

Ngā Āpitihianga

Appendices

Appendix I. Glossary

Ash berm	A strip along the edge of a cemetery driveway or footpath where ashes are interred and marked with a flat plaque.
Ash circle	An area where ash interment plots are laid out in a circular formation with plaques marking each interment.
Beam cemetery	A type of lawn cemetery where burial sites are marked with headstones placed on long concrete beams. The space between the beams, where the graves lie, is maintained in mown lawn.
Columbarium	A structure with niches in the walls to hold urns of cremated ashes.
Interment	Burial of human remains, including cremated ashes, in a grave or specially designed structure such as a tomb or columbarium.
Lawn cemetery	A burial area, maintained primarily in lawn, where either each burial site is marked by a memorial plaque or tablet laid flat and slightly below the turf to allow unobstructed mowing (see plaque lawn below), or the grave is maintained in lawn between rows of upright headstones (see beam cemetery) above.
Memorial	Something to preserve or recognise the memory of a person or an event. Examples include headstones, plaques, monuments, commemorative seats or trees.
Monument	A structure created to commemorate a person or group of people or an important event.
Natural burial (at Mākara Cemetery)	A type of burial intended to have a low environmental impact. The body is not embalmed, is placed in an approved natural casket or shroud and buried one metre deep beneath a compost soil mix so that decomposition happens more quickly. Non-biodegradable accessories are not allowed. An eco-sourced native tree is planted on the grave, which is marked with a non-treated wooden marker that will eventually rot down. Body nutrients are recycled and the tree planted becomes part of native bush restored on the site. The location is recorded by map and GPS co-ordinates.
Niche wall	A wall containing niches to hold urns of cremated ashes (see columbarium above).
Ossuary	A place where the bones of the dead are placed.
Plaque lawn	A type of lawn cemetery where interment plots are maintained in lawn with commemorative plaques placed flat on the plots so that mowing is unimpeded.

Appendix II. Strategic and statutory context

Key guiding Council policies and strategies

Wellington Towards 2040: Smart Capital

The Council's vision for Wellington focusses on the city's future development over the next 20 years, building on Wellington's current strengths while acknowledging the challenges the city faces now and over the medium to long-term, and the changing role of cities. The vision is supported by four community outcomes based on the city's competitive advantage. These are eco-city, connected city, people-centred city and dynamic central city. The cemeteries help realise the vision providing essential services and infrastructure that will be needed as the city grows and providing places with heritage that strengthens the sense of place in Wellington and brings people in the community together.

Long-term Plan 2018-2028

The Long-Term Plan (LTP) sets out the projects and initiatives the Council intends to invest in over the 10-year period. The LTP is reviewed every three years. The cemeteries are relevant most particularly to three of the five priority areas in the plan:

- Resilience and the environment: By providing essential infrastructure and services, including during emergencies and disasters
- Sustainable growth: By planning ahead to ensure adequate cemetery capacity for the growing population
- Arts and culture: By maintaining important city heritage.

Wellington Urban Growth Plan - urban development and transport strategy: 2014-2043

This strategy is used to plan for expected growth in Wellington's population to about 250,000 by 2043. Its purpose is to guide council's decisions relating to urban growth planning, transport, land use, housing and infrastructure. Key outcomes are to achieve a compact, liveable and resilient city set in nature.

Key objectives relevant to the cemeteries include planning for population growth that will mean a growing demand for cemetery services and the need to provide adequate land for cemeteries, and the need for leadership in planning and preparedness to deal with emergencies.

Planning for Growth

Planning for Growth is a spatial plan that is essentially a 'blueprint' for how the city should grow and develop over the next 30 years. It covers a range of topics relating to the city's growth including land use, transport, three waters infrastructure, natural hazards, heritage, and natural environment values. It will influence the current review of the district plan and decisions about investment in things like infrastructure. Within that context, cemetery services are relevant in that provision must be adequate to meet the needs of a growing population and planned to be as sustainable as possible in terms of land use and environmental impact. Cemetery management is also relevant to other aspirations considered in the spatial plan for the city to be resilient and to have accessible public spaces that support diverse community and cultural values.

Te Atakura First to Zero, Wellington's Blueprint for a Zero Carbon Capital, 2019

The blueprint confirms the Council's commitment to achieve net zero greenhouse gas emissions in Wellington by 2050, with significant reduction by 2030. It outlines seven 'big moves', or action areas, for a zero carbon capital and includes the Council's own operations in proposed initiatives to achieve zero carbon. Two of these moves are of particular relevance to the cemeteries:

- Becoming a leader in high-performing buildings. With benefits of lower infrastructure costs, cheaper operating costs, healthier environments and lower carbon impacts. There are a number of buildings in the cemeteries, notably the crematorium in terms of energy consumption and emissions, and further buildings will be planned as part of future cemetery expansion.
- The need to protect and enhance the domain of Tāne (the forests) that support recreational activity and biodiversity and provide ecosystem services. The cemeteries include streams and areas of regenerating or potential native forest including carbon storage forest areas.

Wellington Heritage Strategy 2010

The strategy is based upon ideas that Wellington's historic features, sites and places are a finite resource and are important in shaping what makes Wellington unique. It outlines objectives and actions based on the following goals:

- Recognition - Wellington's heritage is recognised as contributing to our understanding of our cultural diversity and awareness of sense of place
- Protection, conservation and use - Wellington's unique character is enhanced by the protection, conservation and use of its heritage
- Sustainable economic use - Wellington's heritage is acknowledged as contributing to a vibrant economy.

Wellington Resilience Strategy 2017

The strategy is a blueprint to help Wellingtonians prepare for, respond to and recover from major disruptions such as earthquakes and the effects of climate change. The stated vision is 'As Wellington moves and changes, everyone here will survive and thrive'. Three goals support this vision - that people are connected, empowered and feel part of a community, that decision-making is integrated and well-informed and that homes, the natural and the built environment are healthy and robust.

The cemeteries have a role to play in being well-prepared for burying the dead during disasters and emergencies and maintaining places where people feel connected with their history, nature and community.

Our Capital Spaces - an open space and recreation framework for Wellington: 2013-2023

Part of the Our Living City programme, initiatives come under four outcomes - (i) getting everyone active and healthy; (ii) protecting our birds, nature, streams and landscapes; (iii) contributing to Wellington's outstanding quality of life; and (iv) doing it together. The cemeteries contribute to all four initiatives by providing places where people like to exercise, where nature is present, where important heritage is a visitor attraction and where community partnership is developing in caring for that heritage.

Our Natural Capital - Wellington's indigenous biodiversity strategy and action plan 2015

This plan is about Wellington's indigenous biodiversity - the species that occur or occurred naturally in Wellington. The main aim is to protect and restore indigenous biodiversity so it is thriving once more. Additional outcomes focus on connecting people to nature and fostering their sense of kaitiakitanga and enthusiasm for nature. Our Natural Capital is very much about urban ecology - how to weave nature through the city environment. The cemeteries are a good example of this context, where there is a close relationship between the built/developed areas and the areas managed as natural environments.

Commemorative Policy 2006

The Commemorative Policy provides the Council with a framework to guide the location and management of commemorative memorials such as trees and site furniture in parks and reserves. It also includes a framework for dealing with requests for scattering and interring ashes and other human remains on public land in a culturally sensitive manner. While the policy is mainly focused on the Council's parks and reserves, it refers to tree planting options and commemorative seat designs at Karori and Mākara cemeteries.

Open Space Access Plan 2016

The Council's strategic vision to strengthen and improve the access network in Wellington's open spaces is by providing opportunities for recreation and tourism, ensuring tracks provide for a range of user interests, skills, abilities and fitness levels within each geographic area of the city, achieving a primary network between major destination points in Wellington and adjoining districts, linked with an equitable distribution of secondary and local track networks and recreational facilities. It is also about providing a network that enables more residents to safely enjoy the open spaces while enhancing the natural environment. Within this context, Karori and Mākara cemeteries are increasingly popular for walking, with either well-developed or potential connections with the wider track network.

Regulatory and Governance framework

Burial and Cremation Act (1964)

The Burial and Cremation Act (1964) Section 4(1) states:

“It shall be the duty of every local authority, where sufficient provision is not otherwise made for the burial of the bodies of persons dying while within its district, to establish and maintain a suitable cemetery.”

The Act applies to both public cemeteries and private burial grounds but not to Māori burial grounds. It covers the establishment, maintenance and regulation of cemeteries, financial functions, cremation, cemetery closure, offences and general provisions.

In 2015 the Law Commission released a report, Death, burial and cremation - a new law for contemporary New Zealand (Report 135), which recommended replacing the Act with a new statute to modernise the law around death, burials and cremations. Consultation on modernising the legislation was sought and a summary of submissions published by the Ministry of Health in June 2021. The timing of the new legislation is as yet unknown.

Local Government Act 2002

Under the Local Government Act, territorial authorities are required from time-to-time, to assess the provision of sanitary services, including cemeteries and crematoria. The purpose is to assess the services from a public health perspective, including the health risks to communities resulting from an absence or deficiency in the services, the quality of the services currently available and the current and estimated demands for the services.

Wellington Consolidated Bylaw 2008

The bylaw seeks to protect the public from nuisance, minimise the potential for offensive behaviour, maintain public health and safety and manage land under the control of the Council to enhance public wellbeing and enjoyment of public places. Part 5: Public Spaces contains rules about responsibilities for items and structures on cemetery plots and permissions required to do work in a cemetery.

Wellington City District Plan

The district plan is the Council's principal regulatory document setting out objectives and policies, methods and rules for managing the city environment, land uses and associated activities. The Wellington City District Plan is prepared in accordance with the Resource Management Act 1991. The rules allow the Council to exercise control over the type of building and activity that occurs, and this control is exercised by way of the resource consent process. Cemetery activities require resource consent for minor earthworks associated with the storage and disposal of soil from burial plots.

Tawa, Karori and Mākara cemeteries are zoned Open Space B. There are no designations in place for cemetery land use. The Chapel, Shelter and Lychgate, (all located at Karori Cemetery) are listed as heritage buildings in the district plan.

Heritage New Zealand Pouhere Taonga Act 2014

As the Karori and Mākara cemeteries contain burials that predate 1900 they are archaeological sites as defined by the Pouhere Taonga Act and are therefore subject to the provisions of that Act. The Act defines an archaeological site as:

Any place in New Zealand that:

- Was associated with human activity in or after 1900 or is the site of the wreck of any vessel where that wreck occurred in or after 1900
- Provides, or may be able to provide through investigation by archaeological methods, significant evidence relating to the historical and cultural heritage of New Zealand.

The Pouhere Taonga Act also contains a consent process for anyone wishing to do work that may affect an archaeological site. Advice should be sought from Heritage New Zealand Pouhere Taonga about the legal requirements for any work that involves ground disturbance (except that associated with the normal use of the cemetery and regular maintenance).

The Karori Crematorium and Chapel are registered on the Heritage New Zealand/Rārangī Kōrero List. Being on the list doesn't enact any specific powers of protection but is an important means of identifying significant heritage places and recording information about them.

Reserves Act 1977

As explained earlier (see 1.2.1) this management plan is not prepared under the Reserves Act. However, Tawa Cemetery is an historic reserve and it is proposed Karori Cemetery will be classified as an historic reserve once it is closed. Other areas of cemetery land that are not required for cemetery use but are to be managed for open space values may also be classified as reserve in the future. The Reserves Act requires that a management plan be prepared under the Act for reserves (other than local purpose reserves) within five years of classification. It is likely the timing will coincide with the next review of this management plan and the appropriate statutory basis for cemetery future management plans adjusted as required at that time.

Other plans and programmes

Our Living City, 2013

A project designed to improve Wellington's quality of life by strengthening urban-nature connections and building economic opportunities from a healthy environment. The programme's three goals are aimed at ensuring Wellington's 'natural capital' is protected and enjoyed in the ways that land is used, managed and developed, transforming towards a green economy, thereby reducing environmental impacts and opening up new opportunities and leading communities and partners to participate in the green economy. Cemeteries management can contribute to these goals through carbon storage and integrating the natural environment with the developed cemetery areas.

Dog Policy (2016)

The Dog Control Act 1996 requires the Council to develop a policy on dog control. The Council's Dog Policy is to make sure dog owners meet their obligations under the Act, make sure dogs are well cared for and Wellingtonians can enjoy owning dogs, prevent dogs causing any danger to the public, wildlife and natural habitats, actively promote responsible dog ownership and provide for the reasonable exercise and recreational needs of dogs and their owners. The Dog Policy is relevant as the cemeteries are popular for dog walking. Requirements for keeping dogs under control are particularly relevant given the need for a respectful atmosphere when funerals and burials are taking place.

Appendix III. Historical context

The first burial sites in the Wellington City Council area would have been Māori urupā, associated with pā, kainga and possibly battle sites. Some are listed as significant sites to Māori. Some former urupā, such as that associated with Kumutoto Pā were destroyed when the land was developed for Pakeha settlement. Such losses are deeply felt by mana whenua. There are likely to be other urupā or individual Māori burial sites within the Wellington city boundaries but these are outside the scope of this plan. The Opau Urupā, towards the coast on Mākara Road, was opened in 2017 as part of The Treaty Settlement with Taranaki Whānui ki Te Upoko o Te Ika. The urupā is vested in the Trustees of Port Nicholson Block Settlement Trust (PNBST) as a Māori Reservation.

A number of cemeteries were established after the arrival of European settlers and there may also be isolated burials dating from the early days of colonial settlement. As well as the Council's cemeteries there are others in the city area owned and managed by churches, such as the historic Mount Street Cemetery managed by the Roman Catholic Diocese of Wellington.

Chronology of Tawa, Karori and Mākara cemeteries

The following chronology sets out the main events in the history of the three cemeteries.

More detailed information is available in:

Murray, B. and Herbert, R. (2009). *The Tawa Flat Cemetery 1861-1978*.
Tawa Historical Series No 2, Tawa Historical Society Wellington.

Greig, K, Kelly, M, Cochran, C, and Aitken, A (2003). *Karori Conservation Plan, Four Decades of Conservation*, prepared for the Wellington City Council.

Code: T - Tawa Cemetery, K - Karori Cemetery, M - Mākara Cemetery

Date	Event	Code
1842	Bolton Street and Mount Street cemeteries established	
1861	Edward Gibbon Wakefield gifts a quarter acre of his land at Tawa Flat to the Church of England	T
1866	The small wooden church of St Peter's is built at Tawa Cemetery	T
1867	Eunice Fitzherbert, an infant, is the first burial at Tawa Cemetery	T
1882	Cemeteries Act passed	
1890	Karori wins a ballot for the site of a much-needed new cemetery for Wellington. McKenzie brothers agree in principle to accept the Council's offer for their land. The Council raises loan of £7500 for new cemetery	K
1891	McKenzie brothers and council sign sale agreement. Work completed on new road from Polhill Gully to Karori. An elegant sexton's cottage, with unusual, pointed arch windows, is built. A public shelter is built, later named Mortuary Chapel and now named 'Shelter'	K
August 1891	Frederick William Fish, an infant, is first burial at Karori Cemetery	K
February 1892	First regular burials at Karori. Church burials consecrated. Sexton E.A. Nash appointed	K
1892	Shelter converted into chapel	K
1902	St Peter's Church building is moved to a site in Porirua and renamed St Anne's	T
1903	Second public burial section opened. The first significant structure built at the cemetery was the sexton's cottage, an elegant villa with unusual, pointed arch windows, built in 1891. It was replaced by the present cemetery office in the 1950s	K

Date	Event	Code
1909	Crematorium built to a design by John Sydney Swan. The cremator was coke-fired	K
1913	Second Church of England (Anglican) burial section opened	K
1918	World War I ends. First organised burials of soldiers in cemetery. Influenza epidemic claims hundreds of Wellingtonians and cemetery has busiest period of its history, with 63 burials on one day in November alone	K
1921	Lychgate built in Services Cemetery	K
1931	Memorial Arch built in Services Cemetery	K
1932	Sealing of main road begins. Other roads and paths progressively sealed over following decades	K
1934	A large group of unemployed workers is put to work in the cemetery. Walking track from Wilton to Karori built through cemetery land. Third public burial section opened	K
1937	Council land near the Standen Street gates set aside for cemetery purposes. Later used for Wellington's first lawn cemetery. First columbarium constructed behind crematorium. Construction of new crematorium mooted. First Greek Orthodox burial section opened	K
1944	Mayor of Wellington, Will Appleton, announces the establishment of a lawn cemetery	K
1945	Second Catholic burial section opened	K
1947	Gray Young, Morton and Young draw up plans for new crematorium chapel, to be built above Services Cemetery	K
1948-49	Second columbarium constructed alongside old crematorium chapel	K
1950s	The present cemetery office replaces the 1891 sexton's cottage	K
1951	Lawn cemetery at Standen Street opened	K
1953	76 victims of the Tangiwai Disaster are buried in cemetery	K
1955	Third columbarium built between road and Services Cemetery. Second Greek Orthodox burial section opened	K
1957	Tangiwai Memorial opened in cemetery	K
1959	New chapel finished but not opened until 1960	K
1960	Rose garden established near main entrance.	K
1962	Fourth columbarium built alongside main drive near Shelter	K

Date	Event	Code
March 1965	Mākara Cemetery opens for burials	M
1965	Crematorium cremators upgraded to gas-fired (and also upgraded in 1971)	K
1966	Garden of Remembrance opened alongside new crematorium	K
1972	Decision made to plant trees on cemetery slopes facing Wilton and Northland, after complaints from local residents' association	K
1973	A peak of crematorium use is reached, with up to 14 disposals a day	K
1974	Main denominational and Roman Catholic areas closed to new plot purchasers	K
1977	Tawa Cemetery is vested in the Tawa Borough Council	T
1978	Tawa Flat Cemetery is formally closed. No further burials	T
1978	Tawa Flat Cemetery is formally closed. No further burials	T.
1984	Internationally significant stained glass windows in old crematorium chapel restored	K
1991	Cemetery centenary. Rose Garden redesigned and rebuilt. New gates installed at main entrance and Seaforth and Standen Street entrances. Open day held and Frederick William Fish's grave, the first in the cemetery, located and restored	K
1990s	Fifth and last columbarium built alongside Rosehaugh Avenue crematorium chapel	K
1994	Permission given for ash disposal and bronze plaque mounting in rose garden	K
2001	Certification to ISO 9001 Quality Management System for the cemeteries and crematorium	K & M
2003	<i>SS Penguin</i> walk opened	K
December 2003	<i>Cemetery Management Plan, Karori and Mākara Cemeteries</i>	K & M
2008	Natural burials offered at Mākara Cemetery	M
2009	Tawa Historical Society publishes a booklet about Tawa Cemetery and works with the Council to have an on-site information board installed	T
2011	Ngā Iwi o Te Motu Urupā area opened at Mākara	M
2020	Friends of Karori Cemetery established and a Memorandum of Understanding agreed with the Council	K

Brief history of Tawa Cemetery

Tawa Cemetery was established in 1861 when Edward Gibbon Wakefield gifted a quarter acre block of land to the Anglican Bishop of Wellington “for religious, educational and charitable purposes”.

A small wooden church, St Peter’s, was built on the site in 1866. The church became a focus in the small rural community of Tawa Flat. It was used for weddings and funerals and the first burials in the churchyard took place in 1867. The population at Tawa Flat declined in the early 1900s while the village at Porirua developed at pace. The Anglican Diocese decided to move the St Peter’s Church building. It was moved to Porirua in 1902 and renamed St Anne’s. The churchyard remained and burials continued until 1952. The cemetery was vested in the Tawa Borough Council in 1977 and closed in 1978. The cemetery now occupies 0.1 hectares and contains about 50 interments. It was made an historic reserve in 2013 under the Reserves Act 1977.

The Tawa Historical Society has devoted much time into researching the history of the cemetery, trying to trace burial records and find out about the people buried there. The society published its findings in a booklet, *The Tawa Flat Cemetery 1861-1978*. The society’s research continues and it is an advocate for the cemetery’s recognition and protection.

Brief history of Karori Cemetery

Karori Cemetery was established in 1891. A new cemetery was needed as the first of the city’s cemeteries at Bolton Street and Mount Street (Catholic) were overcrowded. The Cemeteries Act 1882 required that an old cemetery could not close without a new site opening. Karori was the most suitable of the sites considered and interments began after a new link road to the then outlying suburb was completed.

The first burial (Fred Fish) occurred in 1891, though the new cemetery was not regularly used until 1892.

The grave was unmarked for 100 years. Burials, cremations and ash interments have continued to the present day, bringing the cemetery close to full capacity.

See the chronology earlier in this appendix for important events over the cemetery’s 130-year history. A more detailed history is contained in the *Karori Conservation Plan, Four Decades of Conservation*, which is available on the Council’s website.

The 130 years of burial and cremations at Karori Cemetery has left an intricate collection of graves, memorials, mausolea, columbaria, buildings, paths and roads, trees, shrubs, gardens, fences, walls and gates spread over much of the 35.5-hectare site. This legacy is a fascinating historical record of notable and ordinary people’s lives, historical events and a changing society. In 2003, the cemetery was assessed for inclusion in the Non-Residential Heritage Buildings Inventory of the Wellington City District Plan, which required evidence of significant historic, social, aesthetic and scientific value. The cemetery met all 13 criteria, though it is not listed in the inventory. The assessment can be found in the 2003 conservation plan mentioned above.

A number of buildings and structures at the cemetery have been recognised for their heritage value in both the Heritage New Zealand/Rārangī Kōrero List and the heritage schedule of the Wellington City Council’s District Plan. The Shelter is listed as a Category 2 historic place.²¹ It was originally built in 1891 as an open shelter for mourners and was later closed in. It has been known variously as the Shelter, the Mortuary Chapel and, for a period, as the Jewish Chapel when the Jewish community used and maintained it. The Crematorium and Chapel building is a Category 1 Historic Place.²² Built in 1909, it was designed by noted Wellington architect John Sydney Swan. It was the first of the major city crematorium facilities in New Zealand and one of the earliest in the southern hemisphere. Six chapel windows are particularly valued. They were replaced between 1914

²¹ Heritage New Zealand/Rārangī Kōrero List No. 1362

²² Heritage New Zealand/Rārangī Kōrero List No. 1399

and 1939 with stained glass designed and made in the An Tur Gloine (Tower of Glass) factory in Dublin. The Lychgate is a Category 2 Historic Place.²³ It was built in 1921 as a memorial to World War I soldiers and was intended to be a shelter and an entrance to the armed services’ section of the cemetery.

Within Karori Cemetery there are many historically significant memorials and gravesites including people involved in Shackleton’s expedition, the *SS Penguin* sinking, victims of the 1918 influenza epidemic and victims of the Tangiwai disaster. Four previous prime ministers and many of Wellington’s past mayors are buried within the cemetery. The cemetery is also a valuable record of Wellington’s citizens, the people who collectively contributed to the city’s history through their everyday lives.

In a brief survey carried out in mid-2020 for this plan, 70 percent of respondents who had visited Karori Cemetery reported a positive experience even though there was also concern about the deteriorating state of the graves and difficulty with wayfinding. Respondents noted the sense of a unique experience:

“It feels like you enter into another world”

“You can feel the history.”²⁴

Brief history of Mākara Cemetery

In 1940 the Board of Health, under the Health Act 1920, required the provision of a cemetery for Wellington due to the diminishing number of plots available at Karori Cemetery for pre-purchase. The Cemeteries Act 1908 prohibited the establishment of a cemetery within any borough or town district. The Council of the time selected Mākara as the new site. The selection was finalised in 1946 and the land was purchased under the Public Works Act in two blocks, in 1951 and 1955. The first burial occurred in 1965. At the time 1000 unpurchased plots still remained at Karori Cemetery.

After the cemetery opened there was concern that Mākara’s perceived inaccessibility was a factor in demand for cremation at Karori Cemetery. When commenting on the state of Mākara Road, the Evening Post (4 February 1965) stated: “A likely result is an increase in the number of cremations”. Already, 75 percent of people who could possibly be cremated (some faiths do not believe in cremation) were being cremated at this time.

Mākara Cemetery was developed as a lawn cemetery from the start. Headstones or plaques would mark the head of the graves and the remaining part of each grave would be maintained in communal lawn. It was a very different aesthetic from the traditional full-length concrete or enclosed graves typical of Wellington’s older cemeteries. The Council had already established a lawn cemetery area in a corner of Karori Cemetery in 1951, apparently modelled on the Arlington Cemetery in the United States.²⁵ The style of cemetery had originated in 1855, in the design of the Springvale Cemetery in Cincinnati.²⁶ What became known as the ‘landscape-lawn cemetery movement’ was driven by a conscious desire for a less cluttered cemetery landscape. It also addressed the inevitable maintenance problems associated with inconsistent construction and maintenance standards of family-owned plots. Another feature of this style adopted at Mākara was to highly control and standardise the design of monuments. The relative uniformity of headstones and plaques at the cemetery is a notable feature.

By 2003, when the last management plan was written, the cemetery was well established and estimated one third full, with 79,300 interments. The overall layout, roading and vegetation pattern seen today was largely in place. Yet the cemetery was perceived somewhat negatively. The management plan stated that “the land is considered to be bleak and windswept and not a pleasant setting for interments” and that “the Mākara road still presents an obstacle to use of this cemetery.”

²³ Heritage New Zealand/Rārangī Kōrero List List No. 1400

²⁴ Comments from Wellington City Council Let’s Talk Survey conducted in July/August 2020 for the Cemeteries Management Plan review

²⁵ Karori Cemetery Conservation Plan 2003

²⁶ The original model of this type of design at the Bellefontaine Cemetery. The lawn cemetery concept originated in 1855 at Spring Grove so was not new when adopted at Mākara

The 2003 plan noted that beautification would need to be an ongoing activity. It proposed development that would maintain the cemetery's "formal and manicured nature" with the exception of the bush areas which would provide a natural bush contrast to the lawn areas. A landscape concept plan proposed planting "fingers of native revegetation" to create a series of more sheltered "rooms", sculptures at focal points and walking tracks. It would create a "heart" with a range of facilities including a new office and car parking, a formal and plaque garden, public toilets, a pergola and more sculptures. The concepts were only partly implemented as aspects were later found to be impractical.

However, other developments did occur. In 2008, after a long period of negotiation with the Natural Burials organisation, an area was set aside for natural burials - the first in New Zealand. In the last decade, new solar-powered public toilets have been built, the Greek Orthodox community built a chapel and in 2017, the Ngā Iwi o Te Motu Urupā was opened for Māori burials.

In a brief survey carried out in mid-2020 for this plan, 58 percent of those who had visited Mākara Cemetery reported a positive experience even though some felt it was still windswept and needed more trees. A respondent noted the following:

“Peaceful, beautiful surroundings, interesting cultural diversity”²⁷

²⁷ Comment from Wellington City Council Let's Talk Survey conducted in July/August 2020 for the Cemeteries Management Plan review

²⁸ Historic Cemeteries Conservation Trust of New Zealand, Best Practice Guidelines page on www.cemeteries.org.nz/best.php

Appendix IV. Maintenance and repair philosophy for graves and monuments

The new maintenance and repair guidelines for graves and monuments will be based on the overriding principle of doing the minimum required. This is the best guarantee of retaining the authenticity of each grave. In the words of the Historic Cemeteries Conservation Trust of New Zealand, *“Do as much as necessary, and as little as possible”*.²⁸

The new guidelines will draw on the following approach taken at Bolton Street Cemetery to date but that approach will be reviewed and updated as required. For example, more guidance on conserving timber gravesite structures is needed.

Philosophy

In increasing levels of intervention, conservation work may involve:

- Doing nothing
- Cleaning, weeding, general maintenance etc
- Stabilising
- Repairing
- Restoring
- Reconstructing.

Generally, while most graves will require, at one time or another, cleaning and general maintenance, work of a higher level of intervention should be carefully rationed.

Doing nothing

This is appropriate for graves in a stable but weathered condition and in some cases for graves that have decayed to such an extent that repair is no longer feasible. This fits the ethos of a closed cemetery, where graves will slowly weather and age. The patina of age, weathered surfaces and the evidence of slow change over time are aesthetic qualities that contribute significantly to the importance of the cemetery. This should remain an option given the financial constraints of cleaning and maintaining graves as identified in the next option.

Cleaning, weeding, general maintenance

If graves are to have a long life, some basic and regular maintenance is essential. A well-maintained grave will survive the detrimental effects of weathering and time better than one that is not maintained. Maintenance should be carried out on a planned basis. Methods should be as benign as possible, minimise any change to heritage fabric, and in particular should aim to preserve the patina of age.

Stabilising

Graves should be stabilised where they are at risk of collapse. Such work involves preventing things from getting worse by propping, building a new foundation or tying elements together.

Repairing

Repair involves putting things back as they were; not to as new, but to a secure, tidy state where all elements are in good condition and stable for their age. Where it is decided that repair should be carried out, several principles apply:

- Repair rather than replace
- Repair in compatible materials
- Use traditional techniques as guidelines
- Ensure new work is identifiable and can be reversed
- Identify cause of failure.

Restoring

Restoration of lost features should be carried out only if there is clear evidence of the original form and detail. Restoration would be carried out only in special circumstances, such as the grave of an important person, or a grave that has (or had before being damaged) particular aesthetic significance.

Reconstructing

Reconstruction implies the more-or-less complete rebuilding of a grave, using some extant parts but incorporating a significant amount of new material. As for restoration, it should only be attempted if there is clear evidence of the original form and detail, and only in very special circumstances where, for example, a grave of historic or aesthetic value was badly damaged by a falling tree, landslide or vandalism.

Appendix V. Categories of graves at Karori Cemetery

- **Standard graves**

A remarkable feature of Karori Cemetery is the consistent form of the standard grave over time: a plain rectangular masonry structure finished with a fine-grained plaster. For instance, graves dating from the 1890s and graves of the 1930s are remarkably similar. In contrast, the headstones vary enormously in shape, detailing and, in some cases, materials. Overall, the style of graves demonstrates the passage of time, taste and funerary fashion. Late Victorian and Edwardian structures were more elaborate. In latter times the trend was towards the more austere and unadorned.

- **Vaults**

There are 24 of these distinctive structures in the cemetery, built as small, often ornate plastered concrete buildings to contain coffins or ashes.

- **Services graves**

The Services Cemetery is quite distinct in character from the rest of the cemetery. Identical headstones are arranged in concentric circles (World War I) or in serried rows (World War II) on concrete beams in a lawn setting.

- **Columbaria**

There are five columbaria, or walls with niches containing ashes. They are located variously in the Services Cemetery, on the main drive and near the crematorium and chapel.

- **Lawn cemetery graves**

This area is located in the northwest corner of the cemetery. Within the lawn, parallel concrete beams are laid, with regularly placed bronze plaques set flush with the concrete. It was opened in 1951 and has a very different character to the rest of cemetery.

- **Special graves**

These don't fit the other categories and are individually distinctive. Examples include the memorial grave of Prime Minister Peter Fraser and the special memorial that marks the mass grave of those who perished in the Tangiwai rail disaster in 1953.

- **Unmarked and pauper's graves**

A large number of graves have never been marked. These include those of children buried between plots or of paupers. Some can be located and those buried identified from cemetery records. Other graves are so badly decayed that only fragments remain.

- **Wooden features**

Some wooden grave markers and other wooden features, such as gravesite fences, have been recently found.

- **Memorial garden ash plots**

Ash plots in the Seaforth Memorial Garden and the rose garden on the main drive are placed in gardens maintained by cemetery staff and identified with plaques.

- **Memorials**

Though not graves, there are two memorials that deserve mention. The Servicemen's Arch in the Services Cemetery (Arch is owned by MCH) commemorates those soldiers from the Wellington province who died in both world wars. Another memorial in the far north of the cemetery commemorates stillborn children.

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Phone: 04 499 4444

Website: wellington.govt.nz

ISBN: 978-0-947521-16-5

Published by
Wellington City Council
113 The Terrace
Wellington
New Zealand

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