

26. Do you mean that you no longer wished him to make powder in case it might bring trouble on you?—That was not the reason; it was a question of boundaries. Moffatt's return was after the posts had been re-erected.

27. Did you hear that Moffatt was coming up into that country some days before he came?—When he got as far as Taupo we heard of his coming.

28. Did you adopt any means to warn him of his danger?—I sent my man called Te Kati to warn him not to come, but he paid no attention to my message, and persisted in coming on.

29. Did you send or receive any written communication?—Moffatt did not send any written communication to me. I sent him a letter by my messenger telling him to return from that place as there was trouble in this district.

30. Did you write in such a way that he must have understood that the trouble you alluded to was danger to himself?—Yes; because I told him to return.

31. Was that the only warning he received?—Yes.

32. Did he receive any warning on the day of his death?—No; he was turned back on one day. He persisted in coming on the next day and was killed.

33. Was there any private malice or ill-will on the part of those who killed Moffatt, so far as you know?—There was no private malice.

34. I have seen it stated that ill-will was borne to him by your hapu because of his desertion of one of your women in favour of a woman at Manawatu. Is there any truth in that?—I have no knowledge of it.

35. I have heard it also stated that Moffatt received money belonging to the Maoris in respect of a piece of land sold; that he kept the money, and that the Maoris bore him ill-will for doing so, and killed him in consequence. I do not know anything about that.

36. Was there any ill-feeling on your part?—During the time he was in the district I had no ill-feeling against him.

37. No, but when he was out of the district?—I had no cause of ill-will against him.

38. That is all the questions I wish to ask you; if you have anything more you desire to say I will listen to you?—The questions having ceased, I have nothing further to say.

The Native Minister then questioned Wahanui as follows:—

39. *Hon. Mr. Bryce*]. Your name is Wahanui, and you are a chief of the Ngatimaniapoto tribe?—Yes.

40. You have heard the statement made by Ngatai in respect of the murder of a man named Moffatt?—Yes.

41. Is his statement right with reference to the existence of a political movement, called the "King movement," at the time of the murder?—Yes. I am the person who had to decide whether it should be ended or not; and it was not ended at that time.

42. Is Ngatai's statement, that the death of Moffatt was solely due to that movement, correct?—The European was killed in accordance with our joint principles, and the *taiaha* was left there to mark the reason he was killed. The *taiaha* has since been brought away.

43. Do you know of any private malice or ill-will against Moffatt that might have led to his death?—I never knew that Moffatt had done anything previous to his crossing the forbidden boundary that would have caused his death.

The Hon. Native Minister then questioned Rewi:—

44. *Hon. Mr. Bryce*]. Your name is Manga, and you are a chief of the Ngatimaniapoto tribe?—Yes.

45. You have heard the replies of Ngatai to my questions respecting the murder of a European named Moffatt?—I have.

46. Are his statements correct in relation to the political association called the King movement?—They are correct. I gave the *taiaha* to Ngatai to kill him (Moffatt) with (figurative).

47. Is Ngatai's statement correct with regard to the policy of isolation?—Yes. I fixed the boundaries.

48. So far as you know, is the statement of Ngatai correct that the death of Moffatt was due to his crossing the boundary and nothing else?—That was the only reason.

49. Do you know of any motive of private malice that might have caused this deed besides crossing the boundary?—I do not know of any other reasons that led to his being killed besides his crossing the line, I having given the *taiaha* for that purpose (figurative).

The Hon. Native Minister then questioned Taonui:—

50. *Hon. Mr. Bryce*]. Your name is Taonui, and you are a chief of the Ngatimaniapoto tribe?—Yes.

51. You have heard the statements made by Ngatai?—Yes.

52. Is what he has said with regard to the political association known as the King movement correct?—Yes. It was a great policy of ours.

53. A portion of that policy was the isolation of certain districts and the exclusion of Europeans therefrom?—Yes.

54. So far as you know, was the death of Moffatt due to that policy and nothing else?—Yes; it was solely on account of that policy.

55. Do you know of any private malice that would have led to his being killed?—I do not know of any.

A *taiaha* was sent into that district for the purpose of killing, or to signify that any European who crossed the boundary would be killed.—G. T. WILKINSON.