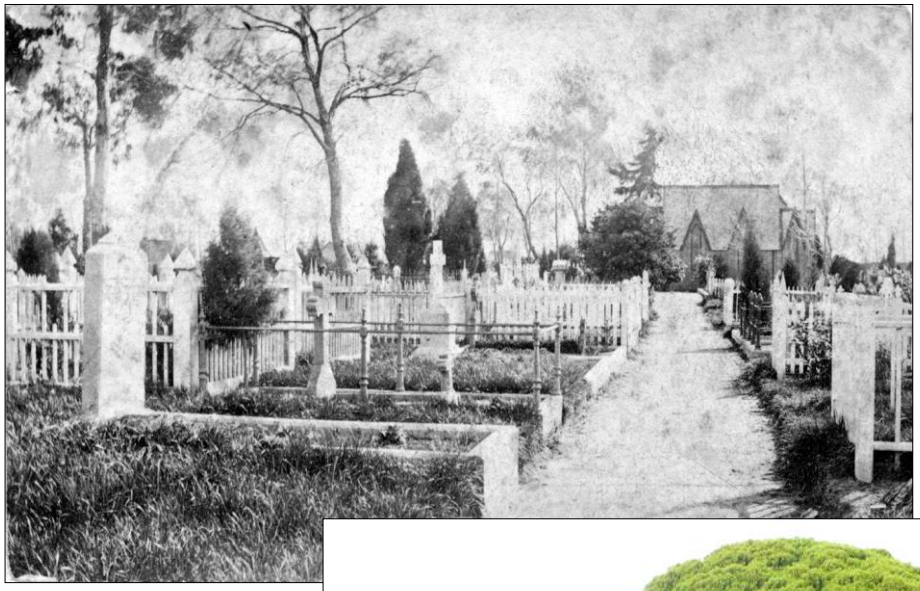

CONSERVATION PLAN

Barbadoes Street Cemetery, Christchurch
July 2009

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FINAL

Note on terms used to describe the cemetery in this Plan:

The area which is referred to in this Plan as 'the Barbadoes Street Cemetery' (in the singular) was not administered as a single area until 1948, when the Christchurch City Council took over the former Church of England cemetery. The Council had previously taken over the former Roman Catholic cemetery, and the former Dissenters' cemetery in 1916. The word 'cemetery' in this report refers to the entire cemetery, both after 1948 and before 1948 in contexts in which it is not necessary to take account of its denominational divisions. The phrase 'the Barbadoes Street Cemetery' is used only for the entire area after 1948. The phrase 'the Barbadoes Street Cemeteries' and the word 'cemeteries' are used, when appropriate, to refer collectively to the three denominational cemeteries in the years when they were administered separately, before 1948.

Abbreviations used in this Plan (including footnotes):

ANZ	Archives New Zealand
BCPG	Barbadoes Street Cemetery Preservation Group
CADA	Christchurch Anglican Diocesan Association Archives
CCC	Christchurch City Council
CM	Canterbury Museum
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites
MCA	Methodist Church Archives
NZAA	New Zealand Archaeological Association
NZHCCT	New Zealand Historic Cemeteries Conservation Trust
NZHPT	New Zealand Historic Places Trust

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Executive summary

This plan describes the significance of the Barbadoes Street Cemetery, Christchurch, New Zealand, and identifies the principles, policies and general processes required to care for the cemetery in a way that will safeguard its cultural heritage value.

The Barbadoes Street Cemetery is nationally significant as a rare historic New Zealand example of a model of clustered, discrete, denominational cemeteries and as the first cemetery in Christchurch. It is regionally significant because it contains the burials of a large number of people who played historically important roles in the city's early development. It also reflects the early Anglican authority over the city in the area of the Church of England cemetery relative to the smaller areas for other denominations. It is locally significant for its landscape design, use of vegetation, memorial design and use of materials. Associated with the cemetery are two notable early architects, and a number of 19th century nurserymen and monumental masons. It has high spiritual value as a burial ground as well as having a picturesque landscape quality, an atmosphere of nostalgia, gentle decay and age, and a sense of history. It is held in high esteem by organisations and individuals within the city.

The key conservation recommendations in this Plan are:

- Any work should be carried out according to accepted best practice guidelines for historic cemeteries, with the International Council on Monuments and Sites (ICOMOS) New Zealand Charter for the Conservation of Places of Cultural Heritage Value providing underlying principles.
- The key conservation interventions, as defined by the ICOMOS Charter, should be restricted in most cases to 'maintenance' and 'repair'. 'Restoration' and 'partial reconstruction' may, in certain defined circumstances, be appropriate for some graves. 'Adaptation' is inappropriate. Regular maintenance, carried out according to a plan prepared by an appropriately experienced person, is essential. Existing levels of authenticity should be retained.
- Documentation, including recording the condition of memorials, should be extended from the notable graves identified in this Plan to all graves. Remedial work programmes for all memorials should be developed following the completion of these condition reports. Volunteer groups should carry out this remedial work only in consultation with Council staff and conservators. Documentation should be appropriately stored for public access.
- Because the cemetery is an archaeological site, an authority from the New Zealand Historic Places Trust (NZHPT) should be gained for any modifications to graves or ground surfaces.
- What remains of the original cemetery landscape, planting, fabric and layout should be retained. All the graves and memorials are important cultural objects. All conservation work should be undertaken in a manner that ensures minimum (ideally reversible) intervention with their historic elements, but should be sufficient to ensure their long-term retention.
- Effective management of vegetation should be a key focus in the conservation of the cemetery. Mature vegetation within the cemetery should be retained but managed to ensure minimum damage to graves. No new plantings should take place without a development plan being prepared. Further planting on graves is not recommended.

- Most work at the cemetery, particularly vegetation management and conservation of memorials, should be undertaken by skilled staff. Stabilisation, repair, restoration and reconstruction of memorials should generally be carried out by conservator members of the New Zealand Conservators of Cultural Materials. Certain work can be carried out by tradesmen skilled in conservation work, working under the direction or supervision of a qualified conservator. Simple maintenance tasks such as cleaning undamaged memorials and biocide treatments may be carried out by volunteers under supervision and following the guidelines outlined in this Plan.
- This Conservation Plan should be reviewed after a period of five years and fully revised after a period of ten years. The review and then revision should incorporate the results of monitoring changes in the definitions of significance and authenticity as well as changes in social attitudes which affect how the cemetery is regarded by the community.

A view in the former Roman Catholic cemetery, 2008.
Source: Louise Beaumont

Introduction

This Conservation Plan was commissioned by Philippa Upton, Consultation Leader, Capital Development Unit, Christchurch City Council (CCC), on 15 August 2008. This followed acceptance of the proposal submitted by the authors on 18 July 2008.

Basis for the preparation of the Conservation Plan

This Conservation Plan incorporates relevant matters discussed in J. S. Kerr, *The Conservation Plan a Guide to the Preparation of Conservation Plans for Places of European Cultural Significance*, (National Trust of Australia, 2005). The general procedures outlined in this guide have been adopted for use in this Conservation Plan, but adapted to ensure they meet requirements for New Zealand and for the particular cemetery which is the subject of this Plan.

The basic process followed for this Conservation Plan, as based on Kerr's *The Conservation Plan*, was:

1. Investigate significance
2. Assess significance
3. Develop conservation policy
4. Prepare implementation guidance and recommendations.

'Best practice' cemetery conservation guidelines prepared by the New Zealand Historic Cemeteries Conservation Trust (NZHCCT) and more detailed guidance notes in the Australian publication *Conserving Our Cemeteries* (ed. Celestina Sagazio, National Trust of Australia, 2003) and in the joint publication by English Heritage and English Nature, *Paradise Preserved* (2002) form the basis for the conservation advice for the Barbadoes Street Cemetery in this Conservation Plan. The *Addington Cemetery Conservation Plan* (2005), prepared by Opus International Consultants and Ian Bowman, and the *Mount Street Cemetery Conservation Plan* (2008) by Ian Bowman, provided templates for this Conservation Plan.

Scope and limitations

The purpose of this Conservation Plan is to provide the Christchurch City Council with adequate strategies, guidelines and plans for action which will enable it to conserve the Barbadoes Street Cemetery appropriately.

This Conservation Plan focuses on the documentation of the European history of the cemetery and identifies significance values associated with the European overlays of history. It discusses only summarily the pre-European history of the wider site and does not attempt to identify significance values associated with Maori use, occupation or connection with the place through time. As detailed in the conservation policy recommendations, tangata whenua values should be sought to ensure the documentation of as complete a site biography and the determination of as full a range of heritage values as possible.

The Plan does this by providing a description, an assessment, policies and recommendations for general remedial work. The Plan is not a grave-by-grave assessment of the cemetery nor does it provide a comprehensive inventory of all surviving memorials or other grave fabric. It does, however, examine a range and variety of graves and detailed comments on the

graves of a number of notable people are included, to provide guidance for the assessment of all graves.

The Conservation Plan does not comprise a structural or health and safety assessment.

Contributors to the plan

The following made contributions to this Conservation Plan:

- John Wilson, historian
- Katharine Watson, archaeologist
- Louise Beaumont, heritage landscape architect
- Ian Bowman, architect and conservator.

Photographic sources

Contemporary photographs were taken by the authors. The sources of other photographs are identified under each photo.

Acknowledgements

Acknowledgments are due to those who supplied historical information, resources and other forms of assistance in respect of this Conservation Plan.

Christopher Betteridge, Musescape, Australia; Father Kevin Clark, Archivist, Catholic Archives, Christchurch; Jane Teal, Archivist, Canterbury Anglican Diocesan Archives, Christchurch; Jo Smith, Archivist, Methodist Archives, Christchurch; Katie Wilson, Image Technician, Canterbury Museum; Jo-anne Morgan, University of Canterbury; Katrina Simon, University of New South Wales, Australia; Ken Scadden, Archives Manager, Marist Archives, Wellington; Sister Theresa Galvin, Archivist, Our Lady of the Mission, Petone; Tony Armstrong, Arborist, City Environment Group, Christchurch City Council.

The authors also wish to acknowledge the assistance given by Philippa Upton, Consultation Leader, Capital Development Unit, Christchurch City Council, by Amanda Ohs, Heritage Policy Planner, Christchurch City Council and by Helen Brown, Pouarahi, New Zealand Historic Places Trust. The draft Plan was usefully peer reviewed by Jenny May, Heritage Consultant, Heritage Management Services.

Ownership, legal description and heritage recognition

Owner:	Christchurch City Council
Controlling Local Body:	Christchurch City Council
Physical Address:	351 & 357 Cambridge Terrace, and 389 & 391 Barbadoes Street
Landscape Description:	Historic cemetery
Land Area:	3.1713 ha
Legal Description:	Reserves 42, 43 and Part Reserve 20, Block XI, Christchurch Survey District

Summary of Land Ownership and Management:	Reserve 43 transferred to the Provincial Government to be held in trust for the Dissenters of Christchurch on 27 August 1855. Deeds Books 27D/292. Reserve 42 transferred to the Provincial Government to be held in trust for members of the Roman Catholic Church on 8 February 1855. Deeds Books 1D/640. Reserve 20 transferred to Church of England on 14 March 1856. Deeds Book 14D/69. *Gazette* 1916, p. 3435, vesting the Dissenters' and Roman Catholic Cemeteries in the Christchurch City Council. Balance remaining of the Church of England cemetery transferred to the Councillors and Citizens of Christchurch. Transfer 283719, 1948. *Gazette* 1979, p. 2286, closing Barbadoes Street Cemetery. (Original order considered invalid.) *Gazette* 1983, p. 3470, classifying the Barbadoes Street Cemetery as a closed cemetery reserve under the Reserves Act 1977.
Historic Places Act 1993:	The cemetery is not entered on the New Zealand Historic Places Trust (NZHPT) register of historic places, historic areas, wahi tapu and wahi tapu areas. The cemetery is an archaeological site under the Historic Places Act 1993 which defines an archaeological site as "any place in New Zealand that was associated with human activity that … occurred before 1900 … and is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand". (See the Historic Places Act 1993, section 2.)[1]
New Zealand Archaeological Association (NZAA):	The cemetery is recorded as an archaeological site in the national site recording scheme of the NZAA (NZAA Reference #: M35/319).
Heritage Buildings and Structures in City Plan:	The Barbadoes Street Cemetery is listed as a Group 1 protected heritage item in the Christchurch City Plan. Group 1 protected heritage items are considered to be of "international or national significance".

[1] The NZHPT and the CCC are discussing the future management of archaeological sites in the area known to the NZHPT as 'historic Christchurch', i.e. the area within the 'four avenues'. An archaeological advice note currently appears on Land Information Memorandums for properties in this area.

Notable Trees:	11 notable/significant trees in the cemetery are scheduled in Appendix 4 of the CCC's City Plan, 2005.
Zoning:	The cemetery lies within the Conservation 2 (Historic and Garden City Parks) Zone of the Christchurch City Plan. This identifies it as one of a small group of public parks of city-wide significance which help provide the city with its unique scenery and character.

The location of the Barbadoes Street Cemetery. North is at the top of the picture. The Roman Catholic and Dissenters' cemeteries lie to the left (west) of Barbadoes Street and the Church of England cemetery lies to the right (east) of Barbadoes Street, with the Avon River defining its eastern and southern boundaries.
Source: CCC Aerial photography/Terralink International Ltd.

Chronological summary of events

Period		**Source**
1850	Reserves 42 and 43 set aside for Roman Catholic and Dissenters' and Reserve 20 the Church of England cemetery.	Black Map 273, LINZ
1851	April. First burial recorded in Church of England cemetery.	Vol 1, Church of England Burial Records
1852	First timber footbridge over the Avon river constructed to give access to the Barbadoes Street cemeteries. Subscription to raise funds for the construction of the bridge initiated by Rev. O. Mathias.	Thornton, G. (2001) *Bridging the Gap: Early Bridges in New Zealand 1830-1969*. p. 231 *NZ Spectator and Cook's Strait Guardian* 3/4/1852
1855	Roman Catholic and Dissenters' cemeteries (reserves 42 and 43) granted to the Provincial Government to hold in trust for members of the denominations.	Deeds Book 1D/640
1856	Church of England cemetery transferred to the Church Property Trustees (incorporated 1855).	Deeds Books 1D/207 and 14D/69
1854	Earliest recorded burial in the Dissenters' cemetery.	Morley, W. (1900) T*he History of Methodism in New Zealand.* p.412
1856	Initial intention to construct mortuary chapel advertised and subscriptions invited.	*Lyttelton Times*, 16/1/1856
1860	September 4. Earliest recorded burial in Roman Catholic cemetery.	Kerr, M. (1981) *A History of the Barbadoes Street Cemetery* (Unpublished paper)
1861	Church of England sexton living in a house adjacent to the grounds to keep order and prevent disorderly conduct.	*The Press*, 2/11/1861, p.7
1862	June 23. Church of England mortuary chapel completed. "It is a small wooden building of some architectural pretensions, but we confess we do not understand the design".	*The Press*, 25/10/1862, p.8
1862	Mr M Gray, member of the Hospital Board, in a letter advocating for the closure of the cemetery wrote "People living on the banks of	*Lyttelton Times*, 19/11/1862, p.5

Period		Source
	the Avon between the cemetery and the seas, and who are in the habit of using the water, little know the danger that lurks in the 'mephitis' and poisoned stream that flows past their doors”.	
1863	Church of England mortuary chapel and cemetery consecrated by Bishop Harper.	*The Press*, 24/6/1863, p.2
1863	Church of England cemetery described as “an enclosure comprising of two acres of ground and well situated on a high ridge overlooking the Avon... having been quite recently laid out and sown with grass; the other half is already thickly studded with tombstones, beside which droop tall willows weeping”.	*Lyttelton Times*, as quoted in Dew, L. (1987?) *The Barbadoes Street Cemetery* (Unpublished paper)
1866	Two individuals caught picking flowers sentenced to 96 hours imprisonment with hard labour.	*The Press*, 31/10/1866, p.2
1867	Picket fences erected, paths laid, trees and shrubs planted in the Church of England cemetery. Lychgate design selected from pattern book. Subsequently purchased for £26.	Kerr, M. (1981) *A History of the Barbadoes Street Cemetery* (Unpublished paper)
1867	March 22. Church of England Cemetery Board established.	Minutes of the Church of England Cemetery Board 22/3/1867
1867	48 apply for position as sexton in Church of England cemetery. Board introduces rules that prevent headstones above 4 feet, and require board permission before trees can be planted.	*The Press*, 8/6/1867, p.2
1868	December. Barbadoes Street resident complains of stagnant water up to 1 foot deep in the street.	XAAA CH343 Book 9a ANZ
1869	Sexton’s position (Church of England) advertised. “It is necessary that he should know something of the management of shrubs and flowers and be able to write fairly”.	*The Press*, 19/11/1869, p.4
1869	Man charged with larceny for stealing several plants which had just been planted. Sentenced to three months imprisonment at hard labour.	*The Press*, 10/2/1869, p.2

Period		Source
1870	William Wilson, nurseryman, donates 80 lbs of grass seed, many hedge and tree species and offered acorns to the Church of England Cemetery Board at 1/. per quart.	Minutes of the Church of England Cemetery Board 14/3/1870, ANZ
1870	Ongoing friction between neighbours and the cemetery boards. “In the old days the grounds bore the character of a cemetery: the object at the present day appears to be to convert it into a botanical garden”.	*The Press*, 9/8/1870, p.3
1870	Paddock leased to Mr Bowron for cattle grazing reclaimed by Church of England and additional burial plots laid out.	Minutes of the Church of England Cemetery Board 7/3/1870, ANZ
1870	Bylaw introduced to allow the removal of vegetation which threatened monuments. “Any tree, shrub or plant, injuring or likely to injure any Memorial or overhanging another Plot, may be pruned or if necessary, removed by order of the Board.”	Minutes of the Church of England Cemetery Board 24/10/1870, ANZ
1871	Dissenters’ Cemetery Board set up. Board members: George Booth, George Gould, James Purvis Jameson, Frances Garrick and Thomas Abbott (nurseryman).	CAAR 287 CP158 993/1875 ANZ
1871	December. Sexton's cottage built on eastern boundary of the Church of England cemetery.	Kerr, M. (1981) *A History of the Barbadoes Street Cemetery* (Unpublished paper)
1872	April 27. Architect S.C. Farr engaged to prepare a plan of the Dissenters’ cemetery with details of the plots occupied.	Barbadoes Street Cemetery Board minute book 1872-1884
1872	May. Farr requested to prepare a more detailed plan with suggestions for general improvements. June. Thomas Abbott responsible for planting, removing large trees, clearing paths, laying out and adopting the lines as per Farr's plan.	Barbadoes Street Cemetery Board minute book 1872-1884 Account Book. June 1872-1884. Folder 7, Box 3. MCA
1872	Dissenter cemetery bounded with a hawthorn hedge, but no internal hedge between it and Catholic cemetery at this point.	Dew, L. (1987?) *The Barbadoes Street Cemetery (*Unpublished paper)

Period		Source
1874	April. 1,300 loads of earth carted from the Town Belt to low section of Dissenters' cemetery to address drainage problems.	CAAR 287 CP158 993/1875 ANZ
1874	Parliament enacts the Burial Grounds Closing Act. The introduction to the Act notes "it was expedient for the protection of public health that burials should be discontinued in certain burial grounds".	NZ Government, 1874:243
1875	Board of Governors of Catholic cemetery: Count G. de Lapasture, Messrs Bonnington, White, Maskell, Taaffe, O'Neil, O'Connel, and Sheath.	CAAR ICPS 2100/1875 ANZ
1875	April. Calls to close the cemetery and claims that it "may become a prolific source of sickness".	Barbadoes Street Cemetery Board minute book 1872-1884
1876	Serious deficiencies in the records and plans of Church of England cemetery – intrusion of graves into several paths noted and garden plots obscured the original layout and original pathways.	Minutes of the Church of England Cemetery Board 3/4/1876
1876	Burials in the lower portion of the Dissenters' cemetery start in the second half of the year.	Barbadoes Street Cemetery Board minute book 1872-1884
1877	October. New gates placed at the entrance to the Dissenters' cemetery	Barbadoes Street Cemetery Board minute book 1872-1884
1879	June. 500 Quicks provided by Thomas Abbott along with *Cupressus*, *Laurestinus*, *Lawsoniana*, pines, *Ilex* etc. together with horse bar and posts.	Papers 1867-1872. Folder 9, Box 3. MCA
1879	October. Picket fence erected on Salisbury Street boundary of Dissenters' cemetery.	*ibid*
1883	August. Petition of 41 signatures presented to Council: "we the undersigned most respectfully call your attention to the very bad smell arising from the cemetery in Barbadoes Street".	*Lyttelton Times*, 21/8/1883, p.6
1883	Dr Nedwill, Medical Officer of Health, recommends closure of the cemetery."The	*Lyttelton Times*, 4/9/1883, p.5

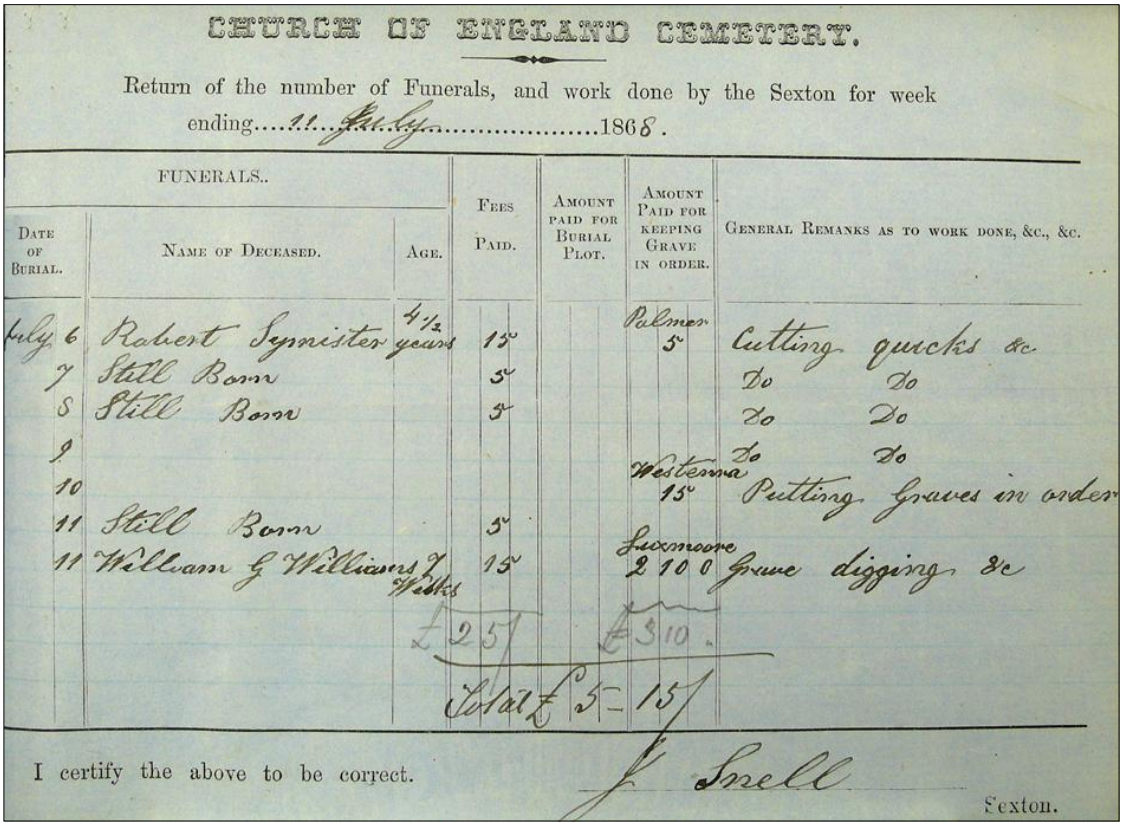
Period		Source
	planting of trees and shrubs of rapid growth should be encouraged with the double object of absorbing dampness from the soil and noxious exhalations".	
1883	Nedwill report also notes 3,963 burials in Church of England, 638 burials in the Wesleyan cemetery and 640 burials in the Catholic cemetery as at September 1.	*Lyttelton Times*, 4/9/1883, p.5
1883	March. Stonemasons noted to be leasing land on part of the vacant area in the Church of England cemetery.	Minutes of the Church Property Trustees 1878-1887, CADA
1884	Considerable clearing of trees and shrubs in Church of England cemetery. "A walk through it during this time of spring flowers is not without a sober pleasure".	*The Press*, 2/9/1884, p.4
1885	Public pressure and medical opinion forces the cemetery to close.	Kerr, M. (1981) *A History of the Barbadoes Street Cemetery* (Unpublished paper)
1892	North and East Town Belts on boundary of Church of England cemetery widened to two chains.	19th century maps showing widths of Town Belts
1894	Survey of unused area of Church of England cemetery reserve. (Land sold by the Church Property Trustees 1896-1903.)	DP 1222; CoT 159/228
1904	May. Town Clerk requests Church of England trustees to remove the poplar trees growing on the boundary adjoining Cambridge Terrace.	XAAA CH341 Book 8 Item 96 ANZ
1911	Concern over state of Dissenters' and Catholic cemeteries voiced. "Not only are sheep, cows and horses allowed to roam over it, but it is overgrown with broom, gorse etc., until it can hardly be recognised as a cemetery."	*Lyttelton Times*, 10/3/1911, p.4
1913	Concern over graves being compromised by vegetation. "Partly screened from the view of pedestrians by thorn hedges matted with long grass ... In the case of one grave the dense growth of ivy has lifted the headstone from its pedestal and held it suspended off the ground".	*The Press*, 17/7/1913, p.10

Period		Source
1915	Low quick hedge along the Barbadoes Street frontage and northern boundary of the Catholic cemetery. A galvanised iron fence along western boundary and jarrah post and barbed wire fence on southern boundary between Catholic and Dissenters' cemetery reserves.	Report: Ranger to Asst Comm Lands. H1/18 191/12. ANZ
1916	Christchurch City Council assumes responsibility for the maintenance and control of the Dissenters' and Catholic cemeteries.	Kerr, M. (1981) *A History of the Barbadoes Street Cemetery*
1920s	Replacement sexton's cottage constructed in same location as original.	*ibid*
1924	Church of England offer CCC the low-lying ground at the junction of Barbadoes Street and Cambridge Terrace as a gift. Conditions imposed. Accepted by Council in 1925 and brick boundary wall subsequently constructed.	Christchurch Anglican Diocesan year book 1923-1924
1929	Marked contrast between Church of England cemetery and the western section. "The Anglican cemetery on the other side of the road ... presents a much more inviting appearance – green close-shaven lawns, low grave mounds covered with a carpet of grass ..., Trees and shrubs that must be as old as the settlement and an aged yew or so give an atmosphere of Old World peace".	*The Press*, 4/5/1929, p.19
1934	Western section of cemetery continues to offer a contrasting destructive picture of the effects of growth and time. "The cemetery allowed to degenerate in parts into a tangle of undergrowth filled with broken headstones and rusty iron railings ... wild pea has gained a firm hold in many parts of the cemetery ... the portion where the Methodists graves are situated is in a shocking state of neglect. Since it is on a level with the road it takes the drainage from the higher portion and consequently the growth is much more luxuriant."	*The Christchurch Times*, 4/1/1934, p.10
1934	Small plot gardens originally intended for flowers still noted in 1934 but overwhelmed with self-sown trees, including *Cordylines*, and thistles. Dead rose bushes noted.	*The Christchurch Times*, 4/1/1934, p.10

Period		Source
1936	Poor state of the grounds noted. Weed infestations, long grass, rusty iron, untidy hedges, broken gate etc.	Kerr, M. (1981) *A History of the Barbadoes Street Cemetery* (Unpublished paper)
1939-1940	Bomb shelter constructed during World War II behind sexton's house and several trenches dug.	Dew, L. (1987?) *The Barbadoes Street Cemetery* (Unpublished paper)
1941	Christchurch Beautifying Society suggests gravestones should be replaced by shrubs and trees and the names of the dead recorded in a memorial gateway.	*The Press*, 30/4/1941, p.6
1948	Christchurch City Council takes control of the Church of England cemetery.	Kerr, M. (1981) *A History of the Barbadoes Street Cemetery* (Unpublished paper)
1950	Council announces its intention to convert the Barbadoes Street Cemetery, as far as possible without the removal of headstones, "into a pleasant restful spot with well kept lawns and shady trees open to the view of all who pass by and wish to enter".	*The Press*, 21/2/1950, p.3
1955	Chapel in advanced state of physical decay. Protracted discussion between Council wishing to demolish and objectors wishing to preserve it. Demolished 1 November 1955.	*The Pres*s, 13/10/1954, p.6, *The Press* 26/01/1955, pp. 7/10, *The Press*, 2/11/1955, p.11
1966	April. Local resident advises the *Star* that the encaustic tiles from the chapel are stored in his shed and offers them back to the city.	*The Star*, 27/4/1966, as quoted in Kerr M. (1981)
1969	New retaining wall of random coursed Halswell stone designed by architect G.K. Austin constructed by Council to form the boundary to Barbadoes Street. Where the cemetery was level with the Barbadoes Street footpath, an open boundary of concrete posts with chain link fence was erected. Early hawthorn hedges removed.	*The Press*, 16/12/1969, p.22 Legal Services Unit. SC-1215. Box 3. Barbadoes Street Cemetery – Park, CCC
1970	Re-forming of Barbadoes Street to accommodate one-way traffic system.	Simon, K. (2006) *Wilderness and garden: vegetation change in a cemetery landscape*

Period		Source
Mid 1970s	Council begins planting indigenous species in the cemetery, particularly around the boundaries as part of a city-wide policy to increase the use of native plants.	Simon, K. (2006) *Wilderness and garden: vegetation change in a cemetery landscape*
Mid 1970s	Thomas Abbott's 'Spindle Tree' (variegated *Euonymus*) re-discovered in the Dissenters' cemetery.	*The Press*, 27/9/75, p.12
1976	November. Action committee formed of representative members of the Anglican Church, Methodist Church, Roman Catholic Church, NZHPT, New Zealand Founders Society, New Zealand Genealogical Society, Christchurch Beautifying Association and Canterbury Pilgrims & Early Settlers Association.	BCPG Minutes CAYX 3077 CH7 16/9c.CM
1977	Proposal to establish a Garden of Memories and Biblical Garden in the cemetery with the greater part converted into open, recreational landscape.	BCPG Minutes CAYX 3077 CH7 16/9c. CM
1978	Cemetery noted to have many fine trees: elm, sycamore, Arizona cypress, ash, yews and holly.	Church Property Trustees (Anglican Cemetery) in Legal Services Unit. SC-1215. Box 3.
1979	Re-closure of cemetery gazetted.	*Gazette* 1979, p.2286
1982	Remaining inscriptions transcribed by the Canterbury Group of the New Zealand Society of Genealogists.	Simon, K. (2006) *Wilderness and garden: vegetation change in a cemetery landscape.*
1986	Six of the seven glass windows from the Church of England mortuary chapel purchased by the Robert McDougall Art Gallery.	*Bulletin of the Robert McDougall Art Gallery*, March 2002, pp. 8-9
1987	Girl Guides and Brownies working bees at cemetery – part of a "community pride challenge". Weeding plots and scrubbing headstones.	Barbadoes Street Cemetery: Folder One. No 28 [2005.154.18] CM
1987	Jane and John Deans' headstone restored by members of the Barbadoes Street Cemetery Preservation Society and Deans family members.	Barbadoes Street Cemetery: Folder One. No 15 [2005.154.15] CM

Period		Source
1987	More than 100 people turn out for maintenance work at the cemetery. The preservation committee clears undergrowth to a height of 2 metres, re-erects headstones etc.	*The Press*, 30/3/1987, p.3
1988	Proposal to re-develop cemetery as a passive reserve. Aspects of proposal carried out by Council – specifically addition of lychgate and construction of footpaths linking adjacent residential areas.	Legal Services Unit SC-1215. Barbadoes Street Cemetery – Park, CCC



CHURCH OF ENGLAND CEMETERY.

Return of the number of Funerals, and work done by the Sexton for week ending 11 July 1868.

FUNERALS.. Date of Burial.	Name of Deceased.	Age.	Fees Paid.	Amount paid for Burial Plot.	Amount Paid for keeping Grave in order.	General Remarks as to work done, &c., &c.
July 6	Robert Symister	4½ years	15s		Palmer 5s	Cutting quicks &c
7	Still Born		5s			Do Do
8	Still Born		5s			Do Do
9						Do Do
10					Westerma 15s	Putting graves in order
11	Still Born		5s			
11	William G Williams	7 Weeks	15s		Luxmoore 2 10 0	Grave digging &c
			£2 5s		£3 10s	
			Total £5 15s			

I certify the above to be correct. J. Snell Sexton.

Sexton J. Snell's return for 6-11 July 1868 for the Church of England cemetery.
Source: XAAA CH352 16a Church of England Cemetery Sexton's Returns, ANZ

The history of the cemetery

The original survey

The history of the Barbadoes Street Cemetery begins with the original survey of Christchurch in 1849-50. After Captain Thomas had decided to locate the capital of the Canterbury Settlement, Christchurch, on the plains, on the first suitable site up the Avon River, he charged Edward Jollie with preparing a plan for and laying out the new town.

Thomas's instructions required him to find a site of 1,000 acres (405 hectares) for the Settlement's capital. Within those 1,000 acres he was to make ample provision of land for public purposes. Jollie began laying out Christchurch in October 1849. His map of the new town was completed by March 1850. He divided a central area of around 500 acres into quarter-acre town sections. Hagley Park was placed west of this area. On the northern, eastern and southern sides of the town sections was "town reserve" land, defined on its outer limits by town belts which enclosed the city's full 1,000 acres. Beyond the town belts the land was surveyed into larger rural sections.

The instructions to Thomas did not specifically direct him to lay out cemetery reserves.[2] Both Jollie and Thomas were familiar with the town plans for Dunedin, Wellington and Wanganui and it is thought that they were both influenced by the way these towns had been laid out. The 1850 Christchurch plan shows similarities to the 1840-41 survey of Wanganui and it is likely this informed their decisions around cemetery reserves.[3]

Most of the areas reserved on Jollie's plan for "public purposes" were in the central part of the town, within Salisbury, Barbadoes, St Asaph and Antigua Streets.[4]

On the town reserve[5] Jollie located sites for a cattle market and slaughter house, a botanical garden and three cemeteries. The cemeteries were placed in the north-eastern corner of the town reserve. The large Church of England cemetery (Reserve 20) was north of a loop of the Avon River. The botanical garden was within the loop of the river, immediately south of the Church of England cemetery. Two much smaller cemetery reserves, each of just one acre, were located on a strip of land north of Salisbury Street and west of Barbadoes Street. These were Reserve 42, which became the Roman Catholic cemetery, and Reserve 43, which became the Dissenters' cemetery.[6]

It was clearly anticipated that the rest of the town reserve land would eventually be sold for urban uses. Why Jollie placed the three cemeteries within the area that was expected to become built up is not known. Also not known is why he placed the cemetery reserves in the north-eastern corner of the town reserve (as opposed to other possible locations for them within the town reserve). He may have chosen the location because most of the land allocated for the cemeteries was slightly elevated, as current thinking about the location of cemeteries required. (That the land was slightly elevated but still easily accessible from the river is also why it had been earlier favoured as an area of settlement by Maori.)

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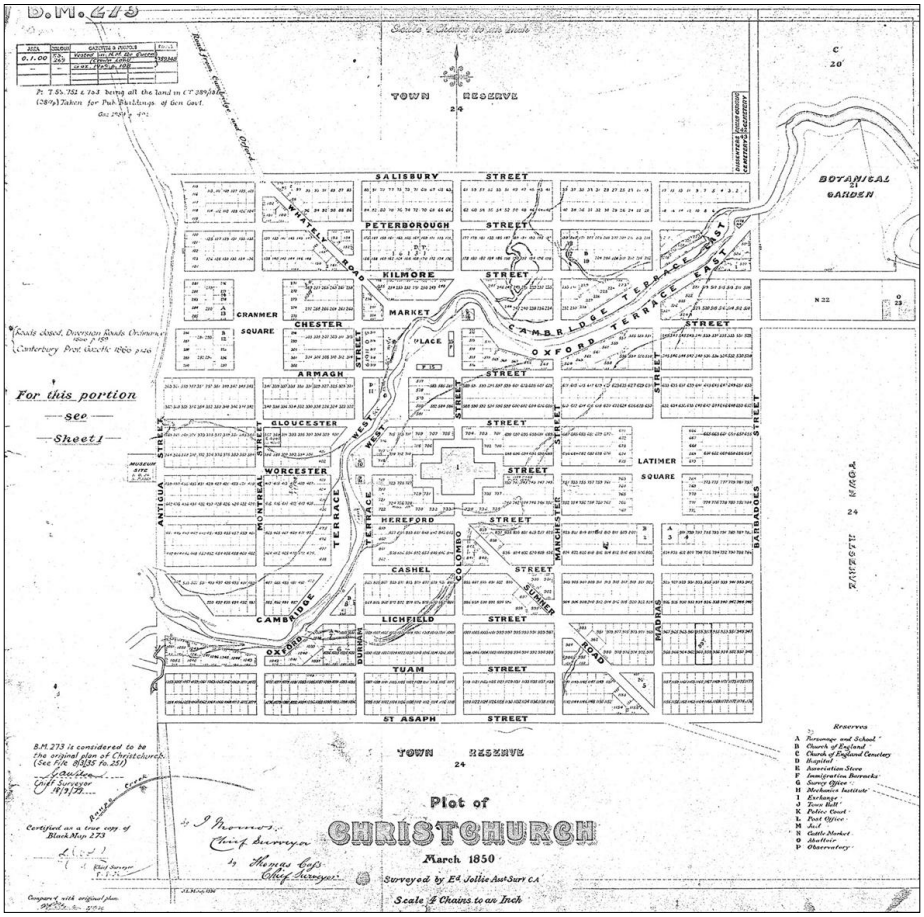
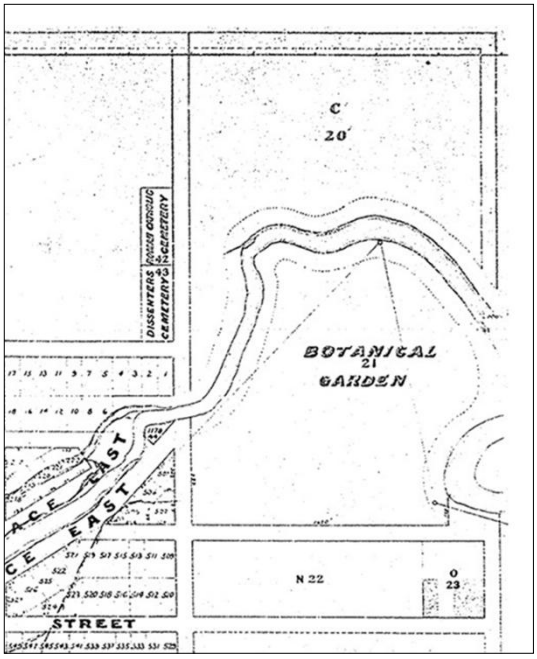
[2] Retter, D.C. (1977) *The Expansion of Settlement in Early Christchurch,* 1850-1862, p.38
[3] Letter, Retter to Drain 23 March 1981. Box 7, Parks Unit 1999, Barbadoes Cemetery, CCC
[4] These other reserves were for government offices, the Canterbury Association's store and barracks, the hospital, the jail, schools and churches.
[5] The land was reserved only in the sense of being with-held, in the meantime, from sale.
[6] See *A History of Canterbury*, vol. 1, figure 34 for one version of Jollie's map which shows the locations of the reserves.





Black Map 273. This map shows the original plan of Christchurch as surveyed by Edward Jollie in 1850. The Dissenters' cemetery (reserve 43) and Roman Catholic cemetery (reserve 42) are both sited west of Barbadoes Street and the Church of England cemetery (reserve 20, annotated C) is east of Barbadoes Street and north of the Avon River.

Source: LINZ, Christchurch

Parts of the Church of England and Dissenters' cemeteries were below the low bank that ran along the north side of the river, a short distance from the river itself. The Church of England never used this lower land for burials and eventually gave it to the city. The Dissenters put fill on the lower-lying area of their cemetery in the 1870s to make it usable.

The cemeteries' neighbourhood

Jollie located the cemeteries close to two sites of great significance in Christchurch's history. A pa, or possibly an unfortified, seasonal settlement (kainga), of Tautahi, one of the early Ngai Tahu chiefs to use the area for food-gathering, was on the banks of the Avon River in the vicinity of the Barbadoes or Madras Street bridges. Its exact location is not publicly known.[7] It is possible that parts of the pa or kainga extended onto the slightly higher ground on which Jollie placed the cemetery reserves. It is not known whether Jollie was aware that he had placed the town's cemeteries close to the probable site of Tautahi's pa or kainga.

A site of importance in the early European development of Christchurch was also nearby. "The Bricks" was on the south bank of the Avon River immediately west of Barbadoes Street. The Bricks had probably been used as a landing place for heavy goods by the Deans brothers in 1843, when they occupied their farm at Putaringamotu (Riccarton). In 1849, Jollie and the other surveyors established themselves at The Bricks for the period they were surveying and then laying out Christchurch. They built the city's first European buildings on the site, which enjoyed brief importance as a place for landing goods brought round from Lyttelton and up the Avon River. The first two sections of land in Christchurch chosen by Canterbury Association settlers were in the vicinity of The Bricks. Early in 1851, J. E. Thacker built a wharf at The Bricks, but it was soon eclipsed in importance by quays along the Heathcote River which, in conjunction with Ferry Road, proved a more suitable route to Christchurch from Lyttelton.[8]

After 1851 The Bricks lost their importance as a centre of early Christchurch life and the cemeteries' peripheral location was not immediately compromised.

The location of the cemeteries north of the Avon River created a problem of access from the new town, the centre of which was on the other side of the river.

In March 1852, Octavius Mathias, then the vicar of St Michael and All Angels, opened a subscription list for a footbridge over the Avon at The Bricks. The bridge, built to give access to the cemeteries, which were already in use, was opened on 23 June 1852. In 1857, Mathias drew the Provincial Council's attention to the poor condition of the road north of the bridge which led to the cemeteries.

The footbridge was swept away by a flood in 1858 and not replaced. Instead a cart bridge was built on Madras Street, probably in 1859. A vehicle bridge was not built at Barbadoes Street until 1879. Barbadoes Street north of the river was properly formed at the same time. This new Barbadoes Street bridge provided ready access to the cemeteries.[9]

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[7] The significance of the site of Tautahi's pa to manawhenua, Te Ngai Tuahuriri was recognised by an NZHPT wahi taou registration in 2007. The registered area includes the riverbanks of the Otakaro/Avon between Kilmore Street and Cambridge Green.

[8] Lamb, p. 67; D. D. Sisson, Unpublished Paper on The Bricks, Christchurch City Council

[9] Lamb, pp. 67-69; *Lyttelton Times*, 2 October 1879; Ince, *City of Bridges*, pp. 27, 74, 79

Early cemeteries and burial grounds in Christchurch

When the Barbadoes Street cemeteries were established, there was already a burial ground (now known as the Old French Cemetery) in Akaroa. When Lyttelton was surveyed, a cemetery of three acres was placed above the town, north of Ripon Street. The first registered burial in the Lyttelton Cemetery was in December 1850.

Even earlier burial grounds than the first European cemeteries in Christchurch were the urupa of the Maori who had lived in the area prior to European settlement. The locations of two of these urupa are known, but they were built on in the early years of European settlement.[10]

The Barbadoes Street cemeteries were the first established in Christchurch. In early Christchurch, both the burial ground "traditions" from Britain took root in the city. The Barbadoes Street cemeteries were in the newer tradition of large, public cemeteries not associated physically with a church building. London examples are Kensal Green (1833) and Highgate (1839).

In early Christchurch, people were also buried in churchyards – the older tradition which came with the settlers from Britain. The local churchyards (all Anglican) used for burials in Christchurch were all well out from the central city.[11] No central city churchyards were used for burials because the need for burial space was met by the Church of England cemetery on Barbadoes Street.[12]

What is commonly regarded as the second public cemetery in Christchurch, Addington, was established in 1858 as a result of problems which arose for the Presbyterians from the designation of separate areas of the Barbadoes Street cemeteries for the interment of members of different denominations (this is discussed in the next section).[13] The city's third large public cemetery, Linwood, was established in 1884 as a direct result of concern about continuing burials in the Barbadoes Street cemeteries.[14]

The Barbadoes Street Cemetery has significance in Christchurch's history not just because it is the city's oldest cemetery but also because its nature and location influenced the subsequent development of cemeteries in Christchurch.

Segregation by denomination

The later history of the Barbadoes Street cemeteries was influenced by the fact that there were, from the beginning, three cemeteries, with separate areas for the burial of people of different denominations. The large (originally 22 acres and 2 roods – 9.1 hectares) Church of England cemetery was east of Barbadoes Street, with outer boundaries set by the North

[10] The urupa in central Christchurch on the Library Chambers site was associated with the Waitaha settlement Puari which stood on the banks of the Otakaro (Avon) River approximately where the Law Courts and Provincial Government Buildings now stand. The urupa on the site where the vicarage of St Luke's Church was built in the 1860s was associated with Tautahi's pa/kainga and is believed to be the burial place of Tautahi. The cultural heritage values of these two urupa sites to manawhenua, Te Ngai Tuahuriri, have been recognised by the NZHPT with wahi tapu registrations.

[11] These churchyard burial grounds were at St Paul's, Papanui, St Peter's, Upper Riccarton, Holy Trinity, Avonside, and St Mary's, Halswell.

[12] In the case of St John's, Woolston, the burials were not in the churchyard but in an area a short distance from the church. This, the second oldest of Christchurch's cemeteries physically separated from a church, was established on what became Rutherford Street in Woolston in 1852.

[13] Addington Cemetery Conservation Plan

[14] Linwood Cemetery Conservation Plan

and East Town Belts. The much smaller Roman Catholic and Dissenters' cemeteries (each just one acre – 0.404 hectares) were on a strip of land, running north and south, lying west of Barbadoes Street.

Segregation of the dead by denomination was, in New Zealand, an unusual but not unique arrangement.[15] Christchurch's second major cemetery, Addington, was deliberately not divided into separate areas for people of different denominations, but when the Linwood Cemetery was established in 1884, separate areas were set aside for the burials of people of different denominations.

What was notable about the Barbadoes Street cemeteries was the marked discrepancy between the area allocated to the Church of England and the areas allocated to the Roman Catholic and Dissenting churches. This discrepancy reflected the privileged position the Church of England enjoyed in the Canterbury Association's scheme for the Canterbury Settlement.

At the same time, the need for Roman Catholic and Dissenters' cemeteries was a tangible demonstration that the wish of the Canterbury Association for an exclusively Anglican settlement was not achieved. In 1854, Anglicans, at 3,000, outnumbered the Presbyterians (300) and Roman Catholics and Methodists (200 each). In 1859, 72 per cent Christchurch's population was Anglican, 10 per cent Presbyterian, 8 per cent Methodist and 4 per cent Roman Catholic.

The Anglican cemetery was ten times larger than the Roman Catholic and Dissenters' cemeteries combined, although the combined non-Anglican population of the city was around one-quarter of the Anglican population. The Roman Catholic and Dissenters' cemeteries were almost fully occupied by the time the cemeteries were closed in 1885, while only about one-quarter of the area originally set aside for Anglican burials was ever used for that purpose.

After the establishment of the Provincial Government in 1853 and the winding-up of the affairs of the Canterbury Association, the Anglicans retained ownership of the much larger area of the original cemetery reserves than their number, strictly, entitled them to. This was to the Church of England's later financial advantage.

In the original division of the cemetery into three distinct areas for members of the Church of England, the Roman Catholics and "Dissenters", the Presbyterians found themselves in an anomalous position. They were not "dissenters" from Anglican doctrines and practices as the members of the different groups of Methodists were. In practice the Dissenters' cemetery became the Methodist or Wesleyan cemetery and was often referred to as such.

Until 1856, the Presbyterians in Canterbury were without clergy. Some Presbyterians who died in these years, notably John Deans, were buried in the Church of England cemetery. After the arrival of Bishop Selwyn in 1856, the Church of England cemetery was consecrated, which meant that the Church of England burial service had to be used when people were being buried there. Because a Presbyterian service could not be used, some Presbyterians took steps which resulted in the establishment of the Addington Cemetery in 1858. But when John Deans' widow, Jane, died in 1911 she was buried with him.[16]

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[15] The cemetery at Akaroa, surveyed in the early 1850s, was also divided by denomination. Early cemeteries in Auckland (Symonds Street) and Wellington (Bolton Street) both had areas set aside for members of different denominations.

[16] The existence of three separate denominational cemeteries caused curious situations to arise. In 1880, Jospeh

The first burials

The Barbadoes Street cemeteries came into use almost immediately after Christchurch was settled, before ownership or control of the three areas passed to the respective denominational bodies.

The first recorded burial in the Church of England cemetery was in April 1851. There were at least two more burials in the same month.

It is harder to establish the dates of the first burials in the Roman Catholic and Dissenters' cemeteries. The oldest surviving gravestone in the Dissenters' cemetery is of Mary Ann Philpott who died on 1 July 1854. 1854 is a plausible date for the first Methodist burial because the Methodists gained a full-time minister in 1853. But it is equally plausible that people were buried in the Dissenters' cemetery before 1854, by visiting Methodist clergymen.

The first burials in the Roman Catholic cemetery of which there are records were on 4 and 5 September 1860. (The oldest surviving headstone in the Roman Catholic cemetery is that of a man who died on 20 March 1865.) It is, however, likely that there were also earlier burials in the Roman Catholic cemetery. Through the 1850s, Roman Catholic clergy based in Akaroa and Wellington, paid periodic visits to Christchurch and may have conducted funerals on these visits.[17]

It is possible that the first burial in the area preceded even the original survey of the three cemeteries. In John Dickson's *History of the Presbyterian Church*, published in 1899[18], there is a passing reference to the burial of an unbaptised child whose grave was excluded from the cemetery reserve by the surveyors because the child had not been baptised. Dickson claims that William Deans, who died on 23 July 1851, remonstrated with the surveyors over this point. This child may have been the first person buried in what became the Church of England cemetery, but the evidence is insufficient to substantiate this claim.[19]

Management by the churches

The cemetery reserves came under the control of the different denominations in the 1850s. Reserve 20, the Church of England cemetery, was one of a large number of blocks of land set aside by the Canterbury Association on 9 September 1851, to be held in trust for ecclesiastical and educational institutions of the Church of England.[20] The area was formally transferred on 14 March 1856 to the Church Property Trustees, which had been incorporated by ordinance of the Provincial Council in 1855.[21]

The Church of England became the legal owner of the Church of England cemetery, but the Roman Catholic and Dissenting churches never owned their cemeteries, although church bodies administered both these cemeteries for some years.

Swindell was buried in the Church of England cemetery as an Anglican. In 1897 his widow, Elizabeth, was buried with him. She had become a member of the Salvation Army, but her fellow Salvationists were allowed only to sing songs about the grave after she had been buried according to Anglican rites. When George Harper, a son of Bishop Harper, died in 1937, he was buried with his parents and siblings in the Harper family plot in the Church of England cemetery. He had married a Roman Catholic, Alice Loughnan, and she and several of their children are buried on the other side of Barbadoes Street, in the Roman Catholic cemetery.

[17] O'Meeghan, *Held Firm by Faith*, pp. 56-63

[18] John Dickson, *History of the Presbyterian Church of New Zealand*, (Dunedin, 1899)

[19] Dickson, p. 149; Dew

[20] Deeds Book 1D/207

[21] Deeds Book 14D/69

In February 1855, the acting Governor of New Zealand, Wynyard, granted reserve 42, the one acre allocated to the Roman Catholics in Jollie's original plan, to the Provincial Government "to hold for public purposes on trust for a cemetery for the members of the Church of Rome".[22] In August of the same year, reserve 43 was deeded by Wynyard to the Provincial Government for use as a cemetery by the Dissenters of Christchurch. The Roman Catholic and Dissenters' cemeteries remained lands held in trust for members of the churches rather than lands owned by the churches.

For several years after the reserves had been either deeded to the denomination (the Church of England cemetery) or deeded to the Provincial Government to hold in trust for members of the denominations (the Roman Catholic and Dissenters' cemeteries), the cemeteries were all administered informally by clergy and others associated with the inner city parishes of the denominations.

In the case of the Church of England cemetery, the cemetery was run by the three early parishes – St Michael and All Angels, St Luke's and St John's, Latimer Square.

The first priests of the Roman Catholic Church to reside in Christchurch arrived in 1860. The church became established on town reserve land at the southern end of Barbadoes Street which had been granted to church in 1857.[23]

Wesleyan clergy were resident full-time in Christchurch from 1853 and by 1854 the city's Wesleyans had built a church on High Street, which was replaced in the early 1860s by the Durham Street Methodist Church.

Eventually, all three denominations appointed independent boards to administer the cemeteries. The members of the boards were drawn from both clergy and laity. All three boards assumed responsibility for administering and maintaining their respective cemeteries. The boards for each cemetery were established, and went out of existence, at different times:

Church of England Board 1867 – 1900/01

(Officially, the Christchurch Cemetery Board)

Dissenters' Board 1872 – ?1884

(Officially, the Barbadoes Street Cemetery Board)

Roman Catholic Board 1875 – (unknown)

These boards supervised the maintenance and development of the cemeteries, appointed sextons and handled applications for monuments, inscriptions and grave purchases.

The first board appointed was for the Church of England cemetery, in 1867. By that time the cemetery was already well established. A preliminary meeting to establish a board was held on 22 March 1867 and the board established immediately afterwards.

One of the first steps the board took was to adopt rules, dated 10 June 1867, which governed, among other matters, the height of railings around graves, the size of posts and the height of headstones. This board also undertook, through the years up to 1885, the progressive extensions of the area used for burials described in the section of this Plan on the landscape of the cemetery.

[22] Deeds Book 1D/640
[23] O'Meeghan, *Held Firm by Faith*, pp. 56-63

The board employed a secretary who prepared maps of the cemetery at different times for different purposes. Maps of the northern and southern portions of the cemetery were prepared in 1869-70. On 7 October 1872, the secretary reported to the Board that the positions of the graves of 300 people buried prior to the 1867 establishment of the board were not known. Steps were taken to secure information about the locations of these graves from family and friends of the deceased persons.

The Christchurch Cemetery Board also appointed a sexton to prepare graves and to maintain the cemetery. Prior to 1867, sextons had been employed part-time by the parishes. On 6 June 1867 a full-time sexton was appointed. Through the period the cemetery remained in use, up to 1885, under-sextons were also appointed. In 1885, a staff of three was employed in the cemetery on sexton duties. The number was reduced to one in 1886 and the position discontinued around 1890, though it was subsequently revived under a different designation.

This board held its last meeting on 10 July 1900. Control over and responsibility for the administration of the cemetery then reverted to the Church Property Trustees. The Trustees administered the Church of England cemetery until 1948.

Boards were not appointed to manage the Roman Catholic and Dissenters' cemeteries until the 1870s. Until that time the two smaller cemeteries were administered under informal arrangements by local parishes and clergy.

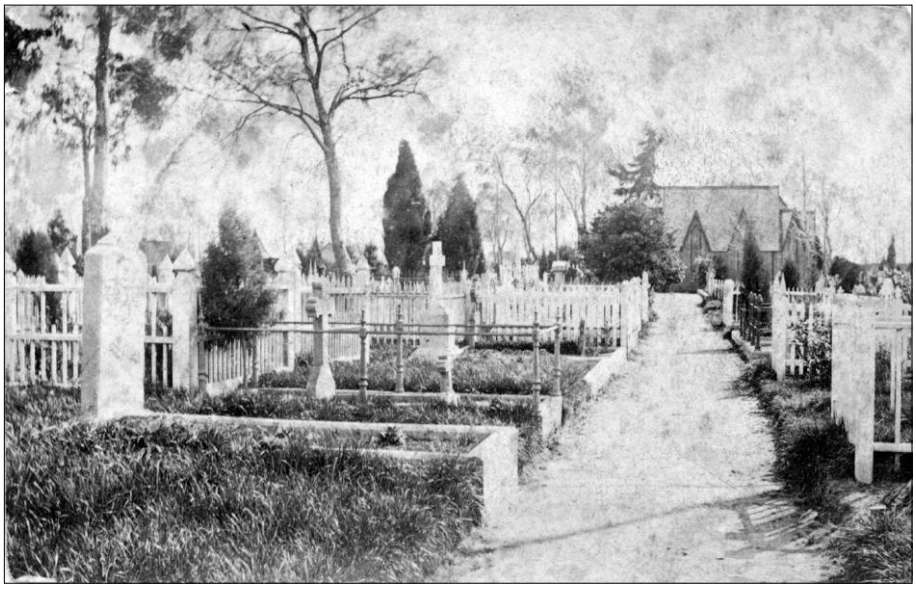
In 1870, the Provincial Government passed a Cemetery Reserves Management Ordinance. Under this ordinance a board to administer the Dissenters' cemetery was established in August 1871. The notice was forwarded to George Gould, one of the city's prominent Methodists. The new board, of five members, all Methodists (and one, Thomas Abbott, a nurseryman) first met on 27 April 1872 with Gould as chairman. This board's official name was the Barbadoes Street Cemetery Board. This board too, shortly after its inauguration, drew up rules and regulations and arranged for the cemetery to be mapped, engaging a city architect, S.C. Farr, for this task. Farr's plan for the cemetery included details about the existing burial plots. This board's surviving minutes and account books end in 1884, though correspondence was apparently handled until 1900.

The board which administered the Roman Catholic cemetery from 1875 was also appointed under the Provincial Government's Cemetery Ordinance. The board was established in September 1875. This board too, in the same month it was appointed, promulgated rules and regulations governing use of the cemetery. This board's records were lost in a fire which on 3 June 1903 destroyed a building being used to house various Roman Catholic records. The board had almost certainly ceased to function before this date.

Early History of the Church of England Cemetery

Reserve 20, the Church of England cemetery, was originally 22 acres and 2 roods in extent. This was far more land than was ever needed as an Anglican cemetery, but the generous provision made for the Church of England cemetery ensured that the area used for burials could be increased as need dictated. The small area of the reserve originally developed as a burial ground in the 1850s and 1860s – an area of not more than two acres in the southern part of the reserve – soon proved inadequate. The Church of England cemetery has two developments in its history – extensions of the area actually used for burials and the selling of parts of the original reserve which were never needed for burials – which are not shared by the Roman Catholic and Dissenters' cemeteries.

Up to 1867, when the Christchurch Cemetery Board took over administration of the cemetery, burials (perhaps 1,000 by that time) had been in the southern portion of the reserve, bound by Barbadoes Street to the west and the curved course of the Avon River to the south and east. Of this area of about two acres, the acre south of the chapel was used between 1851 and about 1864, and the acre north of the chapel after 1864. The first area used for burials, in the southern part of reserve 20, closest to the city, had been fenced, laid out and planted by the time the chapel was built in 1863.



A carte de visite view in the Church of England cemetery, ca 1865. The mortuary chapel is in the background.
Source: Heslop Album, Wihongi Collection, Canterbury Museum, Ref. 1990.303.1

The remainder was leased to a Mr Bowron who was running sheep and cattle on the land. An extensive area remained under lease until the 1890s when, after the cemetery had been closed, the land that had not been used for burials was subdivided and sold by the Church.

The area used for burials had been extended, by 1885, to 5 acres, 2 roods and 14 perches. In 1867, the Christchurch Cemetery Board gave immediate consideration to enlarging the area used for burials. On 12 July 1869, the board resolved to use a further quarter acre on the eastern side of the cemetery, between the chapel and the toolshed, for burials. The area was marked off in graves in October 1869.

The following year, in the board resolved that a paddock north and east of the existing cemetery, which was part of the area being leased by Bowron, should be used for burial purposes. A further one and a quarter acres was laid out in that year. In January 1873, the Board resolved to enlarge the cemetery further and an additional one and a half acres was levelled. Although the board considered enlarging the cemetery by a further acre in 1879, the extension of 1873 was the last. (The laying out of these extensions is described in the sections of this Plan on landscape.)

The 17 acres (approximately) which were never used for burials were mostly sold by the Anglican Church. The first of these sales, in 1879, was at the extreme southern tip of the reserve. The land was sold to the new Christchurch Drainage Board for stormwater purposes. This allowed Salisbury Street to be extended east of Barbadoes Street to Cambridge Terrace.

This transaction left a small triangular “island” of reserve land bound by Salisbury Street, Cambridge Terrace and Barbadoes Street. This area was sold in 1887 and had a succession of private owners until it was purchased by the Christchurch City Council in 1995. The

house on this land was demolished to allow the Cambridge Green to be formed.[24]

The northern and eastern boundaries of Reserve 20 were on the Town Belts. These had been originally surveyed at one chain wide. Their width was increased to two chains in the 1850s, when the town reserve land was being subdivided for sale, except (for reasons which are not known) for the stretches of the North and East Town Belts which formed the northern and eastern boundaries of the Church of England cemetery. This left the North and East Town Belts narrower at the edges of the cemetery.[25] The City Council periodically asked the Christchurch Cemetery Board for strips of land on the Town Belts to widen the streets. The land was finally transferred to the City Council in 1892.

The major sale of cemetery reserve land followed the closure of the cemetery in 1885. With land no longer needed for progressive extension of the area laid out for burials, the Church Property Trustees subdivided the remainder of the original reserve for sale. The land was surveyed in 1894 and Churchill Street formed through the eastern part of the reserve. Between 1896 and 1903, the Church Property Trustees sold an area of 13 acres and 37 perches for residential development.[26]

In 1924 a small area, one rood nine and seven-tenths perches in extent, on the cemetery's southern edge which had not been used for burials because it was low-lying was surveyed off the cemetery. In 1926, the Church Property Trustees passed this land to the Christchurch City Council for public purposes. A brick wall was built on the line that marked the cemetery's new southern boundary. This transaction left the Church of England cemetery at its final extent of 5 acres, 2 roods and 14 perches.[27]

Early history of the Roman Catholic and Dissenters' cemeteries

Reserves 42 and 43, set aside as cemeteries for Roman Catholics and Dissenters, were of just one acre each. The two acres were more or less fully utilised for burials between the 1850s and 1880s.

The Roman Catholic cemetery seems to have encroached, without the fact ever being recognised in legal titles, on the Dissenters' cemetery. When C.E. Fooks drew his map of Christchurch in 1862, the Dissenters' cemetery was marked as being smaller than the Roman Catholic cemetery, though reserves 42 and 43 had been surveyed as equal in size.[28] Dr Nedhill's report of 1883 (discussed later in this Plan) gave the respective sizes of the Roman Catholic and Dissenters' cemeteries as three-quarters and one-and-a-quarter acres. But other 19th century maps show the legal boundary, as originally surveyed, giving each cemetery an equal area.[29]

There is physical evidence to this day that Roman Catholics were buried south of the legal boundary that divided the Roman Catholic cemetery to the north from the Dissenter's cemetery to the south. The boundary between the enclosure in which the Roman Catholic Countess de Lapasture is buried and the plot of the Methodist Heath family is south of the original survey line. It is not known why or when the survey line was ignored. It was not because the Roman Catholics needed more space for burials; an area of about one quarter of

[24] CoT 249/109; CoT 33K/846
[25] Original survey and Dobson map refs + 19th maps showing town belt widths.
[26] DP 1222; CoT 159/228
[27] DP 7933; CoT 371/293; CoT 379/275
[28] Map, CCL, 993.83DOB
[29] Maps, CCL, 993.83LYT, 993.83NEW, 993.83PLA

an acre on the northern edge of the Roman Catholic cemetery was never used for burials.[30]

The boundary between the Roman Catholic and Dissenters' cemeteries was eventually fenced. In 1876, the Dissenter's cemetery board obtained estimates for the cost of a boundary fence. But it seems a fence was not erected at that time, though there were fences on the street frontages of the two western cemeteries.[31] In 1915 a post and barbed wire fence separated the two cemeteries, but it is not clear whether this fence followed the legal boundary or the line that separated actual Dissenter and Roman Catholic burials.[32]

The Roman Catholic cemetery's encroaching on the Dissenters' cemetery may have contributed to overcrowding becoming a problem in the Dissenters' cemetery. In 1876, the Dissenters' cemetery board secured fill for the lower-lying area of the cemetery, at the southern, Salisbury Street end. The area was used for burials and there are surviving gravestones in it.

Six hundred and forty interments were recorded in the Roman Catholic cemetery in 1883.[33] In the same year, the Dissenters' cemetery contained 638 sepultures.[34]

Buildings and structures

There is no record of structures other than fences and gates being built in the Roman Catholic or Dissenters' cemeteries. Two larger buildings and at least one minor one were erected in the Church of England cemetery.

The minor building, of which no image or surface trace has been found, was a tool shed in the north-eastern corner of the first two areas developed for burials.

The most important building in the Church of England section of the cemetery was the mortuary chapel. The first indication of interest in erecting a chapel in the cemetery was an advertisement placed in the *Lyttelton Times* on 16 January 1856 which proposed that a chapel be erected and invited people to subscribe towards its costs. Timber was purchased and plans prepared, but building did not proceed. A further appeal for funds was made in October 1862 and the chapel completed some months before its consecration on 23 June 1863 by Bishop Harper. It stood between the first two areas developed for burials.[35] Stained glass windows were installed in subsequent years, the first in 1864, and the chapel was lined in 1867.

The chapel was designed by Christchurch's foremost Gothic Revival architect, Benjamin Mountfort, apparently in 1856. The small timber building (it could accommodate between 30 and 40 people) had an apsidal sanctuary with three lancet windows which rose up into

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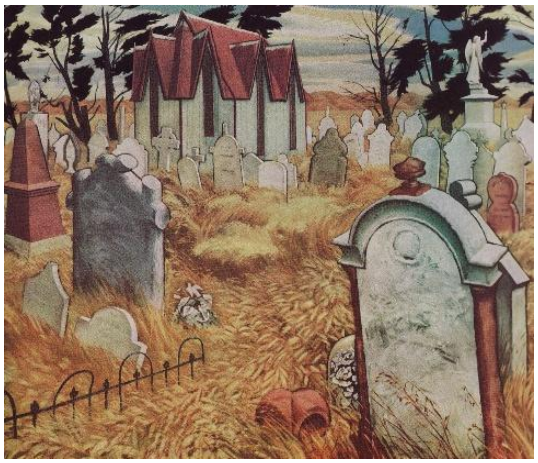
[30] This area may have been reserved for a chapel which was never built.
[31] These included new gates in 1877 and a picket fence on Salisbury Street in 1879.
[32] Lamb, p. 72, states that in 1876 a fence separating the Wesleyan cemetery from the Roman Catholic cemetery was built at the same time as new gate for the Wesleyan cemetery. The evidence for the existence of the fence in 1915 is found in ANZ H1/18 191/12.
[33] *Lyttleton Times*, 4/9/1883, p.5
[34] *Lyttleton Times* 4/9/1883, p.5. Kerr, M. (1981) *A History of the Barbadoes Street Cemetery*, Unpublished paper. As already noted, the encroachment of the Roman Catholic cemetery on the Dissenter cemetery was never recorded legally. The legal description of the site in the 1916 Gazette Notice (P3435) and the associated survey undertaken by the Assistant Crown Lands Ranger prior to gazetting both record the cemetery as being one acre in area.
[35] *Lyttelton Times*, 16 January 1856 & 25 October 1862, p. 8

dormers. There were two similar windows on each side of the building. The windows, large for the structure's size, gave the building a striking form. The walls were of vertical board and batten and the roof steeply pitched. There was a substantial porch at the western end which, like the sanctuary, had a floor of encaustic tiles.

The chapel has not survived. It may have been last used in the early 1930s.[36] By the early 1950s, it was neglected and subject to vandalism. Demolition was proposed in 1954. The City Council secured the consent of the Church Property Trustees and the Pilgrims' and Early Settlers' Association for demolition, but some concerned citizens objected. The effort to save the building was an early manifestation of interest in preserving historic buildings in Christchurch.

The chapel was demolished in November 1955.[37] Prior to its demolition, the building had been incorporated in "one of the central icons of twentieth-century New Zealand regionalist painting", W.A. Sutton's "Nor'-wester in the Cemetery", painted in 1950.[38]



"Nor'-wester in the Cemetery,painted by William Sutton in 1950 depicts the mortuary chapel and gravestones from the Barbadoes Street cemetery in a Canterbury rural scene.
Source: Unger, Pat, *W.A. Sutton Painter* (Hazard Press, 1994), p. 54

The building of a sexton's cottage for the cemetery was first proposed in 1861, but the first cottage not built until in 1871 on the Cambridge Terrace frontage of the cemetery, towards its eastern boundary. Tenders were called in 1871 and the cottage completed by December. The area behind the cottage was never used for burials. This first cottage was demolished in the 1920s and a new house built on the site. The exact date of construction of the new house and the architect are not known, but the house is typical of the 1920s. The house is still known as the sexton's house and lacks an individual title.

Closure of the cemetery

In 1849-50, Edward Jollie had placed the three cemetery reserves outside the area originally surveyed into quarter-acre town sections, on the periphery of what was expected to be the built-up area of Christchurch. Christchurch rather rapidly outgrew its original boundaries, St Asaph, Antigua, Salisbury and Barbadoes Streets.

Edward Dobson, the Provincial Engineer, prepared a map in 1856 which divided the town reserve into lots for sale.[39] Sale of the land began immediately afterwards. By the early 1860s many of the lots were being built on. Immediately south of the Church of England cemetery, Jollie had reserved a large area for the city's botanical garden. When the garden was relocated to the Government Domain (in the early 1860s), this area was sold off in

[36] Pers. comm., Neil Roberts
[37] The stained glass windows were preserved and five eventually found their way into the collection of what is now the Christchurch City Gallery.
[38] Lochhead, *Dream*, pp. 85-87
[39] Map, CCL, 993.83DOB

initially large lots which were soon further subdivided. The area, which became residential, is now known as the Avon Loop. An area north of Salisbury Street immediately west of the Roman Catholic and Dissenters' cemeteries was also subdivided for residences from the 1860s.

Fooks' map of 1862 shows a number of buildings both south and west of the cemeteries.[40] By the early 1870s, streets had been formed north-east of the Church of England cemetery and the population of the area (now Richmond, originally Bingsland) was sufficiently large for a school to be erected on Stanmore Road.[41] Christchurch's rapid expansion beyond its original boundaries changed the context of the cemetery and its relationship with the town.

By the 1860s, the cemetery reserves were already closer to built-up areas than was thought desirable. Talk of closing the cemeteries began in that decade and became serious in the 1870s, when the cemeteries had been in use for only a little over 20 years. The drainage difficulties stemming from the area's original topography also increased recognition that the site was not really suitable for cemeteries.

In 1874 (the year in which Parliament passed an Act which allowed cemeteries to be closed) the Dissenters' cemetery board voiced concern about continuing use of the area for burials. The Dissenters' cemetery board was at the forefront of moves to close the cemeteries because this cemetery was the only one of the three becoming overcrowded. This board in the 1870s put fill in an area of their cemetery that was too low to use so that graves could be located there. It also considered securing adjoining land to extend their cemetery, but closure of the Barbadoes Street cemetery and the opening of a new cemetery on a site more distant from the city became the main thrust of the board's efforts. The board questioned whether burials should continue in an area which had become well within the city's boundaries.

In 1875, the board sent a report to the Provincial Superintendent, William Rolleston. The suggestion that the Provincial Government purchase a new site for a cemetery was not followed up.

By the 1880s there was growing discontent over the cemetery's closeness to residential areas. To concerns about polluted water, ground subsidence and poor drainage, nearby residents added alarm at the threat of disease posed by 'bad air' or 'miasmata' which was believed to be emanating from the cemetery. In 19th century New Zealand, unfavourable ideas about environment and health found widespread expression in the term miasma.[42] Miasma was held responsible for a variety of diseases like malaria, typhoid, dysentery and diphtheria and was frequently used as shorthand for poisoned or impure air. People believed that the decay and putrefaction of plants, animals and the dead, especially in marshy places, increased mortality in neighbouring areas.[43]

Unable to identify the unseen enemy of disease, settlers focused their attention on its purported sources. Sight as well as smell warned them about the possibility of disease. Bad odours, discoloured water, moist low-lying ground and the decomposition processes occurring in the cemetery were all obvious sources of dangerous atmospheric effluvia. Mr

[40] Map, CCL, 993.83FOO
[41] Maps, CCL, 993.83DAR, 993.83PLA
[42] Beattie, J. (2008) Colonial Geography of Settlement: Vegetation, Towns, Disease and Well-being in Aotearoa/ New Zealand. *Environment and History*, 14(2008)
[43] Our Science Page: Decay of Plants and Animals, *New Zealand Country Journal* 7, 6 (1 November, 1883), p.491.

Gray, a member of Hospital Board, wrote about this to the *Lyttelton Times* in 1883.

> *Sir, - The present unsatisfactory sanitary condition of the neighbourhood immediately contiguous to the Barbadoes Street cemeteries is fraught with direr consequences than the majority of people are prepared to credit.*
>
> *In the first place the burial ground is unfavourable to the purpose for which it is caused. Cemeteries have ever been ruinous to health...*
>
> *The living have, over and over again, been poisoned by the buried dead. Many gravediggers in crowded cemeteries have been overpowered on commencing to dig.*
>
> *Let us realise, if we can, the effect of gases, not concentrated but diffused through the air. We may not smell the gases; but they are there. ....*
>
> *In the case of our own cemetery we have not only objectionable odors, offending the olfactory nerves of the passers-by and poisoning the air that is breathed by a large number of the living, but we also have numerous indications of the presence of springs draining and percolating from the graveyard into the river. People living on the banks of the Avon, between the cemetery and the sea, and who are in the habit of using the water little know the danger that lurks in the mephitic and poisoned stream that flows past their doors.*[44]

On 21 August 1883, the City Council received a petition from 41 people living in the vicinity of the cemetery complaining that the cemetery was a "great and serious nuisance" and referring to the bad smell emanating from it and to the threat it posed to people's health. A newspaper correspondence followed which centred on the health hazards the cemetery posed and on its unsatisfactory sanitary condition.[45]

This petition prompted the Council to secure a report from the city's Medical Officer of Health, Irish-trained Dr Courtney Nedwill.[46] Nedwill's report added impetus to the calls to close the cemeteries on health grounds.[47] In accordance with current theories about miasma, Nedwill stated that "it is universally recognised that the air of graveyards is prejudicial to health, and that it is not advisable on sanitary grounds that cemeteries should be situated in towns".[48] Recommending an approach based on the generally accepted theory that certain plants were curative agents – useful in purifying air, helpful in draining unhealthy areas and efficacious in purifying water supplies – Nedwill advocated that the cemetery should be closed and "the planting in trees and shrubs of rapid growth … encouraged with the double object of absorbing dampness from the soil and noxious exhalations".[49]

Nedwill's report gave figures, presumably based on the records of the three cemetery boards, which understated the total number of burials. He wrote that there had been 3,693 burials in the eight acres of reserve 20 which had been used by the Church of England for burials. In the Wesleyans' three-quarters of an acre, Nedwill stated, there had been 638 burials and in the one and a half acres of the Roman Catholic cemetery 640 burials. He

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[44] *Lyttelton Times* 25/8/1883, p. 6
[45] *Lyttelton Times*, 21 August 1883, p. 6
[46] *Lyttelton Times*, 4 September 1883, p. 5. The report was dated 1 September 1883 and was presented to the Council's Sanitation Committee on 11 September.
[47] Thompson, K. (1969) Insalubrious California: Perception and Reality, *Annals of the Association of American Geographers*, Vol. 59, No. 1 (Mar., 1969); Beattie, J. (2008) Colonial Geographies of Settlement: Urbanisation, Plant and Health in Aotearoa / New Zealand 1830s-1930s, *Environment and History* 14 (2008).
[48] Dr C. Nedwill, *Lyttleton Times* 4/9/1883, p.5
[49] Ibid.

noted the swampy nature of the ground and that it was “not advisable on sanitary grounds that cemeteries should be situated in towns”, as the Barbadoes Street cemeteries, by the early 1880s, clearly were. He recommended that “after a convenient period the further disposal of the dead should not be permitted in the city”.

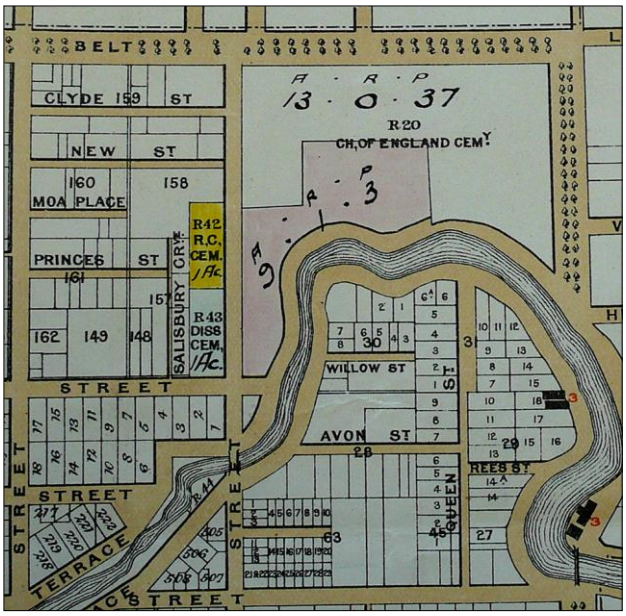
Based on Nedwill's report, the City Council’s Sanitation Committee determined that inhumation within the city was injurious to public health[50] and recommended that prompt action be taken to close the cemeteries as early as possible.

The City Council dedicated a site in the Linwood sandhills for a new cemetery within three months of receiving Nedwill’s report. The first burial in the Linwood Cemetery was on 10 July 1884.[51]

Closure of the Barbadoes Street cemeteries followed soon afterwards. A Government *Gazette* notice on 25 September 1884 under the 1882 Cemeteries Act closed the Barbadoes Street cemeteries from 1 April 1885. While the burial of near relatives of those already interred was allowed to continue, all other interments after this date were to be in the newly established Linwood Cemetery. In an effort to reduce the number of ongoing interments in the Barbadoes Street cemeteries, the Council offered a free plot in an alternative cemetery to anyone who gave up their burial rights at Barbadoes Street.

Council control and burials after 1885

Although the cemeteries were “closed” in 1885, they remained for a period in use and under the control of the denominational boards. But the boards had all gone out of existence by the beginning of the 20th century. The Christchurch Cemetery Board, which had been administering the Church of England cemetery, passed its responsibilities over to the Church Property Trustees in 1900-01.



An 1897 plan of the cemeteries with annotations added in 1915. The plan shows the land areas of the cemeteries and their boundaries in the years immediately after they had been closed.
Source: H1/18 191/12 ANZ

The churches had never formally “owned” the Dissenters’ and Roman Catholic cemeteries which had, in the 1850s, been vested in the Provincial Government, to hold in trust for the members of the churches. After the cemeteries had been closed and the Roman Catholic and Dissenter boards had ceased to function, the cemeteries remained in a sort of limbo until, in 1916, control of the cemeteries was vested by Order in Council in the CCC “on condition that they be maintained in

[50] *Lyttleton Times*, 21/8/1883, p.5
[51] Lamb, pp. 70-72; Linwood Cemetery Conservation Plan

good order by the said Council as public reserves and open to the public".[52]

The Church of England cemetery remained under the control of the Church Property Trustees until 1948. When the Church of England cemetery passed under Council control in that year, all three cemeteries were under unified control for the first time. From this point it becomes appropriate to speak of the Barbadoes Street *Cemetery* rather than the Barbadoes Street *cemeteries*.[53]

Under the 1882 Cemeteries Act, under which the cemeteries had been "closed" in 1885, near relatives of those already interred in the cemeteries could still be buried there.[54] All the cemeteries, though "closed" in 1885, continued in use into the 20th century. Burials in the Church of England cemetery continued until beyond the middle of the century. After 1948, the Council endeavoured to limit interments in the cemetery and again, as it had in the past, offered a free plot in an alternative cemetery to anyone willing to give up a right to be buried in the Barbadoes Street Cemetery.

In the ten years to April 1963 there were ten burials, all in the eastern (formerly Church of England) part of the cemetery. The last burial was apparently on 29 October 1959. People continued, with the Council's permission, to bury ashes in, or place urns containing ashes on, family graves. The last occasion on which this happened appears to have been in the early 1970s.[55]

The Council periodically considered changing the status of the cemetery to some form of public reserve. In 1976, the City Solicitor recommended writing to the Minister of Health applying to close the cemetery entirely under the Burial and Cremations Act of 1964, as amended in 1968. A *Gazette* notice on 19 July 1979 closed the cemetery under section 41 of that Act. Burials were to be discontinued from 31 January 1980. (The last burial had in fact been in 1959.) The notice also vested control and management of the closed cemetery in the CCC from 31 December 1979, setting right a previous legal oversight.[56]

On 10 October 1983, the portion of the cemetery formerly used by the Roman Catholics and Dissenters was classified as a local purpose (closed cemetery) reserve.[57] In 1985, the City Council received legal advice that a further *Gazette* notice was needed under a different section of the Burials and Cremations Act (section 45 rather than section 41, which still allowed for the burial of relatives in the cemetery). The new notice was needed to end all burials and to give the Council authority to remove any or all of the monuments or tablets in the cemetery.

[52] *Gazette* 1916, p. 3435
[53] CoT 371/293; CoT 518/291
[54] In 1885, the Christchurch Cemetery Board, which then controlled the Church of England cemetery, adopted a new rule which specified that, in effect, only the immediate family members of someone already buried in the cemetery who could be buried there.
[55] Lamb, p. 73, states that the last burial in the Church of England cemetery was in May 1973, which brought the total of interments to 5168. This information is not referenced.
[56] *Gazette* 1979, p. 2286
[57] *Gazette*

Neglect and vandalism to ca. 1980

In the years after the cemeteries were closed, desecration and vandalism in the grounds increased. The theft of flowers and shrubs in the 1870s had been eclipsed by a more destructive vandalism and newspaper articles cite regular examples of destructive acts. The history of the cemetery through most of the 20th century was mainly one of neglect and vandalism, though the continued employment of a sexton or 'keeper' for the Church of England cemetery for most of the first half of the century delayed deterioration east of Barbadoes Street. The Roman Catholic and Dissenters' cemeteries did not enjoy this attention, even after the CCC had taken the cemeteries over in 1916. Until after World War II, the Council showed minimal interest in maintaining the two cemeteries for which it had become responsible.

Graffiti on headstone, former Church of England cemetery, May 1989.
Source: The Press Library, ref. 30/3/1987

Vandalism continued even after the City Council had taken over the Church of England cemetery in 1948 and began to give attention to the condition of the cemetery as a whole. In the period between 1960 and 1990 headstones were pushed over, broken, defaced with graffiti and even uprooted and stolen. Wrought iron fence surrounds were also stolen and the grounds were frequently used as temporary accommodation by transients. Incidents of serious vandalism were occasionally reported in the city's newspapers. In October 1955, 21 headstones were pushed over and four badly damaged. In June 1961, 42 stones were uprooted and 26 broken and in August 1968 a further 20 were pushed over and damaged. Headstones were damaged again in June 1971.[58]

Even after the City Council had begun to make the plans to "improve" the cemetery discussed in the next section, vandalism continued. When Robert Lamb included a chapter on the Barbadoes Street bridge and cemetery in his 1981 book *From the Banks of the Avon*, the cemetery was still in poor condition. Lamb noted that headstones in the cemetery were "battered and broken by vandals" and that "in this sad category belong the memorial crosses that once adorned the graves of Bishop Harper, the Very Rev. Henry Jacobs (first Dean of Christchurch) and Felix Wakefield, the pioneer surveyor". Of the pink granite headstone of a former Mayor of Christchurch, C.T. Ick, Lamb recorded that "[a]las, when the author last saw it, only a few years ago, it was lying shattered in fragments among the grass".

Lamb also noted that there had been 780 interments in the Dissenters'/Wesleyan cemetery by the turn of the century, "which seems a colossal number in comparison with the small scattering of headstones – fewer than 30 all told – that remain there now". He counted only

[58] Dew, L. (1987?) *The Barbadoes Street Cemetery*, unpublished paper, and various newspaper reports.

about 60 headstones still standing in the Roman Catholic cemetery. (Burials in that cemetery had been about the same number as those in the Dissenters' cemetery.)[59]

Council proposals and work

The City Council took the first steps towards improving or redeveloping the Barbadoes Street cemetery immediately after it had taken over the Church of England cemetery in 1948. It assumed responsibility for clearing up and care of the grounds, although the upkeep of individual graves was considered to remain the responsibility of the families of those buried in the graves.

A report to the Council's Reserves Committee, dated 20 February 1950, proposed major changes. These included the removal of broken headstones and "useless" railings and curbing, and levelling and grading of the ground. Grass was to be sown, ornamental trees planted and a children's playground built in the vacant area in the cemetery's north-east corner, behind the sexton's house. The hawthorn hedges on the Barbadoes Street and Cambridge Terrace frontages of the cemetery were to be removed and replaced by a low stone or concrete wall. The goal was to make the cemetery a pleasant, restful spot with lawns and trees, of open access to the public.

The plan by Council to reconfigure the cemeteries into an open level grassy park-like area in 1950 (and later plans of the mid 1970s to create a Garden of Memories with associated Biblical Garden) did not proceed. Legal constraints and public reaction to the plans, which included dismantling parts of the cemetery and constructing paths over some of the graves, prevented the Council from implementing their 1950 and later proposals. It was also drawn to the Council's attention that the cemetery contained a number of the graves of early Maori residents of the city. It was felt that the development of the cemetery into a passive amenity space complete with a barbeque area (included in some of the Council's later plans) where the consumption of food could be expected would violate Maori beliefs about appropriate behavior where human remains are buried.[60]

Though the 1950 plan left some headstones *in situ*, (moving *any* headstones became a major point of controversy in later years) the specific proposals aroused hostile criticism and were abandoned. Faced with this opposition to its plans, the Council decided in 1950 simply to "maintain" the cemetery. Not until 1964 were some curbs and railings removed. In August 1966 the Council approved similar proposals for the cemetery as those of 1950, following the passing of the Burials and Cremations Act 1964 which allowed councils to "clear" old cemeteries by removing broken or neglected headstones.

Community concerns and initiatives

In 1966, the condition of the cemetery was raised at a meeting of the board of the Christchurch Civic Trust. This prompted an inspection of the cemetery by Council and Civic Trust representatives. The Civic Trust was one of the organisations unhappy about the plan the Council was working on to move the surviving headstones to the perimeter of the cemetery and use the cemetery for passive recreation.

Public interest in the cemetery and concern about its condition increased in the 1970s. In

[59] Lamb, pp. 70-72
[60] Manager, Church Property Trustees to Director Parks and Recreation, 23/5/1986. Barbadoes Street Cemetery File to 20/9/01, Legal Services Unit. SC-1215, Box 3. CCC Archives

November 1976, a Barbadoes Street Cemetery Action Committee was formed, as a further response to the Council's plans to remove some of the headstones in the cemetery to facilitate its re-development.[61] Chaired by a Christchurch architect, John Hendry, the committee was made up of members from the Anglican, Methodist and Roman Catholic Churches, the NZHPT, the New Zealand Founders Society, the New Zealand Genealogical Society, the Christchurch Beautifying Association and the Canterbury Pilgrims' and Early Settlers' Association.[62] Other community and church groups became involved. The committee held its first working bee in the cemetery on 26 March 1977.

The committee sought to involve members of its constituent organisations, descendants of those interred in the cemetery and the public in the preservation of the cemetery by holding open days, walking tours and working bees. The committee also educated the public about the importance of the cemetery as an historic landscape. The committee contributed significantly to the re-discovery of the cemetery as a foundation of civic memory and identity.

Working bee organised by the Barbadoes Street Preservation Committee in March 1987. Volunteers and members of the committee cleared undergrowth to a height of two metres in the cemetery.
Source: The Press Library, ref. 30/3/1987

The committee was revived in the mid 1980s, when the Council began planning renewed efforts to redevelop the cemetery. Chaired by Ray Harrison and now known as the Barbadoes Street Preservation Committee, the committee's membership included some of the earlier groups and societies as well as representatives from the Avon Loop Planning Society, the Parish of St Luke the Evangelist, the Moa Neighbourhood Group, the Sumner-Redcliffs Historical Society, the Ngai Tahu Trust Board and the Canterbury Museum. The principal objective of the

[61] Summarised from Dew, L. (1987?) *The Barbadoes Street Cemetery*, unpublished paper

[62] Made up of members from the Anglican Church, Methodist Church, Roman Catholic Church, NZHPT, New Zealand Founders Society, New Zealand Genealogical Society, Christchurch Beautifying Association and the Canterbury Pilgrims & Early Settlers Association.

committee at this time was stated to be to honour the statement inscribed in the cemetery's commemorative plaque: "To the Glory of God and in Grateful Memory of the Early Settlers of Canterbury who lie within these walls".[63]

In addition to conducting guided tours through the cemetery and assisting descendants to locate relatives, the revived committee devoted much time and effort to addressing the condition of the cemetery. Working bees removed wilding trees, cleared undergrowth, weeded plots and repaired gravestones - it was noted that between May 1988 and July 1989 the group had restored around sixty memorials, mostly along the Cambridge Terrace frontage.[64]

Initial attendance at working bees was high with more than 200 turning out in 1987, but over time the community's level of involvement dropped off, along with support from the constituent organisations. By 1989 it was noted that attendances were disappointingly poor "throwing into doubt any prospect of honouring the plaque on the wall".[65] Although the group as such went into recess, a small core of members continued into the early 21st century with such tasks as mending and re-erecting broken headstones and resetting curbstones.

Later Council initiatives

The forming of the action committee in 1976 prompted the City Council to frame new proposals for the cemetery. It approved a plan on 23 May 1977, which reflected concerns about its earlier, more sweeping, proposals. Many of the headstones – those of historical significance or visual importance – were to be retained where they were and only stones which were damaged or of lesser visual quality were to be moved to the perimeter of the cemetery or to a Garden of Memories. Again, however, public disquiet about parts of the plan discouraged the Council from proceeding with it.

In 1985-86, the Council initiated discussion with community groups about the future of the cemetery. Three contentious issues emerged: the consumption of food in the cemetery, the inclusion of a children's playground, and the relocation of any headstones. The redevelopment plan which went to the Council in February 1987 still envisaged the cemetery's becoming an area for passive recreation. This did not meet with universal favour. The plan for the cemetery finally adopted was one of relatively low impact.

Over recent years the general maintenance of the cemetery has been orientated towards orderliness and passive amenity. In 1986 it was noted that the cemetery was grouped with city parks under the designation 'Parks and Reserves: Passive' rather than with other cemeteries.[66]

In 2006, in response to representations from the Moa Neighbourhood Committee, the Council undertook further minor works which included the provision of bench seats and alterations to the post and chain fence to make pedestrian access to the cemetery easier.

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[63] Barbadoes Street Cemetery Preservation Committee Standing Rules, undated, CAYX 3077 CH716 9c, ANZ
[64] Barbadoes Street Cemetery Preservation Committee Chairman's Report to 1989, CAYX 3077 CH716 9c, ANZ
[65] Barbadoes Street Cemetery Preservation Committee Chairman's 1989 Report, CAYX 3077 CH716 9c, ANZ
[66] Barbadoes Street Cemetery Box 7, Parks Unit 1999 SC-4257, CCC files

Today the cemetery is recognised as a group 1 heritage place and its status as a cultural heritage landscape and archaeological site guide its management and protect the physical traces of its history.

This 1946 aerial view shows the Barbadoes Street Cemetery in the upper centre of the photo, to the west and north of the prominent loop of the Avon River. The former Roman Catholic and Dissenters' cemeteries are to the left of Barbadoes Street (which runs vertically through the photo, just left of centre) and the oldest part of the former Church of England cemetery to the right of Barbadoes Street.
Source: Christchurch City Council Archives.

A 1955 aerial photograph of the area of Christchurch in which the Barbadoes Street Cemetery is located, similar to the 1946 photograph on the previous page. This photograph was taken just before the mortuary chapel in the older part of the former Church of England cemetery, visible in the area to the right of Barbadoes Street, was demolished. The cemetery as a whole is still less overgrown than it became later in the 20th century.
Source: Christchurch City Council Archives

Notable people buried in the cemetery

As Christchurch's oldest cemetery, Barbadoes Street contains the graves of a number of people who played important roles in the early history of the city. The cemetery affords a remarkable historical record of members of the Christchurch community who were active in the second half of the 19th century. There are also graves which, individually and collectively, afford insights into various aspects of life in Christchurch through that half century. The incidence of child mortality and the place of accidental death in the colonial community are both reflected in the surviving gravestones.

The information below on individuals buried in the Barbadoes Street Cemetery draws mainly on the work of Richard Greenaway, Christchurch City Library. His selection of notable graves was made mainly for the purposes of conducting walks around the cemetery. Other criteria than those used by Greenaway need to be applied to ensure a full list is compiled of graves of notable individuals and of graves which illustrate important aspects of life in Christchurch through the years the cemetery was in use.

It was beyond the scope of this Plan to undertake a full survey of all surviving stones or to make an exhaustive scrutiny of the transcribed grave inscriptions to identify all graves of significance. The list of graves identified in this section as notable must be regarded as tentative. It nevertheless provides a good sampling of the burials in the cemetery which are of historical significance.

Clergy

The Church of England cemetery contains the graves of several prominent Anglican churchmen of 19th century Christchurch.

Henry John Chitty Harper (1804–1893)

H.J.C. Harper was consecrated Bishop of Christchurch before he left England. He arrived in Lyttelton on 23 December 1856, with a long career as a churchman in England behind him. He travelled widely in his far-flung diocese which, when he arrived, extended from the Waipara River to Bluff and included the West Coast. From 1869 until 1890 he was also Primate of New Zealand. He consolidated the place of the Anglican Church in Canterbury. One of his great achievements was the construction of Anglican Cathedral in Christchurch, though the building was not completed until after his death. He dedicated its nave in 1881. He resigned as Bishop in 1889 and consecrated his successor in 1890. He died in Christchurch on 28 December 1893 at the age of 89 and was buried in the Church of England cemetery, joining his wife who had died five years before. Also buried in the Harper family plot are two of Henry and

Henry Harper, about 1879.
Source: PA Coll-3861-30, Alexander Turnbull Library

Emily Harper's sons, Walter (himself a notable churchman) who died in 1930 and Sir George, who died in 1937.[67]

Henry Jacobs (1824-1901)

Henry Jacobs, the first Dean of Christchurch, arrived at Lyttelton on 17 December 1850, as one of the first body of Canterbury Association settlers. He conducted the first Anglican service in Canterbury and in July 1851 conducted the service at the opening of the first St Michael's Church in Christchurch. He founded the Christ's College Grammar School and served as its first headmaster until 1863. In 1864 he was appointed Archdeacon of Christchurch and two years later the first Dean of Christchurch. He was vicar of St Michael's from 1863 to 1873. He edited the *New Zealand Church News* for many years from its inauguration in 1871. His first wife died in 1870 and he remarried the following year. Jacobs died on 6 February 1901.[68]

Edward Lingard (1840-1903)

Coming to New Zealand as a young man, Edward Lingard worked as a teacher at Bishop's School, Nelson, and at Christ's College. After being ordained in Christchurch he became first curate of the new parish of Addington and Governor's Bay. In 1867 he was appointed vicar of St Luke's, a post he held until 1903, when he resigned just before his death. His wife had died earlier in the same year. Children the couple had lost had already been buried in the Church of England cemetery. Lingard lies with his wife and some of his children in the Church of England cemetery.[69]

Joseph Twigger

An Anglican clergyman who was shunned by other clerics, Joseph Twigger ("our shame" according to Henry Sewell) lies in an unmarked grave in the Church of England cemetery. He was more interested in land he owned and in politics than in the affairs of the church and was a notorious alcoholic. He drowned in the Avon in 1855 after leaving a local hostelry in an inebriated state. He left an infant daughter by his servant-girl mistress, but his considerable wealth went to an adult male heir, who came out from England to take up his inheritance.[70]

James Buller (1812-1884)

The only clergyman of note buried in the Roman Catholic or Dissenters' cemeteries is the Methodist James Buller. Buller arrived in New Zealand in 1836 as a Wesleyan preacher, learned Maori and was for 20 years a missionary in North Auckland and Wellington. In 1860-61 he came to Christchurch to assume clerical oversight of the Canterbury Circuit. He launched the work of the Wesleyan Church in South Canterbury and on the West Coast. He was in Christchurch when the Durham Street Methodist Church was opened in 1864. He

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[67] Brown, Colin and Marie Peters and Jane Teal eds, *Shaping a Colonial Church*, (Canterbury University Press, 2006), esp. ch. 1. Brown, Colin. 'Harper, Henry John Chitty 1804? - 1893'. *Dictionary of New Zealand Biography*, updated 22 June 2007 URL: http://www.dnzb.govt.nz/

[68] Dew; Greenaway; Garrett, Helen, *Henry Jacobs A clergyman of calibre*, (Shoal Bay Press, Christchurch, 1996)

[69] Greenaway

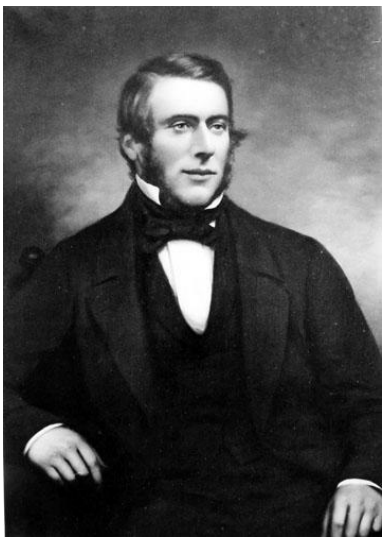
[70] Greenaway

served in Christchurch until 1865. He later returned to England for five years and published a book on his 40 years in New Zealand. On his return to New Zealand in 1881 he settled in Christchurch, where he died on 6 November 1884. Many members of the Wesleyan Church assembled for his funeral to show their respect for "one who was looked upon almost as a father". His wife died a few weeks later. One of their sons, Walter Lawry Buller, was the author of a famous book on New Zealand birds.[71]

Early settlers

A large number of early settlers who played prominent roles in the political, business and social life of Christchurch in its early years are buried in the Barbadoes Street Cemetery.

John (1820-1854) and Jane (1823-1911) Deans



John and Jane Deans.
Sources: John - Canterbury Museum, 5411; Jane - Canterbury Museum, 12504

Christchurch's first permanent European settlers were the Scottish Deans brothers, John and William, who established their farm at Putaringamotu (Riccarton) in 1843. William had emigrated to Wellington in 1840 and John to Nelson in 1842. Both were dissatisfied with their prospects in those two settlements and decided, in 1843, to settle on the Port Cooper (Canterbury) Plains. William arrived in February, with the Manson and Gebbie families, and John in July, after travelling to Sydney to buy sheep, cattle and seed for their enterprise. They established a farm at Putaringamotu on land leased from local Maori, sending produce to Wellington and Sydney. The success of their enterprise influenced the decision to place the Canterbury Settlement on the Port Cooper Plains. After William drowned in 1851, John returned to Scotland to marry Jane McIlraith, with whom he had formed an attachment before first leaving Scotland. The couple arrived in Canterbury in February 1853 and settled down at Riccarton. John died on 23 June 1854, leaving Jane with an infant son, also John, who later had a large family. A number of people prominent in Canterbury life are descended from him. Jane remained in Canterbury until her death in 1911. In 1854, John

[71] Dew; Greenaway; *Lyttelton Times*, 10 November 1884, p. 3

had been buried in the Church of England cemetery because there was then no Presbyterian cemetery in Christchurch. Jane was buried with him, but other early Deans and McIlraith family graves are in the Addington Cemetery. Deans Bush and Riccarton House are the family's main tangible legacies to Christchurch.[72]

William John Warburton Hamilton (1825-1883)

Hamilton arrived in New Zealand in the 1840s as private secretary to one of the country's early Governors, Robert Fitzroy. He also worked for Fitzroy's successor, George Grey, before returning to England in 1846. He came back to New Zealand to take part in the *Acheron* survey of 1850-51 and at that time explored parts of North Canterbury. He took up a post as Collector of Customs at Lyttelton, sat on the Provincial Council from 1853 to 1857 and then became Provincial Auditor. He was part proprietor of the *Lyttelton Times* and on the governing bodies of Christ's College and Canterbury College. He died on 6 December 1883 and was buried in the Church of England cemetery. His wife, Frances, whom he married in 1857, died in 1889. The present stone on their grave was erected relatively recently by descendants.[73]

Felix Wakefield (1807-1875)

Brother of the more famous Edward Gibbon Wakefield, who was instrumental in founding several settlements in New Zealand, Felix Wakefield was a surveyor and engineer. In 1849 he was appointed Emigration Agent for the Canterbury Association in England. He lived subsequently for different periods in Christchurch and owned land in Sumner. He died on 23 December 1875 and is the only member of the Wakefield family buried in Christchurch.[74]

Henry John Tancred (1825-1884)

Tancred came to Canterbury in 1851 after having served as an officer in the Austrian Army. He was elected to the first Provincial Council in 1853 and was its Speaker from 1866 to 1875. He served in early ministries between 1854 and 1863. He had a deep interest in education and sat on the Canterbury Board of Education and on the governing bodies of Christ's College and Canterbury College. From 1871 to 1884 he was the Chancellor (the first) of the University of New Zealand. He died in 1884. His wife, who died in 1897, is buried with him in the Church of England cemetery.[75]

Richard J.S. Harman (1826-1902)

Richard Harman was the Canterbury Provincial Government's Emigration Agent in England from 1854 to 1856. After emigrating to the new settlement himself he formed, with E.C.J. Stevens, a firm of land and commission agents, Harman and Stevens, which was influential in Christchurch's financial life. The pair rescued the Christchurch Press Company from the financial incompetence of its founder, James Fitzgerald. Harman, active in the Anglican Church, died in 1902 and was buried in the Church of England cemetery.[76]

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[72] Dew; Greenaway; Ogilvie, Gordon, Pioneers of the Plains, (Shoal Bay Press, 1996)
[73] Dew; Greenaway; *Lyttelton Times*, 8 December 1883, p. 5
[74] Dew; Greenaway
[75] Dew; Greenaway; *Lyttelton Times*, 28 April 1884, p. 5
[76] Greenaway; *The Press 1861-1961 The Story of a Newspaper*, (Christchurch Press Company, 1963)

Alfred Charles Barker (1819-1873)

Barker was one of the first Canterbury Association colonists to step ashore at Lyttelton on 16 December 1850. He came with his wife Emma, whom he had married in 1845, the year he graduated as a surgeon. The couple had eight children, five born in Christchurch. Barker practised as a surgeon in Christchurch until 1859, the year after his wife had died. After his retirement, he devoted himself to scientific studies and to sketching and photography. Thanks to his skill and diligence as a photographer the city has a comprehensive pictorial record of its early days. He died on 20 March 1873.[77]

Alfred Charles Barker.
Source: Canterbury Museum, 569

Joseph Palmer (1826-1910)

Little is known of Palmer's early life before he emigrated to Sydney in 1851 as a clerk in the Union Bank of Australia. He married while in Australia and had a large family. In 1856 he was appointed manager of Lyttelton's Union Bank. In 1859 he became manager of the bank's Christchurch branch. He was influential as banker to the Provincial Government for a period and to the province's increasingly wealthy runholders. He was himself a runholder, followed other business interests and was active in many community organisations. He was a vestryman at St Michael's and on his death on 16 August 1910 was buried in the Church of England cemetery.[78]

James Campbell

Campbell, an army man, came to Canterbury as Governor George Grey's Land Commissioner. His position put him at odds with the Canterbury Association when, implementing Grey's "cheap land" policy, he offered land outside the Canterbury Association Block at prices lower than those the Association was charging. Campbell was a candidate for Provincial Superintendent at the first provincial elections in 1853, but was roundly defeated by James Fitzgerald. He died on 7 July 1858 at the age of 71 and was buried in the Church of England cemetery.[79]

William Reeves (1825-1891)

After his arrival in Canterbury in January 1857 with his wife and children, William Reeves worked as a customs clerk and farm manager, then founded a carrying business. His firm prospered and he became prominent in Christchurch's business life. He was manager, and for a time editor, of the *Lyttelton Times* which, under his guidance, became the leading liberal newspaper in the country. He sat in Parliament

William Reeves.
Source: Canterbury Museum, 15298

[77] Dew
[78] Greenaway; Phillips, Jock, *Dictionary of New Zealand Biography*, vol. 1, p. 326
[79] Greenaway

from 1867 to 1868 and from 1871 to 1875 and in 1884 was appointed to the Legislative Council. He was active in promoting education and sat on the Board of Governors of Canterbury College from 1879 until 1891, the year he died. His wife survived until 1919. One of their sons, William Pember Reeves, played a significant role in New Zealand's political history as a member of the Liberal Government in the 1890s. The Reeves' home in Christchurch, Risingholme, became the city's first community centre after World War II.[80]

George Gould (1823-1889)

After his 1851 arrival in Canterbury, George Gould first established a general store. He prospered shipping meat and wool from Canterbury and became a leading light in key Christchurch firms. His own firm later became part of Pyne Gould Guinness. Though deaf, he was active in civic and community affairs and in 1862 was a member of Christchurch's first Town Board. He was one of the city's leading Wesleyans and was the first chairman of the Barbadoes Street Cemetery Board. He died in 1889 and was buried in the Dissenters' cemetery.[81]

John Jenkinson Peacock

Peacock arrived in Canterbury as a trader from Sydney and rose to prominence as the builder of Peacock's wharf at Lyttelton. He was at the centre of an interconnected group of business families that lived in a cluster in St Albans. Peacock died in 1866 and his widow in 1884. Several other members of his family are buried in the family plot. One son, John Thomas Peacock (buried in the Linwood Cemetery) provided the funds for the Peacock fountain in the Botanic Gardens.[82]

Morice Bing (ca. 1830-1878)

Morice Bing was born in Hungary, probably in 1830, and found his way to Christchurch via Australia. He became a prominent stock dealer in Christchurch. When land he owned on Stanmore Road was subdivided, the new suburb was initially called 'Bingsland' (it is now Richmond). Bing married in Christchurch in 1863 and had seven children before his death on 21 January 1878.[83]

Edmund (1829-1899) and Richard (1853-1938) Green

Edmund Green was engaged to establish an electric telegraph in Canterbury. These plans did not eventuate, but in 1864 Green was taken on by the central government to build the first telegraph lines in the province. He later founded a successful building business. He retired in 1876 and died in 1899. His son, Richard Green, arrived in Canterbury with his parents in 1859. He continued his father's business. Towards the end of his life he donated clock towers in Sumner and New Brighton in memory of his father and a statue of James Fitzgerald. Richard Green died in 1938.[84]

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[80] Dew; Greenaway; *Canterbury Times*, 9 April 1891, p. 21; Bohan, Edmund, *Dictionary of New Zealand Biography*, vol. 2, p. 411
[81] Dew; Greenaway
[82] Greenaway
[83] Greenaway
[84] Greenaway

Joseph Colborne Veel (1831-1895)

After his arrival in New Zealand in 1857, Joseph Veel went into journalism. He rose through the ranks of the staff of the *Press* from sub-editor, to leader writer and finally editor. He was also involved in education and served a term as Principal of the city's Normal School. He sat on the Board of Governors of Canterbury College and was Secretary and Treasurer of the North Canterbury Education Board from 1878 until 1895, the year of his death.[85]

Peter Pender (1827-1911)

Relatively few people of prominence in Christchurch in the 19th century are buried in the Roman Catholic cemetery, a reflection of the position of Catholics in the province in those years. One exception is Peter Pender, who came to New Zealand in 1862 as a member of the Royal Irish Constabulary. He helped organise the police force in Christchurch and in 1864 was promoted to the rank of Inspector. After a term in Timaru, he was stationed back in Christchurch from 1874 until 1892. On his departure for Wellington – he was posted north against the wishes of many Cantabrians – he received a grand send-off. On his retirement in 1902 he returned to live in Redcliffs. When he died in 1911, he was buried in the Roman Catholic cemetery next to his wife, who had died in 1891.[86]

The Countess de Lapasture

One other interesting burial in the Roman Catholic cemetery is of the Countess de Lapasture, the wife of an Amuri landowner. Her husband was a member of a titled family of French origin. Members of the family had fled to England in 1791, during the French Revolution. After the Countess's death in 1869 her husband remarried and in 1873 returned to England, leaving the Countess's grave as a footnote in Canterbury's pastoral history. The Countess Stream in the Amuri was named after her.[87]

George (1826-1876) and Matthew Oram

One of George Oram's earliest jobs when he settled in Christchurch was manager of the Christchurch Club. He became proprietor of one of the city's leading hotels, the Clarendon, and later ran the New Brighton Hotel. He was a member of the Canterbury Yeomanry Cavalry and members of the cavalry joined his funeral procession from the New Brighton Hotel to Barbadoes Street in 1876. Also buried in the Oram family plot is George's brother Matthew Henry, who owned the Golden Fleece Hotel. Matthew died in 1885. The name of a third brother, John, who ran the Criterion and City Hotels, is on the family gravestone, but he is buried in England.[88]

Michael Hart

Michael Hart arrived in Christchurch as a plumber in December 1850, travelling from England in steerage with his wife and children. He made a canny purchase of land on High Street, where he established his White Hart Hotel. The White Hart became an important centre of social and political life in Christchurch in the 1850s and 1860s. He tried several

[85] Dew; *Press 1861-1961 The Story of a Newspaper*, (Christchurch Press Company, 1963)
[86] Greenaway
[87] *Sun*, 6 August 1926; Greenaway
[88] Dew; Greenaway

times for provincial and national political offices, but was unsuccessful. In 1869, however, he was elected to the Christchurch City Council and served as the city's mayor in 1873-74. Hart died on 9 August 1878.[89]

Charles Thomas Ick (1827-1885)

Hart is one of six mayors of Christchurch buried in the Barbadoes Street cemeteries. One of his successors, Charles Ick, emigrated from England first, in 1857, to Dunedin. After losing money farming at Waikouaiti in the 1860s, he moved to Christchurch in 1870 and went into business as an auctioneer. He served as mayor of Christchurch in 1879-80. While mayor he started the city's Benevolent Aid Society. He retired from auctioneering after the death of his wife in 1883. He died himself in 1885.[90]

Surveyors and architects

Thomas Cass (1817-1895)

Thomas Cass, born in Yorkshire in 1817, worked at sea, then qualified as an artist and surveyor before coming to New Zealand in 1841 as an assistant surveyor for the government of the new colony of New Zealand. His work in the north included laying out part of Auckland. After his discharge from government service, he spent the years 1844-1848 at sea and back in England. In 1848 he returned to New Zealand as assistant surveyor to Captain Joseph Thomas who had been sent out to make preparations for the Canterbury Settlement. Cass landed at Purau on 15 December 1848. He surveyed Lyttelton Harbour, undertook the trigonometrical survey of Christchurch and also surveyed the Lincoln and Ellesmere districts. From 1851 to 1867 he was Chief Surveyor of Canterbury. After the death of his wife in 1886, he lived with his stepson, in ill health, until he died on 17 April 1895.[91]

Cyrus Davie (1821-1871)

Davie came to Canterbury as one of the Canterbury Association's first body of settlers. On his arrival, he was signed up by Captain Joseph Thomas to work on the maps needed as the new settlement grew. He married in Christchurch in November 1854. He was Chief Surveyor of Canterbury, following Thomas Cass, from 1867 to 1870. He died on 18 June 1871. Descendants carried on in the surveying business. His wife lived until 1902.[92]

William Armson (1834-1883)

One of Christchurch's leading architects from 1870 until his death at an early age in 1883, William Armson came to New Zealand in 1852 with his family as a teenager. The family moved to Melbourne in 1854, where William trained as an architect and engineer. He practiced briefly in Melbourne, then returned to New Zealand. After practising in Dunedin

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[89] Greenaway

[90] Dew; *Lyttelton Times*, 29 April 1884, p. 4. Lamb, Robert, *From the Banks of the Avon*, (A.H. & A.W. Reed, 1981) pp. 70-72. The other mayors of Christchurch, besides Hart and Ick, who were buried in the Barbadoes Street cemeteries are H. Sawtell (mayor in 1872), E.B. Bishop (1873), J.G. Ruddenklau (1882-83) and S. Manning (1890).

[91] Dew; Greenaway; *Lyttelton Times*, 18 April 1895, p. 6; *Lyttelton Times*, 20 April 1895, p. 5

[92] Dew; Greenaway; *Lyttelton Times*, 22 June 1871, p. 2

and then Hokitika, he settled in Christchurch in 1870. Most of the buildings he designed in Christchurch were commercial, and so susceptible to demolition. Enough of Armson's work survives in Christchurch to justify his reputation as one of the most accomplished architects in 19th century New Zealand.[93]

William Ford Beatson (1833-1904)

The son of an architect, William Beatson of Nelson, William Ford Beatson trained under his father (who died in 1870) and then worked as a surveyor. Coming to Christchurch in 1873, he practised for two years with W.B. Armson then went into practice on his own. In 1876 he accepted an appointment with the Avon Road Board and was subsequently, for many years, Town Clerk of the St Albans Borough.[94]

Infant mortality and accidental deaths

The graves of people who died in accidents tell stories that are revealing of the conditions of life in colonial New Zealand. So do the relatively large number of graves of children. In the 1850s to the 1860s, regularly half or more of the burials in the Barbadoes Street cemeteries in any one year were of children under the age of 15 months. In the Church of England cemetery an area was divided into smaller plots for the burial of infants and children.

There are several graves which illustrate, poignantly, the hazards of colonial life for children. In the Dollan family plot are buried nine children of the one family, ranging in age from 10 years down to less than one month.[95]

Lady Barker was a prominent figure in the early history of Canterbury, though she did not remain in the province. Buried in the Church of England cemetery is her son who died on 23 May 1866 at the age of 10 weeks.[96]

The Rev. George Kingdon officiated at the first recorded burial in the Church of England cemetery in 1851. The 12th burial service in the Church of England cemetery was for the seven-week-old son of Kingdon and his wife, Sophia. Kingdon had come out to Canterbury as chaplain on one of the 'first four ships' of the Canterbury Association. He was briefly the first incumbent of St Michael's before leaving for Taranaki and, several years later, returning to England.[97]

Colonial life was also hazardous for adults and there are several graves in the cemeteries of people who died in a variety of accidents.

In March 1873, John Stevens was a miner working on improving the Lyttelton rail tunnel. He was killed when struck by a late train passing through the tunnel. His grave is in the Dissenters' cemetery.

The railway was an important means of transport in 19th century Canterbury, and several other graves in the Barbadoes Street cemeteries are of people who died in railway accidents.

William Smith, an engine driver, was killed in 1879 when, bringing a train into

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[93] Greenaway; *W.B. Armson A Colonial Architect Rediscovered*, (Robert McDougall Art Gallery, 1983)
[94] Bowman, Ian, *William Beatson Colonial Architect*, (Balasogou Books, 2005)
[95] Greenaway
[96] Lamb, *Avon*, pp. 70-72
[97] Greenaway; Peters, *St Michaels*, pp. 3-4

Christchurch, he slipped when reaching for the brake handle of a waggon and was run over. He was buried in the Church of England cemetery.

Tola Peachy was a shunter working on the railways who died in an accident at the Christchurch station on 9 April 1877.

Charles Thompson was a passenger on a train on the Lyttelton line when, on 21 January 1883, he fell between two carriages of the moving train. It was thought he may have been drinking. He was buried in the Church of England cemetery.

Other graves are of people whose accidental deaths also cast light on the hazards of colonial life.

William Carr, buried in the Church of England cemetery, was a stonemason who died after falling from a scaffold when he was working on the buildings of Canterbury College on 15 February 1882.

Joseph Garland had a farm on the lower Port Hills. He drowned in the Rakaia River on 15 November 1862 when he was attempting to cross the swollen river with cattle he was bringing back to his farm from the Ashburton Gorge.

A boating accident on the Estuary on 29 February 1896 claimed the lives of three persons. One of them, Francis Smith, was buried at Barbadoes Street. One of the others who drowned was William Warner, the owner of the hotel on Cathedral Square.

One of New Zealand's worst maritime disasters was the wreck of the *Tararua.* On 29 April 1881, the *Tararua* struck a reef off Waipapa Point, Southland. 131 lives were lost when a heavy sea made rescue impossible. Many of the victims were buried in an area near the wreck site that became known as the 'Tararua acre'. The captain of the vessel was Francis George Garrard. Garrard's was one of the identified bodies taken away for burial elsewhere. He was buried in the Church of England cemetery.

Children who were the victims of accidents also found their last resting places in the Barbadoes Street cemeteries. William Veel, a 14-year-old, was one of two children playing, on 25 February 1883, on a punt tied to a jetty at Sumner which came adrift with the boys aboard. Veel attempted to swim to shore and drowned. His companion, who stayed on the punt, was rescued.

David Mason, aged 10, and Archie Lillie, aged eight, went from their homes in Christchurch on a fishing trip to Lyttelton in March 1883. Having no money for the train fares back to Christchurch, they set out to walk over the Port Hills, were overtaken by a southerly storm and died of exposure. Their bodies were not found until some weeks after they went missing. Iron columns were erected in their memory where their bodies were found. Both were buried in the Church of England cemetery.

The victim of one of the most notorious murders in Christchurch's history was buried in the Roman Catholic cemetery. Her headstone gave the cemetery notoriety for many years. Margaret Burke, a servant in the Christchurch house of a runholder, William Robinson of Cheviot Hills, was murdered by Simon Cedeno, a cook in Robinson's employ. Cedeno was black and may have been taunted by Burke and another woman servant. He was executed in the Lyttelton Gaol. Robinson and his wife erected a stone on Margaret Burke's grave. The stone became as notorious as the murder because the bloody print of a hand was believed to appear on it at certain times. In 1962, the memorial was broken by vandals and the "stain" discovered to be a rust-coloured flaw in the stone. The stone was subsequently lost.

The history of the cemetery's landscapes

The historical basis for early cemetery design in New Zealand

The model for New Zealand's early colonial cemeteries was imported from England and was strongly influenced by John Claudius Loudon and his treatise on burial grounds and their design. A prolific and extensively travelled horticultural journalist, Loudon's views on the design of cemeteries were circulated widely before they were published as his 1843 instructive text *On the Laying Out, Planting and Managing of 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 for the dead. In it, he surmised, people would stroll in agreeable surroundings and have their fears of death tempered by artifice and elegant design. Both morally instructive and educational, a sympathetically designed cemetery had the potential, Loudon believed, to improve the manners and taste of all classes of society.[98] In addition to its value as a classroom or field of instruction in architecture, sculpture, landscape gardening, arboriculture and botany, the cemetery was also a valuable historic document. For the poor man it was, according to Loudon, a legible record of local history and biography while on a national level it was a reflection of the nation's progress in civilisation and the arts.[99]

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".[100] Loudon's attention to the practicalities of hygiene were not limited to site selection, drainage and plot capacity, but included recommendations for a systematic layout and planting to mitigate and disperse "deadly miasmas".[101] Narrow, conical shaped trees, such as yews, pines, *Cupressus* and junipers, along with willows, were promoted as most suitable by Loudon as these did not drop copious litter, were symbolically appropriate and aided the essential ventilation of the surface of the cemetery.

These theories concerning the sanitary benefits of certain trees were further developed after Loudon's death and by the end of the 19th century tree planting was seen as an ameliorative treatment which would not only 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 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*[102] and in New Zealand they were hailed by some as "the great natural disinfectant or purifier

[98] Loudon, J.C. (1843) The Principles of Landscape Gardening applied to public cemeteries. *The Gardener's Magazine*, March 1843, pp. 100-104

[99] Loudon, J.C. (1843) The Principles of Landscape Gardening applied to public cemeteries *The Gardener's Magazine*, March 1843, p.105

[100] Loudon, J. C. (1843) *On the Laying Out, Planting and Managing Cemeteries and On the improvement of Churchyards*, p.1

[101] Miasma was considered to be a poisonous vapour or mist that was filled with particles from decomposed matter (miasmata) that could cause illnesses and was identifiable by its nasty, foul smell (which came from the decomposed material).

[102] The substance acting as the immediate cause of a disease.

of the atmosphere".[103]

For this reason, certain trees were valued in cemetery landscapes as much for their sanitary and salubrious properties as they were for the funerary aesthetic they provided.

The key functional and ornamental elements advocated by Loudon in the design and location of a garden cemetery were:

- a site independent from a church and on the boundary between the city and the country
- an elevated prospect where it "could been seen from all the surrounding country" and was a solemn visual reminder of religion
- a location which was close enough to facilitate burials and visits but far enough from town so as not to threaten the health of the public
- a raised and airy aspect so that the surface would be dried by the sun
- soil of a gravelly, sandy or chalky composition for drainage and the quick dissolution of bodies
- a designed landscape character using species that reflected a distinct solemn and appropriate aesthetic
- an avoidance of the planting patterns and styles used in parks and pleasure grounds e.g. clumps of trees
- 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
- a preference for straight roads and walks and a formal layout on small sites
- walks no narrower than five or six feet and green paths of three or four feet
- one main entrance and one subsidiary gate
- a tree placement pattern and plant palette which reinforced the spatial organisation of the site, i.e. trees as organisational elements, location markers etc.
- chapels located in conspicuous positions, as focal points.

The layout and planting of the cemetery 1850-1885

Jollie's 1850 Plan for the Settlement of Christchurch placed the cemeteries in the town reserve, on the periphery of the town grid, close to an extensive area earmarked for the town's botanical garden. This followed Loudon's principles and was typical of many early New Zealand cemeteries which were located alongside or within the buffer zone of a town belt. The largest of the Barbadoes Street cemetery reserves (Reserve 20, Church of England cemetery) was situated on slightly elevated terrain with a pleasing river aspect.[104] On the

[103] Our Science Page: Decay of Plants and Animals (from the Chemistry of Common Things) in *New Zealand Country Journal*, 7, 6 (1 November 1883) p.494

[104] Other early New Zealand cemeteries were on more elevated sites. Examples are Dunedin's Arthur Street/Rattray Street Cemetery, Old Port Chalmers Cemetery and Northern and Southern Cemeteries; Wellington's Karori Cemetery and Bolton Street Cemetery; Auckland's Symonds Street Cemetery; Napier's Old Napier Cemetery; Nelson's Shelbourne Street Cemetery; and many others.

opposite side of the road the smaller Catholic and Dissenter cemeteries were located on more variable ground.

Despite their pleasing aspect and views to the river, the cemeteries' location on decidedly swampy ground was at odds with Loudon's ideal of a freely draining site to facilitate speedy decomposition. Recalled by one resident as "a swampy terra incognita where we boys from school were wont on a Saturday to proceed on an exploring expedition", the cemetery was said to have been a damp boggy place, full of springs and clay.[105]

In other aspects the surveyed intention appears to respect some of Loudon's recommendations for cemetery establishment. All three reserves were allocated solely to burials and provision was made for separate church reserves.[106]

Before the cemeteries came under the control of the denominational boards, they were laid out and planted by representatives of the local parishes or church bodies which administered the reserves. Little documentary evidence survives of this early laying out and planting of the cemeteries, although there are photographs showing parts of the Church of England cemetery prior to the establishment of the cemetery board. In 1863, half the area of the Church of England reserve already devoted to burials (a small part of the entire reserve) was already thickly studded with tombstones and planted with willows and the other half sown in grass.[107]

Through the period the cemeteries were administered by three separate denominational boards, the planting and maintenance of trees and shrubs was, like other matters to do with the cemeteries, subject to regulation by and approval from the boards. Both the Dissenter and Church of England cemetery boards provided a grave tending service. Much of the plant material was gifted or supplied by members of various congregations, particularly nurserymen, and much of the planting was supervised by these same men. General maintenance was undertaken by sextons employed by the church boards and labour provided on occasion by the Christchurch Benevolent Association.[108]

The plant palette, planting style and its appropriateness for the situation adopted by the boards were, on occasion, matters of some disagreement with members of the community, who echoed Loudon's views on the need for sombre plantings and a landscape of quiet repose. A correspondent to *The Press* wrote in 1870

> *Sir – having for some time been absent from Canterbury, I took occasion yesterday to visit our cemetery, and I must acknowledge that I was very disappointed at the alterations which had taken place. In the old days, when it was entirely shut out from the world by a thick gorse fence, any demonstration of grief was necessarily excluded from the vulgar gaze. But now-a-days such a demonstration would assume the character of ostentatious parade, and the idea of seclusion is entirely ignored. In the old days the grounds bore the character of a cemetery, the object at the present day appears to be to convert it to a botanical garden.*[109]

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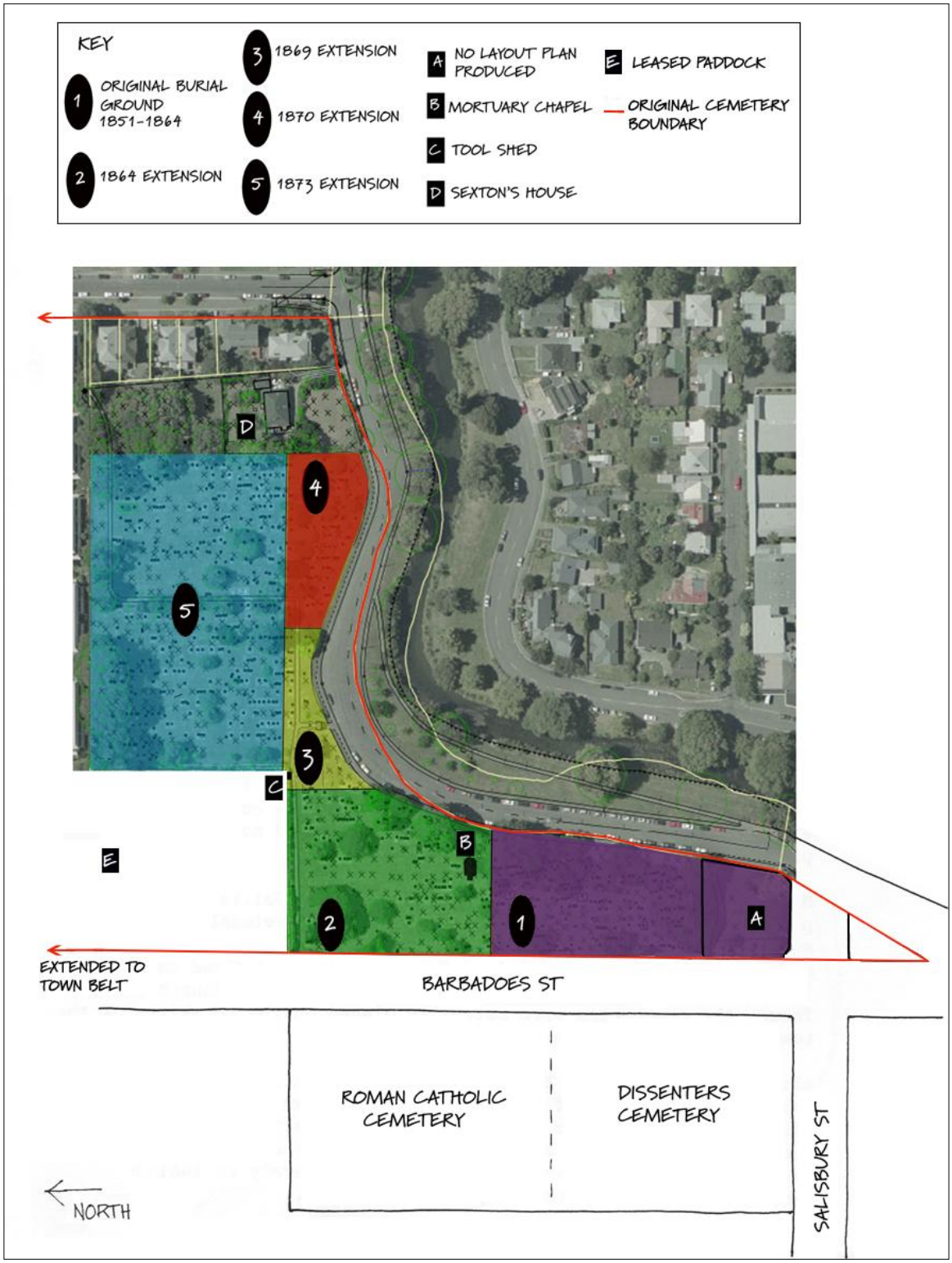
[105] *Lyttelton Times*, 25/8/1883, p.6

[106] 1854 census figures record Church of England 3225, Wesleyans (Methodists) 190, *Presbyterians* 291, Independent 37, Baptists 16, Roman Catholics 111 and Other 25. As documented in Paul, R. B. (1857) *Letters from Canterbury, New Zealand* Appendix B

[107] *Lyttelton Times*, 11 July 1863, p. 10

[108] Barbadoes Street Cemetery Board papers: Methodist Minute Books, Church of England Minute Books

[109] *The Press*, 9/8/1870, p.3



2008 aerial plan of the Church of England cemetery showing the stages of development and original boundary details. On this plan, north lies to the left. On all other plans and aerial photographs in this Conservation Plan, north lies to the top.
Source: Drawn by Louise Beaumont.

The Church of England cemetery

Designed layout

The largest of the Barbadoes Street cemetery reserves, Reserve 20, was set aside for the interment of members of the Church of England.[110] The early administration of the cemetery was shared by the local parishes of St Michael's, St John's and St Luke's. Clergy and members of these parishes directed the design and planting of the original part of the cemetery and the first extension to the grounds. They were also instrumental in the planning and commissioning of the mortuary chapel.[111]

The cemetery was laid out incrementally in five stages between 1851 and 1873. On early maps and plans the Church of England cemetery was shown as originally extending to the banks of the Avon, prior to the establishment of Avonside Road (now Cambridge Terrace). The course of the river has also changed since 1850.

The original cemetery

The first part of the site to be developed for burials was an area of one acre towards the southern-most end of the reserve. This is understood to contain over 1,000 graves and was used for burials between 1851 and 1864.[112] Based on the style and spatial organisation of this part of the cemetery it appears that its design was undertaken in conjunction with the adjoining one acre section to the north.[113] The repeated form of a centrally positioned serpentine walk flanked on either side by straight walks, the arrangement of double plots with narrow working paths and the manner in which the major walks radiate out from the mortuary chapel all suggest a cohesive and unified design. This sense of cohesion was subsequently weakened with the modifications to the design in the 1870s and 1880s discussed later. Boundaries were initially defined by a hedge and fence combination on Barbadoes Street and by a timber fence edging the river which in 1850 abutted the cemetery boundary. Lying between this fence and the first row of graves to the west was a plantation (a collective term for ornamental trees grown together). To the north the ground dropped away to form a gully with willow plantings as annotated on an early sexton's working map of the cemetery. Photographs showing these boundary plantations confirm that by 1863 they were of a significant size providing the requisite sense of enclosure. Other images suggest that fastigiate species such as *Cupressus sempervirens* (Italian cypress), *Taxus baccata 'Fastigiata'* (Irish yew) and *Prunus laurocerasus stricta* (upright-growing common laurel) were arranged predominantly along walks[114] and positioned as backdrops to gravestones while the exotic spreading forest trees like *Ulmus procera* (elm), *Eucalyptus globula* (blue

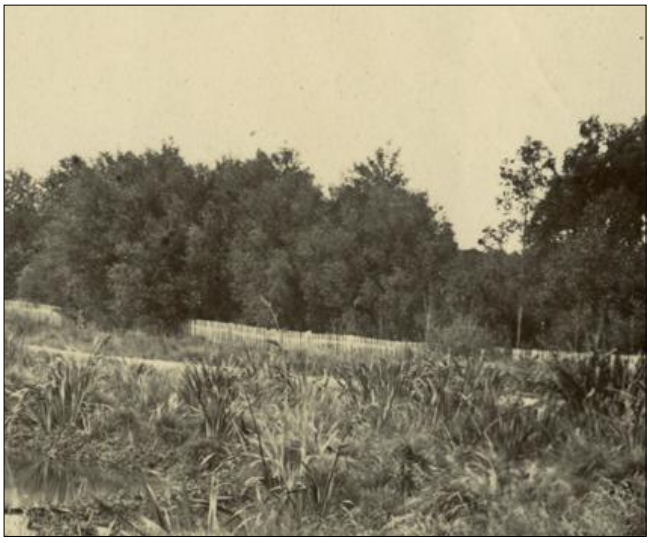
[110] In the 1850s Presbyterian burials were accommodated in the Church of England cemetery until, following Bishop Harper's consecration of the cemetery and the requirement that only Church of England rites be used in the cemetery, the Presbyterians established the non-denominational Addington Cemetery in 1858.

[111] The Minutes of the Committee of Management of The Church Property Trustees dated 21/5/1856 record the resolution that the "Committee sanction the erection of a chapel in the Cemetery according to the plan now exhibited by the Reverend Henry Jacobs on the understanding that the contract and direction of the work shall be undertaken by himself and by the Venerable Archdeacon Mathias". Minutes of the Meetings of the Committee of Management, October 1855 - March 1857. CADA

[112] As outlined by Dew, L. (undated) The Barbadoes Street Cemetery, LO-04-04,CCC

[113] As observed in the earliest surviving plans of the site.

[114] Period term for paths.

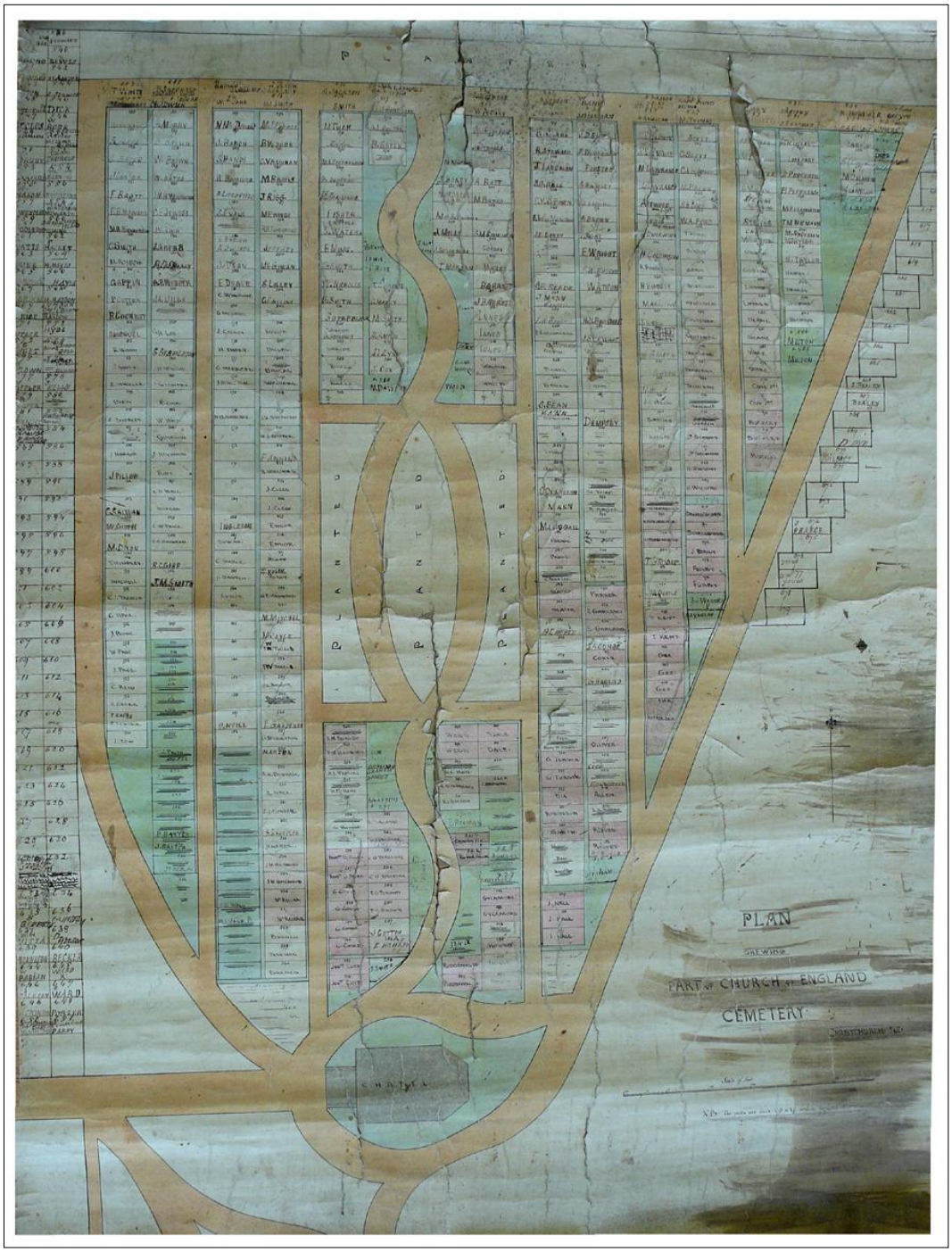


Above: Looking south-west towards the earliest part of the Church of England cemetery to be laid out from what is now Cambridge Terrace. The mortuary chapel, to the right of the photo, was built in 1863. To the left of the chapel can be seen the established ornamental plantation on the original part of the cemeterty. In the detail (left) the established exotic plantation is contrasted with the native vegetation on the river margin.
Source: A.C. Barker photograph, Canterbury Museum, 19XX.2.2552

gum) *Quercus spp.* (oak), *Acer pseudoplatanus* (sycamore) and *Pseudotsuga douglasii syn. Abies douglasii* (Douglas fir) were concentrated in the plantations.

The toe of the cemetery, which originally extended to the river, was separated from the main burial ground by a wide plantation and was originally enclosed with a fence. It was referred to as a 'terrace' and on later plans steps were later added to facilitate entry from Salisbury Street. In 1870s part of this was taken by Council for the extension of Salisbury Street and the remainder was leased to J. Sherriff, a monumental mason, until at least 1883.[115] The extant ornamental concrete curb which bounds this toe is believed to date from this period.

[115] Minutes of the Church Property Trustees Nov 1880, P 145, ANZ & Minutes of the Church Property Trustees 1878-1887, 16 January 1883, CADA



One of a chronological series of sexton's working maps for the first extension to the Church of England cemetery showing the location of the mortuary chapel, circulation patterns through the site and the distinctive centrally positioned planted area. (Undated)
Source: Plan A, Cemetery Plan Collection, CADA

Throughout the life of the cemetery this area of ground was never utilised for burials.[116] In 1923 the land was offered to the Christchurch City Council by the Anglican Church Property Trustees as a gift on a number of conditions which included

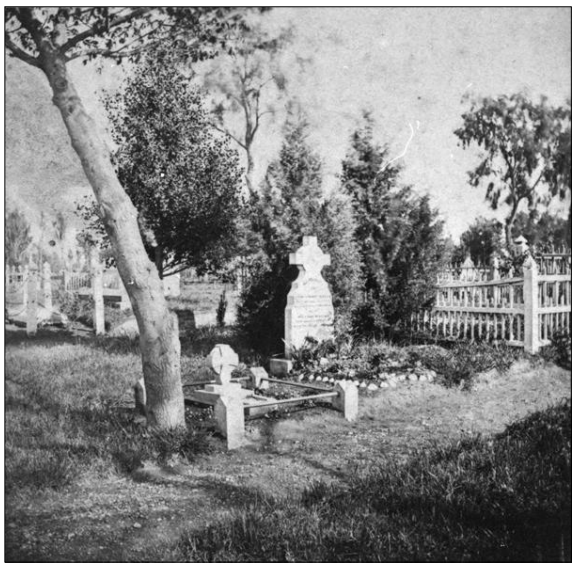
- "that it is held by the City as a reserve for all time, not to be sold or leased"
- "that the Council shall erect a fence in brick or stone, dividing this part from the Cemetery proper, such fence to be at a spot decided upon by the Trustees, and of a height and width approved by them"
- "while the Trustees do not go so far as to stipulate that no building shall be erected on the part now offered, they express the hope that it will not be used for such purpose".[117]

The land was accepted by Council the following year and the brick wall which now marks the cemeteries southern boundary was constructed as agreed.

First extension

The first extension to the cemetery involved the laying-off of plots over an acre of ground to the north of the original cemetery. Used for burials between 1864 and 1869, this extension featured a distinctive, centrally-positioned, planted ellipse framed within a rectangle and defined by two walks. Sexton's working maps for this part of the cemetery show that the planted ellipse remained in its designed form once all the plots were filled, apart from a small encroachment by part of a grave on its south-eastern corner. Its drafted form and size

View, ca 1870, down one of the paths separating blocks of graves, towards the entrance porch of the mortuary chapel.
Source: A.C. Barker photograph, George Barrell Collection, Canterbury Museum Ref. 6655



An undated photograph of a grave in the Church of England cemetery.
Source: George Barrell Collection, Canterbury Museum, Ref. 6653

[116] Dew, L. (undated) The Barbadoes Street Cemetery LO-04-04, CCC. The historic association with the adjacent land occupied by Tautahi Pa may have influenced the decision not to use the land for burials but more research is required to clarify this. Refer New Zealand Historic Places Trust Wahi Tapu Registration Proposal for Tautahi Pa, May 2007
[117] Christchurch Diocesan Year Book 1923-1924, CADA

(50 feet by 66 feet) give no clue as to its ornamentation. However, one plan makes the distinction in terminology between the boundary 'plantations' and this area which was annotated 'planted'. The mortuary chapel, or Chapel of St George as it was known, was another feature of this part of the cemetery and was encircled by an elegantly formed teardrop-shaped walk.

Circulation patterns in this and the original cemetery followed a generally accepted standard. The carriage drive, from the Barbadoes Street lychgate to the mortuary chapel, was nine feet wide while the primary walks were six feet wide, formed of gravel and edged with turf ribbon borders. Service paths were four feet wide. The green paths separating the plots to the north of the chapel were one foot in width.

At the time of the chapel's consecration in 1863 the cemetery was described as "an enclosure of upwards of two acres of ground, [which is] well situated on a high ridge overlooking the Avon, just outside the eastern boulevard of Christchurch. One-half is empty of graves, having been quite recently laid out and sown with grass; the other half is already thickly studded with tombstones, beside which [are] tall willows, weeping over the mortal remains of the relatives and friends of some of our earliest settlers."[118]

A description of the cemeteries in 1867 noted that "The Church of England Cemetery is beautifully situated on a gentle eminence, on the prettiest part of the winding Avon; it is tastefully laid out, and well kept. Within the enclosure is a chapel, in which are several handsome memorial stained-glass windows, some of them of beautiful design and perfect execution. There are divisions in this cemetery set apart for Roman Catholics and Dissenters."[119]

Photographs of the cemetery at this time confirm a well-ordered and maintained landscape dominated visually and symbolically by the chapel. Numerous fastigiate species acted as punctuation points in the strongly rectilinear landscape and there is evidence of formal paired plantings on at least one of the pathways encircling the chapel. Photographs also indicate some attempts to personalise graves by plot plantings and ornamentation.

In 1869 and 1870 new location plans were drawn up by the secretary of the cemetery board for both of these parts of the cemetery. It was noted at this time that there were some 300 persons buried in the cemetery whose graves could not be accounted for. Advertisements were place in the local newspapers requesting information to assist in the identification of these lost graves. [120] The consequences of this can be seen in the necessary plan revisions, particularly in the earliest section of the cemetery. The sinuous curves of the central walk were erased to accommodate 're-discovered' and incorrectly located graves. This reconfiguration of the primary access through the grounds obviously impacted on the designed experience of this part of the cemetery. The original planned dignified progress through the grounds was truncated and the fluid curving walks at the top and bottom of main walk were replaced with hard edged, linear paths.

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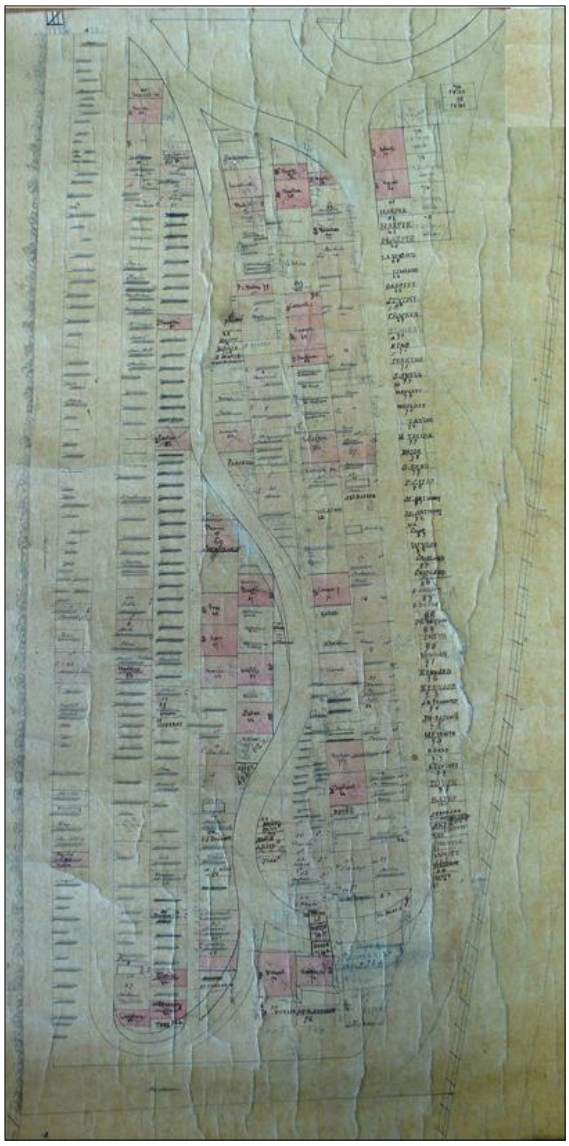
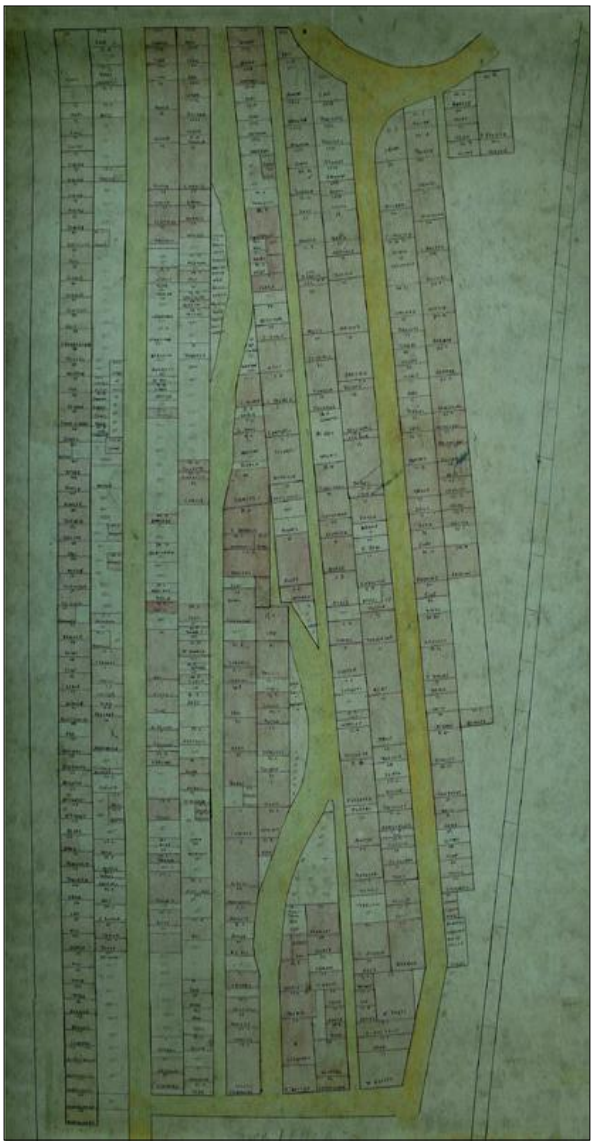
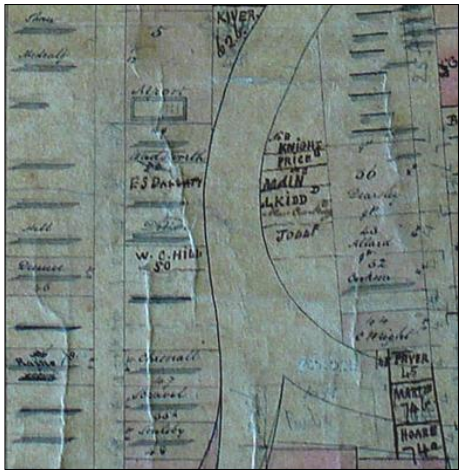
[118] *The Press.* 25/10/1862, P8

[119] Tomson,C. (1867) *Twelve years in Canterbury, New Zealand, with visits to the other provinces, and reminiscences of the route home through Australia, etc. : from a lady's journal*. Pp.11-12

[120] Minutes of the Church of England Cemetery Board, 3/4/1876, ANZ. This situation was further complicated by the Treasurer whose record keeping was less than accurate. Appointed in 1875, Arthur Templer was dismissed one year later for his mismanagement of the cemetery maps.



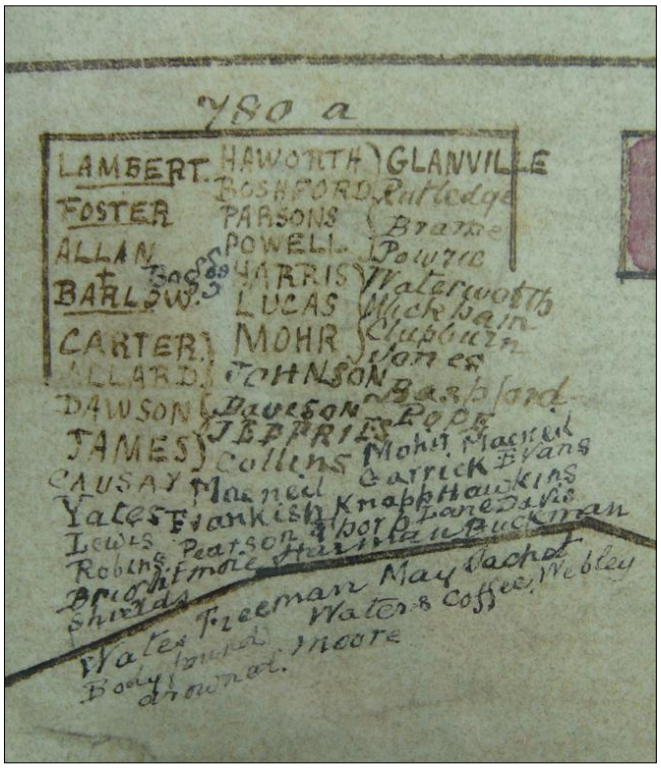




Top, left: An early working plan of the original cemetery which shows the serpentine path. Top, right: A 1906 plan of the same part of the cemetery which shows the revised layout. Above, left: A detail of the map showing the cemetery's original layout and, above, right a detail of the revised layout as it was drawn in 1906.
Source: Cemetery Plan Collection, CADA

As in many early cemeteries, still-born babies were often buried in the small junctions between paths and in left over corners of plots. Historically unmarked on plans, many of these graves are likely to have been overwritten during this reconfiguration process.

Second and third extensions



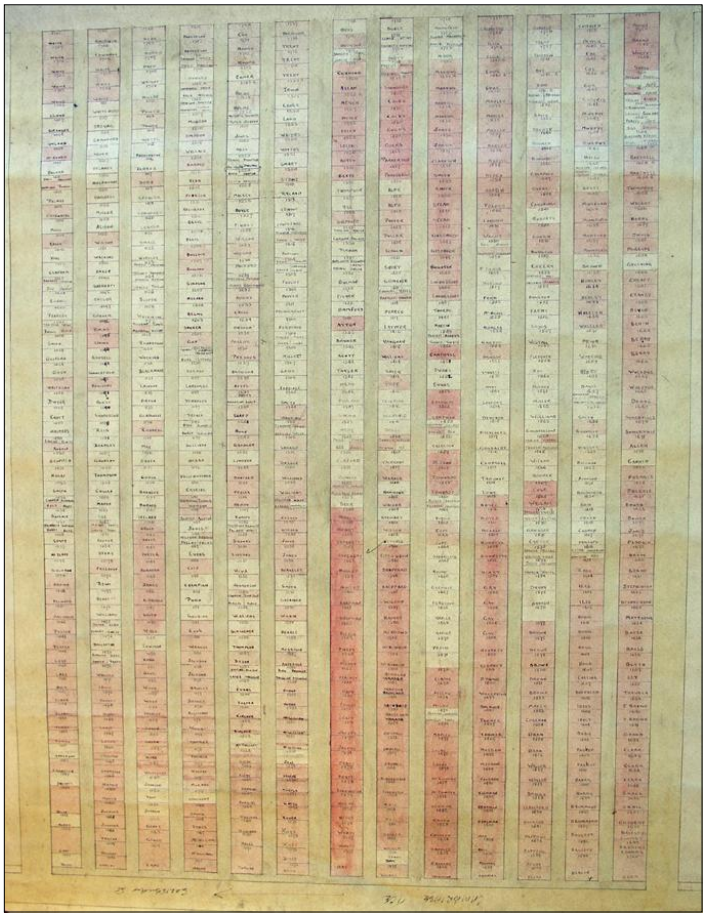
A detail of a cemetery plan which shows the multiple-burial plot located in the 1869 extension of the Church of England cemetery.
Source: Cemetery Plan Collection, CADA

The incremental development of the cemetery continued in 1869 with the marking out of a further quarter of an acre lying between the sexton's tool shed and the chapel. The layout of this area was a simplified pattern of rows of plots inter-spaced with walks and bounded to the north and south with belts of ornamental plantations. Poplars were recorded as growing on the boundary immediately adjoining the roadside.[121]

The narrowest point in this part of the cemetery appears to have been a multiple burial plot which contains approximately fifty individuals including un-named "found" and "drowned" bodies as detailed in the figure at left.

The following year this area was extended to the east by an additional 1¼ acres. The layout followed the same pattern of evenly spaced rows and walks and an entrance from Avonside Road (now Cambridge Terrace) was formed between these two sections. In 1871 the sexton's cottage was constructed on the eastern boundary of this section. Four years later the sexton resigned and the Church Property Trustees agreed to purchase the trees planted in his garden for £2 - effectively making them part of the extended cemetery landscape.[122]

[121] XAAA CH341 Bk3 Item 96. ANZ
[122] Minutes of the Church of England Cemetery Board, October 1875, ANZ



Left: A plan of part of the 1873 extension to the Church of England cemetery.
Source: CCC Archives

Fourth extension

The final extension to the north of the Avonside Road (Cambridge Terrace) graves was marked out in 1873. The layout of this area reflected a more utilitarian aesthetic and was laid out as a large rectilinear grid with lengthy rows of plots alternating with regularly spaced grass walks. Ornamental planting was focused around the outer edges of the section and it was fenced with a hawthorn hedge provided by William Wilson.[123] An artesian well was located in this section.[124]

The early plant fabric

The original planting in the Church of England cemetery from when it was established (in 1851) to when it was closed (in 1885) was made up of a diverse mix of species. Trees with traditional, historically attributed symbolism such as yews (representing everlasting life), poplars (silent sentinels guarding the cemetery), weeping willows (representing grief and mourning), oak and laurel (referencing the wreaths used historically to celebrate heroes[125]) were planted in close association with the latest exotic plant introductions from the nursery catalogue of William Wilson.

While the selection of typical cemetery species was based on the accepted European

[123] "2,500 Quicks provided by Wilson in May 1873 for the purpose of a fence around the new enclosure" as noted in the Minutes of the Church of England Cemetery Board, May 1873, ANZ
[124] Annotation on plan of 1870 extension
[125] Pers. comm., C. Betteridge / L Beaumont, October 2008

funerary aesthetic of dark colours and solemn and soothing character, the use of other ornamentals is believed to have been influenced by their perceived salubrious properties and ability to filter "miasma" from the air. Members of the *Eucalyptus* family were considered particularly effective in this regard,[126] while the leaves of various varieties of poplar, maples, planes and elms were promoted by Christchurch's J.B. Armstrong[127] as the most effective in absorbing and purifying "the gasses injurious to animal life".[128]

Boundary species were no less carefully selected and hawthorn and gorse ('quicks') were used as hedging. Favoured for their ability to provide a fast growing, dense screen for 'dignified privacy', these species were also a valuable defence against wandering stock.

The Church of England board's minute books record the regular purchase or gifting of trees and shrubs. This included contributions of shrubs from the Government Gardens in 1867[129] and purchases of sale shrubs by board members. One of the cemetery's most generous benefactors was the nurseryman and Church of England member William Wilson.[130]

Left: *Platycladus orientalis* 'Elegantissima', syn *Thuja orientalis* (gold-tipped eastern arborvitae) which is likely to be one of the trees supplied for planting in the cemetery by William Wilson.
Source: Louise Beaumont, November 2008

Wilson's first nursery was located on the 23 acres originally proposed for the botanical gardens, adjacent to The Bricks and close to the Barbadoes Street cemeteries. Wilson both donated and sold many plants, trees and seeds to the cemetery from the 1850s. In 1867 he donated shrubs, along with the nurseryman William Hislop.[131] The following year he gave and planted a large number of *Cupressus*[132] and in 1870 board minutes record that he provided 80 pounds of grass seed as well as many hedge and tree species. The sexton's

[126] Popularised by Australian scientist Ferdinand Von Mueller word of its properties spread around the world, peaking in the 1870s
[127] Joseph Beattie Armstong was in charge of the nursery at the Christchurch Botanical Garden until 1889. His father, J. F. Armstrong, was the Government Gardener. Joseph is regarded as one of the foremost botanists of the 19th century.
[128] Armstong, J. B. (1880) "Planting in Towns", *New Zealand Country Journal,* Volume 4, No 1.
[129] CAAR ACC287 ICPW 1228/1867. ANZ
[130] Buried in the Church of England section at Linwood Cemetery
[131] Minutes of the Church of England Cemetery Board 12/ 9/1867, ANZ
[132] Minutes of the Church of England Cemetery Board 10/ 2/1868, ANZ

returns show that 15 quarts of acorns were also purchased from Wilson at this time.[133] Other references in the Church of England board minute books document Wilson providing his trademark gums. In a lecture he gave to the Horticultural Society in 1864, Wilson indicated that after introducing *Salix babylonica* and *S. napoleana* (weeping willows) into Canterbury he gave a number to Archdeacon Mathias[134] and it is possible that these found their way into the cemetery.

While the exact species and varieties of many of Wilson's donations and plant sales remain uncertain, a review of his plant catalogues, advertisements and other relevant publications[135] confirm that he had significant stocks of the majority of trees which appear in historical photographs of the cemetery.

Period	**William Wilson's Stock**
From September 1851	300 hawthorns as well as stocks of furze seed (gorse) and *Acacia* for fencing. Seeds of larch, fir and other European tree and shrub seeds. A variety of roses, *Laurustinus* and other ornamental flowering plants.
By May 1852	50,000 furze (gorse) and 10,000 thorn plants available.
By 1855	Large quantities of gorse, privet and thorns available.
In 1854	Lombardy poplar (*Populus nigra italica*) and black poplar (*P. x serotina*) available as large plants from 5 feet to 11½ feet in height.
1855	Blue gum seed for direct sowing.
1856	Elm and oak first mentioned for sale.
1857	Blue gum (*Eucalyptus globulus*) as plants.
1858	Black locust (*Robinia pseudoacacia),* ash, sycamore, lime, weeping and pollard willows.
1863	English ash, oak, elm, beech, alder, hornbeam, horse chestnuts, Spanish chestnuts, maples, walnuts, elders, peppermint gums, wattles, various brooms.
1873	75 species and varieties of conifers offered in his catalogue.
1876	1. *Cupressus funebris, C. lusitanica. C. macrocarpa. C. sempervirens, C. torulosa* 2. English yew, English larch, English birch 3. Miscellaneous ornamentals including roses.

Wilson, as Christchurch's first nurseryman, was the major supplier of nursery stock in Canterbury until 1877 and “the pattern of city and country planting was initially largely

[133] Sexton's Returns 1868-1872, XAAA CH352, Record 16, ANZ
[134] Nairn, R. (1932) Early History of Horticulture in New Zealand, unpublished paper
[135] *Lyttelton Times*, 20/9/1851; Account of Wilson's nursery in the *Gardener's Chronicle*, 20/2/1858 and 1/1/1859; Advertisement in the *Southern Provinces Almanac* 1863; Catalogue of Garden, Agricultural and Flower seeds grown and imported, William Wilson 1873/1874

controlled by Wilson's knowledge and stock".[136] It is not unreasonable to suggest that a number of the extant significant and notable trees in the cemetery, particularly the oak and conifer species, originated from William Wilson's nurseries.

The Dissenters' cemetery

Designed layout

The Dissenters' cemetery (reserve 43) was transferred to the Provincial Government to hold in trust for the Dissenters of Christchurch in August 1855.[137] Prior to this it was apparently managed informally by members of the local Wesleyan and Methodist churches.[138] From 1871 the cemetery was managed by a cemetery board which directed the development of the grounds, determined the rules and regulations pertaining to burial fees, grave size and decoration and was responsible for the employment and supervision of the sexton.

As was the case with the other Barbadoes Street cemeteries, burials in the Dissenters' cemetery had occurred prior to the establishment of the board. In April 1872, presumably in an effort to document the location of these early burials, the architect Samuel Farr was engaged by the board to prepare a plan of the cemetery with details of the occupied plots.[139]

The following month Farr was engaged again to make a more detailed plan with suggestions for general improvements to the cemetery. Associated with this Thomas Abbot, a member of the Dissenters' cemetery board and nurseryman, was requested to arrange for some large trees to be removed and paths cleared, "adopting the lines as on the plan". Some months later the minutes record that the grounds had been greatly improved and the cemetery had been marked off for a more regular arrangement then formerly.[140] Details of the designed layout of the cemetery are limited to one surviving plan, attributed to Farr and dated 1872, and to passing references in the board minutes and sexton's work reports to improvements undertaken. From these references it appears that the cemetery had a formal entrance on Barbadoes Street and a side gate on Salisbury Street. A wide walk divided it into two sections. On one side the walk continued around the reserve creating a large rectangle. Plots were located both within the area bounded by the walk and between the walk and the fence.

The other side of the reserve appears to have been more heavily populated, with plots arranged in a double plot system with alternating grass paths. The cemetery is known to have been divided into one area for general interments and another for exclusive plots and this 1872 circulation pattern may reflect this division.

In November 1874 the ground level was raised in an area described as "too low for use" with 1,300 loads of soil from the town belt.[141] This was the southern part of the site. In 1876 it was recorded that the size of the cemetery had increased and that the lower portion was

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[136] Challenger, C. (1974) Pioneer Nurserymen of Canterbury. *Garden History,* Vol 17, No.1.P46.

[137] Dissenters, as noted in the burial register for the cemetery, included; Methodists, Wesleyans, Primitive Methodists, Congregationalists, Baptists, Christians, members of the Church of Christ, Plymouth Brethren, Independents, Christian Israelites, Free Methodists, Disciples of Christ, Non-conformists, Bible Christians and Salvationists.

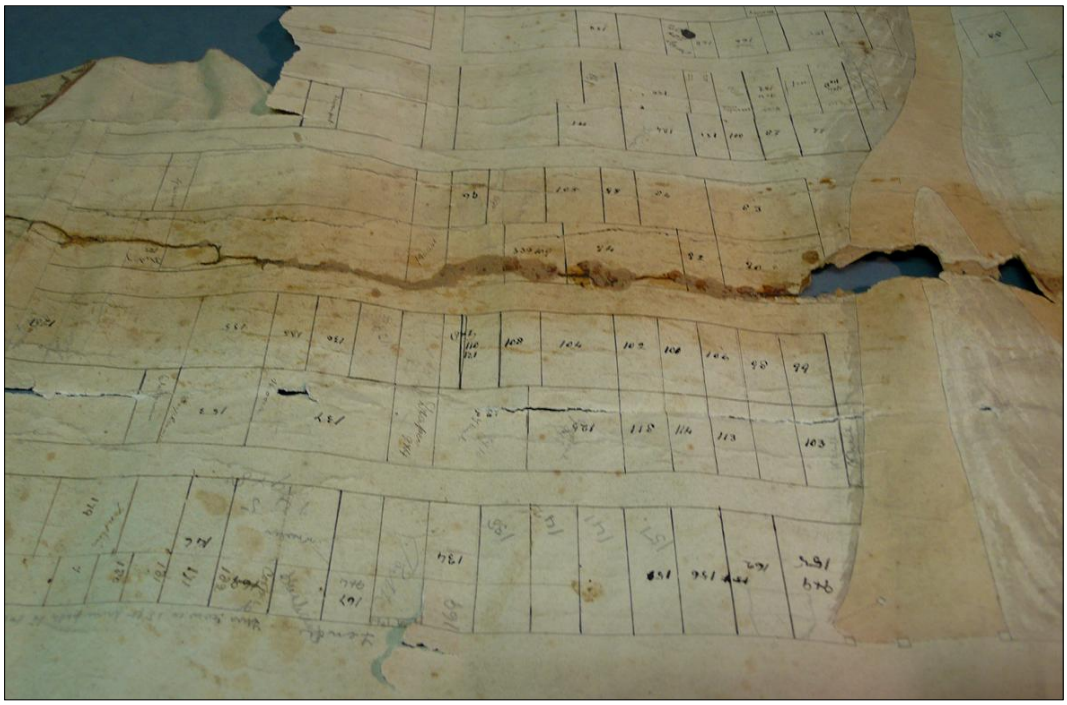
[138] Kerr, M. (1981) *A History of the Barbadoes Street Cemetery,* Unpublished paper

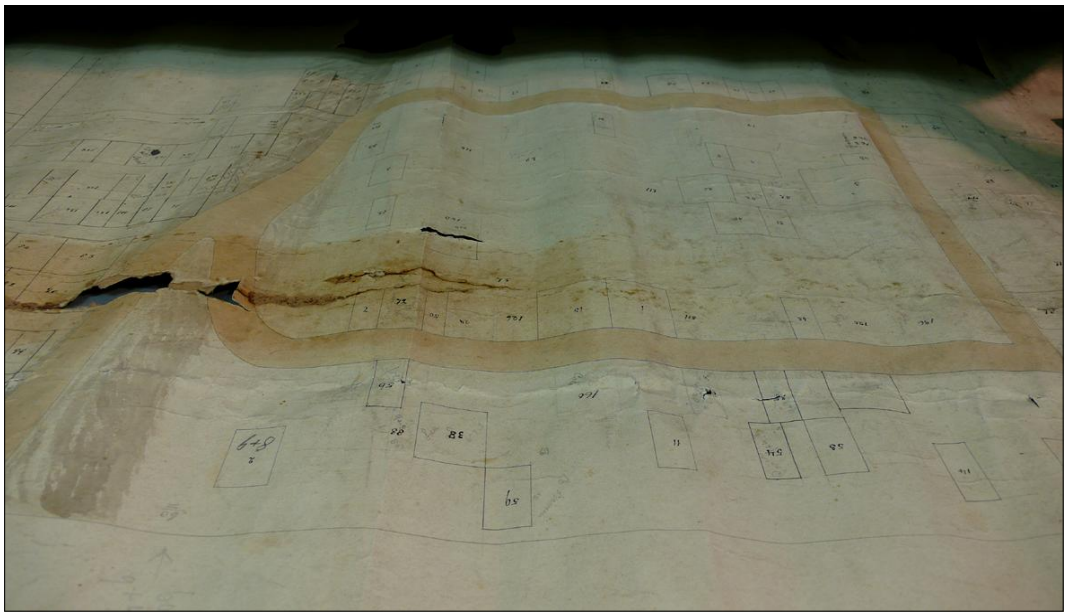
[139] Barbadoes Street Cemetery Board Minute Book, 27/4/1872-28/11/1884, Methodist Church of New Zealand Archives

[140] CAAR 287 CP158 993/1875, ANZ

[141] As annotated on the 1874 account from Chambers and Co. held by the Methodist Church of New Zealand Archives

being utilised for burials. It is not known what effect this modification to the site had on the designed layout and existing plantings of the Dissenter's cemetery.

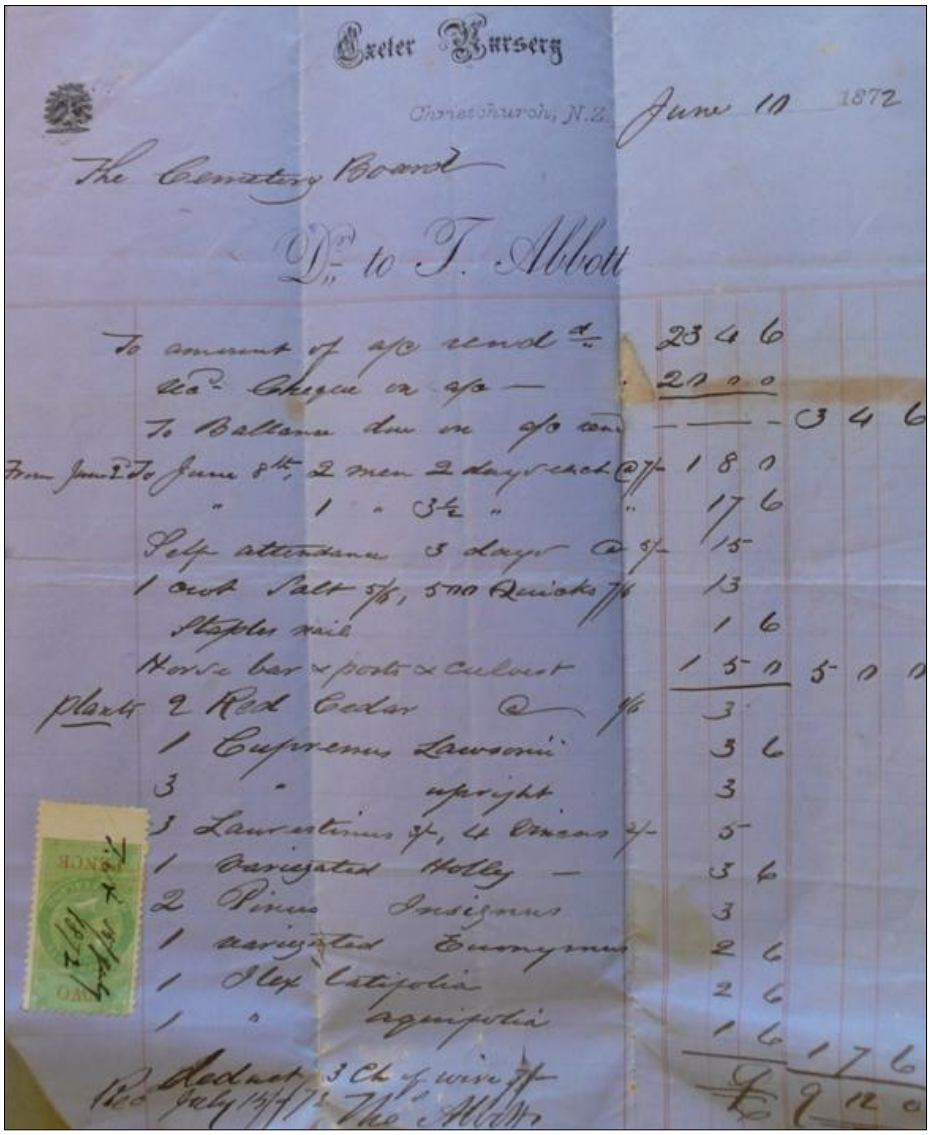




Both pictures above: In 1872, the Christchurch architect Samuel Farr prepared a plan for the layout of the Dissenters' cemetery. This is the only surviving plan which records details of the designed layout of the Dissenters' cemetery.
Source: (Part) Plan 1872, Methodist Church Archives

Plant fabric

As was the case in the early years of the Church of England cemetery, members of the local Methodist congregations both designed the layout of the Dissenters' cemetery and provided plant material. In the case of the Dissenters' cemetery, Thomas Abbott, another successful


Exeter Nursery

Christchurch, N.Z. June 10 1872

The Cemetery Board

Dr. to T. Abbott

To amount of a/c rend d.	23 4 6	
Rec. Cheque on a/c —	20 0 0	
To Ballance due on a/c rend		3 4 6
From June 2d To June 8th, 2 men 2 days each @ 7/-	1 8 0	
" 1 " 3½ " "	17 6	
Self attendance 3 days @ 5/-	15	
1 cwt Salt 5/6, 500 Quicks 7/6	13	
Staples nail	1 6	
Horse bar & posts & culvert	1 5 0	5 0 0
plants 2 Red Cedar @ 1/6	3	
1 Cupressus Lawsonii	3 6	
3 " upright	3	
3 Laurestinus 3/-, 4 Vincas 2/-	5	
1 Variegated Holly —	3 6	
2 Pinus Insignus	3	
1 variegated Euonymus	2 6	
1 Ilex latifolia	2 6	
1 " aquifolia	1 6	1 7 6
deduct 3 Ch of wire 7/-		
Rec July 15/72 The Abbott	£	9 12 0

An 1872 account from Thomas Abbott to the board of the Dissenters' cemetery for labour, supervision, salt and trees.
Source Barbadoes Street Cemetery Papers 1867-1872, Methodist Church of New Zealand Archives

Christchurch nurseryman, played a prominent role in the cemetery's development, providing labour, supervising work and supplying plant material for the grounds.

While much of the early planting remains undocumented, references to large trees on the site in 1872 suggest that some structural plantings had already been undertaken in the cemetery's first ten years. As Abbott did not arrive in New Zealand until 1859[142] this cannot

[142] Challenger, S (1979) Pioneer nurserymen of Canterbury, New Zealand (1850-1865) *Garden History,* Vol 17, No.1. p.55

be attributed to him. But references in the cemetery board minutes and accounts from Abbott's Exeter Nursery suggest that he was actively involved from the inception of the cemetery board, if not earlier as part of the informal management group.

A surviving fully annotated account from Abbott in 1872 shows that on this occasion he supplied; 500 quicks for hedging, 2 x red cedar (*Juniperus virginiana*), 1 x *Cupressus lawsoniana*, 3 x *Cupressus sempervirens*, 1 x *Laurestinus*, 2 x *Pinus insignus*, 2 x *Ilex* species, 4 x *Vincas*, 1 x variegated holly and 1 x variegated *Euonymus*.[143] Variegated shrubs were signature plants in Abbott's Exeter Nursery.[144] Other plants acquired by the cemetery board included 70 *Laurestinus* (laurel) from nurseryman William Gimblett in 1880-81, presumably used for hedging.

The Roman Catholic cemetery's designed layout and early planting

During the first decade of this cemetery's history, the Catholics of Canterbury were ministered to by itinerant Marist Fathers. It was not until 1860 that Christchurch received its first resident priest, Father Chataignier, S.M.[145]

In 1875 eight men were appointed as managers of the cemetery. These men, all of some standing in the community, may have already had informal involvement with the cemetery prior to their appointment. Attempts to locate records associated with this cemetery have proved unsuccessful to date, so very little is known about the designed layout and original planting of the site.[146]

Records of the Christchurch Domain Board indicate that 400 trees were supplied to the Roman Catholic cemetery in 1872 although no species are noted.[147] It seems likely that a number of these would have been hedging or plantation species. A hawthorn hedge is noted on the Barbadoes Street frontage and the northern boundary in 1915 while early records confirm the purchase of new gates in 1877.

Extant trees of significant age include *Quercus robur* (English oak) and *Ulmus procera* (English elm). There is a prevalence of old *Taxus baccata 'fastigiata'* (Irish yew) in the cemetery. These probably date back to the years the cemetery was in use, from the 1850s into the mid 1880s.

In 1915 a post and barbed wire fence separated the Roman Catholic and Dissenters' cemeteries, but it is not clear whether this fence followed the legal boundary or the line that separated actual Dissenter and Roman Catholic burials.[148] The Salisbury Street frontage of the Dissenters' cemetery was fenced with pickets.[149]

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[143] Account from Abbott dated June 1872. Barbadoes Cemetery Papers 1867-1872, Methodist Church of New Zealand Archives

[144] *North Otago Times*, 7/2/1876, p.2

[145] The Catholic Encyclopaedia, http://www.newadvernt.org/cathen/03699a.htm. Accessed November 2008

[146] It has been previously suggested that these records were destroyed when the Roman Catholic Church in Barbadoes Street was destroyed by fire in 1903. No records relating to the Barbadoes Cemetery are held by the Marist Archives, Wellington or the archives of Our Lady of the Missions, Petone

[147] Report by Domain Board, 1/7/1873, Canterbury Domain Minute Book 1864 – 1906. XAAA ACC343

[148] Lamb, p. 72, states that in 1876 a fence separating the Wesleyan cemetery from the Roman Catholic cemetery was built at the same time as new gate for the Wesleyan cemetery. The evidence for the existence of the fence in 1915 is found in ANZ H1/18 191/12

[149] Ibid.

The layout and appearance of the cemetery 1885-1948

After the cemeteries had been closed, they remained for a time in the care of the cemetery boards which, without the regular income from burials, had difficulty maintaining the grounds. After the Church of England cemetery reverted to the Church Property Trustees in 1900, a caretaker or 'keeper' was employed to manage the grounds.[150] The upkeep of the Dissenters' and Roman Catholic cemeteries appears to have been less than adequate and these cemeteries rapidly fell into a state of disrepair. In marked contrast to the Church of England cemetery, which was under the regular care of the sexton or 'keeper', the Roman Catholic and Dissenters' cemeteries were described as a blot and eyesore to the city.[151] Sheep, cows and horses were allowed to roam over the land and the grounds became overgrown with broom, gorse and other weeds. They were purported to be unrecognisable as cemeteries.

As the maintenance of the cemeteries gradually declined, the layout became further altered as elements were removed and vegetation began to dismantle the graves. Even in the well maintained Church of England cemetery by 1909 the Church Property Trustees were becoming concerned with the state of many of the graves. The Christchurch Diocesan Year Book for 1909/1910 records moves to address this by contacting the owners of plots with old and dilapidated railings. When no descendants could be found, the railings were removed.

A reporter who visited the Catholic and Dissenters' cemeteries in 1913 recorded the scene:

> *Partly screened from the view of pedestrians by thorn hedges matted with long grass, the unkempt state of these reserves, which are in several places some feet above the level of the footpath is not very apparent. Entrance to the Catholic Cemetery is gained by means of a gate which has no locks or fastenings, and, seen from the top of the rise in the main pathway, the scene is desolate in the extreme ... In the case of one grave the dense ivy has lifted the headstone from its pedestal and held it suspended off the ground.*[152]

The deteriorating cemeteries also became a locus for lewd and antisocial behaviour. Repeated thefts of flowers and plants and damage to graves were recorded in the local newspapers and it was alleged that certain hotel keepers were accepting these flowers in lieu of payment for drinks.[153] The cemeteries were described as having become "a place of resort for some of the lowest characters male and female".[154]

The inability of the church authorities to deal with the increasing problems of upkeep was behind the readiness of the Christchurch City Council to take over maintenance and control of the Dissenters' and Roman Catholic cemeteries in 1916. The Council hoped that a regular regime of maintenance would arrest the decline of the cemeteries and address problematic behavior in them.

This was not to be and the cemeteries continued to be a source of public irritation as both vegetation growth and desecration within the grounds continued unchecked. The Church of England cemetery, still under the regular care of the sexton or 'keeper', reflected the ideal cemetery landscape with close-shaven lawns, low grave mounds covered with a carpet of

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[150] Christchurch Anglican Diocesan year book 1894-1895
[151] *The Press*, 17/7/1913, p.10
[152] Ibid
[153] *The Press*, 19/9/1899, P4
[154] *Lyttelton* Times, 15/2/1889, P3

grass and ageing yews. Described in 1934 as presenting an "Old World peace" it was in stark contrast to the Council-managed cemeteries which had been allowed to degenerate in parts into a riot of wild pea, weeds and tall grass. Sturdy thistles, dying rose bushes, broken and chipped headstones and rusty railings were said to mark the last resting place of many of the city's earliest residents. The pioneers of Canterbury were said to be sleeping in neglected and forgotten graves.[155]

The Town Clerk noted that the principal cause of the untidiness in the Dissenters' and Roman Catholic cemeteries was the neglected state of many of the privately owned plots. Efforts by council relief workers to improve these plots had met with opposition in some quarters. In one case the council removed dead shrubs from the grave "which although devoid of all beauty, were still treasured by the owner for sentimental reasons".[156] Accordingly, there was a general reluctance to undertake anything more than basic maintenance of the cemeteries. Photographs believed to have been taken in the late 1930s[157] show the cemeteries swathed in meadow-like drifts of long grass with broken gravestones and exuberant graveside plantings.

By the 1940s, the Church of England cemetery was getting the better of the sexton's or 'keeper's' efforts to control it. The ground was noted to have sunk in several places, lines of graves had lost their inscriptions and the grass was at least a foot high in places. The Church of England cemetery was vested in the Council in 1948.

The layout and appearance of the cemetery since 1948

Bringing the Church of England cemetery under the same administration as the Dissenters' and Roman Catholic cemeteries unified the three geographically and historically distinct landscapes into one homogeneous cemetery ground. With the cemeteries managed after 1948 as one large cemetery reserve, soon commonly known as the Barbadoes Street Cemetery, the separate identities of the denominational cemeteries were effectively lost. Uniform maintenance practices, blanket decisions concerning cemetery management and the removal of the Church of England mortuary chapel in 1955 all served to blunt their previously distinct landscape characters. This was particularly the case with the planting policies of the 1950s which introduced further trees to enhance the cemetery's ornamental and recreational qualities. These, it was stipulated, were not to be "stiff and somber conifers".[158]

The re-forming of Barbadoes Street in the 1970s to accommodate a one-way traffic system further obscured another aspect of the cemetery's original configuration. The regraded road gave the impression of having been cut through a single unified cemetery. "As this was a fate which had befallen several other Victorian cemeteries elsewhere in New Zealand, it is not surprising that many people remain unaware that there was a road dividing the cemetery for any reason other than traffic engineering".[159]

In 1969-70, the Council finally removed the hawthorn hedges on the cemetery's edges. The hedges were replaced with Halswell stone walls and a post-and-chain fence with low concrete bollards where the edge of the cemetery was level with the street. Internal fences

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[155] *Christchurch Times*, 4/1/1934, P10
[156] Town Clerk quoted in Kerr, M. (1981) *A History of the Barbadoes Street Cemetery*, Unpublished paper
[157] Based on other dated images in this collection.
[158] Abattoir and Reserves Committee Report, 20/2/1950. File 3/3/1. Vol. 1
[159] Simon, K. (1995) Landscape Change and the Becoming of Place, p.71

were removed, erasing evidence of the cemetery's separate entrance points. Opened up to the roads which adjoined them, the historic designed sense of enclosure was sacrificed to counter vandalism and theft and discourage antisocial behavior.

After many years of drawing up redevelopment plans which were mostly shelved, for one reason or another, a scaled-down redevelopment plan was implemented in the late 1980s. While no gravestones were relocated, a sealed path was formed through part of the Church of England cemetery and a lychgate was constructed on Cambridge Terrace. This was not on the site of the former Church of England cemetery lychgate which was on Barbadoes Street, but an entrance to the cemetery from Cambridge Terrace had existed in the 19th century. An indigenous planting regime overlaid across the boundaries of all three cemeteries further masked the historical meaning of the original layouts and ornamentation.

The 20th century plantings

There are three observable layers of later planting in the grounds of the Church of England cemetery, overlaying the remnant vegetation from the years the cemetery was established and run as an active burial ground, that is from 1851 until the cemetery was closed in 1885. These layers of planting, which all date from after 1948, the year in which all the three denominational cemeteries came under the Council's unified control, are:

- 1950s exotic ornamentals - possibly influenced by the Colonial Revival landscape style popular in the 1950s. This second overlay of vegetation on the site reflects the Council's 1950s programme to ornament all three cemeteries with trees which were not "stiff and somber conifers"[160]
- 1970s native species, reflecting a native planting regime which was adopted city-wide in that decade
- mid 1990s plantings, which included exotic ornamentals, associated with the modified development proposal the Council adopted after years of debate about the cemetery's future. This 1993 plan was based on a revised memorial garden plan. [161]

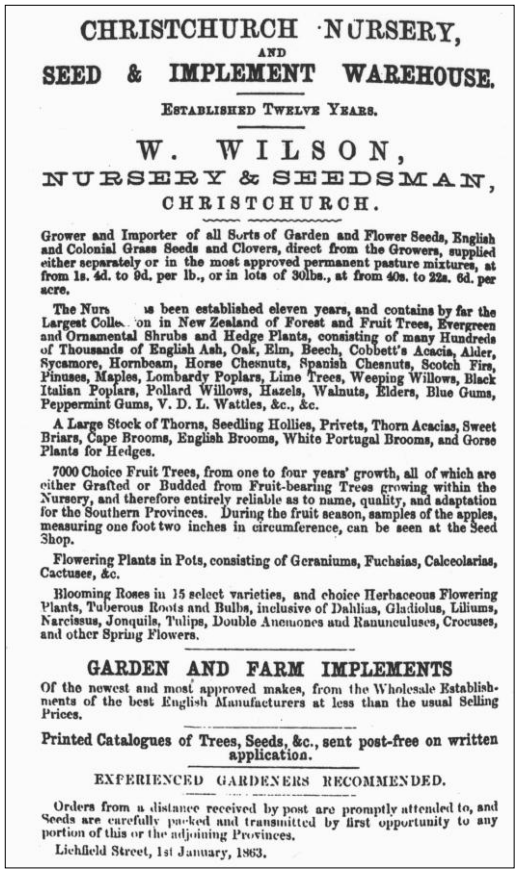
The 1950s exotic plantings, the 1970s native plantings and the mid 1990s modified 'Garden of Memories' plantings are visible in the former Dissenters' and Roman Catholic cemeteries as well as in the larger former Church of England cemetery.

[160] Abattoir and Reserves Committee Report 20/2/1950. File 3/3/1. Vol. 1, CCC
[161] Planting Plan L2931 from 1987 Development Plan L2044. Property Unit Series 3: Cemeteries. 3/3/1 Barbadoes Cemetery, CCC

People associated with the historical development of the cemetery

William Wilson (1819-1897)

William Barbour Wilson, nurseryman, businessman and local politician, was born on 2 April 1819 at Castle Douglas, Kirkcudbrightshire, Scotland.[162] He was apprenticed as a nurseryman in Scotland and became an overseer on estates in Ireland. He arrived in New Zealand in August 1850, travelled to Nelson, Wellington and Auckland, then arrived in Canterbury in late July 1851. He married Elizabeth Williams, at Christchurch on 19 November 1856. Elizabeth bore 13 children.



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SEED & IMPLEMENT WAREHOUSE.

ESTABLISHED TWELVE YEARS.

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NURSERY & SEEDSMAN,
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Grower and Importer of all Sorts of Garden and Flower Seeds, English and Colonial Grass Seeds and Clovers, direct from the Growers, supplied either separately or in the most approved permanent pasture mixtures, at from 1s. 4d. to 9d. per lb., or in lots of 30lbs., at from 40s. to 22s. 6d. per acre.

The Nurs as been established eleven years, and contains by far the Largest Colle on in New Zealand of Forest and Fruit Trees, Evergreen and Ornamental Shrubs and Hedge Plants, consisting of many Hundreds of Thousands of English Ash, Oak, Elm, Beech, Cobbett's Acacia, Alder, Sycamore, Hornbeam, Horse Chesnuts, Spanish Chesnuts, Scotch Fire, Pinuses, Maples, Lombardy Poplars, Lime Trees, Weeping Willows, Black Italian Poplars, Pollard Willows, Hazels, Walnuts, Elders, Blue Gums, Peppermint Gums, V. D. L. Wattles, &c., &c.

A Large Stock of Thorns, Seedling Hollies, Privets, Thorn Acacias, Sweet Briars, Cape Brooms, English Brooms, White Portugal Brooms, and Gorse Plants for Hedges.

7000 Choice Fruit Trees, from one to four years' growth, all of which are either Grafted or Budded from Fruit-bearing Trees growing within the Nursery, and therefore entirely reliable as to name, quality, and adaptation for the Southern Provinces. During the fruit season, samples of the apples, measuring one foot two inches in circumference, can be seen at the Seed Shop.

Flowering Plants in Pots, consisting of Geraniums, Fuchsias, Calceolarias, Cactuses, &c.

Blooming Roses in 15 select varieties, and choice Herbaceous Flowering Plants, Tuberous Roots and Bulbs, inclusive of Dahlias, Gladiolus, Liliums, Narcissus, Jonquils, Tulips, Double Anemones and Ranunculuses, Crocuses, and other Spring Flowers.

GARDEN AND FARM IMPLEMENTS
Of the newest and most approved makes, from the Wholesale Establishments of the best English Manufacturers at less than the usual Selling Prices.

Printed Catalogues of Trees, Seeds, &c., sent post-free on written application.

EXPERIENCED GARDENERS RECOMMENDED.

Orders from a distance received by post are promptly attended to, and Seeds are carefully packed and transmitted by first opportunity to any portion of this or the adjoining Provinces.

Lichfield Street, 1st January, 1863.

Wilson's first nursery, from 1851 to 1856, near the The Bricks wharf on the Avon River, occupied the site originally reserved for the city's botanical garden. At this nursery, Wilson raised a wide range of nursery stock needed for pioneer planting. Only one week after acquiring the site he was advertising 300 hawthorns. In 1853 Wilson relocated his business to a large block between Manchester, Madras, Lichfield and Cashel Streets. At the height of his nursery production in 1862 he had 17 acres devoted to the production of nursery stock. It was from this block of land that much of the early plantings of Canterbury originated.

Wilson played a major role in initiating effective methods for importing tree seed in a viable state and was also instrumental in introducing conifers and *Eucalyptus* species into Canterbury. His writings on horticulture were limited, but his 'Garden Calendar' appeared for many years in the *Southern Provinces Almanac*. It was published as a pamphlet, the *New Zealand Garden Calendar*, in 1878, together with his 1864 article on 'The introduction of trees, flowers and fruits into Canterbury'. His business catalogues were among the first issued in New Zealand. Despite extensive competition, Wilson remained the dominant Canterbury nurseryman until 1873.

Wilson was very active in Christchurch's political and public life. He was elected to the Provincial Council in 1864, serving until 1870, and to the City Council in 1867, becoming chairman in that year. In 1867, when Christchurch came under the Municipal Corporations Act, he was elected the city's first mayor. Wilson was chairman of municipal

[162] Summarised from Challenger, Charlie. 'Wilson, William Barbour 1819 - 1897'. *Dictionary of New Zealand Biography*, updated 22 June 2007. URL: http://www.dnzb.govt.nz/ Accessed October 2008

subcommittees responsible for the first landscaping of the River Avon in 1862 and the redesign in 1867 of the earlier, abortive designs for tree planting in the East and North Belts (now Fitzgerald and Bealey Avenues) in 1867. He was president of the Christchurch Horticultural Society (1866-70 and 1874-76).

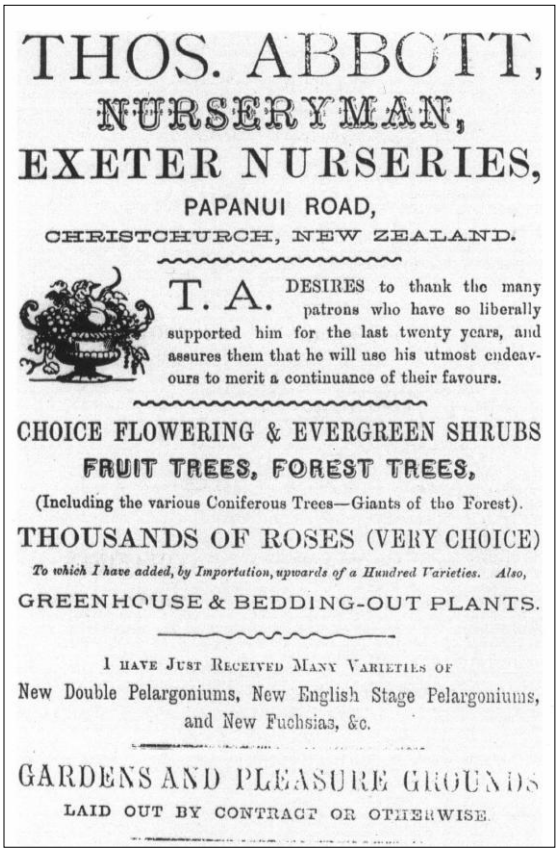
He was known affectionately as 'Cabbage' Wilson, a name which stemmed from “his possession of a hat made for him by a Maori of the fibrous leaves of a cabbage tree, on the pattern of well known Panama hat”.[163]

In 1876 Wilson was accused of fraud in the handling of a trusteeship and lost the case. This ended his public life and brought about the breakup of his horticultural empire the following year.

He died in Christchurch on 8 November 1897 and is buried in the Church of England section at Linwood Cemetery.

Thomas Abbott (1831-1895)

Thomas Abbott, nurseryman, arrived in Christchurch in 1858, “after long experience in England, where he was thoroughly trained to the vocation”. Since he came from Devonshire, and his nursery from 1869 onwards was called the Exeter Nursery, he may have trained at the famous Veitch Nursery at Exeter.[164]


THOS. ABBOTT,
NURSERYMAN,
EXETER NURSERIES,
PAPANUI ROAD,
CHRISTCHURCH, NEW ZEALAND.

T. A. DESIRES to thank the many patrons who have so liberally supported him for the last twenty years, and assures them that he will use his utmost endeavours to merit a continuance of their favours.

CHOICE FLOWERING & EVERGREEN SHRUBS
FRUIT TREES, FOREST TREES,
(Including the various Coniferous Trees—Giants of the Forest).
THOUSANDS OF ROSES (VERY CHOICE)
To which I have added, by Importation, upwards of a Hundred Varieties. Also,
GREENHOUSE & BEDDING-OUT PLANTS.

I HAVE JUST RECEIVED MANY VARIETIES OF
New Double Pelargoniums, New English Stage Pelargoniums, and New Fuchsias, &c.

GARDENS AND PLEASURE GROUNDS
LAID OUT BY CONTRACT OR OTHERWISE.

His first nursery included a floral business and was located on the west side of the junction of Bretts Road and St Albans Street. He appears to have started work there in 1859. By 1875 he had some 17 acres in nursery production. By 1886 his holding covered three blocks; the headquarters block on the eastern side of Papanui Road, was opposite Church Lane, where Beverley Street is now located. Another block of six acres was located to the north-east, between what are now Westminster and Malvern Streets. A further block along Shirley Road was about a mile away.[165]

One contemporary of Abbott, Robert Nairn, said of him “this gentleman was a highly

[163] Shrubshall, A. H. (1950) A History of the Horticultural Trades, Nurserymen, Seedsmen, Landscape Gardeners and Florists of Canterbury, 1851-1950, Unpublished Manuscript

[164] This account of Abbott’s career is summarised from Shrubshall, A. H. (1950) A History of the Horticultural Trades, Nurserymen, Seedsmen, Landscape Gardeners and Florists of Canterbury, 1851-1950, Unpublished Manuscript; Challenger, S. (1979) Pioneer Nurserymen of Canterbury, New Zealand, *Garden History*, Vol.17, No. 1; Tipples, R. (1989) *Colonial Landscape Gardener: Alfred Buxton of Christchurch, New Zealand 1872-1950;* Obituary, *Lyttelton Times*, 2/10/1895, as quoted by Challenger above.

[165] This last holding remains unconfirmed.

qualified nurseryman and his nursery was the best laid out in Christchurch in its day. He was very progressive in his outlook, and imported many rare plants. He was also wise in the choice of his men and had several very qualified hands".[166] Others described him as being a perfect encyclopedia of the fauna and flora of the colony.

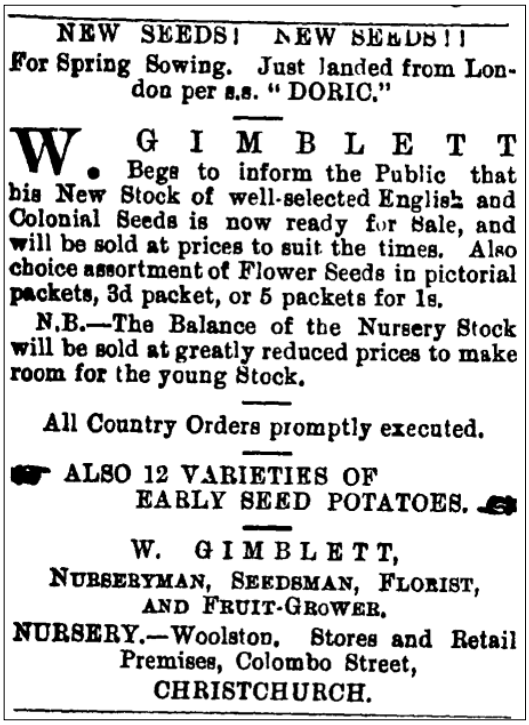
By 1873 he had succeeded William Wilson as the town's leading nurseryman. He maintained that position until his death in 1895. Abbott was a regular exhibitor at shows and offered a design and layout service for gardens and pleasure grounds. The well-known landscape designer Alfred Buxton served his apprenticeship with Abbott around 1886 and continued to work for him until Abbott's death in 1895. Abbott is buried in the Wesleyan Section of the Linwood Cemetery.

William Gimblett (1844–1913)

William Gimblett, nurseryman, seedsman, florist and fruit grower, was a Cornishman who arrived in New Zealand in 1866. He is said to have first found employment in the Heathcote Valley. He quickly noticed its suitability for all classes of fruit and fruit trees and purchased 27 acres of land for a commercial orchard. He also bought 34 acres in the suburb of Woolston, planting that land in both orchard and nursery.

His orchards eventually contained 8,000 permanent commercial fruit trees, while the nursery at its peak was estimated to be growing upwards of 200,000 trees and plants for sale.

Gimblett was described as a great all-rounder. In addition to his trade in fruit and ornamental trees he erected extensive glasshouses and grew grapes, cucumbers and tomatoes in very large quantities. Gimblett is buried in the Woolston Cemetery.[167]


NEW SEEDS! NEW SEEDS!!
For Spring Sowing. Just landed from London per s.s. "DORIC."

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Begs to inform the Public that his New Stock of well-selected English and Colonial Seeds is now ready for Sale, and will be sold at prices to suit the times. Also choice assortment of Flower Seeds in pictorial packets, 3d packet, or 5 packets for 1s.

N.B.—The Balance of the Nursery Stock will be sold at greatly reduced prices to make room for the young Stock.

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Samuel Charles Farr (1827-1918)

Samuel Farr, surveyor and architect, arrived in Canterbury in April 1850, before the 'first four ships'. He came with his fiancé, Mary Ann Pavitt, and her family.[168]

Farr worked at Akaroa as a builder, solving various problems faced by the settlers in the area and proving his worth as an adaptable and versatile colonist. He worked with surveyor C.E. Fooks for a time. In December 1863 he moved to Christchurch and advertised his services as an architect. Whether he ever trained formally for this profession has not been established. He was one of several 19th century settlers who managed successfully in this

[166] Nairn, R. (1932) *The Early History of Horticulture in New Zealand:* Banks Lecture, p.16
[167] Hale, A.M. (1955) *Pioneer Nurserymen of New Zealand*, p.140
[168]Summarised from NZHPT architect files: Samuel Charles Farr; CCC (1981) *The Architectural Heritage of Christchurch: The Normal School*; Platts, Una (1980) *Nineteenth Century Artists: A Guide and Handbook*

field after some practical experience and diligent self-education, regardless of formal training.

Farr had a considerable flair for design and an ability to give his clients what they considered "value for money". He launched his career by winning a number of prestigious architectural competitions in Christchurch. His designs followed current conventions of style and decoration, but he was innovative in his early use of concrete, most notably for buildings for George Moore at Glenmark. He was responsible for the design of George Gould's home, Hambeldon, on Bealey Avenue in 1866 and Henry Webb's Papanui home, Te Wepu, in 1882.

He is described as a versatile designer, equally at home with Classically influenced styles, which he used for St Paul's Presbyterian Church (1876), or with Gothic, which he employed for schools and churches. He supervised the building of the Durham Street Methodist Church after coming second in the design competition for it. (The winners were Crouch and Wilson of Melbourne.) The former Normal School, Christchurch (1873-76) is his most scholarly Gothic design.

Farr's other significant achievements were artistic. A panoramic view of Akaroa town and harbour, the outline by E. Norman, was painted by Farr in 1856 and exhibited in Lyttelton and Christchurch, and a bas-relief of Banks Peninsula carved in wood won him a gold medal at the Canterbury Jubilee Exhibition in 1900.

He was secretary of the Acclimatisation Society and was said to have stocked almost every lake and river in Canterbury with fish. He died at the age of 91 years and is buried in the Addington Cemetery.

Courtney Nedwill (1837-1920) [169]

Courtney Nedwill was born in Ireland in 1837. He gained his MRCS from Queen's College, Belfast in 1860. In 1862 he joined the ship *Chariot of Fame* as surgeon. On arrival in New Zealand in 1863 the passengers presented Nedwill with an address of thanks for dealing with an epidemic *en route*.

Nedwill decided to stay in New Zealand. He set up in general practice at Rangiora before moving to Christchurch in 1864. He married Ada Mary Nicholls at Christchurch on 20 May 1868; they were to have three daughters and one son.

Nedwill soon became prominent in Christchurch and did outstanding work from 1879 to 1885 as medical officer to the Christchurch Drainage Board, which was then also the city's Board of Health. It was while he held this position that he became involved in efforts to close the Barbadoes Street cemeteries. He was a determined and at times pugnacious advocate of public health reform, despite entrenched opposition from commercial interests and other doctors. Both Nedwill and his predecessor urged the Christchurch Drainage Board to build a proper system of underground sewers; construction began in 1878 and pumping commenced in 1882. Nedwill's ally in this work was the Drainage Board's progressive engineer, Edwin Cuthbert.

[169] The information on Nedwill is summarised from Rice, Geoffrey W. 'Nedwill, Courtney 1837 – 1920'. *Dictionary of New Zealand Biography*, updated 22 June 2007. URL: http://www.dnzb.govt.nz/

Nedwill was an exceptionally active public health officer, investigating suspected typhoid deaths, inspecting dairies and abattoirs, checking leaky pan-closets, and threatening negligent property owners with fines for pollution.

Having built the sewers, the Christchurch Drainage Board ran into financial difficulties. In 1885 it yielded the role of Board of Health to the City Council, which terminated Nedwill's salary and allowed the board to lapse into inactivity. Nedwill continued to submit reports for a year or so, but finally gave up in disgust at the lack of co-operation from hostile local doctors who refused to notify deaths from infectious diseases. Even so, Nedwill had had the satisfaction of seeing Christchurch's death rate from 'fevers' halved in the decade 1876-87.

After the Barbadoes Street cemeteries were closed in 1885, Nedwill promoted ‘ameliorative’ plantings in the cemeteries intended to reduce the risk they posed to public health.

Nedwill had been appointed to the surgical staff of the Christchurch Hospital in 1874. His connection with the hospital lasted almost 30 years, but it was often a stormy relationship with Nedwill an outspoken critic of an inept hospital board and poorly qualified staff.

Nedwill was one of Christchurch's most prominent medical men for half a century. He retired from general practice about 1900 and from his position as honorary surgeon at the hospital in 1906. A later Christchurch Hospital surgeon remembered Nedwill as an “outstanding character”. “He was a peppery Irishman who, for the times, read a lot, kept up-to-date, tried all new treatments, and was generally active.”

The sextons

Sextons were employed by the cemetery boards to maintain the cemeteries. Their role did not extend to development of the grounds but was concentrated on general upkeep of the cemetery, the preparation of graves before and after burial and the collection of burial fees. In the case of the Church of England cemetery, as well as a salary the sextons were paid an additional amount, usually 5/-, for grave digging on Sundays. The sextons of the Dissenters’ cemetery were initially paid £4.0.0 a quarter and received 5/- per annum from individuals wishing to have the turf, shrubs or flowers around graves kept trimmed and in good order.[170]

It has not been possible to compile a full, accurate list of all employees (of the three separate boards and, in the 20th century, of the Church Property Trustees) who worked in the cemeteries. Only the sextons employed to look after the Church of England cemetery lived “on site”, first in the cottage which was built on Cambridge Terrace towards the eastern edge of the cemetery in 1871 and then in the house which replaced the original cottage in the 1920s.

Sextons employed by the Church of England cemetery board[171]

Prior to 1867:	Mr Sheriff, part-time
1867–1869:	Joseph Snell, full-time
1869–1875:	Robert Laycock, with William Mannings as under-sexton, followed by W.Freeman
1875–1876:	John Guntrip, head sexton and Joseph Wolfreys, under-sexton

[170] Papers including invoices, correspondence, newspaper cuttings and notices 1867- 1876.
[171] File LO-04-04, Les Dew

1876–?: John Bunt
1885–?: Thomas Aldridge
?–1950: Mr Kayes
1950-?: Mr Bierwirth

Sextons employed by the Dissenters' cemetery board

1873–1874: Mr Cotton
1874-1874: John Pullan
1874-?: W. E. Shelton

Late 20th century committees

The work of the Barbadoes Street Cemetery Committee and Barbadoes Street Cemetery Preservation Committee is described on pages 36-38 in the context of the general history of the cemetery. The members of these committees should also be noted as people associated with the historical development of the cemetery.

Ray Harrison (right), chairman of the Barbadoes Street Cemetery Preservation Committee in 1987 and his vice-chairman (left) at work in the cemetery.
Source: The Press Library, Ref. 25 March 1987

Monumental stonemasons

There were a number of stonemasons working in Christchurch through the late 19th and early 20th centuries and their work is well represented among the monumental masonry at the Barbadoes Street Cemetery. The firms of Parsons, Mansfield, Tait, Silvester and Robertson were the principal early firms of stonemasons which executed gravestones and memorials erected in the cemetery.

The firms best represented in the cemetery appear to be Tait and Mansfield.

Many of the stonemasons whose work is in the Barbadoes Street Cemetery advertised in Wises Directory. J.B. Mansfield, for example, appears with a full page photograph as "J.B. Mansfield, Monumental Sculptor, Manchester Street, Christchurch (near the railway station)" with yards at Linwood noted as being near the cemetery.

J. Hunter and Hunter & Co.

A monumental mason less well represented in the Barbadoes Street Cemetery than some others, John Hunter was a Scotsman who came to New Zealand in 1862 and worked on the Otago goldfields. He later settled in Dunedin, working there as a monumental mason before coming to Christchurch in 1872 where he was foreman to William Stocks. After working as a contractor/builder, he formed a partnership, Messrs Grieg & Hunter, contractors and builders, with a Mr Grieg in 1876. The firm built the Boys' High and Girls' High buildings, and also additions to Sunnyside Hospital. Hunter left the partnership in the early 1890s.

Hunter then returned to monumental masonry[172] conducting business under the name Messrs John Hunter & Co. The firm is listed in Wise's Street Directory in 1896-97 as being at the junction of Colombo Street and South Belt.[173]

J.B. Mansfield and Mansfield & Sons

The firm of Mansfields 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, Mansfields' 'monumental yards' are described as being 'in Manchester Street near the railway station and Buckleys Road, near the public cemetery.' Mansfield died at sea in 1908, but the firm continued in business as 'Mansfield & Sons, 38 Manchester Street' until the 1920s.

[172] One source states that Hunter took over Stocks business on Stocks' death in 1894, but another source lists G.W. Parsons as taking Stocks' firm over in 1894. There is no evidence of a partnership between Parsons and Hunter. Other evidence points to Parsons not Hunter taking over Stocks' business. Parsons is listed in Wises Directory in 1896-97 on Manchester Street, occupying the premises formerly occupied by Stocks.
[173] *Cyclopedia*, 1903; *Industries of New Zealand*

G.W.J. Parsons

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 also 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.

D.G. Silvester and Silvester & Co.

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.

James Tait (1833-98)

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

he ran his business.

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".[174]

Other monumental masons

The history of firms of monumental masons in Christchurch has yet to be systematically researched and written up. Other firms with work in the Barbadoes Street Cemetery about which information is not yet readily available include:

J.R. Andrew

Brassington[175]

Butterfield

C. B. M.

J. Crawford

H. Daniel& Co., (Nunhead, London, England)

Murray (?), (Addington)

W. Prudhoe

[174] *Cyclopedia*, 1903; McDonald Biography card, Canterbury Museum

[175] This is possibly William Brassington, an early Christchurch stonemason who worked on a number of early Christchurch buildings, including the Provincial Government Buildings.

Robertson

J. Sherriff [176]

O. Smith

Taaffe

W. B.

[176] Sheriff may have had a particularly close association with the cemetery because he leased land at the southern tip of the Church of England cemetery for some years.

The Barbadoes Street Cemetery is in the foreground of this 1959 aerial view looking south-east over eastern Christchurch. Barbadoes Street (with the then-new Barbadoes Street bridge clearly visible) runs diagonally across the lower right hand corner of the photograph. The former Roman Catholic and Dissenters' cemeteries are to the right of Barbadoes Street and the much larger former Church of England cemetery to the left of Barbadoes Street.
Source: Alexander Turnbull Library, WA49731

The physical context

The cemetery today

General

The Barbadoes Street Cemetery is a cultural heritage landscape made up of three original, denominationally distinct, cemeteries. Together these cemeteries cover an area of 3.1713 hectares "within the four avenues"[177] of Christchurch. As a grouped landscape they are bound by Salisbury Street to the south, Cambridge Terrace to the south-east and residential and commercial properties to the east, north and west.

Barbadoes Street Cemetery in its wider physical context. Barbadoes Street runs south to north up the left centre of the photo. The former Dissenters' and Roman Catholic cemeteries are to the left (west) of Barbadoes Street and the former Church of England cemetery to the right (east) of Barbadoes Street and to the north of the Avon River. The former toe of the Church of England cemetery, lower centre, is now the Cambridge Green reserve. The area to the right of the Avon River is the Avon Loop.
Source: Google Earth, accessed November 2008.

The two lanes of one-way Barbadoes Street separate the former Roman Catholic and Dissenters' (Methodist) cemeteries on the west from the Church of England (Anglican) cemetery on the east. Despite this significant physical separation there is a strong visual connection between the east and west cemetery landscapes, reinforced by their shared landscape character, site fabric and established tree cover.

In form the cemeteries are best considered as a series of rectangular spaces defined by the city grid, and softened on the south-eastern and eastern boundaries by the curve of Cambridge Terrace. Retained by stone walls along much of the Barbadoes Street and Cambridge Terrace boundaries, the cemetery's height above the pavement ranges from level to more than one metre. As two passive amenity areas of open green spaces, the cemetery is linked, visually, ecologically and historically, to both the Avon River/Ōtakaro and the Cambridge Green Reserve. However, the direct physical connection with both river and reserve is interrupted by roadway.

Setting

The cemetery's historic relationship with the North and East Town Belts (Bealey and Fitzgerald Avenues) has been disrupted by the residential and commercial development of the northern and eastern areas of the former Church of England cemetery. Contemporary

[177] That is in the inner city but not in the central business district.

homes and offices now occupy part of the original land reserved for cemetery use.

Within the immediate surroundings there are visual links to the Avon River, The Bricks memorial on the riverbank south-west of the Barbadoes Street bridge and the Cambridge Green Reserve. Within the cemetery's wider urban setting there are historic spatial relationships with the associated churches which were responsible for the early administration and development of the separate denominational cemeteries. In the city's earliest days some of the churches, or at least their spires, were visible from the burial grounds. Development of the areas of the city intervening between the cemetery and the churches has long since broken this visual connection.

Landscape character

The Barbadoes Street Cemetery's unique landscape character is distinguished by a number of tangible and experiential qualities:

- a strong temporal quality due in large part to the cemetery's having been closed in 1885. Effectively "time capsuled" from this point, the cemetery has been largely immune from changing fashions in grave fabric and memorial design. As a consequence there is a strong period style and continuity of monument form which situates the cemetery strongly in the past
- the scale, maturity and nature of plantings in combination with the condition of memorial artifice reflect the passage of time
- there is a projected sense of nostalgic melancholy and a "forgotten" quality associated with the condition of much of the cemetery fabric. Exuberant vegetation has claimed some of the graves, headstones are tilted or fallen. The loss of many of the gravestones means that the surviving stones appear to be distributed haphazardly across the ground
- there is an inherent restfulness attributable to the setting, a lack of visual clutter, a continuity of plant form, and a predominantly green colour palette.

Vignette, former Roman Catholic cemetery.
Source: Louise Beaumont, September 2008

As previously noted, the cemetery was historically a group of three denominationally discrete cemeteries. Although the early selection of plant material for each was based on the same accepted cemetery plant palette, differing compositional uses of species contributed to a significant degree of landscape differentiation. This included differences in planted

combinations, associations of deciduous and evergreen species, proportions of species and, in the case of the Dissenters' cemetery, trade mark or specialist plant species from nurseryman Thomas Abbott.[178]

Today this distinction is subtle, its legibility eroded by homogenising planting regimes from the 1950s on. However, aspects of the earlier differentiation among the three cemeteries are still expressed by the oldest plantings where particular plant species dominate in numbers and/or size:

- Dissenters' cemetery – English holly, English yew and *Cupressus*
- Roman Catholic cemetery – predominance of Irish yew in paired and double-paired combinations
- Church of England cemetery – In the earliest parts of the cemetery English yew, English holly and English oak are evident. Plantations of sycamore, English ash and laurel are in place around the outer edges of the cemetery and conifers appear more frequently in the central areas.

Rhododendron, hybrid cultivar, evergreen azalea Kaempferi, former Church of England cemetery.
Source: Louise Beaumont, November 2008

The combinations of these remnant species particular to each of the denominational cemeteries are not perhaps in themselves enough for each of the former cemeteries to be considered distinct landscape character areas. However, in tandem with the varying density of planting and the associated qualities generated by this (e.g. filtered light, heavy shade, open unobstructed panoramic views, internal vistas and framed vignettes) there is still a degree of observable and experiential difference in the landscapes of the three cemeteries.

Designed landscape

The cemetery landscapes all still contain vestiges of their early role as Christchurch's first cemeteries and these remnant elements contribute much to the cemetery's distinctive visual and nostalgic quality. These include:

- a varied assemblage of monuments
- remnant planting reflecting a traditional Victorian cemetery aesthetic
- remnant planting reflecting historic strategies around sanitation and public health protection
- ca. 1880 boundary curb and 1920s brick retaining boundary wall.

The historic spatial organisation of each of the three cemeteries is little more than a trace and many key designed features and qualities have been lost. Original entry points and

[178] Variegated holly and variegated *Euonymus*.

circulation patterns have been erased[179] and the ordered aesthetic of regimented rows of graves is no longer legible. Subsidence, vandalism and time have destroyed many of the graves in a random and arbitrary fashion and the remaining graves now appear to be informally scattered about the site.

The historical balance between occupied space (graves and plantings) and open space has significantly altered over time and the reconfiguration of original boundaries has resulted in a number of remnant boundary plantings sitting outside of the site on adjoining properties. This is particularly the case in the grounds of the sexton's cottage and the cemetery curtilage can be considered to include the section on which the cottage stands.

Present boundaries to the street are open and permeable, both visually and physically. (This is unlike the situation at times in the past when hedges screened the cemeteries from the roads.) Boundaries shared with residential and commercial properties on the cemetery's eastern, northern and western sides are varied and include open chain link, corrugated iron and solid wooden fences. Some adjoining houses overlook the cemetery and a number have small gates in the boundary fences. Contemporary additions to the cemetery in the form of a well proportioned, period style lychgate, associated interpretation panel and light standards provide an additional level of visual interest.

Landscape fabric

The A3 plan bound at the end of this Conservation Plan indicates the location of landscape fabric in the cemetery today.

Vegetation

The cemetery contains a mix of remnant ornamental tree species and introduced indigenous and exotic plant species. Significant aspects of this vegetation are detailed below:

- Bulbs - English bluebells and snowdrops are planted on a number of graves. These were frequently planted for their symbolic value – their seasonal habit representing renewal and everlasting life.
- Roses - three plots contain planted white roses. Roses were often planted on graves to symbolise romantic or platonic love but also historically were used as 'national badges' representing England and some Highland clans.[180]
- Herbaceous ornamentals – there is very little evidence of any surviving 19th century ornamental grave plantings. It is assumed that this is the consequence of maintenance practices and/or water-logging.
- Notable trees - seven trees in the cemetery are scheduled in the Christchurch City Council's Operative City Plan 2005 as notable trees. The species include *Quercus robur* (English oak), *Acer psuedoplatanus* (sycamore) and *Ulmus x hollandica* (Dutch elm).

[179] These are likely to still exist under grass in places as no invasive development is known to have taken place on the site.

[180] These were according to Loudon, frequently planted over graves by Highland families settled abroad and in some cases sculpted on tombs. Loudon,(1843) *On the laying out , planting and managing cemeteries, and on the improvement of churchyards...*, p. 114

Remnant sentinel poplars on a property adjoining the cemetery.
Source: Louise Beaumont, September 2008.

- Nineteenth century plantings – there are at least seventy extant trees which are understood to date from the establishment of the three original denominational cemeteries through to their closure. This number is based on the broad age estimates recorded in the 2005 assessment schedules, on comparative historic tree data from other sites and on knowledge of the history of the site and of known tree fashions. The number also takes into account site conditions which may have affected growth rates e.g. waterlogging.[181]
- Planting overlays – There are four observable overlays of planting: remnant vegetation from the establishment and operation of the original cemeteries before they were closed (ca. 1851-1885); closure and post-closure "sanitary planting strategies" (ca. 1885 – 1890); 1950s exotic ornamentals - possibly influenced by the Colonial Revival landscape style popular in New Zealand in that decade; 1970s native species plantings and mid 1990s plantings based on the 1987 modified development proposal.
- Wilding trees – the cemetery contains a number of self-sown trees including *Acer platanoides* (sycamore), *Ilex aquifolium* (holly) and fruit trees (wild plum and blackboy peach).
- Invasive species- a number of planted species are recognised as being highly invasive such as *Acer platanoides* (sycamore), *Ilex aquifolium* (holly), *Arbutus unedo* (strawberry tree) and ivy.

Physical condition - vegetation

An analysis of tree cover by Council staff in 2005 concluded that 40.44% of the trees across in the cemetery were 'over mature'. This is a general term used for a collection of effects that result in a deterioration of the tree.[182] A further 23.82% were assessed as mature, 18% semi mature and 17.72% young.[183]

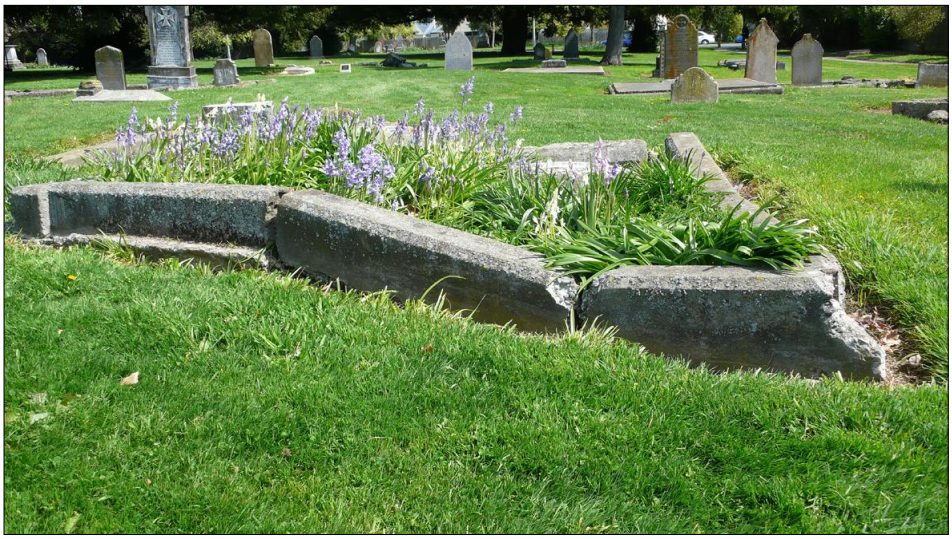
[181] Many trees were assessed as having been planted in 1900. This is considered unlikely as the cemeteries had closed by that year and were being run on very little revenue. It is considered more likely that much of the planting assessed as dating from 1900 occurred between 1885 and 1890 as directed by the Medical Officer of Health.
[182] Pers. Com. Beaumont/Steinegg, December 2008
[183] Barbadoes Street Cemetery Tree Maintenance and Tree Replacement Strategy dated 1/12/2005 prepared by D. Steinegg. File Ref:PR-026-3/03

The report also noted that the vitality of many of the younger tree species has been compromised by poor drainage and resultant anaerobic conditions in parts of the cemetery. Additionally, ill-considered tree selection e.g. 1990s plantings of *Quercus cerris* (prone to trunk and branch failure), root-bound stock, lawn mower damage and disease have all impacted on the form and/or health of much of the young and semi-mature tree stock.

In the case of the mature and over mature trees on the site:

- a number show historic pollarding – this practice is no longer continued
- two trees near the Churchill Street boundary were noted to be poisoned in November 2005
- others have required corrective pruning, structural bracing and root pruning.

A number of original plantings have been identified as being either a current or future risk to grave fabric. In these cases their impact on the integrity of cemetery fabric may warrant their removal. Specific recommendations concerning this are detailed in the section on the condition of monuments of significant people.



English bluebells growing on a grave in the Barbadoes Street Cemetery. The date of their planting is not known.
Source: Louise Beaumont

Physical condition - general site environment and built landscape fabric

Fabric: Modified Site	Site Environment	Photographed : date unknown
Location: Across all three historic burial grounds		
Condition: The site is characterised by its low-lying terrain and highly modified soils. From historic times it has been prone to waterlogging and ponding. In addition to the unsightly appearance and associated restrictions on the cemetery's amenity use, ponding is detrimental to grave fabric. There are also implications for the health of vegetation and selection and location of new plantings. Soil condition throughout the cemetery is an unknown. However, • waterlogged soil is known to restrict soil aeration • there is a recognised persistence of some embalming agents which do not break down. [184]		

[184] Borstel, C.L. & Niquette, C.M. (2000) Testing Procedures for Historic Cemeteries. ACRA Edition, Vol. 6, No. 5. http://www.crai-ky.com/education/reports/cemeteries.html

Fabric:	Ornamental Curb	Photographed November 2008
Location: Cambridge Terrace		
Description: ca. 1880s sectional concrete curb partially encircling the reserve on the Cambridge Terrace boundary. Possibly the work of J. Sherriff, monumental mason who leased this portion of the reserve from the Church of England Property Trustees from1870 until at least 1883.[185]		
Comments: Curb is associated with the Church of England Cemetery and marks the 1880 boundary following transfer of a portion of this part of the cemetery reserve to Council for the Salisbury Street extension.		
Condition: For the most part the ornamental curb is in good condition with the exception of the end portion where a reasonable area has been damaged. Other smaller areas of damage appear to be concentrated around the sectional joints.		

[185] Minutes of the Church Property Trustees 1878-1887, CADA

Fabric:	Brick Retaining Wall	Photographed November 2008
Location: Southern edge		
Description: ca. 1925 glazed brick retaining wall constructed using common bond or English garden wall pattern (1 course of headers to 3 rows of stretchers). Widened base detail with projecting courses and copping.		
Comments: Erected by the Council as part of the "gifting agreement" negotiated by the Anglicam Church Property Trustees for the small reserve on the cemetery's Salisbury Street/Cambridge Terrace boundary.		
Condition: The middle section of the wall appears to be in good condition. However, end piers and sections are cracked through mortar joints. Vandalism has contributed to brick loss on outer edges.		

Fabric:	Stone Retaining Wall	Photographed November 2008

Location: Barbadoes Street and Cambridge Terrace frontages

Description: 1969 random coursed Halswell stone retaining wall

Comments: Designed by architect G. K. Austin and constructed in conjunction with the concrete posts and chain link fence on Salisbury Street and Cambridge Terrace frontages.

Condition:

For the most part these walls are in good condition. However, in some areas there is noticeable bowing resulting from the pressure exerted by tree root growth. In addition some areas have been breached by tree roots.

Ecological context

Fieldwork for this Plan has not included a faunal survey but the three cemeteries provide a wide range of likely habitats for indigenous fauna including birds, reptiles, and invertebrates. A separate report on the ecology of the cemetery is appended to this Plan (see Appendix 4), but its conclusions have not been incorporated into the significance assessment and policy sections of the Plan, which is concerned primarily with the heritage values of the cemetery.

Two graves in the former Church of England cemetery in 2009.
Source: Ashley Spice

Gravestones and other grave fabric

Victorian gravestone design

During the Victorian period, when the Barbadoes Street cemeteries were established and in use, the memorial stone reached its stylistic and symbolic climax. The stylistic battle between the Classical and Gothic Revivals is as evident in the typical Victorian public cemetery as it was on the typical Victorian town street. The Barbadoes Street Cemetery is no exception to this.

A scholar who has studied Victorian gravestones has written that "The upright slab gravestones of the Victorian period became more and more ornate, whether the basic shape was Norman, Gothic, Anthropomorphic, Cruciform or in the form of a Classical urn or square pedestal".[186]

Although upright slabs were the most common form of Victorian gravestone, large flat "ledger" stones which allowed ample room for inscriptions, table-top "altar" tombs and underground vaults were also typical of the Victorian period.

Some plots with headstones also featured a small "foot" stone to mark the opposite end of the grave. The initials and year of death of the deceased were often inscribed on these footstones. A stone or plastered brick border, cast iron or timber fence or combination of all, enclosed the grave, and shell, gravel or marble chips were used to surface the plot. Shells, a material associated with burials for at least 3,000 years, were symbolic of fertility, hence resurrection.

For the purposes of this Conservation Plan, "grave elements" include monuments (headstones, footstones, grave covers such as slabs), surrounds (wrought and cast iron surrounds, fencing in other materials, stone curbing, edging tiles), grave furniture (vases, shells, artificial flowers, tiling, pebbles and other memorabilia) and individual grave plantings.

The forms of graves and memorials in the Barbadoes Street Cemetery

Examples of most of these typical forms of Victorian gravestones can still be found in the Barbadoes Street Cemetery, even though the passage of time and vandalism have greatly reduced the number of gravestones in the cemetery. The gravestones all conform to typical Victorian patterns and types.

Classical and Gothic designs dominate the architectural styles of the memorials in the Barbadoes Street Cemetery. The dominant form of gravestone in the cemetery is the upright slab with variously shaped tops. But also occurring are crosses, principally Latin but some Celtic, urns on pedestal bases, horizontal slabs originally placed as ledger slabs,[187] tombs, tablets and fragments of cast iron grave markers.

Despite having examples of all the major Victorian forms of gravestones, the Barbadoes Street Cemetery contains a limited range of grave and memorial types, which reflect taste in

[186] Gilbert, p.132

[187] In some cases upright slabs which had been toppled or damaged have been subsequently reset in a horizontal position. These are to be distinguished from the graves on which the memorial stone was, from the outset, laid horizontally.

Representative examples of surviving Victorian gravestones in the Barbadoes Street Cemetery and, right: a typical footstone
Source: Ian Bowman, various dates 2008

grave designs for the relatively short period in which the cemetery was open. The most common form of grave in the cemetery consists of a plain rectangular concrete or rendered brick surround with an upright headstone (stele) broadly rectangular in shape, with a variety of shaped tops. Variations on this include graves with a plain rectangular concrete slab within the surrounds, a sarcophagus, a headstone laid within the walls of the surround, railings of wrought or cast iron, several with timber fences and posts, and one of cast iron. Many graves have grass or planting within the surround, while other have no surround. A number of headstones are set into concrete laid flat or slightly raised on the ground while these and others have no surround. There are a small number of more elaborate headstones.

Less pretentious markers contrast with more expensive monuments. These less pretentious markers are primarily of the slab type, made from marble, limestone or granite. Many have simple, almost naive qualities.

General description of memorial designs

Above, left: a draped column. Above, right: an upright slab gravestone, with the stone carved to resemble branches.
Source: Ian Bowman

The designs of memorials represented in the Barbadoes Street Cemetery include:

- Celtic cross (smooth and rough)
- Plain and ornate slab headstones – Gothic, Classical, imitation timber
- Gothic tomb, plain
- Slab
- Broken column
- Plinth and column
- Plinth and plaque
- Plinth and cross
- Plinth and slab with pediment
- Plinth and urn
- Plinth and broken anchor

- Plinth and needle, Gothic, Classical
- Plinth and column with urn
- Slab with slab
- Gothic with buttresses
- Scroll headstone
- Open-arched, four-columned aedicule[188]
- Plinth and draped needle
- Plaque on edge of edging
- Cross on ground
- Vermiculated base

Gravestone symbolism

The stylistic evolution of the headstone is closely linked to the Victorian penchant for symbolism. Iconography had been used on gravestones since Renaissance times and was as much a language as the written word. A triangle meant God, a Phoenix resurrection, and so on; everyone at the time the stones were placed in position knew and immediately recognised such symbolism.

By the Victorian period, a host of symbols were being incorporated into headstone design. Some were simply reminders of mortality (the skull) or of hope and immortality (ivy and anchor). Some were symbols of faith (the cross). Sometimes the trades or professions of the deceased were symbolised. Their origins were symbolised by national or ethnic icons or symbols. Feelings of grief and loss were also given symbolic expression. Lives cut short were symbolised by cut branches, broken columns or missing links from chains.

"If one wished to express faith or hope, despair or loss, occupation or lodge membership, sleep, tragedy, or eternity, the Victorian designers and stonemasons could do it without inscribing a single word, and often with consummate skill and appealing skill and sensitivity, if not always with sophisticated subtlety."[189]

Plants with symbolic associations also appear on many gravestones. "Trees traditionally associated with death were used - the cypress which dates its symbolism from Roman times, the yew and the willow. The willow has a visual affinity with mourning [while the] palm symbolises peace and victory over death. Ivy, forget-me-not, lily and rose all held particular associations."[190]

"None of these symbols, however, were meant to be literal. We see the literal because we have forgotten the symbolic meaning. But to their first viewers and to their creators, the symbolic meaning was immediately apparent."[191]

Examples of almost all the typical range of symbols seen in a Victorian cemetery can be found decorating the surviving gravestones in the Barbadoes Street Cemetery.

Epitaphs

In the typical Victorian cemetery, epitaphs were as varied as the design of headstones. The

[188] An aedicule is usually two columns supporting a small pediment or, as in this case, four columns forming the corners of a square plan supporting a dome to create a small open room.
[189] Gilbert, p. 34.
[190] Cemetery plantings were also chosen for their symbolism and have the same symbolic meaning as the depictions of the plants on gravestones. Mary Mackay, *'In Memoriam'* Exhibition, p. 13.
[191] Gillon, *Victorian Cemetery Art*, p.8.

epitaph is the primary source of biographical details of the deceased. Victorian epitaphs frequently comprised long biographical accounts complete with details of places of birth and death, family connections, occupation, cause of death and an assessment of character and personal worth.

Many incorporated biblical passages or verses in keeping with the expression of loss or affection. Homespun prose or verse was frequently added to, or on occasion replaced, biblical quotations and indicated the views on the nature of life and death and attitudes towards them of the deceased or of their families.

"There were declarations of love and affection, of faith and hope, of despair and desolation, of anger and defiance and even personal opinions and accusations".[192]

Epitaphs representative of the full range of epitaphs customarily occurring on Victorian gravestones can still be found in the Barbadoes Street Cemetery, even though a great number of the cemetery's gravestones have been lost.

Grave railings

The surviving railings surrounding graves in the Bardadoes Street Cemetery are of several types:

- Arrow head narrow tall, with corner urns
- Arrow head geometric

- Arrow head thick, with twisted column and half twist rail
- Fleur de lis and floral with twisted rod, flat top and bottom rails
- Fleur de lis and floral with twisted rod, flat top and bottom rails
- Fleur de lis flat head
- Romanesque

[192] Gilbert, p. 77. Gilbert suggests there are five principle types of epitaph common to Victorian cemeteries. All of these occur in the Barbadoes Street Cemetery.
i) Statements of basic biographical details.
ii) Statements phrased as if addressed by the dead to the living, more especially in the form of "warnings from the grave".
iii) Statements phrased as if by the living to the dead.
iv) Expressions of loss, despair, desolation, or anger, defiance, resentment and even indictment.
v) Expressions of affection, resignation, hope and faith.
Such sentiments are today confined to, but still reflected in, the "In Memoriam" columns of contemporary daily newspapers.

- Spear head, small and large, and corner urn
- Finial and angled square rail
- Gothic column and twist rail

- Spear head with long rod and flat top and bottom rails
- Fleur de lis finial, medium rod and flat top rail
- Four corner buttresses with three angled rods
- square spear corners with half loop flat top and bottom rails

- Spear and spreading spear with thin long rod and top and bottom rails
- Fleur de lis small and large thick and thin, square posts

- Gothic stone posts with angled wrought iron railings
- twisted corner post with two rod railings
- fleur de lis with wire railings

Materials used in grave elements

No timber grave markers have been found in the Barbadoes Street Cemetery although there could have been some in the past which have not survived.

Materials used in the headstones, surrounds and railings are:

- Trachyte
- Brick
- Tuff
- Slate
- Basalt
- Marble
- Granite
- Sandstone
- Oamaru limestone
- Concrete and cement render
- Cast iron
- Wrought iron
- Steel
- Lead (for lettering, let into incisions in the stone)

General physical condition of grave elements

Most of the graves in the Barbadoes Street Cemetery date from the 19th century. Their age means that almost all then grave elements have suffered from deterioration, decay and damage. The various forms of deterioration, decay and damage are listed below.

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
- Memorials out of alignment

- 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
- Brick bases exposed and suffering erosion and/or efflorescence, with decayed pointing

- 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
- Graffiti.

Lettering

- damaged, including missing lead
- damage to stonework losing clarity in lettering.

Railings

- rusting iron
- missing elements
- unattached elements
- breakages
- misaligned elements
- rusting causing splitting of stone and dislocation of elements
- bent elements.

Vegetation

- Causing damage from roots, whole trees covering or dislocating memorials
- Leaves and needles covering surrounds.

Ground

- Wet with undulations resulting in ponding.

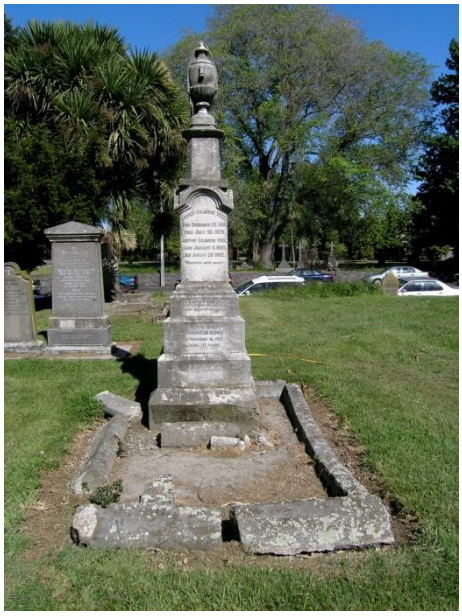
Condition, maintenance and repair of monuments of notable people

This section on the condition of the graves of some of the notable people buried in the cemetery, or of graves which illustrate social or other conditions of the times, includes recommended remedial repairs and suggested maintenance programmes. These matters are also dealt with, in a general way, applicable to all the surviving gravestones and other grave elements in the cemetery, in Appendices 1 and 2 of this Plan.

Note: All work suggested in this section should be specified and supervised by a buildings conservator. Only a professional stone and metals conservator should undertake work in their areas of expertise. Any 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.

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 to allow the type of stone to be ascertained.

Joseph Colborne Veel



Materials

Limestone/marble

Lead lettering

Cement rendered base

Dirt slab

Basalt trachyte edging

Condition

Biological growth over most vertical elements, hiding lettering at lower part

Inappropriate cement render repairs at base

Chipped edges to marble

Weeds and holly growing in slab

Edging broken, missing and dislocated

Missing cast iron railings

Recommended remedial repairs

Investigate reason for chipping – necessary

Apply biocide to remove biological growth – necessary

Reinstate cast iron railings following research to determine design – desirable

Reinstate edging – desirable

Cut out all pointing and re-point whole monument with lime mortar – necessary

Replace concrete repair with stone - necessary

Maintenance

Instigate a maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years, painting cast iron every 10 years; apply biocide when necessary.

George and Matthew Oram

Materials

Limestone/marble

Dirt/gravel/concrete slab

Lead lettering

Trachyte base

Basalt edging

Cast iron fencing

Condition

Black scab and skin damage to arch of cupola

Extensive biological growth over most of vertical elements, hiding lettering at lower part

Staining in centre of lettered section

Weeds and holly growing in slab

Leaning to west

Base exfoliating

Broken and missing sections of cast iron

Cast iron rusting

Base of edging undermined

Slab undulating

Chipped "I" of "In Memoriam"

Recommended remedial repairs

Remove painted graffiti - necessary/desirable

Poultice to remove to remove black scab, staining and exfoliation – necessary

Consolidate skin damage – necessary

Apply biocide to remove biological growth

Reinstate broken cast iron railings – desirable

Clean down and treat cast iron elements for rust, paint with appropriate coating – necessary

Remove all vegetation growth – necessary

Consolidate base and slab – necessary

Cut out all pointing and re-point whole monument with lime mortar – necessary

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years, painting cast iron every 10 years; apply biocide when necessary.

Octavius Mathias

Also Harriet Matthias, Marianne Matthias and 'Gerard' within concrete edging

Materials

Pink sandstone headstone/cross

Incised lettering

Pink sandstone edging

Dirt/gravel/concrete? slab

Condition

Extensive biological growth over headstone and edging

Some lower lettering worn

Edging dislocated and out of level

Broken section at foot of grave possibly damaged section outside edging or buried at foot of Harriet's grave

Edging base undermined

Weeds and holly growing in slab

Recommended remedial repairs

Apply biocide to remove biological growth – necessary

Remove vegetation – necessary

Reinstate edging and edging foundation – necessary

Repair broken section of grave - necessary

Maintenance

Instigate maintenance regime, with cleaning of sandstone every twenty years and re-pointing every hundred years; apply biocide when necessary.

Henry Jacobs

Also Charlotte Emily Jacobs, Mary Jacobs, William Henry Jacobs, Helen Charlotte Hewland

Materials

Concrete headstone with marble base

Concrete? base under marble

Lead lettering

Dirt slab

Basalt edging

Condition

Headstone has badly poured cement at top over original marble section

Marble cross broken into pieces and lying beside edging

Concrete remains of angled plaque? (As on the neighbouring Cass grave)

Edging loose and dislocated

Rose and grass growing in centre of slab

Surround uneven

Recommended remedial repairs

Reinstate cross – desirable

Investigate angled plaque – necessary

Reinstate edging – necessary

Apply biocide to remove biological growth

Cut out all pointing and re-point whole monument with lime mortar – necessary

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years, painting cast iron every 10 years; apply biocide when necessary.

Thomas Cass

Materials

Bronze plaque

(Placed recently)

Concrete plinth

Concrete edging

Earth slab

Condition

Bird droppings

Recommended remedial repairs

Remove bird droppings - necessary

Maintenance

Instigate maintenance regime, apply biocide when necessary.

Henry Harper

Materials

Granite plaque

Marble cross

Pink sandstone edging

Concrete in-filled slab

Incised lettering

Granite edging at rear

Condition

Cross cemented in place

Cross cracked and incised lettering worn

Granite plaque difficult to read

Pink base exfoliating, chipped

Biological growth

Edging exfoliating and worn

Granite edging falling away from memorial

Cracking between memorial and concrete surround

Recommended remedial repairs

Reinstate cross in original vertical position – necessary

Poultice to remove salts from pink base and edging to consolidate exfoliation – necessary

Apply biocide to remove biological growth - necessary

Cut out all pointing and re-point whole monument with lime mortar – necessary

Reinstate edging – necessary

Monitor cracking - necessary

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years; apply biocide when necessary.

John Deans

Materials

Basalt plinth

Granite headstone and plaque

Granite edging

Incised lettering

Basalt edging

Cast iron railing

Condition

Biological growth

Graffiti

Edging broken, discontinuous, missing parts

Missing broken and rusting railings

Huge yew tree growing next to it

Jane Deans

Materials

Trachyte memorial and base

Grey sandstone cross with Celtic carving

Lead lettering

Condition

Biological growth

Edging broken, discontinuous, missing parts

Missing broken and rusting railings

Huge yew tree growing next to it

Lead lettering missing

Trachyte exfoliating

Recommended remedial repairs

Reinstate edging – necessary

Reinstate top of Jane's memorial – necessary

Apply biocide to remove biological growth – necessary

Monitor yew tree – necessary

Reinstate lead lettering of Jane's memorial – necessary

Reinstate cast iron railings – desirable

Clean down and treat cast iron elements for rust, paint with appropriate coating – necessary

Poultice to remove salts and consolidate exfoliation – necessary

Cut out all pointing and re-point whole monument with lime mortar – necessary

Maintenance

Instigate maintenance regime, with cleaning of granite every twenty years and repointing every hundred years, painting cast iron every 10 years; apply biocide when necessary.

Cyrus Davie

Materials

Trachyte memorial and base

Concrete central section

Marble tablets

Lead lettering

Concrete slab

Trachyte edging

Condition

Missing upper section

Pieces of marble and concrete lying next to the memorial

Missing tablet to side

Biological growth

Edging broken, discontinuous, with roots at foot of memorial

Huge yew tree growing next to it

Broken, cracked, uneven concrete slab

Piece of other memorial within slab

Recommended remedial repairs

Reinstate marble pieces – necessary

Reinstate missing tablet – desirable

Reinstate edging – necessary

Monitor yew tree – necessary

Apply biocide to remove biological growth – necessary

Cut out all pointing and re-point whole monument with lime mortar – necessary

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years; apply biocide when necessary.

Alfred Charles Barker

Also Emma, wife, Arthur, son, Richard, son, and Herbert, son

Materials

Sandstone headstone in form of Celtic cross

Incised lettering painted

Basalt base

Concrete surround

Condition

Bird droppings

Black scab

Missing paint in centre of lettering

Skin damage in centre

Biological growth

Yew tree growing at rear of monument

Steel rusting at rear of monument

Undermining of base of slab

Recommended remedial repairs

Poultice to remove salts from sandstone and to remove black scab, and to consolidate skin damage – necessary

Remove bird droppings – necessary

Reinstate lettering - desirable

Apply biocide to remove biological growth – necessary

Monitor yew tree - necessary

Reinstate base of slab - necessary

Maintenance

Instigate maintenance regime, with cleaning of sandstone every twenty years; apply biocide when necessary.

Joseph Garland

Materials

Basalt headstone

Dirt slabs

Wrought iron railings with cast iron heads

Sandstone blocks to base of railings

Incised lettering painted

Condition

Biological growth

Memorial half buried

Memorial on a lean

Railings rusting, missing sections, missing connections, dislocated, not level

Sandstone blocks have impact damage, splitting where bolt rusting

Dirty

Ivy and holly growing in slab

Pieces of other (unrelated?) memorials

Recommended remedial repairs

Reinstate whole of memorial - desirable

Repair railings and blocks, clean down and treat cast iron elements for rust, paint with appropriate coating – necessary

Apply biocide to remove biological growth – necessary

Remove vegetation growth - necessary

Maintenance

Instigate maintenance regime, with cleaning of basalt every twenty years and painting cast iron every 10 years; apply biocide when necessary.

Pratt

Also memorial to Joseph Fowler, nephew of Sarah Pratt

Materials

Polished granite headstone (sides and rear not polished)

Dirt slabs

Basalt base on concrete

Concrete edging

Proud lettering with background etched

Condition

Biological growth

Graffiti

Bird droppings

Basalt base damaged/eroded exposing concrete base

Cracking at rear between edging and neighbouring memorial

Yew tree growing in corner

Recommended remedial repairs

Remove graffiti - necessary

Poultice to remove salts from base and to consolidate – necessary

Remove bird droppings – necessary

Apply biocide to remove biological growth – necessary

Monitor yew tree – necessary

Maintenance

Instigate maintenance regime, with cleaning of granite every twenty years and re-pointing every hundred years; apply biocide when necessary.

William Reeves

Also memorial to Gertrude Mary and Coleridge Edward

Materials

Polished granite headstone (sides and rear not polished)

Dirt slabs

Basalt base on concrete

Concrete edging

Incised lettering

Cast iron railings

Condition

Biological growth

Exposed concrete base

Cracking at rear between edging and neighbouring memorial

Holly tree growing nearby

Cracked and spalled edging, especially at corners

Missing sections, rusting and cracked railings

Recommended remedial repairs

Monitor holly tree – necessary

Repair edges – necessary

Apply biocide to remove biological growth – necessary

Reinstate missing and repair damaged cast iron railings – desirable

Clean down and treat cast iron elements for rust, paint with appropriate coating – necessary

Maintenance

Instigate maintenance regime, with cleaning of granite every twenty years, painting cast iron every 10 years; apply biocide when necessary.

Stewart

Also memorial to Francis Herbert

Materials

Polished granite headstone (sides and rear back not polished)

Concrete central and lower section

Basalt base

Concrete edging

Cast iron railings

Dirt slabs

Basalt base on concrete

Concrete edging

Incised lettering

Condition

Biological growth

Stone on a lean

Cracking and spalling of edging

Rusting and missing sections of railing

Yew tree growing nearby

Recommended remedial repairs

Monitor lean – necessary

Reinstate edging – necessary

Apply biocide to remove biological growth – necessary

Reinstate missing cast iron railings – desirable

Clean down and treat cast iron elements for rust, paint with appropriate coating – necessary

Monitor yew tree - necessary

Maintenance

Instigate maintenance regime, with cleaning of granite every twenty years, painting cast iron every 10 years; apply biocide when necessary.

Henry John Tancred

Materials

Marble upper sections

Basalt base

Basalt edging

Cast iron railings

Dirt slabs

Lead lettering

Condition

Missing top section (possibly sections on slabs)

Biological growth

Cracking, dislocated and spalling edging

Rusting and missing sections of railing

Two cabbage trees growing within slabs

Lettering standing proud

Recommended remedial repairs

Reinstate missing top section – desirable

Apply biocide to remove biological growth – necessary

Reinstate damaged and missing cast iron railings – desirable

Clean down and treat cast iron elements for rust, paint with appropriate coating – necessary

Repair damage to base - necessary

Remove cabbage trees - necessary

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years, painting cast iron every 10 years; apply biocide when necessary.

George Gould

Materials

Marble upper section

Pink granite central section

Basalt base

Basalt edging

Concrete slabs

Lead lettering

Condition

Biological growth

Cracking, dislocated and spalling edging

Missing railing

Lettering standing proud

Recommended remedial repairs

Reinstate edging – necessary

Apply biocide to remove biological growth – necessary

Reinstate cast iron railings following research to determine design – desirable

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years; apply biocide when necessary.

Felix Wakefield

Materials

Basalt

Marble plaque

Incised lettering

Vermiculated base

Condition

Missing top section

Lettering difficult to read

Biological growth

Leaning

Dislocated base

Chipped corners

Recommended remedial repairs

Reinstate top section if design can be determined - desirable

Apply biocide to remove biological growth – necessary

Monitor lean - necessary

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years; apply biocide when necessary.

John Williams

Materials

Granite

Incised lettering

Concrete slab

Condition

Sloping slab

Missing railings

Chipped slab

Biological growth

Cracking, missing section of slab

Recommended remedial repairs

Monitor slab - necessary

Reinstate cast iron railings following research to determine design – desirable

Apply biocide to remove biological growth – necessary

Repair slab - necessary

Maintenance

Instigate maintenance regime, with cleaning of granite every twenty years and re-pointing every hundred years; apply biocide when necessary.

Francis George Garrard

Materials

Marble anchor plaque

Trachyte base?

Concrete slab

Basalt

Pebbles on concrete slab

Condition

Biological growth

Leaning

Skin damage to trachyte

Cracked concrete slab

Cracked, dislodged, undermined edging

Holes where railings were

Recommended remedial repairs

Monitor leaning – necessary

Poultice to remove salts from trachyte and to consolidate skin damage – necessary

Apply biocide to remove biological growth - necessary

Reinstate cast iron railings following research to determine design – desirable

Repair slab - necessary

Reinstate damaged edging– necessary

Cut out all pointing and re-point whole monument with lime mortar – necessary

Maintenance

Instigate maintenance regime, with cleaning of limestone every twenty years and re-pointing every hundred years; apply biocide when necessary.

The sexton's house

The sexton's house, on the Cambridge Terrace frontage of the former Church of England cemetery, on that cemetery's eastern edge, is the only surviving historic building associated with the use and management of the cemetery.

The present house was built in the 1920s,[193] replacing an earlier cottage on the same site. The house is at present fenced off from the cemetery but does not have a separate title.

Description

The cottage has a square plan with a recessed verandah on the north-east corner and central entry leading to a 'T' shaped corridor. On either side of the north/south entry corridor are bedrooms with a bathroom at the end of the corridor and another bedroom to the east of the bathroom. The east/west corridor leads to the living room to the west with kitchen and former scullery to the south. A back door leads from the scullery.

The cottage is designed in the early Californian bungalow style with a shallow pitched roof, exposed rafter ends, shingles in a splayed hood over the verandah, double casement windows with toplights, an upright panelled front door with toplight and sidelights, and Art Nouveau detailing. The house has typical shiplap weatherboards and is built on a concrete foundation wall with cast iron vents. The early version of the style, seen in the cottage, has a hipped rather than the gabled roofs, and late Edwardian Arts and Crafts detailing, such as the shallow arches to the verandah, corner coverboards and the projecting bay windows with ornate brackets.

The exterior of the cottage is largely authentic from the time of construction, likely to be early 1920s. This includes the original glazing with obscure glass at the verandah end and coloured glass in the sidelights of the front door.

The interior maintains the Arts and Crafts detailing with ornate plaster ceiling roses in three rooms, timber and tiled fire surround in the living room, dark stained timber skirtings and architraves, dark stained picture rail and Art Nouveau door furniture.

[193] It has not been possible to establish an exact date for the construction of the house or to identify the architect.

The interior of the cottage, too, is largely authentic retaining original papered plastered ceilings and walls, skirtings and architraves, picture rail, six panelled upright doors and furniture, timber strip floors and casement windows some with curled cast iron casement stays. The only spaces which have been changed are the kitchen and bathroom which have hardboard linings, possibly installed in the 1940s or 1950s.

Condition

The house is in generally good condition for a building of its age.

Maintenance

Routine maintenance is required to maintain the house in good condition. Any repairs or replacement of material should maintain the authentic period character of the house and be undertaken in accord with the ICOMOS New Zealand Charter (see Appendix 5).

The two significant structures at the Barbadoes Street Cemetery which have not survived are the lychgate leading into the Church of England cemetery from Barbadoes Street and the mortuary chapel. In this undated photograph, the chapel can be glimpsed through the lychgate.
Source: George Barrell Collection, Canterbury Museum

Significance assessment

Introduction

The possible criteria to assess the heritage value of a place like the Barbadoes Street Cemetery include those in the Historic Places Act 1993 and those in the Christchurch City Plan and the plans of other local authorities. The criteria adopted here for assessing the significance of the Barbadoes Street Cemetery do not address the significance of the place to tangata whenua. The criteria adopted are based primarily on the significance categories used by the Christchurch City Council when making decisions about heritage listings under the City Plan.

An effort has also been made, however, to incorporate criteria being developed internationally to take into account a wider range of values when the significance of a place is being assessed.

In assessing the significance of the Barbadoes Street Cemetery, attention has been given to the concept of "authenticity", in order to account adequately for the site's intangible values. The concept of "authenticity" is particularly relevant in assessing the significance of a place like the Barbadoes Street Cemetery which has been greatly altered or modified in periods subsequent to its establishment and early development. Since 1885, the cemetery has lost a significant part of its heritage fabric through damage to, or destruction or removal of, individual gravestones. The mortuary chapel and lychgate in the former Church of England cemetery, the two structures in the cemetery of greatest historical significance, have both been demolished. The cemetery's original layouts have been largely erased and much of its early planting has been lost and replaced by new plantings. The extent of this loss of original heritage character might, unless the concept of authenticity relating to intangible as well as tangible values is introduced into the assessment, result in the true significance of the cemetery, as it exists today, being under-estimated.

The authenticity of the Barbadoes Street Cemetery today is a measure of the extent to which it still embodies or possesses intangible values ("spirit and feeling") despite the significant modification and loss of (physical) heritage fabric it has suffered.

In *The Management Guidelines for World Cultural Heritage Sites* by Bernard Feilden and Jukka Jokilehto, ICCROM, UNESCO, ICOMOS, 1993, which outlined the criteria for consideration of World Heritage listing, the areas of authenticity comprised design, material, craftsmanship and setting.

A belief that these areas of authenticity did not allow for cultural differences led to the ICOMOS *Nara Document on Authenticity*, 1994. In this document the areas on which significance was to be assessed were identified as "form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling".[194] The same formula (form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling) was included in the *Riga Charter on Authenticity and Historical Reconstruction in Relationship to Cultural Heritage*.

The need to give weight in making assessments of the significance of buildings and sites to

[194] ICOMOS *Nara Document on Authenticity*, 1994

intangible cultural heritage was further discussed at a meeting of experts from Africa held at the Great Zimbabwe World Heritage Site in 1999. At this meeting Dawson Munjeri stated:

> *that the essence of the notion of authenticity is culturally relative. In traditional African societies, it is not based on the cult of the physical objects ("the tangible") and certainly not on condition and aesthetic values. In these societies, the interplay of sociological and religious forces has an upper hand in shaping the notion of authenticity [the intangible].*[195]

With respect to cultural landscapes (such as the Barbadoes Street Cemetery), Herb Stovel stated:

> *The definition of cultural heritage is broadening …. A concern for the monumental had implicitly focused the attention of conservators on essentially static questions – on the ways in which the elements of the existing fabric could meaningfully express or carry valuable messages. A concern for the vernacular, or for cultural landscapes, or for the spiritual had moved the focus away from questioning how best to maintain the integrity of the fabric toward how best to maintain the integrity of the process (traditional, functional, technical, artisanal) which gave form and substance to the fabric.*[196]

The Declaration of San Antonio, Texas, in 1996, was more explicit about the concept of authenticity with respect to cultural landscapes:

> *We recognise that in certain types of heritage sites, such as cultural landscapes, the conservation of the overall character and traditions, such as patterns, forms and spiritual value, may be more important than the conservation of the site's physical features, and as such, may take precedence. Therefore authenticity is a concept much larger than material integrity.*[197]

It is clear that an older belief that a buildings, item or landscape was of heritage significance if it was old, undamaged and existing more or less as it was originally is no longer tenable. The intangible values which most now agree must be included in any evaluation of the heritage significance of a building, item or landscape do not depend only on the survival of the building, item or landscape in the original form.

Nora J. Mitchell concludes that it is critical to describe the values of the landscape including traditions, land use and resulting character and physical components as well as intangible values before being able to evaluate the levels of authenticity. She proposed a "basic framework for assessment and sustaining authenticity of cultural landscapes", which has been incorporated into the assessment of the values, authenticity and conservation policies of the Barbadoes Street Cemetery.

Definitions – the City Plan heritage listing criteria

The criteria for assessing the significance of the Barbadoes Street Cemetery used in this Plan are those in the City Plan (Section 4.3.1). These are:

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[195] Quoted in Stovel, H., "Origins and influence of the Nara document of authenticity" in *APT Bulletin*, vol. XXXIX, no. 2-3, 2008, p.16

[196] Quoted in Mitchell, N., "Considering the authenticity of cultural landscapes, in *APT Bulletin*, vol. XXXIX, no. 2-3, 2008, p.26

[197] Ibid

Historical and Social Significance

For its historic value or significance in terms of a notable figure, event, phase or activity, and whether it is an important reflection of social patterns of its time.

Cultural and Spiritual Significance

For its contribution to the distinctive characteristics of a way of life, philosophy, religion or other belief and/or the esteem in which it is held by a particular group or community, including whether it is of special significance to Tangata Whenua.

Architectural and Aesthetic Significance

For its significance in terms of a design of a particular style, period or designer and whether it has significant artistic value.

Group and Setting Significance

For its degree of unity in terms of scale, form, materials, texture and colour in relationship to its setting and/or surrounding buildings.

Landmark Significance

For its landmark significance in the community consciousness.

Archaeological significance

The heritage item and its relevance in respect of important physical evidence of pre 1900 human activities.

Technological and Craftsmanship Significance

The heritage item's importance for the nature and use of materials, finishes and/or constructional methods which were innovative for the period or of noteworthy quality.

Assessment of significance

This assessment of significance is based on Mitchell's framework, the relative values of the Nara Document where appropriate as well as on the City Plan criteria. It is also based on the following catalogue of surviving features of individual significance:

The gravestones, grave surrounds (including railings) and other fabric associated with individual graves

The 19th century plantings

Other old fabric on the cemetery's boundaries, notably the brick wall of 1925 along the southern boundary of the former Church of England cemetery and the curbing on the outer edge of the small area of reserve land immediately south of the brick wall.

The surviving sexton's house

The plantings of the second half of the 20th century.

Historical and social significance

The Barbadoes Street Cemetery has high historical significance as one of the oldest cemeteries in Canterbury and as the earliest designed cemetery in Christchurch City.

As a cemetery which is nearly 160 years old, with monuments and landscaping in various states of repair, the cemetery evokes a very strong sense of the past and of history.

The cemetery's location and setting contribute to its high historical significance. The cemetery is located in a general area that was the scene of sustained Maori activity in the centuries before European settlement of Canterbury. In its neighbourhood is the likely site of the settlement of Tautahi (either pa or kainga).

In addition, the southern boundary of the cemetery is close to The Bricks, a site of great historical importance in the city's European history.

The absence of tangible physical evidence of the past at these other two sites (except for the 1926 cairn at The Bricks) increases the importance of the cemetery as a whole and of the individual historic elements that survive in it.

The proximity of the cemetery to these important historic areas or sites encourages reflection about the city's past and the people who visited or lived in the area before the present generation.

The graves of notable people in the cemetery give it associations with many of the leading figures in the first 50 years of the city and the province. No other churchyard or cemetery in Christchurch has the graves of such a large number of people who played historically important roles in the city's earliest development.

The graves in the cemetery also illustrate many of the social conditions of the period the cemetery was in constant use (1851-1885). The gravestone inscriptions and other cemetery records provide information about family size and structure, social standing, occupations, religious life in Canterbury in the last half of the 19th century. The number of infants and children buried in the cemetery reflects the high infant mortality of the period. The accidents that claimed the lives of a significant number of people buried in the cemetery reflect the hazardous conditions of life faced in colonial Canterbury.

The cemetery, in origin three separate but contiguous cemeteries, is one of the 'open spaces' that have survived from the original plan for Christchurch which has remained in the same land use since the founding of the city. It provides a tangible reminder of the aspirations and intentions of the Canterbury Association and of the work of the surveyors who were the Association's first agents in establishing Christchurch. The size of the former Anglican cemetery relative to the former Dissenters' and Roman Catholic cemeteries reflects the privileged position the Church of England enjoyed in the Canterbury Association's scheme for the settlement.

The early lay-out and plantings of the original three discrete denominational cemeteries reflected the current thinking and standards of cemetery design of the period, as formulated notably in the writings of Loudon.

As one of Christchurch's earliest public landscapes, the cemetery contains some of the earliest public plantings in the city and considerable evidential value resides in much of the cemeteries late 19th century plant material.

The cemetery has associations with a number of Canterbury's pioneer nurserymen who

variously gifted or gave various plants and laid out the three original cemetery grounds, specifically William Wilson (also an important early businessman and local politician), Thomas Abbott, William Gimblett (also a seedsman and florist) and William Hislop. The Dissenters' cemetery landscape also has a significant association with the architect Samuel Farr who designed the layout of the grounds.

The cemetery contains a significant arboricultural record, which references the 19th century catalogues of many of Christchurch's early nurserymen.

The cemetery contains approximately seventy extant trees which are understood to date from 1851 to ca 1890 i.e. the years of the establishment, operation, closure of the three denominational cemeteries and the immediate post-closure period in which 'sanitary plantings' were made on the direction of the health authorities, notably Dr Courtney Nedwill, the city's Medical Officer of Health, who was instrumental in the closure of the three cemeteries. The history of the cemetery both before and after the three denominational cemeteries were closed illuminates the concerns of the time about public health. The landscape reflects 19th century scientific and medical theories around health, contamination and the curative properties of particular trees.

The cemetery was noted by S.W. Burstall to have the largest concentration of old English yew trees recorded in Canterbury.[198]

The subtle but still evident differences of the historic plantings in the three original denominational cemeteries are important historical evidence of the nature of those denominations and their general differences at the time the plantings were made.

These surviving trees give the cemetery a significant level of historic landscape authenticity.

The present social importance of the cemetery derives from its being held, as a cultural heritage landscape, in high esteem by a number of significant groups within the community. This is reflected in public outcry over vandalism, in lengthy efforts by genealogists to document the inscriptions on headstones, in ongoing efforts to locate and document burials by various church archivists and in the level of community interest in the Barbadoes Street Cemetery exhibition at Otautahi/Our City in 2008-09.

That the cemetery and its landscape had acquired a social value and recognition as an important Christchurch cultural heritage landscape by the late 20th century was particularly manifest when the grounds were the scene of regular community working bees, especially in the 1970s and 1980s.

Cultural and Spiritual Significance

The landscape is a remnant of a purpose-designed environment for the invocation of memory and emotion. It reflects past values and attitudes to death and mourning which were important to the city's 19th century community.

The landscape, even in its modified state, illustrates a style of cemetery design and memorial custom which is no longer practiced in the 21st century and thus embodies past cultural values and practices in a tangible way.

Remnant elements and planted fabric within the landscape reflect traditional cemetery design practices of the Victorian era. These include, specifically, the use of combinations of

[198] Burstall (1973), *Forest Mensuration Report No. 22 Historic and Notable Trees of New Zealand: North Canterbury, South Canterbury and Chatham Islands*, p. 29

particular trees and plants for their historically attributed symbolism e.g. yew trees representing everlasting life, twining plants such as ivy symbolising various types of love, and oak and laurel referencing the wreaths used to celebrate heroes. This symbolism is no longer understood by a majority in contemporary society which gives the cemetery importance as a repository of lost cultural understandings.

The texts on the surviving gravestones and grave memorials, which remain legible are testimony to the religious beliefs of the people of Christchurch at the times the stones or memorials were raised.

The practice of burials and use of grave memorials by the European settlers who laid their dead to rest in the cemetery reflect the cultural and spiritual milieu from which they came. The cemetery (with its remnant differences in the layout and planting of the original three discrete cemeteries) reveals the cultural attitudes and practices of internment of members of the three major denominations in the new settlement: Anglicans, Dissenters (Methodists) and Roman Catholics.

The need for memorials of permanent materials to remind the living of the dead and for an area set aside for the dead to be buried together away from the living, has been a cultural norm for centuries. The cemetery illustrates the application of this cultural norm in a New Zealand colonial setting.

Architectural and aesthetic significance

The layout of the Dissenters' Cemetery has associations with a significant architect in Christchurch in the second half of the 19th century, S.C. Farr. Although the loss of the mortuary chapel from the former Church of England cemetery has robbed the cemetery of its tangible link to the city's foremost Gothic Revival architect, B.W. Mountfort, the chapel is remembered and this memory links the cemetery to another important figure in Christchurch's 19th century architectural history.

The cemetery's aesthetic significance derives in part from its reflecting the design ideals and advice of one of the leading 19th century writers on the layout of cemeteries, Loudon.

The surviving headstones, memorials and surrounds have aesthetic values, collectively and individually, for their artistic merit. They are representative of high Victorian cemetery art and significant as a group within a designed landscape. Their designs also reflect the common styles popular in the period, both Gothic and Classical. The cemetery also contains examples of a typical range of design types for grave stones, including slab, ledger stone, cross, urn, foot stone, broken column, draped column, broken anchor, needle, aediculae[199] and scroll.

The designs of memorials and monuments reflect a common range of designs of the period, with particular value in the symbolism and iconography employed. They afford a comprehensive lexicon of forms, symbols and types associated with death.

Of the individual surviving gravestones, the group that marks the graves of members of the Mathias family is probably of exceptional aesthetic importance.

The wider aesthetic value of the cemetery derives from the total area of the burial grounds and the relief their large footprint gives in a closely built up area of the city.

[199] As noted in a previous footnote, an aedicule in this context consists of four columns forming the corners of a square supporting a dome to create an open room.

The varying density of planting, contrast of plant texture, form and massing, contributes to an overall landscape composition and general aesthetic appropriate to the memorial function of a cemetery.

The park-like layout and planted aesthetic of the cemetery accords with the Victorian notion of burial in a garden setting as a means of assuaging the sense of grief inevitably associated with the loss of loved ones.

There is still a clarity of landscape character observable in aspects of the spatial layout and remnant planted fabric. This, together with the present lack of visual clutter, continuity of plant form and predominantly green colour palette give the place an overall sense of tranquillity

Though it was not part of the cemetery's original design intention, the age, level of quiet decay and areas of vegetation growing randomly, the now irregular distribution of the surviving gravestones and memorials, all give the area as a whole a picturesque aesthetic, which reflects the Romantic sensibility which was still influential when the cemetery was open.

The cemetery today possesses a sense of solitude and a sense of a cemetery as a place where an individual faces grief and 'intimations of mortality' which are often experienced in cemeteries. The use by Bill Sutton of the (then still standing) cemetery chapel and of several identifiable memorials from the Barbadoes Street Cemetery as motifs in his painting *Nor'wester in the Cemetery,* 1950, to evoke this sense highlights the importance of the cemetery as place where aesthetic sensibilities are expressed and can be experienced. This is so even though the painting is very far from a literal depiction of the cemetery,

Group and setting significance

The contextual relationship between the former Anglican cemetery with its slightly elevated aspect and the pleasing (river) views is significant and illustrative of one of the key features of its 19th century garden cemetery design.

The openness of the cemetery to the roads and river (which were not a feature of it in earlier years) gives the cemetery great importance in its immediate neighbourhood from streetscape and townscape points of view.

In the wider urban context the cemetery has significance as the oldest cemetery in Christchurch. Its early closure and the vandalism and neglect it suffered in the first three-quarters of the 20th century have given it a quite different character from other 19th centuries, such as Addington, Linwood and Sydenham. The fact that it is now more open and has a larger proportion of its surface grassed than the city's other 19th century cemeteries mean that it offers different emotional and aesthetic experiences from those cemeteries. The pleasing prospects across it from the adjoining roads and riverbanks make the Barbadoes Street Cemetery unique in Christchurch, although this was not the case when the cemetery was in use and it was closer in appearance than it is today to cemeteries like Addington, Linwood and Sydenham.

Landmark significance

The cemetery's landmark status derives from its being a significant area of open ground in a now closely built-up part of the city and from the presence of large trees.

The cemetery landscape has been a significant visual presence on Barbadoes Street and Cambridge Terrace and from the Avon River since Christchurch's earliest development. As a focus for the memory of the dead it is a highly visible landmark within the built environment of the inner city.

Archaeological significance

The Barbadoes Street Cemetery has the potential to provide a considerable amount of information about the history of the cemetery and social, cultural and spiritual attitudes through the use of archaeological techniques and the analysis of physical evidence. As such, the cemetery is of archaeological significance.

Technological and craftsmanship significance

The remaining memorials, grave surrounds and railings reflect traditional monumental mason practices, especially from Great Britain, of the mid and later 19th century in form, material, detail and lettering. Surviving gravestones are of the full range of materials used in 19th century Canterbury. The memorials, surrounds and railings reflect common materials used in the period such as stone, cast iron, wrought iron, concrete, brick, and lead. Some of the stone was locally quarried including trachyte, tuff, limestone, and basalt. Stone not likely to have been sourced locally includes marble, granite and sandstone.

The Barbadoes Street Cemetery was the first established in Christchurch and some of its surviving gravestones, grave surrounds and other fabric are the oldest of their kind in Christchurch. Materials used in the cemetery memorials have the potential to show the durability of materials used over a very long period of time, and how those materials deteriorate.

Most of the surviving gravestones in the Barbadoes Street Cemetery are plain slab memorials. The cemetery has few complicated designs showing a very high standard of design and form. Only the Oram and Mathias memorials are greatly different in scale, design and form from most other memorials. In comparison with other slightly younger Christchurch cemeteries, there are no major sarcophagi memorials.

The memorials reflect the skills and design abilities of a number of the Christchurch's 19th century stonemasons. They were executed by a number of the most significant monumental stonemasons of the period in Christchurch, including C.W.J. Parsons, Mansfield, James Tait and Silvester and Robertson. The grave railings and surrounds equally reflect the skills and design abilities of the city's 19th century iron-workers.

The memorials are fine examples of craft processes that reflect social attitudes to death and fashion in funerary ornamentation of the nineteenth century.

The memorials can be studied to reveal the techniques and materials used for memorials in 19th century Christchurch. The techniques used in the design and construction of the memorials are typical of the period, with some memorials showing a higher level of skill such as creating a vermiculated finish, imitating timber and creating effects such as drapery using stone.

The design and construction of the ornamental curb surrounding the southern tip of the former Church of England cemetery has the potential to provide information on 19th century technical construction practices.

Summary of heritage values

The cemetery is of high significance even though it no longer exists as an intact record of 19th century cemetery design principles. Its historical, cultural, social, architectural and technological significance could all have been regarded as less because the material integrity and authenticity in terms of form and design, materials and substance, use and function and traditions and techniques of the cemetery have been seriously compromised by:

- The loss of a very large number of gravestones and grave memorials
- The obliteration of almost all evidence of the original layout and of almost all traces of former paths and access lines between rows of graves
- The loss of the mortuary chapel that once stood in the Church of England cemetery
- The loss of almost all historic fencing and hedging which defined and separated each cemetery. This provided a strong sense of enclosure and directed an inward looking gaze in contrast to the present open, accessible character
- The loss of the lychgate on Barbadoes Street which, in conjunction with the mortuary chapel, on the same axis as the gate, gave the cemetery a suitably dignified and even imposing point of entry
- The construction of a modern lychgate on a site that was never, historically the primary point of entry to the Church of England part of the cemetery and of walls and perimeter fencing for which there was no historical precedent
- The construction of paths that bear no relation to the original pattern of path and access ways and which in several places have been built over graves
- The overlaying of 19th century plantings by subsequent, 20th century, plantings which did not conform to or continue the planting regimes of the years in which the three denominational cemeteries were established and in use.

But as the discussion of changes in how the heritage values of buildings and landscapes in the introduction of this section made clear, the cemetery still has authenticity in terms of location and setting and spirit and feeling. This authenticity is based on intangible values rather than tangible structures surviving from the past.

The far-reaching modification of the cemetery since 1885 has conferred a new character on the cemetery which is itself of value and significance, especially for the cemetery's spiritual and other intangible values. In addition, enough fabric has survived from the 19th century (as detailed in the list of features which introduced the section on significance assessment) to warrant an overall assessment that the cemetery is of high national, regional and local significance. The cemetery's location in association with other sites of great significance (both Maori and early European) reinforces its high level of significance.

Summary statement of significance

The Barbadoes Street Cemetery is nationally significant as a rare historic New Zealand example of a contiguous group of discrete, denominational cemeteries. It is locally and regionally significant as the first cemetery in Christchurch and because it is the last resting place of the largest number of people who played historically important roles in the city's early development in Christchurch. The size of the Church of England cemetery relative to

the Dissenters' and Roman Catholic cemeteries reflects early Anglican authority over the city. The setting aside of separate areas for members of other denominations is an indication of the importance of denominational differences at the time the cemeteries were established.

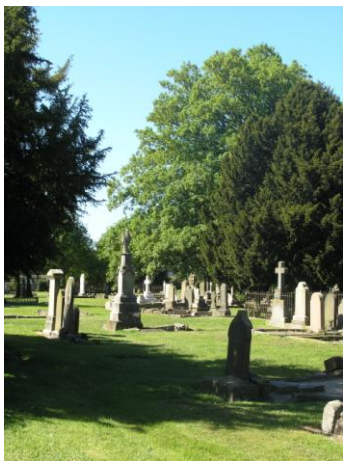
The cemetery is locally significant for its overall landscape design, for the use of particular plants and styles of layout, for the range and variety of memorial design and of materials used to mark or define individual graves. The association of two significant early architects and of a number of prominent nurserymen, monumental masons and iron-workers with the development of the cemetery through the years it was in constant use (1851-1885) add to its local significance.

It has a high spiritual value as a burial ground because of its embodiment of the attitudes towards death, memory, commemoration and mourning of the inhabitants of Christchurch in the second half of the 19th century. The changes caused by subsequent neglect and willful damage have given the cemetery's landscape today a notable picturesque quality, an atmosphere of nostalgia, decay and age and a sense of history. It is held in high esteem by organisations and individuals within the city partly because of the modifications to its appearance which might otherwise have diminished its significance as an historic record.

The cemetery landscape has enormous educational and interpretive potential for students of subjects as diverse as art, landscape architecture, history, anthropology, geology, ornithology, botany and arboriculture.

Significance of particular items or features

Heritage item or feature	Significance
Landscape setting	High



Overall layout	
Historic plot layout	High
Recently laid paths	None

Fencing and hedges around historic graves High

Early, original plantings (19th century) High

Mid 20th century plantings Medium

Recent plantings Low

Wilding Plants Low to None

Lychgate Low

General burials, monuments & surrounds High

Building (Sexton's cottage) High

'Notable' graves High

Contours/context/views High

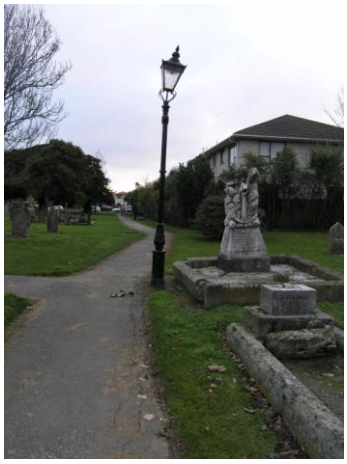
Recently created entrances and paths None

Stone walling around perimeter Medium

Brick wall at southern edge of former Church of England cemetery High

Ornamental kerb around former toe of Church of England cemetery High

Lighting None



Framework for conservation policies

Conservation Principles

The ICOMOS New Zealand Charter

The ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value provides a guide for the conservation of places of cultural value in New Zealand. It serves as a frame of reference for owners, territorial authorities, trades and crafts people and the general community.

The Charter defines conservation as "the processes of caring for a place so as to safeguard its cultural heritage value". Appropriate conservation processes under the Charter include maintenance and repair, stabilisation and restoration.

This Charter, which is attached as Appendix 5, discusses general principles before identifying conservation processes. The Charter's general principles are that conservation should:

- Make use of all relevant conservation values, knowledge, disciplines, arts and crafts
- Show the greatest respect for, and involve the least possible loss of, material of cultural heritage value
- Involve the least degree of intervention consistent with long term care and the principles of the Charter
- Take into account the needs, abilities and resources of the particular communities
- Be fully documented and recorded.

The Charter should be used to guide any future conservation planning, including maintenance, stabilisation, repair, restoration, reconstruction, or interpretation at Barbadoes Street Cemetery.

Historic Cemeteries Conservation Trust of New Zealand

The 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.

Regulatory requirements

Legislation that is relevant to the management of the Barbadoes Street Cemetery includes:

Burials and Cremation Act 1964

This Act 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.

Historic Places Act 1993

The Historic Places Act is administered by the New Zealand Historic Places Trust. The main purpose of the Act is to:

> *promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand.*

The Trust's key area of regulation under the Historic Places Act relates to archaeological sites. The Act defines an archaeological site as

> *any place in New Zealand that –*
>
> *a) either –*
>
> *i) was associated with human activity that occurred before 1900; or*
>
> *ii) is the site of the wreck of any vessel where that wreck occurred before 1900; and*
>
> *b) is or may be able through investigation by archaeological methods to provide evidence relating to the history of New Zealand.*

Any person wishing to undertake work that may damage, modify or destroy an archaeological site must first obtain an authority from the NZHPT for that work. As the Barbadoes Street Cemetery contains burials, paths and memorials that predate 1900, it is an archaeological site as defined by the Historic Places Act 1993 and is subject to the provisions of that Act.

Resource Management Act 1991 and the Christchurch City Plan[200]

An amendment to the Resource Management Act in 2003 strengthened the recognition of historic heritage under the Act by including it in section 6 as a "matter of national importance". Historic heritage under the Act includes "outstanding landscapes". The Act also specifies that all historic heritage should be protected from "inappropriate subdivision, use, and development".

Under the Resource Management Act 1991, local authorities are required to recognise and protect the heritage value of sites, buildings, places or areas. The CCC has a schedule of heritage items in its City Plan. In the schedule, the Barbadoes Street Cemetery is listed as a group 1 heritage place. Work in the cemetery is controlled by the rules in the Plan which

[200] http://www.cityplan.ccc.govt.nz/NXT/gateway.dll?f=templates&fn=default.htm

cover group 1 historic places.

For heritage items in groups 1 and 2, demolition is a non-complying activity, and alteration, removal or additional buildings are discretionary activities. Subdivision of a heritage property is also a discretionary activity. The Council's discretion is restricted to matters with an effect on the heritage values of listed buildings, places and objects.

Non-complying activities are assessed against City Plan Heritage Objectives and Policies. Discretionary and controlled activities are assessed against the City Plan heritage assessment matters.

Local Government Act 2002

The Local Government Act requires all councils to prepare 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 such as this which addresses the heritage values of a cemetery is useful to feed into any overall management plan for or assessment of a cemetery.

Conservation policies

Explanation

The following conservation policy statements have been developed to guide the Council and stakeholders as they undertake unforeseen as well as anticipated future work at the cemetery. The statements include guidance on both practical requirements and the retention of essential heritage values.

The statements of the first group are general conservation policies; they are followed by a second group of specific intervention policies for implementation within suggested time frames. These intervention policies are based on the principles set out in the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value and the Nara statement on Authenticity. The actual policy statements are in italics, with supporting commentary below each statement.

General policies

General Policy 1

Standards

The conservation and management of the Barbadoes Street Cemetery should conform to internationally recognised standards of practice and knowledge for cemetery conservation.

There is a wide range of publications and website information outlining current internationally recognised 'best practice' for the conservation and management of historic cemeteries. In New Zealand, the NZHCCT has a website[201] which provides specific guidance as well as having links to other national and international websites, including the National Trust of Australia website[202] and the English Heritage website[203]. These statements about "best practice" have been consulted in the preparation of this Conservation Plan. They contain additional information and those seeking guidance on specific matters concerning the management of the Barbadoes Street Cemetery should consult them for further relevant information.

General Policy 2

ICOMOS Charter

Work carried out on all the cemetery fabric should be in accordance with the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value.

This Charter has been formally adopted by the NZHPT, the Department of Conservation and a number of territorial authorities, including the CCC.

The Charter identifies eight conservation processes:

1. Non-intervention (not carrying out any work)
2. Maintenance (the protective care of an historic place)

[201] http://www.cemeteries.org.nz
[202] www.nsw.nationaltrust.org.au/cemsplanning.html
[203] www.english-heritage.org.uk

3. Stabilisation (the arrest of the processes of decay)
4. Repair (the making good of decayed or damaged material)
5. Restoration (returning a place as nearly as possible to a known earlier stage by reassembly, reinstatement and/or the removal of extraneous additions)
6. Reconstruction (the introduction of new material to replace material which has been lost, which can only be carried out where sufficient evidence is available and the need is essential)
7. Adaptation (modifying the place to suit it to a compatible new use involving the least possible loss of cultural heritage value)
8. Interpretation (making the heritage values of the structure or place accessible).

For cemeteries generally, including the Barbadoes Street Cemetery, the most appropriate conservation procedures are maintenance or, when a higher level of intervention is required, stabilisation. For some individual items, repair and/or restoration may be appropriate. More rarely, partial reconstruction may be appropriate for individual heritage features in particular circumstances. Interpretation, which could be seen to complement actual conservation processes, is appropriate for this cemetery. The conservation processes appropriate to the Barbadoes Street Cemetery generally and in respect of individual items in it are identified in the following General Policies.

General Policy 3

Use

The Barbadoes Street Cemetery should retain its present status as a closed cemetery used for passive recreation and reflection.

Maintaining this existing use of the cemetery is the best means of retaining its heritage values and protecting them from further damage.

The cemetery is used by descendants of those buried in it, by people interested in the history of Christchurch and by citizens who enjoy its peaceful, park-like character. These uses should be maintained and encouraged. Additional interpretation, as discussed below, may assist those researching burials at the cemetery.

The cemetery is also used as a thoroughfare by local residents and workers. This use is appropriate provided the needs of those using the cemetery for this purpose (met primarily by maintaining existing paths and entranceways – including the alleyway from Churchill Street) are not satisfied by further compromises of the surviving evidence of the original lay-out of the cemetery.

The intangible values of spirit and feeling across all areas of significance should be retained and enhanced through the continuation of these existing uses.

The cemetery has also been used occasionally as a place of refuge by homeless people and as a resort for drinking alcohol and taking illegal substances. These uses have not (since the incidence of vandalism has decreased) seriously compromised the heritage values of the cemetery although they have reduced the amenity value of the area and discouraged the more appropriate uses (for passive recreation and reflection) mentioned in the preceding paragraphs. The use of the cemetery by the homeless and for drinking and drug-taking should be discouraged, but without the installation of intrusive security lighting or other

measures which would compromise the existing character of the cemetery.

General Policy 4

Cultural objects

All graves, memorials, railings and historic trees are to be regarded as important cultural objects. All conservation work on them, and on the cemetery as a whole, is to be undertaken with intervention at the lowest level needed to ensure their future retention.

The combination of layout, burials, notable graves and other monuments, historic plantings and surrounds is of high significance. The retention of all these individual items is very important.

In order to retain the heritage values of the cemetery as a whole, it is recommended that the Council and stakeholders follow the policies outlined in this plan and carry out the implementation recommendations. Heritage characteristics, fabric or features that are of high to moderate significance should be retained and conserved. Fabric or features that are of little significance should be retained where practical and possible. Fabric or features that are intrusive may be removed if appropriate.

Although the sexton's cottage on the eastern edge of the former Church of England cemetery does not date from the time the cemetery was in regular use, it is the last remaining structure of any historic interest on the cemetery and as such should be retained.

General Policy 5

Repair, reinstatement and reconstruction

Damaged historic fabric should always be repaired rather than replaced.

Where remedial work is required because a gravestone has been broken or toppled or its inscription has become illegible, the principle should always be to repair rather than replace historic material. Original materials should be respected. If to effect a satisfactory repair the use of new materials is unavoidable, materials matching the original which do not detract from existing heritage features should be used. Any new work should be clearly identified as being new work.

Where monuments have been badly shattered or are damaged beyond reassembly or repair, they should be retained within the cemetery and, if possible, carefully set in concrete. 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 (in accord with the provisions of General Policy 3, above).

If it is necessary for any reason to move parts of gravestones or other historic fabric the original locations of which cannot be identified which are at present strewn or distributed randomly around the cemetery, 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, if subsequent discovery means they can be reinstated in their original location. 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.

General Policy 6

New works

Any new work carried out at the Barbadoes Street Cemetery should retain or maintain the existing heritage values of the cemetery and not involve the destruction of any heritage fabric.

New work could include constructing new paths or boundary walls or fences, providing new entrances, placing interpretation notice boards or plaques, or new landscaping or plantings.

Any new work must not diminish heritage values.

No new work should be permitted which does not take into account the surviving gravestones, the historic tree and other plantings and surviving elements of the cemetery landscape as it was originally designed and laid out.

If new plaques or grave markers are to be placed on individual graves this should be done as unobtrusively as possible. The new plaques or markers should not be attached to any surviving historic stone or grave surround but be placed on a separate, low plinth.

If there is a wish expressed to mark a grave which was never marked or has lost its original stone or other marker this should only be done by way of a small, unobtrusive plaque or marker, mounted close to ground level. The further erection of new gravestones (of the sort which have been placed on the Hamilton and other graves in recent years) should be prohibited.

New or additional drainage is required in the cemetery. This work should be undertaken in such a way as to cause minimal disturbance to the cemetery's surfaces and should take into account all known information about the locations of burials. Precautionary soil tests should be undertaken prior to any new sub-surface drainage work being undertaken. An archaeological permit will probably have to be obtained from the NZHPT prior to any sub-surface drainage work being undertaken. Any contractors undertaking such work should be made fully conversant with the protocols governing the accidental discovery of human remains. Early cemetery plans reference the location of some historical drainage with the annotation "Drainage about 7ft deep". Reference to these plans may enable new drainage work to be planned so as to avoid areas in which unmarked graves may exist.

General Policy 7

Required skills

People with appropriate skill levels should be involved in various aspects of works at the Barbadoes Street Cemetery.

Grounds staff may carry out grounds maintenance with some volunteers being involved with repair, cleaning and consolidation of memorials. Volunteers have provided valuable assistance in highlighting the heritage values of the cemetery but specialist conservators should always be employed to evaluate and analyse individual monuments and specify repairs (notably, stone conservators for the complex stone memorials, and metal conservators for the railings). Masons and metalworkers, or others working under their

guidance, will be needed to carry out repair of broken headstones, provide temporary support to dislodged elements and repoint failed joints. The New Zealand Standard for Headstones and Cemetery Monuments is NZS 4242: 1995 and its amendments.[204] A qualified arborist should provide advice on tree removals and major pruning of historic vegetation and supervise such work.

High technical competence and an understanding of the importance of heritage fabric and other heritage values of the cemetery should be required of all council contractors undertaking mowing and other routine maintenance in the cemetery.

Volunteers should be encouraged to undertake tasks that do not require the knowledge and skills of specialist conservators.

General Policy 8

Consultation

Where possible and practical, efforts should be made consult with the families of those buried in the Barbadoes Street Cemetery prior to major repair or restoration work being undertaken on individual graves.

Out of respect, and because ongoing family interest in the graves of their ancestors is likely to contribute to maintaining the cemetery's character and encourage appropriate uses of and activities in the cemetery, efforts to contact descendants should be made.

When the Council plans to carry out major repair or restoration work on individual graves, public notices should be placed in newspapers. When descendants can be identified or located, families should be notified directly. When (as is likely to be the case in most instances) descendants of those buried in the cemetery cannot easily be traced, maintenance and repair can be carried out without descendants being notified.

Tracing and notifying descendants should not be considered necessary when the council is planning only minor repairs or maintenance.

Tracing descendants is appropriate work for volunteers.

General Policy 9

Plantings

The setting of the Barbadoes Street Cemetery should be maintained, intrusive vegetation be removed or appropriately managed, and those plantings which have value be maintained.

A number of trees in the cemetery are scheduled as notable in the CCC City Plan while many others have recognised heritage and symbolic significance. (Many of the trees which are not listed but which have high significance are identified in this Plan.) Those not

[204] NZS 4242 (1995), Headstones and Cemetery Monuments, governs the positioning and levelling of memorials and the dowelling of memorials. The Standard specifies minimum structural and design criteria, performance and renovation requirements for cemetery monuments and crematoria memorial gardens both above and below the ground surface.

identified should be identified, and all should be maintained for as long as practicable. Wherever possible, extant trees dating from the periods of the cemeteries' establishment, operation, closure and post-closure 'sanitary planting strategies' (1851–ca 1890) should be used as a propagation source to ensure that original genetic material is retained on site. Vegetation from these periods contains valuable genetic information concerning early New Zealand plant introductions and can be directly connected with Canterbury's earliest nurserymen.

Where necessary trees should be sensitively pruned to minimise damage to surrounding graves (e.g. raise the lower limbs of yews, reduce canopy weight, root prune etc.).

Vegetation in an historic cemetery often becomes ingrown and interwoven with the historical fabric of graves, fences and other physical fabric. For example, in places ivy and other plants have entirely covered memorials. These plants should be removed and controlled as part of the landscape programme. Seedlings and weeds within the surrounds of the memorial should be removed regularly to avoid damage to memorials.

Care should be taken when carrying out this work, so as to not cause damage to historic fabric, either through removal of vegetation, or through destabilisation of physical fabric by removal of vegetation that was providing support.

Recognition of the historical 'overlays' of plantings in the cemetery and of the original but now subtle differentiation of the plantings in the three separate denominational cemeteries should inform all future decisions about what should be planted where in the cemetery.

General Policy 10

Archaeological features

No modification of graves, ground surfaces or gardened areas shall take place without an archaeological authority from the NZHPT, when that Trust has determined an authority is needed.

The Barbadoes Street Cemetery is an archaeological site as defined by the Historic Places Act and is recorded as an archaeological site in the NZAA Site Recording Scheme (M35/319). Any pre-1900 elements within the cemetery boundary, including graves, gravestones, fences and paths are covered by this definition and registration. Under the terms of the Historic Places Act 1993 it is an offence to modify, damage or destroy an archaeological site without authority from the NZHPT. No work that will affect either the graves or the ground surface can take place within the cemetery without an authority being obtained.

Any earthworks proposed within the cemetery will require consultation with the NZHPT, and are likely to require an authority to destroy or modify an archaeological site. Such an authority may be granted with or without conditions. There are statutory timeframes associated with processing an authority application and sufficient time should be allowed for this in any planning.

It should be assumed that bodies may have been buried elsewhere in the cemetery than where they are known or even thought to be. Several thousand people have been buried in the cemetery, very many more than there are headstones today. It is likely that burials are present in unknown or unmarked places. It should not be assumed in an historic cemetery

that bodies are directly beneath gravestones, or that gravestones or grave markers represent either the actual location or the number of bodies present.

Those undertaking work in the cemetery that involves disturbance to any depth should be instructed about the accidental discovery protocol to be followed when human remains are encountered.

Persons doing any subsurface, digging or other excavations should be instructed to be mindful of and watchful for the presence of human remains.

Ideally all burials should be recorded through non-destructive recording for complete identification, but, as this is expensive, areas may be surveyed over time, possibly as a student research programme. Any information gathered in this manner should be disseminated to all appropriate groups by the Council.

General Policy 11

Records

Records of the Barbadoes Street Cemetery should be kept in an appropriate archive.

All conservation work should be documented for future reference. This includes monument repairs, cleaning and repositioning the removal of all significant vegetation and the introduction of new plantings or other landscape elements. 'Before' and 'after' photographs should be taken whenever work is undertaken in the cemetery. Standard (film) black and white photographs printed on archival standard paper are preferable, but digital photography is acceptable provided the file size is a minimum of 7Mb and provided prints on archival standard paper are also retained in archival storage.

In association with all further recording and research, the site as a whole should be documented photographically at five-year intervals, corresponding with the suggested five-yearly review of the implementation this Conservation Plan. The photographs taken should be held by the Council.

All cemetery records should be deposited with the CCC Archives. If possible, duplicates of cemetery records should be kept in a separate location from the originals so that in the event of major loss or destruction there are surviving written and photographic records to work from.

Consideration should be given to lodging in the CCC Archives copies of the vast amount of work relating to the recording of headstones and inscriptions completed in the inventory.

General Policy 12

Review

The implementation of this Plan should be reviewed five years after its adoption by an appropriately qualified heritage expert and fully revised ten years after its adoption.

Formal review of the implementation of the Plan should be undertaken five years after its adoption to ensure the policies and recommendations of the Plan have been respected.

Full revision of the Plan ten years after its adoption is recommended to take account of any additional information that has become available and of changes in understandings of significance and level of authenticity and changes in conservation practice.

The ten-year revision of the Plan should also take into account any changes in the cemetery's neighbourhood and any changes in public use or perception of the cemetery as both an historic place and an area for passive recreation.

Intervention policies

These intervention policies are framed in terms of levels of intervention ranging from non-intervention to adaptation.

Non-intervention is not an appropriate general strategy. At the Barbadoes Street Cemetery intervention is required because many individual memorials need to be maintained, stabilised or repaired. Additionally, much of the planted site fabric is reaching over-maturity and boundary treatments are in need of repair.

Non-intervention is an appropriate course of action for individual graves which are not damaged or subject to potentially damaging processes or conditions. Generally, however, intervention is required for most graves and vegetation (as outlined under Maintenance, Stabilisation, Repair and Restoration below). Intervention is particularly required when elements within the cemetery are significant and of high authenticity but are subject to processes of decay. Adaptation is not appropriate in the cemetery because maintaining its existing historic values should be paramount and any change of use of any of the cemetery land is inadmissible.

Intervention Policy 1

Maintenance

The cemetery should be regularly maintained in accordance with an up-to-date maintenance plan based on ICOMOS conservation principles and statements.

Regular maintenance of the grounds and graves is one of the most effective conservation processes for the cemetery. A planned programme of systematic maintenance for the grounds and monuments should be prepared and adopted. An area of intangible significance is the atmosphere of subtle decay. Any work should maintain this atmosphere and the lawns and memorials maintained without their becoming pristine. Maintenance should protect the patina of age the cemetery possesses and avoid giving the cemetery a well-kempt, scrupulously tidy appearance which would alter the cemetery's 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, 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.

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.

Currently there is a programme of mowing where there is grass 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.

It appears that there is a wide 'Roundup' sprayed mowing strip alongside graves, which helps to keep the mowers away from corners. However, 'Roundup' must be used with great care to prevent non-target effects and the creation of unattractive bare areas. The risk of spraying causing soil shrinkage which contributes to the instability of gravestones and other structures should be assessed. 'Roundup' must not be sprayed onto the memorial fabric or be able to be absorbed by it through the ground. Maintenance staff should be advised that maintenance associated with heritage fabric involves a greater level of care than for non-heritage fabric.

Regular arboricultural assessments should be undertaken to identify necessary remedial work on trees or shrubs and ensure the health and integrity of historic plantings for as long as practicable.

Vegetation which has some significance should be managed to prevent further damage (e.g. advice should be sought on cutting back limbs and root pruning where they are damaging graves). Trees and shrubs which are younger and of lesser historic significance should have their branches and canopies pruned regularly or be removed where they are damaging or threatening graves or other significant site fabric.[205]

In general terms, vegetation management should balance between the degree of threat posed by the trees or shrubs and the contribution the trees or shrubs make to the character of the cemetery.

Intervention Policy 2

Stabilisation

Stabilisation of individual heritage items should be undertaken to arrest the process of decay.

Stabilisation would include such work as addressing the current poor site drainage, infilling of collapsed graves, underpinning those graves which are being undermined or applying a protective coating (for example, fisholene) to certain iron railings where the iron is to be protected but not painted.

Stabilisation is appropriate where there is no need for the memorial to be repaired, restored or reconstructed and where authenticity of design, workmanship, and materials is high and

[205] The minimum standard governing crown pruning operations is the Australian Standard - AS 4373-1996 "Pruning of Amenity Trees". The minimum standard governing root pruning is the British Standard Recommendations for Tree Work BS3998:1998 Part 14, Section 14.3.

additional work to it would reduce authenticity. Alternatively stabilisation is appropriate where a memorial exists but is very decayed, to the point that it is effectively a ruin but still has value.

Stabilisation should only be undertaken by skilled and trained personnel. Where difficult problems arise or the fabric is deteriorated, stabilisation 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 Master Masons Association who are familiar with the requirements for work on heritage fabric.

Limestone memorials can be stabilised with multiple applications of limewater.

Stabilisation of stone memorials using chemical consolidants or water proofing agents should be avoided at all costs.

In the case of vegetation, stablisation could include the bracing of limbs.

The brick retaining wall built in the 1920s to mark the boundary between the area used for early burials and the lower-lying area which the Church Property Trustees gave to the city as public open space requires assessment by a structural engineer in consultation with a Council arborist.

The later Halswell stone retaining walls on sections of the street frontage of the cemetery also require assessment by a structural engineer in consultation with a Council arborist.

Intervention Policy 3

Repair

Required repairs and/or remedial work should be carried out as soon as possible, in accordance with the priority rating range from immediate to desirable (see Appendix 1, Prioritised maintenance and repair of monuments).

Where possible and practical, techniques used for repair should be founded in traditional technologies. These include the reinstatement of lead lettering, rather than painting in grooves or incisions where lead lettering was originally placed, Dutchman's repair[206] of small areas of deteriorated stone and reinstatement of cast iron railings set in lead.

Where modern technologies are employed, every effort should be made for them to be concealed. A number of memorials have been repaired using inappropriate glues, which are highly visible. The long-term efficacy of these glues is not known. There are appropriate adhesives for use on stone memorials, but only qualified conservators or properly trained stonemasons should use them and only after a full assessment of the condition is made and appropriate remedial measures determined.

Repairs should be carried out in situ where possible and practical. Memorials should be removed from the cemetery for repair only as an extreme measure, if that is required to undertake 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.

[206] A Dutchman's repair is the piecing in, using an adhesive, of a small patch of natural stone to repair minor chipping or other damage to a stone.

The process would include:

- photography before removal
- identification of the part, its location and association with an identified grave/memorial
- documentation of the location during conservation work
- security and protection during the work
- photography/documentation following reinstatement
- identification of the repair on the part, where possible.

As stated above, repairs should match the original in form, quality, profile, dimension, material, colour, texture and strength but be identifiable on close inspection. Date stamping new material or large areas of repair is recommended. A technically higher standard of repair may be justified where the life expectancy of the material is increased, the new material is compatible with the old, and the cultural heritage value and level of authenticity is not diminished.

The potential range of repairs is discussed in Appendices 1 and 2.

Repairs should only be undertaken by skilled and trained personnel, with difficult repairs being carried out only by an appropriately trained member of the New Zealand Conservators of Cultural Materials.

Intervention Policy 4

Restoration

Restoration of elements of some headstones, memorials, monuments and railings should be carried out only on the basis of accurate evidence and only when it will enhance heritage values or is necessary to prevent deterioration.

In the case of some items, notably headstones and iron railings, restoration (reassembly or reinstatement of original fabric) enhances heritage values and makes the grave appear tidier and less vulnerable to vandalism.

Stone memorials which are disassembled but for which all parts can be located can be restored using stainless steel or phosphor bronze dowels or pins and an appropriate epoxy grout as identified in Appendix 2. Broken and separated stone or concrete surrounds can be mortared together with lime mortar.

Cast iron elements can be riveted together as welding is usually not possible. Wrought iron elements, which were riveted together should be re-riveted. If they were originally welded they can be re-welded, but because such welding is extremely difficult it should be undertaken only by very skilled people.

Restoration should only be undertaken by skilled and trained personnel.

Monuments should not be moved from their present locations, unless there is evidence to show that they have been moved in the past and ought to be reinstated in their original location.

Stones which have been displaced should not be realigned.

Intervention Policy 5

Reconstruction

Reconstruction of grave and cemetery elements should be carried out only where there is sufficient evidence to show that the new material exactly replaces material which has been lost. The reconstruction of original paths or fencing, the reinstatement of original entry points and replanting of hedging should not be undertaken where it would destroy the character the cemetery has acquired as a result of past neglect and decay.

Limited reconstruction may be desirable at the Barbadoes Street Cemetery. A common area of damage is broken and missing stone or concrete surrounds. Restoration and reconstruction of these elements will reduce the number of loose elements for vandals to use and will reinstate elements of the memorial for which there is clear evidence.

Another example where partial reconstruction may be desirable is the replacement of missing elements on iron railings around grave sites. In this case, if there is sufficient evidence on which to pattern new material to reconstruct certain elements, reinstatement of the railing to its original form and appearance would be appropriate.

Original fabric should be removed from the cemetery only when there is no practical appropriate alternative. Any original materials removed should be recorded, catalogued and safely stored.

Original parts of gravestones, memorials or surrounds should only be replaced with new material where:

- the original fabric is structurally unsound and/or is a hazard to the public
- the fabric is causing deterioration of other original materials.

Such reconstruction should only be undertaken by skilled and trained personnel.

Removal of historic trees should only occur where:

- the tree has deteriorated beyond the point at which it could be restored to good health or has died
- there is a demonstrable risk to public health and safety
- there is no practicable appropriate alternative when the tree is damaging graves or memorial fabric.

Any replacement or additional plantings should

- reflect the symbolic plant palette used in cemetery landscape design
- embody the landscape character and historic designed experience of the cemetery e.g. planting of a solemn and soothing character, muted and sombre colours, use of forest trees for sense of scale etc.
- wherever possible be sourced from the genetic material of extant significant tree stock.

Any new planting strategy should reflect the original historic landscape distinctions among

the three original denominational cemeteries and ensure retention of the observable and experiential differences among the landscapes of those three original cemeteries. The different plant combinations, associations of deciduous and evergreen species and compositional use of planted species, all of which contributed to landscape differentiation and experiential qualities, should be maintained. In the Dissenters' cemetery English species predominate e.g. English holly and English yew, with variegated species. In the Roman Catholic cemetery there is a predominance of Irish yew in paired and double-paired combinations. In the earliest parts of the Church of England cemetery English yew, English holly and English oak were the main early plantings, but plantations of sycamore, English ash and laurel were placed around the outer edges of the cemetery and conifers appeared more frequently in the central areas.

Intervention Policy 6

Adaptation

Adaptation is not an appropriate intervention in the Barbadoes Street Cemetery, since the original purposes for which the cemetery was created and developed must be respected.

Gravestones should, unless intervention as detailed above is required, remain unchanged and continue to serve their original memorial function.

It is not appropriate to use open areas in the cemetery from which all gravestones have been lost for any other purposes than passive recreation and reflection. No area of the cemetery should be appropriated for any other urban purpose such as roading or such activities as picnicking, play areas or the like. This prohibition should include the north-eastern corner of the former Church of England cemetery which was never used for burials but is part of the cemetery's over-all landscape and an important "buffer" area between neighbouring residential and commercial properties and the parts of the cemetery which were used for burials. The territorial integrity of the cemetery should be maintained.

However, the cemetery's sole remaining building, the sexton's cottage on the eastern edge of the former Church of England cemetery, need not remain a residence. It has not, for many years, been the residence of anyone responsible for the upkeep of the cemetery which is itself a change of use. It may in the future be appropriate to adapt the sexton's cottage, with minimal change to its architectural character, inside and out, to a purpose again related to the cemetery, for example as an interpretation centre or as premises for genealogical research.

Intervention Policy 7

Interpretation

Interpretation of the Barbadoes Street Cemetery should be developed to maximise the quality of visitor understanding and appreciation of the cemetery while not detracting from the heritage values of the site.

Currently there is an interpretation plane table near the modern lychgate. This gives some information on the cemetery. Information about the cemetery should be made more readily

available on site. Possible locations are in the vicinity of or within the lychgate or on discreetly located panels elsewhere in the cemetery. These panels could give an outline history of the cemetery, direct visitors to notable graves additional to those already included on the present plane table, alert visitors to the significance of the cemetery and provide contacts for visitors interested in obtaining more information.

Any interpretation provided on site 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.

There are currently many areas in the cemetery where people have been buried which are no longer marked by memorials or any other means of identifying where these burial sites are or who are buried in them. It may be possible to outline areas where unmarked graves are likely to be so that people who believe walking over graves is disrespectful can avoid them. Where graves are known but are no longer marked, a suitable discreet indication of where these graves are, such as low memorial surrounds of a suitable design could be introduced. Marking all known graves, however, is neither necessary nor appropriate and would alter the existing character of the cemetery to an unacceptable extent. Accurate reintroduction of the former paths would provide assurance to concerned visitors that they were not walking over unmarked graves, but recreating the path network would destroy the character the cemetery has acquired through the years of neglect and decay. This character has been identified in this Plan as contributing to the atmosphere of nostalgia, gentle decay and sense of transience of human life which is an important feature the cemetery has acquired historically.

It may be sufficient to include a general warning on interpretation boards or panels in the vicinity of the modern lychgate that there are unmarked graves within the cemetery.

Where an individual grave has a stone that is no longer legible, or where there is an unmarked grave of a known named burial, consideration could be given to allowing the placement of a suitable plaque (of metal or stone) recording its details (carefully placed at ground level so as not to compromise the character of the cemetery as a whole).

Any proliferation of larger plaques or information panels on individual graves (including the graves of notable people) should be avoided.

If additional lighting of the cemetery is considered desirable or necessary to deter vandalism or ensure the safety of people passing through the cemetery at night, it must be of a suitably discreet design and placed unobtrusively, so as not to compromise the present character of the cemetery.

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.

The location of the demolished mortuary chapel in the former Church of England cemetery can be determined from existing information. The history, design and location of the chapel could be interpreted on its former site by a sensitively placed notice board. Replication of the chapel is not recommended. In Wellington, the chapel of the Bolton Street Cemetery was replicated and serves as an interpretation centre. However, this is not considered appropriate for the Barbadoes Street Cemetery. Replication is not an approved intervention under the ICOMOS New Zealand Charter.

For interpretation of the cemetery off-site, immediate scrutiny of the policies in this Conservation Plan by special interest groups could identify uses of it for educational,

promotional and public relations purposes. Reproduction of parts of this document in appropriate publications could also be considered.

Intervention Policy 8

Recording

(a) Graves and grave fabric

It is recommended that all graves for which adequate records do not yet exist should be recorded and their condition assessed. This recording work should be undertaken according to standard cemetery recording practice in New Zealand. Headings should include:

- Identification number
- Photo, 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 the inspections and filling out of standard record forms.

The cemetery and its fabric have been recorded by council surveyors. It is recommended that each element be given a GPS co-ordinate for accurate mapping and location. Each element should be given a unique number. Most, if not all, existing graves have been given such a reference by the members of the Canterbury Group, New Zealand Society of Genealogists, in their publication *The Monumental Inscriptions of Barbadoes Street Cemetery, Christchurch, New Zealand*. It is recommended that this numbering and identification system be continued to avoid confusion.

(b) Vegetation and landscape

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 is reaching senescence.

As part of the patrimony of the site, and by way of contributing to an improved knowledge of historic landscapes in general, there is value in contributing representative samples of

species from the Barbadoes Street Cemetery for the national herbarium database.

It is accordingly recommended that herbarium specimens should be collected from extant tree species planted prior to 1920 for SCION, the National Forestry Herbarium Library.

In addition:

(i) Ongoing seasonal recording of the cemetery should be undertaken to ensure that all bulbs and other dormant perennials are identified and recorded.

(ii) A further faunal survey should be undertaken to determine the ecology of the cemetery and gather biodiversity baseline data.

(iii) Soil testing should be undertaken to determine the condition, toxicity levels and anaerobic/aerobic conditions prior to considering any new or replacement planting.

(c) Archaeological investigation

A range of archaeological techniques could be used to collect information at the cemetery. Non-invasive techniques, archaeological excavation and archaeological survey could all be used to learn more about the history and development of the cemetery, and about the beliefs and lives of those buried there.

Non-invasive techniques, such as ground-penetrating radar (GPR), could be used to definitively locate burials without headstones. There are early reports that the positions of 300 graves in the Church of England cemetery were unknown; later vandalism and the removal of headstones have left more unmarked graves. The use of techniques such as GPR would help locate these graves, although it is likely that at least some could be located using existing cemetery plans.

It is possible that more could be learnt about the layout and design of the cemetery through archaeological excavation, including the location and nature of paths and planted areas in the cemetery. Pollen and pytolith analysis can allow plant species to be identified, and could be used to determine what species were grown in certain areas of the cemetery. The recovery and analysis of human remains has the potential to reveal much about a population, including ethnicity, health, disease and trauma. Archaeological excavation could also be used to locate and expose grave surrounds, the remains of the mortuary chapel, and other structures within the cemetery, such as gates, fences, etc. Ground disturbance within a cemetery, and particularly the removal of bodies, is a sensitive issue. When undertaken solely for research purposes, the value of the information that can be gained needs to be balanced against other considerations.

Perhaps most could be learnt about early Christchurch inhabitants, however, through further analysis of grave design, materials and decoration, and through comparing and contrasting these elements of the three different cemeteries, and how these changed through time. It is likely that grave design reflected a combination of different factors, including the deceased's beliefs, their socio-economic status and the fashions of the time. While the various governing bodies of the three cemeteries had rules and regulations outlining the nature of grave decoration (including the height of headstones, fences and the size of posts), and the Church of England cemetery board had to approve inscriptions, this was not the case throughout the entire history of the cemeteries' use and such elements could still be expected to reveal something about a person's beliefs and their attitude towards religion and/or death (or the equivalent beliefs of the person who organised the headstone). Further, a person's socio-economic status might be revealed by the nature of the grave decoration

and materials used – or the grave decoration might be completely at odds with the person's socio-economic status, which would be equally interesting. The quality of the craftsmanship could also be analysed, as well as the source of the materials.

A growing area of interest for both historians and archaeologists in New Zealand is the origins and development of Pakeha culture[207], and archaeological studies of cemeteries have the potential to contribute to such studies. For example, did grave decoration in the Barbadoes Street Cemetery differ from grave design in the country of origin of the deceased, or was it similar? Did this change with time? Similarly, are there obvious and marked differences between the grave designs prevalent in each of three cemeteries and does this change with time?

[207] See Phillips, Jock and Terry Hearn. 2008. *Settlers: New Zealand Immigrants From England, Ireland and Scotland 1800-1945*. (Auckland University Press, Auckland). Archaeologists Dr Ian Smith and Dr Nigel Prickett are currently researching a Marsden-funded project on the origins of Pakeha culture.

Implementation strategies and recommendations

The following implementation strategies and recommendations for the Barbadoes Street Cemetery are a combination of best practice solutions guided by the National Trust of Australia, and NZHCCT. The Tabulated Guide to the Conservation of Monuments in Appendix 2 gives additional guidance.

Strategies, actions, timeframes and personnel

Strategies	**Actions**	**Timeframe**	**Who to undertake**
Ensure appropriate cyclical maintenance of the cemetery 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.	Council maintenance staff, with specialist input as required.
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 graves and risk to people.	Complete structural assessment of monuments of dubious structural integrity; remedy structural defects and carry out intervention in accordance with conservation policies above. Monitor the monuments and surrounds regularly, as they are more likely to need attention as they get older. Continue with security monitoring and education to try to prevent further vandalism.	Structural remedy within one year if possible (may need to isolate fault to avoid damage in interim). Ongoing intervention as required.	Stone conservators, structural engineers or master masons for structural correction. Stakeholders for monitoring. Stone and metal conservators, stonemasons for minor interventions, using stakeholders and volunteers, working to directions or under supervision, when the level of intervention allows.

Prevent ongoing deterioration of boundary walls.	Obtain structural assessment of Halswell stone retaining wall and brick boundary wall, together with assessment of the impact of nearby trees.	Intervention as required.	Structural engineer, brick layer and a qualified arborist.
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.
Avoid future damage to cemetery fabric.	Low lying water, ponding issues and associated anaerobic conditions should be addressed with additional drains or a new drainage system.	To tie in with Cambridge Terrace curb and channel project if appropriate.	Drainage specialist in conjunction with archaeologist and GIS cemetery mapping specialist.
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.
Arborist to complete a vegetation inventory.	Complete 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. Identify which existing trees could be used as propagative sources to ensure original genetic material is retained on site. (Refer to General Policy 9.)	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. However, confirmation of the significance of rose species is required before consideration is given to their management.	Maintenance staff and volunteers, e.g. members of the Christchurch branch of the New Zealand Heritage Rose Society.
Ensure archaeological requirements are met.	When any new work or other significant intervention is planned, consult with a NZHPT archaeologist to determine if an authority to damage, modify or destroy an archaeological site is required.	As required.	NZHPT staff.
Record existing cemetery and any interventions (trees and monuments).	Maintain a photographic record of the cemetery, as specified in General Policy 11.	As required. Lodge records in Council archives after approximately 10 years. Lodge copies of grave/burial database in CCC archives when complete.	Council staff, including archives staff, and trained volunteers.
Prepare a vegetation development plan to determine which, if any, new plantings would be suitable in particular areas of the cemetery.	Such a plan should draw on the list of species in Appendix 3 of this document. Selection should be further guided by findings from recommended soil tests. A propagation or tissue culture programme should be initiated to ensure the continuity of the genetic material of earliest planted trees.	Within two to five years.	Landscape architect with historic cemetery experience in conjunction with an arborist.

Further recording of fauna and flora of the cemetery.	Ongoing seasonal recording of the cemetery should be undertaken to ensure that all bulbs and other dormant perennials are identified and recorded. A faunal survey should be undertaken to determine the ecology of the cemetery and gather biodiversity baseline data.	One year.	Appointed maintenance staff, volunteers and/or suitably qualified student volunteers.
Interpret the cemetery for visitors.	Consider options for providing visitors to the cemetery 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.

Funding options

Funding for restoration, reconstruction, repairs and maintenance may be available through the New Zealand Lottery Grants Board, the local Trust Bank fund, and smaller funding bodies such as the Todd Foundation. Sources of funding for work in addition to Council funding should be explored.

Appendix 1 Prioritised maintenance and repair of monuments

Following are some examples of conservation issues at the Barbadoes Street Cemetery. They include typical examples of common problems occurring for different grave types, with recommended conservation interventions.

These examples complement the guidance provided in the Implementation Strategies and Recommendations section of the Conservation Plan, as well as in Appendix 2, Tabulated guide to the conservation of monuments.

The key for the suggested timeframes for priority is:

Immediate - as soon as possible

Urgent - required to prevent further deterioration (within three to six months)

Necessary - required to ensure good standard of maintenance (generally within one to three years, but could be a staged process covering up to five years or longer)

Desirable - whenever possible, to enhance heritage values.

Broken headstones

Issue – If the surface of a stone is lying against the earth this can accelerate deterioration of the stone. The pieces of a broken stone could become separated and eventually become disassociated from the grave.

Recommendation – Seek advice about having the broken pieces glued back together. If possible and practical, the broken pieces can be pinned together and the headstone returned to an upright position.

Priority – Necessary.

Who to Undertake – Stonemason or experienced contractor.

Additional Comments (for rejoining monuments):

- Rejoining should only be carried out by suitably qualified professionals.
- Broken headstone pieces may be rejoined using bronze or other non-ferrous dowels and appropriate adhesives such as acrylic or epoxy resins.
- Do not use Portland cement or plaster of Paris.
- Do not use iron as it is potentially corrosive.
- Avoid the use of lime mortar to reattach broken pieces of stone because the wash from it causes problems, especially with sandstone or polished black granite.

Unstable memorial

Issue – an unstable monument is likely to topple and break and is easier for vandals to push over. A toppling monument can damage other graves.

Recommendation – Seek professional advice about how to stabilise any stone that is at risk of toppling.

Priority – Urgent to necessary

Who to undertake – Depending on the monument and the cause of instability: a buildings conservator, engineer, stonemason or experienced contractor.

Additional comments: A slight lean of a headstone that does not make it unstable is not a serious problem and can add to the character of an historic cemetery. A lean becomes a problem when the monument may topple or collapse. A number of the headstones or memorials in the cemetery that have a slight lean do not need immediate intervention. They should, however, be monitored and stabilised if the lean threatens their stability.

Multiple breaks

Issue – In many cases the shattering of a stone into many pieces is due to vandalism. There is a risk that the broken pieces could be removed and become disassociated from the grave.

Recommendation – Glue pieces together and reinstate the reassembled stone if possible. If it is not possible to reinstate the stone, seek advice about resetting the pieces in a new concrete slab/desk. If the original location of any piece of broken stone is not known, the piece should be held securely in a designated area for 'stray' parts of monuments. If the original location of any piece becomes known, the piece can be returned to its original place.

Priority – Urgent to necessary

Who to Undertake – A conservator, stonemason or experienced contractor should undertake any reassembling or resetting of a stone broken into many pieces. Others may undertake the work only if they have been instructed in current best practice.

Additional Comments: Fragments of headstone may have to be set in concrete or held together in some other way to prevent the fragments being removed from their original location. However, it is critical to ensure that if the fragments are set in concrete they definitely belong to that grave site. It is not acceptable to leave loose parts of a stone on another grave for anything other than the very short term. The joined fragments should be documented and cross-referenced to a cemetery database where possible.

Concrete slab collapse

Issue – The cracking or breaking up of a concrete slab means the slab itself can become unstable, simultaneously making the headstones/monuments on the grave also unstable. Even where a cracked or broken slab is not itself unstable or contributing to the instability of a monument, it can appear unsightly.

Recommendation – One option is to cover the cracked concrete area with sand or gravel. It may be desirable to place a good quality weed mat under the sand or gravel. This is an affordable, minimum labour option which has been endorsed by the HCCTNZ. It has the advantage of retaining the original concrete below the sand/gravel. In some cases, under professional guidance, it may be best to record then remove the broken stone, correct ground level and reset the concrete.

Priority – Immediate or urgent where the stability of other elements of the grave (and public safety) is being compromised. Generally the priority ranges from necessary to desirable.

Who to Undertake – A stonemason, conservator or experienced contractor should be employed to correct ground levels and replace concrete, but maintenance staff or volunteers may undertake infilling with sand or gravel over a collapsing concrete slab.

Railings

Issue – Broken or corroding railings look untidy. There is a risk that with corrosion, parts of the railings could become disassociated from the grave.

Recommendation – For rusting iron, thoroughly hand clean to get loose rust off, then apply fisholene. If the intention is to paint after this treatment, apply anti-rusting guard and then paint with an oil-based paint. Where the iron is broken or bent, parts of the concrete plinth of the rails could be reconstructed and the railings rejoined. Where parts of the railing have been removed, they could be reinstated provided the original location and pattern of the railing are known.

Priority – Necessary to desirable.

Who to undertake – A specialist in working with historic iron.

Additional Comments: Only paint where there is an indication of the original paint colour (often it was black). For the most part, rust on wrought and cast iron does not cause major problems. Most corrosion occurs in the area where the iron joins the concrete plinth or the earth. This is the main reason to apply fisholene or paint. Common causes of failure are lack

of maintenance of protective coating causing rusting, rusting of fixings, impact damage, vegetation growth, moss and lichen growth, inadequate cleaning of debris, galvanic corrosion, pollution, abrasion, fatigue, salts which act as electrolytes accelerating corrosion, inappropriate repairs and design.

Note: Cast and wrought iron should be riveted, not welded. Welding is not impossible, but should only be attempted by someone very skilled in welding old iron when the iron was originally welded rather than riveted.

Delamination of stone

Issue – Parts of the original stone flaking or falling away, causing loss of historic inscriptions. Delamination occurs when a hard outer crust forms on the surface of the stone, which then comes away and eventually falls off.

Recommendation – Assess the affected stones on a case by case basis. A possible solution is to clean off all moss, lichen or dirt, record the information inscribed on the stone, apply a poultice over the entire stone to rid it of salts, then micro-grout it to solidify the loose bits. For some stone, such as slate, delamination is exacerbated by frost. One solution would be to put a breathable cover (such as straw) over the stone during heavy winter frosts.

Priority – Desirable, depending on having evaluated the extent or serious nature of the problem for individual stones.

Who to undertake – A stone conservator.

Additional comments: Generally, checking the delamination of stone is difficult. While a poultice may get rid of the salts causing the hard outer crust to form, it would need to be done regularly, every five to ten years, since salts will continue to enter the stone through the ground. Micro-grouting is a technique developed by ICCROM for reattaching or consolidating heritage fabric such as fresco or stonework. Micro-grouting involves drilling tiny holes in the stone, flushing the holes with alcohol to clean them and then very gently injecting lime fly ash grout into the holes.

Lead lettering

Issue – When lead letters become detached from the stones to which they are fixed, heritage fabric is broken or lost and inscriptions become hard or impossible to read.

Recommendation – Lettering can be re-leaded, although this may require extensive work. Lead lettering should be reinstated unless stone has heavily eroded around the keyholes used to attach the individual letters. An alternative would be to record as much of the inscription as possible and photograph it with the sun slanting across the face of the stone.

Priority – Necessary to desirable.

Who to Undertake – Re-leading should only be carried out by experienced professionals. Systematic recording of inscriptions where lead letters are becoming loose or have become detached and lost can be carried out by maintenance staff or volunteers.

Graffiti

Issue – Potential damage to the surfaces of the monuments from the paint itself and from failed attempts to remove the graffiti using inappropriate techniques. The scratching of some graffiti causes permanent damage to monuments.

Recommendation – Poultice to remove paints. Never use acidic cleaners on limestone. Do not use mechanical grinders or sand- or water-blasting to remove graffiti.

Priority – Necessary to desirable.

Who to undertake – A stone conservator or experienced contractor.

Inappropriate and failed repairs

Issue – Potential damage and/or staining from the use of inappropriate methods and fixing agents. Attempts to repeat the repair using the same failed method usually result in further damage.

Recommendation – Poultice to remove stains. Do not use acidic cleaners on limestone. Do not use mechanical grinders or sand- or water-blasting to remove glues or stains.

Priority – Necessary or desirable

Who to Undertake – A stone conservator should be engaged for complex rectification following inappropriate or failed repairs. Basic repairs can be undertaken by maintenance staff or volunteers provided they follow current best practices.

Tree roots

Issue – Invasive roots can damage graves. Often shade from the same trees whose roots are damaging graves encourages the growth of moss.

Recommendation – Seek advice from an arborist. Where the offending tree does not have historic value, carefully remove it just above the ground level, taking care to protect graves. This may involve removing limbs and then poisoning the stump and roots. Stabilisation or repair of the damaged grave can then be carried out.

Priority – Urgent to necessary, on a case by case basis.

Who to undertake – maintenance staff under the guidance of an arborist.

Additional Comments: Trees that have high heritage value for the cemetery need to be treated differently. Some yew trees planted on or close to graves are likely to be well over 100 years old and are themselves part of the cemetery's heritage fabric. Under the guidance of an arborist, identified limbs of these trees could be removed or pruned to lessen the impact on the graves they are near. In some cases, it may be necessary to remove historic trees if they are damagingly close to graves, but this should only be done after weighing up all the considerations. If an historic tree has to be removed in the interests of protecting the historic fabric of the cemetery but the lineage of the tree is important, it may be possible to take cuttings to replant where there is no risk to any grave fabric.

Lichens and mosses

Issue – The growth of lichens or mosses can eat into stone, and obscure or obliterate inscriptions.

Recommendation – When there is lichen or moss growing on a stone, seek advice on a case by case basis. Not all such growth causes damage. If it is advisable to remove biological growth, ensure this is done very carefully. In some cases, the main parts of a lichen can be scraped off carefully with a scalpel, then remaining loose material gently brushed off the surface of the stone. In some cases it may be appropriate to use a biocide (see additional comments below), but never use bleach (sodium hypochlorite) products.

Priority – Necessary to desirable.

Who to undertake – This work should usually be undertaken only by a stone conservator, or by an expert with experience in removing mosses or lichens from historic structures.

Additional Comments: There is considerable discussion about the best way to deal with biological growth. English Heritage advises that most lichens, mosses and some wildflowers can be left on monuments so long as they do not obscure carved details. The organisation does not recommend the use of chemicals to remove biological growth. The National Trust of Australia's guide to conserving cemeteries cautions against removing biological growth and recommends seeking expert advice if anything other than gentle brushing off is required. The HCCTNZ similarly cautions against removing biological growth, but states that if it is necessary to do so, then use only preparations based on quarternary ammonium compounds e.g. benzylkonium chloride. For lichens, algae, fungi and moulds, the HCCTNZ recommends Kemsol "Mosskill". If a biocide is to be used, it is essential that it does not have soluble salts or bleach in it. Additional advice from the HCCTNZ states that "Wet and Forget" and "Simple Green" products are acceptable and are readily available. "30 Seconds" is not suitable.

Dirt on headstones

Issue – Accumulations of dirt on headstones can obscure historical inscriptions and cause damage to the surface of the stone.

Recommendation – In general, do not clean unless not cleaning will result in loss of information (text/pictorial inscriptions) or the dirt is hiding faults that need to be assessed and addressed. In situations where cleaning is necessary, do not clean headstones often, and do not clean stones with unstable surfaces. Do not use acidic cleaners on marble or limestone. An effective gentle way to wash away light soiling is washing with small quantities of water and natural fibre brushes. Never use wire brushes. Don't clean with water when there is a risk of freezing temperatures before the stone dries out. Never sand-blast or use high-pressure sprays on monuments.

Priority – Desirable in some situations; non-intervention may be appropriate in some cases.

Who to undertake – Stone conservator or stonemason. Maintenance staff or volunteers can undertake cleaning after appropriate training.

Appendix 2 Tabulated guide to the conservation of monuments

The following notes are largely based on guidance provided in the National Trust of Australia's (NSW) *Guidelines for Cemetery Conservation* (Sagazio ed. This guide is available online at www.nationaltrust.org.au/cemsappb.html). Amendments by Ian Bowman, Conservation Architect, and additional observations on specific issues are incorporated in this tabulated guide. The table provides a general guide to recommended procedures for the conservation of cemetery monuments. The recommended solutions should be regarded as options and not necessarily as definitive answers which apply in every case. It is recommended that professional advice be sought prior to the commencement of any repair, stabilisation, reconstruction or adaptation work.

Problem	Due to	Solutions	Additional comment
1. Leaning and fallen monu-ments	Failure of footings and/or foundations because of:		
	normal compaction of grave fill construction	Wait to stabilise them to ensure compaction is finished. Re-bed monument on porous fill, e.g. sand.	
	vault distortion or collapse	Seek professional advice on stabilisation or reinstatement.	
	water erosion	Correct drainage problem.	
	rabbit burrows	Fill holes with cobbles and earth.	Not currently a problem at the cemetery.
	tree roots raising one side	Cut off offending root.	In some cases, the entire tree will need to be removed.
	differential compaction, e.g. one side on rock and other on fill, or one side dry and the other side wet due to broken drain or hollow in ground	Check drainage, improve if necessary and re-bed in sand.	

	soil creep on hillside	Generally an intractable problem, however avoid the removal of local bushes and trees. It is sometimes caused by poor subsurface drainage, in which case an agricultural drain on the uphill side may help.	Not a significant problem at the Barbadoes Street Cemetery because it is mostly level.
	soil slump, i.e. localised movements of land usually after heavy rain a)on river banks and gullies b)in slate and shale areas Note that a slight lean is not a problem unless the cemetery is subject to vandalism, in which case the lean will attract the attention of vandals, or unless the lean is causing the lettering to fret on the leaning side.	a) Erosion control measures b) Uphill drainage control.	
2. Monuments dis-assembled but not broken	Vandalism or temporary removal to permit essential works.	Check top of plinth to ensure that it is level, rebed if necessary. Reassemble, avoiding use of Portland cement. For tall structures vulnerable to vandalism consider introduction of non ferrous dowels (e.g. bronze).	
3. Broken Monuments (i) breaks in sturdy stone monuments (ii) multiple breaks in relatively thin slabs.	Accident and vandals; often involving heavy falls on masonry or iron surrounds or uneven ground.	In general, employ an experienced monumental mason to reset stone on plinth and dowel parts together using waterproof epoxy resin adhesive. It is important to avoid Portland cement. If re-erected the stones will be vulnerable to vandalism. The alternatives are: a) leave lying on ground b) erect a solid slab and pin the pieces to slab with bronze dowels and waterproof epoxy resin	

		c) pin pieces to horizontal or sloping slab so that water will not lie on upper surface. Granites can be horizontal but limestones should be placed to ensure water is thrown off). d) pin stones to a local structure (a last resort) e) prepare a facsimile for erection on site and remove original to museum f) leave pieces on site, reproduce inscription on small stainless steel plate and erect inconspicuously on site.	
4. Monuments with cracked or broken mortise in the plinth	Fall	Where mortise is damaged the options are: (a) replace plinth with a facsimile plinth (b) cut back existing plinth and remortise (c) set stone in similar moulded concrete plinth with mortise, in the same way as original.	
5. Masonry cracking	Pressure from the continuing process of iron rusting and expanding when damp.	(a) where iron clamps within the masonry have expanded replace with bronze clamps, and repair masonry. (b) where wrought iron rails posts and bars have expanded and cracked masonry:· · remove iron from masonry · scrape away loose rust · treat (hot dip galvanise if possible) · apply protective paint · repair masonry · lead-in prepared hole in masonry ensuring that no part of iron is in contact with stone · stop interstices in masonry to make watertight and ensure that water is diverted from area.	

6. Spalling, fretting and delamin-ation of monuments	Rising damp particularly near the base of the stone. Salt accumulation (particularly under mouldings).	Improve drainage at the base of the stone. Ponding of rainwater (particularly on shoulders and carving of monument). Note that resetting stone monuments improperly in concrete will accelerate this deterioration and any work should be avoided unless under the guidance of a stone conservator. Where significant monuments are already so set and deteriorating, the concrete base should be broken off as carefully as possible and the monument rebedded. Stones should be reset vertically if they are leaning in such a way that the inscription or decorative side is inclined to the ground. Remove loose and flaking stone. Fill cracks with acrylic resin. Remove overhanging branches which trap airborne dust and salt particles and shed them upon the stone. Repair pointing to prevent entry of water if it is a compound monument. Ensure that water is thrown off monument.	A poultice may be a solution to get rid of the salts causing the hard outer crust, but it would need to be done every 5-10 years since salts will continue to enter the stone through the ground. Micro grouting is a technique developed by ICCROM for reattaching or consolidating heritage fabric such as fresco and stonework. Micro grouting involves drilling tiny holes in the stonework, flushing the holes with alcohol to clean them and then very gently injecting lime fly ash grout. Use micro grouting when engraving or decorative work is at risk.
7. Inscript-ions fretting on monu-ments	See (6). Also abrasion by vegetation in a wind.	Treat cause as in (6) above, but first record as much of inscription as possible and photograph with the sun slanting across the face of the stone. Lodge record with a local history society or society of genealogists. As a general rule inscriptions and decorations in stone which are of interest because of their style and character should not be recut. In such cases a small stainless steel plate with punched inscriptions may be fixed to the rear of the stone with water-proof epoxy resin	

		adhesive. In exceptional cases where the character of the inscription and detailing of the monument is of such significance that it must be preserved, it should be carefully removed to a prepared location in a local museum and a facsimile monument erected in its place. Other inscriptions may be recut provided: · it is carried out by a competent letter cutter · the precise character and mistakes of the original are meticulously retained · the initials or symbol of the new cutter and the year are cut in an inconspicuous place.	
8. Rusting of cast iron memorials and loss of inscriptions.	Exposure to elements.	Rusting of cast iron surrounds is superficial and presents no structural problems.	
9. Rusting of wrought iron memorials and surrounds	Exposure to damp.	Rusting surfaces on most wrought iron is not seriously damaging unless it is flaking heavily. However, where treatment is necessary the iron work should be dismantled and grit blasted (off site) back to a hard surface then a rust inhibitor applied. Alternatively the iron can be applied galvanised and painted.	

10. Iron monuments broken in parts	Vandalism	Parts can be joined if necessary by pin or splint.	
11. Monuments astray from their original location		Attempt to ascertain from documentary records (cemetery surveys and registers) and oral sources (family) the correct location and reinstate. Where the original location cannot be found, place the monument in a group with other monuments for which the original location cannot be determined.	
12. Odd alignment of monuments		This is not a problem. Stones oddly aligned are usually early and date from a period before the cemetery was surveyed. As such they and their alignment are of interest and should be carefully preserved.	
13. Deteriorat-ion of leaded lettering on marble monuments	Weathering of marble adjacent to letters.	Can be re-leaded: may require extensive work.	
14. Red staining on white marble from lead lettering	Chemical attack on lead, mainly in industrial areas.	Partial removal by scrubbing with water and soft bristle brushes.	
15. Growth of mosses, lichens and fungus on monuments	Moisture and type of stone used. Marbles are liable to black mould and sandstones to lichen	These growths offer some physical protection to the stone and generally do slight damage. On balance they may be left unless they are unsightly or obscure the lettering. In such cases an organic poison should be applied and the growth	Although best practice advice is generally not to scrape off biological growth, this may be done carefully with a scalpel by or

		allowed to dry and fall off over a period of time.	under the control of a stone conservator or experienced contractor.
16. Growth of disruptive vegetation on masonry	Lack of maintenance.	Where sturdy shrub or tree seedlings take root on monuments and surrounds they should be poisoned and allowed to die and decay. They should not be pulled out where it will damage the masonry.	

Appendix 3 Tree lists

Appendix 3.1 Significant Tree List

The following tables detail the earliest plantings in the cemetery. The period for plantings considered to be early is 1851–ca.1890. In these years, the three cemeteries were established, operated as active burial grounds and then closed. In the years immediately after the closure of the cemeteries, post-closure 'sanitary planting strategies' were followed. The plantings of these years immediately after 1885 are also considered to be early.

The ages of the surviving plantings have been estimated by considering:

- the broad age estimates of species as recorded in 2005 CCC assessment schedules[208]
- comparative historic tree data from other historic sites
- knowledge of the history of the site
- period tree fashions
- site conditions through time, e.g. waterlogging, which may have affected growth rates.

The tables also include the notable trees scheduled under the City Plan.

The Conservation Policy recommendations in this Plan include the suggested propagation of some of the cemetery's early tree stock[209] to ensure that historic genetic material is retained within the cemetery. As many of these earliest trees are of the same species it is not considered necessary to propagate from each individual tree. Propagation should focus on a species approach.

It is, however, important to ensure the propagation of representative examples of species from each of the three historic cemeteries as tabled below. Propagated stock should be returned to the 'parent' cemetery to ensure that the connection with the particular cemetery is continued and any species differentiation between the cemeteries is retained.

General recommendations concerning management of species is included in the tables. However, this should be read in conjunction with specific recommendations detailed in the Appendices which deal with the maintenance of individual gravestones and monuments.

[208] Many trees have been assessed as having been planted in 1900 however this is considered unlikely as the cemeteries had closed by this stage and had very little revenue. It is considered more likely that this planting occurred between 1885 and 1890 as directed by the Medical Officer of Health.

[209] Considered to be from the years of the cemeteries' establishment, operation, closure and post-closure 'sanitary planting strategies' (1851-1890). Vegetation from this period contains valuable genetic information concerning early New Zealand plant introductions connected with Christchurch's earliest nurserymen.

Dissenters' Cemetery (Reserve 43)

Botanical name	**Common name**	**Location code**[210]	**Notes**	**General management recommendations**[211]
Ilex aquifolium	English holly	20	Regarded by J. Claudius Loudon as "decidedly the best broad-leaved evergreen tree for a cemetery".	Suggest propagation from this or other significant *Ilex* in the Dissenters' part of the cemetery.
Taxus baccata	English yew	21	A traditional graveyard planting, symbolic of everlasting life.	Suggest propagation from this or other significant English yew in the Dissenters' part of the cemetery.
Taxus baccata	English yew	22		Monitor growth and form.
Ilex aquifolium	English holly	23		Monitor growth and form.
Chamaecyparis lawsoniana	Lawson cypress	32		Suggest propagation from this or other significant *Chamaecyparis* in the Dissenters' part of the cemetery.
Chamaecyparis lawsoniana	Lawson cypress	33		
Ulmus procera	English elm Note: appears as *Ulmus x hollandica* on assessment schedules.	34	Notable tree, planted 1870.	Although propagation from this would generally be recommended concerns re susceptibility to Dutch elm disease need to be considered.
Quercus robur	English oak	41 or 42	Notable tree, planted 1920.	Monitor growth and form.

[210] As recorded on Council Assessment Schedules and on the Location Plan at the end of this report.
[211] Should be read in conjunction with the section in the Physical Context part of this Plan on the Condition, Maintenance and Repair of Monuments of Notable People.

Catholic Cemetery (Reserve 42)

Botanical name	Common name	Location code[212]	Notes	Management recommendations
Taxus baccata 'Fastigiata'	Irish yew	45	Believed to be older than estimated on schedules based on comparison of height, canopy spread and DBH (diameter at breast height) of others on site.	Reassessment of age suggested.
Taxus baccata 'Fastigiata'	Irish yew	46	Believed to be older than estimated on schedules based on comparison of height, canopy spread and DBH of others on site.	Reassessment of age suggested.
Prunus laurocerasus	Cherry laurel	53	Commonly used as a hedge. Potentially invasive it spreads rapidly by seedling, rooting branches and suckers.	Needs careful management and regular maintenance to keep invasive habit in check.
Prunus laurocerasus	Cherry laurel	54	May relate to early hedging?	As above.
Ilex x altaclar-ensis 'Golden King'	Golden King holly	59		Suggest propagation from this.
Taxus baccata 'Fastigiata'	Irish yew	60	Irish cultivar of *Taxus baccata.* Considered by Loudon to be "the second best cemetery tree".	Suggest propagation from this or other significant Irish yews in the Catholic part of the cemetery.
Taxus baccata 'Fastigiata'	Irish yew	61		Monitor growth and form.

[212] As recorded on Council Assessment Schedules and in Location Plan at the end of this report

Botanical name	Common name	Location code[212]	Notes	Management recommendations
Ulmus procera	English elm	62	Notable tree, planted 1920	Although propagation from this would generally be recommended concerns re susceptibility to Dutch Elm disease need to be considered
Ulmus procera	English elm	63	Notable tree, planted 1920	As above.
Taxus baccata 'Fastigiata'	Irish yew	67	Frames 1884 memorial to Bishop Redwood, Father Ginity and the Pope.	Monitor growth and form.
Taxus baccata 'Fastigiata'	Irish yew	68	As above.	Monitor growth and form.
Taxus baccata 'Fastigiata'	Irish yew	69	As above.	Monitor growth and form.
Taxus baccata 'Fastigiata'	Irish yew	70	As above.	Monitor growth and form.

Church of England Cemetery (Reserve 20)

Botanical name	**Common name**	**Location code**[213]	**Notes**	**Management recommendations**
Taxus baccata	English yew	*78*	Considered by Loudon to be "a very suitable cemetery tree where a spreading head is not an objection".	Suggest propagation from this or other significant English yews in the Church of England cemetery.
Taxus baccata	English yew	79		Monitor growth and form.
Taxus baccata	English yew	80		Monitor growth and form.
Erica arborea	Tree heath	85		Suggest propagation from this.
Platycladus orientalis 'Elegantissima' syn Thuja orientalis	Gold-tipped eastern arborvitae	87	Likely to be one of William Wilson's donated *Cupressus* species.	Suggest propagation from this.
Taxus baccata	English yew	92	Believed to be older than estimated on schedules based on comparison of height, canopy spread and DBH of others on site.	Reassessment of age suggested.
Taxus baccata	English yew	94		Monitor growth and form.
Cupressus sempervirens	Mediterranean cypress	95	Likely to be one of William Wilson's donated *Cupressus* species.	Suggest propagation from this.
Quercis robur	English oak	97	Notable tree, planted 1880.	Suggest propagation from this or other significant oaks in the Church of England cemetery.

[213] As recorded on Council Assessment Schedules and on the Location Plan at the end of this report.

Botanical name	Common name	Location code[213]	Notes	Management recommendations
Ilex aquifolium	English holly	98	Regarded by J. Claudius Loudon as "decidedly the best broad-leaved evergreen tree for a cemetery".	Suggest propagation from this or other significant *Ilex* in the Church of England cemetery.
Ilex aquifolium	English holly	99	Remnant plantation species.	Monitor growth and form.
Ilex aquifolium	English holly	108	Remnant plantation species.	Monitor growth and form.
Taxus baccata	English yew	109		Monitor growth and form.
Taxus baccata	English yew	110		Monitor growth and form.
Taxus baccata	English yew	115		Monitor growth and form.
Taxus baccata 'Fastigiata'	Irish yew	116	Irish cultivar of *Taxus baccata.* Considered by Loudon to be "the second best cemetery tree".	Suggest propagation from this or other significant Irish yews in the Church of England cemetery.
Taxus baccata	English yew	118		Monitor growth and form.
Taxus baccata	English yew	121		Monitor growth and form.
Acer pseudoplatanas	Sycamore	122	Notable tree, planted 1880.	Suggest propagation from this or other significant sycamore in the Church of England cemetery.
Taxus baccata	English yew	123		Monitor growth and form.
Ilex aquifolium	English holly	125		Monitor growth and form.
Ilex aquifolium	English holly	126		Monitor growth and form.

Botanical name	Common name	Location code[213]	Notes	Management recommendations
Acer pseudoplatanas	Sycamore	127	Remnant plantation species	Monitor growth and form.
Ilex aquifolium 'Argentea marginata'	Variegated holly	128	Remnant plantation species	Suggest propagation from this.
Taxus baccata	English yew	129		Monitor growth and form.
Cupressus sempervirens	Mediterranean cypress	130	Likely to be one of William Wilson's donated *Cupressus* species.	Suggest propagation from this.
Taxus baccata 'Fastigiata'	Irish yew	131	Believed to be older than estimated on schedules based on comparison of height, canopy spread and DBH of others on site.	Reassessment of age suggested.
Taxus baccata 'Fastigiata'	Irish yew	132	Believed to be older than estimated on schedules based on comparison of height, canopy spread and DBH of others on site	Reassessment of age suggested.
Taxus baccata	English yew	134		Monitor growth and form.
Cupressus funebris	Coffin cypress	135	Likely to be one of William Wilson's donated *Cupressus* species.	Suggest propagation from this.
Taxus baccata 'Fastigiata'	Irish yew	138		Monitor growth and form.
Taxus baccata	English yew	139	Believed to be older than estimated on schedules based on comparison of Height, canopy spread and DBH of others on site.	Reassessment of age suggested.

Botanical name	Common name	Location code[213]	Notes	Management recommendations
Taxus baccata 'Fastigiata'	Irish Yew	142		Monitor growth and form.
Cupressus sempervirens	Mediterranean cypress	145	Likely to be one of William Wilson's donated *Cupressus* species.	Suggest propagation from this.
Ilex aquifolium	English holly	146		Monitor growth and form.
Platycladus orientalis 'Elegantissima' syn Thuja orientalis	Gold-tipped eastern arborvitae	147	Likely to be one of William Wilson's donated Cupressus species.	Suggest propagation from this.
Myrtus luma	Chilean myrtle	149		Suggest propagation from this.
Quercus cerrus	Turkey oak	150	Possibly younger than estimated based on comparison of height, canopy spread and DBH of others on site.	Reassessment of age suggested.
Taxus baccata 'Fastigiata'	Irish yew	151	Paired form with 152.	Monitor growth and form.
Taxus baccata 'Fastigiata'	Irish yew	152	Paired form with 151.	Monitor growth and form.
Prunus laurocerasus	Cherry laurel	159	Likely to have been part of an early hedge system.	Monitor growth and form. Potentially invasive, it spreads rapidly by seedling, rooting branches and sucker.
Prunus laurocerasus	Cherry laurel	160	Likely to have been part of an early hedge system.	As above.
Acer pseudoplatanas	Sycamore	162	Remnant plantation species.	Monitor growth and form.

Botanical name	Common name	Location code[213]	Notes	Management recommendations
Fraxinus excelsior	European ash	164	Remnant plantation species.	Suggest propagation from this or other significant ash in the Church of England cemetery.
Fraxinus excelsior	European ash	165	Remnant plantation species.	Monitor growth and form.
Fraxinus excelsior	European ash	174	Remnant plantation species.	Monitor growth and form.
Fraxinus excelsior	European ash	175	Remnant plantation species.	Monitor growth and form.
Ulmus x Hollandica	Dutch elm Note: appears as *Ulmus procera* on assessment schedules.	177	Notable tree, planted 1900.	Suggest propagation from this.
Fraxinus excelsior	European ash	179	Remnant plantation species.	Monitor growth and form.
Acer pseudoplatanas	Sycamore	181	Remnant plantation species.	Monitor growth and form.
Ulmus x Hollandica	Dutch elm	188	Remnant plantation species.	Although propagation from this would generally be recommended concerns re susceptibility to Dutch elm disease needs to be considered.
Fraxinus excelsior	European ash	192	Remnant plantation species.	Monitor growth and form.
Fraxinus excelsior	European ash	196	Remnant plantation species.	Monitor growth and form.

Botanical name	Common name	Location code[213]	Notes	Management recommendations
Cupressus sempervirens	Mediterranean cypress	212	Likely to be one of William Wilson's donated cypresses. Believed to be older than estimated on schedules based on comparison of height, canopy spread and DBH of others on site.	Reassessment of age suggested.

Appendix 3.2 List of species in cemetery, number planted in cemetery and associated planting periods

Botanical Name	**Common Name**	**Orig-inal**[214]	**19-50s**	**19-70s**	**1980-Mid 19-90s**	**After 20-00**	**Notes/other**
Acer pseudo-platanas	Sycamore	4	2		3		
Acer rubrum	Red maple				1		
Acer davidii	Pere David's maple					2	
Aesculus hippocastanum	Horse chestnut				1		
Albizia julibrissin	Silk tree				1		
Alnus cordata	Italian alder				3		
Arbutus unedo	Strawberry tree				4		
Betula pendula	Silver birch				3		
Betula papyfifera	White birch				1		
Chamaecyparis lawsoniana	Lawson cypress	2			1		
Cordyline australis	Cabbage trees	*		21			*3 are possibly early 21st century plantings or wildings? Nos 35, 84, 93
Crataegus monogyna	Hawthorn		1				
Cupressus funebris	Coffin cypress	1					

[214] Original includes establishment, operation, closure and post closure 'sanitary planting strategies' and is 1851 - ca1890.

Botanical Name	Common Name	Orig-inal[214]	19-50s	19-70s	1980-Mid 19-90s	After 20-00	Notes/other
Cupressus sempervirens	Mediterr-anean cypress	3 + 1*					*1950 assessed species but believed to be older based on comparison of height, canopy spread and DBH of others on site.
Dacrydium dacrydioides	Kahikatea					1	
Dodonaea viscosa	Ake ake			1			
Erica arborea	Tree heath	1					
Fraxinus excelsa	Ash	7	1		8		
Hoheria angustifolia	Narrow-leaved lacebark				1		
Ilex x altaclarensis 'Golden King'	Golden King holly	1					
Ilex x altaclarensis						1	
Ilex aquifolium 'Argentea marginata'	Variegated holly	1					
Ilex aquifolium	English holly	8			4		
Juglans regia	Walnut		3				
Magnolia grandiflora	Southern magnolia				1	1	
Magnolia grandiflora 'Russet'	Russet magnolia					2	

Botanical Name	Common Name	Orig-inal[214]	19-50s	19-70s	1980-Mid 19-90s	After 20-00	Notes/other
Metasequoia glyptostroboides	Dawn redwood				1		
Myrtus luma	Chilean myrtle	1			1		
Northofagus menziesii	Beech				1		
Platycladus orientalis 'Elegantissima' syn Thuja orientalis	Gold-tipped eastern arbor-vitae	1					
Platanus orientalis	Oriental plane			1			
Prunus domestica	Wild plum						
Prunus laurocerasus	Cherry laurel	4	1				
Quercus cerris	Turkey oak	1*	1		5		*(150) Possibly younger than estimated based on based on comparison of height, canopy spread and DBH of others on site.
Quercus coccinea	Scarlet oak				1		
Quercus palustris	Pin oak				3		
Quercus robur	English oak	1	4**	2	9		**(41,42,49,50) Possibly older than estimated based on the species above.
Salix fragilis	Willow			1			
Taxus baccata	English yew	13+ 2*			1		* (92, 139) believed to be older based on comparison of height, canopy spread and DBH of others on site.

Botanical Name	Common Name	Orig-inal[214]	19-50s	19-70s	1980-Mid 19-90s	After 20-00	Notes/other
Taxus baccata 'Fastigiata'	Irish yew	12 + 4*			1		* (45,46,131,132) Believed to be older based on comparison of height, canopy spread and DBH of others on site.
Ulmus glabra	Scotch or Wych elm			3	2		
Ulmus X hollandica	Dutch elm	2+ 2*	3	5			* estimated at 1920.
Ulmus procera	English elm	1		1			
Ulmus glabra Louis van Houtte'	English elm cultivar			1			
Viburnum tinus (Dissenters' cemetery)	Viburnum	1					Consider listing on assessment schedule.

Shrubs, bulbs and other perennials etc.

There are a small number within the site including some large sized *Buxus*, rhododendrons, camellia and bulbs. It would be of value to have those shrubs that contribute to the amenity and landscape quality of the cemetery listed on assessment schedules.

Appendix 3.3 Some suggested species for future plantings

This is not intended as an exhaustive list. It is also noted that recommended drainage works may alter the conditions in the cemetery and improve soil conditions etc.

Propagated material from historic parent stock

Ilex aquifolium – English holly

Ilex aquifolium 'Argentea marginata' – Variegated holly

Taxus baccata – English yew

Taxus baccata 'Fastigiata'- Irish yew

Chamaecyparis lawsoniana – Lawson cypress

Ulmus procera – English elm

Quercus robur - English oak

Prunus laureocerasus – Cherry laurel

Myrtus luma – Chilean myrtle

Platycladus orientalis 'Elegantissima' syn Thuja orientalis - Gold-tipped eastern arborvitae

Ilex x altaclarensis 'Golden King' – Golden King holly

Acer pseudoplatanas – Sycamore

Cupressus sempervirens – Mediterranean cypress

Other suggested species

Liriodendron tulipifera - Tulip tree

Quercus robur 'Fastigiata' – Cypress oak

Quercus palustrus – Pin oak

Acer tartaricum -Tartarian maple

Acer griseum – Paperbark maple

Racospermum melanoxylon – Australian blackwood

Cordyline australis – Cabbage tree

Conifer species

Prunus serrula and other species - Tibetan cherry and other flowering cherry

Ilex species - Holly

Platycladus orientalis – Eastern arborvitae

Key considerations in any planting regime

It will be important to acknowledge the historic designed landscape distinctions within the Barbadoes group of cemeteries. Although significantly weakened there is still discernible historic evidence of compositional and species differences e.g. in the Catholic area a predominance of Irish yews, in the Church of England area the use English yews and particular combinations of plantation species, and in the Dissenters' area the use of variegated plant material and other distinctive species.

Trees of different ages in the former Church of England cemetery form the background of a photograph taken of a group attending an open day at the Barbadoes Street Cemetery in early 2009.
Source: Ashley Spice

Appendix 4 Ecological assessment and policy recommendations

This Conservation Plan is concerned with the heritage values of the Barbadoes Street Cemetery. The cemetery has been assessed as an historic place and not for whatever natural environmental values it may have. The policies in the Plan are directed solely at preserving the heritage values the cemetery possesses. The cemetery is also, however, considered to have ecological significance. A separate report on the ecology of the cemetery was prepared by Lyndsey Husband (CCC Waterways Planner – Ecologist). Her report is reproduced below, with her policy and implementation recommendations, which it will be appropriate to follow whenever they do not conflict with the policies set down in the main body of this Plan.

Ecological Assessment of Barbadoes Street Cemetery

Introduction

An ecological walkover of the Barbadoes Street Cemetery was undertaken on Wednesday 4 March 2009 by Lyndsey Husband (Waterways Planner – Ecologist) to assess the potential ecological values that the cemetery may currently possess. This information was collected to feed into the Conservation Plan for the cemetery.

Flora

The three cemeteries are characterised by large areas of amenity grassland with scattered trees that are predominantly exotic.
Native botanical species within the cemeteries are largely restricted to the perimeter. A narrow strip of native trees and shrubs has been planted along the western boundary of the Dissenters' cemetery, which becomes increasingly sparse within the Roman Catholic cemetery. A narrow band of trees, shrubs and *Carex* sp. have also been planted along the northern perimeter and the western perimeter of the Church of England cemetery, where it backs onto adjacent properties. An ornamental bed of natives is present at the southern end of the Church of England cemetery along a wall which separates the main section of the cemetery from an area of public open space.
The native plantings within the cemeteries include a single tree of silver beech (*Nothofagus menziesii*), cabbage trees, kohuhu (*Pittosporum tenufolium*), ribbonwood (*Plangianus regius*), kowhai (*Sophora* sp.), five finger (*Pseudopanax arboreus*) and *Carex* sp.
The only other occurrence of natives within the cemetery are a number of mature specimens of cabbage trees that are scattered throughout the cemeteries.

Birds

The survey of the cemetery was undertaken in March, which is outside the bird nesting season. The habitat was assessed as to its potential to provide nesting habitat. The timing did allow the bird species that feed on the berry/seed crop to be observed.
During the survey the following bird species were observed within the cemetery:
New Zealand pigeon/kererū (*Hemiphaga novaeseelandiae*)
Starling (*Sturnus vulgaris*)
Blackbird (*Turdus merula*)
Greenfinch (*Carduelis chloris*)
House sparrow (*Passer domesticus*)

These species were foraging on the berry/seed crop (inc. cherry laurel (*Prunus laurocerasus*), holly (*Ilex aquifolium*) and cabbage trees) produced by the exotic and native tree species on site.
The mature trees on site currently provide native and exotic bird species with potential nesting sites during the spring (e.g. dense conifers) and a food supply during the autumn, the value of which was indicated by the presence of the kererū. It is considered that other bird species, including fantail/pīwakawaka (*Rhipidura fuliginosa*) and grey warbler/riroriro (*Gerygone igata*) will also pass through the cemetery due to its location beside the Avon River/Ōtakaro.

Reptiles

The habitat on site is predominately closely cut grass interspersed with grave stones and mature exotic trees with occasional areas of ivy (*Hedra helix*) below the trees.
The position of the Church of England cemetery adjacent to the Avon River means that potentially reptiles could migrate to this site, as they are known to be present at Travis Wetland (*Oligosoma* sp. were confirmed to be present in 2006, Freeman & Freeman 2006[215]). However, at present there is little to no food resource available for reptiles. Reptiles will typically be found in tussock grassland with fruiting shrubs, which provide invertebrates and fruit as a source of food. This habitat is currently totally absent from this site. In addition the reptiles would have to cross Cambridge Terrace, which would open them up to predation from birds further reducing the chance that reptiles would migrate to site.

Invertebrates

A detailed invertebrate survey was beyond the scope of this report. However, on assessment of the habitat it is considered that the diversity of invertebrates would be limited by the low diversity of habitats present on site. Typically as the range of habitats and micro-climates increase so does the diversity of invertebrates species.

Ecological Context

The ecological walkover identified that the exotic and native trees on site are of value to native and exotic bird species as a food resource in autumn and potentially as nesting sites during spring/summer. It is considered that new plantings and the removal of vegetation should take into account these values and ensure that the site is developed to enhance food resources for birds and provide safe nesting habitat.
The value of the site for reptiles and invertebrates is currently low due to the low diversity of habitats present on site. It is considered unlikely that these values could be added to the cemeteries if the open landscape is to be retained.
Native botanical species, excluding cabbage trees, are confined to the perimeter of the site. Due to the narrowness of these plantings they can appear untidy and provide limited food resources for native bird species. These plantings are in areas that do not affect graves within the cemeteries and would not encroach on the open feel of the site. The potential exists that these plantings could be developed further along the perimeter of the site to provide further food resources of birds.
The ecological walkover identified that the cemeteries currently provide potential nesting sites within the mature trees and a good food supply in autumn.

[215] Freeman A and Freeman A, 2006, Survey of the lizard fauna of Travis Wetland, Christchurch, Lincoln University Wildlife Management Report 9.

Although this Conservation Plan gives priority to the cemetery's heritage values, those responsible for managing it may also have to take into account its ecological and environmental values. Accordingly a further general policy statement is included in this Appendix to provide guidance on the protection and enhancement of those values in the context of the cemetery's being primarily an historic place and heritage landscape.

Policy and implementation

The policy statements are in italic and additional explanation or clarification of each policy follows each statement in regular type.

Consideration should be given to further investigating wildlife in the cemetery to identify any significant birds, animals or insects already present.

The ecological assessment that is part of this Appendix was based on a single visit to the cemetery. There is a need for systematic investigation in the cemetery at different seasons of the year.

Consideration should be given to the impact that maintenance works and new plantings have on bird nesting habitat and foraging habitat.

The management of the cemetery should take into account the need to retain and avoid disturbance of resident wildlife which may be of ecological importance to the city. When carrying out landscape and memorial maintenance, workers should ensure that works occur outside of the bird nesting season (September – February inclusive). Workers carrying out landscape work or memorial maintenance should also be instructed to take note of any unusual or rare species so that appropriate care can be taken of them.

Prepare an addendum to the vegetation development plan to determine which, if any, new plantings will continue to provide birds with a food resource would be suitable in particular areas of the cemetery.

Where it is compatible with maintaining the heritage character of the existing plantings, the selection of plants should include species that will provide birds with food sources. Satisfying both heritage preservation and ecological goals when new trees or shrubs are being planted in the cemetery may be possible by building on or extending the native plantings found at present on parts of the perimeters of the cemetery without compromising the cemetery's heritage character.

Appendix 5 ICOMOS New Zealand charter for the conservation of places of cultural heritage value

Preamble

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

Following the spirit of the International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter 1966), this charter sets our principles to guide the conservation of places of cultural heritage value in New Zealand. It is intended as a frame of reference for all those who, as owners, territorial authorities, tradespersons or professionals, are involved in the different aspects of such work. It aims to provide guidelines for community leaders, organisations and individuals concerned with conservation issues. It is a statement of professional practice for members of ICOMOS New Zealand.

Each section of the charter should be read in the light of all the others. Definitions of terms used are provided in section 22.

Accordingly this charter has been adopted by the New Zealand National Committee of the International Council on Monuments and Sites at its Annual General Meeting on 4 October 1992.

1. The purpose of conservation

The purpose of conservation is to care for places of cultural heritage value, their structures, materials and cultural meaning. In general, such places:

(i). have lasting values and can be appreciated in their own right;

(ii). teach us about the past and the culture of those who came before us;

(iii). provide the context for community identity whereby people relate to the land and to those who have gone before;

(iv). provide variety and contrast in the modern world and a measure against which we can compare the achievements of today; and

(v). provide visible evidence of the continuity between past, present and future.

2. Indigenous cultural heritage

The indigenous heritage of Maori and Moriori relates to family, local and tribal groups and associations. It is inseparable from identity and well-being and has particular cultural meanings.

The Treaty of Waitangi is the historical basis for indigenous guardianship. It recognises the indigenous people as exercising responsibility for their treasures, monuments and sacred places. This interest extends beyond current legal ownership wherever such heritage exists. Particular knowledge of heritage values is entrusted to chosen guardians. The conservation

of places of indigenous cultural heritage value therefore is conditional on decisions made in the indigenous community and should proceed only in this context. Indigenous conservation precepts are fluid and take account of the continuity of life and the needs of the present as well as the responsibilities of guardianship and association with those who have gone before. In particular, protocols of access, authority and ritual are handled at a local level. General principles of ethics and social respect affirm that such protocols should be observed.

3. Conservation practice

Appropriate conservation professionals should be involved in all aspects of conservation work. Indigenous methodologies should be applied as appropriate and may vary from place to place. Conservation results should be in keeping with their cultural content. All necessary consents and permits should be obtained.

Conservation projects should include the following:

(i) definition of the cultural heritage value of the place, which requires prior researching of any documentary and oral history, a detailed examination of the place and the recording of its physical condition;

(ii) community consultation, continuing throughout a project as appropriate;

(iii) preparation of a plan which meets the conservation principles of this charter;

(iv) the implementation of any planned work; and

(v) the documentation of any research, recording and conservation work, as it proceeds.

General principles

4. Conservation method

Conservation should:

(i) make use of all relevant conservation values, knowledge, disciplines, arts and crafts;

(ii) show the greatest respect for and involve the least possible loss of, material of cultural heritage value;

(iii) involve the least degree of intervention consistent with long term care and the principles of this charter;

(iv) take into account the needs, abilities and resources of the particular communities; and

(v) be fully documented and recorded.

5. Respect for existing evidence

The evidence of time and the contributions of all periods should be respected in conservation. The material of a particular period may be obscured or removed if assessment shows that this would not diminish the cultural heritage value of the place. In these circumstances such material should be documented before it is obscured or removed.

6. Setting

The historical setting of a place should be conserved with the place itself. If the historical setting non longer exists, construction of a setting based on physical and documentary evidence should be the aim. The extent of the appropriate setting may be affected by constraints other than heritage value.

7. Risk mitigation

All places of cultural heritage value should be assessed as to their potential risk from any natural process or event. Where a significant risk is determined, appropriate action to minimise the risk should be undertaken. Where appropriate, a risk mitigation plan should be prepared.

8. Relocation

The site of an historic structure is usually an integral part of its cultural heritage value. Relocation, however, can be a legitimate part of the conservation process where assessment shows that:

(i) the site is not of associated value (an exceptional circumstance); or

(ii) relocation is the only means of saving the structure; or

(iii) relocation provides continuity of cultural heritage value.

A new site should provide a setting compatible with cultural heritage value.

9. Invasive investigation

Invasive investigation of a place can provide knowledge that is not likely to be gained from any other source. Archaeological or structural investigation can be justified where such evidence is about to be lost, or where knowledge may be significantly extended, or where it is necessary to establish the existence of material of cultural heritage value, or where it is necessary for conservation work. The examination should be carried out according to accepted scientific standards. Such investigation should leave the maximum amount of material undisturbed for study by future generations.

10. Contents

Where the contents of a place contribute to its cultural heritage value, they should be regarded as an integral part of the place and be conserved with it.

11. Works of art and special fabric

Carving, painting, weaving, stained glass and other arts associated with a place should be considered integral with a place. Where it is necessary to carry out maintenance and repair of any such material, specialist conservation advice appropriate to the material should be sought.

12. Records

Records of the research and conservation of places of cultural heritage value should be placed in an appropriate archive. Some knowledge of place of indigenous heritage value is

not a matter of public record, but is entrusted to guardians within the indigenous community.

Conservation processes

13. Degrees of intervention

Conservation may involve, in increasing extent of intervention: non-intervention, maintenance, stabilisation, repair, restoration, reconstruction or adaptation. Where appropriate, conservation processes may be applied to parts or components of a structure or site. Recreation, meaning the conjectural reconstruction of a place, and replication, meaning to make a copy of an existing place, are outside the scope of this charter.

14. Non-intervention

In some circumstances, assessment may show that any intervention is undesirable. In particular, undisturbed constancy of spiritual association may be more important than the physical aspects of some places of indigenous heritage value.

15. Maintenance

A place of cultural heritage value should be maintained regularly and according to a plan, except in circumstances where it may be appropriate for places to remain without intervention.

16. Stabilisation

Places of cultural heritage value should be protected from processes of decay, except where decay is appropriate to their value. Although deterioration cannot be totally prevented, it should be slowed by providing stabilisation or support.

17. Repair

Repair of material or of a site should be with original or similar materials. Repair of a technically higher standard than the original workmanship or materials may be justified where the life expectancy of the site or material is increased, the new material is compatible with the old and the cultural heritage value is not diminished. New material should be identifiable.

18. Restoration

Restoration should be based on respect for existing material and on the logical interpretation of all available evidence, so that the place is consistent with its earlier form and meaning. It should only be carried out if the cultural heritage value of the place is recovered or revealed by the process.

The restoration process typically involves reassembly and reinstatement and may involve the removal of accretions.

19. Reconstruction

Reconstruction is distinguished from restoration by the introduction of additional materials where loss has occurred. Reconstruction may be appropriate if it is essential to the function or understanding of a place, if sufficient physical and documentary evidence exists to

minimise conjecture and if surviving heritage valued are preserved. Reconstruction should not normally constitute the majority of a place. Generalised representations of typical features or structures should be avoided.

20. Adaptation

The conservation of a place of cultural heritage value is usually facilitated by it serving a socially, culturally or economically useful purpose. In some cases, alterations and additions may be acceptable where they are essential to continued use, or where they are culturally desirable, or where the conservation of the place cannot otherwise be achieved. Any change, however, should be the minimum necessary and should not detract from the cultural heritage value of the place. Any conditions and alterations should be compatible with original fabric but should be sufficiently distinct that they can be read as new work.

21. Interpretation

Interpretation of a place may be appropriate if enhancement of public understanding is required. Relevant protocol should be complied with. Any interpretation should not compromise the values, appearance, structure or materials of a place, or intrude upon the experience of the place.

22. Definitions

For the purposes of this charter:

adaptation means modifying a place to suit it to a compatible use, involving the least possible loss of cultural heritage value

conservation means the processes of caring for a place so as to safeguard its cultural heritage value

cultural heritage value means possessing historical, archaeological, architectural, technological, aesthetic, scientific, spiritual, social, traditional or other special cultural significance, associated with human activity

maintenance means the protective care of a place

material means physical matter which is the product of human activity or has been modified by human activity

place means any land, including land covered by water and the airspace forming the spatial context to such land, including any landscape, traditional site or sacred place and anything fixed to the land including any archaeological site, garden, building or structure and any body of water, whether fresh or seawater, that forms part of the historical and cultural heritage of New Zealand

preservation means maintaining a place with as little change as possible

reassembly (anastylosis) means putting existing but dismembered parts back together

reconstruction means to build again in the original form using old or new material

reinstatement means putting components of earlier material back in position

repair means making good decayed or damaged material

restoration means returning a place as nearly as possible to a known earlier state by reassembly, reinstatement and/or the removal of extraneous additions

stabilisation means the arrest of the processes of decay

structure means any building, equipment, device or other facility made by people and which is fixed to the land.

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