



Te Rautaki o Te Oneroa-a-Tōhe

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



He karakia tataia ki Te Oneroa-a-Tōhe

Mai e te tupua...

Mai e te tawhito...

I tupu ā Nuku, i tupu ā Rangi.

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

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

E papaki tonu mai ana ngā tai o Te Uru,

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

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

Kei Motatau te kāaha, he ture nā Kupe.

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

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

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

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

Ana, ka heke iho nei ki ngā katoa o Te Hiku o Te Ika a Mauī. Tataia, honohia tutuia he korowai kaitiaki, kia uhia ki runga i Te Oneroa a Tōhe, rere ki uta, rere ki tai,

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

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

He mihi ki ngā kaimahi me ngā kaihāpai.

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

TIHEI MAURIORA!





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

This Beach Management Plan forms part of the redress package for historical grievances against Iwi and Hapū 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-Tōhe is showing signs of fatigue, with the scars of historical damage, neglect, pollution and abusive behaviour being observed by present generations. The tide must turn to regain favour for the protection of the mauri and we must all be ready to take that opportunity. Now is that time. Claims have been heard, grievances established and institutional arrangements righted. All that remains is for New Zealanders to embrace this opportunity and the kaitiaki will re-emerge with the vitality of the mauri.

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

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

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



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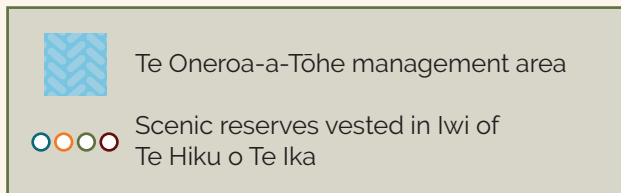
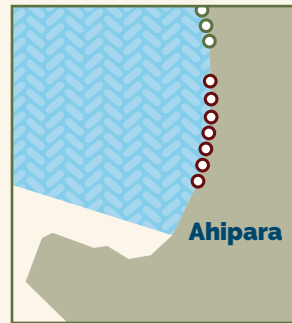
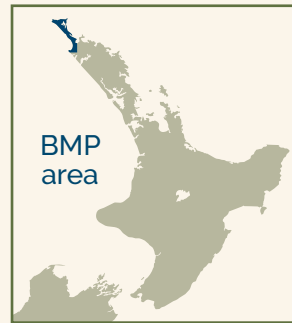
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C. TĪMATANGA KŌRERO | INTRODUCTION

Te Oneroa-a-Tōhe/Ninety Mile Beach¹ is a special place with a unique history. This is a plan for how we can all protect and preserve our beach.

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

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



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

C. TĪMATANGA KŌRERO | INTRODUCTION



Takapou o Te Oneroa-a-Tōhe

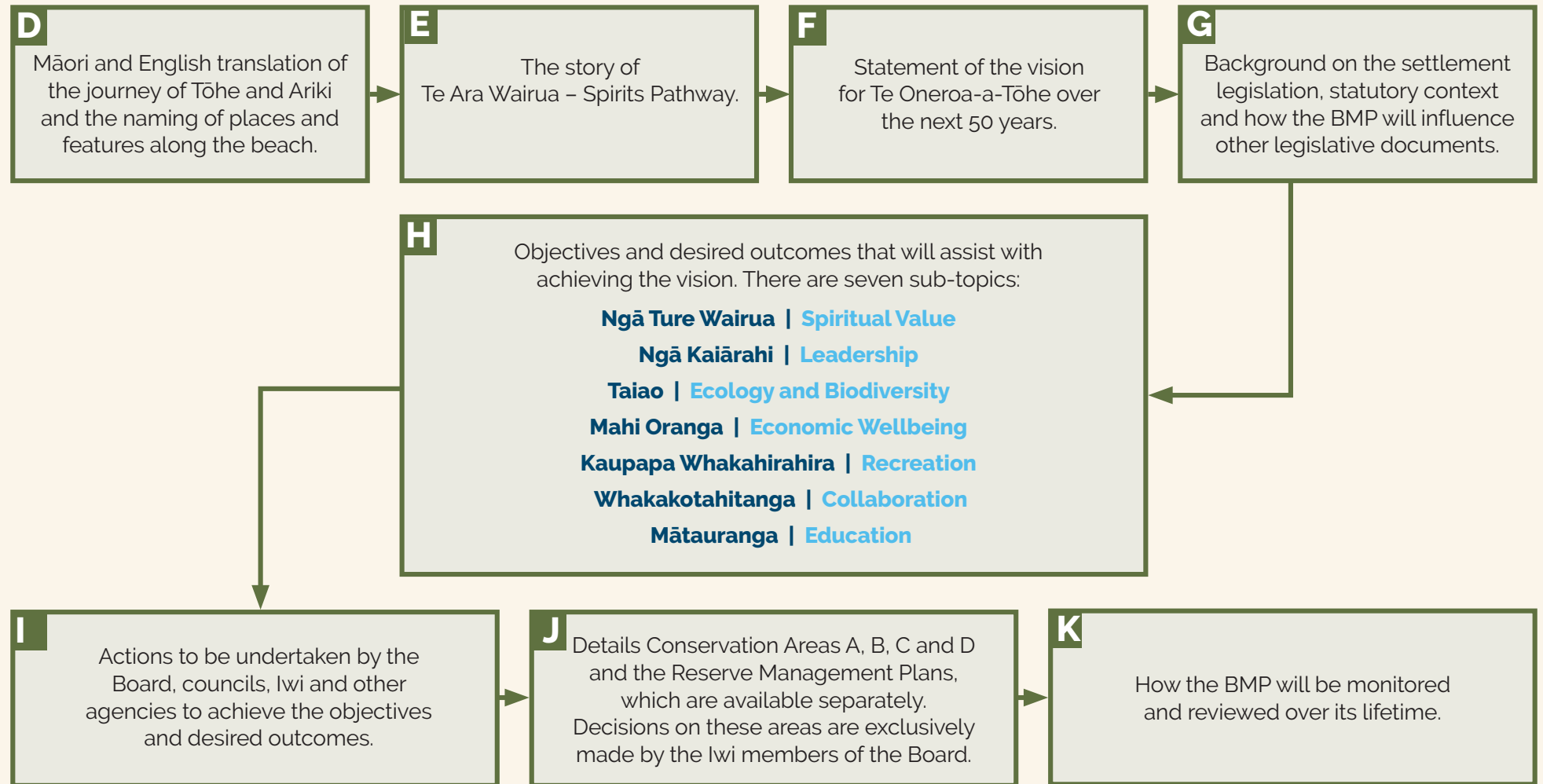
The following guiding principles have been used to lead the development of the Beach Management Plan:

- **Ngā Kaiārahi** – Kaitiaki and community leading the protection, preservation and enhancement of Te Oneroa-a-Tōhe.
- **Tūrangawaewae** – Reflecting 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-Tōhe.
- **Kaitiakitanga** – Actively using Te Hiku- based practices.
- **Te Ao Tūroa** – Recognising the interactions within the natural world.
- **Ngā Kaupapa Matua** – Identifying and focusing on the key issues for Te Oneroa-a-Tōhe.
- **Mauri** – Acknowledging the mauri of Te Oneroa-a-Tōhe as a vital and critical component that needs to be restored.

- Kōhangatī ki Waikanae (Site A)
- Waimāhuru ki Hukatere (Site B)
- Hukatere ki Waīmoho (Site C)
- Ngāpae ki Waīmimihā (Site D)

C. TĪMATANGA KŌRERO | INTRODUCTION

Structure of the Beach Management Plan (BMP)



D. NGA TAKAHĪNGA TAWHITĪ A TŌHE | THE PATHWAY OF TŌHE

Ngā Rapototanga O Te Huarahi a Tōhe.

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

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

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

Mai i te Pā o Taūmataniwhā, ka tae rāua ki Te Paki. Mai i Te Paki ka tae rāua ki te roto o Ngakēkēto. Mai i Ngakēkēto, ka kake ka heke i ngā puke onepū kia tae ai ki Kahokawa, i te One o Te Tuāru. Mai i Kahokawa, ka pahika rāua i Te Neke ka tae ki Kauēparaōa. I konei ka kitea te tohoraha ko mate ka tapahia 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 mo 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. NGA TAKAHĪNGA TAWHITĪ A TŌHE | THE PATHWAY OF TŌHE

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 āhutatanga rerekē. I Ngātamarāwaho, ka tūtaki rāua i ngā kupenga kararehe nei. I konei ka huri rāua ki te hīkoi anō mā runga i te One o Te Tuāru.

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

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

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

Ka haere anō rāua mai i Whāro, ki Te Kōhanga, ki Te Hūahūa, ki Whārikiriki tae noa rāua ki Tauroa. Mai i Tauroa ka hīkoi ki Te Omū, ki Whakaōra, Ki Ōakura, ki Tanutanu, ki Waītaha 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 Tōhe, me te whānui o tēnei Wahāpu, kīhei rāua i māia ki te whakawhiti i konei. Nā Tōhe tēnei takiwā i whakahua ko Te Whānui.

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

Mai i Mōtūkaraka, ka tutuki te whitinga o Tōhe me Ariki ki te taha Tonga o te Wahāpu o Te Hokiānga ki ngā taha-taha moana. Nā Tōhe tenei takiwā i whakahua ko Whirinaki.

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

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

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

D. NGA TAKAHĪNGA TAWHITĪ A TŌHE | THE PATHWAY OF TŌHE

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

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

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

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

Mai i Waīraū, 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 Tōhe te takiwā i whakahua ko Maungānui.

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

Mai i Waī-Taī, Ka tino āta haere to rāua hīkoi na te teimaha o te hauora o Tōhe. I konei ka tino pou te kaha o Tōhe ki te hīkoi tōnu, ka takoto, ka hemo, ka oki-okī te Rangatira nei i konei. Ka pā te aroha, kīhei a Tōhe i tae ki tōna kōtiro, a Raninikura. Nā ngā tāngata o tēnei takiwā, tōna tinana i kite i konei e timotimo hia-ana e ngā munu. Nā ngā tāngata o tenei wahi i whakahua tēnei takiwā ko Manūwhētaī.

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

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

Ko te aroha o Tōhe mō tōna kōtiro a Raninikura 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 Tōhe, ka whakahua hia tēnei kāinga tino ātahua o Pīwhane, ko Kāpowairua. Ko te hītori o Tōhe 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-Tōhe kia ora ai tōna mana me tōna mātauranga mō ake-ake tonu.

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

*Nāku nā;
Kerehoma Neho.*

D. NGA TAKAHĪNGA TAWHITĪ A TŌHE | THE PATHWAY OF TŌHE



D. NGA TAKAHĪNGA TAWHITĪ A TŌHE | THE PATHWAY OF TŌHE

The pathway of Tōhe – A summary.

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

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

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

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

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

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

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



Te Tuāru Beach was full of wildlife and flowing water that linked the mountains to the sea. From Matāpia, the pair ventured 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 (gulls), mullet and tiger sharks).

From Waītoīki, they ventured past Wakatehāua, Waīkōrōpupūnoa, Waīwhērowhēro, Te Ārai, Waīmāhuru and Waīpuna. It was here the pair found numerous waterways that 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 that required them to continue their journey along Te Tuāru Beach.

D. NGA TAKAHĪNGA TAWHITĪ A TŌHE | THE PATHWAY OF TŌHE

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

Tōhe and Ariki were never without food on their journey along Te Tuāru Beach. At Waiāhuna, 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 Waiāhuna, they passed Waïmimihā, Waihonūhonū, Wairoa then on to Whāro. Tōhe named this place Whāro, as it reminded him of his pā in Piwhane. 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 Piwhane.

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

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

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

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

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

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

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

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

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

D. NGA TAKAHĪNGA TAWHITĪ A TŌHE | THE PATHWAY OF TŌHE

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

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

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

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

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

We acknowledge the mountains, Te Tuāru Beach, the rolling hills, the flora and fauna, the lakes, the rivers, the flowing streams, the animals and the other environmental features and landscapes that the pair saw, and we are reminded of what was once a truly 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.

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

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

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

*Nāku na;
Kerehoma Neho.*

E. TE ARA WAIRUA | SPIRITS PATHWAY



Te Ara Wairua ki Hawaiki Pāmamao

Ko Te Ara Wairua hei hononga mō te hunga ora ki te hunga mate. He huarahi tawhito rawa nā Kupe i whakamahi hei ara mō ana uri kia tae ai rātou te hoki ki te kāinga tuturu mō te tangata Māori. Mai i tērā wā i noho nei ngā pitopito kōrero he kupu whakamārama i puta ki runga i ō tātou marae, hei poroporoaki ki ō tātou tupāpaku. E kore e rereke, e kore e wareware te iwi ki ēnei tātai ki Te Moana Nui, anā ki Hawaiki Roa, ki Hawaiki Pāmamao. Haere e ngā mate haere, nā reira ki Te Hunga Ora, tēnā rā tātou katoa.

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

In Aotearoa the indigenous world view is rooted in 6,000 years of Polynesian and Pacific history, which converges at a common destination – the Polynesian home of origin known intimately in Aotearoa as Hawaiki.

Before the intrepid voyager Kupe returned to Hawaiki (after having named and circumnavigated Aotearoa), he established the sacred pathway enabling the spirits of his descendants to make their return home after death. He named the pathway Te Ara Wairua, which traverses Te Oneroa-a-Tōhe and is generally known to be between low and high tide.

There are other places along Te Ara Wairua that are significant to some iwi, providing opportunities for a final farewell to the deceased, where spirits may rest under a tree or drink from a special running stream. The kaitiaki (guardians) of the pathway's cultural integrity are local tangata whenua who live in communities close by. They know and are familiar with these places and remain the repository of this cultural and intellectual knowledge.

Since then, the stories of Te Ara Wairua have been recounted and remain a commonly held belief throughout all Māori communities. In theological terms, it is a pillar of Māori culture and an integral aspect of our holistic world view.

It is this holistic world view that has been of great interest to European scholars and academics, due to its complex and comprehensive nature as a paradigm of religious ideology. Having heard about the journey of Māori souls following this spirit trail, it became the mission of evangelists to understand Māori customs in order to convert them, replacing their own (Māori) beliefs with Christian theology. It is perhaps for this reason that the significance of the spiritual pathway's cultural importance has been challenged over time, risking its relegation to mere legend and fable.

E. TE ARA WAIRUA | SPIRITS PATHWAY



Iwi of Te Hiku o Te Ika have for decades voiced concerns about the importance of Te Ara Wairua, the beach and its environs, proactively seeking opportunities to be more involved in their management and protection. The pathway was included in the suite of conservation redress mechanisms and is contained in the settlement legislation of Te Hiku o Te Ika iwi. One such mechanism was the establishment of the Board, who are required to include within the auspices of this plan the ongoing recognition and protection of the spiritual wellbeing of Te Oneroa-a-Tōhe and by extension Te Ara Wairua.

There are other significant cultural phenomena associated with the beach management area that are of importance to Te Hiku o Te Ika iwi. These phenomena remain unseen by the naked eye. However, iwi of the area have their own methods of noting their presence through stories that recount the chronology of events and circumstances that have created and maintained the persona, traits and signs that define them. An example is the Taniwha Paraweta who patrols parts of the most southern end of the beach.

In recognising and protecting such cultural phenomena, we are achieving a convergence of environmental and cultural outcomes. It is therefore important for the Board to take this opportunity to emphasise these cultural beliefs. By bringing them into the picture, we add immense value to the Beach Management Plan. It also fulfills the goals expressed by treaty claimants seeking more participation in the design and decision-making processes around managing the beach.

The Board faces challenges in recognising this rich cultural history. By working closely with our iwi members and their kaitiaki communities, this will provide the direction and efficacy necessary for success in our new approach to managing this taonga.

Underpinning this new approach is a need for a genuine commitment to Te Tiriti o Waitangi by all users and stakeholders in order to protect and enhance the spiritual wellbeing of Te Oneroa-a-Tōhe.

Kia roa tō titiro pērā i te hīkoi o Tōhe

Let your lens be long like the pathway of Tōhe



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

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

Treaty settlement

For generations, Te Oneroa-a-Tōhe has been a vital resource of food, transport, cultural and spiritual sustenance and recreation for Te Hiku o Te Ika Iwi. Te Oneroa-a-Tōhe 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-Tōhe Board through their own settlement legislation.

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

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 Te Oneroa-a-Tōhe.



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

- identifies the vision, objectives and desired outcomes for the beach; and
- expresses the Board's aspirations for three priority matters:
 - protecting and preserving the beach from inappropriate use and development and ensuring that resources are preserved and enhanced for present and future generations; and
 - recognising the importance of the resources of the beach for Te Hiku o Te Ika 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.

Statutory context

Purpose of the Board

<p>“The purpose of the Board is to provide governance and direction to all those who have a role in, or responsibility for, Te Oneroa-a-Tōhe management area, in order</p>	<p>to protect and enhance environmental, economic, social, cultural, and spiritual wellbeing within that area for the benefit of present and future generations.”</p>
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Note: As per settlement legislation. See, for instance, section 64 of the Ngāti Kuri Claims Settlement Act 2015.

G. NGĀ WHAKARITENGA | BACKGROUND

Influence on other legislation

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

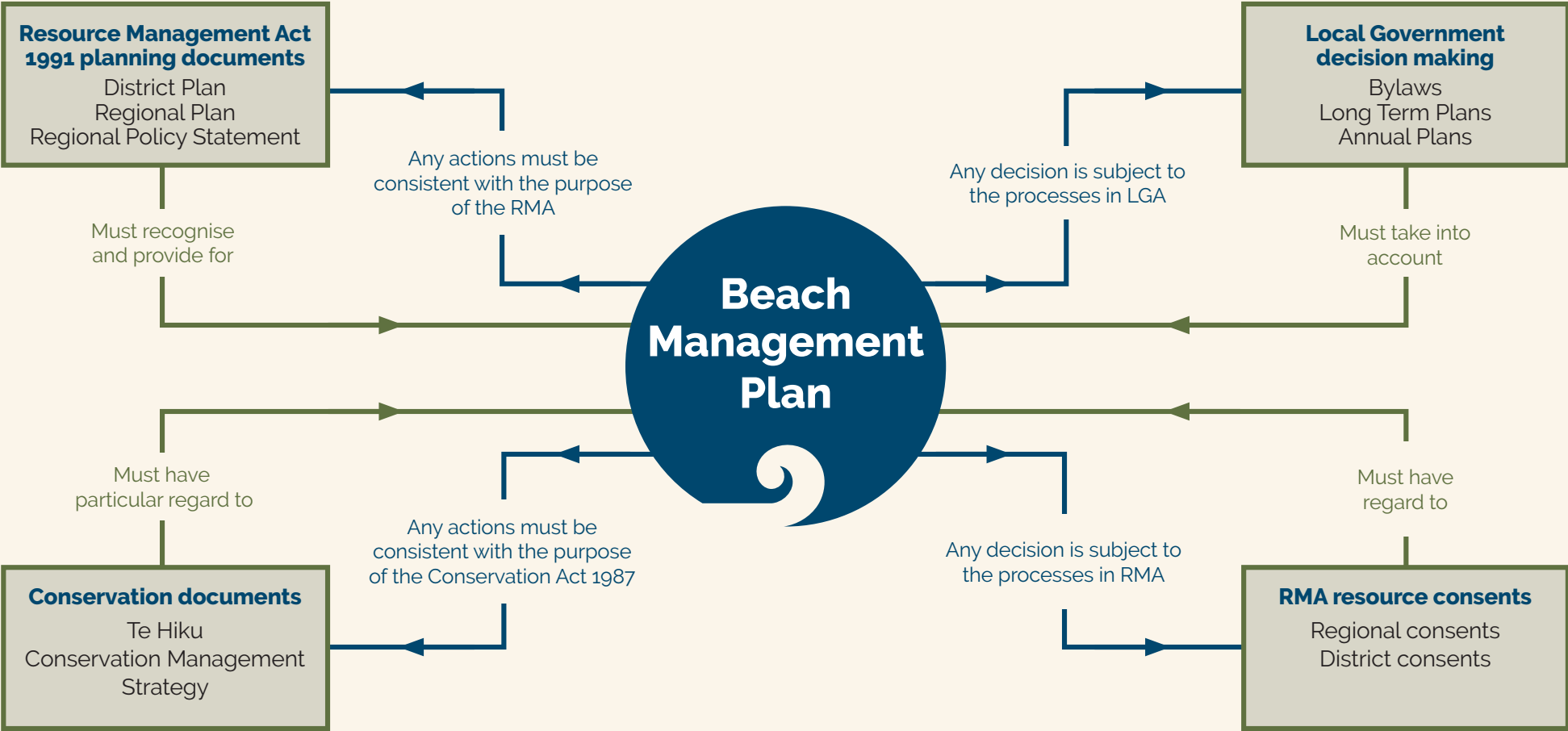
- Resource Management Act 1991 planning documents including:
 - Regional and district plans – Northland Regional Council (NRC) and Far North District Council (FNDC) “must recognise and provide for” the Beach Management Plan in the development of their plans.
 - Relevant regional and district plan resource consent applications – NRC and FNDC “must have regard” to the Beach Management Plan.
- Conservation documents – the Department of Conservation and the Northland Conservation Management Strategy “must have particular regard” to the Beach Management Plan.
- Local Government Act 2002 – NRC and FNDC “must take the Beach Management Plan into account” when making decisions.

How was the Beach Management Plan developed?

The plan has been developed with wide-ranging community consultation including:

- An initial public engagement programme from July to September 2019.
- A summer engagement programme from December 2019 to February 2020.
- Formal consultation including public hearing from September 2020 to October 2020.

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



H. NGĀ WAWATA | OBJECTIVES AND DESIRED OUTCOMES



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

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

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

- NGĀ TURE WAIRUA | SPIRITUAL VALUE
- NGĀ KAIĀRAHI | LEADERSHIP
- TAIAO | ECOLOGY AND BIODIVERSITY
- MAHI ORANGA | ECONOMIC WELLBEING
- KAUPAPA WHAKAHIRAHIRA | RECREATION
- WHAKAKOTA HITANGA | COLLABORATION
- MĀTAURANGA | EDUCATION

Ngā hononga me te takutai

We are one with the beach

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

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

The culturally significant pathway of Te Ara Wairua is protected.

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

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



Ko tātou ngā kaitiaki

Together we are kaitiaki

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

“Mō tātou, me ngā uri ā muri ake nei” – for us and our children after us. The future of Te Oneroa-a-Tōhe is determined by the further generations of Iwi, Hapū and whānau.

Customary practices and associated knowledge is restored.

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

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

Ko tātou ngā kaitiaki o te Ngahere me te Moana

Together we help look after the children of Tāne and Tangaroa

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

The biodiversity and ecology of Te Oneroa-a-Tōhe is protected and restored for future generations.

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

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

Mahinga kai are
healthy and abundant.

Hei oranga mo Te Oneroa-
a-Tōhe, hei oranga mo nga
tāngata – healthy beach |
healthy people.

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

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

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

Commercial activities are guided by the protection of outstanding cultural natural landscapes and features of the mauri of Te Oneroa-a-Tōhe.

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

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

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

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

We enjoy using the beach, but respect it

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

People are able to safely access and enjoy Te Oneroa-a-Tōhe for recreational activities in a manner that respects and preserves the mauri of the beach.

Recreational activities are compatible with the outstanding natural landscapes and features of Te Oneroa-a-Tōhe.

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

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

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

Me mahi tahi tātou We work together

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

Actions are developed and implemented in collaboration with tangata whenua and the community.

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

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

Me mōhio tātou ki te takutai

We understand the beach

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

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

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

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

I. Ā MĀTOU MAHI | OUR ACTIONS



This section 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 outlined previously.

The Board acknowledges Iwi and Hapū traditional rights on Te Oneroa-a-Tōhe and (in particular) their right to manage their own areas of Te Oneroa-a-Tōhe (specifically the conservation areas addressed in Section J). 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.

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

I. 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
<p>The culturally significant pathway of Te Ara Wairua is protected.</p> <p>Wāhi tapu, sites of significance and other heritage are protected.</p> <p>Te Oneroa-a-Tōhe is treated by everyone as a taonga tuku iho – a treasure handed down through the generations.</p>	A9. Identify Te Oneroa-a-Tōhe and Te Ara Wairua as a culturally significant landscape in the regional and district plans and specify provisions requiring protection from inappropriate activities.	Councils in partnership with the Board	Medium term (contingent on completion of action A8)
	A10. The Board will support and promote cultural management practices (e.g. rahui) undertaken by Iwi and assist with communicating them via the Te Oneroa-a-Tōhe website, signage and social media channels.	The Board	Ongoing
	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: <ol style="list-style-type: none"> 1. the Board's website; and 2. local funeral providers. 	The Board	Short term
	A12. Reflecting Tikanga Māori, include rules in the regional plan prohibiting the scattering of human ashes in the sea, on the beach, on sand dunes and in waterways.	NRC in partnership with the Board	Medium term
	A13. The Board will 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 The Board	Short term

NGĀ KAIĀRAHI LEADERSHIP			
Desired outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Mō tātou, me ngā uri ā muri ake nei” – for us and our children after us.</p> <p>The future of Te Oneroa-a-Tōhe is determined by the further generations of Iwi and whānau.</p>	A14. Encourage continual feedback from the community at Board meetings regarding the interpretation and implementation of the Beach Management Plan and other matters of significance relating to Te Oneroa-a-Tōhe.	The Board	Ongoing
	A15. Any consultation exercise relating to matters that may have a material impact on Te Oneroa-a-Tōhe must include a component where we engage with and seek input from our rangatahi and tamariki.	The councils The Board Iwi	Ongoing
	A16. Formalise the process by which the Board is notified and receives all applications for resource consents relating to Te Oneroa-a-Tōhe Management Area for consideration.	The Board The councils	Short term
	A17. Investigate and implement a process for delegating authority to the Board to appoint a commissioner (along with the council consents manager) to decide on non-notified resource consent applications (or applications that do not require a hearing) for resource consents relating to Te Oneroa-a-Tōhe Management Area.	The councils The Board	Short term
	A18. Formalise a list of approved commissioners to consider resource consents relating to Te Oneroa-a-Tōhe Management Area.	The councils The Board	Short term
<p>The Board will advocate for the protection and preservation of Te Oneroa-a-Tōhe to other groups.</p>	A19. Advocate for the protection and enhancement of Te Oneroa-a-Tōhe consistent with the direction of this Beach Management Plan through all forums the Board is connected to.	The Board (advocacy)	Ongoing
	A20. Change the regional and district plans so that activities that require resource consent in the Te Oneroa-a-Tōhe Management Area, or adjacent to the Te Oneroa-a-Tōhe Management Area that may have an impact on Te Oneroa-a-Tōhe, must include in their assessment of environmental effects an analysis of the effects on Te Oneroa-a-Tōhe.	The councils Applicants for resource consent	Medium term

I. Ā MĀTOU MAHI | OUR ACTIONS

NGĀ KAIĀRAHI LEADERSHIP			
Desired outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
The Board will advocate for the protection and preservation of Te Oneroa-a-Tōhe to other groups.	A21. Change the regional and district plans to recognise that the Board must be considered an affected person/body regarding notification of a resource consent application where the adverse effects on Te Oneroa-a-Tōhe are minor or more than minor.	The councils	Medium term
	A22. Establish a process for the Board to receive and review resource consent applications relating to Te Oneroa-a-Tōhe.	The Board	Short term
	A23. Engage and work collaboratively with the Iwi management bodies established to manage beach sites A: Kōhangatī to Waīkanae, B: Waīmāhuru to Hukatere, C: Hukatere to Waimoho, and D: Ngāpae to Waīmimiā.	The councils The Board Other agencies	Ongoing
Customary practices and associated knowledge is restored. Te Oneroa-a-Tōhe is able to provide sustenance to all people.	A24. Support and encourage the development of Iwi management plans within, and adjacent to, the Te Oneroa-a-Tōhe Management Area.	FNDC and NRC (e.g. financial and technical support) The Board (advocacy) Iwi	Ongoing
	A25. Support wananga and events that restore customary practices (including fisheries) and mātauranga Māori associated with Te Oneroa-a-Tōhe.	FNDC and NRC (e.g. financial support) The Board Iwi	Ongoing
	A26. Provide signage explaining fisheries limits and customary practices on each formal entrance to Te Oneroa-a-Tōhe (link to signage strategy).	Ministry of Fisheries Ministry for Primary Industries The Board (e.g. to inform what the customary practices are) Iwi (Iwi endorsed kaitiaki)	Short term and ongoing
	A27. Advocate for greater visibility/presence and vigilance of fisheries officers and Iwi endorsed kaitiaki on Te Oneroa-a-Tōhe.	The Board Ministry of Fisheries Iwi (Iwi endorsed kaitiaki)	Ongoing

TAIAO ECOLOGY & BIODIVERSITY			
Desired outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Hei oranga mo Te Oneroa-a-Tōhe, hei oranga mo nga tāngata – healthy beach healthy people.</p> <p>Ki uta ki tai – Te Oneroa-a-Tōhe is managed holistically.</p> <p>The biodiversity and ecology of Te Oneroa-a-Tōhe are protected and restored for future generations.</p> <p>Mahinga kai are healthy and abundant.</p> <p>Information and research are gathered to help us better understand the health of Te Oneroa-a-Tōhe.</p>	A28. The Board may request relevant updates, reports and presentations from agencies and organisations ² to understand and monitor the current state and wellbeing of Te Oneroa-a-Tōhe.	The Board (request) Agencies and organisations (to present and provide)	Ongoing
	A29. Endorse and support projects consistent with Iwi aspirations that assist in the protection and restoration of indigenous biodiversity, including dune restoration projects.	The Board Iwi	Ongoing
	A30. 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-Tōhe and surrounding areas. 5. Understanding the bathymetry on the beach. 6. Impacts of forestry and other land uses on the beach.	FNDC and NRC (e.g. financial and technical support) Other agencies The Board (e.g. endorsement and advocating to tertiary education and research providers) Iwi	Long term and ongoing
	A31. The Ministry of Fisheries and the Ministry for 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 for Primary Industries Iwi	Ongoing
	A32. Create an inventory on the Te Oneroa-a-Tōhe website of all current, ongoing and proposed projects in and around the Beach Management Plan relating to the betterment of Te Oneroa-a-Tōhe.	The Board (set-up and maintenance of the inventory) Iwi	Short term and ongoing (updates)

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

I. 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 mo Te Oneroa-a-Tōhe, hei oranga mo nga tāngata – healthy beach healthy people.	A33. In partnership with Iwi and the Department of Conservation, develop and implement a clear and enforceable protocol in accordance with tikanga Māori for the stranding of whales on Te Oneroa-a-Tōhe.	Iwi The Board DOC	Medium term
Ki uta ki tai – Te Oneroa-a-Tōhe is managed holistically. The biodiversity and ecology of Te Oneroa-a-Tōhe are protected and restored for future generations. Mahinga kai are healthy and abundant. Information and research are gathered to help us better understand the health of Te Oneroa-a-Tōhe.	A34. By 30 June 2021, the Board will determine the specific adverse effects of concern from mechanical mussel spat harvesting on Te Oneroa-a-Tōhe requiring management, and the appropriate method for management. If the identified method is for mechanical mussel spat harvesting to obtain resource consent, then the NRC will initiate a plan change to include such rules in the regional plan. Note: In the interim, the Board accepts the Code of Practice in its current state as the appropriate means for managing the impacts of mechanical mussel spat harvesting.	The Board	Short term

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-Tōhe.</p> <p>People can make a living off the beach where they do not adversely affect the mauri of Te Oneroa-a-Tōhe.</p>	<p>A35. Amend regional and district plans to require resource consent for new commercial activities related to Te Oneroa-a-Tōhe, including requirements:</p> <ol style="list-style-type: none"> 1. For the assessment of consistency with the vision, objectives and desired outcomes outlined in this Beach Management Plan. 2. That specify that the Board is an affected person regarding notification of an application, where the adverse effects on Te Oneroa-a-Tōhe are considered minor or more than minor. 	<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-Tōhe.</p>	<p>A36. Endorse temporary activities along Te Oneroa-a-Tōhe that do not unnecessarily detract from other activities, and which uphold the values expressed in the Beach Management Plan and improve the mauri of the beach.</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-Tōhe.</p>	<p>A37. Educate tourists and tourist operators to respect the culture, history, importance and sacredness of Te Oneroa-a-Tōhe.</p>	<p>The Board (e.g. provision of information about the beach) Iwi Tourism operators</p>	<p>Ongoing</p>

I. Ā MĀTOU MAHI | OUR ACTIONS

KAUPAPA WHAKAHIRAHIRA RECREATION			
Desired outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Te Oneroa-a-Tōhe can be accessed safely and all drivers respect the beach.</p> <p>People are able to safely access and enjoy Te Oneroa-a-Tōhe for recreational activities in a manner that respects and preserves the mauri of the beach.</p> <p>Te Oneroa-a-Tōhe is a clean and pristine taonga.</p> <p>Recreational activities are consistent with Tikanga Māori.</p>	<p>A38. Undertake changes to the FNDC Bylaw(s) specifying safe speed limits and other measures along Te Oneroa-a-Tōhe including:</p> <ol style="list-style-type: none"> 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. 4. Prohibiting vehicles on sand dunes. 	<p>FNDC The Board (through advocacy)</p>	Short term
	<p>A39. Recommend to the public that only vehicles with suitable 4x4 capabilities should access the beach.</p>	<p>FNDC The Board Iwi</p>	Ongoing
	<p>A40. Provide signage to identify speed restrictions on the beach.</p>	<p>FNDC</p>	Short term
	<p>A41. Encourage the police and Iwi endorsed kaitiaki to actively monitor speed restrictions to ensure that they are upheld.</p>	<p>FNDC The Board Iwi</p>	Ongoing
	<p>A42. Identify and monitor commonly used areas for dumping rubbish.</p>	<p>Iwi (Iwi endorsed kaitiaki)</p>	Ongoing
	<p>A43. Support local community clean-up initiatives.</p>	<p>FNDC and NRC (e.g. financial) The Board (e.g. endorsement) Iwi</p>	Ongoing
	<p>A44. Encourage activities and events based at or near Te Oneroa-a-Tōhe to be undertaken on a zero-waste basis (para kore).</p>	<p>The Board (endorsement)</p>	Ongoing
	<p>A45. Provide suitable signage at beach accessways to encourage people to deal with their own rubbish on Te Oneroa-a-Tōhe.</p>	<p>FNDC (e.g. financial) The Board (e.g. endorsement)</p>	Ongoing

WHAKAKOTAHITANGA COLLABORATION			
Desired outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>We work together with a common purpose for the betterment of Te Oneroa-a-Tōhe.</p> <p>The Beach Management Plan is understood by all and championed by locals.</p> <p>Actions are developed and implemented in collaboration with the community.</p>	<p>A46. Deliver presentations to explain the Beach Management Plan (once finalised), regarding its interpretation and implementation, to:</p> <ol style="list-style-type: none"> 1. Key council personnel (e.g. full council presentation, consent planners, policy planners etc); 2. Iwi and Hapū; and 3. Other agencies. 	The Board (endorsement and presentation)	Short term and ongoing
	<p>A47. Continue to endorse and support the mahi of Iwi and Hapū on Te Oneroa-a-Tōhe.</p>	Councils, DOC, Iwi (e.g. funding) The Board (endorsement and defining role of Iwi endorsed kaitiaki)	Ongoing
	<p>A48. Actively communicate the presence and purpose of the Iwi endorsed kaitiaki through:</p> <ol style="list-style-type: none"> 1. profiles on websites 2. media releases 3. updates on social media. 	The councils The Board Iwi	Short term and ongoing (updates)
	<p>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.</p>	The councils The Board (through advocacy)	Medium term and ongoing
	<p>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-Tōhe as expressed in the Beach Management Plan.</p>	The councils Other agencies The Board (participation in engagement in reviews) Iwi	Ongoing

I. Ā MĀTOU MAHI | OUR ACTIONS

WHAKAKOTAHITANGA COLLABORATION			
Desired Outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>We work together with a common purpose for the betterment of Te Oneroa-a-Tōhe.</p> <p>The Beach Management Plan is understood by all and championed by locals.</p> <p>Actions are developed and implemented in collaboration with the community.</p>	<p>A51. Seek commitment and timeframes from Iwi and Hapū, FNDC, NRC 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.</p>	The Board	Short term and ongoing
	<p>A52. Continue to engage with, seek the advice of, and provide advice to:</p> <ol style="list-style-type: none"> 1. Te Hiku o Te Ika Iwi and Hapū; 2. FNDC; 3. NRC; 4. Department of Conservation; and 5. any relevant beach management agencies.³ 	The Board	Ongoing

³This is a requirement of the settlement legislation e.g. refer to s67(3)(b) of the Ngāti Kuri Claims Settlement Act 2015.







MĀTAURANGA EDUCATION			
Desired outcome(s)	Actions specified by the Board	The Board requires the action to be undertaken by	Timeframe
<p>Customary practices are understood and reflected in the management of Te Oneroa-a-Tōhe.</p> <p>Everyone understands and respects the special values of Te Oneroa-a-Tōhe.</p> <p>The culture and history of Te Oneroa-a-Tōhe is appropriately represented through art, technology and education.</p>	<p>A53. Prepare and implement a communication and education strategy for Te Oneroa-a-Tōhe. The strategy shall address (but is not limited to):</p> <ol style="list-style-type: none"> 1. Development, in partnership with mana whenua and other agencies, of programmes that help achieve a greater understanding of the cultural significance of Te Oneroa-a-Tōhe. 2. Ways to reinforce cultural imperatives and associations with the cultural and historical providence of Te Oneroa-a-Tōhe. 3. Ways to creatively communicate speed limits and other restrictions associated with Te Oneroa-a-Tōhe. 4. Education and engagement with the community and visitors regarding the important values of Te Oneroa-a-Tōhe. 5. Education of the community and visitors regarding appropriate tikanga. 6. Methods to plan for and promote significant cultural events on Te Oneroa-a-Tōhe, for example Matariki and Waitangi Day. 7. Guidelines for the provision of signage on Te Oneroa-a-Tōhe that uses correct Māori place names and provides accurate information regarding access, prohibited areas and appropriate behaviours on the beach. 	<p>The Board in partnership with Iwi and councils</p>	<p>Medium term</p>
	<p>A54. Work with other agencies to develop a regularly updated events programme that celebrates Te Oneroa-a-Tōhe by connecting, engaging and educating people.</p>	<p>The councils (e.g. funding) Other agencies The Board (updating the website)</p>	<p>Short term and ongoing</p>



J. NGĀ WĀHI RAHUI | RESERVE MANAGEMENT PLANS

The legislation requires that the Beach Management Plan provide Reserve Management Plans for Conservation Areas:

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

Only the Iwi representatives on the Board have authority to make decisions over these areas. Copies of the Reserve Management Plans for these areas can be accessed separately from the Beach Management Plan.

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

-  Te Oneroa-a-Tōhe management area
-  Scenic reserves vested in Iwi of Te Hiku o Te Ika



K. AROTURUKI ME TE AROTAKE | MONITORING AND REVIEW

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

- **Action plan:** The action plan will be reviewed every three years to confirm progress towards undertaking the actions and achieving the overall vision, objectives and desired outcomes of the Beach Management Plan.
- **Advocacy:** The Board will actively promote the implementation of the vision, objectives and desired outcomes of the plan. This includes ensuring that the Beach Management Plan is appropriately considered when other agencies (such as Department of Conservation, FNDC and NRC) 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.



Te huarahi o Tōhe.

Ko te whakapapa o Tōhe i tīmata mai i te hononga o Pōhutihanga 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 Rīpoi, i te takiwā o Te Kōtiu.

Nā Pōhutihanga rāua ko Maieke i tīmata tō rāua whānau o Te Kaha i Te Tomokanga Pā, ka neke rāua ki te tahi Whānga o Te Kōtiu. Nā Pōhutihanga 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 hīkoi o Tōhe i heke mai i ēnei Tūpuna.

Ko tēnei Tūpuna a Tōhe e Ariki rongonui i tōna wā. Ko tōna Pā nāna i hanga ki runga i te rae teitei o Pīwhane, ko Whāro, (Te tawhitī o te kitenga) te ingoa. I konei Tōhe 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 Tōhe ko riro Raninikura i ngā taūa nei, me tō rātou whakapae ko ēnei tauā nanakia nō Ngāpuhi.

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



Hare Poata Petera.

Ratima Moko Petera.

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

Ko Tōhe, kīhei 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 taūa ko Ariki, engari i tēnei hīkoi ko Tama tōna ingoa kia Tōhe.

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

E āhuru ana te rā, ka mutu e uwa tonu ana, ka whakarerea te Pā o Taūmataniwhā e Tōhe rāua ko Ariki, ka heke haere i ngā puke tāhuahua, taenoa ki te awa nei. I konei ka pūrua mai tō rāua hīkoi e te waipuke. Ka pēnei ake Tōhe, "e Tama me whakatā tāua i konei, ā mutu noa tēnei āwhā." E āhuru ana te rā, ka huri ake Tōhe kia 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 Tōhe tēnei takiwā i whakahua ko Te Paki.

Mai i Te Paki ka hīkoi anō rāua ka kite ake ko ngāhoro te Roto nei i te 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 Tōhe, ae tika e Tama, e tohu kino tēnei. I mua i tō tāua haerenga atu i konei, me kohi-kohi 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 ai ki runga o ngā puke onepu e ngahoro nei, ka heke ki te One o Te Tuāru. Nā Tōhe tēnei Roto i whakahua ko Ngākēkēto.

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

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

Mai i Te Neke, ka pēnei ake Tōhe, "E Tama, ahakoa te tawhitī, 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, tapahia mai te wheua o te kauē ka waiho atu te Parāoa ki konā." I te wā ia rāua i konei, ka whakapuaki Tōhe. "Ko te wai nei e rere mai ana i te roto o Ngakeketo, ki te Moana. Ko te ingoa o tēnā wai ko Wāiroto." Ko te ingoa o te wāhi e takoto nei te Tohoraha, ko Kauēparāoa.

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

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

TĀPIRI TAHI | APPENDIX 1 NGA TAKAHĪNGA TAWHITĪ A TŌHE

Mai i Kōhangatī ka hīkoi anō Tōhe me Ariki tae noa ki te wai nei e rere mai ana i uta. Ka pēnei ake Tōhe, "E Tama, i muri atu i ngā puke Onepū nei, ko te kāinga kōhanga o ngā Karōrō e rere-rere nei." Nā Tōhe tēnei takiwā i whakahua ko 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 Tōhe, "E Tama ko tōrongi haere nei te rā, me whakatā tāua i konei mō pō, ko whai kai nei tāua i ngā Kanae nei. I tāua pō ka tīmata anō te uwa tae noa ki te āhurutanga o te rā. Kanui te kohū i tēnei wā, ka mutu ko tata tīmata te tai ki te pari ake i tō rāua haerenga atu i konei." Nā Tōhe tēnei takiwā i whakahua ko 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 Tōhe 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 Toīki nei, ko pae mai ki uta. Nā Tōhe tēnei takiwā i whakahua ko Waītoīki.

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

Mai i Wakatehāua, ka hīkoi anō rāua ka kite ake i te wai nei e rere mai ana ki te Moana. I konei ka haere Ariki ki te rapu e ahu mai ana te wai nei i hea. Kīhei roa ka hoki mai, ka pēnei, "Ko tēnei wai e wai inu e kore mutu i te koropupū mai i te puna nei." Ko te whakahoki a Tōhe, ka pai ko whai wai inu tāua i konei. Nā Tōhe tēnei takiwā i whakahua ko 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 Tōhe i pēnei. "E tama, e kite nei koe i te waikura mai o te āhua o tēnā wai e rere mai ana i te tua whenua tae noa mai ki tēnei wai e rere nei ki te Moana." Nā Tōhe tēnei takiwā i whakahua ko Waīwhērowhēro.

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

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

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

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

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

Mai i Hukatere, e āhuru ana te rā, ka mutu ko tata timu te tai ka hīkoi atu Tōhe me Ariki i konei. Ka haere ā ka tae ki te wai nei e rere ana ki te Moana. I tēnei wā e titiro atu ana Tōhe ki te Moana ka pēnei ōna kōrero, "E Tama e kite atu ana koe i ngā kanae e rangā mai ana i waho atu i te wai e rere nei, e kore ngaro, e toka pai teena mō te hī." Nā Ariki i whakamahi to rāua Kaue tohoraha ki te hopu i ngā kanae mō to rāua hīkoi. Nā Tōhe tēnei takiwā i whakahua ko Waihi.

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

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

Mai i Ngāpae, e āhuru ana te rā, e timu ana te tai, ka tīmata anō tō rāua hīkoi mā runga i te One o Te Tuāru. I tō rāua huarahi ka pēnei ake Tōhe, "E Tama, i mua i te tōrongi ngā o tēnei rā, me anga atu wā tāua whakāro kia tae tāua ki te takiwā o te Maunga teitei ki mua 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 Tōhe, "E Tama me kohikohi e tāua, ētahi o ēnei Ngohi hei kai mō tāua a te pō nei." Nā Tōhe tēnei takiwā i whakahua ko Waitāhuna.

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

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

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

Mai i Te Wairoa, ka hīkoi anō Tōhe me Ariki ka tata tae ki te mutunga o te One o Te Tuāru. I tēnei wā ko ū ake te tai i tō rāua taenga mai ki konei, ka whakapuaki ake Tōhe i ōna whakāro kia Ariki, "E Tama ka titiro ake tāua ki te Maunga tei-tei nei, ki te Rae roa i tērā taha, ka rongō 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 whakarerea atu e tāua i tō tāua papakāinga i Pīwhane. Ko te ingoa tika mō tēnei takiwā, ko Whāro." Tōhe tēnei takiwā i whakahua ko Whāro. (Te Tawhitī o te kitenga)

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

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

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

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

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

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

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

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

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

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

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

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

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

Mai i Te Whānui ka hīkoi rāua ki uta mai i ngā taha-taha moana o Te Kōtiu o 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 rakau Karaka e tupu ana. Nā Tōhe tēnei takiwā i whakahua ko Mōtūkaraka.

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

Mai i Whīrīnaki ka aru haere rāua i ngā taha-taha 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 Kekeno i roto i ngā rua kōhatu i raro ia rāua, ka tino raruraru tō rāua moe. Nā Tōhe i whakahua tēnei takiwā ko Rūakēkēno.

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

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

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

TĀPIRI TAHI | APPENDIX 1 NGA TAKAHĪNGA TAWHITĪ A TŌHE

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

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

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

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

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

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

Ka pā te aroha, kīhei Tōhe i tae ki tōna kōtiro a Raninikura. Nā ngā tāngata o tēnei takiwā, tōna tinana i kite i konei e timotimo hia-ana e ngā munu. Nā enei tāngata i whakahua tēnei takiwā ko Manuwētāi.

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

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

Ko te aroha a Tōhe mō tōna kōtiro a Raninikura 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 pahika ai i Pīwhane.

Hei whakahōnore i tēnei tūpuna rongō nui a Tōhe, ka whakahua hia tēnei kāinga tino ātaahua o Pīwhane, ko Kāpowairua. Ko te hītori o Tōhe 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-Tōhe kia ora tonu ai tōna mana me tōna mātauranga mō ake-ake tonu.

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

*Nāku nā;
Kerehoma Neho.*

TĀPIRI RUA | APPENDIX 2 NGA TAKAHĪNGA TAWHITĪ A TŌHE (English translation)



Tōhe's Journey.

The ancestry of Tōhe began with the union of Pōhurihanga, of the waka Kurahaupō, and Maieke who was a descendant of Te Ngake. They were land occupiers 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 at Te Tomokanga Pā prior to moving to a bay further north. Pōhurihanga named this area Piwhane 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 Tōhe's journey has been handed down by our Ngāti Kuri tūpuna.

Tōhe 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 Tōhe 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. However, after five days of her being away from home, Tōhe received the message that Raninikura had been taken by warriors, suspected to be from Ngāpuhi.

Tōhe sent out a message to his whānau to come to his Pā. "Whanau," he explained, "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." Tōhe was heartbroken and intended to search for her with his warrior companion Ariki (Tama).

Tōhe'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 storms and by the appearance of the sky, the bad weather is yet to finish.

TĀPIRI RUA | APPENDIX 2 NGA TAKAHĪNGA TAWHITĪ A TŌHE (English translation)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TĀPIRI RUA | APPENDIX 2 NGA TAKAHĪNGA TAWHITĪ A TŌHE (English translation)

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

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

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

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

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

From Waimoho they journeyed on. It was nearly high tide when they arrived at this site. They first smelt, and then saw, numerous dead tiger sharks lying high ashore. Tōhe said, "Tama, this is a waste of food and it appears these sharks have been stranded here for a while." The sun was setting when Tōhe suggested to Tama, "Let's rest behind the sand dunes for the night, so the smell doesn't reach us." Tōhe named this place Ngāpae (nga/many; pae/together).

It was sunrise and the tide was on the way out when they continued their journey from Ngāpae along Te Tuāru Beach. On the way Tōhe turned to Ariki and said, "Tama, before sunset, 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 surrounded by sea. It was here where they found snapper, mullet, kahawai and flounder that couldn't escape until the tide reached this sandbank. Tōhe turned to Ariki and said, "Tama, we will gather some of these fish for us to eat tonight." Tōhe named this place Waitāhuna (wai/water; tāhuna/sandbank).

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

TĀPIRI RUA | APPENDIX 2 NGA TAKAHĪNGA TAWHITĪ A TŌHE (English translation)

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

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

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

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

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

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

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

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

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

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

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

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

TĀPIRI RUA | APPENDIX 2 NGA TAKAHĪNGA TAWHITĪ A TŌHE (English translation)

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

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

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

From Hērēkino, they journeyed on until they reached a harbour. It was here where they found ripe fruit on the karaka trees growing here. Tōhe said, "Tama, we have food here so we will collect these berries from these karaka trees. It is near sunset so we will rest here for the night. Now that the tide is just on its way out, at sunrise we should be able to find a way of crossing this harbour." Tōhe named this place Whāngapē (whāngapē/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. Tōhe was not physically strong enough to cross such a wide and dangerous harbour. Tōhe named this place Te Whānui (far too wide).

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

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

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

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

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

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

TĀPIRI RUA | APPENDIX 2 NGA TAKAHĪNGA TAWHITĪ A TŌHE (English translation)

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

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

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

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

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

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

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

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

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

*Nāku nā;
Kerehōma Neho.*



Back row (L-R): Colin Kitchen (NRC), Wallace Rivers (Ngāi Takoto), Haami Piripi (Te Rarawa) (Chair), Rick Witana (Te Aupōuri)

Front row (L-R): John Carter (FNDC), Graeme Neho (Ngāti Kuri), Marty Robinson (NRC)

Absent: Mate Radich (FNDC) (Deputy Chair)

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

Te Oneroa-a-Tōhe



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