

# **AGENDA**

## **RĀRANGI TAKE**

**Huihuinga O Te Poari O  
Te Oneroa-A-Tōhē  
Te Oneroa-a-Tōhē Board  
Friday 21 August 2020 at 10.00am**



## **Rārangi Take O Te Poari**

### **Te Oneroa-a-Tōhē Board Agenda**

Meeting to be held via Zoom video and teleconferencing  
on Friday 21 August 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-TŌHĒ BOARD**

Chair: Te Rarawa, Haami Piripi

Deputy Chair: Cr Mate Radich  
Far North District Council

Graeme Neho  
Ngāti Kuri

Rick Witana  
Te Aupouri

Wallace Rivers  
Ngāi Takato

Cr Colin (Toss) Kitchen  
Northland Regional Council

Cr Marty Robinson  
Northland Regional Council

Hon John Carter QSO  
Far North District Council Mayor

#### **KARAKIA/WHAKATAU**

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John Carter	
<b>2.0 NGA WHAKAPUAKANGA   DECLARATIONS OF CONFLICTS OF INTEREST</b>	
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#### **KARAKIA WHAKAMUTUNGA**

**TITLE:** Confirmation of Minutes

**ID:** A1335949

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

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### **Tūtohutanga | Recommendation**

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

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### **Attachments/Ngā tapirihanga**

Attachment 1: Minutes of Meeting - 22 June 2020

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### **Authorised by Group Manager**

**Name:** Ben Lee

**Title:** GM - Strategy, Governance and Engagement

**Date:** 18 August 2020

Te Oneroa-a-Tōhē Board  
22 June 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  
cnr State Highway 1 & Matthews Ave, Kaitāia  
on Monday 22 June 2020, commencing at 10.00am

<b>Tuhinga:</b>	Haami Piripi	Te Rūnanga o Te Rarawa	(Chair)
	Cr Mate Radich	Far North District Council	(Dep Chair)
	Graeme Neho	Ngāti Kuri Trust Board	
	Rick Witana	Te Rūnanga Nui o Te Aupouri Trust	
	Cr Colin Kitchen	Northland Regional Council	
	Cr Marty Robinson	Northland Regional Council	
	Mayor John Carter	Far North District Council	

<b>I Tae Mae:</b>	<b>Huihuinga i te katoa   Full Meeting</b>	
	Ben Lee	NRC - Strategy, Policy & Planning Manager
	Auriole Ruka	NRC - Kaiwhakahaere Hononga Māori
	Rachael King	NRC - Policy & Planning Administrator (minutes)
	Rachel Ropiha	FNDC - Team Leader, Māori Relationships
	Rayna Crymble	FNDC - Senior Planner, Māori Relationships
	Robert Ahukata	FNDC - Manager, Te Hono
	Theresa Burkhardt	FNDC - Policy Planner
	Phillip Murray	TROTR - CEO
	Melissa Peters	TROTR - Communications
	David Badham	Barker & Associates
	Steve Sanson	Sanson & Associates

The Chair declared the meeting open at 10.10am

*Secretarial Note: The meeting commenced with a minute's silence in honour of Police Constable Matthew Hunt, who was killed in the line of duty on Friday 19 June.*

### KARAKIA TIMATANGA ME WHAKATAU

Neho / Piripi

#### 1.0 NGĀ WHAKAPAHĀ | APOLOGIES

##### Moved (Robinson / Radich)

That the apologies from Colin Kitchen (for lateness) and Jonathan Gibbard (for non-attendance) be received.

**Carried**



Te Oneroa-a-Tōhē Board  
22 June 2020

## **2.0 NGA WHAKAPUAKANGA | DECLARATIONS OF CONFLICTS OF INTEREST**

Rick Witana advised that he is a member of EPA in Wellington, and also Chair of the Te Hiku Iwi Development Trust

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

## **3.0 WHAKĀE NGĀ MINITI | CONFIRMATION OF MINUTES**

### **3.1 Confirmation of Minutes**

**ID: A1324708**

**Report from Rachael King, Board Secretary**

**Moved (Neho / Radich)**

That the minutes of the Te Oneroa-a-Tōhē Board meeting held on 15 May 2020 be confirmed as a true and correct record.

**Carried**

*10.26am - Colin Kitchen joined the meeting*

## **4.0 NGĀ RIMITI | ITEMS**

### **4.1 Financial Report**

**ID: A1324714**

**Report from Rachael King, Board Secretary**

**Moved (Robinson / Carter)**

That the 'Financial Report' by Rachael King, Board Secretary and dated 8 June 2020, be received.

**Carried**

**Meeting closed at 10.31am**

**TITLE:** Adoption of the Draft Beach Management Plan for Consultation

**ID:** A1348297

**From:** Sheila Taylor, Kaiarahi - Kaupapa Māori

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### Whakarāpopototanga | Executive Summary

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

- The latest graphic designed version of Te Oneroa-a-Tōhē Beach Management Plan.
- The latest graphic designed version of the Draft Site A, B, C and D Reserve Management Plans.
- The final draft of the Supporting Evaluation document.

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### Tūtohutanga | Recommendations

1. That the report 'Adoption of the Draft Beach Management Plan for Consultation' by Sheila Taylor, Kaiarahi - Kaupapa Māori and dated 4 August 2020, be received.
  2. That the Te Oneroa-a-Tōhē Beach Management Plan and Supporting Evaluation Document be approved for notification, subject to any minor amendments approved by Ben Lee (Acting Group Manager – Strategy, Governance and Engagement, Northland Regional Council) prior to notification including:
    - a. Consistency of Referencing
    - b. Karakia insertion
    - c. New Desired Outcome inserted
    - d. Glossary inserted
    - e. Acknowledgements updated
    - f. \_\_\_\_\_
    - g. \_\_\_\_\_
    - h. \_\_\_\_\_.
  3. That Te Oneroa-a-Tōhē Board approves \_\_\_\_\_ and \_\_\_\_\_ to provide the Te Reo Māori translation for all written public engagement material in relation to public consultation on the draft beach management plan.
  4. That the Iwi members of Te Oneroa-a-Tōhē Beach Board approve for notification, subject to any minor amendments approved by Ben Lee (Acting Group Manager – Strategy, Governance and Engagement, Northland Regional Council) prior to notification the:
    - a. Draft Site A Reserve Management Plan; and
    - b. Draft Site B Reserve Management Plan; and
    - c. Draft Site C Reserve Management Plan; and
    - d. Draft Site D Reserve Management Plan.
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## Tuhinga | Background

The consultants (Steve Sanson and David Badham), with input from the Technical Steering Group, Matua Graeme Noho and Level Graphic Design, have finalised drafts for the Beach Management Plan, Reserve Management Plans and Supporting Evaluation Document. The final documents incorporate the direction provided by the Board at the 6 December 2019, 21 February, 20 March, 15 May and 22 June 2020 workshops.

### Direct Meetings

At the June Board meeting, direct meetings were requested by Wallace Rivers (Ngāi Takoto) and Rick Witana (Te Aupōuri) to explain and discuss the Beach Management Plan and other documents that have been prepared to date. Zoom meetings were arranged and held on 23 July 2020 (for Rick Witana) and 6 August 2020 (for Wallace Rivers). Rachel Ropiha and David Badham did a power point presentation at these meetings which focused on the background of the Board, its purpose and the development of the Beach Management Plan and its content.

### Beach Management Plan

Level have prepared a graphic designed version of the Beach Management Plan (see Attachment 1). Unfortunately, Level's budget has run out for the graphic design work. Accordingly, the version they have provided is the most up-to date version where they have got to while they await confirmation on additional budget from the Board. It is noted that several minor matters have already been identified that need to be addressed, including:

- Several image placeholders including pages 15, 17, 18
- Numbering and formatting issues within the action plan in section H.
- Minor spelling, grammar and formatting issues throughout.

The current version of the document has been reviewed and edited by members of the Technical Steering Group and Matua Graeme. Key changes / areas where further confirmation is required from the Board are listed below:

- Consistency of Reference – The name of the beach is gazetted as Te Oneroa-a-Tōhē and the Board's logo, website and documentation refers to Te Oneroa-a-Tōhē. However, in the latest TSG meeting, Matua Graeme has highlighted that this should be Te Oneroa-a-Tōhe (no macron over the e). Confirmation of the correct macron use is needed to update the Beach Management Plan, logo, website and other documentation.
- Te Reo Title – Matua Graeme has provided a title for the Beach Management Plan of "Te Rautaki o Te Oneroa-a-Tōhē."
- Karakia – a placeholder has been retained on the inside page of the Beach Management Plan for a karakia. Confirmation of an appropriate karakia to use is needed.
- New Desired Outcome – following feedback from Wallace Rivers at the June Board meeting and direct meeting in August, a new desired outcome has been added to the Taiao | Ecology & Biodiversity sub-topic as follows:

"Information and research is gathered to help us better  
understand the health of Te Oneroa-a-Tōhē"

- Glossary – the Technical Steering Group have questioned whether a glossary of terms should be included at the rear of the document.
- Acknowledgements – a placeholder has been left at the rear of the document for acknowledging the Board, councils and consultants who prepared the document.

Subject to any direction on the above or the document in Attachment 1, the Beach Management Plan can be made ready for notification with the minor amendments previously listed.



### 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 been working with iwi members on the Reserve Management Plans since the June meeting. Current graphic design versions of the content for the RMPs are attached (refer to Attachments 2 - 5). Similar to the Beach Management Plan, Level have run out of budget to complete the Reserve Management Plans and a number of minor amendments have been identified as still being required.

Subject to any direction on the current documents in Attachments 2 - 5, the Reserve Management Plans can be made ready for notification with the minor amendments previously identified.

### 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>”*

A final draft of the Supporting Evaluation Document is attached to this agenda. Subject to any direction and necessary minor amendments, the Supporting Document is ready for notification.

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## Considerations

### 1. Options

No.	Option	Advantages	Disadvantages
1	Approve draft Beach Management Plan	Meets the Boards statutory requirements to make available for public inspection a draft Beach Management Plan.	Resources that will be utilised for consultation will not be available for other activities.
2	Do not approve draft Beach Management Plan	Resources that would otherwise go into the consultation process (following approval of the draft plan), can be utilised elsewhere.	The Board risks not meeting it's statutory requirement, to make available for public inspection, a draft Beach Management Plan, prior to approving a final version.

The staff's recommended option is option 1 as it meets the Boards statutory requirements to undertake public consultation on the draft Beach Management Plan.

### 2. Significance and engagement

The decisions do not trigger the significance and engagement policy and therefore the Board is able to make this decision without the need to undertake public consultation.

### 3. Policy, risk management and legislative compliance

The decisions listed in this report comply with all policy or legislative requirements and will act to mitigate potential future project risks.

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

## Further considerations

### 4. Community and Māori impact statement

The approval of the draft plans will have benefits for Māori as approval precedes formal consultation on the documents. Consultation will provide various opportunities for Māori to express their views on the draft Beach Management Plan and a process for the Board to consider these views individually and collectively, prior to approval of the Final Beach Management Plan.

### 5. Financial implications

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

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## Attachments/Ngā tapirihanga

Attachment 1: Draft Supporting Evaluation Document

Attachment 2: Draft Beach Management Plan

Attachment 3: Draft Site A Reserve Management Plan

Attachment 4: Draft Site B Reserve Management Plan

Attachment 5: Draft Site C Reserve Management Plan

Attachment 6: Draft Site D Reserve Management Plan

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## Authorised by Group Manager

**Name:** Ben Lee  
**Title:** GM - Strategy, Governance and Engagement  
**Date:** 18 August 2020



## EXECUTIVE SUMMARY

Te Oneroa-a-Tōhē / 90 Mile Beach<sup>2</sup> is a special place with a unique history. Te Rautaki o Te Oneroa-a-Tōhē / Te Oneroa-a-Tōhē Beach Management Plan is a plan for how we can all protect and preserve our beach for future generations. The plan was put together by Te Oneroa-a-Tōhē 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.

This supporting document is prepared to support the Beach Management Plan. It is designed to be read in conjunction with the BMP and not in isolation. In accordance with the settlement legislation, Te Oneroa-a-Tōhē Board :

*“must consider and document the potential alternatives to, and potential benefits and costs of, the matters provided for in the draft plan”*

This supporting document looks more closely at the background and policy framework associated with the development of the Beach Management Plan. It provides more details about the extensive consultation and engagement process undertaken and a summary of the content and approach of the proposed Beach Management Plan provisions. Finally, and in accordance with the settlement legislation, it assesses the proposed Beach Management Plan provisions against identified priority matters and undertakes a robust alternatives analysis.

Overall, this report concludes that extensive analysis based on wide ranging community consultation has been undertaken to inform the development of the BMP provisions. The provisions have been compared against reasonable alternatives and ultimately represent the most appropriate means to achieve the stated purpose of the Board, the Beach Management Plan and ultimately ensuring that the beach is preserved and enhanced for present and future generations.

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<sup>2</sup> Settlement legislation identifies the beach as Te Oneroa-a-Tōhē in accordance with its proper Māori name. It is acknowledged that the beach is widely known as 90 Mile Beach. However henceforth, in this document the beach is referred to as “Te Oneroa-a-Tōhē” or “the beach”.



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## 1.0 TĪMATANGA KŌRERO | INTRODUCTION

### 1.1 PURPOSE OF THIS DOCUMENT

This document is prepared to support Te Oneroa-a-Tōhē Beach Management Plan (**BMP**). In accordance with the settlement legislation, Te Oneroa-a-Tōhē Board (**The Board**)<sup>3</sup>:

“must consider and document the potential alternatives to, and potential benefits and costs of, the matters provided for in the draft plan”

This document has been prepared to meet this requirement.

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<sup>3</sup> See for instance section 13(2)(c) of Part 2 of the 2<sup>nd</sup> Schedule of the Ngāti Kuri Claims Settlement Act 2015.

## **1.2 STRUCTURE OF THIS DOCUMENT**

This document is divided into the following sections:

**2.0 Background** – provides context on the significance of Te Oneroa-a-Tōhē, settlement legislation, purpose of the Board and the BMP and the notification and submission process.

**3.0 Policy Framework in the Context of the BMP** – analyses relevant legislation and planning documents at the national, regional and local level and it's relationship to and influence on the BMP.

**4.0 Consultation and Engagement** – provides a brief summary of the consultation and engagement undertaken prior to the notification of the BMP.

**5.0 Summary of Proposed BMP** – briefly summarises the content of the BMP.

**6.0 Assessment of Priority Matters** – assesses the content of the BMP against the three priority matters in the settlement legislation.

**7.0 Alternatives Analysis** – undertakes a robust analysis of potential alternative actions to those outlined in the BMP.

**8.0 Conclusion** – provides a conclusion for the findings of the supporting document.

## **1.3 TE ONEROA-A-TŌHĒ MANAGEMENT AREA**

The area of land covered by the BMP is provided below in **Figure 1**. It includes the extent of the beach shown below plus the coastal marine area which extends 15 nautical miles out to sea. The Management Area also includes 4 scenic reserves (A, B, C and D) vested in iwi of Te Hiku o Te Ika. For these areas, the BMP 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.



Figure 1 – Te Oneroa-a-Tōhē Management Area (source: adapted from BMP)

## 2.0 NGĀ WHAKARITENGA | BACKGROUND

### 2.1 SIGNIFICANCE OF TE ONEROA-A-TŌHĒ

Te Oneroa-a-Tōhē is a special taonga to Te Hiku o Te Ika Iwi; their relationship with the area is of huge significance historically, culturally and spiritually. For generations, this area has been a resource providing a vital source for mahinga kai and other foods as well as a transport route, and an area to undertake recreational activities. As a result, a number of wahi tapu, sites of significance and other historic values are located along its length. Te Oneroa-a-Tōhē is also a part of Te Ara Wairua, a spiritual

pathway between the living and the dead, meaning that this area is of utmost cultural and spiritual significance not only to Te Hiku Iwi but Māori as a whole.

Te Oneroa-a-Tōhē is also of significance to the Te Hiku o Te Ika Iwi economically and in an ecological context. A number of commercial activities are currently supported within the area, with potential for compatible activities to develop and generate employment opportunities to further the economic wellbeing of the surrounding communities. In terms of ecology, a high degree of naturalness and a number of unique habitats exist along the extent of Te Oneroa-a-Tōhē including dune lakes and coastal dune fringes. These habitats are home to a rich diversity of species some of which are considered 'threatened' and many of which are found nowhere else in the world.

## **2.2 SETTLEMENT LEGISLATION**

The Te Hiku Claims Settlement Bill seeks to provide for the settlement of historic Treaty of Waitangi Claims signed by four Far North iwi and the Crown; the four iwi being; Ngāti Kuri, Ngāti Kahu, Te Aupōuri, Ngāi Takoto, and Te Rarawa. The Bill was drafted as an omnibus bill to provide for the shared redress between the four settling iwi to be passed into law at the same time. Each of the four iwi have separate deed of settlement with the Crown that have been enshrined in law.

The four deeds of settlement that make up the Te Hiku Claims Settlement Bill contain acknowledgment and an apology for wrongs of the past, as well as cultural and commercial redress.

Included as part of the cultural redress for each of the four iwi is the Te Oneroa-a-Tōhē redress in acknowledgment of the relation of each iwi to Te Oneroa-a-Tōhē and the importance of this taonga as vital to their spiritual and cultural well-being. The legislation outlines the Te Oneroa-a-Tōhē Management Area which includes beach sites A, B, C, and D (see earlier map in **Figure 1**). It also requires the establishment of a Te Oneroa-a-Tōhē Board.

Each deed details how the members of the Board are to be appointed, specifying that it must consist of eight members comprising of the following:

- one member appointed by the trustees each of the iwi (four members total);
- two Northland Regional Councillors; and
- two Far North District appointed members (one the Mayor and another a councillor).

Ngāti Kahu, the fifth Te Hiku Iwi, has yet to sign their deed of settlement. When their settlement is agreed, the Bill acknowledges that Ngāti Kahu can join Te Oneroa-a-

Tōhē Board through their own settlement legislation bringing the maximum total board members to 10.

The powers and functions of the Board are set out in each of the deeds. The primary function of the Board is to *‘achieve the purpose of the Board’*. Included in the Boards other functions is the preparation and approval of the BMP for Te Oneroa-a-Tōhē.

## **2.3 PURPOSE OF THE BOARD AND THE BMP**

The deeds of settlement specify the purpose of the Board as being to provide governance and direction to:

*‘all those who have a role in, or responsibility for, the Te Oneroa-a-Tōhē Management are, in order to protect and enhance environmental, economic, social, cultural and spiritual wellbeing within that area for the benefit of present and future generation’.*<sup>4</sup>

In terms of the proposed BMP, the deeds of settlement require that it ‘identify the vision, objectives and desired outcomes for the Te Oneroa-a-Tōhē Management Area’ (see **Figure 1**). It must also specifically express the Board’s aspirations for the following priority matters in addition to any priorities the Board considers relevant:

- 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 iwi and ensuring the continuing access to their mahinga kai; and
- Recognising and providing for the spiritual, cultural, and historical relationship of Te Hiku o Te Ika Iwi with the Beach.

Finally, the deeds require the Board to establish Management responses for the four reserve areas included within the Te Oneroa-a-Tōhē Board Management Area.

An assessment of the consistency of the draft BMP against these priority areas is undertaken in Section 6.0 of this document.

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<sup>4</sup> See for instance section 64 of Part 2 the Ngāti Kuri Claims Settlement Act 2015.

## **2.4 THE NOTIFICATION, SUBMISSION AND HEARINGS PROCESS**

The legislation requires that the Board must give public notice that the BMP has been approved and allow submissions.

Submissions are required to be made in writing (including by electronic means) and submitters can request to be heard. The submission period must be at least 20 working days. The Board has elected to double the submission period to 40 working days to allow greater public engagement. If a submitter request to be heard, they must be given at least 10 working days' notice before the hearing. Again, the Board has elected to double this period to allow greater notice of the hearing.

During the hearing, the Board must consider any written or oral submissions and may amend the plan based on these submissions. It must also make available for public inspection a report that identifies how submissions were addressed by the Board. Decisions on the location of the hearings and how they will be run, will be made by the Board

## **3.0 POLICY FRAMEWORK IN THE CONTEXT OF THE BMP**

This section assesses the policy framework at the national, regional and local level and its relationship to the BMP. See **Figure 2** for a graphic depiction.

### **3.1 NATIONAL LEVEL**

#### **3.1.1 Resource Management Act 1991**

The Resource Management Act (**RMA**) is the main legislation that sets out how the environment should be managed.

Section 5 of Part 2 identifies the purpose of the RMA as being the sustainable management of natural and physical resources. This means managing the use, development and protection of natural and physical resources in a way that enables people and communities to provide for their social, cultural and economic well-being and health and safety while sustaining those resources for future generations, protecting the life supporting capacity of ecosystems, and avoiding, remedying or mitigating adverse effects on the environment.

Section 6 of the Act sets out a number of matters of national importance including (but not limited to) the preservation of the natural character of the coastal environment, protection of the relationship of Maori and their culture and traditions, the protection of customary rights



Section 7 identifies a number of “other matters” to be given particular regard by Council and includes (but is not limited to) Kaitiakitanga, the efficient use of natural and physical resources, the maintenance and enhancement of amenity values, and maintenance and enhancement of the quality of the environment.

Section 8 requires Council to take into account the principles of the Treaty of Waitangi.

The BMP contains a number of desired outcomes and actions pertaining to the management of natural resources, all of which are considered to be consistent with the guiding principles set out in Part 2 of the Act. Some of the actions in the BMP will require changes to RMA planning documents, this process would still be subject to the plan making requirements specified in the RMA

The deeds of settlement provide for an additional interrelationship between these documents by specifically providing for the BMP to have ‘effect’ on certain RMA planning documents. Each time Far North District Council, or Northland Regional Council prepares, reviews, varies or changes an RMA planning document relating to the whole or a part of the Te Oneroa-a-Tōhē Management Area, the Council must recognise and provide for the visions, objectives and desired outcomes identified in the document. Council must also have regard to the BMP when determining resource consent applications that relate to the Te Oneroa-a-Tōhē Management Area.

### **3.1.2 Conservation Act 1987**

The Conservation Act promotes the conservation of New Zealand’s natural and historic resources, to achieve this, the Act establishes the Department of Conservation (**DOC**) and specifies the departments functions. The Conservation Act applies to ‘conservation areas’ which is defined as land or foreshore held for conservation purposes or land in respect of which an interest is held for conservation purposes (e.g. leases).

The Act requires the establishment of Conservation Boards and the development of Conservation Management Strategies (**CMS**) for land administered by DOC. While the Te Oneroa-a-Tōhē Management Area no longer includes land administered by DOC, the deeds of settlement require the establishment of the Te Hiku o Te Ika Conservation Board and the development of a ‘Te Hiku Conservation Management Strategy’ for the korowai area which includes beach sites A, B, C and D. The Te Hiku CMS would become a section within the Northland CMS and must be prepared in conjunction with DOC and in accordance with section 17D which sets out the purpose and requirements of a CMS.

The deeds of settlement require that the development of such a strategy has particular regard to the vision, objectives and desired outcomes of the BMP as it

relates to the four reserves. The development of the Te Hiku CMS is underway and The Board have been directly engaged in this process ensuring that the BMP is given particular regard.

### **3.1.3 Fisheries Act 1996**

The Fisheries Act 1996 governs fisheries management throughout New Zealand's territorial sea and the Exclusive Economic Zone. It manages commercial, customary non-commercial, and recreational fisheries to enable people to provide for their social, economic and cultural well-being while ensuring sustainability of fisheries so that the resource is maintained to meet the reasonably foreseeable needs of future generations. Fisheries New Zealand is responsible for administering the Act and its supporting regulations.

The BMP includes outcomes that relate to decision making with respect to fisheries management and identifies some actions to be carried out by the Ministry of Fisheries in partnership with The Board. It is considered that the outcomes sought are in accordance with the principals of the Act.

### **3.1.4 Reserves Act 1977**

The Reserves Act 1977 governs the preservation and management of areas of New Zealand for the management and enjoyment of the public. It aims to ensure New Zealand's recognisable character is retained by protecting a range of special features or values including recreational, ecological, historical and community ones. This includes preservation of access for the public along the coastal marine area. The Act also deals with the powers and responsibilities of a local authority as the administering body of a reserve, which includes the requirement for Reserve Management Plans (**RMP**).

The Te Oneroa-a-Tōhē Management Area includes four reserves, identified as beach sites A, B, C and D (see **Figure 1**) which have been transferred to iwi ownership as part of redress. These areas are now classified as 'scenic reserve', and as such the Reserves Act is relevant. Individual RMPs have been developed for each of the four reserves as part of the BMP. It is considered that the RMPs have been appropriately prepared in accordance with the Reserves Act.



### **3.1.5 New Zealand Coastal Policy Statement**

The New Zealand Coastal Policy Statement (**NZCPS**) establishes policies directed at achieving the purpose of the RMA in relation to the coastal environment of New Zealand. In general, the NZCPS seeks to protect the coastal environments characteristic and qualities from issues resulting from activities being undertaken within the coastal environment. Local authorities are required by the RMA to give effects to the NZCPS through their plans and policy statements.

With regard to the BMP, a number of policies are of relevance including the following:

- Policy 6: Activities in the Coastal Environment,
- Policy 8: Aquaculture,
- Policy 11: Indigenous Biological diversity,
- Policy 13: Preservation of natural Character,
- Policy 17: Historic heritage identification and protection,
- Policy 18: Public Space
- Policy 19: Walking Access
- Policy 21: Vehicle Access

In general, the BMP is considered to be consistent with the purpose of the NZCPS and the relevant policies.

### **3.1.6 Local Government Act 2002**

The Local Government Act 2002 (**LGA**) establishes the purpose of local government, provides a framework for local authorities to operate within, and sets out their regulatory functions, including the development of Long-Term Plans, Annual Plans and Bylaws. It also provides a framework for consultation, and sets out to ensure that local authorities are accountable to the community for their decision making.

It is considered that the BMP has been prepared in accordance with the requirements of the LGA 2002.

The deeds of settlement also requires that Council take the proposed BMP into account when making decision under the LGA regarding issues in the Te Oneroa-a-Tōhē Management Area.

## **3.2 REGIONAL LEVEL**

### **3.2.1 Regional Policy Statement for Northland**

The Northland Regional Policy Statement (**RPS**) made operative 6 May 2016 covers the management of natural and physical resources across the Northland region and out to the 12 nautical miles (22.2km limit). The provisions within the RPS give guidance at a higher planning level within regard to significant regional issues. As such, it does not contain specific rules that trigger the requirement for consent of any type, but rather, it gives guidance to resource consent applications and the development of District Plans so as to ensure regional consistency on key resource management issues.

Te Oneroa-a-Tōhē Management Area is within the Coastal Environment as mapped by the RPS and includes area identified to be of 'High' and 'Outstanding' natural character. Objectives 3.14 and 3.15, and policies 4.6, 4.7, 4.8 have been considered of particular relevance. The proposed BMP seeks to ensure that mahinga kai are healthy and abundant, and to protect and restore biodiversity. Subsequently objectives 3.1, 3.2 3.3, 3.4 and 3.10 and the relevant policies have given particular regard.

Overall, it is considered that the proposed BMP is consistent with the objectives and policies of the Northland Regional Policy Statement.

### **3.2.2 Proposed Regional Plan for Northland**

At the time of writing the proposed BMP and supporting documents the Proposed Regional Plan for Northland (**PRPN**) was operative in part, subject to a number of appeals, but likely to be made fully operative before the proposed BMP is made operative. The PRPN assists NRC in carrying out its functions to achieve sustainable management purposes if the RMA. The plan contains objectives, policies and rules including in relation to the coastal marine area (**CMA**).

Given that a large proportion of the Te Oneroa-a-Tōhē Management Area is within the CMA, the PRPN is relevant. It is considered that over all the proposed BMP is consistent with the relevant provisions of this document.

### **3.2.3 Northland Conservation Management Strategy**

The Northland Conservation Management Strategy (**NCMS**) describes the conservation values present in Northland, sets outcomes, policies and milestones that align with the Department of Conservation (**DOC**) strategic direction and guide DOCs work programmes. The NCMS was produced in 2014 and 'has effect' until 2024.

The Te Oneroa-a-Tōhē Management Area includes the beach sites A, B, C and D, parts of which are currently incorporated in the NCMS given their pre settlement classification as conservation reserve. As discussed in **Section 3.1.2** of this report, a separate Te Hiku CMS is currently being developed by the Te Hiku o Te Ika Conservation Board in conjunction with DOC for the korowhai area (as is required by the settlement legislation) to be included in the NCMS. The new Te Hiku section will include the four reserves (now held under the reserves act); however, this had not yet been completed.

The proposed BMP and associated RMP for each of the four reserves are however considered to be consistent with the outcomes, policies and milestones set in the NCMS.

### **3.3 LOCAL LEVEL**

#### **3.3.1 Far North District Plan**

The Far North District Plan (**FNDP**) assists the Far North District Council (**FNDC**) in carrying out its functions to achieve the sustainable management purposes of the RMA. District Plans manage the effects of land use and subdivision and must give effect to national policy statements and regional policy statements and cannot be inconsistent with regional plans. The FNDP applies to the portion of the Te Oneroa-a-Tōhē Management Area that is above Mean High Water Springs.

The relevant provisions of the operative FNDP are contained within the following Chapters:

- 9 Recreation/Conservation Zone;
- 10.6 General Coastal Zone; and
- 12.7 Lakes, Rivers, Wetlands and the Coastline.

On assessment of these relevant chapters, it is considered that the proposed BMP is in accordance with this document.

#### **3.3.2 Far North 2100**

Far North 2100 is a strategic spatial plan being prepared by the Far North District Council. The document is non-statutory, it intends to provide a long term (80+ years), high level and wide-ranging community spatial plan that not just deals with land use, but economic, social, environmental, physical and cultural issues and goals for the whole of the Far North. The document is intended to be a single point of reference for future planning decisions.

At the time of writing the proposed BMP and supporting document, FN2100 had not yet been completed, however, a consultation document was made available for review. It is considered that the proposed BMP is consistent with the identified direction of this document where relevant.

### **3.3.3 Bylaws**

Bylaws are made under Section 145 of the LGA which provides for local authorities to make general bylaws for the purpose of protecting the public from nuisance, protecting, promoting, and maintaining public health and safety, minimising the potential for offensive behaviour in public places. Sections 146 and 147 provide for the creation of more specific bylaws.

Far North District Council existing Bylaws of particular relevance to the management area include:

- **Control of the Use of Public Places:** Regulates the use of public places, including the road reserve but not other reserves.
- **Dog Management Bylaw:** Gives effect to the Dog Management Policy which details 'dog control' for public land, including land administered under the Conservation Act 1987.
- **Reserves Bylaw:** Applies to any open space including foreshore or beach associated with any coastal area vested in, or under the control of Far North District Council. The Bylaw controls the use of these areas in terms of use of motor vehicles, camping, commercial activities and closure of reserves.
- **Speed Limits Bylaw:** Set speed limits for all roads (as defined in the Land Transport Act 1998) under the management of Far North District Council which includes Te Oneroa-a-Tōhē where above Mean High Water Springs.
- **Vehicles on Beaches Bylaw:** Applies to all beaches within the District and includes dunes and coastal vegetation, but does not include private land or land administered by the Department of Conservation. In general, the bylaw promotes sensible and considerate driving on beaches.

It is acknowledged that amendments to existing Bylaws would be required (and are proposed) to achieve some of the Board's desired outcomes. Regardless the proposed BMP and the potential necessary amendments proposed are consistent with the overarching purpose of Bylaws.

### **3.3.4 Council Long Term Plans and Annual Plans**

The LGA requires Councils to develop Annual and Long-Term Plans. Long Term Plans are key strategic documents for Councils, they set out the Councils priorities for the following 10-year period including what projects are planned, how much they will cost and how it will be funded. Long Term Plans are reviewed every three years.

The Annual Plan focuses on year to year budgets and sets out what council plans to do in the 12-month period to achieve the goals as set out in the Annual Plan.

The current Long-Term Plan covers the period of 2018 – 28 and Te Oneroa-a-Tōhē Board is recognised as a strategic partnership in this document, but there are no specific strategies that are of particular relevance to Te Oneroa-a-Tōhē. Regardless, the proposed BMP aligns with FNDCs overall Strategic Direction for this period, particularly the community outcomes.

The 2019-20 Annual Plan is considered to have no additional relevance to the proposed BMP.

### **3.3.5 Iwi and Hapu Environmental Management Plans**

Iwi/ Hāpu Environmental Management Plans (IMP/HEMP) are resource management plans prepared by an iwi authority, rūnanga, or hāpu. These plans are an expression of tribal authority (rangatiratanga) to assist with the exercise of stewardship (kaitiaki) roles and responsibilities. The plans provide an opportunity for whanau, marae, hāpu, iwi or rūnanga to clearly state how they intend to participate in the resource management process as presented within the RMA including the preparation or change to a regional policy statement, regional and district plan, as well as the preparation and assessment of resource consents.

Councils have a duty under section 74 of the RMA to take into account any relevant planning documents prepared by iwi or hāpu that are lodged with that council. Currently there is only one IMP/HEMP lodged with Far North District Council that includes Te Oneroa-a-Tōhē as part of the rohe; Te Runanga o Ngāi Takato Environmental Plan.

The plan develops a holistic framework to achieving Ngāi Takato's key strategic objectives. It does not give detailed direction to the proposed BMP but includes high level values and objectives specifically relating to Te Oneroa-a-Tōhē. These values and objectives have been taken into account in the development of the proposed BMP.

It is understood that other IMP / HEMP for other iwi with interests in Te Oneroa-a-Tōhē are currently being developed.



### **3.3.6 Strategic documents**

#### *3.3.6.1 He Tangata, He Whenua, He Oranga – Tai Tokerau Māori Growth Strategy*

He Tangata, He Whenua, He Oranga focuses on five high level strategic interventions intended to transform the regions Māori economy and stimulate the necessary shift required to create an environment that reinforces Maori prosperity and wellness in Te Taitokerau. The five interventions Advocacy & Policy, Research & Innovation, Education & Promotion, Leadership Platform & Collaborative Growth.

#### *3.3.6.2 Tai Tokerau Northland Economic Action Plan 2019 Refresh*

The Tai Tokerau Northland Economic Action Plan brings into focus a group of projects that together will contribute to transforming Northlands Economy, and strongly reflects the importance of Iwi/Māori in this economy. The goals identified in He Tangata, He Whenua, He Oranga – Tai Tokerau Māori Growth Strategy are also considered in this document. The document outlines a number of ‘priority outcomes’ and related projects. The following priority outcomes have been considered to be of particular relevance:

- A thriving Tai Tokerau Māori economy
- An equitable environment for whanau wellbeing
- Tope regional visitor destination
- A skilled local workforce

#### *3.3.6.3 The Te Hiku o Te Ika Iwi Strategic Documents*

In general, the strategic documents of each of the Te Hiku o Te Ika Iwi identify key issues and challenges for the iwi and set direction and establish guiding principals to help future decision making.

### **3.4 SUMMARY**

Overall, the proposed BMP is considered to be consistent with the direction of the strategic documents addressed above.

## **4.0 CONSULTATION & ENGAGEMENT**

### **4.1 CONSULTATION PERIOD**

Since its inception in 2015, the Board has carried out a wide range of consultation and engagement with the community.

The most recent consultation period started on the 1<sup>st</sup> July 2019, which ran for approximately 12 weeks, with a final hui being undertaken on the 27<sup>th</sup> August 2019. Seven specific engagement events were carried out over this time from Kaitaia to Te Hapua.

During this period, feedback was received across multiple channels and in addition the engagement hui included letters, emails, online feedback, and responses from local kura. Over 1,500 responses were received during the process.

### **4.2 SUMMER ENGAGEMENT PROGRAMME**

Over the summer of 2019/2020, further engagement occurred across numerous channels. Online engagement via a Te Hiku Media facebook campaign, Iwi led beach days and ambassadors, and a photo competition all occurred over this period. Nearly 2,500 engagements occurred online and Iwi members reported success in their local beach days and ambassadors seeking further input into the plan over the summer period.

### **4.3 SUMMARY OF FEEDBACK**

Key themes from the consultation period programme included:

- Traffic, Parking, & Access
- Fisheries
- Rubbish
- Monitoring
- Education
- Biodiversity
- Kaitiakitanga
- Cultural Matters
- Management

- Signs
- Dunes
- Infrastructure
- Tourism
- Forestry
- Health & Safety
- Consultation
- Water
- Funding
- Sustainability
- Research
- Hazardous Substances & Activities
- Recreation
- Whales
- Climate Change & Global Warming
- Animal & Pest Control
- Zoning
- Board
- Crime & Drugs and Alcohol

A breakdown of these themes and more detailed points can be found in **Appendix A**.

During the summer engagement period, the Board received further information and insights relating to the key target areas as outlined in the Media Release sent out prior to the start of the Summer Engagement Programme. These target areas are as follows:

- People are safer; (improving vehicle management via speed limits, fewer access points, designated zones for 4WD/motorbikes and addressing drug and alcohol abuse)

- Acknowledging tangata whenua; (including educating visitors about local history/the beach's cultural significance; and supporting significant Māori cultural practices, including restoring place names, installing pou, protecting wāhi tapu, rāhui, taiapure and whale strandings)
- Protecting the natural environment; (managing vehicles/people/animals in and around sensitive areas like shellfish beds, sand dunes, native plantings and bird nesting areas; tightening controls on gathering of kaimoana – especially spat collection – undertaking new planting, fencing and predator management)
- Beach cleanliness; (better rubbish management, supporting landcare groups and educating visitors to take rubbish away)
- Visitor behaviour; (educating visitors about respectful and appropriate behaviours, through ambassadors, monitoring, signage and online)
- Improving facilities for beachgoers; (including parking, toilets, cellphone coverage and drinking water).

A full outline of the feedback received is found in **Appendix A**.

## **5.0 SUMMARY OF PROPOSED BMP**

### **5.1 STRUCTURE & DESIGN**

The Proposed BMP has been developed with the intent of providing a relevant document that is readily accessible to a wide audience.

The document is made up of the following sections:

- A. KUPU WHAKATAKI | FOREWORD – foreword to the BMP from the Board's chair.
- C. TĪMATANGA KŌRERO | INTRODUCTION – introduction for the BMP
- D. TE HUARAHĪ O TŌHĒ | THE PATHWAY OF TŌHĒ – Māori and English translation of the journey of Tōhē and Ariki and the naming of places and features along the Beach.
- E. NGĀ TŪMANAKO | VISION – statement of the vision for Te Oneroa-a-Tōhē over the next 50 years.

- F. NGĀ WHAKARITENGA | BACKGROUND – provides background on the settlement legislation, statutory context and how the BMP will influence other legislative documents.
- G. NGĀ WAWATA | OBJECTIVES & DESIRED OUTCOMES - Objectives and desired outcomes that will assist with achieving the vision. There are 7 sub-topics:
  - Wairuatanga | Spiritual Value
  - Ngā Kaiarahi | Leadership
  - Taiao | Ecology & Biodiversity
  - Mahi Oranga | Economic Wellbeing
  - Kaupapa Whakahirahira | Recreation
  - Whanaungatanga | Collaboration
  - Mātauranga | Education
- H. Ā MĀTOU MAHI | OUR ACTIONS – Lists actions to be undertaken by the Board, the Councils, Iwi and other agencies to achieve the objectives and desired outcomes.
- I. NGĀ WĀHI RAHUI | RESERVE MANAGEMENT PLANS – Details Conservation Areas A, B, C and D and the reserve management plans which are provided in a separate appendix. Decisions on these areas are exclusively made by the iwi members of the Board.
- J. AROTURUKI ME TE AROTAKI | MONITORING AND REVIEW - Outlines how the BMP will be monitored and reviewed over its lifetime.

Landscape images of Te Oneroa-a-Tōhē have been utilised throughout the document, emphasising the focus of the proposed BMP and contributing to a strong-design theme for the document. Graphics have also been applied to help relate information and provide context.

## **5.2 TAKAPOU O TE ONEROA-A-TŌHĒ**

The following guiding principles have been used to lead the development of the BMP:

- **Ngā Kaiarahi** – Kaitiaki and community leading the protection, preservation and enhancement of Te Oneroa-a-Tōhē
- **Tūrangawaewae** – Reflecting iwi, hapū, 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-Tōhē
- **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-Tōhē.
- **Mauri** - Acknowledging the mauri of Te Oneroa-a-Tōhē as a vital and critical component that needs to be restored

These pou are reflected throughout the plan, particularly the desired outcomes and corresponding action plan.

### 5.3 NGĀ TŪMANAKO | VISION

The proposed vision for the BMP is as follows:

*Kia roa to titiro pērā i te hīkoi o Tōhē – Let your lens be long like the pathway of Tōhē*

*Pēnā e hoki muri ana tātou ki ngā tohu mātauranga o Tōhē me ngā ingoa o ngā ara wai 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 Tōhē.*

*When we reflect on the signs and the learnings as Tōhē 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-Tōhē.*

The vision was developed by the Board during a workshop process and was selected amongst a number of other potential vision statements. The vision gives due respect to Tōhe, a distinguished rangatira who named many of the places along the beach. The vision is supplemented by the Pathway of Tōhe, a story which describes the natural environment of a previous time.

The vision sets in place a future focussed management regime whilst acknowledging the efforts of previous generation to ensure the health and wellbeing of the beach and its people. It has a strong focus on having a unified approach, working together with the community and partners to ensure success. The vision is expressed throughout the Plan.

#### **5.4 NGĀ WAWATA | OBJECTIVES & DESIRED OUTCOMES**

The plan includes a number of objectives and desired outcomes under seven “sub-topics”. These objectives and desired outcomes were prepared through the consideration of the outcomes of consultation and Board direction on the key matters that relate to the Beach Management Area.

#### **5.5 Ā MĀTOU MAHI | OUR ACTIONS**

A comprehensive action plan has been developed, specifically linked to the objectives and desired outcomes. These were developed in conjunction with both the Far North District Council and Northland Regional Council. Given the relevance of the BMP to RMA documents, and to ensure statutory weight is given prominence, the action plan does have a particular RMA focus. However, a range of actions that promote advocacy and communication are also included.

A key focus was to ensure that the actions were workable, could be implemented and appropriately resourced and included in council work programmes. Therefore, the current actions within the notified BMP are actions that both FNDC and NRC have confirmed that they generally agree upon. Whilst specific timeframes are not included (e.g. dates) broad horizons are provided (short term, medium, long term, ongoing) the action plan is likely to form a standard part of the Board’s agenda documentation so that they can actively monitor progress and achievements.

#### **5.6 NGĀ WĀHI KOROWAI | CONSERVATION AREAS**

Four reserve management plans have been developed by the Iwi members of the Board. They follow a similar template and design to the overall BMP. As such, they too include a Vision, Objectives and Desired Outcomes and an Action Plan. These Plans have been developed in accordance with the Reserves Act 1977 (as they are all currently Scenic Reserves).

### **6.0 ASSESSMENT OF PRIORITY MATTERS**

#### **6.1 CONSISTENCY WITH THE PURPOSE OF THE BMP**

The Claims Settlements Acts of each relevant iwi outline the purpose and contents of what the BMP should cover. This has been assessed in the table below to ensure compliance.

Claims Settlement Acts	Evidence
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<u>s88</u> Te Rarawa Claims Settlement Act 2015	The BMP identifies a vision, objectives and desired outcomes required by the legislation.
<u>s74</u> Ngāti Kuri Claims Settlement Act 2015	The BMP provides direction to persons authorised to make decisions in relation to the Te Oneroa a Tohe Management Area via the Vision, Objectives, Desired Outcomes and Action Plan.
<u>s71</u> NgaiTakoto Claims Settlement Act 2015	
<u>s75</u> Te Aupouri Claims Settlement Act 2015	

## 6.2 CONSISTENCY WITH THE PRIORITY AREAS

The settlement legislation<sup>5</sup> identifies three priority areas that the Board must express aspirations for in the care and management of the Te Oneroa-a-Tōhē management area:

- (i) protecting and preserving the Te Oneroa-a-Tōhē management area from inappropriate use and development and ensuring that the resources of the Te Oneroa-a-Tōhē management area are preserved and enhanced for present and future generations;
- (ii) recognising the importance of the resources of the Te Oneroa-a-Tōhē management area for Te Hiku o Te Ika iwi and ensuring the continuing access of Te Hiku o Te Ika iwi to their mahinga kai;
- (iii) recognising and providing for the spiritual, cultural, and historical relationship of Te Hiku o Te Ika iwi with the Te Oneroa-a-Tōhē management area.

### 6.2.1 Priority Area (i)

Priority area (i) is accounted for through the objectives and desired outcomes and the corresponding actions in the action plan. The action plan items that relate to changes to Regional and District Plans, as well as bylaws are most important as it allows for use and development to be appropriately assessed through a consenting or permitting process used via the RMA or LGA.

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<sup>5</sup> See for instance section 74(1)(c) of the Ngāti Kuri Claims Settlement Act 2015.



### 6.2.2 Priority Area (ii)

Priority area (ii) is accounted for through the objectives and desired outcomes and the corresponding actions in the action plan. Given the broad nature of the priority area, all of the objectives, desired outcomes and corresponding actions recognise the importance of the resources of the Beach. Specifically, in terms of Mahinga Kai, this is covered by the objectives for Taiao | Ecology & Biodiversity sub topic.

### 6.2.3 Priority Area (iii)

Priority Area (iii) is accounted for through the Objectives and Desired Outcomes and the corresponding actions in the Action Plan. Specifically, this is covered off by the Wairuatanga | Spiritual Value objectives and desired outcomes and associated actions.

## 6.3 RESERVE MANAGEMENT PLANS

This section will briefly summarise the development of the RMPs and how these are consistent with the matters outlined in section 41(3) of the Reserves Act 1977.

Four RMPs have been developed by the Iwi members of the Board. They follow a similar template and design to the BMP and include a vision, objectives and desired outcomes and an action plan. The RMPs have been developed in accordance to the Reserves Act 1977 (as they are all currently Scenic Reserves).

Section 41(3) of the Reserves Act 1977 states that:

#### **41 Management plans**

(3) The management plan shall provide for and ensure the use, enjoyment, maintenance, protection, and preservation, as the case may require, and, to the extent that the administering body's resources permit, the development, as appropriate, of the reserve for the purposes for which it is classified, and shall incorporate and ensure compliance with the principles set out in section 17, section 18, section 19, section 20, section 21, section 22, or section 23, as the case may be, for a reserve of that classification.

Sections 17-23 referred to in 41(3) above relate to the type of classified reserve. In the instance of all four reserves, these have already been gazetted as Scenic Reserves and therefore Section 19 is applicable. The table below confirms consistency with the relevant sections of the Reserve Act 1977.

Reserves Act 1977	Evidence
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<p><u>s41</u></p>	<p>s41(1) requires the administering body to prepare and submit to the Minister a management plan within five years after the date of its appointment.</p> <p>s41(2) provides scope for the Minister to extend timeframes.</p> <p>As required under s41(3) - The RMPs for the four beach sites provide for and ensure their use, enjoyment, maintenance, protection and preservation.</p> <p>In terms of monitoring and review, the RMPs are to be reviewed every 10 years as required under s41(4) . This is consistent with the review process for the BMP.</p> <p>s41(5) requires that a public notice forms part of the formal notification process and provides an opportunity for feedback from the community.</p> <p>S41(6), relates to the administration associated with developing a Reserve Management Plan. These matters have been considered when developing the notification process for the BMP.</p> <p>S41(7), s41(8), and s41(9) relate to the review of the Plans and ensuring that they follow the processes outlined in s41(5) and s41(6). When a review is required, these steps will be followed.</p> <p>S41(10) establishes that the administering body can determine its own procedure at the hearings. The Board will determine this procedure in due course.</p> <p>S41(11) ensures that the administering body must also comply with the management plan for the reserve.</p> <p>S41(12) establishes that Minister consent for s41 does not cover any other parts of the Reserves Act 1977.</p> <p>S41(13) relates to recreation reserves and is not relevant.</p> <p>S41(14) establishes that the Minister may ask different administering bodies to consult with one another to ensure that management plans are integrated for the benefit of the locality. In this case no other management plans are known.</p> <p>S41(15) sets out the powers of the Minister.</p>
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	<p>S41(16) is not relevant as it relates to any government purpose reserve or local purpose reserve.</p> <p>Overall, the RMP's are considered to be consistent with the Reserves Act 1977.</p>
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#### **6.4 OTHER MATTERS ADDRESSED IN THE BMP**

The BMP “may include any other matters that the Board considers relevant to the purposes of the beach management plan.”

As outlined earlier, the development of the BMP has been targeted to ensure greatest statutory weight is given by relevant RMA documents. Therefore, there are no ‘other matters’ that have been considered and provided for at this stage.

Notwithstanding the approach, it is noted here that the community did have a specific view on the following matters:

- GMO's
- Crime
- Drugs & Alcohol
- Hazardous Substances
- Climate Change
- Digital Connectivity
- Fisheries

In many cases the specific matters above can be broadly linked to objectives and desired outcomes, however not all have specific actions owing to the priority given to matters that have a direct link to legislation that have a clear statutory pathway to the BMP. Additionally, many matters are well covered by the existing environmental framework and were not considered to require additional coverage in this plan.

## 7.0 ALTERNATIVES ANALYSIS

### 7.1 WAIRUATANGA | SPIRITUAL VALUE

#### 7.1.1 Applicable Desired Outcomes

- Te Oneroa-a-Tōhē is treated as a taonga tuku iho – a treasure handed down through the generations.
- The cultural significance of Te Ara Wairua is protected.
- Traditional place names and their stories are used and understood by all.
- Wahi Tapu, sites of significance and other heritage are protected.

#### 7.1.2 Background

Recognising and providing for the spiritual, cultural and historical relationship of Te Hiku o Te Ika iwi/hapu with the beach was identified as a priority matter.

#### 7.1.3 Options Identified

The following general options have been identified to address the above:

- **Status quo:** Traditional place, spiritual values, names and the cultural significance associated with Te Oneroa-a-Tōhē where not already identified remains local knowledge and understood only by those with an existing understanding of the history and relevance of connection.
- **Proactive approach (preferred approach):** Traditional place names, spiritual values and cultural significance associated with Te Oneroa-a-Tōhē are identified, recorded and understood by all by implementing the relevant Actions in the Action Plan which are summarised below:
  - Update relevant FNDC bylaws to require approval from the Board for signage relating to Te Oneroa-a-Tōhē.
  - Require agencies establishing signage relating to Te Oneroa-a-Tōhē to consult with the Board.
  - Support use of ancestral place names for wayfinding purposes including artistic interpretation.
  - Requiring all signage to be bilingual.

- Maintain a list/map with correct Maori place names and their history on the Te Oneroa-a-Tōhē website.
- Provide GIS mapping assistance to support iwi hapu and whanau to identify sites of cultural significance.
- Include sites identified in A6 in protection in the district and regional plan as relevant.
- Prepare information regarding the values and significance of Te Oneroa a Tōhē and Te Ara Wairua as culturally significant landscapes, and the activities that may have adverse effects on them.
- Include culturally significant landscapes in the regional and district plans with protection measures.
- Support and promote cultural management practises where appropriately communicated.
- Make information publicly available regarding the appropriateness of scattering ashes.
- Include rules in the regional plan prohibiting the scattering of human ashes in the sea, on the beach, on sand dunes and in waterways.
- Work with iwi to develop a paper on mauri to inform relevant documents that relate to the Beach Management Area.

#### 7.1.4 Costs and Benefits Analysis

The costs and benefits of each option are outlined in the table below.

TABLE 1: ALTERNATIVES ASSESSMENT – NGĀ TURE WAIRUA   SPIRITUAL		
	<u>Costs</u>	<u>Benefits</u>
<b>Option 1: Statu quo</b>	<u>Environmental</u> Environmental gains that could otherwise be achieved through the RMA and other legislation by identifying and protecting areas could be lost. <u>Economic</u> Economic costs are unchanged. <u>Social</u> Less preservation, protection and enhancement of the cultural and spiritual	<u>Environmental</u> Environmental benefits are unchanged. <u>Economic</u> The approach requires less time and resource input from Board, community, Iwi and government agencies. <u>Social</u> The community at large may play a greater leadership role in implementing grass roots

	<p>values associated with the beach and Te Ara Wairua for current and future generations. This approach could also result in the wider intergeneration loss of cultural heritage associated with the beach.</p> <p><u>Cultural</u></p> <p>An understanding of Cultural and spiritual values associated with the beach and Te Ara Wairua are not made available to the wider users. Cultural and spiritual values risk being lost/damaged if not identified.</p>	<p>measures to better acknowledge the values associated with the beach.</p> <p><u>Cultural</u></p> <p>Cultural benefits are unchanged.</p>
<b>Option 2: Hand on approach</b>	<p><u>Environmental</u></p> <p>Limited environmental costs with this option.</p> <p><u>Economic</u></p> <p>This approach may result in additional costs for those who are required to undertake the actions, and for the Board in terms of consultation requirements.</p> <p><u>Social</u></p> <p>Limited social costs with this option.</p> <p><u>Cultural</u></p> <p>Limited cultural costs associated with this option; however, it is acknowledged that there may be perceived cultural costs around publicly identifying areas that are culturally significant.</p>	<p><u>Environmental</u></p> <p>Identified values of cultural and historic significance are better protected by legislation, this pushes decision makers to consider the values associated with the beach and Te Ara Wairua when assessing future development within the area.</p> <p><u>Economic</u></p> <p>A wider understanding of the values and history associated with the beach may positively impact on tourism opportunities.</p> <p><u>Social</u></p> <p>This approach encourages active involvement of iwi, hapu and whanau identifying and protecting values associated with the beach, and encourages a wider understanding of the spiritual value of the beach and Te Ara Wairua.</p> <p><u>Cultural</u></p> <p>Preservation, protection and enhancement of the cultural and spiritual values associated with the beach and Te Ara Wairua for current and future generations.</p>
<b><u>Comparison &amp; Summary</u></b>		
<p>Option 2 promotes a more formalised and structured approach to the protection, enhancement and wider understanding of the spiritual values associated with Te Oneroa-a-Tōhē and Te Ara Wairua. As such, Option 2 is the preferred approach.</p>		

## **7.2 NGĀ KAIARAHĪ | LEADERSHIP**

### **7.2.1 Applicable Desired Outcomes**

- Mō tatou, me ngā uri ā muri ake nei – for us and our children after us. The future of Te Oneroa-a-Tōhē is determined by the community for future generations.
- The Board will advocate for the protection and preservation of Te Oneroa-a-Tōhē to other groups.
- Customary practices and associated knowledge is restored
- Te Oneroa-a-Tōhē is able to provide sustenance to all people.

### **7.2.2 Background**

A strong leadership ethic was considered as a necessity in order to ensure that the proposed vision, objectives and desired outcomes for Te Oneroa-a-Tōhē would be achieved for current and future generations. Leadership and Collaboration are closely linked.

### **7.2.3 Options Identified**

Two general options have been identified:

- **Option 1: Hands Off Approach** – The Board takes a hands-off approach to leadership and its management of the Beach and its resources.
- **Option 2: Hands On Approach** – The Board takes a more impactful approach to leadership and its management of the Beach and its resources. This includes a number of actions in the Action plan as summarised below:
  - Encouraging continual feedback opportunities from the community regarding the interpretation and implementation of the BMP.
  - Any consultation exercise must include a component where the Board engages with rangatahi and tamariki.
  - Formalising a process for which the Board is notified and receives applications for resource consents relating to the BMP area.
  - Investigating and implementing a process for delegating authority to the Board to appoint a commissioner (along with Council Consents Manager) to decide on non-notified consents that do not require a

hearing for resource consents relating to Te Oneroa-a-Tōhē Management Area.

- Formalising a list of approved commissioners to consider resource consents in the Te Oneroa-a-Tōhē Management Area.
- Advocating for the protection and enhancement of Te Oneroa-a-Tōhē in various forums.
- Changing the regional and district plans so that activities that require resource consent in the Te Oneroa-a-Tōhē Management Area (or adjacent) which may have an impact on Te Oneroa-a-Tōhē must include in their assessment of environmental effects an analysis of those to Te Oneroa-a-Tōhē.
- Changing the regional and district plans to recognise the Board must be considered an affected person/body requiring notification of a resource consent application where the adverse effects on Te Oneroa-a-Tōhē are minor or more than minor.
- Establish a process for the Board to receive and review resource consent applications relating to Te Oneroa-a-Tōhē.
- Engage and work collaboratively with the Iwi Management Body established to manage the four beach reserves.
- Support and encourage the development of Iwi and Hapū Management Plans within, and adjacent to the Te Oneroa-a-Tōhē Management Area.
- Support wananga and events that restore customary practices and mātauranga māori associated with the beach.
- Fisheries limits and customary practices are sign posted on each formal entrance to the beach.
- Advocate for greater visibility/presence and vigilance of fisheries officers and tangata kaitiaki on Beach.

#### 7.2.4 Costs and Benefits Analysis

The costs and benefits of each option are outlined in the table below.

TABLE 2: ALTERNATIVES ASSESSMENT – NGĀ KAIARAHĪ   LEADERSHIP		
	<u>Costs</u>	<u>Benefits</u>



<p><b>Option 1: Hands Off Approach</b></p>	<p><u>Environmental</u></p> <p>Some environmental gains through RMA policy and rules may be lost due to a hands-off approach.</p> <p><u>Economic</u></p> <p>A hands-off approach may lead to appropriate economic activities not being created in the region.</p> <p><u>Social</u></p> <p>The hands-off approach may result in less preservation, protection and enhancement of the Beach and its resources for current and future generations.</p> <p><u>Cultural</u></p> <p>The restoration of customary practices and knowledge will not be achieved through a hands-off approach. There will be minimal push to support more iwi/hapū environmental plans.</p>	<p><u>Environmental</u></p> <p>The approach is likely to still achieve some environmental benefits from a regime that specifically considers the Beach and its resources.</p> <p><u>Economic</u></p> <p>The Board, community, Iwi and government agencies can devote potentially less time and resources to the process and outcomes.</p> <p><u>Social</u></p> <p>The community at large may play a greater leadership role.</p> <p><u>Cultural</u></p> <p>Cultural benefits are unchanged.</p>
<p><b>Option 2: Hands On Approach (Preferred Option)</b></p>	<p><u>Environmental</u></p> <p>There are limited environmental costs resulting from this option.</p> <p><u>Economic</u></p> <p>A more hands on approach will result in higher operating costs for the Board to advocate strongly for its vision, objectives, desired outcomes and proposed actions.</p> <p><u>Social</u></p> <p>There are limited social costs resulting from this option.</p> <p><u>Cultural</u></p> <p>There are limited cultural costs resulting from this option.</p>	<p><u>Environmental</u></p> <p>This approach pushes decision makers and partners to collectively achieve more environmental benefits for the Beach. Resource consent processes are intended to become formalised to ensure specific oversight in relation to Te Oneroa-a-Tōhē in relation to resource management.</p> <p>Potentially more oversight from Fisheries Officers and tangata kaitiaki will assist in monitoring functions and roles on the Beach.</p> <p><u>Economic</u></p> <p>A hands-on leadership approach may bring about appropriate economic development opportunities.</p> <p><u>Social</u></p> <p>Through the actions, the community are encouraged to be a part of the BMP through a number of avenues such as continual feedback, iwi/hapū management plans, and greater monitoring and oversight in the management of the Beach and its resources.</p> <p><u>Cultural</u></p>

		A more hands on approach may see more iwi/hapū environmental management plans being produced and customary practices and knowledge restored and enhanced.
<b><u>Comparison &amp; Summary</u></b>		
Option 1 promotes a hands-off leadership approach which provides little benefit when compared to the preferred option. Option 2 allows for a suite of corresponding and appropriate actions to meet the objectives and desired outcomes the Board wishes to pursue.		

### 7.3 TAIAO | ECOLOGY & BIODIVERSITY

#### 7.3.1 Applicable Desired Outcome

- Hei oranga oneroa, hei orange tangata – Healthy beach, healthy people.
- Ki uta ki tai - Te Oneroa-a-Tōhē is managed holistically.
- The biodiversity and ecology is protected and restored for future generations.
- Mahinga kai are healthy and abundant.
- Information and research is gathered to better understand the health of Te Oneroa-a-Tōhē.

#### 7.3.2 Background

The health and extent of biodiversity (including mahinga kai) and their habitat was identified during the consultation process as a key concern needing to be addressed. Te Oneroa-a-Tōhē accommodates a number of unique species.

#### 7.3.3 Options Identified

The following general options have been identified to address the above:

- **Option 1: Status Quo** – Leave things as they are and seek no additional controls measures to understand, protect and restore biodiversity.
- **Option 2: Active Management (Preferred Option)** – this includes a number of actions in the Action plan as summarised below:
  - Understand and monitor the current state of wellbeing of Te Oneroa a Tōhē.

- Endorse and support projects that assist in the protection and restoration of biodiversity.
- Promote initiatives that will lead to a better understanding of the health of the beach.
- Government agencies to work in partnership with the Board when making decisions regarding commercial, recreational and customary fishing rights.
- Create an inventory on the Te Oneroa a Tōhe website of all current, and ongoing protects in and around the BMP relating to the Te Oneroa a Tōhe.

#### 7.3.4 Costs and Benefits Analysis

The costs and benefits of each option are outlined in the table below.

TABLE 3: ALTERNATIVES ASSESSMENT – TAI AO   ECOLOGY & BIODIVERSITY		
	<u>Costs</u>	<u>Benefits</u>
<b>Option 1: Statu quo</b>	<p><u>Environmental</u></p> <p>This approach results in ad hoc efforts to address ecological and biodiversity degradation. Management of fisheries allocation harvesting practices also considered to have environmental cost. Limited understanding or availability of baseline data.</p> <p><u>Economic</u></p> <p>Existing management of fisheries allocation and spat collection may have longer term adverse economic effects.</p> <p><u>Social</u></p> <p>The current approach does not give the wider community a sense of accountability.</p> <p><u>Cultural</u></p> <p>Concerns have been raised with the current approach, particularly in terms of effects on mahinga kai gathering places and other cultural practices.</p>	<p><u>Environmental</u></p> <p>There are no perceived environmental benefits with the current approach.</p> <p><u>Economic</u></p> <p>The approach requires less time and resource input from Board, community, Iwi and government agencies.</p> <p><u>Social</u></p> <p>The community at large may play a greater leadership role in implementing grass roots measures to enhance and protect biodiversity.</p> <p><u>Cultural</u></p> <p>There are no perceived cultural benefits associated with the current approach.</p>
<b>Option 2: Active</b>	<u>Environmental</u>	<u>Environmental</u>

<b>managem ent</b>	<p>There are no perceived environmental costs with this approach.</p> <p><u>Economic</u></p> <p>This approach would result in economic costs to relevant agencies, and the Board in terms of time of advocacy, consultation and administration.</p> <p><u>Social</u></p> <p>There are potentially perceived social costs associated with this approach relating to loss of jobs through improved fisheries management.</p> <p><u>Cultural</u></p> <p>There are no known cultural costs associated with this approach</p>	<p>Option 2 would result in a more holistic approach to protection and enhancement, and the beach health as a whole. This approach will likely lead to improved environmental outcomes.</p> <p><u>Economic</u></p> <p>A more sustainable approach to the management of the beaches resources will result in a longer term of viability for businesses dependant on the resources and subsequently, long term economic benefit.</p> <p><u>Social</u></p> <p>This approach encourages the wider community to engage in proposed projects relating to the improvement of beach health</p> <p><u>Cultural</u></p> <p>A more sustainable approach to the management of the beach's resources will ensure that cultural practises such as mahinga kai gathering, and other taonga species can be experienced by future generations.</p>
<p><b>Comparison &amp; Summary</b></p> <p>Option 2 promotes a more holistic approach to the sustainable management of the beach's resources and encourages wider engagement in the beach's health. Option 2 is considered to be the preferred approach, particularly in terms of ensuring that the biodiversity and ecology of Te Oneroa-a-Tōhē is protected and restored for future generations.</p>		

## 7.4 MAHI ORANGA | ECONOMIC WELLBEING

### 7.4.1 Applicable Desired Outcomes

- Promotion of sustainable employment opportunities on Te Oneroa-a-Tōhē.
- Exploration of alternative and self-sustaining funding opportunities to benefit Te Oneroa-a-Tōhē.
- People can make a living off the beach provided they do not adversely affect the mauri of Te Oneroa-a-Tōhē.
- Commercial activities are compatible with the outstanding natural landscapes and features of Te Oneroa-a-Tōhē.

#### 7.4.2 Background

Economic wellbeing and commercial activities were identified as key issues and themes during the consultation period. A range of activities occur on and along the Beach Management Area such as tourism, fisheries, and various temporary events which provide economic wellbeing and commerce for the community.

#### 7.4.3 Options Identified

Three general options have been identified:

- **Option 1: Status Quo** – Leave things as they are and seek no additional controls for commercial activities and economic wellbeing on Te Oneroa a Tōhe.
- **Option 2: Prohibit Commercial and Economic Activities** – prohibit activities on the beach of a commercial and economic nature.
- **Option 3: More Control (Preferred Option)** – this includes a number of actions in the Action plan as summarised below:
  - Amend regional and district plans to require resource consent for new commercial activities within the Beach Management Area including requirements to assess the activities consistency with the vision, objectives, and desired outcomes and which specifies the Board as an affected person in terms of notification of an application where adverse effects on Te Oneroa-a-Tōhe are considered minor or more than minor.
  - Endorsing temporary activities on Te Oneroa-a-Tōhe that do not detract from other activities and which uphold the values expressed in the BMP and improve the mauri of the Beach.
  - Educating tourists and tourism operators to respect the culture, history, importance and sacredness of Te Oneroa-a-Tōhe.

#### 7.4.4 Costs and Benefits Analysis

The costs and benefits of each option are outlined in the table below:

TABLE 4: ALTERNATIVES ASSESSMENT – MAHI ORANGA   ECONOMIC WELLBEING		
	<u>Costs</u>	<u>Benefits</u>
<b>Option 1: Status Quo</b>	<u>Environmental</u>	<u>Environmental</u>

	<p>There are minimal environmental regulations that consider the impacts or assessment of effects from commercial activities on the Beach.</p> <p><u>Economic</u></p> <p>Economic costs are unchanged.</p> <p><u>Social</u></p> <p>Social costs are unchanged.</p> <p><u>Cultural</u></p> <p>Tangata whenua have expressed concern with the status quo, particularly how the activities affect the mauri of the beach. Taonga such as Tōheroa and Te Ara Wairua are impacted upon by the status quo.</p>	<p>There are no perceived environmental benefits resulting from the status quo.</p> <p><u>Economic</u></p> <p>Economic benefits will continue as present which provide for employment and economic growth in the area.</p> <p><u>Social</u></p> <p>Social benefits are unchanged.</p> <p><u>Cultural</u></p> <p>Cultural benefits are unchanged.</p>
<b>Option 2: Prohibit Commercial and Economic Activities</b>	<p><u>Environmental</u></p> <p>Environmental costs are unchanged.</p> <p><u>Economic</u></p> <p>Employment and economic growth will be impacted by the option to prohibit such activities as well as a broad range of potential economic development initiatives. Iwi economic development in the Beach Management Area will also be prohibited.</p> <p><u>Social</u></p> <p>Broader social impacts as a result of potential job losses, tourism spend, and investment in the region are likely to occur.</p> <p><u>Cultural</u></p> <p>Cultural enterprise and tourism could be impacted by this option.</p>	<p><u>Environmental</u></p> <p>Environmental effects associated with commercial and economic activities will subside with the prohibition of such activities.</p> <p><u>Economic</u></p> <p>The economic benefits derived from commercial and economic activities will no longer be present in the Far North. Employment in industries such as tourism and aquaculture will decline.</p> <p><u>Social</u></p> <p>The beach will have more opportunities for recreation owing to the reduced commercial footprint.</p> <p><u>Cultural</u></p> <p>Adverse cultural effects associated with commercial and economic activities will subside with the prohibition. Mahinga kai and other taonga may also re-populate as a result of the prohibition.</p>
<b>Option 3: More Control (Preferred Option)</b>	<p><u>Environmental</u></p> <p>Existing activities and their known adverse effects to the environment will remain.</p> <p><u>Economic</u></p> <p>New activities will be required to go through a consenting process, incurring new business/compliance costs. For activities with likely minimal impacts, this</p>	<p><u>Environmental</u></p> <p>Any new commercial activities within the Beach Management Area will require a resource consent and as such will need to show how adverse environmental impacts will be avoided, remedied or mitigated.</p> <p><u>Economic</u></p>

	<p>may hinder economic growth and development (i.e start ups / whānau / Hapū / Iwi enterprises).</p> <p><u>Social</u></p> <p>Social costs resulting from the existing activities will remain.</p> <p><u>Cultural</u></p> <p>The existing activities which may have a cultural effects will remain.</p>	<p>Economic benefits of proposals will now be assessed against the other well-beings, and the policy framework put forward through the BMP.</p> <p><u>Social</u></p> <p>Social impacts of proposals will form part of the consenting process such as considering open space and areas for recreation for public use.</p> <p><u>Cultural</u></p> <p>Cultural items, sites and matters of importance must be considered as part of a consent application for new activities.</p>
<p><b>Comparison &amp; Summary</b></p> <p>As a Treaty Settlement mechanism, the status quo is not considered as an appropriate response in this version of the BMP.</p> <p>The prohibition of commercial and economic activities is seen as too drastic a policy shift and unlikely to garner the support of both local and regional councils via changes to their planning regimes. Aspirations of the community for appropriate economic development may also eventuate with changing technologies, practices and processes. Limiting these potentially appropriate commercial and economic activities is an opportunity cost to the community that does require employment and economic growth in order to flourish. There is a limited evidential basis to prohibit activities in any event, regardless of the benefits/costs. Accordingly, prohibition is not considered appropriate in this context.</p> <p>The preferred option is considered to sit between the status quo and complete prohibition. Existing and legally established activities are allowed to continue, however new activities are proposed to be subjected to a consenting process.</p> <p>The consenting framework and process allows for appropriate economic development and commercial opportunities, ensuring the special features, qualities and characteristics of Te Oneroa-a-Tōhē are, at the least, considered through a process whereby the activities will need to show how they will avoid, remedy, and mitigate adverse environmental effects. The preferred option proposes a ‘catch all’ type of policy which may be a hindrance to emerging businesses, however this is balanced against the need to ensure the Beach and its resources are sustainably managed for current and future generations.</p>		

## 7.5 KAUPAPAPA WHAKAHIRAHIRA | RECREATION

### 7.5.1 Applicable Desired Outcome

- Te Oneroa-a-Tōhē can be accessed safely and all drivers respect the beach.
- People are able to safely access and enjoy Te Oneroa-a-Tōhē is a safe beach 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-Tōhē

- Te Oneroa-a-Tōhē is clean and pristine taonga.
- Recreational activities are consistent with Tikanga Maori and the Vision of the BMP.

### 7.5.2 Background

Providing for safe recreational use of Te Oneroa-a-Tōhē for all users was raised as a key issue to be addressed. Throughout the consultation process, it was highlighted that that vehicle usage on the beach needs to be appropriately managed to avoid conflict with other recreational users and values, and in order to make the beach safe for all.

### 7.5.3 Options Identified

Three general options have been identified:

- **Option 1: Status Quo** – Leave things as they are, and impose no additional controls.
- **Option 2: Prohibit Access** – Prohibit vehicles from accessing Te Oneroa-a-Tōhē.
- **Option 3: More Control (Preferred Option)** – this includes a number of actions in the Action plan as summarised below:
  - Amend the FNDC vehicles on Beaches Bylaw to impose speed restrictions, restricting vehicles driving along the Beach in the sea, and prohibit vehicles on sand dunes.
  - Recommend only 4x4 vehicles on the beach.
  - Provide signage to identify speed restrictions.
  - Encouraging the Police and tangata kaitiaki to monitor speed restrictions.
  - Identify and monitor commonly used areas for dumping.
  - Support local community clean up initiatives.
  - Encourage activities and events to be zero-waste (para kore).
  - Provide suitable signage to encourage people to deal with their own rubbish.



#### 7.5.4 Costs and Benefits Analysis

The costs and benefits of each option are:

TABLE 5: ALTERNATIVES ASSESSMENT – KAUPAPA WHAKAHIRAHIRA   RECREATION		
	<u>Costs</u>	<u>Benefits</u>
<b>Option 1: Status Quo</b>	<p><u>Environmental</u></p> <p>The current approach is resulting in adverse environmental effects such as damage to unique environments including dune systems and damage to taonga species.</p> <p><u>Economic</u></p> <p>There are no known economic costs with this approach.</p> <p><u>Social</u></p> <p>This approach has resulted in conflict between users, and health and safety issues.</p> <p><u>Cultural</u></p> <p>This approach has resulted in damage, and degradation of an area that is considered to have high cultural and spiritual values.</p>	<p><u>Environmental</u></p> <p>This approach has no perceived environmental benefits.</p> <p><u>Economic</u></p> <p>The approach requires less time and resource input from Board, community, Iwi and government agencies.</p> <p><u>Social</u></p> <p>The community at large may play a greater leadership role in implementing measures to manage different user groups.</p> <p><u>Cultural</u></p> <p>This approach has no perceived cultural benefits.</p>
<b>Option 2: Prohibit Access</b>	<p><u>Environmental</u></p> <p>No known environmental costs with this approach.</p> <p><u>Economic</u></p> <p>Commercial activities that utilise the beach would be significantly adversely affected with this approach.</p> <p><u>Social</u></p> <p>This approach would result in no recreational vehicle use of the beach which could be considered a social cost. It may also restrict the use of the beach for those that have limited accessibility.</p> <p><u>Cultural</u></p> <p>Cultural practices such as mahinga kai gathering could be restricted for people with accessibility issues.</p>	<p><u>Environmental</u></p> <p>This approach is likely to result in the highest environmental benefit.</p> <p><u>Economic</u></p> <p>No known economic benefits with this approach.</p> <p><u>Social</u></p> <p>There would no longer be a conflict between vehicle use and other recreational uses. This approach could also be considered the safest.</p> <p><u>Cultural</u></p> <p>Removing vehicles from beaches would reduce the potential for damage of taonga, and cultural and spiritual values associated with the beach.</p>
<b>Option 3: More</b>	<p><u>Environmental</u></p>	<p><u>Environmental</u></p>

<b>Control (Preferred Option)</b>	<p>Some environmental costs may result from this approach, however particularly sensitive areas will be better protected than would be the case under Option 1</p> <p><u>Economic</u></p> <p>The approach requires more time and resource input from Board, community, Iwi and government agencies.</p> <p><u>Social</u></p> <p>This approach depends on implementation and monitoring of the new rules imposed would could result in a social cost.</p> <p><u>Cultural</u></p> <p>No known cultural costs</p>	<p>Better management of the use of the beach, particularly in terms of prohibiting vehicles from sand dunes, and limiting vehicle use in the sea will result in environmental benefits for the biodiversity of the beach.</p> <p><u>Economic</u></p> <p>Commercial activities are able to continue within the proposed new restrictions.</p> <p><u>Social</u></p> <p>This approach fosters positive social change instead of blanket prohibition.</p> <p><u>Cultural</u></p> <p>Sensitive environments of cultural and spiritual value will be better protected, and cultural practices such as mahinga kai gathering will continue to be readily accessible.</p>
<b><u>Comparison &amp; Summary</u></b>		
<p>Providing a balance in terms of recreational use of the beach was identified through the consultation process as being important. Option 1 is not considered an appropriate option, Option 2 although providing environmental benefit is not a balanced approach, and results on some undesirable outcomes economically, socially and culturally. As such, Option 3 is considered to be the most appropriate and balanced approach to ensuring that the beach can continue to provide recreational opportunities for a diverse user group in a safe manner.</p>		

## 7.6 WHAKAKOTAHITANGA | COLLABORATION

### 7.6.1 Applicable Desired Outcomes

- Actions are developed and implemented in collaboration with the community.
- We work together with a common purpose for the betterment of Te Oneroa-a-Tōhē.
- The BMP is understood by all and championed by locals.

### 7.6.2 Background

Consultation set a foundation of needing to work together across the community to ensure that Te Oneroa-a-Tōhē would be protected and preserved and its resources preserved and enhanced for present and future generations. The nature and design of the relevant legislation also requires a strong collaboration ethic, particularly with

decision makers such as local authorities and government agencies. As such “Whakakotahitanga | Collaboration” is a key theme for the BMP.

### 7.6.3 Options Identified

Three general options have been identified:

- **Option 1: Minimal Collaboration** – The Board will undertake minimal collaboration with the community and decision makers.
- **Option 2: Enhanced Collaboration (Preferred Option)** – this includes a number of actions in the Action plan as summarised below:
  - Endorsing and delivering presentations regarding the interpretation and implementation of the BMP to key council personnel, Iwi and hapū, and other agencies.
  - Continued endorsement of the work that Iwi and hapū tangata kaitiaki do on Te Oneroa-a-Tōhe.
  - Active communication regarding the presence and purpose of the work Iwi and hapū tangata kaitiaki do.
  - Seeking Councils to consider and implement financial support for specific actions through their Long Term Plans and Annual Plans.
  - Seeking partnership with the Board and Iwi where any review or changes to regional or district plans and other strategic documents which are relevant to Te Oneroa-a-Tōhe.
  - Seeking commitments from Iwi, hapū local authorities and other relevant agencies as to when the BMP will be implemented in regional and district plans, local government planning, iwi and hapū management plans and the Conservation Management Strategy.
  - Actively engaging with Te Hiku O Te Ika Iwi and hapū, local authorities, DOC, and other relevant beach management agencies.

### 7.6.4 Costs and Benefits Analysis

The costs and benefits of each option are:

TABLE 6: ALTERNATIVES ASSESSMENT – WHANAUNGATANGA   COLLABORATION		
	<u>Costs</u>	<u>Benefits</u>

<p><b>Option 1: Minimal Collaboration</b></p>	<p><u>Environmental</u></p> <p>Without a base of effective collaboration with local authorities and the wider community, environmental effects are likely to increase as minimal changes can occur to rules and regulations without support.</p> <p><u>Economic</u></p> <p>Economic costs are unchanged.</p> <p><u>Social</u></p> <p>Relationships with key stakeholders, the community and agencies will not be realised.</p> <p><u>Cultural</u></p> <p>Working together, engagement and dialogue, hui and wānanga are all important cultural concepts. This option impacts these cultural practices and reduced tangata whenua input into the process.</p>	<p><u>Environmental</u></p> <p>Minimal collaboration with key stakeholders limits the degree of change the Board can facilitate to encourage greater environmental benefits.</p> <p><u>Economic</u></p> <p>The Board, community, Iwi and government agencies can devote less time and resources to the process.</p> <p><u>Social</u></p> <p>Social benefits are unchanged.</p> <p><u>Cultural</u></p> <p>Cultural benefits are unchanged.</p>
<p><b>Option 2: Enhanced Collaboration (Preferred Approach)</b></p>	<p><u>Environmental</u></p> <p>There are limited environmental costs resulting from this option.</p> <p><u>Economic</u></p> <p>There are costs to the community in terms of time and resources to engage in a collaborative manner.</p> <p><u>Social</u></p> <p>There are limited social costs resulting from this option.</p> <p><u>Cultural</u></p> <p>There are limited cultural costs resulting from this option.</p>	<p><u>Environmental</u></p> <p>Enhanced collaboration has resulted in the action plan being developed which contains agreed upon outcomes with regional and local councils regarding planning rules and regulations that will benefit the environment.</p> <p>Enhanced collaboration with the community creates a strong stewardship ethic towards the protection and preservation of the features that make Te Oneroa-a-Tōhē special.</p> <p><u>Economic</u></p> <p><u>Collaboration with the community, agencies and Iwi allows for more opportunities for the Board to seek funding and share costs for shared aspirations and actions.</u></p> <p><u>Social</u></p> <p>Working together with the community to achieve a shared and collective vision and outcomes for the Beach is a positive element of the BMP.</p> <p><u>Cultural</u></p>

		Tangata whenua involvement has occurred throughout this option and has provided a number of insights into the creation and potential implementation of the BMP. Provisions which consider the cultural elements and resources of Te Oneroa-a-Tōhē will now form an integral component.
<b><u>Comparison &amp; Summary</u></b>		
<p>By its very construct as a Treaty Settlement arrangement, the BMP is designed to include collaboration with various parties in order to achieve its intended vision, objectives and desired outcomes. For example, a strong relationship with Council(s) are required in order to ensure that relevant objectives and outcomes have statutory weighting via RMA plans.</p> <p>Option 1, limits the range of benefits that arise through collaboration and it is clear that without collaboration with the community, the intended outcomes and objectives will not be fulfilled to their full potential.</p> <p>Option 2 is the preferred approach. Collaboration across the community during the development of the Plan, and following implementation, is also a necessity to ensure the Board has a consistent and honest sounding board to reflect whether intended outcomes are being created. Sound advice and information from environmental specialists, agencies, and locals on the ground, and tangata kaitiaki also assist in this approach.</p>		

## **7.7 MĀTAURANGA | EDUCATION**

### **7.7.1 Applicable Desired Outcomes**

- 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.
- We work together with a common purpose for the betterment of Te Oneroa-a- Tōhe
- The BMP is understood by all and championed by locals.

### **7.7.2 Background**

Understanding the beach was identified as a key component to acknowledging and respecting what makes Te Oneroa-a- Tōhe special. This theme is woven through all the desired outcomes. Working together as a community to achieve this was identified during consultation as being important.

### 7.7.3 Options Identified

Two general options have been identified:

- **Option 1: Status Quo** – Leave things as they are, and rely on ad hoc education approach.
- **Option 2: More Structured Approach (Preferred Option)** – this includes a number of actions in the Action plan as summarised below:
  - Prepare and implement a communication and education strategy that addresses matters including; partnerships, reinforcing of cultural imperatives, how to communicate changes proposed, education around tikanga, methods to promote significant cultural events and guidelines for signage.
  - Work with agencies to provide up to date events programme
  - Deliver presentations to explain BMP to key Council personnel, iwi and hapu, and other agencies (e.g. DOC)
  - Continue to endorse mahi of iwi, hapu tangata kaitiaki
  - Actively communicate the presence and purpose of the iwi and hapu tangata kaitiaki through various platforms
  - Council will consider and implement financial support for specific actions outlined in the BMP in long term and annual plans
  - Councils and other agencies shall act in partnership with The Board and iwi and hapu when developing any review or changes to regional and district plans, or any other relevant documents.
  - Seek commitment and timeframes from iwi and hapu, FNDC, NRC, DOC and other relevant agencies as to when the BMP will be given effect to in relevant documents.
  - Continue to engage with, seek the advice of, and provide advice to relevant agencies as required by settlement legislation.

### 7.7.4 Costs and Benefits Analysis

The costs and benefits of each option are:

TABLE 7: ALTERNATIVES ASSESSMENT – MĀTAURANGA   EDUCATION		
	<u>Costs</u>	<u>Benefits</u>

<p><b>Option 1: Status Quo</b></p>	<p><u>Environmental</u> The current approach is resulting in adverse environmental effects such as damage to unique environments including dune systems and damage to taonga species.</p> <p><u>Economic</u> Funding for engagement and education initiatives is on a case by case basis with limited certainty</p> <p><u>Social</u> Education, communication and engagement is ad hoc.</p> <p><u>Cultural</u> Cultural practices are not widely understood, particularly by visitors.</p>	<p><u>Environmental</u> No known benefits.</p> <p><u>Economic</u> This current approach allows provides more flexibility for potential funders of any initiatives associated with education.</p> <p><u>Social</u> The community at large may play a greater leadership role in education and awareness.</p> <p><u>Cultural</u> No known benefits.</p>
<p><b>Option 2: More structured approach</b></p>	<p><u>Environmental</u> There are no known environmental costs with this approach.</p> <p><u>Economic</u> The approach requires more time and resource input from Board, community, Iwi and government agencies.</p> <p><u>Social</u> There are no known social costs with this approach.</p> <p><u>Cultural</u> There are no known cultural costs with this approach.</p>	<p><u>Environmental</u> A more structured approach to education, awareness and partnerships could benefit the environment in multiple ways, including implementation of actions aimed and protecting and enhancing biodiversity.</p> <p><u>Economic</u> Option 2 provides more certainty for funding of specific projects that are linked to the BMP</p> <p><u>Social</u> Improved communications, engagement and educational resources will result in social benefits. Interagency and stakeholder partnerships, particularly in terms of reviewing statutory documents will also result in social benefits.</p> <p><u>Cultural</u> Requirements for iwi and hapu tangata kaitiaki involvement, and increased communications and education regarding tikanga and significant cultural values associated with the beach will result in cultural benefits.</p>
<p><b><u>Comparison &amp; Summary</u></b></p>		
<p>Option 1, an ad-hoc approach to education is not the most appropriate option. Option 2 is the most appropriate option as it provides a more structured and coordinated approach to education that will lead to the culture, history and important values of the beach being understood and championed by all in accordance with the desired outcomes.</p>		

## **7.8 RESERVE MANAGEMENT PLANS**

### **7.8.1 Background**

The Reserve Management Plans (RMPs) have been developed alongside the overall BMP and as such have very similar objectives and desired outcomes for those specific areas.

As is stated in the foreword of each RMP:

“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”.

It is also noted 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”.

The development of the RMPs are linked to these statements. Rather than creating one overarching RMP for the four sites, they have been separated to acknowledge the significant interest that each Iwi may have in relation to those reserves. They have also been developed alongside the BMP to promote a consistent and holistic coverage across the entirety of the beach.

Each of the RMPs share a similar vision as below:

“(Reserve Management Area) is maintained as a culturally significant scenic reserve for all those who come after us”

### **7.8.2 Applicable Desired Outcomes**

Each Reserve Management Area has four shared objectives with the following desired outcomes:

- Kaupapa Whakahirahira | Recreation
  - Desired Outcomes:



- 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-Tōhē.
  - One suitable access is provided through the Reserve to Te Oneroa-a-Tōhē.
  - 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.
- Taiao | Ecology & Biodiversity
    - Desired Outcomes:
      - 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 biodiversity and ecology of Te Oneroa-a-Tōhē for future generations.
- Mahi Oranga | Economic Wellbeing
    - Desired Outcomes:
      - Commercial activities within the reserve are appropriate and compatible with the scenic status of the reserve.
- Ngā Ture Wairua | Spiritual Value
    - Desired Outcomes:
      - Wāhi Tapu and Sites of Significance to Māori are protected within the reserve.

Similar to the approach in the BMP, each Objective and associated desired outcome has associated actions contained within an Action Plan.

### 7.8.3 Options Identified

Two options were identified in the development of the RMPs:

- **Option 1:** One RMP Covering All Four Sites With Associated Actions
- **Option 2:** Four Separate RMPs with associated actions (Preferred Approach)

### 7.8.4 Costs and Benefits Analysis

The costs and benefits of each option are:

TABLE 8: ALTERNATIVES ASSESSMENT – RESERVE MANAGEMENT PLAN APPROACH		
	<u>Costs</u>	<u>Benefits</u>
<b>Option 1: One Reserve Managem ent Plan</b>	<p><u>Environmental</u></p> <p>There are minimal environmental costs with the option.</p> <p><u>Economic</u></p> <p>Economic costs are those associated with producing one plan covering four areas as opposed to four plans covering four areas.</p> <p><u>Social</u></p> <p><u>Social costs are unchanged.</u></p> <p><u>Cultural</u></p> <p>The one overarching plan does not acknowledge the significant interest that each Iwi may have in relation to each individual reserve.</p>	<p><u>Environmental</u></p> <p>The option promotes a planning regime for the four reserves and are linked to the BMP providing 100% coverage across the two areas.</p> <p><u>Economic</u></p> <p>There are minimal economic benefits.</p> <p><u>Social</u></p> <p>Social benefits are unchanged.</p> <p><u>Cultural</u></p> <p>Cultural benefits are unchanged.</p>
<b>Option 2: Four Separate Reserve Managem ent Plans (Preferred Approach)</b>	<p><u>Environmental</u></p> <p>There are minimal environmental costs with the option.</p> <p><u>Economic</u></p> <p>Economic costs are those associated with producing four plan covering four areas as opposed to one plan covering four areas.</p> <p><u>Social</u></p> <p><u>Social costs are unchanged.</u></p> <p><u>Cultural</u></p> <p>Cultural costs are unchanged</p>	<p><u>Environmental</u></p> <p>The option promotes a planning regime for the four reserves and are linked to the BMP providing 100% coverage across the two areas.</p> <p><u>Economic</u></p> <p>There are minimal economic benefits.</p> <p><u>Social</u></p> <p>Social benefits are unchanged.</p> <p><u>Cultural</u></p> <p>The four separate reserve management plans appreciate the cultural histories of each relevant iwi where the reserves are located and provides them with an opportunity to individually and</p>

		collectively tell those histories and stories as they relate to each reserve.  Each reserve has its own mana and are taonga and require specific and individual treatment accordingly.
<b><u>Comparison &amp; Summary</u></b>		
The reasoning as outlined in “7.8.1 Background” of this document provides the rationale and decision-making evidence for Option 2 being the preferred approach for the development of the RMPs.		

## 8.0 CONCLUSION

This supporting document has looked closely at the background and policy framework associated with the development of the BMP. It has provided more details about the extensive consultation and engagement process undertaken and a summary of the content and approach of the proposed BMP provisions. Finally, and in accordance with the settlement legislation, the proposed BMP provisions have been assessed against other alternative options in terms of the benefits and costs to determine that they are the most appropriate provisions to address the desired outcomes.

Overall, this report concludes that extensive analysis based on wide ranging community consultation has been undertaken to inform the development of the BMP provisions. The provisions have been compared against reasonable alternatives and ultimately represent the most appropriate means to achieve the stated purpose of the Board, the BMP and ultimately ensuring that the beach is preserved and enhanced for present and future generations.

## APPENDIX A – Consultation Details

Te Oneroa-a-Tōhē



# ***Te Rautaki o Te Oneroa-a-Tōhē Te Oneroa-a-Tōhē Beach Management Plan***

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

Inside cover

## 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-Tōhē / 90 Mile Beach Board is an example of this partnership which was established via direct negotiations between iwi and the Crown.

The Beach Management Plan forms part of the redress package for historical grievances against iwi and hapu and is constructed for future generations, with local government working together with, and led by, iwi. 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-Tōhē 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-Tōhē Board is to achieve these goals and evaluate our progress according to indicators drawn from across the spectrum of stakeholders, government agencies and iwi Māori.

**Me anga mau tātou, mai i te huarahi tawhito ki te huarahi hou. Ma ngā tikanga Māori me nga ture o Te Tiriti o Waitangi hei whakapumau, hei tautoko i nga kōrero e pa ana ki te mauri o Te Oneroa-a-Tōhē. Ma to tatou whakakotahi, ka puāwai nga kākano i rūia mai e wā tatou 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-Tōhē. As we seek unity, the seeds sown by our ancestors will blossom.







**B. NGĀ WHAKAMĀRAMA | CONTENTS**

**CONTENTS**

C. TĪMATANGA KŌRERO | INTRODUCTION.....5

C. TĪMATANGA KŌRERO | INTRODUCTION

Te Oneroa-a-Tōhē / 90 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-Tōhē 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.



<sup>1</sup> Settlement legislation identifies the beach as Te Oneroa-a-Tōhē in accordance with its proper Māori name. It is acknowledged that the beach is widely known as 90 Mile Beach. However henceforth, in this document the beach is referred to as "Te Oneroa-a-Tōhē" or "the beach".



## C. TĪMATANGA KŌRERO | INTRODUCTION

### Takapou o Te Oneroa-a-Tōhē

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

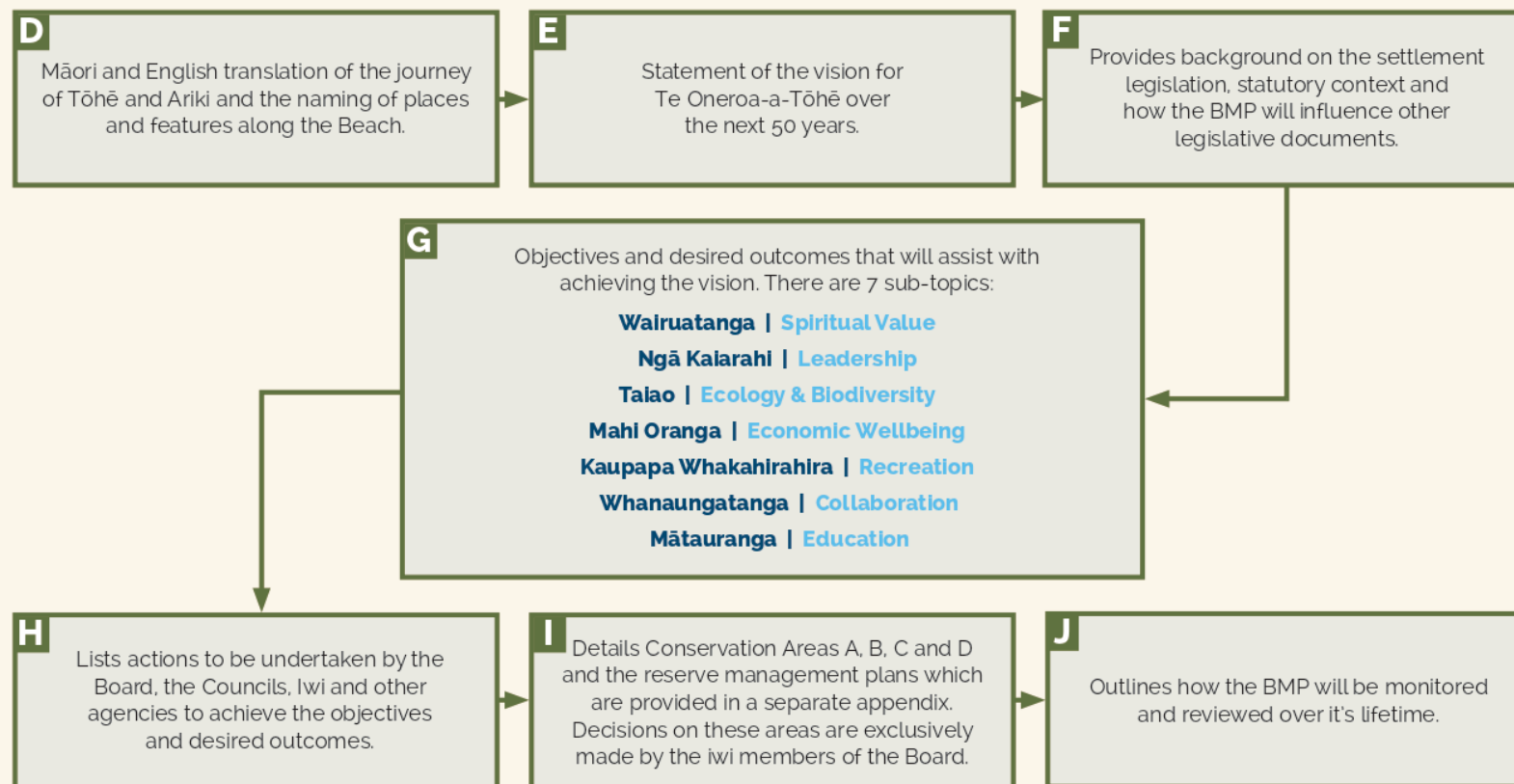
- **Ngā Kalarahi** – Kaitiaki and community leading the protection, preservation and enhancement of Te Oneroa-a-Tōhē
- **Tūrangawaewae** – Reflecting iwi, hapū, whānau and community identity
- **Whanaungatanga** – Working together to enhance the mauri of the beach
- **Taonga Tuku Iho** – Sharing knowledge, practice and information to protect taonga on Te Oneroa-a-Tōhē
- **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-Tōhē.
- **Mauri** – Acknowledging the mauri of Te Oneroa-a-Tōhē as a vital and critical component that needs to be restored



- Kohangatii ki Waikanae (Site A)
- Waimahuru ki Hukatere (Site B)
- Hukatere ki Ngapae (Site C)
- Ngāpae ki Waimimihā (Site D)

## C. TĪMATANGA KŌRERO | INTRODUCTION

### Structure of Beach Management Plan



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

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

A Tōhē 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 Tōhē, i tīmata mai i tōna rongonga ko riro tōna kōtiro mātāmua a Raninikura i te kāinga o ōna whanaunga i ngā tauā. I tōna 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 Tōhē 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 Tōhē 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 Tōhē 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 Kahōkawa, 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 HUARAHĪ O TŌHĒ | THE PATHWAY OF TŌHĒ

Mai i Matāpia ka hīkoi rāua ki Kōhangatī, ki Waīkarōrō, ki Waīkanae, ki Waīpakarū me Waītoīki. Ko ēnei wāhi katoa i whai hōnonga kī ngā wai me ēnei kararehe i kite nei rāua i tērā wā. Ko ngā Karōrō, ngā Kōrōra, ngā Kanae me ngā mangō Toīki.

Mai i Waītoīki, ka hīkoi rāua ki Wakatehāua, ki Waīkōrōpupūnoa, ki Waīwhērowhēro, ki Te Ārai, ki Waīmāhuru ka tae ki Waīpuna. 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 Hūkatere. I konei rāua e titiro whānui ana ki ngā wāhi ko te haere nei rāua. Mai i Hūkatere, ka hīkoi rāua ki Wāihī, ki Waīmoho ka tae ki Ngāpae.

Mai i Ngāpae, ka hīkoi anō rāua. Kīhei Tōhē rāua ko Ariki i haere hore kai i tō rāua hīkoi mā runga i te One o Te Tuāru. I tō rāua taenga ki Wāitāhuna, 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 Wāitāhuna ka hīkoi rāua ki Wāimimihā, ki Wāihonūhonū ki Wāiroa, ka tae rāua ki Whāro. Nā Tōhē 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 Taūroa. Mai i Taūroa ka hīkoi ki Te Omū, ki Whakaōra, Ki Ōkura, ki Tanūtānū, ki Wāitaha ka huri haere i ngā tahataha moana o te Wahāpu o Ōwhata tae noa ki Rangīkohū.

Mai i Rangīkohū 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 tahataha moana tae noa ki te Wahāpu o te Hokiānga. Nā te ngoekore o te tinana o Tōhē, me te whānui o tēnei Wahāpu nei, kīhei rāua i māia ki te whakawhiti i konei. Nā Tōhē 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 Tōhē tēnei takiwā i whakahua ko Mōtūkaraka.

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

Mai i Whīrīnaki 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 Tōhē i whakahua tēnei takiwā ko Rūakēkēno.

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

Mai i Wāiwhatawhata 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 Tōhē i pēnei, "ko tēnei karanga e whakamātou mai ana, e raruraru kino kei mua ia tāua." Na Tōhē tēnei takiwā i whakahua ko Pōkuru.

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

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 Tōhē, "e pātaka kai moana tēnei, māku e whakahua tēnei kōhatu ko Kaikāi".

Mai i Kaikāi 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 Tōhē tēnei takiwā i whakahua ko Waimamaku.

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

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

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

Mai i Wāi-Taī, Ka tino āta haere to rāua hīkoi na te teimaha o te hauora o Tōhē. I konei ka tino pou te kaha o Tōhē ki te hīkoi tōnu, ka takoto, ka hemo, ka oki-oki te Rangatira nei i konei. Ka pā te aroha, kīhei a Tōhē 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 Tōhē 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 Tōhē 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 Tōhē mō tōna kōtiro a Raninikura kīhei 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 Tōhē, ka whakahua hia tēnei kāinga tino ātahua o Pīwhane, ki Kāpowairua. Ko te hītori o Tōhē i ruia whānui hia i Te Taitokerau. Ko te ingoa o te One o Te Tuāru, nā tōna Hapū o Te Kaha i whakahua ko Te Oneroa a Tōhē kia ora tōnu mana me tōna mātāuranga mō ake-ake tōnu.

Ko ngā hītori pēnei, ko haere hurirauna, tahino ka hoki mai ki te wāhi i tīmata atu ai te hīkoi a Tōhē. 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.

*Ko ngā whānuitanga o ēnei kōrero, kei roto i tēnei Rautaki.*





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

### Tōhē's Pathway – A Summary (2020)

Tōhē 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.

Tōhē'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, Tōhē asked that if he didn't return alive, they could snatch his spirit when it passed Pīwhane.

From here, Tōhē 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 Tōhē'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 those names found then 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 past Kōhangatī, Waīkarōrō, Waīkanae, Waīpakarū and Waītoīki. 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 Waītoīki, they ventured past Wakatehāua, Waīkōrōpupūnoa, 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 TŌHĒ | THE PATHWAY OF TŌHĒ

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

Tōhē and Ariki were never without food on their journey along Te Tuāru Beach. At Waitāhuna 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 Waitāhuna, they passed Waimimihā, Waihonūhonū, Wairoa then on to Whāro. Tōhē 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 Taūroa. From Taūroa they ventured on to Te Omū, Whakaōra, Ōkura, Tanūtanū and Waitaha, 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. Tōhē was not physically strong enough to cross such a wide and dangerous harbour. Tōhē 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. Tōhē named this place **Mōtūkaraka (meaning?)**.

From Mōtūkaraka, Tōhē and Ariki achieved their crossing of the Hokiānga Harbour onto the coastal shores where they were united again. Tōhē 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. Tōhē named this place Rūakēkēno (rua/cave; kēkēno/seal).

From here they climbed up difficult terrain to reach the prominent spur Tōhē 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. Tōhē 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). Tōhē said, "this calling is letting us know, there's bad luck ahead for us". Tōhē 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. Tōhē 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, and finding a large river flowing here, Tōhē named this place Waimamakū (wai/water; mamaku/flowing resource).

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



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

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

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

From Maungānui they journeyed on and found a tidal estuary. Tōhē explained to Ariki that the large catchment of this area would flow into this tidal estuary. Tōhē named this place Wāi-Taī (need to explain the meaning).

From Wāi-Taī the pair journeyed on at a very slow pace as Tōhē's health

was rapidly deteriorating. It was here where Tōhē finally lost his strength to continue and laid down and died. Sadly, Tōhē'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 Tōhē'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 untarnished environment. These accounts will humble us to return to the practices of our ancestors who kept our environment healthy, brimming with life, and sustainable.

Tōhē's love for his daughter Raninikura never dwindled. As his spirit began the journey back home to his ancestors of Te Ngake - through Te Ara Wairua and many of the places he had been - Te Kaha, Ngāti Kaha and his whānau of Piwhane made a final tribute to him, by snatching his spirit as he passed through Piwhane. As a result of this action, this truly magnificent place of Piwhane, is now called Kāpowairua (need to explain the meaning).

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

As with many stories, the ending brings us full circle to where Tōhē 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 Tōhē's story for us to portray for many generations to come.

*Nāku na; Kerehoma Neho.*



## E. NGĀ TŪMANAKO | VISION

# Kia roa to titiro pērā i te hīkoi o Tōhē Let your lens be long like the pathway of Tōhē



Pēnā e hoki muri ana tātou ki ngā tohu mātauranga o Tōhē me ngā ingoa o ngā ara wai 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 ora mā te Oneroa a Tōhē.

When we reflect on the signs and the learnings as Tōhē 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-Tōhē.

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## F. NGĀ WHAKARITENGA | BACKGROUND

### Treaty Settlement

For generations, Te Oneroa-a-Tōhē has been a vital resource of food, transport, cultural and spiritual sustenance and recreation for Te Hiku o Te Ika Iwi. Te Oneroa-a-Tōhē is also a part of Te Ara Wairua, which is of utmost cultural and spiritual importance to Te Hiku Iwi.

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 iwi 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-Tōhē Board through their own settlement legislation.

Each Deed of Settlement outlines the need to establish the Te Oneroa-a-Tōhē Board, which requires the preparation of a Beach Management Plan. More importantly, each deed sets out the historical account for each iwi in relation to Te Oneroa-a-Tōhē 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 iwi, councils, Crown agencies and the community to work together, creating a framework for how we can all look after our 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-Tōhē 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.

One of the main jobs of the Board is to prepare and approve the Beach Management Plan for Te Oneroa-a-Tōhē 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 iwi / hapū 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 iwi / hapū with the beach.

## F. 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.

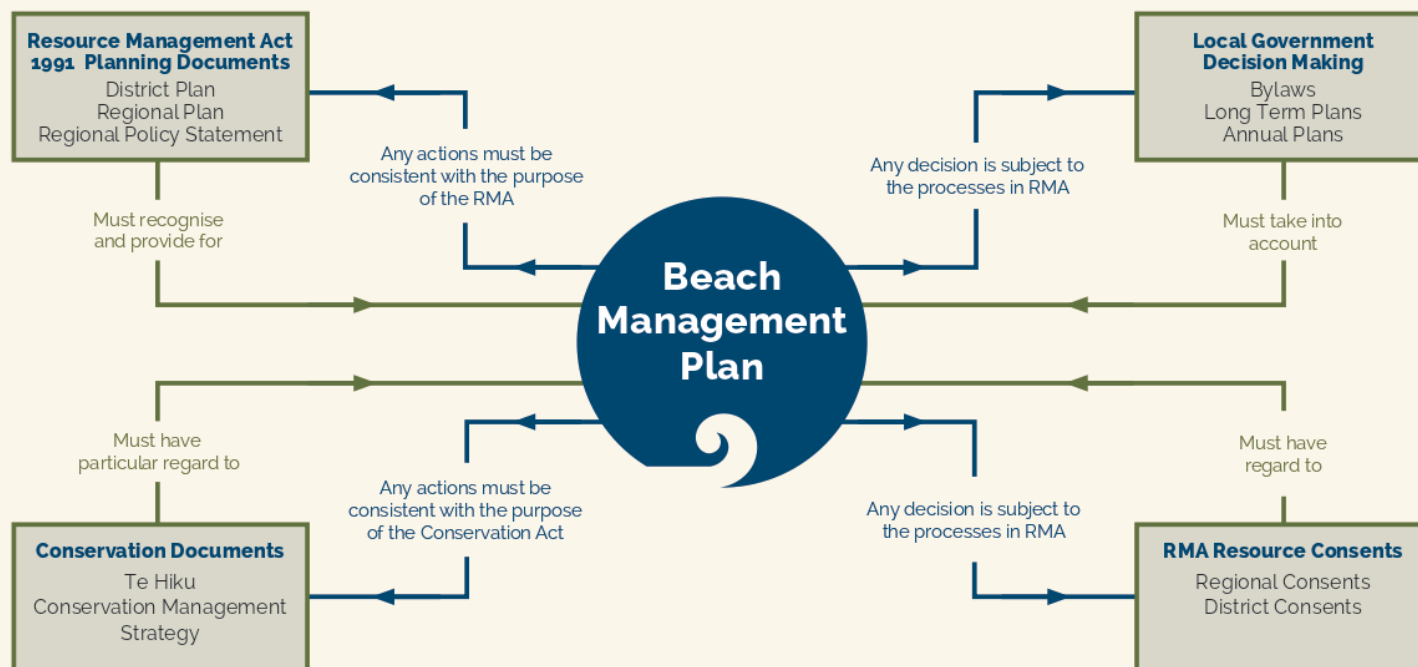
## F. NGĀ WHAKARITENGA | BACKGROUND

### 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.



## G. 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-Tōhē.**

**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.**

- NGĀ TURE WAIRUA | SPIRITUAL VALUE
- NGĀ KAIARAHĪ | 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-Tōhē holds significant cultural and spiritual value.  
These are the key outcomes we are aspiring to achieve to uphold that value.

Te Oneroa-a-Tōhē 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.



## NGĀ KAIARAHĪ | LEADERSHIP

### Ko tātou ngā Kaitiaki We are Kaitiaki

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

"Mō tātou, me ngā uri ā muri ake nei" - for us and our children after us. The future of Te Oneroa-a-Tōhē is determined by the further generations of iwi, hapū and whānau.

Customary practices and associated knowledge is restored.

Te Oneroa-a-Tōhē is able to provide sustenance to all people.

The Board will advocate for the protection and preservation of Te Oneroa-a-Tōhē to other groups.

TAIAO | ECOLOGY & BIODIVERSITY

# Ko tātou ngā kaitiaki o te Ngahere me te Moana We look after the children of Tāne and Tangaroa

Te Oneroa-a-Tōhē 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-Tōhē is protected and restored for future generations.

Information and research is gathered to help us better understand the health of "Te Oneroa-a-Tōhē".

Ki uta ki tai –  
Te Oneroa-a-Tōhē  
is managed holistically.

Mahinga Kai are  
healthy and abundant.

Hei oranga oneroa, hei oranga  
tangata – Healthy Beach |  
Healthy People.



MAHI ORANGA | ECONOMIC WELLBEING

# Na Te Oneroa-a-Tōhē ngā rawa hei mahi oranga

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

Te Oneroa-a-Tōhē 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-Tōhē.

Sustainable employment opportunities on Te Oneroa-a-Tōhē are promoted.

Alternative and self-sustaining funding opportunities are explored to benefit Te Oneroa-a-Tōhē.

People can earn a living off the beach where they do not adversely affect the mauri of Te Oneroa-a-Tōhē.



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-Tōhē. 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-Tōhē 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-Tōhē.

Recreational activities are consistent with tikanga Māori and the vision and values of the Beach Management Plan.

Te Oneroa-a-Tōhē can be accessed safely and all drivers respect the beach.

Te Oneroa-a-Tōhē is a clean and pristine taonga.

## WHAKAKOTAHITANGA | COLLABORATION

### Me mahi tahi tātou We work together

We all want to see the protection of Te Oneroa-a-Tōhē.  
These outcomes are about ensuring that we all work together.

Actions are developed and implemented in collaboration with the community.

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

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-Tōhē special.

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

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

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

## H. Ā MĀTOU MAHI | OUR ACTIONS



**An action plan is outlined below. This outlines actions to be taken by the Board, the councils, iwi and hapū and other agencies in order to achieve the vision, objectives and desired outcomes above.**

The Board acknowledges iwi and hapū traditional rights on Te Oneroa-a-Tōhē and (in particular) their right to manage their own areas of Te Oneroa-a-Tōhē (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.

**Actions 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



## H. 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-Tōhē.	FNDC	Short term
	A2. Require agencies, who may establish signage relating to Te Oneroa-a-Tōhē, 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) Iwi and hapū (e.g. design and development)	Ongoing
	A4. Require any signage relating to Te Oneroa-a-Tōhē to be bilingual (e.g. in Te Reo and English).	Any agency requiring signage on or relating to the beach.	Ongoing
	A5. Maintain a list / map with correct Māori place names and their history on the Te Oneroa-a-Tōhē website.	The Board Iwi and hapū	Ongoing
The culturally significant pathway of Te Ara Wairua is protected.  Wāhi Tapu, sites of significance and other heritage are protected.  Te Oneroa-a-Tōhē 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 iwi, hapū and whānau to identify wahi tapu and sites of significance in the Te Oneroa-a-Tōhē 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-Tōhē 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.	Iwi and hapū	Short term

## H. 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-Tōhē 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 / hapū / iwi and assist with communicating them via the Te Oneroa-a-Tōhē website, signage and social media channels.	The Board	Ongoing
Te Oneroa-a-Tōhē 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. 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 iwi 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.	Iwi / hapū The Board	Short term

## H. Ā MĀTOU MAHI | OUR ACTIONS

### NGĀ KAIARAHĪ | 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-Tōhē is determined by the further generations of iwi, hapu 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-Tōhē.	The Board	Ongoing
	A15. Any consultation exercise relating to matters that may have a material impact on Te Oneroa-a-Tōhē must include a component where we engage with and seek input from our rangatahi and tamariki.	The Councils The Board Iwi / hapū	Ongoing
	A16. Formalise the process by which the Board is notified and receives all applications for resource consents relating to Te Oneroa-a-Tōhē 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-Tōhē Management Area.	The Councils The Board	Short term
	A18. Formalise a list of approved Commissioners to consider resource consents relating to Te Oneroa-a-Tōhē Management Area.	The Councils The Board	Short term

## H. Ā MĀTOU MAHI | OUR ACTIONS

### NGĀ KAIARAHĪ | 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-Tōhē to other groups.	A19. Advocate for the protection and enhancement of Te Oneroa-a-Tōhē 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-Tōhē Management Area, or adjacent to the Te Oneroa-a-Tōhē Management Area which may have an impact on Te Oneroa-a-Tōhē, must include in their assessment of environmental effects an analysis of the effects on Te Oneroa-a-Tōhē.	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-Tōhē 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-Tōhē	The Board	Short term
	A23. Engage and work collaboratively with the iwi management body(ies) established to manage beach sites A (Mai I Kaueparaoa ki Waikanae, ki Waikoropūpūnoa), B (Mai I Waimahuru ki Hukatere, ki Waimahuru), C (Mai I Hukatere ki Ngāpae, ki Waimoho) and D (Mai I Ngapae ki Waimimiha, ki Ngāpae).	The Councils The Board Other agencies	Ongoing

## H. 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.	A36. 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-Tōhē.	The Board (request) Agencies and organisations (to present and provide)	Ongoing
Ki uta ki tai – Te Oneroa-a-Tōhē is managed holistically.	A37. Endorse and support projects that assist in the protection and restoration of indigenous biodiversity.	The Board Iwi	Ongoing
The biodiversity and ecology of Te Oneroa-a-Tōhē is protected and restored for future generations.  Mahinga Kai are healthy and abundant.  Information and research is gathered to help us better understand the health of Te Oneroa-a-Tōhē.	A38. Promote initiatives that will lead to a better understanding of the health of the beach, including (but not limited to): 1. Kaimataitai – 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-Tōhē and surrounding areas 5. Understanding the bathymetry on the beach	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
	A39. 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
	A40. Create an inventory on the Te Oneroa-a-Tōhē website of all current, ongoing and proposed projects in and around the Beach Management Plan relating to the betterment of Te Oneroa-a-Tōhē.	The Board (set up and maintenance of the inventory)	Short term and ongoing (updates)

<sup>2</sup> This is a requirement of the settlement legislation e.g. refer to s68 Ngāti Kuri Claims Settlement Act 2015.

## H. 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
<p>Promotion of sustainable employment opportunities on Te Oneroa-a-Tōhē.</p> <p>People can make a living off the beach where they do not adversely affect the mauri of Te Oneroa-a-Tōhē.</p>	<p>A41. Amend regional and district plans to require resource consent for new commercial activities related to Te Oneroa-a-Tōhē including requirements:</p> <ol style="list-style-type: none"> <li>1. For the assessment of consistency with the vision, objectives and desired outcomes outlined in this Beach Management Plan.</li> <li>2. That specify that the Board is an affected person regarding notification of an application, where the adverse effects on Te Oneroa-a-Tōhē are considered minor or more than minor.</li> </ol>	<p>The Councils The Board (advocacy)</p>	<p>Medium term</p>
<p>Exploration of alternative and self-sustaining funding opportunities to benefit Te Oneroa-a-Tōhē.</p>	<p>A42. Endorse temporary activities along Te Oneroa-a-Tōhē 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.</p>	<p>The Board (endorsement) Iwi</p>	<p>Ongoing</p>
<p>Commercial activities are compatible with the outstanding natural landscapes and features of Te Oneroa-a-Tōhē.</p>	<p>A43. Educate tourists and tourist operators to respect the culture, history, importance and sacredness of Te Oneroa-a-Tōhē.</p>	<p>The Board (e.g. provision of information about the beach) Iwi Tourism operators</p>	<p>Ongoing</p>

## H. 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
Customary practices and associated knowledge is restored.  Te Oneroa-a-Tōhē is able to provide sustenance to all people.	A24. Support and encourage the development of iwi and hapū management plans within, and adjacent to, the Te Oneroa-a-Tōhē Management Area.	FNDC and NRC (e.g. financial and technical support) The Board (advocacy) Iwi and hapū	Ongoing
	A25. Support wananga and events that restore customary practices (including fisheries) and mātauranga Māori associated with Te Oneroa -a-Tōhē.	FNDC and NRC (e.g. financial support) The Board Iwi and hapū	Ongoing
	A26. Provide signage explaining fisheries limits and customary practices on each formal entrance to Te Oneroa-a-Tōhē (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-Tōhē.	The Board Ministry of Fisheries Iwi (tangata kaitiaki)	Ongoing

## H. 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-Tōhē can be accessed safely and all drivers respect the beach.</p> <p>People are able to safely access and enjoy Te Oneroa-a-Tōhē for recreational activities in a manner that respects and preserves the mauri of the beach.</p>	A28. Undertake changes to the FNDC Bylaw(s) specifying safe speed limits and other measures along Te Oneroa-a-Tōhē 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
	A29. Recommend to the public that only vehicles with suitable 4x4 capabilities should access the beach.	FNDC The Board Iwi	Ongoing
	A30. Provide signage to identify speed restrictions on the beach.	FNDC	Short term
	A31. Encourage the Police and tangata kaitiaki to actively monitor speed restrictions to ensure that they are upheld.	FNDC The Board Iwi	Ongoing
<p>Te Oneroa-a-Tōhē is a clean and pristine taonga.</p> <p>Recreational activities are consistent with Tikanga Māori.</p>	A32. Identify and monitor commonly used areas for dumping rubbish.	Tangata kaitiaki	Ongoing
	A33. Support local community clean-up initiatives.	FNDC and NRC (e.g. financial) The Board (e.g. endorsement) Iwi and hapū	Ongoing
	A34. Encourage activities and events based at or near Te Oneroa-a-Tōhē to be undertaken on a zero-waste basis (para kore).	The Board (endorsement)	Ongoing
	A35. Provide suitable signage at beach accessways to encourage people to deal with their own rubbish on Te Oneroa-a-Tōhē.	FNDC (e.g. financial) The Board (e.g. endorsement)	Ongoing



## H. 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-Tōhē.</p> <p>The Beach Management Plan is understood by all and championed by locals.</p>	<p>A46. Deliver presentations to explain the Beach Management Plan (once finalised), regarding its interpretation and implementation, to:</p> <ul style="list-style-type: none"> <li>a. Key Council personnel (e.g. full Council presentation, consent planners, policy planners etc);</li> <li>b. Iwi and hapū; and</li> <li>c. Other agencies (e.g. DOC).</li> </ul>	The Board (endorsement and presentation)	Short term and ongoing
	A47. Continue to endorse and support the mahi of iwi and hapū tangata kaitiaki on Te Oneroa-a-Tōhē.	Councils, DOC, iwi (e.g. funding) The Board (endorsement and defining role of tangata kaitiaki)	Ongoing
	<p>A48. Actively communicate the presence and purpose of the iwi and hapū tangata kaitiaki through:</p> <ul style="list-style-type: none"> <li>1. Profiles on websites</li> <li>2. Media releases</li> <li>3. Updates on social media</li> </ul>	The Councils The Board Iwi	Short term and ongoing (updates)
	A49. 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
	A50. Councils and other agencies shall act in partnership with the Board and iwi and hapū 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-Tōhē as expressed in the Beach Management Plan.	The Councils Other agencies (e.g. DOC). The Board (participation in engagement in reviews) Iwi and hapū	Ongoing

## H. 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
	A51. Seek commitment and timeframes from iwi and hapū, 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, iwi and hapū management plans and the Northland Conservation Management Strategy.	The Board	Short term and ongoing
	A52. Continue to engage with, seek the advice of, and provide advice to: 1. Te Hiku o Te Ika iwi and hapū; 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

## H. 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-Tōhē.</p> <p>Everyone understands and respects the special values of Te Oneroa-a-Tōhē.</p> <p>The culture and history of Te Oneroa-a-Tōhē is appropriately represented through art, technology and education.</p>	<p>A44. Prepare and implement a communication and education strategy for Te Oneroa-a-Tōhē. 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-Tōhē.</li> <li>2. Ways to reinforce cultural imperatives and associations with the cultural and historical providence of Te Oneroa-a-Tōhē.</li> <li>3. Ways to creatively communicate speed limits and other restrictions associated with Te Oneroa-a-Tōhē.</li> <li>4. Education and engagement with the community and visitors regarding the important values of Te Oneroa-a-Tōhē.</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-Tōhē, for example Matariki and Waitangi Day.</li> <li>7. Guidelines for the provision of signage on Te Oneroa-a-Tōhē 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 iwi, hapū and Councils	Medium term
	<p>A45. Work with other agencies to develop a regularly updated events programme that celebrates Te Oneroa-a-Tōhē 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

## I. NGĀ WĀHI RAHUI | RESERVE MANAGEMENT PLANS

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

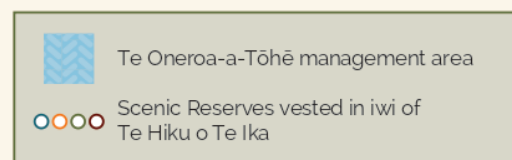
Kaueparaoa ki Waikanae, ki Waikoropūpūnoa) **A**.

Waimahuru ki Hukatere, ki Waimahuru) **B**,

Hukatere ki Ngāpae, ki Waimoho) **C** and

Ngapae ki Waimimiha, ki Ngāpae) **D**.

Only the iwi representatives on the Board have authority to make decisions over these areas. Copies of Reserve Management Plans for these areas are included in [Appendix X – X](#) of the plan.



<sup>1</sup> Settlement legislation identifies the beach as Te Oneroa-a-Tōhē in accordance with its proper Māori name. It is acknowledged that the beach is widely known as 90 Mile Beach. However henceforth, in this document the beach is referred to as "Te Oneroa-a-Tōhē" or "the beach".



## J. AROTURUKI ME TE AROTAKA | MONITORING AND REVIEW

The Beach Management Plan must be reviewed every 10 years. The next full review of the BMP is scheduled for **insert date 10 years from approval of BMP**.

The Beach Management Plan represents the starting point for the future management of Te Oneroa-a-Tōhē. 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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## HIKU WHĒKAU 1 | APPENDIX 2

### Te Huarahi o Tōhē, 2020

Ko te whakapapa o Tōhē i timata mai i te hōnonga o Pōhurihanga o te Kurahaupō Waka, me Maieke, e Uri nō Te Ngake. Ko rātou ngā tangata whenua i konei i te taunga mai o Te Kurahaupō Waka ki runga i ngā kōhatu o Te Kapua a Ripoi, i te takiwā o Te Kōtiu.

Nā Pōhurihanga rāua ko Maieke i timata tō rāua whānau o Te Kaha i Te Tomokanga Pā, ka neke rāua ki te tahi Whānga o Te Kōtiu. Nā Pōhurihanga tēnei takiwā i whakahua ko Pīwhane, hei mōu mahara mō Pī, e hoa pātata, e kai-ārahi mai i Te Kurahaupō Waka ki Aotearoa.

Mai i ngā reānga o Te Ngake, Te Kaha, Ngāti Kaha tae noa mai ki tēnei wā ko Ngāti Kuri ngā whakaheke o ēnei tūpuna. Ko ēnei kōrero o te hiko i o Tōhē heke mai i ēnei tūpuna.

Ko tēnei tūpuna a Tōhē e Ariki rongo-nui i tōna wā. Ko tōna Pā nāna i hanga ki runga i te rae teitei o Pīwhane, ko Whāro, (Te tawhiti o te kitenga) te ingoa. I konei Tōhē e whakatupu ana i ōna tamariki, ka mutu ko Raninikura tō rātou kōtiro mātāmua. I tēnei wā ko eke ngā tou o Raninikura ki te pakaritanga, ka mutu ko taunga ki te noho kotiti haere me ōna whanaunga. Ko tata pou ngā rā e rima i tōna haerenga atu i te kāinga, ka tae mai te reo kia Tōhē ko riro Raninikura i ngā taūa nei, me tō rātou whakapae ko ēnei tauā nanakia nō Ngāpuhi.

I tēnei wā tonu, ka tonoa e Tōhē te reo karanga ki tōna whānau kia haere mai ki tōna Pā ki te whakarongo i ōna kōrero. Ko ngā kōrero tuatahi a Tōhē 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 mamae ki tōku ngākau, me haere māua ko tōku pononga a Ariki ki te rapu ia Raninikura".



## HIKU WHĒKAU 1 | APPENDIX 1

Ko te whakahoki o te whānau o Tōhē 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 Tōhē, "mei kore a hau e hoki ora mai, ma koutou tōku Wairua e kapo a te wā pāhika ai i Pīwhane."

Ko Tōhē, 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 Tōhē.

Ko orere rāua ki te haere, ka pēnei ake Tōhē, "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 Taumataniwha, hei reira tāua whakatā ai mō te pō nei."

E āhuru ana te rā, ka mutu e uwa tōnu ana, ka whakarerea te Pā o Taumataniwha e Tōhē 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 waipuke. Ka pēnei ake Tōhē, "e Tama me whakatā tāua i konei, ā mutu noa tēnei āwhā". E āhuru ana te rā, ka huri ake Tōhē kia Airiki ka pēnei, "e Tama ko paki mai te hanga o te rā nei, engari me tatari tāua kia heke te waipuke nei. A tāua wā ko wātea tāua ki te whiti atu ki tērā taha, ka tīmata anō ai to tāua hīkoi". **Nā Tōhē 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 waipuke. I konei rāua e mātakitaki ana i te maha o ngā Ngohi me ngā Tuna, e huri-huri kūare ana i roto i ngā wāhi māku. Nā Ariki anō te kōrero, "e rite ana tēnei ki ngā keketo." Ko te whakahoki o Tōhē, 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 Tōhē tēnei Roto i whakahua ko Ngakēketo.**

Mai i Ngakēketo, ka hīkoi anō rāua tae noa ki te One o Te Tuāru. I konei ka mea ake Tōhē, "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 kinaki mō wā rāua ngohi me ngā tuna. Ka pēnei ake Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Kāhokawa.**

E āhuru ana te rā, ka mutu ko timu te tai, ka tīmata Tōhē 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 Tōhē, "e Tama, titiro ki te wai nei, tata kore ana e neke, ko tika kia haere atu tāua i konei." **Nā Tōhē tēnei takiwā i whakahua ko Te Neke.**

Mai i Te Neke, ka pēnei ake Tōhē, "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 Tōhē, "ko te wai nei e rere mai ana i te roto o Ngakeketo, ki te Moana. Ko te ingoa o tēnā wai ko Wairoto". Ko te ingoa o te wāhi e takoto nei te Tohoraha, ko Kauēparāoa.

Mai i Kauēparāoa ka titiro Tōhē 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 pīata mai ana i raro i tēnā Moutere." **Nā Tōhē tēnei Moutere i whakahua ko Matāpia. (Matā spier point, Pia piercing through).**

I mua atu i tō rāua taenga atu ki uta mai o Matāpia, ka pēnei ngā kōrero a Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Kōhangatī.**

## HIKU WHĒKAU 1 | APPENDIX 1

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

Mai i Waīkarōrō 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. Ka pēnei ake Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Waīkanae.**

Mai i Waīkanae, 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 Tōhē tēnei takiwā i whakahua ko Waīpakarū.**

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 Tōhē 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 Tōhē i ngā ngaru e pakarū mai ana i runga i ngā kōhatu i te Moana. Ka pātai a Tōhē, "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 Tōhē 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 Tōhē, ka pai ko whai wai inu tāua i konei. **Nā Tōhē tēnei takiwā i whakahua ko Waīkōrōpupūnoa.**

Mai i Waīkōrōpupūnoa, ka hīkoi anō rāua tae noa ki te wai āhua wherowhero nei te hanga, e rere ana ki te Moana. Ko ngā whakamārama o Tōhē 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 Tōhē tēnei takiwā i whakahua ko Waīwherowhero.**

Mai i Waīwherowhero, 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 Tōhē, "e Tama, tatari mō te wā poto, e kore roa ko puāre mai te ārai mō tāua". **Nā Tōhē 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 Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Waīmāhuru.**

Mai i Waīmāhuru, e āhuru ana te rā ka hīkoi anō Tōhē 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 Tōhē 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 Tōhē, "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 ma runga te One." **Nā Tōhē tēnei takiwā i whakahua ko Ngātamarāwaho.**



## HIKU WHĒKAU 1 | APPENDIX 1

Mai i Ngātamarāwaho, ka hīkoi anō rāua mā runga i te One o Te Tuāru. I pēnei te kōrero Tōhē, "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 Tōhē i ngā kokohuka i roto i te wai e tere ana ki te Moana. **Nā Tōhē tēnei takiwā i whakahua ko Hūkatere.**

Mai i Hūkatere, e āhuru ana te ra, ka mutu ko tata timu te tai ka hīkoi atu Tōhē 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 Tōhē 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 Tōhē tēnei takiwā i whakahua ko Wāihī.**

Mai i Wāihī, 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 Tōhē. **Nā Tōhē tēnei takiwā i whakahua ko Wāimoho.**

Mai i Wāimoho, 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 Tōhē, "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 Tōhē, me whakatā tāua i muri i ngā puke One nei mō te pō kia kore ai te haunga e pā mai kia tāua." **Nā Tōhē 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 Tōhē, "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 ia 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 Tōhē, "e Tama me kohikohi e tāua, ētahi o ēnei Ngohi hei kai mō tāua a te pō nei". **Nā Tōhē tēnei takiwā i whakahua ko Wāitāhuna.**

Mai i Wāitāhuna, ka hīkoi anō rāua tae noa ki te wāhi nei ka pēnei ake Tōhē, "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 Tōhē 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 Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Wāihonūhonū.**

Mai i Wāihonūhonū, 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 Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Te Wāiroa.**

Mai i Te Wāiroa, ka hīkoi anō Tōhē 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 Tōhē 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." Tōhē tēnei takiwā i whakahua ko Whāro. (Te Tawhiti o te kitenga)

## HIKU WHĒKAU 1 | APPENDIX 1

Mai i Whāro, ka pēnei ake Tōhē, "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 Tōhē 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 Tōhē tēnei takiwā i whakahua ko Te Kōhanga.**

Mai i Te Kōhanga, ka hīkoi anō Tōhē me Ariki mā te takutai, ka tae ki te wāhi nei ka pēnei ake Tōhē, "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 Tōhē 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 Tōhē, "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 Tohe 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 Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Tauroa.**

Mai i Tauroa ka hīkoi anō rāua, ka tae ki te wāhi nei, ka huri ake Tōhē 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 Tōhē, "e Tama ko tēnei te Omū e ki ana i te kai moana". **Nā Tōhē tēnei toka i whakahua ko Te Omū.**

Mai i Te Omū ka hīkoi anō rāua ka tae ki te wāhi nei, ka pēnei ake Tōhē, "e Tama ko pā mai anō tōku hiakai mō ngā kaimoana nei, me whakataa tāua i konei mō te wā kia kai ai tāua. **Nā Tōhē 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 Tōhē, "e Tama, titiro ki te Kura o te rā e pīata mai ana i ngā kapua. **Nā Tōhē 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 Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Tanūtānū.**

Mai i Tanūtānū, 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 Tōhē, e Tama ko tēnā wai e rere mai ana i te taha o ngā puke tāhuahua o te tua whenua. **Nā Tōhē 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 Tōhē, "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 Tōhē tēnei takiwā i whakahua ko Rangikohū.**

Mai i Rangikohū, Ko āhuru te ra, ka mutu ko āhua hiki te kohu, ka hīkoi anō Tōhē 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 Tōhē, "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 ēnā herenga kino. Me haere atu tāua i konei." **Nā Tōhē tēnei takiwā i whakahua ko Herekino.**

## HIKU WHĒKAU 1 | APPENDIX 1

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 Tōhē, "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 Tōhē 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 Tōhē ki te whakawhiti i tēnei Wahāpu whānui nā te uuau rawa. **Nā Tōhē 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 Tōhē tēnei takiwā i whakahua ko Mōtūkaraka.**

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

Mai i Whīrinaki 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 Tōhē i whakahua tēnei takiwā ko Rūakēkēno.**

Mai i Rūakēkēno, ka kake rāua, i te puke teitei nei, tae noa ki te pito. Nā Tōhē tēnei takiwā i whakahua ko Te Pikinga, me i tērā taha ko Te Hekenga. 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 Tōhē tēnei Takiwā i whakahua ko Wāiwhatawhata.**

Mai i Wāiwhatawhata ko tōrongi te rā ka hoki anō rāua ki ngā taha-taha o te takutai. I konei ka rongu oho whakarere ake rāua i te karanga kuru, o te Ruru, ka pēnei ake Tōhē, "ko tēnei karanga e whakamātou mai ana kia tāua, e raruraru kino kei mua ia tāua." **Nā Tōhē 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 Tōhē, "e kōpata kai tēnei," **Nā Tōhē tēnei kōhatu i whakahua ko Kaikāi.**

Mai i Kaikāi 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 Tōhē tēnei takiwā i whakahua ko Wāimamakū.**

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

Mai i Whākanōa, ka hīkoi anō rāua, ka kite ake i te awa nei ko hipoki hia e ngā rau rākau. **Nā Tōhē tēnei takiwā i whakahua ko Wāiraū.**

Mai i Wāiraū, 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 Tōhē tēnei takiwā i whakahua ko Maungānui.**

## HIKU WHĒKAU 1 | APPENDIX 1

Mai i Maungānui, ka hīkoi anō rāua ka kite ake i te awa nei. Ko te whakamārama o Tōhē 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 Tōhē te takiwā i whakahua ko Wai-Taī.**

Mai i Wai-Taī. Ka āta haere tō rāua hīkoi nā te ngoikore o te hauora o Tōhē. I konei ka pēnei ake Tōhē, "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 Piwhane." Ka takoto te Rangatira nei, ka hemo, ka oki-oki i konei.

Ka pa te aroha, kīhei Tōhē 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 Tōhē, i whakahua tēnei takiwā ko Manūwhētai.

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 Tōhē, 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 Tōhē mō tōna kōtiro a Raninikura kīhei 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 Piwhane i whakahōnore i ōna tūmanako, kia kapo hia tōna Wairua i te wā e pahia ai i Piwhane.

Hei whakahōnore i tēnei Tūpuna rongonui a Tōhē, ka whakahua hia tēnei kāinga tino ātaahua o Piwhane, ki Kāpowairua. Ko te hītori o Tōhē i ruia whānui hia i Te Taitokerau. Ko te ingoa o te One o Te Tuāru, nā tōna Hapū o Te Kaha i whakahua ko Te Oneroa a Tōhē 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 Tōhē. Me whakawhētai, 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.*



HIKU WHĒKAU 2 | APPENDIX 2



Tōhē's Journey, 2020

The ancestry of Tōhē began with the union of Pōhurihanga, of the waka Kurahaupō, and Maieke who was a descendant of Te Ngake. They were land occupier's when the Kurahaupō Waka landed on the rocks at Te Kapua a Ripoi in the area of the Far North.

They started their whānau of Te Kaha here at Te Tomokanga Pā prior to moving to a bay further North. Pōhurihanga named this area Pīwhane in honour of Pī, a close companion and navigator of Te Kurahaupō Waka to Aotearoa.

Many generations of Te Ngake, Te Kaha, Ngāti Kaha and now Ngāti Kuri are descendants from these ancestors. The history of Tōhē's journey has been handed down by our Ngāti Kuri tūpuna.

Tōhē was a chief of high regard during his time. He established his Pā on top of a high ridge at Piwhane called Whāro. (The view of the Horizon) It was here where Tōhē raised his children. Raninikura was his oldest daughter. Raninikura had reached the age of adulthood and was fond of roaming and living with her cousins. After five days, Tōhē received the message that Raninikura had been taken by warriors suspected to be from Ngāpuhi.

Tōhē sent out a message to his whānau to come to his Pā. He explained "whānau, the message has come that Raninikura has been taken and according to our relations, they suspect these cunning warriors are Ngāpuhi. The signs of their footprints indicate they have gone in the direction of the Tuāru Beach". Tōhē was heartbroken and intended to search for her with his warrior companion Ariki (Tama).

## HIKU WHĒKAU 2 | APPENDIX 2

Tōhē's whānau was not convinced he would survive the journey. "Firstly, you are far too old for that arduous journey. We have had two days of storm and by the appearance of the sky, it is yet to finish. Secondly, we see your frail appearance and we are afraid you might die on this journey". Tōhē's response was, "if I don't return alive, you can snatch my Spirit when it passes Pīwhane."

Tōhē 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. Tōhē's companion was given the name Ariki at birth however on this journey he calls him Tama.

They were ready to leave when Tōhē 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 Tōhē and Ariki left Taūmataniwhā Pā. They descended down several hills till they arrived at a river where their journey was held up due to a flood. Tōhē turned to Ariki and said "Tama, we will rest here until this storm settles". The sun was rising the next day when Tōhē 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. Tōhē named this place Te Paki.

From Te Paki, they continued to 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." Tōhē 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." Tōhē named this lake Ngakēkēto. (mass of maggots).

From Ngakēkēto, they journeyed on till they arrived on Te Tuāru Beach. Tōhē 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. Tōhē 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". Tōhē named this place, Kahōkawa. (Kahō cask. Kawa sour).

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

From Te Neke, Tōhē 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 ashore next to that flowing stream. "Tama, you go ahead and extract its jaw bone and leave the meat there". While they were here, Tōhē explained that the stream of water here, flowing out to Sea was from Ngakēkēto lake. Tōhē named this stream Wairoto and the site where the Whale was lying, Kauēparaōa. (Kauē jaw bone, paraōa whale jaw meat).

From Kauēparaōa, Tōhē looked out to sea. He said, "Tama, look at that island out at sea! What is that shining through that Island?" Ariki's response was, "it looks like a spear point has pierced through that island". Tōhē named this offshore Island, Matāpia. (Matā spear point, Pia piercing through).

As they approached closer to the inner shore near Matāpia, Tōhē 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". Tōhē named this place Kōhangatī. (Kōhanga, nesting home, Penguins Tī-Kōrōra).

## HIKU WHĒKAU 2 | APPENDIX 2

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

From Waīkarōrō, they journeyed on until they found Mullet in a shallow creek. Tōhē 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. Tōhē named this place, Waīkanae. (Waī water, Kanae Mullet).

From Waīkanae, they journeyed on and found more flooding water pouring down from the inland hills and the tide was well on its way in at this stage. Tōhē 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. Tōhē named this place, Waītoīki. (Waī water, Toīki tiger shark)

From Waītoīki they continued on their journey and at this stage the dense fog was slowly starting to lift. It was here where Tōhē was able to see waves breaking on rocks out at sea. "Tama, what is that out at sea?". Ariki's 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. Tōhē named this island Wakatehāua. (Waka canoe, te maybe, Hāua, not sure).

From Wakatehāua, they continued and found more water slowly seeping out to sea. It was here when Ariki decided to look for the source of water. It wasn't long when he returned and said, "this fresh drinking water and

its continuously bubbling from an underground well!". Tōhē responded, "that's good, we now have drinking water. Tōhē 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 the sea. Tōhē explained, "Tama, as you can see this red rustic coloured water running from inland and that same appearance is in this water running out to sea". Tōhē 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. Tōhē said, "Tama, wait for a short while, a passage will appear for us soon". After time, a passage appeared and the two were able to continue their journey. Tōhē named this rock Te Ārai. (Te Ārai, passage way).

From Te Ārai they observed a large swamp area behind the sand dunes as they rested in this area. Tōhē 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." Tōhē named this place, Waīmāhuru. (Waī water, Māhuru flowing swiftly).

From Waīmāhuru, the sun was rising the next day when Tōhē and Ariki journeyed on land behind the sand dunes. It was here they found another underground fresh water well slowly seeping out to sea. Tōhē named this place Waīpuna. (Waī water, Puna underground well).

## HIKU WHĒKAU 2 | APPENDIX 2

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. Tōhē 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 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 Te Tuāru Beach". Tōhē named this place, Ngātaamarāwaho. (Nga Tama, we both, Ra, go Waho, out).

From Ngātaamarāwaho, they continued their journey back to Te Tuāru Beach. Tōhē said, "Tama, we will rest the night on our Mountain in the far distance ahead". When they arrived at this place, Tōhē noticed the sea foam in the water, drifting out to sea. Tōhē named this place Hūkatere. (koko hūka, sea foam, Tere drifting).

From Hūkatere, the sun was rising and the tide was nearing low when they journeyed on from here. Along the way they found more water. Tōhē 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. Tōhē named this area Wāihī. (Wāi water, Hī fishing).

From Wāihī 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 Tōhē who named this place Wāimoho. (Wāi water, Moho shadow).

From Wāimoho they journeyed on. It was nearly high tide when they arrived at this site. They first smelt then saw numerous dead tiger sharks lying high ashore. Tōhē said, "Tama, 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 Tōhē suggested that they would rest over these sand dunes for the night, so the smell doesn't reach us." Tōhē named this place, Ngāpae. (Nga many, Pae together).

From Ngāpae, it was sunrise and the tide was on the way out when they continued their journey along Te Tuāru Beach. On the way Tōhē 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. Tōhē turned to Ariki and said, "Tama we will gather some of these fish for us to eat tonight." Tōhē named this place Wāitāhuna. (Wāi water, Tāhuna Sandbank).

From Wāitāhuna, they journeyed on and when they reached this place, Tōhē 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. Tōhē named this place Wāimimihā (Wāi water, Mimihā pungent odour).

From Wāimimihā, they continued, on and along the way they found two, turtle's lying on the inner shore of the beach. Tōhē 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." Tōhē named this place Wāihonūhonū. (Wāi water, Honuhonu turtles).



## HIKU WHĒKAU 2 | APPENDIX 2

From Wāihonūhonū they continued on and came across a large stream with water flowing swiftly out to sea. Tōhē turned to Ariki and said, "Tama, this large amount of water in this creek is coming 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. Tōhē named this place Wāiroa. (Wāi water, Roa long).

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

From Whāro, Tōhē said "Tama, it would be best if we could walk around the edge of these rocks so we could reach the Beach on the other side and climb up sheltered site of that long ridge and rest there for the night. The sun was rising when Tōhē said, "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". Tōhē named this area Te Kōhanga. (Kōhanga, nesting home).

From Te Kōhanga, the pair continued their journey along the coast and when they arrived at this place, when Tōhē 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. Tōhē named this area Te Hūahūa.

From Te Hūahūa they journeyed on till they reached this place. It was here where they found flora matting and seaweed matting. Tōhē 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." Tōhē named this area Whārikiriki.

From Whārikiriki, it was Sunrise when they journeyed on. They arrived at this point where Tōhē 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". Tōhē named this area Taūroa.

From Taūroa, they journeyed on and reached an area where Tōhē 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. Tōhē turned to said, "Tama this channel is an oven full Seafood." Tōhē named this site Te Omū.

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

From Whakaōra, they journeyed on and when they reached this place they rested here. While they were here Tōhē said, "Tama, look at the haze of the setting Sun piercing through the clouds". Tōhē named this site Ōkura.

From Ōkura, they journeyed on to this long Beach. It was here when Tōhē 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 us warm for the night". Tōhē named this Beach Tanutanu.

From Tanūtanū, the Sun was rising when they journeyed on along the Beach till they reached this site and found more water running out to Sea.

## HIKU WHĒKAU 2 | APPENDIX 2

Tōhē turned and said, Tama that water is running down from the side of those inland rolling hills. Tōhē 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 Tōhē 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. Tōhē named this area Rangikohū. (Rangī sky, Kohū fog)

From Rangikohū, it was sunrise and the fog, was lifting when Tōhē and Ariki their continued their journey inland and ventured through a small bush. It was here where they were suddenly surprised to see this dangerous looking trap with very nasty looking ties. Tōhē 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". Tōhē named this place Hērēkino. (Here tie, Kino dangerous).

From Hērēkino, they journeyed on till they reached this Harbour. It was here where they found ripe fruit on the Karaka trees growing here. Tōhē 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". Tōhē named this place Whāngapē. (Whānga bay, Pē the inside of the karaka fruit).

From Whāngapē, they crossed the Harbour and followed the the coastline to where they reached the Hokiānga Harbour. Tōhē was not in physical condition to cross such a wide and dangerous Harbour. Tōhē named this place Te Whānui (far too wide)

From Te Whānui the pair journeyed inland following the North edge of the Hokiānga Harbour and passing several significant sites before

reaching a place where they believed was a suitable place for them to cross to the other side. They found more Karaka trees growing here. Tōhē named this place Mōtūkaraka.

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

From Whīrīnaki, the pair followed these shores passing areas now known as Ōponōnī and Ōmāpere till 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 became an unpleasant place to rest. Tōhē called this place Rūakēkēno. (Rūa cave Kēkēno Seal).

From Rūakēkēno, they climbed up difficult terrain and to the prominent spur that Tōhē named Te Pikingā and down the other side he called Te Hekengā to reach the flat area in the Valley below. It was here where they crossed this undulated swamp. Tōhē called Waiwhātawhāta. (Wai water Whātawhāta Undulated)

From Waiwhātawhāta, it was sunset when the pair returning back to the coastline. It was here when they were alerted to the distinctive kuru calling from the Owl. (Ruru). Tōhē referred to this calling was to let us know there's bad luck ahead for us. Pōkuru. (Pō night, Kuru Owl call).

From Pōkuru the pair journeyed on and arrived at a rocky outcrop where they found respite. Tōhē explained this rocky outcrop is a kaīmoana food basket. Tōhē called this rock Kaīkaī. (Kaīmoana food basket).

From Kaīkaī the pair journeyed along the Beach and found more water flowing out to Sea. From here they venture inland and on to a plateau and found a large river flowing here. Tōhē named this place Waimamakū. (Wai water Mamaku, flowing resource).

## HIKU WHĒKAU 2 | APPENDIX 2

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

From Whākanōa the pair journeyed on and found this river camouflaged with tree leaves. Tōhē named this place Wāiraū. (Wāi water Rau leaves)

From Wāiraū the pair journeyed on along the Beach then on to this huge plateau below several large Maunga in this area. Tōhē named this place Maungānui.

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

From Wāi-Taī the pair Journeyed on at a slow pace as Tōhē's health was rapidly deteriorating. It was here where Tōhē 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." Tōhē laid down, lost consciousness and passed away here. Sadly, Tōhē'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 Tōhē's remains, named this site Manūwhētaī. (Manū Bird Whētaī 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 Tōhē saw and how this should remind us of a truly untarnished environment, brimming with life and sustainable.

Tōhē's love for his daughter Raninikura never dwindled and as his Spirit made the journey back home through Te Ara Wairua and many places where he saw, before returning to his ancestors of Te Ngake, Te Kaha, Ngāti Kaha and his whānau of Pīwhane who 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 Tōhē spread throughout the Taītokerāū, Te Tuāru Beach was renamed by his whānau of Te Kaha, to Te Oneroa a Tōhē, ensuring his legacy would last forever.

As like many stories, this ending brings us full circle to where Tōhē 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 Tōhē'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 Aupouri)

**Front Row** (L - R): John Carter (FNDC), Graeme Noho (Ngāti Kuri), Marty Robinson (NRC)

**Absent:** Mate Radich (FNDC - Deputy Chair)

NGA MIHI | ACKNOWLEDGEMENTS

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



In collaboration with:

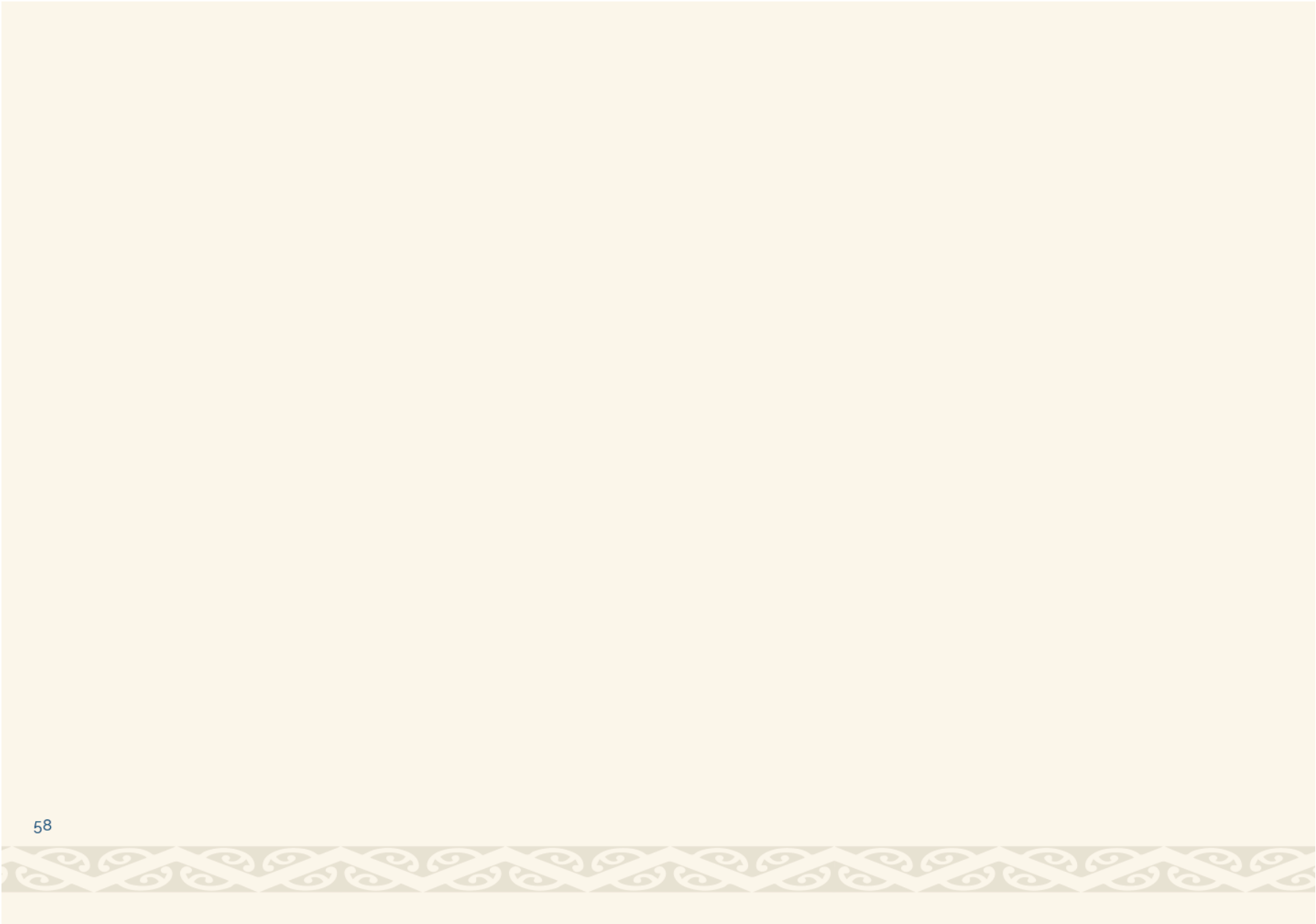


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Te Oneroa-a-Tōhē

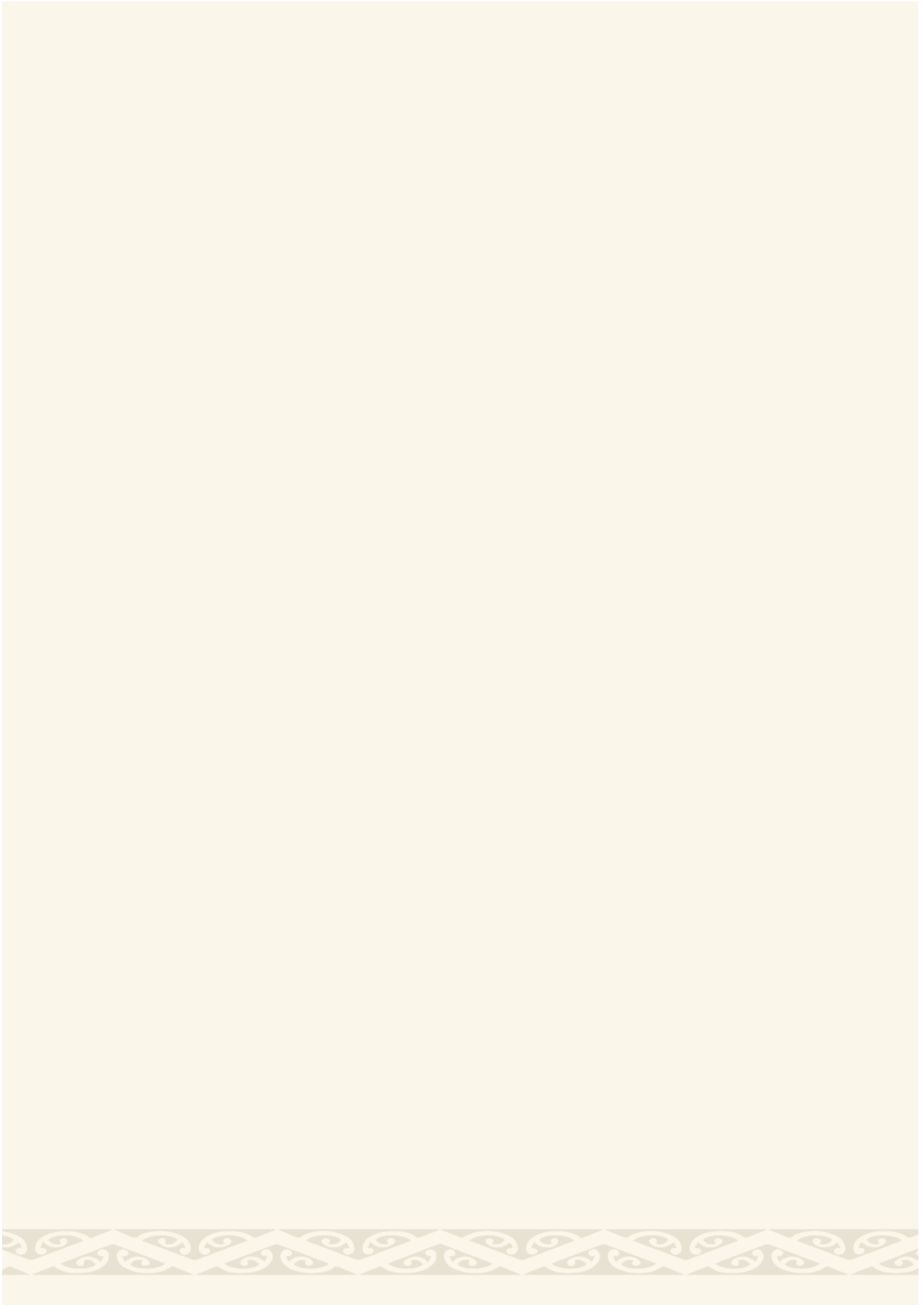


Cape Reinga

# ***Te Oneroa-a-Tōhē Mai i Kohangatii ki Waikanae (Beach Site A) Reserve Management Plan***

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





## A. NGA WHĀRIKITANGA | PREFACE



**Ko Hinemoana ki tai, ko te whenua ki uta. Kei reira nga tapuwae a nga tupuna, mai e, mai e. He maharatanga ki a ratou ma, me o ratou tikanga whakahaere i waihotia e ratou mo nga uri whakatupu. Koia ra te taonga o Te Takutaimoana i tukuna ki a tatou hei oranga mo 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 WHAKAMARAMA | 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 Kohangatii 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 Oneroa-a-Tōhē settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhē Beach Management Plan.

### Plan Development

This Reserve Management Plan has been developed as part of Te Oneroa-a-Tōhē 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

## D. NGĀ HITORI MAI I KOHANGATII KI WAIKANAE HISTORY OF THE RESERVE

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

From the reserve, the island of Matapia can be seen, an outstanding sight for Tōhe, our ancestors, present and future generations. On the inner shore in line with Matapia, penguins were once abundant at Kohangatii 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 Ngarangi and Roto Pātara come inland from Tingiri, a once favoured gum digging area, that flows towards the beach.

Similarly, Waikaroro was named as such for the abundance of Herring Gull that Tōhe and Ariki saw that nested in and around the dune areas. Waikanae 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 Waikaroro. It starts from Whatanui, then Roto O Wiri, Roto Waipara and finally into Waikaroro before it enters the sea.

In Waikanae, Terae Tore and Ngatuwhetu, Marohere, Roto Waikanae, 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 waring 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 RAHUI MAI I KOHANGATII KI WAIKANAE | THE RESERVE



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

The reserve is 18,750oha (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 Aupouri 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-Tōhē settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupouri 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 RAHUI MAI I KOHANGATII KI WAIKANAE | 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 Whanau 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 TUMANAKO MO KOHANGATII KI WAIKANAE VISION FOR THE RESERVE



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

## G. NGĀ WAWATA MAI I KOHANGATII KI WAIKANAE OBJECTIVES FOR THE RESERVE

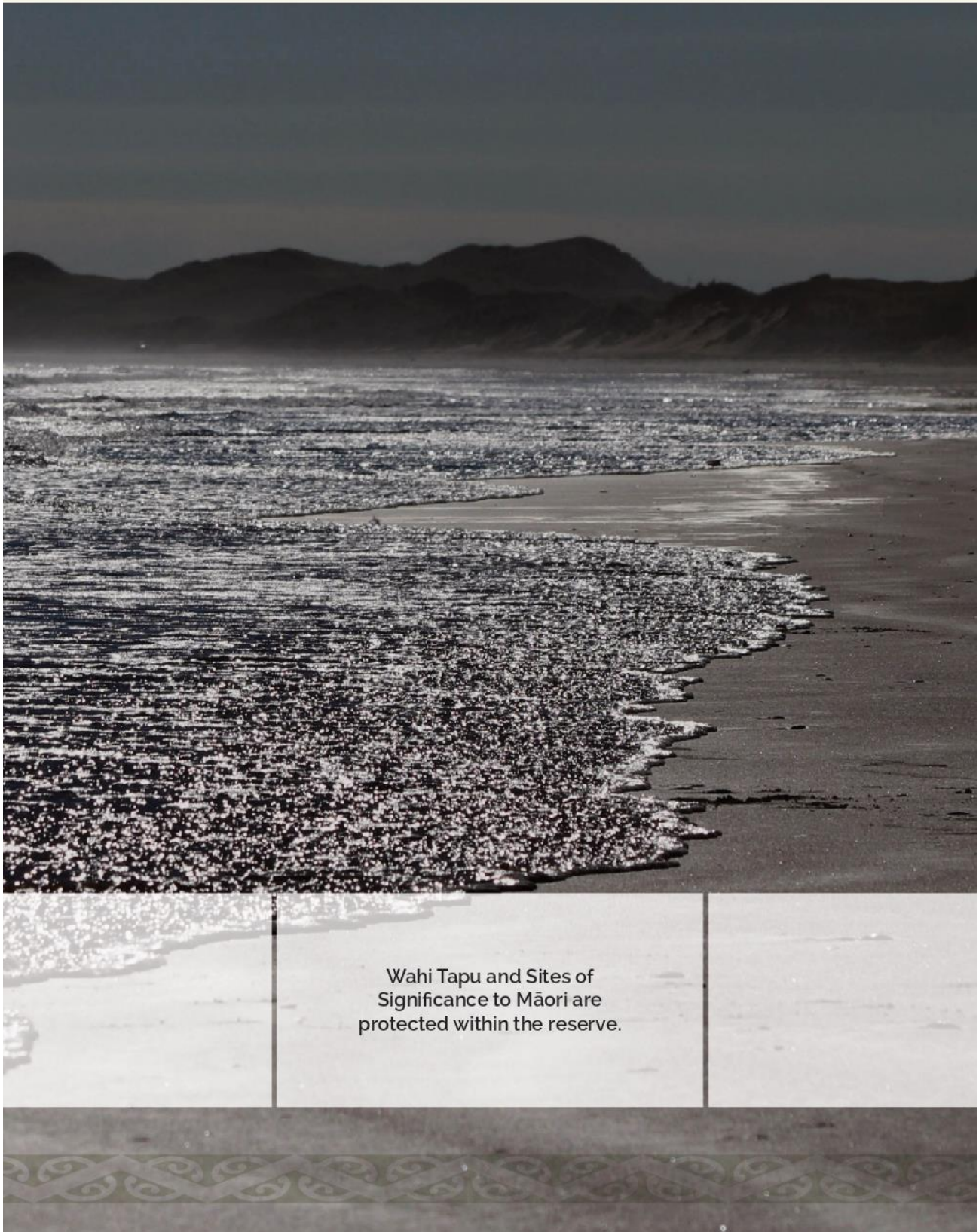


In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.





## NGĀ TURE WAIRUA | SPIRITUAL VALUE



## TAIAO | ECOLOGY & BIODIVERSITY



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-Tōhē for future generations.



## MAHI ORANGA | ECONOMIC WELLBEING



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



## KAUPAPA WHAKAHIRAHIRA | RECREATION



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-Tōhē.

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

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.

## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI 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, koiwi, 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
<p>Sand dune systems within the reserve are protected from inappropriate development and vehicle use.</p> <p>The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.</p> <p>Native flora and fauna within the reserve is protected from inappropriate use.</p> <p>Water quality for water bodies in the reserve is improved.</p>	A7. 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.
	A8. 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 .
	A9. The Joint Management Body will support initiatives that specifically relate to the cause and impact of streams drying up within the reserve.
	A10. 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</li> </ul>
	A11. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.

## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI 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.	A12. All commercial activities proposed within the reserve requires a permit/concession prior to being undertaken.

### KAUPAPAPA WHAKAHIRAHIRA | RECREATION

Objectives	Implementation
<p>One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.</p> <p>Water quality for water bodies in the reserve is improved.</p> <p>Programmes and initiatives that improve biosecurity and indigenous biodiversity are supported.</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> <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>	A1. 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.
	A2. Access to the reserve shall only occur from the Beach or through lwi forest roads/tracks over privately owned land.
	A3. 4x4 Vehicles on sand dunes within the reserve are prohibited.
	A4. 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.
	A5. 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.
	A6. Concessions for public and private accommodation will not be provided unless specific dispensation is granted by the Joint Management Body.

## APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details 18/03/20, 2:05 PM

**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**  
GN C195138.1

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<b>Type</b>	Fee Simple - 1/4 share
<b>Area</b>	18.7500 hectares more or less
<b>Legal Description</b>	Section 2 Survey Office Plan 470146
<b>Purpose</b>	Scenic Reserve

**Registered Owners**  
Abbey Subritzky Brown, Henri Jacques Burkhardt, Lillian Grace Karaka, Toka Maaka, Graeme Noho, Kahuipari Peters, Tom Petricevich, Donna Marie Smith, Charlie Kyle Sutch, Sheridan Waitai and Walter John Wells

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C312828.1 - Licence pursuant to Section 30 Crown Forest Assets Act 1989 Term shall commence of 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

<https://www.landinformation.co.nz/land/titles/view/title.html#724943&titleDetails=724943> Page 1 of 2

## APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details

16/03/20, 2:35 PM

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

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

*The information provided on this report forms a guideline only. As a result, Custom Software Limited cannot and does not provide any warranties or assurances of any kind in relation to the accuracy of the information provided through this report, the Site and Service. Custom Software Limited will not be liable for any claims in relation to the content of this report, the site and this service.*

[https://prover.co.nz/dms/title\\_preview?titleName=7249438&isInterface=false](https://prover.co.nz/dms/title_preview?titleName=7249438&isInterface=false)

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



Te Oneroa-a-Tōhē

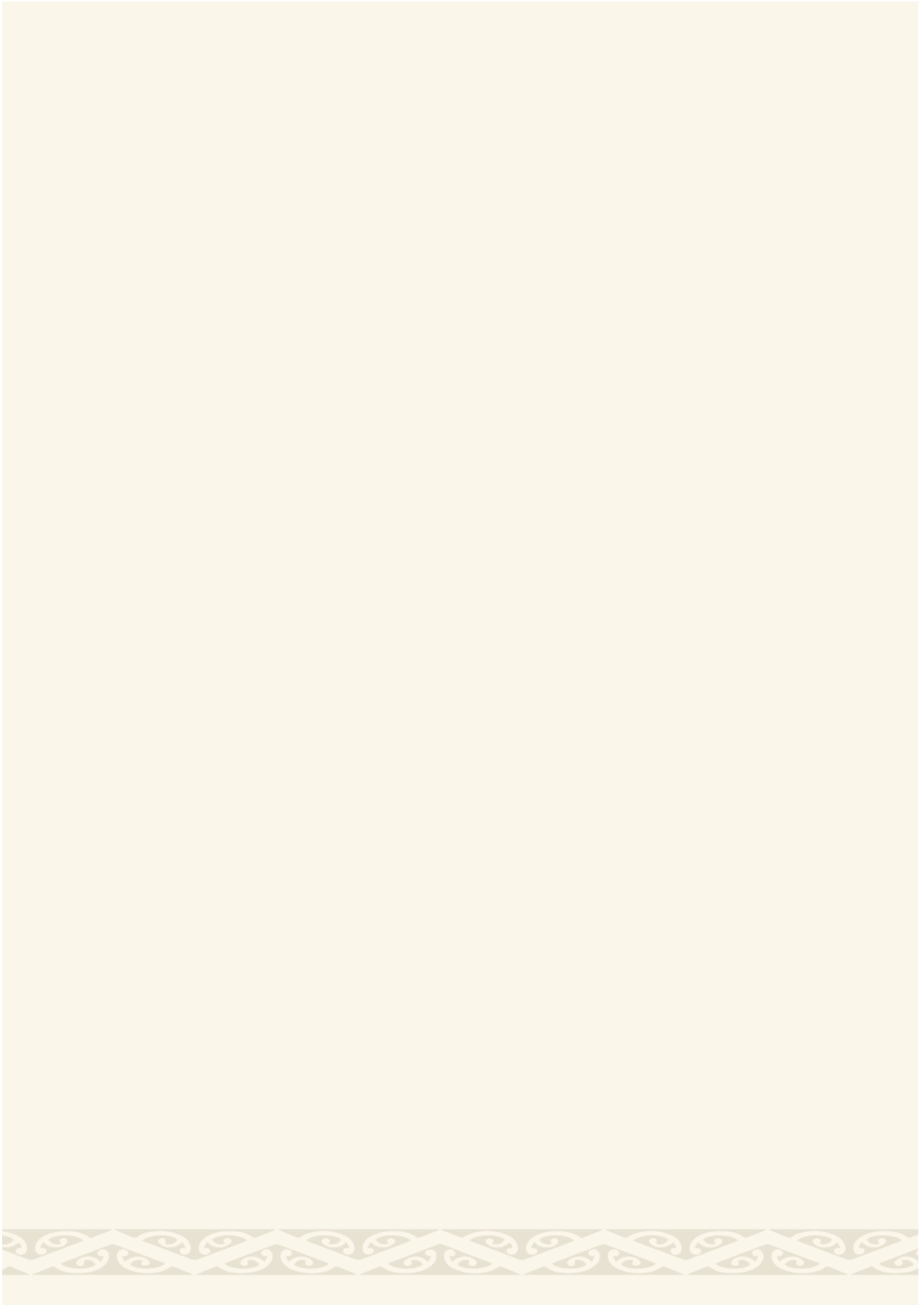


Te Wakatehaua  
(The Bluff)

Hukatere

# ***Te Oneroa-a-Tōhē Mai I Waimahuru ki Hukatere (Beach Site B) Reserve Management Plan***

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



## A. NGA WHĀRIKITANGA | PREFACE



**Ko Hinemoana ki tai, ko te whenua ki uta. Kei reira nga tapuwae a nga tupuna, mai e, mai e. He maharatanga ki a ratou ma, me o ratou tikanga whakahaere i waihotia e ratou mo nga uri whakatupu. Koia ra te taonga o Te Takutaimoana i tukuna ki a tatou hei oranga mo te katoa.**

Te Oneroa a Tōhē/ 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 WHAKAMARAMA | CONTENTS

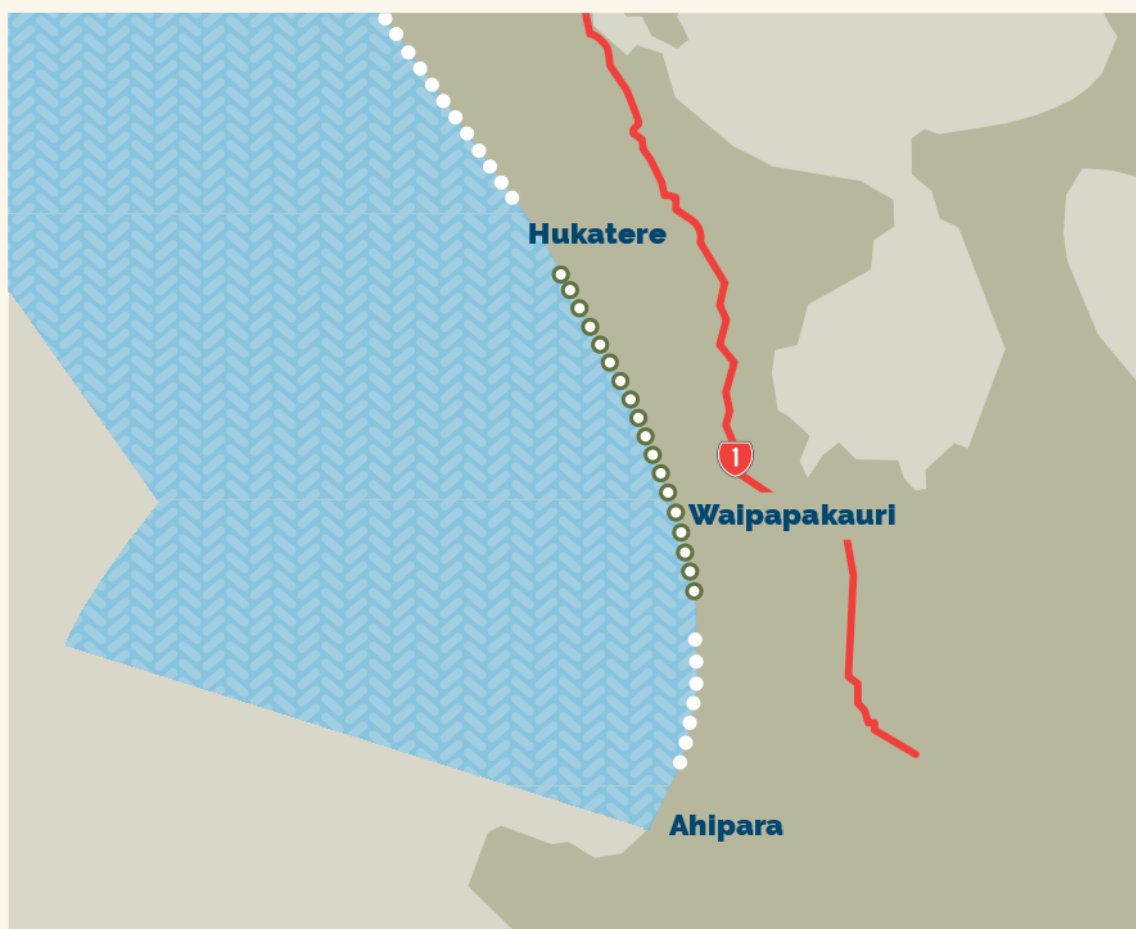
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## C. TĪMATANGA KŌRERO | INTRODUCTION



### 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 Waimahuru 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 Oneroa-a-Tōhē settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhē Beach Management Plan.

### Plan Development

This Reserve Management Plan has been developed as part of Te Oneroa-a-Tōhē 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 must be reviewed at least every 10 years. The next full review of the BMP is scheduled for [insert date 10 years from approval of BMP].

## D. NGĀ HITORI MAI I WAIMAHURU KI HUKATERE HISTORY OF THE RESERVE

The area from Waimahuru to Hukatere contains numerous important areas and places to Ngāti Kuri and Aupouri. 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 Waimahuru 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, Waimahuru. (Wai water, Mahuru flowing swiftly).

From Waimahuru, 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, Ngatamarawaho. (Nga Tama, we both, Ra, go waho, out)

From Ngatamarawaho, 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 Aupouri of Ngāti Ruaanui. This is unmistakably within the Ngāti Kuri and Te Aupouri 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 RAHUI MAI I WAIMAHURU 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  $\frac{1}{4}$  shares between Te Manawa o Ngāti Kuri, Te Rūnanga Nui o Te Aupouri 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-Tōhē settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupouri 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 RAHUI MAI I KOHANGATII KI WAIKANAE | 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' 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 Whanau 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 WAIMAHURU KI HUKATERE VISION FOR THE RESERVE



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



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

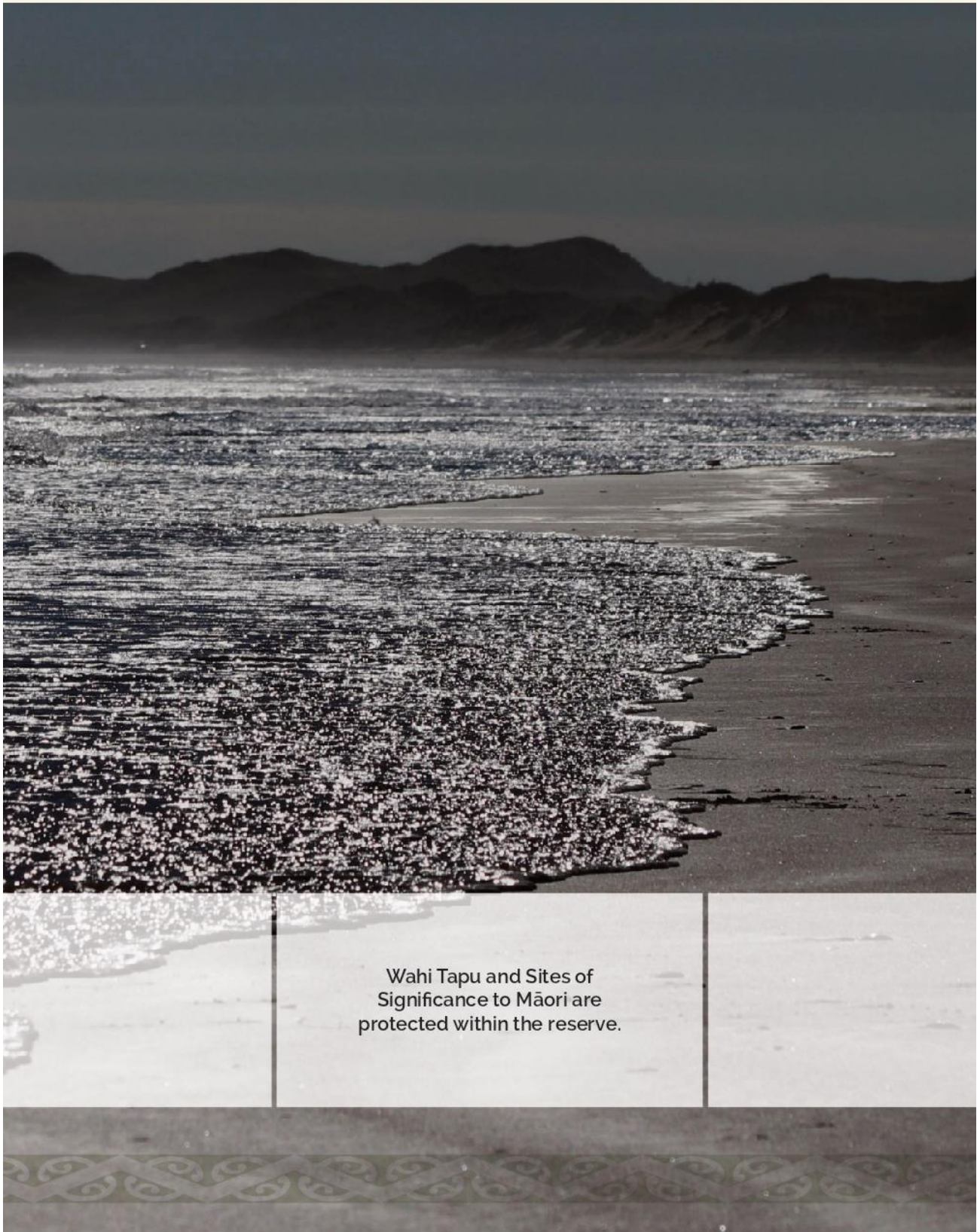


In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.





## NGĀ TURE WAIRUA | SPIRITUAL VALUE



## TAIAO | ECOLOGY & BIODIVERSITY



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



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



## KAUPAPA WHAKAHIRAHIRA | RECREATION



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-Tōhē.

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

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.

## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI

### 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, koiwi, or other artefacts or heritage resources found on or under Te Oneroa A Tōhe or in the reserve site of Mai I Waimahuru ki Hukatere 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.	A7. 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.
The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.	A8. 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 .
Native flora and fauna within the reserve is protected from inappropriate use.	A9. 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.	A10. 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</li> </ul>
	A11. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.



## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI 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.	A12. 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.	A1. 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.	A2. 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.	A3. 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.	A4. 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.	A5. 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.
	A6. Concessions for public and private accommodation will not be provided unless specific dispensation is granted by the Joint Management Body.

## APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details 18/03/20, 2:41 PM

### 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**  
10299819.3

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<b>Type</b>	Fee Simple - 1/4 share
<b>Area</b>	44.2385 hectares more or less
<b>Legal Description</b>	Section 1.4 Survey Office Plan 469833
<b>Purpose</b>	Scenic Reserve
<b>Registered Owners</b>	Trudy Janice Brown, Cyril Cook, Dion Sidney Hobson, Jasmine Elizabeth Marino, Patrick Ponce 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

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## APPENDIX ONE – TITLE FOR THE RESERVE

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  
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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Te Oneroa-a-Tōhē



Hukatere

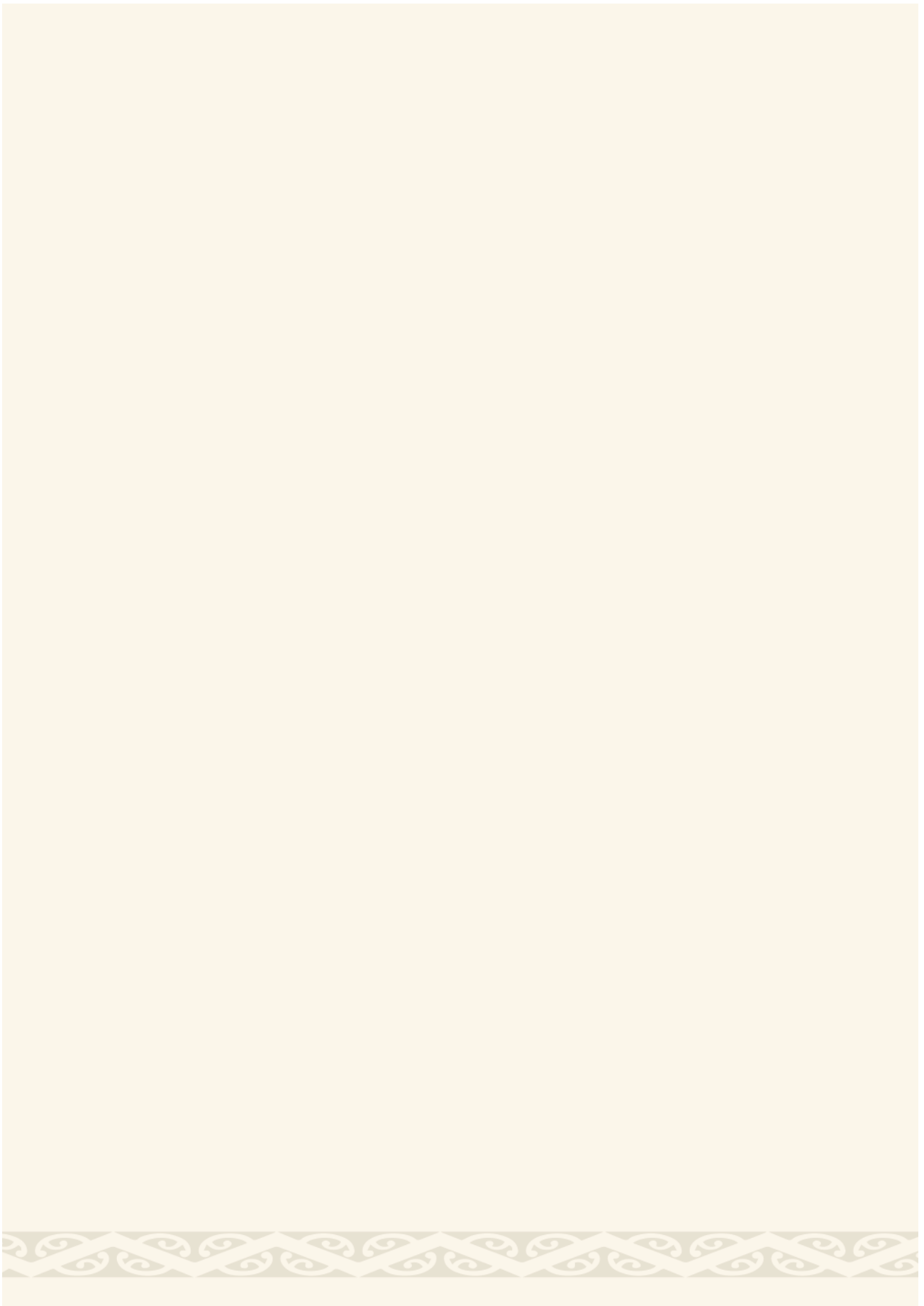
1

Waipapakauri

# ***Te Oneroa-a-Tōhē Mai I Hukatere ki Ngapae (Beach Site C) Reserve Management Plan***

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





## A. NGA WHĀRIKITANGA | PREFACE



**Ko Hinemoana ki tai, ko te whenua ki uta. Kei reira nga tapuwae a nga tupuna, mai e, mai e. He maharatanga ki a ratou ma, me o ratou tikanga whakahaere i waihotia e ratou mo nga uri whakatupu. Koia ra te taonga o Te Takutaimoana i tukuna ki a tatou hei oranga mo te katoa.**

Te Oneroa a Tohe/ 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 WHAKAMARAMA | CONTENTS

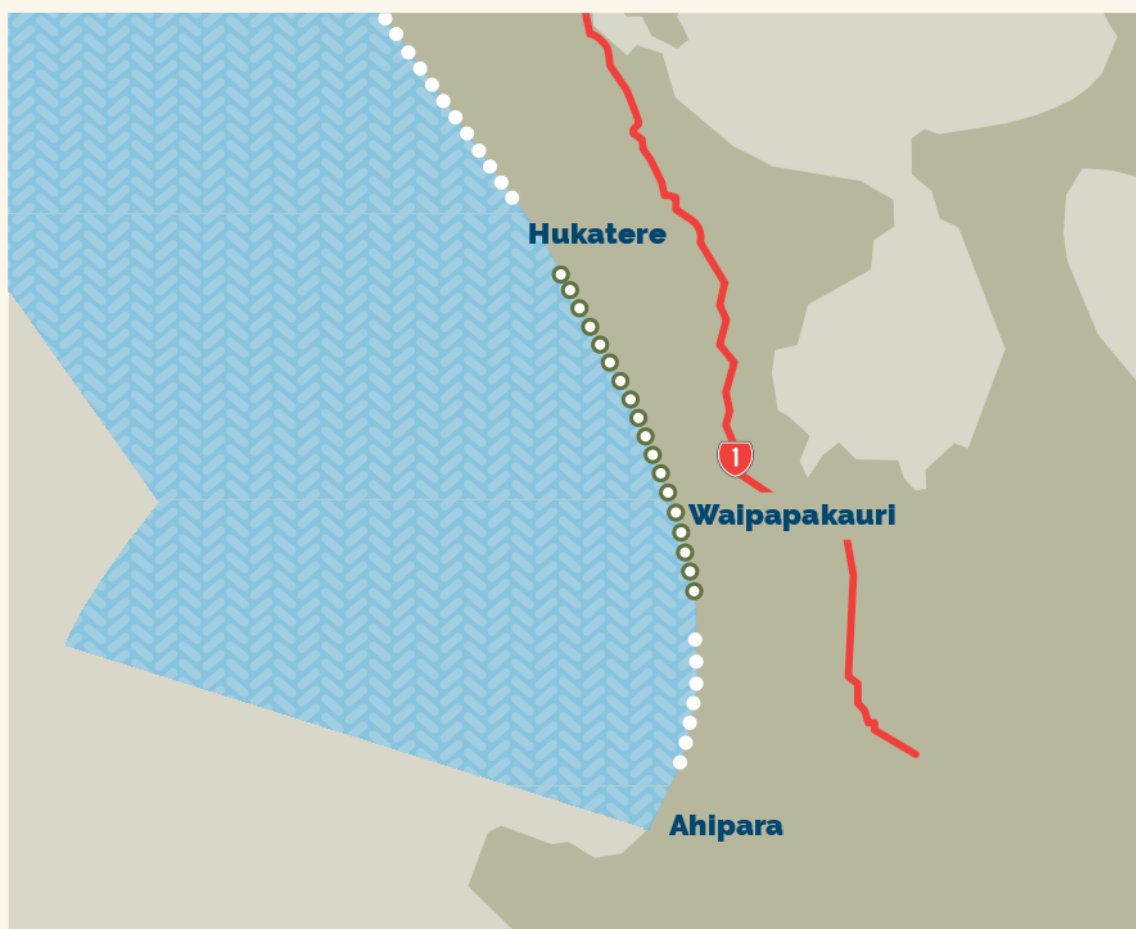
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## C. TĪMATANGA KŌRERO | INTRODUCTION



### Purpose of the Management Plan

The purpose of the Reserve Management Plan (RMP) is to provide direction for the management and development of Hukatere 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 Oneroa-a-Tōhē settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhē Beach Management Plan.

### Plan Development

This Reserve Management Plan has been developed as part of Te Oneroa-a-Tōhē 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 must be reviewed at least every 10 years. The next full review of the BMP is scheduled for **[insert date 10 years from approval of BMP]**.



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



The area from Hukatere to Ngapae 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 Ngakapua and Roto Ngatu 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 Waimoho. (Wai water, Moho shadow).

From Waimoho 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, Ngapae. (Nga 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. 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 Ngāti Kuri, Aupouri, Ngaitakoto and Te Rarawa. Our ancestor's stories include inter-tribal skirmishes and battles. These areas are wahi 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 RAHUI MAI I HUKATERE KI NGAPAE | 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 Aupouri 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-Tōhē settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupouri 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 RAHUI MAI I HUKATERE KI NGAPAE | 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 Whanau 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. F. NGĀ TŪMANAKO MO HUKATERE KI NGAPAE VISION FOR THE RESERVE



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



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

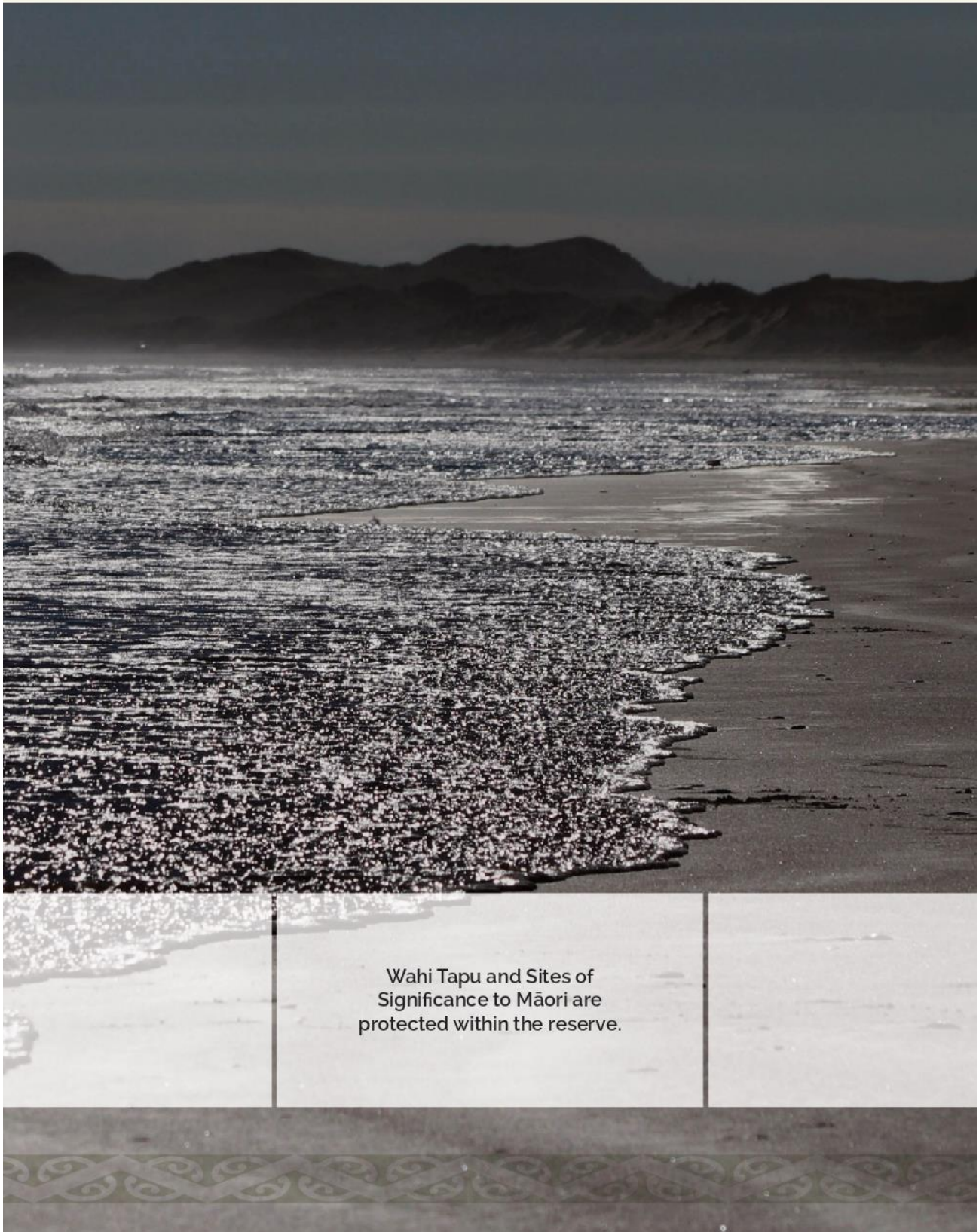


In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.





## NGĀ TURE WAIRUA | SPIRITUAL VALUE



## TAIAO | ECOLOGY & BIODIVERSITY



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-Tōhē for future generations.



## MAHI ORANGA | ECONOMIC WELLBEING



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



## KAUPAPA WHAKAHIRAHIRA | RECREATION



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-Tōhē.

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

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.

## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI 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, koiwi, 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
<p>Sand dune systems within the reserve are protected from inappropriate development and vehicle use.</p> <p>The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.</p> <p>Native flora and fauna within the reserve is protected from inappropriate use.</p> <p>Water quality for water bodies in the reserve is improved.</p>	A7. 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.
	A8. 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 .
	A9. The Joint Management Body will support initiatives that specifically relate to the cause and impact of streams drying up within the reserve.
	A10. 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</li> </ul>
	A11. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.



## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI 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.	A12. All commercial activities proposed within the reserve requires a permit/concession prior to being undertaken.

### KAUPAPAPA WHAKAHIRAHIRA | RECREATION

Objectives	Implementation
<p>One suitable 4x4 access is provided through the Reserve to Te Oneroa-a-Tōhe.</p> <p>Water quality for water bodies in the reserve is improved.</p> <p>Programmes and initiatives that improve biosecurity and indigenous biodiversity are supported.</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> <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>	A1. 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.
	A2. Access to the reserve shall only occur from the Beach or through lwi forest roads/tracks over privately owned land.
	A3. 4x4 Vehicles on sand dunes within the reserve are prohibited.
	A4. 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.
	A5. 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.
	A6. Concessions for public and private accommodation will not be provided unless specific dispensation is granted by the Joint Management Body.

## APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details 18/03/20, 2:05 PM

**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**  
GN C195138.1

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<b>Type</b>	Fee Simple - 1/4 share
<b>Area</b>	18.7500 hectares more or less
<b>Legal Description</b>	Section 2 Survey Office Plan 470146
<b>Purpose</b>	Scenic Reserve

**Registered Owners**  
Abbey Subritzky Brown, Henri Jacques Burkhardt, Lillian Grace Karaka, Toka Maaka, Graeme Noho, Kahuipari Peters, Tom Petricevich, Donna Marie Smith, Charlie Kyle Sucich, Sheridan Waitai and Walter John Wells

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C312828.1 - Licence pursuant to Section 30 Crown Forest Assets Act 1989 Term shall commence of 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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## APPENDIX ONE – TITLE FOR THE RESERVE

Quickmap Title Details

16/03/20, 2:35 PM

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

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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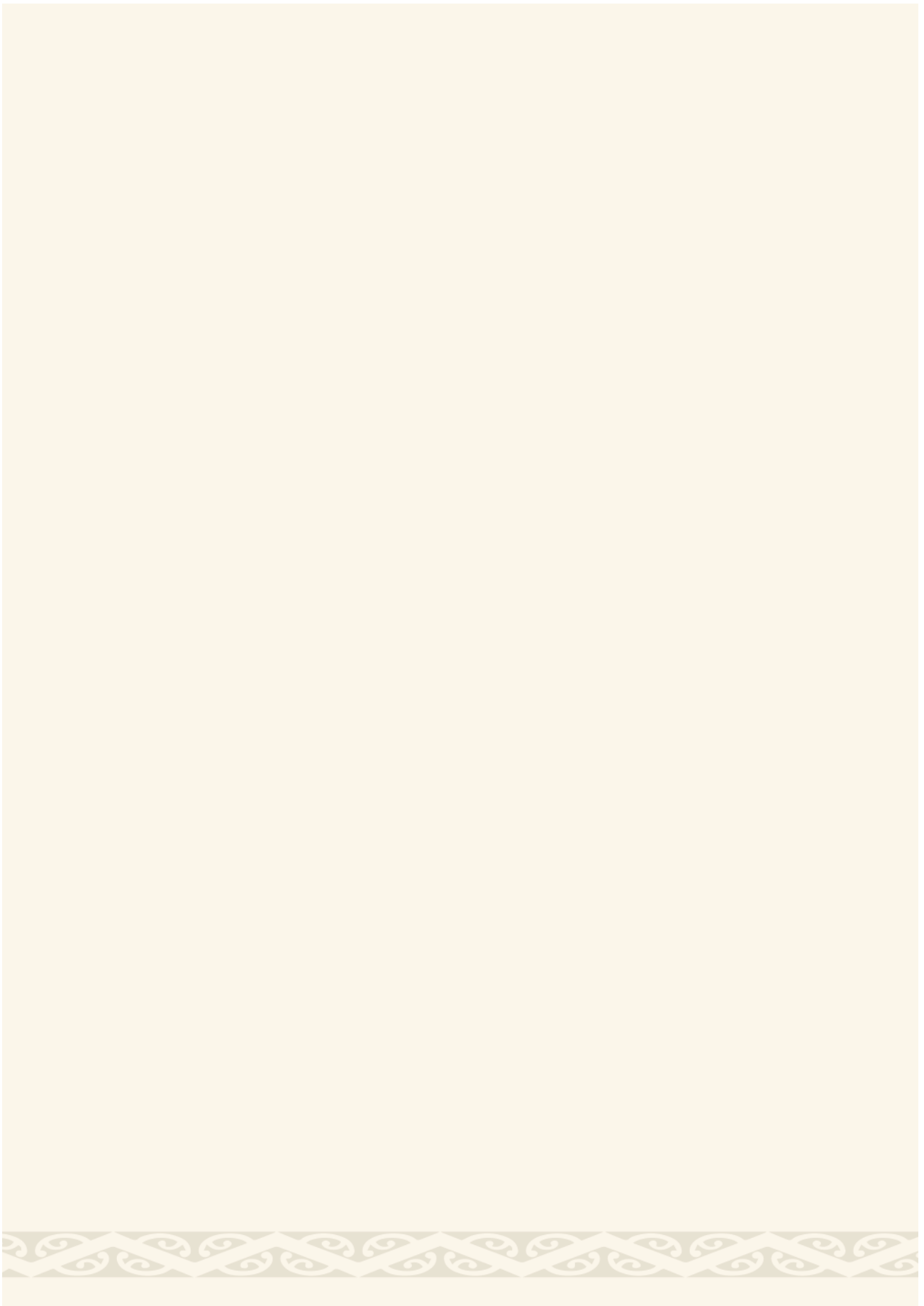
Te Oneroa-a-Tōhē



# ***Te Oneroa-a-Tōhē Mai I Ngāpae ki Waimimihā (Beach Site D) Reserve Management Plan***

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





## A. NGA WHĀRIKITANGA | PREFACE



**Ko Hinemoana ki tai, ko te whenua ki uta. Kei reira nga tapuwae a nga tupuna, mai e, mai e. He maharatanga ki a ratou ma, me o ratou tikanga whakahaere i waihotia e ratou mo nga uri whakatupu. Koia ra te taonga o Te Takutaimoana i tukuna ki a tatou hei oranga mo te katoa.**

Te Oneroa a Tohe/ 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 WHAKAMARAMA | 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 Ngapae to Waimimihā (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 Oneroa-a-Tōhē settlement legislation, the Reserves Act 1977 and Te Oneroa-a-Tōhē Beach Management Plan.

### Plan Development

This Reserve Management Plan has been developed as part of Te Oneroa-a-Tōhē 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 must be reviewed at least every 10 years. The next full review of the BMP is scheduled for **[insert date 10 years from approval of BMP]**.

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

The Waimimihā Reserve is in the southern-most location of the Iwi-owned reserves and is unmistakably within the Te Rarawa rohe. Waimimihā 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 Waimimihā has for centuries been an essential camping location for Te Rarawa

and other iwi before them. Like Whaaro, it features in many historical accounts of Te Rarawa history. As a place of spiritual significance, Waimimihā 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 HITORI MAI I WAIMIMIHA KI NGAPAE HISTORY OF THE RESERVE

Waimimihā 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 whanau throughout the year and is managed by the Ahipara Takiwa Committee of Te Rarawa. Waimimiha 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 Waimimiha 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 Tangonge. 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 Tangonge lake system which was a main source of many foods and resources and this also was blocked off by Pakeha 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 Maori 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 Kaitiaki. The absence of a waterway on to the Oneroa a Tōhe was the subject of debate at the time of Tamatea (between 1200 and 1300 AD) 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. Ngapae 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 Aupouri and 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 RAHUI MAI I NGAPAE KI WAIMIMIHĀ | 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 Aupouri 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-Tōhē settlement legislation. The Body is made up of appointees from the trustees of:

- Te Manawa o Ngāti Kuri Trust;
- Te Rūnanga Nui o Te Aupouri 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 RAHUI MAI I KOHANGATII KI WAIKANAE | 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 Whanau 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 NGAPAE KI WAIMIMIHĀ VISION FOR THE RESERVE



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



## G. NGĀ WAWATA MAI I NGAPAE KI WAIMIMIHĀ OBJECTIVES FOR THE RESERVE

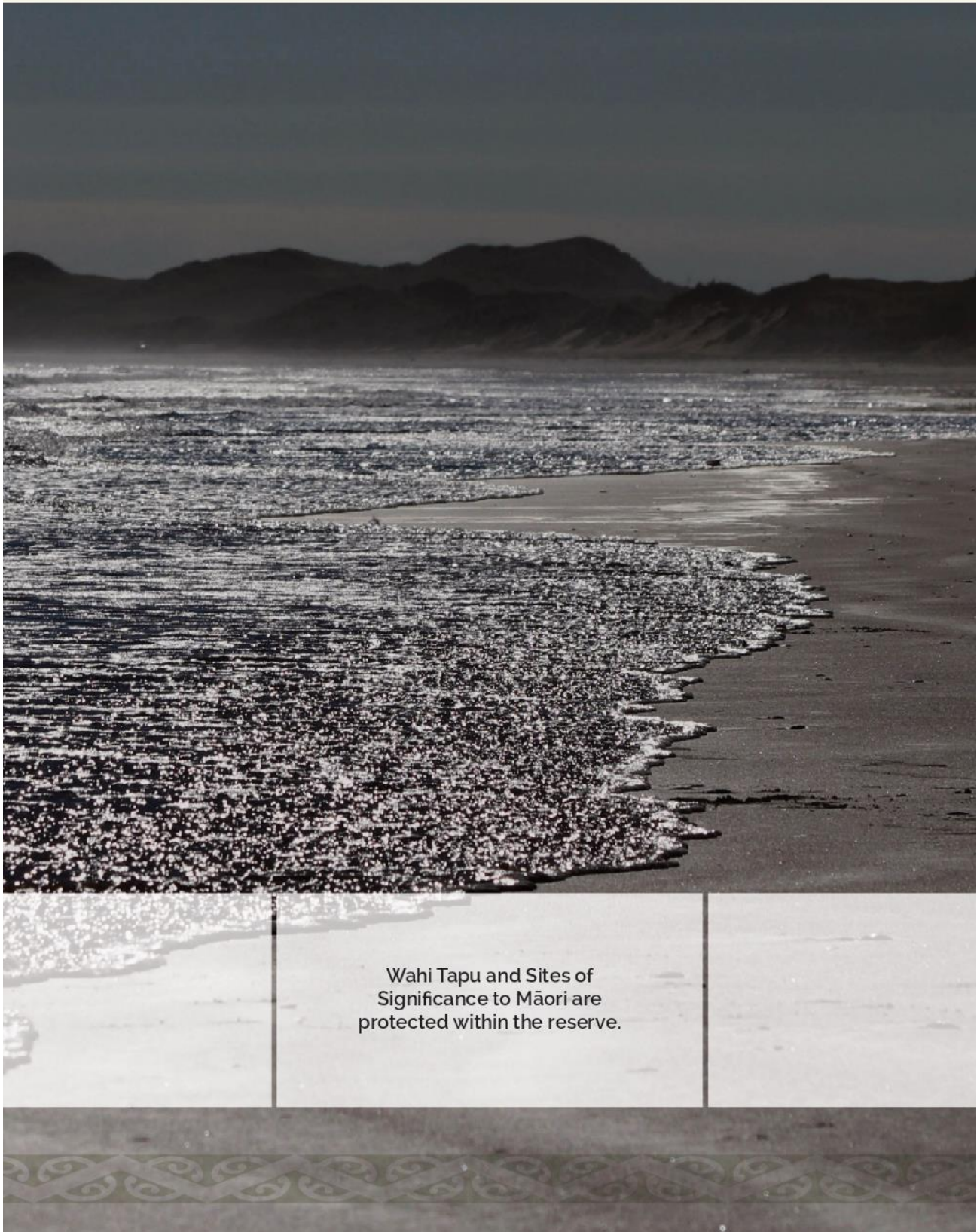


In this case, the current and future activities can be managed by the following objectives outlined below. Where any gaps exist, the Beach Management Plan Objectives, Desired Outcomes and Action Plan takes precedence.





## NGĀ TURE WAIRUA | SPIRITUAL VALUE



## TAIAO | ECOLOGY & BIODIVERSITY



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



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



## KAUPAPA WHAKAHIRAHIRA | RECREATION



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-Tōhē.

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

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.

## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI 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, koiwi, 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.	A7. 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.
The protection and restoration of the biodiversity and ecology of Te Oneroa-a-Tōhe for future generations.	A8. 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.
Native flora and fauna within the reserve is protected from inappropriate use.	A9. 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.	A10. 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.</li> </ul>
	A11. Access to any area of the reserve subject to regeneration or ecological improvements may be prohibited upon notice of the Joint Management Body.



## H. Ō MĀTOU TOHUTOHU MO NGA WAHI RAHUI 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.	A12. All commercial activities proposed within the reserve requires a permit/concession prior to being undertaken.

### KAUPAPAPA WHAKAHIRAHIRA | RECREATION

Objectives	Implementation
<p>Safe and suitable access is provided from the reserve to Te Oneroa-a-Tōhe.</p> <p>Water quality for water bodies in the reserve is improved.</p> <p>Programmes and initiatives that improve biosecurity and indigenous biodiversity are supported.</p> <p>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.</p>	A1. 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.
	A2. Access to the reserve shall only occur from the Beach or formal public accessways over private land.
	A3. Vehicles on sand dunes within the reserve are prohibited.
	A4. 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.
	A5. 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.
	A6. Concessions for public and private accommodation will not be provided unless specific dispensation is granted by the Joint Management Body.

Quickmap Title Details

18/03/20, 2:43 PM



# 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 10284170.2

Type

Fee Simple - 1/4 share

Area

72.1300 hectares more or less

Legal Description

Section 1 Survey Office Plan 469396

Purpose

Scenic Reserve

Registered Owners

Abbey Subritzky Brown, Henri Jacques Burkhardt, Lillian Grace Karaka, Toka Maaka, Graeme Neho, Kahurangi Petera, Tom Petricevich, Donna Marie Smith, Charlie Kyle Stucich, Sheridan Waitai and Walter John Wells

Subject to the Reserves Act 1977

Subject to Part IV A 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), 49(4) and 56 of the Ngati Kuri Claims Settlement Act 2015

Subject to Section 59 of the Ngati Kuri Claims Settlement Act 2015

https://www.govt.nz/services/titles/details/?title=723221&lat=-36.7645&lon=174.7645

Page 1 of 2

## APPENDIX ONE – TITLE FOR THE RESERVE

Quickmas Title Details

16/03/20, 2:43 PM

10754005.1 Notice pursuant to Section 195(2) Climate Change Response Act 2002 - 6.4.2017 at 12:11 pm

*The information provided on this report forms a guideline only. As a result, Custom Software Limited cannot and does not provide any warranties or assurances of any kind in relation to the accuracy of the information provided through this report, the Site and Service. Custom Software Limited will not be liable for any claims in relation to the content of this report, the site and this service.*

[https://prever.co.nz/dms/Title\\_preview?TitleName=723221&stripinterface=false](https://prever.co.nz/dms/Title_preview?TitleName=723221&stripinterface=false)

Page 2 of 2

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



**TITLE:** Draft Beach Management Plan: consultation plan

**ID:** A1348300

**From:** Sheila Taylor, Kaiarahi - Kaupapa Māori

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### Whakarāpopototanga | Executive Summary

The purpose of this paper is to present to the Board for approval, the consultation plan and key consultation documents. The consultation plan outlines the activities for the public consultation on the draft Te Oneroa-a-Tōhē Beach Management Plan (dBMP). Detail pertaining to activity resourcing, budget allocation and timelines are also outlined.

The consultation plan has been reviewed against the Board's legislative responsibilities to consult with the public. Staff have determined that the programme fulfils the Board's legal obligations in relation to public consultation/notification of the BMP for the Te Oneroa-a-Tōhē Beach Management area.

Staff also recognise that the programme extends beyond the Board's legal obligations. Staff consider the activity options selected are appropriate for reaching the diverse interest groups of Te Oneroa-a-Tōhē and is value for money. It is expected that the consultation plan, in its entirety, will cost approximately \$27,000. This includes \$2,000 for final edits required as a result of consultation.

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### Tūtohutanga | Recommendations

1. That the report 'Draft Beach Management Plan: consultation plan' by Sheila Taylor, Kaiarahi - Kaupapa Māori and dated 4 August 2020, be received.
2. That Te Oneroa-a-Tōhē Board approves the consultation plan for the Draft Beach Management Plan, as outlined in the attached Consultation Plan;
3. That Te Oneroa-a-Tōhē Board approves up to \$\_\_\_\_\_ (excluding GST) being made available for the engagement and provision of goods and services, for the purposes of consulting with the public on the draft Beach Management Plan, as outlined in the attached Consultation Plan.
4. That Te Oneroa-a-Tōhē Board approves:
  - a. The draft content of the consultation pamphlet (attached);
  - b. The draft feedback form (attached);
  - c. The production of a consultation pamphlet; and
  - d. The production of a consultation poster.
5. That Te Oneroa-a-Tōhē Board delegates to Ben Lee, Acting Group Manager – Strategy, Governance and Engagement of the Northland Regional Council, on behalf of Te Oneroa-a-Tōhē Board, the authority to decide the successful contracted services for providing the goods or services as outlined in the attached Consultation Plan and that the procurement process be subject to the Northland Regional Council procurement policy.
6. That Te Oneroa-a-Tōhē Board approves \_\_\_\_\_ and \_\_\_\_\_ to provide the Te Reo Māori translation for all written public engagement material in relation to public consultation on the draft beach management plan.
7. That Te Oneroa-a-Tōhē Board delegates to the Chair of Te Oneroa-a-Tōhē Board the approval of any minor changes to the consultation documents, **including timeframes and deliverables**. The delegation does not include amending the funding available for consultation outlined in the consultation plan.



8. That Te Oneroa-a-Tōhē Board delegates to the Chairman of Te Oneroa-a-Tōhē Board the authority to approve written or scripted public engagement material for the consultation on the draft beach management plan, including media releases, website and the consultation documents.
9. That Te Oneroa-a-Tōhē Board delegates to:
  - a. the Chair of Te Oneroa-a-Tōhē Board the role of designated spokesperson on behalf of Te Oneroa-a-Tōhē Board throughout the consultation period of the draft beach management plan; and
  - b. Ben Lee, Group Manager – Strategy, Governance and Engagement of the Northland Regional Council, the role of designated spokesperson on behalf of Te Oneroa-a-Tōhē Board in relation to any draft Beach Management Plan technical matter for the duration of the consultation period on the draft beach management plan.
10. That Te Oneroa-a-Tōhē Board delegates authority to approve expenditure, in accordance with Board resolutions 3 approved by the Board to Ben Lee, Acting Group Manager – Strategy, Governance and Engagement of the Northland Regional Council.
11. That Te Oneroa-a-Tōhē Board delegates to the Chair the authority to differ or cancel any public engagement in response to any real or perceived threat of COVID-19 to public safety.

### Approach to consultation

The interest groups and stakeholders of Te Oneroa-a-Tōhē are as diverse as they are geographically spread. As such, the consultation plan represents a range of activities, that when taken collectively, seeks to balance the desires of the Board to engage with diverse cross section of the community with the cost of and the likely value that can be derived from consulting.

Due to the risks associated with COVID-19, it is recommended that the consultation period is aligned to the statutory 20 working day timeframe and careful consideration given to the Boards desire to not encourage unnecessary public gatherings. Alternative on-line engagement activities have been included in the below summary of engagement activities to offset the potential cancellation of any public facing activities.

Summary of changes to original draft consultation plan:

- Eight to a four-week consultation period
- Alternatives to public facing engagement activities included in plan
- Increased online engagement campaign.

### Key dates

	Tasks	When
2019	Initial public engagement	July – September 2019
	Summer engagement programme	December 2019 – January 2020
2020	Initial direction from Board on content of dBMP	February 2020
	Prepare dBMP and supporting report	February - April 2020
	Board considers dBMP and supporting report for formal public feedback	May - August 2020
	Approve dBMP and supporting report	21 August 2020

	Tasks	When
2021	Seek public feedback on draft BMP	14 September – 9 October 2020 (gap between consultation and hearings to accommodate amendment to hui and drop-in times)
	Hearing	Friday 30 October 2020 (potentially via Zoom)
	Deliberations	November 2020
	Finalise BMP	October - November 2020
	Approve BMP	December 2020 (December Board meeting)

## Considerations

### 1. Options

No.	Option	Advantages	Disadvantages
1.	Proceed with consultation during Sept – Nov 2020 as per original plan.	The Board begins the process of preparing for consultation on the draft beach management plan with minimal deviation from the original project timeline	Considerable in-kind resources invested by organisations that could otherwise be put into other work.  FNDC and marae are closed at covid levels 2, 3 and 4. Board actions to proceed with public consultation will be in direct contrast to that of Te Hiku community.
2.	Reduce consultation period to four weeks and seek to approve dBMP in time to prepare a summer engagement programme.	The Board will remain on track to comply with its legislative requirements to consult.  Aligns to the current actions of Te Hiku community to reduce unnecessary public gatherings.	Pressure on support staff to deliver comprehensive consultation plan with reduced timeframe.
3.	Delay consultation until after a vaccine for covid-19 is available and the virus no longer triggers restrictions on the communities' movements	Exposure of community to the risk of contracting covid-19 due to consultation is mitigated.	The Board may be at risk of further exceeding its legislative obligations to prepare a beach management plan within the prescribed timeframe.
4.	Do not consult	Resources that would have otherwise be used in the project can be put into other work.	The Board does not meet its legislative requirement to prepare a beach management plan.

The staff's recommended option is two as it:

- endorses the Board's requirement to consult with the community and hold hearings in relation to the draft beach management plan;
- ensures the Board remain on track to approve the final plan within the original project timeline; and
- mitigates the risk of covid-19 to both the community, support staff and the Board members.

## **2. Significance and engagement**

The decisions do not trigger the significance and engagement policy and therefore the Board is able to make this decision without the need to undertake public consultation.

## **3. Policy, risk management and legislative compliance**

The decisions listed in this report comply with all policy or legislative requirements and will act to mitigate potential future project risks.

## **Further considerations**

### **4. Community views**

Community views (beyond those represented on the Board) have not been sought in making the recommendations. The implementation of the consultation plan will have benefits for the local community as it provides various opportunities for the community to express their views on the draft Beach Management Plan and a process for the Board to consider these views individually and collectively, prior to approval of the Final Beach Management Plan.

### **5. Māori impact statement**

The implementation of the consultation plan will have benefits for Māori as it provides various opportunities for the Māori to express their views on the draft Beach Management Plan and a process for the Board to consider these views individually and collectively, prior to approval of the Final Beach Management Plan.

### **6. COVID-19 impact statement**

On Wednesday 13 August 2020, Tai Tokerau re-entered COVID-19 Alert Level 2 in response to new community transmission of the virus in Auckland. The uncertainty this has created has led to an evaluation of whether consulting on the draft Beach Management Plan at this time is in the best interest of Te Hiku Iwi and the wider community. Consideration was given to the:

- availability of Board members (or delegates) throughout Alert Levels 2 - 4 to participate in consultation
- priority and capacity of Iwi and Hapū at Alert Levels 2 - 4
  - Consideration was given to the capacity of Iwi and Hapū to participate in consultation on the draft plan at Levels 2, 3 and 4. Iwi, Hapū and marae are fundamental health, social and civil emergency services for the communities of Te Hiku. Their ability to allocate resources and fully engage with the community at these levels may be compromised to an extent that consultation will not derive the objectives of consultation.
- appropriateness of the timing of consultation at Alert Levels 2 - 4
  - consideration was given to the appropriateness of consulting on a draft plan at Alert Levels 2, 3 and 4. Members of the community may perceive the Board's actions to be inappropriate if there is a perceived lack of priority/necessity assigned to consultation on the draft beach management plan or its contents.
- impact on visitor participation in the consultation process at varying COVID-19 alert levels

- availability of community members who would like to participate in consultation but may be busy undertaking community-based activities at alert levels 2, 3 and 4
- general uncertainty of what the alert levels will be during Sept/Oct
- geographical spread of Board members
- timing of consultation with national elections

## 7. Financial implications

The Board has budget to spend on public consultation to the value of \$27,000. This does not account for in-kind contributions from iwi authority and council staff. Below is a summary of the estimated budgeted cost of consultation by consultation phase.

Estimated Budget Required	
Pre-consultation	12,800.00
Consultation	10,600.00
Post Consultation	3,500.00
<b>Total Cost (excl. GST)</b>	<b>\$ 26,900.00</b>

Estimated budget for consultation phase by media type	
<b>Pre-consultation</b>	
Website updates	1,600.00
Newspaper	500.00
Digital consultation documents	4,100.00
Printed costs	5,800.00
Online graphics advertising files	800.00
<b>Consultation</b>	
Board continuity	100.00
Radio campaign	2,000.00
Online engagement activities	2,700.00
Public facing drop-in sessions	1,000.00
Marae based hui	4,600.00
Public facing kit	200.00
<b>Post-consultation</b>	
Submission booklet	
Public facing hearings	500.00
Virtual hearings	
Digital documents	2,000.00
Media release	1,000.00
<b>Total Cost (excl. GST)</b>	<b>\$ 26,900.00</b>

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**Attachments/Ngā tapirihanga**

Attachment 1: Consultation plan for the draft Te Oneroa-Tōhe Beach Management Plan

Attachment 2: Draft feedback form

Attachment 3: Draft consultation brochure layout

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**Authorised by Group Manager**

**Name:** Ben Lee

**Title:** GM - Strategy, Governance and Engagement

**Date:** 18 August 2020



# Consultation plan for the draft Te Oneroa-a-Tōhē Board Beach Management Plan

## Purpose

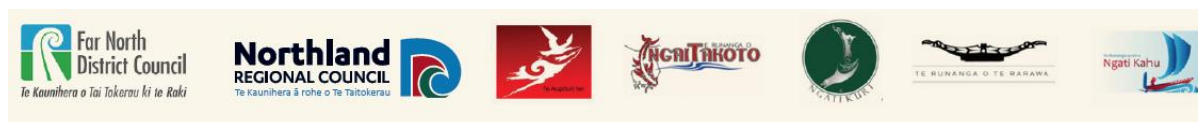
1. The purpose of this document is to outline the activities for the public consultation and engagement on the draft Beach Management Plan (dBMP). Detail pertaining to activity resourcing, budget allocation and timelines are also detailed below.
2. The programme has been reviewed against the boards legislative responsibilities to consult with the public. Staff have determined that the programme fulfils the boards legal obligations in relation to public consultation/notification of the draft Beach Management Plan (dBMP) for the Te Oneroa-a-Tōhē Beach Management area. Staff also recognise that the programme extends beyond the boards legal obligations. Staff consider the activity options selected are appropriate for reaching the diverse interest groups of Te Oneroa-a-Tōhē and are value for money.

## Background

### Legislation creating the Board

The Board was established as a statutory body via treaty settlement redress for Te Aupouri, Ngati Kuri, NgaiTakoto and Te Rarawa (includes Ngati Kahu as an interim measure<sup>6</sup>). The board allows for the following memberships:

- one member each from Te Aupouri, Ngati Kuri, NgaiTakoto and Te Rarawa: and
- two members each from the Northland Regional Council and The Far North District Council.



### Legislation governing the Beach Management Plan

Legislation outlines that a key purpose, of the board, is to develop a dBMP. The board is also required to make the document publicly available and ensure public have sufficient time to provide feedback on the plan. Below is the revised timeline for the development of the dBMP.

	Tasks	When
2019	Initial public engagement	July – September 2019
	Summer engagement programme	December 2019 – January 2020
2020	Initial direction from Board on content of dBMP	February 2020

<sup>6</sup> Refer respective legislation for specific information on membership should Ngati Kahu participate.

	Tasks	When
	Prepare dBMP and supporting report	February - April 2020
	Board considers dBMP and supporting report for formal public feedback	May - August 2020
	Approve dBMP and supporting report	21 August 2020
	Seek public feedback on draft BMP	14 September – 11 October 2020 (gap between consultation and hearings to accommodate amendment to hui and drop-in times)
	Hearing	Friday <b>30</b> October 2020 (potentially via zoom)
	Deliberations	November 2020
2021	Finalise BMP	October - November 2020
	Approve BMP	December 2020 (December Board meeting)

### ***Community engagement activities to date***

TOATB have undertaken two community engagement activities that have informed the development of the draft BMP. These were:

- Initial public engagement
  - 10-week period from July – September 2019.
  - Engagement activities included 4 hui, 3 public drop-in events, development of a website and the circulation of a consultation document to all post boxes in Te Hiku.
  - Resulted in considerable feedback and identification of a wide range of issues for the beach
- Summer engagement programme
  - Period December 2019 - February 2020
  - Involved a range of iwi led promotional activities - photo competition, online polling in relation to important issue for the beach, social media and radio advertising campaign.

## **Consultation on the draft beach management plan**

### ***Objectives***

The objectives of the draft BMP consultation plan are:

1. Enhance the partnership under Te Tiriti o Waitangi
2. Encourage people to make submissions on the draft BMP
3. Generate and empower local advocacy for the draft BMP including, what it will achieve
4. Communicate to Te Hiku community how early public feedback has shaped the

development of the draft BMP

5. Increase Te Hiku community's sense of ownership, pride and guardianship/Kaitiakitanga in the beach.

6. Increase awareness and connection amongst Te Hiku community of the Board and its purpose.

***Key theme and messaging for consultation is:***

Key theme for consultation is:

- You asked... we listened

Key information for consultation documents:

- Who is the Board
- What is the Board tasked with?
- What did you tell us at early engagement?
- What is in the plan draft plan because of early engagement
- What else did we consider?
- Tell us what you think of the draft plan
- Where/when can you find us
- Who can help with general enquiries

***Audience/ stakeholders***

Below are the target audience/stakeholders of this programme:

- Iwi and hapū of Te Oneroa-a-Tohē
- Other iwi/hapū affiliates (Te Hiku Development Trust, Te Kahu o Taonui and Te Ohu Kaimoana)
- Conservation Board
- Those who provided feedback during initial and summer engagement
- Residents and ratepayers of Te Hiku community (including absentee landowners, commercial operators)
- Schools and youth
- First and emergency response services (including police, ambulance, fire service, civil defence and coast guard)
- Key groups who use the beach regularly:
  - Industry
    1. Mussel spat industry (collectors, quota, lessor or contract holders)
    2. Tourism industry and operators (including bus operators, rental car companies, quad bike rental and horse trek entities)

- Amateur sports and recreational clubs (e.g. Four-wheel drive club and Ahipara board riders club)
  - Event organisers
  - Visitors to the beach and Te Hiku community
- Adjacent land block owners/lessors
- Other entities:
  - Ministers of Parliament and associated government entities (DOC, EPA, MFE, MPI, MBIE, TPK)
  - Te Arawhiti
  - Minister Kelvin Davis
  - NIWA
- Research providers (e.g. Scionsearch, Auckland Museum)
- Conversation groups and enthusiasts (e.g. forest and bird, Waipapakauri coastal care group)
-

### ***Communication and engagement activities***

The interest groups and stakeholders of Te Oneroa-a-Tohē are as diverse as they are geographically spread. As such, the consultation plan represents a range of activities. Taken together, they seek to balance the need to engage with the varying sectors of the community with the cost and likely value of consulting.

#### **Impact of covid-19**

Originally, consultation on the draft BMP was to be undertaken over an eight-week period. Due to the risks associated with covid-19, the consultation period has been reduced to the statutory 20 working day timeframe and careful consideration given to the Boards desire to not encourage unnecessary public gatherings. Alternative on-line engagement activities have been included in the below summary of engagement activities to offset the potential cancellation of any public facing activities.

Summary of changes to original consultation plan:

- Eight to a four-week consultation period
- Alternatives to public facing engagement activities included in plan
- Increased online engagement campaign.

Each activity has been considered against the varying covid-19 alert level:

Key	Description
✓	activity can legally continue under the alert level
×	Activity cannot legally proceed under the alert level
	Board will proceed with activity
	Board will <b><u>not</u></b> to proceed with the activity



Phase	Media	Activity	Supplier	Estimated budget required	Activities at covid-19 levels			
					1	2	3	4
Pre-consultation	Website updates	Update of TOATB website	Level	\$1,000	✓	✓	✓	✓
		Online submission form embedded in website	Level	\$600	✓	✓	✓	✓
		Update co-governance entity websites	All	n/a	✓	✓	✓	✓
	Newspaper	Public notification via circulation	Level	\$500	✓	✓	✓	✓
	Media Release	One: A media release at start to thank community for feedback to date and 'advertise' the release of the draft BMP.	NRC	n/a	✓	✓	✓	✓
	Digital graphic files supplied	Draft Beach Management Plan	Level	n/a	✓	✓	✓	✓
		Consultation pamphlet	Level	\$1,000	✓	✓	✓	✓
		Consultation booklet	Level	\$2,500	✓	✓	✓	✓
		Evaluation documents	Level	n/a	✓	✓	✓	✓
		Posters	Level	\$600	✓	✓	✓	✓
	Printed costs:	Draft BMP @ 200 copies	Level	\$3,000	✓	✓	✓	✓
		Consultation pamphlet @ 200 copies	Level	\$500	✓	✓	✓	✓
		Consultation booklet @ 500 copies	Level	\$800	✓	✓	✓	✓
		Evaluation documents @ 100, 250 and 500 copies	Level	n/a	✓	✓	✓	✓
		Posters (Taipa North, marae, petrol stations, I-site centre, camp, schools etc)	Level	\$1,500	✓	✓	✓	✓

Phase	Media	Activity	Supplier	Estimated budget required	Activities at covid-19 levels			
					1	2	3	4
	Online graphics advertising files	Online graphics – a series of graphic elements for use on social media via Te Hiku channels	Level	\$800	✓	✓	✓	✓
Consultation	Board continuity	Hui with prior Board members and representatives to recognise past and present contributions to the board and the development of the plan.	NRC (courier costs)	\$100	✓	✓	✓	✓
	Radio campaign:	Board chairman interviews (with key briefing notes)	Te Hiku Media, Radio Waatea	\$2,000	✓	✓	✓	✓
		Radio advertisements (with scripted comms)			✓	✓	✓	✓
	Media release:	Two: at the end of submission period – ‘last chance to have your say’	NRC	n/a	✓	✓	✓	✓
		Three: Ongoing awareness and ongoing educational/information sharing tool.	NRC	n/a	✓	✓	✓	✓
	Online engagement activities	Online Q&A/Panel live stream sessions (including tiles/Graphic design) –board members invited to participate (Suzanne Duncan – Te Hiku Media)	Iwi lead in conjunction with Te Hiku Media	\$1,000	✓	✓	✓	✓
		Co-governance targeted online advertising	All	n/a	✓	✓	✓	✓
		Targeted advertising (based on facebook pricing)	Level	\$1,200	✓	✓	✓	✓
		Targeted advertising on social media	Te Hiku Media	\$500	✓	✓	✓	✓
	Public facing drop-in	Kaitiāia Markets <b>TBC</b> 8.00am - 10.00am	NRC	\$100	✓	✓	×	×

Phase	Media	Activity	Supplier	Estimated budget required	Activities at covid-19 levels			
					1	2	3	4
	sessions	Kaitāia Golf Club, Ahipara <b>TBC</b> 4.00pm - 6.00pm	NRC	\$300	✓	✓	×	×
		Te Ahu Centre, Kaitāia <b>TBC</b> 4.00pm - 6.00pm	NRC	\$300	✓	✓	×	×
		Venue tbc, Pukenui <b>TBC</b> 4.00pm - 6.00pm	NRC	\$300	✓	✓	×	×
		Alternative to public events – scheduled zoom appointments to be attended by technical support group and available board members.	NRC/FNDC	n/a	✓	✓	✓	✓
	Marae based hui Marae hire \$200 Kai for 50 @\$10/head \$500 Koha for kaumatua 3@ \$150 each = \$450	Te Rarawa - Roma Marae, Ahipara <b>TBC</b> 5.30pm - 7.30pm	Te Rarawa	\$1,150	✓	✓	×	×
		Te Aupouri - Potahi Marae, Te Kao <b>TBC</b> 5.30pm - 7.30pm	Te Aupouri	\$1,150	✓	✓	×	×
		Ngāti Kūri - Te Reo Mihi/Te Hiku o Te Ika Marae, Te Hāpua <b>TBC</b> 5.30pm - 7.30pm	Ngati Kuri	\$1,150	✓	✓	×	×
		Ngai Takoto <b>TBC</b> 5.30pm - 7.30pm	Ngai Takoto	\$1,150	✓	✓	×	×
	Public facing kit	Hygiene products		\$200				
Post Consultation	Submissions booklet	Submissions booklet produced and made publicly available	NRC	n/a	✓	✓	✓	✓
	Public facing hearings	Te Ahu centre, Kaitaia	NRC	\$500	✓	✓	×	×
	Virtual hearings	Online zoom	NRC		✓	✓	✓	✓
	Digital documents	Final Plan amendments and layout, as a result	Level	\$2,000	✓	✓	✓	✓

Phase	Media	Activity	Supplier	Estimated budget required	Activities at covid-19 levels			
					1	2	3	4
		of consultation (may include amendments to reserve plans)						
	Media release	Communication of approved plan (drafting, editing and finalising for distribution)	Level	\$1,000	✓	✓	✓	✓
NEXT STEPS TO CONSIDER...								
Summer campaign	Cultural	Pathway of Tōhē – primary and secondary schools of Te Hiku o te Ika						
		Wahi Tapu						
		Scattering of ashes						
	Regulatory education							
	Economic	Tourism operators						
	Kaitiaki o te Taiao	Pest management						
		Bird Sanctuary						
		Planting days						
		Protection of the dunes						
	Competition	Poster showing inter-connectedness						
	Marae based hui	Post consultation hui to recognise reduction in consultation events						

# Delegated authority to speak publicly on behalf of the Board and approval process

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- Any planned statements and/or media releases made on behalf of the Board to be approved by the Board Chairman.
- The Chairman is the designated spokesperson on behalf of the Board.
- Ben Lee (project manager) is the spokesperson for any technical matters.

## Gear List:

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### Farmers markets:

- Gazebo
- Pop up banners (located at the NRC offices in Kaitaia)
- Posters
- Brochures/pamphlets
- Feedback forms
- Covid-19QR code signs
- Copy of:
  - draft beach management plan
  - evaluation document
  - previous feedback received
  - previous pamphlets etc.

### Public drop-ins and marae-based hui

- Pop up banners
- Posters
- Brochures/pamphlets
- Feedback forms
- Covid-19QR code signs
- Copy of:
  - draft beach management plan
  - evaluation document



- previous feedback received
  - previous pamphlets etc.
- Covid-19 hygiene kits = \$200

**Contents of the:** Draft Te Oneroa-a-Tohē Beach Management Plan feedback form

**Impact of COVID-19**

*Add a message to advise community of the Boards consideration of the impact of covid-19 on consultation with the community.*

**Points to remember when submitting your feedback**

- Please print clearly. Make sure it can be easily photocopied, read and understood.
- All feedback is considered public under the Local Government Official Information and Meetings Act, so it may be published and made available to elected members and the public.
- Your feedback will not be returned to you once lodged with Board. Please keep a copy for your reference.

**How to get this form to us:**

Mail to: xxx

Email to: xxx

Deliver to: xxx

**Your details Name**

I am making this submission: As an individual/ On behalf of an organisation

Organisation name:

Postal address:

Best number to contact you on:

Email:

**Public hearings**

Would you like to speak to your submission at a hearing on the xxx/xxx/2020? Yes/No

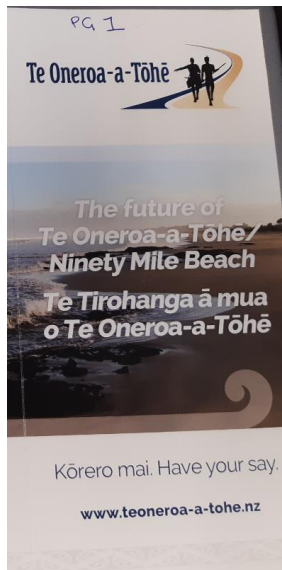
**Your feedback**

Do you agree with the plan for Te Oneroa-a-Tōhe?

*Open text field*

### Consultation Trifold brochure layout

Side 1: Cover page to include



- Logo
- Consultation on the draft Beach Management Plan: XXX Te Rautaki o Te Oneroa-a-Tōhē
- Kōrero mai: Tell us what you think

## Side 2: About the draft plan



Whakatauki such as - Tē tōia, tē haumatia: Nothing can be achieved without a plan, workforce and a way of doing things

What mattered to you: xxxtranslatexxx

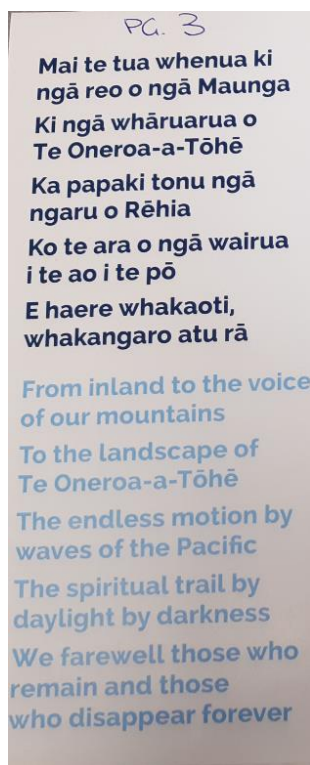
In xxx we started developing the draft beach management plan for our taonga, Te Oneroa-a-Tōhē. This included early discussions with the community and stakeholders to ensure the plan would be responsive to our collective needs. You told us you wanted:

- People are safer - improve vehicle management, address drug and alcohol abuse
- Tangata whenua are acknowledged - educate visitors about local history and cultural significance of beach; better recognise, enable and support significant Māori cultural practices
- The natural environment is protected - manage vehicles, animals and people in and around sensitive areas like shellfish beds, tighten controls on gathering kaimoana: undertake new planting, fencing and predator management
- The beach is cleaner - better manage rubbish; educate visitors to take rubbish away
- Visitors are respectful - educate visitors about appropriate behaviours
- Facilities for beach goers are improved - improve parking, toilets, cell phone coverage and drinking water for visitors

Your feedback has been crucial in directing where we want to be in the future and how we'll get there. On behalf of the iwi/hapū and community, we have documented a vision, objectives and desired outcomes for our taonga. We have also aspirations for three priority matters.

We are now asking you, what you think of the plan and the actions we want to take so we can realise our shared vision for Te Oneroa-a-Tōhē.

Side 3



Kōrero mai: Tell us what you think about the plan

It's important we receive your feedback between 14 September and 8 November 2020.

There is 4 ways you can give your view:

- Online
  - Complete the online feedback form xxxxx
  - Or make a video and attach it to your feedbackform
  - Or email your feedback to info@teoneroa-a-tohe.nz
- Drop it off
  - Complete a feedback form and drop it into our customer service desk at: XXX
- Post it to us
  - You can send your feedback free of charge by sending it to xxxx
- Attend a public drop-in or hui
  - Listed below are the public drop-ins and hui being held over the coming month. Come along and talk to Board members and staff who can assist you in completing your feedback form.

Our calendar of events will be advertised on [www.teoneroa-a-tohe.nz](http://www.teoneroa-a-tohe.nz), the local newspaper or email us [info@teoneroa-a-tohe.nz](mailto:info@teoneroa-a-tohe.nz)



## Side 4 & 5



- Vision: Kia roa to titiro pērā te hīkoi o Tōhē: Let your lens be long like the pathway of Tōhē
- Objectives stylised
- Key messages

Graphic depicting our vision, objectives

**Side 6:**



Mai te tua whenua ki ngā whāruarua o Te Oneroa-a-Tōhē

Ka papaki tonu ngā ngaru o Rēhia

Ko te ara o ngā wairua I tea o I te pō

E haere whakaoti, whakangaro atu rā

From inland to the voices of our mountains

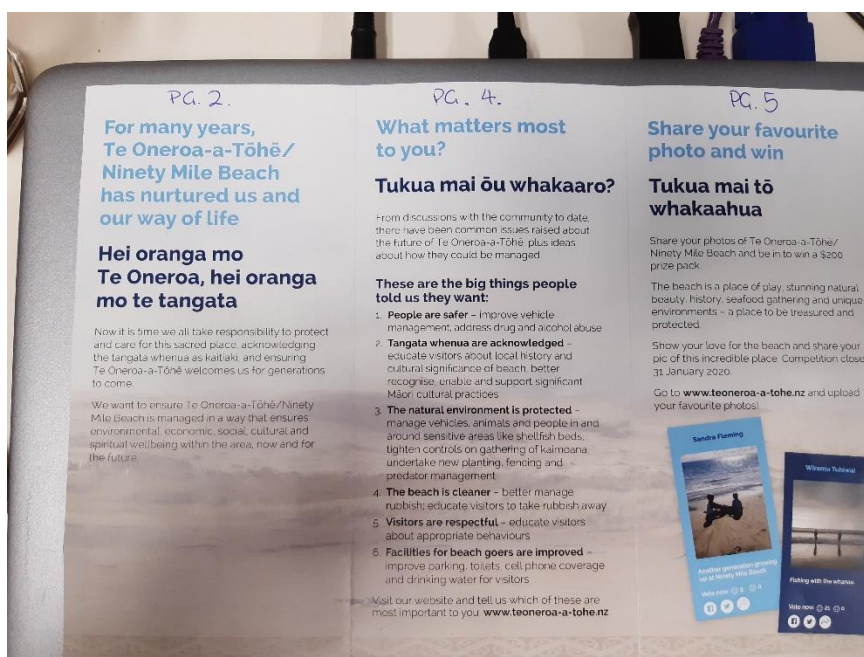
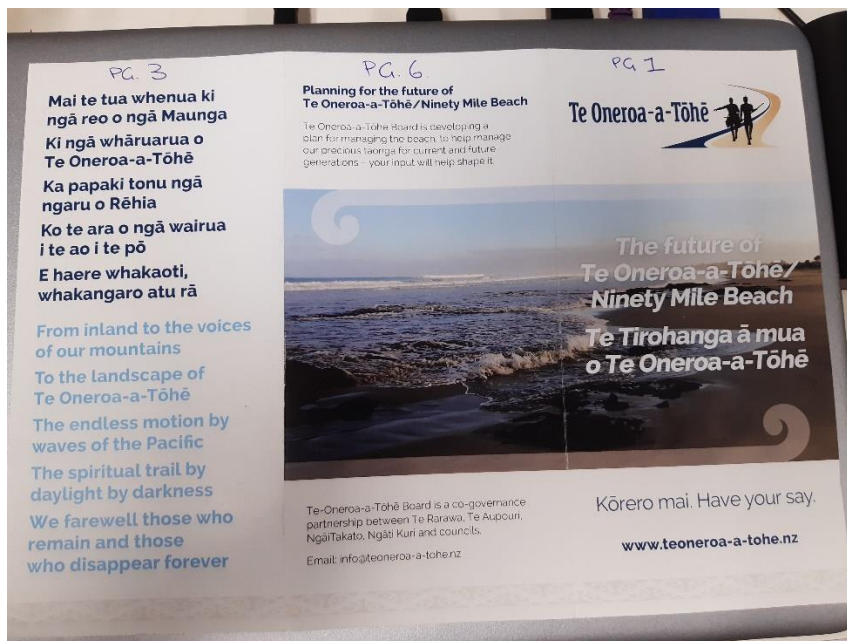
To the landscape of Te Oneroa-a-Tōhē

The endless motion by waves of the Pacific

The spiritual trail by daylight by darkness

We farewell those who remain and those who disappear forever

Early engagement pamphlet for reference



**TITLE:** Financial Report

**ID:** A1335951

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

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### Whakarāpopototanga | Executive Summary

The purpose of this report is to provide the financial statement of the Te Oneroa-a-Tōhē Board for the period ending 30 June 2020.

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### Tūtohutanga | Recommendation

That the 'Financial Report' by Rachael King, Planning and Policy/Maori Relationships Administrator and dated 10 August 2020, be received.

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### Tuhinga | Background

A detailed Financial Report is provided as Attachment 1.

In summary, to date the Board has expended \$169,761.77 from the following funds:

- |                           |           |                        |
|---------------------------|-----------|------------------------|
| 1. Board Operational Fund | \$150,000 | \$107,372.17 remaining |
| 2. Plan Development Fund  | \$250,000 | \$122,866.06 remaining |

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### Attachments/Ngā tapirihanga

Attachment 1: Financial Statement - as at 30 June 2020

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### Authorised by Group Manager

**Name:** Ben Lee

**Title:** GM - Strategy, Governance and Engagement

**Date:** 18 August 2020

Period	Actual Income and Expenditure as at 30 June 2020 (NZ\$ GST exclusive)			TOTAL (A/c 00-6259)			OPERATIONS (CC4701)			PLAN DEVELOPMENT (CC4702)		
				Income	Expenditure	Fund Balance	Income	Expenditure	Fund Balance	Income	Expenditure	Fund Balance
	<b>OPENING BALANCE - 1 JULY 2019</b>					<b>329,427.07</b>			<b>120,843.90</b>			<b>208,583.17</b>
	<b>Income</b>											
1	Interest July 19			459.67			169.35			290.32		
2	Interest August 19			457.33			166.61			290.73		
3	Interest September 19			440.24			160.76			279.48		
4	Interest October 19			436.80			158.33			278.48		
5	Interest November 19			425.52			150.76			274.76		
6	Interest December 19			417.51			154.72			262.79		
7	Interest January 20			441.32			154.94			286.38		
8	Interest February 20			402.42			139.83			262.60		
9	Interest March 20			665.02			262.60			402.42		
10	Interest April 20			184.45			41.36			143.10		
11	Interest May 20			413.65			135.79			277.86		
	Interest June 20			414.42			131.59			282.83		
						<b>5,158.35</b>			<b>1,826.62</b>			<b>3,331.75</b>
	<b>Less Payments</b>											
2	TOAT Board	Meeting allowances - Aug 2019			910.00			910.00				
2	Te Ahu Charitable Trust	Room Hire			86.96			86.96				
2	Te Ahu Charitable Trust	Catering			176.54			176.54				
2	Air New Zealand	H Piripi - flights			952.00			952.00				
2	Barker & Associates	Background research & Board meeting			4,608.22			-		4,608.22		
1	BrandStand NZ	Pull-up banners x2			1,189.55			-		1,189.55		
1	Calders Printing	Consultation booklets			225.29			-		225.29		
2	OfficeMax	Mail-out of booklets			1,176.70			-		1,176.70		
2	OfficeMax	Mail-out of booklets			99.89			-		99.89		
2	Consultation (Inv # 0732)	Hui venue hire			104.35			-		104.35		
2	Houhora Big Game	Hui venue hire & catering			300.00			-		300.00		
3	Northland Rentals	Car hire - H Piripi			517.30			517.30				
3	Level	TOATB design work			850.00			-		850.00		
3	Te Ahu Charitable Trust	Catering - Feb 2019			214.37			-		214.37		
3	Te Ahu Charitable Trust	Room Hire - Feb 2019			86.96			-		86.96		
	Te Ahu Charitable Trust	Catering & Coffee - Mar 2019			233.04					233.04		
3	Te Ahu Charitable Trust	Room Hire - Mar 2019			86.96			-		86.96		
3	Te Ahu Charitable Trust	Catering - May 2019			108.70			-		108.70		
3	Te Ahu Charitable Trust	Room Hire - May 2019			86.96			-		86.96		
4	Air New Zealand	H Piripi - flights			1,111.73			1,111.73				
4	TOAT Board	Meeting allowances - Oct 2019			4,190.00			4,190.00				
4	TOAT Board	Mileage - Oct 2019			417.09			417.09				
4	Barker & Associates	Meetings - FNDC, DoC, Board meeting & preparation			7,427.00			-		7,427.00		
4	Te Ahu Charitable Trust	Catering - Sep 2019			130.44			-		130.44		
4	Te Ahu Charitable Trust	Room Hire - Sep 2019			86.96			-		86.96		
5	Barker & Associates	Meetings with DoC, HNZPT, FNDC, NRC			3,569.57			-		3,569.57		
5	Calders Printing	Additional consultation booklets			225.29			-		225.29		
	Te Ahu Charitable Trust	Catering & Coffee - Oct 2019			160.87					160.87		
5	Te Ahu Charitable Trust	Room Hire - Oct 2019			86.96			-		86.96		



Period	Actual Income and Expenditure as at 30 June 2020 (NZ\$ GST exclusive)		TOTAL (A/c 00-6259)			OPERATIONS (CC4701)			PLAN DEVELOPMENT (CC4702)		
			Income	Expenditure	Fund Balance	Income	Expenditure	Fund Balance	Income	Expenditure	Fund Balance
5	Air New Zealand	H Piripi - flights		1,059.83			1,059.83				
5	TOAT Board	Meeting allowances - Nov 2019		910.00			910.00				
6	TOAT Board	Meeting allowances - Dec 2019		910.00			910.00				
6	Guru Digital Media	Summer engagement online photo portal		2,000.00			-			2,000.00	
6	Barker & Associates	Draft skeleton structure & TSG meeting		4,855.42			-			4,855.42	
6	Barker & Associates	Update skeleton structure, draft strawman, TSG meeting		6,435.94			-			6,435.94	
6	Level	TOATB campaign work		3,850.00			-			3,850.00	
6	TOATB Printing cost	TOATB Printing cost		510.57			-			510.57	
6	TOATB Summer Engagement	TOATB Summer Engagement		1,739.14			-			1,739.14	
7	Reach Media	Distribution of consultation docs		2,810.62			-			2,810.62	
7	OfficeMax	General stationery		6.91			-			6.91	
8	Bronwyn Hunt	Catering - Dec 2019		250.00			250.00			-	
9	Northland Rentals	Car hire - H Piripi		289.53			289.53				
9	TOAT Board	Meeting allowances - Mar 2020		910.00			910.00				
9	Air New Zealand	H Piripi - Kerikeri to Auckland		276.87			276.87				
9	Air New Zealand	H Piripi - Auckland to Wellington		251.35			251.35				
9	Barker & Associates	Prepare draft BMP, TSG & Board meetings		10,521.89						10,521.89	
9	Barker & Associates	Amendments to BMP		2,990.82						2,990.82	
9	Te Reo Irirangi	Advertising - 23 Dec 19 to 10 Jan 20		1,445.00						1,445.00	
9	Te Rarawa	Summer Beach Engagement Programme		2,000.00			-			2,000.00	
10	TOAT Board	Meeting allowances - Apr 2020		910.00			910.00				
10	Far North Rentals	Car hire - H Piripi		137.69			137.69				
10	Barker & Associates	Update BMP & RMP, TSG & Board meetings		8,991.07			-			8,991.07	
10	Te Ahu Charitable Trust	Catering - Mar 2020		142.17			-			142.17	
10	Te Ahu Charitable Trust	Room Hire - Mar 2020		104.35			-			104.35	
11	Barker & Associates	Finalise supporting documents, meetings - TSG, FNDC, Board		9,991.67			-			9,991.67	
11	Air New Zealand	H Piripi - flights		959.30			959.30				
12	BNZ Creditcards	Comms		72.17			72.17				
12	Barker & Associates	May 2020		7,898.00						7,898.00	
12	ETE Consultants	Traffic Safety Report		1,630.00						1,630.00	
12	Barker & Associates	Credit - Consultant Recharge		(3,288.40)						(3,288.40)	
12	Barker & Associates	Development of BMP		3,038.20						3,038.20	
12	Te Ahu Charitable Trust	Catering		130.44						130.44	
12	Te Ahu Charitable Trust	Room Hire		86.96						86.96	
12	Rachael King	Reimbursement - prizes for photo competition winner		100.00						100.00	
					(104,347.21)			(15,298.36)			(89,048.85)
	ACTUAL CLOSING BALANCE		5,158.35	104,347.21	230,238.21	1,826.62	15,298.36	107,372.17	3,331.75	89,048.85	122,866.06

**TITLE:** Level Contract Variation Request

**ID:** A1352525

**From:** Sheila Taylor, Kaiarahi - Kaupapa Māori

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### Whakarāpopototanga | Executive Summary

The purpose of this paper is to request a variation to the value of the contract awarded to Level in order to complete the design work for the Te Oneroa-a-Tōhē Board - Beach Management Plan and associated documents.

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### Tūtohutanga | Recommendations

1. That the report 'Level Contract Variation Request' by Sheila Taylor, Kaiarahi - Kaupapa Māori and dated 14 August 2020, be received.
2. That Te Oneroa-a-Tōhē Board approve an additional \$3,500 (excluding GST) of budget be assigned to the production of the design work for Te Oneroa A Tōhē Board - Beach Management Plan and associated documents.

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### Tuhinga | Background

In April 2020 the contract to provide the design of the Te Oneroa-a-Tōhē Board Beach Management Plan and associated documents was signed on behalf of the Board. Deliverables were to be delivered no later than 15 June 2020, unless otherwise agreed, and were expected to cost \$8,000 (excluding GST).

The original contract for service assumed that Level would receive final word documents that would require minimal editing or further use of the graphic designer post initial layout and prior to consultation. Since production of the initial document layouts, requests have been made to Level to amend variable deliverables at the request of the Technical Support Group. Many of these requests were not envisaged when the contract was originally quoted and are, therefore, outside the scope of the original contract for service.

Level have engaged staff to discuss the above costs and have advised that they are now undertaking activities outside the initial scope of the original contract for service. Staff are now seeking approval from the Board to increase the value of the contract awarded to Level, to produce the final design work for the Te Oneroa-a-Tōhē Board - Beach Management Plan and associated documents.

Below is a summary of the outstanding work required and associated contract cost increase.

Description of additional services required	Increase to contract value
Finalise Beach Management Plan to completion	1,800.00
Finalise 4x Reserve Management Plans to completion	600.00
Design and finalise supporting Evaluation Document	1,000.00
<b>Total (excluding GST)</b>	<b>\$ 3,400.00</b>

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## Considerations

### 1. Options

No.	Option	Advantages	Disadvantages
1	Approve increase	Documents will be completed to a standard acceptable to the Board and reflect the significance of the Plan.	Budget could be utilised on other deliverables of the Board.
2	Do not approve increase	Budget will be available for utilisation on other deliverables of the Board.	Documents will lack continuity and may not convey the desired message to the community.

The staff's recommended option is option 1 as it meets the Boards statutory requirements to undertake public consultation on the draft Beach Management Plan.

### 2. Significance and engagement

The decisions do not trigger the significance and engagement policy and therefore the Board is able to make this decision without the need to undertake public consultation.

### 3. Policy, risk management and legislative compliance

The decisions listed in this report comply with all policy or legislative requirements and will act to mitigate potential future project risks.

## Further considerations

Being a purely administrative matter, Community Views, Māori Impact Statement and Implementation Issues are not applicable.

The Te Oneroa-a-Tōhē Beach Management Board have the funds available to approve an additional \$3,500 (plus GST) in order to produce the final design work for the Te Oneroa-a-Tōhē Board - Beach Management Plan and associated documents. There are no known significantly negative financial implications associated with this decision.

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## Attachments/Ngā tapirihanga

Attachment 1: Level contract April 2020 - Design work for TOATB BMP and associated documents

Attachment 2: Level Quote - Te Oneroa-a-Tōhē Document Design Quote April 2020

Attachment 3: Variation quote - BMP and associated documents

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## Authorised by Group Manager

**Name:** Ben Lee  
**Title:** GM - Strategy, Governance and Engagement  
**Date:** 18 August 2020



## Northland Regional Council Short Form Contract for Consultant/Contractor Engagement

### Name & Address of Consultant/Contractor:

Level  
20 Finlayson Street  
Whangarei  
[www.thisislevel.nz](http://www.thisislevel.nz)

**Telephone:** 0272847797 (preferred) or 09 974 8084

**Email:** Katy Mandeno - [katy@thisislevel.nz](mailto:katy@thisislevel.nz)

### Project:

To provide the design of the Te Onerohe-Ā-Tōhe Board & Beach Management Plan and associated documents generally in accordance with the following quote:



Te Oneroa-a-Tōhē  
RMA Document Des

### Scope and Nature of the Service:

Refer quote above (PDF).

### Term of Contract:

Timing of deliverables to be agreed by the consultant and the Northland Regional Council. All deliverables to be delivered no later than 15 June 2020, unless otherwise agreed between the consultant and the Northland Regional Council.

The contract will cease on 15 June 2020, unless otherwise agreed between the consultant and the Northland Regional Council

### Fees & Payments:

*[Refer Clause 5]*

\$7,800 + GST. Fees to be invoiced monthly.

### Insurances for Consultant/Contractor:

*[Refer Clause 13]*

The maximum amount payable for Professional Indemnity Insurance shall be a minimum limit of \$500,000 and a maximum limit of \$2,000,000 OR the maximum amount payable is [ \$1,000,000 ].

The amount of Public Liability Insurance required is \$2,000,000 [ \$0 ]

The duration of liability shall be 6 years OR 6 months ]

Additional insurances required: [list] N/A

**Information or Services to be provided by the Northland Regional Council:**

- Draft beach management plan
- Draft reserve management plans
- Draft supporting evaluation document

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*The Northland Regional Council engages the Consultant/Contractor to provide the Services described above and the Consultant/Contractor agrees to perform the Services for the stated remuneration. Both parties (being the Northland Regional Council and the Consultant/Contractor) agree to be bound by the provisions of this Short Form Conditions of Engagement (overleaf), and any variations noted below. Once signed, this Contract, together with the conditions overleaf and any attachments, will replace all or any oral agreement previously reached between the parties.*

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**Signed for the Northland Regional Council:**



**Name:** Jonathan Gibbard

**Date:** 23 April 2020

**Signed for the Consultant/Contractor:**



**Name:** Katy Mandeno

**Date:** 20 April 2020





## Short Form Conditions of Engagement

1. The Consultant/Contractor shall perform the Services relating to the Project by the agreed date as described on the front page.
2. The Consultant/Contractor is in all respects an independent contractor and not an employee or partner or subsidiary of the Northland Regional Council. The Consultant/Contractor shall be solely responsible for all or any debts, losses, expenses and taxation on income (except where Withholding Tax is required to be deducted).
3. In providing the Services the Consultant/Contractor shall exercise the degree of skill, care and diligence normally exercised by Consultants/Contractors in similar circumstances.
4. The Northland Regional Council shall provide to the Consultant/Contractor, free of cost and, as soon as practicable, following any request for information, all information held by the Council relevant to complete the Project.
5. The Northland Regional Council shall pay the Consultant/Contractor for the Services the amount of fees and expenses at the times and in the manner set out on the front page. Authorised amounts due to the Consultant/Contractor shall be paid in full after the 20<sup>th</sup> of the month following receipt of invoice, and no later than the 25<sup>th</sup> of the month after the date of any invoice. Where required the Northland Regional Council will deduct Withholding Tax from Payments.
6. Where Services are carried out on a time charge basis, the Consultant/Contractor shall maintain up-to-date records that clearly identify relevant time and expenses incurred in providing the Services to the Northland Regional Council.
7. The Northland Regional Council may suspend all or part of the Services or terminate the Contract by written notice to the Consultant/Contractor who upon receipt, shall immediately make arrangements to stop the Services and minimise further expenditure. Suspension or termination shall not prejudice or affect the accrued rights or claims and liabilities of the parties.
8. The Northland Regional Council may order variations to the Services in writing or may request the Consultant/Contractor to submit proposals for variation to the Services.
9. The Consultant/Contractor shall not assign its rights and obligations under this Contract without the prior written consent of Northland Regional Council and the Consultant/Contractor shall not, otherwise in accordance with this Contract, purport to be an agent of the Northland Regional Council for any purpose or incur any debt or obligation in the name of the Northland Regional Council whatsoever.
10. The Consultant/Contractor shall not demand, claim or accept any fee, gratuity, commission of benefit from any person other than the Northland Regional Council in connection with services provided under this Contract, except with the prior written consent of the Northland Regional Council.



11. It is hereby agreed that the ownership of the copy of any data, results or information which is compiled pursuant to the provision of the services shall be vested in the Northland Regional Council. Notwithstanding this provision, it is agreed that the Northland Regional Council may also use or deal with its copy of any such data, results or information in any manner whatsoever. The Consultant/Contractor shall only use any such data, results or information for the purposes of the Contract (and not for any other business and personal purposes).
12. Disputes shall first be referred to conciliation or formal mediation to seek settlement. Unresolved disputes shall be referred to arbitration in accordance with the Arbitration Act 1996.
13. The Consultant acknowledges that the Consultant currently holds a policy of Professional Indemnity Insurance and Public Liability Insurance as listed on front page. The Consultant undertakes to maintain similar policies of insurance for the term stated on the front page. Proof of Insurance may be required.
14. The Consultant/Contractor shall work in a safe manner and comply with current Health and Safety legislation and Council Safety Requirements. Where applicable before this contract is signed, a Consultant/Contractor may be requested to acknowledge the Council's Contractor Health and Safety Requirements and complete the Council Safety Questionnaire. Failure to comply with the Council Health and Safety Requirements or working in a manner that endangers the Consultant/Contractor or any other person may result in the Contract being terminated.
15. This agreement is governed by the New Zealand law, the New Zealand courts have jurisdiction in respect of this Agreement, and all amounts are payable in New Zealand dollars.



## Guidance Notes to the Short Form Agreement

This contract is recommended for general use for the purpose of procuring and providing professional consultancy services for small to medium projects.

These guidance notes are intended to provide guidance to staff on the use of the short form agreement (SFA).

### When to use this agreement?

The short form agreement (SFA) is a two and a bit-page document acceptable for use with small to medium projects where the general conditions of contract suit the engagement and risk and responsibility are reasonably shared between the parties. While this form can still be used for larger projects, it is recommended that CCCS – Conditions of Contract for Consultancy Services – ACEINZ be used for more complex situations.

### Insurance clause 13

What is public Liability and professional indemnity insurance?

Public Liability – insurance covers the cost of legal action and compensation claims made against a business if a third party is injured or their property suffers damage whilst at our premises or when we are working in their home, office or business property

Professional Indemnity – is a form of liability insurance which helps protect professional advice- and service-providing individuals and companies from bearing the full cost of defending against a negligence claim made by a client, and damages awarded in such a lawsuit.

When determining the insurance requirements, we need to consider:

- What the contractor/consultant is doing?
- How they are doing it, and
- What is our exposure (risk associated with the work/activity)? We need to ask what could go wrong?

If we consider the risk to be high and the associated value of indemnity required to be say greater than \$2,000,000, we need to specify the value in the insurance requirements on the front page. Claim against Professional Indemnity and Public Liability are a question of negligence. Is there any negligence? Is there proof? Therefore, we must ensure that we fulfil our obligations under the contract.

Generally, all contractors should have public liability insurance as an ordinary requirement and in the ordinary course of business.

If we are contracting someone to design something or give advice e.g. an architect, design engineer, insurance agent or a lawyer, we must require professional indemnity and public liability insurance.

Are the people we are contracting essentially an employee or a contractor. See Contractor vs employee section below. Volunteers are employees for insurance purposes and are therefore covered under our policy. But if a contractor they are not covered.



We do have a vicarious liability under our policy which protects us for the liability assumed on relationship. This is not automatic; it comes down to negligence. This protects us not the contractor.

If the contract manager doesn't believe PI and/or PI insurance is required, then you must present the contract to your Group Manager, detailing why you believe insurance is not required. This would need to be agreed and signed-off by the Group Manager as evidence.

#### **What if the contractor wants to use a different contract document?**

As the contract manager you must ensure that you are not exposing NRC to any risk. Compare the contract to our short form agreement template and discuss any differences with your Manager and Group Manager. The clauses must generally align to our standard short form agreement.

#### **Contractor vs employee**

We need to determine whether the person you are intending to contract a contractor vs an employee. Employees and contractors have different rights and responsibilities. To make the correct decision you must focus on the real nature of the working relationship not just the label the parties are calling it. The courts have developed some legal tests to help you tell the difference, they are:

- Intention test
- Control vs independence test
- Integration test
- Fundamental/economic reality test

The below link has further details on these test:

<https://www.employment.govt.nz/starting-employment/who-is-an-employee/difference-between-a-self-employed-contractor-and-an-employee/>

#### **Volunteers**

For somebody to be a volunteer they must not expect payment and they must not receive payment.

If the parties want a volunteer relationship, it's important they make it clear that the worker does not expect payment and does not receive payment. Otherwise, the worker may be judged to be an employee and will be entitled to minimum entitlements. For example, they will have to be paid minimum wage and cannot be dismissed unless it is justified.

#### **Conflicts of Interest**

In a small country like ours, conflicts of interest in our working lives are natural and unavoidable. The existence of a conflict of interest does not necessarily mean that someone has done something wrong, and it need not cause problems. It just needs to be identified and managed carefully. It's important that everyone behaves ethically. Conflicts of interest should be properly identified and transparently managed.

A conflict of interest can arise through a relationship, an activity or strong personal views.



An employee has a conflict of interest if, as part of their work duties, they're required to deal with:

- a relative or close personal friend
- an organisation, club, society or association they're a member of
- a person who is their community or church leader
- a person or organisation they:
  - have a professional or legal obligation to
  - have a business interest or own property with?
  - owe money to
  - previously worked for, or currently work for (secondary employment).

Conflicts that are identified must be recorded and reported in accordance with the conflict of interest process

<https://go.promapp.com/northlandrc/Process/Minimode/Permalink/EFAZeqEAhmKhmHbvmzKiLQ>

Conflicts of interest can be managed by:

- restricting the person's further involvement in the matter
- engaging an independent third party to oversee all or part of the process and verify its integrity
- removing the person with the conflict from working on the procurement

the person giving up the private interest that created the conflict





## Te Oneroa-a-Tōhē Resource Management Plan Documentation Design Quote

<b>BEACH MANAGEMENT PLAN</b>	
<ul style="list-style-type: none"> <li>Design of 40 page document, including layout and style, with two feedback loops for changes and corrections</li> </ul>	\$2000
<ul style="list-style-type: none"> <li>Development of customised graphic elements as outlined below: <ul style="list-style-type: none"> <li>Design of customised maps for the plan</li> <li>Design artist's impression of Te Oneroa-a-Tōhē</li> <li>Develop graphic depicting the vision and desired outcomes</li> <li>Develop graphic to depict the Takapou o Te Oneroa-a-Tōhē and how they relate to one another and the overall development of the BMP</li> <li>Develop visual diagram depicting consultation process</li> <li>Develop visual diagram depicting the structure of the document</li> <li>Develop visual diagram depicting the notification and hearing process</li> <li>Develop graphic to reflect the monitoring and review priority areas</li> <li>Develop diagram depicting the relationship between the BMP and other legislation, as shown in the Rangitāiki River example</li> </ul> </li> </ul>	\$1500-\$2000
<b>RESERVE MANAGEMENT PLANS</b>	
<ul style="list-style-type: none"> <li>Design of document layout and style, with two feedback loops for changes and corrections (per document, based on 20 page documents)</li> </ul>	\$500 x 4
<b>SUPPORTING EVALUATION DOCUMENT</b>	
<ul style="list-style-type: none"> <li>Design of 30-40 page document layout and style, with two feedback loops for changes and corrections</li> </ul>	\$1800
<b>TOTAL</b>	<b>\$7300 - \$7800</b>

## QUOTE

Northland Regional Council  
Private Bag 9021  
Whangarei Mail Centre  
Whangarei 0148  
NEW ZEALAND

**Date**  
13 Aug 2020

**Expiry**  
13 Sep 2020

**Account Number**

This is Level Limited  
Attention: Accounts  
20 Finlayson Street  
Whangarei 0110  
Northland  
NEW ZEALAND

**Quote Number**  
QU-1200

**Reference**  
040.036

**GST Number**  
117608859

Description	Quantity	Unit Price	GST	Amount NZD
Te Oneroa A Tōhē Board - Beach Management Plans and Associated Documents				
Finalising Beach Management Plan to completion	1.00	1,800.00	15%	1,800.00
Finalising four Reserve Management Plans to completion	1.00	600.00	15%	600.00
Design and finalise supporting Evaluation Document	1.00	1,000.00	15%	1,000.00
			Subtotal	3,400.00
			Total GST 15%	510.00
			<b>TOTAL NZD</b>	<b>3,910.00</b>

### Terms

New Zealand Business Number (NZBN): 9429041936559. Registered Office: 20 Finlayson Street, Whangarei, Northland, 0110, New Zealand

**TITLE:** Approval of Ongoing Costs for Website Hosting  
**ID:** A1351925  
**From:** Rachael King, Planning and Policy/Maori Relationships Administrator

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### Whakarāpopototanga | Executive Summary

Te Oneroa-a-Tōhē Board currently has a website that is hosted through a Wix server. There was no recommendation made to approve ongoing hosting costs when the site was created in 2019.

The annual cost for website hosting is \$420 + GST. This is currently being paid by Level, who then invoice the Board. The suggestion is that the invoice for hosting is sent directly to Te Oneroa-a-Tōhē Board in future.

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### Tūtohutanga | Recommendations

1. That the report 'Approval of Ongoing Costs for Website Hosting' by Rachael King, Planning and Policy/Maori Relationships Administrator and dated 13 August 2020, be received.
2. That Te Oneroa-a-Tōhē Board approve the ongoing website hosting costs of \$420 + GST per year.
3. That Te Oneroa-a-Tōhē Board approve invoices for website hosting being sent directly to Northland Regional Council, as administrators of the Board's accounts, for payment.

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### Tuhinga | Background

Refer to Executive Summary above

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### Attachments/Ngā tapirihanga

Nil

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### Authorised by Group Manager

**Name:** Ben Lee  
**Title:** GM - Strategy, Governance and Engagement  
**Date:** 18 August 2020

**TITLE: Endorsement to remediate dune damage north of Waipapakauri ramp**

**ID:** A1348365

**From:** Sheila Taylor, Kaiarahi - Kaupapa Māori

---

**Whakarāpopototanga | Executive Summary**

The report seeks Board endorsement of the proposed works to be undertaken to remediate dune damage north of the Waipapakauri ramp.

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**Tūtohutanga | Recommendations**

1. That the report 'Endorsement to remediate dune damage north of Waipapakauri ramp' by Sheila Taylor, Kaiarahi - Kaupapa Māori and dated 4 August 2020, be received.
  2. That Te Oneroa-a-Tōhē Beach Board endorse:
    - a. the work described in this report as acceptable activities to remediate the dunes north of the Waipapakauri ramp (dune blow-out);
    - b. Northland Regional Council staff to work alongside Ngāi Takoto, Far North District Council and community groups to implement the activities described in the report.
- 

**Tuhinga | Background**

In July 2020, NRC staff received community feedback in relation to concerns about the dune damage caused by vehicles which are opening up dune blow-outs and allowing sand movement inland. In particular, the dune blowout just north of the Waipapakauri ramp was referenced. A member of the public had advised that they have a desire to block off the entrance to the dune blowout with tyres, however, staff have hopefully dissuaded the member of the public from doing this.

A site visit was undertaken by NRC staff, which confirmed that there was a large blow-out at this location, although comparison with aerial maps did not show that this had widened greatly in recent times. Although this matter is largely driven by concern about the impact of the dune blow-out on private property, staff believe there does seem to be quite a bit of concern in the area about the damage being caused by vehicles to the dunes.

To specifically respond to the dune blow-out in the attached images, NRC staff member Laura Shaft - Coast Care Co-ordinator Biodiversity - has advised that:

- NRC and FNDC staff work together and determine the jurisdiction of the area in question (it is currently showing on NRC system as road reserve);
- Ngāi Takoto (being the primary adjacent land-block owner) will need to be advised and engaged to develop a remediation plan, prior to any work being undertaken to remediate the dunes;
- NRC have some locally sourced spinifex which could be planted this winter, but will require plant protection be erected, prior to planting. Spinifex is extremely effective at building the dunes naturally, but obviously does need to be protected from vehicles. In the former 'bowl' area just south of Kaka Street, Ahipara placement of post and wire fencing and dense planting of spinifex was very effective at building up the dune without the use of any earthworks.
- potential for some funds to be made available to erect protection prior to planting

- although post-and-wire fencing is effective at keeping vehicles out, it is easily vandalised and does need to be maintained regularly
- large logs, carefully placed, would not only help block off the tracks but would also assist with building the dunes by slowing down sand movement.

#### Local support and feedback:

- Locals have indicated their desire to assist with:
  - dragging logs into place to deter vehicles from driving on the dunes
  - constructing fencing
  - assisting with re-planting.
- Waipapakauri Coastal Care group is supportive of this work and has indicated the group are happy to help with/promote any planting/working bees
- The Bushland Trust also agrees that something needs to be done. He was supportive of placing sand fences (frames with shade cloth to help block tracks and trap sand). This method was used previously at Wapapakauri to some success.
  - Sand fences are not usually encouraged because of the placement of man-made materials into the dunes can lead to safety/environmental issues when they get buried by sand or damaged by erosion.
  - Natural sand fences (made of woven manuka) work effectively, but this is time consuming and reliant on having people with the skills and time to make these.

This is not an isolated issue and there is damage along the length of the beach. NRC do not have the resources (including financial) to realistically protect the entire dune system with physical structures. However, it is sensible to focus on areas where Iwi and councils can partner with locals and other community groups, who are willing to help construct and repair fences and undertake planting.

### Considerations

#### 1. Options

No.	Option	Advantages	Disadvantages
1	Endorse remediation	<ul style="list-style-type: none"> <li>• Conversations with adjacent land block owners can start</li> <li>• Remediation work could be completed prior to summer – a high vehicle use on beach season</li> </ul>	No disadvantages have been identified.
2	Do not endorse remediation	No advantages have been identified.	<ul style="list-style-type: none"> <li>• Staff will need to identify alternatives for the Boards consideration, delaying remediation work.</li> <li>• The dune blowout will continue to increase in size</li> <li>• Sand will continue to move inland</li> </ul>



			<ul style="list-style-type: none"><li>Community may take matters into their own hands</li></ul>
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The staff's recommended option is one.

**2. Significance and engagement**

The decisions do not trigger the significance and engagement policy and therefore the Board is able to make this decision without the need to undertake public consultation.

**3. Policy, risk management and legislative compliance**

The decisions listed in this report comply with all policy or legislative requirements and will act to mitigate potential future project risks.

**Further considerations**

This report is inclusive of Community Views, Financial Implications and Implementation Issues.

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**Attachments/Ngā tapirihanga**

Attachment 1: Scenic reserve dune blowout

Attachment 2: Aerial map of the area

Attachment 3: Aerial oblique May 2018

Attachment 4: Photo taken at site visit June 2020

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**Authorised by Group Manager**

**Name:** Ben Lee  
**Title:** GM - Strategy, Governance and Engagement  
**Date:** 18 August 2020

Map

4/08/20, 4:03 PM



<https://prover.co.nz/property>

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