

And the world of light also,
The thundering world—the splitting world,
The shining world of power.

All this is done to transfer the curse not only to the priest who uttered it, but also to his tribe ; then all is left as it lies until there is a rumour of approaching war, and in the meantime, for the space of a whole year, the tribe will not cultivate the ground, but are supplied by their kindred tribes.

The curse of the second degree or “Apiti” does not necessarily require the death of the offender for its extirpation; a less punishment may often satisfy the offended party. In any case the person aggrieved goes to the priest and repeats the curse : the priest then takes as many sticks as there are words contained in it, and makes an effigy of raupo, into this he puts these sticks, and for the heart he puts into it a sacred stone, called “Okaka” (parrot food.) This stone is said to be found by the “Kaka” in the heavens, and when possessed by a flock of them is carried by one bird for the rest to whet their beaks. This effigy is placed on one side of a running stream, and beside it the priest takes up his station, on the other side stands the sufferer with a branch of Koromiko stuck in the ground beside him : when all is ready the priest bids the man spit into the stream and catch the spittle in his right hand, he strikes it upon his own right cheek, upon this the spirit of the enemy is seen standing at the priest’s left hand ; he then bids the man assume a certain posture, varying according to the circumstances. If cursed by a relative and if death is exacted as the penalty, he reclines on his right side and draws up both legs ; if he will be satisfied with the infliction of pain, the right leg only is thus drawn up. If his enemy be no relation, yet one whom he does not wish to kill, he lies outstretched upon his back and folds his hands across his breast ; but for the doom of death, he assumes the posture of a corpse with his arms laid straight beside him ; then the priest repeats this incantation (while the spirit leaves his side and takes its station on a stick pitched in the middle of the stream.)

Blow on us thou gentle breeze,
Perchance it is I whom they are cursing,
As recompense for evil.
Perchance the treacherous one
In his canoe of leaves will not hearken.
Come, assemble in the house.
The birds nestle, the soul shrinks,
My parent is slain by me,
But thou stranger will be given to death
For thy evil deeds, fall thou into the water.

The priest now strikes the spirit down the stick with his hand into the water, and continues :—

Let the stone of deceit be given,
Quiet be thy feet.
I will lay down in this house ;
Stretch out thine arm as a leg,
And thy leg as an arm :
Thus by the fish of the earth,
Looking upwards to heaven, panting for breath, “O woe is me !”

Then the man leaves the stream, and roasting a fern root in a fire kindled by the priest, he touches the priest on the head and shoulders, and then gives it to him to eat. The tapu is thus broken and both are polluted and unfit for further rites of sorcery ; this is done lest any others should be bewitched by their encounter, and lest the secrets of the craft should be divulged. Another “karakia” accompanies the resumption of their garments ; for had they touched cooked food without this precaution, the incantations of the priest would return upon his own head. So ends the ceremony, which must be concluded before day dawns or closes upon it. For three days afterwards they both must eat only the pobue (the root of the wild convolvulus) to ensure its complete success. Nor is this success in the least doubtful if they be left to their uninterrupted operations ; yet if the offended man relent, and would avert the death thus menaced, it is still in the power of the priest to undo his work, and to effect a cure on the bewitched man by this “karakia” repeated over him :

As the sounds of music from the Koauan,
Such shall be thy returning soul
To this world of health—
To this world of light.

So saying, he spits on the sick man’s forehead, and, laying his hand upon him, says :—

Evil man, great sinner,
Thou art of Maui.

These words complete the cure ; to understand them we must refer to the legend mentioned in a former lecture of the sin of Maui in catching and beating the sun, and in his insult offered to Hinenuitepo which occasioned his own death. If a curse were uttered against a priest, he would not speak at the time, but silently repeat the following incantation :—

Tu baptize the night
Tu baptize the day,
Go thou beneath, I go above,
Send thy power below
To the night below, to the worm below,
To the evil one below, go to death,
And thy spirit for ever to darkness.

Then returning home he fasts three days in order to ensure that the offender shall have eaten food, which will enhance the effect of his incantation. When he is certain of this, he has food cooked for himself, and taking part of it he wraps it in a Nikau leaf (New Zealand Palm) with some hairs from his own forehead, and taking it to a running stream he throws it in, saying :—