

Mr. Davis: You and I understand each other, but there are gentlemen here now whose ears will listen to your requests. You are desirous that this unsettled state of things should come to an end, and this *ngeri* expresses your views. Mr. Davis then rehearsed the following:—

A toia
 Te waka ;
 Ki te urunga,
 Te waka—
 Ki te takotoranga
 E takoto ai,
 Te waka nei e.
 Oh! haul up
 The canoe ;
 To the pillow,
 The canoe—
 To the resting-place
 Where it shall lie,
 This canoe.

Mr. Davis continued: Would you like to meet the Governor and make known your views to him?

Manuwhiri: You have the Governor here by your side (alluding to Mr. Firth, and meaning that Mr. Firth was acquainted with the Governor's views in reference to these matters).

Mr. Davis: True, Mr. Firth may know what are the views of the Governor. It does not take long to eat food nor to take a draught of water. In relation to the more important affairs of men they require calm deliberation. I shall not, therefore, prolong this discussion to-night, but if you have no objection we will meet here to-morrow after breakfast.

Manuwhiri: I am going off to-morrow morning.

Mr. Davis: We would like to talk to you further on these matters. We will come and see you to-morrow after breakfast.

Manuwhiri: You white people have late breakfasts.

Mr. Davis: We will come early and breakfast with you. Will you stay?

Manuwhiri: All right.

THE SECOND DAY'S KORERO.

Torohanga, 2nd June, 1869.

WE were up betimes this morning, and made an early start for Orahiri. We found the Natives preparing breakfast. They received us very cordially, and we were invited to take our seat in the Council-house, a mat being spread in the opposite corner to that in which we sat on the previous day. Shortly afterwards baskets of potatoes were placed before us, and we each of us partook of them. As the food was set down before us one of the Natives remarked, "This is the sort of food you get when you come to the people who are dwelling in the branch of a tree;" meaning that they had been dispossessed of their own lands in the Waikato, and were living on those of the Ngatimaniapotos, where they had no means of procuring Pakeha food for us. When we had ceased eating, the baskets were removed, and their contents divided amongst some of the Natives who sat on the opposite side. A second set of baskets was then brought in, containing vegetable marrows and potatoes. Having eaten some of these, the baskets were again removed, and, to our surprise, a third course was brought in, consisting of small fish called *porohe*, and potatoes. It was evident that these fish, which are very sweet and pleasant to the taste, had been prepared as a special delicacy for us, and in all probability had been caught for this occasion. I could not but feel gratified at the kind attention shown by the Maoris. After we had finished eating, the baskets were removed as before, to the opposite side of the whare, and the fish disappeared with the utmost rapidity, being evidently regarded as a great luxury by the Natives. Manuwhiri (Tamati Ngapora) came in shortly afterwards. The Natives previous to his entrance had been engaged in general conversation, but no sooner was he espied entering the door than every voice was hushed, and you might have heard a pin drop, so deep was the silence. I saw many other indications of the profound respect with which the Natives regard Manuwhiri. He sat down on the opposite side of the whare, eating a few of the potatoes from one of the baskets beside him. The natives were occupied sometimes in their meal, and some of those on our side, who were apparently more expeditious eaters than the other chiefs opposite, spent the interval in conversation. An old fellow near me, who had caught my attention by a peculiar habit which he seemed to have of shifting about uneasily, got into conversation with another Maori near him about the *hakihaki* (itch). He was describing the ingredients to be used in order to effect a cure, consisting of gunpowder, grease, and *hinau* bark, and he remarked in a tone which evidently showed how great he esteemed the drawback, "But after you have rubbed it on your skin, you must wash yourself, you know." I should think so! The conversation appeared to be attractive, for presently one or two other Natives drew themselves closer to the speaker, and one of them remarked, to the evident surprise of his companions, that he had always cured himself by the plentiful use of soap and water.

I had a practical illustration of the benefits of the great necessity of civilized cleanliness. Sitting before me was a Maori girl who lives with Mrs. Hettit, and whose face had been washed that morning; as a consequence her complexion was several degrees lighter than that of any other Native in the house.

I watched Manuwhiri very narrowly during the discussion which took place on this day, and I noticed that he betrayed more signs of uneasiness than on the previous day. I am quite sure that this reserve and frigid haughtiness sit very unnaturally upon the King's Prime Minister, and it struck me that, could we remove him from the hearing of the chiefs who were around him, his outward coldness would thaw, and we should find a very different person beneath that artificial exterior. During the day, he held in his hand a handsome chief's staff, which was tipped with silver. I noticed by certain unmistakable signs that the tug of war was expected to take place to-day, and it was evident that the Natives, after carefully discussing the previous day's discussion, had come prepared, Manuwhiri