

affairs, says, "The visit of Rewi Maniopototo to the Waitara is one of the most striking evidences we have had for a long time of the returning confidence of the Maori people, and, as such, it must be gratifying to the Government, as well as satisfactory to the people. There is now, let us hope, a fair promise of better things in store for the Native race. A thorough confidence between the two races once established will prove a mutual benefit to both. Owing to a want of it in this district colonization has languished and European settlement has proved one long intermittent struggle against immeasurable disadvantages—disadvantages which, had we not been called to contend with during the last thirty-five years, our prosperity at the present time would be ten-fold what it is in wealth and population. It is to be hoped we now mean to make a good use of our past experiences. The Natives are evidently perceiving the disadvantages under which they have, through their own fault, been long labouring, and the Waikatos and Ngatimaniapotos are now becoming alive to their past folly. They find they have gained nothing by their political organization, except isolation, whilst others have been enjoying the pleasures and luxuries of civilized life. The advances Rewi is making towards a reconciliation must tend to good, and it means, we hope, the opening up of the country between this and Auckland." There are about 5,000 Natives in Waitara, waiting anxiously for the meeting to take place. Unfortunately, the wooden buildings erected for the accommodation of the Native visitors were placed on low-lying ground. They are consequently partially flooded, and unfit for habitation. The Natives are occupying a number of huts at the Manukoroheka pa (William King's old pa), a short distance from the township, and also several immigrant cottages, so that they are all comfortably housed. A good many Natives and Europeans arrived by the 11 o'clock train this morning, but, as heavy rain was pouring steadily down, nothing could be done, and they returned to New Plymouth at 1 o'clock. The Native Minister had an interview with some of the principal chiefs during their short stay in the township, and there was a cordial interchange of greetings between Natives belonging to different tribes, who seemed glad to meet each other on this occasion to assist in bringing about an object which they all now desire to see carried out. A number of gentlemen had interviews with Sir G. Grey during the day. In the afternoon Rewi paid a visit to Mete Kingi, who is very ill, and the Native Minister, calling for a similar purpose, met Rewi at the hotel in the township and discussed with him various matters in relation to the programme of the meeting. It was arranged that Native visitors from the Southern districts should come out by train from New Plymouth to-morrow (Sunday), and arrive about noon, that they and the resident Natives could devote that afternoon to a formal reception of Rewi and his people, and to the *tangis* and other observances customary on such occasions as this, thus leaving the following day entirely free for business. Rewi has a great personal regard for Mete Kingi, and the moment he heard of his having taken suddenly ill he travelled to the township with a number of his people at a good round pace. Passing through the settlement of the resident Natives, with whom he had not yet exchanged formal greetings, he was allowed, according to Maori etiquette, to arrive and depart *incog*. Wiremu Kingi, who lives at a distance of five or six miles from the township, has not yet arrived. The old man is growing too feeble for travelling, but I hear that a party of Natives will proceed to his settlement to-morrow to bring him in. About an hour to-day was occupied in the exchange of courtesies between Te Teira, William King's old opponent (the seller of the celebrated Waitara Block to the Government), and the Native chiefs who accompanied the Premier and Native Minister in the "Hinemoa." A number of formal speeches were made on both sides, but were not of much importance, the burden of which was the hope that the troubles of the Island were now about to end. There is no scarcity of food. Te Whiti, the prophet of Taranaki, although he will not be present at the meeting, has given permission to such of his people as like to attend, and has expressed his sympathy with the object of the meeting in the practical shape of about thirty cart-loads of food, now on their way from his settlement to Waitara. A number of Rewi's people found their way to the township for a few hours, and were to be seen about the various stores purchasing various requirements for their respective camp households. They were exceedingly temperate, setting, in this respect, an example which the resident Natives should, but very likely will not, follow. Several of Rewi's people appeared to be told off for the purpose of seeing that none of his followers remained in the township after nightfall. The meeting will probably last a couple of days. The European settlers of New Plymouth intend giving an entertainment of some kind to the Native and European visitors to their district. The day will be proclaimed a public holiday, and the gathering will be largely attended by the people of New Plymouth. The whole day will be spent in public rejoicing in honor of the occasion. There is a favourable change in the weather, and there is every likelihood of Monday being dry and fine. 8 p.m.

In accordance with previous arrangement, a special train left New Plymouth at 12 o'clock this forenoon, conveying the visiting Natives and a number of Europeans to Waitara. Soon after their arrival they went up to the pa, where Rewi and the Waikatos and Ngatimaniapotos were staying. The Native Minister, who was waiting their arrival, accompanied them thither. On crossing the bridge we observed that the brow of the hill was thronged by Natives, who were going through the customary welcome, consisting of shouts, waving of branches, handkerchiefs, shawls, &c. When the visitors approached near to the pa, the welcoming Natives preceded them into the pa. On the left of the entrance were ranged the old men and women of the resident Natives, on the right were the Waikatos, all seated. Those on the left, standing up, went through a *tangi*. The visiting Natives passed through the entrance and stood opposite to them; they also joined in the weeping and wailing. This rather mournful ceremony is gone through in remembrance of the past, and of all those who are dead through the trouble which overspread the land in former days, and which originated at Waitara. It was an affecting scene, especially to those unaccustomed to such sights. The crying lasted about twenty minutes, and when it was over the Natives all seated themselves on the ground.

The first speaker was a chief of the Ngatimaniapoto tribe, called—

*Patu*, who has resided for a number of years in Waitara. He commenced with: Welcome! welcome you, the people from Wellington, Otaki, and Wanganui come to Waitara, where the troubles first arose, and spread throughout all parts of the Island, and which caused death and destruction to our children. (A song was given, appropriate to the occasion.) Welcome! Salutations to you.