

Zealand and continued in use in Hawaii under the dialectical name of *kuahu*. The simplest form of shrine consisted of a stone upright with perhaps a few stones or pavement at its base upon which offerings to the deity were placed. Temples were elaborated shrines built to meet the requirements of larger groups of people with more elaborate ceremony and ritual.

As the ancestors of the Hawaiians came from the Society Islands, and from Tahiti in particular, it is helpful to make a brief survey of the types of temple in that general area. The temples of the neighboring Tuamotu atolls, described by Emory (1934), and of Tongareva, described by me (1932a) are characterized by a raised coral platform, spaced uprights along the back, and an open rectangular court in front. The spaced uprights were made from layers of coral limestone, shaped into rectangular slabs a few feet high. The raised platform retained the shrine name of *tuahu*; and the court was termed the marae, a name which ultimately included the whole structure. The court was usually defined by pieces of flat coral set on edge.

The atoll type of temple has also been described by Emory (1933) from Moorea and the inland areas of Tahiti, though in these high islands basaltic rock was available for the stonework. The construction of these temples has been attributed to the first settlers of Tahiti, who are referred to in traditional history as the Manahune. The name Manahune does not imply that these people were of different racial stock. Their principal god was Tu, one of the major gods of the Polynesians.

A comparative study of temple construction, supported by traditional history, provides evidence that the earliest form of temple in central Polynesia consisted of a raised platform, spaced stone uprights, and an open court without enclosing stone walls.

The traditional history of the Society Islands provides evidence that certain religious developments took place at Opoa on the island of Raiatea. The priests of Opoa provided the god Taaroa (Tangaroa, Kanaloa) with a son whom they named Oro. They established Oro as their principal god at the temple of Tapu-tapuatea. Fired with proseletyzing zeal, the Raiateans invaded Tahiti, where they conquered the Manahune inhabitants and established their god Oro in Tahiti. The Manahune who refused to accept Oro were driven into the interior of the island, where they built their own temples for the worship of Tu.

The Raiateans occupied the coastal areas and built the form of temple which they had developed in Raiatea and which was devoted to the worship of Oro. The introduced temple differed from the Manahune temple in the greater elaboration of the raised platform (*ahu, tuahu*), the substitution of carved wooden uprights (*unu*) for the plain stone uprights, and the erection of stone walls to enclose the court (*marae*).

To return to Hawaii, local traditional history refers to the settlement of the islands by various groups of people at different times. Among the names of the