

Form 5 Submission on notified proposal for policy statement or plan,
change or variation

[Clause 6](#) of Schedule 1, Resource Management Act 1991

To: Whakatāne District Council

Name of submitter: *Annette Keita Wharewera-Ballard*

This is a submission on the following change proposed to the plan:

Whakatāne District Plan - Plan Change 2: 23 and 45 Keepa Road

Trade Competition

I could/**could not*** gain an advantage in trade competition through this submission.

*[*Select one]*

If you could gain an advantage in trade competition through this submission, please answer the following:

I am/am not* directly affected by an effect of the subject matter of the submission that—

(a) adversely affects the environment; and

(b) does not relate to trade competition or the effects of trade competition.

*[*Select one]*

The specific provisions of the proposal that my submission relates to are:

[Proposed Plan Change 2-Keepa Road]

My submission is:

[include—

- whether you support or oppose the specific provisions or wish to have them amended; and*
- reasons for your views]*

I seek the following decision from the local authority:

[give precise details]

Hearing submissions

I wish/**do not wish*** to be heard in support of my submission. *[*Select one]*

If others make a similar submission, **I will**/will not* consider presenting a joint case with them at a hearing. *[*Select one]*

Signature of submitter (or person authorised to sign on behalf of submitter)

Date: *[insert date]*

(A signature is not required if you make your submission by electronic means.)

Contact Details

Electronic address for service of submitter: [jonokballard@gmail.com]

Telephone: [02102250439]

Postal address: [36 Kirk Street, Whakatane 3120]

Contact person: [Annette Keita Wharewera-Ballard]

Note to person making submission

If you are a person who could gain an advantage in trade competition through the submission, your right to make a submission may be limited by [clause 6\(4\)](#) of Part 1 of Schedule 1 of the Resource Management Act 1991.

Please note that your submission (or part of your submission) may be struck out if the authority is satisfied that at least one of the following applies to the submission (or part of the submission):

- it is frivolous or vexatious:
- it discloses no reasonable or relevant case:
- it would be an abuse of the hearing process to allow the submission (or the part) to be taken further:
- it contains offensive language:
- it is supported only by material that purports to be independent expert evidence, but has been prepared by a person who is not independent or who does not have sufficient specialised knowledge or skill to give expert advice on the matter.

*Ko Moutohora, Whakaari, Te Rae o Kōhi me Kāpū-te-Rangi ōku tipuna maunga
Ko Ōhinemataroa/Te Awa o Whakatāne tōku awa e rere atu ki te Moananui o Toi
Ko Mātaatua te waka
Ko Ngāti Awa te iwi
Ko Ngāti Hōkopū te hapū
Ko Tūmatauega te wharenuī
Ko Te Rau Aroha te wharekai
Ko Toroa te ariki o te waka o Mātaatua
Ko Toihau Pātara te tangata
Ko Annette Keita Wharewera-Ballard tōku ingoa*

I come from a long line of descendants whom have walked this whenua before me, whom have worked on this whenua with all their blood sweat and tears that have kneaded the very land in which is the topic of discussion. For many years generations of whanau before me whom have fought against the development of this Land that surrounds our Marae and existing 3 homesteads that once belonged to my Koroua Tipuna(Great Grandfather) Te Pakitua Menehira Wharewera and my Kuia Tipuna Materoa Mereana Waititi. Many tears have been spilt over this long awaited and negative impact of the loss of this whenua which now belongs to the Taniwha whom has acquired it. This particular Taniwha whom once befriended many of our whanau and in particular our Koroua(Grandfather) Walter Waretini Wharewera. Our Koro who saw this Taniwha as a very nice man because thats what he perceived to me. A Taniwha whom discreetly snuck his way into our whanau by way of friendship, our Koroua none the wiser that this Taniwha had ulterior motives to acquire such whenua if not more if he had been given the chance to persuade our Koroua into signing away his authority for more whenua.

This same Taniwha whom would sweeten my Koroua Mokopuna(grandchildren) up by way of treats or fancy rides in his flash cars or helicopter to which my Koroua thought was a nice man who could do no harm. As a child I wondered what his motives were, I was not blind, because for me it was clear that his intentions was not of friendship but to what he could get out of that friendship being the whenua(Land) to which we lived on and still do to this day.

The Taniwha motives in acquiring the whenua around our homesteads and Marae has impacted greatly if not negatively since I have known from the early 70's until now. This is but a short korero(version) of many things but the impacts of future developments around our whenua are as follows.

Therefore I state my below reasons as to why I am opposing to the development and zoning of the two sections of land of Keepa Road:

1. **TOXIC CONCERNS:** The proposed development area is one of the most toxic sites in Whakatāne, and is a hazard to any persons.
2. **TRAFFIC CONCERNS:** Will increase the likelihood of serious injury or death, also with the developments on Shaw Road and Bunyan Rd, traffic will increase immensely and have a severe negative impact on our livelihoods.
3. The loss of green space, noise and dust, loss of views and serenity, strain on infrastructure and existing facilities resulting from an increased population.
4. **NOISE RESTRICTIONS:** This will limit both the whānau homesteads and our marae when it comes to celebrating special occasions such as birthday's, whānau reunions, white ribbon riders, hosting international groups.
5. **CULTURE CONCERNS:** Tangihanga (Funeral proceedings) also take place at our marae. The first Call on the marae you hear is done by our elder kuia who call upon our ancestors to shelter over the loved one whom have passed on in life and their family during the time of grievances.

Then followed by whaikōrero from our koroua that resights our geneology (known as whakapapa) connecting us as Ngāti Hokopū ki Te Rāhui to the land, to our tipuna pā sites that surround us, to our ancestor whom we descend from. The importance of our current view from our marae of our Tipuna pā site from Te Rae o Kōhi to Kāpū-te-Rangi.

Every Second year, we as Ngāti Awa celebrate whom we are as a tribe by attending our Te Toki Festival. This means that each hapū have the opportunity to participate by registering 3 kapa haka teams. So to those who decided to buy a home in the land blocks, they need to be aware that we make noise by singing, haka, our children having fun, our cooks up early laughing, conversating throughout the night until the early rising of the sun. Time is of no essence on our Marae.

I oppose the proposed Private Plan Change 2 to the Whakatane District Plan.

REASONS -To recognise and provide for the relationships of Ngati Hokopu ki te Hokowhitu a Tu Hapu and whanau, their culture and traditions with their ancestral lands, waters, sites, waahi tapu and other taonga. Our People, our Culture as Maori have forever utilized marae for a variety of reasons, socials including live band performances outside, sports activities, school groups, weddings, Kapahaka and Tangihanga, so future residents will hinder the fun and enjoyment of these such gatherings. Whakatane Council failed at ensuring industrial buildings that are erected on west side of whanau houses in light industrial area with east facing opening doors to their warehouse which is not permitted shows the insensitivity of business owners and Whakatane Council towards Marae and surrounding Whanau living in the area.

To finish off my submission, I would like to ask the person who is reading my submission the following questions:

If this was your whenua and it impacted upon your whanau would you feel the same as we do? Would you go to great lengths to protect your Land like we are? Think about it for just a minute and place yourselves in our shoes.