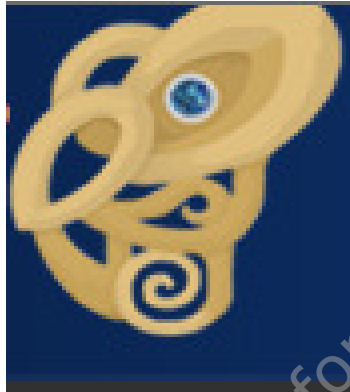


Port of Tauranga – Sulphur Point

Northern and Southern Reclamation

Cultural Values Assessment



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When our lives are attuned to good things and life is clear and the spirit flows strongly then all is possible – Dr Maharaia Winiata Ph.D

Introduction and Executive Summary

This Cultural Impact Assessment has been prepared in respect of two parcels of land reclaimed and occupied by the Port of Tauranga (“The Port”) at Sulphur Point. Title to the two parcels has not been issued. The two parcels known as the Northern Reclamation and the Southern Reclamation (see Figure 1 aerial) total 1.2 ha in area and is a part of the 76-odd hectares reclaimed for Port operations since the early 1970s. The Port now wishes to formalise this matter by having titles issues by Land Information New Zealand (“LINZ”).

Sulphur Point lies within the rohe of Ngai Tamarawaho and LINZ has asked the Port to obtain a written report from tangata whenua in respect of the cultural values associated with the land.



Port of Tauranga - Sulphur Point - the two parcels of land are highlighted in purple.

This report in part responds to that request. It sets out the traditional historical relationship between Ngai Tamarawaho and the Sulphur Point area before turning to an examination of the hapu values and how these might be affected by on-going Port operations utilising the reclamation areas for which title is now being sought.

The Port has consulted with Ngai Tamarawaho on this matter and has agreed to take into account the particular issues and concerns of the hapu as set out in this Cultural Values Assessment Report.

For their part Ngai Tamarawaho is supportive of the Port application and appreciates that the Port has taken the initiative of initiating consultation and the preparation of this report. That support however is conditional on Ngai Tamarawaho's cultural and environmental values being properly considered and provided for. The hapu also seeks provision being made for the proper acknowledgement of its relationship with the Sulphur Point area utilised by the Port and its operations.

Note:

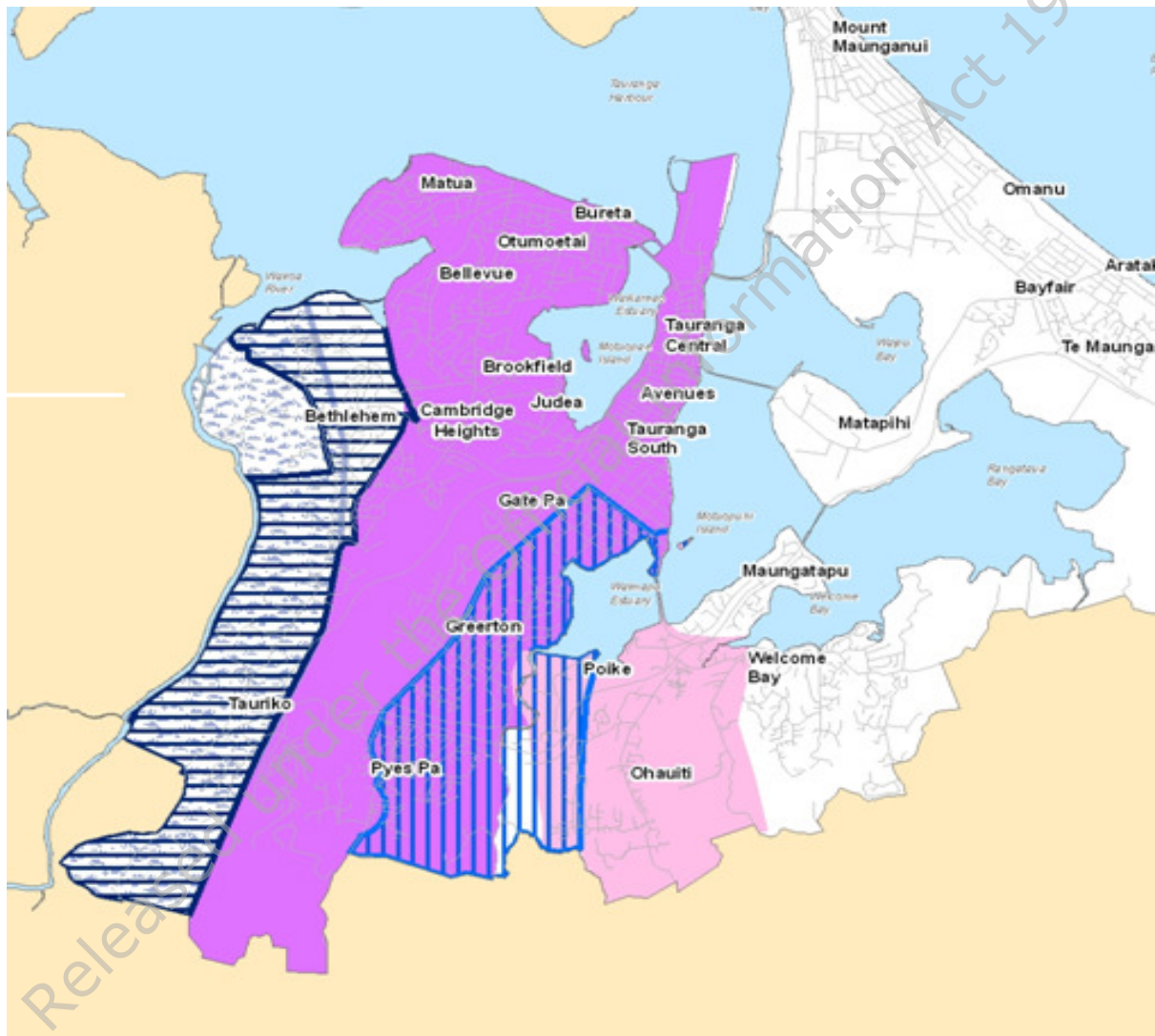
While the hapu has decided not to seek legal advice on the matter Ngai Tamarawaho nevertheless wishes to record that a case might be made for the reclamations in question to be regarded as surplus Crown Lands and therefore available for Treaty claims settlement purposes through the Office of Treaty Settlements.



Te Paritaha pipi

Cultural and historical context

Sulphur Point sits firmly within the *rohe* of Ngai Tamarawaho, a hapu of Ngati Ranginui and who are based at Huria Marae, Judea. Ngai Tamarawaho lays claim to a traditional and customary relationship with this part of Te Awanui – Tauranga harbour. It is a relationship that is recognised and acknowledged by all other Tauranga Moana iwi and hapu and which is enshrined in Treaty settlement legislation.

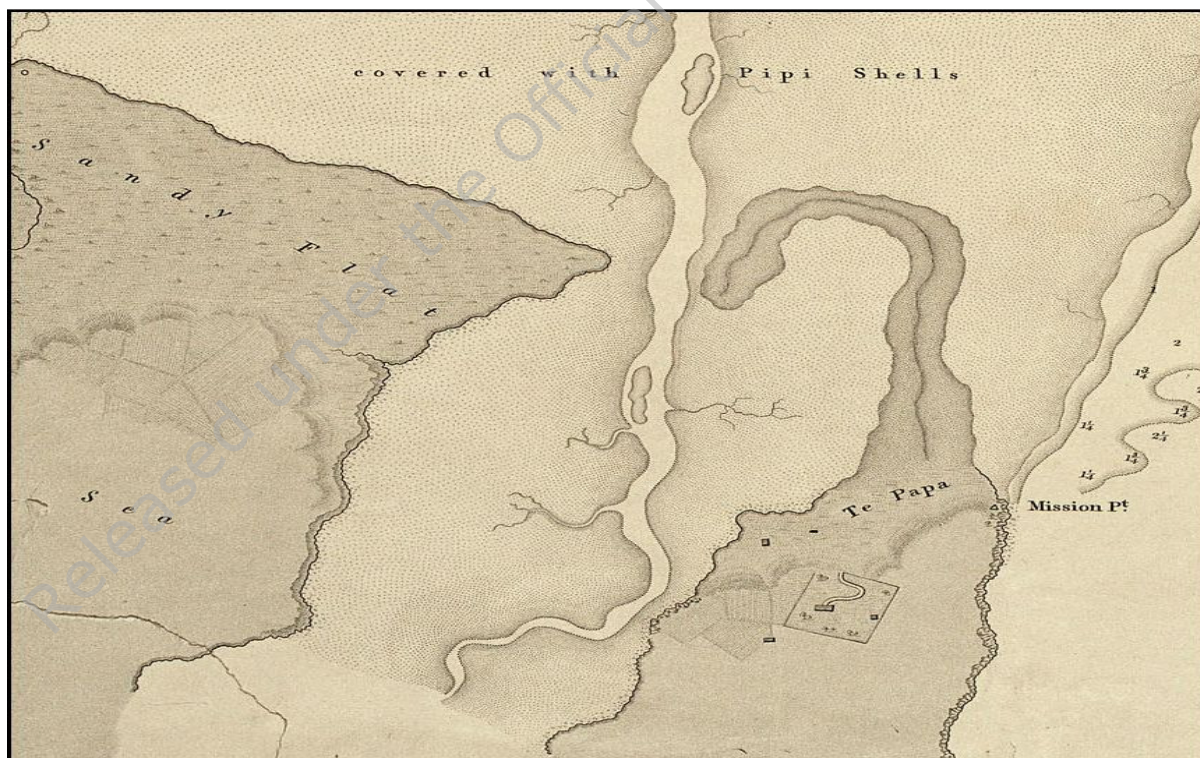


The Ngai Tamarawaho rohe: “Mai Mangorewa ki Ruawahine atu ki Te Paritaha o Te Awanui”

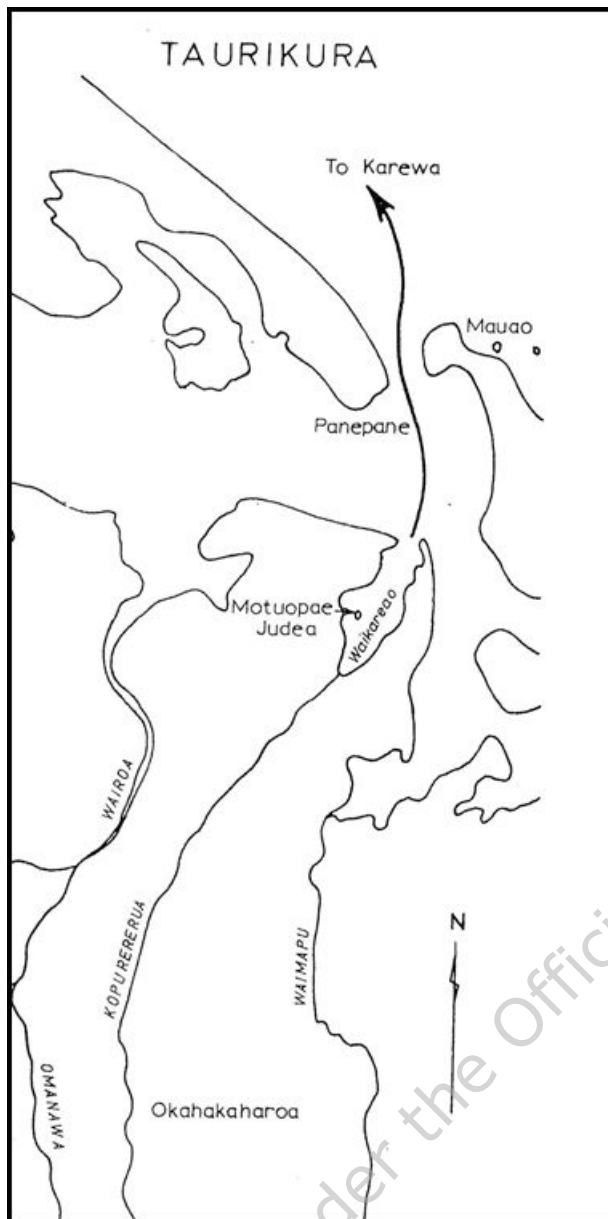
Legend

	NGATI KAHU
	NGATI HANGARAU
	NGAI TAMARAWAHO
	NGATI RUAHINE
	NGAI TE AHI

The area occupied by the Sulphur Point reclamation is of special significance to Ngai Tamarawaho because of its location and traditional role as a kai moana maataitai for the hapu. In traditional times both sides of the Waikareao channel were locations for pa, kainga and extensive cultivations. On the western (Otumoetai) side, the Waikareao pa was located while on the eastern side (marked Mission Point on the 1852 chart below) was the site of the Otamataha Pa. The Otamataha Pa site now forms the Mission cemetery and overlooks Sulphur Point and the Port and new Marine Precinct. The land along the top of the cliffs and south along the Te Papa peninsular was extensively cultivated.



1852 chart - source: Tauranga City Library



The Journey of Taurikura

The legend of Taurikura¹

The land and its forms hold our history and according to our traditions the Kopurererua River, Waikareao Estuary and the channel out past Sulphur Point and into the wider harbour owe their existence to our hapu taniwha, Taurikura. Taurikura, an ancestress of Ngāi Tamarawaho, is often recalled in whakatauki (tribal sayings) and waiata (song) which are an ongoing reminder of our links to the land and sea by tying together the sites of significance mentioned in this legend. The legend also serves to link the Ngāi Tamarawaho rohe from the ranges and our maunga Puwhenua, past our lands at the Taumata, down the Kopurerua Valley and out across the Waikareao estuary and onwards to Karewa Island where we believe Taurikura still resides to this day.

Taurikura was a chief's daughter and woman of high rank who lived in Kahakaharoa in the Taumata. She was particularly indulged and spoilt and provided with whatever she wanted. In return, she expected everything to be done for her.

One day her old grandfather requested that she fetch water for him from the river. She was defiant and refused to get the water so the old man despite his weakened condition made the return trip to the river in the gorge below himself. On his return with a gourd full of water, Taurikura demanded some for herself as she was thirsty too. The old man responded angrily, chastising her for being lazy and spoilt and his granddaughter at that! Taurikura feeling ashamed and embarrassed knew she had behaved badly and could not face the old man again or her relatives who would hear of her bad behaviour. She decided to leave the village and crept down the steep track to the river. Here she changed herself into a ngangara, a type of lizard, and plunged into the water. She swam downstream toward Tauranga Moana on the coast. As she swam, the river carved out a new course for itself, along the route now known as Kopurererua. She swam with this stream out into the estuary of Waikareao past the Judea Pa, past Motuopae out into Tauranga Moana. She swam on

¹ This version of the legend is told by Ngāi Tamarawaho historian Peri Kohu.

past Mauao and out into the open ocean finally arriving exhausted at the rocky island of Karewa in the sea beyond Matakana Island. Taurikura stayed on Karewa and kept the form of a lizard so no one would recognise her. She was the ancestor of tuatara. The lizards are no longer found on the mainland but only on offshore islands like Karewa where they share the nests of titi or mutton birds.

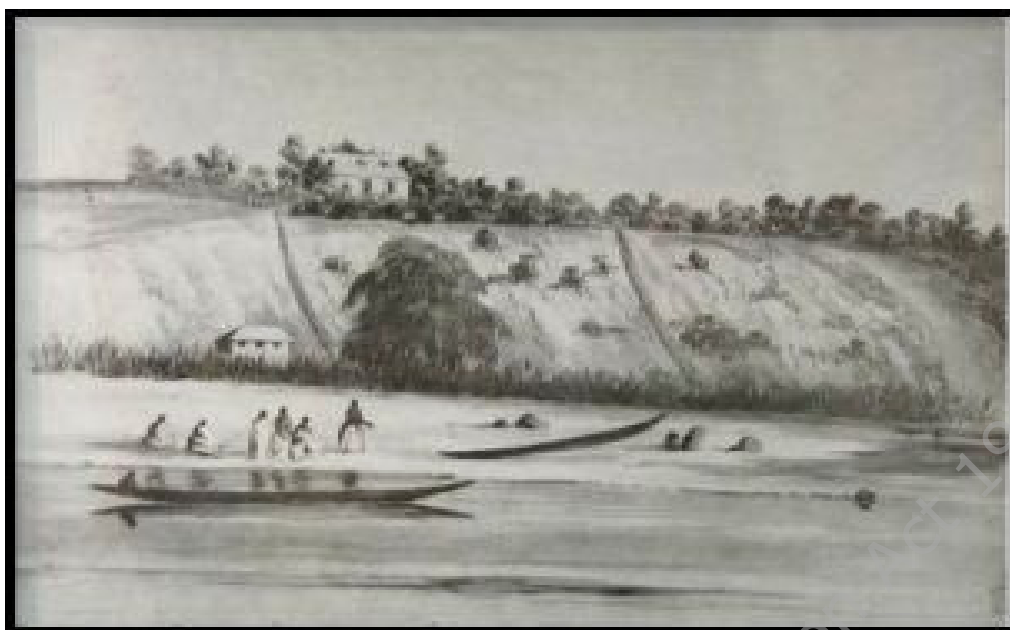


Taurikura is remembered by Ngāi Tamarawaho and can be seen in a carved poupou in our meeting house Tamateapokaiwhenua at Huria.

A food basket

The Sulphur Point Port location is in a part of the harbour that was of great importance to our people as a food resource. The beach area encompassed within the sand bar *Matau* or “hook” extending out into the harbour was a landing place for waka. The Waikareao estuary and harbour channels were fished for patiki (flounder), kanae (mullet), herrings or yellow-eyed mullet also known to us as kanae and parore.

The extensive tidal flats on both sides of the hook were maataitai or collection places for kai moana such as titiko (mud snails), hururoa, kukuroa or toretore (horse mussels), tuangi (cockles), tipa (scallops) and tio (rock oysters) where the shoreline provided suitable habitat. The area also bounded Te Paritaha – the enormous pipi beds that covered the central banks within Te Awanui the wider Tauranga harbour. The beds are still in existence today and remain a valued resource to all Tauranga hapu and iwi.



Waka drawn up on the "Mataui" beach below The Elms and the Te Papa Mission Station - March 1848 – British Museum



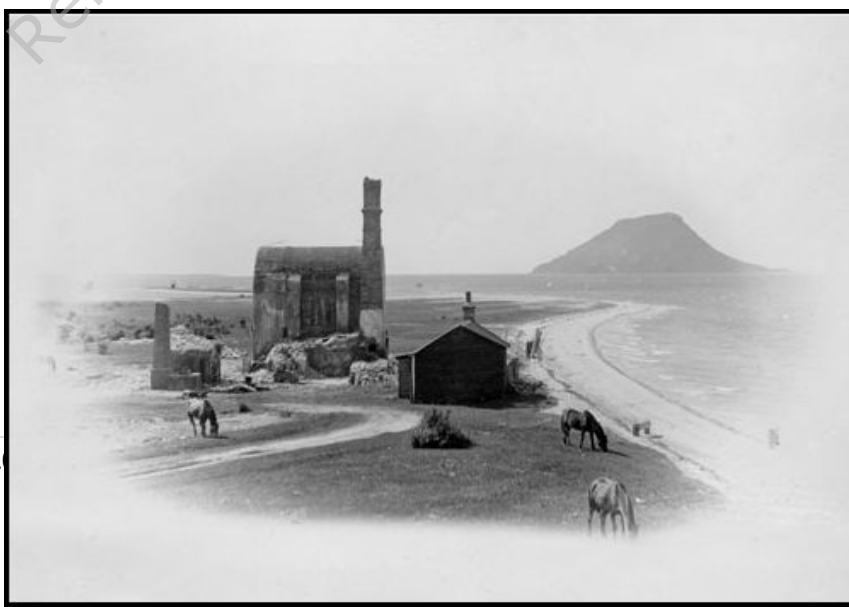
An 1858 view of the Te Papa mission station with the "Mataui" sandbank in the middle distance – painting by John Kinder part of the Elms Collection



This 1865 painting by Andrew Thomas shows the extent of the "Matau" sandbank with the estuary to the left and the main harbour to the right – source Tauranga Library



A circa 1900 photograph by Mary Humphries of roughly the same view – source Tauranga library



The first building on the Sulphur Point spit was this plant which was built

to receive sulphur mined on White Island in the early 1900s. Mining ceased in 1914 after an eruption on the island killed 10 workers. Mining resumed in the late 1920s but ceased before World War II because the operation had become uneconomic. The matau can still be discerned in the middle distance. Laura Dunnage photo

The reclamation of land at Sulphur Point commenced in 1965 using dredgings from harbour deepening operations. By 1990 some 90 ha had been reclaimed. There was no consultation with Ngai Tamarawaho over the nature and extent of this work. The Bay of Plenty Harbour Board (Sulphur Point) Vesting and Empowering Act of 1981 which formalised the reclamation and placed ownership in the Bay of Plenty Harbour Board was but one of a series of legislative Acts – beginning with the Native Settlements Act of 1863 and the Suppression of Rebellion Act of the same year – that over time has served to separate Ngai Tamarawaho from their traditional lands and interests.



1947 photograph of Sulphur Point showing the “hook” still in existence; Motuopae Island (urupa) and Huria marae in the middle distance.

Ngai Tamarawaho values

We have taken a genuine interest in the Sulphur Point reclamations because the presence of the Port operation and other activities is a jarring reminder of how much we have lost since the 1860s. It is not just the confiscation of our lands but the reality that even as recently as the 1981 legislation any consideration that we might have something to say about the Sulphur Point reclamation and development on top of our traditional maataitai and fishing ground was simply not taken into account.

Since 1982 we have seen Sulphur Point grow to its present size and in tandem with that growth we continue to see our traditional position eroded through having to accommodate the development of the city for the community good.

Treaty settlement land offered to us and accepted in Dive Crescent for example has subsequently had to be relinquished in order to provide for alternative access to Sulphur Point (and the Port operations there) and for the Harbour Bridge on and off-ramps at that point. We appreciate this is not a matter precipitated by the Port but the Port and its Sulphur Point operations has certainly been a major beneficiary.

What it has meant for the hapu is that we need to remain zealous in ensuring no further trampling of our customary relationship within this area of the city. While the on and off-ramps have been a successful adjunct to the city and its infrastructure promises made to us about that loss being compensated with other land have still not been met more than decade later. The pain of our loss continues unabated and if anything is exacerbated.

The Port lies within our traditional *rohe* and intersects with our Ngai Tamarawaho cultural and environmental values. We have accepted that the Port exists because we have no choice. However in order to move forward we want that intersection to be a comfortable alignment between the Port objectives and our values.

Cultural values

- *Respect for ourselves as Māori people with a valued historic heritage that is our inheritance and which we must be vigilant in defending*
- *Respect for the active practice of our culture through the observance of proper tikanga and protocols that guide our lives including the rituals of the pōwhiri and the tangi; the use of te reo rangatira, waiata, pepeha, whakapapa, pakiwaitara, kapa haka, poi and the many things that distinguish us as NGĀI TAMARĀWAHO.*
- *Respect and reverence for all the places that are important to us; including the cultural landscape that we live in – mountains, waterways, islands, moana – the sea, our traditional lands. All these things are permanent reminders of who we are as a people and help identify our place in that landscape*
- *Respect for our ancestral marae, our remaining lands and our homes because they constitute our turangawaewae – our place to stand*
- *Respect for the burial places of our dead, the ancestors from whom we have sprung and who provided these places for us.*
- *Manaaki – our obligation to be graceful and generous hosts to those coming amongst us*

Ngai Tamarawaho Applicable Environmental Values

Land

The land of our rohe is our turangawaewae – our place to stand. It also holds the history of our past and is an important key to our future. We have a sacred obligation to ensure that the lands within our rohe are treated with respect.

Given that the land associated with the Port is reclaimed land it is doubtful whether the normal values attached to land development by NGĀI TAMARĀWAHO will apply. However the hapu expects to be consulted and be an active participant in any instance where development involves earthworks, discharges to land, or is on land that holds a special cultural significance for our people such as past burial grounds, places where our people formerly lived and places of spiritual significance.

Water

All the waterways and water sources within our rohe – large or small – are important to us. Our special concerns are for the Kopurererua Stream, the Waikareao Estuary, Te Awanui, the Tauranga harbour, the Moana A Toi itself and the offshore islands of Kārewa and Tuhua.

The sea and the waterways have nurtured our people – they have formed our pathways, have been places of sustenance for us for generations whether that be for drinking water – wai Māori – or as with the estuary and the harbour and sea - our food bowl and garden. Kārewa is the home of our ancestor Taurikura.

We have a kaitiaki obligation to ensure and where possible enhance the water quality of our waterways and to protect and preserve all the life that is within those waters and places. Enhancement of the waterways includes proper use and care of the surrounding environment.

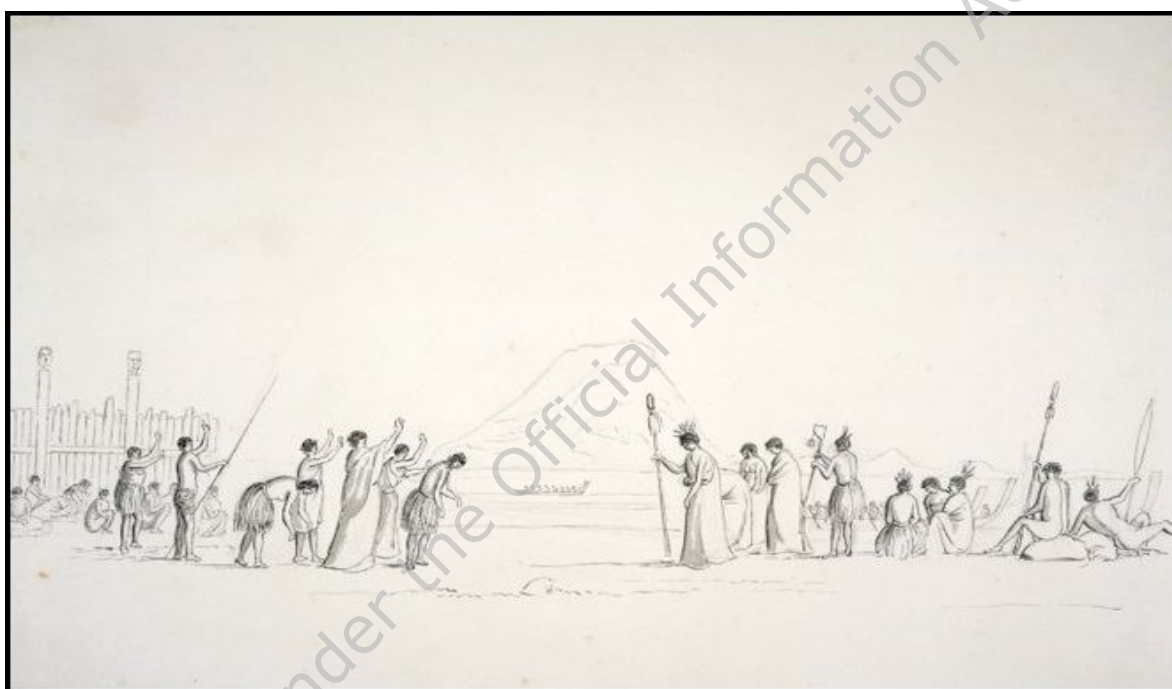
As part of waterways protection we are also concerned to see proper sediment and water treatment controls put in place for any harbour discharges. In respect of Port activities we acknowledge consultation with the hapu over recent stormwater discharge consents.

We are aware that our harbour and our estuary in particular are subject to unauthorised discharges or untreated discharges from many point sources. These discharges have, among other things, contributed a surfeit of nutrients to the water helping to create a low quality marine environment. In turn that has had a serious and negative impact on the mauri - the spiritual element or life essence that exists in all things – associated with those places. NGĀI TAMARĀWAHO wishes to work with other stakeholders such as the Port to achieve an ongoing incremental restoration of our waterways, our estuary and our harbour and in doing so help restore the mauri.

Ngāi TAMARĀWAHO expects to be consulted and be an active participant in all cases where a proposal or development involves engagement in any way with our waterways.

Air

Air is the major component of Te Hau – the breath of life and links to the concept of Tihe Mauri Ora in particular. We recognise that the Port is a place where as part of its operations air borne pollutants can be present, for example in the use of fumigants. As with discharges to water our expectation is that all discharges to air of pollutants shall be in the first instance avoided and where this is not possible appropriately mitigated and remedied.



Ngai Tamarawaho powhiri at Waikareao Pa circa 1843

Mitigation measures

For the on-going activities of the Port the following measures will address Ngai Tamarawaho's concerns:

- Ngai Tamarawaho is to be consulted about any future land use changes within the Port operations at Sulphur Point.
- Ngai Tamarawaho has a concern for water quality in the harbour and is keen to see the present measures for dealing with stormwater and any other liquid discharges maintained at a high level and where possible, enhanced.

- Ngai Tamarawaho is especially keen to see that comprehensive management and monitoring measures are in place to ensure that normal port operations will not result in any long term negative impact on existing bio diversity or on the wider environmental health of Te Awanui, the Tauranga harbour.
- Ngai Tamarawaho looks forward to receiving copies of any reports and other relevant information arising from Port activities and which might have an impact on the cultural and environmental values set out here. Meetings between the parties to discuss any issues are encouraged with the only qualifier being that they be held at mutually convenient times.
- Recognising that the Port is a physical reality, Ngai Tamarawaho is pleased to offer appropriate cultural assistance as appropriate in ensuring the safety of all site operations.
- Ngai Tamarawaho would be pleased to have their long standing relationship with the area suitably acknowledged. We have some proposals as to how this might be achieved and would be happy to discuss these with the Port in due course. In our minds such acknowledgement would go a long way towards correcting the list of failures by successive authorities to recognise our relationship with the area and to also observe an important cultural tradition which should have been undertaken at the very beginning of the Port's Sulphur Point existence.



Buddy Mikaere

For Ngai Tamarawaho EU