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**‘Aroha Harris and Melissa Matutina Williams (Editors), Maranga! Maranga! Maranga! The Call to Māori History: Essays from Te Pouhere Kōrero’**

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Aroha Harris and Melissa Matutina Williams (Editors), *Maranga! Maranga! Maranga! The Call to Māori History: Essays from Te Pouhere Kōrero* (Bridget Williams Books, 2024), 300pp. Paperback. NZ\$49.99. ISBN: 978-1-9910-3392-5.

*Maranga! Maranga! Maranga! The Call to Māori History* is an edited collection of essays from *Te Pouhere Kōrero – Māori History, Māori People*, a Māori history journal. That journal is the official publication of an association, called Te Pouhere Kōrero, which is a broad collective of Māori scholars who are interested in history, or work with history in some form.

The scholars who are part of that collective, and who participate in conferences, symposia, and discussions organised under the banner of Te Pouhere Kōrero, probably would not all identify themselves as ‘historians’. This is one of the interesting features of both the association itself and this collection of essays drawn from its journal. There are certainly prominent Māori historians amongst the contributors here – Aroha Harris, Hirini Kaa, Nēpia Mahuika, Rachel Buchanan, and Arini Loader, amongst others. But the collection also includes essays by authors who might be better known for literary works (Alice Te Punga Somerville) or scholarship in other fields of Māori knowledge (Rawinia Higgins, Te Ahukaramū Charles Royal). This makes for a rich and varied collection of essays that speaks to fields well beyond a focused strand of Aotearoa New Zealand history.

The essays have been carefully selected. They cover a range of topics that are likely to be of specific interest to Māori, such as the loss of Māori language in a particular village, the apologies offered by the Crown after serious historical wrongs perpetrated against Māori communities, and Māori family and social histories. It is also striking how many of the essays revolve around connections that are personal to the author. However, each of the essays also addresses much larger issues about ways of understanding history, sources, and the historical stories we choose to tell.

The collection begins with an essay by Te Ahukaramū Charles Royal that speaks to his experience as a Māori researcher and introduces ideas relating to the nature of Māori knowledge, culture, and identity, that effectively frames the discussion that follows in the subsequent essays.

Challenging preconceptions about what sources count is a feature of several essays in this collection. Arini Loader briefly recounts four different narratives that are represented on the walls of a church in her community that is symbolic of early colonial interactions. These narratives are presented in the church in different forms, including Māori forms of genealogy, diagrams, sketches, and photographs. Loader reflects on how these different sources weave together to construct a complex history of her community – a history that she is now adding to. And, also perhaps expanding how we might think about historical sources, Rawinia Higgins, in her essay, considers moko kauae – the form of traditional tattoo that can be worn on the chin by Māori women – as a record of identity and a source of history. Alice Te Punga Somerville’s essay complicates, merges, and moves between literary and historical texts, asking us to think differently about both creative and critical forms.

In terms of theoretical perspectives, Hirini Kaa situates Māori experiences of missionaries within the frame of transnationalism and Peter Meihana uses ‘privilege’ as a lens through which to understand the colonial period in Aotearoa New Zealand. Nēpia

Mahuika reflects on the application of 'Kaupapa Māori', as a decolonizing methodology, in the discipline of history. The essay by Rawiri Te Maire Tau explores ways in which Māori philosophy constructs and organises history, and Danny Keenan's essay surveys the historiography of Māori history.

The essays by the two editors that are included each reflect, in different ways, on the histories we choose to tell and how we tell them. Melissa Matutina Williams takes the well-rehearsed story of Māori urban migration following the Second World War and suggests that story might be less straightforward and more interesting than a forced choice between city living and cultural alienation on the one hand or a rural, tribal lifestyle on the other. The collection concludes with Aroha Harris' essay, 'The Future of History is Māori', which makes the persuasive argument that the kinds of understandings and approaches that are demonstrated and explored in the preceding essays provide new opportunities for engaging deeply with our layered histories.

This is a fascinating and very readable collection that will be of value to anyone interested in how we think about the past and construct histories, particularly, histories of Indigenous peoples and settler states.

*Carwyn Jones, Te Wānanga o Raukawa and Te Herenga Waka – Victoria University of Wellington*