



Whakapapa

Whakapapa or **tātai** are genealogies and carry great *mana* for all Māori. It is requested that all users treat these with the greatest respect for in many cases they are made available here for the very first time to a wider audience. Many of these **tātai** have been handed down to the site administrator as part of oral family history and some were also recorded in the period of the 1880s-1890s in a series of manuscript books along with other historical narratives. All of the old lines of **tātai** conclude with the administrator's grandmother, Hoana Hohaia. Hoana's brothers and sisters clearly had their own **tātai** and their *uri* are responsible for completing and maintaining their own lines. Generally, Māori people do not share **tātai** with persons who are not related to the *tūpuna* named. An exception is made in this case to facilitate access for many Patuone *uri* all around the world. All descendants are welcome to provide updating **tātai** which complete more contemporary linkages and lines of descent. These should be addressed to the site administrator in the first instance. All contributors with be listed to acknowledge contributions. (**Note:** the term **tātai** is used much more in Ngāpuhi than **whakapapa**. When the administrator was growing up, *kaumātua* never used anything but **tātai** when speaking about genealogies. On this site, however, both terms are used interchangeably).

Please Note: These **tātai** are a work in progress. As additional information is provided to augment that already known by the administrator, this section will be updated and re-ordered. Please feel free to contact us with your additions and corrections. All the old **tātai** can also be added to as more information emerges. With generations following that of the children of Hohaia and Kateao Te Takupu, these are in more recent memory and generally, can be supported by known birth and death dates and official documents such as birth and death records. There are also detailed family records held by descendants all over the world. If those who hold such records are happy to share, these can be put up on the site and all *uri* of Patuone can see how they link up. There are some, however, who do not feel comfortable with this. This is their decision. The many linkages are extensive and endlessly fascinating, especially with *tomo* arrangements which occurred up to the administrator's father, Manira's, generation. There are also, however, records held which are not correct. By putting up all records and pointing out where the facts are not clear or remain to be corroborated, we are all able to share in a collective building role. Some family members prefer that their details should not be placed here for public access. They can therefore look after their own.

There is some disagreement about birth dates and order for Patuone's grandchildren and there are some descendants who place great emphasis on claiming the **tuakana** or **m t mua** line, the so-called **senior** line. The senior line is merely a quirk of birth: the true line of power is the **mana** line and this is something descendants cannot claim. Mana is awarded by the **tūpuna**.

In relation to the birth dates for Patuone's grandchildren, some descendants claim specific years when there are no actual records. Māori births were not routinely recorded in the manner of European births until 1913. Also, much information related to birth years, recorded on tombstones and memorials is simply incorrect, resulting from imperfect memories, guesses and approximations. The administrator believes that his grandmother, Hoana Hohaia, was born c.1863. Her last child (the administrator's father, Manira) was born on 9 December 1911. Thus, assuming that Hoana was at the end of child-bearing days in 1911, this would give her an approximate age of 48 and on her death in 1935, an age of 72. Given that she was the third born of Hohaia and Kateao Te Takupu's children, although others claim birth years for older sister Te Tawaka as 1845 and younger sister Ani Kaaro as 1848, the administrator believes these claims are far too early. The matter is complicated by the fact that although it is believed that Hohaia was born c.1825, other sources suggest 1835. A more likely scenario is that Patuone Hohaia and Te Tawaka Hohaia were born in the late 1850s. Ani Kaaro is also decribed in the early 1900s as being about 40. A more likely year for her birth is c.1865 with the remaining siblings thereafter. If more concrete evidence can be produced, these details will, of course, be updated.

Ng ti Hao The Hap

This has been covered in the respective sections on **Ng ti Hao** and **Ng puhi** and will not be repeated here.

As indicated, Tapua, the father of Patuone and Nene traced descent direct from Uenuku, the first-born son of Rahiri and his first wife Ahuaiti. Ngāti Kahu is also significant in Tapua's *tātai*. Apart from the Hokianga origins, Tapua's established base was the Kerikeri inlet where he had a *pa* at Ōkura, a tidal reach of the inlet backing onto Waitangi. Te Kawehau, mother of Patuone and Nene traced descent from Rahiri through Kaharau, his second son from the union with Whakaruru. The basic **whakapapa** is:

DESCENT OF PATUONE



* Te Ngawa appears in some *tātai* as Te Ngaua. Spelling variations may occur with other names also, Maui and Mawi, for example.

The point has been made in many sources about the importance within Ngāpuhi of descent from Rahiri who was born within the period 1475-1525. The various family *tātai* cited here show how Patuone’s descent comes through multiple lines from both Uenuku and Kaharau, respectively first and second born sons. These multiple *tātai* also show clearly the close kinship of all the famous *rangatira* of Ngāpuhi.

The reason for Rahiri’s pre-eminence probably relates more to his standing as eponymous ancestor and linkages to preceding *tūpuna* rather than for any great military prowess. It was Kaharau in particular who founded the military might of Ngāpuhi and together with his older half-brother Uenuku, created a dynasty of famous chiefs and what was to become the largest *iwi* confederation in New Zealand.

The administrator’s collection of archives includes considerable detail in relation to the Whakanekeneke Block located in the hills above Waihou Valley. The shares in Whakanekeneke were finally partitioned in 1915 and divided amongst Hohaia’s children, Eru Patuone Hohaia, Te Tawaka Hohaia, Hoana Hohaia, Ani Kaaro Hohaia, Kaioha Hohaia, Raupia Hohaia and Raunatiri Hohaia, as a result of a decision within the Native Land Court. Subsequently, various Whakanekeneke sub-blocks were to figure in various deals related to the taking of land for public works, notably the main north railway.

The final partitioning was subject to two decisions and subsequent orders within the Māori Land Court dated 29 September 1914. There had been original examinations within the then Native Land Court and Appellate Court in 1899 and 1900 respectively and a further Court consideration of matters in 1908. At stake was considerable disputation between Ani Kaaro and Te Tawaka on the one hand and the rest of their brothers and sisters on the other, over the way in which shares in the eight parts of the Whakanekeneke Block had been divided up by Hohaia. Both Te Tawaka and Ani Kaaro had been allocated more shares by Hohaia, with an added complication that Hohaia had also allocated shares to Ani Kaaro’s husband, Ngakete Hapeta. In the view of Hohaia and Ani Kaaro, Ngakete’s descent within Ngāti Hao entitled him to shares. Another issue was that Hohaia had allocated shares but stood himself outside of the allocation, meaning that the Court then had to decide on how his shares would be distributed. In the event, shares were allocated to Ngakete in the final decision and also to his brothers and uncle and various other members of Ngāti Hao in addition to the Hohaia children. However, although it was decided that Ani Kaaro should receive more shares for the fact of her having maintained *ahi kaa* over the years and also that Te Tawaka would receive more shares in accordance with the wishes of Hohaia, the matter created great division within the family. The other siblings clearly felt that they had been unfairly treated by their father. It seems obvious from the records and evidence available that Hohaia’s decision-making capabilities had been questioned and it may reflect the outcome of some medical condition which affected him prior to his death in 1901. It is also clear that Ani Kaaro had an imperfect knowledge of key *tātai*, this fact being noted by the Court in the 1914 Judgement. As a fact, it is also interesting. It raises a question about Ani Kaaro’s capacities and the possibility that she bullied her siblings for her own ends. As a major force within the family, she may also have engendered certain fears, given an accepted *tohunga matakite* status.

Of Raunatiri, the *teina* of the Hohaia family, little is known or recorded in the author’s family archives. Raunatiri married Taati Pairama and from this union came Korowainga. The name Raunatiri is a Māori transcription of an English name ‘Rountree’. In 1953, the author’s father, Manira, for

consideration of £120 plus £1 commission, purchased a share of land in Puhipuhi 4B S.1, recorded as belonging to Raunatiri. The official Department of Māori Affairs receipt for the purchase (No.18209) is dated 8th July 1953 and is described as being a "vesting order Puhipuhi 4B S.1 Block". The vendor is indicated as Korowainga Rowntree. There are, however, many descendants of Raunatiri on the Rowntree line including four great-great grandchildren of Patuone. Raunatiri also had a keen sense of the political. Apart from the deep ancestral links between the Patuone family, Ngāpuhi and Tainui through Ngāti Paoa to the Kahui Ariki, which might in part explain Ani Kaaro's support of the Kingitanga movement, it is interesting to note that younger brother, Raunatiri, was in no way prepared to support any *mana* outside his own and that of Ngāpuhi. In July 1903, during a visit to the Taranaki area, he wrote a letter to the Fielding Star, which was reprinted in the Hawera and Normanby Star:

I have read in your paper the words of Parata in the House, and of Taiaroa in the Council, about Mahuta. I am a visitor to your district, but would wish to state in your paper, as a descendant of Eru Patuone (my grandfather) and my great uncle (Tamati Waaka Nene) that the words of Parata and Taiaroa are etikaana [e tika ana]. This is to say: Mahuta is only a chief of his tribe, and I, as a Ngāpuhi, scorn the idea of his vaunted kingship. Hawera & Normanby Star, Vol.XLVI, Issue 7739, 13 July 1903, p.2. (Note: the use of the Māori terminology, 'e tika ana' (it is true) is an assertion that statements made previously by Parata and Taiaroa are true. Mahuta was the 'Māori King' within the Kingitanga movement in Tainui).

The interesting thing about Raunatiri's comments, along with those of Parata and Taiaroa, is that they reflect an early reaction to any suggestion that the 'Māori King' had any jurisdiction outside of the Tainui confederation. There was also an early understanding in Ngāpuhi that the Kingship role would be shared around and not monopolised forever by Tainui. In the administrator's experience, during the 1950s, *kaumātua* in Ngāpuhi talked about this a great deal. The view was that the Kingship should have come to Ngāpuhi as part of a cycling and sharing process.

Te Wh nau A Tapua – An Illustrious Family

Ko te whaiti a Ripia!

We are the small band of Ripia!

This *pepehā* (saying) was uttered by Patuone in response to a taunt from his relative Heke, prior to the battle of Okaihau. When Heke saw that the numbers of the Patuone and Nene forces were small, he suggested that they would do better to return to their homes and not risk their lives. In response, Patuone's *pepehā* invokes the name of his grandmother, Ripia and is a direct response to the challenge issued by Heke: the clear message was this: we may be few in number but we are strong and valiant in battle. The invocation by Patuone of Ripia is highly significant and provides clear evidence of the powerful *mana* and high *tohunga* status of his grandmother.

Apart from Patuone's older brothers Te Anga and Ruanui who were killed in battle with Ngāti Pou of Whangaroa while in a *taua* with Tapua, Nene and their sister Tari complete the Tapua family, Tari being the oldest. Another half-brother Wi Waka Turau who died while a comparatively young man, was the son of Te Kawehau by her second husband. Wi Waka Turau, however, was present with Nene and Patuone at a number of fights, including that at Ruapekapeka and was still a key part of the Ngāti Hao leadership.

Tari married the Pēwhairangi chief Te Wharerahi, brother of Rewa and Moka and son of Te Auparo who were of Ngāi Tāwake. Te Auparo was killed in one of the many complex disputes amongst close descent groups, in this case, Te Ngare Raumati and Ngāi Tawake. Her killing in a cultivation of *keha* (turnips) gave rise to the name Patukeha. Te Karehu, the sister of Te Wharerahi, Rewa and Moka, was taken by the Te Ngare Raumati party and subsequently killed and eaten ¹. Like Patuone, Te Wharerahi was a great warrior and renowned peacemaker and thus his marriage to Tari created a significant alliance with Patuone and Nene which also formalised another link between Hokianga and Pēwhairangi ².

Tapua, the father of Patuone and Nene traced descent direct from Uenuku, the first-born son of Rahiri and his first wife Ahuaiti.

Ko ēnei aku tātai mai i a Patuone.

Ko ēnei o matou tātai mai i a Patuone.

These are my lines of descent from Patuone.

These are our lines of descent from Patuone.

The direct **whakapapa** taken through to the administrator's grandmother is:

Rahiri = Ahuaiti (f) (1)
 Uenukukuare = Kareariki (f)
 Maikuku (f) = Huatakaroa
 Te Ra = Whakakopapa (f)
 Kamama = Papatu
 Papaora =
 Ripia (f) = Takare
 Tapua = Te Kawehau (f)
 Patuone = Te Hoia (f)
 Hohaia = Kateao Te Takupu (f)
 Hoana Hohaia (f) = Okeroa Pitman

Te Kawehau, mother of Patuone and Nene traced descent directly from Kaharau, the second-born son of Rahiri from his wife Whakaruru. The direct **wkakapapa** taken through to the administrator's grandmother is:

Rahiri = Whakaruru (2)
 Kaharau = Houtaringa (f)
 Taurapoho = Ruakiwhiria (f)
 Mahiapoake = Te Hau (f)
 Ngahue (f) = Tautahi
 Te Wairua = Wharetoru (f)
 Te Ngawa = Kuta (f)
 Te Patu =
 Te Tua =
 Te Kawehau (f) = Tapua
 Patuone = Te Hoia (f)
 Hohaia = Kateao Te Takupu (f)

Hoana Hohaia (f) = Okeroa Pitman

Another line coming down to Te Kawehau from Kaharau illustrates how chiefly bloodlines were managed through often extensive *tomo* (arranged marriages):

ta Rahiri ko Kaharau
 ta Kaharau ko Taurapoho
 ta Taurapoho ko Tuwharepapa
 ta Tuwharepapa ko Tuwharekakaho
 ta Tuwharekakaho ko Te Wharerangi Kokopu
 ta Te Wharerangi Kokopu ko Ruangāio
 ta Ruangāio ko Te Mumanga
 ta Te Mumanga ko Te Kawehau
 ta Te Kawehau ko Tari
 ko Patuone
 ko Nene

Sissons et al offer a different version of this **whakapapa** in relation to Rahiri. Their version has Tuwharepapa and Tuwharekakaho descending from Ruanui and Nukutawhiti, as the offspring of their respective progeny Korakonuiarua and Moerewa. Thus, their implication is that Tuwharepapa and Tuwharekakaho precede Rahiri. This implies two different people with the same name in later generations ³. Another significant factor in this **whakapapa** is Ruangāio whose progeny became part of the move of various components of Ngāpuhi towards Whangarei.

Patuone's grandmother, Ripia appears as one of the many strong women of Ngāpuhi who wielded great power and influence aside their men folk ⁴. As indicated, Patuone's reference to her in his *pepehā* was a direct acknowledgement of her status and power. Given Patuone's father Tapua's ranking as *rangatira* and important role as *tohunga* it is probable that Ripia also was a powerful *tohunga* in her own right. Ripia traced descent from another *tūpuna* called Ruangangana:

ta Ruangangana ko Pohokuo
 ta Pohokuo ko Te Kare
 ta Te Kare ko Te Whiuwhiu
 ta Te Whiuwhiu ko Te Paehangi muri iho ko Pango
 ta Pango ko Wharu
 ta Wharu ko Ripia
 ta Ripia ko Tapua
 ta Tapua ko Patuone
 ta Patuone ko Hohaia
 ta Hohaia ko Hoana

Another line from Maikuku is:

ta Maikuku ko Te Ra
 ta Te Ra ko Kamama
 ta Kamama ko Ruakino
 ta Ruakino ko Maru
 ko Papaora
 he teina

This differs from other published **tātai** in that it gives Ruakino—missing from all others—and also indicates that from Ruakino come Maru, Papaora and another sibling simply given as 'he teina' (a younger sibling).

The close descent from Rahiri, in common with all the chiefly lines of Ngāpuhi, is further reinforced by the **tātai** of Patuone's grandfather, Takare:

ta Rahiri ko Uenuku
 ta Uenuku ko Uewhati
 ta Uewhati ko Te Rarau
 ta Te Rarau ko Te Ahitaki
 ta Te Ahitaki ko Matakiri
 ta Matakiri ko Te Rahoo
 ta Te Rahoo ko Takare
 ta Takare ko Tapua
 ta Tapua ko Patuone
 ta Patuone ko Hohaia
 ta Hohaia ko Hoana

Yet other **tātai** provide further details about close descent and kinship: these relate to Patuone's mother, Te Kawehau and provide further connections back to Kaharau:

ta Rahiri ko Kaharau
 ta Kaharau ko Taurapoho
 ta Taurapoho ko Tupoto
 ta Tupoto ko Tuiti
 ta Tuiti ko Tutahua
 ta Tutahua ko Wharetoru
 ta Wharetoru ko Te Kuta
 ta Te Kuta ko Te Patu
 ta Te Patu ko Te Tua

ta Te Tua ko Te Kawehau
 ta Te Kawehau ko Patuone
 ta Patuone ko Hohaia
 ta Hohaia ko Hoana

A further line to Te Kawehau comes down from Ranginui and includes the *tūpuna* Tautahi, from whom Ngāti Tautahi derive their name:

ta Ranginui ko Patari
 ta Patari ko Matariki
 ta Matariki ko Te Haua
 ta Te Haua ko Te Ruapaenoa
 ta Te Ruapaenoa ko Tautahi
 ta Tautahi ko Tutehe
 ta Tutehe ko Rewatu
 ta Rewatu ko Ngawa
 ta Ngawa ko Te Patu
 ta Te Patu ko Te Tua
 ta Te Tua ko Te Kawehau
 ta Te Kawehau ko Patuone
 ta Hohaia ko Hoana
 ta Hoana ana tamariki

Hohaia, Patuone's son from Te Hoia, married Kateao Te Takupu. Kateao's *tātai* shows another strong link with the Hongi line back to Kaharau and Rahiri: Te Hotete is also the father of Hongi. It is clear, however, that Takupu and Hongi could only have been half brothers and that Takupu's mother was other than Hongi's. It is known that Te Hotete had at least five wives:

ta Rahiri ko Kaharau
 ta Kaharau ko Taurapoho
 ta Taurapoho ko Mahia
 ta Mahia ko Ngahue
 ta Ngahue ko Te Wairua
 ta Te Wairua ko Auwha
 ta Auwha ko Te Hotete
 ta Te Hotete ko Takupu
 ta Takupu ko Kateao Te Takupu
 ta Kateao Te Takupu ko Hoana

Kateao Te Takupu was the connection through whom the extensive lands at Whakapara, Puhipuhi and Waiotu came to the children of her marriage to Hohaia. Kateao connected to **Ng ti Hau** and **Ng ti Wai** who are closely related.

A related *tātai* shows additional linkages related to this, ending with Hongi's son Hare Hongi and daughter, Harata Rongo who married Heke:

Rahiri = Whakaruru (f)
 Kaharau =
 Taurapoho =
 Mahia = Hauangiangi (f)
 Ngahue (f) = Tautahi
 Te Wairua = Waikainga (f)
 Auwha =
 Te Hotete = Tuhikura (f)
 Hongi = Turikatuku (f)
 = Hare Hongi
 = Harata Rongo (f) = Heke

In turn, Hongi's senior wife Turikatuku, in keeping with the purity of lines from Rahiri has the following descent, which shares common linkages with another branch from Ngāpuhi to Tainui through the Torongare line but branches off at Te Rongopatutaonga:

Rahiri = Whakaruru (f)
 Uenuku
 Maikuku
 Torongare
 Te Rongopatutaonga
 Te Aokarere
 Kohine
 Nehe
 Te Mutunga
 Turikatuku

These old *whakapapa* show some more extensive linkages to other significant *tūpuna* of Ngāti Kahu and relate to Patuone's second wife, Te Hoia. . Tapua, father of Patuone also had connections to Ngāti Kahu:

ta Te Mamangi ko Rangihī
 ta Rangihī ko Hau
 ta Hau ko Tu
 ta Tu ko Tatai
 ta Tatai ko Tao

ta Tao ko Tumataroia
 ta Tumataroia ko Te Iwa
 ta Te Iwa ko Teretai
 ta Teretai ko Paparangi
 ta Paparangi ko Te Makaka
 ta Te Makaka ko Te Papanui
 ko Maui
 ta Te Papanui ko Kanohi
 ta Kanohi ko Huha
 ta Huha ko Tuwharerangi
 ta Tuwharerangi ko Tama
 ta Tama ko Te Hoe
 ta Te Hoe ko Te Waihaha
 ta Te Waihaha ko Puke
 ta Puke ko Tarakihi
 ta Tarakihi ko Te Hoia
 ta Te Hoia ko Hohaia
 ta Hohaia ko Hoana
 kati tenei

Papanui's sibling Maui has the following descendants:

ta Maui ko Mahuru
 ta Mahuru ko Waipariki
 ta Waipariki ko Te Mihinga
 ta Te Mihinga ko Waimatarangi
 ta Waimatarangi ko Te Ripanga
 ko Te Ripanga ko Ngei
 ta Ngei ko Te Wheoki ko Te Nao
 ta Te Wheoki ko Mane
 ta Mane ko Ka
 ta Te Nao ko Riria
 ta Riria ko Pepi
 ta Pepi ko Te Paea
 kati tenei

Te Hoia, Patuone's second wife, was mother of Hohaia. Her **tātai** includes descent from another *tūpuna*, Mirukaiwha and also includes the *tupuna* Tohia who was regarded as a significant Ngāti Hao *tupuna*:

ta Mirukaiwha ko Tamakuare
 ta Tamakuare ko Rongomaitekawa
 ta Rongomaitekawa ko Rakumea
 ta Rakumea ko Kurairorohea
 ta Kurairorohea ko Korohaere
 ta Korohaere ko Te Maunga
 ta Te Maunga ko Urutakina
 ta Urutakina ko Tohia
 ta Tohia ko Panoko
 ta Panoko ko Kopu
 ta Kopu ko Mano
 ta Mano ko Moenga
 ta Moenga ko Te Hoia
 ta Te Hoia ko Hohaia
 ta Hohaia ko Hoana
 kati tenei

and in a clarification of parentage:

ta Te Nga ko Moenga
 ta Moenga ko Te Hoia
 ta Te Hoia ko Hohaia

While these **whakapapa** from Tama relate to the above, they also link to Te Kawehau, Patuone's mother:

ta Tama ko Horomanga
 ta Horomanga ko Te Tawhinga
 ta Te Tawhinga ko Te Kerekere
 ta Te Kerekere ko Irikohe
 ta Irikohe ko Tokowha
 ta Tokowha ko Tatauraia
 ko Te Tua
 ta Te Tua ko Te Kawehau
 ta Te Kawehau ko Patuone
 ta Patuone ko Hohaia
 ta Hohaia ko Hoana

Apart from the fact that these **tātai** have never previously been published outside family documentation, they illustrate some important features worthy of comment. As **tātai**, they were intended to be recited, indicated by the use of *ta* and *ko*, effectively meaning in context, *from* and *came*. *Kati tenei* or *whakamutunga* indicate the conclusion of a line 5.

The maintenance of close and tight bloodlines was a particular feature of the Māori aristocracy and these **tātai** illustrate the point very clearly. As much as Ngāpuhi diversified through external marriage, they also maintained these close descent lines from Rahiri, Uenuku and Kaharau through the inter-marriage of cousins and other kin. In this way, Ngāpuhi *tuturu* lines were maintained with fullest integrity.

As indicated previously, another important matter in relation to **tātai**, at least for some, is to work out when certain *tūpuna* lived. Teachings given to the administrator indicated that these details are really insignificant: *tūpuna* are *tūpuna* regardless of all other details. Specific dates are really only relevant in attempting to establish rights of occupation to certain places. However, for those whose interests are in dating specific people, one method used is to count back, allowing twenty five years to thirty years per generation to arrive at an approximate date.

Patuone's grandmother Ripia also figures prominently in the oral history related to the family and provides another link with the spiritual inheritance and legacy of Patuone. Ripia had a stillborn child called Te Tuhi, in old Māori terms, this being a major *tohu*. Thereafter, this child would visit his living kin in the form of a *kehua*, an apparition, and it was a clear intention that Patuone should become the medium of connection between the worlds of the living and the dead. This, however, Patuone resisted. While there exists no explanation about the particular circumstances of and motives for this resistance on the part of Patuone, it probably relates to his fulfilling predictions made about him at his birth and also a rejection of the darker side of the priestly arts 6.

Another interpretation is that Te Tuhi was a trickster in the tradition of Maui. Also Tai Tokerau is regarded by Māori from other *iwi* as being somewhere to avoid being alone after dark unless in the company of *tangatawhenua*: *kaumātua* from other *iwi* have suggested that this is because of the pathways to Te Reinga and closeness of Te Reinga itself 7.

Reference to various family **tātai** dating from the 1880s show how many *tūpuna* link up, adding the human dimension to various events and migrations. As is typical, these linkages are extremely complex and extensive and take a lot of working through as they do not necessarily show complete connections and in fact, some may directly contradict others. Indeed, the **tātai** related to the Whangarei *whanui* area illustrate very well some of the challenges discussed earlier in basing and constructing a clear history on the details and 'evidence' of **whakapapa** alone especially in relation to orthography, the repetition of names over different generations and multiple marriages.

Apart from the fact that Ahuaiti, Rahiri's first wife and mother of Uenuku was from Ngāi Tāhuhu and Ngāti Manu, another Whangarei area connection back to Ngāpuhi *tuturu* and Rahiri came through the Ruangāio line from Kaharau.

In the **tātai** related to Whangarei, one key *rangatira* to emerge is Kūkupa, father of Tirarau. Kūkupa was born c.1775 at Taurangakotuku, located on the northern bank of the Otaika River and near Toetoe, overlooking the Whangarei Harbour 8.

Another name which appears in **tātai** is Motatau, however, for all the expectation provided by the name and its association with a significant place for Ngāti Hine, he does not emerge as a prominent figure at all in terms of recorded or oral deeds and exploits: apart from his appearing in the **tātai** and working through various linkages, there is little archival or oral history detail about him. He does not appear directly in any of the administrator's Rahiri **tātai** which cover all the chiefly lines from Rahiri. It is likely that the connections, given the name Motatau, are through **tātai** more specific to Ngāti Hine or Ngāti Manu. Together with Waiomio and Taumarere, Motatau and Kawakawa are key areas and define the *rohe* of Ngāti Hine and Ngāti Manu so this bears further exploration. Having said this, however, in the administrator's **tātai**, there is still no clear detail. Kawiti's son, Maihi Paraone Kawiti of Ngāti Hine does appear in one of the **tātai** groups, as does Hineamaru who is the *tūpuna* from whom they derive their *hapū* name. Hineamaru's Ngāpuhi descent is from Rahiri and Uenuku through the marriage of Torongare and Hauhau. The following **tātai** from the administrator's grandfather Okeroa illustrate the key connections:

Rahiri ka moe ia Ahuaiti
 Ko Uenuku ia Kareariki
 ko Hauhau ia Torongare
 ko Hineamaru
 ko Te Aongaua
 ko Tamangana
 ko Tamangana ia Rangihaketini
 ko Ruangāio ia Te Ika-a-te-Awa
 ko Taurahaiti ia Whareangiangi
 ko Kauangarua ia Te Haara
 ko Karetu ia Mara
 tana ko Hotu, ko Matai ko Te Ngorengore

ko Hotu ka moe ia Te Pare
 ko Rauru ia Waikoraha
 ko Meripui ia Wipou
 ko Hoana muri ko Weretaa

ta Matai ko Te Paekoraha
 muri ko Te Hana muri ko Te Pukohukohu
 ta te Paekoraha ko Te Rahiri
 tana ko Tawa Te Rahiri

ta Te Hana ko Te Whaa muri ko Te Ahomatau
 ta Te Whaa ko Paora Kerei me etahi atu
 ta Te Ahomatau ko Te Huka
 tana ko Hemi Te Huka
 ta Te Pukohukohu ko Hare ko Te Hounui ko Te Okuoku
 ta Hare ko Wheoro ko Te Uriheke
 ta Wheoro ko Tiwe

ta Te Uriheke ko Te Koni ko Ngawiri
 ta Hounui ko Heneriata
 ta Te Okuoku Marara Ngātirua
 ta Te Ngorengore ko Te Pouwhare
 tana ko Te Wera muri ko Te Ahiterenga muri ko Nihi muri ko Te Arahi
 ta Wera ko Ewa tana ko Te Patene
 whakamutunga

ta Te Ahiterenga ko Ani tana ko Tokitahi
 ta Nihi ko Perepe Nihi
 ta Te Arahi ko Ateara Te Arahi

ta Te Kauangarua ano
 ko Hautakare tana
 ko Tumu ko Tuwhakaterere ko Taratara
 ta Tuwhakaterere ko Whitiao
 ko Taupaki ko Te Hauauru
 moe katoa enei wahine ia Kūkupa

ta Whitiao ko Te Ipuwhakatara muri ko Koke

ta Ipuwhakatara ko Tito
 tana ko Huirua ko Te Kawenata me tahi atu

ta Koke ko te Roma ko te Ngere ko Te Ruu

ta Te Roma ko Kake ko Himi

ta Kake ko Nua Kake me tahi atu

ta Himi ko Onepu Himi

ta Te Ngere ko Henare Panoho

ta Te Ruu ko Hori Tarawau

ta Taupaki ko Tāwera muri ko Wipou muri ko Tamaroa muri ko Taurau

ta Te Wera ko Waata Te Ahu
 tana ko Te Pouritanga muri iho ko Pouaka W. Parore

ta Wipou ko Hoana ko Were

ta Hoana ko Haora me tahi atu

ta Were ko Erana me etahi atu

ta Tamarao ko Eru Moare
 tana ko Pute tana ko Meretiawa
 kahore he uri o Taurau

ta Te Hauauru ko Te Matengahere
 raua ko Tiakiriri

ta Te Matengahere ko Kerenapu tana Wiremu Te Hau muri ko Hiraina

ta Tiakiriri ko Kiriwera muri ko Te Rata Koro muri ko Te Toko muri ko Te Wana muri ko Te Waikohua
 ta Kiriwera ko Te Rata Rimi tana ko Tapa ka moe ia Te Ihi Tito

ta Te Rata Koro ko Te Keepa ko Peka ka moe ia Tamehonihana

ta Te Toko ko Winika ka moe ia Te Reweti Paenganui

ta Te Wana ko Powahia ka moe ia Te Keha Wikamo

ta Te Waikohua ko Papara

ta Taratara ko Kawa tana ko Maihi P. Kawiti

ko Kokako ka moe ia Ruatangihia
 putamai ko Tuta muri ko Nehe

ta Tuta ko Te Kotahi tana ko Te Porohau tana ko Taotaoriri tana ko A. Whareumu tana P.A. Whareumu
 ko Te Haupai

Specifically to Nehe and Motatau the **tātai** are:

ta Nehe ko Motatau ka moe ia Te Kamo ko Te Taotahi ia Te Ao-Hei-Awa puta ko Nehe muri ko Te Whakariki muri ko Te Korehu muri
 ko Te Oneho

ka moe a Nehe ia Te Tiatana puta mai ko Te Amoteriri
 ka moe ia a Te Whakaariki ia Te Poho
 puta mai ko Te Korehu muri ko Te Pirihī

ta Te Korehu ko Purangi

ta Te Pirihi ko Wiki Te Pirihi

ka moe a Te Korehu ka moe ia Te Ruu puta mai ko Ripeka Tuapaka muri ko Rangiripo ka moe ia Paora Kerei puta mai ko Ngakapa

ka moe a Te Oneho ia Te Tatua puta ko Hori Wehiwehi

ka moe a Ripeka Tuapaka ia Tipene Haare puta ko Wairakau ia Te Hikoi

ta Nehe ano ko Pukerahi tana ko Te Rou tana ko Te Paeamoe tana ko Mohi muri ko Taparoto ta Mohi ko Reti Mohi ta Taparoto ko Tari Keha

The significance of these **tātai** is that collectively, they indicate wide linkages throughout much of Tai Tokerau. In the above **tātai**, for example, Te Tatua is mentioned, together with his wife, Te Oneho. Te Tatua was a *rangatira* of Ngāti Wai and Ngāti Toki and his people lived on Tawhitinui (The Poor Knights Islands) off the coast and north of Whangarei. The two islands which make up Tawhitinui are Tawhitirahi and Aorangi. In 1820 when Te Tatua was away fighting with Hongi, the *rangatira* Waikato of Te Hikutu in the Hokianga, attacked Tawhitinui and decimated the population. Te Tatau had allegedly insulted Waikato and the latter, having been advised by an escaped slave that the islands were largely undefended, decided to seek *utu* for the insult. Tawhitinui was abandoned after this although Te Tatua's wife Oneho and son Hori Wehiwehi both survived the Te Hikutu raid. Te Oneho and her daughter were taken as hostages by Te Hikutu, however, were recognised as relatives by a local *rangatira* during a stop at Whangaroa. This *rangatira* helped them escape. In fact, Oneho was a direct descendant of the *rangatira* Nehe, through Motatau and Te Kamo. She was a daughter of Te Taotahi and Te Ao-Hei-Awa.

Significantly also, many of these old **tātai** indicate *rangatira* who are often not mentioned in any other **tātai** or historical accounts. This again indicates the importance of the family records maintained by the site administrator. In some accounts, Tawhitinui is confused with Tawatawhiti which is the peninsula stretching to the Whangarei Heads from Parahaki.

Motatau and Te Kamo's son Te Taotahi was born c.1750. It is likely that Motatau and his people were part of the general drift southwards, whether their connection was partially through Ngāti Ruangāio or elsewhere. It would be reasonably expected, however, that if this were the case, more extensive detail of them would be recorded in **whakapapa**. Ruangāio is in the Rahiri line as are many others who became associated by name with specific *hapū*. The administrator's **tātai** suggest that Motatau was a grandson of the union of Kokako and Ruatangihia and that their son Nehe was his father [9](#). Part of the old and extensive **whakapapa** in the administrator's possession provides evidence although this is further complicated by multiple marriages, particularly in the case of **whakapapa** relevant to the Whangarei area and especially to Te Parawhau [10](#), Patuharakeke and other *hapū* and *iwi* groupings linked through inter-marriage:

Ko Kokako ka moe ia Ruatangihia
putamai ko Tuta muri ko Nehe
ta Nehe ko Motatau ka moe ia Te Kamo
ko Te Taotahi ia Te Ao-Hei-Awa puta ko Nehe2nd muri ko Te Whakaariki muri ko Te Korehu muri ko Te Oneho

ka moe a Nehe2nd ia Te Tiatana puta mai ko Te Amoteriri
ka moe ia a Te Whakaariki ia
Te Poho puta mai ko Te Korehu muri ko Te Pirihi
ta Te Korehu ko Purangi

ta Te Pirihi ko Wiki Te Pirihi
ka moe a Te Korehu ka moe ia Te Ruu puta mai ko Ripeka Tuapaka muri ko Rangiripo ka moe ia Paora Kerei puta mai ko Ngakapa

ka moe a Te Oneho ia Te Tatua puta ko Hori Wehiwehi

ka moe a Ripeka Tuapaka ia Tipene Haare puta ko Wairakau ia Te Hikoi

ta Nehe2nd ano ko Pukerahi tana ko Te Rou tana ko Te Paeamoe tana ko Mohi muri ko Taparoto ta Mohi ko Reti Mohi ta Taparoto ko Tari Keha

Other **tātai** of use here are traced from Taurahaiti and show:

Taurahaiti
tana Tawhiro
tana Tokaitāwhio
tana ko Kūkupa
tana Tiakiriri
tana Waikohua

Taurahaiti
tana ko Te Raki
tana ko Urekuri
tana ko Te Poho
tana ko Te Pirihi
tana ko Wiki Te Pirihi
tana ko Maki Pirihi

Note: The name '**Urekuri**' is certainly written as such in the administrator's **tātai**. It is possible, given the meaning of the word and name that it should be '**Urikuri**' instead. (**Ure** = penis; **kuri** = dog). **Uri** = descendants; **Kuri** = the name of an ancestor). This may well be a reference to ancestry from Ngāti Kuri, an *iwi* grouping in the far north of Tai Tokerau.

**DESCENT FROM PATUONE AND TE HOIA
THE CHILDREN OF HOHAIA, SON OF PATUONE**



There are extensive issue from all these children from the marriage of Hohaia and Kateao Te Takupu and over the years. continuing a long tradition, there were many *tomo* arrangements.

While many of these connections are known, due to the sensitivities of certain descendants, no further details will be provided for public access. It is also up to various descendants to record their own details, particularly relating to descent thereafter.

DESCENT OF HONGI



RECENT SUGGESTED CONNECTIONS

Since the launch of the website, the administrator has received many emails in relation to descent from Patuone. One from informant Gray Keyworth draws attention to what is suggested is a further link to Patuone through his second wife, Te Hoia, who was the mother of Hohaia. This marriage, it is known, produced three (3) sons and one (1) daughter, the names of whom, apart from Hohaia, are not recorded in the administrator's official **whakapapa**. Gray Keyworth suggests that the name of Hohaia's sister is **Hapi Waka** and that the descent is:

- Patuone = Te Hoia (f)
- ko Hohaia
- ko Hapi Waka (f)
- ka moe a Hapi Waka ia Horace Earle Hanley
- ko Sarah
- ko Henry

ko Hannah
 ko Mary
 ko Thomas
 ko Ellen

ka moe a Mary ia Henry Stephenson
 ko Ida
 ko Ellen
 ko Henry
 ko Charles
 ko Mildred
 ko Lionel
 ko Gladys

ka moe a Ida ia William Carter
 ko Bernice
 ko Maisie
 ko Beryl
 ko Wilfred
 ko Joyce
 ko Grieta
 ko Athene
 ko Lionel

ka moe a Bernice ia Charles Barron
 ko William
 ko Mollie

ka moe a Mollie ia Cedric Keyworth
 ko Robyn
 ko Tony
 ko Ross
 ko Bruce
 ko Gray

Gray Keyworth suggests that Mary and Henry Stephenson lived for a time in Pompallier House at Russell. Henry was of mixed descent with roots back to Te Kapotai.

There is also another Waka connection of interest which appears to bear some relationship with Hapi Waka. A June 1869 reference in the 'Daily Southern Cross', provides some interesting details in reporting the capsizing of a boat in a squall while en route from Kerikeri to Kororareka with a load of *Kauri* gum. The article refers to one, **Hone Pane**, also known as **Hone Waka**, and indicated as being a grandson of **Patuone** and grand nephew of **Tamati Waka Nene**, who drowned in the accident:

He was a young man of very good reputation, and he was greatly respected by both Europeans and natives. His death will be a great blow to our friend, Tamati Waka, by whom he was greatly beloved, and whose position he would have filled at the old chief's death. (Daily Southern Cross, Vol. XXV, Issue 3712, 11 June 1869, p.4).

Another person drowned in the accident is referred to as a brother-in-law of **Hone Waka**. These details offer a number of potential explanations, including that Hone Waka was the son of another sibling of Hohaia and Hapi Waka or that Hapi Waka was married prior to her marriage to Horace Hanley, Hone being her son. The suggestion of Hone Waka being Nene's heir-apparent, is also an interesting detail. The name Waka, certainly suggests a connection with Nene. Hone Waka also captained the "North Shore" schooner of 19 tons, owned by Patuone, this vessel having been purchased by Patuone for £290. It carried goods and passengers between the Bay of Islands and Auckland and points between.

Part of the value of a site such as this is that it brings out details which can then be further developed and corroborated.

[Whakapapa continued \[Page 2\] >>](#)

1. Te Karehu is an interesting name. A woman of the same name is mentioned in the family accounts of the Hokianga and Mangamuka settler Christopher Harris as being one of his wives. While there is the suggestion in the Harris papers of this Te Karehu having a connection to Tari, Te Wharerahi, Nene and Patuone, the fact is that this is not the same Te Karehu. The Te Karehu killed in this account was merely a girl when she was killed. Williams mentions Christopher Harris coming to call with his 'young wife' and this is probably the other Te Karehu referred to in the Harris papers. As part of the *utu* for the killing of Auparo, a number of chiefs who were involved and deemed responsible, including Tawheta and Tauwhitu, were pursued and killed. The Tauwhitu of these accounts is, however, not the Tauwhitu of the Mahurangi and Whangarei areas who is the great-grandfather of the site administrator though his grandfather Okeroa Pitman. Following the killing of Auparo (who was killed in her turnip (*keha*) garden), her *hapū* assumed the name Patukeha as a poignant reminder of her killing. ([back](#))

2. Tari and Te Wharerahi's children were Tupanapana, Tarapata and Te Tane. In turn, from Tupanapana descended Ina Te Papatahi, Goldie's favourite model. Tarapata's daughter, Harata was another preferred model of Goldie. Harata's brother was Wi Pani. ([back](#))

3. Table 23, p.60 in Sissons et al. ([back](#))

4. High-ranking Ngāpuhi women often accompanied their menfolk to battle to give support and rally the *toa* with various physical

assistance and exhortations. Famously, Hongi's wife Turikatuku who was blind, did so on many occasions. The fact that Hongi's sister Waitapu was killed at Moremonui in 1807 as part of a major defeat of Ngāpuhi by Ngāti Whātua and Te Roroa, again illustrates this point. Some senior women were also *tohunga* in their own right and exerted immense power through the exercise of functions such as *matakite*. Ani Kaaro, a younger sister of the administrator's grandmother Hoana was involved in many incidents in the 1880s and events linked to Te Whiti. She was regarded as a prophetess. See Elsmore (1999) in references for more details. ([back](#))

5. There may be subsequent descendants, however, at the time of recording, these **tātai** were regarded as complete. **Tātai** which follow in the administrator's case are recorded elsewhere. ([back](#))

6. *Makutu*, the imposition of curses upon others were the domain of the *tohunga makutu*. ([back](#))

7. Te Reinga is the underworld where the dead go following earthly death. ([back](#))

8. Toetoe is also where the administrator's father was born, this being land linked to Okeroa Pitman through his mother Ani, daughter of the Mahurangi chief Tauwhitu. ([back](#))

9. A second Nehe appears in the relevant **tātai** related to the first. This second Nehe is clearly female. ([back](#))

10. Te Parawhau derives its name from the death of Tirarau1st who was killed at Punaruku by Rangitukuwaho of Ngāti Wai and Te Waiariki. ([back](#))

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ta Taurahaiti ia Whareangiangi
 ta Kauangarua ia Tarataraua
 ko Te Karetu Pona ko Te Waikeri
 Karetu ko Puta ko Mata
 Ngorengore
 Kauangarua ia Te Haara
 Karetu ia Maara
 Hotu (1) Maatai (2) Ngorengore
 Hotu ia Koraha

Ko Houmia te matua, he **t tai** Parawhau

ko Roto te tuatahi i muri ko te Maru
 ka moe a Roto ia Matai kia puta Te Pukohukohu
 ta Te Maru ko Kahukura tana ko Toka, ka moe ia Pehi
 na tetahi o nga wahine a Te Maru tana ko Te Umangawha
 ta Te Umangawha ko Panapa

He **t tai** Hongātirihia tenei:

ka moe a Rehia ia
 Irakau Taraua
 ko Te Kaki ta Te Toko
 ko Kahutaharua
 ka moe ia Tauwhitu ki a puta
 ko Teraratohora
 ko Tohekainga
 ta Teraratohora
 ko Toko
 ko Taranui
 ka moe a Toko ia Hare
 kia puta ko Te Uriheke

Nga uri o tenei hapū o Ngāti Moerewa ko Kuao.

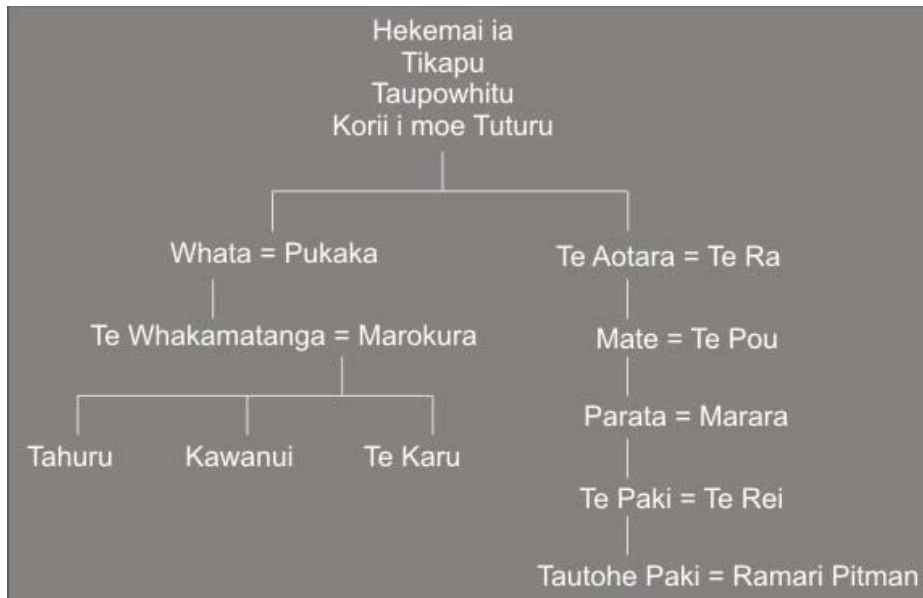
Ko Rakeipaka te tupuna
 tana ko Ngatokotoru
 tana ko Tao i muri ko Maro [he wahine]
 ka moe a Tao ia Rurairihau
 Taraua
 ko Kohinetau
 i muri ko Mokonuierangi
 tana ko Te Mohi
 tana tuarua ko Te Auru
 tana Ritoutaka

ka moe a Kohinetau ia Maiwhiti
 Taraua ko Taratikitiki
 ona uri ko Heta Te Hara i muri ia
 Taratikitiki ko Tetaitapu
 ona uri o Tetaitapu ko
 Te Kauwhata
 he whanaunga Pene Tau

A further part of this **whakapapa** which is extremely difficult to read relates to Te Ponaharakeke:

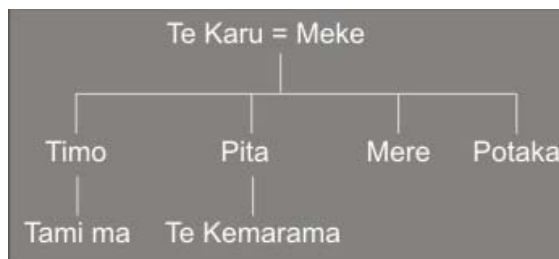
Tamaro ko Te Makoko
 tana ko Whari ka moe ia Te Ponaharakeke

Another fragment details further Patuharakeke connections. The descendants of Tahuru, Kawanui and Te Karu appear below:



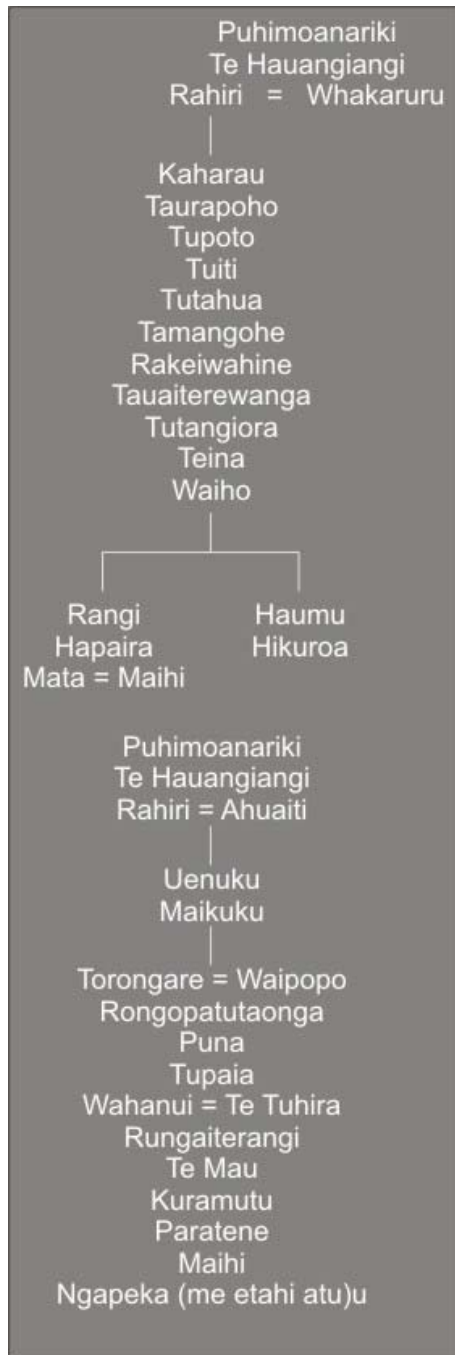
Tahuru = Kiha
 Whatarangi = Tautapa
 Te Paea = Pene Tahere
 Raukura

Kawanui = Tunui
 Puhirai = Haea
 Rangiwahawaha

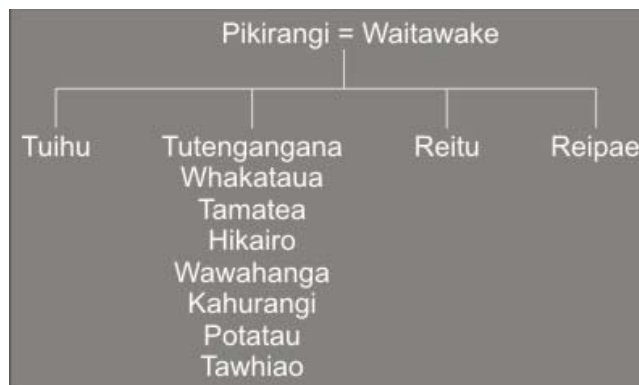


Further Linkages Between Ngāpuhi and Tainui

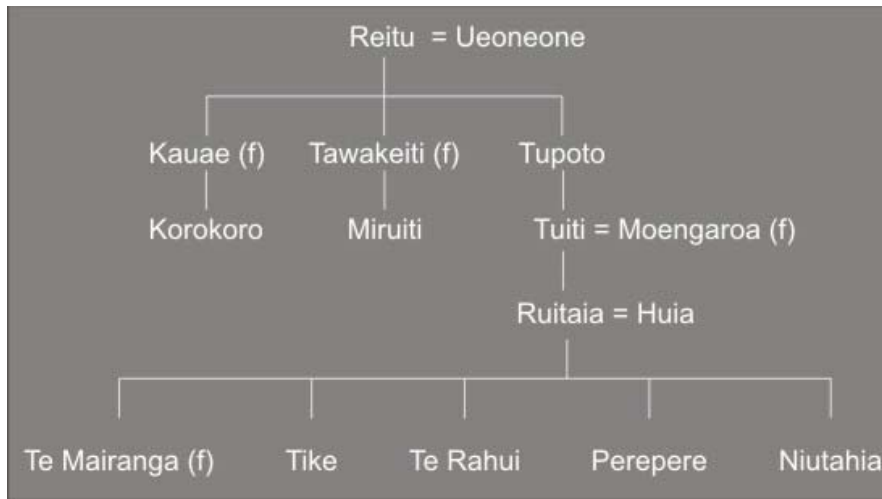
These **whakapapa** are self-explanatory with key names from Ngāpuhi and Tainui being clear. The **whakapapa** here were handed on to the administrator by *kaumatua*:



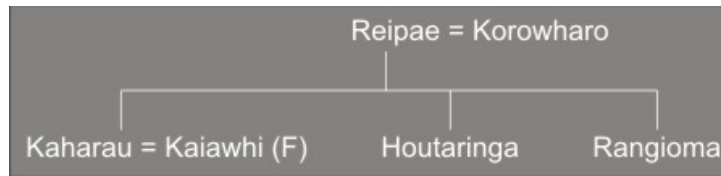
The sisters Reitu and Reipae while often couched in legend, were real people. The **whakapapa** trace from Hoturoa, captain of the Tainui. The Parents of Reitu and Reipae were Pikirangi and Waitawake:



The **whakapapa** for Reitu in Ngāpuhi is:



The **whakapapa** for Reipae is: 1



Other versions give the father of Reitu and Reipae as Wairere.

He Korero o Nehera (Historical Narratives):

These are also recorded in family archives. Other sources are also cited.

In a *korero* recorded in Māori by from testimony of Hori Rewi and Henare Te Pirihi in 1903, an extensive history related to details of the Whangarei, Takahiwai and Ruakaka areas emerges 2. This document provides a detailed explanation of the Ngāpuhi expansion towards Whangarei and of the highly complex circumstances and events associated with it. Within it also, bound up with the events of history are many **whakapapa** connections which are again rendered even more complex by multi-generational use of identical names. The account as translated is:

My account begins with the giving of this land after the conquest by Tawhiro. Waipu was given to Te Hakiki. I did not know the boundaries of Ruakaka. There was no gifting of that land. The gifting of that land, Ruakaka, was performed by Ngāi Tāhuhu when Pae married Te Kahore. After Pae made the gift to Te Kahore he received a request from Te Raraku at the time Tawhiro gifted [?]. No reply came via Tawhiro. The reason for this was his offspring granted Te Raraku (his request). Tawhiro gifted Rangiora to Pukerahi, Puhi and Motatau, the territory comprising Pukewherowhero, Puhangina-wai, Kauere Terake, Patuparehe, Te Whakatete, Tamarikirau. To the North down to Hirauta River he gave Maungatawhio (and?) Te Raparapa. Turning eastward (he gave): Mangawhati, Poupouwhenua and Te Koutu. Southward (he gave) Puke-wherowhero. That is the extent of the boundaries of Tawhiro’s allotments to Pukerahi, Puhi and Motatau.

They returned down (Northward) to the mountain. Motatau, Pukerahi and Puhi returned up here. They remained in that land (where addressee is). Motatau dwelt at Rangiora, where his pā was. Puhi’s pā was Te Kouparepahi, and Pukerahi’s pā was Ngātiti. At a certain time they turned [in] to Pukerahi’s pā at Ngātiti. They were spotted by Ngāi Tāhuhu on the side at the entrance of Whangarei harbour to the East, [so] it was known that Rangiora had been settled. Hikurangi sent a message to Wairau that Ngāi Tāhuhu were heading there. Their chief was Puakāka. When Hikurangi arrived in person, Ngāi Tāhuhu were crossing this way. They (Pukerahi, his younger brothers and their people) were living there at Ngātiti. When the war party was sighted outside Takahiwai, Pukerahi instructed that one of their own children be ritually killed, and when dead the heart be presented as a sacrifice to their gods so the latter would be favourably inclined toward them. When the war party arrived on the beach below Ngātiti, Pukerahi called for certain people to come out and show themselves. When they did, spears were thrown down at the war party. The spear throwers were made from kahikatoa.* When the spears impaled people, Puakāka called out: “Break them! May these calls rally forth to snap them [the spears] lest they wound people, and thus it was that Pukerahi’s declaration was heard: “A mere kindling fire will not set all aflame! May the shame spread across the land!” After that Puhi taunted, “Bring, bring Rangiora Te Kouparepahi, the house of Te Mānuka!” At that juncture Puakāka had edged very close and it was then that Motatau leapt upon him. Puakāka died and Ngāi Tāhuhu fled. That was the end of Ngāi Tāhuhu. Returning to that place, from the time of that battle at Ngātiti, calm settled there.

When Ngāi Tāhuhu fled, that child through his deed of sacrifice brought peace. After that, Te Taotahi married Te Ao-Hei-Awa. Mangawhati was gifted by Pukerahi, Puhi and Motatau as a dowry for Te Ao-Hei-Awa. Then Maketu married Te Hei-Raukawa, and Te Whakaariki gave Te [Wita??] as a dowry for Te Hei-Raukawa. After it was given, Te Koiwi lived there. After that came the battle of Ngāti Maru and Te Taoū at Mangawhati. The tribe of Te Koiwi sprang from that endowment to Te-Hei-Raukawa and some of those people died there at that battle. Te Kawana was the chief at the time of that battle. The house, Te Kapaha, was occupied by Ngāti Tū-Te-Whare, Taringa-roa and Motu Takupu. It was a house of pain for Te Rangī Tuoro who died in the battle at the hand of Moti Takupu during the pursuit to Mangawhati. It was Maketu who achieved peace. Maketu spoke thus: “Those who died at that place died again. The living lived again. Let a remnant escape of whoever fled from there. The patu of Te Katipa Te Awakeri lives on”. The pathway was cleared by Maketu. Te Huru-ki-runga was covered over. The peace achieved through that fight was sustained. Ngāti Maru and Te Taoū returned home permanently. The descendants of Pukerahi, Puhi, Motatau and Koiwi remain on the land being discussed, namely this block. After that Poupouwhenua was ceded by Te Pirihi and Mate for their plunder at Matakana. Following this, Te Karakaho was given over by Te Pirihi and Te Rangīwhiwhiua to Te Poihipi. In this place Tamumu became extinct. Since then that

place has been called Ngaro-Tamumu. Te Pirihi thought that Hona would not participate if his group entered a conjoint claim for income derived from places within these districts under discussion. He said that Weku and Hona should make application for Kopua-wai-waha, Te Whakatete and Te Wai-o-Rehua and take the income of these places lest Hona be wronged by the descendants of Pukerahi, Puihi and Motatau. The boundary was established to demarcate that area from this side to the southwest. That kindness to Weku should end there. After that came Te Rata Pou, a descendant of Pou, who begged Te Pirihi for Te Mata, so he could sell it. Te Pirihi agreed, and it was Te Rata who partitioned and sold Te Mata out of this block. Te Pirihi's regard for Te Rata Pou ran out. Do not substitute the descendants of Motatau for Kopua-wai-waha who descended from Wēku, that is the offspring of Te Koukou and those of Nehe Tuaru, and ultimately Hona. The reason for this was Te Pirihi's fear that Hona would be ousted by Motatau's descendants, Pukerahi's people. Puihi's weren't involved. That was the reason they did not live there continuously after this, because of that money. Following that the term of Te Pirihi's binding decision expired. This block and Mangawhati were leased by Wiki Pirihi. The judgement on Mangawhati was that it was leased jointly to Hone Henare, and that portion was administered by Te Pirihi. Te Ao-Hei-Awa was the ancestor and the people within it were the second Te Korehu and Te Rēweti. Hona saw the judgment on that land and did not put up a claim for that land until these things I am discussing were actioned by Te Pirihi at their place which was decided upon as Te-Wai-o-Rehua, Te Whakatete and Kopua-wai-waho. Hona had assumed the parts from this side of Rangiora, the side toward Whangārei. He would not come to these ones I'm speaking of, those sold, given up and let, and Te Pirihi's leases up until the judgement on Mangawhati. Hona did not object until Wiki leased this block to Hone Henare. After that, Rangiora was appealed by Wiki against Hori Nuku Meha. When the policeman arrived to convey the statement, Hori Nuku Meha came here. The reason he came here was so that Hona would be lenient in his judgement. Hona didn't present himself at court. Do not respond to that plea. Accordingly the court did not agree that Hori Nuku Meha be ordered to pay settlement of that grievance. It was I myself currently addressing you, who instructed Te Pirihi that afterwards he was to deal with Wiki as he saw fit.

* Kahikatoa - red-flowered Mānuka.

Apart from the intrinsic interest in the historical details provided, the ritualistic killing of one of the children under the instructions of Pukerahi also provides an insight into old practices related to the propitiation of the gods. Beyond this, the key questions which arise from this account relate to its concordance with other accounts both from the point of view of the related events and the supporting **whakapapa**. Te Kahore married two sisters, Pai and Weku who through their mother Pare came from the Ngāti Rongo *hapū* of Ngāti Whātua. Another explanation of this is in the administrator's **whakapapa** and archive collection also dating from c.1896: the verbatim text, illustrating points made about the challenges of dealing with many of these old manuscripts is:

E rua nga mea matau nei ahau ko te **t tai** tangata Ko te **t tai** whenua. Ko te **t tai** tangata nei. Ta te Ahitapu ko Te Rarau Kara Tana ko Te Houmuri ko Papatikoreti. Ka puta Mahanga mai. Ko Te Waha ko Te Hawato. Ka moe a Te Waha ia Pare no Ngāti Whātua tenei wahine. Ka puta ki waho ko Te Raraku. Ka haere a Te Raraku ki nga Tuahine kia Pae raua ko Weku tae mai i roto i Ngāti Whātua. Koia ito raua i haere atu ai kia raua e noho ana hoki a Te Kahore ka homai Te Ruakaka. E kore hoki raua e homai Ihirauta ito Ngāti Moeroa kainga ki to Ngāti Whakapae ahi ka tika ano ta raua homai i te whenua o to raua matua tane o Hikurangi ki to raua tungane ki Te Raraku na ena wahine nei i tuku mai te whenua no Ngāpuhi ka hoki a Te Kahore.

(There are two things of importance: the genealogy relating to people and the genealogy relating to land. This concerns the genealogy relating to people. From Te Ahitapu came Te Rarau Kara. From him came Te Houmuri and Papatikoreti. Then came Mahanga followed by Te Waho and Te Hawato. Te Waha married Pare; this woman was from Ngāti Whātua. Te Raraku was born. After Te Raraku came the sisters Pae and Weku from Ngāti Whātua. These sisters married Te Kahore and gave him Ruakaka. They did not also give Ihirauta of Ngāti Moeroa to Ngāti Whakapae and it is again true that they maintained rights of occupation through their gifting of lands of their father Hikurangi to their brother Te Raraku and it is thus through these women that the land of Ngāpuhi came back through Te Kahore).

The point made here is that Pae (sometimes written Pai) and Weku married Te Kahore, the son of Te Ponaharekeke. Hikurangi is the Ngāti Tu *rangatira* Hikurangi who was to suffer great loss at the hands of Ngāpuhi. It was through Pae and Weku's marriage to Te Kahore which brought about the gifting of rights to Te Ruakaka to their older brother, Te Raraku.

Te Karere Vol. 3 No.6, 1863 contains a very interesting article on testimony from what are clearly land claim hearings related to Te Roroa and factions of Ngāpuhi associated with Te Ponaharakeke, Kūkupa and Te Tirarau. The most significant details, apart from the various events and persons mentioned are the clear accusations of falsity and manipulation in **whakapapa**:

This land Mangakahia was given to Tewha, son of Te Waikeri and to his sister Kirimangeo; Whatitiri, was given to Te Kahore, the son of Te Ponaharakeke. Waikeri was the elder brother of Te Ponaharakeke. Hear then O Council, to our ancestors who lived on the land at Mangakahia, Wairua, Whatitiri, Whangarei, Tangihua: there they are buried on these lands. These are the sacred places, Te Angiangi, Te Rotokauae, Pukeatua, Te Ngawha, Te Waehaupapa, Tohanui, Pukanakana, Ruarangi Parahirahi, Haukapua, Oroarae, Te Motumotu, Rangikapohia, Haruru, Uruwhao, Hikurangi, this is the sacred place where the remains of Kūkupa were laid with those of former generations. Our Ancestors never saw the Ancestors of Te Hira, or of Matiu Te Aranui placed in those sacred places; even down to ourselves we, have never seen, known, or heard of such a thing. Therefore we hold fast to the land, no man can move us off what, though the winds blow and all their fury be expended on it. This house shall not be destroyed, for ever and ever, Amen.

Netana Taramauroa: The point that shall remark upon is the mention of my name in the papers submitted by Ngāpuhi in reference to the lineal descent, for they have named my father Ripa among their ancestors. I have understanding in this matter, for I am aged, when my father died I heard his words, I did not know the sayings of Ngāpuhi, the words they have just spoken. Who would suppose that Ngāpuhi would undertake to trace my genealogy? I am acquainted with the history of my own ancestors. It is not right that I should be dragged (by them) into evil, that is to say be mixed up with untruthful words. I say that this kind of counting up of ancestors is wrong. I did not hear of it formerly. If I had heard that, I should be living with Taupuhi at the present time (I should not be so much surprised); I say that these genealogical summaries are most untruthful. The tracing of my father upon his own lands in reference to the line of ancestors, these lands being Kiriopa, Te Whakatipi, Kaikohe, Te Tuhuna. Let the genealogy be set up in reference to these lands, for my father was the only man who thoroughly understood the enumeration of these ancestors, my father Ripa. In his days, and during the time of his keeping an account of the ancestors, no evil befell men (the parties concerned in this matter) even up to his death. When his descendants grew up they sought to obtain knowledge in their own way; evil, therefore, has befallen men. I am the only Ngāpuhi man residing among this people (i.e. the people of Te Tirarau) at the time I came (to Kaipara) it was not by friendship, but I came to the Europeans, and so I then saw these lands on the Wairoa. On my arrival there, I saw Te

Tirarau only, in possession of his lands. There was no evil then among them, for there were no men at that time to disturb them. After I left (the North) they (Ngāpuhi) sought to create evil, that is to say, a plan was formed to take possession of the lands of these persons (i.e. Tirarau and party) of Te Tirarau and Hori Kingi. According to the best of my knowledge, they are living by right upon their own lands, and they both are speaking truth as are also all their party, or tribe. But the Ngāpuhi are false enough to attempt to take their, Tirarau's, land: this is wrong, I do not understand it. Let me end here.

Hori Kingi Tahuā: This is the cause of them getting possession of Mangakahia, namely my dog skin mat. The cause of my obtaining Whatitiri was this, the rescue of the Ngāitāhuhu by Te Kahore. These are the grounds upon which I retain possession of this land. This is all I have to say; my paper which is now handed in will supplement what I have said.

Wiki Te Pirihi, father of Henare, also went on the title of Hurapaki at Kamo in the 1860s and this suggests a strong **whakapapa** connection to that land which consequently allowed him title with others. The name of the area, Kamo, now part of greater Whangarei, probably derives from settlement in the area by Motatau and Te Kamo.

Ngāi Tāhuhu ³ were the *tangatawhenua* of the Whangarei area whose original territory spread from the Kaipara towards Ohaeawai and encompassed the extensively settled and cultivated Whangarei area including what today is the Regent-Kensington area, Mair Town, Whau Valley and the associated swamps, rivers and streams which provided an abundance of natural food such as *tuna* and *kewai*, and rich, fertile land for extensive cultivations. The prominent *pā* at Parihaka and the *kainga* Tawatawhiti were part of this extensive settlement as were other *pā* on both sides of the Whangarei harbour. Due to increasing pressure from the north the two principal *hapū* of Ngāi Tāhuhu (Ngāti Tu and Ngāti Rangī) found it more difficult to resist the confederated Ngāpuhi expansion southwards. Interestingly, however, the Hori Rewi testimony states that Ngāti Tu were part of the move against Ngāi Tāhuhu, the *iwi* grouping of which they were a *hapū*. Potentially this is a curiosity until one remembers that closely-linked groupings were often involved in major confrontations and disputations. Hikurangi, the *rangatira* of Ngāti Tu had a sister called Mihiao and through her husband Te Uiho from Ngāpuhi and son Ngarokiteuru, was instrumental in aiding and abetting this pressure from the north. Within this fact of collusion is contained the hint of treachery. Ngāti Tu were invaded by *taua* under the leadership of Wahanui ⁴ and Tawhiro who were half-brothers of Te Ponaharakeke of Ngāti Ruangāio whose base was Mangakahia. Subsequently, Ngarokiteuru took over much of the land from Tamaterau north, including the large and prominent *pā* at Parihaka ⁵. Tawhiro was eventually to be killed by Ngāti Maru on one of their raids north. This was at the battle of Otaika-timu fought in the environs of his *pa* Motukiwi, Tapu Point in the late 1790s.

As did Ngāti Ruangāio, the Ngāti Kahu *hapū* of Ngaroiteuru traced descent from Torongare, a significant *rangatira* descended from Rahiri through Ahuaiti, Rahiri's first wife and his first-born son, Uenuku. Torongare's marriage to Hauhau produced Hineamaru (founding *tūpuna* of Ngāti Hine) as well as Te Aongau ⁶ and Tamangana. Ruangāio came from the marriage of Tamangana and Te Rangihaketini whose children were Tahora, Waihoa, Tikapu and Taurahaiti. Taurahaiti's marriage to Waiharoto produced Teawhi (who married Te Hakiki) and Tawhiro. Taurahaiti's marriage to Whareangiangi produced Kauangarua, Te Waikeri and Te Ponaharakeke ⁷.

As indicated previously also, Torongare, who has a strong association with the Whangarei area and who had a *pā* at Toetoe, is a *rangatira* from whom significant connections also descended to Ngāti Pāoa and the Kahui Ariki of Tainui. In fact, the Ngāti Pāoa chief Te Haupa, who was killed fighting in a *taua* to Te Tai Rawhiti with Patuone, Nene and Hongi Hika, was connected to Ngāpuhi through this strong Torongare and Maikuku line. Part of the reason why Patuone married Takarangi, sister of Te Kupenga of Ngāti Pāoa ⁸ as his third wife, was to settle old scores between Ngāpuhi and the Hauraki for good. Tawhiao Te Wherowhero had a wife, Hera, from the Torongare line so this is why Tainui and Ngāpuhi have an important link and why Koroki and Te Puea Herangi held and observed a special connection to Tai Tokerau: Hera was their *tūpuna*.

By the early 1800s, the Ngāpuhi ascendancy was complete with all the land controlled by various interlinked *hapū* of Ngāpuhi. Te Parawhau was the strongest under the leadership of a grandson of Te Ponaharakeke, Kūkupa, who also descended from Te Tokaitāwhio a major chieftainship of Ngāti Ruangāio. Kūkupa married Tahora, daughter of Ruangāio and Te-Ika-a-te-Awa. The administrator's **tātai** show that in addition to Tahora, (a *tūpuna* of the administrator's grandfather Okeroa Pitman) other children from the union of Ruangāio and Te-Ika-a-te-Awa were Waihoa, Tikapu and Taurahaiti. Kūkupa's other wives were Whitiao, Taupaki and Te Hauauru. In relation to Tahora, some key **tātai** are:

Tahora

tana ko Te Putōtara
 tana ko Wairoro
 tana Tuihau
 tana ko Te Haro
 tana ko Ani Tauwhitu
 tana ko Okeroa Pitman

 tana ko Te Putōtara
 tana ko Uru
 tana ko Ngawhau
 tana ko Taoho

The Tauwhitu referred to in the following **tātai**, is not the same Tauwhitu from whom the administrator's grandfather Okeroa descends:

He **t tāi** Hongātirihiā
 Ka moe a Rehia ia
 Irakau Taraua
 Ko Te Kaki ta Te Toko
 Ko Kahutaharua
 Ka moe ia Tauwhitu kia ?
 Ko Terara Tohora
 Ko Tohekainga
 Ta Terara Tohora
 Ko Toko
 Ko Taranui
 Ka moe a Toko ia Hare
 Kia puta ko Te Uriheke
 me etahi ano

A **tātai** *taotahi* for Whitiao indicates connections back to Tāhuhunuiarangi the founding *tūpuna* of Ngāi Tāhuhu:

Tāhuhunuiarangi
 Tāhuhupeka
 Tāhuhupotiki
 Te Ao-matangi
 Rongomate
 Tuangiangi
 Te Ngāio
 Te Hata
 Wai-ihu-rangi
 Waimererangi
 Whitiao = Kūkupa

Kūkupa's *pā* was near Toetoe and the Otaika River on the Whangarei Harbour. Uriroro was another *hapū* connected with Kūkupa. Kūkupa's marriage to Whitiao produced his sons, Te Ihi and Te Tirarau. Their half-sister Tāwera (from Kūkupa's marriage to Taupaki) married Parore Te Awha and this was all part of the consolidation of power and control by the wider Ngāpuhi alliance. Parore Te Awha, through his father Toretumua Te Awha also descended from the Te Roroa *rangatira*, Toa and therefore had connections to Ngāti Whātua as well. He was a grandson of Taramainuku from the Te Kuihi *hapū* and his mother, Pēhirangi descended from Te Whakaaria of Ngāti Tawake and Ngāti Tautahi. The connections here with Patuone and Hongi through a key line from Rahiri are also clear.

Te Ihi was particularly illustrious and for his prowess was named Te-Mana-o-Ngāpuhi. But, he died comparatively young at which point, Te Tirarau became the *ariki* of the extended Whangarei/Te Wairoa territories. He figures highly in many reports related to the Whangarei area and territories to the south and west.

The killing of Te Taotahi c.1775 by Te Parawhau gave rise to the name of the *hapū* Patuharakeke which is associated with the southern shore of the Whangarei Harbour and centred upon Takahiwai [9](#). Certainly, the name Takahiwai itself [10](#) related to an earlier battle where the body of a *rangatira* was hidden under water for later retrieval so that it would not burden those warriors still able to fight and would remain undetected by the enemy and thus free from violation and desecration. The name Patuharakeke clearly indicates that Te Taotahi's death occurred in a *harakeke* patch, much as Patuone was named after a *tūpuna* killed by on a beach (*one*). One account suggests that it was Pokaia and his wife Turiwera who killed Te Taotahi [11](#).

The administrator's cited **tātai** indicate that Te Taotahi married Te Ao-Hei-Awa and the issue were named Nehe (after his grandfather), Whakaariki, Te Korehu and Te Oneho [12](#). The Henare Pirihi *korero* describes Te Taotahi as having a brother Koukou and another sibling, Tai Haruru. There is scant reference evident other than the names [13](#).

Of course, as indicated in earlier discussion there were reasons why specific people were left out of detailed or specific **whakapapa** so perceived gaps may be a case in point. There is also the issue of selective identification and association in order to establish beneficial connections as well as the repetitive use of certain names and the use of multiple names, all of which confuses.

A block called Poupouwhenua was, however, ceded to the Crown in 1844 by Mate, Parihoro and Koukou. Henare Pirihi in his *korero* says that Poupouwhenua was given by Pirihi to the Crown for the 'Matakana trouble' which may have been a reference to a major issue in 1842 when Te Tirarau committed *murū* upon land at Mangawhare, at that point in possession of Thomas Forsaith who was a trader and later-to-be, protectorate official and co-editor with Dr Edward Shortland and George Clarke of the newspaper 'Te Karere o Niu Tirenī' [14](#). The basis of the *murū* was an alleged desecration of a *wahi tapu* on the land concerned. Curiously, Governor Hobson instructed Protector George Clarke to seek compensation, following referral to the Colonial Secretary in London. Subsequently, Te Tirarau ceded 6000 acres at Te Kopuru to the Crown as compensation. Of itself, this transaction is curious and the response to *murū* committed for a perfectly legitimate reason, even more so. It perhaps reflects the earlier post-Treaty days where there was uncertainty and 6000 acres was of little consequence in the overall acreage of land under Te Tirarau's chiefly control and discretionary powers of their disposal.

Other old documents in the administrator's family collection dating from the 1890s detail various transactions related to land at both Takahiwai and another matter brought before the Court in relation Whatitiri by Taurau on 13 November 1896. This includes a summary of monies collected from a diverse group of Māori who were supporting the 'Taurau application'. A total of £9/3/- was collected for what was clearly a case brought before the Court over ownership determinations arising from the complexities of initial settlement and subsequent *raupatu* of the entire Whangarei territories into their widest reaches [15](#).

Whatitiri refers specifically to the various interests and history arising from the ousting of Hikurangi the *rangatira* by Ngāpuhi. In the investigation of the Whatitiri block involving 21,362 acres, in 1894, Te Rata Rimi put forward a claim on behalf of Ngāi Tāhuhu who were then known as Te Maungaunga (The Remnants). He stated that the *hapū* present when part of the block was gifted to Te Uriroro were Te Parawhau, Te Patuharakeke, and Te Tāwera, and they made no objection. He claimed that Parawhau and Te Uriroro were beaten in battle and fled to Whatatiri, and that Hautakere was killed by Ngāti Whātua, and Te Ponaharakeke, Waikeri and Te Tirarau were killed by Ngāti Wai [16](#).

The entire and wider Whangarei area, given its great resources and having been so subject to upheaval related to war and conquest, ended up providing many complicated matters for the relevant authorities to consider with claimants seeking to establish rights variously through descent, inter-marriage or through *raupatu* and occupation. Added to the mix were sales to *pākehā*.

A letter written in draft on behalf of a group of owners gathered at Waiomio and directed to Wiki Te Pirihi is dated 16 June 1896 gives instructions to Wiki Te Pirihi in relation to what was the Papatupu block at Takahiwai: the Peka referred to was a daughter of Te Keepa [17](#). Translated, the letter reads:

Waiomio, 16 June 1896

To Wiki Te Pirihi, Greetings,

In addition to our concerns about Peka's survey application for Takahiwai it is also our absolute wish that the survey not intrude upon the Papatupu land which remains in our possession. We advise you that it is fine to arrange things in relation to your property and

land. If the land is leased to pākehā and the timber allocated to them, remember to give up the same portion to Peka and those on her side in addition to those of you on your side rightfully occupying the land. Therefore you should detail those people and all property upon the land and also try to set aside the negative things arising from this process and also not allow the survey to ignore the decision and the section of the Treaty of Waitangi. Thus one quarter is for Peka and three quarters for you. Therefore we say to you that if the land is leased to pākehā; if the timber is sold to the pākehā, let this be between you and Peka. Arrange between you to take possession of the money and divide it between you keeping three quarters for those people on your side and one quarter for Peka and her side. This letter has been sent to:

Wiki Te Pirihī
Iraia Kuao
Henare Hemoiti
Hohepa Whitirua
Iehu Te Tuhi
Rawiri Te Ruu
Pirei Teiro
Hoane Tana
Werohia Haehae
Wiremu Weweka
Hira Mai Motukokako
Kereama Tauhe

The draft is in the administrator's family collection although the identity of the administrator of the letter is not clear. Certainly it was clearly the result of a meeting at Waiomio, interesting in itself since after the Kawiti and Heke offensive against the government, Waiomio became a strong focal point for many such critical meetings and internal healing processes. One of the especially significant details is that relating to the mention of the relevant 'section of the Treaty of Waitangi'. In this regard, it is clearly a contemporary of the 'Ruri mo te Hui o Waiomio' referred to later in the text and was part of an overall and final reconciliation (at least, to the extent possible) between the Kawiti and Heke factions and those of Ngāpuhi who had opposed them, including Patuone and Nene.

Together with Tauwhitu, Te Pirihī and his descendants were connected directly back to Nehe and Motatau and the significance of the Waiomio meetings becomes clearer with an intention of reconciliation and focus upon matters in common through conjoint support of various activities based at Waitangi and Te Tii. Patuone's son Hohaia was involved in overall reconciliation with Maihi P. Kawiti and others on a wider front as well but it was these strong Ngāti Hine, Ngāti Manu connections with Patuharakeke and Te Parawhau which were the real keys to final reconciliation. Assertion of kinship links became critical, especially within the context of political events driven by the New Zealand government whose self-condoned actions ensured that generalised Māori loss and disadvantage continued. Thus the many and various meetings at Waiomio had much to do with discussions and actions throughout the 1880s and 1890s to seek redress for the actions of the New Zealand government in all its guises in relation to the treatment of Māori generally; the endlessly vexed matter of the Treaty and the ways it had been abused, and the continuing refusal of the British government in all its parts to play any meaningful role in the pursuit by Māori of justice. In spite of petitions to London by Māori, British arrogance and insistence upon process and protocol effectively placed Māori into a revolving room with many doors. Both the New Zealand and British governments had effectively mastered the art of obfuscation, denial and conjoint inaction and any meaningful way of moving forward was not considered. Even without overt collusion, their insulting treatment of Māori continued as resentment and anger of Māori collectively also grew. It is likely that the assumption of inevitable Māori extinction, given time, can explain the motives of the New Zealand and British governments: they hoped for a solution through the key players, agitators and interests simply dying out. Unfortunately for them, Māori proved to be far more resilient than imagined and this created a new dynamic which then had to be reckoned into things. The predictions and confidence of *tūpuna* would have their day eventually.

Another significant outcome, apart from petitions and efforts to establish meaningful Māori parliamentary autonomy and co-operative Kotahitanga actions was the assertion of a spiritual renewal through 'spiritual leaders' such as Ani Kaaro and Maria Pangari who generated considerable concern on the part of *pākehā* officials ¹⁸. These events clearly arose from frustration at lack of any progress with successive New Zealand governments and a constant failure to obtain either acceptance of or satisfaction with grievances arising from the endless abuse of the Treaty. The fact of Ani Kaaro assuming what were effectively *tohunga* rights is of itself interesting. Apart from the *mana* of Ripia, Patuone's grandmother, the *mana* of Tapua had also passed to Patuone and then, by virtue of his status as the senior surviving issue of Patuone, to Hohaia. Hohaia, however, appears to have lived somewhat within the shadow of his father, Patuone and uncle, Nene. Thereafter, Ani Kaaro apparently assumed the rights by virtue of birth and probably as a result of certain *tohu*, although the children of Hohaia in order of seniority were Patuone, who married Mere Pumipi; Te Tawaka, who married Eru Nehua; Hoana, the administrator's grandmother who married Okeroa Pitman; Raupia, who married Hohepa Heperi; Ani Kaaro, who married Ngakete Hapeta; Kaioha (Kaiaho) who married Toki and Raunatiri who married Taati Pairama. Within family dynamics, there were thus some interesting moves taking place and on the part of Ani Kaaro, some vigorous self-promotion and allied sponsorship of others as a *tohunga matakite*. The fact of her effectively 'living apart' within the family perhaps explains much as is the fact of her having no issue. In Māori terms, the production of no issue usually signifies that a person has another critical role related to another important area of practice or production which cannot be contaminated by procreation. The role of continuance of the family line thus falls to others. Because she was 'confined' deliberately in later life and after consideration of the evidence, it is the administrator's belief that Ani Kaaro's role as a spiritual guardian within the family was clear. At many events and *hui*, she was often the only woman present ¹⁹.

Waiata:

These *waiata* are songs and poetry recorded in family archives. In many cases they are very old.

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1. This *tātai* is taken from Jones and Biggs Nga Iwi o Tainui (1996). The indication of a marriage between Kaiawhi and Kaharau is not supported by other *tātai* known to the administrator. Indeed, within sources, the *tātai* related to Reipae in particular are divergent. Over time, these details will be clarified. [\(back\)](#)

2. This handwritten document is in the administrator's family archives and extracts are used to detail specific points in this section. [\(back\)](#)

3. The founding *tupuna* of Ngāi Tāhuhu was Tāhuhunui-o-rangi, an ancestor of Rahiri's first wife Ahuaiti. Uenuku's wife Kareariki was also a

descendant of Tāhuhunui-o-rangi. [\(back\)](#)

4. Wahanui is often referred to simply as Waha or Te Waha. [\(back\)](#)

5. This was, in its time, the largest inhabited *pa* in the entire country. [\(back\)](#)

6. Given as Te Aongawa in some **whakapapa**. [\(back\)](#)

7. Okeroa Pitman descends from Tahora. [\(back\)](#)

8. Te Kupenga and Takarangi were the children of Tuhekeheke of Ngāti Pāoa. [\(back\)](#)

9. Patuharakeke is the *hapū* whose base is the Takahiwai, Marsden Point and Ruakaka areas on the southern side of the Whangarei Harbour. The administrator is also of close Patuharakeke descent and connection through his paternal grandfather, Okeroa Pitman. [\(back\)](#)

10. Takahiwai is another family *marae* and *wahi tapu* where the administrator's grandfather (Okeroa Pitman) and father (Manira Pitman) are buried. [\(back\)](#)

11. Quoted by Nancy Pickmere whose source was another of the administrator's *whanaunga*, Iritana Rangikaramea Randall of Otaika. The veracity of this is not clear. [\(back\)](#)

12. Whakaariki was mentioned by Colenso as living at Takahiwai in 1839, described as an old man. Given that at this time Patuone was 75, the term is somewhat relative. [\(back\)](#)

13. There is another Koukou from Ngāti Rua who was killed in battle at the assault on Otuihi Pā in 1837 together with the Waima chiefs Pi, Te Nana and others. Koukou's head was subsequently preserved, taken to London with that of Moetarau of Ngāti Ngiro and later repatriated to Aotearoa. In the course of this battle which involved Kawiti and Pomare, Patuone in attempting to stop the bloodshed between close kin, called out to Kawiti to cease the assault. The call was immediately heeded. [\(back\)](#)

14. The administrator's grandfather Okeroa Pitman began married life at Omaha in the Mahurangi on land from Tauwhitu and Ani. What is very clear here are the multiple connections of Okeroa through his grandfather Tauwhitu to Te Roroa and Te Parawhau as well as to Patuharakeke. [\(back\)](#)

15. Taurau was probably either Paki Taurau or Hona Taurau, both indicated as contributors. [\(back\)](#)

16. 4WH 132 5th December 1894. [\(back\)](#)

17. Refer to **tātai** provided earlier. [\(back\)](#)

18. Ani Kaaro, a younger sister of the administrator's grandmother Hoana, was to live out her final days in a small house, set apart at Whakapapa. Ani Kaaro and her husband Ngakete Hapeta had no issue. Many years ago, the administrator was told that, amongst other spiritual responsibilities, Ani Kaaro was guardian of a large slab of *pounamu*, effectively the major family *taonga* of a material nature. This *pounamu* was kept under Ani Kaaro's bed and upon her death in 1923, removed at night by pack horse to a secret location under a giant Puriri tree at Whakapapa. In 1962, in the middle of a field in the general location of the hidden block, the administrator tripped over a piece of *pounamu* which had been broken from the large block by forces unknown and laid mysteriously upon the fresh grass. *Kaumātua* in the family interpreted this as a *tohu*, a sign that special recognition and responsibilities had been accorded to the administrator by *tūpuna*. Subsequently the piece of *pounamu* vanished mysteriously once more, probably to return to its parent, its *Matua Pounamu*. Because of the highly *tapu* nature of this *pounamu*, it is thought that it is best left undisturbed. The name of the *pounamu* is itself a dire warning and will not be printed. [\(back\)](#)

19. During all the time the administrator spent with Okeroa and other *kaumātua*, Ani Kaaro was never discussed in detail: her name was mentioned only in connection with **tātai**. Another explanation which the administrator also believes to be true is that Ani Kaaro was seen by some in the family to be a personification or reincarnation of Ripia's stillborn child Te Tuhi and it was her job to put this troublesome presence within the Ripia and Tapua family, finally to rest by setting it up as a benign spiritual *kaitiaki* for all of Patuone's descendants. In Māori terms also within these matters of spirituality, time and reason combine in fluidity: when the time is 'right' a pre-determined event will occur. Although during the administrator's childhood, there was friendly contact between the descendants of Hoana and Te Tawaka (and also, remembering the fact that there were various *tomo* between between them), there was much left unsaid. One of the forces operating within the family arose from Te Tawaka's husband, Eru Nehua, who had an infamous reputation for many reasons which are best left unspoken. [\(back\)](#)

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