

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: Esmay Tiana Wharewera

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: **12 April 2018**

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

A handwritten signature in blue ink, appearing to be "E. Tiana Wharewera".

**Contact Details**

Electronic address for service of submitter: [esmaywharewera@hotmail.com](mailto:esmaywharewera@hotmail.com)

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Contact person: Esmay Wharewera

**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 Hokopū te hapū  
Ko Tūmatauenga te wharenuī  
Ko Te Rau Aroha te wharekai  
Ko Toroa te ariki o te waka o Mātaatua  
Ko Toihau Pātara te tangata  
Ko Esmay Wharewera āhau.*

This submission begins over 1000 years ago with my tipuna Māui who fished up the land known as Te Ika-a-Māui. His grandson Tiwakawaka was the first inhabitant of this rohe, Whakatāne, then known as Kākāhoroa, the original name of this area. From Tiwakawaka, my whakapapa, or genealogical lineage comes down through Toi-te-Huatahi, or Toikairākau. From him came Awanuiārangi I, the eponymous ancestor of Ngāti Āwa, whom the hapū clan Ngāti Hokopū (the original inhabitants of the proposed development area) affiliate. Through Toi my mana to the whenua derives from, and through him we arrive to Toroa, the ariki (or king) of the canoe, Mātaatua, whose final resting place is at Ōpihi Whanaunga Kore Urupā, also within our hapu rohe or area. From him came the ariki of Ngāti Awa, Toihau, whom my people, Ngāti Hokopū descend from. So you see that my being here is not a new mana, but an ancient mana derived from my ancestors...

Before 1866, our homes were on the pa above the Whakatāne Township, the pa being Pāpāka, Puketapu, and others. Following the confiscation of Ngāti Awa land, these areas were taken from us.

What little that remains of our traditional hapu rohe or area has diminished. Our marae, Te Hokowhitu a Tū and the papakainga (traditional dwelling place) are the only bastions we have, when once my people owned everything. Our traditional ways of life are severely threatened, and are in danger of becoming extinct if this proposal is approved by the Council. The desecration of our hapu Ngāti Hokopū ki Te Rāhui, and our marae Te Hokowhitu a Tū must end.

I grew up here, I belong here. My umbilical cords are buried here, this was where my father was born and raised, and his father and ancestors before him.

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:** Funeral proceedings take place at our marae. The first welcoming calling on the marae you hear is done by our elder kuia who call upon our ancestors to shelter over the loved one whom has passed on in life and their family during the time of grievances. Then followed by whaikōrero from our koroua that resights our genealogy (known as whakapapa)

connecting us as Ngāti Hōkōpū 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 a quick note, those whom 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 and thees start from early hrs of the morning right through to late evening. For myself as a kapa haka tutor, I dont believe in noise restriction especially when it comes to being on the marae.

As I could go on and continue to state my reason's as to why I am opposing agaisnt the development and plan change, I am confident that my immediate whānau of our homestead (46B State High Way 30, Whakatane) and my wider whānau of our marae Te Hokowhitu a Tu will state the obviousl short and long term affects/effects.

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

1. Put your self in our shoes, knowing the development of buildings, increase of traffic, implications on your culture living and traditions, the fact that you will now have houses blocking the view you have of your tipuna sites, will you be happy to go with the change? How would you feel about all this huge change?
2. If the development goes ahead, would you be happy to purchase a home on either plots of land knowing that there are toxic sites on the two land blocks, knowing the the health of your family and future generation could be affected by these toxins?

Look around you, our beautiful town that once upon a time was ever so rich in greenery, rich in environment is now being replaced by houses and building. Whakatane known by our historical sites are now being ignore because developers only see money when it comes to land. Myself, I see the land being my connection as to who I am and where I am from and will forver be proud of that.

Nō reira hei whakakapī i aku nei kōrero, anei he whakataukī:

Ko te whenua ko au, ko au te whenua!

Tūtūru whiti whakamaua kia tina! Tina! Haumie hui e! Tāiki e!