

curiosity few have seen, namely, an albino, or, as the Maoris call them, *korako*. The effect was not pleasing. The young woman's parents were both full Maoris, and she was a full Maori in every feature, only she had a complexion like a fresh-coloured European woman. Her hair was white, with a tinge of yellow, but it was Maori hair. Her eyes were good, and she seemed perfect in all her faculties. She came from Taranaki. The Maoris say the inhabitants which were in New Zealand before they came were all albinos.

This meeting comprehended people from almost all the tribes in the North Island. There were men from the forests of Taranaki, Ngatikahungunu, from Hawke's Bay, people from Wellington, Wanganui, Kawhia, and Ngatihaua, from Maungatautari. It was indeed the greatest gathering of that portion of the Maori race inimical to English rule which has taken place for years. It was thought that after dinner the speaking would be resumed; but the Natives spent a long time over their food, and perhaps were not very anxious to do more speaking.

Sir George Grey, Mr. Sheehan, Mr. Fisher, and Mr. Brown remained in the encampment while the others of the party returned to Alexandra. No one knows what is going to be done or when the meeting is to end. Saturday is the Sabbath of the Hauhaus, and probably they will consider that a reason for doing no speaking. They keep Sabbath very strictly at Te Kopua, it is said, and of course we shall have to let them see that we observe our day of rest strictly. That will make two days on which nothing public will be done. Sir George Grey and Mr. Sheehan will, no doubt, see some of the principal chiefs in their tents, and, it is to be hoped, will be able to make some progress. My impression is, however, that the Premier will keep clear of one mistake: he will not press anything unduly; he will be content with what he can do, and will not drive the cork in with such violence as to smash the bottle. The two great divisions of those assembled were Waikato and Ngatimaniapoto. The great chiefs of the latter tribe present were Rewi, Hauaru Potama, Taonui, Tukorehu, Te Rangikahuruni. The principal chiefs of the Waikatos were Tawhiao (the King), Manuhiri, Patara te Maioha, Honana te Maioha.

Saturday night.

The Native meeting practically closed to-day, and Sir George and Mr. Sheehan will come in to-morrow morning from the place of meeting. Everything has gone off well. Let no one imagine that the difficulties of the Kingite isolation are fully overcome, or that all matter of difference has disappeared. It is not so; but at the same time a good understanding has been arrived at, and a basis laid for future conference. To-night, after the conclusion of the public speeches, Sir George Grey, Mr. Sheehan, Tawhiao, Hoani, and others of the principal men had a conference, at which a second meeting was fixed for March; and it was agreed that the Premier and the Native Minister should pay a private visit, and should stay with Tawhiao some time, going with him into the interior. Tawhiao said he would communicate with the Government in reference to all matters of importance, and asked that his secretary should have the privilege of sending telegrams and letters from him to the Premier, as Sir George Grey's secretary could do. I understand the Premier has consented to this.

The Testament I returned to Tamati (Manuhiri) has been the occasion of another curious episode. When Sir George Grey went to see Manuhiri, the Testament was in his hand, and he told him what he had informed me of, that he left the Testament in despair because the troops had crossed the Mangatawhiri on a Sunday. To this remark Sir George replied that was no reason for being disgusted with the book, that there was no fault with the book; the fault was with man, and that the Bible was written to correct the faults of men. He said he hoped Tamati (Manuhiri) would resume the reading of the Testament now that it had been returned to him. Tamati said, "I have been reading it, and mean to continue reading it now." Sir George Grey said, "I want you to make me a promise that, if you die before me, you will leave that Testament to me, writing in it its history, and the date it was returned to you. I will take care that it is faithfully preserved in some place where the history of it will be known to those who come after us."

In my travels through the camp I was introduced by a half-caste lady to a small tent that was somewhat closely shut up. I shook hands with the occupants, and then my guide said, pointing to one of two men, "That is Te Kooti." With other famous or infamous characters in Maori history, Te Kooti has been here from the first. He is not a fierce-looking man by any means, and he was apparently anxious to make himself agreeable. He produced a bottle of rum. There was then a good deal of conversation about the Poverty Bay affair, which I need not repeat, as the story has often been told. He said that when he was captured he was trying to persuade his friends to come in and make peace with the Government. They consented to go to the Chatham Islands till the country should be pacified, but they were not to be kept there longer than three years. They wrote to the Government when the time had expired, but the Government would not take them back. When they landed they had no desire to fight, but they were hunted and compelled to turn round and fight. He had often written to Government, and told them he desired to remain at peace. He confesses that he directed that all the people at Matawhero (near Gisborne) should be slain in revenge for his constantly being pursued; but he denied that any of the women were outraged, and claims that they buried the bodies. It is very sad to look at a man who has a halter round his neck, and who, if he were within a few miles of the place where he is, would be taken, and for a certainty executed. It is also difficult to realize that the rather mild-looking man before you had given orders for the dreadful massacre perpetrated at Matawhero, and had assisted in those terrible deeds of bloodshed. He says he has no desire for fighting, but, if the Government were to treat Tawhiao unjustly, he would take up arms; and he claims considerable military skill, the possession of which he has indeed abundantly proved. Te Kooti is not tattooed. He has, I noticed, lost part of two of the fingers of his left hand. During my stay some question as to the time arose, and Te Kooti pulled out a valuable gold watch. I did not ask him if he had taken it from some person he had killed, and he did not volunteer any information, though some remark was made about the watch. He had good clothes, and appeared to be well supplied. I suppose the Natives furnish him with everything, his deeds having given him rank and influence amongst them. I was introduced to one of his wives (No. 2), a good-looking young woman. Te Kooti got a supply of rum to-day from an European, and seemed rather "fresh," as the slang