

the *Dinornis*. But I think that those who have considered the arguments adduced will agree with me that we have cleared away a good deal of what has been supposed to be evidence to that effect. We have seen that it is in the highest degree doubtful whether the allusions in place-names, songs, proverbs, or legends to the moa refer to the *Dinornis* in any way, so that in the future we may discuss the relation of the *Dinornis* to the Maori without knowing the Maori name of the *Dinornis*, any more than we know the Maori name of the extinct swan whose bones were found together with those of the *Dinornis* in the cave at Sumner.

ART. LVIII.—*On a Maori Waiata.*

By R. C. BRUCE, M.H.R.

[Read before the Wellington Philosophical Society, 5th October, 1892.]

THE following Maori *waiata*, or song, has a somewhat interesting history, and is worthy of preservation. It alludes to districts on the West Coast which, antecedent to the advent of Europeans, have been, amongst the natives, the theatre of great events. And as the years roll on such legendary lore will become more valued. It is calculated to fling a halo of interest and romance over a country which will in the future have no other history of the ages prior to the arrival of the Anglo-Saxon race. The story of the song is briefly as follows: The territory of the Ngatiapa Tribe extended from the Manawatu River on the south to the Wangaehu on the north; that of the Muaupoko, from Manawatu southwards to Pukerua, and also embracing the Island of Kapiti. The Ngatiapa Tribe were attacked by the celebrated warrior-chief Te Rauparaha, aided by allies of the Ngatiawa and Ngatiraukawa Tribes from Kawhia, Taranaki, and Waikato. The Ngatiapa had, fortunately, as their chief, one who in war and diplomacy was even more than a match for Te Rauparaha, and who, by the exercise of those qualities, succeeded in preserving his tribe from extinction. This was Te Hakeke, of whose prowess many traditions still linger amongst the tribes of the West Coast. His wife, Kaewa, was a woman of high rank in the Muaupoko Tribe, which, in spite of her husband's exertions, was almost annihilated by Te Rauparaha and his allies. On the birth of their child, Te Rara-o-te-rangi (rib of the sky), Te Hakeke took

the infant in his arms, and, carrying him along, composed his song, dedicating the boy to the recovery of the tribal lands of his maternal ancestors. The hokioi alluded to in the song is a bird which finds a place in Maori legendary lore, and is said to have been a gigantic bird of prey of the eagle species, but of much larger size. "Its resting-place was on the top of the mountains; it did not rest on the plains. On the days on which it was on the wing our ancestors saw it; it was not seen every day, as its abiding-place was on the mountains. Its colour was red and black and white. It was a bird of (black) feathers, tinged with yellow and green; it had a bunch of red feathers on the top of its head. It was a large bird, as large as the moa." This tradition, of which the foregoing is a translation, was given to Sir George Grey by a Maori chief of the Ngatiapa Tribe.

It receives in some degree confirmation from the discovery in the Middle Island of the bones of a gigantic bird of prey, which probably fed upon the moa, and disappeared when the birds which constituted its food ceased to exist.

THE SONG.

Kate, e tama, te noho ki to whare;
 E puta ki waho ka haere taua
 Ngaparae i waho o Whakaari.⁽¹⁾
 E uia mai koe kowai te ingoa,
 Mau e ki atu, Ko te Rara o te Rangi.
 Kei ki mai te wareware,
 Ka pau te whakanoa e te tini, e te mano.
 Naku ia nei na te kahui pepe te roa wai rewa.
 Kei hea te Tupuna hei whakawehi mai i muri ano Whakataupotiki,
 Nana i tautoko te rangi i runga.
 Ka puta koe ki te whaiao
 Ki te ao marama.
 Hikaka te haere ki runga Taikorua,⁽²⁾
 Pukana o karu ki roto Manawatu;
 Kei o matua e tu mai ra i te one o te riri, ka kore he tangata.
 Aro nui te haere ki roto Horowhenua,
 Kia pohiri mai koe ia o whaia
 E rau a te Waka ki paoa te rangi;
 Te rau o te Huia e noa te tinana tera to piki te Hokioi i runga,
 Nga manu hunahuna, kaore i kitea.
 E te tini e te mano
 Kia takaro koe nga taku tae i waho o Waiwiri⁽³⁾ i roto o Waikawa;⁽³⁾
 Ka eke koe ki runga o Pukehou,⁽⁴⁾
 Ka whakamau e tama ki waho o Raukawa,⁽⁵⁾
 Ko nga moana ra e whakahana noa ra o Tupuna i te kakau o te hoe,
 Ngaro rawa ki Hawaiki.⁽⁶⁾

(1.) Whakaari, now Sandon. Kawana Hunia was born near Reureu, so that the direct road thence to Horowhenua crosses Sandon.

(2.) A high sandhill in Carnarvon, overlooking the delta of the Manawatu.

(3.) Streams between Horowhenua and Otaki.

(4.) A high bluff hill, overlooking Otaki and Cook Strait.

(5.) Cook Strait.

(6.) From which the Maoris say they came to New Zealand.

[TRANSLATION.]

Cease to rest within your house, my son :
 Come forth and traverse the plain of Whakaari.⁽¹⁾
 If asked your name, answer,
 "Rara o te Rangi" (rib of the sky),
 Let not the common man say,
 "It is useless against numbers."
 It is I who am reduced from high position by appearance of strength.
 Think thou of the Fathers, the last of them,
 Whakataupotiki, supporter of sky above.
 You will issue to the light, to the bright world.
 Hasten thy steps to summit of Taikorua.⁽²⁾
 Glance undismayed and with gestures of challenge over Manawatu.
 There stood the Fathers on battle-field, now without men.
 Go steadfastly on into Horowhenua,
 The shades of your mothers beckoning you forward, the daughters of
 Waka, undegraded by blows.
 Feather of Huia too mean for your person ;
 Your head-ornament a feather of Hokioi, the bird of mystery, unseen by
 the multitude.
 Wrestle on sands outside of Waiwiri,⁽³⁾ and up to the Stream of Wai-
 kawa ;⁽³⁾
 Climb steep Pukehou,⁽⁴⁾ look forth over Raukawa,⁽⁵⁾
 The sea struck by paddles of forefathers, stretching beyond sight to
 Hawaiki.⁽⁶⁾

ART. LIX. — *Remarks on Dr. H. von Jhering's Paper "On the Ancient Relations between New Zealand and South America."*

By Dr. KARL MUELLER, of Halle, Germany.

Translated from "Das Ausland," Stuttgart, 20th July, 1891,
 by H. Suter, of Christchurch. Communicated by Pro-
 fessor F. W. Hutton.

[*Read before the Philosophical Institute of Canterbury, 5th May, 1892.*]

DR. VON JHERING'S remarks on the fauna of South America apply to a large extent to the flora also, which agrees with the Australian type in a most striking manner. Mosses are known from Chili which can hardly be distinguished from true Australian species. I was formerly of opinion that the moss flora of Chili and Tierra del Fuego only was related to that of Australia, but I have recently received mosses which prove that this flora extends to Argentina, and even to the Sierra Geral, in south Brazil. This fact evidently coincides with another, long since known—viz., that the Sierra Geral,

(1) to (6). See preceding page.