

were not on very good terms, and that he was aware that Maniapoto would not aid them any more. Tawhiao himself is at Mokau, where his wife tells me he has gone to see Wahanui's wife, who is ill. Rewi, with Te Hura, of Ngatiawa, and Te Kooti, are at Kawhia. An old Pakeha-Maori residing at Hone's pa told me that he received a letter from Tapihana, asking him to send word when he knew that you had arrived here, as he was determined to come to Raglan and see you.

Late in the afternoon I went to the whare occupied by Tiria and Tawhiao's wife, both of whom appeared pleased with the day's proceedings. The former was too shy, and would not trust herself to say much. I told her that if I heard of her being at Aotea again I should come and fetch her to Raglan. To this she made no reply, but merely laughed.

From what I saw and heard yesterday, I consider I am justified in inferring that, as far as Tawhiao and the people on the north side of Kawhia are concerned, they have no desire to provoke hostilities, but wish to preserve the old peace on this coast. The mere fact of Tawhiao proclaiming his infant daughter guardian of the West Coast is, to a measure, proof of his pacific intentions.

There are a few turbulent people on the other side, followers of one Hone Kiwi, but I think they are well looked after, and will not be allowed too much of their own way.

I have, &c.,

ROBERT S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.

Enclosure in No. 8.

Kewene Te Haho (Ngatihaua) : Welcome, welcome to Aotea. (Here followed the usual allusions to the departed.) Welcome, my sister, my daughter, and my grandchild. Come to us the remnant of the old people, for both your and our ancestors are gone. *Waiata* (alluding to the migration from Hawaiki, meaning that in those days all were one), welcome to the places of our ancestors. Let us become one again, the same as we were in the time of the old people who are now gone from us. Let the same good feeling exist again which existed formerly amongst us.

Hone Te One (Ngatihikairo) : Welcome you and your daughter, and our grandchild. Come and perform the object for which you have come. *Waiata* (meaning return to the old friendly relations), come and tread in the footprints of our forefathers. Come to me : come to us, the remnant of Waikato who have not been lost. If you have anything good for me, bring it. That over there is only the Waikato River, but here are the Waikato people. This is your mother's breast. Welcome, Huki, you, your daughter, and grandchild. If you have come to open the whare, do so. Welcome to Motakotako.

Here Tiria, Te Huki, and Tawhiao's infant daughter entered the house, the latter in the arms of Te Huki.

Te Ahu Whakatoiroa (Ngatimahuta) : Welcome us. What you say is good, you are Waikato. We come right hand to right hand, we have come to the whare of the right hand. Welcome us, my friends ; your talk is true. *Waiata* (same meaning as Hone Te One's).

Here Te Huki came out of the house and called all the visitors inside, numbering about fifty, and then the Hauhau form of prayer was said.

Te Huki (*Hone Wetere*) (Ngatihikairo) : Welcome us, our daughter, and our grandchild. We have come in consequence of the word. The talk is of the day. Welcome our daughter and grandchild. *Waiata* (which had a doubtful meaning, consequently its purport was not known). It is good for *tiki rau* (Pakeha) to come and listen to us.

Rakena Te Whareroa (Ngatihaua) : Welcome, my child, my grandchild. Come and tread on the ground which your ancestors used to tread upon. Who have you to come to but ourselves ? Come to gladden our hearts : let us unite. *Waiata* (referring to their ancestors and calling upon them to become one).

Te Ahu Whakatoiroa (Ngatimahuta) : Welcome us. Here are the dead coming to the living. The old saying was the right to the right, and the left to the left. Here are the diseased come in order that they may be washed. This is a *tira wahine* (a party of women) ; you know what that meant in the old days : it does so still. Your talk is good.

Mr. Bush : Welcome to Aotea—or rather let us say welcome to Whaingaroa. Welcome to the *tokanganui a noho* (meaning peaceful occupations). Come and enter the house of the Governor, because Tawhiao has visited Alexandra, and so has your nephew. Your nephew also met Mr. McLean on the steamer at Kawhia. Why should you therefore persist in secreting yourself in the bush. Come to Whaingaroa, the Alexandra of the West Coast. I have seen you to-day, and I now know that “Ka pu te ruha, ka hao te rangatahi” (meaning, that all evil is to cease, and good predominate). Welcome to Whaingaroa ; welcome to the canoe *Tainui*, the canoe of the Governor. Welcome to the *tokanganui a noho*. Friends, salutations to you. Welcome to Whaingaroa.

Hone Te One (Ngatihikairo) : Welcome. *Waiata* (asking them to disclose everything they had to say). Do not keep anything secret. It is right for you to bring this party of women. If they come now for the same object that parties of them were sent about in the days of our