

8 June 2026

Ngāi Tukairangi Hapū Trust (“Ngāi Tukairangi”) - Response to request for information on the Stella Passage Development - FTAA-2512-1163

Introduction

1. On 22 May 2026 the panel requested we provide further information on a number of matters set out in Minute 5 of the Expert Panel (“**Minute**”). Ngāi Tukairangi responds to these matters below.
2. Ngāi Tukairangi has requested confirmation as to whether further funding is available for the additional work required to provide this further information, much of which is already contained in our original comments (“**Comments**”), but which we respond to in order to avoid any assumption that the information has not been provided.

Contact details

1. Contact Details			
Please ensure that you have authority to comment on the application on behalf of those named on this form.			
Organisation name (if relevant)	Ngāi Tukairangi Hapū Trust		
First name	Riri		
Last name	Ellis		
Postal address			
Home phone / Mobile phone	██████████	Work phone	
Email (<i>a valid email address enables us to communicate efficiently with you</i>)	██████████ and ██████████		

2. We will email you draft conditions of consent for your comment			
☒	I can receive emails and my email address is correct	☐	I cannot receive emails and my postal address is correct

3. **Paragraph 4 of the Minute requests tangata whenua participants comment on:**

- a. **the Applicant’s distillation of the adverse cumulative cultural effects of allowing this project and/or an alternative list or explanation.** Ngāi Tukairangi has set out clearly in its Comments already submitted what the cumulative cultural effects of the project will be throughout that document, including at paras 11, 45, 46-49, 56. Ngāi Tukairangi does not accept the Applicant’s summary and does not propose to attempt further distillation other than what has already been summarised in the Comments in order to enable a tick box exercise for elimination, with emphasis on what the Applicant thinks is important and unimportant. The cumulative effects have already been clearly articulated.
- b. **the existence of any positive effects of allowing this project (including effects arising in the foreseeable future) and, if applicable, actual or potential examples.** Ngāi Tukairangi find it difficult to identify positive effects of allowing the project. The Applicant will argue economic benefits and job opportunities, but these are meaningless at a hapū level if the ongoing adverse cumulative cultural effects on our marae and hapū continue and are exacerbated, and the Applicant proceeds without entering into a meaningful partnership with Ngāi Tukairangi, including guaranteed recognition of our status as mana whenua and mana moana and a robust set of cultural mitigation conditions.

4. **Paragraph 7 of the Minute states Rules PZ5, PZ8, PZ10 and PZ11 of the Regional Coastal Environment Plan (RCEP) contain a matter of discretion “site specific historical or cultural values under ss 6(e) or 7(a) of the RMA”. Section 6(e) requires decision makers to recognise and provide for “the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga”. Section 7(a) requires decision makers to have particular regard to “kaitiakitanga”. The Panel requests further information: from any participant that wishes to provide an interpretation of this matter of discretion in the context of this application.** We endorse the comments made by the Tauranga Moana Customary Iwi Fisheries Trust (“**TMICFT**”) in its Cultural Values Report (**CVR**) with respect to these matters about the site specific historical and cultural values of the project area with respect to ss6(e) and 7(a) of the RMA. An in-depth analysis of these matters is set out in section 12 of the CVR. We also refer the Panel to para 17-49 of our Comments and the Waitangi Tribunal Report “Tauranga Moana, 1886-2006: Report on the Post Raupatu Claims”¹, as referenced in our Comments. These matters are extremely well-researched, understood and presented in-depth, and already subject of clear findings and recommendations by the Tribunal as an expert inquisitorial body.

5. **Paragraph 8 seeks further information from all tangata whenua participants as to:**

¹ <https://waitangitribunal.govt.nz/en/news/tauranga-moana-18862006-released>

- a. **their concerns with the SPDAG in the revised condition set provided in Appendix 1 to the 7 May 2026 planning evidence of Luke Faithfull on behalf of the Applicant:** Already provided in the Comments from paragraphs 50-55.
 - b. **any amendments to those conditions that might address those concerns;** Already provided in the Comments from paragraphs 50-55.
 - c. **whether there are currently known alternative mechanisms that have the support of all tangata whenua participants through which the adverse cumulative cultural effects of allowing this project could be better addressed:** Unknown and the question suggests that it is for tangata whenua to seek agreement with each other on a homogenised set of conditions that satisfy all Maori issues, rather than it being a legal requirement for the applicant to deal with the adverse effects of its activity, on all affected groups, in accordance with the different ways in which it may adversely affect them.
6. **Paragraph 9 states some tangata whenua participants have requested an oral hearing. Paragraph 244 of the Applicant’s Legal Submissions dated 7 May 2026 suggests a potential process for the Panel to adopt in the first instance. The Panel requests feedback from the tangata whenua participants as to that suggested process and/or an alternate process that may assist the Panel to better understand the scale of the cumulative cultural effects and the “appropriate mitigation, remediation and offsetting”.** Ngāi Tukairangi supports the request by TMCIFT to separate the customary fisheries issues from the cultural issues in any alternative process to allow those more technical matters to be dealt with by our subject-matter experts. With respect to the proposal for an alternative process to discuss the cultural effects, Ngāi Tukairangi agrees to participate in any such process but suggests that:
- a. Any such process should be held on one of our marae, with Whareroa being considered most appropriate in the circumstances provided that Ngāti Kuku are agreeable to host;
 - b. Any facilitator appointed must be skilled in tikanga Māori, te reo, and cultural values assessments / conditions.
7. **Paragraph 11 states that the Applicant has provided extensive information in response to the comments received, including multiple statements of evidence addressing the “western science” effects. The Panel seeks clarification from the commenters that raised “western science” matters (other than economics and planning) as to whether their comments have been satisfactorily addressed by the response or whether matters remain in contention. If the latter, the Panel would be assisted by a list of matters in dispute and the expert’s indication of whether it is material (such that it may benefit from inclusion on an agenda for direct conferencing) or not.** Ngāi Tukairangi supports TMCIFT comments that the customary fisheries issues have not been satisfactorily addressed by the Applicant and remain in contention. It is particularly concerning that the Applicant does not even reference the CVR or the Comments from TMCIFT, the statutory body responsible for acting as kaitiaki of our customary fisheries in its summary of effects at paragraph 128 of its “distillation” of adverse cumulative effects. The Applicant continues to minimise and in many ways completely

deny the very clear cumulative effects of its activities on our pātaka kai, that remain unresolved.

Ngāi Tukairangi Hapū Trust

Introduction

1. The Ngāi Tukairangi Hapū Trust (“**Ngāi Tukairangi**”) has been invited to comment on the Stella Passage Development (“**Project**”) Application (“**Application**”) under the Fast Track Approvals Act 2024 (“**FTAA**”).
2. The Ngai Tukairangi Hapū Trust represents the descendents of Tapuiti, being the second eldest son of Te Rangihouhiri, the eponymous ancestor of Ngai Te Rangi (previously Ngati Te Rangihouhiri). Ngai Tukairangi hapū, is an affiliate hapu of the Ngai Te Rangi tribe.
3. We are located within the Mt Maunganui peninsular, Arataki, Matapihi, Otumoetai, Otamataha and Te Papa, or Tauranga City. Our region includes land holdings that are within that domain, and several Maori ahu whenua land blocks are within our rohe, including many within Matapihi, including Ngai Tukairangi No 2 Orchard Trust, Ongare Trust, Matapihi Ohuki Trust, and many other land blocks.
4. Our rohe is also within the Otamataha area. Hauraki attacked Ngai Te Rangi, and killed Koraurau, the paramount chief, the survivors fled to Whareroa, and established there as Ngai Tukairangi. The child of Koraurau, Hohepa Hikutaia survived his mother, who carried him to Whareroa on her back at that time. Turirangi Te Kani is a descendent of Chief Koraurau.
5. Otamataha, Te Papa and the consequently the Sulphur Point area are shared with both Ngati Tapu and Ngai Tamarawaho. This is particularly pertinent for our status at Sulphur Point, where we are also located. Our hapu is renowned for our economic status, given our direct shareholding with various Maori land trusts. We are also a direct entity associated with the Treaty of Waitangi settlement, and will receive land from the Ngai Te Rangi settlement, including land in Mount Maunganui, and directly on the Port as well.
6. Within the context of this Fast Track Application, we are mana whenua within Mount Maunganui, and therefore all of the Port related area in Mount Maunganui, and also the Port at Sulphur Point in Tauranga.
7. We are also one of the hapu of Whareroa Marae, alongside Ngati Kuku, and we are also at Hungahungatoroa Marae. Our relationship with Ngati Kuku is that we see them as one of our whanau hapu, representing one whanau of our hapu, alongside many other whanau including the Ngatais, the Te Kanis, the Faulkners, the Rikihanas, the Gears, and many more. Our relationship with our whenua and whanau in our rohe, also need to be considered within the context of the environmental impacts of the Application of our hapū.

Summary of Position

8. Despite being one of the primary hapū of Whareroa Marae which the Applicant appears to acknowledge is one of the primarily affected sites for the adverse cultural effects of its

application, Ngāi Tukairangi is not acknowledged in the Application or the proposed consent conditions on par with other hapū and iwi.

9. This position has only arisen because Ngāi Tukairangi did not participate in the previous environment court proceedings, which is unacceptable, cultural inappropriate and legally incorrect.
10. The ongoing loss of our pātaka kai on the doorsteps of our marae that impacts on our ability to feed our people, manaaki our manuhiri and preserve our cultural well-being will be exacerbated and accelerated by the Project. Insufficient and inappropriate provision has been made by the Applicant for these effects on Ngāi Tukairangi and this must be rectified if the approval is granted through conditions that recognise Ngāi Tukairangi as one of the primary hapū at place who will be profoundly affected.
11. The cumulative cultural effects of the Project need to be considered in the context of being yet another industrial expansion within our cultural landscape on top of generations of industrial encroachment achieved through breaches of Te Tiriti that have all but erased our mana whenua and mana moana footprint. This is not simply an expansion project. It is a significant and far-reaching shift that will affect our ability to exercise our cultural practices and our mana over the whenua and the moana of our ancestors for generations to come.
12. It is for these reasons that the position of the Ngāi Tukairangi Hapū Trust is that the Application is **OPPOSED**.
13. Ngāi Tukairangi also endorses, supports and adopts the comments provided on the Application by the Tauranga Moana Iwi Customary Fisheries Trust (“**TMICFT**”), and the conditions proposed in its comments submitted to the Panel.

Project summary

14. The Project contained in the Application involves the following activities
 - 14.1. Deepening, by dredging, approximately 10.55 hectares of Stella Passage to a finished depth of approximately 16 metres below Chart Datum (CD) (approximately mean low water spring tide). This would yield a volume of dredgings of approximately 1.5 million cubic metres. This dredging will provide clearance for vessels to berth at the proposed wharf extensions.
 - 14.2. Maintenance dredging, on an as needed basis, to maintain an operational depth of 16 metres below CD within sitting basins and the shipping channel of Stella Passage.
 - 14.3. Reclamation of approximately 3.58 hectares of the CMA either side of Stella Passage, to facilitate the wharf extensions. Approximately 1.81 hectares is to be reclaimed on the Sulphur Point (western) side, and approximately 1.77 hectares is to be reclaimed on the Mount Maunganui (eastern) side.
 - 14.4. Development of an approximately 385 metre long extension to the south of the existing Sulphur Point wharves in two stages, a 285 metre extension first and the balance later.

- 14.5. Development of an approximately 315 metre long extension to the south of the existing Mount Maunganui wharves in stages.
 - 14.6. Reconfiguration of existing structures and development of new structures in the CMA, primarily wharf piles, berthing piles and jetties.
 - 14.7. Construction and use of four additional cranes atop the proposed Sulphur Point wharf and Mount Maunganui wharves extensions for port operations (shipping container handling)
 - 14.8. If necessary, the capture and relocation of kororā/blue penguin from the footprint of the Mount Maunganui extension.
 - 14.9. Activities involved in, or that support and are subsidiary to, the project.
15. The Project will be located in the coastal marine area within Tauranga Harbour at Sulphur Point and Mount Maunganui.
 16. Some of the content in these comments has been drawn from the Ngāi Tukairangi / Ngāti Tapu Hapū Management Plan 2014 recognised under the Resource Management Act 1991 (**RMA**) and we acknowledge the other researchers and writers of that plan.

Ngāi Tukairangi ki Whareroa – Cultural Context

Toku Taumata

E noho ana au ki toku taumata ki Hungahungatoroa Kei reira ra etahi whare tupuna o Ngai Te Rangi Ko Taapuiti me tana tamahine ko Whakahinga Te mana wahine o Ngai Tukairangi Ka huri whakamuri ki te whenua e tu nei Ko nga papakainga o ratou ma Oruamatiua, Otuawahia Ko Ohuki, Ko Te Mahiwahine e Kia tua o Te Ngaio o Papa ki Whareroa e Tu maia nga whare tupuna ko Rauru Ki Tahī e Me tana hoa ko Kura I Monoa I runga I te papakainga o te rangatira Taiaho e Ka whakawhiti atu I nga ngaru e O Tauranga ki te marae o Waikari Ko Ngati Tapu te hapu o te whanau e Ko Tapukino ko Kahumoeangi nga whare Kei Otumoko, kei Omanu, Kei Te Tii Nga papa koiwi I okioki ai te hunga ngaro ki te po e Kia aro atu au ki te pataka o nga korero Te Maunga hirahira I noho ai a Te Hauoterangi Ki runga..... Mauao e Ka timu te tai Ka pari te tai I te Ao, I te Po....i

17. The waiata above records the whakapapa connections of Ngāi Tukairangi to both of our primary marae located at Hungahungatoroa on the Matapihi Peninsula and Whareroa Marae directly adjacent to the Project area.
18. Ngāi Tukairangi traditionally occupied expansive areas, which over decades has dwindled due to colonial acquisition following the Māori land wars, public works takings and ongoing urban sprawl. Matapihi and Whareroa, through the land granting process were reserved for our people.
19. Descendants of Ngāi Tukairangi and our related hapū whanaunga have retained ownership of most of the Matapihi peninsular and the small pocket at Whareroa now surrounded by industrial development. This means those areas are predominantly Māori populated. The

tenure of the land in Māori ownership at Matapihi has also influenced the makeup of the area being still approximately 80% in Maori title.

20. Ngāi Tukairangi have always sought to determine and manage the use of our own lands and moana, and work with relevant authorities on matters related to preservation and development. In particular, we have always sought to advance and assert our tino rangatiratanga in the kaitiakitanga of our whenua and moana. It is important for us to have control of our own destiny.

2.1 Whareroa Marae



21. Whareroa Marae is a traditional pā site and key marae for Ngāi Tukairangi. Papakainga also grew throughout the Matapihi area and whanau would often travel across Waipu estuary to attend gatherings at Whareroa. The wharekai at Whareroa is Kuraimonoa and the wharenuī is called Rauru ki Tahi.
22. Our marae such as Whareroa are the central point of hapū activities regarding tikanga Māori and associated customary functions. Often, various events, activities and tangihanga take place on our marae.
23. Whareroa marae was the central hub of Ngāi Tukairangi prior to the development of the area and its subsequent industrialisation. Whareroa was renowned for its size and prominence as one of the biggest communities in the late 1800s, and at one time a majestic native school was nestled within the community.
24. Whareroa is most closely situated near the Tauranga Harbour bridge and is often impacted upon by the airport traffic, erosion at the beach and seaward traffic. A papakainga is situated at the marae; which includes kaumatua flats and Kohanga Reo. The development of the papakainga was led by Turirangi Te Kani. More recently, Te Rūnanga o Ngai Te Rangi has had office facilities located at the other end of the marae reserve.
25. Certain areas at Matapihi have been identified for further papakainga development purposes for our hapū. Future papakainga areas have been identified to ensure that there is scope for growth for our whānau that is not unfairly restricted by rural zoning provisions and which are consistent with current papakainga scheduled site provisions. Those areas identified are currently Māori land blocks. Papakainga housing is the most cost-effective way that our people can utilise our existing land base to build homes for our whanau.

26. The plans for development of further papakainga is relevant to the Application because the ability of our people to build homes and live in papakainga on their ancestral whenua will be adversely impacted by the Project through encroachment on our traditional kaimoana gathering areas, encroachment on our moana, and encroachment of further industrial expansion into what little cultural spaces we have left.

Ngai Tukairangi ki Hungahungatoroa Marae

2.2 Hungahungatoroa Marae



27. Ngai Tukairangi also reside at Hungahungatoroa Marae in Matapihi, located on the Hungahungatoroa 1B2B1 block, a marae reservation established in the 1960s. This marae was the second marae of Ngai Tukairangi.
28. The name of the Wharenuī is Tapuiti, and the name of the Wharekai is Whakahinga. Whanau at Hungahungatoroa, enjoyed thoroughfare between both marae, and utilised the beach, at low tide to travel between both, and on towards the entire peninsular of Mount Maunganui, including the earlier land blocks along the harbour, where the Port is now located within Mount Maunganui.
29. Hungahungatoroa Marae is located on the beachfront, and is exposed to the industrial view shaft of the Port, and the visual impact, and industrial onslaught of the Port is impeding upon Hungahungatoroa constantly as well. The area of Waipu Bay, is where both Whareroa and Hungahungatoroa are located.
30. The Port activities have negatively impact access to kaimoana in this area, and now the area is depleted, when once it was full.

Ko Mauao Te Maunga

31. Customary areas of Mauao both land and sea based, are of high importance to all Tangata Whenua in Tauranga including Ngāi Tukairangi. These areas are directly affected by the Application as described in the TMICFT comments on this Application. The following commentary provides an overview of the ways in which Ngāi Tukairangi connect with this area.
32. At the southern entrance to Tauranga Moana is Mauao, standing alone, and dominating the surrounding landscape. This mountain originally resided beside Otanewainuku to the south. Mauao was in love with a neighbouring mountain named Puwhenua who was pledged to

Otanewainuku. The heartbroken maunga decided to drown himself in the ocean as a result. He enlisted the help of the 'patupaiarehe' who intended to drag him out to sea. However, when they reached the shore the sun rose and the 'patupaiarehe', who could not stand the sunlight, fled back into the forest. As a result, the maunga was stranded in his present location and was given the name Mauao – meaning caught or fixed in place by the dawn.

33. Various tribes who occupied Tauranga at certain times have formed strong associations with Mauao and there are many sites of significance located on and around this mountain depicting pa sites, battle sites and waahi tapu. Historically, there is no question that Mauao is a significant landmark and geographical emblem that personifies not only legendary meaning but also majestic significance to Tauranga Iwi at different times throughout history.
34. The earliest inhabitants of the Tauranga district were the Nga Marama people, who were absorbed by later comers. The first waka recorded to visit was Tainui, whose inhabitants did not settle here but made their final landfall at Kawhia. The next waka to make landfall was Te Arawa, whose people settled mainly to the south of Tauranga, apart from Waitaha, who occupied part of the Tauranga district. They shared the district with the people of Takitimu, the third waka to arrive. Takitimu landed at Mauao, where the leader of the expedition placed the mauri of his people on the summit of Mauao.
35. Their occupation in the area was challenged when the final Māori migration into the Tauranga district took place. This journey involved the people of Mataatua Waka who had landed at Whakatane. Known as Ngai Te Rangi, they travelled along the Bay of Plenty coast to Tauranga. This event is recalled as Te Heke o Rangihouhiri. Ngāi Tukairangi are descendants of Ngāi Te Rangi and our ancestors were involved in the journey.
36. Mauao is at the forefront as an iconic symbol of our identity for all Ngāi Te Rangi and by association Ngāi Tukairangi. The pepeha “Ko Mauao te Maunga, ko Tauranga te Moana, ko Ngāi Te Rangi te iwi resonates with our people.” For Ngāi Tukairangi in particular, the association is so much greater, as the rohe is within our hapū domain.
37. It is well known that Ngāi Tukairangi is the predominant hapu in the area; who continues to this day to insist on this recognition and on the return of the Mauao recreational reserve which is located at the base of Mauao. The return of the Mauao historical reserve to Ngāi Te Rangi, Ngāti Ranginui and Ngāti Pukenga was premised on the basis that no other hapū or iwi would challenge that stance on the aspirations for the return of the recreation reserve to our hapu.

Ko Te Awanui Te Moana



Figure 2: Te Matau a Maui ki Runga i Te Awanui 2013

38. The meaning of Tauranga is a resting place or anchorage for canoes (tauranga waka) or fishing ground (tauranga ika). This may also have been the original name for a specific place within Te Awanui, the harbour. The importance of Te Awanui stems from a long history as a resting place for many voyaging waka, including several of the great ancestral waka voyaging from the homeland of Hawaiki (Waitangi Tribunal, 2004).
39. The name Te Awanui depicts the main tidal currents that flow through the channels of Tauranga Harbour. The path Mauao took to reach his final resting place was through the harbour, gouging out the valley where the Waimapu River now flows. Waimapu is named after the flow of tears as Mauao passed through. Ironically, part of Te Awanui near Mauao is the areas that is now subject of this Application and is a key part of our cultural landscape that will be directly affected by the Project.
40. Throughout history, the gathering of kai moana has been a part of life for many local Māori families in Tauranga Moana. Te Awanui once teemed with fish that came into the harbour to feed on the abundance of shellfish. Te Awanui is an important traditional resource that has provided sustenance to the families of Tauranga Moana and other travellers for many generations.
41. The Te Awanui, Tauranga Harbour, Iwi Management Plan is a document that is supported by Ngāi Tukairangi. Issues that affect any part of Te Awanui such as the current Project have the potential to impact upon us all due to their location within this significant cultural area.

Waitangi Tribunal claim and the Tauranga Moana Report

42. The Waitangi Tribunal Claim lodged by lodged by Mahaki Ellis for Ngāi Tukairangi concerned the alienation of land in the Whareroa Block for Tauranga Airport and the Port of Tauranga under the Public Works Act 1928. The resulting report of the Tribunal “Tauranga Moana, 1886-2006: Report on the Post Raupatu Claims², provides a detailed history of Ngāi Tukairangi’s history of loss in the area subject to the Application, including the whenua taken under the Public Works Act from Ngāi Tukairangi for the development of the Port in the first place.
43. The Tribunal found that along with their loss of land, Tauranga Māori suffered reduced access to, and use of, traditional resources from the rivers, sea, and forests of Tauranga Moana. Then, too, the intensification of economic activity and the accelerating pace of urban development often led to degradation and pollution of those environments.
44. Alongside that, development has endangered the cultural heritage of Tauranga Māori: despite some protections, many sites of cultural, spiritual, and historical importance have been modified or even destroyed. Where their environment and cultural heritage are concerned, the tangata whenua have had to fight hard to maintain even a faint shadow of the tino rangatiratanga and kaitiakitanga they exercised at the time the Treaty was signed.

² <https://waitangitribunal.govt.nz/en/news/tauranga-moana-18862006-released>

45. The report recommended various ways by which the Crown can assist in restoring a measure of rangatiratanga to the iwi and hapū of the district. We urge the Panel to review the relevant parts of the report in order to gain a proper understanding of the long history of alienation, loss and ongoing cumulative cultural effects suffered by Ngāi Tukairangi, and how the additional cumulative adverse effects of this Application must be considered in that sensitive context.

Cultural impacts of the Project

46. The proposed Stella Passage Development within Te Awanui (Tauranga Harbour) is situated in an area of significant cultural importance to Ngāi Tukairangi alongside Mauao and relative to our customary kaimoana gathering areas in what can only be described as a cultural corridor of the greatest significance.
47. The proposed activities within Te Awanui must therefore recognise and protect these interests through genuine partnership, the inclusion of Ngāi Tukairangi in any consultation and decision-making bodies and in the proposed consent conditions.
48. Overall, the key fundamental issues for Ngāi Tukairangi are that:
- 48.1. The adverse effects of this Project on Ngāi Tukairangi have not been appropriately identified or assessed by the Applicant;
 - 48.2. Ngāi Tukairangi should not be excluded from any of the proposed conditions under the consent aimed at mitigating or remedying cultural effects, given that Ngāi Tukairangi are also a primary hapū at Whareroa alongside Ngāti Kuku;
 - 48.3. Ngāi Tukairangi are also the hapū with mana whenua in the Mauao area, and peninsular affected by the Application;
 - 48.4. Ngāi Tukairangi are also the hapū with mana whenua in the Otamataha, Te papa, Otuometai, and Sulphur Point area where the Port was established as evidenced in the Waitangi Tribunal report;
 - 48.5. Ngāi Tukairangi are therefore detrimentally, and cumulatively impacted on multiple levels by the Project.
49. We note that the Port has a scholarship in our tipuna Turirangi Te Kani's name still to this day. It is an affront to our tipuna that the Applicant does not acknowledge the central place of Ngāi Tukairangi in the cultural landscape in which it seeks to operate.

Conditions

50. The summary of proposed conditions to "recognise and provide for the relationship of iwi and hapū with Te Awanui/Tauranga Harbour" listed at Condition 1.1 provides:
- 50.1. Funding an ongoing Stella Passage Development Advisory Group ("**SPDAG**") (**condition 3**) for involvement as required in this consent.
 - 50.2. Invitations to the SPDAG to engage as follows:
 - 50.2.1. at least quarterly for the first two (2) years following the commencement of this consent and thereafter twice per year (in accordance with **condition 3.4**). These

meetings may occur concurrently with SPDAG meetings required by consent [structures consent no.].

50.2.2. An annual strategic planning meeting with the Port of Tauranga Limited's Chief Executive Officer and Chair of the Board of Directors (**condition 1.3**).

50.3. Provision for involvement of the SPDAG under this consent in:

50.3.1. Preparation of a Mātauranga Monitoring Plan (**condition 15.1**) and funding support towards the preparation and delivery of Mātauranga Monitoring (**condition 15.5**).

50.3.2. Review of the Dredge Management Plan (**condition 8.3**).

50.3.3. Review of Te Paritaha ongoing monitoring results (**condition 13.2**).

50.4. Providing an opportunity for iwi and hapū that have a relationship with Te Awanui/Tauranga Harbour to carry out ceremonies in accordance with **condition 1.2**.

50.5. A contribution of funds to the SPDAG to prepare a Mātauranga Māori State of the Environment report (**condition 12.1**). A contribution of funds to the SPDAG to provide for ongoing projects that benefit the health of Te Awanui/Tauranga Harbour or that directly benefit iwi and hapū that have a relationship with Te Awanui/Tauranga Harbour (**condition 18.1**).

50.6. Funding towards education and research scholarships for iwi and hapū that have a relationship with Te Awanui/Tauranga Harbour (**condition 19.1**).

General comments on conditions

51. As a general comment, Ngāi Tukairangi does not believe that the draft conditions accurately or appropriately reflect the position of Ngāi Tukairangi as one of the primary hapū at Whareroa alongside Ngāti Kuku directly affected by the Application. Ngai Tukairangi does not believe the draft conditions accurately refer to our status with regards to the Sulphur Point either, and see we should be treated the same as Ngai Tamarawaho in that area.

52. In addition, Ngāi Tukairangi is sceptical of the "money scramble" approach that the Applicant appears to be taking to dealing with the adverse cultural effects the Project will generate, with little thought or structure provided to how conflicts on the Stella Passage Development Advisory Group ("**SPDAG**") might be managed.

53. The Applicant also does not appear to have provided for how Ngāi Tukairangi and Ngāti Kuku as the primary hapū at place will have guaranteed input, participation and decision-making authority on concrete outcomes for the moana. This reflects a lack of on the ground engagement by the Applicant, and particularly a lack of effort to formulate conditions by agreement.

54. Ngāi Tukairangi strongly opposes the 35 year consent term sought by the Applicant, and asks the Panel to change this to 10 years. This will ensure full consideration of the activities again before yet another generation of our children have grown up and had families of their own who have to continue fighting for our cultural well-being and our environment.

Conditions Proposed by the TMICFT

55. As noted above, Ngāi Tukairangi fully supports and endorses the conditions proposed by TMICFT to address the adverse effects of the Application on our customary fisheries.

Conclusion

56. Ngāi Tukairangi has a long and arduous history with respect to the development of the Port, its impacts on our moana and our whenua, and the ongoing cumulative cultural effects on our marae and hapū.

57. It is for those reasons that Ngāi Tukairangi opposes any further development of the Port that proceeds without meaningful partnership with Ngāi Tukairangi, guaranteed recognition of our status as mana whenua and mana moana and a robust set of cultural mitigation conditions.

58. We urge the Panel to require the Applicant to provide proper consideration of the sensitive and long-suffering cultural context in which it seeks to operate.

59. Te Awanui is a taonga. Mauao is a taonga. Te Paritaha is a taonga. Whareroa is a taonga. The entire development corridor within which the Applicant seeks to operate under the Application is part of Tauranga Moana and the significance of the Project's cultural impacts cannot be overstated.

60. Ngāi Tukairangi will continue to assert our mana whenua and tino rangatiratanga over these spaces and will not accept adverse effects on our taiao and our people that are not appropriately mitigated or remedied by the Applicant.

Riri Ellis on behalf of the Ngāi Tukairangi Hapū Trust

Dated: 30 April 2026