The Ulu from heaven.....

If Jesus had taken a wrong turn in the Sea of Galilee and ended up in Hanalei Bay (Kauai), he might have said to the Hawaiians there “I am the Ulu from heaven.”

In fact in the moʻolelo (stories) of the origin of the Ulu or breadfruit tree we find a Christ-like parallel or association in the demi-god Kukaʻilimoku, who comes to earth from heaven, to check things out and likes what he sees, he marries, has children, is having a wonderful life until a terrible famine comes upon the land, and a great hunger develops, and many are perishing. In this climate crisis, Kukaʻilimoku says goodbye to his family and goes on a journey arriving in a lonely place, a field where he becomes the Ulu Tree, burying himself into the earth, to rise again, at first a sprout, and then a young tree, and finally producing wonderful fruit, which is then discovered by his family, and his people, and they eat of the breadfruit, and are saved from the famine.

In the Nicene Creed we have the phrase: he came down from heaven. Jesus comes to earth in a time of great physical and spiritual hunger, and we are reminded of his declaration in John 6:35 (NRSV and Baiblea):

35 Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.

35 ʻŌlelo maila ʻo Iesū iā lākou, ʻO wau nō ka berena e ola ai; ʻo ka mea e hele mai i o‘u nei, aʻole loa ia e pōloli; a ʻo ka mea e manaʻoʻiʻo mai ia‘u, aʻole loa ia e make wai.
The first Hawaiians learning the Nicene Creed, would not have difficulty understanding the Heilsgeschichte or salvation history embedded in the Nicene Creed:

Heilsgeschichte (Germ., ‘salvation-history’). The attempt (made initially by Christians) to discern a unifying thread in human, and especially in biblical history, that thread being the initiatives and actions of God in saving his people and the world. (Encyclopedia.com)

The Nicene Creed reminds us that Jesus came to earth to be the bread of life, (the Ulu from heaven), and in the Eucharist, we eat his body, and drink his blood! He is the vine and we are the branches. He is the living water and we will thirst no more. The incarnation 'Enekelea (Catholic) is the kino lau and the hoailona of Jesus embodying many forms and manifestations, of the divinity and humanity.

kino lau
n. Many forms taken by a supernatural body, as Pele, who could at will become a flame of fire, a young girl, or an old hag. (wehewehe.org)

-ʻailona
hō.ʻailona Sign, symbol, representation, insignia, emblem, mark, badge, signal, omen, portent, target, credential, token of recognition, a lot that is cast; title (legal); depth sounding; to mark; to take a depth sounding; to draw lots. Cf. hailona, kila 2. Hōʻailona helu, plural sign or marker, algebra. Hōʻailona mahele, measure signature in music. Hōʻailona kūʻauhau, hōʻailona no ke kūlana, family crest or coat of arms. Hōʻailona mōʻi, badge or emblem of royalty, sceptre. Hōʻailona paʻi, printed stamp. Hōʻailona manawa, time signature in music. Hōʻailona lanakila, emblem or trophy of victory, trophy. Ka pana 'ana aku i ka hōʻailona (1 Sam. 20.20), shooting at the mark. (PPN fakaʻilonga.) (wehewehe.org)

But Jesus is more than kino lau or hoailona. Jesus was incarnate of the Holy Spirit and the Virgin Mary (EOW translation). The noun incarnate derives from the ecclesiastical Latin verb incarno, itself derived from the prefix in- and caro, "flesh", meaning "to make into flesh" or, in the passive, "to be made flesh".
The term Incarnate assigns a unique divinity and humanity of Jesus: He is the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth. (John 1:14).

In the Nicene Creed we have salvation history, we have Jesus who comes from heaven, we have Jesus incarnate from the virgin Mary! He came down from heaven to be the bread of life for a hungry world, the Ulu from heaven!