

the appearance of these words (purport), for they are not uttered by human man, but given of his own "Paimarire" (good will). Ended.

From TEHANATANA, from AHITANA, from the Tribes of all the winds (quarters)  
of Tamarura. (The sons of Rura).

### Enclosure 3 to No. 6.

To Captain HEALE.

Matamata, October 8th, 1864.

Salutations. Friend, that is a word to you; it is said that you are surveying from Tauhitinui, even to Ponotu—if this report is correct it is not well—my word to you is. I am inactive during these days; you still continue busy at this time. Friend, let your work cease at the sea-side; let that place (Tawhitinui and Ponotu) be not interfered with (takotiana). If it is the Governor's desire respecting that place that it be surveyed, do you write to him that the work of surveying be confined to the sea-side; let the inland (portion) remain unsurveyed. That is all my word.

If you should disapprove of my word to you, write that I may know (hear); should you persist, write either, that I may know that you object.

Friend Captain Heale, "Paimarire."

From your friend,

WILLIAM THOMPSON, Te Waharoa.

### Enclosure 4 to No. 6.

Patetere, October 18th, 1864.

Friend, salutations. Your letter of the 18th October has arrived. I thank you for disclosing to me your thoughts. The thought (respecting the surveying) is not yours, the thought is the Governor's that the land should be surveyed by you. Friend, it is not well that it should be surveyed—the hearts of the people are sore respecting their piece (of land), rather let it lie (undisturbed) till the thoughts of the people are reconciled that the survey may be correct. But this is my decided thought, that it should be left till the sky has cleared and the sun shines—lest we (you and I) be troubled.

Enough, O Heale. "Paimarire." Farewell. "Paimarire."

WILLIAM THOMPSON, Te Waharoa.

### Enclosure 5 to No. 6.

SIR,—

November 1st, 1864.

Greeting. A letter from Wm. Thompson has been received here, and I have seen the words of that letter.

1. That the works of the priest are right (or true), his name is Hau Anahera, and he is coming to Waikato this summer.

2. The word of the priest (tohunga) is that the fighting is to be at Taranaki, and at no other place in this island.

3. The Maoris are not to fight with the Queen Maoris, but the Queen Maoris who join with the Pakehas are to be rebuked (or the Queen Maoris are not to be molested unless they are allies of the Pakeha).

4. Matutaera has been deposed by this tohunga, and has absolutely ceased to be King. And all the Chiefs of Taranaki and Waikato are soldiers of the priest. (This is, perhaps, that he may be made King himself). At some future time, however, when the strife is over, then, according to this tohunga, a real King for this Island is to be set up; but Matutaera will not be reinstated, so says the tohunga, and Thompson also. Thompson's name is Te pou te ua—"The pillar not to be shaken."

There has been another letter from Wi Katene, Te Mapu, of the Ngatirangiwewehi, trying to draw off the Ngatikereru hapu, my own hapu, from their allegiance to the Queen, saying that the Hau Anahera is a reality, that his feet have trodden this earth, and that according to this tohunga, this island is New Canaan; and another word is that Jehovah God of Hosts has really made the land of this island his dwelling.

Friend, listen to what is going on in Waikato and Taranaki. A false prophet has truly appeared to lead those people on the path of madness. The Arawa laugh at these insane doings. The Arawa is advised to come forth from the shadow of the Queen. We laugh. The threat that the Arawa will be destroyed by this Hau Anahera is laughed at. We look at Matthew xxiv. 23, 24, 25: and 2 Corinth. xi., 13, 14. These are the words which we are considering in connection with this prophet calling himself a Hau Anahera.

Do you speak a word about the letters with the Government, that replies may be quickly sent.

From your friend,

WI MATHI TE RANGIKAHAKI.

To Mr. Halse, Native Secretary.

### No. 7.

MEMORANDUM by the Hon. the COLONIAL SECRETARY.

The Colonial Secretary does not attach any weight to the statement made by Te Oriori, as to the authenticity of Wm. Thompson's letters. He has consulted several gentlemen in the Native Department well acquainted with Thompson's handwriting, and compared the signatures with authentic letters of Thompson's, and has no doubt of the authenticity of both; and the expression Pai Marire, which is used in both, is, to the Colonial Secretary's mind, quite conclusive when taken with the concurrent testimony from several other quarters, that Thompson pretends, at least, to be a convert to the new superstition.

The Colonial Secretary would be glad if His Excellency could inform him whether in speaking of the letter Te Oriori has received from Thompson, he means that Thompson states in that letter that he has not joined the new superstition. As His Excellency expresses himself, it is not clear whether Thompson says so, or Te Oriori says it for him, without its being stated in the letter he says he has received.

Auckland, 21st November, 1864.

WILLIAM FOX.