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Memorandum to Governor Thomas Gore Brown

Arthur Guyon Purchas

TĀMAKI PAENGA HIRA AUCKLAND WAR MEMORIAL MUSEUM

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Sir,

In compliance with your Excellency's request I have committed to writing the substance of Tamati's communication in reference to the mode of warfare adopted by her Majesty's forces at Taranaki - In doing so I have fulfilled what I believe to be a duty, but I trust that my motives will not be misinterpreted when I add that the same sense of duty compels me to express in the strongest way my conviction that there is no hope of bringing the war to an honourable termination by military means alone, and that on the contrary the gravest disasters may be anticipated if no other solution can be found - I have &c.

Memorandum.

Tamati Ngapora states that the natives engaged in the conflict at Puketakanere express their great astonishment at the mode of warfare employed by the military forces at Taranaki, by which they continually expose themselves to great loss, although vastly superior in numbers to the natives. He says "why are not the soldiers taught to fight after the native fashion? They cannot help being beaten if they continue to fight as if their antagonists were Pakehas". The natives admire the personal bravery of the soldiers, ^{but} says it is the very thing that causes their destruction, for they march so steadily and so close together in file that one bullet will kill two men - Tamati further states that the natives laugh at the idea of being beaten by the soldiers and that they have not the slightest idea of giving up to any armed force. They ~~are~~ ^{feel} fully assured that with the advantages of cover and knowledge of the country they are more than a match for any number of soldiers - If peace is to be brought about the road to it ~~does~~ ^{will} not be opened by ~~the process~~ of fighting - Tamati further expresses his conviction that if the natives continue on every occasion to beat the soldiers as they maintain they hitherto have done, he fears that all the native tribes will forget their old feuds
and

and join in the contest against us.

Tamati further states that the number of natives actually engaged at the Waitara has been very much overestimated & that the number of Waikatos ^{excluding of course from Kauhia} ~~underfoot~~ was only 140 and that of that party not one was killed. Their exclamation after the fighting was over was one of extreme surprise and it was followed by the question "How is it that we all escape?" — "Ha! aia to aha taton i ora ai"?

Arthur G. Purches

He added afterwards that the strength of the Waikatos were such that the great danger of a general outbreak -

In reference to the movement of Waikato natives towards Taranaki, Tamati Ngapora states that Hōmi Papita of Rangiaohia has assented to the proposal that Ngarnawahia should be the boundary between those who go and those who stay; that all above that place shall be free to go, while those ^{who live on the lower part of the river} below shall, in obedience to the strongly expressed wish of Potatau, refrain from taking any part in the contest at Taranaki. ~~In consequence of~~ next month ~~to the time fixed for the departure of the Waikato men thus allowed~~ ^{to go} the party will not be under the leadership of any one chief but several chiefs will probably accompany it. Tamati cannot state the exact number, but thinks ~~that~~ it will probably amount to about (400) four hundred - ~~with regard to the Lower Waikatos,~~ they will ^{remain quiet} ~~continue at their peaceful occupations,~~ unless any military demonstration is made in their immediate neighbourhood - Any such cause of excitement would plunge the whole of this part of the Island into confusion -

In speaking of Tarcia's visit to Wiremu Tamihana Tamati says that when Wiremu wanted Tarcia to go to Taranaki, the latter said "no, I will not, and if you go, I shall be displeased with you; there is work for us elsewhere" pointing in the direction of Auckland. This was repeated more than once, but Tamihana said he would not interfere with the Pakeha unless the Pakeha interfered with him - When Tamati was asked if he thought anything was to be apprehended from Ngatichana, he said ^{there was, but why come for apprehension} that he thought ~~not~~, but he did not like to speak positively lest if hereafter evil should arise, it might be said that he had put the white people off their guard