

of seeking redress. They were the original owners of the country, but were conquered by the Marutahu tribes, who reduced them to a state of slavery, allowing them only to occupy an insignificant portion of the fine country which they at one time owned. Of their condition anterior to the coming of the pakeha, I need say little. They were employed as were the ancient Gibeonites, who were spared by Joshua, and became hewers of wood and drawers of water, these occupations being diversified by occasional employment in eel-catching and bird-snaring, and, doubtless, when they were unable to find flesh in other ways for the refection of their masters, frequently had to furnish their own in the place of what they were unable to supply or obtain. But time, which cures all ills, at length provided a remedy. With the introduction of Christianity, cannibalism and other ills they were heirs to ceased, and as time wore on they gradually ascended the social scale, and are now very nearly equal with their masters.

At the sitting of the Native Land Court at Ohinemuri in May, 1870, the Ngatikoe, another serf tribe occupying a somewhat better condition than the former, were the claimants to a piece of land called Owharoa. These claimants were anxious to have the Ohinemuri Gold Field thrown open for gold-mining purposes; and, in order to test their right, they were not discouraged by the Government of the day in the desire to bring their claims before the Native Land Court. The Ngatitamatera, the dominant tribe in the Court were the counter-claimants, the principal men of whom, with few exceptions, objected to the gold field being opened. The Ngatihako, being opposed to the opening of the district, sided with Ngatitamatera, and in open Court, through Pineaha and others of their chiefs, divested themselves of their right, as a serf tribe, disclaiming to own any land without the permission of the Ngatitamatera. This has, as much as the conquest and occupation of their lands by Ngatitamatera, reduced their holdings to a minimum, as whenever they set up a claim to land in the Court, unless by special act of grace on the part of Ngatitamatera, they are awarded none. Discontent, after repeated failures, has given place to a firm desire to prove their right and regain their lost prestige at any cost, and, without in any way regarding the consequence, they have, I am led to believe as a last resource to cause the discontinuance of encroachment on their rights, with a hope that their conquerors might take sides with them and become themselves involved in the troubles bound to follow such a step, fired on our survey party. I need hardly say that such a step on the part of the Natives was entirely unlooked for by me.

In conclusion, I must beg to make a few remarks regarding Tukukino. He has been justly regarded for many years past as the determined opponent of progress. I will not now refer to the many obstacles he has thrown in our way as to the cession of the Ohinemuri Block to the Government for gold-mining purposes, the telegraph, the road, and the railway. All these are patent facts; but in justice to the man I wish to put on record my opinion of him. I do not think there is a Maori in the colony who, entertaining the ultra-conservative opinions which he holds, is more entitled to our respect than Tukukino: he is an honest, straightforward opponent, who says what he thinks, and does what he says he will. The course which has been adopted by the Government in dealing with the perpetrators of the Pukehanga outrage, suggested as it was in the first instance by Tukukino, has convinced him that the pakeha is not, after all, quite such a bad fellow as he thought. He knows we could crush him at a blow, but are restrained by a moral force which until now he has not recognized. Tukukino has not been influenced in his action in this matter by fear of having the railway, road, and telegraph forced through the Komata, as some misinformed people think: those are matters which he is prepared to cede upon the next visit of the Hon. Mr. Sheehan to this district. He is actuated by the fear that the Ngatihako Tribe will be annihilated or lose their lands, or that those innocent of the crime committed by their relations may suffer whilst the guilty ones escape. Whatever the result of the course being adopted may be, I think people should give Tukukino the credit of doing what, according to his lights, he considered was best for his people.

The Under Secretary, Native Department,  
Wellington.

I have, &c.,  
E. W. PUCKEY,  
Native Agent, Thames.

### Enclosure 1 in No. 1.

[TRANSLATION.]

To Mr. Puckey.

Te Awaiti, 1st September, 1879.

FRIENDS,—Greetings to you and Mr. Sheehan, the Native Minister, the embroidered receptacles in which are contained the covenant of faith and love. Great is my condolence for the innocent blood which has been spilt on account of your doings upon the peace of Hauraki. Although it had been seen that there was a precipice—a tree which could not be climbed, or a sacred spot—still you persisted; and, the result having been that one has been swallowed by a *taniwha*, then you and we complain. The wrong-doing, however, is not Tawbiao's, inasmuch as it had been notified to the whole Island that all these evil things must be discontinued, by reason of which the islands and languages sigh, moan, and cry aloud; but the course to be followed is to show kindness to the land and to the people, so that we may dwell in love, kindness, and the faith.

Friends, leave this to be dealt with in a quiet manner, in order that we may fall by the sword of the tongue. Let that be the weapon to decide between us. If you agree, the meeting may take place at Te Komata, or, if you are willing, at Te Hoe-a-Tanui. I think Te Komata preferable for the meeting. Friends, let the sword I have mentioned be the one employed—for that was a survey, not a sword. If, however, you do not agree to have it discussed, you will have taken up the sword, and the result will be a larger effusion of blood; and it would then be more difficult for the law to decide, for the elders will have been quick to do evil and slow to listen [to reason]. Let the matter be quietly talked over. For we are all one in Christ Jesus, neither are our bodies [or lives] matter below our case. That is all.

TIWAI.