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NEW ZEALAND.

WAIKATO AND WAITARA NATIVE MEETINGS.

(REPORTS OF MEETINGS BETWEEN THE HON. THE PREMIER, AND THE HON. THE NATIVE MINISTER, AND NATIVES.)

Presented to both Houses of the General Assembly by Command of His Excellency.[From the *Auckland Weekly News*, January 9.]

Alexandra, Friday night.

THE day was bright and fine: the previous night had looked cloudy and rain threatened. It would have been extremely unfortunate had wet weather come, as there is no shelter at the place of meeting. From this place there is a wide prospect, comprehending the mountains marking the boundaries of the southern portion of the Province of Auckland. Close beside us is the beautiful mountain of Pirongia, its forest-covered sides in gleaming and glooming light and shadow, as the soft clouds pass before the sun. Toward the Lower Waikato is Taupiri, overlooking the river as it passes through the gorge on its course to Mercer. To the north-east are the Piako Ranges, then the dominant mountain of the Thames Valley, Te Aroha, and still nearer Maungakawa, Maungatautari, and the Rangitoto Range. On a clear day the snowy peak of Ruapehu is visible, but to-day the horizon is clouded. From Pirongia, Mount Egmont, at Taranaki, can be seen.

The occasion was a great one; probably such a gathering could not have been got together but for the fact that the Natives came to mourn over Takerei te Rau, a great chief of Waikato, who died a few weeks ago. But otherwise the Natives attach much importance to the event. Now comes to see them the man who has been most prominent in the history of New Zealand during their lives—the man who was the close friend of Potatau te Wherowhero, to whom they all look back with reverence, whose son is now their King; the man who was known to so many who have now passed away. On our side the motives and wishes for the meeting are clear enough—the desire that there shall be established a good feeling between the two races; that an asylum for murderers and criminals shall not be maintained; that the threatening cloud which has hung so long over the North Island shall be dispelled for ever. What are the thoughts, feelings, and expectations of the Natives, it is difficult to surmise. They desire to preserve their race. Few feelings are so strong in men as that. Most of them desire to maintain amongst themselves some power separate from ours. They have no wish for war; but probably none of the Kingites wish for such peace as would destroy their own autonomy.

After breakfast this morning a start was made for Te Kopua. Sir George Grey, Mr. Sheehan, Mr. Marshall Wood, Mr. Geach (an English barrister on a visit to this country) and Mr. Brown, M.H.R., went to where the large canoe of Lower Waikato was lying, and were rowed up the river. The remainder of the visitors, with about a hundred Natives, started on horseback, the party being in charge of Te Wheoro. The ride up the country was very enjoyable, and the Maoris made the pace very fast. After riding a few miles we came in sight of the multitudinous tents of the Kingites, pitched on a plain surrounded by undulating country. But, before riding up to the place of meeting, all those who went by land from Alexandra halted on a point where the Mangakururua River joins the Waipa, and, after waiting a few minutes, the big canoe was seen coming up, urged by the strong arms of about forty rowers. They had started an hour before us, but the current in the Waipa here is very strong. The river is tortuous, and there are several rapids. The approach of the canoe was a fine sight from where we sat on horseback, as it came swiftly rushing up the river, the men being incited by one of their rowing chaunts. Nini Kukutai stood in front, with another chief in the centre, and one in the stern, waving their arms and calling out like madmen. At this moment, one of the King's relatives rode down and called out to those in the canoe in a voice, which could be heard for miles, "Welcome, O Waikato, welcome!" On reaching a convenient place, Sir George Grey, Mr. Sheehan, and party left the canoe and walked about a quarter of a mile to where the Kingites were waiting. About two thousand were assembled, sitting in a semi-circle. About a hundred yards before reaching the first of the line, Manuhiri's daughter met us, with a long silver-headed staff. Some of the King's immediate friends followed her, and welcomed Sir George Grey; but, as one occasion of the assemblage was to mourn for the death of Takerei te Rau, there was no joyous calling, or "powhiri," as it is called. We passed along the whole line in perfect silence till we came to nearly the end of it, where were assembled the Ngatimahuta, the royal tribe, with Tawhiao, Manuhiri, and their families. Then Sir George Grey stopped, and the weeping commenced. I have heard a good many *tangis* in my time, but, judging of it merely as a performance, this was by far the best, the most impressive, and the most

remarkable as a national custom. In front were two thousand people all weeping, while behind and around me all the Lower Waikatos who had come up with us were weeping also. The effect was unique, and I could not help thinking that the music was somewhat different from that I should have heard had I been in Auckland listening to the rendering of "Il Trovatore." There is, however, a sad as well as a somewhat ludicrous side to this crying. The mortality amongst the Maoris is very great, and among them, as amongst the Scottish Highlanders, kindred is reckoned through a long and wide connection; and when a few meet together they have always to lament the death of a relative. Then the presence of Sir George Grey brought to the minds of all many sweet and bitter memories of old times and old friends. Many of them had lived near Auckland, and on the settlements of the Waikato, where Sir George had often seen them. Then, beyond all, his presence reminded them of those who had been slain at Meremere, at Rangiriri, at Rangiaohia, and at Orakau. As a matter of course, all the Europeans asked that Tawhiao should be pointed out to them, and he was soon distinguished. All the people sat close by in rows; but the King, who has been seen by so few Europeans of late years, stood up, leaning on a large staff. He stood sideways towards the visitors, and kept his eyes fixed on the ground before him. His air was that of a man of fixed melancholy; his attitude and bearing were appropriate for the head of a people who have been decimated by war, who have lost their land, and who are gradually dying out. Tawhiao had his arms bare; he wore a black vest ornamented with a thin silver cord, over his shoulders was thrown a native cloth, while around his waist was a native mat. Round his head, as a sign of mourning, he wore some flax-leaves. The Maori mourning colour, I may say, is green, and most of the women had chaplets of leaves or ferns round their heads. After the weeping had ceased, seats were brought for the Europeans; and now commenced the *Tareao* forms of worship. I looked closely at the Kingites, and I must say that they are the finest Natives I have seen; there is a large proportion of young men, stout fellows, who might yet be troublesome to us. We are better to have them as friends than enemies. The *Tareao* worship is much the same as the Hauhau forms. A man prayed in a loud tone, and then the whole assemblage chanted, in excellent time and voice, "Glory to the Father," ending with the word "*Rire*." He then ceased; a woman prayed; and the whole people again chanted the responses. There is no dancing round a pole or jabbering in unknown tongues, or any of the absurdities which I have seen in Hauhauism. It has been the policy of the Kingites to keep themselves together, to have a faith of their own, which should make their chief (Tawhiao) somewhat of a deity; and they have done very well, indeed—better than some of the white race, who make up absurdities and believe them. The King's son, Tutawhiao, is a smart-looking young fellow. Tawhiao himself is rather flat-faced, with a good-sized square head. He is heavily tattooed, and wore a long greenstone ornament in his ear.

Tawhiao was the first speaker, which of itself was a high honor to his visitor. His speech was short, and melancholy in tone. He welcomed Sir George Grey, and saluted him as one bringing healing. He contrasted the present with the past, which, he said, could not be recalled. He spoke very slowly. There was then a long pause, after which Tapihana rose. This man is well known, having been taken prisoner at Rangiriri, and confined in the hulk. He has not a good reputation among Europeans, as he is said to be averse from making peace, and to be determined to oppose roads, railways, telegraphs, and, indeed, civilization in general.

Tawhiao said: Welcome! welcome to Waikato! Welcome, Governor Grey, the friend of my ancestors, the friend of my relatives! I welcome you for myself and those who have passed away.

Tapihana stood up and said: Welcome, welcome. Come to Waihingatu; come to my relatives. Come and see your people; my elder brother, my father, my parent. Come! come! come! Lift up your eyes and look around. Come to Waihingatu, the place of abode of Uenuku. Come over the sea, sailing on the great ocean of Kiwa; over the great sea of Tawa, until you have reached the lands of Tawhiao; come ashore, welcome, come to me! Come to your father, Potatau! Come! Greetings to you. (Turning to the tribes:) This is Sir George Grey. Here he is come to the place of our abode, and here he sits. He has come to our village. O friend, come to me, come to your village. The speaker then sat down.

Sir George Grey, after some minutes, stood up and spoke in Maori, of which the following is a translation: O my friends, I greet you all. I sympathize with you all. Greetings to Tawhiao, and all the descendants of Potatau, my friend who is dead. I greet you all, the chiefs and tribes of Waikato and Ngatimaniapoto, the representatives of my friends who have departed this life. I greet you, chiefs and all the people of Ngatimaniapoto and Waikato. I greet you all, also the representatives of all my friends who have departed this life. I greet you all.

The Premier then sat down.

Te Ngakau said: Welcome, welcome to Waikato. Come and see the troubles that surround us. Come that we may see each other face to face—the faces that have been left by those who have gone into darkness. Come and see your father. Come that we may look into each other's eyes; that we may look at you, and you may look at us. Come to me and the representatives of your friends. Come and bring great thoughts. (Song.) Welcome! Come with your friends. That is all now; it is ended.

Need I describe the hills of food which were reared in different parts and apportioned to different tribes? In one in front of us were several hundreds of baskets of potatoes, each with a pile of dried mussels and pipis; then the carcasses of several sheep, a number of quarters of bullocks; and then the mass was crowned by several hundreds of dried sharks being piled upon it. These were somewhat odoriferous. The Europeans had abundance of Maori food offered them, but not all of them partook.

After dinner, an old friend introduced me to the celebrities of the gathering. Rewi is a hale man, and seemed in good spirits. I had a somewhat interesting interview with Tamati Ngaporu or Manuhiri, as he is otherwise called. About ten years ago I went out to the Maori church at Mangere, where Tamati used to officiate as clergyman. In the pulpit was a Testament with Tamati's name upon it. I took it, telling the Maoris that I would restore it to Tamati the first time I saw him. I told him the story and gave him the Testament to-day. He looked closely at it. He said he remembered all about it. "I was told," said he, "on the Monday that the soldiers had crossed the Mangatawhiri on the Sunday, and then I felt I had no interest in the church or anything in it." I saw one Maori

curiosity few have seen, namely, an albino, or, as the Maoris call them, *korako*. The effect was not pleasing. The young woman's parents were both full Maoris, and she was a full Maori in every feature, only she had a complexion like a fresh-coloured European woman. Her hair was white, with a tinge of yellow, but it was Maori hair. Her eyes were good, and she seemed perfect in all her faculties. She came from Taranaki. The Maoris say the inhabitants which were in New Zealand before they came were all albinos.

This meeting comprehended people from almost all the tribes in the North Island. There were men from the forests of Taranaki, Ngatikahungunu, from Hawke's Bay, people from Wellington, Wanganui, Kawhia, and Ngatihaua, from Maungatautari. It was indeed the greatest gathering of that portion of the Maori race inimical to English rule which has taken place for years. It was thought that after dinner the speaking would be resumed; but the Natives spent a long time over their food, and perhaps were not very anxious to do more speaking.

Sir George Grey, Mr. Sheehan, Mr. Fisher, and Mr. Brown remained in the encampment while the others of the party returned to Alexandra. No one knows what is going to be done or when the meeting is to end. Saturday is the Sabbath of the Hauhaus, and probably they will consider that a reason for doing no speaking. They keep Sabbath very strictly at Te Kopua, it is said, and of course we shall have to let them see that we observe our day of rest strictly. That will make two days on which nothing public will be done. Sir George Grey and Mr. Sheehan will, no doubt, see some of the principal chiefs in their tents, and, it is to be hoped, will be able to make some progress. My impression is, however, that the Premier will keep clear of one mistake: he will not press anything unduly; he will be content with what he can do, and will not drive the cork in with such violence as to smash the bottle. The two great divisions of those assembled were Waikato and Ngatimaniapoto. The great chiefs of the latter tribe present were Rewi, Hauaru Potama, Taonui, Tukorehu, Te Rangikahuruni. The principal chiefs of the Waikatos were Tawhiao (the King), Manuhiri, Patara te Maioha, Honana te Maioha.

Saturday night.

The Native meeting practically closed to-day, and Sir George and Mr. Sheehan will come in to-morrow morning from the place of meeting. Everything has gone off well. Let no one imagine that the difficulties of the Kingite isolation are fully overcome, or that all matter of difference has disappeared. It is not so; but at the same time a good understanding has been arrived at, and a basis laid for future conference. To-night, after the conclusion of the public speeches, Sir George Grey, Mr. Sheehan, Tawhiao, Hoani, and others of the principal men had a conference, at which a second meeting was fixed for March; and it was agreed that the Premier and the Native Minister should pay a private visit, and should stay with Tawhiao some time, going with him into the interior. Tawhiao said he would communicate with the Government in reference to all matters of importance, and asked that his secretary should have the privilege of sending telegrams and letters from him to the Premier, as Sir George Grey's secretary could do. I understand the Premier has consented to this.

The Testament I returned to Tamati (Manuhiri) has been the occasion of another curious episode. When Sir George Grey went to see Manuhiri, the Testament was in his hand, and he told him what he had informed me of, that he left the Testament in despair because the troops had crossed the Mangatawhiri on a Sunday. To this remark Sir George replied that was no reason for being disgusted with the book, that there was no fault with the book; the fault was with man, and that the Bible was written to correct the faults of men. He said he hoped Tamati (Manuhiri) would resume the reading of the Testament now that it had been returned to him. Tamati said, "I have been reading it, and mean to continue reading it now." Sir George Grey said, "I want you to make me a promise that, if you die before me, you will leave that Testament to me, writing in it its history, and the date it was returned to you. I will take care that it is faithfully preserved in some place where the history of it will be known to those who come after us."

In my travels through the camp I was introduced by a half-caste lady to a small tent that was somewhat closely shut up. I shook hands with the occupants, and then my guide said, pointing to one of two men, "That is Te Kooti." With other famous or infamous characters in Maori history, Te Kooti has been here from the first. He is not a fierce-looking man by any means, and he was apparently anxious to make himself agreeable. He produced a bottle of rum. There was then a good deal of conversation about the Poverty Bay affair, which I need not repeat, as the story has often been told. He said that when he was captured he was trying to persuade his friends to come in and make peace with the Government. They consented to go to the Chatham Islands till the country should be pacified, but they were not to be kept there longer than three years. They wrote to the Government when the time had expired, but the Government would not take them back. When they landed they had no desire to fight, but they were hunted and compelled to turn round and fight. He had often written to Government, and told them he desired to remain at peace. He confesses that he directed that all the people at Matawhero (near Gisborne) should be slain in revenge for his constantly being pursued; but he denied that any of the women were outraged, and claims that they buried the bodies. It is very sad to look at a man who has a halter round his neck, and who, if he were within a few miles of the place where he is, would be taken, and for a certainty executed. It is also difficult to realize that the rather mild-looking man before you had given orders for the dreadful massacre perpetrated at Matawhero, and had assisted in those terrible deeds of bloodshed. He says he has no desire for fighting, but, if the Government were to treat Tawhiao unjustly, he would take up arms; and he claims considerable military skill, the possession of which he has indeed abundantly proved. Te Kooti is not tattooed. He has, I noticed, lost part of two of the fingers of his left hand. During my stay some question as to the time arose, and Te Kooti pulled out a valuable gold watch. I did not ask him if he had taken it from some person he had killed, and he did not volunteer any information, though some remark was made about the watch. He had good clothes, and appeared to be well supplied. I suppose the Natives furnish him with everything, his deeds having given him rank and influence amongst them. I was introduced to one of his wives (No. 2), a good-looking young woman. Te Kooti got a supply of rum to-day from an European, and seemed rather "fresh," as the slang

is, this afternoon. While Tawhiao was over at Sir George Grey's tent, Te Kooti came out naked, except a breech-cloth, and began addressing those who chose to listen to him. I heard him calling out time after time, "I am the man who has a price set upon his head!" However, some judicious friend soon quieted him down, and he went to his tent.

During last night Sir George received a letter from Tawhiao, of which the following is a translation: "February 1st.—To Sir George Grey.—Salutations! I wish to say to you that I do not wish that we should meet alone, you and myself; and that there should be any occasion for murmuring on the part of the chiefs; therefore, I do not like to come to see you in the evening. I know that you have travelled within the boundary, and I therefore ought to wait on you, as you are the visitor; but at noon, to-morrow, I will see you. I am waiting to gratify my wishes in this respect, and I will then come to see you all.—TUKAROTO." It might be explained that Tukaroto is a new name assumed by Tawhiao, for the following reason: About a week ago a child of his died after considerable suffering; during its illness it constantly kept 'crying, "It pierces within me," referring to the pain it was suffering, hence Tawhiao takes in the meantime the name of Tukaroto, which was the word the child used.

THE MEETING AND SPEECHES ON SATURDAY.

At noon, to-day, the Maoris came forward to the tents of Sir George and his party. Tawhiao of course led. He was dressed in European fashion, wearing a thin dark coat, buckskin trousers, stout elastic-side boots, and leggings. His head was profusely decorated with feathers. After shaking hands with the Europeans, Tawhiao sat down beside Sir George. Rewi, Te Ngakau, Manuhiri, the principal chiefs, also shook hands, while the mass of the people sat around. The following speeches were then delivered:—

Manuhiri said: I have only one word to say, Sir George Grey. The heart is still throbbing with the emotion of the occasion, and I am only thinking now how many years have passed. It is now seventeen years since I saw you last. That is all I can say now.

Hauauru, a chief of Ngatimaniapoto, said: When we see one another's faces we can speak [addressing Hoani Nahe, who is from the Thames]. Come, my elder brother; come to Waikato, come to the remnant of Pari Waikato. These are the remains of Pari Waikato and Pari Hauraki; come, bringing with you treasures of Hauraki. When those treasures were first brought to Waikato they came from Hauraki, to which place they had been brought by the ship Coromandel. At least your ancestors told us so. These words were left by your ancestors, and now it is for you in these days to introduce these treasures. (Song.) That is all I have to say to you. Oh! Son Te Heuheu, come to Waikato, come; Sir George Grey is here; he has come with your child [meaning Potatau, the late King.] Come into his presence, come. (Song.) Come here, I am standing here still: come and see us, according to the word of your elder brother [meaning again the late King].

Hoani Nahe, in reply, said: Call to me, call. Here we come. We have not come as in the old days. We have come so as to induce you to think of the past and of the names you have mentioned. We are the representatives of your fathers. We come here as your friends; do not bring in any question that may trouble our interview, but speak according to the desire of your friends, Sir George Grey and Tawhiao.

Sir George Grey said: O father, younger people, O friends! I have heard the words of Manuhiri. It is seventeen years since I heard his voice, and I hear his voice this day with joy. I remember the days that are gone. In the early days I knew your ancestors, and Potatau was my friend. I often sat by his side. I loved him and his tribe. I worked hard that the Native people might live well; but war sprung up. But now that cannot be recalled. We must deal with what surrounds us. In these days the work we have to do is a very difficult work. I am only one man; I alone, perhaps, could not carry out so great a work; but it remains for us in days to come to do it. I have arrived here; we have seen each others' faces, looking anxiously with eyes to eyes, and have spoken mouth to mouth. The growth of a new tree has commenced; leave it, that it may thrive well. I will water the tree, that it may thrive. It will be for all the chiefs of Waikato and of Ngatimaniapoto to assist me in this great work. It is with them that the tree should be allowed to grow. I will ponder over the words of Manuhiri. It remains with us all in the future to further the good. When all the troubles are past, and good is growing, my heart will be glad, and I will rejoice. I am an old man, and Potatau and my old friends are gone. I will be very glad if in my old age I should see good growing up, and that all things are doing well. That is my great wish, and it is also my wish that, my old friends being dead, the new generation should work together with me to further these ends.

Rewi said: The way is clear. But come, come and see us. Come and see us closely; see us clearly. By seeing each other now we will be enabled to see each other frequently in the time to come. Come and see us; come and see us. By seeing us you will be able to see us oftener and more clearly afterwards. Come, that is all I have to say to you; this ends that part of my speech. [Addressing the people:] Listen, listen! We have seen that Sir George Grey is here; where should we see him again? Listen, listen! that is all, where should we see him again? Listen, listen! that is all, where should we see him again? Let us stop now, having met and seen each other as friends; let matters of business be discussed at our next meeting.

Sir George Grey: O Rewi, I have heard your words. I agree with your words that I should see you often, and by that perhaps we will be able to think over matters, and bring them to a good conclusion.

Rewi: I am speaking. O Waikato, this was the Governor in the days of the Governor and Potatau, and in the days when troubles arose. We have not seen each other, as Manuhiri has already said, for seventeen years. Do not contradict him, or object hereafter to meet him; let the past be past; do not find fault; and although Potatau is dead, do not forget him. He is dead; but his spirit still whispers to me, saying, do not find fault, let the past be past—do not find fault. Let the past be past; let us see him. [Rewi here held out Potatau's official seal, set for him by Mr. Watt, jeweller, Shortland Street, Auckland.] Potatau's body is dead; but I will hold his spirit [referring to the seal, and meaning that Potatau's position was now occupied by his son]. The spirit is here. Look! look! the word has been announced [meaning that Sir George Grey had agreed to see them again]. I will

say this, I am not speaking to Sir George Grey; I am speaking to you. I will just say this. [Song.] The latter part of the song is my own—that is, feed the child well and it will thrive [meaning that the new state of things should be promoted]. Some days our thoughts are verified. This saying is true. It is now seventeen years since we have seen Sir George Grey. We are thinking of the time when he was Governor.

Tapihana said: I agree with what you have said, that the weeds should be cleared away that the tree should grow well. I will take Sir George Grey back to-morrow,—I myself alone, and he will bring me back. This is a small matter; do not oppose me. Do not bear malice; this is the day of Tukaroto; do not leaven it with bad thoughts. Let the plant grow. I will not leave this alone; I will see him next, and carry out matters. I am going to escort back your father to-morrow morning or the next day. I have had the first chance to claim this position, because you all omitted to do it.

It would require some one to sit down and write a commentary, in order that the above speeches might be understood, and then I am not sure I would succeed. The bringing of the treasures from Hauraki alludes either to Captain Cook's visit to the Thames, or to the visit of the ship "Coromandel," which went into the harbour of Coromandel to get spars. Sir George Grey, in addressing the Natives, spoke in Maori. There would have been even a larger attendance at the present meeting than there is had it not been that many of the Kingites are compelled at present to attend to their wheat harvest. As it is, those who are present are sustaining or risking considerable loss. The law of the meeting is that no intoxicating liquor should be allowed; and, although, no doubt, the law is sometimes broken, there is no drunkenness to be seen. The Natives are mostly lodged in tents on the small flat of Whakiroiro. Three tents have been pitched for the accommodation of Sir George Grey and those with him. To-day Tawhiao came over to see Sir George, and his sister Tiria came over and dined with Sir George Grey. Tawhiao is apparently in good humour, and is most friendly.

Sunday evening.

Sir George Grey has decided not to leave Alexandra this evening. Deputations are here from the other Waikato settlements, asking that he should visit them. He will visit Te Awamutu to-morrow, and will probably not reach Auckland till Tuesday. *Tapihana*, one of the speakers at the late meeting, seems to have lost influence considerably with the Natives. It will be remembered that he was one of the prisoners of the hulk. *Tapihana*, as will be seen from his speech, evidently wanted to associate himself with Sir George, by conveying him down the river in a canoe; but he disappeared from the camp, and was not in the canoe. Te Wheoro will accompany Rewi to Wellington during next session. Rewi is about to build a good house at Te Kopua, as he said he was ashamed of not being able to lodge the Premier and Native Minister better. Several of the Natives spoke about getting reaping machines, to enable them to go much more extensively into wheat cultivation. During the whole meeting not a single word was said about giving back the Waikato. On the contrary, instead of indulging in such a dream, Tawhiao and Manuhiri were anxious to obtain Crown grants for small pieces of land, to which Potatau was entitled, at Mangere, Pukapuka, and Ngaruawahia, showing that they take for granted the irrevocable nature of the confiscation, and now, for the first time, acquiesce in it. Rewi said to Sir George this morning that he must see the Kingites four times. The first was the planting of the tree, the second would be the promoting of its growth, and at the third and fourth times the tree will be flourishing and bear fruit. Rewi pressed upon Sir George that it was an unfortunate thing that certain persons should be allowed to pass the border and negotiate for land. Rewi had a conversation with Mr. Sheehan in reference to some land disputes. The feature that the pieces of land he referred to are all beyond the confiscated boundary is important, as all his conversation was a palpable acceptance of the position of affairs as left by the war. The blocks of land referred to are Horahora (the property of Messrs. Williamson and Co.), Otautahanga (the property of Messrs. Tole), and Kokako, at Patere. Mr. Sheehan promised to inquire into matters, and send Rewi an early answer. Rewi showed Sir George and Mr. Sheehan the seal of Potatau. Sir George said he had the original sketch from which Mr. Watt cut the seal. Rewi said he had made the sketch. Two children connected with the principal Hauhau families are coming to St. Stephen's School, Auckland. Mr. Sheehan had a good deal of business with Hauhaus, just as if they had been Queenite Natives. There can be no doubt that Sir George throughout has been much indebted to Major Te Wheoro for his active exertions in the matter; in fact, for any success that may result, the Natives themselves will be in part entitled to the thanks of the Colony of New Zealand.

TAKEREI TE RAU'S WIDOW.

One of the most touching sights of the meeting was the widow and family of the great chief Takerei te Rau, who died a few weeks ago, and to mourn for whose death all these people had assembled. It is necessary perhaps to explain, otherwise few would distinguish the fact that this man took Sir George Grey's name during his first Governorship. Takerei is the Maori form of "Sir Grey." Before the war, although he was not equal in rank to Te Wherowhero, he was his superior as a land-owner; indeed, he was all-powerful over a greater extent of land than any other chief in Waikato. Then he lived in a good house; he himself was clothed like a well-to-do Englishman; his wife was well dressed, and his family were being educated. But when the war came he could not remain quiet; the mass of his people were strong for war, and he could not cut himself from them. His eldest son, a fine young fellow, was killed at Rangiriri; his daughter was accidentally shot while looking at the troops taking up position; he himself was taken prisoner in the redoubt. Then all his land was confiscated, and he and his family were left without an inch from which to obtain subsistence. He had given 1,600 acres in Waikato in free gift for educational and religious purposes. Consider these things, and look at the family now! When Sir George Grey went to visit the widow on Saturday, she tried to keep up the conventionalities of mourning. She wanted to show respect to the memory of her husband in the European fashion, and she had clothed herself as well as she could in black shreds and rags, which she had managed to get together. The younger members of the family are growing up in utter ignorance.

THE TANGI.

Nothing surprises Europeans so much as the Maori style of crying. They all gather together for the set purpose, arrange themselves in proper order, have before them the person (or article) who awakens their feelings for the dead, and when everything is properly prepared they commence. They also stop at the word of command. The *tangi* of Friday last commenced at the extreme left of the line, where the immediate relatives of Takerei were, and where all Te Wherowhero's own *hapu* were assembled, and then extended to the right till all hands joined, like a *feu de joie* of musketry. Sir George Grey stood during the whole time the *tangi* lasted in front of Takerei's widow, with his eyes fixed on the ground, while behind him were the few Europeans who accompanied him, and in rows the Lower Waikatos, who had come in the canoe, leaning on their paddles. Europeans are inclined to say that there cannot be sincerity of grief with such a methodical display, but I doubt whether they are entitled to do so. Tawhiao said to Sir George Grey on Saturday, "While the *tangi* was going on I saw pass before me all the faces of those who have been slain in war, or who have died since I first knew you."

TE KOOTI.

Te Kooti, I may mention, on some reference being made to Purukutu, said that surely it was not thought that that man had so much to say in defence of himself as he (Te Kooti) had. Sullivan was killed in cold blood, while his deeds were done when he was being chased and driven about. The sentiment of the Natives is strongly with Te Kooti, but there is not a man amongst the Kingites who does not regard Winiata as a murderer. His capture, however, they regard as our affair.

CROWN GRANTS TO THE KINGITES.

The three pieces of land for which the Kingites are desirous of receiving Crown grants have each a history. The first is "Tangi Rau," of 300 acres, near Ngaruawahia. The name means "The Place of a Hundred Wailings," and it is so called because it has been a burial-place from time immemorial. The Kingites desired that it should be made absolutely inalienable, and that there should be no power of selling or even leasing; but Sir George Grey thought they should have the power of leasing, and they accepted his advice. Te Pukapuka is a valuable piece of land beyond Remuera, owned by Te Wherowhero. It is said that when the war broke out it was let by the Ministry, at a very low rent, to an Auckland citizen, and it was subsequently held for several years by Mr. Crummer, of Remuera. The rents were paid to Dr. Pollen, but nothing has been paid to the owners of the land. It escaped confiscation by having been the particular property of Te Wherowhero. Sir George Grey said to Manuhiri, when he spoke of the land, that he ought to have all the back rents. Manuhiri said he would not take the money. "Well," said Sir George Grey, "that money will be brought up here in a bag, and if you will not take the bag, the contents will be poured out on the ground before you." The piece of land at Mangare was, we believe, given to Te Wherowhero by Sir George Grey, to induce him to reside near Auckland, so as to secure it from attack by the Waikatos.

POTATAU.

In 1853, when Sir George Grey was leaving New Zealand to become Governor of the Cape of Good Hope, and when it was thought that he was bidding New Zealand good-by for ever, a number of addresses were presented to him from the Natives, which were afterwards collected and published by Mr. C. O. Davis. In a note to that book we have the following respecting Te Wherowhero, to whom frequent reference was made at the meeting:—"Te Wherowhero is the principal chief of Waikato, and has great influence amongst the tribes. At his mandate a few years ago 4,000 warriors rushed to his standard in defence of their chief, and many hundreds more would speedily have been raised. At this juncture (1854) it is said that he sways the following tribes—the numbers attached are merely the fighting men of the tribes:—Ngatimaniapoto, 800; Ngatihaua, 540; Ngatitahinga and Ngatimahanga, 400; Ngatiapakura, 400; Ngatiruru, 200; Ngatihinetu, 200; Ngatipou, 400; Ngatitipa, Ngatinaho, Ngatiwharaua, and Ngatitamaunu, 400; Ngatimaru, 200; Ngatiteata and Ngatitamaoho, 340; Ngatiumutoto, 200; and Ngatimahuta and Te Ngaungau, 400. . . . Tawhiao was the first name of this distinguished personage. Potatau was the name of one of his daughters, which he took on the occasion of her death; Te Wherowhero, which means a reddish colour, was given him in consequence of his father being wrapped after his decease in a scarlet garment, given to a New Zealand chief, by one of the first English navigators that visited the Thames." It is stated that Te Wherowhero, at the capture of a certain pa, killed 600 persons with his own hand, but probably the number is exaggerated.

OLD FRIENDSHIPS.

To an address presented by the chiefs of Waikato to Sir George Grey, on his leaving in 1853, we find the signature of Takerei te Rau. In this address it is stated: "On your arrival in this Island the rain was beating, and the wind blowing fiercely, and then you lifted up your voice to calm the raging elements;" an allusion to the disturbed state of New Zealand on Sir George Grey's arrival, and to the immediate results of his administration in quelling the rebellion. To the same address is attached the name of Te Wetine Taiporutu, who went over to Taranaki when the war broke out, and who was killed there, as well as the names of several others who were killed in the war in Waikato. After Sir George Grey had left in 1853, Manuhiri (then called Tamati Ngapora) sent after him an address, of which the following is a translation:—"My affection for you is great. You are indeed a loving friend to us. You have been energetic as respects the good regulations for schools and Native villages, therefore I consider that the orphan has found a protector in this Governor. These things are alike beneficial to body and soul. These are my reflections since you left, and my sentiments of regard are embodied in this song:—

See, springing from her aerial couch, the placid orb of night,
On Albion's lofty mountain range, throws back a stream of light;
'Tis thus, O Governor, thy love comes darting o'er the sea,
And steals upon these saddened hearts, which ever dwell on thee.

The far-famed Queen of Britain's isle has called thee to her side,
 And thou along yon rocky steep, shall watch the rippling tide ;
 But when thou landest in the North, far from New Zealand's shore,
 O think of us, these hapless ones, whom thou wilt greet no more.

The original of the above songs commences as follows :—

Tera te marama ka mokowhiti ki runga,
 Na runga ana mai nga tau ki Ingarangi.

To the addresses which were presented to him before he left by the Natives, Sir George Grey published a reply in the Native language, and of a translation of this I give the following portion :—
 "Now, listen to me! Many eyes are turned upon you; the hopes of many Natives hang upon you. There are yet many countries where Europeans have not entered, but where they will enter—many, many Natives and tribes inhabit these countries. In some sort, not only your own fate, but the fate of all those people hangs on you. This is a great responsibility, but you cannot avoid it; meet it, therefore, like fearless Christians. For the first time it has in this country been seen that ignorant and heathen men may become good citizens and real brothers of the Europeans; for the first time it has been seen that a people educated in Christian knowledge and Christian virtues may, however bad their previous state was, become a noble nation. Some yet doubt this. The time you have behaved well is yet too short to prove this truth. They are not certain that you will even continue as you are, much less advance further in good works. But, oh, do you prove it to be the truth—for the sake of your children, for your own selves, for the sake of those countless tribes of poor, ignorant men, whose fate, as I have told you, hangs upon you—prove this to be true, and every age will bless your race, and the name of many amongst you will become dear household words in all lands, and in all ages, and the name of the Queen, of Victoria, the beneficent, will live with yours as the name of one who conquered Natives by love and by good works, until from every village, from a good land inhabited by a people unknown to her ancestors, earnest prayers are morning and evening offered up to heaven for her welfare, by failing old men, by those full of health and youth, and even by lisping babes." After earnest exhortation to adhere to the Gospel, and to its teachers, Sir George Grey says: "If I cannot return to New Zealand again now, I shall, if God spares my life, at least come back when I am an old man, and once again visit those schools in which, in company with yourselves, I have spent so many happy days and hours. Do not forget the time we have spent together, and the many promises you have made me; but let me find you, when I do return, virtuous men and women, taking me with pleasure again to visit those schools to which you owe so much, and showing me with joy and gladness children even better taught than you are yourselves." It is plain that in Sir George Grey's mind there was deep apprehension of the evils which indeed happened. His fears have been realized, and his hopes have been disappointed. Still there is a remnant left, and let us hope that we behold the dawning of a better day.

After Sir George Grey's departure, Watanui, with 124 Natives, arrived from the Mokau, intending to attend the *tangi* and meeting, in memory of the Premier's and Native Minister's departure. Visits between all sections of the Hauhaus were exchanged, the meeting being considered non-political. Rewi, in his speech, expressed himself to that effect. The meeting in March next will doubtless be interesting, when all the grievances will be discussed.

The Premier and Postmaster-General inspected the school this morning, and were highly gratified at the large attendance of the children, their cleanliness and discipline, but remarked that the building was too small to accommodate the number present, fifty.

[From the *Auckland Evening Star*, January 30.]

Alexandra, this day.
 REWI came over from his settlement beyond Orakau, yesterday, by special invitation of Sir George Grey, to attend the Te Kopua meeting. Reihana Rata, chief of the Ngatimaniapoto, accompanied. Te Ngakau went specially to escort them over. Tamihana, Hori Whare Tonowhea, Wiremu Nikora te Rau, Oruna Taraaurauke, Henare te Pukeatua, and other chiefs of the Ngatakana tribe, came from Wharepapa.

Tawhiao is at Kopua with 400 Natives. There are great preparations here. Three triumphal arches designed with "Cead Mille Failthe" will be erected over the Alexandra Hotel.

Ministers will be met at the turn of the road from Hamilton to Alexandra by Mr. Sloane, Chairman of the Te Awamutu Highway Board, and members, who will present an address. Two hundred Ngatimaniapotos arrived at Te Kopua yesterday. Altogether a thousand are expected to be present.

King Tawhiao has published a royal edict, prohibiting Europeans going beyond Reynolds' place at Te Kopua. Tawhiao was at Hopu yesterday, between Te Kopua and Hikurangi. Natives pouring in from all places, remote as Kawhia. All the Native people from Hikurangi have arrived. Eight head of cattle for the feast were presented by the Ngatihaua, so that the Premier and Mr. Sheehan will have rump-steaks. The Natives will pitch tents for the meeting, which will be at Kamarawapo. Ministers will come here direct this evening.

The ladies here are exerting themselves in superintending the decorations, especially Misses Hooper and Finch. There are two arches; one at Mangapiko, with the motto "Welcome," and the other at the Exchange Hotel, with the same motto. There is also a festoon across the road from the telegraph office to the trees, near Finch's, with the motto "Cead Mille Failthe."

[From the *Auckland Evening Star*, January 31.]

Alexandra, this day.
 REWI was present at the *tangi* with Tawhiao. Rewi intended to return to his own settlement, but Tawhiao pressed him to stay and receive Sir George Grey. Tawhiao took hold of Rewi's hand, and said, "Our friend George Grey is coming here; let us both meet him." Rewi, with a show of reluctance, consented. The meeting will partake of the character to bury the old grievances of the war. All the names of great chiefs who were killed in the war will be mentioned, and their deeds rehearsed. The probable effect will be a permanent renewal of friendship between the races, and the burying of the hatchet.

A MAORI HIGH PRIEST.

One of the most prominent chiefs at the reception of Sir George Grey, yesterday, was the high priest of the Torea at Sir Donald McLean's last meeting. He appeared in a Maori mat, holding a *taiaha*. When, previous to Sir George Grey's arrival he was pressed to clothe himself decently he replied, "I am a Maori. Receive our friend Grey as a Maori." After the reception he dressed himself a perfect swell.

A deputation from the Te Awamutu Board, consisting of Mr. W. Sloane, Chairman of the Board, Mr. Roche, and Mr. Henderson, one of the oldest settlers, and a pioneer who lived beyond the confiscated boundary, through all the panics, rode many miles and presented an address to Sir George Grey last evening. They were very courteously received.

The Maoris are to be employed making a road to Puniu. Mr. Sheehan promised to reply officially regarding other district wants. The reception proceedings were most creditable to Alexandra.

THE RECEPTION AT HAMILTON.

Sir George and suite received an enthusiastic reception yesterday. The Chairmen of the Highway Boards and others met them at the station and drove them to the Hamilton Hotel, where hundreds of settlers and townspeople and numbers of Maoris were waiting to receive them. Two deputations, *re* the bridge and reserves for the borough, waited on Sir George, and were courteously received. The party went on to Alexandra about 4 o'clock.

Fifty pounds were granted to the Te Awamutu Highway Board for a road to Puniu, Native labour to be employed. Sir George Grey is visiting old residents this morning.

DEPUTATIONS.

A deputation from the Alexandra Highway Board waited on the Premier. It was introduced by Major T. C. Tisdall, and consisted of Messrs. Aubin, Lacon, Secombe, McNinn, Edgcumbe, and Tisdall, and asked the Government to assist in the construction of the main road direct from Ngauawahia to Alexandra, avoiding the detour *via* Hamilton. They said the small settlers were neglected by the late Government. The roads were made in the interest of the large landowners. They requested that the Constabulary be employed. The Premier said Alexandra was certainly left in an isolated position, and recommended the Chairman to forward a letter to the Minister for Public Works. Major Tisdall also brought under the notice of the Premier the deviation of the railway extension *via* Te Awamutu, instead of to Alexandra, as originally designed. Such changes were made from political motives.

The Premier replied that he would have to visit other places before leaving Waikato, and could not carry these things in mind. They had better write officially.

Major Tisdall also asked permission for the removal of hundreds of tons of shingles and firewood in Mangapuri bush, now rotting consequent on the Government having forbidden their removal.

The Premier recommended the growth and spread of acacia for firewood, and recommended the Chairman to communicate with the Waste Lands Board to see whether there were just grounds of complaint.

Major Tisdall asked a contribution for the erection of a new Courthouse, pointing out that Alexandra was central for Court business for Harapipi, Rangiaohi, Ngahinepouri, Kihikihi, and Paterangi. The Premier recommended official communication.

Mr. McNinn referred to the injustice of the valuation clause of the Rating Act with respect to unimproved property.

Mr. Sheehan replied that no doubt the Act was passed in the interest of large landowners. The only possible remedy was dissolution. Not a third of the present Lower House would vote for an alteration in the valuation clause.

The Premier said the matter was really in their own hands. Every member of the present Government in the Lower House was in favour of the small settler.

Mr. Sheehan: Next session we shall have made many material amendments in the Counties and Rating Acts. Large landowners now control the district by plurality of votes.

Mr. A. S. Sherret, member of the Raglan County Council, introduced by Mr. McMann, asked whether the Government had taken steps towards meeting the views of the Council regarding the Raglan-Waikato Road. The Premier said perhaps it would be better for the Government to carry out the road without necessitating the Raglan Council to bring the Act into operation. He would be glad to see this road made also to Kawhia. He requested Mr. Sheehan to communicate with the Chairman of the Raglan Council.

A meeting will be held at Whakairoiro on this side of Kopua. Te Wheoro is coming up with a hundred men in war canoes. The Natives are preparing food for the meeting. Probably there will be no move from here to-day.

Should Rewi express a desire to see Sir George Grey privately at his settlement, Sir George will probably visit Te Awamutu and Kihikihi.

The British ensign, over the door of Finches' Alexandra Hotel, was lent by Major Mair, and was riddled with bullet holes in the operation on the East Coast. Te Wheoro has arrived.

Tawhire, the brother-in-law of Tawhiao, has just arrived from Kopua, and waited on the Premier and Mr. Sheehan. Tawhire welcomed them to Waikato. The Ministerial party will proceed upwards at 8 o'clock to-morrow morning.

[From the *Auckland Evening Star*, February 1.]

Alexandra, Thursday, 3.5 p.m.

Two canoes in full feather have just arrived from Point Russell. The larger one is paddled by thirty Natives, and named "Teatairehia." It received an ovation from the Maoris and Europeans, numbering 100, on the bank of the river. The canoes go on to the junction of the Waipa and Puniu, McLean's starting point by water at the meeting of 1876.

KING'S PROCLAMATION.—EUROPEANS TO BE EXCLUDED.

Thursday night.

Shortly after 7 o'clock to-night, the chief of the Ngatimahuta, named Huiaina, said to be a relative of Tawhiao, rode into the township and stopped in front of the Alexandra Hotel. In a loud voice he proclaimed that no Europeans between the Waikato and Waipa Rivers, except those in Sir George Grey's party, should be allowed across the confiscated boundary, and he solemnly warned them not to come.

Mr. Grace, the Government Interpreter, translated to your representative, who afterwards interviewed Huiaina, and inquired by whose order this was done. Huiaina replied, "By all Waikato." Reporter: "Was it by Tawhiao's Council?" Huiaina: "By Te Ngakau."

Your representative afterwards interviewed the Native Minister, and asked whether the King's *pauni* (proclamation) applied to him. Mr. Sheehan replied in the affirmative. Your reporter, not being on the staff of Ministers, may experience great difficulty in obtaining permission to be present at the meeting. He will, however, prove equal to the occasion.

A MAORI PHRENOLOGIST.

Friday, 10 a.m.

Considerable amusement was created by Tawhire, a relative of Tawhiao's, feeling the Hon. J. Sheehan's bumps. Tawhire, nicknamed "Dicky Diamond," was exhibited throughout Great Britain, India, and America by Mr. Dickson. In the course of his travels, Tawhire acquired a smattering of phrenology. He expressed much admiration of Mr. Sheehan's head.

Sir George Grey, with a small party, has just left for the King.

The difficulty regarding the admittance of our special reporter has been settled by the Premier taking him as belonging to his party. He will be chaperoned to the place of meeting by Te Wheoro, proceeding overland, as the canoe is not large enough to take all, it being heavily loaded with provisions.

Sir George Grey is being conveyed in a large canoe belonging to Te Wheoro, which arrived yesterday. The Natives who came from Te Kopua yesterday state that about 700 Natives are there. Representatives of the tribes are present from Napier, Wanganui, and Taranaki.

Tawhiao says the *kai* is spoiling, and is anxious for the meeting to commence. Some Natives yesterday were very impatient at the delay, being tired with the long attendance at the recent *tangi* over the remains of Takeri te Rau. They threatened to return home, but were induced to stay. The Natives have only a few tents. Many last night rode long distances to their settlements, but will return to-day. In addition to the 700 Natives already assembled, hundreds more are on the road from Tamahere.

THE REFUGE MURDERERS.

Purukutu, Sullivan's murderer, and the redoubtable Te Kooti, were at the place of meeting yesterday, they having come from Te Kuiti. It is not known whether they will be present at the meeting to-day, but they are not likely to take any prominent part in the proceedings. It is not yet known whether Te Kooti will be present, but probably not, or if so, he will lie perdu. Te Kooti got very drunk yesterday. He mounted a horse and talked war, and attempted to ride over some Natives.

MISCHIEF-MAKERS AT WORK.

It is said some Europeans interested in land speculations have been inciting the Natives to hostile speeches. Several chiefs living beyond the boundary desired to sell large blocks of land, and are expected to claim the right to sell. Te Ngakau had heard that several land speculators accompanied Ministers, *ergo* the Proclamation yesterday.

MANNER OF THE RECEPTION.

It is not yet known how the Natives will receive Sir George Grey. At the meeting of the chiefs yesterday, Te Ngakau advised that Sir George Grey should not be received with the usual *powhiri* on invitation from the women at the entrance to the settlement, which begins "Come here, the guest," &c.; but they should welcome him thus: "Come here, Governor, your coming is your own work."

The meaning of this is understood to be that they will expect Sir George Grey to state the object of his meeting; taking the initiative himself in the speeches. They will probably not make any demand for the restoration of Waikato.

REWI'S ATTITUDE.

Rewi has been induced to remain with the greatest difficulty. Yesterday he again threatened to leave. The story that he has a difference with Tawhiao is substantially correct. Rewi regards him as a mere puppet of the Ngatihaua chiefs. The following conversation between Rewi and a settler took place the other day:—Settler: "Are you not subject to Tawhiao?" Rewi: "No. The Ngatiwaupoto has only one chief. The Ngatihaua has a hundred." Settler: "Then, if Tawhiao asked you to go to war?" Rewi (laughing): "He asked me three times, and I refused."

The meeting will probably be over to-night. Sir George Grey remains at the settlement to-night with four others. The other Europeans return. There is no down mail till to-morrow morning.

Te Kopua, 1 o'clock.

Sir George Grey, Messrs. Sheehan, Dignan, J. C. Brown, and Wood proceeded up the river in Te Wheoro's war canoe, paddled by forty-three of Te Wheoro's Natives. They arrived at Te Kopua at ten minutes to 11 o'clock. Meantime Te Wheoro was conducted overland.

The Hon. Mr. Fisher, Messrs. Seymour George, Grace, Hoani Nahe, Rewito Raikato, your

Special, the Rev. Wi Barton, Warana, Hoane te One, Te Awaitaia, Henu Neiro, Te Kui, Makariri, Te Kaihi, Hargreave, Mohi, Hanu Ngaropi, Tautari, Eta, and Hohaia went overland. They reached Te Kopua shortly before the arrival of Sir George Grey's canoe, at the junction of the Waipa and Mangakarua and Ngakaohia Rivers; the party had a fine view of the exciting scene. The canoe was rowed at great speed against the rapids, chiefs giving time. The following chiefs were in the canoe: Nene Kukutai, Hori Kukutai Ratima, Here Wini, Te Wharepu, Te Tawhara, Hohoputu, Te Mapue-nuhu, Ngawharau. Here Sir George Grey and party landed. The horses were taken charge of by the Natives, and we walked on some distance until we came in sight of the Native camp. A great number of tents were pitched on the grass plain.

RECEPTION OF SIR GEORGE GREY AT KOPUA.

Sir George Grey was received by Takiwaru in peacock's feathers as he entered the village, and welcomed by the women, who called out, "Haere mai ekara." The Natives were formed in dense line on the south side of the plain, extending several hundred yards. Quite 3,000 were present, including women and children. Sir George Grey and party were accommodated with chairs. Before taking their seats the Europeans stood in groups, and were received by the women and men in a *tangi* which lasted several minutes—a very mournful scene. Then the party sat down. The *tangi* continued. The women exclaimed, "Here is Sir George Grey and those who have gone before," in allusion to the spirits of the departed, as if present. Then the Tariaos commenced prayers; invoked God to protect and enlighten them, and all the world.

Tawhiao was dressed in Maori fashion, with fern on his head (a sign of mourning) and his arms bare. He stood a long time leaning on his *taiha*, with bowed head. Te Ngakau looked greyer than at Sir Donald McLean's meeting. Rewi kept out of sight. Tutawhiao, the King's son, sat in front, with bowed head, which was dressed in mourning, in token of death. Sir George followed, then Te Ngakau spoke. The whole ceremony was concluded by noon. It was merely formal. The Natives, then dispersed to arrange food.

Tawhiao remained silent nearly a quarter of an hour. Perfect silence and stillness was observed by the Natives. Tawhiao and Taphiana made speeches of welcome.

At the present time of writing, nearly 1 o'clock, the Europeans are fraternizing with the Natives who are dispersed over the ground in a most picturesque disorder; some women are *tanging* over long absent relatives.

The following speeches were made at the first meeting:—

Tawhiao said: Welcome, welcome, welcome! Come to those who have called you many times. Come, bringing with you your rules; come and see what ours are. The inevitable must be endured. Think not of the alterations that have taken place. Come and see. Come, O father. Come, come, come, O Grey. You bring healing with you. Listen! O listen! This is Governor Grey (turning his head towards his people). O come, father of the people. Salutations to you.

A very long pause followed.

Taphiana then stood up and said: Welcome, welcome. Come to Waihingatu, come to my relatives. Come and see your people; my elder brother, my father, my parent. Come, come, come. Lift up your eyes and look around. Come to Waihingatu, the place of abode of Uemiku. Come over the sea, sailing on the great ocean of Kiwa, over the great sea of Tawa, until you have reached the lands of Tawhiao; come ashore, welcome, come to me. Come to your father, Potatau. Come! Greetings to you (turning to the tribes). This is Sir George Grey. Here, he has come to the place of our abode, and here he sits. He has come to our village. O friend, come to me; come to your village.

The speaker then sat down. Tawhiao remained standing.

The Premier, after some minutes, stood up. The Natives immediately, all attention. He spoke in Maori as follows: Oh, my friends, I greet you all. I sympathize with you all. Greetings to Tawhiao and all the descendants of Potatau, my friend who is dead. I greet you all, the chiefs and tribes of Waikato and Ngatimaniapoto, and the representatives of my friends who have departed this life. I greet you, chiefs, and all the people of Ngatimaniapoto and Waikato. I greet you all, also the representatives of all my friends who have departed this life. I greet you all.

The Premier then sat down.

Te Ngakau said: Welcome, welcome to Waikato. Come and see the troubles that surround us. Come, that we may see each other face to face. The faces that have been left by those who have gone into darkness. Come and see your father. Come, that we may look into each others eyes; come, that we may look at you, and you may look at us. Come to me and the representatives of your friends. Come and bring great thoughts (song), welcome. Come with your friends. That is all now, it is ended.

The speaker then ended.

This part of the proceedings ended about noon. The people then rose up. The King's sister and another came and shook hands with Sir George Grey. Tents are now being pitched, and food is preparing.

Friday, 9.50 p.m.

All afternoon was spent in feasting; the only excitement being a division of food. A great quantity of quarters of beef were drawn to various tribes in wheeled sledges, made at Kawhia. The great supply of dried sharks, hung on poles, were the most coveted luxury. The division of these caused much excitement; their unsavoury smell was sufficient to repel Europeans to a distance.

After the speeches, Natives brought over a great quantity of cooked potatoes and dried mussels and pipis to the tents pitched for Sir George Grey's party. These were partaken of with great relish; but the Commissary-General (Mr. Seymour George) and Deputy Grace fortunately provided a large supply of tea, sugar, steak, bread, and butter, with plates, cups, knives, and saucers. He forgot forks, and the plates were short of requirements. Some Europeans of Sir George Grey's party were seen picturesquely reclining on the grass, eating lumps of bread and steak in their hands, with clasp knives.

Sir George Grey himself preferred this fashion. After an *al fresco* lunch, the Europeans dispersed themselves about the encampment. Tents were pitched along the east side of the paddock. During the afternoon there were numerous battles royal between the dogs and pigs over quarters of beef promiscuously scattered about on the grass. The whole scene was one of the most admired disorder, but groups of Maoris, in rare colours attired, were scattered over the encampment, and made a picturesque scene.

THE PREMIER'S GALLANTRY PUT TO THE TEST.

During the afternoon Sir George Grey had to summon all his resolution to resist the blandishments of an aged rangatira, who yearned to rub noses with him. Sir George Grey and Mr. Sheehan during the afternoon saw Mrs. Morgan, wife of the man killed at Ngaruawahia. They will probably make some provision for her large family.

OUR CORRESPONDENT RECOUNTS HIS CAMPAIGNS TO REWI.

Your special visited Rewi, the great chief of the Ngatimaniapotos and general during the war, whom he found with three other principal Ngatimaniapoto chiefs in a small tent. On being introduced, Rewi shook hands warmly. He is a man slightly below middle height, his face closely tattooed, and slight whiskers inclining to grey. His features are somewhat thin, but more regular than the average Maoris. His hair is closely cut. His countenance is shrewd and intelligent, but beginning to show signs of advancing age; slightly wrinkled. He smiles good humouredly when pleased. He was attired in a fine flax mat with ornamental border. He reclined on the fern on the floor of his tent during the interview, but kept his eye fixed sharply on the countenance of your representative. The following conversation took place:—

Reporter : I am very glad to see you in this time of peace.

Rewi : Yes. It is good to live quietly in our own places.

Reporter : Perhaps you would be offended at the mention of the war in Taranaki, in which you were engaged.

Rewi : No; when war is over all our anger dies away. Speak.

Reporter : Do you remember your attempt to storm No. 3 redoubt at Hikurangi, Taranaki, when the sentries thought the attacking party were sheep?

Rewi (laughing) : Yes.

Reporter : I was a soldier then.

Rewi (apparently interested, again stretching out his hand, and shaking the reporter's cordially) : I welcome you. You and I have fought, but this is the first time we have talked face to face. Formerly gunpowder smoke obscured our eyesight.

After some further conversation Rewi asked for the loan of the reporter's pipe, which, being a meerschaum, appeared to take Rewi's fancy. It was therefore presented to him; whereupon he remarked, "This is a proof that there is no enmity between us; that you have forgotten old differences." When questioned regarding his views of Sir George Grey's coming, Rewi immediately became very reticent. He said sufficient, however, to show he did not desire to be supposed to take a very deep interest in it. When your reporter suggested to him the possibility of the present meeting resulting in the opening of the country for railways and roads, he merely smiled incredulously. The whole interview was most cordial.

THE OLD PRIME MINISTER.

Your reporter afterwards interviewed Manuhiri (Tamati Ngapora), the King's Prime Minister. Manuhiri looks to be fast breaking up. He is a splendid type of an old chief. His face is so closely tattooed that it is difficult to stick a pin between the lines. His eyes are deep set, quick, and keen. Another aged chief, who might easily be mistaken for him, sat beside him. The tattoo was almost exactly the same. The latter had the head of a pickaninny sticking out from under his mats. Manuhiri was engaged reading an old Testament, which he left in the church when duly ordained a clergyman of the Church of England at Mangare, near Otahuhu, and which was found ten years ago, covered with dust and cobwebs, in a crumbling pulpit, and was returned to-day by one of the European visitors.

After the usual salutations, Manuhiri observed, "I am very old now."

Reporter : Yes; and your old friend Grey is old too.

Manuhiri : He is not yet an old man.

In the course of conversation the subject of Mr. Firth's visit to induce the Kingites to come to Ngaruawahia to visit Prince Alfred cropped up. Manuhiri said, "If the Prince had come to them he would have been well received, but they would not go to him." It also transpired that Rewi, on that occasion, ordered Mr. C. O. Davis, who accompanied Mr. Firth, to leave the ground, but said Mr. Firth and his companion might stay. This never transpired before.

Another chief remarked: What was your Prince afraid of that he did not come? Was he afraid of being killed? We would have received him as a great chief.

PROSPECT OF ROADS.

Your reporter infers from his conversation that there is no present prospect of the railway going through Waikato, or the opening of roads. This may be when the obstinate old chiefs die off.

The Kingites have several schools of their own. No English is taught. The writing and reading is done in Maori only. Your reporter was introduced to a chief who occupies the position of Maori Minister of Education.

Manuhiri and Rewi kept very close during the day, scarcely ever going outside their tents.

Mr. Woods, the English sculptor, appear to greatly admire the muscular appearance of Tawhiao, especially the arms.

Sir George Grey, Messrs. Sheehan, J. C. Brown, Seymour George, Grace (interpreter), and Te Wheoro remain on the ground to-night. The others returned. A private interview will probably take place to-night between Sir George Grey, the Hon. J. Sheehan, Tawhiao, Te Ngakau, and others. To-morrow may be observed as a Hauhau Sabbath, as they make one every ten days, but not regularly; only whenever they want to make a holiday. If there is a Hauhau Sabbath to-morrow there will be no talking; next day being the pakeha Sabbath, perhaps there will be no further discussion till Monday.

TO-DAY'S PROCEEDINGS.

Alexandra, 11 a.m.

Messrs. Dignan, Wood, and Grace left by the coach for Auckland this morning. Probably nothing will be done at the meeting to-day, as it is the Hauhau Sabbath.

The *Star* special has just gone up to Kopua.

Kopua, this afternoon.

Sir George Grey sent a request to Manuhiri to see him privately this morning. Manuhiri replied that whatever conversation he had must take place in the presence of the people outside.

About noon to-day all the Natives assembled on the ground outside, similarly to yesterday. Manuhiri had obtained an open-air meeting. He addressed the assembly as follows: "Governor Grey is here. Seventeen years since he was here." Sir George Grey: "We cannot help the old mistakes, but there is one here who can settle all difficulties" (looking at Mr. Sheehan).

Hauarau said: Welcome Hoani Nahe and his people. He is my child.

Hoani Nahe replied: Stop this talk. Talk to Grey and Sheehan. The talk of to-day is to them. Let them talk to Grey. I come to escort them.

Manga (Rewi), addressing Sir George Grey, said: Come here and see the faces of the people who are dead. Come and see the children of Potatau. Come and see all the tribes. These days are only for seeing. (Turning to the people: This is Governor Grey.) (Song.)

Sir George Grey then replied: I have come to see. My stay will not cease until I have seen the faces of those who are dead.

Tapihana then stood up and said: Do not confuse things. Let all things rest under the law. Let trouble cease. This day is for Governor Grey and Tawhiao. If you return to Alexandra I will accompany Te Wheoro. Talk to Grey is good. Say all you have to say to Grey. He is the administrator of the law.

The chief then called out to light the ovens, and the women went out to light them. Te Wheoro went down in canoes to Alexandra to get more flour.

[From the *Auckland Evening Star*, 4th February.]

Alexandra, Sunday.

THERE was no speaking of consequence on Saturday beyond what I send you by messenger on horseback. The speeches were of a very friendly character, and, although not absolutely determining anything definitely, was indicative by the breaking down of the old barriers. The Hon. J. Sheehan has had a conference with Rewi with reference to the Horahora and other blocks inside the confiscated lines.

NIGHT IN THE CAMP.

I spent Saturday night in the camp at Kopua. In the evening Tawhiao and other influential chiefs supped with Sir George Grey. Your special attended the evening *tarioa* prayers. (Subsequently, impressed with your correspondent's devotional behaviour, several Hauhaus paid subscriptions to the *Star* in advance, and Tawhiao immediately issued a proclamation prohibiting any other newspaper circulating in his dominions.)

Ngakau, the King's Secretary, had a long conversation with Sir George Grey, with reference to Morgan's property, from which he warned off Smith.

The scene at night was unique in the annals of New Zealand story. Three Ministers held a Cabinet meeting on urgent matters. Beside them, Tawhiao and the Councillors discussed Maori matters. Great importance was attached by the Natives to Rewi's production of Potatau's seal, which has remained in Rewi's possession since Potatau's death.

During the morning Sir George Grey gave Tawhiao an overcoat, in which the King proudly strutted. Sir George Grey gave away another coat, and left himself without any.

During last night the Natives played games of hunt the slipper, kiss-in-the-ring, and with jumping crackers brought from Alexandra.

THE FAREWELL.

On Sunday morning Tawhiao and Ngakau (his Secretary) visited Sir George Grey, who afterwards paid a farewell visit to the leading chiefs. Tawhiao appeared in European attire, black coat, white hat with peacock feather, brown trousers, and riding breeches, and cavalry ammunition belt. Sir George Grey had a long conversation with the widow of Tekeru te Rau. The Premier left the camp at 11, and rode to Alexandra, accompanied by Te Ngakau and the *Star* special. Messrs. Sheehan, Brown, Seymour George, and Te Wheoro went in the canoe. Sir George Grey called in on the way at the settlement of Tapihana, and at Morgan's.

RESULTS OF THE MEETING.

The Kingites exhibited a strong desire to be reconciled to the Government. The strong opposition shown last session by Sir George Grey and Mr. Sheehan to the indiscriminate purchase of lands has popularized them with the Natives. The Ngatihau fully recognize their landless position through setting up a King. Many of the principal chiefs say the only reason they supported him was the threats of Europeans to put him down. Tawhiao's attitude, with bowed head in the presence of Sir

George Grey, expressed readiness to submit to him. Most important matters transpired between Sir George Grey and Tawhiao at private interviews. The King, Rewi, and Te Ngakau applied for an advance on money matters. No reference was made to the return of Waikato. The chiefs expressed a desire to return to their old habits of cultivation, supplying Auckland market, and asked for farming implements. They also wished to send their children to English schools. Tawhiao and Rewi promised to erect buildings for the reception of Europeans. Rewi attends next session of the Assembly. Sir George Grey, in response to an earnest request, promised to return during March. He also expressed his intentions on that occasion to go from settlement to settlement. Rewi promised to erect a wooden building for the express accommodation of Ministers on their next visit, and said he was ashamed to receive them in a raupo *whare*. Sir George promised conditionally that all surveys beyond the confiscated boundary shall be stopped, and also promised to use his influence to obtain the pardon of all murderers except Winiata. The latter requires confirmation.

[From the Auckland *Evening Star*, 5th February.]

THE WAIKATO PROGRESS.—DEPUTATIONS TO THE PREMIER.

Alexandra, Monday.

THE Premier and Native Minister and party, on arrival at Te Awamutu, were received with cheers by a large number of settlers. An address congratulating Sir George Grey was presented by Mr. Parsons, and read by Mr. T. Gresham. Sir George Grey replied.

A deputation, consisting of the Chairman of the Road Board, Mr. Sloane, and others, interviewed the Premier and other Ministers, inquiring if it were true that the railway was to be leased to private parties, stating that if it were so they were of opinion that it would not be advantageous to the district. The Premier replied that he was not aware of any such arrangement being contemplated: they might depend that anything of the kind would be done by private tender.

Sir George Grey and party having visited the mission-house church, proceeded on to Kihikihi, *en route* to Cambridge.

VISIT TO TE AWAMUTU.

Newcastle, this day.

Sir George Grey, accompanied by the Hon. the Native Minister, the Hon. Mr. Fisher, Mr. J. C. Brown, M.H.R., and Seymour George, Esq., left Alexandra at ten minutes to 11 o'clock yesterday, and drove to Te Awamutu, where they paid a visit to the mission station. It will be remembered that this mission station was one of the new Native institutions introduced by Sir George Grey during his Governorship, and that Mr. Gorst was driven from it before the war. Mr. Gorst had a printing press, and issued a newspaper called *Te Pihoihoi i Runga i te Pito o te Whare* (the sparrow in the house-top), against which the Kingites started a paper called *Te Hokioi* (the hawk), meaning that it would swoop down upon the little *Pihoihoi* and eat it up. For a time there was a brisk argument between the rival papers, but the reasoning and trenchant literary ability of the accomplished Cambridge scholar proving too strong for the weak arguments of the Maori editor of the *Hokioi*, Rewi came down with a detachment of the King's ragged army, set sentries, made "pie" of the type, sent the timber intended for a schoolhouse floating down the river, and caused Mr. Gorst to leave. Some of the type rounded with a hammer was afterwards used as bullets by the Maoris at Paterangi, and the paper was utilized as wrapping for cartridges. Sir George Grey remarked that he had seen at this station in the old days between eighty and ninety ploughs all in full swing, and very extensive Maori cultivations. He also paid a visit to the graves of the soldiers who were buried here during the war.

ADDRESS FROM THE INHABITANTS.

Mr. Sloane, Chairman of the Highway Board, presented an address in the afternoon. The address expressed great esteem for the Premier, confidence in his administration, and pride at this the first visit of a New Zealand Premier to the settlement. The address concluded with an ardent wish that Sir George Grey might be spared for many years to continue that beneficial influence which had already resulted in the increased welfare of the colony.

Sir George Grey, in reply, said that for thirty years he had interested himself in the welfare of the district, and they might rest assured that it would receive justice at the hands of himself and colleagues. He expressed pleasure at the prosperous appearance of the place.

VISIT TO KIHIKIHI.

The party left Te Awamutu at 1 o'clock, arriving at Kihikihi about a quarter of an hour later. Here an address was presented by the inhabitants, offering cordial thanks for Sir George Grey's visit to the township, and expressing a belief that the visit would be the means of establishing more friendly relations between the two races. The address also referred to the exposed position of the settlement, and expressed disapprobation of the conduct of the late Government in depriving the township of its share of the Defence Force, and abandoning the protection of the place at a time when swarms of Natives from Waiuku, Mercer, and parts contiguous had settled on the immediate boundary line. The address concluded as follows: "Well may the settlers here exclaim that you, sir, are to them in the matter of defence as the shadow of a rock that standeth out in a desert land."

Sir George Grey made a suitable reply. He then visited the redoubt and other places of interest.

VISIT TO RANGIAOHIA.

At a quarter to 2 o'clock the party left for Rangiaohia, the scene of one of General Cameron's victories in 1864, when he masked the almost impregnable Maori position at Paterangi, which was constructed with great engineering skill by the celebrated Te Kaokao. He visited the school, which is held in the old Native church, where Potatau was crowned in 1858 by William Thompson. This church has a fine stained window, which was purchased, I believe, out of funds subscribed by Natives. Sir George Grey took great interest in the school children.

VISIT TO CAMBRIDGE.

The Premier and party left Rangiwhia at half-past 2, reaching Cambridge at 4.35. Here an address was presented as follows:—

“To Sir George Grey, K.C.B., Premier of New Zealand.

“Sir,—We the undersigned settlers of Cambridge beg permission to welcome yourself and colleagues to the settlement of Cambridge. We are fully aware of the benefits that have been derived by the colony, and the Provincial District of Auckland in particular, since your Ministry has come into power, and we ask permission to express our confidence in the policy the present Ministry has adopted as far as we are at present acquainted with it.”—Signed by W. CLARE and others.

The Premier replied, thanking the inhabitants for the address, and expressing his anxiety to do justice to the district.

Subsequently he received a deputation, headed by Major Clare, with reference to the construction of the Cambridge and Taupo Road. The Premier, in reply, pointed out that the best route would be to connect with the Tauranga-Ohinemutu Road, north of Rotorua. The deputation coincided with this view, as the route proposed would afford access to Tauranga and the Hot Springs. It was ultimately arranged that plans should be furnished to the Premier.

Another deputation, consisting of Messrs. Chepwell, Campbell, and Walker, waited upon the Premier, and requested assistance towards the construction of a road through the Piako country to the Thames River, the cost of which is estimated at £1,750. The Premier promised to grant £500 towards the work, providing the settlers would raise £600; the balance to be subsequently arranged.

VISIT TO HAMILTON.

The Premier and party left Cambridge at 6.45 p.m., and arrived at Hamilton at a quarter to 9.

Sir George Grey and the Hon. the Native Minister put up at the Commercial Hotel, which in every respect is the best hotel in the whole of the Waikato District, and would do credit even to Auckland.

At Hamilton the Premier received a deputation, consisting of Messrs. Hume, Cumming, Vialou, Morris, and N. R. Cox, with reference to the extension of the railway into the township.

The Premier explained that he had made a mistake on a former occasion when he said that a telegram had been received stating that a railway station in the township was not desired by the majority of the inhabitants. The telegram had reference to Te Awamutu.

Mr. Vialou produced plans of the proposed extension, and estimates showing that the cost would not exceed £2,448; station and goods shed, £700; and three acres, £250. By this £400 per month in traffic, now paid to the river steamers, would go to the railway.

The Premier asked that the matters should be put into writing, accompanied with the plans, and promised to lay them before the Minister for Public Works.

Mr. Vialou introduced a deputation with reference to the sale of a portion of the town belt reserve.

The Premier said he would introduce a Bill to provide for leasing the reserves for a period of twenty-one years.

In reply to Mr. Vialou, the Premier promised that the £2,000 voted in aid of the fund for constructing a bridge should be paid over as soon as possible.

Mr. Vialou pointed out that a portion of the town belt reserves had been allowed to be monopolized by Messrs. Jolly, Cox, and Williamson.

DEPARTURE FOR AUCKLAND.

The Premier and party left Hamilton by train at 7 o'clock this morning, but remained at Newcastle until the arrival of the afternoon train. Here Sir George Grey received a deputation with reference to matters of local importance. Mr. Seymour George and the *Star* special came on to town.

[From the *New Zealander*, Wellington, 6th May, 1878.]

Auckland, 5th May.

THE “Hawea” arrived late last night. Sir George Grey did not land. Hema te Ao, of Otaki, Wellington, a relative of Tawhiao, was a passenger *en route* to the Native meeting. The Premier, Native Minister, and Mr. Mitchell (Private Secretary) left by special train, at 10 o'clock this morning, for Hamilton. A number of Natives from the North and coastal settlements accompany Sir George Grey. The position of affairs appears to be this: that there is a very large gathering of King Natives at Hikurangi, though not many of the Ngatimaniapotos have yet gone up. Rewi and his people are waiting for the arrival of Sir George Grey. It is possible that he may not go to the meeting, but may be waiting till the meeting of Waikatos is over, and then ask Sir George Grey to see himself and his own tribes. All parties agree in the opinion that the King and his advisers really mean business, and are anxious to come to some terms of peace, but some time may elapse unless Rewi and his people attend the meeting, because if he remain away any terms agreed to by the Waikatos will have to be ratified by him. One feature, however, in the case, more than anything else is the complete alteration in the position of affairs, and that is, the freedom with which the King party, especially Rewi, discuss the questions of roads, bridges, railways, and leases, and sales of their lands. Whatever may be the outcome of the meeting, the Native policy of isolation is broken down and the *aukati* is a thing of the past.

[From the *New Zealander*, 7th May.]

Alexandra, 6th May.

SIR GEORGE GREY, the Hon. Mr. Sheehan, and the Hon. Hoani Nahe left by special train at 10 o'clock yesterday morning for the Waikato. They were accompanied by Messrs. Mitchell and Grace, Private Secretaries.

A number of the Ngatiraukawa came from Wellington, and accompanied the Ministerial party, some of them for the purpose of attending the King meeting, and others to attend the Native Land Court at Cambridge. Among the principal Natives from Wellington I may mention Hema, Te Ao, Tiema, Ranapiri, Hinai, Potana, Paora, Tamere, Pene, Arama, Pepe, Pamawara, Pine, Te Konga, Piripite, Ka Puihi, Pipipi, Tipimuiha, Watana, Makarra, Touhere, Te Whakoheke, Te Kaite, Te Himi, Himirama, and Mete Tamata. Among the party were also Mr. Potts, of Canterbury (formerly a member of the General Assembly), the chiefs Paora Tuhaere, of Orakei, Henare Kaihau and Hori Tauroa, of Waiuku. The party left Ngaruawahia at 3 o'clock by the steamer "Delta," a commodious and comfortable vessel, for Alexandra; this being her first trip on the river. The distance in travelling was forty miles, and the scenery on both sides of the river was charming and diversified—a perpetual feast to the eye. The steamer reached Alexandra about 9 o'clock. The party were met by Major Mair, Major Te Wheoro, and Mr. R. S. Bush. A large number of Europeans and Natives were present. Arrangements were at once made for the journey to Hikurangi. This morning the party were received on board two large war canoes and conveyed to the Kopua. From thence to Hikurangi the journey was made on horseback. The total distance from Alexandra is about eighteen miles, of which the canoe journey would take off about six. The road from the Kopua to Hikurangi is heavy, and, being over wood and fern land, is difficult to travel in wet weather. Over 200 Natives had to make the journey on foot.

Nothing is yet heard of the movements of Rewi and the Ngatimaniapotos. The number to be present at the meeting is, at a moderate computation, stated to be close upon 5,000.

The story about Te Kooti being turned out of the meeting-place on account of drunkenness is quite correct. He and about thirty of his followers arrived there, and before they had time given them to unsaddle their horses it was discovered that they were under the influence of liquor, and they were sent away summarily, without being allowed to partake of food. Te Kooti was very wrath at being thus ejected, and threatened to burn down the buildings of the Natives south of Kopua. This threat reached those assembled at the meeting-place as a thing that had actually taken place, and a strong party were despatched for the purpose of inflicting condign punishment on Te Kooti and his followers, but it was ascertained on the road that it was only a threat, and that the buildings had not been destroyed.

The King is very reticent, and it is supposed he will not show his cards until the arrival of the Native Minister.

The weather has been very trying upon the assembled Natives, more especially as they have been kept upon short commons, the distribution of the main bulk of the food being delayed until the arrival of the European visitors. There is no doubt about the *bonâ fides* of the Natives in their desire to meet the Government; but every effort is being used, principally through bribes and misrepresentation, by a number of land speculators to frustrate the object of the meeting, and even to prevent its being held. Their exertions have proved futile, as there is every prospect of a very successful and satisfactory meeting. These interested and unscrupulous intermeddlers will find that in their case "the time is out of joint." Their conduct is treated by the King with merited contempt. He forbids them to come near the place of meeting.

The latest about the Ngatimaniapoto is that they will probably request Sir George Grey and the Native Minister to meet them at the Upper Mokau: the meaning of which is that, as the Lower Mokau has been opened for European traffic, they appear to desire that the movement should extend from that place as its starting point. This would seem to indicate the correctness of the stories about the division between the Ngatimaniapotos and the Waikatos. Both parties appear to be making arrangements as to who shall reach the Government goal first.

With reference to Sir George Grey's memorandum to the Governor *re* the despatch from the Secretary of State, the following telegram was received by him from His Excellency the Governor at Alexandra last night: "I have had much pleasure in forwarding by telegraph to the Secretary of State the memorandum of the Government relating to defence. The former memorandum giving the amount of grain available in New Zealand was forwarded by mail.—NORMANBY." I may state that the quantity of grain available in New Zealand, if required, is 275,000 tons. It is worthy of note that New Zealand has been the first colony appealed to by the Home Government, and no doubt her inhabitants, when required, will do their duty nobly and well.

When Sir George Grey arrived at the place of starting for Hikurangi an alteration was made in the arrangements on account of the unfavourable weather. It was found that the Native party who were to accompany him up could not possibly reach Hikurangi to-night on account of the delays. As it is contrary to Maori etiquette for visitors to arrive late in the evening, and as the King Natives there wished to give a great reception, they did not like Sir George Grey arriving at a late hour. The Natives requested him to remain with them for the night at Kopua, and proceed to Hikurangi in the morning. Sir George thought it better to remain at Alexandra for the night, and proceed on horseback with the Native Minister to Hikurangi next morning, overtaking on the road the Natives who were to start from Kopua early in the morning, so that they might all reach Hikurangi together.

A messenger has just arrived from Rewi to Sir George Grey, informing him that, in case he should not go up to the Hikurangi meeting, he hopes Sir George Grey will call and see him on his way back. Sir George Grey, in reply, stated that he would prefer to meet Rewi with the other people, but he will endeavour, if time allows, to visit him at the Puniu, on his way back to Auckland.

One of the finest sights witnessed by the people of Alexandra was the arrival a few days since of seven war canoes, each capable of holding some sixty persons. They were elaborately painted and decorated at the stern and stem with feathers and other ornamentations in true Maori style, including finely-carved figures. Considerable labour and no little taste were expended in the fitting up. A large number of Natives proceeded in two of these canoes to-day as far as Kopua, accompanied by Major Te Wheoro, the Hon. Mr. Sheehan, and several Europeans. Sir George Grey and party will proceed to Hikurangi early to-morrow morning on horseback. There is a favourable change in the weather, and it promises to be more pleasant under foot. The arrangements are completed, and no time will be lost

in proceeding with the business of the meeting. Rewi has again intimated his anxiety to have an interview separately with Sir George Grey, notwithstanding the unceasing attempts made by well-known persons who are adverse to the present Government to induce Rewi and the Ngatimaniapotos to stand aloof.

[From the *New Zealander*, 8th May.]

Alexandra, 7th May.

SIR GEORGE GREY, the Hon. Mr. Sheehan, and the Hon. Hoani Nabe left here early this morning on horseback for Hikurangi. They were accompanied by several Europeans and a number of Native chiefs. There is a favourable change in the weather, and everything looks promising. The speech-making will not begin till to-morrow.

Sir George Grey and the Native Minister arrived at Hikurangi shortly before 2 o'clock, and the reception accorded them was pronounced to be the finest ever witnessed in New Zealand. Over 5,000 Natives were assembled, and the Ministerial party were escorted by a large body of Natives. When the cavalcade came within view, the Natives, who occupied the brow of the hill, shouted their welcome, and went through a customary ceremony observed on great occasions when receiving illustrious visitors. The sight was simply grand and imposing; no pen or pencil could depict it. When Sir George Grey and the Hon. Mr. Sheehan approached the settlement, they were received by King Tawhiao, who seemed greatly pleased to see them. He cordially bade them welcome on behalf of his people. He and the Ministers spent some time in conversation. All is now excitement and bustle. The Natives are pitching tents for the accommodation of visitors. A finer spot for a meeting could not have been selected. It overlooks the country round, and commands a splendid and extended view. The meeting will commence to-morrow. I shall forward you particulars in my next despatch. This message will be conveyed to Alexandra by a Native. The distance is over eighteen miles.

[From the *New Zealander*, 9th May.]

Alexandra, 8th May.

HIKURANGI, Tuesday.—I forwarded you a brief telegram intimating our arrival at the scene of the approaching meeting. I now send you a few particulars, hurriedly gleaned, as to the reception which Sir George Grey and the Hon. Mr. Sheehan received. Sir George Grey, being rather unwell to undertake the whole journey on horseback, left Alexandra, accompanied by Mr. Potts and Mr. Mitchell (Private Secretary), shortly after 9 o'clock, in a *Wakatana*, or war canoe, called Te Atairehia, the second largest of the seven canoes; it was elaborately decorated, and fully manned, the prow or *kou* was richly carved, and below the usual grotesque figure-head there was also some fine carved work called a *tiki*. Branching out obliquely from the prow were two wooden rods about 8 feet in length, covered with feathers of various kinds, arranged so as to form the segment of a circle, and at the points were two circles. This ornamental adornment is meant by the Natives to represent the rays of the sun. The stern decorations consisted of a long carving surmounted by a poll of considerable length, called a *taurapa*, covered with feathers of various kinds. The scenery on both sides of the winding river was beautiful and varied. The admirers of New Zealand ferns would have been greatly pleased at the fine specimens to be seen on the margin of the river, as we glided smoothly along. Many choice varieties were clustered together, and the foliage seemed as if designedly placed by some skilful hand, so beautifully were the colours blended. The canoe proceeded as far as Whakairoiro, the junction of the rivers Waipa, Mangakurua, and Ngakowhi. The Hon. Mr. Sheehan and the visitors proceeded thence on horseback, where they were joined by Sir George Grey, and they travelled together the remainder of the journey, a distance of over twelve miles. The country traversed presented scenery of the most lovely and romantic description. The soil is loamy and very rich. When the party arrived within a mile of Hikurangi, headed by the Premier and Native Minister, they were requested to form themselves into a procession of two deep. This being done, the cavalcade extended for a considerable distance, owing to a large number of Native chiefs who, by previous arrangement, were told off to accompany the Ministerial party. This track was but recently formed. On ascending a hill near the settlement, we caught the first glimpse of the assembled Natives, who occupied the brow of the hill close to the settlement, and stood out in bold relief against the horizon. They were ranged several rows deep, and extended a distance of about 500 yards. It was a magnificent sight—one such as has never been witnessed by any Minister of the Crown or Governor of the colony except the present Premier. Over 5,000 Natives were present, including the chiefs of the tribes inhabiting the country from the mouth of the Waikato River to Maungatautari, and thence to Kawhia. There were also about 200 of the Ngatimaniapoto present. The scene will not soon be forgotten by those who were fortunate enough to witness it. The Natives were dressed in true Maori fashion, and they wore a profusion of various feathers and other articles of personal adornment. The women were attired in varied coloured dresses, bright red being the predominating colour. Intermingled as they were with the men, they imparted a picturesqueness to the tableau, and rendered the *tout ensemble* more brilliant and attractive. Upon Sir George Grey and visitors approaching a little closer, the cries of welcome were commenced by the Natives. They began at the end nearest the approaching visitors and passed along the line to its termination, when they recommenced and were repeated several times until the party had reached within a hundred yards of the settlement. A few blank cartridges were fired off in honor of the occasion during the *ngeri pouhiri*. After this the people at the settlement retired to a vacant space in front of Tawhiao's large house, a building 400 feet in length, and capable of holding some 500 persons, and which was erected in nine days, where they halted and faced the Premier and his party, who by this time had dismounted, in accordance with a message received from Tawhiao, who then advanced at the head of a small party, accompanied by his Secretary, Te Ngakau, to meet Sir George Grey and the Native Minister. When within a few paces, Tawhiao hastened his steps, and eagerly and warmly shook hands with the Premier, Native Minister, and other visitors. The greeting was of a most cordial and friendly character. There was nothing formal about it; on the contrary, it resembled the meeting of two old friends who had been unavoidably separated from each other for a long period of time. It was pleasing to hear those persons who

had spoken and written to the effect that the whole thing would be a decided failure admit that the reception was the grandest affair of the kind they had ever witnessed during a long residence in the North Island. This testimony is rendered more valuable from the fact that they had witnessed many gatherings of Natives on important occasions. Tawhiao was attired in European clothes, the only article of adornment worn by him being a blue silk kerchief rolled round his hat. He accompanied Sir George Grey to the place where the tents were to be pitched in front of the house above referred to. They sat together for a considerable time conversing upon various subjects. He was asked by Sir George Grey as to the state of his health, and he replied that he was much better, but did not feel as well as he was at last meeting. Sir George Grey remarked that he himself was not very well, to which Tawhiao jocosely replied that the Premier's illness was perhaps through old age. Sir George humorously said, "Surely, I am not an old man yet. I am growing younger; it is you who is growing old." Tawhiao seemed to enjoy a little pleasantry. Sir George and party afterwards went to their respective tents, which had in the meantime been pitched for them. An abundant supply of food for the visitors and the friendly Waikatos was brought with usual Maori ceremony, which consists of chanting, accompanied by well-timed movements of the hands and feet, and simultaneous gyrations of the body. When the food was spread on the ground in a long line in front of the tent, a leading chief came forward and said, "This food is for the visitors." After which Mr. Grace, Private Secretary to the Native Minister, on behalf of Sir George Grey and the Hon. Mr. Sheehan, distributed the food to the whole of the visitors, including the Maori escort. I need hardly say that ample justice was done to the repast, which was admirably cooked, and was relished with gustatory enjoyment, the long ride in the clear crisp atmosphere having produced an appetizing effect. Tawhiao had tea with Sir George Grey in his tent. The terrace on which our tents were pitched commanded a fine view of the whole settlement, which presented quite an animated appearance, dotted over as it was with tents in all directions. Indeed, a more delightful spot for holding a great meeting could not well have been selected. Looking outward could be seen in the distance Maungatautari and Te Aroha, and to the south could be observed Tongariro and Ruapehu. From the rising ground every settlement in the Waikato delta could be plainly seen. The young men spent the afternoon indulging in athletic sports and other amusements, while those of maturer age crowded round our tents in large numbers. I may here mention that one of Te Kooti's followers, who had been turned out of the settlement for drunkenness and misconduct, is said to have, in a moment of anger, threatened to kill some one of the visitors. The story was told with great circumstantiality to the Ministerial party at Alexandra this morning. They, however, disregarded the information, and determined to proceed to Hikurangi. On arrival at the landing-place from the canoe the Natives there had heard the rumour, and laughed at it as an absurdity. At dusk Tawhiao in person stationed a guard of eighty men to patrol the encampment of the visitors during the night, with strict injunctions not to allow any person except those belonging to the Ministerial party to approach the tents. At a later hour he came to see that his instructions were being carried out, and that the men were at their posts. A light fencing had been erected round the enclosure, and lamps were placed at regular intervals. When the shades of evening began to close around, religious services were conducted by the Rev. Heta Tarawhiti. Two other Native clergymen were present. The services were attended by all the visitors, and by a few of the resident Natives. A short time afterwards the different services now used by them were gone through by the Hauhaus. I should here remark that, although the meeting is mainly composed of the Waikato people proper, there are present a considerable number of the Ngatimaniapotos, under some of their leading chiefs. Rewi was not present. He sent an intimation that he would come if Sir George Grey sent for him. But he expressed his preference for a separate meeting with the Premier, after the close of the Waikato meeting. Rewi's conduct throughout has been of the most frank and straightforward character, and evinces a sincere desire on his part to come to an amicable settlement of any outstanding grievance. There can be no doubt whatever that the line of action now taken by him will lead to the settlement of a number of questions of the greatest importance to the interests of both races. The Natives retired to rest at a very early hour, when the utmost quiet prevailed. No real work could be done this evening, but the actual work will be commenced to-morrow morning after breakfast. The duration of the meeting is uncertain, but it will probably finish in two days' time.

Wednesday.

The weather is bright and genial. To-day at daybreak the friendly Natives and Hauhaus held separate religious services, after which breakfast was prepared. There will be no meeting to-day. It will be devoted to exchange of visits. At 10 o'clock the Hauhaus served out food, such as was used before European food was known amongst them. They conveyed the food with the usual dances as appropriate to each of the different articles of food. The food consisted of the manuka, para, pohue, roi (fern-root), and tawa. The last-mentioned article is first cooked with the other food in a Maori oven or *hangi*, after which it is boiled in a cooking utensil to make it soft. After the dances were performed, the food was given to Sir George Grey, the Hon. Mr. Sheehan, and the other visitors. This is considered a most important ceremony. No doubt the idea of giving this food has been discussed among the Natives for a long time—since they first conceived the desire of receiving and interviewing Sir George Grey. Some of your readers may remember that, when this intention on the part of the Hauhaus was first mentioned, the Opposition papers made a great point of it, and gave out that the intended ceremony was got up by Europeans adverse to the late Government. This ceremony of producing ancient food is one but seldom performed in our days, and it is looked upon as one of the most peaceful omens. The Hauhaus indicated that it was the only food they had to eat during the Waikato campaign when taking refuge in the ranges, and subsequently before they were able to grow sufficient European food. The food was subsequently given to the friendly Natives, who made a scramble for it in the utmost good humour. The remainder of the day was spent by the young people in various amusements. The Natives dispersed themselves in groups over the settlement, and no doubt they discussed the situation, and speculated on the proceedings of the following day. I should add that the reason no meeting was held to-day was, because people's minds are excited when they meet after a long interval of time, and therefore a full day is allowed to elapse so that the excitement may subside, and that business may be carefully and seriously transacted.

All is going on well. The day is beautiful, and everybody is in high spirits. At noon Tawhiao came over to the tent occupied by the Native Minister. He was accompanied by Major Te Wheoro. An amateur concert was got up by the Europeans, and there was a very creditable performance of vocal and instrumental music. The King was highly pleased. He is evidently very fond of music. Sir George Grey was present and explained to him the meaning of the various songs rendered. Tawhiao remained for luncheon. It is arranged that the meeting will be commenced to-morrow morning, and everything is shaping well for favourable results. I shall send you a full report of the proceedings.

[From the *New Zealander*, 10th May.]

Alexandra, 9th May.

SLIGHT showers of rain prevented the meeting being held in the morning as previously arranged. Towards noon the rain cleared off, and afforded every prospect of a fine afternoon. Shortly before 1 o'clock the bell or *pahu* used in calling the Natives together for religious services was sounded. Though the sound produced by striking it with pieces of wood can be heard for a considerable distance, it is not very musical, and lacks the metallic ring. It is of a very simple construction, and consists of a piece of porokaiwhiria timber about five feet in length, suspended laterally between two upright posts. All the Hauhaus assembled, and had religious services just before the commencement of the meeting. They occupied but a short time, after which all the Natives in the settlement, together with the Europeans, assembled on the rising ground in front of the Hauhau meeting-house. Sir George Grey, the Hon. Mr. Sheehan, and the other visitors occupied the vacant space in the centre of the assemblage. Tawhiao was dressed in plain clothes with a white sheet thrown loosely over his shoulders. Several of the Natives had note-books, and seemed busily engaged in taking notes of what was said. When the Natives were all seated on the ground,

Tawhiao, who sat in the centre of the group, rose and said: The Ngatimaniapoto and Waikatos are one people; the people of the whole Island are one. Listen attentively. (He then advanced to Sir George Grey.) My word to you is this; listen to my word. It is good you are sitting there and listening. I am here; 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 and and law is here, and God is above us. This is love. Love one towards the other.

Tawhiao then returned to the midst of the principal chiefs.

Tagata Iti, one of his Hauhau priests, asked the Hauhaus to pray, and they complied. The responses were, "O Lord, save us, we beseech Thee, this day." Another priest then said, "Let us have two prayers, one for Tariao and one for the Hauhaus." He then offered up a short prayer which ended, "By Thee alone can we be saved this day, for Thine is the glory." A Native woman then engaged in prayer, which terminated in the same way as the one immediately preceding.

Sir George Grey said: You asked me to listen to your speech. I listened and heard it. There is no reason why there should not be love between us. I came here some time ago to try to make that love fast and sure. I have come here again to try and make the love between us firm and lasting, so that it cannot be broken or destroyed hereafter, but that it may last for ever.

Patara te Tuhi, cousin to the King, and who was editor of the old King newspaper *Te Hokioi* said: This word is an ancient saying (meaning, we have met once). The first meeting held at Whakairoro was a friendly one to greet you. The houses there were but small erections, not permanent buildings, but a kind of break-wind. The valuables in them were tears and dribblings. This meeting at Hikurangi is the second meeting, and the dwellinghouses are substantial ones, permanent buildings. At this meeting we discuss all matters of importance—all affairs of the universe. The last meeting was simply one of grieving together. Dive for the people, dive for the land, searching out of all things good for the men in the country. Be kind to the people; be kind to the land. The Islands are wailing, and so are the voices of men.

Wi Ropata, a Wanganui native, said: I have one thing to say. Between myself and the Governor the evils existed. The Governor and myself were the origin of the evils. Good feeling should exist between us all. Turn upon me, I am the origin of the evil. Goodwill existed prior to that.

Tuhoroa (Ngatimaniapoto) said: I am going to speak a sign or good thing, that love may be announced. This meeting is to show the love which exists. The meeting has been convened by two persons (meaning Sir George Grey and Tawhiao). You cannot prevent love existing. Show us your signs of love. Show your sign of love as an offering to these two persons, for love is a gift from above, sent down to these two persons. Do not be divided: you, the people who are present this day, be united by love. It is through God, who is above, that this love has been shown.

Sir George Grey replied: I have heard the words of Patara. I know that the first meeting was a meeting for the indulgence of sorrow. I know that this meeting is for the purpose of transacting business. I wait here to see how the bonds of love may be made firm, in what way we may strengthen them, so that the two races may be bound together for ever in peace.

Patara te Tuhi: In the old days it was Potatau. Turning to these days it is Tawhiao. Turning still to the present time, to this last moment, it is Tawhiao.

Major te Wheoro said: What I am going to say is nothing fresh, but I am simply going to tell you, to show at once what your real thoughts are. Speak them out, so that we can at once lay hold of them. We are grasping, but cannot take hold. There is no harm in speaking out.

Patara te Tuhi said: In the days of Potatau we did not crouch into corners or into baskets. You open the business with speech.

Paora Tuhaere said: My friends, this is my word to you. We have assembled here to-day not hiding our words and doing things in a mysterious manner. We are men, and let us talk as men, so that our side can understand what you mean. This people cannot understand your ways. You who understand your ways of speaking can understand what your speakers mean. We have words to reply to you, but we do not know what to speak of. Therefore speak first your words straight at us.

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.

[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 Puniu.

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."

[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

will assist you, with the chiefs of your district, so that the matter may be conducted in order that peace and goodwill between the two races of the Island may exist. The Government will always watch. They will not look from one side to the other. It remains with you to say the word to lease, and leases will be allowed—to sell, and sales will be allowed—within the boundaries of your district. The Government will give you an allowance, also the chiefs who are to be your assistants in conducting the affairs within your district. The Government will give you, Tawhiao, £500 a year. The money for distribution within the district will be paid to you in a lump sum. Tawhiao, it is for you to distribute it as you like to the chiefs within your district. The Government will give you 500 acres of land near Ngaruawahia, so as to be close to the grave of your father Potatau. The Government will erect a house for you at Kawhia, so that you can hold the meetings of your Council in it. The portions of land not disposed of by the Government to Europeans on the western side of the Waikato and Waipa will be returned to Tawhiao. In addition, as I am very anxious that you should have means to meet your wants, the Government propose that town acres be selected in each one of the towns established on the Waikato and Waipa Rivers, to be given to you in trust for the use of all the people, the money to be appropriated in such manner as you shall choose. My desire is that you may speedily have means, as these lands will soon be of value. With regard to the roads, my desire is that all the roads should be made between Tawhiao and the Government, and that no one else shall interfere—that no one shall attempt to make a road until the matter has been settled by Tawhiao and the Government. With regard to surveys, it is for you, Tawhiao, to direct surveys to be made, and they will be made. I have thought these things over, and it is my earnest desire to see you comfortably settled on the lands it is proposed you should have. If you accept my proposals I shall do my best to settle you on the parts of the districts to be given to you, and which have not been parted with to Europeans. So far as supplying you with implements and materials you may require for settling on the land, the Government will take charge of that matter, so as to strive to make you really prosperous and happy in the villages you may establish. That is all it is in my power to do for you with regard to the town settlements. I will go over the map with Tawhiao, and we together will choose which the lots shall be.

Patara te Tuhi said: With respect to what you have been saying, there is one word I would reply to; it is this: We will ponder carefully over your words. I told you yesterday what your answer would be, that you could not do it [meaning that Sir George Grey could not return the Waikato, as that was an impossibility].

Sir George Grey: As you are about to think over what I have said, shall I give you my proposals in writing, so that there may be no mistake, and that there may remain a record of my love for you? I am anxious that you should reflect and make up your mind, because the time has come when those things must be settled. The land is filling with Europeans in every direction; and I am desirous to see you all in a position of safety before I die. I shall be very glad to see the position of the people whom I have loved for so many years made quite secure and safe. I have grown old. In my youth I knew your forefathers, and now before I die I should like to see their descendants left safe. If you go back to that side of the Waikato, Tawhiao and I will lead you back and put you on your places. Tawhiao and I will go in front and put you on your places.

Tawhiao: My reply is this: I will not forsake this word of yours. I wish to say that this is my Parliament, and this is the day on which we shall settle my part of the business. I want to finish to-day, to gather the subjects together and discuss them to-day.

Sir George Grey: My wish is the same as yours, that all these things should be settled this day, in the presence of this the Parliament of us two.

Te Ngakau, the King's Secretary: It was said it is impossible to return the Waikato. Every time a new mouth comes up there is a new question for discussion. Now you are a new creation [meaning a new Government], and that demand has been repeated. With respect to what Tawhiao said, that all matters should be discussed this day, what you have said is clear. Let us reflect over it. Turning to the Natives around him he said, "Let us separate."

Sir George Grey: Tawhiao, would you like to have in writing what I said to you, that you may think over the proposals of the Government?

Te Ngakau replied, pointing to his chest: This is mine—that proposal in writing is good and you can give it to us, but I have mine here, and I keep it here. Mine is written on the tablets of my memory, but I should like to have yours in writing.

Paora Tuhaere, of Orakei: We wish you to reflect over these things while we are here—to-day or perhaps to-morrow.

Te Ngakau replied: You can go if you choose and let us think the matter over.

The Natives then discussed the matter by themselves. A copy of the proposals of the Government and of Sir George Grey's speech was put into Maori and given to Tawhiao by Sir George Grey, after which the Premier and Native Minister retired.

Sir George Grey will remain until to-morrow to ascertain the result of their deliberations. He believes they will accept the proposals made to them unless something very unexpected turns up in the meantime. Should they do so, it will mean a complete settlement of all the troubles in this part of the North Island; the law will be enforced by themselves throughout the whole of their district, all roads required to be made will be constructed so that Auckland will be at once united with Taranaki and Wellington by way of Napier.

The chiefs of the friendly Natives look upon to-day's proceedings as being in the highest degree satisfactory. They assert that the Kingites never before stated that they would ponder over and consider any proposals made by the Government. They further say that they are quite certain that most beneficial results to both races will flow from the present meeting.

The afternoon was spent in amusements of various kinds, and nothing can exceed the mirth and happiness that prevail. It was a novel sight to see some five thousand Natives assembled to witness the friendly Natives joining in the dance at the request of the King, who was present and seemed to thoroughly enjoy the proceedings. The dancing to English music would not have done discredit to a

fashionable ball-room. The faces of all beamed with gladness and satisfaction. I may state that no intoxicating liquors were partaken of by any of the Natives assembled here, and the order and good feeling that prevailed throughout the settlement during our stay cannot be too highly praised.

11th May.

The friendly Natives were astir at an early hour making preparations for leaving, and by 10 o'clock very few of them remained. Sir George Grey spent the greater portion of the morning in consultation with Tawhiao. He expressed his full acquiescence in the proposals made, but that a full consideration of the matter had convinced himself and his friends that there should be a confirmation on the part of those chiefs in different parts of the North Island, who for years past had acted with him. He said he would assemble them as soon as possible, and, having obtained their concurrence, would meet Sir George Grey again and close the matter, as he was most anxious for its early settlement. He said he would do his utmost to complete the arrangement before the assembling of next session of Parliament. He knew that if he could not succeed in doing so before, that he must wait for the close of the session before he could again see Sir George Grey. He assured Sir George Grey that he would lose no time in having an immediate settlement of the question. He seemed in excellent spirits and well satisfied at the result of the meeting.

Sir George Grey and party left here at 10 o'clock, accompanied by a large number of chiefs, including Major Te Wheoro, Tu Tawhiao, the King's eldest son, and Te Ngakau, the King's Prime Minister, who came on to Alexandra. Tawhiao escorted the Premier and Native Minister a good portion of the way. The Ministerial party arrived in Alexandra shortly after 12 o'clock. Some time was spent by Sir George Grey and the Native Minister in receiving deputations on various matters.

A letter was received from Rewi, stating that he was most anxious to see Sir George Grey and the Hon. Mr. Sheehan. The conduct of Rewi throughout has been most frank, friendly, and straightforward. They determined to remain in Alexandra for the night, and drive over next day to Te Awamutu to have an interview with Rewi, as they did not wish to do anything which might look like a slight upon this influential chief.

Sir George Grey has expressed himself as entirely satisfied with all that has taken place at the meeting, and that the result has exceeded his expectations. When the news of the result of yesterday's meeting reached the various settlements of the Waikato the people were delighted. They feel that there is at length a prospect of a final settlement of all the differences which have so long stood in the way of the occupation and advancement of the finest portions of the Waikato country, and that the King movement will soon become a thing of the past. Those who possess property throughout the North Island will fully realize the advantages which will accrue from the satisfactory and permanent settlement of all differences, and the more close and friendly alliance of the people of both races in the future, while the beneficial influences of such a state of things will extend throughout the whole of New Zealand.

Alexandra, 12th May.

Sir George Grey and the Native Minister have just returned from Puniu, where they had an interview with Rewi. It will be remembered that Rewi did not attend the meeting which has just finished, and many people thought he was standing aloof. The result of the talk which Ministers have had with him shows the supposition to be unfounded. He met them at the house of a Mr. Ross, near the Puniu River, and had a talk of over an hour and a half with them. He was fully aware of what had taken place at the meeting, and expressed his approval thereof, and throughout his whole conversation showed himself as still remaining attached to Tawhiao. He starts to-morrow morning early to travel through the lands occupied by his tribe down to Mokau, to proclaim the terms of settlement and procure their concurrence. From Mokau he will proceed to Waitara, and meet William King, the leader of the rebel Natives in the Taranaki war. At that place he will be met by a number of chiefs from other parts of the Island, and the hatchet will be buried on the spot where it was first used. He stated that the meeting at Waitara would be at the end of June, and strongly pressed that, if Parliament was not assembled at that time, Sir George Grey and the Native Minister would, if possible, be present at the meeting. Nothing could exceed the kindness and fairness of Rewi throughout the whole talk, and it was evident that a load had been taken off his mind. The Ministerial party return by the afternoon train to-morrow.

Later.

It is understood that Rewi will take a seat in the Upper House as soon as a final settlement is made. He is very anxious to do so, and it is also understood that he is excessively pleased at the chance of town acres being reserved in his own favourite place near Kihikihi, and other spots to which he is attached. It is also known that he would have gone to the meeting with Tawhiao, except from motives of delicacy, and that he offered to do so if Sir George Grey expressed a wish to that effect. Rewi thought it would be better to have two separate meetings. The meeting at Mr. Ross's was quite private. Rewi came over the boundary out of compliment to the Ministers who were present. He brought with him some eight or ten of his principal chiefs. The meeting lasted about two hours. Some of the settlers having received information of the interview, there was quite a large gathering in Mr. Ross's paddock by the time the meeting terminated. Rewi came out with his arm resting on Sir George Grey, and accompanied him to the vehicle which was to convey him back to Alexandra. He earnestly entreated the Premier to be present at the meeting at Waitara, if possible. I understand that Rewi brought under the Hon. Mr. Sheehan's notice complaints in reference to attempted dealings with land in which he was interested. Amongst other things he expressed his anxiety for the termination of the present state of relations between the two races, with a view to his being able more effectually to protect his property in the Courts of the country. Rewi resides about half a mile from Mr. Ross's, on the other side of the Puniu River, which runs between their respective properties. It was a striking sight, walking over the beautiful valley between their houses, to see what a magnificent country lay ready to the hand of the agriculturist when the present unhappy relations between both races are brought to a close. The mixture of Europeans and Natives in Mr. Ross's verdant paddocks was also a very pleasing sight. Seeing the group of Ministers, Native chiefs, and settlers mixed up together around the quiet, smiling homestead of a Waikato country gentleman gave an assurance that terms of peace were really now close at hand.

[From the *New Zealander*, 14th May, 1878.]

Alexandra, 18th May.

I HAVE already informed you that Tawhiao accompanied Sir George Grey and the Native Minister from Hikurangi. Since then he has been living about a quarter of a mile from Alexandra. He is much pleased with the result of the interview between Sir George Grey and the Hon. the Native Minister and Rewi. He expected that Rewi would give his cordial acquiescence to the proposals of the Government. Tawhiao left at an early hour this morning for Hikurangi, and a number of Natives have gone to Cambridge to attend the Land Court. The settlers in all parts of the Waikato are jubilant over the prospects of a near and satisfactory settlement of the differences which have hitherto existed between the two races inhabiting the North Island, and which have so long retarded the advancement and peaceful occupation of the Waikato country—undoubtedly one of the finest portions of New Zealand. Sir George Grey, Hon. Mr. Sheehan, Hon. Hoani Nahe, and the other visitors left here by the steamer "Waikato" at half-past 11 o'clock. A large number of Europeans and Natives were assembled to witness their departure and to bid a cordial good-bye. As the steamer left her moorings several rounds of cheers were given for Sir George Grey and all on board. Sir George Grey and his private secretary, Mr. W. Mitchell, will proceed to Auckland by special train. The Native Minister and his secretary, Mr. Grace, will go as far as Ngaruawahia, and travel from thence to Tamahere, to attend a Native meeting to be held there. The Native Minister will be accompanied thither by the Hon. Hoani Nahe, Major Te Wheoro, Ahipene Kaihau and his son Henry Kaihau. The object of the meeting at Tamahere is to settle a large number of important outstanding questions between the Ngatihaua and Ngatiraukawa tribes and the Government. The principal subjects of discussion will relate to numerous blocks of land lying between the eastern bank of the Waikato and the watershed near Tauranga known as the Patahere. I must here state that Tawhiao was invited by Sir George Grey to accompany him to Auckland; but, as he was unable to do so, he sent his eldest son Tu Tawhiao to accompany the Ministerial party as far as Ngaruawahia; from thence he will go with the Native Minister to Tamahere, in order to represent his father at the meeting. He felt a delicacy in proceeding to Auckland until all arrangements have been finally settled. It is worthy of mention that this is the first occasion on which any man of rank has ever travelled outside the confiscated boundary. A number of chiefs proceeded by the steamer on their way to Auckland. Sir George Grey's health is a little improved, notwithstanding the great fatigue he has undergone during the last fortnight.

[From the *Auckland Weekly News*, 11th May, 1878.]

THE PREMIER AMONG THE KINGITES.

PARTICULARS OF THE RECEPTION. STORIES OF THE WAR RECOUNTED.

(By Electric Telegraph. From our Special Correspondent.)

Alexandra, Friday; Hauwai, Thursday, 2nd May.

I started this morning to go up the hill to see Tawhiao and the place of assemblage, but, calling in by the way on Honana, he argued that I ought not to go, and set forth a series of very ingenious reasons, which he said had been agreed to by Tawhiao's Council. Sir George Grey and the Native Minister had agreed to come to the meeting, and it was to the Government that Tawhiao desired to address himself. To see other Europeans before the representatives of the Government would destroy the character of the meeting. It would be, on the part of Tawhiao, something like throwing up the sponge before any terms were made,—as if complete amity were established with the Europeans, and so on. I began to think that the Native question was like the Asian mystery of Mr. Disraeli, and to consider whether the English Government ought not to send to New Zealand and get Te Ngakau or some other adroit diplomatist to represent Great Britain at the European Conference, if war is not yet begun, so as to bamboozle Ignatieff—I do believe the Maori would have the best of it. If I had persisted perhaps I would have been hindered by force; but Maori politeness and Maori eloquence were persuasive; and I have made it a rule, when in such situations, not to go were I am recommended not to go—one cannot call in a policeman in such places. I therefore returned to my quarters amongst the Ngatimaniapoto.

Meanwhile I passed the time listening to the war stories of those around me. I will give one, premising that, as I was not in New Zealand at the time spoken of, I am not able to check the particulars. As nearly as possible the language was as follows:—When Ngatimaniapoto determined to fight I went with a large body of them down the Waikato in canoes. We came down to Tuakau. When we got there we saw Armitage and two other Europeans getting on board a canoe. They were going to take horses's feed up to Point Russell. Armitage thought that no Maori would touch him. We got down to the bank of the river before they pushed off. Armitage then saw the danger, and called out that he was a friend of the Maoris. One of our party shot him in the body, and then, as he was not dead, struck him on the head with a *mere*. The two other men were shot, and fell into the river. The man who killed Armitage is here. He took the body and buried it, having first taken the watch, which he has now. The next day the soldiers came upon us at Tuakau. I shot the first man dead. Then we retreated. An officer was leading the soldiers, calling out "Come on." After running some distance I turned and fired, and the officer fell. I heard next day that he was wounded, and that his name was Buddle or Butler. I was in the fight at Meremere and Rangiriri. Escaped from Rangiriri across the swamp during the night with a number of my companions. The Maoris then assembled at Ngaruawahia, and we considered whether we should attempt to hold it. We thought it would be bad policy to attempt to do so, as the steamers could get past us on both sides by the Waipa and the Horotiu. We abandoned Ngaruawahia, and commenced to build the pa at Paterangi.

Here your correspondent interrupted the narration by saying, "I wonder that you, knowing the strength of the Europeans and the numbers of the soldiers they could bring, went to fight at all."

"Yes," answered my informant, "it is wonderful; but [the Maoris said they would beat the Europeans, because their god was before them. I came to your way of thinking after Rangiaohia, which I shall tell you of. We were obliged to abandon the strong pa of Paterangi, because the soldiers got to Rangiaohia, and our supplies would have been cut off; we had a fight at Haerini, near Rangiaohia, and I had three narrow escapes. We had to run for it, and I was pursued by two men on horseback. They were several times very close, and might have struck me with swords. They fired a number of shots, but I escaped them all, though some were very close. I jumped into some bushes and trees, and when the horsemen circled round I popped out again and into a swamp. That escape made me think. I ranged about to find some of my friends, and in the meantime the pa at Orakau was built and occupied—with about fifty others. I sat on the top of Kakipuku and looked at the fighting. We could give no assistance to the Maoris inside. After Orakau was taken we were all scattered. I went back to the outskirts of Maungatautari, and then, after we had gathered together, we went inland to Hangatiki, where we built a strong pa, thinking that the soldiers would follow us. They did not, and after remaining there some time we returned to our present settlement. During our wanderings I had many a hungry day. At Rangiaohia there were plantations, and sometimes two or three men would steal in and get some food. Any cattle or pigs we found we killed. I thought I would not fight any more, but I did go down with a party to Pukearuhe (White Cliffs) at Taranaki. A new law had come out from Taranaki. There was to be no wall before us, but God was to keep the bullets away, and we were simply to stand and fire at the soldiers. I saw the fallacy of that law when it was attempted to put it into practice. I went out with Rewi's brother, Te Raore, and he was killed. I then came back to Waikato with a number of men. Rewi was the constructor of the Orakau pa. He did not like to leave Orakau without fighting for it. Tikaokao, who is dead now was a brave man, and stood on the wall of the ditch at Haerina, with a stick in his hand, calling out to the men to fight on.

So far, I give a story of the war, but must turn to the present.

Te Kooti and his immediate attendants passed through here this afternoon on their way to Te Kuiti. It is said that he is incorrigible—a fault common between him and many Europeans—and therefore Tawhiao has given him a broad hint that he had better absent himself from the meeting at Hikurangi. Nothing has been done at the meeting to-day, and it is thought there will be no speaking till Sir George Grey arrives.

The Natives say that the Ngatimaniopoto are willing to sell or lease some of their lands, but are restrained by Tawhiao and his people. To the King has been committed the land of the Island to hold, and he will not let the authority vested in him go. They say they could get advances on their land at any time; but, if they did so and any person went to occupy, some fanatic amongst the Kingites might tomahawk the occupant, and thus trouble might arise. The staunch Kingites believe they will get back Waikato, and that, if the Pakehas do not restore it, God will. I should not wonder at all if they ask for Waikato at this meeting with the Premier. At present they do not seem to have any idea of coming to a compromise, and in these circumstances it is impossible there can be any settlement. The plan to which the Government will ultimately be driven will be to let them alone, to deal with those Natives who are inclined to look at matters in a common-sense light, and to take care that there is force sufficient at hand to prevent any interference. Would it surprise your readers to know that the Hauhau Ngatimaniopotos spend their evenings in dancing—not the old dances, but the waltz, schottische, polka, and quadrille. In all their vagaries dancing has become a mania with the young folks lately, especially with the ladies. The girls take to their pipes at every spell, but they maintain the character of their sex amongst Europeans for being indefatigable dancers. Both sexes dance admirably, and nearly all the lads and girls play the concertina well.

The land is first-rate here, and they tell me there is a large amount of land in the King country as good as Rangiaohia. If it were opened Auckland's future would be a prosperous one; but how is the object to be achieved?

Friday afternoon, 3rd May.

The food was divided this morning with great fun and bustle. There has been no speaking yet. More than 2,000 Natives are assembled. All inquiries about the objects of the meeting of the Natives present are fruitless. They say it all lies between the King and Sir George Grey—so say the highest Natives at head-quarters. Sir George is expected up to-morrow, and Te Wheoro and others have gone down to meet him.

Sunday.

Saturday was a day of incessant rain, and the Natives of Hikurangi who have not huts for shelter suffered considerably. The roads or tracks near Hikurangi are very bad. Sir George Grey is expected here about eight o'clock, and will go up to-morrow. He will be taken in a canoe a part of the distance. A number of Natives are waiting to escort him up. Rewi has not gone up yet. What turn the meeting will take is not known.

Monday, 10 a.m.

The Government party are getting ready to start up to Hikurangi. A number of Te Wheoro's people are here to paddle Sir George Grey and the Hon. J. Sheehan up in a canoe some miles. There is no news this morning from up country. Te Wheoro says that he did not inform the Native Minister about Rewi's movements. From his own knowledge he was at Mercer, and sent on a telegram he had received. So far as I know, Rewi has not yet stirred from his settlement on the Puniu. Many of the Ngatimaniapotos, however, are at the meeting.

7.15 p.m.

The programme was changed after all was ready for a start, and Sir George Grey decided not to leave Alexandra till to-morrow. The baggage and tents of the party were conveyed several miles up the Waipa in a canoe to a place where the road branches off from the river. I suppose we shall leave here to-morrow morning, and endeavour to make Hikurangi before night, an easy task if the roads were good. I am informed that, after the last meeting, Tawhiao was in good spirits, thinking that something satisfactory might be arranged. Latterly, however, he has not been so sanguine, seeing, perhaps, that nothing we could give him would be satisfactory to his people.

The police corps to be at the meeting is very efficient and strict. No one is allowed to take up spirits. A son of Purukutu was the chief of the patrol of police who stuck up Te Kooti, and took away his stock of spirits. It puzzles me to think where the Kingites get the money to buy the articles they possess. They are not selling lands, though it is reported here that settlers, supposed to be wealthy men in Auckland, have made large offers to them, and have obtained pledges to sell them some. The Kingites have, it is said, a considerable stock of powder safely stowed away.

Hikurangi (*viâ* Alexandra), Tuesday, 3 p.m., 7th May.

The reception has just concluded. It was by far the finest ceremony of the kind I have seen, and Sir George Grey says that he has never seen a larger gathering of Natives, except once at the Bay of Islands.

We left Alexandra at 10 o'clock, Sir George Grey and some of the party going up the Waipa for some miles in a canoe. The party who left Alexandra on horseback consisted of three or four Europeans and about thirty or forty Maoris. At Whakairoiro we found a number of Natives who had been sent on with the baggage. They at once left for Hikurangi, and the others waited for the canoe with Sir George. When all had assembled we must have numbered about 150 horsemen, besides fifty or sixty on foot. The fifteen or seventeen miles from Alexandra is over fertile country. There is a steep ascent just before getting to the settlement, and at the top of this were gathered the Lower Waikatos, who welcomed us—not in Maori style; that was left for the Kingites—but with a series of good “hip-hip-hurrahs!” Preceded by the Lower Waikatos, the horsemen formed two-and-two, and proceeded up the road.

The settlement of Hikurangi has been formed for about three years. It is on the edge of the bush, amongst broken ground. On the main tracks were ranged the Kingites, in splendid order, and the scene, as we rose up the hill, was really grand. All the women were well dressed, in prints of all colours, giving a picturesqueness and variety. When we came within hearing distance, the song of welcome was begun, and the war-dance. A good many of the men were armed with guns, and a number of shots were fired in welcome. It seemed that all the guns were double-barrelled. Several of the men were armed with swords of different patterns. There must have been 3,000 Maoris present and formed in line along the ridge. The welcome was a splendidly-managed affair. Marshals ran up and down the line regulating the dancing. We all paused, and the Europeans regretted that a photographer had not come to fix the scene, however imperfectly. The roads in the neighbourhood of the settlement have been greatly improved. Sideways have been cut on the hill-sides, so that we were able to ride up to where the people were gathered in several lines along the ridge. The Maoris then wheeled round, and marched before, two or three of the women standing by the grave of Takerei te Rau, which is surrounded by a good fence, wailing. Walking along the ridge we had a magnificent view of the whole plain of the Upper Waikato lying below us, bounded by the Thames Ranges in the distance, and by Maungatautari to the south. I presume there will be no speaking to-day. The Natives are now pitching the tents. We are likely to stay here for two days.

Wednesday morning, 8th May.

My last telegram was hurriedly written just at the conclusion of the reception ceremony, but there are few incidents which are worth while giving. These Native receptions have lately been described several times. Now, the present one was very much the same as the others, only larger, and better conducted than perhaps any that has taken place of late years. The Kingites were evidently determined to make a great show, and they succeeded. Lately, a strong body-guard has been formed, constantly to attend upon Tawhiao, and these men, who are all young fellows, played a prominent part in the reception. Purukutu, as general of the organized force, was conspicuous, with a bayonet fixed on a stick. Tawhiao was clothed in Maori fashion, with a feather head-dress. The visitors stopped in the middle of the main street of the settlement, on the top of the ridge, and Sir George Grey, who is not at all well, sat down on a stump of a tree. In a few minutes Tawhiao came back again dressed in European clothes, with a black coat and dark trousers. He was accompanied by Te Ngakau and one or two of the chief men. Sir George Grey and Tawhiao spoke for some minutes. The King is not looking well. I believe he has been ill for some time. The European visitors were marched up to the large house, and the tents were pitched upon a kind of terrace. A detachment of the King's police force was at once drawn up to keep all stragglers from the tents. Then we had the Church of England service by the Rev. Heta Tarawhiti, the Rev. W. Barton and Hame Ngarope being also present. The police force seemed a well-organized body. A certain number are always on duty, and there are regular reliefs every two hours.

A bugle blew at dark for the men whose turn it was for night-duty to assemble. When all had answered the roll-call, they marched through the settlement, and had prayers by themselves, and then mounted guard and told off patrols. The camp is very quiet, which is perhaps to be attributed to the prohibition of liquor in Hikurangi. The difference between the Kingites and the Maoris that Europeans are accustomed to see is very marked. The men and women are healthy-looking, while the number of children playing about, and of fine stout infants to be seen in the arms of their mothers, is remarkable. It is sad to think that those Natives who have least to do with Europeans are in every respect the best of their race; but so it is. It is sad for them, because the separation which at present exists cannot continue for ever; and how will it end? Tawhiao had tea with Sir George Grey, and afterwards Sir George visited Manuhiri and one or two of the principal men. Previous to this several hundreds of baskets of potatoes, kumaras, and other food had been brought by the women and lads and laid before the tents of the Europeans. This was divided in the usual manner; the Europeans took what they wanted, and the Natives consumed the rest. Two pigs were given, and a bullock was drawn along on a cart; but probably your readers will care little for a description of life at Hikurangi, but will be anxious to know if anything is likely to result from these meetings and salutations. That is the important point for the country. The speaking has not yet begun, so very little can be said except by way of giving gossip.

Tawhiao is a very silent man, and Sir George Grey and Mr. Sheehan also keep their own counsel. I have heard it said that Tawhiao has an idea of asking back Waikato, with the intention of taking as much as he could get, the second condition to be that a treaty should be made pledging

the Government to allow no more land to be leased or bought by Europeans from the Natives; the King's authority to be recognized by the Government; and an amnesty to be issued for all past offences. These conditions I merely give as the ideas of those who converse with Tawhiao, but probably they are founded a good deal on surmise.

Although Rewi has not attended the meeting, still there is no idea that he is inclined to desert the King. The Natives have still the notion that there should be an investigation into the whole circumstances of the war by some impartial authority, who should declare who was right and who was wrong, and they confidently believe that they would come out of such an investigation with flying colours. The second of the above-mentioned conditions is, of course, out of the question, and the conclusion would be that we had better leave the whole thing as its stands than agree to a treaty that no more land is to be bought from the Natives. The war was inevitable when the Maoris declared that there should be no European settlement south of the Maungatawhiri, and the same difficulty will arise again. There are Natives willing to sell land which they claim as their own, and to make a treaty by which Tawhiao would have power to prevent such transactions would be absurd. I have heard it said that a railway and road might be allowed through the country, but of course there would be no use in making them if the country were to remain in the hands of the Maoris. Ministers must of course consider what is just and fair, add what would be confirmed by Parliament. But, in any event, the results of the war must not be questioned. If it were proposed to return to them Waikato, the land on the left bank of the Waipa, so as to come back to their own country, and leave the Ngatimaniapoto their own land, the settlers of Waikato would strongly object; besides, there is the danger that the Ngatimaniapoto might take up the King movement, and prevent all land sales. We would then be worse off than ever. Tawhiao and the Waikatos have no land left worth mentioning, and, unless they were to get land somewhere else, it is not their interest to change the present state of affairs. If Tawhiao were to relinquish his position as King he would obtain no benefit by the sale of land. His position has been greatly weakened by the secession from his authority of the tribes of Tauranga and the Thames and nearly the whole of the Ngatirauk was, and if the Government could only get the Ngatimaniapoto to follow suit a great step would taken. Perhaps some of your readers may be surprised at the frequency of these big meetings amongst the Kingites, having apparently no definite object. A great many causes contributed to the holding of these meetings. They are the means by which the chiefs, and men aiming at wide influence, attain their object and make their power and celebrity known beyond their own settlements. Then these gatherings are our public meetings, and our theatres, circuses, dancing assemblies, and concerts rolled into one. For the last few weeks all the women have been preparing their best dresses to make a show at the gathering at Hikurangi, and at these meetings the girls have an opportunity of seeing the young men of distant *kaingas* and *vice versa*. I believe that the political elements are not the first consideration for the majority of those present.

Noon.

The scene at the distribution of food was something to be remembered. About a couple of hundred men and women marched up from the cook-house with baskets of food. The design of the Kingites was to put before Sir George Grey and the other visitors specimens of the ancient food of the Maoris. Twenty or thirty came in front of those carrying the baskets. They were all naked, except a breech cloth, and they danced, and turned up their eyes in a frightful style. Purukutu led with a long spear, gesticulating violently, and the whole sang an old chant, of which the following is a rough translation:—

We bring the fruits of *Tu*—
 • We bring the fruits of *Rongo*—
 Both of them—

We bring the *hakeke*, which clings to the tree; and
 We bring the *pohue*, which spreads under the ground.

I may say that *Tu* is the god of war, and by "the fruits of *Tu*" is meant human flesh, which made a feature in ancient great feasts. *Rongo* is the god of vegetables. The *hakeke* is a fungus, and the *pohue* is a root. The food in the baskets consisted of *mamaku*, the stem of the large fern baked; of *para*, a fern (*Marattia fraxina*); of *pohue*, the root of the wild convolvulus; of *roi*, the fern-root. The Natives, having placed down the baskets, chanted a song relating to each kind of food, and then retired.

3 p.m.

Nothing has been done to-day beyond lounging and feasting. Tawhiao is in good spirits, and so are the Natives. The speaking will commence to-morrow. From this place can be seen Hamilton, Cambridge, and a vast extent of the country from which the Waikatos were driven by the war. Probably one object in its selection as a settlement was its easy defence against attack, and it certainly offers a splendid position. Some of the European visitors sang English songs to-day, and made rough translations.

From good authority amongst the Natives I hear that Tawhiao will to-morrow put forward certain proposals for a settlement of all matters between the races. It is said he will not at present ask for Waikato back. Ministers will no doubt say frankly that the results of the war must be adhered to, and, unless the demands of Tawhiao are preposterous, will take time to consider them. Unless the demands of Tawhiao are beyond all reason, his stating them will open the door for future negotiations, and the matter may well be left there.

Rewi has not arrived, and probably will not do so now.

Bundles of telegrams arrive to the Ministers every day, and a good part of their time is occupied in answering them.

Alexandra (*viâ* Hikurangi), Wednesday evening, 8th May.

Shakespeare says, "Uneasy lies the head that wears a crown," and I suppose the proverb is true in Maoridom as elsewhere. Guards are always mounted round Tawhiao's house, and the men are armed with loaded muskets. When he walks about, also, he is always attended by one or two of his guards. Who the Maoris are afraid of I do not know; but the respect and reverence they show to Tawhiao is surprising, and militates against any expectation that they will desert or depose him. Their

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 Hauhau 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 Hauhau 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.

Hauhauru, of Ngatimaniapoto, rose up and said: I told Tuhora, who is not a man of consequence, to sit down.

Sir George Grey said: I have heard what Patara te Tuhi has said. The first meeting was for the purpose of seeing each other. It was a meeting of love. The object of this meeting is to discuss great questions, and I am waiting for the loves to be jointed and confirmed, so that both races may continue in peace.

Patara te Tuhi said: In former times it was Potatau, and next came Matutaera. Now it is a different state of things. I am at one end with Tawhia. There you will find me.

Te Wheoro said: My word to you is this; it is not a new word: Tell us your thoughts, so that we may grapple them. We are trying to catch your thoughts, but cannot. What harm is there in speaking openly?

Patara: At the time of Potatau it was not thrust into a corner; it was kept open.

Paul Tuhaere: This is a word, my brethren. The object of our meeting here to-day is not to conceal words. We are men. Talk in the way that men do, so that this side may understand you. This people do not understand your ways of speaking. We are prepared to reply to you, but tell us at once your thoughts.

Hopa te Rangianini, of Ngatimaniapoto, said: I have a question to ask. Was Potatau a bad man?

Karamoa, of Waikato, said: Let no one stand up but the three who have spoken.

Patara te Tuhi: There is a light at the back of the house, and a light at the front, and your side, and I can understand each of them.

Sir George Grey: I have brought the light of the Government here to light up this place, because for a long time past this place has been dark to the Government. You have been separated from the Government, and the Government from you, and I am endeavouring to find out by what means we can be united. That the barrier may be removed and that love may come let your light be lit, like the light of the Government. If you wish the houses to be lit, tell which part of the house the light is to be turned to.

Patara te Tuhi: I have spoken of one reason; the second I have not expressed yet. If I do explain, what is the use of it?

Sir George Grey: I am ill now, and in pain. Perhaps it would be better for you to consider what you wish to say, and give your thoughts to Tawhiao, and he will bring them to me. Leave it to your elders and principal men, and they will make the results known to the people. Let Tawhiao speak to me. Let him speak clearly to me, like one friend talking to another friend, and he will tell the people. I know Tawhiao, and Tawhiao knows me. We shall not conceal our thoughts from each other. After we have talked, I will talk to you.

Patara te Tuhi: It is well. Let this end (addressing the people). What do you say?

Te Aroha: Come and redress my grievances, and the grievances of the people. Make your grievances known to-day.

Patara: It will depend upon those selected whether the talk will be held in this place.

Tihirahi, of Waikato: I do not agree with what Te Aroha has said. I agree with Te Tuhi, because it is too cold. The meeting can be resumed to-morrow.

The assemblage then broke up.

The task of commenting upon these speeches had better be left till the conclusion of the meeting. It was a clever piece of fencing from the beginning. Tawhiao commenced speaking before the Europeans came forward, and then uttered only sentiments of affection.

Patara te Tuhi, who took the chief part, and attempted to draw out the European side, is a very able man, and before the war he edited the Kingite newspaper in Waikato, the *Hokioi*.

6 p.m.

The meeting of which I sent you an account in a former telegram was not held under very comfortable circumstances. Hikurangi is on a high ridge, exposed on the one side to the wind blowing over the plain of Waikato, and on the other side to the wild forest country stretching between it and Kawhia. Sir George Grey is still ill, and cannot receive proper attention here. It is clear that there is a struggle which side will be first to yield so far as to make proposals. We shall see how it will terminate. The key of the proceedings was in Tawhiao's words, "You are minding your affairs, and I am minding mine." Patara's statement about "the light in both parts of the house," probably meant that light was wanted from us as well as from them. The Kingites were apparently determined that the meeting should not degenerate into anything like a debate, and that, except those appointed to speak, nobody should be listened to. There were long pauses between the speeches.

Mr. Grace acted as interpreter to Sir George Grey and Mr. Sheehan, and these gentlemen, and Te Wheoro, and Paul Tuhaere, consulted frequently together. Mr. Bush, of Raglan, took down the speeches in Maori. Mr. W. Mitchell is making an official report. Mr. G. Brown, of the Native Office, Auckland, interpreted for the Press. The principal men amongst the Maoris will no doubt have a meeting to-night to consult as to Sir George Grey's proposal that the people should give their thoughts to Tawhiao.

[From the Auckland *Evening Star*, 6th May.]

THE GREAT NATIVE MEETING.

ARRIVAL OF SIR GEORGE GREY.

(By telegraph, from our Special Reporter.)

Alexandra, this morning.

SIR GEORGE GREY, the Hon. J. Sheehan, the Hon. Hoani Nahe, Messrs. Mitchell, Grace, T. H. Potts (a Canterbury settler and ex. M.H.R.), Henare Kaihau, Hori Tauroa, Paora Tuhaere, Hemi te Ao, Mrs. Prior, *née* Timata (a relative of the King), Mr. G. Brown (interpreter), two daughters of the Rev. Heta Tarawiti and your special left Auckland by special train at half-past 9 on Sunday. The forty-three miles to Mercer were run in two hours, where breakfast was partaken of. The train

reached Ngaruawahia at half-past two. Embarked there on the steamer "Delta," and arrived at Alexandra at 9.30 the same night.

GREAT PILES OF FOOD.—THE KING'S MOVEMENTS.

I learn that there are mountains of flour piled up at Hikurangi.

Tawhiao came near Alexandra on Saturday, on the opposite bank of the river, to witness a grand procession of Queenite war canoes.

A messenger arrived from Hikurangi this morning, and reports two thousand present, amongst whom are very few Ngatimaniopotos.

Rewi is at Tokaniu, his settlement near Orakau.

The late rains have flooded Hikurangi. Water ran through the houses. The Natives under temporary cover suffered much, and are growing very impatient. The piles of food are sufficient to last a fortnight.

Mr. Ellis and some other Kihikihi Europeans have been at Hikurangi.

Sir George Grey and party start from hence about 11 o'clock.

THE NUMBER PRESENT.

The numbers at Hikurangi are variously estimated at 2,500 to 5,000. The following are present: The whole of the Waikatos; about 2,000 Ngatiraukawas; a small section of Ngatimaniopotos from Te Kopua; some from Wanganui; besides Te Wheoro's people.

There are 200 sacks of flour on the ground.

Tawhiao has long been anxious to make the meeting the largest possible, and used every means to induce them to come long distances. The Ngatihikairo are said to have left their crops to rot.

Forty of Te Wheoro's Natives are here to escort the party up. One distinguished *rangatira* is strutting about before the hotel in a Maori mat, and leaning on a lady's white parasol. Peacock feathers are awful, and towering everywhere.

WAR CANOES.

1.10 p.m.

Two war canoes are ready to convey the party up. The largest is named "Teata i Repia," after one of the five wives of Tapane, the principal ancestor of Waikato. The smaller one, "Te Winika," is of little historic importance. Fifty men are on board both. Some of the party proceed on horseback.

12.20.

The party do not proceed to Hikurangi to-day, at the request of Tawhiao. The Natives there are not prepared, besides, Ministers could not arrive until late, and it would be an inexcusable breach of Maori etiquette to tumble in upon them.

Ministers will go in a war canoe as far as Waikairo to satisfy etiquette, returning here, and going up in the morning.

Some Europeans are spreading mischievous rumours that Rewi's absence is caused by Te Wheoro.

The party will remain at Te Kopua to-night. To-morrow, Ministers and suite will ride up, so as to arrive at Hikurangi simultaneously with Te Wheoro's party.

[From the Auckland *Evening Star*, 8th May.]

THE GREAT NATIVE MEETING AT HIKURANGI.

CORDIAL RECEPTION OF THE PREMIER AND NATIVE MINISTER. FIVE THOUSAND NATIVES PRESENT.

HOW SIR GEORGE GREY AND THE MAORI KING MET.

(By Telegraph. From our Special Reporter. By Special Carrier.)

At 9 o'clock yesterday Sir George Grey, T. H. Potts, and Mr. Mitchell proceeded in a war canoe to Te Atai Rehia, to Whakairoiro, close to the scene of the last meeting. It was a magnificently exciting scene when the canoe crossed the rapids; the regular stroke of the paddlers, the long peacock feathers in their hair, the time-giver making fine time.

Messrs. Sheehan, Hone Nahe, Grace, Bush, G. Browne, and your special proceeded on horseback to the same place, where there were about three hundred Friendlies and Te Wheoro's party awaiting the canoe.

The following are the names of the principal chiefs: Te Wheoro, Ratima te Whakaete; Revs. Wi Barton, Heta Terawiti; Hatea Ngaropi, Nene Kukutai, Hori Kukutai, Hemi te Awaitaia, Ponui te Wharepu, Tamati Wiremu, Wetini Mahikai, Hori Herewini, Tuwhakaraiana, Puka Taura, Kapiniwahi, and Kuri te Oho.

IN THE KING COUNTRY.

After a short stay the party mounted their horses and rode to Hikurangi, a distance of seventeen miles south-west. For some distance the road runs over a comparatively level country, on the tops of low ridges. It is fern land, and generally excellent in quality. There are some nasty creeks and slippery slopes. At Ngutunui, Big-lip's old motto, "Facilis descensus avari," would be appropriate. The party, numbering 120 horsemen and 150 on foot, halted, and the riders dismounted. A deep gulch and steep, soapy declivity, with deep mud traps. The pakehas slid down a zigzag way, holding precariously to the bridles. The Maoris prepared a more direct but hazardous descent. When half a mile from Hikurangi, Mr. Barton's son directed the long cavalcade to form twos in cavalry fashion. Within a quarter of a mile of Hikurangi they were joined by another division of friendly Waikatos, numbering 158, who proceeded on foot. The reinforcement brought the total up to about 420. The advance party received the Premier with a round of hearty cheers, and formed open ranks on each side as the party passed through. Others brought up the rear. The Kingites had cleared a grand coach-road through the fern. The quality of the soil in this part is magnificent. The horses sank over their fetlocks in black loam. The road gradually ascended by a long range, upon which Hikurangi is situated, in shape like a magnet, with a deep, half-cleared valley. On mounting, a magnificent prospect bursts suddenly on view. A vast delta lies stretched out to the north-east, upon which the white

houses of Hamilton, Cambridge, Whatawhata are dotted. Maungatautari Ranges formed a grand view in this direction. Looking eastward are seen Te Aroha Ranges, Rangitoto, Ruapeku, half enshrouded in white clouds resembling curtains.

THE WELCOME.

A small volume of smoke ascending is plainly visible. Ascending the hill, Sir George Grey and Mr. Sheehan leading, we discerned what at first might be mistaken for a close fence, with pallisade tops; but, on closer inspection, it became ranks of men, women, and children, in one long dense line, five hundred yards. As details became distinguishable the lines were seen in an animated state, fuglemen and women running about in front. We are now on the southern half of the amphitheatre, with extensive half-wooded valleys on the left, and with trees and vistas, like moving figures. Every shade of colour is flitting before the eyes with kaleidoscopic variety. Simultaneously, one long shout of welcome burst forth from the left, where Tawhiao, with the Ngatihaua to the right, running a long angle, with great rapidity. It was a perfect shout of joy, exultant, like the cry of a people suddenly restored. Then the regular tramp of the war-dance, weapons bristling in line, and a regular chorus of "*pouwhia*" or "welcome": "Draw hither the canoe to its resting-place! Come here visitors from the heavens! I was the man who invited you from the distant horizon."

Few shots were fired, the Natives sparing their powder. The Natives continually used the words, "Come here, Governor."

The first welcome being ended, the Natives filed off, Tawhiao in the rear. The visitors proceeded through the lines of *whares*, and past a neat, white fence grave of Takerei te Rau. Here the widow and relatives held a *tangi*. At the place selected for the European camp, which is on a small flat, made ground, bounded by a fern breastwork on the edge of a valley, the Natives halted and ranged themselves on the slope of the hill, within fifty feet of the visitors—a vast concourse, resembling an assemblage on the side of a coliseum. There was an extraordinary variety and contrast of colours—red predominated. Both sides regarded each other with absorbing interest. Sir George Grey seated himself on the stump of a fallen tree, where Tawhiao came forward to welcome him.

After a few preliminary observations,

Sir George Grey said: You do not look so well as when I saw you last.

Tawhiao: I have been unwell, but am recovering. You are old too.

Sir George Grey: You must not think me an old man yet. I have many years' work left in me, I hope.

It was a most gratifying sight when the Maori children, who were numerous and healthy, came forward and shook hands with the Europeans.

Tapihana passed, wearing his wife's petticoats. It is not known whether she wears the breeches.

The Natives next escorted the party to the encampment, where all distinguished men shook hands.

Tents were pitched, and Sir George Grey and Tawhiao took tea together in one.

An unusual body of men and women were present.

There were 3,000 small kits of potatoes, kumaras, pipies, and yams, half a bullock, and two pigs.

A chief came forward and presented these to Sir George Grey, Mr. Sheehan, and friends.

Mr. Grace, interpreter, next presented this to the whole party, and there was an immediate onslaught. *Mamaka*, made from the juice of a punga, was also served. It is sweet, and not unsavoury.

A Maori clergyman conducted the Church of England service. Sir George Grey and other Europeans attended. The *Hauhau Parakia* followed some time after, and was largely attended.

THE KING'S OWN.

During the day the Native police, a hundred strong, kept excellent order. The King's body guard is a hundred strong, dressed in clean white sheets, wound round their waste as kilts. One Native carried a sword, which evidently belonged to some infantry officer, probably a captain.

The Natives maintained splendid order last night. Their police were stationed all about, excluding interruption of dogs, and comparative quiet reigned. There is a law here against drink. Europeans may have it only inside their tents.

OUR SPECIAL'S QUARTERS.—HIS INTERVIEW WITH TAWHIAO.

Your special was taken in the evening by Whitiora Wikomiti to his *whare*. There met Tawhiao. Whitiora presented your special with a splendid mat. I learned, in conversation, that Te Kooti got drunk and went about the village, boasting. Tawhiao told him he must be quiet or leave, and he preferred to leave. He had only ten followers. He has lost caste.

Tawhiao was reticent. I asked, "Do you object to reporters coming here?" Reply: "Haven't you been here twice before; did I tell you then that I objected to you?"

Tawhiao took a fancy to a Tyndall pipe, which I gave him. He appears always absorbed in thought. Apparently some trouble weighs on his mind.

NUMBERS PRESENT.

Various estimates are made of the number present. Yesterday the lines extended 500 yards varying from eight to five deep, but many were not present. The following are the Kingite chiefs here: Tawhiao, Tu Tawhiao (his son-in-law), Mauuhiri, Patara te Tuhi, Whitiora, Takerei te Rau, Te Ngakau, Arama Karaka, Taupiri, Riwi Hoani Wetere, Tamihana, Pakeho, Rehua, Te Tihiratu, Kereopa, Hone One, Teira, Whakaari, Alipene Kaihau, Tapihaua Paraoihi, of the Ngatimaniapoto; Paku, Rowatu, Hanauru, Raureti, Te Ruhina, Tuhoro, and 150 to 200 of the Ngatimaniapoto tribe. In all, I believe 5,000 are present.

Tawhiao's house is temporarily fenced, and six sentries with guns are posted round. No Natives or Europeans are permitted to enter. Candles were sold in the camp last night at 4s. each, for card-playing. Some Natives proposed a big dance.

The *korero* commences after food, on the top of the hill. A *wharepuni* for Wheoro's people, 100 feet by 40 feet, was built in nine days. The whole aspect of affairs is promising.

TO-DAY'S PROCEEDINGS.

THE PRESENTING OF FOOD.

A large party of Natives to-day presented food. They marched to the tents in procession, and made the ground shake with dancing. They presented old Maori foods—Pohui, seed of convolvulus; mamaku, heart of fern-tree (*Cyathea medullaris*); para, from the root of a bush growing six feet high (*Marattia fraxilla*); roi, old Maori fern, got in places where fern has not been burnt off (*Pteris aquilina esculenta*); tawa berries (*Nesodaphne tawa*); this is to make soup. The chief, in presenting, said, "This is food which the Maoris formerly got from the mountains." An old song was sung with each present.

[From the Auckland *Evening Star*, 9th May.]

THE GREAT NATIVE MEETING AT HIKURANGI.

(By Telegraph from our Special Reporter. By special Carrier.)

TAWHIAO'S EXPECTATIONS.—THE BUSINESS.

THE leading chiefs say everything is in Tawhiao's hands. If he comes to an understanding with Sir George Grey, they will conform. They pay the utmost respect to the King. The expectation appears to be that Sir George Grey will make the first proposals. It is understood that Tawhiao is favourable to the formation of a separate Native district, the Government to recognize his authority over his own people. Another condition would probably be the condonation of all murders. The restoration of Waikato is not likely to be demanded.

Te Ngakan and Te Tuhi will be the principal speakers on the Maori side to-day. The discussion is expected to be short, the main points for discussion being already settled.

THE RETURN.

Horses are to be ready for return to-day, but the party will probably return to Alexandra early to-morrow.

THE JOURNEY TO ALEXANDRA.

ON THE FRONTIER.

Alexandra, 5th May.

I am again on the confines of civilization—"the ragged and frayed-out edges of barbarism," as a Yankee editor once termed the Indian frontier; and I am beginning this my first budget at 11.30 o'clock at night in the billiard-room of Alexandra Hotel, which host Finch has kindly allowed me to monopolize. Everybody is a monopolist of some sort up here. Some monopolize land, some the bar and passage leading to it, and others have monopolized all the sitting and bed-rooms. The very Maori *rangatiras* have turned monopolists of this type; and your representative, imitating the general example, has become the biggest monopolist of all, for I have this great billiard-room all to myself. There is a holy Sabbath calm around me. The week-day rattle and bustle are hushed. The jingle of glasses, the tramp of many feet in the bare passages, and the loud voices of the "noblest savages in the world" are silent. I can hear the regular ticking of the clock in this big, gloomy room, lighted by a single kerosene lamp. The Alcock's table gleams white and ghostly, with its great calico cover; and the cues and billiard balls lie idle, enjoying, with animated creation, the rest of the Sabbath. The only drawback is the skip of an occasional "lively flea" (fleas are not Sabbatarians), which appears to prefer the leg of my trousers to the matting.

But enough of this. Do not let the reader be apprehensive lest I should inflict upon him some long reference to Gœthe, or inappropriate quotation from Milton about "melting downs," and so forth, for I am not in the melting mood—in fact, it's rather cold.

OUR REPORTER "STRIKES ILE."

To begin then: The Ministerial party, consisting of the Hon. Sir George Grey, K.C.B., Premier; W. Mitchell, Esq., Private Secretary; the Hon. J. Sheehan, Native Minister; Mr. Grace, his Private Secretary; Hon. Hoani Nahe, Maori member of the Cabinet; —. Potts, Esq., a Canterbury settler, and an ex-M.H.R., who has come up to see what Maoris really are like in their wild state; Henae Kaihau and Hori Tauroa, Waiuku chiefs; our old friend Paul, of Orakei; Hemi Te Ao, a chief of Ngatiraukawa and a near relative of Tawhiao; Mrs. Prior, *née* Timata, also a near relative of the Maori King; Mr. G. Brown, Native Interpreter; the Misses Terawiti, daughters of the Rev. Heta Terawiti; and some other persons of more or less distinction (not forgetting your special), left the railway-station at Auckland shortly after half-past 11 o'clock this morning in a special train for Waikato. By the same train there also travelled a number of Natives, who are going up to Cambridge to attend the Native Lands Court there. Mr. Macdonald, the courteous and energetic manager of Auckland railways, was in attendance, and had made able dispositions to convey the party to their destination with despatch and comfort. How well he accomplished his task may be understood when I say that the run to Mercer, including a stoppage at the Penrose Junction, and a short stay at Drury, a distance of 43 miles, was accomplished in two hours, the train travelling at the rate of 25 miles an hour through the swamps beyond that point, where the curves and gradients are slight. A short stay was made at Mercer for breakfast, and I think the lessee of the luncheon-room deserves great credit for the manner in which an excellent spread was laid out. If Brother Fox were to travel here, with an appetite sharpened by an early morning journey, I think he would scarcely again inveigh in the Assembly against railway refreshment-rooms.

LYING NEWSPAPERS.

The train made another short stay at Huntley, to water. I took advantage of the interval to make a note or two. There were several chiefs of rank, I will not say smell, in the same carriage, and my hieroglyphics appeared rather to tickle their fancy. Taking me for a rather played-out Caucasian, they commenced to analyze my general get-up in their own lingo, with some speculations as to my

particular vocation. Hoani Nahe was good enough to inform these good gentlemen of the fact that I am a newspaper reporter. Then Hori Tauroare marked, in rather a sneering tone, "Then, perhaps he's the writer of that lying newspaper that came up here the other day?" Of course I carefully undeceived Hori by explaining that the newspaper to which he referred was your contemporary, and not that bright particular star which has cast such serene and pure rays over the benighted atmosphere of all Maoridom.

NGARUAWAHIA TO ALEXANDRA.

We reached Ngaruawahia at half-past 2 o'clock. Here the principal residents were assembled on the platform, and received Ministers with due respect. Mr. Hunt, the very popular and courteous manager of the Waikato Steam Navigation Company had the smart little steamer "Delta" in readiness to convey the party up the Waipa to Alexandra. It had been arranged that Ministers and their suite should proceed onwards by the special train to Hamilton, and thence by coach to Alexandra; but this plan was altered. Sir George Grey appeared to be so struck with the comfortable accommodation afforded by the "Delta" that he preferred to travel by her, leaving the train to convey the Cambridge Natives to Hamilton. The preparations for embarking occupied but a few minutes, and a start was effected at 3 o'clock. I think I need say little about Ngaruawahia, which some vandal of a surveyor, or some survey office functionary, with a fatal genius for innovation, has misnamed Newcastle. Your readers know it is historic ground. It was here that Te Wherowhero, or Potatau, lived in a raupo palace, with a small army wearing a sort of livery, said army only to be realized by witnessing John Jack's "Falstaff," with his attendant Bulcalf, Mouldy, and "rag-a-muffins." Potatau—or, as the illiterate pakeha euphonized it, "Potato"—lived here in great state, and was buried with equal state in a wooden sarcophagus, from which, after the lapse of many years, his old bones were disinterred, carefully scraped and polished, and conveyed to some mysterious hiding-place, after the custom of the Maori.

DIGGING ROUND THE "KING" TREE.

It was here, also, that Sir George Grey, when Governor of New Zealand, held that great meeting about Kingism of which so much that is true and, I believe, a good deal more that is very far from being true, has been said and written. I take leave to say that I think the phrase, "I will dig round the tree (meaning the King) until it shall fall," was caught at by Rewi with the captious sophistry and *ad captandum* reasoning of the Maori, and wholly twisted and perverted from its original meaning. I believe that the metaphorical "digging" was to be a peaceable operation, the operation of wise and calm reasoning, of gentle and philanthropic teaching of the Kingites of the folly of their way, and a final triumph of reason over prejudice and brute force. Of course it has suited the Maoris, and some poor specimens of Europeans, to purposely distort Sir George Grey's meaning, and to continue the fraud of reiteration of a lie; but in spite of this I firmly believe he will yet accomplish his task.

UP THE WAIPA.

This is the maiden trip of the "Delta" up the river, and, despite the rain, it is very pleasant and comfortable travelling. The "Delta" was built at Ngaruawahia for the Waikato S. N. Co., by Mr. Alexander Niccol. She is modelled on the American river boats. She cost £3,000, including fittings, was launched a little over twelve months ago, has engines 120 horse-power actual, draws only $3\frac{1}{2}$ feet of water when loaded, has excellent cabin accommodation, is ably commanded by the genial Captain Cellam (one of whose sons was initiated into the Caxtonian mysteries in the *Star* office, and is now a most efficient printer on the *Waikato Times*), can steer alongside the bank at almost any part of the river, worm herself round bends like a figure 8, and is in every respect the *beau ideal* of a Waikato river steamer. But the thing that I admired most about the "Delta" was the lunch and dinner. I cannot tell you with what tender longings I contemplated that spread. "My language to describe the same do fail," as the song says. Only a sympathetic alderman could do justice to the viands, and to the *menu* of Mr. Thomas Blackmore, the providore.

The river scenery of the Waipa is very beautiful, and, you know, you can admire scenery after a good dinner. What sort of admiration for the picturesque can you expect from a hungry man or woman? Take a picnic, for example; see the lovely creatures make an onslaught on the baskets, "tuck in" the sandwiches, and the poultry, and the jelly, and delicately "swig" the champagne; and then, while their mouths are full, you try to draw them into conversation on the scenery. I'll back "grub" against æsthetics any day in a long journey. Michael Angelo, Murillo, Correggio, Titians, Landseer, Hoyte, (stick in a local man or two), and all the tribe of famous sculptors and painters grow hungry sometimes, and, ere now, people have been known to starve on the finest paintings when they couldn't convert 'em into digestible matter. You know what a "pot-boiler" is.

But really there are some fine bits of scenery up here—little nooks surprising you at every turn, sylvan groves, overhanging copses, mossy banks lapping the water, and many-hued tinted foliage, with light and shadow alternating, blending, and contrasting in that way which no human skill can ever copy.

WHATWAHATA.

We make a short stay here, and the whole population—about twenty—rush down to the river bank to bid us welcome. Here, at any rate, the two races dwell together in brotherly and sisterly love. Maori and half-caste *gamins* and "young colonials" mingle together on the sand of the river bank, and vie with each other in the exercise of sound lungs. There a *wahine* squats on the extreme verge of a precipice, with her *pickaninny* carried on her back in a blanket, watching her other "young barbarians all at play;" and, just far enough off to preserve pakeha feminine dignity, is a settler's wife, attired in something that really looks like silk, and sheltered under a parasol. Then there is a real bell-topper (not battered) close by. But the mere mention of the fact that Whatawhata boasts an "own correspondent," conveys a whole volume of testimony to its civilization. May the day be not remote when Whatawhata shall boast of its newspaper also.

THE UBIQUITOUS BROWN.

I don't mean a penny; I beg to say I don't usually indulge in slang, and, besides, "browns," are not ubiquitous; some people would be precious glad if they were. I mean parties by the name of Brown—the name which Arthur Scratchley has immortalized. There was a party by the name of Brown here many years ago—long before bell-toppers, and parasols, and "own correspondents" got here. Brown was an aristocratic "sprig" from Home, out on a tour, with letters of introduction to Sir George Grey; and Brown's heart panted to see the aborigines. Brown's desire was more than satisfied before he had finished. He came to Whatawhata, he saw (the fair young daughter of a chief), and he conquered. Poor Brown's too susceptible heart surrendered itself up to his idol, and—ecstasy!—the fair enslaver reciprocated Brown's affections. They were married (according to the Maori fashion, I suppose), and then Brown was happy. But, and alas! all earthly happiness is a fleeting thing. The Maoris had got hold of a good thing in Brown—a *rangatira* of great *mana*—(the benighted savages did not know what a multitude of other Browns there were in the world), and they did not want to lose him. They knew the fickleness of human love. So they made a sort of distinguished slave of poor Brown, and kept him a close prisoner for six years. Brown's wife presented her lord with several whitey-brown Browns. But a chance of escape came, and he skeddaddled to Auckland, and he travelled away into far off lands, leaving Mrs. Brown and the young Browns to mourn. Some of the descendants of Brown—they have transmogrified him into "Te Pariona"—may be up there on the bank for aught I know.

P.S.—I hope no one of the very distinguished and influential Browns who are now shining ornaments of society in Auckland will imagine for a moment that I allude to him.

THE SOLDIERS' GRAVES.

The floods are making sad havoc with the river bank here. They have undermined the cemetery where repose all that is mortal of many gallant soldiers who succumbed to Maori bullets, tomahawks, and disease in the neighbourhood. There is one grave which may be carried away any hour into the river. The dead bones would repose as well in the bed of the Waipa as anywhere else, but it is scarcely decent, scarcely grateful to the memory of those men who died to win these homes for their fellow-countrymen and countrywomen for all time to come that they should be allowed to drift away into the stream like dead weeds. Then, moreover, the names which kindly hands have carved, albeit rudely, on these boards are being fast effaced by Time's destroying fingers, and soon all identity will be lost. I believe the Hon. the Native Minister, having had his attention called to this matter by Mr. Hunt, has expressed his intention to have the whole of the remains in the various old military cemeteries disinterred and removed to one central cemetery, with a handsome monument with the long roll of the departed brave engraved deeply upon it. In me, who fought through the war of 1863-64 shoulder to shoulder with many gallant souls of whom nothing now remains but these poor bones, this project of the Hon. John Sheehan, on whose native soil the soldiers fell, arouses hopes of a graceful tribute which might serve to keep fresh and green the memory of many an old and trusty comrade.

NOT "DIGGING ROUND" BUT PLANTING.

Comparatively few of the great peach groves remain here now. I remember how we used to luxuriate on fruit at this spot in 1865. Oh, the big "gorges" we had for nothing in those days. Do you know who gave the Natives those fruit trees? It was Sir George Grey, many years ago. I trust the settlers about here, when they go on their holiday picnics to the peach groves that survive the ravages of the ruthless "clearing for the plough," the fire, and stray cattle, will occasionally remember that they owe it to Sir George Grey that they can eat this luscious fruit.

We reached Te Rore at 6 o'clock. It was a thick, murky night, but the steamer made good progress, and reached Alexandra at 9.30 p.m.

It is half-past 2 o'clock in the morning as I write these concluding lines. All but myself have long since "gone to roost," and sleep in tranquility, all except one old *rangatira*, my room-mate, who (I have moved from the billiard-room) shall be nameless. He lies stretched on a bed just two yards away, with his tattooed face looking like a great round junk of mahogany. One hand descends from the sofa on which he is stretched to the floor, and is in loving proximity to a capacious pair of boots. If I had a telephone between this room and Auckland I could produce some rather remarkable effects just now. The way that aged *rangatira* is snoring is quite frightful to hear. "Synerk—Gnoo—Peah—Synnor—r—r—k!" Wouldn't I just wake you up—that's all. The cartilages of that old *rangatira's* nose I'll warrant good for door-handles, washers, or fiddle-strings. There's gwine to be a burst up d'rectly I think. Good morning.

[From the Auckland *Evening Star*, 10th May.]

THE GREAT NATIVE MEETING AT HIKURANGI.

(By Telegraph. From our Special Reporter. By Special Carrier and Telegraph from Alexandra.)

IMPORTANT PROPOSALS BY SIR GEORGE GREY.—HE OFFERS TAWHIAO £500 A YEAR AND HOUSE AT NGARUAWAHIA.

TAWHIAO AT HOME.

Hikurangi, Thursday, noon.

No meeting was held yesterday, and probably nothing will be done until this afternoon. Rain threatens. All accounts show that Tawhiao has long been anxious to mingle with Europeans, but is deterred by the fear of losing the respect of his followers. He always goes dressed in European clothing, and appears to have several changes. When he takes a fancy to anything his people have he sends for it, and no one ever dare refuse. His movements are jealously watched by his people.

PURUKUTU'S OCCUPATION.

This morning Purukutu was very busy superintending the guard mounting. He took all the arms inside to examine them. He has a most forbidding aspect of countenance, and eyes all Europeans with

the greatest suspicion. He appeared to watch every movement of your correspondent. Purukutu dresses in old, dirty clothes, and has an ungainly walk.

THE BUSINESS.

All the morning was occupied by Sir George Grey and Mr. Sheehan in private discussion with the principal King Natives, endeavouring to find out the direction the Native mind tends, and preparing to meet them. It is generally understood that all the main points are settled; but the preliminary discussions are all very private. Sir George Grey has had long private conferences with Manuhiri and others. After these interviews, Tawhiao and the chiefs meet and discuss. One of the first questions which arose was the power of Sir George Grey to settle the terms finally. Our return from Hikurangi is uncertain.

COLLECTING MAORI SONGS.

Sir George Grey has got several new Maori songs. He and Mr. Potts have collected several new species of ferns. There is some talk of a party of friendlies going through to Mokau to open the new road. At present any Europeans may travel through who are known to the Natives.

THE MEETING.—SPEECHES.

At the meeting to-day the Waikatos and Ngatimaniapotos, to the number of over 4,000, assembled on the hill outside the Hauhau Church, leaving a semicircle in front. Sir George Grey and the Hon. J. Sheehan, followed by Te Wheoro and party, came forward. Sir George Grey sat down before the Natives within the front of the semicircle, and the *korero* commenced at once.

THE KING'S SPEECH.

Tawhiao, who was dressed in European attire, with a white sheet wound round his waist, and a black hat with a blue veil round it, came from amongst his people to the front, standing within five yards of Sir George Grey. He picked up a piece of fern, and said: "The Ngatimaniapoto and Waikato are one people; the people of the whole Island are one. Listen attentively. My word to you is this. Listen to it. It is good that you are sitting there to listen. I conduct my own affairs, and you conduct your affairs. Wait a minute until I speak. This is one of the subjects (crossing his fingers, and speaking in an embarrassed way, and apparently trembling). The law is here, and God is above us. He has love towards one of us and love towards the other.

HAUHAU RANGERS.

Tawhiao then went back amongst his people and sat down. Tangata Ite, standing on the left, near the door of the whare, said, "Let us pray." The Hauhaus then repeated prayers, and *taroria*. One of the expressions used was, "Lord love us this day. Let us pray for the Tariaos and the Hauhaus." Another Tariao offered up prayers, using the words, "Lord save us. You alone can save us this day." Next a woman prayed.

Sir George Grey then said: You have spoken, and I am replying. There is nothing to prevent the establishment of peace and love. It is on account of my love that I visited you the last time, and also on this occasion. I have come here this time to confirm that love, so that the love may last for ever.

Patara Te Tuhi: Let us be united at Whakairoiro. We were only sheltered by a breakwind. Only one side of the roof was finished. Now we have finished the other side of the roof. At Whakairoiro we were in tears. Now let us dive down for the subjects connected with the people and the land. The people of the Island are crying out in their grief.

The speaker sat down.

Wi Ropata (Wanganui) said: Listen! Waikato, listen to me. Your *tariaos* (priests), myself, and the Governor are the cause of the evil; turn to me Waikato and Ngatimaniapoto. I have heard what Tawhiao said; turn to me.

This was understood to be an invitation to Waikato to come over to the Queenites.

Tahaouo (Ngatimaniapoto), a half-crazy man, said: I will speak about the good sign, the sign of good, so that this sign of love may be seen. It is on account of love that this meeting has been convened by the two races. You cannot do anything by yourselves, you will not be strong enough. You cannot unite these two people. Place the sign of love between these two people that they may be united, so that there may be peace.

The speaker was proceeding in the same strain, when Hauhauru got up and put him down.

Sir George Grey: I have heard what Patara te Tuhi has said. I know that the first meeting at Whakairoiro was for the purpose of mourning, but the object of this meeting is to discuss great questions. I am waiting for the loves to be joined and strengthened, so that the two races may continue together in peace.

Patara te Tuhi: In the old time there was Potatau; Matutaera succeeded him; and next came Tawhiao, when the new word commenced.

Te Wheoro: My word to you is not a new one. This is my word: Tell us your thoughts, so that we may grasp them. Our hands are trying to grasp them, but cannot. What harm is there in telling us your thoughts openly.

Patara te Tuhi: In the time of Potatau, these matters were not placed in a corner. They were kept open work at them.

Paora Tuhaere: This is my word, my brethren, the object of this meeting to-day is not to conceal our thoughts. We are men, talk to us in the way that men talk, so that this side may understand you. These pakehas do not understand that hidden way of speaking. Tell us your thoughts, and we are prepared to reply at once.

Hopu te Rangianini: I have a question to ask. Do you listen to me. Was Potatau a bad man?

Paora Tuhaere : I will reply to your question.

Karamoa (Waikato) : There is a light in the back of the house and there is a light at the front. (Meaning that both sides would need to show their hands.)

Sir George Grey : I have come here with the light of the Government to light up this place, because for a long time past this place has been dark to the Government. You and the Government have been separated. I am endeavouring to discover a means of uniting us so that the barrier may be removed, and that the love may come. Let your light also be lit like the light of the Government. If you wish the house to be lighted up, tell me which parts.

Patara te Tuhi (who stood for some time silent) : I have spoken of one request. The second I have not expressed yet. If I explain the second, what will be the use of my explanation.

A long pause succeeded.

Sir George Grey : Friends, I am ill. I feel in pain. It is for you to consider what you wish to say and give it to Tawhiao, and he will tell it to me. Leave it to your elders and principal men, and they will make the results known to the people. Let Tawhiao speak clearly like one friend will talk to another. Let us talk together, and we will tell the people. I know Tawhiao, and he knows me. We shall not conceal our thoughts from each other. At the end of our talk we will talk to you.

Te Tuhi : It is well. Let this end. (To the people: What do you say?)

Te Aroha (Waikato) : Come and redress my grievance and the grievances of other people. It is not a hidden thing. Make known your grievances to-day.

Te Tuhi : It will depend upon those present whether it will be held here. If it is to be held here it will be held.

Te Hirahi : I say, no; it is cold here. A meeting should be held between Sir George Grey and Tawhiao, and then all will be made known to-morrow.

Te Wheoro's party then got up and left, and the meeting ended.

MR. WALKER AND TE NGAKAU.

This day, noon.

Mr. Sheehan has arranged the difficulty between Mr. Walker and Te Ngakau, *re* the stolen cattle. The former returns Te Ngakau's dray and bullocks, which he seized in satisfaction.

REWI'S MOVEMENTS.

This morning a mounted messenger arrived from Rewi, who is still at Puniu, stating that he has convened a meeting of his people at Te Kuiti, where all matters he intends to submit to Sir George Grey will be settled. Sir George Grey will return after the present meeting, and subsequently meet the Ngatimaniapoto at Te Kuiti. Preparations for another open meeting to-day have just commenced.

THE PROGRAMME.

Some programme has been arranged by the leading Kingite party, but its nature has not transpired. If it rains the meeting will be held in a large *whare* of friendlies, capable of holding a thousand, packed close.

OUR SPECIAL "SOUNDS" A LEADING KINGITE.

Your special had a long conversation with one of the leading chiefs in the confidence of Tawhiao last night. The chief said if Te Aroha (the love) between the two races were restored on the same footing as prior to the war roads, telegraphs, and railways would follow easily as a natural consequence. Proximity to the railway on the frontier has apparently produced an excellent effect on the Native mind. Many Natives express a strong desire for a railway through their country. In course of further conversation the same chief said Tawhiao's principal advisers would agree to any proposal whereby a sort of extradition treaty might be established on each side of the confiscated line, Tawhiao punishing all wrongs committed by the Natives residing within his boundary, and Europeans *vice versa*.

The great difficulty in the way of any permanent understanding is that we have practically nothing to offer which the Natives value, except flour, sugar, and soft soap. They say the pakeha professions of love are very good, but it must be proved by some substantial act. The idea of restoration of Waikato is not yet eradicated from the Native mind. They cling to it with the obstinate tenacity of hope heightened by poetic sentiments and traditions which are connected with evil. It is no use telling Natives that the restoration of Waikato is impossible—that the land has been sold, and is now being held under Crown grant. They reply the Government which took away the land can restore it. You explain that the reacquirement of Waikato by the Government would cost an enormous sum. The Natives reply, "What matters money, you have plenty; restore what belongs to us." I have had several conversations with leading Kingites, and this was the invariable tone.

KINGITE CONFERENCES.

During last night Tawhiao, Manuhiri, Te Ngakau, and Te Tuhi were in frequent conference. The great bulk of the Natives express a strong desire that everything should be openly arranged. Last night passed quietly. Long before midnight comparative silence reigned throughout the camp. Lights, however, were twinkling all round. The whole scene forcibly recalls Forest Creek rush. Lights marked the places where card-playing was in progress. The Natives are inveterate gamblers. In one *whare* I counted four separate games of *hipi*, in each of which game twenty persons were engaged. Money passed freely, and English gambling expressions were freely used.

TO-DAY'S MEETING.

Shortly after 10 o'clock this morning the Kingites assembled in the same place as yesterday. Sir George Grey, the Hon. J. Sheehan, and party marched up. Tawhiao stood beside the road counting the lower Waikatos as they passed. A more sheltered position was secured.

TAWHIAO'S SPEECH.

Tawhiao came close up to Sir George Grey, and, speaking in a low tone, said: I wish to speak in reference to this work that was ended or left off yesterday. My word to you is: This (Grey) is the

principal pakeha. He is the principal pakeha to be seen. He is the head of the Government. You understood what I meant yesterday, and you knew it could not be conceded to; but you wished me to speak out, and now I do so. (Drawing a figure on the ground.) This is my work. (Putting a stick in the ground.) This is Maungatawhiri. Therefore I say, let the pakehas who are living on this Island go back to the other side, and let me be on the opposite side. Let them have the control of that side, and let me have the management of this side. Let the chiefs of this Island have management of this side (looking at the stick). This is another word: Following out from this to the mouth of the Waikato and all the bends inland, then going along and ascending to the Iri-Rahirahi (a Hauhau settlement at Taupo.) Let the pakehas go outside this line (turning away). If any Maori wants a road to be opened I will not consent. Let him come to me; it will be for me to deal with that question. Let the Maoris come to me. This is another word: If any one wishes to survey any land he should apply to the pakehas to survey it. I will not consent; but let him first come to me, because I have the management (keeping his hands in his pockets). My last word is, if any man should wish to lease or sell now, I will not consent. This is my last word: I will not allow it. What I most desire is that you should look to me. This is my last word. Consult me; it is for me alone to decide.

IMPORTANT PROPOSAL BY SIR GEORGE GREY.

Sir George Grey said: As you are aware, and Tawhiao is aware, the demand for Waikato has been repeatedly made, but could not have been conceded; I have no power to do it. But I will tell you what I can do. Stand in your *mana* or authority, and I will assist you and the chiefs in your district, so that peace and good will may lighten the tribes in this Island. It is for you to say whether the people shall lease or sell in your own district. I will give you an allowance and some chiefs to assist you in your districts. I will give Tawhiao £500 per annum, and a lump sum to distribute in his own territory. He will have control over his own district. I will give 600 acres at Ngaruawahia, so that you may be near the grave of your ancestors; I will also erect a house at Ngaruawahia for you and your *rainga*, and I will give you part of the lands that remain unsold. These will be returned to the Waikato people as far as the west bank of the Waikato to the mouth, and in addition to this I will give allotments in the towns of Waikato, which will be for you and your people during the forthcoming years. My desire is that you should become wealthy, because these are the lands which will bring you money. In reference to roads it will be for me you and to decide. In respect to surveys, I will say this: it is for you to decide whether your lands shall be surveyed; and it is for you to say that the land shall not be surveyed. I have carefully considered these questions, and am anxious to see you living in peace in those places in Waikato that will be given back to you; that is, if you accept these proposals. With reference to the implements which you require for cultivation of land, I will make arrangements that the Government shall supply you, so that you may be able to occupy the land. These are the only things I am able to do. With reference to the allotments in the township, I should like that Tawhiao should consult with me, because I view this as an important matter.

Te Tuhi said: This matter requires consideration; leave us to reflect over it. I told you yesterday that what we asked could not be granted.

Sir George Gray: Tawhiao, you have said you will consider these matters. Perhaps it would be better to put these proposals in writing, and give them to you, so that you may carefully consider them. I wish to leave here after a memorial of my love to you. I am very anxious that these questions should now be settled, because this is the time for settling these matters, because the pakehas are increasing rapidly in this Island, and the matter will be more difficult hereafter. It is on account of my love for the Waikatos during the past years that I should like to settle this matter before I die, and leave these tribes in peace and comfort.

The Natives agreed to talk these matters over, and the meeting is now terminating.

[From the Auckland Evening Star, 11th May.]

THE GREAT NATIVE MEETING AT HIKURANGI.

(By Telegraph. From our Special Reporter. By Special Carrier and Telegraph from Alexandra. Second Special Carrier.)

Alexandra, this day.

Sir George Grey continued: Before I die I wish to leave you and your descendants in comfort, peace, and prosperity. If you consent to go back to that part of Waikato, you and I will conduct the whole tribe, which shall be located on the east side of Waikato.

Tawhiao: I will never forsake this word. The day on which these matters are arranged is one day. Let the question be settled here at my own place. This is my Parliament.

Sir George Grey: That is my desire; that the question may be arranged now, for my and your Parliament.

Te Ngakau: It was said, it is impossible to return Waikato, and every time a new Government comes up there is a new question for discussion. Now you (Grey) are a new creation (a new Government), and that demand has been repeated. With respect to what Tawhiao has said, that all matters should be discussed this day. What you have said is clear. Let us reflect over it (turning to the people). Let us now separate.

A *korero* then commenced amongst Kingites, meanwhile Sir George Grey and Secretary were engaged putting definite proposals into writing, which Sir George Grey subsequently handed to Tawhiao with his own hands.

THE NATIVE "KORERO."

The following is a report of the discussion by the Natives amongst themselves:—

Te Ngakau: This is my word. Let us remain where we are.

Nuku : Perhaps Waikato is glad of these proposals, because they do not make any reply.

Te Ngakau : I shall not remain here. I shall go away. I shall not be Tawhiao's adviser.

Hauauru, of Ngatimaniapoto, said : It is on account of your mouth being too big that the people do not come here. His mouth is too big. It is on your account that the people do not come to the meeting. Look at Ngatimaniapoto. I know it; and there are are some here who know it. Perhaps if you go away they will come. If you remain here they will not come. If Tutua (Te Ngakau) remains they will not come.

Tumuhuia said the Waikato and Ngatimaniapoto are divided on account of Tutua (Te Ngakau).

Pukeho : I shall go aside with Te Ngakau.

Te Rawhaka accused Te Ngakau of suppressing the new Hauhau ceremony. He did not approve of Te Ngakau's words. Let him remain silent.

Hauauru : It is in consequence of what Te Ngakau did with respect to these prayers that I asked him to stand aside. His word was wrong.

Raureti : I approve of what Hauauru has said.

Tangohia : It is not right that Tutua (Te Ngakau) should have the management of affairs.

Te Ngakau : I want the Waikatos to give their opinion in reference to me. You say this is a chief, and that is a chief; whence is your chieftainship? I am here because I am bound to Tawhiao. Some people say they are chiefs. When did they become chiefs? You all say you are this thing and that thing. I took my standing place on the land. Shall I leave your sun and go.

Henare Matini : Stop, O friend!

Te Ngakau : What are the Hauhau affairs to do with you?

Henare Matini : If these are chiefs, you behave contemptuously towards them.

Te Ngakau : What have you to do with our Hauhau affairs. You go on your own side.

Henare Matini : I thought you were a clever fellow, but I don't think so now. You have a broken head.

Te Ngakau : You go away with a string in your ear. Tell me what my offence is. Where have I done wrong? If you have anything to say against me, come out and say it like a man.

Te Rewete supported Te Ngakau.

Tami : I was asked my opinion in reference to this matter, and I said, ask the man of knowledge (pointing to Te Ngakau). I have asked him to cease these dissensions.

Te Ngakau replied : Let the talk of this foolish man cease. Let him not come here interfering.

Tutumohia : It is on account of the *Karakia* and the card-playing that I find fault, and on account of his management of affairs.

Kerei Taikau (addressing the meeting with umbrella in hand) opposed Te Ngakau.

Te Ngakau : Why don't you say the place belongs to you, and that I must go?

Kaikau : I belong to Te Kuiti. If you wish to go, why don't you go?

The discussion lasted until dinner-time.

TAWHIAO PLAYING THE CONCERTINA.

Tawhiao has been attempting to play the concertina in our tent, and, as I write this, is now dining with us.

THE DINNER.—TAWHIAO INTIMATES ACCEPTANCE.

Tawhiao intimated to Mr. Sheehan at dinner that he accepted the whole of Sir George Grey's programme. The party leave to-morrow for Auckland.

AFTER-DINNER FESTIVITIES.—DISTRIBUTION OF LOLLIES, AND DANCING.

After dinner thousands of Natives assembled between the *whare* of Te Wheoro's people and the tents of the Europeans, ranged in circles. The ranks in front were sitting, the next kneeling, and the others stooping. It was a most exciting scene. Tawhiao was accommodated with a seat on a candle-box.

Sir George Grey distributed a sack of lollies. The concertina was played in a masterly manner by a half-caste, and [the Maoris danced the lancers, polkas, and waltzes very creditably. The highest good humour and best order exists, the Maori police keeping the centre clear. The scene was utterly unlike anything ever witnessed here. Another Maori improvised a drum accompaniment to the concertina with a tin dish. He played well. Every one was in the highest spirits. Te Ngakau first visited the European's tents, and held in his hand Sir George Grey's letter. He expressed the highest satisfaction with the Government proposals. Tawhiao also appeared in better spirits than we ever saw him. The isolation appears to have completely broken down. Old tattooed Maoris, who never witnessed a round dance in their lives, are applauding and clapping vociferously.

It should be stated that the allotments which McLean repurchased from Europeans for Natives will not be alienated. The lands to be given for settlement are part of the confiscated lands which have never been sold.

TO-DAY'S (SATURDAY) PROCEEDINGS.

This morning chiefs from Tawhiao waited on Sir George Grey, and informed him that the Kingites were anxious to finally settle matters to-day, but thought it only right to consult sections of tribes at a distance who had acted with them. Therefore another meeting would be necessary. It is thought here that this meeting cannot be held before the next session of Parliament. Subsequently another deputation waited on Sir George Grey to ask him to repurchase Awiwairoi Block, on the Waipa, now occupied by five Europeans, and include it in the block offered yesterday. This proves how seriously the Natives entertain Sir George Grey's proposal. Sir George Grey and party return to Alexandra early to-day. The camp is breaking up.

RETURN TO ALEXANDRA.

Sir George Grey, the Hon. J. Sheehan, and party left Hikurangi at 10 o'clock to-day, and

arrived at Alexandra at a quarter past 12. Sir George Grey, though ill, bears up with wonderful pluck. His courtesy to all Europeans who travelled with him has been a general theme of gratification.

The reason why the Natives the first day did not demand the restoration of Waikato was that they feared to offend Sir George Grey, knowing at the same time the request could not be granted. Several influential chiefs say this is the first time the Hauhaus have been known to ponder over any proposal submitted by Europeans. They argue that the signs are hopeful of the acceptance of Sir George Grey's proposals.

Tu Tawhiao, the King's son, and Te Ngakau accompanied Sir George Grey to Alexandra.

OFFICIAL TEXT OF SIR GEORGE GREY'S PROPOSALS.

The following is the official text of Sir George Grey's written terms to Tawhiao yesterday: "From the answers given by me before about the giving back of Waikato you must know perfectly well that it is impossible for me to do so; but I will tell you what I can do for you. These are the proposals of the Government. You are standing in your position with authority, and the Government will add that you are to manage the affairs in your own district, and the Government will assist you with the chiefs of your own districts, so that matters may be conducted in order that peace and good will between the two races of the Island may exist. The Government will always watch. They will not look to the one side or the other. It remains with you to say the word "to lease," and leases will be allowed; "to sell," and sales will be allowed within the boundaries of your district. The Government will give you an allowance and the chiefs who are to be your assistants in conducting the affairs within your district. The Government will give you, Tawhiao, £500 a year. The money for distribution within the district will be paid in a lump sum to you, Tawhiao. It is for you to distribute it as you like to the chiefs within your district. The Government will give you 500 acres of land near Ngarua-wahia, so as to be close to the grave of your father, Potatau. The Government will erect a house for you at Kawhia, so that you can hold the meetings of your council in it. The portions of land not disposed of by the Government to Europeans on the western sides of the Waikato and Waipa will be returned to Tawhiao. In addition to that, as I am very anxious that you should have means to meet your wants, the Government propose that town acres be selected in each one of the townships established on the Waikato and Waipa Rivers, to be given to you, Tawhiao, in trust, for the use of all the people; the money to be appropriated in such manner as you will choose. My desire is that you may speedily have means, as these lands will soon be of value. With regard to the roads, my desire is that all the roads should be managed between Tawhiao and the Government, and that no one else shall interfere—that no one shall attempt to make a road until that matter has been settled by Tawhiao and the Government. With regard to the surveys: It is for you to direct surveys to be made, and where they?

VENERATION OF SIR GEORGE GREY.

The proposals of Sir George Grey were, with some trifling modifications, thought out by him two years ago, when he proposed to settle the Native difficulty, if the Government then in office had permitted him. It is astonishing to observe the universal veneration in which Sir George Grey is held by all classes of Natives. The Natives appear to regard him as a parent. Tawhiao's son is Sir George Grey's godson. Tawhiao knew that the request for Waikato would be impracticable, and feared to wound Sir George Grey's feelings by making it; but it was drawn out by Sir George Grey's straightforward conduct, and of course then rejected.

REWI'S MOVEMENTS.

Rewi had arranged a meeting privately after the present meeting, but the letter from Rewi this morning says the Ngatimaniapotos are dissatisfied with that arrangement, and desire to be present. The meeting cannot take place before the session. The Ngatimaniapotos see through the selfish attempts speculators made by lavish presents, so as to thwart Sir George Grey and will not be made tools of.

[From the *Auckland Weekly News*, 18th May.]

THE MAORI MEETING AT HIKURANGI.

SUCCESS OF SIR GEORGE GREY'S PROPOSALS.—REWI SUPPORTS THE GOVERNMENT.

(From Our Special Correspondent.)

Alexandra (*viâ* Hikurangi), Friday, 10th May, 10 a.m.

YESTERDAY evening was occupied in discussing the very brief speeches made during the forenoon's meeting. When Tawhiao walked forward to the cleared space in front of Sir George Grey he picked up a small piece of the stalk of a fern, and used it to illustrate his statement that Sir George was at one end and Tawhiao at the other, while God was over all. There was thus, the Natives say, the two positions put before the meeting; but he did not answer this part, but simply referred to the mutual affection which should exist. There was no doubt that in the mind of every Native at the meeting the feeling was present that Waikato should be asked for back again; but they considered it better not to do so at that meeting. They say that Sir George Grey, in answer to Tawhiao, should have stated why Tawhiao should make any change in his position as King of his people.

How the meeting of to-day will proceed you will probably learn in a second message, but if nothing more is done than was done yesterday it will be a long time before any business is got through. If lands are occupied beyond the confiscated boundary, where these people have claims, they will undoubtedly fight. So far, there seems no hope of their looking on quietly while the land goes—while it is sold by loyal Natives who have claims and is occupied by Europeans. Yet, at the same time, it may be said that they have practically acquiesced in the confiscation of Waikato by remaining for years in sight of confiscated lands without committing a single murder to assert any claim or title,

possibly they would sooner acquiesce in confiscation of land taken in war than in the action of our Courts. These people have at present, so far as I can understand, no idea of acknowledging our Courts in any way, so that if we acknowledge their position and the rights they claim settlement must simply stop. Another war would be a most sorrowful and pitiful affair, when all women and children would be driven from cultivations into the bush. Our great object ought to be to avert war while, at the same time, we make provision for the extension of settlement. 10.30 a.m.

The boys are now striking the wooden bell to call the meeting. A letter has been received from Rewi. A future meeting with him is appointed.

THE PROPOSALS OF THE GOVERNMENT.

Afternoon.

The Hauhaus were assembled in front of their church before eleven o'clock, and at that hour Sir George Grey and the Europeans and friendly Natives walked up. They all sat down in a square, having left a portion of space for the Europeans, and a track of about six feet broad and thirty or forty feet in length for the Maori speakers.

Tawhiao began at once. He came close to Sir George Grey and said: I wish to speak in reference to this work which ended the conversation yesterday. You understood what I wished to say yesterday, and it could not be said; but you wished me to speak out, and I do so to-day. I know that it will not be agreed to. [*Tawhiao* then consulted for a few minutes with *Te Tuhi*, and resumed.] You are the principal European that can be seen. You are at the head of the Government. [*Tawhiao* here stuck in the ground a stem of fern.] This is a word of mine: That is *Maungatawhiri*. Let all the Europeans living on this Island go back to that side, and let me be on this side. Let the Europeans have the control of that side, and let me have the control of this side. Let me—that is, the chief of this Island—have the control of this side. This is my word: that, from the mouth of the *Maungatawhiri*, following away and ascending to *Te Ari Rahirahi* (*Te Heuheu's* settlement at *Taupo*), this is mine. If any Maori wants a road to be opened I will not consent; but look to me. It will be for me to deal with that question. This is a word of mine. If any one should wish to survey any land, if he should apply to the European to survey it, I will not consent; but look to me. The control is with me. My last word is, if any man should lease or sell now, I will not consent; I will not allow it. This is my last word; look to me. It is for me to decide; for me alone to decide.

Tawhiao then left the cleared space and sat down amongst the people.

Sir George Grey said: You know, *Tawhiao*, that demand has been made repeatedly, but it could not be conceded. I have no power to do it; but I can tell you what I can do: You stand in your *mana*, and the Government will assist you and the chiefs in your district, so that peace and goodwill may alight on the tribes of this Island. It is for you to say whether the people shall sell or lease in your own district. The Government will give you an allowance to assist you; they will give £500 a year to you, *Tawhiao*, and will give you also a lump sum to spend in your own territory. You will have control in your own district. I will give you, *Tawhiao*, 500 acres of land near *Ngaruawahia*, so that you may be near the grave of your father. The Government will erect a house at *Kawhia* for you, so that you can hold the meetings of your Council there. Those lands which have remained unsold in the hands of the Government on the western side of *Waikato* and *Waipa* will be returned, *Tawhiao*,—that is, those lands on the left bank of the *River Waikato* as far as the mouth; and, in addition to this, I will give allotments in the towns in the *Waikato* for you and your tribes. In the forthcoming years, I am desirous that you should become wealthy, and these are lands which will bring money. In reference to roads, that is a matter for you and for me to decide. With reference to surveys, I will say this: it is for you to say that lands should be surveyed; it is for you to say they should not be surveyed. We have carefully considered this matter. I am anxious to see you living in peace on those places in *Waikato*—on the places that will be given back to you. It is for you to accept these proposals. In reference to the implements which you require for the cultivation and occupation of the land, I will make arrangements with the Government to supply you, so that you may be able to occupy the land properly. These are the only things I am able to do. In regard to the pieces in the township, it is for you and me to go and select them.

Patara te Tuhi: Your proposals cannot be settled now. I told you yesterday that you would not get your answer to-day. We will think over it. We will reflect carefully over what you have said.

Sir George Grey: *Tawhiao*, you have said you would consider these proposals. Perhaps it would be as well that those proposals should be put in writing and given to you, so that they may be carefully considered by you, and that they may be left hereafter as a sign of my love to you. I am very anxious that these questions should be settled now, because it is a good time for settling these matters. The Europeans are increasing in this Island, and the question will be very difficult to settle hereafter. I say this on account of my love for the *Waikato* people during the years past, because I should like to leave them, before I die, comfortably settled. In my youth I knew your ancestors and fathers, and I wish, before I die, to leave their descendants living in peace and prosperity. Now, if you would like to go back to that part of *Waikato*, you and I will conduct the whole tribe back, and we will locate them on the west side of the *Waikato*.

Tawhiao said: My word is this, and I will never forsake the word: The time these matters are arranged is one day. Let the question be settled here at my own place. This is my Parliament.

Sir George Grey: I am desirous that this question may be arranged now, in the face of your and my Parliament.

Te Ngakau: A new Government has arisen, and therefore these proposals are made. They should be left for the people to consider, even if it takes a long time.

Sir George Grey: Do you wish me to put these proposals in writing, and give them to you now, for you to look at and consider?

Te Ngakau thought it would be well that the proposals should be put in writing.

Paul Tuhaere asked if they would be able to decide to-day?

Te Ngakau: You may go; it is for us to consider these proposals if it takes us ten years.

Te Ngakau then said the Hauhaus should remain, and the Friendlies might go.

An irregular discussion then arose.

Hauauru, of Ngatimaniapoto, denounced the management of Te Ngakau shortly afterwards.

The meeting then dispersed for dinner.

I may say that the proposals made by Sir George Grey are almost precisely the same as those made by Sir Donald McLean. Sir George Grey does not propose to give back to the Kingites the pieces of land repurchased by Government from Europeans on the left bank of the Waipa, but those which have remained unsold from the first. The only new concession is the allotments in the townships of Waikato.

After the meeting there was a great crowd on the small terrace occupied by the Europeans, and a strong *posse* of police under Inspector Perenganoa was placed on duty. Fences had to be erected.

Tawhiao had dinner with Mr. Sheehan. When the answer will be given to Sir George Grey's proposals I cannot say, but probably the party will leave here to-morrow morning. Dancing took place in front of the tents, and general hilarity prevailed. 5.30 p.m.

There are still several ticklish questions outstanding between ourselves and the Kingites, even supposing Tawhiao and his council agree to the proposals made by Sir George Grey or drift into accepting them. For instance, when Potatau was elected King the land and the people were handed over to him. The fact was recognized that the land would be more secure from alienation from the Maori people if in the hands of one man of high position, surrounded by a number of the most determined men, than if the separate *hapus* had an unquestioned right to deal with their ancestral possession. Potatau always asserted that right, and so has Tawhiao. But what will be the event under the new arrangement? If to Tawhiao is conceded the right to forbid sales and leases of all the lands of the tribe which has adhered to him the lands of the valleys of Punia and Waipu may lie waste for many years to come. But if that power is not recognized by us, and if the Maoris no longer recognize his exclusive kingly power, and confine his *mana* to his own tribal lands, a large extent of land will soon pass into our possession. Then, as to the murderers, nothing was said. Most likely an amnesty will be passed for most of them, but the public feeling will no doubt be strongly against pardoning them all. It is said that Te Ngakau will appeal to the Assembly for better terms. 8 p.m.

Some excellent dancing was performed this afternoon in the cleared space in front of the tents of the Europeans. We had quadrilles, polkas, and step dancing. This was done at the desire of Tawhiao. If arrangements can be made the party will reach Auckland on Saturday night. It is believed that the programme, as proposed by Sir George Grey, will be accepted by the Kingites. In fact, I am told it is practically done. Of course much detail has still to be arranged. The importance to Auckland is great, as a road will be made through the country. Alexandra, Saturday, 11th May.

My last communication gave an account of the proceedings at Hikurangi up to Friday evening, when, after the meeting, affairs took a turn which must have a good deal astonished the country. The whole assembly devoted themselves to enjoyment. Dancing was kept up on the square in front of the tents of Sir George Grey and Mr. Sheehan till dark, and after that several sets of quadrilles were danced by the faint moonlight and candlelight. The dancing was graceful, as courteous, as decorous as in the Queen's assemblies. I can say that safely, although I never was present at a Royal ball. No praise can be too high to give for the excellent order maintained throughout the meeting. People were there assembled from many different parts, a large proportion of these being young lads. It was something like a farce, except that there was no confusion, no quarrelling, no disorder, no foul language, no drunkenness, and who ever saw so great an assemblage of Europeans without examples of some if not all of these? At night the scene was like a diggings township in its early days. The bush around the settlement is partially felled and partially burned. The tents of the visitors were scattered up and down in the gullies. Fires burned here and there, and lights gleamed everywhere in the darkness. The likeness to a diggings would have been more complete if there had been a dozen brawls and fights going on, with drunken men reeling about, cursing and swearing. That feature, however, was absent, because, probably, drink was absent. All liquor was strictly forbidden by the Hauhau law. I have never seen a man the worse for liquor within the realm of Tawhiao, and certainly it will be much better for the Natives if that regulation be always preserved. When the darkness set in on Friday the bugle sound for the night patrols to assemble. The bugle, I may mention, is a long reed, twisted round with flax, and having a mouthpiece fashioned; it sounds just like a military bugle. The police force, as usual, assembled at one end of the settlement, and marched to Tawhiao's house, where they had prayers in Hauhau style. The place where the Europeans lodged was, as I have already said, fenced in at night, and no one was allowed within the fence except those of the Lower Waikatos who were living in a big house opposite the European visitors, and the greater chiefs who came to see Sir George Grey and Mr. Sheehan. Tawhiao himself visited them one night, to see that the guards were properly posted. The Europeans were at liberty to go all over the settlement, and were welcome guests at every fireside. I believe the strict watch kept around our quarters was simply to prevent stragglers from bothering the Ministers with impotent talk. I do not know whether there was really any danger or not. There were at the meeting men who had been concerned in deeds of violence and murder, and perhaps a few who knew that the law would punish them if it had them in its clutches; but we believed that in our case the sacredness of guests made us safe, and that the most reckless and fanatic Hauhau would not have attempted violence.

At Thursday's meeting practically nothing was done, as would be seen by my report of the proceedings; but at the evening consultations Sir George Grey let them know that he would expect them to speak out like men. Tawhiao consented, but he would not come down so far as to say what he would take. He rather chose to go to business by asserting the original principle of the Kingite movement, that all the Europeans should return to the Auckland side of the Maungatawhiri Creek. He knew that could not be granted: that was apparent from the language he used. Then Sir George Grey replied in the terms you have already printed. The statement did not seem at all to take the Kingites aback, and, instead of discussing it, they fell into a pretty squabble about intertribal matters.

These people have done much and suffered much to maintain their King and their independence of British law, and one would have thought that they would have discussed how far Sir George Grey's proposals would affect them—what chances the acceptance of them implied in Tawhiao's position and their own; but not one word was said on these all-important subjects. There was, however, a good deal of consultation by the chiefs, in private, after the meeting, and I learn this (Saturday) morning that Tawhiao expressed himself entirely agreeable to the proposals; indeed he communicated with Sir George late on Friday night stating that he wished the paper signed and settled which Sir George Grey had given him specifying what the Government had agreed to do. This morning, however, Tawhiao again communicated with the Premier and the Native Minister, stating that he, and those whom he was in the habit of consulting with, considered that it would be better not to conclude the business at present. There were people at the Thames, at Taupo, at Tauranga, at Taranaki, at Wanganui, who had been acting with them, and who had given constant countenance and support to Tawhiao. They felt that it was only right that these people should be consulted, and a full confirmation might be given to the agreement with the consent of all the chiefs of the Island who had acted in the erection and support of the Maori King.

On Saturday morning the whole settlement was astir at daylight, and all the visitors were preparing to return home. People in groups—on horseback and on foot—poured out of the *kainga* shortly after sunrise, and before 8 o'clock the place had quite an altered appearance. The large house, in which about 200 people had slept, and which, at night, was dimly lighted with candles let down from the roof in wooden chandeliers, had only a few occupants, and remembering the story-telling, song-singing, and card-playing of which it had been the scene on the previous evening reminded one of the banquet hall deserted of which Moore writes. Tawhiao came to our place in high spirits, well dressed, to accompany us part of the way, having with him his favourite gun—a single-barrelled one—which he wanted to take to Alexandra to get repaired. Sir George left at 10 o'clock, and rode down to Alexandra within three hours, being, apparently, in better health and spirits than for some days. Mr. Sheehan followed shortly afterwards with Te Wheoro and Paul Tuhaere. Te Ngakau, the King's Prime Minister, and Tu Tawhiao, the King's eldest son, rode into Aléxandra, and Tawhiao himself came as far as Manganika, within three or four miles of Alexandra. Probably he would have come the whole distance had not heavy rain begun to fall. Tu Tawhiao (his son), I might say, is an exceedingly fine-looking young man, and, so far as I have seen, behaves himself with dignity. Sir George Grey had intended to proceed direct to Auckland, but, instead, decided on going up to-morrow to see Rewi. So ended the great meeting at Hukurangi, and it must be the fervent desire of every well-wisher to the colony that it may be the beginning of the end of the Native difficulty, and that the proceedings of Sir George Grey and Mr. Sheehan may be completely successful. I am not in any way apprehensive of any obstacle being caused by the chiefs of the Thames or Taupo, or of any other district, nor am I much afraid of any hostile pakeha influence. The greatest danger is in the advice which may be given by some men, a few of the more fanatical and determined of Tawhiao's own people. Probably Tawhiao will not himself change his place of residence to the Lower Waikato, but some of his people may come down. However, the final acquiescence in the confiscation which followed the war and in the land sales which have taken place since is of inestimable worth to Auckland. My own estimate of the advantage in that respect is a high one; and the further advantage of roads through the country, which may be secured by agreement with Rewi Maniapoto, will enable Auckland to make rapid progress within the next few years.

Sunday, 12th May.

Sir George Grey, the Hon. J. Sheehan, and Mr. Grace went to-day (Sunday) to see Rewi at his settlement at the Puniu, and have not yet returned. Tawhiao is at a settlement within a mile and a half from Alexandra, but he is not expected to come in here. The expectation amongst the Natives seems to be that the agreement will be thoroughly carried out on Tawhiao's part, and that Te Ngakau will endeavour to get from Parliament some compensation for the confiscation, and something on account of the lands sold since the war in Waikato. There seems no question that, in pursuance of the agreement, Kawhia will be opened for trade.

Monday, 13th May.

Tawhiao remained at the settlement of Whatiwhatihoe, about a mile from Alexandra, till this morning, when he started on his return to Hukurangi. He told a European who visited him this morning that last night he had crossed the river, and had walked about Alexandra; but that was only chaff. He would have thought it sneaking and ungentlemanly to have come into a European settlement, for the first time, in such a way as that.

One important question which had to be dealt with in any arrangement made with the Kingites was that affecting those who are living amongst them, and who have committed crimes according to English law. Several of those men were at the late meeting, and they seemed as agreeable to the visit of the Europeans, and as cheerful and happy as any present. Whether they take it for granted that they are not to be molested I do not know; but, in the absence of any assurance from the Government, I should think they feel uneasy. These men—I mean Te Kooti, Nuku, Purukutu, Winiata, and others—have apparently not exerted themselves to prevent a settlement being brought about, or probably they have had no power in the matter. During the negotiations the Premier and Native Minister had some conversation with the chiefs of the Kingites on the subject. They said they could not give these men up, as they all had relations who would oppose it. The Premier and Native Minister did not insist that they should do so, but it was understood that we should be at liberty to take them if we could, and try them. If the Queen's power is to be felt all over the Island it cannot be long, unless an amnesty is proclaimed, before some of them come in our way, and are made to answer for their crimes.

Between 11 and 12 o'clock to-day the party left Alexandra in the steamer "Waikato," which was enabled to come up the river by the heavy rainfall of the preceding Saturday. Tu Tawhiao, the King's eldest son, accompanied the Native Minister, and is going with him to attend a meeting of the Natives at Tamahere. There is a dispute as to the boundary of the lands of Ngatihaua and Ngatiraukawa, and Tu Tawhiao is to aid the Native Minister in settling it. Tu Tawhiao is a fine-looking young man, of about twenty-five years of age. Since the war he has never been further than Alexandra. He will pay a visit to Auckland in a short time. He was, I believe, born in the Auckland Domain, when Potatau and his family lived there.

[From the *New Zealander*, Wellington, 22nd June, 1878.]

THE WAITARA MEETING.

(From our Special Correspondent. By Electric Telegraph.)

New Plymouth, 21st June.

YOUR readers will have already learned that the steamer "Hinemoa" left the Wellington wharf shortly before 5 o'clock yesterday afternoon for Taranaki, having on board the Hon. Sir George Grey and the Hon. Mr. Sheehan *en route* to Waitara, to attend the important Native meeting arranged to be held there; also, that the object of the meeting is to consummate the good work commenced at the recent great meeting at Hikurangi, to bring together William King and the principal originators of the destructive and desolating war at Taranaki in 1860-61—a war which, from a small beginning, grew to considerable dimensions—and to meet the Premier and the Native Minister at the Waitara, and on this historic spot to bring the unhappy differences which have so long existed between the Natives and the Europeans to a peaceful and final termination at the place where the troubles began. Among those on board were the Hon. Mr. Macandrew, who proceeds to Auckland on business connected with his department; Mr. Mitchell, Private Secretary to the Premier; and Mr. Grace, Private Secretary to the Native Minister; the Hon. Wi Tako; Mr. Karaitiana Takamoana, M.H.R.; and Mr. J. A. Jury. There was a large number of Natives on board on their way to the meeting place. They came from Kapiti, Otaki, Waikanac and other places. The following Ngatiraukawa chiefs were passengers: Wi Parata, Hoani Taipua; Matene Te Whiwhi—a celebrated chief and warrior, who took a prominent part in the Taranaki war, and was desirous of being King, but was unsuccessful in uniting the tribes under one head at that eventful period; Kirioana Whamaro, Roera Hukiki, and Metere te Karaha. The principal Ngatiawa chiefs on board were Wi Tamahana te Neke, Mauihera te Toru, Wi Api Pakua, Enoka Hoepa, Tipene te Raro, Mawene Hohua, Tiniora Rau. The steamer arrived off Taranaki shortly after 4 o'clock, having experienced a very rough passage. The landing was a work of some excitement and difficulty, and, notwithstanding a heavy and constant downpour of rain, the Mayor, A. Standish, Esq., F. A. Carrington, Esq., J. Jones, Esq., and a number of gentlemen and ladies were on the beach to welcome Sir George Grey and the Native Minister. Sir George Grey and party proceeded in the evening by special train to Waitara. In addition to the wooden buildings erected for the accommodation of the Natives a number of tents have been ordered. Mr. Halse has kindly given up his residence at Waitara for the accommodation of Ministers and party. All the arrangements, so far as providing accommodation is concerned, are completed. Thirty carts laden with provisions will arrive to-morrow. It is not expected that the real business of the meeting will be begun to-morrow. William King and Rewi will hold a conference with Sir George Grey and the Native Minister. Monday will be proclaimed as a general holiday. There will be a grand demonstration on the occasion. The people purpose giving Ministers a banquet and ball before leaving. A very successful meeting was held on Wednesday evening of all the leading citizens for the purpose of taking steps to have the banquet and ball carried out on a scale befitting the occasion. The settlers are looking forward to the approaching meeting with a good deal of interest. I could occupy considerable space in narrating the idle gossip current regarding the meeting, which a penny-a-liner would no doubt be delighted to transmit; but I prefer recording facts to indulging in prolix effusions, the importance of which, so far as reliable information is concerned, is generally in the inverse ratio. I shall send you a full report of the speeches delivered at the meeting, as they are expected to be of more than ordinary interest.

[From the *New Zealander*, 24th June.]

THE WAITARA MEETING.

(From our own Correspondent. By Telegraph.)

Waitara, 23rd June.

As I stated yesterday, the Native meeting, which is anxiously looked forward to by both Natives and Europeans, will not take place until Monday. Owing to the incessant rain and the flooded state of the country people are obliged to keep in-doors, so that one cannot see much of Waitara. For many hundreds of miles along the coast there is a fine belt of excellent arable land. The country inland is somewhat broken, and covered to a great extent with magnificent forest. Those who have read the story of the unfortunate Taranaki war will know that the 600 acres of land at the mouth of the Waitara River, the dispute about the purchase of which is said to have been the origin of the war, was supposed by some of the Maoris to be one of the sacred spots where one of the canoes bringing their ancestors to the Island landed, that it was on that account *tabooed*, and should not, upon any consideration whatever, have been parted with by the Native owners. Taranaki possesses some of the most fertile land in the North Island, but the progress of the province from its first settlement in 1841 has been more or less retarded by Native feuds arising from various causes. In these intertribal quarrels the contending parties treated each other mercilessly. The great cause of trouble among them has been the parting with the land to the Europeans. William King, who is now so anxious to see friendly relations established between the two races, has hitherto been an avowed opponent to land purchases. He fought for the tribal right over the land, and it is said that it rested with this chief to decide the question of peace or war after the disturbances in 1860 broke out. This province suffered much from the dreadful scourge of war at that period, and the bereavements and misfortunes of the settlers were very heavy indeed. It is stated that the comfortable homesteads of some two hundred settlers were completely destroyed and desolated during that stirring and eventful crisis. Considering the great hardships which the early settlers experienced it is not to be wondered at that the people regard the approaching meeting as one of great importance to the province and to the whole colony. Should it terminate satisfactorily, as there is no reason whatever to doubt it will, Sir George Grey will be enabled to carry out his favourite policy of opening up the North Island by roads so as to facilitate the profitable and permanent settlement of the country, establishing a lasting peace, strengthening the bond of friendship between both races, and diffusing happiness and contentment among the people. The *Taranaki Herald* of yesterday, referring to the present aspect of Native

affairs, says, "The visit of Rewi Maniopotu 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 pation. The Natives are occupying a number of huts at the Manukorohepa 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.

Metu Kingi, a Wanganui, and one of the first Native members of the General Assembly, then said: Call; we hear you call; we come, we come to Waitara, the place where trouble originated. (Song.) Call; we listen.

Pito Hongihongi, of Waitara, said: Come, O people; come, O canoe, come to Waitara. (He then chanted a song which is used when launching a canoe, the whole of the Natives joining in the chorus. The effect was very fine owing to the correct time kept and the vigour and zest thrown into it.)

Wiremu Tumihana, of Wellington District, said: O my friends! yes, we come to Waitara, the name of which place is heard all over the country, the place which has caused so much trouble. Come, O Waikato. Come, O Maniapoto, come to your Waitara; come, O chief (referring to Rewi); come, that we may see one another.

Hoani, a Ngatimaniapoto, said: Come to Waitara, where we became a divided people, some going to the Europeans, and some remaining solely with the Maoris; come to Waitara that we may talk together.

Hoani Paraka, of Wanganui, said: We come to Waitara; call to us, call to us; we come according to invitation; we come to Waitara, but what to do we know not. Come, O Waikato; come, O Maniapoto; welcome both of you to Waitara. (Song.) Greetings, O people.

Wetere, chief of Mokau, said: Come, welcome; come, O people. Come, bring the message; come, O tribes. Come all of you. (Song.) Come from yours, for I come from mine. Do not leave it for me alone; each person knows his own, therefore let us all be alike partakers. I therefore say, welcome to you all.

Matene te Whiwhi, an old celebrated chief of Ngatiraukawa, from Otaki District, stood up and said: Greetings to you, O William King; greetings to you Rewi, in particular. Here we come to Waitara. I have nothing to say at this time. (The chief then spoke after the manner of the ancient Maoris, introducing here and there figurative language, and *karakas*, or Maori incantations.) We, the visitors, come here to cry over the land and those who are gone. The land has been swept clean of its inhabitants. We are like the winds which howl over a desolate country. Let us take the cause of trouble and talk over it, and bury it out of sight for ever.

Wiari Turoa, of Wanganui, said: Call us; we come. Greetings to you. We come to Waitara, to the place where it is said and heard in every land that trouble arose. (Song.) Greetings to you the chief (Rewi) who has called this meeting. (Song.)

Rewi Manga Maniapoto, the well-known and influential chief of the Ngatimaniapoto tribe, rose and commenced his speech with a chant. He said: Come to Waitara; come my friends, come my brothers, come to Waitara. Come to me who supported the cause of the Waitara Natives, thus spreading troubles and disasters to all parts of the Island. Come and see for yourselves; come and see the people who caused the trouble. They are here. (Song.) Come to me; I am here at Waitara. I have thought and waited a long time for you, and the people have waited for a reconciliation of all things connected with the past. Come to Waitara, and we will endeavour to unfasten the evil, and sweep it away. Come. Salutations to you.

Hon. Wi Tako then spoke as follows: Greetings to you, Ngatiawa; but (looking round) where is William King? Salutations, O people. (Song.) I came here with nothing to say to you at the present time respecting the cause of trouble. Matene Te Whiwhi has spoken. He has words for you. I came simply to see you. Let us see one another to-day, and lament and shake hands. To-morrow is the day for talking. Governor Sir George Grey and the Minister for Native Affairs is here. The talk is between you and Ministers. You will talk over these large matters together. I will only be a listener, and one looking on. Salutations to you.

At this juncture a person from the pa called out to the women to commence and cook food.

Hon. Wi Tako: Do not cook food for us. We are returning at once into town. The weather is threatening.

The Natives, however, brought some tea, bread, and biscuits; but it was not partaken of. It was returned, according to Maori custom, to the givers.

Rewi then came forward and said: We are visitors alike; we all came afar. We cannot name the day for commencing the meeting. William King is not here. He is expected to-morrow. We must wait for him; at any rate, we will wait to-morrow; and if he does not come we will then hold the meeting. A messenger has arrived saying that William King is on his way here.

Rewi then shook hands with the Native Minister and others. The Native visitors formed themselves into a line, and *Rewi* passed along pressing noses with each of the chiefs; other chiefs of *Rewi*'s tribe followed his example. After this ceremony of good feeling and acknowledgment was gone through, *Rewi* came and seated himself alongside the Hon. Mr. Sheehan. He said if the weather was bad to-morrow it would be well to obtain some large building in the township in which to hold the meeting; but if the weather should be fine the meeting could be held at the pa. The assembled people then dispersed, the visitors returning by train to New Plymouth at 3 o'clock. The weather is looking more favourable. There is a prospect of its being fine, and of William King arriving in good time for the meeting. It must be remembered that this renowned chief is very old and feeble, and will have had to travel a long distance, the roads being very bad, and freshes in the rivers. His arrival may be delayed on that account.

[From the *New Zealander*, 25th June]

WAITARA MEETING.

(From our own Correspondent. By Telegraph.)

Waitara, 24th June.

THE weather is still boisterous, and very unfavourable for any outdoor proceedings. The ordinary train arrived shortly before noon, conveying the Native visitors and a very large number of Europeans, who expected that the meeting would take place. The Native Minister, accompanied by Karaitiana Takamoana, visited *Rewi*. On their entering the pa, *Rewi* came forward and had a *tangi* with Karaitiana.

Rewi seemed very much affected at meeting with one of the leading chiefs of the great Ngatikahungunu tribe. When the weeping was over Rewi invited the Hon. Mr. Sheehan and Karaitiana into his house, where Rewi and the Native Minister discussed together as to when the meeting should come off. Rewi said that, out of courtesy, he should like the meeting postponed till to-morrow, so as to give the Natives from the South, and William King and his followers, whose arrival is expected, an opportunity of attending the proceedings. The Native Minister told him that, should the weather continue bad, he had arranged for a large room in the township, capable of holding 300 people, where the meeting could be held. After this, Rewi expressed a wish that Karaitiana should remain with them, so that they might converse with each other on past events. The Waikatos returned by the afternoon train to New Plymouth. The Hon. Mr. Sheehan was occupied the remainder of the day in transacting departmental business. Sir George Grey's time was principally occupied in receiving visitors, European and Native, some of whom had business of a public nature to transact with him. A telegram was received this morning, stating that the "Hinemoa" was bar-bound at the Manakau Heads. A reply was sent that there was no particular hurry for her arrival at Taranaki, as Ministers could not possibly leave before Wednesday afternoon. The meeting will, under any circumstances, be commenced to-morrow, and will most probably extend over a part of the following day. 7 p.m.

In my last telegram I mentioned the interview between Rewi and Karaitiana. It appears that Rewi had not been aware that Karaitiana had come to Waitara, and in the early part of the day he had a conversation with his principal chiefs about sending a telegram to Napier, inviting Karaitiana to come to Waitara to the meeting. He explained to them that Karaitiana was one of the leading chiefs of Hawke's Bay—that, when the King movement first began in the Waikato, Karaitiana came with some of his people to Ngaruawahia and spoke thus to the Waikatos: "Now you have a King in the island for the Native race. My idea is we cannot have a King, because all the chiefs in New Zealand have signed the treaty of Waitangi, whereby they pledged themselves to come under the Queen, and to obey her laws. We cannot have a King with a few people; we must have a King with a large number of people to govern. We are only a few among so many Europeans. It will only create ill-feeling between the two races if you attempt to set up a King." The answer Karaitiana received from the Waikato chiefs was: "Slaves are not allowed to talk to us, or to guide us." Karaitiana said: "Right; you take your own course, and die in following it. I will take my course, and die in maintaining the laws of the Government. Rewi, you will find my words come true. We shall see each other when my words come to be fulfilled." Rewi said to his chiefs: "The words of Karaitiana have come true; we lost all our land and the people. When the Waitara war broke out Karaitiana came here and told Wiremu Kingi not to fight against the Europeans—that the best course for him to follow was to take his case into the Supreme Court, or intrust it to the Governor to settle. Wiremu Kingi replied: "No, I will take my own course." Karaitiana said: "All right, you will find my words come true, and you will have to think as I do before you can settle your affairs." Rewi told his chiefs that these words had also come true. In consequence of Karaitiana's conduct in the past, Rewi was very anxious that he should be invited to be present at the meeting, as he was the only chief who had given them good advice in the time of trouble, but which they had not accepted. While the above conversation was going on between Rewi and his chiefs, he was informed by a half-caste woman, a relative, that Karaitiana was at Waitara. He immediately sent to the Native Minister, requesting Karaitiana to come to him that they might talk together. When Karaitiana entered the House where Rewi and twelve of his chiefs were seated, Rewi stood up and said, "Welcome, come to Waitara. I have not much to say. There was a word of Karaitiana's which we have lost. You are the man who gave us good counsel in the days that are past, and brought these things before us. We see the evil of them now. We see the evil of rejecting your advice. If we had acted upon your words we should not have had all the trouble that we passed through. I do not think we should have had any necessity for a meeting at Waitara if your counsel had been adopted. Now I am glad to see you, although some of the old chiefs of the Waikato have gone from us. We lost the chiefs, and we lost the land. On that account my tears flow. When I look at you the remembrance of these things come vividly to my mind. I shall be very happy to see all the troubles at an end. I am very glad to see that Sir George Grey, the Native Minister, and yourself are taking these steps to settle all disputes, and to bring a light to the Native race." Karaitiana then said, "Welcome to Ngatimaniapoto and the Waikato. Welcome to those who are dead and gone, and those in my presence now. It was on account of the words you have referred to that I wished so much to see you now. Although you did not listen to me in the early days, my tears are shed in meeting you. They are tears of gladness, and not of sorrow. The Waitara was the first cause of the evil of the Waikato people. The King movement was also another cause of trouble, but that difficulty might have been overcome had the Waitara war not occurred. At the time of this King movement I heard that Sir George Grey was coming out from Home to be again Governor of New Zealand, and I thought that he could prevent any outbreak of disturbance, because Potatau was his great friend. Now Potatau is dead and gone. I shall be very glad to see the Waikatos and the Ngatimaniapotos come to friendly terms while Sir George Grey has strength and our new Native Minister is in power. The Native Minister has always acted in a straightforward manner towards the Native people, and it was on that account that I so much desired to see him in the place of Sir Donald McLean. I am glad to see Rewi here. It was because you were here that I came to assist you in settling all existing differences now we have got our father here [meaning Sir George Grey], and I hope you will get Wiremu Kingi and the chiefs here to come forward and open their mind in daylight to Sir George Grey, as he is the Governor of New Zealand, and has power to settle all these troubles. You have more influence with the Native people here than I have, and I hope you will be able to guide them to do that which is right and good. I have but one more word to say to you: Let your children and your grandchildren be educated in English schools. Let them adopt English customs, and participate in the same benefits which Europeans now enjoy." Shortly afterwards Mr. Moorhouse, M.H.R., came to the pa and shook hands with Rewi. He said he would be glad to meet him in the House of Assembly. Rewi replied, "If it is all arranged by the people and by the members of the House that I should go into the

Assembly, I am quite prepared to do so." Mr. Moorhouse observed that he would be very glad to see Rewi there for the benefit of his own people, and because it would give confidence to the Europeans. After Mr. Moorhouse left, Rewi and Karaitiana talked together about the proceedings of last session of the Assembly; of how the late Government had been turned out of office, and how Sir George Grey had come forward for the benefit of the two races. Rewi seemed to take deep interest in the account given by Karaitiana, and he required his secretary, Te Keinga, to take a note of everything that transpired. There are still heavy showers of rain, but the meeting will not be further postponed. William King and his followers are expected to arrive in good time for the meeting.

[From the *New Zealander*, 26th June.]

THE WAITARA MEETING.

(From our own Correspondent. By Telegraph.)

Waitara, 25th June.

THE meeting did not take place to-day, much to the disappointment of some 200 of the inhabitants of New Plymouth, who arrived by special train in the forenoon. The Native Minister had an interview with Rewi, who informed him that William King and his followers were not far off on their way to Waitara, and that the Natives from Te Whiti's place, farther south, had reached Stoney River, about twenty miles south of New Plymouth. This party of Natives are said to be bringing with them over thirty drays laden with food. It was decided by Rewi and the Hon. Mr. Sheehan that an orderly should be at once sent to these people, requesting the principal chiefs who were to take part in the meeting to hasten on, and leave the escort with the drays to follow. It is expected that they will arrive this evening. The rivers have been flooded, thus retarding their progress. The Native Minister met several Natives, at his temporary office in the township, on business matters. Rewi, on hearing that Sir George Grey was unwell, paid him a friendly visit, accompanied by a number of his chiefs or advisers, at Mr. Halse's residence, Raleigh, where the Premier and party are staying. He remained about half an hour, and freely entered into general conversation with Sir George Grey. He seemed in excellent spirits. He regretted the cause of the delay in holding the meeting, but he hoped it would commence to-morrow. For himself, he did not mind the bad weather, if the results of the meeting were good; they should not mind experiencing a little inconvenience, so long as their efforts were crowned with success. He said, "You must blame me for bringing you here at this inclement season of the year, through which you are suffering. Now is the time for us to bring matters to a satisfactory conclusion. We must make up our minds to experience some inconvenience, for what we do here will affect the whole Island and the races inhabiting it." After some further conversation on various matters, Sir George Grey spoke of their respective ages, of their early recollections of New Zealand, and the events that transpired when they first met. Rewi said he recollected Sir George Grey well when he first arrived in New Zealand, and from his appearance he considered they were both about the same age. Sir George Grey said they did not mind speaking of their ages now, as they were both old, but his great desire was to accomplish a permanent peace and a cordial and friendly relation between the Natives and Europeans. When that state of things was brought about he did not mind when he was called away from taking part in the government of the country or in the management of its public affairs. Rewi replied: "No; you will not be allowed to depart before that time, or it will be a sign that you are not sincere in your wishes. For myself, if I depart before these things are accomplished that will also be a sign that I have been insincere. Should you die before me I shall go and cry over your grave." Sir George Grey said he would weep over Rewi's grave should he survive him. Rewi continued: "If you die, I wish to be allowed to select the spot where your remains shall be interred. I am very much pleased to see you now. If all the things are settled, we can think of Waitara as a place where good objects have been accomplished. If we do not succeed we shall look back upon it as a place of bitterness, as it has hitherto been. The weather is bad, and Waitara has an evil name; but let us now turn it into brightness and think of it with joy." Shortly afterwards Rewi rose and, shaking hands, bade Sir George Grey good-by. His chiefs followed his example. Rewi also shook hands with the Europeans present. On being introduced to Mr. Mitchell, as Sir George Grey's private secretary, and the person who took notes of all the proceedings at these meetings, Rewi jocosely said, "Be careful that you put down everything exactly as it is said, so that when we refer to the proceedings hereafter we shall not find anything doubtful or incorrect; let everything be full and clear." He laughed heartily at this remark, and seemed very much amused. He then retired, followed by his chiefs. A messenger arrived in the afternoon to the Native Minister, informing him that William King and his followers were within a few miles of Waitara, and would most likely be here this evening. The "Hinemoa" will arrive at Taranaki to-morrow morning.

[From the *New Zealander*, 27th June.]

THE WAITARA MEETING.

(From our own Correspondent. By Telegraph.)

Waitara, 26th June.

THE weather is still cold and wretched, heavy rain and hail falling during the forenoon. The ground is so infiltrated with the pluvial showers as to render the roads almost impassable and moving about anything but agreeable.

Owing to the non-arrival of William King and other Natives it was considered desirable to further postpone the meeting, rather than give the slightest cause for dissatisfaction or complaint afterwards. The Natives here are anxious, considering the state of Sir George Grey's health, to have the meeting over as soon as possible.

This morning the Native Minister paid a visit to Rewi to inform him that the Parihaka people would be here to-morrow morning early. They are bringing with them forty-nine cart-loads of food, and are accompanied by a number of people on horseback. They will stop at Te Oro Puriri, a settle-

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.

[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.

[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, Aramea, 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, Timiora 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

other fast by the hair of the head. That is why we have met each other here. It is a good thing for the tribes to see us together here, so that we may speak what we have to say on this very spot, Waitara.

Sir George Grey: Rewi, you asked me to meet you at Waitara that we might discuss certain things together; that we might talk them over together on the very place where the war began. Here I am, in compliance with your invitation, to talk these matters over with you. Since the war began everything has changed. Now, what we have to consider is the future. At the present time the question is not whether you are to be governed by other persons or not, but whether you are to govern yourselves. Now we all stand on an equal footing, Europeans and Natives. We all can unite in choosing the people who are to make the laws for us. The Natives themselves sit in the Houses of Parliament, and help to make laws. The Natives themselves are made Ministers for the purpose of carrying the laws out. We now make one nation together. There is nothing to prevent Natives putting a larger number of Natives in the House as members if they please. There is nothing to prevent Rewi himself, or any other leading chief, entering the Upper House, and helping to carry the laws out. At the present moment the title to their lands is decided by Courts, and not by fighting. We are soon going to try to get an alteration in the law by which the Courts will be much more largely composed of Native Judges who understand Native customs. In fact, every day we are becoming more and more one people. Even looking back upon the war, there are some things which we all may be proud of. There was great courage shown on both sides, great examples of bravery, in some cases examples of great generosity. But now the days are come when we, as one people inhabiting one Island, should no longer destroy one another. Rather, as we are one people, we should all help in defending our country against any enemy. Truly we are one people now. Here is Mr. Sheehan, just as much a New Zealander as one of yourselves, born in this country, attached to it in every way, and intending to live here all his life, and even the person who is interpreting (Mr. Grace) is as much a New Zealander as any one of you. Both of them are just as proud of New Zealand as any other natives, and so there has a whole generation of Europeans grown up. We are one people, we cannot help being one people; we are living together, we cannot separate. So much have my thoughts run in this direction that, if a great war was to take place in which England was engaged, I formed a design that it might be practicable to raise a regiment to help England in that way—a regiment of both Europeans and Maoris. I thought that the Natives might have furnished great officers and great men who would have done good service in every way. Now, what we are met here for is to discuss this new state of things—to try to make the Natives wealthy and prosperous, to make their lands secure to them, and sources of great wealth, which they may readily become. We are here because a great nation is rising in New Zealand, and it is your duty as the chiefs, whether European or Native chiefs, to try to build up the future of that nation. And that nation is really becoming one nation. Intermarriages are taking place every day, and there is no great chief of New Zealand in the present day who is not in some way or other related to the European race. Let us, therefore, try well and faithfully to execute the duty which lies upon us. Myself and the other Ministers, whether European or Native, will give all our knowledge and experience to help in this, and let you on your part help us in return. Let the great chiefs come forward and help to make the laws for their own people, and help to administer those laws. Let them join in with the Government in making the colony as happy and contented as they can. Let them become Ministers to execute the laws.

Rewi said: What you have said is clear. It is right that we should work together for this Island, for us who have caused trouble on the Island. You have come here this day to minister to the ailments of we who brought trouble on the Island, therefore my heart is truly glad; also because Wi Tako, Karaitiana, Matene Te Whiwhi, and other great chiefs are here with you. You should lay down the subjects for us to discuss at the meeting to-morrow. I will show you the reason why we are here to-day. I am going to ask you a question. At which spot shall we begin the work of producing good? My opinion is that the place should be Waitara, so that our tree may be planted here from whence good is to spring (*Rewi* here alludes to a remark made by *Sir George Grey* at the first meeting at Waikato, that he would plant a tree which should grow into a giant of the forest). Let us now plant that tree, and, should it grow well, we may plant cuttings at other places which will also succeed. If it is not planted here you will not be able to get young trees from it to plant in any other place. This is a subject for us to discuss to-morrow, when I will speak at large and plainly to you. First, let us speak plainly one to another, without any reserve. Secondly, what we say should be genuine and true. Thirdly, that our meeting should be final; and that is all I am going to say to you to-day. But I should like to say a few words to my friends who are present.

Sir George Grey: I will meet you to-morrow morning here. I believe you and I are quite capable of planting a tree the offshoots of which may be transplanted all over the Island, and grow and flourish everywhere. We have also other very able men here to assist us. I agree with you that what we say should be spoken plainly and fearlessly, and that we should speak in gentle terms, but that we should say exactly what we think, without fear of giving offence to anybody. I believe that by following that course we shall, as you say, come to a good conclusion, which may finish everything. I will say no more to-day; to-morrow we will meet and talk again. I understand that you wish to speak now to your own people; we will remain or go, just as you think best.

Rewi: If you do not stay, who is there to listen to what we are going to say?

Addressing the Natives, *Rewi* said: I am just going to speak to you Wi Tako, Karaitiana, and others. My heart is thinking, now that we have come together at Waitara, I wish to say this word: When Europeans arrived we were destroying one another. We were bound by no tie of friendship or of blood to one another. When the Europeans arrived a God was introduced (a new faith), and the ministers preached that faith was the salvation of men. Within three years the whole nation listened and embraced this faith. During those days of faith *Sir George Grey* was the promoter of all things which helped to establish that faith. When troubles arose he was to the fore in suppressing them. When war broke out at Waitara our faith was then first shattered. I was amongst those who abandoned it, and in a short time the whole Island had given it up, and was in a flame. Now here to-day

I bid you welcome to lift up that faith again. Do not think that the work will be done by your Parliament alone. Unless we here amongst ourselves can settle these things the Parliament will fail to accomplish it. This is all I will say to you at present.

Matene te Whiwhi (addressing Rewi) said: You and your European friend, Sir George Grey, invited us here, and by that means we see one another. What I have to say is that I am delighted at what Sir George Grey has uttered this day, and I am also delighted at what he said that you, Rewi, should assist him, and that all the chiefs, present and elsewhere, should help him and support him. I am very much pleased. That is all I have to say.

Rewi: You are glad at what Sir George Grey has said; you are displeased at what I have said. What Sir George Grey has said is true. We are welded together as a piece of iron, and I am not going to separate the welding.

Hon. Wi Tako (holding a telegram in his hand): I have received this wire. I see your name, Rewi, in it. Sir George Grey forwarded it to me. It says: "Manga (Rewi) wishes to see you at the end of June." This is the reason I am here to see you. The work must be done by the people. I began travelling from Wellington shortly after you had left Waikato. When you reached Mokau you gave me a heavy burden to carry, but here I am. I have heard what you have said. It is true that I was one of those who sinned through Waikato.

Rewi interrupted, saying: Neither you nor I are to blame.

Hon. Wi Tako: I am speaking of my own fault. It is true that I did sin as regards Waitara. I met Sir George Grey when he arrived from England. I spoke to him in Maori. I met him three times. We had a great dispute at that time. We disputed bitterly respecting the Island. When our quarrel was finished I said that I would return to Wellington. Sir George Grey went off to Auckland to see the people of that place. When he arrived at Auckland he went to see the people of Waikato. I have heard what took place at that meeting. He then came here to see the people of Ngamotu and the Europeans. I never saw him after that until the evil spread over New Zealand. Just as I was glad to meet you at Ngaruawahia, I am glad to meet you here to-day. I have nothing to say in addition to what Sir George Grey has already told you. He has spoken my sentiments. I am one of those who make the laws.

Rewi said: I brought my misfortunes upon myself. I heard your voice, and though I listened to it, yet my misfortune was of my own creating. I was one of the people who originated the common misfortune, and it is upon this account I asked Sir George Grey to come here. People have talked in all parts of the Island. You, Wi Tako, have done so; but I did not listen to you. Although you gave the word to the people to stop fighting I never heard it. I did not believe your word about stopping the fighting, but allowed the whole country to suffer. I am here at Waitara to meet you and to devise a remedy to save it.

Wi Parata said: I am a half-caste, but I cannot leave my people. I stand by the race to which my mother belongs. I rise to reply to what Rewi has said. I agree with what Rewi has said, that we should come to Waitara, where the troubles arose. The misfortunes did not end at Waitara, and we, Europeans and Natives, both got tired of fighting. If the cause of the evil had been seen at the starting there would have been no occasion now to bring Sir George Grey and Rewi face to face. I approve of what Sir George Grey and Rewi have said: that we should plant a tree here to-day from which shoots might be carried throughout the Island. We, the people of one end of the Island, where no trouble exists, are anxious about the future. We ask, Is there to be peace, or will there again be troubles in the land? To-morrow, when you meet, if your talk is clear, we shall not interfere; we shall listen and approve. It is because of the anxiety of mind under which we the people who have come from distant places have been suffering that we have come here to see you, and to assist in the settlement between yourself and Sir George Grey. That is all I have to say at the present time.

Rewi said: This is a word of mine to you, Mete Kingi. No matter where you go, I am with you. I am speaking to you, Mete Kingi, personally, that the body may recognize the work of the spirit, that my soul may be at Waitara and prompt me. When the body is dried up the soul wanders to seek what can be done for it. Karaitiana is the man who put the real truth before us about Waitara. His advice was, "Let the question about Waitara be investigated by the Court." I was a supporter at that time of Karaitiana, and urged him to be strong in pressing that demand; but he was overpowered by numbers, and the stronger carried the day. I have come to carry out what Karaitiana said in those days, and to admit its correctness in the presence of the people.

Mete Kingi said: It is well that we should come here to hear what yourself and Sir George Grey had to say. Wanganui said, "Let us go to Waitara and meet Rewi's spirit." The voice was in Waikato. We have come to get that soul to return to its body. The land has been lying soulless. We have met here for the purpose of reinvesting it with the spirit. As to this talk about Waitara, you cannot clear a neglected cultivation of all its weeds in one day. It is for you and Sir George Grey to unlock your cases and let the people see the valuable articles that are inside.

Paiako, of Parihaka, rose to speak; but Rewi asked him to sit down, which he did.

Rewi said: I will tell you why I told you to sit down. If you speak other replies will be made. I wish Karaitiana to speak.

Karaitiana Takamoana, M.H.R., said: Call to me, O Rewi, and mention the names of the men of days gone by. In those days reasons sprang up for our visiting Waitara. I am not here solely for the purpose of speaking about Waitara. Before the troubles began there was a meeting at which every tribe of the Island was represented. That meeting took place at Peria. The reason I have come is because I am doubtful of what is in store even for my own person. My own people did not send me; the thought of coming was my own. When I reached Waikato I saw Wiremu Kingi, the man with whom began this trouble of Waitara. I was not afraid of the people of Waikato, of the large assemblage of people who were there gathered together. I over and over again besought Wiremu Kingi to hand Waitara over to me—to give me the disposal of it. When I arrived at Peria I besought William Thompson to let me decide what was to be done with Waitara. Previously to that I had met

Rewi at Orunui, near Taupo, and made the same request to him. At that meeting at Peria my word to William Thompson was, "Stop; if you are afraid to trust me with the decision of Waitara, I shall decline to be involved in the same trouble with you. What trouble will come to you will be of your own seeking. What troubles come to me will be of my own bringing." Having now told you what I told William Thompson about Waitara you understand why I have nothing to say to you about that place to-day. My reason for coming to Waitara now is because of the words spoken to me by Sir George Grey at the close of last session of Parliament. I have now begun my visits to the whole of the people of this Island, to advise them to let his word have the force of law for the proper guidance of what remains to us of the Island. Why I say this is, that no one has helped me in getting men to go into Parliament. I then was left alone by myself to speak in the Parliament concerning matters of the Island. When Sir George Grey came into Parliament then I had a friend to support me in my proposals for the benefit of our Island. Here is my father (pointing to Sir George Grey), and here is my friend (pointing to Hon. Mr. Sheehan). Mr. Sheehan was my true friend—not a Maori. He was my child, he was my friend. I had no Maori assistance, and I was one of those who helped to make him a Minister of the Crown. He had no blue blood in his veins. It was I who brought him to Napier to act as a lawyer to myself and the Native people. When Sir George Grey came into Parliament he and Mr. Sheehan helped me in carrying into effect the proposals which I had made for the benefit of the whole of this Island. I remember the first trouble to the Island arose under Governor Fitzroy; but Sir George Grey put an end to it. Then, again, the Waitara war broke out in Governor Browne's time, and Sir George was sent for to put an end to that also. It is because of these things that I stand up and say that he is the man who will carry out my proposals for the benefit of the Island. I refrain from speaking about Waitara.

Rewi said: We are going to talk again, and it is useless talking about all these things to-day. (Turning to the Government side, Rewi said :) I have taken you and embraced you in my arms this day. (The friendly Natives loudly applauded this remark.) I do not want to know what you did, Karaitiana, for I am one of your own party. (Applause). I am met with you here. We inhale the same atmosphere. We will now cease speaking to-day. Do not go into details to-day. I have fixed on to-morrow. Consider that I am going for the first time to join you, full of hope. Don't startle me as you would a bird, lest, being a stranger to this business, I fly away.

This concluded the meeting, and the Natives dispersed.

When Sir George Grey and the chiefs who had been in the building came out they found the food was in process of preparation. About eighty pigs had been killed, while the kumaras and potato kits had been piled up in heaps. Sir George Grey walked through between the piles of food, and the Natives were so glad to see him that it was with difficulty he could make any progress. The Natives spent the remainder of the evening in feasting, and general hilarity prevailed in the settlement amongst Europeans and Maoris. The meeting will be resumed to-morrow, and it is hoped will be finished. The "Hinemoa" is lying off New Plymouth, waiting to take Ministers to Wellington when they have concluded their business here.

Waitara, 28th June.

During this forenoon nothing was done in the way of business with the Natives, but in the afternoon a meeting was held in the open air, which, though brief, was of considerable importance, and has brought matters between the Government and Rewi to a decided point.

Yesterday representations were made to A Standish, Esq., Mayor of New Plymouth, that it was the desire of the people of the town that to-day should be observed as a general holiday, in order to enable people in business to visit Waitara. The Mayor at once acceded to the request, and proclaimed a holiday. In consequence a large number of the citizens of New Plymouth came out to Waitara by the trains, while the road thither was thronged with vehicles and horsemen.

It is intended, I believe, by the people of New Plymouth to celebrate the meeting by giving an entertainment at the conclusion of the proceedings, to which Sir George Grey, the Hon. Mr. Sheehan, Rewi, and all the Europeans and Natives will be invited. Should the weather be fine the festivities will be held in the open air, a programme of sports will be arranged specially for the Natives, and the rejoicings will be brought to a close by a display of fireworks.

In the early part of the day the Taranaki and the Ngatiawa Natives were engaged in piling the food into an immense heap in the centre of the meeting ground. The pile was 23 yards long, 5 feet broad, and about 5 feet high. First there came several hundreds of kits of potatoes, kumaras, and taros. Above these were laid rows of dried shark, while on the top were stretched the pigs. The value of the food, at the lowest computation, is not less than £1,000. When all had been prepared, Rewi and those who have come with him from Waikato marched down from the Manukorohea Pa. This is the pa where William King was born, the meaning of the name is "The singing bird." The Parihaka Natives and the Ngatiawa met them at the bridge, waving shawls and branches of trees and ferns, and calling out, "Welcome! welcome!" The Natives from the pa were headed by Rewi, Te Taonui, and Te Weterere. The Ngatiawa retired as they advanced, chanting and singing. On coming to the place where the food had been piled the two parties sat down at some distance apart. The Parihaka then issued in a body from the building which had been erected for the accommodation of the Natives, and, advancing to within a short distance of Rewi and his followers, halted and commenced a *tangi* in the usual Native fashion. The Parihaka Natives were headed by Petera, Hori, Petene, and Tukina. It was somewhat singular, when the weeping was going on, to hear the scream of the railway engine, which passed within a hundred yards of the assembled Natives. The crying having been concluded, the food was formally given to Rewi, who sent one of his principal men to distribute it amongst the tribes. A large portion was allotted to Sir George Grey and the Europeans. I may mention that in the afternoon the Native Minister, in Native fashion, returned the immense heap of pigs, potatoes, and sharks to Rewi and the Ngatimaniapoto. Speeches then took place. Rewi repeated a long incantation, in which it would have been considered a very ill omen if he had broken down. He was followed by Te Weterere. On the other side Ngatiawa, the chief of the famous Pukerangora Pa, welcomed Rewi and his people. He was followed by several speakers in the same friendly strain.

I may here remark that the display of greenstone *meres* by the Natives from Parihaka and other places in the southern part of Taranaki was better than I ever saw in any other Native gathering.

Considerable importance is attached by Natives to the ceremony of dividing the food, and every effort is made by the donors of the food to make the presentation of it as effective as possible. A large number of Europeans witnessed the proceedings above described with a good deal of interest, and no doubt they were of a novel character to a great many of them. The weather, fortunately, continued fair during the day, and the excursionists from New Plymouth seemed to enjoy their visit.

The Natives then proceeded to prepare their *hangis* or ovens, and to cook part of the food distributed. These proceedings occupied so large a portion of the day that it was late in the afternoon before business could be resumed.

Rewi remained in the township the whole day. About 3 o'clock Sir George Grey came and saw Rewi, when it was arranged to hold the adjourned meeting at once in the open air. Both Europeans and Natives assembled in the large paddock adjoining the railway-station. Some difficulty was experienced at first in keeping the Europeans from pressing in upon Rewi and those who accompanied him. A number of ladies were accommodated with seats behind Sir George Grey, the Hon. Mr. Sheehan, and the representative of New Plymouth, Mr. T. Kelly, M.H.R.

Arrangements having been completed, Rewi walked forward in front of Sir George Grey and said: Do you ask me to commence?

Sir George Grey: Yes, if you are willing.

Rewi: I would like you to commence.

Sir George Grey: I have arrived here at your request to hear what you have to say, and I shall be glad to listen to your words.

Rewi said: I have asked you to come here so that you may let us know what you have to say, and that I may do the same. For that reason I said, "I will go to Waitara." You said, "Let us both go;" and I said, "Yes." What I have to say is, with respect to Waitara I will speak my thoughts to you. I gave my body away at Waitara (meaning that he had fought there), and I wish to give my thoughts at Waitara. That is all I will say at the present time.

Sir George Grey said: At the request of Tawhiao and his followers I went to Hikurangi to meet them there. Tawhiao and myself had a conversation. He and his people are now reflecting over that conversation. Rewi was not present at that conversation; he proposed that I should meet him here. I thought it desirable, as he and his people formed so large and important a portion of the Native community, to gratify their wishes and to meet them at this place, and here I am. It is for you to speak to me as Tawhiao spoke to me. I have known Rewi's people for many years, and they are well aware that I am a friend of theirs. Let them speak to me as men speak to a friend.

Rewi said: When I listened to what Sir George Grey said just now he seemed as if he was asking somebody to speak. I did not say to him that I wished anybody else to speak here but only our two selves. For it is not by this and that person that trouble came over the country, but it was through myself that trouble spread over the whole Island. If William King was here, and I asked William King and Te Teira to speak, that would be, as it were, investigating the matter. I am speaking solely with respect to the division that is between Europeans and Natives, and of the cessation of all further trouble, so that the Natives and Europeans may be one people as you have said. That is all. I address myself to you. My word is this: To finally finish what we have to say between us two, the persons who fought with one another. That is why I fixed upon Waitara as the place of meeting. If Sir George Grey should acquiesce that I am to have Waitara, it is finished. That is all I have to say.

Sir George Grey (after a pause) said: Rewi, make your meaning clear. Speak at greater length. I do not understand you.

Rewi said: I have only one word to explain. I wish Sir George Grey to give me back Waitara. That is the only matter of importance in what I have to say.

Sir George Grey said: Have you anything else to say, that I may consider all these things at once?

Rewi said: This is the principal of the subjects we have to discuss. When I am clear about this I will be prepared to discuss with you about the establishing of schools, the opening of roads, railways, and telegraphs. When this particular subject is settled then I will talk to you about those matters.

Sir George Grey consulted for some time with the Native Minister and Hon. Wi Tako, and then said: Rewi, still I am not clear as to your meaning. As it is now late I think it is better to defer the discussion till to-morrow morning.

Rewi said: I had mentioned the great matter we have to discuss. It is not an extensive subject. You asked that we should adjourn until to-morrow. Yes, we will do so. If we do not finish this discussion to-morrow we will continue it the day after, and I won't let you go away until we have finished it. When we have finished it, everything else will follow, and will be settled without any trouble. The meeting then broke up. Rewi came up and shook hands with Sir George Grey, and said, "We will settle the matter between ourselves."

Opinion is divided as to Rewi's real meaning in asking for the restoration of Waitara. Some think that he desires to get back a small portion in order to restore it to William King. Others believe that he takes Waitara as representing all the confiscated land. The third idea is that Rewi simply desires that Waitara should be handed over to him formally, when he would return it as an atonement for his sins. The proceedings to-morrow will no doubt reveal the true meaning.

I understand that it has been arranged that the new steamer "Maid of Mokau" is to trade regularly between Waitara, Mokau, and Kawhia, and that the Natives, who are part owners, intend asking the Government to grant them a subsidy for a short time.

[From the *New Zealander*, 2nd July.]

THE WAITARA MEETING.

(From our own Correspondent. By Telegraph.)

Waitara, June 29.

IN order to render the following account of the proceedings this day thoroughly intelligible I may state that it was understood that at a previous private meeting it was arranged that Rewi should be recognized as the commissioner to treat on the part of the Natives with the Government for bringing about a final and complete union between the two races. In order that this should be done, it was agreed that the first cause of difference, which the Natives regarded as Waitara, should be symbolically taken to represent the quarrel and separation between Natives and Europeans, and that these should be therefore said to be placed for adjustment and settlement in the hands of Sir George Grey and Rewi, as representatives of the two sides of the dispute; that, a public reconciliation having taken place between these two, they should then proceed as friends to adjust the whole matter in dispute, with a view to bringing about an entire and lasting reconciliation and union. It was to elucidate this circumstance that Rewi explained in his speech to the assembled Europeans and Natives that the name of the Waitara had nothing to do with their lands or possessions in that place.

The meeting was resumed in Mr. Pennington's building in the township shortly after twelve o'clock. All the principal Native people were assembled, but there were not so many Europeans present as on the two previous days. When the preparations were made and the Natives seated,

Rewi (addressing Sir George Grey) said: If you are agreeable I wish my interpreter to interpret what I say to the Natives. I wish this to be done, because I have seen what newspapers have done. If this is done, and what I say is misrepresented, the blame will rest on me alone, as I have my own interpreter. (Mr. Thompson, a half-caste, acted as Rewi's interpreter.) (Rewi then spoke a few words to the Native people, after which, turning to Sir George Grey, he said:) What I have to say to you is this: I wish you to give me Waitara.

Sir George Grey said: Waitara is now given up to both of us. It belongs to us two. This is the proper spot on which we should loose our hands from one another's heads and cease struggling.

At Rewi's request this was interpreted to the Natives. Rewi gave a short explanation of what had just been said by Sir George Grey. He said: It is to allow me to have a voice in the settlement of this matter, so that I may be able with Sir George Grey to unloose our hands from off one another's heads. I agree with what Sir George Grey has said. We have this matter of this land in our hands. I agree because there are now two of us to talk over Waitara. I have nothing further to say to Sir George Grey. He has agreed to my request. Do not let the Europeans and Natives of Waitara be alarmed; they are perfectly safe in their places; let them rest safely in their places. Myself and Sir George Grey will talk the matter over.

Rewi continued: That is all I have to say to the Europeans present, and to the people at large. (Addressing the Natives, he said:) I have a law; so has Sir George Grey. We are going to work this out together. That law I will lay before the whole of you. He and I will carry it out. I am not going to return North at present until a complete settlement has taken place. I am going to remain at Waitara. Let the people of knowledge that exist in the Island come to Waitara (an invitation to the Native people). Let the Europeans also come to Waitara. The appointment of the day for our next meeting rests not with me, but with the people.

Mete Kingi said: I stand up because the words of my superior are plain. Sir George Grey is my chief; he and I took Waitara in a former time; therefore it is right that I should come to Waitara, and for that reason it was right for Rewi to give me notice to come here. The name I had has ceased, which is that Sir George Grey took me to be a member of Parliament. At Parliament I asked for Waikato, Waitara, Taranaki, and all those parts that were confiscated. The word of my Governor (meaning Sir George Grey) is clear, that he and Rewi are the protectors of Waitara. Let your law for Rewi be very clear, so that, after you and Rewi pass away, the law for the Maori and the European children of you two may be very plain—that the law which you and Rewi leave behind you for the guidance of all the Europeans, and bonds which bound these Islands may be unloosed, that the restriction which kept the two races apart may be removed. Lay not a heavy burden upon the people. Let it be a law easy to be obeyed. The laws that are made by the Governor and Parliament at the instance of the Native people should be presented to the Queen, so that when she dies they will have been laid before her, and her successors may give effect to them, lest it should happen, as it happened with the children of Israel, that when one king died and another took his place he ruled the people severely and scattered them, oppressing the people. In the days of the third king the laws of the first king were again discovered, and a temple was ordered to be built. That is why I say that it should be in the life-time of Sir George Grey and Rewi that all these great questions affecting the Maori people should be settled, and handed in testimony thereof to the Queen. That is all I have to say.

Matene Te Whiwhi said: Rewi, do you object to my standing up to speak? My word is a word of congratulation to yourself and Sir George Grey for your word here at Waitara. We people lean on you two. I am like a man who has been living in the darkness of the night. They have been speaking to me of the dawning of day for a long time. At last I see it, and I feel the warmth of the sun. My last word is, God bless this new-born day, and you two.

Tahana said: I am only going to ask a question. Is this the finishing of our talk this day? I am asking you two persons, whose hands are on Waitara.

Rewi said: To-day we have unloosed one another's hands from our heads. To-morrow we discuss general matters. I cannot suffer Sir George Grey to go away, because I have yet to explain to him the significance of the words I used to him to-day—that I have the law in my hand. If we arrange matters clearly things will be settled. If the body is in health the mind is in health also.

Tahana said: Waitara is in the hands of Rewi this day. (He repeats this statement.) We who are present are but lookers on; people of wisdom and understanding are still absent. Some of the people of wisdom who have been summoned here by Rewi are perhaps in the place of departed spirits; perhaps they have departed to the entrance to the other world, which is at the North Cape,

in the land of the Ngapuhi. Perhaps some of them may be in Kaipara, and others may be residing at the Thames; a few, perhaps, may be in that portion of the country inhabited by the Ngatipouri. The people of Karaitiana's tribe are here, the people of Wellington are here also, and those of Wanganui are here with Mete Kingi, and the people of Waikato also are represented by Rewi. The whole of the Waikato is here in the person of Rewi. Waitara has been placed in the hands of Rewi this day. I have called your attention to the few tribes who are not represented here to-day. That is all I have to say.

Rewi said: You are talking in foreign lands (meaning that Tahana was talking outside the question). You have heard my words; to-morrow you can talk of these men of knowledge. You have recounted the men who are present representing tribes in New Zealand. You closed your eyes just now as much as to say you do not understand why Waitara was handed to me. Perhaps you are correct, but ask the Europeans (meaning Sir George Grey and the Hon. Mr. Sheehan) what was said about Waitara. It was not that it was in my hands alone, but in the hands of us two, myself and Sir George Grey. Therefore what is really clear to me is the word that Waitara has been taken possession of by both of us. To-morrow is the day for you to talk. That day belongs to those men of knowledge you have spoken of. It is true that this day our bodies have become one (meaning himself and Sir George Grey); but the law which will regulate our connection remains yet to be laid down. We have become one at Waitara—our hands have been unloosed from one another; all that is left is for our tongues to dispute about the law to be laid down. If you dispute, that will be amongst yourselves. I have come to my own conclusions. If Sir George Grey and I had not met and become one, and if you had met and made a disturbance, then I should have had to take part in it; but this day our hands have been unloosed from one another, our hands had ceased their previous unfriendly grip, and we are friends. I must therefore act with my friend, and not with you. The talk for to-day is finished; to-morrow we talk between ourselves, and you, Sir George Grey, must not go away, as we may require you.

This terminated the proceedings. Shortly after the meeting there was a heavy squall, during which the whole of the end row of the building erected for the accommodation of the Natives was blown down. Fortunately no loss of life or serious injury has arisen from it. At first a report was spread that a child had been killed, but this turned out not to be the case, as the child only received a slight abrasion of the skin of the neck. The remaining portion of the building is being strengthened, so as to guard against a similar mishap.

[From the *New Zealander*, 3rd July.]

THE MEETING AT WAITARA.

(From our own Correspondent. By telegraph.)

Waitara, 30th June, 1878.

SHORTLY after the meeting yesterday an invitation was sent to Rewi and his people by the Parihaka Natives to come and receive a gift of preserved birds, twenty-five kegs and calabashes full. The Maoris consider preserved birds the most valuable article of food that can be obtained, and generally speaking it is only the principal chiefs who are able to enjoy such luxuries. A number of the givers of the food divested themselves of their upper garments, and the women, who were also semi-clothed, were the chief performers at the ceremony of presentation, making wild grimaces, their eyes glaring and tongues protruding, while they flourished greenstone *meres*. The ceremony lasted about twenty minutes, and was unique and grotesque in the extreme. The ceremony over, Rewi and his people gave the preserved birds to Sir George Grey and his party, who, according to Maori etiquette, returned them. The kegs and calabashes were afterwards distributed to the different *hapus* of visitors at the meeting. Last evening a number of the Ngatimaniapoto and Parihaka chiefs waited upon the Native Minister and asked him to let their young people have a trip by the railway, as a great many of them had now seen a railway for the first time. He consented, and arranged that a special train should run to-day at 11 o'clock. The platform was crowded with Natives, and the scene at the departure of the train was a most amusing and interesting one. About two hundred people left by the train, which conveyed them into New Plymouth. After remaining there an hour they proceeded into Inglewood. They returned to Waitara about 4 o'clock in the afternoon. The party were all in excellent spirits, and enjoyed their excursion very much. The first morning train from town brought out the Hon. Wi Tako, Wi Parata, and other chiefs of the Ngatiawa, in response to Rewi's invitation yesterday that they should meet him to-day to express their opinion upon the action which he and Sir George Grey had taken. The meeting was held in Mr. Pennington's building, and was confined to the Natives. The Native Minister was present for a short time, but only as a spectator. I understand that Rewi, in opening the meeting, stated to them, in the most emphatic manner, that he and Sir George Grey had now become one person, and that after this all disputes that might arise between his tribe and the Government or Europeans would be settled by their tongues, and not by an appeal to arms—that it was determined that henceforward there should be no resort to force—that if trouble did arise in any part of the Island the persons concerned in them need not look to him for countenance or assistance. Before sitting down he said to the Hon. Wi Tako: "I have called you here to-day to hear what your people have to say about this matter."

The Hon. Wi Tako replied that he had only a very short statement to make. He absolutely approved of all that had taken place, and was completely satisfied with the result arrived at. He was delighted to see that Rewi and the Government had become one, and he looked forward with pleasure to the opportunity which he would have of proclaiming the good news in the House of Parliament.

Wi Parata and others followed, and expressed their approval of the conclusion which had been come to between the Government and Rewi for the establishment of peace; but they thought that, in finally settling all disputes, as had been done, some consideration should have been shown by the Government by a return of part of the land which had been taken as payment for their rebellion.

A number of subjects were discussed, and the meeting adjourned about 4 o'clock until to-morrow. It will perhaps be remembered that after the late Native Minister's first meeting at Kopua Rewi wrote a letter and circulated it amongst the Natives throughout the Island. He spoke of issuing forth from the darkness of the past and beholding the stars of Heaven standing apart,—meaning that the chiefs of New Zealand were all divided in opinion, or following their own inclinations. He compared the Kingite people to a star called *Behua*, and the Queenite people to a star called *Tautoru*. Religion and Faith lay clear between these two stars, and it would be the means of bringing them closer together. This faith and religion was represented by the Milky Way, or, as the Maoris call it, *Mangoroa*. This Milky Way was the path which would lead them eventually to unity and peace. In this letter Rewi referred to another star called "Matariki," or, rather, a group of stars, the appearance of which was the herald of a fine plentiful season, or the opposite. This luminary was the messenger inviting the chiefs of the people to assemble for the purpose of becoming united in the bond of love and friendship. He now compares this star to himself and Sir George Grey, who are now one, and who were inviting all the people to come in and be joined to them. I may mention that Rewi this morning paid a long, friendly visit to Sir George Grey, who, I regret to say, is in a very delicate state of health. Rewi has had full reports of the several meetings made by his own interpreter. I have seen one or two of these reports, which are exceedingly accurate. These reports will be despatched to-morrow, by a special messenger, to the Native King and Whanui, one of the principal chiefs of his own tribe. Word has come that Titokowaru has sent his people from the Watmate Plains up to Waitara with about fifty head of cattle as a present to the meeting. It is not likely that Rewi and his people will leave here for the next two or three weeks, it being his intention to devote that time to inducing the chiefs of the Taranaki and Ngatiruanui tribes to come in with himself in the settlement he has now made with the Government. The European settlers at Taranaki intend entertaining the Natives at a feast to be given at this place to-morrow. Tables are being erected in the centre of the area now occupied by the Natives. The day has been proclaimed a public holiday. Special trains will run between Waitara and the town during the day. A band of music will be in attendance, and a number of amusements, including a display of fireworks, has been arranged for. Probably Sir George Grey will leave for Wellington to-morrow afternoon, instructions having been sent to Captain Fairchild to be in readiness to take him on board to-morrow. It is uncertain whether the Native Minister will accompany Sir George Grey, or proceed overland, interviewing Titokowaru and his people on the way South.

New Plymouth, 1st July.

Early this morning the bellman was sent round the town, who announced that the Mayor had proclaimed the day as a holiday, that excursion trains would run at single fares, and that the Europeans would entertain the Natives at the Waitara at a feast to be held in the open air. The weather proved most propitious, although very cold. The rainy clouds had cleared away, and there was every prospect of a fine day. At an early hour carpenters were sent from here to erect tables, and the 8 o'clock train took down a large quantity of provisions, consisting of bread, cooked meats, cakes, &c. Three trains ran, taking over 1,000 people; the Volunteer band in uniform, and a number of the leading persons in the place, with their families, also went. The scene at the Waitara was a most exciting one. The Natives and Europeans assembled in the square facing the railway station, and fraternized in a most cordial manner with each other. The tables had been erected in the area. On them were placed the provisions brought from New Plymouth. Shortly after 1 o'clock Sir George Grey, the Hon. Mr. Sheehan, and Ministerial suite came to the place, and were accompanied by Rewi and other chiefs. Mr. Standish (the Mayor of New Plymouth) then took the chair at the head of the table. On his right sat Sir George Grey; the Hon. Mr. Sheehan, Native Minister; Rewi, and several leading chiefs, and to his left, Mr. Moorhouse, M.H.R., and Mr. T. Kelly, M.H.R. After the repast had been partaken of Rewi rose and said he wished to address the Europeans, as he saw them before him that day in such large numbers. He said he was exceedingly gratified that such good feeling existed, and he felt pleasure at seeing them because they had come to Waitara to give them a feast at a time when he and Sir George Grey had made themselves one. The Mayor then proposed the health of the Queen, at which there was great cheering, both the Maoris and Europeans joining in. The health of the Governor was then proposed, and responded to with cheers. The Mayor then rose to propose the health of Sir George Grey; the Hon. Mr. Sheehan, Native Minister, Rewi, and Tawhiao. He said he would first like to say that it afforded him very great pleasure to meet his Native friends and the Europeans together. He liked to see in that meeting the better understanding, the more kindly feeling, that at present existed between the two races. They were laying the foundation stone for a grand structure which they would raise by-and-by. He was pleased to see that the Native chiefs were going to assist the Government in that great work, for they would be doing not only a great benefit to the Europeans, but to themselves also. By aiding the present Government in their endeavour to open up the country they would be benefiting themselves and their friends the European people. He would do his best to support what the Government were doing. They were doing their best to restore confidence between the Natives and the people of Taranaki, so that they might live together in peace and friendship. He then proposed the health of Sir George Grey, the Hon. Mr. Sheehan, Rewi Maniapoto, and Tawhiao.

Sir George Grey, in replying, said he would have to be excused from speaking at any length, for he was not well. Therefore what he said to them that day would be very little. He had for a long series of years desired to see accomplished what had now been brought about. Taranaki had been a place totally isolated from the rest of New Zealand. Its settlers had been shut off from their fellow-colonists by difficulties that could not be overcome. The difficulties were such that few would dream of, but that was now, he hoped, all over, and Taranaki would now make real progress in the same manner as other parts of the colony. He hoped, with the aid of Tawhiao and Rewi, to carry out the great work which he had commenced, which would confer lasting benefit on the district. He hoped, in the work he was now engaged, he would be supported by the whole of the Europeans, and with the chief's assistance they would become one people.

The Hon. Mr. Sheehan said he was glad to be present on such an occasion, when such good work was being accomplished, and he was gratified in being able to take part in such peaceful settlement

of the difficulties. Rewi had come across from the Waikato to the place where the trouble first began, and the difficulties had been settled, and peace restored between the two races. It was not a question of party politics they were dealing with, but one which every man in the country, if he was a true colonist, would be pleased to know was being so amicably settled. He was sure that in a very short time Taranaki would be a flourishing district, and that when settled by people the colonists in other parts of the Island would find themselves also materially benefited. He hoped that all difficulties were now at an end, and that swords would be turned into ploughshares, and all heartily engage themselves in completing the great work they had so successfully commenced.

Rewi said: My heart is glad because of this work, of what is being done. To-day we are seeking the means of uniting the two races, so that we may be all one in the same Island. Sir George Grey and I have been made one at the Waitara. We will remain together, and the laws of the Queen shall be made one.

Mr. Joshua Jones, of Mokau, said: As a settler who has been but a short time in this colony I ask leave to say a few words on the present occasion, a time which I feel to be the turning point in the history of this good country. A new era has dawned upon this North Island. I happened to be in the Taukua country when the news arrived of the accession to power of Sir George Grey and the Hon. Mr. Sheehan, and great was the delight of the Natives at hearing the name of Sir George Grey as the head of the affairs of this colony; and it is within my province to be aware that Mr. Sheehan's administration and his tact in dealing with the Natives has secured him the confidence of the Ngatimaniapoto, a tribe who have never hitherto been conquered, or acknowledged allegiance to the Government. In reference to the opening of Mokau and the Maniapoto country, I think it due to Mr. John Shore to say that he has been a great assistance in bringing about the friendly feelings which we are now enjoying, his honest and upright dealings with the Natives have secured to him their mutuality. Himself, with his family, have undergone many privations and difficulties that New Zealand will reap the benefit of. His name will be remembered when we are gone to the great majority. Upon my arrival in this country I telegraphed to Sir George Grey—whose name is a household word, and is held in grateful memory in Australia (the country to which I have the honor to belong) for services of State rendered before New Zealand knew his name—about settling at Mokau. Another Australian, Mr. McMillan, was with me. Sir George Grey then, as Superintendent of Auckland, kindly answered me, advising us not to take our families to Mokau until we were conversant with the feelings and temper of the Natives, as he was not in a position to know correctly himself. At the same time he forwarded us plans of the country, and of the alienated lands around Mokau, various Acts of Parliament, and all information that occurred to him as likely to be of avail to us. Then, in company, and under the guidance of Mr. Shore, we went to Mokau. We were well received by the Natives, and, indeed, I shall never forget their hospitality. The leading chiefs gave us precisely the same advice as did Sir George Grey. They said, "Don't bring your families here until we tell you it is safe to do so; but come and see us again, and continue to visit us." And we did as they desired. Three of our families of little children have now been living there in peace and happiness over twelve months, and only a few days ago the Native applied for and obtained a weekly mail with the settled districts, and a subsidy for a steamer for regular trade. The Ministers granted these things. Time works wonders. These have been accomplished in less than two years, and I venture to predict, if the Natives are treated fairly and openly, that within another two years astonishing results conducive to the prosperity of this country will be obtained. I may mention, as another instance of good that has arisen through our intercourse with the Mokau people, a son of one of the head chiefs has been able, with a little assistance from us, to go to the college of Auckland, and a good young man he is. I hold in my hand a letter written by him to myself a few days ago the composition of which is good, and the handwriting many a banker's clerk might envy. I shall before long feel it my duty to ask the Native Minister to find him a suitable position in some branch of the public service, a request that I know will be responded to with delight by that gentleman. But, as the majority of you know, the Mokau settlers have had greater difficulties to contend with than those of other settlers, difficulties that people outside the Colony of New Zealand will scarcely credit, and, as this is a period important and eventful in the annals of this colony, it may not be out of place to now mention these things. You will remember that on our first going to Mokau we were looked upon by some persons in the public service, and a few others outside, as wrong-doers, as poachers upon their preserves: every annoyance and insult that could be made use of was thrown at us. I have personally heard a Government officer abuse and threaten a Native chief in the public streets of New Plymouth because he allowed us settlers to go to Mokau. I have heard other reliable chiefs complain of another officer tampering with them by offers of money in the same premises; and, if not destroyed, I know there are communications now in the Native Minister's pigeon-holes from the Mokau chiefs, begging that the ill reports in circulation from official sources should be suppressed—that there was no foundation for them. I have often heard that Waikato and Taranaki were of the most fertile of New Zealand districts, and in one respect, from bitter experience, I found this to be correct. For some sessions it had been the practice, at about the time the Parliament was considering the "ways and means," for a luxurious crop of telegrams and reports of burning, tomahawking, &c., to spring up both in Taranaki and Waikato, the two extreme points of the Maori difficulties. These created plants were transplanted by electricity in Wellington, and, until the late change of Ministry, they bore fruit successfully; then the blight took hold of them, a kind of *Grey* blight. At the moment of the change of Ministry the great chief Taonui—who I am glad to see here—whose very countenance is nobility and goodness of heart, told us in Tuhua that he had every faith that the Grey Government would stop those wicked telegrams, as they were groundless. In Taranaki the opposition to our settling at Mokau was swayed by an enlightened instrument wielded by those upon whose sacred preserves we were poaching—the *Taranaki News*. Numerous were the unfounded statements appearing in that oracle of light; and at the present time, I am sorry to say, evil works are manufactured therein having a tendency to excite the Maoris against the Europeans. In Australia when persons are found by word or deed attempting to create a Native difficulty, the settlers and the Government adopt prompt and

decisive measures to prevent a recurrence of such proceedings; but in New Zealand, where the dangers are far greater, we find such persons have hitherto been placed in positions of public trust. Nor were these the greatest difficulties we had to contend against. The late Native Minister himself told me that the Government did not want us to open Mokau, and it is a somewhat remarkable fact that, when the late Premier was telling the public of New Plymouth a short time ago of his earnest desire to have seen Mokau opened, and the great anxieties with which himself and his colleagues watched the experiment of the settlement from the first, the Mokau settlers were in possession of an official telegram, written during the last recess, telling them that the Government would not countenance the opening of Mokau by Europeans in any way whatever, and that they would not permit any licensed interpreter in their employ to translate for the Mokau settlers. What chance, I ask you, had we of opening the country against such handicapping as this? And, I assure you, we felt these things very severely, coming, as we did, from a country where a pioneer receives the best countenance and support his fellows can give him. We received good wishes from some of the settlers here, but they could not assist us much. The respected Mayor of New Plymouth, Mr. Standish, at great personal inconvenience, gave us all the assistance in his power, but even he was unable to obtain the countenance of Government, notwithstanding his presence at Wellington, until the Grey Government came into power. The late Government appeared to be wanting in the ability to cope with such a great question; their influence with the Natives was below zero. In February last Sir George Grey and Mr. Sheehan came here to see for themselves; the result was that the head people of Mokau, who had been secluded for many years, all came out to meet them; and, as a further satisfactory result, we are now witnessing the two races united. I was compelled to tell Mr. Sheehan of our difficulties, and in reply he told me to communicate our wishes direct to him. I did so, and our representations have been attended to, and I hope the Government may never have reason to be deceived by any suggestions that we may be able, in our humble endeavours, to offer. There is another reason that gives the honorable Ministers here present the entire confidence of the Maori people. Their fingers are not tainted with the purchase of Maori land; and the name of Mr. Sheehan will be blessed by posterity for having put down with an iron hand the practice followed by Native officials of purchasing Native land for their own aggrandizement. If I were asked for an opinion, I should say it was the duty of Parliament to confiscate to Her Majesty every inch of land so obtained by Native officials. I consider the practice, and the wealth thereby obtained, to be most unrighteous; and it is proverbial as having been productive of much evil in this Island. I fear I am detaining you too long. I will only express the hope that all classes will now let bygones go; it is for the interest of both races that we should now work together. I agree with a sensible remark that appeared in the *Taranaki Herald* during the past week. It was this: That any troubles in future would be of our own making.

As Mr. Jones was finishing his speech a storm arose, which caused the company to break up; and at about 3.30 p.m. Sir George Grey and the Ministerial party left for town. The little engine, which is almost useless, broke down on its way to town, and considerable delay was thereby caused. Sir George Grey and suite took their departure at about 5 p.m. in the "Hinemoa," the Hon. Mr. Sheehan remaining to go to Wellington by way of way of Waimate Plains, in order to see Titokowaru and his people to make final arrangements in connection with the survey of the plains. After the Ministerial party had left Waitara the Natives danced a war-dance. As the Volunteer Band has remained at Waitara, a ball will be given to the Natives in Pennington's large room. Although the publichouses have not been closed, nor any restraint in the supply of liquors to the Natives, there has not been any disturbance since they have arrived, and there must be over twelve hundred there.

[From the *New Zealander*, 4th July, 1878.]

THE NATIVE MEETING AT WAITARA.

(By Telegraph. From our Special Correspondent.)

Waitara, 2nd July.

THERE is nothing more actually to report in connection with the Native meeting, but the series of my letters may be appropriately brought to a conclusion by a few remarks on miscellaneous topics.

Why Native Meetings are necessary.—Some people may be inclined to think that such meetings as those which have been held at Whakaroroe, Hikurangi, and Waitara are very clumsy, and that really very little is done at them. The holding of such meetings is, however, the best proof that Natives are inclined to make peace. The fact that Sir George Grey and Mr. Sheehan give themselves such infinite trouble over them shows the importance they attach to these events. I may also cite the testimony of one of the best authorities on the race (Mr. Parris, late Civil Commissioner of this district). In a report in April, 1868, Mr. Parris referred to the Native feuds which had prevailed on the subject of land-selling, and said, "This state of things produced a very unhappy feeling of enmity between the two factions, which lasted fourteen years, and to which they have now for the last six months been turning their attention for the purpose of establishing friendly relations with all the tribes through the province by convening large meetings and giving great feasts, in accordance with their old customs, for the settlement of past differences." The process is a very slow one, but they know of no other, and it is useless to recommend any other to them. That the Natives have received the Premier and Native Minister at great meetings shows that they are desirous for peaceful relations, and the fact that Sir George and Mr. Sheehan have devoted much labour and patience to them proves that they consider there is no other means of making a permanent peace.

Rewi.—All the Europeans here have been much gratified with the demeanour throughout these proceedings of Rewi Maniopotō. He has always been dignified and courteous. It is quite evident that, above all things, he desires peace between his people and the Europeans. When he refers to the Waitara quarrel, which set the Island in a flame, it is to regret that what was at first proposed was not acceded to by Maoris and Europeans—namely, to let the question be settled by some impartial tribunal. He referred with pride to the fact, a most extraordinary fact indeed, that in three years the Maoris embraced Christianity, and cherished the faith of Europeans who had come amongst them, and no stronger proof could Rewi give of his desire for amity on all occasions than his declaration that he wished again to lift up amongst the Maoris the faith introduced by the missionaries. It may be

interesting to many to know that Rewi is regarded as being well acquainted with Maori traditions and superstitions, and with all the details of old worship of the Natives. His knowledge, could it be recorded and translated, would no doubt be valuable in a literary and scientific point of view. Mr. C. O. Davis states that once when travelling with Rewi in Waikato that chief mentioned that the Maoris in old times had a supreme God whom they named Jo. Attention was attracted by this word, which resembles one of the Hebrew names of Jehovah, but Rewi was not disposed to be communicative, and said there was a *tohunga*, or priest, in an adjoining settlement who could answer much more satisfactorily than he could. Rewi has, I believe, but one child, a little girl of six or seven years of age, whom he loves very dearly, and whom he carried in his arms for a considerable part of the way on the journey from Mokau to Waitara.

The Maori King.—It is strange to me to find, even at Taranaki, the Maori King Tawhiao is looked to with awe and reverence as above all others. I have very great difficulty in arriving at the reasons why this should be. I have seen both Tawhiao and Rewi several times, and have listened to what they have said both in public and in private, and I have no hesitation in saying that Rewi is by far the more intellectual man of the two. There are few ties of relationship between Tawhiao and his connections and people of Taranaki. In fact, Tawhiao's father was the great devastator of Taranaki; and yet I believe if Tawhiao had come to Waitara, Titokowaru, Te Whiti, Kohu, and the other well-known men who kept away would have attended. Te Whiti has said that he would attend a meeting when Tawhiao and the Governor met at the Aceldema, or the field of blood (meaning Waitara). The Maoris have no hereditary affection for a monarch. They knew nothing in old times of any authority paramount to that of the chief of a tribe, who had a *mana* over the land as trustee, and who was connected with most of them by blood. The Maori Kingship is a thing of yesterday, and yet the Maoris appear to cling to Tawhiao with something like the affection lavished by the Highland clans on the Prince of the House of Stuart. There is, indeed, one reason which must not be forgotten, in default of a hereditary loyalty to a house which had been for centuries supreme to all others in elevation and grandeur of its members. The Maoris hit upon the notion of surrounding Tawhiao with all the sanctions of religion, and placing him in the position of a god. It is wrong to say "hit upon the notion." To make Tawhiao the centre of a religious system was pressed upon the Maoris as a necessity, as being the only means of uniting in them the sympathies and aspirations of the people. Besides, the Maori mind is susceptible, to an extent of which we can have no conception, of impression from the supernatural. Rewi boasts that they adopted Christianity in three years from the appearance of missionaries, but they dropped it all at once, and we doubt, notwithstanding Rewi's desire to lift the Christian faith up again, whether they will not for years to come repeat the Hauhau prayers. It must be remembered, however, that Hauhauism has gone through several stages, all differing much from each other, since the war broke out. Praying several times a day for a man must have a strong effect upon the minds of all men, and must especially affect the Maoris. The prayers several times a day for Tawhiao I believe to have been the chief means of maintaining his power, and that now it gives him something more than a mortal claim on the Maoris. The religious function is Tawhiao's strength. In fact, William Thompson, the most thoughtful of king-makers, saw the character that the Maori monarch must assume. It will be remembered that Thompson used to write the word "ingiki," and, as the Maoris were quite familiar with the word "king," the spelling was considered somewhat remarkable. It was explained to me by an intimate acquaintance of William Thompson. That chief had been reading Robertson's "History of America," and determined that the man who should be intrusted with the guardianship of the rights of the Maori people and who should attract to himself their reverence and religious awe should have functions like those of the Incas of Peru, who was the head of the priesthood, and presided at the great religious festivals. "Ingiki" was not the word "king" but "Inca," amongst the Kingites. However, the word "king" is seldom heard, the old family name of Tawhiao, or the new one of Takaraho, being always used.

Maori Superstitions.—It is somewhat remarkable that all Maori superstitions should have emanated from Taranaki; thence came Hauhau in all its modifications. I remember several years ago interviewing Te Ua Horopapera, the originator of Hauhauism. After a great deal of difficulty I got him to tell me how he had been taught the new religion. As a matter of course, it was a direct communication from the Most High, the Angel Gabriel having appeared to him while he was lying in a state of trance. I could not manage to get Te Ua to proceed beyond a certain point in his narration; but, from statements made to others, it appears that the Angel Gabriel commanded Te Ua to get the head of Captain Lloyd, who had been killed at the skirmish at Te Ahauhu, Taranaki, and that the head should be the medium of communication between man and Jehovah. The first communications were: "The Angel Gabriel and his legions will protect them from their enemies; the Virgin Mary will constantly be present with you. The religion of England, as taught by the Scriptures, is false. The Scriptures must all be burned. All days are alike sacred, and no notice must be taken of the Christian's Sabbath. Men and women must live together promiscuously, so that their children may be as the sand of the sea-shore for multitude. Legions of angels await the bidding of the priests to aid the Maoris in exterminating the Europeans." The Maoris have found, however, that the free-love tenet did not succeed, and have abandoned it. What can it be that makes Taranaki so prolific of gloomy religious ideas? Is it the influence of its dark and sullen forests, and of its stupendous and solitary mountain, so often veiled in clouds? In September, 1874, Tawhiao visited the Patea District, when Te Ua, the prophet, in honor of the King, caused a number of chiefs to be knighted, and others to be made Earls or Dukes. Mr. John White, in a communication to the Government, stated that on the arrival of Tawhiao the Taranakis expressed their joy by calling him their life, light, and power, asking him to tell them all his sorrow. Rewi questioned Te Ua as follows: "Is this God a true God? Can he save? Is his bodily presence ever seen?" To these questions Te Ua answered in the affirmative. I give a part of a lament for King Tawhiao which was sung on that occasion: 1. Tawhiao, you are my first-born, and the richness of my youth, and the commencement of my breath, and the greatness of glory, and the greatness of power. 2. O Tawhiao, you are the praise of your elder brothers and the praise of your younger brothers. Thy hand will hold firmly the neck of thy enemies, and to you will

bow the children of thy father. 3. The sceptre of Rura (a god) shall not depart, nor the lawgiver from his feet, till Tawhiao comes, and to you will all people assemble. 4. Rura will sit at the mouth of the ocean to push away all the ships, and his borders will extend to Canaan. 5. My salvation has now come, O Jehovah. 6. Arise, O God of thy father Potatau, and he will succour thee: He, the greatness, he will bestow on thee the goodness of heaven above, and the praise of the tribes not bowing to thee."

A Curious Anecdote.—Although it has nothing to do with the present meeting, I must record an anecdote of a Maori lest a beautiful story, curiously illustrative of human nature, should be lost to the world from my forgetting it. Some years ago Rewi te Ahu, a Maori minister of this district, died of decline. On the day he died he several times sank so low that it was thought he was gone, then he would revive, and converse with his friends who were around him. During one of these times he smiled and said, "I cannot help thinking of the days of my youth. When I was a boy I used to go down to the river to bathe, and when I sat on the bank and put my feet in the water it felt so cold that, although I wanted to plunge in, I could not help drawing back and sitting hesitating on the brink. I wish to die, but when I feel my feet cold as they are now, and find myself going, I cannot help shrinking back, just as I used to do from the cold river when I was a boy."

[From the *New Zealand Herald*, 20th June, 1878.]

THE WAITARA NATIVE MEETING.

(By Electric Telegraph. From our Special Correspondent.)

New Plymouth, Wednesday.

As I am not obliged, immediately on arrival here, to plunge *in medias res*, the Premier and Native Minister not having come, I will occupy this letter with such narrative as may be necessary to enable your readers to understand the position.

FROM MANUKAU TO NEW PLYMOUTH.

In these days when so many travel over the colony it is useless attempting to give any description of the journey from Manukau to New Plymouth. Indeed, vessels stand out so far from the coast that there is nothing to describe except life on shipboard, and that for me was dreary and monotonous enough.

There are two grand sights, however. I think that the spectacle to be seen on crossing the bar of the Manukau on a lowering evening, after the wind has been blowing from the west for a few days, is something to be remembered. One cannot forget how the huge waves come rolling in from the sea, at first like green hills, and then, breaking on the banks, throwing up into the air tons of foam. One cannot help looking with especial dread at the place where the "Orpheus" was lost, with so many gallant men. The spectacle when crossing the bar yesterday was very fine, for a good stiff breeze blew in from the sea; but I must confess that I was not in a frame of mind or body to enjoy it, and took refuge in a recumbent position in my berth. All night there was a nasty beam sea, which made the "Taranaki" pitch and roll; but Captain Malcolm said it would be fine at Taranaki, and so it proved. I had begun to fear that I might be carried on, as several steamers have been unable to land their passengers lately owing to the heavy surf on the beach at New Plymouth, so the captain's judgment was cheering. We were off New Plymouth before daylight, and had to steam about till it was light enough to go into the anchorage.

Then I saw the next grand view of the trip—Mount Egmont, without a cloud, and with its beautiful mantle of snow. Mount Egmont is about 9,000 feet high, and as like as possible Fusi Yama, in Japan. It rises from the plain in the shape of a perfect cone. It is one of the most beautiful mountains in the world. When I looked at it before dawn this morning the snow near the top was clear and glistening, while far below the thick snow wreaths seemed to run down to the dark forests at the base. Then the peak caught the golden rays of the sun, while the plain below had only the white light of the morning. Slowly the sunlight spread down the mountain, reflecting many colours from the snow till the forests were lighted, and then the calm face of the sea. Getting on shore was quite a pleasant occupation to what I have experienced. A wicker chair is now provided, in which the passengers are hoisted from the steamer into the surf boats. It was intended for the use only of ladies and children, and, as it gives the boatmen more trouble than the old fashion of making everybody jump at considerable risk, the boatmen growled when all the gentlemen passengers insisted upon being accommodated with the chair.

TARANAKI.

Taranaki is the smallest province in New Zealand, but its history before and after the foundation of the European settlement has been remarkable. The Ngatiawa tribe—the first occupants of the district—came to New Zealand under a chief called Manaia, who, coming down the West Coast with his canoe, entered the Waitara River, and settled on its banks. This is one great reason for the affection of the Maoris for the Waitara, and why they took up arms rather than allow it to pass into the hands of the Europeans. There were a few residents when Manaia came, but he easily drove them off, or they amalgamated with his own followers. The Ngatiawa were a wandering people, but they have always, as we have learned to our sorrow, retained a deep affection for the original home of the tribe in Taranaki. A party went to the Chatham Islands in 1836, and lived there for many years—having destroyed or enslaved the original inhabitants. The remnants of these people returned in 1870. The great event of recent Taranaki history is, however, the invasion of the Waikatos in December, 1831. A war party of 4,000 Waikatos reached Taranaki. The great pa of Pukerangiora was besieged and captured. The Waikatos were better furnished with muskets. After the fight 200 prisoners were killed, and it is said that those who were well tattooed were beheaded in a workmanlike manner for the sake of their heads, the trade in heads for European museums being then a flourishing one. In short, the Waikatos, before they were done, pretty well cleared out the district. Many

of the Taranakis fled to Cook Strait, many were carried away captive to Waikato, and only a few remained in secret places in the forest. When the land was purchased by the Agent of the New Zealand Company that gentleman congratulated his employers upon having obtained possession of a district in which there were but few Natives. He was woefully mistaken.

In Waikato the early missionaries commenced a crusade against slavery; and the Waikatos, different from any white slaveholders I ever heard of, came to the conclusion that they ought to liberate the Taranakis, and they conducted them back to the land of their fathers. The people of Cook Strait also returned, and the Taranaki settlers soon found they had a great many very troublesome Natives to deal with. How all the difficulties arose I have no doubt will be made clear enough before this meeting terminates.

A VISIT TO WAITARA.

Between New Plymouth Town and Waitara, a distance of twelve miles, almost every rood of which has been the scene of a skirmish or a murder, the railway now runs, and, taking the train, I reached Waitara about 1 o'clock. Three sheds, each about one hundred and twenty feet long, are being erected for the accommodation of the Natives on a piece of ground of historical interest to the place—namely, where the first resistance was made to the survey of Waitara. I need tell the story very briefly. The settlers of Taranaki had for years urged the Government to buy land for the extension of the settlement. Governor Fitzroy, having insisted that a large extent of land alleged to have been purchased for the company had not been purchased, the Government were eager to buy, and a Native named Te Tera, with some others, having offered the Waitara, it was determined to purchase it, in spite of the opposition of William King, who had returned from Cook Strait, and who claimed to have a veto. Be it remembered that the Maori system of landholding was different from ours. It more nearly resembled that system which certain philosophers hold to be the only right one, and that to which Europe will come in the course of a century or two. The present Attorney-General, Mr. Stout, is, I believe, somewhat affected by these notions, and might derive from Maori history some information which would be useful to certain speculators in Europe. Here is the Maori opinion, in the words of a Maori chief, quoted by Mr. Swainson in his book: "It is right that every individual should be free to sell his own bushel of wheat, potatoes, and corn, for they are produced by the labour of his own hands; but the land is an inheritance from our ancestors. It is the father of us all." William King wrote thus to Governor Browne: "I will not agree to our bedroom being sold (I mean Waitara here), for this bed belongs to the whole of us. All I have to say to you, O Governor, is this: that none of this land will be given to you; never, never; not till I die." Writing to Archdeacon Hadfield he said: "You must bear in mind the word of Rere (his father) which he spoke to you and Mr. Williams. You know that word about Waitara (referring to the injunction of his father in 1840 not to sell the Waitara). The Governor may strike me without cause, and I shall die. In that case there will be no help for it, because it is an old saying, 'The man first, and then the land.' They say that Tera's piece of land belongs to him alone. No; that piece of land belongs to all of us—it belongs to the orphans, it belongs to the widow." However, William King's protest was not heeded. Money was paid to Te Tera, and a party was sent to survey the land. William King again wrote: "Friend, Governor,—Do you not love your land, England, the land of your fathers, as we also love our land at Waitara?" The Governor determined that the survey party should be protected by an armed force. The attempt at survey was made on the 20th February, 1860, but a crowd of Maoris would not permit the surveyors to proceed with the work, laying hold of the chains. An ultimatum was sent William King, giving him twenty-four hours to apologise for the obstruction. He returned an answer, "That he loved the white people very much, but that he would keep the land." On the 22nd of the month a proclamation of martial law was issued, and the troops marched to the Waitara. Then the Natives pulled up the survey pegs, and the troops attacked a pa they had built. Then followed the war at Taranaki. In 1863 a proclamation was issued by Governor Grey, with the advice of his Ministers, renouncing all claim upon Waitara, and all authorities now agree that William King was entitled to veto the sale of Waitara upon the spot. Where the first disturbance took place buildings for the accommodation of the Natives are now being erected. At Waitara I met Wetere, the Mokau chief, who was present when the Rev. Mr. Whiteley was murdered. This murder took place at the White Cliffs, a place plainly visible from Waitara. Eight persons were murdered at the White Cliffs. In a report by Mr. Searancke it is stated, "The actual murderers at the White Cliffs were a half-caste lad, son of a European named Frank Phillips, residing at Mokau Heads; Wetere, a son of the late Takerei, of Te Awakino; Herewini and Te Tana, of Mokau. These four actually committed the murders. Mr. Whiteley was shot by Wetere. He was told to go back, and refused. His horse was then shot. Mr. Whiteley then sank on his knees and commenced praying. While so doing he was shot at twice by Wetere with a revolver, and missed. Wetere then went up close, and shot the unfortunate gentleman dead." I was told to-day, however, that Wetere tried to save Mr. Whiteley. I should prefer to believe that, if possible, as Wetere is a fine looking, frank fellow. Rewi is at a settlement two miles from Waitara, waiting on Sir George Grey. Te Whiti, the prophet, is hardly expected at the meeting. William King is at a place called Ngatimaru, about twenty-five miles inland. He is very frail, and, it is said, is not able to walk down, and, the road being hilly, he cannot ride.

[From the *New Zealand Herald*, 21st June.]

THE WAITARA NATIVE MEETING.

(By Electric Telegraph. From our Special Correspondent.)

New Plymouth, Thursday.

TE WETERE AND THE WHITE CLIFFS MASSACRE.

To what I said on this subject I must add something, as I do not want to do an injustice to Te Wetere, who has now come in, and is desirous of aiding in the opening of Mokau. The following persons were murdered at the White Cliffs: Rev. John Whiteley, Lieutenant Gascoigne, Mrs. Gascoigne,

Laura Gascoigne, Cecil Gascoigne, Louisa Gascoigne, John Milne, and Edward Richard. Te Wetere says that frequent warnings had been given to the White Cliffs people to leave, but they did not heed them. The party went out to kill them, having been instigated from Waikato and other parts. After the Gascoignes and the others had been killed, the Rev. Mr. Whiteley, an old Wesleyan missionary, was seen coming, and Te Wetere (Wesley) called out not to touch him, but he says the blood of the Maoris was up. Wetere states that he ran away when he heard one shot, and then there were several shots. He denies that he was in any way responsible for the killing of Mr. Whiteley. It will be remembered that Te Wetere was brought in here from Mokau, when Sir George Grey was last in New Plymouth, by Mr. Jones, an enterprising man, who has lately settled at Mokau. So far as the parliamentary papers are concerned, he is still set down as the actual murderer of Mr. Whiteley.

WAITARA.

There are a good number of houses at Waitara. The steamer "Hauraki" comes into the river, and schooners from the Grey with coal, but the entrance to it is not a good one. If the New Plymouth people build the proposed breakwater, and so make a good harbour, all the trade will go there. If not, this district will have to be content with railways to Auckland and Wellington. I was rather disappointed with the cultivation of the country between New Plymouth and Waitara. I am told this is owing to pieces of Native land along the road, and that this again is owing to the mismanagement of the Native Office people. The land is good, and I am informed that on the north side of the Waitara River it is exceedingly fine; indeed, as everybody knows, Taranaki is claimed to be the garden of New Zealand.

To show how this province has been kept back, and what associations surround the district of the Waitara, I may state some of the incidents connected with a celebrated feud: Rawiriri determined to sell a piece of land, and was opposed by Katatore. Rawiriri went with a party to cut the lines of the block. Katatore and a party fired upon them, killing Rawiriri and a number of his people. Rawiriri was in the commission of the peace, and, as he was the chief of the Natives who were willing to sell land, the Government were urged to proceed against the murderers. Nothing was done, however. Then, at the instigation of Ihaia, a Native killed another named Rimene. Several fights took place immediately after, and during a series of skirmishes sixty men were killed, and one hundred wounded. Then Katatore was waylaid and murdered by a party set on by Ihaia.

WIREMU KINGI TE RANGITIKE.

There will be great disappointment if the famous chief William King does not attend the meeting. It will deprive it of a good deal of *eclat* and impressiveness, as having present at this place of meeting at Waitara the man who first took up arms against us there. But when Sir George Grey arrives he will probably manage to induce the old chief to make an effort to come down from the secluded place where he has resided since the war, even if he has to be carried down in a litter. Just before the Taranaki war, and during its continuance, nothing was too bad to say of William King. Governors and Ministers held him in special abhorrence, and every Taranaki settler looked upon him as the sole obstacle to the progress of the settlement and the personal prosperity of every man in it. In looking through the old records, therefore, we find them full of abuse of William King; but the time has now come for writing history. William King belongs to the Ngatiawa Tribe, and was born at Waitara early in the present century. When the Waikatos first invaded Taranaki, William King went to Kapiti, in Wellington Province, where he lived with Rauparaha. When the agents of the New Zealand Company commenced to buy land in Cook Strait, William King, then called Te Whete, strongly urged the Maoris to sell land. When resident at Waikanae, William King was baptized by the present Bishop of Wellington. After the massacre at the Wairau, in Nelson Province, William King, who then resided at Waikanae, had a thousand armed men ready to defend Wellington, and but for him Wellington would have been attacked in 1846-47. He joined his forces to our troops, and was stated to have been chiefly the means of Rangihætu being defeated. In 1847 he and his people began to make preparations for a return to Waitara, which they had always yearned for as their home. The climate of Cook Strait was not so good, and the Maoris could hardly get *kumaras* to grow there, whereas they flourish luxuriantly on the fertile and warm soil of Waitara. At length Potatau invited William King, who was related to the Waikatos through an ancestor, to return to Waitara. Governor Grey was seriously alarmed at the expressed intention of William King and his people to return to Waitara, and it appears at one time to have been contemplated to endeavour to stop the movement by armed force. Governor Grey, with that prescience which has always distinguished him, saw the danger of William King occupying Waitara. He saw that he could not possibly prevent the immigration, and he proposed that William King should settle on the north bank of the river, and should relinquish all pretensions to any land on the south bank. William King, I believe, actually agreed to some terms of that kind; but he does not seem to have carried them out, as he took up his residence on the south bank of the river. In 1854 William King and his people possessed, in addition to considerable sums of money, 150 horses, 300 head of cattle, 40 carts, 35 ploughs, 20 pairs of harrows, 3 winnowing machines, and 10 wooden houses. William King, however, now took up the anti-land-selling movement. About 1857 a meeting was called at Manopotu, where a building was erected named *Taiporihenuë*, or, the great evil, being the selling of land to the Europeans. There the anti-land-selling league was inaugurated. When fighting began William King ceased to be active. He was not a warrior, or a general, leaving all that business to Apuroua, his fighting chief. Indeed he went to Waikato and lived there, and Te Wetini Taiporutu, and a party of Waikatos went to fight at Taranaki. Since the war William King has lived chiefly at Ngatimaru, near the head waters of the Waitara.

THE TARANAKI CHIEFS AND SIR GEORGE GREY.

It is interesting at the present moment to turn to an address presented by the Taranaki chiefs to Sir George Grey, when he left the colony in 1853, after his first period of Governorship. I quote a few sentences from the address: "The love which we present to you is just and true, for our

town, New Plymouth, has not yet been defiled by evil. Our love, therefore, to you, O Governor, has been great. You have already witnessed the regard of the Ngatiawa toward yourself in giving up the lands at Port Nicholson, Nelson, Wanganui, and New Plymouth." Alas! New Plymouth was very soon to be defiled by bloodshed. I do firmly believe that, if Sir George Grey had been Governor of New Zealand when the question of Waitara came up for discussion, the outbreak of William King would not have taken place. Governor Browne had very exalted ideas about the Queen's authority. He thought it disgraceful on his part to allow that to be questioned. He considered that William King, in forbidding Waitara to be sold, was preventing another Native from selling his own land, and asserting a right of rule inconsistent with the Queen's authority, and that, therefore, he must be put down. Being a military man, and little more, he thought the British soldier invincible, and that a company of soldiers could march from one end of New Zealand to the other. Sir George Grey would have looked at the matter from very different points of view. He saw the whole danger when William King first proposed to return to Taranaki, and when the actual risk arose he would have declined to purchase Waitara, knowing that that would precipitate the very evil he had for years striven to avoid.

TITOKOWARU.

It is still doubtful whether Titokowaru will come to the meeting. If he does come he will be here to-morrow. The antecedents of this chief are pretty well known, he having been the leader in the last outbreak on the West Coast of the North Island. In August, 1868, Governor Bowen wrote: "I have now to report, with much pain and sorrow, that evidence has been received by the Government proving that Titokowaru, a Ngatiruanui chief, the leader in these atrocities, and some of his followers, have openly resumed the practice of cannibalism. They cooked and ate the body of at least one of their recent victims—a trooper in the Armed Constabulary—who was waylaid and murdered by a party of about twenty-eight Natives on the 12th June ultimo." Indeed, this fact is avowed and boasted of by Titokowaru himself in a sort of proclamation which he has issued, and a copy of which, in his (Titokowaru's) handwriting, has been sent to Mr. Richmond by a friendly Native. I quote the proclamation which was issued to the friendly Natives: "A word for you: Cease travelling on the roads. Stop for ever going on the roads which lead to *Mangamanga* [*i.e.*, the camp of the colonial forces at Waiki], lest you be left on the roads as food for the birds of the air and for the beasts of the field, or for me, because I have eaten the European Trooper Smith, as a piece of beef. He was cooked in a pot; the women and children partook of the food. I have begun to eat human flesh, and my throat is constantly open for the flesh of man. I shall not die; I shall not die. When death itself shall be dead, I shall be alive." In June, 1868, Cahill, Squeers, and Clarke were murdered by some of Titokowaru's people, and Mr. J. Booth wrote to the Native Minister that the murders were committed with Titokowaru's knowledge and consent. Hone Pihama wrote that two of the men were disembowelled at Te Ngutu-o-te-manu. Tawhiao and Rewi did not sanction those acts. Mete Kingi was sent up to ascertain how far the King was implicated. Rewi answered him thus: "Did you hear how many laws were laid down at Tokangamutu? There were four laws laid down on that date. The sword was to be sheathed, surveying was to be stopped, the leasing of land was to be put an end to, the further holding of Courts was to be obstructed, the money was to be stopped. All these were to be accomplished in good-will. Good-will was to effect all these. If any one after these, in an unauthorized manner, proceeded to do evil, the evil of such wrong-doing would be greater than the former evil. Listen, Waikato, this Island has erred in the wrong-doing of Titokowaru; but Titokowaru's evil doing is with himself alone, even though through it he sink down to the world of spirits; he sought out his wrong-doing for himself." Tamiti Ngapora then said: "Hearken, Rewi. There is nothing to say. Leave Titokowaru to be pecked by the seagulls; he sought it himself." At the beginning of October, 1868, was fought the action at Te-Ngutu-o-te-Manu, where Major Von Tempsky, Captain Buck, Lieutenant Hunter, and two other officers were killed, with 19 men, while 25 were wounded. At that time Titokowaru was strongly reinforced. He advanced to the Patea, killing or driving away the settlers, and destroying the houses and property. Tawhiao then issued another proclamation, saying, "This proclamation is from Tongamutu, and is sent round to all the *pooli* in the Land of Canaan. This is my instruction. My friends, the telegraph of the *Atua* (God) has descended to me, and this is my word to all the *pooli* living at ——. Do not occupy your thoughts with Titokowaru's doings; leave him alone to do his work. It is work which has been given him by the Lord to do. Though he should eat men, leave him alone; it is his own thought. My word to you is, do not interfere. Rather do you attend to the former word in the first proclamation. This word: The year is a soft year, a good year; the lily is out, leave down the weapon. The word of our Lord's telegram is that men should be chosen out of each *pooli* as posts for the doors—that when the month arrives, and the foot is firmly planted down, is the time. This is the word of the wise, listen to it. October is the month in which the whole Island will arise, and there will be no end." The above proclamation is a curiosity, showing how the Maori King alleges the telegraph as a means of communication with God. It also shows that there was some intimation of a general rising. In November, 1868, Colonel Whitmore attacked Titokowaru without success, and had to retreat with the loss of Major Hunter, and 8 men killed and 27 wounded. In December, Titokowaru sent a letter to Colonel Whitmore, a few sentences from which I quote as a curiosity: "This is a word of sound and earnest advice for Whitmore. Salutations to you! I desire to ask you this question: To whom does England belong? and to whom belongs the land on which you are now standing? I will tell you. The heavens and the earth were created in the beginning. Then was man created, and also all things that are in the world, after their several kinds. But you were formed pakcha, and England was named for your country. We are Maoris, with New Zealand for our country. Bethink you there has been fixed between you and us a great gulf, even the ocean. Why did you not take thought before you crossed over here? We do not cross from hence over to you. Away with you from our country in the midst of the ocean. Arise and be baptised, and let your sins be washed away, calling upon the name of the Lord." Sir George Bowen, in a speech, spoke thus of Titokowaru: "He belongs to the wild and fierce tribe of the Ngatiruanuis, who dwell near Taranaki. Though educated as a Christian, he has for

some years past been a fanatical prophet of the Hauhau creed. In this capacity, and as a practised and successful warrior, engaged in nearly all the fights with the English on the West Coast of this Island since 1860, he has gained great ascendancy over his countrymen, though he is not a chief of high birth. Titokowaru appears to possess in a large degree that passion and grief for war which are common to most Maoris. Colonel Whitmore reports that he commands his men with all the skill of an experienced general. His antipathy against the English is said to have been increased by his loss of an eye in action with our troops some time ago." I refer to these matters, occurring only a few years ago, to contrast with them the present position of the country which was devastated by Titokowaru, has now been reoccupied, and contains fair-sized towns, while the farms are amongst the best in New Zealand; land which could not then be approached is now coming under the plough. High prices are paid for it, and it is occupied in perfect security. Titokowaru is now a man of peace, and the Native Minister, within the last few weeks, has had a most satisfactory interview with him.

PREPARATIONS FOR THE MEETING.

Sir George Grey has telegraphed to Rewi that he will be here to-morrow. Some persons in Rewi's confidence say he will not go to the Upper House if called, while others as confidently state that he will. Considerable quantities of food are being brought to Waitara by the Natives of this district. The preparations for the meeting on the part of the Government are in the hands of Major Brown, the Civil Commissioner of the district.

It is now blowing freshly, and it may be dangerous to land to-morrow.

[From the *New Zealand Herald*, 22nd June.]

THE WAITARA NATIVE MEETING.

(By Electric Telegraph. From our Special Correspondent.)

New Plymouth, Friday.

TARANAKI DISTRICT.

The Provincial District of Taranaki, in which so much of the exciting history of New Zealand has been transacted, extends from the Patoka River on the south to the Mokau on the north, comprising about two and a half millions of acres, of which a large proportion is good land. The land is mostly bush, so that settlement has been slow from that as well as from other reasons. There has been here no temptation for the operation of large capitalists, but, on the other hand, it is claimed that it presents the most favourable field for working-men with small capital. A small settler taking up land on the deferred-payment system, who can clear his land himself, can soon be in a position of comfort. The population of the province has about doubled within the last four years, and, in the southern part especially, settlement is making rapid progress. The Waimate Plains, of which so much has lately been heard, are in Taranaki, and their settlement will add greatly to its prosperity. At present Taranaki is over-represented compared with the rest of the North Island, but the people here say that the population is increasing so rapidly that it would be absurd to make any change. They say that, if you follow a population basis, you will have to restore the member next year. The Town of New Plymouth looks about as dull as ever it did, but, as is always the case, the people are confidently anticipating a change soon. Mr. Carruthers has long ago repeated that it was quite practicable to make a harbour. An Act was passed some years ago to the effect that one-fourth of all the land sales within the province should be devoted to the construction of a harbour at New Plymouth. A loan of £200,000 is to be obtained, and it is anticipated that with that sum works can be constructed that can accommodate the steamers, and enable a direct trade to be carried on with Australia. The prospects of Taranaki, it cannot be gainsaid, are very hopeful, and no doubt the result of the present meeting will be to remove the last shadow of danger from disturbance by the Natives. How greatly the Native war has effected New Plymouth can now be seen by a visit to the cemetery close by the town, where are the graves of many soldiers and settlers shot or tomahawked by the Maoris. I do hope and believe that is now all past, and that not another shot will be fired in anger.

THE GATHERING OF THE NATIVES.

Probably about 400 or 500 Natives are now at Waitara, mostly from the north. Few of the southern Natives have arrived from Parihaka and other settlements. A large number of drays with provisions are on the way, but the bad weather has prevented them from getting up. It is confidently stated that Te Whiti, the Parihaka prophet, will not come. He considers that his attendance at a meeting called by Rewi might injure his prestige. For some years past Te Whiti has been giving utterance to prophecies, none of which have been verified in fact; but still he believes in himself that he is under Divine inspiration, and the Natives believe in him, Tawhiao himself paying great attention to his utterances. Fortunately Te Whiti's exhortations are on the side of peace, and they have so steadily been so that one is apt to think there is a good deal of worldly shrewdness and prudence mixed with his apparent fanaticism. That, indeed, would not be a new phenomenon with such men. Te Whiti has declared that the Europeans would be driven from the country by Divine agency, without the Maoris being required to lift a hand for the purpose. At one time he commanded his people to blaze away all their stock of powder in shooting birds, and they did it. He has frequently asked the Civil Commissioner here not to let the Natives of his settlement have powder unless he sanctions the getting it. Can any one decide whether Te Whiti is a far-seeing, thoughtful man, convinced that an outbreak of the Natives would be their destruction, and anxious by all means to prevent their committing themselves, and merely pretending to prophetic power knowing that the assumption gives an influence to his words which they would not otherwise have; or is he a deluded fanatic, accidentally following the most prudent course? This is an instance in which it is difficult to fancy that extremes meet, but I believe the contraries are mixed in Te Whiti's case, and have been in many such cases. His utterances are given forth in the true Delphic Oracle style, and form material for the exercise of the Maori mind as to their meaning. Parihaka, where he lives, is a famous place for meetings. Two great ones are held there every year, and smaller ones every month, at which representatives from most

of the tribes attend. Amongst those who will attend the meeting is Hone Pihama, who was the leader in a notable exploit in the war. General Cameron was encamped in the Wanganui District. The tents had been pitched one afternoon, and the soldiers proceeded to burn off some fern around to prevent the chance of a surprise. Hone Pihama was then against us, and, seeing his opportunity, determined an attack, hoping to kill or capture the General, and so make a reputation for himself for ever. Stealing up under cover of the smoke of the burning fern, the Maoris got close to the tents. The instructions were not to fire, as that would alarm all the soldiers, who were scattered about. One soldier, however, presented himself in such an easy and tempting position, that a Native could not resist, and fired. Immediately there was an alarm; but, as it was, the Natives penetrated nearly to the General's tent, and caused no little damage before they were driven back. Hone Pihama is now an energetic and industrious citizen.

ARRIVAL OF MINISTERS.

The weather to-day has been very stormy, and some begin to doubt whether the "Hinemoa" would be able to get here, or whether, if she did, any communication could be had with her. Shortly after 3 o'clock, during a severe storm of wind and rain, the "Hinemoa" was seen struggling with the sea. Fortunately the surf on the beach was not so great as might have been expected from the wind, and one of the surf boats was launched. The surf seemed beaten down by the pouring rain, and the party got on shore very well. Mr. Jones, of Mokau, went off in the boat, and when Sir George was landed on the beach he was received by a number of the principal inhabitants of the district. A banquet is to be given to the Ministers at the conclusion of the Native meeting. Sir George and party proceeded to the Masonic Hotel, where they remained till 7 o'clock, when they left by special train for the Waitara. Sir George and Mr. Sheehan are to reside at the house of Mr. Halse. The place where the sheds were erected for the convenience of Natives is so wet with the late rains that they will not be able to occupy them, and tents will be put up on a drier site. Shortly after landing Sir George, the "Hinemoa" steamed away to Auckland with Mr. Macandrew. Sir George hopes to be able to get the main part of the business over during to-morrow, but of course on this point there is considerable doubt. I am told that William King will very likely be present after all. The heavy rain of to-day, however, will delay the arrival of many of the Natives.

[From the *New Zealand Herald*, 24th June.]

THE WAITARA MEETING.

(By Electric Telegraph. From our Special Correspondent.)

New Plymouth, Saturday, 5.5 p.m.

THE MINISTRY AND THE MAORIS.—MAORI IDEAS.

A CONVERSATION which I had last night with a thoughtful Maori chief opens up not a few important and delicate points for consideration in relation to the Native policy. I will give it in as nearly as possible his own words. He said, "I do not know that anything completely satisfactory can be achieved at the present meeting. The only measure that would at once settle all matters between the races would be the restoration of the confiscated lands, and that I know is impossible. Those Maoris who have gone in with the King movement are not satisfied, while others think that the Government has been very liberal; for instance, I and my people did not take any part in the last fighting—we have not given the Government any reasons for trouble, as Tawhiao and the Waikatos have done, and yet Tawhiao is to get back all the land remaining unsold in the Waikato, and we are not to have anything restored. If the Government restore to the Waikatos all the land in that district remaining unsold, then they should restore the whole plains which have not yet been surveyed. Some tribes which gave very little trouble comparatively will lose all their land, and cannot get any returned, because it is all very valuable, and has all been disposed of to Europeans. There is not even-handed justice in this." It must be admitted that there is considerable force in this statement. There is some danger that impossible ideas may be raised in the Maori mind by the restoration of confiscated land. My informant proceeded, "I believe the idea of Rewi in seeking this meeting at Waitara is to seek out the cause why the Europeans went to Waitara. There can be no doubt that the original error which you Europeans committed was in listening to one or two who wanted to sell land, and not recognizing the fact that the whole tribe must be consulted. If the present Ministry want to be successful in their Native policy, they must be firm; and, above all things, avoid vacillation. If they are firm, and deal even-handed justice amongst all the tribes, the Native difficulty will melt away. What you have acquired by force, you must be prepared to maintain by force. I admit that it is impossible you can give the Natives what they seek and would like to have. I think that the confiscated land in this quarter should be sold at suitable prices to settlers, and should be occupied at once. Then the Natives would see the hopelessness of attempting anything, as the Native difficulty would melt away, but to occupy with a settler here and there would only irritate them. I do not think the Natives will give any serious resistance to the survey of these confiscated lands, but they might give annoyance by interrupting the surveyors. Te Whiti considers that justice will not be done until the land is restored. The great idea that was underlying all the war was the anti-land-selling league. The Europeans, on the other hand, I believe, were irritated at the setting up of the King. The originators of the idea not to sell land were Wi Tako and Matene Te Whiwhi, who came to-night with Sir George Grey. They saw that when the Natives were dispossessed of their land the Europeans paid no further respect to them, while those who still had land were made much of. These chiefs brought the idea not to sell land to the Ngatiruanui, who took up the matter eagerly. Meetings were held and two houses were built, and all the land was to be held; but it was felt that something else was wanted to give unity and direction to the movement. I first heard of the idea of a King after the meeting at Taupo. Perhaps the originator was Tamihana Te Rauparaha, who had been to England."

7.40 p.m.

We are all now patiently waiting for weather—that is, for fair weather, which it would seem we are never to have. Sir George Grey is living at Mr. Halse's house, while Rewi is in a comfortable whare at a settlement on the north bank of the Waitara River, close to the bridge.

Whether William King will be able to come down is still doubtful, but he is quite disposed to attend, but is not able.

There is so much speculation here about the weather that I can hardly avoid inflicting a portion upon your readers. This morning early the whole air was filled with clouds, and not a glimpse of Mount Egmont could be had. Later the clouds shifted suddenly, like a covering scene in a theatre, and the mountain was found completely covered, from summit to base, with snow; but the hopes of a fine day were soon dispelled, as heavy rain fell all the forenoon. About 1 o'clock we were favoured with another revelation of the mountain, showing that even the low ranges at the foot were snow-covered. Grown-up people who had been born in Taranaki declared that they had never seen such a sight; the evening again closed in wet, and it is now certain that nothing will be done till Monday. Several Europeans went over to see Rewi to-day, and were courteously received by the great Maniapoto chief. His immediate relatives are in the whare with him, and about 150 of his tribe are located around. Rowi is in good spirits, and apparently looks forward to the meeting as to pleasure. He has not yet seen Wi Tako and Matene te Whiwhi, and probably their meeting will be a somewhat remarkable incident. These were the two men who originated and elaborated the King movement, and got Rewi to take it up, and bring it to full fruition; they consulted together, having high hopes of raising their people to power and supreme sway in New Zealand, and now, after twenty years, it has come to this: The tribes have been decimated, many great chiefs have been slain in battle, every Native has lost many relatives—they can have no hope in any appeal to the strong arm. Wi Tako and Matene te Whiwhi left the King at an early period, while Rewi struggled on to the last. They have made their bargain for themselves and people; Rewi has to face the inevitable, and make the best bargain he can. No doubt he can make what looks like a splendid bargain. He can get plenty of money, and be called to the Upper House; but there must be an element of bitterness about it, as much of the kind of power that a Maori chief values is gone for ever, and cannot possibly be regained.

Mr. Sheehan has been busily engaged since his arrival receiving deputations of Natives and Europeans, and with office business, which reaches him here by telegrams. Te Wetere, of Mokau, seems to be the most influential man amongst Rewi's followers. It is said that Rewi rather desired that Wetere should be called to the Legislative Council than himself, but that is not unlikely to be done in any case. Te Wetere is a large landowner in one district between Waitara and Mokau, and so is naturally a man of considerable importance in any gathering in this quarter. Te Wahanui, a Ngatimaniapoto chief of importance, has remained at the head-waters of the Wanganui River.

The steamer "Hauraki" entered the Waitara to-day, from the Manukau, about 1 o'clock.

The Premier seems to be very anxious to secure a line of communication between Taranaki and Auckland. The country is very rough, and over the route—such as has been the usual one for travellers—a road or railway could not be made; but some who have explored declare that, by bridging rivers at particular places, and cutting through bush at others, a comparatively easy line could be obtained either for road or rail. If the Natives give the liberty to explore all doubt will soon be set at rest, and where there is such a wide extent of country a good line will no doubt be found. A great deal of interest is taken in the meeting by the settlers of this district. Taranaki has had a sad struggle; it is twenty years behind the rest of New Zealand, having been kept back by its isolated position, by the want of a harbour, and above all, by Native wars. But now the corner seems fairly turned; people are coming from the South and purchasing land, and waking up the old identities by their energy, while settlement is being steadily pushed ahead from the Patea District. With a railway to the south, with communication opened towards Auckland, and with a harbour, Taranaki cannot fail to surpass the most exalted anticipations of the early settlers.

Sunday, 5 p.m.

THE MAORIS PERFORMING THE WEEPING, ETC.

It was arranged that, to facilitate the business of the meeting, the greeting and weeping to take place between Rewi and the chiefs from Wanganui and Wellington should come off to-day, at Waitara. About midday a large party of strangers went up to Rewi's settlement, headed by the following chiefs: Hon. Wi Tako, Mete Kingi, Waiari Turoa, Matene te Whiwhi, Manihera te Toru; the Hon. Mr. Sheehan, Major Brown, Civil Commissioner of the district; Mr. Parris and Mr. Israel were also present, with a number of the residents in the district. The usual ceremony of salutations took place in front of the settlement, and then the weeping began. The women, as usual, played the chief part, each having her head covered with leaves, green being the colour of mourning according to Maori custom. There were three parties there, the people of Taranaki, who had assisted the sale of Waitara, and so brought on the war; Ngatimaniapoto and Waikato, who had sent parties to assist, of whom a large number had been slain; and the Wanganuis, who still remembered that, when the fighting began here, a party of Waikatos came down under Wetina Tiapomutu, who was killed at Mahoetahi, with a large proportion of his party. Subsequently Rewi came with a strong body of Ngatimaniapotos. When the crying had been finished,

Patu said: Welcome to Waitara, the cause of the war, which brought death to so many. Welcome to Waitara, the beginning of the troubles which spread to all parts of the Island, and was the cause of the destruction of our children.

Mete Kingi: Here we come to Waitara. (Song). I have only come to listen.

Wiremu Tamihana: Call, O friends. Yes; we come to Waitara, the name of which is heard in all parts of the Island. This Island has been overshadowed by war.

Hoani: Come to Waitara, where the people became divided, and thereafter some were pakehas and some were Maoris.

Hoani Pakea, of Wanganui, and Wetere, of Mokau, then spoke.

Matene te Whiwhi said: Greetings to you.

William King: Greetings to you, O Rewi. This party have come to sympathize with you, and to cry over the land. Take the cause of trouble, and bury it.

Rewi began his reply with a song, referring to the time of war which had passed. He said: Welcome to Waitara. I backed the people of Waitara in going to war, and thereupon trouble came

on the whole Island. Come and see the cause of the trouble. Rewi then gave a chant, referring to the tradition the Maoris have of the separation of the heavens and the earth at the creation. This had reference to the war, and the divisions among the people. He then added, "Come to Waitara. We are here, trying trying to undo the evil."

Several other speeches were delivered, and all of them were addressed with all the Maori ornaments of speech.

Business will be gone into to-morrow, if William King gets down in time.

[From the *New Zealand Herald*, 25th June.]

THE NATIVE MEETING AT WAITARA.

(By Electric Telegraph. From our Special Correspondent.)

New Plymouth, Monday, 7.15 p.m.

STILL nothing has been done, on account of the weather; but it has now been arranged that, if the squally weather continues to-morrow, the meeting will be held in a large auction and store-room in the Township of Waitara, which is named Raleigh. The Natives always prefer an out-door meeting, so that there should be no hole-and-corner accusations; but we shall have to bend to circumstances.

The present spell of bad weather has been exceptional for this district. This morning Karaitiana Takamoana, M.H.R., of Napier, went up to see Rewi. The usual greetings took place. Karaitiana was cordially welcomed to Waitara by Rewi, who said he had himself come to Waitara to endeavour to give peace to the country, and to secure the welfare of the Maori people and of their children in the time to come.

A noteworthy man here is Te Tira, the chief who first offered for sale the Waitara Block, and persisted that he had a right to sell. Te Tira is at his pa, near the mouth of the Waitara. I found him sitting amongst his people, a quiet, self-possessed, intelligent man, with a European cast of countenance. He was quite ready to answer any question put.

I said: Looking at all that has taken place since the original dispute about Waitara, which brought about the war, who do you say now was right—you, or William King?

Te Tira replied: Both were wrong. Both William King and myself were bad men. I was wrong, because I sold my land to the Europeans; King was wrong, because he resisted all selling at the first. The setting up of the Maori King had nothing to do with the dispute which arose about Waitara. The questions there involved were of old Maori custom. At first I wanted to sell this place where we are at, and I had a right to sell that; but William King was against it, and opposed me selling what I believed I had a right to sell; and then I went over my boundary, and offered to sell to the Government the land that belonged to William King, as well as myself. This piece here, running up to where the hotel now stands, belonged to me; the piece where the railway is now, and the goods-shed, and the wharf, belonged to both William King and myself. I ought not to have offered to sell that. I have nothing to say in this meeting. I am a man that is dead (meaning that he had committed wrong); but Waitara, which I offered to sell, was not the entire cause of the war. There was the rising up of the King, which had nothing to do with it. If there had been nothing else but the land quarrel at Waitara there would not have been much fighting, and there would have been no war with the Europeans. I have been grieved that the dispute which arose here was followed by a war with the Europeans extending over the Island. I was grieved on account of the destruction of the people. You ask me if I think that the Waitara war might have been averted by a better knowledge of our laws and customs amongst the Europeans, and I answer that I think it might. I believe if Sir George Grey had been here instead of Governor Browne there would have been no war as far as Waitara was concerned, for Sir George Grey would have seen the right and the wrong. During the war we were with the Europeans. We did not know that a party of Waikatos had come down to assist William King till after the battle of Mahoetahi. A European was there who knew Wetene and recognized his body, and told us that he was amongst the slain. I should like to see the object of this meeting fulfilled, and the Europeans and the Maoris living in peace together. Can that object be attained?

I said I thought it might, provided the Maoris were sober and industrious, and were given as much land as would support them and their children.

Upon this, a man who was wrapped in a blanket, and who had not spoken a word, started up and said he did not believe that what I had said could come to pass. "How can you," he asked, "amalgamate iron and clay?"

I said: "Are you thinking of the iron and clay in Nebuchadnezzar's image, as written in the prophecies of Daniel?"

"Yes," he answered, "that was in my mind. The iron and the clay there are the Europeans and the Maoris."

In the most careful manner possible, knowing that it is always rather insulting to a Maori, I asked the name of him who did not believe in the possibility of the amalgamation; but he became somewhat angry.

"Everybody," he said, "knew the name of the high mountain peak on which there was snow," and asking his name inferred on my part he was a very small man. "Let it be sufficient," he said, "that I am a Maori."

Several Natives of power and influence in the Tuhua District are now here, and it is believed that the result will be favourable to the opening of that district. It will be remembered that, for the last four or five years, we have had many reports respecting the existence of gold in Tuhua. Several attempts had been made to prospect the country, but up to this time the Natives have prevented any exploration. I am not very sanguine as to the existence of gold, or, at all events, of a gold field; but it would be well that the country should be prospected; and, indeed, it can hardly remain closed if the railway is pushed over the boundary at Waikato.

A Native belonging to Waikato, who was present at the meeting at Hikurangi, has just returned from a visit to Titokowaru and Te Whiti. He informs me that when Te Whiti was told about the agreement to which Tawhiao had consented in Waikato, he said, "I have been holding out for the whole Island, but if Tawhiao has agreed to certain specified boundaries in Waikato of land to be returned, then I have nothing more to say, my work is done." Te Whiti will not attend the meeting, but Titokowaru, it is now said, may come.

About fifty cart-loads of food are now on the way from Parihaki, and Titokowaru is bringing down a herd of cattle. Titokowaru, I am informed, says he has no proposals to make, and if he comes to Waitara will not take an active part in the proceedings of the meeting.

Te Ngakau has sent a request that some kind of monument should be erected in the cemetery at New Plymouth to Wetene Taiporutu and several other chiefs of Waikato who were killed at Mahoetahi.

I understand that some of the Mokau Natives intend to ask for a subsidy for the "Maid of Mokau," the vessel recently launched at Auckland for the Mokau trade, and which it is intended, I believe, to take into Kawhia shortly, under the care of Te Wetere.

The occurrences of the last few days have shown strikingly the isolation of Taranaki. Last Sunday week the utmost difficulty was experienced in communicating with the steamer for the Manakau. Yesterday the task was found impossible. A number of gentlemen who had been here on business, and who were anxious to leave, had to make up their minds to remain, losing their time for a whole week, with, of course, the same risk next week. The mail for this whole district for San Francisco was made up and ready to be taken off, but had to be placed in the post office again. Verily, Taranaki wants a harbour, and railways also. The old identities are not, however, a very enterprising class. Some of them object even to the harbour. It was proposed lately to borrow money to make and metal certain roads which were absolutely necessary, when one member of the Council objected on the ground that if the roads were metalled he would have to shoe his horses. It is stated here that the "Taiaroa" had on board a large number of excursionists from the South, who were coming to be present at the meeting. They will be much disappointed at being taken on to the Manukau, and most of them will, no doubt, be in a position greatly to be pitied. The spectacle from the shore has been grand all day, and this evening, the gale blowing strongly from the west, the sea, for a mile from the beach, is a mass of foaming waves.

[From the *New Zealand Herald*, 26th June.]

THE NATIVE MEETING AT WAITARA.

(By Electric Telegraph. From our own Correspondent.)

New Plymouth, Tuesday.

It is disgusting to have again to write that nothing has been done to-day, but, in truth, the meeting has again been put off till to-morrow. Everything was made ready for commencing business to-day. The wind had lulled, but rain fell almost all the morning. The Waitara Natives assembled at the bridge just opposite the Manukorihi pa, where Rewi is residing. The Wanganui Natives, who are living at New Plymouth, came out in an early train, under the guidance of Mr. Parris. This gentleman, who is one of the oldest Native officers in New Zealand, is not now in Government service, but, as Major Brown, the present Civil Commissioner, has been lately suffering from illness in the throat, Mr. Parris has given efficient assistance to the Native Minister during the present meeting. It was at first said that the meeting would take place at 1 o'clock despite the weather, but at that hour it got rumoured abroad that there was to be no meeting to-day. Rewi has from the first been exceedingly unwilling to do anything in the absence of the principal men of the tribes of this district, but the delay which has taken place has been greatly owing to the absence of William King and the representatives of the tribes having their settlements to the south of Mount Egmont. Whether William King will come or not is still doubtful. It is said that he has a great objection to come to Waitara, now that the Europeans have built a town upon it. He has several times started, and then turned back again. A party of the southern Natives have been on the way for some time with cart-loads of provisions. A message has been sent to-day, telling them to send on their principal men, so as to have the meeting.

About half-past 1 o'clock to-day Rewi came over the river to see Sir George Grey. Rewi was accompanied by Tainui and the leading chiefs of the party who accompanied him from Waikato. Rewi was duly installed on the opposite side of the fire-place from Sir George Grey, and a chat of about half an hour's duration took place. No matters of deep political import were discussed, and, as showing that, I may give a specimen of the conversation.

Sir George said he was sorry the weather had been so bad since they came to Waitara, and there had been so much trouble about the meeting.

Rewi: It seems that when we two come to Waitara there is always trouble of some kind.

Sir George Grey: I blame you.

Rewi: You invited me here, and you brought the bad weather with you.

Sir George Grey: But never mind; if we settle matters amicably at this meeting, we won't think of the trouble.

Rewi: Yes; it is for you and me to settle these matters.

Sir George Grey: I shall be very glad to settle all these troubles between the Maoris and Europeans before I die.

Rewi: You are not going to die yet, and neither am I. We are both too tough. If you die before you settle these troubles I shall blame you. But you are not going to die so long as you are working for the country.

Sir George Grey: If I die first, you will come and have a *tangi* over my grave; and if you die I shall come and have a *tangi* over your grave.

Rewi: If you die first I will choose a burying-ground for you.

The conversation then took another turn, and Sir George asked Rewi what was his first battle, and Rewi pointed to Karaitiana Takamoana, M.H.R., of Napier, and said, "We fought against his people, and he was taken prisoner, and he escaped, and now sits here."

Sir George Grey : How many did they kill of your people?

Rewi : They only killed one man of my people, but he was a chief.

Sir George Grey : Had they any guns?

Rewi : We had guns; but they had not.

Sir George Grey : Then Karaitiana's people must have been plucky to fight you in these circumstances.

The subject of salmon was introduced, and *Sir George Grey* said that he hoped to be able to come up to Puniu to eat salmon with *Rewi* yet.

Mr. J. Jones (of Mokau), who was present, said that he believed the Murray cod would succeed admirably in the Mokau River, and that the Natives intended to ask the Government to assist in acclimatizing the fish in the Mokau.

Sir George Grey said he had no doubt but the Government would assist him in introducing the Murray cod to the Mokau, and that he would set about the work as soon as the Natives asked him.

Sir George asked *Rewi* if he and his people were well provided for, and had plenty of food. *Rewi* said they were well off for food, but the houses were hardly sufficient. During the conversation something was said about ages. *Rewi* said he remembered what *Sir George* was like shortly after his arrival in New Zealand. *Sir George* said he remembered *Rewi* as a stalwart fighting man at that time. Many came to the conclusion that they were both about the same age, and that *William King* was somewhat older. *Rewi* shortly afterwards went away, returning to the *kainga*.

I have several times referred to the invasion of Waikato, which took place about 1830 or 1831, and I may state how that war was brought about. The Maoris could not resort to conferences and protocols and ultimatums, but they managed just as well when they wanted war. The story is as follows: A little boy, a grandson of *Tarawa's*, of *Ngatiruanui*, came to this part to visit some relations amongst the *Atirawa*. This boy was murdered at a place called *Whaaturangi* (now called *Inglewood*) by some of the *Atirawa*. These people wanted to make war against *Ngatiruanui*, and took this means to bring on a war. The child was chopped up in pieces, and cooked in an oven, and then taken out. The bones were made fishhooks of, with which fish were caught off the beach at *Opunake*. Some of these fish were sent to the relatives of the child, and they did not know of the murder till they had eaten the fish caught with the bones of their child. Then *Ngatiruanui* formed a war party, and killed *Te Karawa*, a great chief of the *Atirawa*. After killing *Te Karawa* they flayed and stretched the skin over a hoop, and trundled the hoop along the ground. *Ngatata*, the father of *Wi Tako*, who then lived at the *Sugarloaf*, determined to avenge the death of *Te Karawa*, and went to *Waikato* to induce *Te Wheorowheoro* to raise an army to attack the *Ngatiruanui*. *Te Wheorowheoro* brought down four thousand men, and attacked, first, those residing at *Waitara*, who were the people who had sent for him. The *Waikatos* then drove all before them.

[From the *New Zealand Herald*, 27th June.]

THE NATIVE MEETING AT WAITARA.

(By Electric Telegraph. From our Special Correspondent.)

New Plymouth, Wednesday.

AGAIN I have to report delay, and that another day has been lost. It really needs peculiar qualifications to deal with Maori meetings, and the greatest of all these qualities is patience. My stock of patience is almost used up, and I am afraid your readers will begin to consider themselves "sold," in seeing it stated every day that all business had been put off till to-morrow. The meeting was appointed for the 21st of June, and now we are at the 26th, and yet nothing has been done. *Rewi* does not care about saying anything in the absence of any man of weight belonging to the district. He himself is a stranger. I have no doubt that he desires to make the people of *Taranaki* parties to a friendly arrangement with the Government, but he would not think of attempting to commit them in their absence. We must, therefore, wait patiently. *Sir G. Grey* is very anxious to get away.

The "*Hinemoa*" arrived off *New Plymouth* to-day, and it is supposed she will have to beat about till Ministers are ready to go.

The long-expected convoy from *Parihaka*, *Te Whiti's* place, came into *New Plymouth* to-day. There were forty-four carts, forty of them drawn by 106 bullocks, and four of them drawn by ten horses. On a pole on one of the carts was a white flag over a red one, and on one of the other carts were two flags. Most of the Natives were mounted. They have encamped at *Bell Block* to-night, and enter *Waitara* to-morrow. The carts are loaded with potatoes, kumaras, live pigs, and other kinds of food. The weather to-day has been squally, and several slight showers have fallen. There is a prospect, however, of better weather to-morrow. Perhaps I ought to say that the Europeans now hold *Waitara*, as it was included in the *Taranaki* confiscated block. The block was first purchased from *Te Tira*, and we went to war with *William King* because he resisted the sale, and would not allow the survey to be made. Afterwards a proclamation was issued, stating: "Whereas an engagement for the purchase of a certain tract of land at the *Waitara*, commonly known as *Te Teiara's Block*, was entered into by the Government of *New Zealand* in 1859, but the said purchase has never been completed. And whereas circumstances connected with the said purchase, unknown to the Government at the sale of the said land, have lately transpired, which make it advisable that the said purchase should not be further proceeded with: Now, therefore, the Governor, with the advice and consent of the Executive Council, doth hereby declare that the purchase of the said block of land is abandoned, and all claim to the same on the part of the Government is henceforth renounced." This proclamation was issued a few days after the killing of *Lieutenant Hope*, *Dr. Tragett*, and a party of men who were marching in from *Taitaraimaki*. I am informed that when *Sir George Grey* came here with *Dr. Domett* and *Mr. Dillon Bell*, to take into consideration the troubles of *Taranaki*, it was determined that the purchase of *Waitara* was wrongful, and that it ought to be given back. The proclamation renouncing the purchase was prepared, but, owing to the necessities of Ministerial responsible Government, its publication was delayed for a few days, and in the meantime the escort from *Taitaraimaki* were murdered. Some

thought that to give up Waitara in the face of such a deed was wrong, but the Governor and Ministers thought that, the renunciation having been determined on, it would be wrong not to issue the proclamation. Waitara was afterwards confiscated, and the question as to the ownership came up in the Compensation Court, when the claims of the Natives who had remained loyal were considered. I have been informed that the evidence given on that occasion showed that William King had a good claim to Waitara. Curiously enough it was the interest of the Government to prove that William King's claim was a great one, and that Teira and his people had only an inferior interest; for all William King's land was taken, while Teira had to get his. It seems rather funny that we should formally by proclamation confess that our claim to Waitara through purchase from Teira was bad, and then confiscate the land because William King had resisted our attempt to take it. However, so the matter stands, and we hold Waitara by confiscation. Te Teira and his people have been allotted lands close to the township. How far William King now acquires land I do not know, but since the first war he has made no attempt to disturb the peace.

[From the *New Zealand Herald*, 28th June.]

THE NATIVE MEETING AT WAITARA.

(By Electric Telegraph. From our Special Correspondent.)

Waitara, Thursday.

PROCEEDINGS were commenced to-day, and were, as will be seen from the report of the speeches, of great interest and importance. During this morning telegrams were sent into New Plymouth, stating that the meeting would be held at 11 o'clock, in the large room of Mr. Pennington's store. A large number of Natives went out from New Plymouth by train, and at several places along the line the numbers were augmented. At Kaipakapa several small kegs of potted birds were put on the train to add to the stock of provisions.

At Waitara the Natives were all in movement. The wind was blowing very hard, but there was not much rain. About noon the people from Parihaka, with the long train of provision carts, entered Waitara. They were received with acclamation, with songs and dances. There were two drivers to each of the fifty carts, and they kept cracking their whips, so that the sound resembled an animated *feusillade*.

Shortly after noon Rewi, accompanied by Te Wetere, Te Taonui, and some of the principal men who had come down with him from the interior, entered the building. Rewi looked somewhat anxious and excited. Rewi and Taonui sat on chairs; the others squatted on the floor. On the other side were Sir George Grey, the Hon. Mr. Sheehan, Mr. Parris; Mr. Kelly, M.H.R.; Mr. Carrington, M.H.R.; Colonel Trimble, Sub-Inspector Kenny, Mr. J. Jones, Karaitiana, Wi Tako, Matene te Whiwhi, and Wi Parata. Very few Europeans had come out from New Plymouth. The many delays which have taken place have tired people, and the bad weather and the fact that the meeting was to be held in a building were also deterring influences. After the Parihaka men had seen the food disposed of the following chiefs came into the building and sat down: Ropata, Ngarongamate te Kahiri, Ruakere Tamahi, Kukatai Raukatanae. The last-named chief is the man well known some years ago as Patara, who was a companion of Kereopa's at the time of the murder of the Rev. Mr. Volkner. All having assembled,

(For remainder of Report, vide *New Zealander*, 29th June).

[From the *Taranaki Herald*, 22nd June.]

THE NATIVE MEETING AT WAITARA.

(From our Special Correspondent.)

Waitara, Saturday, 1.30 p.m.

THE heavy rain which has fallen this morning has prevented all hope of a meeting being held to-day, although in every other respect all is ready. The ground is thoroughly soaked, and in all probability the Natives will not occupy the sheds which have been erected. Sir George Grey is comfortably accommodated at the house of Mr. Halse, but unfortunately he is to-day not so well. It is to be hoped he will be quite recovered when the meeting takes place on Monday. Rewi, with his people, is now on the north bank of the Waitara. The great chief himself, with his wife and near relatives, is accommodated in a comfortable whare on the top of the rise above the bridge. This morning he was interviewed by several Europeans, whom he received with every courtesy. There are about 200 people with Rewi. There appear to be very few here but Rewi's people and the Maoris of the district. The Hon. Wi Tako, Matene Te Whiwhi, Wi Parata, and other Natives from the south went to Waitara by train this morning, but in all probability they will not meet Rewi till Monday.

The p.s. "Hauraki" entered the Waitara between 12 and 1 o'clock.

There is little doubt but that this meeting will greatly aid in the settlement of the country. Sir George Grey has set his heart on connecting Taranaki with Auckland on the one side and Wellington on the other. Many years ago he travelled over the country between Waitara and Auckland, and looked to see if he could find a good route for a road or railway. The direction then taken by the Maoris led them through very rough country, and Sir George confesses he saw no line by which a railway could easily be constructed. Since that time, however, a good line has been found; and if Sir George Grey and Rewi can come to an agreement there is no reason why the work should not be accomplished, and that at no distant date.

The weather is now clearing up, and there seems no doubt that it will be fine enough to hold the meeting on Monday. Rewi seems in good spirits, although he does not look quite so well as I have seen him. Te Wetere, of Mokau, will probably take an active part in the meeting, as he is deeply interested. No difficulty is anticipated on his part, but, on the contrary, he will give every assistance.

[From the *Budget and Taranaki Weekly Herald*, 22nd June.]

NATIVE MEETING AT WAITARA.

HISTORY OF THE KING MOVEMENT.—PREPARATIONS BEING MADE.

THE Native meeting to be held at Waitara is for the purpose of "burying the hatchet," the "rubbing of noses," and a general reconciliation on all sides. Rewi would not have come to that historical spot to meet Sir George Grey unless he had thoroughly made up his mind to renounce his allegiance to the Maori King; and there is little doubt but that the brave old warrior will express his mind in pretty clear language as to his reasons for renouncing a league of which for many years he was such a staunch supporter. Many of the old Maori chiefs have lived to see that the King league was a mistake. The movement doubtless arose from an innocent love of imitation—the romantic idea of a king presenting the strongest attraction to the Maori fancy. For a considerable time it was purely local in its character, being either ridiculed or frowned on by the neighbouring tribes. Indeed, those most conversant with the Maori disposition were of opinion that the movement could not spread beyond certain circumscribed limits, inasmuch as the prevalent tribal jealousies would present an insurmountable barrier to its progress. Their experience, however, was at fault. The confederation of powerful tribes under the Maori King league became largely augmented; and, in place of the harmless display of imitation royalty that was expected, *runangas* were continually held throughout the length and breadth of this Island. These repeated *runangas* had the effect of powerfully exercising the Native mind; and under the harmless device of a white flag with red crosses, and the cry of "Our King Potatau," subjects of the gravest import to the colony at that time were discussed and decided on. One of the strongest features in the effect of those councils was the evident determination to oppose the sale of land to the Government. Indeed, this was one of the professed objects of this Maori combination. One by one the tribes which had hitherto treated the subject with derision caught the "King mania," and joined in the ranks of the royalist until the movement had extended over the greater portion of the northern Island. It was about at its strength when Ihaia sold his land at the Waitara to the Governor, and Wiremu Kingi, who claimed a sort of "manorial right" over the land, forbade its sale. The Governor, supported by his Ministers, took a very firm stand, and in unmistakable language told Wiremu Kingi that neither he nor any other chief or leader of a tribe would be allowed to trample on the right of minor chiefs—that he would not be permitted to prevent any of those lesser chiefs from selling lands of which they (the sellers) were the sole owners. Backed by the King party, Wiremu Kingi tested the question with the Europeans by force of arms, and then followed a series of years, which have been termed very appropriately the "wretched past." The Natives as well as the Europeans have learned a lesson by that "wretched past," and it is to be hoped that, having done so, they will profit by it in the future.

On visiting the Waitara yesterday we were surprised to find that the Natives who are expected to take part in the meeting had not yet put in an appearance, and that, beyond the Natives who permanently reside in the township, the Maori element was conspicuous by its absence. On making inquiries, the main reason for this appeared to be that a grievous blunder had been committed in the accommodation provided for the Native visitors. The house which had been erected for them near the railway station had, for some cause or other, been put on a site which, to say the least, is of a decidedly moist character, it being ankle deep in water. The Maoris naturally object to this, saying, that there are places in the township which would have been far more suitable than that which has been chosen. Rewi has also expressed himself as very dissatisfied with the arrangement. With a view to remedy the evil, drains have been cut, and these have carried off a large body of water; but the "Government House" is still far more suggestive of rheumatism than of hospitality.

It seems a great pity that more care was not exercised in providing suitable accommodation for those who are meeting together on perhaps the most important occasion in the history of the settlement. We are informed that application has been made for tents to be provided for the Natives, but whether these will be furnished or not we are unable to say. In all probability a fresh site for the camp will be chosen on the bank of the river in the vicinity of the Waitara Rowing Club's boat-shed. The Waitara Natives very much regret that two camps had not been formed, one on each side of the river, so that the Waikato and Taranaki tribes might be kept apart, as, owing to old feuds between these two sections of the Maori race, they very much fear that, if brought into close proximity to each other, there may be trouble.

It is said that, at both Urenui and Waihi, about four miles from Waitara, there is a large number of Natives, including Rewi and Te Wetere in their number, the latter chief having, within the last few days, visited Waitara several times. These two bodies of Natives are expected to enter Waitara this morning at 10 a.m.

A brief description of the houses erected for the Natives may be interesting: The structure is erected on three sides of a parallelogram, and is 1,020 feet long, 8 feet high in front, 6 feet high at back, and 9 feet wide. It is roofed with corrugated iron, and contains 27 doors. The building is supposed to be capable of accommodating 500 Maoris. It was put up very expeditiously by the contractor, Mr. J. C. George; it being erected by eight men in a period of six days.

Mr. Baker has fitted up a large and comfortable office adjoining his store, for the accommodation of the Ministerial party; whilst Mr. Coombes, of Auckland, and Mr. W. R. King, of New Plymouth, have opened clothing stores; the former in the large store of Mr. Pennington next the Bank of New Zealand, and the latter in a house situated at the rear of Mr. Pennington's building.

The colonial steamer "Hinemoa" arrived yesterday afternoon at about 4 o'clock, after a somewhat rough passage of twenty-three hours. The passengers by her were Sir George Grey; Hon. Mr. Sheehan, Native Minister; Hon. Mr. Fisher, Mr. Moorhouse, M.H.R., Wi Tako, Hon. Hoani Nahe, Matene Te Whiwhi, Wi Parata, Karaitiana Takamoana; Messrs. Grace; Mitchell, the Premier's private secretary; and Mr. J. A. Jury. There were a large number of Natives who had come from Kapiti, Otaki, Waikanae, and other places to attend the Native meeting at Waitara. The following are the names of the principal chiefs of the Nataraukawa tribe:—Wi Parata, Hoani Taipua, Matene te Whiwhi, Tamihana te Hora, Kirioana Whamaro, Roera Hukiki, and Metara te Karaha. Of the

Ngatiawa tribe were Wi Tamihana te Neke, Manihara te Toru, Wi Api Takau, Enoke Hohepa, Tipene Te Raro, Mawene Hohua, and Tiniora Rau.

The Ministerial party on landing were met by a number of gentlemen who were there ready to receive them, and who walked up with the party to the Masonic Hotel.

At 7 o'clock a special train left town for the Waitara, taking with it the Premier and others connected with his party.

The Native meeting, it is said, will commence to-morrow, but the great *korero* will, we believe, be on Monday and Tuesday; and the banquet to the Ministerial party will probably take place on Wednesday.

The meeting will cause considerable interest, and we have no doubt that large numbers will visit Waitara to-day. The first train from town will be at 10 o'clock, and doubtless, if a sufficient number are at the station, other trains will be run.

(From our own Correspondent.)

The approaching meeting to be held here has caused quite a stir, storage accommodation being in great demand. Mr. Coombes, of Auckland, rents a portion of Pennington's auction mart, at a rental of £5 per week; and one enterprising New Plymouth draper, as a last resource, fits up one of the Government cottages, about a mile outside the town. The stores are also beginning to present a gay appearance.

Being a meeting of great importance, it is anticipated that a large number of Natives will be present. I hear that about two hundred arrived at Urenui from the Mokau yesterday.

The successful contractor for the buildings was not long putting in an appearance, and this morning, notwithstanding the unfavourable state of the weather he has had to contend against, has about five hundred feet of it erected.

Information was received yesterday that fifty sheep—being part of a flock on the road from Hawera to Waitara, and belonging to Mr. Thomas Bayly—had been stolen from the drivers by some Natives at Parihaka. As the same thing has frequently occurred before, it is high time steps were taken to punish these marauders, as it has long been known that a regular den of them inhabit this locality. However, as Sir George Grey will shortly be here, it is to be hoped that the matter will be laid before him, and that steps will be at once taken to remedy this long existing evil. It is the more to be regretted as Mr. Bayly has given orders that, for the future, all his stock is to be shipped from Wanganui.

(From the *Taranaki Herald*, 26th June.)

THE ATTRACTION AT WAITARA.

NOTWITHSTANDING the fearfully inclement weather we have had during the past few days, it has in no way daunted persons from visiting Waitara. Since Friday last an extra train has run from town during the morning, and the carriages of it, as well as of the regular one at noon, have been well filled with passengers. Although it was understood yesterday that, if the weather was wet, the Native meeting would be held in Mr. Pennington's store, and that therefore there would not be room for any European visitors to be present to witness it, still that did not deter a large number of persons visiting Waitara, although there was very little to see and considerable personal discomfort to be experienced. It rained well-nigh all yesterday, consequently the roads about Waitara were in an almost impassable condition. After leaving the train the people seemed to make for Messrs. Pennington and Baker's store, where a verandah protected them from the rain; but the principal stand was in front of the Bridge Hotel, where, in little knots, men were to be seen apparently in earnest conversation, whilst inside the building the rooms were all crowded, and the landlord evidently was doing an excellent business. We do not suppose that such a large number of Natives ever assembled at Waitara before; and it is gratifying to learn from Sergeant Tapp, the officer in charge of this district, that not a single case of disturbance has occurred since the arrival of Rewi and his party of Natives. Every evening at dusk the chiefs collect their men, and see that they return to the quarters provided for them.

The building erected for the Natives on the three sides of a paddock facing the railway station has not been used; but the wind has ill-used a portion of it, by blowing it partly down. The Native visitors are not silent respecting it, but their remarks take more a jocular form than that of displeasure. An attempt has been made to drain the paddock, but it evidently had been abandoned after a few trenches had been cut. We must say that, after an inspection of the buildings, we are not surprised that the Natives did not admire the quarters provided for them, for the builder had evidently determined that the occupants should not have to complain of a want of ventilation.

The Ministerial party are staying at Mr. Halse's residence; the wet weather has, however, rendered their visit a rather unpleasant one. Sir George Grey, too, we regret to find, has not been well, suffering from his throat, and accordingly he has not, owing to the damp, miserable weather we have had, dared to venture out of doors.

Rewi Maniapoto, accompanied by Karaitiana Takamoana, M.H.R., and other chiefs of note, paid their first visit to Sir George Grey yesterday. It was quite a private interview, there being but three Europeans present besides the Ministerial suite. The interview had no political significance; unless a friendly visit can be looked upon as such. The Natives who accompanied Rewi numbered between fifteen and twenty, and on reaching Mr. Halse's house they [stopped at the gate until the arrival of Rewi had been announced. On an invitation to enter being sent, the party proceeded up the pathway, and, on reaching the verandah, halted, allowing Rewi to enter first the room where Sir George was. The Premier shook him by the hand, and seated him on the left side of a bright fire that was burning, and then resumed again his chair on the right. Rewi is a man about five feet six inches in height, with an intelligent face and dark piercing eyes; his cheek, forehead, and chin being severely tattooed. As he was dressed in European clothes no very good idea could be obtained of his build, for his figure was hidden by a long overcoat he was wearing; but he evidently has been a powerful man when younger. He walks with a short, firm step, and appeared, as he passed along the sidewalk on his

way to Mr. Halse's house, no stranger to European clothing or crowded streets. He appeared to take no notice of any one, and, as most of those standing about did not know him from the other chiefs he was walking with, he was allowed to pass on without particular notice being taken of his movements.

The interview between Sir George Grey and Rewi was a very pleasing one, and, as we have said, it had no political significance, the conversation consisting of chatty remarks, such as might be expected to pass between two old friends. The weather, the first subject which Britishers start with in opening a conversation, commenced it on this occasion: that led from one subject to another, till Sir George Grey and Rewi got at last to comparing ages, when it was ascertained that each owned to sixty-seven years. The interview, as detailed in our special correspondent's letter, will give the public an idea of the friendly tone and kindly feeling towards each other that must exist in the breasts of both Sir George Grey and Rewi, and is sufficient to show that troubles are at an end, except they are hereafter created, and are of our own making.

The great meeting that was to have taken place yesterday did not eventuate, as was expected. William King, who is reported as being inland of Urenui, has not shown up, and, as Rewi wishes him to be present when the public reconciliation takes place between Maori and pakeha, another day's grace was allowed him. The meeting was also delayed to enable Titokowaru and a number of Natives from Parihaka, who are on their way to Waitara, to be present, and, as it was learned that they were at Okato, a messenger was sent to them to hurry them forward.

There has not been so much activity at the Waitara since the war as at the present time; but the activity now is of a very different character. The shopkeepers are busy; the European visitors cheerful, notwithstanding the atmosphere was enough to damp any one's spirits, and the Natives are good-humoured, laughing and joking with each other or their pakeha friends. The only thing we could not understand was what amusement persons found in standing in the road in front of the Bridge Hotel, or what they had to talk about. Still, there they remained, wet and fine, until the hour for the train to leave drew near, and then with an energy trudged to the railway station through the quagmires of mud that on all sides were to be encountered in the journey there.

The continuous wet weather has been most unfortunate; still it has not affected the great question at issue—the healing of past grievances, and the commencement of a friendship between the races such as has never before existed. With the assistance of the Maoris, this district will become the most prosperous in the colony, and the Natives themselves made independent and wealthy. To bring about this the land must be cultivated, the population increased, and railway communication obtained with Auckland. The time will come when all this will be accomplished; but the aristocratic tardiness of the Native is so different to the go-aheadism of the colonist, that we are apt to lose all patience at delay, whilst the Native at the same time may consider the progress we are making is too rapid.

ARRIVAL OF THE NATIVES FROM PARIHAKA.

The cracking of whips and the cheers of the Natives announced, at about noon to-day, the arrival in New Plymouth of the Natives from Parihaka and the southern districts. They came into town by way of the South Road, turning off into Queen Street, and then along Devon Street; the long cavalcade of carts loaded with provisions attracting general attention. There were 44 carts—40 of them drawn by 106 bullocks, and 4 of them by 10 horses. Hoisted on a pole fixed in a cart in the middle of the cavalcade was a small white flag over a red one; and in the cart bringing up the rear there were two white flags. There were a number of Natives who were riding on horseback accompanying the provisions; and one, who, we suppose, was the leader of the party, was very active, galloping to the front, and then to the rear, and keeping the procession of carts in a line.

[From the *Taranaki Herald*, 27th June.]

The following communication, having reference to our correspondent's letter which appeared on Tuesday, has been forwarded to us for publication:—

Waitara, Hune 26, 1878.

Kua rongo matou i tenei ra ki nga korero o te nupepa e kii ana ne ko Kerei ano i tae mai i te timatanga e kore e kino te tahi kupu ko te ki a nga na aku i tango te whenua o Wiremu Kingi kahore na te rau ano o te patu e hara ia au ko taku ano taku i hoatu e au ki te Pakeha kia Paraone.

Na TE TEIRA.

[TRANSLATION.]

Waitara, 26th June, 1878.

We have heard to-day what is stated in the newspaper. It says, if Grey had been here at the beginning there would have been no evil. It says, also, that I took Wiremu Kingi's land. Not so; it was confiscated. I had nothing to do with it. Mine alone is what I gave to the white man—to Browne (Governor Browne).

From TE TEIRA.

Proposals made by Sir George Grey to Tawhiao, at Meeting at Hikurangi, on the
10th May, 1878.

1. E tu na koe i to mana, ka apitiria atu e te Kawanatanga ko koe ano hei Kai-whakahaere mo to takiwa, ka awhinatia koe e te Kawanatanga me nga Rangatira o to takiwa hei whakahaere, kia tau ai te pai me te rangimarie ki nga iwi e rua i te motu nei, ka titiro tonu te Kawanatanga ki a koe, e kore e titiro ki tetehi taha ki tetehi taha, mau ano te kupu kia reti ka reti, kia hoko ka hoko i roto o to takiwa. Ka hoatu e te Kawanatanga he oranga mou me nga Rangatira ki te whaka-haere i to takiwa. Ka hoatu e te Kawanatanga e rima rau pauna mau ma Tawhiao i te tau, ko nga moni mo te takiwa katoa ka tukua nuitia ki a ia ki a Tawhiao mana te tikanga mo nga rangatira o to takiwa.

2. Ka hoatu e te Kawanatanga ki a rima rau eka mou i te takiwa o Ngaruawahia kia tutata ki te Urupa o to Matua. Ma te Kawanatanga e hanga he whare mou ki Kawhia mo to Runanga.

3. Ko nga wahi i toe i te Kawanatanga te hoko ki te Pakeha i te taha Hauauru o Waikato o Waipa, ko nga wahi era e hoki ki a Tawhiao.

4. A i tua atu o ena, i te mea ka nui toku hiahia kia whiwhi koutou i te rawa, e mea ana ahau me whakaatu e te Kawanatanga etahi wahi i roto o nga taone katoa e tu ana i Waikato i Waipa, me hoatu ki a koe tiaki ai mo te iwi katoa, ko nga moni e puta mai ana, mau ano e whakahaere ki tau ritenga e pai ai. E mea ana hoki au kia hohoro koe te whiwhi i te rawa, no te mea ka hohoro tonu te tupu kia nui te pai o enei wahi.

5. Mo te taha ki nga rori, ko taku hiahia mau maku e whakahaere te ritenga o ena, kau te tangata e pokanoa ki te hanga rori i te mea kaore ano kia oti i a koe i te Kawanatanga nga ritenga mo te rori.

6. Mo nga Ruri, mau ano te kupu kia ruritia ka ruritia.

7. Kua maharatia e au enei mea, a ko taku hiahia nui, kia kite atu au kua noho pai koutou ki runga i nga whenua ka whakaaturia ki a koe, ki te whakaaetia e koe aku e whakaatu nei, ka mahi tonu au kia wawe te noho pai ki runga i nga wahi mo koutou i roto o aua takiwa ka whakahokia atu nei ki a koutou, a kaore ano kia tukua ki te Pakeha. Mo te taha ki etahi mea, ara parau, rakaraka me etehi atu mea e taea ai te whenua te mahi kia pai, ma te Kawanatanga tetahi ritenga mo tena, kia noho pai ai kia noho ora ai koutou ki runga i o koutou kainga ka hanga na. Heoi ano te mea e taea e au te whakarite atu ki a koe. Mo nga wahi i nga taone, ma maua tonu ko Tawhiao e titiro nga mapi, e kowhiti nga wahi e roto atu mo koutou.

[TRANSLATION.]

1. You stand in your authority, to which the Government will add that you are to be the administrator within your district. The Government will assist you and the Chiefs of your district to so administer affairs that peace and quietness will alight on the two races of this Island. The Government will always look to you; they will not look to one side or to the other. It is for you to say lease (land), and it will be leased, sell, and sales will take place within your district. The Government will give you and your Chiefs an allowance for the administration of your district. The Government will give you, Tawhiao, five hundred pounds a year. The moneys to be expended within the district will be given as a whole to him (Tawhiao), for him to distribute as he thinks proper to the Chiefs of his district.

2. The Government will give you five hundred acres of land in the District of Ngaruawahia, near your father's grave. The Government will build you a house at Kawhia for you to hold your meetings in.

3. The portions of land remaining to the Government which have not yet been sold to Europeans, situate on the western side of the Waikato and Waipa—those are the portions which will be returned to Tawhiao.

4. In addition to this, inasmuch as I am very desirous that you should become wealthy, I consider that the Government should set apart certain town sections within all the townships situate on the Waikato and Waipa, and give them to you in trust for the people, the money arising therefrom to be dealt with as you shall think fit, for I wish that you should speedily become rich, because these are the places which are rapidly increasing in value.

5. With reference to roads, it is my wish that you and I should carry out the arrangements respecting them, and that no person should presume to make roads before it has been settled by you and the Government.

6. With reference to surveys, it is for you to say that surveys are to be made, and surveys will be made.

7. I have thought over these matters, and it is my earnest wish that I may see you living comfortably on the lands which will be set apart for you; should you consent to the proposals which I now make to you, I will give it my special attention, so that you may soon occupy the lands in those places which will now be given back to you, and which have not yet been disposed of to the Europeans. With respect to other matters, that is ploughs, harrows, and other implements, requisite for the proper cultivation of the soil, the Government will make some arrangement for that, so that you may live comfortably and prosperously in the homes that will then be made. These are all the proposals that I am able to make to you. With reference to the pieces in the townships, Tawhiao and yourselves must examine the maps, and select the portions for you.

