

TE TAKARANGI

The significance of curating a sample list of Māori-authored non-fiction books

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Abstract

In 2018, we curated the Te Takarangi Book List: a collection of 150 Māori-authored non-fiction books. The list profiles some of the important Māori leaders, thinkers and authors of our time. From the first book published about the Māori language in 1815 to the works of current Māori scholars, researchers and writers making their mark and claiming a voice in the research environment of Aotearoa New Zealand, this is a sample list to celebrate. This article details how we curated this special book list and highlights some of the undeniable themes that emerge when a mass of books are purposely brought to sit together.

Keywords

Te Takarangi, books, Māori, literature, curation

Introduction

The notion to compile a sample list of Māori-authored non-fiction books developed from a space of wānanga within Waipapa Marae at the University of Auckland in February 2017. A simple idea, with a serious intention: to deliberately speak back to any current societal sector misconception that Māori research has little depth (see Salmond, 2018). At that hui—a monumental one marking the first between the members of the Royal Society Te Apārangi Council and members of the research leadership team of Ngā Pae o te Māramatanga, New Zealand's Māori Centre of

Research Excellence—the germ of the idea took hold. The modest initiative swiftly became an immense journey of connection and emerged as a powerful and compelling forum for us, the three curators of the list. It enabled us to see beyond the individual books to the collective momentum evident in the research and scholarship embodied by 150 titles across 202 years of Māori-authored non-fiction books. On the first anniversary of that hui in 2018, the Royal Society Te Apārangi began celebrating online one book from our list each weekday (see <https://www.royalsociety.org.nz/150th-anniversary/tetakarangi/>). Later that

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year the books formed a substantial exhibition in Parliament, and they have continued to be a source of public attention and discussion.

The book list appended to this article commenced as a way to acknowledge an example of the indisputable corpus of Māori scholarship that reaches back to the early 19th century (see Appendix). Te Takarangi (the name bestowed on the project) is a curated sample record that compellingly represents how each book responded to the needs of Māori communities, often finding perfect timing nationally, while strengthening whānau eager for knowledge. These books have made our lives richer, helped us to understand our experiences as Māori, and helped foster our connections globally with Indigenous communities from afar. They are books that have signalled change, initiated change and, at times, redefined fields of research. They have consciously pushed for social and political change and brought about a revolution in how we as Māori understand ourselves. They are visionary and capture the aspirations about what was, and is, possible for Māori and for the future of Māori and Pākehā in Aotearoa New Zealand. This article provides an overview of how we curated this list and some of the themes that emerge when 150 books are purposely brought to sit together as a collection.

Naming and curating the project: Our methodology

The daunting task of selecting just 150 Māori-authored non-fiction books required curation parameters. The project name we selected—Te Takarangi—proved an eloquent metaphor for us to create our methodology. Takarangi means an intersecting spiral pattern used in carving (Buck, 1949). Spaces are used to separate solid spirals; it is the space that allows the viewer to see the spirals. For some, the open spiral represents the entry of light and knowledge into the world and depicts the linkage of person with wairua. For others, the spirals represent past knowledge, enabling an experience of linkage through time and space. On the prow of waka, the spirals provide added stability and balance, allowing winds and waves to pass through (Phillipps, 1948). The takarangi spirals adorn many carved whareniui, including the entrance to Tānenuiarangi: the meeting house on Waipapa Marae, the University of Auckland, where this project was first discussed. We perceive our project's name, Te Takarangi, as enabling a curated collection of knowledge that visibly links us through time and space, and as a body of work that provides

stability and balance to steer our past, present and future.

Our list prioritises non-fiction publications, mainly monographs (sole-authored books), although some periodicals, language textbooks, dictionaries and edited collections are included so that our desire to build a diverse sample list stretching across time and genres could be realised. The list deliberately reads as a curtailed timeline of Māori history in the world of print and as a history of Māori in academia, especially in the humanities and the social sciences. The list profiles some of the earliest interactions between Māori and early Europeans and the first te reo Māori publications in the early 1800s, through to the first Māori tertiary scholars, university graduates and political and cultural leaders, who paved the way for a new generation of Māori researchers and writers. But the list is not designed to be a comprehensive inventory of all Māori-led non-fiction publications, or as a catalogue of “pioneers” or “key” texts, and nor should it be seen in those ways. It is a selective sample that can be used as a guide to developments in Māori scholarship, an entry point into particular topics and themes, and a signal to new areas of research.

Focusing mainly on monographs, the list omits Māori leadership in non-fiction writing in newspapers, magazines, disciplinary journals and research reports, and does not capture the extensive Māori writing in disciplines that do not typically publish books, such as the sciences and medicine. Not in scope was the *Journal of the Polynesian Society* monograph series, thus eliminating, for example, Bruce Biggs's (1960) work *Māori Marriage: An Essay in Reconstruction*. No books that are non-Māori-led edited collections in which Māori have contributed just a single chapter appear on the list, even though such books have often been important in shaping and informing scholarly debate here and overseas. The list is mostly limited to books published by independent publishing presses. This means it excludes the richly valuable in-house published books such as Jessica Hutchings's (2015) award-winning *Te Mahi Māra Hua Parakore* (which won the 2016 Ngā Kupu Ora Māori Book Awards for Te Kōrero Pono—Non-Fiction) and the judicially cited book “*In Good Faith*” edited by Jacinta Ruru (2008).

Our focus on Māori-led non-fiction publications mostly silences the enormous contribution that many allied Pākehā researchers have made to the broader field of Māori research. Yet, the first three books on our list are “authored” by Pākehā; *A Korao* by Thomas Kendall (1815), *A Grammar*

and *Vocabulary of the Language of New Zealand* by Thomas Kendall and Samuel Lee (1820) and the Māori translation of *The New Testament* by William Colenso (1837). We felt strongly that these first three books published in te reo, which are highly significant in Māori history, should have a place on the list given they could not have been written without significant Māori input, knowledge and leadership. Subsequent books sole authored by Pākehā are not included. For example, in the fields of history and anthropology, important early tribal histories that are held as taonga by iwi, such as *Tuhoe: The Children of the Mist* by Elsdon Best (1925), are not included. Likewise, the esteemed works of Judith Binney, Michael King, John Moorfield and Anne Salmond, to name a few, are not included (for example, see Binney, 1995; King, 1972; Moorfield, 1987; Salmond, 1975). Māori research would not be as abundant today without the commitment and courage of many Pākehā researchers who have forged strong and enduring relationships with Māori communities throughout the country.

Discussion: Te Takarangi themes

Despite being a sample list, the Te Takarangi collection conveys extensive knowledge and many prevailing themes. We briefly introduce six themes as examples for highlighting the usefulness of this curated list.

Theme 1: Te reo rangatira (Māori language)

Te Takarangi is organised in order of publication date, from the oldest to the most recent. As the list unfolds it opens out to reveal the development of Māori engagement with the written word. Our list begins with the first book published in the Māori language, *A Korao no New Zealand* (1815). Printed in Sydney, only one copy of the original print run of 200 is known to have survived, and it is held at the Auckland War Memorial Museum. Although the Anglican missionary Thomas Kendall is listed as the author, it is accepted that he could not have undertaken this work without the collaboration of local Māori. It should therefore be regarded as a co-production, and it shares that status with the second book on our list, *A Grammar and Vocabulary of the Language of New Zealand* (1820). Although “written” by Kendall and University of Cambridge professor Samuel Lee, information for this significant publication on the Māori language came in large part from Ngāpuhi rangatira Hongi Hika and his companion Waikato, and his nephews Tuai and Tetera, while they were visiting England.

Māori uptake of literacy in te reo was fostered by the engagement in Christianity, particularly from the 1830s as conversions began to take place in great numbers. Of particular significance in the history of Māori engagement with the written word are *Te Rawiri: The Book of Common Prayer* (1830), first translated into Māori in 1830, and *Te Kawenata Hou: The New Testament* (1837), prepared and issued by the Paihia Press in 1837, the latter of which features on our list because of its widespread uptake by Māori no matter what their denomination.

Writing in te reo Māori certainly began to flourish from the 1840s, and Māori wrote for a range of reasons, from the personal to the political (see Griffith et al., 1997; Parkinson & Griffith, 2004). Genres encompassed letters, whakapapa books and tribal manuscripts. Travel writing also featured. For example, Renata Kawepo Tama-Ki-Hikurangi wrote an account of a journey in 1843–1844 that Helen Hogan later reproduced in book form in 1994, which appears on our list. Other forms of personal writing, such as memoir and autobiography, followed. Tamihana Te Rauparaha’s manuscript (undated but it is believed to have been written soon after his father’s death in 1848), which focuses on the life of his father, the Ngāti Toa Rangatira leader, Te Rauparaha, is an early example of biographical writing (Loader, 2016). Later, an autobiography by a Māori writer featured in the October 1887 edition of the Salvation Army’s periodical *War Cry*. Written in the first person, this article gives an account of Te Aitanga-a-Mahaki woman Maraea Morete’s (1844–1907) encounter with the Salvation Army in Gisborne and her eventual conversion. It draws upon her reminiscences, now housed in the manuscript collections of the Alexander Turnbull Library. Historian Judith Binney (2010) has claimed this memoir as one of the earliest autobiographies written by a Māori woman (p. 315) and for these reasons Maraea Morete appears on our list.

As the Te Takarangi shows, te reo Māori has claimed a significant voice in the research environment of Aotearoa since the early 19th century. The survival and revitalisation of te reo Māori becomes obvious as the list reveals notable dictionaries and language resources as well as works that explore the critical discourse of the language revitalisation movement. Books include Hori Ngata’s *English–Maori Dictionary* (1993); the Māori Language Commission’s *He Pātaka Kupu* (2008); Mamari Stephens and Mary Boyce’s *He Papakupu Reo Ture: A Dictionary of Māori Legal Terms* (2013); Rawinia Higgins, Poia Rewi

and Vincent Olsen-Reeder's *The Value of the Māori Language* (2015); and old and new books written entirely in te reo Māori, including Rangi Matamua's *Matariki: Te Whetū Tapu o te Tau* (2017).

Theme 2: Kia maumahara (Remembering)

The act of remembering ancestors—our iwi, hapū, whānau—is a prominent trajectory that can be traced through the life work of Māori scholars and is deeply woven into the research environment in Aotearoa. These publications have taken the form of tribal histories, whānau manuscript collections and memoirs. While there have been, until recently, “relatively few Māori writers of biography” (Loader, 2016, p. 341), the genre has become increasingly attractive, as shown by the scholarly biographical accounts of Māori persons produced by Buddy Mikaere, Ruka Broughton, Danny Keenan, Dorothy Urlich Cloher and Ranginui Walker. The list thus illustrates the significance of the earlier unique work of the prolific biographical writer Pei Te Hurinui Jones (as one example, see *King Potatau*, 1959). Modern collective biography is now popular, often drawing on Māori entries from the *Dictionary of New Zealand Biography* to create standalone books (see Department of Internal Affairs, 1990, 1996; Brown and Norton's *Tāngata Ngāi Tahu*, 2017).

Theme 3: Mana wāhine (Powerful women)

The history of Aotearoa has largely been written without reference to Māori women, under the claim that their experiences are hard to recover because they left behind few records (see Paterson and Wanhalla's *He Reo Wāhine*, 2017). But Te Takarangi demonstrates that Māori women have been at the forefront of expanding and interpreting mātauranga Māori scholarship since the 19th century, from the first memoir written by a Māori woman, Maraea Morete, in 1887, to a flourishing of work across diverse disciplines and subjects today, including Hana O'Regan's *Ko Tahu, Ko Au: Kāi Tahu Tribal Identity* (2001); Merata Kawharu's edited book *Whenua: Managing Our Resources* (2002); Aroha Harris's *Hīkoi: Forty Years of Protest* (2004); Ani Mikaere's *Colonising Myths—Māori Realities* (2011); and Alice Te Punga Somerville's award-winning *Once Were Pacific: Māori Connections with Oceania* (2012). Of the 150 books on the Takarangi list, 64 are by Māori women, as sole authors, co-authors or editors of collections.

The Te Takarangi list encourages the nation to know more about how Māori women have

shaped the development of disciplinary fields on the global stage. For example, Margaret Pattison Thom (Ngāti Whakaue, Ngai Tuhourangi), who was later widely known as Makereti (or Maggie) Papakura, was one of the first Māori women to embark on postgraduate research overseas, at Oxford University, but died suddenly just weeks before her thesis was due for examination (Northcroft-Grant, 1996/n.d.). Her thesis was posthumously published as *The Old-Time Maori* (1938) and is the first extensive published ethnographic work by a Māori woman.

Theme 4: Kia tu pakiri, kia whakaora (Resistance and revitalisation)

Acts of resistance and revitalisation are prominent trajectories that can be traced through the life work of many Māori scholars, writers and activists, who are often all three at once. Ideas of resistance and revitalisation speak to the notion of “ka whawhai tonu mātou” and is deeply woven into the Māori research environment. Our Te Takarangi list features numerous books that confront and respond to the colonial experience in Aotearoa.

Donna Awatere's *Maori Sovereignty* (1984) and Ranginui Walker's *Ngā Pepa a Ranginui* (1996) are two examples of published work by authors who were outspoken leaders, activists and urban intellectuals who used their positions of power in academia and in the media to unrelentingly condemn colonialism. Over the period in which these two books were published, Awatere and Walker were very much a new voice in the otherwise Pākehā-dominated coverage of Māori issues. Purposeful critical works continue to be authored, often challenging historical and current government policy, such as Andrew Erueti's edited *International Indigenous Rights in Aotearoa New Zealand* (2017) and Sir Tīpene O'Regan's *New Myths and Old Politics: The Waitangi Tribunal and the Challenge of Tradition* (2014).

Theme 5: Te ao hurihuri (The changing world)

Māori writers are pushing the boundaries of disciplinary knowledge, proposing new insights within and between research subjects. Te Takarangi impressively illustrates the new frontiers. Over the period 2007–2017, Māori scholars examined a diverse range of subjects, such as neoliberalism (Maria Bargh), Māori architecture (Deirdre Brown), sustainable urban design (Keriata Stuart and Michelle Thompson-Fawcett) and Māori legal traditions (Carwyn Jones). These scholars are forging new research fields, cutting across disciplinary boundaries, and breaking down the

division between mātauranga Māori and Western knowledge in the research sector.

Theme 6: Ngā toka tūmoana (Anchors)

In making sense of the Te Takarangi curated list, it became apparent that it might be useful to recognise the books that over time have significantly anchored Māori scholarship. Thus, we highlight 12 books by celebrated Māori scholars who we believe have provided generations of researchers with inspiration, determination and vision to further the national understanding of Māori experiences in the world.

The Lore of the Whare-Wananga is our first anchor book. This book contains the teachings of Ngāti Kahungunu tohunga Moihi Te Matorohanga and Nepia Pohuhu, transcribed by H. Te Whatahoro and translated and published by Percy Smith in 1913. *Ngā Mōteatea* (1928), authored by the first Māori graduate from a New Zealand university, Sir Apirana Ngata (Ngāti Porou) (Sorrenson, 1996/n.d.-b), is our second anchor book, representing the largest and most comprehensive collection of Māori waiata and mōteatea and an important and abundant source of knowledge about tribal history and culture. *Vikings of the Sunrise* (1938) by Te Rangi Hiroa (Sir Peter Buck) (Ngāti Mutunga) is certainly an anchor book, significant for its scientific rigour and ethnographic analysis that extended Māori and Pacific knowledges. Hiroa utilised an approach that was practical, empirical and pragmatic, rather than abstract and theoretical, as was more the norm for anthropological studies (Bennett, 1955). Pei Te Hurinui Jones's *King Potatau* (1959) is one of the earliest Māori biographies and sits as an anchor because of the weight of knowledge and scholarship it contains. Jones was granted access to Kingitanga records by Te Puea Herangi and many Tainui elders that contributed to this unique publication (Curnow, 2010).

A further and sustained wave of Māori began graduating with postgraduate degrees from tertiary institutions in the 1960s onwards and to be employed by these institutions to teach and research in the developing field of Māori studies. Sir Hugh Kawharu was one of these graduates, and he contributed significantly to a complex field of study with the publication of *Maori Land Tenure* (1977) following postgraduate study at the Universities of Cambridge and Oxford. Ranginui Walker's *Ka Whawhai Tonu Matou* (1990) is our sixth anchor book because it was one of the first monographs on Aotearoa's history written by a Māori author and remains a classic book

that has yet to be surpassed and continues to be required reading for many tertiary studies students. Emeritus Professor Ngahua Te Awekotuku contributed importantly to scholarship following graduation with her PhD in 1981, including with the publication of *Mana Wahine Maori* (1991), our seventh must-read anchor book. Sir Mason Durie's *Whaiora* (1994) was the first text of a series of scholarly publications on Māori health and contained the influential Whare Tapa Whā Māori health framework that would go on to have a major impact on the health sector. Atholl Anderson's *The Welcome of Strangers* (1998) draws on tribal knowledge and early written accounts to survey the origins and migrations of Waitaha and Kāti Mamoe and the arrival and establishment of Ngāi Tahu in the South Island. As a tribal historical work it is a significant Ngāi Tahu publication, produced largely through Anderson's involvement in the Ngāi Tahu Waitangi Tribunal claims process. Linda Smith's *Decolonizing Methodologies* (1999) is a definite anchor, renowned as a globally significant revolutionary book that offered for the first time an Indigenous critique of Western paradigms of research and knowledge. Sir Hirini (Sydney) Moko Mead completed his PhD in 1968 and went on to publish many substantial monographs, commencing with *Te Toi Whakairo: The Art of Māori Carving* (1986). It is his later book *Tikanga Māori* (2003) that we profile as an anchor for its authoritative and accessible introduction to tikanga Māori past and present. Our 12th anchor is Professor Margaret Mutu's *The State of Māori Rights* (2011), which articulates a Māori modern political consciousness with assured depth. These 12 books are must-reads for anyone serious about understanding the past, present and future of Aotearoa from a Māori perspective.

Conclusion

Nineteenth-century Māori had high rates of literacy in their own language and took up writing with alacrity, producing whakapapa books, unpublished manuscripts relating to tribal histories, articles and political writing in Māori-language newspapers, as well as a large volume of epistolary correspondence. With more than 200 years of Māori writing now in print, the work is extensive. The Te Takarangi project is our way of honouring a small selection of this work. These 150 books have made our lives richer, helped us to understand our experiences as Māori, and helped foster our connections globally. Through working within and between the spaces of knowledges, Te Takarangi exists as a collation to inspire us all, and

more importantly the next generation, to encourage them to continue these traditions of knowing and writing books of mana.

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Glossary

Aotearoa	Māori name for New Zealand
hapū	sub-tribe
hui	meeting
iwi	tribal nation
ka whawhai tonu mātou	we will fight on forever
mana	authority, prestige
marae	Māori meeting house
mātauranga	knowledge, tradition, epistemology
maumahara	to remember, recall, recollect, reminisce
mōteatea	laments, traditional chants, sung poetry
Pākehā	a New Zealander of predominantly European descent
rangatira	high ranking, chiefly, noble, esteemed; chief
takarangi	intersecting double spiral pattern
taonga	precious; an heirloom to be passed down through the different generations of a family; protected natural resource
te reo Māori	the Māori language
tikanga	customs and practices
wāhine	women

waiata	songs
wairua	spirit, soul; attitude
waka	canoe
wānanga	extended meeting
whakapapa	genealogy
whānau	extended family
whareniui	meeting house

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Appendix: The Te Takarangi list (1815–2017)

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About the name: Te Takarangi. The symbol Takarangi is an intersecting spiral pattern used in carving. It uses spaces to separate solid spirals; it is the space that allows us to see the spirals. For some, the open spiral represents the entry of light and knowledge into the world and depicts the linkage of man with wairua. Te Ngene Weraroa Takarangi. Birthdate: June 06, 1894.Â Ngene Takarangi in MyHeritage family trees (Littlejohn Web Site). Ngene Takarangi. Collection: MyHeritage Family Trees. THE DOUBLE SPIRAL OF CREATION. Taka = Revolution, Rotation / Rangi = Heavens, Heavenly realm. The Takarangi is an intersecting double spiral pattern that signifies humanityâ€™s celestial origin born at the beginning of the Universe. Used widely in Maori carvings and art, the Takarangi double spiral uses space to separate itâ€™s two solid spirals; it is this space that allows us to see the spirals. The two intersecting solid spirals represent Ranginui and Papatuanuku (Sky father and earth Mother) and the close bond they share.