

	Brought forward.....	£11	2	0
Roto—Wheat and corn; sowed three kits of wheat; value of same when sown, 4s. 4d.		0	12	0
Neha—Wheat; two bushels sown.....		0	10	0
Te Rehia—Wheat; has no cows of his own.....		0	12	0
Hemi Tuhi—Planted wheat here, though he resides at Whaingaroa. Damage done		1	0	0
		£13	16	0

Tiopira stated that all the crops in the fence were consumed or destroyed; that the Natives possess cows as well as Mr. Charlton, but that he would not take upon himself to say by whose cows these crops were destroyed.

Kewene (the proposed Warden) stated he had two cows running along with Mr. Charlton's, and four horses, and considered he was equally to blame with Mr. Charlton.

Each individual Native enumerated his stock of horses and cattle, and they amounted to 37. Mr. Charlton's cattle were stated to be 140 or 150, and that, in his return to Government, he included the Native stock, and paid for same accordingly, he allowing the Natives the privilege of running their stock and pigs on his run. Finding it impossible to settle these numerous claims in the short time at my disposal (having a cause to be heard at Raglan to-morrow in the Native Circuit Court), I urged both parties to try and settle them amicably, assuring them, however, that I would adjudicate upon them on my next Circuit, if not then settled. Mr. Charlton's agent informed me his instructions were very liberal, and that he had no doubt he should be able to compromise the whole. He remained over the next day for the purpose. I further urged upon them the necessity of making some definite arrangement in the future, in order to prevent such a fearful waste of food; but that, if no such arrangement could be made between the parties, the Runanga must take the matter in hand, and prepare some regulation to meet the case, which, if satisfactory to His Excellency, should become law.

Mr. Charlton seems to be held in very favourable estimation by the Natives, and I am inclined to think the matter may be arranged without recourse to legal proceedings.

I have gone into the details of these claims in order to shew the necessity for, and the great advantage to be derived by, the establishment of the Runanga as a means through regulations of preventing, and affording redress for, such shameful destruction of property. On minute investigation of these several claims, it would no doubt be found that the Natives are as much to blame in the matter as Mr. Charlton. I shall take care, however, that the matter is definitely settled on my next Circuit.

Mr. Skinner showed me a letter he had received from Mr. Halse, enclosing a letter from Hareirei Hori Kerei to Mr. Halse (being an application to Government for pecuniary assistance in consequence of his house being burnt down), and requesting Mr. Skinner to inquire into the case.

I would suggest that all such applications arising in my district should, in future, be referred to me. I propose, in all cases of houses destroyed by fire, to hold inquests, that, if it shall be proved to the satisfaction of the jury that the fire was accidental, pecuniary assistance may be given by private subscriptions, or otherwise, in proportion to the property destroyed. In the present case the amount of goods alleged to be in the house when the fire occurred is grossly exaggerated; and, in addition, private subscriptions far exceeding the value of such goods have been raised.

The Assessors generally approve of my proposed plan. If the Government approve of it, I should suggest that it be published in the *Kareke Maori* newspaper, for the information of all tribes.

JAMES ARMITAGE.

Runanga of Ngatihikairo, at Kawhia.

Te Ruauku, April 4th, 1862.

Te Tapihana: How can the tribes (loyal people) give me the "ture" when my hands are stained with blood? How am I to be cleansed?

Rangi Pu: Come to the "ture," and I will carry you on my back.

W. Nero gave offence by referring to his right to Kawhia by conquest.

Te Tapihana desired W. Nero to confine himself to the law, and not to talk about land.

Hakopa Te Kotuku: You are right when you desire land matters be buried, but why did you speak about blood? Is there no water to wash with? Are you the only tribe that shed blood? Did not Ngatihaua shed blood, and have they not gone to Auckland? Water is plentiful, take and wash.

W. Nero explained his meaning in reference to Kawhia, and then said, don't despair because you have shed blood; Christ's blood will cleanse your hands (parable of prodigal son.)

Hone Wetere apologised to the King party for deserting them, and tried to make proselytes.

Te Huirama (King's man): I did not follow you, Hone Wetere, to Kawhia, you fetched me. I see now you intended to deceive me.

Wiremu Taurira: I am a child of the Governor's. There are two things in my heart, love to God and love to man.

Paora Tarapatiki: I have accepted the Gospel. I am undecided as to the law. I am half for it and half against it.

Waata Kukutai: Don't stand between the parties. If you are not decided, you should not speak; it is right to consider over it; I have come to see you all; my words to you are "mahia te pai" (perform good works).