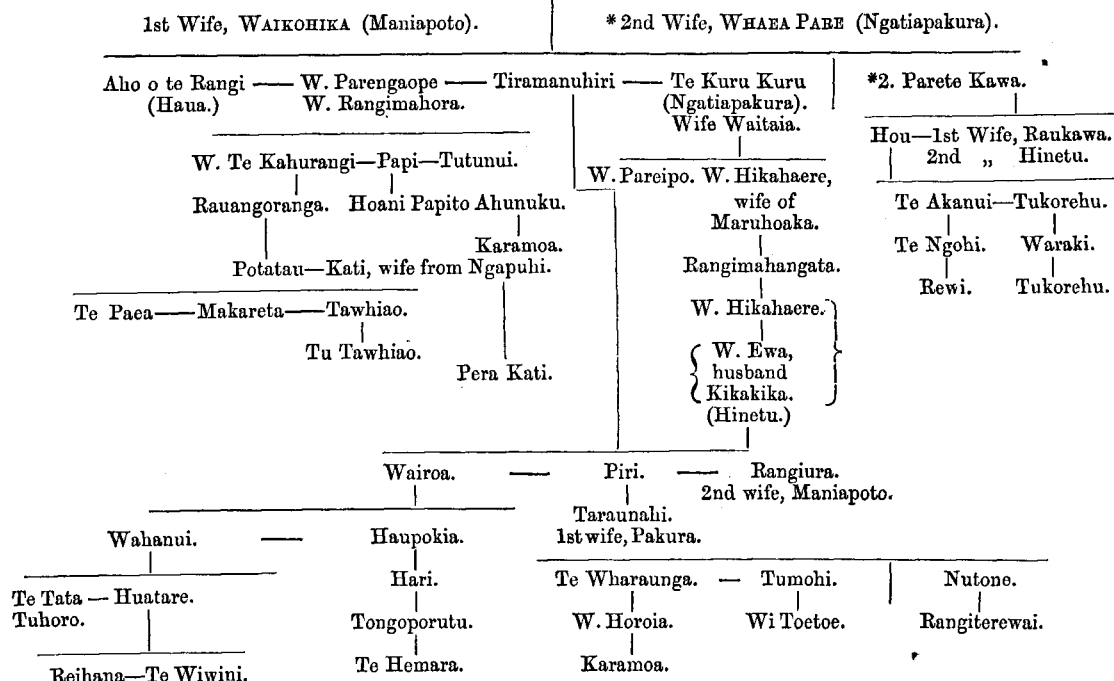


Enclosure in No. 7.

NGATIMANIAPOTO.

KANAWA.



* W. B. Rewi is descended from 2nd wife, who was a Ngatiapakura.

No. 8.

Mr. BUSH to the Hon. the NATIVE MINISTER.

SIR,—

Resident Magistrate's Office, Raglan, 22nd November, 1873.

I have the honor to report, for your information, that I proceeded to Motakotako, Aotea, early on Thursday, the 20th instant, for the purpose of being present at the opening ceremony of the new *whare-whakairo*, erected by Hone te One in his pa at the above settlement, for a meeting-house.

Tawhiao, unsolicited, had sent a messenger to Hone, telling him that he was sending his sister Tiria, his wife Parehauraki, and his infant daughter, to open the house. It was originally intended to open the house about Christmas time; but the arrival of the above personages was looked upon as a good omen, it being a party of women; consequently it was agreed that Tawhiao's wish should be gratified, and the messenger was instructed to inform them that they were ready to receive them on Thursday. At daylight on Friday morning, they crossed over from the south side of Aotea in three canoes, arriving at Motakotako about seven a.m. After the usual *tangi* and *karanga* were over, the speech-making was commenced by Te Kewene. An extract of the speeches is forwarded herewith. The speeches were all of the most pacific nature, great stress being laid upon the words "*tira wahine*" (party of women), which were frequently used during the day. The *tira wahine* in the olden times was an emblem of peace, and was on this occasion to be interpreted by its ancient meaning.

Tiria did not speak, yet the spokesmen consulted with her before replying to the speeches of the *kupapa*.

Hone's house is about 40 feet long, and is ornamented by a number of images and carvings. The probable cost of erection to the people of the settlement must have been upwards of £100. Tapihana's people assisted in building it. Over the door a roughly-cut crown was fixed: when this is replaced by a better one, it is intended to engrave upon it either the word *Kawana* or the letters V.R. The name of the house is to be the "*Tokanganui a noho*," signifying peaceful occupations, the above words being the first portion of their ancestor Hikairo's *whakatauki*.

Hone Wetere told me that Tawhiao had taken the management of affairs into his own hands, his words to the people being "*Kati to takatakahi i nga tikanga, ko nga tikanga ki runga ko au ki raro, kia toru ra mete hawe katu ahau ki te Papa whenua*," meaning, I presume, that the people were not to thwart him, but permit him to carry out his views in his own fashion, and that in three months and a half he would be at (Te Papa Whenua) Mangatawhiri, and that his little daughter was to be the guardian of, and also a light to enlighten, the people of the West Coast.

I also inferred, from the way in which he expressed himself about Rewi, that the two tribes