

Introduction

The attempt to produce a bibliography of all writing by Māori in the English language over a period of more than a hundred years is an incredibly ambitious task. Bridget Underhill's 1998 doctoral thesis achieves nothing less, seeking

to collect and annotate writing by Māori in English from the earliest documents to the time of compilation, which terminated in September 1998. It includes Māori writers in English, Māori translators of Māori texts, largely occurring in the period before 1870, and Māori writers transcribing, translating or in the original. Texts represented include fiction, prose, drama, nonfiction, medical reports, geographical accounts and oral accounts. The bibliography attempts to represent writing from all iwi of Aotearoa [1].

While Underhill acknowledges the scale of the project and the challenges it posed, she situates it broadly within a task of comparable complexity: that of anthropologists, historians and literary critics of the 1960s and 1990s who have sought to address the historical invisibility of Māori writing in English. Witi Ihimaera, for instance, is well known as the 'first' Māori novelist and one whose work is marked by significant revision following the development of Māori radical politics in the 1970s. His edited anthology *Into the World of Light* (1982) attempted to address this invisibility but ten years later, around the time Underhill began her project, he still acknowledged that "although individual writers are known, writing by Māori still remains 'hidden' in this country, either unknown or unpublished"[2]. Whether Māori writing should more visible and by what means this should happen is still an essential question for New Zealand's literary and political culture.

Underhill's bibliography includes entries for about 1300 Māori writers, the majority of whom are not widely published or recognised in a canonical sense, just as one would expect for a list of this size. There are clearly many benefits to digitizing such a bibliography, not least that it will make Underhill's work using offline tools – writing letters, making telephone calls – much more readily available to researchers. A digital bibliography can be updated; it can be corrected and maintained effectively; and in its online form it can help introduce hitherto little-known Māori writers to a wider readership. As a means of organising and presenting data about a literary culture, it could make available a more complete picture of patterns in Māori writing and publishing in English than has previously been possible. Digital researchers may bring the lens of what Franco Moretti calls 'distant reading' to bear on these patterns, or enlist visualisation techniques to present them. The practical considerations obvious to digital humanists are, therefore, broadly aligned with the project of making Māori writing visible that has been underway for perhaps 30 years now. However, Underhill is quick to acknowledge the complexity of this endeavor within New Zealand's postcolonial context, and the importance of Māori ownership of this process.

Scholars have recognised the bibliography as a storehouse of evidence that helps us examine the cultural history of Māori writing in English from other points of view. Patrick Evans, for instance, describes an ideology of biculturalism in New Zealand, an assertion of cultural parity between Māori and Pakeha evident in the iconography and literary narratives of the mid-twentieth century, that has tended to produce either an aestheticised, politically naive art in the vein of Ihimaera's early work, or a more radical form of writing that is in large part deliberately or strategically invisible to Pakeha culture. As a close reader, Evans points to the effects of this dominant ideology in the Māori Affairs department publication *Te Ao Hou* (1952-75) and in the early works and later revisionism of Ihimaera, but he suggests that it can be evidenced more thoroughly and perhaps more subtly by an examination of narrative patterns in the many little-known works found in Underhill's bibliography.

Turning to the many 'unknown' writers Underhill has documented, Evans suggests, offers up figures such as Rowley Habib, who are invisible to the degree that they "[re]sit the lure of the bicultural and its inducements to write in the tropes which the dominant culture prescribes for 'Maori writing'"[3]. While there are more widely published Māori authors working in a resistant mode, independent of "Pakeha-style biculturalism", the task of reading these subversive or alternative threads relies on continuously updating what we know of both the literary tradition and its offshoots and anti-traditions. Evans points to the case of Alistair Campbell, a writer who "has had nowhere comfortable to 'fit' in existing narratives of New Zealand literature"[4] and who was in fact excluded from Underhill's bibliography; yet, by other more critically post-colonialist accounts of Māori literary history, writing such as Campbell's is very useful when reading Māori writing against the grain of Pakeha versions of biculturalism.

In this context, a digital bibliography of Māori writing in English is an opportunity to re-emphasise the value of heterogeneity in our accounts of New Zealand's literary history. Although begun within an academic institution and the print medium, an online version of this valuable bibliography may enable new conversations about the history and future of Māori writing through its exposure to the digital crowd. Rather than speculate on the form such conversations may take, perhaps the most 'DH' aspect of the project is simply my wish to help make Underhill's data more widely available and see what people will do with it.

[1] Underhill, Bridget. *A Bibliography of Writing by Māori in English with partial annotation*. PhD thesis, University of Canterbury, 1998.

[2] Ihimaera, Witi. Qtd in Underhill xi.

[3] Evans, Patrick. "'Pakeha-Style Biculturalism' and the Maori Writer." *Journal of New Zealand Literature* 24 (2006):17.

[4] *Ibid.* 27.

Bibliographic data



MS Word XML not structured enough to use
Manual migration to Zotero a long-term investment



Primary bibliographic library held in Zotero and editorial responsibilities shared
Stefan Majewski's TEI exporter add-on now incorporated into main Zotero development



TEI XML base collection uploaded to eXist for further updating with XQuery



Biographical data



Additional biographical data Zotero can't handle is extracted to TEI P5 using OxGarage ('output.xml')
XQuery used to isolate target data, eg:



```
xquery version "1.0";
declare namespace tei = "http://www.tei-c.org/ns/1.0";
declare function local:split-iwi($iwi) {
  for $text in tokenize($iwi, ',')
  return
  <org role="iwi">
  <orgName>{$text}</orgName>
};
for $item in doc('output.xml')//tei:index
let $iwi := $item/../following-sibling::tei:p[1]
return
  local:split-iwi($iwi)
```

eXist's XQuery update extensions used to add biographical data to collection

TEI XML collection ready for indexing, search and transformation to create webpages

Bibliography Styling



Phase 1: Use XQuery module to transform TEI structures to HTML

Phase 2: XQuery element constructor sends GET request to the Zotero Read API for bibliography formatting, enabling multiple output styles



A Bibliography of Writing by Māori in English

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Bibliography of Māori Writing in English.

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Digitising a Bibliography of Writing by Māori in English

Dr Christopher Thomson, Research Associate (Digital Humanities)

