

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.

Tahaou (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?