

ancestors, I say good, good. My heart is rejoiced at what I have seen and heard this day. The *whakatauki* of my ancestor Hikairo, viz., the *tokanganui a noho*, is my word still. It is a relic which I mean to persevere in to my last breath. Tell me, Ahu, whether you are my master, or whether you have come back to me this day as a lost brother. Do not attempt to deceive us, but speak openly. Be truthful in your reply to me. There is no Waikato beyond us: Kawhia, Aotea, Whaingaroa, and Te Akau are Waikato.

Kereopa Te Apa (Tainui—Hauhau): Your welcome to your daughter, sister, and grandchild is good. The talk is of the day, of the month, and of the year. There is no talk to hide. The Pakeha has said that Tawhiao and his son have both been to Alexandra, and here are the aunt and child. The talk of the Pakeha is clear and good. *Waiata* (referring to the above talk). My word is that your grandchild is washing. Welcome us.

Wetini Mahikai (Tainui): Come, my child, for the object which was the cause of coming; come to the Waikato people. Return to the days of old. Come, so that we can hear and see you. Come to what are left of the Waikato people. Come, my grandchild, wash away the sickness and heal it. Come, I will convey you; am I not the remnant of Waikato?

Te Huki (Hone Wetere) (Ngatihikairo) (addressing me): Your talk is good and clear. It is right that you should come and listen to what we have to say, and also that we should see each other. You know the meaning of the *tira wahine*—this *taua* are all women. This is the first day: there are many more days to come like it. It is right of you to come and take part in our talk. All is for good.

Here a break took place to allow the guests to refresh themselves. About three o'clock the speech-making was again resumed by Hone te One, who asked them to let him and his companions of Waikato lead them to Whaingaroa upon the visit of the Governor (a circumstance which the Natives are looking forward to very anxiously), and thus lead them out of the dark sea (*moana pouri*). He said, Make peace at Kawhia, Aotea, and everywhere else. Am I not the descendant of Kaihau, of Hikairo, Te Awaitaia, of Mariwhenua, of Pohepohe, of Te Waharoa? Where are there any other persons who have as good right to the name of Waikato as we have? I object to talk on behalf of Waikato emanating at Taranaki, but talk of Waikato to and at Waikato. Let Taranaki look after herself. (This refers to the sending for Whiti and Tuohu to conduct Tawhiao to Maungatawhiri.) We are the people to lead you out of your darkness: permit us to do it.

Te Huki (Ngatihikairo): What you say is good. Have I not said that our grandchild is the guardian of this coast? If you are strong enough to carry out the final making of a peace, I am agreeable. *Ma to Kaha*, it is for your strength. I am only to go (*haere*) from one place to another; that is to be my occupation, together with the planting of food.

Kereopa Te Apa made a similar speech to Huki, asking Hone if he was *pakari* (strong) enough to bring about a peace: if he was, they had no objection to his attempting it.

All the speeches made after this were purely reiterations of those already written.

No. 9.

MR. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 29th November, 1873.

I have the honor to report, for your information, that Tiria, Tawhiao's sister, Parehauraki (his wife), and his infant daughter, arrived at Poihakene, Wetini's settlement, on Wednesday morning last. This kainga is a few hundred yards beyond the mission station, and within rifle-shot of the township of Raglan.

Although Tiria and her party only left this morning, nothing fresh was said in the speeches, which were, as I anticipated, in a measure, reiterations of what had already been said at Aotea last Friday.

A few speeches were made yesterday morning in reply to Hakopa Kotuku, who asked them to state the real object of their visit, an extract from which is appended hereto.

All the leading chiefs look upon Tiria's advent in this district as an omen of peace, coming as it does at so short a time after Tawhiao's and his son's visit to Alexandra. The whole of the Natives in this district are highly delighted at the aspect of affairs, and are beginning to think that at last the so-called King party are in earnest.

After the speeches above alluded to were concluded, about one o'clock, Tiria, Parehauraki, Tawhiao's wife, together with her daughter, came over to my house at my invitation (I had only to ask once, and Tiria consented immediately), and remained there until about nine p.m., at which hour they re-crossed to Poihakene. Hone Wetere and Kereopa Te Apa also accompanied them.

Tiria and her companions appeared delighted with their visit, and loth to leave for the Native kainga. Upon arrival, cake and wine was handed to them, of which they partook, and at about six p.m. tea was served.

During the afternoon a sewing machine was produced, the performance of which appeared to delight the whole of the party exceedingly. The operator was not allowed to discontinue work until each party had a piece of calico upon which the machine had operated. Not