

**MAKING KNOWLEDGE OF SIGNIFICANT
MĀORI SITES, LANDMARKS AND CONCEPTS ACCESSIBLE**

GEOG309 RESEARCH METHODS IN GEOGRAPHY

FINAL PROJECT REPORT

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Making knowledge of significant Māori sites, landmarks and concepts accessible

Executive Summary

Using the key Māori concept of Whakapapa (Taonui, 2013), we investigated how to make indigenous place knowledges in Christchurch more accessible to the general public. Our particular focus was conveying knowledge of significant Māori sites, landmarks and concepts to the public during The Festival of Transitional Architecture (FESTA) weekend.

We selected five sites for this purpose, based on their location, accessibility, information availability and being able to obtain formal approval for their use. The sites were Pilgrims Corner, PuariPā/Market Square, Te HerengaOra, Pūtarikamotu and Ōtautahi.

This project employed surveys to investigate how the public preferred to learn about Māori culture during FESTA weekend, as well as to gauge their interest in participating in a 'discovery trail'. It was found that the public preferred to engage with Māori cultural knowledge of places in an active way, through activities such as word finds and listening to stories, rather than simply reading static information. Guided by this finding, we developed interactive material for a series of 'zines' (small paper booklets for public consumption) that will be available at each of the five sites during the FESTA weekend.

Introduction

This research seeks to assist FESTA and a group of Te Reo tutors to create an event that will successfully engage the public in Māori culture during FESTA weekend. FESTA is an annual festival which is free to the public and contains a series of different events people may participate in. The festival was developed after the 2011 Canterbury earthquakes, as part of efforts to rejuvenate the city post-disaster. Our event focuses on reviving significant Māori sites that are either seldom recognised or not recognised at all. Our aim is to offer the public an opportunity to engage further in Māori culture and understanding.

Our research explores ways in which public engagement in indigenous cultures may be facilitated. Using surveys, we were able to gain an understanding of how the public might like to experience and learn about Māori culture. Using this information we were able to create an activity that reflected the public's expressed preferences for experiencing Māori culture.

Our event is a 'discovery trail', which takes a form similar to a treasure hunt. It will consist of five significant Māori sites throughout Christchurch, each of which will contain a box with information 'zines'. The zines will contain information about the site, pictures and further activities, with the aim of informing the public about Māori culture. Through a process of site selection we were able to gain a better understanding of significant Māori sites and select those most suitable for our purposes.

In what follows, we review literature relevant to this topic, before describing the methods we used to research it. We then present and discuss our main findings, before drawing a series of conclusions.

Literature Review

Our research was informed by four main bodies of literature: culturally specific knowledges of place, indigenous knowledge being lost in the process of colonisation, the recovery of indigenous place knowledges, and preferences regarding the format in which cultural knowledges of place are communicated. Each of these guided our work, and they can be unpacked in turn.

Culturally specific knowledge of place can be an important aspect of indigenous identity. Using surveys, Houkamau & Sibley (2014) assess how Māori identify themselves and the different factors which influence this. By understanding how indigenous people may identify themselves in a contemporary society we are able to recognise their sense of place in society and what is culturally important to them. Yang, Ryan & Zhang (2013) focus on ethnic minority tourism in China. Much like Houkamau & Sibley (2014), indigenous identity and sense of place is a key theme in their work. The article explores how the Tuva people in China are supported to maintain an independent sense of cultural identity from that of traditional Chinese culture. The Chinese government uses Tuva as attraction for tourists and has resulted in Chinese people accepting this minority culture as a part of China.

The process of colonisation is heavily implicated in loss of indigenous cultural knowledges. Te Huia & Liu (2012) note that the acculturation which occurs during colonisation may lead to a greater appreciation of other cultures, but it can also lead to a loss of culture.

Tangihaere & Twine (2011) take a strong political stance in regards to Māori indigenous culture, stating that colonial influences have failed indigenous cultures. This contributes to the loss of Māori culture and understanding, as western cultures have become dominant.

Berg and Kearns (1996), Bres (2011) and Khasandi-Telewa (2012) address ways in which indigenous cultural knowledges may be recovered following colonisation. Berg and Kearns (1996) explore the recent decision to include Māori place names on maps and signage throughout New Zealand. Including Māori language in signage assists the public to engage in indigenous culture on a daily basis. It allows Māori indigenous culture to be an accepted part of New Zealand culture by including it in everyday life. In New Zealand there are many Māori language and culture promotions, however many appear to mainly target Māori. Bres (2011) focuses on the promotion of Māori language and culture to non-Māori. Encouraging those not of Māori descent to engage in Māori culture may assist with the recuperation and inclusion of indigenous culture within contemporary New Zealand society.

Colonisation has occurred on a global scale therefore there are many other examples of attempts to revive indigenous cultures globally. Khasandi-Telewa (2012) is an example from Kenya. There is a fear that due to colonisation and more recently globalisation, younger generations are losing touch with traditional ways of play. In Kenya they are incorporating traditional songs within school curriculum. These songs will enable children to engage in traditional culture in a fun way which is also educational in keeping tradition alive.

Lastly, we can consider how people prefer to access cultural knowledge of place. McIntosh (2004) focuses on tourists' appreciation of indigenous cultures and how they wish to engage and experience this culture. McIntosh explores tourists' motivations, perceptions and experiences of Māori culture. McIntosh found that preferred ways to experience Māori culture included five dimensions, namely, gazing, lifestyle, authenticity, personal interaction and informal learning

Having briefly discussed four bodies of relevant literature, we shall now discuss the selection of Māori sites of significance for our project

Site Selection

There are many different sites and locations in central Christchurch that are of Māori significance. Many of these are unmarked, which means that those who walk past or enjoy these places for recreation may be unaware of their historical and cultural importance. The site selection process involved choosing sites that have significance, credible information and stories that will be of interest to those who participate in FESTA weekend and help them further engage with Māori culture.

The first task in the site selection process was to find locations within the four avenues of the central city. We looked through numerous sites and showed them to our community partners. After discussion, sites of Māori significance beyond the four avenues were also identified. Eight initial sites were selected, giving participants the opportunity to engage with Māori culture and history both within the central city and across wider Christchurch (table 1).

Table 1. The eight initial sites

Site	Location
PuariPā and Market Square	Central City
Mill Island	Central City
Tautahi	Central City
Pilgrims Corner	Central City
Te Herenga Ora	Burnside High School
KaiapoiPā	North Canterbury
Ō KeteUpoko	Banks Peninsula
Rapanui (Shag Rock)	Sumner

Due to the cultural significance of these sites, we sought and received formal approval from Ngāi Tahu for their inclusion in the discovery trail. This helped us to ensure Ngāi Tahu would be satisfied with the project during FESTA weekend and that correct content was used.

We gathered information about these eight sites from secondary sources (online and print) and through discussion with a Ngāi Tahu representative (Associate Professor Te Maire Tau, from the Ngāi Tahu research centre at the University of Canterbury).

At the first meeting with TeMaire, we presented our project and the eight provisionally selected sites. Our aim was to gather information about the sites and to gain an understanding of the best way to seek formal approval for their use in the project. In response, Te Maire advised us to contact TuahiwiRūnanga with the project brief and information sites. We did this and received approval from TuahiwiRūnanga shortly after. TeMaire also noted that Ō KeteUpokowas under a different marae, and that it should thus be taken out of the event. This site was replaced with Pūtarikamotu (Riccarton Bush), another site TeMaire deemed significant.

The objective of the second meeting with TeMaire was to gain stories and for him to check over the information that the group had for each site. TeMaire also suggested particular books that would be beneficial and he also told us that some of our online resources were not reliable. It was also decided during this meeting to exclude KaiapoiPā from the event as there is a lot of information on this place and not enough room to portray the information well in a zine. Also it is also too far away from the event. Mill Island was also disregarded as the information we had was deemed unproven by TeMaire. This process left us with five final sites (table 2).

Table 2. The Five Final Sites.

Site	Appendix
PuariPā / Market Square	B
Ōtautahi	C
Pilgrims Corner	D
Pūtarikamotu	E
TeHerengaOra	F

Key selection criteria included the ease of access to the site, the quality of information available and taking into regards the need to make accessible indigenous knowledges of space before and after colonisation. It was also important to consider how people would like to access knowledge of Māori culture and landmarks so the outcomes of the cultural awareness survey (see appendix A) have influenced how the information can be made accessible. Te Maire Tau emphasised that indigenous knowledges had been lost since the arrival of European settlers in Christchurch. He gave many examples where land was taken

away from the Māori with no consultation. This echoed Tangihaera and Twiname's (2011) observations about Māori being subject to a dominant British culture, law and policy.

Survey Methods

The group looked at many methods of collecting data, such as surveys, semi-structured interviews and focus groups. It was decided that use of a survey would be the most effective way of gauging interest in our project area and learning the best ways to communicate our knowledge. Surveys are useful for gathering information from a population group (Flowerdew and Martin 2005) which is a large focus of the whakapapa project. The survey was an important part of the research and much thought was put into how it could be best implemented. It was necessary for the project group to look into stratification of the population so that characteristics are known (Creswell 2014). With the Ako Māori class, there was a group we had access to with motivations towards Māori culture that would likely be interested in attending the FESTA event. Due to the fact that people in the Ako Māori class had a clear interest in Māori culture it was important to extend the survey to students of the university and the wider community. These two groups had varying characteristics and provided a reasonable proxy for the possible audience for the FESTA event.

It was decided after looking at the research that doing the surveys in person would be the method that provided the highest response rate (Yu & Cooper, 1983). The survey needed to be structured in a way that gave us the best data to work with. Questions were based around attitude, opinions and beliefs, which can be difficult data to collect due to problems that include insincerity and the fact that people sometimes don't hold strong opinions about particular issues. The majority of the questions were closed format, using Likert scales, with a few open answer questions to gather more detailed responses (Flowerdew and Martin 2005). A Likert scale allows the respondent to rate how much they agree or disagree with a statement, as well as showing strength of opinion (Jamieson 2008; Flowerdew and Martin 2005). This provides good information on the varying attitudes of respondents towards Māori culture and sites in Christchurch. Demographic data was used to classify respondents using age, gender, ethnicity and iwi. Many of the Māori class identified as Pākehā, a category that was not included in the survey to embrace their connection to New Zealand instead of being European (Webber 2008). 45 results were received from the Ako Māori class and a further 45 came from students and the wider community. A small majority (62%) of the participants

were female, the largest age group was 20-29, and 72% of participants identified as New Zealand European or Pākehā. Because we were using qualitative data, scales were transcribed to numbers to analyse. For example, no interest would be a 1 and very interested would be a 5.

Attitudes towards Māori Cultural Knowledge and its Communication

Survey participants expressed a high degree of interest in Māori culture (figure 1), with an average level of 3.8/5. There were a higher percentage of participants who rated their interest in Māori culture being moderately to very interested, with only a small proportion of participants having little to no interest in Māori culture.

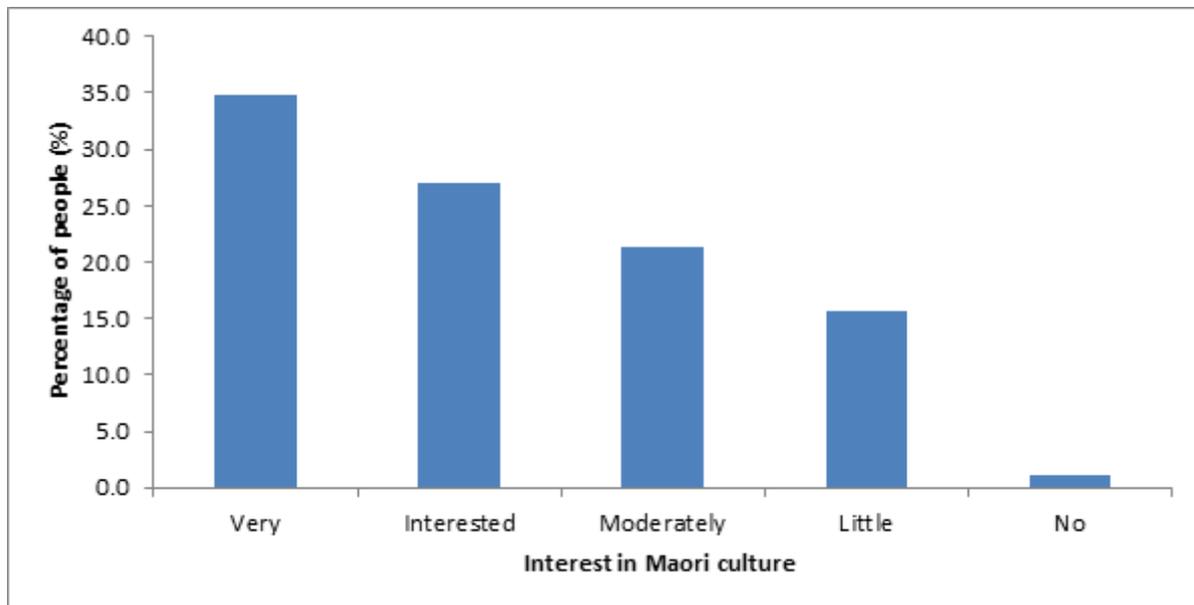


Figure 1. Expressed interest in Māori culture.

A number of chi-squared analyses were used to investigate how interest in Māori culture varied within the sample. There was a significant difference in the level of interest between participants who were younger than 30 and those who were older than 30 ($p < 0.01$). Older participants showed more interest in Māori culture than younger participants. There were also differences in interest by ethnicity. Participants who self-identified as Māori or Pacific Islander, along with members of ethnic minorities (e.g. from African countries), expressed more interest in wanting to learn about Māori culture than European New Zealanders. The difference between these groups was also statistically significant ($p < 0.05$). This may be because European New Zealanders have had more exposure to Māori culture but don't relate

to it much, whereas ethnic minorities may find Māori culture much more novel and interesting, having had less exposure.

Participants rated their preferred ways of accessing Māori culture during FESTA weekend from 1 (low) to 5 (high). As table 3 summarizes, the most preferred approaches were listening to stories ($\bar{x}=4$), images ($\bar{x}=4$), observing ($\bar{x}=4$) and participating ($\bar{x}=3.9$). This was the case whether participants came from the Māori class or from the wider community. The least preferred approaches were reading (3.2), display boards (3.4) and internet (3.1). The Māori class rated each option higher than the wider community (Figure 2). This is evident in the fact that only the Māori class had an average rating of 4 or higher for any of the learning approaches, whereas there was none in the wider community. This is expected since attendees at a Māori language class would likely have a higher interest in Māori culture.

Although the reading approach received the lowest average rating, it was still regarded favourably ($\bar{x}=3.2$). This is significant since zines, which we are going to use to distribute this information during FESTA weekend, are primarily a reading-based format.

Nevertheless, we have taken the range of responses into consideration and incorporated some of the more active and participatory ways to access Māori cultural place knowledge. We did so by adding a written stories section in each of our zines, as well as images of the sites, including historical photos.

Table 3. Preferred ways of learning about Māori culture

	Reading	Display Boards	Listening to stories	Images	Internet	Observing	Participating
Overall	3.2	3.4	4.0	4.0	3.1	4.0	3.9
Māori class	3.4	3.7	4.3	4.3	3.5	4.3	4.2
Wider community	3.0	3.1	3.7	3.7	2.8	3.7	3.5

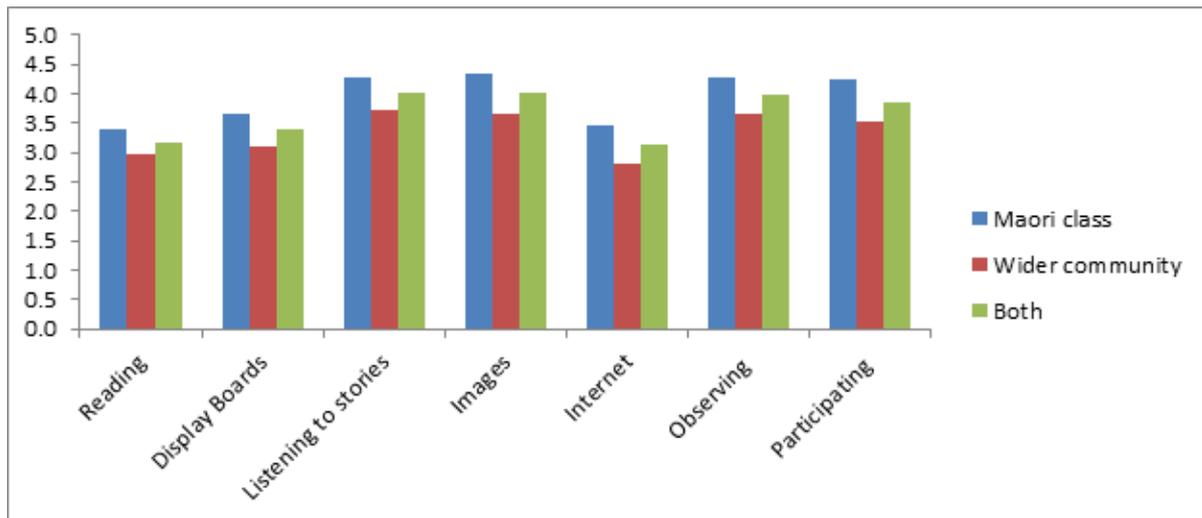


Figure 2. Preferred ways of learning about Māori culture

Participants did not believe Māori cultural knowledge was currently well represented in the rebuild of Christchurch with an average level of 2.4/5. There was no significant difference of opinion between those under and over 30 in regard to how they felt about the representation of Māori culture in the rebuild. If Māori culture was better represented in the rebuild of Christchurch, acculturation would be most likely to occur. Negative stigmas about Māori culture and people might diminish. These actions might promote greater awareness of Māori culture within and across New Zealand communities, recognising it as something to celebrate, since it would be incorporated more fully into people lives. People generally only care about things that affect them.

Participants showed a reasonable level of interest in doing a Discovery trail during FESTA weekend (Figure 3). There was a significant difference in an interest in the discovery trail between the two different age groups ($p < 0.01$). Younger people were less interested in doing the discovery trail, which is understandable since most of the older participants come from the Māori class, and rated each question higher than the wider community.

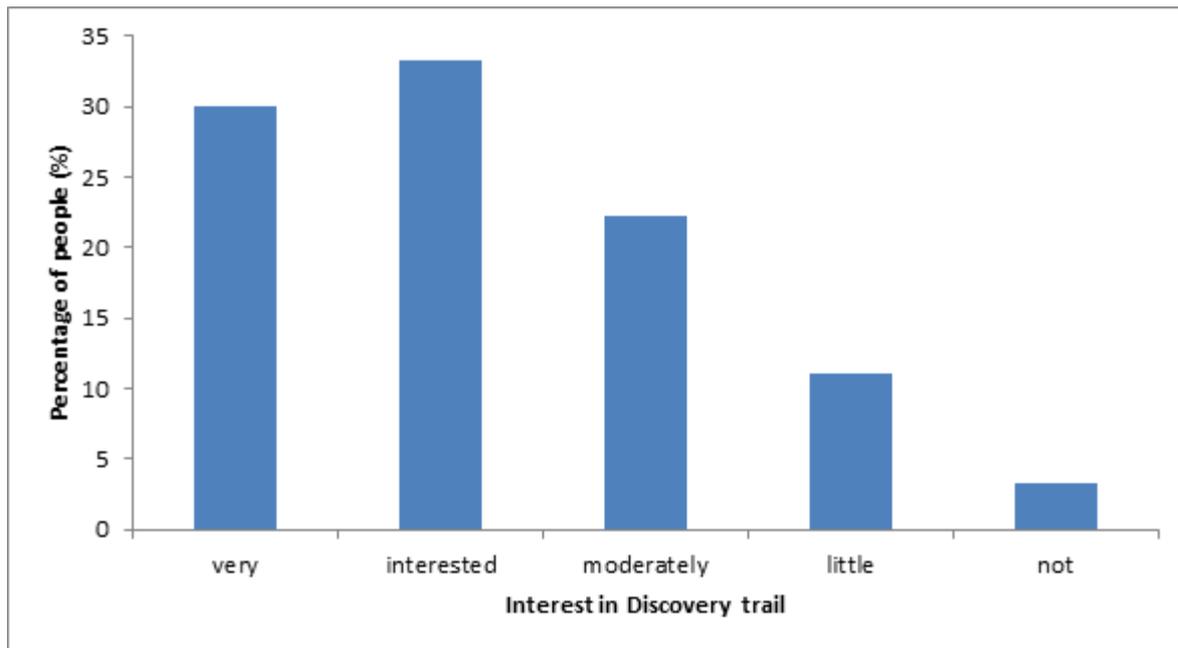


Figure 3.Interest in participating in a discovery trail.

One of the limitations when interpreting our findings is that many of the people in the older age group came from the Māori class. So though there appears to be a significant difference between age groups for some variables, the differences may reflect other underlying factors, such as levels of interest in Māori culture, rather than age per se. This leads us to the second limitation, which is a lack of resources. This limited the sample size that we were able to get from the survey and it limited us in terms of FESTA weekend with the installations that we were able to put up.

Perhaps due to our small pilot run of the survey, we noticed that the ethnicity question often wasn't answered quite as we intended, with people identifying themselves as Pākehā or New Zealander instead of the European category. This does provide an interesting insight into cultural identity however, as many people clearly thought that the European category did not accurately describe their ethnicity. Finally, our relatively small sample size meant it was not possible to undertake some chi-square analyses, as the expected values in the cells of the contingency tables were below the required threshold of 5.

In the next section, we turn to a discussion of the final sites and research findings.

The Five Sites: Māori Cultural Knowledge

The cultural awareness survey revealed that survey participants were interested in learning about Indigenous knowledge and the site selection process was undertaken to make these knowledges accessible. At this point we provide an overview of the 5 sites, before discussing Tautahi in further detail (see figure 4). It is important that FESTA participants understand that part of the central city was once a small Māori settlement and that Victoria Square was a central meeting and market place (see appendix B). By making knowledge of PuariPā and Market Square accessible to the public, the public are learning about a significant aspect of Māori culture and about indigenous knowledge of the central city. It was deemed important to make knowledge of sites accessible and to make people aware of what has happened in the past, and in this project a focus has been how land was lost during colonisation. The history of Pilgrims cornershow this (see appendix D) and how it then made into a native reserve but then switched for land elsewhere (Annette Bulovic 2013). It is important to inform the public about Pūtārikamotu and how a lot of Māori history has been lost since the arrival of early settlers (see appendix F). Te Herenga Ora was also chosen due to the pressures faced by colonisation in regards to removing the cabbage tress to make way for a sports field. It was important to make knowledge of this accessible to the public due to culturally specific history of it. While all of these sites tell different and similar stories, we have chosen to explore the site selection of Tautahi in more detail and give an example of what elements will be included in a final zine (see figure 4).

Tautahi was chosen due to the rich amount of history that was available from our different sources (see appendix C). For the Tautahi site it was suggested that rather than focusing on Tautahi as the Rangatira (leader) of Christchurch to instead focus on the people who had land rights to the region and to focus on the whakapapa and hapu of the region. The decision process of choosing how to portray Tautahi was similar to all the other sites. From the survey results there was a strong interest in listening to stories and for this site the research group have been able to collect stories for the zine that Te Maire was able to give us. We were also able to discuss the meaning behind the name of this site which constructs a greater meaning and understanding of place (Berg & Kearns 1996). Figure 4 shows how the content that we have collected will be presented to the public, taking into consideration that different elements will be on different pages.

The figure shows the text that people will read which includes information and stories. We have also included an activity (word find) and a picture of the site to demonstrate the visual and participatory elements that were considered important to the survey participants (see figure 4). The picture presented shows information that is already accessible to the public in which participants will be encouraged to read. It was also important to represent information on Kaiapoi in this particular zine as it gave context to the site in wider Christchurch, which the group has considered vital in the representation of the sites throughout the project. The example of Ōtautahi shows how different aspects of the site selection process have come together along with elements of cultural awareness survey results and key selection criteria.

Information on the five final sites that have been chosen will provide the public with knowledge of culturally specific knowledges of place during FESTA weekend. After taking into consideration the outcomes of this process and integrating the awareness, understanding and motivations of the survey participants in regards to Māori culture from the cultural awareness survey, a better understanding of how the zine should be presented to the public during FESTA weekend has been achieved.

Tautahi

The site you are at now is an urupā (burial site) for Māori living in the Tautahi region many generations ago. Since the Ngāi Tūhaitara settlement of the Canterbury region, the rivers and surrounding plains have been important areas of mahika kai. One such area which sits on the Ōtākaro river has come to be known as Ōtautahi (The place of Tautahi). Although Ōtautahi became widely known as the name for Christchurch since the 1930s, there is more to the story of mana-whenua (land rights) for this area.

ANgāi Tūhaitararangatira (leader) named Moki ordered the building of a stronghold at Kaikai a Waro for his elder brother Tūrākautahi, who then named the stronghold Kaiapoi (Kai-a-poi, meaning that kai/food would have to be poi/swung in). Today known as Kaiapoi Pā, the stronghold sits to the north of Christchurch city. The peers of Tūrākautahi, including his brother Moki, settled the rest of Canterbury, though Tūrākautahi and Moki held the overarching mana and status for the greater area.

The hapū (family group) that took Canterbury and migrated here was Ngāi Tūhaitara. The group was known as Te TauaTuaWhiti who were the inland party. Significant rangatira from Te TauaTuaWhiti for the Tautahi site, were the brothers Maka and Huikai. Maka was the kaihautū (leader) of the war vessel Makawhiua. He held significant mana in Waitaha (Canterbury), particularly at the site by the Ōtākaro which is now known as “The Bricks” on the corner of Oxford and Barbadoes Street which is nearby and has a plaque with further historical information of the area. The Ōtākaro was used by their people as a source of kai (food). However, Maka did not bear any descendants so when he died the mana of that site went to his nephew Tautahi, the son of Huikai, and later became known as Ōtautahi. The Tautahi site was claimed by Hakopa-te-ata-o-Tu in 1868 on behalf of the Kaiapoi people.



The Bricks

Kaiapoi

The Kaiapoi Pā is said to have been built around the year 1700 by the Ngāi Tahurangatira Tūrākautahi, and would eventually become the largest pā (fortified village) in Te Waipounamu (The South Island). Tūrākautahi was the second son of Tūāhuriri; consequently, Ngāi Tūāhuriri is the name of the hapū (family group) of the Tuahiwi area near Kaiapoi. Tūrākautahi determined that kai (food/resources) would need to be poi (swung in) from other places, hence the name Kaiapoi which can be seen as a metaphor for economics.

Following the arrival of Europeans to New Zealand the Canterbury area became popular for Pākehā settlers because of the abundance of food and rich resources. However, there were many discrepancies between Māori and Pākehā about the settlement. This led to the Ōtautahi sites and kōrero becoming debated at the Native Land Court in 1868. The elder Hakopa-te-ata-o-Tu laid claim to the area as a mahika kai site and identified its importance for his people of Kaiapoi. Although it was not contested by any other people of Ngāi Tahu, the claim was dismissed by the court because the land had already been granted to Pākehā settlers. Hakopa's claim was justified and of great importance because it was based on his peoples ancestral rights to land. This right was established with the assertion of Maka and Huikai's mana-whenua when led by Tū-rākau-tahi and Moki in the Ngāi Tūhaitara migration to Canterbury. Fortunately, the Ōtautahi claim has since been readdressed with the Ngāi Tahu Settlement Claims Act 1998. Furthermore, Ngāi Tahu has been included in documentation formed by CERA for the Christchurch rebuild after the 2011 Earthquakes. Hopefully this means the perspective of Hakopa and the Ngāi Tahu people will be represented in the future design of the Ōtautahi areas and the development of the Te Papa Ōtakaro/Avon river precinct.

Figure 4. Example of Zine Material for Tautahi

Conclusion

Through the literature review we discovered a need to recover cultural knowledges of place, which are often lost in the process of colonisation. This is true for Christchurch as our surveys showed that information was not readily available for Māori cultural sites, landmarks and concepts. It is good then that there was strong interest in our discovery trail, across both the AkoMāori class and the wider community. The surveys were essential as they helped us structure the content of our zines and were also important for our own research project. The main reason why we chose the zines as the best approach are because in general the production and distribution is within our means and they are an effective way of displaying and containing the information we want to present to the public.

The sites that we selected are all important Māori sites that have been overlooked and we felt that it was important to communicate these knowledges to the public. By gaining a better understanding of places that many of us pass by it has given our group a deeper appreciation for Māori culture – something that we hope will spread further into Christchurch during FESTA weekend. While the FESTA weekend is yet to come we have done all the work we can to ensure that we have a successful event.

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Appendix A – Cultural Awareness Survey

MĀORI SITES, LANDMARKS AND CONCEPTS A Cultural Awareness Survey

We are a group of undergraduate Geography students from the University of Canterbury who are investigating how significant Māori sites, landmarks and concepts in the Christchurch region might be made more accessible to the public. This short survey asks for your views on these matters. We would be very grateful if you would take a few minutes to complete it. Thank you in advance.

All responses are anonymous and the information you provide will be confidential. By completing this survey, you are consenting to us using the information you provide in our research in an anonymised format. If you would like to receive any further information about the project, or if you have any questions or concerns, please contact: Kate Walsh (email: kaw120@uclive.ac.nz).

For each question, please tick the box that best reflects your views, unless otherwise stated.

1. How would you describe your current interest in Māori culture?

<input type="checkbox"/>				
Very Interested	Interested	Moderately interested	Little interest	No interest

2. If you wanted to learn more about Māori culture, how appealing would the following approaches be for you? Please rate them on a scale from 1 (not appealing) to 5 (very appealing).

	Not Appealing	1	2	3	4	5	Very Appealing
Reading paper texts (e.g. books or brochures)	<input type="checkbox"/>						
Looking at display boards	<input type="checkbox"/>						
Listening to stories	<input type="checkbox"/>						
Looking at images (e.g. pictures, film)	<input type="checkbox"/>						
Searching the internet	<input type="checkbox"/>						
Observing cultural activities	<input type="checkbox"/>						
Actively taking part in cultural activities	<input type="checkbox"/>						

3. How important do you think it is for the general public to learn about Māori culture?

- Very Important Important Moderately Important Of Little Importance Unimportant

4. How well do you think Māori culture is being represented in the rebuild of Christchurch?

- Very Well Well Neutral Poor Very Poor

5. How available to you is information on Māori sites, landmarks and concepts in Christchurch?

- Very Available Available Somewhat Available Rarely Available No Available

6. Would you be interested in taking part in a 'discovery trail' in the Christchurch central city that identified significant Māori sites and landmarks?

- Very Interested Interested Moderately interested Little interest Not interested

7. Are you?

- Female Male

8. Which age group do you fall into?

- 15-19 20-29 30-39 40-49
 50-59 60-69 70+

9. Which ethnic group do you identify with?

- European Māori Pacific Islander Asian
 Middle Eastern Latin American African Other
(please specify):

10. If you selected Māori as your ethnicity, which Iwi do you identify with? Please state below.

11. Do you have any other thoughts about how Māori sites, landmarks and concepts in Christchurch might be made more accessible to the general public?

Appendix B: Market Square, PuariPā

Market Square

You are now standing in Victoria Square, which used to be known as Market Square, an important market and meeting place for Ngāi Tahu prior to and following European arrival in Waitaha (Canterbury).

PuariPā

Market Square was part of PuariPā, a settlement which is said to have stretched from the banks of the Ōtākaro (Avon) river where you are now standing to Bealey Avenue in the north. Little is known about PuariPā; it has been claimed that it was first used as a permanent settlement by the Waitaha iwi (people) between the years 1000 to 1500, though this has not been formally proven.

Urupā

The burial place or urupā for PuariPā was situated where the old police station now stands at the intersection of Cambridge Terrace and Hereford Street. Isolated burial places, or urupā, have been found in all parts of Christchurch, including Cathedral Square.

Ōtākaro

In more recent times, the Ōtākaroawa (river) was an important mahika kai (food-gathering area) for Ngāi Tahu who would travel from Kaiapoi and Koukourarata (Port Levy) to camp at PuariPā and gather kai including tuna (eels), inaka (whitebait) and kokopū (native trout). The name Ōtākaro means “[the place] of Tākaro”; Tākaro is a Ngāi Tahutupuna (ancestor).

Pita Te Hori

Pita Te Hori was a defender at Kaiapoipā in 1831 and later became the first ŪpokoRūnanga (leader) of the NgāiTū-āhu-ririhapū (family group). In 1861, Te Hori and the Kaiapoi elders met with the Christchurch leaders to discuss the North Island wars and their loyalty to the Crown. Te Hori used the phrase “Kia atawhaikite Pākehā” (Be kind to Pākehā), which was a variation of a famous saying used earlier by his tupunaTū-āhu-riri who had said “Kia

atawhaikite iwi” (Care for your people). This meeting established the nature of the relationship Ngāi Tahu would have with Pākehā.

Since Puari Pā was such an important mahika kai site for Ngāi Tahu, Pita Te Hori went before the Native Land Court to claim it in 1868 on behalf of the Kaiapoi Rūnanga. The claim was dismissed because the land had already been sold by the Crown.

Market Square to Victoria Square

In 1860, Kaiapoi elders requested a site in the city for Māori to camp in order to participate in trade at Market Square. No land allocation was made, forcing Ngāi Tahu to remain in their villages far away from the city.

In 1864 the old wooden bridge in Market Square was replaced with one of Aotearoa’s earliest iron and stone bridges which was renamed the Hamish Hay Bridge in 1989 after the mayor of Christchurch. The Hamish Hay Bridge remains here today.

In the late 1800s the Christchurch City Council started charging rent to those using Market Square to sell their goods, so business declined and by 1896 the place took on a more Park-like appearance. With the celebrations of Queen Victoria’s Diamond Jubilee, Market Square was revamped, and in 1903 was renamed Victoria Square with the unveiling of Queen Victoria’s statue.

In 1994 a six metre high Māori carving by Riki Manuel named “Poupou” was unveiled on the concrete area behind you to commemorate the signing of Te Tiriti o Waitangi. Poupou was initiated by the Christchurch City Council in conjunction with the Ngāi Tahu Trust Board, marking a symbolic return for Ngāi Tahu to Market Square. The whakairo (carving) depicts mahika kai and tupuna of the Waitaha-Ngāi Tahu people and is currently under restoration.

Sources

*The Values and History of the Ōtākaro and North and East Frames, Dr. Te Maire Tau
Te Whakataua Kaupapa, p.g.5-23*

<http://christchurchcitylibraries.com/Heritage/Places/Public/VictoriaSq/>

<http://www.peelingbackhistory.co.nz/market-place-victoria-square/>

Appendix C: Tautahi

The site you are at now is an urupā (burial site) for Māori living in the Tautahi region many generations ago. Since the Ngāi Tūhaitara settlement of the Canterbury region, the rivers and surrounding plains have been important areas of mahika kai. One such area which sits on the Ōtākaro river has come to be known as Ōtautahi (The place of Tautahi). Although Ōtautahi became widely known as the name for Christchurch since the 1930s, there is more to the story of mana-whenua (land rights) for this area.

ANgāi Tūhaitararangatira (leader) named Moki ordered the building of a stronghold at Kaikai a Waro for his elder brother Tūrākautahi, who then named the stronghold Kaiapoi (Kai-a-poi, meaning that kai/food would have to be poi/swung in). Today known as Kaiapoi Pā, the stronghold sits to the north of Christchurch city. The peers of Tūrākautahi, including his brother Moki, settled the rest of Canterbury, though Tūrākautahi and Moki held the overarching mana and status for the greater area.

The hapū (family group) that took Canterbury and migrated here was Ngāi Tūhaitara. The group was known as Te Taua Tua Whiti who were the inland party. Significant rangatira from Te Taua Tua Whiti for the Tautahi site, were the brothers Maka and Huikai. Maka was the kaihautū (leader) of the war vessel Makawhiua. He held significant mana in Waitaha (Canterbury), particularly at the site by the Ōtākaro which is now known as “The Bricks” on the corner of Oxford and Barbadoes Street which is nearby and has a plaque with further historical information of the area. The Ōtākaro was used by their people as a source of kai (food). However, Maka did not have any descendants so when he died the mana of that site went to his nephew Tautahi, the son of Huikai, and later became known as Ōtautahi. The Tautahi site was claimed by Hakopa-te-ata-o-Tu in 1868 on behalf of the Kaiapoi people.

Kaiapoi

The Kaiapoi Pā is said to have been built around the year 1700 by the Ngāi Tahurangi Tūrākautahi, and would eventually become the largest pā (fortified village) in Te Waipounamu (The South Island). Tūrākautahi was the second son of Tūāhuriri;

consequently, NgāiTūāhuriri is the name of the hapū (family group) of the Tuahiwi area near Kaiapoi. Tūrākautahi determined that kai (food/resources) would need to be poi (swung in) from other places, hence the name Kaiapoi which can be seen as a metaphor for economics.

Following the arrival of Europeans to New Zealand the Canterbury area became popular for Pākehā settlers because of the abundance of food and rich resources. However, there were many discrepancies between Māori and Pākehā about the settlement. This led to the Ōtautahi sites and kōrero becoming debated at the Native Land Court in 1868. The elder Hakopa-te-ata-o-Tu laid claim to the area as a mahika kai site and identified its importance for his people of Kaiapoi. Although it was not contested by any other people of NgāiTahu, the claim was dismissed by the court because the land had already been granted to Pākehā settlers.

Hakopa's claim was justified and of great importance because it was based on his peoples ancestral rights to land. This right was established with the assertion of Maka and Huikai's mana-whenua when led by Tū-rākau-tahi and Moki in the NgāiTūhaitara migration to Canterbury.

Fortunately, the Ōtautahi claim has since been readdressed with the NgāiTahu Settlement Claims Act 1998. Furthermore, NgāiTahu has been included in documentation formed by CERA for the Christchurch rebuild after the 2011 Earthquakes. Hopefully this means the perspective of Hakopa and the NgāiTahu people will be represented in the future design of the Ōtautahi areas and the development of the Te Papa Ōtakaro/Avon river precinct.

Sources:

The Values and History of the Ōtakaro and North and East Frames, Dr. Te Maire Tau

Kōrero from Te Maire Tau

NgāPikituroa o NgāiTahu, Dr. Te Maire Tau

Appendix D: Pilgrim's Corner

Ngāi Tahu and those before them had scattered resting spots along their routes from their Pā at Rāpaki and Kaikai-a-warō (known today as Kaiapoi). One of these sites was the area which later became known as Pilgrim's Corner between Harper Avenue and Carlton Mill Road, otherwise known as Little Hagley Park.

When Europeans arrived in New Zealand, land was sold and many resting places were lost. Pilgrim's Corner was named by European settlers who camped in the area, utilising the small nearby creek as a water source whilst as their land orders were being sorted. The most remembered were the Washbourne's who roughed it there for 9 months before making the move to their own land. They had arrived in Lyttelton on the Sir George Seymour, the third arrival of our First Four Ships. This water source now bears the name of this family today, Washborne Creek.

In 1858, Pilgrim's Corner was set aside as a Native Reserve and was a place for Māori to rest and camp when selling their goods at Market Square or attending land dispute sessions in court.

In 1862, lawyer Joseph Cornish Helmore arrived in Christchurch and purchased 50 acres of land which included the western end of Pilgrim's Corner. The area then became known as Helmore's Plantation. He surveyed and constructed what we now know as Harper Ave and Helmore Lane. He boasted to many that it only cost him 14 shillings to construct Helmore Lane. Over Washbourne Creek he built the only remaining wooden street bridge in Christchurch. This historic bridge recently sustained quake damage and has been out of use since.

One of Ngāi Tahu's most important cultural leaders was Te Aritaua Pitama (1906-1958). Te Aritaua had been taken by the Rev. Charles Fraser and educated at Christ's College. It is with Te Aritaua Pitama, that the request of Pita Te Hori and Paora Tau for a site or hostelry to be established in Christchurch for Ngāi Tahu was reignited. Te Aritaua Pitama evolved the idea of a Christchurch whare nui (meeting house) from its original concept first raised in the 1860s, where it was meant to have been a lodging place for Ngāi Tahu moving from Horomaka (Banks Peninsula) to Kaiapoi and those Ngāi Tahu working in the Christchurch markets. Te

Aritaua had petitioned Government to gift to the South Island Māori a wharenuī which had been built at Wellington as part of the Centennial Celebrations in 1940. Little Hagley Park near the Carlton Bridge was seen by Te Aritaua as the best place for the marae and whare. In 1941 the Christchurch City Council supported the Centennial Meeting House as a gift from the Government. However, within a year the Council rescinded its decision because of pressure from other local bodies. These local bodies objected on two fronts. The first reason was that the costs for transportation and the erection of the building were too high. The second reason was that more attention should be paid to the Museum and Robert McDougall Art Gallery. Māori culture then, was limited to decorating the Canterbury Museum.

In the mid-1970s local Māori under the Ōtautahi Māori Committee made submissions to the Minister of Māori Affairs concerning the Government's denial of the area's Native Reserve status. This dispute was settled and eventually Pilgrim's Corner was bartered for land in Pages Road in Linwood for the site of NgāHau e Whā National Marae. This site was considered insulting to Māori since it was next to the sewerage treatment plant in Bromley.

Sources

The Values and History of the Ōtākaro and North and East Frames, Dr. Te Maire Tau

<http://www.peelingbackhistory.co.nz/little-hagley-park/>

<http://christchurchcitylibraries.com/TiKoukaWhenua/PilgrimsCorner/>

<http://christchurchcitylibraries.com/Heritage/Places/Public/Hagley-Park/>

Appendix E: Pūtarikamotu

Pūtarikamotu is one of the many significant mahika kai sites of Waitaha. An interpretation of the name Pūtarikamotu from Te Maire Tau describes the common mahika kai practices of the area. ‘Pū’ means clump of bush, ‘tari’ means snare or to snare and ‘motu’ would be the act of cutting the snares after the birds were caught. The snaring of birds was common practice in the area for the Ngāi Tūāhuriri people.

Another interpretation offered says that Pū can be translated as clump, in this case probably of forest or bush, tarika or taringa means ear and motu means severed or cut off. This interpretation likely describes the ‘ear’ or clump of bush left by a big fire across Waitaha in pre-European times.

Tuahiwi elders posit that there was a kāika (village) and a pā there to shelter those doing the bird snaring and gathering of other kinds of kai from the bush. Examples of food from the forest in those days were the aruhe, Hinau, black pine, pokaka and white pine with their edible roots and fruits. And of course the birds who inhabited those trees of the forest such as the Kereru, the kākā, and the tui among others. Also there was a branch of the Ōtākaro close by from which was caught Kanakana (blind eel), Koparapara (cockabullys) and mohotatai (a type of flounder).

In the book Pikitūroa by Te Maire Tau, Hoani Maaka’s Manuscript talks of the routes taken by Te Tāua Tūwhiti (a war party made up of Ngāi Tūhaitara and Ngātīkurī chiefs) into the Canterbury region. Pūtarikamotu is mentioned as a site that half of the war party went through on their way to Waikākahi (Birdlings Flat) to find Tūtekawa and avenge the deaths of Rakaihikaia, Hinekaitaki and Taurawhati. They took the land from the Ngāti Māmoe staying at Pūtarikamotu:

“... kaki tea atute ahi kaka ki Pūtarikamotukahaeretonute tau-a neikamauireiraakotau no Ngāti Māmoe mate...”

“...they saw some fires burning at Pūtarikamotu and so the war party left the river and wrested the land from Ngāti Māmoe at Pūtarikamotu.”

The rest of the expedition travelled along the coast in the waka, Makawhiua. Both parties were heading for Waikākahi where Tūtekawa was eventually killed to avenge the deaths of those three, Rakaihikaia, Hinekaitaki and Taurawhati.

William Deans emigrated to Aotearoa from Scotland in 1840 and his brother John Deans soon followed in 1842. They settled beside the bush initially leasing the land off of the local people of Ngai Tūāhuriri who had pā sites established at other points on the edge of this same bush known as Pūtarikamotu.

The Deans' called the area they lived at Riccarton after their home area in Ayrshire, Scotland. In 1854 while on his deathbed, John Deans asked his wife to make sure the remaining tract of forest was protected forever. The 15.7 acres was presented to the Canterbury people in 1914 on the condition that it would be preserved in it's natural state indefinitely.

Sources

The Values and History of the Ōtākaro and North and East Frames, Dr. Te Maire Tau

Kōrero from Te Maire Tau

Appendix F: Te HerengaOra

Te HerengaOra, also known as Here Ora, is a clump of TīKōuka (cabbage trees) that have been used as a landmark for both Māori and European settlers for many generations. Waitaha (Canterbury) was originally a swampy marshland with few landmarks. While it has been stated in the past that Te HerengaOra was used by Māori as a landmark as they travelled from Rāpaki in Banks Peninsula to KaiapoiPā in the north, it is unlikely that this is true as this would be a very non-direct route. It is much more likely that Te HerengaOra was used as a resting point and campsite for Māori as they travelled from KaiapoiPā to Te Waihora (Lake Ellesmere) for mahika kai (food gathering).

Tohi (baptism) rites were said to be performed at the nearby puna (spring) of the Waimairi-iri stream on Grahams Road. (*source - Morris Manuwaroa Grey via Michael Greenslade*) Burnside High School gets its Māori name (Te Kura o Waimairi-iri) from this stream. European settlers in the 1850's also used the trees to fix their position. The land on which Te HerengaOra resided on was, in later years, used as farm land; since the significance and importance of the site was well known, the cabbage trees and their surrounding areas were kept intact.

In 1959 the land on which the cabbage trees resided on was sold for the building of Burnside High School. The first principal of Burnside High School faced pressure to remove the cabbage trees so the area could be used as a rugby field, but refused. The trees have become an important part of Burnside High School, inspiring the school's logo and latin motto "Recte sic dirige cursum" which means "Along this path direct your journey correctly". Though the original trunks have died, new trees have sprouted in their place, making an eloquent metaphor for how new students replace departing students whilst the root system remains intact.

Sources

Kōrero from Te Maire Tau

Kōrero from Michael Greenslade (Guidance counsellor at Burnside High School)

<http://christchurchcitylibraries.com/tikoukawhenua/herengaora/>