

Terms (Treaty of Waitangi)

AOTEAROA	Name of this place
AHI KAA	Maintaining the rights of a group in the district by occupying it, by keeping the fire warm
APARTHEID	One racial group's imposition of segregation and domination of other racial groups, as practiced by the government of South Africa until 1994.
ARIKI	Paramount "chief" of an iwi; must be accepted by Rangātira; Hoturoa was first Ariki for Tainui
ARTICLES	Main points in the Treaty documents (not including the Preamble)
ASSIMILATION	One group's culture disappears as members adopt the culture of the dominant group (by choice or in order to survive).
BI-CULTURAL	Literally, of two cultures; in New Zealand, when used in connection with Te Tiriti, it refers to Māori and Pākehā cultures. The Treaty relationship is now more properly described as bi-lateral, acknowledging its political nature. To be personally bi-cultural is to be equally competent when operating in either of two cultures.
COLONISATION	Extension of territory by which one nation exerts power/political control over another nation, territory or people.
DOMINANT GROUP	Group with the power (and assumed authority) to preserve and promote the prevailing distribution of privilege in society. The dominant sector represents that part of society with the capacity to define itself and its culture as the standard or norm by which others are judged and evaluated.
EQUALITY	Same treatment, usually presuming sameness amongst people; often in the sense of being treated <i>identically</i>
EQUITY	Fairness, recognizing difference amongst people; often measured by whether there are <i>comparable</i> outcomes
HAPŪ	Group of related whānau whose members trace descent from a common ancestor. The British recognized sovereignty and independence of hapū in 1835. Rangātira who signed the Treaty did so on behalf of hapū.
IWI	People of affiliated hapū with a common ancestor; largest political unit of Tangata Whenua; associated with specifically delineated area/s.
KAITIAKITANGA	Guardianship, conservation of the environment; also used in the sense of "trusteeship". Māori with special responsibilities of guardianship are called kaitiaki.
KAUMĀTUA	Now, respected elders of the marae who are leaders; traditionally, all elders
KAUPAPA	Philosophy, theme(s), principle(s)
KAWA	Protocol, e.g. marae protocol.
KĀWANATANGA KĀWANA	Transliteration of "governorship"; Introduced by the missionaries, when translating the Bible. Many Tangata Whenua, especially in the North, were aware of the position of the kāwana (governor) in British colonies (e.g. Australia)
KĪNGITANGA	A movement established in 1858 to promote unity amongst Māori, especially in responding to the taking of land; the leaders to date have been Pōtatau (1856-60), Tāwhiao (1860-94), Mahuta (1894-1912), Te Rata (1912-33), Korokī (1933-66), Dame Te Atairangikaahu (1966-2006), Tuheitia Paki (2006 -)
MANA WHENUA	The people who have the authority to speak about anything to do with a specific place. Must be of that place.
MANUHIRI	Visitors (short-term). Manuhiri who have gone through the whakanoa in a pōwhiri are technically Tangata Whenua at that place for that time

MĀORI	Traditionally meant "normal", "ordinary", "usual"; adopted by early Pākehā to refer to people from all iwi (due to a misunderstanding); still in common usage; however people of iwi descent will usually identify themselves by their iwi & hapū.
MONO-CULTURAL	Literally, of one culture; usually includes presumption that one culture is using its power to marginalise others (putting itself at the centre and pushing other cultures to the margin). In Aotearoa / New Zealand the term Eurocentric is also used.
MULTI-CULTURAL	Literally, of many cultures; unlike mono- and bi-cultural it does not incorporate the concept of power; therefore people are increasingly using the term multi-ethnic
NGĀ WĀ O MUA	Literally, the "times of before" but translates as the "past"
PĀKEHĀ	Word used for Europeans in Aotearoa as early as 1820. Used by Rev. Williams to describe his own people in the Treaty.
POWER	Control of choices (in relation to self/others); influence on ideas, control of resources (materials, money, ideas etc), exercise of physical force, position of authority, personality etc, all may affect relative power of a person/group.
PRINCIPLES	Relatively recent (since 1980's) interpretations of the Treaty by the Crown & others
RANGATIRA	Used to describe leader(s) of a hapū, primarily determined by descent but also assent; when used by missionaries, it indicated the highest temporal authority
RANGATIRATANGA	(they reserved "Ariki" for reference to "Lord" in spiritual terms); authority of chiefs.
RAUPATU	Taken by force; confiscation (of land)
SOVEREIGNTY	The authority of the sovereign/ruler; authority to rule.
TANGATA TIRITI	People who came to Aotearoa under the authority of Te Tiriti o Waitangi
TANGATA WHENUA	Literally, "people of the land"; sometimes used to refer to all people of iwi descent; more properly used to refer to people of iwi descent whose ancestors have traditionally occupied the district.
TAUIWI	"Foreigners" as in "coming from elsewhere"; now in common usage as a term to include Pākehā and other immigrants. Used by Māori in relation to each other in earlier times.
TAURA HERE	Māori resident in an area who are affiliated to iwi/hapū elsewhere in Aotearoa
TE REO	Literally "the language"; usually refers to the language of tangata whenua
TIKANGA	Practices and procedures associated with a set of beliefs, to be followed in conducting the affairs of a group or individual
TREATY	Written agreement between <i>sovereign</i> nations.
TUKU WHENUA	The right that is given to use land for a specific purpose in return for ongoing relationships that were expected to yield mutual benefits.
TUPUNA; TIPUNA	Generations of ancestors beginning at grandparents.
WAKA	An ocean going vessel, especially the ones bringing the first settlers, i.e. tangata whenua to Aotearoa; Tainui was one waka
WHĀNAU	Family - different from the Pākehā concept of family. A concept that is inclusive of a broader inter-relational group. Whānau-hapū-iwi-waka are all parts of how an individual traces ancestry and thereby affiliation to a group.



Treaty Resource Centre
He Puna Mātauranga o Te Tiriti

Terms used in Discussing the Treaty of Waitangi

AOTEAROA	Name of this place
AHI KAA	Maintaining the rights of a group in the district by occupying it, by keeping the fire warm
APARTHEID	One racial group's imposition of segregation and domination of other racial groups, as practised by the government of South Africa until 1994.
ARIKI	Paramount "chief" of an iwi; must be accepted by Rangatira; Hoturoa was first Ariki for Tainui – Te Atairangikahu is the current Ariki for Tainui
ARTICLES	Main points in the Treaty documents (not including the Preamble)
ASSIMILATION	One group's culture disappears as members adopt the culture of the dominant group (by choice or in order to survive).
BI-CULTURAL	Literally, of two cultures; in New Zealand, it was used in connection with Te Tiriti and thus referring to Maori and Pakeha cultures. The Treaty relationship is now more properly described as bi-lateral, acknowledging its political nature. To be personally bi-cultural is to be equally competent when operating in either of two cultures.
COLONISATION	Extension of territory by which one nation exerts power/political control over another nation, territory or people.
DOMINANT GROUP	Group with the power (and assumed authority) to preserve and promote the prevailing distribution of privilege in society. The dominant sector represents that part of society with the capacity to define itself and its culture as the standard or norm by which others are judged and evaluated.
EQUALITY	Same treatment, usually presuming sameness amongst people; often in the sense of being treated <i>identically</i>
EQUITY	Fairness, recognising difference amongst people; often measured by whether there are <i>comparable</i> outcomes
HAPU	Group of extended whanau with all members tracing descent from a common ancestor and occupying a specifically delineated area. Rangatira who signed the Treaty signed on behalf of hapu.
IWI	People of affiliated hapu with a common ancestor; largest political unit of Tangata Whenua; occupies a specifically delineated area; each is sovereign and independent
KAITIAKITANGA	Guardianship, conservation of the environment; also used in the sense of "trusteeship". Tangata Whenua with special responsibilities of guardianship are called kaitiaki.
KAUMATUA	Now, respected elders of the marae who are leaders; traditionally, all elders
KAUPAPA	Philosophy, theme(s), principle(s)
KAWA	Protocol, e.g. marae protocol.
KAWANATANGA	Transliteration of "governorship"; Introduced by the missionaries, when translating the Bible. Many Tangata Whenua, especially in the North, were aware of the position of the kawana (governor) in British colonies (e.g. Australia)
KAWANA	
MANA WHENUA	The people who have the authority to speak about anything to do with a specific place. Must be of that place.
MANUHIRI	Visitors (short-term). Manuhiri who have gone through the whakanoa in a powhiri are technically Tangata Whenua at that place for that time
MAORI	Traditionally meant "normal", "ordinary", "usual"; adopted by early Pakeha to refer to people from all iwi (due to a misunderstanding); still in common usage; however people of iwi descent will usually identify themselves by their iwi and hapu.

MONO-CULTURAL	Literally, of one culture; usually includes presumption that one culture is using its power to marginalise others (putting itself at the centre and pushing other cultures to the margin). In Aotearoa / New Zealand the term Eurocentric is also used.
MULTI-CULTURAL	Literally, of many cultures; in New Zealand, it is used to acknowledge that people of many different ethnic cultural groups live here; unlike mono- and bi-cultural it does not incorporate the concept of power; therefore people are increasingly using the term multi-ethnic and reserving the term multi-cultural for situations where several ethnic groups share power (e.g., Singapore)
NGA WA O MUA	Literally, the "times of before" but translates as the "past"
PAKEHA	Word used for Europeans in Aotearoa as early as 1820. Used by Rev. Williams to describe his own people in the Treaty.
POWER	Control of choices (in relation to self/others); influence on ideas, control of resources (material resources, money, ideas etc), exercise of physical force, position of authority, personality etc, may all affect the relative power that a person or group has.
PRINCIPLES	Relatively recent (since 1980's) interpretations of the Treaty by the Crown and others
RANGATIRA	Used to describe leader(s) of a hapu, primarily determined by descent but also assent; when used by missionaries, it indicated the highest temporal authority (they reserved "Ariki" for reference to the "Lord" in spiritual terms).
RANGATIRATANGA	The authority of chiefs.
RAUPATU	Taken by force; confiscation (of land)
SOVEREIGNTY	The authority of the sovereign/ruler; authority to rule.
TANGATA TIRITI	People who came to Aotearoa under the authority of Te Tiriti o Waitangi
TANGATA WHENUA	Literally, "people of the land" sometimes used to refer to all people of iwi descent; more properly used to refer to people of iwi descent whose ancestors have traditionally occupied the district.
TAUIWI	"Foreigners" as in "coming from elsewhere"; now in common usage as a term to include Pakeha and other immigrants. Used by Maori in relation to each other in earlier times.
TE REO	Literally "the language"; usually refers to the language of tangata whenua
TIKANGA	Practices and procedures associated with a set of beliefs, to be followed in conducting the affairs of a group or individual
TREATY	Contract between <i>sovereign</i> nations, with rights and responsibilities for each party.
TUKU WHENUA	The right that is given to use land for a specific purpose in return for ongoing relationships that were expected to yield mutual benefits.
TUPUNA; TIPUNA	Generations of ancestors beginning at grandparents.
WAKA	An ocean going vessel, especially the ones bringing the first settlers, i.e. tangata whenua to Aotearoa; there weren't only seven, and they didn't come in a "Great Fleet"; Tainui was one waka
WHANAU	Family - different from the Pakeha concept of family. A concept that is inclusive of a broader inter-relational group. Whanau-hapu-iwi-waka are all parts of how an individual traces ancestry and thereby affiliation to a group.



Treaty Resource Centre
Te Puna Matauranga o Te Tiriti

Terms Used in Discussing Responses to Cultural Diversity

ASSIMILATION	when one culture uses its power to force members of other groups to abandon their own culture and adopt the dominant one
BI-CULTURAL	literally, of two cultures; in New Zealand, it has been used in connection with Te Tiriti and thus referring to Maori and Pakeha cultures. The Treaty relationship is now more properly described as bi-lateral, acknowledging its political nature. To be personally bi-cultural is to be equally competent when operating in either of two cultures.
CULTURAL AWARENESS (1)	members of a group are aware of how another culture is different from their own (e.g., why it is not appropriate in Maori culture to sit on tables)
CULTURAL COMPETENCE (4)	an ability to communicate and interact effectively with people of different cultures; cultural competence generally comprises four components: (a) Awareness of one's own cultural worldview, (b) Attitude towards cultural differences, (c) Knowledge of different cultural practices and worldviews, and (d) cross-cultural skills; the NZ Health Practitioners Competence Assurance Act (2003) does not define the term but requires that all health professions set and monitor standards for cultural competence
CULTURAL INCLUSIVENESS (3)	an approach which is pro-active in ensuring that cultural diversity is respected and valued and that people are not excluded on the basis of culture
CULTURAL SAFETY (5)	a commitment to ensuring that members of a different culture will not be disadvantaged because their culture is different from the dominant one
CULTURAL SENSITIVITY (2)	members of a group change some of their behaviour to show respect for the fact that other culture/s do things differently (e.g., tauwi deciding not to sit on tables)
CULTURE	a lifestyle shared by a large group of people; a distinctive set of manners, morals, arts and traditions shared by a large group of people
ETHNICITY	popularised in the US as a more acceptable term than 'race', it is commonly used to refer to cultural groups based on a shared heritage such as race, religion and/or nationality; while the Office of Ethnic Affairs in New Zealand focuses on those who are not Māori, Pākehā or Polynesian, these are ethnic groups as much as Chinese, Indians, Latin Americans, Greeks, Koreans, Arabs, Somalians, Iranian, South Africans, Russians, etc
INTEGRATION	changes negotiated by groups with balanced power in which they all agree to adopt aspects of the others' cultures; this may be partial (we'll each learn basic communication in the other language/s) or complete (we'll become bilingual)
MONO-CULTURAL	literally, of one culture; usually includes presumption that one culture is using its power to marginalise others (putting itself at the centre and pushing other cultures to the margin). In Aotearoa / New Zealand the term Eurocentric is also used.
MULTI-CULTURAL	literally, of many cultures; in New Zealand, it is used to acknowledge that people of many different ethnic cultural groups live here; unlike mono- and bi-cultural it does not incorporate the concept of power; therefore people are increasingly using the term multi-ethnic and reserving the term multi-cultural for situations where several ethnic groups share power (e.g., Singapore)
RACE	may be used to describe people and groups distinguished by their skin color, facial features, ancestry, genetics; also used to describe cultures associated the groups distinguished by racial physical features

Terms (Treaty of Waitangi & Cultural Competence)

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