



Mukurtu - An Introduction with  
Erin F.H. Hughes, Midwest Mukurtu Hub Manager &  
Andrea Cudworth, Midwest Mukurtu Hub Project Assistant



# Our Presenters



**Erin F.H. Hughes**

Midwest Mukurtu Hub Manager



**Andrea Cudworth**

Midwest Mukurtu Hub Project Assistant



# Mukurtu Hubs & Spokes

A Sustainable Platform for Community Digital Archiving

*IMLS National Leadership Grant 2016-2019  
Washington State University, Center for Digital Scholarship and Curation*

# Mukurtu Hubs & Spokes Goals

- Establish regional Mukurtu hubs that will provide training and support for Mukurtu CMS users in their regions
- Engage with tribal “spokes” and train them to use Mukurtu
- Foster collaborations between communities and collecting institutions
- Extend Mukurtu CMS development from 2.0 to 3.0 release with features from regional hubs



# Mukurtu Hubs & Spokes Partners

- Alaska Native Language Archives
- University of Hawaii - Department of Linguistics
- University of Oregon Libraries
- Yale University - Beinecke Rare Book & Manuscript Library
- iSchool at UW-Madison and WiLS



iSchool

SCHOOL OF LIBRARY & INFORMATION STUDIES  
UNIVERSITY OF WISCONSIN-MADISON



# What is Mukurtu?

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





# Mukurtu

## Wumpurrarni-kari Archive

Welcome to the Mukurtu Wumpurrarni-kari Archive, a digital database of Warumungu culture and history. The content and access parameters of this archive are managed by the Warumungu community in Tennant Creek, NT, Australia. The archive contains photos, digital video clips, audio files and digital images of cultural artifacts and documents. Many of these items can be viewed by the public. Others are restricted based on a set of Warumungu cultural protocols for the viewing and distribution of cultural knowledge.

[Learn more about the archive](#)

Search the public archive

Search

[Browse the public archive](#)

If you have registered for access  
enter your username and password

username

password

Login



mukurtu:  
'a safe keeping place'

Warumungu dilly bag  
South Australian Museum



Why do we need  
Mukurtu?

Indians.

It is a subject of pleasing reflection that the Indians within the states are manifesting a disposition to move from the places they at present occupy. Besides the prospect of increased happiness about to be realized, the unpleasant consequences which may arise, or be avoided, and conflicts arising therefrom be prevented. Towards the <sup>the</sup> aborigines of ~~our~~ country none feels a more lively or deep interest than myself, or would go farther in redeeming them from their present condition, and to render them a happy & prosperous people. I have said to them candidly what from the exercise of my best judgment I believed to be correct, that within the limits of a state, the general government, could not extend to their fostering protection: that the superintending care of the government, could not extend be granted to the extent of embarking the states, to control & direct them, or other categories of the states are controlled. The acts and laws of a state, within its limits must claim a permanent operation over those of the general government in all cases, except where ~~the~~ having parted with the power, the exercise of it, is <sup>voluntarily</sup> ~~reposed~~ in the hands of the Federal authority. To regulate trade among the several states, and with the "Indian tribes," is the authority upon this subject denied from the constitution. Under this grant of authority, it is not precluded, or rather should not be, that the states are precluded, from the exercise of a wholesome & equitable legislation over persons & property within their limits. The states

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

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



# The iceberg concept of culture

*Primarily in awareness*

Fine arts Literature  
Drama Classical music Popular music  
Folk-dancing Games Cooking Dress

*Primarily out of awareness*

Notions of modesty Conception of beauty  
Ideals governing child raising Rules of descent Cosmology  
Relationship to animals Patterns of superior/subordinate relations  
Definition of sin Courtship practices Conception of justice Incentives to work  
Notions of leadership Tempo of work Patterns of group decision-making  
Conception of cleanliness Attitudes to the dependent Theory of disease  
Approaches to problem solving Conception of status mobility Eye behaviour  
Roles in relation to status by age, sex, class, occupation, kinship, etc. Definition of insanity  
Nature of friendship Conception of "self" Patterns of visual perception Body language  
Facial expressions Notions about logic and validity Patterns of handling emotions  
Conversational patterns in various social contexts Conception of past and future Ordering of time  
Preference for competition or co-operation Social interaction rate Notions of adolescence  
Arrangement of physical space Etc.

Hello Mukurtu!

# Mukurtu's Three C's

communities, cultural protocols, and categories





communities  
the 'who'



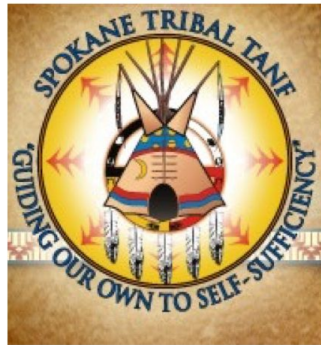
cultural protocols  
the 'how'



categories  
the 'what'

# communities

groups of site users and contributors



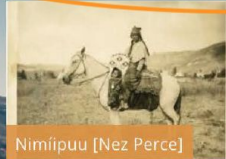
# PLATEAU PEOPLES' WEB PORTAL

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

## BROWSE BY TRIBAL PATH



Séliš u Q'ispé



Nimíipuu [Nez Perce]



Yakama



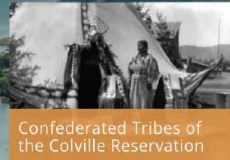
Confederated Tribes of  
Warm Springs



Umatilla



Spokan



Confederated Tribes of  
the Colville Reservation

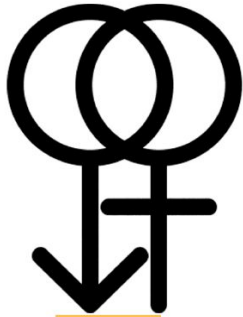


schitsu'umsh [Coeur  
d'Alene]



cultural protocols — the 'how' of Mukurtu sharing

# CULTURAL PROTOCOLS



GENDER



SEASONAL



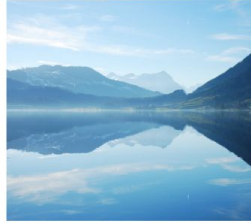
SACRED



COMMUNITY  
DEFINED

# categories

-the 'what' of Mukurtu CMS



# BROWSE BY CATEGORY

Architecture and Dwellings



Artistry and Artifacts



Ceremony



Economy/Economic Development



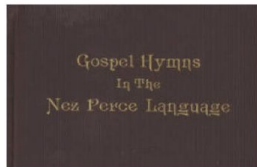
Education



Lands



Language



Government to Government Relations



Lifeways



Natural Resources



Religion



Wars/Military/Conflict



# Enriching Content & Extended Features





About

Browse Collections

Browse Digital Heritage

Browse Communities

## 3 Yakama Women

View

Edit

Manage display

Revisions

Add a Book Page

Add Community Record

Devel

Duplicate Item

Export Item

Plateau Peoples' Web...

Yakama Record



[Access image](#)

[IMAGE METADATA](#)

### DESCRIPTION:

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

### Add new comment

Your name

Subject

#### COMMUNITY:

[Plateau Peoples' Web Portal](#)

#### PROTOCOL:

[Plateau Peoples' Web Portal Public](#)

#### CATEGORY:

[General](#)

#### ORIGINAL DATE:

1911

#### CREATOR:

[L.V. McWhorter](#)

#### LANGUAGE:

[English](#)

#### RIGHTS:

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

#### SOURCE:

[Lucullus V. McWhorter Photo Collection \(PC85\), Manuscripts Archives and Special Collections, Washington State University \(PC85B5\\_1F88\\_496E\)](#)

#### PUBLISHER:

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

#### IDENTIFIER:

3WSUMASC0034



About

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Browse Communities

## 3 Yakama Women

View

Edit

Manage display

Revisions

Add a Book Page

Add Community Record

Devel

Duplicate Item

Export Item

Plateau Peoples' Web...

Yakama Record

### SUMMARY:

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



[Access image](#)

[IMAGE METADATA](#)

### CULTURAL NARRATIVE:

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

#### TITLE:

3 Yakama Women ([edit](#))

#### COMMUNITY:

[Yakama](#)

#### PROTOCOL:

[Yakama Public](#)

#### CATEGORY:

[Lifeways](#)

#### KEYWORDS:

[traditional clothing](#), [women](#), [ceremonies](#)

#### CONTRIBUTOR:

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

#### TRADITIONAL KNOWLEDGE LABELS:



TK A



TK NC

#### AUTHOR:

[michael.wynne](#)

# BROWSE COLLECTIONS

[LIST](#)[GRID](#)

## Confluence Story Gathering Collection (65)

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



SEARCH



## Judy Jones Oral Histories (3)

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



## Chalcraft-Pickering Photographs 1862-1941 (15)

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



## Confluence Story Gathering Collection



[Access image](#)

### IMAGE METADATA

#### SUMMARY:

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

#### DESCRIPTION:

First-person story telling has a unique power to deepen our understanding of the histories, cultures and environment that surrounds us. Confluence Story Gatherings are welcoming forums that feature the stories of native elders, told in their own voices, as a way to explore the interconnectedness of people and places of the Columbia River system. Confluence Story Gatherings are story-driven discussions using these interview excerpts to frame a thoughtful discussion by a panel of native thinkers, writers and leaders before a live audience.

#### DIGITAL HERITAGE ITEMS:

### Virginia Beavert - Celilo Falls and Fishing

**Community:** Confluence

**Category:** Lands

**Summary:** Virginia Beavert talks about the pain that people must have felt when Celilo Falls was flooded and how it changed fishing along the river.





from where -- to where

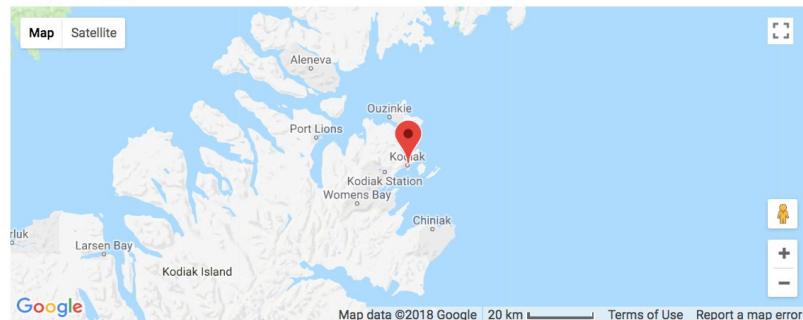
## NATALIE SIMEONOFF, SIDE A

### SUMMARY:

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

Access audio

### LOCATION:



### LOCATION DESCRIPTION:

Kodiak, Alaska

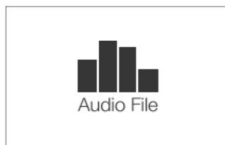
### RELATED ITEMS:

## NATALIE SIMEONOFF, SIDE B

**Community:** Language Learning

**Category:** Archival

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



### COMMUNITY:

Language Learning

### PROTOCOL:

Open; Beginner Language Learners

### CATEGORY:

Archival

### KEYWORDS:

tsunami, family terms, traditional foods, story telling

### COLLECTION:

Lost Village Interviews 1990-1991

### ORIGINAL DATE:

6/5/1991

### CREATOR:

Natalie Simeonoff

### CONTRIBUTOR:

Deborah Robinson

### LANGUAGE:

English

### SOURCE:

Alutiiq Museum and Archeological Repository

### PUBLISHER:

Alutiiq Museum and Archeological Repository

### IDENTIFIER:

AM213\_17\_SideA

### FORMAT:

.MP3

### AUTHOR:

# SCRAPBOOK -- 1931-1938



Page 1



Page 2



Page 3



Page 4



Page 5



Page 6

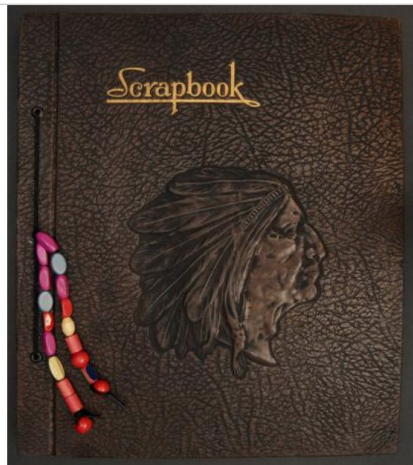


Page 7

< previous

next >

Scrapbook -- 1931-1938 [Page 1]



[ACCESS IMAGE MEDIA](#)

[IMAGE METADATA](#)

**COMMUNITY:**

Umatilla

**PROTOCOL:**

Umatilla Community Public Access

**CATEGORY:**

Education, Religion

**KEYWORDS:**

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

**ORIGINAL DATE:**

1931-00-00

**CREATOR:**

Myrtle Dupree

**LANGUAGE:**

English

**SOURCE:**

Tamastlikt Cultural Institute



Page 1



Page 2



Page 3



Page 4



Page 5

Basket, berry cup [Page 1]



[Access image](#)

#### IMAGE METADATA

#### DESCRIPTION:

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

#### COMMUNITY:

[University of Oregon Museum of Natural and Cultural History](#)

#### PROTOCOL:

[University of Oregon Museum of Natural and Cultural History Public Access](#)

#### CATEGORY:

[Artistry and Artifacts](#)

#### KEYWORDS:

[dog](#)

#### ORIGINAL DATE:

[Circa 1900](#)

#### CREATOR:

[Maker: Jennie Michelle](#)  
[Culture Group/area: Clatsop, Clackamas](#)  
[Tribal Affiliations: Clatsop-Nehalem](#)  
[Confederated Tribes of Oregon,](#)  
[Confederated Tribes of Grand Ronde](#)  
[Public Access](#)

# Day Day Frank Jakkamarra



## CONTENTS

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

## Early Life

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

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

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

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

**BORN:**  
November 28, 1951

**DIED:**  
October 5, 2011

### RELATED PEOPLE:

**Bluey Frank Jakkamarra**  
Brother

**Jimmy Frank Sr. Jakkamarra**  
Brother

**Jean Mccarthy Nakkamarra**  
Sister

**Dorothy Hingston Nakkamarra**  
Sister



**Nancy Peterson**  
Half Sister



**Patricia Frank Narrurlu**  
Daughter

**Ruby Frank Narrurlu**  
Daughter

**Roy Frank Juppurra**  
Son



**Joanne Frank Narrurlu**  
Daughter



## CUTTING THE RIBBON

### SUMMARY:

Opening day at the Nyinkka Nyunyu Art and Culture Centre



[Access image](#)

### IMAGE METADATA

### PEOPLE:

[Day Day Frank Jakkamarra](#)



### COMMUNITY:

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

### PROTOCOL:

[Nyinkka Nyunyu Art and Culture Centre Public Access, Frank Family Public Access](#)

### CATEGORY:

[Karriny - People, Wurrppujinta - Gatherings](#)

### KEYWORDS:

[Nyinkka Nyunyu](#)

### ORIGINAL DATE:

4/1/2002

### CREATOR:

[Nyinkka Nyunyu Art and Culture Centre](#)

### TRADITIONAL KNOWLEDGE LABELS:



TKA



TKNC

### TYPE:

[Image](#)

### FORMAT:

[JPEG](#)

## CUTTING THE RIBBON

**SUMMARY:**

Opening day at the Nyinkka Nyunyu Art and Culture Centre



**PEOPLE:**

Day Day Frank Jakkamarra

**COMMUNITY:**

Nyinkka Nyunyu Art and Culture Centre, Frank

**PROTOCOL:**

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

**CATEGORY:**

Karriny - People, Wurrppujinta - Gatherings

**KEYWORDS:**

Nyinkka Nyunyu

**ORIGINAL DATE:**

4/1/2002

**CREATOR:**

Nyinkka Nyunyu Art and Culture Centre

**TRADITIONAL KNOWLEDGE LABELS:**



TK A



TK NC

**TYPE:**

Image

**FORMAT:**

JPEG

**AUTHOR:**

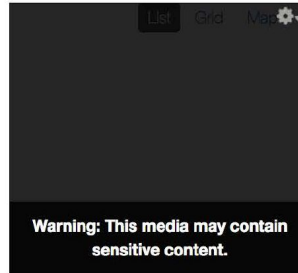
libadmin

# Browse Digital Heritage

## Mt Baker

**Community:** Community 1

**Category:** General



## Map AAA test

**Community:** Community 1

**Category:** General



### Search

Search

### Community

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



The free, mobile, and open source platform built with indigenous communities to manage and share digital cultural heritage.

## +Collect

Take picture

Capture audio, or previously captured video.

## +Add Metadata

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

Build descriptive information/story!

## +Upload

Upload to your Mukurtu CMS site!



Collections

Individual Items

Q<sup>w</sup>i·q<sup>w</sup>i·diččaq Dictionary

100 Phrases

kawad(i)

kawad(i)

**TRANSLATION:**

killer whale / orca

**PART OF SPEECH:**

noun

**RECORDING(S):**



**DEFINITION:**

Object protruding in the middle, refers to the dorsal fin.

kawad(i)

kawan -- Nuuchanulth

**LANGUAGE:**

Makah

**RELATED DICTIONARY WORDS:**

-wad(i)

ka-

**KEYWORDS:**

marine life, whale

# Traditional Knowledge (TK) Labels

---



TK Secret/Sacred  
(TK SS)



TK Women Restricted  
(TK WR)



TK Community Use Only  
(TK CO)



TK Attribution  
(TK A)



TK Men Restricted  
(TK MR)



TK Commercial (TK C)

<http://localcontexts.org>



[Access image](#)

[IMAGE METADATA](#)

**PEOPLE:**

[John Pigeon](#)

**TK Attribution Label (TK A) 1.0**

## Bodwe'wadmiwen: Potawatomi Life

**Wiwkwe'bjgen** is intended to educate people about the importance of Potawatomi knowledge in the modern world. The information contained here is acknowledged by and should be cited or attributed to the Pokagon Band of Potawatomi Indians. This site is a platform to share our stories, in our words, in a digital format.

**COMMUNITY:**

[Potawatomi Baskets](#)

**PROTOCOL:**

[Potawatomi Baskets Community Only, Basketry Traditions](#)

**CATEGORY:**

[Land/Environment, Cultural Arts](#)

**ORIGINAL DATE:**

03/2013

**CREATOR:**

[Jason S Wesaw](#)

**TRADITIONAL KNOWLEDGE LABELS:**



TK A

**AUTHOR:**

[Jason](#)

# PLATEAU PEOPLES' WEB PORTAL

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

## BROWSE BY TRIBAL PATH



<https://plateauportal.libraries.wsu.edu/>





LOG IN

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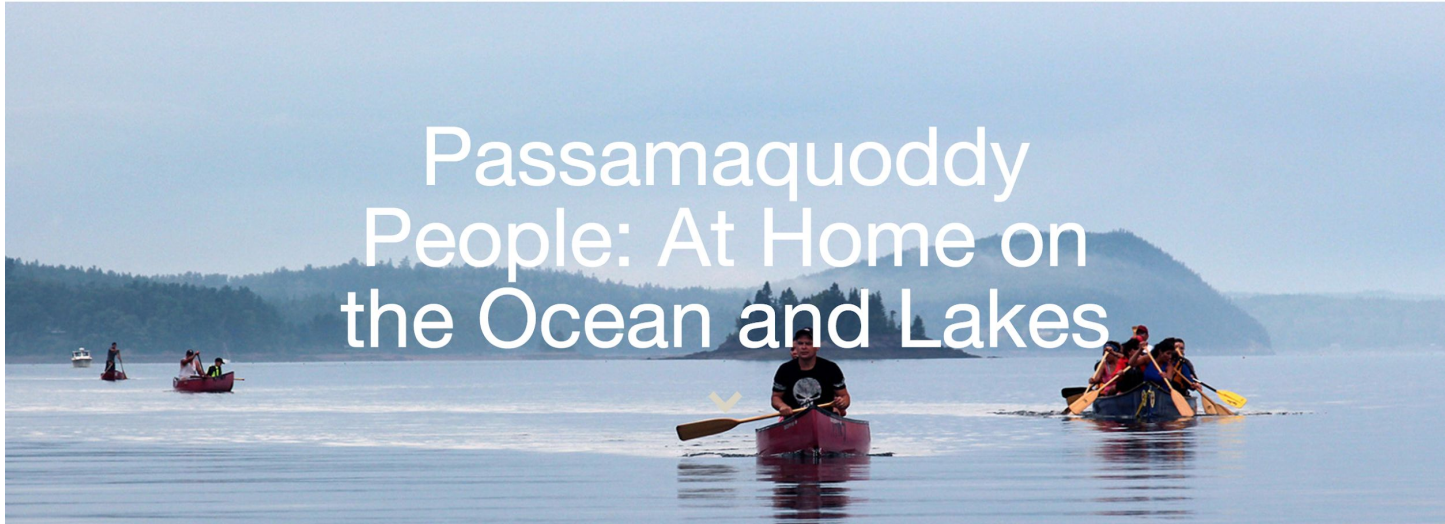
Collections

Digital Heritage

Passamaquoddy History

Traditional Knowledge Labels

# Passamaquoddy People: At Home on the Ocean and Lakes



<http://passamaquoddypeople.com/>

STORIES

CATEGORIES

COMMUNITIES

COLLECTIONS

ABOUT US

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# Voices of Amiskwaciy

Sharing Stories from Indigenous Edmonton

Voices of Amiskwaciy is a space that supports the community to create, share, discover and celebrate local Indigenous content online. Share your history, your knowledge, your vision, your voice.

Share Your Story



[About](#)

[Browse Collections](#)

[Browse Digital Heritage](#)

[Browse Dictionary](#)

## Hoocak Waazija Haci Language Division



Hoocak Waazija Haci Language Division

# Other Mukurtu Sites

- Sustainable Heritage Network  
*[sustainableheritagenetwork.org](https://sustainableheritagenetwork.org)*
- Sipnuuk (Karuk Tribe)  
*<https://sipnuuk.mukurtu.net>*
- Great Lakes Culture Keepers  
*<http://greatlakesculturekeepers.org>*
- Plateau Peoples' Web Portal  
*<https://plateauportal.libraries.wsu.edu/>*
- Mukurtu Midwest  
*<https://mukurtu-midwest.libraries.wsu.edu/>*
- Alutiiq Museum Naken-Natmen Project  
*<https://alutiiqmuseum.mukurtu.net/>*

# Questions or Comments?

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Andrea Cudworth

[acudworth@wisc.edu](mailto:acudworth@wisc.edu)

