



Haere mai ki te whare tapu a Patuone!

Welcome to the sacred house of Patuone!

Ko te whaiti a Ripia!

We are the small band of Ripia!

The Patuone Website

*E ngā mana me ngā reo o te motu whanui o Aotearoa,
nau mai, haere mai, piki mai! Tu mai i roto i te wairua tūpuna!*

The purpose of this website is principally to provide a means of sharing details of Patuone's life with his many thousands of **uri** (descendants) all over the world. Others who will use the site will be those interested in the history of **Ngāti Hao**, of **Ngāpuhi**, of things **Māori** and of **Aotearoa**.

By any measure, Patuone had an extraordinary life. He saw the arrival of the **pākehā** (Europeans) on the shores of Aotearoa (New Zealand) in 1769 and by the time of his death on 19 September 1872, aged over 108, he had been witness to—and in many cases, an important party to—the key events which shaped modern Aotearoa, notably the **Declaration of Independence of the Independent Tribes of New Zealand** of 1835 and the **Treaty of Waitangi** signed initially on 6 February, 1840. By the time of his death, Patuone had outlived all the major **rangatira** (chiefs) of the land. Patuone was also a key player in the development and choice of the first flag: the flag of the **Independent Tribes of New Zealand** in 1834, which was given Royal assent by King William IV.

Another intention of the site is to provide accurate historical data related to Patuone and his times. There are, unfortunately, many errors on the public record (including the Dictionary of New Zealand Biography and Te Ara) and in the minds of many. Over time, all such errors will be corrected and this site will be the means to complete that task. It is also an important site for another reason: the provision of detailed **tātai**. These are also referred to as **whakapapa** (genealogies) and are of critical importance to all **Māori** people. It is through **tātai** that we as people connect with our uniqueness and our ancestry. We exist because of our **tūpuna** (ancestors) and as descendants, it is our obligation and duty to honour them. Many of these **tātai** are placed on public record for the first time ever. Please respect them. The power of these things is great. Those who abuse them will be subject to forces they will not understand, let alone control.

Hapaitia ngā mahi a o tūpuna!

Raise up the works of your ancestors!

He aha te take?

What is the reason for this?

Na te mea, he taonga mapuna tēnei mai i o mātou tūpuna!

Because this is a precious gift from our ancestors!

Nga Kakano i Tanumia - The Planted Seeds

A website like this is a living thing: it takes on life and breathes; it grows and flowers. Already, many lost connections and gaps are being filled and errors corrected. Descendants of Patuone from all around the world are making contact and linking together in a sense of **whanaungatanga**, of family fellowship. This is how it should and must be: they are connecting with and claiming their rightful heritage: **he mea tika tenei, he mea nui tenei**. It is also a call for completeness and excellence of all, in the manner of that ancient call back to an ancestral Hawaiki, to ancient Ra'iatea, to Rangiataea:

Kia puta ai te ihu ki Rangiataea!

That your nose may arrive at Rangiataea!

Ngā Whakaahua - Photographs and Painted Images

The administrator's extensive family collection of some 300 photographs of **Patuone** and various **uri** and **whanaunga** is gradually being digitised and added to the site. This includes what is thought to be the only photograph known of Hohaia and Kateao Te Takupu. Other **whanaunga** have also contributed photographs and these are acknowledged accordingly. Although photographs will eventually be downloadable, please acknowledge them to **www.patuone.com** and Dr Benjamin Pittman. Eventually, copies of high quality prints will be able to be ordered. All proceeds will be used for site maintenance, currently supported wholly by the administrator. The photographic collection includes images dating from before 1850, thus pre-dating the development of wet-plate photography and later emulsion papers. Many are on metal plates (**tintypes**) and others are **ambrotypes** and **calotypes**. Early photographic processes were highly challenging and yet another reason why these images are so important.

Copies of photographs in the author's collection are also in the **Alexander Turnbull Library** in Wellington and other libraries in New Zealand, including **Auckland City Libraries, Auckland Institute and War Memorial Museum** and **Auckland City Art Gallery**. Generally, those in the administrator's collection are in better condition. The Alexander Turnbull Library also holds watercolours and lithographs related to **Patuone** and **Nene**. The Auckland City Art Gallery holds the **Patuone** and **Nene** portraits by **Gottfried Lindauer**. Both paintings were done from photographs after our **tūpuna** had died. The Goldie painting of Nene dates from an even later period: 1934. Other Goldie works include those of Harata, daughter of Tarapata (son of Patuone and Nene's sister Tari and the *rangatira* Te Wharerahi), and of Ina (Ena) Te Papatahi whose precise descent needs clarification although it is suggested as being through Tupanapana, eldest son of Tari and Te Wharerahi. Collections of other relevant documents, photographs, lithographs and paintings are held in Australia (National Library, Canberra; Mitchell Library, Sydney). Further documents, photographs and paintings of relevance are also held in British and American collections. Over time, these will be specified and detailed on this site.

He Pepeha a Patuone – A Saying from Patuone

Ko te whaiti a Ripia!

We are the small band of Ripia!

This famous *pepeha* was used by Patuone in response to a taunt from Heke during the campaigns in the Ohaeawai, Te Ahuahu and Okaihau regions of Taiamai. As the forces of Patuone and Nene drew near, Heke perceived that they were few in number, a mere 100 compared with his own force of some 800. Heke called out that since they were so few, they should return home and not fight. Patuone immediately responded to Heke, uttering this *pepeha* which would invoke the name of his grandmother, Ripia, a *tohunga* in her own right and one of the many powerful women of Ngāpuhi. The message was clear: the few of us are a match for the many of you. Heke, Kawiti and others on hearing this knew instantly what Patuone meant. This was not just about numbers; it was about power, lineage and *mana*. Patuone here represents and invokes the *mana* line of Ngāpuhi back to Rahiri, Uenuku and Kaharau, and with a few, carefully chosen words, and in a manner so typically chiefly, had put them all in their places. Ohaeawai was also especially important and tragic for Nene. It was during this engagement that his then wife, a daughter of the *rangatira* Nopera, was ambushed and summarily killed by the Heke and Kawiti forces. She was in the process of carrying ammunition to the Nene and Patuone forces. This of course set up a major reason for *utu* against Heke and Kawiti and was the reason why Nene pursued Heke and Kawiti until their defeat at Ruapekapeka. Thereafter, however, Nene forgave them although relations between them and their descendants remained forever cool.

Patuone: He Korero Poto - Patuone in Brief

Patuone (c.1764-1872) was the last of the great *rangatira* (chiefs) who had witnessed the arrival of the *pākehā* (Europeans) and seen his country and his people changed forever. Patuone was born c.1764, the fourth child and third son of the **Ngāti Hao** chief, **Tapua** and his wife **Te Kawehau** and grew up to inherit the *mana* of his father as well as his roles as *tohunga* (high priest) and war leader. Tapua also traced descent from Ngāti Kahu. Ngāti Hao was a powerful *hapū* of what was later to become the **Ngāpuhi** confederation. The seat of Ngāti Hao power was the Hokianga, including upper reaches of the harbour, in the hills above Waihou, a place called Whakanekeneke but their wider power base included territories at Ōkura on the Kerikeri inlet at Pēwhairangi (Bay of Islands) and lands on the lower Hokianga near Horeke. Patuone and Nene's lands here were called **Tarawana** and the old settlement lies opposite what today is **Mataitaua Marae**. There is an Augustus Earle painting of Patuone's *kainga* near Horeke, painted in 1827. This was also where George French Angus mentions meeting Patuone and his eldest son Toa. Toa died prematurely in 1828 along with Patuone's first wife, Te Wheke, another son Mata and a daughter who remains unknown. It was clear that these deaths were the result of some introduced infectious agent, probably tuberculosis. Ironically, changes in lifestyle, the adoption of European clothing and more European-style settlements, appear to have contributed to a severe, multi-fronted attack on Māori health.

Patuone's older siblings were sister **Tari**, who married the influential Pēwhairangi chief **Te Wharerahi** (brother of Moka and Rewa) and also his brothers **Te Anga** and **Te Ruaniu**, both of whom were killed in battle while fighting with their father Tapua against Ngāti Pou who had been forced by combined Ngāpuhi forces to the Whangaroa. Patuone's name thus commemorates the death of an ancestor in battle as well as those of his two older brothers. **Patu** means a 'club' or 'to be killed' and **one** means 'sand' or 'beach'. Patuone's younger brother was **Nene** and he became known and famed as **Tamati Waka Nene**, a fuller name assumed after his baptism by Archdeacon Henry Williams in 1839. Tamati Waka is a transliteration from English to Māori of Thomas Walker.

Patuone was in turn baptised, together with his third wife Takarangi (of Ngāti Paoa), on 26 January, 1840, at Paihia by Archdeacon Henry Williams. This was just prior to the signing of the Treaty of Waitangi on 6 February 1840. Patuone was an early signatory together with Nene and Te Wharerahi and along with Heke, Nene and others, used his great oratory skills to persuade the chiefs present that there was no alternative: it was too late to tell the Europeans to go home. After his baptism, Patuone then assumed the fuller name **Eruera Maihi Patuone**. Eruera Maihi (Edward Marsh) was Henry Williams' eldest son. Takarangi took the name Riria (Lydia), probably another Williams name.

Patuone traced direct descent through multiple lines back to Rahiri, Uenuku and Kaharau, key founding *tūpuna* (ancestors) of **Ngāpuhi**. He achieved great fame as a warrior and became one of the most powerful, respected and influential chiefs of Aotearoa, throughout a long and very productive life.

In about 1835, following his marriage to Takarangi, Patuone moved his residence to Whakatiwai, south of Auckland. The marriage to Takarangi was part of a peace deal between Ngāpuhi and Ngāti Paoa who had fought many fierce battles over a long period of time. Takarangi was the sister of **Te Kupenga** and both were children of the Ngāti Paoa chief **Tuhekeheke**. Patuone also maintained a *pa* at Putiki on Waiheke Island and yet another in the Mahurangi district, close to where Sir George Grey set up his island estate at Kawau. He is still remembered with great affection by Ngāti Paoa. Today, Piritahi Marae on Waiheke commemorates the union of Patuone and Riria Takarangi.

In 1852, Patuone set up a large estate of some 100 acres in what today is Takapuna, located on the North Shore of metropolitan Auckland. Following his death on 19 September 1872, this land was gradually diminished and in 1910, the last remnants were taken over and sold. Details about these transactions will be revealed in due course.

Patuone was given a state funeral attended by many hundreds of family, guests and dignitaries and today, lies buried on Takahanga (Mt Victoria), on Auckland's North Shore, welcoming all who drive down Lake Road towards Devonport.

Patuone - The Book

The administrator is currently completing a major book on the life of Patuone: **Patuone - Peacemaker - A Life in Context: The Life and Times**

of a Founding Father. More complete details will be found here later. Publication will now occur in 2009, following the administrator's relocation back to New Zealand after 30 years in Australia. This book is both a personal tribute and one made on behalf of all those descendants who wish to be part of it.

He Tātai - Whakapapa - Genealogies

The **tātai** which are available for public viewing on this site, generally, do not include any beyond Patuone's grandchildren, the children of Hohaia and Kateao Te Takupu, who include the administrator's grandmother, Hoana Hohaia. All other **tātai** which will be placed on the website will be password-protected. In this regard, the order of birth given for Hohaia and Kateao Te Takupu's seven children is that which was taught to the administrator. Those who feel differently are free to do so but are also respectfully reminded: the line which carries the weight and respect is the **mana** line and it is the **tūpuna** who determine this, just as it is the **tūpuna** who discipline those who are out of line.

Ngā Uri - Descendants

Today there are some twenty thousand Patuone descendants all over the world linked by their common heritage back to Patuone. The late Celia Haupuru Nesbitt (nee Birch), who descended from **Te Tawaka Nehua** (nee Hohaia), was the last great-great grandchild from the Te Tawaka line. Through their paternal grandmother **Hoana Pitman** (nee Hohaia), sister of Te Tawaka, the administrator of this site, Dr Benjamin Pittman, his brother Peter, sister Virginia and first cousins Tahora and Miriama are the last of Patuone's great-great grandchildren on the Hoana line. Raunatiri, brother of Hoana and Te Tawaka, also has four living great-great grandchildren: Neho, Harata, Paraire and Paihia Rountree. Te Tawaka, Hoana and Raunatiri's father, **Patuone Hohaia (c.1825-1901)** was the longest survivor of twelve children born to Patuone's four wives - Te Wheke, Te Hoia, Takarangi and Rutu. The children born to Patuone Hohaia and his wife Kateao Te Takupu were Eru Patuone Hohaia, Te Tawaka Hohaia, Hoana Hohaia, Kaioha (Kaiaho) Hohaia, Ani Kaaro Hohaia, Raupia Hohaia and Raunatiri Hohaia. Fuller details will be found in the **whakapapa** section. As indicated, Patuone's first wife, Te Wheke died in 1828 as did his first-born son Toa, another son called Mata and a sister whose name is not recorded. Hori Hare Patuone died in 1878 and another of Patuone's children (not named) died in 1886. Timoti, a **whangai** of Patuone (son of a relative called Matetakahia, who was killed by Nene in unfortunate circumstances when he was wrongly blamed for the death of an English trader called Wharangi), died in 1896.

The Banner Photos

The photographs used on the banners show firstly, the wild entrance to Hokianga Harbour in Tai Tokerau, in full, **Hokianga-nui-a-Kupe**. This is where the famous battle of **karakia** took place between Nukutawhiti and Ruanui, from where came the name **Hokianga-whakapau-karakia**. Hokianga is the seat of power for Patuone. The powerful image of Patuone, **toa rangatira**, watches over all.

The second photograph shows Mount Hikurangi at sunset, viewed from Marua. Hikurangi is visible from Whakapara and Waiotu. This name calls back to ancient Polynesia, the Hawaiiki of old - Ikurangi in Rarotonga and of course to others. Note that this Hikurangi is in Tai Tokerau. It is not the Hikurangi in Tai Rawhiti, closely associated with Ngāti Porou. Hikurangi was also a **rangatira** of **Ngāti Tu**, along with **Ngāti Rangī**, both **hapū** of **Ngāi Tāhuhu**, displaced by **Ngāpuhi** over time through **raupatu**. The form of Hikurangi can be seen from Whakapara and the administrator's property at Waiotu from where, towards the north, the dark, looming presence of Ruapekepeka can also be seen, sitting upon the land. While Hikurangi is not specifically related to Patuone, it was a place he visited as the major walking track through the bush passed through these places. Further, following Hohaia's marriage to Kateao Te Takupu, the association with the Hikurangi area was strengthened. Kateao Te Takupu's father, Te Takupu, was a son of Te Hotete, also the father of Hongi Hika. Kateao, by descent, also had close **tātai** connections to Ngāti Wai and Ngāti Hau and it was through these connections that the land at Whakapara, Puhipuhi and Waiotu came into the family. Ngāti Wai and Ngāti Hau represent respectively the seaward (ki te moana) and interior (ki te uta) groupings of the same peoples. Ngāti Hau takes its name from the **rangatira** Hautakowera. The saying, "**Ngāti Wai ki te moana, Ngāti Hau ki te uta**" is an assertion of the connectedness between the two.

He Puna Korero - Sources of Information

Much of the information provided about our illustrious **tūpuna** was handed on the the site administrator by **kaumatua** over many years. Particular sources were the administrator's grandfather Okeroa Pitman, who married Hoana Hohaia, and other **kaumatua** connected to Hoana. Although Okeroa was not himself a descendant of Patuone, he was a **kaikorero** fluent in **reo Ngāpuhi** and English and well schooled in the whole of **Ngāpuhi** history. Further, his long marriage to Hoana and contact with many other **kaumatua** of the old school through **hui** and deep private teachings and discussions gave him many insights into knowledge not commonly shared and learned. In his own right, Okeroa descended through various lines also from Rahiri but also traced descent from **Ngāi Tāhuhu** and **Ngāti Tu**, **Ngāti Whatua**, **Te Roroa**, **Te Uri-o-Hua**, **Te Parawhau**, **Ngāti Wai**, **Ngāti Hine** and **Patuharakeke** and many others in the north. The administrator also received a large collection of family archives dating from the period 1880-90 and thereafter. In relation to the **tūpuna** contained within the very old **tātai**, many of the names have been found nowhere else. Also recorded in these archives are old accounts related by **kaumatua** so that they would not be lost. One of the most interesting of these relates to the ousting of **Ngāi Tāhuhu** from the Whangarei area and the treachery which overcame the **Ngāti Tu** rangatira Hikurangi. Hikurangi was married to Mihiao, a woman from **Ngāpuhi** and it was due in part to the treachery of Mihiao and her brother Te Uiho and son Ngarokiteuru that Hikurangi suffered **raupatu** from forces of greater **Ngāpuhi**. All these **tātai** and other accounts therefore represent a valuable resource, a **taonga** for us all. Another part of these resources are old **waiata**. These are gradually being transcribed and translated and in time they too will be added to the site. This task is being shared by the administrator and Patuone descendant, Hemi Hoskins.

He korero ki nga Kaiamuamu - An Answer to the Critics

Some have already criticised the work which has been done and which remains to be done. As administrator, let me say clearly to these few people: I was told from the age of three that when the time was right (and in this that the **tūpuna** would let me know), I had to start this **critical work**, this **mahi nui**, to raise up the great name and works of our **tūpuna**, recording for all the many **uri** of **Patuone**, what I had been taught and told and all else which would come to me, once this **hiko**i had begun. What came to me was handed on for this reason. Further, this is really not about me, it is about **us**. But, if I have also to be the tall **Kauri** who has to take the battering of **nga hau e wha** and **te riri whanaunga**, then so be it! The option also remains for those who are unhappy with certain aspects, that they write their own tribute and let the rest of us get on with ours. Therefore, this is my word to you: if you are not happy then go elsewhere, but then, that also asks two questions of you:

Where have you been all this time? What have you been doing?

It is simply not good enough to do nothing yourselves and then criticise when somebody does. Neither is it your place to try to take over what you do not know and understand. You therefore have the choice, to be part of this or not. It has also been made very clear that where there are errors,

these will be corrected. Well-meaning people have shared in good faith, what they know and were taught and this has been used to fill in what were hitherto, perceived as gaps. If, however, there are other and higher truths, then we have the capacity to correct. And, let us not forget: this all sits within the realm of the **tūpuna**. There are also those in the ranks who use what they call **knowledge** to wield power over others. This is an insult and an abuse, particularly if this "**knowledge**" is at worst, wrong and at best, incomplete. Our **tūpuna** remind us: sometimes our whanaunga have egos and a sense of self-importance, bigger than their brains. Those who seek power and influence must also have the **mana** and capacity to carry, bear and and maintain it; the capacity to stand firm under scrutiny.

It is also clear that there are many stories which some in the family would prefer not to have aired. In spite of hurt and pain, our people had the capacity to embrace all, to heal and to accept what came. Often, transgressions within the family brought **utu** in the form of death, disease, afflictions, curses, accidents and strange happenings. The same dynamics apply today. **Utu** often has a long-lasting effect and is extracted over time. There are those within the family who know this only too well and others who suffer in innocence without knowing. Also, the relationships within the Hohaia family were not always cordial. In the view of the administrator, these issues should be aired and discussed as they explain much and place certain dynamics today within their fullest context.

Similarly, there have been comments that we should not be using technology to advance our cause, to raise up the name and works of our **tūpuna**. This is pure nonsense. Our **tūpuna** and others were famous for embracing technology, with **full** recognition of the advantages which accrued. Let us also remember that hundreds of years before the Europeans arrived in Aotearoa, our **tūpuna** had foretold exactly what would occur. They knew also that our time, as a people, is yet to come! Part of the strength and resilience of our people was that they did accept and embrace those things which advanced their lives. This is, of course, not to deny there were tragic events as well. Our people, our **tūpuna** also knew about balance. Our particular **tūpuna**, **Patuone**, recognised this when he said, very prophetically:

"It is only in the time of my great-great grandchildren that the dreams I have for my people will start to come to fruition. Now you chase me away. In the time of my great-great grandchildren, you will come looking for me!"

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