

is the more probable reading, though the characteristic colours of copper salts tend to favour *tāwūs*.

iii. *Tin*.—All the names are identical with the exception of Nos. 11 and 22. For the former, Wiedemann and Ruska read "*al qāṣirī*, das Mangelhafte." The Brit. Mus. MS. reads *al-qāḍī*, i.e. the judge, which is far more probable, especially as *qāṣirī* is apparently quite unknown to Arabic lexicographers. For No. 22, Wiedemann and Ruska give "*al abṣīmat al ḥaḡar* (unverständlich; *basīmat al ḥaḡar* Lächeln des Steins [der Weisen]?)." The Brit. Mus. MS. reads *ḥajar al-ishmīth*, i.e. the stone of *ihmid* or antimony sulphide (*kuhl* or *σρίμμ*).

iv. *Lead*.—The two lists agree in the main. Dresden No. 11, however, is given as *al sarzīn* (Wiedemann and Ruska:—"wohl verdorbenes persisches Wort"). The Brit. Mus. MS. reads *al-razīn*, "the heavy, ponderous." Dresden No. 17 reads *al baḡs*; this appears to be a misprint for *al-naḡs*, since Wiedemann and Ruska translate the word correctly as *Schaden*. Dresden No. 18 reads *aḡras*, rightly emended by Wiedemann and Ruska to *aḡras*, the Brit. Mus. reading.

v. *Mercury*.—Perfect agreement between the two lists.

vi. *Sal-ammoniac*.—Dresden No. 1, *al mukram*; Brit. Mus., *al-karam*. The former is preferable. Dresden No. 23 is "*al kajjīs*, der intelligente"; the Brit. Mus. MS. reads *al-layyīn*, "the soft," which is clearly correct. Dresden No. 24 is the same as No. 22 ("*ṣābūn al ḥukamā*", Seife der Gelehrten"), Brit. Mus. No. 24 reads *shams al-ḥukamā*, i.e. the sun of the sages.

vii. *Sulphur*.—Absent from the Dresden MS. The British Museum MS. reads as follows:—1. Quite definitely *al-lat'ī*, which is unintelligible. It may be a mistake for, or a modification of, *al-latha*, the gum or resin. 2. *al-wāqīd*, the burning. 3. *al-aḡrab*, the scorpion. 4. *al-muḡriq*, the inflammable. 5. *al-nār*, the fire. 6. *al-aṣfar*, the yellow. 7. *al-sham'*, the wax. 8. *dhū al-janāḡhīn*, the winged. 9. *al-ṣab'*, the indicator; but it is likely that a diacritical point has been omitted and that the true reading is *al-ṣabḡh*, the dyer [*sc.*, of metals]. 10. *al-'arūs*, the bride. 11. *al-ṣamḡha* (although there is no diacritical point over the *ain*), the gum. 12. *al-khiḡāb*, the dye. 13. *al-zuḡār*, the moaner (possibly because of the crackling of a lump of sulphur when held in the hand). 14. *al-ṭalq*, the talc (mica, gypsum). 15. *al-dhahabī*, the golden. 16. *al-'alam*, the sign. 17. *al-bayraq*, the flag. 18. *al-jabal al-aṣfar*, the yellow mountain. 19. *al-ḥajar al-muṣaḡfaḡh*, the smooth stone. 20. *al-mubayyīq*, the whitener. 21. *al-musawwid*, the blackener. 22. *al-mulayyīn*, the softener. 23. *zandarīkkh*, sandarach. 24. *al-ḡimār*, the ass (or, since the first vowel is uncertain, the word may possibly mean "the redness." Cf. Dozy, *Supplément*, *sub voce*).

E. J. HOLMYARD.

Clifton College, Bristol,
December 23, 1925.

Maori Rock-Carvings.

IN NATURE of November 21 last, p. 763, reference is made to an interesting discovery of Maori rock-carvings announced by the Wellington (N.Z.) correspondent of the *Times* in its issue of November 11. In that account there occurs the following passage: "Further exploration in this region [the Ngatihotu country] it is hoped may yield . . . possibly even a picture of a Moa which would establish the connexion of the Maoris or their predecessors with this great wingless bird. . . . Some authorities consider that the Moa was extinct before the first Maori migration, though it is admitted that the people who were here before the Maoris saw the bird in the flesh."

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In the year 1889 it fell to me to explore the Sumner cave near Christchurch (N.Z.). The cave was concealed by a landslip (probably due to an earthquake) which had occurred before the colonisation of Canterbury Province. Its existence was quite unsuspected until the quarrying for road-mending of the stone supposed to be continuous with the live-rock of the hill of which it formed the fore-front, which had been going on for many years, suddenly broke into it. On crawling in as soon as the orifice permitted, I found on the floor of the cave—a cavity fit to shelter a score of people perhaps—a fire-place with half-consumed wood projecting radially from it in an undisturbed position, just as left by the occupants who had hurriedly escaped, leaving their fire alight until it had burned out. They were evidently fisher-folk, for they left behind them fish hooks, net sinkers, paddles, numerous lengths of fishing-line of plaited human hair, and in their kitchen-midden broken shells, bones of seal, dog, Moa (partly burned, partly broken), and of other bird bones, among them those of an extinct species of swan (*Chenopsis sumnerensis*) unknown to Maori tradition.

Evidence more important to the question being here considered, however, I found lying around the fire-place and in other parts of the cave, in the form of Moa egg-shells so disposed as to leave little doubt that their contents had been partaken of as a meal. Such portions of these shells as had not suffered by the fire still retained their internal membrane, indicating that the eggs when gathered were still fresh—or sufficiently so. Other objects obtained from the cave were a boat-bailer with quite characteristic Maori ornamentation, a carved curl-tailed dog (? head of a paddle), a tiki, one or two other greenstone objects, and a few obsidian flakes. The cave-deposit consisted of sterile strata separated by well-marked hearths containing charcoal, shells, and fragments of bone, indicating an intermittent occupation of very long duration. The fall of material from the roof had been extremely slow since the closure of the cave, for the bailer, which lay on the surface hollow up, was practically empty. The occupants of the cave, as identified by their cultural objects, must be held to be of the same race as the present natives—unless the pre-Maoris practised a similar style of carving and of greenstone manufacture—and were obviously acquainted with the living Dinornis.

The contents of the cave were placed in the Canterbury Museum, Christchurch, of which I was then Director, and a hasty preliminary account appeared in the *Transactions of the New Zealand Institute* for 1890, less detailed, however, than the contemporary record, with photographs, preserved in my journal. My departure from New Zealand and multifarious imperious duties since have prevented the publication of the fuller details. I hope, however, with continued improvement in health, to make good my default shortly.

HENRY O. FORBES.

Luminous Leaves and Stalks from Bengal.

PROF. BULLER, of Manitoba, Winnipeg, in his "Researches on Fungi," vol. 3, published in 1924, states on p. 426 that he is now able to affirm that luminous leaves, in addition to occurring in France, Germany and Java, as reported by Tulasne in 1848 and Molisch in 1904, also occur in England, Canada, and the United States; and that as time goes on, doubtless many other countries will be added to this list.

In July last I obtained a collection of decaying leaves, small pieces of dead wood, living grass roots and stalks, living fern petioles, and living roots of