

HĀLOA

STORY AND TRANSLATION BY
Kimo Armitage

ILLUSTRATIONS BY
Solomon Enos

EDUCATIONAL SECTION BY
Sharon Ka'iulani Odom

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Eia ka mo'okū'auhau o nēia pae 'āina. 'O Kahiko ke kāne, 'o Kūpūlanakehau ka wahine. Hānau maila kā lāua keiki 'o Wākea ia, he kāne.

Here is the genealogy of these islands. Kahiko was the husband, Kūpūlanakehau was the wife. A son was born to them, Wākea.



**'O Kūkalani'ehu ke kāne, 'o Kahakauakoko
ka wahine. Hānau maila kā lāua kaikamahine,
'o Papahānaumoku.**

Kūkalani'ehu was the husband, Kahakauakoko
was the wife. A daughter was born to them,
Papahānaumoku.





Ua noho 'o Wākea iā Papa.
A ua hānau 'o Hawai'i, ka
moku makahiapo, ke
keiki makahiapo a lāua.
Hānau hou 'o Papa a puka
mai 'o Maui, he moku, a
'o Kanaloa ho'i, he moku,
'o Kaho'olawe nō kekahi inoa
ona. A ha'alele aku 'o Papa
iā Hawai'i, a holo akula 'o ia
i Kahiki.

Wākea lived with Papa. Hawai'i, the eldest island and their eldest child, was born to them. Papa gave birth to Maui, an island, and then to Kanaloa, an island also known as Kaho'olawe. Then, Papa left Hawai'i and traveled to Tahiti.

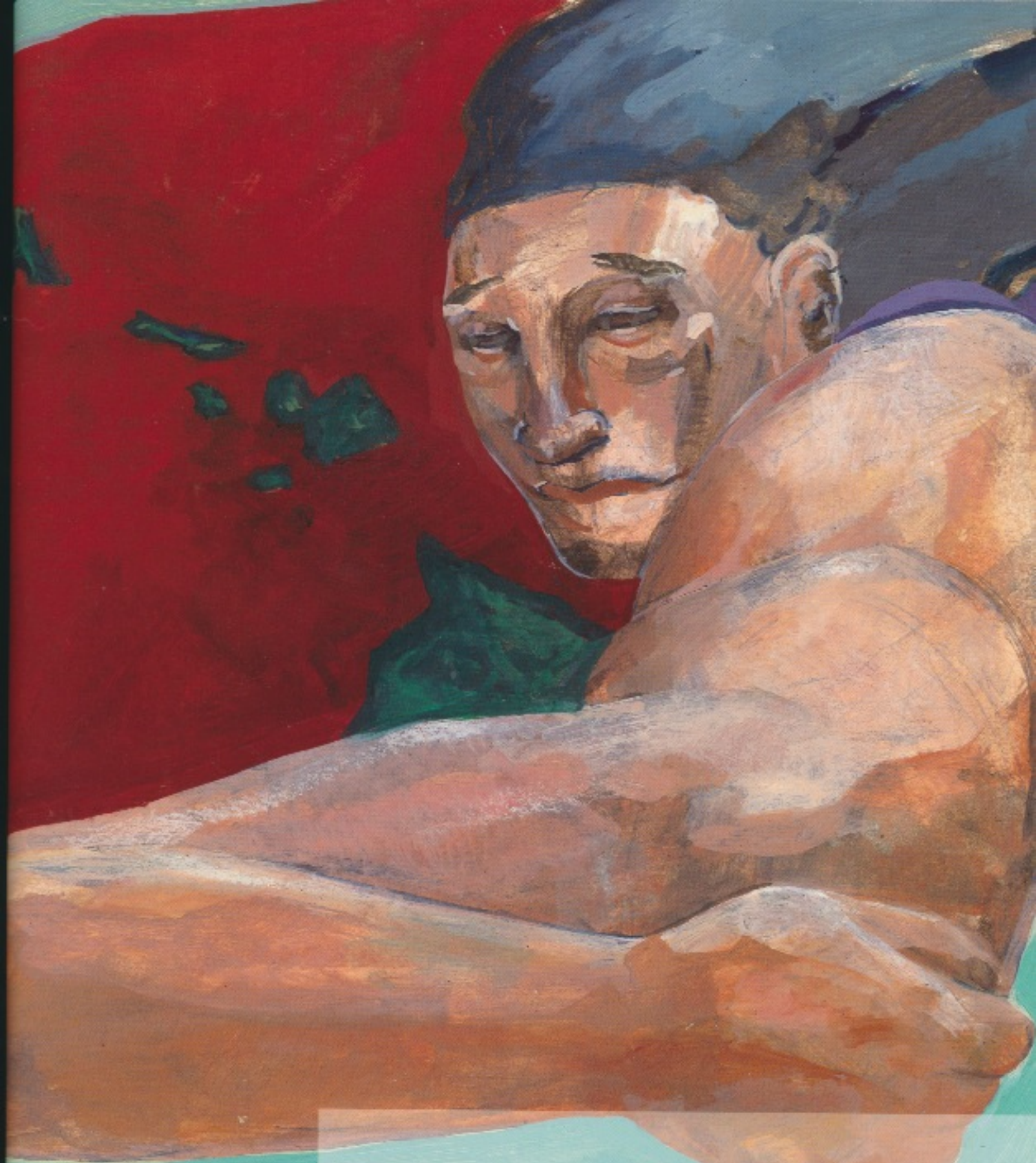




Ho'i mai 'o Papa mai Kahiki mai. Inaina a lili 'o Papa i nā punalua. A moe 'o Papa iā Lua, he kāne ia. Hānau 'o O'ahu, ka moku 'o O'ahulua, ke keiki moku.

Papa returned from Tahiti and was furious and jealous of the two new wives. So Papa took Lua as a husband. Born was O'ahu, also known as O'ahulua, an island child.





**Ho'i akula 'o Papa a nonoho iā Wākea. Hānau maila nā moku
'o Kaua'i, Ni'ihau, Lehua, a me Ka'ula.**

Papa returned to Wākea. Born were the islands of Kaua'i, Ni'ihau,
Lehua, and Ka'ula.





Na Wākea nō i ho'okumu i ka 'ai kapu. Ua ho'okapu nō ho'i 'o Wākea i mau mea a hiki 'ole ke 'ai 'ia ia mau mea e ka wahine. Ua kūkulu nō ho'i 'o Wākea i mau heiau no nā akua: no Kū, no Lono, no Kāne, no Kanaloa ho'i.

It was Wākea who established the eating kapu. Wākea also placed restrictions on certain foods that women were forbidden to eat. Wākea built numerous religious sites for the gods: for Kū, for Lono, for Kāne, and for Kanaloa.



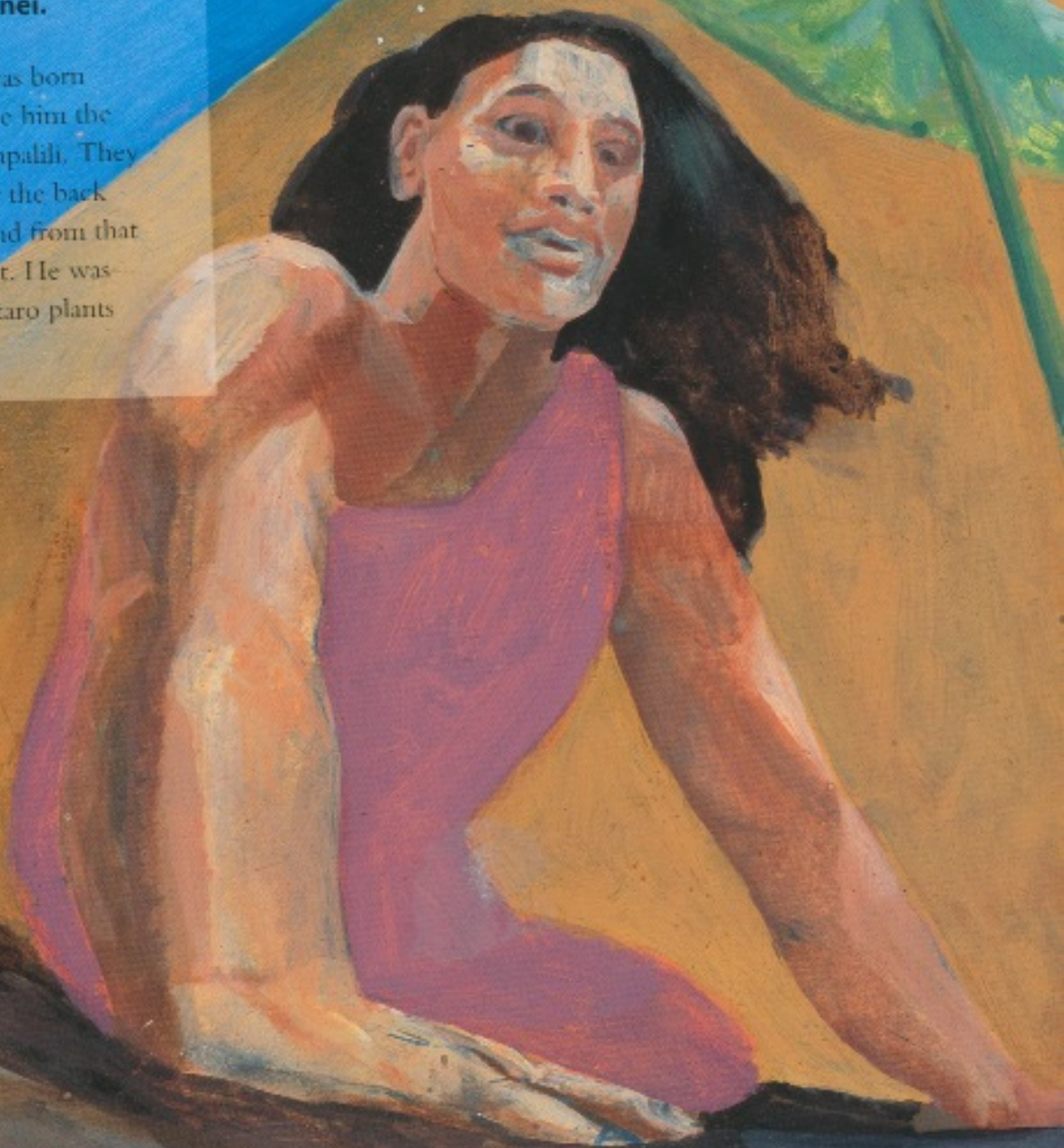
Ua hānau maila nō ho'i he kaikamahine na Papa me Wākea, 'o Ho'ohōkūkalani kona inoa. A i kona nui 'ana a'e, ua komo maila i loko o Wākea he 'i'ini e noho pū 'o ia me kāna kaikamahine pono'i. A ua noho pū nō lāua a ua hāpai maila 'o ia.

Papa and Wākea gave birth to a daughter named Ho'ohōkūkalani. When she became an adult, Wākea's desire for her welled up within him. So he lived with his own daughter, and she became pregnant.



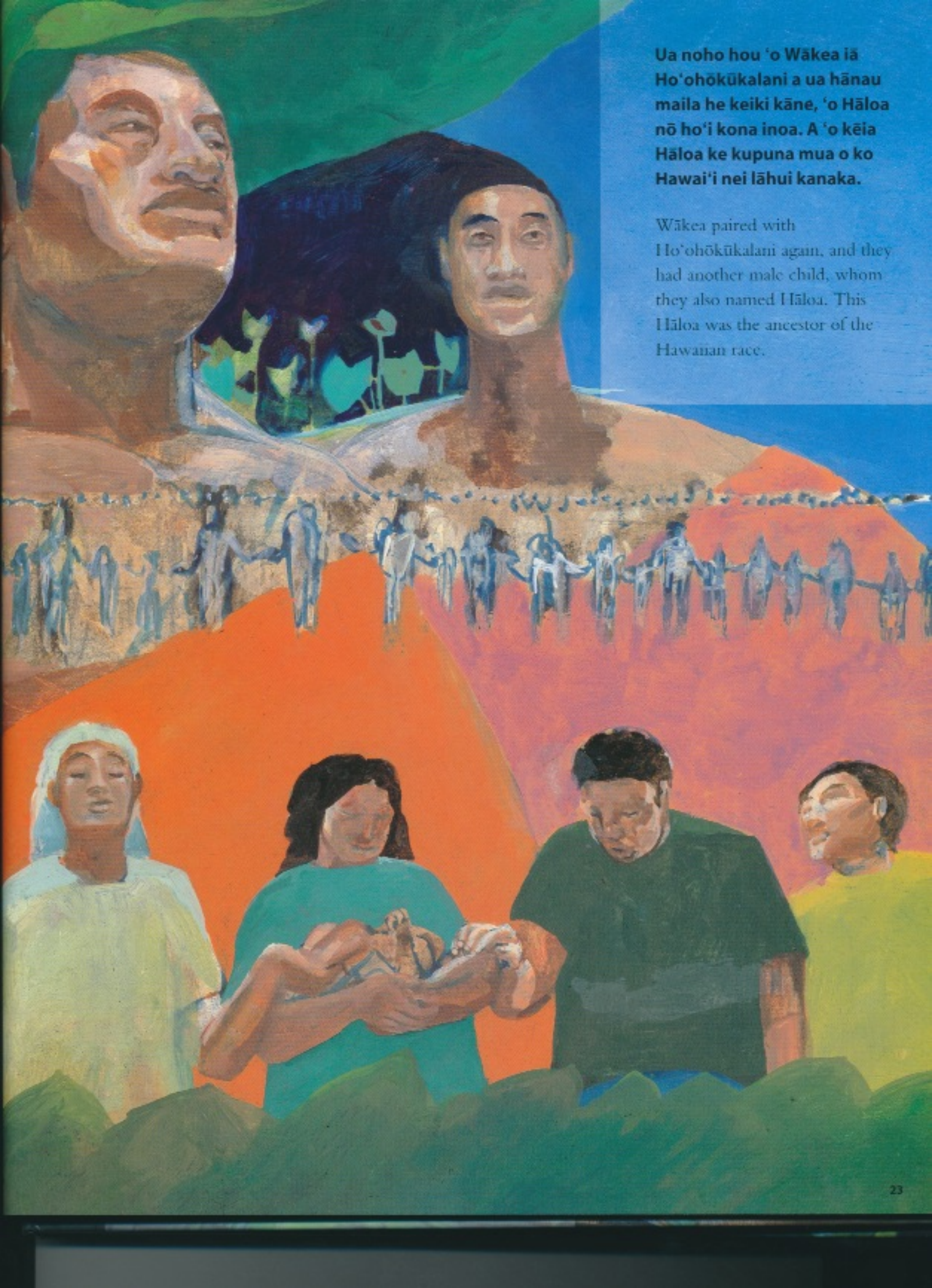
Hānau maila he 'alu'alu a
ua kapa 'ia kona inoa 'o
Hāloanakalaukapalili. Ua kanu
'ia ia keiki ma ke kala o ka hale,
a ma hope iho, ulu maila 'o ia
nei a lilo i kalo. 'O ia ke kumu o
ke kalo ma Hawai'i nei.

A premature infant was born
to them and they gave him the
name Hāloanakalaukapalili. They
buried this child near the back
wall of their house and from that
spot grew a taro plant. He was
the source of all the taro plants
in Hawai'i.









Ua noho hou 'o Wākea iā
Ho'ohōkūkalani a ua hānau
maila he keiki kāne, 'o Hāloa
nō ho'i kona inoa. A 'o kēia
Hāloa ke kupuna mua o ko
Hawai'i nei lāhui kanaka.

Wākea paired with
Ho'ohōkūkalani again, and they
had another male child, whom
they also named Hāloa. This
Hāloa was the ancestor of the
Hawaiian race.


No laila, he kaikua'ana
ke kalo a me ka 'āina no
ke kanaka, a he kaikaina
ke kanaka no ke kalo a me
ka 'āina.

Therefore, both the taro
and the land are older
siblings to Hawaiian people,
just as Hawaiian people are
the younger siblings to the
taro and the land.








A painting of a landscape. The top half shows a bright blue sky with large, white, textured clouds. Below the sky is a green valley with a river or stream flowing through it. The foreground is filled with various shades of green and brown, suggesting a lush, natural setting. The overall style is impressionistic with visible brushstrokes.

**He kuleana ko ke kaikua'ana
a me ke kaikaina. Na ke
kaikua'ana e hānai i ke
kaikaina, a na ke kaikaina e
mālama a ho'okō i nā pono o
ke kaikua'ana.**

Older and younger siblings have responsibilities to each other. It is the responsibility of the older siblings to feed the younger siblings, and it is the responsibility of the younger siblings to care for the older siblings. Thus, the needs of both are fulfilled.



An abstract painting featuring a complex composition of green and blue tones. The colors are layered and textured, with some areas appearing more saturated than others. There are some circular shapes and organic forms that suggest a natural or perhaps celestial theme. The overall effect is one of depth and movement.

‘A’ole nō i pau kēia pilina a hiki mai nō i kēia au nei. He pono ko kākou ho’omana’o ‘ana i kēia mo’olelo a me ko kākou hahai ‘ana nō ho’i i ka ha’awina o ia mo’olelo ma nā hana a pau a kākou. E ho’omau nō kākou.

This relationship continues to this very day. It is important to remember the lesson of this story in all that we do. May we continue on,

