

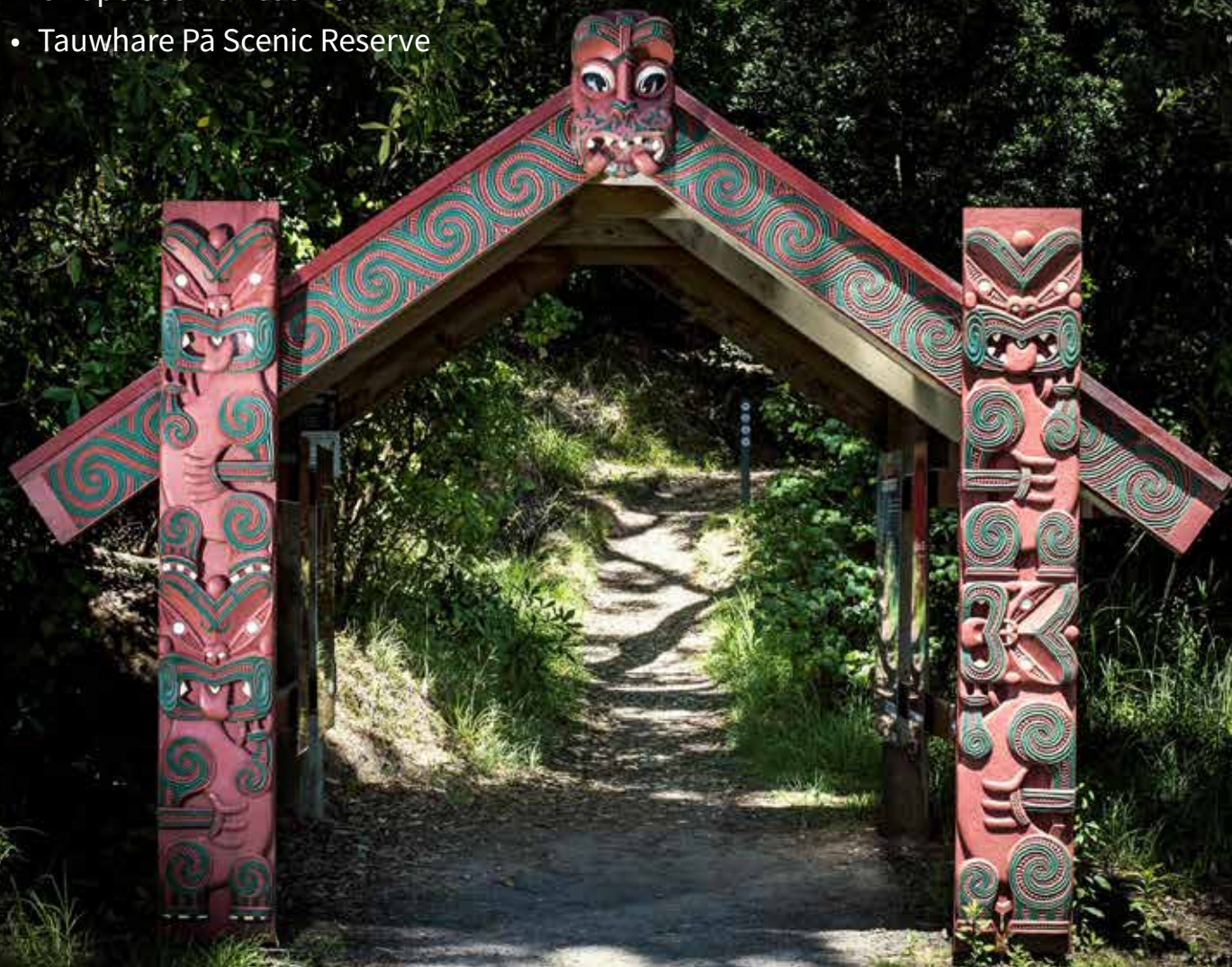


TE TAPATORU Ā TOI

Te Kei o Te Waka 2025–2035

Conservation Management Plan for Te Tāpui Tokotoru

- Moutohorā (Whale Island) Wildlife Management Reserve
- Ōhope Scenic Reserve
- Tauwhare Pā Scenic Reserve



Department of
Conservation
Te Papa Atawhai



Te Rūnanga o Ngāti Awa



**Te Kāwanatanga
o Aotearoa**
New Zealand Government

Te Kei o Te Waka 2025–2035: Conservation Management Plan for Te Tāpui Tokotoru

Prepared by Te Tapatoru-ā-Toi Joint Management Committee
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Kupu arataki | Foreword



E noho ana au i Pōhaturoa i te ātārangi ō Apanui,
Tapiki wairua tōku hīkoi ki Kāpū-te-rangi, ko Toi te-hua-tuatahi,
Titiro atu ana ōku whatu ki Puketapu, ko Te Ngārara,
Heke mai ōku māharatanga ki te Mānuka-tū-tahi
Te Mauri ō tōku waka ō Mata-atua,
Te Mauri i haria mai nei hei whaka-o ho i tōku moe,
Tūturu whaka maua kia tīna, tīna,
Hāumi ē, hui ē, tāiki ē
Tīhei mauri-ora.

Te Kei o Te Waka Merito

Te Kei o te Waka is the new Conservation Management Plan for Te Tāpui Tokotoru: Moutohorā Wildlife Management Reserve, Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve. Developed by Te Tapatoru-ā-Toi Joint Management Committee, in partnership with the Department of Conservation, Ngāti Awa hapū, community groups and stakeholders, this plan builds on the previous Conservation Management Plan and on the foundation laid by those before us.

This plan marks a new chapter in the journey. We gratefully acknowledge the whānau of our former Chair, Te Kei Merito, for their support in naming the Conservation Management Plan in honour of his legacy. His leadership shaped the original plan, and his vision will continue to guide us in the years ahead.

It embodies the evolution of our management practices and aspirations for the future. By integrating modern conservation techniques with mātauranga and a values-based approach, we aim to ensure that Te Tāpui Tokotoru thrives ecologically, culturally and as a place of learning for future generations.

Together, we will safeguard the natural beauty, biodiversity and cultural importance of Te Tāpui Tokotoru, ensuring it remains a source of pride and inspiration for generations to come.

Ngā mihi nui

Vincent Copeland

Ngāti Awa

Chair, Te Tapatoru-ā-Toi

He maimai aroha:

Dr Te Kei o Te Waka Wirihana Merito MNZM



Te Kei Merito served as Chairman of Te Tapatoru-ā-Toi Joint Management Committee for 18 years since its inception out of the Ngāti Awa Settlement. He was instrumental in developing the committee's 'Kawa me Ngā Tikanga Protocol and Guidelines' as well as designing the first Te Tāpui Tokotoru Conservation Management Plan.

An expert orator, historian, rangatira, and custodian of mātauranga, Te Kei gifted his life in service to his people, to conservation, to Te Tapatoru-ā-Toi, and to upholding the mana of the taonga inherited from our ancestors.

Te Kei led the establishment of the nationwide Te Pūkenga Atawhai Cultural Competency training programme and Māori language policy for the Department of Conservation. In 2017, he was awarded the New Zealand Order of Merit, MNZM for services to Māori and Conservation.

We continue to feel the deep grief and loss for Te Tapatoru-ā-Toi, and the void he leaves in his wake. For as long as Te Tapatoru-ā-Toi has been known, it was known through the design and influence of Te Kei. In 2020, he was awarded an Honorary Doctorate in Māori Development in recognition of his leadership and lifetime of dedicated service to his tribes, to Māori, to education, to the Māori language and to the environment.

Te Tapatoru-ā-Toi is committed to ensuring the wisdom he has imparted continues to lead us forward into a future that Koro Te Kei always dreamed of.





Photo: Ben Fraser, NZ Herald

**Kia pūkeke manawa rahi
kia mau matapopore
kia whakapūmau i te hihiri ō
ngā taonga ō te Ao Taiao
Kia kore ai e tihotihoi,
hei aitua tai matemate
ko te whakamutunga
ko whatu ngarongaro, ki tua pō uriuri**

“Be steadfast and resolute
Cherish, appreciate and
perpetuate the dynamics of
environmental and conservation ethos,
so that is does not wander aimlessly,
to become a casualty of decay and
consequently disappear into obscurity”



Vision

**Mā te ngaruru ō te Tāpui Tokotoru
ka noho momoho ngā taonga tukuiho – taonga koiora
hei painga huarahi mō ngā whakatipuranga
ō ināianeī ō ake tonu ake**

As Te Tāpui Tokotoru flourishes,
opportunities abound for future generations to enjoy
their ecological, historical and cultural uniqueness

Values

Tauwhāiti | Connectedness

Hau | Reciprocity

Kaokao | Respect and reverence

Riu-tapu-nui | Collective responsibility

Tauihu | Diligence

Outcomes

Outcome 1:

Ecological wellbeing

The ecological health and wellbeing of Te Tāpui Tokotoru is thriving with life and abundance.

Outcome 2:

Customary relationship and leadership

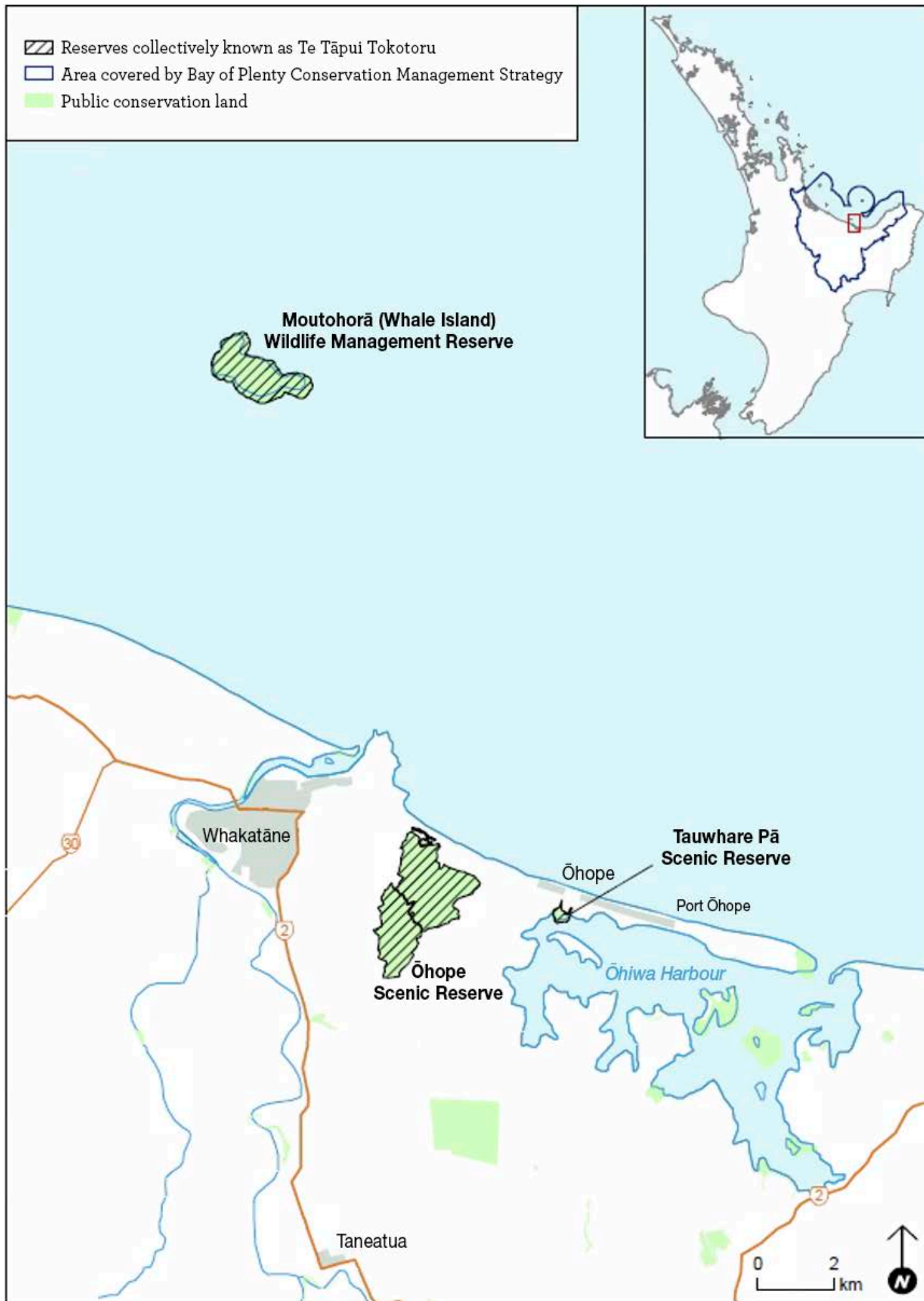
Ngāti Awa whānau and hapū express customary authority through tikanga and kawa.

This will be upheld through the revitalisation of cultural practices within Te Tāpui Tokotoru.

Outcome 3:

Community connection, education and appreciation

Our communities – including our visitors – enjoy, respect and appreciate the ecological, cultural and historical values of Te Tāpui Tokotoru.



Kupu whakataki

Introduction



Korehāhā Whakahau kaimahi undertaking tracking tunnel work on Moutohorā March, 2023. Photo: Eriora Park

1. About this plan

Te Kei o te Waka is the integrated Conservation Management Plan for three reserves in the Whakatāne area, known collectively as Te Tāpui Tokotoru. These reserves hold immense ecological and cultural significance to tāngata whenua, agencies, local communities, care groups and visitors alike.

1.1 Plan purpose

The purpose of this plan is to ensure a consistent and enduring approach to the long-term care of the three reserves. It will:

- guide collaborative management, planning and operations for these reserves
- articulate the values and management objectives of each reserve to concessionaires, applicants and the public
- give effect to the enduring connection and authority of Ngāti Awa hapū with these reserves
- guide decision-making for enquiries and authorisation applications on these reserves
- meet legislative requirements, in particular, Ngāt Awa Claims Settlement Act 2005, Conservation Act 1987 and Reserves Act 1977.

This plan replaces and builds on the foundation of the *Te Tāpui Tokotoru Conservation Management Plan* (Department of Conservation, 2008).

1.2 Plan development

Te Kei o te Waka was developed by Te Tapatoru-ā-Toi, the Joint Management Committee resulting from the Ngāti Awa Claims Settlement Act 2005. The strategic direction of this plan was guided by the Joint Management Committee (including former Chair Te Kei Merito), supporting staff, Ngāti Awa hapū as well as community groups connected to the reserves.

1.3 Plan evolution

This plan embodies the evolution of collaborative conservation planning and management. It is values driven and outcomes based, delivering both conservation goals and Treaty settlement outcomes

Te Tāpui Tokotoru

The collective name for the three reserves:

- Moutohorā (Whale Island) Wildlife Management Reserve
- Ōhope Scenic Reserve
- Tauwhare Pā Scenic Reserve.

Te Tapatorū-ā-Toi

Joint Management Committee comprising:

- Te Rūnanga o Ngāti Awa
- Department of Conservation (Department)
- Bay of Plenty Conservation Board.

while supporting Ngāti Awa hapū in their role as kaitiaki.

The following are important shifts from the 2008 plan.

Integrating cultural and conservation goals

This shift emphasises planning that goes beyond compliance with the Conservation Act 1987 and Reserves Act 1977. This plan has also been designed to uphold the intent, integrity and effect of the Ngāti Awa Claims Settlement Act 2005 and align with the relevant objectives of the Ngāti Awa Environmental Plan 2019 (Te Runanga o Ngāti Awa, 2019).

Values-driven management

A values-driven and outcomes-based approach is central to the care of these special reserves. This shift means decisions and actions are guided not only by regulatory requirements but a holistic and integrated perspective. It emphasises the need to prioritise ecological integrity by managing human activity and recognising the mutually beneficial relationship between ecosystems and people.

Empowering Ngāti Awa hapū

This plan recognises the unique intergenerational relationship of Ngāti Awa hapū with the specific reserves, promoting their active participation and leadership in reserve operations, management and decision-making.

Change in plan name

The name *Te Kei o te Waka* holds profound significance to Te Tapatoru-ā-Toi and the Merito whānau. It acknowledges the leadership, mana and enduring legacy of Te Kei Merito. The name, which literally means ‘the stern of the canoe’, also reflects the role of Te Tapatoru-ā-Toi as navigator, providing strategic direction and ensuring cohesive and connected action for these reserves. Just as a crew must work together to paddle a canoe, this plan calls for collaboration among Te Tapatoru-ā-Toi, hapū, agencies, community groups and stakeholders to successfully guide conservation efforts.

1.4 Plan structure

This plan is divided into six sections.

Kupu whakataki | Introduction

Sections 1 and 2 provide foundational information about the plan’s purpose, its statutory context and the collaborative approach of Te Tapatoru-ā-Toi.

Te Tapatoru-ā-Toi | About us

Sections 3 and 4 outline the roles, powers and functions of Te Tapatoru-ā-Toi.

Te Tāpui Tokotoru | The reserves

Outlines the ecological, cultural and recreational values of the three reserves: Moutohorā (Whale Island) Wildlife Management Reserve, Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve.

He anga whakamua | Our framework for the future

Covers the vision, values, outcomes and objectives that guide the management of the reserves. Policies and management activities for each reserve are outlined, ensuring alignment with both cultural and conservation goals.

Ngā tikanga mō ngā whakaaetanga |

Our procedures for authorisations

Whakatinanatanga | Implementation

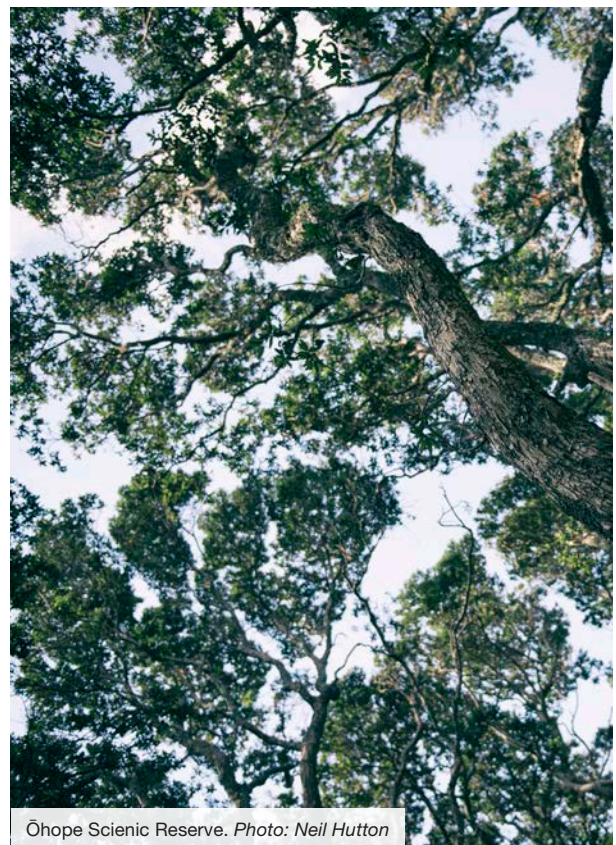
Explains the processes for monitoring, reviewing and implementing this plan, including milestones for each reserve.

Supporting information, for example, a glossary and information about statutory acknowledgements can be found at the end of this plan.

1.5 Statutory weight of plan provisions

The three reserves, Te Tāpui Tokotoru, are managed in accordance with the Conservation Act 1987, Reserves Act 1977 and Ngāti Awa Claims Settlement Act 2005. This plan must be interpreted and applied in alignment with these legislative frameworks.

The outcomes, objectives, policies and glossary within this plan have legal effect.

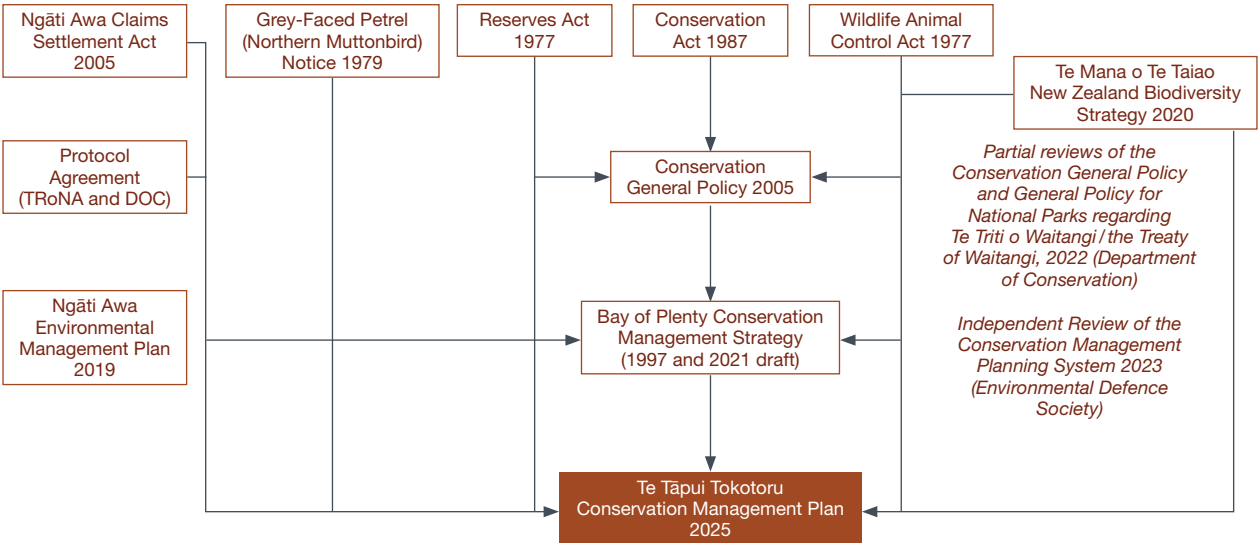


Ōhope Scenic Reserve. Photo: Neil Hutton

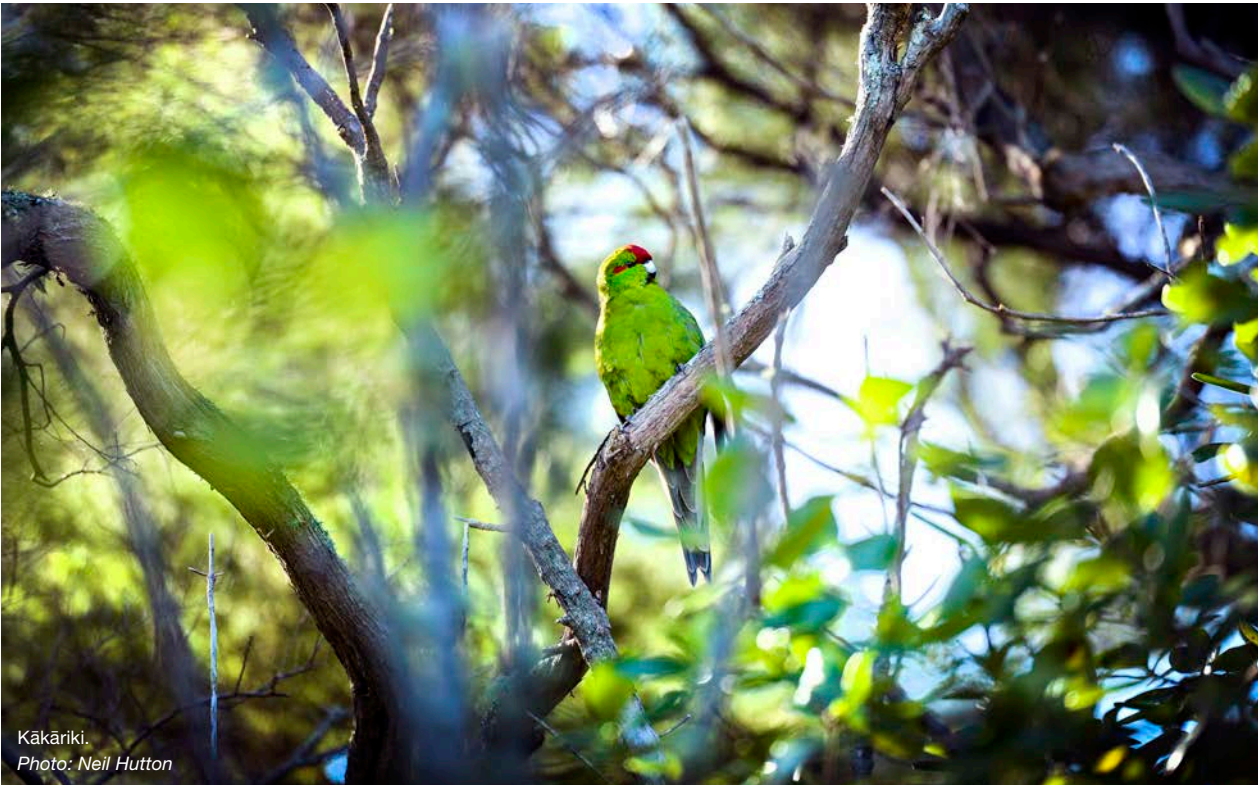
2. Statutory context

2.1 Plan linkages

This plan has been developed in line with significant legislative and policy frameworks, incorporating recommendations from recent reviews of the conservation planning system. These frameworks provide the foundation for the long-term care of the three reserves.



Note: DOC = Department of Conservation; TRoNA = Te Rūnanga o Ngāti Awa.



In particular:

- The **Conservation Act 1987** promotes the conservation of natural and historic resources and provides the legal framework for conservation management. This includes obligations to give effect to the principles of the Treaty of Waitangi (s4), prepare a management plan (Part 3A) and regulate activities through concessions (Part 3B).
- The **Ngāti Awa Claims Settlement Act 2005** addresses historical Treaty of Waitangi claims and establishes the legal authority for the Joint Management Committee. This ensures that Ngāti Awa cultural, historical and ecological values are upheld and their tikanga (customs) and mātauranga Māori (intergenerational knowledge) guide management practices and decision-making for the three reserves.
- The **Te Mana o te Taiao – Aotearoa New Zealand Biodiversity Strategy** seeks to halt biodiversity decline by adopting a values-driven approach to ecosystem management. It recognises the interconnectedness of ecosystem health and community wellbeing.
- The **Grey-Faced Petrel (Northern Muttonbird) Notice 1979** regulates the taking of the kuia ōi or grey-faced petrel (*Pterodroma gouldi*) for customary harvest. Moutohorā is specified as one of seven islands where permits may be issued for kuia ōi harvest.



View of Moutohorā/Whale Island, Whakatane.
Photo: Photo Image/Adobe Stock

2.2 Reflecting a Treaty partnership

This plan is grounded in the intent, integrity and impact of Te Tiriti o Waitangi and the Ngāti Awa Claims Settlement Act 2005. Together these define the framework for managing the three reserves. The plan also reaffirms the rights, values and responsibilities of Ngāti Awa. This ensures the central role of kaitiakitanga (guardianship) in the long-term care of these reserves, while upholding the Department's conservation management functions and obligations.

Te Tiriti o Waitangi

The rights and customary authority of hapū were re-affirmed in the signing of Te Tiriti o Waitangi in 1840. Ngāti Awa hapū retain their customary relationships and responsibilities to Te Tāpui Tokotoru, including the ability to exercise tikanga and kawa, which cannot be defined or limited by this plan.

Section 4 of the Conservation Act 1987 requires the Department to 'give effect to the principles of the Treaty of Waitangi'. This plan reflects the obligation in section 4 by ensuring a partnership between the Department and Ngāti Awa based on the:

- principle of partnership – respectful working relationships between the Department and Ngāti Awa, ensuring hapū self-determination over matters concerning the reserves

- principle of active protection – commitment by the Department and Te Tapatoru-ā-Toi to proactively safeguard Ngāti Awa values, interests and aspirations. This includes enabling Ngāti Awa to reconnect to their ancestral lands and to exercise customary rights and responsibilities on public conservation land.

This plan was developed by the Joint Management Committee and guided by Ngāti Awa hapū. This ensures Ngāti Awa values, interests, aspirations, tikanga and mātauranga are integrated into reserve management and decision-making.

Treaty settlement

The Ngāti Awa Claims Settlement Act 2005 acknowledges historical grievances and establishes reserve co-management through the Joint Management Committee. This plan is a direct result of that settlement, empowering Ngāti Awa to assert their customary rights and responsibilities over Moutohorā Wildlife Management Reserve, Ōhope cenic Reserve and Tauwhare Pā cenic Reserve. The Joint Management Committee has a pivotal role in conservation decision-making, ensuring Ngāti Awa tikanga and values are central to the future care of these culturally and ecologically significant reserves.



Taiwhakaea Hapū Wānanga ki Moutohorā 2024
Photo: Freddy Carr

Te Tapatoru-ā-Toi

About us



Te Kura Kaupapa Māori o Te Ōriini and Pōtaka School
haerenga ki Moutohorā, April 2024. Photo: Michaela Insley.

3. About Te Tapatoru-ā-Toi

Te Tapatoru-ā-Toi is the Joint Management Committee that oversees the care, management and use of Te Tāpui Tokotoru.

Established by the Ngāti Awa Claims Settlement Act 2005 (Ngāti Awa Settlement), Te Tapatoru-ā-Toi comprises representatives from Te Rūnanga o Ngāti Awa, the Department of Conservation and Bay of Plenty Conservation Board.

3.1 Objectives of Te Tapatoru-ā-Toi

The main objectives of Te Tapatoru-ā-Toi are:

- to fulfil the statutory functions and powers assigned under the Ngāti Awa Settlement in an open and transparent manner
- to provide sound leadership, vision and strategic direction for the future cooperative conservation management of the jointly managed reserve areas
- to recognise and respect the various interests and values that each member represents
- to support and encourage the development of relationships
- to undertake appropriate management of the jointly managed reserve areas having regard to regional and national ecological and cultural significance.



Moutohorā. Photo: Merenia Sawrey

3.2 Powers and functions of Te Tapatoru-ā-Toi

Te Tapatoru-ā-Toi has various powers and functions as a result of the Ngāti Awa Settlement (Appendix 1). These include the following.

Powers and functions	
Decision-making	<ul style="list-style-type: none">managing activities on Te Tāpui Tokotoru through this plan along with concession processes (appendix 1)controlling and managing physical access to Moutohorā (Whale Island) Wildlife Management Reservethe ability to grant a permit to Ngāti Awa members to access, and collect hāngi stones from, Moutohorā (Whale Island) Wildlife Management Reserve.
Providing advice	<ul style="list-style-type: none">providing advice to the Minister of Conservation, Director-General of the Department of Conservation, New Zealand Conservation Authority and Bay of Plenty Conservation Board in relation to Te Tāpui Tokotoru.
Consultation	<ul style="list-style-type: none">requiring the Minister of Conservation, Director-General of the Department of Conservation, New Zealand Conservation Authority and Bay of Plenty Conservation Board to consult with Te Tapatoru-ā-Toi on matters relating to conservation policy and management as well as annual business planning.

Te Tapatoru-ā-Toi may also seek legal advice or refer specific issues back to the Minister of Conservation when the nature of the issue has political, social and/or economic implications.

3.3 About our name

The name Tapatoru-ā-Toi symbolises the connection between and shared responsibility to care for these treasured reserves. The name draws on the triangle (tapatoru) to:

- bring together the three reserves, Moutohorā Wildlife Management Reserve, Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve

- reference the relationship between the three groupings of Ngāti Awa, the Department and community
- recognise the three articles of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand.

Toi te Huatahi is the esteemed ancestor of Ngāti Awa who dwelled within the bounds of the land and sea of these three significant places.



Korehāhā Whakahau kaimahi undertaking tracking tunnel work on Moutohorā March, 2023. Photo: Eriora Park

Te Tāpui Tokotoru

The reserves



Moutohorā. Photo: Merenia Sawrey

4. Moutohorā Wildlife Management Reserve

Ka pōwhiri a Raetihi
Kāwatawata-Kōangiāngi
Ka karanga ngā ngaru
whatiwhati o Te Moana-nui-ā-Toi
Ka waiata mōteatea ngā
Pōhutukawa ō Moutohorā
Ki te whei Ao, ki te Ao Mārama

The summit of gentle breezes beckons
accompanied by the call of the
pounding surf of the mighty ocean of Toi
The Pōhutukawa of Moutohorā
sings the lament of the Ancient ones,
and behold there is enlightenment

Moutohorā Wildlife Management Reserve (WMR) is located approximately 9.5 kilometres northwest of Whakatāne. The 143 hectare island is iconic and a place of ecological, cultural, geological and historical significance.

Moutohorā derives its name from motu (island) and tohorā (whale).
Over time, the name was shortened to Moutohorā.



4.1 Reserve classifications

Moutohorā WMR, including the surrounding sea extending to 100 metres offshore, is classified as a **wildlife management reserve** under the Reserves Act 1977. The purpose of the reserve classification is for the conservation, management and public appreciation of wildlife. The conservation values associated with this classification relate only to intrinsic and scientific values.

The island was also gazetted as a wildlife refuge in 1984 under the Wildlife Act 1953; however, this classification was revoked in 2012.

Public access to Moutohorā WMR has been restricted to concession holders and authorised individuals since 2009,¹ to protect the ecological values of the island.

Moutohorā WMR is classified for ecosystem restoration within the Department's Island Strategy (Department of Conservation, 2010). The objective of this classification is to restore ecosystems to high levels of ecological integrity by assisting their recovery from multiple disturbances.

These classifications highlight the ecological significance and sensitivity of Moutohorā.

4.2 Natural and ecological values

Moutohorā WMR became one of New Zealand's first offshore islands to be managed predominantly for restoration of ecological communities. Following its purchase by the Crown in 1984, a restoration programme was initiated to reintroduce previously lost native plant species, increase populations of existing plant species, and expand food resources and habitats for indigenous animal species. This programme has proven highly successful, evidenced by the significant increase in native fauna and flora species on the island.

The Ecological Restoration Plan, in place since 2014, has guided continued efforts and is due for renewal. Fire and biosecurity remain critical threats to the integrity and biodiversity values of ecosystems on Moutohorā. This underscores the need for proactive

and adaptive research, monitoring and actions in response.

Indigenous fauna

Moutohorā WMR is home to a diverse array of native fauna, many of which are thriving in a mammalian pest-free environment. The most notable achievements on the island have been the successful introductions of North Island kiwi (*Apteryx mantelli*), tīeke / North Island saddleback (*Philesturnus rufusater*) and tuatara (*Sphenodon* spp.). These species are culturally significant and contribute to the ecological values of the island.

Following an increase in forest regeneration, 35 captive-bred kākārīki / red-crowned parakeet (*Cyanoramphus novaezelandiae*) were introduced to Moutohorā. Forty tīeke were translocated to the island in 1999 followed by 32 tuatara in 1996. Since 2001, 25 young kiwi have been released on the island, as a 'back-up' population to support the survival of kiwi within Ōhope SR and surrounding areas. Kiwi are not endemic to the island and face challenges such as the dry environment, limited freshwater sources and geothermal conditions that affect parts of the island.

Other significant wildlife include kororā / little blue penguin (*Eudyptula minor*), tōrea tai / variable oystercatcher (*Haematopus unicolor*) and taranui / Caspian tern (*Hydroprogne caspia*).

Moutohorā was historically a breeding site for banded dotterel (*Charadrius bicinctus bicinctus*) and tūturiwhatu / northern New Zealand dotterel (*Charadrius obscurus aquilonius*). The decline of these dotterel species has been largely attributed to the increased presence of black-backed gulls on Moutohorā.

Kuia ōi / grey-faced petrel (*Pterodroma gouldi*) are a culturally significant bird species. Customary harvesting of kuia chicks has been practised for generations, managed through Ngāti Awa tikanga. However, conservation measures, such as rāhui, allowed the population to recover to self-sustaining levels (e.g., in the 1940s and again in 1962). In 2012, following significant population recovery, the rāhui was lifted, and the customary harvesting of kuia ōi

¹ Prohibition of Access Other Than by Permit to Moutohorā (Whale) Island Wildlife Management Reserve (New Zealand Gazette 2009, p. 4530)



Pōhutukawa. Photo: Neil Hutton

resumed under carefully managed conditions. In addition to seabirds, Moutohorā supports a range of forest and marine birds. Regular visitors include kākā (*Nestor meridionalis*) and kārearea / New Zealand falcon (*Falco novaeseelandiae*). Three species of lizard are present: common gecko (*Woodworthia maculata*), crenulate skink (*Oligosoma aff. infrapunctatum* ‘crenulate’) and copper skink (*Oligosoma aeneum*). Kekenō / New Zealand fur seal (*Arctocephalus forsteri*) use the island as a resting and breeding area, further highlighting the ecological importance of the island.

A 1995 survey of Moutohorā invertebrates identified more than 281 species. For a small island, Moutohorā has diverse and abundant insect and other invertebrate populations. This is attributed to the eradication of mammalian pests in the late 1980s. No endangered invertebrates are known on the island.

Continued monitoring is essential to assess the abundance, distribution and health of significant species on and around the island, including birds, reptiles, invertebrates and marine mammals. Particular focus is needed on translocated species, to ensure conservation efforts to date have been effective.

Indigenous flora

Little is known of the island’s ecology at the time of initial human occupation, but it was likely dominated by a pōhutukawa (*Metrosideros excelsa*) and hardwood forest canopy with shrubby species around the margins.

When the island was purchased by the Crown in 1984, its vegetation was in a highly modified and degraded state with much of the landscape dominated by rank grass and forest and shrub hardwood remnants in the gullies and on steeper sites. The significant change in vegetation on Moutohorā was primarily a result of human-induced fires and the effects of feral and domestic animals. This included feral goats (mid-1800s until 1977) and rabbits (1968 to 1987).

Since the elimination of browsing animals and rodents from the island, and implementation of the ecological restoration programme, the vegetation on Moutohorā has changed dramatically. Today, further large-scale planting is no longer required because Moutohorā is covered by pōhutukawa-dominated forest, māhoe (*Melicytus ramiflorus*), kānuka (*Kunzea robusta*)

and shrubland, with limited areas remaining of rarauhe/bracken (*Pteridium esculentum*) fernland and grassland.

Areas of dunelands are still present behind the main beaches at Oneroa and Te Rātahi with regenerating pōhutukawa present. Behind the duneland at Oneroa is a small saline-influenced wetland area. Advanced natural regeneration is occurring of canopy species like pōhutukawa, māhoe and kānuka throughout the island. Near Motu Harapaki and extending down the sides are areas of ongaonga/stinging nettle (*Urtica ferox*).

Ecologically important stands of the Moutohorā kānuka (*Kunzea salterae*) (At Risk – Naturally Uncommon) occupy around 3 hectares of the dunes in Oneroa. This species of kānuka is endemic to Moutohorā.

The Moutohorā Ecological Restoration Plan highlighted the need for further action to protect indigenous species (particularly endemic Moutohorā kānuka) and assess the effectiveness of past reintroduction of threatened plant species.

Threats to ecological values

Threats to indigenous fauna on Moutohorā include fire, human activity and impacts of a changing climate. Potential threats include rats, Argentine ants (*Linepithema humile*), avian influenza and myrtle rust.

Avian pests, such as southern black-backed gulls (*Larus dominicanus*) and rock pigeons (*Columba livia*) are known to predate shorebird eggs and chicks as well as reptiles or compete for food and nesting sites. They also present risks to aircraft leaving from and landing at the nearby Whakatāne Airport. Avian pest control occurs on the island.

Various exotic plant pest species, if not suppressed by indigenous vegetation growth or actively managed, pose a significant threat. Species include: pampas (*Cortaderia selloana*), tree lucerne (*Chamaecytisus palmensis*), ladder fern (*Nephrolepis cordifolia*), buddleia (*Buddleja davidii*), Formosa lily (*Lilium formosanum*), boxthorn (*Lycium ferocissimum*), common asparagus (*Asparagus officinalis*), bushy asparagus (*Asparagus aethiopicus*), gorse (*Ulex europaeus*), tree lupin (*Lupinus arboreus*),

Japanese walnut (*Juglans ailantifolia*) and beggar's ticks (*Bidens frondosa*).

Biosecurity measures, alongside ongoing monitoring and control of pest plants and animals, are essential to actively manage threats to ecological values. High priority is given to any new species identified during biosecurity surveillance activities.

4.3 Cultural values and customary relationship

The enduring relationship of Ngāti Awa with Moutohorā and specific areas on the island are acknowledged by the Crown within the Ngāti Awa Claims Settlement Act 2005 (see appendices 2 and 3).

Ngāti Awa occupation and association

The first known occupation of Moutohorā was by Rongotauroa-a-tai, a grandson of Toroa, commander of the Mataatua waka. Rongo built and occupied the pā, which he called Raetihi Kawatawata Koangiāngi (the summit of gentle breezes). Some of his descendants can be found among Ngāti Awa hapū today.

Taiwhakaea I, the ancestor of Ngāti Awa, occupied Raetihi Pā from time to time as did other Ngāti Awa chiefs including Te Ngarara, Tautumuroa (Taitumuroa) and Kakara. Several pā sites on Moutohorā were used by Ngāti Awa hapū, with Raetihi being one of the most notable.

Motu Harapaki was used as a lookout point to detect intruders and to observe the sea and mainland.

The clean fresh water from Te Puna Wai was only able to sustain the people for short periods each year. Occupation of the island was therefore confined to times of seasonal harvesting. Travellers to the island tended to the kūmara garden at Te Rāwhiti and gathered kaimoana including pāua, kina, koura and other popular shellfish and fish. The harvesting of kuia ōi was a significant and traditional annual activity, involving many Ngāti Awa hapū. The practice was carefully managed to ensure the bird population was never depleted.

After permanent Māori occupation ceased in the early 19th century, Ngāti Awa continued to visit the island to collect kaimoana, kuia ōi (until 1962) and hāngi stones.

Sites and areas of significance to Ngāti Awa

As outlined in appendix 3, Moutohorā has several sites and areas of significance to Ngāti Awa hapū.

Several significant Ngāti Awa wāhi tapu (sacred places) are located on Moutohorā:

- Te Pari Kawau (roosting place of the cormorant), at Oneroa, is an urupā hāhunga (temporary burial ground). **Ngāti Awa expect the public to observe the tapu nature of this site and to stay away from it.**
- Waiariki/Te One Pā, situated at Te Onepū, is significant to Ngāti Awa for its geothermal and healing qualities.

In 1908, nearby volcanic activity caused an earthquake that modified these sites.

Other significant wāhi taonga (special places) include:

- Māra kūmara (kūmara gardens) at Te Rāwhiti and Te Rātahi (McEwens Bay). Kūmara grown here arrived with the Mataatua waka.
- Te Puna Wai (The Water Spring) is a small spring on Moutohorā and the only reliable source of fresh water.
- Oneraki (Northern Bay) is a mahinga mātaitai (seafood-gathering place).
- Raetihi Pā as an area of significance due to traditional occupation and use. Unusual features of the pā are the stone walls that form terraces on the lower north-eastern side. These culturally and archaeologically significant features are fragile and vulnerable to loss due to vegetation growth and erosion from foot traffic. Active heritage management is needed.

Ngāti Awa continue to value and use Moutohorā as a place of learning and sharing, particularly in relation to customary practices, traditions and intergenerational knowledge.

4.4 Historic context and heritage values

European occupation and association

While circumnavigating Aotearoa New Zealand, Captain Cook anchored the Endeavour overnight at Moutohorā on 2 November 1769.

From the 1830s, Europeans lived on Moutohorā following an unsuccessful attempt to establish a shore-based whaling station. The venture failed: not a single whale was caught. It was believed that Hans Tapsell bought the island from Ngāti Awa in 1867, although Ngāti Awa maintain that the island was never actually ‘sold’.

Hans Tapsell’s daughter, Katherine, and her husband George Simpkins operated a trading station on Moutohorā in the 1860s. In 1876 Simpkins leased Moutohorā and its mineral rights to Messrs Pond and Tunny, who operated a sulphur refinery in Auckland. The sulphur extracted from the island was of poor quality and, in 1878, Pond and Tunny consigned their lease to Buckland, a stock auctioneer who used the island as a holding paddock to graze stock destined for the Auckland markets. Buckland continued to remove sulphur from Moutohorā. Fifty tons were shipped off in 1893. A party of men worked the deposits in Onepū until 1895 when the venture was abandoned.

Moutohorā had several owners until it was purchased by P Orchard in 1915. The next phase of industrial activity began in 1915, when quarrying provided rock for construction of the Whakatāne harbour wall. This activity continued until 1920. A total of 26,000 tons of rock was removed. Wharves, tramlines and houses were built in Oneroa and Te Rātahi to support the quarrying.

In 1924, local fisherman Jim McEwan was the only resident on Moutohorā. McEwan is believed to have remained there until the late 1930s. Further investigation into sulphur extraction was carried out in the 1940s but the industry did not develop.

In 1965 Moutohorā, still in private ownership, was gazetted a wildlife refuge. The former New Zealand Wildlife Service of the Department of Internal Affairs, on behalf of the Crown, purchased the island from the Orchard family in 1984.

4.5 Geological and geothermal context

Geological context

Moutohorā is a remnant volcanic cone that has been heavily eroded leaving two peaks – Motu Harapaki (Central Peak, 353m) and Raetihi (Pā Hill, 189m) – that fall away to cliffs on the north and north-east.

Motu Harapaki is flanked by East Dome, which forms the eastern tip of the island and is the oldest portion (over 60,000 years). In comparison, the Raetihi/Pā Hill lava dome is over 9,000 years old.

Areas of sedimentary rock at Oneroa (Boulder Bay) and on the eastern terraces have eroded rapidly. Wind-blown sand has filled the valley behind Oneroa, creating a wetland area. The only sandy bays – Oneroa, Te Rātahi and Onepū (Sulphur Bay) – are all located on the southern coast.

The soils on Moutohorā are volcanically derived from a thin layer of ash, pumice or tephra over weathered andesite. Fertility is low, with the exception of the alluvial soils at Oneroa, which have relatively high phosphorus levels. The soils have excellent physical properties for plant growth except on the northern seaward cliffs.

Geothermal context

Oral traditions recount the origins of geothermal heat and energy to Moutohorā, based on the journey of Te Pupu and Te Hoata to save the life of the tohunga Ngā-toro-i-rangi. While on Tongariro, Ngā-toro-i-rangi called to his sisters Kuiwai and Haungaroa in Hawaiki to bring baskets of fire and save him from the freezing cold. Te Hoata and Te Pupu travelled underground, surfacing at various locations along their journey. These included Whakaari, Moutohorā, Tikitere, Whakarewarewa, Waiōtapu, Ōrākei Kōrako and Tokaanu before finally reaching Tongariro.

Similarly, geologists identified Moutohorā as part of the Taupō Volcanic Zone, a geologically active area that extends from Whakaari to Taupō. This alignment between oral tradition and geological understanding reflects a shared recognition and appreciation of the interconnectedness of these volcanic sites and areas.

Geothermal sites, significance and uses

Geothermal activity on Moutohorā WMR occurs on five sites, in particular, on the western flanks of the central cone and at Waiariki (Sulphur Valley). Features include hot springs, steaming ground, and fumaroles.

Waiariki/Te One Pā, situated at Te Onepū, is significant to Ngāti Awa for its geothermal qualities and hot springs. Separate areas at Waiariki were set aside for cooking, bathing and medicinal purposes. Various Ngāti Awa people suffering from skin ailments were able to go to the hot springs at Waiariki and bathe in the sulphur-laden water.

The Bay of Plenty Regional Council classifies Moutohorā as a Group 1 Protected System. This classification recognises the regional significance of the island's geothermal features and protects them from extractive use (other than for customary purposes).

Water and gas samples are collected annually by GNS Science as part of the GeoNet volcano monitoring project. Chemical analysis of the hot spring fluids shows they are largely dominated by seawater. Gases from the fumaroles reveal a much deeper and hotter source that can be traced, in part, back to the parent magma, which is still present deep beneath the island.

4.6 Visitor access and facilities

Access

As outlined in section 4.1 of this plan, public access to Moutohorā WMR has been restricted to concession holders and authorised individuals since 2009.² Strict biosecurity protocols are in place to protect the significant ecological values of the island. This includes controlled visitor access, strict quarantine checks, bait stations and trap networks, contingency plans and regular audits.

Most visitors to the island are part of organised tours associated with concession holders. Guided tours are provided by concessionaires, who offer activities such as guided walks, swimming and diving. Group sizes are, on average, up to 12 people. Monitoring indicates that, at present, no obvious visitor-related impacts are visible to the biodiversity values on Moutohorā.

² Prohibition of Access Other Than by Permit to Moutohorā (Whale) Island Wildlife Management Reserve (New Zealand Gazette 2009, p. 4530).

All concessionaires, visitors, researchers and staff are required to undertake biosecurity measures while in transit to and when on the island, and to report any suspected incursions as soon as possible to the Department.

Research

Moutohorā is of interest to researchers who have conducted various projects on the island's fauna, flora and ecosystems via an authorisation. The 2012 Moutohorā (Whale Island) Research Strategy (Christensen, 2012) outlines identified research needs, along with the process for research proposal applications, approvals and permitting.

Infrastructure

Facilities are required for management and operational purposes and include:

- a limited track network
- a helicopter landing pad
- a hut for conservation operational delivery, cultural visits by Ngāti Awa, and external researchers
- telecommunications
- a long-drop toilet
- rainwater collection tank

4.7 Current authorisations, plans and strategies

The largest proportion of authorisations within Te Tāpui Tokotoru relate to Moutohorā WMR. They include concessions for guided tours, research and telecommunication structures.

Multiple plans and strategies are in place to guide the care of Moutohorā WMR for purposes such as

research, ecological restoration, cultural and historic heritage, biosecurity and fire response. These plans and strategies will need to be reviewed and updated to reflect the matters set out within this plan.

Priority focus for Te Tapatoru-ā-Toi

Te Tapatoru-ā-Toi acknowledges the classification of Moutohorā as a wildlife management reserve under the Reserves Act 1977, with a focus on ecological restoration within the Department's Island Strategy (Department of Conservation, 2010).

This plan aims to achieve both conservation goals and Treaty settlement outcomes. This includes supporting Ngāti Awa hapū in reconnecting to their ancestral island – through customary practices, traditions and learning – in ways that will not compromise the ecological integrity of the island.

For this reason, the Joint Management Committee includes the additional classification to Moutohorā WMR: **He Puna Mātauranga: A place of learning.**

This classification recognises Moutohorā as a living classroom, where intergenerational knowledge can be shared, preserved and integrated into the long-term care of the island. It aims to strengthen the relationship between tāngata whenua and taiao through mātauranga tuku iho.

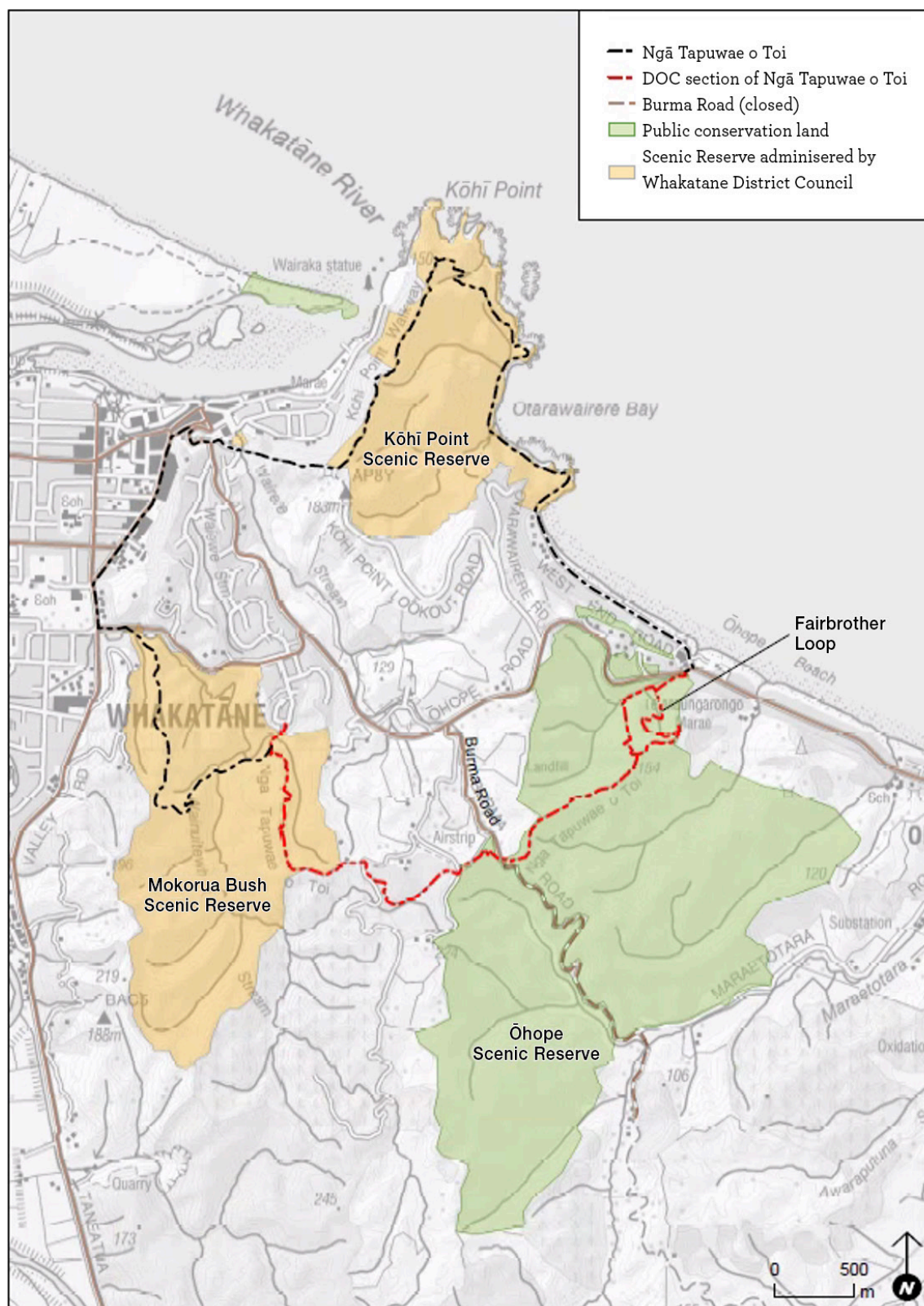
Te Tapatoru-ā-Toi is committed to prioritising the ecological wellbeing of Moutohorā WMR while facilitating the reconnection of Ngāti Awa hapū to this significant place.



Moutohorā. Photo: Neil Hutton

5. Ōhope Scenic Reserve

Ōhope Scenic Reserve (SR) is located south of Ōhope Beach and east of Whakatāne. The 483 hectare reserve, comprising coastal cliffs and hill country, is renowned for its landscape, ecological, cultural and recreational values.



5.1 Reserve classification

Ōhope SR is classified as a scenic reserve under the Reserves Act 1977. This classification aims to protect and preserve the reserve's scenic beauty and natural values while providing opportunities for public enjoyment and use.

5.2 Natural and ecological values

Forming part of an important coastal landscape, Ōhope SR contains one of Aotearoa New Zealand's largest remaining coastal pōhutukawa forests and a large population of North Island brown kiwi.

Within Ōhope SR are four main streams and several tributaries, all of which have significant cultural and ecological values. For example, the Maraetōtara Stream is home to giant kōkopu (*Galaxias argenteus*), short-jawed kōkopu (*Galaxias postvectis*), short-finned eel (*Anguilla australis*), long-finned eel (*Anguilla dieffenbachia*), red-finned bully (*Gobiomorphus huttoni*), torrentfish (*Cheimarrichthys fosteri*), common bully (*Gobiomorphus cotidianus*) and common smelt (*Retropinna retropinna*). Te Hiku o te Tuna Stream, which runs adjacent to Ōhope Hill Road and discharges to the coast at Ōhope, contains banded kōkopu.

Indigenous fauna

The reserve provides habitat for native forest-dwelling bird species such as tūī (*Prothemadera novaeseelandiae*), korimako / bellbird (*Anthornis melanura*), riroriro / grey warbler (*Gerygone igata*), North Island pīwakawaka / fantail (*Rhipidura fuliginosa*), tauhou / silvereye (*Zosterops lateralis*), koekoeā / long-tailed cuckoo (*Eudynamys taitensis*), pīpīwharau / shining cuckoo (*Chrysococcyx lucidus*), weka (*Gallirallus australis*), kākā (*Nestor meridionalis*) and ruru / morepork (*Ninox novaeseelandiae*). In 2014, 40 toutouwai / North Island robin (*Petroica longipes*) were reintroduced to Ōhope SR from Mokoia Island.

Indigenous flora

The reserve features a rich diversity of native flora, including kohekohe (*Dysoxylum spectabile*), karaka (*Corynocarpus laevigatus*), tītoki (*Alectryon excelsus* subsp. *excelsus*), ngaio (*Myoporum laetum*), akeake (*Dodonaea viscosa*), rewarewa (*Knightia excelsa*), tawa (*Beilschmiedia tawa*) and kānuka (*Kunzea robusta*).

The reserve also contains significant populations of the nationally threatened flora species *Pimelea tomentosa* (Threatened – Nationally Vulnerable) and *Peperomia tetraphylla* (At Risk – Naturally Uncommon).

Threats to natural and ecological values

Threats to indigenous fauna and flora on Ōhope SR include human activity, pest plants, *Vespula* wasps, climate change and mammalian pests (i.e., possums, rodents, mustelids, ungulates, pigs, feral and domestic cats, dogs, rabbits, hares and hedgehogs). Myrtle rust, Argentine ants, wallabies and avian influenza are biosecurity threats to monitor for closely.

5.3 Cultural values and customary relationship

The enduring relationship of Ngāti Awa with the Ōhope SR is acknowledged by the Crown within the Ngāti Awa Claims Settlement Act 2005 (see appendix 3). In the late 18th century, Ngāti Hokopū and Ngāti Wharepaia hapū of Ngāti Awa were prominent within the reserve and surrounding areas, and remain so today.

The reserve has numerous archaeological sites, spanning nearly every ridgeline, which highlight the strong historical associations of Ngāti Awa with the area. To the west was Ōtūmanu Pā and Te Rae o Te Tāmure Pā, both occupied by Tamaruarangi, a rangatira and ancestor of Ngāti Awa. Eastwards, near the coast below the reserve, are the two strategic pā called Maungateone and Te Paripari. Further along the Ōhope escarpment were Mihi Marino and Raukawarua Pā. East of Ōtūmanu along the cliff face is the path known as Te Ara-aka.

The reserve also has many kōiwi tangata (urupā), which are wāhi tapu (sacred areas). Knowledge of their location is largely protected.

5.4 Community, recreational and educational values

The reserve is a popular walking and running area. It is highly valued by the community for its recreational opportunities and the outstanding natural and cultural landscape it provides so close to Whakatāne, Ōhope and the coast. Its connection to the other

reserves via Ngā Tapuwāe ā Toi Walkway makes it regionally significant.

The reserve contains the popular Fairbrother Loop walking track. This is accessible all year round and, requiring a relatively low level of fitness, is available to many. School groups often use this track for day walks and indigenous plant studies. The Fairbrother Loop links the reserve with Ngā Tapuwāe ā Toi Walkway. This provides a much longer walking circuit of 18 kilometres, traversing the Mokorua Bush Scenic Reserve, Kohi Point Scenic Reserve and Ōtarawairere Bay. Improvements to the walkway and the information provided would enhance the visitor experience.

The presence of kiwi within Ōhope SR provides a valuable educational opportunity. A shelter has been installed to offer an opportunity to sit and listen to kiwi in their natural environment. Interpretation panels provide further information on kiwi in the local reserves.

5.5 Community-led biodiversity enhancement

Ōhope SR is a hub for community-led biodiversity enhancement efforts and volunteer participation. Significant projects and initiatives include, but are not limited to:

- Whakatāne Kiwi Recovery Project, led by Whakatāne Kiwi Trust.
- Korehāhā Whakahau, a Ngāti Awa-led project to eradicate possums from 4,700 ha of land, including Ōhope SR.
- Project Halo, a community-led conservation project aiming to create a sanctuary around Whakatāne.
- The Whakatāne and Ōhope Sites Environmental Programme seeks to enhance biodiversity values and ecological integrity to over 1,000 ha of land at five sites, including Ōhope SR. It is a collaborative group comprising Te Rūnanga o Ngāti Awa, Te Tapatoru-ā-Toi, Ngāti Awa Group Holdings Ltd, Ngāti Hōkōpū, Te Wharepaia, K and J Dodds, Whakatāne Kiwi Trust, Whakatāne District Council, Toi Moana and the Department of Conservation.

5.6 Current authorisations

Several Conservation Act 1987 and Wildlife Act 1953 authorisations are in place within Ōhope SR. These include concessions for guided tours, vehicular access, pest control and wildlife handling. The annual Toi's Challenge multi-terrain event (run/relay) also operates under a concession.

5.7 Priority focus for Te Tapatoru-ā-Toi

Te Tapatoru-ā-Toi acknowledges the classification of scenic reserve under the Reserves Act 1977. Engagement feedback highlighted the significant natural and ecological values of this reserve.

For this reason, the Joint Management Committee includes the additional classification to Ōhope SR: **He Puna Hauropi: An ecological anchor for local biodiversity.**

This classification highlights the importance of prioritising and protecting the significant natural and ecological values of Ōhope SR for future generations. The long-term care and management of this reserve will focus on ecological integrity through measures such as pest animal and plant control, habitat restoration, species protection and community education.

Te Tapatoru-ā-Toi is committed to ensuring that public enjoyment and use continue to be provided for without compromising the ecological wellbeing of Ōhope SR.

6. Tauwhare Pā Scenic Reserve

Tauwhare Pā Scenic Reserve (SR) is located on a large headland overlooking the western arm of Ōhiwa Harbour. The 11.4-hectare reserve has significant landscape, cultural, ecological and historic values.

Tauwhare Pā is one of the oldest historical pā of Ngāti Awa. It is a collective of smaller pā, or settlements, in three distinct sections, the best preserved of which are known as the northern and southern platforms. These wide, flat platforms sit high above the surrounding landscape, granting Tauwhare the name ‘house/village suspended in space’.

6.1 Reserve classification

Tauwhare Pā SR is classified as a scenic reserve under the Reserves Act 1977. This classification aims to protect and preserve the reserve’s scenic beauty and natural values while providing opportunities for public enjoyment and use.

6.2 Natural and ecological values

Tauwhare Pā contains a good example of pōhutukawa forest that grades into estuarine vegetation.

Forest-dwelling bird species in the reserve include the kererū / New Zealand pigeon (*Hemiphaga novaeseelandiae*), kōtare / New Zealand kingfisher (*Todiramphus sanctus*), riroriro / grey warbler (*Gerygone igata*), tauhou / silvereve (*Zosterops lateralis*), tūi (*Prosthemadera novaeseelandiae*), weka (*Gallirallus australis*) and toutouwai / North Island robin (*Petroica longipes*). Native lizards are also likely to be present.

Korehāhā Whakahau, a Ngāti Awa-led possum eradication project began in 2019 and continues the legacy of kaitiakitanga inclusive of Tauwhare Pā.

6.3 Cultural values and customary relationship

The enduring relationship of Ngāti Awa with the Tauwhare Pā SR is acknowledged by the Crown within the Ngāti Awa Claims Settlement Act 2005 (see appendices 2 and 3).

The Ngāti Awa relationship to Ōhiwa traces back to the early migratory Rangimatoru waka, captained

by Hape-ki-tu-manui-o-te-rangi who landed in Ōhiwa Harbour.

In times of occupation, houses and a marae were positioned in the heavily defended top terraces. The lower terraces were used for cooking houses and drying fish.

In 1847, the chief of Tauwhare was Te Keepa Toihau of Ngāti Awa. His daughter, Mere Aira, had a child with neighbouring Whakatōhea chief Kape Tautini. When Whakatōhea laid siege to the pā site, intending to drive Ngāti Awa away before they became too powerful, Mere Aira raised the child Te Pirini Tautini above her head and declared him a symbol of the two tribes. The gesture moved the tribes to peace, and the pā has not been a site of conflict since.

6.4 Community, recreational and educational values

The climb to Tauwhare Pā is easy to moderate. The pā is enjoyed by locals and passers-by as a place to walk, relax and contemplate history while enjoying panoramic views across Ōhope and Ōhiwa Harbour to the ocean. The pā is maintained in mown grass so the archaeological features can be more easily interpreted and to help with their preservation.

School groups frequently visit Tauwhare Pā. Interpretation panels provide a comprehensive history of the site. The reserve offers scope for guided cultural trips, and the archaeological features provide an insight into the lives of past inhabitants. Concessionaire-guided tours allow opportunities to share this knowledge with the public.



The Ōhiwa Heritage Trail, a project being developed by Bay of Plenty Regional Council in partnership with others, is an opportunity to provide interpretive information at sites around Ōhiwa Harbour and link these into a trail. An opportunity also exists to include Tauwhare Pā in this heritage trail to showcase its historical, archaeological and cultural significance.

6.5 Current authorisations

A couple of Conservation Act 1987 and Wildlife Act 1953 authorisations are in place within Tauwhare Pā SR. These include concessions for guided tours and pest control.

6.6 Priority focus for Te Tapatoru-ā-Toi

Te Tapatoru-ā-Toi acknowledges the classification of scenic reserve under the Reserves Act 1977. Engagement feedback highlighted the significant historic significance of this reserve. Tauwhare Pā stands as a historical landmark of immense cultural

significance within Ōhiwa Harbour, deeply intertwined with the rich histories of local stories, traditions and meaning. It was once home to and can again be a place to experience the manaakitanga of Ngāti Awa.

For this reason, the Joint Management Committee includes the additional classification to Tauwhare Pā SR: **He Puna Mahara: A place of peace and remembrance.**

Te Tapatoru-ā-Toi is committed to honouring the legacy of Tauwhare Pā by preserving its historical and cultural significance while ensuring public enjoyment and access. This commitment will be upheld without compromising the ecological integrity of the surrounding environment, ensuring Tauwhare Pā continues to be a taonga for future generations.



Tauwhare Pā Scenic Reserve.
Photo: James Stanbridge

He anga whakamua

Our framework for the future



Photo: Department of Conservation

7. Tohu Mōhukihuki | Vision



**Mā te ngaruru ō te Tāpui Tokotoru
ka noho momoho ngā taonga tukuiho - taonga koiora
hei painga huarahi mō ngā whakatipuranga
ō ināianeī ō ake tonu ake**

As Te Tāpui Tokotoru flourishes,
opportunities abound for future generations to enjoy
their ecological, historical and cultural uniqueness



Tauwhare Pā. Photo: Neil Hutton

Our enduring vision for Te Tāpui Tokotoru is:

This vision guides Te Tapatoru-ā-Toi to ensure that activities and decisions relating to Te Tāpui Tokotoru:

- contribute to long-term ecological wellbeing
- reconnect Ngāti Awa to customary practices and leadership
- create opportunities for community connection, education and enjoyment.





8. Ngā uara | Values

Te Kei o te Waka is a values-based plan. This ensures a holistic approach to decision-making, operational planning, and activities and behaviour associated with Te Tāpui Tokotoru. These enduring values are as follows.

Tauwhāiti | Connectedness

We acknowledge and honour the inherent relationship between all things; binding us to holistic, intergenerational and collaborative management practices.

Tauwhāiti refers to the lashings on the waka and the essentiality of relationships to the durability of a journey. It also acknowledges the whakapapa links of Ngāti Awa to the area through Tiwakawaka and his waka Te Aratawhāiti.

Riu-tapu-nui | Collective responsibility

The challenges and opportunities we face are only surmountable through collective action and shared accountability, recognising that our decisions and practices today are a legacy to be inherited by future mokopuna.

Riu-tapu-nui refers to the hull of the waka, enabling a collective journey to be shared and experienced by all on board.

Hau | Reciprocity

We recognise that interdependent relationships between people and the environment are regenerative, encouraging a sense of identity, sustainable practices and accountability. It requires us to reciprocate in the relationship and to maintain balance for mutual wellbeing.

Hau is the vitality or essence that follows with a gift or benefit, obliging an exchange.

Tauihu | Diligence

Te Kei Merito guided and led Te Tapatoru ā Toi for 18 years with diligence and determination to exercise our roles and responsibilities with the utmost integrity and standard of excellence. We will uphold these principles to guide our journey.

Mumuhau and Tākeretou were the tīeke instrumental in the arrival of Mataatua, guiding the waka to a safe landing.

Kaokao | Respect and reverence

In our relationship with Te Ao Tūroa, we respect and revere the environment as our tuakana and as our home. With humility, our management practices uphold the inherent mana, mauri, tapu and whakapapa of te taiao.

Kaokao refers to the sides of the waka that maintain its structural integrity, stability and comfort.

These values will ensure the three reserves of Te Tāpui Tokotoru are revered as absolute taonga and not just reserves that require management.

9. Ngā hua | Outcomes

Our vision and values are embodied within three outcomes, which describe the result of actions driven by this plan. In other words, they describe the future state of wellbeing of Te Tāpui Tokotoru and the relationship of Ngāti Awa, local communities and visitors with the reserves.



These outcomes are interconnected, recognising that each intrinsically supports the other, and an integrated and coordinated approach to achieving multiple priorities for Te Tāpui Tokotoru is required.



Common gecko. Photo: Neil Hutton

Ecological wellbeing

A thriving ecosystem supports native taonga species, diverse habitats and sustains the natural processes necessary for ecosystem resilience and adaptation to environmental change.

We would see or notice:

- healthier and more diverse native habitats and ecosystems
- a lower density of pest plants and animal species
- more diversity of native plant, bird and invertebrate species
- a larger network of connected ecological corridors between each reserve and neighbouring land parcels.



Te Rongotauaroa a tai carving.
Photo: Neil Hutton

Customary relationship and leadership

Ngāti Awa hapū retain customary authority over Te Tāpui Tokotoru. The intent of this plan is to foster and revitalise the connection between Ngāti Awa hapū and Te Tāpui Tokotoru. This encompasses greater on-site presence, active participation in management decision-making, and opportunities to lead research, monitoring, and operations.

We would see or notice:

- increased participation of Ngāti Awa hapū in pest control, habitat restoration and monitoring
- Ngāti Awa wānanga, customary practices and research within Te Tāpui Tokotoru
- integration of Ngāti Awa reo and mātauranga in plans, reports and signage
- visible cultural elements (e.g., signage, interpretation panels, pou, artwork) promoting Ngāti Awa cultural identity within each reserve.



Taiwhakaea Hapū Wānanga ki Moutohorā 2024.
Photo: Freddy Carr

Community connection, education and appreciation

Building a sense of collective stewardship towards the three reserves fosters community and visitor appreciation and active participation in preserving their ecological, cultural and community values. It also ensures our communities experience Ngāti Awa manaakitanga within the reserves.

We would see or notice:

- equitable opportunities to access Te Tāpui Tokotoru
- tour guides sharing historically and culturally accurate stories
- community, visitors and tour operators following sustainable practices, and appreciating the cultural significance of the reserves
- use of Ngāti Awa reo in plans, reports and signage
- more schools and kura kaupapa being involved in environmental education programmes within Te Tāpui Tokotoru.

10. Ngā whēkite | Objectives

Objectives bring the vision, values and outcomes of this plan to life. They provide a clear framework for all plans, decisions and activities associated with the reserves.

These objectives reflect a shift from traditional notions of ‘reserve management’ and ‘resource management’ to a more holistic ‘long-term care’ approach. This approach acknowledges the interconnectedness of habitats and ecosystems within, and between, the reserves. It acknowledges the deep relationships between people and place, and the collective contributions of all who hold a connection to these special areas.

While some objectives align directly with the specific purpose of each reserve, others emphasise safe and respectful public access, opportunities for recreation, education and meaningful community engagement.

They also highlight the importance of aspirational initiatives, such as dedicated spaces for research, education and the revitalisation of customary practices. These spaces, which may not always require physical structures, are envisioned as a way to foster innovation, strengthen connections to place, and support the transmission of intergenerational knowledge and practices.

Importantly, the objectives are intended to better reflect the values, aspirations and role of Ngāti Awa hapū associated with these places, while ensuring the mana of Te Tapatoru-ā-Toi, as intended by the Ngāti Awa Claims Settlement Act 2005, is recognised and upheld. Together, the objectives aim to ensure that Te Tāpui Tokotoru continues to thrive as a place of ecological restoration, cultural revitalisation and meaningful connection.



Objective 1	Take an integrated and collaborative approach to the care, management and use of Te Tāpui Tokotoru.
Objective 2	Planning and decision-making related to the care, management and use of Te Tāpui Tokotoru: <ul style="list-style-type: none"> a. reflects and upholds the vision, values and outcomes outlined in this plan b. safeguards and enhances the unique ecological and cultural values of each reserve c. recognises and upholds the mana of Te Tapatoru-ā-Toi, as intended by the Ngāti Awa Claims Settlement Act 2005. d. enables opportunities for Ngāti Awa hapū leadership e. promotes resilience to natural hazards and the effects of a changing climate.
Objective 3	Protect and enhance the ecological values and wellbeing of Te Tāpui Tokotoru while providing for: <ul style="list-style-type: none"> a. customary relationships and practices, in line with Ngāti Awa mātauranga, tikanga and kawa b. community and visitor enjoyment, in line with Ngāti Awa mātauranga, tikanga and kawa
Objective 4	Promote, celebrate and honour the significant ecological, cultural and community values associated with Te Tāpui Tokotoru.
Objective 5	Provide dedicated spaces within Te Tāpui Tokotoru for research, learning and revitalising customary practices.
Objective 6	Safeguard and enhance ecosystems and habitats of indigenous flora and fauna on Moutohorā Wildlife Management Reserve.
Objective 7	Safeguard and enhance the natural landscapes, scenic beauty and ecological integrity of Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve.
Objective 8	Provide and maintain safe and accessible opportunities within Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve for public enjoyment, recreation and education.



Wāia. Photo: Neil Hutton

11. Ngā kaupapa here | Policies

The following policies outline the main steps to achieving the vision, values, outcomes and objectives of this plan.

11.1 Policies for Te Tāpui Tokotoru

Policy 1	Encourage and support initiatives or activities within Te Tāpui Tokotoru that: <ul style="list-style-type: none"> a. protect and enhance the ecological integrity of native ecosystems and populations b. use eco-sourced native seeds or plants c. involve biosecurity surveillance and monitoring d. involve pest plant and pest animal control e. protect and promote the natural and cultural values of the reserve f. promote and enhance educational opportunities within the reserve g. consider existing plans and work programmes approved by Te Tapatoru-ā-Toi h. involve collaborative efforts with hapū, community and recreational groups or schools.
Policy 2	Establish an integrated monitoring programme to: <ul style="list-style-type: none"> a. assess the ecological health and wellbeing of Te Tāpui Tokotoru b. evaluate the extent to which customary relationships and leadership have been supported and enabled c. measure community and visitor engagement and appreciation of Te Tāpui Tokotoru d. ensure compliance with authorisations.
Policy 3	Establish an integrated biosecurity and biodiversity programme to: <ul style="list-style-type: none"> a. prevent the establishment of new species of plant and animal pests and pathogens, where feasible b. support ecosystem resilience and strengthen ecological connectivity c. facilitate the reintroduction or relocation of taonga flora or fauna species.
Policy 4	Foster reciprocal relationships that align with and contribute to the vision, values and outcomes for Te Tāpui Tokotoru.
Policy 5	Te Tapatoru ā Toi work with Ngāti Awa hapū to establish cultural revitalisation initiatives that: <ul style="list-style-type: none"> a. protect and enhance flora, fauna and sites of cultural significance b. support the revitalisation of customary practices c. enhance cultural presence and identity.
Policy 6	Enable Ngāti Awa hapū to be more actively involved in the care of Te Tāpui Tokotoru and transition towards more governance, management and delivery responsibilities.
Policy 7	Establish a communication and education programme to: <ul style="list-style-type: none"> a. increase awareness and understanding of the ecological and cultural significance of Te Tāpui Tokotoru b. increase awareness of the role of Te Tapatoru-ā-Toi c. promote responsible behaviour that supports ecological wellbeing and the values within this plan d. ensure access to information through channels such as online resources, community events, educational programmes and reserve signage.

Policy 8	Provide for signage and interpretation elements that highlight the role of Te Tapatoru-ā-Toi and cultural significance of Te Tāpui Tokotoru.
Policy 9	Ensure the legal status of each reserve is fit for purpose. Any amendment to the legal status of any of the reserves will be subject to thorough assessment, public consultation, and must be in alignment with the legislative requirements.
Policy 10	<p>Explore and pursue additional mechanisms to manage access and activities on Te Tāpui Tokotoru and safeguard the ecological and cultural values of each reserve. Potential mechanisms include:</p> <ul style="list-style-type: none"> a. developing and applying bylaws under s65 of the Reserves Act 1977 to enforce restrictions or prohibitions, where necessary b. utilising spatial mapping to designate areas for specific uses, activities, or restrictions based on ecological sensitivity, cultural significance and community needs c. reviewing and amending this plan to address unforeseen issues

11.2 Additional policies for Moutohorā Wildlife Management Reserve

The following policies relate specifically to Moutohorā Wildlife Management Reserve (WMR) and must be read along with policies 1 to 11 of this plan.

Policy 11	Continue implementing biosecurity surveillance and protocols on Moutohorā WMR.
Policy 12	<p>To manage risks to the ecological integrity of the Moutohorā WMR:</p> <ul style="list-style-type: none"> a. access to the island remains restricted to concession holders and authorised individuals³ b. biosecurity protocols apply to all concession holders, associated visitors and authorised individuals c. biosecurity and fire response plans will be actioned d. smoking, vaping and open fires are not permitted on the island e. access to the island may be restricted during times of unacceptably high fire risk⁴ f. impacts of human access and activity on the island will be monitored g. sustainable visitor limits will be established, monitored and regularly reviewed.
Policy 13	<p>To manage risks to wāhi tapu and cultural heritage values and features on Moutohorā WMR:</p> <ul style="list-style-type: none"> a. public access is not permitted from Te Pari Kawau and parts of Waiariki / Te One Pā, due to its wāhi tapu status b. public access to Raetihi Pā is restricted, to protect the fragile and vulnerable archaeological feature. c. all other sites and areas of cultural significance are respected by all visiting the island. <p><i>Advice note: In the context of this policy, the sites and areas listed in this policy are indicated in section 4 of this plan; through conditions on authorisations and/or signage. In addition, policies 13(a) and 13(b) do not apply to Ngāti Awa hapū and authorised individuals.</i></p>

³ Prohibition of Access Other Than by Permit to Moutohorā (Whale) Island Wildlife Management Reserve (New Zealand Gazette 2009, p. 4530).

⁴ As outlined in the Moutohorā Fire Response Plan: Fire Weather Index > 29 (Extreme), a Buildup Index (BUI) code > 60 (Extreme) or a grass curing value of 100%.

Policy 14	Establish topic-specific work programmes and standard operating procedures relating to: <ul style="list-style-type: none"> a. island restoration and recovery b. research c. pest management and biodiversity enhancement d. fire protection e. cultural and historic heritage f. cultural harvesting of taonga species g. translocation of taonga species h. visitor management and protocols i. climate change impacts.
Policy 15	Carry out rock wall restoration at Raetihi Pā using low-impact indigenous techniques.
Policy 16	Establish a whare pūkenga (learning centre or space) on Moutohorā WMR.
Policy 17	Establish a programme to monitor and assess the wellbeing of translocated kiwi to Moutohorā. Should monitoring indicate that the wellbeing of kiwi is compromised, then options will be explored to repatriate kiwi back to the mainland.

11.3 Additional policies for Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve

The following policies must be read alongside policies 1 to 10 of this plan.

Policy 18	Support and recognise the invaluable collective contributions of community conservation groups and volunteers to the ecological wellbeing of Ōhope Scenic Reserve (SR) and Tauwhare Pā SR.
Policy 19	Restore and connect fragmented habitats to create a continuous and resilient ecological network within and between Ōhope SR and Tauwhare Pā SR.
Policy 20	Allow ongoing maintenance at Ōhope SR and Tauwhare Pā SR to ensure safe and resilient facilities for public safety, enjoyment, recreation and education that are in alignment with Te Kei o Te Waka CMP.
Policy 21	Provide for recreational activities at Ōhope SR and Tauwhare Pā SR that are compatible with the protection and enhancement of ecological, cultural and community values.
Policy 22	The use of existing tracks for recreational cycling activities, as well as the construction of new tracks for this purpose, is not permitted within Ōhope SR and Tauwhare Pā SR. <i>Advice note: In the context of this policy, cycling activities relate to the use of mountain bikes and electric bikes (also known as e-bikes).</i>
Policy 23	Explore the feasibility of: <ul style="list-style-type: none"> a. establishing a designated area at Tauwhare Pā SR to serve as a venue for community gatherings, ceremonies and reflection b. applying for Tohu Whenua (Landmarks) status for Tauwhare Pā.
Policy 24	Identify opportunities to provide inclusive walkways and accessible viewpoints so people of all ages and abilities can appreciate the natural and cultural values of Tauwhare Pā SR.

Ngā tikanga mō ngā whakaaetanga

Our procedures for
authorisations



Arriving at Moutohorā 2023.
Photo: Merenia Sawrey

12. Activities on Te Tāpui Tokotoru

‘Authorisations’ is a collective term used to refer to all approvals required to carry out an activity within Te Tāpui Tokotoru. They include:

- concessions (leases, licences, permits and easements) issued under the Conservation Act 1987, Reserves Act 1977 and Wildlife Act 1953
- concessions issued under the Wild Animal Control Act 1977
- permits issued under the Crown Minerals Act 1991.

This section outlines expectations relating to human activity within Te Tāpui Tokotoru and the way in which authorisations are processed, decided on

and managed. Public access to Moutohorā Wildlife Management Reserve (WMR) is prohibited under s22(5) of the Reserves Act other than by permit (New Zealand Gazette 2009, p. 4530). Public access to Tauwhare Pā and Ōhope SR can be restricted in the circumstances contemplated by s19(2)(b) of the Reserves Act 1977, including ss 55 and 56.

Depending on the activity, the authorisation may be determined by the Minister of Conservation or Te Tapatoru-ā-Toi.

12.1 Additional policies relating to activities

The following policies must be read alongside objectives 1 to 8 and policies 1 to 24 of this plan.

Policy 25	<p>An authorisation that adheres to a decision-making framework endorsed by Te Tapatoru ā Toi is required for the following activities:</p> <ol style="list-style-type: none"> access to Moutohorā WMR aircraft landing on Moutohorā WMR animal, pest and/or pathogen control bee-keeping commercial activities commercial extraction of sand, gravel or shingle establishing, via easement, a right of way or convey water, telecommunications, electricity or gas establishing or extending trails for recreational purposes events, ceremonies and memorials grazing and farming guided activities and tours erection and use of structures introduction of indigenous flora or fauna military training exercises mineral prospecting, exploration or mining plant, pest and/or pathogen control private or recreational drone use
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	<ul style="list-style-type: none"> r. removal or destruction of trees and bush s. taking flora, fauna and/or geological samples t. wild animal control. <p><i>Advice note: Policy 25 considers authorisations to include community agreements between the Department of Conservation and community groups</i></p>
Policy 26	<p>The Joint Management Committee does not support the granting of the following activities because they are inconsistent with our vision, values, outcomes and objectives for Te Tāpui Tokotoru:</p> <ul style="list-style-type: none"> a. commercial extraction of sand, gravel or shingle b. use of firearms (except for pest control purposes) c. mineral prospecting, exploration or mining d. large or commercial scale renewable electricity generation e. introduction of exotic flora and fauna. <p><i>Advice note: In the context of Policy (c), mineral prospecting, exploration or mining excludes the collection of hāngi stones as well as geological samples (i.e., sinter, rock, mud and soil) for research, monitoring or customary purposes.</i></p>

12.2 Expectations for authorisation processes and decisions

Policy 27	<p>Every application will include information relating to:</p> <ul style="list-style-type: none"> a. how the proposed activity aligns with the vision, values, outcomes, objectives and policies within Te Kei o te Waka b. what measures are proposed to mitigate or offset effects c. outcomes of consultation with Ngāti Awa hapū and be assessed against the vision, values, outcomes, objectives and policies of this plan.
Policy 28	<p>There is no right of renewal for authorisations within Te Tāpui Tokotoru. Applications for an existing activity will also be assessed in terms of:</p> <ul style="list-style-type: none"> a. compliance history b. effects of continuing the activity c. alignment with the provisions within this plan.
Policy 29	<p>Give precedence to the provisions in this plan where:</p> <ul style="list-style-type: none"> a. they provide more specific guidance, through place-based outcomes and objectives, than the Conservation General Policy 2005 or an operative conservation management strategy b. there is ambiguity or conflict between documents.
Policy 30	<p>Te Tapatoru-ā-Toi will work with the Department of Conservation to develop:</p> <ul style="list-style-type: none"> a. application forms specifically for activities within Te Tāpui Tokotoru b. guidance material for applicants.

Policy 31	<p>Te Tapatoru-ā-Toi, the Department of Conservation and Te Rūnanga o Ngāti Awa agree to develop an approach for processes and decisions relating to authorisations within Te Tāpui Tokotoru. This includes:</p> <ul style="list-style-type: none"> a. clarification of roles and responsibilities relating to processing and decision-making b. criteria for returning an application c. criteria for publicly notifying an application d. requirement for consultation, further information and/or technical assessment e. method of assessing the extent to which an application aligns with the vision, values, outcomes, objectives and policies of this plan f. clarification of any ambiguity of provisions within this plan, regional directives (conservation management strategy) and national directives (Conservation General Policy 2005) g. determination of whether to grant or decline an application h. determination of terms and conditions of an authorisation (particularly review conditions) i. determination of fees to ensure effective delivery of outcomes, objectives and policies through this plan. This includes fees for application processing, authorisation management, compliance monitoring as well as specific activities j. streamlined processes for specific activities k. criteria to waive or reduce authorisation fees for specific activities l. ways to build the cultural capability of Department of Conservation staff m. regular reviews of agreed processes.
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Whakatinanatanga Implementation



Ngāi Taiwhakaea hapū wānanga 2024.
Photo: Freddy Carr

13. Plan oversight

Te Tapatoru-ā-Toi is responsible for ensuring this plan is a living document, driving action to realise our collective vision and outcomes for Te Tāpui Tokotoru in partnership with the Department of Conservation and Te Rūnanga o Ngāti Awa, and Ngāti Awa hapū. This includes:

- having oversight of the implementation of projects within Te Tāpui Tokotoru
- undertaking an annual review of plan implementation and milestones
- connecting with community groups, research agencies, funders and philanthropic organisations to identify opportunities for shared resourcing and funding.

14. Milestones

This section outlines the milestones that serve as measurable benchmarks to track the implementation and effectiveness of this plan.

The milestones below provide a roadmap for achieving the objectives and aspirations of Te Tāpui Tokotoru. While they represent important priorities, their implementation is subject to the availability of resources, including funding, partnerships and operational capacity. Flexibility is essential, to adapt to these uncertainties and respond to emerging challenges or opportunities.

Milestone	Annually	By Year 3	By Year 5	By Year 10
All reserves				
1. Decision-making framework and agreed internal processes for processing authorisations (policies 30, 31)		✓		
2. Integrated monitoring and reporting programme (Policy 2)	✓ Annual report	✓ Programme in place	✓ Wellbeing Report	✓ Wellbeing Report
3. Integrated biosecurity and biodiversity programme (Policy 3)	✓ Annual report	✓ Programme in place		
4. Cultural revitalisation programme (Policy 5)	✓			
5. Integrated communication and education programme (policies 7, 8)	✓ Annual report	✓ Te Tapatoru-a-Toi branding and website	✓ Interpretation elements installed	
6. Review of legal mechanisms and reserve status (policies 9, 10)			✓ Review complete	
7. More active involvement of Ngāti Awa hapū in all levels of reserve management and decision-making (Policy 6)	✓ Annual survey			

Moutohorā Wildlife Management Reserve				
8. Island restoration and recovery plan (2016) reviewed and completed (Policy 14)	✓ Annual report	✓ New plan	✓ Review complete	✓ New plan
9. Biosecurity surveillance and monitoring plan in place (Policy 14)	✓ Plan review and update			
10. Fire protection measures in place and operational (Policy 12)	✓ Plan review and update			
11. Whare pūkenga established (Policy 16)		✓ Scope agreed Design plans completed		✓ Centre established
12. Cultural induction and/or monitoring of concessionaires completed (Policy 12)	✓			
13. Rock wall restoration project plan and implementation (Policy 15)		✓ Project plan	✓ Complete	
14. Kiwi wellbeing assessment and programme in place (Policy 17)		✓ Monitoring and assessment complete		
Ōhope Scenic Reserve				
15. Ecological corridor expansion programme in place (Policy 19)	✓ Annual report	✓ Complete research	✓ Complete plan	
Tauwhare Pā Scenic Reserve				
16. Designated area for gathering		✓ Complete feasibility		

Glossary

Terms specific to this plan

The following terms are used specifically in this plan. Terms marked with an asterisk have been defined within Te Mana o Te Taiao – Aotearoa New Zealand Biodiversity Strategy 2020 (Department of Conservation, 2020).

Biosecurity: The exclusion, eradication or management of pests and diseases that pose a risk to the economy, environment, or cultural or social values, including human health.

Customary use: The gathering and use of natural resources by tāngata whenua according to tikanga.

Ecological integrity*: The full potential of indigenous biotic and abiotic features and natural processes, functioning in sustainable communities, habitats and landscapes.

Ecosystem health*: The fundamental physical and biological state of an ecosystem in relation to its ability to support services. A healthy ecosystem is stable and sustainable, maintaining its organisation and autonomy over time and its resilience to stress. Ecosystem health can be assessed using measures of resilience, vigour and organisation.

Manaakitanga: Hospitality, kindness, generosity, support, the process of showing respect, generosity and care for others.

Mātauranga*: Body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity, and cultural practices.

Mātauranga tuku iho: Ancestral/customary knowledge.

Resilience*: The ability of a species, or variety or breed of species, to respond and adapt to external environmental stresses.

Te Tapatoru-ā-Toi: Joint Management Committee, resulting from the Ngāti Awa Claims Settlement Act 2005, comprising representatives from Te Rūnanga o Ngāti Awa, Department of Conservation and Bay of Plenty Conservation Board. Also referred to within this plan as the ‘Joint Management Committee’.

Te Tāpui Tokotoru: The collective name for Moutohorā (Whale Island) Wildlife Management Reserve, Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve and often referred to as ‘the reserves’ within this plan.

General terms

The following are terms commonly found in conservation management plans and have been defined in legislation or within conservation general policy.

The Joint Management Committee highlights that all Māori terms listed below have a meaning far greater than that defined within policy and legislation.

Animal: (Reserves Act 1977: section 2; Conservation Act 1987: section 2)

Biodiversity: (Conservation General Policy 2005)

Biosecurity: (Conservation General Policy 2005). The Department has functions it performs under the Biosecurity Act 1993.

Concession: A lease, licence, permit or easement, granted under Part IIIB of the Conservation Act 1987 and section 59A of the Reserves Act 1977. Includes any activity authorised by a concession document.

Conservation: (Conservation Act 1987: section 2)

Conservation management plan: (Conservation Act 1987: section 17E)

Consultation: (Conservation General Policy 2005)

Ecosystem: (Conservation General Policy 2005)

Effect: (Conservation General Policy 2005)

Environment: (Conservation General Policy 2005)

Facilities: (Conservation General Policy 2005)

Habitat: (Conservation General Policy 2005)

Historical and cultural heritage: (Conservation General Policy 2005)

Historic place: (Conservation General Policy 2005)

Historic resource: (Conservation Act 1987: section 2)

Indigenous species: (Conservation General Policy 2005)

Integrated conservation management: (Conservation General Policy 2005)

Kaitiakitanga: (Conservation General Policy 2005)

Mātauranga Māori: (Conservation General Policy 2005)

Natural character: (Conservation General Policy 2005)

Natural resources: (Conservation Act 1987: section 2)

Objective: (Conservation Act 1987: section 2)

Outcome: (Conservation General Policy 2005)

Partnership: (Conservation General Policy 2005)

Pest: (Conservation General Policy 2005)

Place: (Conservation General Policy 2005)

Policy: A statement of the way things will be done and, in some situations, what will be done, or the general approach to be taken in future decision-making.

Protection: (Conservation Act 1987: section 2)

Reserve: (Reserves Act 1977: section 2)

Restoration: (Conservation General Policy 2005)

Rohe: (Conservation General Policy 2005)

Site: (Conservation General Policy 2005)

Species: (Conservation General Policy 2005)

Tangata whenua: (Conservation General Policy 2005)

Taonga: (Conservation General Policy 2005)

The Crown: (Conservation General Policy 2005)

Tikanga: (Conservation General Policy 2005)

Wāhi tapu: (Conservation General Policy 2005)

Wildlife: (Wildlife Act 1953: section 2)

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Wildlife Animal Control Act 1977.

Appendix 1 | Delegated powers and functions

The Minister of Conservation delegated several powers and functions to Te Tapatoru-ā-Toi through the Ngāti Awa Claims Settlement Act 2005.

Ngāti Awa Claims Settlement Act 2005

Section	Summary of powers and functions to Te Tapatoru-ā-Toi	Reserves Act 1977
S74(1)	Delegation of powers and functions as outlined in Parts A–C below.	Parts A–C below
S74(2)	Delegated powers and functions to control and manage physical access to Moutohorā (Whale Island) Wildlife Management Reserve.	S22(5)
S74(3) S86	Delegated powers and functions to grant a permit to Ngāti Awa members to access, and collect hāngi stones from, Moutohorā (Whale Island) Wildlife Management Reserve.	S22(5)
S77(1)	Delegated powers and functions of a Conservation Board established under section 6L of the Conservation Act 1987.	S40B

Attachment 5.3 of Ngāti Awa Deed of Settlement

The following is replicated from Attachment 5.3 of the Ngāti Awa Deed of Settlement, dated 27 March 2003.

Part A: Powers and functions delegated in respect of the Ōhope

Scenic Reserve and Tauwhare Pā Scenic Reserve

Reserves Act 1977	Summary of powers	Limitation of powers
S42(1)	Give or decline to give express written consent to the cutting or destruction of trees and bush on the Reserve. Determine terms and conditions subject to which consent is given.	The delegation applies only to exotic trees and bush.
S45	Give or decline to give prior approval; to the Commissioner to erect or authorise any voluntary organisation or educational institution to erect shelters, huts, cabins, lodges and similar resting or sleeping accommodation on the reserve. Determine terms and conditions as to location, structure, custody, use or otherwise as the Joint Management Committee approves.	The delegation applies only where the use is provided for or contemplated in an approved management plan for the Reserve.

Reserves Act 1977	Summary of powers	Limitation of powers
S46(2)	Grant or decline to grant, by notice in the Gazette, the right to bury or inter the remains of deceased Māori in a place in the Reserve to be specified.	
S50(1)	<p>Authorise or decline to authorise any person to take and kill any specified kind of fauna that may be found in the Reserve.</p> <p>Impose conditions on giving the authorisation.</p> <p>Authorise or decline to authorise the use of firearms, traps, nets, or other like objects within the Reserve for the foregoing purposes.</p>	The delegation is for non-protected exotic fauna only.
S51(1)	<p>Authorise or decline to authorise in writing the Commissioner to introduce indigenous flora or fauna into the Reserve.</p> <p>Impose conditions on giving the authorisation.</p>	Authorisations can only be given if provided for or contemplated in an approved management plan for the Reserve.
S51(1)(a)	Grant or decline to grant prior approval to the Commissioner to any planting of trees or shrubs on the Reserve.	Only exercisable where the planting is provided for or contemplated in an approved management plan for the Reserve.
S55(2)	Give or decline to give prior consent to the Commissioner to carry out any of the matters specified in sections 55(2) (a), (d), (e), (f) and (g) of the Reserves Act 1977.	Only exercisable where the matter is provided for or contemplated in an approved management plan for the Reserve.
S74(1)(b)(ii)	Consent or decline to consent to the Commissioner granting a license in respect of the Reserve.	Only exercisable where the activity is provided for or contemplated in an approved management plan for the Reserve or the activity is an existing use and the effects of the use will be the same in similar character, intensity and scale.

Part B: Powers and functions delegated in respect of Moutohorā (Whale Island) Wildlife Management Reserve, Ōhope Scenic Reserve and Tauwhare Pā Scenic Reserve

Reserves Act 1977	Summary of powers	Limitation of powers
S49	<ul style="list-style-type: none"> Grant or decline to grant in writing the right to any qualified person to take specified specimens of flora or fauna or rock mineral or soil from the Reserves. Form an opinion as to whether a qualified person has the necessary credentials. Impose conditions on the grant in writing. 	
S59A(I)	In accordance with Part IIIB of the Conservation Act 1987, grant or refuse a concession in respect of the Reserves.	Only exercisable where the activity is provided for or contemplated in an approved management plan for the reserve or the activity is existing use and will be the same or similar in character, intensity and scale.

Part C: General

Reserves Act 1977	Summary of powers	Limitation of powers
S121	Where, under any delegation provided for in parts A and B of this Attachment 5.3, the consent or approval of the Joint Management Committee is required, the Joint Management Committee may give its consent or approval subject to such conditions as it thinks fit.	

Appendix 2 | Deed of Settlement summary ►



Deed of Settlement

Between the Crown
and Ngati Awa

General Background

Ngati Awa is an iwi of the Eastern Bay of Plenty descended from Awanuiarangi II of the Mataatua waka. Ngati Awa has approximately 13,000 members and 22 hapu.

Ngati Awa's early interactions with the Crown were outlined in the Waitangi Tribunal's Ngati Awa Raupatu Report, published in 1999.

An account of the historical background agreed between the Crown and Ngati Awa is included in the Deed of Settlement along with acknowledgements of Crown breaches of the Treaty of Waitangi and a Crown Apology for those breaches. Summaries of these are included in the attached material. Ngati Awa's claims relate in general terms to the confiscation of land, the compensation process and the operation and impact of the Native land laws.

Pre-negotiations with Ngati Awa began in 1995 and formal negotiations leading to the Deed of Settlement commenced in 1997. A Heads of Agreement indicating the broad outline of a settlement package was signed in December 1998. A revised settlement offer was agreed in October 2000.

A full Deed of Settlement, which details the formal Crown offer to settle all of Ngati Awa's historical claims against the Crown, was then developed and was initialled by the Crown and the mandated representatives of Ngati Awa on 8 July 2002. The Deed was then ratified by the members of Ngati Awa through a postal ballot. The Deed of Settlement will be implemented following the ratification and establishment by Ngati Awa of a governance entity to receive and manage the settlement redress, and the passage of settlement legislation.

Te Runanga o Ngati Awa was mandated by Ngati Awa to represent them in settlement negotiations with the Crown. The Runanga is chaired by Dr Hirini Mead, Ngati Awa's Chief Negotiator. The Office of Treaty Settlements, headed by Andrew Hampton, and Chief Crown Negotiator Brian Roche, with the support of Te Puni Kokiri, the Treasury, and the Department of Conservation represented the Crown in day-to-day negotiations. The Minister in Charge of Treaty of Waitangi Negotiations, Hon Margaret Wilson, represented the Crown in high-level negotiations with Ngati Awa.

Summary of Historical Background to the Claims by Ngati Awa

Some Ngati Awa chiefs signed the Treaty of Waitangi at Pohaturoa, near Whakatane in June 1840. Prior to the 1860s, however, there were few European settlers within the Ngati Awa rohe.

Fighting broke out between the Crown and Maori in the early 1860s in Taranaki and later Waikato. In 1864 some Ngati Awa hapu joined a Te Tai Rawhiti force planning to go to Waikato to assist the tribes there. Most of the force was prevented from travelling through the Rotorua region by local iwi, supported by Crown warships and military personnel.

In July 1865 a Crown official, James Te Mautaranui Fulloon, and three others were killed at Whakatane by some Ngati Awa supporters of Pai Marire. In August 1865, a Crown expeditionary force of approximately 500 men, drawn largely from some neighbouring iwi, entered the rohe of Ngati Awa to execute an arrest warrant for the killing of Fulloon and others. This force destroyed Ngati Awa kainga, wharenui, pataka and waka, seized cattle, horses and other property, and was involved in skirmishes with Ngati Awa in which some were killed.

In September 1865 the Crown issued a Proclamation of Peace declaring that the war, which began in Taranaki, was at an end. The proclamation pardoned those who had been in arms against the Crown but excluded those responsible for the killing of Fulloon. It stated that if those responsible were not given up then the Crown would take parts of the lands of those tribes who concealed the murderers.

Subsequently, the Crown expeditionary force laid siege to pa at Matata, Whakatane and Te Teko. In October 1865 over 30 men were arrested for the killing of James Fulloon and related offences. Many were found guilty at trial by Courts-Martial and sentenced to death. They were re-tried before the Supreme Court in Auckland. All were found guilty of at least one charge and were sentenced to imprisonment or execution. Two men were subsequently executed for the murder of Fulloon and three others died while in prison.

Governor George Grey deemed the Bay of Plenty tribes to have been in rebellion and in January 1866 approximately 448,000 acres of land was confiscated. Ngati Awa state that approximately 245,000 acres of this land was within their rohe. Confiscation affected all Ngati Awa and all bore the stigma of being 'tangata hara' or rebels including the many hapu who had not been involved in any conflict.

Approximately 77,000 acres were returned to Ngati Awa through the compensation process but this land was returned to individuals rather than to iwi or hapu and did not reflect customary forms of land tenure. It often took up to 10 years before a Crown grant was issued for returned land and some hapu received land which had previously been occupied by other hapu.

From the 1870s Ngati Awa claimed land south of the confiscation line before the Native Land Court but in many cases the Court awarded parts of those lands, regarded by Ngati Awa as theirs, to other iwi. Those lands Ngati Awa did gain title to were awarded to individuals rather than to iwi or hapu and became more susceptible to partition, fragmentation and alienation. This contributed to the erosion of the traditional tribal structures of Ngati Awa. Further land was lost through acquisitions under public works legislation in the twentieth century, including urupa and other waahi tapu.

Since 1867 Ngati Awa have sought redress for the wrongs inflicted on the iwi by the Crown. Several petitions were sent to the Crown relating to the confiscations, imprisonments and the loss of land. The Sim Commission considered the Ngati Awa claims in 1927 but generally did not find in their favour. The Commission did find, however, that there were insufficient reserves for two hapu and recommended the award of land at Matata. This never eventuated. As a result of the Sim Commission other iwi had annuities paid by the Crown and Trust Boards were established for some raupatu iwi, but not for Ngati Awa.

Settlement

Summary of the Ngati Awa settlement

Overview

The Ngati Awa Deed of Settlement is a package that includes:

- An agreed historical account, Crown acknowledgements and a Crown Apology to Ngati Awa
- Cultural redress
- Financial and commercial redress.

No private land is included as redress, only Crown assets.

The benefits of the settlement will be available to all members of Ngati Awa, wherever they may live.

Crown Apology

The Crown apologises to Ngati Awa for past dealings that breached the Crown's obligations under the Treaty of Waitangi including the confiscation of land, the compensation process, the operation and impact of the native land laws and the cumulative impact of these events on Ngati Awa, which undermined traditional tribal structures and left Ngati Awa virtually landless.

Cultural Redress

1. Recognition of Ngati Awa's traditional, historical, cultural and spiritual associations to places and sites, within their area of interest, that are owned by the Crown. This includes:

1(a) STATUTORY ACKNOWLEDGEMENTS

Statutory Acknowledgements register the special association Ngati Awa has with an area. They are recognised for certain purposes relating to standing and notification under the Resource Management Act and the Historic Places Act. There are eleven such acknowledgements: part of the Whakatane, Rangitaiki and Tarawera rivers, Moutohora (Whale) Island Wildlife Management Reserve, Part of Ohiwa Harbour, Te Kaokaoroa Historic Reserve, Kohi Point Scenic Reserve, Ohope Scenic Reserve, Mokorua Scenic Reserve, Uretara Island Scenic Reserve, and the former Matahina A5 block.

1(b) DEEDS OF RECOGNITION

A Deed of Recognition requires the Crown to consult Ngati Awa and have regard for their views about Ngati Awa's special association with a particular Crown-owned site. The Deed specifies the nature of Ngati Awa's input into management of those areas by the Department of Conservation and Commissioner of Crown Lands. There will be four Deeds of Recognition covering the Crown-owned parts of the Whakatane, Rangitaiki and Tarawera riverbeds and Uretara Island.

1(c) PROTOCOLS WITH GOVERNMENT DEPARTMENTS AND COMMITMENTS TO CONTACT THIRD PARTIES

The Deed of Settlement provides for the establishment of protocols to promote good working relationships between Ngati Awa and the Ministry of Fisheries, the Department of Conservation and the Ministry of Culture and Heritage on matters of cultural importance to Ngati Awa.

The Department of Internal Affairs has undertaken to consult Ngati Awa should the Department conduct a review of the administration

by local government of the following: Motiti Island, Tokata Island, Rurima Island, Moutoki Island, Moutohora Island, Whakaari/White Island and Te Paepae o Aotea (Volkner Rocks).

Ngati Awa will also be able to express their views to the Ministry for the Environment on the application of the Treaty and relevant parts of the Resource Management Act in Ngati Awa's area of interest. The Ministry will monitor the performance of local authorities in Ngati Awa's area of interest in relation to these matters.

In addition, the Crown has written to a number of third parties, such as Environment Bay of Plenty, inviting them to consider meeting with Ngati Awa to discuss matters of importance to the iwi.

1(d) PLACE-NAMES

Three official place-name changes have been agreed between the Crown and Ngati Awa. Once the settlement legislation has been enacted, Volkner Rocks (owned by Ngati Awa on behalf of Mataatua) will be known as Te Paepae o Aotea. Awaateatua Beach will be known as Te Awa a Te Atua Beach. Braemar Springs will be known as Te Waiu o Pukemarie/Braemar Springs. In addition, Thornton Wildlife Management Reserve will be known as Okorero/Thornton Wildlife Management Reserve.

1(e) SITES TRANSFERRED AND MANAGEMENT INPUT

Seven areas of special significance to Ngati Awa will be returned to the iwi. These are:

- Kaputerangi Historic Reserve
- Te Paripari Pa Historic Reserve
- Otitapu Pa (within the Mangaone Scenic Reserve)
- Former Matahina A4 Block
- Te Toangapoto (within the Western Whakatane Recreation Reserve)
- Te Ihukatia (part of the Port Ohope Recreation Reserve), and
- Whakapaukorero (within the Matata Scenic Reserve).

These sites total approximately 64 hectares. Kaputerangi Historic Reserve, Te Paripari Pa Historic Reserve, Te Toangapoto, Te Ihukatia, and Whakapaukorero will be re-reserved under the Reserves Act, which means that public access will be maintained. Otitapu Pa will be subject to a protected private land agreement to protect conservation values.

The Kaputerangi Historic Reserve and Te Toangapoto site are currently vested in or administered by the Whakatane District Council and the Council has agreed to relinquish their interests in the areas subject to Ngati Awa managing these reserves in a way that is compatible with the existing management plans. Under the Deed of Settlement, Ngati Awa has undertaken to acknowledge the significance of the site to other iwi in any published and interpretation material that it produces about the Kaputerangi Historic Reserve.

Two joint committees, one advisory and one management committee, are to be established over five reserves.

- A Joint Advisory Committee is to be established over the Matata Scenic Reserve and the Matata Wildlife Refuge Reserve. This committee will be made up of equal numbers of members nominated by Ngati Awa and the Department of Conservation.

- A Joint Management Committee is to be established for Moutohora (Whale) Island Wildlife Management Reserve, Tauwhare Pa Scenic Reserve, and Ohope Scenic Reserve. This committee will have representatives nominated by Ngati Awa, the Department of Conservation and the Bay of Plenty Conservation Board. Ngati Awa will, as part of the agreement on Moutohora Island, no longer require permits to extract hangi stones traditionally sourced from the island, but will still need a permit to gain access to the island.

1(f) GIFTS

The Crown will gift Ngati Awa \$1 million to assist in the redevelopment of the Mataatua meeting house complex. The Mataatua meeting house was returned to Ngati Awa in 1996 in partial settlement of Ngati Awa's historical claims.

The Crown will also gift the land under the Whakatane Airport to Ngati Awa, if it ever ceases to be reserved as an airport.

1(g) WAHI TAPU SITES

The Deed of Settlement acknowledges that certain sites on Crown-owned land, within Ngati Awa's area of interest, are considered by Ngati Awa to be wahi tapu.

2. Restoration of Ngati Awa access to traditional foods and food gathering areas, including:

2(a) CUSTOMARY FISHERIES

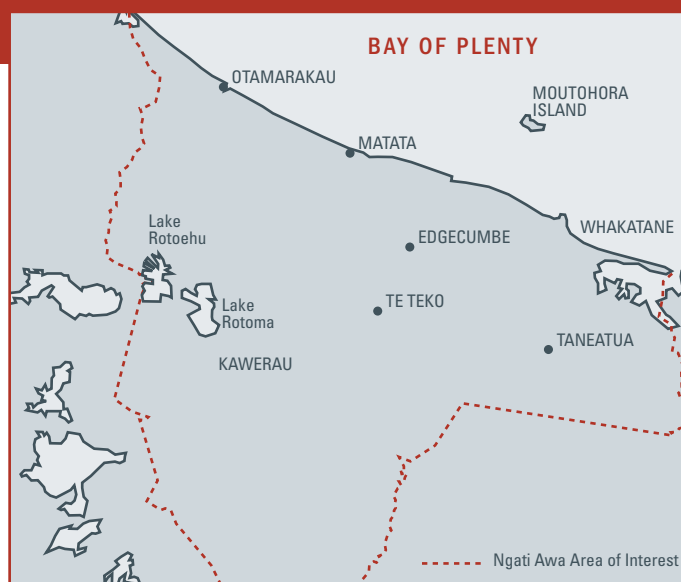
Ngati Awa will be appointed as an Advisory Committee to the Minister of Conservation and the Minister of Fisheries. One committee will provide advice to the Minister of Conservation on all matters concerning the management and conservation by the Department of Conservation of freshwater fish. The other committee will provide advice to the Minister of Fisheries on all matters concerning the utilization of aquatic life and seaweed administered by the Ministry of Fisheries.

The Deed of Settlement will include a provision that if the Minister of Conservation offers by public tender any part of the coastal marine area within a specified part of the Ohiwa Harbour, Ngati Awa will have a preferential right to purchase up to 5% of the authorisations that are the subject of that tender.

2(b) CAMPING LICENCES OR NOHOANGA

Camping licences are an area of up to one hectare near a waterway that give access to traditional food gathering areas. The camping licences will not impede existing public access to or along the waterway. Subject to gaining any necessary resource consent, Ngati Awa members will have an exclusive right to use this entitlement for non-commercial, lawful fishing and food gathering for up to 210 days a year.

Four nohoanga will be established. They are located in: the Matata Wildlife Refuge Reserve, the Thornton Lagoon Wildlife Management Reserve, the Port Ohope Recreation Reserve, and the Ohineteraraku Scenic Reserve.



Financial and Commercial Redress

3. This redress recognises the economic loss suffered by Ngati Awa arising from breaches by the Crown of its Treaty obligations. It is aimed at providing Ngati Awa with resources to assist it to develop its economic and social well-being. It includes;

3(a) A combination of Crown-owned land selected by Ngati Awa and cash up to a value of **\$42.39 million**. Among the properties Ngati Awa has selected are portions of the Kaingaroa and Rotoehu Forests (land only).

3(b) **Right of First Refusal** – Ngati Awa will have, for a period of 50 years, a Right of First Refusal to buy, at full market value, Crown-owned properties in a specified area, should they be disposed of by the Crown.

Awanuiarangi II Title

The Deed of Settlement provides that Ngati Awa may hold any land in a new category of land title (Awanuiarangi II Title). Ngati Awa may declare settlement properties held under Awanuiarangi II Title to also be Protected Land. In such case the settlement properties will have some of the characteristics of “Maori Land” (as defined in Te Ture Whenua Maori Act 1993).

Previous Redress

Ngati Awa have already received the following in part-settlement of their historical claims:

- Ngati Awa Station, a former Landcorp property near Whakatane (1990)
- The Mataatua meeting house, formerly in the Otago Museum (1996)
- A statutory pardon from the Crown in 1988 for those who were arrested, tried and labelled as rebels and in respect of all matters arising out of the land wars in 1865.

Ngati Awa Ancillary Claims

On the recommendation of the Waitangi Tribunal in 1999 the Crown also intends to settle three ancillary claims separate from the broader Ngati Awa claim. There will be separate Deeds of Settlement for the three ancillary claims and the timeline for settlement will differ from the main Ngati Awa settlement. The ancillary claims are:

- **Wai 79** concerning Awakeri Springs
- **Wai 247** concerning a quarry site in the Waiohau C26 block
- **Wai 248** concerning a quarry site in the Rangitaiki 60C block.

Questions and Answers

1. What is the total cost to the Crown?

\$42.39 million plus interest from the date of the signing of the Deed of Settlement plus the cost of the cultural sites returned under 1(e), and the gifts made under 1(f).

2. Is there any private land being transferred?

No.

3. Are the public's rights affected?

Generally, no, but:

- camping licences or nohoanga, which are similar to other concessions granted by the Department of Conservation, will be for the exclusive use of Ngati Awa for up to 210 days a year. A site is up to one hectare in size. It will not affect public access to waterways.
- The site of Otitapu Pa, totalling approximately six hectares, will no longer be available for public access as of right. However public access to the remainder of the Mangaone Scenic Reserve will be unaffected.

4. What is a camping licence or Nohoanga?

It is an entitlement to temporarily occupy a piece of land of up to one hectare near a traditional Ngati Awa food gathering area such as a river or lake. It is set back from the marginal strip and does not impede public access to or along a waterway. It is the same concept as a nohoanga in the Ngai Tahu settlement.

5. What are a Statutory Acknowledgement and a Deed of Recognition?

Statutory Acknowledgments acknowledge areas or sites on Crown-owned land with which a claimant group has a special relationship and will be recognised in any proceedings under the Resource Management Act or the Historic Places Act. This provision aims to avoid past problems with land development for roading and other purposes when areas of significance to claimant groups, such as burial grounds, were simply cleared or excavated without either permission or consultation. It does not give claimant groups any specific property rights.

A **Deed of Recognition** sets out an agreement between the administering Crown body (the Minister of Conservation or the Minister of Crown Lands) and the iwi, which recognises the claimant group's special association with a site as stated in a Statutory Acknowledgement and specifies the nature of the claimant group's input into the management of the site.

6. Are any place-names changed?

There are three official place-name changes. Volkner Rocks (owned by Ngati Awa on behalf of Mataatua) will be amended to Te Paepae o Aotea, Awaateatua Beach will be changed to Te Awa a Te Atua Beach to reflect the correct grammatical spelling and a name will be allocated to a spring currently not officially named, Te Waiu o Pukemairie/Braemar Springs. In addition, Thornton Wildlife Management Reserve will be renamed with a dual name, Okerero/Thornton Wildlife Management Reserve.

7. Are any National Parks affected in the settlement?

No.

8. What happens to memorials on private titles?

The settlement legislation will remove the Waitangi Tribunal's statutory power to order the Crown to resume certain former Crown land (which have memorials noted on the title, and may be in private ownership) within a specified area.

9. Does the settlement create any special rights for Ngati Awa?

Aside from a new legal mechanism for Ngati Awa to hold land (Awanuiarangi II Title), no new rights are being created. Provisions in relation to conservation, such as Statutory Acknowledgements, give practical effect to existing provisions of both the Resource Management Act (e.g. section 6) and the Conservation Act (e.g. section 4) which provide for Maori participation in conservation and planning matters.

10. Does Ngati Awa have the right to come back and make further claims about the behaviour of the Crown in the 19th and the 20th Century?

No. A Deed of Settlement is a fair and final settlement for all Ngati Awa's historical or pre 1992 claims against the Crown, wherever they may be. The settlement legislation, once passed, will prevent Ngati Awa from re-litigating their historical claims (or bringing any new historical claims) before the Waitangi Tribunal or the courts.

The settlement package will still allow Ngati Awa or members of Ngati Awa to pursue claims based on the continued existence of aboriginal title or customary rights, or claims against the Crown for acts or omissions after 21 September 1992. The Crown also retains the right to dispute such claims or the existence of such title rights.

11. Who benefits from the settlement?

All members of Ngati Awa, wherever they may now live.

This and other settlement summaries are also available at www.beehive.govt.nz & www.ots.govt.nz

Appendix 3 | Statutory acknowledgements

Statutory acknowledgement for Moutohorā (Whale Island) Wildlife Management Reserve

Taken from Schedule 7 of the Ngāti Awa Claims Settlement Act 2005.

Cultural, spiritual, historical and traditional association of Ngāti Awa with statutory area

The traditions of Ngāti Awa illustrate the cultural, historical, and spiritual association of Ngāti Awa to Moutohorā. For Ngāti Awa, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection, and continuity between generations and confirm the importance of Moutohorā to Ngāti Awa.

A significant event in the history of Ngāti Awa was the arrival of the waka Mātaatua to Aotearoa. Toroa, the chief of Mātaatua, is acknowledged as one of the principal ancestors of Ngāti Awa. The first occupation of Moutohorā was by the grandson of Toroa, Te-Rongo Tauaroa a Tai. Te Rongo lived at a pā called Raetihi (The Summit of Gentle Breezes), now known as Pā Hill. Some of the descendants of Rongo are found among the hapū of Ngāti Awa.

Moutohorā derives its name from the words Motu (island) and tohorā (whale). With the passage of time the name was shortened to Moutohorā. It was here that Captain Cook's first expedition described the only double-hulled war canoe that they saw during their expedition in Aotearoa. This confirms that in 1769 the Ngāti Awa hapū living at Moutohorā were using double-hulled waka for sea transport.

Taiwhakaea I, a noted chief of Ngāti Awa and eponymous ancestor of the Taiwhakaea hapū of Ngāti Awa, lived from time to time on Moutohorā. Te Ngārara, another Ngāti Awa rangatira, also made frequent use of the island.

There were a number of pā sites on Moutohorā that were used by the hapū of Ngāti Awa who occupied the Island. Raetihi is one such pā. The unusual feature of Raetihi is that it has stone walls on the lower north-eastern side of the pā. Moutohorā was occupied for relatively short periods of time when people

travelled to the Island to gather food. Gathering tītī (mutton bird—grey faced petrels) and kaimoana from Moutohorā were regular seasonal activities for the Whakatāne based hapū of Ngāti Awa.

There are also a number of significant Ngāti Awa wāhi tapu on Moutohorā. Te Pari Kawau (Boulder Bay) was an ancient urupā of the hapū of Ngāti Awa. Another wāhi tapu on Moutohorā is Waiariki (Sulphur Bay). Separate areas at Waiariki were set aside for cooking, bathing, and medicinal purposes. Various Ngāti Awa people suffering from skin ailments and especially from hākihaki were able to go to the hot springs at Waiariki and bathe in the sulphur laden water. Te Puna Wai (The Water Spring) is a small spring on Moutohorā. Te Puna Wai was the only reliable source of fresh water. However, during a very dry summer it was necessary to carry additional water to Moutohorā from Whakatāne. Te Rātahi (McEwens Bay) was where the hapū of Ngāti Awa living on Moutohorā established their gardens and grew kūmara and other root vegetables.

The abundant resources of Moutohorā made it a valuable place to live for those hapū of Ngāti Awa fortunate enough to occupy the Island. The gathering of tītī was always a traditional and annual activity involving many of the hapū of Ngāti Awa. Ngāti Awa people used the cultural practice of rāhui (restrictions) to ensure the tītī were never depleted completely on the Island. Moutohorā was also useful as a lookout point to intercept any intruders who were en route to some other part of the eastern coast.

Moutohorā has always been a rich source of pāua, kina, crayfish, and the popular varieties of shellfish for the hapū of Ngāti Awa.

The Ngāti Awa tipuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Moutohorā,

the relationship of people with the area and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the hapū of Ngāti Awa today.

Moutohorā is the repository of many kōiwi tangata. Urupā are the resting places of Ngāti Awa tipuna and, as such, are the focus of whānau traditions. Urupā and wāhi tapu are places holding the memories,

traditions, victories, and defeats of Ngāti Awa tipuna, and are frequently protected in secret locations.

The mauri of Moutohorā represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force, and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Awa whānui to Moutohorā.

Statutory acknowledgement for Ōhope Scenic Reserve

Taken from Schedule 6 of the Ngāti Awa Claims Settlement Act 2005.

Cultural, spiritual, historical and traditional association of Ngāti Awa with statutory area

It is the historical traditions of Ngāti Awa such as whakapapa, waiata, kōrero, and whakairo that illustrate the cultural and spiritual association of Ngāti Awa to the Ōhope Scenic Reserve. These histories link the present generations of Ngāti Awa with their ancestors and the atua of the natural world such as Io-Matua-Kore, Ranginui, and Papatuanuku. These traditions form the foundation of the identity of Ngāti Awa as an iwi. Some of these important historical traditions are recorded below.

Ngāti Awa history records the arrival of the waka Mātaatua (the face of the god) at Kākahoroa (Whakatāne) from the ancestral homeland Hawaiki. Mātaatua brought the kumara to Kākahoroa and a parcel of soil from Rangiatea to place in the garden called Matirerau. Toroa, the chief of Mātaatua, is acknowledged as one of the principal ancestors of Ngāti Awa. From Toroa came Ruaihona, from Ruaihona came Tahinga o Te rangi and from Tahinga o Te rangi came Awanuiārangi II. The eponymous ancestor Awanuiārangi II, great-grandson of Toroa, is acknowledged by Ngāti Awa as the paramount and principal identifying ancestor to which all hapū of Ngāti Awa can trace descent.

During the early occupation of Ōhope by Ngāti Awa, various hapū established the customary interests of the iwi. Following that, during the late 18th century two Ngāti Awa hapū, Ngāti Hokopū and Ngāti Wharepaia, were prominent within the Reserve and surrounding area.

A number of pā sites near the Ōhope Scenic Reserve illustrate the strong historical associations of Ngāti Awa to the Reserve. Western-most was Ōtūmanu Pā. Te Rae o Te Tāmure was nearby, on the ridge between Ōhope West and Ōtarawairere beach at Koohi Point. Both these pā were occupied by Tamaruarangi, a well-known rangatira and ancestor of Ngāti Awa. Further east, near the coast below the Ōhope Scenic Reserve were 2 key strategic pā called Maungateone Pā (Sand Mountain) and Te Paripari or Gunfighters' Pā. Further along Ōhope towards Ōhiwa were Mihi Marino Pā (Calm Greetings) and Raukawarua Pā. There were also pā within the Ōhope Scenic Reserve but their names have been lost over time.

The Ōhope Scenic Reserve was rich in resources and provided an abundance of wildlife, plant, and vegetation for the hapū of Ngāti Awa that lived within or near the Reserve. The Reserve was a favourite food gathering place for the hapū of Ngāti Awa. The use of the Reserve area has been evidenced by the discovery of artefacts along the creekbed of Te Huki o to Tuna (Spit of the Eel) in past years.

To ensnare some of the abundant bird life within the area known today as the Ōhope Scenic Reserve the people of the hapū would hollow out miro logs as drinking troughs for birds such as kererū and wait in hiding for them.

The medicinal qualities of the plant life in the Ōhope Scenic Reserve were also important to Ngāti Awa. These cultural aspects of the Reserve constitute an essential part of the heritage of Ngāti Awa.

Particular stretches of the Ōhohe Scenic Reserve also have their own traditions. West of Ōtumanu along the cliff face is the path known as Te Ara-kā which means the burning path or illuminated pathway.

Ngāti Awa have always maintained a considerable knowledge of the lands of the Ōhohe Scenic Reserve and surrounding area, its history, the traditional trails of the tipuna in the area, the places for gathering kai and other taonga, and the ways in which to use the resources of the Ōhohe Scenic Reserve. Proper and sustainable resource management has always been at the heart of the relationship of Ngāti Awa with the Ōhohe Scenic Reserve. The sustainable management of the resources of the reserve remains important to the people of Ngāti Awa today.

The Ōhohe Scenic Reserve is the repository of many kōiwi tangata, secreted away in places throughout the reserve. These urupā are wāhi tapu and the knowledge of their location is often protected. Urupā provide an important link to the memories and traditions of Ngāti Awa tipuna and the protection

of the relationship to those places is important to the spiritual wellbeing of the iwi.

The traditional values of mana, mauri, whakapapa, and tapu are central to the relationship of Ngāti Awa with the Ōhohe Scenic Reserve. The mana of Ōhohe describes the power and importance of the reserve to Ngāti Awa. Mana also implies the responsibility of Ngāti Awa as tangata whenua and guardians of the area. The mauri of Ōhohe is the life force of Ōhohe. All forms of life have a mauri and all forms of life are related. One of the roles of Ngāti Awa as tangata whenua is to protect the mauri of the Ōhohe Scenic Reserve area. Whakapapa defines the genealogical relationship of Ngāti Awa to the Reserve. Tapu describes the sacred nature of the Reserve to Ngāti Awa. Mana, mauri, whakapapa, and tapu are all important spiritual elements of the relationship of Ngāti Awa with the Ōhohe Scenic Reserve area. All of these values remain important to the people of Ngāti Awa today.

Statutory acknowledgement for Part Ōhiwa Harbour

Taken from Schedule 8 of the Ngāti Awa Claims Settlement Act 2005.

Cultural, spiritual, historical and traditional association of Ngāti Awa with statutory area

The traditions of Ngāti Awa illustrate the cultural, historical, and spiritual association of Ngāti Awa to the Ōhiwa Harbour. For Ngāti Awa, traditions such as these represent the links between the world of the gods and present generations. These histories reinforce tribal identity, connection, and continuity between generations and confirm the importance of Ōhiwa Harbour to Ngāti Awa.

According to Ngāti Awa the first person to settle in the region was Maui. After him was Tiwakawaka. His descendant was Toi te Huatahi who was also known as Toi Kairākau. From Toi descended many tribes collectively known as Te Tini o Toi. Another of these ancient tribes was Te Hapūoneone, a division of Te Tini o Awa who occupied the lands around Ōhiwa. The harbour has always been a source of sustenance to those residing around the harbour, at pā such as

Tauwhare, Te Horo, and Paparoa. The name Ōhiwa comes from Te Ōhiwa o Awanuiārangi II which means the standing place of Awanuiārangi II. The name arose when Awanuiārangi II stood on the summit of the pā site Paparoa at Wainui on the shores of Ōhiwa. Since then Awanuiārangi's descendants, the hapū of Ngāti Awa, have resided and maintained a presence at Ōhiwa Harbour.

There are a number of important Ngāti Awa pā sites and wāhi tapu in the Ōhiwa Harbour, which demonstrate Ngāti Awa connections with the harbour. Generations of Ngāti Awa have watched over Ōhiwa from such places. One such wāhi tapu was Te Horonga o Ngai Te Hapū (the bathing place of Te Hapū). Te Hapū was the son of Tāroakaikaha, the founding ancestor of the Patuwai hapū of Ngāti Awa who are now located at Pupuāruhe, Toroa Marae and Mōtiti Island. Te Horo, at the mouth of the Ōhiwa Harbour, was also an important settlement of Te Kooti and his

Ngāti Awa followers. Taipari is a wāhi tapu also located at the mouth of the harbour near Te Horo. Taipari is the area where Ngāti Awa hapū would read the signs of the ocean, hence the name Taipari which means the rising and falling of the tides. Taipari is also the name of a chief of the Ngāti Awa hapū, Ngāti Hokopū. There are numerous other pā and wāhi tapu known to Ngāti Awa around the harbour.

Ngāti Awa from Whakatāne, Ngāti Hokopū, and Ngāti Wharepaia were instrumental in establishing and maintaining a Ngāti Awa presence at Ōhiwa Harbour. Several pā were destroyed in the many battles between Ngāti Awa and Whakatōhea until peace was finally made between the 2 tribes in 1857.

There were several minor incidents following the peace agreement regarding boundaries, but it is Ngāti Awa's tradition that a boundary between the iwi generally agreed at that time was to the Hokianga River in the Ōhiwa harbour. This boundary is still contested today. The Hokianga River, which winds its way through the harbour and out to sea, can only be seen at low tide.

The Ōhiwa harbour has provided Ngāti Awa hapū with all the resources of life they required to survive. The harbour provided an abundance of fish and shellfish such as flounder, kahawai, mussels, pipi, cockles, scallops, and oysters. The harbour was also rich in bird life and building material. The Ngāti Awa hapū, Ngāti Hokopū and Ngāti Wharepaia settled throughout the Ōhiwa Harbour. Ōtao was a favourite place of Ngāti Hokopū for gathering kaimoana particularly pipi, scallops, and cockles.

Throughout the years Ngāti Awa have exercised custodianship over the harbour and have imposed rāhui (restrictions) when appropriate, restricting the taking of mussels, scallops, and other kaimōana. Proper and sustainable management of Ōhiwa Harbour has always been at the heart of the relationship of Ngāti Awa with the harbour.

Ōhiwa Harbour is the repository of many kōiwi tangata. Urupā are the resting places of Ngāti Awa tipuna and, as such, are the focus of whānau traditions. Urupā and wāhi tapu are places holding the memories, traditions, victories, and defeats of Ngāti Awa tipuna and are frequently protected in secret locations.

Ngāti Awa tipuna had considerable knowledge of whakapapa, traditional trails and tauranga waka, places for gathering kai and other taonga, ways in which to use the resources of Ōhiwa Harbour, the relationship of people with the area and their dependence on it, and tikanga for the proper and sustainable utilisation of resources. All of these values remain important to the people of Ngāti Awa today.

The Ōhiwa Harbour is of great cultural and historical importance to Ngāti Awa. The mauri of Ōhiwa Harbour represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All elements of the natural environment possess a life force and all forms of life are related. Mauri is a critical element of the spiritual relationship of Ngāti Awa whānui to the Ōhiwa Harbour.

Appendix 4 | Significant native species

The following table lists significant indigenous species discussed in this plan, sourced from the New Zealand Threat Classification series, including Robertson et al. (2021) for birds, Dunn et al. (2017) for freshwater fish and Hitchmough et al. (2010) for reptiles.

Flora

Common name	Māori name	Scientific name	Current threat status
Pōhutukawa	Pōhutukawa	<i>Metrosideros excelsa</i>	Not Threatened
Moutohorā kānuka	Kānuka	<i>Kunzea salterae</i>	At Risk – Naturally Uncommon
Kānuka	Kānuka	<i>Kunzea robusta</i>	Not Threatened
Māhoe	Māhoe	<i>Melicytus ramiflorus</i>	Not Threatened
Bracken	Rarauhe	<i>Pteridium esculentum</i>	Not Threatened
Stinging nettle	Ongaonga	<i>Urtica ferox</i>	Not Threatened
Kohekohe	Kohekohe	<i>Dysoxylum spectabile</i>	Not Threatened
<i>Pimelea tomentosa</i> (shrub)	–	<i>Pimelea tomentosa</i>	Threatened – Nationally Vulnerable
<i>Peperomia tetraphylla</i>	–	<i>Peperomia tetraphylla</i>	At Risk – Naturally Uncommon

Fauna – Birds

Common name	Māori name	Scientific name	Current threat status
North Island brown kiwi	Kiwi	<i>Apteryx mantelli</i>	Not Threatened
North Island saddleback	Tieke	<i>Philesturnus rufusater</i>	At Risk – Relict
Red-crowned parakeet	Kākāriki	<i>Cyanoramphus novaezelandiae</i>	At Risk – Relict
Little blue penguin	Kororā	<i>Eudyptula minor</i>	At Risk – Declining
Northern New Zealand dotterel	Tuturiwhatu	<i>Charadrius obscurus</i>	Threatened – Nationally Increasing
Variable oystercatcher	Tōrea tai	<i>Haematopus unicolor</i>	At Risk – Recovering
Caspian tern	Taranui	<i>Hydroprogne caspia</i>	Threatened – Nationally Vulnerable
New Zealand falcon	Kārearea	<i>Falco novaeseelandiae</i>	Threatened – Nationally Vulnerable
Tūī	Tūī	<i>Prosthemadera novaeseelandiae</i>	Not Threatened
Bellbird	Korimako	<i>Anthornis melanura</i>	Not Threatened
Grey warbler	Riroriro	<i>Gerygone igata</i>	Not Threatened
Fantail	Pīwakawaka	<i>Rhipidura fuliginosa</i>	Not Threatened
Silvereye	Tauhou	<i>Zosterops lateralis</i>	Not Threatened
Shining cuckoo	Pīpīwharauoa	<i>Chrysococcyx lucidus</i>	Not Threatened
Morepork	Ruru	<i>Ninox novaeseelandiae</i>	Not Threatened
Long-tailed cuckoo	Koekoēā	<i>Eudynamis taitensis</i>	Threatened – Nationally Vulnerable
New Zealand kingfisher	Kōtare	<i>Todiramphus sanctus</i>	Not Threatened

Kererū	Kererū	<i>Hemiphaga novaeseelandiae</i>	Not Threatened
Grey-faced petrel	Kuia ōi	<i>Pterodroma gouldi</i>	Not Threatened

Fauna – Fishes and marine mammals

Common name	Māori name	Scientific name	Current threat status
Giant kōkopu	Kōkopu	<i>Galaxias argenteus</i>	At Risk – Declining
Short-jawed kōkopu	Kōkopu	<i>Galaxias postvectis</i>	Threatened – Nationally Vulnerable
Short-finned eel	Tuna	<i>Anguilla australis</i>	Not Threatened
Long-finned eel	Tuna	<i>Anguilla dieffenbachii</i>	At Risk – Declining
Red-finned bully	–	<i>Gobiomorphus huttoni</i>	Not Threatened
Torrentfish	Panoko	<i>Cheimarrichthys fosteri</i>	At Risk – Declining
Common bully	Toitoi	<i>Gobiomorphus cotidianus</i>	Not Threatened
Common smelt	Pōrohe/paraki	<i>Retropinna retropinna</i>	Not Threatened
New Zealand fur seal	Kekeno	<i>Arctocephalus forsteri</i>	Not Threatened

Fauna – Reptiles

Common name	Māori name	Scientific name	Current threat status
Tuatara	Tuatara	<i>Sphenodon</i> spp.	At Risk – Relict
Common gecko	Mokomoko	<i>Woodworthia maculata</i>	Not Threatened
Crenulate skink	Mokomoko	<i>Oligosoma</i> aff. <i>infrapunctatum</i> ‘crenulate’	–
Copper skink	Mokomoko	<i>Oligosoma aeneum</i>	Not Threatened



Moutohorā. Photo: Neil Hutton



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Te Papa Atawhai



Te Rūnanga o Ngāti Awa