

The far-famed Queen of Britain's isle has called thee to her side,
And thou along yon rocky steep, shall watch the rippling tide ;
But when thou landest in the North, far from New Zealand's shore,
O think of us, these hapless ones, whom thou wilt greet no more.

The original of the above songs commences as follows :—

Tera te marama ka mokowhiti ki runga,
Na runga ana mai nga tau ki Ingarangi.

To the addresses which were presented to him before he left by the Natives, Sir George Grey published a reply in the Native language, and of a translation of this I give the following portion :—
“Now, listen to me ! Many eyes are turned upon you ; the hopes of many Natives hang upon you. There are yet many countries where Europeans have not entered, but where they will enter—many, many Natives and tribes inhabit these countries. In some sort, not only your own fate, but the fate of all those people hangs on you. This is a great responsibility, but you cannot avoid it ; meet it, therefore, like fearless Christians. For the first time it has in this country been seen that ignorant and heathen men may become good citizens and real brothers of the Europeans ; for the first time it has been seen that a people educated in Christian knowledge and Christian virtues may, however bad their previous state was, become a noble nation. Some yet doubt this. The time you have behaved well is yet too short to prove this truth. They are not certain that you will even continue as you are, much less advance further in good works. But, oh, do you prove it to be the truth—for the sake of your children, for your own selves, for the sake of those countless tribes of poor, ignorant men, whose fate, as I have told you, hangs upon you—prove this to be true, and every age will bless your race, and the name of many amongst you will become dear household words in all lands, and in all ages, and the name of the Queen, of Victoria, the beneficent, will live with yours as the name of one who conquered Natives by love and by good works, until from every village, from a good land inhabited by a people unknown to her ancestors, earnest prayers are morning and evening offered up to heaven for her welfare, by failing old men, by those full of health and youth, and even by lisping babes.” After earnest exhortation to adhere to the Gospel, and to its teachers, Sir George Grey says : “If I cannot return to New Zealand again now, I shall, if God spares my life, at least come back when I am an old man, and once again visit those schools in which, in company with yourselves, I have spent so many happy days and hours. Do not forget the time we have spent together, and the many promises you have made me ; but let me find you, when I do return, virtuous men and women, taking me with pleasure again to visit those schools to which you owe so much, and showing me with joy and gladness children even better taught than you are yourselves.” It is plain that in Sir George Grey's mind there was deep apprehension of the evils which indeed happened. His fears have been realized, and his hopes have been disappointed. Still there is a remnant left, and let us hope that we behold the dawning of a better day.

After Sir George Grey's departure, Watanui, with 124 Natives, arrived from the Mokau, intending to attend the *tangi* and meeting, in memory of the Premier's and Native Minister's departure. Visits between all sections of the Hauhaus were exchanged, the meeting being considered non-political. Rewi, in his speech, expressed himself to that effect. The meeting in March next will doubtless be interesting, when all the grievances will be discussed.

The Premier and Postmaster-General inspected the school this morning, and were highly gratified at the large attendance of the children, their cleanliness and discipline, but remarked that the building was too small to accommodate the number present, fifty.

[From the *Auckland Evening Star*, January 30.]

Alexandra, this day.

REWI came over from his settlement beyond Orakau, yesterday, by special invitation of Sir George Grey, to attend the Te Kopua meeting. Reihana Rata, chief of the Ngatimaniapoto, accompanied. Te Ngakau went specially to escort them over. Tamihana, Hori Whare Tonowhea, Wiremu Nikora te Rau, Oruna Taraaurauke, Henare te Pukeatua, and other chiefs of the Ngatakana tribe, came from Wharepapa.

Tawhiao is at Kopua with 400 Natives. There are great preparations here. Three triumphal arches designed with “Cead Mille Failthe” will be erected over the Alexandra Hotel.

Ministers will be met at the turn of the road from Hamilton to Alexandra by Mr. Sloane, Chairman of the Te Awamutu Highway Board, and members, who will present an address. Two hundred Ngatimaniapotos arrived at Te Kopua yesterday. Altogether a thousand are expected to be present.

King Tawhiao has published a royal edict, prohibiting Europeans going beyond Reynolds' place at Te Kopua. Tawhiao was at Hopu yesterday, between Te Kopua and Hikurangi. Natives pouring in from all places, remote as Kawhia. All the Native people from Hikurangi have arrived. Eight head of cattle for the feast were presented by the Ngatihaua, so that the Premier and Mr. Sheehan will have rump-steaks. The Natives will pitch tents for the meeting, which will be at Kamarawapo. Ministers will come here direct this evening.

The ladies here are exerting themselves in superintending the decorations, especially Misses Hooper and Finch. There are two arches ; one at Mangapiko, with the motto “Welcome,” and the other at the Exchange Hotel, with the same motto. There is also a festoon across the road from the telegraph office to the trees, near Finch's, with the motto “Cead Mille Failthe.”

[From the *Auckland Evening Star*, January 31.]

Alexandra, this day.

REWI was present at the *tangi* with Tawhiao. Rewi intended to return to his own settlement, but Tawhiao pressed him to stay and receive Sir George Grey. Tawhiao took hold of Rewi's hand, and said, “Our friend George Grey is coming here ; let us both meet him.” Rewi, with a show of reluctance, consented. The meeting will partake of the character to bury the old grievances of the war. All the names of great chiefs who were killed in the war will be mentioned, and their deeds rehearsed. The probable effect will be a permanent renewal of friendship between the races, and the burying of the hatchet.