

I then said to them, that I was glad to see them there, and hear them say what they had said that day and the previous day. That my desire was to see a permanent peace established. On my first coming up to Taupo I expressed that desire, and that all Ngatituwharetoa and Ngatiraukawa should meet me at Taupo as friendly, and that, as we came to know each other thoroughly, I should pay them a visit in return for their visit to me. That the past should be forgotten. The Government did not want to take their land, nor to injure the position of the chiefs. What was wanted was peace, not merely by word of mouth, but to act up to it, a firm and lasting peace. Respecting roads and telegraphs, the Government had no intention of causing such questions to be a bone of contention between them; that in time they would, as peace became fully established, see the benefits of those works, and I felt sure would come and ask the Government for them to be carried on.

Respecting the religious question, that was a point for the missionaries. As long as there was no evil design against the law hidden in it, every man was perfectly free to worship whatever he chose, but I wished them to consider well and talk it over when they got home, that, although their present religion might be taken from the Scriptures, Te Kooti, the murderer, the man who had caused them and us much trouble, had taught it them.

I asked them when they went home to talk thoroughly over what we had said, and trusted this was the first step towards a lasting peace—and that the next time we met they would bring with them all those they left behind this time—and more to the same purpose.

The meeting ended in a friendly, and, so far as can be judged, in a satisfactory manner.

It is clearly shown, from the general nature of the speeches, and from what I otherwise learnt, that a strong feeling for a friendly ending to the troubles that have divided the tribes and races so long, is desired by the King party; whether or not for any ulterior evil design, it is difficult to say; but the fact of their talking of opening up the country would lead one to suppose that they are sincere in their statements. At the same time, it is plain they have no present intention of abandoning the King, as the principal chief and leader.

The Ngatituwharetoa, living on the west side of the lake, and at Taihua, have, with few exceptions, come in. I have hopes, before the end of the summer, unless some unforeseen accident happens to cause a fresh disturbance, that they will all have forsaken their hostile ways.

I proceed to-morrow, by way of Orakeikorako, to Rotorua and Kaiteriria, accompanied by Mr. Bold, to arrange with Natives about the opening up of the roads towards Tauranga. It is my intention to return by the Niho-o-te-Kiore.

I have, &c.,

S. LOCKE,

Resident Magistrate.

His Honor J. D. Ormond, Napier.

No. 2.

His Honor J. D. ORMOND to the Hon. D. McLEAN.

SIR,—

Napier, 9th February, 1871.

I have already informed you by telegraph that the chief Maihi, and a large section of the Ngatiraukawa Tribe had opened communication through the chief Poihipi, and expressed a desire for more cordial relations with us, and that I had instructed Mr. Locke to proceed to Taupo, to be present at a meeting which was about to be held between the Taupo Natives and Ngatiraukawa; Mr. Locke accordingly attended the meeting in question, and I now enclose you his report, which I think you will consider very satisfactory.

The Government are largely indebted to the chief Poihipi for bringing about existing relations with the Ngatiraukawa; and I would also point out that a desire to share in the advantages they see the Taupo Natives gain by their connection with us, such as employment on road works, has doubtless had a large share in bringing about the result.

After the conclusion of the Taupo meeting, Maihi Te Ngaru and some twenty or thirty of his people started for Napier, to see me and arrange more definitely about the future. I met these people a day or two ago, and was much pleased with the evidently sincere tone in which they spoke. They said they had been with the King from the commencement, and had taken part in almost every action against us, but that they saw further opposition was useless; that we gradually advanced, as evidenced by our present position in Taupo; and that they now entirely gave up further opposition, and desired the same cordial relations with us as exist with Poihipi and the Taupo Natives; and that all their section of the Ngatiraukawa Tribe occupying the east bank of the Waikato River, and residing chiefly at Waotu and Tapapa, were with them in this determination. They further expressed their desire for roads, and stated no question would be raised as to their right to carry such works through their country. I expressed the satisfaction the Government had in finding so many important sections of the Native people taking the same view as they had expressed, and arranged to meet them again before their return to Waikato, and discuss about roads and other matters.

I shall be obliged if you will as early as possible inform me what line you desire to take respecting the prosecution of road or telegraph works through the Ngatiraukawa country, in order that I may act accordingly.

I have, &c.,

The Hon. the Native Minister, Auckland.

J. D. ORMOND.

Enclosure in No. 2.

Mr. LOCKE to His Honor J. D. ORMOND.

SIR,—

Napier, 2nd February, 1871.

I have the honor to forward you the following report of my late visit to Taupo, undertaken principally for the purpose of meeting the chiefs of that section of Ngatiraukawa Tribe occupying the interior of the Island, between Taupo and Maungatautari, above Cambridge (Maungatautari is the