

NATIVE INSURRECTION.

(*The House in Committee.*)

Tuesday, the 14th day of August, 1860.

The Order of the Day,—“That the House do resolve itself into Committee, and that “the Venerable Archdeacon Hadfield be requested to attend at the Bar of the House, to give evidence “as to the causes of the Taranaki War, and be subject to question as to the same: and that the Chief “Land Commissioner, Mr. M’Lean, shall also be summoned as a witness, and examined on the same “subject,”—being read

The Venerable Archdeacon Hadfield in attendance,—

Ordered, That the Venerable Archdeacon be introduced within the Bar, and be permitted to seat himself.

The Archdeacon was then introduced by the Serjeant-at-Arms.

Ordered, That Mr. Chairman do request the Witness to state whether he would prefer to make a general statement as to the causes which led to the Taranaki War, or reply to specific questions proposed to him on that subject.

Witness stated in reply that he had not come prepared to make an independent statement, not having understood from the summons he had received from Mr. Speaker that he would be expected to do so, but that in obedience to the Order of the House he was prepared to reply to any questions that should be submitted to him.

1. *Mr. Fitzherbert.*] How long have you known William King and under what circumstances? —I have known William King since December 1839 when I went to Cook’s Straits and took up my abode at Waikanae.

2. What do you know of William King’s personal character and of his public character in his relations to the British Government previously to the commencement of the present war?—During the four years I resided at Waikanae I formed a high opinion of his personal character. I am not aware of any act of violence of which he was guilty except on one occasion when during my absence he struck a man down for attempting to burn my house. With reference to his public character he gave most material assistance to the Government after the unfortunate massacre at Wairau. He rejected the proposal of Te Rauparaha and Te Rangihaeata that he should join with them in an attack on Wellington; and exercised the whole of his influence to prevent any of his tribe from doing so. During my absence from Waikanae for a few days, an attempt was again made by Te Rauparaha and others to unite William King and his tribe with others in a hostile attack on Wellington, but he again positively declined to take any part in such a proceeding. In the war with Te Rangihaeata he co-operated with the Government against that chief though he was a near relation of his. Sir George Grey, who was on board a vessel at Kapiti asked his assistance, he returned the same day to Waikanae, and proceeded with 140 men to Te Paripari, when on the following day he captured eight prisoners who were in arms against the Government, and handed them over to the Authorities. They were tried by martial law and seven were transported, I believe they were sent to Hobart Town. Without going into further particulars I believe that his conduct at that time gave universal satisfaction. He assisted the British Government on all occasions when his assistance was required. I could name other instances.

3. How long were William King and his party absent from the Waitara?—To the best of my belief about 20 years; (as far as I have been able to obtain dates prior to the year 1838,) the first migration from Waitara under William King’s father, when he was accompanied by many of the leading chiefs, took place about the year 1827 or 1828; they returned in 1848.

4. What happened at the Waitara during their absence?—After William King and nearly all the principal chiefs residing at Waitara had left to assist Te Rauparaha in his war in Cook’s Straits, the Waikato came down and attacked the remnant of that portion of the Ngatiawa who remained at Waitara in their pah Pukerangiora, they besieged and took the pah, also a number of prisoners, and dispersed the remnant of the tribe. The Waikatos subsequently proceeded to attack Ngamotu, they were resisted by Te Puni and other of their Chiefs, they were then repulsed at Moturoa. The Waikatos never held possession of Waitara and never acquired any right to it. A few members of the Ngatiawa remained on the land and cultivated. There was only one Waikato (Pekitahi) who ever cultivated, he had married into the Ngatiawa and cultivated by virtue of that marriage.

5. How were their individual rights or their tribal rights to the Waitara land affected by what took place during their absence?—I conceive that the leading members of the Ngatiawa having voluntarily migrated to Cook’s Straits, and as the Waikato never held possession of Waitara, neither the right of the tribe nor of the individual members of it were at all affected by their absence from Waitara.