

# 2020

## *Kaulana Mahina*



Western Pacific Regional  
Fishery Management Council





The "He Mu Oia" chant is performed with hand motions that symbolize cleansing and preparing for the Makahiki opening ceremonies. This is done in front of the Makahiki Lele (altar) and the Akua Loa and Akua Poko banners. PHOTO: JOSIAH KEKOANUI PATTERSON

**The Hale o Hina for *wāhine* (women) at the YWCA and Hale Mua for *kāne* (men)** projects were developed from a legislative task force and use the ancient practice of the *pu'uhonua* (sanctuary) to "ground" cultural concepts and values into former *pa'ahao* (prisoners) of Native Hawaiian descent. With cultural values and beliefs "planted" as part of their self-identity, they are less likely to recidivate, reoffend and return to jail and would *ho'okanaka* (become people of worth).

These projects used the *kaulana mahina* (lunar calendar) as a key guide for program and curriculum development. Specific phases of the moon, as well as their cultural significance, are used to disseminate the lessons. The goal was to achieve a holistic balance and well-being of body, mind and spirit.

Out of the works of the Hale o Hina, the women's group at the YWCA had the opportunity to collaborate with the Council on the 2019 *Kaulana Mahina* (Hawaiian Lunar Calendar). The *mo'olelo* (story) of the Hale o Hina as well as stories of Hina (a goddess) and Hawaiian value for each month were "birthed" out of the collaboration. The stories of Hina illustrate the ancient nurturing and strength, values and aloha of *wāhine kanaka* (Native Hawaiian women) and their roles in culture, 'ohana (family) and 'āina (land), which *pa'ahao wāhine* (women prisoners) and all *wāhine* benefit from knowing and following.

I have used the 2019 *Kaulana Mahina* for its *mo'olelo* and cultural concepts to teach some of the groups I facilitate (parenting, conflict resolution, domestic violence) and have produced similar kinds of awakening and awareness. Even though the 2019 *Kaulana Mahina* is *pau* (finished), its content and information are timeless and I will be using it for a long time to come. I believe that this calendar was meant to be as "fruit" from the Hale o Hina and the women who committed to change by following the ancient practice of following Hina, the moon, the *mahina*.

—Vernon Viernes

**Submitted by Vernon Viernes, Queen Lili'uokalani Trust, [www.onipaa.org](http://www.onipaa.org)**

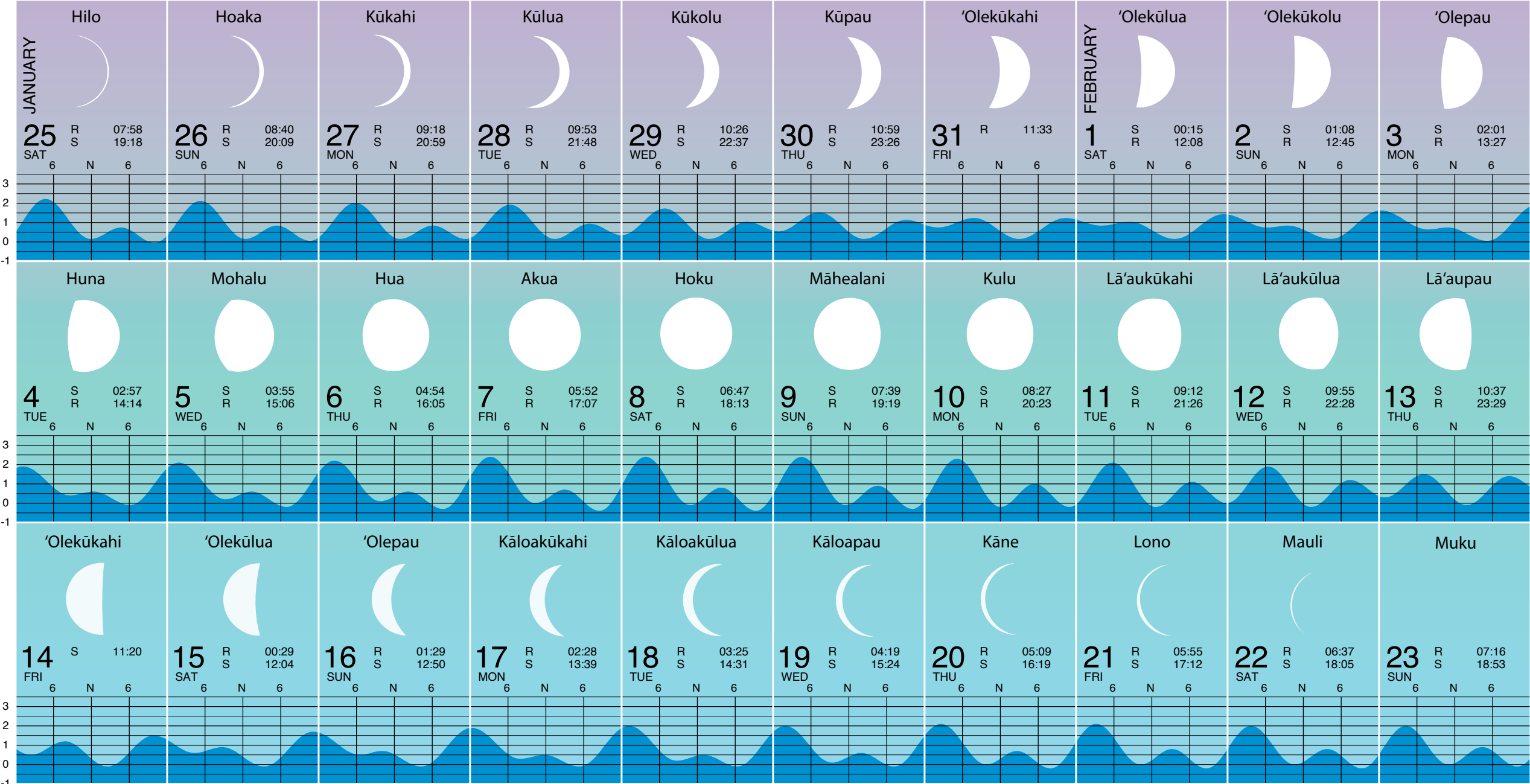
Lili'uokalani Trust is a private operating foundation founded in 1909, for the benefit of orphan and destitute children with preference given to Native Hawaiian children. The trust serves approximately 10,000 children annually through direct services and reaches thousands more through collaborations with community partners.

(Editor's Note: The *mo'olelo* and values for each month are available online as short videos: [www.wpcouncil.org/2019-hawaii-lunar-calendar](http://www.wpcouncil.org/2019-hawaii-lunar-calendar))



# Kā'elo

*‘Ianuali 25–Pepeluali 23, 2020*



OBSERVATIONS  
ho‘onui (waxing)  
poepoe (full moon)  
emi (waning)





# Mele Helu Pō



## Hawaiian Moon Phase Chant and Hand Game

*Kamali'i 'ike 'ole i na helu pō*

Little children who do not know the moon phases

*Muku nei, Muku, ka malama*

Muku is here, Muku the dark moon

*Hilo nei, kau ka Hoaka*

Hilo is here, followed by Hoaka

*'Eha Ku, 'Eha 'Ole*

Four Ku, Four 'Ole

*Huna, Mohalu, Hua, Akua*

Huna, Mohala, Hua, Akua

*Hoku, Māhealani, Kulu*

Hoku, Māhealani, Kulu

*'Ekolu Lā'au, ekolu 'Ole, 'ekolu Kāloa*

Three Lā'au, three 'Ole, three Kāloa

*Kāne, Lono, Maui, Pau!*

Kāne, Lono, Maui, Done!

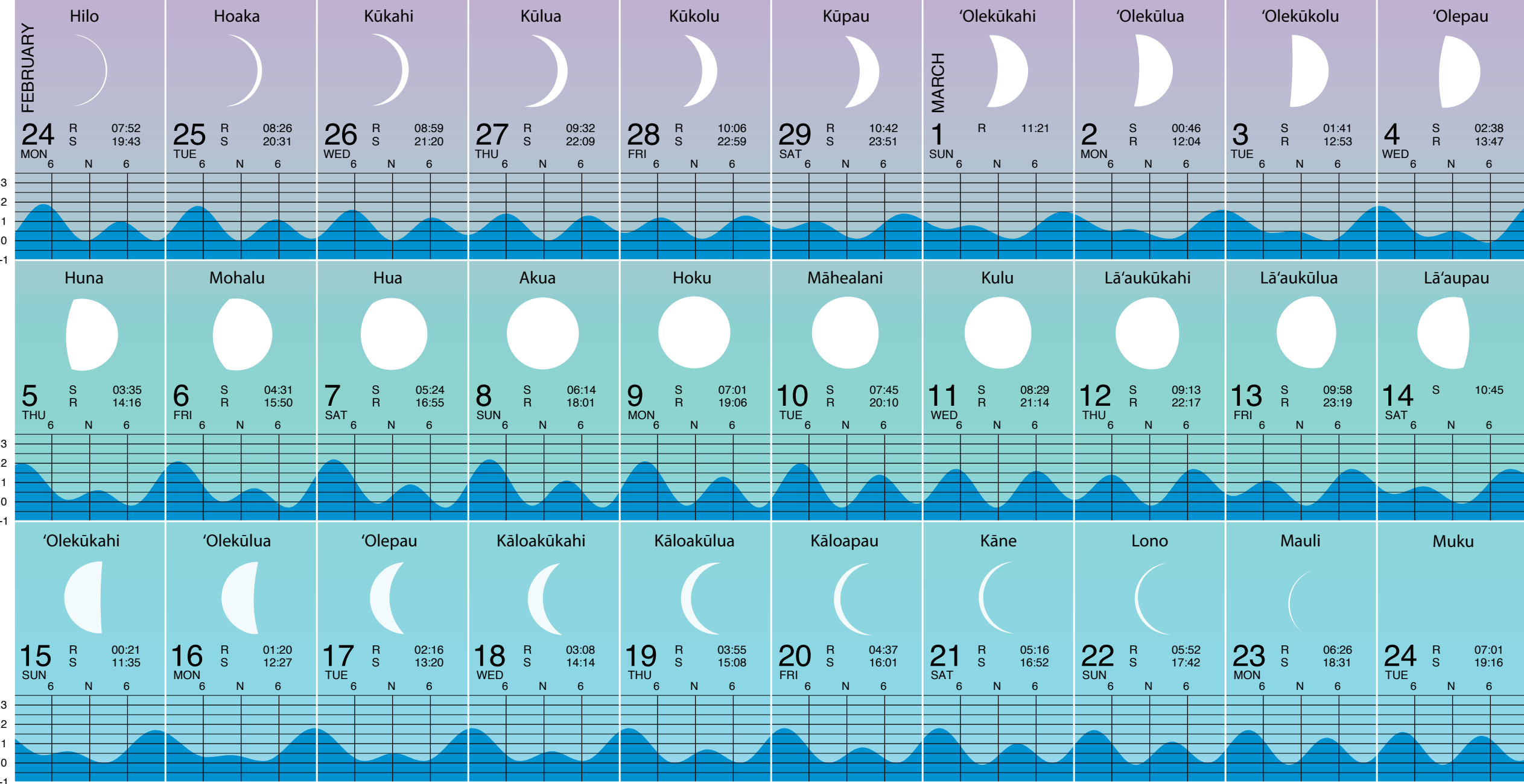
To learn the hand movements, search for Mele Helu Pō on YouTube.

Students from **Halau Ku Mana Charter School** perform the *Mele Helu Pō*. Halau Ku Mana is located in Maunalah valley of Makiki. The school seeks to instill Hawaiian values in their students with curricula that support Hawaiian ways of learning. Its vision is to facilitate individual and community healing and empowerment by fostering lifelong learners who think, feel and act in ways that are *pono* (righteous) and recognize strengths and address challenges as they seek positive, systemic change in their local, regional and global communities.



# Kaulua

*Pepeluali 24–Malaki 24, 2020*



ho'onui (waxing)  
poepoe (full moon)  
emi (waning)



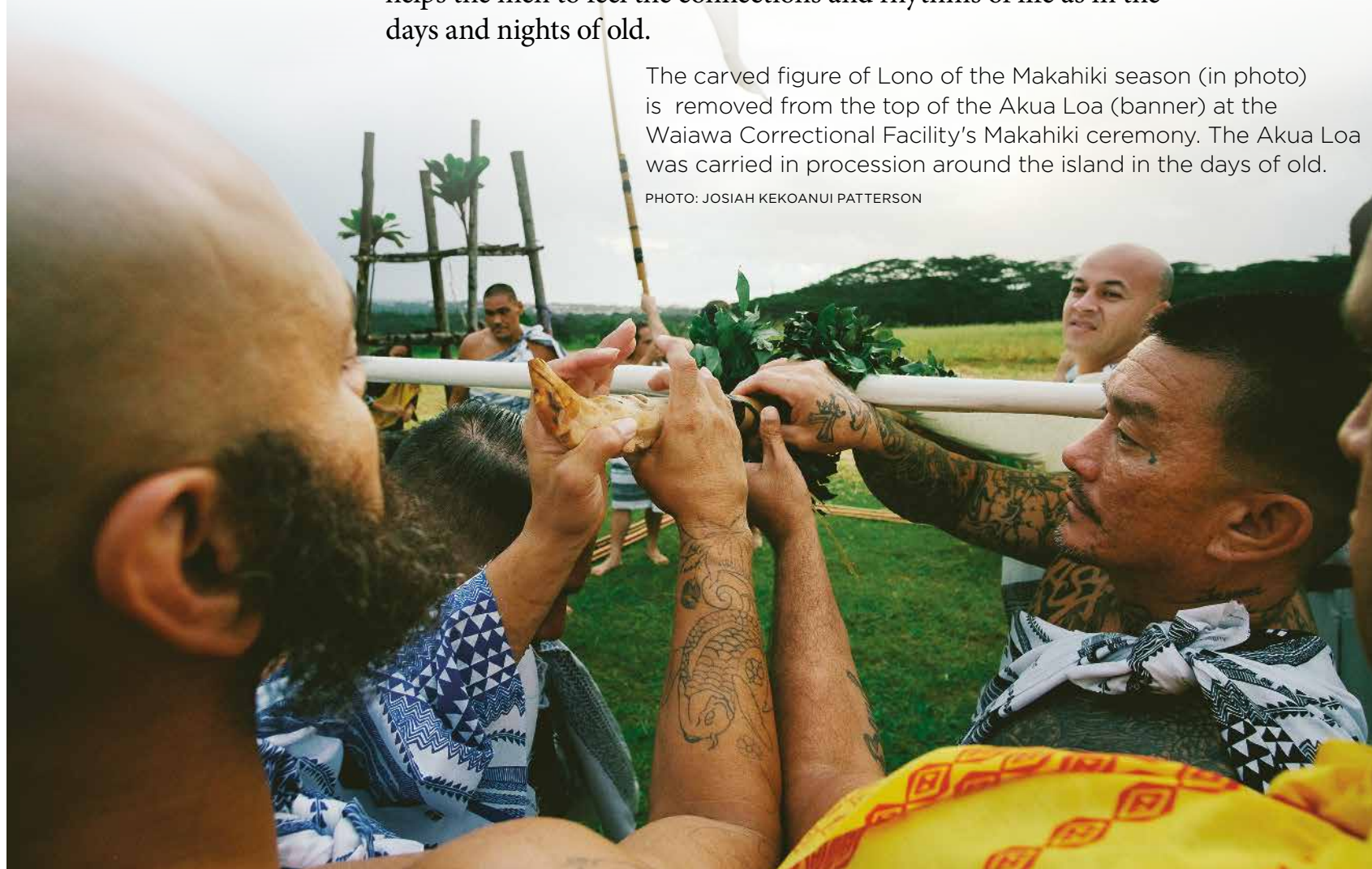
**The Native Hawaiian Church** uses the Hawaiian lunar calendar in its Makahiki Season of Peace programs at the Halawa and Waiawa Correctional Facilities on O‘ahu. The Church develops programs that emphasize Hawaiian history, language and culture and have positive rehabilitative and restorative attributes for the *pa‘ahao* (inmates) who will one day re-enter the community to embrace new life!

## End of Makahiki Season of Peace

In the prison Makahiki programs, the *pa‘ahao* learn about the three *anahulu* (period of 10 days) of the Hawaiian lunar month and the names of the 30 moon nights. The Hawaiian lunar calendar created by the Council and the research and materials of the Polynesian Voyaging Society are important resources. The *pa‘ahao* learn that each phase of the moon has special significance and meaning and helps the men to feel the connections and rhythms of life as in the days and nights of old.

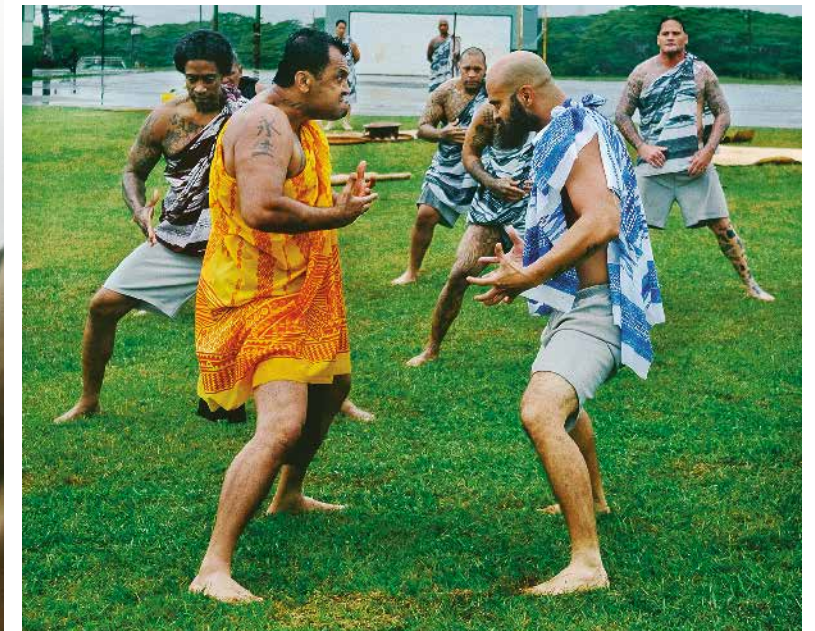
The carved figure of Lono of the Makahiki season (in photo) is removed from the top of the Akua Loa (banner) at the Waiawa Correctional Facility's Makahiki ceremony. The Akua Loa was carried in procession around the island in the days of old.

PHOTO: JOSIAH KEKOANUI PATTERSON



At the Waiawa Correctional Facility, on the high ridge of Waiawa overlooking Pu‘uloa, the moon rises are spectacular in the evening skies. The *pa‘ahao* make every effort to identify the names and to associate a meaning or tradition related to fishing, planting, the tides and the rhythms of life. The *pa‘ahao* also apply the traditional meanings and management wisdoms of the lunar cycles to their own passing of time and to the daily process of restoration and rehabilitation in the prisons.

At the end of the Makahiki Season, the *pa‘ahao* reinterpret rituals and chants that relate to Lono returning to Kahiki—the gardens and fishing grounds are restored and the *kapu* (ancient Hawaiian code of conduct) and temples are reinstated. This is a time for them to consider their *kuleana* (responsibility) of feeding themselves and their family and providing for the journey of life and the voyage of discovery.



**Submitted by Dr. Kahu Kaleo Patterson, Native Hawaiian Church**  
[www.hawaiianchurch.wordpress.com](http://www.hawaiianchurch.wordpress.com)

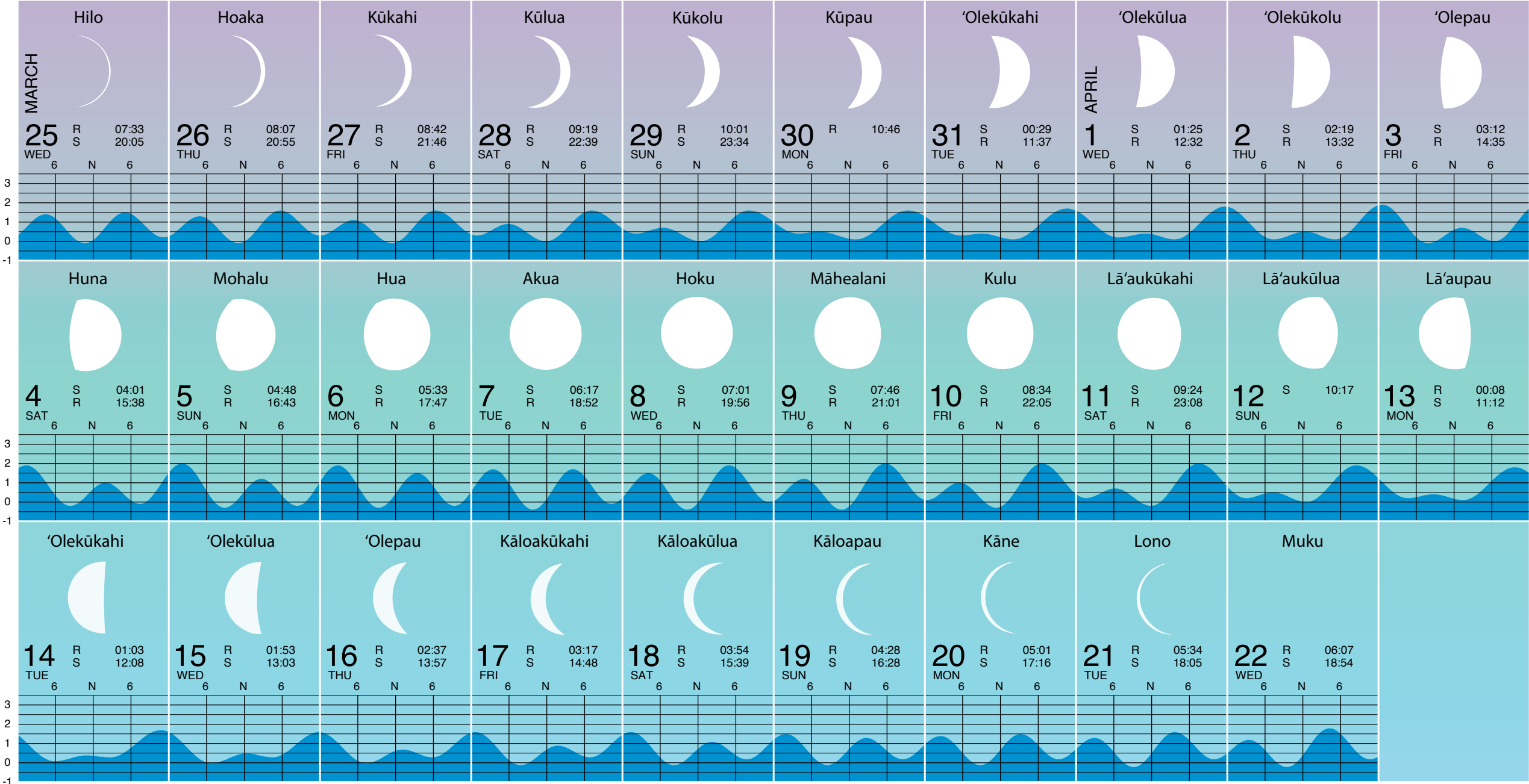
The Makahiki Season of Peace programs by the Native Hawaiian Church encourage the development of culture-based programs for the incarcerated in Hawai‘i’s prisons.

**(Editor’s Note:** Makahiki is the traditional Hawaiian celebration of the harvest and a time of rest and renewal that lasts about four months, usually beginning mid-November (see Welehu). The highlight for most Makahiki-goers was the traditional Hawaiian games like *heihei kukiini* (racing), *mokomoko* (boxing), *hākōkō* (a wrestling style similar to sumo), *pūhenehene* (a skilled game of deception) and *kōnane* (a board game most resembling chess). Source: <https://apps.ksbe.edu/kaiwakiloumoku/node/601>)



# Nana

Malaki 25–‘Apelila 22, 2020



OBSERVATIONS  
ho'onui (waxing)  
poepoe (full moon)  
emi (waning)



Western Pacific Regional  
Fishery Management Council





## Our Emotions and the *Mahina*

**We, the women and staff of Ka Hale Ho'āla Hou No Nā Wāhine** (The Home of Reawakening for Women), a program of Fernhurst YWCA, turn to the *mahina* (moon) to self-assess and identify our emotions. We observe which moon phases are present and how our emotions relate to them as women.

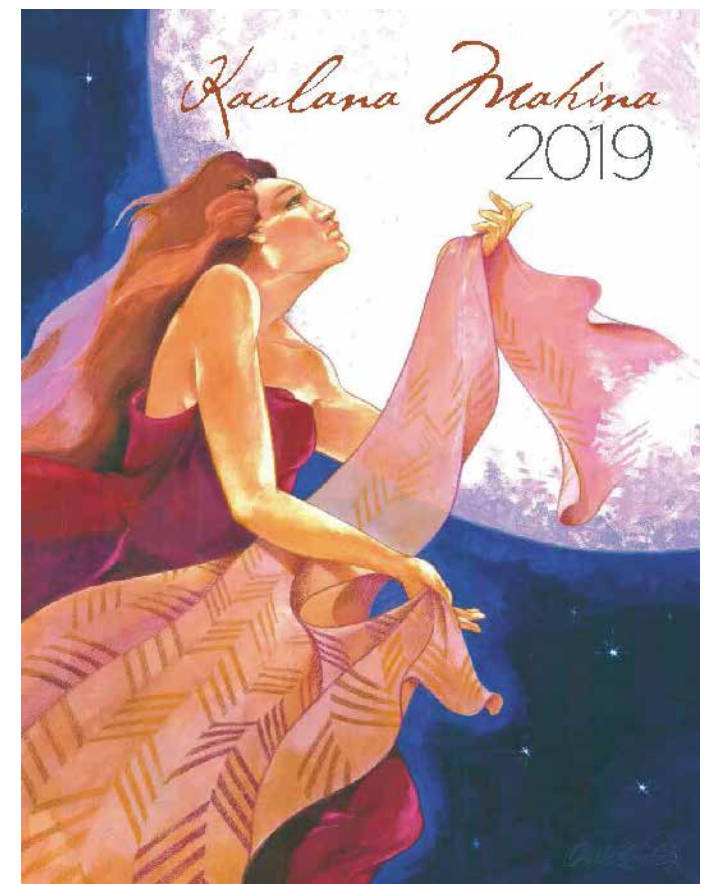
Hilo, the new moon, is a time to braid in new things into our life. In Hoaka, we prepare for the Kū moons—those moons are the time of the upright energy. We get ready, stretch and start to identify our energy needs.

Following this are the 'Ole moons, which is a time of reflection because soon the four full moons (Akua, Hoku, Māhealani and Kulu) will be here and that is a time of high energy, behavior and action. Following the full moons are the Lā'au moons that signal a time of healing, self-care, rest and the gathering of medicine. 'Ole moons come again—a time to rest. The Kāloa moons are the time to plan for desires, and all is solidified through ceremonies in the Kū, Kane and Lono periods. Each person is grounded spiritually and ready for the next Hawaiian moon cycle. The last day is Muku (to cut). We cut anything that isn't serving us well. It could be eating too many desserts or releasing a negative experience. Each individual determines this.

**Submitted by Talia Cardines, J. Māhealani Ka'awa, La Vonne Richardson and Hi'ilani Shibata, Fernhurst YWCA, [www.ywcaoahu.org/fernhurst](http://www.ywcaoahu.org/fernhurst)**

YWCA O'ahu has been a place of shelter, safety and hope for women since 1911. Ka Hale Ho'āla Hou No Nā Wāhine is a community-based furlough program in the Fernhurst facility, dedicated to empowering women to successfully transition from prison back into the community ([www.ywcaoahu.org/furlough](http://www.ywcaoahu.org/furlough)).

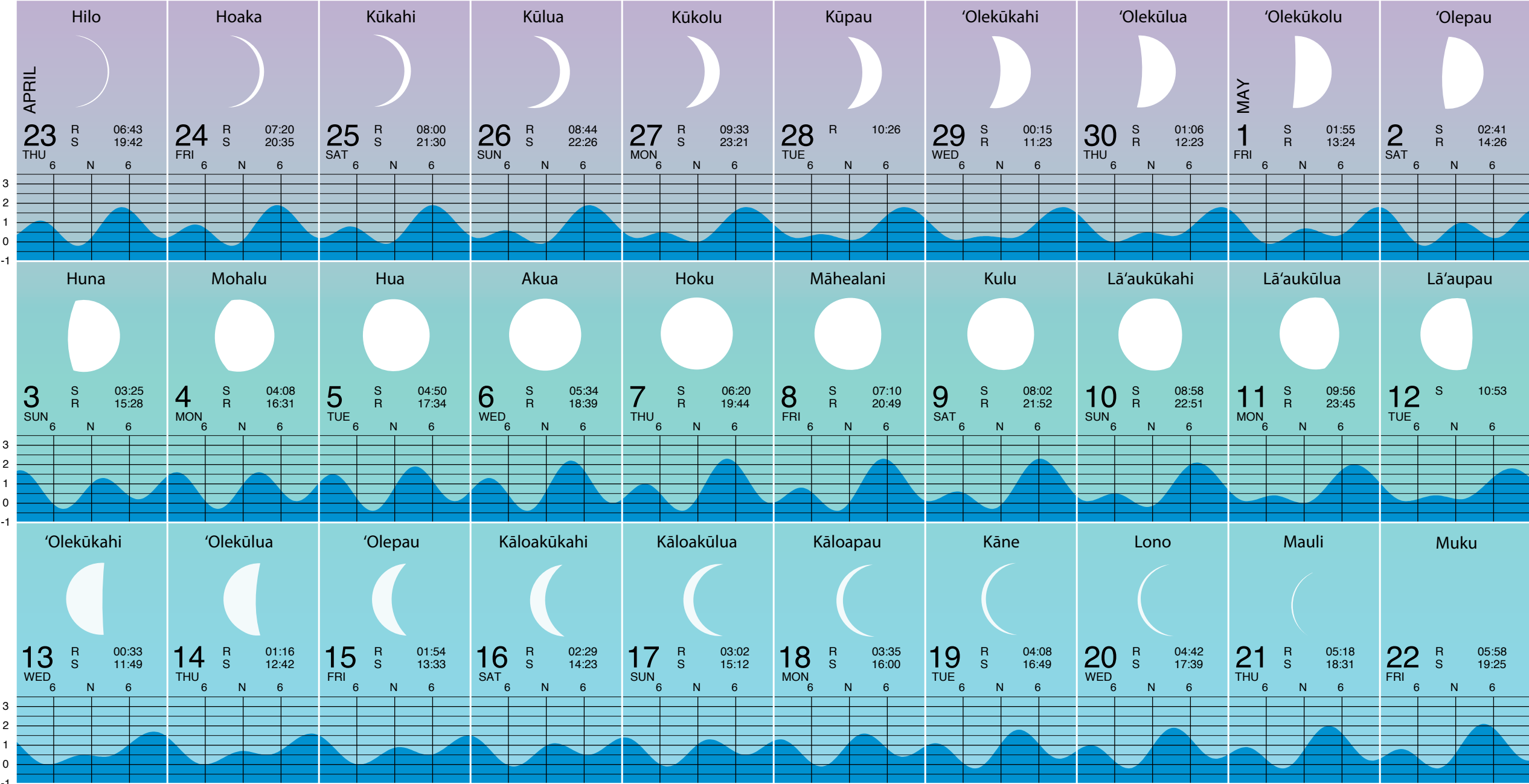
At the 2018 'Aimalama conference (which focused on studying Hawaiian practices and the natural lunar cycles in our lives), participants shared about a tree sap study. When the moon is full, the sap of a tree is at the top. When there is no moon and during the *ho'ēmi* (waning moons) phases, the sap is at the root. The body is primarily water, and women have a natural cycle and are connected to each moon phase.





# Welo

‘Apelila 23–Mei 22, 2020



OBSERVATIONS  
ho‘onui (waxing)  
poepoe (full moon)  
emi (waning)

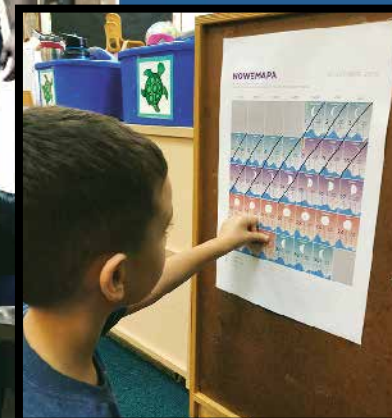


# Teaching Preschool Students about the Moon

## PART 1



**In our classroom,** we talked daily about what moon phase it was and introduced the basic concepts of waxing and waning. We posted each month's page from both the Council's 2019 *Kaulana Mahina* (Hawaiian Lunar Calendar) and the Hawaiian fishermen's calendar so that *keiki* (children) could watch the progression. We discussed how the phase of the moon might affect fishing and farming,



and *keiki* sometimes included the moon in their drawings. What was amazing about introducing the *kaulana mahina* to our *keiki* was how much more cognizant they were of the *lewa* (sky) and how much more apt they were to *kilo* (observe) not only the *mahina* but also the *ao*

(clouds) and the *manu* (birds) while we were outside for *piko* (protocol) or to play. Taking the learning outside our campus, we took our *keiki* to the 'Imiloa Astronomy Center, and 'Anakala (Uncle) Punawai Rice explained to our *keiki* about how the moon has a light side and a dark side, how the light side is always facing the sun, and how that figures into how the moon goes through its phases.



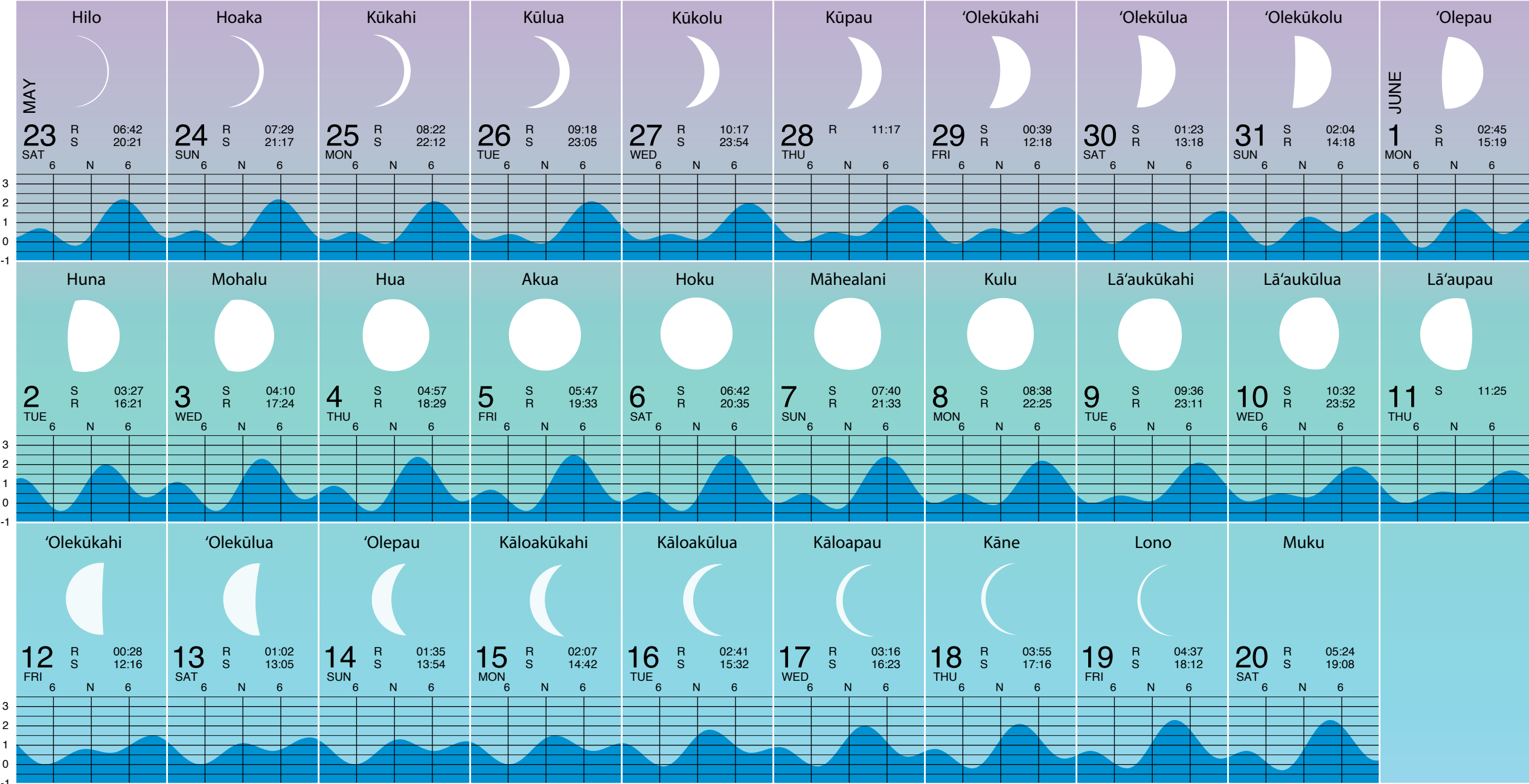
Submitted by Kimi Brown, Nā Kula Kamali'i 'o Kamehameha ma Keaukaha, Big Island of Hawai'i, Preschool for children ages 3-4  
<https://blogs.ksbe.edu/preschool/main>

PHOTOS: NĀ KULA KAMALI'I 'O KAMEHAMEHA MA KEAUKAHA



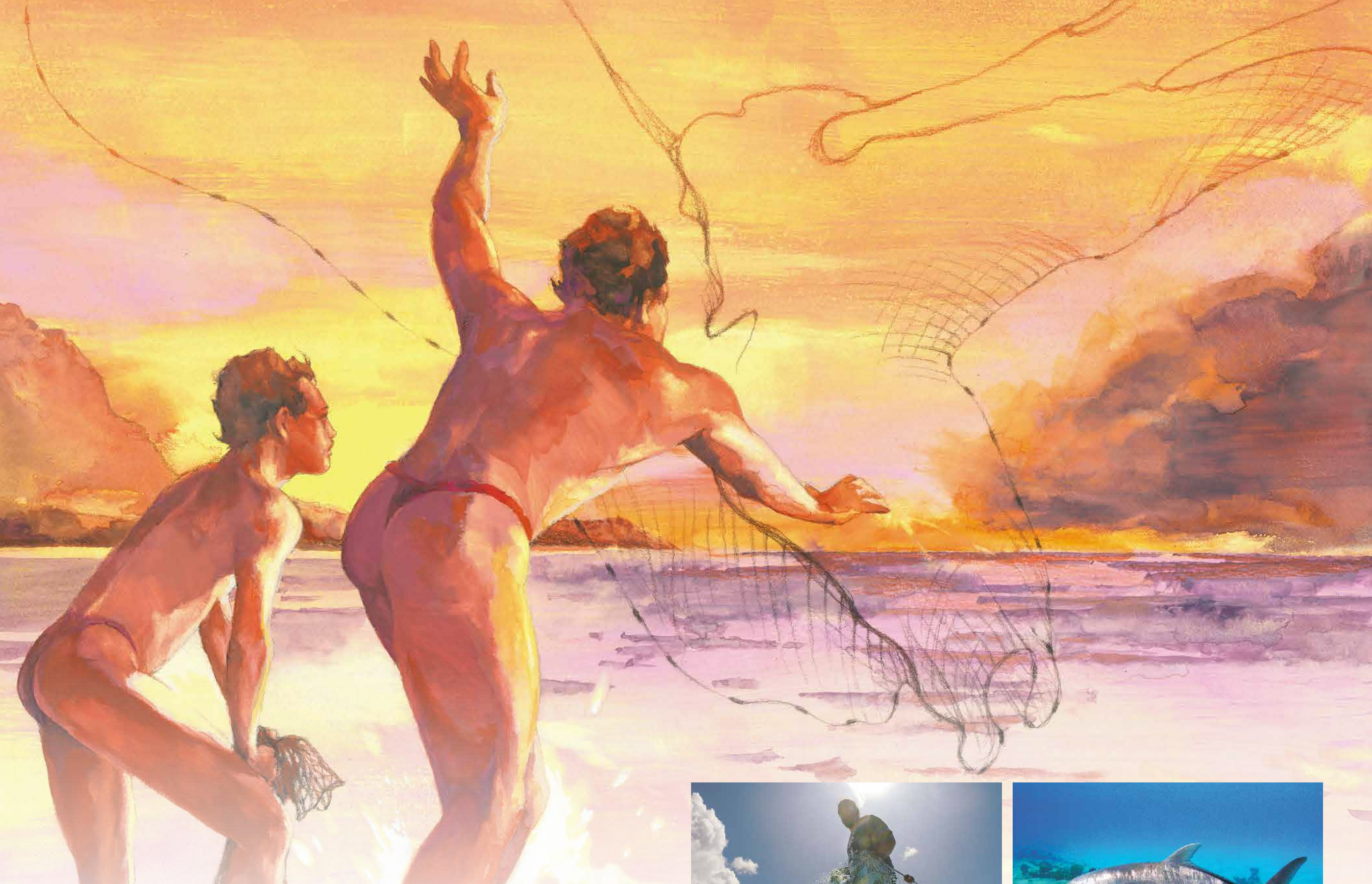
# Ikiiki

Mei 23–June 20, 2020



OBSERVATIONS  
ho'onui (waxing)  
poepoe (full moon)  
emi (waning)





**I have been fishing on Kaua'i** since I was a child, gill netting, throw netting, diving and pole fishing, but not much off of boats. The knowledge I learned from my elders and my own experiences have enabled my productive fishing. I have used the ocean tides and moon phases to dictate when I fish and if I have a successful venture or not. I find it best to fish during the week prior to and during the new moon phase.

**Submitted by Myles Emura, Fisherman from Kaua'i** ILLUSTRATION: OLIVER KINNEY



Akule net harvest. PHOTO: DEAN SENSUI

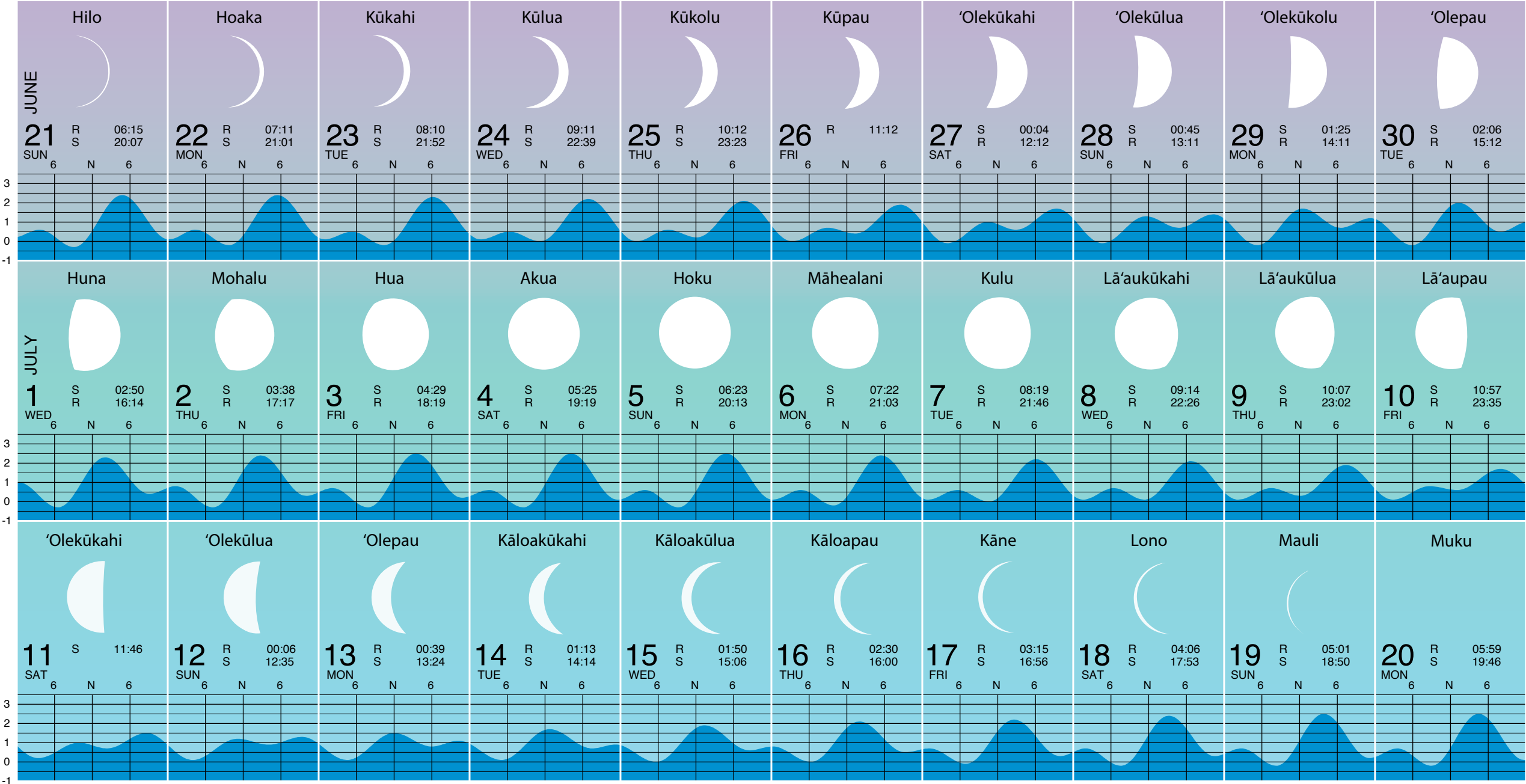


Ulua PHOTO: NOAA



# Ka'aona

June 21–July 20, 2020



OBSERVATIONS

ho'onui (waxing) \_\_\_\_\_

poepoe (full moon) \_\_\_\_\_

emi (waning) \_\_\_\_\_



Western Pacific Regional  
Fishery Management Council



**The Hanalei River Heritage Foundation** (Kauaʻi, Hawaiʻi) uses the *waʻa kaulua* (Hawaiian double-hull canoe) as a mobile classroom to teach about reef ecosystems.

Traditional fishing practices are not consistently taught by elders and practitioners to Native Hawaiian youth as in the past. Part of the Native islander identity is having a strong bond with ocean resources. Not long ago, fishing was taught as an integral part of growing up on Kauaʻi.

## Project Waʻa Kupono: Canoe Restoration & Traditional Ocean Food Systems

Torrential rains in April 2018 caused floods that devastated traditional fishing grounds on Kauaʻi. The Foundation used it as a reason for the local Native community to come together to talk story about traditional fishing and repair canoes in order to teach fishing. The group came up with Project Waʻa Kupono as an appropriate way for the Native community to respond to the natural disaster and threats to the traditional fishing practices and subsistence lifestyle.

Hinaiaʻeleʻele is the month in 2019 when the Foundation was *makaaukau* (ready) to start its canoe restoration project. This is a perfect time to teach about fish migration patterns, fishing practices and traditional foods associated with the dry season. According to some *kupuna* (elders), this is a good time for catching *weke* (goatfish), *moi* (Pacific threadfin), *uhu* (parrot fish), *akule* (bigeye scad) and *heʻe* (octopus).



Submitted by Kamealoha Hanohano-Smith, Hanalei River Heritage Foundation and Kaʻimi Hermosura, The Konohiki Restoration Project, [www.hanaleiriverheritagefoundation.org](http://www.hanaleiriverheritagefoundation.org)

Established in 2009, the Foundation partners with the Native Hawaiian community to increase opportunities for Native youth to learn and study traditional knowledge and environmental stewardship and has served over 1,000 youth since 2009.

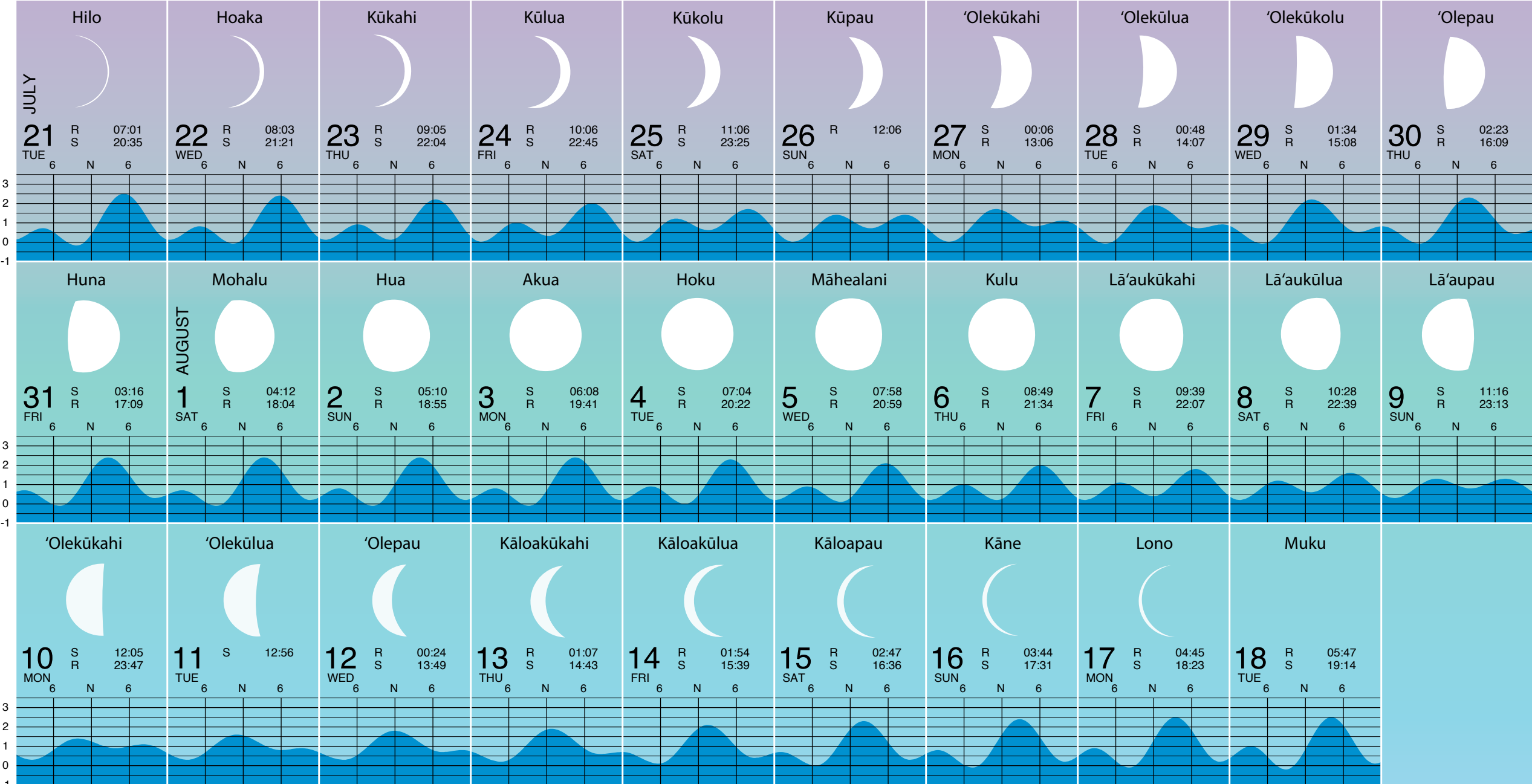
**Above:** Project Waʻa Kupono participants gather in front of the canoe *halau* (long house). Once canoes are repaired, the group will sail to traditional open ocean fishing grounds to study environmental stewardship. **Left:** A Youth Leader instructs students in proper canoe repair and restoration after it was damaged by the April 2018 floods on Kauaʻi.

PHOTOS: KAMEALOA HANO HANO-SMITH **Background:** A school of *weke*, or yellow-tailed goatfish (*Mulloidichthys flavolineatus*). PHOTO: FLICKR/DR. DWANE MEADOWS, NOAA/NMFS/OPR



# Hinaia‘ele‘ele

Iulai 21–Aukake 18, 2020



OBSERVATIONS  
ho'onui (waxing)  
poepoe (full moon)  
emi (waning)





## Uluhaimalama Gardens: a Symbol of Hope

**On the night of the Māhealani moon phase** (a night good for all work), the women of Ka Hale Ho‘āla Hou No Nā Wāhine (The Home of Reawakening for Women) at Fernhurst YWCA, prepared to watch a moon rise and journal their observations. To get *mākaukau* (prepared and ready), they gathered their maps, lanterns and water for this adventure. The Māhealani moon phase is one of the four full moons of the Hawaiian lunar month.

At the time, they had no idea if they were going *mauka* (inland) to Pu‘u Ualaka‘a (“sweet potato rolling hill,” commonly known as Tantalus or Round Top), *makai* (seaward) to Waikiki or to Uluhaimalama in Pauoa Valley. As they were driving out, the *kāhea* (call) that they waited for came in—it was their ‘Anakē (Auntie) La Vonne Richardson and her cousin, ‘Anakala (Uncle) Kaipo Hale. ‘Anakē has dedicated more than 20 years to support and advocate on behalf of *pa‘ahao* (prisoners). Her cousin, ‘Anakala, dedicated his career to teaching Hawaiian culture as well as integrating

it into Kamehameha Schools. They both invited *nā wāhine* (the women) to come to Uluhaimalama. Their *‘ohana* (family) are caretakers of this special place. Uluhaimalama is one of Queen Lili‘uokalani’s special gardens.

Upon arrival to Pauoa Valley, our host ‘Anakala Kaipo said, “*Hele mai, hele mai* (come, come in, welcome)! Please come in and sit.” He pointed out the valley boundaries and its ridges and beautifully sang “Pauoa Liko Ka Lehua.” He invited *nā wāhine* to this *wahi pana* (special, sacred place). They all listened intently during the *pō* (the night) as they learned that while Queen Lili‘uokalani was imprisoned, her most cherished and loyal supporters would gather flowers and send them to her wrapped in newspaper. Although goings-on outside the palace were kept from the Queen, the newspapers told her much more than her captors wanted her to know. Nā Wāhine also learned about a very significant flower planting ceremony held there Oct. 11, 1894. The Queen of the Hawaiian Kingdom had graced these very spaces in which they were invited to sit.

One part of the Queen’s story that was significant to *nā wāhine* is summed up in a quote by Queen Lili‘uokalani herself; “The feelings of one who has been imprisoned, politically or otherwise, can only be understood by a person who has passed through the ordeal.”<sup>1</sup>

As soon as ‘Anakala finished the *mo‘olelo* (stories), *nā wāhine* looked up, gasped and then smiled. They saw all the beauty of the Māhealani moon as it rose. This was their introduction to Hina, the Hawaiian moon goddess.



PHOTO : FLICKR/CERLIN NG

1. *Hawaii’s Story by Hawaii’s Queen* by Liliuokalani, Queen of Hawaii (1838–1917). Boston: Lee and Shepard, 1898.

**Submitted by Talia Cardines, J. Māhealani Ka‘awa, La Vonne Richardson and Hi‘ilani Shibata, Fernhurst YWCA, [www.ywcaoahu.org/fernhurst](http://www.ywcaoahu.org/fernhurst)**

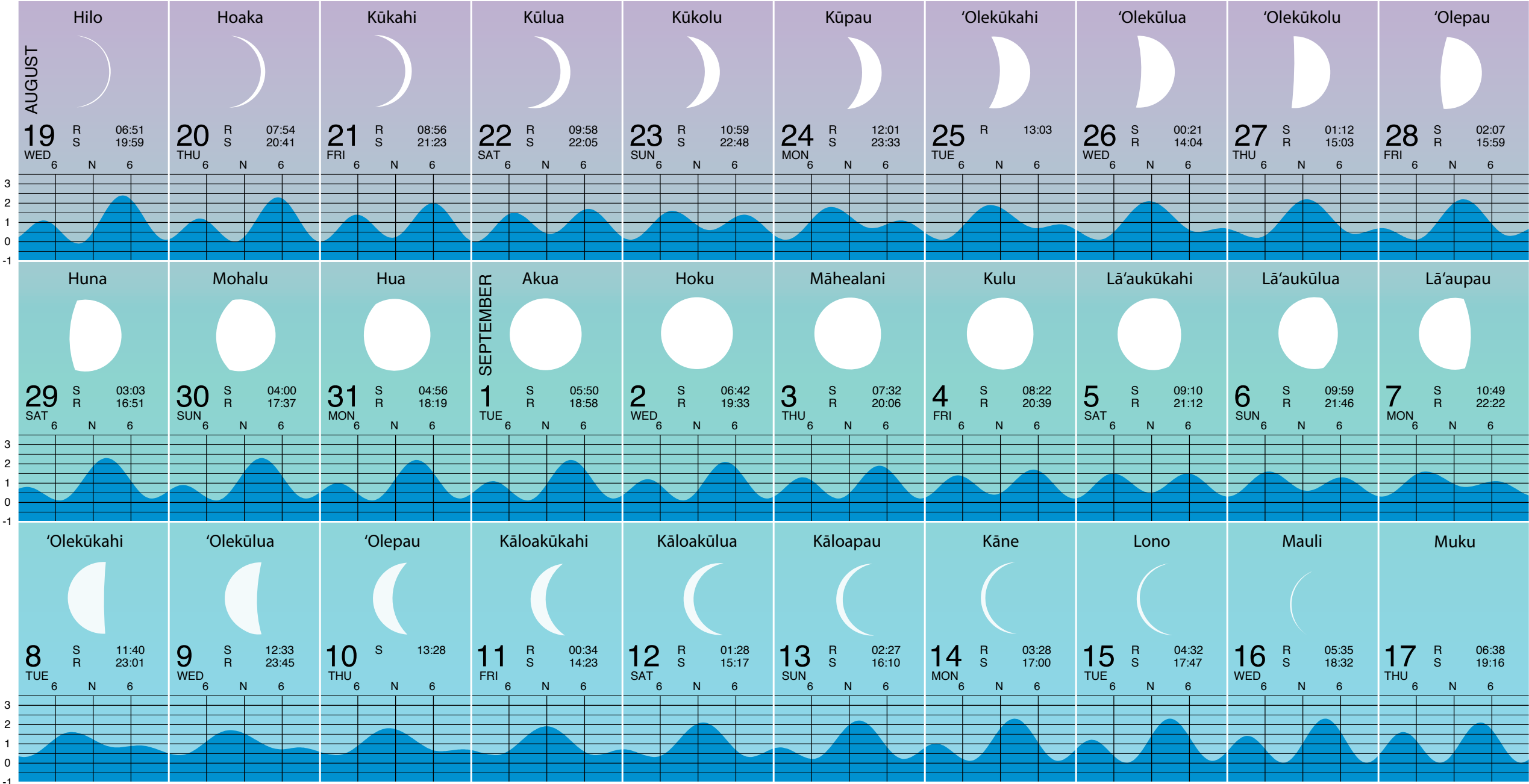
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# Mahoe Mua

*Aukake 19–Kepakemape 17, 2020*



OBSERVATIONS  
ho'onui (waxing)  
poepoe (full moon)  
emi (waning)



**The Hawaiian lunar calendar** is one of the best examples of place-based learning. Every district of each island compiled knowledge through observation of the natural cycles and seasons of the environment and the activities of living organisms within the environment. Over time, tried and improved practices were incorporated to efficiently fish, farm and work with the natural rhythms of the environment in a sustainable manner.

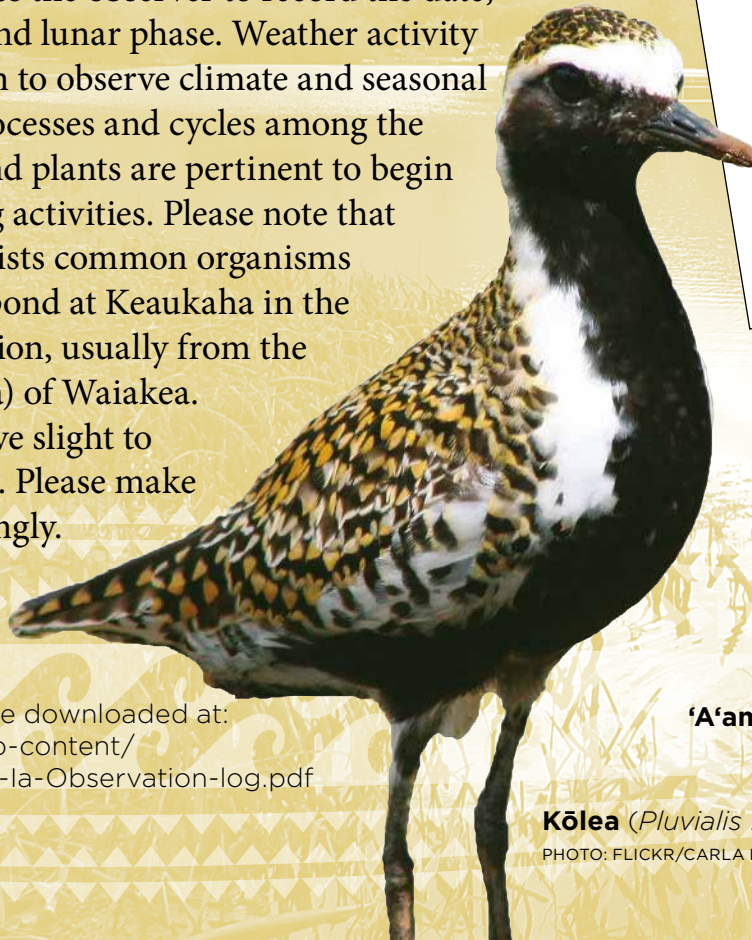
# Loko I'a Observation Log

This observation log was created so that a fishpond observer can begin to record and compare correlating activities with the environment, season, plant, animal and fish activities with the lunar phase and the lunar month. Learning the lunar cycle assists us in reconnecting ourselves with our environment.



**Limu huluhuluwaena** (*Grateloupia filicina*)  
PHOTO: UNIVERSITY OF HAWAII, BOTANY DEPARTMENT

Each data log requires the observer to record the date, time, lunar month and lunar phase. Weather activity is also noted to begin to observe climate and seasonal changes. Growth processes and cycles among the listed animal, fish and plants are pertinent to begin to see the correlating activities. Please note that the observation log lists common organisms at Hale O Lono fishpond at Keaukaha in the *ahupua'a* (land division, usually from the mountains to the sea) of Waiakea. Each district will have slight to dramatic differences. Please make adjustments accordingly.



Copies of the log can be downloaded at:  
[www.wpcouncil.org/wp-content/uploads/2019/05/Loko-la-Observation-log.pdf](http://www.wpcouncil.org/wp-content/uploads/2019/05/Loko-la-Observation-log.pdf)

**Kōlea** (*Pluvialis fulva*) Pacific Golden Plover  
PHOTO: FLICKR/CARLA KISHINAMI

**'A'ama** (*Grapsus tenuicrustatus*)  
PHOTO: FLICKR/ANITA GOULD



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## Loko I'a Observation Log

Date: \_\_\_\_\_ Malama (Hawaiian Lunar Month): \_\_\_\_\_  
Time: \_\_\_\_\_ Pō Mahina (Hawaiian Moon Phase): \_\_\_\_\_

**Notable Weather Activity:**  
Wind: \_\_\_\_\_ Rain: \_\_\_\_\_  
Clouds/Cloud Cover: \_\_\_\_\_ Other: \_\_\_\_\_

**Fauna Activity/Observations:**

Species	Count	Preferred habitat	Other	Est. avg size	Behavior
Mullet Pua'ama (Fingerling)	_____	_____	_____	_____	_____
Kahaha (Hand Length)	_____	_____	_____	_____	_____
'Ama'ama (8 inches)	_____	_____	_____	_____	_____
'Ane (12 inches +)	_____	_____	_____	_____	_____
'O'opu	_____	_____	_____	_____	_____
Āholehole	_____	_____	_____	_____	_____
Puhi	_____	_____	_____	_____	_____
Mosquito Fish	_____	_____	_____	_____	_____
'Ōpae	_____	_____	_____	_____	_____
Hapawai/Wi	_____	_____	_____	_____	_____
Manu 'Auku'u	_____	_____	_____	_____	_____
Kōlea	_____	_____	_____	_____	_____
Honu	_____	_____	_____	_____	_____
'A'ama	_____	_____	_____	_____	_____
Other	_____	_____	_____	_____	_____



**'Ama'ama** (*Mugil cephalus*) striped mullet  
PHOTO: NATIONAL PARK SERVICE/RYAN HARRY

## Loko I'a Observation Log

**Flora Activity/Observations:**

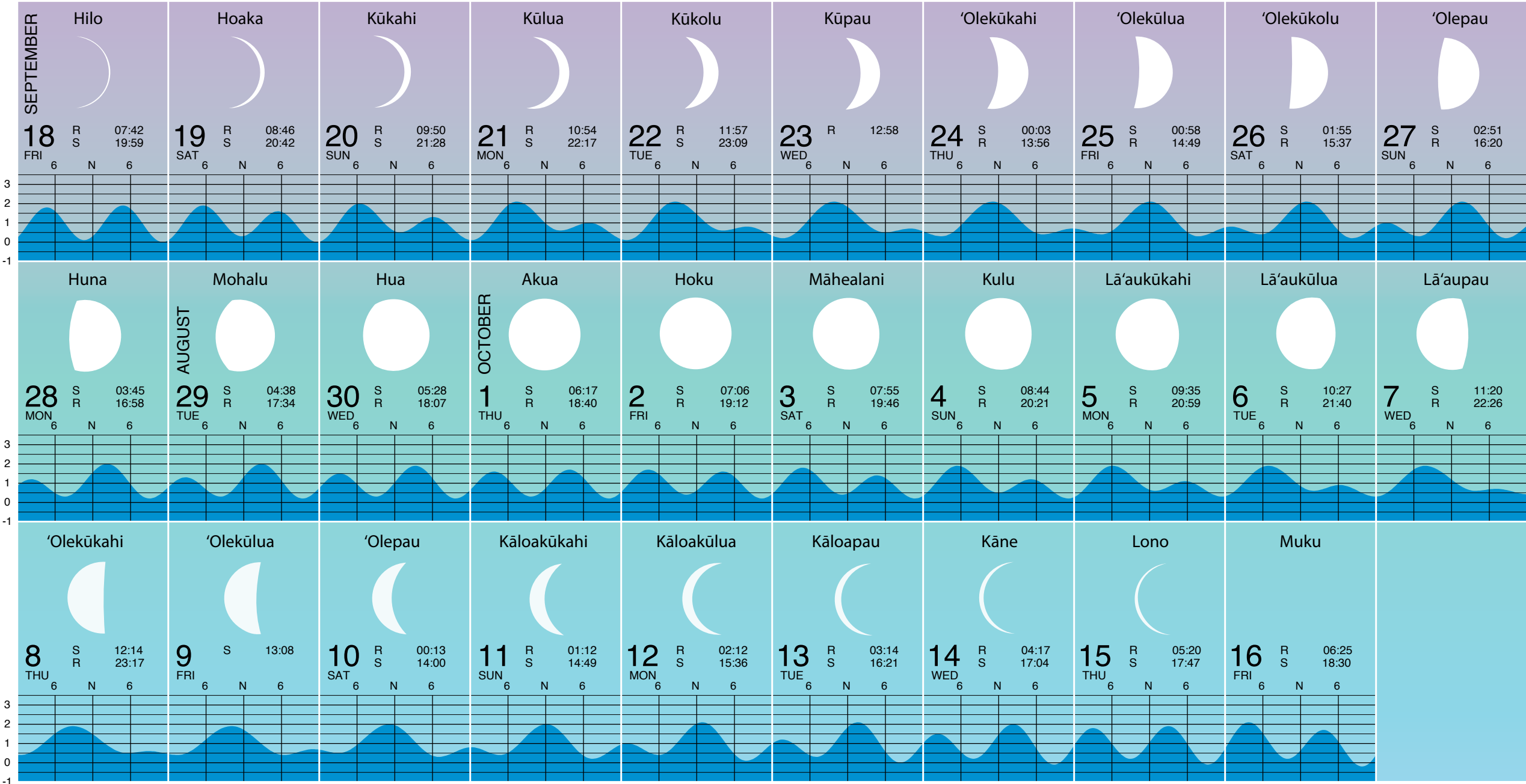
Species	Height	Fruit/seed color	Flower color	Leaf fall	Fruit/seed count	Flower count	Leaf color	Other
Niu	_____	_____	_____	_____	_____	_____	_____	_____
Hala	_____	_____	_____	_____	_____	_____	_____	_____
False Kamani	_____	_____	_____	_____	_____	_____	_____	_____
Naupaka	_____	_____	_____	_____	_____	_____	_____	_____
Milo	_____	_____	_____	_____	_____	_____	_____	_____
La'i	_____	_____	_____	_____	_____	_____	_____	_____
Laukahi	_____	_____	_____	_____	_____	_____	_____	_____
Limu	_____	_____	_____	_____	_____	_____	_____	_____
Kupukupu	_____	_____	_____	_____	_____	_____	_____	_____
Laua'e	_____	_____	_____	_____	_____	_____	_____	_____

**Notable Water Activity:**  
Height \_\_\_\_\_ ft  
☐ High/Rising;  
☐ Low/Falling;  
Salinity(pppt): \_\_\_\_\_  
Water flow: \_\_\_\_\_  
Water color: \_\_\_\_\_  
Temperature: \_\_\_\_\_  
pH: \_\_\_\_\_  
Dissolved oxygen (O<sub>2</sub>) (mg/L): \_\_\_\_\_  
Carbon dioxide (CO<sub>2</sub>) (mg/L): \_\_\_\_\_  
Phosphorous (PO<sub>4</sub><sup>-3</sup>) (mg/L): \_\_\_\_\_  
Nitrogen-Ammonia (NH<sub>3</sub>) (mg/L): \_\_\_\_\_  
Nitrogen-Nitrate (NO<sub>3</sub>) (mg/L): \_\_\_\_\_  
Bacteria cultures: \_\_\_\_\_  
Medium (%): \_\_\_\_\_  
E. coli colonies (%): \_\_\_\_\_  
Coliform colonies (%): \_\_\_\_\_  
Other Parameters: \_\_\_\_\_  
Evidence of Possible Correlations in Growth Processes & Cycles: \_\_\_\_\_



# Mahoe Hope

## Kepakemapa 18–‘Okakopa 16, 2020



OBSERVATIONS

ho'onui (waxing)

poepoe (full moon)

emi (waning)



The Fernhurst YWCA leadership and program employees use the 2019 *Kaulana Mahina* (Hawaiian Lunar Calendar) to become aware of how we're feeling, understand our emotions and improve our decision-making. It helps us to better accept our feelings and what's happening inside of us as well as to plan and make sense of what's going on in our lives. In general, we know that certain moons are good for planting and fishing. When it comes to our feelings, the process is personal and individualized. The calendar empowers each of us to figure out our own interrelationship between our emotions and the moon phases.

—Talía, Māhealani, La Vonne and Hi'ilani

## Hale o Hina

**Nā Wāhine U'i (The Beautiful Women)** in the Fernhurst program use the *mahina* (moon) as a bridge to connect them to nature and as a pathway to the 'āina (land).

Using the 2019 *Kaulana Mahina* created by the Council and the YWCA, Nā Wāhine U'i gather to consider the stories of Hina, the Hawaiian moon goddess. Hale o Hina meets one hour per month at the Laniākea YWCA in downtown Honolulu. For *na wāhine* in this program, this area was not a safe space for them. There are triggers and addictions all around. Meeting at night helps to heal and shift the energy so that downtown is a safe space again. Laniākea is also a historical space that ties them back to the Hawaiian Kingdom.

*Nā wāhine* unite in a non-competitive spirit to safely talk about women-driven issues. Hale o Hina provides the same essential support that a traditional Hale Pe'a did. A Hale Pe'a was a gathering space for women when they had their monthly menses.

**Submitted by Talia Cardines, J. Māhealani Ka'awa, La Vonne Richardson and Hi'ilani Shibata, Fernhurst YWCA, [www.ywcaoahu.org/fernhurst](http://www.ywcaoahu.org/fernhurst)**

YWCA O'ahu has been a place of shelter, safety and hope for women since 1911. Ka Hale Ho'āla Hou No Nā Wāhine is a community-based furlough program in the Fernhurst facility, dedicated to empowering women to successfully transition from prison back into the community ([www.ywcaoahu.org/furlough](http://www.ywcaoahu.org/furlough)).

**Top right:** O Māui ka Lawai'a 'o Hina ka Malama (Māui the Fisherman, Hina the Moon). ILLUSTRATION: A. R. KUPIHEA



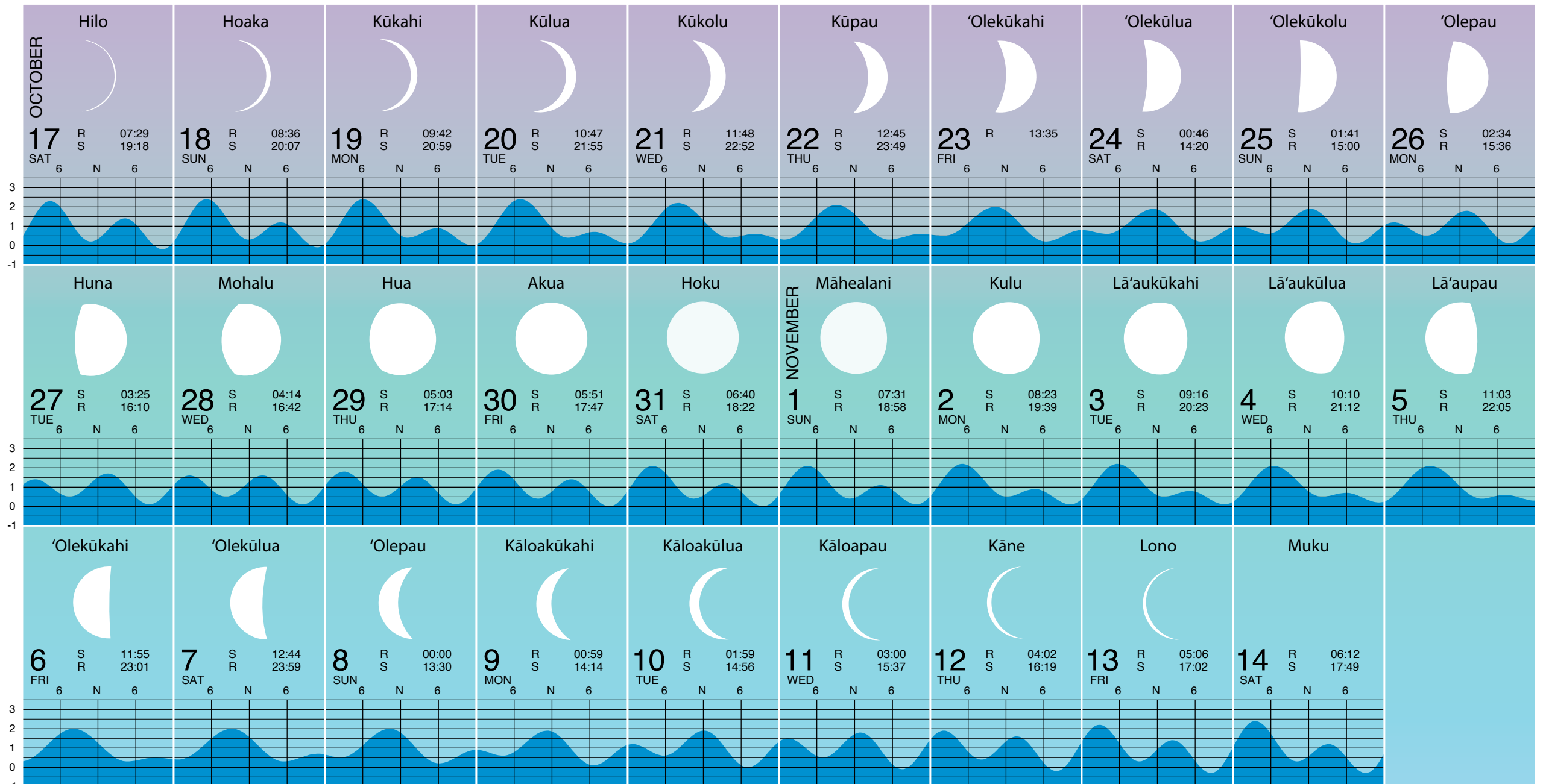
Hi'ilani Shibata shares the stories of Hina, the Hawaiian moon goddess, with the women in the Fernhurst program.





# ‘Ikuwā

‘Okakopa 17–Nowemapa 14, 2020



OBSERVATIONS  
 ho'onui (waxing)  
 poepoe (full moon)  
 emi (waning)



Western Pacific Regional  
Fishery Management Council





**Na poe kahiko (the people of old Hawai'i)** would track the seasons, months and days by following the varying positions of the rising and setting of the sun, the movement and phases of the moon, and the traveling of the stars across the heavens. This attention to the universe of life that includes the heavens can be seen expressed in the opening lines of “Na ‘Aumakua,” a chant documented by David Malo:

*Na ‘Aumakua mai ka la hiki a ka la kau,  
mai ka ho‘oku‘i a ka halawai ...*

To all the ancestors and gods, from the rising to the setting of the sun, from the zenith in the heavens to the horizon ...

## Beginning of the Makahiki Season of Peace

Acknowledging the expansive movements of the sun, as viewed from earth, and the benevolence petitioned, this chant is practiced today by many and is chanted by the *pa‘ahao* (inmates) in the men’s prisons on O‘ahu during the Makahiki season. This chant reminds the men to be mindful and aware of all things, *mauka* (inland) to *makai* (seaward) and *‘āina* (land) to *lani* (heaven), and to feel and know the rhythms and harmonies of life. This awareness and mindfulness leads to humility, gratitude and service.

The Hawaiian lunar calendar created by the Council is used by the Native Hawaiian Church in the prisons to teach the three *anahulu* (period of 10 days) and 30 phases of the lunar month—waxing, full and waning periods of the moon.

For *pa‘ahao* incarcerated in the Waiawa Correctional Facility (CF), Halawa CF and Oahu Community Correctional Center (CC) prisons in Hawai‘i and the Saguaro CC in Arizona, the Hawaiian lunar calendar, the summer and winter solstice of the sun and the rising of stars are ancient traditions that are very important today to encourage and sustain positive cultural identity development, culture-based healing and cultural therapeutic approaches to rehabilitation.



The *pōhai* (circle) represents the opening *pule* (prayer) at the opening or closing of the Makahiki ceremonies. Makahiki is a time to strengthen the inner spirit, recenter and focus in the journey of life. The circle reminds all of unity, oneness and harmony.

PHOTO: KAI MARKELL

**THE MAKAHIKI SEASON** is determined each year by astronomical observations using the sun, moon and stars. On the island of Hawai‘i, when the Makali‘i (Pleiades) star cluster rises shortly after sunset, usually on November 17, the rising of the following first crescent moon marks the beginning of the season.

On O‘ahu, one account is that Makahiki begins when Makali‘i rises above Pu‘u o Mahuka Heiau, as seen from Ka‘ena Point, or when the star ‘A‘a (Sirius) appears in conjunction with a particular landform high on a cliff. Another account will consider the first new moon after the Makali‘i is seen from Ka‘ena Point, rising out of Pu‘u o Mahuka Heiau just after sunset—this marks the beginning of Makahiki, the four months of the Hawaiian New Year.

These old accounts reflect the keen observation of astronomical movement as a common cultural component.

At the Halawa Correctional Facility, the *kīhei* (cloak) is worn at all ceremonies, symbolizing the *kūpuna* (elders, ancestors). The *pa‘ahao* in the photo wear *kīhei* that were a gift from Princess Abigail Kawanānaka while performing one of the 12 Hula ‘Aīha‘a common to the Hawai‘i prisons.

PHOTO: KAI MARKELL

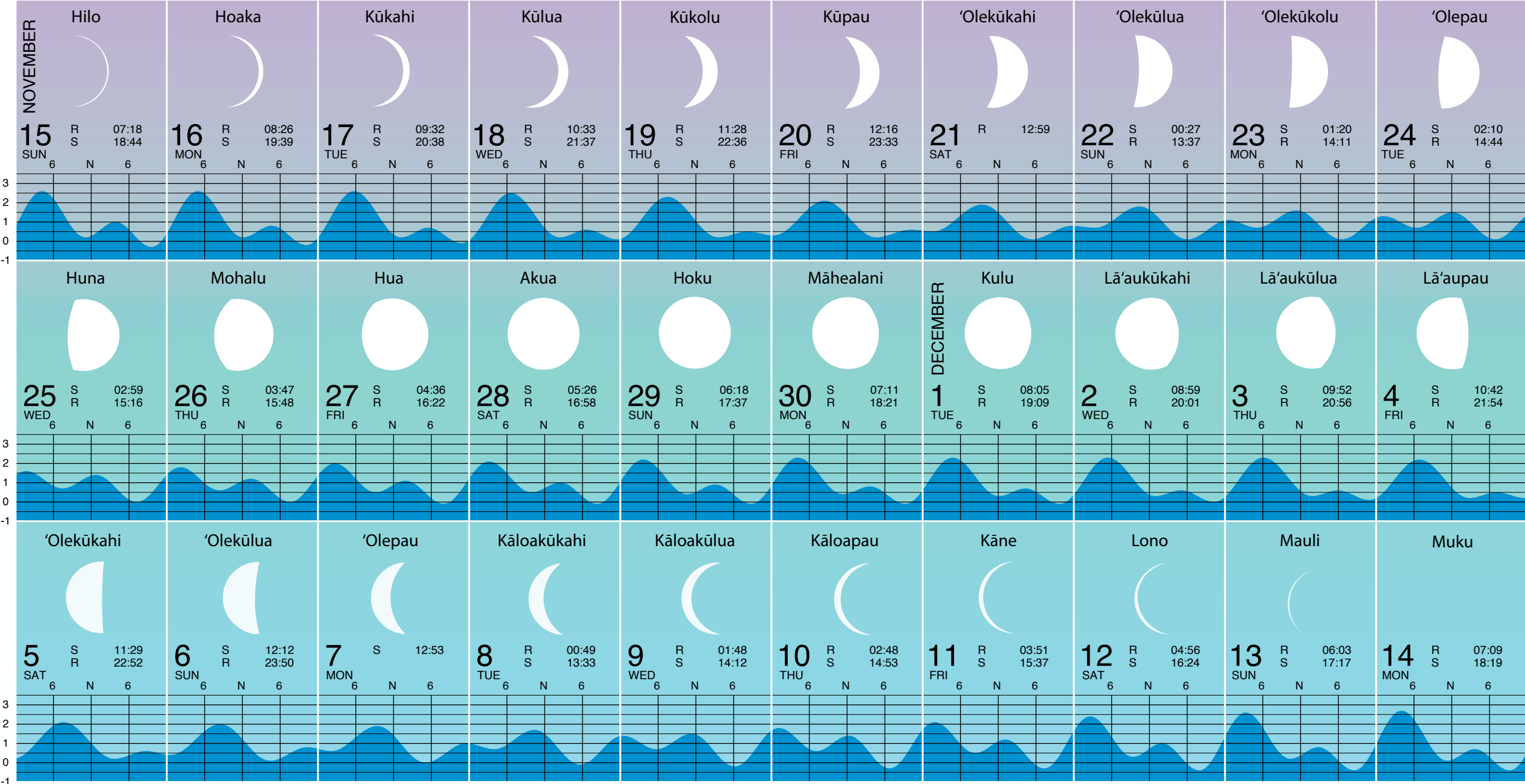
Submitted by Dr. Kahu Kaleo Patterson, Native Hawaiian Church, [www.hawaiianchurch.wordpress.com](http://www.hawaiianchurch.wordpress.com)

The Makahiki Season of Peace programs by the Native Hawaiian Church encourage the development of culture-based programs for the incarcerated in Hawai‘i’s prisons.



# Welehu

Nowemapa 15–Kēkēmapa 14, 2020



OBSERVATIONS  
ho'onui (waxing)  
poepoe (full moon)  
emi (waning)



# Teaching Preschool Students about the Moon PART 2

In our classroom, we'd do the *mahina* (moon) lesson as a transition from inside to outside. Last year the moon phase chart was up all year and we did the "Mele Helu Pō" ("Hawaiian Moon Phase") chant daily and the accompanying hand motions. We identified the type of *mahina* for the day, then I'd read the characteristics of the particular *mahina* and we'd have a brief discussion.

Submitted by Christie Zimmer, Nā Kula Kamali'i 'o Kamehameha ma Keaukaha Big Island of Hawai'i, Preschool for children ages 3-4, [www.blogs.ksbe.edu/preschool/main](http://www.blogs.ksbe.edu/preschool/main)

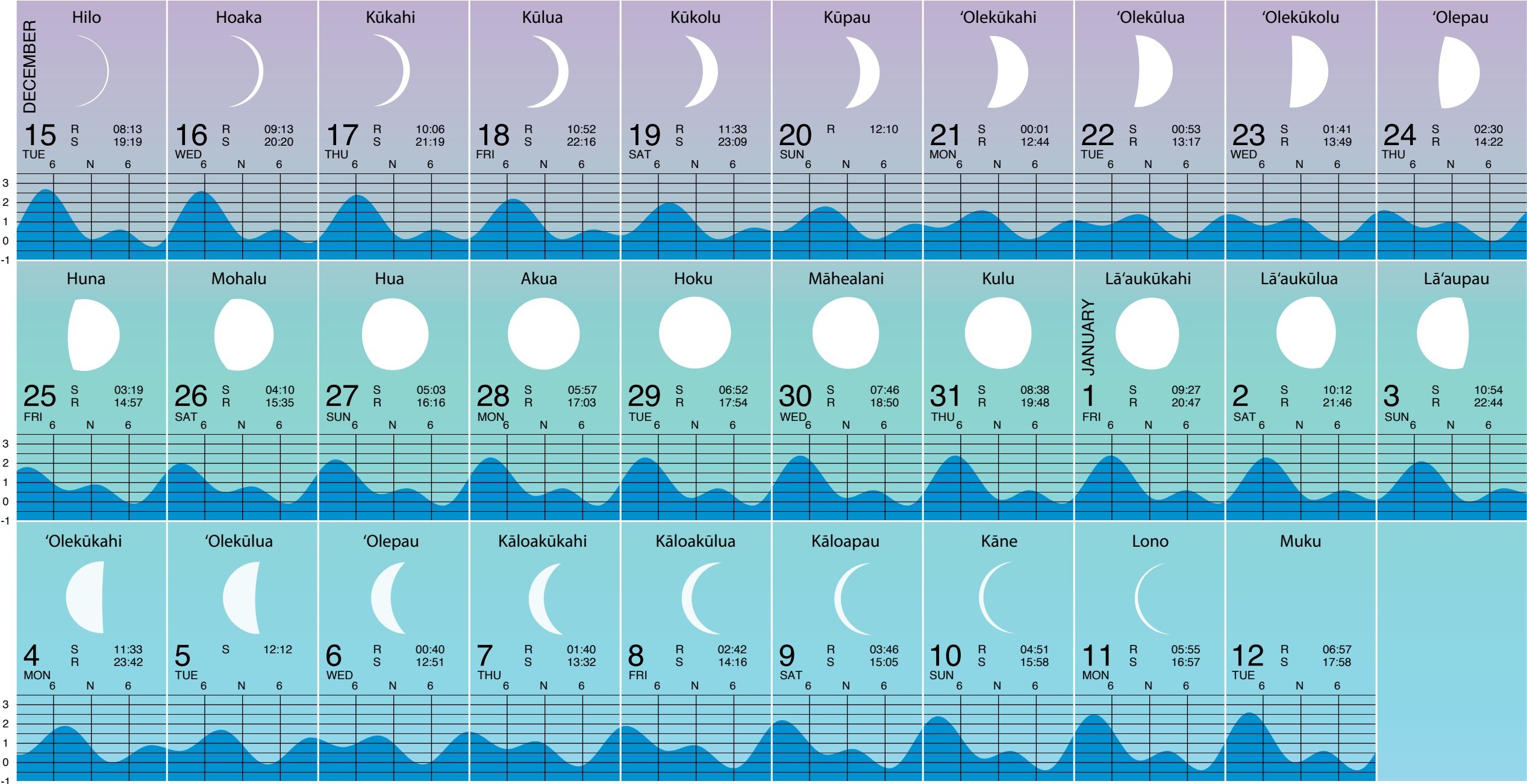


We incorporated the *kaulana mahina* (lunar calendar) in two ways: (above) the *keiki* (children) did a sensorial tray activity where they drew a particular *mahina*, and (right) the class worked with partners to recite the chant. PHOTOS: NĀ KULA KAMALI'I 'O KAMEHAMEHA MA KEAUKAHA



# Makali'i

Kēkēmapa 15, 2020–‘Ianuali 12, 2021



OBSERVATIONS  
ho'onui (waxing)  
poepoe (full moon)  
emi (waning)



# Maunalaha Gardens



Nā Wāhine U'i (The Beautiful Women) in Maunalaha Gardens.  
PHOTO: KALĀ

In early 2016, a *kaulana mahina* (lunar calendar) was gifted to Maunalaha Gardens. From generations of passed-down knowledge, the *kūpuna* (elders) there planted and harvested by the moon and still do today. With this calendar, the *kūpuna* and the women of Ka Hale Ho'āla Hou No Nā Wāhine (the Home of Reawakening for Women) began deepening their knowledge of each moon phase. They learned that the best time to clear the 'āina (land) of weeds was during the 'Ole moons. It was said that the weeds won't grow back right away. They were also taught to harvest early in the morning when all the *mana* (power) is reaching to the sky. They were taught the best days to plant, especially on the four full moon days because they draw the plants out of the ground.

## Fernhurst Gardens

In the Fernhurst Gardens, the women learn to till the soil at the beginning of their stay. They learn the best time to plant the underground plants such as 'ōlena (turmeric) and when to observe how the fish behave in the aquaponics system. They learn the difference between growing and harvesting plants deep in the mountain valley of Maunalaha versus at Fernhurst, an urban area surrounded by the effects of too many buildings and cars. The women observe that, when they are tilling soil, it's time to rest. Certain moon phases were not recommended for planting, and it is on those days that they prune the plants as their ancestors did.

**Submitted by Talia Cardines, J. Māhealani Ka'awa, La Vonne Richardson and Hi'ilani Shibata, Fernhurst YWCA, [www.ywcaoahu.org/fernhurst](http://www.ywcaoahu.org/fernhurst)**

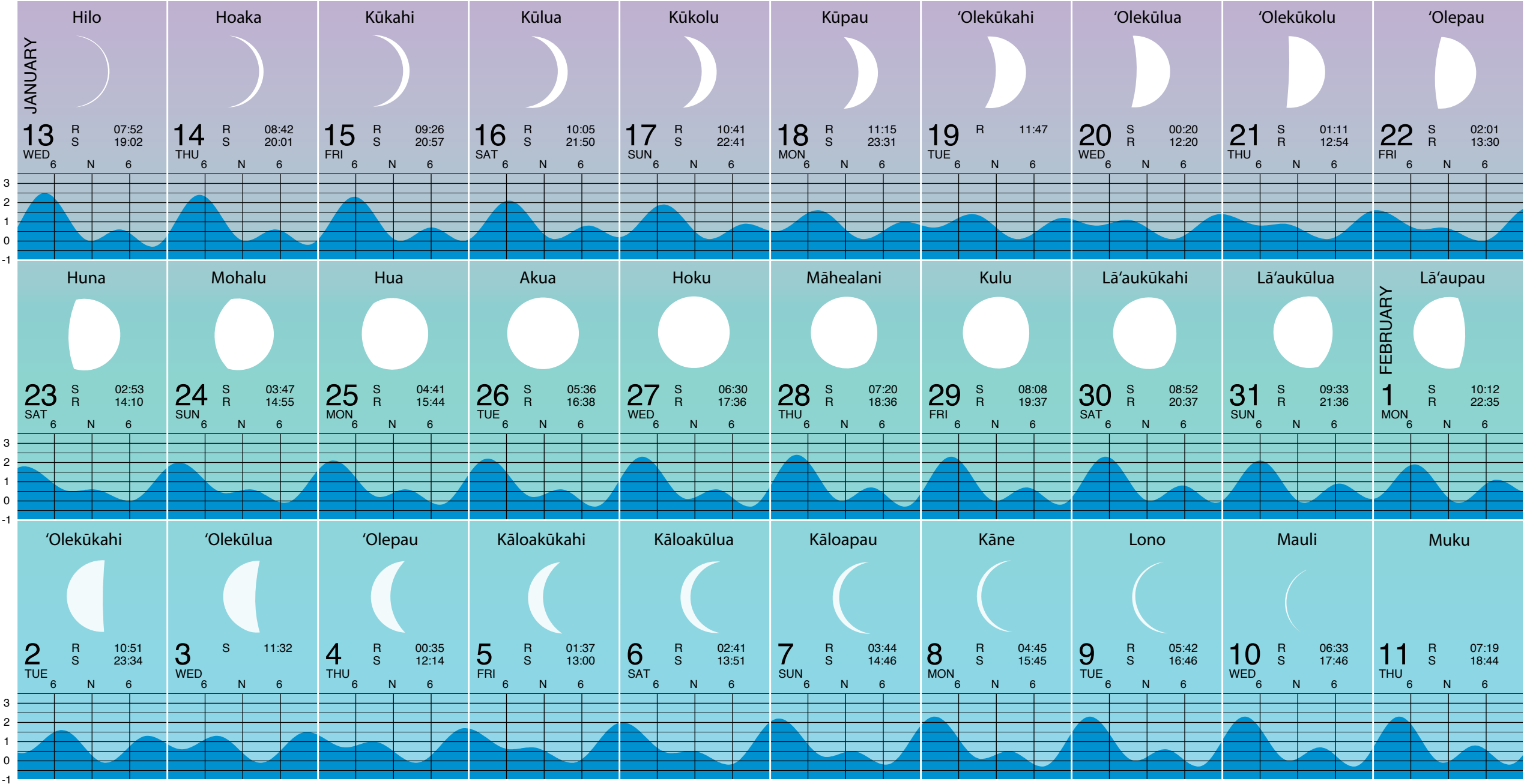
YWCA O'ahu has been a place of shelter, safety and hope for women since 1911. Ka Hale Ho'āla Hou No Nā Wāhine is a community-based furlough program in the Fernhurst facility, dedicated to empowering women to successfully transition from prison back into the community ([www.ywcaoahu.org/furlough](http://www.ywcaoahu.org/furlough)).





# Kā'elo

*'Ianuali 13–Pepeluali 11, 2021*

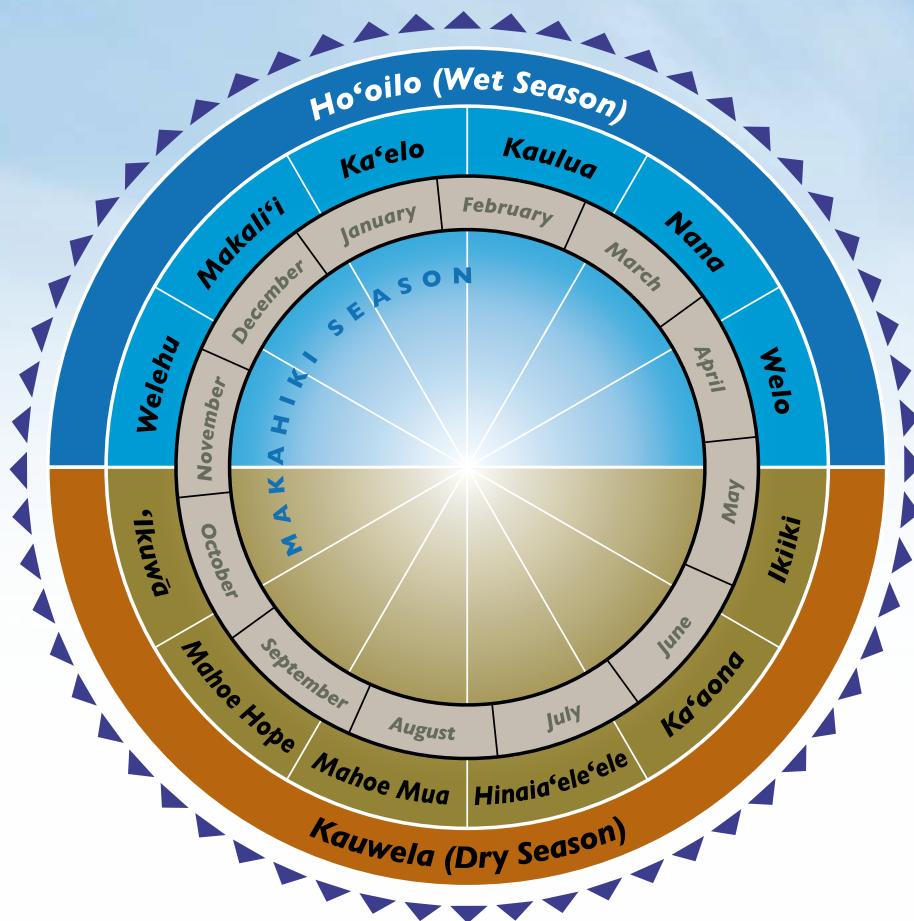


OBSERVATIONS  
ho'onui (waxing)  
poepoe (full moon)  
emi (waning)



# About This Calendar

The 2020 *Kaulana Mahina* (Hawaiian Lunar Calendar) features community groups, educators and fishermen who teach or use lunar calendars. It was produced by the Western Pacific Regional Fishery Management Council and includes an observational space for each *anahulu* (traditional 10-day period) with hopes that others will take up the practice of using the calendar as well..



The literal meaning of *kaulana mahina* is position of the moon. In the traditional Hawaiian calendar, each *malama* (month) was determined by the 29.5-day cycle of the *mahina* and divided into three *anahulu*. The first period was called *ho'onui* (growing bigger), beginning when the first crescent moon was visible to the naked eye. The second *anahulu* was *poepoe* (round or full). The last *anahulu* was *emi* (decreasing).

Traditionally, *nā pō mahina* (lunar phases) are used to determine when specific activities should take place, such as fishing times and spawning times when harvesting of some species was limited. Moon phase and moon month names could vary by island and *moku* (district). This calendar uses the moon phases for O'ahu listed in the *Hawaiian Almanac* by Clarice Taylor (1995. Honolulu: Mutual Publishing). The tide charts with moon rise and set times were provided by OceanFun Publishing, NZ. The lunar months, moon phases, and traditional calendar months are given in Hawaiian.

Special mahalo to calendar contributors including Talia Cardines, J. Māhealani Ka'awa and Hi'ilani Shibata, Fernhurst YWCA; Dr. Kahu Kaleo Patterson, Native Hawaiian Church; Kimi Brown and Christie Zimmer, Nā Kula Kamali'i 'o Kamehameha ma Keaukaha; Vernon Viernes, Queen Lili'uokalani Trust; Myles Emura, Fisherman; Kamealoha Hanohano-Smith, Hanalei River Heritage Foundation; and Ka'imi Hermosura, The Konohiki Restoration Project.

For an electronic version of this calendar, go to [www.wpcouncil.org/educational-resources/lunar-calendars](http://www.wpcouncil.org/educational-resources/lunar-calendars).

## About the Council

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, support indigenous fishing and management practices, and enhance community involvement in the fisheries management decision-making process. 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](http://www.wpcouncil.org) and [www.ahamoku.org](http://www.ahamoku.org). If your *moku* is interested in working with the Council on a future calendar, please send an email to [info@wpcouncil.org](mailto:info@wpcouncil.org).

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**Front cover:** Hula 'Aihā'a, a low-style dance accompanied with the chant "E Ku Mau Mau," is performed for the Makahiki Opening Ceremony at the Waiawa Correctional Facility.

PHOTO: JOSIAH KEKOANUI PATTERSON



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