

**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 ŌKAHU INUĀWAI ME ĒTEHI ATU HAPŪ

Dated this 6th day of October 2025



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Counsel Acting: [REDACTED]

MAY IT PLEASE THE PANEL:**INTRODUCTION**

1. These “comments” are made on behalf of Ōkahu Inuāwai me ētehi atu hapū in respect of the application by Trans-Tasman Resources Limited for a marine consent under the Fast-track Approvals Act 2024 (FTAA).
2. Ōkahu Inuāwai me ētehi atu 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. Ōkahu Inuāwai me ētehi atu hapū 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 Ōkahu Inuāwai me ētehi atu hapū are and provide a hapu statement on their position.

ŌKAHU INUĀWAI ME ĒTEHI ATU HAPŪ POSITION

4. Ōkahu Inuāwai me ētehi atu 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 descendants of the two hapū Kanihi and Ōkahu are linked by common ancestry. Puawhato is a warrior chief and tupuna of the Kanihi hapu. His pa called Tau te One was situated on the

Waingongoro River, just down from the Okahutiti Pa. His sister was Hlnekoropanga of Okahutiti Pa. This tupuna kuia played a major role in the battle between Nga Mahanga tribe and her people of Okahu. She married Tuhaarea the tupuna of Ngati Tu.

6. Ōkahu, Kanihi and Ngāti Tu all have their own hapū boundaries. Ōkahu Inuāwai hapū can be found on both the western and eastern banks of the Waingongoro River. The ancient Ōkahutiti Pa was their stronghold. Their tūturu rohe extends from seaward on the eastern side of the mouth of the Waingongoro awa to the Maunga, thence turning following the western side of the Wairere Stream back to seaward, Hawaiki nui Hawakiroa, Hawaikipamaomao.
7. Some of the key tikanga principles that are relevant to the taiao (environmental) space are kaitiakitanga, manaakitanga, whanaungatanga, rangatiratanga and wairuatanga.

Kaitiakitanga (Guardianship)

8. Kaitiakitanga is a broad concept that has important cultural and spiritual dimensions. Kaitiakitanga ensures sustainability of resources, in a physical, spiritual, economic and political sense. This authority to protect a resource stems from the broader viewpoint of whakapapa (lineage), the linkages back to atua (Māori deities) effectively delegating responsibility and obligations to tāngata (humankind) for the protection of all things. In a more localised sense, kaitiakitanga is an exercise of obligation, mana (status/power), of prestige, of those whānau, hapū, and iwi who claim close ties to their rohe (tribal area).
9. Ōkahu Inuāwai are kaitiaki for their rohe. They know not to over abuse their privilege as the resources must be protected for the next generations.

Manaakitanga (Mana Enhancement)

10. 'Manaaki' can be broken down into two words; mana (status/prestige/power) and āki (to enhance). Manaakitanga is the principle of enhancing the mana of the hapū and iwi, and seeking to support the aspirations of each other through the ethic and practice of reciprocity. This is also about expressing acknowledgement of each other's mana, respecting another's point of view, perspective and behaviour. Each whānau, hapū, and iwi should endeavour to enhance the mana of the other.

Whanaungatanga (Kinship)

11. If Ōkahu Inuāwai needed to go along the coast and elsewhere from their Ngāruahine rohe, they would need to follow the tikanga process (which foremost required consultation with the kaitiaki and kaumātua, tangata whenua).

Rangatiratanga (Chiefly Authority and Autonomy)

12. Rangatiratanga reflects a commitment to collaborate on customary issues in the exercise of collective iwi mana and rangatiratanga. Formalising relationships and alliance partnerships and working together enhances the ability to have greater influence in local affairs and better use of available resources. The right to self-determine how waterways and rivers are managed will help fulfil the responsibility of kaitiakitanga for our current and future generations. This is also about expressing the attributes of rangatira (chiefs), including humility, leadership by example, generosity, diplomacy and professionalism.

Wairuatanga (Spirituality)

13. Wairuatanga enables Māori to connect and enjoy the spiritual nature of ngā taonga tuku iho (treasures handed down).

14. For example, Ōkahu Inuāwai have a spiritual connection and empathy with the mauri (life force) of the Waingongoro River. However, the stains of pollution and toxicity deliberately discharged from the farmers is injurious to our nature as Māori or indigenous people. We call this type of pollution “hāparu”.
15. ‘Hā’ is the breath of life, that is part of the air. ‘Paru’ means dirty or muddy. Hāparu is a desecration, debasement or defilement of the breath of life. Hāparu originally referred to the intentional destruction of a sacred place or significant resource for revenge against another or to provoke a battle. However, we use this term today more broadly. That includes, defiling a natural resource.
16. Tikanga Māori never permitted the discharge of waste of any kind to water. Bodily waste, food scraps, fish scales and guts, or even pipi shells, were discharged only to land. The contamination of water, and the discharge of toxic contaminations or odour to the air, was not just a hē (wrong), but a hara (spiritual offence) which would bring serious misfortune to the offenders and their hapū. It also had an impact on the mauri of the water body.
17. Different types of karakia were used in order to facilitate the voyage of Aotea to Aotearoa. Aside from those directed at the birds and fish, there were karakia calling for favourable winds, karakia to make the clouds arise and karakia calling upon the clouds to form a protective barrier across the horizon against unfavourable winds. There was a karakia to calm the sea before the long and dangerous voyage, to ensure speed, to close the seams of the Aotea waka at Rangitahua (Sunday Island on the Kermadecs), to remove ill luck before Aotea was put back to sea, to avoid whirlpools at Te Taitope-ki-te-uru, and to protect the voyagers from evil which might befall them in the new land they arrived in.

18. The takutai moana has a mauri. This means it is incumbent upon us to look after this mauri. Allowing this proposed activity to go ahead will be in breach of our tikanga principles

CONCLUSION

19. Ōkahu Inuāwai me ētehi atu hapū support the comments of Ngāruahine, Ngāti Ruanui, and Ngā Rauru and Ōkahu Inuāwai me ētehi atu hapū opposes the project for the reasons given above. Ōkahu Inuāwai me ētehi atu hapū are able to elaborate on this further in person.

Dated this 6th day of October 2025




Counsel for Kanihi Umutahi me ētehi atu hapū