

ARCH5112 Design Studio 1

Glossary - Kuputaka

Anthropometric – Inenga Tāngata – *inenga = measurement, tāngata = people*

- the measurement of the size and proportions of the human body – especially applied to the design of furniture and machinery.

Aperture – Puare – *hole, opening, vowel, aperture, be open, exposed hollow*

- opening, space, hole, crack, gap, rent, passage, breach, slot, vent, rift, slit, cleft, eye, chink, fissure, orifice, perforation, eyelet, interstice.

Awa – River

“Māori identity is linked to rivers. Māori are connected to water and to the whole natural world through whakapapa – a lineage that descends from Ranginui and Papatūānuku down to people and all parts of the environment. Rivers are thought of as tīpuna (ancestors) that have been with us throughout history.”

<https://www.learnz.org.nz/rivers201/discover/importance-rivers-m%C4%81ori>

Composition – Hanganga - *making, construction, creation, building, formation, structure, composition*

- the arranging of parts or elements into proper proportion or relation in order to form a unified whole.

Context – Anganga - *aspect, outlook, view, location*

- the series of physical and physiological elements which describe where an architectural intervention is sited

Contour - Rārangī Hua – *contour line*

- are lines drawn on a map connecting points of equal elevation, meaning if you physically followed a contour line, elevation would remain constant. Contour lines show elevation and the shape of the terrain.

Elevation - Tairanga

- an orthographic projection of an object on a vertical picture plane parallel to a principal face – conveying the external appearance of a building, showing the building's relationship to the ground plane, cutting a section through the ground mass.

Ergonomics – Nōhanga Hāneanea – *nōhanga - habitat, seat, seating, dwelling place; hāneanea – to be pleasant, comfortable*

- a science aimed at creating “safe, comfortable and productive workspaces by bringing human abilities and limitations into the design of a workspace, including the individual's body size, strength, skill, speed, sensory abilities (vision, hearing), and even attitudes.”

Flexibility - Hangore - *be flexible, not firmly fixed, yielding*

- flexible occupation can be architecturally accommodated using built in furniture which transforms, maximising the utility of a space.

Form - Te Ata Matū – *ata - form, shape, semblance; matū - material, matter (science), substance, chemical*

- the shape and structure of something as distinguished from its substance and material.

Hapū – 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*).

Inhabitation – Nōhia - *to be sat upon, inhabited, frequented - a passive form of noho*

- to occupy, to dwell in a place.

Iteration – Tāruarua - *repetition, repeating, to repeat over and over*

- an iteration is the repetition of a process in order to generate a sequence of outcomes, where the progression of versions in sequence will approach some end point or end value. Each repetition of the process is a single iteration, and the outcome of each iteration is the starting point of the next.

Iwi – Tribe

- 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.

Location plan – Mahere Whenua – mahere – plan, chart, map; whenua – land, territory, domain

- describes the location and orientation of a structure or building on a site/plot of land and in relation to its context.

Mana Whenua

- territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.

Marae – Meeting house

- “The marae is the hub of a Māori community, the place where people gather in times of joy and celebration, and times of stress and sadness. It generally has a whareniui (meeting house), a wharekai (dining room with attached kitchen) and a shower and toilet block. The main buildings are mostly named for ancestors of the various whānau and hapū who belong to the marae.”

<https://teara.govt.nz/en/marae-management-te-whakahaere-marae/page-1>

Materiality - Matū

- the nature of the material utilised in a construction, where designated components have intrinsic physical qualities, capacities, and significance.

Maunga – Mountain

“Rising towards the realms of Ranginui the Sky Father, remote from human settlement, mountains loomed over the Māori world. They were places of great awe and spiritual presence. Nearly every range and prominent peak in the country is linked to local tribal identity and mana.”

<https://teara.govt.nz/en/mountains/page-5>

“... significant areas of settlement, of agriculture, of battles, of marriages, of birth and burial.” <https://www.maunga.nz/the-ancestral-mountains-of-auckland/>

“Maunga are held in the utmost regard and are considered the highest order of sacred. The spiritual connection of Māori to maunga dates back hundreds of years, and their holistic attachment to the land is why they are so fervently respected.”

<https://theculturetrip.com/new-zealand/articles/why-are-new-zealands-mountains-sacred/>

Moana – Ocean

“Māori are spiritually connected with moana (oceans) and its species. In te ao Māori (the Māori world and worldview) the mauri (life force) of a healthy moana (ocean) enhances the mauri of those who interact with it... The Māori relationship with te moana is based on *whakapapa*.”

<https://environment.govt.nz/facts-and-science/marine/marine-environment-and-maori>

Pā

“The word pā can refer to any Māori village or defensive settlement, but often refers to hill forts - fortified settlements with palisades and defensive terraces - and also to fortified villages. In Māori culture, a great pā represented the mana and strategic ability of an *iwi* (tribe) as personified by a rangatira (chiefs). Pā are located in various defensible locations around the territory (rohe) of an *iwi* to protect fertile plantation sites and food supplies. Almost all pā are found on prominent raised ground, especially volcanic hills.”

<https://donsmaps.com/maoripa.html>

Parasite - Parakūkā

- an organism that lives in or on an organism of another species (its host) and benefits by deriving nutrients at the other's expense.

Pepeha

“The pepeha is a familiar template of phrases that define and describe *iwi*, hapū and whānau connections for Māori. It will typically mention whakapapa affiliations through the ancestral mountain (*maunga*), river (*awa*), *waka*, *iwi*, *hapū*, *marae* and other kinship ties.”

<https://e-tangata.co.nz/reflections/pepeha-for-non-maori/>

Plan – Mahere (nō runga)

- a drawing of orthogonal projection onto a horizontal picture plane, representing a view looking down on an object.

Site – Takotoranga - site, position, receptacle

- the area of ground in which a building, monument, town, garden is constructed.

Sketch model – Huahua – sketch

- the sketch/study model enables you to explore, visualise and understand a project, and its various iterations, in 3D. The sketch model is generative, constructed from cheap and readily available materials, put together to follow various strategies and possible developments of a design project.

Small houses - Whare Kiato - to be tightly packed, compact

- “The **tiny-house movement** (also known as the **small house movement**)^[1] is an [architectural](#) and [social movement](#) that advocates for downsizing living spaces, simplifying, and essentially "living with less."^[2] https://en.wikipedia.org/wiki/Tiny-house_movement

Space – Āputa Whai Take – āputa - be empty, vacant, with a gap; whai take - to have a purpose, of use, useful

- is the fundamental tool of architecture, being the air/place between 3D/2D/1D elements, both natural and fabricated. Space is perceived visually through the control and quality of light. Space is also perceived by the other senses through the qualities of sound, smell, touch, and temperature.

Structure – Hangatanga - (noun) construction, building, structure

- a stable assembly of material elements designed and constructed to function as a whole to support and transmit loads and forces to the ground.

Sustainability Toitūtanga - to be sustainable

- “Sustainable architecture is [architecture](#) that seeks to minimize the negative [environmental impact of buildings](#) through improved efficiency and moderation in the use of materials, energy, development space and the ecosystem at large.”

https://en.wikipedia.org/wiki/Sustainable_architecture#cite_note-1

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.

Tectonics – Hanga Haratau – hanga - to make, build, fashion, create; haratau - to be convenient, suitable, approved, relevant

- refers to the activity of making the required construction in response to functional needs, and how these materials are assembled “artfully.”

Threshold – Paepae

- a place and/or moment of transition. A threshold is a liminal zone where physical or spiritual circumstances change. Thresholds often describe a change in the state of body and mind, both physical and substantial as well as philosophical and spiritual, associated with cultural ritual and protocols. At a threshold one moves from one environment and series of definitive qualities, to another.

Topography – Takoto - layout, topography

- the study of the land surface. It lays the underlying foundation of a landscape, referring to mountains, valleys, rivers or craters on the surface. The origin comes from “topo” for “place” and “graphia” for writing. It also includes the human interventions of infrastructure, bridges, roads, settlements.

Urupā – Māori burial grounds

“Urupā reservations (Māori burial grounds) have a special status in legal terms as well as having family, spiritual, cultural and historical importance. Many urupā are traditional burial grounds and are the places where *whānau* and *hapū* members expect to be buried when their time come.”

<https://www.justice.govt.nz/assets/Documents/Publications/MLC-2014-Mar-Judges-Corner-Milroy-J.pdf>

Waka – Canoe

“Starting with their use in the migration from Central Polynesia, waka have been an essential component of everyday life for Maori. But waka are much, much more - the canoe traditions are central to the identity of Māori. Whakapapa (genealogical links) connecting back to the crew of founding canoes served to establish the origins of tribes, and defined relationships with other tribes. Thus, they also express authority and identity, and define tribal boundaries and relationships.”

http://www.arawai.co.nz/Maori_waka.html

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.

Whānau – Family

- 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.