

1874.

NEW ZEALAND.

STATE OF NATIVES, UPPER WAIKATO,
RAGLAN, AND KAWHIA.

(REPORTS BY MAJOR MAIR AND MR. BUSH, RELATING TO).

Presented to both Houses of the General Assembly by command of His Excellency.

No. 1.

Major MAIR to the UNDER SECRETARY, Native Department.

SIR,—

Alexandra, 26th September, 1873.

I have the honor to report upon Native matters in this district.

Pekamu, the prophet of Ngatimaniapoto, still maintains a certain ascendancy over his own tribe, and even a portion of Waikato as well. It will be remembered that the assault committed by a Waikato on Mr. James Mackay at Te Kuiti, in May last, tended very much to widen the breach between the two tribes; and there is good reason to believe that a section of Ngatimaniapoto have made the most of Pekamu, with a view to improving the relations between Waikato and Ngatimaniapoto, for the prophet's doctrine is unity and submission to Tawhiao. Unlike other *poropitis* (prophets), his predictions are all of a peaceful tendency, and I do not think that any harm is likely to result from the action of this last impostor.

A number of people are now assembled at Te Kuiti, where a sort of festival is being held. There has been a great deal of feasting and dancing, but no important discussions. They will have to break up shortly, as food is becoming scarce, but large preparations have been made for planting in the neighbourhood.

There has been some excitement lately consequent upon a rumour that Purukutu had determined to sacrifice a white man, or a *kupapa* (loyal Maori), upon the opening of a house which has been built by Ngatihaua, in their portion of Kuiti, for Tawhiao. Upon inquiry, I do not think that there was any foundation for such a report. Again, it was said that Purukutu was about to return to Wharepapa to live. This I believe to be based upon a report—probably correct—that Ngatihaua would shortly send parties to their old settlements, to remove stock, tools, and food left there, to Te Kuiti.

Purukutu is now at Te Kuiti. It is said that he is in constant dread that some one, tempted by the hope of reward, will take his life; and that he is always armed.

Te Kooti is also at Kuiti. He came there to superintend the carvings for the new house, and has at last been noticed by Tawhiao, who, it is said, will keep him there for the future.

Tawhiao, it is said, will go next month to Te Taharoa—a settlement of Ngatimahuta, on the coast south of Kawhia—to visit his own tribe, and will take Te Kooti, Purukutu, Nuku, and other troublesome people with him, to keep them out of mischief. It is evident that Tawhiao's wish at present is to keep his people quiet; and unless provocation is offered, I do not see that we need anticipate any immediate Native trouble. Indeed I have felt repeatedly, during the past four or five months, that a great deal more was being said or written about the probability of a collision between the two races than the circumstances warranted. An isolated outrage cannot very well be either foreseen or guarded against, but I do not look upon such an event as an index of the feelings of the King party generally.

Takerei Te Rau has been here for the last two days; but as his information is intended only for the ear of Te Wheoro, I am in total ignorance as to his object in coming here.

I have, &c.,

The Under Secretary, Native Department, Wellington.

W. G. MAIR, O.C.