

*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