

***Te Oneroa-a-Tōhe
Waīmoho ki Waīmimihā
(Beach Site D)
Reserve Management Plan***

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





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

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

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

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

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

NGĀ WĀHI RĀHUI | THE RESERVES



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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 Wāimoho ki Wāimimihā (Beach Site D).

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

Plan Development

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

Plan Implementation and Review

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

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

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

and other iwi before them. Like Whāro, it features in many historical accounts of Te Rarawa history. As a place of spiritual significance, 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 HĪTORI MAI I WAĪMOHO KI WAĪMIMIHĀ KI NGAPAE

HISTORY OF THE RESERVE

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

The reserve area is also continually occupied by Te Rarawa whānau throughout the year and is managed by the Ahipara Takiwa Committee of Te Rarawa. Waīmimihā 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 Waīmimihā to signify Te Rarawa's affiliation and cultural association with the site which provides for the Iwi, both spiritually and economically.

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

The Waihou channel which is a major outlet into the Rangaunu Harbour was utilised by Māori leaders including the descendants of Te Ruakuru, a sister of Poroa, who have historically populated the entire area around the lake which, before its draining by settlers, was the largest lake in the Far North sprawled out between Pukepoto and Kaitaia. The absence of a waterway on to the Te Oneroa-a-Tōhe was the subject of debate at the time of Tamatea (between 1200 and 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. Ngāpae itself is also a scene of historical conflict between the people of Aupouri and Te Rarawa.

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

The meaning of the name Ngāpae (Ngā – all, Pae – together), comes from Tōhes 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.



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 $\frac{1}{4}$ shares between Te Manawa o Ngāti Kuri, Te Rūnanga Nui o Te Aupōuri Trust, Te Rūnanga o Ngāi Takoto and Te Rūnanga o Te Rarawa.

Joint Management Body

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

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

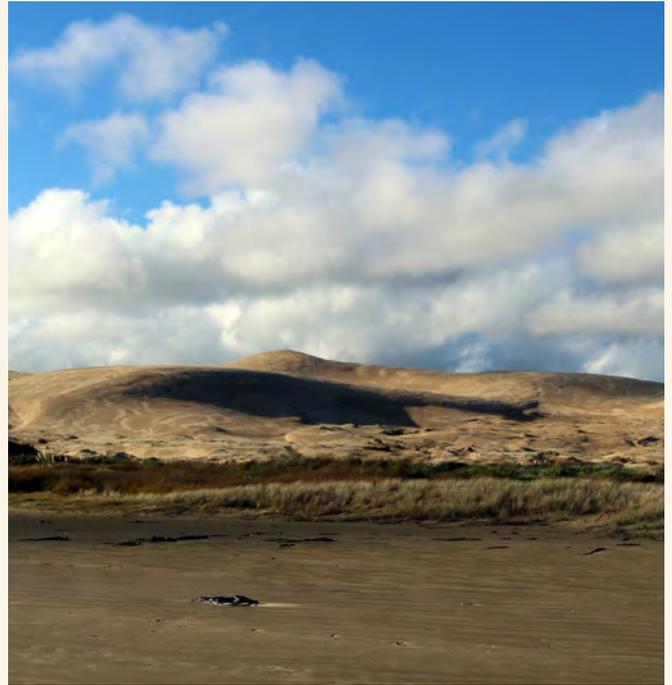
Each iwi authority is able to appoint two members to the joint management body. Members may be appointed, reappointed or discharged at the discretion of the iwi authorities. Appointments last for a term of five years, unless the Iwi Authority decides to replace their members before the end of term.

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

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.

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



Future Uses, Activities and Facilities Available

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

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

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

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

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

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

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



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

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



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



Ngā hononga me te takutai

We are one with the beach



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

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



Ko tātou ngā kaitiaki o te Ngahere me te Moana

Together we help look after the children of Tāne and Tangaroa

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

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

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

Water quality for water bodies in the reserve is improved.

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

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

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

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

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

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

We enjoy using the beach, but respect it

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

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

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

Avoid the establishment of permanent visitor accommodation within the reserve.

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

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

NGĀ TURE WAIRUA | SPIRITUAL VALUE

Objectives	Implementation
Wahi Tapu and Sites of Significance to Māori are protected within the reserve.	A13. All taonga, 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"> • Specific dispensation has been provided by the Joint Management Body.
	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 MŌ NGĀ WĀHI RĀHUI OUR ACTIONS FOR THE RESERVE

MAHI ORANGA | ECONOMIC WELLBEING

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

APPENDIX ONE – TITLE FOR THE RESERVE

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, Toks Maska, Graeme Noho, Kahurangi Peters, Tom Petricovich, Donna Marie Smith, Charlie Kyle Sutch, 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.landinformation.govt.nz/efms/723221561-01-01-01-01-01>

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APPENDIX ONE – TITLE FOR THE RESERVE

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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

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