

Tū te ihi, tū te wehi, tū te wana: Ngā Ūpoko Tukutuku and empowerment through access

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**The author notes that all Māori words have been italicised, except for proper nouns and names. Each Māori word has been translated on its first occurrence and an index of these words appears at the end of this paper for the reader's benefit. Any queries about Ngā Ūpoko Tukutuku or suggestions about new terms should be directed to reo@dia.govt.nz together with supporting context.*

Hei whakataki: Introduction

The *mana* (influence, power) of [Ngā Ūpoko Tukutuku / Māori Subject Headings](#) (MSH) can be felt when the qualities of *ihi* (authority, charisma, intrinsic power), *wehi* (fear, awe, respect) and *wana* (thrill, passion, excitement) work together. *Ihi* is the intrinsic power that draws a response from an audience; *wehi* is a reaction from the audience to the power of the performers; and *wana* is the aura that occurs during the performance encompassing both performers and audience¹.

Ngā Ūpoko Tukutuku embodies all three concepts and the aim of this paper is to demonstrate for you the importance of power, passion and people in the development of Ngā Ūpoko Tukutuku, based on my experiences as Kaitiaki o Ngā Ūpoko Tukutuku / Māori Subject Headings Librarian. The first segment of this paper, called *Ka mau te ihi: Opening doorways to information*, examines the authority and power of Ngā Ūpoko Tukutuku, exploring its origins and discussing why we need Māori Subject Headings. The next segment, called *Ka mau te wehi: To nurture hopeful inquiry*, attempts to demonstrate for you how to use Ngā Ūpoko Tukutuku in your library with the intention of showing you how Ngā Ūpoko Tukutuku can help you to help your customers. And finally, the concluding segment *Ka mau te wana: Fostering empowered communities* delves into the idea of empowerment through access, showing you how librarians, libraries and the community can benefit from using Ngā Ūpoko Tukutuku.

¹ Kruger, 1984 cited in Matthews, 2004, p.198

Ka mau te ihi: Opening doorways to information

Why do we need the Māori Subject Headings?

Ngā Ūpoko Tukutuku was born from the tireless efforts of the library community, working towards establishing bicultural partnerships to create wider understanding and, in some ways, acceptance of Māori cultural practices and language in society. It currently stands on a clear *kaupapa* (foundation, objective) of accessing *taonga* (Māori material) in catalogue records using *te reo Māori* (Māori language). Ngā Ūpoko Tukutuku does this successfully, helping librarians who want to help their customers, libraries who want to understand the research needs of their communities and the communities who are looking for *taonga*, or at least, who may not even realise that the information they seek is *taonga*.

Rapua te ara tika: Māori and libraries

The origins of Ngā Ūpoko Tukutuku can be pinpointed to Tui MacDonald's 1993 report called *Te Ara Tika: Māori and Libraries*. MacDonald emphasised the importance of forming firm foundations with shared benefits for both Māori and Pākehā by moving New Zealand librarianship along the path to a bicultural future. Concerns about Māori communities ill-informed of the range of library services available to them dated back as far as the 1960s. The report stated that little progress had been made in libraries for Māori customers throughout the 1970s, despite support shown from many Pākehā librarians who tried to challenge their libraries to change assumptions under which they operated. General recommendations about how to build foundations for biculturalism were made in this report which included informing Māori communities about library services, recruiting Māori to work in libraries, and incorporating Māori artworks into their libraries². Although this seemed promising at the time, little progress was made in libraries.

By the 1980s, when the Māori cultural renaissance reached its pinnacle, the voices of frustrated Māori customers were finally being heard. A closer examination of the provision of library services at Victoria University specifically for Māori students was conducted by Māori researchers, Kathie Irwin and Wills Kātene. Their report raised concerns about the way Māori information was stored, preserved and collected in the library. Of particular interest to the researchers was the way Māori information was catalogued and

² MacDonald, 1993

described in libraries, and whether or not such information could be accessed using Māori concepts as keywords in catalogue records³. It was here that the conceptualisation of creating access points in catalogue records using *te reo* was addressed.

Further improvements and commitments to building working relationships with Māori progressed throughout the 1990s, including the establishment of the NZLIA Bicultural Special Interest Group in 1991 and Te Rōpū Whakahau, the network of Māori library professionals who lobbied the information sector in New Zealand to recognise and implement the Treaty of Waitangi and inform policies and practices relating to the care and protection of *taonga*⁴. Chris Szekely's (1997) report *Te Ara Tika: Guiding voices: Māori Opinion on the Information Needs* surveyed Māori librarians and their customers about their experiences of finding information in libraries. Māori customers spoke of the difficulty of finding information about Māori and it was recommended that a list of Māori keywords and tribal headings be created to enable access to *taonga* held in collections⁵. On the tail of *Te Ara Tika: Guiding Voices*, Te Rōpū Whakahau and interested parties held a National Forum on Māori subject headings at Waikato University in 1998 to discuss improved access to *taonga* for Māori customers⁶.

Te Rōpū Whakahau, LIANZA, Cat SIG (Cataloguing Special Interest Group) and Bic SIG (Bicultural Special Interest Group) paved the way for a working party to investigate how a headings thesaurus would be created⁷, and this foundation work was followed up in 2005 with the release of *Te Ara Tika: Guiding Words* by Sally Simpson. Simpson's report advocated for fundamental changes to be made in the approach to cataloguing Māori information⁸. This research was based on a series of *hui* (meetings) with Māori library professionals and their customers to find out what issues they had when searching for *taonga*. The participant group observed that the system of classification of Māori information according to a Western world-view caused confusion, misunderstanding and was simply unhelpful to their search queries⁹.

³ Irwin & Kātene, 1989

⁴ Te Rōpū Whakahau, 2011

⁵ Szekely, 1997

⁶ East, Keats & Reweti, 2007

⁷ Māori Subject Headings Working Party, 2001

⁸ Simpson, 2005

⁹ *ibid*

The outcomes of the Te Ara Tika reports called for ways of establishing biculturalism in librarianship, paving the way for Māori and Pākehā to work toward the common goal of caring for the *taonga* held in library collections. Subsequently this has meant that cataloguing practices for information pertaining to Māori has been modified, simply because Library of Congress cataloguing practices and policies, based on an Anglo-American worldview, do not adequately describe *taonga*. Therefore, the authority and power of Ngā Ūpoko Tukutuku stands on a *kaupapa* of opening doorways to information for Māori customers.

Ka mau te wehi! To nurture hopeful inquiry

How can the Māori Subject Headings help me to help my customers?

Knowledge emerges only through invention and re-invention, through the restless impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other¹⁰.

This quote talks about the achievement of knowledge. According to Freire, the path to liberation and humanization must be paved in the pursuit of knowledge. It shows that our learning experiences with the world, and with each other leads to knowledge, but not without continued passion, perseverance and dedication to learning. The road to knowledge will at times be arduous; but it is well worth committing to learning new things and finding out about ourselves, through hopeful inquiring minds.

Librarians themselves need to experiment and determine which aspects of their standard methods of operation amount to outdated traditions, and which constitute the library's very *raison d'être*. This requires cultural as well as technical skill, and a certain freedom of imagination¹¹.

Sadly, we have not yet developed a simple formula for using Ngā Ūpoko Tukutuku. As Freire suggests, the best method of improving our understanding of the headings is through invention and re-invention, or simply, through learning and re-learning as gaining true knowledge is a continual process. To ensure that Ngā Ūpoko Tukutuku exists beyond generations, librarians need to re-invent their roles as information management professionals because it needs buy-in from all aspects of librarianship to reach its full potential. Learning how to use Ngā Ūpoko Tukutuku for the benefit of your customers can be achieved through technical skill, freedom of imagination and an appreciation of the Māori worldview and the language.

¹⁰ Freire, 1996, p.53

¹¹ Yann, 2003, p.312

Tā te Māori titiro: The Māori worldview

One of the most important aspects of Ngā Ūpoko Tukutuku is the understanding that it is framed by a Māori worldview. Worldview can be described as perceptions of reality conceptualised as what may be perceived to be reality¹². A worldview forms a solid base of a culture and influences every aspect of that culture. To Māori, the worldview is holistic and everything in the world is believed to be related to each other¹³. Māori believe *whakapapa* (genealogy), the concept of interconnectedness, as being central to their world. Experts could recite the *whakapapa* of all things from human beings, to birds, animals, insects, fish, trees and even the weather to explain the relationships between all living things and thus to place themselves in the world¹⁴. The headings in Ngā Ūpoko Tukutuku have their own *whakapapa* because the headings are built one layer upon another. As Simpson reported:

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 whanaunga¹⁵.

Whakapapa is a concept that permeates all aspects of Māori culture. The *wharehau* (meeting house) structure embedded into Ngā Ūpoko Tukutuku was chosen specifically because the *wharehau* and its surrounding environment such as the *marae* (the complex of buildings) is considered to be the bastion of Māori culture because it is “a safe haven, culturally speaking, for the language, the culture, the tikanga”¹⁶. As pointed out in East’s (2007) description of the framework, if we step inside the *wharehau*, the *tāhuhu* (ridgepole) forms the backbone or spine and is significantly where all life stems¹⁷. Therefore, the *Tāhuhu* headings in Ngā Ūpoko Tukutuku are considered as our broader terms. The *heke* (rafters) are the ribs of the house connecting the *tāhuhu* and the sides of the house together. The *Heke* headings in Ngā Ūpoko Tukutuku are thought of as the narrower terms. *Kaho* (crossbeams) are the roof battens holding the *heke* together inside the house. The *Kaho* headings are related terms which add a holistic dimension to the meaning of the *Kaupapa* (heading, main term). Another concept used in this framework is the *tukutuku*,

¹² Royal, 2003

¹³ Royal, 2009

¹⁴ *ibid*

¹⁵ Simpson, 2005, p.56

¹⁶ Mead, 2003, p.110

¹⁷ East, et al., 2007

which are the woven panels lining the walls inside the house. Tukutuku terms are known as ‘used for’ or Māori ‘non-preferred’ terms.

An example of how the Māori worldview has an impact on how a term is created can be found in the creation of a heading for the subject ‘teachers’. Te Whakakaokao, the Reo Māori Working Group¹⁸, examined the *kupu* (words) *Kaiako*, *Kaiwhakaako*, *Pouako* and *Kura māhita*, as these are the most commonly used phrases at this time. The Working Group chose *Kaiako* as the Kaupapa, and made the other variants Tukutuku. *Kaiako* was settled upon because of its base word of *ako*, which has been defined by Māori scholars and educationalists as being the concept of “reciprocal teaching and learning”¹⁹. In this example, we find that *Kaiako* and *Akonga*, the heading covering students, have a Tāhuhu or a Broader Term of *Ako*. Available headings to use are other learning and teaching type subjects which may provide an insight into how to map these groups of words together. Further headings that may be of assistance include the different types of schools (eg *Kōhanga Reo*, *Kura kaupapa Māori*, *Wharekura*, *Whare Wānanga* are Kaho or Related Terms of *Ako*).

[Tips for description and reference librarians – refer slide 13]

Ka mau te wana: Fostering empowered communities

What are the benefits for librarians, libraries and the community?

*Mā te kimi ka kite, mā te kite ka mōhio, mā te mōhio ka māranga!*²⁰

Seek and you will find, discover and you will know, know and you will be enlightened!

This phrase urges us to seek information if we desire knowledge. The *wana* aspect of Ngā Ūpoko Tukutuku can be felt when we look beyond its face value and acknowledge some of the wider benefits for librarians, libraries and the community. Ngā Ūpoko Tukutuku is constructed upon a Māori framework, supports the use of *te reo* in library catalogues, and is formulated upon a wider kaupapa of creating access to *taonga*. To

¹⁸ Formerly the Māori Subject Headings Project Team. The recent name change was made to reflect the continual nature of the maintenance work of Ngā Ūpoko Tukutuku. Much acknowledgement goes to Prof. Te Wharehuia Milroy of Ngāi Tūhoe who provided the Māori name Te Whakakaokao, August 2011.

¹⁹ Bishop & Glynn, 1999, p.171

²⁰ *Te Rōpū Whakahaui waiata* composed by Hinureina Mangan and Rangiora Hedley, 1998 (Te Rōpū Whakahaui, 2011).

break access barriers, an indigenous perspective has been incorporated into the development of Ngā Ūpoko Tukutuku and what has been observed is that it disseminates culturally appropriate representation for the general public and the world²¹.

It is clear, therefore, that Ngā Ūpoko Tukutuku is beneficial to librarians simply because it promotes free access to *taonga*. The benefits of having Ngā Ūpoko Tukutuku allows one to be exposed to *te reo* and provides a brief glimpse into the Māori world where one can learn about the quality of Māori culture. Subsequently, this small exposure can be advantageous in all aspects of librarianship and ensures that Ngā Ūpoko Tukutuku reaches its full potential to connect people to information. It can be helpful for descriptive librarians to know the meanings of different headings while cataloguing or indexing, and for reference librarians to know where to locate relevant information for their customers. Librarians become more informed about how to collect, preserve and protect *taonga* for the benefit of future generations of New Zealanders, and therefore, shift from being gatekeepers to becoming guardians of knowledge.

Libraries play an instrumental role in connecting people to information and library professionals are ethically bound by the communities they serve to provide such access²². Fundamentally, successful libraries are libraries who understand the information needs of their communities. When libraries promote and use Ngā Ūpoko Tukutuku, it means they are acknowledging and attempting to open the doorways of information to Māori and all New Zealanders. From a Māori perspective, libraries are successful when they create a positive environment where *te reo* is accepted and used in libraries. This allows for real engagement with Māori to occur and can be of use when trying to establish links with local *iwi* (tribes) and *hapū* (clans). Furthermore, libraries benefit when they collect, preserve and protect *taonga* for the benefit of future generations.

Most importantly, communities benefit when they gain free access to *taonga* held in library and archival repositories. We are in a technological age now where *whānau* (families), *hapū* and *iwi* can search library catalogues using *te reo* which is an achievement in itself. Open access to information helps Māori

²¹ Burns, Doyle, Joseph, & Krebs, 2010

²² Library and Information Association of New Zealand Aotearoa (LIANZA), Access to Information 2002

communities build confidence in libraries, and knowing that Ngā Ūpoko Tukutuku can achieve results is of a huge benefit to library customers.

Hei whakamutunga: Conclusion

In conclusion, the mana of Ngā Ūpoko Tukutuku stands because of its potential to extract the qualities of *ihi*, *wehi* and *wana* in us all. Its *ihi* aspect draws from the fact that it was produced to build mutual understanding and acceptance between Māori and Pākehā in librarianship in order to open doorways to information. Its *wehi* aspect stems from us all, the librarians using this tool, as we build our own knowledge of how to use Ngā Ūpoko Tukutuku allowing us as library professionals to respond to the needs of the community. And its *wana* aspect relates to its ability to provide access to information, where the true *raison d'être*, or *kaupapa*, of libraries should be to foster empowered and informed communities. Ngā Ūpoko Tukutuku also displays some of the richness and depth that Māori culture has to offer, for example, the *wharehau* framework which allows users to build their own understanding of what the *wharehau* is based on their experiences of using the headings. Therefore, Ngā Ūpoko Tukutuku should be viewed as an asset to New Zealand librarianship.

Before I close, I'd like to finish with a quote from Sir Apirana Ngata (1944):

What is the use of knowledge of Māori culture, history and tradition? It is the realisation, that such knowledge is necessary to the education of our youth, that it is growingly being acknowledged as an asset by the people of New Zealand and of the world outside and that we Māori are expected to have and maintain the knowledge²³.

We need your help to ensure that information and knowledge can be used for the benefit of future generations of New Zealanders. We need your feedback and we encourage you to use Ngā Ūpoko Tukutuku in your libraries, educating your colleagues, and informing your communities that Ngā Ūpoko Tukutuku is there for them to use.

Ā kātī, e ngā iwi, e ngā hau e whā, mā te kimi ka kite, mā te kite ka mōhio, mā te mōhio ka mārāma. Tēnā koutou, tēnā koutou, tēnā hoki tātou katoa.

²³ Ngata, 1944, p.4

Rārangi kupu: Māori word list

ako	‘to teach and to learn’ or reciprocal learning between teacher and student
akonga	learners, students
Aotearoa	Indigenous name of New Zealand
hapū	clans, inter-related whānau
Heke	Narrower Terms
heke	rafters lining the roof of the whareniui
hui	gathering, meeting, assembly, seminar
ihi	authority, charisma, intrinsic power
iwi	groups of related clans
Kaho	Related Terms
kaho	crossbars or roof battens of the whareniui
kaiako	teacher, instructor
kaiwhakaako	teacher, instructor, lecturer, trainer, coach
Kaupapa	Heading or Preferred Term
kaupapa	foundation, objective
Kōhanga Reo	Māori language learning ‘nests’ or pre-schools
kupu	words
Kura Kaupapa Māori	Māori language immersion schools
kura māhita	teacher or ‘schoolmaster’
mana	prestige, authority, power, influence, status
Māori	Indigenous people of New Zealand
marae	ceremonial courtyard in front of the whareniui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the whareniui.
Ngā Ūpoko Tukutuku	Māori Subject Headings
Pākehā	New Zealanders of European descent
pouako	teachers
tāhuhu	ridge pole of a whareniui
Tāhuhu	Broader Terms
taonga	highly-prized objects, treasures, valuable items, Māori cultural heritage
te reo	language
te reo Māori	Māori language
tikanga	Māori customs and traditions
Treaty of Waitangi	New Zealand’s founding document which was an agreement entered into by representatives of the Crown and of iwi and hapū to create a new nation and build a government, signed on 6 February 1840.
Tukutuku	Māori non-preferred or Māori Used For Terms
tukutuku	ornamental lattice work used particularly between carvings around the walls of the whareniui.
wana	thrill, passion, excitement
wehi	fear, awe, respect
whakapapa	genealogy, lineage, descent, interconnectedness
whānau	families
whanaunga	relations
Whare Wānanga	house of learning where students learn aspects of esoteric knowledge (Traditional context); or Universities (Modern context).
Wharekura	Māori language immersion secondary schools
whareniui	Māori meeting houses, main building of a marae

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