Mātauranga Māori in New Zealand Libraries: An annotated bibliography of resources to support BOK 11: Understanding Māori knowledge paradigms

Mereana Lee Coleman

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He hōnore korōria ki te Atua

He maungarongo ki te whenua

He whakaaro pai ki ngā tāngata katoa

Āmine

Hei mua koe I a mātou e Ihowa

Hei tohutohu I a mātou katoa

Ko koe tonu hei whakakaha I a mātou

Kia whai korōria koe ki roto I a mātou mahi

He mea tīmata, he mea mahi,

He mea whakaoti I roto I a koe

Kia whiwhi ai mātou I te orange tonutanga

Korōria ki to Ingoa Tapu

Āmine

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**1.0 INTRODUCTION**

A cultural shift within the library profession is taking place where there is a stronger emphasis on kaupapa Māori and mātauranga Māori due to Treaty obligations and the significance of Māori as tangata whenua, the indigenous people of Aotearoa. *Mātauranga Māori* is a term the Māori people use to describe their traditional knowledge. Mātauranga Māori is a broad cultural knowledge system that goes well beyond a simple translation of *Māori knowledge* and there are many different interpretations and definitions of the term. Royal states that mātauranga Māori is used merely to label a body of knowledge and framing of that knowledge in certain ways. (Royal, 2012, p.33). Mead supports this by saying mātauranga Māori is a cultural system of knowledge that reinforces positively our identity as Māori. (Mead, 2012, p.13). LIANZA defines mātauranga Māori as “*the knowledge, comprehension or understanding of everything visible or invisible that exists across the universe.”* (<http://www.lianza.org.nz/what-m%C4%81tauranga-m%C4%81ori>). LIAC, the Library Information Advisory Committee acknowledges that Māori knowledge comes in many forms, based on an oral tradition where different types of knowledge was entrusted to selective people within iwi, hapu and whānau for the collective survival and well-being of Māori society. Discussions on mātauranga Māori and its impact upon libraries, must take these contexts into consideration when addressing mātauranga Māori. (<https://www.dia.govt.nz/Matauranga-Maori->). Kaupapa Māori is embedded in traditional Māori culture and is described as the traditional way of doing things, encapsulated in a Māori worldview. As quoted by Pihama et al. (2002), the term kaupapa Māori captures Māori desires to affirm Māori cultural philosophies and practices. In short kaupapa Māori is about being “fully” Māori. (p.30). Research using a kaupapa Māori framework is emerging in library and information research projects, legitimising mātauranga Māori, te reo Māori and tikanga Māori, within the library and information profession. (Ritchie, 2013; Tuhou, 2011; Bryant, 2015). A key principle of using a kaupapa Māori framework is a focus on transformation – creating change and supporting positive outcomes for Māori. Mātauranga Māori and kaupapa Māori are acknowledged as having their own unique requirements that differ somewhat from Western approaches to knowledge. Until such a time, where Māori research and information habits of researchers based on a Māori worldview are recognized as valid and accepted, librarians will continue to inadequately fulfil information requests of a Māori nature. Librarians and information professionals have choices available to enable them to learn how to be culturally competent through cultural awareness training or informal involvement with Māori and their cultural practices. I encourage all who are having difficulty engaging in mātauranga Māori to start by using this annotated bibliography as a tool to assist you on your mātauranga Māori journey in a meaningful way.

**1.1 UNDERSTANDING MĀORI KNOWLEDGE PARADIGMS (BOK 11)**

In 2007, LIANZA introduced a Professional Registration Scheme (PRS) to increase the standing and reputation of the library and information profession in New Zealand by recognition of professional excellence and continuing professional development opportunities. The scheme allows prospective employers peace of mind knowing that the registrant satisfies professional standards of competencies in the bodies of knowledge and ethics necessary for library information work, here and abroad. The PRS is based on the International Federation of Library Associations and Institutions (IFLA) core elements of library and information education and training. LIANZA included an additional element to the PRS, *Understanding Māori knowledge paradigms* commonly referred to as Body of Knowledge 11 (BOK 11). Participants learn knowledge pertaining to:

* understanding the importance, diversity and structure of mātauranga Māori.
* demonstrating an awareness of tikanga and te reo Māori and its influence on the development of Māori knowledge constructs and principles.
* Understanding that Māori processes, philosophies and language and intrinsic in Māori knowledge frameworks.
* recognising the importance of kaupapa Māori research methodologies in research to support Māori patrons with their information needs.
* understanding the relevance of Te Tiriti o Waitangi in the development and delivery of library and information services and resources.

BOK 11 acknowledges that knowledge that is created within an indigenous or Māori context is very different from that of western traditions in terms of how knowledge is formed and framed, based upon what knowledge already exists. This is also recognisable in the way in which the description of BOK 11 is structured, in comparison with the other 10 Bodies of Knowledge.

**1.2 Mātauranga Māori in New Zealand Libraries Workshop**

In 1994 a Partnership Agreement was developed and signed between Te Rōpū Whakahau (TRW) and the New Zealand Library & Information Association (NZLIA) where both parties would provide mutual support in the pursuit of bicultural development of librarianship in New Zealand. The Library & Information Association New Zealand Aotearoa (LIANZA), formerly called NZLIA continues to actively pursue bicultural development within the field of librarianship with partners Te Rōpū Whakahau. The Mātauranga Māori in New Zealand Libraries Workshop (MMiNZLW) was developed under the guidance of LIANZA and Te Rōpū Whakahau, as a targeted professional development opportunity for librarians and information professionals designed to complement BOK 11. A pilot of the one-day workshop was delivered in 2009 to 25 attendees who were partnership members, staff and executives. The pilot was a success and after fine tuning the MMiNZLW was rolled out to librarians, library managers, team leaders and information professionals nationwide and continues today. The interactive workshop content is structured on the understanding that mātauranga Māori exists in the wider context of tikanga and te reo Māori, underpinned by a kaupapa Māori philosophy where traditional Māori values and practices are applied to library contexts. The key themes of the workshop are:

* Māori World View – Mātauranga Māori
* Kaupapa Māori research methodologies
* Te Ao Māori - Tikanga and Te Reo
* Mātauranga Māori in New Zealand libraries & Indigenous Knowledge Frameworks

The initial one-day workshop is now a two-day interactive workshop with a noho marae component where participants are expected to spend the night at the marae. There is also a stronger focus on understanding the Māori Subject Headings (MSH) framework and working with MSH terms. The Te Rōpū Whakahau website (<https://trw.org.nz/professional-development/matauranga-maori/>) is a great starting point to source information on the Workshop, including the up-and-coming Workshop dates and venues. The monthly archival vault also offers a range of relevant documentation on mātauranga Māori. Librarians and information professionals seeking LIANZA professional registration should consider attending the *Mātauranga Māori in New Zealand Libraries Workshop* because completion of the workshop meets BOK 11 requirements, and it is a kickstart to learning and engagement with ahuaatanga Māori. The Workshop brochure is available here: <https://trw.org.nz/wp-content/uploads/2017/01/171101-Brochure.pdf>

**2.0 KO WAI AHAU?**

Ko Marotiri te maunga Marotiri is my mountain

Ko Mangahauini te awa Mangahauini is my river

Ko Te Whānau-a-Ruataupare te hapū Te Whānau-a-Ruataupare is my sub-tribe

Ko Ngāti Porou te iwi Ngāti Porou is my iwi

Ko Mereana Coleman tōku ingoa My name is Mereana Coleman

I have 30+ years of working as a Māori librarian. My library career started at National Library, Wellington as a library assistant as I studied towards a library qualification. Upon graduating with the Library Certificate, I was appointed Manuscripts Librarian at the Alexander Turnbull Library. Later I ventured out into other special libraries, Ministry of Women’s Affairs, Te Puni Kokiri and the Eru Pomare Māori Health Research Centre before moving to Whakatane where I am currently based as the Library & Information Services Manager at Te Whare Wānanga o Awanuiārangi. My work history includes being on the development team of *Tirohanga a Kaimai,* the regional Māori Librarian Network, who was responsible for developing the Mātauranga Māori in New Zealand Libraries Workshop. I taught on the Workshop for some years before passing this task on to other capable Te Rōpū Whakahau members to facilitate. I have been part of the early phases of the Māori Subject Headings Project and I have also been involved in formal library education review and development ensuring Māori content is considered in professional training of librarians. Another task I have done is as an external moderator on the Poutuarongo Puna Maumahara programme delivered at Te Wānanga o Raukawa. *Ehara te kumara e kōrero ana mō tōnā reka* – this is a whakatauki that accentuates the value of humbleness where the kumara (sweet potato) does not talk about how sweet it is. However, my inclusion of this information is only to cast some confidence in my selection of resources in this bibliography, which are a result of my extensive knowledge and work history in libraries.

**3.0 WHY AN ANNOTATED BIBLIOGRAPHY?**

There is no coherent document that identifies and provides an extensive list of resources to support the teaching and learning of mātauranga Māori in Library and information management and services. A basic search of the literature shows an increase in the literature available on mātauranga Māori and kaupapa Māori across a wide spectrum of disciplines, however extensive searching will be required to locate literature specific to mātauranga Māori and the library and information sector.

**3.1 PURPOSE**

The purpose of this bibliography is to:

1. Address an information gap (identified above 5.0)
2. Provide a comprehensive list of resources to support *Understanding Māori knowledge paradigms* commonly referred to as Body of Knowledge 11
3. Introduce the reader to a range of resources that may trigger a desire to pursue mātauranga Māori in a meaningful way
4. Contribute to Māori and indigenous research outputs pertaining to the library and information sector

**3.2 INTENDED AUDIENCE**

This bibliography will be a core reading for library and information professionals on a journey towards bicultural development, mātauranga Māori, and professional registration. While this resource is aimed at BOK 11, Mātauranga Māori considerations can be applied across other LIANZA Bodies of Knowledge - BOK 1: Treaty of Waitangi; BOK 3: Library orientation for kaumatua and BOK 8: Te Whare Tapa Wha.

Other potential users include:

* TRW and LIANZA as they continue to promote and extend services related to BOK 11.
* Librarians and information professionals wanting to further advance their mātauranga Māori knowledge.
* Students, teachers, and researchers of te reo Māori and tikanga Māori.
* Academics, wānanga students, public service entities, government institutions, environmentalists, conservationists & biologists, the list is endless. There is a greater interest among New Zealanders wanting to understand mātauranga Māori and many institutions/companies are seeing proven benefits from engagement in mātauranga Māori practices.

**3.3 SOURCES**

To name a few: eTV, NZ Film Archive, MTV website; Information Studies databases - Library & Information Science Abstracts (LISA) & Australian Library & Information Science Abstracts (ALISA), Te Puna Rangahau (VUW Research Archive), INNZ, Shelf-browsing, Academia Database, National Library collections. Another valuable source of information (that I cannot stress enough) is in the Reference and Bibliography lists of books and journal articles located during the research gathering process. I found numerous resources this way.

**3.3.1 SUBJECT TERMS**

Ngā Upoko Tukutuku Māori Subject Headings (MSH): reo Māori; māramatanga; mōhiotanga; wānanga; whānau mārama, kaupapa Māori; Rangahau Māori

Library of Congress Subject Headings (LCSH):mātauranga Māori; indigenous knowledge; Māori librarianship; Māori and libraries, Māori knowledge; Libraries and Indigenous peoples

Library and information science museums libraries archives

**3.4 SCOPE**

The scope of this bibliography is comprehensive, describing resources to meet the learning objectives of BOK 11. There has been no bias or limits applied to publication dates or timelines of the resources. The earliest resource in this bibliography is: Oppenheim, R. S. (1973). *Māori death customs*. The latest is Hetaraka, M. (2023). *Tikanga Māori as research methods*. All material included in this bibliography can be sourced from a New Zealand library collection. I deliberated on whether to include unpublished works and have decided post-graduate Master and Doctoral theses will be included. Access to theses is generally available via institutional online repositories or from interloans from the institution that awarded the degree.

**3.4.1 LIMITATIONS OF SCOPE**

This annotated bibliography is selective and will not include:

* Unpublished works except for postgraduate theses (Masters and PhD level) completed at a NZ tertiary institution (university, whare wānanga, polytechnic)
* Novels, fiction, and children’s books
* Literary compositions such as waiata, haka, whakatauakī, whaikōrero and whakapapa
* Treaty of Waitangi resources
* Newspaper articles including editorials and feature articles

**4.0 ARRANGEMENT & DESCRIPTION**

This bibliography is arranged by theme:

* Te Ao Māori - Tikanga and Te Reo Māori
* Māori Worldview – Mātauranga Māori & Kaupapa Māori as a research methodology
* Mātauranga Māori in New Zealand libraries & Indigenous Knowledge Frameworks

**Te Ao Māori – Tikanga and Te reo Māori (annotations 001-060)**

Te reo Māori and tikanga Māori are crucial towards the realisation of mātauranga Māori. Resources in this section are specific to the teaching and learning of te reo and tikanga Māori. Learning te reo Māori enables and empowers learners to develop abilities to communicate in Māori with the goal of becoming fluent and literate. Resources on te reo Māori instruction include basic to intermediate, with one or two resources at a higher level for those who have progressed their Māori language journey. Māori to English and English to Māori dictionaries highlight the range available and annotations will help determine which may best suit your requirements. The reader will also find a general selection of resources on the study of the Māori language from the brink of existence to its status in New Zealand society today. A variety of resources on tikanga Māori including marae protocols, customary concepts, death customs, kaitiakitanga, and Māori ceremonial gatherings will introduce the reader to tikanga Māori.

**Māori Worldview - Mātauranga Māori & Kaupapa Māori (annotations 061-120)**

Resources in this section are of a general nature pertaining to kaupapa Māori and mātauranga Māori. The term mātauranga Māori literally translated means Māori knowledge and kaupapa Māori is defined as a distinctive research approach to the way in which a plan of action is undertaken that expresses Māori aspirations, values, and principles. Although these are two different concepts, the two terms are generally used to support activities to generate benefits for Māori. It is enlightening to see the extent to which kaupapa Māori and mātauranga Māori has been embedded into industry and organisational policies and procedures. Kaupapa Māori as a research methodology has also seen a huge advancement in research done by Māori, with Māori and for Māori, informed by tikanga Māori. Kaupapa Māori research allows Māori to be the researcher and not the researched which is a huge transformation and one that requires different approaches to assisting Māori with their research and information requirements.

**Mātauranga Māori in New Zealand Libraries & Indigenous Knowledge Frameworks (annotations 121-180)**

Resources in this section are specific to mātauranga Māori in libraries, archives and museums and indigenous knowledge frameworks. Despite the distance geographically between indigenous communities and their cultural differences, there is commonality of issues relating to indigenous people and their information needs. Indigenous peoples have a distinct method of knowing and interpreting the world that is based on their cultural views, experiences, and wisdom. This manner of understanding and interpreting the world is known as an indigenous knowledge framework, also known as an indigenous knowledge system or indigenous epistemology. It includes all accumulated inherited customs, beliefs, and knowledge that offers alternate forms of knowledge and insightful perspectives on resilient communities, sustainable living, and the interaction of people with the natural world. As librarians we need to recognise that the resurgence of Mātauranga Māori, and Aotearoa’s support of it, is a critical component in establishing the equality of Māori intellectual tradition alongside the knowledge base of others. Mātauranga Māori has a critical role to play in helping establish long-term solutions to several challenges faced by Aotearoa – be it health, socio-economic, education, environmental, library and information services and more.

**4.1 FORMAT OF ENTRIES**

* Each entry will be listed alphabetically by the first listed authors’ surname.
* Citation format of entries will conform to APA 7th edition as listed in the Publication Manual of the American Psychological Association, 7th ed. (2019).
* Entries will be numbered (running number) and will include an annotation.
* Each entry will be categorised according to the theme it addresses the most. If the resource significantly deals with more than 1 theme, it may be duplicated. There are 3 titles that have been duplicated in this bibliography which I felt warranted an entry under two themes.
* There are 60 entries per theme with a combined total of 180 bibliography annotations.

Optional fields in entries may include the following:

* Language - Language will be noted when the source is written in te reo Māori and/or te reo Māori and English.
* ISBN - Book entries will have an ISBN provided for ease of searching a location for access.
* Page numbers - Page numbers for book entries will be noted to provide an idea of the length of the resource.
* Iwi/Hapū - Tribal affiliations of authors will be included as verified in the source.
* Access – Access/accessibility notes. Where applicable web links will be added.
* See Also – See also references to other recommended texts.

**4.2 ANNOTATIONS**

A summary of the resource and how it relates to BOK 11 will be the basic information applied to each annotation. The depth of analysis applied will determine the length of the annotation which will depend on the resource selected. Annotations will be informative and evaluative in nature, dependent on the intricacy of the resource and relative importance (in the compiler's opinion). Critical evaluation and comparison between different resources will be included where I find necessary. Overall, I believe many of the resources speak for themselves and ultimately it is up to the reader to do some self-analysis by reading, reflecting, stimulating discussion, and asking questions like: What did I gain from reading this article? Has it made an impact on the way I do things at work? What can I do to implement changes because of the new learnings? Am I pronouncing te reo Māori correctly? Do I know the names of the local marae in my area? Do I know the names of the local iwi and hapū in my area? Do you think the GLAM sector in New Zealand is doing enough to effectively contribute to enabling Māori success? As a librarian in what ways do you think kaupapa Māori research methods can be applied to public library research? How can Kaupapa Maori research methodologies be used to improve public library services?

**5.0 ACCESS POINTS (INDEXES)**

There will be a set of access points to entries in the main body. Each entry will be assigned a running number. This number will be referred to in the Indexes as the Entry number (not a page number). All index terms are derived from the text of the sources.

Title Index

There are two alphabetical title indexes:

* Alphabetical list of titles
* Alphabetical list of titles per theme category (001-060; 061-120; 121-180)

Author Index

This index will provide for single source resources that have multiple authors. Each author will have an individual entry. Additional authors names may be added for those authors who have contributed to chapters in edited books or people who have made a significant contribution to resource content.

Iwi/Hapū

The Iwi/Hapū index will be used to attribute author and subject matter to a particular iwi. Information requests for dialectical influenced resources is commonly asked for, but very seldom achieved. A total of 30 iwi and hapū are represented in this bibliography.

Language Index

Resources written in te reo Māori (a total of 5 resources)

Resources written in te reo Māori and English (a total of 37 resources)

**6.0 OUTPUT FORMAT & PUBLICATION VENUES**

This annotated bibliography will be electronically submitted for marking to the School of Information Management, Victoria University of Wellington. A printed copy will be available at Te Whare Wānanga o Awanuiārangi Library and an electronic copy made available via the Library website. A copy may also be lodged in the Te Puna Rangahau, VUW Research Archive. Copies will be available to key stakeholders such as TRW and LIANZA. Presentations at conferences such as LIANZA, TRW Hui-a-Tau and the International Indigenous Librarians’ Forum (IILF) will be considered.

**7.0 FUTURE DEVELOPMENT OF BIBLIOGRAPHY**

To be honest there is so much more I could have included in this bibliography and given time, I would have substituted some entries in favour of others. It would be beneficial to update this resource at regular intervals to capture newly published material, additions I may have initially missed, and sources I now find to be appropriate. This type of bibliography could be expanded to include other aspects such as those that were deselected from inclusion (unpublished manuscripts, waiata, haka, whaikorerō, newspaper articles, fiction). It would be advantageous to change the format of the bibliography to online, beneficial for incrementally adding new entries to assist future development of this bibliography.

**8.0 DISCLAIMER**

Disclaimer: Web links and addresses are correct at the time of printing.

**9.0 GLOSSARY & ACRONYMS**

ahi kaa occupation

āhuatanga circumstances

hakari feast

hangarau technology

hapū sub-tribe (of an iwi)

hariru shaking of hands (greeting)

hinengaro mind

hongi rubbing of noses

hui meetings, workshops

Iwi tribal grouping of people

kaitiaki person who carries out kaitiakitanga, carer

kaitiakitanga guardianship & protection

karakia prayers

kaumātua elders

kawa protocols

kowhaiwhai Māori painted design on rafters

mana ōrite equal status

mana whenua belonging of the land

manaaki to provide hospitality, host, look after

marae social and cultural centre for Māori hapū & iwi

maramataka calendar

Matariki Pleiades

matatini literacy

mātauranga Māori knowledge & philosophy

mauri life-force

moteatea chants

noa free from tapu

noho marae overnight stay on the marae

pāngarau mathematics

papa kupu dictionary

pōhiri/pōwhiri welcoming ceremony

pūrākau legends

putaiao science

rahui ban, restriction

rangatahi youth

rongoa medicine

tā moko tattoo

Tangaroa Guardian of the Sea

tangi wail, cry

tangihanga period of mourning, funeral

taonga treasured prized possession, precious resources

tapu sacred, forbidden

tātai arorangi astronomy

tātai whetū constellation, cluster of stars

tautoko support

te ao Pākehā non-Māori worldview

te ao Māori Māori worldview

te ao marama the world of light

te kore the void

te po the realm of becoming

te reo Māori Māori language

tikanga customs

tinana body

tohunga healer

tuku to gift, to cede

tukutuku Māori ornamental panels

turangawaewae home turf

wahi tapu sacred place

wahine women

waiata songs, singing

waiora well-being

wairua spirit/soul

wero challenge

whaikorero speechmaking

whakapapa geneaology

whakatauki proverbs

wharenui meeting house

whatumanawa emotional balance

wheke octopus

whenua land

**ACRONYMS/ABBREVIATIONS**

ACL Auckland City Libraries

AILA American Indian Library

Association

ALA American Library Association

BOK 11 Body of Knowledge 11

GLAM Galleries, Libraries, Archives and

Museums

IFLA International Federation of

Library Associations and

Institutions

IILF International Indigenous

Librarians Forum

LC Library of Congress

LCSH Library of Congress Subject

Headings

LIAC Library Information Advisory

Committee

LIANZA Library & Information

Association NZ Aotearoa

MMATS Mātauranga Māori Associated

Taonga Species

MMiNZLW Mātauranga Māori in New

Zealand Libraries Workshop

MPT Mashantucket Pequot Thesaurus

of American Indian Terminology

MSH Māori Subject Headings

NZLIA New Zealand Library and

Information Association

RLIANZA Registered LIANZA member

PRS Professional Registration Scheme

TRW Te Rōpū Whakahau

WAI 262 Waitangi Tribunal Report 262

**TE AO MĀORI: TIKANGA & TE REO MĀORI (001-060)**

**001**

**Andrews, M. (2004). *The seven sisters of the Pleiades: Stories from around the world*.**

**Spinifex Press.**

This book is a cross-cultural study of the influence of the Pleiades cluster on the living traditions of indigenous people in North America, New Zealand, Australia, Japan, and the Pacific, which has been passed down through the generations. Chapter 7, *Matariki: Seven Little Eyes of Heaven,* provides a substantial amount of information on Matariki and its significance to the Māori people. Matariki has two meanings, both referring to a tiny constellation of stars - Mata Riki (Tiny Eyes) and Mata Ariki (Eyes of God). Some iwi recognize and celebrate a different cluster of stars called Puanga or Puaka both of which are celebrated at the same time as Matariki. Astronomical research complements the variety of mythological explanations for the cluster of stars existence by providing the modern world’s scientific understanding of them. This text is included because of the significance of this star cluster to civilisations around the world, who also use these stars as a seasonal marker. This book also reveals universal themes and reminds us that we all share the night skies together.

**ISBN:** 1876756454; 368p.

**Note:** *Matariki* is a new subject term approved through the development of Māori Subject Headings (MSH). Prior to this, libraries used other subject terms to categorise information pertaining to Matariki - the most common term been *Pleiades*.

**002**

**Babbington, R. (2014). *The marae is a foundation for kaitiakitanga. A thesis submitted***

 ***in partial fulfilment of the requirements for the degree of Master of Māori Studies,***

 ***Te Whare Wānanga o Awanuiārangi*. Whakatane, New Zealand: The Author.**

Kaitiakitanga when referring to the marae, the main focal point of hāpū and iwi, moves beyond the physical buildings and structures, and the protection of the environment, to the upholding and maintaining of tikanga, kawa and te reo Māori. This thesis examines kaitiaki and kaitiakitanga practices referencing the history of the Mangatu Marae through life stories, where moments of kaitiakitanga are made visible. Knowledge has changed through the generations due to many outside influences, including the passing down of kaitiakitanga practices, to the point of diminishment. This is not an isolated case, as many marae are suffering and struggling to fulfil the most basic of marae roles and responsibilities.

**003**

**Ballara, A. (1998). *Iwi: The dynamics of Māori tribal organisation from c.1769 to c.1945*.**

**Victoria University Press.**

This is a collective study of Māori iwi and hapū of Aotearoa and the dynamics that have occurred in the last 200 years since contact with new settlers. It is an excellent detailed overview of the Māori political and social structure, descent and kinship groups, iwi and hapū formation, and the arrival of the Pākehā. The author is conscious that there are many people who are greater experts than herself, who have first-hand knowledge of iwi and hapū dynamics, and as such this book has been written primarily for a Pākehā audience. Many non-Māori assumed that after colonisation and assimilation, the Māori people would be damaged beyond repair regarding their tikanga and their language. What some fail to believe is that this did not happen, and Māori tikanga and traditions today, is mainly unaltered from the ‘traditional’ past.

ISBN: 0864733283; 400p.

**004**

**Batten, J. (1995). *Celebrating the southern seasons: Rituals for Aotearoa*.  Tandem**

**Press.**

This book brings together rituals associated with seasons, the natural world, astronomy, and ancient civilisations. Observations of Māori and European traditions linked with the seasons demonstrate the ways in which we can enrich our lives by adapting such ceremonies and celebrations, including observances such as Matariki. This is a revised edition that now includes references to Pacific Island traditions that have a strong link to traditional Māori ceremonies and rituals. Written by a non-Māori, over 15 years ago, this book provides an appreciation and understanding to the modern celebrations of today, concerning seasonal rituals, both European and Māori. References to other readings, mythology and stories are provided for further writings on this subject.

**005**

**Best, E. (1955). *The astronomical knowledge of the Māori: Genuine and empirical*.**

**Government Printer. (91p.)**

Elsdon Best, a Pakeha ethnologist who documented the histories of indigenous people of the Pacific, including many publications on the Māori people and their life and customs. This book is about the astronomical knowledge of the Māori people as collected and recorded by Best, from tohunga from different tribal areas providing variations of stories relating to the moon, the sun and the stars. This text highlights the symbolic and empirical aspect of Māori knowledge, and the practical application of the moon, the sun and the stars, in navigation and in the system of time keeping, referred to as tātai arorangi. The ability to determine time and recognise the seasons was crucial for many elements of daily living, including growing crops, fishing, and navigation.

**006**

**Biggs, B. (1998). *Let’s learn Māori: A guide to the study of the Māori language*. Auckland**

**University Press.**

First published in 1969, revised edition 1973, reprinted numerous times. Bruce Biggs was an academic of Māori studies and the 1st professor to teach te reo Māori at a NZ university. This Māori language textbook serves as a comprehensive grammar reference, that covers the parts of speech, the structure of each type of phrase, and the combinations of phrases that form simple sentences. Each aspect is discussed and illustrated by sentence examples. Whilst there is a section on pronunciation included, there is caution that a written explanation cannot replace hearing the language being spoken by a native speaker. Niwa, H, *Pronounce Māori with confidence* is an audio-visual resource to help with pronunciation.

ISBN: 1869401867; 189p.

Language Note: Māori and English.

Note: Translated into Māori by Cleve Barlow, 1990

**007**

**Biggs, B., & Barlow, C. (1990). *Me ako taatou i te reo Maaori: He whakamaaramatanga***

***mo ngaa mahi ako i te reo Maaori*. Billy King Holdings.**

For annotation, refer to the Entry immediately above. This text is the Māori translation of *Let’s learn Māori*. This book is one of the few published using double vowels instead of a macron. The use of double vowels is preferred by some hāpū and iwi particularly within the Waikato-Tainui region. Tainui were the 1st major iwi to publish, particularly Kingitanga movement news. At the time the printing press did not have the ability to write macrons so double vowels were used to depict a long vowel sound. It is now a formal spelling convention for the Waikato-Tainui rohe.

ISBN: 0473009072; 143p.

Language Note: Māori.

Notes: Translation of *Let's learn Māori* by Bruce Biggs. He mahi whakamaaori na Cleve Barlow, 1990

**008**

**Calman, R. (2021). *He atua he tangata: The world of Māori mythology*. Oratia.**

A revision of A. W. Reed’s classic 1963 compilation of Māori myth and legend - A treasury of Māori folklore. Despite the world moving on since the original publication, there continues to be a hunger for traditional mātauranga that is encapsulated in Māori traditional stories. For Māori, these stories continue to resonate as part of a living breathing culture. For non-Māori, these stories offer insight into the Māori world view.

ISBN: 9780947506889; 400p.

**009**

**Christensen, I. (2004). *Te reo pāngarau: A Māori language dictionary of mathematics*. He**

**Kupenga Hao i te Reo.**

A subject specific visual Māori language dictionary of mathematic terms covering levels 1-5 of the NZ mathematics curriculum. He papakupu pāngarau e hāngai ana ki ngā taumata tahi ki te rima o te pāngarau i roto i Te Marautanga o Aotearoa.

ISBN: 9780958298575

Language Note: Māori and English

**010**

**Christensen, I. (2004). *Te reo hangarau: A Māori language dictionary of technology*. He**

**Kupenga Hao i te Reo.**

A subject specific visual Māori language dictionary of technology terms to support the teaching of the NZ Technology curriculum, Levels 1-8. He papakupu hangarau e hāngai ana ki te tautoko te Hangarau i roto i Te Marautanga o Aotearoa.

ISBN: 9780958298575

Language Note: Māori and English

Māori language dictionaries supporting other curriculum areas include putaiao (science), matatini (literacy), pāngarau (mathematics) and ngā toi (arts).

**011**

**Coates, N. (2015). The recognition of tikanga in the Common Law of New Zealand. *New***

***Zealand Law Review, 215*(1), pp. 1-34.**

Is there a capacity of the common law to recognise tikanga and Māori customary law in the NZ legal system? The courts have so far applied Māori customary law in a restricted and inconsistent manner, within common law. There are numerous inherent restrictions and obstacles, so now the question must be posed, is there potential for common law to be developed, in a constrained way, so that Māori customary law is afforded recognition in the state legal system? A well-reported case in New Zealand involved Mr James Takamore and his surviving wife, who was Pākeha. On the death of Mr Takamore, his body was stolen/taken from his home in Christchurch, against the wishes of his (immediate) family, and he was returned home to the Bay of Plenty where he was buried at Kutarere Marae, his birthplace, amongst other whānau members. This article examines the interaction between tikanga and common law using this case as an example. The uplifting of a tupapaku is common within Māori whānau and the challenge for custody of a deceased is often a hostile experience. What is the role of tikanga within New Zealand’s legal system when dealing with this type of situation?

**012**

**Coleman, M. [Compiler]. (1994). *Rauemi tuhi: Māori resource guide*. National Library of**

**New Zealand.**

A resource compiled of the holdings of New Zealand material held in the collections at the National Library, Wellington. There are 5 sections of this guide: Māori tribal history bibliography; Māori culture and traditions bibliography; Māori serials bibliography; Māori audio-visual material bibliography and a Bibliography of Māori biographical sources. Each bibliography was developed to fulfil a need as many Māori patrons were asking for the same things. The iwi/hāpū tribal histories are listed here and remain the only written account of some of those tribal areas, that are still sought after publications. Many articles from the Journal of the Polynesian Society are also indexed within.

**013**

**Encyclopedia of New Zealand. Te Ara. (2006). *Māori peoples of New Zealand: Ngā iwi o***

***Aotearoa*. David Bateman Ltd.**

A great overview of the history of the Māori people, the tangata whenua of Aotearoa. How did they arrive here, from whence did they come, what are the main tribal groups and where are they located. A must read for anyone who does not have a basic understanding of the arrival of the Māori people and the histories associated with their migration.

ISBN: 1869536223, 294p.

**014**

**Foster, J. (1997). *Ngā kupu whakamārama: Māori grammar*. Reed**

The sequence in which the words in a sentence must appear, to accurately reflect the intended meaning, is what is meant by "grammar". Every language has its unique grammar and this book provides direct and effective means of explanation of the structure of the Māori language. This knowledge will help to develop a strong basic sentence-forming ability, by using the most straightforward and effective techniques possible. Concludes with a review in the form of a whakamātautau (test), in which everyone is encouraged to self-test.

ISBN: 0790005654, 141p.

Language Note: Māori and English.

**015**

**Harawira, K. T. (1990). *Teach yourself Māori*. Heinemann Reed.**

Self-explanatory book described as “a thorough but painless guide to learning the Māori language”. A beginner and intermediate level text.

ISBN: 0790000520; 121p.

Language Note: Māori and English.

**016**

**Harawira, W. (1997). *Te kawa o te marae: A guide for all visitors*. Reed.**

A visual presentation of words and photographs to illustrate the customs and procedures of marae protocol. Specifically written for children. The author is of Ngai-te-Rangi & Tuhoe descent. I suggest this book be read simultaneously with Tauroa, H, *Te marae: A guide to customs and protocols.* Both resources complement each other.

ISBN: 1869489608, 31p.

**017**

**Harlow, R. (2015). *A Māori reference grammar*. Huia Publishers.**

A popular scholarly work amongst te reo Māori language learners. All things grammatical pertaining to te reo Māori is what you will find in this book. Based on a third-year Waikato university course taught by Harlow for many years. He begins with words and particles, leading progressively from simple clauses and sentences to transformations of those and finally to complex sentences with intricate grammatical structure. This book is aimed at those who already have a command of te reo Māori, such as advanced learners, native speakers, and Māori language teachers. Ray Harlow was Associate Professor in Linguistics at the University of Waikato where te reo Māori was the pinnacle of his research.

ISBN 9781775502036; 310p.

Language Note: Māori and English.

**018**

**Harmsworth, G. R. (2005). *Report on the incorporation of traditional values/tikanga into***

 ***contemporary Māori business organisations and process*. Manaaki Whenua-**

**Landcare Research New Zealand.**

The relevance of traditional Māori values in the NZ business climate and the growing significance put on defining and executing values and ethics in the global business environment, is the catalyst of this research. Using data from differing case studies, this report identifies how Māori organisations and businesses, incorporate traditional values and tikanga into business processes by integrating unique cultural heritage and values into their business approach. Research also demonstrates how Māori businesses defend and communicate the cultural point of distinction in international marketplaces with specific cultural aspects of governance and performance that are used to gain a sustainable competitive edge. Many Māori businesses are proving profitable and credit it to the implementation of mātauranga Māori values and practices.

Access: [https://tewaharoa.victoria.ac.nz/discovery/delivery/64VUW\_INST:VUWNUI/12288225100002386](https://tewaharoa.victoria.ac.nz/discovery/delivery/64VUW_INST%3AVUWNUI/12288225100002386)

**019**

**Higgins, R., Rewi, P., & Olsen-Reeder, V. (Eds.). (2014). *The value of the Māori language =***

***Te hua o te reo Māori*. Huia.**

An amazing calibre of contributing authors who share their research which explores the actions taken to restore the status of the Māori language, the challenges and ideas about how the language can be revitalised and approaches to ensuring the future of the Māori language. Research includes historical accounts of language revitalisation initiatives, language growth in the educational system, community efforts of Māori language development, support for Māori language in the media, and critique on the Māori Language Act and Crown policies. A great read for those wanting to read more about the articulation and history of the Māori language.

ISBN: 9781775501411; 441p.

Language Note: Māori and English.

Series: Ngā Pae o te Māramatanga edited collection of Māori research: Volume 2.

**020**

**Ka’ai, T., Moorfield, J., Reilly, M., & Mosely, S. (Eds.). (2004). *Ki te whaiao: An***

***introduction to Māori culture and society*. Pearson Longman.**

Published in 2004 with many reprints over the years is an indication of the popularity of this text. A collection of articles that gives expression to the voices and words of Māori scholars whose writings are informed by their worldview. The intended audience is students majoring in Māori studies at a tertiary level but also a valuable resource for those who want to learn about Māori culture and society of the indigenous people of NZ.

ISBN: 0582545722; xiii, 258p. maps, ports.

Language Note: Māori and English

**021**

**Karetu, S. (1975). Language and protocol of the marae. In M. King (Ed.). *Te ao hurihuri: the***

***world moves on: Aspects of Māoritanga*. Reed (pp.35-44). Hicks Smith & Sons.**

Te Ao Hurihuri - The Changing World, as the book title suggests, is a compilation of articles written by authoritative contributors who offer their opinion on Māori matters framed within a te ao Māori perspective. In this article Sam Karetu (also known as Timoti Karetu) begins with an account of written literature written in the 1970’s on te ao Māori. He explores publications such as Te Wharekura, Te Tautoko, Te Ao Hou Magazine, Ngā Moteatea, Ngā Mahi a ngā tupuna – valuable sources of Māori information that are still used and referenced widely today. Te Wharekura and Te Tautoko, Ministry of Education te reo Māori readers, were difficult to access as they were published for distribution to primary schools. I note these are now available online via the Te Kete Ipurangi (TKI) Website.

ISBN: 0582819024

**022**

**Karetu, T. S. (1974). *Te reo rangatira: A course in Māori for 6th and 7th Forms*. GP**

**Publications.**

An instruction manual for learning and teaching Māori written by Sir Timoti Karetu, a distinguished linguist, educator, translator, authority, and leader who continues to push for the revitalisation of te reo Māori. Karetu was the 1st Māori Language Commissioner from 1987, a te reo Māori lecturer at Te Wānanga o Waikato, and the founder of Te Panekiretanga o Te Reo – The Institute of Excellence in the Māori Language. Participants are invited to attend this institute of excellence and many of the younger generation are now highly competent speakers of te reo Māori. Scotty Morrison and Pania Papa are two graduates of Te Panekiretanga who are regular faces presenting te reo Māori programmes on television. Karetu blends knowledge of the Māori language with proficiency and experience in secondary school language instruction. The book is written in the Tuhoe dialect.

ISBN: 1869560418; 196p.

Language Note: Māori and English.

**023**

**Keegan, P. J. (2017). Māori dialect issues and Māori language ideologies in the**

**revitalisation period. *Mai Journal, 6*(2), 129-142.**

This paper discusses linguistic dialect variation of the Māori language, the historical background, and the current concerns and conflicts that have emerged throughout this period. The author points to a lack of research about dialectal variation which could be useful in understanding its influences in the revitalisation of te reo Māori. Te reo Māori spoken by young people is different from that of their elders and heavily influenced by New Zealand English. The differences here include pronunciation, syntax and rhythm. Keegan argues it is important to consider attitudes to these changes, in relation to the revitalisation of te reo. Useful book if interested in dialectical differences between tribal areas.

Access:<https://www.journal.mai.ac.nz/sites/default/files/MAIJrnl_6_2_Keegan_02_Final.pdf>

**024**

**Kelly, H. (2018). *A Māori word a day: 365 words to kick-start your reo*. Raupo.**

365 words to learn, one for every day of the year. Each word has a translation and is used in an example sentence (multiple examples used when the word has multiple meanings). This book is designed to aid those on their te reo Māori journey whether you are at the beginning of your journey or on the road to fluency. Hemi Kelly affiliates to Ngati Maniapoto & Ngāti Tahu-Ngāti o Whāoa and is a licensed translator & graduate of Te Panekiretanga.

ISBN: 9780143772132; 375p.

Language Note: Māori and English

**025**

**Kelly, H. (2020). *A Māori phrase a day: 365 phrases to kick-start your reo*. Raupo.**

Another title designed to aid those on their te reo Māori journey whether you are at the beginning of your journey or on the road to fluency. 365 phrases divided into 28 common categories to accompany *A Māori Word A Day*. Hemi Kelly affiliates to Ngati Maniapoto & Ngāti Tahu-Ngāti o Whāoa and is a licensed translator & graduate of Te Panekiretanga.

ISBN: 9780143773412; 406p.

Language Note: Māori and English

**026**

**Kura Productions. (2008-). *Tōku reo*. [TV series]. Māori Television**

An instructional Māori language online learning tutorial programme designed by Professor John Moorfield, based on his te reo Māori series *Te Whanake*. *Tōku reo* brings together rangatahi, kaumatua, first time learners as well as native speakers, all in the context of a beginning language learning programme. This course uses an interactive website to reinforce and encourage learning and provides access to free digital and printed resources to aid in independent learning.

Classification: G; All audiences (5+); Series: 1-5; Series 1=100 episodes; Series 2-5 = 1-50 episodes; Language: Māori & English

Access: Whakaata Māori website

See also: Te Whanake resources - <https://tewhanake.maori.nz/>

Language Note: Māori and English.

**027**

**Lagahetau, C. (Ed.). (2000). *Legends of the land: Living stories of Aotearoa as told by ten***

***tribal elders*. Reed.**

The stories retold in this volume highlight the connections to the land which is the past, the present and the future of Māori. Told by ancestors of old, recited here by men and women of today, for passing on to future generations of tomorrow. Ralph Talmont has collected a series of stunning portraits and landscape photographs to accompany these stories.

ISBN: 9780790007489; 142p.

**028**

**Makereti. (1986). *The old-time Māori*. New Women’s Press.**

This is the first comprehensive ethnographic account of Māori life by a Māori scholar. Makereti, also known as Maggie Papakura. It is a biography of her life which was to be presented for a degree at Oxford University. Unfortunately, she died before that could be done. This book was published 8 years after her death, an *old-time* favourite of mine of which I have directed many a library patrons to. Whilst this book is scholarly in its approach, it is based on traditionally acquired knowledge and first-hand experiences of Māori culture and traditions.

ISBN: 0908652119; 352p.

Note: **First published as** The Old-Time Māori, by Makereti, Sometimes Chieftainess of the Arawa Tribe, Known in New Zealand as Maggie Papakura**. London, UK: Victor Gollancz, 1938.**

**029**

**Matenga-Kohu, J., & Roberts, J. (2006). *Powhiri rituals of encounter*. Wotz Wot.**

Produced for students of Te Wānanga o Aotearoa enrolled on the Mauri Ora programme, this book walks the reader through the process and practices of a pōwhiri. An introductory text that includes other relevant in-depth korero that doesn’t appear in the texts of *Harawira* & *Tauroa.* Pōwhiri and ngā atua Māori; wahine and whaikōrero; te mana o te wahine, and the hongi & harirū ritual.

ISBN: 9780958275934, 48p.

Language Note: Māori and English

Access: <https://issuu.com/mauriglobal/docs/39311_powhiri>

**030**

**Matenga-Kohu, J., & Roberts, J. (2006). *Tangihanga = Māori burial rituals*. Wotz Wot.**

The reader is introduced to the process and practices of tangihanga, the hui related to death and burial. The writings contained within both these authors’ texts, are from a mana wahine perspective and are highly recommended. Written for a particular purpose and audience– tertiary students.

ISBN: 9780958275965; 40p.

Language Note: Māori & English

**031**

**McRae, J. (2017). *Māori oral tradition: He kōrero nō te ao tawhito*. Auckland University**

**Press.**

McRae introduces four modes of Māori oral traditions- whakapapa; whakatauakī, kōrero and waiata, which she explains are the broad terms used by tūpuna Māori to differentiate the forms of oral traditions. This resource underpins the speeches, songs and prayers performed on marae and the teaching of tribal genealogies and histories. Within ngā kōrero tuku iho is a wealth of knowledge about the way of life, wisdom and thinking of Māori. Information workers should have some basic understanding of Māori oral traditions as researchers rely on the expertise of librarians to locate oral history sources. For librarians who lack an understanding of Māori oral histories and traditions, this is the book for you.

ISBN: 9781869408619; 252p.

**032**

**Mead, H. M. (2020). *Tikanga Māori: Living by Māori values*. Te Whare Wānanga o**

**Awanuiarangi.**

A must read for anyone wanting to know about tikanga Māori. Aimed at a non-Māori audience this text introduces Māori practices and values, key concepts of tapu and noa, marae etiquette, and more. Chapter 19: *Matauranga Māori: Knowledge* is a practical guide to help you to implement tikanga in your own space and how you can apply traditional practices to modern situations. A valuable resource for those looking towards Māori cultural competency and those wanting a theoretical understanding of tikanga and the influences of it.

ISBN: 9781775502227; 435p.

**033**

**Mead, S. M. [Compiler]. (1984). *Ngā tikanga tuku iho ā te Māori: Customary concepts of the***

***Māori* *– A source book for students*. Victoria University of Wellington.**

Ngā tikanga tuku iho a te Māori: Customary concepts of the Māori is a 3rd year level, half year course, developed at Victoria University of Wellington, and approved for teaching in 1980. This reader is a compilation of articles, book extracts and definitions for the purpose of needing to know and understanding. It brings together an array of information on customary concepts of the Māori, ngā taonga tuku iho, treasures handed down, in one publication. Māori concepts are often mis-understood by both Māori and Pakeha, so this resource provides a greater understanding of what is meant by ngā taonga tuku iho that sets out to bring awareness to whet the appetite and hopefully to encourage further learning. *Rahui* and its implications (Chapter 7) is a concept that New Zealanders are being subjected to more often due to restrictions enforced because of death, misadventure or for preservation and conservation purposes. Does this indicate a Māori way of doing things is becoming more acceptable in today’s society? What are your thoughts about rahui?

No ISBN; 295p.

Language: English with some Māori

**034**

**Merewether, K. (2020). *Kuwi and friends Māori dictionary*. Illustrated Publishing.**

This Māori picture dictionary uses pictures and illustrations to aid comprehension aimed at younger students and beginner learners, but useful for all ages especially those who prefer visual learning. Visual clues can help people remember spoken and written words and aid in language memory. Extensive, endearing, and easy to read.

ISBN: 9780994136497; 67p.

Language Note: Māori and English.

Illustrator: Kat Quin; Translator: Pania Papa.

**035**

**Milroy, W., & Karetu, T. (2018). He kupu tuku iho: Ko te reo Māori te tatau ki te ao.**

**Auckland University Press.**

Written in te reo Māori, by two esteemed te reo Māori exponents, who discuss key cultural concepts, and language and cultural issues of the modern world. Whilst this book may be a little advanced for the intended audience, there are a few Māori working in the Library and Information profession that would find the value in having this book included. The language used within this text is a prime exemplar for all learners and speakers of te reo Māori.

ISBN: 9781869408800; p.215

Language Note: Te reo Māori

**036**

**Moorfield, J.C. (2001-). *Te Whanake [Series].***

The following 4 entries is part of a Māori language learning series of resources to aid the learning and teaching of te reo Māori, from beginner to advanced. Te Whanake website provides access to a wealth of free online resources to aid independent learning and interaction. A good resource for those on a te reo Māori journey with the aid of videos, animations, podcasts, dictionaries– resources that support the 4 books that complete this series.

Te Whanake website <https://tewhanake.maori.nz/>

See also: Kura Productions, *Tōku Reo*.

**Moorfield, J. C. (2001). *Te whanake 1: Te kākano (2nd ed.).* Addison Wesley.**

A beginning-level text for adults and senior secondary learners of Maori.

ISBN: 0582543282, 176p.

Language Note: Māori, with some English.

**Moorfield, J. C. (2001). *Te whanake 2: Te pihinga*. Pearson Longman.**

A lower-intermediate level textbook for adults and teenagers.

ISBN: 1099730460; 222p.

Language Note: Māori, with some English.

**Moorfield, J. C. (2003). *Te whanake 3: Te mahuri* *(2nd ed.)*. Pearson Education.**

An upper-intermediate level textbook for adults and teenagers.

ISBN: 0582545781; 246p.

Language Note: Māori, with some English.

**Moorfield, J. C. (2004). *Te whanake 4: Te kohure (2nd ed.).* Pearson Education.**

Intended audience: 19+ years

ISBN: 0582545196, 297p.

Language Note: Māori, with some English.

**037**

**Morrison, S. (2015). *Māori made easy: For everyday learners of the Māori language*. Raupo.**

This book is a helpful, user-friendly, one-stop resource for everyone looking to learn the fundamentals of the Māori language. Morrison is a TV personality, a graduate of Te Panekiretanga o te reo Māori and a Māori language advocate. He also authored *The Raupo Phrasebook of modern Māori*. There is a set of exercises available online to accompany the Māori Made Easy series <https://www.maorilanguage.net/maori-made-easy/> This website provides a range of resources to support the teaching and learning of te reo Māori.

**ISBN:** 9780143570912; 335p.

**038**

**New Zealand Māori Arts & Crafts Institute. (2015). *Marae: the heart of Māori culture*. Huia.**

A book that delves further into the cultural and spiritual significance of the marae and the values that underpin marae custom and protocols. Marae are unique spaces at the heart of Māori culture that brings hapu, iwi and whānau together. All Māori people affiliate to a marae (despite many not knowing which marae that might be), regardless the marae is a powerful symbol of ones’ identity, whakapapa, and turangawaewae. For those who are learning about the marae for the first time I suggest reading two prior texts: *Te kawa o te marae* and *Te marae: A guide to customs and protocols*.

ISBN: 9781775501947; 61p.

Note: Other texts worth a read in this series: Māori carving: The art of recording Māori history; Māori weaving: The art of creating Māori textiles; Geothermal treasures: Māori living with heat and steam.

**039**

**Ngata, H. M. (1993). *English-Māori, Māori-English dictionary*. Learning Media.**

As the title suggests, this is a dictionary for learners and teachers of te reo Māori. I find this dictionary particularly useful because once I find the word I’m looking for, an example is provided of how I use that word in a sentence or phrase. The sentence is given in English and in Māori. Not many dictionaries provide this type of explanation and it helps extremely when you are not quite sure of your grammar and sentence structure. The author is from Ngāti Porou and as such the Ngāti Porou tribal dialect is observed throughout this book and in the spelling of words. As a descendant of Ngati Porou this is one of my favourites because at the end of the day you want to use the dialect from the place that you call ‘home’. It is also one of the few dictionaries that has been written by Māori for the study of te reo.

ISBN: 0478058454; 621p.

Language Note: Māori and English

Access: Available online via Waikato University <https://www.teaching.co.nz/ngata>

**040**

**Niwa, H. (2003). *Pronounce Māori with confidence*. Reed.**

An easy guide with CD-Rom to help those wanting to learn and pronounce Māori words correctly. The CD guides the reader through the exercises contained in the book presenting correct pronunciation as a model so readers can practice. A must read for those having difficulty rolling those ‘rrrr’s’.

ISBN: 0790009064; 39p.

Language Note: Māori and English.

**041**

**Onysko, A., Degani, M., & King, J. (Eds.). (2014). *He hiringa he pūmanawa: Studies on the***

***Māori language*. Huia.**

Written in honour of Ray Harlow, this book pays homage to a linguistic scholar, who has contributed significantly to research into the development and grammar of the Māori language. This title presents a range of linguistic developments of te reo Māori. A good book to read for those interested in the evolution of a language, in this case, te reo Māori.

ISBN: 9781775501657; 225p.

Language Note: Māori and English

**042**

**Opai, Keri. (2021). *Tikanga: An introduction to te ao Māori*. Upstart Press.**

A very knowledgeable and educated man brought up surrounded by his kaumatua and their teachings, with a Masters’ degree in Mātauranga Māori, Opai takes you on a journey into the unique world of the Māori. **This book is a** guide to understanding the Māori world from a 21st century point of view. Ka’ai, Moorfield et al., *Ki te whaiao* are additionally valuable to each other with the latter focused on pre-21st century.

ISBN: 9781990003172; 194p.

**043**

**Oppenheim, R. S. (1973). *Māori death customs*. A.H Reed & A.W. Reed.**

The tangihanga is the Māori ceremony for mourning, grieving, and farewelling someone who has died. Commonly referred to as a *tangi*, which means to weep, and to sing a lament for the dead. Tangihanga are one of the main ceremonial events which significantly represents Māori cultural cohesion. This resource, from records made by early visitors to New Zealand, provides an understanding of Māori funeral practises and rites associated with death, including the ‘tramping of the house’ and kawe mate. The tangihanga process serves to remind Māori of their whakapapa, cultural traditions and the importance of life, people and relationships. This is a revised book version of a thesis presented for the degree of Master of Arts in Anthropology at the University of Auckland.

ISBN: 0589007505; 138p.

**044**

**Papa, P. (2019-present). *Ako* [TV series]. Whakaata Māori**

A (televised) Māori language class presented by Pania Papa for intermediate-level learners. For those who like visual teaching and learning this programme is good. Papa is an advocate for the preservation of te reo Māori and also translates picture books by New Zealand authors, into te reo Māori. *Kuwi & Friends Māori Picture Dictionary* by K. Merewether is one of those titles.

Language Note: Te reo Māori

Series 1-5; Audience: 5+ Classification: G

Access: Whakaata Māori website (formerly called Māori Television or MTV)

**045**

**Pere, R. T. (1997). *Te wheke: A celebration of infinite wisdom*. Ao Ako Global Teaching.**

Te Wheke is an octopus, a symbol used here to illustrate the interdependence of all things across the universe as per the ancient teachings of Hawaiki. She explains concepts such as tangihanga, noa, turangawaewae, tapu, hakari, marae tikanga, taonga tuku iho – all accompanied by illustrations inspired from pottery of the Arawak Indians. Rangimarie Turuki Pere credits her education & basic philosophy to learned elders from Ngāti Ruapani, Tuhoe-Potiki, and Ngāti Kahungunu. She is renowned for her wisdom and insight. Pere is a recipient of knowledge as passed down to her by her elders. She acknowledges that she has a responsibility of passing that knowledge on.

ISBN: 0959799400; 58p.

**046**

**Potini, K. F. (2015). *Kaitiakitanga: The battle to retain mātauranga programmes within an***

 ***ever-changing tertiary education landscape* [Unpublished Master’s thesis]. Te**

**Whare Wānanga o Awanuiārangi.**

This thesis is about kaitiakitanga in the context of tertiary education. Kaitiakitanga for Māori in education is not just about passing exams. It must be seen in terms of ensuring that programmes are not defined in terms of participation, completion and graduation, but more importantly, how education contributes to the well-being of *whanau*, *hapū* and *iwi.* This in turn ensures the maintenance and growth of Māori culture and heritage, leading to the protection of natural environments and landscapes for the benefit of future generations. Everyone must be prepared to participate in Māori cultural environments, with confidence in oneself and identity.

**047**

**Rewi, P. (2010). *Whaikōrero: The world of Māori oratory*. Auckland University Press.**

Rewi assesses the origin and history of whaikōrero including structure, style of delivery and the protocols around who may speak and where speech takes place. A range of sample whaikōrero drawn from both oral and literary sources are examples for learners of Māori wishing to improve their whaikōrero skills. The practice of whaikōrero is predominantly in the male domain, whereas the first voice to be heard on the marae is that of the women doing the karanga. Both male and female come together to support the whaikōrero with a waiata or a patere. Rewi affliliates to Ngāi Tuhoe, Ngāti Manawa and Te Arawa. Book informants include kuia and koroua from Ngāi Tuhoe, Ngāti Kahungunu, Te Arawa, Ngāti Porou, Ngāti Awa, Waikato-Maniapoto, Te Whakatōhea, Ngāpuhi and Ngāti Whare.

ISBN: 9781869404635; 232p.

**048**

**Rika, M. (2012). Tangaroa whakamautai. *Whitiora* [CD-ROM]. [Auckland, New Zealand]:**

 **Māori Broadcasting Funding Agency.**

Maisey Rika is a well-known Māori singer/songwriter who fuses English and te reo Māori into her lyrics. Her third album *Whitiora* is produced in te reo Māori which includes the waiata *Tangaroa Whakamautai.* The video of this soundtrack places Rika in the forest and bush, in the surf at the beach and on the smouldering volcanic landscape of Whakaari (White Island). The listener is taken on a journey into the natural environment of Aotearoa. *Tangaroa*,the God of the sea and kaitiaki of all creatures of the ocean. The music video provides a visualisation of the concept of kaitiakitanga according to Rika.

Language Note: Te reo Māori

Access: <https://www.youtube.com/watch?v=yblB87dpJGc>

**049**

**Roskruge, M., Morrison, S., Maxwell, T. K., & Te Pua Wānanga ki te Ao. (2017). *Measuring***

***the value of the contribution of Māori language and culture to the New Zealand***

***economy: A report prepared for Te Taura Whiri i te reo Māori*. University of**

**Waikato.**

Te Reo Māori is one of the official languages of New Zealand, the language of a minority group that many believed (or hoped), would die a natural course. Te reo Māori is a trigger for many to express hate and contempt which is rife on social media platforms. The backlash of negative comments aimed at Whittaker’s when they renamed their creamy milk chocolate, *Kirimi Miraka* in support of te Wiki o te Reo Māori, is one example. What some fail to realise is the value that te reo Māori and tikanga has on the New Zealand economy. The goods, services and contributions of te reo and tikanga Māori are tangible benefits which cannot be replicated if te reo Māori is lost. The task at hand in this publication was to develop a definition of the Māori language economy, with descriptions of characteristics, which informs the development of a framework for understanding the value and contribution of te reo and tikanga Māori, to the New Zealand economy.

Access: <https://thehub.swa.govt.nz/assets/Uploads/Measure-the-value-of-te-reo-Maori2.pdf> ; 84p.

**050**

**Royal, T.A.C. (Ed.). (2003). *The woven universe: selected writings of Rev. Māori Marsden*.**

**The Estate of Rev. Māori Marsden.**

A collection of selected writings of Rev. Māori Marsden (1924-1993) edited by Te Ahukaramu Charles Royal. Marsden was a tohunga, scholar, writer, healer, minister and philosopher of the latter part of the twentieth century. The writings provide a holistic guide to life and living based on Māori lore where key concepts of a Māori worldview and mātauranga Māori are explored. Marsden’s perspectives and conclusions on these matters are highly sought after readings and you will find many bicultural and mātauranga Māori frameworks are informed by Marsden’s work. This is a well-read book, very informative and well-sought-after.

ISBN: 047307916X; 187p.

Note: This publication is part of the series *Te Takarangi: Celebrating Māori scholarship, mātauranga and academic excellence*.

**051**

**Salmond, A. (2004). *Hui: A study of Māori ceremonial gatherings*. Reed.**

Distinguished Professor Dame Anne Salmond has provided an in-depth depiction and account of the nature and history of a Māori hui, otherwise known as a gathering, a get together, a celebration, a tangihanga, a marriage, a meeting of the people. Marae protocol and rituals associated with each gathering, and its significance to Māori is explained. The history of the marae as an institution is described including the different aspects of rural and urban marae. An excellent resource on Māori ceremonial gatherings that will provide an interesting read for learners of Māori culture & tikanga. Be mindful that marae tikanga and kawa can differ depending on what part of the country or tribal area you are in.

ISBN: 9780790009667 ; 226p.

Notes: First published in 1975 with various editions and reprints

**052**

**Shirres, M. P. (1997). *Te tangata: The human person*. Accent Publications.**

Shirres spent many hours in archival repositories accessing material of the 1840’s to the 1860’s, on many topics including mātauranga Māori, tapu and noa, Māori spirituality, karakia and Io-Matuakore. Shirres authored several books on Māori spirituality and taught Māori theology at the University of Auckland. Topics of discussion are presented with evidence and direct quotes from Māori represented in the archival material. This is a well-referenced and cited book and many have used this publication to inform the development of professional models of work based on a bicultural framework.

ISBN: 0958345414; 142p.

Language Note: Māori and English.

**053**

**Tauroa, H., & Tauroa, P. (2009). *Te marae: A guide to customs and protocols*. Penguin.**

For those anxious (or eager) about attending a noho marae (which is an integral part of the Mātauranga Māori Workshop), this book is for you. It will tell you what you need to know about marae custom, protocols and etiquette for visitors to New Zealand marae, including appropriate behaviour. This book read and *Te kawa o te marae* by Wena Harawira are complimentary of each other and book worth a read.

ISBN: 9780143202424; 168p.

**054**

**Te Taura Whiri i te Reo Māori. (1996). *Te matatiki: contemporary Māori words*. Oxford**

**University Press.**

An authorative resource published by the Māori Language Commission, this dictionary was created to support Māori as a living language. It includes 3,000+ previously released Māori translations for English concepts as well as 5,500 new words created by the Commission since 1987. A useful Appendix includes names of Government agencies which have official Māori names; the days and months of the year; and international place names. The format of the dictionary is Reo Pākehā – Reo Māori; Reo Māori – Reo Pākehā (English–Māori; Māori–English).

ISBN: 0195583418; 289p.

Language Note: Māori and English.

Notes: Te Taura Whiri I te Reo Māori = Māori Language Commission website is a great source of information on the history and development of te reo Māori in Aotearoa New Zealand. <https://www.tetaurawhiri.govt.nz/>

**055**

**TVNZ. (1987-present). *Waka huia.* [TV Series]. TVNZ.**

*Waka Huia*, a multi-award-winning TV series produces unique stories and histories of the Māori people of Aotearoa. By traveling extensively around NZ interviewing fluent te reo Māori speakers on an array of topical issues including tikanga and te reo Māori, Iwi and hāpū histories, whakapapa, political, social and cultural concerns of the week. A valuable resource for those undertaking te reo and tikanga studies and a great way to be immersed in te reo Māori, even if you cannot grasp or understand a single word spoken.

Language Note: Te reo Māori (with sub-titles)

Access: TVNZ on Demand; current episodes available via Whakaata Māori website; early episodes via NZ on Screen website.

**056**

**Walters, M. (2014). *Marae te tatau pounamu: A journey around New Zealand’s meeting***

***houses*. Godwit.**

A beautiful photographic book on the meeting house, also known as wharenui, wharepuni, whare whakairo, and pā or pāh. Meeting houses are photographed capturing the fine detail of the carvings, tukutuku and kowhaiwhai panels and much more. The photographs, which were taken during hui at the marae, portray a thriving feeling of life and activity. This prize-winning book pays tribute to New Zealand's meeting houses, with engaging personal text. If you have an up-and-coming marae visit, why not check this book out. A visual of the marae enables you to familiarise yourself with the marae environment and maybe lessen any anxieties.

ISBN: 9781775537236; 411p.; colour illustrations

**057**

**Williams, H. W. (1990). *Dictionary of the Māori language.* Legislation Direct.**

A Māori to English dictionary 1st published in 1844 as *A dictionary of the New Zealand language*. The 7th edition (1971) was extensively revised and augmented by the Advisory Committee on the Teaching of the Māori Language, Department of Education. This edition includes the *Prefaces* to earlier editions (5th – 7th) that provides an historical account of the Māori language in NZ. This dictionary is an established reference book for students and teachers of te reo Māori. If you were to have one dictionary on your bookshelf, I suggest it is this one.

ISBN: 9781869560454; 499p.

Language Note: Māori and English.

Access: The 6th edition is available via the New Zealand Electronic Text Collection: <https://nzetc.victoria.ac.nz/tm/scholarly/tei-WillDict.html>

**058**

**Winitana, C. (2011). *My language my inspiration: The struggle continues*. Huia.**

*My language, my inspiration* and *Tōku reo, tōku ohooho* (te reo Māori version) trace a revitalisation journey of the Māori language, from 1972 to 2008. The book outlines the determined struggle to bring the Māori language back from the brink by exploring the reasons for the decline of the language and charts its resurgence over the last four decades. Interview commentary with people who were active in the fight for the Māori language through initiatives like the Māori language petition, the development of Te Ataarangi, and the establishment of kōhanga reo, the Māori Broadcasting Authority, kura kaupapa Māori, and Māori Television. An overview of te reo Māori over a 36-year period. Winitana’s tribal affiliations are Ngāti Tuwharetoa & Ngāi Tuhoe.

ISBN: 9781869693794; 349p.

**059**

**Winitana, C. (2011). *Tōku reo tōku ohooho: My language, my inspiration*. Huia.**

This is the Māori language version of *My language my inspiration: the struggle continues*. Please refer to annotation above. There are many children’s books that have been translated into te reo Māori versions. This publication is a huge achievement (to me) having a non-fiction book with so many pages, available in both English and te reo Māori. Books with translated versions can be a helpful aid to learning a second language.

ISBN: 978186963787; 430p.

Language Note: Māori and English.

**060**

**Wiri, R. (2008). *Te reo taketake: Ko te pu: A Māori language course for beginners*. Raupo.**

A textbook that offers students the chance to learn and engage in simple Māori conversations. The target audience is adult and teenager learners of te reo Māori. A book to guide learners with a focus on sentence structures through oral and written exercises. For those who prefer self-directed learning, this resource is for you. Author is of Ngāti Ruapani, Tūhoe & Te Arawa descent.

Notes: Includes an audio CD (non-musical sound recording)

ISBN: 9780790011066; 171p.

Variant Title: Maori language course for beginners

Language Note: Māori and English.

**MĀORI WORLDVIEW: MĀTAURANGA MĀORI & KAUPAPA MĀORI (061-120)**

**061**

**Aranga, M. H. (2002). Aspects of mātauranga Māori: A hermeneutic exploration of**

**whakapapa and knowledge [Unpublished Master’s thesis]. Te Whare Wānanga o**

**Awanuiārangi.**

*What is mātauranga Māori?* This is the question from which this thesis emerged. Aranga seeks to identify elements of the ways of knowing and of understanding, that are underpinned and encapsulated within what is broadly termed mātauranga Māori. From the start of the research, it soon became apparent from conversations alone that there was an infinite number of meanings of the words mātauranga Māori. This thesis provides a historical account of the word *mātauranga*, its whakapapa, the original meaning of the word, and how that meaning has changed and is applied today.

**062**

**Ataria, J., Mark-Shadbolt, M., Mead, A.T.P., Prime, K., Doherty, J., Waiwai, J., Ashby, T.,**

**Lambert, S., & Garner, G.O. (2018). Whakamanahia Te mātauranga o te Māori:**

**empowering Māori knowledge to support Aotearoa’s aquatic biological heritage. In**

***New Zealand Journal of Marine and Freshwater Research, 52*:4, 467-486.**

An industry perspective of how mātauranga Māori is contributing to improved outcomes for the unique freshwater and marine biological heritage in Aotearoa, at a time when it is facing unprecedented challenges including the negative effects of climate change. The impact of the challenges is demonstrated by many flora and fauna species now deemed to be threatened. There is cultural significance of these species and organisms to Māori, and as such, there is a body of knowledge that can be considered in addressing the range of vexing environmental issues. There is compelling evidence that mātauranga Māori can offer unique solutions and untapped potential in the preservation of Aotearoa’s biological heritage.

Language Note: Māori and English

**063**

**Awatere, S., & Harmsworth, G. (2014). *Ngā aroturukitanga tika mō ngā kaitiaki: Summary***

***review of mātauranga Māori frameworks, approaches, and culturally appropriate***

***monitoring tools for management of Mahinga Kai*. Landcare Research NZ; University**

**of Waikato.**

An industry perspective of mātauranga Māori concepts, methods and tools applied to freshwater monitoring and management especially for strengthening and restoring mahinga kai values. The Mahinga Kai project’s recognition of the complexity of mātauranga Māori is of crucial concern. Empowering Māori viewpoints and values for conservation matters and for the management of natural resources is thus ongoing. Enhancing the calibre of information, whether it be scientific or mātauranga Māori, can assist decision-makers to make better informed decisions. The emphasis of this review is consequently on giving preference to those planning methods that are fundamentally founded on mātauranga Māori.

Access: <https://tinyurl.com/yx5tefr7>

35p.

**064**

**Bangs, R. (2008). *Quest for kaitiakitanga: The ancient Māori secret from New Zealand that***

***could save the earth*. Menasha Ridge Press**.

Bangs is an American adventurer who is known for his “quest” series of adventure travel programmes that showcase the natural and cultural wonders of the world. This book captures a journey recording the natural diversity of Aotearoa and documents the wisdom of kaitiakitanga – ‘an ancient secret that could save the earth’. Kaitiakitanga is a Māori concept deeply rooted in Māori culture and values, and in this instance refers to the responsibility of stewardship or guardianship over the environment and natural resources. The quest of kaitiakitanga denotes a shift towards a more holistic and sustainable approach to development, one that acknowledges the value of the environment and natural resources in promoting human prosperity and well-being, as well as the necessity of safeguarding and preserving these resources for future generations.

ISBN: 089732658X; 260p.

**065**

**Broughton, D., & McBreen, K. (2015). Mātauranga Māori, tino rangatiratanga and the future**

**of New Zealand science. *Journal of the Royal Society of New Zealand, 45*(2), 83-88.**

Māori have written and discussed extensively the ongoing impact of colonisation on mātauranga and tikanga Māori. This paper builds on those discussions and the reinstitution of mātauranga as one of two functional knowledge systems operating in Aotearoa. The article explains why mātauranga Māori revitalisation is important and outlines steps towards the goal. Prioritizing mātauranga Māori means acknowledging and respecting its unique value and contribution to the world. Prioritizing mātauranga Māori also entails acknowledging and resolving the historical injustices and ongoing wrongs that have diminished the significance of Māori knowledge and culture. This includes recognising how colonialism, racism, and prejudice have affected Māori communities working to advance equity and social justice. There is still work to be done to ensure that Māori knowledge systems and cultural practices are recognized and valued in New Zealand.

**066**

**Durie, M. (2012). Kaupapa Māori: Shifting the social [Interview]. *New Zealand Journal of***

***Educational Studies, 47*(2), 21-29.**

Sir Mason Durie of Rangitane, Ngāti Kauwhata and Ngāti Raukawa descent reflects on the influence of kaupapa Māori on New Zealand society in an interview by Te Kawehau Hoskins on 12th December 2011. Questions asked in this interview include: What is kaupapa Māori and how did it emerge? How do you understand the relationship between kaupapa Māori and mātauranga Māori? How might kaupapa Māori help us think strategically for the future? A recommended read prior to attending the MMinNZLW and an opportunity to ponder on how you might use this information to inform your work practices and workplace. Sir Mason Durie is an esteemed academic, a retired Professor of Māori Research & Development at Massey University and author of many well-sought-after publications such as *Whaiora: Māori health development*; *Te mana, te kawanatanga: The politics of Māori self-determination*; *Ngā Kahui pou: Launching Māori futures*. Durie was also a leader at the forefront of the development of a changing approach to Māori health based on his *Te Whare Tapa Wha Model – the 4 cornerstones of Māori Health*.

**067**

**Forster, M. E. (2012). *Hei whenua papatipu: Kaitiakitanga and the politics of enhancing***

***the mauri of wetlands* [Unpublished Doctoral thesis]. Massey University.**

An industry perspective of mātauranga Māori with an intent to develop a better understanding of the dynamics and complexities of the contemporary practice of kaitiakitanga regarding relationships with whenua and resource management decisions. A case study is presented of kaitiakitanga of the Whakaki Lake which explores the nature of contemporary practices of kaitiakitanga through the experiences of active kaitiaki. Protecting the mauri of a natural ecosystem is a social responsibility that has emerged from a customary understanding of the environment based on mauri and whakapapa. This study argues that engagement with the state only provides for a limited expression of Kaitiakitanga, and change is essential to ensure a responsiveness to iwi and hapū understandings of what it means to be a kaitiaki.

Access: [**https://mro.massey.ac.nz/bitstream/handle/10179/3336/02\_whole.pdf**](https://mro.massey.ac.nz/bitstream/handle/10179/3336/02_whole.pdf)

**068**

**Greensill, A. (Oct, 1999). Genetic engineering: Māori views and values. In *Pacific***

 ***World* 54, 25-28.**

An industry perspective of mātauranga Māori and genetic engineering. Māori views and values regarding genetic engineering are complex and diverse, and there is no single consensus position. Some Māori support the use of genetic engineering in certain contexts, such as medical research but many believe that the manipulation of the genetic makeup of living things is a form of tampering with the natural order of things, which goes against beliefs in the sanctity of the environment and the interconnectedness of all living beings. This article considers Māori authority over natural resources and argues that Māori should be consulted, and their values respected in the field of genetic engineering. The concepts of mātauranga Māori, whakapapa, mauri and kaitiakitanga in relation to genetic engineering is discussed.

**069**

**Harmsworth, G. R., & Awatere, S. (2013). Indigenous Māori knowledge and perspectives of**

**ecosystems. In J. R. Dymond (Ed.). *Ecosystem services in New Zealand: Conditions***

***and trends* (pp.274-286) Manaaki Whenua Press**.

An industry perspective of mātauranga Māori and ecosystem services in New Zealand. A framework is presented that distinguishes culture values from cultural services and expands on the definition of cultural values that are applied in the framework - Māori knowledge, values, and viewpoints. This ecosystem framework allows for Māori inclusion and participation in decision-making, so to accomplish aspirational goals, and to reach desirable Māori outcomes. Garth Harmsworth affiliates to Te Arawa, Ngāti Tuwharetoa & Ngāti Raukawa. Shaun Awatere affiliates to Ngāti Porou.

ISBN: 9780478347364; 537p.

Language Note: Māori and English

**070**

**Hetaraka, M. (2023). Tikanga Māori as research methods. In F. Meyer., & K. Meissel (Eds.).**

***Research methods for education and the social disciplines in Aotearoa New Zealand***

**(pp.113-133). NZCER Press.**

This article is based on the learnings of Hetaraka as an emerging indigenous researcher completing her doctoral thesis, and her discovery and use of tikanga Māori as a research method during that journey. With a focus on Māori education and mātauranga Māori, Hetaraka describes the methodological framework as ancient but capable of addressing modern challenges. The book itself offers practical applications of research techniques interlaced with Te Tiriti o Waitangi, mātauranga Māori, and Māori and Pacific research methodologies.

ISBN: 9781990040795

**071**

**Hikuroa, D. (2017). Mātauranga Māori: the ukaipo of knowledge in New Zealand. In *Journal***

***of the Royal Society of New Zealand, 47*(1), 5-10.**

Science and mātauranga Māori are both systematic collections of knowledge that are grounded in certain worldviews. While science and mātauranga Māori share many parallels, it is important that the tools of one are not used to analyse and understand the foundations of another. Purakau and maramataka have generally been neglected or rejected by the larger science community and yet their source is from scientifically derived knowledge that can be explained within a Māori worldview. For some it is easier to say that mātauranga Māori is incompatible with science rather than find a reason to understand.

See Also: G.T. Stewart, Mātauranga Māori: a philosophy from Aotearoa. [A response to this article].

Language Note: Māori and English

**072**

**Hoskins, T.K., & Jones A. (Ed.). (2017). *Critical conversations in kaupapa Māori*. Huia**

**Publishers.**

Kaupapa Māori is a philosophy and approach that emerged in the 1980s as a response to the marginalization of Māori culture and knowledge in Aotearoa. Kaupapa Māori has been transformative in many ways, for both Māori communities and New Zealanders as a whole. It has created a space for Māori ontology and epistemology to be recognized and valued, where previously Māori knowledge and culture had been marginalized and suppressed. This collection of articles challenges assumptions and dogma concerning the nature of kaupapa Māori and addresses common misconceptions and established beliefs about its achievements, and the scholarly and grassroots endeavours it has sparked and given legitimacy to. These scholarly edited conversations show the vibrant state of the academic world, the encroachments and aspirations of Māori, and the contribution to the growth of new Māori knowledge.

ISBN: 9781775503286; 211p.

Language Note: Māori and English

**073**

**James, B. (1993). *The Māori relationship with the environment.* Publication No. WRC/PP-**

**G-93/29. Wellington, New Zealand: Policy and Planning Department, Wellington**

 **Regional Council.**

This report was written for the Wellington Regional Council as part of a project to identify environmental attitudes and behaviour of stakeholder groups. The report discusses the need for recognition of Māori values in resource management decision-making in accordance with the principle of tino rangatiratanga in the Treaty of Waitangi. The report explores the Māori worldview focusing on the concepts of kaitiaki, mauri, tapu and rahui within environmental domains and highlights the significance to Māori of the sea, water, rivers, the land, mountains and wahi tapu. These features are elements of an individual’s pepeha which is used when introducing oneself (of which you will be asked to do at the noho marae). My pepeha is included in the Introduction pages of this research and can be used as an example of which you could create your own.

ISBN: 0478015186; 17p.

**074**

**Kahi, T.A. (2002). *Matariki: Tatai arorangi.* Māori Television, 21 June 2006, 55 mins.**

A bilingual documentary that looks at traditional concepts of Māori astronomy in comparison to celestial knowledge of other cultures through the assistance of expert commentary by Māori authoritarians, supplemented with computer-generated imagery. The revival of Matariki in New Zealand has only been within the last 10-15 years and is now an important part of the New Zealand calendar. Matariki is celebrated by Māori at different times each year, but always during mid to late June. The term Matariki is a MSH term so prior to this development, libraries used other subject terms to categorise information on Matariki - the most common term been Pleiades. To ensure an extensive range of material is found a combination of subject terms must be used in addition to MSH terms: Matariki; Whānau Mārama; Ahu Māra; Pakiwaitara; Tatai Whetū; Maramataka.

Language Note: Māori and English

**075**

**Kapa-Kingi, E. (2020). Kia tāwharautia te mātauranga Māori: Decolonising the intellectual**

**property regime in Aotearoa New Zealand. *Victoria University of Wellington Law***

***Review, 51*(4), 643–672.**

The origins and underlying principles of existing intellectual property laws and its application to Māori (and many other indigenous nations) is regarded as offensive to many. The mechanisms in place to protect intellectual property are not appropriate for dealing with indigenous knowledge and interests. Māori consider that the current intellectual property rights system denies Māori the right to define the nature and scope of their cultural and intellectual property, and the right to control and protect their taonga. This research addresses the long-standing question - *How can Aotearoa New Zealand’s intellectual property regime provide for stronger and more appropriate protection of mātauranga Māori from undue exploitation?* The author explores ways to decolonise aspects of the intellectual property system in New Zealand in consideration of the recommendations of the WAI 262 report, proposing two alternative models of improving mātauranga Māori protection in New Zealand.

See also: I. T Wilson, *The misappropriation of the haka: Are the current legal protections around mātauranga Māori in Aotearoa New Zealand sufficient?*

See also: Waitangi Tribunal. *Ko Aotearoa tenei*.

**076**

**Karaka-Clarke, T. H. R., Bell, B., Eddy, L., Kennedy-Benns, M., Robertson, A., & Manuera, G.**

**S. (2022). Ko ngā kete o te wānanga: A beginner’s guide to understanding**

**mātauranga Māori. *Set 2022, 1*, 2-11.**

This article provides an understanding of what we can expect to see in the future development of NCEA as curriculum content is reviewed to integrate mātauranga Māori into teaching and learning areas. Mātauranga Māori will be applied to achievement objectives across all curriculum areas. Manu aute, maramataka and celestial navigation are examples of mātauranga Māori which will be incorporated into the science curriculum content. Whilst specific to the education sector, this article is a lay person's guide to understanding the terms *mana ōrite* and *mātauranga Māori*. Mātauranga Māori goes beyond including a karakia, waiata or whakataukī into teaching lessons. Mātauranga Māori needs to reflect Māori ways of thinking with kaupapa Māori embedded into the teaching practice.

Access: <https://tinyurl.com/bderwwxk>

**077**

**Kawharu, M. (2000). Kaitiakitanga: A Māori anthropological perspective of the Māori**

**socio-environmental ethic of resource management. In *Journal of the Polynesian***

***Society,* 109(4), 349-370.**

This essay presents an iwi perspective of kaitiakitanga emphasising broader meanings as central within Māori kin-based communities. It weaves together ancestral, environmental and social threads of identity, purpose and practice. Kaitiakitanga is placed in context with other concepts such as whakapapa, mana, mauri, tapu, rahui, manaaki and tuku. Kawharu relates the pursuit of kaitiakitanga to efforts towards self-determination and justice by Māori.

**078**

**Kerr, B. G., & Averill, R. M. (2021). Contextualising assessment within Aotearoa New**

**Zealand: drawing from mātauranga Māori. *AlterNative: An International Journal of***

***Indigenous Peoples*, *17*(2), 236–245.**

De-contextualising current assessment practices that are based entirely upon western-centric ideals must be addressed. The New Zealand education system have responded by incorporating and embracing mātauranga Māori practices in the educational assessment system within New Zealand schools. A *Hauora Approach to Assessment Framework* is introduced allowing teachers to contextualise assessment within a mātauranga Māori worldview, or knowledge system. This article provides an assessment template for developing a framework based upon Māori values. The distinction between mātauranga Māori and mātauranga-a-iwi is also introduced and explained.

**079**

**Kovach, M. (2009). *Indigenous methodologies: characteristics, conversations, and***

***contexts*. University of Toronto Press.**

Indigenous research methodologies can be defined as research by and for indigenous people, using the techniques and methods drawn from the traditions and knowledges of those people. A kaupapa Māori research methodology refers to research and evaluation done by Māori, with Māori and for Māori. Kaupapa Māori assumes the existence and validity of mātauranga Māori, te reo Māori and tikanga Māori. The author of this book investigates the theoretical and philosophical underpinnings of indigenous methodologies and provides helpful advice for individuals conducting research in indigenous communities. As librarians we must have a basic understanding of these emerging methodologies that differ from mainstream approaches to research as consideration must be given to the impact this development may have on research and information needs.

ISBN: 9781442612112; 201p.

**080**

**Kowhai Consulting Ltd. (2000). *The holistic worldview of the Māori: Diploma in Iwi***

***Environmental Management, Kaitiakitanga Module, Unit 1.* Author.**

This is a module within the Diploma in Iwi Environmental Management, a diploma commissioned by the Ministry of Environment for teaching in tertiary institutions. Kaitiakitanga is the theme of this module allowing participants to understand pre-contact concepts and values of Māori; and how Māori traditionally used, developed, and protected, the natural and physical environment around them.

**081**

**Lee, E., & Evans, J. (Ed.). (2022). *Indigenous Women’s Voices: 20 years on from Linda Tuhiwai***

***Smith’s Decolonizing Methodologies*. Zed Books.**

This collection honours the richness and range of indigenous writers' contributions to the decolonizing research world today, twenty years after the original publication of *Decolonizing Methodologies*. Featuring contributions by indigenous female researchers, this book offers the much-needed academic space to decolonize western methodological approaches to research to overcome the limitations of being marginal voices, and to reclaim indigenous ways of knowing and being. What are the impacts on library services when indigenous ways of knowing is becoming a prevalent methodology within research circles?

ISBN: 97811786998422; 255p.

**082**

**Lee-Morgan, J., & Hutchings, J. (2016). Introduction: Kaupapa Māori in action: Education,**

**research and practice (pp1-15). In *Decolonisation in Aotearoa: Education, research***

***and practice*. NZCER.**

Kaupapa Māori is grounded within diverse knowledges and is drawn from and connects with ancestral knowledges. (p.2). This book seeks to examine decolonisation with reference to education in Aotearoa. To fundamentally rethink what a kaupapa Māori decolonized agenda for Māori education, might look like, this book prioritises kaupapa Māori spaces. There are 15 chapters in this book that provide an overview for those wanting to understand what kaupapa Māori means when positioned within a kaupapa Māori research framework.

ISBN: 9780947509170

**083**

**Mahi Tahi Media. (2019). *Indigenous 100* (Podcast series). [Author].**

A video podcast series hosted by Julian Wilcox who gathers and interviews *Indigenous Thought Leaders* (ITL) from Aotearoa and around the world. ITL’s offer their expertise and viewpoints in order to uplift and encourage others by giving them the tools they need to make positive changes in their lives. Every episode focuses on a different topic, such as Māori leadership, te reo Māori revitalization, kōrero tuku iho, mātauranga Māori; holistic wellbeing; intellectual and cultural property.

Language Note: Māori and English

Access: Apple Podcasts; 1 hr

**084**

**Mead, H.M. (Jun 19th, 2022). Understanding mātauranga Māori. *E-tangata (website): A***

***Māori and Pasifika Sunday magazine*.**

A quick 10-minute read that offers a general understanding of what Sir Hirini Moko Mead defines as mātauranga Māori. A critical essay initially written in 2012 in which he elaborates the purpose and meaning of mātauranga Māori and what it does and does not encompass, and its relevance today. Whilst the phrase *mātauranga Māori* is modern in and of itself, it frequently alludes to very traditional ideas and customs of the Māori culture. Sir Hirini Moko Mead received a knighthood in 2009 for his extensive writing and teaching on tikanga Māori. Mead was also foundation professor of Māori studies at Victoria University of Wellington and one of the founding figures in establishing Te Whare Wānanga o Awanuiārangi. Mead is of Ngāti Awa, Ngāti Tuwharetoa and Tūhourangi descent. One of his publications is *Tikanga Māori: Living by Māori values* – a must read.

Access: <https://tinyurl.com/dv6886k6>

**085**

**Minhinnick, N. K. (1989). *Establishing kaitiaki: A Paper [unpublished].* Author.**

Written under contract to the Resource Management Law Reform process, Minhinnick argues that this is an opportunity for establishing a system that incorporates traditional Māori values such as kaitiakitanga, within the present-day western system. It examines the function and role of kaitiaki and the activities which make up kaitiakitanga in the context of other Māori values such as ahi kaa and mana whenua. The author provides a discussion on models based on these concepts where kaitiaki have equal representation with local body decisionmakers, along with the power of veto; and where kaitiaki have full authority over land and waterways.

22p.

**086**

**Ministry of Research, Science & Technology. (2007). *Vision mātauranga: Unlocking the***

***innovation potential of Māori knowledge, resources and people*.**

The Vision Mātauranga policy was developed by the former Ministry of Research, Science and Technology (MoRST) and remains the guiding policy for the Ministry of Business, Innovation and Employment. The objectives of the Vision Mātauranga policy framework is to help New Zealanders build a better future by utilising the knowledge, resources, and creative potential of Māori people. The framework promotes collaboration and partnership between Māori and non-Māori, industry, and government agencies, providing opportunities for all New Zealanders to work together in a way that respects and recognises the perspectives and contributions of Māori. Vision Mātauranga is relevant for all New Zealanders despite the framework having distinctive issues, challenges and opportunities arising within Māori communities. If anything, the Vision will broaden knowledge and appreciation of New Zealand's distinctive Māori cultural history.

ISBN: 9780478062199; 28p.

Access: <https://tinyurl.com/2b55bndm>

**087**

**Moon, P. (2003). *Tohunga: Hohepa Kereopa*. David Ling Publishing.**

The Tohunga Suppression Act of 1907 was an Act to suppress tohunga and to stop Māori people from using traditional Māori healing practices and tohunga. Māori are grateful that we have tohunga of the 20th century who continue to practice as tohunga. Hohepa Kereopa, a tohunga from Tuhoe is one such person. His knowledge of the universe, of constellations, sea navigation, natural phenomena, trees, plants, and medicines provides a unique perspective of the work of a renown tohunga. These special gifts were handed down to him through a long line of tohunga schooled in the same way. Kereopa gives his consent to his knowledge and his worldview to be recorded and shared, as his contribution to ensure the passing down of knowledge from one generation to another, and more importantly to ensure the traditions of the tohunga are not lost. Kereopa provides an exclusive insight into the world of a great tohunga.

ISBN: 090899091X; 172p.

**088**

**Moon, P. (2005). *A tohunga’s natural world: Plants, gardening and food*. David Ling**

**Publishing.**

Explore the world of the Māori tohunga that delves into the metaphysical realm of the traditional Māori world. This is the sequel to the title *Tohunga: Hohepa Kereopa* and is part 2 of a trilogy. In this book, Kereopa covers traditional flora & fauna, cultivation, gardening, medicinal uses of plants, and other facets of the Māori world's natural environment.

ISBN: 9781877378041; 149p.

**089**

**Moon, P. (2008). *The tohunga journal: Hohepa Kereopa, Rua Kenana and Maungapohatu*.**

**David Ling Publishing.**

This book concludes the trilogy of the Tuhoe tohunga, Hohepa Kereopa’s life and vocation, and is a fitting conclusion to the 2 earlier companion volumes. This book is written in a diary format of Moon and Kereopa’s adventure to Te Urewera and Maungapohatu. There is a wealth of information available in this series and we are privileged to have access to this corpus of teachings and learning.

ISBN: 9781877378201; 134p.

**090**

**New Zealand Association of Scientists. (2020). Mātauranga and science: Special issue Part**

**2. *New Zealand Science Review, 76*(1-2).**

The official journal of the NZ Association of Scientists, a forum for the exchange of views on science and science policy. This collection continues the mātauranga-science based scholarship presented in Vol. 75(4), 2019. There is a contested space of opposing viewpoints when talking about science and mātauranga Māori. The articles in this issue serve as an example of what may be done when mātauranga-science is used to further knowledge in Aotearoa. Each of the nine articles is an illustration of mātauranga Māori and science in action and is depicted as a vibrant, growing, and ever-evolving body of knowledge.

**091**

**New Zealand Qualifications Authority. (2014). *Enhancing mātauranga Māori and global***

***indigenous knowledge*. [Author].**

A collection of articles from Māori and international scholars offering a collaboration of intellectual discourse on transitioning mātauranga Māori and indigenous knowledge into the 21st century. The aim is to create a forum for Māori and global indigenous academics to connect and support the advancement of learners interested in Māori and indigenous theories of knowledge. Topics in this book include regeneration, transmission and reclamation of indigenous knowledge through to the process of indigenous knowledge growth, transition and transformation. For those interested in understanding Māori and indigenous perspectives on strengthening distinctive knowledge systems, then you will find this publication useful.

ISBN: 9781877444937; 208 p.

Language Note: Māori and English

Predecessor title: *Conversations on Mātauranga Māori*

**092**

**New Zealand Qualification Authority. (2012). *Conversations on mātauranga Māori*.**

**[Author].**

A lively and thought-provoking collection of critical articles that celebrates the intellectual conversations about mātauranga Māori. The aim of this publication is to aid in the understanding and teaching of mātauranga Māori to NZQA stakeholders - principals, teachers, researchers, educational leaders, and educational organisations. Contributors share their valuable insights which enrich the understandings of mātauranga Māori for all New Zealanders. The essays presented examine the concepts, theories, conceptual frameworks, and ideas related to Māori knowledge to help the reader refine their understanding and application of mātauranga Māori. A great introductory resource to mātauranga Māori.

ISBN: 9781877444968; 112 p.

Sequel: *Enhancing mātauranga Māori and global indigenous knowledge*.

**093**

**Patterson, J. (1992). *Exploring Māori values*. Dunmore Press.**

A book for non-Māori that offers an insight into Māori values and ideas. Patterson aims to confront the deeply ingrained, personal biases that limit any attempt to observe one worldview from another. Patterson outlines a set of values that, in his opinion, are very different from those held by Pakeha, but what Pakeha can use to better understand Māori culture to foster better co-operation and understanding between Pakeha and Māori. The aim of this Pakeha academic philosopher is to “interpret, from within his own philosophical tradition, the Māori ethical tradition, and to render it more accessible to the average, intelligent, Pakeha reader”. (p.7).

ISBN: 0864691564; 191p.

**094**

**Paul-Burke, K. (2011). *Kaitiakitanga, towards a sustainable future: Mātauranga Māori and***

 ***baseline surveys of taonga species in the rohe moana of Ngāti Awa* [Unpublished**

**Master’s thesis].Te Whare Wānanga o Awanuiārangi.**

Chapter two of this thesis is concerned with kaitiakitanga (active guardianship) with a particular emphasis on the notion of whānaungatanga in the context of customary fisheries. The realities of a modern world and the ability to effectively inter-weave the past with the future in accordance with tikanga Māori principles and practices is paramount for the protection of the culture, environment, and resources for future generations. Oppositional perspectives are discussed, namely, a holistic Māori worldview versus an objective rational western science perspective (mātauranga Māorivs. western science).

139p.

**095**

**Pere, R. T. (1997). *Te wheke: A celebration of infinite wisdom*. (2nd ed.). Ao Ako Global**

**Learning NZ.**

Te Wheke (meaning the octopus) is a model of health and wellbeing used to define family health. The model, developed by Pere is based on the octopus, a symbol representing the whānau, hapū and iwi on a journey to health and well-being. The eight overlapping and intertwined tentacles represent Māori dimensions of health, as identified by Pere as: wairua, mana, mauri, whānaungatanga, tinana, hinengaro, whatumanawa, ha a koro ma a kuia ma. The model proposes that sustenance is required if each tentacle or dimension of the octopus is to attain waiora and total well-being.  This model is applicable across a range of disciplines and is currently used in health, mental health, education, and social services training programmes. Rangimarie Turuki Pere is renowned for her wisdom and insight and she credits her education & basic philosophy to learned elders from Ngāti Ruapani, Tuhoe-Potiki, and Ngāti Kahungunu. As with most models that are developed from a mātauranga Māori perspective you will find they are based on similar foundations to this one. The philosophical structure of the *Mātauranga Māori in New Zealand Libraries Workshop* is the wharenui or meeting house used as the foundation symbol.

ISBN: 0959799400; 58p.

**096**

**Pihama, L., Cram, F., & Walker, S. (2002). Creating methodological space: A literature**

**review of kaupapa Māori research. In *Canadian Journal of Native Education*, *26*(1),**

**30-43.**

The term kaupapa Māori refers to a framework or methodology for thinking about and conducting research by Māori, with Māori, and for the benefit of Māori. It is a form of critical theory that focuses on emancipation by acknowledging the right of Māori to be Māori through culturally safe research practices that are grounded in Māori cultural identity and guided by tikanga. This article explores kaupapa Māori education by reviewing the writings and literature of Māori education staff at the University of Auckland, whom under the guidance of Linda Tuhiwai Smith and Graham Smith, continue the ongoing praxis of kaupapa Māori development.

**097**

**Pihama, L., & Lee-Morgan, J. (Eds.). (2022). *Tiakina te pā harakeke: Ancestral knowledge***

***and tamariki wellbeing*. Huia.**

A collaboration of knowledge and insight from a range of Māori researchers who brings together the successful values and practices of Māori childrearing that have been upheld and supported by whānau, hapū, and iwi through the many generations. This publicationwas developed to support the investigation and identification of kaupapa Māori approaches to Māori childrearing and parenting, at a time when Oranga Tamariki approaches to uplifting newborn babies is wrong and traumatic for the families involved. Traditional childrearing practices that promote child wellness can be used to guide us in the contemporary world we live in today. Kaupapa Māori approaches that draw upon mātauranga Māori and tikanga in relation to whānau ora, the fundamental essence of the wellbeing of families, is explored with the aim to exchange knowledge and ideas that encourage individuals, groups, and organisations to delve deeper to inform strategies, for fostering successful whanau ora outcomes. This is an example of how mātauranga Māori is transformed into today’s society where it is used to reimagine successful approaches for today and the future.

9781775507246; 263p.

**098**

**Roberts, M., Norman, W., Minhinnick, N., Wihongi, D., & Kirkwood, C. (1995).**

**Kaitiakitanga: Maori perspectives on conservation. In *Pacific Conservation Biology*,**

**2(1), 7-20**

The paper begins with an explanation of the Māori worldview, where Māori customs, values and attitudes, seek to explain the origin of the universe. Māori perspectives on an increasingly important environmental concept: that of kaitiaki and kaitiakitanga, is discussed. An ignorance within conservation departments concerning this conceptual world view and traditional beliefs and practices of the Māori is proving detrimental to the environment and natural resources. The need for a Māori perspective on conservation is drastically required, where kaitiakitanga the act of guardianship, can be addressed.

**099**

**Royal, T.A.C. (Ed.). (2003). *The woven universe: selected writings of Rev. Māori Marsden*.**

**The Estate of Rev. Māori Marsden.**

A collection of selected writings of Rev. Māori Marsden (1924-1993) edited by Te Ahukaramu Charles Royal. Marsden was a tohunga, scholar, writer, healer, minister and philosopher of the latter part of the twentieth century. The writings provide a holistic guide to life and living based on Māori lore where key concepts of a Māori worldview and mātauranga Māori are explored. Key chapters to read: *God, man and universe: A Māori view*; *The natural world and natural resources: Māori value systems and perspectives*; *Kaitiakitanga: A definitive introduction to the holistic world of the Māori; and Mātauranga Māori, Mātauranga Pakeha.* Marsden’s perspectives and conclusions on these matters are highly sought after readings and you will find many bicultural and mātauranga Māori frameworks are informed by Marsden’s work.

ISBN: 047307916X; 187p.

**100**

**Royal, T.A.C. (2007). Kaitiakitanga: Guardianship and conservation. In *Te Ara: The***

 ***Encyclopedia of New Zealand*.**

A general overview of the kinship ties between human people and the natural world as expressed through kaitiakitanga where Māori customary practices maintain the balance between communities and nature. Traditional kaitiakitanga practices are explored and how kaitiakitanga is being rediscovered and explored in today’s modern society.

Access: [**https://www.teara.govt.nz/en/kaitiakitanga-guardianship-and-conservation**](https://www.teara.govt.nz/en/kaitiakitanga-guardianship-and-conservation)

**101**

**Royal, T.A.C. (2012). Politics and knowledge: Kaupapa Māori and mātauranga Māori. *New***

***Zealand Journal of Educational Studies, 47*(2), 30-37.**

In the past 20 years, the expressions *mātauranga Māori* and *kaupapa Māori* have gained popularity and are used in a variety of contexts to give expression to a ‘Māori way of doing things’. Royal provides his personal perspective on the two terms, from his lens as a Māori researcher of mātauranga Māori. Whilst both terms are related and meanings do overlap, this article provides an authoritative view of both terms. The author affiliates to Marutūahu, Ngāti Raukawa & Ngāpuhi.

**102**

**Ruru, J., & Nikora, L. W. (Eds.). (2021). *Ngā kete mātauranga: Māori scholars at the research***

***interface*. Otago University Press.**

Mātauranga Māori is largely ignored by New Zealand universities as these institutions fail to acknowledge or respect Māori viewpoints and knowledge systems. Institutional and structural racism at Waikato University was exposed in 2020 when the university wanted to demote the Māori and Indigenous Studies faculty by placing them under the Faculty of Arts and Social Sciences. The University of Auckland raised controversy in 2021 when seven internationally renowned professors sparked a heated debate over mātauranga Māori vs. science. Institutional racism was raised at Unitec about the governance and management restructure after the amalgamation of the newly formed Te Pūkenga, where a genuine commitment to Te Tiriti o Waitangi had fallen short of expectations. The personal stories contained in this book are written by 24 Māori academics who highlight institutional and personal racism within the New Zealand university system revealing what being Māori has meant for them as staff members. Significant work needs to take place to ensure that the next generation of Māori scholars and lecturers are not having to repeat the same stories written here today.

ISBN: 9781988592558; 303p.

**103**

**Scottie Productions. (2012-). *Project mātauranga*. [TV series]. Māori Television.**

Project Mātauranga is a TV series that investigates Māori world views and methodologies within the science community. The 13-episode series celebrates people and ideas where viewers can experience problem solving through the application of Western science and mātauranga Māori providing the solutions. A variety of subjects include the revitalization of Māori astronomy; Māori scientific knowledge to inform waste-water management; Restoration and protection of freshwater environments; Risks associated with eating traditional kai and more.

Total of 13 episodes, 26mins.; Classification: PGR; Audiences 13+

**104**

**Shirres, M. P. (1997). *Te tangata: The human person*. Accent Publications.**

Shirres spent many hours in archival repositories accessing material of the 1840’s to the 1860’s, on many topics including mātauranga Māori, tapu and noa, Māori spirituality, karakia and Io-Matuakore. Shirres authored several books on Māori spirituality and taught Māori theology at the University of Auckland. Topics of discussion are presented with evidence and direct quotes from Māori represented in the archival material. This is a well-referenced and cited book and many have used this publication to inform the development of professional models of work based on a bicultural framework.

ISBN: 0958345414; 142p.

Language Note: Māori and English.

**105**

**Smith, L. T. (2021). *Decolonizing methodologies: Research and indigenous peoples*.**

**3rd Ed. Zed Publishers.**

This text analyses the historical effects that western-oriented research has had on the ability of indigenous populations to determine their identity and express their own voices. Rigorous research suggests that an epistemological shift to decolonize research methodologies and give meaning and sensitivity to the voices of indigenous populations is required. As indigenous voices are profoundly marginalised, alternative research methodologies that avoid colonial-minded mistakes is discussed. This is a bestselling book, recently revised, with new case-studies and literature on the role of research in indigenous struggles for social justice. As information professionals we need to understand the implications of western research methodologies when Māori and other indigenous people are the subjects of the research, and when non-indigenous people are the writers. Lee & Evan’s text, *Indigenous Women’s Voices: 20 years on from Linda Tuhiwai Smith’s Decolonizing Methodologies* showcases twenty years of research since the publication of Decolonizing Methodologies, where alternative decolonizing research methodologies are successfully applied.

ISBN: 9781786998132; 302p.

**106**

**Smith, L. T. (2015). Kaupapa Māori research - Some Kaupapa Māori principles. In L. Pihama**

**& K. South (Eds.). *Kaupapa rangahau a reader: A collection of readings from the***

***kaupapa Māori Research Workshop Series Led* (pp. 46–52). Te Kotahi Research**

**Institute.**

This paper was delivered at a conference of Māori academic staff at Massey University in 1996. There has been tremendous capacity in kaupapa Māori research competence since this study was first presented, and knowledge of and expertise in using a kaupapa Māori research paradigm has expanded. This paper pre-dates the authors’ text *Decolonizing methodologies*. The author has resisted the impulse to revise this work in retrospect, as it serves as a historical snapshot of where we were, and where we are today regarding kaupapa Māori research methodology. Smith also addresses what a kaupapa Māori research methodology means for non-Māori. This paper needs to be understood in the context of the 1990s, at a time when Māori were still the ‘researched’ and not the ‘researcher’, and when much of the research was conducted within an inappropriate western research paradigm.

ISBN: 9780994121738

**107**

**Stevens, C. L., Paul-Burke, K., & Russell, P. (2021). Pūtahitanga: the intersection of western**

**science and mātauranga Māori in the context of Aotearoa New Zealand’s physical**

**oceanography. In *New Zealand Journal of Marine & Freshwater Research, 55*(1), 249-**

**263.**

An industry perspective of mātauranga Māori been used to inform research applied to oceanography and marine environments. Concerns about the exclusion of Māori and Pacific knowledge from science advice and significant decision-making positions are being challenged in Aotearoa. The Treaty of Waitangi provides an effective framework for linking knowledge systems and communities in ways that are both mutually beneficial and future oriented. The *Vision Mātauranga* framework for physical oceanographic science faces difficulties in application due to the differences between mātauranga Māori and western science viewpoints. Discussion on key factors and themes affecting the division and a plan forward based on a mātauranga Māori framework supported by the tools of western science, is discussed. Paul-Burke affiliates to Ngāti Awa & Ngāti Whakahemo. Russell affiliates to Ngāpuhi.

Language Note: Māori and English

See Also: Ministry of Research, Science & Technology, *Vision mātauranga*

**108**

**Stewart, G. T. (2022). Mātauranga Māori: a philosophy from Aotearoa. In *Journal of the***

***Royal Society of New Zealand, 52*(1), p.18-24.**

This is a response to an article written by Dan Hikuroa (2017), *Mātauranga Māori—the ūkaipō of knowledge in New Zealand*. Stewart argues Hikuroa’s point equating mātauranga Māori with science, as she believes it is better conceived as a form of philosophy of science, rather than as a form of ‘science’ itself. Stewart raises possible benefits in regarding mātauranga Māori as different from science, providing another perspective of mātauranga Māori.

See Also: D. Hikuroa, *Mātauranga Māori: The ukaipo of knowledge in New Zealand.*

**109**

**Stewart, G. T. (2021). *Māori philosophy: Indigenous thinking from Aotearoa*. Bloomsbury.**

Māori philosophy is about the relationships between people, objects, the environment, and the world. Stewart brings to light a philosophical world in which human and non-human inhabitants come together in an intricate balance. This book is the perfect text for students who want to integrate Māori philosophies or a kaupapa Māori methodology in their own research and scholarly practices. This book is acknowledged as a fascinating study of Māori philosophy and as a core text for the many programmes of study that draw on mātauranga Māori and other indigenous knowledges, to educate and challenge the way we think and the way we do things.

ISBN: 9781350101654; 157p.

**110**

**Taiepa, T. (1999). Collaborative management: Enhancing Māori participation in the**

 **management of natural resources. In *He Pukenga Korero,* 4(2), Autumn, 27-33.**

The legacy of Māori been excluded from an active role in mainstream governance has resulted in a loss of Māori ownership and control over natural resources. Proactive ways of enhancing Māori participation in resource management includes allowing Māori values to be a basis for environmental decision-making. A collaborative management approach is proposed in this article, involving a Treaty rights foundation for iwi and hapū where they can negotiate an appropriate framework to exercise rangatiratanga and kaitiakitanga responsibilities.

**111**

**Te Ara The Encyclopedia of New Zealand. (2010). *Te taiao Māori: the natural world*. David**

**Bateman.**

Based on content taken from the Te Ara Online Encyclopedia, this is an account from experts in te ao Māori who represent their respective iwi views. The natural world of the Māori allows the reader an insight into the significance of the earth, sea, sky, bush and land to the Māori people. It presents a Māori way of viewing the natural world and the environment. *Te taiao Māori* was the non-fiction winnerat the 2011 Ngā Kupu Ora Māori Book Awards and is a highly recommended read.

ISBN: 9781869537753; 196p.

**112**

**Victoria University of Wellington. (2020, July 21). *Tikanga tips*. [Author].**

 <https://www.wgtn.ac.nz/maori-hub/ako/teaching-resources/tikanga-tips>

This web page provides seven pointers on Māori customary practices or behaviours as they apply to teaching and learning at Te Herenga Waka, Victoria University of Wellington. These practices apply anywhere and everywhere, although there could be tribal or hapū variations. Most of the pointers are ‘what not to do’. Many do not want to act in ways that are offensive to others, so this list has been produced to raise awareness to prevent confusion or awkward situations where people are unsure of what to do. A quick read but pointers are worth noting and relevant prior to attendance at a noho marae.

**113**

**Waitangi Tribunal. (2011a). *Ko Aotearoa tenei: A report into claims concerning New***

***Zealand law and policy affecting Māori culture and identity*. [Author].**

The indigenous flora and fauna claim first lodged with the Waitangi Tribunal in 1991 is now known as one of the most complex and far-reaching inquiries in the Tribunal's history. The claim has moved focus to a claim about the place of Māori culture, identity and traditional knowledge in New Zealand's laws, government policies and practices. This claim is a whole-of-government inquiry that addresses the Treaty relationship beyond the settlement of historical grievances and the work of more than 20 Government departments and agencies. Mātauranga Māori is at the heart of this treaty claim and as librarians we need to reflect on what we can advocate for in recognition and promotion of mātauranga Māori within the broader library and information profession. This can include supporting the development of indigenous knowledge frameworks and advocating for the inclusion of indigenous perspectives in library and information science education and research.

ISBN: 9781869563011; Te Taumata Tuatahi, Vol.1; 382p.

See Also: There is a full-length film available online from *NZ On Screen* for those who prefer an audio-visual presentation on WAI 262. [https://www.nzonscreen.com/title/wai-262].

**114**

**Waitangi Tribunal. (2011b). *Ko Aotearoa tenei: A report into claims concerning New***

 ***Zealand law and policy affecting Māori culture and identity*. [Author].**

This volume continues the discussion of the Waitangi Tribunal report WAI 262. The conclusion titled *Finding a place for mātauranga Māori in New Zealand law and policy* is worth a read. A set of practical and realistic recommendations are provided in the following areas: Protecting Māori interests in the environment; Protecting Māori interests in the conservation estate; Protecting and transmitting mātauranga Māori controlled or held by the Crown; Protecting Te reo Māori; Protecting Rongoa Māori; Protecting the kaitiaki relationship with mātauranga Māori and taonga works, and taonga species. This entry is duplicated in the next section where the annotation is directly related to our field of work - Protecting the kaitiaki relationship with mātauranga Māori, taonga works and taonga species.

ISBN: 9781869563011; Te Taumata Tuarua, Vol.2; 387-787p.

**115**

**Waitoki, W. (2022, Apr 1st). In defence of mātauranga Māori: A response to the ‘seven**

**academics’. In *New Zealand Medical Journal, 135*(1552), p.139-142**

In an open letter to the *New Zealand Listener*, titled ‘In defence of science’, seven professors from Auckland University raised concerns about proposed changes to the school curriculum that will ensure parity for mātauranga Māori with other bodies of knowledge. Their concern was that mātauranga Māori should not be accepted as an equivalent to science, adding that its inclusion in science education would be detrimental to scientific knowledge and understanding. The authors experienced intense pressure and scrutiny when it became public as many scholars and educators strongly disagreed with their views with several university communities criticising them. The Tertiary Education Union asserted that its members thought the letter to be racist and disrespectful. The Royal Society of New Zealand instigated an investigation into two of the authors, both fellows of the society, with the possibility of having their fellowships revoked. Waitoki provides a viewpoint of the letter by examining the rhetorical tactics, racist stereotypes, and the moral panic used to support their judgement that mātauranga Māori lacks a scientific foundation. On the 2nd of August 2021 in a television broadcast called *The Hui*, a question was directed to one of the professors asking what mātauranga Māori meant to him. His answer, “We’ve tried to find out about it…. we don’t know any Māori who knows what mātauranga Māori is”. Is it okay for professors that hold high academic positions to harbour and promote damaging discriminatory views towards under-represented groups without doing some basic research?

**116**

**Whatahoro, H.T. (2008). *The lore of the whare-wānanga*. Forgotten Books.**

Teachings of two tohunga of the whare-wānanga of the East Coast, New Zealand, Te Matorohanga and Nepia Pohuhu, as written down by H. T. Whatahoro. Te kauwae runga and Te kauwae raro offer a history and mythology of the Māori people. Unlike the works of early ethnographers (John White, Elsdon Best) these are written accounts from Māori and not oral retellings or recordings. Whare wānanga were extremely sacred institutions and not everyone or anyone was eligible to attend. The three main divisions of knowledge as taught in the Whare-wānanga is discussed, also referred to as Ngā kete e toru o te mātauranga, the 3 baskets of knowledge.

ISBN: 9781605069562; 147p.

First published in 1913. Translated by S. Percy Smith.

**117**

**Williams, D. (2001). *Crown policy affecting Māori knowledge systems and cultural practices*.**

**Waitangi Tribunal.**

The Māori people are a resilient people to have survived the sheer number of policies that have had significant impacts on Māori knowledge systems and cultural practices to suppress and discourage Māori customs and the very survival of te reo Māori. These policies were often based on a Western worldview and were designed to assimilate Māori into mainstream New Zealand society. Two of the most significant policies affecting Māori knowledge systems was The Education Act 1877 that established a state education system that was to be based on the English language and culture. As a result, Māori were punished for speaking te reo Māori during school hours. The Tohunga Suppression Act 1907 prohibited traditional Māori healers and practitioners from practicing their craft. However, many Māori had a lack of trust of non-Māori doctors and secretly continued meeting with tohunga. More recently, there have been policies that have attempted to recognize and protect Māori knowledge systems and cultural practices. The Treaty of Waitangi settlement process has resulted in the establishment of co-governance arrangements and the recognition of mātauranga Māori in resource management and environmental policy. There is still much work to be done to ensure that Māori knowledge systems and cultural practices are recognized and valued in New Zealand society.

ISBN: 0908810520; 343p.

**118**

**Williams, D. V. (2001). *Mātauranga Māori and taonga: The nature and extent of treaty***

***rights held by iwi and hapū in indigenous flora and fauna, cultural heritage objects,***

***valued traditional knowledge: A report*. Waitangi Tribunal.**

This report was commissioned by the Waitangi Tribunal for the purpose of WAI 262 Indigenous flora and fauna claim. The claims’ aspiration is to firmly establish Māori control over things Māori - tino rangatiratanga over taonga (both tangible & intangible). This resource provides information pertaining to different aspects of mātauranga Māori beginning with the foundations of the WAI 262 claim and includes chapters on Kaitiakitanga, Māori cosmogony and fundamental knowledge; Traditional ecological knowledge; Intellectual property and biological diversity; and mātauranga Māori as a taonga.

ISBN: 0908810539; 168p.

**119**

**Williams, J. (2006). Resource management and Māori attitudes to water in southern New**

 **Zealand. In *New Zealand Geographer, 62,* 73-80.**

Williams outlines traditional approaches to the management of waterways focusing on quality and quantity, and respect for ancestral Māori knowledge and values. For many centuries, these approaches supported the management of water and continue to do so today ensuring the resource continues to thrive, which is vital to the survival of a people. There is an ongoing role for Māori in the management of waterways based on those traditional approaches that must be maintained. Whilst the world has changed, many Māori continue to view matters through these lenses and continue to exercise their traditional kaitiakitanga responsibilities in contemporary times.

**120**

**Wilson, I.T. (2020). The misappropriation of the haka: Are the current legal protections**

**around mātauranga Māori in Aotearoa New Zealand sufficient? *Victoria University***

***of Wellington Law Review, 51*(4), 523-558.**

This article analyses the protections afforded to the haka and mātauranga Māori within the New Zealand intellectual property framework. The current IP regime is based on western constructs of property and ownership is often conflicting at times, because mātauranga Māori is premised on a contrasting ideological framework. Under the 1994 Copyright Act there is little protection for oral traditions because they are classed as original works when written down or recorded. Many of the early sources of written Māori such as *Nga mahi a nga Tupuna*, a collection of Māori mythology and legends, was related orally to Sir George Grey before publication. *Nga Moteatea*, a collection of traditional songs compiled, edited, and translated into four volumes, are also examples of oral literature. Māori people do not see written versions of traditional whakapapa, waiata and whaikorero as an original work but as a reproduction of their hapū or iwi owned knowledge. New Zealand intellectual property framework does not safeguard mātauranga Māori from inappropriate or offensive usage. The key terms of misappropriation, traditional knowledge, and mātauranga Māori are discussed so to provide the reader an understanding of these concepts and recommendations are provided for establishing a domestic model of intellectual property protection.

**MĀTAURANGA MĀORI IN NEW ZEALAND LIBRARIES & INDIGENOUS KNOWLEDGE FRAMEWORKS (121-180)**

**121**

**Anderson, M. (2012). *An exploration of the ethical implications of the digitisation and***

***dissemination of Mātauranga Māori (with special reference to the Pei te Hurinui***

***Jones Collection).* [Unpublished Master of Arts Thesis]. University of Waikato**

The ethical ramifications of digitising mātauranga Māori are at the core of this thesis. It examines the access difficulties to archives and manuscripts and how kaupapa Māori theory might be used to inform this process. Processes and procedures of a *Ngā Pae o Te Māramatanga* research team, on a project that aimed to investigate and develop ethical procedures for the digitisation of the manuscripts, works, and collected taonga of the late Dr. Pei Te Hurinui Jones is examined. Jones was a prominent Māori leader, scholar, translator, writer and a fluent speaker of te reo Māori. The purpose of this thesis is to provide institutions, whānau, hapū, and iwi a strong base on which to build their own digital collections. A conceptual framework based on tikanga Māori of the digitisation process is presented for the digitisation and dissemination of Mātauranga Māori.

No ISBN; 173p.

Access: <https://hdl.handle.net/10289/8733>

**122**

**Archive of Māori & Pacific Music. (1999). *Te pataka reo: An introductory guide to the Māori***

***language recordings of the Archive of Māori and Pacific Music*. University of**

**Auckland.**

The Archive of Māori and Pacific Music was founded in 1966 by the ethnomusicologist Dr. Richard Moyle due to a concern for the need to preserve and document the traditional music of Māori and Pacific people. This guide introduces the variety and range of Māori recordings available in this Archive. The Archive also caters to research and teaching activities and offers a range of programs for students interested in the study of indigenous music and culture. Collaboration with communities and organizations throughout New Zealand and the Pacific is active, in support of the preservation and revitalization of traditional music.

ISBN: 0959800549; 32p.

Language Note: Māori & English

**123**

**Auckland City Libraries. (1995). *The customers voice – a quest: A survey: Improvement of***

***services to Māori at Auckland City Libraries = Te reo o te hunga whai ratonga – he***

***rapunga: He tirohanga whanui: He whakapai ake I ngā ratonga ki te iwi Māori kei***

***Ngā Whare Pukapuka o Tamaki*. Author.**

The commitment of Auckland City Libraries (ACL) to biculturalism and ensuring a partnership obligation under the Treaty of Waitangi saw the necessity of eliciting a survey to capture the views of library residents about the library services offered at ACL. Qualitative and quantitative survey results are presented that paints a picture of Māori users (and Māori non-library users) views of ACL collections and services. The feedback is frank and honest and shows a dire need of improvement of services to Māori. This is good example of a journey towards biculturalism and a suitable template for guidance for those still to implement bicultural initiatives within your own libraries. I have no doubt the results from respondents in this survey, will be echoed as the same amongst other Māori library users in communities outside of Auckland.

ISBN: 0958332967; p.24

Note: This book is inverted with both English and Māori texts.

Language Note: Māori and English

See Also: The following annotation provides a follow-up survey conducted in 2001 to report on progression.

**124**

**Auckland City Libraries. (2001). *The customers voice II – another quest: Improvement of***

***services to Māori at Auckland City Libraries: A survey = Te reo o te hunga whakamahi***

***he tirohanga anō: Te whakapai ake i ngā āhuaranga whakahaere whare pukapuka***

***o Tāmakimakaurau, ki te iwi Māori: He rangahautanga*. [Author].**

This is a follow-up survey from the initial 1995 survey conducted by Auckland City Libraries (ACL) on their quest to improve services to Māori. Qualitative and quantitative results from initiating a follow-up survey (1994/2001) shows there is a definite impression that Auckland City Libraries’ services to Māori have improved, however there is still a level of discomfort felt by some respondents. This report allows for comparison of data and noting of the different trends between the years. It is interesting to note the demographics of Māori who use libraries is changing, with a bigger proportion of users conversant in te reo and tikanga Māori. The type of Māori researcher and the information they are seeking also appears to be changing. The rise in Māori library patronage indicates that bicultural initiatives are having an effect and ACL are becoming more significant and relevant to Māori communities.

NO ISBN: 24p.

Note: This book is inverted with both English and Māori texts.

Language Note: Māori and English

**125**

**Bardenheier, P., Wilkinson, E. H., & Dale, H. (2015). Ki te tika te hanga, ka pakari te kete:**

**With the right structure we weave a strong basket. In *Cataloguing & Classification***

***Quarterly*, 53: 5-6, 496-519.**

This article presents the genesis and application of two Māori frameworks, Māori Subject Headings(MSH) and Ngā Kete Kōrero (NKK) and how the combination of two frameworks informs the classification of Māori language readers. NKK are a series of te reo Māori books published by the Ministry of Education to support the teaching and learning of the New Zealand curriculum. The combination of NKK and the MSH frameworks have allowed Library staff to work collaboratively to transform access to NKK readers. Both frameworks are described and how they will be used towards the application for reclassification and record enhancement. It is interesting to note that other professions are using MSH to inform their projects.

**126**

**Banks, E. A. M. (2022). *Ngā matatiki mātauranga: Māori collections and libraries, tikanga***

***ways of being*. Victoria University of Wellington.**

*What role does tikanga Māori have on how libraries manage mātauranga Māori in their collections*? Indigenous knowledges can be compromised, and become unsafe to use, if the tikanga or customs of the people to whom the knowledge belongs to, is not taken into consideration. Five New Zealand libraries inform this research based on a kaupapa Māori research methodology, looking at institutions’ policies (or lack of) regarding collection development of Māori collection content. Mead’s Tikanga Test (2003) is the framework used for this research.

Access: <https://ir.wgtn.ac.nz/handle/123456789/20018>

See Also: Taiuru, *Why data is a taonga: A customary Māori perspective* for explanation of the Tikanga Test which is an example of a framework based upon a Māori worldview.

**127**

**Bryant, M. (2015). *Whāia te mātauranga: How are New Zealand research libraries***

***applying Ngā Upoko Tukutuku / the Māori Subject Headings and offering them to***

***users?* [Unpublished Master of Information Studies thesis].Victoria University of Wellington.**

Māori Subject Headings (MSH) is recognised internationally as a tool developed in response to concerns of the inadequacies of the Library of Congress Subject Headings (LCSH) when searching for information relating to Māori and indigenous populations. This research evaluates the uptake and use of MSH in wānanga, university, public and special libraries. It explores how these libraries are applying MSH and how they are offering MSH as part of a reference and research service. Results indicate that there are diverse approaches on how libraries are using MSH, mainly tailored to specific library users. I suspect more evaluation needs to take place if only to inform the future development of the MSH Project.

Access: [**http://researcharchive.vuw.ac.nz/handle/10063/4633**](http://researcharchive.vuw.ac.nz/handle/10063/4633)

**128**

**Cullen, R. (1996). *Biculturalism and librarianship in New Zealand: A more fundamental***

 ***change than information technology*. Paper presented at the 62nd IFLA General**

**Conference - Conference Proceedings - August 25-31, 1996.**

New Zealand has a bi-cultural foundation with many national multicultural communities. The Treaty of Waitangi partnership between Māori and the State which is what the concept of biculturalism is based upon is a fundamental characteristic of New Zealand’s heritage and identity. Māori should not be relegated the same status as other ethnic groups who have migrated to New Zealand. A true representation of biculturalism is one in which the injustices of the past are acknowledged, and means are found for coexisting in partnership as one. This paper discusses a shift in attitudes towards biculturalism in New Zealand libraries.

Access: [**http://archive.ifla.org/IV/ifla62/62-culr.htm**](http://archive.ifla.org/IV/ifla62/62-culr.htm)

**129**

**Callison, C., Roy, L., & Lecheminant, G. A. (Eds.). (2016). *Indigenous notions of ownership***

***and libraries, archives and museums*. Berlin.**

A collection of 22 articles (somewhat short in length) from contributors around the globe on Notions of traditional knowledge, Notions of ownership, and Notions of libraries, archives, and museums. Māori and indigenous knowledge and cultural expressions are frequently discovered in libraries, archives, and museums across the world but in many cases, the 'people' from who’s the knowledge or cultural expression originated, are not often the ‘legal’ owners. The issues relating to protection, ownership and access of traditional knowledge is common amongst indigenous people worldwide. Librarians as stewards of information and knowledge, would do well understanding these issues.

ISBN: 9783110362992; 376p.

**130**

**Christchurch City Libraries. (N.D.). *Haneta Pierce (Ngāti Mutunga) and the development of***

***a bi-cultural presence at Christchurch City Libraries*.**

This website contains stories celebrating the 150-year history of Christchurch City Libraries. One of the stories features and celebrates Haneta Pierce for developing and successfully opening 19 Māori collections in community libraries across Christchurch City. Lilley’s (2019) research confirms that Māori collections are breaking down the barriers to information needs of Māori and Pierce confirms this also. She draws attention to *Ngā Tapuwae Hou*, Christchurch City Libraries’ first Bi-cultural Plan (2002-2007) that formally recognised bicultural development. Planned bicultural objectives has allowed for further expansion and change over the years. In preparation for attending the Mātauranga Māori in New Zealand Libraries Workshop it is suggested that you find out if your library has a Bicultural Plan. Sharing this information with other participants at the Workshop is encouraged.

Access: [**https://heritage.christchurchcitylibraries.com/Archives/52/Library150/articles/maoricollection/**](https://heritage.christchurchcitylibraries.com/Archives/52/Library150/articles/maoricollection/)

**131**

**Coleman, M. (2007). Wānanga libraries. In A. Fields & R. Young (Eds.), In *Informing New***

***Zealand libraries, archives and records: Hei puna whakamōhio mō Aotearoa whare***

***pukapuka, pūranga kōrero, whare taonga* (5th Ed, pp. 109-119). Open Polytechnic.**

An overview of the history of the development of the 3 wānanga libraries, Te Whare Wānanga o Awanuiārangi, Te Wānanga o Aotearoa and Te Wānanga o Raukawa. Wānanga libraries provide a different approach to library resources and services, an approach based on a kaupapa Māori framework that provides improved access to Māori information and increased responsiveness to Māori users. There are opportunities for positive change in the profession using a model of service and provision grounded in Māori approaches to knowledge and information. By adapting positive changes means there are less barriers to overcome as identified in the *Te Ara Tika* Reports. Chapter 2 (pp.15-24) is also worth a read - *The Treaty of Waitangi and Māori in New Zealand libraries*.

ISBN: 9780909009847

**132**

**Crookson, M., Oliver, G., Tikao, A., Diamond, P., Liew, C. L., & Douglas, S. L. (2016). *Kōrero***

***kitea: Ngā hua o te whakamamatitanga = The impacts of digitised te reo archival***

***collections*. InterPARES Trust.**

The GLAM sector (archives, libraries, and museums) has been digitising historical archives for several years and now the desire has moved beyond access as the end point and more towards gaining an understanding of uses and users of digitised collections. *Kōrero Kitea* is a research project that explores ways in which digistised te reo Māori collections are being used, for what purpose and whether that information is making a difference in those peoples’ lives. The results of an online survey are analysed with discussion on key themes and findings including the impact of whānaungatanga or the sharing of archival material once found; the impact of digitisation on the wairua or mana of the information held; and an indication of how digitisation of te reo Māori collections provide impact to New Zealand by delivering to key government strategies. 95% of survey respondents shared digitised archives with extended whānau and friends. Accessibility outweighed any negative impacts or concerns over adverse effects on wairua. Research found evidence that use of digitised te reo collections has supported the outcomes of government strategies such as the development of the Te Rautaki Reo Māori / The Māori Language Strategy. The impact digitised te reo collections have on the revitalisation of both te reo and mātauranga Māori is encouraging.

**133**

**Department of Internal Affairs. (2021). *LIAC position statement on mātauranga Māori*.**

**Library Information Advisory Commission.**

The New Zealand Library & Information Advisory Commission (LIAC) is a statutory body who represent the library and information sector and are responsible for advising the Minister of Internal Affairs on trends and opportunities in the library and information sector. LIAC is made up of members who are appointed by the Minister of Internal Affairs who include library professionals, educators, and library supporters. LIAC’s position statement on mātauranga Māori is available online and is a must read for librarians as recommendations of the WAI 262, are realised and what that may mean for the library and information profession.

Access: <https://www.dia.govt.nz/Matauranga-Maori->

**134**

**Dong, Y. (2019). The protection of mātauranga Māori associated with taonga species. *Public***

***Interest Law Journal of New Zealand, 6*, 183-212.**

Mātauranga Māori associated with taonga species (MMATS) is a term used in the WAI 262 report and is loosely defined as taonga species that have associated mātauranga Māori commonly termed as cultural expressions, artworks, waiata, performing arts, photographs, and stories. Taonga are treasures both tangible and intangible that have a relationship to whakapapa and tikanga Māori. Taonga are controlled, protected and preserved by kaitiaki such as librarians, archivists and museum curators. Dong says the Waitangi Tribunal limited its recommendations in the WAI 262 report to existing regimes to incorporate recognition of kaitiaki interests of MMATS and argues that this approach facilitates fragmentation and piecemeal protection. Recommendations also fail to address the WAI 262 claimants’ key concern about loss of control over MMATS. Dong concludes that kaitiaki relationships to taonga works are inadequate and Māori control over taonga is necessary if kaitiakitanga practices and to be observed. Another article which is not included in this resource also expresses disappointment with the recommendations of the WAI 262 report in relation to taonga species. This article supports the notion that the proposed reforms do not answer the original claimants in terms of recognition of rangatiratanga over taonga species and that kaitiaki relationships to taonga works are inadequate.

Access: <https://www.auckland.ac.nz/en/law/our-research/research-groups/te-tai-haruru/tth-journal/past-volumes.html>

See Also: Anyon-Peters, C. (2018). Protecting taonga works: Does the WAI 262 report measure up? *Te Tai Haruru: Journal of Māori and indigenous issues, 6*, 1-30. This journal is available online and there are several other relevant articles worth looking at.

See Also: Waitangi Tribunal, (2011b) *Ko Aotearoa tenei: A report into claims concerning New Zealand law and policy affecting Māori culture and identity*.

**135**

**Doughty, C. (2012). Mātauranga Māori workshop report. In *Library Life* (Online), *395*.**

A first-hand account of Catherine Doughty (MLIS, RLIANZA) who shares her experience of attending a Mātauranga Māori in New Zealand Libraries Workshop at Takapūwahia Marae, Porirua. A short write-up but none-the-less it provides positive feedback of the Workshop. A group photo of attendees captures the calibre and diversity of librarians engaging in mātauranga Māori.

**136**

**East, R. (2008). Indigenous subject access: Ngā Ūpoko Tukutuku Māori Subject Headings. A**

**paper presented at the 23rd ANZTLA Conference, Wellington. In *ANZTLA Ejournal, 1*,**

**pp.37-66.**

Te Ropū Whakahau in association with LIANZA and the National Library of New Zealand have worked tirelessly on the Māori Subject Headings Project - Ngā Upoko Tukutuku (MSH). The aim was to develop a structured set of subject headings in the Māori language to assist users to locate material and to aid cataloguers with a resource to use when describing publications. This paper provides an overview of the early history of MSH including concepts and development of the framework. The project progressed through several milestones and was launched in 2006. The MARC Standards Office of the Library of Congress (LC) validated Ngā Upoko Tukutuku and the subject terms were shared and applied internationally. Earlier this year (2023) a proposal was put forward to LC requesting that macrons be added to all subject headings containing the word Māori because currently, they are not correctly recorded. A positive reply has been received as we await the outcome of final approval.

**137**

**Field, S. L. (2008). *Oh what a tangled web we weave ... : Mātauranga Māori representation***

 ***on the World Wide Web*. [Unpublished Master of Library and Information Studies**

**thesis]. Victoria University of Wellington**

There has been much research and debate on the digitization of mātauranga Māori, accessibility, ownership, and protection especially in this world of modern technology where there are no restrictions on who can or what can, be uploaded to the world-wide-web. This research aims to locate mātauranga Māori on the internet, with a focus on the reliability and authority of this information. 45 iwi websites were randomly chosen and data was collected against a specific set of criteria, to assess what mātauranga Māori was available on their websites. Results showed that iwi sites used a variety of domains to share tribal information with iwi members with the quality of information varied across sites. Interestingly for me was that only iwi websites were selected for this research. The reality today is that there are more websites that are not iwi governed that have mātauranga Māori information available on the web. Te Ara – The Encyclopedia of New Zealand; He Tohu – Digital resources from the National Library; Tatai Arorangi – Māori astronomy; 28th Māori Battalion website…. to name a few.

NO ISBN: 49p.

**138**

**Garwood-Houng, A. (Ed.).** ***Proceedings of the******5th International Indigenous Librarians Forum:***

***Culture, knowledge, future***. **State Library of Queensland**.

The 5th International Indigenous Librarians’ Forum (IILF) was held in Brisbane, Australia June 4-7th 2007. The theme for this Forum was *Culture, Knowledge, Future* and the programme was organised under these 3 headings. This event provided a rare opportunity for Aboriginal & Torres Strait Islander library professionals to share experiences with other indigenous librarians. A selection of presentations is available from attendees representing Canada, USA, Australia and Aotearoa. The IILF proceedings are a valuable resource to gain an understanding of the issues faced by indigenous librarians around the world.

ISBN: 9780646505220; 139p.

**139**

**Griffith, P., Hughes, P., & Loney, A. (Eds.). (2000). *A book in the hand: Essays on the history***

***of the book in New Zealand*. Auckland University Press**.

Prior to the arrival of Europeans in Aotearoa, Māori had no written language. Oral traditions were passed down from generation to generation, to maintain their history, culture, and customs. Mnemonic tools including chants, songs, and genealogy were used to transmit oral traditions. Visual symbols like carvings and tā moko also documented culture and historical knowledge. Māori were first exposed to written language by missionaries. Reverend Samuel Marsden founded a mission station in the Bay of Islands in 1815 and started instructing Māori in reading and writing in the English language. The history of the printed word in New Zealand that examines the intersection of Māori oral tradition, writing, and printing are of particular importance for inclusion in this bibliography but also the history of the book in Aotearoa is one that all librarians should be familiar with.

ISBN: 9781869402310; 252p.

Access: <https://nzetc.victoria.ac.nz/tm/scholarly/tei-GriHand.html>

**140**

**Hayes, L. (2012). *Kaupapa Māori in New Zealand public libraries. [Unpublished Master of***

***Information Studies thesis].* Victoria University of Wellington.**

Hayes explores the commitment within public libraries to biculturalism by examining the extent to which kaupapa Māori, Māori knowledge frameworks and a Māori worldview inform bicultural strategies. A qualitative method of interviewing managers and senior staff from a sample of public libraries is used to gather data. Hayes concludes that whilst kaupapa Māori transformation has exemplified in education, health, environment and social welfare sectors, it is still to emerge in the library and information profession as a theoretical force, possibly due to the sector failing to keep pace of the emergence of mātauranga Māori. It does not help when American and European notions and paradigms are still deeply ingrained in the New Zealand library environment, policies and practices.

Access: [**http://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/2621/thesis.pdf?sequence=2**](http://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/2621/thesis.pdf?sequence=2)

**141**

**Hudson, M., Anderson, T., Dewes, T.K., Temara, P., Whaanga, H., & Roa, T. (2017). He**

**matapihi ki te mana raraunga: Conceptualising big data through a Māori lens (pp.64-**

**73). In H. Whaanga, H., T.T.G.A., & M. Apperley (Eds.). *He whare hangarau Māori***

***language, culture & technology*. Te Whare Wānanga o Waikato, Te Pua Wānanga ki**

**te Ao - Faculty of Māori and Indigenous Studies.**

With the growth of cloud computing services and worries about protecting sensitive national data from foreign surveillance, the idea of "data sovereignty" refers to the control of data and the methods used to achieve this. This chapter introduces a framework that can be used to help conceptualise data and data use via a Māori cultural lens. The *Te Mana o te Raraunga Framework* (Māori Data Sovereignty Network Framework) aligns Māori concepts with their rights and interests to data and supports Māori to articulate their expectations of appropriate data use to ensure data is safeguarded and protected; and that the data be used to advance Māori aspirations and wellbeing.

See Also: Taiuru, *Why data is a taonga*.

Access: [**https://www.waikato.ac.nz/\_\_data/assets/pdf\_file/0006/394908/chapter11.pdf**](https://www.waikato.ac.nz/__data/assets/pdf_file/0006/394908/chapter11.pdf)

**142**

**Jacob, B. (2014). Pre-literate Māori knowledge frameworks as post-literacy strategies. *New***

***Zealand Library & Information Management Journal, 54*(4), 7-10.**

This use of traditional Māori knowledge frameworks as valid approaches to tackle contemporary information challenges is discussed. Jacob suggests the application of indigenous models of knowledge and information structures be used in a contemporary context where existing models of information communication appear to be failing. He asserts that mātauranga Māori and kaupapa Māori are modern information frameworks and indicators of connections between pre-literate Māori culture and an anticipated post-literacy. Whakapapa and waiata and the post-literate application of both is discussed. Through whakapapa, knowledge is not just transmitted, but it is co-created and shared among individuals and iwi hapū communities. Waiata, on the other hand, is a form of storytelling that is passed down through song and is a powerful tool for preserving historical events and cultural traditions. In a post-literate society, the use of whakapapa and waiata can provide a valuable alternative to traditional forms of written communication.

See Also: Pewhairangi, *Tuini her life and songs*. This resource also documents the importance of waiata in traditional Māori society and the wealth of knowledge contained within original compositions.

**143**

**Kukutai, T., & Taylor, J. (Eds.). (2016). *Indigenous data sovereignty: Toward an agenda*.**

**Australian National University Press.**

Indigenous peoples have lost control of their data because there are no existing laws and policies that recognise their rights as rightful owners to their data. Indigenous peoples' rights to retain, control, defend, and advance their cultural legacy, traditional knowledge, and cultural expressions, as well as their rights to keep, control, and safeguard their intellectual property, are all concepts of data sovereignty. The greatest obstacle to claiming ownership of data is moving away from the colonizer's value systems and re-prioritising the data from an indigenous perspective. Colonial legal regimes impact on the fundamental rights of culture, knowledge, resources, land, and even internal administrative control. The efforts of the contributors to theorise and conceptualise data sovereignty by case study examples that links to the realisation of the rights of indigenous people is examined. The layers of colonial processes that indigenous people must navigate simply to be heard is evident.

ISBN: 9781760460303; 318p.

**144**

**Lal, M., & Walker, J. (2014). *What can main-stream libraries learn from Te Pātaka***

***Māramatanga- an indigenous academic library: Lesson from Wānagogy*. A paper**

**presented at the LIANZA Conference, Pou Whakairo: Connect and Thrive, 12-15 Oct,**

**Auckland, New Zealand, p1-8.**

The increased participation of Māori studying at a tertiary level can be attributed to the establishment of wānanga. Wānanga are tertiary education providers established out of a desire to improve education outcomes for Māori people. Wānanga libraries are unique in that they thrive in an environment where Māori philosophies, culture and values are strongly espoused. Te Pātaka Māramatanga, the library network of Te Wānanga o Aotearoa have created a teaching and learning environment based on principles and values embodied in mātauranga Māori. *Wānagogy* is a library framework developed to acknowledge the learners’ identity first, followed by discussion so library services are developed based upon the students’ background and tertiary aspirations.

**145**

**Lilley, S. (2018). Interdisciplinarity and indigenous studies: A Māori perspective. *Journal of***

***the Australian Library and Information Association, 67*(3), 246-255.**

The opportunities and problems that mātauranga Māori and its multidisciplinary nature presents for New Zealand libraries, information management professionals, and organisations is discussed. After I finished reading this article I immediately thought to myself “what a great summation of what I have been reading, writing and researching for the last 6 months”! It provides a great overview of where we were, where we are now, and where we want to be in the future, in terms of biculturalism and mātauranga Māori in the library and information profession. Whilst some areas defined in this article are brief, further literature can be found within this resource that expands upon the discussions. Lilley says there is an expectation that all librarians improve their knowledge of mātauranga Māori and te reo Māori and use this new knowledge to understand the connection between these concepts and their area of subject expertise. Māori staff are also challenged as they have an extra responsibility of learning more about how mātauranga Māori and academic disciplines interact and how this can advance our understanding of the world around us. *Ka nui te mihi ki a koe Spencer*.

**146**

**Lilley, S. (2013). *Te Rōpū Whakahau: Waiho I te toipoto, kaua I te toiroa: Celebrating 20***

***years 1992-2012*.**

Te Rōpū Whakahau (TRW) is a national association of Māori librarians, archivists and information specialists in Aotearoa New Zealand. TRW was established in 2002 with the goal of advancing Māori information management development and Māori representation in the library and information sector. This publication celebrates 20 years of Te Ropū Whakahau, its history, its struggles, its successes including the impact that TRW has had on the library and information profession during its 20 years of existence – nationally and internationally. Dr. Loriene Roy, 1997-1998 President of the American Indian Library Association (AILA) and President of the American Library Association (ALA) 2007-2008, states “Te Rōpū Whakahau has provided dynamic and focused leadership and models for other indigenous librarians in other areas of the world for becoming involved in library development at local, national, and international levels.” (Roy, 2000, p.5).

ISBN: 9780473244927; 62p.

Reference: Roy, L. (2000). The International Indigenous Librarians’ Forum: A professional life-affirming event. *World Libraries*, 10(1-2).

**147**

**Lilley, S., & Paringatai, T.P. (2014). Kia whai taki: Implementing indigenous knowledge in**

**the Aotearoa New Zealand Library and Information Management Curriculum.**

**In***Australian Academic & Research Libraries,****45*(2), 139-146**

An overview of formal library education since introduced in New Zealand in 1941 is discussed to demonstrate how curriculum content has evolved to be more inclusive of Māori components which evidently was lacking. Information management programmes at Te Wānanga o Raukawa demonstrate compliance but the Library & Information Studies programmes at Victoria University did not have favourable results. It wasn’t until the late 1980’s that Māori content was added to the programme at Victoria University, and not until 1995 that a dedicated paper on Māori information resources was offered. This research confirms there has been a lack of Māori or bicultural focused content within Library professional education qualification programmes up until very recently. The MMiNZL workshop is a training opportunity for all people who are learners to aspects of Māoritanga, tikanga and mātauranga Māori. I encourage those who have been professionally trained during the time when Māori content was limited in the curriculum, to attend the Workshop as part of your professional learning journey.

**148**

**Littletree, S., & Metoyer, C. A. (2015). Knowledge organization from an indigenous**

**perspective: The Mashantucket Pequot Thesaurus of American Indian Terminology**

**Project. *Cataloguing & Classification Quarterly, 53*: 5-6, 640-657.**

*The Mashantucket Pequot Thesaurus of American Indian Terminology* (MPT) was developed for the same reasons as the Māori Subject Headings thesaurus – and that was due to the inadequacies of an English language cataloguing tool to describe traditional indigenous knowledge and concepts appropriately. The MPT thesaurus is based on four domains that reflect key aspects of native American philosophies: The spiritual, physical, social and the mental. Similarly, the composition of MSH includes aspects of: Taha tinana (physical realm), taha wairua (spiritual realm) and taha hinengaro (intellectual and emotional realm). These elements take into consideration values and connectedness to information. The relationships with one another and with the land is central to indigenous epistemologies. The development of indigenous thesaurus enables libraries to enhance access to indigenous material at a level that LCSH could never attain.

**149**

**MacDonald, T. (1993). *Te ara tika: Māori and libraries: A research report*. New Zealand**

**Library & Information Association = Te Rau Herenga o Aotearoa.**

*Te ara tika* (a bicultural research project) initiated in 1991 provides the discourse on Māori people and libraries and forms the basis of the research initiated to promote and develop biculturalism in NZ libraries. Three phases of the project were completed resulting in three published reports, MacDonald (1993); Szekely (1997); and Simpson, (2005). The research objective for this report is to provide an overview of biculturalism in the New Zealand library profession. What are Māori information needs? How do Māori view libraries? How can libraries better serve the needs of Māori? Research findings document Māori usage of libraries and information services identifying information needs (and gaps) of Māori communities. Addressing the recommendations raised within the *Te Ara Tika* reports is on-going.

ISBN: 0908560346; 92p.

**150**

**Makoare, B. (Oct, 1999). Kaitiakitanga i roto i ngā whare pukapuka: Appropriate care for**

 **Māori materials in libraries and archives. In *Archifacts*, 18-26.**

The practice of kaitiakitanga and how this concept can be incorporated into policies and practices of libraries and archives is explored. Kaitiakitanga relates to appropriate collection management, care, conservation and preservation of information held in local and national repositories. Many of these institutions are structured upon non-Māori paradigms and as such the care of taonga and are not truly reflective of the cultural needs and expectations of the original owners of the information. Makoare concludes that a re-evaluation of what is appropriate for the care and use of Māori material is required. Banks, *Ngā matatiki mātauranga*, expands further on this discussion.

**151**

**Mangan, H. & Szekely, C. (1995). *He puna taunaki: te reo Māori in libraries: a Māori***

***language resource for Librarians.* Wellington: Te Rōpū Whakahau.**

A Māori language resource to aid with the development of bilingual signage in libraries providing library terms and genres in te reo Māori. I recently saw a public post asking whether there was an updated publication and unfortunately there is not. Christchurch City Libraries produce bilingual signage specific to their communities and they have a dedicated page on their website which includes their library bilingual name lists. Te Puni Kokiri (TPK) also offers best practice resources for Māori-English Bilingual Signage.

ISBN: 0473033216; 52p.

Language Note: Māori and English

See Also: Evans, E. R. (2011). *An investigation into the extent and application of bilingual signage in New Zealand Public Libraries*. [Unpublished Master of Information Studies thesis]. Victoria University of Wellington. This resource is not in this bibliography but worth a mention for those wanting to learn more about the importance of bilingual signage.

**152**

**Matsuda, S.H. (2021). *Indigenous knowledge organisation accessing Kanaka***

***epistemologies*. [Unpublished Doctoral thesis]. Te Whare Wānanga o Awanuiārangi.**

This research is contextualised within the broader indigenous context of struggle and reclamation of cultural knowledges and ways of being in the world. The current forms of access to traditional knowledge in libraries and archives remains inadequate and inappropriate. Libraries which continue to uphold western imperialism and maintain the status quo, will continue to result in inequities and injustices against indigenous people and their knowledge. Te Ropū Whakahau (TRW) are instrumental within library developmentin New Zealand demonstrating the value of the inclusion and leadership of Māori people and their perspectives in the development of library systems and services. The indigenous people of Hawaii are actively pursuing the reclamation to their traditional knowledge and the way in which it is stored and cared for and have often referred to TRW members as mentors to guide them with bicultural library transformation in Hawaii.

231p.

**153**

**Millen, J. (2010). *Te Rau Herenga: A century of library life in Aotearoa: The New Zealand***

***Library Association & LIANZA, 1910-2010*. LIANZA**.

The Library & Information Association of New Zealand Aotearoa (LIANZA) is a professional organisation for librarians and information professionals. LIANZA was founded in 1910 and celebrated its 100th anniversary in 2010. The theme for the centenary was ‘Celebrating our Past, Creating our Future’, which highlights LIANZA’s dedication to fostering the continued growth of library and information services in New Zealand. A number of events were held throughout the year to celebrate the 100th anniversary including the launch of this commemorative book. This book is of interest to all those who work within the library and information sector because it not only covers the history of the Association but also the growth of the information sector.

ISBN: 9780473175795; 256p.

**154**

# Morehu, A. (2015). *Mātauranga Māori: An introduction*. LIANZA.

Hosted by Anahera Morehu, this webinar introduces mātauranga Māori and specifically supports the Mātauranga Māori in New Zealand Libraries Workshop. This presentation provides a glimpse into what to expect when attending the Workshop and provides a brief outline of the key topics that will be covered. The presenter weaves in her personal accounts to help share her perspective of mātauranga Māori. There is an expectation that attendees do some background reading on key topics in preparation for the Workshop.

Access: <https://www.youtube.com/watch?v=wPqbgv-WLs4>

**155**

**Morse, B. W. (2011). Indigenous human rights and knowledge in archives, museums, and**

**libraries: some international perspectives with specific reference to New Zealand**

**and Canada. *Archival Science, 12*(2), 113-140.**

International indigenous rights law has changed in recent years to recognise and defend indigenous peoples' rights, including their traditional knowledge and cultural practices. The acknowledgement is in response to a growing awareness of the continuous difficulties indigenous people face in terms of their ability to protect and preserve their cultural heritage. International indigenous rights law is affecting the operations of museums, libraries, and archives and case studies are presented that illuminate some of the major legal and practical challenges that are currently affecting the work of archivists and related professionals in many countries. A recommended read that examines the experiences of Māori in Aotearoa and Aboriginal peoples in Canada highlighting the challenges faced by museums, libraries, and archives to adopt a more collaborative, partner-based approach.

**156**

**Nakata, M., & Langton, M. (Ed.). (2005). *Australian indigenous knowledge and libraries*.**

**ATSILIRN.**

Despite the distance geographically between indigenous communities and their cultural differences and worldview, there is commonality and similarities of issues relating to their information needs. In response to significant changes in the indigenous information landscape, the State Library of New South Wales and Jumbunna Indigenous House of Learning Sydney, hosted a colloquium, *Libraries and Indigenous Knowledge* in 2004. At the conclusion it was evident that if Australia's library and information professions are to meet the information needs of indigenous people and effectively manage indigenous knowledge in their libraries and archival repositories, they have a lot of learning to do. This book is an equivalent to the *Te Ara Tika Reports* and both resources provide an international comparative study regarding indigenous knowledge and library services.

ISBN: 9780980284010; 179p.

**157**

**National Archives. (1995). *He pūkaki Māori: A guide to Māori sources at National Archives,***

***Te Whare Tohu Tuhituhingā o Aotearoa: He taonga te reo*. National Archives.**

The National Archives of New Zealand is the official archive of the government of New Zealand. This publication provides a pathway into National Archives’ repository on Māori resources. It is a finding aid for those researching iwi, hapū and whānau history, whakapapa and resources specifically targeted to assist Waitangi Tribunal claimant researchers. There is a wealth of Māori information held at Archives New Zealand and this aid is a source to new avenues of research that you can guide library patrons to.

ISBN: 04770117533; 100p.

**158**

**National Library of New Zealand. (2004). *Iwi/hapū names list*. Author.**

A searchable database to locate standardised terms for Māori iwi and hapū names in New Zealand. This list was developed for cataloguers from the National and Alexander Turnbull Libraries to use when cataloguing and describing information that has iwi and hapū associations. The list is also used for the creation of Library of Congress subject headings with the addition of the qualifier (New Zealand people and/or Māori people).

Access:[**https://natlib.govt.nz/librarians/iwi-hapu-names**](https://natlib.govt.nz/librarians/iwi-hapu-names)

**159**

# Oxborrow, K. M. (2020). *“It's not just a professional development thing": Non-Māori*

# *librarians in Aotearoa New Zealand making sense of mātauranga Māori.*

# [Unpublished Doctor of Philosophy thesis].Victoria University of Wellington.

Oxborrow asserts that non-Māori librarians must consider ways to deepen their understanding of Māori knowledge systems and mātauranga Māori if the library profession is to meet bicultural commitments. Traditional library approaches are incompatible with the needs of Māori stakeholders because libraries in New Zealand, including library professional education and training, is still predominantly based upon western worldviews. 25 non-Māori librarians were interviewed about their mātauranga Māori journey of learning and engagement. To balance the research 3 focus groups of Māori librarians were asked about their experiences with their non-Māori colleagues’ engagement with mātauranga Māori. The lack of motivation for non-Māori librarians to interact with mātauranga Māori in their professional contexts is a finding of this research. Rather than use their own research skills and ability to find the answer, many non-Māori librarians still rely excessively on Māori colleagues to answer Māori-specific questions (something that isn’t new for those of us that have worked in libraries for many years). This thesis will challenge you to think about yourself and to self-assess your own engagement with mātauranga Māori.

# Access: <https://researcharchive.vuw.ac.nz/handle/10063/9167>

# See Also: LIANZA Webinar: Kathryn Oxborrow - discusses the findings from her recent PhD and provides some practical ideas for non-Māori librarians seeking to increase their engagement with mātauranga Māori. <https://www.youtube.com/watch?v=6YpkAyhVDBg>

**160**

**Oxborrow, K., Goulding, A., & Lilley, S. (2016). The interface between indigenous knowledge**

**and libraries: The need for non-Māori librarians to make sense of mātauranga Māori**

**in their professional lives. In** Proceedings of RAILS - Research Applications,

Information and Library Studies, 2016, School of Information Management, Victoria

University of Wellington, New Zealand, 6-8 December, 2016. Information Research,

22**(4), paper rails1619.**

A highly recommended read for all library information workers beginning their professional registration and study towards BOK 11. This paper provides an overview of ongoing research that examines how non-indigenous librarians in Aotearoa interpret indigenous knowledge in their line of work. It provides evidence of changes in the information and library environments that make it crucial for non-Māori librarians to engage with mātauranga Māori in an acceptable manner.

**161**

**Pewhairangi, N. [Comp.]. (1985). *Tuini: Her life and songs*. Te Rau Press.**

This book is an example of a repository of over two hundred songs composed by Tuini Ngawai, a prolific composer from Tokomaru Bay. Her compositions are timeless and sung and performed today not only by her kapa group *Te Hokowhitu A Tū*, but by groups nationwide. Compositions were written to support the endeavours of the Māori Battalion, the different religious denominations and movements such as Te Kotahitanga, to celebrate cultural and sports events and official openings of marae; shearing songs (one of her favourite pastimes) and songs to uplift te reo and tikanga Māori and the overall survival of the Māori people. The article by Jacob (2014) supports waiata as a form of story telling and a powerful tool for preserving Māori traditions. Not all, but many of the songs have English translations with a brief description of the ‘when’ and ‘why’ the composition was written. Descriptions provide a timeline of the events that Tuini was presented with during her time of composing, which began at the tender age of 20, under the mentorship of Tā Apirana Ngata. Whilst the themes Tuini writes about may not be traditional in the strictest sense, the act of composing and transmitting it through oral means is a continuation of the oral tradition that has been central to Māori culture for generations. I have included this entry as an example of a different type of repository from the norm that we are all accustomed to.

No ISBN; 115p.

Language Note: Māori and English

**162**

**Royal, C. (2004). *Mātauranga Māori and museum practice: A discussion [Version 3]*.**

**Mauriora-ki-te-Ao = Living Universe Ltd.**

A working document version for the final report, prepared by Te Ahukaramū Charles Royal for National Services Te Paerangi. Te Paerangi is a team at Te Papa Tongarewa the Museum of New Zealand, initiated to improve museum services. The purpose is to discuss mātauranga Māori and tikanga Māori and potential intersections and applications relating to museum practice. There is substantial background information on mātauranga Māori used to inform the final report in this version. Defining mātauranga Māori; a theory of mātauranga Māori; a history of mātauranga Māori; and mātauranga Māori as a modern term. The purpose of presenting a range of ideas about mātauranga Māori and the traditional Māori worldview is to discover traditional perspectives pertaining to taonga held within museum collections. The final report is under the same title, published in 2007. ISBN: 9780958284707

**163**

**Royal, T.A.C. (1992). *Te haurapa: An introduction to researching tribal histories and***

***traditions*. Bridget Williams Books.**

When researching tribal histories, it is important to be aware of the unique cultural and linguistic traditions of the community you are studying. This may involve some learning about traditional customs, beliefs, and practices, as well as understanding the language and oral traditions of the community. Royal has written this book primarily for Māori who are beginning a journey into tribal and iwi research. The chapters are designed to offer a sense of direction, a research plan. The bibliography lists a number of Māori tribal histories and traditions resources but be mindful many other resources have been published since 1992. How many of those Māori tribal resources are held in either your place of work or your local library repository?

ISBN: 9780908912179; 111p.

**164**

**(2017). Sharing knowledge and smashing stereotypes: Representing Native American, First**

**Nation, and indigenous realities in library collections [Special issue]. *Collection***

***Management, 42*(3-4), pp. 1–369.**

This special issue is dedicated to collection development and management challenges related to Native American studies, indigenous people, and tribal libraries. One unique contribution that can bring this scholarship to the forefront is to emphasize the importance of engaging with indigenous and native communities themselves. There are 14 peer-reviewed articles in this special issue, categorised under the following headings:

* Listening: Critically evaluating collections
* Speaking: Reflecting and amplifying indigenous voices
* Action: Building and organising collections
* Reflection: A return to listening

This is a unique collection of articles that allows for the continuation of conversations that respectfully share knowledge and challenge collection management stereotypes and assumptions.

**165**

**Simpson, S. (2005). *Te ara tika: Guiding words: Ngā ingoa kaupapa Māori / Māori subject***

***headings Project. Pūrongo tuatoru*. LIANZA; Te Rōpū Whakahau; National Library of**

**New Zealand.**

*Te ara tika* (a bicultural research project) initiated in 1991 provides the discourse on Māori people and libraries and forms the basis of the research initiated to promote and develop biculturalism in NZ libraries. Three phases of the project were completed resulting in three published reports, MacDonald (1993); Szekely (1997); and Simpson, (2005). This report commissioned by the Māori Subject Headings Project Steering Group, addresses the recommendation specific to the development of a Māori Subject Headings thesaurus. The task is to create a national standard for New Zealand subject retrieval incorporating Māori terminology. Whilst LCSH is practical for organising general material due to the limitations of English language cataloguing terms for describing Māori concepts, it is inappropriate. This report provides the background to the development of Māori Subject Headings.

ISBN: 0477101003; 119p.

Access: <https://trw.org.nz/wp-content/uploads/2022/09/Te_Ara_Tika_Guiding_Words.pdf>

**166**

**Sullivan, R. (Ed.). (2002). *International Indigenous Librarians’ Forum: Report from a seminar***

***at Ajtte, Swedish Mountain and Sami Museum, 5-8th September 2001*. Te Rōpū**

**Whakahau.**

The 2nd International Indigenous Librarians’ Forum (IILF) was held in Jokkmokk Sweden hosted by the Swedish section of the Sami Council. The theme was *Continuing to Affirm the Knowledge and Values of Indigenous Peoples in the Age of Information*. Presentations are a continuation of Forum statements, objectives and issues raised at the first Forum and new issues that have arisen amongst indigenous peoples and the communities they serve. One day was dedicated to the Aotearoa contingent of Māori delegates who included members of Te Rōpū Whakahau. International indigenous librarians are very interested in what is happening in Aotearoa in terms of implementation of bicultural strategies as a way forward for them to aspire to in their own countries. The IILF proceedings are a valuable resource to gain an understanding of the issues faced by indigenous librarians around the world.

ISBN: 9187636700; 73p.

**167**

**Sullivan, R. (Ed.). (2001). *International Indigenous Librarians’ Forum: Proceedings*. Te Rōpū**

**Whakahau.**

The 1st International Indigenous Librarians’ Forum (IILF) was held at Waipapa Marae, University of Auckland 1-5th November 1999, hosted by Te Rōpū Whakahau. The theme of the Forum was *Toi te kupu, Toi te mana, Toi te whenua: Affirming the Knowledge and Values of Indigenous Peoples in the Age of Information.* The IILF seeks to advance indigenous knowledge management practises and establish networks and collaborations with indigenous library professionals and institutions across the world. The forum is a significant opportunity for indigenous library professionals to network with one another and develop capacity in their institutions and communities. Overall, the IILF is a crucial platform for raising awareness of the importance of indigenous perspectives and expertise in the field of library and information services.

ISBN: 0473074591; 112p.

See Also: Szekely, *Issues & initiatives in indigenous librarianship*.

**168**

**Szekely, C. (1997). *Te ara tika: Guiding voices: Māori opinion on libraries and information***

***needs*. New Zealand Library & Information Association = Te Rau Herenga o**

**Aotearoa.**

*Te ara tika* (a bicultural research project) initiated in 1991 provides the discourse on Māori people and libraries and forms the basis of the research initiated to promote and develop biculturalism in NZ libraries. Three phases of the project were completed resulting in three published reports, MacDonald (1993); Szekely (1997); and Simpson, (2005). This report is a continuation of MacDonald (1993) *Te Ara Tika: Māori and libraries: A research report*. The research objective for both is the same, which is to provide an overview of biculturalism in the New Zealand library profession. The difference between both reports is that MacDonald targeted those working in the library and information profession whilst this report was a targeted approach to gathering information from Māori communities. Hui were conducted at marae throughout New Zealand capturing participant views in both writing and recordings, via a kanohi-ki-te-kanohi approach. Addressing the recommendations raised within the *Te Ara Tika* reports is on-going.

ISBN: 0473044900; 69p.

**169**

**Szekely, C., & Weatherall, S. (1997). Māori collections in New Zealand libraries. *Asian***

***Libraries 6*, 215.**

This article describes the wealth of historical Māori material that can be found in New Zealand library collections and provides the context for why libraries have an important role in the care and maintenance of Māori heritage material. Māori collection development is also discussed and data from 5 libraries is provided as examples of the diverse nature of Māori collections and the issues around maintenance and use of these collections.

See Also: Lilley, S. (2019). Developing Māori collections. *Collection Building*, *38*(1), 15–18 (not included in this bibliography) for further information on the success of developing Māori collections as it breaks down barriers to meeting information needs and plays a critical role in helping Māori locate information.

**170**

**Szekely, C. (Ed.). (1999). *Issues and initiatives in indigenous librarianship: Some***

***international perspectives*. Te Rōpū Whakahau.**

*Toi te kupu, Toi te mana, Toi te whenua: Affirming the Knowledge and Values of Indigenous Peoples in the Age of Information* was the theme of the 1st International Indigenous Librarians’ Forum (IILF) held in Auckland, 1999 hosted by Te Rōpū Whakahau. This publication accompanies the Forum Proceedings which is a collection of essays that provide brief insights of the development of library and information services for indigenous peoples across the world. These essays were used as a foundation upon which the topics and concerns that emerged from Forum discussions, were placed.

NO ISBN; 48p.

See Also: Sullivan, *International Indigenous Librarians’ Forum: Proceedings.*

**171**

**Szekely, C. [Comp.]. (1993). *Te hikoi mārama: A directory of Māori information resources*.**

**Bridget Williams Books; Te Rōpū Whakahau.**

*Te Hikoi Marama* is designed to assist people who are seeking recorded Māori information and learning resources. This is a directory to repositories of knowledge based on the results of a nationwide survey which sought to gain an overview of Māori resources held by institutions throughout New Zealand. This builds on the first edition where contact details were updated, and further descriptive information of key collections was added. Contact details within this directory will undoubtedly be incorrect but nowadays contact details can easily be found with many of the listed organisations now having their own websites. Entries in this directory are arranged geographically from north to south.

ISBN: 090891251X

**172**

**Ta’ala, T. (N.D.). *Te wero I te ūpoko: The challenge of Māori Subject Headings*. [University**

**of Auckland].**

Results of an informal review that outlines the experience of library staff at University of Auckland Library (UOA) in the application and implementation of Māori Subject Headings. The findings and questions gathered in the research provide good points of discussion vital to the success of MSH. There are five recommendations to consider which challenge all libraries that use MSH to collaborate and co-ordinate in-house training opportunities for teaching and learning, maintenance and support and future development of MSH. Cataloguers will find this article useful not only for comparing their own experiences to using MSH, but also a useful article that provides an historical overview including how MSH are created.

Access: [**https://lianza.org.nz/wp-content/uploads/2020/01/TaalaT\_Maori\_subject\_headings.pdf**](https://lianza.org.nz/wp-content/uploads/2020/01/TaalaT_Maori_subject_headings.pdf)

**173**

**Taiuru, K. (2018). *Why data is a taonga: A customary Māori perspective*.**

There is much discussion by individuals and organisations on ‘Data’ as being a taonga, and yet confusion remains. Some articles suggest that only some data is a taonga but many of these articles do not consider a customary Māori view of data. For the purposes of this paper, the definition of Māori data is data that is held by Māori, made by Māori or contains Māori content or association. The digitisation of Māori data is a violation of traditional Māori customary rights and beliefs when permission has not been sought. Whilst the digitalisation and transmission of taonga on the internet and in digital repositories continues, it is hopeful that traditional rights and beliefs are respected, and any future potential negative effects are limited. Hirini Moko Mead developed a *Tikanga Test* framework using tikanga Māori and mātauranga Māori to assess contentious issues. This model is explained and can be used as a guide for librarians on how to manage data more ethically from a Māori perspective.

Access: [**https://www.taiuru.maori.nz/wp-content/uploads/Data-is-a-taonga.pdf**](https://www.taiuru.maori.nz/wp-content/uploads/Data-is-a-taonga.pdf)

See Also: Hudson et al., *He matapihi ki te mana raraunga – conceptualising big data through a Māori lens*.

**174**

**Thornton, A. (2004). *The birth of the universe: Te whānautanga o te ao tukupū: Māori oral***

 ***cosmogony from the Wairarapa*. Reed.**

H.T Whatahoro Jury manuscripts are a collection of Māori texts written in the 19th century that provide insights into the traditional knowledge and customs of the Māori people. The source information of the Jury manuscripts was transmitted orally and then dictated to a ‘scribe’ before been translated. Translating Māori recorded oral traditions into English is a complex process requiring attention to cultural context, translation accuracy, and cultural sensitivity. Thornton states that due to the characteristic parataxis (I had to look this word up) the translating becomes at times very ‘irksome’ and as such, changes were made to accommodate this as some sentences required further subordination for it to make sense in English. "Lost in translation" describes a situation where a message or meaning is not correctly understood or conveyed between two parties due to a language barrier or cultural differences. This concerns Māori because the original intent of the resource is compromised and may not convey the same meanings or emotions as the original. As librarians we need to be aware of this as Māori people are beginning to distrust information of this type and may prefer to see the original Māori text instead.

ISBN: 079000948X; 288p.

**175**

**Tuhou, T.M.P (2011) *Barriers to Māori usage of university libraries: an exploratory study in***

 ***Aotearoa New Zealand.* [Unpublished Master of Information Studies thesis]. *Victoria University of Wellington*.**

This thesis confirms that there are multiple barriers to Māori usage at the University of Auckland and Auckland University of Technology libraries, as indicated by the focus groups represented in this research. The significance of the findings for Māori university students is examined. To address the barriers, they are categorised under 3 headings: Structural or physical barriers – location, access to collections, a lack of staff capable of responding to the needs of Māori users; User barriers – attitudes to the library, culture and language and attitudes of the user; and Institutional barriers - policies and services that are embedded in the framework and internal structures that are not responsive to the unique needs of Māori users. Recommendations are provided for additional research as well as strategies to overcome these obstacles.

Access:[**http://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/1700/thesis.pdf?sequence=1**](http://researcharchive.vuw.ac.nz/xmlui/bitstream/handle/10063/1700/thesis.pdf?sequence=1)

**176**

**Waitangi Tribunal. (2011b). *Ko Aotearoa tenei: A report into claims concerning New***

 ***Zealand law and policy affecting Māori culture and identity*. [Author].**

Of particular importance in this WAI 262 report is Chapter 6 titled *When the Crown controls mātauranga Māori* which is specifically relevant to libraries and librarians. 6.4 addresses the Crown repositories which contain mātauranga Māori, namely Archives NZ, National Library, Alexander Turnbull Library, TVNZ Film and Television Archives and Radio NZ Archives. A must-read overview of the key features of current Crown policy that librarians and information professionals should know about. Also of particular interest in this volume is the Conclusion titled *Finding a place for mātauranga Māori in New Zealand law and policy*. A set of practical and realistic recommendations are provided in the following areas: Protecting Māori interests in the environment; Protecting Māori interests in the conservation estate; Protecting and transmitting mātauranga Māori controlled or held by the Crown; Protecting Te reo Māori; Protecting Rongoa Māori; and specific to libraries, Protecting the kaitiaki relationship with mātauranga Māori and taonga works, and taonga species.

ISBN: 9781869563011; Te Taumata Tuarua, Vol.2; 387-787p.

**177**

**Walker, R. J. (1986). Cultural sensitivity to the sanctity of wānanga (knowledge). *Archifacts,***

 ***2*, 72-76.**

A paper presented at the 9th Annual Conference of the Archives and Records Association of New Zealand, Auckland, 6-8th September 1985. This article provides an analysis of the sanctity of knowledge and its transmission from the celestial realm to humans. Walker explains the three states of existence, *Te kore*, *Te po* and *Te ao marama*; the role of Maui the demi-god; the 3 baskets of knowledge; and concluding remarks on research and publication of books. Interesting points in this article a) The meeting house Te Hau ki Turanga is an example of one of the finest embodiments of Māori art in the recording of Māori tradition. This tradition soon passed as missionaries rallied against ancestor worship and emasculated carvings of sex organs. b) John White’s Ancient history of the Māori (7 volumes) is an accumulation of manuscripts gathered via a system of payment, £5 for a full exercise book and £3 for an incomplete one. One can only speculate but many will cast some doubt upon the authenticity of this work when accumulated in this manner. Walker concludes that Māori carvings and cultural symbols should be visible in libraries and the employment of Māori librarians and archivists are long overdue.

**178**

**Wareham, E. (2001). “Our own identity, our own taonga, our own self coming back”:**

**Indigenous voices in New Zealand record-keeping. *Archivaria*, 52, 26-46.**

Decolonizing archives is a process of recognising and resolving the historical legacies of colonialism in the collecting, administration and use of archival documents. Records and archives have served as instruments of colonisation and what is kept as an archival record frequently reflects the viewpoints and objectives of colonial powers and dominant groups while marginalising the knowledge and experiences of indigenous, colonised populations. Archives New Zealand website states that most records have not been kept because they: weren’t believed to be valuable (according to who?); or they have been lost or damaged by disaster or human error. Māori perspectives of archives is explored in this article in the context of implementation of biculturalism in New Zealand recordkeeping practices. New Zealand archival repositories are working to be more responsive to Māori perspectives of records and archives.

**179**

**Whaanga, H., Bainbridge, D., Anderson, M., Scrivener, K., Cader, P., Toa, T., & Keegan, T.T.**

 **(2015). He matapihi mā mua, mō muri: The ethics, processes and procedures**

 **associated with the digitization of indigenous knowledge – The Pei Jones**

**collection. *Cataloguing & Classification Quarterly*, 53: 5-6, 520-547.**

The ethics, processes and procedures associated with the digitization of manuscripts and taonga of Dr. Pei Te Hurinui Jones is discussed. Kaitiakitanga is considered an important aspect of the digitization process and it is suggested that a working guide on kaitiaki values be established to provide guidance on representation, provenance and context when digitizing collections.

See Also: Anderson, *An exploration of the ethical implications of the digitisation and dissemination of Mātauranga Māori* which expands upon this article.

**180**

**Winiata, W. (2021). Repositories of rōpū tuku iho: A contribution to the survival of**

**Māori as a people. In W. Whatarangi & D. Luke. *The survival of Māori as a people:***

***A collection of papers by Emeritus Professor Whatarangi Winiata* (pp. 162-170).**

**Huia.**

An address made to the LIANZA Conference 2002, The Winds of Change: Libraries in the 21st century, 17-20th November Wellington. At the time, Whatarangi Winiata was the Tumuaki of Te Wānanga o Raukawa. His address mooted the idea of the development of marae and hāpū repositories where taonga tuku iho could be stored and cared for. Through a joint commitment to provide a unique information management/library programme with a distinct Māori perspective, Te Rōpū Whakahau and Te Wānanga o Raukawa developed the Bachelor of Information Management: Poutuarongo Puna Maumahara and the Diploma in Information Management: Heke Puna Maumahara. An outcome of this affiliation is increasing the number of qualified professionals who can work in information institutions and/or able to establish and manage iwi/hapū repositories.

ISBN: 9781775504016

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E Ihowa, whakatuwhera mai ki a mātou

Ngā kūaha o te tika,

o te ora, o te maramatanga, ā,

Mā mātou e whakakorōria tō ingoa Tapu

Amine

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