

AKAROA CEMETERIES, AKAROA

Conservation Plan

February 2021 - Updated August 2021



Akaroa Cemeteries, Akaroa, Conservation Plan

Akaroa Anglican Cemetery, Akaroa Catholic Cemetery, and Akaroa
Dissenters Cemetery

Commissioned by the Christchurch City Council

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Origin Consultants Ltd

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*Front cover: Anglican Cemetery - Nelson
K. Cherrill, 1876-1881. Akaroa Museum
collection*

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Executive Summary

This plan describes the significance of the Akaroa Cemeteries – the Akaroa Anglican Cemetery, Akaroa Catholic Cemetery, and Akaroa Dissenters Cemetery – situated within Akaroa, Banks Peninsula, New Zealand (the Cemeteries). It identifies the history of the site within Akaroa and provides policies to ensure the heritage values of the cemeteries are preserved and enhance into the 21st century.

The Akaroa Cemeteries are regionally significant cemeteries, reflecting the early establishment of the European community on the Banks Peninsula. Their regional significance relates to the large number of people buried in the three cemeteries who were earlier pioneers within the Canterbury settlement and were instrumental in the establishment of Banks Peninsula. Their formation as denominationally separate cemeteries reflect the initial religious considerations of the early settlers, who favoured separating the various Christian religious denominations. The size of the cemeteries is shown by the early Anglican dominance of the Canterbury settlement, the increased Roman Catholic presence from the early French settlers, and the relatively small proportion of Dissenters' including Presbyterians. It is locally significant for its landscape values and unusual survival of timber gravestones and railings.

Following the initial colonisation of the area by European settlers in 1840, the first European burials in Akaroa were originally at what is now known as the French Cemetery.¹ The first burial in the Anglican Cemetery was in 1854, and all three cemeteries now encapsulate the last 170 years of Akaroa community. As a result, they have high historic, social, cultural, spiritual, and landscape values. The cemeteries are situated adjacent to the important Garden of Tāne Scenic Reserve, which has historically been an area of relaxation for the town's inhabitants. Natural vegetation growth combined with tree planting from 1879 has seen the overall site mature in time. Once situated on the edge of town, growth over the 20th century has seen the cemeteries enclosed by urban development to the west, but by the nature of the adjacent reserve and foreshore, it has retained its natural qualities.

Following its 170 years of use, the cemeteries are reaching maximum capacity within the current burial areas. All three cemeteries have undergone periods of expansion from their original burial reserves, most notably the Anglican Cemetery with two sizable subsequent expansions. Current pressures on the cemeteries include ongoing maintenance and repair to both the built fabric of the graves, but also the historic trees and vegetation. Increasing interest from community volunteers has seen parts of the cemetery cleaned up. A list of policies has been produced to ensure the heritage values of the three Cemeteries are preserved. There may be a number of unmarked burials within the historic portion of the Cemeteries, and these should be identified for the future. Questions of future expansion and the cemeteries eventual closure to burials need to consider the heritage values of the site, both tangible and intangible. Cemeteries are by their nature subject to aspects of decay. It is important that consideration be given in balancing this natural aspect of decay with the ongoing use of the site by the local community.

¹ The French Cemetery is not covered by this Conservation Plan.

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Section A – Introduction

A.1 Purpose – Conservation Plans for Places of Cultural Heritage

The Christchurch City Council (the Council) Parks Unit has commissioned this conservation plan following correspondence between Maria Adamski, their Asset Engineer, and Origin Consultants on the 7th November 2019. This followed acceptance of the proposal submitted by the authors on the 11th of October 2019. The conservation plan covers the three cemeteries at Akaroa still in active use – the Anglican Cemetery, the Roman Catholic Cemetery, and the Dissenters Cemetery (Figure 1). It does not include the first cemetery formed in Akaroa – known as the French Cemetery, which fell out of use in the 1850s and is an important historic site (Figure 2).



Figure 1. Modern aerial showing the Akaroa Cemeteries (outlined in white) within township (Origin Consultants).



Figure 2. Location of two historic cemetery locations within Akaroa (Origin Consultants).

This conservation plan is intended to provide clear guidance and robust policies to protect the cemeteries' values and enable their effective conservation management into the future. Conservation management and planning are now well established as being crucial to the beneficial use and guardianship of important historic structures and places. Specifically, the objectives of this conservation plan are to:

- Understand the history of the Cemeteries, by drawing together information, both documentary and physical, in order to present an overall description of the site through time;
- Assess the significance of the Cemeteries, both individually and as a whole;
- Define the issues affecting the significance of the Cemeteries and their component parts and how these are potentially vulnerable to damage/impact; and
- Provide conservation policies to ensure that the significance of the Cemeteries is retained for their future use, repair, and management by Council and the local community.

This conservation plan has been prepared in accordance with that advocated by J.S. Kerr's proposal for a conservation plan in 1996. It relies upon an examination of the site, its character, and of the historical context in which it has developed. In this way, it is intended to reach an understanding of what makes the Cemeteries special and their place within the development of Akaroa and the wider Banks Peninsula.

The ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value 2010 (ICOMOS NZ Charter 2010) advises that a conservation plan, based on the principles of the Charter, should:

- Be based on a comprehensive understanding of the cultural heritage value of the place and assessment of its cultural heritage significance.
- Include an assessment of the fabric of the place, and its condition.
- Give the highest priority to the authenticity and integrity of the place.
- Include the entirety of the place, including the setting.
- Be prepared by objective professionals in appropriate disciplines.

- Consider the needs, abilities, and resources of connected people.
- Not be influenced by prior expectations of change or development.
- Specify conservation policies to guide decision making and to guide any work to be undertaken.
- Make recommendations for the conservation of the place.
- Be regularly revised and kept up to date.

A conservation plan should never be regarded as a static document or one that is prepared once and then thereafter forgotten. Cultural values – the things that, collectively, we think are significant about a place – change with time and as new information comes to light. Accordingly, to be effective as a management tool, this plan must be reviewed and updated at regular intervals to ensure that it remains relevant and valid.

A.2 Approach, Methodology, and Limitations Affecting this Conservation Plan

The study process for a conservation plan involves a series of work stages. These are reflected in the format of this report.

Firstly, there is 'Understanding'. This stage has involved both a physical examination of the place – its fabric, features and landscape – through visual survey (carried out on 10th December 2019) and examination of records and historical sources relating to it. The latter includes, where available, primary records and archives regarding its history and social values; and secondary sources, such as books, guides, and illustrations. The process collects existing information and does not usually involve new research or formal survey work to any significant degree. The principal sources are:

- Digital reports from varying sources, including the Council;
- The digital archives and photograph repositories of Archives New Zealand Te Rua Mahara O Te Kāwanatanga,
- Akaroa Museum, Kete Christchurch, Te Papa, and the Alexander Turnbull Library;
- Presbyterian and Roman Catholic archives;
- QuickMap;
- Historic newspapers archived by PapersPast;
- Parliamentary records, namely Appendix to the Journal to the House of Representatives; and
- Personal communications with those who have undertaken research in the area.

More research can be done in many of the areas covered in this report and new information may come to light: The information within this plan is definitive or exhaustive. This is particularly pertinent to sources after 1950, much of which has not been digitised or readily available (for example, the current cut-off date for PapersPast is 1950). It may be that in time as these new sources become accessible the record of further changes to the Cemeteries will be able to be documented in more detail. Additionally, the Cemeteries were originally managed by cemetery boards and the general day to day aspects of running the cemetery would have been recorded in minutes of monthly meetings. However, these records have not been found. If they still exist, they could provide significant detail relating to each cemetery, particularly in the earlier decades.

The second stage is the assessment of 'Significance' and appraises the cemeteries in terms of significant fabric, details, and elements including landscape.

The final stage is the assessment of 'Influences on Conservation and Policies' and the writing of policies designed to safeguard the cultural heritage significance of each of the Cemeteries.

The plan is only concerned with the conservation of the Cemeteries' heritage values, and does not deal with compliance issues, such as earthquake proneness other than by way of general policies (where applicable).

Origin Consultants is not an engineering practice and, as such, this plan does not concern the structural integrity of the monuments within the cemeteries.

This Plan is also not a grave-by-grave assessment of the cemetery. It does not provide a comprehensive inventory of all surviving memorials or other grave fabric.

This conservation plan focused on the documentation of the European history of the Cemeteries, and identifies significant values associated with the respective European aspects of its development. The wider pre-European history of the Akaroa area is only summarised. It does not attempt to identify significance values for local Māori use of the area. As identified in the policy section, tangata whenua values should be sought from the Ōnuku Marae to ensure that all heritage values of the site are determined accurately.

A.3 Authorship

This conservation plan has been prepared by Robin Miller and Benjamin Teele, of Origin Consultants, and Louise Beaumont, Landscape Architect. Robin is a Registered and Chartered Building Surveyor (NZIBS & RICS), holds RICS Accreditation in Building Conservation and is a member of ICOMOS New Zealand and the Institute of Historic Building Conservation. Benjamin Teele is the company's Principal Archaeologist with a Masters' degree in Anthropology (Archaeology). Louise Beaumont is a self-employed heritage landscape architect with extensive experience in helping prepare cemetery conservation plans.

The mana whenua statement was provided by Ōnuku Rūnanga, and this text has been reproduced in Tangata Whenua. The text contained in that section remains their intellectual property and has been reproduced with their permission.

A.4 Acknowledgements

There have been many people who have given their time and energy to the preparation of this conservation plan. In particular, the assistance of the following people and organisations is recognised:

- Maria Adamski – Christchurch City Council
- Abigail Smith - Christchurch City Council
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- Rachel Hurd – Archivist, Presbyterian Research Centre
- Daniel Smith – Collections Manager, Akaroa Museum
- Linda Wallace – Director, Akaroa Museum
- Linda Sunderland – Akaroa Cemeteries Group / Comte de Paris Descendants Group
- Comte de Paris Descendants Group
- Akaroa Cemeteries Group
- Elizabeth Charlton – Archivist, Marist Archives, Wellington
- Jane Teal – Archivist, Canterbury Anglican Diocese Archives, Christchurch
- Michael Ostach – Asset Field Officer, Christchurch City Council
- Peter Holm – Archivist, Catholic Archdiocese of Wellington
- Triona Doocey – Archivist, Catholic Diocese of Christchurch
- Jemma Hardwick-Smith – Environmental Advisor, Mahaanui Kurataio Ltd

A.5 Location and Orientation

The Anglican, Dissenters, and Roman Catholic Cemeteries are located on top of a hill, sloping down to the north, at the west end of Akaroa. The land also slopes downwards to form a small gully running south to north towards the sea. The cemetery block is bordered by Beach Road, Hempleman Drive, Ōnuku Road and the Garden of Tāne Scenic Reserve, with a steep cliff facing Beach Road.

The street address and legal description for each cemetery is as follows:

- Akaroa Anglican Cemetery located at 145 Beach Road, Akaroa, legally described as RES 56 and RES 2546.
- Akaroa Catholic Cemetery, located at 1 Akaroa Cemetery Road, Akaroa, legally described as RES 116.
- Akaroa Dissenters Cemetery, located at 3 Akaroa Cemetery Road, Akaroa, legally described as RES 4997.

A.6 Ownership and Listing

Cemetery	Historic Ownership	Current Ownership
Anglican Cemetery	Transferred by deed to the Church of England in 1856	Owned and managed by the Council, after transfer in 1976 to the Akaroa County Council. ²
Catholic Cemetery	Gazetted Canterbury Association Provincial Government in 1865 (p.211) ³	Owned and managed by the Council, after being gazetted in 1980 and transferred to Akaroa County Council (certificate of title yet to be updated)
Dissenters Cemetery	Gazetted in 1882 (p.1346) and 1866 (p.71) under the Canterbury Association Provincial Government ⁴	Owned and managed by the Council, after transfer in 1935

None of the Cemeteries are scheduled as heritage sites in the Christchurch District Plan or listed in the Heritage New Zealand Pouhere Taonga List/Rārangi Kōrero. They are also not included within the Akaroa Historic Area (List No. 7443). The Cemeteries are considered archaeological sites under the Heritage New Zealand Pouhere Taonga Act 2014. They are recorded on ArchSite as N36/220 – Anglican Cemetery, N36/221 – Catholic Cemetery, N36/222 – Dissenters Cemetery, although the site locations for the latter two are incorrect.

The cemeteries are outside the Akaroa Heritage Area (Appendix 9.3.7.3.1 – Christchurch District Plan).

The land is designated Special Purpose Cemetery under the District Plan. There are a small cluster of significant park trees identified at the northern end of the Anglican Cemetery within the District Plan.

A.7 Nomenclature

The Dissenters' Cemetery has historically also been referred to as the Public Cemetery and the Presbyterian Cemetery. The Dissenters' Cemetery will be referred to as such, unless a source is being directly quoted.

² The Akaroa County Council later became the Banks Peninsula Council, which then amalgamated with the Christchurch City Council in 2006 and then the Christchurch District Council.

³ Sourced from SO 7192

⁴ Sourced from SO 7192 and SO 9483, Department of Lands and Survey – Memorandum for the Commissioner of Crown Lands, Christchurch dated March 1935 – CABK CH510 2949 Box 54 Archives New Zealand

Section B – Understanding

B.1 Tangata Whenua

The following text has been provided by the Ōnuku Rūnanga:⁵

The Akaroa cemeteries are located within the cultural landscape and tūtohu whenua of Akaroa Harbour, and the takiwā of Te Rūnanga o Ōnuku. The Rūnanga is the modern assembly of Ngāi Tarewa and Ngāti Irakehu. The takiwā centres on Ōnuku Marae within the Kaik.

Whanau, hapū, and the Rūnanga have deep ancestral roots to the area that pass through several tribal phases of history and movements. These roots reach back into deep ancestral times where southern Māori worldviews posit that Te Waipounamu was formed when Aoraki and his waka fell from the sky and were unable to return.

Several atua, headed by Tūterakiwhanoa, set about undertaking formational tasks to prepare the newly created whenua for humans, animals and vegetation. In the case of Te Pātaka o Rākaihautū/Banks Peninsula, Tūterakiwhanoa is figuratively thought to have swept the plains and piled material to form the peninsula.

Another version sees Maui facing off against a giant, and having overcome the beast, puts him in the sea and piles rocks on top of him to form the peninsula. The giant attempts movement from under the pile, which causes the radial splits that form Akaroa harbour, Wakaroi/Pigeon Bay and the Wairewa catchment.

Whichever the method of landscape formation, the wealth of natural resources found within the densely forest environment and sheltered rocky harbours of Te Pātaka a Rākaihautū set the scene for a sustained way of life for southern Māori that revolved around the concept of mahinga kai, trade, and kinship.

With Akaroa Harbour being the largest harbour on the southern coast of Te Pātaka a Rākaihautū, it provided an abundance of kaimoana, such as pāua, kūtai, pipi, tuaki, tio, kina, shark, pātiki, hāpuka, makā, pākirikiri, hoka, kōura and many other fish species. The surrounding bush provided a variety of native birds (including several of the moa species and other large manu), building, weaving and rongoā resources; and the plentiful streams provided īnaka, tuna, freshwater mussels, and other resources.

As to the tribal history ascribed to the harbour regarding the populating of the area, the earliest phase within cultural memory describes the travels and arrival of the Waitaha people led by Rākaihautū. Rākaihautū is famed for carving the biggest lakes of the South Island using his enchanted kō named Tūwhakaroria. After exploring the whole of Te Waipounamu, Rākaihautū and his son Rokohuia had a reunion in south Canterbury, eventually arriving at Banks Peninsula. Here, Rākaihautū sculpted two more lakes, Te Kete Ika a Rākaihautū, and Akaroa Harbour. After Rākaihautū finished carving the island, he planted his kō into Tuhiraki, the mountain known by the Pākehā as Mt Bossu, which stands directly across the harbour from Ōnuku Marae and is the prominent peak in Akaroa Harbour. Rākaihautū thus named Banks Peninsula Te Pātaka a Rākaihautū, in recognition of the abundance of food sources in the area.

The migration story of Ngāi Tahu from the east coast of the North Island to Canterbury is often told through the oral tradition of the accounts of Moki and his elder brother Tūrākautahi. Moki was the war chief of the expedition that would see the northern part of Te Pātaka o Rākaihautū conquered along with portions of the western extent of peninsula hills and Waikakahi near Birdlings Flat. Three principal chiefs of the expedition, Te Ake, Te Rakitaurewa and Te Ruahikihiki would each claim portions of Akaroa harbour.

⁵ Received from Maria Adamski, Asset Engineer, OPCU Parks Unit, Christchurch City Council, 27 July 2021.

After landing at the head of the harbour, Te Ake attempted to make his way round to Wainui but due to the difficult rugged terrain he retraced his steps. It is at the headland between Duvauchelle Bay and Kakakaiau (Robinsons Bay) that he placed his tokotoko. According to Tikao, Te Ake then proclaimed “Taku kaika, ko Ōtokotoko” and so gave the headland the name Ōtokotoko.

At the request of Te Ake, Te Rakitaurewa crossed over the harbour to a specific headland where he held up his whalebone patu to mark the boundary of the land Te Ake had claimed. This headland was named Te Iringa patu parāoa o Te Rakitaurewa which means ‘the holding-up of the whalebone club of Te Rakitaurewa’.

Te Rakitaurewa was married to Te Ao Taurewa. Together they had a son named Manaia. Te Rakitaurewa was killed when he insulted Tutepopoarangi at Waipapa. As was custom at that time, his widow Te Ao Taurewa married her younger sister’s husband, Te Ruahikihiki. Te Ruahikihiki had been the first to settle Wainui, but after a time had relocated to Whakamoā, near the southwestern head of Akaroa Harbour.

Several generations later, principal Māori settlements would be subject to tragic events at the hands of northern iwi on punitive expeditions. The landscapes of Ōnawe and Takapūneke were sites of massacre during the Ngāti Toa raids of 1830-31. The massacre that occurred on Takapūneke in 1830 sent shock waves back to England because this event was aided by a British ship, the Brig Elizabeth. It was this incident that prompted England to appoint a British Resident in 1832. This appointment in turn led to Britain assuming sovereignty over New Zealand and prompted the signing of the Treaty of Waitangi in 1840. The signing of the Treaty, among other things, enabled the Crown to enter into land purchase negotiations with Māori.

On the 10th of June 1848 on the HM sloop Fly, Commissioner Kemp, after sailing into Akaroa Harbour, met with 500 Ngāi Tahu who had assembled at the English Blockhouse near Bruce’s Hotel to discuss the purchase of Canterbury. Various hapū of Ngāi Tahu held title over a vast territory, comprising most of Canterbury, Westland and Otago. Kemp explained to those gathered, that his mission was to acquire the land between the Wairau Purchase and the Otago Purchase. The first meeting between Kemp and Ngāi Tahu Rangatira ended in a heated argument with Kemp saying he would leave Akaroa in two days and Ngāi Tahu had to decide by then whether to accept his terms.

Most of the chiefs eventually came around and boarded the Fly on 12 June to sign the deed and received the first instalment of the purchase price in cash. Extra payments, adequate reserve lands, the building of schools and hospitals and the protection of access to mahinga kai were to be included in the payment price. The Crown ultimately defaulted on its contract resulting in Te Kereme – the Ngāi Tahu claim, which lasted seven generations before settlement with the Crown in 1998.

In the times of ancestral Māori occupation, customary burial practices and places were held in the highest of regard and held a central place as a pillar of the culture. The arrival of Pākehā, and the subsequent intermarriage and intermixing of traditions would see this level of importance and centrality remain. The places where the departed are interred, irrespective of the cultural background, are indeed sacred spaces. Dutiful and respectful upkeep of such spaces remains a cultural priority for those ethnicities intrinsically connected to the layers of human history in Akaroa harbour.

B.2 European History of Akaroa

Flax traders and sealers were the first European visitors to Banks Peninsula – beginning in the first decades of the 1800s. Whalers were the first Europeans to “make more than passing contact”⁶ with the peninsula and its Māori population. Whaler Jean Langlois was responsible for the train of events which led to the French

⁶ Ogilvie, G. (1994) *Banks Peninsula: Cradle of Canterbury*.

settlement of Akaroa in 1840.⁷ In 1838, Langlois negotiated the purchase of Banks Peninsula from local Māori. In 1840, he came back as agent for the Nanto-Bordelaise Company with a shipload of French and German colonists. In the meantime, New Zealand had been annexed by the British (under the Treaty of Waitangi), but the French decided to land the settlers at Akaroa which became a small town with French connections in a British colony.

During this early period of settlement, a range of industries began to gradually develop, many of which would remain significant for the entirety of the settlement's history. Boat building, commercial fishing, and timber processing ventures were set up along the harbour coastline. Sheep farming developed after 1843, when Captain Berard landed a flock of ewes at Akaroa. By 1853, the area was supplying large quantities of fruit to Christchurch and Lyttleton. Grain and seed production began in the mid-1840s, with the propagation of Cocksfoot seed becoming a major industry in its own right at its heyday between 1880 and the 1930s. Organised tourist excursions to Akaroa began in the 1850s, shortly after the arrival of the Canterbury Association settlers in Christchurch.⁸

By land, Akaroa was isolated. Banks Peninsula was steep and difficult to traverse and the sea was a vital link to the small communities around Akaroa Harbour. The town was connected over land by a steep pack or bridal track opened in the late 1850s, and there was no coach road until 1872.⁹

B.3 History of the Cemeteries

B.3.1 Formation of the Cemetery Reserves

The first maps of Akaroa, before it was officially established as a township, show the site of the future cemeteries as part of a large 250-acre block (Figure 3). The first documented instance of a cemetery being considered at Akaroa is in a letter between J.R. Godley to H.J. Cridland requesting a survey of Akaroa land for church and cemetery purposes in 1851.¹⁰ This was to be four acres in extent. A deed was subsequently issued for the land in 1854.¹¹ This references the land declared for a reserve in February 1852. The ownership of the cemetery reserve was subsequently transferred from the Canterbury Association to the Church Property Trustees in 1856.

⁷ Tremewan, P. (2010) *French Akaroa*.

⁸ Ogilvie (1994).

⁹ *Lyttelton Times*, 9 February 1859, "Local Intelligence"; Ogilvie (1994).

¹⁰ Archives Christchurch, CAAR CH290 12515 Box 134.

¹¹ Archives New Zealand, Deeds Index C-656.



Figure 3. Black Map from 1851 showing the cemetery area as part of a 250-acre block (Archives New Zealand, R22668211).

Following the formation of the Canterbury Provincial Council, areas for burying the dead were set aside in townships. In 1856, the Town of Akaroa was set forth in a proclamation issued by the superintendent.¹² By setting the town boundaries, the addition of reserves including those for cemeteries could then be officially established outside the town boundaries.

In April 1858, the first contracts were let from the office of Public Works for the construction of the beach road at Akaroa. This would connect the French and English portions of the town, as well as providing a pathway to the church and the road to the Anglican Cemetery.¹³

The subsequent survey plan prepared in 1878, and later known as the Welch (Welsh) survey, was part of a resurvey of the original cemetery reserves (Figure 4). The Anglican Cemetery is shown as Reserve 56. The access road from the shoreline is shown winding up through the gully to the cemetery site and the original burial areas are shown as rectangles using a dashed line. The Roman Catholic Cemetery is shown as Reserve 116. The burial area is an irregular rectangle bordering Ōnuku Road and flanked on the northern boundary by a portion of bush. The road leading down to the Dissenters' Cemetery is shown covered in bush, suggesting the road was poorly formed at the time of the survey. The Dissenters' burial area is almost square and covers a larger area than the Catholic one. The rest of the reserve is shown with contour lines, and the bush cover being confined to the gully between the cemeteries. The survey plan was subsequently annotated with the extensions to the cemetery reserves.

¹² *Lyttelton Times*, 4 December 1861, "Provincial Council."

¹³ *Nelson Examiner & New Zealand Chronicle*, 21 April 1858, "Lyttelton."

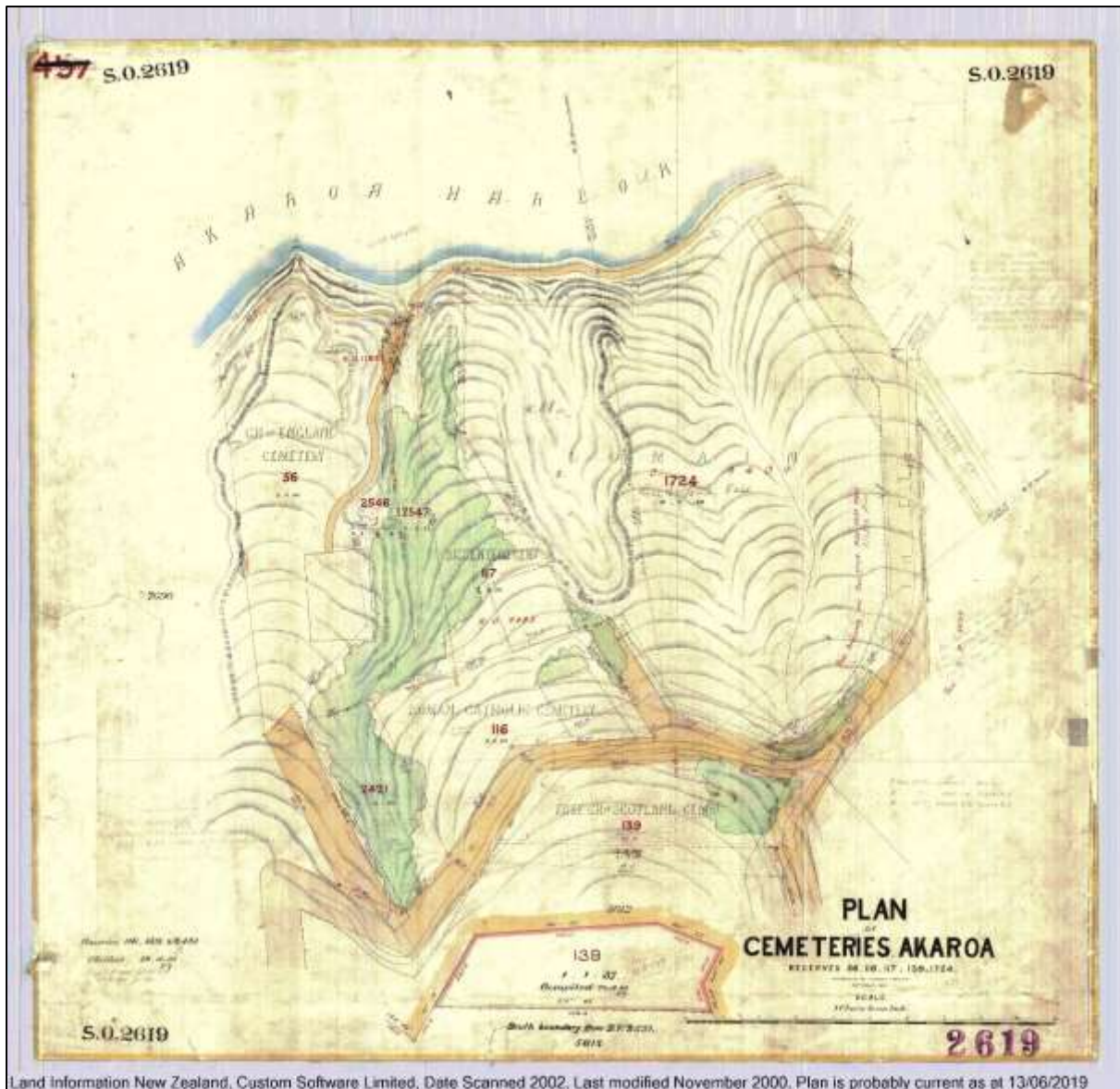


Figure 4. Welch survey plan of designated cemeteries including Free Church of Scotland from 1878 (QuickMap, SO 2619).

Following the dissolution of the Provincial Governments, a gazette was issued in 1881 that contained a proclamation permanently reserving ten acres in Akaroa for cemetery purposes. This validated those areas previously reserved under the Provincial Government and was issued under the Land Act 1877.¹⁴

B.3.2 French Cemetery

The cemetery behind the original Catholic Church was established in 1840 following the arrival of the first French and German settlers. The first European burial appears to have dated to 1842, making it the oldest recorded European burial in Canterbury.¹⁵

¹⁴ *Akaroa Mail & Banks Peninsula Advertiser*, 5 August 1881, "Local and General."

¹⁵ *Akaroa Mail & Banks Peninsula Advertiser*, 7 May 1926, "Old French Cemetery at Akaroa"; *Akaroa Mail*, 24 September 1926, "The Borough Jubilee"; *Akaroa Mail & Banks Peninsula Advertiser*, 24 September 1926, "Untitled."

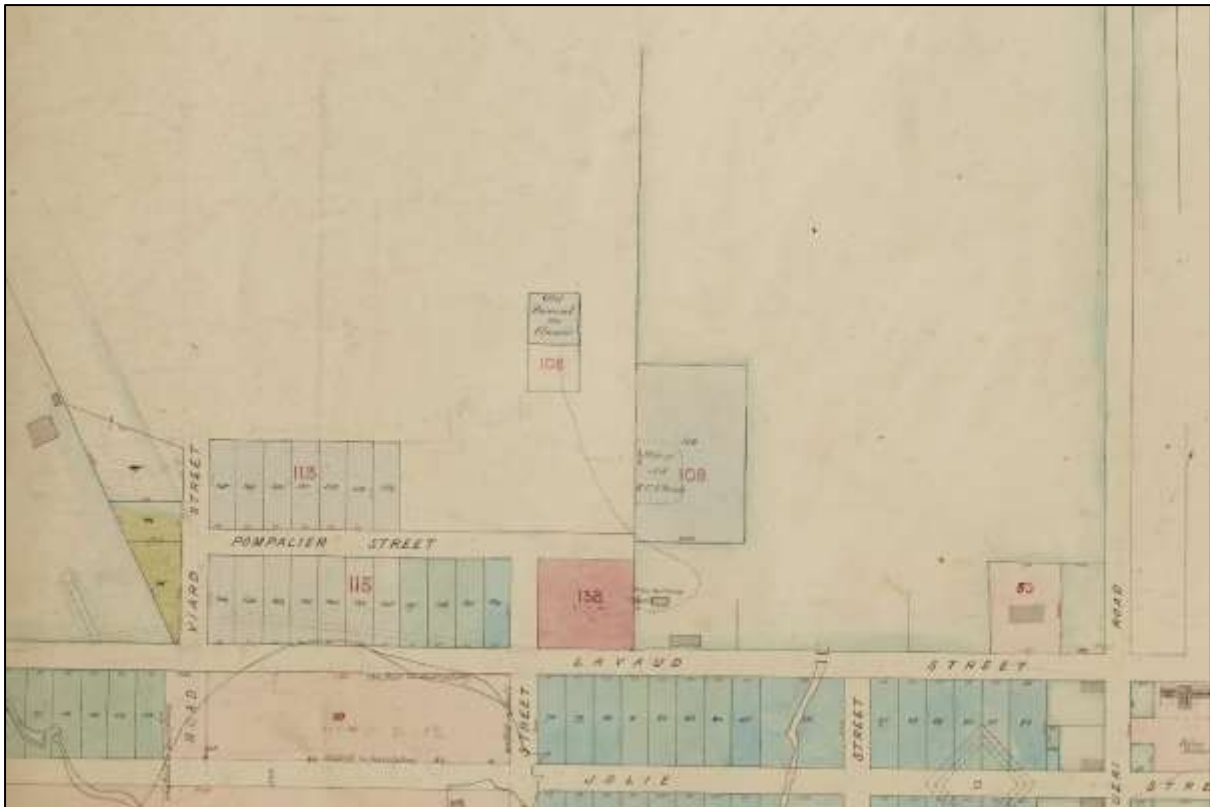


Figure 5. Old survey of Akaroa showing location of original cemetery and adjacent Roman Catholic Church (Archives New Zealand, R22668217_01).

In 1879, there were concerns raised with the state of the original cemetery behind the Catholic Church following the shift of burials to the new Catholic Cemetery. This included an effort for a subscription to raise a sufficient sum to fence the cemetery to preserve from desecration the spot where the "rude forefathers of the hamlet sleep."¹⁶ Ten years later there were still concerns with the condition of the cemetery, being described as in a ruinous condition, with fences broken, infested by weeds, and cattle wandering into the enclosure.¹⁷ As the cemetery was owned by the Catholic Church, the matter of its management was deemed to be theirs.¹⁸

In 1914 little had changed, with the cemetery described as in a neglected condition.¹⁹ An extensive description of the cemetery was provided in 1918 highlighting its poor condition:

When the Nanto Bordelaise emigrants arrived in 1840, they selected this place as the site of their cemetery, the first Catholic church being close by. Of course, the French settlers used their own tongue for a number of years. They kept fairly strictly to their own end of the town which to-day is called the French end, and it was natural that the inscriptions on their tombstones should be in the French language. The church has long since been removed to its present site opposite the Recreation Ground, but the quaint old cemetery remained on the same site. It has been the custom to bury in the Catholic ground beyond the Domain for a great many years; and hence the old cemetery became gradually more and more neglected. In fact, horses and cattle had access to it till about twelve years ago when M' Graham of the "Press" agitated in the matter and had the cemetery fenced. In the meantime, people had taken away some of the inscriptions and as the value and historic interest of the old inscriptions became more and more realised the depredations became more frequent... Since the cemetery has been fenced little or no attention has been paid to the place with the result that it has bene quite overgrown with grass, broom, etc... The work of the restoration of this cemetery should

¹⁶ Akaroa Mail & Banks Peninsula Advertiser, 29 August 1879, "Untitled."

¹⁷ Akaroa Mail & Banks Peninsula Advertiser, 27 November 1888, "Original Correspondence."

¹⁸ Akaroa Mail & Banks Peninsula Advertiser, 13 September 1889, "Akaroa Borough Council."

¹⁹ Akaroa Mail & Banks Peninsula Advertiser, 4 February 1913, "Akaroa's Progress."

*be carried out thoroughly now because there may be an opportunity to restore in same fashion the old French cemetery which has such an interest in view of the romantic story of the early French settlement at Akaroa.*²⁰

This phase of restoration led to inquiries around who may have been buried in the cemetery. However, the Catholic reverend of the time wrote that no register had been kept, so it was impossible to know. The Mayor said at the time that not only Catholics had been buried there – a Mrs Watkins Senr, a protestant, had been buried in that plot.²¹

Following the shift towards more structured reserves for cemeteries in Akaroa, the original French Cemetery behind the Catholic Church was decommissioned in favour of a new Catholic Cemetery adjacent to the Anglican Cemetery reserve (see B.3.4 below).

B.3.3 History of the Church of England Cemetery

Based on the large population of Anglican settlers within Canterbury, the Anglican cemetery was the first one officially established outside the town boundaries. The first church, St Peter's Anglican Church was opened in 1852 and the earliest recorded death date is 1854. However, it appears that the cemetery may have been officially established around 1856, with the first recorded burial occurring in 1857. A Canterbury Waste Lands summary, produced in 1877 by the government, listed various reserves and their dates for designation across the region. Interestingly, the date of the Anglican Cemetery was not listed in this summary, possibly due to existing prior to or at the start of 1856.²² The creation of Akaroa as township in 1856 and a reference to the cemetery from an article on roading in March 1857 suggests the cemetery was established in the same year as the township. The Deed for the Reserve (No. 56) from the Canterbury association to the Church Property Trustees has a date of the 14 March 1856. This Deed shows three acres covering the Anglican portion of the cemetery and identified this as part of the Ecclesiastical Reserves.

It appears that there is some uncertainty about the date of the first burial in the Anglican Cemetery. The first recorded burial in the Church of England cemetery was in 1857, with a woman named Mary Louisa Martin aged 41 buried. However, the earliest date of death is a man named Peter Haylock in 1854 as recorded on his gravestone. Haylock died after being caught out on the hills during a snowfall, and presumably died of exposure. He was recorded as living in Akaroa in 1854.²³ This earlier date and lack of record may indicate two things: Firstly, he may have been originally buried somewhere else and subsequently reinterred at the Akaroa Anglican Cemetery; and, secondly, the original church records may well be incomplete and only partially filled out. The latter is deemed more likely. There appear to be several early burials that were not identified in these early church records. At that time, there was no legislative requirement for a record of burial plots or a register to be held.

In 1858, the Bishop of Christchurch visited Akaroa for the purposes of holding a confirmation. Prior to his arrival, a petition for consecration had been sent to have the Anglican burial ground consecrated. A letter to the Church Warden described that at their own cost and charges, the resident Anglicans had fenced and enclosed one acre of land, completed with a decent and proper fence and gates.²⁴

While in Akaroa the Bishop consecrated the burial ground. The cemetery was described as one acre of a three-acre block which was reserved for the cemetery. It was "beautifully situated on the first low spur of the hills about three-quarters of a mile from the town towards the Red House, and will presently be connected with the town by a good road; it is well fenced in, a work which was done a short time ago by contribution of the

²⁰ *Akaroa Mail & Banks Peninsula Advertiser*, 15 January 1918, "Old French Cemetery."

²¹ *Akaroa Mail & Banks Peninsula Advertiser*, 15 October 1920, "Akaroa Borough Council"; 29 January 1926, "French Burial Ground."

²² Appendix to the Journals of the House of Representatives, 1877 Session I, C-05, "Reserves Made for Corporate or Other Bodies (Return Of)."

²³ *Nelson Examiner & New Zealand Chronicle*, 1 July 1854, "Canterbury."

²⁴ Archives New Zealand, PAR002 AKBP CADA.

inhabitants. The ceremony of consecration followed morning service in Church, which was well attended, as was the service on the ground."²⁵

In 1862 there was agitation that a proper road be formed to the 'protestant cemetery' (presumably referring to the Anglican cemetery). At a public meeting to discuss potential civil works in the area it was proposed that the provincial council grant a sum of money for this proposed road.²⁶ Because of the dominance of the Anglican population this cemetery appears to have also been referred to as the Akaroa Cemetery periodically.²⁷ It was also less commonly described as holding those identifying as Episcopalians.²⁸

There was some confusion around who had authority for the Anglican cemeteries in the province in 1863. In response to a query from the Christchurch City Council, the solicitor for the Archdeacon of Akaroa noted that the Archdeacon had superintendence for the Church of England Cemeteries under the rules and regulation of the Church Property Trustees, passed on the 24th August 1858.²⁹

The issue of access to the cemeteries appears to have not improved by 1874. There was increasing concern that the County Council, who were in charge with roading outside the town boundaries, and hence around the cemeteries, was not doing enough to keep the roads in good condition. One account noted the extreme difficulty in accessing the cemetery, which could be best accomplished by the use of a hydraulic lift.³⁰ The road was considered to be in a dangerous condition, and it needed to be widened. The issue was that the road up to the town boundary was in good order, but the section beyond was only four feet wide, the culverts all being broken, and the road generally being in a very dangerous state.³¹ The issue of who was responsible for the road maintenance had been a long-standing dispute ever since Akaroa was proclaimed a borough.³²

²⁵ *Lyttelton Times*, 17 March 1858, "Local Intelligence."

²⁶ *Lyttelton Times*, 22 October 1862, "Public Meeting at Akaroa."

²⁷ *Press*, 17 September 1874, "News of the Day."

²⁸ *Globe*, 12 December 1874, "Akaroa."

²⁹ *Press*, 6 May 1863, "Christchurch."

³⁰ *Globe*, 12 December 1874, "Akaroa."

³¹ *Akaroa Mail & Banks Peninsula Advertiser*, 27 July 1877, "Akaroa Borough Council."

³² *Akaroa Mail & Banks Peninsula Advertiser*, 22 August 1879, "Cemetery Road."



Figure 6. Akaroa Domain circa 1870s before exotic tree planting (Akaroa Museum).



Figure 7. Early historic photograph of Anglican Cemetery looking towards Akaroa township, circa 1870s (Akaroa Museum).

A photograph taken of the Anglican Cemetery around the late 1870s shows the original burial area demarcated to the east by the native bush in the gully (Figure 7). The graves are a mix of styles and sizes, with many enclosed by wooden railings. There are at least two smaller simpler gravestones with no form of enclosure and there are no timber headstones visible. The portion of the cemetery that was to become the first extension is covered in broom and grass. A single mature, exotic, deciduous tree had been planted on the western boundary of the original cemetery and based on its height may have been planted soon after the cemetery was created. A timber post and rail fence can be seen running down the other side of the gully. The northern portion of the cemetery is clearly open with little vegetation obscuring the views of the harbour and township in the distance.

The Anglican Church received £40 from the County Council from the cemetery fund in 1878 and instructed Mr Fenton to survey the boundaries of the cemetery with a view to having it *properly* fenced.³³ This reference to a proper fence may be reflected in issues with animals trespassing onto the Anglican cemetery, and the cemetery board issuing a notice that these animals would be impounded.³⁴ Eleven chains of fencing consisting of posts and three rails was tendered in July 1879.³⁵

In 1879, attempts were made to transplant forest trees to the Anglican and Catholic cemeteries.³⁶ A notice was put out by the County Council to Road Boards, School Committees, Cemetery, and Domain Boards that applications would be received for a supply of forest trees.³⁷ The result was 50 trees were provided for the Anglican cemetery and 100 for the Catholic Cemetery to plant in unoccupied parts of the ground.³⁸

In 1881 the cemetery burial area was extended to the west to accommodate the increased number of graves required. These alterations were apparently met with general approval, and the Primate subsequently consecrating the expanded burial area. He also expressed his approval in the way the cemetery was being kept.³⁹

In 1882 it was decided to extend the reserve boundaries for the Anglican and Dissenters' Cemeteries, as shown in subsequent annotations on Welch's survey plan (Figure 4). The new Anglican cemetery reserve, No. 2546, incorporated the adjacent gully and the Dissenters reserve, No. 2547, stretched to the north towards the coast road.⁴⁰ Additionally, it appears that the Presbyterian Church was granted an additional piece of the extended reserve (No. 2421) as shown highlighted in green in Figure 8. This map also shows the town boundary as a dashed line, and why there had long been issues with determining the body responsible for the upkeep of the road to the upper cemeteries.

³³ *Akaroa Mail & Banks Peninsula Advertiser*, 7 June 1878, "Vestry Meeting, St. Peters, Akaroa."

³⁴ *Akaroa Mail & Banks Peninsula Advertiser*, 21 January 1879, "Advertisements," p. 3.

³⁵ *Akaroa Mail & Banks Peninsula Advertiser*, 1 July 1879, "Advertisements," p. 3.

³⁶ *Akaroa Mail & Banks Peninsula Advertiser*, 22 July 1879, "Akaroa County Council."

³⁷ *Akaroa Mail & Banks Peninsula Advertiser*, 13 June 1879, "Advertisements," p. 3.

³⁸ *Akaroa Mail & Banks Peninsula Advertiser*, 22 July 1879, "Akaroa County Council"; 5 August 1879, "Untitled."

³⁹ *Akaroa Mail & Banks Peninsula Advertiser*, 29 April 1881, "The Akaroa Mail."

⁴⁰ *Akaroa Mail & Banks Peninsula Advertiser*, 11 August 1882, "Peninsula News."

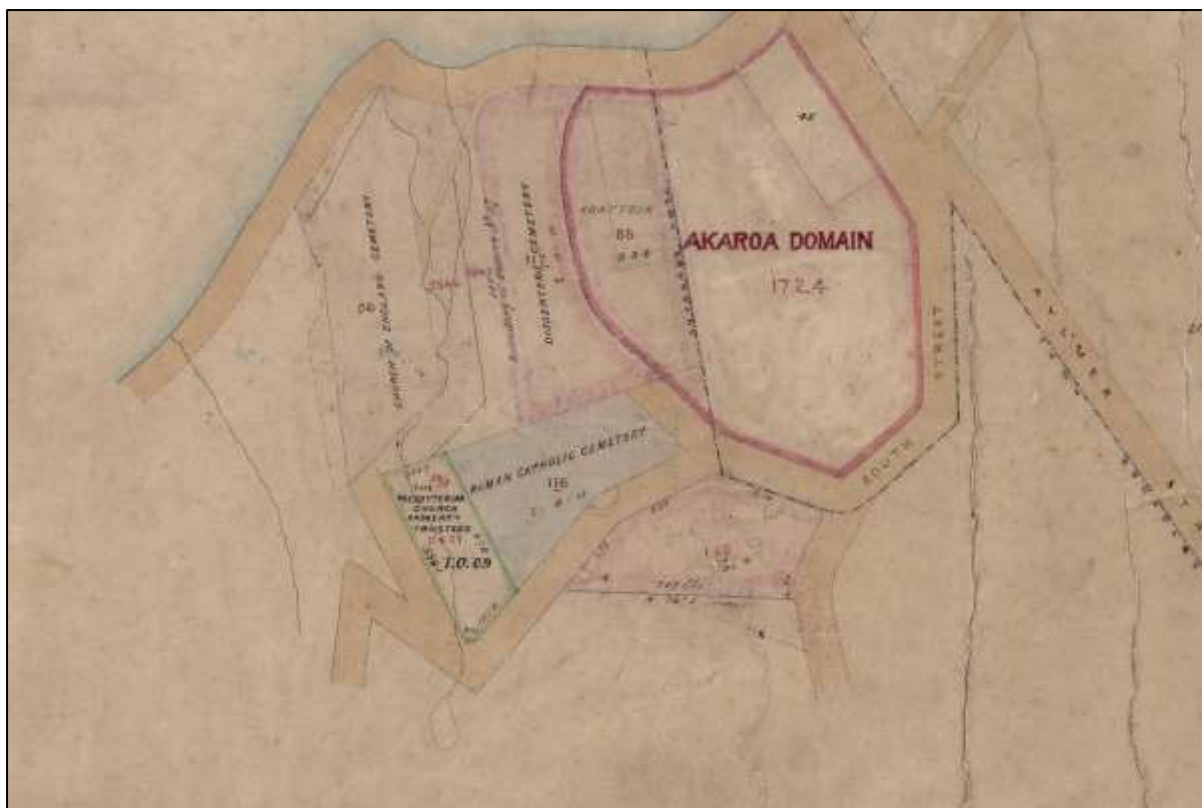


Figure 8. Black Map from circa 1882 showing extension to the various cemetery reserves. The three cemeteries in use (Anglican, Catholic, and Dissenters' Cemeteries are annotated). The unused Free Church of Scotland Cemetery is shown in pink as No. 139.⁴¹

The ongoing issue of cemetery maintenance was raised on a routine basis. One significant challenge for maintaining the three cemeteries was the number of boards, and hence volunteers, required to run the various groups within the wider county.⁴² The Anglican Cemetery appears to have been well kept through the 1880s, with the Archdeacon expressing himself satisfied with its state in 1884, and a credit to the caretaker.⁴³ In stark contrast, the Dissenters' Cemetery had a number of complaints around its unsatisfactory state.⁴⁴ By 1892 the Anglican Cemetery also appeared to be suffering from neglect, with thick rank grass extending from the gate at the beach all over the ground.⁴⁵

The cemetery continued to slowly expand through into the early 20th century (Figure 9). However, the condition of the Anglican Cemetery appears to have declined through to the 1910s, when it was described as neglected. The cemetery board in 1915 was passed a recommendation to repair the approach to the cemetery, paint the gates, overhaul the fences, and clean up the paths.⁴⁶ This appears to have happened, with "good work" being done in improving the grounds and laying water to the cemetery.⁴⁷

⁴¹ Archives New Zealand, R22668216_01.

⁴² *Akaroa Mail & Banks Peninsula Advertiser*, 14 February 1882, "The Akaroa Mail – Wanted, A Committee."

⁴³ *Akaroa Mail & Banks Peninsula Advertiser*, 13 May 1884, "Peninsula News."

⁴⁴ *Akaroa Mail & Banks Peninsula Advertiser*, 31 March 1885, "The Akaroa Mail."

⁴⁵ *Akaroa Mail & Banks Peninsula Advertiser*, 6 December 1892, "St. Peter's Cemetery."

⁴⁶ *Akaroa Mail & Banks Peninsula Advertiser*, 15 June 1915, "The Akaroa Mail – Friday, June 18, 1915."

⁴⁷ *Akaroa Mail & Banks Peninsula Advertiser*, 5 May 1916, "St. Peter's Anglian Church."



Figure 9. Photograph of Akaroa in 1909, with the cemetery still visible on the hillside beyond the main wharf (cropped) (Kete).

A survey was undertaken in 1907 showing the plots for the Anglican cemetery (Figure 10).⁴⁸ The survey map produced includes names associated with a number of plots. This plot plan when overlaid on the existing cemetery, shows a much larger number of graves than currently visible. It also shows the strong grid pattern to the layout of the original cemetery and in the 1881 extension to the west.

⁴⁸ Archives New Zealand, PAR002 AKBP CADA.

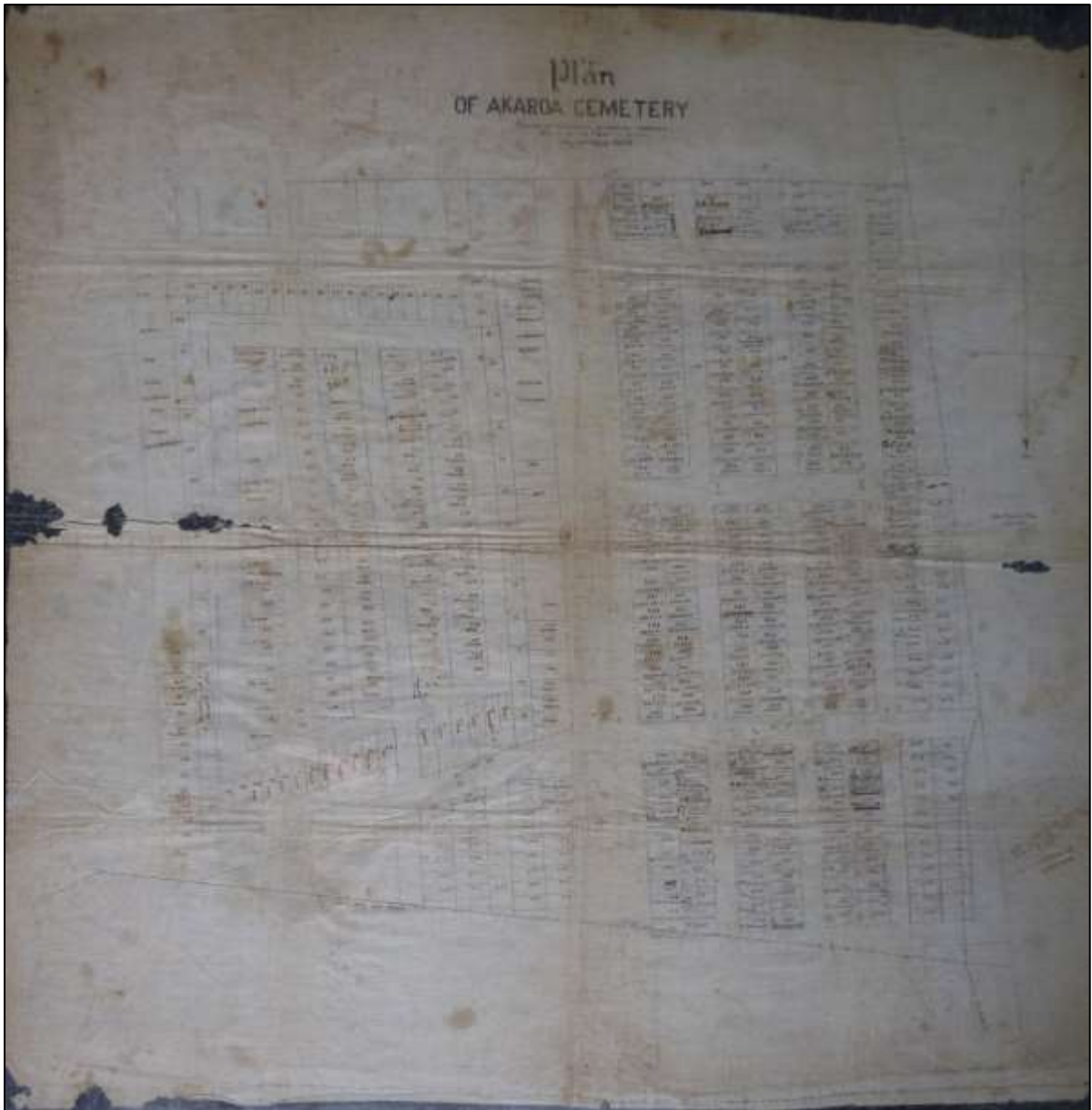


Figure 10. 1907 plot plan overlain of the Anglican Cemetery. Note that the orientation of the plan has south at the top (PAR002 AKPB CADA - Archives New Zealand).

The location of the cemeteries were popular places for people to visit, bordering the Domain and overlooking the township. In 1918, Blanche Baughan wrote in a poem called *God's Acre* "Lo, a field of white crosses, a garden of grief, - and a riot of roses, Of red and white roses, Rich Death! All in blossom..."⁴⁹ Ursula Bethell in the Long Harbour, c.1936 wrote "... sea answering pine-groves garrison the burial-ground. It should be very easy to lie down and sleep there in that sequestered hillside ossuary, underneath a billowy, sun-caressed grass-knoll..."⁵⁰ The writer James Cowan, a noted historian and journalist, waxed lyrical about the Dissenter's Cemetery in 1932, writing: "there is a cemetery at Akaroa that I thought was really the most inviting kind of long-sleeping ground I had ever seen. It ought to be the perfect ending to the round of life to be laid to rest in so idyllic a spot, on that sunny slope of land lying to the glass-smooth sea, with the tui making its immemorial deep rich music in the branches overhead."⁵¹

⁴⁹ Baughan (1918), 'God's Acre' in *The Oxford Book of Australasian Verse* p. 126.

⁵⁰ Bethell (1936), *Time and Place*, pp. 13-14.

⁵¹ Cowan (1932), *New Zealand Railways Magazine*, Vol. 6, Issue 8, p. 37.



Figure 11. Another view of Akaroa in 1913 showing the Anglican Cemetery and the openness of the site towards the water (cropped) (Kete).

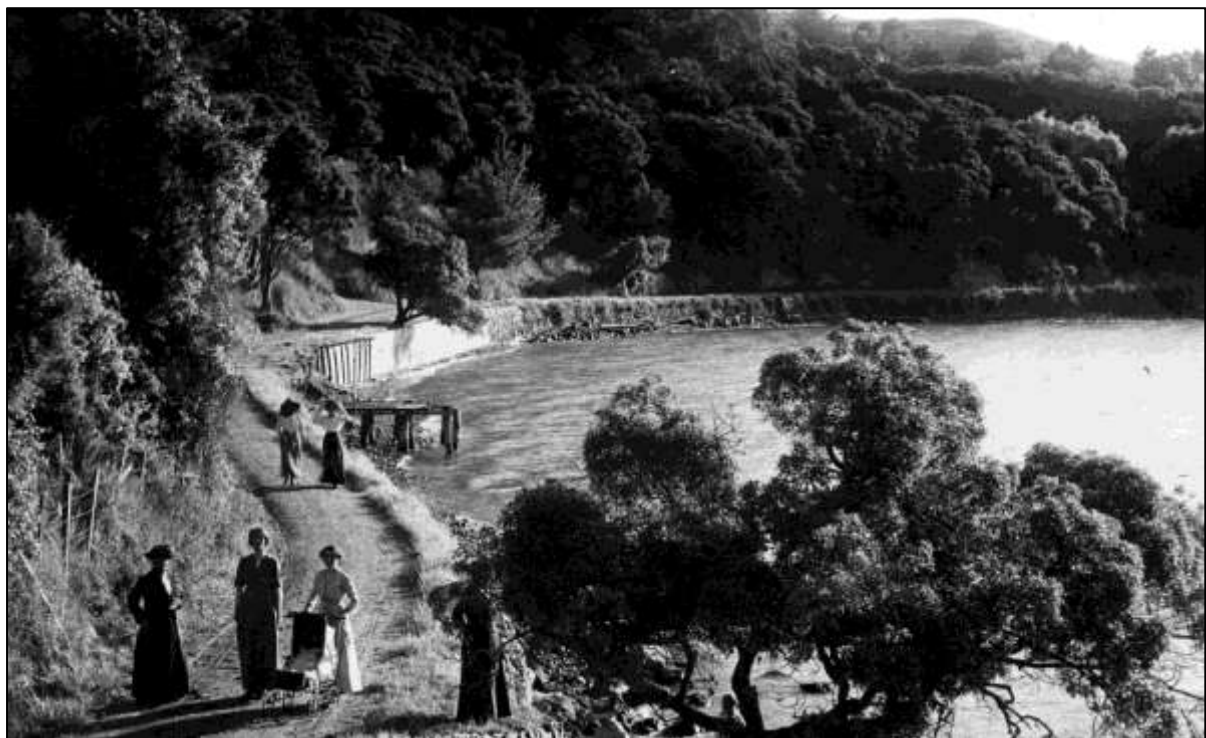


Figure 12. The picturesque 'Lovers Walk' portion of Beach Road just beyond the original access point to the Anglican Cemetery (Kete).

In 1927, a meeting of the vestry reported that the cemetery board was looking to have another portion of the Anglican Cemetery surveyed into plots, as the present cemetery was almost full. Messrs McIntyre and Lewis were engaged as surveyors, with the new burial ground being approximately three chains long and one chain deep. At the same time, the old road up to the cemetery was to be pegged off with a view to having it reformed

and metalled. At that time, it was not possible for the motor hearse to reach the cemetery, as there was no room for it to turn at the road entrance. It was also suggested that the unused portion of the cemetery not be let for grazing and instead be planted with suitable trees.⁵² It appears that a fence made of living trees was planted and an oak tree removed as part of these works. Seven ornamental trees were planted at the same time.⁵³ This new burial area was subsequently consecrated by Bishop West-Watson. The road to the cemetery was widened with a parking place at the top end.⁵⁴ The following year the Church put out tenders for the position of Sexton and Caretakers.⁵⁵

A new gate was erected at the entrance to the Anglican Cemetery in 1936. This was donated by a Mr Owers.⁵⁶ At the same time, there was a call to improve better access to the Dissenters' Cemetery by the Public Cemetery Board.⁵⁷

Historic aerials from 1941 show that the northern portion of the Anglican Cemetery had been cleared but lacked any new burials.

Over the following years there was increased concern around both the condition of the Anglican Cemetery⁵⁸ and the large sum that the cemetery account required from the general fund. It was suggested that the cemetery might be turned over to the local body or some other arrangement made.⁵⁹

There is a lack of documentation of the cemetery from the 1950s onwards. This is likely due to a combination of factors, including shifts in record keeping including the local newspaper and amalgamations of local council bodies. It is possible more archival information may come to light in the future, particularly from personal records of people who may have been involved with the cemetery in the second half of the 20th century. Continued digitisation of local and regional newspapers after 1950 is also likely to increase the number of accessible records.

⁵² *Akaroa Mail & Banks Peninsula Advertiser*, 8 July 1927, "The Akaroa Mail."

⁵³ *Akaroa Mail & Banks Peninsula Advertiser*, 15 July 1927, "Akaroa Borough Council."

⁵⁴ *Akaroa Mail & Banks Peninsula Advertiser*, 25 November 1927, "Visit of Bishop Westwatson."

⁵⁵ *Akaroa Mail & Banks Peninsula Advertiser*, 8 June 1928, "Advertisements Column 2," p. 3.

⁵⁶ *Akaroa Mail & Banks Peninsula Advertiser*, 7 February 1936, "Untitled."

⁵⁷ Trinity Parish Akaroa Board of Managers Letter Book Transcript.

⁵⁸ *Akaroa Mail & Banks Peninsula Advertiser*, 19 November 1937, "Akaroa Public Cemetery Board."

⁵⁹ *Akaroa Mail & Banks Peninsula Advertiser*, 20 May 1938, "St. Peter's Church."



Figure 13. Plan of cemetery showing burial grounds showing three burial blocks (Archives New Zealand, PAR002 AKBP CADA).

A significant portion of the most recently opened block in the Anglican Cemetery for burial had been filled up by 1966 (Figure 14). The original access track from Beach Road is visible in aerial imagery from this period. The land to the west of the cemetery was still a mix of scrub and grassland.

In 1976, the cemetery was transferred from the Church Property Trustees to the Akaroa County Council.⁶⁰ Further burials were subsequently undertaken in the northern portion of the cemetery, up to the present day.



Figure 14. 1966 aerial showing three cemeteries and Akaroa Domain (RetroLens, SN1911)

B.3.4 History of the Roman Catholic Cemetery

The Provincial Council gazetted land for a church and burial ground in January 1866 as Res 108.⁶¹ This is also recorded in the original deed with a Crown Grant to the Roman Catholic Bishop of Wellington in May 1866.⁶² However, it appears that the cemetery may have actually been established as early as 1863, as the first recorded burial occurred in this year. The first burial at the Catholic Cemetery occurred in December 1863, with Flavie Zelie Ditely, the wife of Eugene Alphonso Ditely.⁶³ The Ditelys are recorded as “French Natives” from Rochfort. They were not part of the original French settlers but were Provincial Government Immigrants arriving in Lyttelton on board the *William Miles* in 1860.⁶⁴

It is thought that the cemetery’s initial layout including plot arrangement was directed by French Marist priest, Father Jean-Baptiste Chataigner.⁶⁵ Chataigner was responsible for directing the construction of Akaroa’s St Patrick’s Church in 1864/5 and is recognised for his vigorous establishment of Canterbury’s founding Catholic

⁶⁰ CB404/85.

⁶¹ “Reserves Made for Corporate or Other Bodies (Return Of)” *Appendix to the Journals of the House of Representatives*, 1877 Session I, C-05.

⁶² Archives New Zealand, Deeds Index C-3416.

⁶³ *Lyttelton Times*, 26 December 1863, “Death.”

⁶⁴ *Lyttelton Times*, 4 August 1860, “Shipping News.”

⁶⁵ Pers. comm. Louise Beaumont / Peter Holm, Archivist, Catholic Archdiocese of Wellington, 18 November 2019.

infrastructure.⁶⁶ Due to the geographical extent of the Catholic Bishop's diocese and the limited number of visits made by the Bishop to Canterbury, it is thought that Father Chataigner, under the bishop's instruction consecrated the cemetery.⁶⁷ The date and details of this event remain unconfirmed.

Once consecrated, the care and control of the cemetery became the responsibility of the local Catholic Church whose various religious superiors oversaw its management and administration. Under their authority, and at some point, prior to January 1870, a burial ground was enclosed, and the cemetery was described as being used by the Roman Catholics.⁶⁸

Five years later, a committee was appointed by the Catholic residents of Akaroa to administer the funds of the church, including directing money towards the improvement and beautification of the Catholic Cemetery grounds. At this time, it was noted by the committee that the cemetery was "unenclosed" and "torn up at the present time with pigs."⁶⁹ The estimated cost of enclosing the cemetery with a post and three wire fence was £30.⁷⁰

A general lack of recorded incidents suggests that the three main religious groups had a reasonably amicable relationship regarding cemetery use and access. However, one newspaper article in 1877 shows that there was still the potential for moments of tension:⁷¹

A disgraceful scene occurred, say the Akaroa Mail, at the funeral of M. Guidon in the Catholic Cemetery. After the reading of the burial service, which was conducted by lay members of the Catholic Church, there being no priest in attendance, and when the coffin had been lowered into the grave, the Rev. W. Aylmer, a minister of the Church of England, and for twenty years pastor of the Akaroa parish, who had known the deceased for many years and had buried people of all creeds in the old days, addressed those who were assembled in a few appropriate sentences. At the conclusion of his address, Mr P. O'Reilly, one of the trustees of the Catholic Cemetery, publicly threatened the reverend gentleman with a civil action, for trespassing on the Catholic ground... nothing further occurred to add fresh disgrace to the unseemly and ill-advised action of the gentleman alluded to, for which we are pleased to observe, he is unanimously condemned by members of his own church.

By 1878 it appears that the formation of the roads around the cemetery had been well-established, and the cemeteries were fenced in. Funds were also made available from the local council for the four cemeteries. This included £40 for the Church of England cemetery, £30 for the Roman Catholic cemetery, £30 for the Free Church of Scotland Cemetery, and £15 for the Dissenters' Cemetery.⁷² The Catholic Cemetery was fenced in following a successful application by Messrs Cullen and O'Reilly for funds to both fence and lay out the two Catholic cemeteries in Akaroa.⁷³ The Catholic Church spent £6 on surveying the cemetery boundaries in 1878. The next year they spent £27 on fencing the cemetery, and £9 in 1880 on removing clay. More fencing was undertaken in the same year.⁷⁴

However, following the fencing in of the cemetery, it appears that the boundaries had not been accurately surveyed. This led to the Catholic Cemetery encroaching onto the road reserve. The issue with boundaries was

⁶⁶ Goulter, M. C. (1959) *Sons of France: A Forgotten Influence on New Zealand History*, pp. 161-184; *Timaru Herald*, 5 December 1868, "Waimate Road Board."

⁶⁷ Pers. comm. Louise Beaumont / Peter Holm, Archivist, Catholic Archdiocese of Wellington, 18 November 2019.

⁶⁸ Robert Townsend, Surveyor, to the Hon Superintendent, Sworn statement, 7 January 1870; "Third Report of the Commission of Inquiry into the Condition and Nature of Trust Estates for Religious, Charitable, and Educational Purposes" *Appendix to the Journals of the House of Representatives*, 1870 Session I, A-06, p. 51.

⁶⁹ Letter to Provincial Superintendent from Chairman and Committee, 24 June 1875, Linda Sunderland Archive.

⁷⁰ Archives Christchurch, CAAR CH290 19936 Box 160.

⁷¹ *Evening Star*, 20 November 1877, "A Scene at a Funeral."

⁷² *Akaroa Mail & Banks Peninsula Advertiser*, 12 April 1878, "Akaroa County Council."

⁷³ *Akaroa Mail & Banks Peninsula Advertiser*, 15 March 1878, "Akaroa County Council"; *Akaroa Mail & Banks Peninsula Advertiser*, 23 April 1878, "Advertisements – Column 1," p. 3.

⁷⁴ Parish Files - Akaroa, Catholic Diocese Christchurch Archives, Archives Accession 2019.2

only resolved after the visit by the Chief Commissioner of Crown Lands, Mr Marshman in 1879. An arrangement with the road board authorities saw the width of Ōnuku Road narrowed, so that the Catholic cemetery boundaries were then accurate. A letter from Baker, the Chief Surveyor, indicated that interments had taken place on part of the public road fenced into the cemetery.⁷⁵ This was of particular concern, because if the Presbyterian Cemetery Trustees on the south side of the road had fenced in the cemetery boundaries, the road would be impassable. This would have required the Roman Catholics to disinter and remove the bodies. The Anglican Cemetery boundaries were also accurately defined, and the boundary fence between this cemetery and Mr Checkley's property shifted considerably southwards.⁷⁶

In 1911, the Roman Catholic Cemetery Committee wrote to the Akaroa Presbyterian Church asking that fence be erected between their cemetery and that of the Dissenters'. However, the secretary of the Presbyterian Church replied that the managers had no control over the Dissenters' Cemetery.⁷⁷ It appears no fence was installed.

There were also increasing clashes on how best to manage the cemeteries. In 1933, a letter to the paper protested the clearance of vegetation around the Catholic Cemetery. They argued that the bush may have needed control, but that the works were more destructive.⁷⁸ Water to the Catholic and Dissenters' cemeteries does not appear to have been provided until at least the 1930s.

In 1980, the control and management of the Catholic Cemetery was transferred to the Akaroa County Council by gazette:⁷⁹

*Akaroa County Council Appointed to Control and Manage
Akaroa Roman Catholic Cemetery*

KEITH HOLYOAKE, Governor-General

**His Excellency the Governor-General of New Zealand at
Wellington, this 9th day of October 1980**

**IN pursuance and exercise of the powers and authorities
vested in me by section 23 of the Burial and Cremation Act
1964, I, Sir Keith Jacka Holyoake, the Governor-General of
New Zealand, do hereby appoint the Akaroa County Council
to have the control and management of the Roman Catholic
Cemetery described in the Schedule hereto, as from the
31st day of January 1980.**

SCHEDULE

AKAROA ROMAN CATHOLIC CEMETERY

**ALL that area in the Christchurch land district, containing
together 2.023 hectares, more or less, situated in the Borough
of Akaroa, being Reserve 116, and Town Section 138 to 144
(both inclusive), 148 to 154 (both inclusive), 158 and 159,
and being all the land comprised and described in certificate
of title, Volume 404, folio 68, Christchurch District Land
Registry.**

Dated this 9th day of October 1980.

GEORGE F. GAIR, Minister of Health.

(191/2/586)

Figure 15. Copy of the gazette notice issued in 1980 transferring control of the cemetery to the Akaroa County Council (NZLII).

⁷⁵ Archives New Zealand Christchurch, CAAY CH98 12623 Box 76.

⁷⁶ *Akaroa Mail & Banks Peninsula Advertiser*, 5 August 1879, "Untitled."

⁷⁷ *Akaroa Mail & Banks Peninsula Advertiser*, 10 November 1911, "Presbyterian."

⁷⁸ *Akaroa Mail & Banks Peninsula Advertiser*, 17 October 1933, "Destruction of Beauty."

⁷⁹ *New Zealand Gazette*, 16 October 1980, No. 122, p. 3065.

B.3.5 History of the Dissenters' Cemetery

The Dissenters' Cemetery appears to have been the least popular cemetery in terms of the number of burials. It was also known as the Presbyterian Cemetery, presumably due to the larger number of Presbyterians buried there.⁸⁰ The Oxford Dictionary of the Christian Church defines Dissenters: "In a religious context, those who separate themselves from the communion of the Established Church." The Established Church being the Roman Catholics and the Church of England. Some of these Dissenting groups include Baptists, Presbyterians, Congregationalists, and Methodists.

In 1866, the Dissenters' Cemetery was designated as a reserve, and a description of the land provided:

*Commencing at a point on the Beach road, the same being the north-western corner of the abattoir reserve, No. 88 in red, following the high bank forming the western boundary of the said reserve and a line in continuation of the same road, and also along the north-western boundary of the Roman Catholic Cemetery no 116 in red, a distance altogether of four chains forty links; thence northerly at an angle of 80 deg., a distance of eight chains 90 links to the road leading to the Church of England Cemetery, and from thence returning along that road and the Beach road in the commencing point, and numbered 117 in red.*⁸¹

There appears to be no recorded deed or title information associated with the creation of the reserve. It is possible that an earlier deed exists from when the reserve was created in 1866, but no record of this has been found.

The earliest known burial to have occurred in the Dissenters Cemetery is that of John Donnett in 1873. Donnett arrived in Canterbury in 1855 on the *Caroline Agness*. He appears to have been living in Akaroa by 1859, when his youngest daughter Mary, married Henry Piper.⁸² His probate files listed his occupation as a cooper.

In 1875, the cemetery had yet to be fenced. A query was made to the government around whether any provisions had been made for the fencing the cemetery. The secretary for Public Works responded that this was the first time that they had heard of the matter, but that a general fund was available for fencing cemeteries.⁸³ It was subsequently fenced that year.

It appears that there were periodic disputes between the various trustees of the separate cemeteries, mainly around accurate boundaries. In one instance, the trustees of the Dissenters' Cemetery were accused of having encroached their boundary onto the road leading to the Church of England Cemetery.⁸⁴ This was presumably along Beach Road, which remained the main access point to the Anglican Cemetery.⁸⁵ This was disputed by the trustees of the Dissenters' Cemetery, and boundaries appear to have continued to be a point of contention.⁸⁶

In 1880, a meeting was held in the Congregational Chapel to consider the Dissenters' Cemetery. It was decided at that stage to appoint only three members to the management board for the cemetery, Messrs Bruce, Morey, and Burns.⁸⁷ In 1882, the first trustees for the Dissenters' Cemetery were appointed under the Cemetery Act 1882. These were Messrs David Fyfe, Alexander Robert Munro, Thomas Penn, and Campbell Brown.⁸⁸ This allowed:⁸⁹

...any duly authorised and recognised minister or preacher of any Christian congregation may officiate in this Cemetery, provided the ceremony be decorously and religiously conducted. The Cemetery shall be divided into

⁸⁰ *Akaroa Mail & Banks Peninsula Advertiser*, 3 November 1911, "Obituary"; 4 May 1880, "Advertisements – Column 1," p. 3.

⁸¹ *Akaroa Mail & Banks Peninsula Advertiser*, 19 February 1878, "The English Cemetery."

⁸² *Lyttelton Times*, 6 July 1859, "Married."

⁸³ *Press*, 19 June 1875, "Provincial Council."

⁸⁴ *Akaroa Mail & Banks Peninsula Advertiser*, 22 February 1878, "Dissenters' Cemetery."

⁸⁵ *Akaroa Mail & Banks Peninsula Advertiser*, 19 February 1878, "The English Cemetery."

⁸⁶ *Akaroa Mail & Banks Peninsula Advertiser*, 22 February 1878, "Dissenters' Cemetery."

⁸⁷ *Akaroa Mail & Banks Peninsula Advertiser*, 24 August 1880, "The Akaroa Mail."

⁸⁸ *Akaroa Mail & Banks Peninsula Advertiser*, 24 November 1882, "Peninsula News."

⁸⁹ *Akaroa Mail & Banks Peninsula Advertiser*, 14 August 1883, "Advertisements – Column 5," p. 3.

burial plots, each nine feet by four feet. A plan of the ground as also divided shall be kept, showing the plots as laid off, each plot having a separate number. Every grave shall be at least five feet in depth, and in the event of a greater depth being desired, an extra fee of two shillings and sixpence shall be paid for every additional foot in depth. A book shall be kept, in which shall be entered the number of every plot sold, the name of the purchaser thereof, and date of sale.

They also released a set of regulations in 1883 for the management of the Cemetery as required under the new Cemetery Act 1882.⁹⁰ In 1892, the trustees sought to erect a new fence between the adjacent Domain and the cemetery reserve, along what was called Welch's survey (Figure 4).⁹¹

In 1935, the Department of Health wrote asking that the cemetery be vested under the control of the Akaroa Borough Council. Mr A R Munro, who appeared to be the last trustee, resigned and the council subsequently took charge.⁹² This transfer was accompanied by some difficulty. The Akaroa Borough Council members who were now the new trustees noted that the cemetery needed some attention as to the erection of new gates, laying on water etc. Care was to be taken to preserve all the trees on the area. The cemetery had been kept in order by a local caretaker. When the council came to adopt the minutes of the previous meeting, it was noted that the last meeting had been held in December 1895, some 39 years before.⁹³

In 1939, the Department of Internal Affairs was considering the proposal to transfer the hilly portion of the Akaroa Public Cemetery (Dissenters') to the adjacent Domain.⁹⁴ This was undertaken and a survey plan produced (Figure 19). At this time, the Dissenters' Cemetery reserve was demarcated by a post and wire fence along the eastern and western boundaries. There does not appear to be a fence present between the Dissenters' and Catholic cemeteries at this time. There were turnstiles allowing passage through the fence into the adjacent gully (presumably for accessing the Anglican Cemetery on foot) and into the adjacent Domain. The eastern boundary is also partly formed by a macrocarpa hedge, which was planted around the Domain boundary in 1899.⁹⁵

By 1941, Dissenters' Cemetery was becoming increasingly surrounded on three sides by regenerating native bush growing out of the adjacent gullies. In 1959, the Cemetery was resurveyed as part of the lower reserve was transferred over to the Domain (Figure 17). This new portion was considerably smaller and designated as Res. 4997.

⁹⁰ *Akaroa Mail & Banks Peninsula Advertiser*, 14 August 1883, "Advertisements – Column 5," p. 3.

⁹¹ *Akaroa Mail & Banks Peninsula Advertiser*, 20 August 1897, "Akaroa Borough Council."

⁹² *Akaroa Mail & Banks Peninsula Advertiser*, 18 January 1935, "Akaroa Borough Council."

⁹³ *Akaroa Mail & Banks Peninsula Advertiser*, 17 May 1935, "Local and General."

⁹⁴ *Akaroa Mail & Banks Peninsula Advertiser*, 22 December 1939, "Akaroa Borough Council."

⁹⁵ <https://ccc.govt.nz/assets/Documents/The-Council/Plans-Strategies-Policies-Bylaws/Plans/district-plan/banks-peninsula/AkaroaHistoricalOverview-part-1.pdf>.



Figure 16. Akaroa Township in 1961 showing extensive growth of native and exotic trees within Domain and cemetery reserves, obscuring the site from view (cropped) (Kete).

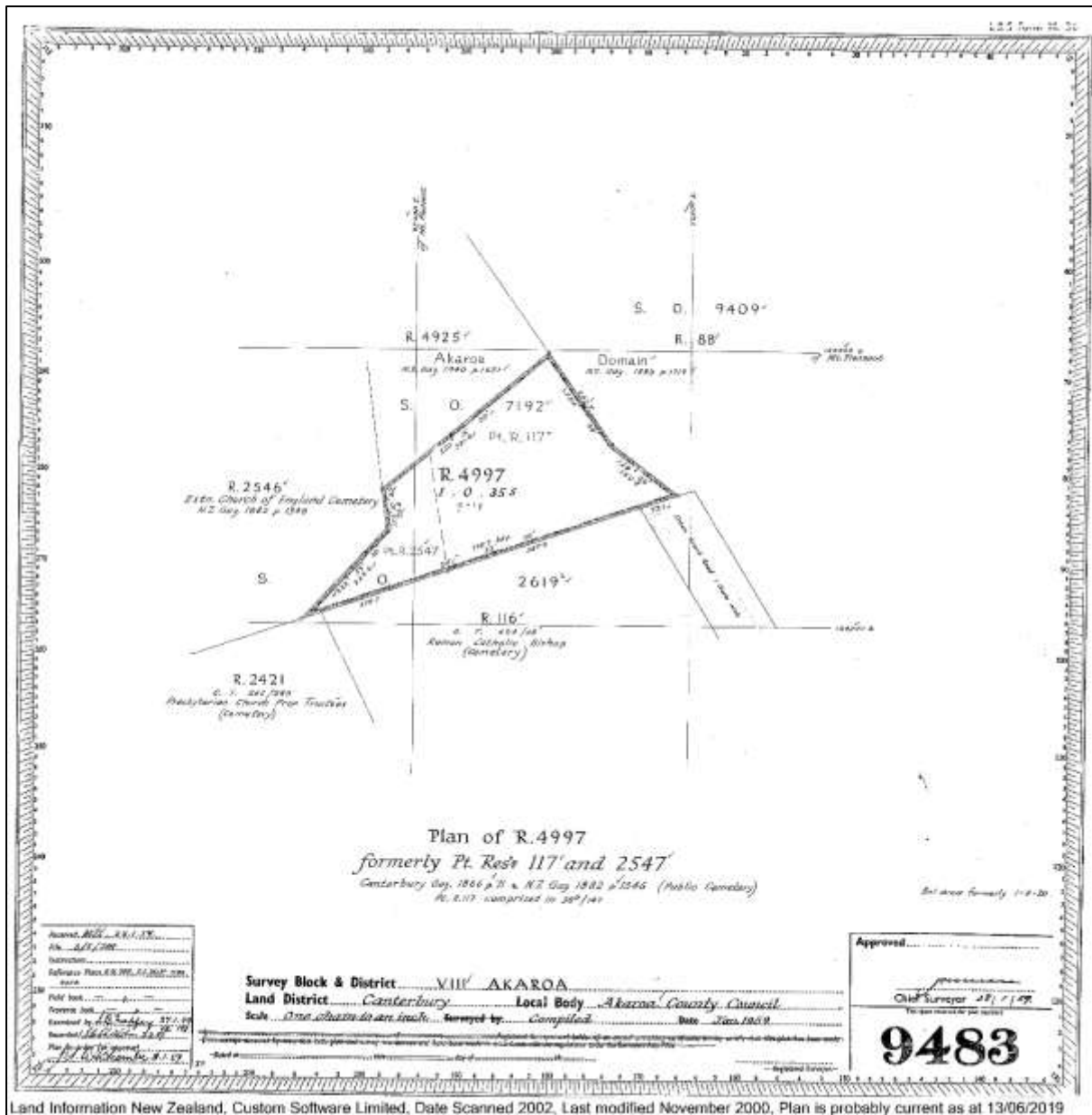


Figure 17. Survey plan from 1959 showing new boundaries of Dissenters' Cemetery (SO 9483).

B.3.6 History of the Presbyterian Cemetery

The early settlement of Akaroa contained enough practising Presbyterians from the Free Church of Scotland to warrant their own separate cemetery. This cemetery was situated above Ōnuku Road but appears to have never been used. It may be that by the time of the first Presbyterian needing to be buried in Akaroa it had been informally decided to use the Dissenters' Cemetery.

The "new Scotch Church at Akaroa" had almost been completed in 1860.⁹⁶ In 1862, there were enough Presbyterians on Banks Peninsula that they met at Akaroa and resolved to have a resident minister based there. They raised 100 pounds for the purpose and sent to the Free Church Colonial Committee to pay the passage for a suitable clergyman.⁹⁷

⁹⁶ *Lyttelton Times*, 25 January 1860, "Akaroa."

⁹⁷ *Lyttelton Times*, 11 October 1862, "Local and Domestic News."

At a meeting of the Provincial Council in 1858, Mr Ollivier asked for reserves to be made for site for a church and cemetery for the use of the Free Church of Scotland.⁹⁸ His entreaty was successful, and in December 1858 a reserve for a cemetery for the Free Kirk of Scotland followers was gazetted as Res 139.⁹⁹

In 1872, a meeting was held in the Presbyterian Church in Akaroa to nominate nine people to act as managers of the Akaroa Free Church Cemetery (Res 139), as well as for the Dissenters' Cemetery (Res 117) as part of the provisions of the Cemetery Reserves Ordinance.¹⁰⁰ The result of this meeting is unclear, as the Presbyterian Cemetery was never used, although the first burial in the Dissenters' Cemetery occurred in the next year.

The initial confidence of a separate Free Church cemetery appears to have been unfounded, and no burials were undertaken. By 1880, the land held by the church was been advertised for grazing the 2 acres.¹⁰¹

The Presbyterian Church appears to have acquired the land adjacent to the Roman Catholic cemetery (R2421) as part of the wider division of the bush clad gully from 1879 to 1882.¹⁰² The rest of this bush clad gully was reserved from sale as per the Government Gazette in 1882 for the Church of England and Dissenters' cemeteries.¹⁰³ The additional land for the Presbyterian Church does not appear to have been utilised for anything and was transferred to the Presbyterian Church Property Trustees in 1911 in fee simple.¹⁰⁴ There is no indication that any of these reserves added to the three different denominations were used for burials, but instead to prevent development in the future on land immediately adjacent to the existing cemeteries. The land that was Reserve 2421 was sold to a private family in 1968.

In 1907, the chairman of the trustees of the Free Church Cemetery handed in the books to the Presbyterian Church, looking to voluntarily give up control.¹⁰⁵ It appears that following the dissolution of the Free Church of Scotland board, little was done in relation to the land until 1917. Mr Checkley, a local farmer, had taken on the lease for the land of around two acres since the start of the 20th century. In 1917 he offered to exchange the land that was once the cemetery reserve for a 4 ½ acre piece of land in the Balgueri Valley. The offer was accepted by the church committee.¹⁰⁶

During a meeting of the Presbyterian Church in 1928 around dealing with the debt incurred with the local manse, the issue of the original cemetery reserve was addressed, having been transferred to the Church in 1907.¹⁰⁷ No further discussion around the land appears to have taken place subsequently.

B.3.7 Segregation by denomination

The four main centres of New Zealand - Auckland, Wellington, Christchurch, and Dunedin, quickly established cemeteries on public land following their establishment. Initially it appears that all denominational faiths were all buried together. However, by 1851, separate sections within cemeteries were being established for separate faiths and, in some instances, separate cemeteries. These cemeteries were modelled on the new municipal cemeteries of Britain and Australia which segregated the different religious denominations. There was a strong desire amongst Roman Catholics, Anglicans, and Jews to be buried in consecrated ground, whereas Dissenter groups wished to be buried in unconsecrated ground. A fence was required for the consecration of a cemetery.

⁹⁸ *Lyttelton Times*, 20 October 1858, "Provincial Council."

⁹⁹ *Appendix to The Journals Of The House Of Representatives* 1877 Session I, C-05, "Reserves Made For Corporate or Other Bodies (Return Of)."

¹⁰⁰ Archives New Zealand Christchurch, CAAY CH98 12623 Box 76.

¹⁰¹ *Akaroa Mail & Banks Peninsula Advertiser*, 28 September 1880, "Advertisements – Column 2," p. 3.

¹⁰² Warrant 33 Vol 5C

¹⁰³ *Akaroa Mail & Banks Peninsula Advertiser*, 11 August 1882, "Peninsula News."

¹⁰⁴ CB265/283

¹⁰⁵ *Akaroa Mail & Banks Peninsula Advertiser*, 4 June 1907, "Akaroa Presbyterian Church."

¹⁰⁶ *Press*, 13 July 1917, "The Country"; CB309/057.

¹⁰⁷ *Akaroa Mail & Banks Peninsula Advertiser*, 8 June 1928, "Akaroa Presbyterian Church."

Many fences were subsequently removed later in the 19th and 20th century as they were taken over by public authorities and the desire for religious segregation faded.

By 1862, there appears to have been some widespread concern in Canterbury with the status of the various cemeteries and the roads leading to them. At a Provincial Council meeting a Mr Birch moved that the Public Reserves for cemeteries be divided up and handed over to the different religious denominations. The size of these reserves between denominations were to be based in proportion to the last census. Birch was concerned with the appearance of cemeteries, particularly in rural districts, with many unfenced and uncared for. Both the Church of England and Church of Rome wanted to consecrate their burial grounds but could not do so until the reserves were apportioned. Mr Ollivier, in contrast was not in favour of the denominational differences, which he thought had been recognised and petted by recent legislation and wished to see done away with.¹⁰⁸

A recollection of Christchurch from 1861 noted that the early maps of the Barbadoes Cemetery showed a beautifully situated area laid out for Church of England adherents, with only a small insignificant plot in an out of the way corner marked for the Dissenters' Cemetery. The quote being that "the Canterbury founders apparently not discriminating when it became a question of what a regimental sergeant major called the "fancy religions".¹⁰⁹

The practice of dividing cemeteries into denominational areas declined through the second half of the 19th century. In Dunedin, the Southern Cemetery, established in 1857 is strictly denominationally divided, whereas the Northern Cemetery, established 15 years later, is non-denominational.

Akaroa is therefore unusual for a smaller town in having separate denominational cemeteries and reflects the thinking for the period in which it was established.

B.3.8 Access to Cemeteries

As the Cemeteries were located outside the town boundaries, but linked by roads from within the town, there was confusion around whether the county or borough council were responsible for their construction and maintenance. By 1880, the Akaroa and Wainui Road Board as part of the County Council had written to the Borough Council agreeing to bear their share of the expenses required towards improving Kaik/Ōnuku Road to the Catholic and Dissenters' cemeteries.¹¹⁰ However, one year later, the formation of this road to make it suitable for the use of funerals had still not been achieved. It was put to the County Council to determine whether the road was in or outside the Borough.¹¹¹ In September 1880, it was resolved that the Borough Council would authorise the engineer to employ labour to repair the portion of road within the town boundaries.¹¹² This work also included the removal of gorse growing on part of the road to the cemetery.¹¹³

Challenges with the state of the roads continued through the 1890s. The road to the Anglican Cemetery was described as one of the muddiest in the borough, and terribly rough. This was considered nothing when contrasted with the condition of the road within the cemetery gates. An account from 1894 described it as a slippery precipice with people falling into the mud. There was still confusion around whose responsibility it was to improve the road.¹¹⁴ Two years later the road within the cemetery was metalled.¹¹⁵

¹⁰⁸ *Lyttelton Times*, 15 October 1862, "Provincial Council."

¹⁰⁹ *Press*, 25 May 1911, "Christchurch in 1861."

¹¹⁰ *Akaroa Mail & Banks Peninsula Advertiser*, 2 April 1880, "Akaroa Borough Council."

¹¹¹ *Lyttelton Times*, 30 April 1881, "Akaroa Borough Council."

¹¹² *Akaroa Mail & Banks Peninsula Advertiser*, 2 September 1881, "Akaroa Borough Council."

¹¹³ *Akaroa Mail & Banks Peninsula Advertiser*, 6 January 1882, "Akaroa Borough Council."

¹¹⁴ *Akaroa Mail & Banks Peninsula Advertiser*, 7 September 1894, "Akaroa Borough Council."

¹¹⁵ *Akaroa Mail & Banks Peninsula Advertiser*, 29 May 1896, "Advertisements – Column 2," p. 3.

The road to the Catholic and Dissenters' cemeteries remained in poor condition in the following decades. In 1928, the road board wrote to the Borough Council asking them to remove gorse, broom, and briar on the road.¹¹⁶

In 1935, concerns were raised again with the condition of the roads to the cemeteries:¹¹⁷

Except for the Catholic Cemetery at Akaroa, which is adjacent to Kaik Road, conditions for the funerals at the other cemeteries are anything but satisfactory. The motor hearse can be taken up to the St. Peter's Cemetery only in very favourable weather and mostly cars have to be parked at the gate and those attending the funeral have to walk up a very steep grade which is impossible for many old people. In reference to the Presbyterian or Dissenters cemetery matters are even worse. The funeral cortege is taken up the Kaik Road and the coffin has to be carried about 125 yards beyond the Catholic Cemetery down a precipitous grade which make is very uncomfortable in wet weather for the pall bearers. At the Akaroa County Council meeting last Friday the matter was well discussed and the Council members stated that the present state of things needed alteration. It was stated that better road access was necessary to both Anglican and Presbyterian cemeteries and the members of the Akaroa County Council resolved to meet on the ground later to devise some plan for forming roads to the two cemeteries so that cars could be taken up to both cemeteries in all weathers.

The issue of who had control of the Cemeteries was again raised by the Borough Council in the 1930s. The Mayor stated that because the Cemeteries were outside the Borough boundaries, therefore they were the responsibility of the Akaroa County Council.¹¹⁸ The issue was that the cemetery trustees could not finance the roading improvements themselves: The Anglican and Catholic cemeteries were run by their respective churches, and the Dissenters' by a Public Cemetery Board. The Anglican Church was in favour of improvements, but there was insufficient traffic to keep the grass and weeds down on the metalled road. In turn, this made the road very slippery. It was reinforced that the Cemeteries were historic, and a lot of visitors enjoyed visiting them because they were associated with the history of the Peninsula.¹¹⁹ The Akaroa County Council suggested changes to the roading to allow better access, but St Peters Church Vestry rejected the idea of the road being put through the cemetery.¹²⁰

B.3.9 Cemeteries' Neighbourhood

A public reserve sits immediately adjacent to the Dissenters' and Catholic Cemeteries. The Domain appears in plans from 1873 as reserved land (with its earliest use as an abattoir). The Domain's development started by the transfer of the reserve from the Provincial Government to the Akaroa Domain Board in 1874. It was subsequently gazetted a domain in 1885. The Akaroa County Council was designated as the Domain Board due to its location.

The Domain was considered to be one of the prettiest public gardens in the colony:¹²¹

Reflecting the landscape fashion of the Victorian era, the domain was designed as a promenade and pleasure ground with walks, shrubberies, plantations of forest trees and two lookouts offering carefully presented views of the harbour and the town. Its overall design appears to have been a joint effort by James F. Roberts and the Rev. Alymer "whose good taste and experience was considered invaluable."

Exotic trees and shrubs including oak, beech, sycamore, ash, conifers, rhododendrons and hydrangeas were selected and provided by the Government Gardener, Canterbury Provincial Government Gardens. Early

¹¹⁶ Akaroa Mail & Banks Peninsula Advertiser, 11 April 1928, "Akaroa Borough Council."

¹¹⁷ Akaroa Mail & Banks Peninsula Advertiser, 3 December 1935, "Cemeteries at Akaroa."

¹¹⁸ Akaroa Mail & Banks Peninsula Advertiser, 6 December 1935, "Akaroa Borough Council."

¹¹⁹ Akaroa Mail & Banks Peninsula Advertiser, 2 June 1936, "Cemeteries at Akaroa."

¹²⁰ Akaroa Mail & Banks Peninsula Advertiser, 30 June 1936, "Roading Akaroa Cemeteries."

¹²¹ <https://ccc.govt.nz/assets/Documents/The-Council/Plans-Strategies-Policies-Bylaws/Plans/district-plan/banks-peninsula/AkaroaHistoricalOverview-part-1.pdf>

photographs from the 1860s show that the domain was covered at that stage in scrub, kanuka, and the occasional kahikatea. The first exotics in the reserve were planted in 1876.

Due to the extensive mix of native and exotic trees planted in the reserve, the boundaries between the Cemeteries were always considered blurred. The erection of fences helped delineate cemetery land, but for most visiting the area, it was unclear where the Domain ended, and the cemeteries started.



Figure 18. Photograph of the Domain in 1914 (Kete).

The Domain was subsequently changed to a scenic reserve in 1986, and management taken over by the Department of Conservation. Its name was changed to the Garden of Tāne Scenic Reserve.

In the 1950s, the area to the south of the cemetery reserves started to be subdivided and developed and became known as The Glen.¹²²

In addition to the Akaroa cemeteries, several smaller cemeteries developed on Banks Peninsula to cater for the small rural communities developing around sawmilling and farming. The earliest was Le Bons Bay Cemetery which opened in 1862 and others include the Duvauchelle Cemetery 1881, Okains Bay Cemetery 1869, Pigeon Bay Cemetery 1865, and Wainui Cemetery 1890.¹²³

B.3.10 Buildings and Structures

There is no record of any structures other than fences built in any of the Cemeteries. In 1936, it appears that part of the Dissenters' extended reserve housed a small cottage. An applicant from Riccarton applied to erect a good cottage, and a lease of £5 a year was granted. The site of this cottage is now part of the Garden of Tāne Scenic Reserve.¹²⁴ Its location is shown in Figure 19.

¹²² <https://ccc.govt.nz/assets/Documents/The-Council/Plans-Strategies-Policies-Bylaws/Plans/district-plan/banks-peninsula/AkaroaHistoricalOverview-part-1.pdf>

¹²³ Christchurch City Council Cemeteries Master Plan (June 2013).

¹²⁴ *Press*, 18 February 1936, p. 5.



Figure 19. Survey plan from 1939 showing location of cottage in northern portion of Dissenters' Reserve (SO 7192) (QuickMap).

B.3.11 Historic Legislation

There were several pieces of legislation passed in the 19th and 20th centuries, which either dealt directly with the disposal of the dead or had an effect on their location. There was significant concern in the mid-19th century around public health, with the miasma theory holding that diseases were spread by bad air. In 1855, the Wellington Provincial Council had prohibited burials within the borders of the townships.

The Burial-Ground Closing Act 1874 allowed people to be cremated if they so desired, as long as the burning did not create any private or public nuisance. This Act was amended in 1895, allowing the trustees of a cemetery to make provision for cremation, and allowed them to erect a crematorium.

In 1875, the Central Government's Plans of Towns Regulation Act made it illegal for any cemetery reserve to be located within the town boundary. The local provincial governments were abolished in 1876, and the Cemeteries Management Act 1877 enabled the government to make appointments to Boards of Trustees to administer the cemeteries as required. By 1882, most cemeteries had no official rules as to the compilation of registers, plot maps, etc. The Cemeteries Act 1882 brought the local government in the administration of public

cemeteries, which previously had been managed by the various religious denominations. This Act required people to be buried in the cemetery, unless they lived somewhere rural, and that each cemetery had to have a register.

The Cemeteries Act 1908 consolidated the amendments to the Cemeteries Act 1882.

No further acts were enacted until the Burial and Cremation Act 1964. It was noted at the time by the Minister of Health that many of the provisions of the existing 1908 Act had been unaltered since 1882.¹²⁵ The objective of this new act was to ensure, as much as possible, that burials take place in cemeteries under the control of local authorities. Previously, many cemeteries had been managed by local authorities as trustees appointed by the Governor-General. The new Act was intended to provide the control and management of cemeteries to local authorities.

B.3.12 The History of the Cemeteries' Landscapes - 1858 to Late 20th Century

Church of England (Anglican) Cemetery Reserve (Res 56).

Gorse hedging is believed to have been used to enclose the burial ground as noted by a visitor to Akaroa in 1870 who described the cemetery as:¹²⁶

...situated on a spur about half a mile from the town, and is enclosed by a neat gorse hedge. Within the hedge, however, the neatness ends, the interior of the cemetery being in a most disgraceful state of neglect. Not only is it thickly overgrown with sorrel and other weeds, but the traces of cattle having been within it are both numerous and recent. The number of graves is small, the majority being those of children. There is little or no attempt at display in the shape of headstones, and the epitaphs are generally short and unpretending.

Minute books from the Cemetery's first two decades have not survived so it is unclear whether any official planting was undertaken during this period. However, plantings of willow slips sourced from the French Cemetery on L'Aube Hill and gravesite roses cannot be discounted.

In 1878, the newly formed St Peter's church Cemetery Board was the recipient of a £40 grant, distributed by the Akaroa County Council from the 1877 Provincial Government vote for Domains and Cemeteries. One year later, the board, in conjunction with members of its vestry, agreed on the site for a second burial ground to the west of the original ground. Soon after, in late July/early August 1879, 100 forest trees acquired free of cost from the Akaroa Domain Board were planted in "unoccupied areas of the cemetery," their locations having been decided by members of the cemetery board.¹²⁷ The trees available for selection from the Akaroa Domain Board at this time included pines of various kinds, oaks, elms, beeches, sycamore, ash, [silver birch], and others.¹²⁸

Local surveyors, Fenton and Wilkin, were engaged to provide a plot lay out plan for the new burial ground which measured 1 rood and 30 perches.¹²⁹ Finalised in April 1880, the plan directed the arrangement of burial plots in a uniform, grid pattern and proposed a hierarchy of walks and a strongly linear pattern of movement through the burial ground. A principal walk (20 feet in width) was used to link the original burial ground with the new ground, and secondary walks (6 feet in width), paralleled the principal walk. These were intersected by an 8-foot-wide walk leading to the old burial ground (Figure 20).¹³⁰

¹²⁵ (22 October 1964) 340 NZPD 2908.

¹²⁶ *Otago Daily Times*, 29 January 1870, "Akaroa, by a recent visitor," p. 5.

¹²⁷ Minute Book of the Cemetery Board (1879) CADA, 26 June 1879; 8 July 1879; 23 August 1879.

¹²⁸ *Akaroa Mail and Banks Peninsula Advertiser*, 12 April 1878, p. 2.

¹²⁹ Minute Book of the Cemetery Board (1879) CADA, 31 August 1879.

¹³⁰ Fenton and Wilkins (1880), Plan of Cemetery No 2 Plot, Akaroa Cemetery Plot Book, PAR002 CADA.

Improvements to the entrance of the cemetery, as recommended by St Peter's Church vestryman Justin Aylmer, were effected by a working party of church trustees in April 1880¹³¹ and a further 100 trees from the Akaroa Domain were planted in June that same year.¹³²

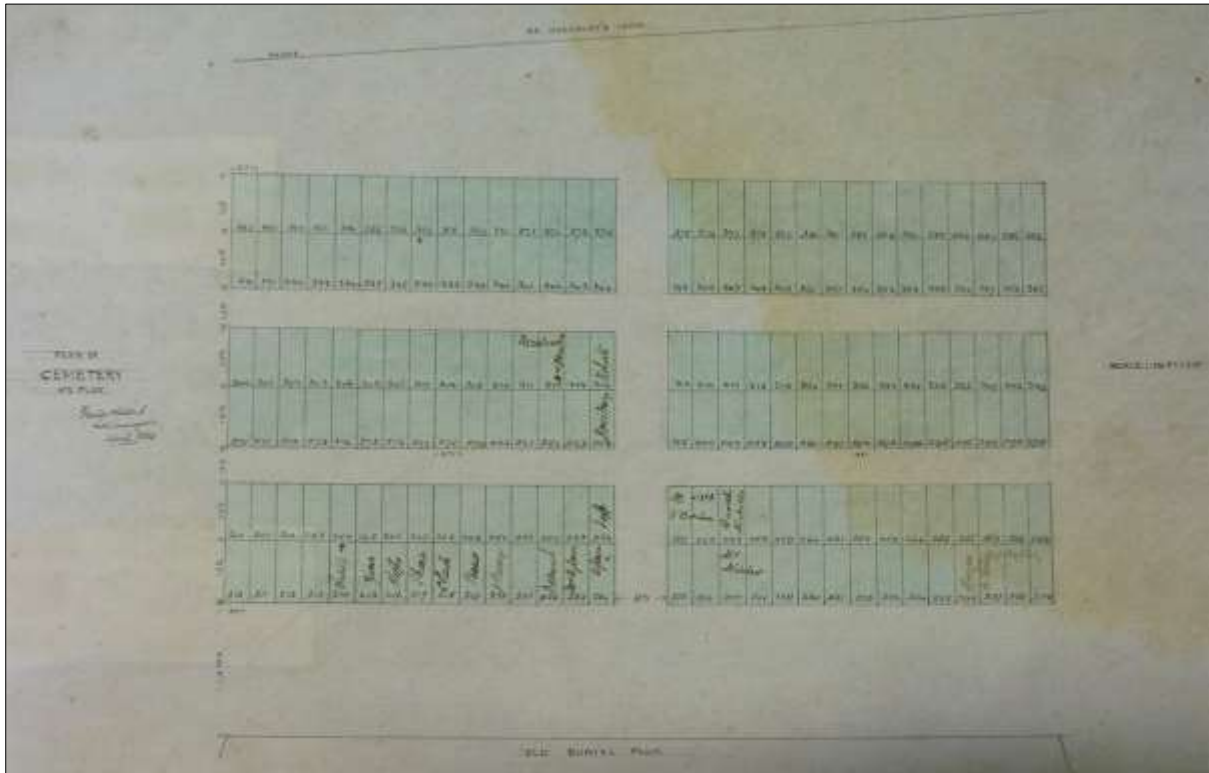


Figure 20. 1880 plan of the second Anglican burial ground showing the layout and dimensions of the cemetery walks (Akaroa Cemetery Plot Book, CADA).

This new burial ground was consecrated in February 1881 by Bishop Henry John Chitty Harper who expressed his approval in regard to the way in which the cemetery was being kept.¹³³ Following this, an additional 50 trees, again procured from the Akaroa Domain Board, were planted in July 1881. This marked the end of the Anglican Cemetery Board's large-scale planting programme.¹³⁴ Based on the estimated age of the Cemetery's surviving trees and early photographs, this first wave of planting included English oak, Irish yew, Monterey pine, elm and silver birch (Figure 21).¹³⁵

Photographs and plans of the cemetery circa 1884-1907 show that trees were planted across the open ground of the cemetery and the two burial grounds, and in at least two instances, trees were placed between burial plots (502 & 503 and 200 & 201). Dot plantings of young pines and/ or macrocarpa predominated in the open ground and deciduous ornamentals were planted within the burial ground.

Few trees survive from this first wave of planting. In the case of pines, this is possibly because of disease or the way in which they were deployed across the cemetery. Both of these factors were noted to have caused losses

¹³¹ *Akaroa Mail and Banks Peninsula Advertiser*, 13 April 1880, p. 2; 20 April 1880, p. 2.

¹³² Minute Book of the Cemetery Board (1879), 1 June 1880.

¹³³ Sentence of Consecration signed by Bishop Chitty, 19 February 1881, CADA; *Akaroa Mail and Banks Peninsula Advertiser*, 29 April 1881, p. 2.

¹³⁴ *Akaroa Mail and Banks Peninsula Advertiser*, 5 July 1881, p. 2.

¹³⁵ Also see: Akaroa Museum, Akaroa Cemetery circa 1876-1881 Nelson K. Cherrill, Akaroa Museum collection, Photo: 268.

in the Akaroa Domain in the mid-1880s.¹³⁶ Weather events and development works associated with the formation of subsequent burial grounds would have also necessitated tree removal.



Figure 21. Circa 1884 view of the Anglican Cemetery enclosed with post and rail fence and planted (Akaroa from the Kaikō, Burton Brothers, MA-1250226, Te Papa).

By circa 1884, a post and two-rail fence enclosed the entire Cemetery, and the consecrated ground was separated from the unconsecrated ground with a post and wire fence, erected in 1881. This unconsecrated ground was initially utilised by the incumbent vicar and the St Peter’s Church vergers and sexton, Ferdinand Hahn, as a grazing paddock for their horses. Later it was rented for grazing to generate revenue to offset cemetery maintenance costs. This arrangement continued until part of the paddock was set apart for a third burial ground.

This third burial ground was laid out in 1926/1927 and, as part of the development works, the cemetery reserve was planted with “suitable trees.”¹³⁷ These included Monterey pine, Black pine and Monterey Cypress which were planted on and around the Beach Road headland. Six of these trees survive from that period. Remnant macrocarpa stumps in the present-day woodland area adjacent to the first burial ground are also believed to be from this planting.

At the same time, the Borough Gardener, James Curry, whose services were outsourced to the Anglican Cemetery Board by the Borough Council, personally planted 380 macrocarpa to form a live fence - the location

¹³⁶ Reports from the Domain Board in 1886 note “The pinus insignis planted in the Domain were blowing down, experience showing that on Peninsula soil these coniferae must be planted in groups to stand...The choicest pines have taken the blight and must die”; *Akaroa Mail and Banks Peninsula Advertiser*, 18 June 1886, p. 2.

¹³⁷ *Akaroa Mail & Banks Peninsula Advertiser*, 8 July 1927, p. 2; 30 September 1927, p. 2; 11 May 1928, p. 2.

of which remains unclear. He also provided guidance on the selection of seven ornamental trees.¹³⁸ Among these were ash, yew, smooth elm, Dutch elm and Monterey pine, five of which are extant.

Prior to this time the cemetery had at various times been criticised for its almost neglected appearance, noxious weeds, rank grass, and impossible approaches. This was addressed in large measure by an improvement in the Cemetery's appearance, upkeep, and access, associated with the 1927 development. Consequently, by the early 1930s, the Cemetery was seen as another of town's recreational destinations. The Cemetery was so popular that, in February 1933, St Peter's vestry found it necessary to formally advise the public that "...in future no camping parties [will] be allowed to camp in the cemetery grounds".¹³⁹

Other descriptions of the cemetery at this time highlighted its scenic qualities: "...St Peters Church cemetery has a fine collection of trees scattered about including silver birch, ash, oaks and elm trees. There are some excellent specimen trees and it is no wonder that visitors consider this cemetery has such a beautiful aspect. The grounds are well cared for and the whole cemetery is a beautiful scenic spot."¹⁴⁰

These sentiments were endorsed by historian James Cowan, who described the cemetery in 1932 as "really the most inviting kind of long-sleeping ground I had ever seen" and opined that "it ought to be a perfect ending to the round of life to be laid to rest in so idyllic a spot, on that sunny slope of land lying to the glass-smooth sea, with the tui making its immemorial deep rich music in the branches overhead."¹⁴¹ Not long after (Mary) Ursula Bethell's well-known poem, 'The Long Harbour- Akaroa' was published.¹⁴² Writing this while resting under the cemetery pines,¹⁴³ she referenced the pine headland describing the "sea answering pine-groves" that garrisoned the burial-ground.

Ongoing maintenance within the Cemetery, as well as improvements to the entrance (including a vehicle turning point), were made possible during the 1930s by men working under the government's unemployment relief schemes¹⁴⁴ and the Cemetery was further enhanced by a gate for the Beach Road entrance. This was gifted by Mr Lindsay Owers, a Cashmere resident, who owned a holiday bach on Buckland's Road.¹⁴⁵

¹³⁸ *Akaroa Mail & Banks Peninsula Advertiser*, 11 May 1927, p. 2; 15 July 1928, p. 2; 23 September 1927, p. 2.

¹³⁹ *Akaroa Mail & Banks Peninsula Advertiser*, 3 February 1933, p. 3.

¹⁴⁰ *Akaroa Mail & Banks Peninsula Advertiser*, 15 Dec 1933 p. 2.

¹⁴¹ Cowan (1932) *New Zealand Railways Magazine* Vol. 6 Issue 8, p. 37.

¹⁴² Bethell (1936), *Time and Place*, pp. 13-14.

¹⁴³ Bethell papers quoted in Weir (1974) *Five New Zealand Poets: A bibliographical and critical account of manuscript materials*, D Phil Thesis, p. 25.

¹⁴⁴ *Akaroa Mail and Banks Peninsula Advertiser*, 20 February 1931, p, 1.

¹⁴⁵ *Akaroa Mail and Banks Peninsula Advertiser*, 7 February 1936, p. 2.



Figure 22. 1930s view of the headland burial areas and the area formerly used for grazing. (Christchurch City Libraries, CCL-KPCD100084).

In 1967, local resident Jessie Mould, described the 'grave gardens' that were a feature of the Akaroa Cemeteries and documented a variety of bulbs and roses growing in the Anglican Cemetery at that time. Among these were spraxias, *Iris unguicularis (stylosa)* Madonna lilies, bell grass, and many roses that had been popular in the 19th century. The list included the miniature *Rosa roulettii*, the rampant and indestructible *R. Félicité et Perpétue*, *R. Old Blush China*, *R. 'Madame Plantier'* (the bridal rose), the pink *R. 'Quatre Saison Blanc Mousseux'*, *R. 'Indica 'Major'* and several early hybrid tea and hybrid perpetual roses.

The gallica rose, Charles de Mills, which had been brought to Akaroa by the French settlers on the Cote De Paris, carpeted many of the graves and had suckered through the paths in places while several plants of the shrub rose *R. 'Manettii'* had grown into huge trees, seven feet or so tall."¹⁴⁶ Another commonly planted rose, the perpetual flowering *R. 'Quatre Saisons Blanc Mousseux'*, was noted by Mould to have been a favourite rose for the graves of babies, while roses were also used as a form of commemoration and marker on the graves of paupers buried without a headstone.¹⁴⁷

All, but the most tenacious of these roses, as well as the other plants that made up the Anglican Cemetery's 'grave gardens' had been erased by 1996 as part of council's management strategy for cemeteries at that time. However, prior to this time, Mould took cuttings from roses she was certain were seedlings of early plantings and planted in her own garden. Some of these are understood to survive in her former property, 'Banksia Cottage' on Rue Balguerie.¹⁴⁸

Aerials from late 1963 indicate that the Cemetery suffered the loss of several pines in the storm of mid-April 1962.¹⁴⁹ It is also probable that additional losses were sustained in April 1968 as a result of ex-tropical Cyclone Giselle (the Wahine storm). Other losses of headland trees are confirmed in Environment Canterbury aerials flown prior to 2010/2011.

¹⁴⁶ Mould (1976) "Sacred to the Memory," *More Tales of Banks Peninsula*, p. 26.

¹⁴⁷ *New Zealand Gardener* (March 1996), "Lady of the Roses," p. 59.

¹⁴⁸ *New Zealand Gardener* (March 1996), "Lady of the Roses," p. 59.

¹⁴⁹ V. C. Browne & Son (5 November 1963) "Aerial view of Akaroa," 7603-7523.

In 1979, as part of the Domain Ranger's programme to create linkages between the Akaroa Domain and the Cemeteries, Arthur Ericson formed a path "over the fern gully on the western boundary of the reserve and continued it over a stile as an entry to the historical section of the Anglican Cemetery with the assistance of at least three locals."¹⁵⁰ At some later date the stile was removed along with a portion of fence to facilitate easier access into the Cemetery.

The Cemetery's carparking area was surfaced at the time of the housing development on Hempleman Drive in the 1970s, and the mixed evergreen boundary which screens this residential development from the cemetery was also planted around this time. Control of the cemetery was vested in the Akaroa County Council in 1976 and the Reserves Board assumed responsibility for its maintenance, although the Department of Lands and Survey staff were involved in a clean-up operation on the fringes of the cemetery in the 1990s.¹⁵¹



Figure 23. Aerial view of the Anglican Cemetery in 1967 (V. C. Browne & Son, 1024-10477).

¹⁵⁰ Ericson (1979) *Garden of Tāne: A History of Planting*, p. 4.

¹⁵¹ Baxter (1986) "Garden of Tāne Scenic Reserve Draft Management Plan," unpaginated; Environment Canterbury Historic Aerial 1980-1984.

Roman Catholic Cemetery Reserve (Res. 116).

The Roman Catholic Cemetery Reserve (Catholic Cemetery) was administered by the Wellington Catholic Archdiocese until 1887 when the Catholic Diocese of Christchurch was established by papal brief. No records documenting the early design and layout of the cemetery have survived in the Archdiocese archives.¹⁵² Similarly, no archival records associated with the Catholic Cemetery and the involvement of the Society of Mary (Marists) survive in the New Zealand Marist Archives or the General Archives in Rome.¹⁵³

In 1878, the Cemetery committee received a £30 grant, distributed by the Akaroa County Council from the 1877 Provincial Government vote for Domains and Cemeteries. This, together with revenue from burial plot sales, enabled the committee to commission a survey of the cemetery boundaries and begin clearing the ground of kānuka, ngaio, fern, scrub and rubbish. Much of the early labouring work was carried out gratuitously by John Cullen, the builder of St Patrick's Catholic Church, and local carpenter Manoel Silva, both members of the Catholic community.¹⁵⁴

The construction of new fencing, and re-fencing, was undertaken in stages between November 1879 and February 1882.¹⁵⁵ Once the cemetery was largely secured from wandering stock, 100 forest trees (acquired free of cost from the Akaroa Domain Board) were planted by cemetery committee member, Cullen, in June 1880.¹⁵⁶

The Akaroa Domain Board had itself been the recipient of, what was described as, a comparatively large grant from the General Government vote for Domains and Cemeteries. Part of these funds were allocated to fence and trench a nursery where forest trees were grown on for distribution to local public bodies such as schools, roads boards, churches, and cemeteries. Describing the nursery in some detail in 1878, the *Akaroa Mail and Banks Peninsula Advertiser* reported that the nursery plantation contained "...some thousands of young trees of every useful variety. Among them are pines of various kinds, oaks, elms, beeches, sycamore, ash, and others."¹⁵⁷ Other reports of trees dispatched from the Domain at this time confirm that silver birch was also available.¹⁵⁸

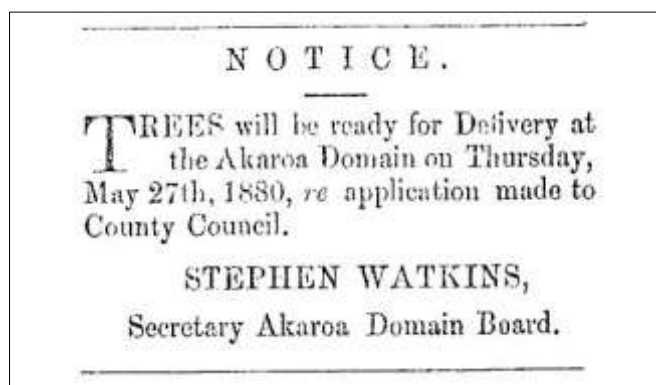


Figure 24. Forest tree dispatch advice (*Akaroa Mail and Banks Peninsula Advertiser*, 28 May 1880, p. 3).

The trees had in turn been acquired from the Christchurch Domain Board [Christchurch Botanic Gardens] which had been supplying the Akaroa Domain with young forest trees, tree seed and shrubs since at least 1876¹⁵⁹ as

¹⁵² Pers. comm. Louise Beaumont / Peter Holm, Archivist, Catholic Archdiocese of Wellington, 18 November 2019.

¹⁵³ Pers. comm. Louise Beaumont / Elizabeth Charlton, Archivist, Marist Archives, Wellington, 23 December 2019.

¹⁵⁴ Catholic Akaroa Accounts Ledger (1875-1888), pp. 121-136 [Cemetery Expenditure & Receipts], 2019.2 Parish Files – Akaroa, CDCA.

¹⁵⁵ *Ibid.*, p. 121.

¹⁵⁶ *Akaroa Mail and Banks Peninsula Advertiser*, 22 July 1879, p.2; Catholic Akaroa Accounts Ledger (1875-1888), p. 121 [Cemetery Receipts] 2019.2 Parish Files – Akaroa, CDCA.

¹⁵⁷ *Akaroa Mail and Banks Peninsula Advertiser*, 12 April 1878, p. 2.

¹⁵⁸ In August / September 1879 the Akaroa County Council procured fifty trees from the Domain Board comprising oak, ash, elm, silver birch, beech... as reported in the *Akaroa Mail and Banks Peninsula Advertiser*, 3 October 1879, p. 2.

¹⁵⁹ John F. Armstrong to Hon. Stephen Watkins, Secretary Akaroa Domain Board 11 July 1876, Canterbury Public

part of its province-wide tree distribution initiative. The choice of trees made available to the Akaroa Domain was determined by John Armstrong who, in his role as Government Gardener of the Botanic Gardens, had been actively cultivating and trialling Californian-sourced pine and conifer species as well as European deciduous and evergreen exotics for their suitability for various purposes in the Canterbury landscape.¹⁶⁰ This included assessing their ability to tolerate the province's climate, winds and soils, and also their ability and effectiveness in mitigating miasma¹⁶¹ and improving the salubrity of particular environments.

The Akaroa Domain had also received a significant gift of conifer seed from James Hector who, in his role as Head of the Geological Survey and Director of the Wellington Botanic Garden, was instrumental in distributing much of the conifer seed imported into New Zealand by the government between 1870-1885.¹⁶² The Akaroa Domain received this seed in 1877 and, by 1880 /1881, much of it would have been of planting out size, making it a possible additional source of the Domain's trees.

Based on the estimated age of trees in the Catholic Cemetery, this initial planting included English oak, common linden, English ash, and Norway spruce. A belt of pines was also planted at this time, as seen in a 1919 photograph of the cemetery (Figure 25).¹⁶³ These were located between the graves and the Cemetery Road boundary and were limbed to enable views through the burial ground.



Figure 25. 1919 view of the Catholic Cemetery showing pines (cropped) (Alexander Turnbull Library, Wellington, 1/2-006500-G.).

Although the Akaroa Domain Board continued to make trees available to local public bodies until the end of the 1881 planting season, the lack of any further references to tree planting in the cemetery accounts ledger suggests that further forest trees were not acquired from the board. Nevertheless, trees from other sources

Domains Board 1864-1906, CH343/133a, CCCA.

¹⁶⁰ J. B. Armstrong to Provincial Secretary – Report on Californian seeds, ANZ R22679542; Shepherd, W. Early importation of *Pinus radiata* to New Zealand and Distribution in Canterbury to 1885: Part 2, p. 30; Armstrong (1880) "Planting in Towns," *New Zealand Country Journal* Vol. 4 No. 1, pp. 49-53.

¹⁶¹ Miasma at this time is best described as a quality of a particular environment.

¹⁶² Shepherd (1990a) "Early importation of *Pinus radiata* to New Zealand and Distribution in Canterbury to 1885: Part 1," pp. 33-38.

¹⁶³ Buckland (1919) "Overlooking Akaroa, harbour and surrounding hills," circa 11 April 1919, 1/2-006500-G. ATL.

may have found their way into the cemetery and the gifting of trees from members of the public or local nurserymen, and the planting of community-significant plant material cannot be discounted

As previously noted, Akaroa's first cemetery was established in 1840 on L'Aube Hill behind the Catholic Mission (now the site of St Patrick's Catholic Church). This cemetery (now known as the French Cemetery) was the burial site for many of the *Comte de Paris* émigrés and featured a number of *Salix babylonica* syn. '*Napoleona*' (Babylon willow or weeping willow) among its plantings.

Despite its contested provenance,¹⁶⁴ this species had an important symbolic connection for the French settlers, as both markers of their pride in Napoleon's glory days and as reminders of their homeland. Their perpetuation through an ongoing regime of propagation and replanting within the French Cemetery long after it ceased to be used for burials, ensured the willows' ongoing association with Akaroa and its French residents. Because of this cultural association, it is likely that attempts would have been made to plant willow slips from the French Cemetery into the landscape of the Catholic Cemetery, by either the Marist priests or the town's French citizens, as a way of continuing the symbolic association between France and the final resting place of the émigrés and their descendants.

This sentiment was also demonstrated in the gravesite plantings of French roses at the French Cemetery and became a feature of the Akaroa cemeteries, including the Catholic Cemetery, as described in the circa 1918 poem 'God's Acre' by local resident Blanche Baughan "...Lo, a field of white crosses, a garden of grief, - and a riot of roses, Of red and white roses, Rich Death! All in blossom..."¹⁶⁵

Bush and scrub were cleared from the Cemetery's western boundary to enable fencing and planting, and the area between this and the burial ground was cleared gradually between November 1879 and February 1882. Initially, this was undertaken and maintained sporadically by members of the church and paid labour, and later in 1931, by men working under the government's Number 2 and Number 5 unemployment relief schemes.¹⁶⁶

Over time parts of the cemetery not occupied by grave plots on the western side of the reserve were slowly reclaimed by a mix of self-sown exotics and native trees and shrubs. Within this area a silver birch and English oak, both of which are believed to be approximately 70 years old are noted, suggesting a remnant boundary planting.

The three wild cherry trees, two edging the Cemetery Road beyond the cemetery boundary and one on the shared boundary with the Dissenters' Cemetery, are also approximately 70 years old. Their linear arrangement and regular spacing indicates that they were a planned planting, and their position adjacent to Cemetery Road implies that these may have been associated with improvements made to this accessway. This requires further investigation.

No further written references to planting or tree removal have been located although aerials flown in late 1963 suggest that the cemetery suffered the loss of several large trees in the storm of mid-April 1962.¹⁶⁷ It is also probable that additional losses were sustained in April 1968 as a result of ex-tropical Cyclone Giselle (the Wahine storm).

At some as yet undetermined point, the Cemetery's maintenance was taken over by the Akaroa Council / Christchurch City Council, although the Catholic church continued to retain ownership of the land until 1980.

Dissenters' Cemetery (Res. 117)

¹⁶⁴ Attributed variously to; slips and bark taken from the willows guarding the St. Helena grave of Napoléon Bonaparte and transported to Akaroa via a whaling ship in 1837, willows of French stock which formed part of the portmanteau biota which travelled with a number of the émigrés to Akaroa, or willow cuttings included in the collection of plants brought out by the Nanto-Bordelaise Company as part of its efforts to ensure the success of its venture.

¹⁶⁵ Baughan, B. (1918) "God's Acre," in *Oxford Book of Australasian Verse*, p. 126.

¹⁶⁶ *Akaroa Mail and Banks Peninsula Advertiser*, 20 February 1931, p. 1; 6 March 1931, p. 2.

¹⁶⁷ V. C. Browne & Son (5 November 1963) "Aerial view of Akaroa," 7603-7523.

In 1878, the Dissenters' Cemetery Board received a £15 grant from the 1877 Provincial Government vote for Cemeteries and Domains¹⁶⁸ and was given the opportunity to apply for forest trees from the Akaroa Domain Board. While no record has been located confirming that the board took advantage of the trees on offer, the size of the cemetery's extant *Taxus baccata* 'Fastigata' (Irish yew) indicates that it was planted circa 1880s.¹⁶⁹

The Cemetery was demarcated from the adjoining Akaroa Domain (now known as the Garden of Tāne Scenic Reserve) by a post and wire fence erected in 1897¹⁷⁰ as part of the Akaroa Domain Board's replacement boundary system. Two years later, a macrocarpa hedge was planted to encircle the Domain¹⁷¹ and this provided a degree of enclosure on the Cemetery's eastern edge until its removal sometime in the 1930s.¹⁷²

By 1935, when control of the cemetery was vested in the Akaroa Borough Council it was noted that care was to be taken to preserve all the trees in the cemetery.¹⁷³ These included "a very charming glade of bush on the lower side fronting the sea" as well as a thick mass of native trees growing up under established kānuka.¹⁷⁴

Four years later, a little over an acre of the cemetery reserve was transferred for inclusion in the Domain. The topography of this land, a steep broken gully with a stream running through it, made it completely unsuitable for burial purposes.¹⁷⁵

Changes in the vegetation management of the adjoining Domain were initiated by Arthur Ericson, self-appointed developer and honorary ranger, who began his voluntary efforts in 1964. Under Ericson's initiative there was a much greater emphasis on the cultivation of native species. Planted native species and regenerating native vegetation were encouraged to form an open, mixed species boundary which abutted and overhung the cemetery to the east and north. Ericson also extended the Domain's circulation network by creating a few "nature walks".¹⁷⁶ In conjunction with these walks, and as part his desire to create linkages between the Domain and the cemeteries, a gate was placed on the northern boundary of the Dissenters' Cemetery.

Present-day exotic vegetation within the cemetery, except for a 40-year-old silver birch, is thought to be self-sown based on location, vegetation density, and the known adventitious propensity of English oak. Layers of native species are similarly self-sown, originating from the adjoining Garden of Tāne Scenic Reserve.

B.3.13 Late 20th and Early 21st Century Combined Cemetery History

By 1976, control of both the Anglican and Dissenters' Cemeteries had been transferred to the Banks Peninsula Council and maintenance work on the district's reserves, walkways and tracks was outsourced to private contractors.¹⁷⁷ This is likely to have been the case for the Catholic Cemetery, although the exact details surrounding the arrangement remain unclear. Today all cemeteries are owned and administered by the Council.

Part of the Anglican Cemetery, which contains the oldest graves, as shown in Figure 10 appears to have lost many of the original headstones. Several graves were defined by small concrete markers. However, based on

¹⁶⁸ *Akaroa Mail and Banks Peninsula Advertiser*, 12 April 1878, p. 2; 18 April 1878, p.2.

¹⁶⁹ Based on a comparison with those in the Catholic and Anglican cemeteries.

¹⁷⁰ *Akaroa Domain Minute Book* (1885-1954), p. 100; *Akaroa Mail and Banks Peninsula Advertiser*, 10 September 1897, "Tender," p. 3; SO 2619, LINZ; *Akaroa Mail and Banks Peninsula Advertiser*, 26 November 1897, p. 2.

¹⁷¹ *Akaroa Mail and Banks Peninsula Advertiser*, 28 July 1899, p. 3; 1 June 1900, p. 2; *Akaroa Domain Minute Book* (1885-1954), p. 106 & p. 122.

¹⁷² Previous reports have suggested that this was removed in 1904. However, while this was certainly discussed by the Board, the decision that "the macrocarpa fence round the Domain is to stay except where it interferes with post holes" was made in 1908 (*Akaroa Mail and Banks Peninsula Advertiser*, 21 August 1908, p. 2.) It is visible in a photograph dated 11 April 1919 (1/2-006500-G, ATL) and references to the gardener spending two days cutting the fence around the Domain in 1924, 1926 and 1928 suggest that at least parts of it remained in situ through the 1920s.

¹⁷³ *Akaroa Mail and Banks Peninsula Advertiser*, 17 May 1935, p. 2.

¹⁷⁴ *Akaroa Mail and Banks Peninsula Advertiser*, 1 October 1935, p. 2.

¹⁷⁵ Commissioner of Crown Lands to Under Secretary for Lands, 9 June 1939, Recreation Reserves – ANZ Akaroa Domain. ANZ, R16128922.

¹⁷⁶ A. Ericson to Akaroa Engineer, Akaroa County Council, 28 August 1980, p. 3, ANZ, R24560410.

¹⁷⁷ Harris (2003) "Garden of Tāne, Akaroa Conference Abstract," RNZIH Conference, p. 1.

the number of identified plots from the 1907 survey, there are a large number which are unmarked in the original boundaries of the Anglican Cemetery (Figure 26). There is no record of lost graves within either the Dissenters' or Catholic Cemetery, likely due to fewer overall burials in the 19th century at these cemeteries and their smaller size with proscriptive boundaries.



Figure 26. Original Anglican Cemetery boundaries overlaid on modern aerial imagery. Note area in north-eastern corner overgrown with vegetation.

As previously noted, cemetery maintenance practices from the 1970s erased all gravesite plantings, significantly altering the experiential quality of the cemetery landscapes and bringing them more in line with a late 20th century cemetery aesthetic. New plantings made in circa 1980 adhered to the established plant palette and approximately 20 *Cupressus macrocarpa* (Monterey cypress), *Pinus radiata* (Monterey pine) and *Pinus nigra* (black or Austrian pine) were planted into the established shelter belt on the Anglican Cemetery headland.

From the early to mid-1990s self-sown species, particularly English oak and English ivy in the Catholic and Dissenters' Cemeteries,, appear to have been allowed to grow. Ngaio, whauwhaupau, and regenerating kānuka in the Anglican Cemetery were also left, in some cases with unfortunate consequences.



Figure 27. *Tilia x europaea* (Common linden) with ivy clad trunks. December 2019

Following the amalgamation of Banks Peninsula and Christchurch City in 2006, the cemeteries were maintained as a group, initially by council contractors travelling from Christchurch. More recently Duvauchelle-based council parks staff have taken over the Cemeteries' maintenance and concentrated on grass mowing and weed control around, but not within grave plots, or on headstones or monuments, using organic spray. Necessary arboricultural work is undertaken by private contractors.

In 2016/2017, the existing kissing gate providing egress between the Dissenters' Cemetery and the Garden of Tāne Scenic Reserve track leading to the Anglican Cemetery was installed. This was constructed by students from the Akaroa School who utilised the old gate and frame and faced it with kānuka battens.¹⁷⁸

Around that same time the Akaroa Cemeteries Group, a remit group of the Comte de Paris Descendants Group, began regularly working in the Cemeteries. In the case of the Catholic Cemetery, the group has been working with the approval of the church and has recently extended its clearing activities into an area adjacent to the extant burial plots where considerable vegetation has been removed in an attempt to facilitate the expansion of the burial ground.¹⁷⁹ Members are primarily occupied with clearing weeds from gravesites, removing regenerating and self-sown kānuka, oak, wilding pines, yew etc, and clearing plant detritus. The group has also created a database of the Cemeteries, documenting headstone dimensions, inscriptions, and photographing them. Members have also been actively advocating for the restoration of earthquake-damaged headstones and memorials and have recently begun occasional guided cemetery tours.

¹⁷⁸ Pers. comm. Louise Beaumont / Linda Sunderland, Akaroa Cemeteries Group, 12 December 2019.

¹⁷⁹ Pers. comm. Louise Beaumont / Linda Sunderland, Akaroa Cemeteries Group, 8 December 2019.



Figure 28. Members of the Akaroa Cemetery Group, Anglican Cemetery (Linda Sunderland, 2019).

B.3.14 Architectural/Design Description and Influences

The layout of many of New Zealand's Victorian-era cemeteries was influenced by John Claudius Loudon's seminal text, *On the Laying Out, Planting and Managing Cemeteries and On the improvement of Churchyards*. Loudon regarded the well-designed cemetery as being as much, if not more, a place for the living as the dead. In it he surmised, people would stroll in agreeable surroundings, and have their fears of death tempered by memorial artifice and elegant design.

In outlining his objectives for burial-grounds, he wrote: "The main object of a burial-ground is, the disposal of the remains of the dead in such a manner as that their decomposition, and return to the earth from which they sprung, shall not prove injurious to the living; either by affecting their health, or shocking their feelings, opinions, or prejudices."¹⁸⁰

Loudon's attention to the practicalities of hygiene was not limited to site selection, drainage and plot capacity, but included recommendations for a systematic layout and planting to mitigate and disperse "deadly miasmas."¹⁸¹ He promoted narrow, conical trees such as yew, pine, cypress and juniper, along with weeping willow as the most suitable as these species did not drop copious litter, were symbolically appropriate and aided the essential ventilation of the surface of the cemetery.

Loudon's theories concerning the sanitary benefits of certain trees were further developed after his death, and towards the end of the 19th century tree, planting was seen as an ameliorative treatment which would not only

¹⁸⁰ Loudon (1843) *On the Laying Out, Planting and Managing Cemeteries and On the improvement of Churchyards*, p. 1.

¹⁸¹ Miasma was considered to be a poisonous vapour or mist that was filled with particles from decomposed matter (miasmata) that could cause illnesses.

address damp, low-lying areas but also purify a range of “noxious exhalations” and “deadly miasmas.” In addition to their specific pharmaceutical qualities, trees and vegetation were believed to possess certain beneficial qualities which variously filtered miasma from the air, promoted ozone and had a general sanitary effect on the environment. Trees were declared capable of impeding the process of the *materia morbi*.¹⁸²

In New Zealand, trees were hailed by some as “the great natural disinfectant or purifier of the atmosphere.”¹⁸³ This claim was echoed by Christchurch’s Medical Officer of Health, Dr Courtney Nedwill in 1883 while lobbying for the closure of Barbadoes Street cemetery on sanitary grounds. Nedwill argued that the solution for the cemetery was its closure and “planting in trees and shrubs of rapid growth ... with the double object of absorbing dampness from the soil and noxious exhalations.”¹⁸⁴

Particular trees were valued in cemetery landscapes, as much for their sanitary and salubrious properties as they were for the funerary aesthetic they provided. Young trees were recommended by J. B. Armstrong, Head Gardener of the Christchurch Domain, because of their greater carbon absorbing powers - although if too young or planted in too great a profusion these could cause health risks. Similarly, old vegetation was associated with the production of miasma and it was Armstrong’s belief that all town trees should be removed as soon as they started showing signs of decay.¹⁸⁵

The leaves of various deciduous species such as poplar, maples, planes and elms were promoted by Armstrong as the most effective in absorbing and purifying “the gases injurious to animal life,”¹⁸⁶ while others held that attractive and aromatic flowers were beneficial in combatting miasma.¹⁸⁷

Loudon’s concern for the health of cemeteries was matched by his desire for cemeteries to be as much, if not more, a place for the living as for the dead. To this end he advocated the application of a Gardenesque style of landscape and recommended the following principles for plant selection, planting and circulation:

- An avoidance of the planting patterns and styles used in parks and pleasure-grounds e.g. clumps of trees.
- Designed landscape character using species that reflected a distinct solemn and appropriate aesthetic.
- Graves chiefly arranged in rows of double beds with green paths (grass) in between to facilitate ease of access to each grave and alleviate drainage problems.
- In small sites, a preference for straight roads and walks and a formal layout.
- Walks no narrower than 5 or 6 feet and green paths of 3 or 4 feet.
- One main entrance, and one subsidiary gate.
- A tree placement pattern and plant palette which reinforced the spatial organisation of the site e.g. trees as organisational elements, location markers etc.

It was within this historical framework of evolving environmental theory and practical cemetery design that the first burial grounds in Akaroa Cemeteries were laid out and planted.

¹⁸² Defined in *Segen’s Dictionary of Modern Medicine* (1992) as the substance acting as the immediate cause of a disease.

¹⁸³ “Our Science Page: Decay of Plants and Animals (from the Chemistry of Common Things)” in *New Zealand Country Journal*, Vol. 7 No. 6 (1 November 1883) p. 494.


¹⁸⁴ *Ibid.*






¹⁸⁵ *Ibid.*






¹⁸⁶ Armstrong (1880) “Planting in Towns” in *The New Zealand Country Journal*, Vol. 4 No. 1.




¹⁸⁷ *Zealand Country Journal*, Vol. 1 No. 2 (2 April 1877), p. 82.

Table 1. Landscape features for Akaroa Cemeteries.

ANGLICAN CEMETERY	Boundary treatments	
		<p><u>Northern boundary:</u></p> <p>Predominantly pine and macrocarpa shelter belt with some weed species.</p> <p>A post and sheep netting fence edges most of the headland except for an area on the northwest.</p>
		<p><u>Western boundary:</u></p> <p>Mixed species planted boundary between the cemetery's western boundary and residential properties on Hempleman Drive.</p> <p>Species are a mix of domestic shrubs, perennials, weed species (including <i>Kerria japonica</i>, <i>Acanthus mollis</i>, <i>Alstromeria</i>, privet and Coastal Banksia) and native species (including <i>Pittosporum tenuifolium</i>, <i>P. crassifolium</i>, ngaio, matipo. The understory is predominantly cemetery weed flora and includes English ivy, variegated vinca, periwinkle and everlasting pea.</p>
		<p><u>South/South-Eastern boundary:</u></p> <p>Post, sheep netting, ageing batten and waratah fence of various ages marking the boundary between the Anglican and Dissenters' Cemeteries.</p> <p>Backed by native trees and shrubs and weed species including matipo, <i>Pittosporum sp.</i>, <i>Pseudopanax arboreus</i>, ngaio, <i>Melicope simplex</i>, bracken fern and periwinkle.</p>
		<p><u>Eastern boundary:</u></p> <p>Refer Beach Road entrance.</p>
	Access points	
		<p><u>Beach Road entrance:</u></p> <p>Informal pedestrian walking track. Entry is via a pedestrian stock gate with entrance signage located near the gate. The track initially parallels the northern boundary of the Garden of Tāne Scenic Reserve and shares a post and sheep netting fence with the reserve and mixed exotic and native vegetation.</p> <p>The track traverses a gentle slope, the upper reaches of which are edged with a mature stand of kānuka.</p>

		<p><u>Ōnuku Road entrance:</u></p> <p>Sealed vehicle and pedestrian entrance accessed from Hempleman Drive and terminating in a vehicle turning circle.</p> <p>The drive is fenced on the south-eastern boundary with a post and sheep netting fence which is backed by a hedge.</p>
		<p><u>Pedestrian access – Western boundary:</u></p> <p>A short rise of steps with a single handrail linking the cemetery with Hempleman Drive.</p> <p>The steps are of simple construction, with risers cut from the bank and stone treads. This accessway is largely obscured by vegetation and encroaching ivy.</p>
CATHOLIC CEMETERY	Boundary Treatments	
		<p><u>Boundary Fence – Western boundary:</u></p> <p>Shared post and wire boundary fence extending the length of the cemetery.</p>
		<p><u>Boundary - between the Catholic and Dissenters' Cemeteries:</u></p> <p>The denominational division between these two cemeteries is defined by a tree line of <i>Tilia x europea</i> which extends approximately half-way across the boundary.</p>
		<p><u>Fence - Ōnuku Road:</u></p> <p>Timber post, batten and sheep netting fence with top tensioning wire. The fence extends along the full roadside boundary of the cemetery.</p>

		<p><u>Gate - Ōnuku Road:</u></p> <p>Vehicle and pedestrian farm gates supported by timber strainers and conventional stays. The largest strainer posts very likely predate the current iteration of gates.</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">DISSENTERS' CEMETERY</p>		<p><u>Boundaries - Dissenters' Cemetery:</u></p> <p>Post, sheep netting, batten and waratah fencing of various ages. This extends around the two sides of the shared cemetery / Garden of Tāne Scenic Reserve boundary.</p> <p>For the most part this is associated with vegetation largely comprising native shrubs and trees such as <i>Pseudopanax arboreus</i>, <i>Melicope simplex</i>, <i>Pittosporum sp.</i>, matipo, exotic saplings predominantly English oak, and exotic weeds, many of which extend into the cemetery.</p>
		<p><u>Kissing Gate:</u></p> <p>Timber frame with kānuka palisades linking the Dissenters' Cemetery with one of the Garden of Tāne Scenic Reserve walking tracks which in turn connects to the Anglican Cemetery.</p>
		<p><u>Steps:</u></p> <p>Simple timber box framed steps. Timber risers and rammed earth treads. These lead to the Kissing Gate.</p>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);">SHARED ELEMENTS</p>		<p><u>Cemetery Walks:</u></p> <p>These are predominantly linear and all are mown grass.</p> <p>For the most part they provide easy viewing access to the graves with the exception of some graves located in part of the original burial ground area in the Anglican Cemetery. (Refer gravesite vegetation image).</p>

	<p><u>Signage:</u></p> <p>Rustic in style and simple in informational terms. For the most part this is placed outside of the boundaries of the cemeteries but is noted in at least two locations within the Anglican Cemetery.</p>
	<p><u>Gravesite Vegetation:</u></p> <p>Herbaceous and woody perennials have almost all been removed in the older burial grounds of each of the cemeteries although approximately three roses are believed to have survived. In some instances, native trees have colonised gravesites, and agapanthus is established in at least one gravesite. An unknown number of graves in the oldest part of the Anglican Cemetery are obscured by weed cover.</p>
	<p><u>Cemetery Trees:</u></p> <p>Five distinct periods of exotic tree planting survive in the cemeteries. For the most part these are located within the earliest burial areas of each cemetery. The occurrence of mature native species within these burial areas is believed to be fortuitous. (Refer to the vegetation table).</p> <p>1950s plantings of silver birch and wild cherry were potentially influenced by the Colonial Revival landscape popular in New Zealand at that time. This requires further research.</p> <p>Trees within the bush and scrub in the undeveloped Dissenters' and Catholic Cemeteries are more difficult to assess because of a lack of historical data. However, recent tree growth identified across all of the cemeteries includes regenerated kānuka and self-sown ngaio and <i>Pseudopanax arboreous</i>, the majority of which can be sourced to the neighbouring Garden of Tāne Scenic Reserve.</p>

B.3.15 Comparative Landscape Analysis

While there is an acknowledged rarity in the denominational exclusivity of Akaroa's three distinct, yet clustered cemeteries,¹⁸⁸ the denominational distinctions are not expressed in the surviving plant palette to the same degree as the three burial grounds in the Barbadoes Street Cemetery, Christchurch.

The deciduous tree species and Irish yew featured in the Akaroa Cemeteries are those traditionally and commonly encountered in Victorian-era cemeteries through New Zealand including urban cemeteries throughout Christchurch, and to a lesser extent in rural cemeteries in Banks Peninsula. However, the *Tilia x*

¹⁸⁸ Lyttleton Cemetery is also made up of separate denominational cemeteries. However, the Anglican cemetery, although located within sight of the Dissenters' and Catholic Cemeteries, is quite separate from them.

europaea (common linden) that mark the boundary between the Catholic Cemetery and the Dissenters' Cemetery do have rarity value¹⁸⁹ for their use as a cemetery planting, their use as boundary markers, and their age.

As a group the cemeteries contain a relatively high proportion of trees (21) surviving from the late 19th century, although the species range is not as diverse as other cemeteries of the same age such as Barbadoes Street (est. 1851), Symonds Street, Auckland (est. 1852) and Bolton Street Wellington (est. 1840), and Dunedin's Northern Cemetery (est. 1872) and Southern Cemetery (est.1858).

Additionally, the traceable provenance of the cemeteries' 19th century trees to James Armstrong of the Christchurch Botanic Gardens is also noteworthy.

B.3.16 Biographies

Following over 160 years of burials at the Akaroa Cemeteries, there are a large number of notable people who were instrumental in the development of Akaroa, as well as the wider Banks Peninsula and Canterbury region. Several of the names of Akaroa's earliest settlers have subsequently been lost following the disappearance of their original headstones. The Cemeteries offer a significant historical record of the Akaroa community from the 1850s through to the present day. The information below has been gathered from several sources and is not exhaustive. A larger list compiled by the Comte de Paris Descendants Group is provided in the appendices.

It is beyond the scope of this report to undertake a full survey of all the surviving gravestones and markers or examine every grave inscription to identify all graves of significance. Those listed below should be considered as the start of a much larger list, and further work undertaken by the community and historians would likely enlarge this list extensively. This may be a suitable avenue for the Akaroa Cemeteries Group to undertake in the near future.

G. L. Hempleman (1799-1880)

The following text is reproduced from Hempleman's obituary:¹⁹⁰

... the first white man that crossed the hills and gullies of Banks Peninsula.... In [1836] he made the celebrated purchase of land from Bloody Jack. The purchase was completed in November 1839, and is described as being from Mourey Harbour South, to Flea Bay North, including Wangooloa (Akaroa) a distance of fifteen square miles. The original deed is signed by all the Native chiefs... This large purchase of land was afterwards practically ignored by the Government, and gave rise to the well-known Hempleman land claims, which have been the terror of every land Commissioner and Canterbury Waste Lands Board almost up to the present day.

Several Canterbury pre-Adamites - George Hempleman, a whaler, who was the first white man to settle in Canterbury, and his wife Elizabeth; William Simpson, his right-hand man; Joseph Libeau and John George Breitmeyer who arrived on the Comte de Paris; Malcolm McKinnon, the first man to plough the Canterbury Plains and Thomas Jackson Hughes who joined the Pavitts in their Robinsons Bay sawmill, the first in Canterbury, as well as many early Banks Peninsula pioneers – lie in unmarked graves in the Akaroa Cemetery.¹⁹¹

Justin Aylmer (1831-1885)

Justin Aylmer arrived in Akaroa in 1851 with his parents the Reverend William and Mrs Aylmer and other family members when he was 20. After working in a surveying party for the Canterbury Association he purchased a station in the Hororata district before relocating to Southland remaining there for some years. He became a Goldfields Warden under the Otago Provincial Government before taking up the role of Resident Magistrate

¹⁸⁹ These are not recorded in tree species list of Dunedin's Northern and Southern Cemeteries, Symonds Street Cemetery, Avonside Cemetery, Barbadoes Street Cemetery or Linwood Cemetery.

¹⁹⁰ *Akaroa Mail and Banks Peninsula Advertiser*, 20 February 1880, "Death of Mr G.L. Hempelman."

¹⁹¹ *Press*, 2 August 1983, "Canterbury Pre-Adamites," p. 18.

and Goldfields Warden at Ross on the West Coast. He was appointed Resident Magistrate for Akaroa in circa 1872 and retained this position until his death at the age of 53.¹⁹²

He was a member of the Akaroa High School Board from its foundation and its governor in the year prior to his death. He was also one of the Akaroa Regatta judges, a returning officer for the Akaroa Electoral District, and a steward of the Peninsula Jockey Club.¹⁹³ He was a churchwarden and vestryman of St Peter's Anglican Church and provided guidance on aspects relating to the early Anglican Cemetery layout.

He is buried in the Akaroa Anglican Cemetery.¹⁹⁴

John Cullen (1838-1886)

John Cullen was born in Ireland and spent his early life in Lancashire, England. He served an apprenticeship as a joiner and carpenter before emigrating to New Zealand with his wife in 1859. He settled in Akaroa and initially worked for the architect Samuel Farr.

He was responsible for building many local residences as well as the Akaroa Town Hall, Akaroa Library, Garwood & Company's premises, the Catholic and Anglican churches, and the summerhouse in the Akaroa Domain.

He was an active member of St Patrick's Catholic Church, and was also cemetery committee member, and was responsible for planting the first trees in the Catholic Cemetery.

In his obituary, he was described as "a prominent townsman, being on the Akaroa Borough Council for many years and helping to build up the Borough to its present state of prosperity." He is buried in the Akaroa Catholic Cemetery.¹⁹⁵

Ferdinand Hahn (1833-1904)

Ferdinand was born in Prussia and arrived in Akaroa in 1859. He took up sawmilling in German Bay (Takamatua) before relocating to the Otago goldfields. He worked for some years in a flour mill before returning to Akaroa with his family.

He was employed by the Akaroa Borough Council as a pound keeper from 1877, worked as a contract labourer for the Akaroa Domain Board and Akaroa Council, and carried out the duties of verger and sexton at St. Peter's Anglican Church from 1882. His duties included collecting cemetery fees, removing trees, cutting kākūka growing in the cemetery for sale as firewood, pruning, and grubbing.¹⁹⁶

He is buried in the Akaroa Anglican Cemetery.¹⁹⁷

Fenton and Wilkin. Architects, Certificated Surveyors, and Civil Engineers¹⁹⁸

William Davy Wilkin (1841-1918)

William was born in 1842 in Farn Fawr, Glamorganshire, Wales, and moved with his parents to London when he was a child. In 1867, he sailed for Jamaica and on to New Zealand in 1868.

After a short period in Auckland and the Thames goldfields, he joined his brother in government survey work in Auckland and the Waikato. Moving to Canterbury, he laid out the north railway at Rangiora and the main

¹⁹² *Akaroa Mail and Banks Peninsula Advertiser*, 16 January 1885, "Obituary," p. 2.

¹⁹³ *Lyttleton Times*, 28 January 1885, p. 3.

¹⁹⁴ Christchurch City Council Cemeteries Database, (online: accessed 13 January 2020).

¹⁹⁵ *Akaroa Mail and Banks Peninsula Advertiser*, 13 August 1886, "Obituary," p. 2.

¹⁹⁶ *Akaroa Mail and Banks Peninsula Advertiser*, 24 April 1882, p. 2; 21 May 1886, p. 2; Minute 26th July 1893, Minute Book of the Cemetery Board (1879), CADA.

¹⁹⁷ *Akaroa Mail and Banks Peninsula Advertiser*, 19 August 1879, p. 2; *Akaroa Mail and Banks Peninsula Advertiser*, 26 August 1904, "Obituary," p. 2.

¹⁹⁸ *Lyttleton Times*, 17 March 1879, "Advertisement," p. 3.

south line at Studholme Junction. He then joined the government survey staff on Banks Peninsula, working mostly in the Wainui district and was responsible for the survey of the Summit Road.

On leaving the government survey, he formed a short partnership with Harold Hyde Fenton.

Following this, William became the County Clerk and Engineer for the Akaroa County Council where he was responsible for many bridges and roads in the district. At the end of the 1880s, he left Akaroa and took up a position in Tasmania, where he supervised the construction of tramways.

In November 1892, he returned to New Zealand and moved to Riverton, where he was appointed the Wallace County Engineer. However, he did not hold this position long before returning to Akaroa in 1897 to again serve as County Clerk and Engineer. Ill health forced him to resign this role in 1910.¹⁹⁹

Harold Hyde Fenton (1828-1883)

Harold was born in England and came to New Zealand in 1853. The following year he was Acting Provincial Surveyor for Auckland Province when he gave evidence before the Commission of Inquiry into the organisation and operation of the Auckland Provincial Waste Lands Department.

He was appointed Assistant Surveyor under the Southland Provincial Council in 1861 and Provincial Engineer, Southland the following year. He subsequently went to Canterbury as District Engineer under the Provincial Government.

He set up in private practice in Akaroa in 1877 as a civil engineer, architect and licenced surveyor. One year later he became an authorised (certificated) surveyor and formed a partnership with Wilkin. The business, known as Fenton and Wilkin operated until the end of 1880.

Following this Harold was employed as clerk and surveyor to the Kowhai Road Board in February 1881.

He was a church warden at St Peter's Anglican Church in Akaroa and, as such, was an early member of the St Peter's Church Cemetery Board and a member of the synod for Akaroa for a number of years.²⁰⁰

B.3.17 Monumental Stonemasons

There were a number of stonemasons working in Canterbury through the late 19th and early 20th centuries. A small number of masons were recorded on monuments over the last 150 years.

Headstones produced by these masons include:

George Munro, Dunedin (1873)²⁰¹

Munro appears to have operated a stone carving business, based in Moray Place, Dunedin. He imported a number of different stone types, including Aberdeen and Peterhead granite and Italian marble. He also utilised local stone including Kakanui sandstone and Dunedin bluestone, as well as a marble source north of Timaru.²⁰² He arrived in New Zealand in the early 1860s, and his monumental work was acquired all over the country.²⁰³

Mansfield (1887)

The Mansfield firm was established in 1863 by Joseph Bolton Mansfield. Mansfield is listed as a monumental mason in Wise's Street Directory in 1887 at 16 Manchester Street. In 1890, Mansfield's "monumental yards" are described as being "in Manchester Street near the railway station and Buckleys Road, near the public

¹⁹⁹ "William Davy Wilkins," Canterbury Museum: Macdonald Dictionary (online: accessed 18 January 2020).

²⁰⁰ "Harold Hyde Fenton," Canterbury Museum: Macdonald Dictionary (online: accessed 18 January 2020); Lawn (1977) *The Pioneer Land Surveyors of New Zealand*, Part IV Biographical Notes, p. 357 (online: accessed 18 January 2020); *Akaroa Mail and Banks Peninsula Advertiser*, 9 January 1883, "Obituary," p. 2.

²⁰¹ This is the date recorded on the headstone produced by the mason.

²⁰² *Otago Witness*, 4 March 1876, "Munro's Stone Carving, Flagging, and Monument Yards."

²⁰³ *Otago Daily Times*, 15 March 1898, "Obituary."

cemetery.” Mansfield died at sea in 1908, but the firm continued in business as ‘Mansfield & Sons, 38 Manchester Street’ until the 1920s.²⁰⁴

J. Sherriff (Undated)

James Sherriff was an early stonemason operating out of Cambridge Terrace, Christchurch from the 1860s.²⁰⁵ This included imported marble and granite.²⁰⁶

Parsons (1891-1907)

G.W.J. Parsons was established in 1877 by George Parsons who worked as a monumental and general mason with his son. He initially established premises in Sydenham and by 1898 was considered to be the leading monumental mason in the City. Parsons imported marble and granite for his work from Italy and Scotland, and made iron railings for burial ground enclosures. In 1894, Parsons took over Stocks business and moved to Stocks’ Manchester Street premises. Parsons had previously undertaken his apprenticeship with Stocks. A 1901 advertisement in Wise’s Street Directory shows him at 56-60 Manchester Street. As was the case with a number of monumental masons, Parsons did not limit himself solely to this work but also did decorative carving for churches and buildings and manufactured marble tops for washstands and restaurant tables.²⁰⁷

J Tait (1909)

James Tait was a Scotsman who came to New Zealand in the 1860s and established a business as a builder, contractor and monumental mason in Christchurch. Tait’s later advertisements for his business as a monumental sculptor state that the business was established in 1863. Tait worked on several prominent Christchurch buildings including the Museum, part of the Cathedral, the New Zealand Loan & Mercantile Building and Fisher’s Building. Tait was the second mayor of Sumner, a city councillor, and a leading member of St Paul’s Presbyterian Church. He died at Sumner in 1898 aged 65.

Tait owned a large section of land on the corner of Cashel and Montreal Streets from which John Anderson Tait took over management of his father’s business in 1895 working with his son John Edward Tait. The business continues today in the Tait family and operates from Sydenham.

In 1905 J.B. Tait ran a full-page advertisement which clearly showed the wide variety of monumental masonry the firm had available. The advertisement noted that the firm supplied: “Kerbings, iron railings, and every cemetery requisite. A large stock always on hand to select from – designs submitted and estimates tendered on application.”²⁰⁸

Silvester & Co (1912)

The firm of Silvester and Co. appears to have been established around 1916. That is the earliest listing in Wise’s Street Directory for the firm. However, Henry Silvester was in Christchurch by 1899 as he appears as a witness at the marriage of Thomas Silvester and Rosa Wells and his occupation is noted as a stonemason. He apparently worked as a stonemason, before establishing his own firm at a later date. The firm continued in business on Colombo Street in Sydenham until the 1930s. Henry Silvester died in 1938 aged 62 and is buried at Bromley Cemetery.²⁰⁹

Smith (1918/20)

Possibly John Smith, a stonemason who was active in the late 19th and early 20th century in Christchurch.²¹⁰

²⁰⁴ Bowman, Wilson, Beaumont, Watson (July 2009) “Conservation Plan – Barbadoes Street Cemetery, Christchurch.”

²⁰⁵ *Lyttelton Times*, 13 October 1865, “Advertisements – Column 3,” p. 1.

²⁰⁶ *South Canterbury Times*, 20 December 1882, “Advertisements – Column 7,” p. 3.

²⁰⁷ Bowman, Wilson, Beaumont, Watson (July 2009) “Conservation Plan – Barbadoes Street Cemetery, Christchurch.”

²⁰⁸ Ibid.

²⁰⁹ Ibid.

²¹⁰ <https://christchurchcitylibraries.com/Heritage/PlaceNames/ChristchurchStreetNames-S.pdf>.

Trethewey (1928)

William Trethewey was born in Christchurch in 1892, and initially worked as a wood carver before becoming a monumental mason. He carved a number of headstones for cemeteries in Canterbury.²¹¹

Fraser Lawrence (1972/3)

Fraser Lawrence was a Christchurch based stonemason active from at least the 1970s and now Fraser Lawrence Memorials.

Decra Art Ltd (2002)

The original company (Decra Art & Blast Limited) was formed in 1968 and taken over by then employee John Julian and his wife Lynne in 1980, with the name changing to Decra Art Limited. They undertake work through the Canterbury Region.²¹²

B.3.18 Community Initiatives

Akaroa Cemeteries Group

The Akaroa Cemeteries Group is a voluntary group which is part of a remit of the Comte de Paris Society. The group has been in operation since 2010 but has become more actively involved in tidying and maintaining the landscapes of the Catholic, Anglican, and Dissenters' cemeteries since 2017.

Concurrent with this work, the group has been campaigning for funding for the restoration of damaged headstones and creating a database of gravesites across all three Akaroa cemeteries. In addition, volunteers have been raising funds for a lychgate for the Catholic Cemetery and interpretation panels by hosting guided heritage walks.²¹³

Comte de Paris Descendants Group

The Comte de Paris Descendants Group is a voluntary group which aims to preserve the heritage of the French and German families who landed at Akaroa from the *Comte de Paris* in 1840. They have a particular interest in the preservation and conservation of the graves within the cemeteries connected to these early settlers and have been working closely with the Akaroa Cemeteries Group. They would like more burial space to be made available to allow opportunities for descendants of the *Comte de Paris* to be buried in the cemeteries.

²¹¹ <https://teara.govt.nz/en/biographies/4t26/trethewey-william-thomas>.

²¹² <https://www.decraart.co.nz/headstones/About+Us.html>.

²¹³ *Akaroa Mail*, 2 August 2019, "Akaroa Cemeteries Group Makes Progress"; Pers. comm. Louise Beaumont / Linda Sunderland, Akaroa Cemeteries Group, 8 December 2019.

B.3.19 Council Management

Due to ongoing requirements for burial space in the Akaroa community, the Council has been considering the existing capacity of the Cemeteries and future options. The Council has a statutory requirement under the Local Government Act 2002 and the Burial and Cremation Act 1964 to provide sufficient burial space within the Christchurch region. A report was undertaken in 2016 to address concerns of insufficient space at the three Cemeteries in use in Akaroa. Short term solutions were looked at acquiring more burial space within the three existing cemetery reserves. Long term, it was determined that without acquiring additional land for cemetery purposes, the only solution was to shift future burials to Duvauchelle Cemetery.

All three Cemeteries are still taking interments, though mostly these are only available in previously purchased plots or secondary interments. The council still retains a few plots, but these are left on hold for the local community on a case-by-case basis. The general management of the cemetery reserves is undertaken by the Parks team within council.

Ownership of the cemetery plots is private, with the Burial and Cremation Act 1964 enabling both the Council and family members the capacity to carry out maintenance work. However, neither party is deemed responsible for maintenance under that Act. Planned plot maintenance by family members is mediated by the Council's permit process.

B.3.20 Ecological Considerations

Fieldwork for this Plan has not included a faunal survey, but the three Cemeteries provide habitat for indigenous fauna including birds, reptiles, and invertebrates. The significance assessment and policy sections of the Plan is concerned primarily with the heritage values of the cemetery and does not address ecological aspects.

B.4 Summary of Key Dates

Table 2. Important dates in relation to Akaroa Cemeteries.

Year(s)	Event
1840	Establishment of French Settlement at Akaroa
1842	First burial at French Cemetery
1851	Discussion on formation of new Anglican Cemetery
1852	Land reserved for Anglican Cemetery
1854	First burial at Anglican Cemetery
1856	Transfer of Deed from Canterbury Association to Church of England Property Trustees; Town of Akaroa proclaimed
1858	Construction of Beach Road to cemetery; Free Church of Scotland Cemetery reserved; Anglican Cemetery fenced and consecrated
1863	First burial at Catholic Cemetery
1866	Catholic Cemetery land gazetted as a reserve; Dissenters' Cemetery land gazetted as a reserve
1870	Cemetery Reserves Management Ordinance passed by the Provincial Council
1872	Managers appointed for Free Church of Scotland and Dissenters' cemeteries; Coach Road connects to Akaroa
1873	First burial at Dissenters' Cemetery

Year(s)	Event
1874	Transfer of Domain to Akaroa Domain Board
1875	Dissenters' Cemetery fenced
1876	Akaroa Town Board formed
1877	Provincial Government vote for Domains and Cemeteries passed
1878	St Peter's Church Cemetery Board formed; All three Cemeteries fenced and formation of proper roads; Welch survey of cemeteries
1879-1881	Tree planting in Anglican and Catholic cemeteries
1880	Free Church of Scotland being leased for grazing
1881	Consecration of first extension to Anglican Cemetery
1882	Reserve boundaries extended for Anglican and Dissenters' (Presbyterian) cemeteries; Trustees appointed for Dissenters' Cemetery
1896	Anglican Cemetery road metalled
1907	Control of Free Church of Scotland Cemetery handed to Presbyterian Church
1917	Free Church of Scotland Cemetery land sold
1927	Consecration of second extension to Anglican Cemetery and associated tree planting
Mid-1930s	Cemetery Boards disbanded by Central Government
1935	Control of Dissenters' Cemetery transferred to Akaroa County Council
1936	New gate erected at Anglican Cemetery entrance (Beach Road)
1939	Portion of Dissenters' Cemetery transferred to Domain
1950s	Development of land to west of Anglican Cemetery
1957	Akaroa Borough becomes part of Akaroa County
1959	Boundaries of Dissenters' Cemetery reserve adjusted
1976	Control of Anglican Cemetery transferred to Akaroa County Council
1980	Catholic Cemetery ownership transferred to Akaroa County Council by gazette
1986	Domain designated Scenic Reserve – name changed to Garden of Tāne Scenic Reserve
1989	Akaroa County absorbed into the Banks Peninsula District
2006	Amalgamation of Banks Peninsula District with Christchurch City Council
2016	Refurbished kissing gate installed on the northern boundary of the Dissenters' Cemetery

Section C – Significance

C.1 Heritage Significance Assessment: Heritage Assessment Criteria

This chapter provides a summary of the significant cultural and historic elements and fabric of the Akaroa Cemeteries in line with the significance guidelines outlined in Section A.2. The chapter also provides an understanding of the vulnerability of these elements to modification or removal and the consequences for the significance of the site. How these can be mitigated, through conservation-guided design and advice in the form of policies, is addressed in detail in Section D. The information contained within this section is intended to inform and be utilised as a design and discussion aid and, as such, is not exhaustive. The significance criteria adopted are primarily based on the significance categories used by the Council when making decisions about listed heritage items under the District Plan.

C.2 Degrees of Significance

In accordance with the brief for this conservation plan, the degrees of significance have been modified for the standard set identified under with "Preparing Conservation Plans." These categories of significance are set out below:

- Spaces, elements, and fabric having '**High**' significance are those that make an essential and fundamental contribution to the overall significance of the place.
- Spaces, elements, and fabric having '**Moderate**' significance are those that make an important contribution to the overall significance of the place.
- Spaces, elements, and fabric having '**Some**' significance are those that make a minor contribution to the overall significance of the place.
- Spaces, elements, and fabric that are considered '**Non-Contributory**' are those that have no heritage significance.
- Spaces, elements, and fabric that are considered '**Intrusive**' are those that detract from the overall heritage significance of the place or obscure fabric of greater heritage value.

C.2.1 Significance of Spaces, Elements & Fabric

High Significance

- Historic layout of all three cemeteries
- All original, unmodified headstones that remain in-situ
- Plaque memorials
- Rail enclosures around graves
- Exotic trees planted between 1879 and 1881
- Exotic trees planted 1927
- Early burial ground walks laid out between 1870s-1920s
- Burial walks laid out 1920s-1950s
- Topography – all Cemeteries
- Views to the Harbour – all Cemeteries
- Boundaries – all Cemeteries
- Beach Road entrance
- Kānuka stands Anglican Cemetery

Moderate Significance

- Exotic trees planted between 1950 and 1970

Some Significance

- Pine and cypress planted between 1980 to the present
- Burial ground walks dating to 1980 to the present
- Kissing Gate – Dissenters’ Cemetery*
- Surviving roses in the old burial ground areas
- Ōnuku Road entrance*

Non-Contributory

- Signage – Anglican Cemetery*
- Steps – Dissenters’ Cemetery*
- Hempleman Drive vehicle entrance
- Hempleman Drive pedestrian entrance
- Beach Road entrance gate
- Ōnuku Road entrance gates
- Post and wire reserve fencing

Intrusive

- Wilding species including self-sown yew

Spaces, elements, and fabric marked with an asterisk (*) above are pending further historical investigation to confirm level of significance. In the case of the cemetery roses, these require identification.

C.2.2 Landscape condition

There are a variety of issues with the Cemeteries’ present landscape condition. These mainly consist of problematic vegetation growth. Ngaio and Five-Finger have compromised the original design intent of the Anglican Cemetery’s early burial areas, which were planted with a purely exotic plant palette. Self-sown natives and exotic weed species are impacting the integrity of grave fabric and the form, aesthetic and potentially the health of some of the Cemeteries’ significant trees. Examples of this include the English ivy-covered trunks of the row of linden in the Catholic Cemetery and vinca claiming the lower reaches of yew in the Anglican Cemetery.

Invasive, declared pests and plant pest species under regional surveillance are noted in the Cemeteries.²¹⁴ Other examples include a row of privet in the Anglican Cemetery between the Hempleman Road residences, banana passionfruit in the trees on the western boundary of the Catholic Cemetery, broom on the headland in the Anglican Cemetery and agapanthus in a number of locations.

The form of many trees has been compromised by a lack of formative and maintenance pruning, and initial placement in ill-considered locations. In some instances, restrictions in the growth of closely planted trees has compressed their crowns and trunks and impacted their growth potential. Additionally, the condition of the Cemeteries’ boundary fencing is variable and an unplanted section of hedge fronting the Hempleman Drive residences weakens the Anglican Cemetery’s boundary definition on the west. Finally, Evidence of considerable erosion around the roots of some pines occupying sites on the headland is noted.

²¹⁴ The Canterbury Pest Management Plan (2018–2038).

C.2.3 Gravestones and Grave Fabric

General description of memorials

The design of memorials within the Cemeteries include:

- Simple and slightly more elaborate headstones
- Lawn markers
- Retained slabs
- Ledgers (flat slab on ground)
- Obelisks
- Crosses
- Urn on pedestals

Materials used in grave elements

The graves within the Cemeteries are a composite mix of materials, with concrete and marble appearing to be the commonly used material. However, a range of stone has been utilised over the period the cemeteries have been used, including regionally local, nationally, and internationally sourced stone.

Materials include:

- Timber (including tōtara – *Podocarpus totara*)
- Granite
- Marble (including Carrara marble)
- Polished limestone (thought to included Hanmer 'marble')
- Limestone
- Slate
- Concrete
- Cast Iron
- Wrought Iron
- Lead lettering
- Tiling

General physical condition of grave elements

The graves in the Cemeteries date from the mid-19th century to the present day. The older graves from the 19th century have suffered a greater degree of deterioration, decay, and damage, in large part due to the quality of the material used for the grave markers and grave surrounds. The thin, poor quality concrete used to demarcate the graves themselves are of particular concern in all the Cemeteries.

Memorials

- Stone damage includes exfoliation, skin damage, delamination, crusts, deformation, single or multiple fractures, staining, pitting, swelling and blistering, disaggregation, pointing failure, efflorescence
- Concrete slab collapse
- Accumulations of dirt
- Micro-biological growth
- Leaning or fallen markers
- Memorials missing in whole or part
- Memorials in pieces, not in original location
- Memorial sections dislocated with upper sections buried or fixed next to bases
- Memorials/edging etc. fully or partially covered, with vegetation
- Vegetation growth over the surround

- Slumping, dislocation, missing slabs and/or edging
- Slumping and/or undermining of foundations
- Inappropriate and or failed repairs including setting elements in concrete, incorrect adhesive
- Iron elements rusting and splitting stone or concrete
- Mechanical damage
- Vandalism

Lettering

- Damaged, including missing lead lettering
- Damage to stonework losing clarity in lettering
- Broken inscriptions

Railings

- Corrosion, including associated splitting of stone and dislocation of elements
- Detached and/or misaligned elements
- Missing elements
- Breakages
- Bent elements

Vegetation

- Causing damage from roots
- Whole trees covering or dislocating memorials

C.2.4 Significant vegetation table

The listing of significant trees is based on their age and certain species strong affiliations with burial places. Tree age has been estimated using a combination of methods: external measurements (height, canopy spread and trunk diameter); direct comparison with trees of the same species, with similar dimensions and known planting dates occupying comparable sites; historical planting data; and discussions with the Council Asset Field Officer. Estimations also take environmental considerations into account, particularly canopy compression due to adjacent trees and growth patterns of trees.

Table 3. Significant vegetation Dissenters' Cemetery (refer to plan below for locations).

Location	Map Number	Species	Common Name	Year
DISSENTERS' CEMETERY	1	<i>Prunus avium</i>	Wild Cherry	1950s
	2	<i>Betula pendula</i>	Silver Birch	1970s
	3	<i>Quercus robur</i>	English Oak	1985
	4	<i>Taxus baccata 'Fastigata'</i>	Irish Yew	1880s
	5	<i>Quercus robur</i>	English Oak	1990-1995
	6	<i>Quercus robur</i>	English Oak	1990-1995
	7	<i>Quercus robur</i>	English Oak	1990-1995
	8	<i>Quercus robur</i>	English Oak	1990-1995
	9	<i>Quercus robur</i>	English Oak	1990-1995
	10	<i>Quercus robur</i>	English Oak	1990-1995
	11	<i>Quercus robur</i>	English Oak	1990-1995
	12	<i>Quercus robur</i>	English Oak	1990-1995

Table 4. Significant vegetation Catholic Cemetery (refer to plan below for locations).

Location	Map Number	Species	Common Name	Year
CATHOLIC CEMETERY	15	<i>Fraxinus excelsior</i>	English Ash	1880
	16	<i>Tilia x europaea</i>	Common Lime	1880
	17	<i>Tilia x europaea</i>	Common Lime	1880
	18	<i>Tilia x europaea</i>	Common Lime	1880
	19	<i>Tilia x europaea</i>	Common Lime	1880
	20	<i>Tilia x europaea</i>	Common Lime	1880
	21	<i>Quercus robur</i>	English Oak	1880
	22	<i>Quercus robur</i>	English Oak	1970s
	23	<i>Picea abies</i>	Norway Spruce	1880
	24	<i>Picea abies</i>	Norway Spruce	1880
	25	<i>Quercus robur</i>	English Oak	1880
	26	<i>Betula pendula</i>	Silver Birch	1950s
	27	<i>Fraxinus excelsior</i>	English Ash	1880
	28	<i>Quercus robur</i>	English Oak	1880
	29	<i>Quercus robur</i>	Yew	1880
	30	<i>Quercus robur</i>	English Oak	1880
31	<i>Quercus robur</i>	English Oak	1880	

Table 5. Significant vegetation Anglican Cemetery (refer to plan below for locations).

Location	Map Number	Species	Common Name	Year
ANGELICAN CEMETERY	32	<i>Taxus baccata 'Fastigata'</i>	Irish Yew	1879-1881
	33	<i>Taxus baccata 'Fastigata'</i>	Irish Yew	1879-1881
	34	<i>Quercus robur</i>	English Oak	1879-1881
	35	<i>Quercus robur</i>	English Oak	1990-1995
	36	<i>Quercus robur</i>	English Oak	1879-1881
	37	<i>Quercus robur</i>	English Oak	1990-1995
	38	<i>Quercus robur</i>	English Oak	1990-1995
	39	<i>Quercus robur</i>	English Oak	1990-1995
	40	<i>Quercus robur</i>	English Oak	1990-1995
	41	<i>Pinus nigra</i>	Austrian Pine	1927
	42	<i>Pinus nigra</i>	Austrian Pine	1927
	43	<i>Cupressus macrocarpa</i>	Monterey Cypress	1927
	44	<i>Pinus radiata</i>	Monterey Pine	1927
	45	<i>Pinus radiata</i>	Monterey Pine	1980s
	46	<i>Pinus radiata</i>	Monterey Pine	1980s
	47	<i>Pinus radiata</i>	Monterey Pine	1980s
	48	<i>Pinus radiata</i>	Monterey Pine	1980s
	49	<i>Pinus radiata</i>	Monterey Pine	1980s
	50	<i>Pinus radiata</i>	Monterey Pine	1980s
	51	<i>Pinus radiata</i>	Monterey Pine	1980s
	52	<i>Pinus radiata</i>	Monterey Pine	1980s
	53	<i>Pinus radiata</i>	Monterey Pine	1980s
	54	<i>Pinus radiata</i>	Monterey Pine	1980s
	55	<i>Pinus radiata</i>	Monterey Pine	1980s
	56	<i>Pinus radiata</i>	Monterey Pine	1980s
	57	<i>Pinus radiata</i>	Monterey Pine	1879-1881
	58	<i>Pinus nigra</i>	Austrian Pine	1980s
	59	<i>Pinus radiata</i>	Monterey Pine	1980s
	60	<i>Pinus radiata</i>	Monterey Pine	1980s
	61	<i>Pinus radiata</i>	Monterey Pine	1980s
	62	<i>Pinus radiata</i>	Monterey Pine	1980s
	63	<i>Pinus radiata</i>	Monterey Pine	1927
	64	<i>Pinus radiata</i>	Monterey Pine	1990-1995
	65	<i>Pinus radiata</i>	Monterey Pine	1990-1995
	66	<i>Pinus radiata</i>	Monterey Pine	1980s
	67	<i>Cupressus macrocarpa</i>	Monterey Cypress	1980s
	68	<i>Cupressus macrocarpa</i>	Monterey Cypress	1980s
	69	<i>Cupressus macrocarpa</i>	Monterey Cypress	1980s
	70	<i>Pinus radiata</i>	Monterey Pine	1990-1995
	71	<i>Cupressus macrocarpa</i>	Monterey Cypress	1980s
	72	<i>Cupressus macrocarpa</i>	Monterey Cypress	1990-1995

73	<i>Quercus robur</i>	English Oak	1990-1995
74	<i>Quercus robur</i>	English Oak	1990-1995
75	<i>Quercus robur</i>	English Oak	1990-1995
76	<i>Quercus robur</i>	English Oak	1970s
77	<i>Quercus robur</i>	English Oak	1990-1995
78	<i>Betula pendula</i>	Silver Birch	1950
79	<i>Betula pendula</i>	Silver Birch	1950
80	<i>Betula pendula</i>	Silver Birch	1950
81	<i>Taxus baccata 'Fastigata'</i>	Irish Yew	1927
82	<i>Fraxinus excelsior</i>	English Ash	1927
83	<i>Taxus baccata 'Fastigata'</i>	Irish Yew	1927
84	<i>Myoporum laetum</i>	Ngaio	1980s
87	<i>Taxus baccata 'Fastigata'</i>	Irish Yew	1990s
88	<i>Taxus baccata 'Fastigata'</i>	Irish Yew	1950s
89	<i>Ulmus carpinifolia</i>	Smooth Leafed Elm	1927
90	<i>Myoporum laetum</i>	Ngaio	1990s
91	<i>Myoporum laetum</i>	Ngaio	1990s
92	<i>Ulmus x hollandica</i>	Dutch Elm	1927
93	<i>Quercus ilex</i>	Holm Oak	1970s
94	<i>Pinus radiata</i>	Monterey Pine	1927



CATHOLIC CEMETERY



DISSENTERS' CEMETERY

KEY

- 15 Fraxinus excelsior English Ash
- 16 Tilia x europaea Common Lime
- 17 Tilia x europaea Common Lime
- 18 Tilia x europaea Common Lime
- 19 Tilia x europaea Common Lime
- 20 Tilia x europaea Common Lime
- 21 Quercus robur English Oak
- 22 Quercus robur English Oak
- 23 Picea abies Norway Spruce
- 24 Picea abies Norway Spruce
- 25 Quercus robur English Oak
- 26 Betula pendula Silver Birch
- 27 Fraxinus excelsior English Ash
- 28 Quercus robur English Oak
- 29 Quercus robur Yew
- 30 Quercus robur English Oak
- 31 Quercus robur English Oak

PERIODS

- 1879-1881
- 1927
- 1950s
- 1970s
- 1980s
- 1990s-1995

- A. Catholic Cemetery entrance
- B. Dissenters' Cemetery Kissing Gate
- C. Dissenters' Cemetery Steps

KEY

- 1 Prunus avium Wild Cherry
- 2 Betula pendula Silver Birch
- 3 Quercus robur English Oak
- 4 Taxus baccata 'Fastigata' Irish Yew
- 5 Quercus robur English Oak
- 6 Quercus robur English Oak
- 7 Quercus robur English Oak
- 8 Quercus robur English Oak
- 9 Quercus robur English Oak
- 10 Quercus robur English Oak
- 11 Quercus robur English Oak
- 12 Quercus robur English Oak

Catholic and Dissenters' Cemeteries Planting Phases



KEY

- 32 *Taxus baccata* 'Fastigata' Irish Yew
- 33 *Taxus baccata* 'Fastigata' Irish Yew
- 34 *Quercus robur* English Oak
- 35 *Quercus robur* English Oak
- 36 *Quercus robur* English Oak
- 37 *Quercus robur* English Oak
- 38 *Quercus robur* English Oak
- 39 *Quercus robur* English Oak
- 40 *Quercus robur* English Oak
- 41 *Pinus nigra* Austrian Pine
- 42 *Pinus nigra* Austrian Pine
- 43 *Cupressus macrocarpa* Monterey Cypress
- 44 *Pinus radiata* Monterey Pine
- 45 *Pinus radiata* Monterey Pine
- 46 *Pinus radiata* Monterey Pine
- 47 *Pinus radiata* Monterey Pine
- 48 *Pinus radiata* Monterey Pine
- 49 *Pinus radiata* Monterey Pine
- 50 *Pinus radiata* Monterey Pine
- 51 *Pinus radiata* Monterey Pine
- 52 *Pinus radiata* Monterey Pine
- 53 *Pinus radiata* Monterey Pine
- 54 *Pinus radiata* Monterey Pine
- 55 *Pinus radiata* Monterey Pine
- 56 *Pinus radiata* Monterey Pine
- 57 *Pinus radiata* Monterey Pine
- 58 *Pinus nigra* Austrian Pine
- 59 *Pinus radiata* Monterey Pine
- 60 *Pinus radiata* Monterey Pine
- 61 *Pinus radiata* Monterey Pine
- 62 *Pinus radiata* Monterey Pine
- 63 *Pinus radiata* Monterey Pine
- 64 *Pinus radiata* Monterey Pine
- 65 *Pinus radiata* Monterey Pine
- 66 *Pinus radiata* Monterey Pine
- 67 *Cupressus macrocarpa* Monterey Cypress
- 68 *Cupressus macrocarpa* Monterey Cypress
- 69 *Cupressus macrocarpa* Monterey Cypress
- 70 *Pinus radiata* Monterey Pine
- 71 *Cupressus macrocarpa* Monterey Cypress
- 72 *Cupressus macrocarpa* Monterey Cypress
- 73 *Quercus robur* English Oak
- 74 *Quercus robur* English Oak
- 75 *Quercus robur* English Oak
- 76 *Quercus robur* English Oak
- 77 *Quercus robur* English Oak
- 78 *Betula pendula* Silver Birch
- 79 *Betula pendula* Silver Birch
- 80 *Betula pendula* Silver Birch
- 81 *Taxus baccata* 'Fastigata' Irish Yew
- 82 *Fraxinus excelsior* English Ash
- 83 *Taxus baccata* 'Fastigata' Irish Yew
- 84 *Myoporum laetum* Ngaio
- 87 *Taxus baccata* 'Fastigata' Irish Yew
- 88 *Taxus baccata* 'Fastigata' Irish Yew
- 89 *Ulmus carpinifolia* Smooth Leafed Elm
- 90 *Myoporum laetum* Ngaio
- 91 *Myoporum laetum* Ngaio
- 92 *Ulmus x hollandica* Dutch Elm
- 93 *Quercus ilex* Holm Oak
- 94 *Pinus radiata* Monterey Pine

PERIODS

- 1879-1881
- 1927
- 1950s
- 1970s
- 1980s
- 1990s-1995

- D. Hempleman Drive entrance
- E. Beach Road entrance

Anglican Cemetery Planting Phases

C.3 Summary of Significance Values

The Christchurch District Plan (CDP Appendix 9.3.7.1) records the “Criteria for the assessment of significance of heritage values.” The significance values for the Akaroa cemeteries are listed below.

C.3.1 Historical and Social Value

Historical and social values that demonstrate or are associated with: a particular person, group, organisation, institution, event, phase or activity; the continuity and/or change of a phase or activity; social, historical, traditional, economic, political or other patterns.

The Akaroa Cemeteries have a high regional historic significance for containing some of the oldest graves on Banks Peninsula. All three Cemeteries are over 150 years old. They contain monuments and landscaped elements reflective of the establishment and growth of Akaroa and the wider community from the 1850s onwards.

The Cemeteries are situated on a prominent spot overlooking the township and Akaroa Harbour. This location and setting contribute to their high historic significance. The Cemeteries are also situated adjacent to the Garden of Tāne Scenic Reserve, an important reserve within the Akaroa Township that was also the focus of Māori cultivation and use.

The Cemeteries contain the graves and burial markers of many of the earliest settlers to Akaroa, including those who came on the *Comte de Paris*. The division into separate denominational cemeteries reflects the early religious considerations of the Canterbury Provenance, and the relic of the fourth unused Free Church of Scotland Cemetery. This physical denominational separation of the cemeteries has survived to the present day, even if these earlier religious notions are no longer considered. The size of these cemeteries as originally surveyed, and the survival of the physical separation of religious denominations reflect the population demographics of the earlier Akaroa settlement.

The graves of a large number of notable people from the area give the Cemeteries strong associations with the growth and development of Banks Peninsula. Several families have been buried in the cemetery over subsequent generations. The gravestone inscriptions provide additional information on how Akaroa’s social aspects developed over time, including religion.

Trees surviving from the late 19th century reflect Victorian era thinking and standards of cemetery design, as formulated in the writings of John Loudon. This is illustrated in their deployment within the early burial areas of the Anglican Cemetery (and to a lesser extent the Dissenters’ Cemetery) and the species selection, to create a consolatory landscape. The oldest surviving deciduous species also reference 19th century theories driving the sanitary management of Victorian era cemeteries.

The Cemeteries’ landscapes are significant as three of Akaroa’s earliest public landscapes and their surviving first wave tree planting represents some of the towns earliest public plantings. These trees have a direct association with the early operations of the Akaroa Domain Board and are examples of the Christchurch Domain Board’s mid to late 19th century role in the cultivation and distribution of forest trees for provincial use. The second wave of planting in the Anglican Cemetery has a direct association with Akaroa Borough’s first gardener and illustrate his adherence to that cemetery’s established plant palette.

The Cemeteries are regarded by many descendants of Akaroa’s earliest émigrés as an important part of the town’s history. Recent demonstrations of this regard have included community working bees, fund raising activities, guided cemetery tours and lobbying for the restoration of damaged memorials.

Overall Value: High

C.3.2 Cultural and Spiritual Value

Cultural and spiritual values that demonstrate or are associated with the distinctive characteristics of a way of life, philosophy, tradition, religion, or other belief, including: the symbolic or commemorative value of the place; significance to Tangata Whenua; and/or associations with an identifiable group and esteemed by this group for its cultural values.

By their nature, cemeteries are significant cultural and spiritual places to the living, particularly those who have connections to those buried there. The three Cemeteries show the physical changes in cultural attitudes of Europeans towards death, with manifestations of this in the design and gravestone inscriptions and how they shifted over time. Those inscriptions which remain legible on the gravestones and memorials are a testimony to both the religious and spiritual beliefs of the people who lived in Akaroa. The division of land into three separate and distinct cemeteries had a clear religious purpose. Those who ascribed to either the Catholic or Anglican faith sought to be buried in consecrated ground close to where they lived. Those who considered themselves dissenters (in this case Presbyterians and others) to these religious beliefs sought their own burial place. These spiritual beliefs are still codified within the historic cemetery boundaries.

The creation of three Cemeteries containing consecrated and unconsecrated ground outside of the town boundaries and using memorials for remembering the dead, were from a particular cultural attitude towards death that was firmly established in the mid-19th century in the British Empire. These cemeteries illustrate this Victorian belief, even as cultural attitudes have subsequently shifted.

The decorative elements of the grave markers within the Cemeteries have also shown a shift in cultural attitudes of Europeans towards burials. The earliest burials were a contrasting mix of simple grave markers and more ornate decorative headstones, particularly from those of prominent citizens. The early 20th century saw a shift towards a more standardised grave marker, moving away from the ornate individualism of the Victorian period. The style of the grave marker shifted towards the end of the 20th century, with an increased focus on cultural ideas that expressed the individualism of the person buried.

The Anglican Cemetery's early 20th century landscape was immortalised in poetry by two of New Zealand's well-known poets, Ursula Bethell and Blanche Baughan, and has been featured in travel literature since the 1930s.

The cultural and spiritual significance of the Cemeteries for Europeans is easily read, as the identified design elements, layout, and vegetation used within the Cemeteries predominantly relate to a European perspective on death and internment. However, the Akaroa Harbour is also a significant cultural landscape for Māori, as indicated by the prevalence of 'silent file areas' and wāhi tapu across the landscape.²¹⁵

Overall Value: High (European)

C.3.3 Architectural and Aesthetic Value

Architectural and aesthetic values that demonstrate or are associated with: a particular style, period or designer, design values, form, scale, colour, texture and material of the place.

The surviving headstone, memorial, and fenced surrounds all have high aesthetic values, both collectively and individually. This includes a surviving carved wooden marker, ornate stone obelisks, and more modern artistic gravestones from the 1850s through to the present day. The three Cemeteries longevity have resulted in a number of stylistic periods that came in and out of favour.

There is also a strong rural aesthetic to the Cemeteries, with a lack of formalised boundary fencing and no built structures.

²¹⁵ Letter from Jemma Hardwick-Smith, Mahaanui Kurataiao Ltd to Maria Adamski, Christchurch City Council, 28 April 2021.

As a group, the Cemeteries have a significant aesthetic value and a special character that is heavily informed by their mature vegetation, grave fabric and memorial messages and a simplicity of landscape fabric, all of which contribute a discernible sense of the passage of time.

The Catholic Cemetery has rarity value for the planted *Tilia x europaea* partially lining one boundary. This is an uncommon species in Christchurch cemeteries.

The Cemeteries' surviving circulation patterns and planted fabric reflect traditional cemetery design practices of the Victorian era. This includes the use of particular trees for their historically attributed symbolism. This symbolism is no longer commonly understood in contemporary society which gives these landscapes importance as a repository of lost cultural understandings.

Overall Value: Moderate

C.3.4 Contextual Significance Value

Contextual values that demonstrate or are associated with: a relationship to the environment (constructed and natural), a landscape, setting, group, precinct or streetscape; a degree of consistency in terms of type, scale, form, materials, texture, colour, style and/or detail; recognised landmarks and landscape which are recognised and contribute to the unique identity of the environment.

The Cemeteries are distinguished by a simplicity of landscape character and spatial organisation. There is limited exotic species diversity, a lack of engaging plant detail (gravesite shrubs, old rose plantings and bulbs) within the early burial ground and no remnant evidence of any strongly horticultural approach in the landscapes' late 19th and early 20th century planning.

Five distinct layers of planting are observable, although not all are represented in each cemetery. Coupled with these instances of planned planting, the cemeteries have developed their own ecology over the past 170 years and contain a rich biodiversity which includes regenerating native vegetation, recognised cemetery weed flora and lichens.²¹⁶

In the Anglican Cemetery, the hierarchy of walks and strongly linear arrangement of plots is countered by the presence of mature ornamental specimen trees within the rows of graves. The Dissenters' and Catholic Cemeteries are notable for their lack of specimen trees within the rows of graves, although a treed, shared half-boundary is a feature of both cemetery spaces. Denser plantings of evergreen and wilding exotics, wilding native species and weeds skirt the cemeteries' margins.

All Cemeteries abut and access the Garden of Tāne Scenic Reserve on at least one boundary and all four landscapes are physically connected via a network of woodland tracks. Access points into this network have a strong sense of threshold emphasised by the contrast between landscape type, function, and experiential qualities.

The principal entrances to the Cemeteries on Beach and Cemetery Roads are unprepossessing, and the Catholic and Anglican cemeteries have no street presence when viewed from Ōnuku Road or Beach Road. However, within the cemeteries there is a distinct sense of place which, in addition to memorial fabric, is derived from; the gently sloping landform, impressively framed vignettes of the Akaroa Harbour, views of the hills to the south, discernible time depth (made legible on gravestones and observed in tree stature) and the experiential qualities of each cemetery (sound, scent, scale, colour, texture, sense of enclosure, qualities of seasonal change etc).

The Cemeteries share an important and lengthy contextual relationship with the adjoining Garden of Tāne Scenic Reserve through their shared management by members of the Akaroa County Council Reserves

²¹⁶ Mason, R. (1987) 'Plants of Two Canterbury Cemeteries', *Canterbury Botanic Society Journal* 7, pp. 36-40.

Committee and, in the case of the Dissenter's Cemetery, with the Akaroa County Council Domains Board from the mid-1930s.

By virtue of their role in Akaroa's religious life, the Cemeteries have important links with Banks Peninsula history and traditions. The Anglican and Catholic Cemeteries, and to a lesser degree the Dissenters' Cemetery, have a historic and enduring contextual association with St Peter's Anglican Church and St Patrick's Catholic Church.

Overall Value: High

C.3.5 Archaeological and Scientific Significance Value

Archaeological or scientific values that demonstrate or are associated with: the potential to provide information through physical or scientific evidence an understanding about social historical, cultural, spiritual, technological or other values of past events, activities, structures or people.

Cemeteries have great potential to inform on the historic burial practices of early European settlers. However, any potential investigations of these cemeteries are limited to above ground surveys of the surviving graves and their setting within the landscape due to the high cultural and spiritual values of each site. The one exception may be to determine burials that may be present, but are unmarked. A considerable amount of information can be gained about historic elements reflecting both early New Zealand settlement and society, and the attitudes and beliefs towards death.

As environments which have been modified little since the late 19th century, the Cemeteries have significance for their potential to yield information that will contribute to an understanding of cemeteries as botanical and horticultural resources.

While the Cemeteries are not designated as a Māori archaeological site, the Ngā Tūranga Tupuna overlay indicates settlement over hundreds of years of occupation, indicating a high risk to unidentified Māori values.²¹⁷

Overall Value: Moderate (European); Unknown (Māori)

C.3.6 Technological and Craftsmanship Value

Technological and craftsmanship values that demonstrate or are associated with the nature and use of materials, finishes and/or technological or constructional methods which were innovative, or of notable quality for the period.

The memorials, grave plots, and railings reflect the traditional monumental mason practices from the mid-19th century onwards. The gravestones demonstrate a large range of materials that were used and popular in Canterbury in the 19th and 20th centuries. This includes local and imported stone, and manufactured material such as concrete and cast iron. These graves reflect the common use of materials for these periods, which are found extensively at cemeteries all around New Zealand.

Grave markers, which have survived from the earliest use of the Cemeteries, are likely to be some of the older forms of gravestones used in Canterbury. These include an unusual carved totara headstone in the Anglican Cemetery. This headstone may or may not be the original gravestone marker, but has a high craftsmanship value nonetheless.

Due to the age of many of the early gravestones, and decorative iron and timber railings, there is also a natural element of decay to many of the materials. Even with a high level of craftsmanship, these materials can degrade over time due to constant exposure to the weather. Those that have survived, are a testament to the skill and durability of the material used by these masons.

²¹⁷ Letter from Jemma Hardwick-Smith, Mahaanui Kurataiao Ltd to Maria Adamski, Christchurch City Council, 28 April 2021.

A number of masons are recorded as having produced monuments within all three historic cemeteries (see B.3.17), including prominent masons from both Christchurch and Dunedin and a number of others whose details have been subsequently lost. Many gravestones are relatively plain, but a number have been executed with a high degree of skill and attention to detail. All the gravestones are examples of the social attitudes towards death over three separate centuries, and reflective of the fashion of funerary ornamentation for their periods.

No particularly highly ornate or extensive burial makers that are sometimes found in other cemeteries from the late 19th century (for example, mausoleums), were located within the Cemeteries. The rural character of the cemeteries reflects an overall more subdued attitude towards expressive ornamentation in the grave markers.

Overall value: Moderate

C.4 Summary Statement of Heritage Significance

The assessment of significance has determined that the three Akaroa Cemeteries' built heritage have high historic, social, cultural, spiritual, and landscape values. These are formed in large part due to the Cemeteries preserved fabric elements. While some early gravestone markers have been lost, either due to the degradation of timber markers or removal of more permanent markers, most have survived. The three Cemeteries, including their subsequent individual expansions, reflect these values of the historic Akaroa community. The Cemeteries have high levels of authenticity from a general lack of modification, including both tangible physical components and intangible values tied up with the communities' attitude towards death and remembrance.

The assessment of significance has determined that the Akaroa Cemeteries' planted heritage is of high historic, social, cultural and spiritual significance. It contributes to the Cemeteries' historic character, aesthetic values, and historic authenticity and makes an important contribution to the overall significance of the place. The Cemeteries' planted heritage should be protected, retained, and enhanced wherever possible as a way of conserving the cultural significance of the Akaroa Cemeteries.

The Cemeteries are reflective of the mid-19th century establishment of many settlements across New Zealand, following the first wave of large-scale immigration. The source of this immigration was predominantly from Britain. As a result, the Cemeteries reflect the societal attitudes of Britain towards death and burial at this time. The Cemeteries present an interesting reflection of the denominational divide of burial that was favoured in the mid-19th century before falling out of favour. The monuments and markers are in keeping with the semi-rural setting within the Akaroa landscape, with no large ostentatious graves and situated within a naturalised landscape. Several regionally prominent men and women are buried within the cemeteries. The considerably larger size and placement of the Anglican Cemetery, relative to the Catholic and Dissenters' Cemeteries, is reflective of the early Church of England authority in the province.

The Cemeteries are locally highly significant and continue to be an important site for a multitude of reasons to many who live on Banks Peninsula. They contain a significant number of extended family groups, some of which stretch back to the first settlers of Akaroa in 1840. Their importance to the community has seen a renewed interest in its maintenance and upkeep from local volunteer groups looking to ensure its values are maintained into the 21st century.

Section D – Framework for Conservation Policies

D.1 Conservation Principles and Objectives

D.1.1 ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value 2010

All conservation work should be carried out in accordance with the ICOMOS NZ Charter 2010. A copy is reproduced in the appendices. Whilst the Charter should be read in full, the following clauses are considered particularly relevant to the Akaroa Cemeteries (with reasons given underneath):

Clause 4. Planning for conservation

Conservation should be subject to prior documented assessment and planning.

All conservation work should be based on a conservation plan which identifies the cultural heritage value and cultural heritage significance of the place, the conservation policies, and the extent of the recommended works.

The conservation plan should give the highest priority to the authenticity and integrity of the place.

Other guiding documents such as, but not limited to, management plans, cyclical maintenance plans, specifications for conservation work, interpretation plans, risk mitigation plans, or emergency plans should be guided by a conservation plan.

The Charter recommends that the highest priority is given to the authenticity and integrity of a place. This will require careful consideration during planning for any future modifications to the Cemeteries, either for potential expansion or larger maintenance works.

As stated in Section C.4, a high percentage of authentic form and grave fabric remains. Identification, ongoing protection, and management of original grave fabric needs to be addressed under a management plan.

Clause 9. Setting

Where the setting of a place is integral to its cultural heritage value, that setting should be conserved with the place itself. If the setting no longer contributes to the cultural heritage value of the place, and if reconstruction of the setting can be justified, any reconstruction of the setting should be based on an understanding of all aspects of the cultural heritage value of the place.

The setting of the Cemeteries is intrinsic to its highly significant values. This includes the Cemeteries' setting as part of an informal extension to the Garden of Tāne Scenic Reserve. Any extensive modifications to its setting have the high potential to diminish these values.

Clause 11. Documentation and Archiving

The cultural heritage value and cultural heritage significance of a place, and all aspects of its conservation, should be fully documented to ensure that this information is available to present and future generations.

Documentation includes information about all changes to the place and any decisions made during the conservation process.

Documentation should be carried out to archival standards to maximise the longevity of the record, and should be placed in an appropriate archival repository.

Documentation should be made available to connected people and other interested parties. Where reasons for confidentiality exist, such as security, privacy, or cultural appropriateness, some information may not always be publicly accessible.

Historic cemeteries contain a wealth of material with a high degree of practical documentation. However, much of this information remains unrecorded, and may be lost if not documentation is not undertaken. There is a

noticeable absence of early documentary information for all three Cemeteries. Future work should ensure that any information produced is accurately recorded, stored, and made available to the community. Any additional information from future research should be included in future updates of the conservation plan.

Clause 16. Professional, trade, and craft skills

All aspects of conservation work should be planned, directed, supervised, and undertaken by people with appropriate conservation training and experience directly relevant to the project.

All conservation disciplines, arts, crafts, trades, and traditional skills and practices that are relevant to the project should be applied and promoted.

Historic cemeteries contain range of materials and designs associated with varying stylistic trends for grave markers. It is important that works to these gravestones and surrounds are only undertaken by heritage experienced and competent contractors, otherwise there is a high risk of damage or poor repairs occurring.

Clause 18. Preservation

Preservation of a place involves as little intervention as possible, to ensure its long-term survival and the continuation of its cultural heritage value.

Preservation processes should not obscure or remove the patina of age, particularly where it contributes to the authenticity and integrity of the place, or where it contributes to the structural stability of materials.

i. Stabilisation

Processes of decay should be slowed by providing treatment or support.

ii. Maintenance

A place of cultural heritage value should be maintained regularly. Maintenance should be carried out according to a plan or work programme.

iii. Repair

Repair of a place of cultural heritage value should utilise matching or similar materials. Where it is necessary to employ new materials, they should be distinguishable by experts, and should be documented.

Traditional methods and materials should be given preference in conservation work.

Repair of a technically higher standard than that achieved with the existing materials or construction practices may be justified only where the stability or life expectancy of the site or material is increased, where the new material is compatible with the old, and where the cultural heritage value is not diminished.

The future use of the Cemeteries requires careful consideration. Cemeteries by their nature are in part places of decay. A balance needs to be achieved to ensure that the process of decay is slowed without affecting the overall character of the site. This includes regular maintenance to ensure that the site is maintained to an acceptable standard and, where necessary, repair of built fabric to ensure public safety and ongoing preservation of monuments.

D.1.2 Historic Cemeteries Conservation Trust New Zealand

The Historic Cemeteries Conservation Trust New Zealand (HCCTNZ) outlines the principles specific to cemetery conservation as follows:

- Do as much as necessary, but as little as possible
- Understand and respect the existing fabric
- Traditional techniques are preferred, but proven modern techniques are acceptable
- Repairs will be identifiable on close inspection
- New work should be readily identifiable

- Inexperienced trades people should not work in cemeteries

This Conservation Plan expands on the HCCTNZ principles by providing examples of how the principles translate into actions that the Council can cost and implement.

Further information and guidance notes from HCCTNZ are available on www.cemeteries.org.nz.

D.2 Regulatory Framework

D.2.1 Heritage New Zealand Pouhere Taonga Act 2014

The three Akaroa Cemeteries are not listed on the Heritage New Zealand (HNZ) Pouhere Taonga List/Rārangi Kōrero, which identifies New Zealand's significant and valued historical and cultural heritage places. HNZ has a moderate number of listed cemeteries across the country. Many of these include an associated church, but there are several such as Dunedin's Northern cemetery (no. 7658) and Southern Cemetery (no. 7657), and Symonds Street Cemetery (no. 7753) which are classified as Category 1 Historic Places.

All three sites pre-date 1900, and as such are considered archaeological sites under the Heritage New Zealand Pouhere Taonga Act 2014 (HNZPTA). Any work that may damage, modify or destroy an archaeological site must first obtain an authority from the HNZPT for that work.

D.2.2 Resource Management Act 1991

The Resource Management Act 1991 (RMA) addresses built heritage and its care. Section 5 states that "the purpose of this Act is to promote the sustainable management of natural and physical resources." The Resource Management Amendment Act 2003 elevated the protection of historic heritage from inappropriate subdivision, use, and development to a "matter of national importance."²¹⁸ The main means of carrying out these responsibilities is through District Plan provisions and, where appropriate, requiring resource consents for work which may adversely affect built heritage.

Under the Council's District Plan the Akaroa Cemeteries are not listed under the Schedule of Significant Historic Heritage. The cemeteries are zoned as Specific Purpose Cemetery.

D.2.3 Iwi Management Plans

Iwi/hapu management plans set baseline standards for the management of Māori heritage and have statutory recognition under the RMA 1991.

The Mahaanui Iwi Management Plan identifies objectives, issues, and policies for natural resource and environmental management for the pāpatipu rūnanga and seeks to ensure that the taonga and resources of Ngāi Tahu mana whenua are recognised and protected in the decision-making of statutory agencies. The following matters have been identified as relevant for this conservation plan:²¹⁹

- **P3.2** To ensure early, appropriate, and effective involvement of Papatipu Rūnanga in the development and implementation of urban and township development plans and strategies, including but not limited to:
 - (f) infrastructure and community facilities plans, including cemetery reserves; and
 - (g) open space and reserves planning.
- **A10.1** To require that the Akaroa Harbour catchment is recognised and provided for as a Ngāi Tahu cultural landscape with significant historical, traditional, cultural, and contemporary associations. This means:

²¹⁸ Resource Management Act 1991, section 6.

²¹⁹ Letter from Jemma Hardwick-Smith, Mahaanui Kurataiao Ltd to Maria Adamski, Christchurch City Council, 28 April 2021.

- (a) Local authority assessments and decision making should adopt a cultural landscape approach to assessing effects on Ngāi Tahu values, as per general policy on Cultural Landscapes (Section 5.8, Issue CL1).
- **CL1.2** To require that local and central government give effect to cultural landscapes in policy, planning and decision making processes as a tool to:
 - (a) Enable holistic assessment of effects on cultural values;
 - (b) Recognise the relationship of Ngāi Tahu to particular areas and sites; and
 - (c) Provide a wider context for cultural heritage management and the protection of individual sites.
- **CL1.1** To require that local and central government recognise and provide for the ability of tāngata whenua to identify particular landscapes as significant cultural landscapes, reflecting:
 - (a) Concentration, distribution and nature of wāhi tapu and wāhi taonga;
 - (b) Setting within which sites occur and significance of that setting;
 - (c) Significance with regard to association and relationship to place; and
 - (d) Degree of risk/threat.
- **P11.6** To avoid damage or modification to wāhi tapu or other sites of significance as opposed to remedy or mitigate.
- **CL7.3** To support the use of interpretation as a tool to recognise and provide for the relationship of Ngāi Tahu to particular places, and to incorporate Ngāi Tahu culture and values into landscape design.
- **CL3.8** To require, where a proposal is assessed by tāngata whenua as having the potential to affect wāhi tapu or wāhi taonga, one or more of the following:
 - (a) Low risk to sites:
 - (i) Accidental discovery protocol (ADP).
 - (b) High risk to sites:
 - (i) Cultural Impact Assessment (CIA);
 - (ii) Site visit;
 - (iii) Archaeological assessment, by a person nominated by the Papatipu Rūnanga;
 - (iv) Cultural monitoring to oversee excavation activity, record sites or information that may be revealed, and direct tikanga for handling cultural materials;
 - (v) Inductions for contractors undertaking earthworks;
 - (vi) Accidental discovery protocol agreements (ADP)

...

D.2.4 Local Government Act 2002

The Local Government Act 2002 requires all councils to have prepared an assessment of their community cemeteries by June 2005. While the requirements of the Act relate to health aspects such as water quality, a Conservation Plan which addresses the heritage values of a cemetery is useful to feed into any overall management plan for, or assessment of, a cemetery.

D.2.5 Burials and Cremation Act 1964

The Burials and Cremation Act 1964 controls the establishment, use and closure of cemeteries and burial grounds and the process for disinterment.

The Act is administered by the Ministry of Health, but it allows councils to make bylaws for the management of cemeteries. It also enables councils to expend resources on clearing, cleaning, repairing and tidying of any closed, disused or derelict cemetery, and includes the removal and disposal of tablets, monuments, etc. Where there is a health and safety risk, a council is able to take appropriate measures to address the risk.

D.3 Threats & Vulnerabilities

The process for this conservation plan has noted several threats and potentially conflicting interests affecting the historic nature of the cemeteries. The threats presented below are merely a summary of those that the cemeteries may experience.

The heritage significance of the Akaroa Cemeteries is vulnerable to the following:

D.3.1 Threat 1- Failure to undertake regular monitoring and assessment

Minor damage or disturbance from an isolated weather event or visitor has the potential to significantly increase in scope if left unchecked. This includes the failure of headstones over time. Regular monitoring and assessment of the cemeteries by a suitably qualified individual will help ensure small issues do not become larger over time.

D.3.2 Threat 2 - Failure to undertake maintenance and/or inappropriate maintenance

All three Cemeteries have previously suffered periods of neglect, which has led to loss of historic fabric and changes to the surrounding vegetation. Failure to regularly maintain the cemeteries significantly increases the risk of additional damage to the cemeteries.

D.3.3 Threat 3 – Use of unqualified or inexperienced tree specialists and/or maintenance staff

Damage from machinery and tree pruning and felling has the potential to impact the built fabric of gravestones and lead to the loss of important heritage trees. Suitably qualified personnel should undertake the work and tree specialists, who are aware of the vegetation significance to parts of the site, should be used for more advanced work. All personnel operating in the Cemeteries should be briefed on the heritage significance of the site, have access to the conservation plan, and should be made aware of potential issues through ongoing maintenance techniques.

D.3.4 Threat 4 – Unsanctioned earthworks or well-intended clearance works

Due to the challenging nature of the site and unique aspects of burials, unqualified or inexperienced personnel or contractors have the potential to significantly impact on the heritage values of the site. This includes the removal of vegetation or built fabric which may be considered to be deleterious to the site. In undertaking vegetation clearance or removal of material, there is a risk that unmarked graves may be disturbed, or historic vegetation cleared without knowledge of its significance. Care should be taken by the Council in assessing and communicating required earthworks or clearance, or when approving maintenance as part of family member permit requests. As above, earthworks or clearance works should be undertaken or supervised by suitably qualified personnel, who have access to the conservation plan, and are made aware of potential issues through ongoing maintenance techniques.

D.3.5 Threat 5 – Inappropriate planting and replanting

Vegetation has the potential to significantly damage built fabric of the graves through root intrusion and falling branches. Care is needed to ensure trees and other vegetation are not planted or self-seeding in places where they have the potential to negatively impact existing graves.

D.3.6 Threat 6 – Loss of heritage due to natural processes such as weather, earthquake, or fire

Wider issues such as damage from natural processes are more difficult to mitigate but can, to some extent, be lessened by keeping the site in a good state of repair. This includes damage from seismic events to gravestones, which have the potential to be strengthened before such an event.

D.3.7 Threat 7 – Changing recreational demands and visitor activities

Changing recreational demands may lead to inappropriate development, such as the addition of built structures not in keeping with the Cemeteries' character. All three Cemeteries have retained a relatively simplistic design and layout, reflective of a rural township in New Zealand from the mid-19th century onwards. Any development that is significantly out of keeping with this historic character has the potential to significantly detract from the established heritage values of all three Cemeteries.

As the Cemeteries become functionally full, additional threats to its significance can be found in potential changes in use of the site. The connection of the site with the adjacent Garden of Tāne Scenic Reserve further incorporates an element of recreational reserve use to the area. Increased use may require considerations around allowing safe and appropriate access.

D.3.8 Threat 8 – Vandalism to built fabric or vegetation

Vandalism of cemeteries to both gravestones and trees is an ongoing concern in the country. The active use of the area appears to have limited vandalism to a large extent. However, there is the potential for significant loss of heritage values in the event that an act of vandalism occurs. Ongoing community involvement and interaction with the site is an important aspect to lower the risk of vandalism in the future.

Section E – Conservation Policies

The following conservation policies have been categorised and listed from general to specific, and from minimal intervention conservation processes (for example, stabilisation and maintenance) to activities requiring more intervention (for example, adaptation or replacement). Where relevant, each policy is supported by various implementation practices and recommendations.

Cultural Heritage Values

E.1 Increase the recognition and appreciation of the Akaroa Cemeteries historic importance

Application for inclusion within the Heritage New Zealand Pouhere Taonga List/Rārangi Kōrero

- The Council should seek to have the three Cemeteries added to the HNZ Pouhere Taonga List/Rārangi Kōrero. The Anglican, Catholic, and Dissenters' Cemeteries should be proposed as a Category 2 historic place, as they have regional significance.
- Consideration should also be given to the listing the original French Cemetery (which is not assessed within this conservation plan but forms part of Akaroa's burial history). This site comprises the first European burials in Akaroa and appears to be the earliest European cemetery in Canterbury. As such, pending further assessment, it may warrant a Category 1 listing.

The HNZ Pouhere Taonga List/Rārangi Kōrero appears to contain no listed cemeteries that characterised the common semi-rural settlements of 19th century New Zealand. Those cemeteries currently listed favour the large urban cemeteries, the older urban cemeteries, or small rural cemeteries for settlements now abandoned. Each established town would have contained a cemetery located on the outskirts of the original town boundaries. These are important historic sites, and the Akaroa Cemeteries are no different. Their inclusion on the HNZ Pouhere Taonga List/Rārangi Kōrero should be encouraged to allow for a wider appreciation of their historic significance.

Inclusion in the Christchurch District Plan Schedule of Significant Historic Heritage

- Following the next cycle within the District Plan review for heritage items, the three historic cemeteries should be considered for inclusion under the Schedule of Significant Historic Heritage (Appendix 9.3.7.2).

Amendment of Akaroa Heritage Area

- Following the next cycle within the District Plan review, seek to include the Akaroa Cemeteries within the Akaroa Heritage Area (as defined in Appendix 9.3.7.3 Schedule of Heritage Areas).

The cemeteries are an important component of the wider historic values to Akaroa and were originally located beyond the town boundaries due to health concerns. The Cemeteries form part of inter-related group of historic places that comprise the Akaroa Township. This amendment will also bring the boundaries into alignment with the HNZPT Akaroa Historic Area listing.

E.2 Retain heritage values by formulating long-term management strategies and adopting appropriate heritage conservation actions

- A Tree Risk Survey and Assessment Plan should be commissioned from a qualified arborist for all significant trees in the Cemeteries to inform management and succession planting. This should consider the management and succession planting of the headland, as well as the structural integrity and potential risks posed by some of these trees. The plan should also assess the health and structural integrity of trees in the burial ground areas.
- Regular inspections and monitoring should be undertaken in line with recommendations in the document.
- Wherever possible, trees assessed as being of high significance should not be replaced or destroyed but rejuvenated using appropriate horticultural practices. Trees assessed as being of high and medium significance should be retained for as long as practicable and safe, or until the appearance of the vegetation compromises the landscape quality of the cemeteries.

E.3 Protect planted heritage and other landscape fabric from damage or loss

- Parks' management staff should note and report any changes in tree health so that further inspections can be undertaken if needed. Any necessary work should be carried out by a qualified arborist who is not involved in the yearly inspection process.
- Storm events and earthquakes should trigger an automatic inspection by Parks' management staff and, where necessary, a review by a qualified arborist.
- Lawn areas should be regularly monitored for incidences of mechanical wounding caused by maintenance equipment.
- Qualified and experienced arborists should be employed to undertake all tree health and risk assessments and remedial tree work.
- Any cultivation works within the grounds, including the Cemeteries' boundaries and root zones should respect the site's archaeological potential.
- Sediment reaching Akaroa harbour is a significant concern due to the negative impacts on mahinga kai species. Where tree removal is deemed necessary, best practice erosion controls must be employed.
- Cemetery maintenance staff should be suitably qualified and experienced, and those involved in grounds maintenance or arboricultural work should have an understanding of the heritage values of the Cemeteries' landscape and its potential archaeological resource.

Risks to tree age, slope erosion, and potential damage to graves and other trees in burial grounds (as outlined in Table 7) should be addressed. The level of intervention should be guided by the significance of the trees relative to the graves. Mitigation of areas showing significant erosion, such as eroded banks, should be a priority.

E.4 Where possible, landscape features and elements that have strong and significant associations with the Cemeteries should be recovered or reinstated

- Inventories of plantings over the season should be compiled to document the plantings.
- As part of the future landscape planning associated with the extension of the Catholic Cemetery, the possibility of re-introduction of roses, in an appropriately designed, dedicated rose garden should be canvassed.
- Features that have been assessed as making no appreciable contribution should be considered for removal and replacement.
- Any native vegetation that is removed should be replaced elsewhere.
- Continue clearing work in that part of the Anglican Cemetery burial ground currently obscured by weeds and reinstate cemetery walks if these can be determined without conjecture.
- Where native vegetation is planted, these should be sourced locally to ensure appropriate whakapapa.

The Cemeteries have developed their own ecology over the past 170 years and contain a rich biodiversity which includes regenerating native vegetation, recognised cemetery weed flora, and lichens. Some removal of self-seeded native vegetation may need to occur, as well as removal of exotic weed species present in the Cemeteries (*Acanthus mollis*, *Alstromeria*, *Agapanthus*, and ivy).

Accessibility and Use

E.5 Improve the accessibility and use of the Cemeteries

Improve signage on the history and location of the Cemeteries to maximise the quality of visitor understanding and appreciation of the sites

Currently, there is a lack of clear signage directing people to the location of the historic Cemeteries. New signage should be installed guiding people to the Cemeteries from Beach Road, Ōnuku Road, and from within the Garden of Tāne Scenic Reserve. Any new signage should include interpretive signage on the historic nature of the three Cemeteries. These panels could give an outline history of each cemetery, direct visitors to notable graves, alert visitors to the significance of the cemeteries, and provide contacts for visitors interested in obtaining more information.

Any interpretation must be provided for through a cultural landscape approach that ensure recognition and enhancement of Ngāi Tahu heritage values. Interpretive signage should also acknowledge mana whenua and the historical association of Ōnuku Rūnanga with Akaroa, while also recognising that these cemeteries reflect European customs around death.

Accompanying signage should make clear that the cemetery is an area of spiritual and religious importance and request visitors to treat the cemetery with respect and act appropriately while they are in it.

Where feasible, the accessibility of the cemeteries should be improved

It is important to ensure that the Cemeteries remain accessible to the wider community. Work needs to be undertaken to the steps leading down toward the Dissenters' Cemetery to ensure safe public use. This may include the installation of installation of handrails and areas of solid footing where appropriate.

Wider considerations should be given to improving the conditions of the existing paths between the cemeteries to ensure easy public access. Access from the existing carpark at the Anglican Cemetery should also look to be improved.

E.6 Ensure future uses of the Cemeteries do not diminish the Cemeteries' heritage values

Any potential expansion to the existing Cemeteries should consider the heritage values of the site as outlined in Section B

- Should any areas of new burials be undertaken, it is important that this work does not negatively impact on the heritage values of the existing Cemeteries.

Historically, all Cemeteries have expanded from their original burial grounds. This is most notable in the Anglican Cemetery, which has had two substantial expansions to the original burial plots. The Dissenters' and Catholic cemeteries have also expanded down the slope over time as the number of burials have increased. These subsequent expansions can be clear seen in the image below, which shows the original designated burial areas (Figure 29). As such, there is a historic precedent for further expansion. However, there are a number of additional requirements to be addressed to determine if expansion is appropriate that are outside the scope of this conservation plan. Pressure upon cemetery managers to utilise every available space for burial can threaten the special qualities of cemeteries.



Figure 29. Overlay of original cemetery burial areas outlined as red rectangles. The original access road from Beach Road to the Anglican Cemetery is also shown in red.

Consideration should be given to closing the Cemeteries to future interments

- The Council may need to consider closing the historic Cemeteries to further burials.

A 2016 report concluded that further land was required for burials in the Cemeteries. While all three Cemeteries are currently still taking interments, these are mostly only available to those with previously purchased plots or secondary interments.

Conditions of use should be clearly defined and communicated

- Guidance and conditions of use of the Cemeteries should be clearly defined and communicated (e.g. sign posted).

- Any planned ancillary operations such as heritage tours, fund raising events, etc. should be limited to the extent defined by cemetery size and vulnerability.

Due to their significance, the use of the Cemeteries is likely to increase. The Cemeteries are also located adjacent to the Garden of Tāne Scenic Reserve, which encourages recreational use of the area. Consent processes relating to planned use of the Cemeteries could be developed to guide decision-making and conditions of use should be clearly defined and communicated to ensure consistency across permitted recreational activities (e.g. dog walking through the area).

Remedial and Maintenance Works

E.7 Protect the heritage fabric and experiential qualities of the Cemeteries

Carry out regular maintenance in accordance with the ICOMOS NZ Charter 2010

- A planned programme of systematic maintenance for the grounds and monuments should be prepared and adopted.
- A maintenance plan should be prepared, monitored regularly and reviewed at least every five years to adjust any activities or their frequency in the light of experience.
- Inspections should be undertaken annually, or after any significant seismic or weather event, to check the integrity of standing grave markers. This is to ensure they are secured and not at risk of toppling over.

Regular maintenance of the grounds and graves is one of the most effective conservation processes for the Cemeteries. An area of intangible significance is the atmosphere of subtle decay. Any work should maintain this atmosphere and the lawns and memorials maintained without becoming pristine. Maintenance should protect the patina of age the Cemeteries possess and avoid giving each cemetery a well-kempt, scrupulously tidy appearance which would alter the cemeteries nature of arrested decay. The aim should be to arrest further deterioration without effacing the qualities the cemetery has acquired as a result of past neglect and decay.

Other than routine maintenance of memorials in good condition, such as applying biocides and cleaning with low pressure water (i.e., not a pressure washer), all work should be undertaken by skilled and trained personnel. Where difficult problems arise or the fabric is deteriorated, maintenance should be carried out under the supervision of an appropriately trained member of the New Zealand Conservators of Cultural Materials or by members of the New Zealand Monumental Masons Association who have demonstrated a commitment to the conservation of historic fabric.

Currently, there is a programme of mowing to keep the areas around graves tidy. This should continue, so long as great care is taken to avoid cutting the grass too close to the ground and/or damaging the historic fabric of graves. Contractors need to be both technically competent and to have a record of sympathy and care for heritage fabric. Previous damage to graves has likely occurred historically during regular maintenance.

For cyclic vegetation maintenance see the tables below:

Table 6. Cyclic vegetation maintenance requirements.

Element	Maintenance tasks	Responsibility	Frequency, Priority/ Timeframe comments
Mature vegetation	Regular tree inspections should be scheduled in line with the recommendations in the Tree Risk Survey and Assessment Plan	Arborist	Yearly, or at an interval determined by arborist

	Monitor health and need for pruning or other intervention by arborist	Parks maintenance team	Each maintenance visit
	Assess need for arborist after storm or earthquake event	Parks maintenance team	Following potentially damaging weather events or earthquakes
	Prune water shoots and suckers from lower tree trunks as soon as they arise	Parks maintenance team / Volunteers	Late spring or early summer
	Monitor tree height and canopy spread of trees that frame views of Akaroa Harbour, and prune when necessary to reinstate views.	Arborist – monitoring as part of yearly review Arborist – tree pruning	Late autumn /early winter
Self-sown vegetation	Remove self-sown vegetation such as wilding oaks and pine Manage acorns on the path and steps between Dissenter’s Cemetery and Garden of Tāne Scenic Reserve	Parks maintenance team	Each maintenance visit
Remove green waste	Refer risk management table	Parks maintenance team	Each maintenance visit

Manage tree detritus on Anglican Cemetery headland



Pine detritus in the Anglican Cemetery.

Nature of work: Manage pine detritus on headland.

Method: Clear cones, thrown branches and other material which has the potential to become a fire risk.


Responsibility: Parks maintenance team

Comments: Consider the benefits of retaining pine needles for erosion protection as against their incendiary potential and fire risk.

Task: Ongoing

Priority: Medium

Table 7. Identification of vegetation risks and prevention strategies.

Risk: Tree age and slope erosion on headland	
 <p style="text-align: center; margin-top: 10px;">Pine and evidence of bank erosion, Anglican Cemetery headland.</p>	<p>Risk evaluation: Trees on the headland range from 140 years to 50 years old. Many pines are gradually losing their positive functional capabilities with implications for the bank’s slope stability. Additionally, the loss or decline of a single tree usually has a subsequent risk to other trees and could pose safety risks to members of the public.</p> <p>Evidence of: Incipient windthrow visible in extant trees as well bank erosion under exposed tree roots.</p> <p>Level of risk: High considering climate change predictions for Canterbury.</p> <p>Prevention strategies: Tree Risk Survey and Assessment Plan; monitor trees as part of the regular cemeteries program; inspect after every storm event and earthquake.</p> <p>Action: Commission Tree Risk Survey and Assessment Plan from an appropriately experienced and qualified arborist. A bank stability assessment may also be required.</p> <p>Comments: The removal of trees should be carefully considered alongside immediate erosion reduction methods to retain slope stability. The report should include a succession planting plan to ensure the long-established experiential and aesthetic qualities of these trees are retained.</p> <p>Task: Continued regular assessments in line with Risk Survey and Assessment Plan recommendations.</p> <p>Priority: High</p>

Risk: Tree health and potential for damage to graves and other trees in burial grounds



As h with evidence of wounding, Anglican Cemetery.

Risk evaluation: Some of the oldest trees within the cemetery are planted in burial grounds and their appearance suggests that limited formative pruning and maintenance has been carried out. Because of the potential for damage to graves and adjacent trees, as a consequence of structural instability or disease the Tree Risk Survey and Assessment Plan should extend to these specimens.

Evidence of: Historic and recent tree wounding; poor form (see appendices for silver birch examples).

Level of risk: Moderate

Prevention strategies: Commission Tree Risk Survey and Assessment Plan; monitor trees as part of a regular cemeteries' inspection program; inspect after every storm event and earthquake.

Action: Commission Tree Risk Survey and Assessment Plan from appropriately experienced and qualified arborist.

Comments: The report should also include strategies to ensure that every opportunity is given to enable trees to reach veteran status. The report should also include a succession planting strategy to ensure the ongoing association of historic species with the cemetery – where this is necessary e.g. trees noted to be in decline.

Task: Continue assessments in line with report recommendations.



Priority: Moderate

Remedial work carried out on the graves should be in accordance with the ICOMOS NZ Charter 2010

The ICOMOS NZ Charter 2010 identifies four degrees of intervention for conservation purposes: preservation, restoration, reconstruction, and adaptation. The extent of intervention should be guided by the cultural heritage values. For features with high significance, focus should be on preservation (including maintenance, repair, stabilisation) and restoration. Where possible, intrusive features or vegetation should be removed as soon as practicable through deconstruction and removal.

For remedial vegetation maintenance see the table below:

Table 8. Remedial maintenance of vegetation.

Removal of comprising vegetation – Lawn areas	
	<p>Nature of work: Remove mature self-sown vegetation which is compromising the appearance, form or health of planted specimens.</p> <p>Method: Prune trees/shrubs to below ground level and treat with approved weed killer.</p> <p>Comments: On-site identification of implicated vegetation by Asset Manager, Parks Team Leader and Volunteers. Photographically document prior to commencement of removal work.</p> <p>Task: Ongoing to prevent regrowth and new occurrences.</p> <p>Priority: Medium</p>
Anglican Cemetery yew (dark green).	
Removal of comprising vegetation – On built heritage fabric	
	<p>Nature of work: Remove invasive weeds (predominantly ivy) which are compromising the appearance, form or health of trees.</p> <p>Method: Remove ivy from around the base of trees, expose roots and treat with approved weed killer.</p> <p>Comments: Council policy on severing cut ivy/leaving dead ivy to naturally detach from trees should guide the second stage of removal.</p> <p>Photographically document trees prior to the commencement of removal work.</p> <p>Task: Ongoing monitoring to prevent regrowth and new occurrences.</p> <p>Priority: Medium</p>
Northern boundary of the Catholic Cemetery.	

Use of appropriate practices – Landscape



Tree stump in the Anglican Cemetery.

Nature of work: Wherever possible, and where this does not interfere with grave fabric, tree stumps should be taken to below ground level to reduce the potential for the growth and spread of the *root rot* pathogen *Armillaria*.

Method: To be determined by arborist. However, removal by stump grinder is not an acceptable option because of the Cemeteries' archaeological potential.

Comments: Photographically document trees prior to the commencement of removal work.

Task: One off

Priority: Low-Medium

Use of appropriate practices – Vegetation in graves



Gravestone in the Anglican Cemetery.

Nature of work: Where grave material is lying flat within grave plots, hand weeding should be the preferred option for grave maintenance.

Method: Hand weeding.

Comments: Photographically document prior to the commencement of removal work, if this has not been done previously.

Task: Ongoing

Priority: Moderate

Use of appropriate practices – Identification prior to removal



Roses in the Anglican Cemetery.

Nature of work: Prior to their removal, as per Cemeteries Master Plan policy concerning the progressive removal of planting on graves, roses in the older (per 1950s) areas of the cemetery should be identified.

Method: Site visit during flowering.

Comments: Propagation by experienced staff, society members or volunteers if future use in an alternative location is an option. In addition to the roses featured in the appendices, a scrambling rose was noted on an aging silver birch at the entrance to the Cemetery Road turning circle. It is also possible that roses have self-established in undeveloped portion of the Catholic Cemetery.

Task: Ongoing

Priority: Moderate

Removal of weed species and replanting



Privet on western boundary of Anglican Cemetery.

Nature of work: Replacement of weed species, particularly those appearing on the Environment Canterbury pest species list.

Method: Replace with species known to succeed in the cemetery environment and which have not proved to be detrimental to grave fabric (through root intrusion, or resin staining etc.).

Comments: Other boundary weeds management should align with the Garden of Tāne weed management strategies as per Garden of Tāne Scenic Reserve Management Plan June 2010.

Task: Ongoing

Priority: Medium

Required repairs and/or remedial work should be carried out as soon as practicable

All headstone repair work should be specified and supervised by an experienced heritage professional. Professional stone and metals conservators should be used to undertake work in their areas of expertise and stone replacement can be carried out by an experienced mason and cast-iron work by a tradesman experienced in this form of work. Bronze work should not be cleaned and should be protected from other work when cleaning is specified.

Whilst the temporary dismantling of high-risk headstones is a reasonable response to safety concerns, this is not an acceptable permanent solution for architecturally or historically important memorials and monuments. They should be re-erected after being properly secured to prevent them falling during a seismic event.

The type of stone must be identified before any work is planned or undertaken on individual headstones. Mosses, lichens, dirt etc. must be carefully removed if this is required to determine the type of stone.

In this respect, it is essential that only suitably experienced specialists – conservators, monumental masons or stonemasons and architectural metalworkers – who have a clear understanding of appropriate treatments and display the required skills to execute these to a high standard are engaged in the repair of the most important historic memorials.

Any work should be authorised by the Council in accordance with an appropriate council process (e.g. permits). All work should be documented.

Timber headstones and railings will decay over time. Like-for-like replacement is considered acceptable if in keeping with the replaced form.


An effort should be made to consult with families prior to any work being undertaken.

Damaged historic fabric within the Cemeteries should always be repaired, rather than replaced

- Where remedial maintenance work is required because a gravestone has been damaged, the work should look to repair, rather than replace, the historic fabric.
- If a satisfactory repair is not possible, then new materials should match the original as closely as possible so as not to detract from the existing heritage features.
- Any new work should be clearly identified as being new work.

An effort should be made to consult with families prior to any work being undertaken.

Table 9. Remedial maintenance of built heritage fabric.

Stabilisation works	
 <p style="text-align: center; margin-top: 5px;">Slumping gravestone in the Anglican Cemetery.</p>	<p>Stabilisation works could include repairing of collapsed grave slabs, underpinning those graves which are being undermined, repainting wooden surrounds where appropriate, or applying a protective coating (for example, fishoilene) to certain iron railings where the iron is to be protected but not painted.</p> <p>Priority: Medium</p>

Damaged monuments



Damaged headstone in Anglican Cemetery.

Where monuments have been badly shattered or are damaged beyond reassembly or repair, they should be retained within the cemetery. Where they are becoming severely degraded, it may be appropriate to erect a plaque in front of or on the grave to indicate who was buried there and when. This includes burials that are rediscovered during any potential works (see policies below).

All fabric should be placed on the grave that they are associated with, if they are to be moved at all they should be labelled and securely stored. If it is necessary to move parts of gravestones or other historic fabric the original locations of which cannot be identified, the parts should be placed in a secure section of the cemetery where there are no existing burials. If the parts are fixed in any way in the new position, such fixing should be reversible, to enable these parts to be reinstated in their original location that may be subsequently discovered. If it is necessary (for security or other reasons) to move any parts of stones or other historic fabric off site, the parts should be catalogued and the position from which they were removed noted.

Priority: Medium

Retain the setting, remove or manage intrusive vegetation, and new plantings respect the heritage values of the Cemeteries

- Maintenance practices should include the immediate removal of green waste from the Cemeteries. The temporary storage of green waste under the row of Common linden in the Catholic Cemetery should be discontinued for tree health reasons.
- Where required, work is undertaken to minimise risk to the public from gravestones and vegetation within, and adjacent to, the Cemeteries. Annually or after any significant seismic or weather event an inspection should be undertaken to check the integrity of standing grave markers. This is to ensure they are secured and not at risk of toppling over.

Undertake regular inspections and maintenance

Alongside clear management protocols, a regular repair and maintenance regime should be formulated to ensure that heritage fabric is protected, and experiential qualities are not compromised.

This should include:

- Regular inspection and maintenance of the Cemeteries northern reaches to ensure that the significant view shaft to the Akaroa Harbour is not compromised by tree growth;
- Regular tree inspections scheduled in line with the recommendations in the Tree Risk Survey and Assessment Plan;
- Regularly clearing pine needles, cones and thrown branches from the headland for fire safety reasons;
- The removal of young wilding oak from the cemeteries;

- Weed management strategies within the cemeteries, aligned with that of the Garden of Tāne Scenic Reserve; and
- The removal of species declared as pest plants under the Regional Pest Management Strategy as part of the council's role as a landowner.

Table 10. Vegetation management actions.

Manage green waste build up in cemetery	
 <p style="text-align: center; margin-top: 5px;">Green waste storage Catholic Cemetery</p>	<p>Nature of work: Regular removal of green waste from Cemeteries.</p> <p>Method: Following work by volunteer's green waste including wood chippings should be removed from the cemetery grounds or alternatively stored away from the base of trees.</p> <p>Responsibility: Parks maintenance team</p> <p>Comments: Current storage practices have the potential to transfer disease vectors and insects and raise the temperature around tree trunks encouraging the growth of fungus.</p> <p>Task: Ongoing</p> <p>Priority: Medium</p>

Protect the Cemeteries from graffiti or vandalism

Graffiti should be removed immediately so that it does not encourage further acts of vandalism. Care must be taken to use appropriate products to remove any graffiti to ensure no damage occurs to the underlying material.

Any damage to headstones should be repaired in accordance with the recommendations made in this document and the ICOMOS NZ Charter 2010. Removal of historic material from site is not advised, unless repairs require off-site conservation work or to protect people and/or heritage values from serious harm. The location and parts of removed structures should be carefully recorded and appropriately marked to enable them to be returned to the original site as soon as circumstances allow.

New Works

E.8 New works should not diminish heritage values

Any new infrastructure within the Akaroa cemeteries should avoid gentrification of the existing area

- The effects of new infrastructure (including car parking, seating, etc.) should be assessed against the heritage values outlined in Section B.

Over the last 160 years, none of the Cemeteries have had any form of built structure within or adjacent to the burial areas. As such, any consideration of new buildings needs to ensure that this does not alter the historic character of the Cemeteries. This includes the potential to gentrify the area with a modern building out of keeping of the historic scale and intangible elements of the site. Existing use and access to and within the Cemeteries should not be compromised.

Any seating, plaques or memorials installed in the Cemeteries should be of suitable design and placement

- Any seating installed in the cemetery to encourage its use for passive recreation or reflection should be of a suitable design and placed close to the boundaries of the cemetery. These could be potentially in a 'heritage style' such as the ones added to the turning circle of Addington Cemetery.
- Any plaques or memorials should also be of suitable design, fitting with the heritage values of the Cemeteries.

Succession planting

- The selection of replacement trees following tree death or damage should respect the established heritage aesthetic with exotic deciduous specimen trees within the burial ground areas and evergreen species on the margins. Replacement trees should be of the same species wherever possible. Where this is not possible a comparable substitute for the plant's visual, functional, and horticultural characteristics, and in the case of the burial ground area, symbolic messages should be used.
- Where native vegetation is planted, these should be sourced locally to ensure appropriate whakapapa.

Fencing should be reinstated to a known earlier form

- The existing post and wire fencing that demarcates the Anglican cemetery boundaries should be replaced with either a timber post and rail or post and wire fence in keeping with the historic character of the place.
- Future improvement works should consider the replacement of the Catholic and Dissenters' cemetery fences in a similar post and wire style.

Cemetery perimeter boundary and a formal entrance are distinctive features designed to symbolise and functionally separate, secure, and protect the buried. For the Anglican cemetery it was originally demarcated by a timber post and rail fence, with a formalised entrance off of Beach Road. This could be reinstated where feasible following the survey of the cemetery to demarcate the cemetery boundaries where appropriate. The walls, fences and grave enclosures which were erected in the nineteenth and early twentieth centuries are integral components of the landscapes of our historic cemeteries.

The original fencing for the Catholic cemetery is less clear. However, the remnant current post and wire fence is not considered historic, as the original fence appears to have been replaced. It is unclear to the original form of fencing for the Catholic cemetery. As such future improvement works to the cemetery should consider its replacement in a similar post and wire style.

The Dissenters' cemetery was fenced with a mixture of post and wire fencing, combined with a macrocarpa hedge. Future improvement works to the cemeteries should consider reinstating the original form of the post and wire fence.

Recording and Records

E.9 All cemetery records should be accurate and accessible and carried out in accordance with the ICOMOS NZ Charter 2010

Records of the Cemeteries should be kept in the appropriate archive(s)

Recording and documenting the landscape over time will provide an important ongoing resource for future conservation and management planning purposes. It is particularly important where significant plant material begins to lose its condition. This information should be incorporated into a cemetery management plan, enabling good decisions to be made into the future to ensure the heritage significance of the Cemeteries is retained.

An inventory of each grave/memorial and its condition should be prepared

A preliminary survey should reveal and document what is of interest and provide an illustrated record to include the location, dimensions, description, materials of construction and current condition of each memorial. This should be included in a cemetery management plan.

The Akaroa Cemeteries should be surveyed and mapped to produce an accurate plot plan. This will allow a better understanding of required maintenance and repair requirements, as it can be used to identify areas in most need of repair. This plan can be added to over time as more work by either Council staff or volunteers is undertaken. A simplified version of the plot plan should be displayed at the entrances to the Cemeteries for visitor use.

As part of this survey, more detailed analysis can be undertaken for each gravestone. This recording work should be undertaken according to standard cemetery recording practice in New Zealand. Headings should include:

- Identification number
- Photo and photo reference
- Memorial type
- Materials
- Mason
- Shape/dimension/orientation
- Decoration
- Inscription
- Direction of inscription face
- Number of people commemorated
- Condition of the memorial and inscription
- Compilation date
- Compiler(s) name(s)

It is appropriate for volunteers to carry out these inspections and filling out of standard record forms. Specialists may be required, for example, to identify the stone types or other materials of construction and to carry out a detailed condition or structural assessment of the more complex structures. However, most of the more straightforward recording can be undertaken by volunteers, once the surveying process and a common framework is devised. Volunteers may need to be trained in visual examination and recording procedures to provide a consistent level of observation.

All works carried out in the Cemeteries should be documented

As above, records and documentation will provide an important ongoing resource for future conservation and management planning purposes. All works carried out should be well documented, including photographs of the form before and after works accompanied with a detailed description of the works carried out.

Archaeological Features

E.10 Subsurface archaeological features should not be disturbed, except for the standard process of interment, or where appropriate for the purpose of recovering structural information or exposing original features

Investigative archaeological work should be undertaken to determine the location of any unmarked burials

- Investigative archaeological work should be undertaken in the oldest part of the Anglican Cemetery to determine the location of unmarked burials.
- Investigative archaeological work should be undertaken in the western part of the Catholic cemetery to define whether there are any unmarked burials in this area before any potential expansion occurs in this area.

Historic documentation from 1909 provides a burial plot survey for the original portion of the Anglican Cemetery. When overlain on modern aerial imagery, it reveals a significant portion of this part of the cemetery covered in vegetative growth and a space with few marked burials (Figure 26). Recent vegetation removal from part of this area has revealed evidence of some surviving grave markers. Before any further landscaping is undertaken in this area, an archaeological survey may help define the original burial plots and allow for future grave site memorials, where known. This work should be undertaken under the supervision of an archaeologist experienced in working with 19th century European cemeteries. Remote sensing techniques such as ground penetrating radar are unlikely to provide sufficient levels of confidence to ensure the burials are properly defined.

A similar, but smaller, investigation should be undertaken on the western boundary of the Catholic cemetery. This area has no clear historic documentation as to the location of any possible graves, so their existence is uncertain. Using the same model as above, investigative work should be undertaken to determine if there are any unmarked graves. This should be undertaken before any potential expansion to the western boundary of the cemetery to prevent unintentional disturbance of burials.

Any works should be undertaken with extensive community consultation and would require an archaeological authority from HNZ. It should be sufficient to either uncover existing grave makers or grave cuts in order to determine unmarked burials.

Operate under an Accidental Discovery Protocol whenever soil excavation occurs

- Earthworks should be undertaken under an Accidental Discovery Protocol (ADP).

Earthworks have the potential to permanently damage archaeological features or deposits. An ADP would help ensure that artefacts, wāhi tapu, and wāhi taonga are protected from damage, modification, or destruction as a result of land use. This is especially pertinent where future burials are proposed.

Section F – Implementation Strategies and Recommendations

The following implementation strategies and recommendations for the Akaroa Cemeteries are a combination of best practice solutions guided by the National Trust of Australia, and NZHCCT.

Strategies	Actions	Timeframes	Who to Undertake
Ensure the appropriate cyclical maintenance of the Cemeteries is undertaken.	Prepare and then implement a cyclical maintenance plan which is based on conservation principles.	Immediate, plan to be completed and cyclical maintenance to commence within one year.	Immediate, plan to be completed and cyclical maintenance to commence within one year.

Strategies	Actions	Timeframes	Who to Undertake
Prevent future damage to graves by careful management of vegetation.	Cut back or remove non-historic trees or shrubs damaging or threatening monuments and surrounds; prune historic vegetation where required; consider putting in root barriers for trees near graves; carefully maintain all other vegetation and generally avoid future plantings on graves.	Removal of damaging trees and other vegetation within one year. General vegetation management on-going.	Tree removal under the guidance of a qualified arborist. General management by appointed maintenance staff.
Avoid future damage to cemetery fabric.	Root barriers should be considered as part of any new planting strategy in any part of the cemetery where there is the potential for future damage to structures.	As required.	General management by maintenance staff.
Where possible and practical, consult with families of those buried.	Advertise through public notices when intending to carry out major conservation work on individual monuments. Consider signage at entrance to cemetery guiding families on appropriate and inappropriate refurbishment of and planting on existing graves.	As required.	Stakeholders including Akaroa Cemeteries Group and Comte de Paris Descendants Group
Arborist to complete a vegetation inventory.	Complete an up-to-date, tree-by-tree condition assessment. Include shrubs in this assessment. Consider scheduling additional trees as notable or significant, based on the historical information contained in this Conservation Plan.	Complete within six months if possible.	Detailed condition assessments to be carried out by a qualified arborist.
Carefully manage grave plantings.	Further planting on graves is not recommended. Lower soil levels where required to avoid holding dampness against the graves. Dominant and invasive species within plots should be selectively removed or pruned. Plantings on broken grave covers intended to obscure the damaged covers should be removed. A preferable alternative is to cover the broken grave covers with sand (or possibly fine gravel).	As required.	Maintenance staff and volunteers, e.g. Akaroa Cemeteries Group.

Strategies	Actions	Timeframes	Who to Undertake
Ensure archaeological requirements are met.	When any new work or other significant intervention is planned, consult with HNZ to determine if an authority to damage, modify or destroy an archaeological site is required.	As required.	HNZ staff.
Record existing Cemeteries and any interventions (trees and monuments).	Maintain a photographic record of the Cemeteries, as specified in policy above.	As required. Lodge records in Council archives after approximately 10 years. Lodge copies of grave/burial database in Council archives when complete.	Council staff, including archives staff, and trained volunteers.
Further recording of fauna and flora of the cemetery.	Ongoing seasonal recording of the Cemeteries should be undertaken to ensure that all bulbs and other dormant perennials are identified and recorded. A faunal survey could be undertaken in conjunction with the Garden of Tāne Scenic Reserve to determine the ecology of the Cemeteries and gather biodiversity baseline data.	One year.	Appointed maintenance staff, volunteers and/or suitably qualified student volunteers.
Provide location aids and directional markers as well as interpret the Cemeteries for visitors.	Erect locational aids for those visiting the Cemeteries from Beach Road, Ōnuku Road, and the Garden of Tāne Scenic Reserve. Consider options for providing visitors to the Cemeteries with more information about its history and the burials. Erect any further plaques or notice boards considered desirable.	As required.	Council staff, in consultation with stakeholders.

Section G – Summary

The framework and conservation policies outlined above have been created to ensure the heritage significance of the Akaroa Cemeteries are maintained into the 21st century. To an extent, each historic New Zealand cemetery or burial ground is unique, being reflective of the individual lives as well as the local community for each area. The Akaroa Cemeteries are somewhat unusual in that they captured a period in New Zealand's history following the first sustained wave of immigration from Europe. The Cemeteries reflect the thinking of the periods towards death and burial, and the underlying religious considerations for the new colony. The Cemeteries themselves date back to the 1850s, and subsequently reflect a portion of the establishment and growth of the Akaroa community on Banks Peninsula. Their significance lies with those who are buried there, including some of the earliest European settlers to the area, as well as their naturalised setting on the hill overlooking the town. They have remained relatively undisturbed by subsequent developments over the last two centuries. The expansion of the town has seen the landscape shift from rural to more urban, but the large cemetery reserves combined with the adjacent Garden of Tāne Scenic Reserve have ensured its landscape values have been retained and enhanced over time. It remains an important site for the local community, as well as for those whose ancestors are buried there. Future considerations by any interested group should ensure that the values of this tranquil and special place are retained into the future, to ensure subsequent generations retain the same connections with the site as those who first settled in Akaroa.

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Appendix A – Landscape Appendix



Remnant macrocarpa stump colonized by wilding silver birch, Anglican Cemetery. Believed to be part of the 1927 plantings. Photographed December 2019.



Josephine Le Lievre grave rose, Catholic Cemetery. Photographed December 2019



Sarah Garwood grave rose, Anglican Cemetery (December 2019).

Appendix B – List of Notable People (Linda Sunderland)

Anglican Cemetery	
Adams: Thomas	<ul style="list-style-type: none"> • Carpenter by trade • 1853 – Began a butcher’s shop and store on the corner of Rue Lavaud and Rue Balguerie – opposite the Langlois-Eteveneaux cottage • Built his hotel the ‘Criterion’ on this spot 10 years later. Still standing – thought to be the oldest surviving hotel in the South Island. Survived an arson attack in the 1880s • Built <i>Windermere</i> for John Sunckell in the 1870s – This large house is still standing on Rue Lavaud.
Aylmer: Rev William	<ul style="list-style-type: none"> • Third Anglican vicar of Akaroa • Son (Justin) was 1st warden of the Ross Goldfields and last Magistrate in Akaroa
Armstrong: Capt. George	<ul style="list-style-type: none"> • Born in Nova Scotia 1820, ran away to sea aged 14 • 1848 – Trading around the Peninsula bays in his cutter <i>Katherine Johnstone</i> • 1850 – Purchased land in Akaroa and later bought sections in Wainui and Takamatua • 1851 – Charged with smuggling, convicted and his cutter and goods forfeited • Set up business in Akaroa as an accountant • 1853 – Purchased the Commercial Hotel • 1962 – Purchased first part of Mt Vernon estate • 1861 – 1862 Member for Akaroa on the <u>Canterbury Provincial Council</u>. • 1864 – Elected to the <u>House of Representatives</u> as member for Akaroa and the Peninsula (long career) • Bought the 1st fencing wire to the Peninsula from Canada • Business partner of James Daly –selling merchandise both ends of town, jointly owning the <i>Challenge</i> which was built in Akaroa • Farmer – total holding eventually 1620 hectares • Milled his own timber including making roofing shingles • Worked unceasingly for the betterment of Akaroa and the Peninsula • Son George Jnr was 3 times Akaroa’s Mayor (see below)
Armstrong: George Jnr	<ul style="list-style-type: none"> • Served 3 terms as Mayor – the longest serving Mayor and Councillor at 22.5 years • During his terms, Akaroa became one of the most modern and best equipped boroughs in the country in this time • His, and his councillors (notably Etienne Lelievre), list of accomplishments was extensive: The Technical High School, Public Baths, new tennis courts, improvements to streets and footpaths, the laying out of the Domain (now the Garden of Tāne), the revamping of the ‘Scientific and Literary Institute’ to become the ‘Coronation Library’, and the establishment of electric power (the first settlement to have power in the Province)
Breitmeyer: Johan	<ul style="list-style-type: none"> • German settler of the <i>Comte de Paris</i> 1840 • Arrived with his wife and family and settled in Takamatua • Shoemaker and farmer

	<ul style="list-style-type: none"> • Large family of descendants around the area and New Zealand
Bruce: Capt. James	<ul style="list-style-type: none"> • Stayed in Akaroa when his boat, <i>The Brothers</i>, sank inside the Akaroa Heads 1842. He had on board Capt William Mein Smith who had surveyed the entire coastline between Stewart Island and Akaroa – lost all his charts, field books and instruments • A Scot from Dundee • Responsible for taking the first white settlers to Waikaouiti, Otago on the <i>Magnet</i> • Piloted the <i>Monarch</i> into Akaroa Harbour when it arrived in 1850 and provided the migrants with fresh bread, butter and watercress (many <i>Monarch</i> passengers stayed in Akaroa and contributed to the establishment of the settlement) • First guest paying hotel in the South Island (The Bruce) burned down as a result of arson in 1882 • 1842 – initiated Akaroa as a Port of Entry and successfully requested that Governor Grey to build a Customs House • Bought out his widowed brother-in-law and five daughters from Scotland – John Donnet, built two cottages for them to live in which remain today on the corner of Aubrey St and Bruce Tce. • Died aged 52 of 'dropsy' and an enlarged heart. The Bruce Hotel got taken over
Checkley: George	<ul style="list-style-type: none"> • Bricklayer and carpenter from Grimsby near Lincolnshire • Arrived in Lyttelton on board the <i>Indiana</i> in 1858 • Went straight to Akaroa and began working with Samuel Farr • Took easily to farming and stock handling • Sent the 1st shipment of cheese to England 1883 from the Peninsula and helped open up a regular cheese trade between the Peninsula and England • Invented several farm implements including a grass cleaning machine • Built his property in 1870s above the Catholic cemetery, <i>Mt Pleasant</i>, and a brick cow shed was made with bricks made on the site • The house was replaced later by his architect son who continued the name of <i>Mt Pleasant</i> • Son, George, achieved great recognition as an architect – architectural degree at Liverpool, assistant lecturer at Cambridge University, Jarvis scholarship from Rome, Head of Architecture at Nottingham. Houses he designed in Cambridge remain well regarded
Citron: Henri	<ul style="list-style-type: none"> • First chemist in Akaroa • First chemist with a University degree
Daly: James	<ul style="list-style-type: none"> • Significant merchant in early Akaroa • Business partner of James Garwood • Operated Commercial Hotel • Daly's wharf – originally called the 'French Jetty.' • Possibly operated his business by Daly's Wharf which is why the jetty is now called Daly's Wharf – one of the most photographed scenes of Akaroa
Dicken: Joseph and Mary 'A Canterbury Pilgrim'	<ul style="list-style-type: none"> • Arrived in Lyttelton on board the 1st Four Ships of the Canterbury Association • Settled as a farmer at French Farm

	<ul style="list-style-type: none"> • 1857 – mysteriously disappeared by French Farm. Left home and never seen again. Dog returned home very weak and hardly able to walk and horse found tied to supplejacks • Mary lived on and became quite an independent woman – leased some of her farmland at French Farm and moved into Capt. Lavaud's house (close to where Museum is now)
Garwood: James	<ul style="list-style-type: none"> • Born Oxford, England • Arrived in NZ aged 19yrs to work on the newly founded newspaper, The Lyttelton Times • Few years later came to Akaroa and established a waterfront store • Managed the Akaroa Mail newspaper for a short time • Later went into sawmilling • Built and ran the Hill Top Hotel • Commissioned Hadyn Woods to compose 'The Akaroa Waltz' for his wife • Built a house under Dr Daniel Watkins lease. This is now French Bay House at 113 Rue Jolie, which is much admired by visitors to Akaroa • A Mayor of Akaroa
Haylock: Charles Lagden	<ul style="list-style-type: none"> • 1850 – Arrived on the <i>Monarch</i> • 1853 – farmer • Opened water powered flour mill Rue Grehan following Waeckerle's example – 7 years after Waeckerle's. • Can stay in the Mill cottage today – best preserved English pioneer cottage in Akaroa
Hempleman: Capt. George	<ul style="list-style-type: none"> • Whaler – later farmer, boat builder • German • 1835 – established Peraki whaling station • Thought he had bought the Peninsula from the Māori • Hempleman Drive next to Anglican Cemetery • One tripot by the beach is from Peraki • Settled in Akaroa • <u>Story from Papers Past:</u> While visiting Christchurch, George fell into the river Avon and was thought to be committing suicide as he took in lots of water. In the end, it was decided he was too sane for that lark!
Hughes: Thomas	<ul style="list-style-type: none"> • 1849 – Came down from Wellington to Lyttelton with his family to do contract surveying for Captain Joseph Thomas • May 1851 – established a pontoon ferry across the Heathcote river at Ferrymead • June 1851 – opened up the Heathcote Arms Hotel • Set up business as a contractor in Lyttelton • 1855 – Arrived in Akaroa and operated a ferry service from the Head of the Bay to Akaroa • 1861 – Purchased sections in Robinson's Bay, joined John and Frederick Pavitt's sawmilling business • Established a shipping route for the timber out of Robinson's Bay • 1862 – Took a boat load of timber to Dunedin and bought back with him 42 men to work on the Saw Mill and build roads – referred to as the Barracoutta Gang when they fished a large cache of barracoutta • 1864 – Took over the Mill

	<ul style="list-style-type: none"> • 1865 – Died when a jammed log rolled on to him as he was trying to free it
Koinopolus: Dominique	<ul style="list-style-type: none"> • Greek boatman and launch owner • Involved in trying to rescue the two men trapped in a cave following the wrecking of the <i>Crest</i> • Known as an expert and daring swimmer he tried to get ropes into the two seamen stranded in the cave • For three days every plan that could be thought of was tried to rescue the two and on the 4th morning cave was found to be empty
Lelievre: Etienne Xavier	<ul style="list-style-type: none"> • Long-serving Councillor and Mayor of Akaroa • Eldest son of Francois and Justine Rose Lelievre – two daughters before him • Inherited wealth and land built up by Francois and Justine’s hard work but also worked hard himself • Two wives – Louisa Rodrigues (died after giving birth to little Louisa) and Elizabeth Vangioni • Displayed the canon (on the Britomart Reserve) at Christchurch’s Great Exhibition in 1906 when he was Mayor as thought it a ‘fine example of the British Empire’ – he was a son of the French! • Bought Oinako when it was Wagstaff’s Hotel which had caught fire (possible arson). Resurrected the building and incorporated lots of treasures from travelling in Europe. Oinako still standing at 99 Beach Rd • Bred and raced horses • Buried in the Anglican Cemetery (but parents and siblings buried in the Catholic Cemetery) – Francois was berated by the Catholic Priest after standing as a doorman for a Masonic Lodge meeting so Francois had his next born child (Etienne) baptised in the Anglican Church
Libeau: Joseph	<ul style="list-style-type: none"> • French settler off the <i>Comte de Paris</i> 1840 • Arrived with his wife and family • Brickmaker in the Grehan valley • House still standing – 54 Rue Grehan • Libeau descendants have created their own association.
Scarborough: George	<ul style="list-style-type: none"> • First Mayor of Akaroa • Sawmiller • Proprietor of the Bruce Hotel following Capt. Bruce’s death • May have a connection with the name of Scarborough in Christchurch
Waeckerle: Christian Jacob and Marie Judith (nee Etevenneaux)	<ul style="list-style-type: none"> • German settler of the <i>Comte de Paris</i> 1840 • Married Marie Judith Etevenneaux (also from the <i>Comte de Paris</i> 1842) • Only one daughter Caroline, and line died out • Initially settled in German Bay and pit sawed timber to build the houses for the German settlers • Mayor and Councillor of Akaroa • Established and ran the Mail Run from Pigeon Bay to Akaroa (connecting to Christchurch) • Built the 1st water driven flour mill in Akaroa 1846 after the French produced wheat and barley in 1841-1842 • Built and ran Waeckerle’s Hotel (now the Grand Hotel) • 1871 – Established and ran a Coach service from Pigeon Bay to Akaroa

	<ul style="list-style-type: none"> • Locksmith, butcher, coffin-maker, coach and horse hire operator • Headstone broken in 2010 earthquakes – approved for funded restoration by the Council but not yet done
Watkins: Dr Daniel	<ul style="list-style-type: none"> • English doctor who worked his passage out as Surgeon Superintendent and ship owner’s representative on board the <i>Cressy</i> (one of the Canterbury Associations “1st four ships” to arrive in Lyttelton) • Brought his wife and family with him. • Became the doctor, chemist and Registrar of Births, Deaths and Marriages in Akaroa • Supplied eight windows for the Anglican church • Bought a large 20-hectare block from the Canterbury Association and leased some of the land out • Early property developer in Akaroa – prominent houses still standing in Rue Jolie • 1861 – Established Scientific and Literary Institute (now the Coronation Library) • Adult children are also buried in the Anglican Cemetery.
Watkins: William	<ul style="list-style-type: none"> • Son of Dr Daniel Watkins • Noted early Akaroa artist – provided a record of what early Akaroa looked like • First photographer in Akaroa
Watkins: Stephen	<ul style="list-style-type: none"> • Son of Dr Daniel Watkins • Noted botanist • House and some of Stephen’s plants remain at 115 Rue Jolie
Worsley: Georgina	<ul style="list-style-type: none"> • Mother of Frank Worsley – noted navigator, Captain and Antarctic explorer who was awarded the DSO and OBE by the British Govt.

Catholic Cemetery	
Bouriaud: Eli and Anette	<ul style="list-style-type: none"> • French settlers off the <i>Comte de Paris</i> 1840 • Neither applied for British citizenship – the only French settlers not to apply • Significant horticulturist and early farmer with a large farm holding in Gough’s Bay • Mulberry tree sought out for propagation for silk worm industry • House still standing at 8 Rue Grehan • <u>Headstone broken in Canterbury earthquake 2010 – approved for funded restoration by Council.</u>
Cullen: John	<ul style="list-style-type: none"> • Early Akaroa builder – significant early buildings, some remain including St Patrick’s Church and old Town Hall (Pot Pourri) • List of buildings available from Akaroa Museum • Undertaker
de Malmanche: Emeri and Jeanne	<ul style="list-style-type: none"> • French settlers off the <i>Comte de Paris</i> 1840 • Gardener/Jardiniere

	<ul style="list-style-type: none"> • First European baby born on the beach October 1840 – baptised by Bishop Pompallier October 1840 – Charles de Malmanche. • Daughters educated in France and ran a private school for girls in Akaroa
Guindon: Benjamin and Elizabeth	<ul style="list-style-type: none"> • French settlers off the <i>Comte de Paris</i> 1840 • House still standing 11 Rue Balguerie – built of totara
Kotlowski: Augustus	<ul style="list-style-type: none"> • Polish immigrant • Coach driver from Warsaw • Family still in Akaroa • Known locally as 'The Count'
Keifer:	<ul style="list-style-type: none"> • Casket bought out from the United States as wanted to be buried here - reason unknown • An American returned serviceman • May be lead lined coffin due to the flight from the United States
Lelievre: Francois and Justine Lelievre (nee de Malmanche)	<ul style="list-style-type: none"> • French settlers off the <i>Comte de Paris</i> 1840 • Francois – previous whaler, locksmith, blacksmith from Versailles and Paris who lived in Akaroa 1837/1838 • Worked his passage back on the <i>Comte de Paris</i> as wished to live and settle in Akaroa • Justine – was the 8yr old daughter of Emeri and Jeanne de Malmanche on the <i>Comte de Paris</i>. Her 5yr old brother Pierre also on the <i>Comte de Paris</i> • Nine children, 8 lived to adulthood • Significant impact on early settlement – hoteliers, farmers – large landowners • Hosted early Canterbury settlers in hotel at the head of the harbour and rowed them to Akaroa • Family still living, farming and contributing in Akaroa
Narbey: Francois and Mary	<ul style="list-style-type: none"> • French settler arrived in 1850 • Political prisoner in France, released 1848 during uprising • Major landowner/farmer – OTānerito • Family involved in establishment of the Banks Peninsula Track • Family still living, farming and contributing to Akaroa and Peninsula
Rodrigues: Antonio	<ul style="list-style-type: none"> • Portuguese settler • Arrived 1858 • Butcher, baker, hotelier – Madeira Hotel
Walker: John James	<ul style="list-style-type: none"> • Early Akaroa builder • Arrived in Akaroa to build Waeckerle's cottage • Other significant buildings, some remain e.g., Waeckerle's cottage, old Police Station, St Patrick's Church foyer • List of buildings available from Akaroa Museum • Seven sons and 1 daughter – became 'John James Walker and Sons'. Actively building in Akaroa until recently • Undertaker, provided hearse and horses, and made coffins • Brick maker • Home and converted factory 112 and 114 Rue Jolie

Vangioni: Joseph and Julia	<ul style="list-style-type: none"> • Italian settler • 1863 – Arrived in Akaroa with family • Responsible for building significant Peninsula roads • Merchant – Vangioni’s General Store. • Son Louis received national honours for his recognition and curating of Māori artefacts
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Dissenter’s Cemetery (Non-Conformists)	
Brown: Elizabeth	<ul style="list-style-type: none"> • 20 February 1840 – Arrived in Petone, Wellington on the <i>Bengal Merchant</i> • 1843 – Arrived in Akaroa with husband Peter and children to operate a bakery • Elizabeth and Peter baked and cared for others at whaling stations when owner sold the Akaroa bakery • Husband Peter ‘perished’ in the Otago goldfields • Elizabeth carried on as a single mother and widow to operate her own bakery in Akaroa – now the ‘Fire and Ice’ building • Hosted Presbyterian Church services in her home until Church built – knocked down a wall to allow enough room • Major influence in establishment and maintenance of the Presbyterian Church in Akaroa • First Presbyterian Church still standing – was called the ‘Bon Accord’ • Beautiful headstone
Curry: Samuel and David	<ul style="list-style-type: none"> • 1854 – Arrived in Robinson’s Bay • Worked at Pavitt’s saw mill • Farmed Robinson’s Bay • Family still living, farming and contributing in the area
Dodds: George Fawcett	<ul style="list-style-type: none"> • Took over the Chemist shop from Henri Citron – called it the Medical Hall • Building still standing 58 Rue Lavaud • Family still operating as Dodd’s Pharmacy in Christchurch
Hayward: Henry and Anne	<ul style="list-style-type: none"> • Significant farmers Robinson’s Bay – cart for selling produce now in Okain’s Bay Museum • Sons farmed around Peninsula – Wainui, Duvauchelle, Robinson’s Bay • Son (James) built Robinson’s Bay wharf

Appendix C – ICOMOS New Zealand Charter 2010

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Disclaimer:

ICOMOS New Zealand encourages the wide use of its Charter in conservation plans, heritage studies and other documents relating to the conservation of places of cultural heritage value. However, inclusion of this Charter does not constitute an endorsement of the work carried out, or the report in which the Charter appears.

ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value

Revised 2010

Preamble

New Zealand retains a unique assemblage of **places of cultural heritage value** relating to its indigenous and more recent peoples. These areas, **cultural landscapes** and features, buildings and **structures**, gardens, archaeological sites, traditional sites, monuments, and sacred **places** are treasures of distinctive value that have accrued meanings over time. New Zealand shares a general responsibility with the rest of humanity to safeguard its cultural heritage **places** for present and future generations. More specifically, the people of New Zealand have particular ways of perceiving, relating to, and conserving their cultural heritage **places**.

Following the spirit of the International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter - 1964), this charter sets out principles to guide the **conservation of places of cultural heritage value** in New Zealand. It is a statement of professional principles for members of ICOMOS New Zealand.

This charter is also intended to guide all those involved in the various aspects of **conservation** work, including owners, guardians, managers, developers, planners, architects, engineers, craftspeople and those in the construction trades, heritage practitioners and advisors, and local and central government authorities. It offers guidance for communities, organisations, and individuals involved with the **conservation** and management of cultural heritage **places**.

This charter should be made an integral part of statutory or regulatory heritage management policies or plans, and should provide support for decision makers in statutory or regulatory processes.

Each article of this charter must be read in the light of all the others. Words in bold in the text are defined in the definitions section of this charter.

This revised charter was adopted by the New Zealand National Committee of the International Council on Monuments and Sites at its meeting on 4 September 2010.

Purpose of conservation

1. The purpose of conservation

The purpose of **conservation** is to care for **places of cultural heritage value**.

In general, such **places**:

- (i) have lasting values and can be appreciated in their own right;
- (ii) inform us about the past and the cultures of those who came before us;
- (iii) provide tangible evidence of the continuity between past, present, and future;
- (iv) underpin and reinforce community identity and relationships to ancestors and the land; and
- (v) provide a measure against which the achievements of the present can be compared.

It is the purpose of **conservation** to retain and reveal such values, and to support the ongoing meanings and functions of **places of cultural heritage value**, in the interests of present and future generations.

Conservation principles

2. Understanding cultural heritage value

Conservation of a **place** should be based on an understanding and appreciation of all aspects of its **cultural heritage value**, both **tangible** and **intangible**. All available forms of knowledge and evidence provide the means of understanding a **place** and its **cultural heritage value** and **cultural heritage significance**. **Cultural heritage value** should be understood through consultation with **connected people**, systematic documentary and oral research, physical investigation and **recording** of the **place**, and other relevant methods.

All relevant **cultural heritage values** should be recognised, respected, and, where appropriate, revealed, including values which differ, conflict, or compete.

The policy for managing all aspects of a **place**, including its **conservation** and its **use**, and the implementation of the policy, must be based on an understanding of its **cultural heritage value**.

3. Indigenous cultural heritage

The indigenous cultural heritage of **tangata whenua** relates to **whanau**, **hapu**, and **iwi** groups. It shapes identity and enhances well-being, and it has particular cultural meanings and values for the present, and associations with those who have gone before. Indigenous cultural heritage brings with it responsibilities of guardianship and the practical application and passing on of associated knowledge, traditional skills, and practices.

The Treaty of Waitangi is the founding document of our nation. Article 2 of the Treaty recognises and guarantees the protection of **tino rangatiratanga**, and so empowers **kaitiakitanga** as customary trusteeship to be exercised by **tangata whenua**. This customary trusteeship is exercised over their **taonga**, such as sacred and traditional **places**, built heritage, traditional practices, and other cultural heritage resources. This obligation extends beyond current legal ownership wherever such cultural heritage exists.

Particular **matauranga**, or knowledge of cultural heritage meaning, value, and practice, is associated with **places**. **Matauranga** is sustained and transmitted through oral, written, and physical forms determined by **tangata whenua**. The **conservation** of such **places** is therefore conditional on decisions made in associated **tangata whenua** communities, and should proceed only in this context. In particular, protocols of access, authority, ritual, and practice are determined at a local level and should be respected.

4. Planning for conservation

Conservation should be subject to prior documented assessment and planning.

All **conservation** work should be based on a **conservation plan** which identifies the **cultural heritage value** and **cultural heritage significance** of the **place**, the **conservation** policies, and the extent of the recommended works.

The **conservation plan** should give the highest priority to the **authenticity** and **integrity** of the **place**.

Other guiding documents such as, but not limited to, management plans, cyclical **maintenance** plans, specifications for **conservation** work, interpretation plans, risk mitigation plans, or emergency plans should be guided by a **conservation plan**.

5. Respect for surviving evidence and knowledge

Conservation maintains and reveals the **authenticity** and **integrity** of a **place**, and involves the least possible loss of **fabric** or evidence of **cultural heritage value**. Respect for all forms of knowledge and existing evidence, of both **tangible** and **intangible values**, is essential to the **authenticity** and **integrity** of the **place**.

Conservation recognises the evidence of time and the contributions of all periods. The **conservation** of a **place** should identify and respect all aspects of its **cultural heritage value** without unwarranted emphasis on any one value at the expense of others.

The removal or obscuring of any physical evidence of any period or activity should be minimised, and should be explicitly justified where it does occur. The **fabric** of a particular period or activity may be obscured or removed if assessment shows that its removal would not diminish the **cultural heritage value** of the **place**.

In **conservation**, evidence of the functions and intangible meanings of **places** of **cultural heritage value** should be respected.

6. Minimum intervention

Work undertaken at a **place** of **cultural heritage value** should involve the least degree of **intervention** consistent with **conservation** and the principles of this charter.

Intervention should be the minimum necessary to ensure the retention of **tangible** and **intangible values** and the continuation of **uses** integral to those values. The removal of **fabric** or the alteration of features and spaces that have **cultural heritage value** should be avoided.

7. Physical investigation

Physical investigation of a **place** provides primary evidence that cannot be gained from any other source. Physical investigation should be carried out according to currently accepted professional standards, and should be documented through systematic **recording**.

Invasive investigation of **fabric** of any period should be carried out only where knowledge may be significantly extended, or where it is necessary to establish the existence of **fabric** of **cultural heritage value**, or where it is necessary for **conservation** work, or where such **fabric** is about to be damaged or destroyed or made inaccessible. The extent of invasive investigation should minimise the disturbance of significant **fabric**.

8. Use

The **conservation** of a **place** of **cultural heritage value** is usually facilitated by the **place** serving a useful purpose.

Where the **use** of a **place** is integral to its **cultural heritage value**, that **use** should be retained.

Where a change of **use** is proposed, the new **use** should be compatible with the **cultural heritage value** of the **place**, and should have little or no adverse effect on the **cultural heritage value**.

9. Setting

Where the **setting** of a **place** is integral to its **cultural heritage value**, that **setting** should be conserved with the **place** itself. If the **setting** no longer contributes to the **cultural heritage value** of the **place**, and if **reconstruction** of the **setting** can be justified, any **reconstruction** of the **setting** should be based on an understanding of all aspects of the **cultural heritage value** of the **place**.

10. Relocation

The on-going association of a **structure** or feature of **cultural heritage value** with its location, site, curtilage, and **setting** is essential to its **authenticity** and **integrity**. Therefore, a **structure** or feature of **cultural heritage value** should remain on its original site.

Relocation of a **structure** or feature of **cultural heritage value**, where its removal is required in order to clear its site for a different purpose or construction, or where its removal is required to enable its **use** on a different site, is not a desirable outcome and is not a **conservation** process.

In exceptional circumstances, a **structure** of **cultural heritage value** may be relocated if its current site is in imminent danger, and if all other means of retaining the **structure** in its current location have been exhausted. In this event, the new location should provide a **setting** compatible with the **cultural heritage value** of the **structure**.

11. Documentation and archiving

The **cultural heritage value** and **cultural heritage significance** of a **place**, and all aspects of its **conservation**, should be fully documented to ensure that this information is available to present and future generations.

Documentation includes information about all changes to the **place** and any decisions made during the **conservation** process.

Documentation should be carried out to archival standards to maximise the longevity of the record, and should be placed in an appropriate archival repository.

Documentation should be made available to **connected people** and other interested parties. Where reasons for confidentiality exist, such as security, privacy, or cultural appropriateness, some information may not always be publicly accessible.

12. Recording

Evidence provided by the **fabric** of a **place** should be identified and understood through systematic research, **recording**, and analysis.

Recording is an essential part of the physical investigation of a **place**. It informs and guides the **conservation** process and its planning. Systematic **recording** should occur prior to, during, and following any **intervention**. It should include the **recording** of new evidence revealed, and any **fabric** obscured or removed.

Recording of the changes to a **place** should continue throughout its life.

13. Fixtures, fittings, and contents

Fixtures, fittings, and **contents** that are integral to the **cultural heritage value** of a **place** should be retained and conserved with the **place**. Such fixtures, fittings, and **contents** may include carving, painting, weaving, stained glass, wallpaper, surface decoration, works of art, equipment and machinery, furniture, and personal belongings.

Conservation of any such material should involve specialist **conservation** expertise appropriate to the material. Where it is necessary to remove any such material, it should be recorded, retained, and protected, until such time as it can be reinstated.

Conservation processes and practice

14. Conservation plans

A **conservation plan**, based on the principles of this charter, should:

- (i) be based on a comprehensive understanding of the **cultural heritage value** of the **place** and assessment of its **cultural heritage significance**;
- (ii) include an assessment of the **fabric** of the **place**, and its condition;
- (iii) give the highest priority to the **authenticity** and **integrity** of the **place**;
- (iv) include the entirety of the **place**, including the **setting**;
- (v) be prepared by objective professionals in appropriate disciplines;
- (vi) consider the needs, abilities, and resources of **connected people**;
- (vii) not be influenced by prior expectations of change or development;
- (viii) specify **conservation** policies to guide decision making and to guide any work to be undertaken;
- (ix) make recommendations for the **conservation** of the **place**; and
- (x) be regularly revised and kept up to date.

15. Conservation projects

Conservation projects should include the following:

- (i) consultation with interested parties and **connected people**, continuing throughout the project;
- (ii) opportunities for interested parties and **connected people** to contribute to and participate in the project;
- (iii) research into documentary and oral history, using all relevant sources and repositories of knowledge;
- (iv) physical investigation of the **place** as appropriate;
- (v) use of all appropriate methods of **recording**, such as written, drawn, and photographic;
- (vi) the preparation of a **conservation plan** which meets the principles of this charter;
- (vii) guidance on appropriate **use** of the **place**;
- (viii) the implementation of any planned **conservation** work;
- (ix) the **documentation** of the **conservation** work as it proceeds; and
- (x) where appropriate, the deposit of all records in an archival repository.

A **conservation** project must not be commenced until any required statutory authorisation has been granted.

16. Professional, trade, and craft skills

All aspects of **conservation** work should be planned, directed, supervised, and undertaken by people with appropriate **conservation** training and experience directly relevant to the project.

All **conservation** disciplines, arts, crafts, trades, and traditional skills and practices that are relevant to the project should be applied and promoted.

17. Degrees of intervention for conservation purposes

Following research, **recording**, assessment, and planning, **intervention** for **conservation** purposes may include, in increasing degrees of **intervention**:

- (i) **preservation**, through **stabilisation**, **maintenance**, or **repair**;
- (ii) **restoration**, through **reassembly**, **reinstatement**, or removal;
- (iii) **reconstruction**; and
- (iv) **adaptation**.

In many **conservation** projects a range of processes may be utilised. Where appropriate, **conservation** processes may be applied to individual parts or components of a **place** of **cultural heritage value**.

The extent of any **intervention** for **conservation** purposes should be guided by the **cultural heritage value** of a **place** and the policies for its management as identified in a **conservation plan**. Any **intervention** which would reduce or compromise **cultural heritage value** is undesirable and should not occur.

Preference should be given to the least degree of **intervention**, consistent with this charter.

Re-creation, meaning the conjectural **reconstruction** of a **structure** or **place**; replication, meaning to make a copy of an existing or former **structure** or **place**; or the construction of generalised representations of typical features or **structures**, are not **conservation** processes and are outside the scope of this charter.

18. Preservation

Preservation of a **place** involves as little **intervention** as possible, to ensure its long-term survival and the continuation of its **cultural heritage value**.

Preservation processes should not obscure or remove the patina of age, particularly where it contributes to the **authenticity** and **integrity** of the **place**, or where it contributes to the structural stability of materials.

i. Stabilisation

Processes of decay should be slowed by providing treatment or support.

ii. Maintenance

A **place** of **cultural heritage value** should be maintained regularly. **Maintenance** should be carried out according to a plan or work programme.

iii. Repair

Repair of a **place** of **cultural heritage value** should utilise matching or similar materials. Where it is necessary to employ new materials, they should be distinguishable by experts, and should be documented.

Traditional methods and materials should be given preference in **conservation** work.

Repair of a technically higher standard than that achieved with the existing materials or construction practices may be justified only where the stability or life expectancy of the site or material is increased, where the new material is compatible with the old, and where the **cultural heritage value** is not diminished.

19. Restoration

The process of **restoration** typically involves **reassembly** and **reinstatement**, and may involve the removal of accretions that detract from the **cultural heritage value** of a **place**.

Restoration is based on respect for existing **fabric**, and on the identification and analysis of all available evidence, so that the **cultural heritage value** of a **place** is recovered or revealed. **Restoration** should be carried out only if the **cultural heritage value** of the **place** is recovered or revealed by the process.

Restoration does not involve conjecture.

i. Reassembly and reinstatement

Reassembly uses existing material and, through the process of **reinstatement**, returns it to its former position. **Reassembly** is more likely to involve work on part of a **place** rather than the whole **place**.

ii. Removal

Occasionally, existing **fabric** may need to be permanently removed from a **place**. This may be for reasons of advanced decay, or loss of structural **integrity**, or because particular **fabric** has been identified in a **conservation plan** as detracting from the **cultural heritage value** of the **place**.

The **fabric** removed should be systematically **recorded** before and during its removal. In some cases it may be appropriate to store, on a long-term basis, material of evidential value that has been removed.

20. Reconstruction

Reconstruction is distinguished from **restoration** by the introduction of new material to replace material that has been lost.

Reconstruction is appropriate if it is essential to the function, **integrity**, **intangible value**, or understanding of a **place**, if sufficient physical and documentary evidence exists to minimise conjecture, and if surviving **cultural heritage value** is preserved.

Reconstructed elements should not usually constitute the majority of a **place** or **structure**.

21. Adaptation

The **conservation** of a **place** of **cultural heritage value** is usually facilitated by the **place** serving a useful purpose. Proposals for **adaptation** of a **place** may arise from maintaining its continuing **use**, or from a proposed change of **use**.

Alterations and additions may be acceptable where they are necessary for a **compatible use** of the **place**. Any change should be the minimum necessary, should be substantially reversible, and should have little or no adverse effect on the **cultural heritage value** of the **place**.

Any alterations or additions should be compatible with the original form and **fabric** of the **place**, and should avoid inappropriate or incompatible contrasts of form, scale, mass, colour, and material.

Adaptation should not dominate or substantially obscure the original form and **fabric**, and should not adversely affect the **setting** of a **place** of **cultural heritage value**. New work should complement the original form and **fabric**.

22. Non-intervention

In some circumstances, assessment of the **cultural heritage value** of a **place** may show that it is not desirable to undertake any **conservation intervention** at that time. This approach may be appropriate where undisturbed constancy of **intangible values**, such as the spiritual associations of a sacred **place**, may be more important than its physical attributes.

23. Interpretation

Interpretation actively enhances public understanding of all aspects of **places** of **cultural heritage value** and their **conservation**. Relevant cultural protocols are integral to that understanding, and should be identified and observed.

Where appropriate, interpretation should assist the understanding of **tangible** and **intangible values** of a **place** which may not be readily perceived, such as the sequence of construction and change, and the meanings and associations of the **place** for **connected people**.

Any interpretation should respect the **cultural heritage value** of a **place**. Interpretation methods should be appropriate to the **place**. Physical **interventions** for interpretation purposes should not detract from the experience of the **place**, and should not have an adverse effect on its **tangible** or **intangible values**.

24. Risk mitigation

Places of **cultural heritage value** may be vulnerable to natural disasters such as flood, storm, or earthquake; or to humanly induced threats and risks such as those arising from earthworks, subdivision and development, buildings works, or wilful damage or neglect. In order to safeguard **cultural heritage value**, planning for risk mitigation and emergency management is necessary.

Potential risks to any **place** of **cultural heritage value** should be assessed. Where appropriate, a risk mitigation plan, an emergency plan, and/or a protection plan should be prepared, and implemented as far as possible, with reference to a conservation plan.

Definitions

For the purposes of this charter:

Adaptation means the process(es) of modifying a **place** for a **compatible use** while retaining its **cultural heritage value**. **Adaptation** processes include alteration and addition.

Authenticity means the credibility or truthfulness of the surviving evidence and knowledge of the **cultural heritage value** of a **place**. Relevant evidence includes form and design, substance and **fabric**, technology and craftsmanship, location and surroundings, context and **setting**, **use** and function, traditions, spiritual essence, and sense of place, and includes **tangible** and **intangible values**. Assessment of **authenticity** is based on identification and analysis of relevant evidence and knowledge, and respect for its cultural context.

Compatible use means a **use** which is consistent with the **cultural heritage value** of a **place**, and which has little or no adverse impact on its **authenticity** and **integrity**.

Connected people means any groups, organisations, or individuals having a sense of association with or responsibility for a **place** of **cultural heritage value**.

Conservation means all the processes of understanding and caring for a **place** so as to safeguard its **cultural heritage value**. **Conservation** is based on respect for the existing **fabric**, associations, meanings, and **use** of the **place**. It requires a cautious approach of doing as much work as necessary but as little as possible, and retaining **authenticity** and **integrity**, to ensure that the **place** and its values are passed on to future generations.

Conservation plan means an objective report which documents the history, **fabric**, and **cultural heritage value** of a **place**, assesses its **cultural heritage significance**, describes the condition of the **place**, outlines **conservation** policies for managing the **place**, and makes recommendations for the **conservation** of the **place**.

Contents means moveable objects, collections, chattels, documents, works of art, and ephemera that are not fixed or fitted to a **place**, and which have been assessed as being integral to its **cultural heritage value**.

Cultural heritage significance means the **cultural heritage value** of a **place** relative to other similar or comparable **places**, recognising the particular cultural context of the **place**.

Cultural heritage value/s means possessing aesthetic, archaeological, architectural, commemorative, functional, historical, landscape, monumental, scientific, social, spiritual, symbolic, technological, traditional, or other **tangible** or **intangible values**, associated with human activity.

Cultural landscapes means an area possessing **cultural heritage value** arising from the relationships between people and the environment. **Cultural landscapes** may have been designed, such as gardens, or may have evolved from human settlement and land use over time, resulting in a diversity of distinctive landscapes in different areas. Associative **cultural landscapes**, such as sacred mountains, may lack **tangible** cultural elements but may have strong **intangible** cultural or spiritual associations.

Documentation means collecting, **recording**, keeping, and managing information about a **place** and its **cultural heritage value**, including information about its history, **fabric**, and meaning; information about decisions taken; and information about physical changes and **interventions** made to the **place**.

Fabric means all the physical material of a **place**, including subsurface material, **structures**, and interior and exterior surfaces including the patina of age; and including fixtures and fittings, and gardens and plantings.

Hapu means a section of a large tribe of the **tangata whenua**.

Intangible value means the abstract **cultural heritage value** of the meanings or associations of a **place**, including commemorative, historical, social, spiritual, symbolic, or traditional values.

Integrity means the wholeness or intactness of a **place**, including its meaning and sense of **place**, and all the **tangible** and **intangible** attributes and elements necessary to express its **cultural heritage value**.

Intervention means any activity that causes disturbance of or alteration to a **place** or its **fabric**. **Intervention** includes archaeological excavation, invasive investigation of built **structures**, and any **intervention** for **conservation** purposes.

Iwi means a tribe of the **tangata whenua**.

Kaitiakitanga means the duty of customary trusteeship, stewardship, guardianship, and protection of land, resources, or **taonga**.

Maintenance means regular and on-going protective care of a **place** to prevent deterioration and to retain its **cultural heritage value**.

Matauranga means traditional or cultural knowledge of the **tangata whenua**.

Non-intervention means to choose not to undertake any activity that causes disturbance of or alteration to a **place** or its **fabric**.

Place means any land having **cultural heritage value** in New Zealand, including areas; **cultural landscapes**; buildings, **structures**, and monuments; groups of buildings, **structures**, or monuments; gardens and plantings; archaeological sites and features; traditional sites; sacred **places**; townscapes and streetscapes; and settlements. **Place** may also include land covered by water, and any body of water. **Place** includes the **setting** of any such **place**.

Preservation means to maintain a **place** with as little change as possible.

Reassembly means to put existing but disarticulated parts of a **structure** back together.

Reconstruction means to build again as closely as possible to a documented earlier form, using new materials.

Recording means the process of capturing information and creating an archival record of the **fabric** and **setting** of a **place**, including its configuration, condition, **use**, and change over time.

Reinstatement means to put material components of a **place**, including the products of **reassembly**, back in position.

Repair means to make good decayed or damaged **fabric** using identical, closely similar, or otherwise appropriate material.

Restoration means to return a **place** to a known earlier form, by **reassembly** and **reinstatement**, and/or by removal of elements that detract from its **cultural heritage value**.

Setting means the area around and/or adjacent to a **place** of **cultural heritage value** that is integral to its function, meaning, and relationships. **Setting** includes the **structures**, outbuildings, features, gardens, curtilage, airspace, and accessways forming the spatial context of the **place** or used

in association with the **place**. **Setting** also includes **cultural landscapes**, townscapes, and streetscapes; perspectives, views, and viewshafts to and from a **place**; and relationships with other **places** which contribute to the **cultural heritage value** of the **place**. **Setting** may extend beyond the area defined by legal title, and may include a buffer zone necessary for the long-term protection of the **cultural heritage value** of the **place**.

Stabilisation means the arrest or slowing of the processes of decay.

Structure means any building, standing remains, equipment, device, or other facility made by people and which is fixed to the land.

Tangata whenua means generally the original indigenous inhabitants of the land; and means specifically the people exercising **kaitiakitanga** over particular land, resources, or **taonga**.

Tangible value means the physically observable **cultural heritage value** of a **place**, including archaeological, architectural, landscape, monumental, scientific, or technological values.

Taonga means anything highly prized for its cultural, economic, historical, spiritual, or traditional value, including land and natural and cultural resources.

Tino rangatiratanga means the exercise of full chieftainship, authority, and responsibility.

Use means the functions of a **place**, and the activities and practices that may occur at the **place**. The functions, activities, and practices may in themselves be of **cultural heritage value**.

Whanau means an extended family which is part of a **hapu** or **iwi**.

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