

was a covenant made with Noah, and the sign of which was the rainbow. There was another dispensation, and another covenant, and now in these days Jehovah of Hosts has said there shall be no peace for ever on earth.

Mr. Davis: Jehovah of Hosts liveth, it is true, but his desire is that men should not dwell together as enemies, but as brethren enjoying all the benefits that accrue from friendly intercourse. He is willing to make a covenant of peace with us now, so that the beautiful rainbow may shine above our heads. It is Jehovah that gives light and peace.

Te Aroha was again silent for some minutes, but at length, being prompted by some of the chiefs, he said: You turn round and go to work; do you work on that side; I will go to work on this side, and, as the days go on, the Almighty will be a judge between us. Turn to Josiah (Mr. Firth), and speak to him about your side: our side has finished.

Mr. Davis: Wait a while, Mr. Firth has plenty to do, and so have we. I go on board your canoe, and although I am only an inferior one placed at the bottom of the canoe to bail the water out, and so prevent her from sinking, you are to look after the stern post and the prow of the canoe, and to mind the helm, the top sides, and so forth. Set to work and repair the canoe, and let us get into it, so that we may feel safe and happy. Now that you and I are in the same canoe, let us work together, and understand each other, in order that we may lay our grievances before the others (pointing out to Mr. Firth and his party), who are on the opposite side.

Te Aroha: Yes, our (Mr. Davis's and his) acquaintance is not of to-day, and our friendly feelings are still the same. I agree to your proposition that you and I work together, to enlighten the other side as to what we want.

Mr. Davis: Now then what do you want? Do you mean, by the restoration of the Waikato, that the whole should be returned, as far as Mangatawhiri, or do you mean that a portion should be returned?

Te Aroha: You know and I know that our wish is the whole.

Mr. Davis: There are people who have been considered to have committed dark offences, and what say you to that? Do you wish everybody to be considered free and washed from their sins? Do you say that these persons should be punished, or that a free pardon should be given to all, from one end of the Island to the other, notwithstanding the greatness of their crimes?

Te Aroha: Yes. Speak to them (Mr. Firth and Mr. Preece).

Mr. Davis: Do you wish that all fighting should cease? For you are aware that there are pains at Taranaki, pains at Whanganui, pains at Poverty Bay, pains on the East Coast, pains at Hawke's Bay, and pains at Waikato.

Te Aroha: Our word has gone forth that the striking of man by man should cease. Now then do your part; remove your armies, for my messengers cannot get through.

Mr. Davis: If I should ask for my treasure to be brought forth, that he (the Maori King) may see the light of the sun, and that men should look on his face, what would you say then?

Te Aroha: Consult with your side at the four corners of the Island, and if they all acknowledge him (the King) and the fighting cease, and the soldiers are withdrawn from their present positions, then I shall know that the day is come that we look for, and that the sun will shine upon us.

Mr. Davis then sang the following *waiata*, which was composed by himself, and to which the Natives listened with the deepest respect:

## SONG.

Tera ka mokowhiti te ra ki runga ra,  
Te utu ki te Kuiti,  
Te puke ra i te nui tirohangia mata,  
Na te ao o te tonga  
To pai whakaaro ra ki rau o te iwi.  
Mau mai e tama,  
Tama tananui uri o Tapane,  
Kei o matua;  
Potatau, ra e kua hiku ki te muri.  
Tawhiao, ra e  
E hau nei te rongu ki nuiwhenua  
He ingoa ka tiketike e i,  
Whakahaerea ra kawea mai te mihi;  
Kawea mai te pai,  
Kia mohani ai whakangaioha ra,  
Te moana ngarungaru,  
Kia mania noa te moana i rokiroki,  
Kia puta te whenua,  
Te tangata hoki ra tenei te kanohi ka  
Huri kia tama  
He rerenga kotuku i te muri rangaranga,  
Tau ana ki te motu ra e i.

## TRANSLATION.

Lo! the sun is mounting high  
Above Kuiti's heights,  
The hill where dwells the great,  
To whom the face is turned  
Of those who live in southern lands.  
Let me greet thee, son: thy thoughts  
Are excellent, conveyed to many tribes;  
Son and chieftain great, descendant of Tapane.  
These were thy fathers;  
And Potatau, who with them  
Traverses the land of spirits.  
Oh, Tawhiao! thy fame  
Has spread to distant lands,  
And thy name is exalted.  
Oh bring him forth,  
And bring with him the kindly feelings,  
And bring with him the peace,  
And smooth the way, and calm the troubled sea,  
And let the sleeping sea be as the plain,  
And let the land have quiet,  
And let the people rest;  
The countenance is turned to thee, my son,  
Who art like the crane that flies,  
At eventide moves gracefully,  
Then on the island rests.

Te Aroha: The matter rests with you solely. You and I have finished. My proclamation has gone forth that the striking of man by man shall cease, and that the striking of the land by men shall cease; the right hand to the right hand, and the left to the left. Turn you round to your Pakehas, and tell them to do their part.

Mr. Davis here turned to Mr. Firth and addressed him in Maori, so that the Natives might comprehend the remarks. Mr. Preece continued to interpret for Mr. Firth and myself. Mr. Davis said: Listen, you Pakehas. Listen to the sentiments which have been expressed in your hearing to-day. These people (the Maoris) say that their boundary line is at Mangatawhiri, and they want Waikato given back to them. They say that every transgressor, no matter how dark his crimes, should be pardoned. They also say that fighting should cease, and that peace should be established not only in Waikato, but at Taranaki, Whanganui, Poverty Bay, and all places in the Island, and that the