

ment of the chief Tahiria. The Native Minister proposed that the meeting should take place to-morrow. Rewi agreed to this, and it was arranged that the meeting should be held at 11 o'clock forenoon. Rewi also agreed that the proceedings should not be delayed by the formal presentation of food, but that that ceremony should be left for the next day.

In the course of conversation Rewi said that he had no further anxiety about the Waikato end of the King country, as that had been settled by the meeting at Hikurangi, and that all that now remained to be talked about was in reference to the country in which they had met. If that could be arranged satisfactorily the whole matter was at an end for ever. Rewi requested the Native Minister to meet him again in the evening to talk over the preliminaries of the meeting.

A large number of people came out from New Plymouth this morning, and returned in the afternoon.

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[From the *New Zealander*, 28th June.]

THE MEETING AT WAITARA.

(By Electric Telegraph. From our own Correspondent.)

Waitara, 26th June.

Rewi has written to the Native Minister, requesting him to have the publichouses closed to-morrow. The Hon. Mr. Sheehan has given instructions to that effect. The Parihaka Natives have arrived within five miles of Waitara, with fifty carts loaded with provisions drawn by bullocks and horses. The conveyances were decorated with flags. The cavalcade attracted much attention as it passed through the town. They will arrive at Waitara to-morrow early, and the meeting will positively take place at 11 o'clock, as arranged. Some of the local Natives have been to Rewi, asking him to postpone the meeting for another day; but he absolutely refused, saying that he came here to do business, not to eat, drink, and be merry; so that the business will really begin to-morrow. Rewi has told the Native Minister that all that he has to do will be finished in a very short time, but he cannot answer for what the local people may have to ask. He anticipates a satisfactory settlement. Mokau is now open for European traffic. The Native Minister received, this evening, a letter from Rewi, under his seal, and signed by other influential chiefs of his tribe, intimating that they have finally agreed that the Mokau River should be open for European traffic. This decision has been arrived at in consequence of the launching of the steamer at Auckland called the "Maid of Mokau," built for Messrs Jones and Shore and other Europeans, for the express purpose of navigating the Mokau River. The whole of the Mokau country is therefore now open to European trade and enterprise. The Natives here are all greatly pleased at the result of the Hokitika election.

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[From the *New Zealander*, 29th June.]

THE WAITARA MEETING.

(By Telegraph. From our own Correspondent.)

WAITARA, 27th June.

THE Native meeting, which has been several times postponed, commenced to-day. Fortunately there was an improvement in the weather, a fresh breeze blowing, and the sun struggling through the aqueous clouds. The hour of meeting was fixed at 11 o'clock, but there was some delay waiting the arrival of the Natives from Parihaka, the place of Te Whiti, the prophet of Taranaki, who had sent forty-nine carts laden with food for the assembled Natives. These arrived shortly before 12 o'clock, and when they were seen in the distance approaching the Natives assembled in a large paddock near the railway station to welcome the visitors, which they did heartily, in true Maori style. In twenty of the drays there were over one hundred pigs, and the remaining drays contained potatoes, *kumaras*, corn, and other provisions. The cavalcade extended for a distance of fully six hundred yards. The drays came in a well-formed line, the cracking of the draymen's whips (the drivers were Natives), the cheering, dancing, and waiving of the Maoris who were receiving them made up quite an effective scene of rejoicing. On some of the drays were displayed white and red flags. Over the first dray floated a white flag the emblem of "Good will and peace." On another dray was displayed a red flag surmounted by one of white, meaning that there had been war, but peace is prevailing. On the last dray there was a white flag, showing that the feelings and intentions to the Ngatimaniapotos and Waikatos were good. Those in charge of the drays were Titokowaru's and Te Whiti's men. The meeting took place in a large store belonging to Mr. Pennington. Rewi and his people occupied the space to the left of Sir George Grey, who was seated at the top of the room, together with the Native Minister, Mr. W. Mitchell, Mr. W. H. Grace, Karaitiana, Thomas Kelly, Esq., M.H.R., Mete Kingi, Hon. Wi Tako; and the other Natives occupied the opposite side of the building. The following chiefs of the Ngatimaniapoto tribe were present: Taonui, Epiha, Te Wetere, Reihana, Takerau, Aramca, Hone Pumipi, Taiaroa. The Wanganni chiefs present were: Mete Kingi and Waiari. The chiefs of the Ngatiawa tribe were: Wi Tamihana te Neke, Manihera te Tone, Wi Api Pakau, Enoka Hohepa, Tipene te Raro, Mawene Hohua, Tiniora Rau. The Ngatiraukawa chiefs present were: Matene te Whiwhi, Wi Parata, Hoani Taipua, Tamehana te Hoia, Kiriona, Whamaro, Roera Hukiki, Metara te Karaha. Another great chief, Hone Pihama, of the Taranaki tribe, was also present. The Parihaka chiefs of Taranaki tribe present were: Ropata Ngarongomate, Te Kahui, Ruakere, Raukauri *alias* Patara, Tamaki Kukutai, Hone, Pihama Te Hanatana, of Ngatiruanui. Rewi gave instructions that only the principal people should assemble in the building. Among the Europeans present were: F. A. Carrington, Esq., M.H.R.; Major Brown, Civil Commissioner; Messrs. R. Parris, John Shaw, George Shaw, J. Jones, N. Walker, Caverhill, Cheal, Jury, Colonel Trimble, Sub-Inspector Kenny, &c. Every accommodation was afforded to the representatives of the Press. When the Parihaka chiefs entered the building the meeting was begun.

Rewi, advancing immediately in front of Sir George Grey and the Hon. Mr. Sheehan, said: I am very glad that you and I have come to this place that we may see each other here at this particular spot. It is a word of old. Your hand is on my head holding me, and my hand is on yours. We have each