

*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.