

MUKURTU & CULTURALLY RELEVANT DIGITAL HERITAGE ACCESS

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Mukurtu Midwest
Hub Manager, WiLS

mukurtu.org
wils.org/mukurtu-midwest

Center for Digital Scholarship and Curation

Washington State University

Mukurtu (mook-oo-too) is a grassroots project aiming to empower communities to manage, share, narrate, and exchange their digital heritage in culturally relevant and ethically-minded ways. We are committed to maintaining an open, community-driven approach to Mukurtu's continued development. Our first priority is to help build a platform that fosters relationships of respect and trust.

Mukurtu Hubs and Spokes: A Sustainable National Platform for Community Archiving

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



Spokes:

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



Mukurtu Midwest



Project goals:

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



iSchool
SCHOOL OF LIBRARY & INFORMATION STUDIES
UNIVERSITY OF WISCONSIN-MADISON



Why
Mukurtu?

Indians.

It is a subject of pleasing reflection that the Indians within the States are manifesting a disposition to move from the places they at present occupy. Besides the prospect of increased happiness submitted to themselves, the unpleasant controversies which may arise, or to State, and general government authority, will be avoided, and conflicts arising therefrom be prevented. Towards the obnoxiousness of ~~any~~ ^{the} country none feels a more lively or deep interest than myself, or would go further in redeeming them from their present condition, and to render them a happy & prosperous people. I have said to them candidly what from the exercise of my best judgment I believed to be correct, that within the limits of a State, the general government, could not extend to them its fostering protection; that the supervision & care of the government, could not extend to be granted to the extent of perhaps to the States, to control & direct them, as other citizens of the States are controlled. The acts and laws of a State, within its limits must claim a paramount operation over those of the general government in all cases, except where ~~the~~ having parted with the power, the exercise of it, is respectfully in the hands of the Federal authority. "No regulation of trade among the several States, and with the Indian tribes," is the authority upon this subject derived from the Constitution. Under this grant of authority, it is not pretended, or rather should not be, that the States are precluded, from the exercise of a wholesome equitable legislation over persons & property within their limits. The States

Letter to Isaac McPherson from Thomas Jefferson, August 13, 1813

That ideas should freely spread from one to another over the globe, for the moral and mutual instruction of man, and improvement of his condition, seems to have been peculiarly and benevolently designed by nature, when she made them, like fire, expansible over all space, without lessening their density in any point, and like the air in which we breathe, move, and have our physical being, incapable of confinement or exclusive appropriation.

THE PASSAMAQUODDY RECLAIM THEIR CULTURE THROUGH DIGITAL REPATRIATION

By E. Tammy Kim

January 30, 2019



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



HELLO

MUKKURTU!

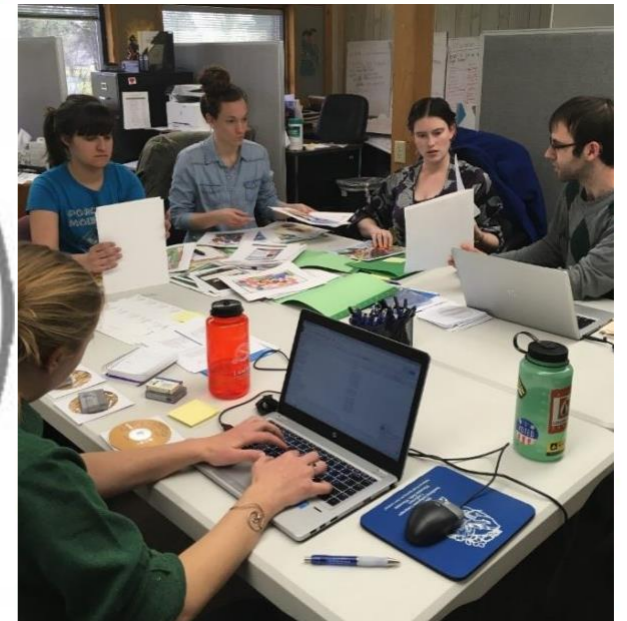
mukurtu: 'a safe keeping place'

Warumungu dilly bag
South Australian
Museum



communities

groups of site users and contributors





cultural protocols — the 'how' of Mukurtu sharing

[SHN: INTRODUCTION TO MUKURTU CONTENT MANAGEMENT SYSTEM SLIDES](#)

categories
-the 'what' of Mukurtu CMS





*Menominee Indian Pow-wow
Rainbow Falls, Neopit, Wis.*

Tabura



**Image and catalog information from
Langlade County Historical Society**

Creator: Toburen, Clarence, 1909-1967

Description: Menominee performers drumming and dancing for spectators in an enclosed open-air ring.

**Photographer's note: "Menominee Indian pow wow
Rainbow Falls, Neopit, Wis."**



*Menominee Indian Pow-wow
Rainbow Falls, Neopit, Wis.*

Tabura

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3 Yakama Women

[View](#)[Edit](#)[Manage display](#)[Revisions](#)[Add a Book Page](#)[Add Community Record](#)[Devel](#)[Duplicate Item](#)[Export Item](#)[Plateau Peoples' Web...](#)[Yakama Record](#)[Access image](#)[IMAGE METADATA](#)

DESCRIPTION:

A photo of 3 Yakama women in regalia (1911).

Add new comment

Your name [michael.wynne](#)

Subject

COMMUNITY:

[Plateau Peoples' Web Portal](#)

PROTOCOL:

[Plateau Peoples' Web Portal Public](#)

CATEGORY:

[General](#)

ORIGINAL DATE:

1911

CREATOR:

[L.V. McWhorter](#)

LANGUAGE:

[English](#)

RIGHTS:

[Washington State University Libraries, Manuscripts, Archives and Special Collections](#)

SOURCE:

[Lucullus V. McWhorter Photo Collection \(PC85\), Manuscripts Archives and Special Collections, Washington State University \(PC85B5_1F88_496E\)](#)

PUBLISHER:

[Washington State University Libraries, Manuscripts, Archives and Special Collections](#)

IDENTIFIER:

[3WSUMASC0034](#)

[About](#)[Browse Collections](#)[Browse Digital Heritage](#)[Browse Communities](#)

3 Yakama Women

[View](#)[Edit](#)[Manage display](#)[Revisions](#)[Add a Book Page](#)[Add Community Record](#)[Devel](#)[Duplicate Item](#)[Export Item](#)[Plateau Peoples' Web...](#)[Yakama Record](#)

SUMMARY:

These three ladies are in a traditional plateau camp during a celebration. The ladies are all wearing buckskin dresses more reserved for dancing and ceremonies.

[Access image](#)[IMAGE METADATA](#)

CULTURAL NARRATIVE:

These three ladies are in a traditional plateau camp during a celebration. The ladies are all wearing buckskin dresses more reserved for dancing and ceremonies. Their dresses are somewhat longer in length so this tells me that they are not Cayuse, Umatilla or Walla Walla. Two of the ladies are not married in this picture, one with the beaded headband the other with the headband and one eagle feather. The lady on the end wearing two feathers in

TITLE:

3 Yakama Women ([edit](#))

COMMUNITY:

[Yakama](#)

PROTOCOL:

[Yakama Public](#)

CATEGORY:

[Lifeways](#)

KEYWORDS:

traditional clothing, women, ceremonies

CONTRIBUTOR:

[Vivian Adams](#), [Jolena Tillequots](#)

TRADITIONAL KNOWLEDGE LABELS:

[TK A](#)



[TK NC](#)

AUTHOR:

[michael.wynne](#)

PLATEAU PEOPLES' WEB PORTAL

This portal is a collaboratively curated and reciprocally managed archive of Plateau cultural materials.
[More Details »](#)

BROWSE BY TRIBAL PATH



Séliš u Q'ispé



Nimlípuu [Nez Perce]



Yakama



Confederated Tribes of Warm Springs



Umatilla



Spokan



Confederated Tribes of the Colville Reservation



schitsu'umsh [Coeur d'Alene]

BROWSE COLLECTIONS

LIST GRID

Confluence Story Gathering Collection (65)

Summary: A collection of interview excerpts with indigenous elders and leaders from along the Columbia River system.



SEARCH



Judy Jones Oral Histories (3)

Summary: The Judy Jones Oral Histories Collection consists of interviews conducted by Judy Jones in collaboration with Washington State University professor Loran Olsen with women members of the Nez Perce Tribe and the Confederated Tribes of Warm Springs.



Chalcraft-Pickering Photographs 1862-1941 (15)

Summary: This collection is a selection of glass lantern slides depicting scenes of the grounds, buildings and students at Chemawa, an Indian Training School near Salem, Oregon.





from where -- to where

NATALIE SIMEONOFF, SIDE A

SUMMARY:

Natalie Simeonoff talks about Woody Island, kayaks, berries, dories, tidal wave, and families. Quality: good. (In English)

[Access audio](#)

LOCATION:



LOCATION DESCRIPTION:

Kodiak, Alaska

RELATED ITEMS:

NATALIE SIMEONOFF, SIDE B

Community: Language Learning

Category: Archival

Summary: Natalie Simeonoff talks about Woody Island, kayaks, berries, dories, tidal wave, and families. Quality: good. (In English)



COMMUNITY:

Language Learning

PROTOCOL:

Open; Beginner Language Learners

CATEGORY:

Archival

KEYWORDS:

tsunami, family terms, traditional foods, story telling

COLLECTION:

Lost Village Interviews 1990-1991

ORIGINAL DATE:

6/5/1991

CREATOR:

Natalie Simeonoff

CONTRIBUTOR:

Deborah Robinson

LANGUAGE:

English

SOURCE:

Alutiiq Museum and Archeological Repository

PUBLISHER:

Alutiiq Museum and Archeological Repository

IDENTIFIER:

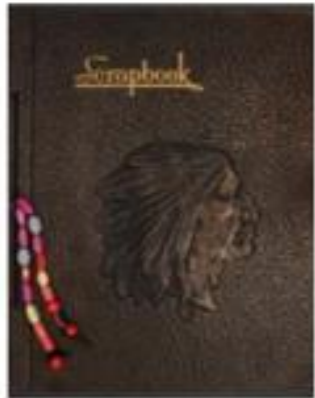
AM213_17_SideA

FORMAT:

.MP3

AUTHOR:

SCRAPBOOK -- 1931-1938



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Page 3



Page 4



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Page 6

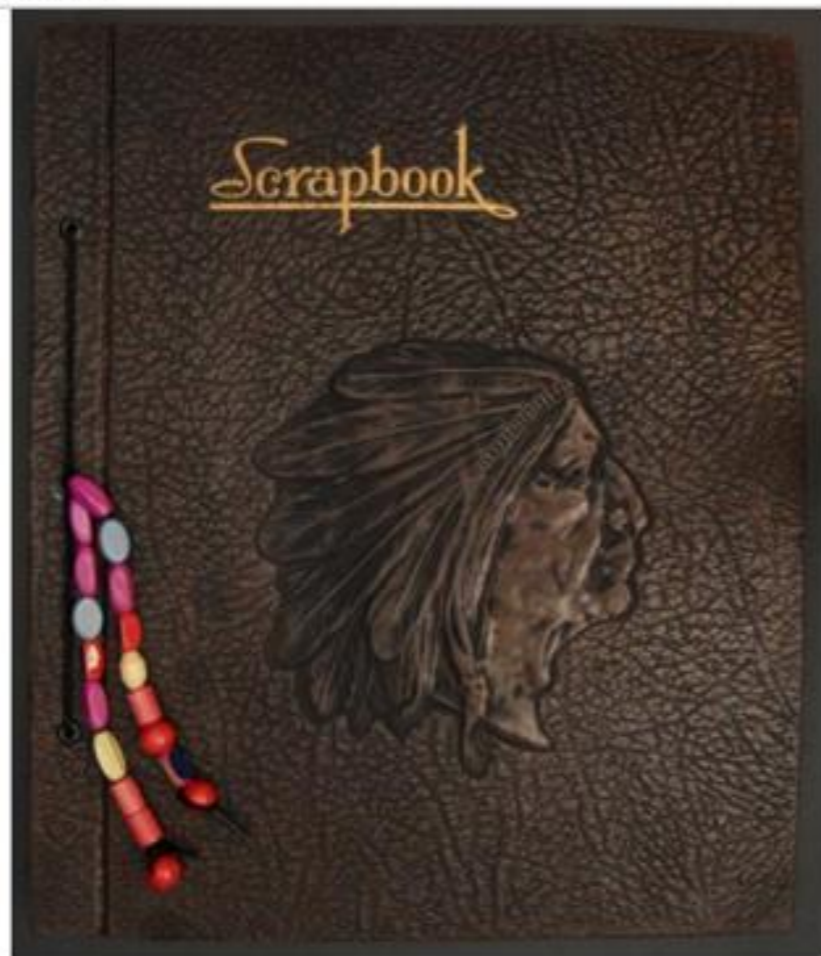


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next >

Scrapbook -- 1931-1938 [Page 1]



[ACCESS IMAGE MEDIA](#)

[IMAGE METADATA](#)

COMMUNITY:

Umatilla

PROTOCOL:

Umatilla Community Public Access

CATEGORY:

Education, Religion

KEYWORDS:

scrapbook, Chemawa, school life, student life, graduates, boarding schools

ORIGINAL DATE:

1931-00-00

CREATOR:

Myrtle Dupree

LANGUAGE:

English

SOURCE:

Tamastlikt Cultural Institute



Page 1



Page 2



Page 3



Page 4



Page 5

Basket, berry cup [Page 1]



[Access image](#)

IMAGE METADATA

DESCRIPTION:

Circular wrapped, small berry basket with dog motif around rim. Made by Jennie Michelle, also known as Tsin-is-

COMMUNITY:

University of Oregon Museum of Natural and Cultural History

PROTOCOL:

University of Oregon Museum of Natural and Cultural History Public Access

CATEGORY:

Artistry and Artifacts

KEYWORDS:

dog

ORIGINAL DATE:

Circa 1900

CREATOR:

Maker: Jennie Michelle

Culture Group/area: Clatsop, Clackamas

Tribal Affiliations: Clatsop-Nehalem

Confederated Tribes of Oregon,

Confederated Tribes of Grand Ronde

Public Access

Day Day Frank Jakkamarra



CONTENTS

- ▶ [Early Life](#)
- ▶ [Station Life](#)
- ▶ [Referenced Content](#)

Early Life

Day Day was born in 1933 at Seven Mile, the Telegraph Station. One brother was born at Blue Moon Mine, one sister was born at Phillip Creek, and another brother and sister were born at Banka Banka Station.

At the telegraph Station there were a few Aboriginal people working there as cleaners and cooks and the linemen. But they lived in the bush and they walked to the station every morning. Fridays were the only day that the Aboriginal people had to get rations at the Telegraph Station.

In those days when they had ceremonies at Seven Mile people came from as far as Alroy Downs, Rockhampton Downs, and Banka Banka Station to participate. They traveled by buggies, pack horse, and some walked.

When they travel here and there Aboriginal people shared their stories about the living environment, how they lived and what they had. Like they might say, "We are getting more meat there" Or "We are getting more tobacco there" or "We are getting more clothes there." That's how people travel from McLaren Creek, Mucketty Station, Rockhampton Downs, Seven Mile (telegraph Station) and Six Mile. That's how they got around for more meat, tobacco, clothes, etc.

BORN:
November 28, 1951

DIED:
October 5, 2011

RELATED PEOPLE:

Bluey Frank Jakkamarra
Brother

Jimmy Frank Sr. Jakkamarra
Brother

Jean Mccarthy Nakkamarra
Sister

Dorothy Hingston Nakkamarra
Sister



Nancy Peterson
Half Sister



Patricia Frank Narrurlu
Daughter

Ruby Frank Narrurlu
Daughter

Roy Frank Juppurla
Son



Joanne Frank Narrurlu
Daughter

Wumpurrarni people been there and Mr. Long and his wife, Mrs. Long, and that's all. We been only there might be one year and we head from Blue Moon where we came, we went to Banka Banka then just holiday time, holiday camp. Bread maker was there before people been camping there, before. You can see the brickwork there, still there that brickwork, mud brick, and that bread maker people been there before.

Wumpurrarni mob been camping there, all over the place, all been shipped up from Seven Mile. Everybody been having nanny goats little bit. We been have little bit, maybe about fifty, another one been have fifty.

Told by D. Frank Jakkamarra and P. Frank Narrurlu

REFERENCED CONTENT

All

People



Cutting the Ribbon



Star Wars (later retitled Star Wars: Episode IV – A New Hope) is a 1977 American epic space opera film written and directed by George Lucas. The first installment in the Star Wars film series, it stars Mark Hamill, Harrison Ford, Carrie Fisher, Peter Cushing, and Alec Guinness.

 Tennant Creek ([view on map](#))

COMMUNITY [Nyinkka Nyunyu Art and Culture Centre, Frank](#)

CATEGORY [Karriny - People, Wurrpujinta - Gatherings](#)

CUTTING THE RIBBON

SUMMARY:

Opening day at the Nyinkka Nyunyu Art and Culture Centre



[Access image](#)

IMAGE METADATA

PEOPLE:

Day Day Frank Jakkamarra



COMMUNITY:

Nyinkka Nyunyu Art and Culture Centre, Frank

PROTOCOL:

Nyinkka Nyunyu Art and Culture Centre Public Access, Frank Family Public Access

CATEGORY:

Karriny - People, Wurrppujinta - Gatherings

KEYWORDS:

Nyinkka Nyunyu

ORIGINAL DATE:

4/1/2002

CREATOR:

Nyinkka Nyunyu Art and Culture Centre

TRADITIONAL KNOWLEDGE LABELS:



TK A



TK NC

TYPE:

Image

FORMAT:

JPEG

CUTTING THE RIBBON

SUMMARY:

Opening day at the Nyinkka Nyunyu Art and Culture Centre



Warning: Day Day Frank Jakkamarra is deceased. Click through to access content.

COMMUNITY:

Nyinkka Nyunyu Art and Culture Centre, Frank

PROTOCOL:

Nyinkka Nyunyu Art and Culture Centre Public Access, Frank Family Public Access

CATEGORY:

Karriny - People, Wurrppujinta - Gatherings

KEYWORDS:

Nyinkka Nyunyu

ORIGINAL DATE:

4/1/2002

CREATOR:

Nyinkka Nyunyu Art and Culture Centre

TRADITIONAL KNOWLEDGE LABELS:



TK A



TK NC

TYPE:

Image

FORMAT:

JPEG

AUTHOR:

libadmin

PEOPLE:

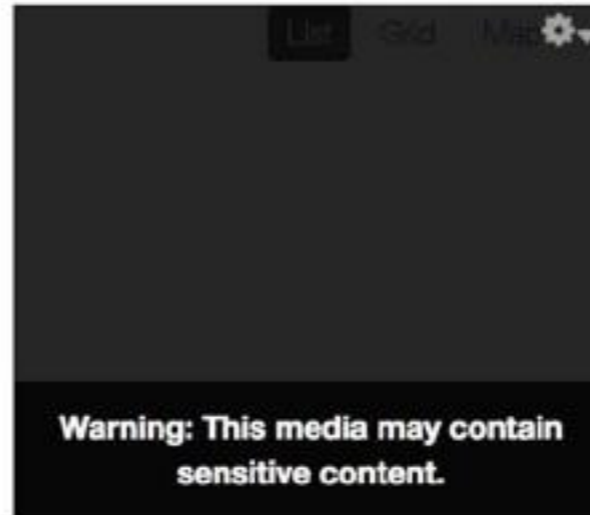
Day Day Frank Jakkamarra

Browse Digital Heritage

Mt Baker

Community: Community 1

Category: General



Search

Search

Community

- Umatilla (145)
- Yakama (30)
- Northwest Museum of Arts & Culture (24)
- WSU MASC (16)
- Community 1 (8)
- Testing Community (6)
- Washington State University, Manuscripts Archives and Special Collections (4)

Map AAA test

Community: Community 1

Category: General





+Collect

Take picture

Capture audio, or
previously captured video.

+Add Metadata

Add basic metadata,
select Community,
Cultural Protocol, and
Category.

Build descriptive
information/story!

+Upload

Upload to your Mukurtu
CMS site!

Wurrppujinta Anyul Mappu

LOG IN

→ ABOUT

→ BROWSE

→ COLLECTIONS

→ DICTIONARY

MIRI

miri

TRANSLATION:
shields

RECORDING(S):



Michael Jampin Jones

DEFINITION:

The shields displayed here are all miri, broad shields used in fighting to protect against boomerangs and spears. They are carved from single pieces of softwood such as beantree. Miri are held by handles carved into the wood. Sometimes they are grooved and they may be painted. Shields used to be traded widely across Central Australia - north to the Roper River and south to Birdsville and Oonadatta. They are still valuable trade goods.

ADDITIONAL MEDIA:

LANGUAGE:
Warumungu

RELATED DIGITAL HERITAGE ITEMS:
Wurmulalkki: Returned Histories (page 2)



WORD LIST:
Wurmulalkki: Returned Histories

Traditional Knowledge Labels



TK Secret/Sacred
(TK SS)



TK Women Restricted
(TK WR)



TK Community Use Only
(TK CO)



TK Attribution
(TK A)



TK Men Restricted
(TK MR)



TK Commercial (TK C)

[Local Contexts](#)

Passamaquoddy Traditional Knowledge Labels

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



Elihtasik

How it is done



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

<https://passamaquoddypeople.com/passamaquoddy-traditional-knowledge-labels>

Digital Repatriation: 1890 Passamaquoddy Phonograph Recordings

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

About this Item

Title

Passamaquoddy War song ; Trading song

Other Title

Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song)

Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

Summary

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

Contributor Names

Fewkes, Jesse Walter, 1850-1930, recordist, speaker.

Selmore, Peter, performer.

Created / Published

1890-03-16.

Traditional Knowledge Labels



Attribution - Elihtasik (How it is done).



Outreach - Ekehkimkewey (Educational).



Non-Commercial - Ma yut monuwasiw (This is not sold).

[Learn more about the traditional knowledge labels](#)

Part of

[Jesse Walter Fewkes Collection of Passamaquoddy Cylinder Recordings \(25\)](#)

<https://loc.gov/item/2015655578>



<https://mukurtu-midwest.libraries.wsu.edu/>

“Toward Slow Archives”

Kimberly Christen & Jane Anderson

Our emphasis is on one mode of decolonizing processes that insist on a different temporal framework: the slow archives. Slowing down creates a necessary space for emphasizing how knowledge is produced, circulated, contextualized, and exchanged through a series of relationships. Slowing down is about focusing differently, listening carefully, and acting ethically.

Thank You!

Links

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

References

- Christen, K. and Anderson, J. "Toward Slow Archives," *Archival Science* 19 (2019), <https://doi.org/10.1007/s10502-019-09307-x>
- "When Research is Relational: Supporting the Research Practices of Indigenous Studies Scholars," Ithaka S+R Research Report (2019) <https://doi.org/10.18665/sr.311240>
- Kirkness, V., & Barnhardt, R. (1991). First Nations and higher education: The four Rs – respect, relevance, reciprocity, and responsibility. *Journal of American Indian Education*, 30(3). <https://tinyurl.com/tndgpd>
- The Passamaquoddy Reclaim their Culture Through Digital Repatriation, *The New Yorker*, January 30, 2019 <https://www.newyorker.com/culture/culture-desk/the-passamaquoddy-reclaim-their-culture-through-digital-repatriation>