

purchases from the Indians, whether made with them individually or collectively as tribes, to be absolutely null and void. The only power that could lawfully acquire the Indian title was the State, and a Government grant was the only lawful source of title admitted in the courts of justice. The Colonial and State Governments, and the Government of the United States, uniformly dealt upon these principles with the Indian nations dwelling within their territorial limits.”—(*Ibid*, 385.)

Appendix No. 2.

[Parliamentary Paper, 8 April 1840.]

“On the other hand, the Ministers of the Crown have been restrained by still higher motives from engaging in such an enterprise. They have deferred to the advice of the Committee appointed by the House of Commons in the year 1836, to inquire into the state of the Aborigines residing in the vicinity of our colonial settlements; and have concurred with that Committee in thinking that the increase of native wealth and power promised by the acquisition of New Zealand, would be a most inadequate compensation for the injury which must be inflicted on this kingdom itself by embarking in a measure essentially unjust, and but too certainly fraught with calamity to a numerous and inoffensive people, whose title to the soil and to the sovereignty of New Zealand is indisputable, and has been solemnly recognised by the British Government.”

Again: “To mitigate, and if possible, to avert these disasters, and to rescue the immigrants themselves from the evil of a lawless state of society, it has been resolved to adopt the most effective measures for establishing amongst them a settled form of Civil Government. To accomplish this design is the principal object of your mission.”

Again: “The Queen, in common with Her Majesty’s immediate predecessor, disclaims for herself and for her subjects every pretension to seize on the islands of New Zealand, or to govern them as a part of the dominion of Great Britain, unless the free and intelligent consent of the natives, expressed according to their established usages, shall be first obtained. Believing, however, that their own welfare would, under the circumstances I have mentioned, be best promoted by the surrender to Her Majesty of a right now so precarious, and little more than nominal, and persuaded that the benefits of British protection, and of laws administered by British judges, would far more than compensate for the sacrifice by the natives of a national independence which they are no longer to maintain, Her Majesty’s Government have resolved to authorise you to treat with the aborigines of New Zealand for the recognition of Her Majesty’s Sovereign authority over the whole or any parts of those islands which they may be willing to place under Her Majesty’s dominion.”

Letter from Lord Glenelg to Lord Durham (*ibid*. p. 148.)

“The intelligence which Her Majesty’s Government has received from the most recent and authentic sources, justifies the conclusion that it is an indispensable duty, in reference both to the natives and to British interests, to interpose, by some effective authority, to put a stop to the evils and dangers to which all those interests are exposed, in consequence of the manner in which the intercourse of foreigners with those islands is now carried on.”

“2. The proposal made by the late Parliamentary Committee on Aborigines, appears inadequate to meet the existing evil, and the repression of practices of the most injurious tendency to the natives of New Zealand can, as it would seem, be accomplished only by the establishment of some settled form of government within that territory, and in the neighbourhood of places resorted to by British settlers.”

Appendix No. 3.

Renata to Dr. Featherstone, 23 July, 1861.

“The cause of the Maori setting up his king, was because of the evils arising from the sale of the land of the Maoris, for it was sold by single individuals without the consent of the majority. Hence arose the present difficulties in the eyes of the Runanga, and not from the setting up of a Maori King to fight against the Queen. Nothing of that kind was intended.

“To return to the men who sell the land by stealth to the Governor; he should have seen the fault and condemned it, so that I might have left it for him alone to redress the wrongs of the Maori; instead of which, your servants go and accept the dishonest offers of the Maori, which encouraged him to go on stealing lands, and then the Maori thought of setting up his King to investigate my (the Maori’s) own wrongs. This meeting has arrived at this conclusion: if this work of making a king is a Maori device, it will pass away of itself. Friends, leave the King of Aotea alone, and he will disappear of himself.”

“But do you initiate something good for us both, in order that evil may be ashamed, and that good works may destroy the evil deeds of evil-doers; for evil will never be put down by guns, powder, and balls.”

“It was the wrongs that we suffered at the hands of you Pakehas, that drove the Maori to the Maori King, as a man is driven by rain, or wind, or cold, into a house; it may be a hut of reeds, a house full of fleas, or ever so bad a house, still he will stay in it until a fine day shines forth, and then he will come out. Man should be led; if you drive him, it will not do; look at this, was it by being driven that my Maori forms of worship were abandoned by us? it was by being drawn into the practice of good works, and that is how I come to be in this beautiful house, the church; therefore, address