

RECORDS of BIRTHS, DEATHS, and MARRIAGES of NATIVES in the RAGLAN DISTRICT from 1st JANUARY, 1873, to 31st DECEMBER, 1873.

NAME OF TRIBE.	Children Born in 1873.			Children Died in 1873.			Adults Died in 1873.			Marrriages.	Remarks.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.		
Ngatihaua, Aotea ...	3	1	4	3	1	4	1	2	3	...	Total Births 38, being 22 males and 16 females. Total Deaths 40, being 20 males and 20 females; 14 out of 22 of the male infants died, and 8 out of the 16 female infants died. Of the adults, 6 males and 12 females died. This return does not include any tribes or hapus residing beyond Aotea.
Ngatihikairo, Aotea ...	...	3	3	3	...	3	...	...	...	...	
Ngatitewehi, Aotea ...	2	3	5	3	2	5	...	2	2	...	
Tainui, Raglan ...	1	...	1	...	...	...	2	...	2	1	
Ngatitahinga, Te Akau ...	3	2	5	3	2	5	...	...	...	1	
Ngatimahanga, Raglan ...	3	1	4	...	...	...	...	...	...	...	
Ngatitemainu, Raglan ...	4	1	5	...	...	...	...	5	5	...	
Ngatitehuki, Raglan ...	4	5	9	1	...	1	1	...	1	...	
Ngatihourua, Raglan ...	2	...	2	1	3	4	2	3	5	...	
Totals ...	22	16	38	14	8	22	6	12	18	2	

No. 12.

The CIVIL COMMISSIONER, New Plymouth, to the UNDER SECRETARY, Native Department.

SIR,—

New Plymouth, 26th May, 1874.

In obedience to the instructions contained in your circular letter No. 3, of the 24th ultimo, I have the honor to forward the usual annual report of the state of the Natives in my district.

The district in which I have assigned to me the charge of Native affairs, embraces a seaboard or coast line of 120 miles, and occasionally beyond it, when questions arise which call for my services; and as there are many distinct tribes within it whose social condition and habits vary in proportion to the influences working amongst them, my report will explain more clearly the state of things by referring to each separately.

Commencing with that section of Ngatimaniapoto residing at Mokau, it affords me much pleasure to be able to report a marked improvement in those Natives since my last annual report, in so far as friendly relations may be called an improvement. Europeans are allowed to visit them, and have been received kindly and hospitably; but their reports on returning have a tendency to mislead the public as regards the extent to which their friendship can be turned to account in the way of exploring and developing the resources of the district, where it is known there is coal and limestone, but which will not be available to Europeans until the more important questions with which Ngatimaniapoto and Waikato have for a long time been occupied with are disposed of, viz., whether their future line of conduct is to be disaffected sullenness, or whether they will free themselves from the unhappy delusion, and return to their former allegiance to the Government. The latter is more likely to be the course of events, and from information received from Mokau, I learn that the Natives of that part have a desire for its consummation, but feel that they themselves are not free to make choice until the question is disposed of at Tawhiao's head-quarters.

The different tribes from Pukearuhe to Stony River continue to live peaceably with the settlers, and some employ themselves in cultivating their own land, while others take employment on public works or for private individuals, as opportunities offer. The Mountain Road gave employment to a number of Natives during the summer, but the clearing the road for the last two miles was let by contract to Europeans, and will be finished next month.

There is a party of Natives now employed opening a road from Onaero to the Taramouku Valley, in the Ngatimaru district, contract work. The progress made during the past year in the purchase of land has also been a source of employment for some Natives, who have been engaged on the surveys. This, and the money they have been paid for land, have very much improved their condition, and enabled them to obtain implements of husbandry and live more comfortably; but the great mania with them is that for possession of spring vehicles, a luxury there can be no objection to if used discreetly.

From Stony River to Umuroa, with the exception of a section of Ngamahanga, the Natives are still under the baneful influence of the Parihaka Councils, where monthly meetings are still kept up with as much devotion and adoration of Te Whiti as ever; and besides the Natives of the Taranaki district, there is a large number from other districts who regularly attend the meetings, and implicitly believe in Te Whiti, and the effect it has upon them is to render them very impracticable in matters relating to public works and the acquirement of territory for the extension of the settlement of the country.

The Opunake Natives continue loyal and well-behaved, although they have been disappointed by the failure of the flax works, which for a time were the life of the place, and gave them employment in addition to employment they have had on public works; benefits they deserve for their perseverance in maintaining their allegiance to the Government for a period when their position was an isolated one, and when they were surrounded by disaffected Natives, who menaced and taunted them for so doing. A better feeling now prevails: all seem friendly, although there are differences of opinion on many subjects, such as the extension of public works and land questions; but considering the progress in that