



# Indigenous Oral Sources – Citation Templates for APA, MLA, and Chicago Citation Styles

This document details examples of in-text (e.g., narrative, parenthetical, footnote) and post-text (e.g., references, works cited, bibliography) citation of Indigenous oral sources according to APA, MLA, and Chicago citation styles.

This document is not meant to be exhaustive nor authoritative. The information this document describes is only a starting point for thinking about how to cite Indigenous oral sources accurately. Many citation styles exist, and work continues to develop best practices to cite Indigenous voices respectfully and to include and center Indigenous voices within academic research. Since Indigenous peoples are heterogeneous, and communities can vary within a specific nation, there is no one right way to cite every person; however, these templates can help outline possible relationships one may wish to highlight such as treaty or land connections.

## American Psychological Association, 7<sup>th</sup> ed. (also known as “APA” or “APA 7”)

This document has copied and adapted (when necessary) the text about APA citation style below from the University of British Columbia Library’s (2022) [website](#) about recommended practices when citing Elders and Knowledge Keepers. The information provided by the University of British Columbia derives from work done by Lorisia MacLeod (2021), a Learning Services Librarian from James Smith Cree Nation of Treaty 6, to produce citation guidelines and templates for APA when citing Indigenous oral sources.

### Citation guide

Unlike other personal communications, Elders and Knowledge Keepers should be cited in-text and in the References list.

#### In-text citation

The in-text citation should follow APA guidelines when formatting in-text citations for paraphrasing and direct quotes. Include the Elder or Knowledge Keeper's **last name** and the **year of communication**. For example:

Delores Cardinal described the nature of the... (2004).

OR

The nature of the place was... (Cardinal, 2004).

## **Corresponding References list entry format**

### **Citation template**

Last name, First initial. Nation/Community. Treaty Territory if applicable. Where they live if applicable. Topic/subject of communication if applicable. personal communication. Month Date, Year.

### **For example**

Cardinal, D. Goodfish Lake Cree Nation. Treaty 6. Lives in Edmonton. Oral teaching. personal communication. April 4, 2004.

## **Modern Language Association, 9<sup>th</sup> ed. (also known as “MLA” or “MLA 9”)**

This document has copied and adapted (when necessary) the text about MLA citation style below from two sources: one, the University of British Columbia Library’s (2022) [website](#) about recommended practices when citing Elders and Knowledge Keepers; and two, the MLA Style Center’s (2022) “How do I cite Indigenous oral teachings?” [webpage](#). The information provided by the University of British Columbia and the MLA Style Center derives from work done by MacLeod (2021) to produce citation guidelines and templates for MLA when citing Indigenous oral sources.

### **Citation guide**

Unlike most other personal communications, Elders and Knowledge Keepers should be cited in-text and in the Works Cited list.

### **In-text citation**

The in-text citation should follow MLA guidelines when formatting in-text citations for paraphrasing and direct quotes. Include the Elder or Knowledge Keeper's last name. For example:

Delores Cardinal described the nature of the...

**OR**

The nature of the place was... (Cardinal).

## **Corresponding Works Cited list entry**

### **Citation template**

Last name, First name., Nation/Community. Treaty Territory if applicable. City/Community they live in if applicable. Topic/subject of communication if applicable. Date Month Year, location where teaching was given.

### **For example**

Cardinal, Delores (Goodfish Lake Cree Nation). Lives in Edmonton. Oral teaching, Treaty 6. 4 Apr. 2004, Canadian Native Friendship Centre.

## **Chicago Manual of Style, 17<sup>th</sup> ed. (also known as “Chicago” or “CMOS”)**

This document has copied and adapted (when necessary) the text about Chicago citation style below from Kwantlen Polytechnic University Library’s (2024) [website](#) that features a citation template for citing Elders and Knowledge Keepers in Chicago citation style.

### **Citation guide**

Unlike other personal communications, Elders and Knowledge Keepers should be cited in-text and in the Bibliography.

### **First footnote**

1. First Names Last Name (Elder), Nation, Topic/subject of communication if applicable, Personal communication, Territorial acknowledgement of where the information was shared, Month Date, Year.

### **For example**

1. Lekeyten (Elder), Kwantlen First Nation, Community Justice, Personal communication, Shared on the traditional unceded territory of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt, and Kwikwetlem Peoples, April 9, 2019.

## **Bibliography**

### **Citation template**

Last Name, First Names (Elder), Nation. Topic/subject of communication if applicable. Personal communication. Territorial acknowledgement of where the information was shared. Month Date, Year.

### **For example**

Lekeyten (Elder), Kwantlen First Nation. Community Justice. Personal communication. Shared on the traditional unceded territory of the Kwantlen, Musqueam, Katzie, Semiahmoo, Tsawwassen, Qayqayt, and Kwikwetlem Peoples. April 9, 2019.

## **Conclusion**

The act of citation is a consistently developing area especially as more voices join the ongoing conversation about how to share knowledge and generate research in a good way. These conversations are vital for matters such as land title and treaty, health, cultural safety, national security, the environment, economic development, climate change, and more. As this conversation unfolds, the Student Success Centre at the University of Calgary looks to add to this document to include more citation styles in research areas where Indigenous voices and scholars are gaining prominence.

## **Acknowledgements**

Following the [Kwantlen Polytechnic University Library](#) (2024) and the [University of British Columbia Library](#) (2022), [the Student Success Centre](#) at the University of Calgary's [Taylor Family Digital Library](#) thanks Lorisia MacLeod and [NorQuest Indigenous Student Centre Staff](#) (2023) for developing APA and MLA citation guidelines in the spirit of *wahkôhtowin* and reconciliation. The Student Success Centre also thanks the [Kwantlen Polytechnic University Library](#) (2024) for its development of citation templates for Chicago citation style. Finally, thank you to all cited authors in this document for their writings and contributions.

## References

Kwantlen Polytechnic University Library (2024). *Indigenous studies*. Kwantlen Polytechnic University. <https://libguides.kpu.ca/indigenous/citation>

MacLeod, L. (2021). More than personal communication: Templates for citing Indigenous Elders and Knowledge Keepers. *KULA: Knowledge Creation, Dissemination, and Preservation Studies*, 5(1), 1-5. <https://doi.org/10.18357/kula.135>

MLA Style Center (2022, December 7). *How do I cite Indigenous oral teachings?* <https://style.mla.org/citing-indigenous-oral-teachings/>

NorQuest College Library (2023). *Indigenous education*. NorQuest College. <https://libguides.norquest.ca/IndigenousEducation/cite>

University of British Columbia Library (2022). *Indigenous Citation Guide*. University of British Columbia. <https://guides.library.ubc.ca/IndigenousCitationGuide/Home>