

# James Cook Research Fellowships

## 2021 Guidelines for Referees

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## Introduction

The James Cook Research Fellowships, administered by the Royal Society Te Apārangī (the Society) on behalf of the New Zealand Government, are awarded to researchers who have the requisite qualifications and experience and are able to demonstrate that they have achieved national and international recognition in their area of research. The fellowships allow them to concentrate on their chosen research for two years without the additional burden of administrative and teaching duties.

The funding package annually is \$100,000 plus GST and up to \$10,000 plus GST in relevant expenses. It is expected that a major piece of research will be undertaken that will benefit New Zealand and advance research in the particular discipline.

More information about the James Cook Research Fellowships, including the Terms of Reference, is available from our website: <http://royalsociety.org.nz/what-we-do/funds-and-opportunities/james-cook-research-fellowship/>

## Confidentiality

The contents of the referee reports are confidential in every respect. A referee report is submitted on the understanding that: (i) it will only be used in the appraisal process; (ii) it is confidential to the selection panels appointed by the Royal Society Te Apārangī; and, (iii) that it will not be made available to the applicant or the public.

The contents and ideas contained in the applicant's proposal are confidential in every respect. This includes intellectual property, financial and all other information. For this reason, the proposal material is not to be used and should be destroyed once your review is completed.

## Process

Applicants are required to obtain two referee reports to support their application. Referees will be approached by applicants prior to the application closing date (**5pm, Thursday 13 May 2021 New Zealand Standard Time (NZST)**) to see if they are available and willing to assist with their application through writing a referee report.

Referees will be emailed a URL link to a web-based portal to complete their report. The candidate's application is available for review on this page of the portal. There are five questions to answer:

1. What is your opinion of the research calibre of the applicant?
2. What is your opinion of the merit, quality and feasibility of the applicant's proposed research programme?
3. Please comment on the applicant's outreach and communication plan.
4. If the candidate is known to you; please state how long and in what capacity.
5. Any other comments that you feel are relevant.

### Once you have completed your referee report in the supplied template:

1. Login to the web-based referee portal with the supplied URL.
2. Please click BROWSE.
3. Locate and select your referee report on your computer for upload.
4. Please click on the 'Upload attachment' button.
5. You can see what the printed document will look like by clicking the 'VIEW / PRINT your report' link from the left hand menu.
6. If your browser blocks pop-up windows you may have to turn this off in order to display the reports / guidelines as these open in new windows.
7. Once you are satisfied with your report please click the SUBMIT button.

### Please note:

**For the applicant to be eligible for a Fellowship, your referee report must be received by the Society by 5pm, Thursday 17 June 2021 (NZST).**

- If applicable, ensure that you are familiar with the time difference between NZST and your local time.
- Referees should not be involved in the proposed programme of research nor be close colleagues, former research supervisors, co-authors, collaborators or relatives.
- If you chose to withdraw as a referee, please advise the applicant as soon as possible so another referee can be contacted.
- No signature is required if the report is completed online.

## Vision Mātauranga

[Vision Mātauranga](#) is a policy about innovation, opportunity and the creation of knowledge that highlights the potential contribution of Māori knowledge, resources and people.

There are four themes:

- **Indigenous Innovation**, which involves contributing to economic growth through distinctive research and development;
- **Taiao**, which is concerned with achieving environmental sustainability through iwi and hapū relationships with land and sea;

- **Hauora/Oranga**, which centres around improving health and social wellbeing; and
- **Mātauranga**, which involves exploring indigenous knowledge.

Please note that Vision Mātauranga is included as a selection criterion (2d):

- Where relevant, proposals should consider the relation of the research to the themes of Vision Mātauranga and broader engagement with Māori.

A Vision Mātauranga statement must be included for all research that has relevance for Māori. If the applicant ticks 'not applicable', they are also required to provide a rationale for this decision. For more information on Vision Mātauranga, including guidance for applicants, please see [Appendix I](#) (from panellists guidelines).

## Enquiries

If you require further information about the James Cook Research Fellowships, please email us at [james.cook@royalsociety.org.nz](mailto:james.cook@royalsociety.org.nz) or phone +64 (0)4 470 5764.

## Appendix I – Glossary of te reo Māori terms

Definitions taken from [maoridictionary.co.nz](http://maoridictionary.co.nz)

With thanks to Professor Angus Macfarlane, University of Canterbury, for his input.

Aotearoa	the Māori name for New Zealand
Aroha	affection, sympathy, charity, compassion, love, empathy
Atua	ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being - although often translated as 'god' and now also used for the Christian God
Hapū	kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi)
Hau kāinga	home, true home, local people of a marae, home people
Hauora	Health, wellbeing
Hui	gathering, meeting, assembly
Iwi	extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory

Kāinga	home, address, residence, village, settlement, habitation, habitat, dwelling
Kaitiaki	trustee, minder, guard, custodian, guardian, caregiver, keeper, steward
Kaitiakitanga	guardianship, stewardship, trusteeship
Kaumātua	adult, elder, elderly man, elderly woman, senior person - a person of status within the whānau or iwi
Kaupapa	Philosophy, topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative
Kaupapa Māori	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society
Koha	gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity
Kōiwi tangata	Human bones or remains
Kōrero	to tell, say, speak, read, talk, address; speech, narrative, story, news, account, discussion, conversation, discourse, statement, information
Mamae	be painful, sore, hurt
Mana	prestige, authority, control, power, influence, status, spiritual power, charisma - mana is a supernatural force in a person, place or object. Mana goes hand in hand with tapu, one affecting the other. The more prestigious the event, person or object, the more it is surrounded by tapu and mana. Mana is the enduring, indestructible power of the atua and is inherited at birth, the more senior the descent, the greater the mana. The authority of mana and tapu is inherited and delegated through the senior line from the atua as their human agent to act on revealed will. Since authority is a spiritual gift delegated by the atua, man remains the agent, never the source of mana. This divine choice is confirmed by the elders, initiated by the tohunga under traditional consecratory rites (tohi). Mana gives a person the authority to lead, organise and regulate communal expeditions and activities, to make decisions regarding social and political matters. A person or tribe's mana can increase from successful ventures or decrease through the lack of success.
Manaakitanga	hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others
Māori	Māori, Indigenous New Zealander, Indigenous person of Aotearoa/New Zealand - a new use of the word resulting from Pākehā contact in order to distinguish between people of Māori descent and the colonisers

Marae	courtyard - the open area in front of the whareniui (meeting house), where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae
Mātauranga	knowledge, wisdom, understanding, skill - sometimes used in the plural; education - an extension of the original meaning and commonly used in modern Māori with this meaning
Mauri	life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located
Moana	sea, ocean, large lake
Te Moana-nui-a-Kiwa	the Pacific Ocean
Pākehā	English, foreign, European, exotic - introduced from or originating in a foreign country; New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand
Pepeha	tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan - set sayings known for their economy of words and metaphor and encapsulating many Māori values and human characteristics
Pūrākau	myth, ancient legend, story
Rangatahi	younger generation, youth
Rangatira	chief (male or female), chieftain, chieftainess, master, mistress, boss, supervisor, employer, landlord, owner, proprietor - qualities of a leader is a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (e.g. oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these
Rangatiratanga	chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief
Rohe	boundary, district, region, territory, area, border (of land)
Rūnanga	council, tribal council, assembly, board, boardroom, iwi authority - assemblies called to discuss issues of concern to iwi or the community
Tamariki	children - normally used only in the plural
Tāne	husband, male, man

Tangata whenua	local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried
Taonga	treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques
Tapu	be sacred, prohibited, restricted, set apart, forbidden, under atua protection; restriction, prohibition - a supernatural condition. A person, place or thing is dedicated to an atua and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use
Te reo Māori	Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi
Tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context
Tino rangatiratanga	self-determination, sovereignty, autonomy, self-government, domination, rule, control, power
Tipuna	ancestor, grandparent, grandfather, grandmother - singular form of tīpuna and the eastern dialect variation of tupuna
Tohunga	skilled person, chosen expert, priest, healer - a person chosen by the agent of an atua and the tribe as a leader in a particular field because of signs indicating talent for a particular vocation
Tupuna	ancestor, grandparent – singular form of tūpuna and the western dialect variation of tipuna
Tūrangawaewae	domicile, standing, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa
Wairua	spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the mauri
Wahine/wāhine	wahine - woman, female, lady, wife; wāhine - women, females, ladies, wives – plural form of wahine; female, women, feminine
Wairuatanga	spirituality
Wānanga	seminar, conference, forum, educational seminar; tribal knowledge, lore, learning - important traditional cultural, religious, historical, genealogical and philosophical knowledge; tertiary institution that caters for Māori learning needs - established under the Education Act 1990

Whaikōrero	oratory, oration, formal speech-making, address, speech - formal speeches usually made by men during a pohiri and other gatherings
Whakapapa	genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of whakapapa and the different ways of reciting them including: tāhū (recite a direct line of ancestry through only the senior line); whakamoe (recite a genealogy including males and their spouses); taotahi (recite genealogy in a single line of descent); hikohiko (recite genealogy in a selective way by not following a single line of descent); ure tārewa (male line of descent through the first-born male in each generation)
Whakataukī	proverb, significant saying, formulaic saying, cryptic saying, aphorism. Like whakatauākī and pepeha they are essential ingredients in whaikōrero
Whānau	extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members
Whānaungatanga	relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship
Whenua	land - often used in the plural; territory, domain; country, land, nation, state