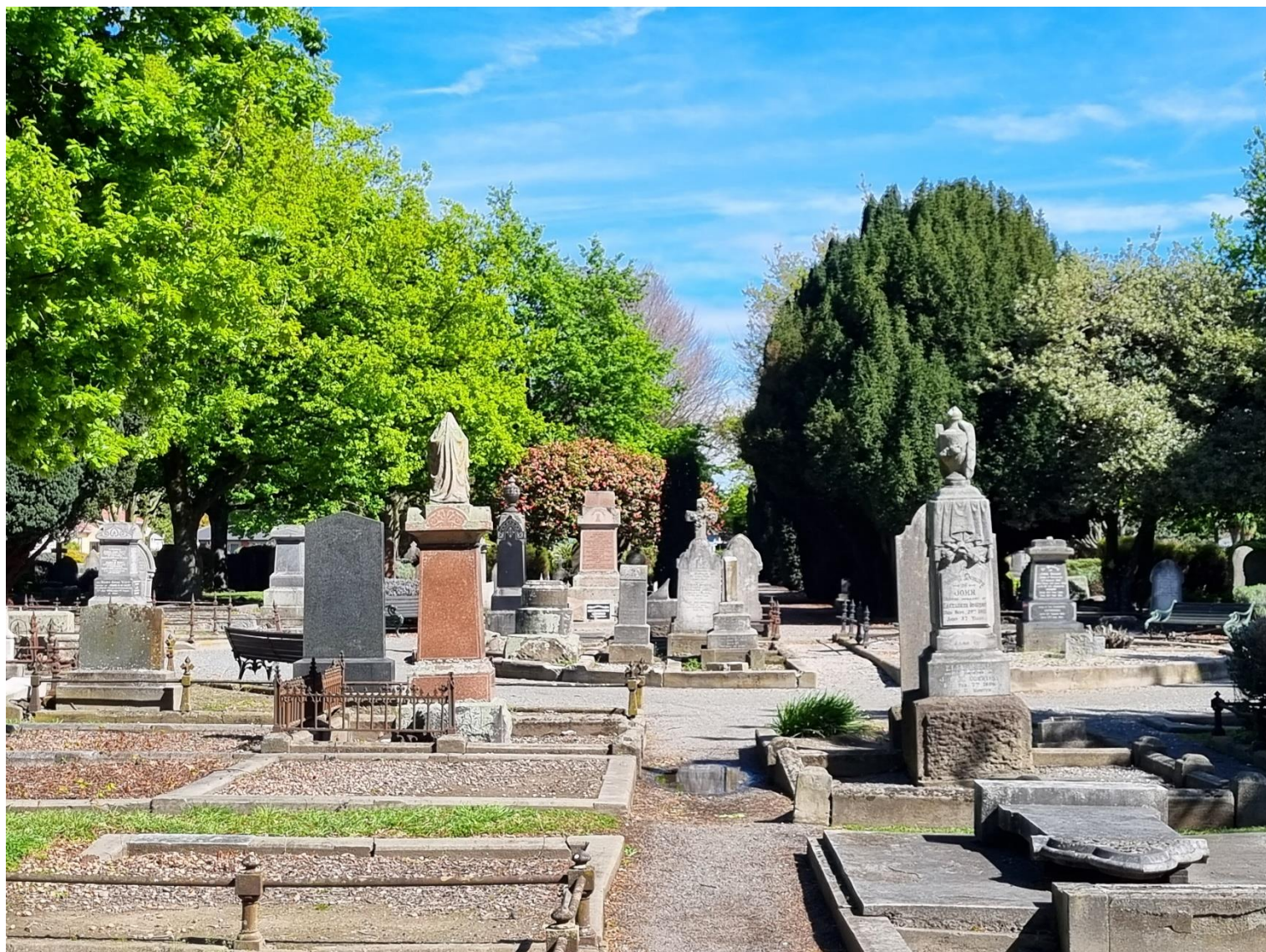




HERITAGE NEW ZEALAND
POUHERE TAONGA

New Zealand Heritage List/Rārangi Kōrero – Report for a Historic Place **Addington Cemetery, CHRISTCHURCH (List No. 9495, Category 1)**



Addington Cemetery, R. Burgess, 1 Oct. 2023, Heritage New Zealand Pouhere Taonga

Robyn Burgess
30 January 2024
Heritage New Zealand Pouhere Taonga

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EXECUTIVE SUMMARY

Purpose of this report

The purpose of this report is to provide evidence to support the inclusion of Addington Cemetery in the New Zealand Heritage List/Rārangī Kōrero as a Category 1 historic place.

Summary

Christchurch's oldest public cemetery, Addington Cemetery, at 410 Selwyn Street, Addington, was established in 1858 and is the burial place of many early settler families and well-known Canterbury figures including members of the Deans family, politician Tommy Taylor, suffragist Kate Sheppard, wealthy philanthropist Allan McLean, artist John Gibb and architect Samuel Farr. Notable for its formal and closely spaced grid layout of graves (not separated by denomination), plantings and funerary art, Addington Cemetery conveys collective memory and history to tell an important story of life and local dynamics in colonial Christchurch.

The vast network of wetlands and plains of Kā Pakihi Whakatekateka o Waitaha/Canterbury Plains is inherently important to the history of its early occupation. Permanent pā sites and temporary kainga were located within and around the Plains as Waitaha, Ngāti Māmoe and Ngāi Tahu settled into their occupation that would continue for hundreds of years until new settlers came in. The area that became the suburb of Addington, south-west of the central city of Ōtautahi/Christchurch, is close to historic Māori trail systems. In its natural state, the area was a mosaic of tussock, flax, tutu, toe toe and fern, and had two small water courses.

Addington Cemetery was established in reaction to dissatisfaction that all burials at Christchurch's first cemetery, Barbadoes Street Cemetery, had to be conducted according to Anglican rites. Key figures in the Presbyterian Church of St Andrews in Christchurch were instrumental in establishing Christchurch's second cemetery, initially called the 'Scotch Cemetery', in Addington. They advertised it in the *Lyttelton Times* in December 1858 as a public cemetery '...open to all persons of any religious community and to the performances of any religious service at the burial, not contrary to public decency and good order'. The first person to be buried there, in late 1858, was George McIlraith, brother of Scottish early settler, Jane Deans.

Situated in Addington in a mostly residential area, the cemetery follows the garden cemetery tradition. It is rectangular in plan and has a tightly spaced formal grid pattern of rows, plots and narrow paths. The main access path, leading east from the Selwyn Street entrance, is 4.5 metres wide and terminates at a turning circle at the centre of the cemetery. Addington Cemetery is densely packed and contains a

range of grave and memorial types. Many are simple but there are some formal and sculptural monuments, reflecting craftsmanship of monumental masons. Generations interred in family plots mean that frequently burials relating to mid-Victorian, Edwardian and mid-twentieth century periods are all identified on a single memorial.

The sale of the narrow burial plots brought in money for the Presbyterian Church. Many early settlers, especially nonconformists, purchased plots for themselves and their families. By the late 1880s, the cemetery was filling up and many plots had no space available. To create more burial space, the cemetery was gradually 'backfilled' – some of the pathways became plots and landscaping around the sides of the cemetery was removed. Since 1947 the cemetery has been administered by the Christchurch City Council and officially named Addington Cemetery. It was declared closed in 1980. Although it has had periods of neglect, vandalism and some memorials suffered damage in the Canterbury Earthquakes of 2010-2011, it has become a much-valued place in the city and is a drawcard for locals, researchers, descendants, and other visitors.

1. IDENTIFICATION¹

1.1. Name of Place

Name

Addington Cemetery

Other Names²

Scotch Cemetery

Christchurch Public Cemetery

St Andrew's Church Cemetery

1.2. Location Information

Address

410 Selwyn Street

Addington

CHRISTCHURCH

¹ This section is supplemented by visual aids in Appendix 1 of the report.

² The Cemetery was from the onset often referred to as the Scotch Cemetery. This name clearly linked it to the Presbyterian Church that was at the time often referred to as the Scotch Church. In both the text and the supplementary notes to the Jubilee History of St Andrew's Church of 1906 by Jane Deans, the cemetery is referred to as the Addington Cemetery but in the 1956 centenary publication of the Presbyterian Church in Christchurch, it is referred to as the St Andrew's Church Cemetery. Occasionally it has also been referred to as the 'Scottish Cemetery' (for example, *Press*, 28 Mar. 1925, p. 14).

Other location information

The cemetery also has access at the rear from 47 Fairfield Avenue and 13 Braddon Street, Christchurch

Local Authority

Christchurch City Council

1.3. Legal Description

Pt RS 66 (RT CB380/104), Canterbury Land District

1.4. Extent of List Entry

Extent includes the land described as Pt RS 66 (RT CB380/104), Canterbury Land District, and the layout and structures associated with Addington Cemetery thereon. (Refer to map in [Appendix 1](#) of the List entry report for further information).

1.5. Eligibility

There is sufficient information included in this report to identify this place. This place is physically eligible for consideration as a historic place. It consists of a combination of land and structures that are fixed to land which lies within the territorial limits of New Zealand.

1.6. Existing Heritage Recognition

Local Authority and Regional Authority Plan Scheduling

Scheduled in Christchurch District Plan Operative December 2017, Appendix 9.3.7.2 Schedule of Significant Historic Heritage, Heritage Item Number 627, Addington Cemetery and Setting. Highly Significant. Demolition is a non-complying activity.

New Zealand Archaeological Association Site Recording Scheme

This place or sites within this place have been recorded by the New Zealand Archaeological Association. The reference is M35/2329.

2. SUPPORTING INFORMATION

2.1. Historical Information

Kā Pakihi Whakatekateka o Waitaha

The vast network of wetlands and plains of Kā Pakihi Whakatekateka o Waitaha/Canterbury Plains is inherently important to the history of its early occupation. The area was rich in food from the forest and waterways. Major awa (river) such as the Rakahuri (Ashley), Waimakariri, Pūharakekenui (Styx) and Rakaia were supplied from the mountain fed aquifers of Kā Tiritiri o te Moana (Southern Alps). The rivers teemed with tuna, kōkopu, kanakana and īnanga; the wetlands were a good supply of wading birds and fibres for weaving, food and medicine; with the forest supplying korerū, kokopa, tūi and other fauna as well as building materials.³ In 1879 at Kaiapoi, Wiremu Te Uki, stood before the Smith-Nairn Commission and declared: 'We used to get food from all over our Island; it was all mahinga kai. And we considered our island as in a far superior position to any other, because it is called Waipounamu, the greenstone island; the fame thereof reaches all lands'.⁴ Ara tawhito (travelling routes) crossed over the landscape providing annual and seasonal pathways up and down and across the plains and in some cases skirting or traversing the swamps. Permanent pā sites and temporary kainga were located within and around the Plains as Waitaha, Ngāti Māmoe and Ngāi Tahu settled into their occupation. They were present for hundreds of years before the arrival of new settlers and associated controversial land sale.⁵

For immigrants arriving in the mid-nineteenth century, Māori presence in the area that developed into colonial Christchurch was not high.⁶ The closest Ngāi Tahu reserves were at Tuahiwi to the north and Rāpaki to the south in Banks Peninsula.⁷ The area that became the suburb of Addington, south-west of the central city, is close to historic Māori trail systems.⁸ In its natural state, the area was a mosaic of tussock, flax, tutu, toe toe and fern, and had two small water courses.⁹ Jackson Creek rose west of Addington and originally flowed freely as a

³ Huia Pacey, Heritage New Zealand Pouhere Taonga, pers. comm. Oct. 2023; Kā Huru Manu (Ngāi Tahu Cultural Atlas) (accessed 28 May 2021).

⁴ Evidence of Wiremu Te Uki, National Archives /MA/ 67/4, p. 295 (in Te Maire Tau, *Grand Narratives*, Canterbury Earthquake Recovery Authority, 2016, p. 50).

⁵ Huia Pacey, Heritage New Zealand Pouhere Taonga, pers. comm. 1 Dec. 2023.

⁶ *Ibid.* Compared to many other colonial settlements in New Zealand, Christchurch did not have a dense mixed Pākehā-Māori community.

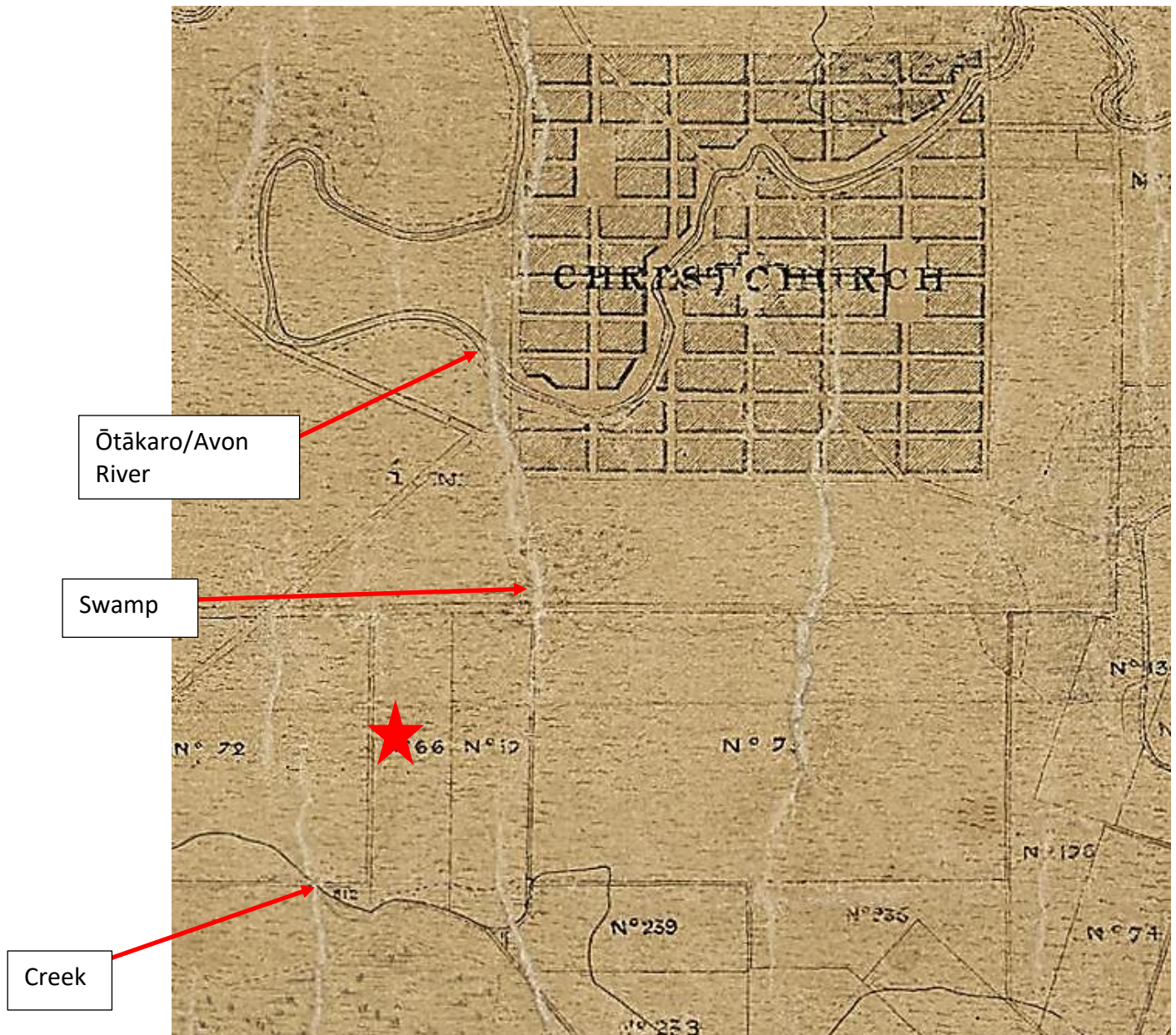
⁷ *Ibid.*

⁸ John Wilson, *Local Lives: A History of Addington*, 2018, p. 13

⁹ Wilson, 2018, p. 19 and p. 23. Labelled maps shows the part of the area near to Addington Cemetery as having Grass, Flax and Cabbage Trees ('Black Maps', nineteenth century South Island Survey Maps, Environment Canterbury, URL: <https://opendata.canterburymaps.govt.nz/maps/ecan::black-maps-digitised/explore?layer=40&location=-43.543225%2C172.621191%2C15.65> (accessed 27 Sep. 2023).

clear stream through its southern parts into the Heathcote River well east of Addington.¹⁰

Another shorter creek drained a swamp and flowed across South Hagley Park to join the Avon River near what is now the Christchurch Hospital – this creek became the lower reaches of the Addington Drain.¹¹



Detail from Black Map, Christchurch District, circa 1856 Archives New Zealand, Archway Record Code: R22668283. Star marks the location of where the Addington Cemetery was set out in 1858, south-west of the laid out central city.

¹⁰ Wilson, 2018, p. 23; W.A. Taylor in his Christchurch waterways map identified that the Heathcote/Ōpāwaho had only one tributary - Raupo Creek – on the north side, taking its source at Middleton Railway Station (which was to the west of Addington (W.A. Taylor, *Lore and History of the South Island Māori*, 1950).

¹¹ Wilson, 2018, p. 23.

From the late 1840s, a programme of systematic colonial settlement was established by the Canterbury Association, led by John Robert Godley and Edward Gibbon Wakefield. Founded on the principles of the Church of England, the Canterbury Colony's chief city was to be Christchurch.¹² From 1849-1850 the Canterbury Association surveyed the town of Christchurch, with an Anglican Cathedral to be built at the physical heart, and rural sections outside of the town boundary.¹³ The 'First Four Ships' carrying the first Canterbury Association settlers arrived in Lyttelton in December 1850. One of the new arrivals, John Williams, died on the Bridle Path while walking from Lyttelton to Christchurch, only a few days after arriving in the new colony.¹⁴ He was the first to be buried in Lyttelton's Anglican cemetery, in December 1850.¹⁵

Early cemeteries and burial grounds in Christchurch

Māori burial grounds are urupā. In Ōtautahi/Christchurch, individual interment is known to have been carried out but it is not clear if there were urupā as such.¹⁶ The early colonial cemeteries in Christchurch adhered to both old and new burial ground 'traditions' of Britain.¹⁷ Some were buried in churchyards outside the central city boundaries, such as at Holy Trinity Church in Avonside (established in 1855), following the older British tradition.¹⁸ No central city churchyards were used for burials because that need was met by a Church of England cemetery established on Barbadoes Street, in the north-east corner of the city, in 1851.¹⁹

This followed the newer tradition where large public cemeteries were created that were not physically associated with a church building.²⁰ The Barbadoes Street cemetery was divided into three separate sections: Anglican (Church of England), Roman Catholics, and all other religious groups in a section called 'Dissenters'. There was no special provision for a burial

¹² *New Zealander*, 14 Aug. 1850, p. 3.

¹³ Geoffrey Rice, *Christchurch Changing: An illustrated history*, rev. ed., 2008, pp. 15-17; Frieda Looser, *Fendall's Legacy: A history of Fendalton and north-west Christchurch*, 2002, pp. 18-19.

¹⁴ *Wellington Independent*, 29 Jan. 1851, p. 3.

¹⁵ *Ibid.*

¹⁶ Huia Pacey, Heritage New Zealand Pouhere Taonga, pers. comm. Oct. 2023.

¹⁷ Ian Bowman, John Wilson, Louise Beaumont, Katharine Watson, *Barbadoes Street Cemetery Conservation Plan*, 2009, p.22.

¹⁸ Bowman, Wilson, Beaumont and Watson, 2009, p. 22.

¹⁹ *Ibid.* While the Barbadoes Street cemetery was the first established in Christchurch, there are earlier ones in Canterbury. Akaroa had a burial ground, now known as the Old French Cemetery, from 1840. When Lyttelton was surveyed in the late 1840s, a cemetery of three acres was placed above the town, north of Ripon Street. John Wilson, *Local Lives: A History of Addington*, 2018, p. 220.

²⁰ London examples are Kensal Green (1833) and Highgate (1839); Bowman, Wilson, Beaumont and Watson, 2009, p. 22.

ground for Presbyterians so they had to be interred in the 'Dissenters' section of the cemetery. It was this issue (and the fact that once the cemetery had been consecrated by Bishop Harper, burials could not be performed by any other than a minister of the Anglican Church) that led to the Presbyterians seeking to establish a cemetery of their own.

In 1858, the congregation of St Andrew's Presbyterian Church acquired five acres of land on Selwyn Street, Addington, for a public burial ground, which allowed for the performance of any religious service at the burial (so long as it was in good order and not contrary to public decency).²¹ The land was part of Rural Section 66, a block of originally 50 acres that had been purchased from the Canterbury Association by Mrs Ann Margaret Buchanan of Sussex, England and she had transferred the land to her son John Buchanan in 1855.²²

The cemetery was vested in five trustees – Reverend Charles Fraser, the first minister of St Andrews, and Messrs G. D. Lockhart, W. B. Bray, William Wilson, who later became Christchurch's first mayor in 1868, and J. Anderson, founder of Andersons' foundry.²³ In its early years it was known as the 'Christchurch Public Cemetery' and the 'Scotch Cemetery'.²⁴

CHRISTCHURCH PUBLIC CEMETERY.
FIVE ACRES of LAND, near to the English Church Reserve on Selwyn-street, Lincoln Road, have been set apart for use as a PUBLIC BURIAL GROUND, and are now available for interments.
 Allotments, in accordance with a plan of the cemetery, now in the hands of the minister of St. Andrew's church, can be secured at the rate of 5s. per square yard from this date up to the 31st of December, 1859, after which the price will be increased.
 The ground is, and will continue to be, open to persons of any religious community, and to the performance of any religious service at the burial, not contrary to public decency and good order.
 Persons holding ground in perpetuity shall pay not more than 10s. for each interment at a depth of 5 feet. When ground is not secured in perpetuity, each interment shall be charged not more than 20s. for a depth of 5 feet.
 A fee of 5s. shall be charged for the erection of memorials of any kind; the same to be submitted to the approval of the Minister of St. Andrew's Church.
 The ground has been marked off in compartments of 9ft. by 3ft. One or more compartments may be obtained on application to the Rev. CHARLES FRAZER, Oxford-terrace West, or to the sexton, Mr. TAYLOR, Lower Lincoln-road.
 The ground is vested in the names of the undersigned as trustees, in accordance with the foregoing conditions.
 (Signed) G. D. LOCKHART,
 W. B. BRAY,
 W. WILSON,
 J. ANDERSON,
 C. FRASER.
 Christchurch, December 6, 1858.

Lyttelton Times, 31 Dec. 1858, p. 3

²¹ *Lyttelton Times*, 31 Dec. 1858, p. 3; Wilson, 2018, p. 220.

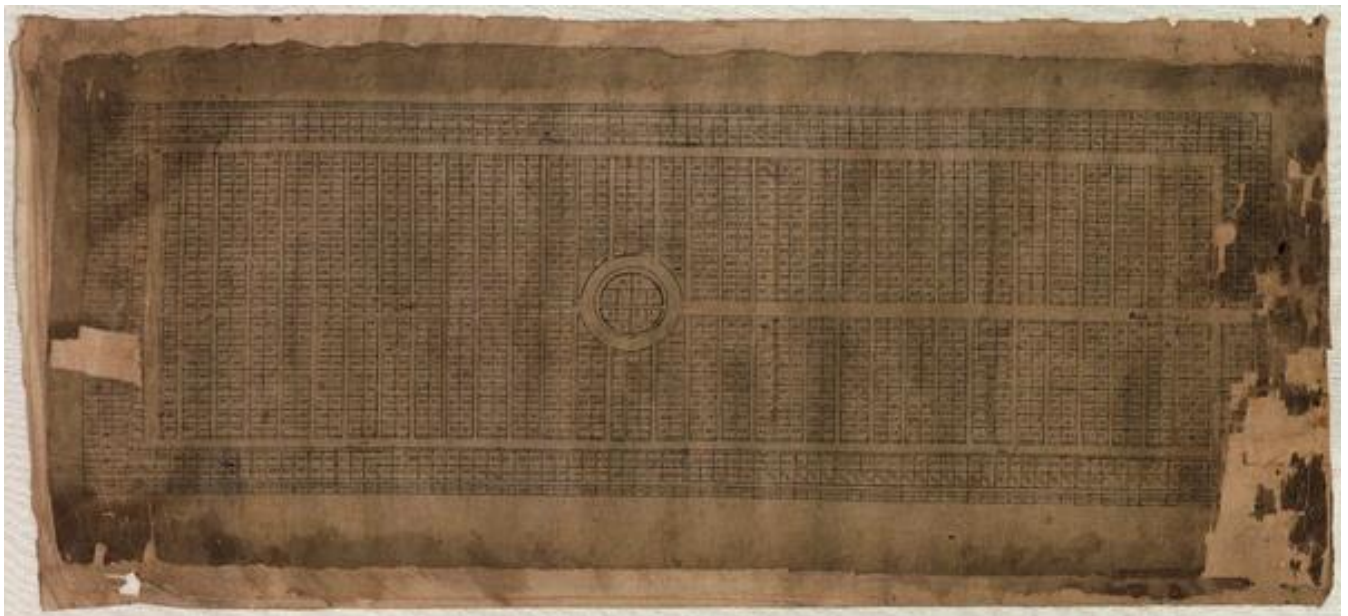
²² Addington, south-west of the city boundary had been split into large rural sections for farming. Rural Section 66 was owned by Margaret Buchanan (who remained in England) and her son, John, who sold the land in smaller blocks until, by the end of 1861, most parts of RS 66 were sold (Wilson, 2018, p. 29). On the city fringe, Addington became a working-class suburb with small houses, factories, grain and wool stores and railway (Wilson, 2018, pp. 29-31).

²³ *Lyttelton Times*, 31 Dec. 1858, p. 3.

²⁴ *Wellington Independent*, 15 Dec. 1858, p.2; *Lyttelton Times*, 1 Dec. 1858, p. 5 and 31 Dec. 1858, p. 3; New Zealand Cemetery Records, Canterbury, North, Central, Addington, Christchurch, Area 4, 862; Wilson, 2018, p. 220.

The cemetery was laid out and planted by the Deacons' Court of St Andrews, which remained involved in administration even after a cemetery trust was formed in 1861.²⁵ The laying out of the grounds, including ditch and fencing, drainpipes and planting was undertaken relatively quickly and continued through the 1860s and 1870s. Early planting at this time included gorse hedging, macrocarpa trees and Darwinia shrubs.²⁶ Planting in and near graves appears to have been at the discretion of those who paid for the plots.²⁷

The initial layout allowed for a wide path from the Selwyn Street entrance leading to a central turning circle and then a similarly wide path extended from the turning circle to the east end of the cemetery. As more burial space was required, the eastern path was used instead for burial plots.²⁸ The same occurred around the outside of the turning circle and many of the early plantings and pathways on the periphery of the cemetery were removed to create extra space at the extreme boundaries.



Addington Cemetery Plan, undated, Christchurch City Libraries, Ref: CCL-Plan-AddingtonCem-01

²⁵ Karell King, *Blood & Memory: Victorian colonial death, memorial practices, and the dynamics of local society at Christchurch's Addington Cemetery*, M.A. Thesis, University of Canterbury, 2019, p. 33.

²⁶ Accounts of Deacons Court of St Andrews Church for year ending 31 March 1864 and statement of disbursements of Scotch Cemetery 1875-1878, in Addington Cemetery Conservation Plan, pp. 12-13.

²⁷ Robyn Burgess, David McKenzie and Jenny May, Opus International Consultants and Heritage Management Services, *Conservation Plan for Addington Cemetery*, October 2005, p. 13.

²⁸ Numbering of plots in an undated Addington Cemetery Plan shows slightly wider plots and out of sequence plot numbers in that Central path area and around the outside of the turning circle. URL: <https://canterburystories.nz/collections/maps-plans/cemeteries/ccl-cs-12572> (accessed Sep. 2023).

From the outset, selling the plots was a deliberate money-making venture to raise funds for St Andrews; the tight spacing of the plots enabling more funds to be generated than had they been more spacious. Records for the cemetery detail payments for plots, interments and reinterments, along with various payments for 'dressing' (sometimes cleaning) the graves.²⁹

Differences of opinion within the Presbyterian church owners of the cemetery around its financial management and administration drew to a head in the early 1880s. There was a suggestion that improper management of payments received for plots resulted in some sections in the 'Scotch Cemetery' being sold as many as three and four times over to different parties.³⁰ The matter appears to have been resolved by 1886, with the Deacons' Court taking over management, but the issue of squeeze for burial plots remained.³¹ By 1888 all the plots were sold and the cemetery was considered 'full'.³² From the late nineteenth century and into the twentieth century, even many of the family plots were already full up. Small bits of new burial land were identified, for example 'next to sheds' but space was tight.³³

While poor record-keeping of payments had caused consternation, there are nevertheless good records relating to the name and age of people interred in particular plots, reinterments and aspects of general maintenance at the cemetery. The earliest records, in the late 1850s and early 1860s, also often indicate a cause of death – 'found drowned', 'consumption', 'hooping cough', 'scarlet fever', 'dropsy' and so on – though such details rarely carry through onto a headstone. An exception is where someone has died at war, as many an individual headstone or family monument records this context. Cemetery records from the earliest years through to the early decades of the twentieth century show very many stillborn and young children buried at this cemetery.³⁴ Some of those may not have had formal plots, as a number of the interment records state that stillborns and premature babies are given a

²⁹ Records of Interments, Christchurch Public Cemetery, 1858-1882; 1882-1894 and Addington Cemetery Maintenance Book 1915-1936 (Christchurch City Council Archives, Refs CH352/1, CH352/2 and CH682/6).

³⁰ *Otago Daily Times*, 12 Dec. 1882, p. 2; King, 2019, p. 37.

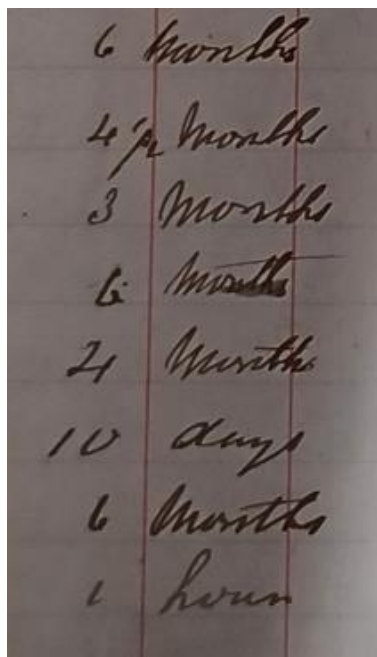
³¹ The Deacons' Court was a committee that oversaw the affairs of St Andrews Church; Burgess, McKenzie and May, 2005, pp. 13-14.

³² J.P. Morrison, *The Evolution of a city*, 1948, p. 117.

³³ Addington Cemetery Register 1894-1918 (Christchurch City Council Archives, Ref. CH352/3).

³⁴ In all records of interments and registers for Addington Cemetery, almost every page has at least one entry for a stillborn or very young child (Records of Interments, Christchurch Public Cemetery, 1858-1882; 1882-1894; and Addington Cemetery Register 1894-1918 (Christchurch City Council Archives Refs CH352/1, CH352/2 and CH352/3).

‘spare piece of ground’ and/or ‘next fence’.³⁵ However, many family memorials do include the names of infants and young children.



Left: Bain family monument recording John Bain’s Scottish origins, six month old baby Janet, and 24 year old son Ronald, who was killed at the Battle of Messines, France in 1917. (R. Burgess, 1 Oct. 2023, Heritage New Zealand Pouhere Taonga)

Right: extract of a column showing young ages of deceased to be interred, February 1895 (Record of Interments from 1 October 1882, Register No. 2 Christchurch Public Cemetery, Christchurch City Council Archives, Ref. CH352/2).

Most of those buried at Addington are either nineteenth century migrants from Scotland, England and Ireland or their direct descendants.³⁶ Fewer are identified as coming from other places in Europe. A small number of Chinese migrants were interred in the cemetery, notably Yum Gee, who died in 1888, and Dok Kee, who was buried in 1889 by the minister of the Addington United Free Methodist Church, with a large number of Chinese countrymen present.³⁷ It is not clear if there are any Māori buried at the cemetery.³⁸ Whether explicitly or implicitly, many of those buried in the cemetery were nonconformist - that is, not belonging to the established Church of England - in their religious beliefs.

³⁵ Addington Cemetery Register 1894-1918 (Christchurch City Council Archives, Ref. CH352/3).

³⁶ King, 2019, p. 11

³⁷ The *Press* on 11 June 1889, p. 4 reported that at Dok Kee’s Chinese Funeral, ‘the deceased’s personal property, blankets, clothes, pipe, knife &c., were place in the grave on the coffin’; Wilson, 2018, p. 221. Yum Gee died aged 43 on 10 April 1888 - his gravestone is inscribed in English and Chinese. Otherwise known as Chen Renzhi, he was a Cantonese man from Zengcheng County in the Guandong Province (King, 2019, pp. 56-57). King, 2019, p. 56 also discusses a special permit for the exhumation of Ye Pat Sung in 1902, in accordance with practice of repatriation of Chinese remains.

³⁸ King, 2019, p. 11.

Early leaders from many different churches are buried at this cemetery. They include:

Rev. Charles Fraser who had emigrated from Scotland in 1856 to lead the new congregation at St Andrew's Presbyterian Church. Not only did he secure land for this cemetery, he helped establish the Canterbury Museum, Canterbury College (now the university) and the Christchurch Academy (now Hagley College).

Rev. Thomas Fisher who was a Wesleyan Methodist minister and shopkeeper.

Rev. James Fergusson, Presbyterian minister whose efforts lead to the construction of St John's Church in Lyttelton.

Rev. Samuel MacFarlane who was a United Methodist Free Church minister.

Rev. Dr John Elmslie was the founding minister of St Paul's Presbyterian Church in Cashel Street which later became St Paul's Trinity Pacific Church.

Rev. David McKee was the founding minister of North Belt Presbyterian Church (later called Knox Church) on Bealey Avenue.

Rev. William Pole was the first pastor of Spreydon Baptist Church (now South West Baptist Church)

Numerous individuals and families of interest have connections to this cemetery. Notables include:

John Anderson (Row G, No. 879) of leading Christchurch iron foundry and engineering firm who is associated with some of New Zealand's most significant early bridges and viaducts, was also mayor of Christchurch (1869) and was also closely involved with the Presbyterian church and the establishment and management of this cemetery. Scottish-born, he had arrived in Christchurch in 1850 as part of the Canterbury Association programme of settlement. When he died in 1897, newspapers described the cortège leaving for 'the Presbyterian Cemetery at Addington' as follows: *'The late Mr Anderson's carriage, filled with wreaths, followed the hearse, and next came the carriages containing relatives of the deceased. ... The procession was about a mile long, and in addition to the 200 present and past employés of the Canterbury Foundry, who marched in fours, no fewer than 113 vehicles contributed their quota to the attendance. The streets en route were lined with spectators, and there was a large number of people waiting at the cemetery when the procession arrived there. At the grave the Rev. Dr Elmslie read the funeral service, and the prayers were conducted by the Rev. Gordon Webster. Every branch of commerce, industry and occupation was represented in the large gathering.'*³⁹

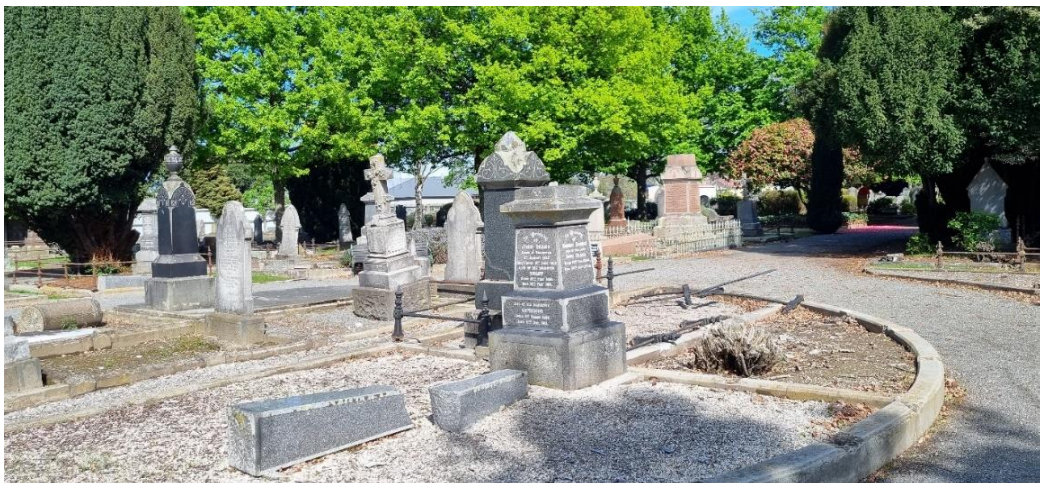
³⁹ Lyttelton Times, 4 May 1897, p. 3.

Rebecca and Stephen Brooker (Side Row 3, K-L), early landholders at New Brighton (named after Brooker's home town, Brighton in England). Rebecca had been a mission nurse in the 1830s. Having learned te reo Māori from her patients, she became an interpreter between the colonial government and Ngāti Whātua when the site for Auckland was purchased.⁴⁰

Campbell family (No. 880) - the family of Dr Campbell, his wife and five children are buried in a single plot – they were all killed when the S.S. Tararua was wrecked off the coast of Southland in 1881. Their memorial was made in Scotland from red granite stone and was shipped to New Zealand in 1882 for erection at the 'Scotch Cemetery' in Addington.⁴¹

Andrew Duncan (Side Row D, No. 1223-1225). Scottish-born Duncan arrived in Canterbury in 1858 worked his way up from farm labourer to mayor of Christchurch (1870).⁴² Later, as Canterbury's emigration agent in London, he used his own success as evidence of opportunities awaiting new settlers in Canterbury.⁴³

Deans family (Centre Circle A). **John Deans II** was the son of very early Canterbury settlers from Scotland, Jane McIlraith Deans and John Deans I, and was born at Riccarton in 1853. When his father died in 1854 (buried in the Barbadoes Street Cemetery), infant John Deans II inherited the early Canterbury farm at Riccarton. He married Catherine Edith Park in 1879 and the couple had 12 children in 16 years. One of their children was **Robert (Bob) Deans**, well-known as an All Black in the 1905 rugby union team that toured Britain.



Deans family memorial at front on centre circle (R. Burgess, 1 Oct. 2023, Heritage New Zealand Pouhere Taonga)

⁴⁰ Richard Greenaway, Addington Cemetery Tour typescript, June 2007, pp. 42-43.

⁴¹ *Globe*, 27 Apr. 1882, p. 3.

⁴² *Press*, 16 Dec. 1869, p. 2.

⁴³ Rollo Arnold, *The Farthest Promised Land – English Villagers, New Zealand Immigrants of the 1870s*, 1981, p. 39.

Samuel Farr (Area 3, Row I), prominent early Canterbury builder-architect who'd arrived in Akaroa in April 1850, along with his fiancé, Mary Ann Pavitt and her other Pavitt family members. Samuel and Mary Ann's wedding in June 1850 was said to be the first (colonial) marriage in Canterbury. The Pavitts, in partnership with Farr, built one of Banks Peninsula's early timber mills, at Robinsons Bay.

John Gibb (Side Row E, No. 1280) was an artist known for his landscapes and maritime scenes. Gibb was one of the first professional artists to settle in Christchurch. Shortly after arriving in 1876, he became a central figure in the city's fledgling arts circle and a foundation member of the Canterbury Society of Arts. He travelled throughout the country, sketching and making notes that he later used to complete his large landscape paintings.⁴⁴

Ebenezer Hay (No. 817) Hailing from Scotland, Hay and his large family emigrated to Wellington in the 1840s and he'd helped other Scots obtain a passage on New Zealand Company ships. He came from Wellington to Canterbury, setting up a farm at Pigeon Bay in 1843. When he died from an accident on the Bridle Path in 1863, an inquest was held and his funeral notice requested friends attend the funeral 'from Parker's Hotel to Christchurch Cemetery'.⁴⁵ Ebenezer Hay's funeral was reported as being numerous attended. His wife was buried in the same plot in 1880.

George McIlraith (Block O, Plot 52), was the first burial at the cemetery. He was Jane Deans' brother and had died on 26 November 1858 age 20 from a riding accident at the Deans' property at Homebush.⁴⁶

John and Allan McLean (Row P, No. 291), early Canterbury runholding brothers who became some of Canterbury's largest landowners and wealthiest men. Allan McLean's Christchurch home, Holly Lea (McLean's Mansion), was New Zealand's largest timber residence and when he died in 1907, it was left in his will to be used 'as a home for women of refinement or education in reduced or straitened circumstances'. A tall obelisk marking the brothers' graves partly toppled in the Canterbury Earthquakes of 2010 and 2011.

⁴⁴ URL: <https://christchurchartgallery.org.nz/exhibitions/john-gibb> accessed 8 Sep. 2023.

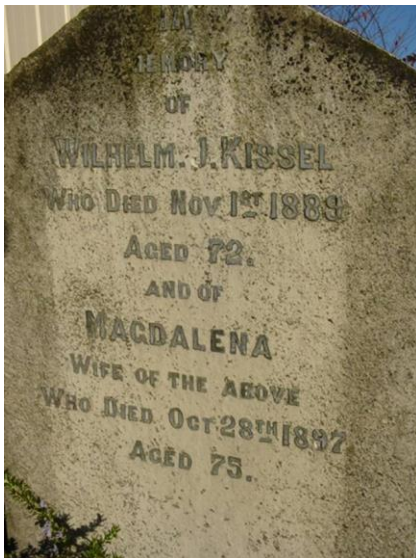
⁴⁵ *Press*, 2 Dec. 1863, p. 1; *Otago Daily Times*, 11 Dec. 1863, p. 10.

⁴⁶ *Wellington Independent*, 15 Dec. 1858, p.2; *Lyttelton Times*, 1 Dec. 1858, p. 5; New Zealand Cemetery Records, Canterbury, North, Central, Addington, Christchurch, Area 4, 862; Wilson, 2018, p. 220; Conservation Plan; Greenaway Cemetery Tour, p. 26.



Memorial to McLean family, including John and Allan McLean (R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga)

Wilhelm Kissel – came to Christchurch as a Canterbury Association settler and opened the first saddler's shop in Christchurch.⁴⁷ A native of Bavaria and one of the first German settlers, he subsequently welcomed many of his countrymen when they arrived in Canterbury. He was also one of the promoters of the German church and German Liedertafel (men's choir).⁴⁸ Built on the corner of Montreal and Worcester Streets in central Christchurch, the larger timber German Church (Deutsche Kirche) was opened in 1874, its noteworthy bells having been cast in Berlin and brought out to New Zealand.⁴⁹ His wife, Magdalena (née Tisch) is also buried with Wilhelm and they share a headstone. Wilhelm's brother, Heinrich, his wife and daughter are also buried at the cemetery and share a headstone.



Headstone of Wilhelm and Magdalena Kissel (Anne Nelson, 2009)

⁴⁷ *Lyttelton Times*, 2 Nov. 1889, p. 4.

⁴⁸ *Ibid.*

⁴⁹ *Press*, 15 May 1874, p. 3 and 26 Dec. 1874, p. 2; Mark Derby, 'Diverse Christian churches - Lutheran, Dutch Reformed and Brethren churches', *Te Ara - the Encyclopedia of New Zealand*, URL: <http://www.TeAra.govt.nz/en/photograph/31109/new-zealand-lutherans-german-church-christchurch> (accessed 22 September 2023).

Kate Sheppard (Row F, No. 422a), ‘Katherine Wilson Lovell-Smith, formerly K.W. Sheppard’, née Catherine Malcolm, is buried in the Malcolm family plot.⁵⁰ Pioneering New Zealand suffragist, Kate Sheppard, is the nationally and internationally celebrated heroine at the helm of a long campaign that met success in 1893, making New Zealand the first country in the world to secure the right for women to vote in national elections. With the headstone showing her second married name, Lovell-Smith (‘formerly Kate Sheppard’), the grave is surrounded by white camellia bushes – symbol of the suffrage movement - that were planted in the 1990s.



Left: Representatives of the Kate Sheppard Women’s Bookshop placing flowers on the grave of Kate Sheppard to mark the 92nd anniversary of women’s suffrage in 1985.⁵¹

Right: Malcolm family memorial, including the grave of Kate Sheppard (R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga)

As well as Kate Sheppard, other signatories of the 1893 Suffrage Petition known to be buried in Addington Cemetery include Marie Beath, Emily Wallis, Julia Holmes, Harriet Bird, Helen Ashwin, Catherine Hocking, Barbara Yates, Janet Stewart, Annie Lightbody, Eugenie Tillman, Mary Eliza Bulling, Sarah Billens, Catherine Gledhill and Elizabeth B. Taylor.⁵²

⁵⁰ Formally named Catherine at birth, she was known as Kate from an early age (for example in the 1851 England Census) and also used the spelling Katherine throughout her life. In newspapers she is often Mrs K.W. Sheppard and later Mrs K.W. Lovell-Smith and occasionally her name is mis-spelled Katharine. On her gravestone at Addington Cemetery it is spelt Katherine. Tessa K. Malcolm. 'Sheppard, Katherine Wilson', *Dictionary of New Zealand Biography*, first published in 1993, updated May, 2013. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/2s20/sheppard-katherine-wilson> (accessed 23 November 2021); *Press*, 15 Aug. 1908, p. 1 and 21 Apr. 1910, p. 1, *Lyttelton Times*, 29 Jul. 1915, p. 1 and *Press*, 14 Jul. 1934, p. 2.

⁵¹ *Press*, 19 Sep. 1985, p. 7

⁵² Christchurch City Council interpretation panel, Addington Cemetery, 2022.

Thomas Edward (Tommy) Taylor (Row O No. 1939). T.E. Taylor was a Member of Parliament, an outspoken prohibitionist and socialist, who championed labour reform and for improved conditions in hospitals and asylums. He became mayor of Christchurch in 1911 and died in office that year. Over 2,000 people were involved in a mile long funeral procession, which ‘slowly and in solemn silence wound its way’ to Addington cemetery.⁵³ Two years later, in June 1913, a Dominion monument on his grave was dedicated to Taylor, with a large gathering at the event at Addington Cemetery.⁵⁴ The inscription on the monument reads ‘Sacred to the memory of Thomas Edward Taylor, beloved husband of Elizabeth B. Taylor, born June 16, 1863; died July 27, 1911. Statesman, orator, reformer, prohibition leader, member of Parliament nine years, Mayor of Christchurch 1911.’⁵⁵ Also buried here is **Elizabeth Best Taylor (née Ellison)** who campaigned for temperance, peace and the rights of women and children (suffrage). She was the first president of the Christchurch Crèche and Kindergarten Association, and a leader in the Women’s Christian Temperance Union.⁵⁶



‘The end of a remarkable career: the funeral of the late Mr T.E. Taylor, M.P., Mayor of Christchurch’, (*Auckland Weekly News*, 10 Aug. 1911, p. 10, Auckland Libraries Heritage Collections, Ref: AWNS-19110810-10-01). This 1911 image shows the funeral procession of T.E. Taylor heading to Addington Cemetery.

⁵³ *Ashburton Guardian*, 20 Jun. 1913, p. 2.

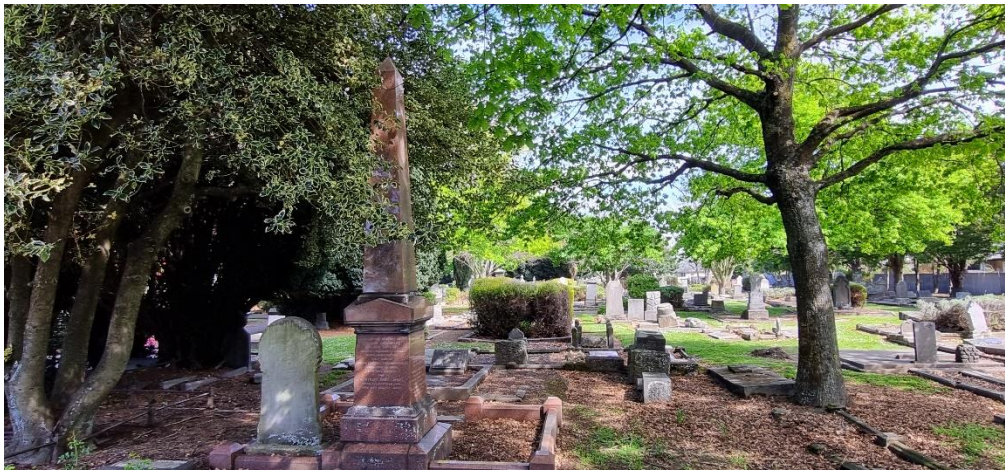
⁵⁴ *Ibid.*

⁵⁵ *Ibid.*

⁵⁶ Margaret Lovell-Smith. ‘Taylor, Elizabeth Best’, *Dictionary of New Zealand Biography*, first published in 1996. Te Ara - the Encyclopedia of New Zealand, URL: <https://teara.govt.nz/en/biographies/3t9/taylor-elizabeth-best> (accessed 5 October 2023)



Dedication of a Dominion Monument in Addington Cemetery to the memory of the late T. E. Taylor MP on 19 June 1913, *Weekly Press*, 25 June 1913, p .37. Compare with photograph taken from same location in 2023:



Obelisk is a Dominion monument to T. E. Taylor, taken from approximately the same position as the image of 1913 above (R. Burgess, 1 Oct. 2023, Heritage New Zealand Pouhere Taonga)

John Twigger (Row Q, No. 307), a large Addington landowner, was buried in the cemetery in 1885 and his wife was buried alongside him after her death in 1891. Twigger, who was the heir of an Anglican cleric, left his fortune to charity. Beneficiaries included Cholmondeley Children's Home and, in the late twentieth century, the Home arranged for Twigger's grave to be restored.⁵⁷

John Twigger's grave in Addington Cemetery, 5 Feb. 1986, Christchurch Star Photographs, Ref. CCL-DW-80981, CCL-StarP-03342A (reproduced with permission from Star Media).



⁵⁷ Christchurch City Libraries Archives, URL: <https://archives.canterburystories.nz/agents/people/935> (accessed Oct.

Not all graves are marked and some probably never were. It is possible that some of the 'green' spaces of Addington Cemetery, particularly the rear and sides, which are not pathways, were used for paupers' graves. It was also the likely place where 'clandestine' burials, especially of infant children, occurred. The Rev. Charles Fraser noted this as being an issue at Addington Cemetery and was reported to the police.⁵⁸ It has been surmised that illicit burials could, in part, be attributed to socio economic factors of the area, and it is also likely a reflection that people wanted loved ones buried in a cemetery, despite the lack of available plot space.⁵⁹

Occasionally, exhumation of remains has taken place. In 1888 the body of Annie Watson was exhumed by the sexton under a coroner's warrant to satisfy the police's needs for a post mortem.⁶⁰ In 1908 a permit was granted to exhume the newly buried remains of Henrietta Malthus so that she could be reburied in the family plot in Dunedin.⁶¹

The cemetery had a Sexton who was responsible for keeping the cemetery in order, collecting the money for the plots and opening and closing of the graves. James Taylor was a long-standing sexton, having been appointed in 1874 and still in service, with an assistant, in 1906.⁶² Peter Wilson is known to have been sexton there for several years until his unfortunate death in 1911.⁶³ Alexander Miller was the cemetery's sexton in the mid twentieth century.⁶⁴

In June 1923 a building permit for a Sexton's office and tool shed for the cemetery was granted to J. Robertson.⁶⁵ A 1947 report to the Council noted the presence of a shed and Sexton's office, in good condition, as well as one small privy for both sexes.⁶⁶ Sitting outside the actual land parcel, what appeared to have been the foundations of the shed remained in

2023)

⁵⁸ Burgess, McKenzie and May, 2005, p. 45.

⁵⁹ Burgess, McKenzie and May, 2005, p. 17.

⁶⁰ *Star*, 13 Feb. 1888, p. 2 and 22 Feb. 1888, p. 4.

⁶¹ Permit from J. Lamb and Son, Furnishing Undertakers and Embalmers, Christchurch, 10 August 1908, Archives New Zealand, Wellington, Code R24773477, Record 1908/2157.

⁶² Jane Deans, *A Sketch of the Early History of St Andrew's Church Christchurch, N.Z. 1856-1906*, 1906 – in Burgess, McKenzie and May, 2005, p. 16; *Lyttelton Times*, 7 Nov. 1887, p. 1; *Press*, 29 Jun. 1895, p. 10.

⁶³ *Akaroa Mail and Banks Peninsula Advertiser*, 4 Apr. 1911, p. 2; *Kaikōura Star*, 4 Apr. 1911, p. 2.

⁶⁴ *Press*, 10 Aug. 1962, p. 19.

⁶⁵ Burgess, McKenzie and May, 2005, p. 16.

⁶⁶ Report from the Reserves office of the Christchurch City Council to the Chairman and members of the Council's Reserves Committee, 21 March 1947, p.3 referenced in Burgess, McKenzie and May, 2005, p. 16.

place in the early 2000s until the neighbouring land parcel to the north was redeveloped in circa 2010.⁶⁷

As well as burials, other work around the cemetery included maintaining or replacing the timber and corrugated iron fencing. In 1889 a 'dilapidated' fence on the southern boundary was replaced.⁶⁸ By 1947, when discussions began in earnest for the cemetery to come under the control of the Christchurch City Council, there was a two metre high, green-painted corrugated iron fence along the Selwyn Street frontage. In 1989 a low concrete wall and post-and-chain fence was installed along the Selwyn Street frontage, as a replacement of the corrugated fence that had been there for many decades.⁶⁹ In the 1990s, two access pathways were created at the rear of the cemetery.

Because the plots were sold early, there was little new funding for general maintenance of the cemetery, apart from individual owners of plots who did pay a fee when they wanted specific maintenance, cleaning, or work for their own particular family plot. By the time Christchurch City Council was considering taking over administration of the cemetery in 1947, it was reported as being very overgrown and vandalised and the Council even considered removing all headstones to turn the cemetery into a historic park or children's playground.⁷⁰ Fortunately, this did not occur and instead the Council took on the place as a historic cemetery. From this time the official name for the cemetery became 'Addington Cemetery', which brought it into line with other local cemeteries at the time, such as Sydenham, Linwood, Woolston and Bromley, which had become named for the area.⁷¹

Addington Cemetery was declared a closed cemetery in 1980, meaning there could be no further burials other than those with existing family plots.

Associated List Entries

St Andrew's Church (Presbyterian), Christchurch (List No. 0304)

⁶⁷ Record of Title 507066; Gareth Wright, pers. comm. 27 Sep. 2023. A small adjacent to the north side of the cemetery was vested with the Christchurch City Council as a local purpose reserve (RT 507066, 14 May 2010) and this contains some *ex situ* concrete foundations that appear to have been dragged there when the post-2010 redevelopment of the adjacent site occurred. This is not included in the Extent of the List entry.

⁶⁸ Minute Book of the Deacons Court, June-November 1889, referred to in Burgess, McKenzie and May, 2005, p. 14.

⁶⁹ Archives New Zealand, Ref. CH667 Cemeteries 1987-1990, in Burgess, McKenzie and May, 2005, p. 14.

⁷⁰ Minutes of Abattoir & Reserves Committee Minute Books, quoted in Burgess, McKenzie and May, 2005, pp. 17-18.

⁷¹ Burgess, McKenzie and May, 2005, p. 10.

2.2. Physical Information

Current Description

Addington Cemetery is a compact cemetery, 2.05 hectares (five acres) in area, with a narrow entrance frontage on Selwyn Street. The entrance has an iron gateway and a low concrete block wall with the words 'Addington Cemetery' attached. Beyond the east end of the cemetery is a steeply sided drain known as 'Baxter's Drain'. The cemetery itself is on flat land, though some burials have small mounds. Vegetation on the site is largely introduced plants, more being in the front western half of the cemetery than at the eastern rear.



Entrance to Addington Cemetery, Selwyn Street (R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga). The iron gates are marked 'John Anderson Maker Christchurch'.



The cemetery is a rectangular block with a grid pattern of rows and plots. The plots and paths are closely laid out. The graves are laid out in formally planned rows, head-to-head. Some, especially larger and more formal, graves can be seen as part of a vista. Burials occur right up to the legal boundaries on the north and south sides and near to the edge of 'Baxter's Drain' which is outside the east end of the cemetery. Paths and open areas are grassed. The main access path, gravelled, is 4.5 metres wide and terminates at a turning circle/roundabout (with cast iron railings), which is the main internal feature of the cemetery. Northern and southern pathways between the feet of the graves are narrower, approximately 3.5 metres wide. Narrow grass or gravel pathways also exist between grave groups. There is some disjunction in the alignment of the graves towards the north-east and east boundary of the cemetery.

Addington Cemetery contains a range of grave and memorial types. Many are simple but there are some formal or sculptural monuments. Damage caused in the Canterbury Earthquakes of 2010 and 2011, especially to some of the taller columns and obelisk style monuments, means that the cemetery has a slightly flatter built viewscape than it did in the past, especially in the winter when deciduous trees are without leaf.



Addington Cemetery showing some of the fallen gravestones (R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga)

The most common form of grave at Addington Cemetery is a plain rectangular flat concrete slab on the ground, with an upright (stele) headstone of stone (usually granite, marble, sandstone, limestone, slate or basalt).⁷² Some graves have also a low concrete wall around the perimeter, railings of wrought or cast iron and/or grave plantings. A decorative element of the iron railings is frequently found in Fleur-de-Lys detailing protruding at the top. A small number of graves have furniture such as tiling, vases and shells.

Carved lettering on headstones often includes lead let into incisions in the stone, although in many cases the lead is missing or partly missing. In some cases, modern metal plaques have been added to repeat difficult to read original headstone information or to add specific additional information. Lettering commonly lists the generations of single families since arrival in New Zealand. In many cases, the place of origin is written or shown through symbols and materials.

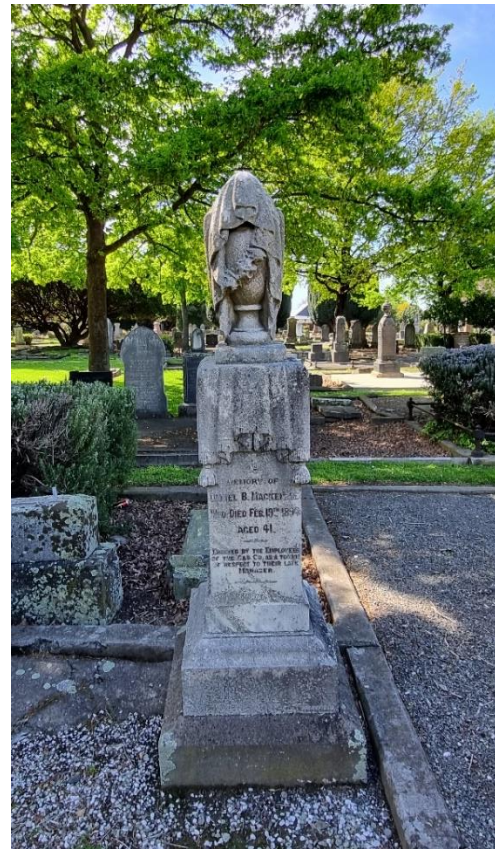
⁷² Some of the granite monuments are red or pink in hue, coming from different quarries, including as far away as Aberdeen in Scotland (King, 2019, p. 58).

Some family plots include war-related graves, some recognisably military headstones and others through mention in engravings on monuments.



Clockwise from top: Gray family plot that includes war grave of A. Gray, Rifle Brigade ‘who died of wounds received in France’ on 22 March 1918; Grave stone of Yum Gee written in a combination of Chinese characters and English; Detail of grave of Brother James Mackey of the Northern Ireland Loyal Orange Institution; detail of grave of Jane Carraway Irvine showing Scottish thistle; (R. Burgess, 27 Sep. and 1 Oct. 2023, Heritage New Zealand Pouhere Taonga).

Most of the upright headstones are broadly rectangular in shape, with a variety of shaped tops. Some headstones are more ornate, such as those with a base supporting a shaft and cross, obelisk and urn. A small number of headstones contain images particular to the person buried there (such as the headstone with a ship’s anchor, dove, lily, cross and scroll for William and Eusebia Henry who died together in the wreck of the S.S. Penguin in 1909). More commonly, where there are motifs on headstones at Addington Cemetery, they tend to be more generic, such as a Cross or clasped hands.

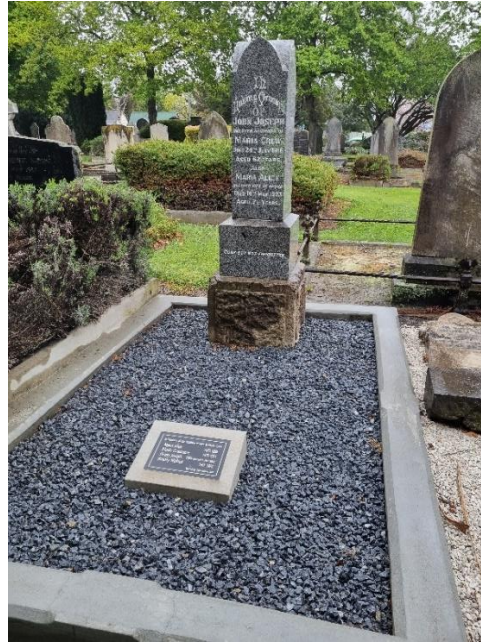
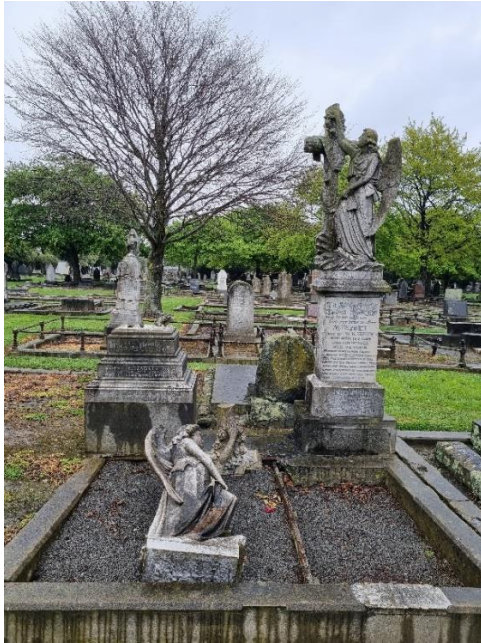


Left: Monument of Donn from Caithness showing clasped hands; Right: Monument for Daniel MacKenzie 'erected by the Employees of the Gas Co. as a token of respect to their late Manager' (R. Burgess, 1 Oct. 2023, Heritage New Zealand Pouhere Taonga)

Throughout the cemetery, monuments are in various states – some lay topped, cracked, crumbled, leaning, delaminated, collapsing, lead lettering falling off, and iron rails bent and broken. Some graves are damaged and their headstones are broken or have fallen over.

Some monuments have been repaired, such as at the Crew family plot which was restored in 2022-2023 after its monument had toppled and the grave surround had partly broken away and sunk.⁷³

⁷³ The repaired and restored monument and grave surround of this Irish settler family, was unveiled at a ceremony on 23 January 2023 (Gareth Wright, Christchurch City Council, email to Heritage New Zealand, 28 Sep. 2023).



Left: Pair of carved composite angel and cross monuments at the graves of Alison May Thompson and Margaret Terry. The angels faced one another across the plot but the Thompson one has toppled; Right: Repaired and restored Crew family plot and monument (R. Burgess, 27 Sep. 2023, Heritage New Zealand Pouhere Taonga)

Vegetation includes mature trees planted, such as large Yew trees at the John Anderson grave site. Deciduous trees (some wilding), including beech, heritage roses, camelias and hebes have also been planted. A row of 20-30 year old trees, including pittosporums, line much of the northern boundary of the cemetery. There is a small number of 'green' spaces in the cemetery, particularly at the rear and sides of the cemetery, which is overgrown in places and may contain unmarked graves.

Interpretation panels set inside the cemetery near the Selwyn Street entrance display the cemetery layout and provide information about some of those at Addington Cemetery.



Interpretation panels near the western entrance of the cemetery (R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga)

Construction Professionals

Stonemasons of funerary art include: G.W.J. Parsons (est. 1877), J. B. Mansfield (est. 1863), Stocks (taken over by Parsons in 1894) and Tait's (est. 1863).

Construction Materials

Stone, including marble and highly polished granite, cast iron, concrete

Key Physical Dates

1858 Cemetery established

1888 Southern boundary fence replaced

1923 Sexton's office and tool shed built (on separate title to the east)

1989 Low concrete wall and post-and-chain fence installed along Selwyn Street frontage

Uses

Funerary Sites – Cemetery/Graveyard/Burial Ground

Funerary Sites – Grave surrounds/railing

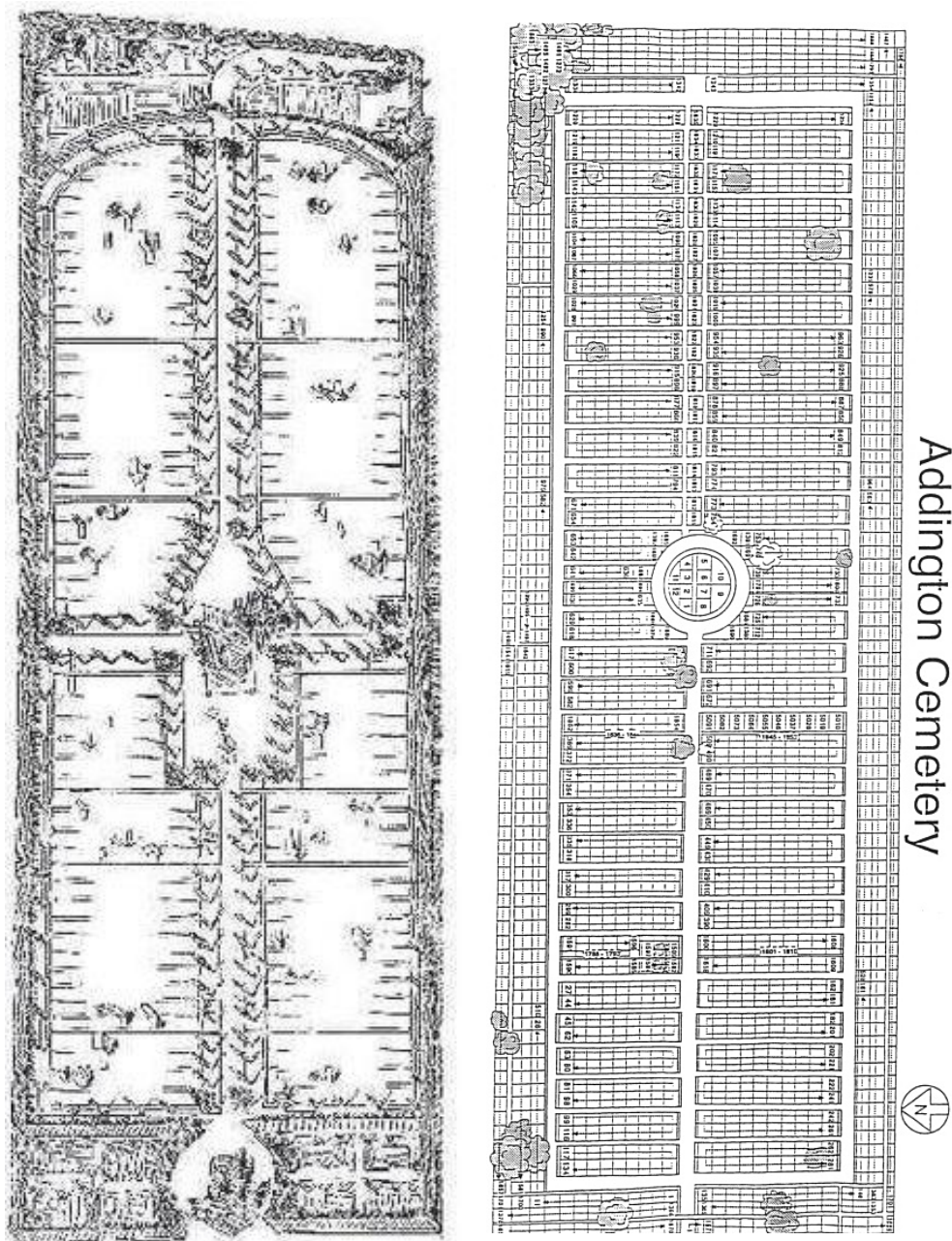
Funerary Sites – Graves

Funerary Sites - Headstone

Comparative Information

Addington Cemetery continues the English garden tradition of the nineteenth century and its design is very similar to a cemetery in Cambridgeshire, England, designed in the 1840s by John Claudius Loudon, a Caledonian who was influential in the garden cemetery movement.⁷⁴

⁷⁴ James Curl, 'John Claudius Loudon and the Garden Cemetery Movement', *Garden History*, 11 (2), pp133-156;



Left: Original plan of Histon Road Cemetery, Cambridge, published by Claudius Loudon in 1843 in the *Gardener's Magazine*.

Right: Addington Cemetery Cemetery Plot Map, Christchurch City Libraries: URL <https://christchurchcitylibraries.com/Heritage/Cemeteries/Addington/Addington.pdf> (accessed 24 Aug. 2023)

In Christchurch, the layout of Addington Cemetery is comparable to Sydenham Cemetery, although Addington has narrower paths and burial plots. These two cemeteries are more structured than many other nineteenth century cemeteries in New Zealand, which tend to include a more spacious, rambling appearance. The irregularly shaped Barbadoes Street Cemetery not only has denominationally distinct parts but its Anglican section is also

physically separated by a road from the Roman Catholic and Dissenters' section. Woolston Cemetery, established in the 1860s, is an Anglican Cemetery. The public municipal Linwood Cemetery, established outside the urban area in 1884, on 'sanitary grounds' is open to all and is notable for its section for Jewish cemetery within the wider cemetery. At the later Papanui Public Cemetery (Waimairi Cemetery), which opened in 1911, there are also separate burial sections for Anglican, Roman Catholic, Methodist and Presbyterian.

Compared to some monuments (such as the elaborate Peacock mausoleum at Linwood Cemetery) in other cemeteries of a similar age, there is little ostentation at Addington Cemetery. Generally, the stylistic variation of monuments relates to the period and reflects what was considered an appropriate spend.⁷⁵ Inscriptions tend to be more revealing of denominational differences than the style of the monument.⁷⁶ The relatively simple headstones are reminiscent of the types of memorials and headstones found in English country churchyards of earlier centuries.

Of the various types of burial grounds, Addington Cemetery can be categorised as a first-generation urban cemetery that, like many others, became engulfed by urban growth and was especially quick to reach capacity. Its lack of denominational division makes it unusual for the time. Another public cemetery that did not separate denominations is Dunedin's Northern Cemetery, which was established in 1872 by the Municipal Corporation of Dunedin, and it too was undivided and made no distinction between citizens of different religious belief.

Urban public cemeteries entered on the New Zealand Heritage List include:

Northern Cemetery Dunedin, Category 1 historic place (List No. 7658) which is also a nondenominational cemetery that has no segregation between denominations. Established in 1872, some 14 years later than Addington Cemetery, it is a much larger public cemetery. It has more architectural features than at Addington but elements of its significance overlap, in that it is described as being an excellent example of the way New Zealanders adopted and modified the model of the large landscaped public cemeteries that replaced overcrowded churchyard burial grounds in Britain during the nineteenth century, and being an early example of a large public cemetery which remained undivided into denominational sections, and catered for the burial of all creeds.

⁷⁵ King, 2019, p. 30.

⁷⁶ *Ibid.*

Southern Cemetery, Dunedin, Category 1 historic place (List No. 7657) is an earlier non-denominational cemetery, created in 1857 – a year before the Addington Cemetery – but in the Southern Cemetery, while it is a cemetery for all creeds, it is divided into denominational portions, which is more typical of public cemeteries.

Symonds Street Cemetery, Auckland, Category 1 historic place (List No. 7753), created in 1841 is one of New Zealand's oldest urban cemeteries, and possibly the earliest established under direct colonial government control. While its initial burial ground of 1841 appears to have been intended as a general cemetery, for the burial of all inhabitants irrespective of religious denomination, it was soon enlarged and divided into four separate parts according to religious denomination to form Jewish, Catholic, and Anglican burial grounds, and a shared Wesleyan, Presbyterian and General graveyard for low-church Protestant faiths and others.

Heads Road Cemetery, Whanganui (Category 1 historic place, List No. 7700) is an intact early public cemetery that has operated since at least 1843 but, while non-denominational, it is unlike Addington Cemetery in that its components are separated into different areas for the 'general cemetery', 'Catholic Cemetery' and 'Jewish Cemetery'.

2.3. Chattels

There are no chattels included in this List entry.

2.4. Sources

Sources Available and Accessed

A key source for this report is the Addington Cemetery Conservation Plan prepared by Opus for Christchurch City Council in 2005. Some primary sources were rechecked, including records of interments and maintenance books at the Christchurch City Council Archives, and newspapers were searched using *PapersPast*, a tool that wasn't available when the Conservation Plan was prepared in the early 2000s. Other secondary sources recently produced, including the Christchurch City Council's statement of significance for Addington Cemetery (25 November 2014), John Wilson's *Local Lives: History of Addington* (2018) and Karell King's 2019 thesis relating to Addington Cemetery all closely refer to the 2005 conservation plan but also provide additional updated information and insight. Richard Greenaway's *Addington Cemetery Tour* typescript of June 2007 also gives detailed information about many of the burials and graves. Staff from Christchurch City Council assisted with site visits.

Further Reading

Burgess, Robyn, David McKenzie and Jenny May, Opus International Consultants and Heritage Management Services, *Conservation Plan for Addington Cemetery*, October 2005.

Deed, Stephen, *The Development of the Cemetery in Nineteenth Century New Zealand*, M.A. Thesis, University of Otago, 24 November 2004.

King, Karell William, *Blood & Memory: Victorian colonial death, memorial practices, and the dynamics of local society at Christchurch's Addington Cemetery*, M.A. Thesis, University of Canterbury, 2019

Wilson, John, *Local Lives: A History of Addington*, 2018

3. SIGNIFICANCE ASSESSMENT⁷⁷

3.1. Section 66 (1) Assessment

This place has been assessed for, and found to possess aesthetic, cultural, historical, social and spiritual significance or value. It is considered that this place qualifies as part of New Zealand's historic and cultural heritage.

Aesthetic Significance or Value

Addington Cemetery has aesthetic significance. The sights, sounds, smells and feel of place appeal directly to one's senses, creating a sense of place. The grave sites within the well-established and tranquil grounds evoke a physical sense of age and history, in the patina of the monuments, their leaning, broken and clumping elements and the mature trees. Inherent is the knowledge of the solemn burial rituals that took place here, which for many brings about a heightened emotional response when absorbing the atmosphere of the property.

The formal and closely spaced grid layout and funerary art provide visual appeal. The trees and smaller plants in the cemetery combine with the headstones, paths and grassed areas to give variety in the form, scale, design, colour, texture and material of the landscape. The craftsmanship and permanent materials such as marble and granite, elaborate cast and wrought iron, as well as their worn condition, often move people, engendering feelings of appreciation, reflection, empathy and intrigue. Graves with symbolic motifs – such as the

⁷⁷ For the relevant sections of the Heritage New Zealand Pouhere Taonga Act 2014 see Appendix 4: Significance Assessment Information.

motif of holding hands, broken columns and draped urns – and plantings such as yew trees which symbolise eternal life all contribute to deep feelings of the meaning of life and death.

Cultural Significance or Value

Addington Cemetery has outstanding cultural significance. It is a place that reflects community attitudes to burying and commemorating the dead. It grew out of a social political need to allow for the burials of virtually anyone (and able to purchase a plot in any part) regardless of their religious beliefs. It represents an inclusive approach to funerary practices in colonial Christchurch, showing the city settlers had ethnic diversity beyond just those who hailed from England. Many buried in the cemetery were nonconformist in their beliefs. Whether from Scotland, Ireland, Wales or other places in Europe or in China, the graves act as a reminder of how identity was used to forge a new home on the other side of the world. Patterns of migration and settlement are traceable through expression of ethnic identity as well as identifying earlier places of birth, residence, voyaging and arrival in New Zealand.

Ethnic or national symbols such as the Celtic cross, English rose, Irish shamrock or clover and Scottish thistle are common, and there is the occasional grave of people from Scandinavia and China. Many memorials also inscribe the date and sometimes the ship by which they arrived is characteristic of pilgrim voyage, some referencing one of Canterbury's 'First Four Ships' of the Canterbury Association programme of planned settlement. The materials used in memorials also sometimes came from afar, with red or pink granite often signifying Scottish heritage at Addington Cemetery.

Representation of specific practices such as burial in extended or nuclear family groups is found in the family plots of families. As it is a closed cemetery and many of the monuments have not been updated or replaced, the cemetery provides a good selection of largely unaltered physical specimens of cultural preferences. Inscriptions in memorials also reflect the frequency of death in infancy and childhood, highlighting the realities of high death rates of their time, as well as demonstrating how parents publicly dealt with grief through loss of offspring, usually through Christian beliefs and ideologies.

Historical Significance or Value

Addington Cemetery has outstanding historical significance. As the first public cemetery in Christchurch city, it was open to all members of society and services could be performed by

clergy of any denomination – and in any part of the cemetery - unlike the earlier Barbadoes Street cemetery (1851) which had segregated areas for different denominations and only Anglican clergy could officiate within its grounds. The memorials within Addington Cemetery give insight into Christchurch's growth and something of the lives of a range of citizens, both notable and ordinary. Although Canterbury was established as an Anglican settlement, many of its early inhabitants were Scottish and the city's first three mayors were Presbyterian Scots – William Wilson (1868), John Anderson (1869) and Andrew Duncan (1870) – the first of whom was one of the cemetery's trustees and latter two of whom are buried at Addington Cemetery. Other very early colonial settlers – who had arrived earlier than the formal Canterbury Association colonists – are also buried here, for example the Hays and the Deans. The cemetery shows a clear link to historical influences that helped to form and develop Christchurch as a city.

Social Significance or Value

Addington Cemetery has social significance. It is one of Christchurch city's most densely filled cemeteries and is a place of frequent visitation. As well as being a place of inter-generational gathering to respect the dead, the cemetery is frequently visited by walkers and it provides a tranquil place for contemplation, away from the bustle of the 'outside world'. It has become a source of study and cemetery tours and has been described as a 'necro-suburbia' of the dead in relation to the surrounding suburbia of the living. Visitation and maintenance of family plots and memorials demonstrate the social dynamics of the living. That the cemetery, or individual graves, have had periods of relative neglect and then a resurgence of interest and civic effort, demonstrates a social evolution of valuing cemeteries for their historic nature.

Spiritual Significance or Value

Addington Cemetery has spiritual significance as the formally designated resting place for many of the community's dead. The very nature of a cemetery associates it with cultural and spiritual human activity in the most fundamental sense. All the burials and memorials are tributes to the past lives of those buried there, reflecting a range of belief systems – predominantly Christian – associated with the life-death cycle. At Addington Cemetery there is a dominance of religious symbolism and inscription on memorials but even where there is no specific religious reference, all the headstones and memorials in the cemetery possess spiritual value as tributes to the past lives of those buried in the cemetery.

3.2. Section 66 (3) Assessment

This place was assessed against the Section 66(3) criteria and found to qualify under the following criteria a, b, e, f, g and h. The assessment concludes that this place should be listed as a Category 1 historic place.

(a) The extent to which the place reflects important or representative aspects of New Zealand history

Urupā, burial grounds and cemeteries have been part of the cultural landscape in New Zealand for hundreds of years. Addington Cemetery reflects aspects of New Zealand's history of colonial cemeteries, providing links to our past and commemorating the lives of ordinary and not-so-ordinary people. It is notable for being one of the few early cemeteries where denominations were not separated. In a sense, this lack of division can be seen as reflective of society in general in the colonies, where settlers needed to adapt to the emerging society, fitting in and drawing on social networks. The family plots reflect the pivotal role that a stable family unit had in the success or failure in the colony, and the family name is the inscription that most stands out on memorials.

The individual gravestones and family plots demonstrate the realities of frequent and early death in Victorian and Edwardian Christchurch through disease, health risks especially in childbirth and infancy, and accident. Death was confronted more frequently and directly in early days of settlement than it is today, and Christchurch was particularly bad. By the 1870s, with Pākehā settlers' poor habits of discarding waste directly onto the land and waterways, Christchurch had gained a reputation as New Zealand's unhealthiest town or city. Addington Cemetery demonstrates that the loss of babies and children, across all classes and nationalities, was very common in nineteenth century New Zealand. While the province had very high birth rates, the death rate for children at birth was also high. The rate of infant mortality was higher in Canterbury than many other areas in New Zealand and only improved once the major issues with drainage and sewage disposal were addressed later in the nineteenth century.

(b) The association of the place with events, persons, or ideas of importance in New Zealand history

The memorials at Addington Cemetery shed light on the stories of individuals, families, and life and death in colonial Canterbury. As a place of burial and commemoration, the cemetery is notable for its association with persons of importance in New Zealand's

history. Some of the notable early pioneer families buried in the cemetery include some members of the Deans family of Riccarton, suffragist Kate Sheppard (K.W. Lovell-Smith), engineer John Anderson, politician Tommy Taylor, artist John Gibb and architect Samuel Farr. Although she is not buried here, Jane Deans, wife of John Deans I, was pivotal in the acquisition of land for establishment of the Addington Cemetery.

Some burials relate to specific events in New Zealand history, for example World War One, major accidents and the influenza epidemic. The Campbell family plot, for example, memorialises Dr Campbell, his wife Maria Ester and five children, all of whom died in New Zealand's worst civilian maritime disaster, when the S.S. Tararua sank in April 1881. Damage has been caused to memorials over time but is especially notable in relation to the major events of the Canterbury Earthquakes of 2010 and 2011.

(e) The community association with, or public esteem for the place

Addington Cemetery is held in high public esteem by the community. Families of those buried at the cemetery have a current association with the area. Gatherings are often held at the cemetery, restorations are carried out, and new burials are occasionally made at the site. Researchers identify the site as a source of information and commemoration. In recent decades it has become something of a pilgrimage for those wishing to see the grave of Kate Sheppard, in celebration of the emancipation of women. The place also has other visitors, including from the neighbourhood, many of whom delight in the peaceful setting of the cemetery.

(f) The potential of the place for public education

Addington Cemetery has high potential as a place for public education. Interpretation, visitation and study of Addington Cemetery enables an understanding of the lives of colonial individuals and families in the context of Christchurch and Canterbury settlement. Gravestones provide a valuable source of genealogical information. Some of the figures and families memorialised at Addington Cemetery can be found in many of Christchurch's street and suburb names.

In a general sense, the cemetery provides an opportunity to learn about death and bereavement, ideas of the afterlife and finality, relations with the dead, funerary commerce (plot sale, funerary goods and memorabilia) and rites of commemoration and remembrance. In particular, it demonstrates how different types of cemeteries were

established throughout colonial settlement, this being a good example of the Victorian fashion of a garden cemetery - having a public space bringing together the function of a burial ground together with the aesthetics of a carefully designed park - Addington being a particularly densely packed burial ground, on flat Christchurch land, open to all but soon too full.

(g) The technical accomplishment, value, or design of the place

Addington Cemetery demonstrates technical accomplishment as many of the graves display the skills of craftspeople. This includes cast and wrought-iron work and carvings demonstrating technical accomplishment of the various Christchurch stonemasons, including C.W.J. Parsons, Mansfields, Stocks and James Tait. While the materials and methods used in the cemetery are representative rather than notable or rare, they provide a showcase of masonry techniques no longer widely practised. In a sense the Addington Cemetery is like a local museum of monumental masonry.

(h) The symbolic or commemorative value of the place

Addington Cemetery has symbolic and commemorative value as a place of respect for the dead and for contemplation. The engraved headstones inherently commemorate those buried there, identifying that the deceased is worthy of remembrance. A number of the graves are rich in symbolism and meaning. For example, many memorials often include ethnic or national symbols such as the Celtic cross, English rose, Irish shamrock or clover and Scottish thistle. The motif of holding hands is repeated often in the cemetery and can be seen as a gesture of bidding farewell 'till we meet again' or joining hands forever in the afterlife. Other symbolic examples at the cemetery include the broken column signifying mortality and a draped urn signifying death. The historic Yew trees at Addington Cemetery align with the more traditional burial sites of ancient churchyards and symbolise eternal life.

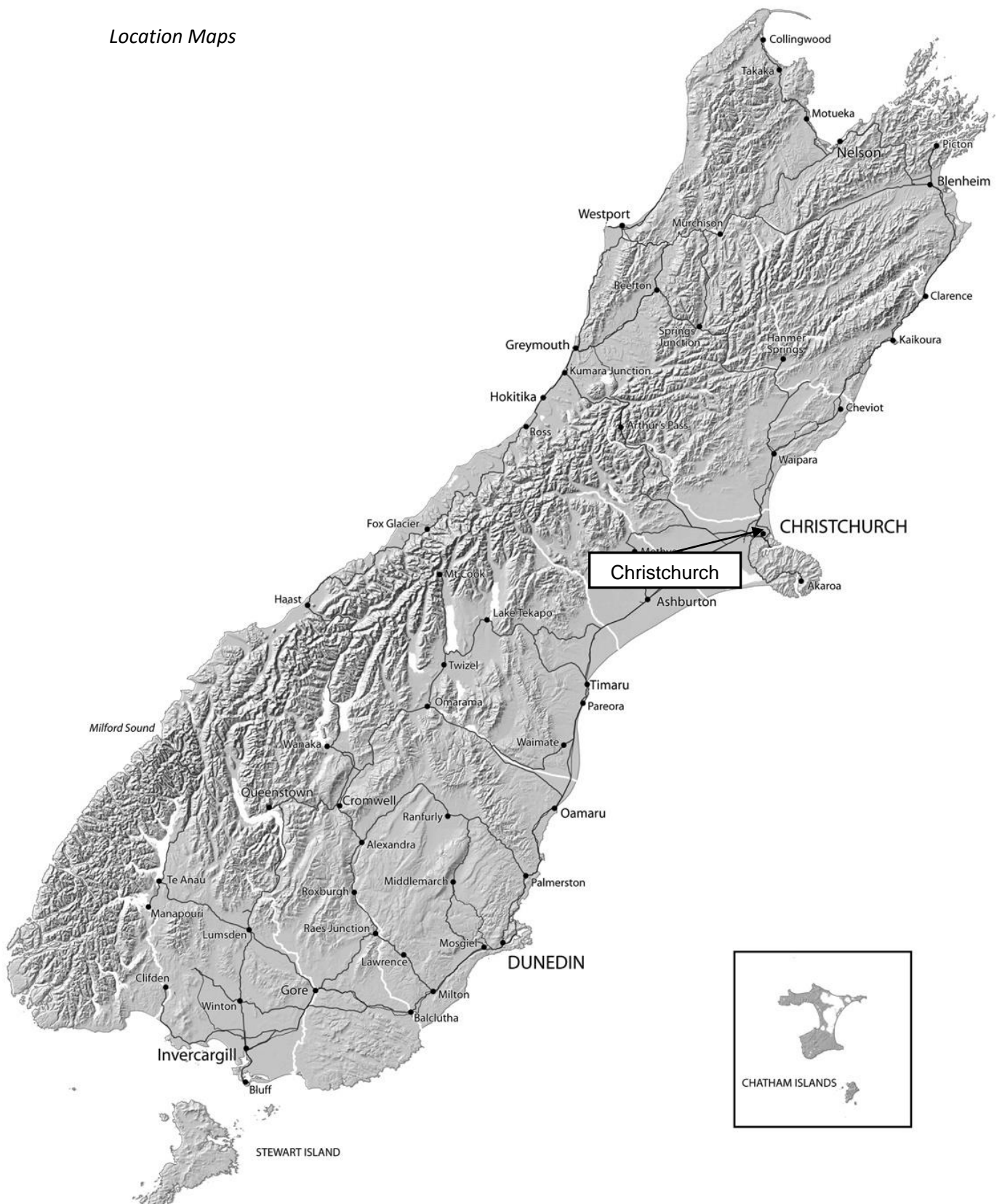
Summary of Significance or Values

Addington Cemetery is of outstanding historical and cultural significance. Its tight layout and setting, burials and relatively small family plots, man-made memorials and early planted vegetation convey memory and history and tell stories of social, religious and cultural preferences in colonial Christchurch. Held in high public esteem, this public cemetery is notable for being the final resting place of many individuals of regional, national and international acclaim, including nonconformist and early settler families.

4. APPENDICES

4.1. Appendix 1: Visual Identification Aids

Location Maps



Map of Extent



The Extent, marked by the red rectangle, includes the land described as Pt RS 66 (RT CB380/104), Canterbury Land District, and the layout and structures associated with Addington Cemetery thereon.



**RECORD OF TITLE
UNDER LAND TRANSFER ACT 2017
FREEHOLD
Limited as to Parcels
Search Copy**

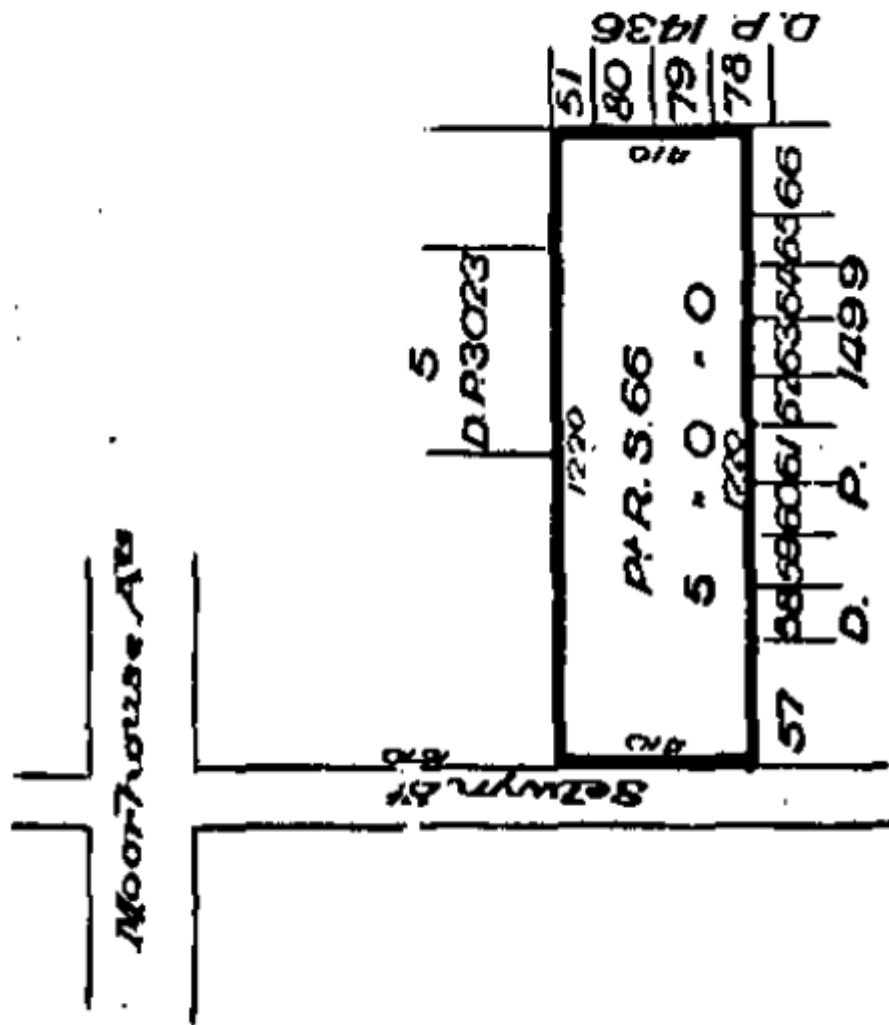



R. W. Muir
Registrar-General
of Land

Identifier CB380/104
Land Registration District Canterbury
Date Issued 06 July 1926
Prior References
DI 1C/S585

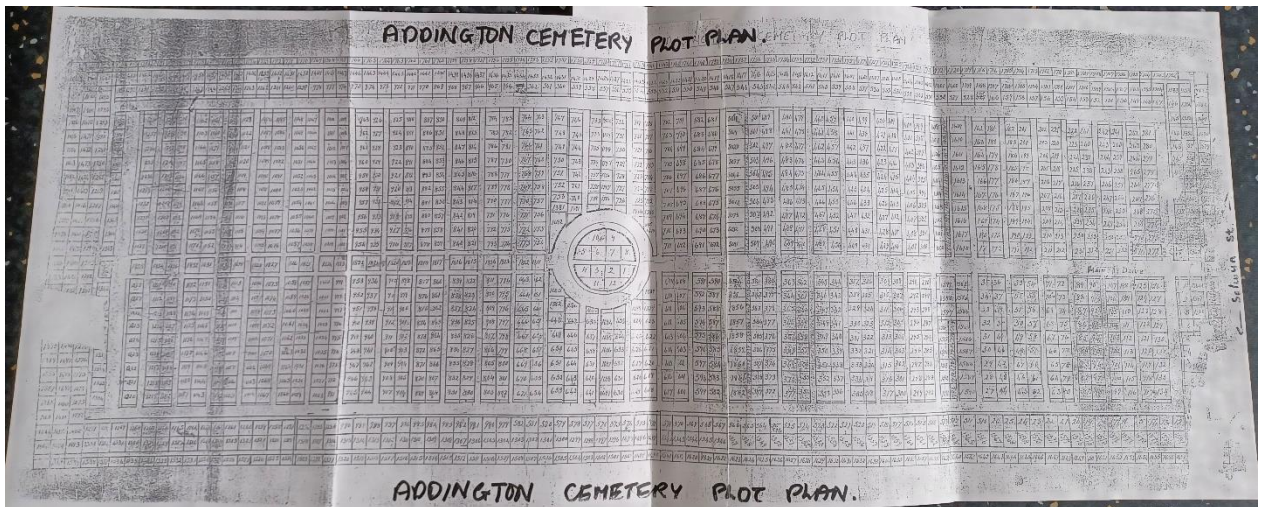
Estate Fee Simple
Area 2.0234 hectares more or less
Legal Description Part Rural Section 66
Registered Owners
Christchurch City Council

Interests



4.2. Appendix 2: Visual Aids to Historical Information

Historical Plans



Copy of Addington Cemetery Plot Plan from Christchurch City Council Archives CH430 (copy in Addington Cemetery Register 1894-1918)

Historical Photographs



Aerial view of Addington Cemetery, 1960-1964 (Canterbury Maps). Red arrow shows area where sexton's courtyard (shed etc) was located. That courtyard area was rebuilt on after the Canterbury Earthquakes of 2010-2011 and is outside the extent of the Listing. Note little or low-key vegetation, and no obvious rear access to the cemetery at this date.



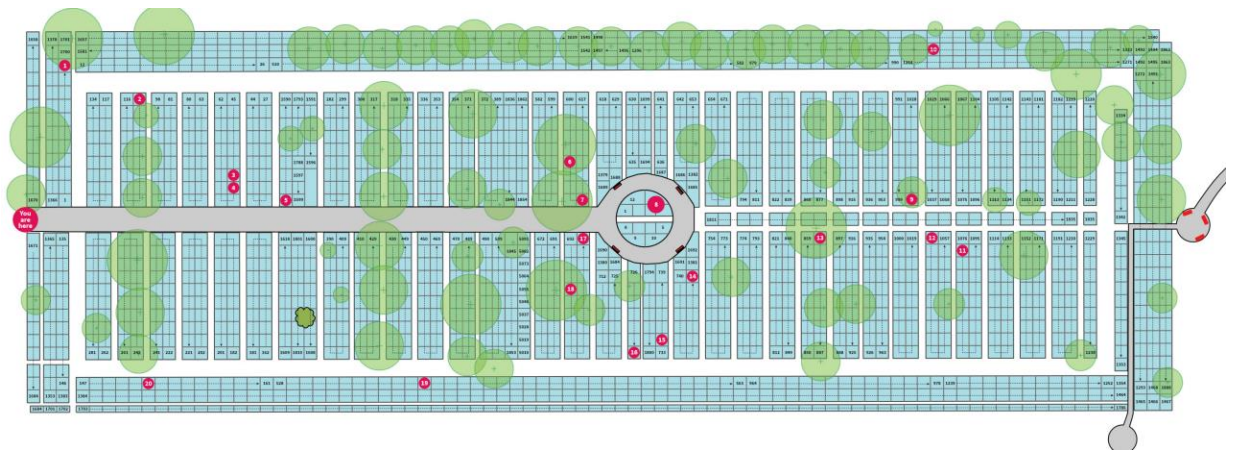
Views of members of the Christchurch Round Table No.1 and the Christchurch South Lions Club cleaning up the graves and the land surrounding at the Addington Cemetery.
Christchurch Star, 20 March 1972, p. 13, CCL-Star-1972-1473-017-019N-01 (reproduced with permission from Star Media)



Addington Cemetery, 12 January 1974, Christchurch Star Archive, Refs CCL-DW-80991 and CCL-StarP-03343A (reproduced with permission from Star Media)

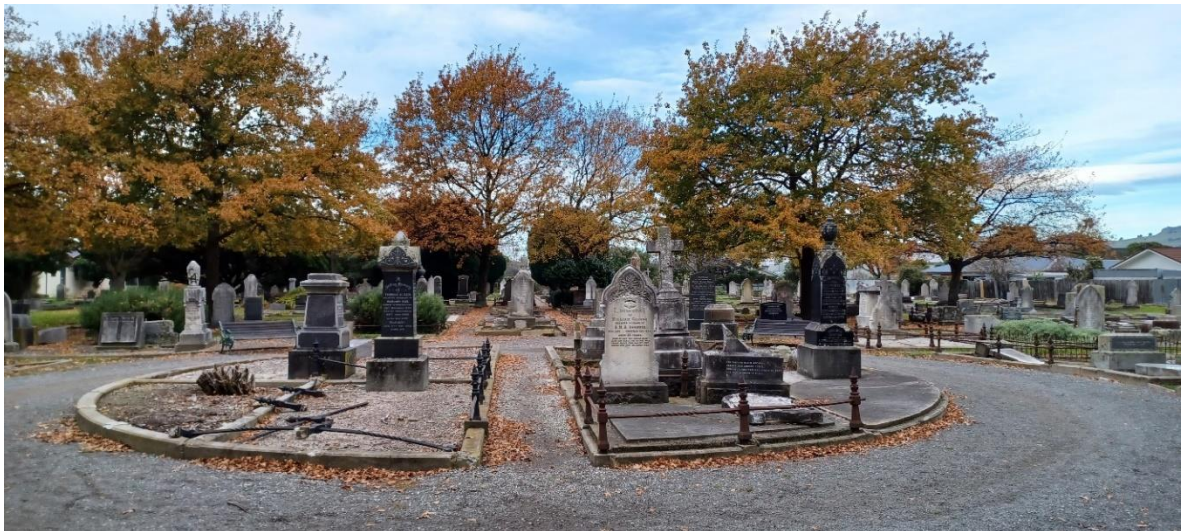
4.3. Appendix 3: Visual Aids to Physical Information

Current Plans

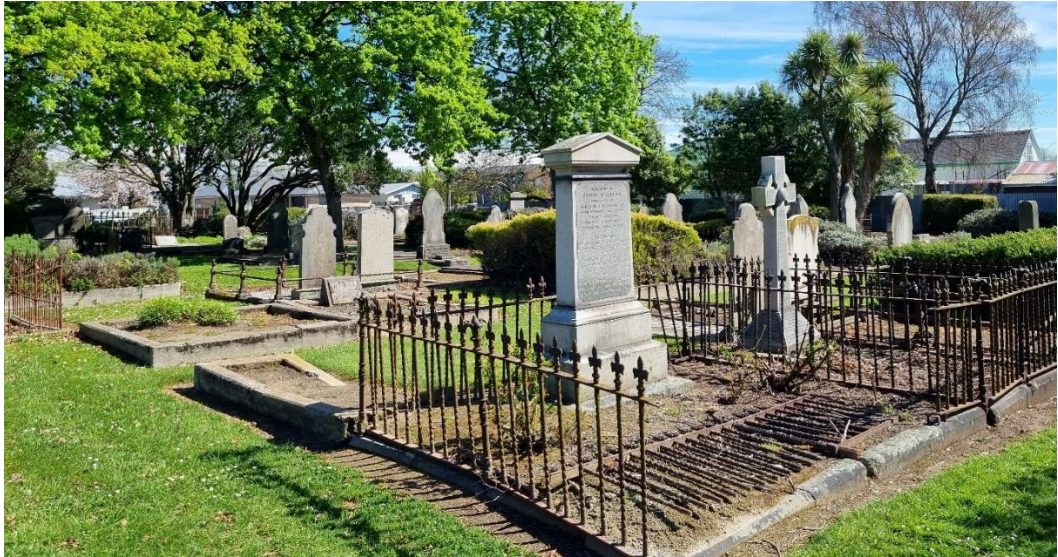


Plan of Addington Cemetery, with red numbered circles marking some graves of interest (2022, Christchurch City Council)

Current Photographs of Place



Graves and turning circle, looking eastward, Addington Cemetery (R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga)



Grave of George McIlraith at centre foreground (R. Burgess, 1 Oct. 2023, Heritage New Zealand Pouhere Taonga)



Northern path looking eastward, Addington Cemetery, R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga



Addington Cemetery from main path near Selwyn Street entrance, looking north-east, R. Burgess, 1 June 2023, Heritage New Zealand Pouhere Taonga

4.4. Appendix 4: Significance Assessment Information

Part 4 of the Heritage New Zealand Pouhere Taonga Act 2014

Chattels or object or class of chattels or objects (Section 65(6))

Under Section 65(6) of the Heritage New Zealand Pouhere Taonga Act 2014, an entry on the New Zealand Heritage List/Rārangi Kōrero relating to a historic place may include any chattel or object or class of chattels or objects –

- a) Situated in or on that place; and
- b) Considered by Heritage New Zealand Pouhere Taonga to contribute to the significance of that place; and
- c) Proposed by Heritage New Zealand Pouhere Taonga for inclusion on the New Zealand Heritage List/Rārangi Kōrero.

Significance or value (Section 66(1))

Under Section 66(1) of the Heritage New Zealand Pouhere Taonga Act 2014, Heritage New Zealand Pouhere Taonga may enter any historic place or historic area on the New Zealand Heritage List/Rārangi Kōrero if the place possesses aesthetic, archaeological, architectural, cultural, historical, scientific, social, spiritual, technological, or traditional significance or value.

Category of historic place (Section 66(3))

Under Section 66(3) of the Heritage New Zealand Pouhere Taonga Act 2014, Heritage New Zealand Pouhere Taonga may assign Category 1 status or Category 2 status to any historic place, having regard to any of the following criteria:

- a) The extent to which the place reflects important or representative aspects of New Zealand history
- b) The association of the place with events, persons, or ideas of importance in New Zealand history
- c) The potential of the place to provide knowledge of New Zealand history
- d) The importance of the place to tangata whenua
- e) The community association with, or public esteem for, the place
- f) The potential of the place for public education
- g) The technical accomplishment, value, or design of the place
- h) The symbolic or commemorative value of the place
- i) The importance of identifying historic places known to date from an early period of New Zealand settlement
- j) The importance of identifying rare types of historic places
- k) The extent to which the place forms part of a wider historical and cultural area

Additional criteria may be prescribed in regulations made under this Act for the purpose of assigning Category 1 or Category 2 status to a historic place, provided they are not inconsistent with the criteria set out in subsection (3)

Additional criteria may be prescribed in regulations made under this Act for entering historic places or historic areas of interest to Māori, wāhi tūpuna, wāhi tapu, or wāhi tapu areas on the New Zealand Heritage List/Rārangi Kōrero, provided they are not inconsistent with the criteria set out in subsection (3) or (5) or in regulations made under subsection (4).

NOTE: Category 1 historic places are ‘places of special or outstanding historical or cultural heritage significance or value.’ Category 2 historic places are ‘places of historical or cultural heritage significance or value.’