

2022

Guidelines for panellists

NGĀ ARATOHU MĀ TE RŌPŪ WHIRIWHIRI

Changes for 2022

Ngā rerekētanga mō te tau 2022

- There are no changes for 2022.

About the Rutherford Foundation

Mō te Rutherford Foundation

The Royal Society Te Apārangi-Rutherford Foundation (the Foundation) was established as a Charitable Trust in 2008 with the aim of building human capability in science and technology by providing support for excellent New Zealand early career researchers. The Foundation offered scholarships and fellowships, which carried the hallmark of excellence enabling strong connections to New Zealand to be maintained, thereby increasing the benefits to New Zealand that accrue from the investment in these recipients. The Trust was wound up in 2018 when the management of the Foundation's funding opportunities was transferred to the Royal Society Te Apārangi (the Society).

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Objective

Ngā whāinga

The objectives of the Rutherford Foundation Fellowships and Scholarships are to support the education and development of promising excellent early career researchers with the potential to excel in a research environment. The funding opportunities support early career researchers who demonstrate a passion for research, science and technology, and have a strong sense of the purpose and benefits of research to New Zealand. Receipt of a Rutherford Foundation award is expected to have a significant value in the future career development of the supported Scholars and Fellows and help them to establish a foundation on which to embark on an independent research career.

Funding opportunities and eligibility

Āheinga pūtea me ngā paearu āheitanga

The Foundation supports two types of early career researcher awards:

- The Rutherford Foundation Postdoctoral Fellowship.
- The Cambridge-Rutherford Memorial PhD Scholarship.

Rutherford Foundation Postdoctoral Fellowship

The Rutherford Foundation Postdoctoral Fellowship will award \$75,000 (GST excl.) per annum towards the researcher's salary and \$10,000 (GST excl.) per annum in research-related expenses.

Up to 6 Fellowships can be awarded in the 2022 funding round.

The Fellowship is awarded on a full-time basis (1 FTE), unless otherwise agreed to by the Society.

Eligibility

- Applicants' doctoral degrees must have been conferred no more than four years prior to the year in which the fellowship is awarded. For 2022, this means on or after 01 January 2018.
 - An exemption to this clause can be sought to allow applicants to demonstrate that their PhD has been submitted before the application closing date and can be examined by the date of short-listing.
 - A further exemption can be sought to demonstrate a reasonable absence from a research career, for instance to take parental leave or for extended sickness leave.
- Applicants from all fields of research, science and technology, including social sciences and the humanities, are eligible to apply.
- Applicants must be either New Zealand citizens, or have continuously resided in New Zealand for at least two years immediately prior to their application and hold, or be deemed to hold, a New Zealand resident visa.

Cambridge-Rutherford Memorial PhD Scholarship

The Cambridge-Rutherford Memorial PhD Scholarships are jointly funded by the Cambridge Commonwealth, European and International Trust (CCEIT) and Royal Society Te Apārangi with New Zealand Government support. The Scholarship is intended to provide full support for three years to enable completion of a PhD at the University of Cambridge in pure or applied science and the social sciences.

Successful applicants will receive a living allowance (set by CCEIT), and their course and college fees for up to a maximum of three years while enrolled for study towards their PhD at the University of Cambridge. In addition, they will be eligible for one, non-transferable, return airfare between the United Kingdom and New Zealand per annum.

Up to 1 Scholarship can be awarded in the 2022 funding round.

Eligibility

- Applicants from the disciplines of science and technology (which includes pure or applied science and the social sciences) are eligible to apply.
- Applicants must be either New Zealand citizens or have continuously resided in New Zealand for at least two years immediately prior to their application and hold, or are deemed to hold, a New Zealand resident visa.
- Applicants who hold, or are deemed to hold, a New Zealand resident visa are also required to have completed their undergraduate study in New Zealand to be considered eligible to apply.
- Applicants must be in a position that if successful, they would be able to enter the United Kingdom and comply with the regulations for matriculation at the University of Cambridge.

Timetable

Date	Activity
Thurs 09 June 2022	Proposals On-Line web-based application system opens
Thurs 4 Aug 2022	On-Line web portal closes at 5 pm (New Zealand Standard Time)
Mid-Aug 2022	Panellist briefing video conference Applications forwarded to panellists
Wed 15 Sept 2022	Last day for panellists to submit their recommendations to the Society
Mid-Sept 2022	Short-listing videoconference
Oct 2022	Interviews of short-listed applicants
Nov 2022 (TBC)	Results announced

Table 1: Timetable for 2022

Assessment process (in brief)

Tukanga aromatawai (whakarāpopoto)

The Society will appoint a selection panel, chaired by the President of the Society, or their nominee, to oversee the selection process. The Chair of the panel will work with the Society's nominated manager to determine the best process to be used. The assessment of applications is a two-stage process.

- Stage one is a short-listing for an interview by the Selection Panel.
- Stage two is the interviewing of short-listed applicants by the Selection Panel.

The Selection Panel is responsible for both stages of the selection process. Depending on the number of submitted applications, the Panel Chair may choose to:

- invite additional panel members to help with the assessment, and/or
- reduce the number of panellists assessing each application (minimum of three per proposal).

Assessment of applications

Te aromatawai i ngā tono

Each panel member will receive electronic copies of all applications. Applications are to be assessed by panel members exclusively on the information provided in the application and referee reports. Panel members are asked to apply the selection criteria in a manner that is conducive to the selection of awardees that best fulfils the objectives of the funding opportunities.

A guide for how the selection criteria aligns with application sections have been provide below. Please note that Vision Mātauranga could be relevant across multiple assessment criteria and should be included in the assessment where relevant to the particular proposal.

Section	Information	Type of entry
Selection criteria	Rutherford Foundation Postdoctoral Fellowship	Cambridge-Rutherford Memorial PhD Scholarship
Demonstration of academic excellence	Section 4 and Academic Transcripts	Sections 4 and 11 and Academic Transcripts
Depth of understanding of the proposed research, its ultimate purpose, and benefits to New Zealand	Section 7 and 10	Section 7 and 10
Quality of the proposed research programme	Section 8	Section 7
Potential for career development	Section 11	Section 9
Additional criterion that may be considered: transfer of skills	Section 11	Section 8

Table 2: General guide for panellists to identify relevant application section for selection criteria. Note that section 9, Vision Mātauranga, could be relevant across multiple criteria, and should be included in the assessment where relevant for the particular proposal. Please use this as a general guide only.

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.

The four themes are:

- **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.
- **Mātauranga**, which involves exploring indigenous knowledge.

Please note that only applicants for the Rutherford Foundation Postdoctoral Fellowship are asked to engage with Vision Mātauranga.

Where relevant, proposals should consider the relation of the research to the themes of Vision Mātauranga and, again where relevant, how the project will engage with Māori. A Vision Mātauranga statement must be included for all research that has relevance for Māori. If this is not applicable to a proposal, the applicant must tick N/A AND provide a rationale for why this is under section 5.

If one or more Vision Mātauranga themes have been selected, applicants are given up to one extra page under the research template of the application (Section 7-10) to explain any Vision Mātauranga component that applies to their proposed research. Applicants may choose to integrate Vision Mātauranga under Sections 7-8 and leave Section 9 empty, gather all relevant Vision Mātauranga information under Section 9, or any combination of both.

How the proposal engages with Vision Mātauranga could be relevant across multiple assessment criteria and should be included in the assessment where relevant for the particular proposal.

For applicant guidance on how to address Vision Mātauranga, please refer to *Appendix I: Vision Mātauranga*. For a glossary of Māori concepts, words and phrases commonly seen in research proposals, please see *Appendix II: Glossary of te reo Māori terms*.

Short-listing of applicants for interview (stage one)

Whakarāpototanga i ngā kaitono (wāhanga tuatahi)

Each panel member will receive an electronic form on which to record their scoring in each criterion. The panel members must additionally use the scoring sheet to indicate applicants recommended for an interview. The filled-out scoresheet must be emailed to the Society no later than the date listed in the timetable.

Panel members also need to identify applications for which they have a conflict of interest, explaining the nature of the conflict (please refer to conflicts of interest).

Each panel member is asked to start reading applications at different points through the order of the applications, to avoid applications from institutions or researchers first in the alphabet always being read first.

Panel members must be cognisant of ensuring equal opportunities across different fields of research.

Assessment in relation to years of research experience

Panel members must consider applicants' track records in relation to their years of research experience, which may differ from the number of years since PhD conferment. The years since PhD is stated on the first page of the application in the top left corner of the header. However, if applicable, panel members must additionally consider periods of research breaks due to maternity/parental leave, medical leave or other relevant leave outlined in under section 4 of the application.

Short-listing meeting

The applicants selected to interview will be agreed upon by the Selection Panel at the short-listing meeting. The Society will collate all panellist's recommendations and distribute a recommendation summary to all panellists prior to the short-listing meeting.

Interviews (stage two)

Ngā uiui (wāhanga tuarua)

The Selection Panel will conduct all interviews and recommend to the Society the successful applicants for all funding schemes.

Applicants invited to interview will have their flight expenses covered by the Society. Applicants that are unable to travel to the interview may request to have the interview conducted by videoconference.

Each applicant will be asked a series of questions in an allocated 20-minute interview. Overseas applicants will be interviewed using either teleconferencing or video-conferencing facilities.

The Chair of the Selection Panel is responsible for the effective conduct of the assessment process. This post will be filled by the President of the Society or their nominee. Each panel member needs to ensure that the funding recommendations made are defensible by ensuring the framework for assessment is followed and identifying, and taking appropriate action, over conflicts of interest.

The final recommendations of the Selection Panel are ratified by the President of the Society.

Feedback to applicants

Unsuccessful interviewed applicants have the opportunity to approach the Chair of the Panel for feed-back on their application.

Unconscious bias Whakatoihara rehu

Unconscious bias refers to a bias which we are unaware of, and which happens outside of our control. The Society wants to ensure that this bias has minimal influence on funding recommendations being made by Society-appointed reviewers. The literature suggests that awareness of unconscious bias can limit the impact of this bias. We therefore encourage reviewers to watch the short (3 minutes) introduction video below from the Royal Society London to familiarise/reacquaint yourself with the topic.

[Royal Society London – Understanding Unconscious Bias](#)

Some recommendations to blunt the impact of unconscious bias are to:

- Be prepared to recognize the impact of unconscious bias
- Deliberately slow down decision making
- Reconsider reasons for decisions
- Question cultural stereotype

Please also feel free explore some of the additional resources below:

- <https://implicit.harvard.edu/implicit/takeatest.html>

Link to Harvard University implicit association tests (IAT) on unconscious bias in relation to Gender and Science, and Gender and Career.

- <https://www.mslearning.microsoft.com/course/72169/launch>

Short Microsoft eLesson course designed to help participants understand what unconscious bias is, how it works, and strategies to counter it in the workplace.

- <http://kirwaninstitute.osu.edu/wp-content/uploads/2017/11/2017-SOTS-final-draft-02.pdf>

“State of the Science: Implicit Bias Review” from Ohio State University’s Kirwan Institute for the Study of Race and Ethnicity – this publication covers a wide range of issues relating to implicit or unconscious bias and general mitigation strategies.

- <https://www.youtube.com/watch?v=Colryqt2WcU&feature=youtu.be>

Unconscious bias training prepared by Tertiary Education Commission in 2018 for the Performance-Based Research Fund (PBRF) assessment panels.

Sensitive issues

Ngā take tapu

Privacy

The Society has obligations under the Privacy Act to keep confidential certain information provided by individuals. Moreover, the records of deliberations by panels are regarded as strictly confidential; as are the contents of applications.

- Panel members should ensure the safe keeping of all applications and related confidential documents (for example, applications, referee reports, scoring spreadsheets or summaries).
- At the conclusion of the grading, panel meetings and the interviews, members should leave documentation with the Society staff and destroy any documentation remaining elsewhere.
- Panel members should not enter into correspondence or discussion of the contents of the applications with referees, third parties, or the applicants. Any necessary correspondence shall be addressed by the Rutherford Foundation Secretariat or the Panel Chair as agreed.
- The intellectual property of the ideas and hypotheses put forward in the applications should be treated in strict confidence.

Conflicts of interest

The Society takes the issue of conflicts of interest very seriously. A rigorous position is taken in order to maintain the credibility of the allocation process and to ensure that applications are subjected to fair and reasonable appraisal.

The Society wants to ensure that the panel members are active researchers with an excellent background in research. As these researchers will invariably have connections with some applicants, conflicts of interest will arise. Where these occur for panel members, the following rules will apply.

- All conflicts of interest must be declared in writing to the Society. Society staff will minute all conflicts of interest and actions taken.
- Where a panel member is a family member or close friend of any applicant(s), that person will not assess the applications or interview the candidate and take no part in the consideration of that application. They will hear about the outcome of that application when official letters are sent to all applicants.
- If a panel member has an interest in an application, such as collaborating with an applicant or an applicant's group, or is conflicted with the applicant* then that member shall not assess the application or interview the candidate.
- A panel member cannot be a referee for any applicant in the current funding round.
- If the interview panel Chair has a conflict of interest then the duties of chairing the interview shall be passed to another panel member.

*A panel member is generally deemed to be conflicted if:

- They work in the same department as the applicant(s). Where the department is large and contact between the panel member and applicant(s) is minimal, the Chair may deem there to be no conflict.
- They work at the same CRI AND are in the same team as the applicant(s) (the level of conflict will depend on the size of the organisation).
- They work at the same company as the applicant(s). The level of conflict will depend on the size of the company.
- They have co-authored publications with the applicant(s) in the last 5 years.
- They have a low level of comfort assessing the application due to their relationship with the applicant(s).

When all conflicts of interest are taken into account, the panel Chair may decide that the remaining panellists' expertise is not sufficient for assessment of a particular application. In this case, an additional opinion from an external independent person may be sought. Alternatively, a panellist who has previously left the room may be asked to return to answer technical questions only.

Role of Society staff

Te mahi a ngā kaimahi a Te Apārangi

It is not the role of Society staff to make funding decisions. Rather, their role is one of facilitation of and "guardianship" over the assessment process, ensuring that the process is credible and defensible. To achieve this, staff will:

- organise all logistical aspects of the process
- assist the discipline-based and interview panellists in determining realistic timetables for meetings
- provide a framework for assessment
- record funding decisions and collate generic feedback for applicants
- record any conflicts of interest and identify problem areas
- convey funding decisions to applicants and their host organisations - all discussions related to a decision should occur through Society staff
- negotiate contract details with host institutions.

Enquiries

Ngā pātai

If you require further information about the Rutherford Foundation, please email us at rutherford.foundation@royalsociety.org.nz or phone 04 470 5764.

Additional information on the Rutherford Foundation funding opportunities is available on the Society's [website](#).

Appendix I: Vision Mātauranga

Āpitihangā I: Vision Mātauranga

Information provided to Rutherford Foundation Postdoctoral Fellowship applicants:

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

Applicants should identify which, if any, of the four Vision Mātauranga themes below are associated with the proposed research. If this is not applicable to your proposed research, you must tick N/A and provide a rationale for why this is (use the box provided in the online portal).

The four themes are:

- **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.
- **Mātauranga**, which involves exploring indigenous knowledge.

Collection of the % contribution of each Vision Mātauranga theme to the proposed research are part of our reporting obligations for NZRIS. If you have ticked one or more Vision Mātauranga themes, please consider each theme one at a time. Indicate the proportion of the proposed research that aligns with that theme. Note that it is possible for the combined total to be over 100% (for example, if the proposed research is entirely Mātauranga and also has a Hauora/Oranga theme, the contributions could be 100% and 10% respectively).

Please note that the percentages do not form part of the assessment criteria – they were introduced as part of our NZRIS obligations.

If one or more themes apply to your proposed research programme, up to one additional page will be available for the research section (Section 7-10) of the application. This gives applicants an opportunity to more easily integrate Vision Mātauranga into the conceptual framework and/or research design of the proposed programme, for example, demonstration of consultation, linkages, outcomes or other relevant information. Alternatively, applicants may choose to gather all relevant Vision Mātauranga information under a separate heading (Section 9), or use any combination of information across sections 7-10. Where Vision Mātauranga is appropriate to a proposal, it can contribute to the assessment of its overall excellence.

How do I decide whether to include a Vision Mātauranga statement in my proposal?

The five ways of conceptualising Vision Mātauranga in your research (see below) may help you decide if this applies to your project. The categories have been adapted from those on the National Science Challenge, Biological Heritage website <https://bioheritage.nz/about-us/vision-matauranga/> hosted by Manaaki Whenua Landcare Research. Please note, however, that these categories are fluid. There may well be overlap between them as in categories b and

c in terms of the nature and degree of relevance to Māori, and not every point in each category need apply. The original categories were set out by the Ministry for Business, Innovation and Employment in information for the Endeavour Fund c. 2015.

Ways of conceptualising Vision Mātauranga in your research

a. Research with no specific Māori component

- No mātauranga Māori (Māori knowledge) is used.
- Māori are not associated with the research process (for example, not on any research management / advisory / governance panels, it is not inclusive of Māori land or institutions, nor the subject of any component of the research).
- Work is not likely to be of greater direct relevance to Māori than members of any other group.

b. Research specifically relevant to Māori

- There is specific relevance to Māori.
- Mātauranga Māori may be used in a minor way to guide the work and its relevance to Māori.
- It includes work that contributes to Māori aspirations and outcomes.

c. Research involving Māori

- Mātauranga Māori may be incorporated in the project, but is not central to the project.
- Research is specifically and directly relevant to Māori and Māori are involved in the design and/or undertaking of the research.
- The work typically contributes to Māori (for example, iwi, hapū, organisations) aspirations and outcomes.

d. Māori-centred research

- The project is Māori led, and where Mātauranga Māori is used alongside other knowledges (for example, through frameworks, models, methods, tools, etc.).
- Kaupapa Māori research is a key focus of the project.
- Research is typically collaborative or consultative, with direct input from Māori stakeholders.
- There is alignment with and contribution to Māori (for example, iwi, hapū, organisations) aspirations.

e. Kaupapa Māori research

- Mātauranga Māori is incorporated, used and understood, as a central focus of project and its findings.
- Research is grounded in te ao Māori and connected to Māori philosophies and principles.
- Research typically uses kaupapa Māori research methodologies.

- Te reo Māori may be a central feature to this kaupapa or research activity, and the applicant has medium to high cultural fluency or knowledge of tikanga and reo.
- The research is generally led by a Māori researcher; non-Indigenous researchers may carry out research under the guidance/mentoring of a Māori researcher.
- Māori participation (iwi/hapū/marae/individual) is high.
- The work contributes strongly to Māori (for example, iwi, hapū, organisations) aspirations and outcomes and is mana enhancing.

Developing a Vision Mātauranga statement

It is important to keep in mind that there is no single approach or prescription for Vision Mātauranga: one size does not fit all and there are many possible ways of addressing Vision Mātauranga. Vision Mātauranga should not, however, be seen as an add-on, nor should it be treated as separate from the research, methods or people involved in the project. A holistic approach that considers reciprocity and relationships is therefore desirable. It is also essential that any costs associated with Vision Mātauranga capability development and engagement are accounted for in the budget.

Vision Mātauranga does not begin and end with your Vision Mātauranga statement. You should document how you have considered Vision Mātauranga and demonstrate applicable actions and relationships throughout the research. The following questions may be useful to consider when conceptualising and writing your project:

- Have you co-created the research topic/issue with an iwi or Māori organisation?
- What does working in partnership with iwi mean to you as a researcher?
- To what extent have you discussed the research with Māori stakeholders and agreed on the methodology you will use?
- Was there full disclosure and informed consent to the proposed research with Māori stakeholders? How has that agreement/informed consent been agreed to?
- Has the budget been disclosed and agreed to with Māori partners? Is there provision in that budget for Māori involvement, capability development and consultation?
- What provisions have you made to ensure there is appropriate technology transfer to Māori stakeholders as the research proceeds and as findings become available towards the end of the project?
- Are there benefits to Māori? What are they? And how have these been agreed with Māori partners?
- How is the project an opportunity to build the capacity of Māori researchers or students in your discipline?
- How will you share the research outcomes with Māori?
- Has there been agreement about the intellectual property ownership of research findings with Māori partners? What is the nature of that agreement?
- Is there a need for members of the research team to be proficient in te reo? How has this aspect been addressed?

- Is there a Tiriti o Waitangi component or requirement in your research?
- Is the research mana enhancing?

Vision Mātauranga resources

Below you will find a non-exhaustive list of published resources that describe, discuss, and talk about how researchers have engaged with Vision Mātauranga and kaupapa Māori research. These range from early conceptions of Vision Mātauranga to more recent frameworks. The resources underscore the diverse ways Vision Mātauranga may be approached across disciplines and methodologies.

For a glossary provided to panellists and referees of commonly used Māori concepts, words and phrases commonly seen in Rutherford Discovery Fellowship proposals, please see Appendix I – Glossary of te reo Māori terms.

- Allen, W., Jamie M. Ataria, J. M., Apgar, J. M., Harmsworth, G., and Tremblay, L. A. (2009). Kia pono te mahi putaiao—doing science in the right spirit. *Journal of the Royal Society of New Zealand*, 39:4, 239-242. DOI: 10.1080/03014220909510588
- Crawford, S. (2009). Mātauranga Māori and western science: The importance of hypotheses, predictions and protocols, *Journal of the Royal Society of New Zealand*, 39:4, 163-166. DOI: 10.1080/03014220909510571
- Broughton, D. (Te Aitanga-a-Hauiti, Taranaki, Ngāti Porou, Ngāpuhi), and McBreen, K. (Waitaha, Kāti Māmoe, Ngāi Tahu). (2015). Mātauranga Māori, tino rangatiratanga and the future of New Zealand science. *Journal of the Royal Society of New Zealand*, 45:2, 83-88. DOI: 10.1080/03036758.2015.1011171
- Kana, F. and Tamatea, K. (2006). [Sharing, listening, learning and developing understandings of Kaupapa Māori research by engaging with two Māori communities involved in education](#). *Waikato Journal of Education*, 12, 9-20.
- Macfarlane, S., Macfarlane, A. and Gillon, G. (2015) Sharing the food baskets of knowledge: Creating space for a blending of streams. In A. Macfarlane, S. Macfarlane, M. Webber, (eds.), *Sociocultural realities: Exploring new horizons*. Christchurch: Canterbury University Press, 52-67.
- Moewaka Barnes, H. (2006). Transforming Science: How our Structures Limit Innovation. *Social Policy Journal of New Zealand Te Puna Whakaaro*, 29, 1-16. <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/journals-and-magazines/social-policy-journal/spj29/29-pages-1-16.pdf>
- Pihama, L., Tiakiwai, S.-J., and Southey, K. (eds.). (2015). [Kaupapa rangahau: A reader. A collection of readings from the Kaupapa Rangahau workshops series](#). (2nd ed.). Hamilton, New Zealand: Te Kotahi Research Institute.
- Smith, L. T., Maxwell, T. K., Puke, H., and Temara, P. (2016). Indigenous knowledge, methodology and mayhem: What is the role of methodology in producing indigenous insights? A discussion from Mātauranga Māori. *Knowledge Cultures*, 4(3), 131–156. <https://addletonacademicpublishers.com/component/content/article?id=2834:feature-article-indigenous-knowledge-methodology-and-mayhem-what-is-the-role-of-methodology-in-producing-indigenous-insights-a-discussion-from-matauranga-maori>

Appendix II: Glossary of te reo Māori terms

Āpitihanga II: Papakupu o ngā kupu reo Māori

Definitions taken from maoridictionary.co.nz

Ka mihi ki a Ahorangi Angus Macfarlane, Te Whare Wānanga o Waitaha, mō tēnei. 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 wharehui (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 (for example, 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 pōhiri/pōwhiri 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 whakataukāki 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