

stated to Mr. Bush, R.M., that he was to deliver it personally to Sir George Grey. The Premier, however, did not see Mr. Roberts, and the letter remains in his possession. The following is a translation of the words of the letter:—"Kopua, May 1, 1879.—To Sir George Grey: Friend,—If you are coming to me, I have not asked you; for I finished with you at Hikurangi. There is nothing for you to do here. Stop to rest at Alexandra.—From TUKAROTO." I would give the Maori words, but I find that telegraphists make such a mess of Maori that I do not send them. I can publish the Maori version if required. Subsequently to the receipt of this letter, Te Wheoro saw Tawhiao in the presence of Te Ngakau, and Tawhiao then said that he knew nothing of the letter. Tawhiao is, no doubt, influenced by Te Ngakau unfavourably to Sir George Grey, and also by Manuhiri, and it is known that these two are dealt with by certain Europeans.

[From the *New Zealand Herald*, May 8.]

Te Kopua, Wednesday, 12.30 p.m.

THE meeting was finally appointed for to-day, but the weather is at present doubtful. The proceedings of the Government depend upon Tawhiao, and his course of procedure is quite unknown. The Europeans in waiting are all very weary. It is impossible to go about owing to the state of the country.

Alexandra, Wednesday.

About one o'clock all the Natives were assembled near the quarters of Tawhiao. There were about 1,500 Natives present. Amongst the Europeans were Rev. Mr. Buddle, Rev. Mr. Schnackenberg, Major Mair, Major Jackson, and Mr. Searancke. All the royal guards were assembled before Tawhiao's house, under arms. A table was brought up for Ministers, and those who had to chronicle events and speeches carried chairs and candle boxes to serve as seats. Ministers and party came up accompanied by the Northern Natives. Rewi was very busy and excited, marshalling the Natives. The Premier was seated, with the Native Minister on one side and Paul Tubaere on the other. The Under Secretary of the Native Department, Mr. McMinn, Mr. Moss, Mr. George, Mr. Hobbs, M.H.R.'s, and others were around him.

In a few minutes after Ministers had been seated, a company of young men, having their heads dressed in feathers, marched to the place. They marched in slow time, and were preceded by Te Ngakau. Tawhiao and Wahanui came together. Of the officers the general had a dragoon's helmet, given to him by Mr. O'Connor, of Auckland. Another had a red tunic. The body guard consists of 180 men, most of them armed with double-barrelled guns, and some with spears and pistols. They kept very fair military order. It was quite an imposing military parade. The officers wore swords and cartouche boxes, apparently the spoil of battle. After forming in rank, prayers were said, in which Tawhiao's soldiers only joined. The guard then seated themselves, enclosing Tawhiao, except in front. After a pause, Tawhiao, who was dressed with feathers, and had a piece of white linen around him, stood up and said: Listen! listen, my fathers, my elders, listen! Listen, the people from the South! from there extending to the North Cape and down this side, listen! Listen all ye people! Listen all ye people, to this word. The chiefs of this Island, of this district, listen! There is no one whatever to cause disturbance extending to every part. The word is this: Potatau alone is the ancestor of all people. Potatau alone is the chief of this Island, of you all, and you cannot deny it. The whole of this country was Potatau's. There is another one: Rewi is there on that side. On that side, then, he is one, and I am another. These are my councillors; for this reason I say the land is mine. I have alone the right to conduct the business of my country. I will not hide what I have to say. I will utter it in the midst of you all. I will write it down amongst you. Listen carefully! A letter from the Queen was received by Potatau, stating that Europeans were coming to this Island, and Potatau replied, "Let them not come here." They were told to remain away, and not come to this Island. For this reason I say listen carefully. I therefore say this: Sir George Grey has no right to conduct matters on this Island, but I have the sole right to conduct matters in my land—from the North Cape to the southern end. No one else has any right. I do not consent to any of the arrangements which prevail on this Island. One of these things is the bringing of war into this country. It must be taken right away back to other places. We must not have fighting here. This is what I have to say. There is not to be any fighting whatever; neither about roads, leases, nor about anything else. Let fighting be kept away to the other side. He (Sir George Grey) has no right to conduct matters in this Island. That is why I say all things must be returned, and sent away from here [meaning all English customs]. There will be no evils to-morrow, or next day; none whatever.

Rewi then rose from his seat and went to where Tawhiao was, and sat down near him. After a pause the Kingites had prayers.

Wahanui said: I wish to speak of the words that have been uttered this day. I wish all assembled here to listen to these words. These are the only words that will be uttered during the whole of this day.

Wi Maihi te Ranqi Kaheke then recited a religious chant, in which those around joined in a kind of response at intervals.

Te Heuheu said: I am not going to interrupt and shut up these words uttered by Tawhiao. From the days of Potatau they have not been broken. I am from the South. What I am going to do is to hold these words.

Major Kemp said: The bell has been rung and the people have assembled to prayers. The Bishop has spoken and preached. I am a Government man. All the people of this assembly have had prayers. The Bishop on that side has spoken to the Bishop on this side. He has not spoken. His words are still to be uttered. I am speaking in the interest of Sir G. Grey. If this is the day when all words are to be uttered, let them (Sir G. Grey and Mr. Sheehan) also speak. Let them speak!

Te Wheoro said: If the visitors wish to speak they can do so. I am going to keep my words back. I agree with Wahanui that the last people or tribe when the time comes will speak, but if the visitors wish to speak they may do so.

Te Ngakau said: It has been said that each tribe should now break up and go away, and to-