

the firing party due to the rank of a deceased major. The Volunteers were drawn up in front of the Drill Hall, and put through the funeral movements. Major Stapp (who was ably assisted throughout by Sergeant-Major Henry) taking the warmest personal interest in the smartness and efficiency of the men, in whose soldier-like qualities and mastery of drill the gallant officer takes a justifiable pride. The forces were then marched over the bridge to Putiki, the Garrison Band enlivening the way with some remarkably cheerful strains of music. On arriving at the pa, about 3 o'clock, the armed escort took up its position, and the procession was formed. The coffin, which had been lying in a tent, was taken out and placed on a gun-carriage, improvised by Mr. McDuff, of Campbell Place. It would be more correct to say the coffins, for there were three of them. The body was first of all enclosed in a totara shell; then in a leaden coffin, with a glass face; and finally in a lined totara coffin, handsomely polished and decorated, and bearing the following inscription: "Metē Kingi Paetahi, Rangatira o Whanganui, I hemo ki Putikiwharanui, i te 22 o nga ra o Hepetema, 1883, e 70 nga tau." The coffin was wrapped in the famous Moutoa flag, so vividly associated with the brave deeds and loyal-hearted friendliness to the pakeha which ever distinguished Metē Kingi. On it were laid his epaulettes, sword, and belt. Eight young Natives of the deceased's tribe, each of them wreathed round the head and body with willow boughs, bore the coffin from the tent, and placed it on the gun-carriage. Four horses drew this carriage, the front pair controlled by Trooper Chavannes, and the hind pair by Trooper Smily. Each horse had its nodding plumes and saddle-cloth of sable. The following well-known, and in some cases highly distinguished, chiefs, acted as pall-bearers: Major Kemp (Upper Whanganui), who wore his major's uniform and medals, and looked every inch a gallant soldier; Renata Kawepo (Hawke's Bay), Hoani Taipua (Otaki), Wi Parata (Waikanae), Wiari Turoa (Kukuta), Ngairo (Whenuakura), Rupena (Turakina), Ngahina (Patea), Aperahama Tamaipeara (Waitotara), Tuku Orangi, Kawana Paipai (Putiki), Tiki Kanara (Whanganui), Taiawhio (Putiki), and Hori Kerei (Putiki). The coffin was followed immediately by the relatives of the deceased, including his three children, Henry, John, and Mary, and many grandchildren. Then came Drs. Tripe and Connolly, the medical attendants of the deceased, who were present by special invitation of his family. Dr. Tripe wore the uniform of hon. surgeon of the Alexandra Cavalry, and Dr. Connolly that of hon. surgeon of the Naval Artillery. Then came the Hon. John Bryce, Native Minister, his Worship the Mayor of Whanganui (Gilbert Carson, Esq.), W. H. Watt, Esq., M.H.R. for Whanganui, T. W. Lewis, Esq. (Under-Secretary for Native Affairs), Captain Butler (Secretary to the Native Minister), numerous other official personages, and many old residents of Whanganui and the surrounding districts. A body of Maoris followed the coffin, but their number fell short of what was generally anticipated, most of the Natives remaining in the pa, or quietly making their way to the grave without joining in the procession. The Mission Cemetery lies close to the Putiki Pa, a narrow and inconvenient track intersected by a stile connecting them. The procession was therefore taken round the more convenient and longer lane into the high road, and thence to the cemetery. The Volunteers went first, followed by the Garrison Band (under Bandmaster Hunter) playing the "Dead March in Saul" along the line of march. Then came the coffin and mourners in the order already indicated, the rear being brought up by the Collegiate School Cadets, and the deceased's white charger, bearing his boots reversed in the stirrup irons. Dense crowds lined the narrow road all the way from the pa to the grave, and it was not without frequent struggles and much confusion that even the semblance of a procession was maintained. The mounted troopers did their best, and the police were thoroughly efficient, but the crowding of the people, and the muddy state of the Putiki lanes, threw the funeral *cortège* into occasional disorder. Long before it reached the Mission Church a dense crowd had assembled as near to the open brick vault (close to the church door) as the police and troopers would allow them. On the approach of the procession an open space was quickly cleared, and the military marched into the centre and took their position in good order. Coffin and mourners made their way to the Mission Church, at the door of which they were met by the Rev. T. S. Grace (the missionary clergyman in charge of the district), the Rev. Arona, and the Revs. Eru Hurutara and Henare te Herekau. Of these Native clergymen of the Church of England, the former is in priest's orders, and the two latter are deacons. The coffin was borne into the church, and the burial service was read in Maori, Mr. Grace and his three Native brethren all taking a part in it. The second portion of the service was read by Mr. Grace at the grave, the Maori clergymen and other Natives fluently and reverently repeating the responses. Earth was cast on the coffin in the orthodox fashion, and it was lowered into the vault, with a cross and two wreaths of *immortelles* laid upon it. At the conclusion of the burial service the Rev. T. S. Grace addressed the Natives in their own tongue, and subsequently repeated to the Europeans the gist of his remarks. He described the late Metē Kingi as their fellow-man and fellow-Christian, and as one, who according to his lights had stood by the faith. Though but a half-civilized and half-educated man, Metē Kingi's faults of practice had been those he had derived from contact with the Europeans, to whom he had been always a warm friend, and for whom he had done notable service. Mr. Grace referred to Metē Kingi's share in the defeat of the rebels at Moutoa, and coupled his name with that of Kemp, as men whose loyal support of the Government and the pakeha deserved to be kept in honourable remembrance. He also told how Metē Kingi, with a young chief named Utiku, had gone to Parihaka just before the law was put in force there, and had tried to dissuade Te Whiti from his policy, but without success. Metē Kingi said on his return, "I can do no good; Te Whiti has hardened his heart." The last words which Metē Kingi said to his family before his death were, "Cling to the faith; let there be no more strife;" and Mr. Grace earnestly hoped that the deceased chief, who had done his duty sincerely in this world according to the knowledge he possessed, might meet his reward hereafter. Mr. Grace's remarks, which were delivered with simple impressiveness and feeling, were audible a long way from the grave, and were attentively and thoughtfully listened to by his hearers of both races. He pronounced the benediction, and the ecclesiastical part of the ceremony was at an end. The Volunteers fired three volleys with admir-