

**BEFORE AN EXPERT PANEL
IN NEW PLYMOUTH NGĀMOTU ROHE**

UNDER THE

Fast-track approvals Act 2024(“FTAA”)

IN THE MATTER OF

an application by the Trans-Tasman Resources Limited under the FTAA

BETWEEN

TRANS-TASMAN RESOURCES LIMITED
Applicant

AND

THE EXPERT PANEL
Consent Authority

COMMENTS ON BEHALF OF NGĀTI MANUHIAKAI

Dated this 6th day of October 2025



Phone: [REDACTED]
Email: [REDACTED]
Counsel Acting: [REDACTED]

MAY IT PLEASE THE PANEL:**INTRODUCTION**

1. These “comments” are made on behalf of Ngāti Manuhiakai in respect of the application by Trans-Tasman Resources Limited for a marine consent under the Fast-track Approvals Act 2024 (FTAA).
2. Ngāti Manuhiakai is a hapū of Ngāruahine and has been invited to comment as they have made an application for recognition of their customary interests in the takutai moana in this rohe, under the Marine and Coastal Area (Takutai Moana) Act 2011.
3. Ngāti Manuhiakai have filed a joint comment alongside other hapu of Ngāruahine that are Applicants under the Marine and Coastal Area (Takutai Moana) Act 2011. The intent of this submission is to clarify who Ngāti Manuhiakai are and provide a hapu statement on their position.

NGĀTI MANUHIKAI HAPŪ POSITION

4. Ngāti Manuhiakai is a hapū of Ngāruahine iwi, based in South Taranaki. The rohe of Ngāruahine is the area bounded by the mouth of the Taungatara Stream to the tip of Taranaki Maunga, then to Tariki and following the Whakaahurangi track to Araukukuu, then following the Waihi Stream to its mouth and from there back northwards along the coast to the mouth of the Taungatara Stream, and includes the seabed and continental shelf adjacent to that area without seaward boundary.
5. The takiwa of Ngāti Manuhiakai extends from the tip of Taranaki Maunga into Te Moana o Tangaroa, taking in Te Rere o Kapuni and Inaha Rivers. From east to west, the boundary extends from the

western banks of the Waingongoro River to the eastern banks of the Raoa Stream.

6. Ngāti Manuhiakai claims ancestry from the Aotea Utanganui waka, captained by Turi-te-Ariki-nui. In the 14th century, Turi, with his wife Rongorongo and their people, travelled south along the coast naming many places as they went, including the Waingongoro River.

7. Ngāti Manuhiakai principles of the foundation of their environment begin in the nothingness before anything was created. They know this as Te Kore. Growth, movement and thought began to stir in Te Kore, which was the start of existence, from where Ranginui emerged in his intangible form. The desire grew within Ranginui to take a physical form, which brought forth the first physical form they know as Papatūānuku. The desire for growth brought forth the offspring of Ranginui and Papatūānuku, who in turn formed the beginning of the environment. Ngāti Manuhiakai therefore understand that they were created by the environment, and it is the environment that allows them to exist.

8. The domain of Tangaroa, god of the sea, extends from the source of their awa, the tip of Taranaki Maunga, to the moana. The awa are linked and form an entity that includes the source and the moana. Therefore, the relationship that hapū have with these awa relates to the entire catchment. The links between awa provide hapū with a system of ara, or pathways, through their respective takiwa, allowing access inland.

9. In Māoridom, the sea is the birthplace and burial ground of Tutawa-whanau-moana, one of the children of Turi and Rongorongo. According to legend, this child was born at sea as the Aotea waka made its way to Aotearoa. However, the child died during the journey and was buried at sea. This action deemed the sea to also be a resting place. It is also the pathway Māori follow in the afterlife as they

journey back to their homeland, Hawaiki-nui, Hawaiki-roa, Hawaiki-pāmamao (great Hawaiki, long Hawaiki, distant Hawaiki).

10. Ngateko on the Kapuni stream is one of the original landing places of the Wakaringaringa waka, captained by Mawakeroa (the other being Kaupokonui). Many of the people on that waka settled here. The Kapuni stream is the boundary between Ngāti Manuhiakai and Ngāti Tū hapū.
11. Ngāti Manuhiakai have practised their own management and planning in this area according to their own customs, methods and lores since first settling this rohe. Despite the impacts of colonisation, methods and lore remain. They have whakapapa to people and places. They are embodied in the practices, rights, responsibilities and obligations that form part of the identity of Ngāti Manuhiakai.
12. Ngāti Manuhiakai have several cultural values relevant to the moana. First, there is ngā tangata (the people). In te ao Māori, there are four dimensions of health which are equally important: taha wairua (spiritual health), taha whānau (family health), taha hinengaro (mental health) and taha tinana (physical health). If any of these dimensions is missing or damaged, the person or collective may become unbalanced and unwell.
13. Ngāti Manuhiakai have ngā taonga koiora (native and important fauna). Ngāti Manuhiakai are concerned about any degradation of the mauri of these taonga species, being marine mammals, fish and benthic species. There are also ngā taonga tuku iho (valued flora and fauna). As with ngā taonga koiora, Ngāti Manuhiakai are concerned with the degradation of the mauri of species valued by tangata whenua, including snapper, kahawai, blue cod, flatfish, small sharks, eels, kina, mussels, toheroa, pipi, cockles and tuatua.

14. Additionally, Ngāti Manuhiakai are concerned with any degradation of ngā moana (coastal and offshore waters), te parumoana (seabed) and te hau (air) and their ability (or not) to sustain all forms of life. Ngāti Manuhiakai are also aware of their taonga tuku iho (traditional values and practices), and finally, whaioranga (economic development and sustainability), which has been limited by a complete disregard for the ownership by tangata whenua of minerals and resulting royalties.
15. Ngāti Manuhiakai are concerned with the impact of this application on their taonga species as well as the interests and roles that they hold in this rohe. It is foreseeable that the noise and sediment from the project will impact our rohe and taonga species.

CONCLUSION

16. Ngāti Manuhiakai support the comments of Ngāruahine, Ngāti Ruanui, and Ngā Rauru and Ngāti Manuhiakai opposes the project for the reasons given above. Ngāti Manuhiakai are able to elaborate on this further in person.

Dated this 6th day of October 2025




Counsel for Ngāti Manuhaikai