

# **AGENDA**

## **RĀRANGI TAKE**

**Huihuinga O Te Poari O  
Te Oneroa-A-Tōhē  
Te Oneroa-a-Tōhe Board  
Friday 11 December 2020 at 10.00am**



## **Rārangi Take O Te Poari**

### **Te Oneroa-a-Tōhe Board Agenda**

Meeting to be held in the Banquet Room, Te Ahu Centre  
cnr State Highway 1 & Matthews Ave, Kaitia  
on Friday 11 December 2020, commencing at 10.00am

**Recommendations contained in the agenda are NOT decisions of the meeting.  
Please refer to minutes for resolutions.**

#### **NGĀ MANA WHAKAHAERE MEMBERSHIP OF THE TE ONEROA-A-TŌHE BOARD**

Chair: Haami Piripi, Te Rūnanga o Te Rarawa

Deputy Chair, Cr Mate Radich  
Far North District Council

Graeme Neho  
Ngāti Kuri Trust Board

Waitai Petera, Te Rūnanga  
Nui o Te Aupouri Trust

Wallace Rivers  
NgaiTakato

Cr Colin (Toss) Kitchen  
Northland Regional Council

Cr Marty Robinson  
Northland Regional Council

Hon John Carter QSO  
Far North District Council Mayor

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<b>3.0 NGA WHAKAPUAKANGA   DECLARATIONS OF CONFLICTS OF INTEREST</b>	
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<b>5.1</b> Approval of Te Rautaki o Te Oneroa-a-Tōhe, Ninety Mile Beach Management Plan	7

**KARAKIA WHAKAMUTUNGA**

**TITLE:** Confirmation of Minutes

**ID:** A1392873

**From:** Rachael King, Planning and Policy/Maori Relationships Administrator

**Authorised by:** Ben Lee, GM - Strategy, Governance & Engagement, on 04 December 2020

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### **Tūtohutanga | Recommendation**

That the minutes of the Te Oneroa-a-Tōhe Board meeting held on 23 November 2020 be confirmed as a true and correct record.

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### **Ngā tapirihanga | Attachements**

Attachment 1: Minutes of Meeting - 23 November 2020 [↓](#) 

Te Oneroa-a-Tōhe Board  
23 November 2020

## Ngā Minitī O Te Poari O Te Oneroa-A-Tōhē Te Oneroa-A-Tōhē Board Minutes

Meeting held in the Banquet Room, Te Ahu Centre, Kaitiāia  
on Monday 23 November 2020, commencing at 10.00am

Tuhinga:	Haami Piripi	Te Rūnanga o Te Rarawa	(Chair)
	Cr Mate Radich	Far North District Council	(Dep Chair)
	Graeme Neho	Ngāti Kuri Trust Board	
	Waitai Petera	Te Rūnanga Nui o Te Aupouri Trust	
	Wallace Rivers	NgaiTakoto	
	Cr Colin (Toss) Kitchen	Northland Regional Council	
	Cr Marty Robinson	Northland Regional Council	
	Hon John Carter QSO	Far North District Council	
I Tae Mai:	Huihuinga i te katoa   Full Meeting		
	Ben Lee	NRC - GM: Strategy, Governance and Engagement	
	Sheila Taylor	NRC – Kaiārahi Kaupapa Māori	
	Rachael King	NRC - Planning & Policy Administrator (minutes)	
	Rachel Ropiha	FNDC - Team Leader, Māori Relationships	
	Rayna Crymble	FNDC - Senior Planner, Māori Relationships	
	Steven Sanson	Sanson & Associates	
	James (Chum) Murray	Ngāti Kuri	
	Erana Murray	Ngāti Kuri	
		Huihuinga i te wahanga   Part Meeting	
	George Riley		

The Chair declared the meeting open at 10.13am

### 1.0 KARAKIA TIMATANGA ME WHAKATAU

Petera / Piripi / Neho

### 2.0 NGĀ WHAKAPAHĀ | APOLOGIES

Waitai Petera advised that Rick Witana has relinquished his seat, and that he will be representing Te Aupouri moving forward.

**Moved (Robinson / Carter)**

That the apology from Wallace Rivers (for lateness) be received.

**Carried**

### 3.0 NGĀ WHAKAPUAKANGA | DECLARATIONS OF INTEREST

It was advised that members should make declarations item-by-item as the meeting progressed.

Te Oneroa-a-Tōhe Board  
23 November 2020

#### 4.0 WHAKĀE NGĀ MINITI | CONFIRMATION OF MINUTES

##### 4.1 Confirmation of Minutes

ID: A1386543

Report from Rachael King, Board Secretary

Moved (Kitchen / Neho)

THAT the minutes of the Te Oneroa-a-Tōhe Board meeting held on 22 October 2020 be confirmed as a true and correct record.

Carried

##### 4.2 Matters Arising

- Change Niki Conrad's affiliation (in the list of attendees for the 22 October 2020 meeting) to Parengarenga Inc.

11.11am – George Riley joined the meeting

11.32am – Wallace Rivers joined the meeting

#### 5.0 NGĀ RIMITI | ITEMS

##### 5.1 Adoption of Beach Management Plan

ID: A1387153

Report from Sheila Taylor, Kaiārahi Kaupapa Māori

Moved (Carter / Radich)

1. THAT the report 'Adoption of Beach Management Plan' by Sheila Taylor, Kaiārahi Kaupapa Māori and dated 17 November 2020, be received.
2. THAT the Board notes the 36 submissions received in relation to consultation on the draft Te Oneroa-a-Tōhe Beach Management Plan.
3. THAT the listed recommended changes are made as a result of today's deliberations, with the following additions, and brought back to the Board for adoption at the meeting on 11 December 2020:
  - a) Iwi members to confirm the inclusion of text on Te Ara Wairua;
  - b) Amend Proposed Action A30.6 to: "Impacts of forestry and other land use on the beach";
  - c) Add the following sentence to the end of the new Proposed Action for mussel spat harvesting: "In the interim, the Board accepts the Code of Practice in its current state as the appropriate means for managing the impacts of mechanical mussel spat harvesting";
  - d) Correct the arrows on the map of Tohe's journey on Page 42; and
  - e) Swap the photograph on Page 9 with map on Page 42.

Carried

##### 5.2 Financial Report

ID: A1386522

Report from Rachael King, Board Secretary and Sheila Taylor, Kaiārahi Kaupapa Māori

Moved (Kitchen / Marty)

THAT the 'Financial Report' by Rachael King, Board Secretary and Sheila Taylor, Kaiārahi Kaupapa Māori and dated 16 November 2020, be received.

Carried

ID: A1388525

2

Te Oneroa-a-Tōhe Board  
23 November 2020

*12.31pm – John Carter left the meeting*

### **5.3 Meeting Schedule for 2021**

**ID: A1386504**

**Report from Sheila Taylor, Kaiārahi Kaupapa Māori**

**Moved (Kitchen / Petera)**

1. THAT the report 'Meeting Schedule for 2021' by Sheila Taylor, Kaiārahi Kaupapa Māori and dated 17 November 2020, be received.
2. THAT the Board set the February 2021 Board meeting date to 19 February 2021.
3. That the Board set the frequency of the 2021 Board meetings, commencing February 2021, to bi-monthly.
4. THAT the Board meeting dates for 2021 be set to the third Friday of the month in which the Board shall meet, as follows:
  - 16 April
  - 18 June
  - 20 August
  - 15 October
  - 17 December

### **6.0 GENERAL BUSINESS**

- 6.1** Cr Radich advised that he has received complaints of trawlers fishing within 1km of the high tide line – has been happening since March of this year

**Moved (Radich / Carter)**

THAT Ben Lee and Sheila Taylor draft a letter to MPI for the Chair to sign asking them to investigate recent reports of commercial fishing within the three mile limit.

**Carried**

- 6.2** Discussion took place regarding the deteriorating ramp access to the beach at Waipapakauri

**Moved (Kitchen / Radich)**

THAT the Board seek a report from the FNDC regarding the state of the Waipapakauri beach accessway, together with a list / map showing public accessways along the length of Te Oneroa-a-Tōhe.

**Carried**

### **KARAKIA WHAKAMUTUNGA**

Petera

**The meeting concluded at 1.01pm**

**Next meeting:** 10.00am, Friday 11 December  
Te Ahu Centre, Kaitiāia

**TITLE:** Approval of Te Rautaki o Te Oneroa-a-Tōhe, Ninety Mile Beach Management Plan

**ID:** A1392729

**From:** Sheila Taylor, Kaiārahi Kaupapa Māori

**Authorised by:** Ben Lee, GM - Strategy, Governance & Engagement, on 08 December 2020

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### Whakarāpopototanga | Executive Summary

The purpose of this report is to present and obtain approval to publicly notify:

- The approved Te Oneroa-a-Tōhe Beach Management Plan.
- The approved Site A, B, C and D Reserve Management Plans for adoption.

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### Tūtohutanga | Recommendation

1. That the report 'Approval of Te Rautaki o Te Oneroa-a-Tōhe, Ninety Mile Beach Management Plan' by Sheila Taylor, Kaiārahi Kaupapa Māori and dated 3 December 2020, be received.
2. That the Iwi members of the Board:
  - a. approve the Draft Reserve Management Plans (Attachments 2 – 5):
    - i. Te Oneroa-a-Tōhe Kōhangatī ki Waikanae Beach Site A (Attachment 2)
    - ii. Te Oneroa-a-Tōhe Waīmāhuru ki Hukatere Beach Site B (Attachment 3)
    - iii. Te Oneroa-a-Tōhe Hukatere ki Waīmoho Beach Site C (Attachment 4)
    - iv. Te Oneroa-a-Tōhe Waīmoho ki Waīmimihā Beach Site D (Attachment 5);
3. That the Board approve Draft Beach Management Plan (Attachment 1).
4. That the Iwi members of the board and the Board delegate to \_\_\_\_\_ or \_\_\_\_\_ approval of minor changes to the content, formatting and graphical layout of the final Reserve Management Plans A, B, C and D as well as the Beach Management Plan itself.
5. That the Iwi members of the board and the Board delegate to \_\_\_\_\_ or \_\_\_\_\_ approval of the final design versions of Reserve Management Plans A, B, C and D as well as the Beach Management Plan itself.
6. That the Management Plans described in items 2 and 3 become operative on \_\_\_\_\_.
7. That the Board approve up to \$1,000 to publicly notify the final management plans as per treaty settlement legislation "*Approval and notification of beach management plan*"
8. That the Board delegates to the Chairman of Te Oneroa-a-Tōhe Board the authority to approve written or scripted public notification material.
9. That the Board approve up to \$5,000 to print the Final Beach Management Plan and Reserve Management Plan A, B C and D.
10. That Te Oneroa-a-Tōhe Board delegates authority to Ben Lee (Group Manager – Strategy, Governance and Engagement of the Northland Regional Council), authority to approve expenditure, in accordance with Board resolutions 6 and 8.

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## Options

No.	Option	Advantages	Disadvantages
1	Approve the draft reserve and beach management plans	Meets the Board's statutory requirements to approve the draft plans as the management plans	There are no known disadvantages to approving these plans.
2	Do not approve draft Beach Management Plan.	There are no known advantages to not approving the draft plans as the final management plans.	The Board risks losing the momentum it has gained during 2020.

The staff's recommended option is one – Approve the draft reserve and beach management plans

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## Considerations

### 1. Community and Māori Impact Statement

The approval of the draft plans will have benefits for the community and Māori as the Board and their respective entities, can collectively transition to implementation of the various short-term deliverables found within the plan. The ability of the Board to deliver on feedback received during the various consultation events and included in the plans, will assist in building the relationship of the community and Māori with the Board.

### 2. Financial Implications

There are no additional known financial implications associated with approving the draft plans attached to this agenda report.

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## Tuhinga | Background

### Early Engagement

Initial public engagement to help develop the draft took place over ten weeks from mid-July to late September 2019 and involved four hui, three public drop-in events, development of a website and the circulation of a consultation document to all post boxes in Te Hiku. The Board subsequently gathered more information last summer to 'ground truth' what they had already been told with the Te Hiku community and beach users, as well as capture views from absentee landowners and others home for summer.

Following early engagement, consultants Steve Sanson and David Badham, with input from the Technical Steering Group and Matua Graeme Noho, worked to develop drafts for the Beach Management Plan, Reserve Management Plans, Supporting Evaluation Document and the Deliberation Reports. These documents were subject to public consultation in Sep/Oct 2020.

Following consultation on the draft plans, Steve and David provided recommendations to the Board as to appropriate changes to the plans following feedback received during consultation. The Board will have deliberated on these changes and the draft Beach Management Plan (BMP) is now ready for final notification and is subject to final Board approval only (Attachment 1).

### Reserve Management Plans

The BMP must include Reserve Management Plans for areas A, B, C and D which must provide for the matters set out in section 41(3) of the Reserves Act 1977. Only the iwi representatives on the Board have authority to make decisions over these areas. Steve Sanson has worked with iwi members on the Reserve Management Plans since the June meeting. Subject to any direction on the current documents, the Reserve Management Plans can be made ready for final notification following Board approval.

## Supporting Document

It is a requirement of the settlement legislation that a supporting document is developed that:

*“... must consider and document the potential alternatives to, and potential benefits and costs of, the matters provided for in the draft plan<sup>1</sup>”*

The final Supporting Evaluation Document was approved at the Board meeting held on 21 August 2020. No changes have been made to the Supporting Evaluation Document.

## Formal Consultation, hearings and deliberations

Formal Consultation was undertaken during September and October 2021. There were 34 written submissions, and two late written submissions received in relation to the Te Rautaki o Te Oneroa-a-Tōhe | Draft Te Oneroa-a-Tōhe Beach Management Plan and Draft Reserve Management Plans. A hearing was held on 22 October 2020 where the Board heard oral submissions in relation to the BMP and RMP.

The submissions received and heard resulted in a number of recommended changes to the BMP and RMPs. These changes were generally characterised as minor changes.

Throughout the process a number of key issues were brought forward by the community and many of these issues remained of relevance from the first consultation events that took place, all the way through to the formal hearing. A consultation report was presented to the board by Consultants, David Badham and Steve Sanson that addressed the various submissions made, and provided recommendations for changes to the BMP and RMPs to the Board for consideration. This report provided the basis for Board deliberations at the Board meeting held on 23 November 2020.

## Final Stage


The final stage of developing the beach management plan is for the Iwi and Board to approve the Draft reserve and beach management plans (respectively). The drafts plan attached to this agenda represent the plans that were made publicly available for formal consultation and updated as per Iwi and Board November deliberations meeting.


Some minor updates to the content, graphics and formatting of the documents is required prior to final printing. To ensure prudent use of Board funds, the contractor - Level - will only be engaged to update the design versions of the plans once the content in the attachments to this agenda have been approved.


Once adopted, these plans will be publicly notified. Once publicly notified, the plans will become operative.


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## Attachments/Ngā tapirihanga

Attachment 1: Te Rautaki o Te Oneroa-a-Tōhe, Beach Management Plan for adoption [↓](#) 

Attachment 2: Te Oneroa-a-Tōhe Kōhangatī ki Waikanae (Beach Site A) Reserve Management Plan for adoption [↓](#) 

Attachment 3: Te Oneroa-a-Tōhe Waīmāhuru ki Hukatere (Beach Site B) Reserve Management Plan for adoption [↓](#) 


Attachment 4: Te Oneroa-a-Tōhe Hukatere ki Waīmoho (Beach Site C) Reserve Management Plan for adoption [↓](#) 


Attachment 5: Te Oneroa-a-Tōhe Waīmoho ki Waīmimihā (Beach Site D) Reserve Management Plan for adoption [↓](#) 

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<sup>1</sup> Ngati Kuri Claims Settlement Act 2015, Schedule 2, Part 2, Section 13 clause 2(c).

Te Oneroa-a-Tōhe





# Te Rautaki o Te Oneroa-a-Tōhe **Draft** Te Oneroa-a-Tōhe Beach Management Plan

Kia roa tō titiro pērā te hīkoi o Tōhe  
Let your lens be long like the pathway of Tōhe

## He Karakia tataia ki Te Oneroa-a-Tōhe

Mai e te tupua....

Mai e te tawhito.....

I tupu ā Nuku, I tupu ā Rangi.

Mai e, mai e, I noho nei ngā Atua Māori ki Te Rangi, me Te Whenua,

Ko Tangaroa, ko Tāne I tūtakina ai hei Takutai moana,

Epapaki tonu mai ana ngā tai o Te Uru,

Ka pihi ake ngā taringa kia rongo Te Pō, kia rongo Te Ao,

He tai karanga tangata, he tai rerenga wairua, he tai whakaora whānau.

Kei Motatau te kāaha, he ture nā Kupe.

Kei Maungapiko tonu he tirohanga ki te moana i wāwāhi ai ngā tūpuna kia tae mai ki uta,

He ūnga waka mō ngā uri whakatupu. Ko Pōhūhanga te tangata i moe ki a Maieke, kua puta ko Whatakaimārie, nāna i moe i a Irirangi kua puta ko Tōhe.

Tōhe te tohe, te tohe o Marotini, te tohe o Marotai.

Ko Rangitāne he maunga kōrero kia kāpohia tōna wairua, he maharatanga ki tōna ngākaunui mō tāna tamahine a Raninikura.

Ana, ka heke iho nei ki ngā [iwiliwi](#) katoa o Te Hiku o Te Ika a Mauī. Tataia, honohia tutuia he korowai kai tiaki, kia uhiā ki runga i Te Oneroa a Tōhe, rere ki uta, rere ki tai,

Kia piri rawa tātou ki runga i te rangimārie hei kākahu whakaora ake,

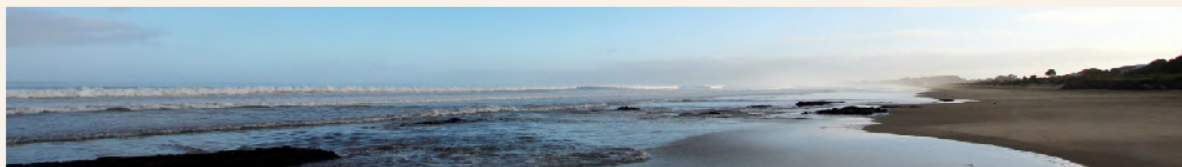
Uhi, uhi, ka haere mai te toki a Haumi e! Hui e! Tāiki e!

He mihi ki ngā kaimahi me ngā kaihapai.

Emihi kau ana ki te hunga hāpai ō mō tēnei kaupapa whakahirahira. He mea ora mō te tangata mai i te hunga kikokiko, tae noa ki te hunga wairua, kia piki ake te ora, piki te māramatanga, piki te kaha kia tātou katoa e mahingatahi ana hei oranga mō te oneroa me ngā whakatupuranga hōu.

TIHEI MAURIORA.

## A. KUPU WHAKATAKI | FOREWORD



As the conservation ethic in New Zealand has transitioned towards embracing indigenous paradigms, models of management and best practice, introducing the notion of kaitiakitanga and engagement with tangata whenua as partners greatly enhances environmental practices and outcomes. Te Oneroa-a-Tōhe / 90 Mile Beach Board is an example of this partnership which was established via direct negotiations between *IwiIwi* and the Crown.

The Beach Management Plan forms part of the redress package for historical grievances against *IwiIwi* and *hapūHapū* and is constructed for future generations, with local government working together with, and led by, *IwiIwi*. This enables outcomes that meet the needs of all parties and, for the first time in modern history, Māori objectives can now be prioritised. However the most important and shared objective is the integrity of the beach. Environmental, cultural, social and economic outcomes have always been the strands of holistic management spanning from the pre-European times until today.

The wellbeing of the Māori people is inextricably linked to the welfare of the beach. In the instance of our taonga and the beach, we have an incredible opportunity to give effect to the vision that some believe is not possible. We now have the necessary tools and ingredients to establish a management regime that will reflect all of our needs and priorities, built upon a platform of redress for generations of prior injustices and a retreat from colonial misconceptions.

In 2020, the mauri of Te Oneroa-a-Tōhe is showing signs of fatigue, with the scars of historical damage, neglect, pollution and abusive behaviour being observed by present generations. The tide must turn to regain favour for the protection of the mauri and we must all be ready to take that opportunity. 2020 is that time. Claims have been heard, grievances established and institutional arrangements righted. All that remains is for New Zealanders to embrace this opportunity and the kaitiaki will re-emerge with the vitality of the mauri.

The purpose of the Te Oneroa-a-Tōhe Board is to achieve these goals and evaluate our progress according to indicators drawn from across the spectrum of stakeholders, government agencies and *IwiIwi* Māori.

Me anga mua tātou, mai i te huarahi tawhito ki te huarahi hou. Ma ngā tikanga Māori me ngā ture o Te Tiriti o Waitangi hei whakapūmau, hei tautoko i ngā kōrero e pa ana ki te mauri o Te Oneroa-a-Tōhe. Ma tō tātou whakakotahi, ka puāwai ngā kākano i rūia mai e wā tātou Tūpuna.

We must move from the past to a new pathway. It will be the protocols of Māori and the laws of the Treaty of Waitangi that will guarantee and support the spoken words relating to the wellbeing of Te Oneroa-a-Tōhe. As we seek unity, the seeds sown by our ancestors will blossom.



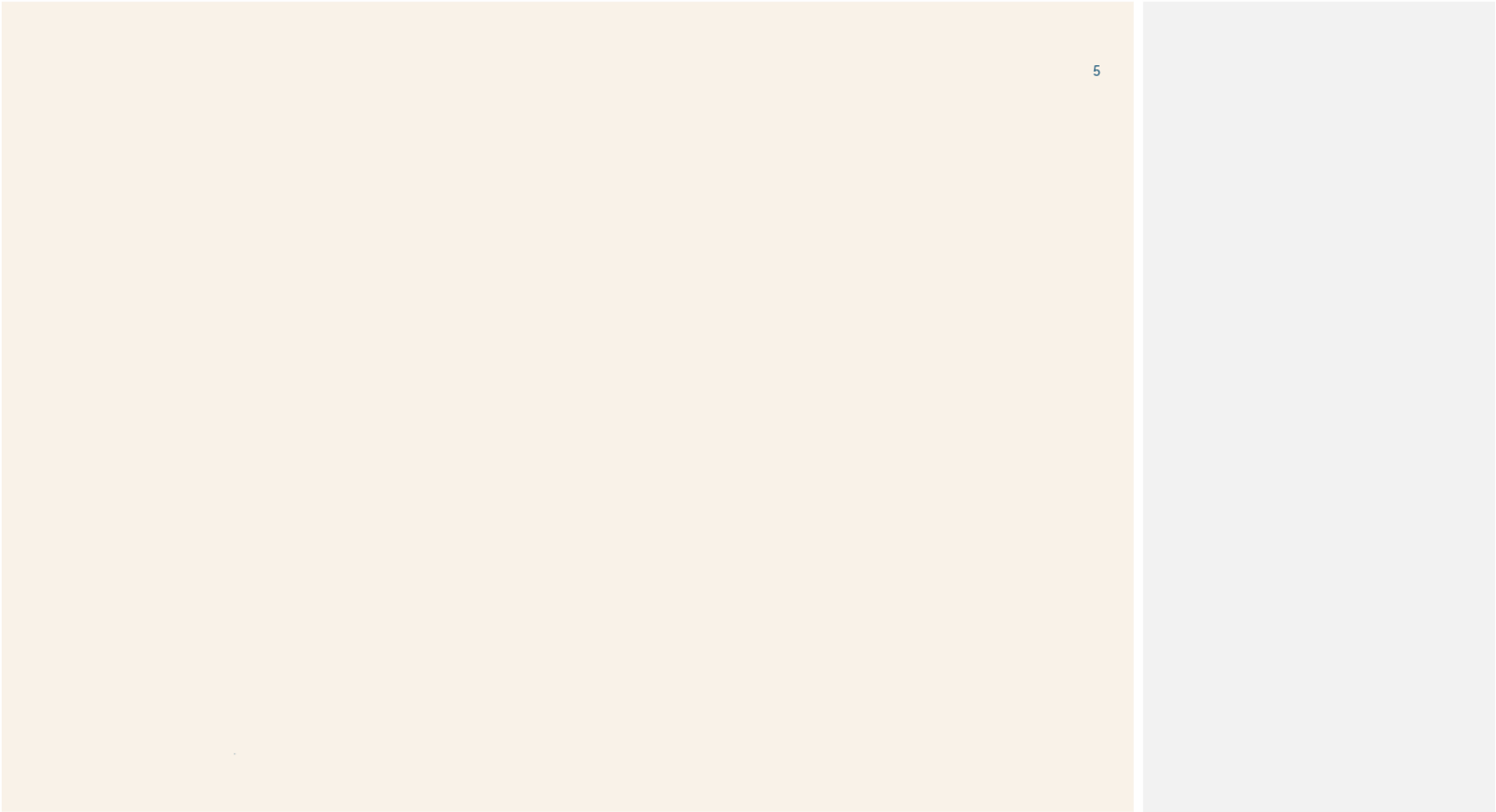
## B. NGĀ WHAKAMĀRAMA | CONTENTS

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Commented [ss1]: Numbers to be updated

Commented [ss2]: New Reo required




C. TĪMATANGA KŌRERO | INTRODUCTION


Te Oneroa-a-Tōhe / Ninety Mile Beach<sup>1</sup> is a special place with a unique history. This is a plan for how we can all protect and preserve our beach.

The plan was put together by Te Oneroa-a-Tōhe Board (the Board) on behalf of the community. It sets out where we want to be in the future and provides direction on how we'll get there.

The area covered by the Beach Management Plan is shown to the right.




 Te Oneroa-a-Tōhe management area

 Scenic Reserves vested in iwi/iwi of Te Hiku o Te Ika



<sup>1</sup> Settlement legislation identifies the beach as Te Oneroa-a-Tōhe / Ninety Mile Beach. However henceforth, in this document the beach is referred to as "Te Oneroa-a-Tōhe" or "the beach".



## C. TĪMATANGA KŌRERO | INTRODUCTION

### Takapou o Te Oneroa-a-Tōhe

The following guiding principles have been used to lead the development of the Beach Management Plan:

- Ngā Kaiārahi– Kaitiaki and community leading the protection, preservation and enhancement of Te Oneroa-a-Tōhe
- Tūrangawaewae – Reflecting iwilwi, hapūHapū, whānau and community identity
- Whanaungatanga –Working together to enhance the mauri of the beach
- Taonga Tuku Iho – Sharing knowledge, practice and information to protect taonga on Te Oneroa-a-Tōhe
- Kaitiakitanga – Actively using kaitiaki-based practices
- Te Ao Tūroa – Recognising the interactions within the natural world
- Ngā Kaupapa Matua – Identifying and focusing on the key issues for Te Oneroa-a-Tōhe.
- Mauri - Acknowledging the mauri of Te Oneroa-a-Tōhe as a vital and critical component that needs to be restored

- Kōhangatī ki Waikanac (Site A)
- Waīmāhuru ki Hukatere (Site B)
- Hukatere ki Waīmoho (Site C)
- Waīmoho ki Waīmimihā (Site D)

Commented [ss3]: Double up of images on page 6 and 7 . remove and replace.

7

C. TĪMATANGA KÖRERO | INTRODUCTION

Structure of the Beach Management Plan



## D. TE HUARAHĪ O TŌHE | THE PATHWAY OF TŌHE

Commented [ss4]: Swap photo here with map on page 42

### Nga Rapototanga O Te Huarahi a Tōhe, 2020.

A Tōhe i noho i tōna Pā i Whāro i te takiwā o Pīwhane. Ahakoa ko Kaumātua i te wā o tēnā hīkoi, ko tōna tūranga Ariki toa, i rongō nui tia e te katoa.

Ko te hīkoi a Tōhe, i tīmata mai i tōna rongonga ko riro tōna kōtiro mātāmua a Raninikura i te kāinga o ōna whanaunga i ngā tauā. I tāna rongonga me mōu e ngā tauā o Ngāpuhi, ka tīmata tōna takararu i tōna whakapae, ko te raru kino ko te pā ki tōna Kōtiro. Ahakoa i whakahē tōna whānau ki tēnei hīkoi, ko te whakapuaki o Tōhe i pēnei, "mei kore a hau hoki ora mai, mā koutou tōku Wairua e kapo a te wā pahika ai i Pīwhane".

I konei ka tīmata te hīkoi o Tōhe rāua ko Ariki (Tama) ki te rapu ia Raninikura. Mā te Āuru to rāua haerenga atu i Pīwhane ki te One o Te Tuāru. Ko te wā o te Hōtoke me ngā waipuke hei whakatūpato mō rāua i ngā wā katoa. Kihei horo te haere o tō rāua hīkoi i te kaumātua o Tōhe me te āhua o ngā rā.

Mai i te Pā o Taūmataniwhā, ka tae rāua ki Te Paki. Mai i Te Paki ka tae rāua ki te roto o Ngakēkēto. Mai i Ngakēkēto, ka kake ka heke i ngā puke onepū kia tae ai ki Kahokawa, i te One o Te Tuāru. Mai i Kahokawa, ka pahika rāua i Te Neke ka tae ki Kauēparaōa. I konei ka kitea te Tohoraha mate ka tango hia te wheua o te kauē. I konei ka kete atu rāua i te moutere ātahua o Matāpia.

I te wā ia rāua e haere ana i te One o Te Tuāru nā rāua i whakahua ngā ingoa o ngā wāhi katoa. Ko ēnei wāhi pūmau o te Taiao i tērā wā, e rite ana ki ngā ingoa pūmau o te Taiao i tēnei wā. Ko Te One o Te Tuāru e ki ana i ngā kararehe me ngā wai e rere mai ana i ngā maunga ki te moana.



## D. TE HUARAHI O TŌHE | THE PATHWAY OF TŌHE

Mai i Matāpia ka hīkoi rāua ki Kōhangatī, ki Waikarōrō, ki Waikanae, ki Waipakarū me Waitōiki. Ko ēnei wāhi katoa i whai hōnonga ki ngā wai me ēnei kararehe i kite nei rāua i tērā wā. Ko ngā Karōrō, ngā Kōrōra, ngā Kanae me ngā mangō Toiki.

Mai i Waitōiki, ka hīkoi rāua ki Wakatehāua, ki Waikōrōpupūnoa, ki Waiwhērowhēro, ki Te Ārai, ki Waimāhuru ka tae ki Waipuna. I konei ka kite ake rāua i te maha o ngā wai hei oranga mō tō rāua hīkoi. I tūtaki rāua ki ngā āhuatanga rerekē. I Ngātamarāwaho, ka tūtaki rāua i ngā kupenga kararehe nei. I konei ka huri rāua ki te hīkoi anō mā runga i te One o Te Tuāru.

Mai i Ngātamarāwaho, ka whakatā rāua mō te pō i runga i tō rāua Maunga o Utea i te takiwā o Hukatere. I konei rāua e titiro whānui ana ki ngā wāhi ko te haere nei rāua. Mai i Hukatere, ka hīkoi rāua ki Waihi, ki Waimoho ka tae ki Ngāpae.

Mai i Ngāpae, ka hīkoi anō rāua. Kihei Tōhe rāua ko Ariki i haere hore kai i tō rāua hīkoi mā runga i te One o Te Tuāru. I tō rāua taenga ki Waitāhuna, i konei ngā Tāmure ngā Kanae, ngā Kahawhai me ngā Pātiki ko karapoti hia i roto i te tāhuna nui nei, hei hopu mō tō rāua hīkoi.

Mai i Waitāhuna ka hīkoi rāua ki Waimimihā, ki Waihonūhonū ki Waīroa, ka tae rāua ki Whāro. Nā Tōhe tēnei Takiwā i whakahua ki Whāro hei mōu mahara mōna ki tōna Pā i Pīwhane. Mei ka titiro ake tāua ki te Maunga teitei nei, te Rae roa i tērā hāhā, ka rongo ake ki ngā ngaru e haruru nei, ka titiro ki te whānuitanga o tēnei One me te kura o te rā e heke nei, ko pa mai te Aroha ki tō tāua kāinga i Whāro Pā i Pīwhane.

Ka haere anō rāua mai i Whāro, ki Te Kōhanga, ki Te Hūahūa, ki Whārikiriki tae noa rāua ki Tauroa. Mai i Tauroa ka hīkoi ki Te Omū, ki Whakaōra, ki Ōkura, ki Tanutanu, ki Waitaha ka huri haere i ngā tahatāha moana o te Wahāpu o Ōwhata tae noa ki Rangikohū.

Mai i Rangikohū ka pahika rāua i Hērēkino, tae noa ki te Wahāpu o Whāngapē. I konei ka whakawhiti rāua ki tērā taha, ka aru haere i ngā tahatāha moana tae noa ki te Wahāpu o te Hokiānga. Nā te ngoekore o te tinana o Tōhe, me te whānui o tēnei Wahāpu nei, kihei rāua i māia ki te whakawhiti i konei. Nā Tōhe tēnei takiwā i whakahua ko Te Whānui.

Mai i Te Whānui ka hīkoi rāua ki uta mai i ngā taha-taha moana o te Raki o te Wahāpu o Te Hokiānga. I pahika rāua i ngā wāhi tino ātahua, tae noa ki te wāhi i whakāe rāua ko te wāhi pai ki te whakawhiti ki tērā taha. Nā Tōhe tēnei takiwā i whakahua ko Mōtūkaraka.

Mai i Mōtūkaraka, ka tutuki te whitinga o Tōhe me Ariki ki te taha Tonga o te Wahāpu o Te Hokiānga ki ngā taha-taha moana nā Tōhe i whakaingo ko Whīrinaki.

Mai i Whīrinaki ka aru haere rāua i ngā taha-taha moana, ka pahika i ngā wāhi e mōhio nei i tēnei wā ko Ōponōnī me Ōmāpere tai noa ki te tomonga mai o te Wahāpu o te Hokiānga. I konei ka okioki rāua mō te pā engari, nā te turituri o ngā tautau o ngā kēkēno i roto i ngā rua kōhatu i raro ia rāua, ka tino raruraru tō rāua moe. Na Tōhe i whakahua tēnei takiwā ko Rūakēkēno.

I konei ka kake rāua, tae noa ki te pito o te puke teitei nei, nā Tōhe tēnei takiwā i whakahua ko Te Pikingā. I konei ka heke haere i ngā Tāhuahua o ngā puke o Te Hekengā, tae noa ki te pararahi rahi i raro. I konei ka whakawhiti rāua i te repo whatawhata nei. Nā Tōhe tēnei takiwā i whakahua ko Waiwhatawhata.

Mai i Waiwhatawhata ko torongi te rā ka hoki anō rāua ki ngā taha-taha o te takutai. I konei ka rongo oho whakarere ake rāua i te karanga kuru, o te Ruru. Ko te whakapuaki o Tōhe i pēnei, “ko tēnei karanga e whakamātou mai ana, e raruraru kino kei mua ia tāua.” Na Tōhe tēnei takiwā i whakahua ko Pōkuru.

## D. TE HUARAHĪ O TŌHE | THE PATHWAY OF TŌHE

Mai i Pōkuru ka hīkoi anō rāua, ka tae ki te pito kōhatu nei, e kī ana i te kai moana. Ko te kōrero a Tōhe, "e pātaka kai moana tēnei, māku e whakahua tēnei kōhatu ko Kaikaī".

Mai i Kaikaī ka hīkoi anō rāua mā runga i te One, ka kitea anō e wai e rere ana ki te Moana. I konei ka peka atu rāua ki uta ki te papa rahi nei, ka kite ake i te awa wai nei. Nā Tōhe tēnei takiwā i whakahua ko Waimamakū.

Mai i Waimamakū ka hīkoi anō rāua. Ka nui te tino tawhiti o tō rāua haerenga ka mea ake Tōhe, ko tīmata tōku hauora ki teimaha haere, me whakatā tāua ki konei mō te pō nei. I konei ka tīmata Tōhe ki te tuku karakia ki ōna Tūpuna Atua, kia homai te kaha me te tūmanako ki te haere tonu. Nā Tōhe tēnei takiwā i whakahua ko Whākanōa.

Mai i Whākanōa, ka hīkoi anō rāua, ka kite ake i te awa nei, ko hīpoki hia e ngā rau rākau. Nā Tōhe tēnei wāhi i whakahua ko Waiāraū.

Mai i Waiāraū, ka hīkoi anō rāua mā runga i te one ka huri ka kake mā runga i te papawhenua tino rahi, i raro mai i ngā maunga tei-tei o tēnei takiwā. Nā Tōhe te takiwā i whakahua ko Maungānui.

Mai i Maungānui, ka hīkoi anō rāua, ka kite ake i te awa nei. Ko te whakamārama o Tōhe kia Ariki, ko ngā wai maha o tēnei takiwā, e hono mai ana ki te wai awa me te tai o te moana. Nā Tōhe tēnei takiwā i whakahua ko Wai-Tai.

Mai i Wai-Tai, Ka tino āta haere to rāua hīkoi na te teimaha o te hauora o Tōhe. I konei ka tino pou te kaha o Tōhe ki te hīkoi tōnu, ka takoto, ka hemo, ka oki-oki te Rangatira nei i konei. Ka pā te aroha, kihei a Tōhe i tae ki tōna kōtiro, a Raninikura. Nā ngā tāngata o tēnei takiwā, tōna tinana i kite i konei e timotimo hia-ana e ngā munu. Nā ngā tāngata i kitea ai te wāhi oki-oki ngā o Tōhe i whakahua tēnei takiwā ko Manūwhētai.

Me mōu mahara tātou ki ngā Maunga, ngā Tāhuahua, ngā Takapau, ngā Roto, ngā Awa, ngā Wairere, ngā Kararehe, ngā One o Te Taiao me te moana nui o Rehua i kite ai Tōhe hei mōu whakamahara kia tātou i te ātahua o tō tātou Taiao.

Ko wā rātou tohutohunga, hei whakaiti ia tātou, kia hoki anō tātou ki ngā tikanga o wā tātou Tūpuna kia ora ai te Taiao kia puāwai ai mō te Ao-Tūroa.

Ko te aroha o Tōhe mō tōna kōtiro a Raninikura kihei i mimiti, ko tōna wairua i hoki ki te kāinga mai i Te Ara Wairua ki ngā wāhi katoa i kite ai aia i mua o tōna hokinga ki ōna tūpuna o Te Ngake, Te Kaha, Ngāti Kaha me tōna whānau i Pīwhane i whakahōnore i ōna tūmanako, kia kapo hia tōna Wairua a te wā e pāhika ai i Pīwhane.

Hei Whakahōnore i tēnei Tūpuna a Tōhe, ka whakahua hia tēnei kāinga tino ātahua o Pīwhane, ki Kāpowairua. Ko te hītori o Tōhe i ruia whānui hia i Te Taitokerau. Ko te ingoa o te One o Te Tuāru, nā tōna **HapūHapū** o Te Kaha i whakahua ko Te Oneroa a Tōhe kia ora tōnu mana me tōna mātauranga mō ake-ake tonu.

Ko ngā hītori pēnei, ko haere hurirauna, tahino ka hoki mai ki te wāhi i tīmata atu ai te hīkoi a Tōhe. Me tuku whakawhētai, Whakahōnore ake a hau ki wā tātou tino Rangatira o Ngāti Kuri, a Ratima Moko Petera me tōna tēina a Hare Poata Petera, mō tō rāua āwhina, ki te hopu i ēnei kōrero mai i ō mātou tūpuna o Ngāti Kaha, me to rāua aroha ki te whāki mai i ēnei kōrero kia tuhi ai e hau hei whakapuaki kia tātou katoa, me ngā uri whakatupu kei te haere mai.

Nāku nā; Kerehoma Neho.

D. TE HUARAHĪ O TŌHE | THE PATHWAY OF TŌHE



## D. TE HUARAHĪ O TŌHE | THE PATHWAY OF TŌHE

### Tōhe's Pathway – A Summary (2020)

Tōhe lived in his Whāro Pā, near Pīwhane. Although he was an elderly man at the time of this journey, he was well known by many to have the status of a highly ranked and respected Chief.

Tōhe's journey began when he received the message that his eldest daughter Raninikura, had been taken from the home of her cousins. When he heard that she was taken by Ngāpuhi warriors, he became anxious and suspected that she would be in danger. Although this journey was against the wishes of his whānau, Tōhe asked that if he didn't return alive, they could snatch his spirit when it passed Pīwhane.

From here, Tōhe and his warrior companion Ariki (Tama) set out on their journey to find Raninikura.

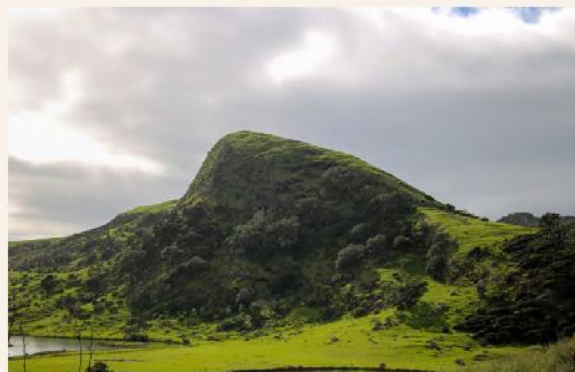
The pair headed west from Pīwhane towards Te Tuāru Beach. The winter season was upon them and flooding was a common occurrence at this time. The journey was slow due to Tōhe's age and the weather conditions.

From Taūmataniwhā Pā the pair reached the area now known as Te Paki. From Te Paki they travelled to Lake Ngakēketo and then climbed up and down the large sand dunes to reach Kahōkawa, on Te Tuāru Beach.

From Kahōkawa the pair passed Te Neke then reached Kauēparaōa. It was here where they found a dead whale and extracted the jaw bone. From here they could see the magnificent offshore Island of Matāpia.

As the pair moved along Te Tuāru Beach, they observed and gave appropriate names to many places. The natural environment was so prominent that many of the names found then still correspond with something observed in the natural environment today.

Te Tuāru Beach was full of wildlife and flowing water that linked the



mountains to the sea. From Matāpia, the pair ventured pass Kōhangatī, Waikarōrō, Waikanae, Waipakarū and Waitōiki. All of these places had links to the water and the wildlife that were present at the time (penguins, herring gull, mullet and tiger sharks).

From Waitōiki, they ventured past Wakatehāua, Waikōrōpupūnoa, Waīwhērowhēro, Te Ārai, Waimāhuru and Waipuna. It was here the pair found numerous waterways which provided them sustenance for their journey. The pair were also met with a number of challenges.

At Ngātamarāwaho for instance they were faced with a series of animal traps which required them to continue their journey along the Te Tuāru Beach.

## D. TE HUARAHĪ O TŌHE | THE PATHWAY OF TŌHE

From Ngātamarāwaho, they rested for the night on top of Utea Mountain in the area of Hukatere. It was here that the pair could scout forward and see where they needed to go to next. From Hukatere they ventured on to Wāihī, Wāimoho and Ngāpae.

Tōhe and Ariki were never without food on their journey along Te Tuāru Beach. At Wāitāhuna for instance, snapper, mullet, kahawai and flounder were all trapped in a large sandbank that could be easily caught and kept for their journey.

From Wāitāhuna, they passed Wāimimihā, Wāihonūhonū, Wāiroa then on to Whāro. Tōhe named this place Whāro, as it reminded him of his Pā in Pīwhane. He recited that when you look at the high mountain, the long ridge on the other side, hear the sounds of crashing waves, wide expansive beach and the red haze of the setting sun, you begin to feel lonely for Whāro Pā in Pīwhane.

The pair continued from Whāro to Te Kōhanga, Te Hūahūa, Whārikiriki then on to Tauroa. From Tauroa they ventured on to Te Omū, Whakaōra, Ōakura, Tanūtānū and Wāitaha, then followed the shoreline of Ōwhata Harbour before reaching Rangīkohū.

From Rangīkohū the pair ventured past Hērēkino and reached the Whāngapē Harbour. They crossed here and followed the coastline until they reached the Hokiānga Harbour. Tōhe was not physically strong enough to cross such a wide and dangerous harbour. Tōhe named this place Te Whānui (far too wide).

From Te Whānui the pair journeyed inland, following the north edge of the Hokiānga Harbour, passing several significant sites before reaching where they believed was a suitable place for them to cross to the other side. Tōhe named this place Karaka (trees on island).

From Mōtūkaraka, Tōhe and Ariki achieved their crossing of the Hokiānga Harbour onto the coastal shores where they were united again. Tōhe named this place Whīrīnaki (united).

From Whīrīnaki, the pair followed the coastal shores, passing through areas now known as Ōponōnī and Ōmāpere, until they reached the entrance of the Hokiānga Harbour. They rested here for the night, however the echoing noise from the seals barking in the rock caves below soon made it an unpleasant place to rest. Tōhe named this place Rūakēkēno (rua/cave; kōkēno/seal).

From here they climbed up difficult terrain to reach the prominent spur Tōhe named Te Pikinga, then down rolling hills on the other side of Te Hekenga, then on to a flat plateau below. It was here where they crossed this undulated swamp. Tōhe named this place Waiwhatawhata (wai/water; whatawhata/undulated).

Leaving Waiwhatawhata, the pair returned to the coastline, reaching the beach by sunset. It was here they were suddenly alerted to the distinctive kuru calling from the owl (ruru). Tōhe said, "this calling is letting us know, there's bad luck ahead for us". Tōhe named this place Pōkuru (pō/night; kuru/owl call).

From Pōkuru the pair journeyed on and arrived at a rocky outcrop where they found respite. Tōhe explained that this rocky outcrop was a seafood basket, or abundant with seafood, hence he named it Kaikai.

From Kaikai the pair journeyed along the beach and found more water flowing out to sea. They ventured inland, onto a large plateau, where they found a large flowing river. Tōhe named this place Waiṃamakū (wai/water; mamaku/flowing resource).

## D. TE HUARAHĪ O TŌHE | THE PATHWAY OF TŌHE

From Wāimamakū, the pair journeyed on and covered considerable distance when Tōhe found his health deteriorating so they decided to rest for the night. It was here when Tōhe offered his prayers to his ancestral Gods, asking them for the strength and courage to continue. Tōhe named this place Whākanōa (spiritual blessing).

From Whākanōa the pair journeyed on and found a river camouflaged with tree leaves. Tōhe named this place Wāirau (wai/water; rau/leaves).

From Wāirau the pair continued along the beach then on to a huge plateau below several large mountain in the area. Tōhe named this place Maungānui (maungā/mountain; nui/large).

From Maungānui they journeyed on and found a tidal estuary. Tōhe explained to Ariki that the large catchment of this area would flow into this tidal estuary. Tōhe named this place Wai-Taī (freshwater meeting saltwater).

From Wai-Taī the pair journeyed on at a very slow pace as Tōhe's health was rapidly deteriorating. It was here where Tōhe finally lost his strength to continue and laid down and died. Sadly, Tōhe's life ended at this site before he was able to reach his daughter Raninikura. His body was later found here surrounded by numerous birds feasting on his corpse. Those who found Tōhe's remains named this site Manūwhētai (manū/bird; whētai/gratifying).

We acknowledge the mountains, Te Tuāru Beach, the rolling hills, the flora and fauna, the lakes, the rivers, the flowing streams, the animals and the other environmental features and landscapes that the pair saw, and we are reminded of what was once a truly untamished environment. These accounts will humble us to return to the practices of our ancestors who kept our environment healthy, brimming with life, and sustainable.

Tōhe's love for his daughter Raninikura never dwindled, even as his spirit made the journey back home through Te Ara Wairua and many of the places he had been, before returning to his ancestors of Te Ngake, Te Kaha and Ngāti Kaha and Pīwhane. His whanau made a final tribute to him by snatching his spirit as he passed through Pīwhane and as a result of this action, this truly magnificent place of Pīwhane, is now called Kāpowairua (snatching of spirit).

As the great story of Tōhe spread throughout Taitokerau, Te Tuāru Beach was renamed by his whānau of Te Kaha to Te Oneroa a Tōhe, ensuring his legacy would last forever.

As with many stories, the ending brings us full circle to where Tōhe began his journey. May I extend my appreciation and credit to our great Ngāti Kuri Rangatira, Ratima Moko Petera and his brother, Hare Poata Petera, for helping me capture this historical account, from our Ngāti Kaha ancestors, and allowing me to share Tōhe's story for us to portray for many generations to come.

Nāku na; Kerehoma Neho.

## E. SPIRITS PATHWAY

### Te Arawairua ki Hawaiki Pāmamao

Life after death is a fundamental spiritual notion of human communities all over the world.

In Aotearoa the indigenous worldview is rooted in a six thousand year Polynesian and Pacific history which converges at a common destination and the home of origin we call "Hawaiki."

The theological and philosophical underpinnings of the Māori pantheist belief system has always been of great interest to European scholars and academics because of its complexity and comprehensive nature as a paradigm of theological ideas.

Early missionaries and administrators sought to understand Māori customs in order to replace them with their own beliefs and Christian theology. Having heard about the journey of Māori souls which follow a defined spirit trail converging on Te Rerenga Wairua to leap into the sea from a sacred "Kahika" tree, it became their mission to understand its significance and if necessary overcome it.

Before the intrepid voyager Kupe returned to Hawaiki after having named and circumnavigated Aotearoa, he established the sacred trail enabling the spirits of his descendants to also make their return home after death.

Consequently the existence of the "Arawairua" is a commonly held belief throughout all Māori communities and has for generations been referred to and described by scholars and orators on our marae. In theological terms, it is a pillar of Māori culture and an integral part of our holistic world view.

Kaitiaki or guardians of its cultural integrity are local tangata whenua who live alongside it. Te Oneroa-a-Tohe also forms a large part of the spirit trail, traversing almost the entire length of the beach and the Boards management area. The path is well known and lies between the low and high tide. But this provenance is considered sensitive and retained within our communities.

It is perhaps for this reason that the significance of its cultural importance has diminished over time with more and more of the provenance becoming relegated to legend and fable. Cultural commentaries of this nature are now utilised mainly as information of interest to visitors and tourists.

Consequently the perceived importance and relevance of the Arawairua has continued to decline among the succeeding generations of New Zealanders generally.

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Iwi of Te Hiku o Te Ika have for decades voiced a growing concern about the importance of the Arawairua and the beach proactively seeking opportunities for manawhenua Iwi to be more involved in the management and protection of it. It was included in the suite of conservation redress mechanisms contained in the "Korowai" which was agreed between Iwi claimants and the crown.

Indeed the Arawairua is also a fundamental issue in managing the beach and its environs, and the Board is required to include its ongoing recognition and protection within the auspices of the Beach Management Plan.

This is also true for the Taniwha known by locals as "Paraweta" who patrols the western tides. And in recognising and protectioning that cultural phenomena, we are achieving a convergence of environmental and cultural outcomes. It would be remiss of the Board to ignore this opportunity to emphasise these cultural aspects. By bringing them into the picture we add immense value. It also fulfills the goals espoused by treaty claimants seeking more participation in the design and decision making processes around managing the beach.

However, the inability of the naked eye to physically perceive and observe these phenomena, makes it difficult to achieve any cognisance around its shape or form. Iwi of the area do have their own methods of noting their presence through stories that recount the chronology of events and circumstances that have created the personality traits and signs of the phenomena being referred to.

For example there were and are still, certain places along the Arawairua that provide opportunities for a final farewell to the deceased, places for spirits to rest under a tree and drink from special running water. There are people that know about these places and are familiar with their attributes. The small river from which water is drunk by them has a name, the tree they sit under has a name and the specific sites people would come to catch a last glimpse of their loved one have names. In relation to both Te Arawairua and Paraweta there is such a proliferation of stories, events and people that have testified to their veracity, that this increases the focus and value of our management aspirations.

The challenge the Beach Board has in giving effect to this outcome is significant. However, working closely with our Iwi members and their kaitiaki will provide the direction and efficacy necessary for our new approach.

This relates to the "Mauri" of the beach, and an ongoing and unified commitment by all users and stakeholders to its ongoing health and vitality and general wellbeing as a taonga for all.

E. NGĀ TŪMANAKO | VISION

Kia roa tō titiro pērā i te hīkoi o Tōhe  
Let your lens be long like the pathway of Tōhe



Pēnā e hoki muri ana tātou ki ngā tohu mātauranga o Tōhe me ngā

ingoa o ngā arawai me ngā takiwā nāna i whakahua, ko tika kia mōu

mahara tonu tātou ki ngā tikanga kaitiaki o wā tātou tūpuna kia kotahi  
ngā whakāro hei oranga mō te Oneroa a Tōhe.

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When we reflect on the signs and the learnings as Tōhe named the  
waterways and places during his journey, then it is appropriate that we  
acknowledge the protocols and guardianship of our elders as we unify  
our approach for the health of Te Oneroa-a-Tōhe.

GF. NGĀ WHAKARITENGA | BACKGROUND

Treaty Settlement

For generations, Te Oneroa-a-Tōhe has been a vital resource of food, transport, cultural and spiritual sustenance and recreation for Te Hiku o Te Ika [iwiIwi](#). Te Oneroa-a-Tōhe is also a part of Te Ara Wairua, which is of utmost cultural and spiritual importance to Te Hiku [iwiIwi](#).

Ngāti Kuri, Ngāti Kahu, Te Aupōuri, Ngāi Takoto and Te Rarawa entered into negotiations with the Crown to settle historic Treaty of Waitangi claims. Each [iwiIwi](#) eventually entered into separate agreements in principle and deeds of settlement. Ngāti Kahu has yet to sign their Deed of Settlement. When their settlement is agreed, it is acknowledged that Ngāti Kahu can join Te Oneroa-a-Tōhe Board through their own settlement legislation.

Each Deed of Settlement outlines the need to establish the Te Oneroa-a-Tōhe Board, which requires the preparation of a Beach Management Plan. More importantly, each deed sets out the historical account for each [iwiIwi](#) in relation to Te Oneroa-a-Tōhe and the importance of this taonga as vital to their spiritual and material wellbeing.

The collective settlement legislation established the Board and provides for the preparation of the Beach Management Plan. There is an enhanced opportunity for [iwiIwi](#), councils, Crown agencies and the community to work together, creating a framework for how we can all look after our beach.



One of the main jobs of the Board is to prepare and approve the Beach Management Plan for Te Oneroa-a-Tōhe which:

- Identifies the vision, objectives and desired outcomes for the beach; and
- Expresses the Board's aspirations for three priority matters:
  - Protecting and preserving the beach from inappropriate use and development and ensuring that resources are preserved and enhanced for present and future generations; and
  - Recognising the importance of the resources of the beach for Te Hiku o Te Ika [iwiIwi](#) / [hapūHapū](#) and ensuring continued access to their mahinga kai; and
  - Recognising and providing for the spiritual, cultural and historical relationship of Te Hiku o Te Ika [iwiIwi](#) / [hapūHapū](#) with the beach.

Statutory Context

Purpose of the Board

"The purpose of the Board is to provide governance and direction to all those who have a role in, or responsibility for, the Te Oneroa-a-Tōhe management area, in order

to protect and enhance environmental, economic, social, cultural, and spiritual wellbeing within that area for the benefit of present and future generations."

Note: As per settlement legislation. See for instance section 64 of the Ngāti Kuri Claims Settlement Act 2015.

## GF. NGĀ WHAKARITENGA | BACKGROUND

### Influence on other Legislation

The Beach Management Plan has the following influence on other statutory documents:

- Resource Management Act 1991 planning documents including:
  - Regional and district plans – Northland Regional Council (NRC) and Far North District Council (FNDC) “must recognise and provide for” the Beach Management Plan in the development of their plans
  - Relevant regional and district plan resource consent applications – NRC and FNDC “must have regard” to the Beach Management Plan

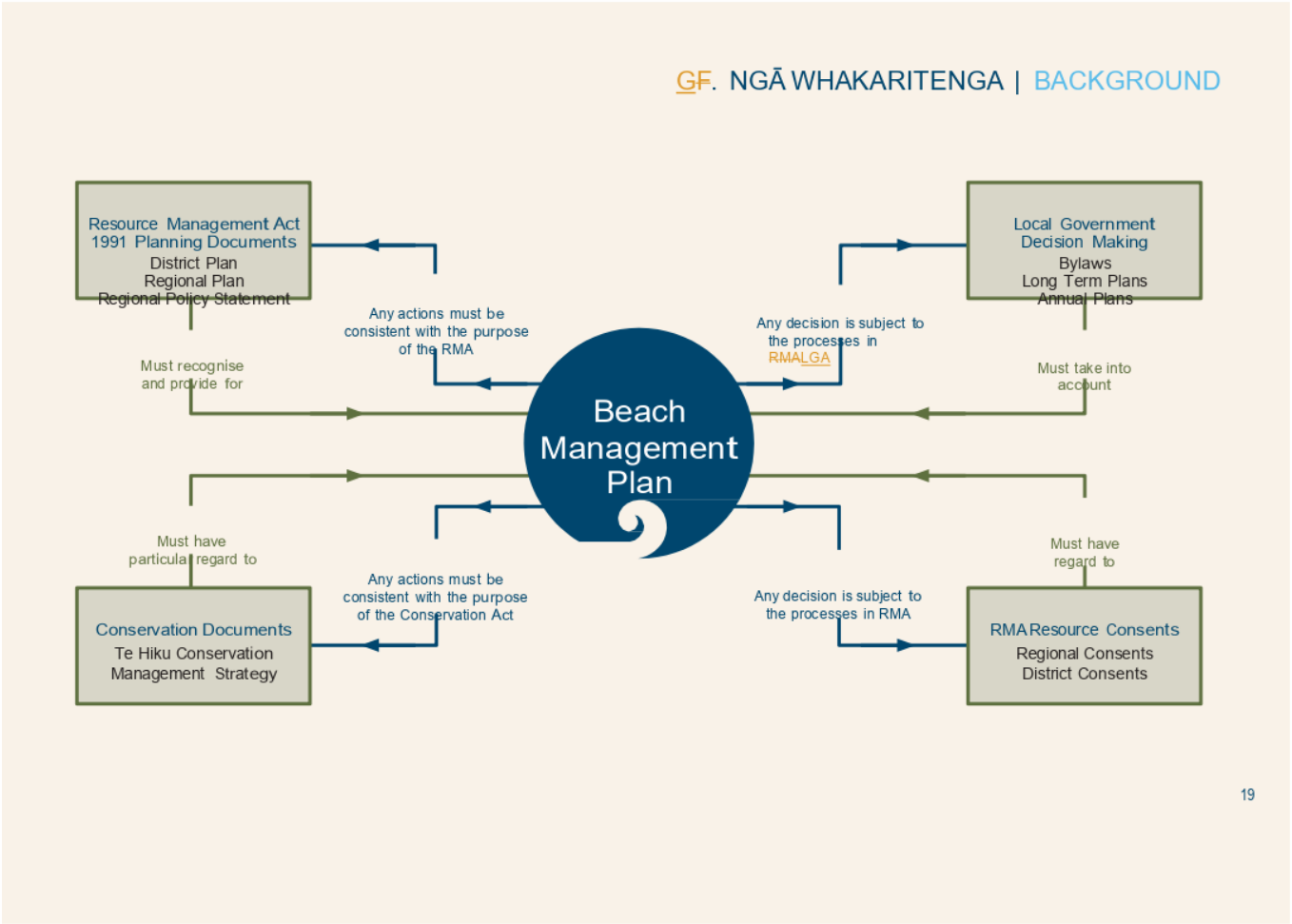
- Conservation Documents – The Department of Conservation and the Northland Conservation Management Strategy “must have particular regard” to the Beach Management Plan
- Local Government Act 2002 – NRC and FNDC “must take the Beach Management Plan into account” when making decisions.

### How was the Beach Management Plan developed?

The Beach Management Plan has been developed with wide-ranging community consultation including:

- An initial public engagement programme from July – September 2019
- A summer engagement programme from December 2019 – February 2020

This feedback has been crucial in making sure that the plan is responsive to the needs of the community and stakeholders.



## H6. NGĀ WAWATA | OBJECTIVES & DESIRED OUTCOMES




This section of the Beach Management Plan provides objectives and desired outcomes for the future management of Te Oneroa-a-Tōhe.

These are provided under seven sub-topics shown to the right. One overall objective is provided for each sub-topic followed by explanatory text and desired outcomes related to the objective.

These objectives and desired outcomes need to be considered holistically alongside each other and not in isolation.

- NGĀ TURE WAIRUA | SPIRITUAL VALUE
- NGĀ KAIĀRAHI | LEADERSHIP
- TAIAO | ECOLOGY & BIODIVERSITY
- MAHI ORANGA | ECONOMIC WELLBEING
- KAUPAPAPA WHAKAHIRAHIRA | RECREATION
- WHAKAKOTAHITANGA | COLLABORATION
- MĀTAURANGA | EDUCATION

NGĀ TURE WAIRUA | SPIRITUAL VALUE



Ngā hononga me te takutai  
We are one with the beach

Te Oneroa-a-Tōhe holds significant cultural and spiritual value.  
These are the key outcomes we are aspiring to achieve to uphold that value.

Te Oneroa-a-Tōhe is treated by everyone as a taonga tuku iho – a treasure handed down through the generations.

The culturally significant pathway of Te Ara Wairua is protected.

Traditional place names and their stories are used and understood by all.

Wāhi Tapu, sites of significance and other heritage are protected.

21

NGĀ KAIĀRAHI | LEADERSHIP



Ko tātou ngā Kaitiaki  
Together we are Kaitiaki


The preservation of Te Oneroa-a-Tōhe will require leadership from all of us.  
These are the key outcomes for making sure everyone is involved in looking after the beach.

<p>"Mō tātou, me ngā uri ā muri ake nei" - for us and our children after us. The future of Te Oneroa-a-Tōhe is determined by the further generations of <b>iwilwi</b>, <b>hapūHapū</b> and whānau.</p>	<p>Customary practices and associated knowledge is restored.</p>	<p>Te Oneroa-a-Tōhe is able to provide sustenance to all people.</p>	<p>The Board will advocate for the protection and preservation of Te Oneroa-a-Tōhe to other groups.</p>
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22



TAIAO | ECOLOGY & BIODIVERSITY




Ko tātou ngā kaitiaki o te Ngahere me te Moana  
Together we help look after the children of  
Tāne and Tangaroa


**Te Oneroa-a-Tōhe has a unique and varied natural environment. These outcomes ensure that the ecology and biodiversity of the beach are retained and enhanced.**

The biodiversity and ecology of Te Oneroa-a-Tōhe is protected and restored for future generations.	Information and research is gathered to help us better understand the health of Te Oneroa-a-Tōhe.	Ki uta ki tai – Te Oneroa-a-Tōhe is managed holistically.	Mahinga Kai are healthy and abundant. Hei oranga oneroa, hei oranga tangata – Healthy Beach   Healthy People.
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23



MAHI ORANGA | ECONOMIC WELLBEING




**Nā Te Oneroa-a-Tōhe ngā rawa hei mahi oranga**  
**We recognise that Te Oneroa-a-Tōhe can provide for our economic wellbeing**

**Te Oneroa-a-Tōhe provides for our economic wellbeing. These outcomes acknowledge the importance of providing for economic activity while managing any adverse effects on the beach.**

Commercial activities are guided by the protection of outstanding cultural natural landscapes and features of the mauri of Te Oneroa-a-Tōhe.	Sustainable employment opportunities on Te Oneroa-a-Tōhe are promoted.	Alternative and self-sustaining funding opportunities are explored to benefit Te Oneroa-a-Tōhe.	People can earn a living off the beach where they do not adversely affect the mauri of Te Oneroa-a-Tōhe.
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KAUPAPAPA WHAKAHIRAHIRA | RECREATION



E pai ana to whakamahi i te takutai,  
engari me tiaki

We enjoy using the beach, but respect it

We all love to play on Te Oneroa-a-Tōhe. These outcomes seek to balance recreational activities with the protection of cultural and environmental values.

People are able to safely access and enjoy Te Oneroa-a-Tōhe for recreational activities in a manner that respects and preserves the mauri of the beach.	Recreational activities are compatible with the outstanding natural landscapes and features of Te Oneroa-a-Tōhe.	Recreational activities are consistent with tikanga Māori and the vision and values of the Beach Management Plan.	Te Oneroa-a-Tōhe can be accessed safely and all drivers respect the beach.
			Te Oneroa-a-Tōhe is a clean and pristine taonga.

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WHAKAKOTAHITANGA | COLLABORATION



Actions are developed and implemented in collaboration with Tangata Whenua and the community.

We work together with a common purpose for the betterment of Te Oneroa-a-Tōhe.

The Beach Management Plan is understood by all and championed by locals.

MĀTAURANGA | EDUCATION

Me mōhio tātou ki te takutai

We understand the beach

In order to protect the beach, we need to understand it. These are the key outcomes around ensuring we all understand and respect what makes Te Oneroa-a-Tōhe special.

Customary practices are understood and reflected in the management of Te Oneroa-a-Tōhe.

Everyone understands and respects the special values of Te Oneroa-a-Tōhe.

The culture and history of Te Oneroa-a-Tōhe is appropriately represented through art, technology and education.

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## IH. Ā MĀTOU MAHI | OUR ACTIONS



This section outlines actions to be taken by the Board, the councils, [iwilwi](#) and [hapūHapū](#) and other agencies in order to achieve the vision, objectives and desired outcomes outlined previously.

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The Board acknowledges [iwilwi](#) and [hapūHapū](#) traditional rights on Te Oneroa-a-Tōhe and (in particular) their right to manage their own areas of Te Oneroa-a-Tōhe (specifically the Conservation Areas addressed in Section I). The Board does not seek to override these rights and actions outlined in this document are intended to be complementary to objectives and desired outcomes in these areas.

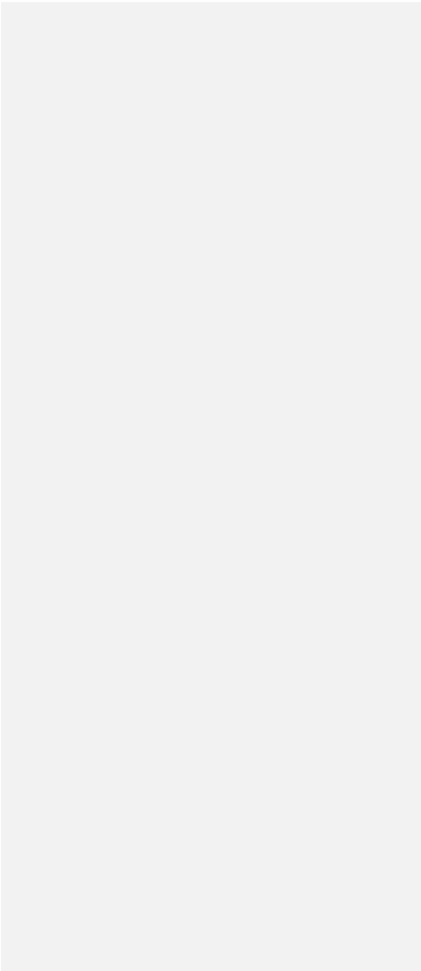
ctions also include timeframes as follows:

Short term – within 1-2 years of the Beach Management Plan becoming operative

Medium term – within 2-5 years of the Beach Management Plan becoming operative

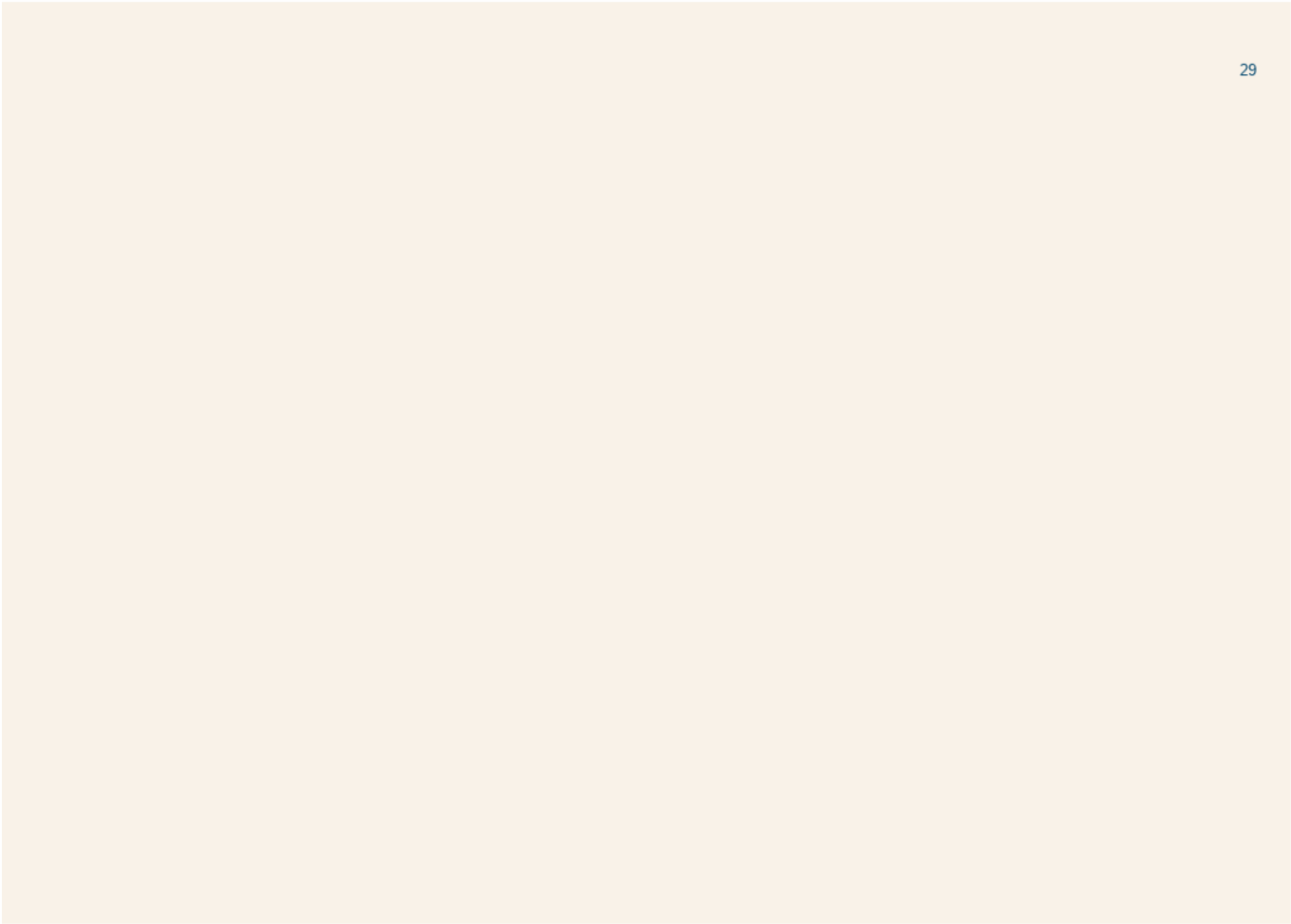
Long term – 5+ years of the Beach Management Plan becoming operative

Ongoing – an action that will require ongoing implementation

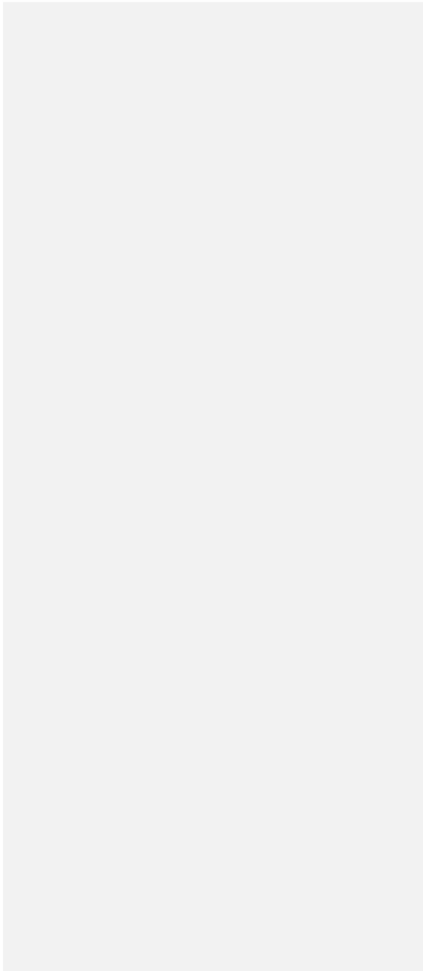


## 1H. Ā MĀTOU MAHI | OUR ACTIONS

NGĀ TURE WAIRUA   SPIRITUAL VALUE			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
Traditional place names and their stories are used and understood by all.	A1. Through an update to the FNDC Control of the Use of Public Places Bylaw, require approval from the Board for all signage that would otherwise require council approval relating to Te Oneroa-a-Tōhe.	FNDC	Short term
	A2. Require agencies, who may establish signage relating to Te Oneroa-a-Tōhe, to consult with the Board first.	Any agency requiring signage on or relating to the beach	Ongoing
	A3. Support initiatives that pertain to ancestral place names being correctly used along the beach including use of pou, signage and other artistic interpretation.	The Councils (e.g. financial) The Board (e.g. endorsement) IwiIwi and hapūHapū (e.g. design and development)	Ongoing
	A4. Require any signage relating to Te Oneroa-a-Tōhe to be bilingual (e.g. in Te Reo and English).	Any agency requiring signage on or relating to the beach.	Ongoing
	A5. In partnership with Iwi and Hapū, maintain a list / map with correct Māori place names and their history on the Te Oneroa-a-Tōhe website.	The Board IwiIwi and hapūHapū	Ongoing
The culturally significant pathway of Te Ara Wairua is protected.  Wāhi Tapu, sites of significance and other heritage are protected.  Te Oneroa-a-Tōhe is treated by everyone as a taonga tuku iho – a treasure handed down through the generations.	A6. Provide GIS mapping expertise and templates to support IwiIwi, hapūHapū and whānau to identify wāhi tapu and sites of significance in the Te Oneroa-a-Tōhe Management Area, for the purposes of including these for protection in the district and / or regional plans.	The Councils	Short term and ongoing
	A7. Include sites identified in A6 in the regional and district plan for protection as relevant.	The Councils	Medium term (contingent on completion of action A6)
	A8. Prepare the information necessary for explaining the values and significance of Te Oneroa-a-Tōhe and Te Ara Wairua as a culturally significant landscape, and the activities that may have adverse effects on them, for the purposes of this information going into the regional and district plan as outlined in A9.	IwiIwi and hapūHapū	Short term



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## IH. Ā MĀTOU MAHI | OUR ACTIONS

NGĀ TURE WAIRUA   SPIRITUAL VALUE			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
The culturally significant pathway of Te Ara Wairua is protected.	A9. Identify Te Oneroa-a-Tōhe and Te Ara Wairua as a culturally significant landscape in the regional and district plan and specify provisions requiring protection from inappropriate activities.	Councils in partnership with the Board	Medium term (contingent on completion of action A8)
Wāhi Tapu, sites of significance and other heritage are protected.	A10. The Board will support and promote cultural management practices (e.g. rahui) undertaken by hau kāinga / hapūHapū / iwiIwi and assist with communicating them via the Te Oneroa-a-Tōhe website, signs and social media channels.	The Board	Ongoing
Te Oneroa-a-Tōhe is treated by everyone as a taonga tuku iho – a treasure handed down through the generations.	A11. Provide information to the public explaining that the scattering of human ashes in the sea, on the beach, on sand dunes and in waterways is inappropriate. Share information via: 1. the Board's website; and 2. local funeral providers.	The Board	Short term
	A12. Reflecting Tikanga Māori, include rules in the regional plan prohibiting the scattering of human ashes in the sea, on the beach, on sand dunes and in waterways.	NRC in partnership with the Board	Medium term
	A13. Work with iwiIwi to develop a paper on mauri, to inform proposed changes to regional and district plans, bylaws and other relevant documents that relate to the Beach Management Area.	iwiIwi / hapūHapū The Board	Short term

## HI. Ā MĀTOU MAHI | OUR ACTIONS

NGĀ KAIĀRAHI   LEADERSHIP			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Mō tātou, me ngā uri ā muri ake nei – for us and our children after us</p> <p>The future of Te Oneroa-a-Tōhe is determined by the further generations of <a href="#">IwiIwi</a>, <a href="#">hapūHapū</a> and whānau.</p>	A14. Encourage continual feedback from the community at Board meetings regarding the interpretation and implementation of the Beach Management Plan and other matters of significance relating to Te Oneroa-a-Tōhe.	The Board	Ongoing
	A15. Any consultation exercise relating to matters that may have a material impact on Te Oneroa-a-Tōhe must include a component where we engage with and seek input from our rangatahi and tamariki.	The Councils The Board <a href="#">IwiIwi</a> / <a href="#">hapūHapū</a>	Ongoing
	A16. Formalise the process by which the Board is notified and receives all applications for resource consents relating to Te Oneroa-a-Tōhe Management Area for consideration.	The Board The Councils	Short term
	A17. Investigate and implement a process for delegating authority to the Board to appoint a commissioner (along with the Council Consents Manager) to decide on non-notified resource consent applications (or applications that do not require a hearing) for resource consents relating to Te Oneroa-a-Tōhe Management Area.	The Councils The Board	Short term
	A18. Formalise a list of approved Commissioners to consider resource consents relating to Te Oneroa-a-Tōhe Management Area.	The Councils The Board	Short term

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## IH. Ā MĀTOU MAHI | OUR ACTIONS

NGĀ KAIĀRAHI   LEADERSHIP			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
The Board will advocate for the protection and preservation of Te Oneroa-a-Tōhe to other groups.	A19. Advocate for the protection and enhancement of Te Oneroa-a-Tōhe consistent with the direction of this Beach Management Plan through all forums the Board is connected to.	The Board (advocacy)	Ongoing
	A20. Change the regional and district plans so that activities that require resource consent in the Te Oneroa-a-Tōhe Management Area, or adjacent to the Te Oneroa-a-Tōhe Management Area which may have an impact on Te Oneroa-a-Tōhe, must include in their assessment of environmental effects an analysis of the effects on Te Oneroa-a-Tōhe.	The Councils Applicants for Resource Consent	Medium term
	A21. Change the regional and district plans to recognise that the Board must be considered an affected person/body regarding notification of a resource consent application where the adverse effects on Te Oneroa-a-Tōhe are minor or more than minor.	The Councils	Medium term
	A22. Establish a process for the Board to receive and review resource consent applications relating to Te Oneroa-a-Tōhe	The Board	Short term
	A23. Engage and work collaboratively with the iwi management body(ies) established to manage beach sites A: Kōhangatī to Waikanae, B: Waimāhuru to Hukatere, C: Hukatere to Waimoho, and D: Ngāpae to Waimimihiā.	The Councils The Board Other agencies	Ongoing

## 1H. Ā MĀTOU MAHI | OUR ACTIONS

NGĀ KAIĀRAHI   LEADERSHIP			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Customary practices and associated knowledge is restored.</p> <p>Te Oneroa-a-Tōhe is able to provide sustenance to all people.</p>	A24. Support and encourage the development of <a href="#">Iwi/Iwi</a> and <a href="#">hapū/Hapū</a> management plans within, and adjacent to, the Te Oneroa-a-Tōhe Management Area.	FNDC and NRC (e.g. financial and technical support) The Board (advocacy) <a href="#">Iwi/Iwi</a> and <a href="#">hapū/Hapū</a>	Ongoing
	A25. Support wananga and events that restore customary practices (including fisheries) and mātauranga Māori associated with Te Oneroa -a-Tōhe.	FNDC and NRC (e.g. financial support) The Board <a href="#">Iwi/Iwi</a> and <a href="#">hapū/Hapū</a>	Ongoing
	A26. Provide signage explaining fisheries limits and customary practices on each formal entrance to Te Oneroa-a-Tōhe (link to signage strategy).	Ministry of Fisheries Ministry of Primary Industries The Board (e.g. to inform what the customary practices are)	Short term and ongoing
	A27. Advocate for greater visibility/presence and vigilance of fisheries officers and tangata kaitiaki on Te Oneroa-a-Tōhe.	The Board Ministry of Fisheries <a href="#">Iwi/Iwi</a> and <a href="#">Hapū</a> (tangata kaitiaki)	Ongoing

\*This is a requirement of the settlement legislation e.g. refer to s68 Ngāti Kuri Claims Settlement Act 2015.

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## IH. Ā MĀTOU MAHI | OUR ACTIONS

TAIAO   ECOLOGY & BIODIVERSITY			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
Hei oranga oneroa, hei oranga tangata – Healthy Beach   Healthy People.	A28. The Board may request relevant updates, reports and presentations from agencies and organisations <sup>2</sup> to understand and monitor the current state and wellbeing of Te Oneroa-a-Tōhe.	The Board (request) Agencies and organisations (to present and provide)	Ongoing
Ki uta ki tai – Te Oneroa-a-Tōhe is managed holistically.	A29. Endorse and support projects <u>consistent with Iwi and Hapū aspirations</u> that assist in the protection and restoration of indigenous biodiversity, <u>including dune restoration projects</u> .	The Board <u>Iwi/Iwi and Hapū</u>	Ongoing
The biodiversity and ecology of Te Oneroa-a-Tōhe is protected and restored for future generations.	A30. Promote initiatives that will lead to a better understanding of the health of the beach, including (but not limited to): 1. Kaimaitaitai – abundance, size and quality as relating to mahinga kai impacts of vehicles and other activities 2. Kaimoana – abundance, size, quality and the effects of overfishing (relating to fin fish) 3. Fresh waterways – the cause and impact of streams drying up 4. Climate change – understanding the implications of climate change on Te Oneroa-a-Tōhe and surrounding areas 5. Understanding the bathymetry on the beach <u>6. Impacts of forestry and other land uses on the beach</u>	FNDC and NRC (e.g. financial and technical support) Other agencies (e.g. DOC) The Board (e.g. endorsement and advocating to tertiary education and research providers)	Long term and ongoing
Mahinga Kai are healthy and abundant.			
Information and research is gathered to help us better understand the health of Te Oneroa-a-Tōhe.	A31. The Ministry of Fisheries and the Ministry of Primary Industries shall work in partnership with the Board when making decisions regarding commercial, recreational and customary fishing rights.	The Board Ministry of Fisheries Ministry of Primary Industries	Ongoing

A32. Create an inventory on the Te Oneroa-a-Tōhe website of all current, ongoing and proposed projects in and around the Beach Management Plan relating to the betterment of Te Oneroa-a-Tōhe.	The Board (set up and maintenance of the inventory)	Short term and ongoing (updates)
<u>AX. In partnership with Iwi, Hapū and the Department of Conservation, develop and implement a clear and enforceable protocol in accordance with Tikanga Māori for the stranding of whales on Te Oneroa-a-Tōhe.</u>		
<u>AX. By 30 June 2021, the Board will determine the specific adverse effects of concern from mechanical mussel spat harvesting on Te Oneroa a Tohe requiring management, and the appropriate method for management. If the identified method is for mechanical mussel spat harvesting to obtain resource consent, then the Northland Regional Council will initiate a plan change to include such rules in the regional plan.</u>		
<u>Note: In the interim, the Board accepts the Code of Practice in its current state as the appropriate means for managing the impacts of mechanical mussel spat harvesting.</u>		

Commented [556]: All number references require updating

KAUPAPAPA WHAKAHIRAHIRA | RECREATION

ĪH. Ā MĀTOU MAHI | OUR ACTIONS

MAHI ORANGA | ECONOMIC WELLBEING

Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
Promotion of sustainable employment opportunities on Te Oneroa-a-Tōhe.  People can make a living off the beach where they do not adversely affect the mauri of Te Oneroa-a-Tōhe.	A33. Amend regional and district plans to require resource consent for new commercial activities related to Te Oneroa-a-Tōhe including requirements: 1. For the assessment of consistency with the vision, objectives and desired outcomes outlined in this Beach Management Plan. 2. That specify that the Board is an affected person regarding notification of an application, where the adverse effects on Te Oneroa-a-Tōhe are considered minor or more than minor.	The Councils The Board (advocacy)	Medium term
Exploration of alternative and self-sustaining funding opportunities to benefit Te Oneroa-a-Tōhe.	A34. Endorse temporary activities along Te Oneroa-a-Tōhe that do not unnecessarily detract from other activities, and which uphold the values expressed in the Beach Management Plan and improve the mauri of the beach.	The Board (endorsement) <a href="#">Iwi/whānau and Hapū</a>	Ongoing
Commercial activities are compatible with the outstanding natural landscapes and features of Te Oneroa-a-Tōhe.	A35. Educate tourists and tourist operators to respect the culture, history, importance and sacredness of Te Oneroa-a-Tōhe.	The Board (e.g. provision of information about the beach) <a href="#">Iwi/whānau and Hapū</a> Tourism operators	Ongoing

## IH. Ā MĀTOU MAHI | OUR ACTIONS

KAUPAPAPA WHAKAHIRAHIRA   RECREATION			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Te Oneroa-a-Tōhe can be accessed safely and all drivers respect the beach.</p> <p>People are able to safely access and enjoy Te Oneroa-a-Tōhe for recreational activities in a manner that respects and preserves the mauri of the beach.</p> <p>Te Oneroa-a-Tōhe is a clean and pristine taonga.</p> <p>Recreational activities are consistent with Tikanga Māori.</p>	A36. Undertake changes to the FNDC Bylaw(s) specifying safe speed limits and other measures along Te Oneroa-a-Tōhe including: 1. 30km/per hour speed limit within 200m of any beach accessway or any activity (e.g. boat launching, people fishing etc) on the beach; 2. 60km/per hour speed limit for the remainder of the beach; 3. No driving vehicles along the beach in the sea except when launching boats and collecting kaimoana. 4. Prohibiting vehicles on sand dunes.	FNDC The Board (through advocacy)	Short term
	A37. Recommend to the public that only vehicles with suitable 4x4 capabilities should access the beach.	FNDC The Board <a href="#">Iwi/Iwi and Hapū</a>	Ongoing
	A38. Provide signage to identify speed restrictions on the beach.	FNDC	Short term
	A39. Encourage the Police and tangata kaitiaki to actively monitor speed restrictions to ensure that they are upheld.	FNDC The Board <a href="#">Iwi/Iwi and Hapū</a>	Ongoing
	A40. Identify and monitor commonly used areas for dumping rubbish.	Tangata kaitiaki	Ongoing
	A41. Support local community clean-up initiatives.	FNDC and NRC (e.g. financial) The Board (e.g. endorsement) <a href="#">Iwi/Iwi and Hapū/Hapū</a>	Ongoing
	A42. Encourage activities and events based at or near Te Oneroa-a-Tōhe to be undertaken on a zero-waste basis (para kore).	The Board (endorsement)	Ongoing
	A43. Provide suitable signage at beach accessways to encourage people to deal with their own rubbish on Te Oneroa-a-Tōhe.	FNDC (e.g. financial) The Board (e.g. endorsement)	Ongoing

## IH. Ā MĀTOU MAHI | OUR ACTIONS

WHAKAKOTAHITANGA   COLLABORATION			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>We work together with a common purpose for the betterment of Te Oneroa-a-Tōhe.</p> <p>The Beach Management Plan is understood by all and championed by locals.</p> <p>Actions are developed and implemented in collaboration with the community.</p>	A44. Deliver presentations to explain the Beach Management Plan (once finalised), regarding its interpretation and implementation, to:	The Board (endorsement and presentation)	Short term and ongoing
	1. Key Council personnel (e.g. full Council presentation, consent planners, policy planners etc);		
	2. <i>iwi</i> and <i>hapū</i> ; and		
	3. Other agencies (e.g. DOC).		
	A45. Continue to endorse and support the mahi of <i>iwi</i> and <i>hapū</i> tangata kaitiaki on Te Oneroa-a-Tōhe.	Councils, DOC, <i>iwi</i> (e.g. funding) The Board (endorsement and defining role of <i>hapū</i> tangata kaitiaki)	Ongoing
	A46. Actively communicate the presence and purpose of the <i>iwi</i> and <i>hapū</i> tangata kaitiaki through:	The Councils The Board <i>iwi</i> and <i>Hapū</i>	Short term and ongoing (updates)
	1. Profiles on websites		
	2. Media releases		
	3. Updates on social media		
	A47. Councils will consider and implement financial support for specific actions outlined by the Board in the Beach Management Plan, in the preparation of long term and annual plans.	The Councils The Board (through advocacy)	Medium term and ongoing
	A48. Councils and other agencies shall act in partnership with the Board and <i>iwi</i> and <i>hapū</i> when developing any review or changes to the regional plan, district plan or any other strategic documents that may impact on the values associated with Te Oneroa-a-Tōhe, as expressed in the Beach Management Plan.	The Councils Other agencies (e.g. DOC). The Board (participation in engagement in reviews) <i>iwi</i> and <i>hapū</i>	Ongoing

## IH. Ā MĀTOU MAHI | OUR ACTIONS

WHAKAKOTAHITANGA   COLLABORATION			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>We work together with a common purpose for the betterment of Te Oneroa-a-Tōhe.</p> <p>The Beach Management Plan is understood by all and championed by locals.</p> <p>Actions are developed and implemented in collaboration with the community.</p>	A49. Seek commitment and timeframes from <i>iwi</i> and <i>hapū</i> , FNDC, NRC, DOC and other relevant agencies as to when the Beach Management Plan will be implemented in regional and district strategies and plans, local government planning, <i>iwi</i> and <i>hapū</i> management plans and the Northland Conservation Management Strategy.	The Board	Short term and ongoing
	A50. Continue to engage with, seek the advice of, and provide advice to: 1. Te Hiku o Te Ika <i>iwi</i> and <i>hapū</i> ; 2. Far North District Council; 3. Northland Regional Council; 4. Department of Conservation; and 5. Any relevant beach management agencies. <sup>3</sup>	The Board	Ongoing

## IH. Ā MĀTOU MAHI | OUR ACTIONS

MĀTAURANGA   EDUCATION			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Customary practices are understood and reflected in the management of Te Oneroa-a-Tōhe.</p> <p>Everyone understands and respects the special values of Te Oneroa-a-Tōhe.</p> <p>The culture and history of Te Oneroa-a-Tōhe is appropriately represented through art, technology and education.</p>	<p>A51. Prepare and implement a communication and education strategy for Te Oneroa-a-Tōhe. The strategy shall address (but is not limited to):</p> <ol style="list-style-type: none"> <li>1. Development, in partnership with mana whenua and other agencies, of programmes that help achieve a greater understanding of the cultural significance of Te Oneroa-a-Tōhe.</li> <li>2. Ways to reinforce cultural imperatives and associations with the cultural and historical providence of Te Oneroa-a-Tōhe.</li> <li>3. Ways to creatively communicate speed limits and other restrictions associated with Te Oneroa-a-Tōhe.</li> <li>4. Education and engagement with the community and visitors regarding the important values of Te Oneroa-a-Tōhe.</li> <li>5. Education of the community and visitors regarding appropriate tikanga.</li> <li>6. Methods to plan for and promote significant cultural events on Te Oneroa-a-Tōhe, for example Matariki and Waitangi Day.</li> <li>7. Guidelines for the provision of signage on Te Oneroa-a-Tōhe that uses correct Māori place names and provides accurate information regarding access, prohibited areas and appropriate behaviours on the beach.</li> </ol>	The Board in partnership with <a href="#">Iwi/whānau</a> , <a href="#">hapū/hapū</a> and Councils	Medium term
	<p>A52. Work with other agencies to develop a regularly updated events programme that celebrates Te Oneroa-a-Tōhe by connecting, engaging and educating people.</p>	<p>The Councils (e.g. funding)</p> <p>Other agencies (e.g. DOC)</p> <p>The Board (updating the website)</p>	Short term and ongoing

1.1. NGĀ WĀHI RAHUI | RESERVE MANAGEMENT PLANS

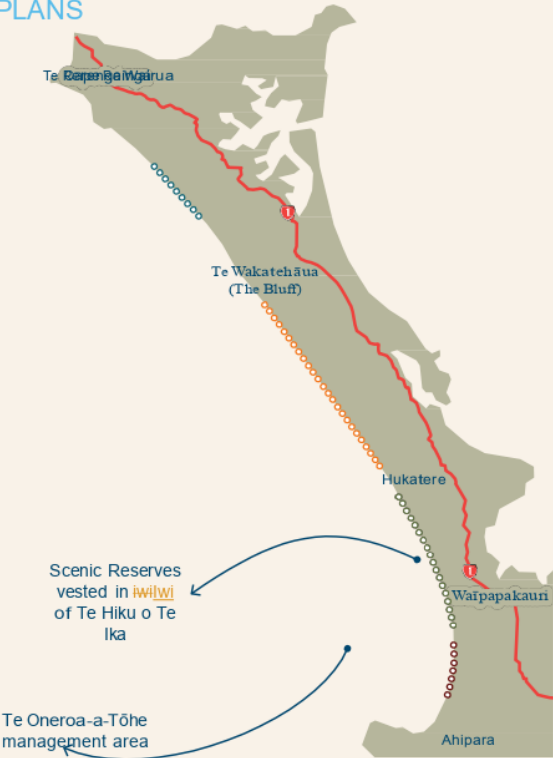
The legislation requires that the Beach Management Plan provide reserve management plans for beach sites:

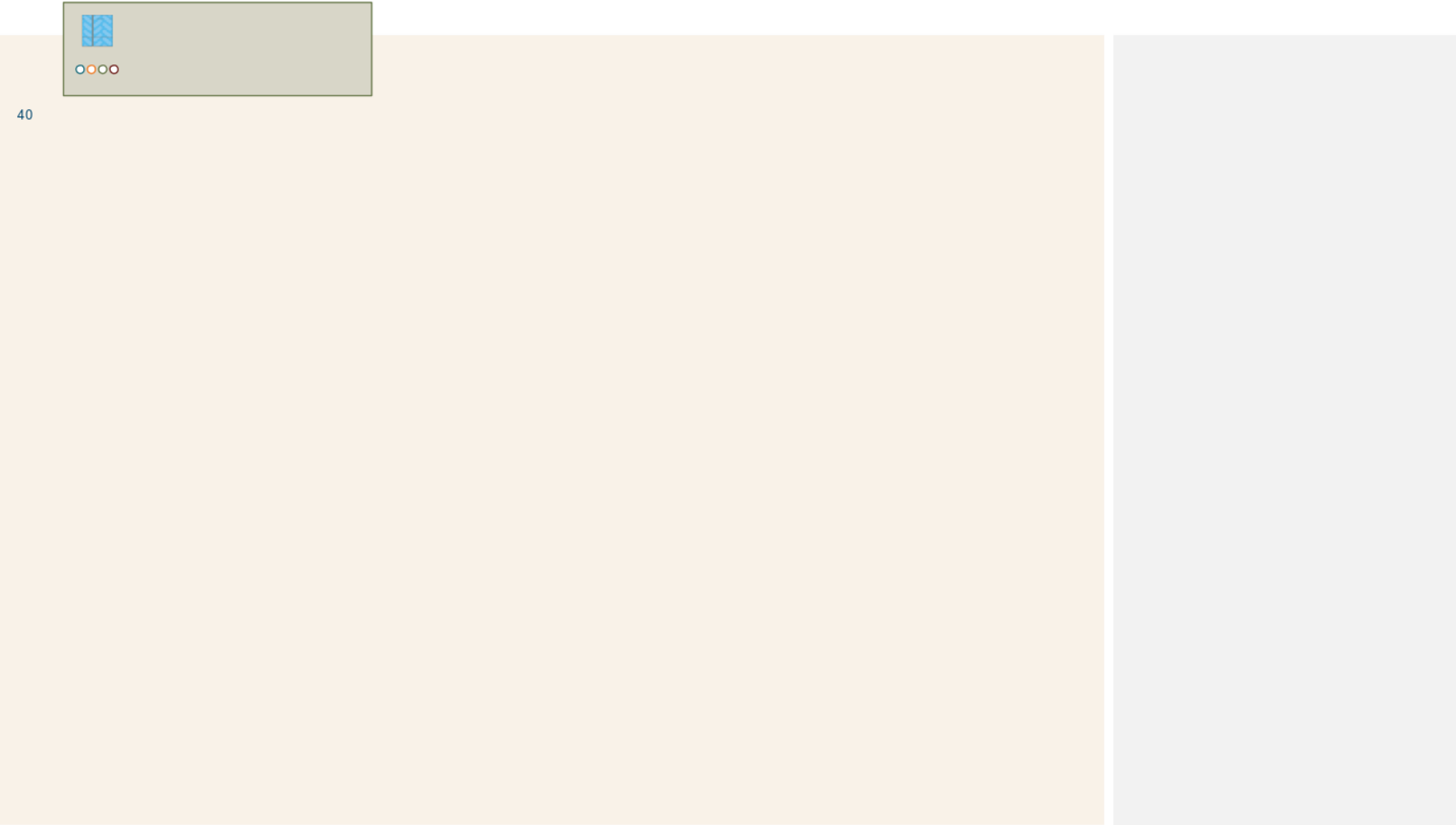
- A: Kōhangatī to Wāikanae,
- B: Wāimāhuru to Hukatere,
- C: Hukatere to Wāimoho, and
- D: Ngāpae to Wāimimihā.

Only the iwi representatives on the Board have authority to make decisions over these areas. Copies of Reserve Management Plans for these areas will be included as Appendices 3, 4, 5 and 6 in the approved Beach Management Plan.

- Kōhangatī ki Wāikanae (Site A)
- Wāimāhuru ki Hukatere (Site B)
- Hukatere ki Wāimoho (Site C)
- Wāimoho ki Wāimimihā (Site D)

Te Oneroa-a-Tōhe management area  
Scenic Reserves vested in iwi of Te Hiku o Te Ika





## KJ. AROTURUKI ME TE AROTAKI | MONITORING AND REVIEW

The Beach Management Plan must be reviewed every 10 years. The next full review of the BMP is scheduled for 2030. The Beach Management Plan represents the starting point for the future management of Te Oneroa-a-Tōhe. There is still more mahi to be done. In particular, the Board has three key priorities:

- **Action Plan:** The action plan will be reviewed every three years to confirm progress towards undertaking the actions and achieving the overall vision, objectives and desired outcomes of the Beach Management Plan.
- **Advocacy:** The Board will actively promote the implementation of the vision, objectives and desired outcomes of the Beach Management Plan. This includes ensuring that the Beach Management Plan is appropriately considered when other agencies (such as Department of Conservation, Far North District Council and Northland Regional Council) review their own strategic documents.
- **Engagement:** The Board will continue to actively engage with stakeholders and the wider community regarding the implementation of the Beach Management Plan and any changes in priorities regarding it.



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**Commented [ss7]:** Map to be deleted and replaced with image on Page 9. Arrows on certain located require changing as well.

[illegible]

I tēnei wā tonu, ka tonoa e Tōhe te reo karanga ki tōna whānau kia haere mai ki tōna Pāki te whakarongo i ōna kōrero. Ko ngā kōrero tuatahi a Tōhe i pēnei, "e te whānau ko tae mai te reo, ko riro a Raninikura i ngā tauā nei, me ngā whakapae o wā tātou whanaunga, ko ēnei tauā nanakia no Ngāpuhi. Ko ngā tohu o wā rātou takahinga, i peka atu rātou ki te One o Te Tuāru. I tēnei wā, ko pā mai te mamea ki tōku ngākau, me haere māua ko tōku pononga a Ariki ki te rapu ia Raninikura".

## NGĀ KŌRERO WHĀNUI MO TŌHE 1 | APPENDIX 1

Ko te whakahoki o te whānau o Tōhe i pēnei. "I te tuatahi ko kaumātua rawa koe mō tēnā hīkoi tino uaua. Ko pou nei ngā rā tuarua o tēnei āwhā, me ngā tohu o te rangi kau noa ka mutu. Tuarua e kite ake nei mātou ko āhua hauwarea tō tinana, ko tō mātou matakū kei mate koe i tēnā hīkoi." Ko te whakahoki o Tōhe, "mei kore a hau e hoki ora mai, ma koutou tōku Wairua e kapo a te wā pāhika ai i Piwhane."

Ko Tōhe, kihei matakū ki tēnei hīkoi nā te mea ko taunga ke aia ki ngā tangata me ngā wāhi katoa o te motu o Te Kōtiū. Ko te ingoa whānau o tōna pononga tāua ko Ariki, engari i tēnei hīkoi ko Tama tōna ingoa kia Tōhe.

Ko orere rāua ki te haere, ka pēnei ake Tōhe, "e Tama kia tere ai tō tāua tae ki te rohe o Ngāpuhi, ko te huarahi tika, me hīkoi atu tāua ki te Āuru, mā runga i te One o Te Horo, ka kake i ngā puke ki te Pā o Taumataniwhā, hei reira tāua whakatā ai mō te pō nei."

E āhuru ana te rā, ka mutu e uwa tonu ana, ka whakarerea te Pā o Taumataniwhā e Tōhe rāua ko Ariki, ka heke haere i ngā puke tāhuhua, taenoa ki te awa nei. I konei ka pūrua mai tō rāua hīkoi e te wai. Ka pēnei ake Tōhe, "e Tama me whakatā tāua i konei, ā mutu noa tēnei āwhā". E āhuru ana te rā, ka huri ake Tōhe kia Airi ki pēnei, "e Tama ko paki mai te hanga o te rā nei, engari me tatarī tāua kia heke te wai. A tāua wā ko wātea tāua ki te whiti atu ki tērā taha, ka tīmata anō ai tō tāua hīkoi". Nā Tōhe tēnei takiwā i whakahua ko Te Paki.

Mai i Te Paki ka hīkoi anō rāua ka kite ake ko ngāhoro te Roto nei i te wai. I konei rāua e mātakitaki ana i te maha o ngā Ngohi me ngā Tuna, e huri-huri kōare ana i roto i ngā wāhi māku. Nā Ariki anō te kōrero, "e rite ana tēnei ki ngā keketo." Ko te whakahoki o Tōhe, ae tika e Tama, e tohu kino tēnei. I mua i tō tāua haerenga atu i konei, me kōhi-kōhi e tāua e ngohi e tuna, hei kai mō tāua i te One o Te Tuāru. Me peka atu tāua ki tērā taha o te Roto nei, ka kake atu ki runga i ngā puke One nei, ka heke ki te One o Te Tuāru. Nā Tōhe tēnei Roto i whakahua ko Ngākēkēto.

Mai i Ngākēkēto, ka hīkoi anō rāua tae noa ki te One o Te Tuāru. I konei ka mea ake Tōhe, "e Tama, ko āhua tōrongi te rā, e wāhi pai tēnei mō tāua ki te whakatā mō te pō nei." Kihei roa ka huri Ariki ki te kohikohi i ngā rau o ngā rākau e tupu ana i tēnei takiwā, i tōna whakāro, hei kīnaki mō wā rāua ngohi me ngā tuna. Ka pēnei ake Tōhe, "kāhore e Tama, e rau kawa ēnā mō te kai. Me waiho ki roto i te wai mō te wā, tahino ka tika mō te kai. Nā Tōhe tēnei takiwā i whakahua ko Kāhokawa.

E āhuru ana te rā, ka mutu ko timu te tai, ka tīmata Tōhe me Ariki ki te hīkoi mā runga i te One o Te Tuāru, ka ki te ake i te wai nei. I konei rāua e whakatā ana mō te wā poto, ka pēnei ake Tōhe, "e Tama, titiro ki te wai nei, tata kore ana e neke, ko tika kia haere atu tāua i konei." Nā Tōhe tēnei takiwā i whakahua ko Te Neke.

Mai i Te Neke, ka pēnei ake Tōhe, "e Tama, ahakoa te tawhiti, e kite atu ana a hau i ngā manu e mahi mai rā me te āhua mai e tohoraha tērā ko pae atu ki uta, tahaki atu i te wai e rere mai rā. E tama haere koe ka tapahia mai ai te wheua o kauae ka waiho atu ai te Parāoa ki konā". I te wā ia rāua i konei, ka whakapuaki Tōhe, "ko te wai nei e rere mai ana i te roto o Ngakeketo, ki te Moana. Ko te ingoa o tēnā wai ko Wāiroto". Ko te ingoa o te wāhi e takoto nei te Tohoraha, ko Kauēparāoa.

Mai i Kauēparāoa ka titiro Tōhe ki te moana ka pēnei ōna kōrero, "e Tama titiro ki te Moutere i te moana, e aha kē tērā e kanapa mai rā." Ko te whakahoki o Ariki, "āe hoki, e rite ana ki te matā e piata mai ana i raro i tēnā Moutere." Nā Tōhe tēnei Moutere i whakahua ko Matāpia.

I mua atu i tō rāua taenga atu ki uta mai o Matāpia, ka pēnei ngā kōrero a Tōhe, "e Tama, ko te wai e rere nei ki te Moana, e ahu mai ana i te wāhi ngahere me ngā Tii-Tii i te tua whenua. E kāinga kōhanga tēnā nō ngā Kōrōra o tēnei takiwā. Nā Tōhe tēnei takiwā i whakahua ko Kōhangatī.

## NGĀ KŌRERO WHĀNUI MO TŌHE 1 | APPENDIX 1

Mai i Kōhangatī ka hīkoi anō Tōhe me Ariki tae noa ki te wai nei e rere mai ana i uta. Ka pēnei ake Tōhe, "e Tama, i muri atu i ngā puke Onepū nei, ko te kāinga kōhanga o ngā Karōrō e rere-rere nei" Nā Tōhe tēnei takiwā i whakahua ko Waikarōrō.

Mai i Waikarōrō ka hīkoi anō rāua ka kite ake i ngā Kanae i roto i te awa pāpaku nei, ka mutu ko te wai nei e rere ana ki te Moana. Kapēnei ake Tōhe, "e Tama ko tōrongi haere nei te rā, me whakatā tāua i konei mō pō, ko whai kai nei tāua i ngā Kanae nei. I tāua pō ka tīmata anō te uwa tae noa ki te āhurutanga o te rā. Kanui te kohō i tēnei wā, ka mutu ko tata tīmata te tai ki te pari ake i tō rāua haerenga atu i konei. Nā Tōhe tēnei takiwā i whakahua ko Waikanae.

Mai i Waikanae, ka hīkoi anō rāua, ka tae ki te waipuke nei e pakarū mai ana i ngā tāhuhua o te tua whenua. I tēnei wā, kanui te horo o te pari ake o te tai. Nā Tōhe tēnei takiwā i whakahua ko Waipakarū.

Mai i Waipakarū ka hīkoi anō rāua ka mutu ko tata ū ake te tai i tō rāua taenga ki te wāhi nei. I konei ka kite ake rāua i te mangō Toiki nei, ko pae mai ki uta. Nā Tōhe tēnei takiwā i whakahua ko Waītoiki.

Mai i Waītoiki ka hīkoi anō rāua, ka mutu i tēnei wā, ko āhua tīmata te kohū ki te hiki. I tēnei takiwā ka kite atu Tōhe i ngā ngaru e pakarū mai ana i runga i ngā kōhatu i te Moana. Ka pātai a Tōhe, "e Tama e aha ke tērā i te Moana,". Ko te whakahoki o Ariki, "e āhua rite mai ki te waka, te,? Haua?." Ka pātata haere atu rāua ka kite ake he Moutere kē i te Moana. I konei rāua e tatari ana kia timu haere te tai. Ko tēnei Moutere nā Tōhe i whakahua ko Wakatehāua.

Mai i Wakatehāua, ka hīkoi anō rāua ka kite ake i te wai nei e rere mai ana ki te Moana. I konei ka haere Ariki ki te rapu e ahu mai ana te wai nei i hea. Kīhei roa ka hoki mai, ka pēnei, "ko tēnei wai e wai inu e kore mutu i te koropupū mai i te puna nei." Ko te whakahoki a Tōhe, ka pai ko whai wai inu tāua i konei. Nā Tōhe tēnei takiwā i whakahua ko Waikōrōpupūnoa.

Mai i Waikōrōpupūnoa, ka hīkoi anō rāua tae noa ki te wai āhua wherowhero nei te hanga, e rere ana ki te Moana. Ko ngā whakamārama o Tōhe i pēnei. "E tama, e kite nei koe i te waikura mai o te āhua o tēnā wai e rere mai ana i te tua whenua tae noa mai ki tēnei wai e rere nei ki te Moana". Nā Tōhe tēnei takiwā i whakahua ko Waīwhērowhēro.

Mai i Waīwhērowhēro, ka hīkoi anō rāua tae noa ki te kōhatu nui nei i runga i tō rāua huarahi. Ahakoa ko tīmata ke te tae ki te timu, e puru mai ana tō rāua huarahi e ngā ngaru o te Moana e pakarū mai ana i runga i te kōhatu nei. Ka pēnei te kōrero a Tōhe, "e Tama, tatari mō te wā poto, e kore roa ko puāre mai te ārai mō tāua". Nā Tōhe tēnei kōhatu i whakahua ko Te Ārai.

Mai i Te Ārai, ka hīkoi anō rāua ka kite ake i te wai nei, ka pēnei ake Tōhe, "e Tama, ko tēnā wai e rere nei, e mahuru kaha mai ana i ngā repo whānui i muri atu i ngā puke onepū nei tae noa mai ki te Moana. Ko tata tōrongi nei te rā, pai atu me whiti tāua ki tērā taha o te wai rere nei, ka whakatā ai tāua ki konā mō te pō." Nā Tōhe tēnei takiwā i whakahua ko Waīmāhuru.

Mai i Waīmāhuru, e āhuru ana te rā ka hīkoi anō Tōhe me Ariki mā runga i te tua whenua i muri atu i ngā puke One. I konei ka kite anō rāua te tahi atu puna wai inu e āta rere ana te wai nei ki te moana. Nā Tōhe tēnei takiwā i whakahua ko Waīpuna.

Mai i Waīpuna, ka hīkoi anō rāua i muri atu i ngā puke One. I konei ka kite oho rere ake rāua i ngā rākau nei e tūtū ana, ka mutu me tuitui ki te korare. Ka pēnei ake Tōhe, "e Tama kia tūpato, kaua e pātata atu ki tēnā kupenga, kei mōu koe. Ko te āhua o ngā here o ēna rākau e kupenga hei hopu kararehe engari ko te āhua, ahakoa te tangata e mōu. Ko tīmata nei te tai ki pari ake, pai atu me rā waho tō tāua haere, me hoki anō tāua ki te hīkoi mā runga te One." Nā Tōhe tēnei takiwā i whakahua ko Ngātamārāwaho.

## NGĀ KÖRERO WHĀNUI MO TŌHE 1 | APPENDIX 1

Mai i Ngātamarāwaho, ka hīkoi anō rāua mā runga i te One o Te Tuāru. I pēnei te kōrero Tōhe, "e Tama me whakatā tāua mō te pō nei, ki runga o tō tāua Maunga o Utea, kei mua i tō tāua huarahi nei." I tō rāua taenga ki te wāhi nei ka kite ake Tōhe i ngā kokohuka i roto i te wai e tere ana ki te Moana. Nā Tōhe tēnei takiwā i whakahua ko Hukatere.

Mai i Hukatere, e āhuru ana te rā, ka mutu ko tata timu te tai ka hīkoi atu Tōhe me Ariki i konei. Ka haere ā ka tae ki te wai nei e rere ana ki te Moana. I tēnei wā e titiro atu ana Tōhe ki te Moana ka pēnei ōna kōrero, "e Tama e kite atu ana koe i ngā Kanae e ranga mai ana i waho atu i te wai e rere nei? E koro ngaro e toka pai tēnei mō te hī. Nā Ariki i whakamahi to rāua Kauae Tohoraha ki te wēpu i ngā tāmure mō to rāua hīkoi. Nā Tōhe tēnei takiwā i whakahua ko Waihi.

Mai i Waihi, ka hīkoi anō rāua tae noa ki te wai nei e rere ana ki te Moana. I konei ka hiahia wai inu rāua, ka haere Ariki i kī uta ki te titiro e ahu mai ana te wai nei i hia. I konei ka oho whakarere Ariki i te kitenga i tōna moho i roto i te wai pāpaku nei, ka whakina kia Tōhe. Nā Tōhe tēnei takiwā i whakahua ko Waimoho.

Mai i Waimoho, ka hīkoi anō rāua. ko tata ū ake te tai i tō rāua taenga ki te wāhi nei. I pā mai te haunga i mua atu i to rāua kite ngā i ngā mangō Toiki e takoto ana, ko mate, ko pae ake ki atu. Ka pēnei ake Tōhe, "e Tama, anō rā e maumau kai, me te mea nei kanui te roa o ngā Mangō nei e pae ana i konei. Ko tōrongi nei te rā, ka pēnei ake Tōhe, me whakatā tāua i muri i ngā puke One nei mō te pō kia kore ai te haunga e pā mai kia tāua." Nā Tōhe tēnei takiwā i whakahua ko Ngāpae.

Mai i Ngāpae, e āhuru ana te rā, ka mutu ko timu ana te tai, ka tīmata anō tō rāua hīkoi mā runga i te One o Te Tuāru. I tō rāua huarahi ka pēnei ake Tōhe, "e Tama, i mua i te tōrongi ngā o tēnei rā, me anga atu wā tāua whakāro kia tae tāua ki te takiwā o te Maunga teitei ki mua iā tāua. Ko reira tāua whakatā ai mō te pō nei."

I tō rāua taenga ki te wāhi nei, ka kite ake rāua ko karapoti hia te Tāhuna nei e te Moana. I konei ngā Tāmure, ngā Kanae, ngā Kahawai me ngā Pātiki, e kore puta kia tae ake rānō te tai ki tēnei Tāhuna. I pēnei te kōrero a Tōhe, "e Tama me kohikohi e tāua, ētahi o ēnei Ngohi hei kai mō tāua a te pō nei". Nā Tōhe tēnei takiwā i whakahua ko Waitāhuna.

Mai i Waitāhuna, ka hīkoi anō rāua tae noa ki te wāhi nei ka pēnei ake Tōhe, "e Tama, te kaha hoki te hunga mimi hā o tēnei takiwā. Ko te āhua nei, ko tēnā hunga e tīmata mai ana i uta tae noa mai ki te wai e rere nei ki te Moana". Me haere tonu tāua. Nā Tōhe tēnei takiwā i whakahua ko Waimimihā.

Mai i Waimimihā, ka hīkoi anō rāua ka kite ake i ngā Honu nei e pae ana i uta i te taha o te wai nei. Ka pēnei ake Tōhe, "e Tama, e kore ēnā Honu e neke, nā te mea ko tata mate. Mau-mau te wā ki te whakahoki ki te Moana, ono hei kai mō ngā Mangō, pai atu me waiho ki konā. Nā Tōhe tēnei takiwā i whakahua ko Waitōhōhō.

Mai i Waitōhōhō, ka hīkoi anō rāua ka tae ki te awa nui nei, ka mutu ko te wai nei e rere kaha mai ana ki te Moana. I pēnei ake Tōhe, "e Tama, ko ngā wai o tēnei awa e ahu mai ana i ngā kokoru i raro mai i Maunga teitei i muri atu rā. Ko tīmata nei te rā nei ki te heke haere, pai atu me hīkoi tonu tāua". Nā Tōhe tēnei takiwā i whakahua ko Te Wairoa.

Mai i Te Wairoa, ka hīkoi anō Tōhe me Ariki ka tata tae ki te mutunga o te One o Te Tuāru. I tēnei wā ko ū ake te tai i tō rāua taenga mai ki konei, ka whakapuaki ake Tōhe i ōna whakāro kia Ariki, "e Tama ka titiro ake tāua ki te Maunga tei-tei nei, ki te Rae roa i tērā taha, ka rongo ake ki ngā ngaru e haruru nei, ka titiro ki te whānuitanga o te One nei me te kura o te rā e heke nei, ko hoki, ōku mahara me te aroha ki tō tāua Pā o Whāro, i whakarere atu e tāua ki tō tāua papakāinga i Piwhane. Ko te ingoa tika mō tēnei takiwā, ko Whāro." Tōhe tēnei takiwā i whakahua ko Whāro.  
(Te Tawhiti o te kitenga)

## NGĀ KŌRERO WHĀNUI MO TŌHE 1 | APPENDIX 1

Mai i Whāro, ka pēnei ake Tōhe, "e Tama, pai atu me wake atu tāua i ngā taha-taha o ngā kōhatu nei, kia tae atu ai tāua ki te One i tērā taha. I reira ka kake atu ai tāua ki te wāhi pongi i taha o te rae roa rā, ka whakatā ai tāua ki reira mō te pō nei." E āhuru ana te rā ka pēnei ngā kōrero a Tōhe kia Ariki, "e Tama kihei i pai tōku moe i nā pō, nā te turituri o ngā Manu Moana i roto i te kokoru nei. Koia tēnei te kāinga Kōhanga o ngā Manu Moana o tēnei takiwā." Nā Tōhe tēnei takiwā i whakahua ko Te Kōhanga.

Mai i Te Kōhanga, ka hīkoi anō Tōhe me Ariki mā te takutai, ka tae ki te wāhi nei ka pēnei ake Tōhe, "e Tama, titiro, e kore roa ko whai hua tāua i konei. Titiro ki ngā Kanae e ranga mai rā i muri atu i ngā ngaru nei." E rua ngā Kanae nā Tama i hopu me tōna Wheua Tohoraha, hei kai mō rāua. Nā Tōhe tēnei takiwā i whakahua ko Te Hūahūa.

Mai i Te Hūahūa, ka hīkoi anō rāua, ka tae ki te wāhi nei ka kite ake rāua i ngā whāriki whenua me ngā whāriki rimu o te moana. Ka pēnei ake Tōhe, "e Tama, ko tata tōrongi te rā nei, me hipoki ake e tāua ngā whāriki nei hei moenga ngāwari kia mahana, kia pai ai tō tāua moe i te pō nei". Nā Tōhe tēnei takiwā i whakahua ko Whārikiriki.

Mai i Whārikiriki, e āhuru ana te rā ka tīmata anō tō rāua hīkoi tae noa ki te pito nei. I konei ka pēnei ake Tōhe, "e Tama me whakataā tāua i konei mō te wā, kia titiro muru ake ai tāua i te roa o te huarahi ko takahi hia e tāua kia tau mai ki konei." Nā Tōhe tēnei takiwā i whakahua ko Tauroa.

Mai i Tauroa ka hīkoi anō rāua, ka tae ki te wāhi nei, ka huri ake Tōhe ka pēnei, "e Tama e toka pai tēnei mō te kimi kaimoana". Kihei rāua i roa i konei ka kitea he Koura, he Pāua, he Kina, he Kūtai he Pūpū, he Karengo, me ngā āhua momo ngohi. Ka pēnei ake Tōhe, "e Tama ko tēnei te Omu e ki ana i te kai moana". Nā Tōhe tēnei toka i whakahua ko Te Omū.

Mai i Te Omū ka hīkoi anō rāua ka tae ki te wāhi nei, ka pēnei ake Tōhe, "e Tama ko pā mai anō tōku hiakai mō ngā kaimoana nei, me whakataā tāua i konei mō te wā kia kai ai tāua. Nā Tōhe tēnei takiwā i whakahua ko Whakaōra.

Mai i Whakaōra ka hīkoi anō, ka tae ki te wāhi nei, ka whakatā anō rāua mō te wā. I konei ka pēnei ake Tōhe, "e Tama, titiro ki te Kura o te rā e pīata mai ana i ngā kapua. Nā Tōhe tēnei takiwā i whakahua ko Ōkura.

Mai i Ōkura ka hīkoi anō rāua tae noa ki te One roa nei. I konei ka pēnei ake Tōhe, "e Tama ko tōrongi haere nei te rā, ko pā mai te kōpeke ki tōku tinana. Me rapu ake te wāhi pongi hei tanu ai tāua ki te Onepū, kia mahana ai tāua mō te pō nei." Nā Tōhe tēnei takiwā i whakahua ko Tanutanu.

Mai i Tanutanu, e āhuru ana tēra, ka hīkoi anō rāua tae noa ki te wai nei e rere mai ana ki te moana. Ko te kōrero a Tōhe, e Tama ko tēnā wai e rere mai ana i te taha o ngā puke tāhuhua o te tua whenua. Nā Tōhe tēnei takiwā i whakahua ko Waitaha.

Mai i Waitaha ka hīkoi anō rāua i ngā taha-taha o te Wahaapu o Ōwhata, ka mutu ko kapi haere te rangi i te kohu i tō rāua taenga ki te wāhi nei, ka pēnei ake Tōhe, "e Tama e kore tāua e kite e ahu ana tāua ki hia, ko tata tōrongi nei te rā, me whakatā tāua i konei mō te pō nei." Nā Tōhe tēnei takiwā i whakahua ko Rangikohū.

## NGĀ KÖRERO WHĀNUI MO TŌHE 1 | APPENDIX 1

Mai i Rangīkohū, Ko āhuru te ra, ka mutu ko āhua hiki te kohu, ka hīkoi anō Tōhe me Ariki ma te tua whenua tae ki roto i te wāhi Ngahere nei. I konei ka kite oho whakarere ake rāua i te kitenge i te kupenga rerekē nei te hanga, me kino o ngā here. Ka pēnei ake Tōhe, “e Tama kia tino tūpato kei mōu koe i tēnā kupenga, ko wā rātou rākau mō tēnā kupenga e Karengo ka mutu, me tuitui ki te kōrari. E mate koe pēnā e mōu ana koe i tēnā herenga kino. Me haere atu tāua i konei.” Nā Tōhe tēnei takiwā i whakahua ko Hērēkino.

Mai i Hērēkino ka hīkoi anō rāua tae noa ki te Wahāpu nei. I konei ka kite ake ko maoa ngā hua, ō ngā rākau Karaka e tupu ana i konei. Ka pēnei ake Tōhe, “e Tama ko whai kai tāua i konei, me kōhi-kōhi e tāua ngā hau o ngā rākau Karaka nei. Ko tōrongi nei te rā me whakatā tāua i konei mō te pō nei. Ko tīmata nei te tai ki te timu, ko wātea a te wā āhuru ai te rā, mō tāua ki te rapu me peha tāua whakawhiti atu ai ki tērā taha o te Wahāpu nei. Nā Tōhe tēnei takiwā i whakahua ko Whāngapē.

Mai i Whāngapē, ka whakawhiti rāua, ka aru haere rāua i te takutai moana tae noa ki te Wahāpu o te Hokiānga. Kāhore i kaha te tinana o Tōhe ki te whakawhiti i tēnei Wahāpu whānui nā te ūāua rawa. Nā Tōhe tēnei takiwā i whakahua ko Te Whānui.

Mai i Te Whānui ka hīkoi rāua ki uta mai i ngā taha-taha o te Wahāpu o Te Hokiānga, ka pāhika i ngā wāhi tino ātaahua, ka tae ki te Moto nei, ka whakāro rāua, ko tēnei te wāhi pai mō rāua ki te whakawhiti ki tērā taha. I konei ngā rākau Karaka e tupu ana i konei. Nā Tōhe tēnei takiwā i whakahua ko Mōtūkaraka.

Mai i Mōtūkaraka, ka tutuki te whitinga o Tōhe me Ariki tēra taha o Wahāpu o Te Hokiānga ki ngā taha-taha moana. I konei ka pēnei ake Tōhe, e Tama ko whirinaki ora mai tāua ki tēnei taha. Nā Tōhe tēnei takiwā i whakahua ko Whīrīnaki.

Mai i Whīrīnaki ka aru haere rāua i te takutai moana, ka pāhika i ngā wāhi e mōhio nei i tēnei wā ko Ōponōnī me Ōmāpere, tai noa ki te tomonga mai o te Wahāpu o te Hokiānga. I konei ka whakatā rāua mō te pō engari nā te turituri o ngā tautau o ngā Kekenō i roto i ngā rua kōhatu i raro ia rāua, ka tino raruraru tō rāua moe. Nā Tōhe i whakahua tēnei takiwā ko Rūakēkēno.

Mai i Rūakēkēno, ka kake rāua, i te puke teitei nei, tae noa ki te pito. Nā Tōhe tēnei takiwā i whakahua ko Te Pikingā, me i tērā taha ko Te Hekengā. I konei ka heke haere i ngā tāhuahau o ngā puke tae noa ki te pararahi i raro. I konei ka whakawhiti rāua i te repo whatawhata nei. Nā Tōhe tēnei Takiwā i whakahua ko Waiwhatawhata.

Mai i Waiwhatawhata ko tōrongi te rā ka hoki anō rāua ki ngā taha-taha o te takutai. I konei ka rongo oho whakarere ake rāua i te karanga kuru, o te Ruru, ka pēnei ake Tōhe, “ko tēnei karanga e whakamātou mai ana kia tāua, e raruraru kino kei mua ia tāua.” Nā Tōhe tēnei takiwā i whakahua ko Pōkuru.

Mai i Pōkuru ka hīkoi anō rāua, ka tae ki te pito kōhatu nei, e ki ana i te kai moana. Ka pēnei ake Tōhe, “e kāpata kai tēnei,” Nā Tōhe tēnei kōhatu i whakahua ko Kaiāi.

## NGĀ KŌRERO WHĀNUI MO TŌHE 1 | APPENDIX 1

Mai i Kaikai ka hīkoi anō rāua ma runga i te One, ka kitea anō e wai e rere ana ki te Moana. I konei ka peka atu rāua ki te papa rahi nei, ka kite ake i te awa wai nei. Nā Tōhe tēnei takiwā i whakahua ko Waīmamakū.

Mai i Waīmamakū ka hīkoi anō rāua. Ka nui te tino tawhiti o tō rāua haerenga, ka mea ake Tōhe, e Tama ko tīmata tōku hauora ki teimaha haere, me whakatā tāua ki konei mō te pō nei. I konei ka tīmata a Tōhe ki te tuku karakia ki ōna Tūpuna Atua, kia manākitia tō hauora me te kaha ki te haere tonu. Nā Tōhe tēnei takiwā i whakahua ko Whakanōa.

Mai i Whakanōa, ka hīkoi anō rāua, ka kite ake i te awa nei ko hipoki hia e ngā rau rākau. Nā Tōhe tēnei takiwā i whakahua ko Wairāu.

Mai i Wairāu, ka hīkoi anō rāua mā runga i te One, ka huri ka kake mā runga i te papawhenua tino rahi, i raro mai i ngā Maunga tei-tei o tēnei takiwā. Nā Tōhe tēnei takiwā i whakahua ko Maungānui.

Mai i Maungānui, ka hīkoi anō rāua ka kite ake i te awa nei. Ko te whakamārama o Tōhe kia Ariki, ko ngā wai maha o tēnei takiwā, e rere atu ana ki te awa nei, ko hono atu ki ngā wai o te moana. Nā Tōhe te takiwā i whakahua ko Wai-Taī.

Mai i Wai-Taī, Ka āta haere tō rāua hīkoi nā te ngoikore o te hauora o Tōhe. I konei ka pēnei ake Tōhe, "e Tama ko pou tōku kaha ki te hīkoi tonu, me tuku koe ia hau kia mate i konei, ka hoki ai koe ki tō tāua kāinga i Pīwhane." Ka takoto te Rangatira nei, ka hemo, ka oki-oki i konei.

Ka pā te aroha, kihei Tōhe i tae ki tōna kōtiro a Raninikura. Nā ngā tāngata o tēnei takiwā, tōna tinana i kite i konei e timotimo hia-ana e ngā munu. Nā ngā tāngata i kitea ai te wāhi oki-oki ngā o Tōhe, i whakahua tēnei takiwā ko Manuwahetāi.

Me mōu mahara tātou ki ngā Maunga, ngā Tāhuahua, ngā Takapou, ngā Roto, ngā Awa, ngā Wairere, ngā Kararehe, Te One o Te Tuāru, Ngā Puke One, Te Taiao, Ngā Takutai me Te Moana nui o Rehua, i kite ai Tōhe, hei mōu whakamahara kia tātou i te ātaahua o tō tātou Taiao.

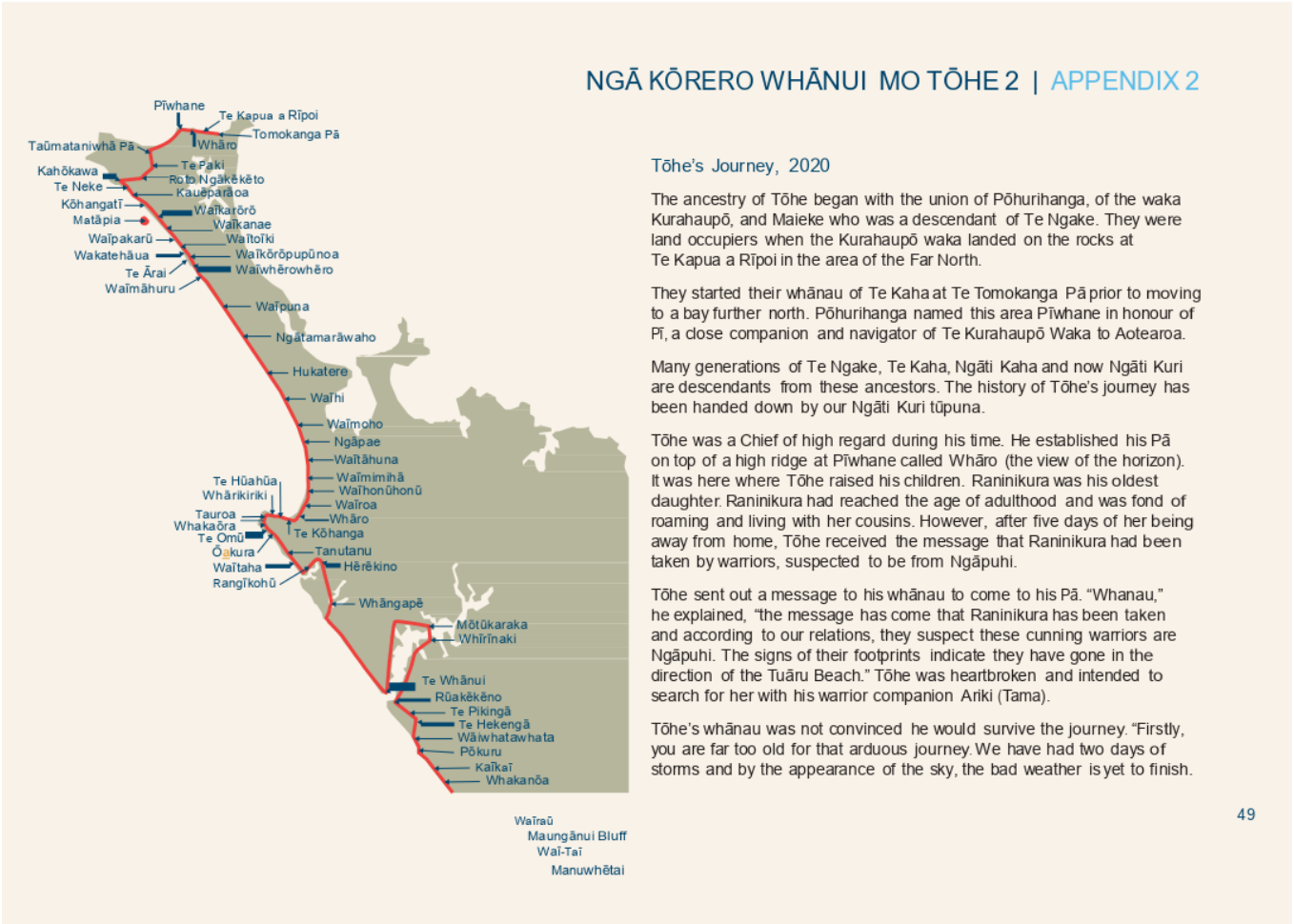
Ko wā rātou tohutohunga, hei whakaiti ia tātou, kia hoki anō tātou ki ngā tikanga o wā tātou Tūpuna, kia ora ai te Taiao kia puāwai ai mō te Ao-Tūroa.

Ko te aroha a Tōhe mō tōna kōtiro a Raninikura kihei i mimiti, ko tōna Wairua i hoki ki te kāinga mai i Te Ara Wairua ki ngā wāhi katoa i kite ai aia i mua o tōna hokinga ki ōna Tūpuna o Te Ngake, Te Kaha, Ngāti Kaha me tōna whānau i Pīwhane i whakahōnore i ōna tūmanako, kia kapo hia tōna Wairua i te wā e pahia ai i Pīwhane.

Hei whakahōnore i tēnei Tūpuna rongu nui a Tōhe, ka whakahua hia tēnei kāinga tino ātaahua o Pīwhane, ki Kāpowairua. Ko te hītori o Tōhe i ruia whānui hia i Te Taitokerau. Ko te ingoa o te One o Te Tuāru, nā tōna HapūHapū o Te Kaha i whakahua ko Te Oneroa a Tōhe kia ora tonu ai tōna mana me tōna mātauranga mō ake-ake tonu.

Ko ngā hītori pēnei, ko haere hurirauna, tahinoka hoki mai ki te wāhi i tīmata atu ai te hīkoi a Tōhe. Me whakawhētāi, whakahōnore ake a hau ki ōku tino Rangatira o Ngāti Kuri, a Ratima Moko Petera me tōna teina a Hare Poata Petērā, mō wā rāua kōrero, mai i ngā tūpuna o Ngāti Kaha, me tō rāua aroha ki te whāki mai i ēnei kōrero kia tuhia e hau, hei whakapuaki atu kia tātou katoa, me ngā uri whakatupu kei te haere mai.

Nāku nā; Kerehoma Neho.



## NGĀ KŌRERO WHĀNUI MO TŌHE 2 | APPENDIX 2

Secondly, we see your frail appearance and we are afraid you might die on this journey." Tōhe's response was, "if I don't return alive, you can snatch my Spirit when it passes Piwhane."

Tōhe was not fearful of this journey he was about to embark on as he was familiar with the people and places on the entire Far North Peninsular. Tōhe's companion was given the name Ariki at birth, however on this journey he called him Tama.

They were ready to leave when Tōhe said, "Tama, to enable us to journey quickly to the Ngāpuhi area, the best way would be to journey west along Te Horo Beach, then climb the hills to Taūmataniwhā Pā." After some time, the two reached the Pā and stayed there overnight.

The sun was rising the next day and it was still raining when Tōhe and Ariki left Taūmataniwhā Pā. They descended down several hills until they arrived at a river where their journey was held up due to a flood. Tōhe turned to Ariki and said, "Tama, we will rest here until this storm settles". The sun was rising the next day when Tōhe said, "Ko Paki te rā nei, Tama (this day appears to be fine)." They waited for the flood waters to recede and continued their journey. Tōhe named this place Te Paki.

From Te Paki, they continued on and found the flooding had caused a lake to collapse. They stopped and observed large numbers of fish and eels turning aimlessly in the wet areas. Ariki said, "This resembles a mass of maggots." Tōhe replied, "Yes correct Tama, this is a bad sign. Before we leave here we will gather some fish and eels for us to eat at the beach. We will have to go to the other side of the lake, climb those sand dunes and head down to Te Tuāru Beach." Tōhe named this lake Ngākēkēto (mass of maggots).

From Ngākēkēto, they journeyed on until they arrived on Te Tuāru Beach. Tōhe said, "Tama, the sun is starting to set, this would be a good place for us to rest for the night." Ariki went to gather leaves from the trees growing in this area, thinking they could be eaten with their fish and eels. Tōhe exclaimed, "No Tama! Those leaves are sour to eat. They would need to be soaked for a while in water before they can be eaten." Tōhe named this place, Kahōkawa (kahō/cask; kawa/sour).

The sun was rising and the tide was low when Tōhe and Ariki journeyed on from Kahōkawa. They saw more fresh water flowing and rested at this waterway for a short while. Tōhe said, "Tama! Look at this water barely moving. We are ready to move on from here." Tōhe named this place, Te Neke (to move on).

From Te Neke, Tōhe saw a large object on the inner shore of the beach. "Tama, though it is far in the distance, I can see those birds working at what appears to be a dead whale onshore, next to that flowing stream. Tama, you go ahead and extract its jaw bone and leave the meat there". While they were here, Tōhe explained that the stream of water here, flowing out to sea, was from Ngākēkēto Lake. Tōhe named this stream Wairoto and the site where the whale was lying, Kauēparaōa (kauē/ jaw bone; paraōa/whale jaw meat).

From Kauēparaōa, Tōhe looked out to sea. He said, "Tama, look at that island out at sea! What is that shining through the island?" Ariki's response was, "It looks like a spear point has pierced through that island." Tōhe named this offshore island, Matāpia (matā/spear point; pia/piersing through).

## NGĀ KŌRERO WHĀNUI MO TŌHE 2 | APPENDIX 2

As they approached closer to the inner shore near Matāpia, Tōhe said, "Tama, this water running out to sea is coming from that small native plantation further inland. That is the nesting home of the penguins in this area." Tōhe named this place Kōhangatī (kōhanga/nesting home, penguins/Tī-Kōrōra).

From Kōhangatī, they journeyed on until they found another flowing water source. The herring gulls seemed abundant in this area. Tōhe explained, "Tama, behind those sand dunes is the nesting home of the herring gulls that you see flying around here." Tōhe named this place, Waīkarōrō (waī/water; karōrō/herring gull.)

From Waīkarōrō, they journeyed on until they found mullet in a shallow creek. Tōhe said, "Tama, the sun is setting, we will rest here for the night now that we have these mullet to eat." It rained during the night through to the early morning. There was dense fog and the tide was nearly on its way in when they left this area. Tōhe named this place, Waīkanāe (waī/water; kanāe/mullet).

From Waīkanāe, they journeyed on and found more flooding, pouring down from the inland hills, and the tide was well on its way in. Tōhe named this place Waīpakarū (waī/water; pakarū/flooding down).

From Waīpakarū they continued on their journey and at this stage the tide was almost in. They came across a stranded tiger shark close to shore. Tōhe named this place Waītoīki (waī/water; toīki/tiger shark).

As they headed south of Waītoīkin the dense fog was slowly starting to lift. It was here where Tōhe was able to see waves breaking on rocks out at sea. "Tama, what is that out at sea?" Ariki responded, "It appears to be a waka, maybe, not sure?" When they got closer, they could see it was a small offshore island. They rested here while they were waiting

for the tide to turn and recede. Tōhe named this island Wakatehāua (waka/canoe; te/maybe; hāua/not sure).

From Wakatehāua, they travelled on and found more water slowly seeping out to sea. It was here when Ariki decided to look for the source of the water. It wasn't long before he returned and said, "This is fresh drinking water and its continuously bubbling from an underground well!". Tōhe responded, "That's good, we now have drinking water". Tōhe named this place, Waīkōrōpupūnoa (waī/water, kōrōpupūnoa/bubbling continuously).

From Waīkōrōpupūnoa, they continued on their journey and came across another waterway. This one was different as they observed reddish coloured water flowing to sea. Tōhe explained, "Tama, as you can see this red rustic coloured water is running from inland and that same appearance is in this water running out to sea." Tōhe named this place Waī-Whērowhēro (waī/water, whērowhēro reddish appearance).

From Waīwhērowhēro, they continued on their journey and came across a large rock on their pathway. Though the tide was already receding, they were held up here because the waves were breaking on this rock. Tōhe said, "Tama, wait for a short while and a passage will appear for us soon." After a time, a passage appeared and the two were able to continue their journey. Tōhe named this rock Te Ārai (passageway).

From Te Ārai they observed a large swamp area behind the sand dunes as they rested in this area. Tōhe explained, "Tama, the huge catchment of swamp water in this area is flowing swiftly from this large wetland further up, and then out to sea. The sun is slowly setting so it would be best for us to cross to the other side of this running water and rest there for the night." Tōhe named this place, Waīmāhuru (waī/water; māhuru/flowing swiftly).

## NGĀ KŌRERO WHĀNUI MO TŌHE 2 | APPENDIX 2

The sun was rising the next day when Tōhe and Ariki journeyed from Waīmāhuru, on land behind the sand dunes. It was here they found another underground fresh water well slowly seeping out to sea. Tōhe named this place Waīpuna (wai/water; puna/underground well).

From Waīpuna they continued their journey on land over the sand dunes. They were suddenly surprised to see sticks standing and sown together with flax. Tōhe cautioned Ariki and said, "Tama, be careful, don't venture too close to that trap, you may get caught. The way those sticks are sown together indicate they are a trap for catching animals, however it appears even humans will get caught. The tide seems to be on its way back in so it would be best that we avoid that trap and go back out to Te Tuāru Beach." Tōhe named this place Ngātamarāwaho (nga tama/we both; ra/go waho/out).

From Ngātamarāwaho, they continued their journey back to Te Tuāru Beach. Tōhe said, "Tama, we will rest the night on our mountain in the far distance ahead." When they arrived at this place, Tōhe noticed the sea foam in the water, drifting out to sea. Tōhe named this place Hukatere (koko hūka/sea foam; tere/drifting).

The sun was rising and the tide was nearing low when they journeyed on from Hukatere. Along the way they found more water. Tōhe looked out to sea and said, "Tama you can see the shoaling of mullet just beyond this water running out to sea. You can be assured this would be a great fishing ground." Using their whale jaw bone, Ariki caught two mullet for their journey. Tōhe named this area Waihi (wai/water; hi/fishing).

From Waihi they journeyed on and found more water flowing out to sea. They were in need of drinking water at this time so Ariki ventured inland to look for the water source. When Ariki found the source, he was suddenly surprised to see his own shadow in a shallow pool of fresh water and explained this to Tōhe, who named this place Waīmoho (wai/water; moho/shadow).

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From Waīmoho they journeyed on. It was nearly high tide when they arrived at this site. They first smelt, and then saw, numerous dead tiger sharks lying high ashore. Tōhe said, "Tama, this is a waste of food and it appears these sharks have been stranded here for a while."

The sun was setting when Tōhe suggested to Tama, "Let's rest behind the sand dunes for the night, so the smell doesn't reach us." Tōhe named this place, Ngāpae (nga/many; pae/together).

It was sunrise and the tide was on the way out when they continued their journey from Ngāpae along Te Tuāru Beach. On the way Tōhe turned to Ariki and said, "Tama, before sun set, we will need to focus on reaching the high mountain in the far distance ahead of us. It is there where we will rest for the night."

When they arrived at this place, they noticed a large sandbank surround by sea. It was here where they found snapper, mullet, kahawai and flounder that couldn't escape until the tide reached this sandbank. Tōhe turned to Ariki and said, "Tama, we will gather some of these fish for us to eat tonight." Tōhe named this place Waiāhuna (wai/water; tāhuna/sandbank).

From Waiāhuna, they journeyed on and when they reached this place, Tōhe turned to Ariki and said, "Tama, there seems to be a strong pungent odour in this area. This foul odour appears to be coming from inland and down through this water flowing out to sea. We need to move on from here." Tōhe named this place Waimimiā (wai/water; mimiā/pungent odour).

## NGĀ KŌRERO WHĀNUI MO TŌHE 2 | APPENDIX 2

From Wāimimihā, they continued on and along the way they found two turtles lying on the inner shore of the beach. Tōhe turned to Ariki and said, "Tama, those turtles won't move because they are almost dead. It would be a waste of time returning them to the sea only to become shark food - they are better left there." Tōhe named this place Wāihonūhonū (wai/ water; honuhonu/turtles).

From Wāihonūhonū they continued on and came across a large stream with water flowing swiftly out to sea. Tōhe turned to Ariki and said, "Tama, this large amount of water in this creek is coming from the gullies of those mountains in the far distance. Now that the sun is starting to go down, it would be best that we journey on." Tōhe named this place Wāiroa (wai/ water; roa/long).

From Wāiroa, they journeyed on until they nearly reached the end of Te Tuāru Beach. It was high tide when they arrived at this site, when Tōhe expressed his thoughts to Ariki. "Tama, when we look at this high mountain and the long ridge on the other side, hear the sound of the waves and look at the extent of this beach and the red haze of the setting sun, I am reminded of our Pā at Whāro and saddened that we left behind our homeland at Piwhane. Therefore, the correct name for this area is Whāro." Tōhe named this area Whāro (view of the horizon).

From Whāro, Tōhe said "Tama, it would be best if we could walk around the edge of these rocks so we can reach the beach on the other side and climb up the sheltered site of that long ridge and rest there for the night. At sunrise the next day Tōhe told Ariki, "Tama, I didn't sleep well last night because of the noise from all the sea birds in the gully here. This has to be the nesting home of all the sea birds in this area." Tōhe named this area Te Kōhanga (Kōhanga/nesting home).

From Te Kōhanga, the pair continued their journey along the coast and when they arrived at their next stop, Tōhe said, "Tama, look, it won't be

long before we receive sustenance from this area. Look at the mullet shoaling behind the waves here." Tama managed to get two mullet for them to eat, using his whale bone. Tōhe named this area Te Hūahūa.

From Te Hūahūa they journeyed on until they came across flora matting and seaweed matting. Tōhe turned and said, "Tama, it is near sunset, we will heap up this matting and make a soft bed so we will be warm and comfortable for the night." Tōhe named this area Whārikiriki.

It was sunrise when they journeyed on from Whārikiriki. They arrived at this point where Tōhe turned and said, "Tama, we will rest here for a while and look back at the long distance we've walked to reach this point." Tōhe named this area Tauroa.

From Tauroa, they journeyed on and reached an area where Tōhe said, "Tama this enclosed channel is an ideal place to gather seafood." They weren't here long when they found crayfish, paūa, kina, kūtai, pūpū kārēngō and all sorts of fish. Tōhe turned to Ariki and said, "Tama this channel is an oven full of seafood." Tōhe named this site Te Omū.

From Te Omū they journeyed on and when they reached this place, Tōhe said, "Tama I'm still feeling hungry for seafood. We will rest here and have more to eat." Tōhe named this place Whakaōra.

From Whakaōra, they continued on until they were in need of a rest. While they were here Tōhe said, "Tama, look at the haze of the setting sun piercing through the clouds." Tōhe named this site Ōākura.

From Ōākura, they journeyed on to a long beach. It was here when Tōhe said, "Tama the sun is starting to set and my body is feeling the cold. Find us a sheltered area so we can bury ourselves in the sand to keep warm for the night." Tōhe named this beach Tanūtānū.

## NGĀ KŌRERO WHĀNUI MO TŌHE 2 | APPENDIX 2

From Tanūtānū, the sun was rising as they journeyed on along the beach. They came across more water running out to sea. Tōhe turned and said, "Tama that water is running down from the side of those inland rolling hills." Tōhe named this place Waitaha.

From Waitaha, they journeyed along the foreshore of the Ōwhata Harbour and the sky was closing in with dense fog when they reached this place. It was here when Tōhe said, "Tama we can hardly see where we are going because of this dense fog. It is nearing sunset so perhaps we will rest here for the night." Tōhe named this area Rangikohū (Rangi/sky, Kohū/fog).

From Rangikohū, the fog was lifting when Tōhe and Ariki continued their journey inland at sunrise. They ventured through a small bush and it was here where they were suddenly surprised to see this dangerous looking trap with very nasty looking ties. Tōhe exclaimed, "Tama be very careful, you may get caught in that nasty looking trap! They have used supplejack for the frame and sown it together with flax. You will die if you were caught by those dangerous ties. We need to move on from here." Tōhe named this place Hērēkino (here/tie; kino/dangerous).

From Hērēkino, they journeyed on until they reached a harbour. It was here where they found ripe fruit on the karaka trees growing here. Tōhe said, "Tama, we have food here so we will collect these berries from these karaka trees. It is near sunset so we will rest here for the night. Now that the tide is just on its way out, at sunrise we should be able to find a way of crossing this harbour." Tōhe named this place Whāngapē (whānga/bay; pē/the inside of the karaka fruit).

From Whāngapē, they crossed the harbour and followed the coastline to where they reached the Hokiānga Harbour. Tōhe was not physically strong enough to cross such a wide and dangerous Harbour. Tōhe named this place Te Whānui (far too wide).

From Te Whānui the pair journeyed inland, following the northern edge of the Hokiānga Harbour and passing several significant sites before reaching a place they believed was a suitable place for them to cross to the other side. They found more karaka trees growing here. Tōhe named this place Mōtūkaraka.

From Mōtūkaraka, Tōhe and Ariki achieved their crossing to the other side of the Hokiānga Harbour. It was here where Tōhe said, "Tama we are united again." Tōhe named this place Whīrīnaki (united).

From Whīrīnaki, the pair followed these shores, passing areas now known as Ōponōnī and Ōmāpere until they reached the entrance of the harbour. They rested here for the night, however the echoing noise from the seals barking in the rock caves below soon made it an unpleasant place to rest. Tōhe called this place Rūākēkēno (rūa/cave; kēkēno/seal).

From Rūākēkēno, they climbed up difficult terrain, to the prominent spur that Tōhe named Te Pikingā, and down the other side which he called Te Hekengā, to reach the flat area in the valley below. It was here where they crossed this undulated swamp Tōhe called Waiwhatawhata (wai/water; whatawhata/undulated).

From Waiwhatawhata, it was sunset when the pair returned to the coastline. They were alerted to the distinctive kuru calling from the Owl (ruru). Tōhe told Ariki this calling was to let them know there was bad luck ahead for them. Tōhe named this place Pōkuru (pō/night; kuru/owl call).

From Pōkuru the pair journeyed on and arrived at a rocky outcrop where they found respite. Tōhe explained to Ariki that this rocky outcrop was like a kaīmoana food basket. Tōhe called this rock Kaikāi (kaīmoana/food basket).

## NGĀ KŌRERO WHĀNUI MO TŌHE 2 | APPENDIX 2

From Kaikāi they continued along the beach and found more water flowing out to sea. They ventured inland on to a plateau and found a large river flowing here. Tōhe named this place Waimamakū (wai/water; mamaku/flowing resource).

From Waimamakū, the pair journeyed on and covered considerable distance before Tōhe said, "Tama, my health is deteriorating so we need to rest here for the night." It was here when Tōhe began to offer prayers to his ancestral Gods, seeking good health and strength to continue. Tōhe named this place Whakanōa (spiritual blessing).

From Whakanōa the pair continued on until they found a river camouflaged with tree leaves. Tōhe named this place Wāiraū (wai/water; rau/leaves).

From Wāiraū the pair journeyed along the beach then on to a huge plateau below several large mountain. Tōhe named this place Maungānui (maungā/mountain; nui/large).

From Maungānui they journeyed on and found a tidal estuary. Tōhe explained to Aniki that the large catchment of this area was flowing into the river and then into this tidal estuary. Tōhe named this place Wāi-Taī.

From Wāi-Taī the pair travelled on at a slower pace as Tōhe's health was rapidly deteriorating. It was here where Tōhe said, "Tama, I have lost my strength to continue, you need to perform my last rites and allow me to die here so you can return to our home in Pīwhane." Tōhe lay down, lost consciousness and passed away here. Sadly, Tōhe's life ended at this site before he was able to reach his daughter Raninikura. His body was later found here surrounded by numerous birds feasting on his corpse. Those who found Tōhe's remains named this site Manuwētāi (man/bird; whētāi/gratifying).

We acknowledge the mountains, the rolling hills, the flora, the lakes, the creeks, the streams, the animals, the sand dunes, the beaches, the coastal sites, the Tasman Sea and other environmental features that Tōhe saw, and we are reminded that this was once a truly untarnished environment, brimming with life and sustainable.

Tōhe's love for his daughter Raninikura never dwindled. As his Spirit made the journey back home through Te Ara Wairua and the many places he had seen, before returning to his ancestors of Te Ngake, Te Kaha, Ngāti Kaha, his whānau of Pīwhane made a final tribute to him by snatching his Spirit as he passed through Pīwhane. As a result of his wishes and actions, this truly magnificent place of Pīwhane is now called Kāpowairua.

As the great story of Tōhe spread throughout the Taītokeraū, Te Tuāru Beach was renamed by his whānau of Te Kaha, to Te Oneroa a Tōhe, ensuring his legacy would last forever.

As like many stories, this ending brings us full circle to where Tōhe began his journey. May I extend my appreciation and credit to our Ngāti Kuri Rangatira, Ratima Moko Petera and his brother, Hare Poata Petera for helping me capture this historical account from our Ngāti Kaha ancestors and allowing me to share Tōhe's story for us to portray for generations to come.

Nāku nā; Kerehōma Neho.



Back Row (L - R): Colin Kitchen (NRC), Wallace Rivers (Ngāi Takoto), Haami Piripi (Te Rarawa - Chair), Rick Witana (Te Aupōuri)  
Front Row (L - R): John Carter (FNDC), Graeme Noho (Ngāti Kuri), Marty Robinson (NRC)  
Absent: Mate Radich (FNDC - Deputy Chair)

NGĀ MIHI | ACKNOWLEDGEMENTS

## Beach Management Plan prepared for Te Oneroa-a-Tōhe Beach Board



In collaboration with:

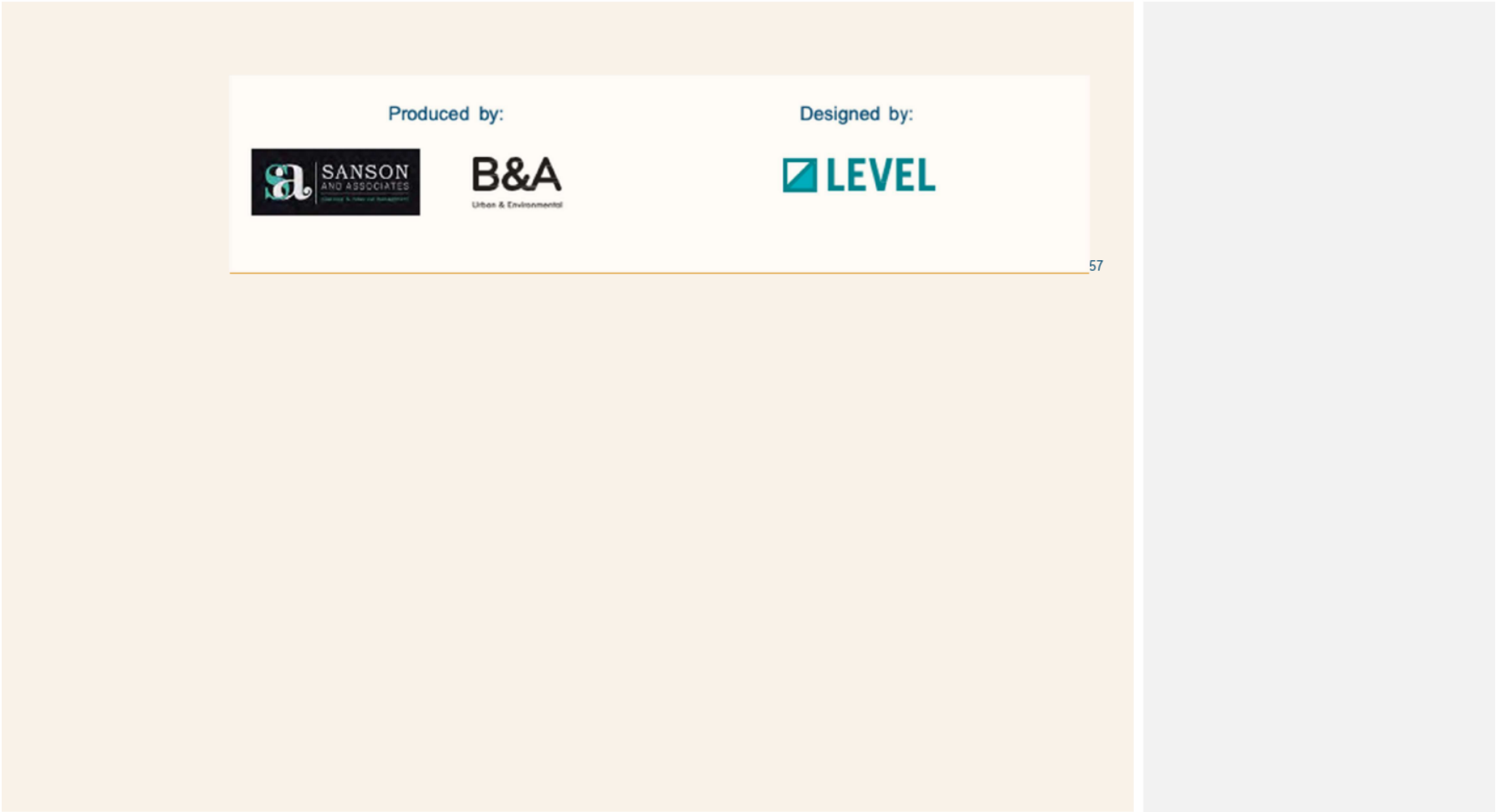


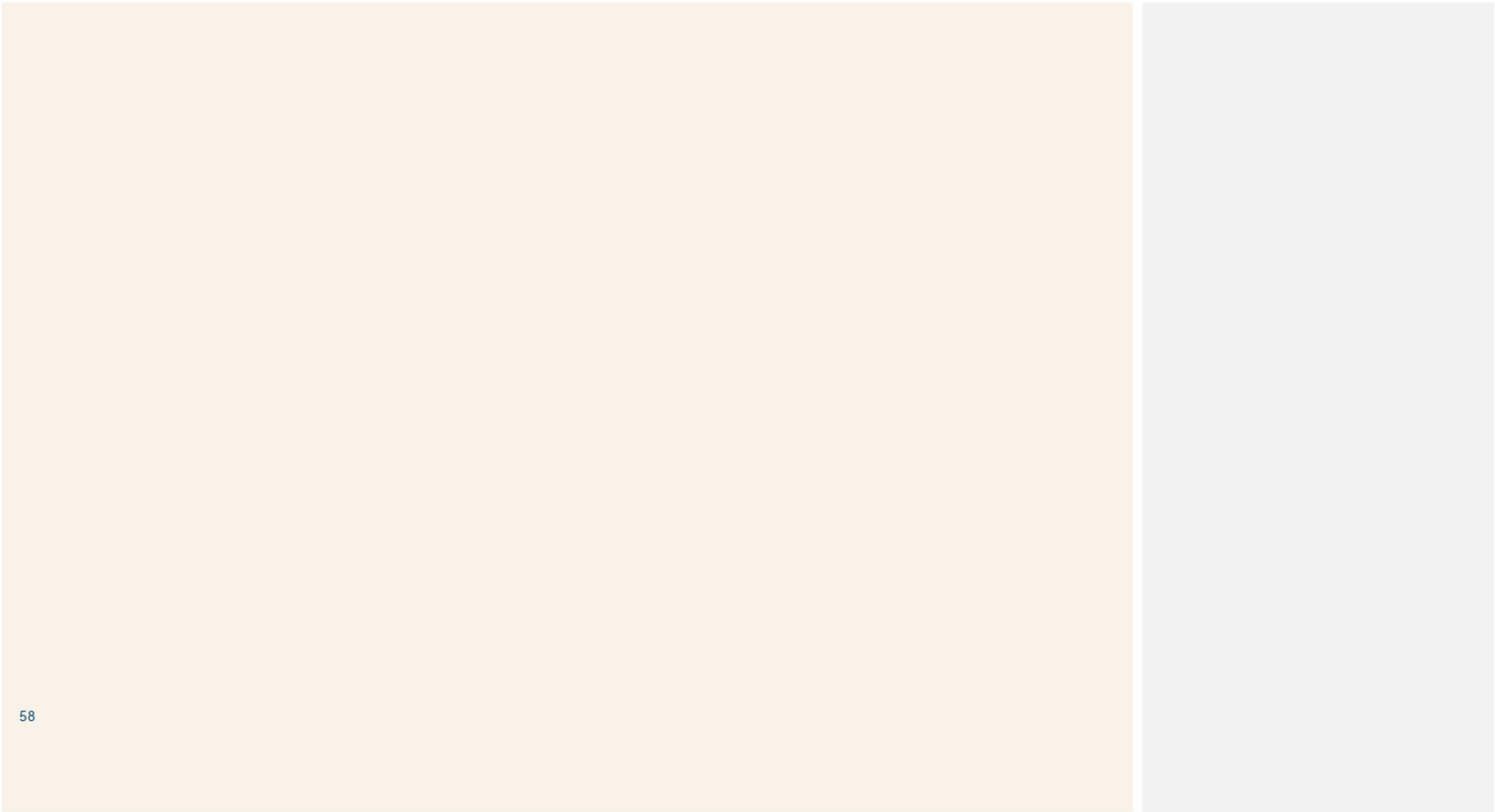
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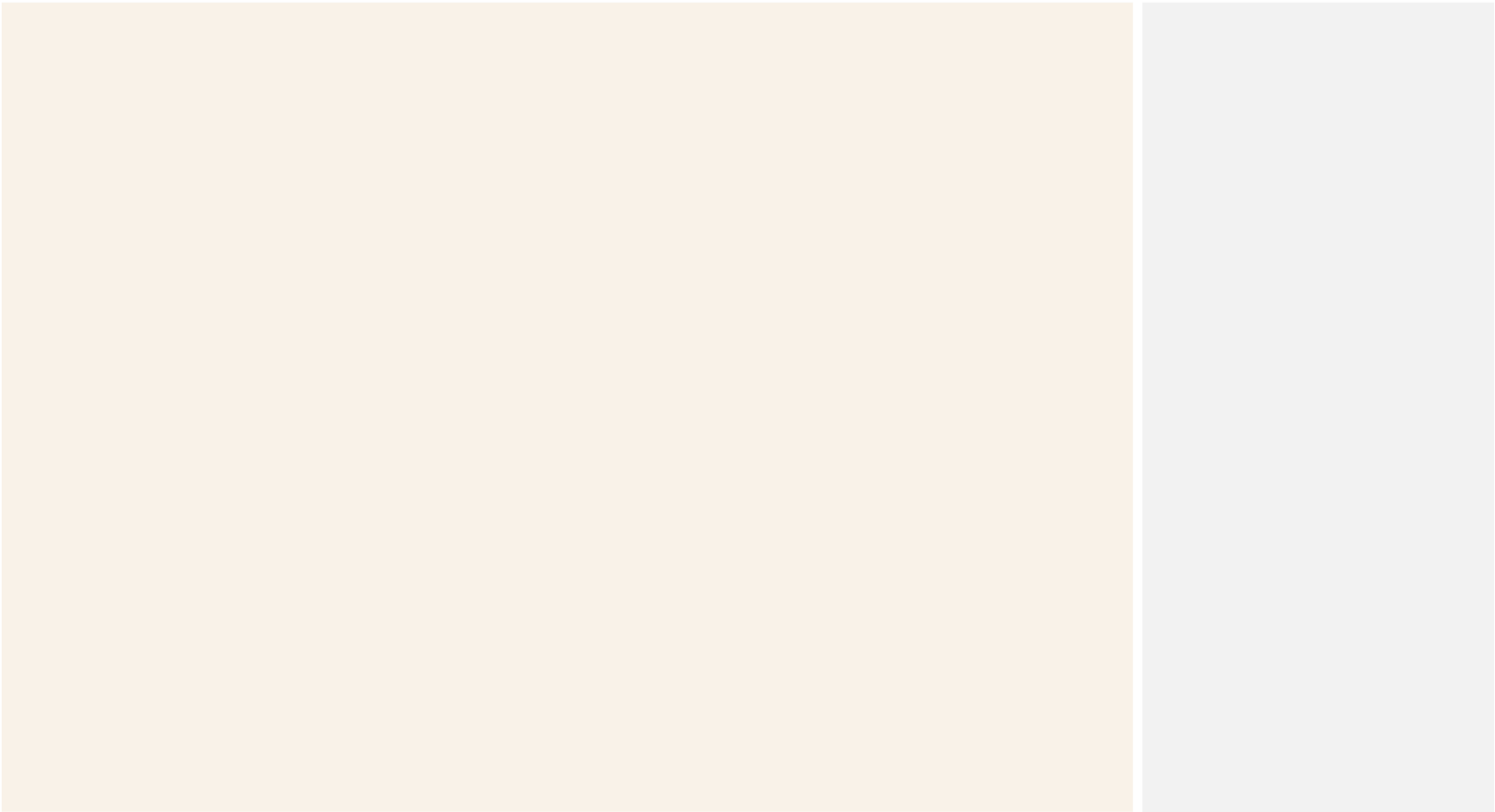
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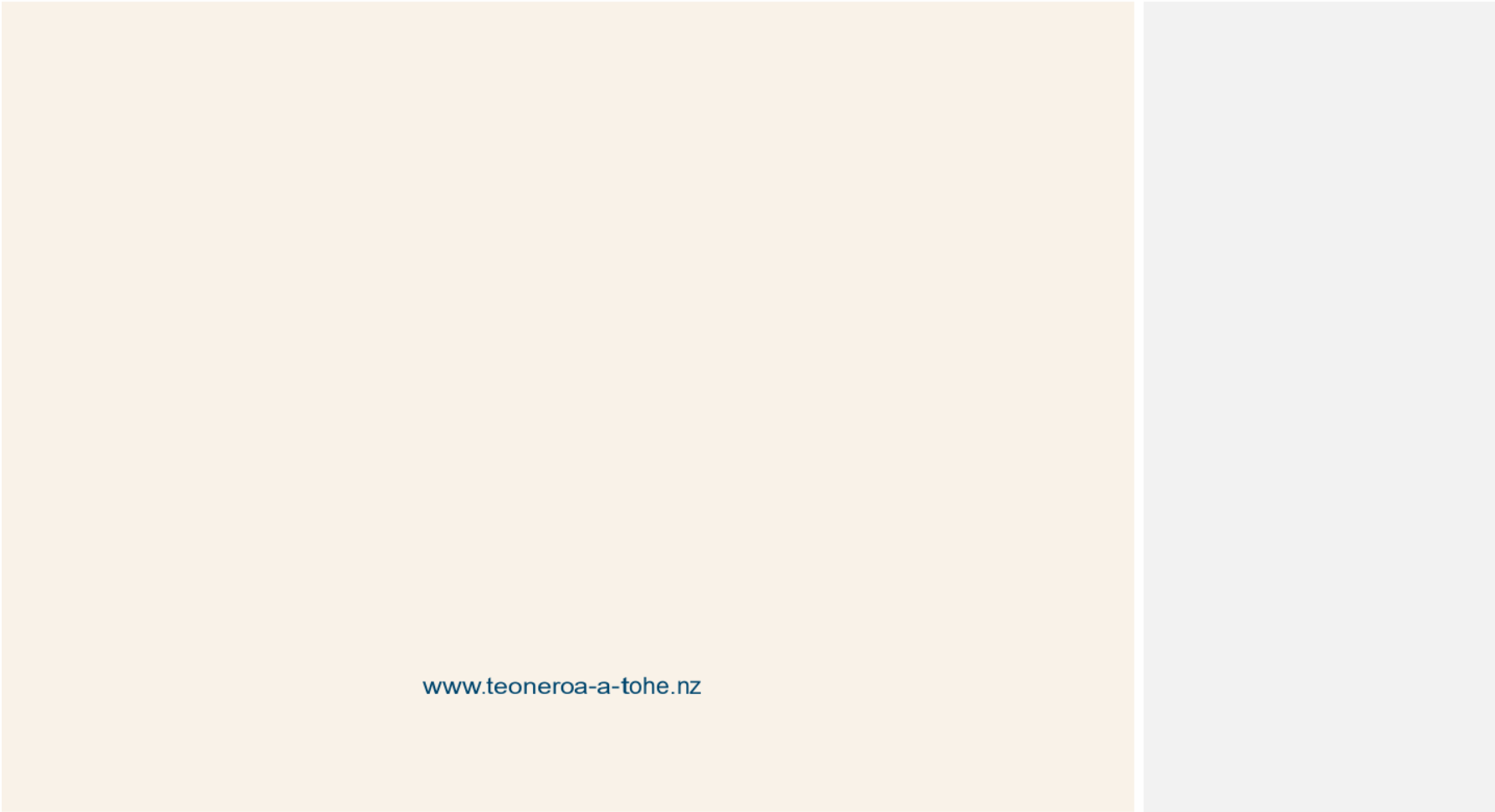


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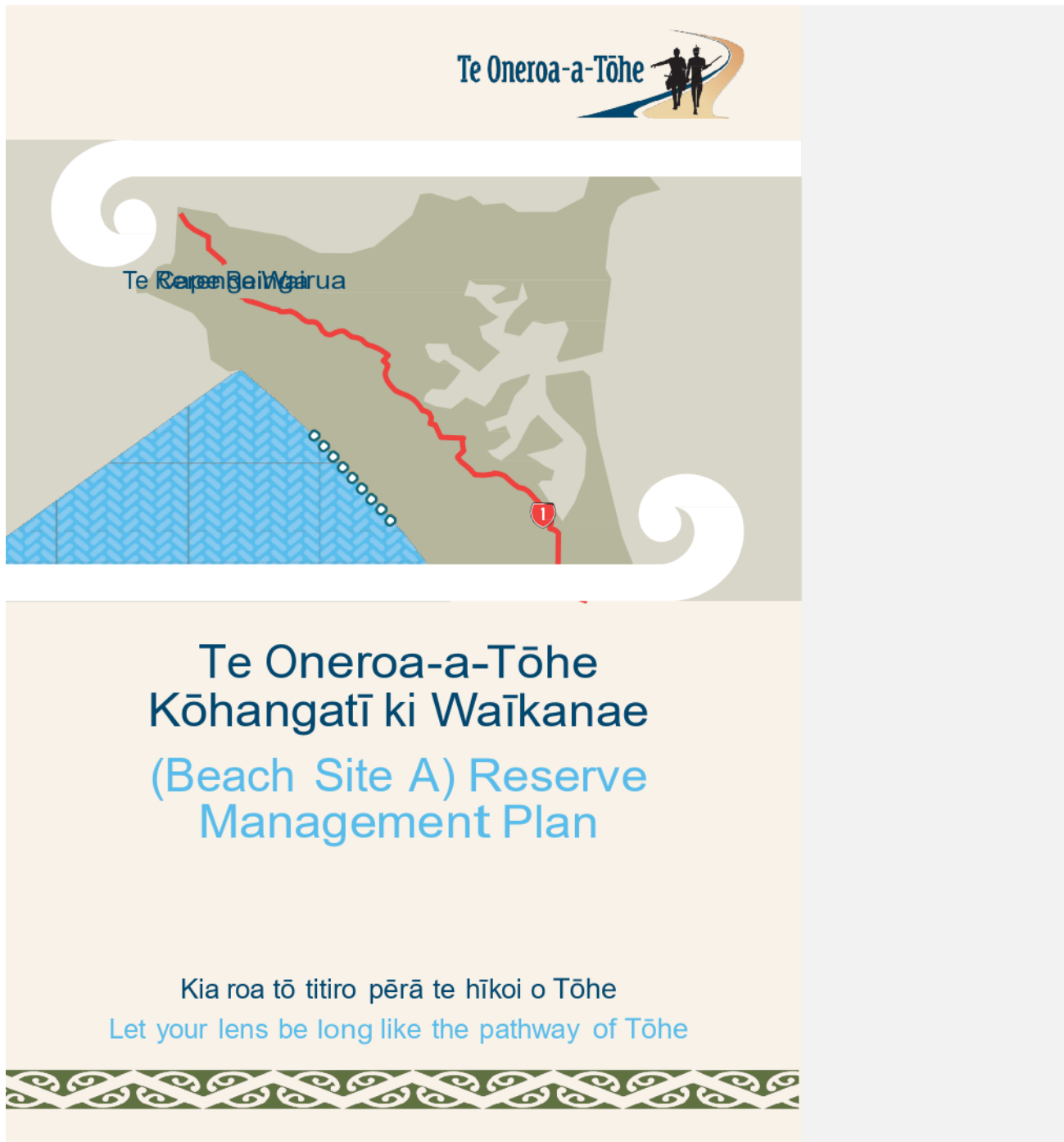


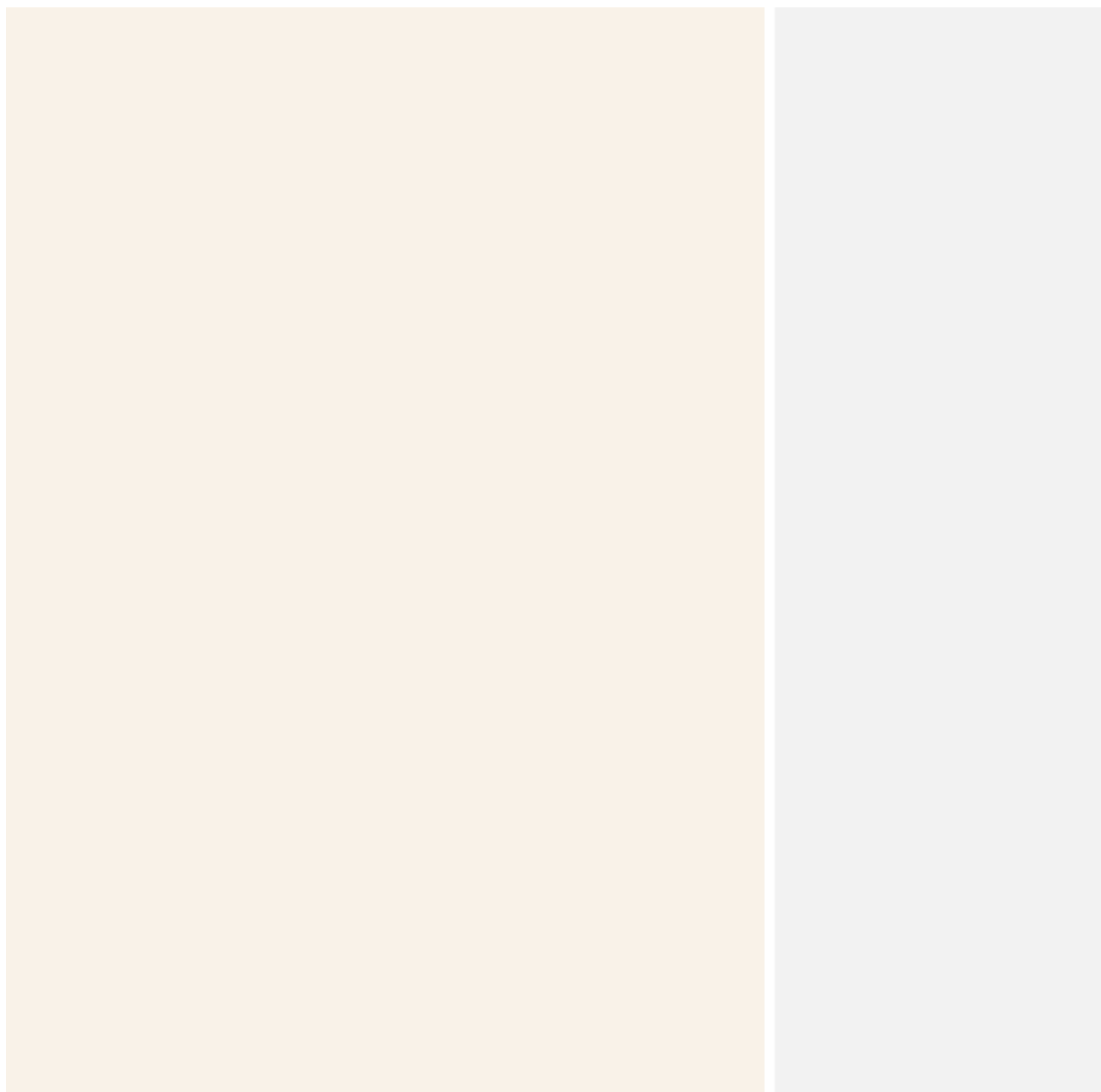






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## A. NGA WHĀRIKITANGA | PREFACE



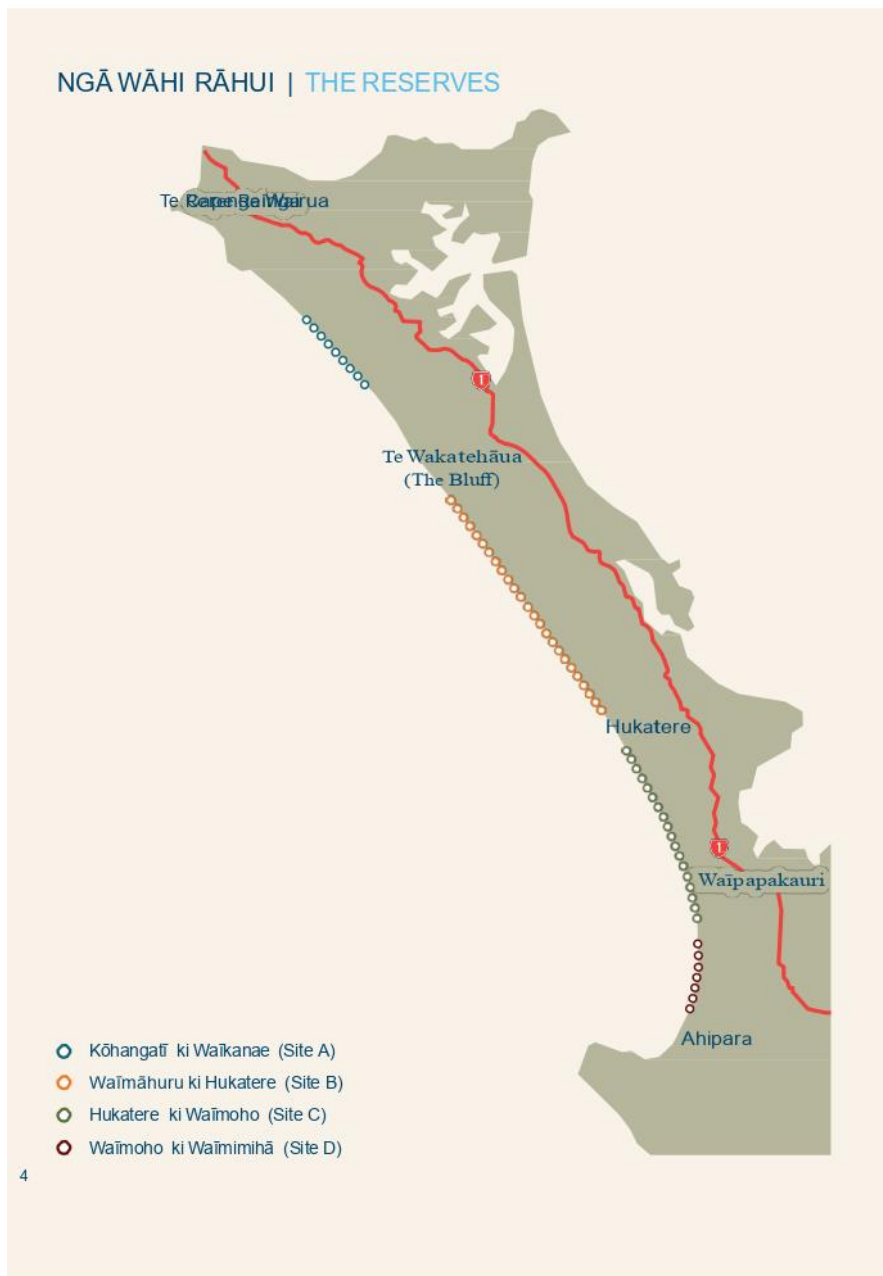
Ko Hinemoana ki tai, ko te whenua ki uta. Kei reira ngā tapuwae a ngā tūpuna, mai e, mai e. He maharatanga ki a rātou mā, me ō rātou tikanga whakahaere i waihotia e rātou mō ngā uri whakatupu. Koia rā te taonga ō Te Takutaimoana i tukuna ki a tātou hei oranga mō te katoa.

Te Oneroa-a-Tōhe/ 90 Mile Beach is a taonga of immense significance to the Iwi Maori of Te Hiku o Te Ika. Its management has recently been vested in a co-governance arrangement based on a mutually agreed mechanism gained as redress for historical grievances that have been proven by the Iwi of Te Hiku o Te Ika. A beach board has been established comprising of local government representatives and iwi which are responsible for overseeing the management of the beach, including the seabed extending out as far as the twelve mile limit.

The arrangements represent a partnership that is consistent with Te Tiriti o Waitangi and are designed to enable the iwi to exercise their tino rangatiratanga over issues of significance to them, in giving effect to the management of the beach. The matter of the ownership of the actual beach remains a live issue that is yet to be resolved. However, that is the subject of a claim currently made under the Marine and Coastal Areas Act (MACA) which is still to be considered. Indeed, the goal of the board is to establish a management regime over the beach that enhances its mauri and sustains its environmental integrity. The new regime does not change the ownership of the marine coastal area except the scenic reserve strips which bound the beach on the landward side. These four reserves are owned jointly and severally by the four Te Hiku Iwi although are covered by the Reserves Act. However, the underlying ownership remains and any decisions about their future use still lies with the landowner.

Without the inclusion of the reserves the beach management would be deficient in its coverage and break the connection with areas further inland, much of which is iwi owned. For these reasons the board considers their inclusion essential both in geographical terms, but also in cultural and environmental terms. The process for the board's inclusion however is dependent upon the acceptance by the iwi owners to the intent and implementation of the plan (if the reserves are to be included). Further representation in relation to the management plan will occur by iwi appointment of two trustees to each reserve, one of which is expected to be the current iwi board member.

The intent and purpose of the reserves is to accentuate the manawhenua and manamoana interests of the respective iwi affiliated to the beach. It follows that although jointly owned by all the four Te Hiku iwi, each of the reserves is located primarily within the rohe of one particular iwi. This means that each of the iwi will have a more significant interest in each of the reserves. This relies on an acceptance by all the four iwi that will enable each of them to fulfil a secondary objective which is to establish their own cultural icons and their unique historical accounts that are attached to that location.



## B. NGĀ WHAKAMĀRAMA | CONTENTS

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## C. TĪMATANGA KŌRERO | INTRODUCTION



### Purpose of the Management Plan

The purpose of the Reserve Management Plan (RMP) is to provide direction for the management and development of Kōhangatī ki Waikanae (Beach Site A) as a more appropriate reference.

This RMP provides the community with certainty about the function and management of the reserve. It helps make sure management decisions that are consistent with the requirements of Te Hiku Iwi settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhe Beach Management Plan.

### Plan Development

This RMP has been developed as part of Te Oneroa-a-Tōhe Beach Management Plan. It has been subject to a full notification and public consultation process, with submissions and a hearing to enable public engagement and inclusion.

### Plan Implementation and Review

This RMP will be reviewed every 10 years in conjunction with the review of the Beach Management Plan.

## D. NGĀ HĪTORI MAI I KŌHANGATĪ KI WĀIKANAE HISTORY OF THE RESERVE

The area from Kōhangatī ki Wāikanae contains numerous important areas and places to Te Hiku Iwi. From the north, the reserve is located just south of Te Paki stream at Kauparaoa where Tōhe and Ariki had come across a dead whale and extracted its jaw bone for their journey.

From the reserve, the island of Matāpia can be seen, an outstanding sight for Tōhe, our ancestors, present and future generations. On the inner shore in line with Matāpia, penguins were once abundant at Kōhangatī as well as large tracts of Tii Tii (cabbage tree). In that time, the natural environment provided by Tane and Tangaroa was abundant.

In this area, a water source from Roto Ngārangi and Roto Pātara come inland from Tīngiri, a once favoured gum digging area, that flows towards the beach.

Similarly, Wāikarōrō was named as such for the abundance of Herring Gull that Tōhe and Ariki saw that nested in and around the dune areas. Wāikanae was also a place of respite for Tōhe and Ariki. Fresh mullet and fresh water was abundant and of the highest quality.

There is quite a large catchment area that leads into Wāikarōrō. It starts from Whatanui, then Roto OWiri, Roto Wāipara and finally into Wāikarōrō before it enters the sea.

In Wāikanae, Terae Tore and Ngātūwhetu, Marohere, Roto Wāikanae, further inland makes up another large catchment that feeds into part of the reserve area.

The reserve area itself was unlikely to be permanently occupied by our ancestors. However, occupation was temporary. Kaimoana would be caught out at sea, and brought to the dunes to be harvested further (de-shelled). The reserve was a place where activities were undertaken and associated with traditional food gathering. Middens are known throughout and near the reserve as a result of this use.

The reserve would largely be covered in vegetation. Pingao, Hanapapi (tumble weed) would be most prevalent at the foredune and species such as Tauhinu (cotton weed) in the back-dune. Flax and rushes would be found where marshes,



fresh water streams, creeks and dune-lakes were once found. Today these water sources that emerge and run through the reserve are not as prominent as our ancestors time.

This reserve site, in fact this entire peninsula was occupied by generations of Te Kaha and Ngāti Kaha and this reserve is unmistakably in the Ngāti Kuri rohe. Our Ngāti Kuri historical account does include inter-tribal skirmishes and unsavoury battles of unrest championed by warring warriors, in their endeavours to gain territorial supremacy over Te Kaha and Ngāti Kaha ancestral land. Unfortunately, this selfish behaviour did claim the lives of hundreds of innocent people along East and West Coast of the Far North peninsula. The majority of these reserve areas are wāhi tapu and must be given the utmost respect and care.

Today, this reserve area is largely characterised by sand dunes, vegetation, dune fauna, beach access ways created by 4x4 vehicle crossings from forestry roads and tracks, a number of waterways, and the landscape has completely changed due to Forestry.

Pine forestry is now the prevailing land use adjoining this reserve and a range of activities are now found on the beach itself. These activities all have the ability to influence and affect this reserve. The reserve will be managed for future generations to come.

## E. TE RĀHUI MAI I KŌHANGATĪ KI WAĪKANAE | THE RESERVE



### Status of the Reserve Under the Reserves Management Act 1977

The reserve is 18.7500ha (more or less) being contained in Section 2 SO 470146. It has been declared as a reserve and is classified as a scenic reserve for the purposes of the Reserves Act 1977. A copy of the title and restrictions associated with it is included in Appendix 1.

This reserve is jointly vested in ¼ shares between Te Manawa o Ngāti Kuri, Te Rūnanga Nui o Te Aupōuri Trust, Te Rūnanga o Ngāi Takoto and Te Rūnanga o Te Rarawa.

### Joint Management Body

This reserve area is managed by the Joint Management Body as provided for by Te Oneroa-a-Tōhe settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupōuri Trust;
- Te Rūnanga o Ngāi Takoto; and
- Te Rūnanga o Te Rarawa.

Each iwi authority is able to appoint two members to the joint management body. Members may be appointed, reappointed or discharged at the discretion of the iwi authorities. Appointments last for a term of five years, unless the Iwi Authority decides to replace their members before the end of term.

Further provisions relating to the management of the reserve are contained within the settlement legislation of each iwi.<sup>1</sup>

### Current Uses, Activities and Facilities Available

At present, there are no facilities available or planned within this reserve. This reserve currently provides 4x4 vehicles access to and from the Beach through various forestry tracks.

<sup>1</sup> For example, see sections 68 – 74 of Te Rarawa Claims Settlement Act 2015.

## E. TE RĀHUI MAI I KŌHANGATĪ KIWAĪKANAE | THE RESERVE



### Future Uses, Activities and Facilities Available

Uses, activities and facilities must add value to this reserve and the overall management of Te Oneroa a Tōhe. Given the characteristics of this reserve, many of the issues being faced on Te Oneroa a Tōhe are identical or very similar for the other reserves that adjoin it.

In that sense, the two management tools must operate in unison to achieve desired outcomes.

In terms of 'adding value' Iwi/hapū considered to have a greater influence in this reserve may look to:

- Carry out restoration and enhancement projects and activities in the area (dune restoration, riparian restoration along waterways).
- Provide some facilities in the reserve i.e. Parking, toilets and caretaker micro camp and information sites.
- Explore leaving one vehicle access from the reserve to the beach (recognising that at certain times of the day, the crossing may provide the only access to/from the beach for 4x4 vehicles).

- Carry out Beach and Whānau Days from this reserve to share food, company and historical stories as well as other forms of passive recreation.
- Restore the reserve to reflect what Tōhe saw on his journey (completely restore the areas back to natural state with no to little human modification).
- Restore waterways that once flowed through this reserve back to their natural state (where appropriate possible).
- Exploring whether this reserve and current forestry tracks leading to the Beach could be used for parking and access ways to this reserve.
- Carry out regular reserve cleaning days to clear the areas of any waste / dumped rubbish.
- Install signage for a range of purposes.

Other than the above, this reserve area is likely to stay relatively untouched. One activity that Iwi may not want to see in this reserve is tourist accommodation of any form as it can detract from the impressive and beautiful natural scenery that the reserves provide.

F. NGĀ TŪMANAKO MO KŌHANGATĪ KI WĀĪKANAE  
VISION FOR THE RESERVE



“Kōhangatī ki Wāīkanae  
is maintained as a culturally  
significant scenic reserve for all  
of those who come after us.”

G. NGĀWAWATA MAI I KŌHANGATĪKI WĀĪKANAE  
OBJECTIVES FOR THE RESERVE



In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.



NGĀ TURE WAIRUA | SPIRITUAL VALUE

Ngā hononga me te takutai  
We are one with the beach

Te Oneroa-a-Tōhe holds significant cultural and spiritual value.  
These are the key outcomes we are aspiring to achieve to uphold that value.

Wāhi Tapu and Sites of  
Significance to Māori are  
protected within the reserve.

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TAIAO | ECOLOGY & BIODIVERSITY



Ko tātou ngā kaitiaki o te  
Ngahere me te Moana  
Together we help look after the  
children of Tāne and Tangaroa

Te Oneroa-a-Tōhe has a unique and varied natural environment. These outcomes ensure that the ecology and biodiversity of the beach are retained and enhanced.

Sand dune systems within the reserve are protected from inappropriate development and vehicle use.	Native flora and fauna within the reserve is protected from inappropriate use.	Water quality for water bodies in the reserve is improved.	The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.
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MAHI ORANGA | ECONOMIC WELLBEING

Nā Te Oneroa-a-Tōhe ngā rawa  
hei mahi oranga

We recognise that  
Te Oneroa-a-Tōhe can provide  
for our economic wellbeing

Te Oneroa-a-Tōhe provides for our economic wellbeing.  
These outcomes acknowledge the importance of providing for economic activity  
while managing any adverse effects on the beach.

Commercial activities within the reserve  
are appropriate and compatible with the  
scenic status of the reserve.

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KAUPAPA WHAKAHIRAHIRA | RECREATION

E pai ana to whakamahi i te takutai,  
engari me tiaki  
We enjoy using the beach,  
but respect it

We all love to play on Te Oneroa-a-Tōhe. These outcomes seek to balance recreational activities with the protection of cultural and environmental values.

Passive recreational opportunities are provided within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.

One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.

Avoid the establishment of permanent visitor accommodation within the reserve.

Visitors to the reserve are encouraged to deal with their own rubbish to enable it to be retained as a clean and pristine taonga.

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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

### NGĀ TURE WAIRUA | SPIRITUAL VALUE

Objectives	Implementation
Wāhi Tapu and Sites of Significance to Māori are protected within the reserve.	A1. All taonga, koīwi, or other artefacts or heritage resources found on or under Te Oneroa-a-Tōhe or in the reserve are to remain Iwi taonga and must be reported to the Iwi Management Body.

### TAIAO | ECOLOGY & BIODIVERSITY

Objectives	Implementation
Sand dune systems within the reserve are protected from inappropriate development and vehicle use.	A2. The cutting or taking of plant material or the taking or killing of fauna where it is for private use shall not be permitted within this reserve unless specific dispensation is granted by the Joint Management Body. <u>The dispensation must be in accordance with the relevant provisions of the Wildlife Act 1953 and the Reserves Act 1977.</u>
The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.	<u>Note: In this instance "private use" does not include mahinga kai.</u>
Native flora and fauna within the reserve is protected from inappropriate use.	A3. The Joint Management Body <del>will should</del> support and grant concession applications to projects that carry out ecological restoration in dunes and waterways in conjunction with pest control within the reserve.
Water quality for water bodies in the reserve is improved.	A4. The Joint Management Body will support initiatives that specifically relate to the cause and impact of streams drying up within the reserve.
	A5. The Joint Management Body will seek an amendment to the FNDC dogs bylaw to prohibit dogs within the reserve unless: <ul style="list-style-type: none"> <li>Specific dispensation has been provided by the Joint Management Body <u>in accordance with the relevant provisions of the Reserves Act 1977.</u></li> </ul> <u>Note: In some situations, dogs may enter the reserve without approval i.e Police dogs, support / guide dogs, and search and rescue.</u>
	A6. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.

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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

### MAHI ORANGA | ECONOMIC WELLBEING

Objectives	Implementation
Commercial activities within the reserve are appropriate and compatible with the scenic status of the reserve.	A7. All commercial activities proposed within the reserve requires a permit/concession prior to being undertaken.

### KAUPAPAPAWHAKAHIRAHIRA | RECREATION

Objectives	Implementation
One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.  <del>Water quality for water bodies in the reserve is improved.</del>  Programmes and initiatives that improve biosecurity and indigenous biodiversity are supported.  Visitors to the reserve are encouraged to deal with their own rubbish to enable it to be retained as a clean and pristine taonga.  Passive recreational opportunities are provided within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.	A8. The Joint Management Body will work together in partnership with mana whenua to facilitate access to the reserve, to enable them to exercise their kaitiaki responsibilities and undertake other non-commercial cultural activities.  A9. Access to the reserve shall only occur from the Beach or through lwi forest roads/tracks over privately owned land.  A10. 4x4 Vehicles on sand dunes within the reserve are prohibited.  A11. 4x4 Vehicles on an official formed accessway within the reserve are permitted subject to compliance with the relevant speed limits for the reserve established by the Joint Management Body.  A12. No rubbish bins shall be provided on the reserve. Visitors shall be required to take their own rubbish with them upon departure. Suitable signage shall be placed in rubbish hot spots within the reserve.  A13. Concessions for public <del>and private</del> accommodation, <del>related facilities, and encampments</del> will not be provided unless specific dispensation is granted by the Joint Management Body.

## HIKU WHĒKAU 1 APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details

Information last updated as at 15-Mar-2020

**RECORD OF TITLE  
DERIVED FROM LAND INFORMATION NEW ZEALAND  
FREEHOLD**

Identifier: 724943

Land Registration District: North Auckland

Date Issued: 23 December 2015

**Prior References**  
OH C1951381

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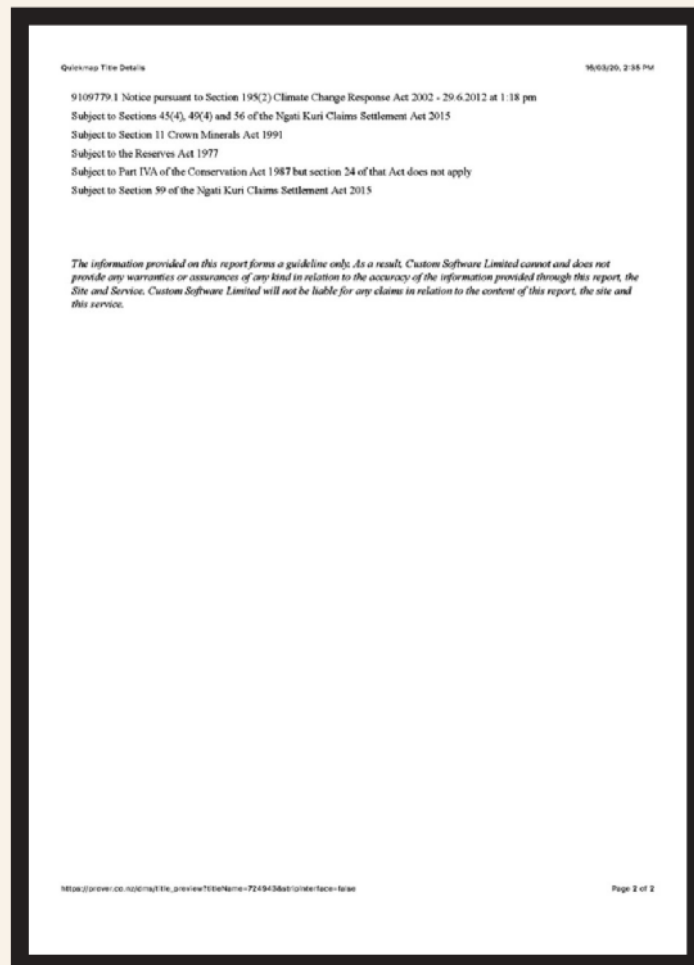
**Type** For Single - 1/4 share  
**Area** 18.7500 hectares more or less  
**Legal Description** Section 2 Survey Office Plan 479146  
**Purpose** Semic Reserve  
**Registered Owners**  
Abbeey Dubinsky Brown, Henri Jacques Buckhamk, Liliian Grace Karaka, Toka Makiia, Graeme Nabin, Kahurangi Fates, Tom Patiscoroch, Donna Marie Smith, Chastie Kyle Suvich, Sheridan Waita and Walea John Walea

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C312828.1 - Licence pursuant to Section 36 Crown Forest Assets Act 1989 Term shall commence on the 10th day of December and shall comprise an initial fixed term of 10 years terminating on the 9th day of December 2000 and thereafter the term shall run from year to year by way of automatic extensions, CT NA100A/1 issued - 11.10.1991 at 10:47 am  
C626733.1 Protective Covenant pursuant to Section 19 Crown Forest Assets Act 1989 - 15.7.1994 at 2:03 pm  
Appurtenant hereto is a right of way created by Transfer D592406A.2 - 3.4.2001 at 9:02 am  
D685941.1 Variation of Licence C312828.1 - 5.3.2002 at 9:00 am

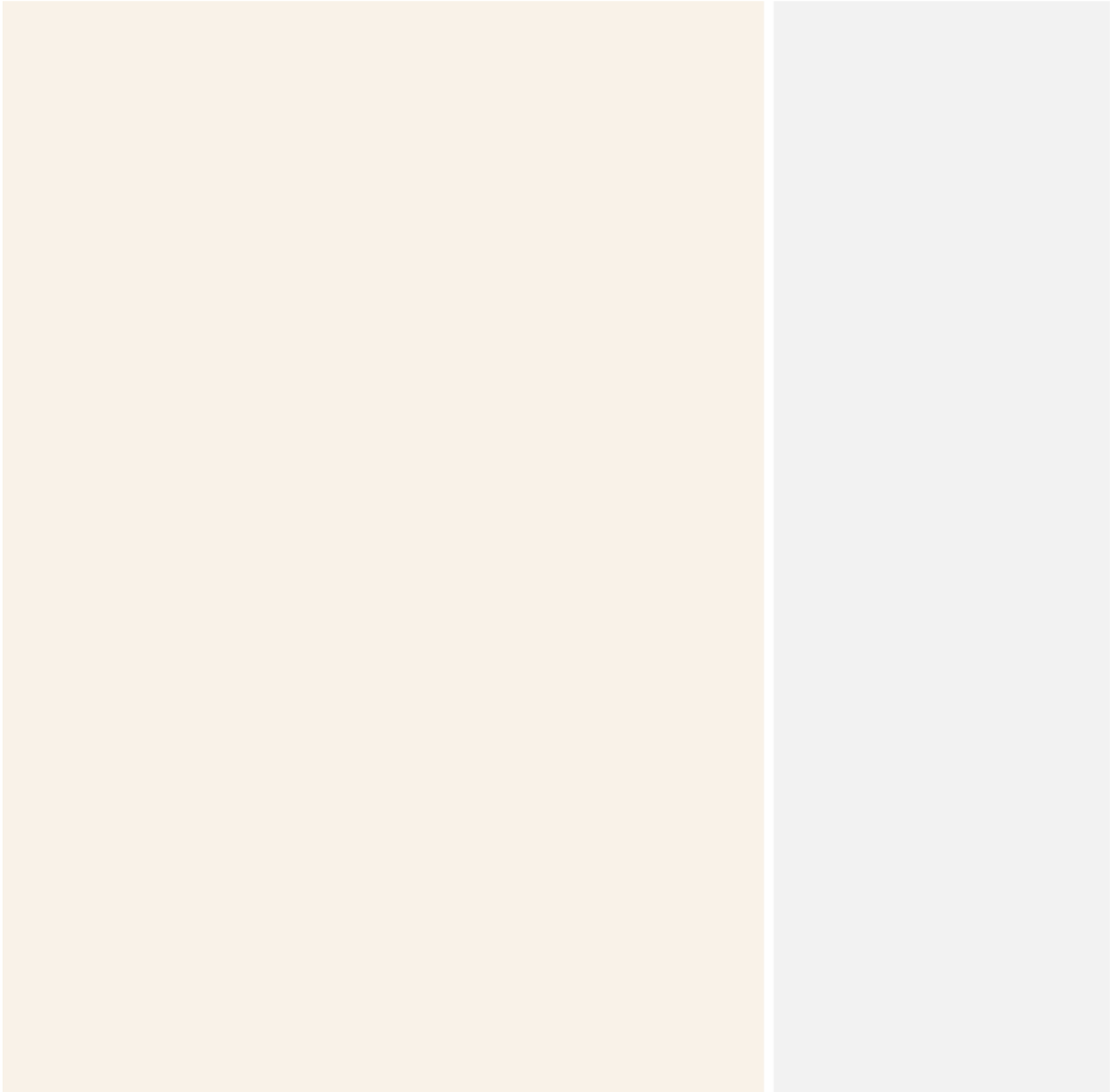
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## HIKU WHĒKAU 1 APPENDIX ONE – TITLE FOR THE RESERVE



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## A. NGA WHĀRIKITANGA | PREFACE



Ko Hinemoana ki tai, ko te whenua ki uta. Kei reira ngā tapuwae a ngā tūpuna, mai e, mai e. He maharatanga ki a rātou mā, me ō rātou tikanga whakahaere i waihotia e rātou mō ngā uri whakatupu. Koia rā te taonga ō Te Takutaimoana i tukuna ki a tātou hei oranga mō te katoa.

Te Oneroa-a-Tōhe/ 90 Mile Beach is a taonga of immense significance to the Iwi Maori of Te Hiku o Te Ika. Its management has recently been vested in a co-governance arrangement based on a mutually agreed mechanism gained as redress for historical grievances that have been proven by the Iwi of Te Hiku o Te Ika. A beach board has been established comprising of local government representatives and iwi which are responsible for overseeing the management of the beach, including the seabed extending out as far as the twelve mile limit.

The arrangements represent a partnership that is consistent with Te Tiriti o Waitangi and are designed to enable the iwi to exercise their tino rangatiratanga over issues of significance to them, in giving effect to the management of the beach. The matter of the ownership of the actual beach remains a live issue that is yet to be resolved. However, that is the subject of a claim currently made under the Marine and Coastal Areas Act (MACA) which is still to be considered. Indeed, the goal of the board is to establish a management regime over the beach that enhances its mauri and sustains its environmental integrity. The new regime does not change the ownership of the marine coastal area except the scenic reserve strips which bound the beach on the landward side. These four reserves are owned jointly and severally by the four Te Hiku Iwi although are covered by the Reserves Act. However, the underlying ownership remains and any decisions about their future use still lies with the landowner.

Without the inclusion of the reserves the beach management would be deficient in its coverage and break the connection with areas further inland, much of which is iwi owned. For these reasons the board considers their inclusion essential both in geographical terms, but also in cultural and environmental terms. The process for the board's inclusion however is dependent upon the acceptance by the iwi owners to the intent and implementation of the plan (if the reserves are to be included). Further representation in relation to the management plan will occur by iwi appointment of two trustees to each reserve, one of which is expected to be the current iwi board member.

The intent and purpose of the reserves is to accentuate the manawhenua and manamoana interests of the respective iwi affiliated to the beach. It follows that although owned jointly by all the iwi, each of the reserves is located primarily within the rohe of one particular iwi. This means that each of the iwi will have a more significant interest in each of the reserves. This relies on an acceptance by all the four iwi that will enable each of them to fulfil a secondary objective which is to establish their own cultural icons and their unique historical accounts that are attached to that location.



## B. NGĀ WHAKAMĀRAMA | CONTENTS

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## C. TĪMATANGA KŌRERO | INTRODUCTION



### Purpose of the Management Plan

The purpose of the Reserve Management Plan (RMP) is to provide direction for the management and development of Mai i Waīmāhuru ki Hukatere (Beach Site B).

This RMP provides the community with certainty about the function and management of the reserve. It helps make sure management decisions that are consistent with the requirements of Te Hiku Iwi settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhe Beach Management Plan.

### Plan Development

This RMP has been developed as part of Te Oneroa-a-Tōhe Beach Management Plan. It has been subject to a full notification and public consultation process, with submissions and a hearing to enable public engagement and inclusion.

### Plan Implementation and Review

This RMP will be reviewed every 10 years in conjunction with the review of the Beach Management Plan.

## D. NGĀ HĪTORI MAI I WAĪMĀHURU KI HUKATERE HISTORY OF THE RESERVE

The area from Waīmāhuru to Hukatere contains numerous important areas and places to Ngāti Kuri and Te Aupōuri. A number of places were found and named by Tōhe along his journey. In this Reserve there are numerous inland waterways that linked the ocean with the land. Roimata, Oringo, Te Raena, Waihopo, Te Wiwi and Te Raite link to these waterways.

On their journey, Tōhe and Ariki observed a large swamp area behind the sand dunes as they rested in the Waīmāhuru area. Tōhe explained, "Tama, this huge catchment of swamp water in this area is flowing swiftly from this large wetland further up, and then out to sea. The sun is slowly setting so it would be best for us to cross to the other side of this running water and rest there for the night." Tōhe named this place, Waīmāhuru. (Wai'water, Māhuru flowing swiftly).

From Waīmāhuru, the sun was rising the next day when Tōhe and Ariki journeyed on land behind the sand dunes called Te Wiwi, (meaning covered with rushes). It was further on from here where they found another underground fresh water well, slowly seeping out to sea. Tōhe named this place Waipuna. (Wai water, Puna underground well).

From Waipuna they continued their journey on land over the sand dunes. It was here where they were suddenly surprised to see sticks standing and sown together with flax. Tōhe cautioned Ariki and said "Tama, be careful, don't venture too close to that object, you may get caught. The way those sticks are sown together with flax, indicate that, to be a trap for catching animals however, it appears even humans will get caught. The tide seems to be on its way back in so it would be best that we avoid that trap and go back out to the beach". Tōhe named this place, Ngātamarāwaho. (Ngā Tama, we both, Rā, go waho, out)

From Ngātamarāwaho, they continued their journey back to Tuāru Beach. Tōhe said, "Tama, we will rest the night on maunga Utea in the far distance ahead". When they arrived at this place, Tōhe noticed the sea foam in the water, drifting out to sea. Tōhe named this place Hukatere. (koko huka, sea foam, Tere drifting).

The reserve area itself was unlikely to be permanently occupied by our ancestors. However, occupation was temporary. Kaimoana would be caught out at sea, and brought to the dunes to be harvested further (de-shelled). The reserve was a place where activities were undertaken and associated with traditional food gathering. Middens are known throughout and near the reserve as a result of this use.

The reserve would largely be covered in vegetation. Pingao, Hanapapi (tumble weed) would be most prevalent at the foredune and species such as Tauhinu (cotton weed) in the backdune. Flax and rushes would be found where marshes, fresh water streams, creeks and dunelakes were once found. Today these water sources that emerge and run through the reserve are not as prominent as our ancestors time.

This reserve site was occupied by generations of Te Kaha and Ngāti Kaha of Ngāti Kuri and Te Aupōuri of Ngāti Ruānui. This is unmistakably within the Ngāti Kuri and Te Aupōuri rohe. Our ancestors historical accounts do highlight the inter-tribal skirmishes and severity of battles to gain territorial supremacy over Te Kaha and Ngāti Kaha ancestral lands. Unfortunately, hundreds of innocent lives were lost on the East and West Coast of Far North peninsula, during these battles. These areas are wāhi tapu and must be given utmost respect and care.

Today, this reserve area is largely characterised by sand dunes, vegetation, dune fauna, beach access ways created by 4x4 vehicle crossings from forestry roads and tracks, a number of waterways, and the landscape has completely changed due to Forestry.

Pine forestry is now the prevailing land use adjoining this reserve and a range of activities are now found on the beach itself. These activities all have the ability to influence and affect this reserve. The reserve will be managed for future generations to come.

## E. TE RĀHUI MAI I WAĪMĀHURU KI HUKATERE | THE RESERVE



### Status of the Reserve Under the Reserves Management Act 1977

The reserve is 80.8425ha (more or less) being contained in Sections 8, 9, and 10 SO 469833 (more or less). It has been declared as a reserve and is classified as a scenic reserve for the purposes of the Reserves Act 1977. A copy of the title and restrictions associated with it is included in Appendix 1.

The reserve is jointly vested in ¼ shares between Te Manawa o Ngāti Kuri, Te Rūnanga Nui o Te Aupōuri Trust, Te Rūnanga o Ngāi Takoto and Te Rūnanga o Te Rarawa.

### Joint Management Body

The reserve is managed by the Joint Management Body as provided for by Te Oneroa-a-Tōhe settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupōuri Trust;
- Te Rūnanga o Ngāi Takoto; and
- Te Rūnanga o Te Rarawa.

Each iwi authority is able to appoint two members to the joint management body. Members may be appointed, reappointed or discharged at the discretion of the iwi authorities. Appointments last for a term of five years, unless the Iwi Authority decides to replace their members before the end of term.

Further provisions relating to the management of the reserve are contained within the settlement legislation of each iwi.<sup>1</sup>

### Current Uses, Activities and Facilities Available

At present, there are no facilities available or planned within this reserve. This reserve currently provides 4x4 vehicles access to and from the Beach through various forestry tracks.

<sup>1</sup> For example, see sections 68 – 74 of Te Rarawa Claims Settlement Act 2015.



#### Future Uses, Activities and Facilities Available

Uses, activities and facilities must add value to this reserve and the overall management of Te Oneroa a Tōhe. Given the characteristics of this reserve, many of the issues being faced on Te Oneroa a Tōhe are identical or very similar for the other reserves that adjoin it.

In that sense, the two management tools must operate in unison to achieve desired outcomes.

In terms of 'adding value' to the reserve, Iwi/hapū considered to have a greater influence in this reserve may look to:

- Carry out restoration and enhancement projects and activities in the area (dune restoration, riparian restoration along waterways).
- Provide some facilities in the reserve i.e. Parking, toilets and caretaker micro camp and information sites.
- Explore leaving one vehicle access from the reserve to the beach (recognising that at certain times of the day, the crossing may provide the only access to/from the beach for 4x4 vehicles).

- Carry out Beach and Whānau Days from this reserve to share food, company and historical stories as well as other forms of passive recreation.
- Restore the reserve to reflect what Tōhe saw on his journey (completely restore the areas back to natural state with no to little human modification).
- Restore waterways that once flowed through this reserve back to their natural state (where appropriate possible).
- Exploring whether this reserve and current forestry tracks leading to the Beach could be used for parking-and access ways to this reserve.
- Carry out regular reserve cleaning days to clear the areas of any waste / dumped rubbish.
- Install signage for a range of purposes.

Other than the above, this reserve area is likely to stay relatively untouched. One activity that Iwi may not want to see in this reserve is tourist accommodation of any form as it can detract from the impressive and beautiful natural scenery that the reserves provide.

F. NGĀ TŪMANAKO MŌ WAĪMĀHURU KI HUKATERE  
VISION FOR THE RESERVE



“Mai I Waīmāhuru ki Hukatere is maintained as a culturally significant scenic reserve for all of those who come after us.”



G. NGĀ WAWATA MAI I WAĪMĀHURU KI HUKATERE  
OBJECTIVES FOR THE RESERVE



In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.



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NGĀ TURE WAIRUA | SPIRITUAL VALUE

Ngā hononga me te takutai  
We are one with the beach

Te Oneroa-a-Tōhe holds significant cultural and spiritual value.  
These are the key outcomes we are aspiring to achieve to uphold that value.

Wahi Tapu and Sites of  
Significance to Māori are  
protected within the reserve.

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TAIAO | ECOLOGY & BIODIVERSITY

Ko tātou ngā kaitiaki o te  
Ngahere me te Moana  
Together we help look after the  
children of Tāne and Tangaroa

Te Oneroa-a-Tōhe has a unique and varied natural environment. These outcomes ensure that the ecology and biodiversity of the beach are retained and enhanced.

Sand dune systems within the reserve are protected from inappropriate development and vehicle use.

Native flora and fauna within the reserve is protected from inappropriate use.

Water quality for water bodies in the reserve is improved.

The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.

MAHI ORANGA | ECONOMIC WELLBEING

Nā Te Oneroa-a-Tōhe ngā rawa  
hei mahi oranga


We recognise that  
Te Oneroa-a-Tōhe can provide  
for our economic wellbeing

Te Oneroa-a-Tōhe provides for our economic wellbeing.  
These outcomes acknowledge the importance of providing for economic activity  
while managing any adverse effects on the beach.

Commercial activities within the reserve  
are appropriate and compatible with the  
scenic status of the reserve.

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KAUPAPA WHAKAHIRAHIRA | RECREATION



**E pai ana to whakamahi i te takutai,  
engari me tiaki**

**We enjoy using the beach,  
but respect it**

**We all love to play on Te Oneroa-a-Tōhe. These outcomes seek to balance recreational activities with the protection of cultural and environmental values.**

<p>Passive recreational opportunities are provided within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.</p>	<p>One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.</p>	<p>Avoid the establishment of permanent visitor accommodation within the reserve.</p>	<p>Visitors to the reserve are encouraged to deal with their own rubbish to enable it to be retained as a clean and pristine taonga.</p>
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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

### NGĀ TURE WAIRUA | SPIRITUAL VALUE

Objectives	Implementation
Wāhi Tapu and Sites of Significance to Māori are protected within the reserve.	A1. All taonga, kōiwi, or other artefacts or heritage resources found on or under Te Oneroa-a-Tōhe or in the reserve are to remain Iwi taonga and must be reported to the Iwi Management Body.

### TAIAO | ECOLOGY & BIODIVERSITY

Objectives	Implementation
Sand dune systems within the reserve are protected from inappropriate development and vehicle use.  The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.  Native flora and fauna within the reserve is protected from inappropriate use.  Water quality for water bodies in the reserve is improved.	<p>A2. The cutting or taking of plant material or the taking or killing of fauna where it is for private use shall not be permitted within this reserve unless specific dispensation is granted by the Joint Management Body. <i>The dispensation must be in accordance with the relevant provisions of the Wildlife Act 1953 and the Reserves Act 1977.</i> <i>Note: In this instance "private use" does not include mahinga kai.</i></p> <p>A3. The Joint Management Body will support and grant concession to projects that carry out ecological restoration in dunes and waterways in conjunction with pest control within the reserve.</p> <p>A4. The Joint Management Body will support initiatives that specifically relate to the cause and impact of streams drying up within the reserve.</p> <p>A5. The Joint Management Body will seek an amendment to the FNDC dogs bylaw to prohibit dogs within the reserve unless:  <ul style="list-style-type: none"> <li>Specific dispensation has been provided by the Joint Management Body in accordance with the relevant provisions of the Reserves Act 1977.</li> </ul> <i>Note: In some situation dogs may enter the reserve without approval i.e Police dogs, support / guide dogs, and search and rescue.</i></p> <p>A6. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.</p>

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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

MAHI ORANGA   ECONOMIC WELLBEING	
Objectives	Implementation
Commercial activities within the reserve are appropriate and compatible with the scenic status of the reserve.	A7. All commercial activities proposed within the reserve requires a permit/concession prior to being undertaken.

KAUPAPAPA WHAKAHIRAHIRA   RECREATION	
Objectives	Implementation
One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.	A8. The Joint Management Body will work together in partnership with mana whenua to facilitate access to the reserve, to enable them to exercise their kaitiaki responsibilities and undertake other non-commercial cultural activities.
Water quality for water bodies in the reserve is improved.	A9. Access to the reserve shall only occur from the Beach or through lwi forest roads/tracks over privately owned land.
Programmes and initiatives that improve biosecurity and indigenous biodiversity are supported.	A10. 4x4 Vehicles on sand dunes within the reserve are prohibited.
Visitors to the reserve are encouraged to deal with their own rubbish to enable it to be retained as a clean and pristine taonga.	A11. 4x4 Vehicles on an official formed accessway within the reserve are permitted subject to compliance with the relevant speed limits for the reserve established by the Joint Management Body.
Passive recreational opportunities are provided within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.	A12. No rubbish bins shall be provided on the reserve. Visitors shall be required to take their own rubbish with them upon departure. Suitable signage shall be placed in rubbish hot spots within the reserve.
	A13. Concessions for public and private accommodation, related facilities, and encampments will not be provided unless specific dispensation is granted by the Joint Management Body.



HIKU WHĒKAU 1  
APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details

Information last updated as at 15-Mar-2020

RECORD OF TITLE  
DERIVED FROM LAND INFORMATION NEW ZEALAND  
FREEHOLD

Identifier: 724929

Land Registration District: North Auckland

Date Issued: 23 December 2015

Prior References:  
10299519.3

Type: Free Single - 1A share  
Area: 44.2385 hectares more or less  
Legal Description: Section 1-4 Survey Office Plan 469833  
Purpose: Scenic Reserve  
Registered Owners: Trudy Juice Brown, Cyril Cook, Dion Sidney Hobson, Jasmine Elizabeth Mearns, Patrick Fozz Rivers, Wallace Kemp Wynyard Rivers and Robert Sam Tunaiti

C31.2828.1 - Licence pursuant to Section 39 Crown Forest Assets Act 1989 Term shall commence on the 10th day of December and shall comprise an initial fixed term of 10 years terminating on the 9th day of December 2000 and thereafter the term shall run from year to year by way of automatic extensions, CTNA100A/1 issued - 11.10.1991 at 10:47 am  
C628733.1 Protective Covenant pursuant to Section 19 Crown Forest Assets Act 1989 - 13.7.1994 at 2:03 pm  
D538881.1 Notice pursuant to Section 91 Transit New Zealand Act 1969 - 6.9.2000 at 3:45 pm (affects Sections 1-3 DC 469833)  
D685941.1 Variation of Licence C31.2828.1 - 5.3.2002 at 9:00 am  
9109779.1 Notice pursuant to Section 155(2) Climate Change Response Act 2002 - 29.6.2012 at 1:18 pm

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## HIKU WHĒKAU 1

## APPENDIX ONE – TITLE FOR THE RESERVE



16/03/23, 2:41 PM

Subject to Sections 43(4), 47(4) and 53 of the NgaiTakoto Claims Settlement Act 2015  
Subject to Section 11 Crown Minerals Act 1991  
Subject to Part IVA of the Conservation Act 1987 but section 24 of that Act does not apply  
Subject to the Reserves Act 1977  
Subject to Section 56 of the NgaiTakoto Claims Settlement Act 2015

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Quickmas Title Details

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Subject to Section 56 of the NgaiTakoto Claims Settlement Act 2015  
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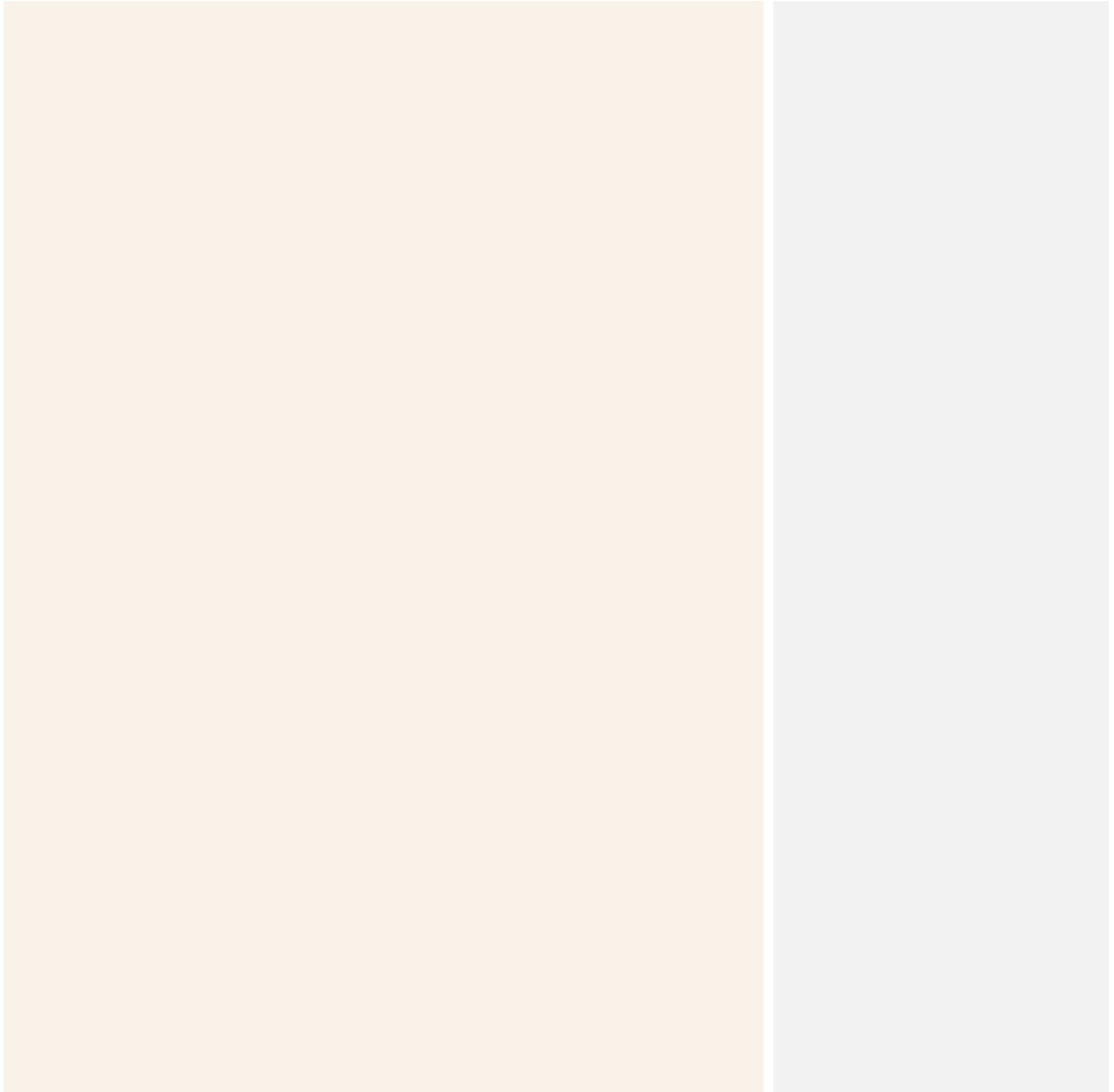
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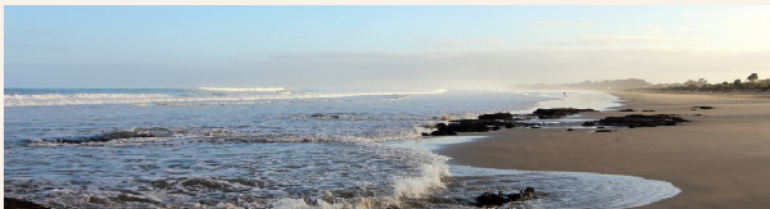
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## A. NGA WHĀRIKITANGA | PREFACE



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Te Oneroa-a-Tōhe/ 90 Mile Beach is a taonga of immense significance to the Iwi Maori of Te Hiku o Te Ika. Its management has recently been vested in a co-governance arrangement based on a mutually agreed mechanism gained as redress for historical grievances that have been proven by the Iwi of Te Hiku o Te Ika. A beach board has been established comprising of local government representatives and iwi which are responsible for overseeing the management of the beach, including the seabed extending out as far as the twelve mile limit.

The arrangements represent a partnership that is consistent with Te Tiriti o Waitangi and are designed to enable the iwi to exercise their tino rangatiratanga over issues of significance to them, in giving effect to the management of the beach. The matter of the ownership of the actual beach remains a live issue that is yet to be resolved. However, that is the subject of a claim currently made under the Marine and Coastal Areas Act (MACA) which is still to be considered. Indeed, the goal of the board is to establish a management regime over the beach that enhances its mauri and sustains its environmental integrity. The new regime does not change the ownership of the marine coastal area except the scenic reserve strips which bound the beach on the landward side. These four reserves are owned jointly and severally by the four Te Hiku Iwi although are covered by the Reserves Act. However, the underlying ownership remains and any decisions about their future use still lies with the landowner.

Without the inclusion of the reserves the beach management would be deficient in its coverage and break the connection with areas further inland, much of which is iwi owned. For these reasons the board considers their inclusion essential both in geographical terms, but also in cultural and environmental terms. The process for the board's inclusion however is dependent upon the acceptance by the iwi owners to the intent and implementation of the plan (if the reserves are to be included). Further representation in relation to the management plan will occur by iwi appointment of two trustees to each reserve, one of which is expected to be the current iwi board member.

The intent and purpose of the reserves is to accentuate the manawhenua and manamoana interests of the respective iwi affiliated to the beach. It follows that although owned jointly by all the iwi, each of the reserves is located primarily within the rohe of one particular iwi. This means that each of the iwi will have a more significant interest in each of the reserves. This relies on an acceptance by all the four iwi that will enable each of them to fulfil a secondary objective which is to establish their own cultural icons and their unique historical accounts that are attached to that location.



## B. NGĀ WHAKAMĀRAMA | CONTENTS

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## C. TĪMATANGA KŌRERO | INTRODUCTION



### Purpose of the Management Plan

The purpose of the Reserve Management Plan (RMP) is to provide direction for the management and development of Hukatere ki Waīmoho to Ngapae (Beach Site C).

This RMP provides the community with certainty about the function and management of the reserve. It helps make sure management decisions that are consistent with the requirements of Te Hiku Iwi settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhe Beach Management Plan.

### Plan Development

This RMP has been developed as part of Te Oneroa-a-Tōhe Beach Management Plan. It has been subject to a full notification and public consultation process, with submissions and a hearing to enable public engagement and inclusion.

### Plan Implementation and Review

This RMP will be reviewed every 10 years in conjunction with the review of the Beach Management Plan.

## D. NGĀ HĪTORI MAI I HUKATERE KI WAĪMOHO HISTORY OF THE RESERVE

The area from Hukaterē to Waīmoho contains numerous important areas and places to Te Hiku Iwi. A number of places were found and named by Tōhe along his journey. In this Reserve there are numerous inland waterways that linked the ocean with the land. Roto Ngākapua and Roto Ngātu form part of these inland waterways.

On their journey, Tōhe and Ariki, found more water flowing out to sea. They were in need of drinking water at this time so Ariki ventured inland to look for the water source. When Ariki found the source, he was suddenly surprised to see his own shadow in a shallow pool of fresh water. He explained this to Tōhe who named this place Waīmoho. (Wai water, Moho shadow).

From Waīmoho they journeyed on and it was nearly high tide when they reached this area where they first smelt then saw numerous dead sharks lying high ashore. Tohe said, "Tama look at these dead sharks, this is a waste of food and it appears these sharks have been stranded here for a while. The sun was setting at this time when Tohe suggested that they would rest away from the smell over the sand dunes for night". Tōhe named this place, Ngāpae. (Ngā all, Pae together).

The reserve area itself was unlikely to be permanently occupied by our ancestors, however occupation was temporary. Kaimoana would be caught out at sea, and brought to the dunes to be harvested further (de-shelled). The reserve was a place where activities were undertaken and associated with traditional food gathering. Middens are known throughout and near the reserve as a result of this use.

The reserve would largely be covered in vegetation. Pīngao, Hanapapi (tumble weed) would be most prevalent at the foredune and species such as Tauhinu (cotton weed) in the backdune. Flax and rushes would be found where marshes, fresh water streams, creeks and dunelakes were once found. Today these water sources that emerge and run through the reserve are not as prominent as our ancestors time.

This reserve site was occupied by generations of Ngāti Kuri, Te Aupōuri, Ngāi Takoto and Te Rarawa. Our ancestor's stories include inter-tribal skirmishes and battles. These areas are wāhi tapu and must be given utmost respect and care.

Today, this reserve area is largely characterised by sand dunes, vegetation, dune fauna, beach access ways created by 4x4 vehicle crossings from forestry roads and tracks, a number of waterways, and the landscape has completely changed due to Forestry.

Pine forestry is now the prevailing land use adjoining this reserve and a range of activities are now found on the beach itself. These activities all have the ability to influence and affect this reserve. The reserve will be managed for future generations to come.

## E. TE RĀHUI MAI I HUKATERE KI WAĪMOHO | THE RESERVE

### Status of the Reserve Under the Reserves Management Act 1977

The reserve is 44,2385 hectares, more or less, being Sections 1, 2, 3, and 4 SO 469833. It has been declared as a reserve and is classified as a scenic reserve for the purposes of the Reserves Act 1977. A copy of the title and restrictions associated with it is included in Appendix 1.

The reserve is jointly vested in ¼ shares between Te Manawa o Ngāti Kuri, Te Rūnanga Nui o Te Aupōuri Trust, Te Rūnanga o Ngāitakoto and Te Rūnanga o Te Rarawa

### Joint Management Body

The reserve is managed by the Joint Management Body as provided for by Te Oneroa-a-Tōhe settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupōuri Trust;
- Te Rūnanga o Ngāitakoto; and
- Te Rūnanga o Te Rarawa.

Each iwi authority is able to appoint two members to the joint management body. Members may be appointed, reappointed or discharged at the discretion of the iwi authorities. Appointments last for a term of five years, unless the Iwi Authority decides to replace their members before the end of term.

Further provisions relating to the management of the reserve are contained within the settlement legislation of each iwi.<sup>1</sup>

### Current Uses, Activities and Facilities Available

At present, there are no facilities available or planned within this reserve. This reserve currently provides 4x4 vehicles access to and from the Beach through various forestry tracks.

8 <sup>1</sup> For example, see sections 68 – 74 of Te Rarawa Claims Settlement Act 2015.

## E. TE RĀHUI MAI I HUKATERE KI WĀIMOHO | THE RESERVE

### Future Uses, Activities and Facilities Available

Uses, activities and facilities must add value to this reserve and the overall management of Te Oneroa a Tōhe. Given the characteristics of this reserve, many of the issues being faced on Te Oneroa a Tōhe are identical or very similar for the other reserves that adjoin it.

In that sense, the two management tools must operate in unison to achieve desired outcomes.

In terms of 'adding value' Iwi considered to have a greater influence in this reserve may look to:

- Carry out restoration and enhancement projects and activities in the area (dune restoration, riparian restoration along waterways).
- Provide some facilities in the reserve i.e. Parking, toilets and caretaker micro camp and information sites.
- Explore leaving one vehicle access from the reserve to the beach (recognising that at certain times of the day, the crossing may provide the only access to/from the beach for 4x4 vehicles).

- Carry out Beach and Whānau Days from this reserve to share food, company and historical stories as well as other forms of passive recreation.
- Restore the reserve to reflect what Tōhe saw on his journey (completely restore the areas back to natural state with no to little human modification).
- Restore waterways that once flowed through this reserve back to their natural state (where appropriate possible).
- Exploring whether this reserve and current forestry tracks leading to the Beach could be used for **parking-and** access ways to this reserve.
- Carry out regular reserve cleaning days to clear the areas of any waste / dumped rubbish.
- Install signage for a range of purposes.

Other than the above, this reserve area is likely to stay relatively untouched. One activity that Iwi may not want to see in this reserve is tourist accommodation of any form as it can detract from the impressive and beautiful natural scenery that the reserves provide.

F. NGĀ TŪMANAKO MŌ HUKATERE KI WAIŌHOHO  
VISION FOR THE RESERVE



“Hukatere ki Ngāpae is maintained as a culturally significant scenic reserve for all of those who come after us.”

G. NGĀ WAWATA MAI I HUKATERE KI WAĪMOHO  
OBJECTIVES FOR THE RESERVE



In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.



NGĀ TURE WAIRUA | SPIRITUAL VALUE

Ngā hononga me te takutai  
We are one with the beach

Te Oneroa-a-Tōhe holds significant cultural and spiritual value.  
These are the key outcomes we are aspiring to achieve to uphold that value.

Wahi Tapu and Sites of  
Significance to Māori are  
protected within the reserve.

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TAIAO | ECOLOGY & BIODIVERSITY



Ko tātou ngā kaitiaki o te  
Ngahere me te Moana

Together we help look after the  
children of Tāne and Tangaroa

Te Oneroa-a-Tōhe has a unique and varied natural environment. These outcomes ensure that the ecology and biodiversity of the beach are retained and enhanced.

Sand dune systems within the reserve are protected from inappropriate development and vehicle use.	Native flora and fauna within the reserve is protected from inappropriate use.	Water quality for water bodies in the reserve is improved.	The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.
--	--	--	--

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MAHI ORANGA | ECONOMIC WELLBEING

Nā Te Oneroa-a-Tōhe ngā rawa  
hei mahi oranga

We recognise that  
Te Oneroa-a-Tōhe can provide  
for our economic wellbeing

Te Oneroa-a-Tōhe provides for our economic wellbeing.  
These outcomes acknowledge the importance of providing for economic activity  
while managing any adverse effects on the beach.

Commercial activities within the reserve  
are appropriate and compatible with the  
scenic status of the reserve.

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KAUPAPA WHAKAHIRAHIRA | RECREATION

E pai ana to whakamahi i te takutai,  
engari me tiaki

We enjoy using the beach,  
but respect it

We all love to play on Te Oneroa-a-Tōhe. These outcomes seek to balance recreational activities with the protection of cultural and environmental values.

Passive recreational opportunities are provided within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.

One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.

Avoid the establishment of permanent visitor accommodation within the reserve.

Visitors to the reserve are encouraged to deal with their own rubbish to enable it to be retained as a clean and pristine taonga.

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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

### NGĀ TURE WAIRUA | SPIRITUAL VALUE

Objectives	Implementation
Wāhi Tapu and Sites of Significance to Māori are protected within the reserve.	A1. All taonga, koīwi, or other artefacts or heritage resources found on or under Te Oneroa-a-Tōhe or in the reserve site are to remain Iwi taonga and must be reported to the Iwi Management Body.

### TAIAO | ECOLOGY & BIODIVERSITY

Objectives	Implementation
Sand dune systems within the reserve are protected from inappropriate development and vehicle use.	A2. The cutting or taking of plant material or the taking or killing of fauna where it is for private use shall not be permitted within this reserve unless specific dispensation is granted by the Joint Management Body. <i>The Dispensation must be in accordance with the relevant provisions of the Wildlife Act 1953 and the Reserves Act 1977.</i> <i>Note: In this instance "private use" does not include mahinga kai.</i>
The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.	A3. The Joint Management Body <del>will should</del> support and grant concession applications to projects that carry out ecological restoration in dunes and waterways in conjunction with pest control within the reserve.
Native flora and fauna within the reserve is protected from inappropriate use.	A4. The Joint Management Body will support initiatives that specifically relate to the cause and impact of streams drying up within the reserve.
Water quality for water bodies in the reserve is improved.	A5. The Joint Management Body will seek an amendment to the FNDC dogs bylaw to prohibit dogs within the reserve unless: • Specific dispensation has been provided by the Joint Management Body in accordance with the relevant provision of the Reserves Act 1977. <i>Note: In some situations, dogs may enter the reserve without approval i.e. Police dogs, support / guide dogs, and search and rescue.</i>
	A6. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.

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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

### MAHI ORANGA | ECONOMIC WELLBEING

Objectives	Implementation
Commercial activities within the reserve are appropriate and compatible with the scenic status of the reserve.	A7. All commercial activities proposed within the reserve requires a permit/concession prior to being undertaken.

### KAUPAPAPAWHAKAHIRAHIRA | RECREATION

Objectives	Implementation
One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.	A8. The Joint Management Body will work together in partnership with mana whenua to facilitate access to the reserve, to enable them to exercise their kaitiaki responsibilities and undertake other non-commercial cultural activities.
Water quality for water bodies in the reserve is improved.	A9. Access to the reserve shall only occur from the Beach or through lwi forest roads/tracks over privately owned land.
Programmes and initiatives that improve biosecurity and indigenous biodiversity are supported.	A10. 4x4 Vehicles on sand dunes within the reserve are prohibited.
Visitors to the reserve are encouraged to deal with their own rubbish to enable it to be retained as a clean and pristine taonga.	A11. 4x4 Vehicles on an official formed accessway within the reserve are permitted subject to compliance with the relevant speed limits for the reserve established by the Joint Management Body.
Passive recreational opportunities are provided within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.	A12. No rubbish bins shall be provided on the reserve. Visitors shall be required to take their own rubbish with them upon departure. Suitable signage shall be placed in rubbish hot spots within the reserve.
	A13. Concessions for public and private accommodation, related facilities, and encampments will not be provided unless specific dispensation is granted by the Joint Management Body.

2. `createTable` Data :

18/02/20, 2:41 PM



Information last updated as at 15-Mar-2020

## Identifier 724929

Land Registration District **North Auckland**

Date Issued 23 December 2015

### Prior References

10299819.3

Type	Fee Simple - 1/4 share
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Type	Free Sample - 174 shares
Area	44.2385 hectares more or less

**Legal Description** Section 1-4 Survey Office Plan 469833

Purpose	Scenic Reserve
---------	----------------

## Registered

## Register Owners

Trudy Janice Brown, Cyril Cook, Dion Sidney Hobson, Jasmine Elizabeth Marino, Patrick Force Rivers, Wallace Kemp Wynyard Rivers and Robert Sam Tamati

C312828.1 - Licence pursuant to Section 30 Crown Forest Assets Act 1989 Term shall commence on the 10th day of December and shall comprise an initial fixed term of 10 years terminating on the 9th day of December 2000 and thereafter the term shall run from year to year by way of automatic extensions. CT NA100A/1 issued - 11/10/1991 at 10:47 am

C626733.1 Protective Covenant pursuant to Section 19 Crown Forest Assets Act 1989 - 15.7.1994 at 2:03 pm

D538881.1 Notice pursuant to Section 91 Transit New Zealand Act 1989 - 6/9/2000 at 3:45 pm (affects Sections 1-3 SO 469833)

D685941.1 Variation of Licence C312828.1 - 5.3.2002 at 9:00 am

9109779.1 Notice pursuant to Section 195(2) Climate Change Response Act 2002 - 29.6.2012 at 1:18 pm

<http://arxiv.org/abs/2008.09111v1>

Page 1 of 1

## HIKU WHĒKAU 1 APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details 9/6/20, 2:55 PM

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Subject to Sections 45(4), 49(4) and 56 of the Ngati Kuri Claims Settlement Act 2015  
Subject to Section 11 Crown Minerals Act 1991  
Subject to the Reserves Act 1977  
Subject to Part IVA of the Conservation Act 1987 but section 24 of that Act does not apply  
Subject to Section 59 of the Ngati Kuri Claims Settlement Act 2015

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Quickmap Title Details

16/03/20, 2:41 PM

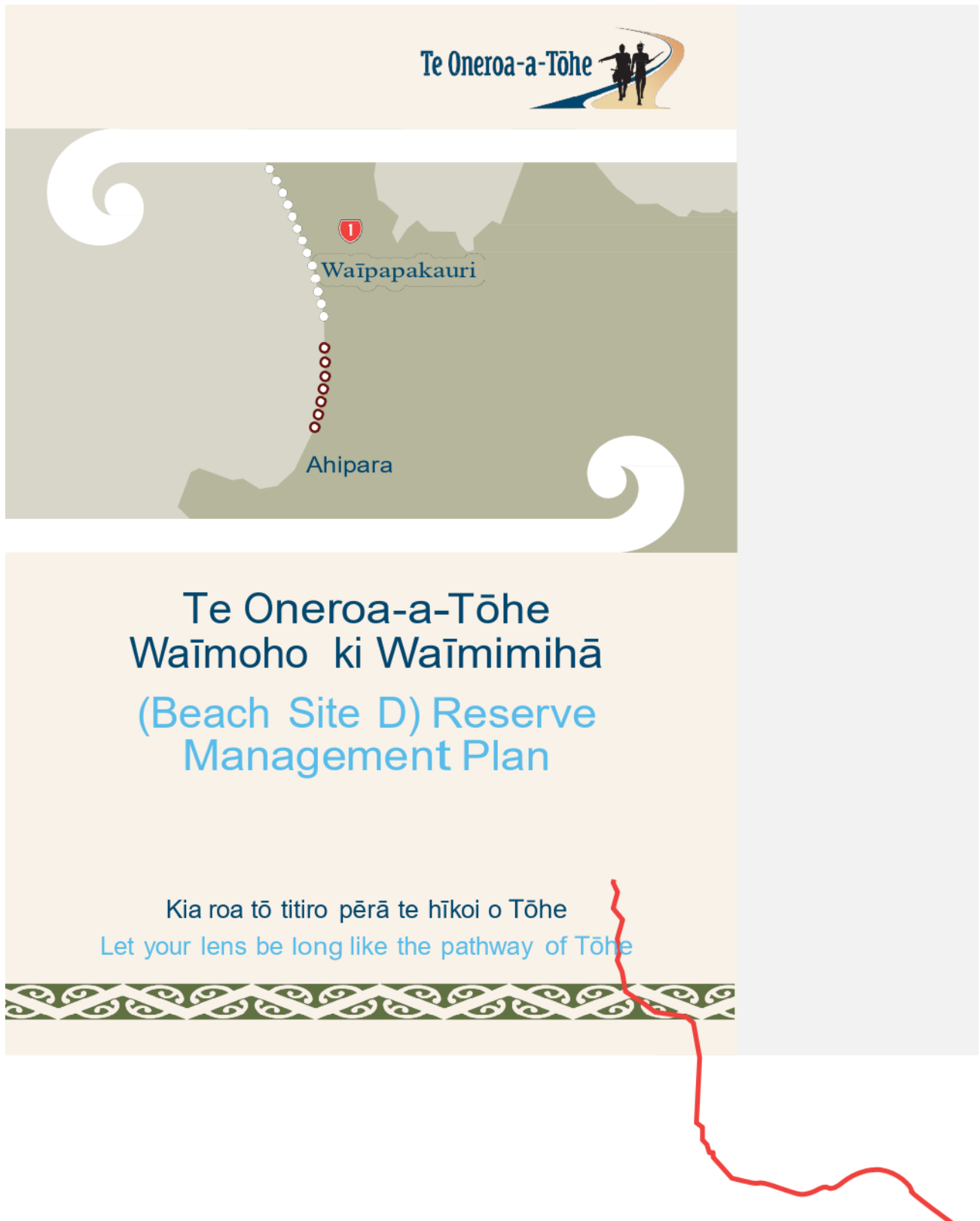
Subject to Sections 43(4), 47(4) and 53 of the NgaiTakoto Claims Settlement Act 2015  
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Subject to Part IVA of the Conservation Act 1987 but section 24 of that Act does not apply  
Subject to the Reserves Act 1977  
Subject to Section 56 of the NgaiTakoto Claims Settlement Act 2015

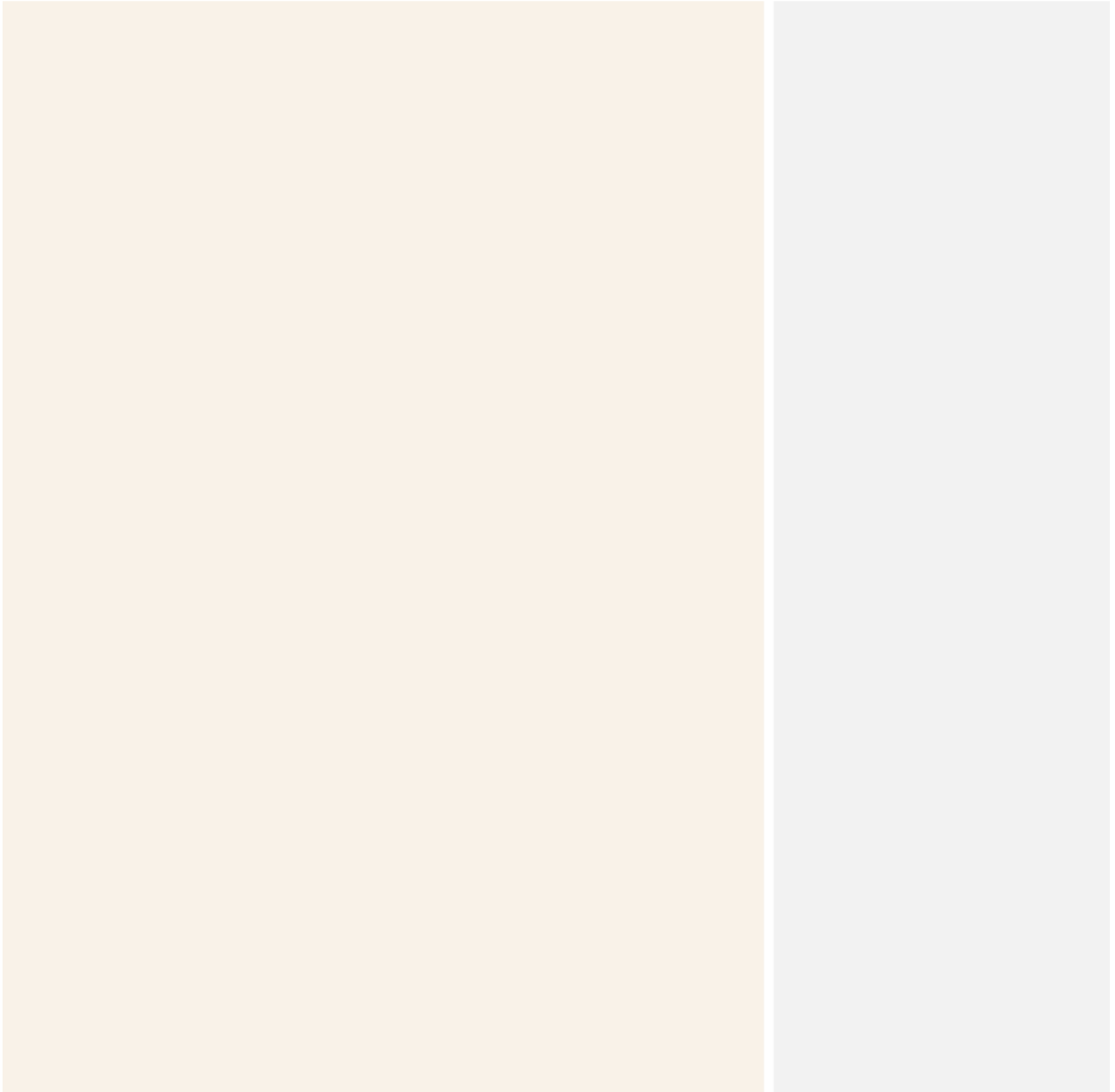
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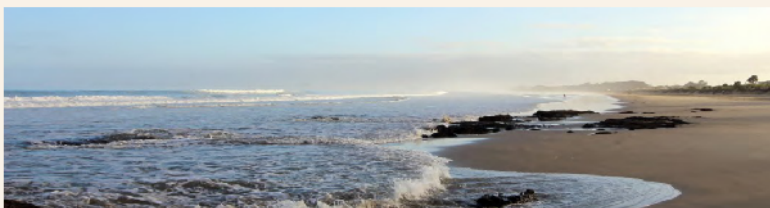
Page 2 of 2

[www.teoneroa-a-tohe.nz](http://www.teoneroa-a-tohe.nz)





## A. NGA WHĀRIKITANGA | PREFACE



Ko Hinemoana ki tai, ko te whenua ki uta. Kei reira ngā tapuwae a ngā tūpuna, mai e, mai e. He maharatanga ki a rātou mā, me ō rātou tikanga whakahaere i waihotia e rātou mō ngā uri whakatupu. Koia rā te taonga ō Te Takutaimoana i tukuna ki a tātou hei oranga mō te katoa.

Te Oneroa-a-Tōhe/ 90 Mile Beach is a taonga of immense significance to the Iwi Maori of Te Hiku o Te Ika. Its management has recently been vested in a co-governance arrangement based on a mutually agreed mechanism gained as redress for historical grievances that have been proven by the Iwi of Te Hiku o Te Ika. A beach board has been established comprising of local government representatives and iwi which are responsible for overseeing the management of the beach, including the seabed extending out as far as the twelve mile limit.

The arrangements represent a partnership that is consistent with Te Tiriti o Waitangi and are designed to enable the iwi to exercise their tino rangatiratanga over issues of significance to them, in giving effect to the management of the beach. The matter of the ownership of the actual beach remains a live issue that is yet to be resolved. However, that is the subject of a claim currently made under the Marine and Coastal Areas Act (MACA) which is still to be considered. Indeed, the goal of the board is to establish a management regime over the beach that enhances its mauri and sustains its environmental integrity. The new regime does not change the ownership of the marine coastal area except the scenic reserve strips which bound the beach on the landward side. These four reserves are owned jointly and severally by the four Te Hiku Iwi although are covered by the Reserves Act. However, the underlying ownership remains and any decisions about their future use still lies with the landowner.

Without the inclusion of the reserves the beach management would be deficient in its coverage and break the connection with areas further inland, much of which is iwi owned. For these reasons the board considers their inclusion essential both in geographical terms, but also in cultural and environmental terms. The process for the board's inclusion however is dependent upon the acceptance by the iwi owners to the intent and implementation of the plan (if the reserves are to be included). Further representation in relation to the management plan will occur by iwi appointment of two trustees to each reserve, one of which is expected to be the current iwi board member.

The intent and purpose of the reserves is to accentuate the manawhenua and manamoana interests of the respective iwi affiliated to the beach. It follows that although owned jointly owned by all the iwi, each of the reserves is located primarily within the rohe of one particular iwi. This means that each of the iwi will have a more significant interest in each of the reserves. This relies on an acceptance by all the four iwi that will enable each of them to fulfil a secondary objective which is to establish their own cultural icons and their unique historical accounts that are attached to that location.



## B. NGĀ WHAKAMĀRAMA | CONTENTS

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## C. TĪMATANGA KŌRERO | INTRODUCTION



### Purpose of the Management Plan

The purpose of the Reserve Management Plan (RMP) is to provide direction for the management and development of Waīmoho ki Waīmimiā (Beach Site D).

This RMP provides the community with certainty about the function and management of the reserve. It helps make sure management decisions that are consistent with the requirements of Te Hiku Iwi settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhe Beach Management Plan.

### Plan Development

This RMP has been developed as part of Te Oneroa-a-Tōhe Beach Management Plan. It has been subject to a full notification and public consultation process, with submissions and a hearing to enable public engagement and inclusion.

### Plan Implementation and Review

This RMP will be reviewed every 10 years in conjunction with the review of the Beach Management Plan.

## D. NGĀ HITORI MAI I WAIMIMIHA KI NGAPAE HISTORY OF THE RESERVE

The Waīmimiā Reserve is in the southern-most location of the Iwi-owned reserves and is unmistakably within the Te Rarawa rohe. Waīmimiā is a Māori term for whale ambergris. It is also the name of a localised system of lakelets that is itself connected to the Tangonge hydrology. Both systems are historical and cultural food sources of great significance and Waīmimiā has for centuries been an essential camping location for Te Rarawa

and other iwi before them. Like Whāro, it features in many historical accounts of Te Rarawa history. As a place of spiritual significance, Waīmimiā was the place that Te Rarawa elders met and communed with a female deity called Moehau who arrives by riding atop a whale in response to a plea by the iwi. Te Rarawa (Ngāti Moetonga) last consulted with Moehau during the 1920s in relation to ending a year long drought.

## D. NGĀ HĪTORI MAI I WĀIMOHO KI WĀIMIMIHĀ KI NGAPAE HISTORY OF THE RESERVE

Wāimimiha Lake is also a lair of the taniwha Paraweta and for many generations has been considered a place of great cultural significance. It is also a well established and known mahinga kai as a site for collecting, preparing and preserving all manner of food. These have included both fresh and seawater species of fish life, crustaceans, birdlife and vegetation.

The reserve area is also continually occupied by Te Rarawa whānau throughout the year and is managed by the Ahipara Takiwa Committee of Te Rarawa. Wāimimiha is also a mahinga mataitai for tuatua, pipi and toheroa. It is a common landing place for mussel spat and is a site that is considered special, and one that ought to be free from culturally repugnant activities. A carved pou whenua has been erected at Wāimimiha to signify Te Rarawa's affiliation and cultural association with the site which provides for the Iwi, both spiritually and economically.

Ngāpae is an area of the beach where access has been hindered by land sales to European settlers which have prevented the people of Pukepoto from being able to fully utilise the resources of both the beach reserve area and Lake Tāngonge. Instead of direct access they have had to get on to the beach either through the Ahipara entrance (south of the reserve), or Waipapakauri (north of the reserve). Inland is the Tāngonge lake system which was a main source of many foods and resources and this also was blocked off by pākehā ownership removing a significant area of lake, land and beach from full use and access. While it remains a source of food this has been impacted upon and diminished as the farmlands have developed and access denied to customary users.

The Waihou channel which is a major outlet into the Rangaunu Harbour was utilised by Māori leaders including the descendants of Te Ruakuru, a sister of Poroa, who have historically populated the entire area around the lake which, before its draining by settlers, was the largest lake in the Far North sprawled out between Pukepoto and Kaiaia. The absence of a waterway on to the Te Oneroa-a-Tōhe was the subject of debate at the time of Tamatea (between 1200 and 1300AD) and his sons including Kahungunu who unsuccessfully tried to create a breakout to the west coast. Adjusting the

hydrology of the lake and lowering its level was possible due to its shallow nature and this was a practice of Te Ripi Puhipi at certain times.

Unfortunately the idea was adopted by the European settlers who subsequently proceeded to completely and permanently drain the lake to become a mere shadow of itself and ruining numerous aspects of its ability to provide sustenance for the people of Te Rarawa. This is the context of the reserve from a landward perspective.

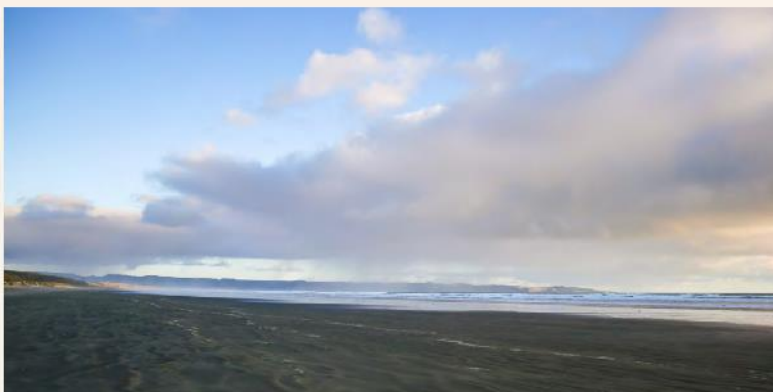
The beach itself is of course a part of the historical carriageway between various communities and that is why there is a multi iwi interest in it. But not only a carriageway for the needs of the living but also of the dead. So it forms a section of the Arawairua which traverses the entire length of the beach between the high and low water mark. At its northern end is the Puketutu Pā site which is commented on in Te Rarawa history as an important pou of Te Rarawa occupation. It was in actual fact the last proper pā that was occupied by Te Rarawa under the mana of Waka Rangaunu who at times of the year resided there followed by his son Rewi Ngapera whose descendants continue to live in Ahipara today. Ngāpae itself is also a scene of historical conflict between the people of Aupouri and Te Rarawa.

During the conflict a line was drawn by Poroa (Te Rarawa) across the beach and through the heat of the battle which became a lifeline for Aupouri, enabling them to retreat to Hukatere in the north and occupy Utea Pā. This part of the beach has since been known as Te One I Haea a Poroa and is an important historical marker for both the Te Aupōuri and Te Rarawa people.

The meaning of the name Ngāpae (Ngā – all, Pae – together), comes from Tōhe's journey along the beach, where at the location, he and Ariki smelt and saw numerous dead sharks lying together stranded high on the shoreline.

Thus, the reserve has its own mana and korero that is held dear by the Iwi of Te Rarawa and is a subject of constant revival of tikanga and other practices associated with its use, both historically and into the future.

## E. TE RĀHUI MAI I WAĪMOHO KI WAĪMIMI HĀ | THE RESERVE



### Status of the Reserve Under the Reserves Management Act 1977

The reserve is 72.1300 hectares, more or less, being Section 1 SO 469396. It has been declared as a reserve and is classified as a scenic reserve for the purposes of the Reserves Act 1977. A copy of the title and restrictions associated with it is included in Appendix 1.

The reserve is jointly vested in ¼ shares between Te Manawa o Ngāti Kuri, Te Rūnanga Nui o Te Aupōuri Trust, Te Rūnanga o Ngāi Takoto and Te Rūnanga o Te Rarawa.

### Joint Management Body

The reserve is managed by the Joint Management Body as provided for by Te Oneroa-a-Tōhe settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupōuri Trust;
- Te Rūnanga o Ngāi Takoto; and
- Te Rūnanga o Te Rarawa.

Each iwi authority is able to appoint two members to the joint management body. Members may be appointed, reappointed or discharged at the discretion of the iwi authorities. Appointments last for a term of five years, unless the Iwi Authority decides to replace their members before the end of term.

Further provisions relating to the management of the reserve are contained within the settlement legislation of each iwi.<sup>1</sup>

### Current Uses, Activities and Facilities Available

At present, there are no facilities available or planned within this reserve. This reserve currently provides 4x4 vehicles access to and from the Beach through various forestry tracks.

8 <sup>1</sup> For example, see sections 68 – 74 of Te Rarawa Claims Settlement Act 2015.

## E. TE RĀHUI MAI I WAĪMOHO KI WAĪMIMIHĀ | THE RESERVE



### Future Uses, Activities and Facilities Available

Uses, activities and facilities must add value to this reserve and the overall management of Te Oneroa a Tōhe. Given the characteristics of this reserve, many of the issues being faced on Te Oneroa a Tōhe are identical or very similar for the other reserves that adjoin it.

In that sense, the two management tools must operate in unison to achieve desired outcomes.

In terms of 'adding value' Iwi considered to have a greater influence in this reserve may look to:

- Carry out restoration and enhancement projects and activities in the area (dune restoration, riparian restoration along waterways).
- Provide some facilities in the reserve i.e. Parking, toilets and caretaker micro camp and information sites.
- Explore leaving one vehicle access from the reserve to the beach (recognising that at certain times of the day, the crossing may provide the only access to/from the beach for 4x4 vehicles).

- Carry out Beach and Whānau Days from this reserve to share food, company and historical stories as well as other forms of passive recreation.
- Restore the reserve to reflect what Tōhe saw on his journey (completely restore the areas back to natural state with no to little human modification).
- Restore waterways that once flowed through this reserve back to their natural state (where appropriate possible).
- Exploring whether this reserve and current forestry tracks leading to the Beach could be used for parking-and access ways to this reserve.
- Carry out regular reserve cleaning days to clear the areas of any waste / dumped rubbish.
- Install signage for a range of purposes.

Other than the above, this reserve area is likely to stay relatively untouched. One activity that Iwi may not want to see in this reserve is tourist accommodation of any form as it can detract from the impressive and beautiful natural scenery that the reserves provide.

F. NGĀ TŪMANAKO MŌ WAĪMOHO KI WAĪMIMIHĀ  
VISION FOR THE RESERVE



“Waīmoho ki Waīmimihā  
is maintained as a culturally  
significant scenic reserve for all  
of those who come after us.”

G. NGĀ WAWATA MAI I WAĪMOHO KI WAĪMIMIHĀ KI WAIMIMIHĀ  
OBJECTIVES FOR THE RESERVE



In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.



NGĀ TURE WAIRUA | SPIRITUAL VALUE

Ngā hononga me te takutai  
We are one with the beach

Te Oneroa-a-Tōhe holds significant cultural and spiritual value.  
These are the key outcomes we are aspiring to achieve to uphold that value.

Wāhi Tapu and Sites of  
Significance to Māori are  
protected within the reserve.

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TAIAO | ECOLOGY & BIODIVERSITY



Ko tātou ngā kaitiaki o te  
Ngahere me te Moana

Together we help look after the  
children of Tāne and Tangaroa

Te Oneroa-a-Tōhe has a unique and varied natural environment. These outcomes ensure that the ecology and biodiversity of the beach are retained and enhanced.

Sand dune systems within the reserve are protected from inappropriate development and vehicle use.	Native flora and fauna within the reserve is protected from inappropriate use.	Water quality for water bodies in the reserve is improved.	The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.
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MAHI ORANGA | ECONOMIC WELLBEING

Nā Te Oneroa-a-Tōhe ngā rawa  
hei mahi oranga

We recognise that  
Te Oneroa-a-Tōhe can provide  
for our economic wellbeing

Te Oneroa-a-Tōhe provides for our economic wellbeing.  
These outcomes acknowledge the importance of providing for economic activity  
while managing any adverse effects on the beach.

Commercial activities within the reserve  
are appropriate and compatible with the  
scenic status of the reserve.

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KAUPAPA WHAKAHIRAHIRA | RECREATION

E pai ana to whakamahi i te takutai,  
engari me tiaki

We enjoy using the beach,  
but respect it

We all love to play on Te Oneroa-a-Tōhe. These outcomes seek to balance recreational activities with the protection of cultural and environmental values.

Passive recreational opportunities are provided within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.

Safe and suitable access is provided from the reserve to Te Oneroa-a-Tōhe.

Avoid the establishment of permanent visitor accommodation within the reserve.

Visitors to the reserve are encouraged to deal with their own rubbish to enable it to be retained as a clean and pristine taonga.

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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

### NGĀ TURE WAIRUA | SPIRITUAL VALUE

Objectives	Implementation
Wahi Tapu and Sites of Significance to Māori are protected within the reserve.	A13. All taonga, koiki, or other artefacts or heritage resources found on or under Te Oneroa A Tōhe or in the reserve are to remain Iwi taonga and must be reported to the Iwi Management Body.

### TAIAO | ECOLOGY & BIODIVERSITY

Objectives	Implementation
Sand dune systems within the reserve are protected from inappropriate development and vehicle use.	A27. The cutting or taking of plant material or the taking or killing of fauna where it is for private use shall not be permitted within this reserve unless specific dispensation is granted by the Joint Management Body. <i>The Dispensation must be in accordance with the relevant provisions of the Wildlife Act 1953 and the Reserves Act 1977.</i> <i>Note: In this instance "private use" does not include mahinga kai.</i>
The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.	A38. The Joint Management Body <del>will</del> <i>should</i> support <del>and grant</del> concession <del>applications</del> to projects that carry out ecological restoration in dunes and waterways in conjunction with pest control <del>within the reserve</del> .
Native flora and fauna within the reserve is protected from inappropriate use.	A48. The Joint Management Body will support initiatives that specifically relate to the cause and impact of streams drying up within the reserve.
Water quality for water bodies in the reserve is improved.	A540. The Joint Management Body will seek an amendment to the FNDC dogs bylaw to prohibit dogs within the reserve unless: • Specific dispensation has been provided by the Joint Management Body <i>in accordance with the relevant provision of the Reserves Act 1977.</i> <i>Note: In some situations, dogs may enter the reserve without approval i.e. Police dogs, support / guide dogs, and search and rescue.</i>
	A644. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.

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## H. Ō MĀTOU TOHUTOHU MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

### MAHI ORANGA | ECONOMIC WELLBEING

Objectives	Implementation
Commercial activities within the reserve are appropriate and compatible with the scenic status of the reserve.	A712. All commercial activities proposed within the reserve requires a permit/concession prior to being undertaken.

### KAUPAPAPAWHAKAHIRAHIRA | RECREATION

Objectives	Implementation
Safe and suitable access is provided from the reserve to Te Oneroa-a-Tōhe.	A84. The Joint Management Body will work together in partnership with mana whenua to facilitate access to the reserve, to enable them to exercise their kaitiaki responsibilities and undertake other non-commercial cultural activities.
Water quality for water bodies in the reserve is improved.	A92. Access to the reserve shall only occur from the Beach or formal public accessways over private land.
Programmes and initiatives that improve biosecurity and indigenous biodiversity are supported.	A103. Vehicles on sand dunes within the reserve are prohibited.
Passive recreational opportunities are provided for within the reserve where these are consistent with Tikanga Māori and do not adversely affect the mauri of Te Oneroa-a-Tōhe.	A114. 4x4 Vehicles on an official formed accessway within the reserve are permitted subject to compliance with the relevant speed limits for the reserve established by the Joint Management Body.
	A125. No rubbish bins shall be provided on the reserve. Visitors shall be required to take their own rubbish with them upon departure. Suitable signage shall be placed in rubbish hot spots within the reserve.
	A136. Concessions for public and private accommodation, related facilities, and encampments will not be provided unless specific dispensation is granted by the Joint Management Body.

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## APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details

Information last updated as at 15-Mar-2020

RECORD OF TITLE  
DERIVED FROM LAND INFORMATION NEW ZEALAND  
FREEHOLD

Identifier: 723221

Land Registration District: North Auckland

Date Issued: 21 December 2015

Prior References:  
MCAP 10284/70.2

Type: Fee Simple - 14 share  
Area: 72.1300 hectares more or less  
Legal Description: Section 1 Survey Office Plan 469396  
Purpose: Science Reserve  
Registered Owners:  
Abbey Dolanaky Brown, Henri Jacques Bubbuck, Lillian Grace Kuria, Tola Masika, Graeme Naho, Kahurangi Patea, Tim Paterson, Donna Marie Smith, Charlie Kyle Smith, Sherrin Waiata and Walter John Willis

Subject to the Reserves Act 1977  
Subject to Part IV AC conservation Act 1987 (but Section 24 of that Act does not apply)  
Subject to Section 11 Crown Minerals Act 1991  
Subject to Section 45(4), 46(4) and 56 of the Ngāi Tahu Claims Settlement Act 2015  
Subject to Section 59 of the Ngāi Tahu Claims Settlement Act 2015

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## APPENDIX ONE – TITLE FOR THE RESERVE



[www.teoneroa-a-tohe.nz](http://www.teoneroa-a-tohe.nz)