

*Hopa te Rangianini* (Ngatimaniapoto) said: I am going to ask a question, so that you can understand what we say. My question is this: Was Potatau a bad man? This Native was ordered to sit down, and Wi Karamoa stated that, if anybody got up promiscuously to speak, what they said would not be taken down.

*Patara te Tuhi* said: There is a light at the back end of the house and a light through the window (the meaning of this was that one of the lights was the European Government and the other, Tawhiao).

*Sir George Grey* said: I have brought the light of the Government here to shine upon this place, if possible. For a long time this place has been dark to the Government. There is a state of isolation between you and the Government. I wish to bind the two together if possible in some way. I want to take away the dyke so that the stream of love may flow freely. Let your light shine as well as the Government light if the house is to be lighted. Show me the dark places, so that the light of the Government may burn upon those places and brighten the whole building.

*Patara te Tuhi* said: One subject has been mentioned, but there is another which has not been mentioned. By casting the light on dark places what will be the result? (The meaning of this question was, that if they did throw light on the subject, and if they asked for the Waikato to be returned, the Government would not give it back.)

*Sir George Grey* (after a lapse of some time): I am so unwell that I cannot remain long here. You had better arrange the subjects you wish to bring before me, and leave it to your two fathers to talk them over with me. Let the people be told the result of our conversation. Tawhiao will speak to me as a friend and hide nothing, and I will do the same. We will speak as two friends, and you will be told the result. Tawhiao and I are friends. We can speak together without any reserve, and you will be told the result of our conversation.

The Natives evidently did not wish to make the request for the Waikato to be returned to them, lest they should offend Sir George Grey and the Native Minister.

*Patara te Tuhi* said: What you say is all right. We agree and will do it. Turning to the people he asked, What do you say?

*Te Aroha te Akitai* said: Do not hide anything. Let it be all revealed to-day.

*Patara te Tuhi*, addressing the people, said: It is for you to say whether we shall have the discussion among ourselves in doors or in the air?

*Sir George Grey* said: What I propose is, that the subjects of discussion should be settled by the leading chiefs, and then openly diseussed afterwards.

*Te Tihirahi*: Let us discuss the matter in doors, as it is now very cold.

The meeting then broke up, and will be resumed to-morrow.

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[From the *New Zealander*, 11th May.]

Hikurangi, 10th May.

THE principal Hauhau chiefs spent the greater part of last night discussing among themselves what they would do at the meeting to-day.

At an early hour this morning a letter was received by Sir George Grey, by special messenger from Rewi, stating that he had gone up to Kuiti to visit his tribe and consult with them as to the matters to be brought before Sir George Grey at his meeting with him at Punui.

Sir George Grey at once sent a reply, to the following effect: "I received your letter of the 9th of this month. Your words are good, and we will see each other on another occasion; we shall see one another face to face; speak to each other with our own lips. That is all from your loving friend."

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[From the *New Zealander*, 13th May.]

Hikurangi, 10th May.

OUR own correspondent supplies the full text of Friday's proceedings as follows:—

The meeting was resumed shortly after 10 o'clock this morning. All the Natives were assembled, and when Sir George Grey and the Native Minister were seated,

*Tawhiao* came forward and said: I wish to say this: The talking yesterday ended with these words: What was the use of me saying, "Give me back the Waikato," because it could not be done. You told me to say what I wished, and I shall speak out. This is my word; listen. He put a stake in the ground and said, That stake is Mercer or Maungatawhiri Creek. Let the Europeans living on this Island go back to the opposite side of that river. Let them have the management of the other side, and let me and the chiefs of the Natives manage this side. This is another word I have to say: The River Waikato commences from here, and goes meandering right down to the mouth of the river. It commences from this part, and goes over hill and dale to Te Wirahirahi, at Taupo. If any person is desirous that roads should be made, I say no, I will not agree. I say let them first come to me, because the whole decision rests with me. It can only be done by first consulting me. Look to me. Another thing is, if any one wishes Europeans to survey land, I will not agree unless they first come to me, because I have the management. The last thing I have to say is this: If any one leases or sells land now I will not agree. That is what I have to say. Lastly, I will not agree. But what I would like most is that I should always be first consulted. Let me be recognized as the person who has the power to settle these things. The right rests with me.

The Hauhaus then engaged in a prayer, addressed specially to Tawhiao, that he would preserve them and guide their thoughts through this day. The responses were very effective: they kept excellent time. Tarahuaia, one of the priests, offered up a prayer, which ended thus: "We thank you, Tawhiao, for having uttered your words this day." All heads were uncovered during prayers, and the attention paid was commendable. They then sat down expecting the Premier to address them.

*Sir George Grey* said: From the answers made by me before about giving back the Waikato, you must all know that it is impossible that I can do that, but I will tell you what I can do for you. These are the proposals of the Government: You are standing now in your position with authority. The Government will add that you are to manage the affairs in your own district, and the Government