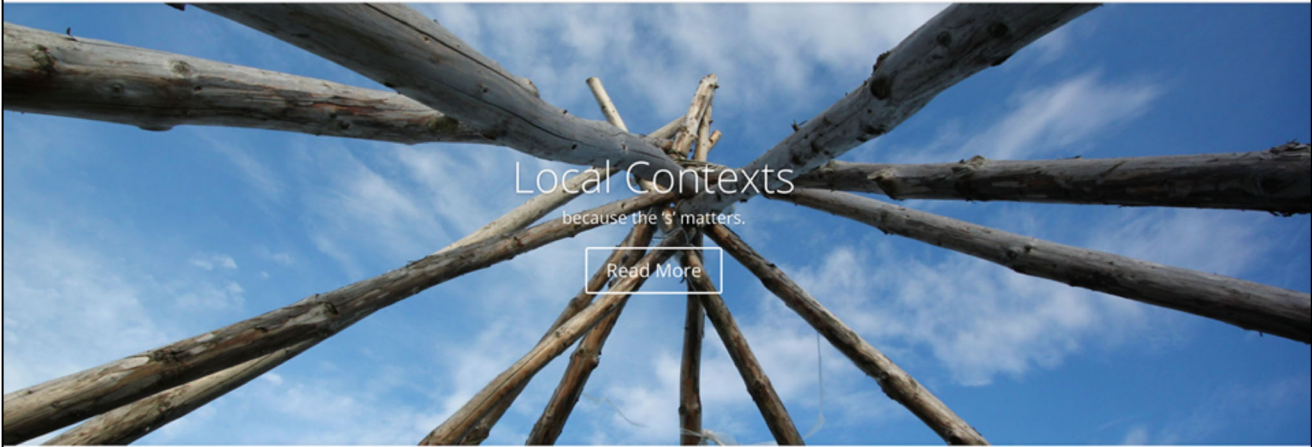# Traditional Knowledge Labels

Digital Stewardship Curriculum

- These slides share information about the Local Contexts Initiative, and Traditional Knowledge labels

- Local Contexts focuses on the unique needs faced by Indigenous peoples who need to manage, share, and steward their digital cultural heritage materials.
- The Local Contexts initiative has a few goals
    - Answer general questions produced by Intellectual Property laws—
    - Honor the fact that the specific local context for indigenous cultural materials drives how materials should be accessed, circulated and shared.

- The site contains general educational information about intellectual property rights on everything from copyright to MOUs.
- Our focus in this presentation is the Traditional Knowledge Labels
- Over the last four years Local Contexts has developed a set of Labels to deal specifically with the **circulation** and **citation** of digital heritage in the context of collecting institutions —our libraries, archives and museums—
- As well as in the public domain, online in social and educational settings.

- These traditional knowledge labels are Inspired by Creative Commons licenses that purposely DISRUPT models of circulation and access within traditional copyright. (jodi will be diving into CC)
- The Local Contexts initiative seeks to EDUCATE library professionals, collectors, museum curators and academics about
  - the considerations that Indigenous cultural materials bring to ideas of OPEN ACCESS and the appropriate reuse of digital materials.
- Fair Trade **labels**, provided the inspiration for the project to provide a LABELING scheme that would be flexible, educational, and accommodate communities locally and globally [next]
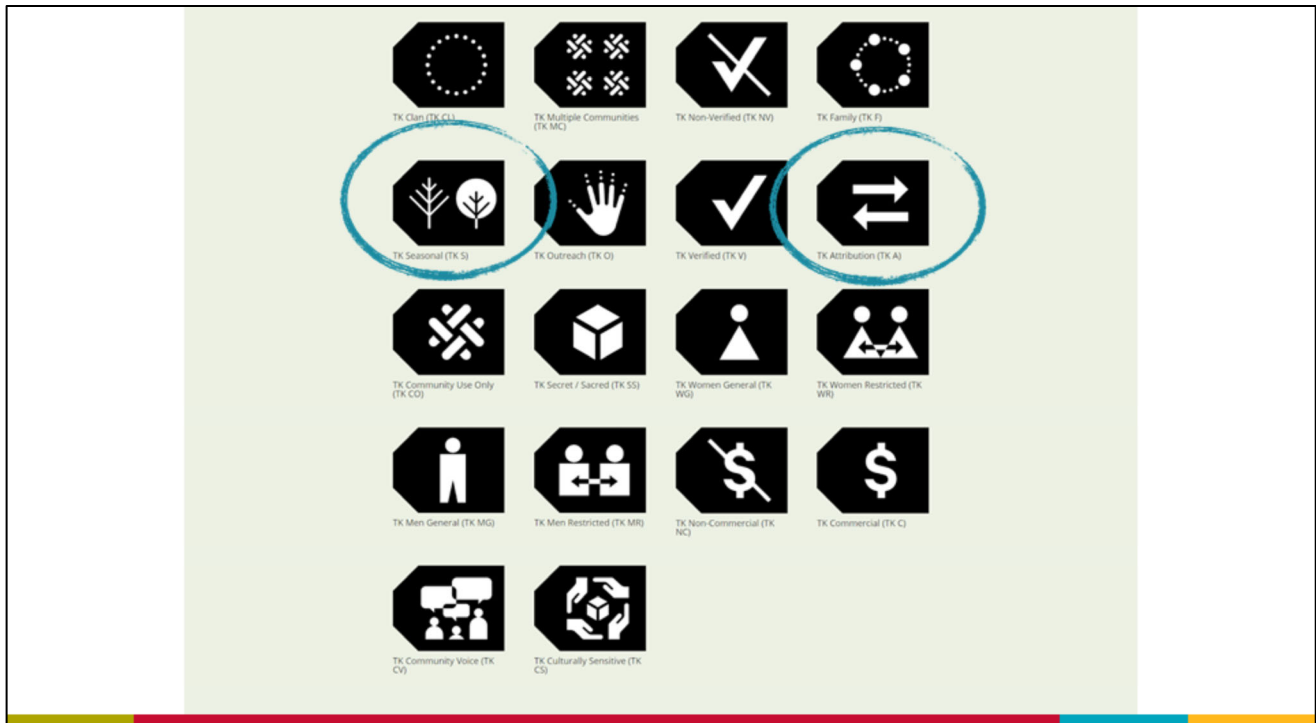
- The project has created a set of 18 TK labels as of Fall 2020
- They address various aspects of the local needs for circulation, use, access and reuse of digital materials.
- So far ATTRIBUTION (click) is one of the first and most often used labels
  - This is not surprising given the colonial histories of collecting
  - Professional practices of defining AUTHORSHIP by the person who took the photo, recorded the audio and wrote down the language.
- Another example is the SEASONAL label - communities that use this label may have some stories should only be told in certain seasons, or other seasonal protocols.

TK Attribution (TK A)

Why Use This TK Label? This label should be used when you would like anyone who uses this material to know who the correct sources, custodians, owners are. This is especially useful if this material has been wrongly attributed or important names of the people involved in making this material or safeguarding this material, are missing. This label allows you to correct historical mistakes in terms of naming and acknowledging the legitimate authorities for this material. This label asks for future users to also apply the correct names and attribution.

Each label is meant to be customized by a community. Click below for a label template text.

Listen

Example

TK Label Template Text

This label is being used to correct historical mistakes or exclusions pertaining to this material. This is especially in relation to the names of the people involved in performing or making this work and/or correctly naming the community from which it originally derives. As a user you are being asked to also apply the correct attribution in any future use of this work.

- On the website The Labels have general descriptions so that communities can use them as is. Some communities who use TK Labels choose to **adapt and customize** the label descriptions in their own words—bringing back to the foundation of the local context.
- I'll share an example of one project that will help you see the TK labels in action.

- The Local Contexts project team is working with the Passamaquoddy Nation and a collection of wax cylinder recordings of anthropologist Jesse Walter Fewkes from 1890.
    - There are 31 digital files that have been returned from the Library of Congress— beginning in April 2016 — they were taken to the Passamaquoddy Nation and over the year and a half they have had listening sessions throughout the community (without outside staff).
- For this project the Passamaquoddy have crafted TK Labels to be attached to the updated record in the Library of Congress' online catalog

Full Record   MARC Tags

Main title
Passamaquoddy War song ; Trading song [sound recording] / sung by Peter Selmore.

Published/Created
1890-03.

Request this Item   ↓ Where to Request

🔊
MUSIC
RECORDING

LCCN Permalink   https://lccn.loc.gov/2015655578

Description   1 sound cylinder (2:45 min.) ; 3.75 in.

Rights advisory   Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

Access advisory   Access to recordings may be restricted. To request materials, please contact the Folklife Reading Room at
                        http://hdl.loc.gov/loc.afc/folklife.contact

Local shelving no.   Cylinder 4260
                        AFS 14739: A1
                        RKF 0006
                        AFC 1972/003: SR29

🖨 PRINT RECORD

⬇ SAVE RECORD

✉ EMAIL RECORD

❝ CITE RECORD

MARCXML Record
MODS Record

Report Record Errors

- Here is the previous record:
- Title: Passamaquoddy War Song; Trading Song
- Rights: held by the Peabody Museum of Archaeology and Ethnology, Harvard University

Subscribe Share/Save

AUDIO RECORDING

Passamaquoddy War song ; Trading song

https://loc.gov/item/2015655578

Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song) / Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

Passamaquoddy War song ; Trading song / sung by Peter Selmore (Digital restoration from digital preservation master file) 1890-03-16.

Audio Controls   Share

Download: MP3 ▾ Go

More Resources

Passamaquoddy War song ; Trading song / sung by Peter Selmore (Digital preservation master file from original cylinder) 1890-03-16.

Audio Controls   Share
Download: MP3 ▾ Go

Passamaquoddy War song ; Trading song / sung by Peter Selmore (Track from digital preservation copy of AFC preservation tape LWO 6528 R3A) 1890-03-16.

Audio Controls   Share
Download: MP3 ▾ Go

About this Item

Title
Passamaquoddy War song ; Trading song

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

Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

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

Contributor Names

Traditional Knowledge Labels

⇄ Attribution - Elihtasik (How it is done).

✋ Outreach - Ekehkimkewey (Educational).

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

- Now as of **spring 2018**—there is an updated Library of Congress record
  - The TITLE: now lists **two separate songs** (not one as it had been listed prior) with Passamaquoddy names in their language.
  - And there are **three TK labels**: ATTRIBUTION, OUTREACH and NON-COMMERCIAL which all have been defined by the Passamaquoddy
- Exciting project and partnership
- https://loc.gov/item/2015655578

Library of Congress Control Number
2015655578

Rights Advisory
Traditional Knowledge Label: Attribution - Elihtasik (How it is done). When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation.
http://localcontexts.org/tk/a/1.0 ⟋

Traditional Knowledge Label: Outreach - Ekehkimkewey (Educational). Certain material has been identified by Passamaquoddy tribal members and can be used and shared for educational purposes. Ekehkimkewey means 'educational'. The Passamaquoddy Tribe is a present day community who retains cultural authority over its heritage. This Label is being used to teach and share cultural knowledge and histories in schools.
http://localcontexts.org/tk/o/1.0 ⟋

Traditional Knowledge Label: Non-Commercial - Ma yut monuwasiw (This is not sold). This material should not be used in any commercial ways, including ways that derive profit from sale or production for non-Passamaquoddy people. The name of this Label, Ma yut monuwasiw, means 'this is not to be purchased'.
http://localcontexts.org/tk/nc/1.0 ⟋

Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

Access Advisory
Access to recordings may be restricted. To request materials, please contact the Folklife Reading Room at
http://hdl.loc.gov/loc.afc/folklife.contact

- (Continued)
- Each label's title is translated into the Passamaquoddy language and the text has been customized so we have, for example: Attribution: **"How it is Done" with instructions for proper attribution.**
- And finally we see that the Peabody Museum listed beneath the Passamaquoddy labels now as the rights holder. While **copyright** may not have shifted, indeed we could not change that structure, the TK Labels **provide an important intervention allowing viewers to see the proper use and attribution these materials.**

Welcome Mukurtu 2.0

A Safe Keeping Place

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

Mukurtu (MOOK-oo-too) is a grassroots project aiming to empower communities to manage, share, 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.

- For another couple examples:
- Mukurtu CMS sites have labels embedded
    - As standard TK label text
    - Can customize text according to local needs
- Specifically, the Passamaquoddy people have created a website using TK Labels,

Passamaquoddy Traditional Knowledge Labels

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

Elihtasik

How it is done

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

Ekehkimkewey

Educational

Certain material has been identified by Passamaquoddy tribal members and can be used and shared for educational purposes. Ekehkimkewey means 'educational'. The Passamaquoddy Tribe is a present day community that retains cultural authority over its heritage. This Label is being used to teach and share cultural knowledge and histories and to raise greater awareness and respect for Passamaquoddy culture and worldviews. If you want further advice about using any material that has this Label, please contact: Donald Soctomah (soctomah@gmail.com)

Ma yut monuwasiw

This is not sold

- This is an explanatory page used to explain why the TK Labels are being used on the Passamaquoddy site and state clearly that "We consider ourselves to be the authority and custodians over these recordings regardless of who is considered the 'legal owners"
- Each of the labels has been translated into Passamaquoddy and their is contextual text explaining the meaning of each label — so for example

Passamaquoddy Traditional Knowledge Labels

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

Elihtasik

How it is done

▶ 00:00 ━━━━━━━━━━━━━━━ 00:02 🔊 ━━━

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

- The Attribution label is translated to "Elihtasik" in the Passamaquoddy language
- With the context and history for the materials in the site, Donald and his staff decided to use the new collections feature in Mukurtu quite extensively to curate the returned materials

Esunomawotultine

| Passamaquoddy Record | American Folklife Center... |

RELATED ITEMS:
Mihqelsuwakonutomon

1 of 6   next ›

COMMUNITY:
Passamaquoddy

PROTOCOL:
Passamaquoddy Public Access

CATEGORY:
Dances, Songs

KEYWORDS:
Passamaquoddy, wax cylinder, trading song

COLLECTIONS:
1890 Passamaquoddy Phonograph Recordings

ORIGINAL DATE:
1890 March 1st

ORIGINAL DATE DESCRIPTION:
1890-03

Audio

00:00   01:16

Access audio

SUMMARY:
Trading Dance/Song

DESCRIPTION:
The trading dance is the second song on wax cylinder #17 sung by Peter Selmore and recorded by Jesse Walter Fewkes in Calais Maine, March, 16 1890.

- We see on the top right there are seven related items— all that the Passamaquoddy have added to this one song —
- And then as we scroll down we get to the other Mukurtu metadata fields —

CULTURAL NARRATIVE:

In March 1890, Walter Jesse Fewkes traveled to Calais, Maine to work with the Passamaquoddy Tribe to test out the new phonograph technology. Over three days, Fewkes made recordings on 35 wax cylinders. 31 of these cylinders remain. He recorded songs, vocabulary, numbers and important Passamaquoddy cultural narratives. Peter Selmore, Noel Josephs and Perle Lacoot have been identified as three key individuals who Fewkes worked the most closely with. These are the first sound recordings ever made featuring Native American voices. Fewkes made contact with members of the Passamaquoddy Tribe through his benefactor Mary Hemenway from Boston who had a friendship with Mrs Louisa Brown in Calais, Maine.

Esunomawotultine is the Passamaquoddy name for song 2 on cylinder 17. Esunomawotultine means lets trade. It was sung on the cylinder by Peter Selmore, who also provided the cultural narrative. This narrative is found in Fewkes' Calais Field Notebook and was written up in the Journal of American Folklife 1890. The song and dance is common to Passamaquoddy, Maliseet, Mi'kmac and Penobscot communities. According to Nicholas Smith, the Wabanaki had at least three different types of trading dances. "The important gift-giving trait was an element in two of them. One was the trading dance of the ceremonial prelude to the actual trading at aht efur trading posts. I have called another the hunter's trading dance...The third was the misunderstood peddler dance, a dance song in which the Indian satarizes the peddler as a highly motivated businessman. They despise greedy traders. The Peddler was apparently ignorant of the importance of the gift-giving role in Indian culture." (Smith 1996) According to Smith, who interviewed Maliseet (Peter and Minnie Paul of [...] Peter Dana's Point) elders about the various trading danc[...] considered a trading dance song, but it added humor at social gathering[...]

TRADITIONAL KNOWLEDGE:

According to Fewkes documentation from Peter Selmore [...] exchange or trade: "The participants, one or more in num[...] when near the entrance sings a song. The leader then ent[...] a continuation of the song he sang at the door of the hut. [...] that he wants to buy, and offers a price for it. The owner is [...] barter something of equal value."

For this song and dance the women would wear tradition[...] caps covered in beads, loose robe and leggings. The face [...]

TK Attribution Label (TK A)

Elihtasik

(Trans. How it is done)

▶ 00:00 ————————— 00:02 🔊 ▮▮▮

This label is being used to correct historical mistakes or exclusions pertaining to this material. *Elihtasik* means 'how it is done'. When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation. For further advice please contact: Donald Soctomah (passamaquoddypeople@gmail.com)

CREATOR:
Peter Selmore, Jesse Walter Fewkes, Gracie Davis

LANGUAGE:
Passamaquoddy, English

RIGHTS:
These recordings originate from Peskotomuhkati people, were recorded on our traditional homelands and as such the Passamaquoddy Tribe maintain all legal rights to these recordings in perpetuity. We never ceded our inherent sovereign right to our songs, narratives and language to any non-Passamaquoddy individual, institution or government authority.

TRADITIONAL KNOWLEDGE LABELS:

TK A   TK O

TK NC

SOURCE:
Jesse Walter Fewkes collection of

- We see here three TK labels on the right and then the cultural narrative added by community members— and in the Traditional knowledge field we have a textual narrative

- As an additional example, Tribal partners on the Plateau Peoples' Web Portal use TK labels as well
- The most important thing about the Portal, is that selection of materials, community information provided, and access to all materials is controlled independently by each Tribe or Nation through their path.

3 YAKAMA WOMEN

Washington State University... | Yakama Record

ACCESS IMAGE MEDIA

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

COMMUNITY:
Washington State University, Manuscripts Archives and Special Collections, Yakama

PROTOCOL:
Washington State University, Manuscripts Archives and Special Collections Public Access, Yakama Community Public Access

CATEGORY:
Lifeways

ORIGINAL DATE:
1911-00-00

CREATOR:
L.V. McWhorter

LANGUAGE:
English

- This is one example of TK labels in the portal:
- In cases where the original photograph, audio clip, or other type of material is located at a state or federal repository, we work to facilitate a digital return. This example in particular is from the Washington State University Archives. It has the standard WSU rights statement included. The Yakama Nation Library selected this photograph to be included in the Portal

TITLE:
3 Yakama Women

COMMUNITY:
Yakama

PROTOCOL:
Yakama Community Public Access

CATEGORY:
Lifeways

TRADITIONAL KNOWLEDGE LABELS:

AUTHOR:
admin

ACCESS IMAGE MEDIA

Cultural Narrative:
3 Yakama Women: 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 her headband would draw the conclusion she is married in my beliefs and customs. I have a strong feeling that the first lady is Virginia Beavert/Yakama. **Jolena Tillequots, Yakama**

Traditional Knowledge:
Ceremony

Young woman would wear these during the feast time with their hats (patlupah) and serve their

- But then, clicking on the next tab over (the Yakama Record), Yakama Nation Library added a tab of community-provided information - including a text description that is many paragraphs long, describes their regalia and the meaning and background, and names at least one of the women. All of this information about the photograph is attributed to the Yakama community through the TK Attribution label.

Adapting TK Labels

gatherings.

TRADITIONAL KNOWLEDGE:

According to Fewkes documentation from Peter Selmore this is a song and dance to encourage exchange or trade: "The participants, one or more in number, go to the wigwam of another person and when near the entrance sings a song. The leader then enters, and dancing about, sings at the same time a continuation of the song he sang at the door of the hut. He then points out some object in the room that he wants to buy, and offers a price for it. The owner is obliged to sell the object pointed out, or to barter something of equal value."
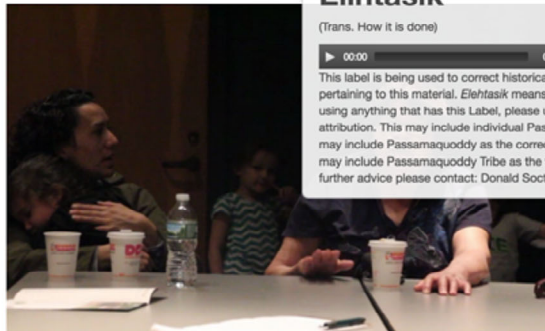
For this song and dance the women would wear traditional Passamaquoddy dress including pointed caps covered in beads, loose robe and leggings. The face of the leader was painted or daubed black with paint or powder and his hair would be tied up so that it stood up.

Wayne Newell adds that the person who is the leader for this song needed to have a terrific voice. The leader needed to be able to encourage participation, to help gain momentum and to get people to join in the dance and in the trading. The leader was usually male, but sometimes female.

There are many versions of this song. The Maliseets have a version and so do the Mi'kmacs. Grace Davis (Passamaquoddy) continues to sing a version of this song. Wayne Newell is teaching it to other members of the Passamaquoddy community.

[Gracie Video]

[Kids Video]

TK Attribution Label (TK A)

Elihtasik

(Trans. How it is done)

▶ 00:00 _____ 00:02 🔊

This label is being used to correct historical mistakes or exclusions pertaining to this material. *Elehtasik* means 'how it is done'. When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation. For further advice please contact: Donald Soctomah

COLLECTION:
1890 Passamaquoddy Phonograph Recordings

ORIGINAL DATE:
1890-03

CREATOR:
Peter Selmore
Jesse Walter Fewkes
Gracie Davis

LANGUAGE:
Passamaquoddy, English

RIGHTS:
Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.
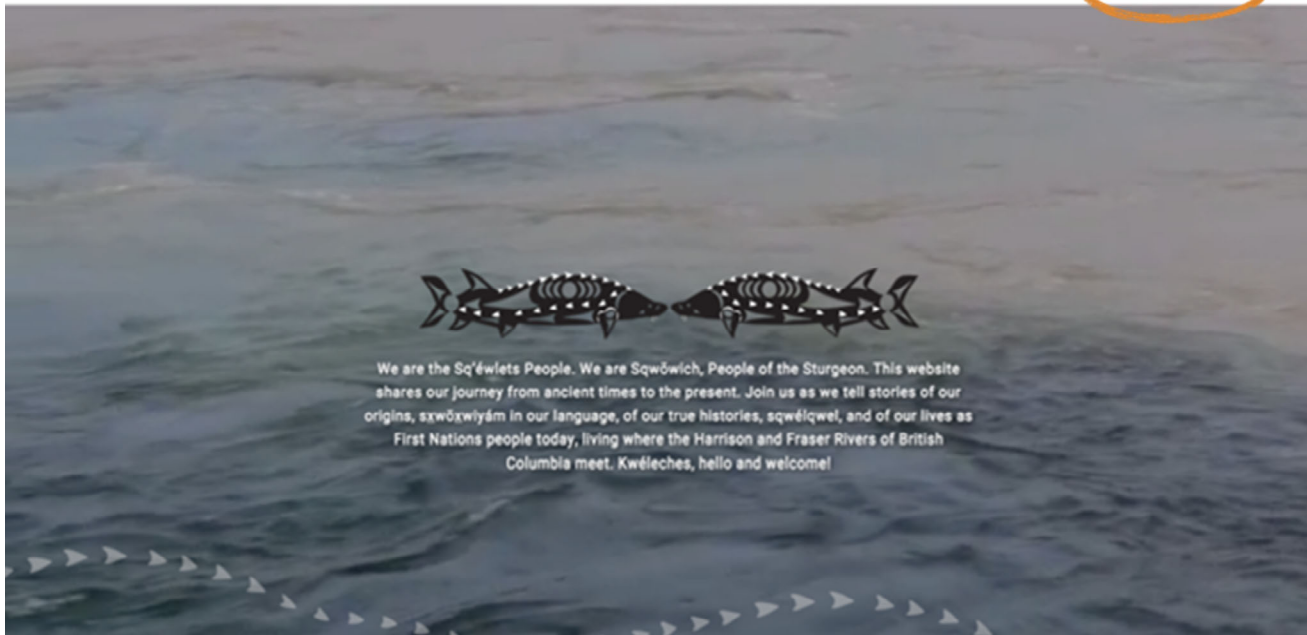
TRADITIONAL KNOWLEDGE LABELS:

TK A   TK O

TK NC

SOURCE:
Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings (DLC) 2013655231

IDENTIFIER:
AFC 1972/003: SR29

TYPE:
music recording

FORMAT:
wax cylinder

- You see the customized text under Elihtasik, We have the Passamaquoddy word for "Attribution" and an English translation of the word to "this is how it is done" this is the right way
- They have also customized their labels to add audio…so others can hear the Passamaquoddy translations
- The Passamaquoddy Mukurtu site provides a great example of managing materials digitally returned to the community

- The Sq'éwlets band of the Stó:lō First Nation in Canada have used Traditional Knowledge Labels on their Frasier Valley River website—a site with the express purpose of educating the non-First Nations Canadian viewers about the Sq'éwlets people and culture and very specifically archaeological sites. http://digitalsqewlets.ca/
- You can see on the top of the site they've chosen four TK Labels to run across the whole site…

STÁMÉS SX̱WÓX̱WIYÁM SQWÉLQWEL

FRANÇAIS

TRADITIONAL KNOWLEDGE LABELS

What are TK (Traditional Knowledge) Labels?

TK Labels are meant to help people outside our community understand the importance and significance of our cultural heritage. The labels provide information that is hard to find or missing from the current public record, such as community and family names, what conditions of use are considered appropriate, how to contact relevant family or community members, and how to arrange the right kind of permissions. They are used to help educate visitors to this website about the rights and responsibilities related to Sq'éwlets knowledge and cultural heritage.

How do they work?

TK Labels work like any other kind of label you might come across. For example, a label on your clothing tells you where it was made. A label on your bread tells you its contents. The difference with TK Labels is that our community chose the labels used on this site in order to help site visitors to understand and respect our knowledge and cultural

Four labels apply to the entire website: **attribution, non-commercial, outreach and verified**.

ATTRIBUTION

SKWÍX QAS TE TÉMÉXW

This website represents the true knowledge and history of Sq'éwlets people. The attribution label literally means 'name' and 'place' in our language, skwix qas te téméxw. We ask everyone that visits this website to attribute our knowledge and histories to us, the Sq'éwlets people, a tribe of Stó:lô. Our history has not always been respected or told correctly. Here we tell our own story in our own words. We are both holders and caretakers of our own lands, resources, and histories. It is the responsibility of our families and communities as Stó:lô people to take care of these things in a respectful way. Please feel free to contact us with further questions about attribution.

- Similar to the Passamaquoddy site, there is a page explaining what the TK labels are, and how they work generally and specifically for their project

- This label has been adapted
- Text: SKWIX QAS TE TÉMÉXW (literally name and place)
  This website represents the true knowledge and history of the Sq'éwlets people. The attribution label literally means 'name' and 'place' in our language…We ask everyone that visits this website to attribute our knowledge and histories to us, the Sq'éwlets people, a tribe of Stó:lō. Our history has not always been respected or told correctly. Here we tell our own story in our own words. We are both holders and caretakers of our own lands, resources, and histories. It is the responsibility of our families and communities as Stó:lō people to take care of these things in a respectful way. Please feel free to contact us with further questions about attribution.

- These labels were also adapted for use in an in-person exhibit
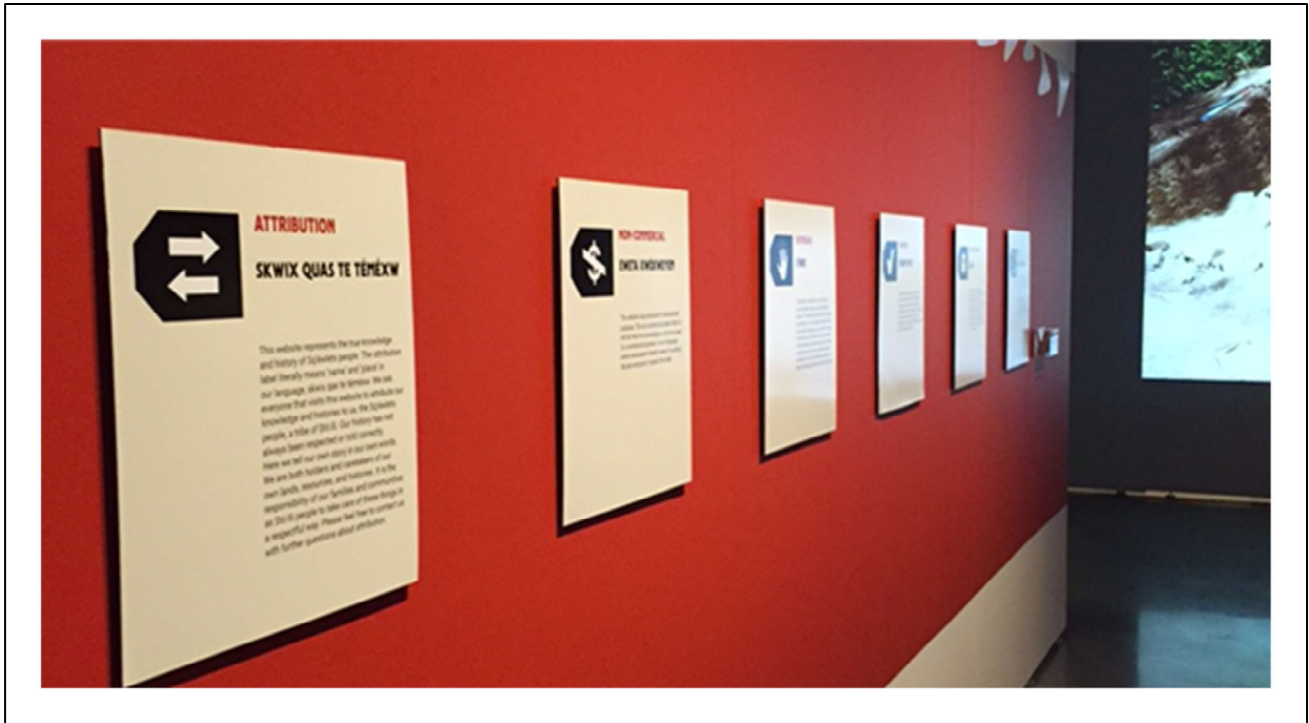
- With the adapted labels explained in a similar way to the digital space

TK Labels: thinking ahead...

First, look at TK labels on the the Local Contexts website
- Which labels apply to your collections, community?
- Which might you want to adapt?
- What is the highest priority?

- If you are interested in potentially implementing TK labels, here are some first steps
- If you have others in your organization or community interested in this topic, it may be a good idea to arrange a meeting of a small group of people
    - Think about the questions listed on the slide, discuss them with others, look at the other examples of people using TK labels
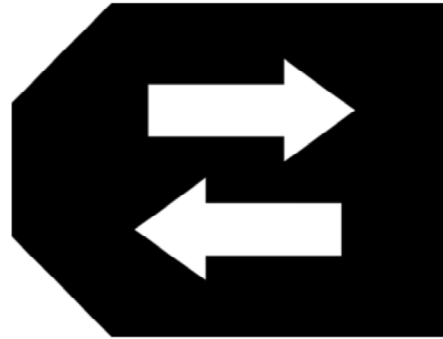
- Another focused idea is to try adapting the "Attribution label" Template text found here in English, Spanish, French, and Māori: https://localcontexts.org/tk/a/1.0
  - This would be another good opportunity for discussion in a small group
- Take time to discuss what would make sense in your language to translate the concept of Attribution
- Write a short paragraph of description and direction/education for the reader to define your adapted label
- All labels on Local Contexts website are meant to be adapted for use in your community

Credits

- Screenshots from localcontexts.org, Plateau Peoples' Web Portal, and Passamaquoddy Nation Mukurtu CMS sites, and the Sq'éwlets band of the Stó:lō First Nation Frasier Valley River website http://digitalsqewlets.ca/
- *This template is free to use under Creative Commons Attribution license.*
- Presentation template by SlidesCarnival.
- Minicons by Webalys
- These slides contain changes to color scheme and content.

Using this Resource

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