

attachment has become a kind of religion, for which they are fanatics. Probably they would be willing to suffer martyrdom for it. Tawhiao is the bond that preserves the identity of the people, and their autonomy. I know that many Maoris throughout the Island have left the King and violated his commands. These people show no sign of doing so. This evening, as usual, two services were held—Hauhau and Christian. The Hauhau church is a large erection at the entrance to the township, and the first thing any party of strangers do is to go in and hold service. About two hundred people were there this evening. The sermon was unexceptional, containing nothing but good advice. No allusion was made to the object of the present meeting; but the preacher referred to a passage in the Old Testament in which a great deliverer was spoken of in prophecy. He somehow connected Tawhiao with it. The Maoris are, indeed, like Mr. Rees, great at prophecy.

After the Hauhau service, the Rev. W. Barton (Wesleyan) had service at the other end of the town, which Sir George Grey attended. There was not such a large congregation to hear him, but liberty of conscience is the law at Hikurangi.

I had a conversation to-night on the political position with an intelligent Native. I asked him what the Natives would like Sir George Grey to say to-morrow; what would please them? The answer was plain: They would like him to say that he would give back the land taken in the war. I asked what would be the course if Sir George Grey said he could not do that? But the Native would not go a step further. I said if Sir George Grey proposed to give them some land in Waikato, and to make certain other arrangements with Tawhiao, would that content them? He said that would remain with Tawhiao. I asked if Tawhiao agreed would he agree, and he said he would follow Tawhiao.

Thursday, 9th May.

It was with great pleasure that I heard this morning the order given to have the horses brought back from Alexandra, whither they had been returned owing to scarcity of food in this neighbourhood. One soon gets wearied of the inconveniences, delays, and general discomfort of living in a Maori settlement, and sleeping in a tent on cold nights. We have been in daily dread of rain coming, which would make everything very uncomfortable. During our stay here Sir George Grey has been ill, and at one part of the road, where he had to walk owing to the steep declivities, he nearly fainted. The Maoris are still as strict as ever in their police arrangements, guards parading round the tents every night, and being visited regularly by an officer. Whether all this arises from mere love of military display which the Maoris have, or whether the chiefs of the King party are apprehensive of the behaviour of some of the disorderly spirits amongst the gathering, I do not know. The settlement has been exceedingly quiet since we came, and the guards posted round the tents have kept away all Native stragglers and dogs. There has been no ardent spirit among the Natives. The law is, I believe, that they can take spirits in their own tents, but must not take any out. An absurd story came to Alexandra before we started, that the Kingites were talking of waylaying and killing us on the way; but, in all likelihood, it was started by some disreputable pakeha-Maori. All the Maoris seem to obey the policemen submissively. The boys run away when touched with their sticks, while stragglers standing near the tents move on at once when requested to do so. There is a prison here, and the law is that if any man is found drunk he should be put in there and kept in custody till the meeting is finished. The prison has not yet had an inmate.

I have asked the Maoris how it is that Hauhauism has not developed itself in the way of educating the children, who are now growing up as ignorant as were their ancestors five hundred years ago. To this they reply that they find that any education like our Christianity is not suited to them. No boy who has ever been educated in English style has turned out well. He has never had the ambition of a great Maori chief, and has never been able to gain the respect of the Maori people. Educated Maoris, they say, attempt to match themselves against Europeans in the pursuits of Europeans, and fail. They are worth little as Europeans or as Maoris. The Hauhaus have, therefore, not attempted anything in the way of education.

Evening.

It was fixed that the talk should begin to-day, and about 1 o'clock the Hauhau bell, which is made of a block of wood, was sounded. The Hauhaus then assembled near the church, and in it service was commenced. Tawhiao stood outside the church, with a white sheet around him. The Native police were on duty, standing around the gathering. The weather was dull, but fair. After prayers, Tawhiao took up a position in the centre of the people, who were sitting on the ground.

Tawhiao said: "Listen to me. The people of this Island are one. Ngatimaniapoto and Waikato are one. The people of the whole Island are one. Listen attentively. [Tawhiao then walked up close to where Sir George Grey and the Hon. J. Sheehan were now seated, and continued, addressing them.] My word to you is this: Listen, listen to my word to you. This is a word of mine; you listen to it. It is good your sitting there and listening, for I am saying I am to be here, and I conduct my own affairs, and you conduct your affairs. Wait a minute until I speak. This is one of the subjects. You are here: the law is here, and God is above us. This is love—love one toward the other.

Several Hauhau prayers here followed. After a pause,

Sir George Grey replied, Mr. Grace acting as interpreter. He spoke as follows: You have spoken, and I am replying. There is nothing to keep off peace and love. It was on account of my love that I visited you on the last occasion, and on this occasion also. I have come here this time to confirm that love, that it might last for ever.

Patara te Tuhi said: The first meeting was at Whakairoiro, and we exchanged greetings. We had no houses. The second meeting is at Hikurangi, where we have permanent dwelling-houses, and in which we can discuss matters of importance. We will ascertain everything concerning the people and the land. The Island and the people are wailing and grieving.

Ropata, of Whanganui, said: Listen to me. Myself and the Governor were the cause of the evil. Turn to me, Waikato.

Tuhora, of Ngatimaniapoto, said: I will speak about a good sign, so that this sign of love may be seen. It is on account of love that this meeting has been convened by two persons. Place this sign of love between those two people, so that they may be united. Give your highways to the people, so that there may be peace. Do you not break that sign.