Application for
Te Whānau a Kauaetangohia Mātaitai
Kauaetangohia Mātaitai Reserve



A view looking towards Tihirau from Mangatoetoe our most western boundary of the proposed Kauaetangohia Mātaitai Reserve.

Applicant: Te Whānau a Kauaetangohia Hapū
(Mana and Tangata Whenua/Kaitiaki)

Contents:

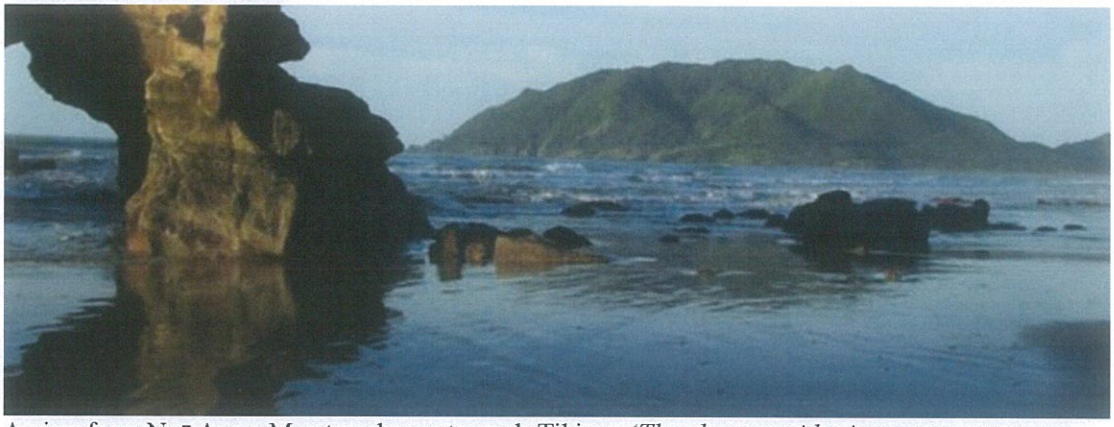
Glossary of Terms	Page 3
Area of Application	Page 4
Location	Page 5
Relationship of Applicant with the Fishing ground	Page 7
Aims of Management for the Mātaitai Reserve	Page 9
Name of the Mātaitai Reserve	Page 10
Support Material	Page 11

Glossary of Terms:

Ahikā	People living in our tribal area, keeping the home fires burning
Hapū	People of the area
Rohe moana	Territorial waters of the hapū
Kaitiaki	Custodian
Kauaetangohia	The name of our ancestor of whom our hapū is also named after.
Kaumātua	Respected elder
Mahinga kai	Food source
Mana	Prestige
Mātaitai	Sea food
Moki (Blue)	Latridopsis ciliaris. Our sacred fish
Poumātangatanga, Taikehu, Matekitātahi, Ponapātukia	Names of ancestors
Rāhui	A ban that is placed on an area when appropriate
Rohe Moana	Territorial waters
Tangaroa	God of the sea
Te Whānau a Apanui	The iwi in which we belong to
Waahi tapu	A sacred place that has spiritual significance
Waka	Ancestral canoe
Whakapapa	Genealogy
Whangaparaoa, Mangatoetoe, Pōtikirua, Raukūmara	Place names within the hapū

I, Rawiri Wikuki Waititi duly appointed kaitiaki and chairman of Te Whānau a Kauaetangohia Hapū, mandated by the hapū to make this application to establish a mātaitai reserve across our gazetted rohe moana.

Rawiri Wikuki Waititi Sign: / /2016



A view from Ngā Ana o Meretuawhenua towards Tihirau. *(The place provides important customary resource for Māori).*

Area of Application:

We have an estimate;
2000 descendants according to the last census in 2013. Kauaetangohia Marae is our communal centre that serves our religious, ceremonial, political and social activities. We all whakapapa to Kauaetangohia our eponymous ancestor, who had the mana over the land, sea and resources within the boundaries mentioned. We are 1 of 13 hapu within the Te Whānau a Apanui iwi.

The area, for obvious reasons, has been traditional mahinga kai (food resource) for Te Whānau a Kauaetangohia for many centuries and generations. It also has places of waahi tapu that have special cultural, historical and spiritual significance and importance to Māori. This area has always been managed by Te Whānau a Kauaetangohia to ensure sustainable stock numbers for the day and for future generations by enforcing rāhui when needed and appropriate. Today there has been a significant drop in koura (rock lobster) stock and of pāua of the legal quota size.

The blue moki also has huge cultural and spiritual significance to Te Whānau a Kauaetangohia hapu and Te Whānau a Apanui iwi; our ancestor Poumātangatanga bought it to Whangaparaoa from Hawaiki. (See map for some of the fishing grounds for moki and hapuku of traditional significance.) Because of the abuse of commercial netting and other amateur set netting; the stock numbers of moki in our rohe had depleted and was of high concern for our hapu. We made an application to this Ministry back in 1984 to stop commercial set netting, trawling and Danish seining, and amateur set netting within our hapu boundaries, to which we were successful. This is called the Cape Runaway Closure Area under section 186a of the Fisheries (Auckland and Kermadec Areas Commercial Fishing) Regulations 1986. We believe this information is crucial to this application as the closure to netting, particularly to commercial netting in our hapū boundary has been very successful in the return of the moki to the traditional fishing grounds outlined in our map. We see this being a point

of reason as to our desire to apply a mātaitai in our rohe, to replenish our mātaitai and to ensure sustainability for the future generations of Te Whānau a Kauaetangohia hapū.

Location:

The area of our rohe moana under consideration for an mātaitai reserve encompasses the whole coastline in our hapu boundary from Mangatoetoe stream our most western boundary to Pōtikirua our most eastern boundary. Our southern boundary backs onto the Raukūmara Ranges and our northern boundary heads out into the Pacific Ocean.

Whangaparaoa has huge historical significance to Māoridom, as it is the first landing place of the traditional voyaging waka. This event is more commonly known as the 'Great Migration'. The Mataatua, Tainui, Te Arawa, Takitimu, Kurahaupō and Tauira-mai-tawhiti are the waka said to have made landfall at Whangaparaoa, a place now known as Taunga Waka on the western side of Tihirau.

Pōtikirua also has historical significance to the iwi of the east coast, Te Whānau a Apanui and Ngāti Porou. This place is known as the boundary that separates the two iwi. The boundary was determined through a dispute between our ancestors Matekitātahi (Te Whānau a Apanui) and his very close relation Ponapātukia (Ngāti Porou). Tokanui is the rock at Pōtikirua point that signifies the boundary between the two iwi.



A view of Tokanui at Pōtikirua point (the Kauaetangohia hapu southern most boundary). Also known as Pōhatu Whakatakataka the tribal boundary that separates the Tairāwhiti iwi of Te Whānau a Apanui and Ngāti Porou. *(The place provides important customary resource for Māori and is a place of historical significance).*

Tihirau maunga is the mana and the mauri of Whangaparaoa and holds special significance to Māori. It is revered in the boundary zone of the collective iwi that identify and link to the Mataatua canoe, "Mai ngā kuri a Whārei ki Tihirau". Ngā kuri a Whārei; is located north of Katikati (western Bay of Plenty).



A view of Tihirau maunga from Te Haika o Tainui, the landing place of the Tainui canoe, where they anchored to a rock. Also in shot Waitewake stream. *(The place provides important customary resource for Māori and is a place of historical significance).*



An aerial shot of Ngā Ana o Meretuawhenua - Caves, Te Rehita – The hole in the rock and part of Onepoto beach to the right of the frame. The flat on the top of the caves is Aorangi a traditional pā, belonging to Te Waaranga son of our eponymous ancestor Kauaetangohia. *(The place provides important customary resource for Māori and is a place of spiritual and historical significance).*

Relationship of Applicant with the Fishing ground:

The Applicant is Te Whānau a Kauaetangohia.

The relationship is with all aspects of Tangaroa.

There is the aspect of sustenance – the gathering of kaimoana, fishing.

There is the aspect of recreational pursuits, therapy, including swimming and walking.

There is the aspect of sustainability. How best to maintain an abundance of kaimoana may well rest on knowing when to rāhui, leave fishing grounds to rejuvenate and replenish.

There is the aspect of traditional and customary acknowledgement of Māori folklore and Māori history that is part of our very being. It influences the way we conserve and preserve Tangaroa and the tikanga that influences our lively hood.

There is the aspect in which originates with the "Great Migration" and the coming of Poumātangatanga who was responsible for bringing the moki to Whangaparaoa, both spiritual and secular. This spiritual experience establishes the mauri for this homeland of Te Whānau a Kauaetangohia. It has evolved over time and continues to manifest

itself through the ihi and wehi of our tamariki, whānau, marae, hapu, iwi and Te Kapahaka o Te Whānau a Apanui.

The experience of wairua is fundamental to all of the previously mentioned aspects.

In the case and application of Te Whānau a Kauaetangohia, Tangaroa not only provides food but also gives Kauaetangohia our identity, history and mana.

Te Whānau a Kauaetangohia is unique as it is the first landing place of the waka – The Great Migration. It is also the eastern most boundary of the Mataatua rohe and the home of the sacred fish the moki bought to Aotearoa by Poumātangatanga from Hawaiki.



This picture has been taken from our dinning hall, Te Whatianga at Kauaetangohia marae. It depicts Marupapanui a renowned diver of his time checking to see whether the moki had arrived from Hawaiki to Whangaparaoa. The name of this ground is Kokohura making reference to the moki weaving in and out of the seaweed. *(Painting done by Cliff Whiting 1974).*

The Aims of Te Whānau a Kauaetangohia for a mātaitai reserve are very simple:

1. To use local by-laws and indicators/tohu to ensure sustainability of fish stocks within our rohe moana.

2. To have access to the takutai for gathering kaimoana to feed the whānau.

3. To ensure fish stocks are readily available for Hui and major events held on our marae.

4. To be primarily responsible for the management of our rohe moana working closely with MPI in regards to policing our mātaitai.

5. Making our own decisions regarding the effective and efficient management of our rohe moana and mātaitai.

Aims of Management for the Mātaitai Reserve:

The aims of Te Whānau a Kauaetangohia need to be considered first because it is the expectation, hopes and aspirations of the hapu which will give rise to present and future management practices.

The aims of Te Whānau a Kauaetangohia will be considered as the basis for the management strategy and practices in the future.

To enable the mātaitai reserve to function effectively and efficiently, the governance and management structure of the Te Whānau a Kauaetangohia Hapu are as follows.

- Te Whānau a Kauaetangohia Hapu (Mana Entity)
- Kauaetangohia Hapu Authority (Governance Entity)
- Kauaetangohia Tangata Kaitiaki/Tiaki (Operational Entity)

Te Whānau a Kauaetangohia Hapu is the mana entity of our people. This is the peoples arena and no descision is made without going through this forum. The mana sits with the people and the dicisions are made as a collective to ensure our process and objectives are open and transparent. We meet on a regular basis once a month. Essentially, this forum has the final say.

Kauaetangohia Hapu Authority is elected by the ahikā/tangata whenua, Te Whānaua a Kauaetangohia hapu. Their primary function will be to govern and fulfil the hapu's decisions. The Authority will establish policies, plans and priorities for and on behalf of the hapu and will establish the measures for the outcomes or results accomplished. Essentially, this forum considers the wider picture, and 'ends' or outcomes, to ensure decisions are made according to the tikanga, priciples, customs and values of Te Whānau a Kauaetangohia.

Kauaetangohia Tangata Kaitiaki/Tiaki will be responsible for the day to day operation of the mātaitai reserve. The Kauaetangohia Tangata Kaitiaki/Tiaki are people nominated by the hapu and appointed by The Minsiter for Primary Industries, these people are;

a) Tana Haerewa
b) Jimmy Kemp
c) Rika Mato
d) Steve Neilson
e) Rawiri Wikuki Waititi
f) Winston Waititi (Pakeke/Kaumātua)

These appointments took effect on 27 June 2016.

Their responsibility will be to ensure that authorisations, by-laws and regulations are monitored, adhered to and reported. As Kaitiaki, they have legally delegated task within the Ministry of Fisheries. The hapu has total confidence in the Kaitiaki to manage this extra portfolio, namely the by-laws, for the Kauaetangohia Mātaitai Reserve. They will work along side MPI in regards to policing our rohe and mātaitai. We are also committed in becoming Honorary Fisheries Officers and fulfilling any

obligation and/or training that is expected for this role. This is something that is of high priority for our hapū. This would mean sufficient resourcing by MIP to ensure we can do justice to this job e.g. boat, fit for purpose vehicles (4x4 Truck, Quad Bikes, Jet skies, fit for purpose boat(s).

Te Whānau a Kauaetangohia and Te Whānau a Tapaeururangi shared overlapping interested area was recently gazetted in 2018. At a meeting held at Potaka Marae on the 26th August 2017, it was agreed by both Te Whānau a Kauaetangohia and Te Whānau a Tapaeururangi that we will collectively make decisions on the shared area at Potikirua (Tokanui). If there are changes both hapū will hui and wānanga about the changes and how we will collectively manage the shared area of interest. We would like it noted by MPI, that this is not a new relationship, this is a relationship that has been in existence for many centuries. It is bound by whakapapa (genealogical links) and whenua (geographical links). We have our means of communication and it is not for the politicians and/or bureaucrats in Wellington to determine or question how we as ahikā and mana whenua manage our internal relationships and resources. Tokanui is the boundary we SHARE, it UNITES us not divides us! This is our Māori worldview on the meaning boundary and not the westernised view, which is separatist. We are the mana whenua within our hapū boundaries not the crown!

Partnerships and Collaboration: Te Whānau a Kauaetangohia is committed to working with other organisations and interested parties to ensure our goals and objectives are achieved. We want to ensure our mātaitai is replenished, looked after, respected and healthy for the many generations to come. Therefore, we will work with other(s) if they share the same ideology. If this means stopping commercial interest in our rohe, to allow fish stocks of any species to replenish, we are committed to consider this. If it means no cray pots within our rohe moana, commercial and/or recreational then we are committed to consider this. If kina are over stocked in some areas, then allowing commercial divers to take a certain amount of quota to ensure an even balance in the ecology and zero environmental impact on our fisheries, then we will consider this. We have an obligation as kaitiaki and mana whenua to ensure we leave this resource the way it was left for us by our ancestors. But we need a collective approach by the many and not the few. Therefore, Te Whānau a Kauaetangohia invite other organisations and interested parties to be apart of our proactive strategy for the protection of our mātaitai. Once again Te Whānau a Kauaetangohia is the MANA entity within our hapū territory.

Name of the Mātaitai Reserve:



This is Kauaetangohia Marae. Kauaetangohia Marae is our communal centre that serves our religious, ceremonial, political and social activities.

The name of the reserve is the: Kauaetangohia Mātaitai Reserve. Kauaetangohia is our whare tīpuna (meeting house). It is also the name of our eponymous ancestor Kauaetangohia, who had the mana over the land; sea and resources within the boundaries between Mangatoetoe stream our most western boundary to Pōtikirua our most eastern boundary. Kauaetangohia gets his name from an incident that occurred in our traditional history post the arrival of the 'Great Migration' to Whangaparaoa from Hawaiki. The incident was between Poumātangatanga (Pou) the commander of the Tauira-mai-tawhiti canoe and Taikehu who came on the Tainui canoe. Poumātangatanga came across a Pakake (Sperm Whale) that was stranded on a beach front called 'Te Ākau' east of the Taiamai mussel rocks that are located at the mouth of the Whangaparaoa river. Pou laying claim to the whale he tied the tail to a tree know as 'Te Rata o Pou'. His relation Taikehu, who also laid claim to the whale, then met him. Pou alerted Taikehu to the fact that he tied it to a tree; therefore the fish belonged to him. Taikehu asked him to turn the fish over and you will find the jawbone (kauae) has been removed (tangohia). Taikehu then pulled out a Wahaika (Traditional Māori Club) that he had made from the jawbone. Through this incident our ancestor Kauaetangohia gets his name. Also as Kauaetangohia is the common ancestor to whom we share kinship ties, it is appropriate to also name the mātaitai after Kauaetangohia as well.

The mātaitai area that Kauaetangohia hapu is applying for is also recognised in the Environment Bay of Plenty (EBOP) Regional Councils – Aquaculture Management Areas, Cultural Sites Of Significance. See maps attached provided by EBOP for

Cultural Sites Of Significance within the Kauaetangohia hapu boundary. The Kauaetangohia sites map shows the area in which we would like our mātaitai reserve. This will be consistent with EBOP and the MPI Rohe Moana boundaries as well.

As mentioned in this documentation, Kauaetangohia also made application to this Ministry back in 1984 to stop commercial set netting, trawling and Danish seining, and amateur set netting within our hapu boundaries, to which we were successful. This is called the Cape Runaway Closure Area under section 186a of the Fisheries (Auckland and Kermadec Areas Commercial Fishing) Regulations 1986.

Our objective is to stop all commercial fishers operating within the Kauaetangohia mātaitai area, but we do not believe this will prevent any fisher with a commercial fishing permit for non-QMS species from exercising their right to take fisheries resources under their permit, as their catchment area is Cray 2, which is from the East Cape of the north island to Leigh north of Auckland. All we are exercising is our customary right to close our very small part of the Cray 2 catchment area. We are also mindful that The Ministry for Primary Industry has a vital role in delivering the Crown's obligations to Maori under the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992.

Support Material:

1. Fisheries Notice 2016 (Notification of Tangata Kaitiaki/Tiaki for Area/Rohe Moana of Te Whānau a Kauaetangohia Hapū).

2. Environment Bay of Plenty, Regional Council (Coastal Use and Value Maps – Areas of Cutural Significance).

3. Environment Bay of Plenty, Regional Council (Draft Constraints – Cultural Sites of Significants) x2 A4, A3.

4. Letter of support by Winston Waititi (Kaumātua of Te Whānau a Kauaetangohia/Tangata Kaitiaki).

Winston Waititi

[redacted]

6 December 2016

Martyn Dunne
Chief Executive Officer
Ministry of Fisheries
PO Box 1020
WELLINTON

Tēnā koe,

I am writing to you in support of the enclosed application for a mātaitai reserve to be established at Whangaparaoa by my hapū Te Whānau a Kauaetangohia.

I am a Kaumātua of Te Whānau a Kauaetangohia and I was born, raised and have spent the greater part of my life living in Whangaparaoa. I have seen a rapid decline in fish stocks over the recent years due to over fishing, commercialism, exploitation and vested interests. This was the very reason I made application in 1984 to this same Ministry to stop netting and trawling in our hapū territorial waters, to which we were successful.

Today, 32 years later we have been given the opportunity to manage, restore and maintain our traditional and customary fishing resource for the betterment of our mokopuna and the many generations to come. It is vitally important to preserve and conserve our mātaitai and to leave it in a healthy state as my parents and ancestors did for my generation.

I have total confidence that our hapū will manage the mātaitai reserve effectively and efficiently, in accordance to our tikanga, values, principles and traditions.

I firmly endorse this application and trust that you and your Ministry will give us due consideration.

Thanking you in anticipation to your favourable response.

Nāku noa nā,

W W. Waititi

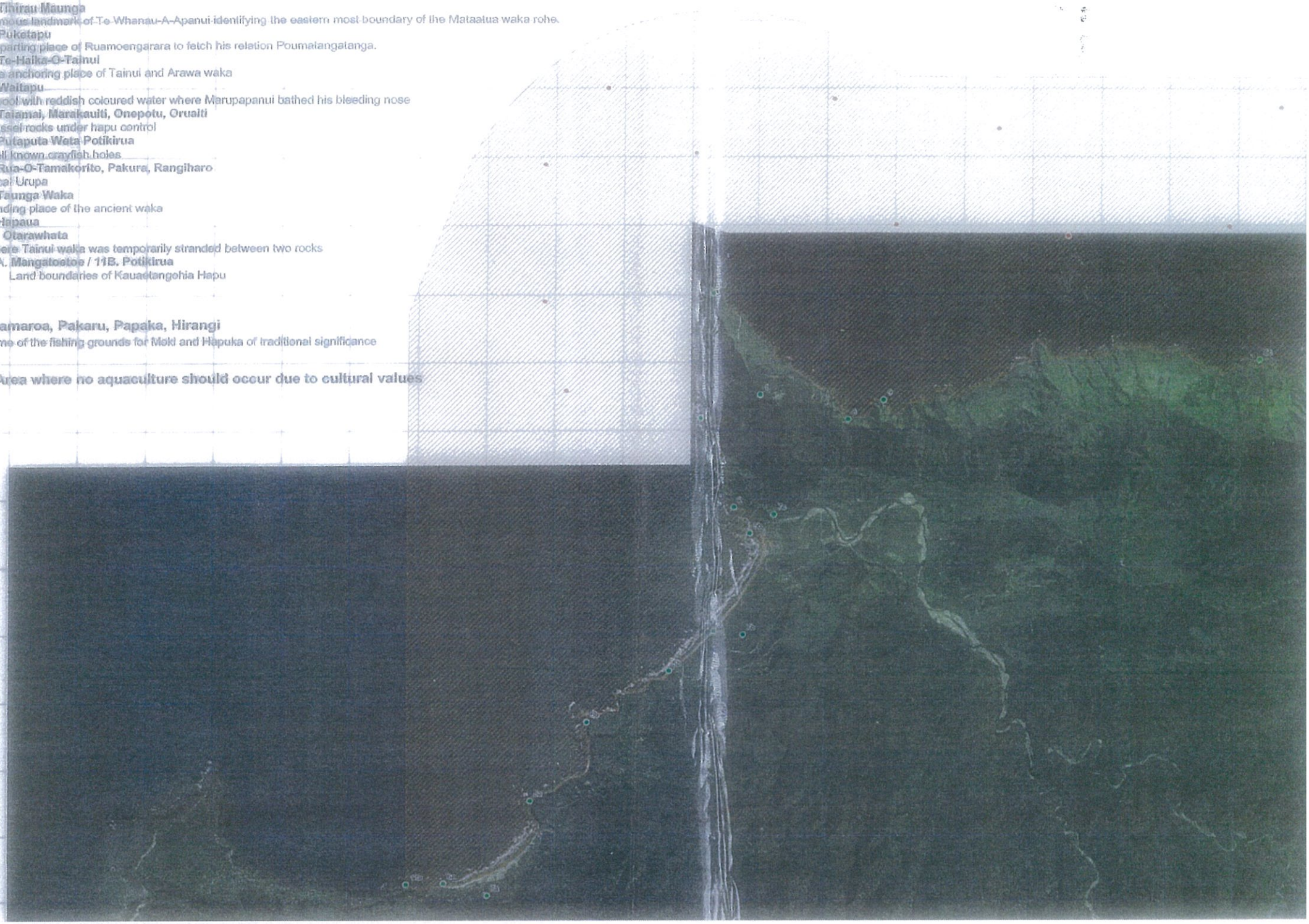
Winston Wikuki Waititi

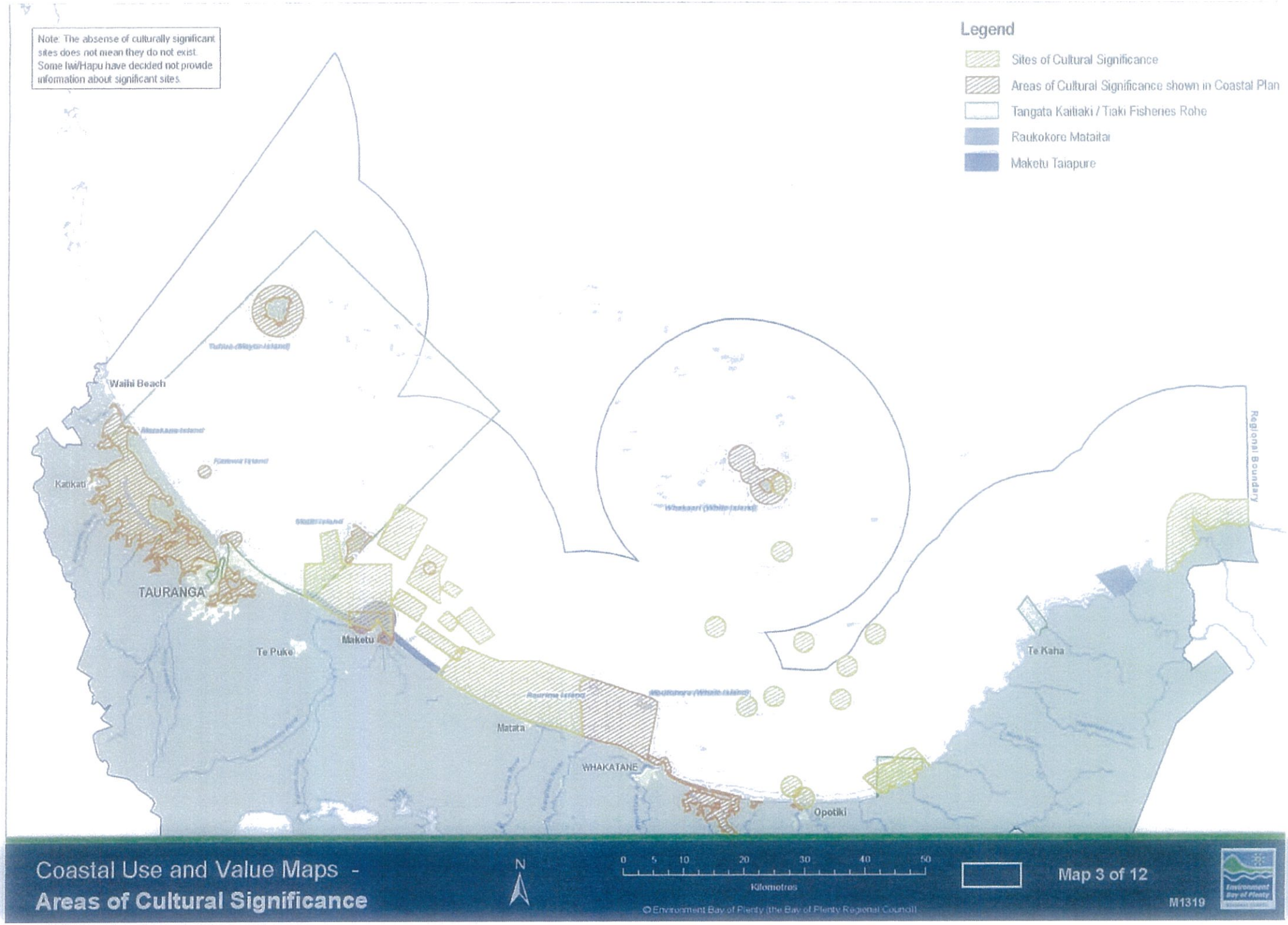
Traditional sites of importance

1. **Tihirau Maunga**
Famous landmark of Te Whanau-A-Apanui identifying the eastern most boundary of the Mataatua waka rohe.
2. **Puketapu**
Departing place of Ruamoengarara to fetch his relation Poumatangatanga.
3. **Te-Haika-O-Tainui**
The anchoring place of Tainui and Arawa waka
4. **Waitapu**
A pool with reddish coloured water where Marupapanui bathed his bleeding nose
5. **Taiamai, Marakauiti, Onepotu, Oruaiti**
Mussel rocks under hapu control
6. **Putaputa Wata Potikirua**
Well known crayfish holes
7. **Rua-O-Tamakorito, Pakura, Rangiharo**
Local Urupa
8. **Taunga Waka**
Landing place of the ancient waka
9. **Hapaua**
10. **Otarawhata**
Where Tainui waka was temporarily stranded between two rocks
11A. **Mangatootoe / 11B. Potikirua**
Land boundaries of Kauaetangohia Hapu

Otamaroa, Pakaru, Papaka, Hirangi
Some of the fishing grounds for Moki and Hapuka of traditional significance

Area where no aquaculture should occur due to cultural values




Note: The absense of culturally significant sites does not mean they do not exist. Some Iwi/Hapu have decided not provide information about significant sites.
Legend
Sites of Cultural Significance
Areas of Cultural Significance shown in Coastal Plan
Tangata Kaitiaki / Tiaki Fisheries Rohe
Raukokore Mataitai
Maketu Taiapure
Waihi Beach
Katikati
TAURANGA
Maketu
Te Puke
Matata
WHAKATANE
Opotiki
Te Kaha
Regional Boundary
Coastal Use and Value Maps -
Areas of Cultural Significance
N
0 5 10 20 30 40 50
Kilometres
Map 3 of 12
M1319
© Environment Bay of Plenty (the Bay of Plenty Regional Council)

Draft Constraints- Cultural Sites

Te Whanau a Kauaetangohia

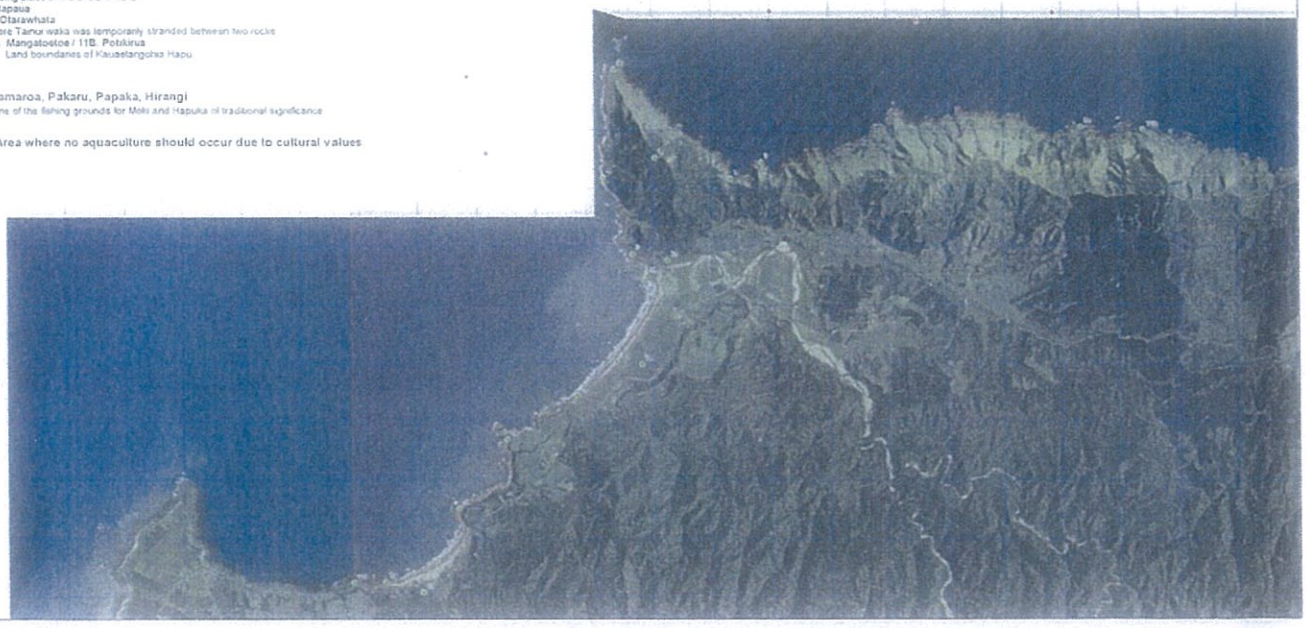
Environment Bay of Plenty
REGIONAL COUNCIL

Legend

- Traditional sites of importance
  1. Tihirau Maunga
  Famous landmark of Te Whanau-A-Apanui identifying the eastern most boundary of the Matatua waka rohe
  2. Puketapu
  Departing place of Ruamoengarara to fetch his relation Pournatangatanga
  3. Te-Haika-O-Tainui
  The anchoring place of Tainui and Arawa waka
  4. Waitapu
  A pool with reddish coloured water where Maruapapanui bathed his bleeding nose
  5. Tasmai, Marakauti, Onepoto, Oruaiti
  Mussel rocks under hapu control
  6. Putaputa Wata Potikirua
  Well known crayfish holes
  7. Rua-O-Tamakoriko, Pakura, Rangiharo
  Local Urupa
  8. Taunga Waka
  Landing place of the ancient waka
  9. Hapaua
  10. Otarawhata
  Where Tainui waka was temporarily stranded between two rocks
  11A. Mangatootoe / 11B. Potikirua
  Land boundaries of Kauaetangohia Hapu

- Otamaroa, Pakaru, Papaka, Hirangi
  Some of the fishing grounds for Moki and Hapuka of traditional significance

Area where no aquaculture should occur due to cultural values



Fisheries (Notification of Tāngata Kaitiaki/Tiaki for Area/ Rohe Moana of Te Whanau a Kauaetangohia Hapū) Notice 2016

Pursuant to regulation 9 of the Fisheries (Kaimoana Customary Fishing) Regulations 1998, the Director Fisheries Management at the Ministry for Primary Industries (acting pursuant to a delegated authority in accordance with section 41 of the State Sector Act 1988), after compliance with the requirements set out in regulation 9 of those regulations, gives the following notice.

Contents

		Page
1	Title	1
2	Commencement	1
3	Customary food gathering area/rohe moana	1
4	Tangata whenua of area/rohe moana	2
5	Appointments	2

Notice

1 Title

This notice is the Fisheries (Notification of Tāngata Kaitiaki/Tiaki for Area/ Rohe Moana of Te Whanau a Kauaetangohia Hapū) Notice 2016.

2 Commencement

This notice comes into force on the day after the date of its notification in the *Gazette*.

3 Customary food gathering area/rohe moana

This notice applies to a customary food gathering area/rohe moana of Te Whanau a Kauaetangohia Hapū near and including Cape Runaway—

(a) between Mangatoetoe Stream at 37°37.150′S and 177°56.770′E and Potikirua Point at 37°32.550′S and 178°04.9000′E; and

(b) continuing in a northerly direction for approximately 135 nautical miles to a point at 35°16.860′S and 178°04.920′E at the boundary of the Ngāti Kuta/Patukeha rohe moana; and

(c) continuing in a westerly direction to a point at 35°16.860′S and 177°56.760′E; and

(d) continuing in a southerly direction for approximately 140 nautical miles, returning to Mangatoetoe Stream.

4 Tangata whenua of area/rohe moana

Te Whanau a Kauaetangohia Hapū are the tangata whenua of the area/rohe moana.

5 Appointments

(1) The Minister for Primary Industries has appointed the following Tāngata Kaitiaki/Tiaki for the area/rohe moana:

(a) Tana Haerewa:

(b) Jimmy Kemp:

(c) Rika Mato:

(d) Steve Neilson:

(e) Rawiri Wikuki Waititi:

(f) Winstone Waititi.

(2) The appointments took effect on 27 June 2016.

Dated at Wellington this 14th day of July 2016.

Stephen Halley,
Acting Director Fisheries Management, Ministry for Primary Industries.

Explanatory note

This note is not part of the notice, but is intended to indicate its general effect.

This notice is made under the Fisheries (Kaimoana Customary Fishing) Regulations 1998. It comes into force on the day after the date of its notification in the *Gazette*.

The Tāngata Kaitiaki/Tiaki for a customary food gathering area/rohe moana may authorise any individual to take fish, aquatic life, or seaweed for customary food gathering purposes from within the area/rohe moana.

This notice relates to a customary food gathering area/rohe moana of Te Whanau a Kauaetangohia Hapū near and including Cape Runaway that extends northwards up to approximately 140 nautical miles.

Notice is given of the appointments of the following Tāngata Kaitiaki/Tiaki with effect from 27 June 2016: Tana Haerewa, Jimmy Kemp, Rika Mato, Steve Neilson, Rawiri Wikuki Waititi, and Winstone Waititi. The Minister for Primary Industries made the appointments at the request of Te Whanau a Kauaetangohia Hapū.

Issued under the authority of the Legislation Act 2012.
Date of notification in *Gazette*: 21 July 2016.
This notice is administered by the Ministry for Primary Industries.

Wellington, New Zealand
Published under the authority of the New Zealand Government—2016

Proposed Kauaetangohia mātaitai reserve





Legend

- Proposed mātaitai reserve coordinate
- Proposed mātaitai reserve boundary

N

0 1 2 km

0 0.5 1 nm

Proposed mātaitai reserve coordinates

A	37° 37.150' S 177° 56.770' E
B	37° 31.143' S 177° 56.770' E
C	37° 30.533' S 178° 05.262' E
D	37° 32.580' S 178° 05.262' E

Ref: 180071
Date: 4 April 2018
Data Coordinate System: WGS84 (Lat/Long)
Produced by: Spatial Intelligence

Disclaimer: This map and all information accompanying it (the "Map") is intended to be used as a guide only, in conjunction with other data sources and methods, and should only be used for the purpose for which it was developed. The information shown in this Map is based on a summary of data obtained from various sources. While all reasonable measures have been taken to ensure the accuracy of the Map, MPI: (a) gives no warranty or representation in relation to the accuracy, completeness, reliability or fitness for purpose of the Map; and (b) accepts no liability whatsoever in relation to any loss, damage or other costs relating to any person's use of the Map, including but not limited to any compilations, derivative works or modifications of the Map. Crown copyright © This map is subject to Crown copyright administered by Ministry for Primary Industries (MPI).
Data Attribution: This map contains data sourced from LINZ under CC-BY.

Fisheries New Zealand
Tini a Tangaroa