy. [Uncle David Ka'alakea 1995]

Moku Representative: [Donna Sterling at 446-4171](mailto:Donna.Sterling@446-4171) or dhelekunihi@yahoo.com

Photos courtesy of Kalei Nu'uhiwa (pueo and wiliwili blossom) and Donna Sterling (wiliwili trees)



Wiliwili trees in Mahamenui Ahupua'a



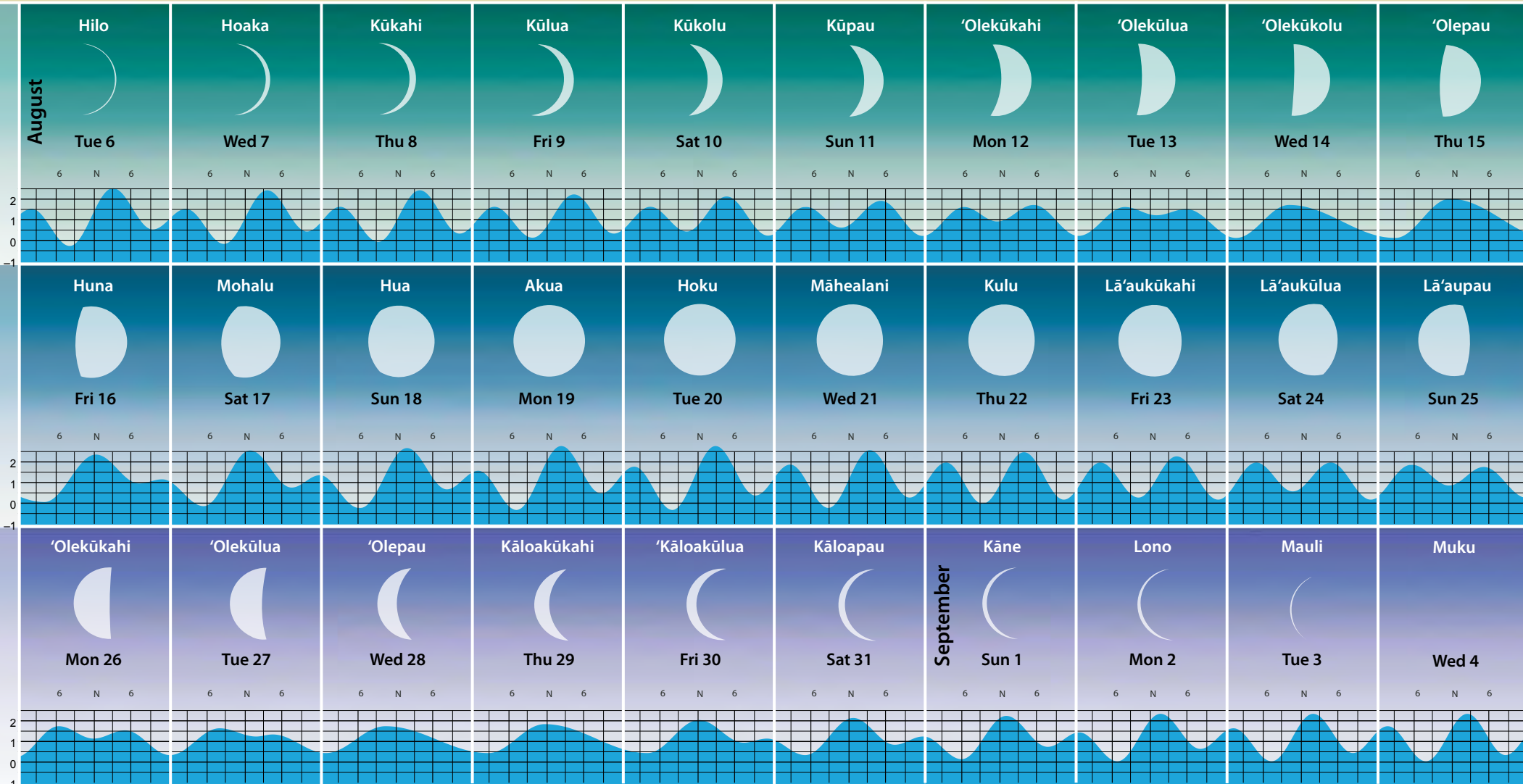
Pueo (Hawaiian short-eared owl)



Wiliwili blossoms (*Erythrina sandwicensis*)

August-September 2013

Hilinaehu



Honua'ula

Ka Lawai'a 'Opihi – ... 'a'ole e loa'a aku kēlā wahi 'o Kanapou 'o ia kēlā kahawai nui e huli pono la i Honua'ula, ua like ka 'opihī me ke bola o kau hale kū'ai, 'a'ole ho'i o ke bola nunui, 'o ka mea ku'u iki, a ua hiki no ka i'o kao ke kula la a mo'a i loko o ka 'opihī."

'Opihi Fishing – For size, nothing compares to those of Kanapou, that large valley seen in Honua'ula. The 'opihī are as large as bowls found in shops, not large bowls, but the smaller ones. Goat meat could be boiled in the 'opihī shells. [D. Kaha'ulelio 1902]

Moku Representative: Tanya Lee-Greig at 281-7158 or pokaiuli@yahoo.com

Photos courtesy of Kalei Nu'uhiwa



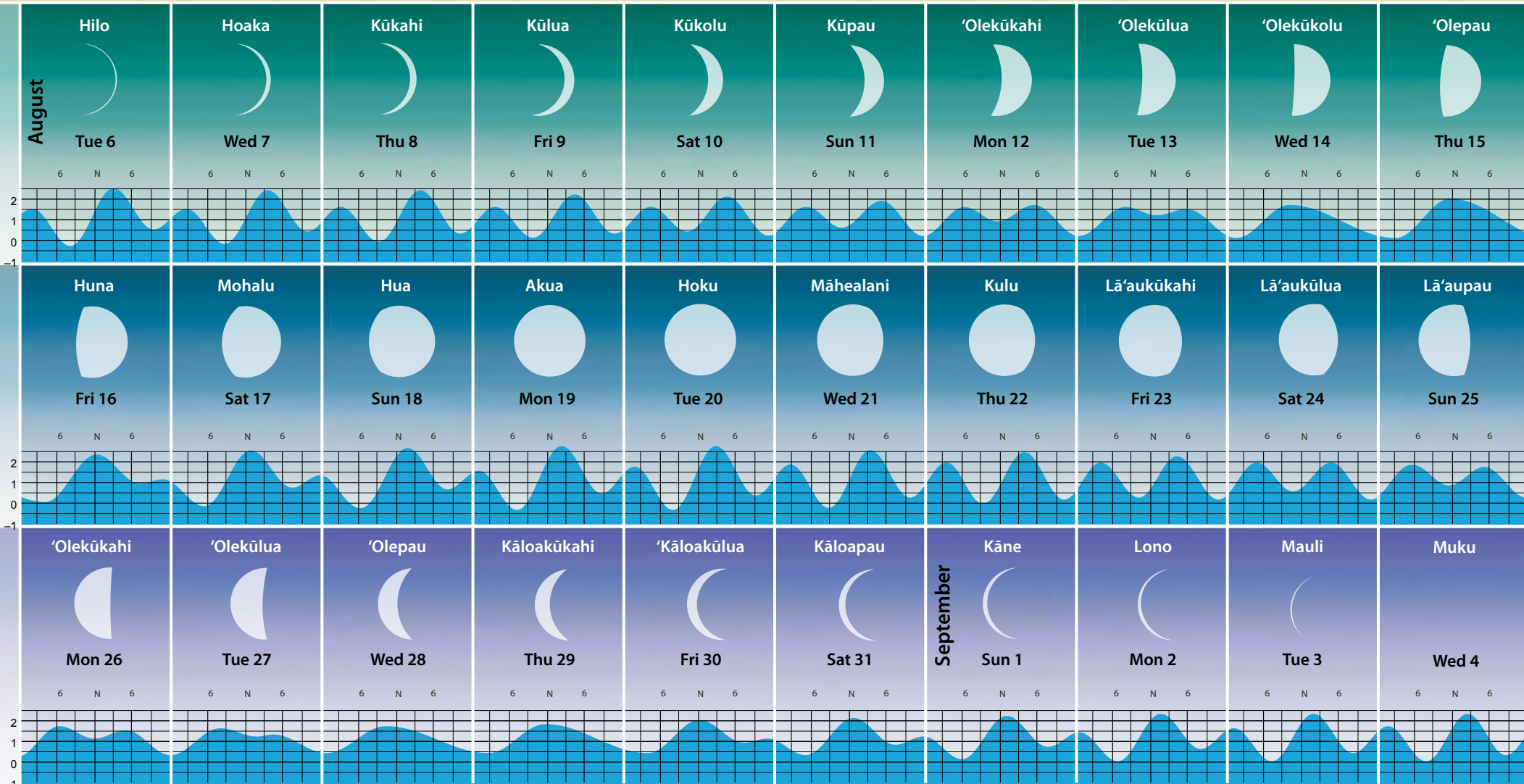
Honu (Hawaiian green sea turtle)



'Opihi (limpets)

August-September 2013

Hilinaehu



Kula

Na keiki uneune māmane o Kula.

The lads of Kula, who tug and pull
the māmane up by the roots.

An expression of admiration for
the people of Kula who accomplish
whatever they set out to do. [*Ōlelo
No'ea* 2238, M.K Pukui]

Moku Representatives: Basil Oshiro at
281-5759 and Timmy Bailey at 357-2934
or paulokaleioku@hawaiiantel.net

Photos courtesy of Kalei Nu'uhiwa

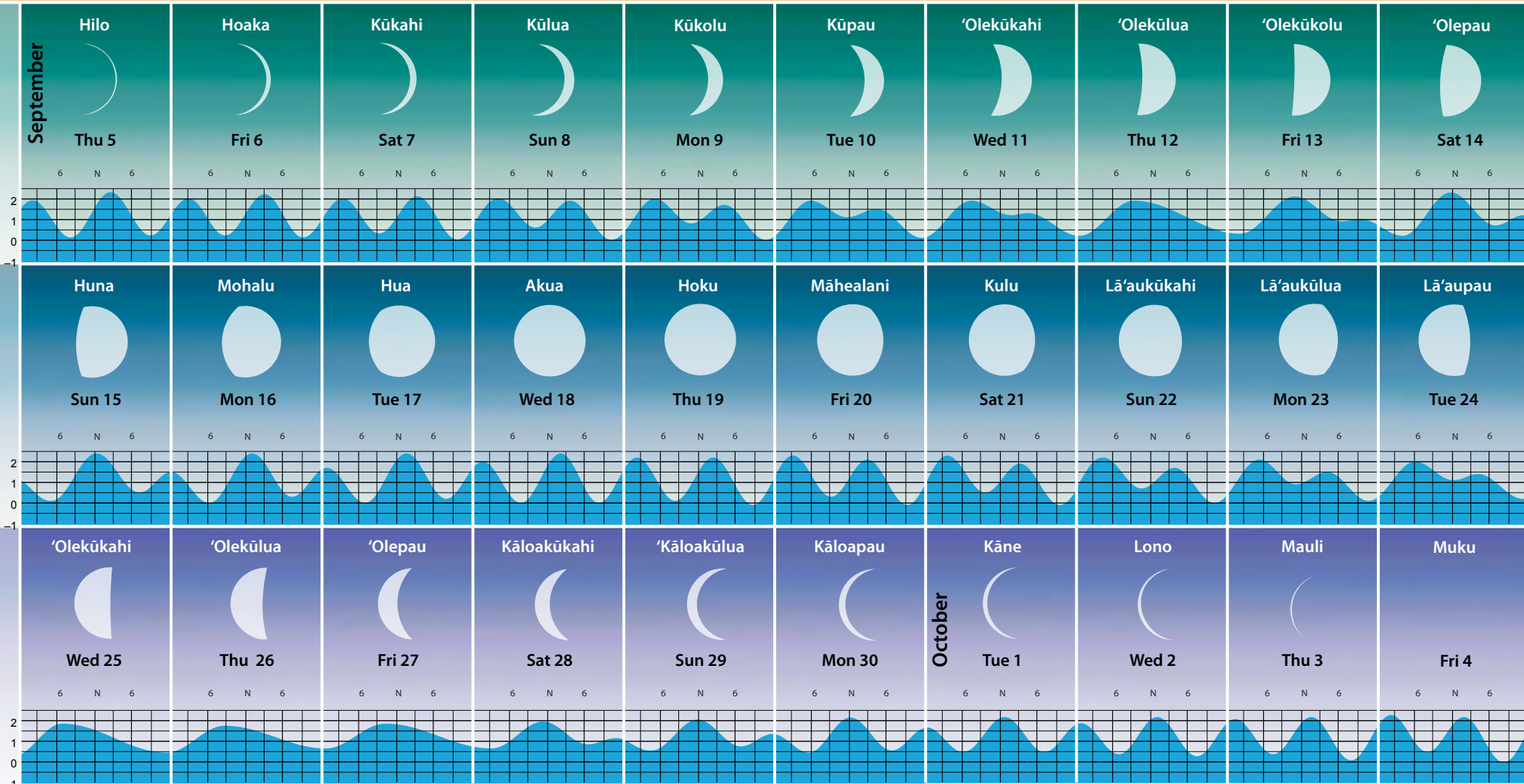


Aukuu (black-crowned night heron)

Māmane (*Sophora chrysophylla*)

September-October 2013

Hilinamā





Lāhaina

The tiny island of Moku'ula is now buried beneath an abandoned baseball field in Malu'ulu o Lele Park, Lāhaina, Maui. It was the private residence of King Kamehameha III from 1837 to 1845 and the burial site of several Hawaiian royals. The 1-acre island is considered sacred to many Hawaiians as a *piko* (symbolic center of energy and power).

'O nā ko'a lawai'a 'opelu: Kahea, Punapuna, Kanewahine, Keawaiki, Māla, Keawaawa, Keka'a.

The *'opelu* fishing *ko'a* [of Lāhaina]: Kahea, Punapuna, Kanewahine, Keawaiki, Māla, Keawaawa, Keka'a.

Moku Representative: U'ilani Kapu at 250-1479 or uilani.kapu@gmail.com

Photo by Anabelle Paet
Illustration courtesy of Friends of Moku'ula

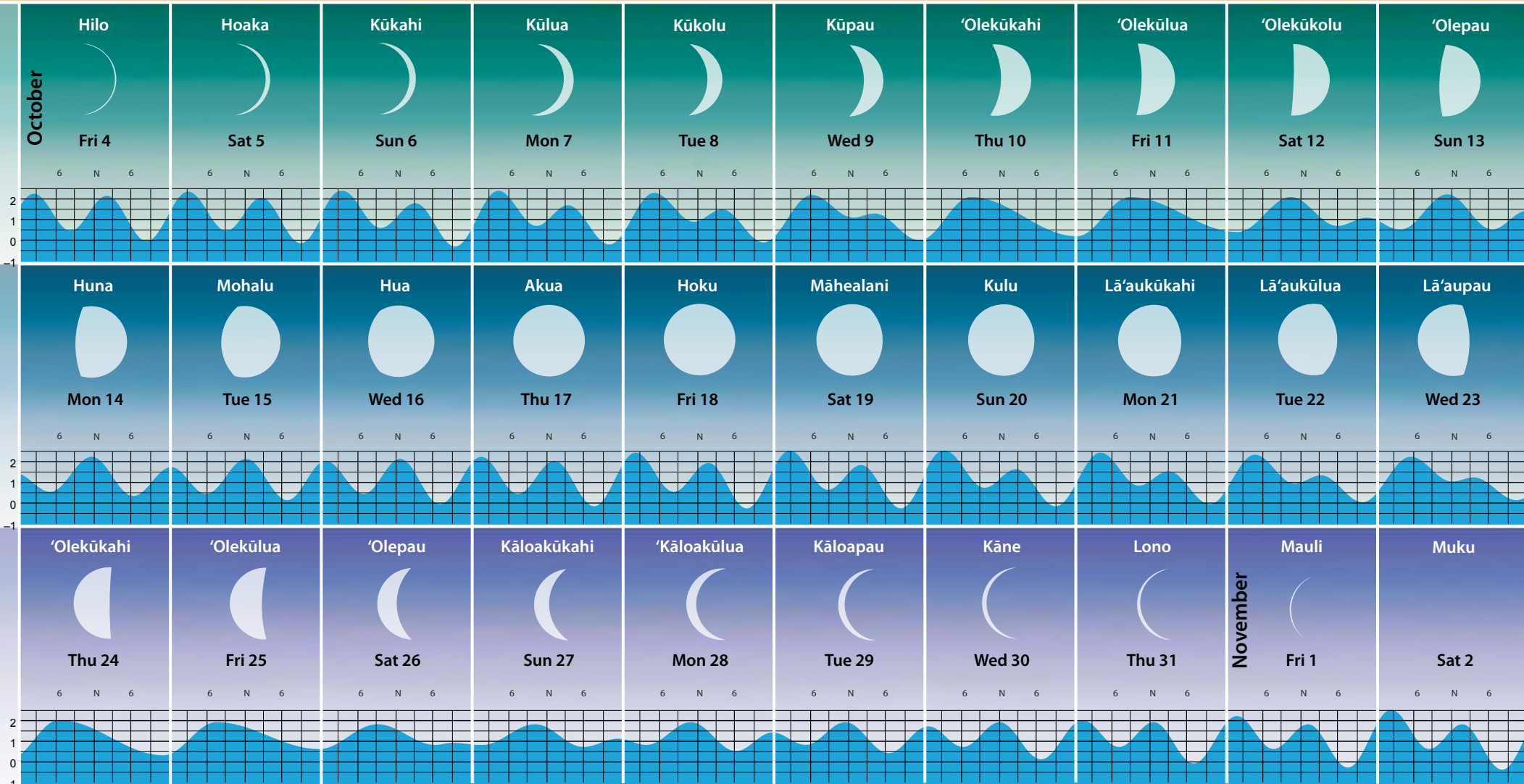


This rendering depicts the restored Moku'ula and surrounding area as envisioned by Friends of Moku'ula

Waiola Church and Mauna Kawahine in the background

October-November 2013

Ikuā



He Wahi Mahalo!

Governor Neil Abercrombie, the Hawaii State Legislature and the many lawai'a, mahi'ai, educators, environmentalists and others who worked toward the formal recognition of the Aha Moku system by the State of Hawai'i and the establishment of the Aha Moku Advisory Committee to advise the Department of Land and Natural Resources.

Aha Moku O Maui

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The Western Pacific Regional Fishery Management Council has worked with communities in Hawaii, American Samoa, Guam and the Commonwealth of the Northern Mariana Islands since 2006 to produce traditional lunar calendars to promote ecosystem-based fisheries management and support indigenous fishing and management practices. In Hawaii, the Council is a strong supporter of the traditional Aha Moku system of natural resource management. More information on the Council and the Aha Moku system can be found at www.wpcouncil.org and www.ahamoku.org. If your moku is interested in working with the Council on a calendar, please contact us at info.wpcouncil@noaa.gov.



www.wpcouncil.org

