

**BEFORE A HEARINGS PANEL  
APPOINTED BY NELSON CITY COUNCIL**

**IN THE MATTER                      of Private Plan Change 28 – Maitahi Bayview**

**AND IN THE MATTER   of Clause 21 of the First Schedule of the Resource  
Management Act 1991**

---

**EVIDENCE OF JENNIFER DUNCAN FOR SAVE THE MAITAI INC  
CULTURAL HERITAGE VALUES OF THE MAITAI VALLEY  
DATED 11 JULY 2022**

---

# TABLE OF CONTENTS

<b>INTRODUCTION</b>	<b>3</b>
<b>SUMMARY</b>	<b>3</b>
<b>INFORMATION RELIED UPON</b>	<b>4</b>
<b>CULTURE</b>	<b>4</b>
WHAT IS CULTURAL HERITAGE?	6
KĀKĀ VALLEY IS CULTURALLY SIGNIFICANT TO NELSONIANS	7
LOVE OF NATURE	9
UNIQUENESS	9
APPRECIATION OF TRANQUILLITY	9
SUPPORTS HEALTH AND WELLBEING	10
NZ'S PREMIER ACKNOWLEDGED THE VALUE OF THE MAITAI AS AN ASSET	10
UNIQUE SITE HAS BEEN LONG-VALUED BY THE COMMUNITY	10
<b>HISTORICAL RELEVANCE TO SOCIAL BEHAVIOUR</b>	<b>14</b>
PUBLIC AMENITY; A PLACE OF RESORT	14
NELSONIANS' GO-TO NATURE DESTINATION	14
AN ATTRACTION FOR OUT-OF-TOWN VISITORS	15
<b>CURRENT USES OF THE MAITAI VALLEY</b>	<b>16</b>
ALL AGES	16
GATHERINGS & EVENTS; PICNICS & SPORTS	16
RUNNING	16
CYCLING	16
WALKING (WITH OR WITHOUT DOGS)	16
ENJOYING THE SCENERY	17
BATHING AND SWIMMING	17
<b>MANY PEOPLE CARE ABOUT THIS PLACE</b>	<b>17</b>
<b>CONCLUSION: THE MAITAI VALLEY IS A UNIQUE AND HIGHLY VALUED AMENITY AREA FOR NELSON, AND POSSIBLY WITHIN NEW ZEALAND, THAT SHOULD BE PROTECTED FOR CURRENT AND FUTURE GENERATIONS</b>	<b>19</b>
<b>SUPPORTING DOCUMENTS</b>	<b>21</b>
<b>STM SUBMISSION EXCERPTS: REFERENCES TO CULTURE</b>	<b>ERROR! BOOKMARK NOT DEFINED.</b>
<b>REFERENCES &amp; ENDNOTES</b>	<b>22</b>

## INTRODUCTION

1. Tēna koutou, koutou katoa, nga mihi nui ki a koutou, Commissioners, nga Rangatira o tēnei kaupapa. Nga mihi mahana ki a koutou. Nga mihi anō ki oku kaitautoko.
2. Greetings Commissioners, and to all Save the Maitai supporters.
3. My name is Jennifer Duncan. I grew up in Hope, near Nelson.
4. I am a supporter of this community campaign to Save the Maitai valley from urbanisation. I will be speaking today about the cultural heritage of the Maitai Valley.
5. I am an amateur historian with an interest in social history; I wrote a book about a Nelson organisation, which was published thanks to a successful funding application to the Ministry of Heritage & Culture. I've also extensively researched the history of my 3 families; my birth family, my adoptive family, and my family in-law.
6. The taonga I am wearing today is pakohe from the Maitai Valley; it carries the mauri, or life-force, of the Maitai Valley.

## SUMMARY

7. This evidence on behalf of STM Inc gives a brief overview of cultural heritage values of the Maitai Valley to Nelsonians, and the value the community places on the open space, tranquillity and rural nature of the valley. It should be read in conjunction with the supporting documents that are attached.
8. My verbal presentation will not voice every word of this written statement, but will touch on key points.
9. Historically, Nelsonians have highly valued the Maitai River Valley land for public recreation and scenic purposes. It is easy to find fond mentions of the Maitai (both the river and the surrounding valley) in magazines and newspaper articles dating back to 1843.
10. As early as 1910 the public expressed concerns regarding continued access to the Valley and river, and petitioned the Nelson City Council (Council) to secure the land.<sup>1</sup>
11. From 1911, Council urged the acquisition of the Maitai lands by government, and continued to support attempts to purchase land.<sup>2</sup>

12. In 1913 Thomas Cawthron bought and gifted 1000 hectares near Dun Mountain to Council,<sup>3</sup> to be used for public and scenic recreation purposes. This forms a substantial portion of the land now contained within Maitai Water Reserve.<sup>4</sup>
13. In 1915 Nelsonians again requested Council purchase of reserve land in the lower valley, by way of a poll.<sup>5</sup>
14. After several years of petitions, protests, claims and counterclaims, in March 1918 the 'land in question became the property of the mayor, councillors, and citizens of Nelson'.<sup>6</sup>
15. The high value of this unique area continues to be felt and expressed to this day. The magnitude of this association is more than moderate. In my opinion it has not been properly assessed or acknowledged by the applicant, or the adverse cultural and heritage effects properly managed.
16. For further detail on pre- and post-colonial historical and cultural significance of the Maitai Valley, see *The Maitai Valley – Taonga of Whakatū – Treasured by Generations* (unpublished - compiled for STM campaign by Jeanette Cook which is **attached**).<sup>7</sup>

## INFORMATION RELIED UPON

17. I have not read all of the information that has been lodged in relation to PPC28, but I have looked at the most recent Structure Plan in Mr Milne's evidence so that I understand in a general sense what type of development is proposed.
18. I have also seen the indicative layout provided by the applicant as part of its rebuttal evidence.

## CULTURE

19. The Cambridge dictionary says culture<sup>8</sup> is:

*“the **way of life**, especially the general customs and belief, of a particular group of people at a particular time”, and “the attitudes, behaviour, opinions, etc of a particular group of people within society”.*

20. Another definition from Lexicon is:<sup>9</sup>

*“the **ideas, customs and social behaviour** of a particular people or society”.*

21. My interpretation of culture in this context is how we live, how we participate in society, and how we identify as New Zealanders.
22. I will share some ideas people have about the Maitai Valley, - of which Kākā Valley is a tributary, - and illustrate the historical and contemporary relevance of the Maitai valley & river with regard to the social behaviour of our society.
23. Firstly - although, or perhaps because - I am pākeha, I think it is important to acknowledge pre-European uses of the Maitai Valley by Māori.
24. Kāinga (settlements) of early Māori were situated throughout Te Tau Ihu (or Upper South Island) with at least one kāinga close to the current Maitai Golf Club.<sup>10,11</sup> An urupā is acknowledged in archaeological evidence for the applicant.<sup>a,12</sup>
25. The Valley provided Māori with various resources including kai (food)<sup>13</sup>, harakeke (flax) and valuable pakohe (argillite).
26. The Valley provided a transit route for Māori through to the Te Hoiere (Pelorus Valley)<sup>14</sup> and on to Waiharakeke (Marlborough). (This same route, known as the 'Maungatapu Track' was used by early settlers until the Rai Valley road was completed in 1885.)<sup>15</sup>
27. The PPC28 Historical and Archaeological Assessment (Dec 2020) says that it:  
  
*"...deals only with historical and archaeological values. It does not consider places or issues of significance to Māori besides these. Cultural issues are the province of Māori. A Cultural Impact Assessment of the properties is also being prepared."*<sup>b</sup>
28. Despite the above statement, I understand that no Cultural Impact Assessment has been undertaken and that instead cultural impact assessments are proposed to be undertaken when consents are applied for.
29. In addition, the applicant has not assessed the adverse effects of urban development within the Maitai Valley on the cultural values of the broader community.

---

<sup>a</sup> The undefined urupā site is listed with Council as a local historic site of interest to Māori but is not listed nationally with Heritage NZ.

<sup>b</sup> I note that it is not clear what assessment this paragraph is referring to in its closing sentence.

30. I argue that the PPC28 application fails to acknowledge the breadth and depth of the cultural value of the Maitai Valley to the broader Nelson community, and
31. I argue that this is an oversight and that the cultural value of the Valley should be considered in assessing the plan change request.
32. According to the PPC28 request, Heritage New Zealand administers the Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA.) It contains a consent (authority) process for any work affecting archaeological sites, where an archaeological site is defined as “*Any place in New Zealand, including any building or structure (or part of a building or structure), that:*
  - a) *Was associated with human activity that occurred before 1900 or is the site of the wreck of any vessel, where the wreck occurred before 1900; and*
  - b) *Provides or may provide, through investigation by archaeological methods, evidence relating to the history of New Zealand; and*
  - c) *Includes a site for which a declaration is made under section 43(1)”*
33. Kākā Valley is a site that was associated with human activity that occurred before 1900, and could provide through thorough investigation by archaeological methods, evidence relating to the history of New Zealand.

## WHAT IS CULTURAL HERITAGE?

34. The Ministry for the Environment states that the New Zealand branch of the International Council on Monuments and Sites (ICOMOS) defines ‘cultural heritage’ as:

*“something possessing historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional or other special cultural significance, associated with human activity” (ICOMOS New Zealand, 1993).”<sup>16</sup>*
35. The Maitai Valley clearly possesses **historical**, **aesthetic** and **social** cultural significance for Nelsonians. Kākā Valley is part of the Maitai Valley and forms the aesthetic backdrop to multiple social & recreation destinations, and has done so historically for decades, if not centuries.
36. The Department of Conservation states that.

*“historic or cultural landscapes can **all** be seen as taonga or national treasures. **Preservation, protection and interpretation of such historic treasures maintain an important link with the past, which in turn contributes to community identity and well-being.**”<sup>17</sup>*

37. Save the Maitai speakers are here today to protect and preserve this culturally historic taonga in order to not only maintain Nelson’s links with the past, but also to ensure the Valley can continue to contribute to community identity and wellbeing in the way it has always done.

## **KAKA VALLEY IS CULTURALLY SIGNIFICANT TO NELSONIANS**

38. A report for the Department of Conservation<sup>18</sup> noted:

*“The stories associated with places are also important to New Zealanders’ sense of identity, as expressed in many aspects of popular culture and many art forms. The significant number of Public Conservation Areas (PCAs) that are managed primarily for their historic heritage values reinforces this importance.”(p18)*

39. The PPC28 Joint Witness Statement - Heritage<sup>19</sup> (JWS-H) focuses solely on buildings, structures and archaeological sites identified in the Historical and Archaeological Assessment (Young, Dec 2020) - in particular a shearing shed, a chimney and some wall remnants.
40. While the JWS-H notes that the submission by Maree Sharland [S211.001] includes a statement that *‘the historic heritage of the Maitai is great, but has been overlooked’*, the JWS-H itself contains no further exploration of Sharland’s statement; no questioning of what that great historic heritage might be, or how our community connects to and is affected by the Maitai Valley. Historic heritage of the Maitai has indeed been overlooked in PPC28.
41. In particular, there is the matter of the **heritage value of the area** with regard to both the heritage value criteria of Cultural and Spiritual Significance, and to Landmark Significance.<sup>c</sup>

---

<sup>c</sup> These heritage value criteria are used in the Miller and Young (May 2022) *Maitai Valley Farm Buildings Addendum* which states (p2) they are “taken from *Nelson Plan Heritage Methodology - A Revised Methodology for Identifying and Assessing the Heritage Significance of Buildings, Places, Areas and Objects* (June, 2015)’ by Dr Ann McEwan & Dr Greg Mason”

Both these criteria include **area** as one of their subjects, which the JWS-H assessment failed to consider, having only applied the criteria to the items listed above.

42. Regarding Cultural and Spiritual Significance criteria (p2 of the addendum to the JWS-H):

*“The heritage item contributes to the distinguishing characteristic of a way of life, religion, philosophy, custom, practice or other belief. **A group or community holds the building, place, area or object in high esteem.** The heritage item has special significance tangata whenua.”*

43. The JWS-H assesses that:

*“This criterion is not considered to be applicable.”*

44. However, we argue that in fact the Kākā Valley **area**:

- a) Clearly contributes to the distinguishing characteristic of a way of life for Nelsonians, by providing a rural backdrop to multiple recreation destinations and types.
- b) Is clearly held in high esteem by many in the Nelson community.

And that:

- c) The PPC28 application has ignored the community’s love of the rural characteristics of the Maitai Valley.

45. Regarding Group, Landmark and Contextual Significance criteria (p3 of the addendum to the JWS– H):

*“The heritage building, place, **area** or object **makes a significant contribution to its surroundings in terms of scale, space, structure, form, materials, texture and colour.** The heritage building, place, **area** or object **is an important landscape feature of a particular area and in the community consciousness.**”*

46. Under this criterion, the JWS-H has 4 lines relating to built aspects and the Richardson family, but makes no assessment at all of the significance of the **area**.

47. I argue that the Kākā Valley **area**:

- a) Clearly makes a significant contribution to its surroundings in terms of space, structure, form, materials, texture and colour.



- b) Is clearly an important landscape feature of the Nelson area and in the community consciousness.
48. If there was ever any doubt about the cultural significance of the Maitai Valley, it has become more than clear during the course of the campaign to Save the Maitai that the Maitai Valley holds hugely significant cultural value for a vast range of people, in many ways.

## **HOW THE COMMUNITY VALUES THE MAITAI VALLEY AND RIVER**

49. During the campaign to Save the Maitai, many Nelsonians and ex-Nelsonians have stated their love for the Maitai Valley and recalled stories of time spent there.

### **LOVE OF NATURE**

50. Most people appreciate nature. Countless generations have swooned with appreciation of the peaceful delights of the scenery and character of the Maitai Valley and river.

### **UNIQUENESS**

51. Many people have noted the uniqueness of the Maitai Valley as a peaceful and beautiful environment so close to, yet separate from, the urban environment; this uniqueness is documented throughout articles found in newspapers of the last 180 years.<sup>d</sup>

*“...a pleasure resort unique in its attractions for picnics and camping – within an hour’s drive from the centre of the city...” (1899)<sup>20</sup>*

*“...In this valley the City of Nelson possesses a unique picnicking and tramping ground; in fact I doubt if there is another city in New Zealand possessing such a wonderful asset right at it’s very door.”(1937)<sup>21</sup>*

### **APPRECIATION OF TRANQUILLITY**

52. Most people appreciate tranquility. Tranquility is a theme that occurs repeatedly in comments about the Maitai Valley:

---

<sup>d</sup> Also see Attachment Cultural Heritage of the Maitai for other commentary by early writers.

*“The Maitai River can go on the rampage given sufficient rainfall, but it also offers the stroller, in its more tranquil moments, peace and serenity.”<sup>22</sup>*

## **SUPPORTS HEALTH AND WELLBEING**

53. Many people visit the Maitai Valley area as a place to rest and recharge without the distractions of urban life such as traffic and noise, and as a visual respite from the built environment. Dr Monika Clark-Grill will speak more about the positive effects of green-space on wellbeing & mental health.

## **NZ’S PREMIER ACKNOWLEDGED THE VALUE OF THE MAITAI AS AN ASSET**

54. In 1897 the Premier of New Zealand, Richard Seddon (‘King Dick Seddon’) noted that Nelson had a unique asset on its doorstep, writing:

*“The project to open up the Maitai Valley as a tourist resort is most commendable, and will prove advantageous, not only to your district but to the whole colony.”<sup>23</sup>*

## **UNIQUE SITE HAS BEEN LONG-VALUED BY THE COMMUNITY**

55. In fact, over 100 years ago the community so strongly desired to protect access to this unique site that they lobbied for many years to do so. Citizens petitioned Council which took action at their request. Supported by Waimea County Council and the Chamber of Commerce, as well as the Nelson Swimming Club, the Town Schools Committee, the Nelson Anglers Club, and the Nelson Acclimatisation Society, Council and these organisations variously requested assistance from the Minister of Public Works, the Scenery Preservation Board, and the Crown Lands Board to purchase land to ensure public access to the area for fishing and recreational purposes.<sup>24</sup>
56. The president of the Nelson Swimming Club said “*a city with one lung taken away, could not be a healthy city*”.<sup>25</sup>
57. People felt strongly about public access to the peaceful recreation areas in the Valley, just as they do today:

*Mrs Richardson was constantly frustrated by people trespassing on her land to get to the river. In 1910 she had applied to the Waimea County Council for permission to fence off parts of the Maitai road reserve to block access to her land, but this was refused by the council when their engineer pointed*

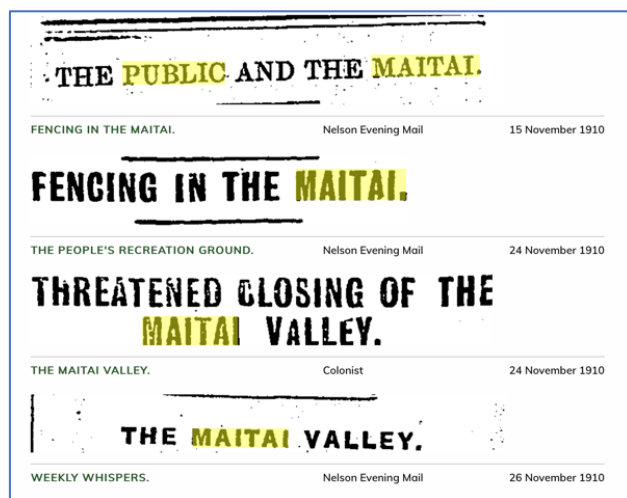
out that the fences 'would block access to the river and prevent hundreds of people from the city to use the area for recreation and fishing.'<sup>26</sup>

The article in the Colonist ... concluded: 'It is therefore hoped that action will be taken promptly to preserve for the public a privilege which by long usage has come to be regarded as a right, and the loss of which would be deeply felt by hundreds of people who have never dreamt of abusing it.'<sup>27</sup>

Mrs Richardson continued to erect fences however, and this led to many altercations with the public, in particular with Fred Gibbs, the Headmaster of Central School who continued to take his pupils to swim at what is today called Dennes Hole and would cut down fences she had erected. Battles raged in and out of court.<sup>28</sup>

On 5 March 1914, the New Zealand Gazette announced the intention to take certain lands under the Public Works Act. The lands included Dennes and Sunday Holes, later swapped for Big Hole (now called Black Hole), and 16 acres of prime flat land 2½ miles south of the farm entrance, the latter to be used as a public recreation-ground, the Maitai Reserve (today's Maitai motor camp and picnic area).

This was followed by several months of petitions and court cases. The Nelson Evening Mail editorial on 10 November 1914 reported under the heading 'Nelson's Pleasure Ground Threatened' that 'The two thousand or so of Nelson people ... who spent their holidays yesterday by the pleasant banks of the Maitai will learn with consternation that their right of access to the numerous picnic resorts which they have used unquestionably for generations is about to be taken from them.'<sup>29</sup>



Above: Just a few of the headlines from 1910.

58. On 13 July 1915 a lengthy article was published in the Colonist.

***AN OPPORTUNITY TO BE GRASPED*** [excerpt].

*‘It may safely be said that few established towns have had such an opportunity as is now presented to Nelson for extending at a nominal cost its public reserves by including in them areas combining in such measure natural beauties with very necessary facilities for healthful recreation as the land it is proposed to take under the provisions of the Public Works Act in the Maitai Valley. Still fewer are the towns which, having such an opportunity, would hesitate to seize it..*

*Since the foundation of the province the use of the portions of the Maitai and its banks for bathing and picnicking purposes has been the most valued privilege the public have been permitted to enjoy on private property.*

*How highly prized were the facilities afforded for bathing and other forms of recreation in the Valley, and how keenly their withdrawal has been felt, has been demonstrated since the owners of the property decided a few years ago to prohibit the use of the bathing and picnicking places, ...”*

59. Eventually, after many years of meetings, letters, petitions and complex negotiations, the land was taken under the Public Works Act, (with land-owner Mrs Richardson awarded £995 compensation).<sup>30</sup> Venner wrote: *“The taking of the land was gazetted on 16 March 1916 ... the court sat on 16 March 1918. ... the land in question eventually became the property of the mayor, councillors, and citizens of Nelson”*.<sup>31, 32</sup>
60. Thus, in 1918, to the relief of the public, land in the lower Maitai Valley was purchased by Council for a public park – all as the result of community desire to protect access to this unique area, combined with visionary Council planning.
61. *“Later in the [20th] century further efforts were made to extend scenic and recreational reserves in or close to the city in the Valleys of the Maitai and Brook.”*<sup>115”</sup> <sup>33</sup>
62. According to Council records, *“in the early 1970s”*, Council bought around 1,800 acres of land in the Maitai Valley below the Maitai motor camp and named the reserve created with this land Waahi Taakaro.<sup>34</sup> Details in the Christchurch Press of 29 April 1971 recorded 1729 acres purchased.<sup>35</sup>
63. The prescient Premier Seddon, in 1897, was not wrong in recognising the Maitai Valley as an asset to Nelson.

64. To this day, the Valley is hugely valued, as evidenced not only by a petition signed by 13,000 people urging our council to protect the existing rural zoning, but also by the hundreds of submissions made to Council over the last two years since the media's announcement of this proposed subdivision.
65. Moreover the Council has displayed interpretation panels remembering the stories of the Maitai, noting "*the river is one of Nelson's most loved landmarks*", and proudly announcing that "*in 2006 further work was undertaken to enhance the area for recreation.*"<sup>e</sup>



Above: "*The river is one of Nelson's most-loved landmarks. .... In 2006 further work was undertaken to enhance the area for recreation.*"

---

<sup>e</sup> Also see comments on the Save the Maitai Petition, and the *Maitai and Roding River User's Survey*.

# HISTORICAL RELEVANCE TO SOCIAL BEHAVIOUR

## PUBLIC AMENITY; A PLACE OF RESORT

66. Records show that throughout the 1800s, 1900s and 2000s to the present day, the Valley has been, and remains, a well-used and extremely popular destination for locals and visitors - a place of respite, relaxation and resort, inspiring poets, painters and photographers – AND providing **significant** and **notable public amenity** for everyone in Nelson city.<sup>f</sup> Here are just two examples;

**1871:** *“At the eastern extremity of Nelson the river Maitai flows through the town, to whose beauty it add not a little.”*<sup>36</sup> [sic]

**Boxing Day 1916:** *“The attendance of picnics [sic] at the Maitai yesterday is stated to have been a record. From Clouston’s Bridge up the banks of the river were occupied. In and about Hanby Park alone were hundreds of people. A happy day was spent by children and adults alike paddling and bathing.”*<sup>37</sup>

## NELSONIANS’ GO-TO NATURE DESTINATION

67. This Valley has been the ‘go-to’ nature destination for generations, for so many different reasons, from fishing, camping, picnics large and small, public events such as crazy boat races, caravan club meet-ups, girls brigade, scouts and cub camps and even weekly meetings, gymkhanas, orienteering<sup>38</sup> and other sports, celebrations, outdoor dance parties and more.

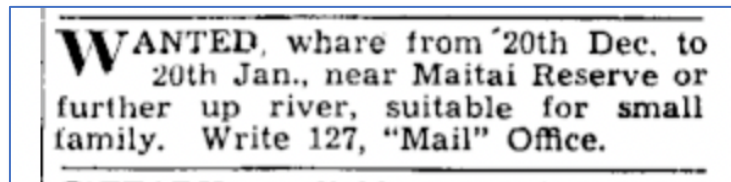
68. Over 100 years ago, when Nelson city’s population was far smaller, literally thousands of Nelsonians would head to the river for New Year’s Day picnics, as per this extract from the Colonist in January 1875:<sup>39</sup>

THE Caledonian Society’s sports, which were postponed from New Year’s Day in consequence of the wet weather, took place on Jan. 4, in Richardson’s paddock, Maitai Valley. As a rule, when fetes of this description are put off, they suffer considerably by the postponement, but on this occasion the sports were at all events a great success. In the earlier part of the day a difficulty was evidently felt by townspeople in leaving their duties, though as the day wore on the assemblage became larger and larger, till at one time there must have been between 2000 and 3000 persons on the ground. The weather was beautiful,

---

<sup>f</sup> Also see attachment: *Cultural Heritage of the Maitai*.

69. The swimming spots in the river are highly likely to have been used by pre-European Māori for bathing and swimming, and have been used by Nelson residents for over 160 years! <sup>40</sup>
70. Some people sought accommodation to spend their entire summer holiday in the valley: <sup>41</sup>



## AN ATTRACTION FOR OUT-OF-TOWN VISITORS

71. The Maitai Valley was promoted to tourists by Council as a tourist attraction.

*"The Maitai and Brook Valleys, popular haunts of Nelsonians from the 19<sup>th</sup> century, were also from the early years of the 20<sup>th</sup> century, a focus of efforts by the Council and other organisations to attract holidaymakers to Nelson and cater to their needs when they arrived. The valleys offered opportunities for picnics, swimming and camping."* <sup>42</sup>

72. It topped the list of "Scenic Walks or Drives near the City"<sup>43</sup> and was often reported to be on the itinerary of visitors to Nelson, as in this example of the Oddfellows Cricket Team visit to Nelson in 1940:<sup>44</sup>



## **CURRENT USES OF THE MAITAI VALLEY**

### **ALL AGES**

73. The Valley these days is used by people from all walks of life; elderly people are taken for drives, church groups and other community groups come to play sports, teenagers bike up to the swimming holes, families bring their children to picnic, swim and ride their bikes.

### **GATHERINGS & EVENTS; PICNICS & SPORTS**

74. There are regular events and celebrations, ranging from ‘new citizen’ tree plantings,<sup>45</sup> to dance parties, to Christmas BBQs, picnics large and small, informal sports gatherings such as cricket, frisbee games, kite-flying, running races, cycling events, and larger sporting events such as triathlons.
75. Some events such as the Striders 10km run, the Coppermine MTB race and the Nelson Women’s Triathlon require full road closure of part of the valley road for the duration of the event.<sup>46</sup>

### **RUNNING**

76. During weekdays in summer, lunchtime groups of runners get out from behind their desks in the CBD and gallop up the Maitai and back. Organised running races are also held in the valley.<sup>47</sup>

### **CYCLING**

77. The Valley is a popular area for all types of cycling; not just organised races;<sup>48</sup> it is also used for recreational family bike-rides, by road-cyclists in training, and as a transit route by mountain-bikers heading to, or returning from, tracks in the surrounding hills.

### **WALKING (WITH OR WITHOUT DOGS)**

78. The many hill-side and river tracks are extremely popular because they provide a range of destinations for dog walking, bush-walking, view-gazing and general exercise. One encounters dog-walkers in all parts of the valley, both on the river and hill tracks, and in the grassy fields.

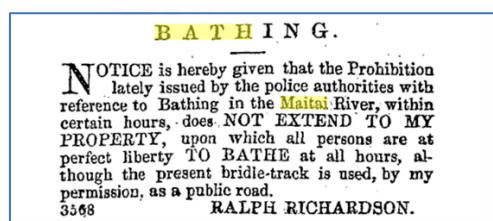


## ENJOYING THE SCENERY

79. The tracks also provide wonderful views of the surrounding countryside including Kākā Valley since it is a tributary area within the Maitai Valley. This inland view is enjoyed by locals and visitors to our region alike; as evidenced by the highly-Instagrammed view of the rural valley backed by The Doubles. The whole 360 degrees of the view are enjoyed and valued for their variety.

## BATHING AND SWIMMING

80. The earliest written reference I have found regarding ‘bathing’ dates from December 1858; a notice that all persons found ‘bathing in the River Maitai, near any place of public resort’, would be prosecuted.<sup>49</sup> Certainly by the year 1863 swimming was a popular pursuit, as evidenced by the account of *‘twenty or thirty little boys bathing in and about the ordinary bathing hole, up the Maitai...’*.<sup>50</sup>
81. Whether or not people swam clad or unclad is unclear, but in October 1867 the issue of nude bathing was causing offence to passers-by,<sup>51</sup> compelling police authorities to issue a further notice, this time prohibiting bathing in the Maitai River *“between the hours of Eight in the morning and Eight in the evening”*.



82. Presumably it was the popularity of swimming that prompted local land-owner Ralph Richardson, three days later, to publish his own notice allowing *“all persons ... perfect liberty to bathe at all hours”* where the river crossed his property.<sup>52</sup>
83. Certainly nowadays the river is an extremely popular summer swimming destination.

## MANY PEOPLE CARE ABOUT THIS PLACE

84. During the campaign to Save the Maitai, many Nelsonians and ex-Nelsonians have stated their love for the Maitai Valley and recalled stories of time spent in the Maitai Valley.

85. There is no doubt that people's use and enjoyment of the valley are strongly tied to the tranquil, rural, and undeveloped nature of the area.

86. Some comments include:<sup>8</sup>

*"We are Auckland based but I'd love for my kids to be able to enjoy the valley and the river as did growing up."* - Email from S.C. (Donor) 9 June 2022 to J.K.

*"I grew up running, biking, swimming, picnicking and playing barefoot for hours in the Maitai. You can't put a price on those childhood experiences. It's exactly these sorts of simple joys that make us the envy of the world."* – Rod Dixon, Olympian

*The Maitai is my turangawaewae. I have swum in the river for 70 years and love walking Tino the dog along the pathways. It should remain a recreational playground for the people of Whakatu-Nelson. A subdivision would be a travesty.* - Colleen Marshall, MNZN

*"Where else are people able to enjoy an unspoiled river valley so close to a busy little city? The Maitai is Nelson's treasure"* - Maurice Gee, Author

*"When you climb the hills around Nelson, you see development in the valleys of Ngawhata, York, the Brook, Todds and Marsden – they've already got housing. Can we not save this one last beautiful and treasured valley for recreation?"* – Annette Milligan, ONZM

*I am very concerned that I will be amongst the last generation to enjoy the open spaces, peace and tranquillity and beautiful natural landscapes of the Maitai Valley if construction of many hundreds of houses goes ahead. I am deeply concerned about the impacts on the Maitai Valley and river. While more housing is needed there are many other options available in our area as identified in Council documents. I am the child of a single parent and of course we want affordable housing for us and others, but not this option which will wipe out one of the true highlights of our city.* – Sophie Weenink (16)

*"I love Nelson because there's a gorgeous bit of rural recreational land close to the city. I spend each summer chucking myself into local swimming holes most evenings before tea. The river is my solace and my salvation, my chill-out zone, my happy place."* - Grant Smithies, Journalist

*"We must protect this special, beautiful valley for future generations."* – Mark Hadlow, ONZM

87. In the attachment are photographs of various groups at Black Hole, Sunday Hole, Dennes Hole, the Maitai Cricket Ground and Branford Park, - people using the Valley in different spaces for so many different reasons.

88. What is the appeal of the Maitai for all these people, groups, schools and organisations? Undoubtedly it relates to open grassy space, the green backdrop, the quiet ambience, the rural setting, a river to swim in, and all within a more accessible travel distance than any comparable recreation destination.

---

<sup>8</sup> Also see comments on the Save the Maitai Petition, and the Maitai and Roding River User's Survey



*Above: Plaque on seat at Black Hole, Maitai River.*

## **CONCLUSION: THE MAITAI VALLEY IS A UNIQUE AND HIGHLY VALUED AMENITY AREA FOR NELSON, AND POSSIBLY WITHIN NEW ZEALAND, THAT SHOULD BE PROTECTED FOR CURRENT AND FUTURE GENERATIONS**

89. The Valley provides an ‘open space’ setting for a multitude of recreation facilities in greater proximity to the city than any comparable destination. In fact, there are **NO** comparable destinations. There is no-where else in Nelson that can you participate in all the above activities within the same setting. The site is located right at the gateway to this hugely important cultural space.
90. **The combination of 5 key assets:** (fresh-water swimming, multiple recreational opportunities including walking, running, picnicking, biking, sports grounds, BBQs, proximity to CBD, accessibility for all, - even those without cars - in an open rural space setting), **makes the Maitai Valley unique** for both passive and active recreation, and enjoyment of nature in a quiet and tranquil environment.
91. It bears repeating that all these destinations are in a rural ‘open space’ setting – that is what makes this area **UNIQUE**.
92. No other urban setting in New Zealand has a comparable river valley.
93. Really, the Maitai valley is unique for Nelson, possibly for New Zealand, and worthy of protection.
94. Urbanisation of this area, by allowing urban development on a large and important site within it – rather than ensuring its preservation and rehabilitation – would result in the

permanent loss of the rural amenity of the space that was originally purchased as a public park for the citizens of Nelson in 1918.

95. Mitigation is not protection.
96. The green space is currently protected from intensive urbanisation by the existing rural zoning.
97. Pretty plantings and shared pathways do not stop a huge subdivision from being a **huge subdivision**.
98. If subdivision goes ahead **Nelson would permanently lose the open, rural, natural amenity of the Valley**; the quiet, the rural character, the lack of pollution, the lack of traffic, everything that people currently value about the place.
99. In closing I will would like to compare a comment from 1878 with a thought for today. 144 years ago the newspaper said:

*“There are few places... that for picturesqueness can beat the Maitai Valley, and that alone proves an attraction to many. Yesterday was a perfect day, and the holiday appeared to be enjoyed by the full by all those who visited the grounds.”*

100. My thought for today is:

**There are few places, that for picturesqueness so close to a town in New Zealand, can beat the Maitai valley, and that alone proves an attraction for many residents and visitors to Nelson. Yesterday was a perfect day and the beautiful green peaceful rural environment was enjoyed to the full by all those who visited.**

Let's hope the same can be said again in another 144 years.

101. I'm asking for PPC 28 to be rejected because subdivision and intensive urban development in the Maitai Valley is inconsistent with community values and inappropriate due to the intergenerational cultural significance of the area.

Jennifer Duncan

11 July 2022

## SUPPORTING DOCUMENTS

1. *The Maitai Valley - Taonga of Whakatū Treasured by Generations* - Jeanette Cook (2021) – Unpublished.
2. *Cultural Heritage of the Maitai: Photographs and Quotes* – Jennifer Duncan, (2022) – Unpublished.
3. NCC (2020.11.11) LGOIMA Response SR2144106 - 11Nov2021 re: Maitai Valley Road Traffic Management for Events etc
4. Maitai and Roding River User's Survey
5. Comments section of Save the Maitai Petition – included with STM Inc original submission.
6. Save the Maitai - Video from Tracy Allan  
- <https://www.youtube.com/watch?v=VP08gwSGaDk>

## REFERENCES & ENDNOTES

---

- <sup>1</sup> Venner, G. (2001), *The Maitai; A History of the Valley and its People*, p118.
- <sup>2</sup> Venner, G. (2001), *The Maitai; A History of the Valley and its People*, p119.
- <sup>3</sup> The Prow website, Thomas Cawthron 1833 – 1915, <http://www.theprow.org.nz/people/thomas-cawthron/#.Yskchi8RqKd>
- <sup>4</sup> Nelson City Council, (2009), *Conservation and Landscape Reserves Management Plan 2009* p37 available at: <http://www.nelson.govt.nz/assets/Our-council/Downloads/Plans-strategies-policies/conservation-landscape-reserves-management-plan-2009.pdf>
- <sup>5</sup> *Colonist*, Volume LVII, Issue 13820, 15 July 1915, Page 6 , <https://paperspast.natlib.govt.nz/newspapers/TC19150715.2.38.2>
- <sup>6</sup> Venner, G. (2001) p 129
- <sup>7</sup> (2021) *The Maitai Valley - Taonga of Whakatū: Treasured by Generations* (unpublished) - compiled for STM campaign by Jeanette Cook
- <sup>8</sup> <https://dictionary.cambridge.org/dictionary/english/culture>
- <sup>9</sup> <https://www.lexico.com/definition/culture>
- <sup>10</sup> John Wilson for NCC (Oct 2011) *Thematic Historical Overview of Nelson City*, pp17-18, <http://www.nelsoncitycouncil.co.nz/assets/About-nelson/downloads/1176312-thematic-historical-overview-of-nelson-city-OCT2011.pdf>
- <sup>11</sup> <https://teara.govt.nz/en/te-tau-ihu-tribes/page-1>
- <sup>12</sup> Evidence of Amanda Young: [https://hdp-au-prod-app-nels-shape-files.s3.ap-southeast-2.amazonaws.com/9516/5526/6756/EV3\\_APP\\_-\\_Amanda\\_Young\\_-\\_Archaeology.pdf](https://hdp-au-prod-app-nels-shape-files.s3.ap-southeast-2.amazonaws.com/9516/5526/6756/EV3_APP_-_Amanda_Young_-_Archaeology.pdf)  
One site of cultural significance, Kāka Hill lookout and waahi tapu (MS57) is recorded in Appendix 3 of the Nelson Resource Management Plan [NRMP]. This records the burial place of Ngāti Kuia Tupuna Whiro.  
A kāinga / pa (MS58), again associated with Ngāti Kuia, is recorded on the opposite side of the Maitahi / Mahitahi to the subject property.
- <sup>13</sup> Nelson City Council, *Te Tau Ihu Statutory Acknowledgements* (Ngāti Kuia) p.35. <https://www.nelson.govt.nz/assets/Environment/Downloads/TeTaulhu-StatutoryAcknowledgements.pdf>
- <sup>14</sup> “Ngāti Kuia's oldest tūpuna (ancestor) Matua Hotere tied up his waka after a long journey from Hawaiki, across Raukawa/Cook Strait and up Te Hoiere/Pelorus Sound. Here, the grandson of the great voyager Kupe surveyed his new discovery. The river was named ‘Te Hoiere’ after his waka.” - <https://marlboroughnz.com/guides/heritage/pelorus>
- <sup>15</sup> John Wilson for NCC (Oct 2011) *Thematic Historical Overview of Nelson City*, p49. <http://www.nelsoncitycouncil.co.nz/assets/About-nelson/downloads/1176312-thematic-historical-overview-of-nelson-city-OCT2011.pdf>
- <sup>16</sup> Ministry for the Environment website: <https://environment.govt.nz/publications/the-state-of-new-zealands-environment-1997/chapter-two-the-place-and-the-people/new-zealands-cultural-heritage/>
- <sup>17</sup> Department of Conservation website: [https://www.doc.govt.nz/about-us/our-policies-and-plans/statutory-plans/statutory-plan-publications/conservation-management-strategies/west-coast/3-management-objectives-and-policies/3\\_4-historical-and-cultural-heritage-conservation/](https://www.doc.govt.nz/about-us/our-policies-and-plans/statutory-plans/statutory-plan-publications/conservation-management-strategies/west-coast/3-management-objectives-and-policies/3_4-historical-and-cultural-heritage-conservation/)
- <sup>18</sup> (2013) Dept of Conservation; Blaschke P. *Health and Wellbeing Benefits of Conservation in New Zealand* <https://www.doc.govt.nz/documents/science-and-technical/sfc321entire.pdf>

- 
- <sup>19</sup> 2022.05.16 PPC28 Joint Witness Statement – Heritage [https://hdp-au-prod-app-nels-shape-files.s3.amazonaws.com/7516/5273/2567/Heritage\\_-\\_Joint\\_Witness\\_Statement\\_-\\_16\\_May\\_2022.pdf](https://hdp-au-prod-app-nels-shape-files.s3.amazonaws.com/7516/5273/2567/Heritage_-_Joint_Witness_Statement_-_16_May_2022.pdf)
- <sup>20</sup> Nelson Evening Mail (1899) <https://paperspast.natlib.govt.nz/newspapers/NEM18990116.2.6>
- <sup>21</sup> Nelson Evening Mail (1937) Maitai Valley; Our Lack of Vision <https://paperspast.natlib.govt.nz/newspapers/NEM19370121.2.99>
- <sup>22</sup> Nelson Photo News (1965.03.06) [https://photonews.org.nz/nelson/issue/NPN52\\_19650306/t1-body-d58.html](https://photonews.org.nz/nelson/issue/NPN52_19650306/t1-body-d58.html)
- <sup>23</sup> Nelson Evening Mail, Volume XXXI, Issue 217, 13 September 1897, Page 2, <https://paperspast.natlib.govt.nz/newspapers/NEM18970913.2.10>,
- <sup>24</sup> Venner, G. (2001), The Maitai; A History of the Valley and its People pp117 - 129
- <sup>25</sup> Nelson Evening Mail, Volume XLVI, Issue XLVI, 27 February 1911, Page 6, <https://paperspast.natlib.govt.nz/newspapers/NEM19110227.2.64.2>
- <sup>26</sup> Venner, G. (2001), The Maitai; A History of the Valley and its People, p 117 (cited in Cook) The Maitai Valley - Taonga of Whakatū Treasured by Generations - Jeanette Cook (2021) – Unpublished.
- <sup>27</sup> The Public and the Maitai, The Colonist 10 November 1910, p 2. <https://paperspast.natlib.govt.nz/newspapers/TC19101110.2.9> (cited in Cook)
- <sup>28</sup> Venner, pp 42–43 (cited in Cook)
- <sup>29</sup> Venner p. 127, quoting Nelson Evening Mail. (cited in Cook)
- <sup>30</sup> Colonist, Volume LX, Issue 14662, 16 March 1918, Page 2, <https://paperspast.natlib.govt.nz/newspapers/TC19180316.2.6>
- <sup>31</sup> Venner, G. (2001) p 129
- <sup>32</sup> Colonist, Volume LX, Issue 14662, 16 March 1918, Page 4, <https://paperspast.natlib.govt.nz/newspapers/TC19180316.2.12>
- <sup>33</sup> Bell, C.W (NCC. 1978) Unfinished Business – The Second Fifty Years of Nelson City Council, p130 (cited on p63 of John Wilson for NCC (Oct 2011) Thematic Historical Overview of Nelson City.) <http://www.nelsoncitycouncil.co.nz/assets/About-nelson/downloads/1176312-thematic-historical-overview-of-nelson-city-OCT2011.pdf>
- <sup>34</sup> Bell, C.W (NCC. 1978) Unfinished Business – The Second Fifty Years of Nelson City Council, pp76 – 78 (cited in John Wilson for NCC (Oct 2011) Thematic Historical Overview of Nelson City.) <http://www.nelsoncitycouncil.co.nz/assets/About-nelson/downloads/1176312-thematic-historical-overview-of-nelson-city-OCT2011.pdf>
- <sup>35</sup> 1971.04.29 Press, Volume CXI, Issue 32593, 29 April 1971, Page 17 <https://paperspast.natlib.govt.nz/newspapers/CHP19710429.2.169>
- <sup>36</sup> 1871: Nelson Examiner and New Zealand Chronicle | 17 May 1871 [https://paperspast.natlib.govt.nz/newspapers/NENZC18710517.2.9?items\\_per\\_page=100&query=Maitai+enjoy+&snippet=true&sort\\_by=byDA](https://paperspast.natlib.govt.nz/newspapers/NENZC18710517.2.9?items_per_page=100&query=Maitai+enjoy+&snippet=true&sort_by=byDA)
- <sup>37</sup> <https://paperspast.natlib.govt.nz/newspapers/NEM19161227.2.26> Nelson Evening Mail, 27 December 1916, Page 4
- <sup>38</sup> Orienteering NZ website: <https://www.orienteering.org.nz/?s=maitai>
- <sup>39</sup> 1875: <https://paperspast.natlib.govt.nz/newspapers/TC18750116.2.24>, Colonist, Volume XVIII, Issue 1863, 16 January 1875, Page 5
- <sup>40</sup> Nelson Examiner and New Zealand Chronicle, Volume XVII, Issue 102, 22 December 1858, Page 4, <https://paperspast.natlib.govt.nz/newspapers/NENZC18581222.2.13.4>
-

- 
- <sup>41</sup> <https://paperspast.natlib.govt.nz/newspapers/NEM19401030.2.4.5> Nelson Evening Mail, Volume LXXIII, 30 October 1940, Page 1
- <sup>42</sup> Bell, C.W (NCC. 1978) Unfinished Business – The Second Fifty Years of Nelson City Council, p130 (cited on p63 of John Wilson for NCC (Oct 2011) Thematic Historical Overview of Nelson City.)  
<http://www.nelsoncitycouncil.co.nz/assets/About-nelson/downloads/1176312-thematic-historical-overview-of-nelson-city-OCT2011.pdf>
- <sup>43</sup> 'Visitors Guide to Nelson', Nelson Evening Mail, Volume 80, 18 December 1945, Page 2,  
<https://paperspast.natlib.govt.nz/newspapers/NEM19451218.2.23>
- <sup>44</sup> Nelson Evening Mail, Volume LXXIII, 8 April 1940, Page 6  
<https://paperspast.natlib.govt.nz/newspapers/NEM19400408.2.94> ,
- <sup>45</sup> NCC (2020.11.11) LGOIMA Response SR2144106 re: Maitai Valley Road closures
- <sup>46</sup> NCC (2020.11.11) LGOIMA Response SR2144106 re: Maitai Valley Road closures
- <sup>47</sup> NCC (2020.11.11) LGOIMA Response SR2144106 re: Maitai Valley Road closures
- <sup>48</sup> NCC (2020.11.11) LGOIMA Response SR2144106 re: Maitai Valley Road closures
- <sup>49</sup> Nelson Examiner and New Zealand Chronicle, Volume XVII, Issue 102, 22 December 1858, Page 4,  
<https://paperspast.natlib.govt.nz/newspapers/NENZC18581222.2.13.4>
- <sup>50</sup> Colonist, Volume VI, Issue 638, 8 December 1863, Page 3,  
<https://paperspast.natlib.govt.nz/newspapers/TC18631208.2.7>
- <sup>51</sup> Nelson Examiner and New Zealand Chronicle, Volume XXVI, Issue 129, 26 October 1867, Page 1,  
<https://paperspast.natlib.govt.nz/newspapers/NENZC18671026.2.2.6>
- <sup>52</sup> Nelson Evening Mail, Volume II, Issue 257, 29 October 1867, Page 2,  
<https://paperspast.natlib.govt.nz/newspapers/NEM18671029.2.7.1>