

that upon his arrival there, Tawhiao will state “Kua puta te motu,” meaning, I presume, in this instance, that peace is maintained, as he is reported to have said that if no war arose before the twenty-eighth of August, peace would be preserved.

After the return of these people, invitations are to be sent to all the tribes of Kawhia and adjacent districts to visit Te Kuiti, for the purpose of being present at the opening ceremony of Tawhiao's new house, consequently I am of opinion that the visit to Kawhia is purely to procure fish for this meeting.

The erecting of new *whares* appears to be general just now. Ngatimahuta, at Kawhia, have erected one, so also has Hone te One, at Aotea, which is to be opened as soon as the food is plentiful here.

It is probable that the report respecting the desire of Ngatimahuta to kill Pakehas originated in consequence of it being rumoured that they desired to kill a European as a *taingakawa* (offering) for their new house at Kawhia. However, you will be glad to learn that since Hone Te One's letter, already forwarded to you, no further threats have been made, nor do I anticipate anything further will be heard of the matter. It is purely a repetition of Waata Taki's old threat, combined with an objection on the part of a few Natives, who object to the Europeans dealing with them on Sundays. It would appear that, being busy all the week, the Europeans generally visited the mission-station on the Sabbath; however, I think the Europeans have discontinued visiting there.

Te Taphana is reported to have said that he desired some of the Assessors of the district to be at Kawhia during the King's visit above alluded to, in order that they might hear him expound his views on that occasion. He has not been near Te Kuiti since the Purukutu murder. The Natives here are busy planting their crops; and I think, with the exception of the Ngatihourua, who are too lazy to cultivate much food, the tribes generally will be better supplied this year than they have been in previous ones. I am sorry to say that they do not grow much wheat in the neighbourhood of Raglan, but at Aotea it is cultivated a little more extensively. One reason of the tribes here cultivating more this year than usual, is in anticipation of the visit of His Excellency the Governor, in answer to their invitation.

Everything is exceedingly quiet,—no fresh news or rumours.

I have, &c.,

R. S. BUSH,

Clerk to the Court.

The Hon. the Native Minister, Wellington.

No. 7.

MR. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 14th October, 1873.

I have the honor to report, for your information, that a party of Hauhau Natives from Kawhia arrived here two days ago, amongst whom was one Pita Taua, a *tekau ma rua*, who was at Taranaki at the time Wiremu Kingi met you. He tells me that the days for evil are from September to March. September is now passed, and should nothing occur between now and March, a permanent peace will ensue.

I cross-questioned him, but he persisted in this statement, saying, If you can only break up the King party all will be well.

Referring to Tawhiao's new house, he says, “it is a *tikanga Maori* (Native custom) which is adopted when they intend abandoning a place.” In this instance, should all be well to March, Waikato will leave Kuiti; the whare alone, which contains eighteen *tikis* (images), will be left to take charge of the place. This Native, as well as all his companions with whom I conversed, stated that Kawhia would shortly be opened, and that it would be as well for all steamers and vessels to keep away from there till after March. I replied, “Do you really mean what you say?” They said, “*Taihoa*, you will see, this is *tika tonu* (true).”

It is said that Tawhiao, with the Waikato, Ngatihaua, and Te Kooti, will take up their residence at Pekanui, Hauturu, and adjacent places; other rumours say he will return to Waikato.

Pita is one of the Republican party who adopt the views of Te Whiti, and are under the chieftainship of Te Aroha, with whom you had an interview at Taranaki. Te Aroha belongs to the Akitai Tribe. Kereopa Te Apa, a Tainui Hauhau chief from south side of Aotea Harbour, also corroborates the above statements. He states that Tawhiao has now for the first time visited Te Kooti since his residence there. Before leaving his *kainga* for this purpose, he is reported to have said to Purukutu, “Kakahuria ou, e tu ki konei e haere aua ahau kia Te Kooti.” (Put on your raiment and stay here, I am going to Te Kooti.) After this he proceeded to where Te Kooti resided, and said to him “Kakahuria ou, takoto ki raro ki taku takahanga waewae.” (Put on your raiment; lie down at my footstool.) Te Kooti immediately, with his companions, obeyed, and followed him to Kuiti, where he is again represented as repeating the above words to both Te Kooti and Purukutu, telling them that they would all go to Kawhia to select places as *kaingas* for themselves.