

Before the Independent Hearings Commissioner at New Plymouth

Under: the Resource Management Act 1999

In the matter of: of an application to New Plymouth District Council by Bunnings Limited for resource consent for construction of a Bunnings warehouse with associated parking, loading and access and cancellation of a consent notice at 662 Devon Road, New Plymouth - Applications LUC25/48839 & SUB17/46785.02.

STATEMENT OF EVIDENCE OF RAUKURA WIKITORIA GANIGA SALISBURY
ON BEHALF OF PUKETAPU HAPŪ
DATED 18 SEPTEMBER 2026

INTRODUCTION

1. Ko Taranaki te Mounga
Ko Waiongana te awa
Ko Te Atiawa te iwi
Ko Puketapu te hapū
Ko Muru Raupatu te Marae
Ko Raukura Salisbury tōku ingoa
2. My full name is Raukura Wikitoria Ganiga Salisbury. I am an employee of Nga Kaitiaki o Puketapu Hapū Charitable Trust (Puketapu or Hapū). My role with Puketapu is the taiao and consents lead. I am also a descendant of Puketapu Hapu. I have completed the accredited Making Good Decisions course for Environmental Commissioners. I also hold a Level 5 Diploma in Environmental Management.
3. I present this evidence on behalf of Puketapu Hapū in opposition to the proposal
4. This document and process stands in its own right. My evidence is to assist the Commission understand the landscape of Puketapu, our people and future direction guided by our values.
5. I have reviewed the Applicant's proposed conditions of consent and the amendments proposed to those conditions.
6. My evidence should be read alongside the original submission lodged by Puketapu Hapū in relation to the proposed Bunnings Warehouse and associated enabling works at 662 Devon Road, Waiwhakaiho. Puketapu's submission identifies concerns regarding the relationship of the proposal with ancestral lands, water, wāhi tapu and other taonga, the protection of historic heritage, and the exercise of kaitiakitanga.
7. Puketapu approaches this application from a Te Ao Māori perspective, recognising the interconnected relationship between whenua, wai, ecosystems and people, and the importance of protecting and, where necessary, restoring mauri.
8. The purpose of my evidence is therefore not to reconsider the matters raised in the submission, but to address whether the proposed conditions provide

sufficient certainty that those cultural values can be appropriately recognised, protected and maintained if consent is granted.

PURPOSE AND SCOPE OF THIS EVIDENCE

9. The purpose of this evidence is to address:
 - a. Puketapu Hapū and mana whenua relationship;
 - b. Puketapu cultural landscape and cultural values;
 - c. Aotere Pā and Te Pou Tūtaki;
 - d. Cultural visibility and the relationship between significant sites;
 - e. Mangaone Stream, Waiwhakaiho and mauri;
 - f. Cumulative effects;
 - g. Future transport/infrastructure effects;
 - h. Remaining matters and recommended conditions.
 - i. Cultural Landscape of Puketapu.

PUKETAPU HAPŪ

10. The hill of Puketapu was occupied for over 1000 years. During the late 17th century, approximately 8,000 people resided at Puketapu and kaumatua (elders) say that up to 30,000 people are still buried there. Unfortunately, today it has been destroyed to accommodate the New Plymouth Airport.
11. Our Puketapu rohe includes the townships of Bell Block, Lepperton, Inglewood and Egmont Village. The tribal district starts north from Ongatiki on the coast to Matataiore (Browns Road) to Painanga (Tate Road) to Te Ngapara to Kaikuku (intersection of Richmond Road and Kairau Road West). Where the Mangonaia stream meets the Waiongana (Richmond Road/ Te Arei Road intersection) at Kopua Kanakana, then follow the Mangarewa stream including Manutahi, Mataitawa and Kairoa then to the Waiongana River to Te Tahunaatutawa (Warwick Castle).

CULTURAL LANDSCAPE OF PUKETAPU

12. Puketapu rohe is a cultural landscape of historical importance. It was and continues to be occupied and utilised to sustain our people. It contains a wealth of occupation such as marae (meeting house), kāinga nohoanga (dwelling place), umu (oven), wāhi mahi kohātu (quarry sites), ara tawhito (traditional travel routes), māra (gardens), Tauranga waka (canoe landing sites), Tauranga

ika (customary fishing grounds), mahinga kai (customary freshwater fishing grounds), wāhi pakanga (battle sites), pā (fortified villages) and urupā.

13. These sites, areas, spaces, and places are where our mātauranga, the knowledge of our ancestors, contributes to present day knowledge and is passed on to our tamariki and mokopuna. This knowledge is dynamic and can adapt and respond to all situations. Mātauranga is intergenerational and is passed down through whakapapa, waiata (song), haka (war dance), whakataukī (proverbs), pūrākau (legends), kōrero tuku iho (ancestral stories), toi (art), rōngoa Māori (traditional medicine) or whakairo (carvings). Many of our important sites and areas have been destroyed or disturbed by development and those that remain are in varying conditions of degradation. We seek to protect our cultural landscape from inappropriate activity, subdivision, use and development to ensure our tamariki and mokopuna can continue to be guided daily by the mātauranga of their tūpuna.
14. The sites and areas within Puketapu rohe are connected in the natural and physical environment. Puketapu Pā, our mātua pā after which our hapū is named, is the most important site within our rohe. Its proximity to important urupā and status as one of the earliest locations of settlement on the west coast, has cemented its importance for generations. But its defenses were eventually lowered by disease, the elements and earthmovers and now only a small mound at the western end of New Plymouth airport's runway remains, the land taken though concerns were raised by uri o Puketapu who were concerned about impacts on the urupā and given the land had been inherited from their tūpuna.

PUKETAPU CULTURAL VALUES

15. When considering proposals within Puketapu rohe, with our te ao Māori worldview and our mātauranga and tikanga Māori, Puketapu utilises, among many matters, the following values when considered proposals within our cultural landscape and on or in proximity to Puketapu sites and areas of significance:
 - a. Kaitiakitanga – Guardianship, enhance, protect, preserve.
 - b. Rangatiratanga – Exercise authority, self-determination, sovereignty
 - c. Mana Whenua – Inherited user rights
 - d. Mauri – Life force, energy, life principle
 - e. Tapu – Sacred, treasured, valued, prohibited, unclean.
 - f. Rāhui – Protection, restriction, conservation
 - g. Hauora – Health and wellbeing

16. In addition, Puketapu utilise the Te Atiawa iwi management plan Tai Whenua, Tai Tangata, Tai Ao and the strategic plan of Puketapu te Ika o te Rangi in assessing proposals alongside the above mentioned values.
17. Puketapu Hapū are an affected party in the application area. The site sits within a culturally significant landscape associated with Sites and areas of Significance to Māori Aotere/Paraora Pā and Te Pou Tūtaki. These sites reinforce the historical occupation, identity, whakapapa, and intergenerational relationship of Puketapu with this landscape.
18. Puketapu is also concerned about the cumulative effects of industrial, commercial and infrastructure development, which have progressively diminished the visibility, integrity and cultural values of significant sites and places within this landscape.
19. I consider this to be an important matter for the conditions because the effects of the development should not be considered only at the point consent is granted. The development may generate future infrastructure requirements, and the consent framework should not create a pathway whereby cultural values are subsequently compromised to accommodate those requirements.

BACKGROUND AND ENGAGEMENT

20. Puketapu acknowledges that the applicant did engage with our hapū regarding the environmental and cultural values associated with the site. However, this engagement occurred considerably later in the process, once the application was fully formed, and following engagement with Ngāti Tawhirikura. Puketapu attended a site visit. At the time of that engagement, Puketapu was aware that engagement had already occurred with Ngāti Tawhirikura, our neighbouring hapū with whom this area is shared. In that context, Puketapu was not in a position to undermine or contradict the requests and matters raised by Ngati Tawhirikura. Rather, Puketapu considered it appropriate to respect and recognise the position already established through that engagement, while also seeking to ensure that Puketapu's own interests were appropriately acknowledged.

TE POU TŪTAKI

21. Puketapu places particular importance on Te Pou Tūtaki and its relationship with the surrounding cultural landscape. The significance of Te Pou Tūtaki derives not only from the physical pou itself, but also from its location and relationship with surrounding culturally significant places. Te Pou Tūtaki is an important cultural and historical marker within the wider cultural landscape of Puketapu and Te Ātiawa. The original pou was erected in approximately 1847–1848 by Te Ātiawa chiefs, including Waitere Katatore and Parata Te Huia, and marked the boundary beyond which further European settlement was not to proceed towards Waitara. It therefore represents more than a historical marker; it reflects the exercise of mana whenua authority over whenua and the attempts of Te Ātiawa to protect their rohe and establish limits on further colonial expansion. The significance of Te Pou Tūtaki also needs to be understood in the context of the wider cultural landscape in which it sits. The area is associated with several important sites and histories, including Oropuriri Pā. Oropuriri Pā was encountered through extensive archaeological investigations undertaken during the construction of the State Highway 3 upgrade and Bell Block bypass. The construction works resulted in significant excavation of Te Oropuriri Pā and the discovery of associated archaeological sites. Importantly, Te Pou Tūtaki also has a direct cultural connection to Oropuriri Pā through the presence of a mauri stone from Oropuriri Pā, which has been interred at the site. The presence of this mauri stone reinforces that Te Pou Tūtaki is not simply a historic replica or heritage feature. It carries an ongoing cultural significance and connection to the whenua, whakapapa and mauri of the surrounding area.
22. Accordingly, the importance of Te Pou Tūtaki should be considered within the broader cultural landscape rather than as an isolated heritage structure. The discovery of Oropuriri Pā during major infrastructure works demonstrates that significant cultural sites and values can remain present within landscapes that have already experienced substantial modification. The relationship between Te Pou Tūtaki, the mauri stone from Oropuriri Pā, and the wider network of cultural sites demonstrates the continuing cultural significance of this area to mana whenua.
23. For Puketapu, this reinforces the importance of ensuring that any further development or earthworks within this landscape are undertaken with appropriate recognition of its cultural significance and with meaningful mana whenua involvement. The archaeological discovery of Oropuriri Pā during the SH3/Bell Block bypass works provides a clear example of why the absence of

visible surface evidence should not be taken as evidence that cultural values are absent.

24. Puketapu's submission identifies a concern that increased traffic volumes and future transport requirements associated either directly or indirectly with the Bunnings development could create pressure to alter, relocate, obscure or otherwise compromise Te Pou Tūtaki. Puketapu's position is that Te Pou Tūtaki must not be relocated, removed, modified or otherwise compromised to accommodate roading constraints, traffic engineering requirements, safety improvements, intersection upgrades, transportation infrastructure or other infrastructure demands associated with this development or subsequent development.
25. I consider this to be an important matter for the conditions because the effects of the development should not be considered only at the point consent is granted. The development may generate future infrastructure requirements, and the consent framework should not create a pathway whereby cultural values are subsequently compromised to accommodate those requirements.

CULTURAL VISIBILITY AND VIEWSHAFTS

26. Puketapu's submission seeks recognition and protection of the cultural relationship between Aotere Pā and Te Pou Tūtaki and the protection of viewshafts and lines of sight between those places. I therefore consider that any condition addressing cultural expression should recognise the wider relationship between these places and should not be limited to architectural treatment of the building façade.
27. If the Applicant no longer proposes the façade treatment contemplated by Condition 16, as indicated in its comments on the proposed conditions, the underlying cultural outcome should nevertheless be retained through an alternative mechanism. The proposed Applied Cultural Expression Plan provides one potential mechanism for achieving this outcome.

APPLIED CULTURAL EXPRESSION

28. I support the principle of an Applied Cultural Expression Plan as a means of recognising the cultural landscape within the development.

29. The proposed conditions contemplate cultural expression through Toi Māori, signage, storyboards and other installations, together with ongoing maintenance. In my view, this should not be approached as simply an aesthetic or architectural exercise.
30. Cultural expression should appropriately recognise the history, identity and cultural relationships associated with the site and surrounding landscape, including Aotere Pā and Te Pou Tūtaki.
31. The development provides an opportunity to ensure that these cultural relationships remain visible and understood within the urban environment, rather than allowing further development to contribute to their obscuring or loss.

KAITIAKI FORUM

32. I support the proposed establishment of a Kaitiaki Forum involving Puketapu Hapū, Ngāti Tāwhirikura Hapū and the Consent Holder. The proposed conditions provide for the Forum to consider matters including planting, surface treatments, pedestrian connections, the proposed pou, cultural expression, induction, tikanga Māori and cultural monitoring.
33. This provides an appropriate mechanism for maintaining an ongoing relationship with mana whenua throughout construction. However, I consider that the Forum needs to have sufficient certainty and structure to operate effectively.
34. I support retaining the proposed requirement for a Forum Collaboration Agreement addressing representation, quorum, meeting frequency, construction timing, duration, dispute resolution and the respective roles of the participating parties.
35. The Applicant has proposed deleting this requirement on the basis that it is unnecessary. I do not support that amendment.
36. Given Puketapu's concerns regarding cumulative effects and the protection of the wider cultural landscape, it is important that the relationship between the Consent Holder and mana whenua is not dependent upon informal arrangements.

37. A formal agreement provides certainty about how the Forum will operate and provides an enduring framework for engagement throughout construction.

CULTURAL MONITORING AND ACCIDENTAL DISCOVERY PROTOCOL

38. I support the proposed provisions for cultural monitoring, tikanga Māori and a pre-start blessing. The proposed conditions require Puketapu and Ngāti Tāwhirikura to be engaged before earthworks commence and provide for cultural monitoring of earthworks. I consider this an important component of the consent framework. Cultural monitoring should, however, be understood as distinct from the Accidental Discovery Protocol.
39. The proposed Accidental Discovery Protocol provides a process for responding if archaeological evidence or suspected archaeological evidence is encountered. It requires notification of Puketapu, Ngāti Tāwhirikura, Heritage New Zealand Pouhere Taonga and Council, together with stopping work in the immediate vicinity.
40. An Accidental Discovery Protocol is necessarily reactive. Cultural monitoring provides an opportunity for mana whenua to be involved proactively during ground disturbance and for tikanga to be observed throughout the works. I therefore consider that the two mechanisms should operate together.

FUTURE TRANSPORT AND INFRASTRUCTURE EFFECTS

41. A specific concern identified in Puketapu's submission is the potential for future transport and infrastructure requirements arising from the development to place pressure on Te Pou Tūtaki and its relationship with Aotere Pā.
42. The proposed conditions contain a number of provisions relating to vehicle access, traffic safety and future road construction.
43. Condition 44, for example, provides for a traffic safety review following the opening of the Bunnings Warehouse and provides for further mitigation where traffic safety issues are identified.
44. I consider that any future mitigation or infrastructure response should also recognise the cultural constraints identified in Puketapu's submission.
45. Traffic safety or network efficiency should not be treated as providing an automatic basis for subsequently modifying, relocating or compromising Te Pou Tūtaki.

46. Puketapu therefore seeks that any future transport planning, road widening, lane additions, traffic signals, intersection upgrades or associated infrastructure works demonstrate that adverse effects on cultural values, cultural visibility and the relationship between Aotere Pā and Te Pou Tūtaki have been avoided.

MANGAONE STREAM, WAIWHAKAIHO CATCHMENT AND MAURI

47. Puketapu's submission identifies the Mangaone Stream and Waiwhakaiho catchment as part of the wider cultural landscape affected by the proposal.
48. Puketapu's concern is not limited to physical effects on the stream. From a Te Ao Māori perspective, the health of the environment is expressed through its mauri, and the condition of the waterways is connected to the wider cultural and ecological health of the landscape. The submission therefore identifies concern that the application does not provide sufficient certainty that effects on the mauri of the Mangaone Stream will be appropriately avoided, remedied or mitigated.
49. I consider that the conditions relating to erosion and sediment control, contaminated soil, stormwater and site management are therefore relevant to Puketapu's wider concerns. These conditions should provide confidence that the construction and operation of the development will not result in avoidable adverse effects on the receiving environment.
50. Where monitoring identifies an unexpected adverse effect, there should also be a clear pathway for that matter to be raised through the Kaitiaki Forum and addressed with Puketapu.

LANDSCAPE AND PLANTING

51. I support Puketapu having meaningful input into the final Landscape Plan.
52. The proposed condition requires the final Landscape Plan to include a summary of the outcomes of the Kaitiaki Forum and provides for consideration of plant species, location, planting methods and ongoing maintenance.
53. In the context of Puketapu's submission, landscaping should not be considered solely as visual mitigation. Landscaping can contribute to the recognition of the wider cultural landscape and can assist in maintaining or enhancing cultural visibility where appropriately designed.

54. I therefore support retaining the requirement for the Landscape Plan to reflect the outcomes of engagement with Puketapu and the Kaitiaki Forum.

CONCLUSION

55. Puketapu's submission seeks that the application be declined. In its current form, it does not provide sufficient certainty regarding the protection of the cultural landscape, wāhi tapu, Sites and Areas of Significance to Māori, and the mauri of the Mangaone Stream.
56. Puketapu remains concerned that the effects of development within this landscape must be approached with a high degree of care, particularly where effects may be cumulative, permanent or irreversible.