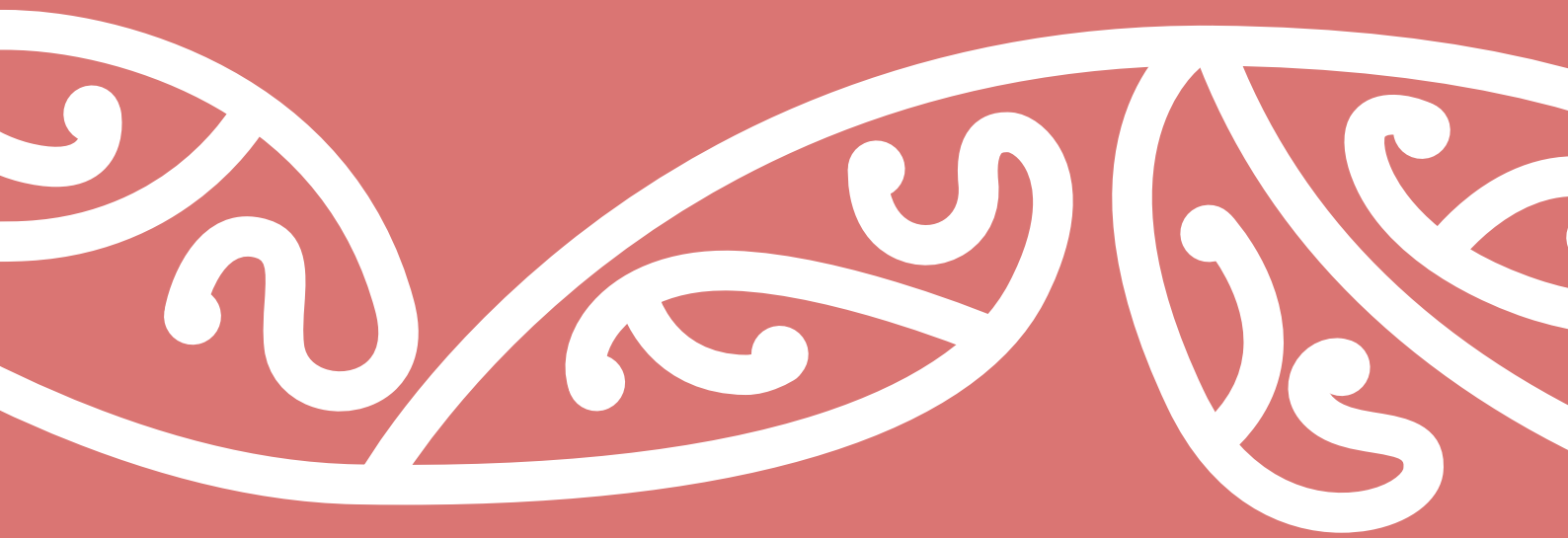


Te Rangipikinga

**Whakapapa Research
Project series: Matriarch**



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Whanganui 4541

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Acknowledgement

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Whakapapa Research Project series

This is part of a series of writings from eight whānau researchers on nine kaupapa. This kaupapa is about matriarchs.

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Aspirational letter to future generations

Deoxyribonucleic Acid (DNA) and whakapapa

Kai

Matriarch

Research methodology and methods

Whānau event

Whāngai

Whenua

Taonga



He kupu whakaūpoko: Introduction



Te Rangipikinga

Te Rangipikinga, often referred to as simply Te Pikinga or Pikinga, is an important figure in Ngā Wairiki and Ngāti Apa history. From birth, decisions made for her by her people fated her to play a role that would ultimately strengthen the ability of Ngā Wairiki and Ngāti Apa to retain their ancestral lands and secure opportunities to engage and benefit from the arrival of Europeans. Her story is one that depicts the unprecedented period of death and destruction that was widespread throughout Te Ika-a-Māui in the period from 1819 right up to the signing of Te Tiriti o Waitangi in 1840. This was 20 years of musket-fuelled warfare and violence as large northern iwi who were first to obtain muskets jostled to assert dominance and smaller groups with no muskets scrambled to adjust and survive.

Te Rangipikinga

Te Pikinga was born between 1800 and 1805 and she was a young woman when the expedition of northern tribes led by Te Roroa, armed with muskets came south in 1819. Whilst her precise whakapapa is unclear, she has been variously described as a sister of Āperahama Tīpae, a sister of Arapata Hīrea, and a sister of Hapurona Tohikura. At the very least we can be certain that she is a descendant of Rangihakatūria or Taitapu from Ngā Wairiki and she appears to have been connected to the Rangitīkei based sections of Ngāti Apa too.

Importantly, as a young woman, Te Pikinga became a famous puhi. A puhi was a female with particular qualities including whakapapa which made them very appealing to rangatira from neighbouring hapū and iwi. They were protected and restricted throughout their early lives so that they would be available for marriages to secure alliances that would benefit the iwi, such was the practice in those times.

Little is known of her early life other than what can be assumed based on understanding the role of “puhi”. However, this changed drastically in 1819 when the war party from Te Roroa arrived and attacked Ngā Wairiki and Ngāti Apa in what can be described as a gratuitous exercise in violence, killing, and pillaging by a large group of people who, amongst them, had muskets that had never before been seen by our ancestors. They had superior numbers and they had new technology. The numbers of fighters from the north had been bolstered on their journey south by Ngāti Toa whose numbers included the renowned Te Rauparaha and his nephew Te Rangihaeata.

Arriving in the Whanganui area, the war party surprised the occupants of the Purua pā, which included ancestors of Whanganui, Ngā Wairiki, and Ngāti Apa. Crossing the river at night by raft, the war



party attacked and defeated the pā. A large portion of the war party followed the Ngā Wairiki and Ngāti Apa people who fled south. Whilst the war party did overtake stragglers and caught people by surprise, the bulk of the Ngā Wairiki and Ngāti Apa people successfully retreated to island retreats and inland pā. The war party kept moving south and followed people to the Ōroua River where a large body of Ngāti Apa, Ngāti Tūmōkai, and Rangitāne had gathered.

Here, the war party struck again and, after a short engagement, the defending group was scattered in complete fear and confusion—such was the impact of the muskets. It was in this confusion that Te Pikinga, Arapata, Tangutu, and Takaoi were captured. There is a suggestion that Te Pikinga's fame had reached at least the Ngāti Toa contingent of the war party who targeted her for capture.

The northern expedition proceeded south to Te Whanganui-a-Tara and Wairarapa, taking their captives with them. After several months they returned by sea landing at Te Pou-a-te-Rehunga, a Ngāti Apa fishing village on the north side of the Rangitīkei River estuary. It is clear that Ngāti Toa were already planning a more permanent return to the region. Te Pikinga's status as a pūhi provided Ngāti Toa with an opportunity to bring her people into an alliance that would help secure a pathway for Ngāti Toa for their future migration. This could be achieved with a union between Te Pikinga and the high born Ngāti Toa leader, Te Rangihaeata.

From Te Pou-a-te-Rehunga, one of the captives named Arapata and a Taranaki leader named Te Rā-Tū-Tonu went ahead to the Ngāti Apa island pā called Te Awamate and negotiated with the leaders Te Rangihauku, Te Hanea, and Te Pauhu. The proposal was accepted, and Te Rangihaeata and Te Pikinga were

then conveyed to the pā. Karakia were performed and Te Hanea and Te Pauhu gifted Whakahiamoe, a valuable pounamu, to Te Rangihaeata. This secured the alliance between Te Pikinga's people at Rangitīkei and Whangaehu on one side and Te Rangihaeata and his people on the other.

Te Pikinga then went with Te Rangihaeata and returned to Kawhia in the Waikato region. She lived at Kawhia for two years and, during this time, gave birth to a son named Te Kauru-o-te-Rangi. These were difficult times for Ngāti Toa. It is suggested that, when Ngāti Toa joined the Te Roroa expedition, Ngāti Toa leadership were already contemplating a move to the south and the manner in which Te Pikinga was married to Te Rangihaeata. In 1822, Ngāti Toa was compelled to move. It appears that in this period, whilst a party of Ngāti Toa were crossing the Mokau River, a tragic accident occurred and Te Kauru-o-te-Rangi drowned and was lost. This was a tragedy for Te Pikinga and her people, as it was for Te Rangihaeata and his people. Just how deeply this loss was felt by Te Pikinga can only be imagined. Te Rangihaeata became known as Mokau by his people following this sad event, showing how keenly this loss was felt and acknowledged by his people.

The Ngāti Toa migration made its way down through Taranaki and Te Pikinga was with them. In response to news that Ngāti Toa was approaching, leaders from Whanganui south to Kapiti became anxious and it is well known that several senior Whanganui leaders, some Ngā Wairiki and Ngāti Apa leaders, and leaders from Rangitāne and Muaūpoko discussed resisting Ngāti Toa and killing Te Rauparaha. Those parts of Ngāti Apa that were party to the peace treaty effected by the marriage of Te Pikinga and Te Rangihaeata remained loyal to Te Rangihaeata, and a group including the

young leaders, Te Maraki and Mokokoko, travelled to Waitōtara to greet Te Pikinga and Te Rangihaeata. Te Pikinga's people were welcomed by Ngāti Toa and they escorted Ngāti Toa further south. Te Pikinga and her husband's people stayed in Rangitīkei for several months before moving further south.

When Ngāti Toa eventually left Rangitīkei, they were asked by Te Pikinga's people not to harm their Rangitāne and Muaūpoko relatives south of Manawatū. It appears that Te Rangihaeata agreed to this, however his uncle did not comply and killed a high-born Muaūpoko woman on suspicion that Muaūpoko had abducted a Ngāti Toa woman. This murder gave those leaders who were opposed to Ngāti Toa the justification to implement their plot to kill Te Rauparaha.

Sometime after the killing of Waimai, Te Rauparaha was invited to a Muaūpoko kāinga called Te Wi on the pretext that he would be gifted a waka. Off his guard, Te Rauparaha went to Te Wi with a small party, including several of his children. In the night, a force gathered around the whare where Te Rauparaha and his small group were sleeping. In the attack that followed, Te Rauparaha miraculously escaped with a companion named Te Rangikaherea by breaking through the side of the whare and dashing to safety. His children and others in the party were slaughtered. This included his son Te Rangihoungariri, daughter Te Uira, and at least one other child.

Following this event, there were further engagements as Ngāti Toa sought retribution against the Manawatū and Horowhenua people. Te Pikinga's people stayed out of these hostilities, favouring the relationship with Te Rangihaeata.

This was the situation until some of Te Pikinga's people

joined their Rangitāne relatives in Manawatū and fortified the pā called Hotuiti. Ngāti Toa journeyed north to Manawatū in order to attack the pā. Accounts differ on the role that Te Pikinga played in this engagement. It is believed that she went into the pā to invite her people to leave for their protection. Te Maraki and others who were in the pā refused to leave. In the battle that followed, Ngāti Toa overcame the pā and killed many of the occupants, including Te Maraki.

Te Pikinga's people were honour bound to avenge the loss of Te Maraki and immediately pursued Ngāti Toa, coordinating with Ngāti Hāmua. Following their victory at Manawatū, Ngāti Toa and their Taranaki allies had returned to unfortified locations on the coast near Waikanae. Two settlements were attacked simultaneously and were routed with heavy casualties.

Te Pikinga's people carried this new animosity towards Te Rangihaeata's people into the ill-fated attack against Kapiti Island in 1824, where Ngāti Toa and their allies were then based. An esteemed leader amongst Te Pikinga's people, named Te Ahuru-o-te-Rangi, was killed in this failed attack. A Turakina leader named Te Rangimairehau was also killed in this battle. It is claimed by some sources that Te Rangimairehau had begged for his life on the basis of Te Pikinga's marriage to Te Rangihaeata. However, this is disputed by other accounts such as one that Te Rangimairehau was struck down by Te Rauparaha who arrived at Waiorua after the first phase of fighting had ended and the chiefs were negotiating peace.

Following this battle, Te Pikinga's people endured a very difficult period. The earlier victory over Ngāti Toa and their Taranaki allies led to retaliatory actions against Ngāti Apa at Rangitīkei. Primarily Taranaki war parties, including elements of Ngāti Raukawa and



Ngāti Toa, arrived from the north. This was a period of great instability for Te Pikinga's people. One of these war parties captured the Te Pikitara pā in Rangitīkei. Sections of Te Pikinga's people went to Wairarapa at this time for safety and to see if they could acquire muskets.

The situation changed when another relative of Te Pikinga's, named Mohi Mahi, and his people captured a group linked to Ngāti Toa in Rangitīkei. At this point, Te Rangihaeata met with Te Pikinga's people and made peace. It is fair to expect that Te Pikinga was involved in these discussions.

Despite peace being established, late in 1825, an uncle of Te Rangihaeata's named Te Pehi Kupe returned from England. He was a senior Ngāti Toa chief whose daughters and sister-in-law had been killed during the earlier Ngāti Apa victory near Waikanae. In his grief, he had boarded a ship destined for England. Upon his return, he required particular retribution for his losses and Ngāti Toa went to Rangitīkei in force where they attacked and defeated Te Pikinga's people at Te Awamate. This was the pā where her union with Te Rangihaeata was formalised. The leading chief of the pā was named Te Rangihauku; he was killed in this attack with several of his people and his daughter taken captive.

This event was an isolated act of revenge. After Te Awamate, Ngāti Toa returned to the south. There was no further warfare and the relationship between Ngā Wairiki, Ngāti Apa, and Ngāti Toa was to improve. Te Pikinga's lands were not occupied by Ngāti Toa and Te Pikinga's people from Whangaehu and Rangitīkei were able to travel to Kapiti to trade. In 1833 or 1834, Te Pikinga's Ngā Wairiki relatives from Whangaehu travelled to Kapiti and stayed with her and Te

Rangihaeata for some 12 months after fighting with Whanganui at Kōhurupō. Trading from Kapiti continued unabated through the 1830s and into the 1840s, and Te Pikinga and Te Rangihaeata were pivotal to this access. Ngā Wairiki and Ngāti Apa went in numbers to pay respects in 1839 at the tangi for Te Rangihaeata's mother Waitohi on Mana Island.

History does not record much about Te Pikinga from this point. Her movements can only be traced by following those of her famous partner Te Rangihaeata. He was at the forefront of land matters from Porirua to Wellington and the top of the South Island, confronted with the insatiable appetite of the European settlers. In the 1840s he was embroiled in disputes. In 1843, one of his partners was killed by settlers from Nelson in an engagement that led to Te Rangihaeata executing nine captives. He was exonerated for these killings but was later forced into armed resistance in the Hutt Valley, leading to a strategic retreat to a location called Poroutawhao, south of the Manawatū River.

From here, Te Rangihaeata was in direct communication with Te Pikinga's people. He counselled them against the 1849 land transaction, contending with Kawana Te Hakeke and Hori Kingi Te Hanea who were determined to include lands as far south as Manawatū in an agreement with the Crown. He was instrumental in pushing the boundary of the transaction back to the Rangitīkei River, including an occasion when he burnt the house of a settler named Best that Ngāti Apa had placed near Tawhirihoe. Te Pikinga stayed by Te Rangihaeata's side through all of his trials and tribulations. She died during this period at Poroutawhao, aged around 50 years. She was buried on the Paeroa hill near Poroutawhao. Te Rangihaeata died in 1855, and the final act of his burial next to Te Pikinga was a testament to her standing and significance to him.

He kupu whakakapi: Conclusion

In reflecting on Te Pikinga's life, we are limited by the lack of precise detail. However, enough is documented to provide an impression of her life. Her relationship with Te Rangihaeata benefited both iwi at different times. The power of her role and that of Te Rangihaeata did not prevent a period of warfare when the relationship was clearly broken. However, there was a period after the battle at Waiorua and after the Te Awamate battle when Ngāti Toa clearly showed restraint. What role did the union of Te Pikinga and Te Rangihaeata play in critical moments like these? Moments like this can be balanced by earlier events when Te Pikinga's people undermined calls for a combined resistance to Ngāti Toa when they were migrating towards Kapiti and at their most vulnerable. It is with confidence that we can conclude that Te Pikinga played a pivotal role in the history of Ngāti Toa, Ngā Wairiki, and Ngāti Apa.



Kuputaka: Glossary

Use of tuhutō (macrons): the introduction of macrons over some Māori vowels, have (1) clarified definitions and (2) made it easier to pronounce Māori words (i.e., knowing where to place the emphasis as you are saying the words). When we quote sources from earlier periods where macrons have not been used, we have not included the macron to remain true to the original text. In the glossary, we have included both versions of the word (with and without macrons).

Horowhenua	district south of the Manawatū area, and north of Ōtaki
Kapiti	island off the lower west coast of the North Island, near Paraparaumu and Ōtaki
Hotuiti	a pā situated on a small lake between Foxton and Shannon
karakia	incantations
Kāwhia	harbour in the Waikato area
Kōhurupō	an inland pā in the Whangāehu areats
Mana	island off the lower west coast of the North Island, near the entrance of Porirua harbour
Manawatū	district surrounding Palmerston North and Feilding
Mokau	river in the Waitomo district, north of Taranaki
Muaūpoko	tribe in the Horowhenua region
Ngā Wairiki	tribe in the Rangitīkei region
Ngāti Apa	tribe in the Rangitīkei region
Ngāti Hāmua	tribe in the Wairarapa region
Ngāti Toa	tribe that migrated south from Kāwhia to the Kāpiti, Porirua, Wellington and Nelson areas
Ngāti Tūmōkai	tribe in the Rangitīkei region
Ōroua	river in the Manawatū district
pā	village
Paeroa	hill near Poroutāwhao
Porirua	area on the west coast, north of Wellington
Poroutāwhao	area in the Horowhenua district
puhi	a female with particular qualities, including whakapapa, which made them very appealing to rangatira from neighbouring hapū and iwi

Purua	a pā in Whanganui
Rangitāne	tribe in the Manawatū district
Rangitīkei	area and river in the lower central North Island, extending from the coast near Bulls to the Kaimanawa Ranges
tangi	funeral
Taranaki	area in the west of the North Island, extending from Parininihi to Taipakē
Tawhirihoē	area near Tangimoana Beach
Te Awamate	a pā in the Rangitīkei
Te Ika-a-Māui	North Island of Aotearoa New Zealand
Te Pikitara	a pā in the Rangitīkei
Te Pou-a-te-Rehunga	Ngāti Apa fishing village on the north side of the Rangitīkei River estuary
Te Roroa	tribe in the Northland region
Te Tiriti o Waitangi	The Treaty of Waitangi, normally referred to the version written in te reo Māori
Te Whanganui-a-Tara	Wellington harbour
Waiorua	area on Kapiti Island
Wairarapa	area in the lower east coast of the North Island, from the Manawatū Gorge to Cape Palliser
Waitōtara	area and river in South Taranaki, located between Whanganui and Waverley
waka	canoe
Whakahiamoe	a valuable pounamu gifted to Te Rangihaeata
whakapapa	genealogy
Whangaehu	locality south of Whanganui; river that flows from Ruapehu to south of Whanganui
Whanganui	area located at the mouth of the Whanganui River; tribe of the Whanganui district
whare	house