

Trusting that it will be considered that I have faithfully carried out your instructions,

I have, &c.,

The Hon. the Native Minister, Wellington.

R. S. BUSH, R.M.

Enclosure No. 1.

SPEECHES made when welcoming the Ngatiraukawa, Muaupoko, Ngatiapa, Whanganui, and Rangitane Tribes, on the 11th May, 1882.

Hauauru Poutama: Welcome to you, O people, from the head of the fish. Welcome, come and see us, and let us sympathize with one another over those that have passed away. Death has thinned our ranks, for death has been in all time, and there is no way to avoid it. We who are now left greet each other. You have come in response to the invitation. Come to the appointed day. Come and see what is left of that which you were instrumental in putting up. Do not attach blame to us, we are all that are left, the rest are gone like the land. This is all that remains of our work, and may be likened unto a sinking canoe, with the water rushing in at both stern and bows, which cannot any longer be kept afloat the same as a canoe with a simple leak. Come and witness the sinking, the sinking, the sinking. Sinking are the relics of your ancestors. All are gone; only one is left to welcome you.

Moroati Kiharoa said: We are coming, bearing in mind the utterances of past times, and the assurances of the present time. Here are we travelling onward, the portions of Waiwaia. [Waiwaia was supposed to be a supernatural tree on the Waipa River, near Rangitoto, giving power to priests and other persons, who resorted to the charms of Waiwaia. Those who believed in that magic are in various parts of New Zealand, and the reference by the Ngatiraukawa to-day is an acknowledgment of their belief in it.] The birds of Tane and Te Hokioi are calling us to come hither. [Tane is the god of forests and birds. The term "birds" is a figure of speech, referring to men and tribes. The hokioi is a bird long since extinct. It was the title to the Maori King newspaper, published in 1858.] We have come hither to listen to your sentiments, to obey your call of to-day. Wisdom is dying out. Rise! rise upwards! Shake thyself from the dust of the earth. Loose thyself from the bands of thy neck, O captive daughter of Zion! May you live long! May your word prosper!

Major Te Wheoro, M.H.R., who had a koka [a kind of mat] thrown over his shoulders, said: Welcome! welcome! the people from the head of the fish [the tribes inhabiting the southern portion of New Zealand]. Come hither with your sympathies. Condole with us. Come to the house, the building of which has been completed. Come to the canoe; it is still at anchor. Assemble yourselves to hear the utterances, no matter as to who shall be the speakers. There is but one man to call you. This is the only word demanding your attention—namely, the invitation asking you to come to your house. Let us gather together and discuss various points. The words of our ancestors and the pledges given are still fresh in our minds. Although they are dead their words live.—The following is the translation of the first few lines of a song sung by Major Te Wheoro:—

Thy spirit comes to me in the watches of the night,
And when I wake at morning tide thou art in the distance far beyond.
O! lips that speak so freely while I linger here,
What boon hast thou conferred upon me?

Kereopa said: Call up the spirits of your ancestors, that we in spirit may respond to their words. Let your sympathies meet our sympathies. No one can check the progress of death. We are assailed on every hand by its ravages. It is not new to us. Our forefathers were the subjects of its power, and we feel its hand upon us now. We have travelled thither in accordance with your notification. It is right that our eyes should see and our hearts should know.

Manga followed. His speech and *waiata* alluded to those that were gone, and to words of welcome. Manga was inaudible.

Hoani (of Muaupoko): Salutations to you, King Tawhiao, whom Providence caused to take into consideration the Maoris of this Island. Greetings to you, Tawhiao, whom we upheld from the commencement of the King movement. We present ourselves here on the day appointed, according to your seal.—The speaker spoke at some length, defending the King movement, and rehearsed a lengthy chant referring to various tribes of New Zealand, and referring to birds and the representatives of the tribes, the chorus of which song was,—

Tuia, tuia, tui tuia [Bind in one, in one, in one, all in one].

Pakukowhatu said: Welcome, my friends. Haul up, haul up the canoe. Come from Pipiriki; come from Tararua [the mountain range near Wellington]; come from Tongariro [Taupo]; come from Titiokura [a mountain chain between Napier and Taupo]. [The speaker also mentioned several other places, bidding the Natives from those parts welcome to the meeting.] Welcome to Waikato! There is no necessity for disputations. We committed no error in regard to the King movement. Our ancestral mountains have disappeared, but we live on, and you know that men are greater than mountains. Although the lands have been taken, the people still appear to proceed with their word [the King movement]. We are now out in the open. All is clear [meaning that the King movement is an established fact]. The lips of men were continually uttering their ideas of things in connection with this movement. Will any one blame me? [the King party.] No blame can be attributed to me [the King party]; and now I say, come forward, ye tribes, and uphold it. Many of those who condemned our movement did so in accordance with their own line of argument, but we have discovered no wrong in the course pursued by us. You say that the Waikatos are to blame; I say, No, no! O brethren and sisters, it is to you I call—to you, the people of the Island, for the Island is your