



NAPIER
CITY COUNCIL
Te Kaunihera o Ahuriri

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NGĀ MĀNUKANUKA O TE IWI (MĀORI COMMITTEE)

Open Attachments (Under separate cover 1)

Meeting Date: Friday 4 July 2025

Time: 10.00am

Venue: Large Exhibition Hall
War Memorial Centre
Marine Parade
Napier

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Cultural Narrative – Ahuriri Wharewaka

- *“Ka herenga waka, Ka whitiwhiti kōrero, Ka whitiwhiti whakaaro Ka tu mai te māramatanga”*
- *When waka are tied up together, Talk is exchanged, Thoughts are exchanged, Enlightenment comes forth.*

The Vision

- This whakatauki in part speaks to the idea and inspiration for the Wharewaka.
- To create an environment that harbors the heart of Kaupapa waka in Ahuriri.
- In its present renaissance such a space would enable the ability to encourage, foster and perpetuate Kaupapa waka,
- and embrace the waka whanau of the wider Pacific.

• ***“Ka herenga waka, Ka whitiwhiti kōrero, Ka whitiwhiti whakaaro Ka tu mai te māramatanga”***

• *When waka are tied up together, Talk is exchanged, Thoughts are exchanged, Enlightenment comes forth.*



Te Hau Kōmaru National Waka Hourua Festival
Kaiterere 2024

Photo credit: Oliver Weber

Conceptual Beginnings

What then connects us to waka across Te Moananui a Kiwa and beyond?

And what would a Wakahub look like that is informed by this connection?



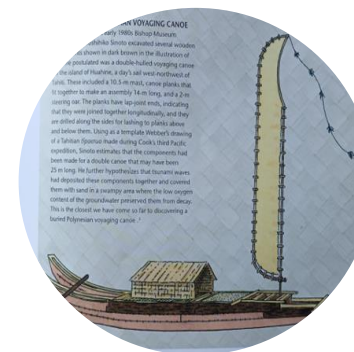
The connecting thread; Waka Technologies of Te Moananui a Kiwa

The **Haumi kokomo** join, allowed for the extension and reinforcement of canoes, creating vessels unique to Aotearoa that connected to the waka building technologies of the wider Pacific – Te Moananui a Kiwa through “stitching and binding”.

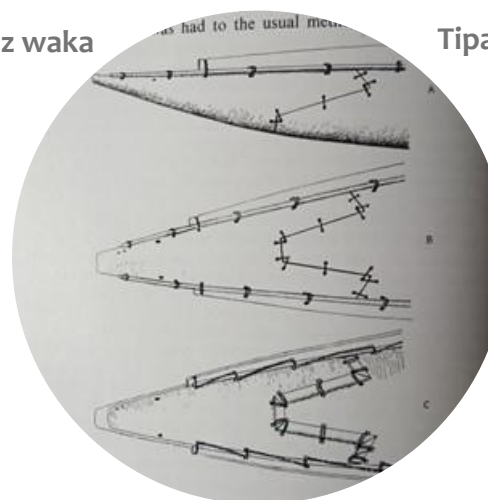
“Stitching & Binding”



Te Puke – Santa Cruz waka



Tipaerua – Tahitian waka

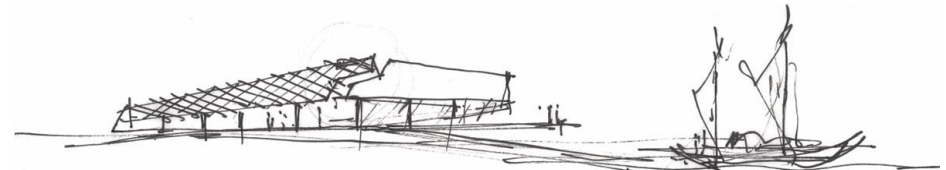


Haumi kokomo join
Aotearoa waka

Haumi Kokomo - Design Applications

The Haumi is a 'joining' technique used in waka construction, there are various forms of this 'join' but the one we are connecting with here specifically is Te Haumi kokomo.

In effect it has two parts, we can break these into a male and female element of which we can expand into the concepts and philosophies of this kaupapa.



WALA initial sketch J.Hardwick-Smith

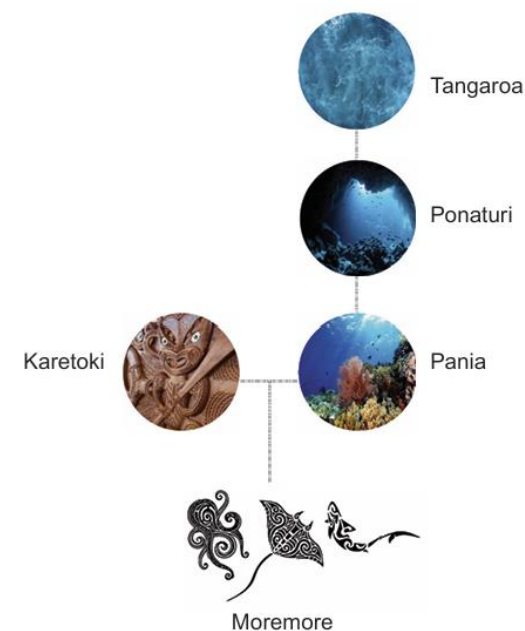
Acknowledging Mana Whenua

It is hoped that various expressions of this whakapapa shown here will embed and acknowledge Mana whenua

Tangaroa will be acknowledged at the head of the Wharewaka. At the apex of the Northern entrance.

A Koruru (carved head) will be placed at this point on the Wharewaka to express the mana of this Atua both here and across Te Moananui a Kiwa.

Te Whanau Ponaturi will also be acknowledged with a pou of Pania & Moremore with Karetoki also represented on the Eastern side of the whare.



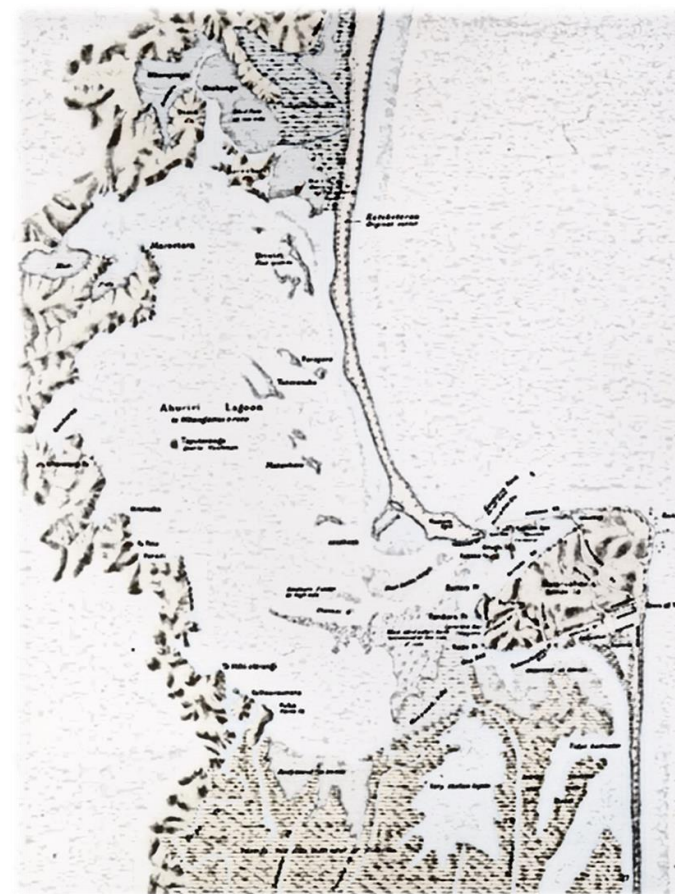
Acknowledging Orotū

To express the mana of Orotū a Pou will be designed to represent him, and this will be placed on the Eastern wall of the Wharewaka.

“Te Whanganui Ā Orotū identify as descendants of the first people of the area who are linked to the land and to the waters of the region. From Toi, the line of descent extends to Mahu, the very beginning of our people who begat Orotū who resided at Te Whanganui ā Orotū for at least part of his life.

Te Whanganui ā Orotu further establish descent from Tangaroa, god of the sea down through Pania and her child Moremore.

From the earliest of times, Te Whanganui Ā Orotū was highly prized for its enormous food resources and its access to major river systems and forest areas.” - Ngati Kahungunu Iwi Inc



Acknowledging Whales, birds, & fish Tohorā, Ika, Manu

- In the past when our Tupuna traversed Te Moananui a Kiwa the creatures of the sea were far more abundant.
- So too were the birds of the sea and land.
- It is hard for us to imagine in our depleted world what this would have felt like and appeared like to our senses.
- Needless to say, that without this abundant world our Tupuna lived in, the navigation of Te Moananui a Kiwa may have never happened.

- To acknowledge these amazing creatures, we would like to design three Pou that would utilize the rich tapestry of design motifs and mahi toi disciplines to remember the contribution they made in helping to create the pathways of navigation.





“Te Moananui a Kiwa” – The name of the Wharewaka

The broad context in which our cultural concepts are derived are from Tangaroa and Hinemoana. These two atua connect us to the wider Pacific and this we see in the name “Te Moana nui a Kiwa”.

- This continues and deepens the relationship with the wider Pacific peoples expressed in this whakatauki, used often by the late Tā Hekenukumai Busby;

***Ko Tangaroa te Atua o te Moana
Ko Hine Moana te Whaea o te Moana
Ka moe a Hine Moana i a Kiwa
Koirā Te Moana nui a Kiwa***

- It is our unique understandings of Te Moananui a Kiwa that contributes to the amazing design innovations of Pacific waka cultures.

Acknowledging Te Moananui a Kiwa

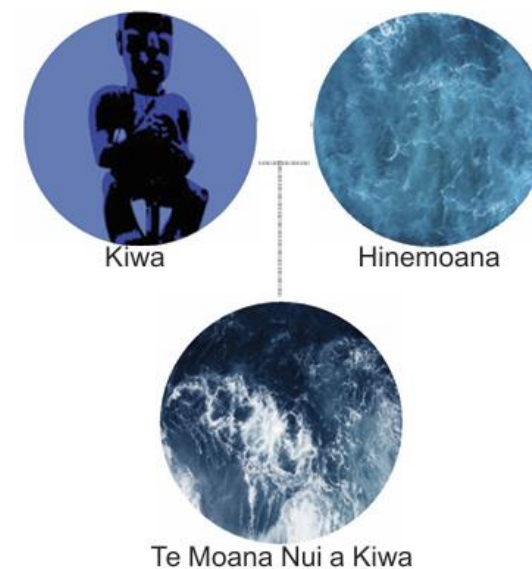
Te Moananui a Kiwa connects us to Tangaroa the Atua of the Ocean. This in turn also connects us to both Kiwa and Hinemoana.

This will also echo the continued thread of ‘stitching & binding’ together the strength and vitality of the cultures of Te Moananui a Kiwa.

To help express the name of “Te Moananui a Kiwa” we would look to create two Pou carved from Tōtara which will be placed at the front entrance of the Wharewaka on the exterior of the North wall.

One pou will represent Kiwa and the other pou Hinemoana.

In between these two Pou a design will be created for the glazing above the main doors and also to be placed on the doors themselves to represent “Te Moananui a Kiwa”.





Acknowledging Tangata Moana

- An essential part of the Waka Hub is about the recognition and acknowledgement of our whanaunga from Te Moana nui a Kiwa
- 'The Wharewaka is envisaged as an international destination for waka voyagers from around the Pacific.'
- With this in mind the interior of the Wharewaka will respect and reflect these relationships and the mahi toi will be guided by artists from waka whanau of the Pacific and Pasifika artists residing in Ahuriri.
- Eight Panels will be adorned with surface designs representative of the various Island Nations that are connected presently to the Waka Hourua kaupapa.

These may include the following Island Nations:

- Satawal
- Hawaii
- Taiwan
- Fiji
- Tonga
- Samoa
- Cooks
- Tahiti

Pingao

As a threatened taonga species we will use Pingao to act as a transition space between the realm of Tanemahuta & Tangaroa.

A metaphor to represent the transition of the Tangata Moana to Tangata Whenua.





Te Punga – Te Mauri

A Punga made from local stone will act as a physical manifestation of the Mauri for the Wharewaka & literally anchor the kaupapa to this whenua.

This will be hammer dressed using traditional stone tool techniques with appropriate surface designs

It will sit outside the front of the Northern entry to the Wharewaka.



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REVISION:	ISSUE:	DATE:
/	DRAFT	20.02.25
A	UPDATED DRAFT FOR REVIEW	22.02.25
B	DRAFT	26.02.25
C	FINAL DRAFT	01.03.25

1.0 INTRODUCTION

Ka herenga waka

Ka whitiwhiti kōrero

Ka whitiwhiti whakaaro

Ka tu mai te māramatanga

When waka are tied up together,

Talk is exchanged,

Thoughts are exchanged,

Enlightenment comes forth.

Napier City Council (NCC) is the local government authority for the City of Napier| Ahuriri, a compact coastal city contained within the boundaries of the Esk and Tutaekuri Rivers to the north and south, western hills and Hawkes Bay to the east. Napier is world renowned for its climate, architecture, and tourism offerings.

Council is committed to celebrating our unique culture and provide opportunity for our community and those visiting our City to learn about what makes us special. It has been important to Council from the outset that this project follow a co-design process, working in partnership with Ātea a Rangi Trust to deliver this exciting initiative.

Currently, the ocean-voyaging waka hourua Te Matau-a-Māui is berthed at the southern end of the Inner Harbour, at the end of a working fishing wharf. The site is unsuitable, with poor visitor experience, inadequate mooring, and no secure access, leading to damage and vandalism. There are no facilities for crew or visitors, no defined gathering space, with no dedicated space for ceremonial activities, demonstrations associated with the waka, or ceremonial activities.

A dedicated Wharewaka is essential for hosting, teaching school and community groups, sheltering visitors, and to provide space for cultural activities and story telling.

The proposed Waka Hub will celebrate celestial navigation, offer secure mooring via a floating pontoon, and improve access for waka hourua. It will include essential amenities such as toilets, showers, and changing facilities, alongside a public gathering space near the water’s edge, ensuring a safe, functional, and culturally significant home for Te Matau-a-Māui.

NCC is working in partnership with Mana Whenua to create the Hub in Napier’s Inner Harbour. It is envisaged the new Hub will enhance the character of this area, provide an opportunity to showcase the rich cultural history of Ahuriri, and is anticipated to significantly improve the economy by increasing social and commercial activities. Other benefits are the enhancement of the quality of harbour tourism and increased demand on local shops, restaurants, hotels/ motels and business in the west shore suburb and surrounding areas.

This project realises the intention of Ātea a Rangi Trust to relocate Te-Matau-a-Māui’s mooring from the southern end of Ahuriri Harbour to an undeveloped area adjacent the Napier Sailing Club site. This will provide a safe harbour for Te Matau-a-Māui waka in a dedicated Waka Hub facility.

The proposed Hub will be situated on land immediately adjoining the existing Napier Sailing Club to the north. This site was formally endorsed by the Napier Sailing Club prior to approval from Council, and has been well received by stakeholders at the Sailing Club, Ātea a Rangi Trust and Council, with efficiencies able to be realised by both the Sailing Club and the Ātea-a-Rangi trust once the Waka Hub is complete.

This project establishes the first purpose-built waka mooring for ocean-going waka in New Zealand’s North Island, providing a world class public space that showcases celestial navigation and its cultural significance to Aotearoa. The Waka Hub is envisaged as an international destination for waka voyagers from around the Pacific.





1.1 Executive Summary

This Concept Design Report outlines the proposed Concept Design for the Waka Hub at Pandora Road, Ahuriri immediately southeast of the Pandora Bridge.

This report covers the background, co-design process, concept design outcome, and proposed ‘next steps’ towards implementation of the project.

The Concept Design was commissioned by Napier City Council in association with Atea a Rangi Trust, and follows separate briefing/ scoping and site identification steps carried out between 2022 and 2024.

The Concept Design and report has been co-authored by Wraight Athfields Landscape + Architecture (WALA) and Mana Whenua Design lead, Nathan Foot.

Included are Geotech, Civils, Planning, Structural, Building Services/ Environmental Sustainability statements appended to the report along with a separate Marine Engineer’s report focused on the pontoon.

Through a series of wānanga hosted by the Napier Sailing Club/ Ātea a Rangi Trust, a co-design process built upon the previous Waka Hub Briefing works to develop a Mana Whenua-led Kaupapa and concept direction for the project. This was then developed collaboratively and iteratively with input/ review of key stakeholders and with cognisance of the broader aspirations of the Estuary Masterplan, towards an integrated concept design for building, pontoon and landscape.

Vision

Ahuriri Waka Hub will be a place where visitors and the people of Napier/Ahuriri can enjoy the waterfront environment of Ahuriri Estuary, engage with Ātea a Rangi Trust’s educational programme, and connect with the arrival and departure of traditional sailing vessels. Establishing Aotearoa’s first purpose built waka hourua berth, the Waka Hub is a significant step in connecting Aotearoa to Moana nui a Kiwa’s(the Pacific’s) wider waka sailing community. In parallel, the hub represents an

opportunity to establish new activities at the water’s edge, catalyse a new appreciation of the Estuary’s ecological importance and encourage a new generation of celestial navigators.

Brief

The Concept Design outlined in this document is based upon the Waka Hub Design brief (refer 1.4 Design Brief) which describes the requirements and schedule of accommodation for:

Building

- public facing education facilities and support facilities (toilets and workroom)
- support sustainable outcomes (net zero objectives, energy efficient, water reuse and waste minimisation)

Pontoon

- safe and navigable berthing
- secured berth for Te Matau-a-Māui

- length to accommodate up to two(2) vessels

Landscape

- space for powhiri/ welcoming and tikanga
- support sustainable outcomes
- enhance marine and coastal environments
- low water use native planting
- sustainable management

The Waka Hub takes cognisance of key background documents and plans:

- Waka Hub brief (December 2022)
- Waka Hub Multi Criteria Assessment Short-list Site Reviews (8 March, 2024)
- Ahuriri Estuary and Coastal Edge Masterplan (July 2018)
- Napier Inner Harbour Development Plan

(June 2022)

- Napier Landscape Study (Feburary 2020)

Design Process

The iterative wānanga design process has included:

- Listening to mana whenua, Sailing Club members + other stakeholders, Councillors and the future users of the facility and public realm,
- Taking cues from the historical, natural, water, built environment, and the context of existing recreational/ maritime and land transport activities.
- Testing design options of the building and public spaces with NCC, mana whenua and stakeholders,
- Engaging with Mana Whenua representatives to receive feedback on the design ideas,
- Reviewing the feedback, identifying, and addressing key themes and issues raised; and



- Proposing the concept design

The input from mana whenua has been fundamental to the design principles and key design moves including:

- Identifying the Kaupapa and cultural foundation for the project
- Initiating key design themes and elements
- Input to key ecological (plant) elements, themes and integrated uses
- Identifying Mahi toi opportunities
- Input to developing and critically testing design iterations against Kaupapa and functional requirements.

Context

The Waka Hub is in a key location in relation to Ahuriri, the harbour, estuary, and road links to the North. As such it is uniquely situated to reveal, respond to, and draw its form and identity from aspects of the brief and the region’s rich history. This includes the sites proximity to historical movements and arrivals,

to landforms and ecologies between estuary and ocean, and to the existing buildings and landscapes. The Waka Hub brings the opportunity to create a new integrated hosting, education and welcoming facility for locals and visitors and a striking beacon for both ocean and road-bourne travellers.

The Waka Hub is keyed into its Ahuriri and waterfront context by a number of existing and improved interfaces and connecting pathways.

Design

The Waka Hub has been considered as a series of key components/ layers. These include:

- Establish a dedicated secure pontoon capable of mooring x2 Waka Horua. Positioned in a manner that minimises interference with existing uses in the bay.
- Establish a Hub building that comprises:
 - » An all-encompassing roof that welcomes and shelters both indoor and outdoor spaces

- » A raised deck (out of the flood zone) that houses indoor and outdoor education, hosting, and critical hub amenities
- » An extendable workshop for making and servicing waka and associated elements.

- Establish an ecological northern landscape that extends the education, hosting, and welcoming functions of the building, and facilitates powhere and other ceremonial functions.
- Establish a flexible high-utility shared landscape to the north for multiple supporting functions for both the waka hub and the sailing club.
- Embed layers of mahi toi across both building and landscape to reinforce the Kaupapa of the project.
- Overlay a system of accessible public amenity and serviceability across the site.

While it will be important to establish a ‘critical mass’ of key components in the first move, the layers can respond to a degree of flex in progressive funding and or implementation over time. This is reflected in the ‘Priority funding’ diagram in Section 4.

The intention is that this proposed Concept Design will be taken through to subsequent design stages and developed in greater detail, for consenting, tender and construction.

1.2 Project Team

Project Team

Client	Napier City Council/ Ātea a Rangi Trust
Project Manager	BECA
Mana Whenua Design Lead	Nathan Foote
Architect / Landscape Architect	Wraight Athfield Landscape + Architecture
Pontoon Design	Shorewise Engineering
Planning	Mitchell Daysh
Structure	Dunning Thornton Consultants
Geotech/ Penguin Management	Tonkin + Taylor
Civil	Strata Group Consulting Engineers
Building Services / Lighting	335
Quantity Surveying	WT Partnership
Land Survey	Surveying the Bay
Fire	Holmes Fire

Wānanga Participants

Mayor Kirsten Wise	Nathan Foote
Councillor Keith Price	John Hardwick-Smith
Councillor Chad Tareha	Ari Stevens
Hilary Prentice	Nicole Thompson
Kirk Leonard	Martin Scott
Shyann Raihania	
Morehu Te Tomo	
Te Kaha Hawaikirangi	
Michelle Smith	
Piripi Smith	
Te Pō Hawaikirangi	
JR Wilson	
Rachael Bailey	
Georgina King	
Alix Burke	
Bryan Faulknor	
Robin Malley	
Lucy Chittock	
Nikki Bartlett-Horn	
Poppy Kelly	
Mark Sheldrake	
Graeme Robinson	

1.3 Project Introduction: Background and Strategic Priorities

The idea of a Waka Hub was identified in the Ahuriri Estuary and Coastal Edge Masterplan in 2018, then developed further as a concept in The Inner Harbour Plan in 2019.

Significant consultation with mana whenua and key stakeholders was undertaken as part of this process, and the Inner Harbour Plan was adopted by Council in May 2022.

Ātea a Rangi Trust (the Trust) commenced working with Council as Project Partners. Initial involvement entailed development of the Waka Hub design brief, working through site options and alternatives within the Iron Pot area, and embarking on the co-design process for the Hub.

July 2022 the Future Napier Committee resolved to apply to Tranche 1 of Central Government’s Three Waters Reform, known as the ‘Better Off Fund’, and allocated \$2.2million of that fund towards the development of a Waka Hub. Council has until 2027 to utilise the BOF.

Aug. 2023 The Optioneering Report evaluating the feasibility of locating a Waka Hub at the Iron Pot as financially unviable. The primary contributor being the cost of enabling works required to undertake construction in this location.

Oct 2022 onwards The first Hui with Mana Whenua Advisory Group involving representatives from Ātea a Rangi Trust, Ngati Pārou, Mana Ahuriri Trust, Maungaharuru Tangatu Trust, Nga Manukunuku o te Iwi, and Ngati Kahungunu was undertaken. Continued positive attendance and proactive engagement has been ongoing since that point.

Jan – March 2024 A Multi Criteria Analysis (MCA) was immediately undertaken to

evaluate possible locations for the Waka Hub within the Inner Harbour.

- Eight sites were initially identified by the Trust as potential locations for the Waka Hub, and following a rigorous evaluation process the site adjacent to the Napier Sailing Club rose to the top as the preferred site.

April 2024 A Hui with Napier Sailing Club (NSC) and Ātea a Rangi Trust was held discussing the viability of accommodating the Waka Hub on the parcel of land adjacent & straddling the NSC lease boundary. Unanimous support in principle was obtained from NSC.

May 2024 Ngā Mānukanuka o te Iwi (NMoTI) endorsed the preferred site adjacent to the Napier Sailing Club and the Waka Hub kaupapa overall. Council consecutively approved the preferred site for the Waka Hub for the new waka Hub and permanent mooring for Te Matau-a-Maui waka, and undertaking spatial masterplanning & concept design for the Waka Hub.

The Ātea a Rangi Trust are the driving force propelling this project forward in partnership with Napier City Council. The Trust was established to design and complete the Ātea a Rangi- Star Compass at the Waitangi Regional Park, aspiring to celebrate and teach celestial navigation (whakaterere waka) and traditional waka sailing techniques to an ever growing audience.

The Trust’s Vision and Stategic Objectives
The Trust aims to be a thriving intergenerational organisation which gathers and passes on traditional knowledge within Aotearoa and Te Moana nui a Kiwa. Strategically, the Trust is striving to

- Enhance and normalise kaupapa waka in the local community.
- Provide a place people want to visit.
- Have a place to host manuhiri and visitors.
- Have a base for tourism and school/ community education programs, making the trust more financially sustainable.
- Create a space were national and international waka events can be hosted which will add to the local economy.

Council’s Strategic Priorities Fundamental to the Project

Council’s Vision of “Enabling places and spaces where everybody wants to be” personifies the objective behind establishing a Waka Hub in Ahuriri

Council’s Strategic Priorities:

- Nurturing authentic relationships
- A great visitor destination
- Places and spaces for all
- A resilient City

Projects Principles of working within a Co-design Project

The development of a Waka Hub is being undertaken as a Co-deign Project. A Co-design Project is a collaborative design process where Council partners with Mana Whenua (Ātea a Rangi Trust) to develop a design that reflects shared values, cultural narratives, and aspirations. It goes beyond consultation by ensuring genuine partnership, where Mana Whenua are actively involved in decision-making from the outset.

The ultimate outcome is not just a physical design but a meaningful, place-based solution that reflects local identity, strengthens

relationships, and ensures long-term cultural sustainability.

Project Governance

The Project Governance Structure to support the execution of the co-design process and the delivery of the Waka Hub itself highlights our partnership with Ātea a Rangi Trust at the centre of this project, with Nga Mānukanuka o te Iwi being a key gateway for approval for all design stages prior to them progressing to Council for decision.

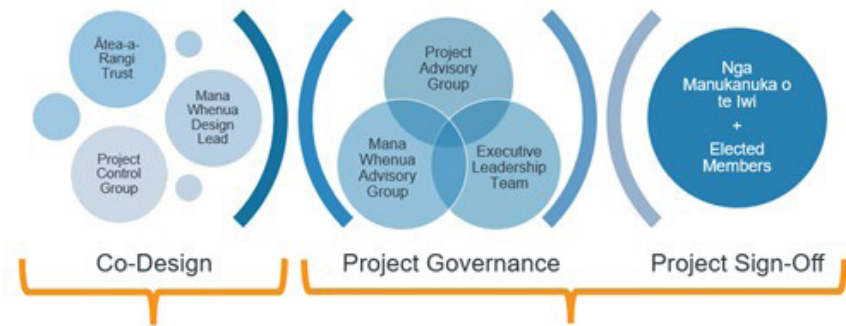


Fig 1.3.1 Ahuriri Waka Hub Project Governance

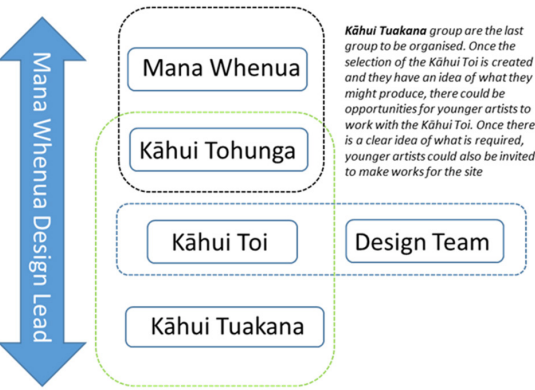


Fig 1.3.2 Ahuriri Waka Hub Co-Design Structure

City Planning Context

The Ahuriri Waka Hub project sits within a framework of key city planning initiatives and strategies which have informed this project from its inception through to the present. Originally planned to be sited in the Iron Pot in Ahuriri Inner Harbour, the Waka Hub project has been identified as a key tourism opportunity and attraction for the city. While the current site of the proposed Waka Hub south of the Pandora Bridge was not specifically identified, the establishment of a Waka Hub within the Inner Harbour has always been the intention. The following key documents have contributed to the development of project principles and design responses.

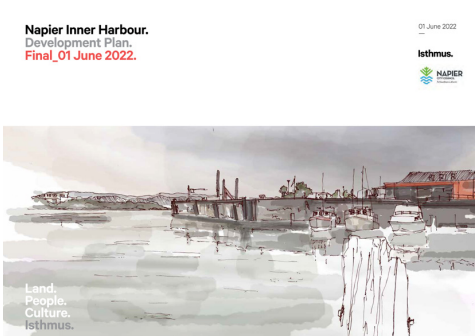


Fig 1.3.3 Jun 2022 Napier Inner Harbour Development Plan

The Inner Harbour Development Plan provides a 30 year vision for Napier’s inner harbour area. It outlines a framework of recreation/ cultural expression/ access and amenity/ tourism/ ecological improvement opportunities that emanate from required infrastructure renewals in the area. Focusing on the Iron Pot site for location of the Waka Hourua hub site, this document outlines a number of key principles and broader outcome objectives that continue to be project relevant for the new site east of the Pandora Bridge, including:

- 2. Improve water quality
 - Stormwater treatment of roading catchment at source, prior to discharge
 - Provision of sullage facilities
- 3. Improve habitat and biodiversity
 - Habitat protection and creation- fauna: penguins, other manu, shellfish etc
 - Reintroduce endemic and other native plant species for habitat and biodiversity
- 6. Create waka hub incl. purpose-built mooring(s) for waka hourua
 - Pontoon mooring for Te Matau-a-Māui and visiting waka hourua
 - Accompanying landside facilities, public space and shelter / building(s)



Fig 1.3.4 Jul 2018 Ahuriri Estuary & Coastal Edge Masterplan

The Ahuriri Estuary & Coastal Edge Masterplan presents Napier City Council’s long term vision for the estuary and adjacent coastal landscapes, including the marine area defined by Napier’s Inner Harbour. The document has provided essential background for the Ahuriri Waka Hub project including

- Historical context overview
- Ecological improvement aspirations for the wider marine environment
- Identification of key initiatives including 7. Upgrade of Pandora Bridge (also known as Pandora Bridge) as key arrival node. While being specific to the bridge structure, a number of the outlined objectives could align with the outcomes associated with the Waka Hub project including
 - Pedestrian & cycle access and amenity
 - Recreational fishing access
 - Water based connectivity between inner harbour and estuary
 - Opportunity for artist engagement

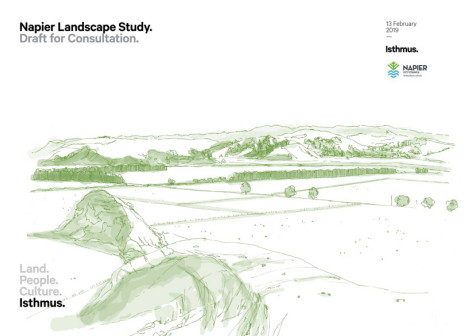


Fig 1.3.5 Feb 2019 Napier Landscape Study

The Napier Landscape Study Draft by Isthmus prepared for NCC, provides broadscale and localised analysis and assessment of the landscape context in which the Waka Hub site sits. The Inner Harbour, the setting for the new Waka Hub, is recognised for its

- Harbour setting and quays
- urban form
- historical industrial and town centre buildings and cottages
- place in Napier’s history

In parallel to these values, the study identifies the special character landscape of Ahuriri Estuary, immediately west of the Waka Hub’s Inner Harbour location. The estuary is recognised as a ‘remnant of the former lagoon and a key part of the broader Te Whanganui-a-Orotū landscape’. While not strictly within the Lower Ahuriri Estuary, the Waka Hub site is in very close proximity and is both affected by, and an influence on, the tidal waters received and discharged from the Estuary. As such the recommendations to maintain and enhance the characteristics and qualities ascribed to the Estuary can similarly be extended to the Pandora Bridge location of the new Hub.

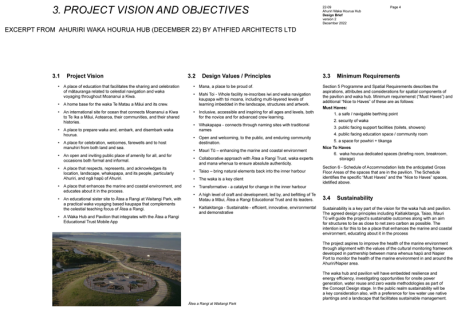


Fig 1.3.6 Dec 2022 Waka Hourua Iron Pot Briefing extract

The Napier Landscape Study Draft by Isthmus prepared for NCC, provides broadscale and localised analysis and assessment of the landscape context in which the Waka Hub site sits. The Inner Harbour, the setting for the new Waka Hub, is recognised for its

- Harbour setting and quays
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- historical industrial and town centre buildings and cottages
- place in Napier’s history

In parallel to these values, the study identifies the special character landscape of Ahuriri Estuary, immediately west of the Waka Hub’s Inner Harbour location. The estuary is recognised as a ‘remnant of the former lagoon and a key part of the broader Te Whanganui-a-Orotū landscape’. While not strictly within the Lower Ahuriri Estuary, the Waka Hub site is in very close proximity and is both affected by, and an influence on, the tidal waters received and discharged from the Estuary. As such the recommendations to maintain and enhance the characteristics and qualities ascribed to the Estuary can similarly be extended to the Pandora Bridge location of the new Hub.



Fig 1.3.7 2015 City Vision Framework

The extract from NCC’s Dec 2022 Waka Hourua Iron Pot Briefing has, in conjunction with Wānanga and client partner discussions, formed the basis from which the current proposal has emanated. While focused on an alternative site area, the Briefing document provides a comprehensive summary of the project vision and principles, most of which remains relevant to the project today albeit for a different harbourside site.

(Refer 1.4 Design Brief for further details)

1.4 Design Brief

The project vision, design requirements and guiding principles for the Ahuriri Waka Hub were established during wānanga in 2022 for the project in the previously proposed Ironpot location and reconfirmed at Wānanga 1 at the Napier Sailing Club on the 4th of July 2023.

Project Vision

- A place of education that facilitates the sharing and celebration of mātauranga related to celestial navigation and waka voyaging throughout Moananui a Kiwa.
- A home base for the waka Te Matau a Māui and its crew.
- An international site for ocean that connects Moananui a Kiwa to Te Ika a Māui, Aotearoa, their communities, and their shared histories.
- A place to prepare waka and, embark, and disembark waka hourua.
- A place for celebration, welcomes, farewells and to host manuhiri from both land and sea.
- An open and inviting public place of amenity for all, and for occasions both formal and informal.
- A place that respects, represents, and acknowledges its location, landscape, whakapapa, and its people, particularly Ahuriri, and ngā hapū of Ahuriri.
- A place that enhances the marine and coastal environment, and educates about it in the process.
- An educational sister site to Ātea a Rangi at Waitangi Park, with a practical waka voyaging based kaupapa that complements the celestial teaching focus of Ātea a Rangi.

Project Values/Principles

- Mana, a place to be proud of.
- Mahi Toi- Whole facility re-inscribes iwi and waka navigation kaupapa with toi moana, including multi-layered levels of learning imbedded in the landscape, structures and artwork.
- Inclusive, accessible and inspiring for all

ages and levels, both for the novice and for advanced crew learning.

- Whakapapa - connects through naming sites with traditional names
- Open and welcoming to the public, an enduring community destination.
- Mauri Tū – enhancing the marine and coastal environment
- Collaborative approach with Ātea a Rangi Trust, waka experts and mana whenua to ensure absolute authenticity.
- Taiao – bring natural elements back into the inner harbour
- The waka is a key client
- Transformative- a catalyst for change in the inner harbour
- A high level of craft and development, led by, and befitting of Te Matau a Māui, Ātea a Rangi Educational Trust and its leaders.
- Kaitiakitanga - Sustainable - efficient, innovative, environmental and demonstrative

Physical Requirements

- A safe / navigable and easily accessible pontoon for up to two waka hourua that does not impede upon current sailing club activities in the marine environment.
- A flexible multipurpose education space that supports the educational programme of the Āotea a Rangi Trust, and provides a place to meet, learn and host.
- The hosting component includes requirements specifically designed and allocated ātea and mahau space for formal welcoming activities, kitchen facilities and the provision for sleeping for overseas crews.

- Educational requirements include dedicated teaching walls, including knowlege holding artwork, and dedicated floor area for a 4m high 7m diameter round star dome ,and multiple 5m x 5m teaching mats - two in the interior of the main education space and one on the mahau.
- Kitchen facilities sufficient to provide for guests in the multipurpose education space and for larger events held in the wider landscape.
- An office in which Āotea a Rangi educators can develop and coordinate educational programmes.
- Storage for food associated with the kitchen function and separately for mattresses and furniture associated with the functions of the multipurpose education space.
- Supporting facilities- Two toilets and two showers including provision for wheelchair users.
- Workshop - a space for repair and maintenance of waka elements and gear by waka crew including spars and a mast of up to 13m. This space requires workbenches, woodworking machinery and the ability to expand into the adjacent landscape spaces for larger working bees and workshop educational sessions.
- Dry storage for maintenance, educational, and sailing equipment for short and long voyages and provision to also dry recently washed gear adequate ventilation.

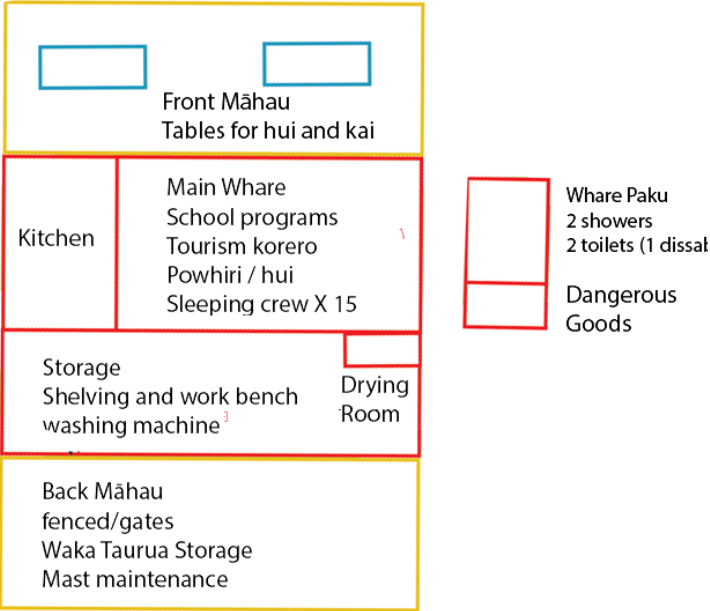


Fig 1.4.1 Space allocation and relationship briefing diagram - Te Matau a Māui / Piripi Smith Jul 2024

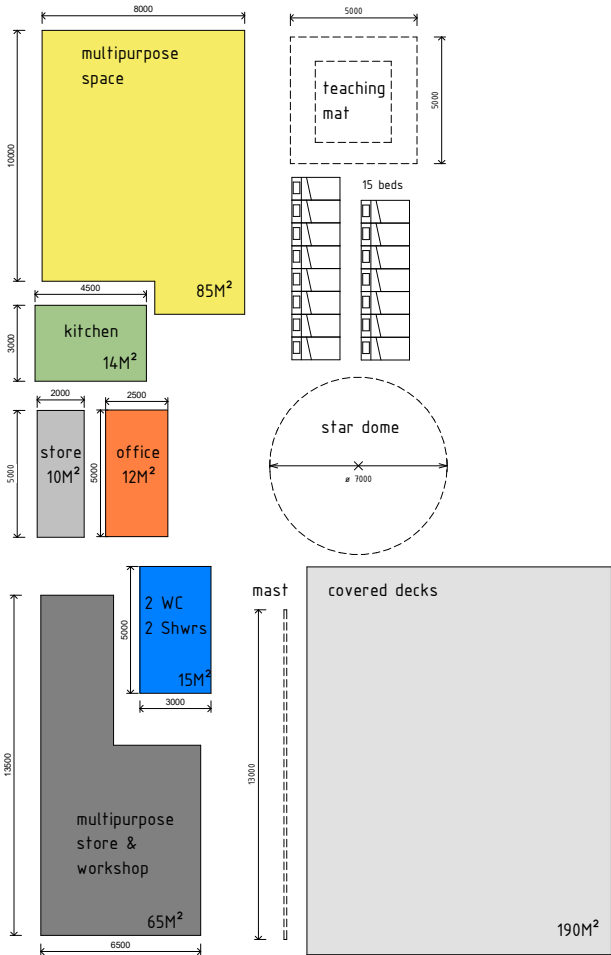


Fig 1.4.2 Spatial allocation plan following briefing, wānanga and concept design testing - WALA Feb 2025

1.5 Concept Design Process

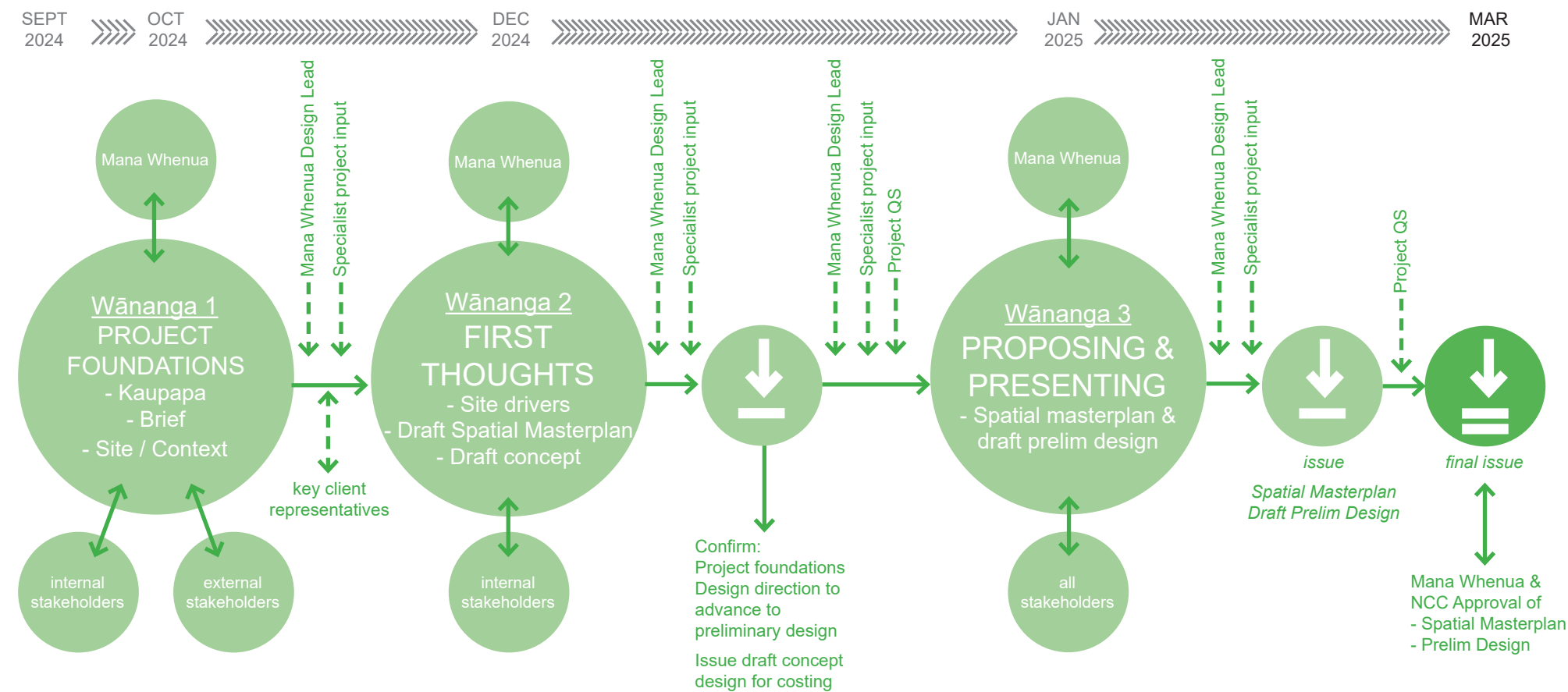


Fig 1.5.1 Ahuriri Waka Hub Master Plan / Concept Design timeframe diagram

A partnership between Napier City Council, Ātea a Rangi Trust (kaitiaki of Ngati Kahungunu’s waka, Te Matau a Māui) and Ahuriri’s recognized Mana Whenua representatives, Ahuriri Waka Hub is a project underpinned by a kaupapa of co-governance, co-design and collaboration.

Ahuriri Waka Hub’s Concept Design is the culmination of a co-design process, established at the project’s inception in September 2024, between project proponents, Ātea a Rangi Trust and Napier City Council, and the project’s design team, Wraight Athfield Landscape + Architecture (Architects and Landscape Architects) and Nathan Foote (lead Mana Whenua Designer/ Master Carver) along with planning and engineering support. Evolving from the cultural foundation authored by Nathan Foote in close collaboration with the Trust’s Piripi Smith, the Concept has been iteratively developed through a series of regular design team meetings (in person and online), informal design discussions and

sharing of ideas via online collaboration tool, Miro.

As members of the Project Team, Design Team members contributed to the project’s broader framework of co-governed Control and Steering Groups in the form of fortnightly and monthly reporting, enabling a direct feedback loop into the design’s development and the expedition of issue resolution.

Supporting the Project Team’s decision making process, a formal series of wānanga (meetings to exchange ideas), have been held to engage and consult with the project’s identified key stakeholders including Mana Whenua, Napier Sailing Club and various Council officers. Hosted at various locations including Waitangi Regional Park’s Ātea a Rangi, Napier Sailing Club and Mana Ahuriri Trust, the wānanga proved a fruitful forum in which the project’s design parameters were established, aspirations and concerns of various contributors were freely discussed and the design team’s creative

response could be both shaped and tested. Commensurate with the project’s cultural and regional significance, the three Wānanga, were structured to:

- A. Establish project foundations [Whakawhanaungatanga & Listening] Wānanga 01
- B. Reflect on foundations, provide high level design framework for discussion [Testing] Wānanga 02
- C. Confirm preferred Concept [Proposing] Wānanga 03

Wānanga 01 Listening

An introduction to the project, its stakeholders and its importance to Ātea a Rangi Trust, the region and the world of waka navigation, this wānanga provided a forum in which the design team were both immersed in the cultural significance of the project and its physical constraints within the Napier Sailing Club’s waterfront location.

Wānanga 02 Testing

Having received information regarding the project’s cultural context and physical dynamics in Wānanga 01, the Design Team presented a series of initial thoughts for discussion including an indicative direction for the project’s Cultural Foundation, a reflection upon the information received at the first wānanga along with further research undertaken by the team concluding with a high-level site plan of the Hub’s educational/ working spaces and jetty berth.

Wānanga 03 Proposing

Taking into consideration comments and feedback received at the second wānanga, and subsequent guidance from the project’s governance groups, the Design Team presented a further refined concept in late January 2025, depicting building and jetty infrastructure elements within a coastal landscape setting comprising flexible open space and planted

ecological zones supporting the project’s kaupapa of education and sustainability.

Subsequent to the third wānanga the Design Team have further refined and consolidated the design in readiness for its submission to Ahuriri’s formal approval processes with both Mana Whenua and City Council.

1.6 Cultural Foundation
Te Haumi Concept

The Haumi is a ‘joining’ technique used in waka construction, there are various forms of this ‘join’ but the one we are connecting with here specifically is Te Haumi kokomo.



Fig 1.6.1 Haumi joint in historical waka



Fig 1.6.2 Haumi joint under construction



Fig 1.6.3 Haumi joint representation in card model credit Nathan Foote

In effect it has two parts, we can break these into a male and female element of which we can expand into the concepts and philosophies of this kaupapa.

The Haumi kokomo join, allowed for the extension and reinforcement of canoes, creating vessels unique to Aotearoa that connected to the waka building technologies of the wider Pacific – Te Moananui a Kiwa through “stitching and binding”.

This “stitching and binding” of waka serves as the thread, the “taura”, the “aho” for our project’s conceptual and philosophical foundations.

Embodying the haumi concept, the project emphasises the importance of collaboration, respect for different traditions, and shared responsibility in building something lasting and meaningful.

Exploring the Haumi narrative / concept more expansively, we can view it as a foundational philosophy guiding the entire project. By adopting Haumi’s core principles of connection and unity, “stitching & binding”, we can shape key aspects of the project’s development, extending the narrative of joining into various elements of the design and broader community engagement.

Beyond its role in structural integrity, it embodies a profound metaphor for connection—linking people, communities, and histories across time and space.

By weaving this principle of “joining” like a thread or “taura” into the fabric of the project, we honour Māori innovations while acknowledging the larger Pacific heritage from which they came. The join symbolises not just technical achievement but the resilience, adaptability, and ingenuity of our ancestors. Just as waka served as vessels that carried our Tūpuna across the Pacific to Aotearoa, the Haumi join links the project to the wider Pacific.

It ties the project to the shared history of the Pacific people, their navigation, and their exploration of new worlds.

In the broader context, the Haumi serves as a metaphor for “Whanaungatanga”, illustrating how distinct elements can come together to form a unified whole.

This concept can be applied to various aspects of the project, from the building’s design to the collaborative process involving various communities.

The project’s development relies on the participation of various groups and

partnerships—Mana Whenua, NCC, Ātea a Rangi Trust, the Napier Sailing Club, and the Project design team—each contributing their own knowledge and perspectives, ultimately creating a space that is greater than the sum of its parts.

The project’s relationship with the Napier Sailing Club—sharing resources and space—further reinforces the theme of unity and mutual benefit.

This design approach also reflects this spirit of connection, particularly in the integration of the built form with the surrounding landscape.

The site will connect with existing recreational spaces while fostering ecological vitality along the coastal edge.

This “joining” of natural and built elements will create seamless transitions between the two, blurring the lines between architecture and the environment.

The Haumi join unites the diverse “threads” of this project, creating a harmonious blend of past, present, and future. Through this design, the building will stand not only as a functional space but as a vessel carrying the legacy of Māori innovation, bringing together communities and cultural histories in a shared journey toward the future.

This Kaupapa draws deeply from ancestral knowledge, symbolism, and Pacific navigation traditions, embedding Māori cultural heritage with architectural form, particularly the intricate technologies of waka construction.



Fig 1.6.4 Evolving sail (rā) technologies

“It was the last and greatest phase of human migration, not just because it spanned a third of the earth’s surface, but because those who explored and settled had to develop an entirely new technology and way of life, one capable of long range ocean voyaging, along with a system of reliable navigation.” - K R Howe

2.0 CONTEXT

2.1 The Big Picture

For centuries, the peoples of the Pacific undertook vast ocean voyages using waka hourua and celestial navigation, guided by the stars, ocean currents, swells, wind patterns, birds, other tohu combined with traditional knowledge passed down through generations. These voyaging traditions connected the islands of the Pacific, forming a vast network of trade, exploration, and cultural exchange across Te Moananui a Kiwa.

As one of the last places in the Pacific to be reached by these skilled navigators, the discovery and settlement of Aotearoa is a testament to the remarkable skill and ingenuity of these early explorers. The legacy of their oceanic journeys is deeply woven into the fabric of the nation, shaping its cultural identity and reinforcing the connections between Māori and the wider Pacific. The enduring influence of Pacific voyaging traditions is evident in language, art, customs, and the revitalisation of waka culture in Aotearoa today.

In recent decades, there has been a revitalisation of traditional navigation, led by figures such as Mau Piailug of Satawal, who shared his knowledge and trained many navigators such as Tā Hekenukumai Busby and Jack Thatcher in Aotearoa. This resurgence has reconnected Pacific communities with their ancestral seafaring traditions. The construction and voyages of waka hourua, including Te Matau a Māui, are part of this building groundswell. The Ātea a Rangi Trust, guardians of the waka Te Matau a Māui, are working to foster a deeper connection to kaupapa waka, making it an everyday part of the Ahuriri cultural landscape, building an enduring presence in the community. Their vision includes creating the Ahuriri Waka Hub- a space where people can connect with waka culture, learn traditional

navigation, and host manuhiri from across Aotearoa and the Pacific. The Ahuriri Waka Hub aims to be a destination for visitors, education programs, and community engagement, supporting regional tourism, and helping to ensure the trust’s financial sustainability. The Hub will also host national and international waka events, building and sharing knowlege and strengthening relationships with all the peoples of the physical contexts within which it sits- Te Moananui a Kiwa, Aotearoa, Te Ika a Māui, Te Matau a Māui, Ahuriri, Te Whanganui a Orotu and The Inner Harbour.



Fig 2.1.1 Te Moana nui a Kiwa

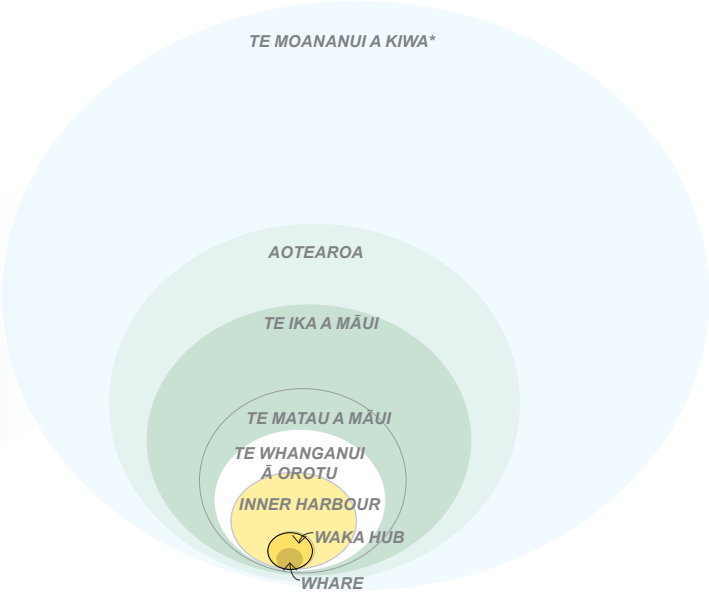


Fig 2.1.2 Ahuriri Waka Hub Context Diagram

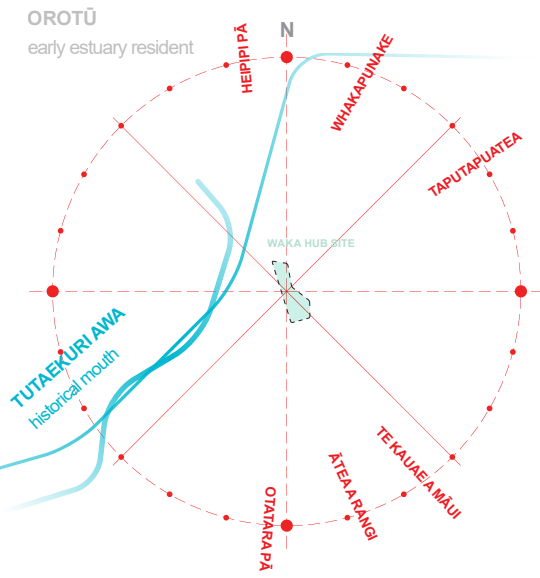


Fig 2.1.3 Ahuriri Waka Hub Context Compass

2.2 Historical Context

The landscape context in which the Waka Hub project sits, the historical Te Whangnui Ā Orotū Lagoon, is of great cultural significance to Ahuriri’s mana whenua as illustrated by Tania Eden’s Te Taiwhenua O Te Whangnui Ā Orotū Landscapes Statement, January 13th 2019, presented on behalf of Taiwhenua o Te Whanganui-ā-Orotū:

‘Te Whanganui ā Orotū holds great cultural and spiritual significance to all hapū of Ahuriri. It is central to hapū existence and identity. It is named after the ancestor Te Orotū who was a descendant of the explorer and ancestor Māhu Tapoanui, who is the very beginning of the Ahuriri people.

The area around Te Whanganui ā Orotū was a very important source of food and was heavily populated. Consequently, numerous sites of cultural, historic and archaeological significance are situated around what was its shoreline. The estuary was a vitally important fishing and resource gathering area for a group of interconnected hapū with strong whakapapa ties, a shared history and an affiliation both prior to, and after, the arrival of Kahungunu.’

The lagoon was a large body of water, articulated by gravel shoals, salt mashes and wetlands. Framed by the Napier’s western hills on the landward side and separated by a shingle spit (now West Shore) from the sea, the Lagoon was integral to tangata whenua life as illustrated by the multitude of Māori place names depicted in Fig 2.2.2. Map of Ahuriri Lagoon.

The 1931 Earthquake lifted and drained much of the land west of the shingle spit, leaving in its wake an expanse of saline plain and estuary remnants including the Main Outflow Channel

(Middle and Upper Estuary) Pandora Pond (Lower Estuary/ Ahuriri Estuary) and the Inner Harbour.

The Waka Hub, is proposed to be sited on land immediately southeast of the current day Pandora Bridge, on a portion of reclaimed land that prior to the 1931 Earthquake was an environment of watery gravel shoals and salt meadows.

Articulating the western extremity of Napier’s present day Inner Harbour, the Pandora Bridge connects the suburban development of West Shore to Napier’s port industry and historic harbour environs. The Inner Harbour is an engineered maritime environment reflecting the City’s post European settlement and maritime heritage of quays, wharves, marinas and port industry.

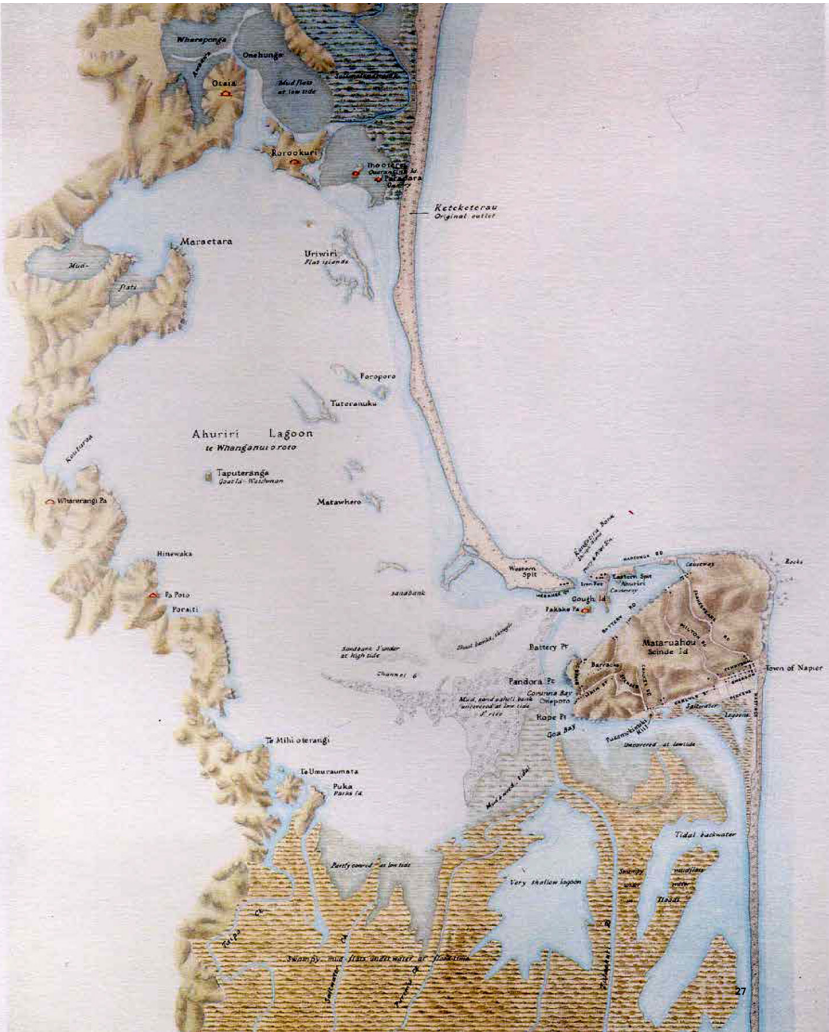


Fig 2.2.1 Plan showing Ahuriri Lagoon, Scinde Id, & surroundings - to & at 1865



Fig 2.2.2 Map of Ahuriri Lagoon. Ko te Whanganui o roto (sic) Locality names from tracing of 1851 and 1856-59 Surveys



1948



1980



2023

Fig 2.2.3 Aerial photography illustrating the historical transformation of the Waka Hub’s Inner Harbour-Ahuriri Estuary site from saltmarsh aquatic environment to the reclaimed terrain it is today

2.3 Urban Structure And Movements

Napier is a city on the east coast of Aotearoa’s (New Zealand’s) Te Ika-a-Māui (North Island). In the rain shadow of the North Island Volcanic Plateau , the city traditionally enjoys a mostly dry warm climate, however, severe weather events in the spring and summer of 2020 and 2023 respectively have led to a level of climatic uncertainty. The city encompasses the Mataruahou (Napier Hill) headland and surrounding Heretaunga Plains/ lowlands approximately 22km north of Cape Kidnappers (the southern extremity of Hawke Bay). Bounded in the south by Tutaekuri River and Ahuriri Estuary to the north, the city largely expands south-westward from Mataruahou with a narrow corridor of urban development hugging the coastal edge north of Ahuriri and east of the airport. Port infrastructure and light industrial developments occupy the flat lands immediately north and west of Mataruahou while central city zone occupies land immediately south of the Mataruahou rising.

Adjacent the primary arterial connection between airport and central city the Ahuriri Waka Hub represents a unique opportunity to articulate a new north-western gateway into the city, one that is embedded in Ahuriri’s cultural and natural heritage.



Fig 2.3.1 City context

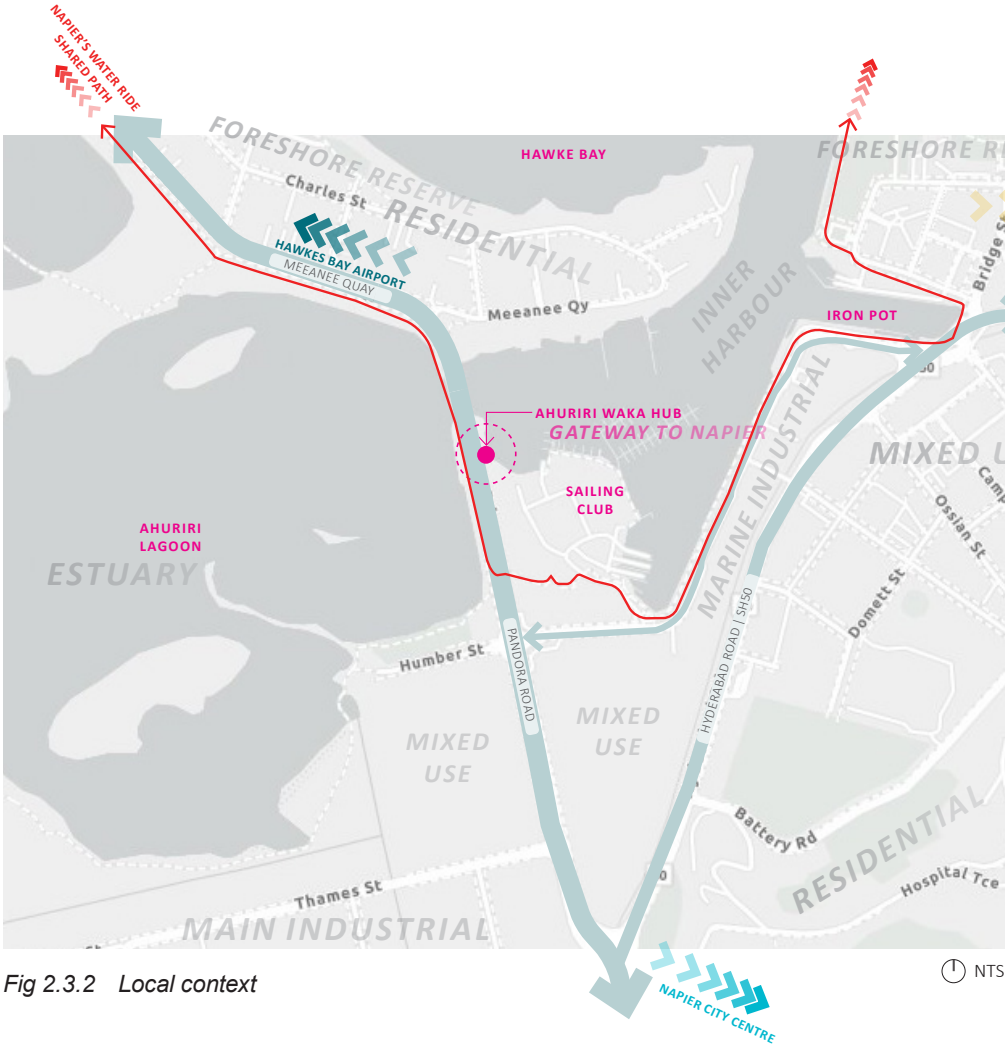


Fig 2.3.2 Local context

2.4 Local Urban/Landscape Context

The Waka Hub is proposed to be sited on reclaimed land currently managed and leased by Napier Sailing Club. The Club occupies Inner Harbour land east of Pandora Road, bounded to the south by an active mode path connecting West Quay to the Pandora Road cycle/pedestrian network.

The sailing club site comprises the Clubhouse building, several boat storage sheds, beach and boat ramp access to the water, a fenced maintenance area and formal and informal parking areas intersected by a network of sealed access routes.

Sited at the north western corner of Napier Sailing Club, approximately 80m south of the Pandora Bridge, the Waka Hub site comprises the area of undeveloped grassed land east Pandora Road, north of the Sailing Club's existing fenced boat storage area.

The proposed site is relatively exposed to the prevailing south-westerly and north-easterly winds given the general lack of sheltering vegetation or structures. Conversely, the paucity of nearby structures and vegetation mean the site is exposed to all day sun.

Traffic disturbance (noise and lights) impact the western edge of the site given the site's close proximity to Pandora Road.

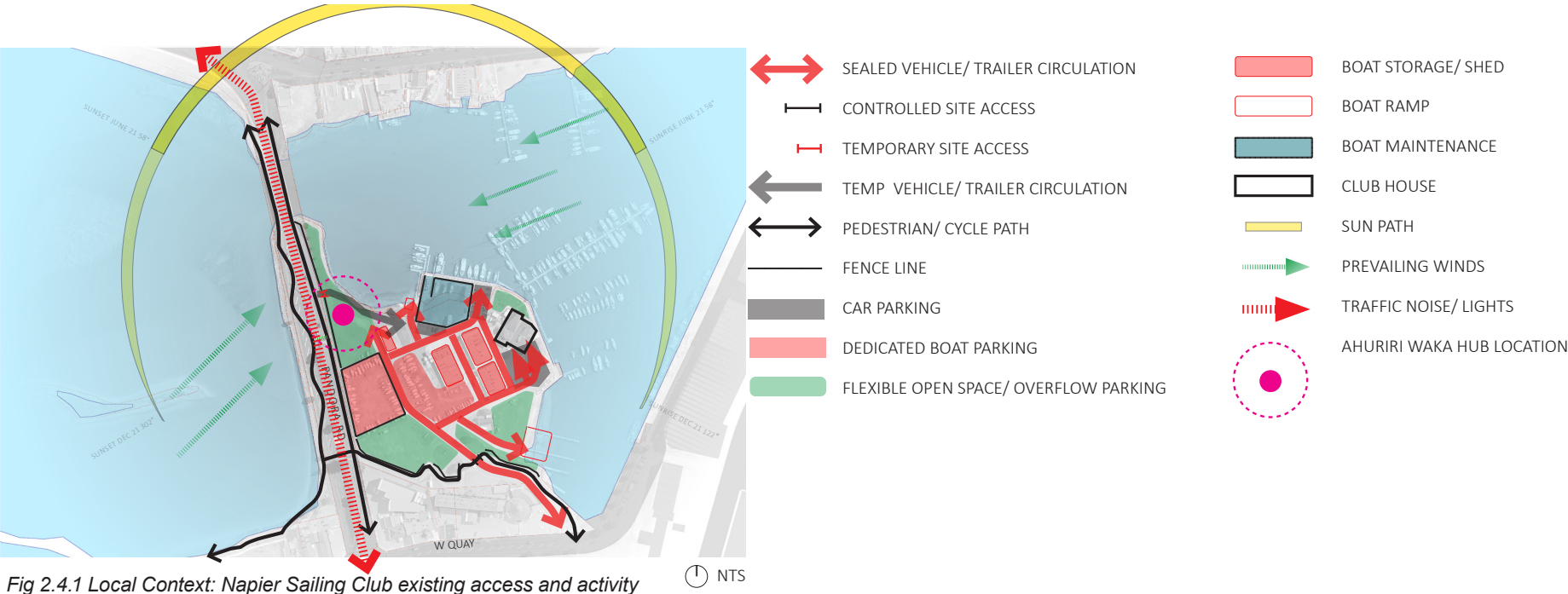


Fig 2.4.1 Local Context: Napier Sailing Club existing access and activity



Fig 2.4.2 Ahuriri Waka Hub site, view looking south.



Fig 2.4.3 Ahuriri Waka Hub site, view looking north toward Pandora Rd Bridge

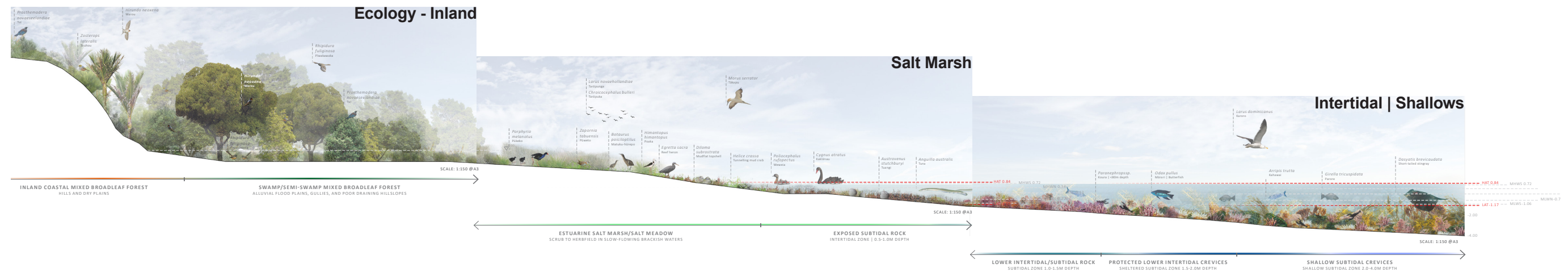


Fig 2.5.1 Illustrative Ahuriri Estuary ecological cross section

2.5 Ecological Context

The site comprises reclaimed land associated with Pandora Bridge's southern abutment construction (circa early 1960). The eastern edge of the site interfaces with the water and is largely defined by a rock revetment. The revetment is constructed from local limestone and is of varying quality and condition. The western edge of the site is defined by 4.0m (approx.) wide footpath on the eastern side of Pandora Road, an existing low level round-pole timber fence runs parallel to the road offset from the footpath by approximately 2.0m. The southern boundary of the site is defined by Napier Sailing Club's fenced boat parking area. The land defined by these boundaries is a relatively flat mown-grass covered plane, consistent with the elevation of Pandora Road.

A row of Four(4) relatively immature single trunked Pohutukawa trees occupy the site's narrow finger of land just south of Pandora Bridge. The trees do not present a strong landscape presence given their scale of trees and wide spacing (approximately 10.0m). Given the lack of vegetal diversity, the existing terrestrial ecological value is considered to be relatively low.

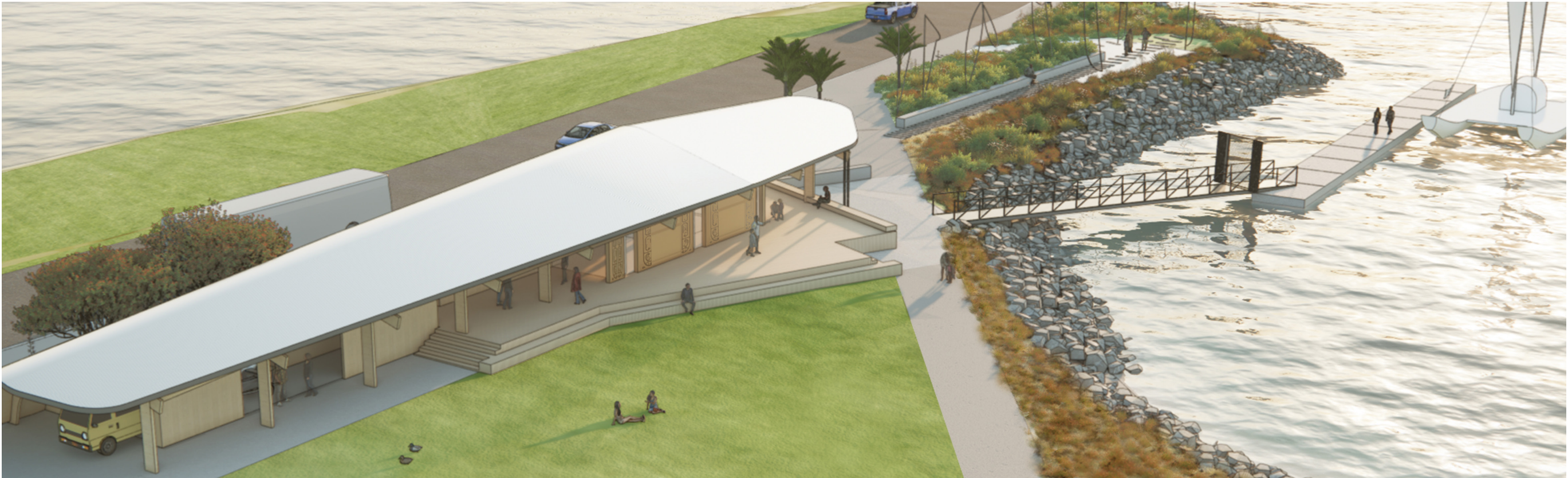
It is, however, important to note a Hawkes Bay Regional Council survey, undertaken in October 2023, has identified the presence of Kororā at the northern extremity of the site's rock revetment. An ecological survey of the site's adjacent aquatic environment

has not been completed, but it is anticipated contributing factors such as lack of coastal planting, proximity of the road and discharge of the road's run-off into the harbour will be having some impact on the degree of aquatic diversity.

While this site is not currently considered biologically diverse, there is potential for this project to act as a catalyst for ecological restoration. Historically the Estuary environs were ecologically rich in both flora and fauna, broadleaf forests in the foothills merging into coastal and swamp forests in the alluvial flood plain transitioning into brackish salt meadows and marshes in the Estuary's intertidal zone. It's proposed, collections from these different landscape typologies are harnessed to articulate the Waka Hub's site, contributing to Ātea a Rangi's educational programme as well as providing potential habitat for coastal fauna.



Fig 2.5.2 Hawkes Bay Regional Council Annual Penguin Survey, October 2024



3.0 CONCEPT DESIGN

3.1 Design Overview

Napier’s Waka Hub will be the new base for Ngati Kahungunu’s Te Matau a Māui waka hourua vessel (double hulled waka). The first purpose-built waka hourua berth in Aotearoa, the Hub comprises a new 40m long pontoon jetty supported by a whare housing educational, administration and vessel maintenance spaces.

The Jetty and Whare have been conceived as interlinked structuring elements that both frame and harness the site’s existing open spaces while generating opportunities for ecological restoration, activation of the Sailing Club’s northwestern quarter and a new active modes path at the water’s edge. A linear building form interprets building and waka architecture from the Pacific, and together with a revitalised estuary edge landscape, it hosts and celebrates arrival and departure of Pacific ocean borne voyagers. Its striking profile adjacent to Pandora Road also marks a significant northern gateway to Ahuriri, while

also providing a ‘sheltering shoulder’ from busy traffic for waterside activities. The project’s ‘Haumi’ kaupapa, recalls a traditional method of joining/ bringing parts together within waka structure. This kaupapa is expressed within the form, fabric and function of the building, and its dove-tailing into a new ecological zone to the north and into the flexible grassed areas west of the Sailing Club.

The jetty and whare are sited at the northwestern extremity of the Pandora Road site adjacent to the Napier Sailing Club. Designed to accommodate up to two waka hourua vessels along its length, the pontoon runs in approximate parallel alignment with the shoreline defined by southern headland from which Pandora Bridge extends northward across Ahuriri Estuary.

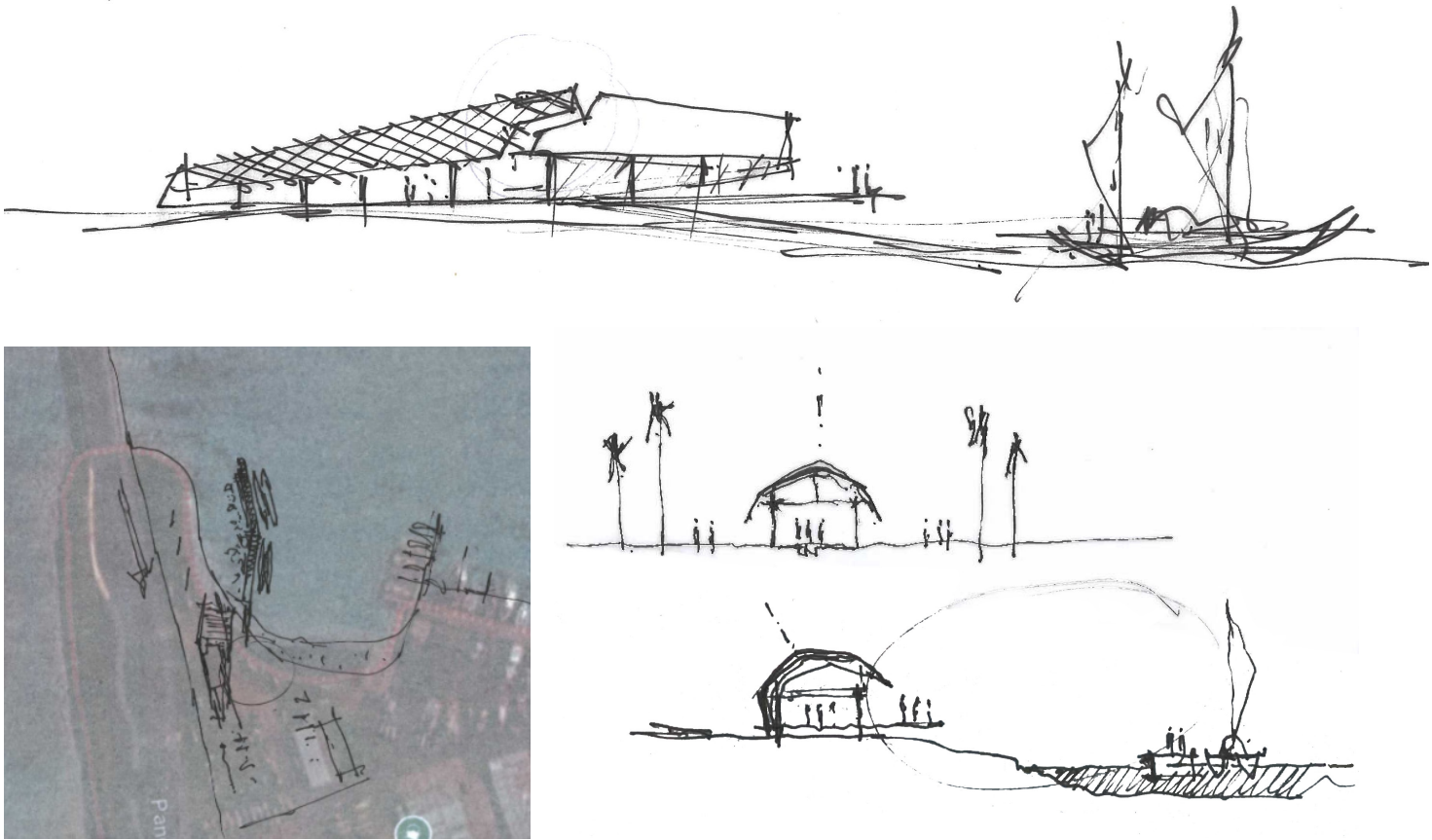


Fig 3.1.1 Early conceptual sketches

3.2 Key Moves



Fig 3.2.1 Ahuriri Waka Hub key moves diagrams

Conceptually the Waka Hub comprises a series of key design responses reflecting the Project’s briefing requirements. Both the proposed building siting and general arrangements of elements have been composed to support:

- *Arrival:* Mana Whenua arrival protocols and formal welcoming
- *Learning:* educational opportunities (celestial navigation and sailing instruction/ ecological explorations)
- *Working:* Vessel berthing and maintenance functions
- *Gathering:* Interior and exterior spaces designed to host events, provide spaces for ceremonial and informal gathering
- *Ecology:* Opportunities for terrestrial and aquatic based habitat.

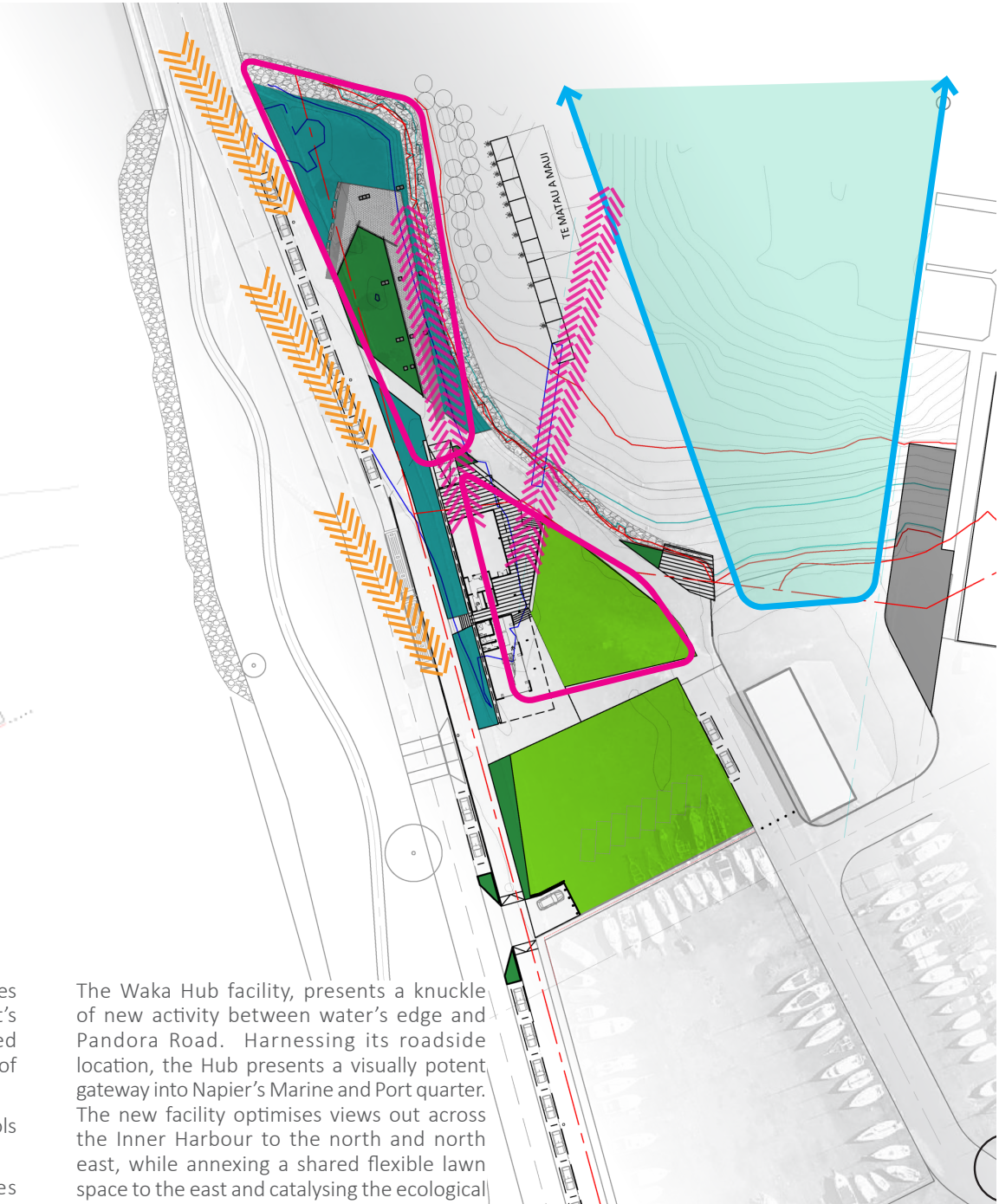


Fig 3.2.2 Ahuriri Waka Hub key considerations diagram

The Waka Hub facility, presents a knuckle of new activity between water’s edge and Pandora Road. Harnessing its roadside location, the Hub presents a visually potent gateway into Napier’s Marine and Port quarter. The new facility optimises views out across the Inner Harbour to the north and north east, while annexing a shared flexible lawn space to the east and catalysing the ecological enrichment of grounds to the north.

3.3 Ahuriri Waka Hub Design

Connected across an existing rock revetment via a gangway and jetty, the pontoon affords direct access to the new whare immediately to the south-west. Both pontoon and whare have been positioned to optimise the site's existing flexible open space areas as well as affording clear access to the water from the site's existing beach area which is currently regularly used for the launching of small water craft including Optimist sailing boats.

The new whare comprises two primary parts, education room to the north and work room to the south with kitchen, toilets and storage located in the central zone. The sculptural roof form, an explicit acknowledgement of the Haumi joint, unifies the two building masses below. Opening out to a generously proportioned deck, the elevated education room is the whare's primary communal/ public space, designed to welcome and host visitors participating in Ātea a Rangī's pedagogy and voyaging programmes.

The work room to the south, designed to provide maintenance space and storage for Te Matau a Maui's masts, booms, sails and various sailing equipment, is set down from the educational room at grade with the surrounding ground. Roller doors at the south end of the building afford vehicle/trailer access via the flexible green space (k) to the south.

A new vehicle access off Pandora Road at the south end of the southern flexible green space is designed to accommodate authorized vehicle access for Waka Hub staff and patrons. Also designed to accommodate the occasional traffic managed access for large trailered vessels, the entry is controlled by relocatable bollards.

The northern end of the site is dedicated to manuhiri (guest/visitor) gathering and ecological enrichment. New ecological planting at the coastal edge provides habitat and a level of physical buffering between the Waka Hub's terrestrial activities and species inhabiting the existing rock revetment, most notably the penguin nest identified in the northern end of the revetment in close proximity to the bridge's abutment. Paved and lawn areas nestled within this ecological zone, afford space for manuhiri(visitor) gathering before being ceremonially called-on to enter the whare, as well as space for the general public to enjoy prospect over coastal edge.



Fig 3.3.1 Ahuriri Waka Hub Site Plan

- KEY
- A PONTON JETTY AND GANGWAY
 - B MAHAU (COVERED DECK/ OUTDOOR LEARNING)
 - C WHARE
 - D LAWN
 - E MANUHIRI PAPA (VISITOR VIEWING/ WAITING AREA)
 - F ECOLOGICAL PLANTING
 - G STORMWATER FILTER GARDEN
 - H AQUATIC ECOLOGY OPPORTUNITY (ARTIFICIAL REEF/ROCK POOLS/ MUSSEL ROPES)
 - I CONTROLLED VEHICLE ACCESS (BOLLARDS)
 - J PARKING ON GRASS
 - K GRASSED FLEXIBLE SHARED SPACE

Siting Considerations

The new Whare, a relatively modest building in terms of its footprint, is organised as a linear series of rooms and storage spaces. The organisation reflects a logical layout for physical and solar access as well as ensuring tikanga principles, regarding adjacencies of various functions, have been appropriately considered. Various siting studies have been undertaken to determine the optimum location for the Whare and Jetty with a view to ensuring:

- beach access and access for maintaining the existing revetment are provided for
- outdoor learning and gathering spaces are separate to circulation spaces
- good visibility of the Jetty from the Whare
- a degree of separation/buffering from traffic on Pandora Road

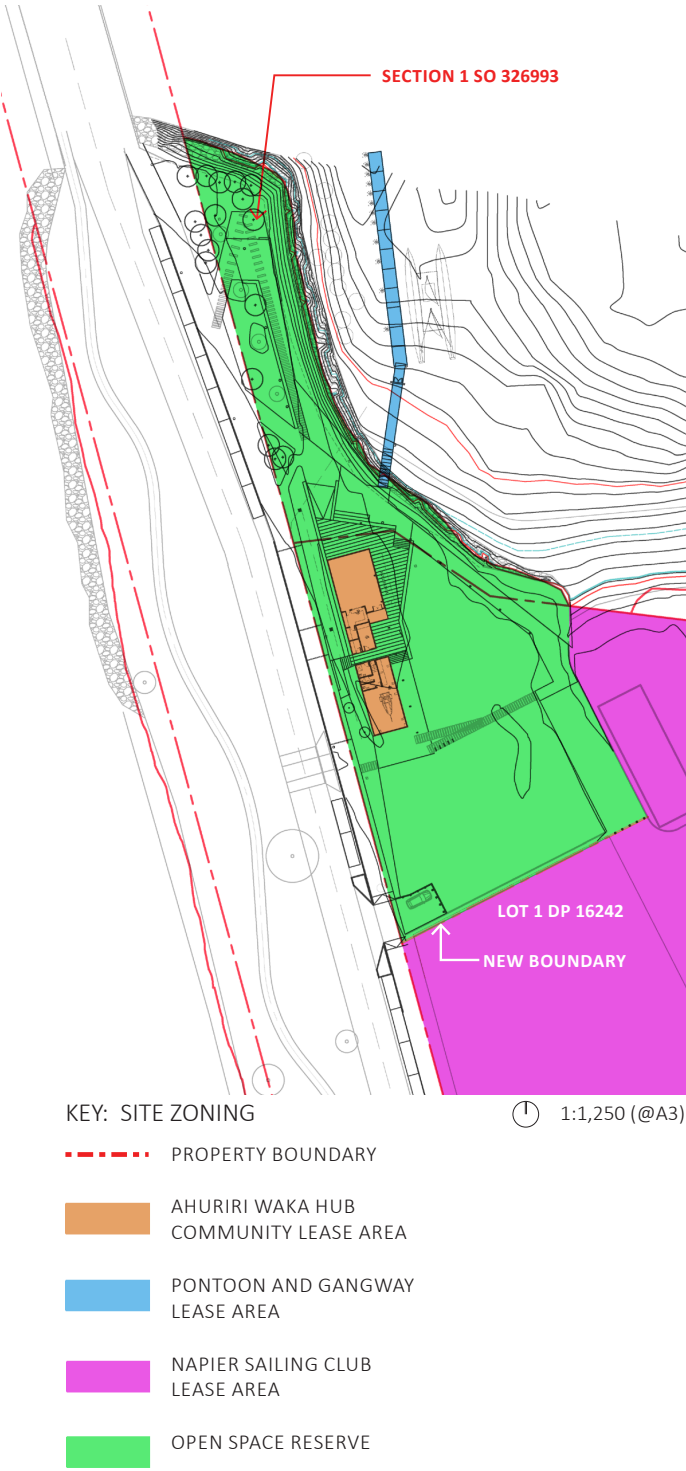


Fig 3.3.2 Ahuriri Waka Hub leasing diagram

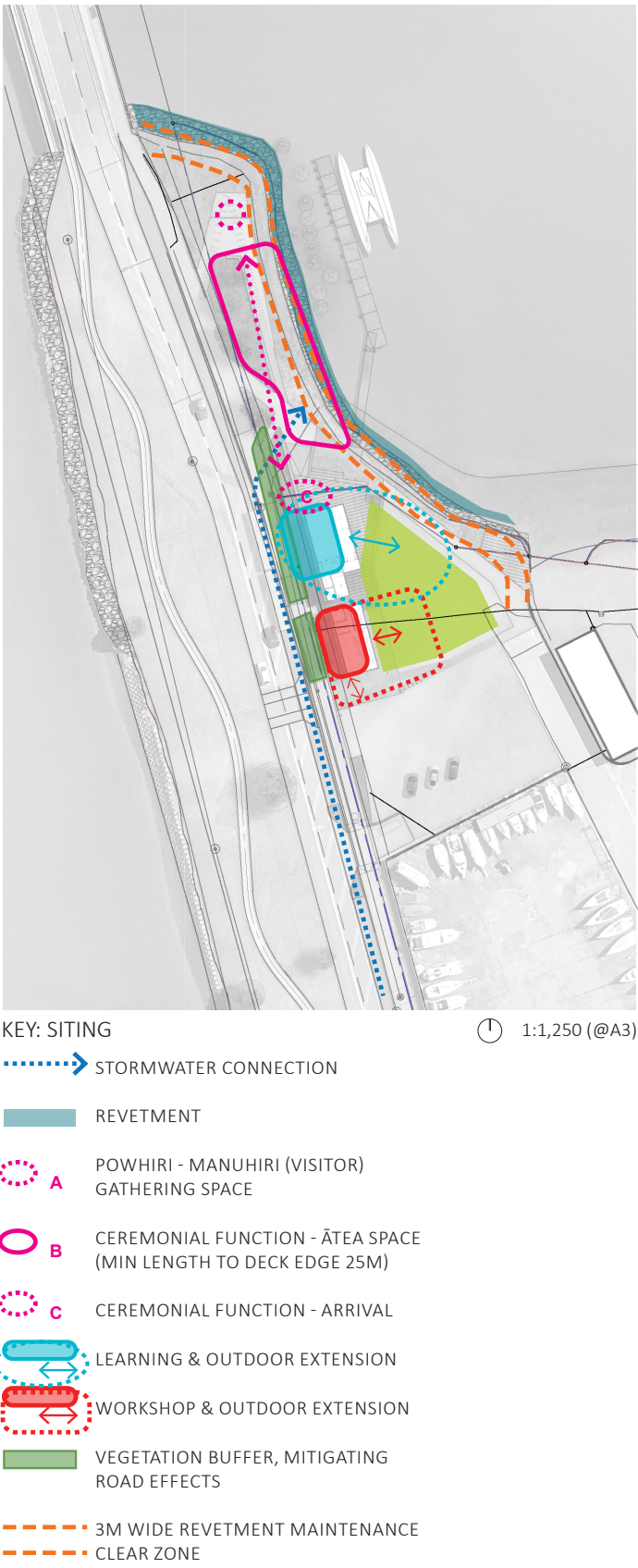


Fig 3.3.3 Ahuriri Waka Hub siting considerations diagram

Landscape Plan In Detail

Site and building have been designed in unison, bringing together the cultural, programmatic, physical and ecological aspirations of the project.

Building and landscape geometries articulate the project’s cultural foundation, reflecting the angular and interlocking forms of the Haumi joint. The northern portion of the whare, the education room, is elevated approximately 750mm above the surrounding ground level. A generously proportioned deck keying into the education room and oriented toward the sea and new pontoon is sized to accommodate Ātea-a-Rangi’s learning materials and education programme. Designed to encourage occupation at its edges the deck comprises a sittable edge along its eastern side and a set of terraced seating steps framing the northern edge. An accessible ramp, integrated into the deck’s northern edge, provides access from the gathering space (Manuhiri Papa) to the north and the new waterfront pathway.

A small widening of the coastal pathway associated with the new deck operates as threshold and transition space into the Hub proper from the jetty. Stairs on the deck’s north, west and southern edge connect to the coastal pathway, workroom terrace and Pandora Road entrance respectively.

The whare’s work room, set at grade with the surrounding lawn, opens out onto hardstand areas to the east and south. A small pathway at the southwest corner of the hardstand area provides pedestrian access directly onto Pandora Road’s public footpath and nearby pedestrian crossing.

The narrow finger of land supporting Pandora Bridge’s southern abutment, is configured to host visitors, artworks and new ecologies. New native planting brings ecological enrichment opportunities to the coastal edge. Cultural plantings of Pingao and Kōwhai ngutu-kākā (Kaka beak) acknowledge historical visual

signifiers for Waka landings, while collections of coastal species draw on Ahuriri’s natural heritage of coastal forests and salt marshes. Performative garden beds along the whare’s western side provide storm water filtration and attenuation before being discharged into the existing storm water outfall at the coastal edge.

On-street parking opportunities are identified along Pandora Road’s eastern footpath and a bus/coach pick up and drop off zone is identified along the whare’s frontage, north of the existing pedestrian refuge.

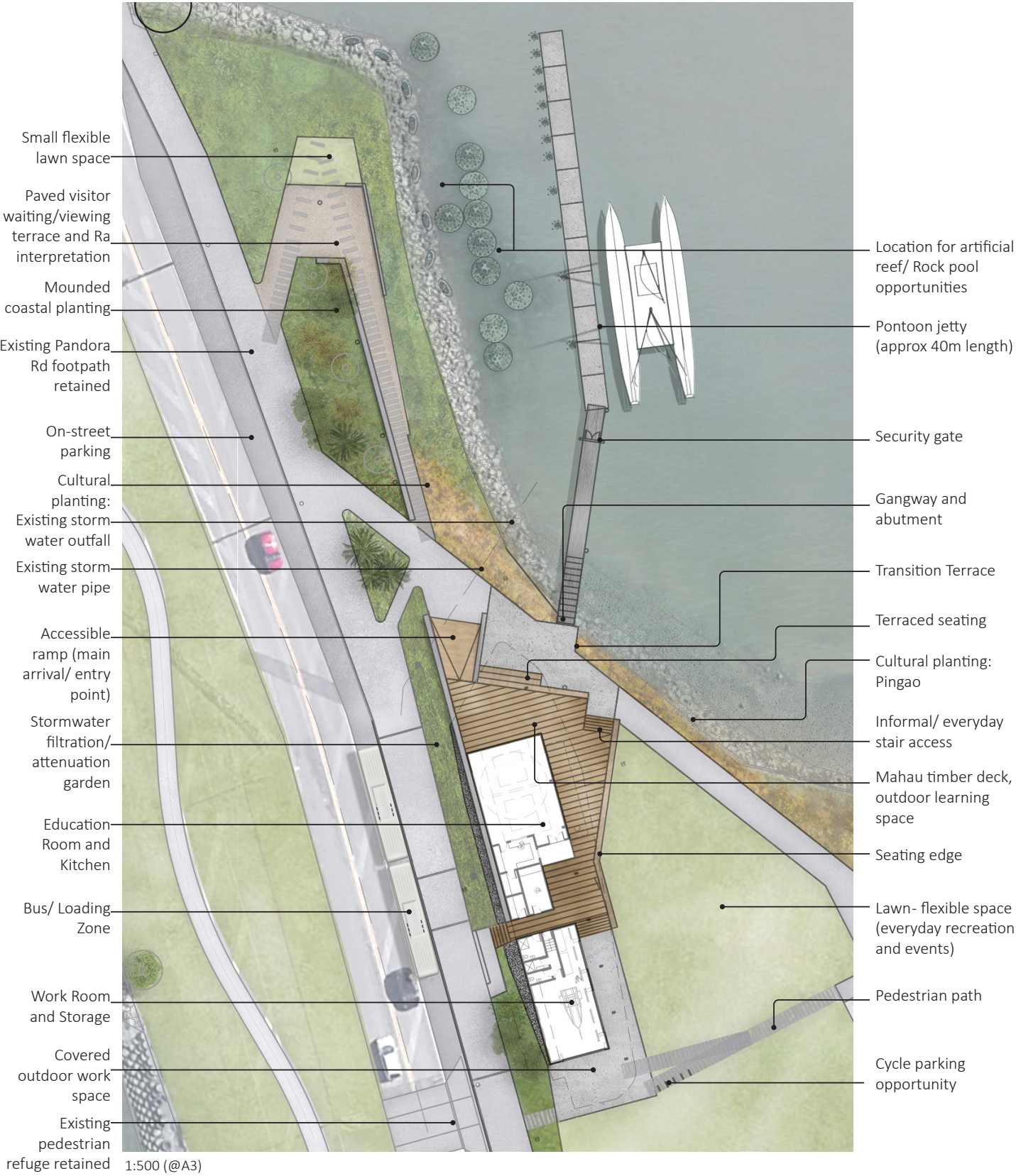


Fig 3.3.4 Ahuriri Waka Hub Landscape Plan

3.4 Building Plan

The education space will serve to welcome manuhiri and provide a strong visual connection to the waka Te Matau a Māui on the via glazing and large doors opening to the mahau on the north. The east wall has a combination of solid wall to host artwork and vertical slot windows to provide light, ventilation and connection to the exterior education and event spaces. The primary teaching wall on the west of the education space. The primary teaching wall on the west remains free of windows to maximise space for display and presentations. The room’s size and proportions accommodate multiple teaching and meeting formats, as well as Ātea a Rangi’s inflatable star dome (7m diameter x 4m high) and up to two teaching mats inside, along with one in the exterior mahau. At the southern end of the education space a day to day entry and covered outdoor area, connects to the workshop, bathrooms, office and storage spaces. The Services Engineers 335 have proposed two heating and ventilation options for the next design stage. Both include ducted heating under the floor, with the first option utilising ceiling fans and operable windows for cooling, while the second incorporates air conditioning.

The kitchen will support the hosting function of the Ahuriri waka hub with serveries both into the education space and outside to the east for exterior events. The office accommodates three Ātea a Rangi educators, providing a workspace where they can offer passive surveillance, assist visitors, and host activities, while also continuing preparation and planning work alongside events at the Waka Hub. Adjacent storerooms provide storage for food and kitchen equipment, while a separate space houses 15 mattresses, furniture, and equipment to support various pedagogical settings within the education space

The southern part of the building has toilets and showers of which the northernmost is an

accessible toilet and shower that can be made available to the public while restricting access to workshop and storage areas.

The workshop is sized to support the maintenance of waka spars and equipment, including the 13-metre-long timber mast. It will store a significant amount of sailing equipment for both long voyages and shorter training sessions, and will include woodworking tools, benches, a large wash-down sink, a washing machine, and drying racks. Adequate ventilation will ensure damp equipment dries thoroughly. A garage door on the south allows trailer-loaded gear to be brought in, while another on the east provides flexibility for larger working bees and education sessions by extending the workspace into adjacent outdoor areas.

The consultant fire engineer Holmes Fire has indicated that sprinklers may not be required if overnight stays in the education space are only 15 people, but the Waka Hub will require at least a Type 1 fire alarm system and intumescent coatings for any timber linings.



Fig. 3.4.1 Floor Plan 1:50

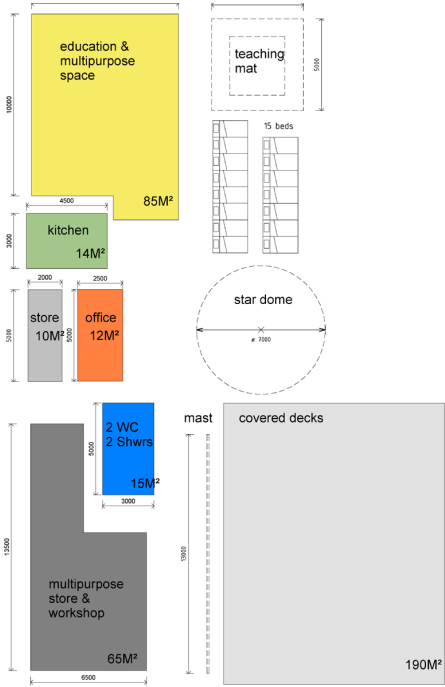
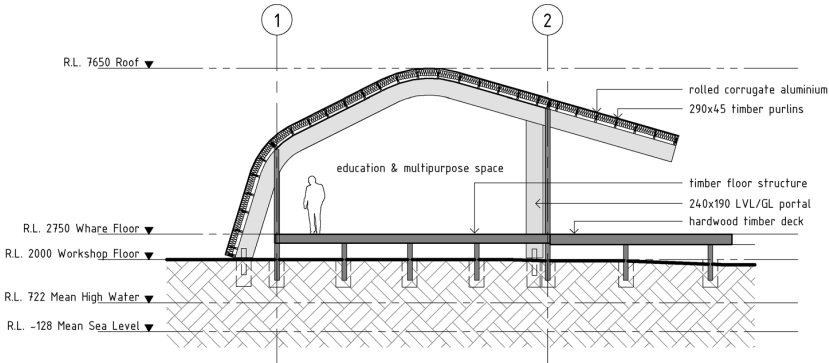


Fig. 3.4.2 Ahuriri Waka Hub Space Diagram



Cross Section C 1:50

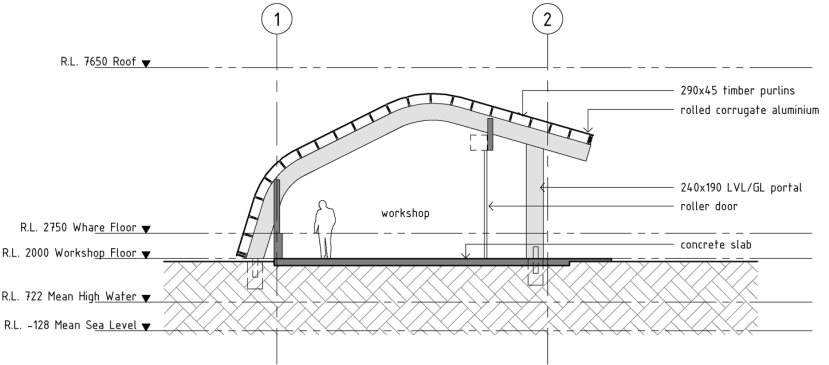


Fig. 3.4.3 Cross Section G 1:50

Whare Details



Fig 3.4.4 Main Education Space interior, looking north toward pontoon. Artwork shown is indicative only but will represent the peoples of Moananui a Kiwa as a house of and for the pacific

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Fig 3.4.5 Exterior view of ceremonial approach to main education space.



Fig 3.4.6 Main Education Space interior, looking south toward kitchen, office workshop, and secondary entry



Fig 3.4.7 Exterior view of covered outdoor education space, office, kitchen servery to exterior and secondary entry to main education space

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3.5 Pontoon Design

A key motivation behind the inception of the Ahuriri Waka Hub was the need for a secure, safe, and easily navigable berth for Te Matau a Māui, along with the capacity to host at least one other visiting waka hourua.

The site’s marine environment consists of a relatively shallow north facing bay between Pandora Bridge peninsular and the Napier Sailing Club ramp and marina. The bay has gravel beach at the south end which hosts flocks of learner sailors who launch Optimist sailing dinghies from beach trailers before tacking out into the Inner Harbour where they race and practice. At Wānanga 1 held in July 2024 there was broad agreement that any berth structures should not impinge or restrict this activity in any way. It immediately became clear that a proposal for a single finger pontoon as close as practicable to the peninsula would afford water users the most space.

Aotea a Rangi and the design team including Marine Structures Engineers-Shorewise together determined a modest 2.5m wide floating pontoon that moves with tides up and down piles on the shore side, with the ability to add movable accessible ramps and stairs was best and most cost effective solution. In order to serve two 20 metre waka hourua the length of the pontoon must be a minimum of 40 metres. The need to keep away from the strong currents in the main channel and water activities in the bay restricts the potential location to the relatively shallow west edge of the bay. With a requirement for water depth of 1 metre some dredging will be required to form a pocket for the waka and this has been calculated by Shorewise at approximately 400m³.

The Shorewise concept design for the marine structures includes the 40m long, 2.5m wide concrete pontoon (design build elements), a 16m aluminium gangway with an adjoining aluminium jetty bridging the revetment and a security gate to restrict physical access to the waka.

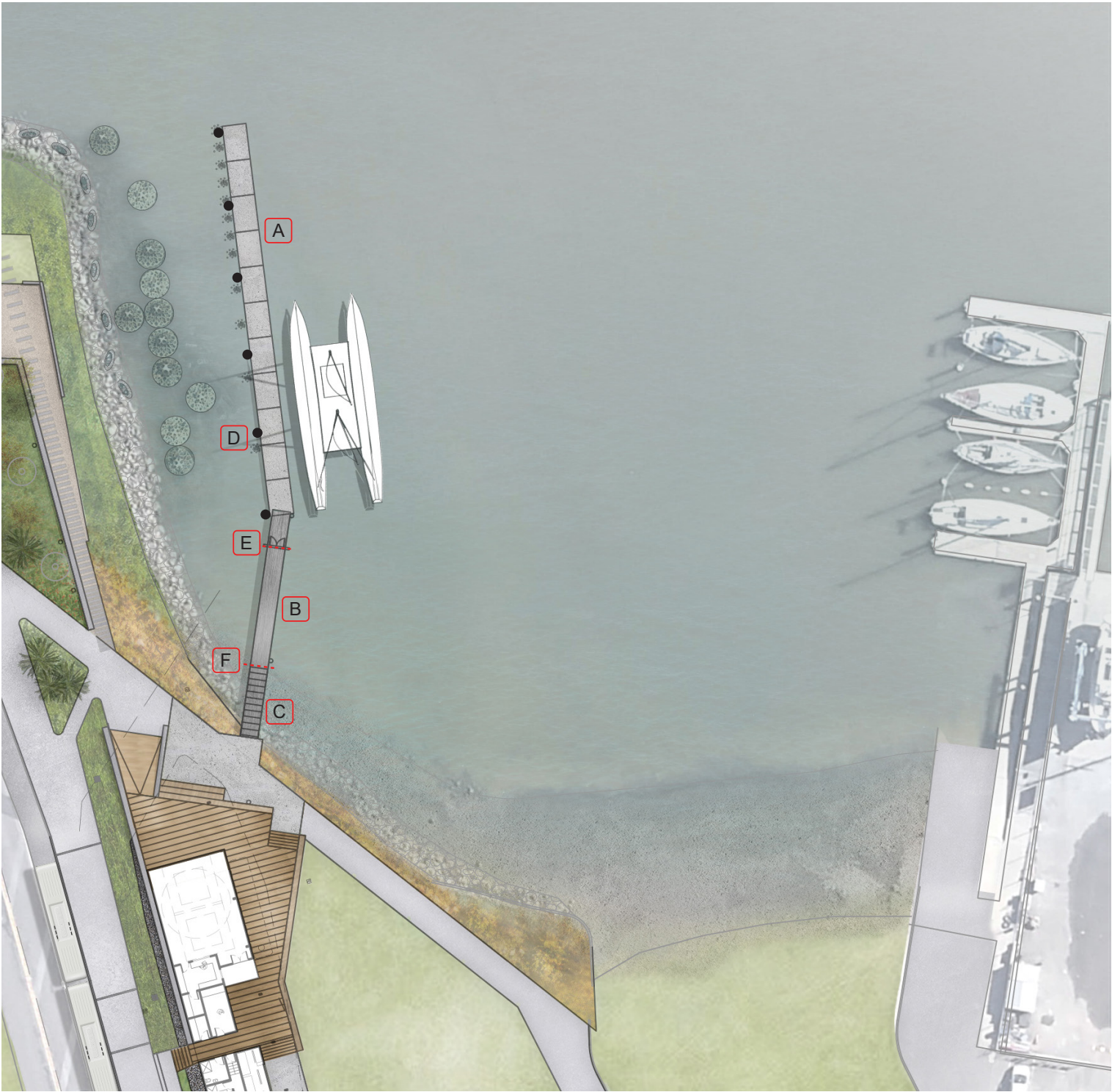


Fig. 3.5.1 Partial Site Plan showing proposed marine structures. refer also Appendix XXX for Shorewise documentation.

- KEY
- A FLOATING CONCRETE PONTOON
 - B ALUMINIUM GANGWAY
 - C ALUMINIUM JETTY
 - D PILES
 - E SECURITY GATE
 - F ALTERNATIVE SECURITY GATE LOCATION



3.6 Cultural Design

Tangata whenua – Mana Whenua

The Haumi concept not only gives us a design philosophy and a connection to our whanaunga (relations) across Te Moana nui a Kiwa (Pacific Ocean) it also allows for expression of our Cultural narratives.

In particular that of the Mana whenua of this space.

This gives us our foundation and identity to allow the Waka Hub to perform its various functions and responsibilities to our Manuhiri from both Aotearoa and Te Moana nui a Kiwa.

The Cultural concepts embrace the whakapapa that extends from Ngā Atua (Gods) to the Tīpuna (Ancestors)and Kaitiaki (Guardians).

These are in turn expressed and materialised through various concepts interpreted in mahi toi or in more abstract thinkings.

Ngā Atua

The vision will be to incorporate these Atua through various design elements in both structural and landscape environments. Some of this may be articulated through mahi toi, others more abstract in their interpretations.

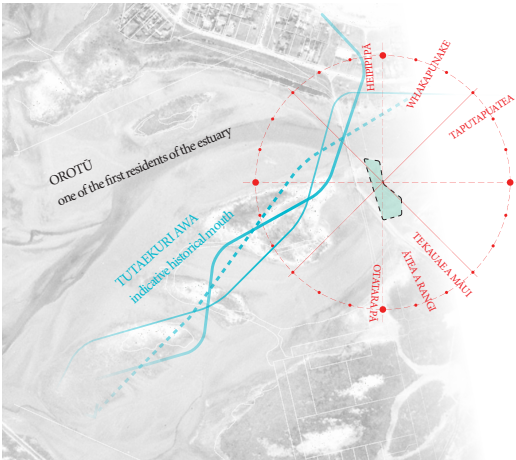


Fig 3.6.1 Ahuriri cultural connections

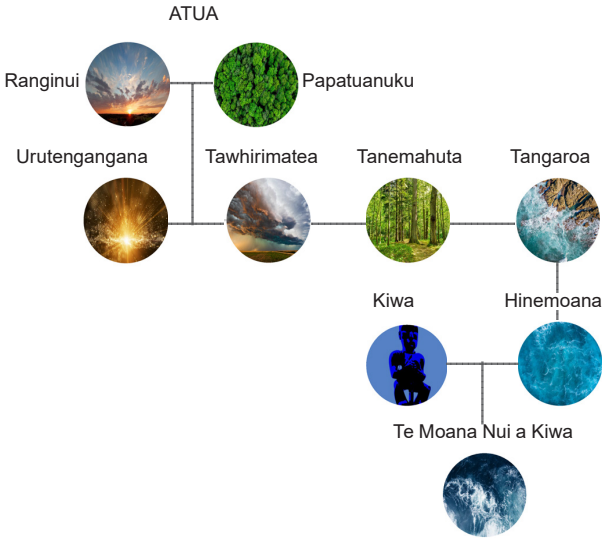


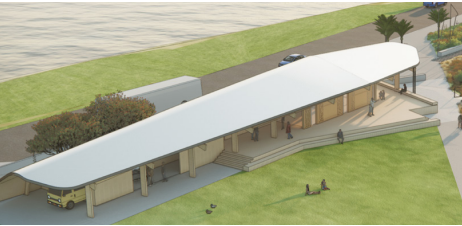
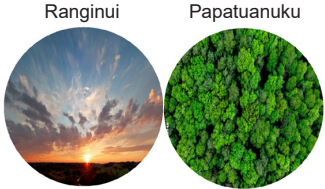
Fig 3.6.2 Whakapapa of Te Moana nui a Kiwa

Abstract expression of Ranginui and Papatuanuku

The Haumi can also be seen as a metaphor for Te Wehenga, the separation of Ranginui (Sky Father) and Papatuanuku (Earth Mother) to bring forth light and life.

In architectural terms, the Haumi could be a deliberate structural break that allows light to filter through, symbolising creation, enlightenment, and the flow of knowledge.

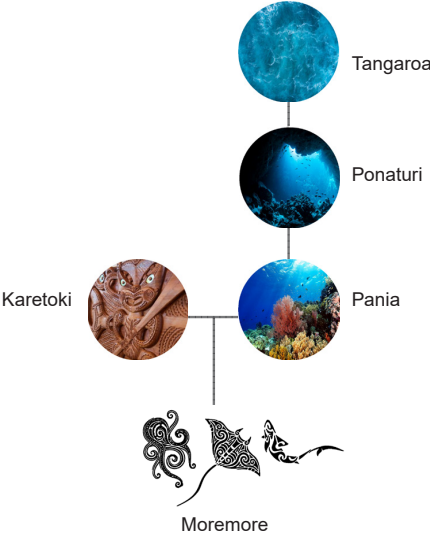
The implied or physical break in the roof as shown in the model allows for the interpretation of Te Wehenga and the many cultural narratives this brings forth, including the celebration of Ranginui and Papatuanuku.



Acknowledging Mana Whenua – Potential mahi toi

It is hoped that various expressions of this whakapapa will embed and acknowledge Mana whenua of the environment in which the Waka Hub will sit.

As an example pou of Tangaroa, Ponaturi, & Moremore could be positioned within the moana, with pou of Karetoki & Pania positioned on the whenua or the Waka Hub itself.





Acknowledging Tangata Moana

An essential part of the Waka Hub is about the recognition and acknowledgement of our whanaunga from Te Moana nui a Kiwa, ‘The Waka Hub is envisaged as an international destination for waka voyagers from around the Pacific.’ – (refer 1.0 Introduction)

With this in mind the interior of the Waka Hub will respect and reflect these relationships and the mahi toi exhibited in the Education space in particular will be guided by artists from waka whanau of the Pacific and Pasifika artists residing in Ahuriri.

Acknowledging Te Moananui a Kiwa: Northern Entrance

The broad context in which our cultural concepts are derived are from Tangaroa and Hinemoana. These two atua connect us to the wider Pacific and this we see clearly within the name “Te Moana nui a Kiwa”. This continues and deepens the relationship with the wider Pacific peoples expressed in this whakatauki, used often by the late Tā Hekenukumai Busby;

Ko Tangaroa te Atua o te Moana
Ko Hine Moana te Whaea o te Moana
Ka moe a Hine Moana i a Kiwa
Koira Te Moana nui a Kiwa

It is our unique understandings of Te Moana nui a Kiwa that contributes to the amazing design innovations of Pacific waka cultures. The Northern entry will also look to further this concept and will aspire to have two pou of both Kiwa and Hinemoana on either side of the main entrance. Above the main entrance we believe a design expressing Te Moana nui a Kiwa is appropriate in acknowledging the Pacific Ocean and all waka cultures of this mighty ocean space.



Fig 3.6.3 *Tepuke vaka with Crab Claw sail, Solomon Islands*



Fig 3.6.4 *Whakapapa of Te Moana nui a Kiwa*

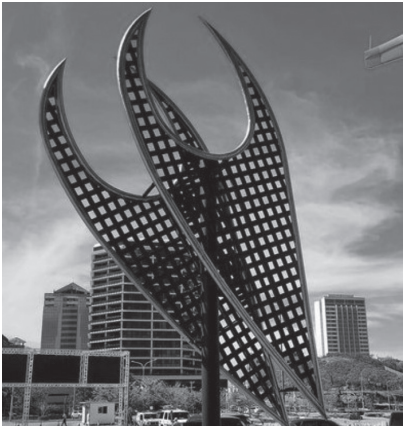


Fig 3.6.5 *Monument of Crab Claw sails*

Recognising Tāwhirimātea: Rā sculptures

Without Tāwhirimātea there is no Waka Hourua culture. Acknowledgement of Tāwhirimātea will be respected and recognised in the forms and shapes of Rā (Sail) technologies of various waka nations of Te Moananui a Kiwa. The vision is to create a landmark of Rā at the northern end of the site that will become a spectacular sculptural entry into Ahuriri, of a scale that provides monumental impact.

This will also echo the continued thread of ‘stitching & binding’ together the strength and vitality of the cultures of Te Moananui a Kiwa. The renaissance of this ingenuity, that moved peoples, that shaped shared cultures, and that carved out Nations that excelled in their environment. Harnessing the wind, comprehending the stars, reading the ocean and its denizens, on vessels built from natural materials gives visitors the understanding that migration throughout the Pacific was one of the greatest feats known to humankind.



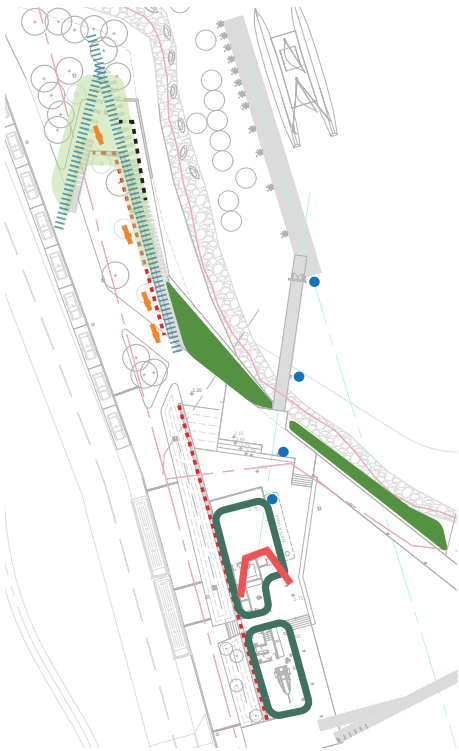
Tawhirimatea



Fig 3.6.6 *Pacific sail technology evolution*

3.7 Design Layers

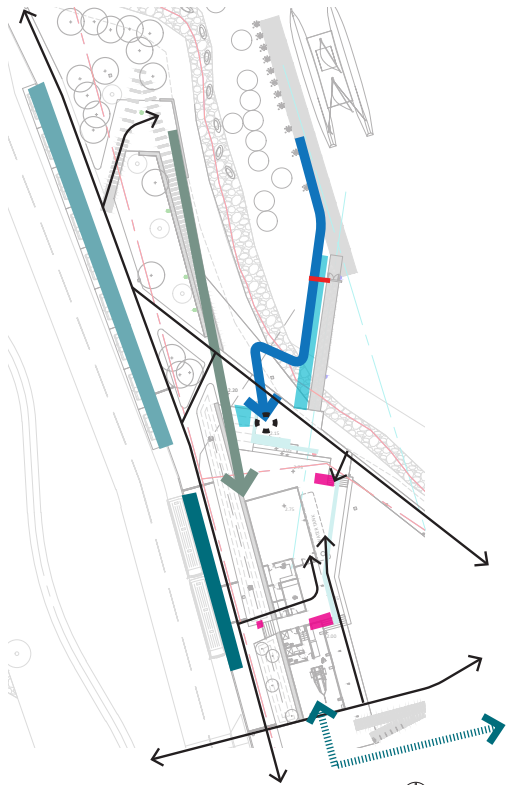
Mahi Toi



- KEY
- RA
WAKA SAIL TECHNOLOGY SCULPTURAL INTERPRETATION
- POU
CARVING
- MARA PINGAO
CULTURAL PLANTING
- SEA BED AND SEDIMENTATION
LOW HEIGHT RETAINING WALL / SEDIMENTARY LAYERS
- WHARE
WALL ETCHING/CARVING
- HAUMI
- HAUMI PAPA
- WAVE REFRACTION/ HIKI
STITCHING
- TAPUTAPU TERRACE

1:1,000

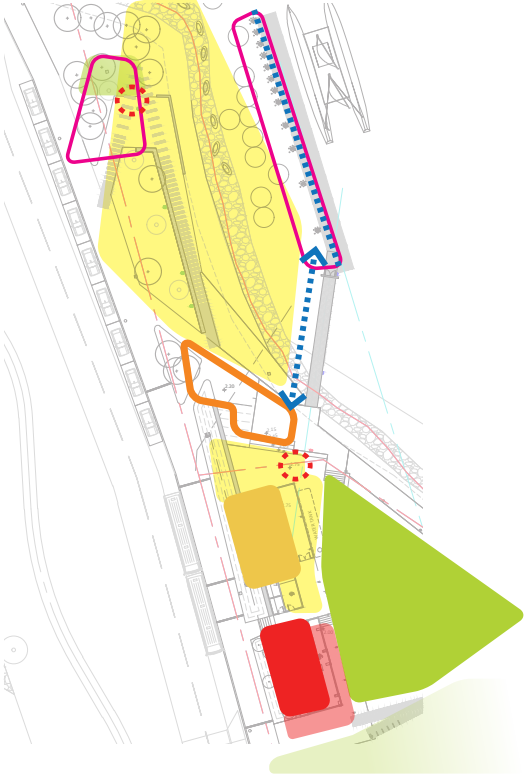
Hīkoi - Movement



- KEY
- CEREMONIAL APPROACH TO WHARE: ARRIVAL FROM MOANA
- CEREMONIAL APPROACH TO WHARE: ARRIVAL FROM WHENUA
- EVERYDAY PEDESTRIAN CIRCULATION
- RAMP ACCESS
- STAIR ACCESS
- INFORMAL VEHICLE CIRCULATION
- ON-STREET PARKING
- LOADING ZONE/ BUS PARKING
- SECURITY LINE
- SITTABLE EDGES
- TRANSITION THRESHOLD

1:1,000 (@A3)

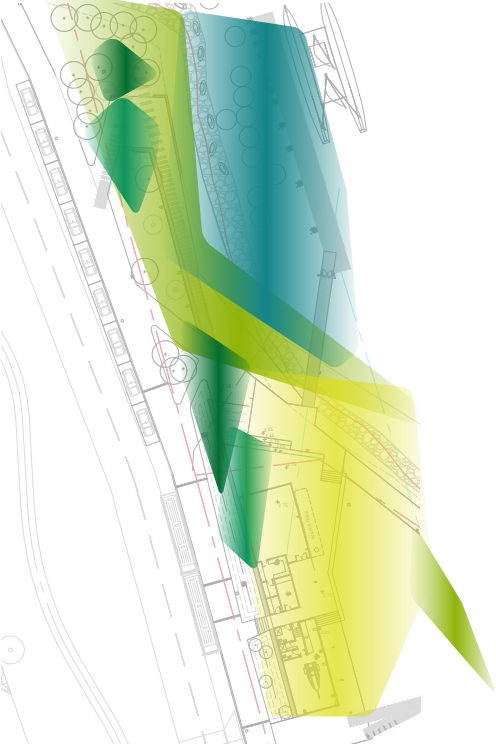
Ngahau - Activity



- KEY
- MANUHIRI WAITING
- THRESHOLD/ TRANSITIONAL TERRACE
- ĀTEA - FLEXIBLE LAWN SPACE
- OUTDOOR LEARNING
- COVERED OUTDOOR WORKING
- FLEXIBLE LAWN SPACE
- WATER ACCESS
- TIROHANGA (LOOKOUT) OPPORTUNITY
- EDUCATION AND HOSTING
- MAHI-WORKSHOP AND MAKING

1:1,000 (@A3)

Taiao - Ecology



- KEY
- COASTAL FOREST
- SWAMP FOREST
- ESTUARY WETLAND/ RIPARIAN
- DUNE/ ROCKY COASTAL EDGE
- MARINE

1:1,000 (@A3)

Fig 3.7.1 Ahuriri Waka Hub design layers and components

3.8 Landscape Strategy

The landscape strategy for the Hub is grounded in the site’s natural heritage. New coastal species selections are proposed to transform the site from a monoculture of exotic grass terrain into a bio-diverse canvas of potential habitat. Local salt-marsh and riparian zone species are proposed for the site’s ecological storm water treatment and attenuation garden on the whare’s western flank. The composition of vegetation typologies and species are composed to

- provide cultural references to historical waka landing sites;
- afford a vibrant landscape setting for the project’s artworks and cultural sculptures; and
- complement the whare’s sculptural form.

In parallel with the creation of new terrestrial habitat aquatic habitat opportunities have been identified in the form of constructed reefs on the sea floor, bivalve clusters attached to the pontoon and artificial rock pools embedded within the intertidal zone.

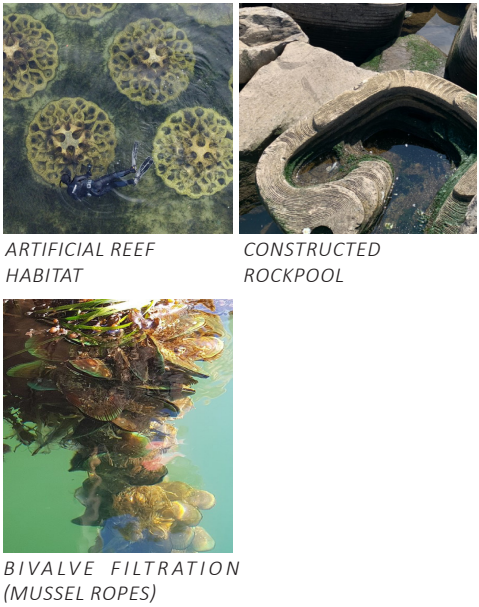


Fig 3.8.1 Aquatic ecologies

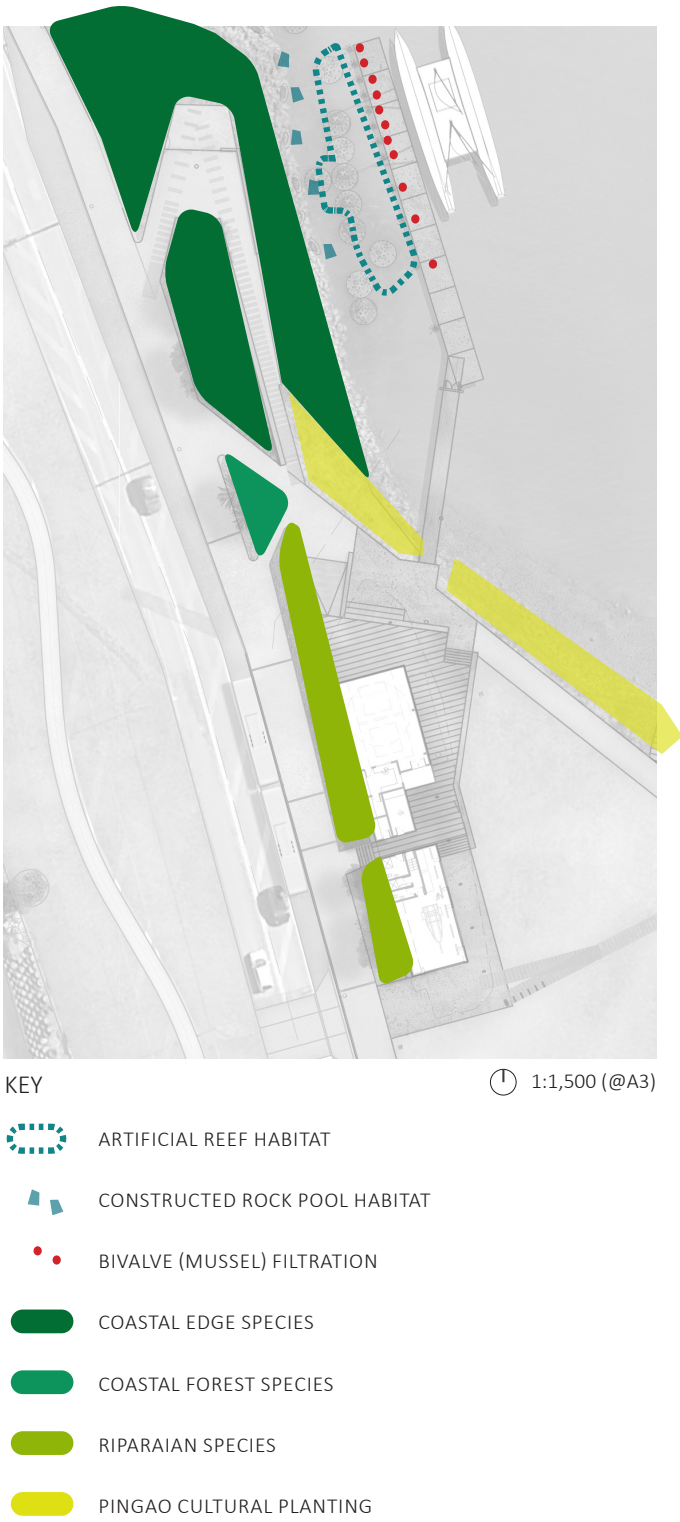


Fig 3.8.2 Terrestrial ecologies

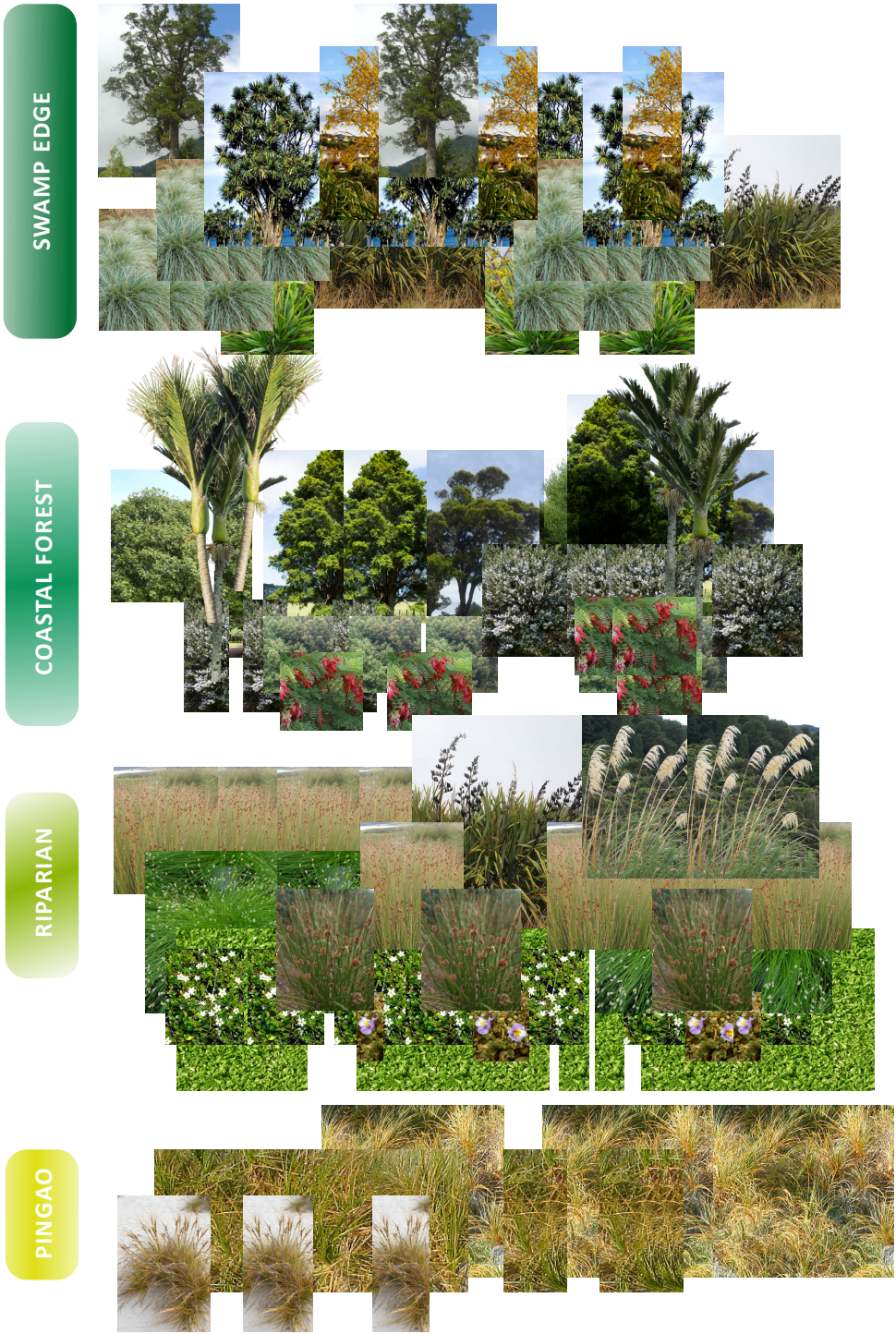


Fig 3.8.3 Planting palettes

3.9 Sustainability Opportunities and Measures

This project represents significant opportunities to realise a number of co-benefits that extend beyond the physical boundaries of the site, particularly with regard to sustainable development aspirations of the City and its people. In general terms, the project team envisage the implementation of carbon efficient materials that can be constructed with minimum waste to deliver a building and landscape that are energy/water efficient, make a positive contribution to the Inner Harbour’s receiving waters, provide habitat for coastal species and at end of life can be readily deconstructed for reuse and recycling.

A timber structural frame is proposed in lieu of structural steel and where treated timber is required in either the building or landscape works, MCA treated timbers have been selected rather than tanalised (CCA) treated timber.

The management of stormwater run off and water use have been a key considerations. Roof run off is planned to be captured and stored on site for reuse as irrigation water, toilet flushing water or for exterior washdown of the building or sailing equipment. Along the site’s interface with Pandora Road ecological filtration of surface run off is proposed via densely planted reed gardens.

All new planting proposed for the site is planned to be native species local to Ahuriri’s ecological district, hardy species that are known to tolerate the exposed waterfront conditions. Contributing to an enhancement of local biodiversity the new planting is anticipated to create habitat for coastal species while being relatively low maintenance and suited to conditions on site.

Several aquatic habitat opportunities have been identified including submerged bivalve filtration and artificial reefs and constructed rock pools at the rocky coastal edge.

In parallel with the project’s ecological sustainability aspirations, cultural, social and economic sustainability has been given due consideration. The new Hub will contribute hugely to the ongoing visibility and presence of mana whenua values in the local area. The activities, cultural expression and programme encapsulated by the Hub establishes a distinctive mana whenua identity at the lagoon’s edge, both signifying kaitiakitanga (guardianship) over the environment and mankitanga (generosity and welcoming) to those who visit.

The components of the new Hub have been designed to deliver an integrated landscape-building proposition that is conducive to social and economic sustainability. The configuration of building-deck-flexible lawns provides space for gathering and hosting, while ensuring outdoor space can also be shared for activities undertaken by either Hub or Sailing Club patrons.

During the next phase of design, further investigation will be undertaken with regard to developing a Kororā /Penguin Management Plan for the site. Subject to a Penguin Detection Survey (PDS) to supplement the desktop research undertaken during the development of this Concept Design (refer 2.5 Ecological Context) the Management Plan will inform the project’s Wildlife Act Authority application. The Management Plan will set out

- project protocols for protection and monitoring should Kororā or nests be detected near site works;
- relocation and offset mitigation measures should the PDS identify Kororā within the site works area; and
- accidental discovery measures should Kororā be discovered during the project’s construction and future operations phases.

KEY OPPORTUNITIES

ROOF RUN OFF COLLECTION

STORM WATER FILTRATION AND ATTENUATION

TERRESTRIAL ECOLOGICAL HABITAT/ ECOSOURCED SPECIES

AQUATIC ECOLOGICAL HABITAT

TIMBER STRUCTURE/ CLADDING

🕒

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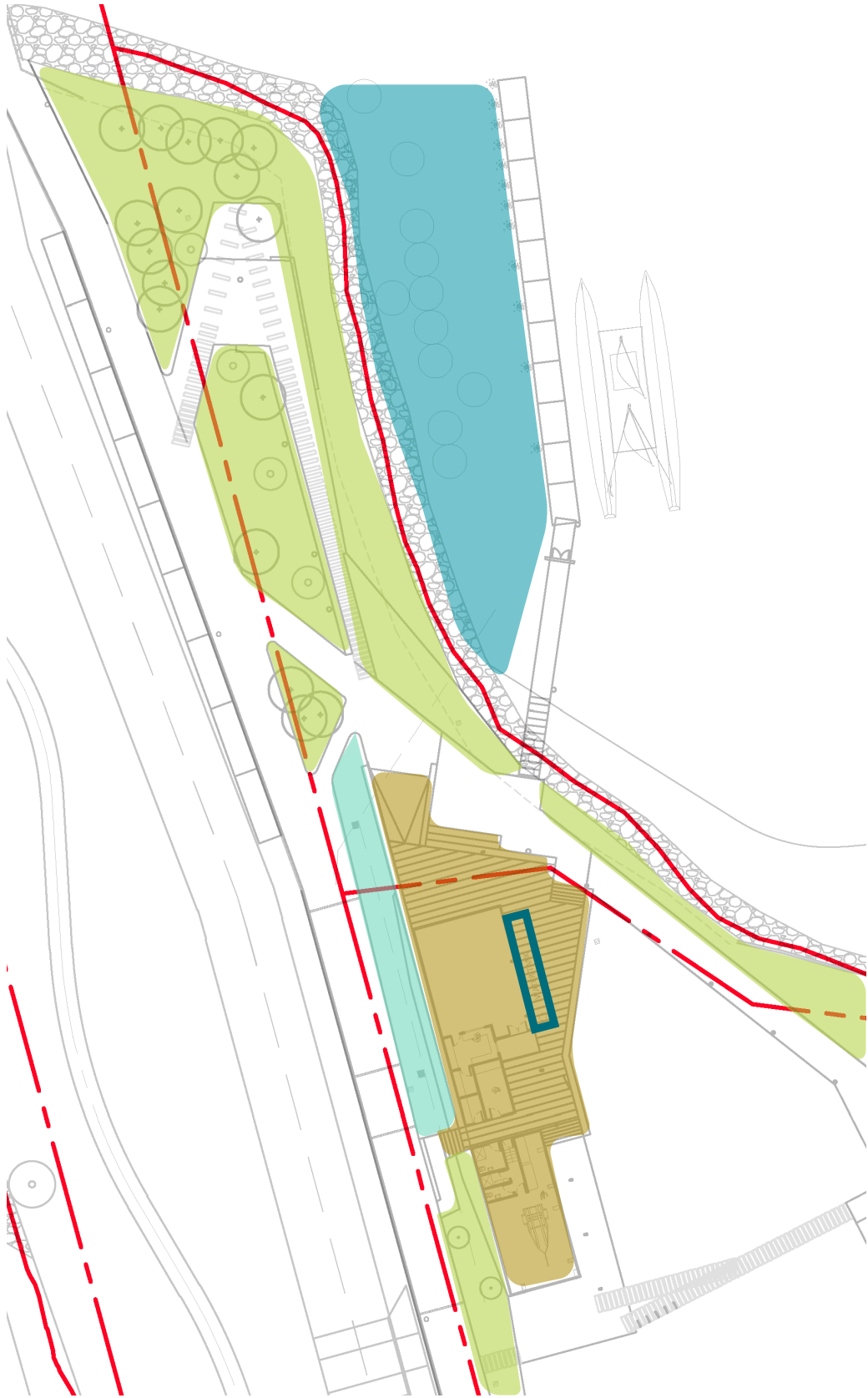


Fig 3.9.1 Ahuriri Waka Hub sustainability opportunities



Fig 3.10.1 Aerial view looking northwest towards Westshore



Fig 3.10.2 View from pontoon towards the new Whare

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Fig 3.10.3 View from the Whare deck looking north



Fig 3.10.4 View from Manuhiri Papa looking south towards the new Whare

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Fig 3.10.5 View across the Manuhiri Papa looking north

4.0 IMPLEMENTATION PHASING

4.1 Next Steps

The design for the Waka Hub is in its early phase of conceptual development, a process by which the project’s purpose, principles and requirements have been further articulated and confirmed. The current design reflects the confirmed requirements and overarching aspirations of its Council-Mana Wheuna partners while being cognisant of the project’s current funding constraints. Following the approval process undertaken at a Project Governance level, the project team will be refining and developing the design while funding streams and budget priorities are further confirmed.

Implementation of the Waka Hub is likely to be phased based on the budget available, and in accordance with the priorities identified by Ātea a Rangi Trust. Key priorities for the Trust are identified in Fig 4.11, whereby A1 & A2 are proposed to be fully realised in the first phase of implementation as well as the majority of A3. Whilst pathways /access and shared spaces are essential to the functionality of the Waka Hub, there is opportunity to reduce the level of investment, if required, in these spaces until additional funding is sourced /made available.

There are a number of key activities, planned for the next phase of design, that will inform the final strategy for the Hub’s implementation including:

- Design refinement
- Implementation phasing plan (refer Funding Commitment diagram)
- Strategic alignment with partner projects (eg collaboration with other dredging projects)
- Confirmation of potential additional funding streams (eg Central Government grants)
- Sponsorship/ Contributions

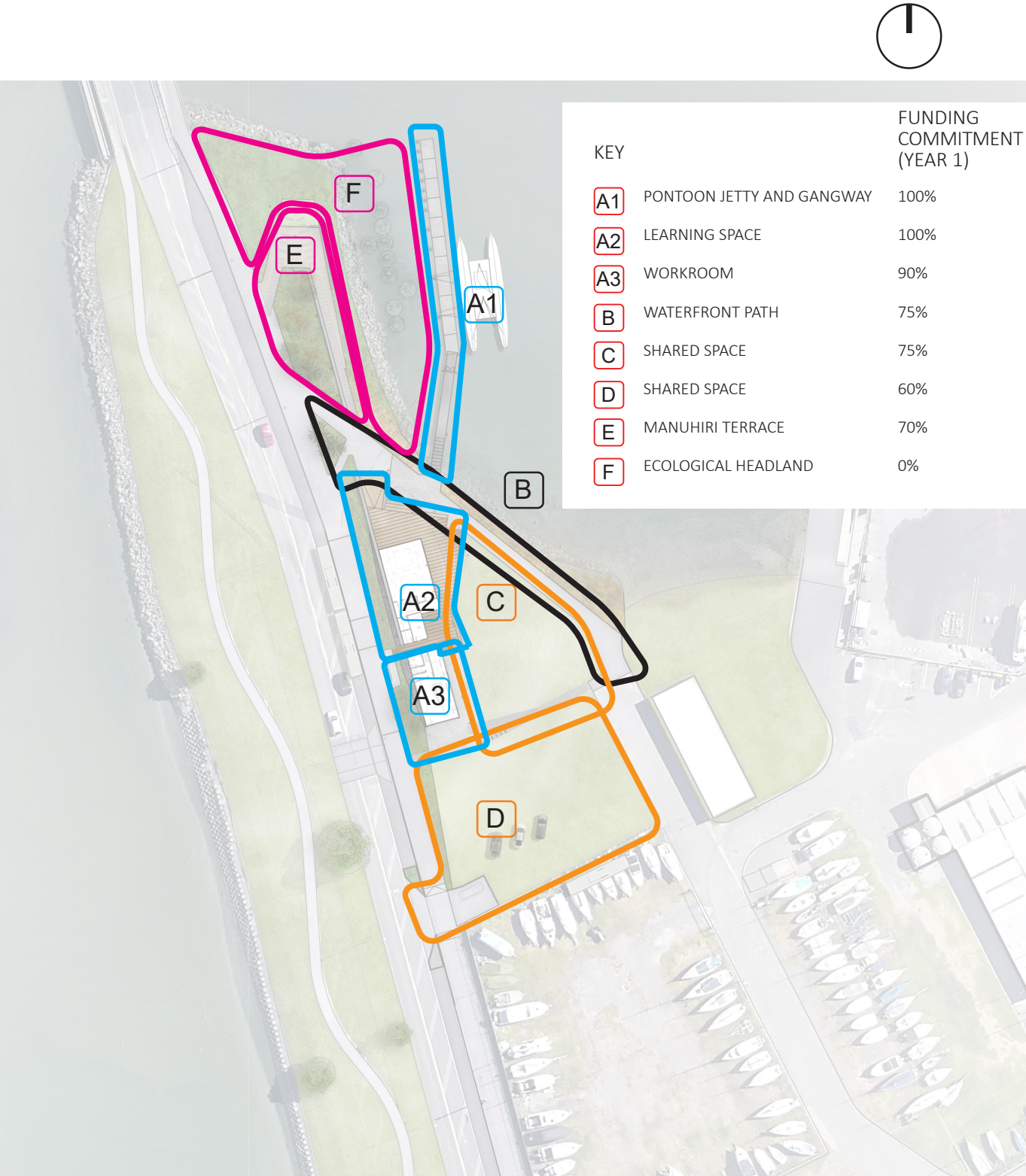


Fig 4.11 Funding commitment diagram

Citizens' Assemblies: Context and Lessons

What we can learn from others and why we want to run one in Napier

The 2023 DIA report on 'The Future for Local Government' described why deliberation is important:

'Local democracy needs strengthening. Voter turnout has decreased over the past few decades and engagement doesn't meet the needs of increasingly diverse communities. Some improvements have been made in recent years but older, Pākehā people remain over-represented in elected members' demographics. Broad citizen participation in local government decision-making is critical, and the use of citizens' assemblies and deliberative and participatory democracy is vital as councils embrace their role as enablers of democracy' (DIA 2023, p.11).

Citizens' Assemblies have been held in Aotearoa New Zealand since 2003, though most have taken place in the past four years.

In Wellington, an assembly was held on water and setting service levels during Long Term Plan (LTP) preparation. Auckland held an assembly on identifying a new water source for the city. In Tairāwhiti, the focus was on land use. Porirua hosted an assembly on climate action, while Whanganui's recent assembly explored the future of the city's pool.

Councils are increasingly turning to Citizens' Assemblies and other forms of deliberative democracy* because traditional consultation methods have often lacked depth and quality. Engagement is frequently reduced to a 'tick box' exercise. Deliberative approaches, such as wānanga, talanoa, study circles, think tanks, yarning circles, open houses and roadshows, prioritise meaningful dialogue and shared understanding.

At Napier City Council, we are shifting towards these dialogue-based models that emphasise quality over quantity. Our goal is to meet people where they are, bringing key issues directly to community. We are working to overcome barriers to participation, especially those created by digital-only forums, limited timeframes or formats that only allow for short responses. We aim to move well beyond simply informing the public, we want to open spaces for genuine debate, shared learning and deep discussion, where multiple perspectives shape the outcome.

Citizens' Assemblies do not replace existing governance, leadership or operational mechanisms, they complement them. Recommendations from assemblies sit alongside the work of Ngā Mānukanuka o te Iwi, Kāhui Pakeke, our disability, safety, seniors and youth advisory groups, and the Council itself. We will continue to use surveys and submissions processes, but Citizens' Assemblies provide an additional platform to hear richer, more nuanced input. They also offer participants a chance to work within Council processes, deepening their understanding of how Council operates.

A Citizens' Assembly works through listening, questioning, testing ideas and deliberation. Its role is to reach consensus on a specific remit and provide a recommendation to Council. From the outset, Council will make a public commitment - our promise to the people - about how that recommendation will be handled. For participants and their families, contributing in this way goes far beyond completing an online survey, it is a meaningful act of civic participation.

The concept of Citizens' Assemblies dates back to Ancient Greece and the use of 'dialogic space', a setting for dialogue, listening and consensus. While the idea of the Citizens' Assembly draws from ancient Athenian democracy, it is important to recognise that today's deliberative models are adapted to modern democratic values such as inclusion, diversity and power sharing. While often viewed as Eurocentric today, this practice has clear parallels in indigenous cultures, including Pacific talanoa and Aboriginal and Torres Strait Islander yarning circles, such as Nganggali Ngara Ngura (Darkinjung: "Talking Listening Place").

In this context, a 'Citizens' Assembly' refers to a group of randomly selected community members brought together to learn, deliberate and make recommendations on a public issue, one of several methods under the broader umbrella of deliberative democracy.

From assemblies already held in Aotearoa, several important lessons are emerging. Chief among them is the role of Te Tiriti o Waitangi and Council's responsibility to uphold partnership with mana whenua. Council's commitment to embedding Te Tiriti o Waitangi into deliberative processes aligns with obligations under the Local Government Act 2002, which requires councils to maintain and improve opportunities for Māori to contribute to decision making. Every assembly so far has engaged with this principle in different ways, whether through co-facilitation with mana whenua, orientation processes grounded in whanaungatanga, or ensuring that 50% of participants are mana whenua or tangata whenua.

Councils and practitioners are still learning how to embed Citizens' Assemblies meaningfully within the New Zealand context. The process remains a work in progress, with conventional models being rethought and adapted.

Case studies also raise important considerations around transparency, privacy and demographic representation. While assemblies often claim that all relevant information will be made available to participants, councils can be reluctant to share freely. Sessions may be livestreamed or recorded for public access, but this can conflict with participants' need for safe, confidential discussion.

Demographic diversity is another critical factor. To ensure representative input, we must lower barriers not only to participation but also to applying. Outreach must be broad and inclusive, using a variety of communication methods. We must ensure participation reflects Aotearoa's diversity across culture, gender, socio economic status, household type, language, education and employment.

Throughout the process, the Design Group (or Technical Advisory Group) plays a crucial role in maintaining integrity. While officers carry out the work and governors uphold the vision, it is

the Design Group that ensures the process stays aligned with its goals. It must include people prepared to challenge assumptions, ask tough questions and guide the process throughout.

“Experts say there are a few key ingredients that must be considered for a successful assembly: the citizens selected must, absolutely, represent the population; the question or issue posed must be one that is so complex or so divisive it has not been able to be solved by the usual political processes; the citizens must have control over the sources of information they receive and have time to digest it; and it must be very clear from the outset what a government will do with the recommendations made by the group.”

<https://www.rnz.co.nz/news/in-depth/505616/how-citizens-assemblies-could-resolve-new-zealand-s-toughest-debates>

Case Study 1: Porirua Talanoa and Citizens’ Assembly Initiative on climate action

Community leaders in Porirua supported a proposal led by mana whenua Ngāti Toa to establish a citizens’ assembly grounded in Te Tiriti o Waitangi and Pacific talanoa traditions. This dual model aimed to provide inclusive, culturally responsive platforms for community dialogue and collective decision-making.

The original Community Leaders Forum (“talanoa”) was first held in December 2022, at Takapūwāhia Marae, with about 80 participants including Ngāti Toa leaders. Following that, the initial online meeting your summary references took place mid-2023, as part of a series of discussions and planning sessions. By April 17, 2025, the first full citizens’ assembly on climate featuring 100 people (50 mana whenua, 50 community members) was convened.

The idea was initiated by Helmut Modlik, CEO of Te Rūnanga o Toa Rangatira, who drew on insights from a 2020 Ministry of Health workshop focused on increasing vaccination rates. He emphasised how the pandemic showed that when systems need to shift quickly, communities and government can work together effectively but also highlighted that current institutions are not set up to deliver universal outcomes.

Participants stressed the importance of inclusive representation particularly for rangatahi (youth) and disabled communities and called for safe, facilitated spaces to discuss critical issues like climate change. One speaker suggested the initiative could serve as a national model for civic engagement across Aotearoa.

The meeting, originally scheduled for Takapūwāhia Marae, was moved online due to illness concerns, yet still demonstrated strong support for advancing the proposal.

<https://www.stuff.co.nz/dominion-post/news/wellington/129295850/ngti-toa-launches-te-tiritibased-citizens-assembly-to-discuss-porirua-issues>

Case Study 2: Tairāwhiti Citizens’ Assembly on land use

The Tairāwhiti Citizens' Assembly, convened by Gisborne District Council and Te Weu Charitable Trust in late 2024, brought together a diverse group of 30-40 locals chosen via civic lottery to deliberate on “a fair way to manage the proposed land use transitions” in the region. Over three full-day hui and two online sessions, participants learned from experts, iwi representatives, and local council staff before co-creating a set of “Calls to Action” urging holistic, climate-resilient land-use change that honours the mauri of the whenua.

Mana whenua were deeply involved: the complex assembly design included cultural input and facilitation through Te Weu Trust, and Māori voices featured prominently in both the learning phase and final recommendations. The process was structured to align with Council's Forestry Plan Change, ensuring that community and Māori perspectives are integrated into official land-use planning.

<https://teweu.zephyrwind.co.nz/>

Case Study 3: Wellington Citizens' Assembly of levels of service for three waters

In 2023, Wellington City Council convened a Citizens' Assembly of 42 randomly selected residents to deliberate on the question: “*What should be the levels of service for three waters (drinking water, wastewater, stormwater) in Wellington?*” The process was designed to reflect Te Tiriti o Waitangi partnership principles and ensure meaningful Māori participation. Historically excluded from urban planning decisions, Māori participants were supported to contribute beyond ceremonial roles, with tikanga Māori embedded throughout the process. This included opening pūrākau, cultural protocols and facilitation practices that upheld mana and enabled equitable deliberation. Māori knowledge and lived experience were treated as essential, shaping both the learning phase and final recommendations.

<https://www.boffamiskell.co.nz/news-insights/bi-cultural-facilitation-adapting-a-citizens-assembly-for-an-aotearoa-new-zealand-context>

*Deliberative Democracy:

Deliberative democracy - a model that puts conversations, diverse perspectives and understanding at the centre of the decision making (<https://inclusiveaotearoa.nz/i-tiki-mai-whakawhiti-te-ra-a-porirua-te-tiriti-based-climate-assembly/>)

3 WATERS– PROJECTS UPDATE

Thank you Ngā Mānukanuka o te Iwi for the opportunity to kōrero with you today.

We are here to provide an overview of key **Water**, **Wastewater**, and **Stormwater** projects currently underway or in planning. NCC Communications and Engagement team will also be providing Mana whenua engagement update on various projects

These projects are essential for:

- Protecting and enhancing the environment
- Supporting the health and wellbeing of the community
- Planning for a resilient and sustainable future for Napier
- We welcome your insights, whakaaro, and partnership as we continue this journey together.



Project 1 - New Reservoirs at Old Hospital Hill Site

The existing Enfield Reservoir is near end of life and requires replacement.

3 new above ground Reservoirs with a capacity of 9 million litres each proposed at Mataruahou site.

The detail design to start from the beginning of July 2025 and complete by July 2026.

The construction to begin by the end of 2026.



Photo 14 (user): Image taken from Napier Terrace looking Southeast
Specifications: 10m tank height / +1.2m rainfall



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Project 2- Mission Hills Reservoir

2 new above ground Reservoirs with a capacity of 2 million litres each proposed at Mission Hills.

1 reservoir will be completed first and the second one in the future as demand increases.

The detail design is underway and will be complete by December 2025.

The construction to begin by early of 2026.



Reservoir Concept Design (showing existing, proposed and future reservoir)

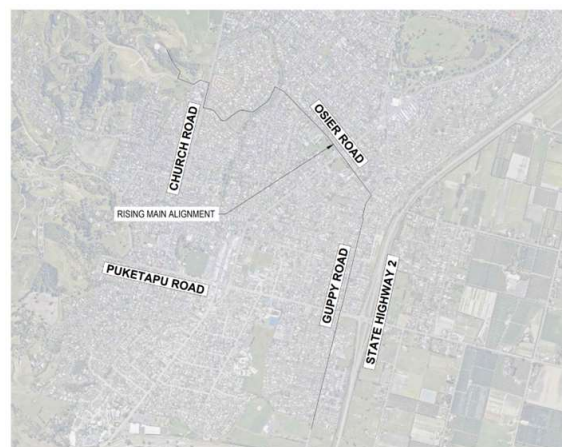


Project 3- Mataruahou and Taradale Rising & Falling Mains

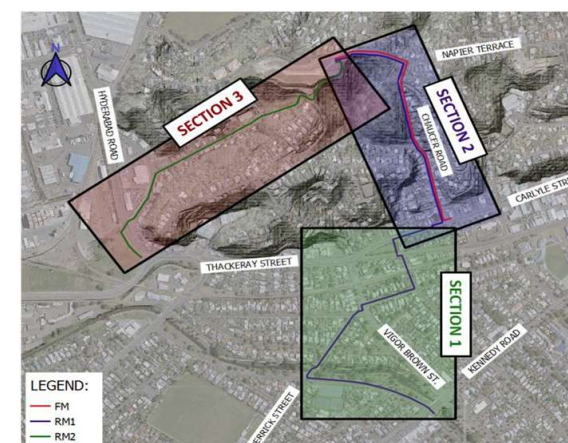
- Connect key reservoirs to the network
- Enable efficient water transfer and pressure management
- Critical for system resilience and future growth
- Planning underway; engagement to inform design



Taradale Rising Main Route Concept



Taradale Falling Main Route Concept

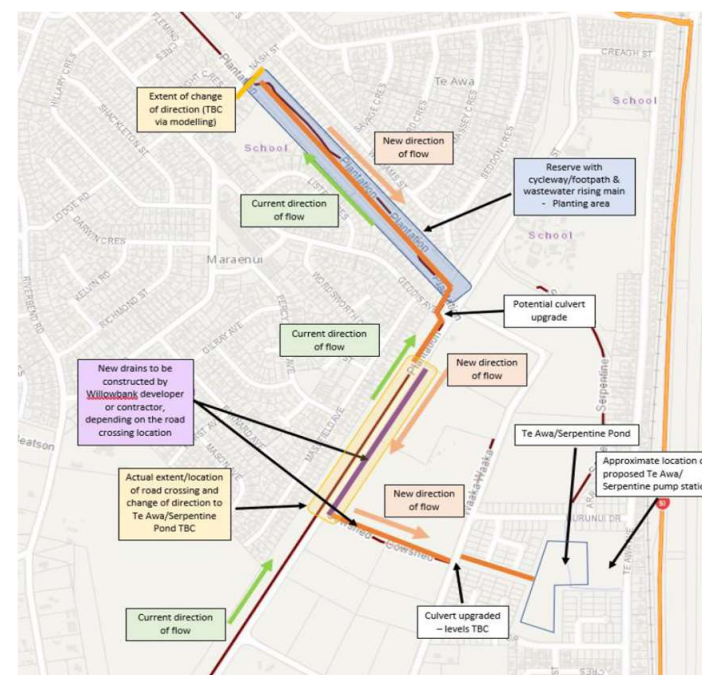


Mataruahou Rising & Falling Main Route Concept

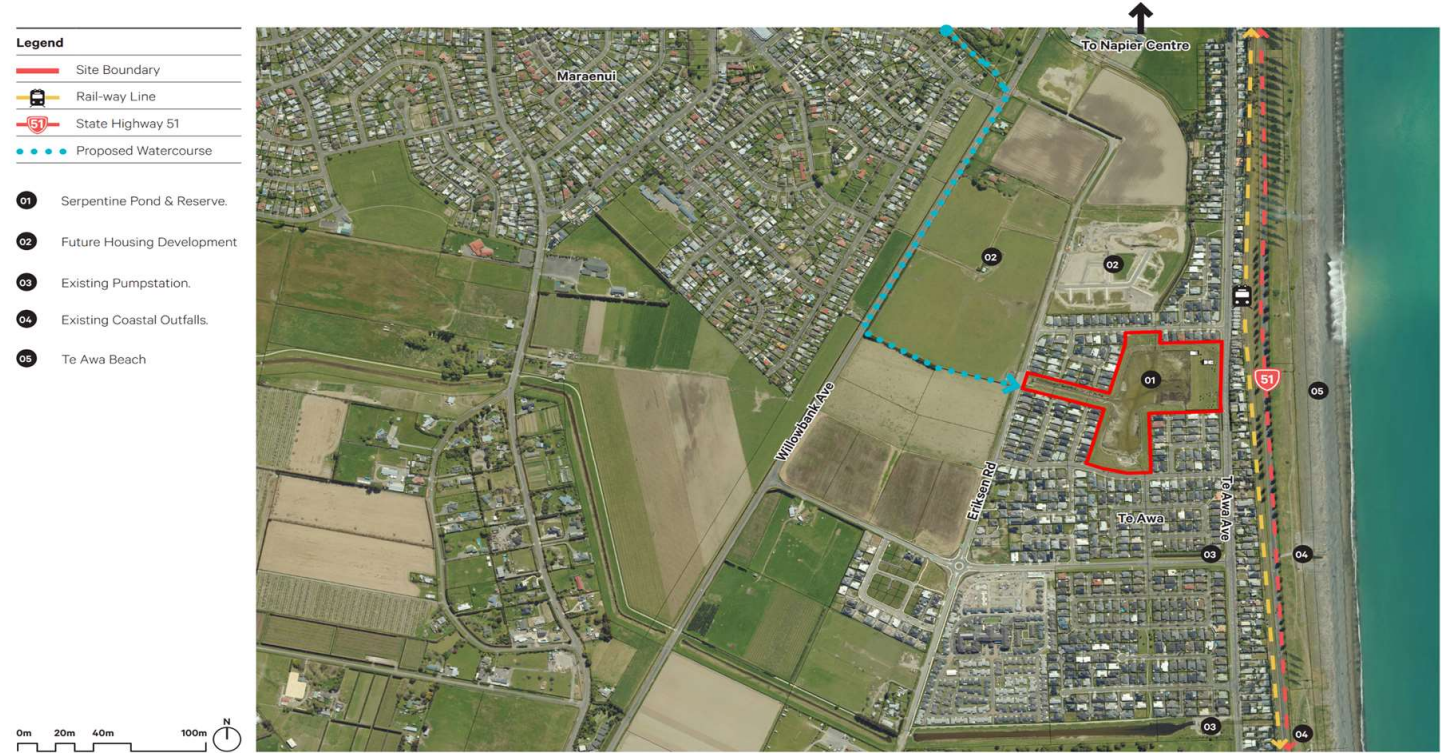


Project 4 - Infrastructure Acceleration Funded [IAF] Te Awa Pump Station and Plantation Watercourse

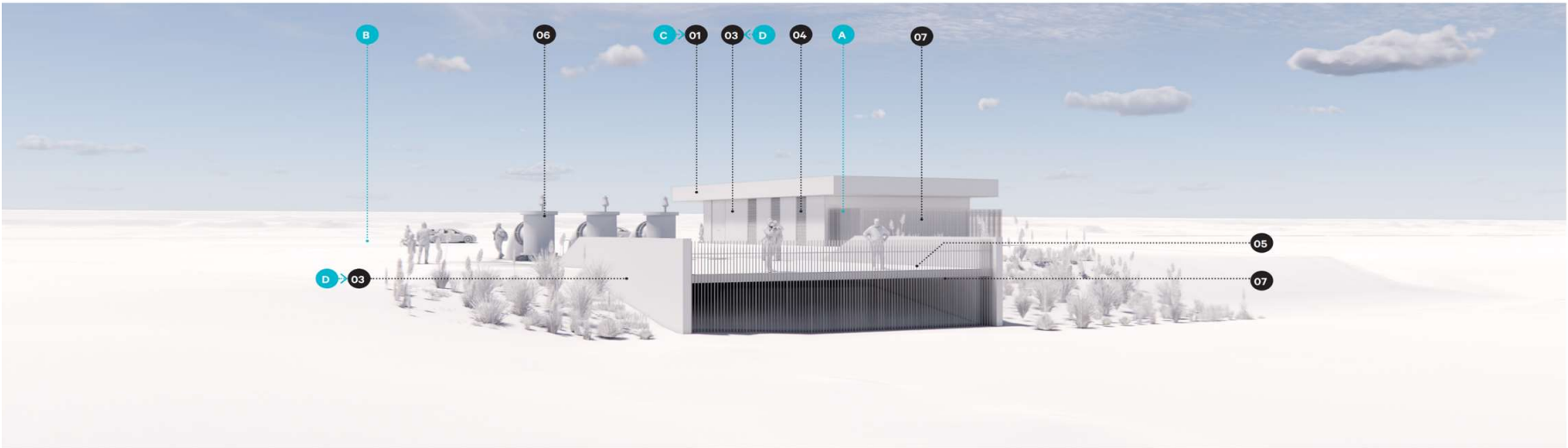
- Upgrade stormwater system for increased flows in Maraenui.
- Redirect stormwater from Maraenui to Te Awa via Plantation Drain regrading.
- Increase storage capacity in Plantation and Cowshed Drains.
- Install new culvert under Eriksen Road at Cowshed Drain.
- Build new pump station by Serpentine Pond, Te Awa.
- Construct coastal outfall(s) to discharge stormwater to marine area.
- Possible property acquisition to enable project delivery.



Site Context Plan



Pump station Perspective- View South-east towards Te Awa Ave



Material Palette.

Refer to page 09.

- 1 Roof-Edge Cladding
- 2 Exterior Soffits.
- 3 Exterior Walls.
- 4 Louvres & Doors.
- 5 Platform Grating.
- 06 Pump-heads.
- 07 Screening Elements.

Te Ao Māori Opportunities.

Refer to page 10

- A Naming Opportunities.
- B Landscape Elements
- C Soffit & Cladding Elements.
- D Exterior Wall Finishes.
- E Ground Finishes



Te Kaunihara o Ahuriri

Project 5 - Herrick Street and Taradale Road Culvert Upgrade

- **Culvert Locations:** Map highlights key upgrade sites at Taradale Road and Herrick Street within the Marewa–Whitmore Park catchment.
- **Downstream Constraints:** Both culverts identified as bottlenecks affecting Plantation Drain outfall capacity during rainfall events.
- **Supports Masterplan Objectives:** Upgrades align with the 2020 Stormwater Masterplan to improve network performance and resilience.

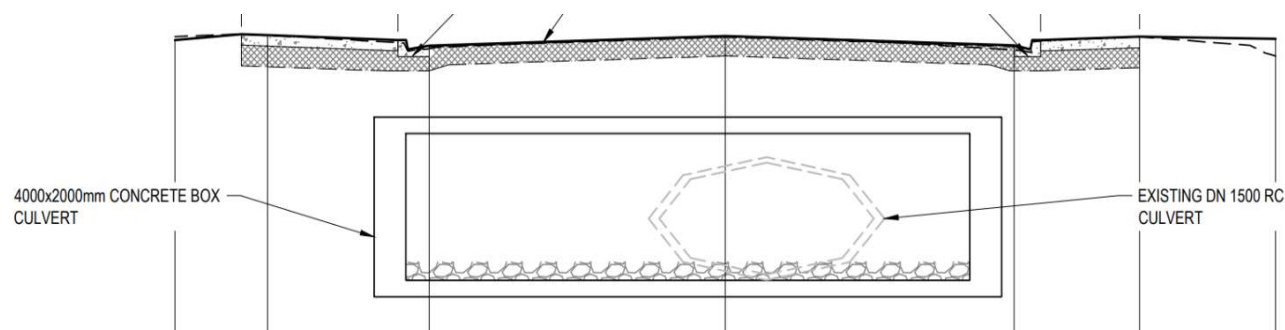


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Herrick Street Culvert- Current vs Proposed Size

Existing Size: DN1500mm

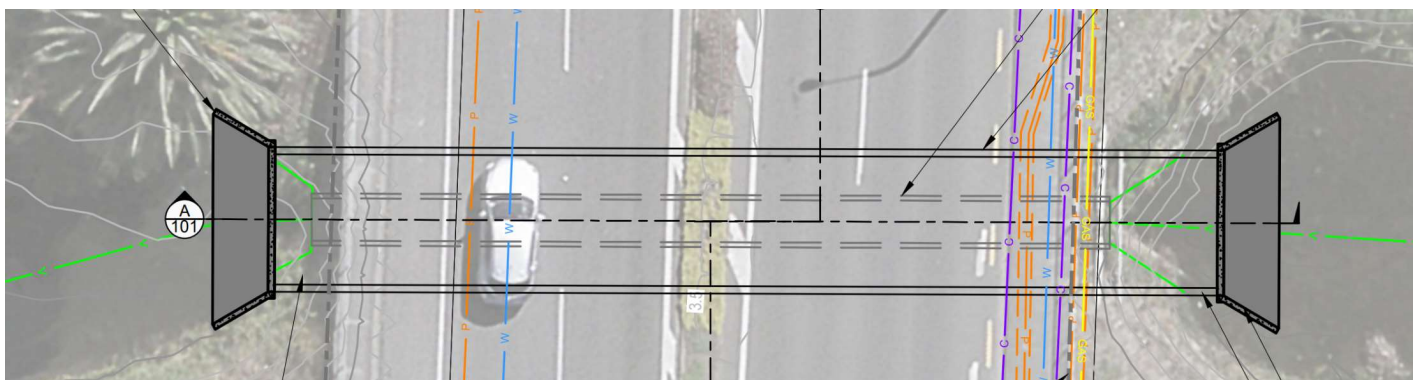
Proposed size: 4000mm x 2000mm



Taradale Road Culvert- Current vs Proposed Size

Existing Size: 1300mm x 1000mm

Proposed Size: 4000mm x 2500mm



Project 6- Comprehensive Review of Wastewater Treatment at Awatoto

- Wastewater (domestic and industrial/trade waste) is collected from around 93% of Napier's residents and treated at the Awatoto WWTP.
- Consented discharge of treated wastewater to Hawke Bay via a 1.5km long outfall; consent granted in 2012
- Biological Trickling Filter was commissioned in August 2014, which triggered a raft of conditions
- Consent updated in 2019 to include four new conditions relating to human health effects (monitoring, modelling of illness risk etc.)
- Several conditions focused on the quality of final combined treated wastewater and environmental monitoring protocols.
- Condition 11(iii) requires NCC to provide a report detailing the findings of a comprehensive review of the current wastewater treatment method to HBRC, no later than 31 December 2025.
- Stantec engaged in November 2024 to undertake the comprehensive review on behalf of NCC.



Key Findings to Date

No significant long term effects on the receiving waters of Hawke Bay.

Potential effects (likely minor or less than minor) relating to repeated non compliance with a limited set of conditions as follows:

- Leakages and blockages along the offshore outfall
- Trade waste discharges into the Awatoto Industrial Line
- Closure of the Pandora Industrial Line and related, persistent issues with domestic influent (containing non-separable industrial discharges from Pandora catchment)
- Lack of meetings between NCC and Kaitiaki Liaison Group

HOWEVER – in most cases, non-compliances have been addressed with corrective actions in a timely/reasonable manner, and for longer term issues there are documented plans for remediation (e.g. re-commissioning Pandora line in 2024/25/26)

