



Indigenous metadata: the view from a Pākehā (non- Māori person)

Judi Vernau, January 2022



Archives New Zealand

Te Rua Mahara o te
Kāwanatanga

ARCHIVES



Archives New Zealand 2057 Strategy



Archives 2057 STRATEGY



Te Rua Mahara o te Kāwanatanga
 ARCHIVES
NEW ZEALAND
Part of the Department of Internal Affairs

New Zealand Government

What great could look like

In 4 years:

Strong capability among Archives staff to co-design initiatives with Māori.

Collaboration with Māori to develop metadata that is appropriate for the records and communities to which they relate.

In 40 years:

Māori use, trust and co-create government information, are kaitiaki of taonga and benefit from iwi-based knowledge.

Kaitiaki: Guardians, Custodians

Taonga: Treasure, anything prized



Iwi: large group of people descended from a common ancestor and associated with a distinct territory.



A Pākeha
Information
Architect at
leisure

Indigenous peoples

‘...are culturally distinct ethnic groups who are directly descended from the earliest known inhabitants of a particular geographic region, and who to some extent maintain the language and culture of those original people’

Wikipedia, January 2022



Taonga Tuku Iho

When considering the application of Māori metadata within government information management, consider the following:

- A plan to develop and use Māori metadata
- Whether your content management system/s has the ability to include Māori metadata fields
- Consultation with our staff
- A visit to Te Puni Kōkiri to see first-hand how they use Māori metadata
- Engaging with Māori i.e. those with signed formal agreements with us or the public office
- Networking with similar agencies i.e. within the culture and heritage sector, land etc.



Taonga Tuku Iho: Heritage, something handed down

Mātauranga Māori



TE AKA
Māori Dictionary

Mātauranga Māori: Māori knowledge - the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.

Decolonising Metadata

‘...accurately appropriately, and respectfully represent indigenous peoples and contexts through their descriptive metadata practices’

University of Alberta Library, *Decolonizing Description at the University of Alberta Libraries*. 2018.



Kermadec
Islands

Some potential search criteria

Iwi – large group of people descended from a common ancestor and associated with a distinct territory

Hapū – kinship group

Kōawa – watercourse, canal

Marae – the open area in front of the *wharenuia*, where formal greetings and discussions take place

Maunga – mountain, peak

Tipuna – ancestors, grandparents

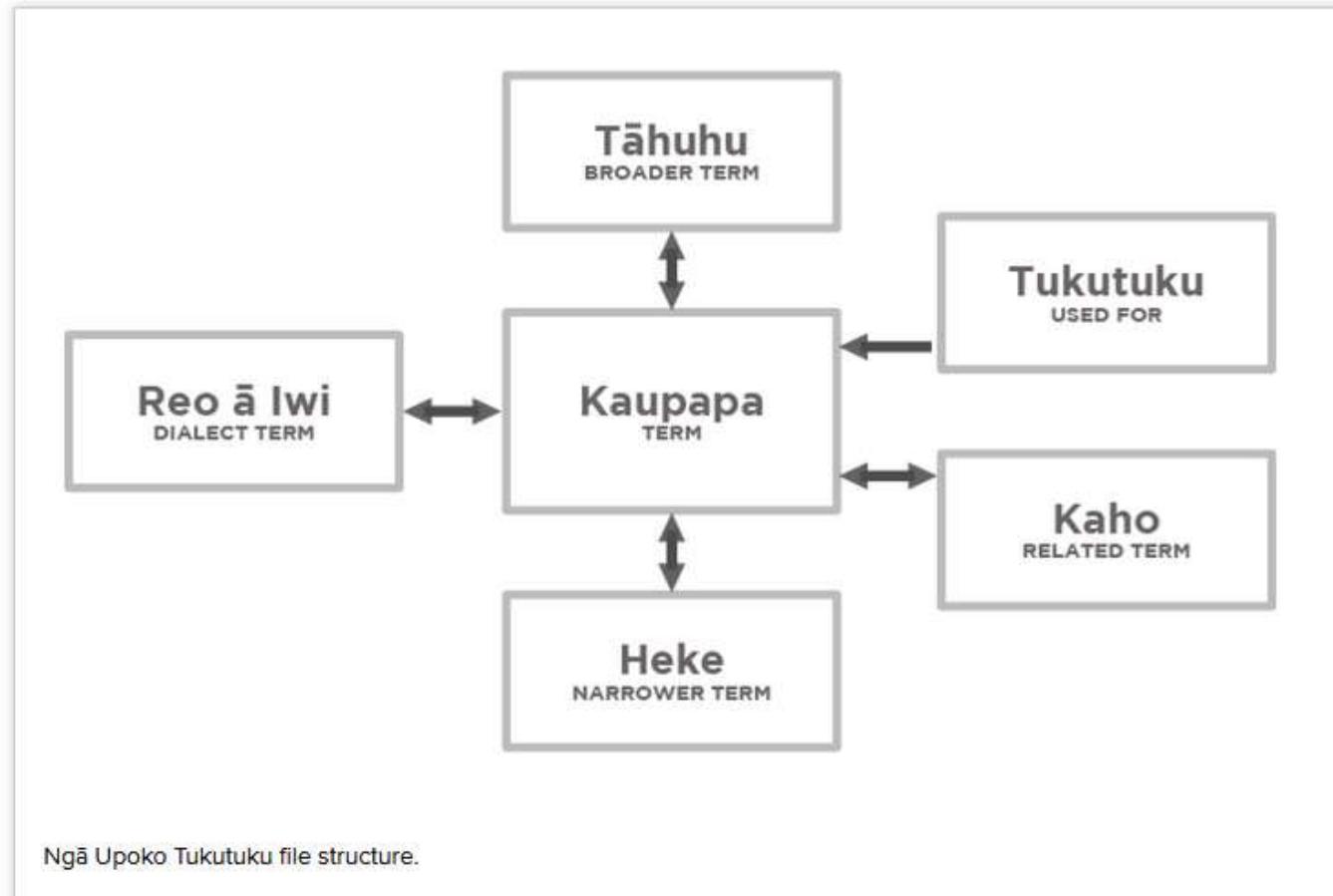
Waka – canoe

Whakapapa – genealogy, genealogical table, lineage, descent

Whenua – country, land, nation



National Library



Recent Māori Subject Headings

Kano ārai mate — Vaccines

Noho rāhui — Lockdowns

Noho taratahi — Social isolation

Taratahi — Quarantine, Managed isolation

Tuku kano ārai mate — Vaccination

Māori Subject Headings example

Tāngata whenua

Scope note: Describes the Māori people, who are the indigenous people of New Zealand, as a collective.
See also Iwi taketake (Indigenous peoples and cultures).

Heke/Narrower terms

- Ariki - A person of high rank, especially from a family of note.
- Mana whenua - Customary law relating to the iwi/tribe's connection, ownership rights and role of stewardship to a particular area of land. Used by council bodies to identify the tangata whenua/indigenous people of that particular area.
- Pā - A village occupied by a group of people who are related to each other.
- Rangatira - People with chiefly status, the hereditary leaders of the iwi/tribe and hapū/subtribe. In modern times, Rangatira can also be used for contemporary leaders.
- Takatāpui - Includes Rainbow communities, Genderqueer, LGBTQI, and other gender identities as self-identified by these communities.
- Tāne - Men
- Tapairu - Firstborn women of families of rank, who were invested with special tapu
- Wāhine – Women

Māori Subject Headings example

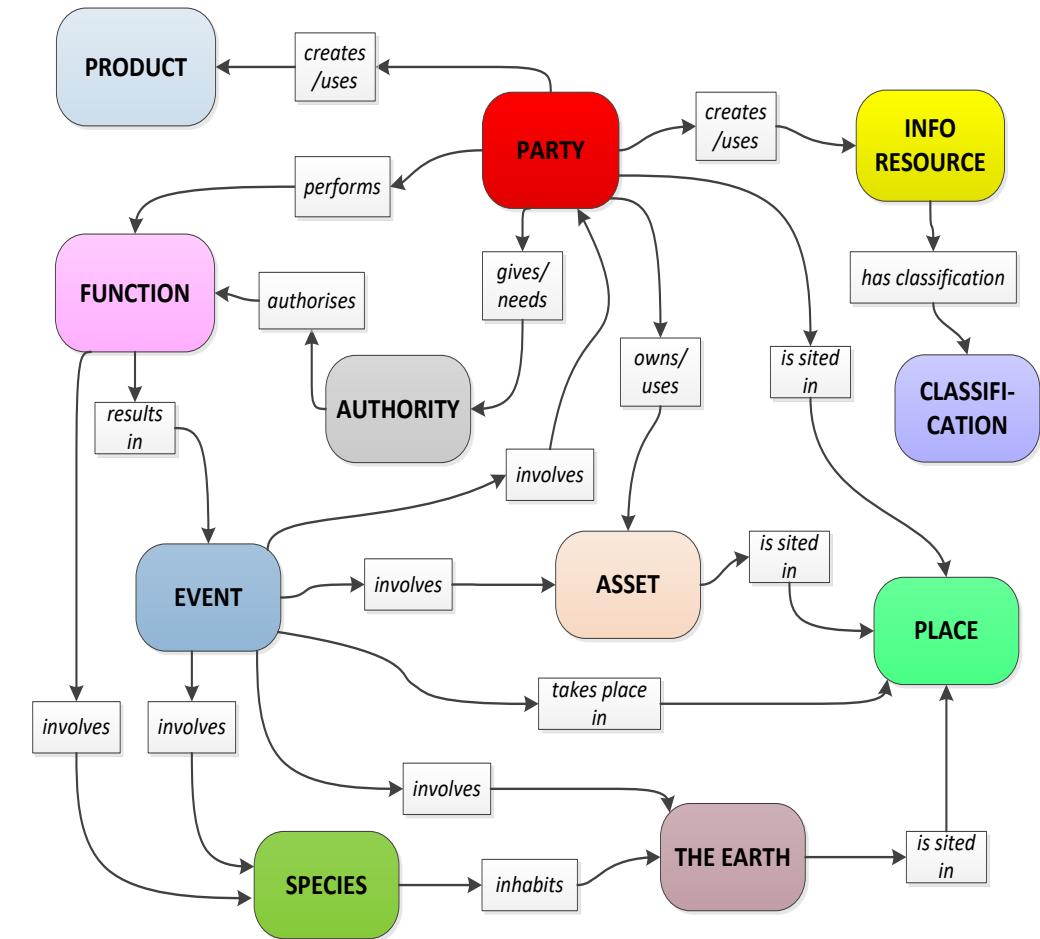
Living beings that jump



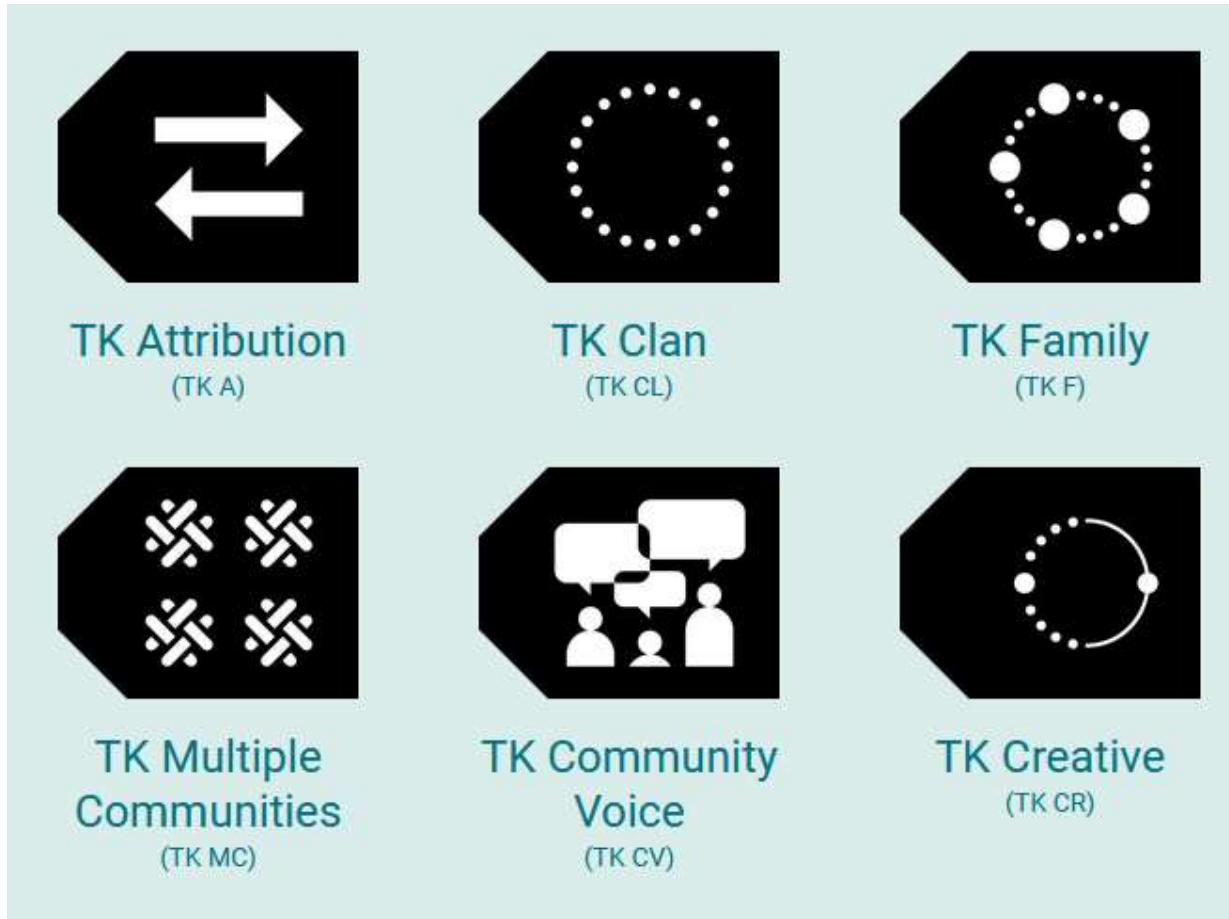
Can an ontology help?

'...the functionality of semantic Web techniques for representing the *ontologies of relatedness* through kinship that typically underpin Australian Indigenous knowledge systems, and investigate their potentials for meeting persistent demands among leading Australian Indigenous collections creators and users to be able to search and discover their hereditary knowledge resources in ways that reflect their enduring cultural values, ways of knowing and rights-management concerns.'

Aaron Corn, *Archives & Manuscripts*, 2019, 47:1, 131-152



Traditional Knowledge (TK) Labels



Developed by Local Contexts. See <https://localcontexts.org/labels/traditional-knowledge-labels/>

Håfa Adai!

Explore, discover, view and celebrate the rich diverse cultural heritage of the Pacific.

Search...



Explore locations

Melanesia

Micronesia

Polynesia

American Samoa

Austral Islands / Tuha'a Pae

Chuuk

Cook Islands

Easter Island / Rapa Nui

Fiji

Gambier Islands / Magareva ma

Guam

Hawai'i

Kiribati

New Caledonia

Niue

Northern Marianas

Palau

Papua New Guinea

Pitcairn Islands

Pohnpei

Rotuma

Samoa

Society Islands / Totaite ma

Solomon Islands

Tokelau

Tonga

Tuamotu Archipelago



View this item from ABC Pacific Collection via Trove

Share this item

Report item

Village with houses on stilts, Papua New Guinea

Location:

Papua New Guinea

Format:

Photograph

Collections:

ABC Pacific Collection

Publisher:

Australian Broadcasting Corporation

Item Source:

ABC Pacific Collection

Remember or recognise anything about this item?

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<https://kareao.nz>

**Featured Archival Record****'Shortland Pounamu' Collection of Te Rūnanga o Ngā Tahu**

The 'Shortland Pounamu' comprising a beautiful hei tiki, nine mau kāki (pendants), and some beads was gifted to Ngā Tahu from Te Papa Tongarewa Museum of New Zealand in November 1997 at Kaikōura on the occasion of the signing of the Deed of Settlement between Ngā Tahu and the Crown. The gift marked the significance of the settlement of Te Kerēme. The hei tiki, fashioned from stone tools, exhibits very high-quality craftsmanship. The raised tab for the suspension hole at the top of the head is a stylistic feature indicative of hei tiki made in Te Waipounamu. While the hei tiki is recorded as having been gifted to Edward Shortland by a rangatira in 1840, the provenance of the other taonga is uncertain. Thus, the historical naming of the entire collection as the 'Shortland Pounamu' is something of a misnomer. Two of the mau kāki may date from the mid-19th century, however the remainder have been worked with jewellers equipment, and the beads (not shown in this photograph) are glass, and not of New Zealand origin.

[See all records relating to the Shortland Pounamu collection](#)



About

Welcome to the Ngāi Tahu Atlas.

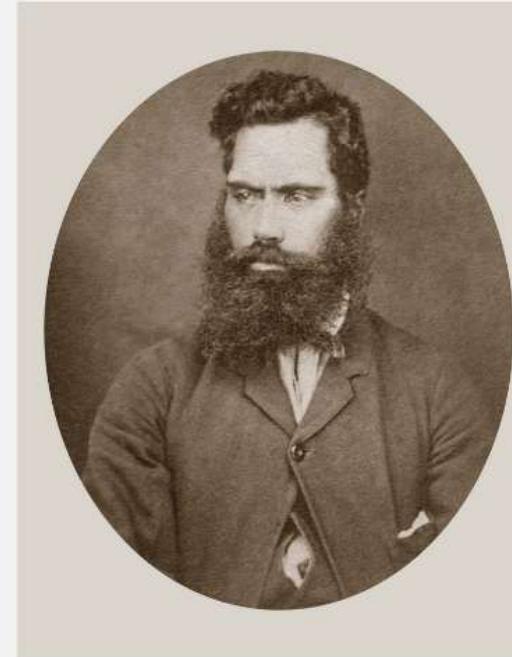
Here you can see over 1,000 original Māori place names, kā ara tawhito (traditional travel routes), and the original Māori land allocations in the Ngāi Tahu takiwā.

- Use the search bar to search for any New Zealand postal address, Ngāi Tahu place name or land allocation.
- Click on any feature in the map to get detailed information about the location.



An example biographical record

Title:	Kurupōhatu Ruru - Biography
Source:	Takerei Lee Norton He kōrero anō
Creation Date(s):	2017
Scope:	This biography describes the life and influence of Kurupōhatu Ruru, a man renowned for his knowledge of the history and geography of the southern part of Te Waipounamu. A significant informant to the historian James Herries Beattie, Kurupōhatu was an impassioned advocate for the people of Maranuku and was heavily involved in trying to stem the tide of ongoing land loss.
Hapū/lwi:	Kāti Māmoe Waitaha
Kaupapa:	Kōrero taumata Whakapapa
	Ngāi Tahu (Māori people) - Biography South Island (N.Z.) - Biography
Physical Description:	PDF
Ingoa wāhi:	Ruapuke - View on Kā Huru Manu Henley
Hononga:	Kurupōhatu Ruru He kōrero anō
Special Collection:	Biographies
Document:	Click to read document



Kurupōhatu Ruru, c.1860s. G.C. Thomson Collection, Hocken Library, University of Otago, P1951-003/1-55



[Get information](#)

The way forward

‘...respect and recognise Indigenous People’s inherent and inalienable right to ownership and sovereignty over their records, recorded memory, knowledge and information’

Truth & Reconciliation Commission Task Force, *Response to the Report of the Truth and Reconciliation Commission Taskforce of the Steering Committee on Canada’s Archives*. 2020

<https://archives2026.com/response-to-the-report-of-the-truth-and-reconciliation-commission-taskforce/>

Engaging with indigenous communities

- ‘Being comfortable with not knowing the answers
- Letting the communities and users speak for themselves
- Embedding the consultation process within the indigenous communities’ protocols or ways of being’

Truth & Reconciliation Commission Task Force, *Response to the Report of the Truth and Reconciliation Commission Taskforce of the Steering Committee on Canada’s Archives*. 2020

<https://archives2026.com/response-to-the-report-of-the-truth-and-reconciliation-commission-taskforce/>

**Digital Government Partnership
Innovation Fund**[What is the innovation fund?](#)[Eligibility](#)[Application criteria](#)[How to apply, timelines and reporting](#)[Guidance for applicants](#)[Contact the Digital Government Partnership Innovation Fund team](#)**Funding recipients**

Funding recipients

Find out which agencies and projects received innovation funding from the 2021/22 and 2020/21 funding rounds.

2021/22 funding round recipients

Archives New Zealand

Project	Description	Funding
Māori Metadata Solutions	Delivering a business case that scopes a Māori metadata solution for public archives (or content held by Archives NZ), informed by iwi and Māori consultation and is guided by the needs and practices of Māori.	\$564,500



In conclusion

‘Realising that one has little or no understanding is an important first step. Another important step is to realise that understanding is a matter of degree – that however well a Pākehā may come to understand Māori values, there will always be room for improvement, for further fruitful exploration.’

John Patterson, *Exploring Māori Values*, 1992