Te Ara Tika Guiding Words

Ngā Ingoa Kaupapa Māori
Māori Subject Headings

Pūrongo Tuatoru – Phase Three
Research Report

Nā Sally Simpson
Hui-tanguru – February 2005

LIANZA
LIBRARY & INFORMATION ASSOCIATION OF NEW ZEALAND AOTEAROA
TE RAU HERENGA O AOTEAROA

Te Rōpū Whakahau
Māori in Libraries and Information Management

Te Puna Mātauranga o Aotearoa
NATIONAL LIBRARY
OF NEW ZEALAND

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Copies of the report, which the Māori Subject Headings Steering Group commissioned, will be provided to the President of the Library and Information Association of New Zealand Aotearoa Te Rau Herenga o Aotearoa, the Tumuaki of Te Rōpū Whakahau and the Chief Executive of the National Library of New Zealand Te Puna Mātauranga o Aotearoa.

Disclaimer: The views expressed in the research report do not necessarily reflect those of the Māori Subject Headings Steering Group.

Karakia whakatūwheratanga

Nā ngā atua
i takoha mai
He reo mō tātau, te iwi Māori
Hai kōrero
Hai whakamārama anō hoki mā tātau
Ngā āhuatanga o tō tātau ake ao
me ngā take e pā ana
ki tā tātau noho tangata whenua

Nā reira, e tātau, e
Whakatairangangia rā te reo Māori!
Kōrerongia, whakanuingia!
Whakamaua nei kia ita
Ita, ita mau tonu!
Tūturu whakamaua kia tina! Tina!
Hui e, tāiki e!

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He kupu whakataki | Introduction

In order to improve information services to Māori, it is vital to understand the diverse approaches of Māori to sharing, storing and seeking information, and their relationship with repositories of knowledge in their communities.

The ongoing research project *Te Ara Tika* was initiated in late 1991 to study Māori use of libraries and information services, and to identify the information needs of Māori communities.

One of the frustrations expressed by patrons in these studies was the difficulty of locating accurate information in the various repositories available in Aotearoa New Zealand.[1] Some of the factors contributing to this are the international standards for bibliographic description in use in many of this country's institutions, the Library of Congress Subject Headings (LCSH) and Name Authority Lists. The form and application of these systems can often be confusing and counter-intuitive for patrons of libraries and other institutions. This is particularly true for Māori information, since the LCSH are effectively monolingual; descriptions in te reo Māori of resources are confined to supplementary note fields in catalogues, as are the proper names of places and people. Keyword searching in catalogues and databases is therefore a common method, but is often less effective in retrieving all related information.

A further problem lies in the completeness and accuracy of catalogue records, particularly in large repositories where parts of a collection are only briefly described. Records are also produced by people with varying understandings of tikanga Māori.

These issues have been recognised by the Library and Information Association of Aotearoa New Zealand, leading in 1998 to the creation of the Māori Subject Headings Working Party (MSHWP).[2] The aim of this group was to guide the development of local standards of bibliographic description in te reo Māori for use in information institutions, and the national bibliographic database Te Puna.

Through successive meetings and collective research, formats for cataloguing and direction for further research have been identified. In 2003, the Māori Subject Headings Steering Committee (MSHSC) reactivated the project to implement three initiatives to promote effective retrieval of Māori material:

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[1] Szekely. (1997) pp. 23-25, 56

[2] MSHWP. (2000) pp. 2-3.

- to create a Iwi Hapū names authority file
- to create a standard list of subject headings in te reo Māori[3]
- to develop a set of guidelines for cataloguers to follow when handling material on 'Māori subjects' and when applying the headings to this material.

The purpose of the present research was to examine with Māori the issues that were important to them when searching for information, and those areas of information of most importance.[4] This report details the recommendations of patrons and Māori in the library profession, in order to guide the development of a thesaurus comprised of subject headings in te reo Māori.

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[3] While the MSHSC exercises the discretion to determine the nature and scope of the project, the term thesaurus is used throughout this report to represent more accurately the attributes required of the MSH by patrons and staff interviewed and surveyed in this study.

[4] MSHSC. (2003). *Phase 3 Project Plan,* p. 5.

Review of the related literature

Tūngia te ururua kia tupu whakaritorito te tupu o te harakeke.[5]
Set the overgrown bush alight, and the new flax shoots will spring up.

Background

A large body of literature and recorded experience has recognised that there are problems inherent in the historical and global adoption of standardised classification tools, principally Library of Congress Subject Headings (LCSH) and Dewey Decimal Classification(DDC).[6]

The criticism over the last three decades has come largely from within the North American library community, where theorists have addressed issues of biased and inappropriate terminology, and monoculturalism. Sanford Berman has been the most vocal critic of Library of Congress Subject Headings (LCSH), and has published extensively on the subject. His text *Prejudices and Antipathies* is one of the most comprehensive works to address the limitations of LCSH as a homogenising standard of classification.[7] Berman identifies four problems with the terminology that LCSH employs in the classification of material:[8]

1. failure to correct obsolete or awkward headings;
2. failure to promptly create new headings;
3. failure to reform inaccurate and biased headings regarding ethnic groups, women and other 'minority' groups;

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[5] Tīmoti Kāretu includes a translation by Kingi Īhaka: "Burn or dispose of whatever hinders progress in all that is done, in order that what is desirable may indeed grow and bear fruit". Kāretu. (2001), p. 96.

[6] see Helen Jean de Barry (1998) pp. 5-18 and Hope Olson & Rose Schlegl (2001), for summaries of the literature on subject access bias.

[7] In an earlier article, Berman proposes that three principles that should underlie all cataloguing are intelligibility, findability (which includes the use of familiar language), and fairness to the materials, topics, and patrons (1981, pp. 105-9). Berman is credited for being the first to successfully adapt LCSH for use at Hennepin County Library in Minnesota, U.S.A. There, he developed a system of classification that adopted terminology specific to, and appropriate for, 'marginalised' communities. For a fuller discussion of the process of expanding LCSH for local contexts such as that adopted by Hennepin County library, see Berman (1993) *Prejudices and Antipathies* and Olson (2003) pp. 5-6.

[8] For an analysis of the shortcomings of Library of Congress Classifications, see Berman (1992) pp. 31-36.

4. failure to make sufficient cross-references and provide useful subheadings.

He maintains that the delay in establishing new headings is evident in the introduction of the heading 'Cold War' in 1988, "the year after most experts say the period ended", and 'Apartheid' in 1986, which Hennepin County Library had been using for 16 years, "meaning that the earlier 16 years' worth of material is buried, scattered under a number of disparate headings in most catalogs".[9]

These problems are indicative of the types of concerns that arise in critiques of the subject heading and classification schemes most widely used in libraries, including authors in countries that have adopted these standards and classifications for their national collections.[10] In 2000, David Wilk identified the problems cataloguers at the Bar-Ilan University Library encountered when developing Hebrew subject headings based on LCSH classification. The author cites instances of "a political bias or Christian orientation" and a "lack of equivalencies for Hebrew terms". Wilk's main finding was that "LCSH was not specific enough for a large and varied Judaica and Israeli collection".[11] Indigenous groups from North America and Australia have also levelled criticism at their national repositories for maintaining classifications that are inadequate for describing material specific to their culture, histories, institutions and language.[12] Furthermore, Moorcroft and Berman argue that these cataloguing practices reflect Eurocentric and colonial bias, in that they omit, or cover over, the historical realities of colonisation.[13]

The literature emphasises two major considerations as a solution to the problems of LCSH:

1. that the criteria used in cataloguing and classification must be designed to satisfy the needs of the population served,

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[9] Berman (1981) p. 31

[10] For further discussion of the difficulties of classifying in indigenous or local languages within LCSH, see de Barry (1998).

[11] Gita Hoffman et al. (2000), pp. 2-3.

[12] Paul MacDonell et al. (2003) *The Brian Deer Classification System* and Moorcroft (1993). "Ethnocentrism in subject headings", pp. 40-45

[13] see Moorcroft (1993). "The Construction of Silence", pp. 27-32 and Berman (1995) *When the Subject is Indians,* p. 2-3.

2. that this involves departing from, adapting, or expanding on national level cataloguing records which typically lack specificity.[14]

However, Olson and Schlegl have observed that in recent years the focus has shifted from addressing the 'symptoms' of the problems, to an analysis of wider systemic issues. Researchers and librarians have begun to question the feasibility, and desirability, of "a quest for one-size-fits-all solutions".[15]

Libraries, in consultation with their patrons, are developing new approaches to classifying information for retrieval. These approaches are founded on the awareness that special collection-management tools are required to reflect the needs of specific cultures.[16] An instructive example is the development and adoption of *The Aboriginal and Torres Strait Islander Thesaurus* and *Aboriginal and Torres Strait Islander Protocols for Libraries, Archives and Information Services*.[17]

> The protocols guide institutions in areas such as the content and perspectives of materials collected; intellectual property issues; accessibility and use; description and classification of materials; the handling of secret, sacred or offensive materials; governance and management; staffing, education and training; and the role of agencies in developing awareness of indigenous peoples and their concerns.

Among these initiatives are the development of classification schemes which "employ terminology which reflects the usage and interests of a specific community".[18] Some countries, such as Canada, have created their own subject headings and parallel bibliographic databases. The *Répertoire de Vedettes-Matière* and the *Canadian Subject Headings* are comprehensive lists

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[14] *The National Library of Australia Online* website http://www.nla.gov.au/niac/libs/thesaurus.html contains an ample discussion of these considerations and their application within the Australian context.

[15] Olson & Schlegl (2001), p. 1.

[16] This is a conclusion that de Barry (1998: 20) draws from her review of the literature pertaining to the problems of LCSH classification. Robert Sullivan (1995) makes a number of recommendations for collection development within Aotearoa, in an ample discussion of the concerns relating to the handling and sharing of information of particular relevance to Māori, pp. 5-10.

[17] The protocols developed by Alex Byrne, Alana Garwood, Heather Moorcroft and Alan Barnes are available from http://www.cdu.edu.au/library/protocol.html#one

[18] Olson. (2003), p. 6

which cover Canadian topics, and include detailed scope notes which convey the meaning of each heading.[19]

Olson provides a number of examples of localised initiatives, including a subject heading list and classification system "developed for and by Chiripaq, the Cultural Centre for the Indigenous People of Peru in Lima and Ayacucho to satisfy the unique subject demands of women's issues, combined with the concerns of Indigenous people in Peru", and a scheme created by the Akshara Resource Centre for Women in Mumbai, India, which is used throughout Asia and the Pacific.[20]

These examples are cited within a wider discussion examining both the barriers to information created by subject access bias, and the strategies for removing them, in the author's historical review of the marginalisation of women in established classification standards. Olson argues that in practice, librarians can work to counteract systemic problems in the careful and equitable application of standards and their adaptation to local contexts. She outline three models of classification, which may be illustrated as follows:[21]

Application of general standards	Adaptation of general standards	Specialised standards
• Compliance with standard	• expansions of DDC and the Library of Congress Classification (LCC) • options built into a subject access standard • results in the sharing of control • requires compatibility with the hierarchical standard	• Control over the standard • terminology reflects usage of audience in a particular community • topics of importance to the community • standards become more widely used • localised control

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[19] For Olson, the decision to create standards and headings specific to Canadian subjects suggests that:

"if even the differences between Canada and the US, small in comparison to many other social and cultural differences, require two different approaches, a universal solution to bias in subject access is almost certainly unattainable" (p. 5).

For a discussion of the rationale for developing Canadian Subject Headings see de Barry pp. 14-15.

[20] Olson, p. 7

[21] Olson, *Ibid.*, pp. 5-7.

There is overwhelming evidence in the New Zealand library literature of the last twenty years, and from the kōrero of Māori patrons and librarians that what is required is the creation of specialised standards of classification.[22] The approach to classifying material in New Zealand library cataloguing practice has been to construct subject headings for materials unique to Māori according to the existing rules of LCSH; for example, 'Whaikōrero', is catalogued as 'Maori (New Zealand People) – oratory'. Kathie Irwin and Willis Katene encountered this in the process of compiling a bibliography of Ngāti Kahungunu and Te Waka-o-Takitimu resources. They described the major problem as the limitations of contemporary English-language cataloguing for describing indigenous concepts. The authors point out that the Library of Congress Subject Heading 'oratory' would not be a term sought by patrons to find resources on whaikōrero because it "does not reflect the Māori concept of whaikōrero". Their recommendation was that the description of Māori material should be informed by its intended meaning, rather than a simplistic translation of inappropriate terminology.[23]

In a comparative study of Library of Congress and a First Nations model of classification named after its founder Brian Deer, Tagami summarises well the problems inherent in standard classification systems for incorporating First Nations epistemologies:

> Doyle started by pointing out that any way of organizing knowledge reflects a specific world view. Classification of knowledge necessarily imposes a culturally specific understanding on knowledge. Thus, the main classification systems in use in libraries, the Library of Congress Classification system and the Dewey Decimal Classification system, reflect the cultural milieu out of which they have developed - a western, rationalist tradition. In contrast, First Nations world views are not necessarily rooted in western thought. Thus the LCC and DDC systems are inadequate tools for classification if the overall objective is to represent a First Nations perspective or perspectives. Often, the terminology used is drawn from anthropology, and historical tradition is that anthropological studies of First Nations people have involved non-First Nations academics naming and defining First Nations people and concepts. Many of the First Nations-related terms in the LC schedules are not used by First Nations people to

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[22] The mandate for systems of classification and subject headings based on Māori ways of organising knowledge has been clearly issued by a number of authors cited in MacDonald (1993: 17-23) and participants of Te Ara Tika (1998: 23-25, 57, 59). This directive was reiterated by a panel at the 2003 Māori Digital forum (see Ross Himona 2003), and reaffirmed by the participants of this study.

[23] Irwin & Katene (1989) p. 15.

describe themselves, their activities or their ways of knowing. It would be better if the LC classes reflected the terminology that First Nations people actually use.[24]

The research reports *Te Ara Tika: Māori and Libraries* and *Te Ara Tika: Guiding Voices* amply demonstrate that the mainstream New Zealand library community has been slow to implement bicultural practices.[25] These studies interviewed and surveyed groups of Māori library patrons, as well as librarians in the profession. Both reports noted that impediments to positive systems are both structural and systemic, and also relate to institutional and personal racism.[26] Despite the five-year gap between these studies, their results and recommendations are strikingly similar, identifying low participation by Māori in libraries, both as patrons and staff; the obstructiveness of cataloguing practices; and the desirability of intelligible subject headings in te reo Māori. Collection development was also a major concern, with many of those interviewed calling for more language and iwi resources in libraries generally, as well as greater inclusion and support for te reo Māori as a living language.[27]

This sense of institutional inertia has echoes in the international literature.

> The key words in this situation are "reaction" and "response." The library establishment has practiced change as a response rather than an initiative. … For some reason, librarians as a profession do not want to make value judgments, although we do so all of the time. As a result, traditional structures are not openly questioned and tend to stay in place… It is more difficult for larger institutions to conjure up the will to employ unconventional solutions, but it is not impossible in any context.[28]

It is important to acknowledge that Māori librarians have been at the forefront of the realisation of bicultural initiatives, and some libraries have also adapted their practices to create environments which nurture the mauri of their

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[24]A comprehensive discussion of the Brian Deer Classification system can be found at http://www.slais.ubc.ca/PEOPLE/students/student-projects/R_Tagami/517/xwi7xwa.htm
This website presents the findings of a comparative study of LCSH and Brian Deer Classification (a First Nations model) and its development at Xwi7Xwa library at the University of British Columbia. The website was developed by MacDonell, Tagami and Washington (2003)

[25] MacDonald (1993), pp. 62-63 and Szekely (1998) pp. 61-62

[26] MacDonald *Ibid.,* p. 22 and Szekely *Ibid.,* p. 62.

[27] MacDonald *Ibid.,* pp. 56-57 and Szekely *Ibid.,* pp. 28-29.

[28] Olson *Ibid.,* pp. 1, 7.

collections, and uplift the mana of their patrons.[29] There is agreement in the literature, and from librarians in the field, that what remains to be seen in practice is a nationally co-ordinated effort on the part of the profession to develop, and then follow, a clear kaupapa and set of protocols regarding the classification, handling and sharing of Māori information.[30]

Te Tiriti-o-Waitangi

Te Ahukaramū Charles Royal has discussed the positions of institutions and Māori knowledge in relation to Te Tiriti-o-Waitangi.[31] He describes a model of three "distinctive and independent" metaphorical spaces or houses representing both Treaty partners' standpoints and the place in which they come together.

> Since the establishment of Government in New Zealand, the Crown has successfully assumed the role of designing and implementing management systems for its Treaty partner. For the most part, where Māori interests and concerns are deemed to be included, this has meant the marginalisation of these interests into small enclaves within Crown designed structures. Contiguous with this marginalisation has been the historic dismantling of the Tikanga Māori House, the house variously located under the banners of 'tino rangatiratanga' and 'mana motuhake'. The outcome of this complex process is now everywhere evident as Māori culture finds itself in great disarray and the Crown is now resourced and empowered to develop its own agenda with respect to its Treaty partner. The model reminds us of the discrete spaces within which each partner finds their respective 'tūrangawaewae'. The usual response to such a proposal is to accuse the model of advocating for separatism. Yet just as the name of the model suggests, it promotes partnership and it achieves this by placing two obligations upon the Treaty partners. Firstly all parties are obliged to meet in the Treaty house. The existence of each house is

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[29] The contribution of Māori librarians and their supporting institutions was often endorsed by participants interviewed for this study. Pages 41 and 47 show participants' responses to some of the initiatives developed by individual libraries.

[30] By way of example, Szekely points out that the Library Service Standards provide no specific guidance regarding the classification of subject headings in te reo Māori (p. 57), and MacDonald has noted earlier the absence of national protocols for bicultural development (p. 22). Similarly, de Barry has reported that staff at Waikato University developed their own set of Māori subject headings since they were "unsure of the purpose or function of He Puna Kupu Māori" (p. 46). In their view, He Puna Kupu Māori did not have a clearly defined scope and set of instructions to guide its use.

[31] Royal (1998) p.6

complemented by an obligation to entreat with its partner inside the Treaty House. This obligation arises because both parties signed the Treaty. Secondly, each party is responsible for the model as a whole. One party can not depart from the scenario as a whole, rather, the mana motuhake of one house is dependant upon and interconnected with the mana motuhake of the other. Further the mana motuhake imperative of each house, is weighed in the context of the partnership-kotahitanga principle of the model as a whole.[32]

Where Māori knowledge is stored and classified according to a Western paradigm of knowledge, it is considered subject to, and not equal to, that paradigm. To use the existing classification scheme as the standard for the development of Māori Subject Headings, would be to situate this tool within the Crown house. Unless the subject headings proceed entirely from the concerns and rationale of tangata whenua, they will remain in the tikanga Pākehā house, rather than working together with established cataloguing practice in the Treaty house. In other words, the Māori subject headings must be firmly planted on their own tūrangawaewae for the resource to embody the principles of partnership and kotahitanga.

Te Tiriti o Waitangi House
New Zealand information services
(i.e. libraries, archives etc)
English translation of te reo

Tikanga Māori House

Ngā kawa- whakapapa
He kupu Māori o te iwi
- iwi variants of terms included

**Tikanga Pākehā –
The Crown house**

mainstream library practice
LCSH, DDC etc.

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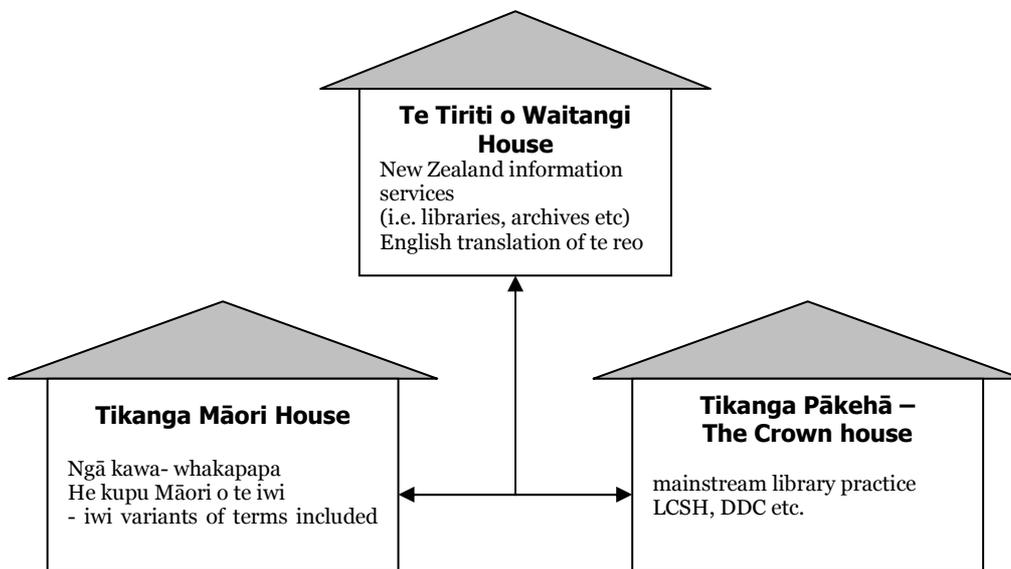
[32] *Ibid.,* p. 6

Colonial histories

Māori have had an uneasy relationship with Pākehā historical enquiry and ethnography. In *Māori Epistemologies*, Anne Salmond provides an incisive account of the colonial ideologies that have characterised historical descriptions of Māori thought. She demonstrates how written accounts of Māori by Pākehā have proceeded from a colonial gaze which construed Māori epistemologies as inferior to the European forms of reason held by the colonising and implicitly 'superior' culture. This view has led to "European evaluations of Māori Knowledge... [which] have characteristically been ideological":[33]

> In brief, most Māori were interested, but not intimidated by manifestations of western civilisation, and they adopted European ideas and practices as it suited them. Most Europeans, on the other hand, learned little from Māori and rapidly set about abolishing (while recording) Māori ideas and practices. There is a harsh disparity between the evidence of Māori philosophical speculations and debates in the 1840s and 1860s, and European accounts of Māori intellectual capabilities in the same period; a disparity which became institutionalised with the development of Native Schools, and the suppression of Māori culture and language in education and official life in New Zealand.[34]

For the most part the written observations of Māori by colonial ethnographers have been presented in the mainstream as the authoritative accounts of Māori tradition. In *Mātauranga Māori and Taonga*, David Williams gives a succinct description of the attributes of early Pākehā literature on Māori knowledge[35]:

> Often this information is presented in writings imbued with the Eurocentric and racist assumptions which were a seldom-questioned feature of much academic and popular writing about Māori by Pākehā... Then there are the well-known and oft-cited writings of Elsdon Best, a long time staff member of the Dominion Museum. For Best 'the brown-skinned folk with whom I have foregathered for nearly five decades' were 'a barbaric race', a 'neolithic people' with 'quaint' ideas though with an 'amazing genius for personification'. And yet his writings contain much

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[33] Salmond (1985) p. 240

[34] *Ibid.,* pp. 258-259. For further background information on Government policies designed to suppress the Māori language within New Zealand educational contexts see D. Williams (2001a) pp. 115-173 and Marsden, (2003). p. 132, where he discusses the implications of the 1867 Education Act.

[35] Williams (2001b) pp. 110-111.

information which confirm the detailed and intimate relationship of Māori peoples with all aspects of the world about them, and Māori terminology and traditional practices relevant to agriculture and forest lore.

Linda Tuhiwai Smith argues the point that ethnocentric research has "left a foundation of ideologically laden data about Māori society", which has carried a kind of linguistic hegemony over the way in which Māori histories have been understood and theorised.[36] She makes an example of the power of such European deductive inventions as the 'Great Fleet' or the pre-historic 'Moriori' to influence contemporary thought and debate – both explicitly in 20th century curricula and academic scholarship, and implicitly in the consciousness of Māori and Pākehā. The wider ideological ramifications of both theories, she concludes, is that they justify the colonising process:

> By demonstrating that conquest and then migration were integral to indigenous patterns of settlement it suggested that these were the natural and universal processes of human settlement which, under Western modes of colonization, were much more civilised and humane – for which the indigenous Māori ought to be duly grateful.[37]

Smith, Williams and Salmond show that the written ethnographic tradition on Māori culture is inextricably linked to colonialism, and much of that history set about imposing, naming and ordering Māori traditions and knowledge according to Western frameworks. Consideration of what counts as the authoritative tradition thus involves an awareness that we do not reproduce the same colonising discourses. This is what is meant in the *Aboriginal and Torres Strait Islander Protocols* by the importance of having an awareness of the 'perspectives' or 'spirit of collections', given that indigenous peoples have been written about in terms which dehumanise them and in registers not of their own.[38] As Moorcroft suggests:

> It is important that the Indigenous voices of Australia are heard and felt through proper representation in catalogues. It is very important that we as thesaurus makers are imaginative and creative and do not rely wholly on the literature itself because so much has been written ABOUT Aboriginal people, and not so much BY Aboriginal people, but this is changing. This means that we need to find the 'right' words in other ways, i.e. by

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[36] Smith, L.T (2001) p. 87.

[37] *Ibid.*, p. 87.

[38] Which is a point that has been elaborated on by Smith in *Decolonizing Methodologies* (2001). See also Moorcroft cited in "The First Roundtable", National Library of Australia Online (1995). Emphasis in original.

consultation and reading staff, by people, Aboriginal and non-Aboriginal who understand the issue of Aboriginalism and who are dealing with that.

There is general agreement among Māori writers that an approach which takes aspects of Māori culture and fits them into an Western epistemological framework is wholly inadequate. No author has advanced the argument that early ethnographers came even close to an understanding of Māori knowledge, in Māori terms. Rather, as Linda Tuhiwai Smith has argued, the 'traditional' as defined by these accounts is vastly at odds with the lived experience of Māori and the varied oral traditions of respective iwi.[39] Contemporary Pākehā writers have also levelled criticism against the approach taken by early writers such as Percy Smith, George Grey and Elsdon Best, in recording and interpreting information taken from Māori sources, many of whom were unacknowledged. Specifically they have criticised the way in which ethnographers selected and synthesised distinct traditions into a singular narrative thread. Thus Michael Shirres doubted the value of the manuscripts of John White considering that "it is difficult to establish, as far as possible, who wrote what, when it was written and how much, or how little comes from White himself".[40] Jeffrey Sissons supports this view in the preface to the fourth edition of *Tūhoe: Children of the Mist* when he notes that the work "bears the unmistakable scars of its colonial birth" and that "despite its encyclopaedic appearance, much has been left untold".[41] Regardless of the overarching narrative posed by texts such as *Tūhoe: Children of the Mist*, the genealogies, whakatauākī, karakia, waiata and pūrākau dispersed throughout its pages are nonetheless taonga to those people to whom they have always belonged.

However, contemporary criticism has shown that these narratives hardly approximate the history of the people.[42] Smith has demonstrated that early writings by Pākehā observers on Māori were driven by an impetus to preserve "the traditional" in its entirety, given the conviction that 'civilisation' would

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[39] Smith p. 170

[40] Michael P. Shirres (1982) p. 31

[41] Sissons cited in Best (1996) p. vi

[42] For example, the idea that 'books are the repository of a culture of a people' has been challenged by Royal (2002) in 'Some Notes on Oral and Indigenous Thought and Knowledge' pp. 7-10. As Hugh Kawharu has eloquently put it: "A single text cannot, in itself, lift the veil from centuries of tradition". Cited in Barlow (1990) p. *vii*.
 See also Royal (1999a) for an exploration of the distinctions between understandings of Pākehā views of Māori history and Māori ways of thinking about "writing about a Māori past" p. 26-27.

quickly lead to the pollution or abandonment of such knowledge.[43] Smith doubts whether the tohunga that Best pursued shared such a vision for themselves for the future. These encounters "did not occur as a full-scale divulging of things important", as such knowledge "existed within a much wider cultural framework which was under attack by the colonial urge to civilise and assimilate Māori". Smith has expressed reservations that tohunga were of the same mind; nor could Best appreciate the difference. When Best's efforts were thwarted "he put his change of tack down to the lack of importance of the topic, not his failure to discover anything".[44]

Similarly, Salmond observes that "even in a lifetime of dedicated fieldwork (as in the case of Elsdon Best), assumptions of superiority may serve to objectify the thought world of others for scrutiny, while closing off one's own."[45] Salmond is not only concerned to note that this approach reveals these writings to be unreliable, but that the 'old and dangerous' assumption that Western epistemologies are the standard by which all other forms of knowledge are to be judged is a recurrent undertone in even the most recent cross-cultural evaluations of Māori traditional knowledge.[46] Royal makes a similar point in one contribution to *Tū Mai,* in response to "the call for a single volume over-view of Māori history and Māori-Pākehā relations". For Royal, his "concern is not with why we should need such a volume but rather is there a Māori set of ideas, thinking, rationale on the notion of representing our past in written form in which a call for such a volume might be justified?".[47] Salmond further rejects the idea that Western models of knowledge "guarantee any measure of truth" when applied to other cultures. This is plainly demonstrated in the failure of early Pākehā writers to adequately comprehend and describe Māori knowledge. Salmond concludes that "in seeking to begin to understand mātauranga, a Western epistemology cannot be presupposed. The reasonableness of mātauranga rests within Māori language, and not in the partialities of translation; and gaps in translatability make room for political interest to enter discussions of Māori thought".[48]

To return to one of the most persistent theories regarding the arrival of Māori to Aotearoa, Linda Smith contends that Percy Smith subjected whakapapa to European chronological methods by deducing the 'average' life span of each generation. He arrived at the idea that Māori came to Aotearoa in a 'Great

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[43] Smith (2001) p.85.

[44] *Ibid., p.85*

[45] Salmond, p. 255.

[46] *Ibid.,* p. 260.

[47] Royal 1999a. p. 26.

[48] Salmond. *Ibid.,* p. 260.

Fleet' of waka in about 1300AD.[49] There are enough examples in oral histories to demonstrate that this was not the case, such as detailed accounts of tūpuna who came 'in waves' from Hawaiikii, and who travelled back and forth following the navigational route charted by Kupe, evidenced in the *Muriwhenua Land Report* to the Waitangi Tribunal.[50] The immediate problem with his theory that migration occurred in a singular event is that it buries the richness of the many and varied traditions held by iwi. It amalgamates those histories. It standardises; it covers over the distinctiveness of those traditions. Te Maire Tau draws a distinction between chronological and genealogical time, such that events are recalled relative to known ancestors rather than fixed at some objective point. He points out that "the very act of applying this method implies an attempt to historicise a past, that was not intended to constitute a history".[51] Moreover he argues for the validity of differing histories between iwi and hapū with all their subtleties of nuance and emphasis in terms of their relevance for the authors of those stories. From this contrast between European and Māori traditions, he identifies an equivalent gap in understanding in the construction of Māori Studies as a discipline within modern institutions, and that same approach applied to other areas of knowledge:

> It is naïve to say in tertiary institutions that there is a Māori dimension to history, education, geography or any other discipline. To do so imposes a different framework of knowledge upon another that orders itself differently.[52]

Māori epistemologies

The work of some more recent authors shows a more diverse appreciation of Māori conceptualisations and practices. Salmond shows the intricacies of this holistic and relational system, from her descriptions of the living tradition of whaikōrero:[53]

> This knowledge has always been important though, for just as ancestors could intervene in their everyday life, so the accounts of their migrations, marriages, battles, and sayings constituted claims to mana and relationships that could be used to order everyday affairs. Names were the

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[49] Smith. p. 87

[50] Waitangi Tribunal (1997) p. 15. For more examples of the rich and varied nature of Māori oral narratives see Henare, M (2001). pp. 197-203.

[51] Te Maire Tau, 'Mātauranga Maori as an epistemology', p. 11

[52] *Ibid.,* p. 13

[53] Salmond p. 250

great object of this form of tribal scholarship - of ancestors, places, taonga and events; they minutely marked the landscape, on hills, pools, cultivations, birding trees, fishing grounds, and rocks; they identified illustrious forebears and the battles that made them famous; and commemorated important marriages; and past defeats and insults. Each group marked its complex of relationships in carvings, genealogies, place names and historical accounts on the land, and so rendered its social and physical world intelligible. Tribal genealogies recounted relationships between named entities in genealogies and stories about how such relationships were made, changed or broken. This relational mode of knowledge allowed probabilistic interpretations of tohu (signs, omens) in sickness, battle and other meetings between people and ancestor gods, which could be reinterpreted if other information emerged; and it gave great resonance (of reference) to landscape, carvings, gods, and people to Māori knowledgeable talk.

There is no suggestion from the literature that iwi have ever been concerned with rearticulating their views to form a singular Māori narrative or perspective. Nor are most Māori particularly concerned with comparing their traditions with another in order to validate their own.[54] Tau and Salmond each describe that in Māori reckoning, knowledge is validated by the community, not by what is valid for other iwi and hapū communities. Tau points out that "the past was massaged and moulded into a form that maintained the mana of one's ancestors and community. It was not the duty of the storyteller and community to take into account another group's perception of the same event".[55] Similarly, in her evaluation of the traditions of whare wānanga and whaikōrero, Salmond makes the point that iwi and hapū were (and are) acutely aware that their traditions vary, and that judging the truth of competing accounts did not suffocate differences, but acknowledged them by the assessment, "true for them".[56] Moreover, as Te

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[54] For example, Roberts and others have pointed out that because creation accounts vary in detail from iwi to iwi, the problem with abbreviated versions is that they 'create a perfection which never existed' (p. 5). Similarly Rangimarie Pere resists generalities by crediting her elders from Tūhoe and Ngāti Kahungunu in the introduction of *Te Wheke* (p.3).

[55] Tau, p. 11

[56] Salmond, p. 248, 250. She further notes that: "These accounts were intensely political and exuberantly various from one small kin group to the next, and the differences were not accidental but often precisely reflected inter-group relations. This is still the case with tribal histories, and there is nothing more exciting than to hear these matters being debated on the marae." Salmond's article provides an apt account of the Māori methods of establishing a tika (right, usual, proven) version of events.

Maire Tau has rightly argued, "most often, one is likely to find that there is no agreement on events because iwi are not concerned with the views of the other". Each tradition and perspective "stands alone".[57] As Dell Wihongi suggests:

> A further caution is the need to acknowledge that there is no single Māori perspective on this subject – nor indeed on any other. Māori are in fact composed of discrete groups, each group (iwi or tribe) having its distinct – although recognisably similar perspective.[58]

Many Māori authors are thus careful not to make the claim that their writing is representative of all iwi. This is borne out, for example, in the introduction of *Tikanga Whakaaro*, where Cleve Barlow cautions that his work on customary concepts is not to be read as the exhaustive or definitive version.[59] Dr Catherine Love provides an incisive discussion of hapū and iwi rangatiratanga and its importance within the context of Child and Family policy and Te Tiriti o Waitangi- Treaty of Waitangi discourses. She notes that tino rangatiratanga:

> ...implies absolute sovereign authority and, in effect, the status of independent nation states for hapū and iwi groups. This is consistent with Maori custom and tradition. Within such traditions, hapū and iwi were responsible and accountable for their own members; they co-existed and worked alongside each other; and, one iwi, in the ordinary course of events, would not presume authority over another.[60]

Most theorists agree that the ability to express tino rangatiratanga and mana is vital for the well-being of each and every iwi and hapū. There are a number of articles which contain detailed explanations of the importance of this for the past, present and future of iwi.[61] An ample account of the numerous ways mana operates among the people of past and present Muriwhenua is discussed

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[57] Tau. p. 12

[58] M Roberts, W Norman, N Minhinnick, D Wihongi and C Kirkwood (1995) , p. 2

[59] Barlow (1990) p. xvi

[60] Catherine Love (2002) p. 12.

[61] In *The Woven Universe*, Māori Marsden notes that the significance of cultural traditions retained in pūrākau, whakatauākī, rongoā, karakia, waiata and whakapapa for Māori is that they are treasures bequeathed by one's tūpuna with "which descendants can identify, and which provide them with their identity, self-esteem and dignity". p. 38. For an excellent discussion of the importance of iwi and hapū rangatiratanga see Marsden's article "Te Ara Hou Formula: The Principle of Evolution not Devolution for the Department of Māori Affairs" in *The Woven Universe: Selected writings of Rev. Māori Marsden* (2003). See also Smith, p. 109); Love, pp. 10-46) and Royal (1999b).

in the *Muriwhenua Land Report*. The authors and the claimants of the report demonstrate that ancestral relations and self-esteem remain closely interlinked.[62] Accordingly, participants in the present study have continually emphasised the validity and distinctiveness of their iwi and hapū traditions.

Te Ahukaramū Royal has consistently argued for an appreciation of the way in which the manuscripts of tūpuna give sustenance to the 'spiritual wellbeing' of iwi. Royal explains that for their mokopuna, these manuscripts are treasured because they carry the 'kupu' (words), 'ohaaki' (guidelines, maxims) and 'maioha' (precious words) of one's ancestors.[63] He reflects on the experience of finding several manuscripts written by his great grandfather, Hūkiki Te Ahukaramū, which had been lost to his whānau for almost a decade. The excited and warm reception of these texts on his marae, Royal explains, flows from the repatriation of knowledge, as a mana enhancing process.[64]

> The preciousness of the writings is better understood when one knows that our tribal prestige or mana is enhanced by knowledge of them. We have a better understanding of the kind of position our tupuna must have taken in tribal affairs, we now know what kind of standing he had amongst other Māori scholars. In essence our mana is maintained more powerfully, with greater ease, having obtained the information written down by our tūpuna.

Royal and Wharehuia Hemara have noted that in their experience as kaitiaki and patrons of Alexander Turnbull Library, they have found that the 'formalised systems of access' used in information repositories, as well as a lack of specialised training in collections which house Māori language materials, have created barriers between iwi and taonga held in libraries and archives.[65] Hemara and Royal both express the need for libraries and other information repositories to be "supportive of research into their collections and be aware of the barriers that untrained archivists and librarians have created with respect to collections of relevance to Māori, particularly those written in the Māori language".[66] Royal argues that eliminating these barriers would enable archives and libraries to develop a sound working relationship with iwi. This requires a "new spirit of cooperation to come to the fore" and entails serious consideration of the implications and obligations of the partnership model.[67] The emphasis of this model, as Royal reminds us, is the

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[62] Waitangi Tribunal (1997) p. 12.

[63] Royal (1990) p. 30.

[64] *Ibid.*

[65] Hemara (1990) p. 9.

[66] Royal. (1998) p. 8-9.

[67] *Ibid.,* p. 9

acknowledgement that since "one can not create management systems for one culture from within the paradigm of another", it then follows that Māori society requires a space dedicated to its own forms of knowledge.[68] As Royal has pointed out, "libraries and archives have an exciting future as a key institution by which this vision can be realised".[69] This is a positive step towards fostering good relations, and an equal partnership between Māori and the library community.

Tikanga Māori organisations

Tainui Stephens is one advocate, among many, for the recognition that one needs to have meaningful respect for the Māori language and its customs. Implicit in this directive is the acceptance that te reo Māori me ngā tikanga are valid and legitimate guides in their own right. Stephens is clear that for initiatives to Māori to be developed with integrity, a sound understanding of and connection to tikanga, kaupapa and whakapapa is required.[70] His discussion is in reference to the role of Māori broadcasting, television and film practice, although his argument can be applied to any programme which involves te reo Māori as its mode of delivery, and which claims to be developed for and by Māori.

Te Wānanga-o-Raukawa is one such institution which has agreed upon a set of principles and policies which are considered integral to their success in "developing and maintaining" the wānanga as "a tikanga Māori institution". In their founding charter, the authors offer the following explanation of the conceptual framework which forms the basis and precedent of all operations within Te Wānanga-o-Raukawa:

> The basic idea is that through Pūrākau, Karakia, Mōteatea, Whakataukī and Whakapapa our World View is described and a set of Kaupapa are drawn from which the culture is founded. These are the bedrock, the foundation of the culture. Growing from within the Kaupapa are our Tikanga, just like a tree springs from Papatūānuku. The tikanga are actions, methods, processes, policies etc that are aligned and consistent

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[68] *Ibid.,* p. 15. Moana Jackson has also commented that: "justice for Maori does not mean the grafting of Maori processes onto a system that retains the authority to determine the extent, applicability and validity of those processes" (1995, p. 34 as cited in Love 2002, p. 28).

[69] Royal, p. 9

[70] Tainui Stephens cited in *Onfilm Magazine*, (n.d.), p. 12.

with the foundation Kaupapa. All tikanga purporting to be Māori should find their bases in Kaupapa.[71]

In asserting that these ground principles comprise part of a corpus of knowledge which has been tested, proven and transmitted by successive generations, the authors strongly advise against a view of tradition as being stagnant, inflexible or fixed. In their view, this "knowledge continuum" is one which descendents "continue to maintain, expand, enhance, enrich and refine".[72]

> Unanimity among scholars as to the complete list of elements that fully describe the worldview of Te kākano i ruia mai i Rangiātea does not exist. The list will not remain static. Our perception of what is "māori" or "natural" will be in a constant state of flux in the light of changing situations and of new insights explaining those situations.[73]

In the charter the chosen kaupapa and their appropriate tikanga are considered the "drivers" to ensuring the future of Te Wānanga-o-Raukawa as "a tikanga Māori institution devoted to the retention and growth of mātauranga". This process is described as "dynamic", and as part of an "ongoing exploration, development and refinement from within kaupapa and tikanga tuku iho". In addition to the kaupapa, the charter includes "two taonga tuku iho", te reo and whakapapa, to complement the kaupapa in expressing the world view of te Kākano i ruia mai i Rangiātea". They are expressed in the following statements[74]:

1. The reo is a taonga: halt the decline and revive.
2. Whakapapa is fundamental to understanding the formation and maintenance of rōpū tuku iho, whānau, hapū and iwi

It is evident in the work of many writers that underpinning all hapū and iwi traditions is whakapapa.[75] The following examples show insight into the many different ways in which whakapapa operates and may be understood.

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[71] Te Wānanga-o-Raukawa (2003) p. 24

[72] *Ibid.,* p. 7

[73] *Ibid.,* p. 8

[74] *Ibid.,* p. 8

[75] It also has several forms and methods of recitation as this quote from Te Maire Tau demonstrates.

   Whakapapa tūpuna, act of laying one ancestor on top of another

   Whakamoe, describes whakapapa; states the intermarriage and the lines of descent

   Tau tahi, a method to recall a descent line without listing the spouse

Relationships are of primary importance. As Joe Williams suggests:

> For Māori, relationships are everything. The whole world is described in terms of relationships. Your standing in it depends upon your whakapapa; your relationship with the environment depends on your whakapapa connection to it; your relationship with your peers, your relations, your friends and your foes depends upon those whakapapa connections.[76]

Whakapapa applies to the material, non-physical and cultural realms. As Te Maire Tau and Pakake Winiata explain:

> For Māori the world was ordered and understood by whakapapa. All things from emotions to flora and fauna were part of an organic system of relationships that could be traced back to the primal parents, Rangi (Heavens) and Papatūānuku (Earth)... Ngāi Tahu have extensive whakapapa that defines and orders our weather patterns and other meteorological phenomena. Like all whakapapa, the descent lines reach back to the atua. [77]

> This is the foundation of the Māori World View. Insight into the meaning of Whakapapa in my view can be found in the kupu itself; to make or move towards *papa*, or in other words grounding oneself. As a people we trace our descent from Te Kore, to Te Pō and eventually through to Te Ao Mārama, where we are grounded to Papatūānuku and look upwards to Ranginui. Māori descriptions of the creation, conception to childbirth, the growth of a tree and the acquisition of knowledge are all whakapapa based recitals. Shirres describes the concept of the *eternal present,* where in ritual, the past and the present become the present. Ranginui and Papatūānuku and their children are here and now, our tūpuna are beside us. As such we become one with these ancient spiritual powers and carry

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Tararere, the process which traces a single descent line without showing intermarriages and other kin. This is the most common form of whakapapa

Tahu, a technique which sets out the main lines of the principal ancestors of each tribe

Whakapiri, a method to recite one's connection to another line. One may do this by reciting a line from the tūpuna concerned. If the connection is to a person living, one must state whether one is of a senior or junior line. On this basis age is not a concern.

Kauwhautaki, the word kauwhau means to recite, proclaim, declare aloud old legends and genealogies. This suggests that kauwhautaki was the act of reciting, rather than the manner of recitation.

Ngata cited in Te Maire Tau (2003) p. 35.

[76] J. Williams (1998) p. 190.

[77] Tau (1999) p. 13-14.

out our role in creation and contributing to our future. This is whakapapa.[78]

Whakapapa is also a tool and way of understanding the relationships and connections between phenomena and people; their nature, origin, and future potential.

> Whakapapa is the fabric upon which tribal histories sit, it generates meaning for human behaviours and understanding in the Māori tribal world ... The Māori world draws its strength, cohesion, unity and inspiration from it. Whakapapa formulates relationships and strengthens them. It generates its own logic and dictates behaviour accordingly. It is both dynamic and rigid. Behaviour is inspired by it by perpetuating ancient prescribed behaviours and by breaking those behaviours. Whakapapa is all knowing, all seeing and benevolent.[79]

It is a methodology which examines relationships and is consistently holistic. As Catherine Love explains:

> In Māori discourse, the process of examining context can be understood in terms of whakapapa. Whakapapa is often translated as genealogy, however its meaning also extends to broader understandings. Whakapapa encompasses the layer upon layer that has been built upon to bring us to our present position. Tracking through the layers of Māori whakapapa will eventually connect us to our spiritual origins and to Papatūānuku. Whakapapa provides the context through which connections are made and from which future relationships and directions develop. This is consistent with Māori beliefs that we understand by looking behind, beneath and around the issue at hand, rather than directly at the current situation. We believe that in order to orient ourselves to our present and future, we need to firstly examine that which is "behind". Only then will we be able to see clearly where we presently stand and where our future directions may lie.[80]

Language itself has whakapapa, handed down in the tikanga of hapū from different regions of Aotearoa. Wharehuia Milroy put forth an account of the origins and growth of te reo Māori in a recent documentary interview. He spoke of the time:

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[78] Winiata (2003) p. 15.

[79] Royal (1992) p. 21

[80] Catherine Love (2002) p. 36

> Where Rangi and Papatūānuku lay in an embrace of darkness. Their children learnt of each other in the darkness first through making sound (Te Whē), and then formed a language to speak to each other. They carried it with them into Te Ao Marama, to other parts of the world, and to Aotearoa ...
>
> Every area developed words for its own people. Each tribe developed its own tradition. Despite these differences iwi could still understand each other. The differences were not so great, that one could say; 'this is the way they say this in Ngā Puhi', 'this the way we do things in the North', 'this is a Ngāti Porou saying'.[81]

The above pūrākau emphasises that while te reo Māori is a shared language, each iwi and hapū have developed words to express their distinct experience. It is true that regional differences are not so great that they preclude one iwi from understanding another, but this by no means suggests that those differences are unimportant. Clearly, the pūrākau suggests that maintaining these variations is important for they transmit the richness and diversity of each tradition. Helen de Barry has expressed a similar view in her dissertation on *The Process of Creating Subject Headings in Te Reo Māori*. She argues that:

> With the renaissance in acknowledging dialectical differences in te reo Māori between tribal areas it is preferable that these differences be organised within Māori Subject Headings. The manner in which the language and terminology are used by a particular tribal area varies considerably and to ignore these differences denies the uniqueness of each tribe.[82]

Yet it seems from the *Draft Guidelines of the Māori Subject Headings Working Party* that the standards have been decided without any apparent concern for the rangatiratanga of iwi and hapū, as stated in the sections pertaining to choice of term and synonyms to be used[83]:

> CHOICE OF TERM
> The subject headings chosen reflect the most widely known words and phrases. There is no intention to give emphasis to the language of any one

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[81] This quote is paraphrased into English and is not an exact quote. In the original interview, Milroy spoke in te reo Māori. See *He Whare Kōrero* (Dir. Tainui Stephens).

[82] de Barry (1998) p. 20.

[83] MSHWP (2000) pp. 8 & 10.

region or iwi. References guide the user from the variation of the term to the authorised subject heading used in MSH.

SYNONYMS

Where more than one term exists for a topic the MSH list will use the term that is known to be most widely-used.

While the contributors recognise that it would be unwise to privilege one iwi over another regarding the choice of terms, it is important to ask who makes the decision as to what constitutes the 'most widely known' terms. It would also be judicious to question whether an approach which excludes iwi and hāpu variations, and reduces the number of search terms to a predetermined set, is practical or desirable for patrons. The participants interviewed and surveyed for this study have clearly indicated that the system needs be flexible, Māori - determined and designed with the diverse concerns of patrons in mind at all times. Consistency is achieved through correct application of kupu to topics, not by obfuscating search logic by limiting the terms available to an arbitrarily defined number of common terms. For participants, the preferred terms and phrases are those which belong in their rōpū tuku iho and within their whānau, hapū and iwi. Iwi, hapū *and* common terms are strongly desired. Participants have also expressed strong doubts that the approach suggested in the draft guidelines would significantly improve access to materials held in collections. Their concerns are presented in the following sections of this report.

Developing a programme which meets the needs of the community is an important issue for any initiative concerned with language revitalisation. As the writers of *Te Rerenga ā te Pīrere, A Longitudinal Study of Kōhanga Reo and Kura Kaupapa Māori Students*, citing Benton, have suggested:

> If the goal of a bilingual programme is to revitalise the target language and the culture it expresses, then it is important that the programme is developed and controlled by speakers of that language. It is also important that the primary beneficiaries of the programme be members of the cultural group to which the language belongs. Otherwise it is likely that the target language will become an Anglo-American language that expresses Anglo-American concepts in translated form.[84]

Te Maire Tau further maintains the argument that the text and written word is not the main expression of thought; one cannot have an understanding of the language independent of the meanings held by the community:

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[84] Benton, R. (1981). as cited in Cooper et al (2004) p.4

> You can never have a complete grasp of Māori episteme without a solid understanding of the language. At the same time, language is not only a written text to be studied devoid of the culture to which it relates. Words are symbols of thought. In a culture where the written word was not dominant, those thoughts could also be expressed in other forms. Tapu, a word that is everywhere in Māori society cannot be understood from an examination of a text. The word is represented and understood by the community through location, body movement, interactions with objects, carving, facial expression, artwork and food gathering. Tapu is everywhere and consequently the language of tapu is represented in everything.[85]

He makes use of the example of the Treaty of Waitangi and how "a simple linguistic approach by missionaries has caused over a century and a half of debate, particularly with the misunderstanding of rangatiratanga and sovereignty".[86] It is for such reasons, that a simple textual or linguistic approach can not generate an adequate understanding of Māori knowledge.

Catherine Love has also made the point that a European approach which merely incorporates aspects of Māori culture and language tends to be counter-productive. Her report traces the whakapapa of social policy discourses within Aotearoa and examines the failures of additive approaches which graft on Māori processes to existing policy frameworks.

> Through separation from their whakapapa or contextual base, Māori language and culture become lifeless and empty. The result is a loss of mauri or life force and strength within the words and concepts.[87]

Helen de Barry has contended that the task of developing subject headings in te reo Māori has been made difficult by a lack of appropriate models.[88] She is correct insofar as the library community has not adopted for itself a standard model for the classification of material in te reo Māori. However there are many archetypes for the organisation of information unique to Māori. One needs to look no further afield than in the lexicon of the language itself. Tainui Stephens has talked about the challenges of maintaining an effective Māori broadcasting service:

> ... If we're creating a television schedule, it would be orthodox to think about what sort of programmes could be called "religious", what sort of

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[85] Tau (1999) p. 15-16

[86] *Ibid.,* p. 16

[87] Love, p. 23

[88] de Barry, p. 39

programmes could be called "children's". But if you took the Maori language and said, "Te Reo Whakaako" - the language of teaching - to devise programmes for the language for teaching would mean a different type of programme perhaps. You'd still have education or children's programming. If you had "Te Reo Whakapono" - the language of supplication and prayer - that means more to a Maori mind than the phrase "religious programmes". It means you can still make programmes that have a certain spirituality about them, but they are perceived through a Maori prism. That comes through language and tikanga, it doesn't come through anything else.[89]

The available literature suggests then that developing a classification tool which meets iwi Māori objectives and follows a clear kaupapa is best achieved though ongoing consultation with Te Waka Reo units of iwi, hapū, tikanga Māori institutions and individuals designated by their communities.

Such tikanga Māori institutions are instructive in the principles in which they have organised themselves as well as what they have been able to produce, and the systems that have necessarily been created to organise and retrieve information within those contexts. Some individuals have developed systems which operate successfully within more mainstream institutions. Pertinent examples include:

*1.	Te Ara Tika: Finding Our Way 2003 Bi-lingual signs*[90]

A resource kit developed by Nekenekeiterangi Paul, with the assistance of Puna Reo ki Ngāi Tahu, tangata whenua in the community and Te Taura Whiri i te reo Māori at Ōtautahi City Libraries, with a view to its adoption in New Zealand libraries. The kit consists of a glossary of appropriate terminology in te reo Māori and English for use in library signage along with aids to teaching, usage and pronunciation. This model is based on the principle encapsulated in the whakataukī "Toitū te reo – let the language remain undisturbed". The English translations express the historical, descriptive and poetic meanings of the Māori terms.

*2.	Pathfinders*

A growing compendium of in-house subject guides, which provide a navigational map of written and electronic Māori resources, are being developed by Raewyn Paewai with the assistance of staff at Manukau City

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[89] Onfilm magazine, p.12

[90] N. Paul (2003) p. 1

Libraries. The subject guides available as of 2005 are on *Whakapapa, Rongoā Māori, Te Tiriti o Waitangi, Matariki, Te Timatanga Hōu, Tā Moko* and *Rongowhakaata.*

3.   Te Wānanga-o-Raukawa Charter 2003

This document presents the policies, philosophies, aspirations and modes of operation of Te Wānanga-o-Raukawa. Ten mātauranga based models are summarised in the appended paper *Guiding Kaupapa and Tikanga of Te Wānanga-o-Raukawa.* This paper presents the key kaupapa, drawn from these models, and examples of tikanga consistent with the kaupapa, that Te Wānanga-o-Raukawa has adopted for itself. Te Wānanga-o-Raukawa have identified the following kaupapa as fundamental to effective teaching and to the formation of "a space where Māori knowledge is created and nurtured". Manaakitanga, Rangatiratanga, Whanaungatanga, Kotahitanga, Wairuatanga, Ūkaipōtanga, Pūkengatanga and Kaitiakitanga. A fuller discussion of these kaupapa and their related tikanga are to be found in the appendix of the charter. [91]

4.   A summary of Te Whāriki found in Te Rerenga ā te Pīrere [92]

This curriculum document includes a model developed for early Māori childhood education providers. The four foundational principles of Te Whariki are Whakamana (empowerment); Kotahitanga (holistic development); Whānau Tangata (family and community); and Ngā Hononga (relationships). The "strands" which are woven to make Te Whariki include mana atua (wellbeing); mana whenua (belonging); mana tangata (contribution); mana reo (communication); tinana (physical aspects); hinengaro (intellectual aspects); wairua (spiritual aspects); and whatumanawa (emotional aspects). Four determinants of Māori wellbeing have been expressed by the authors of *Te Rerenga ā te Pīrere* in the following ways:

> Mana atua (esoteric) – Our relationships with the spiritual world, the divine; our sense of the divine in our lives.
> Mana whenua (land) – We are spiritually linked to our ancestral land and we gain our strength and identity from it. We are the guardians of the land and take from it only what is needed, and use it appropriately.
> Mana tangata/ngā iwi (people) – Every person is important and needs to be nurtured and respected.

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[91] *Ibid.,* pp. 21-28

[92] see Cooper et al pp. 1-2 and www.kohanga.ac.nz for a more considered discussion of the principles which guide kura kaupapa and kohanga reo.

Mana reo/te reo (language) – the Māori language is a taonga (treasure).

The final section of this report sets out the foundation kaupapa for the development and implementation of subject headings in te reo Māori. The recommendations made by participants constitute the tikanga by which goals and aspirations of the project will achieve realisation.

Kaupapa | Methodology

The research sample selected for the study was determined by the Māori Subject Headings Steering Committee. Six institutions were chosen by the MSHSC to be approached to participate in the project, which was based on our whanaungatanga with members of Te Rōpū Whakahau working within those institutions. The sample was chosen to be representative of students and staff at wānanga and universities, and patrons of public libraries.

The original research brief was extended to include 55 kura kaupapa, Te Wānanga-o-Aotearoa, selected government departments, researchers, Māori research centres, and Māori organisations. 350 written invitations for submissions were also sent to be distributed to Archives & Records Association of New Zealand conference delegates. Unfortunately, at the time of writing this report, no such submissions have been received.

A survey was also distributed to Te Rōpū Whakahau members through the national e-mail list. This research instrument was designed using the same questions as those asked in the hui, adapted towards the experiences of Māori library professionals.

The backgrounds and experience of the survey respondents covered a broad range, fairly representative of the membership of Te Rōpū Whakahau, and of Māori professional participation in libraries and information organisations generally. Many are currently working as Māori services librarians. Library positions held varied from assistant level, to qualified librarians, to those with managerial responsibilities. Public, academic, school and national libraries, as well as government departments, were all represented. Research experiences ranged from those who identified themselves as students, to those with over fifteen years behind them. Some also mentioned working in Māori communities and educational settings, on marae and with iwi.

29 responses were received. The results of this survey have been analysed with the same qualitative methods used for the hui wānanga. The low response rate strongly indicates the limitations of written surveys as a research method for Māori, given that we prefer to approach issues in person, kanohi-ki-te-kanohi. At the same time, it will be easier to promote discussion once the thesaurus has been developed.

Te Rōpū Whakahau members from three wānanga, two public libraries and one university were approached individually. Initial phone calls were made to ask for their assistance in bringing ten patrons together from their respective institutions. One wānanga declined because they were in the process of

relocating during the proposed time of research. One of the committee members agreed to participate. Two wānanga, two public libraries and two universities accepted the invitation to host a hui wānanga (group research interview) for this study. The last hui, which was to take place at the University of Waikato on the 13th of August, could not be reconvened as a sufficient number of participants could not be found.

Once consent had been given, a time was arranged with the kaiāwhina to hui with the groups. Participants were given information sheets and consent forms to sign requesting their permission to tape the proceedings of the hui, before taking part in the study. Each hui began with a karakia, mihi whakawhanaungatanga / whakatau, and an explanation of the current phase of the project. Participants were asked if they wanted to raise any issues that they had regarding the research and the way their contributions would be treated. During the interview they were asked how they look for information, which repositories of knowledge they use, and how they seek information in different areas of their life. Participants were also asked to comment on their concerns relating to finding and locating Māori materials, and what they would like to see reflected in the design and application of Māori subject headings. The interviews used a consistent set of open-ended questions.

Each hui was concluded with a mihi whakamoemiti and karakia. Each interview lasted between one hour and thirty minutes and two hours, and was audio-taped.

The aim was to get a cross-section of research interests, with an equal balance of gender, across a wide age range, in each location. Five hui wānanga were conducted with participant numbers ranging between 8 to 13 people.
Forty nine people took part in the interviews (33 women, 16 men).

Ngā Kete Wānanga-o-Ōtautahi hui
Ko te Rātu, 22 o Piripi i te tau 2004
Number of participants: 13

Participants involved in this interview have a diverse range of study interests. Some participants rarely used library services, while three participants are library professionals. Two participants are studying to become teachers, one has been a teacher aide for six years; the other trainee is also studying te reo Māori at a tertiary institution. Kaumātua were also present. Participants are also studying and teaching at wānanga, in their final year of secondary school, or working full-time. One of the participants expressed in their mihi that they were interested in finding out more about their whakapapa.

Te Wānanga-o-Raukawa hui
Ko te Rāpere, 24 o te Piripi i te tau 2004
Number of participants: 10

The participants present at this hui are teachers, staff, students and kaihautū of Te Wānanga-o-Raukawa. Most of the participants who are staff members are also studying in programmes offered by Te Wānanga-o-Raukawa. Three of the participants are librarians, while the other participants are studying and/or teaching in Iwi/Hapū studies, te reo Māori, Mātauranga Māori, Māori and Information Management, Māori Laws and Philosophy, and Administration and Management. One participant is a researcher of mātauranga Māori looking at subjects around the crime, offending and imprisonment of Maori people.

Te Whare Wānanga-o-Awanuiārangi hui
Ko te Rātu, 6 o te Hōngongoi i te tau 2004
Number of participants: 9

The respondents who attended this hui are pouturuki, library and support staff and students of Te Whare Wānanga-o-Awanuiārangi. Some of the participants who are staff members are also studying at post-graduate level in programmes offered by Te Whare Wānanga-o-Awanuiārangi and some are contributing to the development of postgraduate and graduate programmes. Two of the participants are librarians, while the other participants are studying, and/or teaching in Mātauranga Māori, Māori education, Indigenous studies, Environmental studies, and te reo Māori.

Ngā Whare Mātauranga-o-Manukau hui
Ko te Rātu, 27 o te Hōngongoi i te tau 2004
Number of participants: 8

The participants interviewed use the collections at Manukau Libraries as students, as recreational users, and as library professionals. Four participants are studying for Te Pokaitahi Te Reo Rumakanga which is a Certificate in Total Language Immersion offered by Te Tari Mātauranga Māori at Manukau Institute of Technology [MIT]. One participant is the librarian of a secondary school in Pakuranga. Two librarians from Manukau Central Research Library participated in the hui, one of which works in Māori Services.

Te Whare Wānanga-o-Tāmaki Makaurau
Ko te Rāmere, 13 o te Here-turi-kōkā i te tau 2004
Number of participants: 9

The participants of this group interview are academic staff, students at Te Whare Wānanga-o-Tāmaki Makaurau/The University of Auckland. Two of the participants are librarians. One participant is studying law and working in the Faculty of Engineering, and one is studying for their Doctorate in Biological Sciences. All of the academic staff and students present are engaged in research. The pouturiki of this hui teach in Māori Studies, Te Ara Tiatia [Māori Education], the Faculty of Law and the Māori Business School. One participant has a background in linguistics while another is a historian and anthropologist. Two pouturiki lecture in Māori Studies, create English abstracts for Māori Language newspapers and are currently researching in the areas of ethnicity and identity, and 19th century Māori-Chinese encounters.

Kohinga hōtuku | Data collection

The method of data collection was qualitative, combining case-study and phenomenological approaches. Both approaches involve an informal and open interview method. Phenomenological methods of data collection are meaning-orientated, and search for themes and patterns across participants. Case study methodologies search for patterns and themes in discourse and focus on collecting a 'rich portrayal of participant's views'[93].

Each interview was taped to ensure the kōrero was recorded accurately. A transcript of each hui was prepared and sent out to the participants so that they could verify the accuracy of the transcription.
All participants were assured of their confidentiality by the researcher, and of their right of amendment and refusal after the hui, to maintain rangatiratanga over their contribution.[94]

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[93] Leedy (1997) p. 166.

[94] All names and details which identify the participants have been removed from the transcripts and survey responses. Where names have been removed, the symbols <> have been used. The interview tapes are securely stored by the researcher and will be erased after a period of one month. No party has access to the audio tapes except the researcher to maintain the trust that participants have placed in the researcher to keep their responses confidential.

Tātaritanga hōtuku | Data analysis

Following the hui, the audiotapes were transcribed, and copies of the respective transcripts sent to each participant for verification. The transcripts were then examined to identify patterns in the discussion, and the topics raised. Common themes, and points of agreement and disagreement between participants, were noted. These themes were then summarised and supported by illustrative examples of kōrero from the participants. Congruence with issues addressed in the relevant local and international literature was also brought out. This method enables an overview of Māori information needs and priorities, while retaining those emphases specific to each hui.

Hui findings

Search patterns

Personal contact

Some participants experienced a preference of Māori to consult with a human being in the first instance rather than going immediately to computerised finding aids. They are more likely to first seek out friends, whānau and colleagues with expertise in a particular area to help guide them to further sources.

> I use everything that you've just talked about basically, but to be honest I'm really bad at using the catalogues and the databases. I would rather talk to human people, so usually my first port of call is to go and just tell whānau, friends, colleagues, other staff members what you're researching, and they usually have other people that they can send you off to. So when I get hōhā with all the databases and not finding stuff that I really want, then I sort of track back to the people... [Tāmaki Makaurau]

> ... Māori reference librarians should have something to offer... family members... recognised iwi and hapū kaumātua or leaders... marae committee members or iwi representatives, this is looking for Māori information aye?... your marae... and on broader terms, libraries, museums, the internet. [Ōtaki]

> I agree with what's been said, depending on what you're researching you'd go ask the most knowledgeable person that you'd know within your whole iwi, hapū - tutors, specialists, the most knowledgeable person on that particular subject that you're researching. [Ōtaki]

> I feel that way too. The libraries are sort of at the end of the list. I look to the inner circle at home and look to the ones I trust who are caring and have knowledge through my experiences. I find that the further I go out there's less out there so it's pretty closed at the mo' by the sounds of this. The internet thing, that's sort of last resort stuff. The libraries, I've only done a little bit of study so... they've got limited resources for the little bit of study that I've done and so because I'm from Kahungunu, there's hardly anything written about Kahungunu so it would be good to see Kahungunu on your list... Things like Rangitāne, Takitimu - pretty nothing much out there. [Ōtaki]

I think you'd most likely go to what you're most familiar with, like she's obviously got... kia ora... a good whānau support system, that's naturally who you would turn to. I'm really familiar with our library so I just go straight there, or I'll go on to the internet because you go where you are most familiar and comfortable with, if you're not familiar with the libraries that's probably the last place you'll go to. If you're really familiar that's probably the first place you'll go to. [Ōtaki]

All groups agreed that Māori librarians and subject specialists fulfil a vital role for patrons because they have an in-depth knowledge of their collections and are committed to improving services to Māori.

Māori Liaison librarians are top of the list, there should be more. [Ōtaki]

... And the other problem is that it might be there on the computer but when I go to look for it, even if it says it's in, it's not, I can't physically find it, so for me, undoubtedly the best thing has been that at the Law library we have an Indigenous and Māori Law librarian, so what I do now is that I go straight to her and just say "this is what I'm looking for" and she knows it off the top of her head, and she's about to leave so I'm not sure when she leaves what will happen, because the other librarians just don't have that same knowledge about what's actually on the shelf. So she'll say to me "oh yeah, it does say that's on the database but no, that was stolen four years ago so it's not there anymore". So for me a person or a Māori services yeam has always been much more useful to me than the computer, so it would be really great if you could get a database that's really thorough, but I think that the broader picture shouldn't be forgotten, that we need more Māori librarians who are well trained, who know the resources really well as well because for me that's been the most helpful thing. [Tāmaki Makaurau]

Rae and Jock spearheaded a whole lot of guides that were done a while ago, you know those subject guides?... Pathfinders... that would make it easy... those Pathfinders were cool... they were awesome... they were just another way of making it easier for the customers to find where the resources are... [Manukau]

Since Steven Chrisp was there (at the Turnbull), their search stuff is really good... fantastic... when he tidied up that Māori section and those Māori terms and it's really easy to find stuff through that, and looking at their one might be useful for [this project]. Once I was looking for stuff on half-caste and in the end I had to put in miscegenation and up it came with all this stuff, including all the Māori stuff, so that is probably the only example

I can think of, where I haven't been able to put in any Māori terms and come up with the information I wanted. [Tāmaki Makaurau]

Preference for browsing

Some librarians in the hui reported a tendency among Māori patrons to go straight to the physical collections where possible. In nearly all of the interviews, that preference for going straight to a resource was expressed in a number of ways:

I've never used the catalogues. [Ōtautahi]

I know not many old people know how to use computers, my mum doesn't even know how to use a computer. If she was going to go find some books at the library she would just go straight to where the Māori section is… [Manukau]

… I think it is probably important to acknowledge when you write this up, āe, in that, as Māori, often I know I do it too, I'd rather go and sit somewhere and have a tutu with something and find out because I don't know always what to look for myself when I use a computer. I'd rather just have a muck around. [Ōtautahi]

You're more likely to go straight to the shelf and look around. [Ōtaki]

They [Māori Land Court Minute books] are used but a lot of people prefer to go to the actual Land Court district, because although it is an index and they can do their pre-work they can't actually access the minute books here, so lots of people tend to go to Rotorua and do it there and then. [Whakatane]

Sources of information

Participants cited an extensive range of primary sources, yet there were distinctive differences reported in the types of resources consulted. Participants from both of the wānanga expressed a tendency to rely on oral traditions and the collections of the library located at their wānanga. Respondents from the University of Auckland reported the highest use of databases and electronic finding aids. Conversely, the public library patrons interviewed for this study tended to avoid database products because they felt "swamped" or "frustrated" trying to locate information. Both public library groups relied on the catalogues and databases provided by their respective

libraries or place of study rather than national catalogues and indexes such as those in Te Puna.

Primary sources

karakia, waiata, whakataukī, mōteatea, Māori dictionaries and grammar books, private papers, unpublished manuscripts, fellow students, people's private collections, local trust boards and rūnanga, kaumātua, bibliographies from research articles, Waitangi Tribunal, National Institute for Water and Atmosphere, film and sound archives, museums, marae, whakairo, unpublished theses and dissertations, and published oral histories and traditions.

> Probably another area where you would look for information, for me anyway is in your landmarks - things like waiata and whakataukī - all those kinds of places... Āe, <> mentioned whakataukī. Not looking in such a surface level eh?... Yeah you're looking a bit further than just going to your kaumātua or people who know in your whānau — you're looking at your mountains, you're looking at your rivers, you're looking at those key geographical locations in your region because that has a wealth of information as well. [Ōtaki]

Websites and search engines

Alexander Turnbull Library website, Hocken Library website, philosophy and metaphysics websites, on-line encyclopaedias, Google, Xtra, NZ Government websites.

Databases and catalogues

Local and university library catalogues, Te Puna, National Bibliographic Database, Index New Zealand, Māori Language Newspapers Online, Māori Land Court Minutes Index, ERIC, ALICE, Visions database, Greenstone Digital Libraries, Māori bibliographies compiled by library staff, The Knowledge Basket - Newztext, Hawaiian Pacific, Parliamentary Debates and material, *Journal of the Polynesian Society* index, Iwidex, Benion's, Brooker's (case law), Butterworth's, Lexis and LINX, Māori case law periodicals.

Knowing where to look

Some participants cautioned against a reliance on digitised indexes. Others stressed the importance of not overlooking the wealth of information held in local libraries and in paper form.

Because of the ways that libraries collect and store information is different perhaps from how we would think how it would be stored if we didn't know about it — Yeah, and that's what I wanted to say, you don't know until somebody tells you, so I think getting people more informed is a really big take as well, letting people know the information sources. [Ōtaki]

The big thing would be that all the databases can be accessed because you know it doesn't matter what subject you're searching for really aye, you can be searching over here and then suddenly by fluke you end up somewhere else altogether, and then you've got all this valuable stuff that you never knew existed. [Ōtaki]

Problems of access

Some participants felt that the Māori content of some local libraries was too small and insufficient to attract Māori to those libraries. For this reason respondents would often look elsewhere. Participants agreed that the simple need remains for more Māori resources in these libraries.

I'm very similar - the last place I go to is the library apart from the one here, because they just don't hold enough - what they do hold is usually quite spread. The Māori section is always the same books in each library, so you visit one, you've visited them all. Even though it's not part of the library's job it would be good if you could go to some place that collects papers written by specific Māori writers, whether it's in English or te reo because there's a wealth of information out there that's never published, the greatest information is still unpublished. It's just getting access to it. [Ōtaki]

Participants in one group debated the assertion that libraries lack Māori resources:

I was just picking up on your comment that libraries don't have enough information. They do, it's just that you kind of have to learn how to access it, all the information they have in there. Because we tend to go in, well I do anyway, go in, type in the word and if it doesn't come up, oh, you assume that they don't have it when in actual fact they probably do, you're just searching it in a different way. Yeah, and that's the reason for this aye?

But by the same token, if I go up to my local library, minimal. In all reality, if I need to research I need to do it now, where is the nearest source of information? It's not there.

I think too, who and what you consult is limited, not limited, but can be determined on people's research experience and people's research knowledge. Like we can approach certain people in a particular way but it's determined by what we think they hold, or what we think they've got. So we can limit ourselves. Like libraries; you can say, "the library has got nothing", but a lot of local libraries have a lot more than I think we realise sometimes. They have even things like, you'd be surprised what they've got out the back ... maps, manuscripts, documents that you might not know they've actually got and some families have put them into their care because they don't know what else to do with them. I think making relationships with them and talking to them about what they might have out the back.

So sometimes we're limited aye, by who we go to, by our research knowledge, our maybe narrower thinking, not being broad enough in thought to what people or avenues can offer. Bad research skills... and attitudes... Yeah, attitudes too. We can limit what we think people have got to offer, or situations or places, institutions or things at our disposal, information sources. [Ōtaki]

In some of the groups interviewed for this study, patrons discussed the positive aspects of online catalogues and databases.

The Māori Land Court now have a database which has got some cases and reports on it, not all, but it is better than what we used to have to do which was to actually physically go to the Court itself to get the report. [Tāmaki Makaurau]

I also find the Turnbull library, the Hocken library - their websites are great, particularly for getting prepared to go down there to do research with them, because you can key in straight away what you want and whatever it has to offer. [Tāmaki Makaurau]

... a lot of what [the previous speaker] said struck a chord with me because I probably use databases a lot more than I would physically go to the library just because the legal databases are so good in terms of providing the cases and reports. [Tāmaki Makaurau]

However, some participants expressed that even with increasing electronic access to resources issues of geographical distance continue to present problems. One respondent described the time and expense involved in

commuting between Ōtaki and Wellington to undertake research at the national repositories:

> ...but there's also distance, there's time, there's accessibility and there's the whole thing about transport— it just doesn't suit somebody who is not as mobile as others. It's good that these places exist, but the amount of time that's needed to get there and the costs. But when I'm talking about research from here, like most people, the nearest avenue of information is the one you take and to continuously go up and down there, it's just too draining on time and expense. [Ōtaki]

There were further concerns expressed among some of the librarians that Māori still experience libraries as uninviting environments. These librarians felt that it was important to redress this imbalance in their working relationship with patrons.

> Being a public librarian, I'm so used to people coming in, and it's a miracle they even got in the door, so anything I can do to put them in touch with their tūpuna I will do. [Tāmaki Makaurau]

> I come from the library side of it and I notice that a lot of our Māori students, which are very few in our school, tend to shy away from the library completely. If I see them come towards the door and take a peek in, I try and grab their attention and get them in and just show them around. I show them how easy it is for me... and I find that once you get the kids in there, one to one, they're much more open to going around and having a look and finding out how to do research and the information literacy side of it... They do tend to come back the ones I have managed to catch and grab - but they are very few... we want them feel comfortable to come in and actually ask. Once they know how to search and how to use the catalogue on the computer they just fly. But our collection is quite small at the moment. We need to build on it more... we need to do that to get the interest of the kids in there. Our resources are very poor compared to what you have here at Central Services, but we are working on it... [Manukau]

One group also took time to tautoko to the initiatives of their local librarians to create separate spaces devoted to housing the Māori collections.

> The way this is laid out — a person comes here to this section and after two or three hours of going through the titles and skimming them, they'd have a pretty good idea what te mea o te mātauranga is all about. Then not all libraries are lucky enough to have the same facilities, but in terms of this place... the section on ngā tikanga Māori is very good here, plus the

environment, the tukutuku or taurapua, as we call it where I come from. If the libraries have that, we're off to a flying start but then as we know some libraries are a lot smaller than ours aren't they? They don't have the facilities. [Ōtautahi]

In one group, the issue of whether a separate Māori collection aids patrons was discussed in some depth. This discussion illustrates the complexity of issues for Māori around access.

I don't know, I heard that argument up at MIT. The librarians came and said to us that they were looking at making some changes in the library and the first thing that jumped out of a lot of students up at our end was A: We want our own library and B: We want the whole collection separated, and when I first heard that I thought 'oh that's a good idea'. But then when I listened to the librarian and she had said, "well because it's so broad what it could possibly do is, if we segregated everything to do with any books Māori it would stop students in Social Services looking outside of just the Māori things and they would miss all of the other information that is relevant to their course of study", and I thought that was a pretty kosher argument, as opposed to putting it all over here, because you then don't widen your horizons because it doesn't relate to you…

To resolve that surely you just put a cross-reference across to that other section, you know, you've got to search through thousands of books anyway, what is going up to another floor going to do? As long as you know that connection I think that is the thing that has been coming up here the most, is that cross-referencing and linking between the subjects, and I think if you've got a defined link on the shelf saying, "well hey there is also this other information up there". Not just on the catalogue because sometimes you might not look that far into a record. I think that would then solve that problem of having the two separate collections — because there's pros and cons for both of them aye — it goes both ways — because one of the things you said before was that when you go to MIT you couldn't find anything — and it's easier to stroll up and down the shelf because I know they put all the Māori stuff in each particular section at the end, which is fine, because you can go straight to the end and have a look, but when you punch in a key word on the laptops that are there, it is very user unfriendly to read, I mean you can read it and you can find it, it's not like you can't find it. It's just 'I'll go over here and I'll find Anita and she can help me find it', but then I'll remember where that was, because if I have to go back there again I'll think, 'oh yeah me and Anita did that work over there, I kind of know where to go'. The reason is, is that I'm very lazy to go

and look up and learn how to use the library system properly, and that's probably what it is, and that's going back to your kōrero.

Or whether it is an easy one to follow as well, you must know with databases that some of them must be so complicated — yeah, they can tend towards over-complexity which is bad and it's not necessarily lazy, I think, you know - time is money - if you want to get the information quickly you can't search through an over-complicated database... and you're wanting to solve your problem quickly — exactly. [Manukau]

Participants also felt that different holding institutions such as museums, libraries and archives should work more collaboratively in describing and sharing information about their respective collections.

I mean things like museums need to be catalogued, you know, taonga definitely. That path will lead to another because Māori are developing their own museums based on our marae... we've got pātaka that are our museums, the wharenui itself is a museum. [Ōtaki]

Auckland Museum are developing their new database which has all the taonga that they hold and the description of it and the iwi it belongs to. They're developing it now - they're just trialing it in-house. That would be great for our students to get access to that sort of information. Design and Arts students, our Iwi/Hapū students. There's a whole lot of new terms in museums, just in museum work that would be different to libraries – yeah, you have to think outwards and not just be restricted to libraries, and that's where your links come in, aye. [Ōtaki]

Organisation

Problems of existing classifications

Ka mate kāinga tahi, ka ora kāinga rua
When one place is untenable, have another to go to.

Our tūpuna recognised that renewal has always been vital in sustaining our people. This whakatauākī is reflected in the kaupapa of the Māori Subject Headings Project, to extend existing library technology and practice to meet the needs of Māori. A fundamental change is required in the approach to cataloguing Māori information. Participants interviewed in this study stressed the importance for libraries to make this shift in their approach to cataloguing, from Eurocentric or colonial ways of thinking, to recognising and respecting Māori perspectives.

Participants in the hui agreed that the current practice of classifying Māori material within a western conceptual framework is an obstruction to effectively identifying and locating resources held in libraries. All groups contended that the present system, which classifies Māori materials according to English concepts, is most often inappropriate, confusing and counter-intuitive to Māori:

> See in terms of English all of our stories get called "Myths and Legends" but for Māori, that is not a good thing at all because a lot of that is about whakapapa — that's right — they're not myths at all — for Māori they're not — like if you don't really know what they are, you think 'oh they are myths and legends', but when you're actually learning about them you realise they're not — They're the basis of most tikanga — because you know that most of the things about Māui are in the "Myths and Legends". Well we all know as Māori that Māui, we are descended from him, so how can he be a myth? [Manukau]

> If you look at kupu moko... now tattooing that ingoa is a universal one, but a lot of Māori reject that term. [Whakatane]

> That's the thing with cataloguing; they don't know where to put it. Their idea of marae is, 'oh well it's a building, we'll put it under Architecture' — and that's the problem with the standard that they are using to catalogue, is telling them it has these qualities therefore it fits into this category, they don't actually have a classification that reflects the Māori version. [Whakatane]

> ... because lot of students don't think to put in 'proverbs'; they're looking for pēpeha, for whakataukī, they don't think to put in proverbs knowing that's how it's catalogued and that's the trouble, they just come in and they want 'pēpeha', or we want 'hangahanga', and we type in words hoping that the equivalent will come up and then we forget to go 'the building'... [Whakatane]

> My assumption has been on the basis of my archival experience, and the tyranny of it, is that the archivists, cataloguers, and a lot of the librarians have absorbed the implicit historical interpretation, and that is influenced in the way that they catalogue. So Māori stuff is not catalogued in terms of its Māoriness, but in terms of its relevance to New Zealand's mainstream historiography. So when a Māori comes in, in a different framework, looks for different things you get these different responses. So is it possible to come up with a headings system that is subconsciously within a Māori

framework? I don't know what the hell that is, but at least work on it, because then you come up with certain categories. [Tāmaki Makaurau]

Respondents reported that the existing categorisations do not provide a language for refining a search for specific Māori topics. Participants require subject terms that enable them to narrow their search to identify those resources most relevant to their inquiry.

... that is incredibly broad, and I think the most number of articles that I have had to trawl through ... I think I counted 1,400 of them in a single search which, incidentally, had something like five subject words. I thought it was pretty specific but apparently not. [Tāmaki Makaurau]

When I do go to the library and I search, say using a term like mana whenua, I find that everything that comes up, it's too general. So I might get 500 hits but they don't tell me which area, or I have to physically trawl through every hit to find what I'm looking for. [Tāmaki Makaurau]

Well when you just want to go to a computer and put in te tua, you expect the information to come up, but then when you've got to go through a number of books - it's like, not good. [Ōtautahi]

In terms of the trainee teachers, we have a lot that come in looking for Māori gods, which is random. 'Māori gods' brings you nothing. 'Atua Māori' brings you nothing, where that would be the next thing that I would try. Atua Māori, that's not even a category, even though you know you can find information on it somewhere. [Ōtautahi]

It's [the proposed thesaurus] better than what exists now. The only way to search in Victoria University Library for Māori Studies is to type the word 'Māori' and then just go through everything. You type in 'tikanga' and you get no hits - Yeah. That's just how it is - This is good stuff. [Ōtaki]

I still think that Māori still want to be able to type in a Māori word or name and come up with something rather than nothing, which happens now, I mean people can type in almost any Māori term and come up with nothing ... [Manukau]

I think it's more so that a lot of these online databases and that don't cater to Māori, is what it comes down to. I mean you can go and type in the word Māori and you hardly get any hits, so it's not a kind of subject area, it's about more of us getting more Māori material online. [Whakatane]

...	in terms of looking for stuff I would like to have better descriptives, particularly when I'm interested in stuff that says 'in Māori language' or 'on Māori language', on 'Māori medium education' or on 'Māori Education'. I want to know what Māori Education is. Does it mean kura kaupapa or bilingual emergent units? Or does it just mean Māori in mainstream? That's quite often not obvious from the headings of materials that I look at, you have to physically get something, and go right through it to find out whether it is of any use. [Tāmaki Makaurau]

I've been searching subjects for three or four years, and I'm still discovering even better sources on that subject that I never knew existed, because it was so hard to find them. [Ōtaki]

Participants felt that one of the major obstacles to locating material was the improper cataloguing of Māori resources. Some recounted their experiences of the National Archives, while others spoke of problems that arising from Māori material being described and categorised inconsistently or inaccurately:

Well I used Turnbull Library on and off for years but I find it quite helpful. National Archives New Zealand, I've never found that a friendly place — no — I've always had major difficulties finding Māori material. In fact there was a letter we found once, I'd been looking for it for a couple of years, it was an actual Māori text on the 1830/1831 letter of the Rangatira Treaty and there was denial, no we haven't got it, and haven't got it; it was only this Māori and the English translation that had been published by books. One day my supervisor and I were looking at an exhibition on Māori letters, the National Archives letters, and there was the bloody letter. I thought grrh, kei a Wiremu, Kingi Wiremu - there's the letter. So they had it, it wasn't catalogued properly in the way that you could go in there, so you know I said "Gosh, I've spent years looking for this jolly thing and getting denials all around the place" and I'm not altogether sure that the National Archives really helped like my own area of research of the 1835 Declaration of Independence. Trying to get anything out of there is problematic. So that's been my two experiences of those two places, of which I found Turnbull far more Māori friendly. [Tāmaki Makaurau]

Māori critically thought but kei hea? Where is it? It has to be recorded, it has to be. So that is why it is probably sitting in places like the archives just gathering dust down in the basement or something, they can't bring it up out. [Whakatane]

We kind of go by Library of Congress Subject Headings which are subject headings that were devised from the Library of Congress in the States, so

they don't kind of cover Māori or indigenous topics very well, for example, there is that book *The Rhythm of Life and Poi* by Ngāmoni Huata. The subject heading for that book is Māori - antiquities, so a lot of people miss out on finding material written in Māori, or on Māori, because of these subject headings. [Whakatane]

You need someone that – it's not just the reo but they have to have an incredibly broad knowledge, like you were looking for a particular kākahu; I've noticed on one of the National Library databases people put in like 'kahu kuri' or something like that, but it's actually put under something else. The cloak description is actually wrong. So there's those sorts of areas as well aye, that you need to have an understanding of the differences. [Ōtaki]

Well yeah, I was looking for something to repair my hīnake and I typed it in, well that was just a waste of time. Hei aha! and I think that is how the general public would look, you know, you've got hīnake in the back there 'oh it must be straight up, we will see what is there'. Nothing. So then you go to eel mats and eel traps and all the rest, and end up with big commercial things you know, Moana Fisheries put out how you can catch two million eels. But like I want to catch two million eels! and that's how it goes, but I suppose if I just put in hīnake, and hīnake came up then it would be specific, and there's got to be a book that says how they did it. You know if you typed in hīnake it would be a specific thing that you were looking at, not commercial eeling, but something specific to what you are looking for in terms of things Māori, or else it could categorise the results so maybe the uses of hīnake ... even in terms of hīnake and karakia — They are such broad subjects on their own. They are really big broad subjects on their own. Look at all the things that come up about harakeke, the planting of, all the atua that are created with it, the uses of, the contemporary aspects of weaving these days, the technique — it's massive. [Manukau]

Some of the librarians reported that this problem is further compounded by inconsistencies in cataloguing practices between libraries:

The worst thing is that even though we all have these standards, each library is different and I find it all the time coming from MIT — and some are worse than others — way worse, so you get some real koretake stuff. [Manukau]

While others drew attention to the absence of pathways to Māori material, both in terms of the hōhonutanga of description in catalogue records, and of the knowledge required to navigate one's way through databases.

I'm so used to working around the limitations of the systems that are in place and thinking 'oh well, it's quite likely that that hasn't been catalogued', because so many things are just author/title.   [Tāmaki Makaurau]

… A lot of them (letters written in te reo Māori) were like newspapers, they just languished in very bad microfiche collections and that has opened up a whole new world, doing more work in those areas … [Tāmaki Makaurau]

… You go to National Archives and the National Library. You have specific things, and a lot of those [collections] are not open to the public, that has to be mediated by people who know their material … computer databases are good because they open it up to individuals to do their own research, to get into the stacks, metaphorically … and it can open your eyes to what's there. But to really pursue it, you need to be skilled in finding these things and most databases won't refer you to other databases or won't say "for this you have to go in person and talk to the local historians or the local librarian or to your marae" … There is a whole scope of different finding aids and tools that people have assembled over time but you kind of need a finding aid to the finding aids, is the way I feel about it. [Tāmaki Makaurau]

All of the groups stressed that for the Māori Subject Headings thesaurus to be an effective resource, it must be designed under a specifically Māori framework.   Proper recognition should be given to te reo Māori, Māori concepts, and tikanga: the language, and the cultural values embodied in that language, are inseparable. While participants emphasised the vital need for a classification system in te reo Māori, that system must be built upon a Māori epistemological base.

You're not saying this is the subject as we see it in Māori terms, translated into English. So as soon as you translate something from English into another language it automatically loses its meaning, because that other language is not necessarily the same thing, and I think you have got to come from the language of origin, especially with regards to Māori material, if that makes sense … yeah, and categorise it in the philosophies of that particular culture … as opposed to imposing the Congress Library headings or just translating it … [Manukau]

… te reo Māori is an official New Zealand language and we need to make sure that libraries show that … [Ōtautahi]

We need to be moving away from the Eurocentric ... like how your database seems to be ... moving more to mātauranga Māori because that's where our needs are basically, and Māori categorisations because just hearing how you've got it already seems quite dated now ... [Whakatane]

A new way forward is better than the existing system. I imagine that there would be the one goal that is coming up constantly as well. [Ōtaki]

... I'm hearing very clear over there 'when I hit that button, I want to see something Māori, what I'm looking for will jump up'. You hit it right there. [Whakatane]

The English must be more descriptive to our terms. Instead of us being more descriptive to something of theirs. [Whakatane]

... What's your kaupapa? and work it out from that, and that will have something to do with consciously identifying those issues that are important to Māori in their quest for new knowledge, where you come up with something like that. So you know who your audience is, it's a very specific one. Therefore, what are the headings that are going to be helpful to that audience? That seems to me that's quite crucial, so your cataloguing isn't just a replication of someone else's catalogue system - yes - which you can make a little bit more 'brown'. I think that's the point of what your research is aye? — yes — taking the point of view of the researchers, you want to do more than the 'brown' of someone else's catalogue. [Tāmaki Makaurau]

I want to see a database that's created with a mātauranga Māori framework somehow. That's what I'd like to see in terms of the databases, so that these sorts of cataloguing principles can sit on that database, rather than having to input this into a system that already exists — there must be another way, there has to be another way of categorising as well as looking at the way a system is developed electronically — there must be a mātauranga Māori way of doing that or developing that. One of them, that's why I was talking about using the tupuna whare as an example of a system that can be developed from that. [Ōtaki]

I think it would be really good if someone developed a database similar to the EPIC database but that was specifically on indigenous material — like indigenous articles, magazines, papers. [Ōtaki]

Whakapapa and thesaurus construction

Discussion of the frameworks that should be used to organise the Māori Subject Headings ranged from the philosophies and teachings of our tupuna, to technical and practical considerations. Participants all felt that there are models within tikanga that can guide the overarching structure of the Māori Subject Headings list.

Ko te whakapapa te mōteatea o te Ao nei

Put simply, the principle of whakapapa describes the act of layering one generation upon another, and the basic inter-connectedness of all things. It is a continuous tradition of ancestry and inheritance binding past and present generations to our histories. It operates on the physical, conceptual, and spiritual levels. It is by whakapapa that Māori people understand their cultural identity and obligations.

Participants in the hui agreed that whakapapa should be drawn between topical headings in creating the Māori Subject Headings thesaurus. The logical structures common to European thesauri, positioning each term according to broader terms, narrower terms and related terms, may be considered analogous to a family tree. Broader terms may be viewed as parents, narrower terms as children, and related terms as siblings and whanaunga.
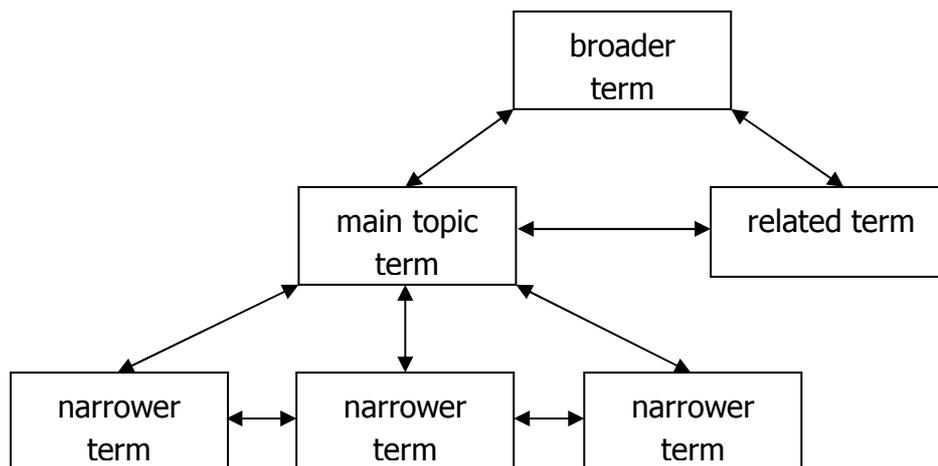
... Now that I'm speaking Māori more, I find that I start to think Māori, more of a whakapapa type situation so I see everything coming down like that, from one thing then another and another — generational — and seeing the relationship between each thing, and then going down a bit further, that's how I see things, so when I'm searching for subjects then I would want to see 'well, how does that relate to this' so that's how I would, you know, I want it across — yeah the lower down you get the more it crosses over — yeah that's right — and then it overlaps to different things — and then when you start to think in that kind of way, your whakapapa kind of way, well then you want to see how you can cross-reference. [Manukau]

It's like the proverbs too, matua — understanding the proverbs. I mean to go somewhere and find 'he taniwha', 'he piko'. We learn that, but to actually delve into it, we know at every corner there is a whānau there, but how did it come it about? why? what is the story about? what is the true story about that? [Ōtautahi]

But the thing about that model is that it is flexible, I mean if you do need to cross-reference or add something else in, you can just whack it in there, it can evolve — yeah — and it's a lot more achievable now than say it was ten years ago — certainly, well the technology's there — that's the difference isn't it really — but it needs somebody who is knowledgeable too... [Manukau hui]

...I mean like I say our formula in Mātauranga Māori is we begin from mai ngā atua, we always go there first. Of course we maintain that kawa come from them in the beginning so we start there and we go through the tikanga and the tapu of those things, that's the formula we use. [Whakatane hui]

Like when you said you were looking for karanga - that's the other thing about where you need some related links, so it's not just karanga then you might get a list of related links, like hui, marae, so another source or description of where you would look ... what I was looking for was specific words and exponents of karanga. [Ōtaki]

Well when you first hit upon haka I would, as a student, look at the whakapapa of haka, you know, where it originated from, so I would start my search there. I usually go back there anyway, to go back to whakapapa to where it is, so I would look at information about that whakapapa, and then I would come on out from the branches of that and have a look at the tinana, you know you're going into health then and then you may look at movements, the disciplines behind certain bits like taiaha yeah, so you'd come on out and look a bit further in your search. [Whakatane]

... Atuatanga, yeah, the names of the atua would be good and not just the big six, the whole of them ... There's the research needed to look into different iwi because some have got 170, some have only got 70 ... Atua wāhine also. [Ōtaki]

When you get to whakapapa aye, you could have all atua Māori, so you have Tūmatauenga: anything to do with the war, and there's a couple of books up there, anything to do with the weather, anything to do with the sea: Tangaroa. Subheadings under what you have here when you're recognising and utilising our traditional religious cultures too in the modern culture. Ka pai. [Ōtautahi]

Well if there is some truth to the idea from this all, that stuff about Māori world view which is the material that comes across from the spiritual world and there is a law of preference, then what you are saying may make some sense. Starting off, but you could go the other way, because even when you catalogue you can catalogue from different angles, you reach common points. So if you start off with the spiritual domain and come back down to the material world, you can also start off 'well here's a kauri tree, how does that go back?' ... so go backwards ... so if you were searching now that would make a lot of sense. So if someone was coming in and wanted to start off with Io or Rangi and Papa and they could do that and if someone went in 'I've got this tree, I've got this plant, how do I trace its whakapapa?' and then catalogue backwards and so the whakapapa goes all sorts of ways, because whakapapa goes up and down; and in the North, whakaheke and whakapapa are two different ways - both are valid. [Tāmaki Makaurau]

... and that incorporates all the ideas that have come up so far from what I can see — It looks at time, it looks at rohe as well, but it validates and respects mātauranga Māori as well. [Ōtaki]

I also feel that, a commonality like a family resemblance between the structure of a European thesaurus, which is back to a broader term down to a narrower term and across to related terms, I also see that similarity to whakapapa so it goes in both directions and also to the whanaunga of it, because putting it into electronic form it is searchable by different methods and the interface will be, for the end user, it will be through a library catalogue - that's where the terms are going to wind up. [Tāmaki Makaurau]

As the quotes above demonstrate, different people have different understandings of atuatanga, and how the presence of atua may be associated

with areas of knowledge and subject descriptions. It becomes an arbitrary decision, and a reconstitution of tradition, to identify a given number of atua, whether the most well-known 'principal' atua (Papatūānuku, Ranginui and their children), or seventy atua, or one hundred and seventy atua named in manuscripts, out of the thousands upon thousands of atua present in all things.

> Where does atua end? Does atua end at the 70 or do we then go into Tāwhaki and all of them, and then you have another story don't you? … [Manukau]

On a practical level, catalogue records are relatively limited in length, but the entire whakapapa of a work need not be written into the subject headings added to an individual record. Those terms which are applied should identify the work so that it may be located according to the most intuitive Māori descriptor. It is through navigating the thesaurus itself that people should be able to trace the whakapapa of the headings, and discover which terms may be appropriate for then extending or refining a search.

Waka, iwi, rohe

Most participants agreed that materials should be classified geographically, according to the waka, iwi, and hapū from which they originate. The following comments reflect the strong desire for resources, particularly archival material, to be accurately catalogued according to the contexts in which they were produced:

> I am always careful, especially with regards to Māori subjects, in that whether they are from a particular, not so much the author, but the area they're from. I tend to rely more on the kōrero of my parents, in regards to a lot of these books, because every rohe, every area is different in the way that they think. [Manukau]

> The modern way would be to use the rohe. Canterbury, Taranaki, Wanganui … That's a good way too … It comes into what suits the person, but if I'm looking for something from Taranaki I can punch in the word Taranaki and it gives me my start, because one leads to another term and you are just narrowing it down each time you hit the bar. [Ōtaki]

> Is this something that will lead to, iwi having their own information houses? This could be the sort of thing of using your own framework rather than having a Dewey decimal system? What <> is talking about is that in our course - the Māori Information Management course - we're looking at

different systems that our students know about the Dewey and the Library of Congress - those kind of ways of categorising Māori information. We're looking at it - that the marae - or the wharenui- is a system in itself that stores information. If we use the marae as an example each hapū of that marae or each whānau of that marae determines who accesses that information — Is that going to feed into that system? — It might but what might happen is that each hapū may designate their own headings, their own kupu, it may not be these ones at all, and because of the distinctiveness of each marae they can determine that. [Ōtaki]

So, also talking about what <> has said, are you going to look at the tribal areas and the rohe of which book belongs to where? It would be good to type in Te Tai Tokerau and hello ... all the books that relate to that or Te Arawa. Or even all the information that's been written from ... by people from these areas ... I'm more looking at the books you know, how some books talk about specific tribes but we don't know that, unless we know the title of that book. [Ōtautahi]

And that is true I mean when you search on our catalogues too, unless you know exactly what you're looking for sometimes that information is hidden, so maybe if the way this list was developed, so that ... [if] you want something on Ngāti Kahu you could put that in. Then you'd be able to see it that way because ... if I'm thinking about something, that might be the only thing I know about that information that I want to get, is that it's related to Ngāti Kahu which I might not know or also a title or anything like that. Does that make sense? - It does. [Ōtautahi]

... so that meant learning about ... both the Pākehā resources, so all the records of the bureaucracies, as well as trying to find where personal manuscripts and where ngā kōrero tuku iho nō ngā tūpuna are going to be, and of course the primary method is through your family but until you know who they are, you don't know who to ask. [Tāmaki Makaurau]

Certainly from our perspective from working in the Ngā Pounamu Māori Centre, most of the Māori customers that come in here come in to find something that links to them to their whānau or to their iwi or to their hapū, so they're looking for a name, a link, something like that — or a proverb. [Ōtautahi]

Ngā taonga tuku iho

Some groups made particular reference to taonga inherited by present generations and the obligations and responsibilities involved in their care.

Mention was also made that some knowledge was restricted. At the Ōtautahi hui, the importance of whakapapa and of whānau, hapū and iwi was the focus of some considerable discussion including the need to protect whakapapa (genealogies) and its tapu. Participants cautioned that whakapapa is by nature, a taonga, and not to be treated lightly.

> Some organisations are precious about their resources. Yeah and Māori would be included in being precious about information. I'm not knocking it but it's true. [Ōtaki]

> ... they're welcome to come in and look at one of our 360 files because if they're a descendent if it's their whakapapa we're just the custodians ... like you are with all the books here. But I don't have to tell you ones this because whakapapa and family history and anecdotes is tapu, it is important to that whānau in particular and treated in a different way than most other New Zealanders. [Ōtautahi]

Whakatauākī

In our discussion at Te Whare Wānanga-o-Awanuiārangi, there was an indication that taonga tuku iho such as whakatauākī and whakataukī would be suitable for adoption as headings.

> Have we got a word for pedagogy or maybe several words? It could be a sentence and it means that. That's also what you could be looking at within your subheadings too. Not just the word pedagogy but you might have to have a phrase. Yeah a phrase too ... like a whakatauākī ... like those examples there [referring to the Māori terms and translations given in *Te Ara Tika, Finding Our Way: Bilingual Signs 2003*] ... That's plain enough, you look it up, there it is and that's how you pronounce it. Āe.

Time periods

The wānanga who participated in this study were asked whether they would support the recommendation of the Guidelines, that an additional subdivision be created using periods of time. Some supported this recommendation, while others questioned whether patrons would readily understand those subdivisions:

> The time periods thing is a good one — I reckon that's good to do everything before European contact, or you know what you consider pre-contact or traditional and then what happened on contact - history, Treaty stuff and then contemporary issues. You could do it like that. That might

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be user-friendly for the average person when they're thinking, 'oh what do I want to find out? Is it traditional knowledge or is it contemporary?' So the broad term could be those periods aye? It could be — It's one way — And then another set of terms under that. Not give it titles like Te Kū, Te Whurū or something because they won't know those words. I don't know the titles of the periods but I think using those times, people would have to have an understanding of what those times are ... But we could make it really broad. Contact, pre-contact. I think everybody has got an understanding [of] 1800- pre-contact ... Some were a lot earlier ... Late 1760's — I don't know any of that so it may cut a few people out. [Ōtaki]

It is no simple matter to decide upon meaningful, non-arbitrary divisions of time derived from Māori histories. The past, present and future are connected and experienced in a continuous thread. Published information is not fixed at the time of its reproduction, but carries forward the knowledge handed down.

Tō tātou reo

Mā tātou, mō tātou

Participants continually stressed that the thesaurus should be designed to be inclusive, and able to be used by English speakers and those fluent in te reo Māori:

... because if you're talking about giving access to information aye, you want to make the information more accessible across the board, you also have to recognise that not everybody is going to know the latest kupu hou or have that in-depth knowledge of te reo either. If you're searching for things under kupu Māori doesn't necessarily mean an in-depth knowledge of it, so it has to be easy to use ... [Ōtaki]

Are you including people, which is the majority of Māori people, that may know nothing but want to know? Are we creating something that is too difficult for them to access? You've got to make it user friendly. If you're going to kura kaupapa and whare wānanga and things like that you could reasonably expect that we would be having a reasonable grasp on the subject to begin with, all the groups here are learned in te ao Māori ... [Ōtaki]

What if you don't know the Māori word? See it's easier for us here, we're reasonably familiar with Māori terms which we may search under but someone doing MĀORI 101 at a university may not, and that's the bulk of the population right there — or at secondary schools, you know ... [Ōtaki]

... [It needs to be] easier when it comes to that, so it could be by subject and you could be quite broad with that, like I could search for one thing and then change the search a little and still be getting some of the same resources, you know, we need to be able to do that for people who aren't familiar with the term. They've got an idea, 'I want to know about how Māori maintain social order', but don't even know the word tikanga exists ... It needs to be a really broad range of descriptions rather than just the key Māori terms. If you do that you're becoming too exclusive ... Otherwise you've got the same problem with the Pākehā system eh? [you] create a system that's the same in Māori, you can't have the access because people can't think of the word. You know what you want to do but not what the terms are. [Ōtaki]

We need to cater for those who have come through that kōhanga reo that are quite fluent in the reo — exactly — they don't want to get bogged down by Eurocentric ideas — āe — it's obvious from the past that the systems that are in place are not working for Māori, and it has to be structured according to our needs otherwise it's not going to work. They have a lot of trouble as it is in libraries just getting Māori in there — yeah — and to feel comfortable enough to go in and use the system — yeah, I think <> brought up another interesting point: that Māori don't like to be fussing around, they want something immediate, like you brought up the simplification of access too, that might be an interesting point to put in. [Whakatane]

I think the idea of the subject headings is a really good one because we need to be able to describe ourselves in our own way, but it needs to be headings that the average person can use — yes — and understand otherwise it won't create greater access to Māori material which is what it wants to do. [Ōtaki]

Design

Participants made several suggestions as to how the interface could be designed to best assist the search requirements of patrons:

- That the database constructed should have the flexibility to recognise both macrons and double vowels, so that patrons' search methods are not restricted by technical limitations.
- that an English/Māori dictionary be included as part of the on-line interface to guide patrons in finding appropriate terms to use in te reo Māori.

- that both basic and advanced search functions be provided to accommodate patrons' varying levels of expertise in te reo Māori.
- that printed copies of the thesaurus be produced so that patrons may more easily familiarise themselves with the breadth of subject terms, and to provide an alternative for those who are less experienced with computers.

I think with the usage of macrons or double vowels the way it could be solved is to ensure that the system had those capabilities. If you could just type in Māori whether it's got the macron or the double vowel everything should come up relative to that aye. [Ōtaki]

... if it's like google for the spelling if you could type in the word, and if you didn't know if you'd got it right and it would prompt you to say "Did you mean this?" Or if you didn't know the Māori term, but you knew the English term you could type in the English and it would bring up the Māori term, or you could have a dictionary link ... that would be helpful, plug it in to a dictionary ... That would be helpful because my reo is only about this big, and I find it hard to try and find a Māori kupu for what I really want to say, so that idea would be great. [Ōtaki]

I wonder if you could have choices as well like a beginner's ... what you may call the ākonga choice ... and the tauira choice for how you search. <> said people doing a Year One study have different ideas on how they would approach their study, to someone who might be a Master's researcher. Could you have fields of choice like that and that would be when you would go into either? Say they might know the word tikanga someone might put in 'tikanga', or stars so if they were looking for cosmology, someone might put in stars. Someone else might put in kōhanga if they were talking about the Creations or something like that. So there's a basic search and an advanced. Those options. [Ōtaki]

In terms of technical aspects, it's possible to index a whole range of sites and bring it together as one integrated search. You could then use a lot of log data and metadata and that sort of thing, bring it together and figure out what people are searching for. That way you've got one integrated idea of what not just what individual groups, but if you could point at this one site and say 'well it's going to search these databases, because everyone here has pretty much labelled the same databases, and we're all using the same ones to get different information'. If you were to put together one website, one search tool that searches all of them and indexes it, continuously updates its own indexing of those websites, you get a better idea of what everybody is searching for. That sort of thing would provide a

bit more structure I think, to when you go to search the thesaurus. [Tāmaki Makaurau]

And we have copies of this thesaurus available everywhere, so that people do their research first on what subject headings they think they should be using. Āe. Because we don't want to be hindered by little things like that we want it to be done and produced and in use. [Whakatane]

Mō Māori, mā Māori

It was deemed essential in the hui that the richness of te reo rangatira be reflected in the Māori subject headings. Participants felt that regional variations should not be overlooked or excluded, and that iwi and hapū must be part of the decision-making process as to which terms should be used in different regions. Almost all of the groups stated that the inclusion of dialectical terms was one of the things that they most wanted to see in the thesaurus:

That's surely something that's coming up in these hui, people are saying you have to go back to hapū and iwi for these terms ... You do ... This is just a representative sample. This is just a smidgen of what is really truly at this wānanga, this is just the tip of the iceberg ... [Whakatane]

I agree with what this fella said, we may not need to just rely on Te Taura Whiri to be the informants for this and to look into the iwi and hapū as well, because I think standardisation is a problem. [Ōtaki]

Yep. I would imagine that iwi and hapū would want to describe their material their own way, choose their own words to describe it. Well then you would have that as part of it, when you look for a word you'd get prompts of other descriptions of it - other related terms and words, but they need to know that though that's where that maturity comes in... [Ōtaki]

With te reo, just from the little bit that I've learnt that nothing is ever wrong, it is just different. You could catalogue but it may not fit the Library of Congress definition but it is still okay in the Māori world, so that is why you can have more than one or two words ... [Manukau]

I'm the Learning Support tutor, one of the main issues that I have working with my students, is access and availability of resources. Pretty much all of our students are bilingual, probably tend to come in more, on the Pākehā side, but by three years they tend to be quite strong on the Māori. So in

terms of finding information and things like that, for the students I work with, it would need to be bilingual but with the main focus on Māori. So if you type in a Pākehā word, then the Māori kupu would come up and then different titles. It is only later on, when our students get a bit more competent in the reo, they'll use the Māori terms, so my take is the access of that information and we'd like it to always be in te reo, but realistically, our students coming in aren't that competent, so to have access with that information in English, and in Māori, but ... I'd prefer if you did have it [so that] ... Māori words would be first and the English in brackets after. So it's just the access of information, it would be easier if it was all bilingual. [Whakatane]

Let Māori decide who is authoritative to be speaking on Māori. That's better, and let each iwi and hapū decide which of their books they want too. Because otherwise we end up with the same thing. If that's the Pākehā writer ones, then let that be. But at least Māori are deciding what is accurate and what is authoritative, rather than just, are they authoritative? I think that starts giving some sort of quality assurance eh, from the beginning too, instead of feeding people whatever. So we can be assured that that's knowledge - real knowledge ... I would include Best but it needs to have a critique of Best as well ... Yes, as long as Best was just describing what he thought, he was okay, but when he analysed his descriptions ... Yeah. We need to be doing that - Māori people need to be doing that. You have a responsibility aye - if you want to open up the information more I think you've got a responsibility to provide good information - good sources. [Ōtaki]

One group suggested that a consensus did not need to be obtained prior to drafting the Māori Subject Headings, but that the process should be ongoing, such that iwi and hapū would be able to add in their preferred terms once the standardised subject headings had been implemented.

Well we recommend that you have this guideline set up by Māori for Māori ... and you need consensus as well because you don't want it different ... absolutely, it's got to be the same across the board — like you guys are saying that you are waiting for the National Library to come through with the categorising, it has to be such that whoever taps into it, it is going to be the same, you've got to move past those dialectal and regional differences, because even within a region there the differences from the borders of them, so you're not going to be able to go there to start with, so you're going to have to do something that's generalised — yeah, set up some broad subjects at first and then add the regional differences in. [Ōtaki]

Conversely one poutouriki reflected on their teaching methods as a possible alternative to seeking consensus on a national level:

> I'm just going to throw a little spanner in here. This is been sitting in the back of mind ever since we started. Maybe just going outside your square, maybe we need to look at the way we actually teach our students, rather than the information we have ... they have access to ... So what we do, and I'm not saying that we should do this, but this is how we teach in the mātauranga Māori. If you are not aware of this, we go out to the hapū of the iwi that are part of this campus and whichever area we are in, that is the kawa, and that is the dialect we use. So we don't have to go out there and look for it, it's already where they are, so that's how we teach. So when I'm in Te Tai Tokerau, it's the Ngā Puhi dialect and the Ngā Puhi words ... āe ... that we use within our lectures and we do that throughout the area that we work with. We don't then have to go and ask Ngā Puhi 'excuse me sir' and go through that process of consent, we do it there for them and that's the way we teach. It's just a thought ... So what I'm really saying is maybe that all the information and the books and that sort of stuff that we have in the libraries, maybe we don't have to touch on that, in any great depth, dialect wise, maybe we've said it over here. Maybe we put some down in their small loads or something ... then we get away from that big debate about the consensual stuff ... [Whakatane]

However consultation with iwi and hapū proceeds, participants were adamant that the thesaurus should be created through a process of open consultation and participation with iwi through their respective rūnanga.

Scope

All groups acknowledged that the subject areas they identified in the hui should be seen as a starting point for the compilation of the list, and that Māori Subject Headings should be compiled for all subject areas, if the process is to genuinely provide for, and reflect the needs and concerns of Māori patrons. Participants felt that development should concentrate on specific terms and headings:

1. for all collections, beginning with all texts in te reo Māori, and on Māori subjects, retrospective recataloguing of collections, followed by bilingual texts and general works.
2. which benefit learners and fluent speakers of te reo Māori, including all texts published in te reo Māori, and any texts which support learning and retention of the language such as grammar books, dictionaries, Māori language newspapers, rauemi (Ministry of Education resource material),

school readers, Māori journals, unpublished Māori manuscripts, theses and doctorates in te reo Māori, and/or covering Māori topics and audio visual and audio recordings in te reo Māori eg. *Waka Huia,* waiata and karanga.

3. that support study and research at all levels, and of all disciplines, including Wānanga, Waiora/Hauora/Oranga (i.e. tātauranga, kai (moki) hikareti, mate ū pukupuku, mate pukupuku, Mahi Toi, Hāngarau, Pūtaiao, Pūoro (eg. kōauau), Hākinakina (Kori ā tinana), Tikanga a Tau (Pāngarau), Tikanga-ā-iwi, Reo kē, Tātai arorangi, Kōhanga, Taiao, Whakairo, Toi Whaihanga, Te Tuhi Whakaniko, Te Toi Whakarei, Mātauranga Māori, Te Whakaputanga o Te Rangatiratanga o Nu Tireni, Te Tiriti o Waitangi, and Akoranga.

4. that assist people to connect with their tupuna, waka, iwi and hapū; whakapapa, iwi and hapū histories, recorded oral traditions, names of atua tamariki, manuscripts, archival records, letters in Māori, government records, biographies and ethnographies, whakapapa, kawa-o-te-marae, waiata, tupuna whare, tūpuna, kōeke, oriori, mōteatea, whakataukī, marae, whakatauākī, pakiwaitara, waka, rohe, maunga, moana, whenua, awa, urupā, tāngata rongonui, Ahi Kā, placenames (with a description of their meanings), customary uses of rongoā, *Ngā Pēpeha o Ngā Tūpuna* and other taonga.

5. which cover all aspects of tikanga whakaaro, for example: hāhi, kai, tangihanga, tūpāpaku, kiore, tītī, ihi, wehi, tapu, noa, mauri, mana, wairua, taniwha, tohunga, raranga (mahi kete), whatu pūweru, tā moko rongoā (types of i.e. miro, karaka, tutua, koromiko, harakeke, tīkōuka, tikauka (whanake), mamakū, nīkau, arahuia; gathering and planting of, atua associated with).

6. for recreational readers, including specific terms and descriptions for Māori fiction, general fiction, and children's literature.

7. for technologies and 'new' areas of research which are expressive of Māori understandings such as kaitiakitanga (environmental science), ira tangata (genetics), indigenous studies, tino rangatiratanga (intellectual property rights), (ūkaipotanga), mana whenua, constitutional law, critical theory, and rorohiko studies.

As the following kōrero illustrates, patrons require headings which are specific to their research needs, and that the approach be flexible enough to adequately describe the distinctive quality of Māori information.

> I suppose what we're really looking at, is Māori subject headings for the programmes that are taught here, and that's what our students want.
> [Whakatane]

... [You could use] a lot of the art terms in that glossary in the curriculum document, because we have a lot of whakairo students in, and raranga [students], and they will come in looking for ... information on god sticks, it's kind of putting those kupu into a subject heading as well, rather that it coming under "Māori Art", and they then have to search all of the Māori art books, just to find a bit on god sticks. Putting all those kupu that come under "Māori Art" as a subject heading as well. Like Waka huia) and kōauau, what's used now is "Māori music, Māori instruments" and it's having subject headings for those actual words ... because there in itself becomes whakapapa again, you are going back to that ... so it's more or less describing them a bit more, rather than putting them under a broad heading of Māori art or musical instruments. We want to see headings that say kōauau, that say waka huia. Because a lot of our students are familiar with those words now and use them ... I reckon, and that's what they've been taught, they've been taught these words. [Whakatane]

You'd want to research everything about haka, so not just looking at haka as in 'ka mate, ka mate', I'm not interested in, but where did 'ka mate, ka mate' originate from? the history of haka, so that would be the Pākehā problem of Māori War Dance ... whether it would be whātero, pūkana ... and the different types of haka you know, the haka is not a 'Māori war dance', because haka is not all about war, but it is just a subject, that you pick in haka; whether it is about being angry, or whether it's about maunga having a fight or whatever, you've got to categorise it properly as well because that is probably the only translation that I know of, as the haka as being a 'Māori war dance', the concept is not right, there's no balance. [Whakatane]

With the question Mātauranga Māori, an explanation of what that means would certainly help anyone heading into that, rather than just saying that. When you talk mātauranga Māori unless that's your specific interest that is huge, that is the library katoa there, but when you study it, it narrows down to something really specific for those coming into that space ... you need to define that [what is classified under the heading, mātauranga Māori] and that's perhaps where those key terms come in, is giving you your first point 'oh I come under that'. And up that comes, and each time you click, it narrows it done a bit further. [Ōtaki]

If it was made to try and translate some of the titles there; in and around the subject or the emphasis of education, and that not colliding with mātauranga Māori, so that mātauranga Māori was quite distinct, in terms of its programmes and education, as we know it, was quite distinct in its curriculum as well. So there was a big exchange, of quite a wide

consultation amongst ourselves regards to that, particularly in our restructuring in terms of mātauranga Māori and akongā Māori. [Whakatane]

In terms of Māori subject headings for Education, getting some equivalency to the Pākehā, the English subject headings, I see it as a great benefit to our students. For instance: pedagogy, you know you can have a couple of versions on the Māori translations for that; ākonga, akoranga, ako mā, so yeah, being able to provide that heading for them, when they open a book and have a look inside the cover and see 'oh yeah there's akoranga Māori there', that would be a great benefit to them. [Whakatane]

... there's a rule where you apply a subject heading to the content that it covers ... 20 percent ... a lot of Māori content in these books only cover under that percentage, and because of that, it isn't assigned a subject heading. We need to be assigning these subject headings even though there's only a chapter on it or something, because we miss out on that information ... I thought that prescription of twenty percent was too arbitrary because I thought that would miss out on too much ... yeah ... but that's how a lot of books are catalogued aren't they? ... by that twenty percent of content only, and you get little phrases and ... all the little bits ... really in depth information on Māori ... so where did this [rule] come from? okay, so we should be assigning subject headings that even if it's only little, it should have a little subject heading, because it is so hard to find information on Māori topics. And then we break that down further so it's more specific to that book, rather than you've got a book [with the heading] Māori - fiction, that doesn't tell you much about it — or what's in there — but we need to break it down further for Māori subject headings. [Whakatane]

... I can't think of any one [book] in particular that is more important than the other. [Manukau]

Why do we need it? Why do we need ten or so major specifications? Aren't the books going to be shelved, or sources going to be shelved wherever they are sourced? All we are doing is finding a way of getting them. What's the purpose of just a short list? Why? Why is it necessary to have a short list, that's all I wondered, it just seemed a bit confining - there is no short list — it's huge, potentially huge. [Ōtaki]

Prioritising material for classification

Participants in all the hui emphasised that patrons' greatest need is for subject headings to be accurately assigned to works pertaining to mātauranga Māori.

> ... and you hit on what is really frustrating, when you are looking for Māori health and they don't have hauora. You type in Māori health and you get thousands and thousands of ... other Pākehā remedies ... and that's what we don't want, we don't want a book to be assigned a Māori subject heading which makes our research a lot harder to actually find the information that we were after, because that's how they might think. They think 'Oh, we'll put a Māori subject heading on this book that's fine - we've catered to the Māori people', but in reality it makes it a lot harder for Māori to do their research. So there might need to be guidelines on, exactly, so it's a two way thing aye, I think we should be concentrating on Māori content that get assigned Māori subject headings, but we need them in a bilingual context ... [Whakatane]

> ... if you use whāngai as your subject heading we need some more subject headings added on to it so we're not getting everything about people that were adopted in the States. You have to be really descriptive, so we're not looking through all these books for one particular thing because it's got whāngai as a subject heading, but yet there's no real information in that book on Māori whāngai. [Whakatane]

> I've got a problem. There's no keyword Māori in databases. There is keywords in catalogues but that's only if the Māori term is in the title basically or somewhere in the bib record. You can get 200 hits under the keyword "Māori" but two of them may only be relevant to what you are searching for. That's right. Then you have to sift through all that information and titles. Yeah, when you punch in information like going into the National Library and you punch in things like 'waka of the Wanganui River' or 'canoes, of the Wanganui River' and you get nothing... the minimal. And yet it was one of the most often used rivers for that. [Ōtaki]

Participants further agreed that the most direct way to proceed is to catalogue *all* material written in te reo Māori held in libraries and archives:

> ... In reality you just need a subject heading karakia because there isn't a lot of resources that would fall under that area so we have to be wary about what's published, what's out there, and what's available as well. And whether we take it from that thing that we look at what's available, Māori material, and we start from there rather than thinking of all these words and all that, we look at what is available ... mmm, go the other way ... look

at the resources and cataloguing those appropriately first, and then we move out into these other areas. [Whakatane]

... I presume that the bicultural kind of stuff, that's still relevant. Just leave it sitting there, but leave it to others to do and concentrate on building up this part of the catalogue so that actually any heading will help Māori researchers. Whether they be lay researchers or academics or at university, it doesn't matter, help them do their research whether they research with science, with law, with business, with Māori, history, ethnography. That's the issue. [Tāmaki Makaurau]

Professional development

It was clear in the hui that more professional support is required from the wider library community, especially through the recruitment of more Māori to specialist, technical and cataloguing positions.

In the bigger scheme of things it would be easy to say all of those cataloguers have to go and do a te reo course but on a short term basis actually how much are they going to get out of it? and how deep in a short period of time are they going to be able to pick up the necessities that is perhaps required in this forum? Because that's a lot of learning — and just as importantly are they going to want to do it? absolutely — I think it is better if you come from the perspective if you've got groups like Te Rōpū Whakahau, which you might have cataloguers within that group who are willing to go off and establish that course work, or want to do something like that ... I would rather have them cataloguing the material because their interest is personal and more pure ... yes ... than having it imposed on them ... On the other hand is to target more specific people or groups into libraries to attract them to this type of work. I know Jock was always saying 'we need more Māori librarians and more male Māori librarians'. We need to bring different people into the library system to āwhi that section ... [Manukau]

To me I'm more of the micro way, I prefer to see cataloguers in libraries, just starting out Māori cataloguers in there, support for Māori cataloguers to get there and just start something, even though it may be wrong, at least when you've got a mass of Māori cataloguers then at least you can have some consensus between them — correct — rather than having it imposed from above by people who actually won't do the job but think they know what they want — maybe they could set the guidelines as it goes — I prefer for it to come from the bottom — I know what you're saying — and have it bubbling away and then have people say 'well, I don't think you're doing

that right, why don't we all get together and sort that part out?' Unfortunately it has always worked top down for libraries … Then I think we have to go to the Māori way of thinking in how we do these things as well … I agree with that … rather than just coming from a top end … that's true but libraries are geared another way — yeah they're geared towards it but we are living in Aotearoa and I think we should make accommodation for that way of thinking and libraries themselves have to bite the bullet there — exactly — that's true — very true — each on a micro level by saying "well yes we're going to employ one Māori cataloguer", or we're going to get one cataloguer who knows a bit about Māori, to start — that's a good idea — rather than just wait for this — you can talk around in these circles for years and nothing will ever get done, but if something is being done on the micro-level you can improve it and add to it — it's a start. [Manukau]

Some participants reflected on personal experiences and the difficulties of working as Māori within the library profession. They questioned the commitment of the library community to seriously implementing bicultural policies and practices. The following comments indicate that the development of Māori classification systems is only the first step in a greater project, to bring in protocols from the highest level to support Māori librarians and to foster te reo Māori and tikanga in the institutional environment:

Let me expand on this a little. Being Māori in libraries, you ask, 'What is it like for Māori in libraries?' Well we struggle because we're working in Pākehā institutions. Constantly we have to beg the administration for permission to be Māori, to get together and talk about Māori things, to enhance our reo me ngā tikanga and we have to fight for that identity within an institution. And the follow on is that the people at the head of these things can pat themselves on the back and say 'yes, we're bicultural' but we're still working to a Pākehā kaupapa, so to bring kaupapa Māori into our workplaces is vital. And at the moment it's still very much on an individual basis, so when people move on, you lose them, and you lose all the mauri that they brought to the workplace. [Tāmaki Makaurau]

One of the hardest ones to find is things on ahi kā, I looked the other week but you know things like Te Whare Tapa Whā - Māori model systems, you know, I found that there are seven models and yet people are always going to Whare Tapa Whā or there's Te Wheke or something like that but even to find information on any of those is really, really hard … broad aye … yeah … you start off with Mason Durie stuff but there are things that have been published by the Ministry of Health that are nowhere near and I've just stumbled on those going 'oh god, another one' and that's what I do if I stumble across things, I've got all these things on my computer where I've

made subject lists and I think well that's got to go there, then I'll get to the point where I will produce another pathfinder but a lot of it is reading, actually reading your collection — it is, it is I've found that like tūpāpaku and things put out by the Ministry of Health in regards to the treating of cadavers — It's funny how a lot of that stuff isn't in the Māori collections but it's sitting in those Health sections. Again, it's in the wrong place you'd think, people aren't going to find that — Well as a Māori you are not going to pump in tūpāpaku and expect to get it out of that one, sure you can expect to get it from tikanga or something. [Manukau]

... [We would like] a Māori cataloguing course set up — definitely, more Māori cataloguers — yeah — or ideally we would want more Māori cataloguers but also people in Māori specialist positions should have a say in how that material gets catalogued. Well even people in my position like Māori services librarians, or those who are in charge of their collections, who are dealing with the public should be able to say to the cataloguer 'well no I don't want that in there. That shouldn't be there' — yeah, with specific guidelines — Is that not happening now? no, not without a fight — So if a book about whare is catalogued under architecture, that's where it stays, is it? That's where it will stay at the moment — You can't alter it? — I can't at the moment because we've got a backlog of cataloguing and to be able to fix up your collection will take us years — True? ... can't you just double up the books and recatalogue it yourself into a different section? — you start crossing lines there, which people don't like ... when buying multiple books that's fair enough, I suppose you could have a section that's been catalogued with a Māori perspective but I think you may not have that opportunity certainly to get to it first.

You know for Māori, to get to the book first it's most ideal, but because you don't want to be fixing up, like I dread when the new books come to me and I look where they've gone I think 'oh cripes, I don't want it to be there' because that means recalling twelve other copies. In fact sometimes it's twenty four copies. Because by the time they've got to me they've gone to the libraries so if I've looked at it and thought 'no that's not in the right area at all'. It's about recalling and sending emails out to branches saying 'we're recalling this book for it to be reclassified', but that takes time. The books might already be out to customers so you have to wait three or four weeks for it to come back and then you're talking about a lot of time for the books. Because they won't catalogue just the one, they'll wait until all the books come back so they'll do it all at once — so that procedure is a bit back to front isn't it? yeah but those are the problems you create. [Manukau]

I feel we want to take on and follow the examples of the wānanga around the country like Te Wānanga-o-Aotearoa, Te Wānanga-o-Raukawa and even something like the new Māori political party. The first thing they do is set up their constitution which is based upon a kaupapa Māori approach to politicking and it encompasses all our basic principles of rangatiratanga, whakawhanaungatanga, mana whenua. So the examples are there, in other institutions. We just need to move these public, mainstream, if you like, institutions forward, to push that, what has been until now, a bicultural development, it seems to take a long time for these things to move ahead because people support the idea in principle, and sometimes we can find money for it. But it's the practice, because we then reach that point, what do we do next? who do we ask? what do we do? [Tāmaki Makaurau]

So a lot of the libraries, especially here, we'll wait for National Library to catalogue it because we don't have the specialised cataloguers. So we'll say, 'We're not cataloguing the Māori ones. I'll wait until it appears on Te Puna in the National Library and then they'll download it, that's what they've put it under, we'll put it under that'. National Library might not be doing a good job, which they don't always ... [Whakatane]

Consultation

Hui participants agreed that all Māori should have the opportunity to contribute to the generation of terms for the Māori Subject Headings thesaurus.

The following groups were named as appropriate partners in the consultation process:
- Te Rōpū Whakahau
- Te Taura Whiri i te Reo Māori
- National Library of New Zealand
- LIANZA
- representatives from tertiary institutions, wānanga, secondary and primary schools, Kōhanga Reo and Kura Kaupapa Māori (which includes Kura Tuarua)
- fluent speakers of the language acknowledged by the iwi (Kaumātua) for an area.
- Te Puni Kōkiri
- Waitangi Tribunal
- Māori Health Council
- Ministry of Education
- Māori Land Court

- Subject specialists, teachers, information specialists, people within the education sector and people that come into contact everyday with patrons and the problems Māori have; Māori librarians, archivists, and museum staff

Consultation Sources

Participants suggested that there are several primary published sources which could be referred to in developing terms for the Māori Subject Headings thesaurus. They include:
- Books published in te reo Māori that are used in schools to teach foster literacy.
- Ngata, Williams, and other dictionaries of te reo Māori (i.e. Waka reo)
- Histories of iwi, hapū, waka
- The glossaries contained in the Marautanga curriculum documents and rauemi produced by the Ministry of Education

> [You could go to the] Williams dictionary and pull out all the Māori nouns are in there. You can type in any English noun and you'll arrive at something - none of them are a dead-end... and there must be other lists out there available, you don't want to work from scratch... yeah, just build on what's out there... Te Taura Whiri have got a few booklets out, of kupu hou and things like that. [Ōtaki]

> The only thing I would say about that is that the [standardised] list is not inclusive. There are other terms within iwi that Te Taura Whiri [i te reo Māori] are working on. And that contemporary Māori words book, what's it called? *Te Matatiki*. Or you could chat with one of the authors, or one of the editors such as Te Awanuiārangi might help you, that works in Taura Whiri. [Ōtaki]

> I think a good thing to look at would be all the different types of courses that are offered, and what kind of areas they do. Do those as some of the subjects. Maybe you could look at the different courses — and the curriculum that they teach. [Manukau]

Toi te kupu

All hui agreed that those people appointed to create the thesaurus must have an in-depth understanding of te reo Māori. The richness and integrity of te reo Māori must be upheld. As one group explained:

Because to spell a kupu wrong ... then people are never going to find the information. There's also the double vowels and macrons that come into it, and then there's the distinctiveness of each hapū ... Yeah, and also the passives: -tia, -nea, -hea, -ngia, -na, -a ... In terms of the problems of the reo then I guess the way of solving that is to ensure that the person who is going to be inputting these terms into wherever is someone who is versed in the reo, and I think we've answered part of another question, who works alongside Te Taura Whiri or some representative — Not only versed in te reo but also is mature — simply because you can be versed in the reo — like if you've got university training in te reo that doesn't give you that dialectical understanding. You need someone that — it's not just the reo, but they have to have an incredibly broad knowledge. Like you were looking for a particular kākahu, I've noticed on one of the National Library databases people put in like kahu-kuri or something like that but it's actually put under something else, the cloak description is actually wrong. So there's those sorts of areas as well aye that you need to have an understanding of the differences - not just kupu but the names for things as well - areas of research on those topics, those kaupapa. [Ōtaki]

Some participants had concerns about relying solely on a government department to define the terms of the thesaurus:

... there'd be a chance for comment and submissions and all that wouldn't there? ... I hope so ... I would hope that they would have a period of consultation. That's why you have Te Taura Whiri, they sort of filter those ... A lot of kaumātua don't like Te Taura Whiri especially the new transliteration that they create and also the way that they set down what should be the accepted term ... Āe ... Exactly, maybe not Te Taura Whiri then. [Whakatane]

Te Taura Whiri constructed words from Latin roots for goodness sake. You know that's why you can't understand half of what Te Taura Whiri puts out, because it doesn't even come from Māori. [Tāmaki Makaurau]

Others pointed out that the potential benefits of creating a thesaurus that nurtures and fosters te reo Māori are wide-spread and numerous:

I think when you can search for material in te reo Māori, I think more Pākehā will use it because the terms will become more common. [Manukau]

... also it's not just only for libraries, there's a lot of other institutions out there that will be riding on our backs and using this list once it has been

compiled, for example, Archives New Zealand, the museums, Aotearoa people as well. [Whakatane]

I think a lot of libraries have been working independently wanting to do this, so they create their own lists but at a national level these lists are not recognised, so it's a matter of pulling these lists together and creating one big database or something. The good thing is that National Library is on board and a lot of libraries copy-catalogue from them so they're the ones that do the first cataloguing of books and all that, so because we've got them on board it will make it easier for other libraries to pick up and start copying whatever subject headings they are using. But one question I have, are we putting Māori subject headings to every book, or Māori subject headings to books that have Māori content? [Whakatane]

Because you're not only thinking about us, you're thinking about people that are searching for whakapapa for their own things, people out there in the public ... who do come and use our library, don't they? ... other people than us students and people that are here [at the wānanga] use our library. [Whakatane]

All groups felt that the kupu chosen for the subject headings must come from the language:

We believe that what our students of the future need for mātauranga Māori are genuine Māori words. [Whakatane]

The language is evolving but the worst part about our language is the use of transliterations ... I call them mongrel words ... So when people say miraka, I say that the traditional name is waiū. You call it miraka, I call it waiū ... you know all the basic things. We're losing a lot of that. I listen to the television they call it te whiira is the papatākaro for the field in which you play on. It's not a whiira. But all I say to people when I lecture to teachers; "Go back to the traditional words- if you know them. Delete the mongrel words". But that's evolving language nē? But how do handle it in a place like this? When you have got all the dialectal variations, and all the modern terms, I call them mongrel terms, and the traditional terms. Where there is no Māori term obviously you use ... like even with the phone ... we used to call it he whounu but it's waea now and everybody uses waea now. Fair enough. We used to call it aroperaina when I was young it's Waka rererangi now. [Ōtautahi]

... but it wouldn't stop anyone one person from wherever from cataloguing those keywords and every hapū and iwi are able to understand it — just

allowing for the dialectal differences — they are able to still decipher what it is — I've found from most, and it's only from my findings, not total evidence, but that most kaumātua now are concerned about the genericisation of Māori. There is this kind of fear about it, that the individuality of the dialect is going to be lost — it's going to disappear yeah — and the tikanga also with this, and that's why perhaps it would be better if you would go down that cataloguer situation to try and get input from rūnanga first. [Manukau]

Reservations

Some participants raised doubts that the Subject Headings could be applied effectively, and expressed the need for a firm commitment from institutions to take recataloguing seriously. In other words, to invest, in principle and in resources.

I still don't feel satisfied that that [the implementation of the list] will happen very easily. This library has been a little creative about creating some Māori Subject Headings, and that's only because I've been a bit persistent with saying, "well, what you've put on the record, people won't be able to find it". We've had to add some Māori terms to it, and they've been quite reluctant to do that because it's not the standard thing to do. So what I'm saying is that we still have to break down huge barriers to get people to do this. So it's really good that we're doing this mahi and we're coming up with the terms, but the next step's going to be even harder. [Ōtautahi]

So you use the term 'Ngaro' over here and what comes up might only be a very narrow concept of that term. Even though the Māori term is broad, the resources available to that term might be quite confined simply because what I'm thinking here is a massive, massive undertaking of work needed to apply that one word to a reasonable information base that I can work with. If you punch in Te Tiriti-o-Waitangi up will come all of these things on Te Tiriti-o-Waitangi from a European perspective. But if I punch in a kupu relative to a kaupapa it can't be matched up to English terminology from my research. What I'm thinking is that someone has to read the whole library from the perspective of this whakaaro Māori otherwise although I realise the significance of the tool, the tool may not service the needs required of it. [Ōtaki]

A new way forward is better than the existing system. I imagine that there would be one goal that is coming up constantly as well — for sure, that is exactly what I was on about — that which is recorded now has been done

from a different perspective, already it is in place, it's been established from using a on-going system of cataloguing that makes it better and better and better. So now we're at that beginning again for this, and I realise that, but all I was worried about was the stricture being confined to only one hit whereas when you're talking on tikanga - from our Māori perspective there should be thousands of hits but I guess the only way that can occur was if all of those things were on digi [digital] and that was linked up somehow, so if you punch that word up come several thousand references to tikanga — it will do that — yeah. I'd love to see that. [Ōtaki]

Survey Results

Search Patterns

Personal Contact

Almost all library professionals in the survey mentioned that they sought the expertise of colleagues, friends and whānau to help guide them to the sources most relevant to their patrons' research enquiries. Participants were also most likely to refer to their personal and professional networks for support when looking for information relating to their whānau and tūpuna, and when they were unsure of the exact sources to consult regarding a specific subject.[95]

Many respondents indicated a preference for consulting people in their community who are kuia, taueke, whaea, mātua, and tuakana to them, prior to going to other sources of information in print and electronic form.

> Repositories of Māori information; kaumātua, marae carvings, libraries, museums, archives.

> First and foremost I start with my whānau and then move on to other information sources such as the Māori Land Court Minute Books, Library resources.

> Tōku whānau, wōku hoahoa, ngā tauwira Māori, nga kai-mahi Māori i te Whare Wānanga nei, ko ngā tangata noa iho i te hapori.

> Depending on the type of information I need I would usually seek information from my whānau, friends, the Internet, the Library that I work

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[95] One participant commented that they did not consult anyone. Another mentioned that they consulted their tūpuna when searching for information personal to them.

at (particularly library colleagues). I also rely on my networks to help me –
i.e. Māori law lecturers, other students etc – networks and contacts are
very important sources of information. Often I refer students to iwi
authorities.

I also consult fellow staff members if need be for additional information
(their personal knowledge of where to find more information).

I consult our rūnanga and iwi, extended family and my father's whakapapa
collection.

Sources of Information

Participants cited numerous sources of information. The following comments
are representative of the diverse kinds of sources kai-pukapuka mātua consult
to find information.

> Kuia, taueke, tautōhito Māori, tohunga, whaea, Moana Jackson, *Tū Mai*,
> Puke Ariki librarians – libraries – archivists - archives and other similar
> resources, Te Wānanga-o-Raukawa, Google, Ask Jeeves, Vivisimo,
> Government department web pages i.e. Māori Land base Information - Te
> Puni Kōkiri website, publications, manuscripts, journals, video-audio
> tapes, micro fiche, micro film, taonga tuku iho mai rāno ki rō i ngā whare
> taonga.

> Sometimes I would look at on-line indexes, the library catalogue system,
> straight to the collection, consult with other librarians, electronic
> resources, encyclopedias, dictionaries, pathfinders, special collections e.g.
> ephemera and photographic.

> [I use] Iwidex mainly, and I ask other people – sometimes the Heritage
> people at Tāmaki Makaurau City Library, my great aunty holds the
> whakapapa books and also I ask my other relatives. Depends on what I
> want to know, sometimes I also look in books such as *Ngā Iwi o Tainui* and
> the Maori Land Court records.

Primary sources

Marae, rūnanga, Te Kooti Whenua (consultation with the Courts, Minute
books, Minute Books Index and microfilms), shipping records on microfiche,
Niupepa Māori, whānau manuscripts, marae minutes, Census Statistics,
special collections e.g. ephemera and photographic, newspapers in English,
electoral rolls, local public library records, Te Rōpū Whakahau; Births, deaths

and marriages records; Rūnanga and Māori organisations e.g. preservation, conservation and digital iwi groups; monographs and serials, particularly the *Journal of Polynesian Society*, *Te Ao Hou,* New Zealand Gazette Archive, Transactions of the Royal Institute and AJHR's (1871-1880), *New Zealand Statutes*, ARANZ, Cemetery microfiche records, Historic Places Trust, media sources, encyclopedias, Pathfinders, Heritage staff and collections in local and national repositories, manuscripts papers and early correspondence by Māori, local and regional government organisations e.g. Ministry of Education, LINZ, Taura Whiri i Te Reo Māori. Wānanga material, iwi histories in books such as *Ngā Iwi o Tainui*, books which support research e.g. *Ngā Tāngata Taumata Rau* and *Te Haurapa,* theses and dissertations, EPIC and ngā waiata tāwhito.

Websites and search engines

Ara Ipurangi (Internet) databases available through Te Puna portal (NZBD, Index New Zealand database, Timeframes, Newztext), Mormon genealogical website, Statistics NZ, te kete ipurangi, Taura Here, Learning Media, Bookfind online, Google, Yahoo, *Waka Huia*, *Marae*, published and electronic resources by other indigenous groups, Waitangi Tribunal website, Te Puni Kōkiri website, Online bibliographies, Rūnanga/ Iwi websites, Piperspat website, Ancestry Plus, Latterday Saints family search, electronic course materials and resources that have been provided for students, www.maori.com, online Māori-English translator, Ngā Pou Arahi.

Databases and catalogues

New Zealand card index and other card indexes held at research centres, archives and libraries, Public library catalogues, University catalogues, chapter references in the Māori Bibliography, Bowker's Global Books in Print, Gudgeon's whakapapa, Fletcher's index to Maori names, Iwidex, JPS Hawaii online index, Index New Zealand, Raupatu document bank, Staff Intranet databases and catalogues for books and articles on related topics e.g. Dynix, Horizon, Hawaii Pacific journal index, DNZB, NRAM Paperspast, Takoa, Tāpuhi, Ngāi Tahu Claims database, Auckland War Memorial Museum's Māori Personal Names Index, He Puna Kupu Māori, Reed, Ngata and Customary Māori Law dictionary (online) for headings and definitions.

Problems of Access

People who participated in the survey identified a number of problems with the interface, design and maintenance of many databases, catalogues and online finding aids. In many responses, participants noted that they often have limited success connecting to host servers. Another common problem

mentioned was that many of these tools require an in-depth understanding of their rules of operation in order to locate resources effectively.

In some instances databases are not user friendly the text must be spot on if you want to get useful hits – range of hits are too wide.

Many portals, catalogues and databases are function based which makes it hard to locate material if you don't know how organisations work. The problem is further compounded when there is no or very little te reo Māori to help search or when there is no way of searching according to my own Māori perspective or they way that me, my whānau and my hapū might interpret things. I would like to see a system which is tailor - made to my needs or the needs of Māori rather than to the needs of Americans as most systems are designed today; the user profiling seems based on white, middle-class foreigners.

Being reliant on a computer can always be a problem when the system is down. Slow connection times can also be painful when you have someone waiting. But the main problem for searching databases these days is quite often a person may have used 2 or 3 names with variant spellings and it can be a devil of a time to get to the stage of inputting the 'right' name so that you get the result the patron wants – I am thinking of the Maori Land Court Index – as patrons can get despondent when their tipuna do not come up but more often than not if you can get them to be a little more general in their search first and then narrow it down you can get pertinent results for the patron. Also user unfriendly catalogues/databases e.g. Often if you put the Treaty of Waitangi in a catalogue it can take an age to actually find what information you are really after, so maybe this would be a good place to start cataloguing in the subject headings.

Need fast reliable connections to gain access to all the databases available. At present customers need to know how to narrow their search to get exactly what they are looking for e.g. don't use Te or Ngā, not knowing if a name is a family name or a first name. Need to know how to manipulate a computer. In some instances databases are not user-friendly, the text must be spot on if you want to get useful hits – range of hits are too wide.

Organisation

Problems of existing classifications

The problems identified by the survey participants in response to this question were akin to those raised by the patrons interviewed for this study.

Participants found that resources are difficult to find because they improperly catalogued; the descriptions of material held in collections are too broad, and records are incomplete and inconsistent; catalogue records do not reflect Māori ways of knowing.

The most problematic issue identified by participants is that the way in which Māori material is classified and described in English has no equivalency to Māori terms and epistemologies, which makes searching for information incredibly difficult for Māori patrons. Many catalogues and databases also do not allow, or provide limited opportunities, for patrons to search for material in te reo Māori. Respondents also mentioned that there were inconsistencies in the spelling of te reo Māori and use of macron fonts.

> Wrong spelling, no cross-referencing

> Not enough information is added onto the databases.

> There is a lack of clear information to cross reference terms

> Inconsistency of Māori terms and phrases across all resources.

> Insufficient coverage of Māori Land Court minute book indices.

> Various spelling differences (Ngā Puhi, Ngāpuhi, Ngā Puhiawe, Ngā Puhiariki). Databases that do not allow or recognise the macron.

> There are many websites that are unable to locate the name (if using a tupuna name). The search came up with person or iwi unknown.

> Existing Māori headings are not standard so searching can be very time consuming and confusing for customers.

> Hard to find material using Māori subject headings or iwi names or even Māori names.

> Inconsistency of subject headings terminology used in library catalogues, indexes, bibliographies and databases.

> The LCSH are not of use when searching for iwi/hapū specific material.

> Subject headings that seem inappropriate for example – "New Zealand Māori Folk song" for waiata. I think there are also some inconsistencies with the titles chosen.

Trying to figure out where English speaking cataloguers have put Māori resources.

Non-Māori cataloguers unable to process recognised ingoa Māori

Having to use a different type of category when trying to find information using a Māori word, have to think like a Pākehā.

Orthographic errors. Limited/restricted access to MLCMB. Superficial information only. Insufficient reference of original source.

When searching under subject on DYNIX for the iwi 'Taranaki' it appears as result # 114! 114. Taranaki (Māori people) – History (only 2 books listed !)) Taranaki iwi books should be a subject result on the 1st page!

The electronic indexes often have too little information in them, not Iwidex, but INNZ and Te Puna for example do not include rohe, iwi, ingoa, waka or anything else specific enough to know if what you are looking for is in it. Many entries on the NBD have either very broad subject headings – Māori people NZ - I really want to know who it is about. There are also problems in INNZ that you can search for hauora as a subject and get X hits, and do another search on Māori and health and get heaps more. I wish it was consistent. Also, need better more in-depth abstracts for all material on INNZ, you would know if an article in *JPS* was about whaikōrero or not, unless it was in the title of the article.

I do not believe that Dewey was designed to be complicated. Unfortunately it would seem that it wasn't designed for customers either. Some library systems still choose to use scientific names as the subject headings with 'see references' leading from the everyday language which in New Zealand now includes Māori terms. I have to say that without being personal I also think that we give cataloguers too much scope. Cataloguers are there as our initial access suppliers but in recent years they have become precious about catalogue terms rather than opening up the catalogue for the customer. I understand about standards and rules BUT the rules can work for the customers too.

Whakapapa and thesaurus construction

Many responses reflected the position that the Māori Subject Headings should be subject to Māori processes of organising and naming information.

According to Tikanga Māori – applying the whakapapa principle to subject areas

I think they should be applied in a "tikanga Māori" perspective. Not systematic to Pākehā thinking - How would my nanny regard a search for "toheroa" for example?: Kai – kaimoana - location

Improvements can be made once you look at what would work for Māori, and then design a system with Māori in mind, it may be that it ends up being easy to use for Pākehā as well, but the most important is looking at Māori because the Pākehā system already exists. Pākehā are able to find Māori information, in categories which they understand.

Ensure existing cataloguing rules are amended to incorporate and reflect Māori thinking and view of world.

I think the Māori subject headings should be organised from the perspective of Māori people, until this point it's been a pretty Pākehā system, and it's not that Māori friendly, so the answer is there, ask Māori customers what would be easy for them, what they'd like.

Participants strongly recommended that ngā taonga tuku iho and ngā kōrero neherā na ngā tūpuna held in collections should be reconnected with their iwi and hapū contexts through consistent, and retrospective cataloguing of resources. This would involve attributing iwi/hapū headings to taonga belonging to respective iwi and hapū.

The attributes of the thesaurus that respondents considered important in this regard were aptly summarised in one participant's response:

Names of:
    Individuals
    Marae
    Iwi
    Hapū
    Waka
Subjects:
    History
    Tribal, local, regional
    Of the land and people
    Tikanga and Kawa
Whakapapa

Waka, rohe, iwi

There was a strong recommendation made by survey participants for the inclusion of waka, iwi and rohe subject headings. Some respondents suggested that resources should be organised by iwi and rohe. Others expressed that searching for information which relates to their whakapapa was of crucial importance to them and to the patrons that they come in contact with on a daily basis.

> Tribal histories, tikanga, land issues are the core to being able to identify yourself with your past so that you can go forward in today's world.

> I suppose I always think of the land first, then the people and other concepts.

> Whakapapa sources are always highly sought after. Identifying ones bones is really important. Cataloguers don't recognise important information e.g. famous persons, hapū, iwi.

> I think where possible we should apply iwi subject headings i.e. Tūhoe (Maori people) - Biography to individuals. I have been thinking there is normally a large amount of emphasis for students to research an individual. Some of these students are disconnected from their whānau. Therefore I feel it would be useful for these students etc. to be provided with iwi subject headings to individuals.

> Iwi, rohe, waka and the main concepts that pertain to Te Ao Marama

> By rohe/iwi. Tai Tokerau 1st, going down the country. More iwi info added, cross over, e.g. a book that contains info on Ngā Puhi + also Waikato as an example, should be easy to find, even though it contains info from two different areas/ iwi in the country.

Tō tātou reo

Respondents emphasised that the kupu developed should be intelligible to patrons, that the interface should be uncomplicated and be flexible enough to accommodate all Māori regardless of their fluency in te reo Māori.

> Mā koutou mā mātou mā rātou mā tātou ngāi iwi Māori

> In a way that is user-friendly for all peoples especially Māori and Māori not fluent in te reo or in that whakaaro.

It should be user friendly and whatever hits come should be able to link you to further avenues of search paths. Take the best of Voyager/Google/INNZ and you will get a useful model.

I like the way Te Puna Web directory is arranged – especially the Māori resources and He Puna Kupu Māori.

...as a live database with links between related headings.

It is important to have a Māori subject headings both in Māori and also to have an English equivalent, as not every Māori is fluent enough to fully use the Māori version just yet, but if you have one now which Māori can aspire to use then just one day every Māori may be able to fully use it. It is a step forward and is on a par with Māori TV.

Kei runga noa atu koutou mā e tūtuki ai i tēnei tū momo ake mahi nā te mea, ētahi wā i kimihana nāku ngā pārongo ki ngā "Poroporoaki" (penei he tauira) kei te hōhā āku haerenga i tohungia angiau ki te kupu "obituary" nē! Ehara i te tino take i kimi ana nāku ehara tēnā i te whakaaro Māori hoki. Nō reira kia kaha kia tū kia kotahi koutou katoa ngā rangatira o te rōpū MSH. Ki te hoe! Kāti!

Design

Members were asked for their recommendations on how the problems they had encountered could be solved in the Māori subject headings thesaurus. They expressed a number of considerations which should form the core principles which underlie the development of the headings and the end interface of the resource.

The need for a comprehensive thesaurus:

Supplying all known variants of a name – word – phrase.

By making it a comprehensive Māori subject headings thesaurus
Including names of waka, iwi, marae, hapū etc.

More subheadings allowing information to be described specifically, therefore eliminating the wading through off extraneous information as is the case with the broad Treaty of Waitangi cataloguing.
It may mean that the cataloguers instead of just having a browse through the blurb, may need to take more time looking over items.

By providing more in-depth Māori subject headings with lots of cross referencing for all the different ways a customer may search.

Consistent use of terms across records and databases:

Adding subject headings to other databases such as Newtext Plus would be the best thing since sliced bread. Sometimes Māori headings find articles that I cannot pick up using English.

I hope that all cataloguers throughout New Zealand will insert 'appropriate' and verified Māori subject headings into their original and copy cataloguing records so that we may search easily with abundant results for iwi/hapū names, and general Māori subject terms.

Cataloguers and Indexers would apply subject headings more consistently.

Use of appropriate headings and terms:

The Application of the 5 way test[96]
1. Receive the information with the utmost integrity.
2. Store the information with integrity beyond doubt.
3. Retrieve the information without amendment.
4. Apply appropriate judgment in the use of the information.
5. Pass on the information appropriately.

Customers would gain better access if the search terms were more relevant to NZ language e.g., Harakeke instead of Phormium tenax, Waiata instead of Māori – Music, Pūrākau, Māui instead of Legends, Māori or Folklore, New Zealand.

Using kaupapa Māori terminology to refer to Māori initiated information, e.g. specific information on Māori health provision rather than use Māori (New Zealand People) - health use **waiora** instead.

As long as it's catering for Māori / Te reo Māori instead and is of benefit to Māori customers, rather than some extra tricky thing that would make life even harder for them which doesn't allow them to type in (same example)

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[96] Winiata Whatarangi Prof. "Winds of Change," LIANZA Conference 17-20 November 2002, Wellington

'tino rangatiratanga' and find the information they need. Instead catering for Pākehā instead of Māori.

Problems would only be solved if all materials were consistently catalogued using these new subject heading, it would be great – would also need a big effort on retrospective materials, as there is a lot of historical stuff which is very difficult to track, and very simply indexed in a non-Māori way. I hope that National library will put heaps of effort into this, as our library really is slow to do anything itself, but would follow National library.

Think of a customer, unlikely they will type in 'Land issues' they are more likely to type in 'Māori Land' so even when a topic is in Te Reo Pākehā, just think sensibly what, to a customer would they think their subject is. So āe, the more Te reo Māori in the databases and catalogues the better, as long as it's not silly titles, which a customer wouldn't even consider to be the name of their topic in Māori.

Scope

Participants were asked to identify broader subject areas and specific topics where Māori subject headings would be most helpful. This question was identical to the one asked in a survey distributed to the wider library community. Participants were asked to rank these terms in order of importance, although only a few people listed a preference for one term over another. This reflects the position stated by participants throughout this study, that there is a great need for the development of subject headings in te reo Māori for all subject areas. A number of respondents explicitly addressed this concern in their responses:

> All of the above, in my experience Māori don't discriminate between any of the terms you have provided. One thing is not more valuable than another. There is an expectation that if they search in te reo Māori they will find what they are looking for exactly as you would expect when searching in English.

> I think all books should be catalogued/archived both Māori and non-Māori books as Māori people read both!

> Subject headings are for Māori who live across the country, not only education based people (at Uni or Poly) but also for recreational readers.

> Te Kātoa, Tikanga Māori, Kaupapa Māori kātoa.

As a starting point, respondents suggested the following areas for development:

1. all areas of collections, beginning with all texts written in te reo Māori, retrospective cataloguing of collections, followed by bilingual sources and works in other languages.

2. all disciplines and levels of study including;
    broader terms such as Te reo Rangatira/ Te reo Māori, Te Tiriti o Waitangi, Ture (e.g. ture whenua and further subdivisions), Ngā akoranga, wānanga, Kōhanga reo, hauora/waiora, Pūoru, Pūtaiao, Kōrero nehe, Korikori tinana, Kaupapa Māori (rangahau), Kāwanatanga, Tangata-a-Tinana, and kupu Māori also required for Crown – Māori relations, Māori socio-economic development, Māori Business, Māori Politics, Māori parliamentary legislation and Community development.
    terms for specific topics including: Whenua – Whenua kite, Whenua kite hou, Papakaingā, Kaingā, wars, Whenua rangatira, Whenua tuku, Ahi kā, Mana whenua, Raupatu, tenure, WAI claims, Māori development, Intellectual property rights, Declaration of independence, Te Tiriti o Waitangi, Seabed and Foreshore Legislation, Wānanga/Ngā Akoranga - Kohanga Reo, Kura Kaupapa, Native schools, Kingitanga, Māori Parliament. All aspects of Māori health and medicine – traditional and contemporary i.e. Whare tapa whā, rongoā. Rākau, otaota, takutai moana, hua whenua, hua rākau, ika, kararehe, manu, kōhatu, ngā momotanga o ia mea o ia mea.

3. all tūpuna, waka, iwi and hapū resources including **broader terms** such as Waka, Iwi/Hapū, Marae, Rohe/takiwa, Maunga, Awa, Moana, Mōteatea, Tūrangawaewae, Pakiwaitara, Te Kooti Whenua, Te Ture o ngā Whenua and **specific topics** such as Atua (i.e. atua tamariki, mārei kura, whatu kura, atua rongoā, atua raranga etc.), Tūhono, kāinga tūturu, tino rangatiratanga, mana motuhake, mana wāhine, pūrākau, whakapapa, Ataairangi Kahu me oona tūpuna, kōrero a ngā tūpuna.

4. names of waka, iwi, hapū, marae, maunga, awa, places of significance and tūpuna names should be an integral part of the Māori subject headings design.

5. all aspects of tikanga, kawa and mātauranga including **specific headings for** kai**,** e.g. production of, storage of; fishing

methods, kākahu *(types of, making of)*, mahi toi i.e. tukutuku, raranga, kowhaiwhai, harakeke, kapa haka, whaikōrero, karanga, marae kawa, wairua, whare wānanga, karakia, kaitiakitanga, Matariki, Nga Waiata, Haurongo, Waka (types of, building of, karakia for), Moko Kauae, Tā Moko, Moko Puhoro etc, mau rākau, taonga pūoro etc (names of musical instruments); and Māori models e.g. Whare Tapa whā, Te Wheke, etc.

Prioritising material for classification

Participants expressed a strong desire for headings to be developed for specific topics. They emphasised that provision of a wide range of heterogeneous terms would enable patrons to narrow their search to find information specific to their research enquiry.

> All of the above would no doubt be broken down into narrower terms, so I would expect Mahi Toi for example to break into; Kapahaka, haka, waiata, raranga, whakairo … Hauora into Hine ngaro, Taha wairua etc.

> Main topic like Whenua, with all the corresponding headings that attach to this, and which will be broken into categories which of course will vary from area to area. If these could be broken into specific areas as well, would help increase the accessibility to our customers.

> This solution would improve our services here in the Māori Services Team, at the library, a lot. It would save time, trying different combinations of subjects on what your topic must be under.

Kai-pukapuka mātua emphasised that the resources sought most by patrons were those which concern ngā taonga tuku iho - the history, traditions, spiritual and material aspects of ngā iwi Māori.

> In terms of a Uni library - subjects that pertain to and support research and study.

> Mahi toi, as this seems to be a favourite area of resources being used, Raranga, Whakairo, rongoā Māori, Māori models e.g.   Whare Tapa whā, Te Wheke, etc.

> Splitting up the arts into types of art Whakairo, tukutuku, waiata, kapa haka etc, whakatauki, iwi/hapū headings eg. Tūwharetoa, sport, leaders political and non-political, contemporary artists – painters, musicians - just think of the homework question children get asked.

Ngā pukapuka katoa nā te kaitā Māori nāna i tuhituhia katoa i te reo Māori.

te nuinga o ngā pā rongo ki roto i te pukapuka nō te Māori te take ahakoa nā te tangata kē me te reo kē hoki .

Ērā atu taketake tangata whenua kē ō rātou ngākau pai rawa ki te iwi Māori tonu.

While respondents firmly held that subject headings should be created for all areas, development could begin for resources:

a) Na ngā tūpuna Māori, na ngā tangata Māori.
Written by tūpuna Māori and Māori people
b) which pertain to respective iwi, hapū, marae, maunga, awa and tūpuna and include all publications (and unpublished materials) on whakapapa, mōteatea, pēpeha, pūrākau, whakatauākī, karakia, waiata (traditional and contemporary).

c) writings and letters in Māori by tūpuna Māori – e.g. Ngā Mōteatea
books, oral and visual media on tikanga-a-iwi and customary concepts e.g. Clive Barlow's *Tikanga Whakaaro*, recorded karanga, waiata and iwi histories.
Tāngata Rongonui - Māori Biographies

d) about whenua
Waitangi Tribunal Reports, Māori Land Court minute books
Te Tiriti o Waitangi – issues across all disciplines e.g. wars, customary use, health, education, politics.

e) which support learning for all students and for recreational readers
educational resources e.g. rauemi, Learning Media
Kaupapa Māori research
Children's literature non-fiction
Children's literature fiction
Adult's fiction
Adult's non fiction i.e. New Zealand histories (King, Salmond, Orange) and collected histories of iwi (e.g. Māori authors and Elsdon Best)
Dictionaries; Māori to English with examples

Professional development

Participants were asked to measure the level of understanding of te reo Māori and tikanga of cataloguers in their institutions. A large proportion of cataloguers were understood to have no knowledge of te reo Māori me ngā tikanga.

Participants' indication of the experience of cataloguers in their respective libraries:[97]

Fluent te reo speakers	Some knowledge of Māori language and customs	No knowledge of Māori language and customs
5	6	13

Both fluent speakers and some knowledge	Both some and no knowledge
3	5

> It's not a simple no or yes sorry, example, myself, I'm not fluent in Māori, but I know a hell of a lot of Māori even though my level of Te reo is neither beginner or expert.
>
> My answer to this would be More closer to a ĀE than a KAO though. Definitely not someone with no idea when it comes to reo Māori which is most of the population of NZ.

The overwhelming recommendation made by respondents was for libraries to recruit Māori cataloguers, and to provide appropriate training and support to existing cataloguing teams in their treatment of Māori materials. Participants emphasised that cataloguers need to understand the material they are handling, and work more collaboratively with Māori librarians in their working environments. Participants also indicated a strong desire for specialist positions to be created for people who have a good understanding of te reo Māori me ngā tikanga.

> Guidelines or scope notes for cataloguers
> Specialist Māori positions for adults in all libraries
> Specialist Māori positions for children in all libraries
>
> Cataloguing sections of all libraries to have input from Māori staff – who have knowledge of Te Ao Māori – and allow them to gain experience at

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[97] One participant did not respond to this question.

copy cataloguing. Then to allow those with ability to do copy cataloguing to apply their skills to original cataloguing.

Special workshops to train cataloguers of Māori resources.
National library entries used by small libraries and schools as a support network for Māori resources.

Cataloguers who do not understand te reo me ōna tikanga a o tātou tūpuna, aren't going to be very well versed in the best catalogue or subject name to use. There must be a wider understanding, not just looking at a book, and thinking that these have always gone over here, so we will put them under this catalogue subject, without looking in the covers kind of thing, is pretty silly to me.

The hiring of more Māori cataloguers and compulsory Te Reo Māori training for cataloguers.

Either more Māori or Māori speaking cataloguers are encouraged to enter the profession, or cataloguers in the larger institutions are encouraged to become familiar with Māori and Māori practices. I am thinking of institutions such as the National Library as their National Bibliography is often copied and used by cataloguers in other institutions as it saves them time in having to reinvent the wheel.

Retrain European people doing it already
Introduce this aspect into Victoria's curriculum for Library Studies.

Consultation

Survey participants suggested the following individuals and groups which should be involved in the development of the subject headings.

Ma te Māori mo te Māori.

Through an open consultation process with iwi through their rūnanga.
Groups that should be involved: Te Rōpū Whakahau, Taura Whiri i te Reo Māori, National Library, LIANZA, representatives from tertiary, secondary, primary schools, Kōhanga Reo and Kura Kaupapa Māori (which includes Kura Tuarua), fluent speakers of the language acknowledged by the iwi (Kaumātua) for an area. Not forgetting Māori librarians, archivists, museum people who come into contact everyday with users and the problems Māori have.

There should be consultation with smaller communities, not the bigger library communities, as the smaller communities are the ones that would find it harder to locate, and I feel would have better ideas on subject matters that will create easier access to these resources.

Iwi/hapū. These people should be consulted as again, they will have a better understanding and idea about problems of access, and which is the easier way to access.

Generated by a working party of people in Māori specialist positions – Māori cataloguers would be best

I think TRW, LIANZA and Nattily need to really push and promote this, organise hui or wānanga to train people in it, get out and visit the libraries to help foster this.

The million dollar question and hopefully the National Library has a few spare to bankroll the project. Ideally it should be generated through a consultation process but look how hard it has been for you to get responses to this survey and you would think TRW members would have an incentive to be interested... So realistically I don't have much hope for a true consultation process. My thinking is that the National Library will need to hire Māori professionals who are committed and prepared to work long-term on this project. TRW would either recommend or be involved in the appointment process of these consultants. These Māori library/ information consultants would then draw up a draft for the Subject Headings Committee in conjunction with any National Library project members and this would then be distributed widely to Māori information groups e.g. TRW members, kura kaupapa, public libraries for feedback. After feedback has been taken on board then the final report is completed. Contact the language units of all iwi (if they have them) and ask for their input. Te Taura Whiri, TPK, and the National Library. I don't think you should go much further a field than that as everyone will have a different idea and often if they have no library experience they will expect things that may be difficult to act on.

When will updates arise – every year?

Whakakīnga whāruarua i ēnei tūranga wātea mā te hūnga tino mōhio o rātou māramatanga i pēnei mahi ai arā, ka moe ana rātou te mātauranga ki te cataloguing, indexing, etc.

Waiho ma te komiti itiiti noa iho te whakamahi, he Māori tonu nga mema.

Toi te kupu

Information professionals surveyed expressed the same concerns as those who attended the hui,

> Specifically Māori information first rather than new Pākehā versions of Māori subjects.

> Not one for kupu Pākehā lending definition to MSH.

> You won't need to find the Pākehā equivalent terms, you can find the specific Māori term directly.

> The lack of Māori subject headings has been an issue for a long time. I would hate to see all this mahi being done and then to have another delay due to peoples disagreements on the way this should work. It is time that te reo Māori was given the prominence it deserves.

> But as long as someone who understands Māori (librarian or whoever it is) is telling the cataloguer what info needs to be added as a subject (example) then the person on the computer doesn't need to be an expert, but then again you wouldn't want them stuffing up any spelling of Māori words (like the spelling of Manukau City on road maps as Manakau).

> Stop calling Māui a Polynesian deity, in Māori stories he is Māori.

> Questions – should they be in old or new Māori? I was watching Kōrero Mai on Māori TV – they use the old days of the week instead of the English transliterations.
> Old terms with new terms? I have seen law referred to using other words.
> Accuracy – seek outside guidance from the old folks
> Maybe need to include dialect variations.

> We need correct spelling and iwi dialects included.

> Software that recognizes the macron.

> Must have Māori subject headings – students love to search in their own language!

> Kia kaha, kia manawanui kia haere tonu i tēnei kaupapa hōhonu.

Toi te kupu

The sooner the headings are available, the easier our work will be in Reference areas.

Kia kaha, this is an awesome undertaking – it will be just fantastic to get something of our own to use and to use with success.

Recommendations

Hāpaitia te ara tika
Pūmau ai te rangatiratanga
mo ngā uri whakatipu

Foster the pathway to knowledge
To strengthen independence and growth
for the benefit of future generations

Conclusions and implications

The commitment pledged by the National Library of New Zealand Te Puna Mātauranga-o-Aotearoa, Te Rōpū Whakahau and LIANZA Te Rau Herenga-o-Aotearoa to develop and promote the adoption of subject headings in te reo Māori, as part of an ongoing commitment to establishing clear pathways to material unique to or sought by Māori, was received with enthusiasm and support by participants in this study.

Long-term planning for the MSH should involve the development of Māori subject headings and scope notes in the reo for all resources held in public collections, given that patrons' research and recreational interests are not confined to Māori information. A holistic and comprehensive approach to classifying and describing all collections is necessary for full recognition of the needs of Māori language users. It is important to keep in mind that increasing numbers of rangatahi from kura kaupapa and other immersion contexts are growing up fluent in the reo. This is another reason to extend the scope of the project to include the development of Māori subject headings for all aspects of collections. While the study participants acknowledge that this will be a considerable undertaking, it is nonetheless necessary.

This research has shown that incorporating international standards of classification and cataloguing in the content and structure of the Māori subject headings would be unlikely to achieve the goal of making Māori information more accessible. While LCSH may be a practical solution for organising general collections in Aotearoa New Zealand, it has no equivalency in Māori ways of ordering and caring for knowledge. There are strong indications in the research that a system based on Anglo-American ways of describing and classifying knowledge is largely unsuited to information of relevance to Māori, and in generating terms which are readily understood by patrons. An additive approach to classification, whereby Māori terms serve as amendments and expansions to existing English subject groupings, will not create greater access to materials for Māori language users.

A tool to meet Māori needs cannot be developed by inserting or incorporating elements of "the Māori world view" into a system which fundamentally organises knowledge differently. The present efforts should be concerned neither with designing this tool in terms of its consistency with LCSH standards, nor with its reception in the international library community. There is little point in developing a tool which has Library of Congress approval, but which fails to meet the needs of its intended population. The priority should be towards developing a system which is accountable first of all to Māori language speakers. The project must be directed towards a worthwhile outcome for Māori, if it is to be used and useful for future generations. This is an overarching goal which ought to be sustained in every aspect of the project's completion, from content and presentation to process and governance.

The preceding sections of this report have described the concerns, principles and attributes that are considered important for the management and development of the Māori subject headings. Although the initial brief for this research was to identify subject terms for inclusion, it became apparent quite early on that the concerns of those people participating in the research were greater than producing a list of terms. Wider structural and institutional change is called for, together with the confidence to develop the MSH as a tool that truly represents the concerns of Māori.

The participants interviewed and surveyed for this study offered a number of suggestions regarding the organising principles and attributes required in the Māori subject headings. The chief recommendation made by participants was that subject terms and headings should be organised through application of the whakapapa principle. Terms in the thesaurus should reflect their own whakapapa, with cross-referencing applied in a logical, non-arbitrary way. The headings and terms should be presented in a searchable database with ample cross-referencing to show the interrelationships between topics. Examples of whakapapa models include:

Waka, iwi, hapū, rohe: this model would see works described according to the places and people connected with it, in their place and circumstances of production, and in the recognition of persons concerned with a work. For example:

Muriwhenua Land Report
Te Rōpū Whakamana i te Tiriti-o-Waitangi

BT   Muriwhenua (rohe)

NT   Ngāti Kuri, Te Aupouri, Ngāi Takoto, Te Rarawa, Ngāti Kahu.
     (Ngā iwi-o-Muriwhenua)
RT   whenua raupatu
     tino rangatiratanga
     mana whenua
     kāwanatanga
     ture whenua
     Tiriti-o-Waitangi
SA   tikanga-ā-iwi
     marae
     tūrangawaewae
     ahi kā

This model recognises the mana and rangatiratanga of ngā iwi Māori
and acknowledges the importance of connecting patrons to
information regarding their iwi, hapū and tūrangawaewae. It also
demonstrates an appreciation that there are different kinds of
knowledge which have significance to each iwi and in particular
localities. For instance, if a book on the traditional uses of miromiro
contains information on its use in Taranaki, Tai Tokerau and
Hauraki, patrons would be able to search for miromiro using the
path: rongoā-miromiro-location (i.e. Tai Tokerau) or Taranaki-
rongoā-miromiro. This would remove the requirement for patrons to
identify a single preferred term to locate that information. In keeping
with these principles, all iwi affiliations, where given in a work,
should be catalogued. Some participants suggested that material
could be organised according to the names of each waka and their
associated rohe. These names would then stand as the broader
subject headings.[98] Works that contain information pertaining to a
number of iwi should be cross-referenced accordingly.

Atua tamariki, māreikura, whatukura…: this model would see
topic areas divided into subdivisions with the names of atua tamariki
as the top-level headings, i.e. Tūmatauenga – for subjects pertaining
to war; Hinemoana, Tangaroa – for subjects pertaining to the moana
and its environs (kaimoana, waka, ika).[99] Relevant topics would

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[98] Care should be taken not to exclude iwi that have been written out of legislation as a
recognised iwi by past and present governments.

[99] It is important to note that while atua tamariki are the progenitors and guardians of
these domains, there are different whakapapa-based recitals for the creation and the
acquisition of knowledge (for further information see Marsden). It is also important to
keep in mind that atua have many faces and there are there are many names given to

indicate the atua associated with them (i.e. for material on harakeke, the names of atua associated with raranga and the planting and care of harakeke). This model gives recognition to the importance of wairuatanga, hāhi, whakapono and karakia for ngā iwi Māori.

Kaupapa and whakatauākī: These taonga tuku iho transmit the teachings, thoughts, wisdom and principles of past generations to help guide our present and future course of action. Kaupapa are holistic and interrelated principles, and therefore offer a way of ordering topics and subjects according to their relationships to each other. Both models remedy the problem of trying to fit information into discrete categories since they have valid applications and expressions in many areas of knowledge. As such, a model which utilises kaupapa and whakatauākī/whakataukī as top-level or broad headings avoids reducing the language to term-by-term equivalencies. This supports the view that several terms or a phrase may be needed to express the full intended meaning or scope of any given topic. Some traditional 'sayings' or 'proverbs' have particular significance for specific iwi and hapū and commemorate, for example, important rangatira, taonga, places and events. Those specific to iwi and hapū are known as whakataukī, whereas maxims commonly shared among iwi and which encapsulate values or principles regarding different matters (i.e. for subjects as wide-ranging as marriage, music, food, fishing, aroha and kumara) are whakatauākī.

There were difficulties in prescribing specific and detailed rules to follow, given the resource and time constraints placed on the present study. The relatively small number of participants involved indicates it would be disingenuous to suggest that a definitive model which is representative of the concerns of all Māori patrons has been found in the course of this research.

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describe their ahua. See Awatere pp. 433-467 for a glossary of terms related to 'Māori warfare' and to Tū. These domains are not attributed to a single atua (for instance, preparations for war require karakia to Tūmatauenga and Rongomātane) nor is the spiritual realm seen as discrete from the realm of humans. This point is well described by Pakake Winiata in the Te Wānanga-o-Raukawa charter (pp. 10-11):

> The physical world is represented by Te Ao Mārama, surrounded and connected to Ngā Rangi Tūhāhā and Ngā Pō, the spiritual realms. We as Māori represent these realms within us, having both a taha kikokiko and a taha wairua. We are intimately connected spiritually to our environment, our maunga, awa, moana and marae, all of which have their own wairua.

All of the core attributes named above should be recognised in the future content and structure of the MSH. The different suggestions offered by participants as to what models or frameworks should be adopted are not contradictory, and could all work together, provided that the team appointed consists of people who have a mature understanding of te reo Māori and its expression, and who are recognised as kaiwhakapapa by their iwi and hapū.

A key recommendation from all participants was that the system will require ongoing consultation, co-operation, and refinement. It is of utmost importance that the project itself be developed according to whakaaro Māori, so that practices, principles and goals are consistent.

Kaupapa

This research has shown the need in many respects to return to first principles. Taking a kaupapa-based approach will help to sustain the mauri of the project, and ensure that the governing values and practical concerns are aligned with the public mandate represented in this study. Below are brief descriptions of relevant kaupapa, and indications of tikanga needing to be developed.

Kotahitanga

Kotahitanga involves maintaining a unity of design and purpose throughout the MSH, as well as the internal consistency of the thesaurus itself. By expressing and fostering kotahitanga in all decisions made, we recognise the importance of cooperation with others, and the value of their contributions.

- recognising that the development process needs to be accessible to all Māori, since all Māori have a vested interest in it.[100]
- working together with libraries and other organisations where systems have already been developed.

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[100] An alternative platform for computerising the thesaurus would be to initiate a wiki on the World Wide Web devoted to the Māori Subject Headings, so that the content and organisation could be transparent and available from the outset, open to peer and expert review. For further information see http://wiki.org/wiki.cgi?WhatIsWiki and http://c2.com/cgi/wiki?AboutWiki

- ongoing planning to support wider initiatives for Māori in the information community.
- working together with institutions who nurture and promote te reo rangatira.
- recognising that major efforts are required in the retrospective cataloguing of major collections of Māori materials. This work could in itself contribute to the body of terms being created; the thesaurus should be developed reflexively, and continuous to its applications. It was deemed impractical to design the subject headings solely in the abstract, removed from the works they are intended to represent.
- acknowledging that the work already done in individual libraries towards classifying and organising Māori information need not be abandoned, where these initiatives may be evaluated for and incorporated in the national project.
- affirming that although printed copies of the subject headings were considered a desirable option for browsing, the thesaurus should be constituted primarily as a dynamic database, to maintain flexibility and reduce the work of updating records.
- developing comprehensive guidelines and standards for the care and handling of Māori information which are circulated widely, refined, supported and adopted by National Library of New Zealand Te Puna Mātauranga o Aotearoa, Te Rōpū Whakahau and LIANZA Te Rau Herenga o Aotearoa.

Rangatiratanga

Rangatiratanga conveys the qualities of integrity and leadership, and respect for the mana of others. By expressing rangatiratanga in our thoughts, words and actions, we hold close to the principle that our purpose is to work for the benefit of the collective, and not for self-promotion. By demonstrating the ability to lead by example, we devote the necessary time and commitment to fulfil the responsibilities we have chosen, to enhance our skill and knowledge base and take care not to undermine the rangatiratanga of others.

- through ongoing consultation and national participation, it should be Māori who determine what is authoritative and appropriate in the development of the subject headings.
- ensuring that all contributions are acknowledged and that each and every contributor is accepted as rangatira in their own right.
- recognising that government departments have important roles to play in coordinating and advising on the development of the thesaurus, but authority over what terms should be created, and which of those should

be used in which regions, rests rightfully with those to whom the kupu belong. Iwi and hapū are the proper authorities for identifying terminology appropriate to different regions in Aotearoa New Zealand.

Toi te kupu
Let the language remain undisturbed
He taonga te reo
Te reo is a taonga

The principles conveyed in the above whakatauākī are of particular relevance to the MSH, given that the headings should be conceived in the reo, and one of the project aims is to promote and extend the language. Maintaining integrity to the reo and its expression is vital. Te reo Māori must be valued and respected in its breadth and depth, particularly regional, hapū, and historic variations. Those people involved in creating the headings will require a deep understanding of te reo Māori, and be capable of appreciating nuances in meaning and specificity.

- terms and structure of the thesaurus should follow from the language and custom, not be pre-determined by present European systems.
- subject headings must be kept flexible, and should be continuously updated and revised, in order that the thesaurus may live and remain in use.
- need for comprehensive knowledge of te reo Māori in those teams responsible for recataloguing materials held in libraries and other repositories.
- terms used in headings should come from Māori language and literature, reflecting literary, historical and social warrant. These various contexts should be marked in relation to each term, identifying ngā kupu hou and ngā kupu tawhito[101]
- the database must overcome the technical challenge of recognising alternative spellings with and without marked vowel qualities in the search interface.

Whakawhanaungatanga

Whakawhanaungatanga describes the interconnections between people, places and things, based on our relationships with whānau, hapū, and iwi. In the context of the MSH, whakawhanaungatanga involves reaching out to our professional and personal networks for assistance and guidance. It also

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[101] cf. Paul (2003).

implies forming relationships with and extending whanaungatanga to groups outside of the library community.

- understanding the relationships between people and taonga.
- recognising the need to maintain connections between whānau, hapū, iwi, and rohe.
- representation in the development process of all groups concerned.
- forging new relationships: the Māori Subject Headings should have applications beyond traditional library cataloguing, in indexing projects, and in the description of collections in museums, archives, and other repositories.
- establishing and maintaining relationships within the MSH. Headings created for the thesaurus must be accurate descriptions of the concepts and things they are intended for. This authority will rest on the mana of those people developing and consulting on these headings in future stages of the project.
- education and promotion of the MSH to foster its growth and use.

Manaakitanga

This kaupapa is about conducting oneself in a manner and towards those ends which enhance the mana of all those concerned. Open consultation, communication and respect are key values arising from this. Manaakitanga should be a central concern for the MSH since the aim is to remove barriers to information unique to Māori. This project is acknowledged to be of national significance and will depend upon the cooperation and participation of many more people.

- The system should be designed to encourage novice users while retaining its usefulness to experts.
- Should be promoted in order to be readily adopted around the country; there is a need also for education in its use to ensure its growth and development.
- Interfaces should be 'user-friendly' – as inviting and intuitive as possible.
- Consultation with Māori should continue in an appropriate, respectful and meaningful way.
- the design of the subject headings thesaurus and its public interface should follow from the information needs and search patterns of Māori.
- guidelines on how to use the system must be readily available in the public interface.
- searchability and referencing between terms should have the flexibility to support the multiple pathways taken in searching for information.

- the subject headings should provide a level of detail sufficient to describe materials as specifically as possible.
- classifications must reflect Māori language and history, rather than deriving from translations of or correspondence to Anglo-American information systems.
- te reo Māori should be the first language of the thesaurus. The interface should also provide options for those whose main form of communication is English. Notes added to the headings in English should be supplemental and explanatory. Where translations are used, they should be coherent, and faithful to the meaning of the Māori terminologies.
- significant professional development is necessary in New Zealand cataloguing to support and sustain the Māori subject headings in order for them to be successful. Programmes need to be initiated to educate cataloguing staff and students in the tikanga of their region, and to explain and promote the subject headings beyond the limitations of a single written manual.
- Māori terms should not be rephrased according to LCSH rules.

Wairuatanga

Wairuatanga involves an appreciation of the spiritual nature of existence. If taonga are not cared for in an appropriate manner, then their mauri will not flourish. For the MSH, wairuatanga is a dimension which needs to be reflected in the approach taken to describing individual works.

- recognising the need to know the origins of taonga beyond their physical or intellectual description, and that accurately describing a work is part of taking care of it.
- encouraging practice of karakia Māori to protect the mauri of these endeavours.
- the names of atua tamariki, whatukura, māreikura, atua raranga should be catalogued, to be adopted as top-level headings. The whakapapa of any given topical heading assigned to a work may then be traced in different directions within the thesaurus.

Kaitiakitanga

Kaitiakitanga is concerned with the duties of care, and taking seriously the responsibilities with which we have been entrusted. It requires us to be holistic in our approach and activities, and to proceed in a careful and conscientious matter. In the MSH, it calls for the safeguarding and carrying of this project to a worthwhile maturity.

- acknowledging that the guidelines proposed for the subject headings in previous publications should be reviewed. Doubts were expressed in the hui over the selection of materials based on an arbitrary percentage of specifically Māori content, and at the validity of the proposed subdivisions of historical periods. The suggestion that certain terms should be preferred at the national level was also rejected, when regional variants may be given equal weight.
- It was strongly recommended that cataloguing teams should cooperate with Māori staff and stakeholders in the cataloguing of Māori information, to ensure that it is handled in an appropriate manner.
- the Māori Subject Headings project is a vital opportunity to create a unique standard for cataloguing Māori information, of equal significance to indigenous information systems developed and adopted in other countries. The project therefore requires the continuing support of government and national organisations.
- the National Library of New Zealand is expected to be instrumental in promoting and guiding the adoption of the subject headings.
- acknowledging that subject headings should be Māori-determined, proceeding from iwi and hapū roots.
- ensuring that adequate funding is secured.

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Tāpiritanga | Appendix

Ko te Puka Wānanga Ingoa Kaupapa Māori mō Te Rōpū Whakahau
Māori Subject Headings Survey for Te Rōpū Whakahau

1. **Mēnā e rapu pārongo ana koe, ka kōrero ki a wai, ā, ka tirotiro i te aha?**
   Who and what do you consult when you look for information?
   Ko whea ngā wāhi ka rapu pārongo koe?
   Where do you look for information?

   a) mōu anō
   for yourself

   b) mā tō whānau, mō tō whānau
   for and about your whānau

   c) i āu mahi
   in your work

   d) mō ētahi atu kiritaki Māori
   for other Māori patrons

2. **He aha ngā momo taputapu, āwhina rapunga, pātengi raraunga rārangi pukapuka hoki ka whakamahia e koe?**
   What tools, finding aids, databases and catalogues have you used?

3. **He aha ngā momo pārongo e mātau ana koe?**
   (hei tauira, ko iwidex, ko ngā kōrero rānei a te Kōti Whenua Māori)
   What sources of information are you familiar with?
   (e.g. iwidex, Māori Land Court minutes)

4. **Tēnā koa, whakamārama mai ngā rarauraru kua pā ki a koe ina rapu pārongo ana mō te kaupapa Māori i ngā pātengi raraunga o nāianei?**

Could you please describe any problems you have encountered with the existing databases when searching for Māori material?

>
>
>

5. **Ki tō whakaaro, me pēhea te whakatikatika ngā raruraru nei i te punakupu hou mō ngā Ingoa Kaupapa Māori?**
   How do you think the problems you have encountered could be solved in the new Māori subject headings thesaurus?

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>
>

6. **He aha ngā momo Ingoa Kaupapa Māori me mātua waihanga i te tuatahi?**
   What Māori subject headings should be developed first?

   I ngā pātai nei, me whakaraupapa ngā whakautu i runga i te nui o te whaipānga ki a koe, e tīmata ana i te whakautu e tino whaipānga ana.
   In these questions please rank your answers in order of importance to you, starting with the most important.

   Ka/E taea e koe te tautuhi:
   Can you identify:

   a) ko ngā kaupapa whānui e tino whai hua ai te tapanga ki te Ingoa Kaupapa Māori, hei tauira ko te hauora, ko te mātauranga, ko te Tiriti, ko ngā take whenua
   Broader subject areas where Māori subject headings would be most helpful, e.g. hauora, education,Treaty and land issues

   >

   b) ko ngā kaupapa motuhake ka whai wāhi ki tētahi rārangi Ingoa Kaupapa
   Māori, hei tauira, ko te haka, ko ngā ture mō te taha tai moana
   Specific topics which you would expect in a Māori subject headings list, e.g. haka, foreshore law and legislation

   >

   c) Tērā rānei ētahi pukapuka me mātua whakarārangi ki te reo Māori, i mua i ētahi atu momo pukapuka?
   Are there particular books you feel should be catalogued in te reo Māori before other books?

   >

7. **I runga i ō wheako mō te whakarato i ngā kiritaki Māori, he aha ngā momo kaupapa me whakarite ki te reo Māori i te tuatahi?**
    From your experience of working with Māori patrons, what subject areas do you think they need created in te reo Māori first?

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8. **Ki tō whakaaro, me pēhea te whakarite i te Rārangi Ingoa Kaupapa Māori?**
    How do you think the Māori Subject Headings should be organised?

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9. **Ki tō whakaaro, me pēhea te tito i ngā ingoa kaupapa nei, ā, mā wai e mahi?**
    How do you think these subject headings should be generated, and who should be involved?

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10. **Ki tō whakaaro, he aha ngā momo mahi ka kōkiri hei whakapakari i te mārama me te tika o ngā mahi whakarārangi i ngā kōrero mō te mātauranga Māori?**
    What do you think could be done to improve the depth and accuracy of cataloguing of mātauranga Māori?

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11. **Ko wai mā te hunga ka whakauru mai he Ingoa Kaupapa Māori i tō whare pukapuka?**
    Who is likely to be adding Māori subject headings in your library?

    Ka riro mā ngā whakautu ki ngā pātai nei e whakaatu te nui o te hiahia ki ētahi kōrero whakamārama me ētahi atu āwhina ki te reo Ingarihi Answers to this question will help us determine the need for scope notes and other aids in English.

    Me whakautu mai ki te āe, ki te kāo rānei mō te hunga e whai pānga ana.
    Please answer yes or no to those that apply.

    Āe/Kāo   He tāngata e matatau ana ki te reo Māori.
               Fluent te reo speakers.
    Āe/Kāo   He tāngata whakarārangi e āhua mōhio ana ki te reo me ngā tikanga

Cataloguers with some knowledge of Māori language and customs.

Āe/Kāo   He tāngata whakarārangi kāore i te mōhio ki te reo me ngā tikanga. *Cataloguers with no knowledge of Māori language and customs.*

12. **Kei te mahi koe ki whea i tēnei wā, ā, he aha hoki ō wheako mahi e pā ana ki te mātauranga Māori?**
Where are you working now and what experience have you had working with mātauranga Māori?

13. **He aha ngā momo tūranga kua whai koe i ngā whare pukapuka me ngā pūranga kōrero?**
What roles have you held in libraries and information repositories?

14. **He aha anō ētahi wheako e whai ana koe?**
What other experience do you have?

15. **Ko wai mā ngā iwi e whai pānga ana koe?**
Which iwi do you affliate with?

16. **He kōrero anō āu?**
Are there any other comments you would like to make?

He karakia whakakapinga

Anei anō rā te mihi ki ngā atua
Mō tēnei reo ātaahua
Nā rātau nei i whakarite
Hai reo mō tātau, te iwi Māori, puta noa.
Koinei te whakapau kaha
Ki te ako, ki te pupuri, ki te kōrero tonu
I te reo nei
Kia mau mārika ai i a tātau
Te matū, te ia, te tangi o tēnei reo
Me tōna tapu, tōna ihi, tōna mana
Hai korowai mō ngā korero tuku
Me ngā tikanga huhua a kui, a koro mā.
Tūturu whakamaua kia tina! Tina!
Hui e, tāiki e!