

KUPE WAKA CENTRE

An invitation to support
a culturally-based
initiative for economic
and social development



He panehe toki, ka tu te tangitangi kai

This whakatauki, which translates as *A little stone adze will fell large trees*, evokes the food that will be produced when land is cleared. In this case, the *trees* can be thought of as the hulls of the sailing waka *Te Aurere*, the land to be cleared as the site of the Kupe Waka Centre at Aurere, and the *food* as the local and regional social and economic development, and the cultural revival that the Centre will help promote.

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Acknowledgements

Arawai Ltd. would like to acknowledge the significant contribution of the architect Adrian Robinson of Auckland to the development of the concept for the Kupe Waka Centre. Working together with John Panoho, the building designs embody the cultural aesthetic desired for the Centre in a practical manner which respects the local environment.



Eke (Board) te waka!

On 8th December 1985 the *Hokule'a*, a replica of an ancient Hawai'ian double-hulled canoe, arrived at Waitangi in the Bay of Islands after a 16 day journey from Rarotonga. For Hekenukumai Ngaiwi Puhipi Busby, his wife Ngahiraka (Hilda) Rangi Busby, and a small group around them this was the start of another journey....

...and the rest, so they say, is history. Except, it is a history that is probably better known in far-flung islands around the Pacific than here in Aotearoa-New Zealand. It is the history of the building of the waka hourua *Te Aurere*, the voyage of reconnection to Rarotonga in 1992, and of 30,000 nautical miles of blue water sailing to Hawai'i, the Marquesas, New Caledonia, and Norfolk Island, as well as circumnavigations of Te Ika a Maui (North Island).

In 1984 Hekenukumai told Nainoa Thompson, the navigator for *Hokule'a* when he was planning the voyage to Aotearoa-New Zealand

"In this land, we still have our canoe buried. In this land, we still have our language and we trace our genealogies back to the canoes our ancestors arrived on. But we have lost our pride and the dignity of our traditions. If you are going to bring Hokule'a here, that will help bring it back."

Now another step to help bring it back is underway which will both celebrate the revival of the traditional waka hourua and wayfinding and provide a much needed regional economic development initiative in the Far North.

The Kupe Waka Centre at Aurere in Doubtless Bay will be an education and tourism attraction of international significance as well as a site for waka construction, and for training in waka sailing and celestial navigation. The project is being undertaken by Arawai Ltd, a limited liability company with charitable trust status. Arawai Ltd is wholly owned by two Trusts: Te Tai Tokerau Tarai Waka Inc. and the

Hekenukumai Ngaiwi Waka Trust. It was set up to provide a sustainable business base to support kaupapa waka.

Planning for the Kupe Waka Centre is now well advanced. Detailed financial analyses show that the Centre will be profitable - the key question is when it can start supporting the work of the trusts. Arawai Ltd is now seeking to minimise or eliminate borrowings to meet the capital cost of \$5 million. This would enable the company to begin distributing surpluses to the trusts in 2008/9 with significant payments (over \$500,000) beginning in 2009/10. If the money is borrowed at 10% interest, dividends only reach \$350,000 by 2015/16.

While the immediate focus of the Kupe Waka Centre is on supporting kaupapa waka, the economic, social and cultural benefits will flow locally, regionally, and nationally. In particular, the building of an international tourism icon in the Far North will provide jobs and a major stimulus to increasing visitor numbers to the Far North, an area of major social deprivation.



Spreading the benefits

The development of the Kupe Waka Centre and the planned activities which will establish the economic base for the two waka trusts also provide the platform for economic development in Northland.

The Far North has been identified as an area of acute needs. The extent of the problem is amply shown by an analysis of deprivation based on the 1996 Census. Red areas on the map are in the 10% that are most severely deprived in the country in socio-economic terms.

The Kupe Waka Centre presents an opportunity for Māori and the local community to address these needs using the knowledge and skills of waka building and celestial navigation in education and tourism.

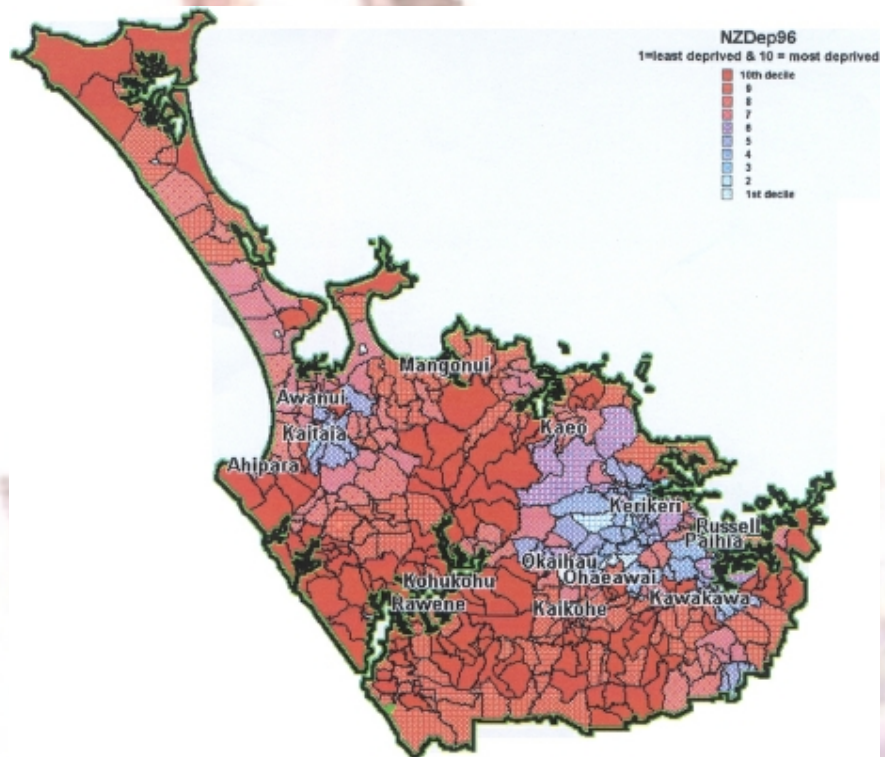
Tourism already contributes \$230-500 million a year to the Northland economy. As a major tourism attraction (located on the Twin Coast Discovery Highway - the regional touring route), the Kupe Waka Centre will make a significant contribution to the local and regional economy through employment at the Centre and amongst suppliers of crafts, catering, and other services.

Cultural tourism, most mainstream tourism operators in Tai Tokerau and a wide range of other businesses will also benefit from the flow-on effect of more visitors to the North. This will support one of the main themes of the Northland Regional Economic Development Strategy which sees the vision and passion of many small businesses and organisations as a force that can revitalize other facets of economic development in Tai Tokerau.

International tourism promotion will be enhanced by a new attraction of international stature, as Maori product represents a key way Aotearoa-New Zealand differentiates itself overseas.

The benefits for Māori include:

- a much needed employment and income stream for Māori in the Far North resulting in reduced dependency;
- an education and tourism icon that will be a source of pride for all Māori;
- a platform for acquiring skills in waka construction and associated crafts, celestial navigation, and business operation;
- education and training programmes for schools, tertiary students, and waka sailors and navigators that will contribute to the protection and enhancement of tikanga Māori. Programmes will also continue Tarai Waka's work with at-risk youth, and its international outreach to indigenous peoples throughout the Pacific as part of the Pacific Navigators Network.



Hekenukumai

Hekenukumai Ngaiwi Puhipi Busby was born at home at Pukepoto some 40 km from Aurere on the first of August 1932. He went to school at the local Native School where one of the highlights was visits to Waitangi. There he would sit and commune with the waka taua *Ngatokimatawhaorua* and wonder if he would ever see a waka like that in the water.

Hekenukumai left school at 15 years old to enter the workforce. His first job was in a bakery and he tried his hand at a number of things (including the gum fields) before starting a 40 year career in bridge building in 1951.

The first major involvement with waka for Hekenukumai came in 1973 when, in response to an initiative of Prime Minister Norman Kirk who wanted to change Waitangi Day to New Zealand Day, it was decided to launch *Ngatokimatawhaorua* for the 1974 celebrations.

Hekenukumai learnt a great deal about waka building at that time from Taupuhi Eruera. This included how to select trees and how to determine the “heavy” side that had been exposed to the weather (and is used at the bottom of a waka) even in trees that had been previously felled. It was also Eruera who told Hekenukumai that if there were any canoes to be built in the north, Hekenukumai would be the one to build them.

Two other people profoundly influenced Hekenukumai to work on waka hourua. The first was John Rangihau who, among many other things, introduced Hekenukumai to Nainoa Thomson of the Polynesian Voyaging Society.

The second was Sir James Henare who, at the powhiri for the crew of the Hawai’ian canoe *Hokule’a*, held at Waitangi marae in December 1985, said that he had hoped that one day in the near future a waka would be built in Tai Tokerau that would go back to where Maori came from.



That waka was *Te Aurere*, which was built in 1991-2 from local Kauri. The waka is 17 metres long with carved prow and stern. It has two masts and can also rig a jib. The waka is essentially lashed together in the age-old way, but using modern ropes and cords. Capable of making ten knots in a good wind, the challenge for *Te Aurere* (like other waka hourua) comes when you want to head upwind - much



Aurere, a special place

The Kupe Waka Centre will be built at Aurere at the southern end of Doubtless Bay in the Far North District. A portion of the 120 ha property owned by Hekenukumai Ngaiwi Puhipi Busby has been dedicated to the Centre and the Busby whanau have agreed to a long term lease.

The land at Aurere has been an integral part of the revival of waka hourua in Aotearoa-New Zealand as the site of the construction of *Te Aurere*. The sailors of Tarai Waka learnt to sail the waka in extensive sea trials in the Bay before making their first ocean voyage of almost 2000 nautical miles to Rarotonga in 1992. The star compass on the top of the main dune at Aurere has been used in studying traditional celestial navigation and planning voyages for the past ten years as well as in numerous training wananga.

Named by Cook as “doubtless a bay” as he tacked northwards along the coast in early December 1769, one of the more unusual aspects of Doubtless Bay is the carved waka prow which was found buried in the sand. This has been dated to pre-Maori times. It is now held at the Auckland War Memorial Museum. The prows of *Te Aurere* were modelled on this ancient carving.

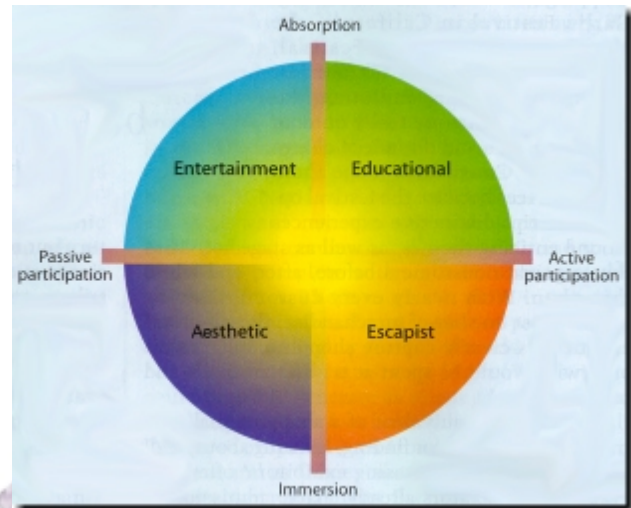


The visitor experience

The design of the Kupe Waka Centre provides the opportunity for a balanced tourism experience which has elements of education, entertainment, involvement, and aesthetic appreciation (i.e. in the “sweet spot” in the middle of the chart). Careful programming will make this possible even within the constraints of a visit by a tour group which might last only an hour.

From the Reception, visitors cross a wetland on a boardwalk to their first stop at a recreated Pacific Island marae. From there they make a voyage to Aotearoa-New Zealand involving:

- learning to paddle in a waka tangata;
- viewing the waka building complex;
- viewing a waka hourua at the jetty;
- an introduction to traditional wayfinding (including celestial navigation) at the star compass
- a virtual sail from Rarotonga to Aurere in the planetarium
- viewing the exhibition
- an opportunity to purchase memorabilia and food and beverages.



Visitors who can stay longer will be able to spend more time on learning about waka and wayfinding, and on activities. They might take part in workshops on celestial navigation conducted on the star compass and in the planetarium, or have a go at waka paddling and sailing in the river and out on Doubtless Bay.



Reception & Whare Wananga

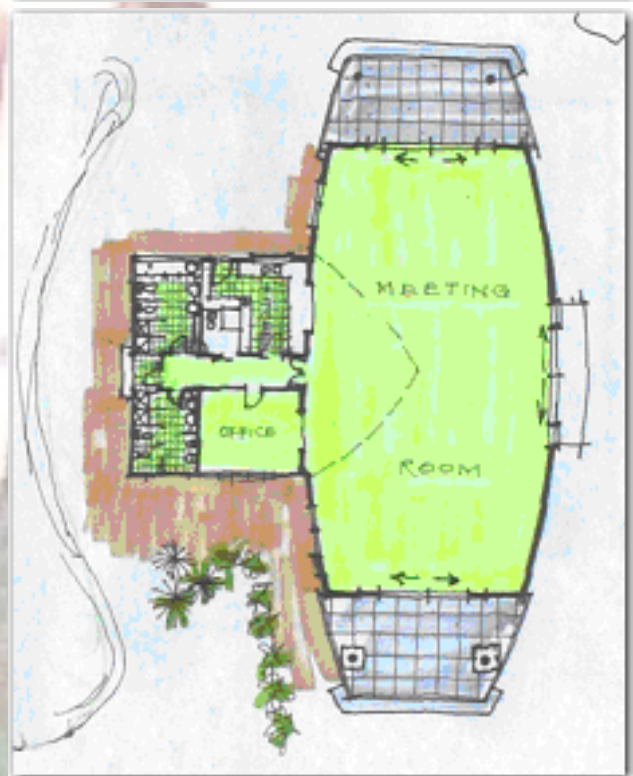
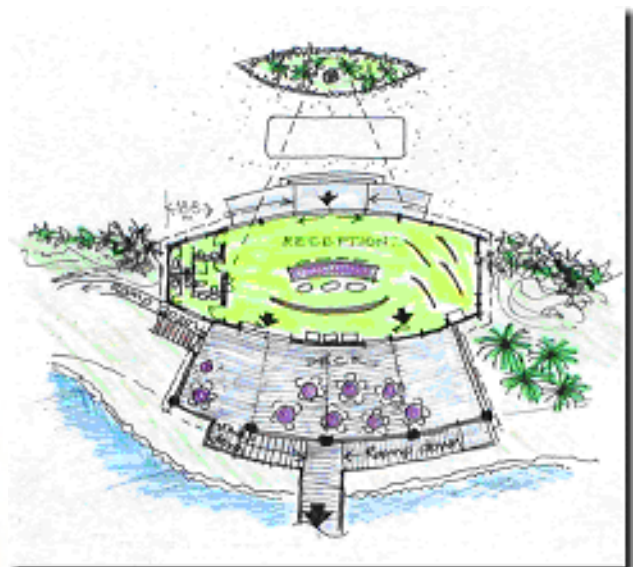
The Reception building is designed to instantly engage the visitor into a modern, Pacific, maritime experience. The floor plan is evocative of a hull, while the roof line derives from the lanteen sail familiar on many traditional sailing waka across the Pacific.

In functional terms, the building provides controlled access to the site for both independent travellers and groups. It also provides a small exhibition space to start to introduce people to the Centre. Visitors pass only one way through the building as there is a separate exit from the site slightly to the north.

An important feature of the Reception is the large covered deck to the rear of the building. This provides an all-weather assembly area for tour groups after they have passed through the building.

The Reception also provides the administrative hub of the Centre from offices at the northern end of the building.

The Whare Wananga will be one of the primary teaching spaces on the site and will be a venue for conferences. It is designed to provide sleeping accommodation, marae-style for attendees of wananga and conferences. Consistent with marae protocol, no food or beverages will be consumed in the building.



Waka building complex

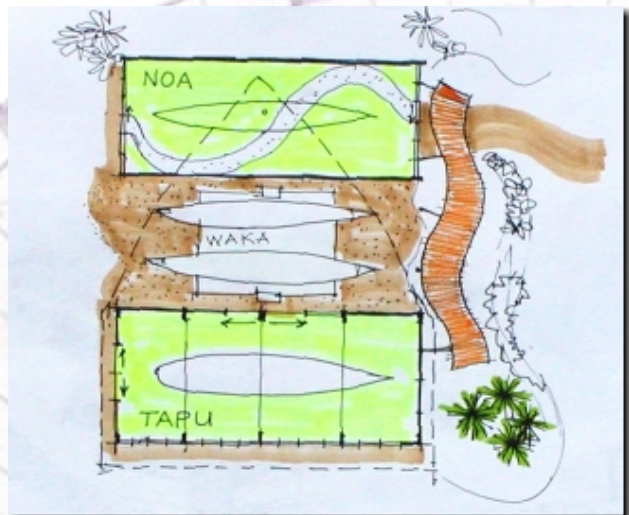
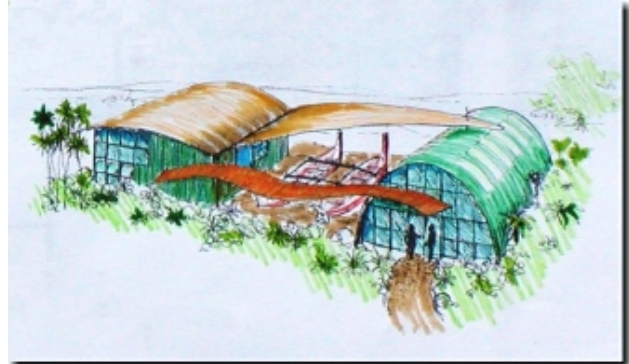
The waka building complex has been designed to both respect the traditions of waka building and yet meet the visitors' expectations to get as close possible to the waka and the carvers.

The complex has two buildings. One is *tapu* with glass walls so that visitors can look in at the waka building in progress. In Maori custom access to waka under construction is limited. The layout of the building will respect this custom, and health and safety requirements, while ensuring that visitors can enjoy excellent views of waka being carved

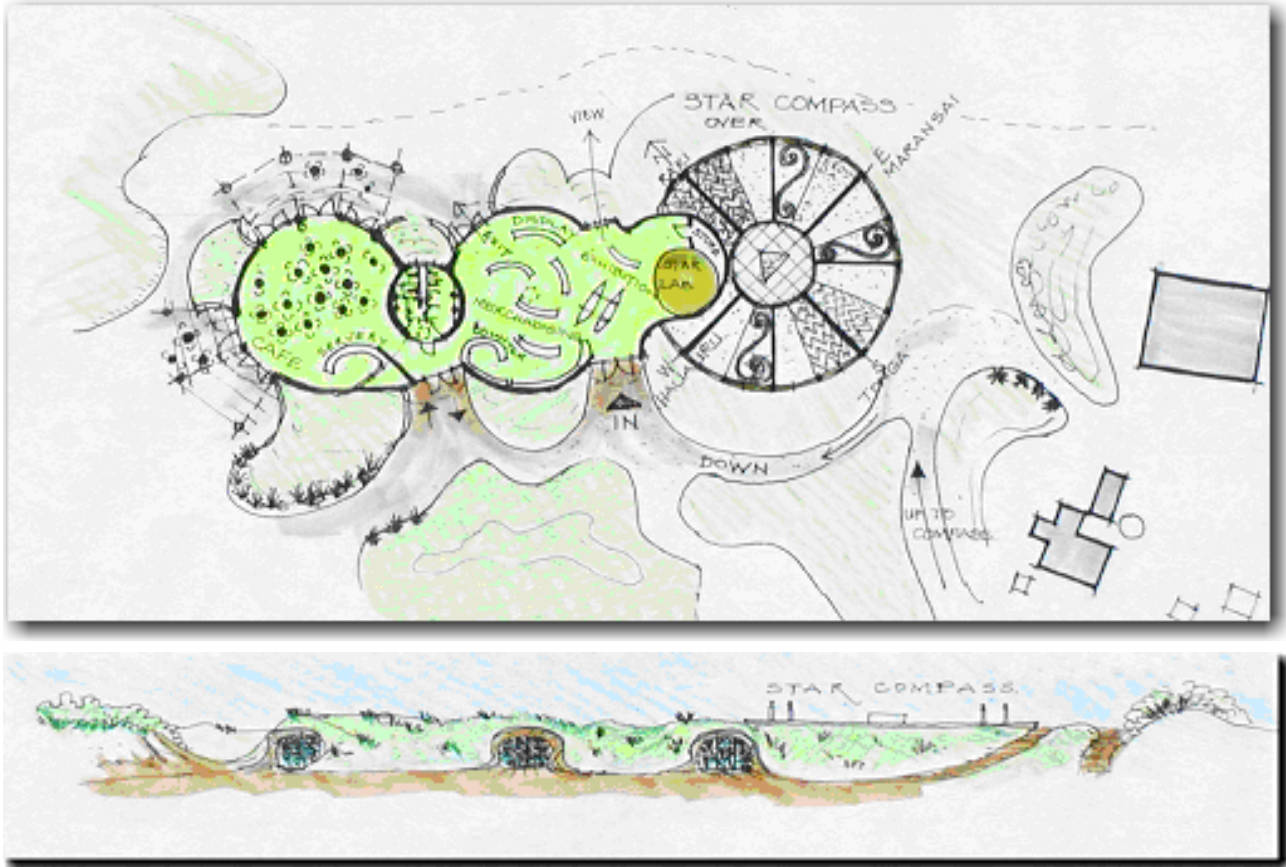
The other is *noa* through which the visitors can walk and look at carving close-up. A range of carving projects will be undertaken in this building which do not have the same cultural sensitivity as the waka.

Between the two buildings there will be a roofed over area where the major work of hull carving can be done and the waka hourua can be assembled and repaired.

The logs are already on hand to build a second waka hourua. This will embody lessons in hull shape and other elements of waka design learned from ten years of sailing *Te Aurere* over 30,000 nautical miles.



Whare Taipu - main complex



The design of the main complex is an innovative response to the only major planning issue posed by the site - the need to protect the landscape values of the coast of Doubtless Bay. Any construction on the dune would mar the view so the main complex will be built below the level of the main dune, maintaining the integrity of the top of the dune.

The main complex comprises three linked cells with domed roofs covered by sand then grassed over to reinstate the existing conditions (*Whare Taipu* means *House under the sand*). The complex will be almost invisible to the casual observer out to sea and out of sight from the beach, hidden by the foredune.

The building houses three main features:

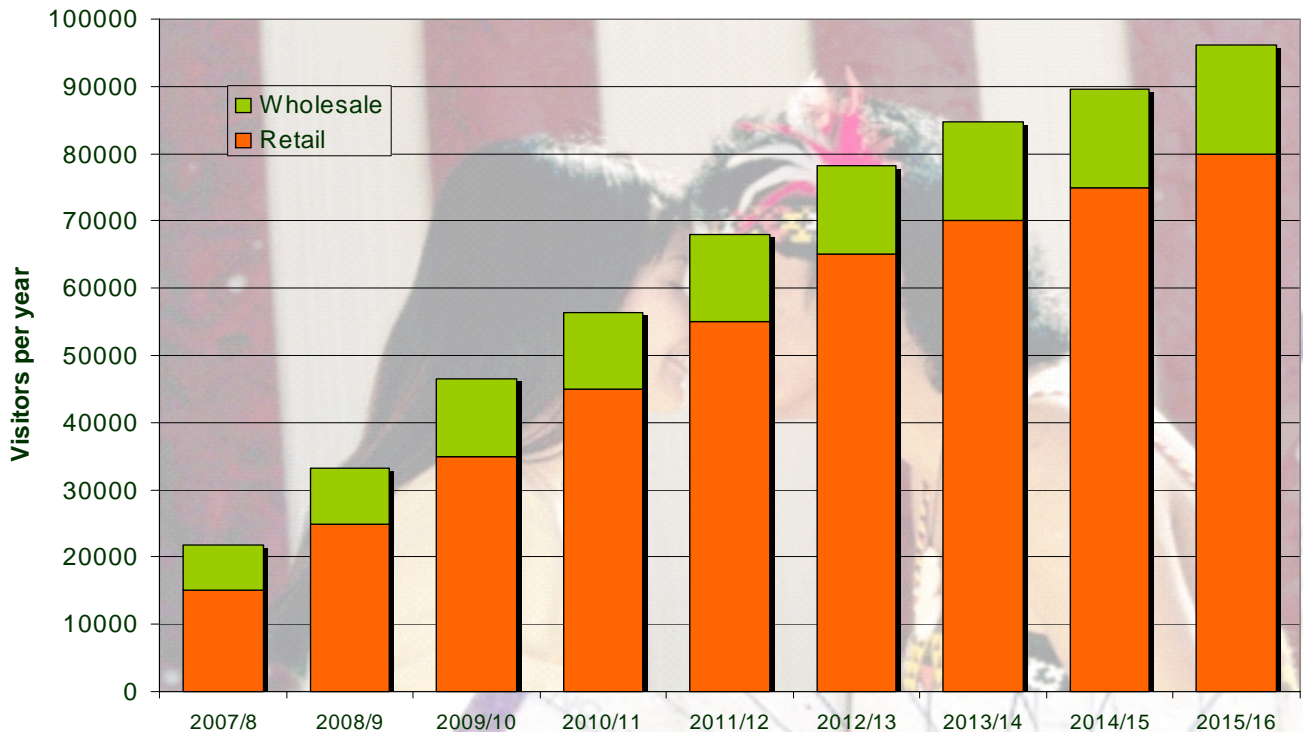
- (1) the planetarium;
- (2) the exhibition hall and retail area; and
- (3) the cafe.

The planetarium will be used in conjunction with the star compass for instruction in celestial navigation. A presentation for visitors will explain the migrations and show them the changing skies as a waka is navigated from Rarotonga to Aotearoa-New Zealand.

The exhibition/retail area will include a range of exhibits related to waka sailing in the Pacific. Various waka, including a 1/3rd scale version of *Te Aurere* (like the one at the Museum of New Zealand, Te Papa Tongarewa) will be displayed. Visitors will also be able to buy a selected range of memorabilia. As much as possible of the merchandise will be crafted locally.

The cafe (like the retail operation) will provide a revenue stream for the Centre. It will serve food and beverages to the day visitors and to attendees of functions, conferences and wanga held at the Centre.

Sustainability



The Kupe Waka Centre will be an essential destination for tourists to Northland and one of very few Māori tourism ventures in the country of international significance. In parallel there will be educational programmes for a wide and varied audience operating out of the Kupe Waka Centre using the facilities, resources and intellectual property of the Centre and the two beneficiary trusts.

The Directors have developed a strategic plan for Arawai Limited. All planning is based on the central concepts of commercial viability and long-term sustainability. None of the activities of Arawai Limited will be reliant on future Government funding. On this basis, the Kupe Waka Centre will be both self-sustaining and make a useful contribution to the sustainable economic development of Northland.

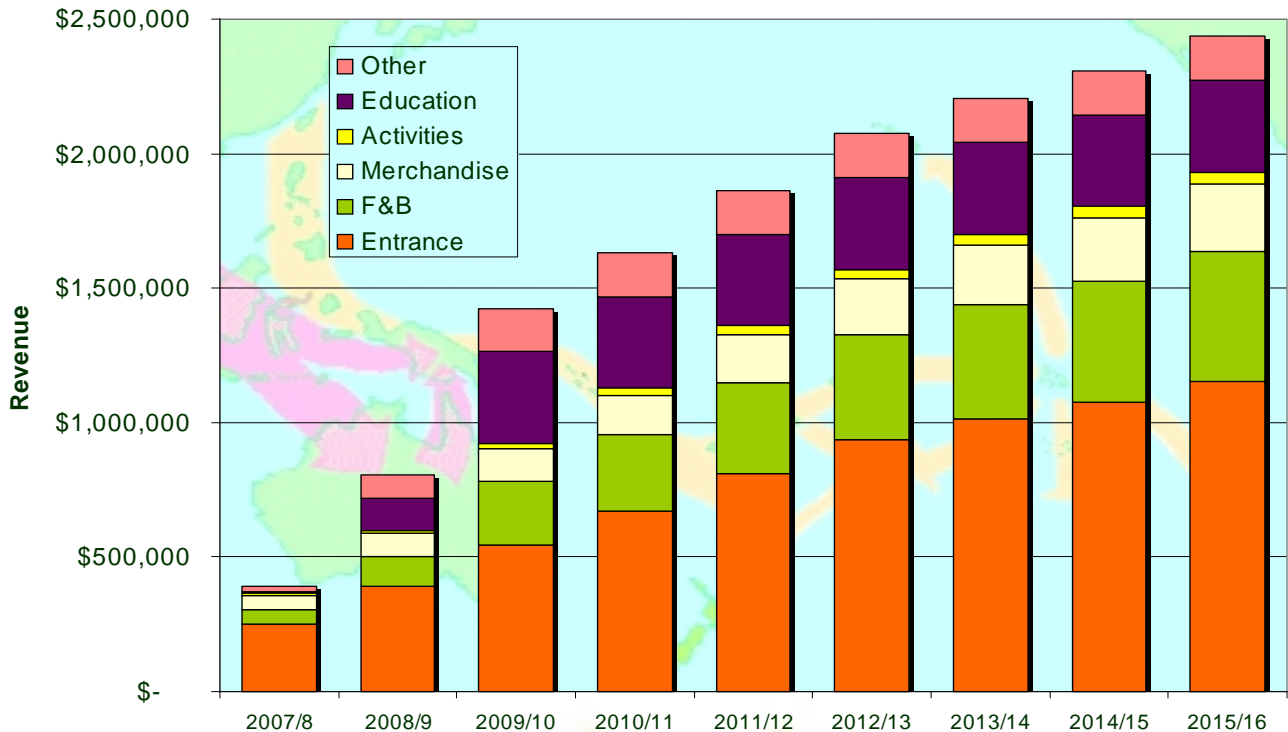
The sustainability of the development of the project in cultural terms and the expertise in waka construction, sailing and celestial navigation is assured through the work of Tarai

Waka and the Hekenukumai Ngaiwi Waka Trust. While the fundamental contribution of Hekenukumai Ngaiwi Puhipi Busby is acknowledged, skilled navigators, sailors and carvers have now been trained and there are on-going training programmes.

in 2002, 25 people started training for the next major voyage, to Rapanui. They are seen below with a kauri log extracted from the Herekino Forest which has formed one of the hulls of a new waka hourua being built at Aurere.



Revenue projections



The Kupe Waka Centre will earn its revenue from eight main sources. In the tourism operation there will be:

- entrance charges for the coach market;
- entrance charges for independent travellers;
- food and beverage sales;
- merchandise sales; and
- activities sales.

The Kupe Waka Centre will have at least four programmes in education and training covering:

- Tarai Waka's training of waka sailors and navigators;
- learning experiences outside the classroom for school children;
- tertiary training through an accredited private training provider;
- domestic and international visitors.

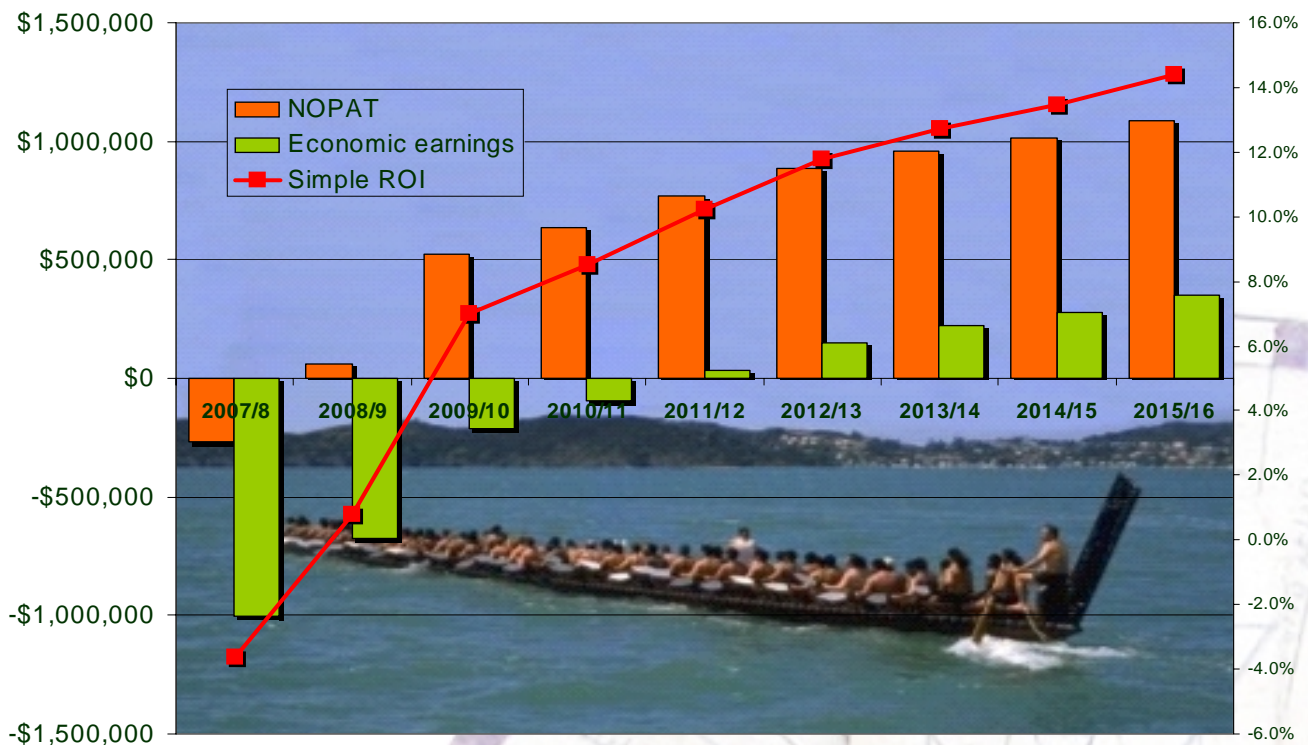
The Centre will also generate income from a range of other sources including acting as a venue for conferences and other functions.

Financial planning for the Centre is based on visitor numbers which ramp up from a modest start to reach 96,000 by 2015/16. This may be unduly conservative given that the Waitangi National Trust attracts over 130,000 visitors a year.

The base income will come from the entrance fees which makes up two-thirds of revenue in the first year. This falls to 40% by Year 3 as other income sources build up. Among these are a range of activities for the independent travellers who can spend more time on the site than is allowed for those travelling by coach. These activities will include paddling a waka tangata and sailing a small outrigger canoe.

Planning is also underway for a range of longer voyages including one and two night coastal sailing for celestial navigation. These have not been finalised and are not included in the financial plans but will eventually add to the centre's income.

Financial analysis



The Kupe Waka Centre is a substantial project befitting its role and its cultural and economic significance. Preliminary costings indicate that the Centre will require an initial capital investment of \$5 million to complete the development - as a tourism site it would not be appropriate to stage construction as this would disrupt the visitors' experience.

The financial analysis shows that the project will make a net profit after tax (NOPAT) in its second year of operation and it will make positive economic earnings in its fifth year.

The difference between the two measures is that the economic earnings shows when the project could start paying dividends to the two trusts if it had to borrow the money at 10% interest. In contrast, the NOPAT shows what would happen if the money could be raised from philanthropic organisations.

If the capital charges can be minimised, or better still, be eliminated then the two trusts will get much-needed funding starting in 2009/10 when over \$500,000 is available for distribution. This rises to over \$1 million in 2014/15. This contrasts markedly with the situation if the money is borrowed, as only \$350,000 would be available for the trusts in 2015/16.

In short, what the analysis shows is that it is not a matter of if the project is economically viable (as quite apparent in the graph of the return on investment) but when funds will be available to fund the work of the trusts in supporting kaupapa waka, and generating the economic, social and cultural benefits that will flow locally, regionally, and nationally.

Risk management

At the outset of the project a number of key assumptions were made. These included:

- (1) the project would be endorsed by Hekenukumai Ngaiwi Puhipi Busby and the other main figures in Tarai Waka;
- (2) agreement would be obtained from Hekenukumai and his whanau for the long term lease of a parcel of land on which to build the Centre;
- (3) there is a significant market potential for Māori tourism initiative based on waka in the Far North
- (4) the project could be designed in a way to conform with the District Plan and all other legal requirements; and
- (5) there is a market for the educational programmes the Centre would offer.

All these assumptions (which could have been seen as possible risks at the outset of the project) have now been validated:

- the key players have enthusiastically endorsed the proposal;
- agreement has been obtained for the long term lease of a parcel of land;
- local and international research has demonstrated the importance of Māori tourism product in key overseas markets;
- initial discussions with the Far North District Council identified only one major issue which the design needed to address. A programme has been prepared to obtain the resources consents;
- besides the specialist training that has been provided for ten years by Tarai Waka, a significant demand for waka-based tertiary training in the North has been identified.

Setting up Arawai Ltd. with a board of skilled directors was seen as a way of minimising the business risks associated with the development by adding to the resources of the two trusts. The company has worked hard to establish a sound grounding of policy and procedures and this has now been achieved.

The main outstanding risk to the project is that of obtaining the required capital funding. This relates not to the viability of the project but more to the timing of the dividends which can be paid back to the two trusts.

Minimising or eliminating borrowings would enable the Kupe Waka Centre to begin distributing surpluses to the trusts in 2008/9 with significant disbursements (over \$500,000) beginning in 20010/11. Financial modelling shows that with a 10% capital charge, dividends only reach \$350,000 by 2015/16.



Arawai

Arawai Limited (*ara* meaning path and *wai* meaning water) was formed in 2001 with a board of directors. The directors have backgrounds in tourism development, land development, industry training and development, financial management, and kaupapa waka.

Johnny Edmonds is the Managing Director Irimana Enterprises. During the last 15 years Johnny has held executive positions in Government and Crown Enterprises and most recently as the Chief Executive of the Waitangi National Trust. Johnny is currently the chief executive of the New Zealand Maori Tourism Council.

Johnny's wide-ranging experience of relevance to the project includes his appointment in 1996 as Kaitakawaenga in Te Papa, Wellington, where he was responsible for co-ordinating and managing the Maori Strategic Directorate. The Directorate had a primary focus on the strategic development of Te Papa as a bicultural organisation and the co-ordination of Maori involvement in events/projects necessary for the establishment of Te Papa.

Stanley Conrad is the skipper of Te Aurere. Stan has extensive sailing experience and a background in the fishing industry. Stan's introduction to waka hourua was to sail on the leg of the Voyage of Rediscovery of the Hawai'ian canoe Hokule'a in 1985. He has gone on to be the most experienced captain of double-hull waka in Aotearoa -New Zealand. Stan works at Northcote College in Auckland where he runs special programmes for Maori and Pacific Island students.

Peter Phillips is the Managing Director of Dialogue Consultants Ltd. and Mahi Taapoi Ltd., and a Trustee of Auckland New Ventures Inc, an economic development agency and training provider in Auckland City. Peter has a background in strategic planning, business development, and consultation. His tourism experience includes managing the New Zealand Official Development Assistance Programme for tourism in the Cook Islands between 1993 and 1998. He has recently prepared a new tourism strategy for the Cook Islands based on geotourism principles.

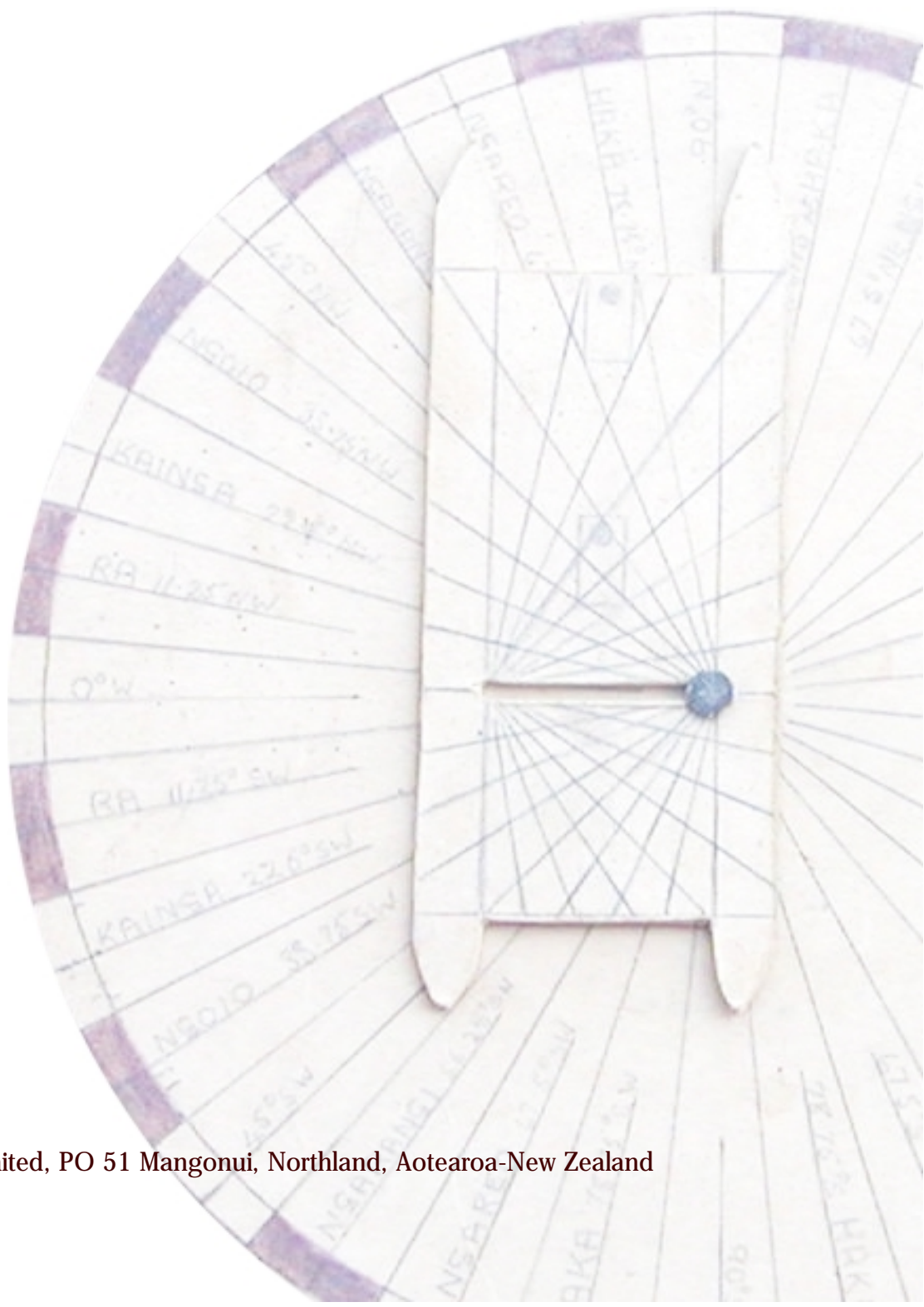
Mahi Taapoi is a specialist consultancy focused on sustainable tourism development for individual busi-

nesses and clusters. The latter has included assistance with the formation and development of tourism clusters in Tai Tokerau and the Central North Island. Peter is currently an assessor for the Maori Tourism Facilitation Service

Hekenukumai is currently the fourth member of the Arawai Board.



Eke te waka!



Arawai Limited, PO 51 Mangonui, Northland, Aotearoa-New Zealand