

having seen anything of the kind before, Tiria and her companions were much pleased with its performance.

Whilst in my house, Tiria alluded twice to her visit. Unfortunately she is no speaker, consequently she is afraid to talk much, lest she should say something which it was intended to conceal. She did, however, before leaving, say to me, that these days were Tawhiao's; that as he and his son had been to Alexandra, and now she and her niece were in my house, I was to interpret this as a change for good and an emblem of peace; and that these days were to be looked upon as days of joy, which were to be followed by many more. "I cannot speak plainer just now. All I can say is, have I not visited Whaingaroa, and even your house, without hesitation? Have we not eaten together? Have I not nursed your child? What more can I do? You will know how to interpret this." I replied, "Your talk is good. You now know the road to my house; return to it when you feel disposed." She said, "I will."

A great deal of attention is paid to Tiria and her little niece, their wants being almost anticipated by some one or other of the party.

They left Poihakene early on Saturday (this morning) for Kawhia, from where they proceed to Te Kuiti to make preparations for the great meeting which is to take place there on the 1st of January next.

Tiria's visit appears to have made a good impression, and the advent of Tawhiao himself at no very distant period is looked upon by some of the Natives here as a certainty.

I have, &c.,

ROBERT S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.

Enclosure in No. 9.

EXTRACT FROM SPEECHES made at Poihakene (Raglan), on Friday, 28th November, 1873.

Hakopa Te Kotuku (Ngatimahanga) (Hakopa was not at the Aotea meeting; he was the only speaker on the Kupapa side): Welcome to Whaingaroa. Come, my daughter, to our relative Te Awaitaia. Come and talk to Waikato and of Waikato. Let us learn the real object of your visit. Is it peace? Yes, I say, it is peace. I shall tie you down to it, because you have come here to *Wi* (i.e., to the burial place and kainga of Te Awaitaia). My daughter, welcome, both you and my grandchild. Friend Te Ahu, welcome. Let us hear the object of your visit, the word, so that we may tie it up (bear it in mind). Do not act furtively. Huki, Kereopa, and Mohaere, disclose the word: hide it not. Are we not assembled with the sun shining over us: be candid?

Te Ahu Whakatoiroa (Ngatimahuta): Yes, Hakopa, your talk is good, I will be open. My word is (taonga), let the leases, sales, telegraphs, and surveys cease. If the Europeans or Maoris still persist in these, I shall also persist in mine. "Ko te tikanga e tarewa ana ko nga toetoe otaku whare ekore e tukua kia mawheto, 'tupato.'"—"That this proclamation was still hanging (in existence), and that I would not permit the thatch of my house to be interfered with." "Ko taku korero tenei i roto i nga ra, whanake tae noa ki tona mutunga, kaore ranei."—"This is my talk for the present time until it comes to an end, or not." "Ko taku reta tenei kia toru ra me te hawe ka tuahau ki te papa whenua."—This is my letter (notice.) In three days and a half I will stand upon the papa whenua (at Maungatawhiri). This is Tawhiao's word—All the people are of the world, but God gave us the *manawaora* (lungs), which, when injured, causes death. This is nothing new. It has been known ever since *rangi* and *papa* were made. Consequently, I say, if leases, &c., are persisted in, evil will arise."

Hakopa Te Kotuku: You say you have come because these days are his (i.e., Tawhiao's). My son, the works are in the hands of Waikato: both evil and good are in those hands; give me the latter. You talk about leases. I heard of that at Hangatiki, but take no notice of that, as I am no child. Why not declare peace: why delay? I have no wish for delay—that is your doing. What am I to do? There are no tribes here, we are all Pakehas; hence I say welcome to the Pakehas of Whaingaroa. The great works (good works) are being performed by Te Wheoro and Te Raihi—who are they? Are they strangers to you? My works are mine. The roads, leases, and surveys I shall not listen to you about them. I have one joy to-day, and that is the advent of my niece. I know that means good, therefore you can say what you desire. I shall place no weight upon your words. You say you do not wish the *toetoe* of your house to be loosened? What are Waikato doing? I have no thought for anything except peace,—I have no wish for evil. Do not consider me an ignorant person, I am not so. I know what I am about. I have been dubious as to the intentions of your chief, but to-day I know he is for peace. *Waiata* (meaning make peace.) I say that since the days became Tawhiao's I am clear: let it remain so for the present generation and for the next. Let both the hands and mouths of the evil doers be closed for ever. I am speaking to myself, to Waikato. Listen, my mother, my sister, and grandchild; my great day is to be shortly at Whaingaroa. Come on that occasion, so that I may lead you out into the light.

Te Ahu: The words which I have spoken about discontinuing leases, &c., are sweet words to me; but the order has been given to every one to cultivate his farm—to look after his cultivation. The word of this new year is, "that the mouth of New Zealand was closed on the 28th