CURATING INDIGENOUS DIGITAL COLLECTIONS

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mukurtu.org
wils.org/mukurtu-midwest
Poll: Have you heard of Mukurtu before today’s session?

No, this is all new

Yes, but I haven’t used it

Yes, and I’ve used it or been part of a Mukurtu project
Mukurtu (mook-oo-too) is a grassroots project aiming to empower communities to manage, share, narrate, and exchange their digital heritage in culturally relevant and ethically-minded ways. We are committed to maintaining an open, community-driven approach to Mukurtu’s continued development. Our first priority is to help build a platform that fosters relationships of respect and trust.
Mukurtu Hubs and Spokes: A Sustainable National Platform for Community Archiving

IMLS National Leadership Grant
2016-2019 (+ 2020 extension)

Spokes:

- Department of Linguistics, University of Hawai‘i at Manoa
- Native Northeast Research Collaborative, Yale Divinity School
- University of Oregon Libraries
- University of Wisconsin-Madison iSchool and WiLS
- State Library of New South Wales (Australia)
Mukurtu Midwest

Project goals:

● Raise awareness of Mukurtu in tribal and non-tribal libraries, archives, and museums in the Great Lakes states
● Train potential users on basics of Mukurtu CMS
● Support the iSchool’s Tribal Libraries, Archives, and Museums course through service learning opportunities
● Collect user stories for Mukurtu software developers at WSU
● Sustain and build on strong community networks and trusted relationships from *Convening Great Lakes Culture Keepers* (iSchool)
TLAM
Tribal Libraries, Archives and Museums

TLAM Project
THE PASSAMAQUODDY RECLAIM THEIR CULTURE THROUGH DIGITAL REPATRIATION

By E. Tammy Kim
January 30, 2019

In 1890, the anthropologist Jesse Walter Fewkes gathered members of the Passamaquoddy to record folk stories, songs, and chants. For years, the tribe did not know the whereabouts of these recordings. Photograph Courtesy Passamaquoddy Cultural Heritage Museum

https://www.newyorker.com/culture/culture-desk/the-passamaquoddy-reclaim-their-culture-through-digital-repatriation
The Four Rs

- **Respect** First Nations cultural integrity
- Provide education that is **relevant** to First Nations perspectives and experience
- Foster **reciprocal** relationships
- Demonstrate **responsibility** through participation

“The Four Rs – Respect, Relevance, Reciprocity, and Responsibility,” (2001), Kirkness & Barnhardt
HELLO
MUKURTU!
mukurtu: 'a safe keeping place'

Warumungu dilly bag
South Australian Museum
communities

groups of site users and contributors
cultural protocols — the ‘how’ of Mukurtu sharing
categories
-the ‘what’ of Mukurtu CMS
Traditional Knowledge Labels

- TK Secret/Sacred (TK SS)
- TK Women Restricted (TK WR)
- TK Community Use Only (TK CO)
- TK Attribution (TK A)
- TK Men Restricted (TK MR)
- TK Commercial (TK C)
Passamaquoddy Traditional Knowledge Labels

We were introduced to the TK Labels by the Local Contexts team in 2014. We were really interested in how the Labels could support our concerns about connecting and clarifying our community with the recordings as well as helping people understand the culturally appropriate future uses of these recordings. We consider ourselves to be the authority and custodians over these recordings regardless of who is considered the 'legal owners'. The TK Labels help us make this clearer to non-Passamaquoddy people and set out an alternative paradigm of rights and responsibilities for the care and future management of our cultural heritage.

Elihtasik
How it is done

When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation. If you want further advice about using any material that has this Label, please contact: Donald Soctomah (passamaquoddypeople@gmail.com)

https://passamaquoddypeople.com/passamaquoddy-traditional-knowledge-labels
Digital Repatriation: 1890 Passamaquoddy Phonograph Recordings

Passamaquoddy Peoples' Knowledge Portal + American Folklife Center, Library of Congress

About this Item
Title
Passamaquoddy War song; Trading song

Other Title
Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series); Esunomawotultine (Trading dance/song.)
Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

Summary
The first song, Mihqelsuwakonutomon, means 'He/She tells memories of it'. This is a lament or mourning song. It is a fragment of one song in a series of songs and dances. Esunomawotultine, the trading dance, is the second song on Fewkes' wax cylinder 17 (Cylinder 4260; AFC 1972/003: SR29) recorded by Jesse Walter Fewkes in Calais, Maine, March 16, 1890.

Contributor Names
Fewkes, Jesse Walter, 1850-1930, recordist, speaker.
Selmore, Peter, performer.

Created / Published
1890-03-16.

https://loc.gov/item/2015655578

Digital Repatriation
Ho-Chunk Language Division
Hoocąk Waaziija Haci Language Division

Hoocąk Waaziija Haci Language Division
Tribal Government

Description: tribal administration/government

Type: Historical Research Document

“Description” for curricula materials:

- Index
- NHP Non-Hoocak Program
- GI: grammar information
- H→E, E→H: language/translation in order of appearance
- Act: activities
- WL: word lists
- P: phrases
- VC: verb conjugation
- LAP: Language Apprentice Program materials
- Assess: assessment
- LP: lesson plan (instructor materials)
- CM: classroom management

“Content Subject” field:

- List every lesson subject/topic in Hoocak and English
- Tween topics

Print Preservation: "100 copies"

Audio Preservation: "100 copies"
Hoocąk Dictionary

Introduction to Basic Hoocąk Language Patterns
Description: for materials:
Bible
- BT (Bible Translation)
- RBT (Revised Bible Translation)
- H → E

9. Egi deshesge gikarajra wawiaje:

Hianjwiwira wangregi shanagre rash hashinira wakanjank-ningigirekJena.
11. Hamb de-e waisgabduj harniwira hunkwianje ningikarajwina.
12. Egi washa woishana warniwira waigit’unawire, washa hingishana warniwira waqit’untawira shesge.
13. Egi inke washa woishana uwahieja hunutiwinina, eshi wowonkjega eja hingijirawige khishibwiwine.
Hungmara Ne-hashinigaja egi homashjara Ne-hashinigaja, egi hoishagra Ne-hashinigaja manegusra, Amen.
Our emphasis is on one mode of decolonizing processes that insist on a different temporal framework: the slow archives. Slowing down creates a necessary space for emphasizing how knowledge is produced, circulated, contextualized, and exchanged through a series of relationships. Slowing down is about focusing differently, listening carefully, and acting ethically.
Next steps:

What can you do to build these relationships?

● Find out whose land you’re on — personally and in your organization
● What indigenous materials does your institution hold?
● Visit your Indigenous neighbors; listen, a lot and for a long time
● Join current projects; see if the communities are looking to start new ones, but don’t jump in to suggest projects without doing a lot of listening first
● If Mukurtu seems like it could be helpful or useful, contact Erin Hughes at ehughes@wils.org! Questions can also come to kristen@wils.org.
Thank You!

Links

● Mukurtu: http://mukurtu.org
● Mukurtu Midwest: https://mukurtu-midwest.libraries.wsu.edu/
● Passamaquoddy Peoples’ Knowledge Portal: https://passamaquoddypeople.com/
● Plateau Peoples Web Portal: https://plateauportal.libraries.wsu.edu/
● Sustainable Heritage Network: http://www.sustainableheritagenetwork.org/
● Local Contexts: https://localcontexts.org/

References