

2016
Kaulana Mahina

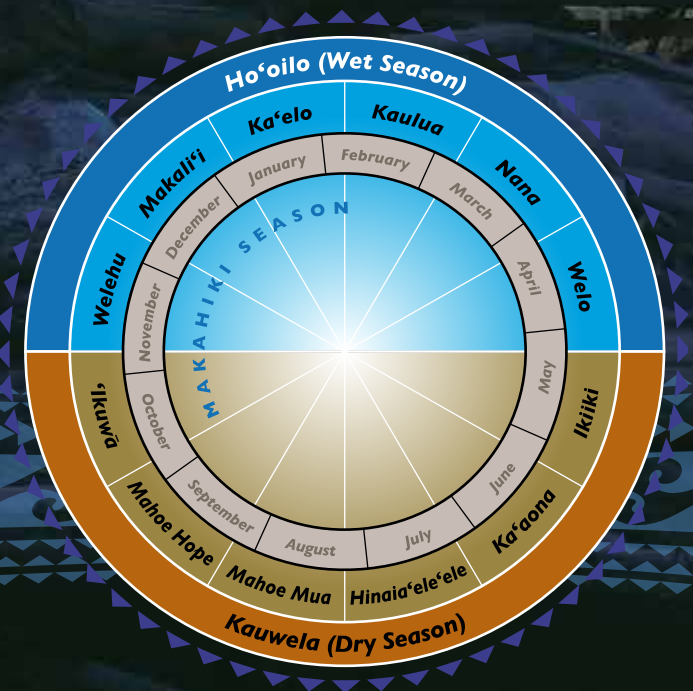
Ho'oulo (Wet Season)

Kaula (Dry Season)

Wet Season Months: January, February, March, April, May, June, July, August, September, October, November, December.

Dry Season Months: January, February, March, April, May, June, July, August, September, October, November, December.

Months in Hawaiian: Walehu, Makali'i, Ka'elo, Kaula, Nana, Welo, Ikiiki, Kafaona, Hinaia'e'elefele, Mahoe Mua, Mahoe Hope, Walehu.





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Western Pacific Regional Fishery Management Council

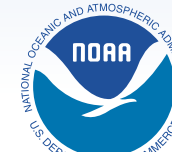
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About This Calendar

This 2016 Kaulana Mahina (Hawaiian lunar calendar) is a partnership between the Western Pacific Regional Fishery Management Council and Kaiāulu Anahola. The calendar features tide charts for Nāwiliwili, Kauaʻi, and information from various Hawaiian culture-based curricula, such as Kahea Loko, Aloha ʻĀina and Kaulana Mahina. The traditional knowledge practices associated with the kaulana mahina are taught to keiki (children) and ʻopio (youth) as a tool to help them mālama (take care of) our island coastal resources.

In the kaulana mahina, each malama (month) has 30 pō mahina (moon phases), which are divided into three anahulu (“weeks”): hoʻonui (waxing), poepoe (full moon) and hoʻemi (waning). The moon phases are articulated in the chant “Kamaliʻi ʻIke ʻOle,” which is taught to our keiki.



Kamaliʻi ʻike ʻole i ka helu pō
Muku nei, muku ka malama
Hilo nei, kau ka Hoaka
ʻEhā Kū, ʻEhā ʻOle, ʻeā e
Huna, Mohalu, Hua, Akua
Hoku, Mahealani, ʻeā e Kulu
ʻEkolu Lāʻau, ʻEkolu ʻOle, ʻEkolu Kāloa, ʻeā, e
Kāne, Lono, Mauli, Muku e, ie, ie, ie

In this 2016 Kaulana Mahina, each malama contains ʻike kupuna (generational knowledge) about fishing, ʻike malama (seasonal knowledge) and ʻike wahi pana (place-based cultural knowledge). Both the generic Hawaiian name and the Kauaʻi name for each malama are given. Based on ongoing research by Kaiāulu Anahola, it appears that the malama on Kauaʻi are aligned with specific traditional fishing and planting seasons.

On Kaua ʻi, one manaʻo (thought) is the island comprises six moku (traditional political land districts): Puna, Koʻolau, Haleleʻa, Nā Pali, Mana and Kona. Another manaʻo is there are five moku. It is the hope of Kaiāulu Anahola that the information in this calendar will serve as a baseline for future research, inventory and assessment of the coastal marine resources in the Puna Moku, including the ahupuaʻa (land divisions) of Kumukumu, Kamalomaloʻo, Keālia, Kapaʻa, Waipouli, Olohena, Wailua, Hanamāʻulu, Kalapakī, Kīpū, Kīpū Kai, Haʻikū and Niumalu. As a program, Kaiāulu Anahola facilitates learning by engaging students in projects where they actively gather information through place-based research, create monitoring protocols and interact with kupuna (elders), makua (adults), kanaka lawaiʻa (master fishermen) and others. The information about the Moku o Puna in this 2016 Kaulana Mahina comes in part from the work of the students, and the calendar is dedicated to the practitioners who are steadfast in honoring the fishing and conservations practices of their ancestors.

This calendar also features photos of places along the Ala Loa Fishing Trail and surrounding areas on Kauaʻi where our ancestors engaged in traditional ecological practices. According to the Ala Kahakai National Historical Trails, in the later years of the Hawaiian Monarchy, there was a need to define and protect Hawaiian trails, especially to support native tenant rights for those living in remote areas of Hawaiʻi. During this time, many native tenant lands were surrounded by large tracts of land owned by single landowners who often challenged access rights for traditional customary practices such as gathering and fishing for subsistence purposes. To address this, Queen Liliuokalani signed into law The Highways Act in October 1892. The law continues today in Chapter 264-1(b) of the Hawaiʻi Revised Statutes.

The Ala Loa Fishing Trail runs the entire coastline of Kauaʻi. Work is underway with communities to inventory place names, fish, limu (edible seaweed), ocean conditions and traditional uses of the trail such as lawaiʻa (fishing), ohiohi mea ʻai (gathering), oihana maluo (resource management), nohona kai (village life along the coastline) and Makahiki (practices associated with the Makahiki festival). There are still many kanaka lawaiʻa, kupuna and other individuals who use these trails to access traditional fishing grounds. Also, a traditional knowledge system related to fishing and other ocean practices still exists. If we allow these trails to be developed and opened to public use without first inventorying the valuable cultural resources related to traditional knowledge fishing and ocean practices and if we do not do our due diligence to educate the public about the trails as a “valuable cultural resource,” an entire body of ʻike Hawaiʻi (Hawaiian knowledge) would be lost.



Limu

‘Ike Kupuna

If we are to replenish limu and restore other fishing practices that align with the moon calendar, education must start with the keiki. With the keiki come the parents. A dialogue with the community needs to occur to simply ask “What type of limu is important to you folks?” After this, we can start the process of looking at methods to replant.

‘Ike Malama

According to some, this is a season that is good for deep-sea fishing. Also, at night one can see the constellation Orion. The seas are generally rough during this month, so native limu sometimes washes on shore and it may be a good time to go to the shoreline to gather limu.

‘Ike Wahi Pana

O Moloa’a ka inoa o keia wahi nei. O Ko’olau ka moku. Wahi a kekahi kupuna, he wahi kaulana no ka limu Hawai’i. Ulu hoi maikai paha ka uala ma ka aekai ma muli o ka lepo. O Ho’okololio ka makani kupu o Moloa’a.

The name of this place is called Moloa’a. It is in the moku of Ko’olau, According to some kupuna, this place is famous for limu. Also, in traditional times the sweet potato grew well along the shoreline. The name of the wind in Moloa’a is Ho’okololio.



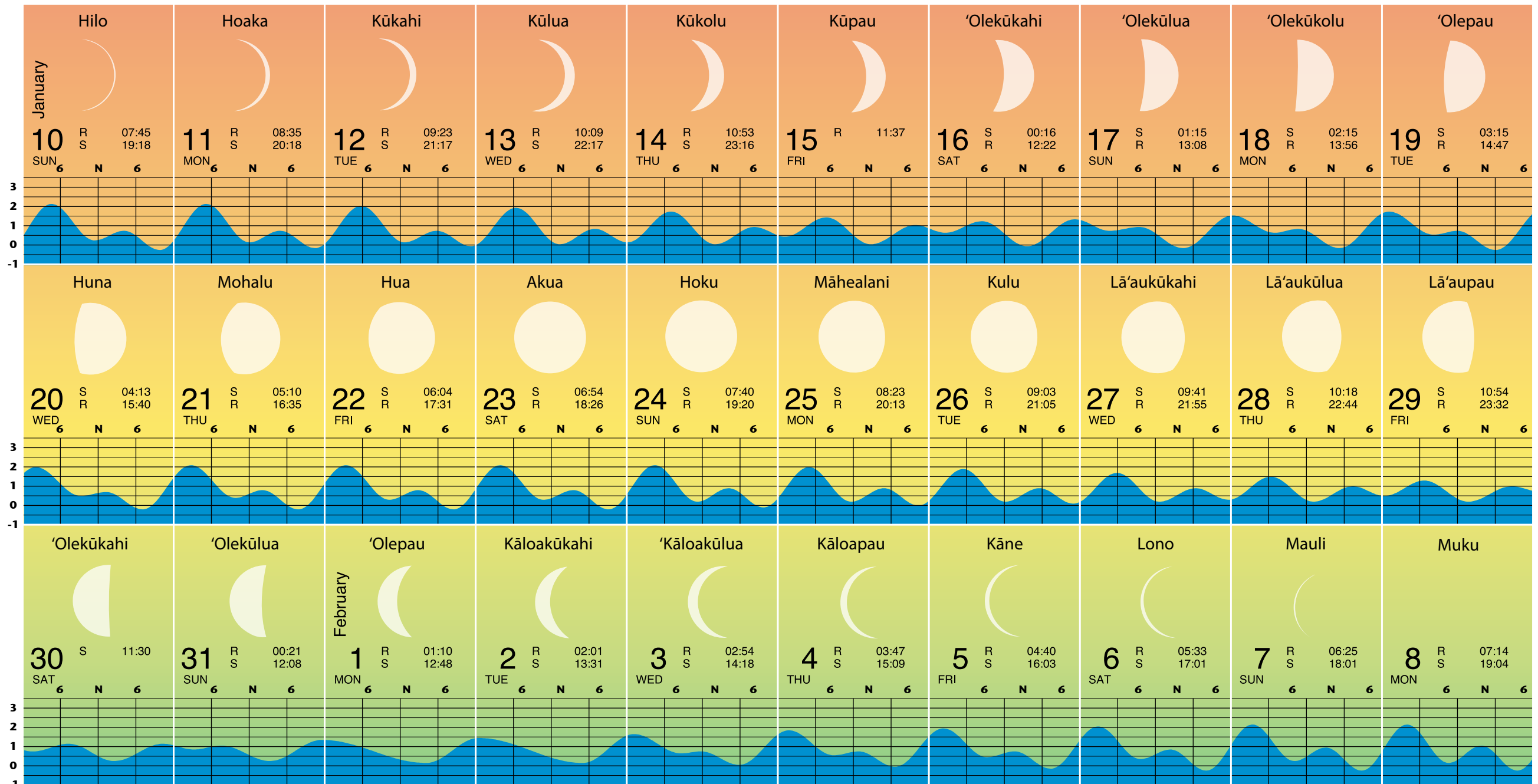
Moloa’a Bay, Moku o Ko’olau, Kaua’i

Limu kala (*Sargassum echinocarpum*) is used in ceremonies to drive away sickness and obtain forgiveness. It is rarely eaten raw (though edible) because of its toughness. [Source: Pukui M, Elbert S. 1986. Hawaiian Dictionary. Honolulu: University of Hawaii Press]

Kā'eleo

Hilioholo

Januali 10 - Pepehuali 8, 2016
Ho'olio (Wet Season)



Observations _____

Aku

‘Ike Kupuna

Laulima is one of the values Hawaiians practiced in traditional times. A single hull canoe known as Hooomo was used by aku (skipjack) fishermen. Kupuna was one way Hawaiians got everyone in the village to participate, even the dogs at times; everyone got their share of fish. It is important to continue to incorporate Hawaiian values like laulima (cooperation) to manage our local resources.

‘Ike Malama

The Makahiki season is officially over, and there is a kapu (taboo) on fishing ‘opelu (mackerel scad). On the other hand, there is a noa (freedom, lifting of kapu) on aku (skipjack). The weather varies between cold and warm, and the rains are predictable. This is the first month of the growing season.

‘Ike Wahi Pana

O ‘Aliomanu ka inoa o keia ahupuaa a Kuaehu ka makani kupu no. Aia o ‘Aliomanu ma ka moku o Ko‘olau. E like me na wahi ae ma Ko‘olau, nui ino na wahi lawaia maikai no. Hiki ke ike i na kanaka lawai‘a ma ka po kupono ma ke kai o ‘Aliomanu.

‘Aliomanu is the name of this ahupua‘a, located in the Moku o Ko‘olau. Like other places in Ko‘olau, there are many places where people go fishing. On the appropriate night, one can see fishing off the shoreline in ‘Aliomanu.



Aku.

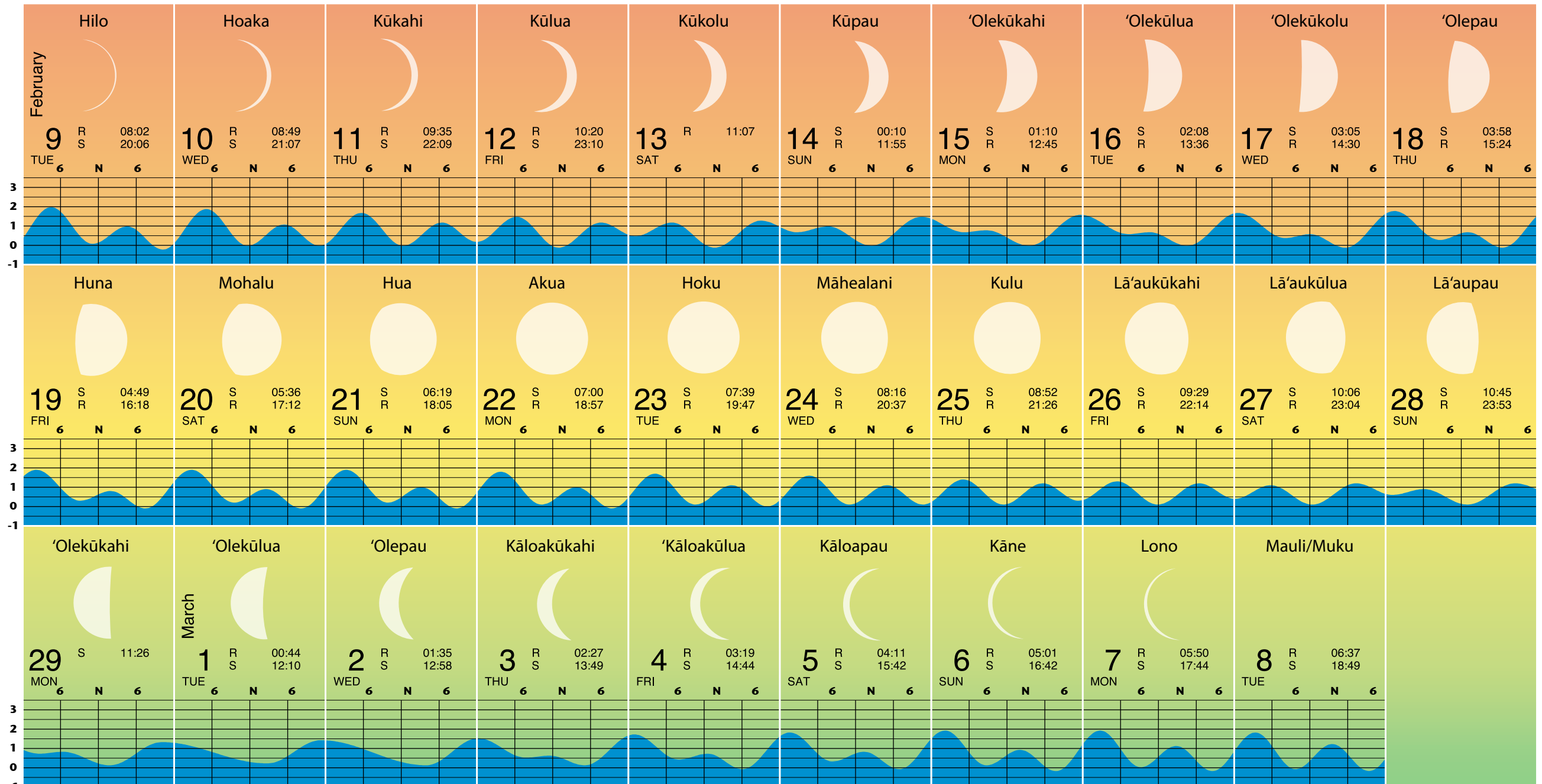
Kuaehu, Ahupua‘a o ‘Aliomanu, Moku o Ko‘olau, Kaua‘i.

Kaula

Hilionalu

Pepehuali 9 - Malaki 8, 2016

Ho'olio (Wet Season)



Observations _____



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'Ama'ama

'Ike Kupuna

According to some fishermen who visited Kaua'i in the 1800s, Anahola, Kaua'i, has some of the most ono (delicious) 'ama'ama (mullet) in all of Hawai'i. When fishing for 'ama'ama, you do not need more than two people to catch this fish in Anahola. It is important to understand why certain fish in certain areas are known to be better tasting than others. It might be related to conservation practices associated with mālama 'āina (caring for the land).

'Ike Malama

This is the time when the juvenile 'ama'ama make their appearance in our waters, usually by the muliwai (river mouth) and/or the 'ae kai (water's edge, where land and sea meet). In traditional times, Hawaiians would take this opportunity to stock the fishponds with 'ama'ama. This is month when the Mauiili o ke Kupulau (spring equinox) happens—the sun rises directly in the east and sets directly in the west.

'Ike Wahi Pana

Aia kahi loko i'a kaulana ma Niumalu, Puna. O Alekoko ka inoa. O Alekoko, he loko i'a no na ali'i I wa kahiko loa. A wahi a kekahi mo'olelo, o na Menehune, na kanaka i kukulu ai I ka loko i'a. Hapai pohaku lakou mai ka mauna a kai no ke kukulu ana I ia loko i'a. Ku kilakila o Haupu ma kahi o Alekoko. O Aopuaa ka makani kupu ma ia wahi nei.

There is an extremely famous fishpond in the Ahupua'a o Niumalu, Moku o Puna. It is called Alekoko. This was a fishpond used to raise fish for the ali'i (chiefs). According to some mo'olelo (tales), the legendary Menehune people built this fishpond. Rocks were carried from the mountain to the ocean to build this fishpond. Aopuaa is the name of the wind in this area.



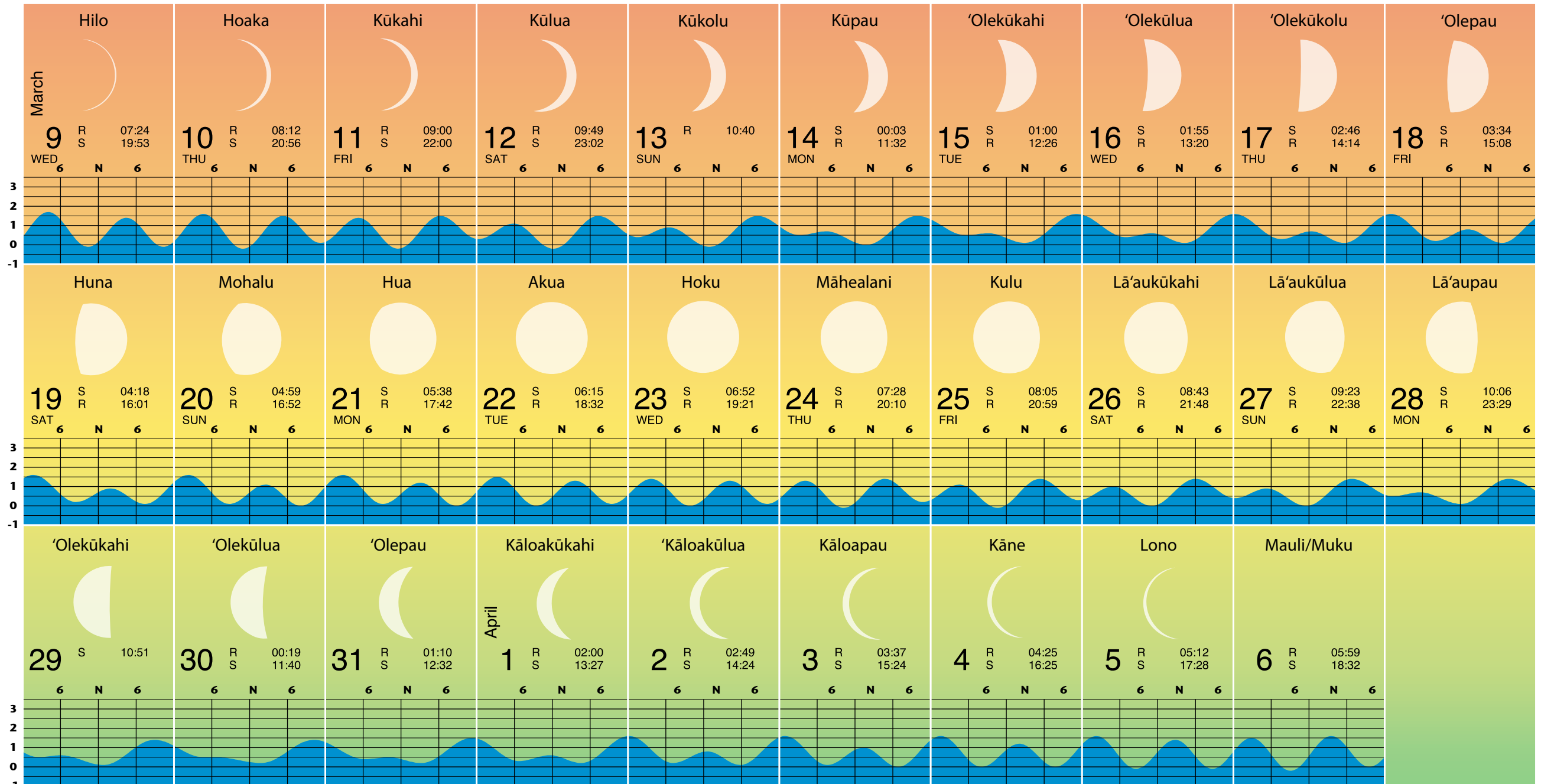
Alekoko Fishpond, Ahupua'a o Niumalu, Moku o Puna, Kaua'i.

Nana

Hukipau

Malaki 9 - 'Apetila 6, 2016

Ho'olio (Wet Season)



Observations _____

Malolo

'Ike Kupuna

Hano or hano malolo is a net fishing technique used to catch malolo (flying fish). It was a style of fishing that relied on the Hawaiian value of La where people would come together. Traditional night torch fishing is called mālamalama.

'Ike Malama

This is the time when the malolo are running. They are pāpāki'i (sitting flat) on the surface of the waters. Nowadays people use flashlights at night to identify where these fish are. One can see the constellation Leo in the eastern skies at night. According to some kupuna, this month is a productive month for planting.

'Ike Wahi Pana

O Kaiakea, he pali no ma waena o Kealia a Kapa'a. O Kapa'a ka ahupua'a. O Puna ka moku. Ku na kanaka lawaia ma ia pali a huli mau i ka akea o ke kai uli. He wahi ho'okahi ma Kapa'a hiki ke huli i ka holo o na ia ma ke kai. O Mālamalama ka makani kupu kekahi.

Kaiakea is the name of a cliff area along the coastline on the border between Kealia and Kapa'a. Kapa'a is the name of the ahupua'a, and Puna is the moku. People use this place as a lookout to see the vast ocean. Fishermen use it to observe fish running in the open ocean. Mālamalama is one of the winds in this area.



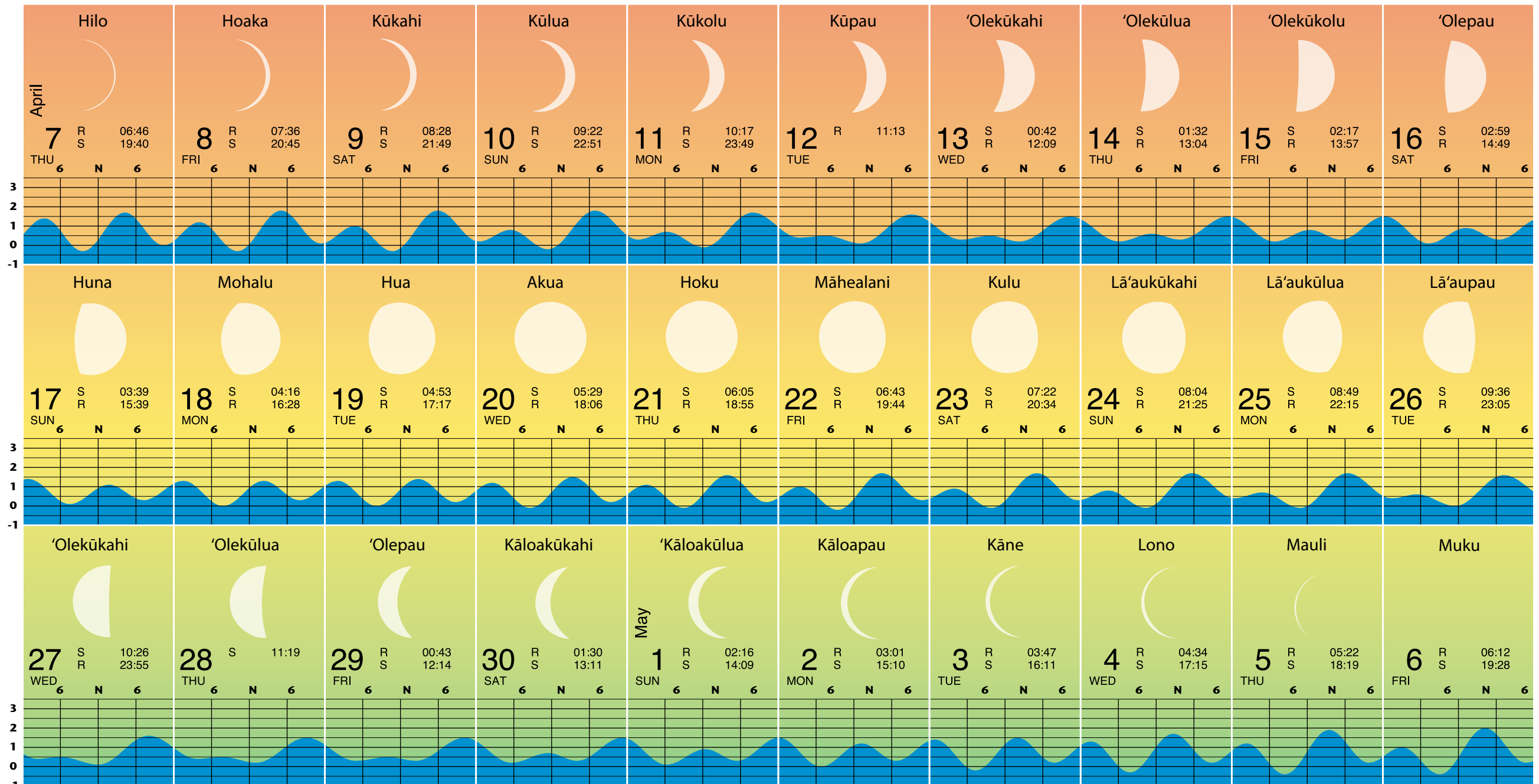
Malolo. Photo courtesy of NOAA Pacific Islands Fisheries Science Center.

Kaiakea, Ahupua'a o Kapa'a, Moku o Puna, Kaua'i.

Welo

'Ikuā

Apelila 7 - Mei 6, 2016
Ho'olio (Wet Season)



Observations _____

O'opu

'Ike Kupuna

According to some traditional knowledge sources, Hawaiians used the seasons to determine where in the ahupua'a they would fish. This month of the dry season was a time when people would stand along the stream banks with large nets across the width of the stream to gather the hinana (young 'o'opu, or goby). Hawaiians prized hinana so much, they sometimes didn't share this fish with neighbors. Hinana was sometimes referred to as a "i'a pi ia" or "fish stingily regarded."

'Ike Malama

The 'o'opu would be running during this time in the streams of Kaua'i. According to some kupuna, this was a special time for people to gather at the streams to gather 'o'opu. The nai'a (dolphin) remain close to shore because as food is plentiful. This is also a time when one is able to see the star Hōkūle'a (Arcturus) in the eastern skies.

'Ike Wahi Pana

O Kalalau ka inoa o kekahi awaawa ma ka moku o Nā Pali, Kaua'i. Wahi a kekahi kupuna, he wahi aloha aina a ke kai. Nohona Hawai'i ke ano o ke ola ma ia wahi. Nui na oli a mele pu pili i ke ola o na poe kahiko. O Laniku ka makani kupu kekahi.

Kalalau is the name of this valley, located in the Moku o Nā Pali, Kaua'i. According to some kupuna, this is a place where people practice aloha 'āina and aloha kai (caring for the land and sea). They lived traditional lifestyles, including a rich history of fishing. There are many oli (chants) and mele (songs) related to the old way of life. Laniku is one of the winds in Kalalau.



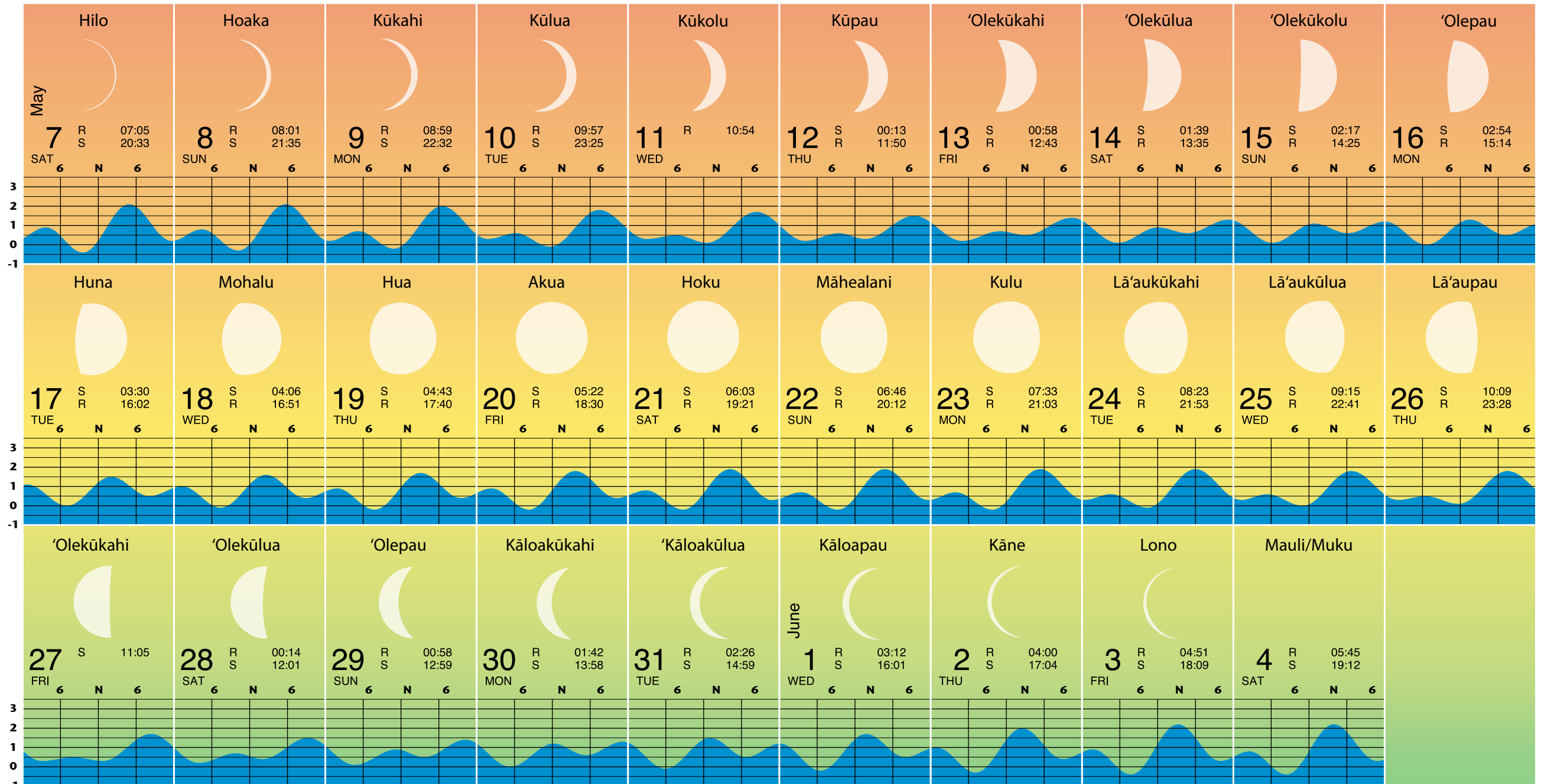
'O'opu. Photo courtesy of Kalei Nu'uhiwa.

Ahupua'a o Kalalau, Moku o Nā Pali, Kaua'i. Photo courtesy of Na Pali Riders.

Ikiiki

Welehu

Mei 7 - June 4, 2016
Kawela (Dry Season)



Observations _____



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Puhi

‘Ike Kupuna

The lesson we take away for this month is the importance of remembering mo’olelo. Mo’olelo play a role in traditional knowledge conservation. For some reason, kupuna felt it was important to let us know about the dangers of fishing on big rocks along the coastline. According to a traditional legend, Kaikapu (the guardian eel at Puhi) despised anyone who would come to this place to fish. Some say that Kaikapu is still stuck in the rocks at Puhi, which accounts for the loud howling sound one hears when the waves crash on those rocks.

‘Ike Malama

This is usually the calmest time of the year, and food is plentiful. This is a time to build a canoe, hale (house) or surfboard. It is also a time when people start to fish closer to shore. ‘Ulu (breadfruit) are abundant and are a reminder that he’e (octopus, commonly known as squid in Hawai‘i) are also abundant. Fishermen catch he’e in areas where there are sudden drop offs to deeper waters.

‘Ike Wahi Pana

O Puhi ka inoa o keia wahi. Oia ahupua’a o Lāwai, o Kona ka moku. O ‘Aoa kekahi makani kupu o Lāwai. Wahi a kekahi, aia na kuuna he nui ma ka aekai o Lāwai. Aka no nae, ma ia wahi wale, aole maikai ka lawaia ma keia wahi nei,

Puhi is the name of this place. Lāwai is the ahupua’a, and Kona is the moku. ‘Aoa is the name of one of the winds in Lāwai. According to some traditional knowledge sources, there are many fishing shrines along the coastline in Lāwai, but only in Puhi it was not good to go fishing.



Puhi kapa. Photo courtesy of Kalei Nu’uhiwa.



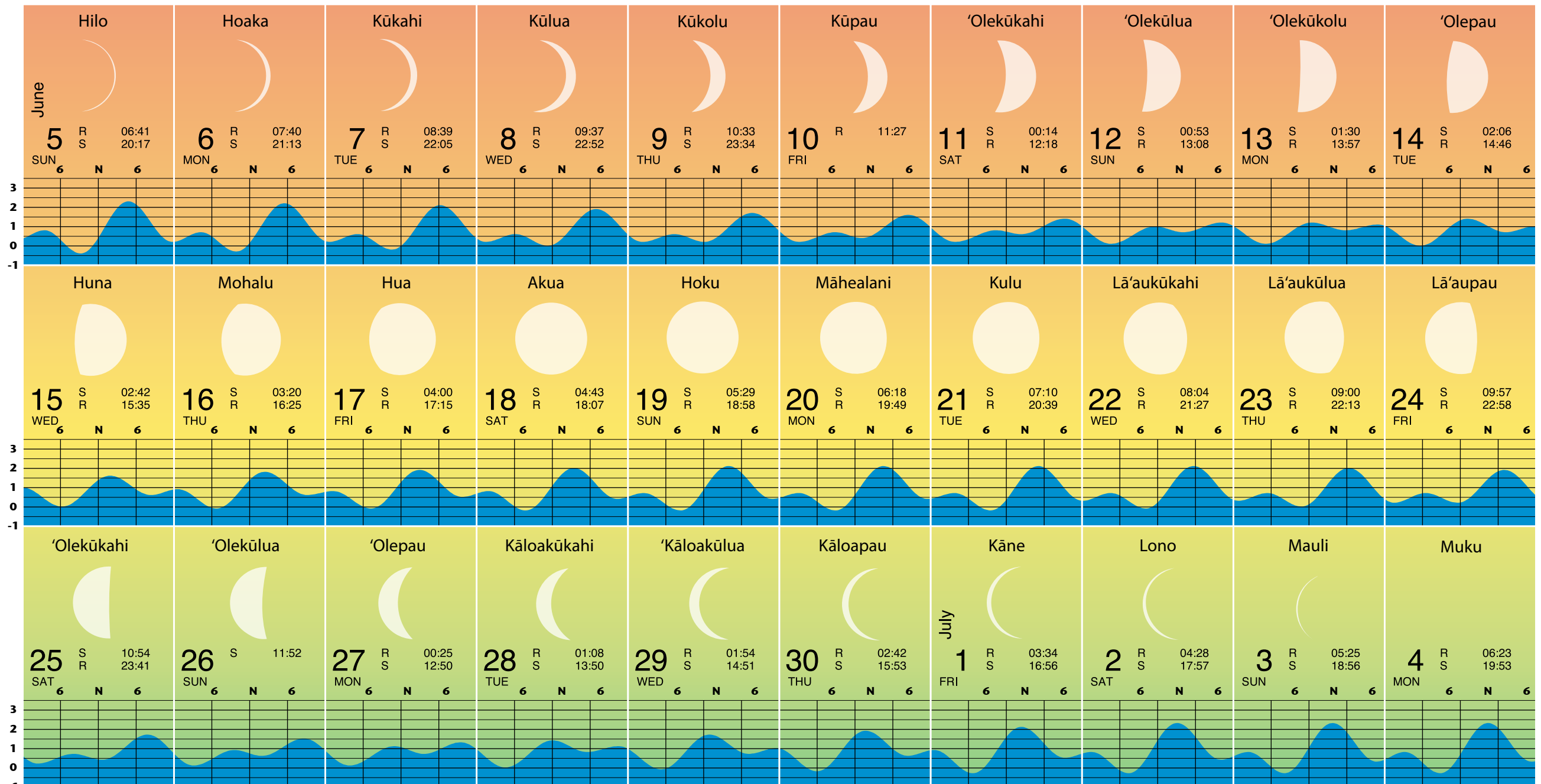
Puhi, Ahupua’a o Lāwai, Moku o Kona, Kaua’i.

Ka'aloa

Kā'elo

June 5 - July 4, 2016

Kawela (Dry Season)



Observations _____



Kaiāulu Anahola



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Uhu

'Ike Kupuna

Kupuna shared with us that sometimes, when the uhu (parrotfish) travelled in the shallow waters, roasted 'uala (sweet potatoes) were used to feed the fish until they became comfortable with this interaction. Then the 'uala were placed in a basket to catch the uhu and other fish.

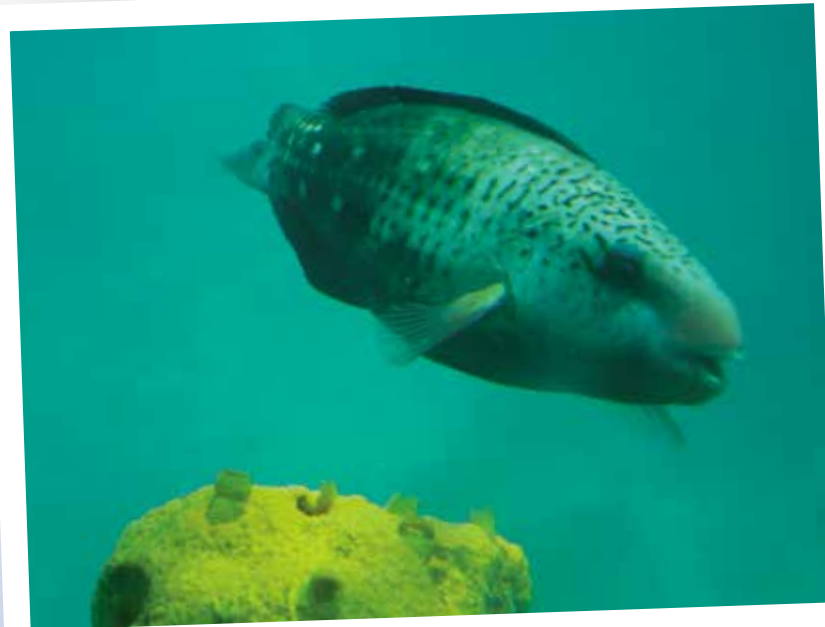
'Ike Malama

When the hala tree (pandanus) is ripe with flowers, it is the time when sea urchins are fat with eggs. The uhu usually feed on the sea urchin. The pua awa (young milkfish) also begin showing up near the shore in sheltered areas. People gather awa at this time to stock fishponds. The other fish that appears at this time is the pua 'ō'io (young bonefish). Manaiakalani or the Maui fishhook (Scorpio constellation) appears in the southeast evening skies.

'Ike Wahi Pana

O Nahumā'alo ka inoa o keia wahi. Aia keia wahi ma ka aekai o o ka ahupua'a o Kōloa. O Kona ka moku. Wahi a kekahi mo'olelo, he wahi no kekahi akua mano. O Kuhaimoana ka inoa o ka mamo akua. Ma ka po Kane, kapu hoi ka hele kai. Hoomakaukau na poe I ka hookupu manini no ia akua mano.

The name of this place is Nahumā'alo. This shoreline is in the Ahupua'a o Kōloa. Kona is the Moku. According to a traditional story, Nahumā'alo is where the shark god Kuhaimoana lived. The area people would prepare manini (surgeonfish) as an offering. The moon phase Kāne was regarded as a kapu night for ocean fishing.



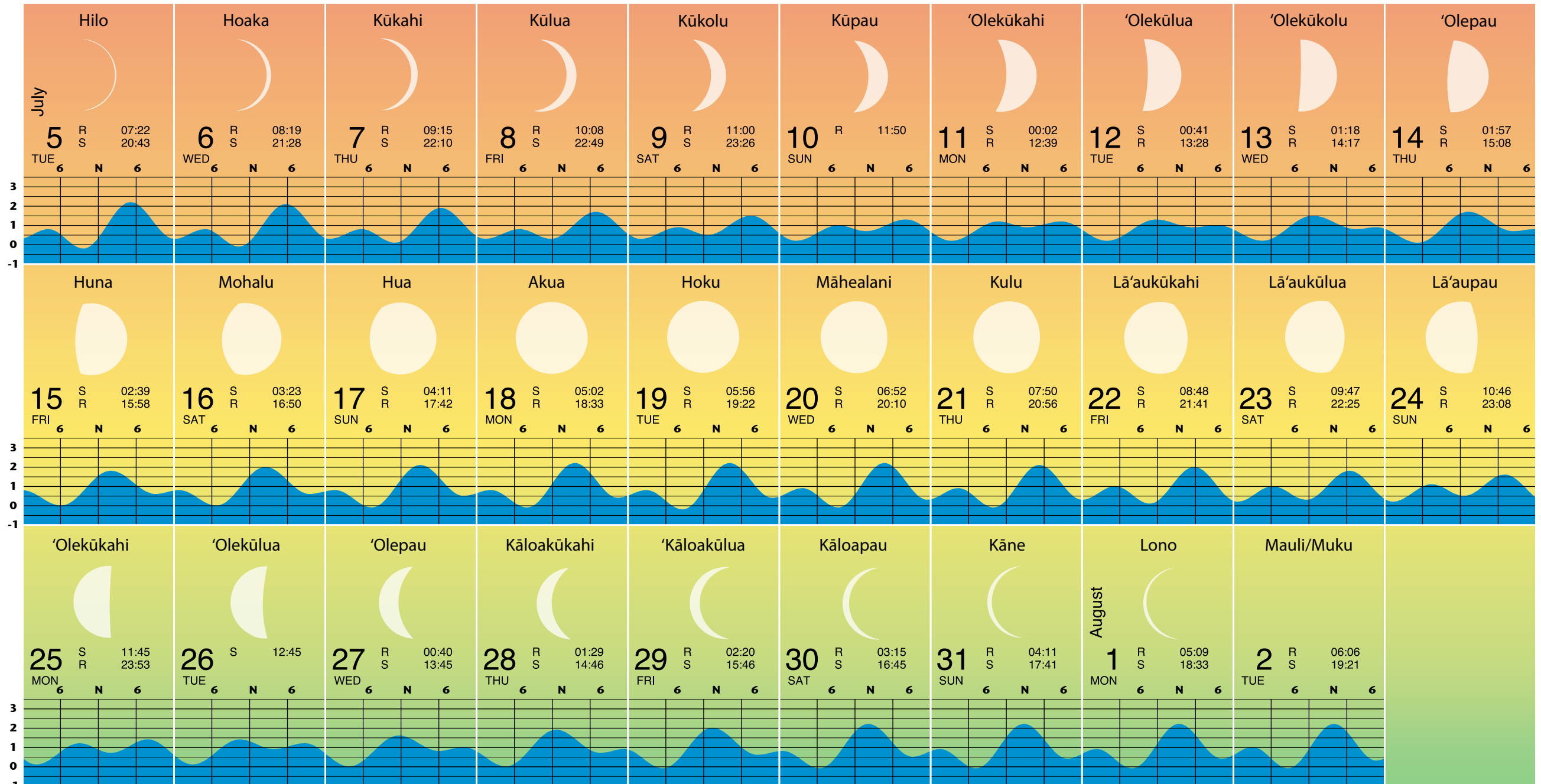
Uhu.

Nahumā'alo, Ahupua'a o Kōloa, Moku o Kona, Kaua'i.

Hinani'e'e'e

Ikiiki

Iulai 5 - 'Aukake 2,
Kawela (Dry Season)



Observations _____

Akule

'Ike Kupuna

Fishermen aligned multiple landmarks to locate ko'a (dedicated fishing grounds) for certain fish. Hawaiians returned to the ko'a only when they needed fish. According to some kupuna, this is an intuitive method for teaching young people to build their relationship with ocean resources.

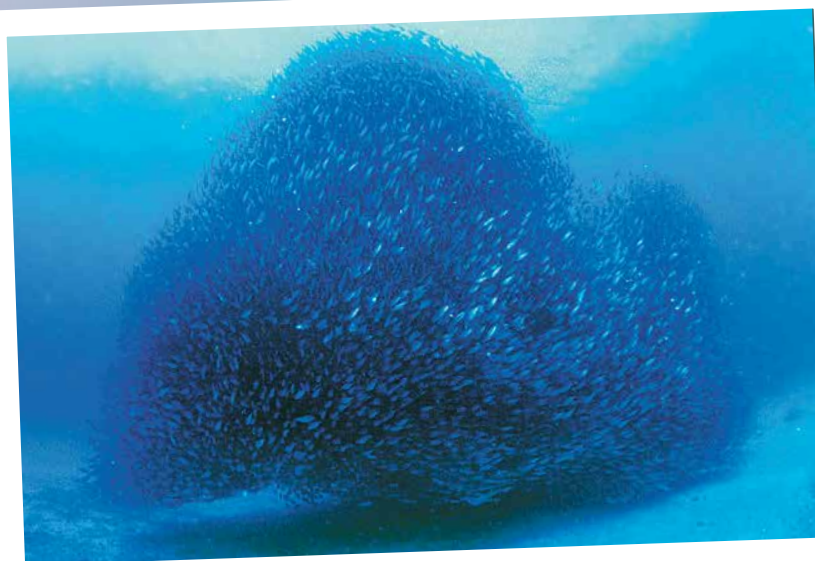
'Ike Malama

It alternates between rain and sun during this time. Fishermen go out with nets and poles during the day and night to catch halālū (young akule or bigeye scad). The constellation Leo is in the western evening sky.

'Ike Wahi Pana

O Honopū ka inoa o kekahi awaawa ma ka moku o Nā Pali. Wahi a kahiko, ku na kiamanu ma Honopū ma ka lala o na kumulaau o ka ohia lehua. A ohiohi malia lakou I ka hulu no ka ahuula. Hana na kia manu ekolu mau malama wale no a pela no ke aloha aina. Ma ke kai, aia wahi koa no ka hoolaa ana i kekahi akua mano, o Koamano ka inoa.

Honopū is the name of this valley in the Moku o Nā Pali. According to traditional knowledge resources, the "birdcatchers" would perch on the branches of the 'ōhi'a lehua tree (*Metrosideros macropus*). They would gather feathers to make capes for the ali'i. They also engaged in aloha 'āina, by only working for three months out of the year. In the ocean there is said to be a fishing shrine dedicated to the shark god named Koamano.



Akule school.

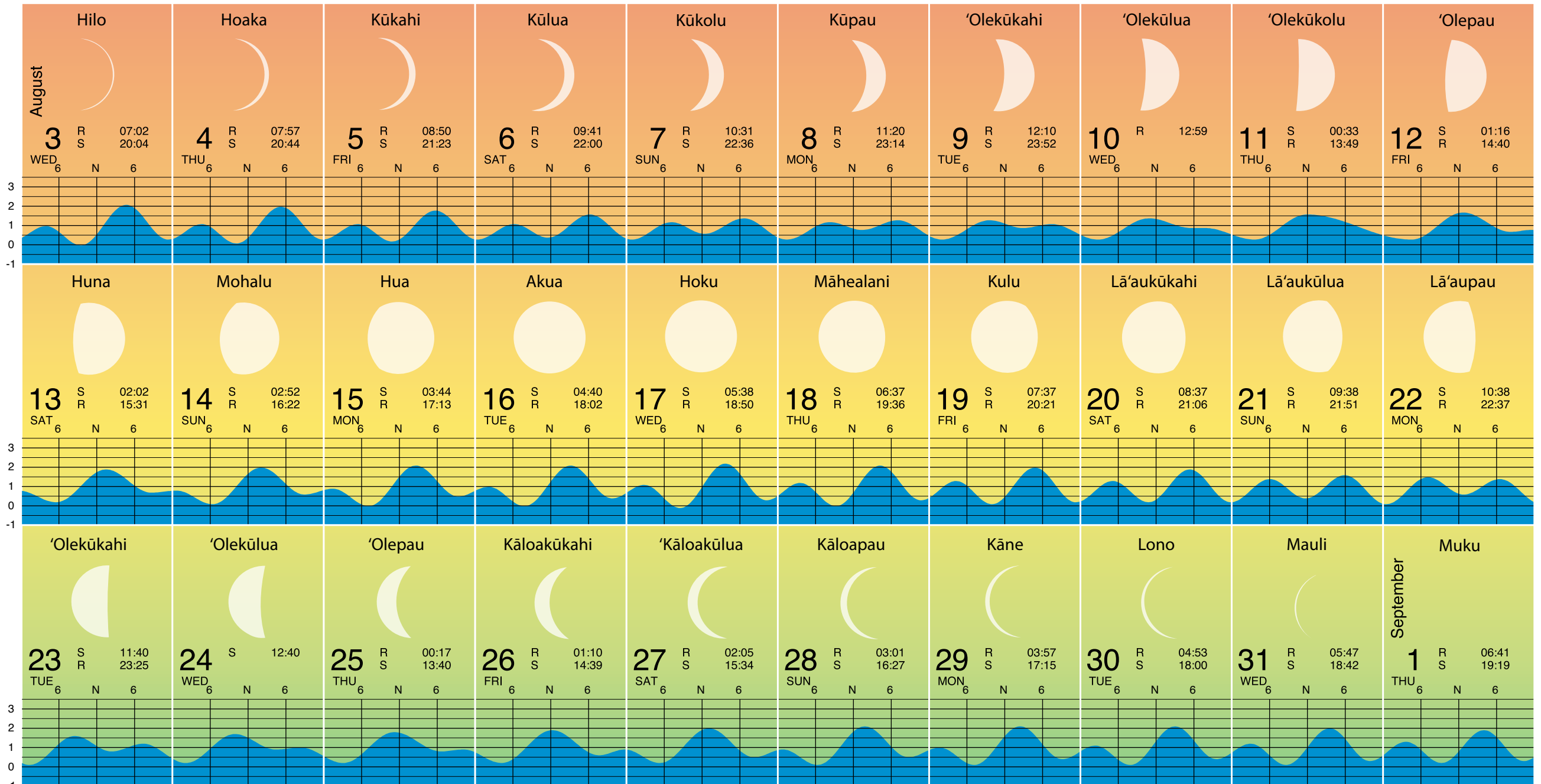
Ahupua'a o Honopū , Moku o Nā Pali, Kaua'i.
Photo source: www.traveldee.com/na-pali-coast-hawaii/

Mahoe Nua

Hinaia'ele'ele

Aukake 3 - Kepakemape 1, 2016

Kawela (Dry Season)



Observations _____



Kaiāulu Anahola



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'Opelu

'Ike Kupuna

According to some kupuna, salting was a method used to preserve fish. Dried fish could keep for two to three years if they were stored in a dry place and aired and sunned periodically to keep them from rotting.

'Ike Malama

Preparation for the Makahiki begins. The weather alternates between sunny and rainy. In old Hawai'i, the kapu for 'opelu (mackerel scad) was lifted. The equinox or Mauiili o ke Haulelau begins when the sun rises due east and sets due west.

'Ike Wahi Pana

Kaulana no ka ua ma Hanalei. Wahi a kekahi, o ka ua Ku'ulaoanini ka makani punahele I waena o na poe lawai'a. Hele na poe I kai a pule paha lakou ma kekahi koa ma mua o ke komo kai a mahalo paha aku i ka hoea mai ana i ke kau hou. A pau ka lawai'a, hookupu ia ke koa me ka ia ma mua o ka haalele kai. O Hanalei ka inoa o ia ahupua'a, o Halele'a ka moku.

Hanalei is infamous for its rain. According to some, Ku'ulaoanini is a favorite wind among the fishermen. Some fishermen offer prayers to the fishing shrine and may mahalo (thank) the changing of the seasons. When fishing is done, they make an offering to the fishing shrine before leaving. Hanalei is the name of the ahupua'a; Halele'a is the moku.



Ahupua'a o Hanalei, Moku o Halele'a, Kaua'i.

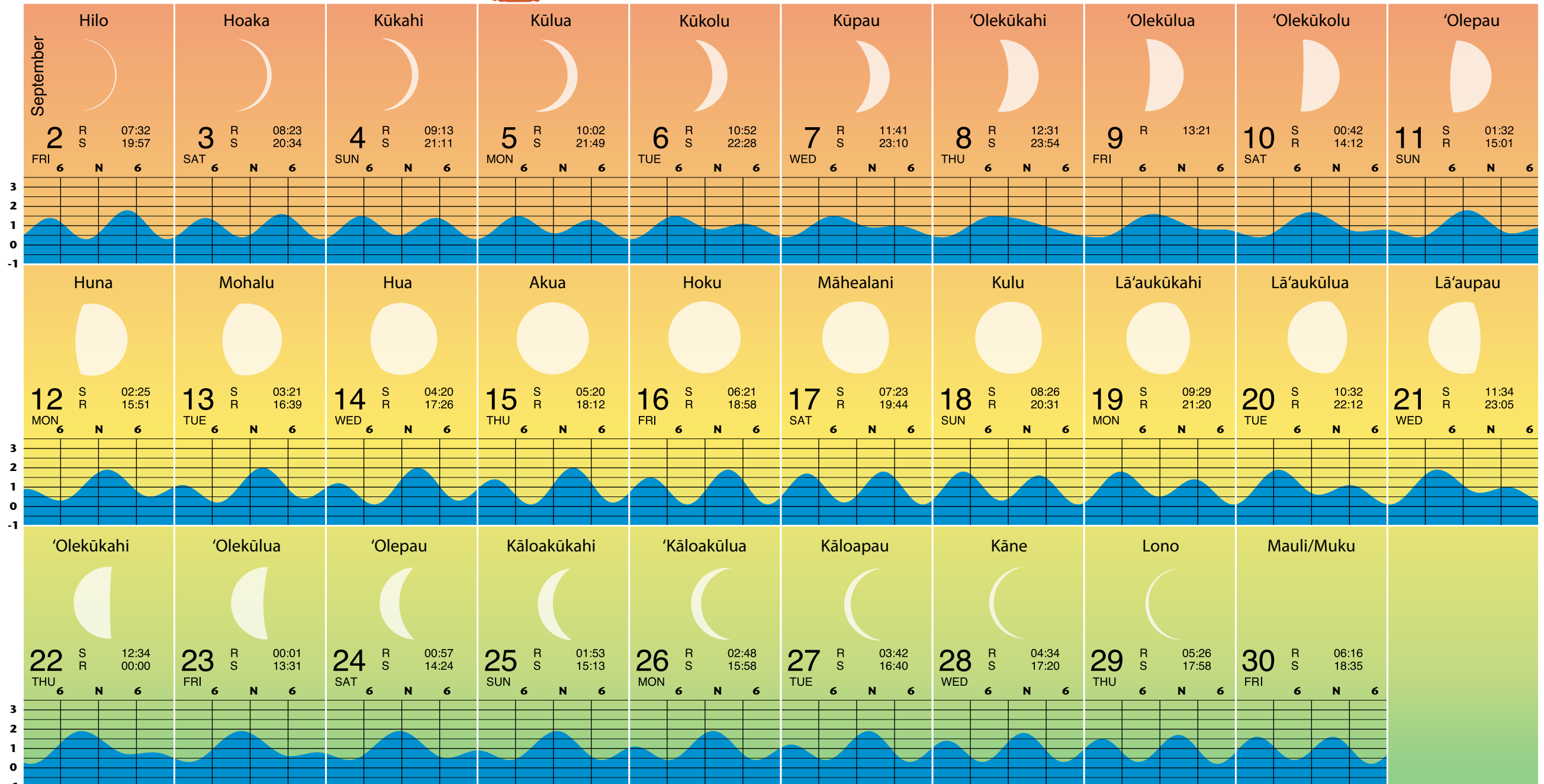
Shoaling 'opelu avoiding a shark. Photo courtesy of NOAA. Photographer LCDR Eric Johnson.

Mahoe Hope

Māhoemua

Kepakemapa 2-30, 2016

Kawela (Dry Season)



Observations _____

'Opelu

'Ike Kupuna

'Opelu refers to energetic people. These fish are lured with kalo (taro). Upon returning home and letting people know about the 'opelu he had caught, a fisherman was referred to as a "lehua" or a person who had the potential to be a great fisherman. On Kaua'i we see kupuna and kanaka lawai'a drying their fish in large screen boxes.

'Ike Malama

Look for the Makali'i (constellation Pleiades) to appear in the east-northeast sunset. This is the beginning of the four-month Makahiki season. This season is dedicated to the Hawaiian god Lono. The kapu begins for the aku (skipjack) to allow the fish to reproduce.

'Ike Wahi Pana

Wahi a kekahi moolelo, a ma mua o ka lawai'a, pono na wahine e komo ka lei ki a kiloi ia ka lei I ka aoao kai a uka. No na kane, pono ka pohaku lili'i a kiloi aku I hookahi pohaku I uka a hookahi pohaku I kai. Aia na moolelo pili I ka nohona Menehune ma Lumahai a na wahi ae ma Halele'a. O Haukoloa ka makani kupu ma Lumahai.

According to some legends, if you are a woman, you must throw a lei (garland) in the direction of the mountain and one in the direction of the sea. If you are a man, you must throw a tiny rock towards the mountain and again to the sea. This is a legend related to Menehune and is practiced in Lumaha'i as well as others places in this moku. Lumaha'i is the name of ahupua'a; Halale'a is the moku. Haukoloa is the name of the wind in Lumahai.



'Opelu. Photo courtesy of Kalei Nu'uhiwa.

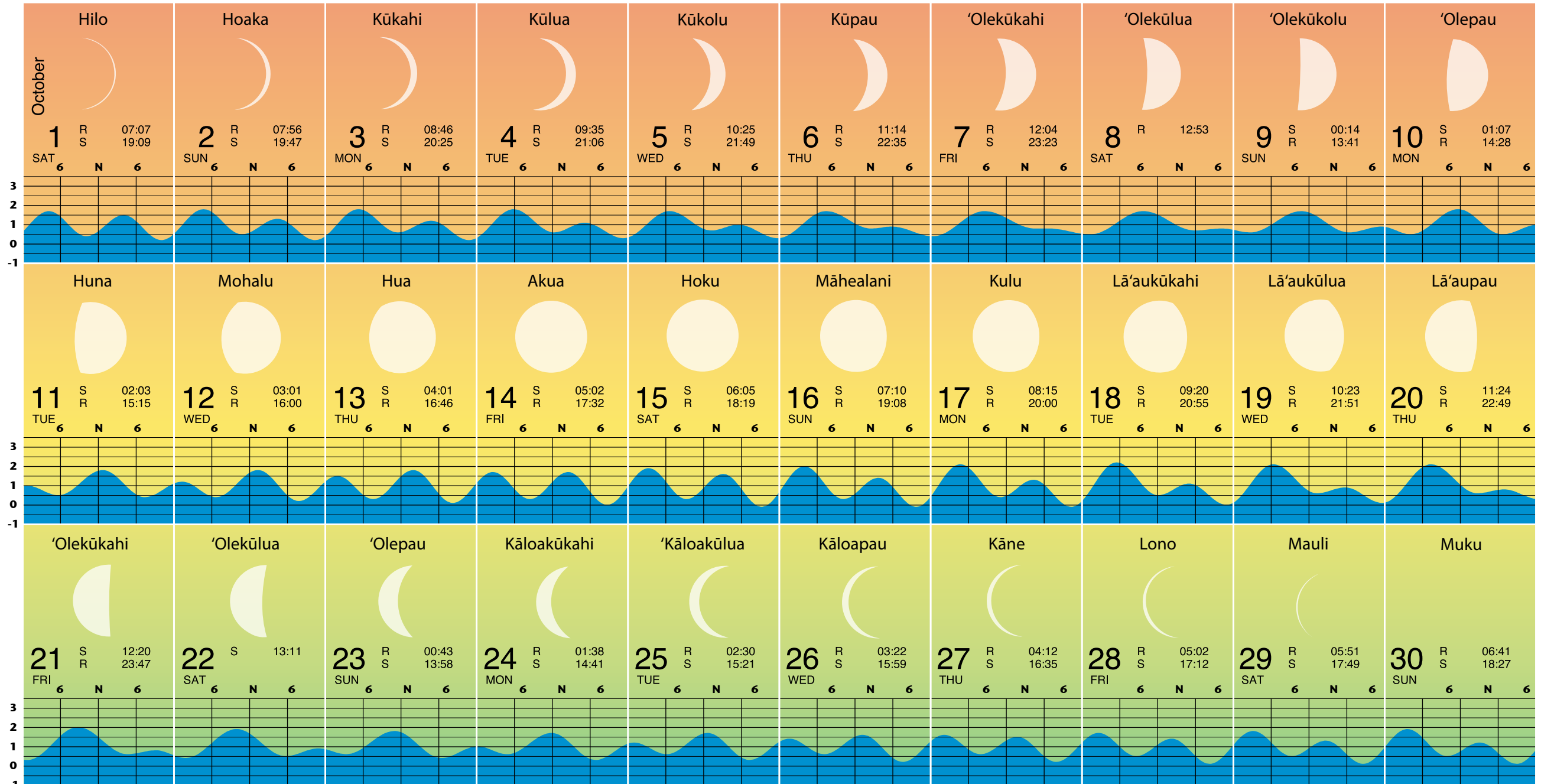
Ahupua'a o Lumaha'i, Moku o Halele'a, Kaua'i.

'Ikuwā

Māhoehope

'Okakopa 1-30, 2016

Kawela (Dry Season)



Observations _____

'Ōpae

'Ike Kupuna

Fishermen used traps woven like baskets to catch smaller fish and 'ōpae (shrimp). A funnel led into the trap and a bottom opening held a stone weight. Made of lama (endemic ebony) wood and 'ie'ie (*Freycinetia arborea*) rootlets, larger traps were around 5 feet in diameter and 3 feet deep. Women placed smaller traps under leaves and branches in streams to catch 'ōpae where they would hide.

'Ike Malama

Kau Ke Poo I Ka Uluna O Welehu Ka Malama. This proverb refers to the time of the year when a lot of the outside work is pau (finished). The weather is stormy, and people can rest. This is also a time when the seas are rough and storms appear; streams might be flooding.

'Ike Wahi Pana

O Naue ka inoa o keia wahi pana. O Wainiha ka ahupuaa, Halele'a ka moku. Nui na moolelo lawaia pili I ia wahi o Wainiha a na wahi ae ma loko o Wainiha. O ia wahi no Hiiakaikapouliopele. I ka wa lei ia na poe, oli makou I Oli Lei. He oli pili I ka nohona kahiko. O Inuwai ka makani kupu no Naue.

Naue is the name of this cultural site along the coastline. The ahupua'a is Wainiha, and the moku is Halele'a. There are many stories about fishing in Wainiha, some related to fishing in the river and some along the coastline. According to traditional stories, Naue is a place where Hi'iaka, the younger sister of Pele spent time in. The chant "Oli Lei" comes from Pele's visit to Naue. Inuwai is the name of the wind in this area.



'Ōpae (shrimp). Photo courtesy of Shrimpmart.

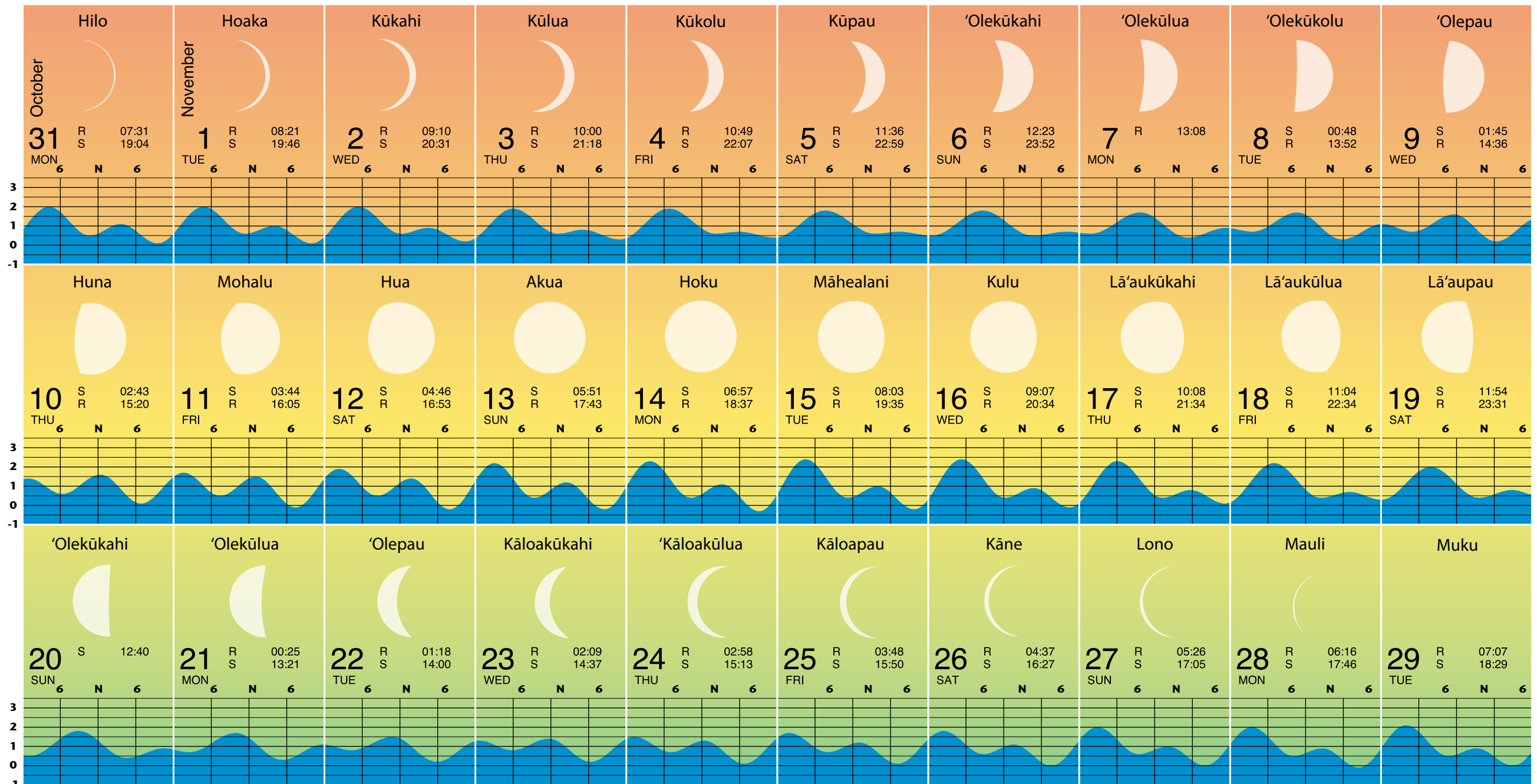
Naue, Ahupua'a o Wainiha, Moku o Halele'a, Kaua'i.

W/eleleu

Hilinamā

'Okakopa 31 - Nowemapa 29, 2016

Ho'olio (Wet Season)



Observations _____

Ulua

‘Ike Kupuna

Ku‘ūla, the principal fishing god, was a great fisherman in ancient times. Kanemakua was a form of the god Kane appearing as an old man. Kalamainu was the goddess of fish trap makers. Other dieties were Kapukapu, Kinilau, Kanekoa and Hinahele.

‘Ike Malama

Ku la Kaohi Aho O Na Kai Uli is a Hawaiian proverb that makes reference to the ulua (giant trevally) and reminds one of a strong, young man. Ulua spawn during this month, so it’s best to release the fish. The kapu for the ‘ama‘ama (mullet) begins. The ‘ama‘ama are spawning in the open ocean where the salinity and temperature are good for their growth and for new hatched fish.

‘Ike Wahi Pana

Wahi a kekahi keu ka momona o nā i‘a a pau akā i kēia wā, li‘ili‘i wale nā i‘a. Ke ho‘ā‘o nei nā mākua e a‘o i ke kaulana mahina, he ‘ike Hawai‘i e pili ana i ka mālama kai. O Papaloa, he apapa loihi, a aia kekahi mahale o keia apapa ma Olohena. O Kewai kekahi ka kamakani pili i ka lawai‘a ma ia wahi.

According to the kupuna, the fish at Papaloa used to be big and sweet, but nowadays the fish are small. This is the reason we are trying to teach keiki (children) how to use the moon calendar so they do not overfish. Papaloa is a long reef that runs off the coast of Moku o Puna. Part of Papaloa is in the Ahupua‘a o Olohena. Kewai is one of winds related to fishing in this area.



Papaloa, Ahupua‘a o Olohena, Moku o Puna, Kaua‘i.

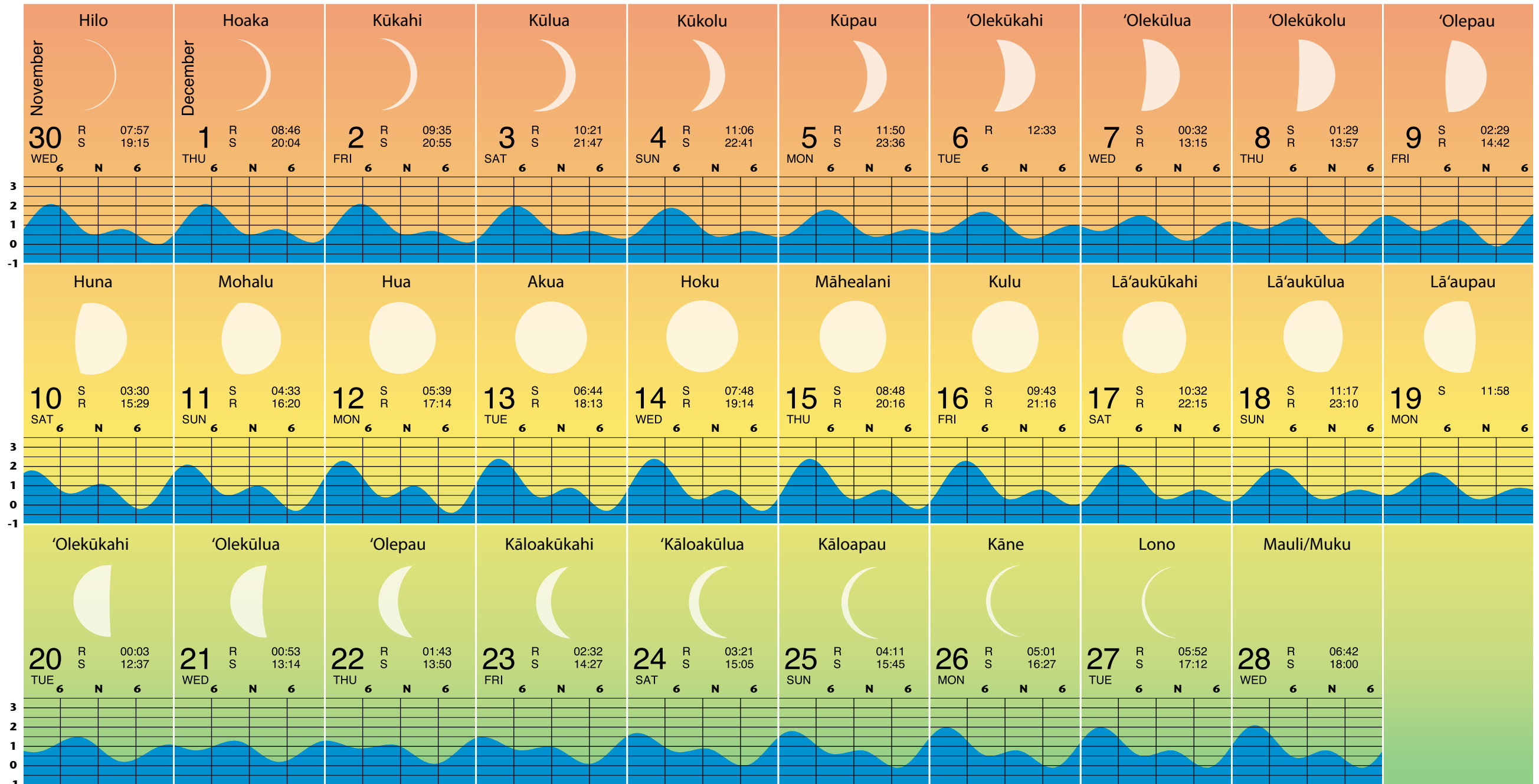
Ulua. Photo courtesy of NOAA.

Makali'i

Hilinehu

Nowemapa 30 - Kēkēmapa 28, 2016

Ho'olio (Wet Season)



Observations _____



The Boys and Girls Club of 2015 at Kapa'a , Kaua'i, participated in the Kaiāulu Anahola project to research the Moku o Puna for the 2016 Kaulana Mahina.

Kaiāulu Anahola is dedicated to utilizing the Hawaiian language for diverse marine resource curricula. The goal is to provide job skills and career guidance as a means to better prepare and encourage 'opio (youth) for work in marine science, ocean resource management and other related careers where they can incorporate both Western academic education and native traditional knowledge. For more about Kaiāulu Anahola, contact Kamealoha Hanohano-Smith at kamealohahanohanosmith@hotmail.com.



The Western Pacific Regional Fishery Management Council has worked with communities in Hawai'i, 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 Hawai'i, the Council strongly supports the traditional Aha Moku system of natural resource management, which recognizes the traditional moku (districts) as a basis for cultural and community consultation, adaptive management, education, general knowledge and a code of conduct. More information 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 future calendar, please contact us info@wpcouncil.org.



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