



Ngarara

Sharing the Spirit of Beach and Countryside

A Cultural and Social Plan

© Maypole Environmental Ltd

November 2007

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“We should do our utmost
to encourage the beautiful
for the useful encourages
itself”

JOHANN WOLFGANG VON GOETHE, 1749–1832.¹

Foreword

Ngarara - this land has nurtured our family and many others before our family.

It has been both, a foundation and a magnet for our family- a special place.

Our family tenure to this land is fifty years – for me, a smidgen more than a life time – but in cosmic terms, the blink of an eye.

This land that has been 180 million years in the making - a vast age and as incomprehensible as the cosmos of which we are part, until a mere 1000 years ago, was untouched by humanity.

Before that it was the domain of the nature spirits, the forest and the water bodies being inhabited by the little creatures, the lizards, the bats and the birds.

During the last 1000 years *Ngarara* has been settled by iwi (tribes), hapu (sub-tribes) communities and individuals. Firstly the land was harvested for food and shelter, then the felling of forests and commercial harvest of timber and flax, some would say the rape of the natural resources and followed by the pastoral farming of today. Waves of unsustainable settlement and land use drawing the spirit out of the land.

We now '*fast forward*' to 2007 *Ngarara*, and this land is now encircled by the tentacles of residential development. This family as guardians are now faced with some hard decisions, forced by the economic realities of the present day.

So, we have long known the inevitability of the day when we would have to sell *Ngarara* and also we realise, while there are many pieces of land in this country that will never be more than touched by the occasional footprint of the odd possum browsing. *Ngarara* was never to be one of these sites.

Today, as guardians of this land, we are challenged to seek sustainable solutions to land settlement and usage under the prevailing economic model. We understand and empathise with existing residents who are today grappling with some negative impacts of past planning decisions.

The planning approach we have embraced is not new in the world. However, there are few realised examples in New Zealand.

Ngarara's planning decisions will be tempered by hind-sight, a long term outlook and a holistic world view. I believe this, coupled with a principled approach to land development, supported by a dedicated team of professionals, who then provide the technical 'know-how' will enable Maypole to create an outstanding new settlement.

This new settlement of *Ngarara* 'touches the land lightly', allowing the spirit - the wairua, to emanate not just from the natural elements, but also from the built elements -the architecture being an outgrowth of its environment- the created spaces responding to human need and sensitivity – the motor car relegated to its proper place in the hierarchy!

We recognise that for our ideals to reach fruition and the settlement of *Ngarara* to be sustainable, there will need to be a corresponding commitment to community from Waikanae residents, both those that are here and those who will come. The new residents will not only make a commitment to community, but also to take ownership at a deeper level - an act of spirit - a willingness to become *kaitiaki*.

This Cultural and Social Plan is our foundation document. It is provided to inform all of the *Ngarara* planning.

It is a touchstone to keep us on the path.

This undertaking is our first attempt- a beginning, and we had nothing to copy as we pulled this plan together. We therefore researched and defined the social and cultural capital of Waikanae. There certainly are stones unturned.

We hope that you are inspired by it and encouraged to engage with us in this process.

Further, we hope that *Ngarara* will create ripples that will reach shores, both near and far; and that curious visitors will come with *gifts* and take away *souvenirs*.



Jonathan Smith
Director, MAYPOLE ENVIRONMENTAL LIMITED

“It is time for more experiment in the way we plan, build and own our communities.

For example, new initiatives are needed to try and find ways to ensure that our surroundings are not entirely sacrificed to the car²”



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1. Introduction

1.1 Purpose of this document

This plan documents the cultural and social characteristics of the area of the proposed Ngarara settlement. It reports research into the history and culture of the land and the communities that have lived, worked and played on Ngarara, including their ideologies, values, behaviours and traditions. It then defines the goals for the settlement in these terms and sets out a broad framework, showing how these characteristics can be reflected and enhanced in the planning and design of the area.

This cultural and social plan is seen as the core document of the Ngarara planning process. It establishes the ideologies and values that underpin the decisions relating to the whole settlement.

In this organic planning approach, the existing land itself becomes the source for the design parameters for this new settlement. The project's design hence recognises the responsibility to have guardianship and respect for the land and its values.

The plan will be part of the planning application to the territorial authority, the Kapiti Coast District Council (KCDC).

It should be read in context with its related documents.

1.2 Background to the plan

1.2.1 NGARARA IDEOLOGIES AND BELIEF

In 2005 the directors of Maypole Environmental Ltd (Maypole) began to explore options for opening up their family farm for residential mixed use development. The land lies between the built-up areas of Waikanae Township and the settlement of Waikanae Beach, and is identified and noted as an area for future urban expansion.

Over several years of investigation, the Maypole directors identified a style of land use change that recognised their values and their love of the land. They stressed their desire that any changes to their land would be in a way that strengthens its natural qualities and gives communities and individuals places to buy and build homes within a strong sense of community and connectivity.

Jonathan and Terry Smith grew up on the Ngarara land. They inherited this land that had been nurtured and farmed by their parents. They treasure its qualities and have already put in a great deal of effort and through careful farm management have maintained it as a working farm. The Smith family have also supported the environment through placing wetlands under QEII National Trust covenants; encouraging and supporting the conservation of land that is now the Nga Manu Nature Reserve; supported the growth of the Waikanae Golf Course to its present day 18 holes and partnered with Wellington Regional Council on a riparian restoration project. They also care deeply about social cohesion, and are, like their predecessors on this land, passionate about their responsibility as land-owners in contributing to community strength and social connectivity.

Social and environmental sustainability that recognised the special features of this land, are the design cornerstones. These cornerstone values and beliefs underpin the Ngarara settlement methodology, style, and hence this plan. (see section 4)



1.2.2 GOVERNING LEGISLATION AND COUNCIL COMMUNITY PLANNING

This plan is shaped by the two key pieces of legislation that influence property development in New Zealand.

These two pieces of legislation are the 1991 Resource Management Act 1991³ (RMA) and its amendments and the 2002 Local Government Act (LGA). The Kapiti Coast District Council in its community term district plan is developed in line with the planning processes outlined in these Acts.

The 2002 Local Government Act sets out a framework for planning and decision-making by local authorities and communities with the overall aim of ensuring sustainable development.

Of particular importance to this document are the purposes of the Local Government Act 2002 (LGA) which requires local authorities to plan for development in their area in ways that promote social, economic, environmental and social well-being, now and in the future.

The purpose of local government is...

- a) to enable democratic local decision-making and action by, and on behalf of, communities; and
- b) to promote the social, economic, environmental, and cultural well-being of communities, in the present and for the future.⁴

Part of the district council's work towards these goals has been through its community planning process. This process has mapped out how the Waikanae area might grow based on the views and aspirations of the residents themselves.

The Resource Management Act has as its main focus managing the effects of human activities on the environment for this generation and for the future.

1.2.3 RESEARCH METHODOLOGY

This cultural and social plan is based on primary research in the local community supplemented by research in secondary sources (particularly histories published in book form and online).

This research aimed at identifying the key cultural and social characteristics of the area, so these characteristics can inform the proposed settlement design.

Maypole directors made a conscious choice to focus on the local community for this information and inspiration, rather than to transfer a planning process from national and international models.

The methodology underlying this cultural and social plan is a mixture of participatory social science research combined with interviews and prompts that encouraged interviewees to tell stories, and a cultural mapping exercise that identified the features that locals felt made this area special.

This information was then analysed carefully to identify the key values, ideologies and behaviours of past and current residents, in the context of the history of the area.

Based on that analysis, goals were identified that could influence the Ngarara settlement. They defined the overall purpose in terms of what Waikanae people themselves valued about their surroundings and community.

Those key elements were then considered one by one and jointly, to see how they could best be supported in a planning framework.

Throughout the process it was necessary to maintain a balance between respecting the legacy of generations of settlers, and acknowledging the need to settle the land further to the benefit of future generations.



1.2.4 CORE CONCEPTS

The central concepts of culture and social capital were understood in the following way in the preparation of this plan.

CULTURE

...the spirit of a society and all its expressions relating to identity, histories, lifestyles and ways of living. It includes the physical, intellectual, emotional and spiritual aspects of our lives and communities.

...the term "culture" describes the sum of human behaviours: myths, histories, ideologies and values as expressed through the rituals and activities of any group.⁵

This definition draws on the UNESCO definition of culture adopted in the 2001 Declaration on Cultural Diversity:

...culture should be regarded as the set of distinctive spiritual, material, intellectual, and emotional features of society or a social group, and...it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs. ⁶

Within any community, it is the complex patterns of behaviour which develop over time that define that community.

A group of people who choose to live or holiday in one particular area share that culture share mannerisms, language, social codes, varying taste, forms of address, food, dress, attitudes to time, place and social status, politics, modes of communal action, and how people respect others.

While in any community individuals will also identify with a variety of cultures and subcultures through their membership of communities, ethnic groups, social classes, age groups, religions, workplaces, organisations, sports clubs, schools and casual groups, there are also these characteristics that link them together or give a shared view of the region.

SOCIAL CAPITAL

... the social networks that help society to function effectively. Included are the voluntary associations (including community groups, sports and cultural clubs, and residents' associations) that provide links between people in the community, and enable them to be more effective in business, politics, and a wide range of social activities.

To develop social capital, we know that communities require high levels of trust, a range of voluntary associations, and opportunities to meet and discuss community concerns. ⁷

2. Research findings

This section reports research into the cultural and social characteristics of the Waikanae and Waikanae Beach communities. It sets out the findings of the analysis of the “myths, histories, ideologies and values, as expressed through the rituals and activities”⁸ of the locals and through interviews and literature search. (SEE THE EARLIER SECTION, ‘BACKGROUND TO THE PLAN’, FOR INFORMATION ON THE METHODOLOGY AND DEFINITIONS OF CORE CONCEPTS.)

An outline of human history of the area is followed by an account features and factors that particularly influence on local culture. The last part of this section sets out key social and cultural characteristics that residents identified as important to their sense of the Waikanae identity.

2.2 PHYSICAL HISTORY OF NGARARA

About 180 million years ago Waikanae and the land that is known as Ngara began to form, first as a furrow in a trench in the sea and then, as this furrow in the earth’s crust began to fill, sand and mud began to form the beginnings of the land. Then through millions of years and periods of upheaval this sand and mud raised itself out of the sea. Once out of the sea, erosion wore down the land and debris built up the coastal plain.⁹ Then as the land settled, the trees, ferns, insects, lizards and birds came and made their home on the sand dunes and in the bush. The fish came into the streams and rivers and the sea and weather patterned the land. The great Moa walked undisturbed, browsing in the clearings in the bush and beside the streams. The harakeke (flax) grew in the wetlands and with fluctuations in temperature and weather it provided cover for the swamps and shelter and nesting areas for the water birds.



Then about one thousand years ago the first humans arrived in Waikanae. They probably lived on the coastal plain and they were mainly hunters and gatherers.

The land and sea were rich in resources, including, timber for shelter and fuel, harakeke for clothing, baskets and nets. The birds, fish, trees and ferns provide sufficient food for the families of the new migrants.

From the arrival of the first human inhabitants the land began to change and settlement commenced.

These settlers brought both positive and negative changes and Ngara along with the rest of New Zealand would never be the same.

First some of the land was cleared for horticulture products – potatoes and kumara, then the best farmland was planted with grass. The sheep and cattle and predators were introduced, and animals were nurtured for wool, milk and meat. Native trees were cut down and exotic trees, including fruit trees were planted.

2.3 Human history of Ngarara

2.3.1 PRE-SETTLEMENT

Humans have been part of the Waikanae landscape for only a tiny proportion of its history.

The earliest Maori legends talk of pre-fleet times and the origins of the Waikanae sand dunes and gravel flats of Waikanae and tell of visits to the coast by chief Manaia and his followers in the Tokomaru canoe.¹⁰

The birds, which included the giant Moa¹¹ and Huia¹², roamed the land and (according to legend) it was not until Manaia arrived pursued by his tribe and Nuku Tamaroro from Hawaiki that humans visited our shores.

2.3.2 MAORI SETTLEMENT

For this section, Ngarara researchers examined both Maori and European records and were particularly influenced by the Waitangi Tribunal documentation and the assistance of Tony Thomas, Chairman of Te Ati Awa ki Waikanae.

As well as guidance, Mr Thomas also provided Ngarara with information relating to Te Ati Awa ki Waikanae's whakapapa (genealogy), providing a picture of the journey and lineage of the early inhabitants of Ngarara and Waikanae.

This is recorded in detail as a quote from Mr Thomas on Page 36 of this Plan.

From his record and our research there are records of scattered settlements in this region prior to 1820's. The first inhabitants of Waikanae came in waves of migration and made their homes throughout the region, but particularly alongside the Waikanae River and the seaside. Many of these were from the Muaupoko iwi.

Kenekena Pa, on the southern banks of Waikanae River was the largest settlement. Other settlements, in the Ngarara area were Kukutauaki and Tukurakau, sited near present day Pharazyn Reserve and Greenaway Road.

Initially the earliest inhabitants would have been hunter-gatherers and fisherman and they probably lived alongside the swamps, the estuary and sea.

Midden sites and terraces (excavation) on Ngarara are evidence of a scattered settlement pattern. Any archaeological sites will be handled in accordance with the requirements of the Historic Places Trust see Appendix 1.

2.3.3 ARRIVAL OF NGATI TOA AND TE ATI AWA

There are a considerable number of records from the 1820s and these documents, the several waves of migration to the area by Ngati Toa, Te Ati Awa and Ngati Mutunga. Authors of these 19th Century accounts, include those of the missionary leader Henry Williams who visited Kenekena Pa and Octavius Hadfield who stayed to establish a mission and school.

In the following decades Ngati Toa and Te Ati Awa demonstrated their superior fighting strength and strategic planning in retaining control of the region. The alliance under the leadership of Te Rauparaha maintained and created significant trading routes extending from Waikanae River Estuary across to Kapiti Island and from there to the north of the Te Wai Pounamu (South Island) and around to the West Coast, where pounamu (greenstone) was collected.

2.3.4 PAKEHA SETTLEMENT AND BICULTURAL CONNECTIONS

The 1820s also saw the start of settlement by Pakeha (non Maori). The first Europeans in the area had been transient visitors, living in temporary sealing and whaling camps. After them came the missionaries, traders and then the first European settlers.

Te Rauparaha supported the development of trading and church links, valuing the commercial and educational opportunities they offered. Trade in flax and timber flourished, as did the Church Missionary Society, and for a while so did local iwi. Written accounts by the Wakefield surveyors, visiting from the major Wellington settlement, record their amazement at the size of the Kenakena pa and its organisation.

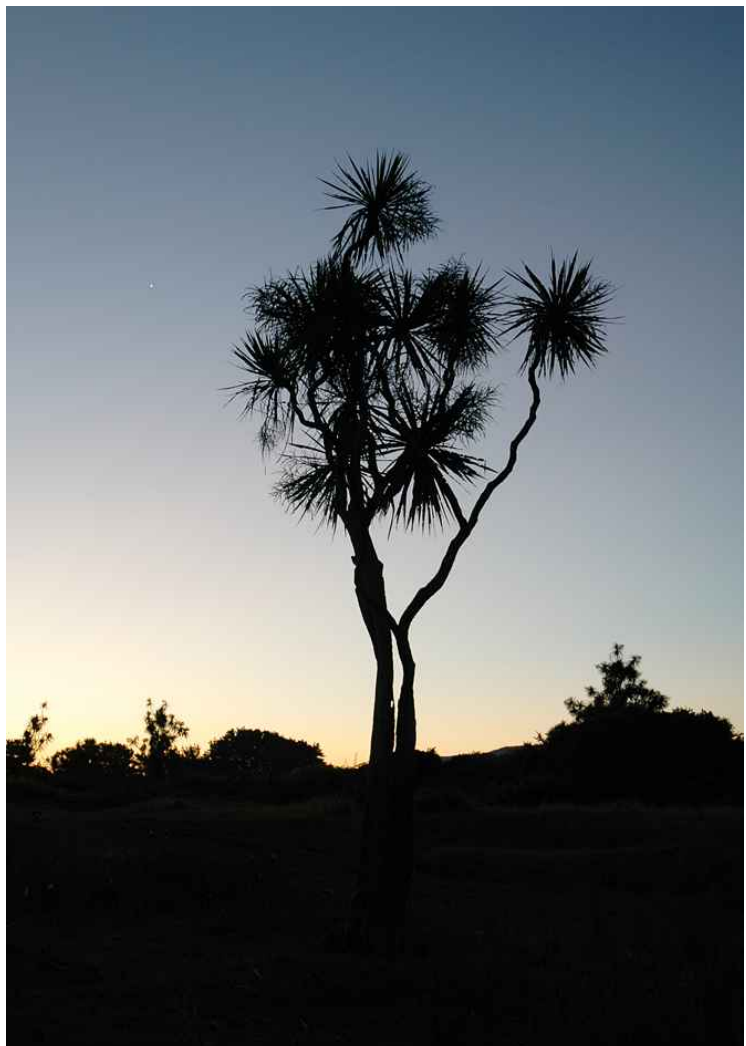
As the scale of European settlement grew, so did the trading prowess of Maori and the role of community leaders shifted to the leasing and occasionally selling of land as well as goods. The European concept of legal title to land was now prevalent throughout the country, and some Maori began to engage with the courts making these decisions. One of the main players in the Waikanae area was Wiremu Te Kakakura Parata, who acted in the Native Land Court as Te Ati Awa representative.

Records from the Waitangi Tribunal and the Otaki Native Land Court proceedings in 1872, 1873, 1888 clearly place Te Ati Awa as the acknowledged owners of the Ngarara land.

The land to the south of the Kukutauaki Stream, some 45,000 acres, passed through the court in 1873, after being gazetted¹³ for hearing under the name 'Te Ngarara and Waikanae' at Waikanae.¹⁴

Eventually the issue was settled by agreement between the Government's agent, Wardell, and Wiremu Te Kakakura Parata, who was managing Ati Awa's case. Judge Rogan then awarded the land to Ati Awa.

In January 1874, 19,600 acres of this land was sold... This left 29,500 acres in Ati Awa hands¹⁵



2.3.5 INDIVIDUAL LANDOWNERS

A) WIREMU TE KAKAKURA PARATA AND FAMILY

The first individual to be associated with the European concept of ownership for the Ngarara area was Wiremu Te Kakakura Parata.

Wi Parata (as he was known) was of Ngati Toa and Te Ati Awa descendency. He was born on Kapiti Island in the 1830s, received European education, and in the 1860s became involved in national politics, and was elected to Parliament for Western Maori in 1871.

By 1873 he was managing the business of Te Ati Awa in the Native Land Court. In March that year a block of land called Ngarara Block, on the east coast of Wellington province, came up. This was to be subdivided as a block of 25,000 acres²⁰. It took a few years to settle this claim and in March 1891 a ruling was made noting:

When all the land had been divided. Wi Parata was the largest single landowner, receiving something in excess of 8000 acres.¹⁶

The many other hapu and individuals were allotted areas from 100 acres to as little as one acre each.

...for example Ngara West A no 75 ... contained 16 acres and had nine owners: one owner received eight acres, the other eight received one acre each.¹⁷

Parata became the dominant Maori landowner of the area, with considerable influence.

After 1891 he [Wi Parata] and his family possibly held as much as a third, perhaps more than a third of Waikanae.¹⁸

Wi Parata had been influential in bringing the railway to the Kapiti Coast. Land for European settlement, which was initially sold only on the bush-clad hills and valleys of the hinterland, opened up near the coast after the arrival of the railway. Parata, however, set limits on where Pakeha could settle around Waikanae, leasing land to eight Europeans on only the eastern side of the tracks where he also gave land for a government school and later a site to which the Tukurakau Church was moved.)

On the western side of the railway a village, known as Parata Township grew up, clustered around the Whakarongotai meeting house.

While Parata's direct links with farming on the Ngarara block have not clearly been defined, his family was certainly associated with sheep farming here.

Signatures, dates and the shearing tallies were written on to the walls of the farm's original wool shed date from at least 1888.

Of more significance to Ngarara perhaps, was Parata's withholding of this western area of land from early Pakeha settlement. It kept Ngarara out of the first wave of Pakeha settlement, when many areas were clear-felled and drained. It appears that during his time much of the swamp land of Ngarara escaped this treatment.



WALNUT GROVE NEAR THE
SITE OF THE ORIGINAL
FIELD HOMESTEAD

B) THE FIELD FAMILY

After Wiremu Parata's death in 1906 things changed.

Afterwards the land that Wi Parata had so carefully withheld from the settlers was gradually sold, chiefly to W.H. Field, who took his place as the big landowner.

In the years following his death the name Parata Township was used less frequently and the village once again became known as Waikanae.¹⁹

William Hughes Field was a Wellington based lawyer with considerable interest in the Kapiti Coast. He frequently visited his properties in the Waikanae area, which provided him with income from farming, timber and flax milling. He was also an energetic local politician, serving as the Member of Parliament for Otaki Electorate for 35 years from 1899, with only one three-year break.

Field's first Waikanae farm, south of the river, was poorly run. The manager's sudden death brought this to Field's attention, and when he appointed a new manager, he also decided to expand his holding considerably - buying the previous leasehold land, plus a considerable amount of the coastal plain of Waikanae.

More and more Maori-owned land came on the market. This was a period of great vulnerability for Maori - with a significant number of deaths from Pakeha diseases, particularly flu. Field's purchases included, in 1923, 300 acres of the Tini farm, and then about 1000 acres north of the river: encompassing two and a half miles of sea frontage at Waikanae Beach and what is now the Ngarara farm.

Field's relationship with property was not just to make money. In fact he was often strapped for cash, and his wife Isabel supplemented their income as a part-time painter: "she painted odds and ends to pay the grocer's bill"²⁰. Field was a keen 'conservationist' of the period, passionate about birds and preserving the bush, and an active trumper. He explored the Tararua Ranges, leaving a legacy in the Field Track and Field Hut, which he paid for and donated to the Tararua Tramping Club.

He was also responsible for planting trees, including many on Ngarara and for the introduction of marram grass and lupins - both modern features of the region. Many of the macracarpa, walnut, eucalyptus and pine trees planted in the Field era remain on Ngarara.

Field was also responsible for the creation of seaside holiday areas at Waikanae Beach. His subdivision (of the area promoted by real estate agents these days as "Olde Waikanae Beach") was originally advertised as a "leisure resort" for people from Wellington. He described the area as "a paradise for adults and children alike", boasting amenities, which are mostly still available today (although not always in the same place).

These include the golf course, bowling and croquet lawns, tennis courts and spring water from the Waimeha River. He also diverted the Waimeha River to the sea using a horse and scoop, creating the new estuary, and the continuing challenge of maintaining the channel, which the regional council has now inherited.

c) THE SMITH FAMILY

The Ngarara farm was sold by the Field Estate at auction in 1958, to Maurice (Moss) Smith. Smith farmed the land from the date of its purchase until shortly before his death in 1999, when the farming of the land passed to his son, Jonathan, a current owner and one of the directors of Maypole.

Moss Smith had come to Ngarara from North Otaki, where he farmed with his brother at Forest Lakes, in a similar coastal dune land environment.

In 1958, Smith, his wife and young family moved into their hastily renovated shepherd's cottage on the farm.

Waikanae by then was already a well established village. It had grown considerably since 1911 when only 474 inhabitants were recorded, to 811 in 1951. By the 1966 census there were 1732 people in the town which just kept growing, reaching 6054 in 1986.²¹

Moss Smith followed in the footsteps of previous Ngarara landowners and quickly became active in the community. He was involved in building the Waikanae Swimming Baths in the 1960s, on the edge of Ngarara in Waikanae Park. The band of volunteers behind the project were led by a dedicated committee of Lions and Rotary Club members, including Smith acting as Treasurer.

The Smith family hosted the local annual livestock sales in Ngarara stockyards following the closure of those on the corner of State Highway 1 and Te Moana Road, continuing this into the 1980s. Moss also made land available for various community initiatives, including land for an extension to the Waikanae Golf Course to make the 18 hole course. Other community recreation was provided for when the Acclimatisation Society stocked the farm with pheasants (although in the end he liked

the birds so much they were rarely hunted), which are now plentiful on and around Ngarara, along with Californian quail.

The destruction of the Kawakahia Lagoon and a bisecting of the Kawakahia wetland for the construction of the Waikanae Sewage Treatment Facility in the early 1970's were typical of the day.

The Smith family have subsequently done a great deal to protect and restore the wetland. It is part of the 70 hectares covenanted through the QEII National Trust, which also includes some areas of original coastal podocarp forest.

Moss also gave early support of Peter McKenzie to help him establish in 1975 the now renowned Nga Manu Nature Reserve, which adjoins Ngarara land.

Since 1999, when Jonathan Smith took over full-time management of the farm, the Smith family has taken further steps to protect the natural qualities of their land. In 2001 they established a joint pilot project with Greater Wellington (Wellington Regional Council)²², to restore the riparian zone of the Ngarara Stream.

In recent years, there has been a significant increase in the number and variety of birds on Ngarara. This is likely to be the result of ongoing pest management undertaken in the area by the Smith Family and Nga Manu Nature Reserve, in partnership with Greater Wellington. Ground nesting birds such as pheasant and quail are particularly susceptible to predators, so it is encouraging that their numbers are increasing. Also of significance is the increase in the number of tui in the wider Waikanae area, supported by residential gardens and the regional efforts to preserve the blue-green corridors between Kapiti Island and the Tararua Ranges.



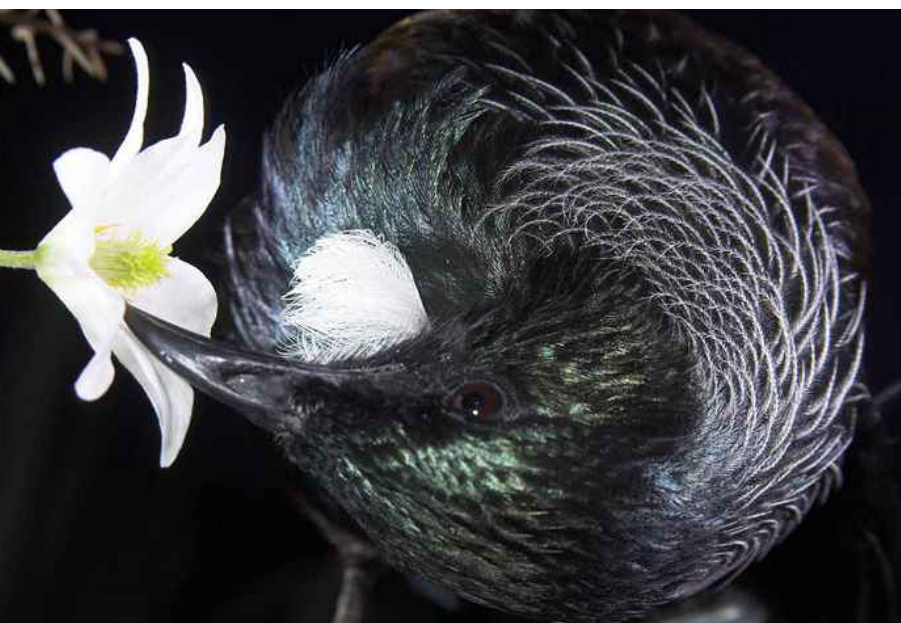


2.4 Special character of Waikanae

This section sets out aspects of the special character of Waikanae and Waikanae Beach that have been identified as significant by people interviewed in the research for this plan, or have been extrapolated as themes from analysis of the literature and interviews.

These shared values - the love of the beach, environment, trees, and birds - were seen in interviewees' celebration of holiday feelings and memories, and in their enthusiasm for their sometimes small baches, and in their naming of families and friends as the vital ingredients in their sense of connection to this place.

The way these social and cultural characteristics will influence the planning and design choices for Ngarara is explored in the following section of the plan.



2.4.1 THE BIRDS

Birds reigned supreme in Waikanae before the coming of humans to the land - they were its uncontested "owners" for hundreds of thousands of years. They were not hindered by mammals and they had abundant food, fresh water and habitat.

The human relationship with birds has been significant to all cultures here, whether it was the central place they have for Maori in their traditional customs and diet, or the Pakeha experience of the unusual indigenous bird population and simultaneous enthusiasm for introducing birds from overseas.

Ornithologists of note working in the region include Sir Walter Buller who studied birds here in 1878 to 1888, and Charles Fleming who worked, lived and holidayed in the area a century later. It was Fleming who encouraged bird counts on the Waikanae River, noting in his 1971 survey of birds that there were 79 bird species, an increase from the 19 species noted in the previous survey of 1941.

Examples of the place of birds in the Waikanae consciousness are, Kapiti Bird Tours, a guided tour of the river estuary and the Nga Manu Nature Reserve, which borders the Ngarara land. This private bird sanctuary was established by Peter McKenzie to give New Zealanders a chance to learn about their special fauna in its own habitat. He was supported by other locals. Nga Manu now has protection as a Nature Reserve and is widely recognised as an excellent conservation education facility. It is based in forest remnants set aside from economic activity by former Ngarara landowners.



There are also regional efforts to strengthen the 'blue-green' corridors between the protected environments of Kapiti Island Wildlife Reserve, the Nga Manu Nature Reserve, and the Hemi Matenga Scenic Reserve in the Tararua foothills. In addition, the keen gardeners of Waikanae provide food and roosting space for birds, and birdlife is a much valued aspect of life in the area.

Birds present in the Waikanae area, include many indigenous species, including Tui, Korimoko (bell-bird), Piwaka-waka (Fantail) Kereru and Pukeko and also an array of exotic birds on Ngarara land.

2.4.2 WATER AND SEA

The cultural and social life of Waikanae has always been dependent on adequate water for supporting the natural vegetation; for agricultural and horticultural production; for the rivers, estuaries and coastal lagoons as ecosystems and for transport routes; recreation; and sanitation. The coastal marine influence is strong and the relationship between the sea and the inhabitants of Waikanae has always been important. Whether it is the smell of salt spray, the pounding of waves on the beach, fishing, whitebaiting gathering shellfish driftwood or seaweed, visitors to Waikanae say the effect of the sea is profound.

The strength of the Waikanae Boating Club, Kapiti Coast Guard, the creation of the Kapiti Marine Reserve and the whitebaiting every spring are signs of the importance the coastal marine culture.

Originally the sea provided a link to Waikanae from the distant homes of those who came by canoe and later sailing boat. Sealing and whaling forged early trading links with far off lands, the beginning of an export economy which has become the country's mainstay.

A mosaic of water behind the foredune was the lifeblood of the whole of Waikanae. It provided through the streams, lagoons and rivers the transport and trade routes of the coastal plain, between the mountains and the sea.

The watery environment of the coastal plain was once a place of rich abundance, supporting koura (freshwater crayfish), tuna (eels), kokopu, inanga, mudfish and common bullies.

The reliable rainfall influenced by the prevailing onshore winds and the Tararua mountain range has nurtured life in the area and encouraged people to come for farming, recreation and retirement attracted by the temperate climate and the fertile soils of the Waikanae River plain.

Since the coming of Pakeha there have been a series of challenges associated with the management of the local water resource, some associated with fluctuations of weather from drought to floods, but many man-made. Waikanae has a 150 year history of destructive interventions in natural water systems, with the Ngarara land itself being affected by pollution, catchment modification, drainage and abstraction.

Water scarcity, at least for domestic use, is a common thread of public concern along the Kapiti Coast, including Waikanae. Natural water quality is a key consideration in the planning of Ngarara.



2.4.3 WAIKANAЕ A HOLIDAY DESTINATION

A sense of being a holiday place is an important part of how Waikanae, and particularly Waikanae Beach, sees itself. Waikanae's identity is well established as a place to rest: it is described in McLean²³ as *"a holiday and retirement centre"*.²⁴

The township's role as holiday destination dates back to the nineteenth century, when it became the 'place to play' for the new European community of Wellington, particularly after the railway opened up the Kapiti Coast.

That role has continued through into the twenty-first century, with many of the houses of Waikanae Beach still serving as holiday homes for people largely based in Wellington.

It is difficult to gather statistics for the numbers of visitors to the Waikanae, but their effect on the culture of the area is undeniable. Their coming, not recorded on electoral rolls or similar, has created an atmosphere of enthusiasm and affection, which in turn has been an influence in the growth of the region generally, particularly as a retirement location. Many of the people who retire to Waikanae have lived, loved and played in the area as children during holidays and for weekends.

2.4.4 THE BACH

An important element of the visual culture of Waikanae is the bach. This informal building style, generally made from inexpensive materials and on a small scale, is under pressure all along the Kapiti Coast as many beachside settlements become gentrified. It is anticipated that within Ngarara there will be provision for bach housing.

2.4.5 WOMEN AND ARTISTS

The development of social and cultural characteristics in any society is influenced by women. Their contribution to Waikanae was significant and should be recorded in the same way as the leaders including Wi Parata, William Field and Moss Smith. Their special contribution is therefore recorded in this Plan.

An early example is within the family of the well known Ngati Toa leader Te Rauparaha.

*"It is suggested by a present-day Maori authority on Te Rauparaha that many of his strategic plans and successful conquests could be attributed to the genius of his eldest sister, Waitohi."*²⁵

Carkeek goes on to describe Waitohi's influence in land allocation and decisions about which hapu should live where.

Women also ended up in positions of unusual influence in extraordinary times such as when the men were disabled or killed by wars (including Maori tribal battles), epidemics, earthquakes, and economic depression. In recent decades, women have increasingly held roles as community leaders.

*'Aputa Kauri was well known, not only as a daughter of Tohuroa (Tom) Parata and great grand daughter of Wi Parata, but a much respected member of the community in her own right. An accomplished pianist and artist, she was also a member of the Waikanae District Community Council for many years and a county councillor for three years. During all that time, she upheld Maori values and represented Maori interests - no easy task in an organisation that was predominantly male and overwhelmingly European.'*²⁶

Even when women were not very visible, they were significant players, economically and culturally. Two of New Zealand's premier artists, Rita Angus and Evelyn Page, spent considerable parts of their lives as painters in Waikanae, and internationally recognised painter Frances

Hodgkin, who was the sister of Isobel Field (William Field's wife), probably spent some of her early painting career at Ngarara. What is less well known is that Isobel Field herself was an accomplished award-winning artist and her income from both painting and from running a flax mill, enabled William Field to be the politician and land developer.

Evelyn Page's son said about her association with Waikanae:

...she bought the lime trees with land attached and considered that the trees... were a perfect background for painting.²⁷

Waikanae remains an attractive base for artists; Waikanae Beach is currently home to internationally acclaimed artists including: Mirek Smisek, Pamella Annsouth, Susan Worthington - Don Little and Susan Skerman. The Kapiti Community Service Directory lists arts organisations, and the annual Kapiti Arts Trail includes many artists still preserving the tradition of Waikanae as an arts community. The Annual Arts Trail weekend run by the Kapiti District Council in November each year features six artist groups and individuals in Waikanae and seven artists and collectives of artists in Waikanae Beach.²⁸

The research also noted the number of times in the history that women and children came to Waikanae by themselves to use unoccupied and affordable housing. These times included epidemics; the depression; after the Napier Earthquake; and during the two World Wars.

2.4.6 CHRISTIANITY AND THE CHURCHES

The influence of the Christian Church started as early as the 1820's when missionaries including Octavius Hatfield come to Waikanae.

He set up a community, a school and encouraged the planting of crops and promotion of the teachings of Church Missionary Society.

Since those early days Churches have been set up throughout the region and include active congregations of Roman Catholics, Anglicans, Presbyterians, Methodists and more recently various other sects and Christian creeds.

The early church had a powerful influence on Maori who embraced the teachings of the Missionaries while also preserving and handing on the teachings of their elders.



ST LUKES CHURCH— THE ORIGINAL PART OF WHICH, WAS BUILT AT TUKURAKAU IN 1877, HAULED BY BULLOCKS TO IT'S PRESENT SITE CIRCA 1900 AND GIFTED TO THE ANGLICAN DIOCESE OF WELLINGTON.



2.4.7 AGE, COMMUNITY AND ETHNIC DIVERSITY

A common perception of Waikanae is that it is a place for the elderly.

It is now known as a holiday and retirement centre - many of its residents are elderly. People retire there to garden on the rich alluvial plain created by the Waikanae River.²⁹

However, close examination of census tells a more complicated story. The 2006 census records in the whole of New Zealand there were 1,161,513 people over 50, from a total population of 4,027,947 (28%). On the Kapiti Coast, the largest proportion of residents is those between the ages of 30 and 59 years (17,892 people). There were 13,515 people between 60 and 100 years old and 14,799 under 29 years. The group that is under-represented in the Kapiti population is young people - the smallest number were recorded in the band between 20 and 24 (1467) while the highest number were in the 40 to 44 year old band (3387).³⁰

Waikanae's own view of its population is that, while some people might move here for retirement reasons, they also come to find permanent accommodation at a reasonable cost, with many commuting to work in Porirua, Hutt Valley or Wellington; or elsewhere on the Kapiti Coast; or setting themselves up to work from home.

Another significant aspect of Waikanae's population patterns is the seasonal influx that increases the population by as much as 40% in summer holidays. These holiday visitors provide employment for the region and use the facilities, water and share the whole environment. (See earlier section 'Waikanae – a holiday destination.' p16)

The research has noted the number of times in the history of Waikanae that women have had to provide the income for families (during depression, after the Napier Earthquake, during the two world wars and during the flu epidemic).

Of particular interest was the role the Waikanae Beach community played after the Napier Earthquake of 1931. Mothers and their children were evacuated to the vacant beach houses in the area and stayed there while Hawkes Bay was being rebuilt.

Ngarara will acknowledge the important role community played during these times of stress and will make available special common spaces to bring members of the community together. A Third Place³¹ in the centre of the settlement to provide advice and support, but more importantly, places where people who work alone can go. Also support for young families could be a child care centre placed close to Te Moana Road - in the south side of the settlement could encourage families including solo parents, to come to the area.



2.4.8 HOME BUSINESSES

A significant element of the economic activity of Waikanae is the high proportion of home businesses. Residents are conducting a wide range of full and part-time commercial activities, including lawyers, architects, writers, craftspeople, artists, consultants, real estate agents, hairdressers, health practitioners, publishers, artists, landscape designers, gardeners and independent contractors.

The choice of people to work from home has been supported and encouraged by the factors including the climate of Waikanae, free telephone connection to Wellington, fast broadband networks, and proximity to Wellington.

In terms of technological services, the advent of competition in the telecommunication sector made a big difference to the area, particularly helped when the Saturn Television with Paradise internet set up cheaper and faster telephone, internet and cable services. The importance of ready access to these services at economic rates will only increase over coming decades.

2.4.9 HEALTH AND WELL-BEING

Waikanae residents are not unusual, in that they value good health and a sense of well-being, and set considerable store on access to excellent health services. Even more than this they value a healthy lifestyle and sense of living within a supportive community.

The healthy life style, organic, fresh food and open space with access to sport, particularly cycling, walking and jogging are important features of Waikanae and these values are recognised and will be supported.

2.4.10 WALKING AND HORSE RIDING

Even when motorised transport arrived in the Waikanae area people continued to walk and ride horses, particularly on the beach and in the hills. The beaches were once the main land-based trade routes of the region; the only alternative was to travel on rivers or along the coast by waka or boat.

Today, Waikanae has several recreational walking groups that walk for exercise and companionship as well as the Parawai Tramping Club. Every day from dawn till dusk, there are people walking along the beach, but also around the streets and on the Hemi Matenga, Waikanae River, Waimeha Lagoon and Waikanae Estuary walkways.

The horse-riding tradition has also continued, as seen in regular Pony Club events that attract riders from all over the southern North Island; the Ferndale Riding School established in the early 1960s; and most recently the Waikanae Vaulting Club, which has introduced this popular European sport involving gymnastic routines on moving horses.

2.4.11 GARDENS AND GARDENING

Gardening and gardens is a feature of the Waikanae area and have been for over a century and a half. The river plains offer fertile soils that have fed early communities and then when leisure gardening was possible, have become the basis of an outstanding array of gardens. Some of the town's best gardens are showcased in the annual Waikanae Garden Trail. Many more individuals take considerable pleasure in more modest efforts in quiet backyards.

3. Overall objectives for Ngarara

This section of the cultural and social plan sets out the high level objectives for the proposed Ngarara settlement.

3.1 Mission

To provide an environment at Ngarara that is conducive to community and thereby contributes to Waikanae in a holistic way.

It will do this by planning and building for a thriving, environmentally sensitive, socially connected and viable community on the land known as Ngarara.

3.2 Values Statement:

In its process of design, Maypole Environmental Ltd and Ngarara will incorporate core values of professionalism, integrity, innovation, connectedness, honesty and a belief that the topography and culture of Waikanae should determine the landscaping and settlement of the land.

3.3 Vision

The vision of this project will be:

To respect, preserve and celebrate the spirit of Ngarara for this generation and all those that follow.

To optimise the opportunity that Ngarara offers to give form to the principles of healthy ecology and healthy community, while weaving together the settlements of Waikanae township and Waikanae Beach.

3.4 Statement of intent:

Ngarara will strive to:

- a) promote excellence in land utilisation.
- b) incorporate principles of environmental and cultural well-being;
- c) promote a philosophy of working with the land and its features, rather than changing the land to fit perceived needs of the settlement
- d) promote urban planning that is connective and fosters positive social and environmental relationships.





3.5 Objectives

The major objective of the Ngarara planning process is: a settlement that promotes and enhances cultural, social, environmental and economic well-being for present and future generations of Waikanae people.

3.5.1 CULTURAL WELL-BEING OBJECTIVES

- to create a settlement of a nature that facilitates a viable community, thereby providing opportunities for all stakeholders to engage with and to assume ownership of the settlement;
- to facilitate a community structure enriched by the values, and celebrating the cultures, of Waikanae and Waikanae Beach, including respect for the inherited myths, histories and traditions;
- to design and build an infrastructure for the settlement that supports cultural well-being and connectedness;
- to design and build Ngarara in ways that provide enduring recognition of cultural and historic heritage sites;
- to create a settlement that fosters a culture of creative and careful response to the environment;
- To encourage creativity and preservation of heritage.

3.5.2 SOCIAL WELL-BEING OBJECTIVES

- to design and build Ngarara in ways that enable the community to boost social capital and social connectedness, as a core value of the settlement;
- to design for a balanced community which has in place systems that allow people to connect with others easily and to build networks of support;
- to design for a socially inclusive community, catering to all age groups and demographic profiles;
- to design forms for built and open areas that provide opportunities for people to congregate (including 'third places'³², schools, daycare centres, corner shops and community meeting places).
- to enhance connectivity by design of roads, walkways, open spaces and lookouts, in line with the district council's objectives associated with social capital enhancement;
- to create a community network that is walkable from north to south and east to west;
- to encourage a feeling of safety and security through a sense of connectedness, and through passive surveillance of public space.

THE BLUE/GREEN
CORRIDOR FOR BIRD
MIGRATION COULD BE
PROTECTED

Image: Lisa Paton,
Morphological



3.5.3 ENVIRONMENTAL WELL-BEING OBJECTIVES

- to follow a holistic design philosophy with the central goal that the natural environment of Ngarara is protected while being settled in a way that reflects and enhances the landscape, its soil types, its natural water systems, and its plant and animal communities;
- to design and build a settlement in ways that preserve environmental and biological diversity;
- to design a settlement framework that strengthens the 'blue-green corridors' of the Waikanae area, including the connections between Kapiti Island Wildlife Reserve and Hemi Matenga Scenic Reserve;
- to design a built environment that enables the community to enjoy and engage in protecting the unique natural features and environment of their immediate area, including birds, invertebrates and indigenous vegetation, and that has an emphasis on acknowledging the natural water flows and the significance of wetland areas within the settlement;
- to identify areas where natural water systems can be enhanced, to improve stormwater management while promoting wetland ecology.

3.5.4 ECONOMIC WELL-BEING OBJECTIVES

- to settle the land known as Ngarara in ways that will encourage economic sustainability in line with the Kapiti District Council's LTCCP;
- to create a new settlement on Ngarara that provides shared equity by enhancing the economic well-being of the Kapiti Coast through contributing to the overall efficiency and connectedness of the infrastructure of the region, in terms of roading, water and energy;
- to set up the best possible connections across the Ngarara area, north-south and east-west, to enhance economic activity across the wider Waikanae area;
- to set up infrastructure and urban forms that encourage small sustainable home businesses in a supportive community
- to provide for mixed use settlement, including affordable housing.

4. Realising the vision: an overall planning framework

Waikanae and Ngarara share a special spirit and character.

The Ngarara Team (*Ngarara*) wish to preserve the special character of Waikanae and Waikanae Beach through sustainable and sensitive design that will enhance and incorporate its cultural heritage in a way that shows respect for the existing community, families and enables the public to have access and opportunities to enjoy, own and love this land for this and generations to come.

The vision of this project will be:

..to respect, preserve and celebrate the spirit of Ngarara for this generation and all those that follow.

RESPECT for the land and its physical, environmental, social and cultural well-being is the most important and paramount objective in this Ngarara settlement.

This can be done through an understanding of the history, trees, birds, insects, and dunes, peat, swamps, wetlands and all the current physical, spiritual and cultural characteristics that are a feature of Waikanae settlement, so the preservation of these assets can be shared with successive generations of children. The hallmarks could be environmental diversity and cultural equity as Ngarara is settled.

The Four Cornerstones of the project will be:

1. Natural systems
GOAL: *Protect and enhance the natural environment through public and private initiatives.*
2. Connectivity
GOAL: *Optimise human connectivity*
3. Social Equity
GOAL: *Create intergenerational equity through sustainable settlement.*
4. Character
GOAL: *Preserve natural landscape character and practice 'organic' architecture.*

The objectives for Ngarara will hopefully be adopted by all who settle in Ngarara, will be:

..to enhance and celebrate creativity, capturing the spirit of Ngarara and weaving it into the lives and by doing so, build a strong community and accept the responsibility of guardianship or kaitiaki.





4.1 Cultural heritage

Research into the cultural heritage of the Ngarara area has already begun and will continue as part of the settlement work. Good knowledge and understanding of the communities who have lived here before is the first requirement of Maypole's undertaking to respect and celebrate the human heritage of the Ngarara land.

This section sets out other core requirements for the Ngarara settlement.

Maypole has commenced dialogue with Te Ati Awa ki Whakarongotai as the iwi acknowledged by the Kapiti Coast District Council as tangata whenua for this area. The Kapiti District Long-Term Council Community Plan (LTCCP) acknowledges Te Ati Awa ki Whakarongotai as a formal partner.

4.1.1 HERITAGE SITES AND ARTEFACTS

All planning, design and construction work on Ngarara settlement will be in line with the legislation covering heritage sites and artefacts, including the Resource Management Act 1991, the Historic Places Act 1993 and the Antiquities Act 1975. (See 'Appendix 1: Requirements under the Historic Places Act 1993'.)

Maypole will follow these guidelines for reporting all discoveries of artefacts or sites that could be significant for cultural or historical reasons, to cultural representatives, to authorities³³, and to the New Zealand Archaeological Society for research purposes.³⁴

Maypole will also follow the "Guidelines for enhancing and protecting historic heritage sites" published by Land Information New Zealand.

4.1.2 BUILT FORM

The built form of the proposed Ngarara settlement will sit lightly on the landscape.

This will be achieved through urban planning and design that encourages diversity and variety in housing, including a balance of small baches, seasonal dwellings and permanent homes, alongside small scale commercial and community facilities.

There will be a scheme of architectural guidance to encourage housing of a scale and style that harmonises with the landscape.

How this will take form will be explored in detail in further Ngarara planning documents.

*'No house should ever be on a hill or on anything. It should be **of** the hill. Belonging to it. Hill and house should live together each the happier for the other.'* FRANK LLOYD WRIGHT



CURRENT SMITH FAMILY RESIDENCE
ON NGARARA FARM



4.3 Respecting ideology and values

This section sets out ways the keys aspects of Waikanae character (identified in section 2 of this plan) can be reflected and enhanced in a new settlement at Ngarara.

4.3.1 A HOME FOR BIRDS

If Ngarara is to continue as a place where birds flourish, then it needs to have a profoundly healthy ecology. This regard for birds and their natural environment is a key cultural value that will influence all decisions about the development of Ngarara.

Gaining a comprehensive understanding of the ecologies of dunes, peat, swamps, wetlands, so that all parties have access to good knowledge of the plants, birds, fish and insects that live here, is the first step. This research has already begun.

This value, to be fully supported, will be expanded into a more general undertaking to make natural systems the basis of all planning. How this will shape the planning and design of Ngarara will be explored in detail in further planning documents.

It could include the following aspects, to ensure the value the Waikanae community places on the natural environment remains central in the new settlement:

- the shape of the new development is dictated by natural features of the land, e.g. the hills, ridges, waterways and existing trees
- roading networks that follow the natural contour of the land
- emphasis given to a 'softer' transport network of walkways, cycle tracks, bridle paths, to encourage a 'walkable community'
- roads and paths that are as informal and soft-edged as possible within district council guidelines
- a lighting system for street and the outside of residential buildings that minimises light pollution, to encourage night birdlife including ruru (morepork) and the enjoyment of night sky
- continuing the preservation of wetlands and existing forest remnants of significance
- enhancing habitats for endemic flora and fauna (i.e. species that are only found in this area), in land and aquatic environments
- a native trees planting programme
- construction of boardwalks to allow access to some areas of wetland, to increase appreciation of their natural life and inhabitants
- a programme of predator control
- encouraging residents to plant trees in particular that provide year round food to support the return of kereru (*woodpigeon*), ruru (*morepork*) and korimako (*bellbirds*) in greater numbers to the area
- enhancement of blue-green corridors between Kapiti Island and the Tararua Ranges
- some areas of wetland set apart as totally protected (from human activity) for the benefit of the reclusive Australasian bittern and fernbird
- education material supplied to prospective residents about the natural environment which would support increased appreciation

4.3.2 WATER AND NATURAL SYSTEMS

Water management and conservation

Making natural systems the basis of all planning will set the framework for water management in the proposed Ngarara settlement. As a development on dunelands, the natural water flow patterns offer lots of opportunity and some challenges for a residential development.

“Water is life; physical, emotional and spiritual. It should not be merely considered as an economic resource. Sharing water is an ethical imperative and expression of human solidarity. The intimate relationship between water and peoples should be explicitly taken into account in all decision making processes.”³⁵

In line with international trends, Maypole is conscious that it needs to have a water management and conservation strategy that preserves this precious element, on which all life depends, so that future generations may flourish. It is determined to reverse the last century of destructive effects on Ngarara water resources and promote conservation and restoration of natural water systems as a priority.

Ngarara will play its part in responding to the expected continued climate fluctuations (as acknowledged by the district council), by demonstrating a water management culture that will become a model of best practice.

The availability of good records of historical water use and cycles of flood and drought on the Ngarara land will assist in the application of leading edge water-saving technologies and water sensitive design. The new development could provide the district council with a valuable testing field for the council’s water strategies. Maypole is presently assisting Victoria University of Wellington in a study of hydrology on Ngarara.

The abundance and availability of water has enabled the whole district to grow. Now careful management will allow it to grow in a more holistic way than in recent past.

A change in culture will be accelerated in the Ngarara development with a ‘top down - bottom up’ approach.

A range of tools and initiatives will support a water sensitive culture, including:

- water tanks to store rainwater
- recycling grey water for garden irrigation
- environmentally sensitive stormwater systems
- using rated water-saving taps and appliances
- promote Council planting guidelines for dry duneland environments to minimise the need for garden irrigation
- education materials supplied to prospective residents.

Water management planning on Ngarara will include provision for increased demand as a result of periodic influx of short-term residents, at weekends and holiday times.



RAIN WATER STORAGE AS PART OF WATER CONSERVATION MEASURES.



THE WOOLSHED AREA
PROVIDES A HEART FOR
SOCIAL CONNECTION

Energy efficiency and waste reduction

A similar approach will be applied to optimise energy efficiency and waste reduction in the new settlement, including:

- promote curbside recycling in line with council waste reduction policy
- Designers and planners will be encouraged to focus on encapsulated energy
- Construction waste minimisation.
- Effective transport networks and other efficient kinds of connecting (including a high quality digital network) will be incorporated to create energy efficiencies.
- Guidelines to encourage and guide residents to adopt sustainable energy use and waste reduction: including solar water heating, double glazing, efficient lighting, 'super' insulating.

4.3.3 A WELL CONNECTED COMMUNITY

Many Waikanae people value connections within their community, whether physical, social, spiritual and economic. Maypole will ensure that the Ngarara settlement has a high level of connectivity, within the settlement and with the wider Waikanae community.

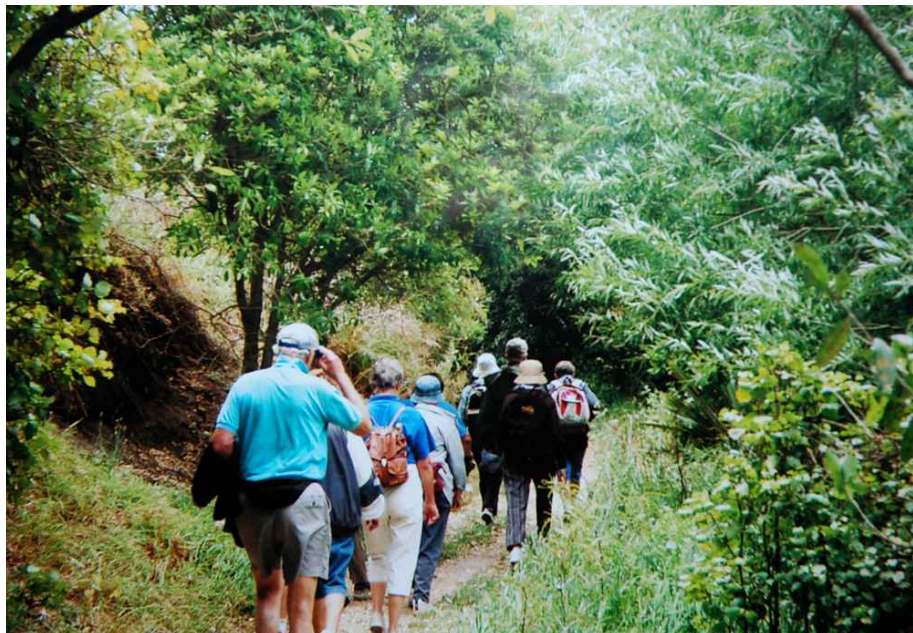
Participation in and with the natural environment will be one of the keys to establishing a community that works, plays and communicates across all of its settlement. The way urban areas are designed can make a significant difference to people's experience of their neighbourhood.

Careful design can encourage interaction between households while being respectful of individuals who have a desire for privacy and for peaceful enjoyment of life.

A high level of connectivity can be achieved within Ngarara in a number of ways, including:

- building houses which share a strong spatial relationship with pedestrians, addressing streets, walkways and park space
- encouraging front fences that are open and don't create a barrier
- providing a pathway network that encourages people to move around the community other than in cars
- including meeting places in urban designs that will suit families, parents, elders, children and the community generally
- the creation of a heart within the settlement
- building strong links to amenities and facilities within Ngarara and beyond in the surrounding communities, including the golf course, swimming pool, Waikanae Park and the beach
- provision of a high quality digital network, which would provide an 'invisible backbone' to the community, as well as an essential service for home-based businesses.

Image: Ken Oakenfull



4.4 Respecting ritual and activities

Waikanae people value the behaviours they have maintained within their cultures and want to see provision for these shared activities in new settlements in their area.

The proposed Ngarara settlement would provide for the continued celebration of life together in traditional ways: in outdoor areas, in some built spaces, and by generally creating an overall environment conducive to shared activity. These may be common picnic areas, barbeque facilities or community shared spaces.

4.4.1 RE-CREATION

Waikanae has a reputation as a place for recreation, play and fun. The planning of Ngarara will recognise that there are a significant number of people who use Waikanae primarily as a place to relax. Spaces for informal family activities such as, flying a kite; an impromptu ball game and picnicing.

Maypole is committed to providing an outstanding natural environment for residents and visitors to recreate, and recognises the associated benefits of increased social connectedness. Urban planning will include the creation of spaces and facilities for social and family sporting activities, and also for facilities such as community health centre if and when required.

The pathway network around the community will include excellent opportunities for walking, cycling and horse-riding.

4.4.2 GARDENING

Ngarara planning will allow for shared outdoor gardens where people can work together to grow things, in both landscaped and more informal open spaces.

Planting guidelines for individual properties will be developed to assist gardeners in choices of plant species that thrive in sandy soil without need for irrigation and also that provide year-round food sources for birds. Residents and their wider families will be encouraged to 'take ownership' of the common areas and participate in plant restoration programmes. Garden allotments will be incorporated in the planning of Ngarara.

4.4.3 ENJOYING SLOW FOOD³⁷

Built areas will include places where people can come together to share food and conversation. These will include informal areas for family picnics, barbecues and small gatherings, as well as places where commercial enterprises can establish café or restaurants.

4.4.4 SUPPORTING CREATIVITY

The long tradition of creative energy and excellence will be continued in the proposed Ngarara development, through the provision of spaces for performance, exhibition, and other shared creative activities.

Naming of public places in the settlement will include reference to significant creative personalities from Waikanae history.



5. Conclusion: a vision for future generations

Ngarara is a beautiful place and this beauty comes from undulating sand dunes, the trees, the ridges; the pattern of high and low land. Some of the land commands spectacular views towards the Tararua Ranges and to Kapiti Island.

It is envisaged that the settlement will be sensitive, sustainable and the pride of the region. Maypole's vision is to build a new settlement, laying the foundation for a community which draws on the best of the existing culture of the Kapiti Coast.

Maypole recognises that many of the existing residents in Waikanae and Waikanae Beach do not want change yet change has been the norm for this land for the last 200 years. This said Maypole will be sensitive and responsive to the history and the environment in the change that new settlement brings.

With the support of the Kapiti District Council Maypole will work with the land, the bush, the swamps, the sand dunes and the waterways to build a community that is sustainable and respectful of all the ecology of Ngarara and its 180 million years of creation. The Ngarara of tomorrow could be a celebration of the Ngarara that was untouched by humans until 1000 years ago.

In the process of opening up Ngarara to new residents, Maypole will contribute to the environmental, social, cultural and economic well-being of the region.

Ngarara will not stay the same; rather in its settlement it can provide a special environment for families, elders, children, conservationists, people who love the environment. More importantly, it will enable Maypole to provide an opportunity for a renewed appreciation and love of nature, where the children of future generations can experience the beauty of Ngarara and its surrounds: discovering wetlands, climbing trees, riding horses and participating in village festivity.

The vision is one of sustainability and conservation of the environment. This will be combined with connectivity, creativity and harmony for this generation and those who come in the future.



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Appendix 1

Requirements under the Historic Places Act 1993

The Historic Places Act 1993 ("the Act") which defines an archaeological site as a place associated with pre-1900 human activity, where there may be evidence relating to the history of New Zealand. - The following is directly quoted from the New Zealand Archaeological Association website³⁹.

TYPES OF ARCHAEOLOGICAL SITES:

Maori **pa** sites are fortified places with banks and ditches. They are often found on cliffs, headlands or ridges.

Remains of **cultivation areas and gardens** can be seen in soils and from lines or walls of loose stones or stone mounds. Other types of site associated with cultivation and settlement include artificially levelled **terraces**, and **pits** for storing kumara.

Middens are rubbish dumps that may contain shells, bones, artefacts, charcoal and sometimes stone ovens.

Rock art sites may contain paintings, drawings, carvings or engravings.

Other **historic sites** contain evidence of whaling, trading, and gold mining, or the remains of mission stations, military redoubts, buildings and structures.

WHAT PROTECTION DOES THE LAW GIVE ARCHAEOLOGICAL SITES?

The Act makes it unlawful for any person to destroy, damage or modify the whole or any part of an archaeological site, whether or not the land on which the site is located is designated, or a resource or building consent has been issued, without the prior authority of the Trust.

It also provides for substantial penalties for unauthorised destruction, damage or modification.

WHAT IF I PLAN TO DO WORK THAT MAY DAMAGE AN ARCHAEOLOGICAL SITE?

If there is a chance you may damage a site, you must apply to the New Zealand Historic Places Trust for permission to do so. The Trust can advise you of the most suitable course of action.

If you uncover a previously unknown site during earthworks, you may also need permission to continue. You must stop any work that would affect the site and contact the Trust for advice on how to proceed.

CAN ANYONE DISTURB AN ARCHAEOLOGICAL SITE IN ORDER TO STUDY IT?

Any person wishing to carry out an investigation that might disturb an archaeological site in any way must apply to the Trust for permission to do so.

HOW CAN I LOOK AFTER AN ARCHAEOLOGICAL SITE?

This could depend on the type of site, local environment conditions and the land use.

For most rural sites, grass grazed by sheep gives the best protection. Regular trampling by heavier animals such as horses and cattle can erode the site. Large plants, vines and trees create damage when their roots grow through the site, and further damage can occur when they are removed, harvested or blow over.

You might also wish to place a covenant over the site, register the site with the Trust, or create a reserve to ensure its future protection. If you would like advice on the best management and protection for your particular site(s), please contact the Historic Places Trust.

Appendix 2

Notes to the text

1. Goethe quoted in Mortimer 1984:9
2. HRH THE PRINCE OF WALES (1989)
3. www.mfe.govt.nz/publications Act and Guides: Wellington 2006
4. LGA 2002, Part 2, section 10
5. Eames, 2006.
6. UNESCO, November 2001 Declaration on Cultural Diversity. Adopted by the 31st Session. of the General Conference. of UNESCO: Paris
7. Robinson, 1999.
8. Eames, 2006.
9. (Maclean C & J, 1988:93)
10. Andersen, 1942
11. Carkeek, 1966
12. Macmorrison 1977:166
13. New Zealand Gazette (Province of Wellington) vol 19. no 26. 7 October 1972:1892.
14. Waitangi Tribunal, [Working papers 1996], Chapter 11:283 - [www.waitangitribunal.govt.nz/doclibrary/public/research/hanui/district/12/Chap 11.pdf](http://www.waitangitribunal.govt.nz/doclibrary/public/research/hanui/district/12/Chap%2011.pdf)
15. Native Affairs Committee of the Legislative Council 1888: series 70/3. p1: Wellington
26. Legends of the Maori The Rifles of Ropata - www.nzetc.org/tm/scholarly/tei-pomo2Lege-t1 written by Sir Maui Wiremu Piti Naera Pomare
17. Waitangi Tribunal, [1996]:Chapter 11 308
18. Waitangi Tribunal, [1996]:Chap 11 308
19. Waitangi Tribunal, 1996: Chap 11 307
20. Maclean, 1988:44.
21. Maclean, 1988:59
22. Maclean 1988:65, 76 & 89
23. Greater Wellington is also Wellington Regional Council www.gw.govt.nz
24. McLean, 1988
25. Maclean C 2007. 'Wellington places', Te Ara - the Encyclopedia of New Zealand, updated 2007 URL: <http://www.TeAra.govt.nz/Places/Wellington/WellingtonPlaces/en>
26. Carkeek, 1966:23.
27. Maclean, 1988.
28. Maclean, 1988:73-74.
29. Arts Trail brochure: Kapiti Coast District Council 10 - 11 November 2007
30. Maclean, Chris. 'Wellington places', Te Ara - the Encyclopedia of New Zealand, updated 25-Sep-2007 URL: <http://www.TeAra.govt.nz/Places/Wellington/WellingtonPlaces/en>
31. Statistics New Zealand 2006 - Census figures Kapiti Coast District Council Age group population figures Table 1.
32. The first place home, second place work and third place where people come together (Oldenburg 1999)
33. As in Oldenburg, 1999: The first place is home, the second work and the third is the place where people come together to discuss, communication and engage in their community.
34. District council, New Zealand Historic Places Trust, and Department of Conservation.
35. For recording in the NZAA Site Recording Scheme, and the Central Index of New Zealand Archaeological Sites (CINZAS).
36. United Nations High Commissioner on Human Rights [(April 2007) International Indian Treaty Council submission
37. Slow food is a term was coined in France and could be described as the opposite of fast food. Food is eaten sitting down hopefully with friends.
38. McLean (1988) p176
39. New Zealand Archaeological Association www.nzarchaeology.org/



Whakapapa

A Maori History

Before the arrival of Tokomaru and other associated waka (c1350), and prior to the landing of Toi te hua tahi (Toi te kairakau (c1150), at Whakatane, there were Maori in Taranaki.

These first inhabitants of Taranaki were the Kahui people, Te kahui-tu, Te kahui-mounga (perhaps Maunga) and Te Kahui-Rereⁱ.

The next arrival was Paewhenua and Maruiwi and their waka was Te Kahutara. Taitawaro was the eldest of their four children and his waka was Okokiⁱⁱ. Paranehu, Tamaki and Pohokura were the other children.

The second settlement married into the Kahui people and covered the land from Whanganui in the south Taranaki to Mokau in the North.

Pohokura lived at the mouth of the Urenui River and his descendants occupied from Urenui to Mokauⁱⁱⁱ. Pohokura's daughter Pio Pio was a woman of high standing and had the name Te Kairakau bestowed on her by Toi te hua tahi (Kairakau^{iv}), but this is another story.

The third settlement brought the main migration (c1350). These were the people of Tu Matauenga, the god of war, the Maori.

Tainui, Tokomaru and Aotea. The Kurahaupo people travelled over land from Murupara and married into the Kahui people living around the Whangaehu and Whanganui rivers inland to the mountains^v. Ngati Mutunga can trace their descendants to the first and second settlement^{vi}.

Manaia was the captain of the Tahatuna^{vii}, and landed at Whakatane where Toroa captain of the Matatua waka, was residing. Manaia's son Tu Mai Urenui married Wairaka, daughter of Toroa. Manaia also named Urenui after his son when he came to the Taranaki Coast. When Manaia and his son left Whakatane, they came to the West Coast Taranaki, and Manaia named our home base, Urenui, after his son.

Many names associated with Waikanae or Ngarara were brought from Taranaki and are from olden times. Some of the names have been split, today represented in two locations. One example being Pio Pio (street) at Waikanae Beach and Te Kairakau (location) of the present day Camelot subdivision.

The full name is of a woman of high standing, Pio Pio Te Kairakau^{viii}. Pio Pio Te Kairakau was the daughter of Pohokura, the Kairakau was bestowed on her by Toi Te Huatahi (Kairakau)^{ix} from Whakatane.

Kapakapanui, Taewapirau, Maumaupurapura, Te Upuko o Te Kaia, Pukehou, Waimeha, Waikanae and Kukutauaki - these were the Pa and houses of Ngati Mutunga and Ngati Awa all on North side of Waikanae River from the mountain to the sea.

Tony Thomas

Chairman, TE ATI AWA KI WAIKANA
CHARITABLE TRUST – December 2007.

- i. Smith. S Percy (1910)
- ii. Heads of Agreement (1999)
- iii. Smith S Percy (1910)
- iv. Kairakau or wood-eater
- v. Smith S Percy (1910)
- vi. Te Ati Awa Waitangi Claim
- vii. Buck, Sir P. (1949) Coming of the Maori
- viii. Ngarara West A56. Waitangi Tribunal
- ix. Smith S. Percy (1910) ibid

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