

into the *fare kura* of *Cari Mahaga*, at *Takakoto*, and snatching the *kuru ahu* within, chanting as follows:

*Ka aroha ma te tika o Fare-kura,
Ko te runaga h o te atu a . . .*

Love inspiring is the scene of Fare-kura,
The meeting place of gods . . .

Then *Tahuka* entered the *fare papa* and took the various fetishes used in sorcery (*huga hoga nana miki*), chanting a *manahi*:

*Ko te runaga ia o Te Faki,
Ma Te Mamako, ma Te Tupenu, ma
Te Koroi . . .*

It is the meeting place of Te Faki,
Of Te Mamako, Te Tupenu, and
Te Koroi . . .

Tahuka and her assisting ancestors then went to *Takume*, where she entered their *fare heiau*. The people were singing, and when she joined in their singing, her voice was noticed by those outside the house who declared that a stranger must have arrived. If this account is to be trusted, the people gathered in some *fare heiau* and it served as something more than a store house.

ADDITIONS TO THE RECORD ON TUAMOTUAN MARAES

NAPUKA MARAES

Site 1 is marae *Ragihoa*, at the village at the west end of *Napuka*. (See map, figure 16.) *Ragihoa* was located a few yards south of the present stone

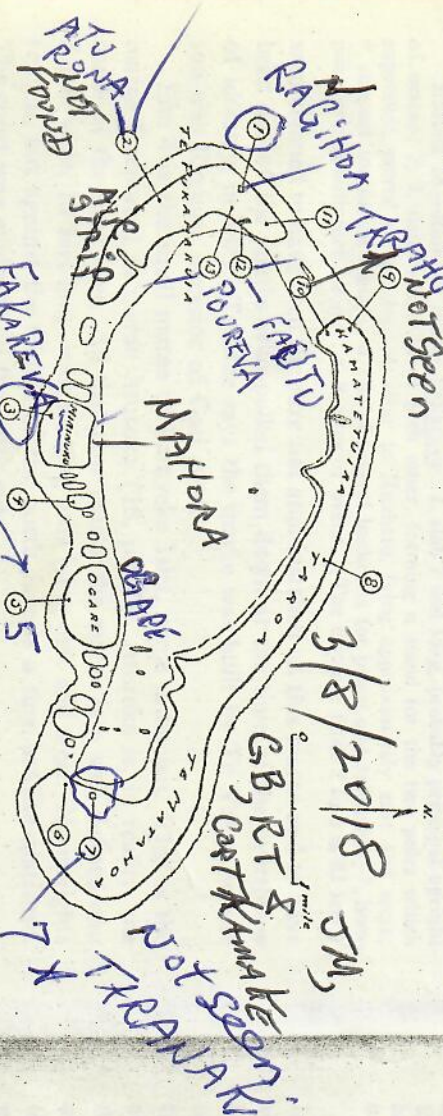


FIGURE 16.—Map of *Napuka* showing locations of maraes, based on bearings of a hand compass and rough estimation of distances: 1, *Ragihoa*; 2, *Aurona*; 3, *Fakarava*; 4, marae at *Paraveke*; 5, *Marokani*; 6, *Fauna*; 7, *Taranaki*; 8, *Haraagi*; 9, *Gurutua*; 10, *Taruna*; 11, *Tarahu*; 12, *Faunu*; 13, *Pouvea*.

Every trace of the marae vanished in the hurricane of 1903. However, many of the older inhabitants remember its condition during heathen times. I asked *Te Ufi*, whose descriptions were clearer than the rest, to accompany me to the site and tell me exactly what he remembered. He took me over the site and then sketched in the sand the rough plan which I have given

in figure 17. The double court of the marae lay about 150 feet from the crest of the beach and at right angles to it. *Te Tohitika*, the court on the south, was reserved for the elders (*paku*). *Te Uruo* said that the *mahina* (gray heads) prayed at *Te Fannui* but that they ate the fat of the turtle at *Te Tohitika*.

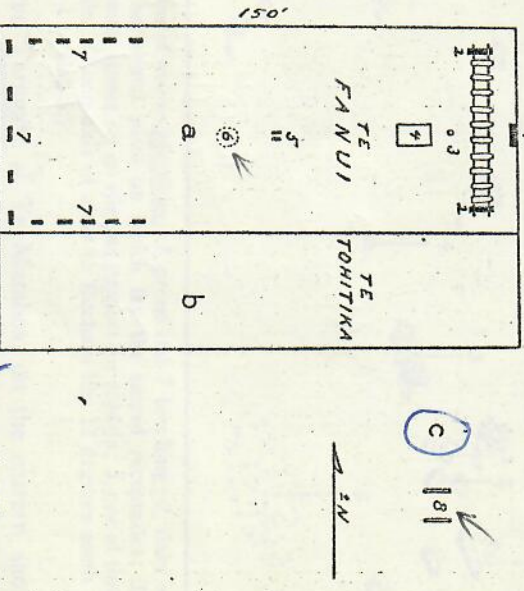


FIGURE 17.—Plan of marae *Ragihoa*, as described by *Te Ufi*: a, *Te Fannui* and *Te Tohitika* courts, separated by low ridge of sand; b, place where carapaces and skulls of turtles were tied to trees or impaled on stakes.

1, principal upright; 2, two slabs, 3 feet high, on which rested two poles for holding sacred receptacles; 3, branching stick on which offerings were hung; 4, stone platform called *riahatu*, 2 feet high, 3 feet wide, 6 feet long, where prayers were said; 5, stones on which was laid sacred *tokiofa*; 6, place where turtle was laid when throat was cut; 7, upright slabs before which were placed stools for principal men; 8, bone pile between two wooden planks set on edge.

Te Fannui only smaller. The god houses were kept at *Te Fannui*, and the turtle was cooked on the seaward side of the marae. *Te Uruo* said that there was no *riahatu* or *ragannuku* at *Te Tohitika*. By *ragannuku* I believe he meant the frame supporting the god houses.

Site 2 is marae *Aurona*, at *Otitare*. For the description and plan of this well-preserved marae, see "Tuamotuan stone structures" (18, p. 36, fig. 25). This marae has the same plan as *Fagatau* and *Fakahina* maraes, but differs from other Napukan maraes. According to *Te Ufi* it was not in use in historic times; it had been abandoned when he was a youth. The marae has a single court, a well defined *ahu* at the east end, and a perfectly preserved seat for the chief on the opposite end of the court.