

leave the body without inconvenience to the latter, but returns to it ere the sleeper wakens. Here we note the origin of the strong disinclination shown by the Maori and other peoples to suddenly waken a sleeping person. The *wairua* of the sleeper may be far away; it is well to give it time to return to the body. The old time Maori would never waken a sleeper suddenly, as by shaking him, but would call to him until he woke. Should I thus awaken a person suddenly, he is startled, the body starts, that is the *wairau* returning to the body. He will probably say: "*E hoa! Ka oho mauri ahau i a koe,*" i.e., "You startled me—the *mauri* or spark of life is startled." The *wairau* is sometimes said to be the source of moral ideas, prompting a person to good or evil deeds, though usually these are ascribed to the *nagakau*, the heart, as the seat of emotions, etc.

The *wairau* leaves the body at death, and flits northward to the Reinga at the North Cape of New Zealand, where at the Taumata-i-Haumu it bids farewell to this world, and passes down to Hades through the waters of that wild spot. In that dismal underworld, the realm of the Goddess of Darkness, Death or Oblivion, the spirit meets those who have gone before. Life in that spirit world was never portrayed as a happy one, but as the abode of gloom and ultimate extinction.

The only instances I find of the *wairua* entering another body is in the case of stillborn children, whose spirits may enter a dog or bird, or fish, and hence these become man-destroying demons (evil spirits, or cacodæmons).

It is believed by natives that the *wairua* of the dead often hover about their former abodes, for a time. They are then spoken of as *kehua* or *whakahaehae* (ghosts), and are much feared by the superstitious Maori.

The term *wairua* is also used to denote a shadow, as cast by light. A reflection is termed *ata*.

Among my neighbours in the forest of Tuhoeland is a little Maori girl about ten years of age, whose father had been absent

on the West Coast for some time. One day she said to me: "I am longing to see my father. I think that I will shoot myself that my *wairua* may go to him."

I will now attempt to define the human *hau*, a most subtle quality or essence pertaining to man, and extremely difficult to explain in English. It has been stated that the nearest equivalent to the meaning of this *hau* is the term *mana* (prestige, authority), but that word throws little light on the matter. A man might lose his *mana* and yet retain life, but to lose one's *hau* spells death. This element or essence has been described as the intellectual spirit. It would appear to be the vital essence or life principle; it ceases to exist at the death of man. Should a person's *hau* be taken (by witchcraft) he surely dies. His body cannot exist without the *hau*. The *hau* never leaves the body of a living person as does the *wairua*; it requires the physical body as its abode, without that it cannot exist. It is not actually the *hau* that is taken when a person is to be slain by witchcraft, but the *ahua* or semblance of such, which is termed *ohonga*. The material form of the *ohonga* is a lock of hair, or a shred of the clothing of the doomed person, or a portion of the earth he has trodden upon. This is the medium over which are repeated the incantations of the priest, which are to cause his death. It appears to be the *wairua* of man that is acted upon through the *hau*, as in the case of the *Rua-iti*, earth is heaped up by the priest wizard in the form of the human body, and a hole is made in this earth, into which the *wairua* of the person to be bewitched is induced or forced to enter by means of potent incantations and there destroyed by the same means. The *wairua* is seen to enter in the form of a fly (*rango*), such fly being the *ahua* (semblance) or *aria* (form of incarnation) of the *wairua* or spirit of man.

The *hau* pervades and vivifies the human system. It is held by some that *hau* has the same meaning as *pneuma* (breath), but the term *manawa* is more applicable here. It requires a person well versed in anagogic