Annexes

Annex 1: The New Zealand Marine Environment Classification

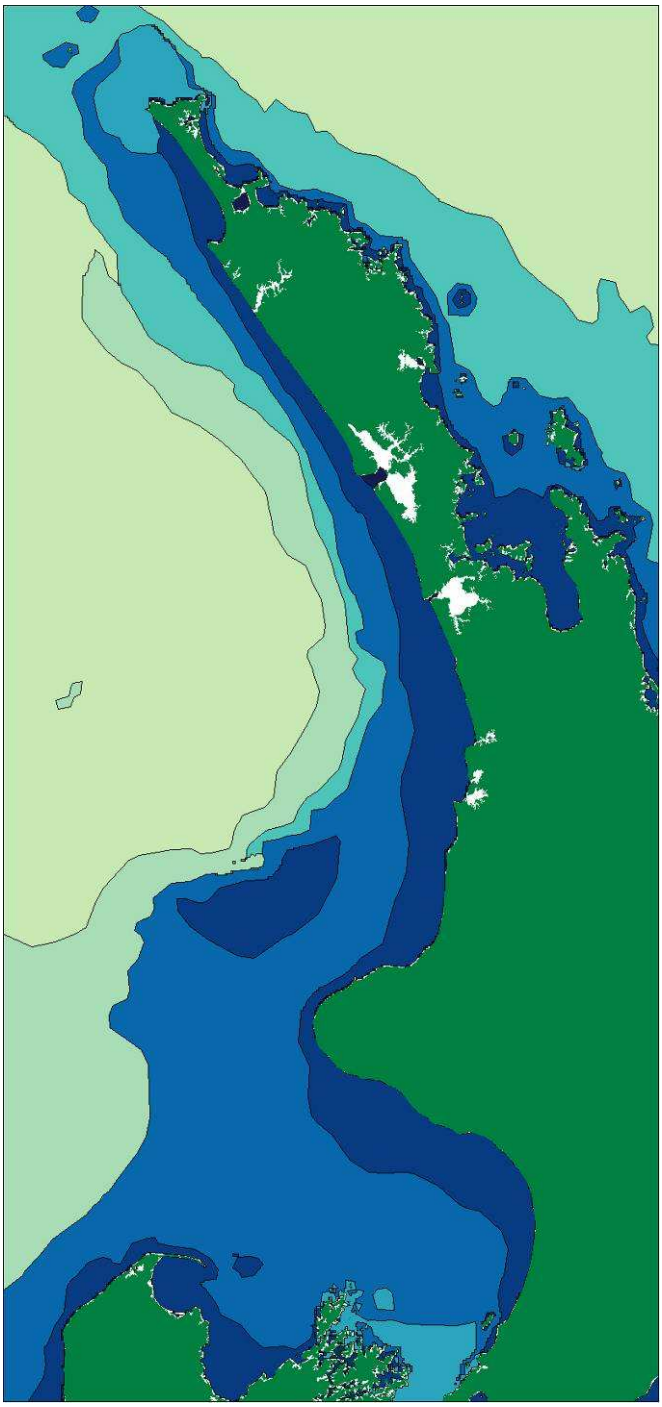

Figure 1: Marine Environment Area classifications for the North West coast of New Zealand

The New Zealand Marine Environment Classification was prepared for the Ministry of the Environment by NIWA in 2004. This project classified areas within the EEZ of New Zealand that had similar physical characteristics, such as the amount of wave action, depth and water temperature. Biological information was added from trawl and shelf surveys and a database held by NIWA. Chlorophyll concentrations from satellite pictures gave indications of plankton abundance.

Figure 1 shows the area classification for the North West region with the main factors which characterise each area described below. This is based on the '20 class level'. More detailed classifications can be found within the overview report for the project, which is available at: http://fpcs.fish.govt.nz/FishPlanComplexDocs.aspx?ID=14

Areas characterised by moderately deep waters (average 1879), relatively cool winter temperatures (compared with waters to the north of the North Island), low plankton concentrations. Characteristic fish are orange roughy, Baxter's lantern dogfish, Johnson's cod and hoki.

Areas characterised by moderately deep water (average 754 m), sunshine, winter temperatures and phytoplankton concentrations. The most common shellfish families are dog's foot cockle, scallops, tusk shells and true cockles (not including the common cockle).

Areas characterised by moderately shallow waters (average 224 m), high levels of sunshine and high winter temperatures with moderate amounts of plankton. The most common fish species are sea perch, gurnard, snapper and ling. Arrow squid are also common. The most common shellfish families are tusk shells, scallops, dogs foot cockles. Starfish and urchins are also common.

Areas characterised by moderately shallow waters (average 112 m). These areas experience moderate temperatures and amounts of sunshine and reasonably high amounts of plankton. Common fish species are barracouta, gurnard, john dory, snapper, spiny dogfish, and sea perch. Arrow squid are often caught in trawls. The most common shellfish are tusk shells, dog's foot cockles, scallops and clams (cockles and surf clams). Brittlestars are also common.

Areas characterised by shallow waters (average 38 m) with relatively high wave action and a large range in water temperatures over the year. There are high amounts of plankton. The most commonly occurring fish are gurnard, snapper, john dory, trevally, leather jacket, barracouta and spiny dogfish. Arrow squid are also common. The most common shellfish are clams (cockles and surf clams) and wedge shells.

Areas characterised by shallow waters (average 8 m) with high wave action. Most common fish species are leather jacket, snapper, gurnard, eagle ray, trevally and john dory. The most common shellfish are clams (cockles and surf clams), dog's foot cockles and brachiopods.

Areas characterised by moderately shallow waters (average 117 m) with strong tidal currents. Common fish species are gurnard, snapper, leather jacket, spiny dogfish, barracouta, hoki and eagle rays. Arrow squid are often caught in trawls. Common shellfish are from the clams (cockles and surf clams) and scallops. Copepods are also common.

Annex 2: NIWC Stocks –Assessment methods and next assessments for NIWC stocks

Main assessment methods to estimate stock status are:

- Catch per unit effort (CPUE) – catch weight per unit of fishing effort required (such as per metre of net set, per number of longline hooks set). Falls in CPUE mean more effort needed to catch a given volume of fish, in turn indicating a possible decline in fish numbers. Other factors such as a patchy or clumped distribution of some species may affect CPUE;

- Stock assessment models – used with a range of inputs including biological characteristics (from **Table 3**), fishing patterns, catch history;

- Tag recapture programmes (as used in SNA 8) provide a way to devise fishery-independent estimates of population size;

- Assessments of age structure – used to back up CPUE, or as an alternative where CPUE is not suitable. Age structure of a population varies, depending on how much fishing pressure it is experiencing – there is a tendency for heavily fished populations to have fewer size classes, more younger fish;

- Comparison of landings and catch limits. Landings consistently below (or above catch limits) indicate a possible need for change – possibly preceded by fishery characterization and / or CPUE analysis to more thoroughly assess stock status.

- Adaptive management programmes – in low information stocks TACCs may be increased for a limited period while the fishing industry provides information on stock status, plus biological and catch effort data and perform analyses to monitor the stock;

- Commercial catch sampling – sampling the characteristics of catches before processing can provide information useful for monitoring populations

Assessment methods and dates:

Stock	Assessment Method	Next Assessment
BAR 7	- Comparison of annual landings with TACC	No research planned for 2008/09.
BCO 8	- Comparison of annual landings with TACC	No research planned for 2008/09.
BNS 1	- Catch at age (AMP) - Standardised CPUE	A full stock assessment is tentatively scheduled for 2010.
BNS 8	- Catch at age (AMP) - Standardised CPUE	A full stock assessment is tentatively scheduled for 2010.

Stock	Assessment Method	Next Assessment
FLA 1	-Comparison of annual landings with TACC -Standardised CPUE (every 3 years)	CPUE standardisation 2008/09 Feasibility of assessing size composition through industry grading data
GMU 1	- Comparison of annual landings with TACC. - Standardised CPUE (every 4 years) - Age structure monitoring of commercial catch (2-3 years sampling every 5 years).	CPUE 2010/11 Stock assessment 2012/13 **GMU2009/01** Spatial mixing of GMU 1 using otolith microchemistry **GMU2009/02** Monitoring the length and age structure of commercial landings of grey mullet in GMU 1
GUR1	- Age structure monitoring of commercial catch (2 years sampling every 5 years). - Standardized CPUE indices (every 3 years).	Catch at age 2008/09 CPUE 2009/10 Catch at age 2009/10 Stock assessment 2010/11 FMA 1 and 9 trawl survey
GUR 8	- Comparison of annual landings with TACC - Standardized CPUE indices	2010/11 – to be included in the next GUR 1 West analysis as it is likely to form part of the same biological stock.
HPB 1	- Comparison of annual landings with TACC - CPUE indices based on both target and bycatch data have been found to be unreliable - fine scale reporting is likely to be required for further analyses to be useful.	HPB 2008/01 is investigating the use of catch-at-age to monitor the status of häpuku stocks. Depending on the results of this research, size and age composition may be used to monitor grouper stocks in the future.
JDO1	JDO 1 is monitored by standardised CPUE analysis (updated every 4 years)	CPUE 2010/11 FMA 1 and 9 trawl survey
KAH 8	Comparison of landings with TACC.	Researched and assessed in conjunction with KAH 1.
KIN 8	Comparison of landings with TACC.	No research planned for 2008/09.
LEA2	Comparison of landings with TACC.	No research planned for 2008/09.
RCO 1	Comparison of landings with TACC.	No research planned for 2008/09.
RCO 2	Comparison of landings with TACC.	No research planned for 2008/09.
SCH 1	- Comparison of annual landings with TACC - Standardised CPUE every 3 years	CPUE 2010/11
SCH 8	AMP -Standardised CPUE every 3 years	CPUE 2010/11
SPD 8	- Comparison of annual landings with TACC	No research planned for 2008/09
SPO 1	- Comparison of annual landings with TACC. - Standardised CPUE for SPO 1 East and SPO 1 West (every 3 years).	CPUE 2010/11
SPO 8	- Comparison of annual landings with TACC - Standardised CPUE every 3 years.	CPUE 2011

Stock	Assessment Method	Next Assessment
TAR1	- Comparison of annual landings with TACC. - Standardized CPUE for TAR 1 W, TAR 1 E and Bay of Plenty target fisheries - Age structure of the commercial catch (3 years in every 5).	Stock assessment 2010/11 CPUE 2010/11 Age structure 2008/09
TAR 8	- Comparison of annual landings with the TACC.	No research planned for 2008/09.
TRE 7	TRE 7 is assessed by commercial catch sampling.	2008/09 catch sampling and stock assessment. Age structure 2010/11
WAR 1	- Comparison of annual landings with TACC.	No research planned for 2008/09.
WAR 8	- Comparison of annual landings with TACC.	No research planned for 2008/09.

Annex 3: Number of quota owners and quota owning concentration on NIWC as of 19 February 2009

Stock	Number of quota owners	Smallest quota holding (quota shares)	Largest quota holding (quota shares)	CR3 (% quota holding)
BAR7	49	98	24,353,323	24
BCO1	55	108,122	29,095,667	29
BCO8	35	4,048	13,844,086	14
FLA1	132	1	9,404,909	21
GMU1	93	54	10,381,188	27
GUR1	138	1	36,854,461	37
GUR8	49	4,048	37,260,677	37
HPB1	76	2	21,626,455	22
HPB8	34	4,046	29,213,483	29
JDO1	79	2	32,240,767	32
JDO2	47	1,321	20,037,105	20
JMA1	63	710	64,515,090	65
KAH8	85	591	19,347,615	19
KIN8	45	2,635	17,575,360	18
LEA2	60	88	26,632,571	27
PIL8	8	3,332	80,000,000	80
RCO1	34	4,729	31,684,479	32
RCO2	63	455	23,899,939	24
SCH1	99	1,451	24,718,693	25
SCH8	46	3,998	26,675,631	27
SNA8	64	1,404	60,815,466	61
SPD8	51	804	31,620,705	32
SPO1	106	289	21,459,792	21
SPO8	45	3,935	34,147,742	34
TAR1	75	143	36,376,988	36
TAR8	32	4,048	35,375,777	35
WAR1	19	242,718	30,825,242	31
WAR8	35	4,048	29,906,357	30

* CR3 is the concentration ratio (% of quota) for the top three quota holding companies (including the Crown and TOKM where they are one of the top three quota share owners) in each stock.

Annex 4: Main landing points for NIWC stocks (10 tonnes+) in the 2007/08 fishing year

Fish Landed	Landing Point	Total (t)
Greater than 1000 tonnes	Tauranga	12,100
	Nelson	5,681
	Onehunga	4,765
	Lyttleton	2,909
	Auckland	1,382
	New Plymouth	1,079
500 - 1000 tonnes	Dunedin	762
	Kaipara	760
	Manukau	756
	Timaru	726
	Greymouth	676
	Mangonui	571
250 - 500 tonnes	Coromandel	416
	Whangarei	378
	Picton	280
	Wellington	270
	Westport	265
150 - 250 tonnes	Raglan	153
100 - 150 tonnes	Whangaroa Harbour	144
	Napier	142
	Houhora	103
50 - 100 tonnes	Golden Bay	96
	Awanui	80
	Whakatane	77
	Ahipara	74
	Port Waikato	74
	Gisborne	71
	Leigh	63
	Muriwai	55
	Warkworth	52
	Taranaki	51
	Kapiti	50
10 - 50 tonnes	Bay of Islands	49
	Kawhia	41
	Kaiaua	37
	Hokianga	21
	Wanganui	19
	Mercer	14
	Mangere	11

Annex 5: Maori World view and concepts

INTRODUCTION

Māori as a group cannot be defined in generalities due to their autonomy and uniqueness as smaller social bodies, be they iwi, hapū or whānau. There are, however, high level concepts and ideals that may be universally held by all Māori, and that guide the individual management, governance, and operation of these smaller social structures. These high level concepts stem from Māori belief systems, including those originating from Creation beliefs, and include universally valued concepts that have not –and possibly can not be – adequately conveyed by singular English 'equivalent terms' that have been assigned to them in the past.

Concepts such as **tapu**, **mana, mauri**, and **kaitiakitanga** are paramount to the traditional governance of customary resources, and if we are to give power to customary management practices in contemporary situations and legislation, efforts must be made to understand and integrate these and other concepts in a comprehensive fashion. This document is an attempt to capture these concepts in their entirety, for the purpose of enabling tangata whenua to re-establish their roles as kaitiaki of the North West Coast of Te Ika A Māui.

MĀORI WORLD VIEW

The traditional Māori world view stems from the concept of interrelatedness of all things through **whakapapa**, or genealogy. The whakapapa of the natural world, and its inhabitants, stem from the same origins as Māori. Through this kinship, Māori are inextricably linked to the environment and nature, and as such have an obligation to protect and safeguard these taonga.

The whakapapa identified through Māori traditional mythology places an ancestral importance on the natural world. The spiritual and cultural importance of our natural resources is very high, stemming from the cultural values originating in Māori mythos. The Māori Creation myth identifies the natural world as **ātua**, or gods. The Earth is personified as Papatūānuku, the earth mother, and the land sustains all beings as a mother suckles and sustains her young. The marine environment is the realm of Tangaroa, the son of Papa. All Marine life is believed to be descended from Tangaroa, and as such trace their genealogy back to the ātua. Just like these fish, birds and other beings, humankind, as descendants of Tanemāhuta, hold only user rights to these natural resources, not ownership (Marsden and Henare, 1992). Indeed the term Tangata Whenua means people of the land, indicating their bond with papatūānuku. This belief system identifies humans as part of nature, not above it (O'Regan, 1984).

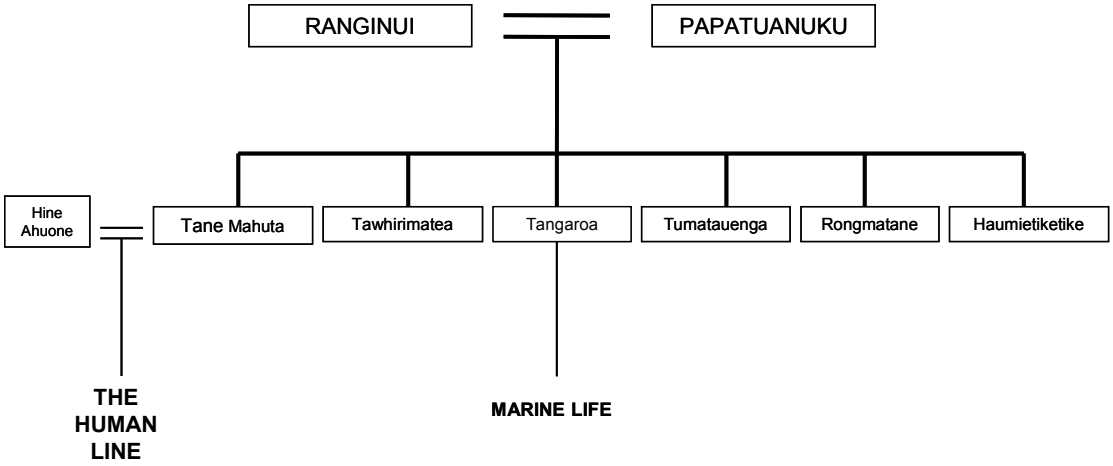

Figure 1: A genealogy diagram illustrating the descent of Humans from the ātua, and the subsequent familial link to Marine organisms.

This extends beyond the realm of humans and animals, to envelope all things, including mountains, trees, rivers and oceans. All things have a **mauri**, a life force that has been passed down through its genealogy and holds its origin in the **ātua**, from whom all things are descended.

These fundamental principals were all-embracing; whakapapa provided a framework for Māori society to build on. The existence of ātua was not trivial – it was universally accepted; the cultural buy-in was real and complete. This belief system led to the development of social parameters and regulations, linking back to this celestial origin for empowerment and authority.

CUSTOMS

"Through a process of careful observation, testing the parameters of human interaction with the resource and sustaining hard times, hapū and whanau developed finely tuned systems to manage utilisation and access, and to prevent over exploitation".

(Parliamentary Commission for the Environment, 1999:15)

Mythology and genealogy underpin the cultural constructs that govern traditional Māori Society. Māori have comprehensive tools to manage and protect their resources, which are put into the categories of **tikanga** (customs or protocols) and **kawa** (processes). These management regulations encapsulate the mythological beliefs so prevalent in traditional Māori society as well as the ecological management aspect needed to ensure sustainability. In this way tikanga and kawa integrate Māori spiritual beliefs into pragmatic management practices, as protocols handed down by the gods hold a dual purpose, both to appease their will and ensure the proper management of resources for the people.

These tools are informed by the celestial origins and interrelatedness of all things, and rely heavily on the concepts of **tapu** (sacredness/prohibition), **mauri** (life essence) and **kaitiakitanga** (guardianship) as parameters and regulatory devices.

MAURI

Mauri is generally translated as life force or life essence. Mauri is the binding force between the spiritual and physical; when mauri is no longer able to bind those parts together, the physical and spiritual parts of a person's being are separated, resulting in death (Barlow, 1991).

Mauri is held by all things through whakapapa linking to the atua. It is not an attribute restricted to living things; indeed, rocks and stones, rivers, oceans and mountains have their own mauri. Ecosystems collectively have mauri, which manifests as the ecosystem's ability to sustain or endow life, and as such a disruption to that life force causes negative effects to the ecosystem and the resources it contains. The term 'mauri' is a fundamental Māori concept, and again emphasises the interrelatedness of us all through whakapapa.

The maintaining and enhancing of the mauri of a resource or ecosystem is the focus of Maori environmental management. Where mauri is strong, the resources and taonga will flourish. If it is weakened or undermined, it will result in the decay of the resource, or low productivity. Mauri is also strongly present in water, and the mauri of a body of water is a measure of its life-giving ability (Rei Miller).

Water is defined separately by Māori in terms of its spiritual or physical state as shown in Table 1, by Douglas (1984) as cited by Rei Miller:

Waiora	Purest form of water, with potential to give and sustain life and to counteract evil.
Waimāori	Water that has come into unprotected contact with humans, and so is ordinary and no longer sacred. Has mauri.
Waikino	Water that has been debased or corrupted. Its mauri has been altered so that the supernatural forces are non-selective and can cause harm.
Waipiro	Slow moving. Typical of swamps, providing a range of resources such as rongoa for medicinal purposes, dyes for weaving, eels and birds.
Waimate	Water which has lost its mauri. It is dead, damaged or polluted, with no regenerative power. It can cause ill-fortune and can contaminate the mauri of other living or spiritual things.
Waitai	The sea, surf or tide. Also used to distinguish seawater from fresh water.
Waitapu	When an incident has occurred in association with water, for example a drowning, an area of that waterway is deemed tapu and no resources can be gathered or activities take place there until the tapu is lifted.

Figure 2: Categories of Water in the traditional Māori belief system (Douglas, 1984)

TAPU

" *Our tapu as human beings comes from the spiritual powers from whom we receive our life" – Shirres 1994:11*

The concept of tapu also originates in Māori cosmology, in which tapu is a trait held by the ātua. This characteristic is commonly translated as 'sacred', however it is not fully accurate. Other translations include prohibited, and unclean, and while individually these terms fall short of conveying the complete meaning of tapu, a combination of these states may suffice when attempting to conceptualise this.

Through one's whakapapa to the ātua, a person is 'imbued' or implanted with the tapu of the Gods (Wilson, 2003). As an extension of this, it is stated that as all things originated from the gods, all

things have a level of tapu. Michael Shirres (1986) first established a model of intrinsic and extrinsic tapu, where 'individual' tapu in comprised of two sorts; intrinsic and extrinsic. Intrinsic or naturally built-in tapu is inherited by the individual. This tapu is always stable and does not change no matter what the external circumstances may be. This can be the tapu of a chief, or of a river, lake or foreshore. Extrinsic or extensions of tapu are subject to change within the physical world. Through interactions with other tapu bearing agents, the extrinsic level of tapu can fluctuate, the results of which manifest as sickness or possibly death of an individual, or of stagnation and decay of environments. It is this type of tapu that rituals to bring balance are directed.

Therefore, in an anthropological sense, tapu can be seen as a human construct to regulate society. By rendering certain possessions or places 'tapu' it could be used as a safety measure designed to bring about a sense of caution, thereby restricting access (Durie, 1994). Tapu acted, and continues to act as a corrective and coherent power within Maori society. It acted in the same way as a legal system operated with a system of prohibitory controls, effectively acting as a protective device. Everyone was required to protect their own tapu and respect the tapu of others (Ministry of Justice, 2001).
The term always implies a prohibition, and the rules of tapu are practically a series of prohibitions. A tapu place is a prohibited place; a tapu person is a person who must keep aloof from others; a tapu house cannot be used for common purposes, as cooking or eating (Best, 1934). This prohibitive quality of tapu was used in the management of natural resources, through the implementation of management tools such as rāhui.

The rāhui is a prohibition to institute a closed season on some valued natural resource such as the forest or sea to allow bird and fish life to recover. A rāhui is also imposed in the event of death by drowning over a defined area where it occurred, citing the increased level of tapu resulting from the death as grounds for prohibition (Walker, 1990). As rāhui render the area concerned as tapu, a complete prohibition is set in place for a period of time, which may be a set period, or subject to later observations of the status of the resource's recovery.

MANA

"*Waiho, mā te iwi e whakamana" – Wait, it is by the people that one is empowered.*

This whakataukī (proverb) introduces the collective nature of mana. Mana represents the place of an individual within a social group (Mead, 2003), and it is the collective that bestows or removes mana from individuals.

Mana as a concept is very closely linked with tapu; indeed the relationship between mana and tapu are so closely intertwined as to be almost interchangeable in nature. The mana of a person is determined by the comparative tapu of that person (Ministry of Justice, 2001).

Due to this, a person's mana has similar dynamics to tapu; there is a predetermined level of mana determined by that person's intrinsic tapu, and additional to this is mana that is determined by actions and associations, and thus is dynamic and subject to change.

To inherit or acquire mana, a person, object or thing had to have either a direct link with the atua (through whakapapa) or possess a skill that was noted as worthy to society (Ministry of Justice, 2001). This personal increment is based on the proven works, skills and/or contributions to the wider societal group by an individual (Mead, 2003).

Levels of inherited mana differ between individuals, and is based on the closeness of relation to the atua. For example, the eldest born is said to have more inherited mana than the sixth child, and a line of first borns holds more direct lineage to the atua; therefore they hold more tapu, and consequently mana. This can be seen in the saying, ": "*E kore hoki te tapu o te tuutuua ko to te rangatira."* – the tapu of the commoner does not equal that of the99chief (Shirres, 1986:76) – The chief is the

individual with the most noble lineage, therefore the most tapu, and the most intrinsic mana (Wilson, 2003).

KAITIAKITANGA

"*We are all descended from Papatūānuku; she is our kaitiaki and we in return are hers" (Marsden 1992)*

Kaitiakitanga has variously been translated by the Crown to mean "guardianship" or "stewardship". While guardianship may not completely grasp the brevity of the concept, it does maintain the aspect of ensuring sustainability of a resource. Māori concepts of kaitiakitanga, however, involve a much broader range of principles and activities than the current Pākehā understanding of the term. Included in kaitiakitanga are concepts concerning authority and use of resources (rangatiratanga, mana whenua), spiritual beliefs ascertaining to sacredness, prohibition, and life-force (tapu, rāhui, and mauri) and social protocols associated with respect, reciprocity and obligation (manaaki, tuku and utu) (Rei Miller).

Kaitiakitanga is a concept that encapsulates many aspects of Māori society to ensure sustainability of resources, in a physical, spiritual, economic and political sense. This authority to protect a resource stems from the broader viewpoint of whakapapa, as discussed previously, the linkages back to the atua effectively delegating responsibility to Māori for the protection of all things. In a more localised sense, kaitiakitanga is an exercise of mana, of prestige, of the tangata whenua, those groups who claim close ties to the region.

As well as a practical process, kaitiakitanga is an exercise of spiritual authority or mana. The management of resources is most often carried out at the hapu level. Kaitiaki are usually hapu or whānau, or significant individuals within these groups such as rangatira, tohunga and kaumatua.

Kaitiaki, or guardians, are not limited to humans, and often iwi and hapū have other entities that guard certain people, groups, objects, traditions, practices and places (Tupara, 2005). These creatures and guardians that took form as animals at times. The stingray (whai), the whale (tohorā) and shark (mangō) were all common forms of taniwha and kaitiaki. These sentinels were believed to protect and guide Māori in times of need. The reciprocal nature of Māori culture (utu) reinforces the need for Māori, as recipients of this protection, to protect and ensure the long-term survival of these taonga.

The kaitiaki role is one that is locally defined and managed, commonly on a hapū level. It is not a position of ownership but an individual and collective role to safeguard 'ngā taonga i tuku iho' (those treasures that have been passed down) for the present and future generations (Te Runanga O Turanganui a Kiwa, 1999). A hapū has mana whenua or mana moana (rights of resource use) over a particular area that is associated with them, from which it gains prestige and respect (Rei Miller).

Annex 6: Ecosystem Goods and Services

Ecosystem services and functions used by Constanza et al 1997		
Ecosystem services	**Ecosystem functions**	**Example**
Gas regulation	Regulation of atmospheric chemical composition	CO_2/O_2 balance
Climate regulation	Regulation of global temperature, precipitation, and other biologically mediated climatic processes at global or local levels	Greenhouse gas regulation
Water supply	Storage and retention of water	Provisioning of water by catchments, reservoirs and aquifers
Water regulation	Regulation of hydrological flows	Provisioning of water for agriculture or industrial processes or transportation
Disturbance regulation	Capacitance, damping and integrity of ecosystem response to environmental fluctuations	Storm protection, flood control, drought recovery and other aspects of habitat response to environmental variability mainly controlled by vegetation structure.
Erosion control and sediment retention	Retention of soil within an ecosystem	Prevention of loss of soil by wind, runoff, or other removal processes, storage of silt in lakes and wetlands
Soil formation	Soil formation processes	Weathering of rock and the accumulation of organic material
Nutrient cycling	Storage, internal cycling, processing and acquisition of nutrients	Nitrogen fixation, N, P and other elemental or nutrient cycles
Waste treatment	Recovery of mobile nutrients and removal or breakdown of excess or xenic nutrients and compounds	Waste treatment, pollution control, detoxification
Pollination	Movement of floral gametes	Provisioning of pollinators for the reproduction of plant populations
Biological control	Trophic-dynamic regulations of populations	Keystone predator control of prey species, reduction of herbivory by top predators
Refugia	Habitat for resident and transient populations	Nurseries, habitat for migratory species, regional habitats for locally harvested species, or overwintering grounds
Food production	That portion of gross primary production extractable as food	Production of fish, game, crops, nuts, fruits by hunting, gathering, subsistence farming or fishing
Raw materials	That portion of gross primary production extractable as raw material	The production of timber, fuel
Genetic resources	Sources of unique biological materials and products	Medicine, products for materials science, genes for resistance to plant pathogens and crop pests, ornamental species (pets and horticultural varieties of plants).

Recreation	Providing opportunities for recreational activities	Eco-tourism, sport-fishing, and other outdoor recreational activities
Cultural/Spiritual	Providing opportunities for cultural and spiritual uses	Aesthetic, artistic, educational, spiritual, and/or scientific values of ecosystems

Annex 7: North Island West Coast Interest Groups

<table>
<tr>
<td>Interest Groups:
NZ Forest & Bird Protection Society
NZ Society of Soil Science
Royal Society of NZ
Muriwai Coastcare Group
Piha Coastcare Group
Greenpeace
Nga Motu Marine Reserve Society
Urenui Boating Club
Kawhia Boating and Angling Club Inc.
Environmental Monitoring and Action Project, Royal Society of NZ
NZ Whale & Dolphin Trust
WWF-NZ
Surfbreak Protection Society Inc
KASM (Kiwi Against Seabed Mining)
Far North Surf Rescue Inc
Kaipara Harbour Sustainable Fisheries Group
Northland Conservation Board
Auckland Conservation Board
Waikato Conservation Board
Wellington Conservation Board
NZ Conservation Authority</td>
<td>Research Community:
NIWA
CRI – Cawthron Institute
Universities – Auckland, Waikato, Massey, AUT, Victoria University
Independent Consultants – Tonkin Taylor, ASR, Agro
Foundation for Research Science and Technology
Sir Peter Blake Trust</td>
</tr>
<tr>
<td>Community Groups:
Whaingaroa Environment Centre
Guardians of the Kaipara Inc.
Manawatu Estuary Trust
Nga Maunga Ki Te Moana Conservation Trust
NZ Ecological Restoration Network
Integrated Kaipara Harbour Management Group
Environmental Defence Society Inc</td>
<td>Industries:
Atlas Concrete Inc
Winstone Aggregates Inc</td>
</tr>
<tr>
<td colspan="2">Other Government Departments:
Maritime Safety Authority
Ministry of Transport and Minister of Transport
Ministry for the Environment
Local Authorities
Crown Minerals – Ministry of Economic Development</td>
</tr>
</table>