

## **Hīkoi Whakakāhahu – Restoring the Mauri**

Colin Meurk, Craig Pauling, Jamie Ataria and Rau Kirikiri

Landcare Research  
PO Box 69, Lincoln 8152  
New Zealand

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PREPARED FOR:  
The Royal Society of New Zealand  
4 Halswell Street, Thorndon,  
PO Box 598, Wellington

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Reviewed by:

Approved for release by:

Garth Harmsworth  
Scientist  
Landcare Research

Charlie Eason  
Science Leader  
Built Environments

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## Whakarāpopotonga / Summary

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### Project and Client

The Hīkoi Whakakāhahu was carried out by Landcare Research, Lincoln, in October 2005 with major financial assistance from the Science and Technology Promotion Fund, The Royal Society of New Zealand. Te Rūnanga o Ngāi Tahu, the Department of Conservation, Environment Canterbury, Christchurch City Council, Timaru District Council, Ngāi Tahu Property Ltd, Te Puni Kōkiri, and the New Zealand Ecological Restoration Network also provided in-kind and financial support to the hīkoi.

### Objectives

- To combine science, community approaches, and mātauranga Māori on ecological restoration by building whānau (relationships and networks).
- To develop science and iwi capacity through reciprocal scientific and cultural knowledge transfer of principles, values and approaches associated with restoration.
- To provide a foundation for future nationwide information transfer and relationship building between Māori and scientists involved in ecological restoration by:
  - Developing a central database of iwi expertise that will form the basis of a network for exchanging ideas, experience, knowledge and collective wisdom about restoration.
  - Providing opportunities for participants to experience examples where science and technology have been aligned with mātauranga Māori to create positive environmental outcomes.
  - Demonstrating more than a decade of shared experience in ecological restoration, especially in degraded cultural and urban landscapes, and particularly in relation to Māori interests and aspirations.
  - Exploring the role of urban marae and other urban habitats in restoring biodiversity and the mauri of the land.
  - Providing participants with an information and reference pack about ecological restoration issues, principles, approaches and examples.

### Methods

- A small project team was established to coordinate and plan the event.
- Concept support and development, and logistical planning were undertaken in conjunction with Te Rūnanga o Ngāi Tahu and the Papatipu Rūnanga o Ngāi Tahu within the Canterbury Region.
- Calls for financial assistance and in-kind contributions were made to iwi and mainstream organisations.
- A list of relevant Māori organisations and individuals was developed from existing databases and an explanation of the concept and request for interested participants was posted.
- Final arrangements for the hīkoi (including nationwide publicity) were confirmed along with participant numbers.
- The hīkoi was held and a comprehensive review undertaken, using evaluation forms as well as comments given during the poroporoakī.

## Results

- A total of 41 invited and 60 transient guests participated in the hīkoi. Almost half (46%) were from the South Island although other iwi were well represented (Ngāti Kahungunu, Ngāti Porou, Te Atiawa ki te Tau Ihu, Ngāti Awa, Ngāti Wai, Ngāti Pū, Ngāti Hako, Ngāi Te Rangi/Ngāti Ranginui, Ngāti Whātua ki Kaipara, Tūhoe and Ngāi Tahu).
- The 41 participants enjoyed three days of visiting restoration sites around Christchurch and Banks Peninsula with seven taking part in the optional day trip visiting sites in South Canterbury. Several pōwhiri and mihi occurred at different sites and marae. During the site visits, participants were given talks by local commentators and experts to explain the projects, and important restoration issues. This provided the participants with practical take-home advice and information.
- Some 68% of participants completed an evaluation form. An overwhelming majority found the hīkoi to be a worthwhile and valuable experience. Almost all (96%) thought the hīkoi a ‘great idea’ and that information received during the hīkoi was good or excellent. All were impressed with the overall organisation and found the hīkoi a valuable learning experience. However, many thought more time was needed for discussion and reflection, afternoons and evenings, with less travelling and fewer site visits. However, 96% were supportive of a similar hīkoi in the future and almost half gave it top marks (10 out of 10). Evaluation and feedback from hosts and sponsors supported the views of participants, with 92% believing that the hīkoi was a worthwhile event for their organisation to be involved with and all stating they would like to participate in a similar event in future.

## Conclusions

- The hīkoi was an undoubted success. The information shared, knowledge gained and networks created from the experience outweighed suggested improvements. This inaugural hīkoi was unique because scientists, the community and Māori were brought together on a travelling workshop to view, share and discuss experiences and approaches to ecological restoration across a range of exemplar sites. Another distinctive feature was the integration of science and mātauranga Māori in the design, development and running of the event. These aspects combined to make the hīkoi a rewarding, worthwhile and fulfilling activity for all.
- The hīkoi has allowed Manaaki Whenua to develop a large database of iwi expertise and interest in ecological restoration that will facilitate calls to hold future events of this kind. Successful iwi–community–science relationships and collaboration were demonstrated, and cultural, scientific and practitioner knowledge about restoration from the past 30 years of experience in Canterbury was shared. In doing this the major objective of whānaungatanga was achieved. Important urban issues were highlighted and discussed on site visits and a range of practical take-home advice and information was given out.
- Perhaps the greatest outcome was the feelings of kotahitanga (unity) and inspiration experienced by participants who are forging the way forward for ecological restoration in Aotearoa me Te Waipounamu (New Zealand).

## Recommendations

1. Demand suggests there should be more events similar to this one, addressing restoration of mauri, particularly in other regions such as the North Island and further south.
2. Because of resource and time constraints, such events could only be held biennially, although local groups will no doubt continue to hold their own hui from time to time.
3. Adequate resources will be needed to provide more assistance to those who for reasons of cost and individual circumstances may not otherwise be able to attend. However, there would then be a problem of choosing genuine cases of need, and depending on the nature of the event, there may be accommodation and logistical constraints.
4. Future events should consider being more in-depth wananga style, hands on, and less expansive (less busy and rushing around) with more time for korero and reflection – more hui, less hīkoi; but this will depend on what the organisers want to achieve!
5. Follow-up with participants could provide a means of evaluating the real and long-term impacts of hīkoi – are information materials being made available to everyone who wants to know, are lessons being taken up in restoration projects, are there more successful marae-based restoration projects happening, are more people understanding the need and becoming involved?
6. Ensure adequate back-up for hīkoi organisers/presenters on the ground so they are not bogged down in the logistics.
7. Travelling by bus as one group is important to maintain coherency and flow of the hīkoi. This becomes important when threading through urban traffic and ensuring everyone is ‘on the same page’.
8. A pre-hīkoi hīkoi (a dry run) is essential to plan and check the route and work out realistic times (buses will be slower than cars) and other logistical issues.
9. Work closely with host marae, site hosts and sponsors and keep them informed early and regularly so there are no surprises. There needs to be a long lead-in time.
10. It is important to operate a professional budgeting spreadsheet to keep track of all costs and income and to be able to satisfy an auditor.
11. It is hoped that organisers of future events will carefully read the outcomes, conclusions and recommendations from this report and take on board the messages. The organisers of this hīkoi would welcome requests for assistance with the methodology and operation.
12. Consult on all protocols and presence of sacred sites, and ensure participants are briefed in advance so they can make appropriate preparations.
13. Allow time for mihi mihi at the commencement, and use name tags with name and tribal affinity, to facilitate communication.
14. There is a list of potential hosts and organisers in our feedback data. These can be accessed by interested parties.
15. The main sponsor list is appended here and can be used or adapted for local purposes.
16. Ensure there is a clear theme and kaupapa, and have means of measuring the success in achieving that.

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## 1. Whakatuwheratanga / Introduction

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In spring 2005, Manaaki Whenua ran a hīkoi or travelling workshop to promote and demonstrate ecological restoration in Canterbury and share knowledge, experience, inspiration and motivation amongst scientists, community groups and Māori who were involved in this area. The workshop entitled *Hīkoi Whakakāhahu – Restoring the Mauri: Celebrating Success and Building Relationships* ran for four days (19–22 October 2005) and included visits to restoration sites around Christchurch and Banks Peninsula (3 days) and an optional day trip visiting sites in South Canterbury.

The underlying motivation for the hīkoi was to enhance networking and relationships (whānau) between iwi, scientists and community groups via ‘hands-on’ exposure to real-life examples of ecological restoration techniques in a variety of habitats and tackling a variety of issues. The hīkoi also acted as a celebration of the success of restoration activities over the last 30 years and aimed to convey information and experiences of this work.

This report reviews the hīkoi and summarises participant feedback. It also provides commentary from the project team about the lessons learned and provides a number of recommendations for consideration.

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## 2. Tāhuhu Kōrero / Background

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Across New Zealand and around the world, there is widespread concern at the decimation of native species, habitat and other natural resources, largely due to intensive land use for agriculture, urban development and/or industry. In turn, the health and state, or ‘mauri’, of the natural environment has been seriously depleted to a point where intervention is required to stop this trend, and reverse it – where appropriate. Māori concern in this area is also well known, particularly in relation to wāhi tapu, wāhi taonga (significant sites) and mahinga kai (food and resource gathering species, sites and practices). Furthermore, Māori aspire to maintain and enhance their ability to undertake these practices through sound environmental management and ecological restoration. Fulfilment of this is pivotal to upholding authority and influence (mana), and mauri of iwi, hapū, whānau, and their whenua. Addressing these issues in urban environments is particularly important for wāhi taonga, particularly where they have been overwhelmed by city sprawl and also because many Māori live in urban areas.

There are now many science, community, and Māori-based restoration projects across the country that focus on restoring ecological balance, or ‘mauri’. Some of these projects have been in place for more than a decade, during which a significant body of knowledge and experience has been generated. Over this time, Manaaki Whenua has also established working relationships with iwi throughout the country. Many of the joint projects relate to capacity building, sustainable resource recovery, and restoration of habitat and mahinga kai. In 2004 the notion was conceived that these diverse experiences could benefit from a meeting to share what was known, had been learnt and what more could be achieved. From this was born the idea of a ‘hīkoi’ as a vehicle to achieve this coming together of common thought, aspirations and motivation – to develop and maintain momentum for the historic task of restoring the mauri.

From this point of view the hīkoi was timely, as it sought to draw people and projects together under a kaupapa Māori theme, and promote knowledge exchange by celebrating the successes, understanding the challenges, and learning from the lessons involved in restoration. The Hīkoi Whakakāhahu was therefore developed to focus on projects in which science and technology play an integral role in successful iwi- and community-led ecological restoration initiatives as well as identifying new initiatives for researchers and communities to work together to achieve greater biodiversity gains.

Manaaki Whenua has recognised experts in ecological restoration based at Lincoln, and given the strong networks that Manaaki Whenua has with Te Rūnanga o Ngāi Tahu, and the numerous community and iwi restoration projects being conducted in the Canterbury region, the decision to host the Hīkoi in Canterbury seemed logical. To this end, Manaaki Whenua began working with the Kaupapa Taiao unit of Te Rūnanga o Ngāi Tahu to plan an event that would fulfil these initial objectives.

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### 3. Ngā Whāinga / Objectives

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The kaupapa (main objective), of the hīkoi was whānaungatanga – to facilitate relationship building and networking based on best practice from combining science and community approaches and mātauranga Māori. The hīkoi aimed to inspire participants to develop relationships through the demonstration of the benefits of functional partnerships between scientists, local communities and iwi. The term hīkoi was used to capture the concept of a travelling roadshow from which kotahitanga (unity), strength, mātauranga (knowledge), and whāinga matua (common purpose) are created through journeying and experiencing together.

On this foundation was built the aim to increase science and iwi capacity in ecological restoration through reciprocal knowledge transfer of science-based ecological restoration principles and the cultural values, approaches and practices associated with restoration. This would involve the transfer of expert scientific knowledge from researchers to iwi participants, and the transfer of Māori cultural knowledge and values on the environment to researchers – and other non-Māori practitioners. The sharing of knowledge at this level is anticipated to have a much wider effect when participants of the hīkoi return to their respective rohe (regions) and is seen as being a key to opening doors to the science world (literature, web information, methodology, research institutes and funding) based on kanohi ki te kanohi (face to face) interaction. Such collaborative learning processes have been further explored by Landcare Research scientists – see the following website for more information: <http://www.landcareresearch.co.nz/research/social/index.asp>.

The hīkoi therefore aimed to provide a foundation for further information transfer and relationship building for both Māori and scientists involved in ecological restoration and to facilitate wider iwi and science involvement in future, similar, restoration projects.

Other objectives of the hīkoi were to:

- Identify Māori individuals and organisations with an interest in restoration, collate the existing ‘database’ of iwi-based expertise in ecological restoration, and develop a supportive network of ideas, experience, knowledge and collective wisdom in restoration throughout the country.
- Provide ‘hands on’ opportunities for participants to experience science and technology that has been successfully aligned with mātauranga Māori to derive positive benefits for the environment



- Demonstrate the wealth of knowledge of more than a decade of shared experience in ecological restoration, especially in degraded cultural and urban landscapes, and particularly in relation to Māori interests and aspirations.
- Explore the role of urban marae (e.g. Rehua Marae) and other urban habitats (e.g. Travis Swamp, Heathcote River, Riccarton Bush) in restoring biodiversity and the mauri of the land within a contemporary urban landscape like Christchurch.
- Provide the impetus for future information transfer and relationship building on restoration issues for Māori involved in environmental management, and to facilitate wider iwi involvement in future, similar, restoration projects.
- Identify resources and provide take-home material about ecological restoration issues, principles, approaches and practical examples for future reference and greater understanding.

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## 4. Ngā Huarahi / Methods

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The organisational and logistical steps are listed below in chronological order:

### 1. Development of the hīkoi concept, content, and itinerary

The hīkoi concept grew out of an initiative between Manaaki Whenua and Te Rūnanga o Ngāi Tahu in May 2004. The initial idea was to share local experience in environmental restoration projects with others by travelling between exemplar sites in the Canterbury area. Commentators and experts would be made available at the sites to explain the projects, important restoration issues, and to provide practical take-home advice and information. Travel between sites would be by bus and participants would stay at marae in the evenings to enhance whānau tangata and networking.

The focus was to be on Māori communities, primarily because the majority of the projects identified at the time were Māori-related in that they were either on Māori owned land, or they were being administered by Māori (often in conjunction with a science provider or government agency).

A draft schedule for such a hīkoi was drawn up by Manaaki Whenua and Ngāi Tahu staff in late 2004.

### 2. Seeking local iwi support to host the hīkoi

In December 2004, the Kaupapa Taiao Unit of Te Rūnanga o Ngāi Tahu were formally brought on as co-organisers of the hīkoi, and along with Manaaki Whenua a small project team was established to coordinate the planning.

A letter was sent to local Ngāi Tahu Papatipu Rūnanga to gauge their level of support to host either a site visit and/or an overnight stay. Positive responses to host the hīkoi were received from Te Hapū o Ngāti Wheke (Rapaki), Wairewa Rūnanga (Little River), Te Taumutu Rūnanga (Waihora/Lake Ellesmere), Te Rūnanga o Arowhenua (Temuka), Te Rūnanga o Waihao (Morven/Waimate), and Rehua Marae.

### **3. Acquiring financial and logistical support**

A funding application was prepared and submitted to the Science and Technology Promotion Fund of the Royal Society. Letters were also sent to local organisations and businesses to request their support and assistance with the hīkoi.

This was successful in gaining both in-kind and financial support from the Department of Conservation, Environment Canterbury, Christchurch City and Timaru District councils, Ngāi Tahu Property, Te Puni Kōkiri, and the New Zealand Ecological Restoration Network.

In addition, the Matawai Park Trust, Lamb and Hayward, Travis Wetland Trust, Riccarton Bush Trust, Ihutai Trust, Friends of the Estuary, Opuha Nursery, and the Otipua Wetland Trust agreed to host site visits.

### **4. Developing a database of ‘interested parties’ and confirming participant numbers**

Māori individuals and organisations with an interest in restoration were identified from Manaaki Whenua and Ngāi Tahu databases of iwi-based expertise in ecological restoration. In May 2005, an initial invitation (Appendix A) and background information was sent to over 200 individuals and organisations held in the database.

A total of 112 positive responses were received from Hauraki (Ngāti Hako and Ngāti Pū), Whāngārei (Ngātiwai), Auckland (Ngāti Whātua o Ōrakei), Bay of Plenty (Ngāti Awa, Tūhoe), Hawke’s Bay (Ngāti Kahungunu), and from all parts of the South Island (Te Tau Ihu o te Waka o Maui and Ngāi Tahu).

Unfortunately, financial constraints and unforeseen circumstances resulted in the withdrawal of over half the initial respondents. After a second round of invitations, 50 people were confirmed as participants (see Appendix B for final hīkoi participants). This was in fact the capacity of most of the hosting marae and was logistically manageable, i.e. the capacity of a single bus.

### **5. Finalising the hīkoi itinerary and event logistics**

Accommodation, catering, and koha arrangements for the hīkoi were confirmed for each marae and site host. Activities, style, and responsibilities at each site were discussed with representatives of the host organisations until an acceptable format was reached. Transport was booked and trip routes, airport transfers, and miscellaneous travel were confirmed with the contracted bus company.

A final schedule and pre-arrival information was sent to participants, and information packs, including the overall hīkoi site guide (developed in conjunction with marae and site hosts), and other information about ecological restoration were produced (an example is included in this report as Appendix C).

A strategy to generate local and nationwide media coverage of the hīkoi in both Māori and non-Māori print media and radio and television outlets was developed by the communications team at Manaaki Whenua. Much of this was targeted locally (i.e. Christchurch Press) but extended to national media including Radio New Zealand and Māori Television (see Appendix D).

## 6. **Hold Hīkoi – 19–22 October 2005**

The hīkoi itinerary is given below.

### **Day 1 – Wednesday 19 October**

- 11:00 Pōwhiri at Rehua Marae, Central Christchurch
- 13:00 Visit Matawai Park, Rangiora
- 15:00 Visit Otukaikino Memorial Wetland, near the Waimakariri River
- 16:30 Visit Travis Wetland, East Christchurch (afternoon tea)
- 18:00 Return to Rehua Marae (tour, dinner and accommodation)

### **Day 2 – Thursday 20 October**

- 08:00 Visit Riccarton Bush
- 10:00 Visit Ihutai / Avon Heathcote Estuary (morning tea)
- 11:00 Visit Rapaki Marae and Omaru Stream Project, Lyttelton Harbour (mihi whakatau)
- 12:00 Travel to Wairewa Marae, Little River/Lake Forsyth (pōwhiri/lunch)
- 14:00 Visit Birdlings Flat and Little River Rail Trail sites
- 18:00 Return to Wairewa Marae (presentations, dinner and accommodation)

### **Day 3 – Friday 21 October**

- 08:30 Visit Motukarara (DOC) Native Plant Nursery (mihi whakatau/morning tea)
- 10:30 Visit Taumutu Marae and Waikekewai Stream restoration, Te Waihora/Lake Ellesmere (pōwhiri)
- 12:30 Visit Manaaki Whenua – Landcare Research, Lincoln (pōwhiri, tour, hakari and poroporoakī)
- 15:30 Depart for airport or optional South Canterbury leg

### **Optional Trip 3 & 4 – Friday–Saturday 21–22 October**

- 18:00 (Day 3) Arrive Arowhenua Marae, Temuka (pōwhiri/dinner/accommodation)
- 08:30 (Day 4) Breakfast/depart Arowhenua
- 09:00 Visit Arowhenua Wetlands
- 11:00 Visit Otipua Wetland
- 12:30 Visit property of John Stevens, Waimate (mihi whakatau and lunch)
- 14:30 Visit Te Punatarakao Wetland, Waihao River (poroporoakī)
- 15:30 Depart for Christchurch and airport

## 7. **Evaluating the hīkoi**

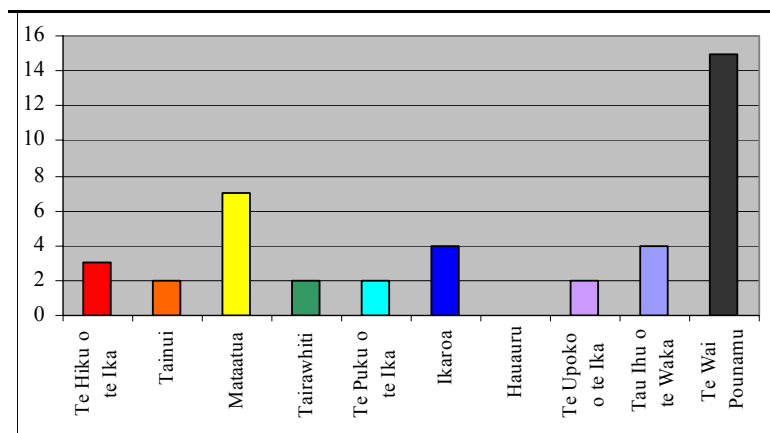
Participant feedback about the hīkoi was gathered by requesting participants, hosts and sponsors to complete an evaluation form (Appendix E). Respondents were required to answer yes/no questions or rate their response (using a Likert-type scale). Completed responses were then analysed and the results displayed graphically in this report.

## 5. Ngā Hua / Results

### 5.1 Participants

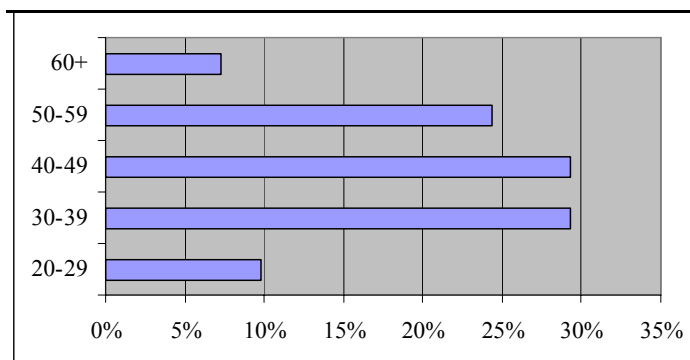
A total of 41 invited people participated in the hīkoi, seven of which also took part in the optional South Canterbury part. A further 20 people from the host marae, 20 from host sites, and at least 10 Landcare Research staff were also involved. Representatives from sponsoring organisations also attended the hākari and site tour at Landcare Research during the third day of the hīkoi. Therefore almost 100 people participated in the hīkoi at some stage.

The invited participants came from all over the country and from a range of iwi (Fig. 1). Almost half of the group came from Te Waipounamu / the South Island (46%). The next biggest contingent came from Mataatua / Bay of Plenty (17%), followed by those from Ikaroa/Wairarapa (10%). Only one region, Te Tai o Hauauru (Taranaki/West Coast North Island) was not represented at the hīkoi. The iwi represented by the participants included Ngāti Kahungunu, Ngāti Porou, Te Atiawa ki te Tau Ihu, Ngāti Awa, Ngāti Wai, Ngāti Pū, Ngāti Hako, Ngāi Te Rangi/Ngāti Ranginui, Ngāti Whātua ki Kaipara, Tūhoe and Ngāi Tahu.



**Fig. 1** Hīkoi Participants by Region

There was a good range of ages (Fig. 2) and reasonable gender split amongst the participants, although tane (males) (26, or 58.5%) outnumbered wāhine (females) (17, or 41.5%) and the group was dominated by middle-aged people, with no one younger than 20 or older than 70 participating.



**Fig. 2** Hīkoi Participants by Age Group

## 5.2 Hīkoi commentary

### Day 1 – Wednesday 19 October

Participants arrived in Christchurch and were either picked up at the airport or made their way directly to **Rehua Marae** (Fig. 3) for the opening pōwhiri. The pōwhiri was led by Sally Pitama (kaikaranga) and Rakiihia Tau Senior (kaikōrero) of Ngāi Tuahuriri and was concluded with kai in the main dining room. After lunch participants boarded the bus and travelled to **Matawai Park** in Rangiora, just north of Christchurch. Commentary of local history and significant sites was provided by Rakiihia Tau Snr.

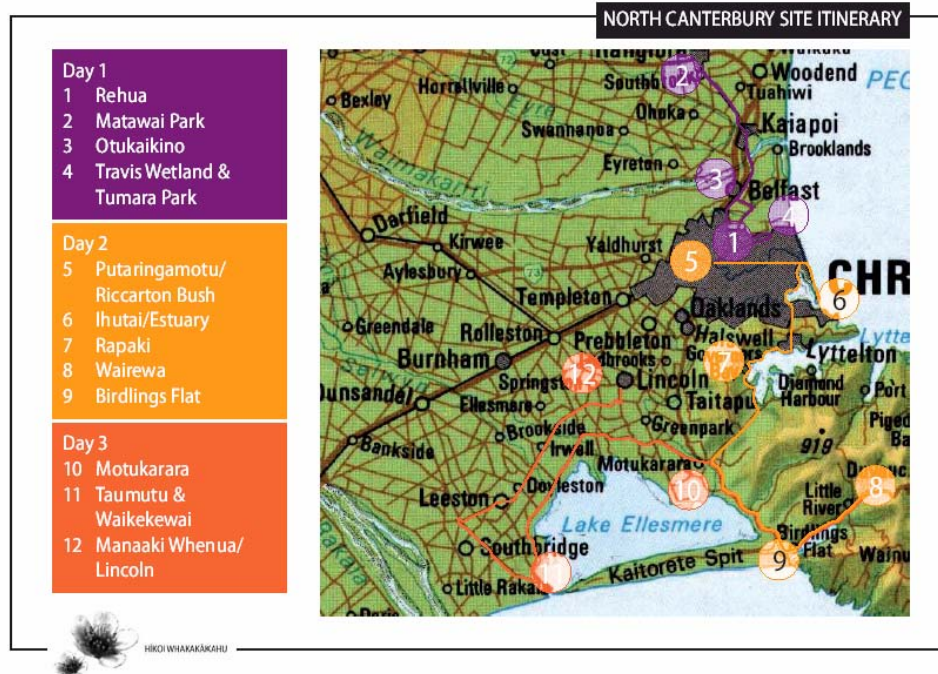


Fig. 3 North Canterbury itinerary for the hīkoi

Upon arrival at Matawai Park (Fig. 4), participants were greeted by Dudley Franklin, founder of the 30-year-old park. He talked about its origins and the work done to bring it to its current impressive state. Problems they encountered early on in development of the forest park, such as weed control, soil variability and labour shortage, provided a valuable insight into overcoming difficulties that are faced when establishing a large project on a degraded site.

However, perhaps the most important lesson was viewing how a restoration project can look after 30 years of consistent and sustained effort. Before departing, rākau maumahara (memorial trees – kōwhai and mataī) were planted and blessed by the contingent, which marked a significant moment for the entire hīkoi. (Other photos of sites can be viewed in the hīkoi guide booklet / Appendix C).



Fig. 4 Colin Meurk planting kōwhai – Matawai Park.



**Fig. 5** Rik Tau on the history of Otukaikino.

From Matawai Park, the hīkoi returned towards Christchurch, crossing the Waimakariri River, and arrived at the **Otukaikino Memorial Wetland** (Fig. 5). Here the group was greeted by Tony Woods and Anita Spencer of DOC, Stephen Parkyn of Lamb and Hayward, and Rakiihia Tau. Each spoke of their roles and involvement in partnership in the development and ongoing management of the memorial reserve. Particular issues discussed included the positive relationship between the local hapū as kaitiaki, the Department of Conservation as landowners/administrators, and Lamb and Hayward as an appropriate business sponsor. Rakiihia Tau spoke specifically about the history of the Otukaikino area and various participants were interviewed for a news item on Māori TV's 'Te Kaea' programme.

While in transit to the next site (Travis Wetland), participants drove through **Tumara Park**, a subdivision by Ngāi Tahu Property. Russell Price of Ngāi Tahu Property provided commentary on the development of specially designed swales/wetlands to minimise effects of stormwater on the neighbouring and downstream Travis Wetland. This demonstrated some of the principles of Low Impact Urban Design and Development (LIUDD) – a Landcare Research programme (see: <http://www.landcareresearch.co.nz/research/urban/liudd/index.asp>).

**Travis Wetland** (Fig. 6) is New Zealand's largest urban freshwater remnant and therefore has high ecological significance. It was a mahinga kai for the inhabitants of the kaika at Oruapaeroa, now the site of QEII Park. Here participants were greeted by Christchurch City Council staff, including park ranger John Skilton and planner Rachel Barker, and enjoyed afternoon tea in the partially restored homestead that serves as the headquarters for the Travis Wetland Trust, as an Education Centre for school groups, and as a seminar venue for environmental groups and businesses. A guided tour of part of the wetland was led by Colin Meurk (Hīkoi co-organiser and Trust president).

The initial protection of the wetland, necessitating an expensive purchase by the Council, depended on mobilising massive support from the general public. Specific endorsement from the upoko of Ngāi Tuahuriri Rūnanga added considerable weight to the campaign. The Trust also engaged interest from other local luminaries, scientists and politicians. The campaign lasted 10 years – after which the real challenge of beginning to deal with the mounting ecological problems had to start.



**Fig. 6** Travis Wetland.

Travis Wetland had been grazed for town milk supply over the previous century and removal of cattle suddenly caused weeds to spread (willow, gorse, blackberry, long grass, and more recently lotus and beggars' ticks). The Trust had already begun working on containing willow spread on the basis of 'a stitch in time saves nine' or 'one years seeding, seven years weeding'. The strategy was to remove all willow from open areas (needed for birds such as pūkeko, putakitaki, egrets and waders), reintroduce controlled cattle grazing on summer-dry grassland areas (to maintain willow-free areas), but out of waterways, and eliminate female grey willow from woodland areas to prevent seeding across open, ungrazed swampland. The latter necessitates identifying female willows in early spring, marking them, then drilling and poisoning them in late summer. Even after 10 years the Trust are still finding occasional female willow – which don't flower every year.

One of the lessons is the need for a dedicated band of volunteers, who are in it for the long haul, and supported in partnership by the resources available from a local government or other large institution – in this case by the Christchurch City Council (CCC) and Environment Canterbury (ECan). Once public interest has been aroused it is also important to provide access and enjoyment as soon as possible – to capture that enthusiasm. The Trust and City Council were under great pressure, once purchase was completed, to provide tracks and interpretation even before the environmental restoration really began to kick in.

The Trust operates a regular work day (every third Saturday morning of every month) so volunteers always know where they are (advertised on the NZERN website: [www.bush.org.nz](http://www.bush.org.nz)). This has been crucial in developing and maintaining the planting work. Other issues that need to be resolved in a public asset are segregating conflicting public uses and enjoyment and ecological integrity – undisturbed wildlife, peaceful contemplation, cycle access/enjoyment, pressure from dog walkers, cat owners around periphery, and vandalism in an urban context. Self-guiding booklets, relating to numbered posts, are one way of overcoming vandalism of structures and sign boards. It is an ongoing learning experience for the Trust, the city and the public.

The key ingredients for success are partnership, adequate resourcing and back-up, regular known meeting and work times that are just part of life, a dedicated band of increasingly knowledgeable volunteers and rangers, and a supportive public.

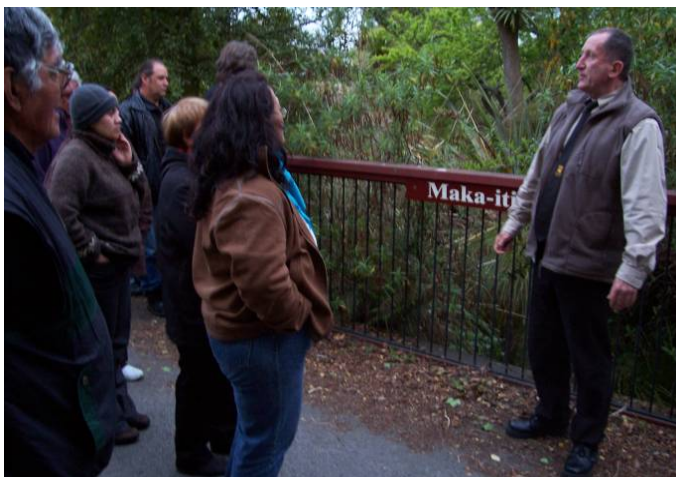


Fig. 7 Terry Ryan – Rehua Marae.

After the rakau maumahara were planted (kahikatea and kaikomako) and karakia undertaken, participants then returned to **Rehua Marae** (Fig. 7), driving along the New Brighton coastal area and through the central city viewing other sites of significance. An evening meal was served, immediately after which, Terry Ryan (Rehua Marae) gave a guided tour of the marae grounds, which had been substantially restored in the early 1990s in conjunction with the CCC. This was followed by an extensive history talk by Terry and

concluded with a very late mihimihi (introductions) of participants and organisers.

## Day 2 – Thursday 20 October

An early start was made at **Pūtaringamotu / Riccarton Bush** (Fig. 8). Rik Tau introduced us to the immense significance of this and other forests that had existed in the rohe as mahinga kai, transport nodes, and meeting points. For much of the European history the floodplain kahikatea forest had been managed as an English park – mowed, litter collected and burnt, clearings made, and planted with foreign species. In the 1980s a new management regime was instigated with tangata whenua, and scientific input from Brian Molloy and the late David Given. John Moore brought his extensive experience in managing native forest in his position as ranger.

Homage was paid to the foresight of the Deans family and other pre-ecologists of the time in setting aside this remnant. This was a miracle, given the shortage of timber in the early days. Brian took us for a tour of this special remnant forest in the midst of urban Christchurch. We spent time absorbing the energy and history of this special site and took particular interest in the newly erected predator-proof fence. Although it encloses a relatively small (5.5 ha) area it is expected to greatly enhance the viability of native invertebrates and small birds. As it was we saw a kererū and heard a korimako, both of which use Riccarton Bush as a stepping stone in their movements and nesting around the city. Brian shared his great knowledge of the history and ecology of the Bush and problems associated with the suburban location – such as predators (mustelids, domestic dogs, cats, possums, rodents, and humans!).



**Fig. 8** Brian Molloy & John Moore – Pūtaringamotu

We concluded with planting of a hīnau (at its southern natural limit on the east coast) and karakia. Lessons here are that miracles can happen; remnants must be restored as a priority – because they contain the history, the benchmarks, the models of restoration beyond and the seed sources for other restoration projects. There are also countless microbial and insect elements of the ecosystem that have a continuous whakapapa back to the primeval Aotearoa that can't be restored nor are even known. Such gems can be abused for a long time, but life can be breathed back into them under the guardianship of knowledgeable and dedicated people.





**Fig. 9** Rik Tau - Te Ihutai / Avon Heathcote Estuary.

Participants then travelled back through central Christchurch towards **Te Ihutai / Avon Heathcote Estuary** (Fig. 9). Chrissie Williams (former Christchurch City councillor, Sustainable Otautahi Christchurch chair, and member of Ihutai Trust), Scott Butcher (CCC ranger) and Rik Tau all addressed us on the history of former sustainable use, degradation, oxidation pond discharge, marginal filling and poldering, and recent efforts to restore a range of values to the estuary and improve habitat for significant birds and fish.

A major project has been to create an expanded and ecologically enhanced buffer zone between the urban fence (a line beyond which no further encroachment will occur) and the tidal flats of the estuary. Because these flats had been progressively cut off from their hinterland they were in danger of dying because fish were losing their spawning and feeding grounds in the upper salt marshes, and wading birds had nowhere to feed at high tide. The creation of new dabbling ponds, islands, and vegetated borders in the buffer zone, with tidal connection to the central estuary, has hugely improved the health of the whole ecosystem. The salt marsh plants themselves have recolonised the area through water and bird dispersal without any further intervention being required other than to re-establish the tidal connections. With the piping of treated sewage out to the ocean it is hoped that native species will once again be bountiful.

The hīkoi then headed for the Lyttelton Road tunnel via **Ferrymead Historic Park**, the site of an Edwardian settlers village, of a Tamaki Brothers model pa project, and observed the swale drainage and detention ponds associated with the new housing developments in the Heathcote Valley. This was another example of LIUDD. Once through the tunnel, the bus travelled to **Rapaki Marae** and their **Omaru Stream** Project (Fig. 10), overlooking Whakaraupo / Lyttelton Harbour. Yvette Couch Lewis (Projects Manager, Te Hapū o Ngāti Wheke) spoke to us on the ambition of restoring the mauri to the Omaru Stream – from the source on their maunga, Te Poho o Tamatea, past their ancestral whare, Wheke, and on to its meeting with Whakaraupo.

Good progress on weed control and planting of riparian tussocks (harakeke and pukio), shrubs (koromiko and mikimiki) and trees (kōwhai, manatū, houhere, whauwhaupaku, kahikatea, mataī and tōtara) could be seen where there had been marae planting days, individual efforts on bordering properties, and work scheme labour, in particular the use of visiting international student groups. Yvette described the extensive negotiation in bringing all the hapū inside and the importance of good information and



**Fig. 10** Yvette Couch-Lewis - Rapaki Marae.

open communication. Weeds were an ongoing issue, clogging the stream and needing serious and sustained attention if restoration was to be achieved. The rakau maumahara were planted (mataī, tōtara and kōwhai) on well-drained riparian banks – blessed with karakia. We were shown the grass kāretu, found on exposed coastal banks nearby, which has a sweet-smelling scent and was used traditionally in mats and bedding.

Next we were addressed by Alison Ross, secretary of the **Otamahua/Quail Island** Restoration Trust as we travelled on around the harbour basin towards Governors Bay. The local rūnanga (Te Hapū o Ngāti Wheke) is represented on the Trust Board. The Trust has been operating for about 5 years and coordinates planting days, weeding, pest management, translocation of rare or locally extinct insects (wētā), interpretation, and environmental education with local schools and overseas work-experience students. Through the funding and sponsorship that is being continually sought, there are enough resources to employ the equivalent of two part-time workers. Again, resourcing and continuity of commitment are major factors in success.

The hīkoi travelled on through Gebbies Pass, around the edge of Te Waihora / Lake Ellesmere and on to **Wairewa** (Lake Forsyth / Little River), where the rōpū was welcomed to Mako Marae by the tangata whenua, Ngāti Irakehu. After kai, we visited the end of the **Little River Rail Trail Site** (Fig. 11) where Iaeen Cranwell (Manager of Takuahi Research and Development/Wairewa Rūnanga) described this small test case for restoring habitat in what will be a key visible location in one of the initiatives of the rūnanga and other community interests. It is one small step for the marae towards restoring their degraded, but beloved lake – **Te Roto o Wairewa**, as part of their Mahika Kai Cultural Park development concept. It is also a sobering lesson on the magnitude of the task and the difficulty of starting a large project from scratch in the face of grass competition, wandering stock, harsh winters and droughty summers, and of the importance of labour. Tōtara, kaikomako and companion plants of mikimiki were planted and the karakia performed.



**Fig. 11** Iaeen Cranwell - Little River Rail Trail.



**Fig. 12** Te Wairewa / Lake Forsyth at Birdlings Flat

We cruised back to the hauntingly desolate shingle beach seascape of **Poranui / Birdlings Flat** (Fig. 12) to view the eel (tuna) drains at the mouth of the lake – tuna being central to the life of the lake and the tangata whenua. We discussed issues of controlled lake openings and other ideas for tackling the eutrophicated and at times toxic lake, and working with councils and the local community on a new regime for the future.

The group was transported further south along the sandy beach of **Kaitorete Spit** (Fig. 13). Here we were greeted with the largest remaining stand in New Zealand of the important



**Fig. 13** Pikao reserve on Kaitorete Spit.

taonga pikao (pingao) growing in the wild. This was a special moment for the hīkoi where some participants saw katipo spiders under driftwood for the first time. We were introduced to the invertebrate world of extreme environments by Alison Evans (DOC) and Simon Fowler (Manaki Whenua). Nick Head talked of DOC's work on restoring pikao and rare shrubs (appressed NZ broom, shrub pohuehue) on sand mines, and controlling weeds and the beach buggies that cause senseless damage on the dunes.

One last visit in the **Birdlings Flat area** (Fig. 14) was amongst the divaricating and lianoid shrubs of scrambling pohuehue, mikimiki, porcupine shrub, clematis and leafless lawyer (tataramoa). This is the home and feeding ground of mokomoko (skinks and geckoes) and research laboratory for Marieke Lettink (Otago University and DOC). Before entering the site a karakia was said to respect people's beliefs concerning mokomoko. Marieke showed us some beautiful mokomoko and spoke of the importance of invaluable shrublands (their fruits, nectar and foliage – also important for butterflies) for biodiversity. And yet, these areas, which are to many mere wastelands, are under threat from agricultural and urban development.



**Fig. 14** Marieke Lettink, Alison Evans & Simon Fowler demonstrating lizards & insects among divaricating shrubs at Birdlings Flat.

As evening fell, the bus returned to **Mako Marae**. After sumptuous kai we were entertained through the evening by Iae'an's expert presentation on the origins, aspirations and progress on the Wairewa Mahika Kai Cultural Park, the rōpū from Whakaki on their lake restoration project, and, as a nightcap, local kaumātau John Panirau's hilarious tales of life on the Chatham Islands and of growing up in Wairewa.

The Mahika Kai Cultural Park is an ambitious vision with many obstacles in the way. But there is a huge commitment and recognition that the full realisation of the vision will be something for their mokopuna to behold.

### Day 3 – Friday 21 October

The hīkoi left Wairewa with sadness and good feeling for another early start. En route to **Motukarara Native Plant Nursery** (Fig. 15), we could view the great expanse and birdlife and appreciate the great fish basket of Rakaihautu (Te Kete Ika a Rakaihautu being another name for Te Waihora, which is the largest commercial eel and flounder fishing lake in the country. Motukarara is DOC's only surviving native plant nursery. Jorge Santos (Head Nurseryman), David Higgins (Kaupapa Atawhai Manager), Richard Suggate (Regional Manager), and Nick Head (Botanist) formed part of a large welcoming and waiata-performing contingent of DOC staff. We all took part in the opening of a new cultural garden to display taonga plant species of the region and Ngāi Tahu participants planted the first harakeke and ti kouka in the gardens. We were then guided around three segments of the habitat demonstration gardens to hear talks about Canterbury habitats and running a nursery.



**Fig. 15** Cultural Garden launch with Jorge Santos & David Higgins - DOC's Motukarara nursery.

These gardens have been established to show the diversity of the flora of Canterbury, the range of habitats in which they grow, and how they can be attractively displayed. Much printed information has been produced on conservation and restoration – from planning to plant choice to implementation techniques. We concluded with another sumptuous morning tea.



**Fig. 16** Colin Meurk at the edge of Waiekekewai Stream – initiated during a riparian restoration workshop for Ngāi Tahu participants, supported by the Sustainable Management Fund and the Environmental Enhancement Fund. Some additional mataī, kahikatea, mikimiki and aquatic kapungawha were planted to represent a sequence from aquatic to drier banks. The rūnanga led discussion on neighbourhood issues – working with surrounding landowners and local farmers for catchment restoration and the positive development of a local stream care group.

And then it was on to **Ngāti Moki Marae, Taumutu** (Fig. 16), after skirting yet more of Te Waihora and crossing the Waikirikiri / Selwyn River at Coes Ford. David O'Connell, Craig Pauling and other members of Te Taumutu Rūnanga welcomed the hīkoi to the marae and introduced us to the history of the rohe. We could see the substantial progress of 2-year-old riparian plantings on **Waiekekewai**

For many the final stage of the hīkoi unfolded in Lincoln at the head office campus of **Manaaki Whenua – Landcare Research** (Figs. 17–19). After a pōwhiri and welcome by Jamie Ataria and colleagues, the hīkoi separated into three streams and rotated around three demonstrations of key work that Manaaki Whenua carries out pertaining to ecological restoration – (1) reference plant collections and classification incorporating Māori and western science knowledge, (2) maintaining and developing collections of harakeke and ti kouka for weaving and sugar production, and (3) research on techniques and delivery of pest control.



**Fig. 17** Craig Pauling explaining the Ti kouka research at Manaaki Whenua



**Fig. 18** Bruce Warburton explaining pest control apparatus at Manaaki Whenua

Bruce Warburton demonstrated his tricks for containing New Zealand’s pest menace.

Detailed information was available in handouts with pathways to accessing more information on the Landcare Research website. A tōtara was planted (**Fig. 19**, right), the karakia performed and the commemorative stake and pounamu placed next to this future giant.

As for most this was the last step of the hīkoi, we concluded with the formalities of a hakari – with fine kaimoana organised and prepared by Jamie and his band of willing helpers – and poroporoakī. There was a positive atmosphere with acknowledgement of what had been learnt and appreciation given to the hosts. With some sadness those returning to the north were farewelled. Others who were staying on for the optional field trip to South Canterbury began their journey to **Arowhenua**. Upon arriving at Te Hapa o Niu Tireni, the small but jubilant rōpū was warmly welcomed by Te Wera King, Te Ao Waaka and other members of Ngāti Huirapa.



**Fig. 19** Commemorative tōtara /rakau maumahara planted at Manaaki Whenua

## Day 4 – Saturday 22 October



**Fig. 20** Members of Ngāti Huirapa and Hīkoi participants – Arowhenua Wetlands

issues of multiple landowners, getting support of surrounding farmers, and the future.

En route to **Waihao**, the remnants of the hīkoi called in to see the **Otipua Wetland** project (Fig. 21). We were greeted by Bruce McCully and saw an example of a very well run and funded restoration, demonstrating the benefits of meticulous weed control for good plant growth and success. This work is maintained at a high standard because of having a fulltime paid worker as well as volunteers. They operate on a business model and have good contacts in the business world. Vigorous stands of ti kouka, manatū, harakeke, and mikimiki were observed. Kahikatea and mataī were planted among established ti kouka in gratitude for the hospitality of the Trust.



**Fig. 21** Restoration at Otipua Wetlands, Timaru.



**Fig. 22** Planting with John Stevens at his award winning property near Waimate.

the benefits of sustained weed control are demonstrated – this time supported by personal dedication and effort of the landowner. A tōtara and mataī were donated to the cause.

The day commenced with a lively breakfast followed by a visit to the **Arowhenua Wetlands** (Fig. 20), across the road from the marae. Paul Waaka took us for a tour of this award-winning wetland restoration, which involved children from the local Māori School. These pupils were made responsible for the project and took this kaitiaki role seriously resulting in some wonderful outcomes for the project. A kahikatea and mataī were planted and karakia performed. We then proceeded to the site of **Oraka Pa** for a discussion of restoration plans,

We carried on to nearly the southernmost reaches of Canterbury and visited the property of **John Stevens, Waimate** (Fig. 22) where mihi whakatau and lunch were provided by Kelly Davis, John Wilkie and Evelyn Cook of the local Waihao Rūnanga. John, who is retired, has been working away on several hectares of land adjacent to the Waihao River. Over several years John has personally planted and cared for over 10,000 trees and his property and efforts were recognised recently when he won the individual category of the Canterbury Resource Management Awards 2004. Again

We carried on to **Te Punatarakao Wetland** (Fig. 23), on the Waihao River, a hapū development associated with aspirations for future tourism and mahika kai. This was a site also visited a couple of years previous during the Ngāi Tahu-led Riparian Planting and Management project, which won the professional category of the Canterbury Resource Management Awards 2004. A classical sequence of river margin, floodplain, and river terrace scarp has been used to good effect to demonstrate the species selection for each zone. Weed issues continue to be an issue. Kelly Davis told us of the old pā site nearby and issues and negotiations with the farmer to return this land to the hapū. Tōtara, mataī, kahikatea and kōwhai were planted as our last act of the hīkoi. A brief poroporoakī was held in which our final thoughts were expressed and thanks given.



**Fig. 23** Kelly Davis and John Wilkie talk restoration at Te Punatarakao



**Fig. 24** The Remnants and The Restored - participants near the end of the hīkoi overlooking Otipua Wetland in South Canterbury.

For the organisers this last leg was a chance to relax and finally interact on a more personal level with the smaller number of participants that hung on to the end (Fig. 24).

### 5.3 Participant feedback and evaluation

The following results are taken from an analysis of evaluations received from hīkoi participants.

#### Response rate

Of the 41 participants, 26 (63%) returned completed evaluation forms and a further two sent follow-up emails – a total response rate from all participants of 68% (Fig. 25).

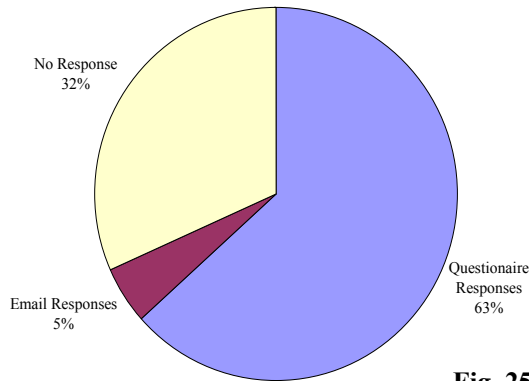


Fig. 25 Hīkoi Questionnaire Response Rate

#### Question 1 – Is the concept of holding a hīkoi for field-based learning a good one?

All respondents agreed the hīkoi was a good idea and 96% gave it top marks, rating it 'a great idea', with many suggesting more are needed. Many commented they found it valuable to see a range of real-life sites and be involved in 'field-based' learning; however, some highlighted the need to have more discussion time during the hīkoi. One participant stated: 'The hīkoi provided an opportunity to visit a range of sites and pick ideas from different initiatives. I think this worked very well.'

#### Question 2 – How would you rate the information you received prior to the hīkoi?

The majority were pleased with the information they received prior to the hīkoi, 81% of respondents rating it as good or excellent, and commented they were kept well informed (Fig. 26). One person stated it would have been good to know about the 'taputanga/sacredness' of certain sites so they could prepare themselves appropriately. Another felt that more time was needed in advance of the hīkoi to read information.

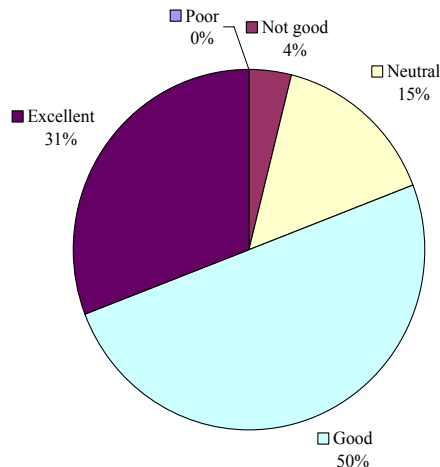


Fig. 26 Pre-Hīkoi Information



### Question 3 – How would you rate the information that you received at the hīkoi

Most respondents were pleased with the information they received at the hīkoi, with 96% rating it as good or excellent (Fig. 27). In particular, a number made special mention of the presentation of the information. One participant noted: ‘Lots of great info out there and appreciate all the info given to us and the beautiful kete mahi and pounamu.’

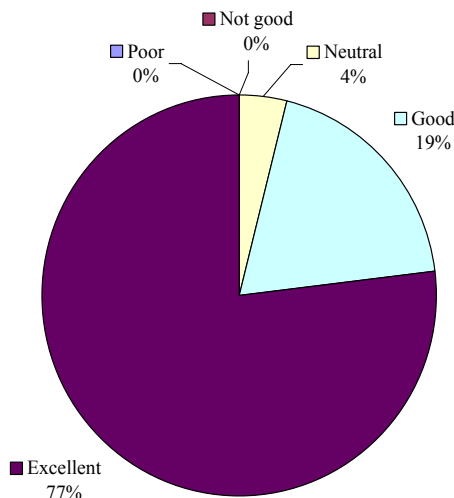


Fig. 27 Information During Hīkoi

### Question 4 – How would you rate the overall organisation of the hīkoi?

All respondents were impressed with the overall organisation of hīkoi. 100% rated the organisation as good (42%) or excellent (58%) (Fig. 28). In particular, a number commented positively on the way the organisers handled the logistics of such a large group, continual travelling, and meeting different people and different places. There was, however, an equal number of comments related to the 'fullness' of the agenda and the idea of doing fewer sites and having more time for discussion, particularly in the evenings.

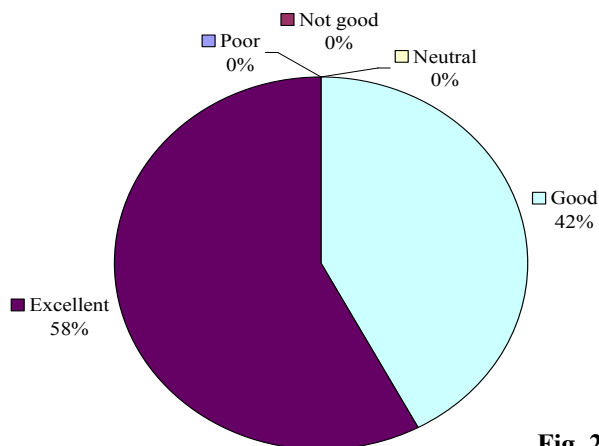


Fig. 28 Quality of Hīkoi Organisation

### Question 5 -How would you rate the manaakitanga during this hīkoi?

Importantly, all respondents welcomed the manaakitanga experienced during the hīkoi (85% rated it as excellent and 15% as good). A range of aspects of the manaakitanga were mentioned as being important including the use of marae, being hosted by and the knowledge of the hau kainga, the planting of trees at each site, as well as being picked up and dropped

off at the airport. One participant noted that name tags, more formal mihimihi, and more time for discussions would have been good to enhance whānaungatanga. The following comment from a participant sums things up nicely: ‘Ka mutunga kē mai o te pai. Tino reka te kai, tino mahana nga whare me nga ngākau hoki.’

### Question 6 – Has this hīkoi been a valuable learning experience for you?

All respondents found the hīkoi a valuable learning experience.

### Question 7 – How much do you think you have learnt from this hīkoi?

Most (88%) indicated they had learnt a lot or something new from the hīkoi (Fig. 29), appreciating the range of sites on offer, the chance to meet the people involved, seeing the projects with their own eyes, and learning about the mistakes, challenges and successes involved with restoration projects. Other comments in relation to learning were made about planning, restoration/conservation in urban environments, and historic events.

Here is what two participants noted: ‘Good wide range of sites visited. Good networks developed. The range of sites means that something is gained from each visit as all the sites are different’ and ‘Great examples of past historic events, learnt how communities are restoring their areas, what works best for them’.

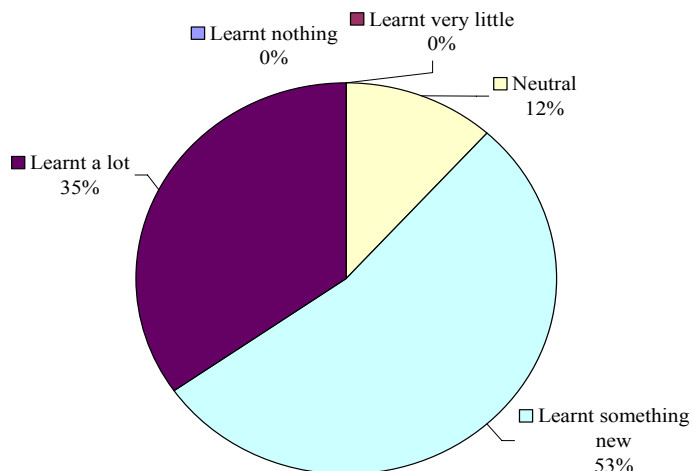


Fig. 29 Learning from Hīkoi

### Question 8 – Can you identify three knowledge gaps that you would like to see future research address? and Question 9 – Would you like to participate in such research?

There were a range of responses to the question of knowledge gaps for future research to address. Over 60% of the respondents answered this question as well as indicating they would be interested in being involved with any future research in relation to ecological restoration. Ideas included restoration specifically for native bird habitat/food sources in urban environments; native planting for cultural harvest as well as commercial use; planting and restoration in relation to water quality; information about Ti Para; using GIS to identify threats, priorities and gaps; optimum distances between island planting; more pest control ideas; more mātauranga Māori and cultural indicators; and a practitioner’s guide to restoration with plant identification, uses, benefits (including \$) and common problems and solutions.

### Question 10 – What was the best part(s) of the hīkoi?

Eighty-five percent of respondents answered this question giving an indication of the overall level of enjoyment of the hīkoi. The most important part of the hīkoi for participants was the whakawhānaungatanga or networking/relationship-building aspect and in particular the opportunity to share knowledge and learning from others. This was mentioned by over half the respondents who answered this question. A number mentioned the visit to Kaitorete Spit to see pikao restoration as a highlight, while others mentioned the kai/food, staying at/visiting marae, the visit to Putaringamotu/Riccarton Bush and the range of sites and seeing them first hand. One participant stated: ‘Whakawhānaungatanga i runga i nga marae – whakawhiti whiti korero me nga kairangahau nga kaimahi, me nga kaumatua.’

### Question 11 – Was there enough time to discuss issues at the sites?

The issue of having enough time for discussion was something the majority of respondents commented on. Many felt there was not enough time to reflect on or discuss the day’s activities and the learning from each site. Nevertheless, just over half of the respondents (58%) were satisfied with the time for discussion at individual sites (Fig. 30).

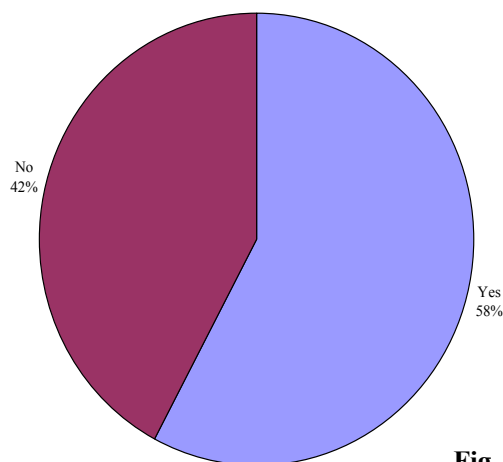


Fig. 30 Adequate Time at Sites

### Question 12 – If you had to pay for your own accommodation and transport would that have stopped you attending this hīkoi?

Costs were another major issue in organising this event, which would not have been possible without funding from the Royal Society. This was highlighted by the hīkoi participants where 54% of respondents said they wouldn’t have been able to attend if they had had to pay for accommodation and transport. Supporting this is the fact that positive replies to our initial invitation dropped by over half (from 112 to ~50) when we asked for people to pay their own travel to get to the hīkoi.

### Question 13 – What part(s) of the hīkoi could be improved, or done differently?

Most respondents gave some comments on how things could be improved for future hīkoi. The overwhelming majority (85%) felt there needed to be more time for discussion and reflection, and potentially less travelling and fewer site visits. Many commented the programme was quite full – that there was too much to absorb and not enough time to discuss. A number of people suggested one less visit per day would have made a difference and allowed the extra time for a discussion or small group session to reflect and solidify the

learning from each site. Some suggested even fewer sites, perhaps only two or three a day and the chance to do more hands-on work/learning, such as planting, weeding or pest control.

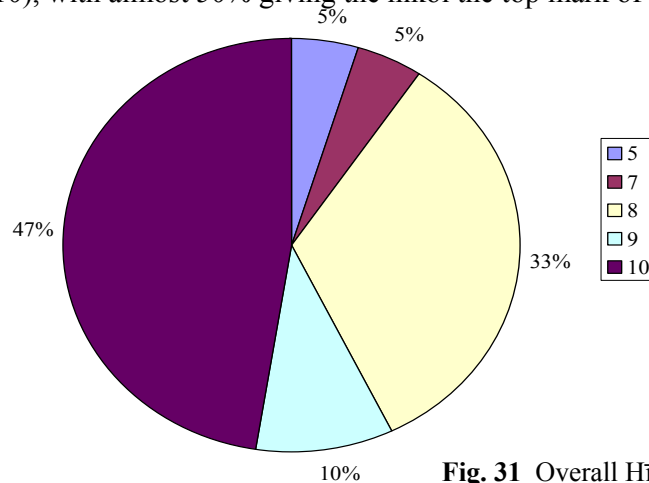
One participant found the size of the group a problem while another said that having access to a computer or the Internet would have been handy. A few made the comment that it was disappointing not all people travelled on the bus together and that not enough time was made at the start for getting to know one another.

**Question 14 – Would you support a similar hīkoi in the future, perhaps in the North Island? and Question 15 – Are you interested in helping to host a hīkoi in the future?**

Ninety-six percent of respondents said they would be interested in attending a similar hīkoi in the future and 73% would be interested in helping to host a future hīkoi.

**Question 16 – Overall rating of the Hīkoi Whakakāhahu travelling workshop?**

Finally, 90% of respondents gave the hīkoi an overall rating of good (8/10) to excellent (10/10), with almost 50% giving the hīkoi the top mark of 10 (Fig. 31).



**Fig. 31** Overall Hīkoi Rating 1 (poor) – 10 (excellent)

**Final comments**

A number of respondents gave an extra final comment on their evaluation forms, while another four sent emails. All were appreciative of the experience and thanked Manaaki Whenua for organising the hīkoi and reinforced their support for future hīkoi initiatives.

One participant wrote:

*Tēnā kōrua, Nei rā te mihi kau atu tēnei ki a kōrua mō kōrua mahi whakahirahira, mahi uaua ki te whakarite te hīkoi whakakāhahu. Kai ruka noa atu tā kōrua mahi. Koia kai a kōrua. I tū tonu te mana a Manaaki Whenua me Kāi Tahu e pā ana wēnei mahi, ara ki te whakakāhahu a papatūānuku. Kia kaha, kia maia, kia manawanui. Ki ōku nei mōhio, i kīkī rawa kā kete o kā tākata i hara mai nei mai i Te Ika a Māui. Nō reira, tēnā kōrua, tēnā kōrua, tēnā kōrua. Whatukarokaro te tākata, toitū te whenua Nā te pakiaka te rākau i tū ai.*

## 5.4 Host and sponsors' feedback and evaluation

The following results are taken from an analysis of evaluations received from hīkoi hosts and sponsors.

- Of the 37 different sponsors and hosts (including host marae), 13 (35%) returned completed evaluation forms.
- Nearly all of the hosts and sponsors who responded (92%) felt the hīkoi was a worthwhile event, with only one being undecided.
- 75% of respondents believed the information received and coordination experienced as part of the hīkoi was good to excellent.
- 75% rated the overall organisation and the hīkoi itself as good to excellent.
- The comments from hīkoi hosts and sponsors mirrored those from participants – in that many suggested the hīkoi be held over a longer period and that more time was needed at each site. Furthermore, hosts suggested that more-specific information could be given about each site to participants and that some communication could have been better timed.
- 100% said they would like to participate in a future hīkoi.

### Discussion

Feedback from hosts and sponsors largely matched the feedback received from the hīkoi participants themselves. In particular, the response was highly positive, with the only negative being the time frames used during the hīkoi. What their feedback did show was the high level of support and willingness to be involved in such an event and their ongoing commitment into the future.

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## 6. Whakamutunga / Conclusions

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Overall, the hīkoi was an undoubted success. Comments from the participants and hosts and the reflections of the organisers attest to how well the hīkoi worked in living up to expectations and achieving the intended goals. And while some aspects of the hīkoi could be improved, such as limiting site visits and allocating more time for discussion, this was far outweighed by the information shared, knowledge gained and networks created from the experience.

The hīkoi was the first event of its kind, where scientists, the community and Māori were brought together on a travelling workshop to view, share and discuss experiences and approaches to ecological restoration across a range of exemplar sites. Another unique feature of the hīkoi was the bringing together of science and mātauranga Māori in the design, development and running of the event. These aspects combined to make the hīkoi a rewarding, worthwhile and fulfilling activity for all involved.

## **6.1 Whānaungatanga, networking, knowledge transfer and capacity building**

The hīkoi was able to bring together almost 50 iwi representatives from around the country, as well as the representatives from the host marae and join these with a number of leading scientific researchers and community practitioners to share information, network and provide foundations for future relationships. Through this interaction the overall objectives of whānaungatanga and two-way capacity building were certainly achieved. Over 50% of the participants noted that whakawhānaungatanga or networking/relationship building, and in particular the opportunity to share knowledge and learn from others, was the most important part of the hīkoi.

While it is difficult to assess the success of knowledge transfer or capacity building, particularly in the short term, comments received from participants in relation to the information they received and lessons they learnt go some way to explaining this. The overwhelming majority of participants felt that the hīkoi had been a valuable learning experience for them, that they received excellent information, and that they had learnt a lot from the event. Most appreciated the presentation of material, the range of sites on offer, meeting the people involved, seeing the projects with their own eyes, and learning about the mistakes, challenges and successes involved with restoration projects as well as learning about planning issues, restoration and conservation in urban environments, and historic events associated with or background to restoration.

Other objectives such as identifying and developing a network of Māori involved in restoration and demonstrating successful science and mātauranga Māori collaboration were also achieved through the hīkoi.

With regards to the network developed, Manaaki Whenua now has a database of over 100 individuals and organisations interested in restoration and a further 100 involved in some way in environmental management and/or research. Further to this, all participants have been sent each others' contact details so that they may keep in touch, along with the contact details of all the projects visited. Responses to the evaluation also suggested information gaps, and ideas for future research and events.

Successful collaboration was demonstrated at many of the host sites, particularly where Manaaki Whenua were involved with the projects, such as at Wairewa and Taumutu. Furthermore, the visit to Manaaki Whenua's Lincoln research centre was an important experience for many of the participants. Through the guided tours of the Allan Herbarium, the national harakeke collection, and the demonstration of pest control devices, participants were able to gain an appreciation for the research being undertaken, the methods being used, some of the positive results, and have doors opened to resources not previously known.

## **6.2 Exploring urban issues**

Most sites visited could be regarded as urban or peri-urban. This reflects the geographical location of most people, including Māori, and the impacts of urbanisation developments on many values dear to Māori as well as the wider community. It is therefore fitting that there was an emphasis not only on the visual recognition of New Zealand's natural character, but on containing and even reversing the impacts of urbanisation. This was seen in the 'daylighting' and enhancement of waterways (such as at Rehua Marae), to managing stormwater in new residential developments (Tumara Park and Heathcote Valley), providing urban sanctuaries for recreation, contemplation and appreciation of nature and history

(Matawai Park, Travis Wetland, Otukaikino and Ihutai), to restoring the quality and quantity of mahinga kai (Ihutai, Rapaki, Wairewa, Taumutu, Arowhenua and Waihao). Maori corporations are increasingly involved with urban developments so retaining this focus on low-impact, biodiverse and culturally sensitive design is important for both future urban development and ecological restoration efforts that reflect our bicultural nation.

### **6.3 Demonstrating restoration lessons and providing take home material**

The hīkoi was able to communicate over 30 years of valuable practical experience in ecological restoration in Canterbury and demonstrate this in a real-life setting to participants. From the long-standing successful urban forest park restoration of Matawai Park, to the efforts to protect and enhance the last remaining kahikatea forest in the Christchurch area at Putaringamotu/Riccarton – there was something for everyone and every situation. As well as the hands-on learning, participants were given a range of take-home material including streamside planting guides, restoration manuals and checklists, and links to further information sources. The overwhelming majority of participants felt that the information they received as part of the hīkoi was excellent, with some commenting in particular about the range of sites and information they were given.

Overall however, the hīkoi was perhaps most important for the energy it generated amongst the organisers, hosts and participants, particularly in relation to renewing commitment to their own projects and building future partnerships with each other. There was good feeling expressed by all those involved in regards to a sense of kotahitanga or unity and from the knowledge that each others' projects were not working in isolation – that you weren't alone – and that others shared your vision for the future. People felt a sense of being 're-inspired' to continue with what at times is actually very challenging and unrewarding mahi. These sentiments came through in the poroporoakī. For the scientists involved, the hīkoi was important for gaining feedback from practitioners and end-users about being on the right track with their work. While not being a direct objective of the hīkoi, it was clear that this outcome was very important for those involved. Moreover, this was highlighted by most of the participants asking that more hīkoi be run in the future. This is particularly important in the face of continuing challenges and pressures on native biodiversity and the range of conditions, sites, and social, cultural, economic and environmental issues faced by those involved with ecological restoration.

### **6.4 Summing up**

Most participants in the hīkoi enjoyed the experience and learnt from it. By all accounts and measures it could be confidently stated that the hīkoi fulfilled its kaupapa. There is a significant role for Māori in providing leadership and support for the historic task of restoring the mauri to the land, and bringing habitats and mahinga kai back to life, production and sustainability. Having knowledge, resources, and access to dedicated labour are vital ingredients to the success of this mission. Hands-on and experiential hīkoi and hui such as this are the best forms of learning and sharing. Hīkoi can provide a focus for sharing solemnity, joy, conviviality, unity and inspiration.

Some key lessons are the importance of partnerships and networks, the need for secure resources, the need for secure land that will not be subject to future erosion or development, the importance of cultural protocols, the importance of matching the scale of the project with

the realistic resource base, starting small and building on success (don't bite off more than you can chew), the necessity of a core dedicated group with the vision who will stick with it consistently and for the long haul (this group doesn't need to be large but the whole project cannot be sustained on the shoulders of one), and the importance of maintaining communication with and support from the iwi or hapū and the wider community.

A very few participants expressed more modest or measured satisfaction than the majority and one supposes it is not always possible to please everyone and no event is ever perfect. We take on board the valuable comments that participants made that could improve future similar events and make the experience and information more widely accessible. A strong message was the need to have more time to read material, explore in depth the issues at each site, participating through planting/weeding etc. at each site, and general space for kōrero and reflection. We agree that this will be desirable in future events.

As this was the inaugural, experimental and possibly the only hīkoi of this type, the organisers attempted to cram as much into the few days as possible. There was also a great desire from all the hosting rūnanga across Canterbury to show off their work and to have the hīkoi come to their patch. A previous Ngāi Tahu hui on riparian restoration was based at a single locality and incorporated a half-day of work on the ground. This was well received, although not all are able to physically participate in such activity. By contrast the hīkoi was somewhat frenetic; it is a matter of getting the balance right – a skimming over a broad range of topics versus an in-depth detailed analysis of one experience – a hīkoi versus a hui. By definition, a hīkoi does have a sense of continual movement, but also a leisurely pace and periodic consolidation – which is difficult to be accommodated in the busy lives that most people lead. As it was, the minimal three days was more than some could manage. So perhaps next time the format should be more hui and less hīkoi! This would be cheaper to run, less logistically complex, and possibly organisers could better engage with participants. Cost could be a factor in that generous sponsorship may not always be available.

In hindsight, another fault in the structure of the hīkoi was to not set aside time at the outset for formal mihimihi. Again there is a potential clash of cultures in that the organisers wished to honour the protocols and sensitivities of the Māori participants, yet it was also apparent that participants had only so much time, and there was an obligation to funding agencies to ensure that information was usefully conveyed. An example of this was the karakia at each of the many planting sites. This pressure of time would be less at a single-site hui. On the other hand, valuable unity of purpose is conveyed through this act. One simple solution (from a Pākehā perspective) to enhance recognition, although not perhaps entirely consistent with a strongly oral tradition, is to use name tags.

From the foregoing, a further issue comes into focus. It is likely that many of the concerns expressed would most easily be resolved when the meeting is principally a Māori event. There was interest from Pākehā who heard about the hīkoi through the kumara vine, but as it was conceived as a means of outreach to Māori first and foremost, such interest was deflected. Accommodating larger numbers would also have been a problem at marae if the hīkoi had been opened up. The organisers were thus faced with some difficulty, especially with contemporary debates about exclusivity and the way in which some politically motivated individuals will choose to exploit such events for their own ends. Of course many Pākehā would cherish the opportunity to participate in a hīkoi and this in itself would be a valuable exchange. However, there would have to be some prominence of Māori presence to ensure the kaupapa was followed and the experience authentic. The problem would be how to decide who should and shouldn't attend.



Regarding absolute numbers – about 50 was only just manageable! This was the limit of accommodation capacity at some marae, it was as many as could fit on one bus (having more than one bus would make communication more difficult or repetitive – although intercom links between buses was contemplated), the logistics of moving larger numbers of people from venue to bus repeatedly would have posed problems, and the ability to give hands-on experience and face-to-face contact with everyone would have been diminished. As it was, it was pointed out that one of the organisers came across as remote until the last southern leg of the hīkoi took place when it was possible to relax with only a dozen people. Inevitably, the principal organiser became a time-keeper and sheep dog rather than a communicator. Again some of these problems would be less at a single-site hui situation. More logistical back-up might have freed up the situation. As it was one of the key organisers had to ferry people around to catch planes or gather up late arrivals or carry out other tasks. This greatly diminished the participation and local knowledge that could be imparted. A further unexpected issue arose with some participants choosing or initially expecting to travel in their own vehicles. Although some of these matters were resolved there was the potential for reduced level of cohesion and communication.

As far as knowledge gaps and desire to participate in research goes, in some cases it is a matter of getting existing information out there, and in other cases it is a matter of following up on these specific questions. It will be appreciated that all science organisations are competing for funds and the existence of a good idea and demonstration of partnership is no guarantee that it will be funded. We would encourage any iwi and/or individuals who have such questions to follow up the contact points provided during this hīkoi – either with other participants, the organisers, or other science providers. The identified gaps (Question 8) are duly noted and it is probably fair to say that most are being worked on currently, so we can expect to see some of these gaps closing over the next few years. Manaaki Whenua will endeavour to continue supporting future ventures and requests for information.

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## 7. Ngā Tūtohutanga / Recommendations

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What should future organisers take on board from this event, and what could be done differently next time?

1. Demand suggests that there should be more events similar to this, addressing restoration of mauri, in the future, particularly in other regions such as the North Island and further south.
2. Because of resource and time constraints, this should not be contemplated more than biennially, although local groups will no doubt continue to hold their own hui from time to time.
3. Ensure adequate resources are available to provide increased assistance to those who for reasons of cost and individual circumstances may not be able to attend. However, there would then be a problem of choosing genuine cases, and depending on the nature of the event, there may be accommodation and logistical constraints.
4. Future events should consider being more in-depth wananga style, hands on, and less expansive (less busy and rushing around) with more time for korero and reflection – more hui, less hīkoi; but this will depend on what the organisers want to achieve!
5. Follow-up with participants could provide a means of evaluating the real and long-term impacts of hīkoi – are information materials being made available to everyone who wants to know, are lessons being taken up in restoration projects, are there more successful marae-based restoration projects happening, are more people understanding the need and becoming involved?
6. Ensure there is adequate back-up for hīkoi organisers/presenters on the ground so that they are not bogged down in the logistics.
7. Travelling by bus as one group is important to maintain coherency and flow of the hīkoi. This becomes important when threading through urban traffic and ensuring everyone is ‘on the same page’.
8. A pre-hīkoi hīkoi (a dry run) is essential to plan and check the route and work out realistic times (buses will be slower than cars) and other logistical issues.
9. Work closely with host marae, site hosts and sponsors and keep them informed early and regularly so there are no surprises. There needs to be a long lead-in time.
10. It is important to operate a professional budgeting spreadsheet to keep track of all costs and income and to be able to satisfy an auditor.
11. It is hoped that organisers of future events will carefully read the outcomes, conclusions and recommendations from this report and take on board the messages. The organisers of this hīkoi would welcome requests for assistance with the methodology and operation.
12. Consult on all protocols and presence of sacred sites and ensure participants are briefed in advance so they can make appropriate preparations.
13. Allow time for mihimihi at the commencement, and use name tags with name and tribal affinity to facilitate communication among a large group.
14. There is a list of potential hosts and organisers in our feedback data. These can be accessed by interested parties.
15. The main sponsor list is appended here (see Acknowledgements) and can be used or adapted for local purposes.
16. Ensure there is a clear theme and kaupapa and have means of measuring the success in achieving that.

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## 8. Ngā Mihi / Acknowledgements

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Ngā mihi nūnui ki a koutou, mō ou koutou awhi, mō ou koutou tautoko ki tēnei kaupapa whakahirahira.

Tēnā koutou, tēnā koutou, tēnā koutou.

We would like to thank all those that helped out and supported this very important event.

### Sponsors

- The Royal Society of New Zealand
- Manaaki Whenua Landcare Research
- Te Rūnanga o Ngāi Tahu
- Department of Conservation
- Environment Canterbury
- Christchurch City Council
- Te Puni Kōkiri
- Timaru District Council
- Ngāi Tahu Property
- New Zealand Ecological Restoration Network

### Host Marae/Tangata Whenua

- Ngāi Tūahuriri – Rakihia Tau Snr and Sally Pitama
- Te Hapū o Ngāti Wheke – Yvette Couch-Lewis, Elaine Dell and Rewi Couch
- Wairewa Rūnanga – John Panirau, Noami Bunker, Liz Maaka and Iaeon Cranwell
- Te Taumutu Rūnanga – Fiona Musson, David O’Connell, Maani Stirling, Carolyn Edgcombe, Rosaline Brown and Rose Nutira
- Te Rūnanga o Arowhenua – Te Ao Waaka, Paul Waaka, Deena Jackson, Te Wera King and Mandy Home
- Te Rūnanga o Waihao – Kelly Davis, Evelyn Cook, John Wilkie and Parris Heath
- Rehua Marae – Terry Ryan, Peter Ramsden, Bob Tai and Hana Brown

### Site hosts

- Matawai Park Trust – Miles Giller and Dudley Franklin
- Otukaikino – Tony Woods, Anita Spencer (DOC) and Stephen Parkyn (Lamb and Hayward)
- Tumara Park – Russel Price (Ngāi Tahu Properties)
- Travis Wetland Trust – Rachel Barker and John Skilton (CCC Ranger)
- Riccarton Bush Trust – Brian Molloy and John Moore (CCC Ranger)
- Ihutai Trust – Chrissie Williams and Scott Butcher (CCC Ranger)
- Otamahua Quail Island Restoration Trust – Alison Ross
- Birdlings Flat/Kaitorete – Marieke Lettink, Alison Evans and Simon Fowler
- Motukarara Nusery – Jorge Santos, David Higgins, Richard Suggate, Nick Head, and other staff/volunteers
- Otipua Wetland Trust – Bruce McCully
- John Stevens and Family

**Manaaki Whenua staff**

- Diana Leufkens
- Bruce Warburton
- Ines Schonberger
- Warrick Harris
- Sue Scheele
- Peter Bellingham
- Jen McBride
- Judy Grindell
- Karen Nelson-Cummins
- Karen Nicholls
- David Glenny
- Phil Hart
- Allison Kerr
- Judy Lamberts
- Rebecca Lloyd
- Stewart McKenzie
- Cheryl O'Connor
- Chris Pitcher
- Sarah Stokes
- Robin Macintosh
- Cynthia Cripps

**Transport and other logistics**

- Rhodes Rentals
- Te Ara Pounamu, and carver Jeff Mahuika for the kohatu maumahara
- Ariana Tikao of Te Wānanga o Aotearoa for picking up and dropping off the manuhiri
- Leopard Coachlines and in particular our cheerful bus driver, Jacqui

Finally, to all those others that helped out behind the scenes and to all the participants that took the journey with us:

Nō reira, rau rangatira ma, tēnā koutou, tēnā koutou, tēnā koutou katoa.

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## 9. Ngā Tohutoro / References and Useful Resources

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Matawai Park: [www.matawaipark.org](http://www.matawaipark.org)

Otukaikino: <http://library.christchurch.org.nz/TiKoukaWhenua/Otukaikino.asp>

<http://www.doc.govt.nz/Conservation/Showcase-Areas/Otukaikino-Living-Memorial.asp>

Travis Wetland: <http://library.christchurch.org.nz/TiKoukaWhenua/Travis.asp>

<http://library.christchurch.org.nz/Heritage/LocalHistory/Shirley/TravisWetland.asp>

<http://www.ccc.govt.nz/Parks/NaturalAreas/travis.asp>

Rehua Marae: <http://library.christchurch.org.nz/TiKoukaWhenua/RehuaMarae/>

Putaringamotu / Riccarton Bush: [http://www.riccartonhouse.co.nz/riccarton\\_bush/](http://www.riccartonhouse.co.nz/riccarton_bush/)

<http://library.christchurch.org.nz/TiKoukaWhenua/Putaringamotu.asp>

Te Ihutai / Avon Heathcote Estuary: <http://www.estuary.org.nz/>

<http://library.christchurch.org.nz/TiKoukaWhenua/estuary.asp>

<http://www.ccc.govt.nz/Parks/Publications/FactSheets/FactsheetAvonEstuary.pdf>

Rapaki / Omaru Stream: <http://library.christchurch.org.nz/TiKoukaWhenua/Rapaki.asp>

<http://www.doc.govt.nz/Community/For-schools/Field-trips/Canterbury/Otamahua-Quail-Island>

Wairewa: <http://library.christchurch.org.nz/TiKoukaWhenua/Wairewa.asp>

<http://www.kaitahu.org.nz/wairewa/>

Motukarara Nursery:

[www.doc.govt.nz/Regional-Info/010~Canterbury/004~Conservation/Motukarara-Nursery/index.asp](http://www.doc.govt.nz/Regional-Info/010~Canterbury/004~Conservation/Motukarara-Nursery/index.asp)

Taumutu / Te Waihora: <http://library.christchurch.org.nz/TiKoukaWhenua/Taumutu.asp>

<http://library.christchurch.org.nz/TiKoukaWhenua/Waihora.asp>

Landcare Research: [www.landcareresearch.co.nz](http://www.landcareresearch.co.nz)

Arowhenua Wetlands:

<http://www.doc.govt.nz/Regional-Info/010~Canterbury/005~Publications/@DOC-Canterbury-Newsletter/039~June-July-2004.asp>

Otipua Wetlands: [www.southisland.org.nz/webpages/143otipua\\_wetlands.asp](http://www.southisland.org.nz/webpages/143otipua_wetlands.asp)

[www.wwf.org.nz/features/04-02-CantWetlands.cfm](http://www.wwf.org.nz/features/04-02-CantWetlands.cfm)

Te Punatarakao Wetland:

<http://www.wwf.org.nz/features/04-02-CantWetlands.cfm#pro>

John Stevens Property: <http://www.ecan.govt.nz/About+Us/Awards/2004+winners.htm>

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**Āpitiḡanga / Appendices**

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- Appendix A Hīkoi Invitation
- Appendix B Hīkoi Participant List
- Appendix C Hīkoi Guide Booklet (separate)
- Appendix D Hīkoi Media Releases and Coverage
- Appendix E Hīkoi Evaluation Form and Response Sheet

## Appendix A      Hīkoi Invitation

### **Advance Notification of Restoration Hīkoi in Canterbury, Spring 2005. Hīkoi Whakakāhahu – Restoring the Mauri: Celebrating Success and Building Relationships**

Tēnā koe, arā, koutou katoa

Tēnā rawa atu tatou i runga i ō tātou tini aitua e hingahinga mai nā i runga i ngā marae maha puta noa i te motu. Kei te mihi atu, kei te tangi atu. Rātou ki a rātou, tātou ki a tātou. Tēnā anō tātou katoa.

Manaaki Whenua is co-ordinating a hīkoi, or progressive workshop, to demonstrate ecological restoration in Canterbury and to promote sharing of knowledge, experience, inspiration and motivation amongst Māori organisations/groups who are involved in this type of work.

Invitations are being extended to Māori organisations that are part of collaborative research programmes with Manaaki Whenua, or otherwise have interests in restoration projects. We would be grateful if you would circulate this invitation to others you know who have an interest in restoration issues of this kind.

The hīkoi will run for three days (19<sup>th</sup> – 21<sup>st</sup> October, 2005) and will focus on sites around Christchurch and Banks Peninsula (see the draft schedule on the following pages). There will be a special theme reflecting Māori cultural values and symbolism in urban environments. A further optional day, visiting sites and marae in South Canterbury, is also being planned for the 22<sup>nd</sup> October. This visit will be organised only if there is sufficient demand.

Participants will travel between venues by bus and stay at marae in the evenings. We will view restoration planting in various habitats (lowland forest, wetland, riverbanks, salt marsh, sand dunes), weed and pest control measures, translocation of wildlife, planning, and integrating people and nature. Guest speakers will be available to explain the restoration projects in informal field settings and provide practical take-home information. Many of the restoration projects are iwi-led and/or located at culturally significant sites. The different locations encompass a broad spectrum of restoration principles – from planting hints to the re-establishment of locally extinct reptiles, design of predator-proof fences to large landscape scale concepts like Mahinga Kai Cultural Parks. There will be ample time for korero.

Manaaki Whenua will cover accommodation, kai, and travel expenses on the actual hīkoi. Travel to and from Christchurch, and any additional accommodation before or after the hīkoi, will be at your expense. However, some assistance may be available for those who would otherwise be unable to attend. We will not know the extent of this until nearer the date, or until we know how many participants there are going to be. We are also investigating other forms of funding and sponsorship to help reduce costs to participants.

We therefore invite you to attend what we know will be a valuable and positive experience that focuses on the importance of whakawhānaungatanga and iwi success, and leadership in environmental management. Please note that this time in October backs on to Labour Weekend. We trust that this might be an incentive to visit Otautahi-Christchurch for a longer period. Attached is a form to indicate your likely attendance. We would appreciate an early response so that we can progress the planning with confidence.

Kāti ake ēnei kupu mō tēnei wā

Noho ora mai na

Colin Meurk, Scientist, Manaaki Whenua

(On behalf of the organising committee including: Rau Kirikiri, Jamie Ataria and Craig Pauling)

## Appendix B Hīkoi Participant List

Participants					
Sumaria	Beaton	Awarua Rūnanga	P O Box 19	BLUFF	sumaria@awarua.org.nz
Murray	Parsons	Consultant	242a Main Rd	CHRISTCHURCH	parsons_whanau@xtra.co.nz
Elizabeth	Cunningham	ECan / Te Rūnanga o Koukourarata	40 Vernon Terrace	CHRISTCHURCH	elizabeth.cunningham@ecan.govt.nz
Bob	Tai	Environment Canterbury	PO Box 345	CHRISTCHURCH	bob.tai@ecan.govt.nz
Pia	Pohatu	He Oranga Mō Ngā Uri Tuku Iho Trust	20 Barry Avenue	EAST COAST	pia@uritukuiho.org.nz
Tui	Warmenhoven	He Oranga Mō Ngā Uri Tuku Iho Trust	20 Barry Avenue	EAST COAST	tui@uritukuiho.org.nz
Carolyn	Campbell	Puketeraki / Ōtakou Rūnanga	50 Morrison Street	CAVERSHAM	carolyn.campbell@library.otago.ac.nz
Peter	Brown	Lincoln Ventures	PO Box 133	CHRISTCHURCH	brownp@lincoln.ac.nz
Hayden	Henry	Motueka Iwi R M Advisory Komiti	PO Box 263	MOTUEKA	rmmotueka@teatiawatrust.co.nz
Pango	Koopu	Motueka Iwi R M Advisory Komiti	PO Box 263	MOTUEKA	rmmotueka@teatiawatrust.co.nz
Mick	Park	Motueka Iwi R M Advisory Komiti	PO Box 263	MOTUEKA	rmmotueka@teatiawatrust.co.nz
Tom	Taylor	Motueka Iwi R M Advisory Komiti	PO Box 263	MOTUEKA	rmmotueka@teatiawatrust.co.nz
Ana	Calcott	Ngā Whenua Rahui	PO Box 10420	WELLINGTON	DZPETERS@doc.govt.nz
Denis	Peters	Ngā Whenua Rahui	PO Box 10420	WELLINGTON	DZPETERS@doc.govt.nz
Mandy	Home	Ngāi Tahu Rock Art Trust	23 Clyde Street	OAMARU	rapuwai@ihug.co.nz
Hori	Parata	Ngātiwai Trust Board	PO Box 1332	WHANGAREI	ngatiwai.rmu@xtra.co.nz
Betty	Rickus	Oraka-Aparima Rūnaka	32B Leader Street	RIVERTON	orakaaparima@xtra.co.nz
Muriel	Johnstone	Oraka-Aparima Rūnaka	32B Leader Street	RIVERTON	orakaaparima@xtra.co.nz
Jim	Cunningham	Rauhuia Environmental Services	PO Box 45	TAIHAPE	hauti.rangi@xtra.co.nz
Rangi	Hawira	Rauhuia Environmental Services	PO Box 45	TAIHAPE	hauti.rangi@xtra.co.nz
Iaeon	Cranwell	Takuahi R & D / Wairewa Rūnanga	PO Box 13-994	CHRISTCHURCH	laeon.Cranwell@ngaitahu.iwi.nz
Rewi	Couch	Te Hapū o Ngāti Wheke Rūnanga	PO Box 107	CHRISTCHURCH	rapaki@xtra.co.nz
Hiria	Apanui	Te Kauika Tangaroa	PO Box 15	WHATAROA	tekauika@actrix.co.nz
Ramari	Stewart	Te Kauika Tangaroa	PO Box 15	WHATAROA	tekauika@actrix.co.nz
Alice	Anderson	Te Kupenga o Ngāti Hako Inc.	P.O. Box 114	PAEROA	Alice.Anderson@xtra.co.nz
Marara	Rare	Te Rūnanga o Ngāti Puu Inc.	P.O. Box 588	THAMES	marara.rare@xtra.co.nz
Te Ari	Prendergast	Te Wananga o Aotearoa	PO Box 22037	CHRISTCHURCH	Te_Ari.Prendergast@twoa.ac.nz
Ariana	Tikao	Te Wananga o Aotearoa	394 Port Hills Rd	CHRISTCHURCH	Ariana.Tikao@twoa.ac.nz
Don	Tauranga	Te Whare Wananga o Awanuiarangi	Francis St	WHAKATANE	don.leona@xtra.co.nz
Hana	Harawira	Tuhoe Matauranga Trust	57 Tuhoe St	TANEATUA	hana@tuoematauranga.org.nz
Antoni	Nicholas	Tuhoe Matauranga Trust	57 Tuhoe St	TANEATUA	hana@tuoematauranga.org.nz
Eddie	Harawira	Tuhoe Matauranga Trust	57 Tuhoe St	TANEATUA	hana@tuoematauranga.org.nz
TeWaiarani	Harawira	Tuhoe Matauranga Trust	57 Tuhoe St	TANEATUA	hana@tuoematauranga.org.nz
Shad	Rolleston	University of Auckland PhD	11A Snowdent	TAURANGA	hana@tuoematauranga.org.nz
Norm	Ngapo	Waiora Soil Conservation Ltd	PO Box 3076	OHOPE	normn@wave.co.nz
Annabel	Davies	Watercare Services Ltd	Private Bag 92802	AUCKLAND	adavies@water.co.nz
William	Kapea	Watercare Services Ltd	Private Bag 92802	AUCKLAND	adavies@water.co.nz
Pani	Hook	Whakaki Lagoon Restoration Group	15 Scott St	WAIROA	
Joeseeph	Kahukura	Whakaki Lagoon Restoration Group	15 Scott St	WAIROA	
Robert	Walker	Whakaki Lagoon Restoration Group	15 Scott St	WAIROA	
Tom	Walker	Whakaki Lagoon Restoration Group	15 Scott St	WAIROA	



<b>Kaiwhakahaere</b>					
Colin	Meurk	Manaaki Whenua – Hiko Kaihautu	PO Box 69	LINCOLN	meurkc@landcareresearch.co.nz
Rau	Kirikiri	Manaaki Whenua – Kaitautoko	PO Box 69	LINCOLN	kirikirir@landcareresearch.co.nz
Craig	Pauling	Manaaki Whenua – Kaiawhina	PO Box 69	LINCOLN	paulingc@landcareresearch.co.nz
Jamie	Ataria	Manaaki Whenua – Kaiawhina	PO Box 69	LINCOLN	atariaj@landcareresearch.co.nz
Diana	Leufkens	Manaaki Whenua – Communications	PO Box 69	LINCOLN	leufkensd@landcareresearch.co.nz
Bruce	Warburton	Manaaki Whenua – Pest Control	PO Box 69	LINCOLN	warburtonb@landcareresearch.co.nz
Ines	Schonberger	Manaaki Whenua – Herbarium	PO Box 69	LINCOLN	schonbergeri@landcareresearch.co.nz
Warrick	Harris	Manaaki Whenua – Ti Kouka Research	PO Box 69	LINCOLN	harrisw@LandcareResearch.co.nz
Sue	Scheele	Manaaki Whenua – Harakeke Collection	PO Box 69	LINCOLN	scheeles@landcareresearch.co.nz
<b>Marae hosts / Tangata Whenua</b>					
Rakiihia	Tau	Te Ngāi Tūāhuriri Rūnanga	219 Tuahiwi Rd	KAIAPOI	tuahuriri@xtra.co.nz
Hana	Brown	Rehua Marae	PO Box 21260	CHRISTCHURCH	rehua@ihug.co.nz
Terry	Ryan	Rehua Marae	27 Berry Street	CHRISTCHURCH	Terry.Ryan@ngaitahu.iwi.nz
Yvette	Couch-Lewis	Te Hapū o Ngāti Wheke Rūnanga	PO Box 107	CHRISTCHURCH	Yvette.Couch-Lewis@ngaitahu.iwi.nz
Liz	Maaka	Wairewa Rūnanga	PO Box 13-994	CHRISTCHURCH	wairewa@ngaitahu.iwi.nz
John	Panirau	Manaaki Wairewa	124a GlandoveyRd	CHRISTCHURCH	nbandjp@xtra.co.nz
Maani	Stirling	Te Taumutu Rūnanga	P O Box 13-0079	CHRISTCHURCH	taumutu@ngaitahu.iwi.nz
David	O'Connell	Te Runanga o Ngāi Tahu	PO BOX 13-046	CHRISTCHURCH	David.Oconnell@ngaitahu.iwi.nz
Fiona	Musson	Ngati Moki Marae	Pohau Rd	LEESTON	taumutu@xtra.co.nz
Dena	Jackson	Te Rūnanga o Arowhenua	PO Box 69	TEMUKA	arowhenua@xtra.co.nz
Paul	Waaka	Te Rūnanga o Arowhenua	P O Box 345	CHRISTCHURCH	
Te Ao	Waaka	Te Rūnanga o Arowhenua	16 Huirapa Street	TEMUKA	Gary.Waaka@ngaitahu.iwi.nz
John	Wilkie	Te Rūnanga o Waihao	RD 3	ASHBURTON	waihao.john@xtra.co.nz
Parris	Heath	Te Rūnanga o Waihao	PO Box 79	TIMARU	waihao.projects@xtra.co.nz
Kelly	Davis	Te Rūnanga o Waihao	Byrnes Road	WAIMATE	waihao_rep@ngaitahu.iwi.nz
<b>Site hosts</b>					
Miles	Giller	Matawai Park Trust	308 Woodend Road	KAIAPOI	broadleaf@actrix.gen.nz
Dudley	Franklin	Founder – Matawai Park	7 Mt Thomas Rd	N.CANTERBURY	
Tony	Woods	Department of Conservation	Canterbury	CHRISTCHURCH	twoods@doc.govt.nz
Anita	Spencer	Department of Conservation	Canterbury	CHRISTCHURCH	aspencer@doc.govt.nz
Stephen	Parkyn	Lamb & Hayward – Otukaikino	467 Wairakei Road	CHRISTCHURCH	westpark@lambandhayward.co.nz
Russel	Price	Ngāi Tahu Property	PO Box 130060	CHRISTCHURCH	Russell.Price@ngaitahu.iwi.nz
John	Skilton	CCC Rangers – Travis Wetland	PO Box 237	CHRISTCHURCH	john.skilton@ccc.govt.nz
Brian	Molloy	Riccarton Bush Trust	20 Darvel St	CHRISTCHURCH	
John	Moore	CCC Rangers – Riccarton Bush	PO Box 237	CHRISTCHURCH	john.moore@ccc.govt.nz
Chrisie	Williams	Ihutai Trust	122 Pine Avenue	CHRISTCHURCH	chrisie.williams@ccc.govt.nz
Scott	Butcher	CCC Rangers – Ihutai	PO Box 237	CHRISTCHURCH	scott.butcher@ccc.govt.nz
Allison	Ross	Otamahua/Quail Island Trust	63 Jacksons Road	LYTTELTON	venice@xtra.co.nz
Marieke	Lettink	Lizard Researcher			marieke_kakariki@clear.net.nz
Simon	Fowler	Manaaki Whenua – Invasive Weeds	PO Box 69	LINCOLN	fowlers@landcareresearch.co.nz
Jorge	Santos	Department of Conservation	Motukarara Nursery	CHRISTCHURCH	motukarara@doc.govt.nz
David	Higgins	Department of Conservation	KAM, Canterbury	CHRISTCHURCH	dthiggins@doc.govt.nz
Nick	Head	Department of Conservation	Private Bag 4715	CHRISTCHURCH	nhead@doc.govt.nz
Richard	Suggate	Department of Conservation	Private Bag 4715	CHRISTCHURCH	rsuggate@doc.govt.nz
Bruce	McCully	Otipua Wetland Charitable Trust	PO Box 58	Timaru	bmccully@es.co.nz
John	Stevens		32 Hughes Street	WAIMATE	

<b>Sponsors</b>					
		Royal Society of New Zealand	PO Box 598	WELLINGTON	
Charlie	Eason	Manaaki Whenua Landcare Research	231 Morrin Road	AUCKLAND	easonc@landcareresearch.co.nz
Peter	Bellingham	Manaaki Whenua Landcare Research	PO Box 69	LINCOLN	bellinghamp@landcareresearch.co.nz
Tahu	Potiki	Te Rūnanga o Ngāi Tahu	PO BOX 13-046	CHRISTCHURCH	Tahu.Potiki@ngaitahu.iwi.nz
Tony	Sewell	Ngāi Tahu Property	PO Box 130060	CHRISTCHURCH	Tony.Sewell@ngaitahu.iwi.nz
Adrienne	Anderson	Tahu Communications	PO Box 13-046	CHRISTCHURCH	Adrienne.Anderson@ngaitahu.iwi.nz
Mike	Cuddihy	Department of Conservation	Private Bag 4715	CHRISTCHURCH	mcuddihy@doc.govt.nz
Bryan	Jenkins	Environment Canterbury	PO Box 345	CHRISTCHURCH	byran.jenkins@ecan.govt.nz
Kay	Holder	Christchurch City Council	PO Box 237	CHRISTCHURCH	kay.holder@ccc.govt.nz
David	Hammond	Timaru District Council	PO Box 522	TIMARU	enquiry@timdc.govt.nz
		Leopard Coachlines Ltd	PO Box 7353	CHRISTCHURCH	heather@leopard.co.nz
Jeff	Mahuika	Te Ara Pounamu	PO Box 1497	CHRISTCHURCH	kytaki@paradise.net.nz

**Appendix C      Hīkoi Guide Booklet**

(See separate document)

## Appendix D Hīkoi Media Releases and Coverage

### Hīkoi highlights urban environments' journey

A hīkoi has highlighted how parts of Christchurch are bouncing back from environmental damage – particularly wetland areas.

Visitors from Northland to Southland attended the restoration hīkoi (travelling workshop) in October. This format was chosen to ensure the information exchange was tangible, practical and useful. It canvassed examples of urban restoration and showcased Māori working with the wider community to revive damaged environments. Most Māori now live in urban areas, and many of their traditional resources, including mahinga kai (food gathering areas), have been degraded or destroyed. Sites visited by the hīkoi were selected to cover a broad range of restoration and integrated-catchment-management issues, highlighting the role of urban marae and other urban environments in restoring biodiversity.

Manaaki Whenua Landcare Research initiated the hīkoi, along with the Kaupapa Taiao unit of Te Runanga o Ngāi Tahu. The organiser, Dr Colin Meurk of Landcare Research, says many of the sites are being restored in ways that fit with modern thinking on low impact urban development.

Travis Wetland, near the suburb of Burwood, is New Zealand's largest urban freshwater remnant, and was once a significant mahinga kai to Ngāi Tahu.

"The wetland was under severe pressure from urban encroachment, drainage, landfill, and cattle grazing," Dr Meurk says. "It's being nursed back to health through drain closure, lake construction, pest control and revegetation using native plants.

"Lowland wetlands are quite easy to restore, simply because where you have water you have the beginnings of an ecosystem, and plants grow fast. The wetlands act as 'stepping stones' – strategically placed groves of native

plants that coax native birds into our cities in greater numbers. As the plants mature, birds are attracted and spread seeds. The network of native clusters becomes stronger, the birds' food sources become closer, encouraging more birds, and so on.

"We know that more waterfowl and bellbirds have been coming to Travis Wetland, and migratory birds overhead can easily spot it.

"Te Ihutai, the Avon-Heathcote



Rik Tau (mana whenua, Ngāi Tahu) of the Avon Heathcote Estuary Ihutai Trust explains restoration efforts to hīkoi participants.

estuary, is another mahinga kai area, and hosts internationally significant birdlife including the eastern bar-tailed godwit or kōaka. Safe food gathering may be possible once again when the Christchurch sewage discharge is diverted out to sea, and the salt marshes and island complexes form a buffer between the tidal flats and the urban fence.

"In contrast, restoring urban native bush remnants is a longer-term process, with large trees taking centuries to mature."

The hīkoi also visited Tumara Park, a Ngāi Tahu property development adjacent to Travis Wetland, to see mitigation of stormwater impacts through the construction of detention ponds and swales.

"Tumara Park incorporates the natural water cycle in quite a densely developed urban area, and is aesthetically pleasing as well," Dr Meurk says.

"We are however still learning how to achieve these integrated systems as engineering ecology, biodiversity, people, business and attitudes to aesthetics all come to terms with each other."

Otukaikino, on the northern outskirts of Christchurch, was once a wai tapu site used for water burials, but lapsed into a willow-covered swamp. It is now

a wetland reserve, and a place of remembrance and contemplation. "Otukaikino is an interesting example of a partnership in restoration between Ngāi Tahu, who traditionally used it for funeral rites; the Department of Conservation, the custodians of the reserve; and Lamb and Hayward, who resource the restoration projects," Dr Meurk says.

Meanwhile, Rehua marae, in the heart of suburban St Albans, shows conservation fitted within a busy urban enterprise. A box drain cut straight through the grounds before a "stream naturalisation programme" by the Christchurch City Council in consultation with marae trustees created stream meanders and graded banks. The new entranceway, bridges and fences are now landscaped with an imposing statement of native plantings.

Craig Pauling (Ngāi Tahu) of Manaaki Whenua Landcare Research says Māori tend to take a very long term approach in their restoration projects, which gives them a unique take on urban restoration.

"We are patient and will set things in place for our descendants – ensuring that our history, traditions and essential resources are sustained for the future."

The restoration hīkoi was the first of



Colin Meurk and Mandy Home (Ngāi Tahu) get up close to some native marsh ribbonwood.

its kind. Organisers hope that it will be repeated elsewhere in the country in future.

**Funding:** Royal Society of New Zealand Science and Technology Promotion Fund, Environment Canterbury, Department of Conservation, Ngāi Tahu Property Limited, Christchurch City Council

Contact: Colin Meurk, Craig Pauling  
Landcare Research, Lincoln  
031 325 6700  
MeurkC@LandcareResearch.co.nz  
PaulingC@LandcareResearch.co.nz

**'Restoring the Mauri';  
Te Ururoa Flavell; Maori Party Member for Waiariki**

Friday 21 October 2005

'The Maori Party congratulates Landcare Research and the Kaupapa Taiao unit of Te Runanga o Ngai Tahu, in their innovative journey around Christchurch, Banks Peninsula and South Canterbury to draw attention to the damage to our natural environment' stated Te Ururoa Flavell of the Maori Party.

'It is a great idea to help us all open our eyes to the damage going on all around us in the degradation of our natural resources'.

The hikoi involves visits to marae and restoration sites which represent community and iwi-led projects to 're clothe' the environment. The hikoi started at Rehua Marae on Wednesday 19th October and ends this Saturday at Waihao Marae and Te Punatarakao Wetland in Timaru.

'The positive example of this hikoi is a practical way to share the sites of significance of Papatipu Runanga with others in the wider community' said Mr Flavell.

'Aotearoa needs more examples like this, of finding ways to improve and restore the environment, and to assist resource management'.

'The Maori Party commends Kaupapa Taiao and Landcare Research in truly making the difference for a clean, green, sustainable environment'.

Te Ururoa Flavell is Member of Waiariki for the Maori Party. He has also been appointed to the role of Maori Party Whip, and buddy MP for Te Tai Tonga electorate. He will be attending the opening of the wharekai at Whakatu Marae in Nelson, on Saturday 22 October in this capacity.

Contact:

Helen Leahy  
Senior Advisor  
Leaders' Unit, Maori Party  
Parliament Buildings  
WELLINGTON

Kawe Reo | Phone: +64 4 471 9170  
Kawe Whakaahua | Facsimile: +64 4 499 7269  
Kawe Reo Nekeneke | Mobile : +64 021 881 031  
Karere Hiko | Email: [helen.leahy@parliament.govt.nz](mailto:helen.leahy@parliament.govt.nz)  
Paepae Tukutuku | Website: [www.maoriparty.com](http://www.maoriparty.com)

**NEWZTEL NEWS: RNZ 'MORNING REPORT' FRIDAY 21 OCTOBER 2005****8–9 a.m.****(GMZ L)**

PRESENTER (GEOFF ROBINSON): A four-day hikoī is under way in Canterbury, highlighting damage to the natural environment and what can be achieved through restoration projects. It's a travelling workshop, the first of its kind, and organised by Landcare Research and Te Rūnanga O Ngāi Tahu. It's attracted around 50 participants from around the country. Erina O'Donohue joined them as they went to parts of Banks Peninsula yesterday.

REPORTER (ERINA O'DONOHUE): O Wairewa Marae on Banks Peninsula, just one of the stops on a four-day hikoī looking at environmental restoration sites where traditional knowledge has been used in conjunction with scientific methodology. Dr Colin Meurk of Landcare Research is one of the organisers.

DR COLIN MEURK (Landcare Research): The purpose has been to try to bring together iwi from around the country to share their knowledge and experience about ecological restoration, which is what the name of the hikoī stands for, Hikoī Whakakāhahu, which is to reclothe the earth, rebuild the health of the environment and of the land.

REPORTER: Success stories include the Living Memorial Park Otukaikino, a wetland reserve developed as a partnership between Ngāi Tūahuriri, the Department of Conservation and sponsored by funeral directors Lamb and Hayward. One of the projects underway on Banks Peninsula is planting of native trees along the historic rail trail at Little River. Dr Meurk spoke about which plants are best for which locations and the importance of protecting them.

MEURK: You can't let your guard down for a moment because I think already just this last week some cattle were pushing in against the fence there and getting in and already they've been in once before and just nibbled a few plants.

REPORTER: Iaeā Cranwell of Wairewa Rūnanga says they're working on a project to restore and revitalise Wairewa or Lake Forsyth. This will come under the umbrella of a mahinga kai cultural park.

CRANWELL (Wairewa Rūnanga): It's kind of an area placed over the land, it's got no title, it's got no authority but it's just a concept where the tangata (takata) whenua are looking at restoring and enhancing the mahinga kai – so that's eels, pātiki flounder, inuka whitebait, kamakama blind eels, etcetera.

REPORTER: He says the wider community is joining in on what will be a very long term project.

CRANWELL: It's taken say 200 years to get to the state where we are now, you know, with the lake and in around the lake and the tributaries, the rivers etcetera. We see probably an inter-generational project and it took 200 years to get here so it's going to take another 200 years to try and at least get some semblance of what was there.

REPORTER: The hikoī is set to cover a broad range of issues including site-specific plant establishment, predator-proof fencing and translocating missing species. Tui Warmenhoven from Ruatoria on the East Coast of the North Island described it as 'uplifting'.

TUI WARMENHOVEN (Ruatoria): I've really enjoyed the riparian and estuary restoration projects and also the marae-based restoration projects because the work we're trying to do, achieve up there, is quite advanced down here so they've passed all the consultation and strategic planning stages and they're actually there doing it. Their visions and their strategies have come to fruition.

REPORTER: Craig Pauling of Ngāi Tahu, who works for Landcare Research, says there are real opportunities for community groups, iwi and scientists to learn from each other and he believes ecological restoration projects can help strengthen the sense of identity of both Māori and Pākehā.

CRAIG PAULING (Landcare Research): I often say that I think iwi can be the glue for a lot of restoration projects in the region because, like I said, they're not going to go away. You know, this is their home, it's where they're going to stay so they'll be here to keep doing the work and keep doing the mahi over time so, you know, people may come and go, other groups in the community may come and go, but the marae is not going to be moved in a hurry.

REPORTER: It's hoped there will be a reciprocal hīkoi in the North Island within the next few years. In Christchurch, for Morning Report, Erina O'Donohue.

ENDS <4:00>

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<http://www.newztel.com>

**Appendix E Hīkoi Evaluation Form and Response Sheet**  
**Hīkoi Whakakāhahu – Restoring the Mauri**  
**Participant Response Form**

Is the concept of holding a hīkoi for field-based learning a good one? Please tick the box corresponding to your reply:

**A Poor Idea**      **A Great Idea**  
**1 2 3 4 5**

Comments:

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How would you rate the information that you received prior to the hīkoi? Please tick the box corresponding to your reply:

**Poor**      **Excellent**  
**1 2 3 4 5**

Comments:

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How would you rate the information that you received at the hīkoi? Please tick the box corresponding to your reply:

**Poor**      **Excellent**  
**1 2 3 4 5**

Comments:

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How would you rate the overall organization of the hīkoi? Please tick the box corresponding to your reply:

**Poor**      **Excellent**  
**1 2 3 4 5**

Comments:

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How would you rate the manaakitanga during this hīkoi? Please tick the box corresponding to your reply

**Poor**      **Excellent**  
**1 2 3 4 5**

Comments:

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Has this hīkoi been a valuable learning experience for you? Please tick the box corresponding to your reply

**Yes**   **No**



How much do you think you have learnt from this hīkoi? Please tick the box corresponding to your reply

**Learnt Nothing**      **Learnt Lots**  
**1** **2** **3** **4** **5**

Comments:

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Can you identify three knowledge gaps that you would like to see research address? Please write your comments below.

Knowledge Gap 1:

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Knowledge Gap 2:

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Knowledge Gap 3:

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Would you like to participate in such research?

**Yes**   **No**

What was the best part(s) of the hīkoi? Please write your comments below.

Comments:

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Was there enough time to discuss issues at the sites? Please tick the box corresponding to your reply

**Yes**   **No**

If you had to pay for your own accommodation and transport would this have stopped you attending this hīkoi?

**Yes**   **No**

What part(s) of the hīkoi could be improved, or done differently? Please write your comments below.

Comments:

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Would you support a similar hīkoi in the future, perhaps in the North Island? Please tick the box corresponding to your reply

Yes   No

Are you interested in helping to host a hīkoi in the future? Please tick the box corresponding to your reply

Yes   No

Overall rating of the Hīkoi Whakakāhahu travelling workshop? Please tick the box corresponding to your reply

Poor           Excellent  
**1 2 3 4 5 6 7 8 9 10**

Ngā mihi nui ki a koe mō ōu whakaaro rangatira.

Thank you for providing your thoughts on this hīkoi. Your comments will be incorporated into our final report to the Royal Society of New Zealand.

If for some reason you forget to hand this survey form in, or you do not complete this survey before returning home please forward to Colin Meurk at:

Manaaki Whenua (Landcare Research), PO Box 69, Lincoln 8152, CANTERBURY

Noho ora mai rā

**The Hīkoi Organising Team**