

DIAMOND HARBOUR WHARF

STODDART POINT
DIAMOND HARBOUR

CONSERVATION REPORT

Issue: 22 October 2020



Source: WS and Alison MacGibbon Collection, University of Canterbury
Margaret Stoddart, *The Old Almond Tree*.
The painting shows the 'new' wharf, subject of this report.

Co-authored and prepared by

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PREPARED FOR THE
CHRISTCHURCH CITY COUNCIL

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Diamond Harbour Wharf Conservation Report

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EXECUTIVE SUMMARY

This Conservation Report (report) has been prepared for the Christchurch City Council to describe the historical and social significance of the Diamond Harbour wharf and to identify its historic fabric and elements. The report is to inform the proposed upgrading of the wharf to improve its accessibility for use by the public while retaining and conserving the wharfs heritage features and values. The report includes a summarised history of the settlement and development of Diamond Harbour and Stoddart Point to provide historical and social context of the wharf and its heritage significance.

Outline History

There are numerous wharves and jetties in the bays of Banks Peninsula that provide historical evidence of the importance of small shipping to the European settlement of Banks Peninsula and Whakaraupo/Lyttelton Harbour. The Diamond Harbour wharf has particular significance being vital to the viability and success of Te Waipapa/Diamond Harbour as a residential settlement for Lyttelton and Christchurch workers and residents with access across the harbour being reliant on a regular ferry service, a service that was formalised as a scheduled service in 1913 and that continues today as a vital transport link connecting Diamond Harbour to the port at Lyttelton and Christchurch city.

A jetty or wharf at its location at Stoddart Point has existed as a small jetty initially built in the 1850s which was extended in 1874. This early jetty was used primarily for loading and unloading boats with freight for transport across the harbour, and also for intermittent unscheduled ferrying of people. The jetty was reconstructed and upgraded in 1915 to provide to a regular ferry service following the residential subdivision of Diamond Harbour c1913. This is the form of the wharf evident today.

Changing statutory requirements since 1915 have required upgrading of the wharf for continued safe and functional use for ferry passengers and for the use of private leisure boating and recreation resulting in consequent interventions to the wharf.

The wharf is a functional marine structure that is required to cater for leisure and social activities as well as providing for its primary function facilitating transportation needs. Consequently, the form of the wharf today has evolved from the wharf as built in 1915, and changing expectations of society need to be considered and integrated as they arise to ensure the wharf continues to be fit for purpose into the future. The description of the significance of the wharf is intended to guide how proposed interventions can be managed to enable its historical, social and technological significance to be conserved.

The history of the crane is not well documented. A crane was known to exist on the earlier 1850s and 1874 jetty, but a crane was not initially installed when the wharf was reconstructed in 1915. The existing crane is for the lifting of small boats in and out of the water and does not serve the purpose of the previous crane that was used for lading of boats.

Archaeological Management

The current wharf was reconstructed in 1915 and being built after 1900, it is not subject to the provisions of the Heritage New Zealand Pouhere Taonga Act 2014 and no archaeological authority is required for modifying this structure. The possibility of piles from the nineteenth century wharf remaining in situ below the waterline cannot be discounted and if such fabric does remain in situ, an archaeological authority would be required before it could be destroyed, damaged or modified.

Location and Site

The location of the wharf is on the southern side of Stoddart Point with access provided by the Zig Zag connecting to Waipapa Avenue.

Heritage Listings and Classifications

The wharf is not included in the Heritage New Zealand Pouhere Taonga (HNZPT) List.

The Territorial Authority is the Christchurch City Council. The wharf is not scheduled as protected historic

heritage in Appendix 9.3.7.2 of the *Christchurch District Plan*. However, the overall setting of Stoddart Point has numerous designations under Sections 9.5, Ngāi Tahu values and the natural environment, and is in the Coastal Environment zone, section 9.6 of the Christchurch District Plan.

The *Banks Peninsula Contextual Historical Overview and Thematic framework 2014* prepared for the Christchurch City Council recommends that all surviving jetties and wharves in the Banks Peninsula bays and harbours which are not yet listed as historic heritage structures should be so. This recommendation includes the Diamond Harbour wharf.

Conservation Policies

Although the wharf is not listed or scheduled as an historic place, it is of social and historical significance in the development of the settlement of Diamond Harbour, and in its current 1915 form, to the development of Diamond Harbour as a residential garden suburb providing essential ferry access across the harbour, this function continuing today. Consideration of appropriate conservation constraints should be applied to interventions to the wharf as the need for these arise for its repair, maintenance, and continued use. Conservation principles and policy that are applicable to the conservation of places of cultural heritage value that provide an understanding of our built heritage are formulated to facilitate the management of changes to conserve the wharf's heritage values to the fullest extent possible.

Consequently, the key conservation policies affecting the wharf's conservation arising from the statements of significance, the archaeological assessment and the previously prepared *Stoddart Point Reserve Landscape History and Conservation Report* include:

- all work undertaken should be in accordance with the ICOMOS New Zealand Charter 2010, with interventions being constrained to those that are considered necessary for continued functional and social needs and that require the minimum of change possible,
- appointing of a conservation architect or suitably qualified heritage advisor to advise on conservation and recording of the wharf and the interventions to it,
- that any conservation work should not diminish authenticity or heritage values.

Conservation recommendations

Key recommendations for the retention of the heritage values of the wharf are:

- where possible, that any interventions to the wharf enable the legibility and integrity of its form to remain,
- the preferred action would be to retain the crane in its current location with the location of the new floating berth located to allow this. However, if this is not possible for practical functioning of the ferry berthage, that the crane be retained as an historical element on the wharf, located where it can continue to be used for recreation. Interpretation panels and display should be provided that describe the history of the wharf and its association with the development of Te Waipapa/diamond Harbour.

INTRODUCTION

1.1 Purpose of this Conservation Report

This Conservation Report (report) has been commissioned by the Christchurch City Council following a recommendation from Heritage New Zealand Pouhere Taonga for the identification of the Diamond Harbour wharf's archaeological significance, the extent of remaining historic fabric, and its heritage values. The report identifies the cultural heritage significance of the wharf and its various elements. To aid work to, and conservation of the wharf, statutory and non-statutory influences requiring consideration are described.

The report has been commissioned to inform proposals for the upgrading of the wharf to improve accessibility and public use while retaining and conserving the wharf's heritage features and values.

1.2 Approach & Methodology

The report includes a summarised history of the settlement and development of Te Waipapa/Diamond Harbour and Stoddart Point to provide historical and social context to the wharf's significance. Statements of the wharf's significance are provided from which conservation policy is developed and from which recommendations for its continuing conservation and adaptation can be made. The report is not a Conservation Plan assigning degrees of heritage significance value to the wharf and its elements. The report researches and describes the history of the wharf and provides summary statements of its historical, social, technological, and archaeological value.

Throughout the Conservation Report it is referred to as the *report*, and the Diamond Harbour wharf as the *wharf*.

The format of the report includes:

- The research and description of the historical, social, technological, and archaeological significance of the wharf.
- Description of the legibility and integrity of the wharf and its development over time.
- Description of the authenticity of its fabric and technology.
- Description of its degree of uniqueness and rarity value in the context of Lyttelton Harbour.
- Summary statements of significance.
- Description of the statutory and non-statutory constraints and external influences affecting or contributing to the wharf's conservation.
- Formulation of conservation principles and policy that are applicable to the conservation of the wharf and interventions to it for its continued repair, maintenance, and use.
- Formulation of recommendations concerning retention of historical form and fabric.

The report summarises the cultural significance of the wharf based on review of available historical resources and records, and from physical examination. The report includes conservation statements and summary statements of significance and does not undertake a full assessment of cultural heritage value of the wharf and its components. James Semple Kerr in the "*Conservation Plan*" states the purpose of determining cultural significance..." *is to help identify and assess the attributes which make a place of value to us and our society. An understanding of it is therefore basic to any planning process. Once the significance of a place is understood, informed policy decisions can be made which will enable that significance to be retained, revealed or, at least, impaired as little as possible.*"¹

All conservation practices and work required and recommended to be undertaken is to be guided by the conservation principles of the *ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value, 2010*.

¹ James Semple Kerr. *The Conservation Plan. A Guide to the Preparation of Conservation Plans for Places of European Cultural Significance*.

1.3 Authorship

The plan has been prepared by Tony Ussher, Conservation Architect and Katharine Watson, Archaeologist, for the Christchurch City Council.

1.4 Acknowledgments

The following institutions and individuals have assisted in various ways with the preparation of this plan. Their generous help is acknowledged.

Diamond Harbour & Districts Historical Association for historical information.

Christchurch City Library: New Zealand Room

Archives NZ for assistance with historical records.

Jane Robertson, Governors Bay, for historical information.

Greg Bowater, Lyttelton, for historical background and reminiscences about the crane and wharf.

Christchurch City Council: Property file and records.

1.5 Ownership and Legal Status

The Crown owns the foreshore and seabed and Environment Canterbury (through the Harbour Master) has responsibility for managing activities that occur on the water.²

The wharf is owned by the Christchurch City Council and managed by the Parks Unit of the Council.

The legal description of the wharf is *Lot 8 DP 26587 Diamond Harbour jetty Vested in the Lyttelton Harbour Board (LHB)*.

The district boundaries of Christchurch City Council extend outward from the land to the line of mean low water springs along the Christchurch coastline.³

1.6 Heritage Classifications

The wharf is not included in the Heritage New Zealand Pouhere Taonga (HNZPT) List as a significant heritage place. However, the Heritage New Zealand Pouhere Taonga Act 2014 defines an archaeological site as a place associated with pre-1900 human activity where there may be evidence relating to the history of New Zealand. The earliest jetty at the location is known to date from 1862 and is believed to have been there from the 1850s. Consequently, the site may be of archaeological significance requiring an archaeological assessment that is included in this report.

The Territorial Authority is the Christchurch City Council. The wharf is not scheduled as protected historic heritage in Appendix 9.3.7.2 of the *Christchurch District Plan*. However, if the site is assessed as being an archaeological site, the following policy and rules sections of the *Christchurch District Plan* would apply.

- 9.3.2.5 Archaeological Sites
- 9.3.2.7 Ongoing, Viable Use of heritage Items and heritage settings

The Diamond Harbour wharf has been recorded as archaeological site M36/788. The current wharf was built in 1915 and is thus not protected by the archaeological provisions of the Heritage New Zealand Pouhere Taonga Act 2014.

² Ibid

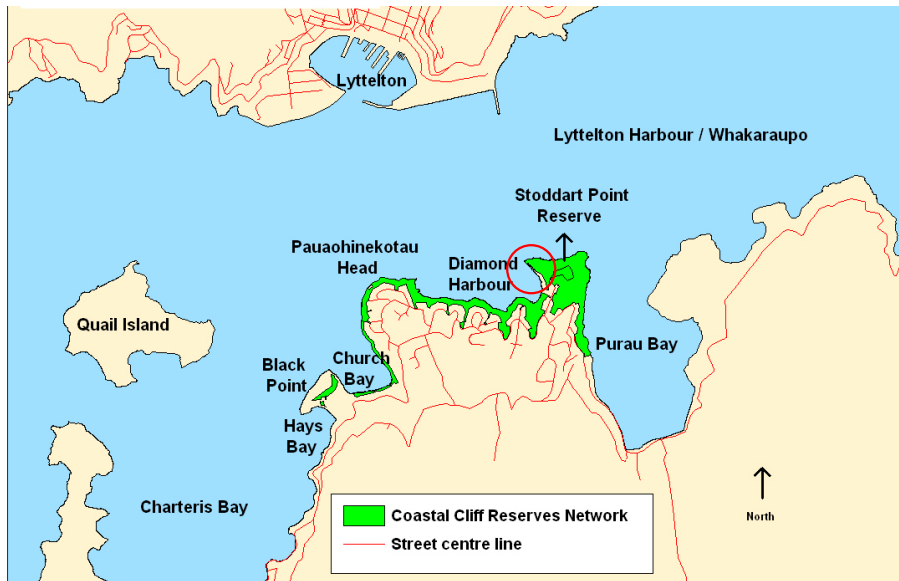
³ *Marine, River and Lake Facilities Bylaw 2017*.

Chapter 9 of the *Christchurch District Plan, Natural and Cultural Heritage* also includes the following sections that require consideration due to the wharf's location in the foreshore in a Nga Wai designated area and Coastal Environment:

- 9.5 Ngai Tahu Values and the Natural Environment
- 9.6 Coastal Environment

1.7 Site & Designations

The wharf is not included in the Stoddart Point Reserve area not part of the part of the foreshore and esplanade reserve land included in the Coastal Cliff Reserves Network. The area of the wharf shown on the *Christchurch District Plan* Planning Maps 59 falls outside the boundary for the Open Space Community Parks (OCP) zoning but is defined as being in the Nga Wai Coast ID96 area.



Source: Stoddart Point & Coastal Cliff Reserves Network, Diamond Harbour/Te Waipapa Amended Management Plan 2013 (Draft), Figure 1

Location Plan showing the location of Diamond Harbour in relation to Lyttelton Harbour and Christchurch and the extent of the Coastal Cliff Reserve Network. The location of the wharf is circled red. The land with the road, carpark, dinghy shelter, wharf and wharf shelters is not included in the reserve land shaded green.



Source: Underground Overground Archaeology Ltd. Stoddart Point Reserve: An Archaeological Assessment.

(Image supplied by the Christchurch City Council).

Stoddart Point showing the location of the wharf and other site features.

1.8 Terminology

The Diamond Harbour wharf is referred to in the media and histories as both the “jetty” and ‘wharf’. The official name used by the Christchurch City Council is the Diamond Harbour wharf. In this report “jetty” is used where this is the terminology used to describe the original “Stoddart” jetty and its 1874 addition, and “wharf” is used for the wharf in its current extended form after the 1915 reconstruction and extension.

Abbreviations:	Diamond Harbour	DH
	Diamond Harbour Wharf (Jetty)	DHW
	Lyttelton Harbour Board	LHB
	Harbour Improvement Committee	HIC
	Lyttelton Borough Council	LBC
	Christchurch City Council	CCC
	Heritage New Zealand Pouhere Taonga	HNZPT

PART 1: UNDERSTANDING THE PLACE

2. UNDERSTANDING THE PLACE – DOCUMENTARY EVIDENCE

2.1 Historical Context

2.1.1 Maori Settlement and History

Ngai Tahu claim traditional rights over most of the South Island, Te Waipounamu. Evidence indicates Canterbury was first settled by Māori c1250 with a historic lineage of Waitaha, Ngati Mamoe and Ngai Tahu. By the 18th century Ngai Tahu had settlements established throughout Christchurch and Banks Peninsula with pa at Puaha in the valley behind Ohiriri/Little River, Oruaka at Birdlings Flat between Wairewa/Lake Forsyth and Te Waihora/Lake Ellesmere, Taumutu at the southern end of Lake Ellesmere, Okeina/Okains Bay, Onawe on Akaroa Harbour, Rapaki at Whakaraupo/Lyttelton Harbour and at Koukourata/Port Levy. By the late 18th century Ngai Tahu also had settlements established on the outskirts of Christchurch at Kaiapohia/Kaiapoi.

Whakaraupo/Lyttelton Harbour was a significant place of Maori occupation, with settlements in many of the sheltered bays within the harbour. Stoddart Point separates Te Waipapa/Diamond Harbour and Purau Bay. The western side of Purau was a Maori settlement later granted as a Maori Reserve to Wikitoria Nohomutu, and it is the burial place of the chief, Tiemi Nohomutu. Ripapa Island, east of Purau was the site of a pa built by Taununu.

By the 1830s, Banks Peninsula had become a European whaling centre which was to the detriment of the Banks Peninsula iwi who succumbed in large numbers to introduced disease. This coincided with a devastating inter-tribal feud that started in 1825 decimating the population. The five-year feud between the Wairewa and Taumutu people fighting their kin of the Kaituna and Prices Valleys and the eastern peninsula settlements, eventually involved the whole tribe as far as Foveaux Strait. In this period, every pa on Banks Peninsula was destroyed and the population was reduced from possibly 3,500 to 400 people in total. This event was known as the Kai Huanga (eat relations) feud. During the Kai Huanga feud the pa built by Taununu was taken by Ngai Tuahuriri led by Matenga Taiaroa.

Following this devastation, Te Rauparaha's raids from the North Island in the 1830s at Kaiapoi and Onawe in Akaroa harbour saw the almost complete demise or displacement of Banks Peninsula Maori.⁴ To escape the raids Maori from Rapaki and other pa sought refuge in the hills above Purau. Ngai Tahu waged campaigns in 1833 and 1834 against Te Rauparaha that saw him defeated and removed from Ngai Tahu lands.⁵ With the increasing encroachment of Europeans, previous feuds were put aside. As a consequence of the feud and Te Rauparaha's raids, at the time of European settlement starting in the 1840s, there were few Maori living in the settlements on Banks Peninsula or Canterbury. During the next 25 years displaced Maori and freed slaves of Te Rauparaha returned and other Maori came to the peninsula area of Canterbury from the south of the South Island and from the West Coast.

During the relatively peaceful years of the 1840s the Maori of Banks Peninsula prospered and were known to be excellent pastoralists trading produce with the new settlers. However, in 1849 a flu and measles epidemic swept through the peninsula from which the local Maori population never fully recovered, and it was later feared that the iwi would be gone completely by the end of the 19th century. Just prior to the arrival of the Canterbury Association settlers in 1850, a detailed population count in connection with land purchases showed fewer than 500 Maori were living in Canterbury.⁶

At various times there were settlements in many of the sheltered harbour bays including Rapaki, Purau, Te Pohue/Camp Bay, Ohinetahi/Governors Bay, and Te Waipapa/Diamond Harbour. The intensive use of

⁴ <http://www.wairewa.org.nz/wairewa/history.asp>.

⁵ <http://wairewamarae.co.nz/about/about-us/history>.

⁶ A.V. Barley. *Peninsula and Plain The history and Geography of Banks peninsula and The Canterbury Plains*, p40.

the area is also reflected in the many urupa (tapu burial sites) that are said to be located around Purau Bay, and in the number of Maori archaeological sites recorded in the area. Additionally, Purau was a native reserve (1868-c1890) and settlement of the Te Rangi Whakaputa hapu of Ngai Tahu.⁷

An 1894 map showing Maori place names of Banks Peninsula gives the name of the eastern point of Stoddart Point as Te Ana, the northeast point as Te Ana-o-kuri, and the northwest point as Upoko o-kuri.⁸ No traditional records of settlements on the Stoddart Point have been identified in the *Stoddart Point Reserve Landscape History & Conservation Report, 2016*.

Three pre-European archaeological sites are recorded within the Stoddart Point Reserve and two particular sites within the reserve are identified by Te Hapu o Ngati Wheke Runanga as being of importance for their visual relationship with significant ancestral sites across Lyttelton harbour. The recorded archaeological sites on Stoddart Point of significance to are:

M36/13: Terrace/midden in the reserve below Godley House site and adjacent to the cemetery.

M36/14: Pit/terrace located on the main spur of Stoddart Point.

M36/98: Shelter/midden at Smuggler's Cave on the north bluff of Stoddart Point.

Today, Te Hau o Ngati Wheke (Rapaki) Runanga, one of eighteen Ngai Tahu Papatipu Runanga, holds manawhenua, manamoana and kaitiaki (customary authority and guardianship) responsibilities over the land, waterways and sea within Whakaraupo (Lyttelton Harbour) and Kaituna. The Runanga, based in the small settlement of Rapaki on the northern shore of Whakaraupo, represent tangata whenua for the area of Upoko o-Kuri/Stoddart Point and Coastal Cliff Reserves.⁹

2.1.2 European Settlement of Banks Peninsula

The first direct European contact with Banks Peninsula came at the beginning of the nineteenth century, in the form of sealers and flax traders. Whalers followed from the late 1820s and were amongst the first Europeans to live on the peninsula, including at Waitata/Little Port Cooper, a bay near the mouth of Whakaraupo/Lyttelton Harbour. This was followed by a number of European settlers taking up peninsula land from Ngai Tahu (including the Nanto-Bordelaise Company purchase of Akaroa), none of which was subsequently recognised.¹⁰ Following the signing of the Treaty of Waitangi in 1840, the Kemp deed of sale was completed in 1848. Under the terms of this, Ngai Tahu sold some 13.5 million acres of land to the Crown, for £2000. The exact area covered by the purchase is a matter of some debate, but it is generally considered to have included all of Banks Peninsula.¹¹

The early 1840s saw the first arrival of farmers at Whakaraupō/Lyttelton Harbour, with the Greenwood brothers (whalers as well as farmers) settling at Purau in 1843 and the Manson and Gebbie families at the head of the harbour in the same year.¹² They were soon followed by others who settled further afield, such as the Hay's and Sinclair's at Pigeon Bay and the Deans at Riccarton. It was not long before the area came to attention of Edward Wakefield and the New Zealand Company, as a potential site for a new settlement. In February 1849, the sale of the Nanto-Bordelaise land to the New Zealand Company was finalised in principle. The latter company had been granted the right to any Maori land it could acquire in the South Island.¹³ In December 1849, an advance party of surveyors and the like arrived in Whakaraupo/Lyttelton Harbour to pave the way for the new migrants shortly followed by the first of the Canterbury Association settlers who arrived in December 1850.¹⁴

⁷ Louise Beaumont, *Stoddart Point Reserve Landscape History and Conservation Report, June 2016*.

⁸ W.A. Taylor, *Lore and history of the South Island Maori*. Figure 3, p.61.

⁹ *Stoddart Point Reserve & Coastal Cliff Network, Diamond Harbour/Te Waipapa Management Plan 2013*, p.7.

¹⁰ Gordon Ogilvie. *Banks Peninsula: Cradle of Canterbury*. Christchurch: Phillips & King, 2007, 12, 14-15.

¹¹ Te Rūnanga o Ngāi Tahu, 1997. Kemp's Deed, 1848. Available at: https://ngaitahu.iwi.nz/our_stories/kemps-deed-1848/ Accessed 13 June 2020.

¹² Ogilvie, 2007, 50.

¹³ *Ibid.*, 15.

¹⁴ *Ibid.*, 17.

2.1.3 History of Diamond Harbour¹⁵

The aforementioned Greenwood brothers are the first Europeans known to have used land at Diamond Harbour, some of which they cultivated, although exactly where is not known. In 1852, Mark Stoddart purchased the 50-acre headland at Diamond Harbour, as Rural Section 246.¹⁶ (This land parcel had apparently been allocated to the Reverend Robert Bateman Paul, although he had not taken it up.) Over the next 10 years, Stoddart added a further 461 acres of land to his holdings at Diamond Harbour, including 100 acres of leasehold land. This farm was initially managed by Stoddart's cousin, Mark Sprot, but Stoddart himself was in residence by at least 1861, and newspaper reports indicate that cultivation and the planting of English trees, shrubs, grasses and flowers, etc, was well underway by this time. The orchard and the farm supplied produce that was sold in Lyttelton, Dunedin and to passing ships, including fruit and vegetables, timber for posts, battens and rails, and meat, wool, sheepskins and sheep.

In 1871, Stoddart sold much of his Diamond Harbour land to his mortgage holders (although he was offering it for subdivision in 1874) and by 1876 it was in the hands of Harvey Hawkins.¹⁷ Hawkins, a Lyttelton merchant, built Godley House on the headland and soon became famous for the parties he hosted there. In the early 1890s, facing financial trouble, Hawkins leased the property out and it was run variously as a hotel, pleasure gardens and park by different people for several years, although never with any great success. By 1894, Hawkins was bankrupt, and the property reverted to the Stoddart family in 1897, having failed to sell. Anna Stoddart, Mark's widow, returned to Diamond Harbour to live there, along with three of her daughters.

Anna died in 1911, and the land was offered to both the Lyttelton Borough Council (LBC) and the government, with the LBC eventually purchasing the land for the purposes of developing a subdivision there. It was suggested that this might be a suitable location for workers' houses. The LBC developed a proposal in conjunction with the government, whereby the LBC would acquire 349 acres and the government 100 acres of land from Church Bay to Purau, a block that included Diamond Harbour.¹⁸ Establishing the subdivision, however, was only possible after the Lyttelton Borough Extension Act was passed in October 1911. The Act allowed the LBC to buy land outside its boundaries and then establish a ferry service between Lyttelton and Diamond Harbour. £15,000 still had to be raised to fund the purchase and its development, however, and ratepayer approval was required before a loan could be taken out. This approval was obtained via a poll in February 1913 and Diamond Harbour began to take its modern form, initially as a satellite suburb of Lyttelton and subsequently as something of a commuter suburb for Christchurch.

Seventy-six sections in Diamond Harbour were offered for sale in 1914-15, and there were 38 houses there by late 1926 – the suburb's development was slowed by a lack of water and shopping facilities. Some of these first houses were occupied permanently, but others were holiday homes. The suburb grew more rapidly after World War II. By 1962, there were 220 houses there.¹⁹

2.1.4 The Diamond Harbour Wharf

Exactly when the first jetty at Diamond Harbour was built is not known, but it was extant by at least 1862, when Mark Stoddart refers to a jetty-crane in his journal.²⁰ An 1893 newspaper reference confirms that a jetty was extant by c.1863: "It was nearly thirty years ago he stood upon the spot where he was now standing...at the little hut near the Diamond Harbour jetty where they first landed".²¹ The original jetty was probably built after 1852, (when Stoddart took up the land), to better facilitate the movement of goods and produce. Later records indicate that the jetty was built by a Mr Grubb, possibly John Grubb, a well-known Lyttelton boat and wharf builder.²² The road down to the jetty had been formed by at least

¹⁵ Unless otherwise stated, this section is based on Louise Beaumont. "Stoddart Point Reserve Landscape History and Conservation Report." June 2016. A more detailed history of Stoddart Point can be found in this report.

¹⁶ LINZ. "Canterbury Land District Deeds Index - C1 - 1 to 750 - Rural sections register [includes Canterbury Association Reserve nos. 1-62, folios 601-662]." Archives New Zealand, 246.

¹⁷ Ibid., 246, 489.

¹⁸ "Advance Lyttelton", *Lyttelton Times*, 21 July 1911.

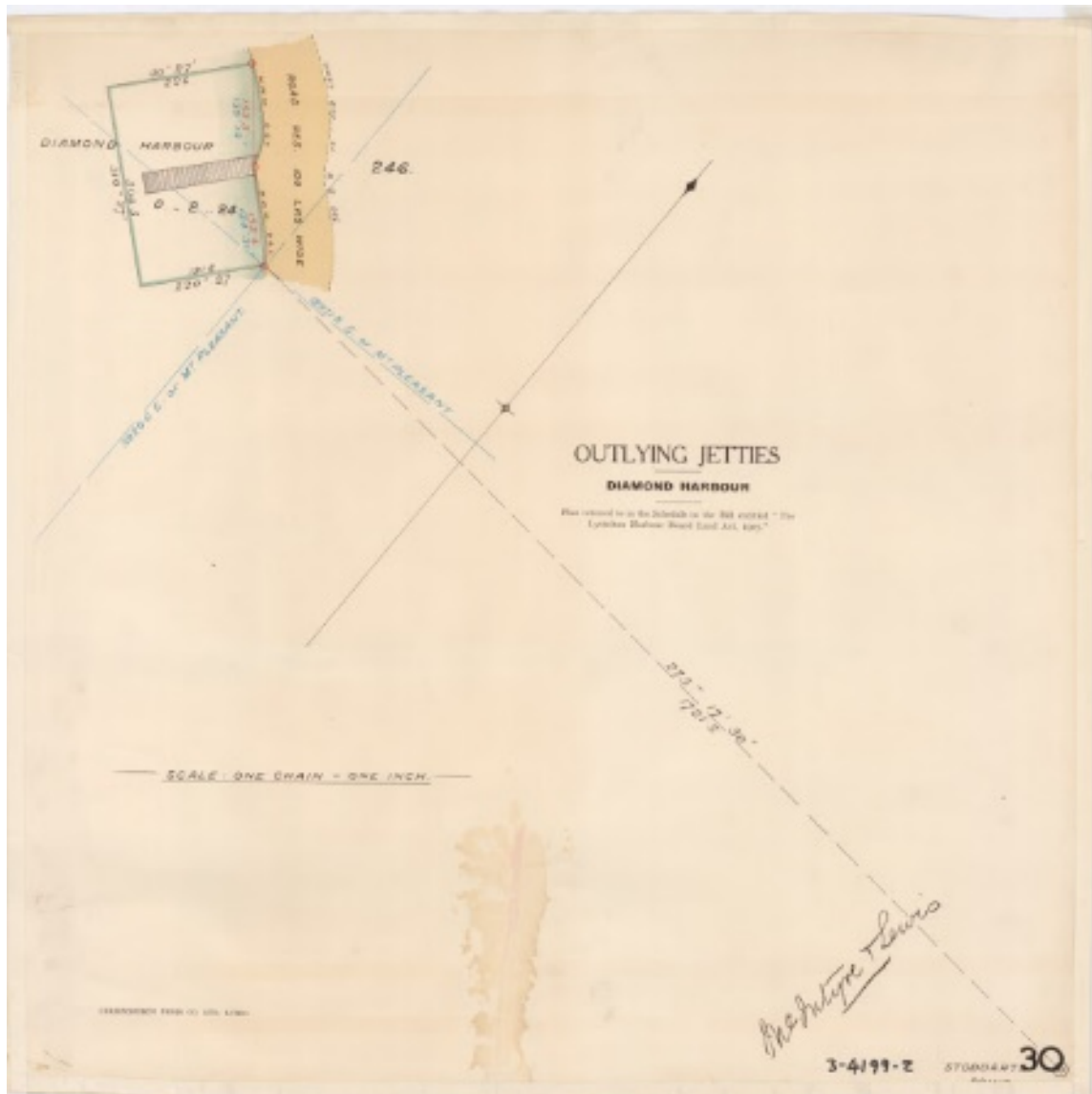
¹⁹ Beaumont, Louise, John Wilson and Matt Carter. "Banks Peninsula: Contextual Historical Overview and Thematic Framework". Christchurch City Council, 2014, 79.

²⁰ Beaumont, "Stoddart Point Reserve", 12.

²¹ "The Ship, Brothers Pride", *Press*, 15 December 1893.

²² "File note, Secretary of Public Works to Provincial Engineer – File regarding Diamond Harbour jetty – 11/09/1874", CAAR CH287 19946

November 1864 but, given the nature of the terrain and the goods being shipped, is likely to have been in place sometime prior to this. Mark Stoddart had funded the construction of both the jetty and road, although by 1874, the road and jetty were used more by the general-public than the farm.²³



Source: Archives NZ/ECan

Plan of Diamond Harbour jetty, Stoddart Point, undated. This plan predates the 1915 reconstruction. It appears to show the additions to the original Stoddart jetty carried out in 1874.

By 1874, both the jetty and the timber constructed crane were in a poor state of repair – a number of the piles and braces were rotten, with some braces damaged to such an extent that they were broken. The decking was also badly damaged and so were the wooden components of the crane. The Lyttelton Harbour Board recommended that the superstructure be replaced, and the jetty filled up with stone, with battered boulder sidewalls. In addition, it was proposed to build an extension on piles. No mention was made of what should be done with the crane.²⁴ To this end, the Lyttelton Harbour Board voted to spend £200 on the jetty in June 1874 and called for tenders for this work a month later.²⁵ None were

Box CP253 ICPW 3317/1874 R8419878. Archives New Zealand, Christchurch office.

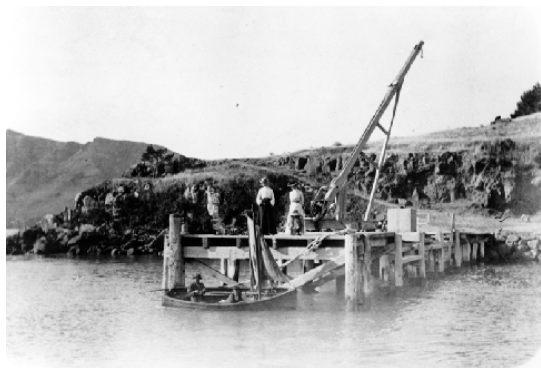
²³ Ibid., "Letter from Mark Stoddart to the Secretary for Public Works".

²⁴ Ibid., "Letter to the Secretary for Public Works".

²⁵ "Lyttelton Harbour Board Meeting", *Press*, 30 June 1874. "Government notices", *Lyttelton Times*, 1 August 1874.

received, however, leading the harbour board to enter into negotiations for the repair of the jetty directly with Grubb (again, possibly John Grubb). As a result, Grubb agreed to repair the jetty and carry out the necessary extension for £200, “to bring it within the vote”. This work did not include the stone work initially hoped for, and no mention is made of what was to happen to the crane.²⁶ There was also some discussion at the time about formalising road access to the jetty through Stoddart’s property, with Stoddart advising that this would not be possible without considerable cost to him, and noting that the public used the jetty and existing access much more than he did.²⁷

Little activity about the jetty was recorded in the 1880s, beyond that life buoys were added to it.²⁸ In the 1890s, however, the jetty became the subject of some attention. By September of 1891, a regular ferry service to Diamond Harbour – by then described as a holiday resort – had been established (using the SS *John Anderson*) and there was some discussion of whether or not charges could be made for the use of the jetty, with the decision being made by the Lyttelton Harbour Board that there would be no charge for its use.²⁹ It seems that the confusion had arisen because an entry fee was being charged to the gardens and hotel on Stoddart Point, and that this charge was being made at the jetty where a fence had been erected with the lessee of the hotel restricting access to the reserve land above the high water mark.³⁰ At around the same time, the jetty was declared unsafe for use, although this was also disputed.³¹ Repairs to the jetty were eventually made in November 1893, after the lessee had granted access from the jetty to the main road above.³²



Source: M.P. Stoddart photographer. Canterbury Museum. Undated Diamond Harbour jetty with the crane.



Source: Stoddart Album, DHHA. Diamond Harbour jetty. Note that the image is described as being *pre-1914*, except the crane is thought to have been removed prior to 1897.

The problem of road access to the wharf arose again at the end of the century, when the sea began to encroach on the road at the wharf.³³ After the Port Levy Road Board advised that they could do nothing about it until the road was conveyed to them, Anna Stoddart agreed to do so and this particular problem seems to have been resolved.³⁴

A photograph shows the wharf at about this time, complete with a crane.³⁵ A 1909 Margaret Stoddart painting shows the jetty without the crane – it is not clear if this was artistic licence or if the crane had

²⁶ “File note, Secretary of Public Works to Provincial Engineer – File regarding Diamond Harbour jetty – 11/09/1874”, CAAR CH287 19946 Box CP253 ICPW 3317/1874 R8419878. Archives New Zealand, Christchurch office.

²⁷ *Ibid.*, “Letter from T. W. Maude to M. P. Stoddart”, 11 September 1874, “Letter from M. P. Stoddart to T. W. Maude”, 14 September 1874.

²⁸ “Lyttelton Harbour Board Meeting”, *Lyttelton Times*, 1 September 1882.

²⁹ “Shipping News”, *Lyttelton Times*, 21 September 1891. “Latest Locals”, *Star*, 30 December 1891. “Advertisements”, *Lyttelton Times*, 30 December 1891.

³⁰ “Diamond Harbour”, *Lyttelton Times*, 1 January 1892.

³¹ “Advertisements”, *Lyttelton Times*, 30 December 1891. “Public Notices”, *Lyttelton Times*, 21 April 1892.

³² “Harbour Board”, *Lyttelton Times*, 1 May 1893. “Diamond Harbour Jetty”, *Lyttelton Times*, 30 November 1893.

³³ “Annual Meeting, Port Levy District”, *Press* 24 June 1899.

³⁴ “Harbour Board”, *Lyttelton Times*, 6 October 1899. “Harbour Board Meeting”, *Press*, 30 December 1899.

³⁵ Beaumont, “*Stoddart Point Reserve*”, 76.

been removed by 1897.³⁶ Likewise, a Diamond Harbour Historical Association photograph dated to c1913 also shows the wharf without a crane.³⁷ Unanswered questions remain whether the crane in the photographs of the 1874 wharf was installed after the 1874 additions and prior to 1897, and whether this was the crane described as being of timber construction that was in a deteriorated state.



Source: Stoddart Album, DHHS. Photo c1913.
The 1874 jetty without the crane. The crane was located in the centre of the end bay of the jetty as arrowed. Is the dark spot in the photo evidence of the removed crane?



Source: Christchurch Art Gallery Te Puna o Waiwhetū; Christchurch Art Gallery Trust Collection.
Margaret Stoddart's painting of the old Diamond Harbour jetty and almond tree, 1909.

In the early years of the twentieth century, the question of ownership of this and other outlying jetties (as they were referred to by the Lyttelton Harbour Board) in the Lyttelton Harbour came to the harbour board's attention. Of particular concern was that the harbour board was spending money on the upkeep of these jetties but had no control over them and could not generate revenue from them.³⁸ In order to rectify this situation, the Lyttelton Harbour Board Land Act was passed in 1905.³⁹

In 1910, the Diamond Harbour jetty was declared unsafe for use and closed to all traffic.⁴⁰ Little seems to have been done to rectify this situation until the Diamond Harbour subdivision proposal began to gather steam, suggesting either that the jetty was little used at this time, and/or that people continued to use it in spite of it technically being closed.⁴¹ There is no record of any repairs having been made by September 1913, when the Lyttelton Borough Council called for tenders for a Lyttelton-Diamond Harbour ferry service, to commence on 1 November 1913.⁴² The tender was awarded to Agar and Thomas, who were to provide five return trips a day.⁴³ This move was followed by the council petitioning the harbour board to repair the jetty and then lease it to the council.⁴⁴ The following year, the harbour board replaced the decking on the jetty and handrails were added as a safety improvement.⁴⁵ Later in the year, the harbour board agreed to build a new jetty (worth no more than £350), and to lease both it and some land on the foreshore to the LBC for a total of £45 a year.⁴⁶ By June 1915, the plans for the reconstruction of the jetty had been approved and work was underway shortly thereafter.⁴⁷

³⁶ <https://lytteltonharbourjetties.blogspot.com/2018/10/diamond-harbour-4-bigger-safer-jetty.html>

³⁷ <https://lytteltonharbourjetties.blogspot.com/2018/08/diamond-harbour-3.html>

³⁸ "Town and Country", *Lyttelton Times*, 7 August 1903.

³⁹ "Harbour Board", *Press*, 2 November 1905.

⁴⁰ "News of the Day", *Press*, 4 November 1910.

⁴¹ "Local and General", *Star*, 5 March 1913. "Across the Harbour", *Lyttelton Times*, 26 March 1913.

⁴² *Lyttelton Times*, 27 September 1913.

⁴³ "News of the Day", *Press*, 14 October 1913.

⁴⁴ "Town and Country", *Lyttelton Times*, 2 October 1913.

⁴⁵ "Harbour Board", *Lyttelton Times*, 2 April 1914.

⁴⁶ "Port of Lyttelton", *Lyttelton Times*, 6 August 1914. "Lyttelton Harbour Board", *Sun* (Christchurch), 2 September 1914.

⁴⁷ "Lyttelton Harbour Board", *Press*, 3 June 1915. "The Ferry Wharf", *Lyttelton Times*, 11 June 1915.

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While the plan for the 1915 work on the jetty shows that an apron was to be added to the end of the jetty, contemporary newspaper reports and a physical inspection of the structure by the authors of this report suggests that the jetty was probably entirely rebuilt at this time. A particular newspaper report noted that "...the work...is really a re-building of the old jetty, with enlargements and improvements"⁴⁸ and it was subsequently described as "[t]he new jetty"⁴⁹. No crane is shown on the plans for the new wharf and nor is the crane shown on a Margaret Stoddart painting completed after the new wharf had been finished.⁵⁰ Later in 1915, the LBC added two "conveniences" to the wharf, along with waiting rooms, work that cost £72.⁵¹ In April 1916, the LBC noted that they had spent £174 15s on "shelters, crane, etc".⁵² If the shelters and toilets cost £72, it is possible that the remaining £100 was spent on installing a new crane, although this has not been proven.



Source: CCC

The original 1916 shelters on the landward end of the wharf shortly before their upgrading with the existing shelters in 2008.

The 1915 'L' shaped extension of the 1874 jetty form enabled ferries to berth across its end where boat access was easier and where there was greater depth of water. In its 1915 reconstructed form, the jetty is referred to as the wharf.

This was the last of the major work carried out on the wharf in the twentieth century. World War I saw a decline in visitors to Diamond Harbour, as a result of Sunday trains between Christchurch and Lyttelton being stopped, but there was renewed enthusiasm for visiting the suburb following the war, particularly with the development of a golf course at Diamond Harbour.⁵³ Newspaper reports of the day refer to the mess left behind by people fishing on the wharf⁵⁴, the steps requiring repair⁵⁵, swimmers loitering on the wharf in their bathing costumes (which seemed to be a cause of some concern)⁵⁶, and a boy nearly drowning when playing on the crane on the wharf⁵⁷. This last reference, which dates to 1927, confirms that there was a crane on the wharf at that time, but it is not clear when it was installed, or if it is the crane that is currently on the wharf. In 1926, the LBC renewed their lease of the wharf for 10 years, this time for £25 a year.⁵⁸ This matter came up for discussion again in 1937, but no record of the result has been found.⁵⁹ In 1928, private boats and launches were prohibited from mooring at the wharf, as they made it difficult for ferry passengers to disembark.⁶⁰ The requirement for this regulation is indicative of the increasing use of the wharf by boats other than the ferry service.

⁴⁸ "Town and Country", *Lyttelton Times*, 6 August 1915.

⁴⁹ "Town and Country", *Lyttelton Times*, 17 August 1915.

⁵⁰ <https://lytteltonharbourjetties.blogspot.com/2018/10/diamond-harbour-4-bigger-safer-jetty.html>

⁵¹ "Lyttelton Affairs", *Sun* (Christchurch), 29 September 1915. *Lyttelton Times*, 29 September 1915.

⁵² *Lyttelton Times*, 27 April 1916.

⁵³ <https://lytteltonharbourjetties.blogspot.com/2018/11/diamond-harbour-5.html>

⁵⁴ "Borough Councils", *Press*, 10 December 1916. "Lyttelton News", *Press*, 14 February 1928.

⁵⁵ "Lyttelton News", *Press*, 1 October 1918.

⁵⁶ "Lyttelton News", *Press*, 28 October 1925.

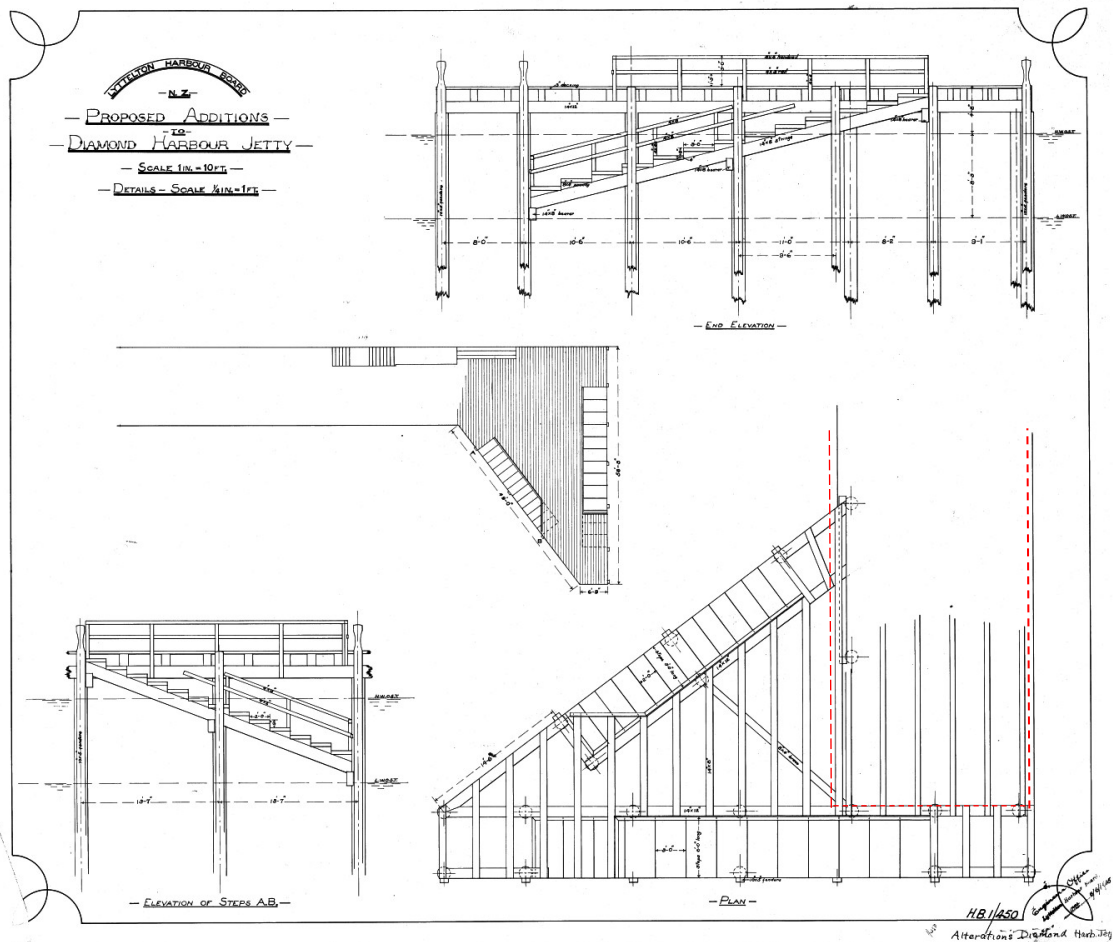
⁵⁷ "Saved From Drowning", *Press*, 12 January 1927.

⁵⁸ "Lyttelton News", *Press*, 28 September 1926.

⁵⁹ "Lyttelton News", *Press*, 7 September 1937.

⁶⁰ "Lyttelton News", *Press*, 17 January 1928.

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Source: Lyttelton Harbour Board, Diamond Harbour alterations to jetty, 31 December 1914. Archives NZ/Ecan MA50C/1/450.

The construction drawings of the 1915 wharf extension. The extent of the 1874 jetty is indicated by the dashed line.

Following World War II, the use of the ferry began to decline, although there was a proposal for a new jetty in Diamond Harbour in 1947 as the suburb spread to the west. This was to be located closer to Church Bay and was to be in addition to the Diamond Harbour wharf. There was also a proposal to establish a car ferry between Lyttelton and Diamond Harbour in the 1960s. Nothing came of either of these.

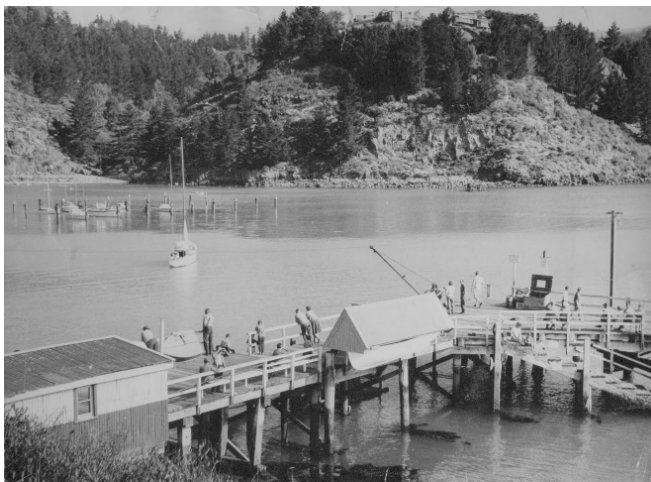
While passenger traffic on the ferry declined, the use of the harbour by recreational boats increased. A canopy was added to the north side of the wharf c1950 to protect the Sea Scouts' boat. A dinghy platform was proposed in the early 1960s, along with improved car parking and provision for launching small boats, and while this came to nothing, a dinghy shelter was built on the shore at the end of the wharf in 1969. This was also the year that the road between Christchurch and Diamond Harbour was sealed and driving between the two became a more viable option, further reducing the need for the ferry. Increasing car ownership also meant that Christchurch families were able to head further away for holidays, which reduced the demand for the ferry service during the holiday season.⁶¹ Nonetheless, a ferry continued to operate between Lyttelton and Diamond Harbour, and continues to provide a well used service for commuter and visitors alike today. To maintain its function and serviceability the wharf has seen frequent repairs with replacement of fabric as required, with the last significant work in 2008 including new decking and the replacement of the beams to the extent of the decking replacement and the two shelters dating from 1916 were also replaced at this time. Two rotting wharf piles are known to

⁶¹ <https://lytteltonharbourjetties.blogspot.com/2018/11/diamond-harbour-5.html>

have been replaced in 2019, and at the time of writing this report, further piles were being replaced in May 2020.



Source: V.C. Browne & Son (Note: Photograph has been cropped). Aerial view of Diamond Harbour 1949. The two shelters at the landward end of the wharf are visible in their original form. The photo pre-dates the construction of the Sea Scout's boat canopy and the dinghy shelter. The current small crane can be seen behind the car on the wharf.



Source: Canterbury Museum *Christchurch Star* Diamond Harbour wharf. Photo 1950s. The Sea Scout's boat canopy and boat can be seen on the side of the wharf with the current crane behind. One of the two 1915 passenger shelters is seen on the left.

The Crane

Little specific information about the current crane has been located during the course of this research. It appears to have been present by the 1949, (a V.C.Browne photograph dated 1949 shows it), but it is not known when it was installed. Greg Bowater, a local resident, can recall using the current crane as a Sea Scout and Venturer in the 1970s and early 1980s, when it was primarily used for hauling boats in and out of the water (in the absence of a slipway). The Scouts maintained a shelter for their yacht (still extant on the north side of the wharf), where it was stored, but it was not possible to lift out the yacht here for winter repairs, so the crane was used for that. The Sea Scouts were not the only people to use the crane at the time, with local boat builders also using it when working on their boats. The crane handle was held off site, to manage its use. Greg Bowater noted that the crane may have been used by locals through into the early 1990s. He also related that the ropes that hang from the crane – and that people swing off – have periodically been removed by those who thought it too dangerous and then reinstated by others. Greg had not heard of the crane being referred to as 'Handy Billie', a name attributed to it in the landscape conservation report.⁶² The crane on the 1874 jetty prior to the current crane appears to have been more centrally in the end bay of the jetty than the current one and would have allowed it to reach boats moored on all three sides of the wharf, reflecting its primary use for moving freight.⁶³

⁶² Beaumont, "Stoddart Point Reserve", 77. Greg Bowater, telephone conversation, 26 June 2020.

⁶³ Information supplied by a contractor working on the wharf, 23 June 2020.

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Source: M.O. Stoddart album, Canterbury Museum
SS John Anderson leaving the Diamond Harbour jetty.
Undated, but pre-1914.
The SS John Anderson saw service between 1892 and 1939.



Source: T. Ussher 2020
The current smaller crane mounted on the edge, and not towards centre of the wharf enabling it to reach around three sides.

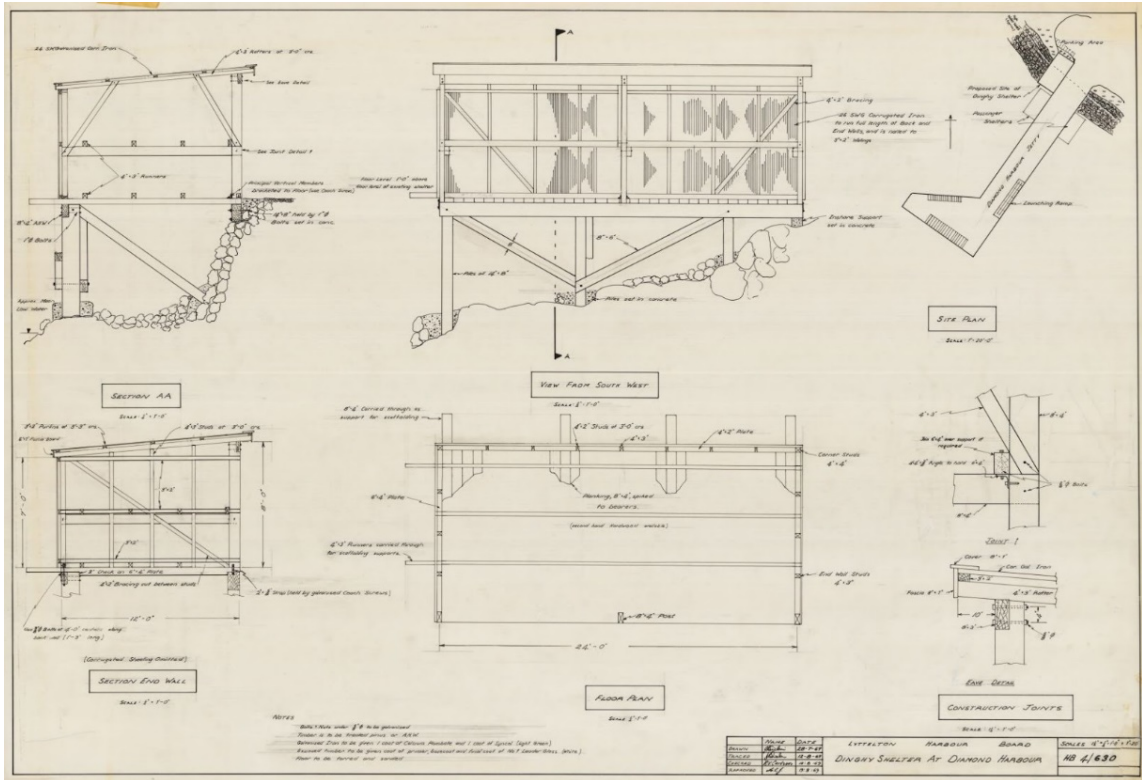
Summary

The Diamond Harbour wharf was one of a number in Whakaraupo/Lyttelton Harbour, forming a vital network that linked the various farms and settlements of the harbour and allowing the transport of both goods and people before the road network began to replace it. The first Diamond Harbour jetty, complete with crane, was built by Mark Stoddart and was extant by at least 1862 but was possibly built in the early 1850s. This would have been used primarily by the Stoddart family, and the crane's presence was testament to the use of the wharf to transport farm produce and other heavy items. By 1874, both the jetty and crane were in a poor state of repair, and work was carried out to repair at least the jetty. Even at this time, Stoddart noted that the jetty (and associated road) were used more by the public than the Stoddart family. After Harvey Hawkins went bankrupt, Godley House and the associated grounds operated as a variety of public ventures, all of which would have attracted numerous visitors to Diamond Harbour. It seems likely that the jetty continued to be used for produce during this period, supporting local farms. Following the death of Anna Stoddart and the development of Diamond Harbour as a suburb, the jetty was almost entirely reconstructed, due to safety concerns about the old jetty and due to the development of a ferry service between Lyttelton and Diamond Harbour to meet the needs of the residents of the new suburb. It is not clear whether or not the new wharf had a crane on it initially – it was certainly there by 1949, but it was not the crane that was present in the 1890s, and it is not clear whether or not it was the crane referred to in 1916 or the one that was present in 1927. As a structure designed as a ferry wharf, there may have been less need for one than there had been in the previous century. The development of other facilities at Diamond Harbour at this time, including bathing facilities, a camp ground and a golf course, also meant that the area became a popular destination for day-trippers and holiday-makers from Christchurch.⁶⁴ Improved road access to Diamond Harbour, as well as changing recreation patterns, meant that use of the ferry service declined after World War II, although recreational boating activity increased. This ferry is one of the few sea ferries operating in Canterbury, and is likely to be the longest operating one.⁶⁵ In the latter part of the twentieth century, the crane was primarily used for lifting small yachts and dinghies in and out of the water. It is not known when the crane fell out of use, but it may have been in the 1990s.

⁶⁴ Ibid.

⁶⁵ Beaumont et al., 208, 211.

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Source: Archives NZ/ECan MA50C/4/630
Proposed dinghy shelter at Diamond Harbour, 1969.

2.2 People Associated with the Development of Diamond Harbour and the Wharf.

Mark Stoddart



Source: Canterbury Museum
Mark Stoddart

Mark Stoddart was a prominent early Canterbury settler. He was the youngest son of Admiral Stoddart of Edinburgh and was born and educated in that city. Stoddart trained at a military academy before immigrating to Australia in 1837 where he farmed livestock at Lamplough Station in the Glen Nona district of the Victorian Pyrenees in Victoria. In 1850, after noting the effects of the Australian drought, Stoddart decided to sell up and join his friend EM Templer who had already chartered a ship, "*The Australasia*", and was ready with 2,000 sheep to sail for New Zealand. Stoddart also took sheep on board the German-manned vessel. The two men arrived in Lyttelton in January 1851 while the First Four Ships were still at anchor bringing with them not only sheep, but also the expertise necessary to farm them.

Stoddart first settled on the Terrace Station on the Rakaia River in Canterbury where the homestead sited below the top of the terrace was said to be one of the windiest places in Canterbury. Stoddart did not stay there long selling the property to Sir John Hall in 1853. Negotiations to farm in a partnership on land in the area he named Glenmark did not work out successfully and three years later he became sole owner of about five hundred acres on Banks Peninsula at the bay on Lyttelton Harbour first known as Stoddart's Bay and later renamed by Stoddart as Diamond Harbour. This property was managed for some years by Stoddart's cousin, Mark Sprot, and in 1858 it produced the first crop of Lucerne in Canterbury, if not New Zealand.

By 1861 Stoddart had taken up residence on the land, and during a stock-buying trip to Australia bought the cottage (Stoddart Cottage) that was assembled in time for his wedding in February 1862 to Anna Barbara Schjott (1835-1911), the daughter of a Norwegian clergyman.

Stoddart erected the first jetty c1850s in the location of the current wharf, and at his request it was extended in 1874.

Stoddart had a keen interest in native flora and fauna, and when he reluctantly agreed to serve on the Provincial Council (1863-5) he was particularly concerned with acclimatisation and the conservation of the natural environment. Together Stoddart and his wife had seven children, six of which survived infancy, and their second daughter Margaret (1865-1934) became one of New Zealand's leading painters.

The family lived at Diamond Harbour until 1877, at which time the property was sold to Harvey Hawkins and the Stoddart family went to Scotland for several years. Returning in about 1880, Mark Stoddart bought a house, Lismore Lodge, in Fendalton, Christchurch and died there in 1885.

3. UNDERSTANDING THE PLACE – PHYSICAL EVIDENCE

3.1 Location and Description of the Setting

Te Waipapa/Diamond Harbour is located on the south side of Whakaraupo/Lyttelton Harbour. Diamond Harbour is protected from the prevailing easterly wind that blows up the harbour by Stoddart Point. The wharf is located on the west side of the point where it is protected somewhat from the prevailing easterly but is still buffeted by easterly swells. Likewise, the wharf is exposed to weather and resultant swells from the north-west and south-west.

The wharf is accessed by walking tracks from the Diamond Harbour settlement and the Stoddart Point Reserve, and there is a road, the Zig Zag, connecting to Waipapa Avenue, that climbs from the wharf to the small commercial area of Diamond Harbour by the site of Godley House.



Source: Google Maps

Map showing Diamond Harbour's location in Lyttelton Harbour and its relationship to Christchurch.



Source: Google Maps

Diamond Harbour and Stoddart Point showing the location of the wharf (arrowed).

3.2 Diamond Harbour Wharf: Construction & Status



Source: Report *Diamond Harbour Wharf Landing Upgrade – Observations, Recommendations and Corrective Maintenance requirements*

Current aerial view of the wharf, passenger and bicycle shelters, and dinghy shelter.

Wharves and jetties in the early days of Banks Peninsula settlement were commonly built from locally sourced and milled indigenous timbers, with Totara being favoured for piles. Later in the 19th century, imported hardwoods became readily available and were a durable timber that were used for construction of wharves from then on. Australian hardwoods such as Ironbark or Blackbutt were used for piles, beams and decking and these were likely used in the 1915 reconstruction and extension of the wharf. Today, there is evidence of repairs and replacement of piles, bracing, deck beams and decking that have been made over time throughout the life of the wharf. Recent major repairs have included the replacement of deck beams at the landward half of the wharf, with the replacement beams being Greenheart, an imported hardwood timber. The current decking on the wharf is treated *Pinus radiata* that is of varying ages and weathering. This decking would have replaced hardwood decking.



Source: T Ussher June 2020

The wharf in its current status. The Diamond Harbour ferry berths across the end of the wharf at the steps.



Source: T Ussher June 2020

The jetty seen from the south from the carpark.

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The piles are typically approximately 300mm diameter poles that are in varying states of repair, approximately 360mm x 230mm deck beams, and with 210mm x105mm decking timbers.

The crane in its current condition is not usable for its intended purpose with the crane cable removed, and beneath the wharf, the supporting blocks and braces that support and restrain the crane pivot arm are missing. Today it continues to be used by swimmers swinging from it into the harbour.



Source: T Ussher June 2020
The crane.



Source: T Ussher June 2020
The crane crank and winch mechanism.



Source: T Ussher June 2020
The armature of the crane swivel below the wharf is restrained by cargo strops.



Source: T Ussher June 2020
The two lines of piles in the inter-tidal zone with the stone foundation walls and later concrete pile encasement and walls.

The two rows of piles in the inter-tidal zone at the landward end of the wharf have mortared random rubble stone walling at their base that would have provided a foundation on the rocky foreshore and also protection to the land abutment of the wharf helping control erosion through wave-wash.

The wharf in its current state reflects its marine environment location. The wharf has required regular maintenance and repair including replacement of the piles, beams and decking as these have deteriorated. Consequently, the extent of original fabric versus replacement fabric is not readily identifiable. Although repairs and replacement of the pile and beam structure is evident throughout, the structure retains its 1915 constructed form. Apparent interventions are seen at the landward end where replacement deck beams are seen that were installed in 2008, and the two end rows of piles with the random rubble stone walls that have now been increased in height with the addition of concrete walls built on top of the stone walls.

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Source: T Ussher June 2020
Typical construction with piles, bracing, wharf beams and decking.



Source: T Ussher June 2020
The remains of a pile seen below the low tide water line.

Later interventions to the wharf include the addition of seats and handrails, built using a combination of imported hardwoods and *Pinus radiata*, the c1950 Sea Scouts' boat canopy, and in more recent times, the two shelters either side of the wharf at the land end. One is for passengers and the other provides storage for bicycles. The two shelters replace an earlier shelter and public toilets. Although not attached to the wharf, the dinghy shelter built c1969 is part of its functioning and is used by boat owners with moorings in the bay adjacent to the wharf. A slip or ramp along the south side of the wharf provides access to the water, and the crane was used for launching of small boats also. All these interventions are of recent carpentry construction technology appropriate to the later 20th century.



Source: T Ussher June 2020
The wharf seen from the carpark with the shelters either side. The 1916 shelters were replaced in 2008.



Source: T Ussher June 2020
Looking east along the length of the wharf with the Sea Scouts' boat canopy on the wharf's north side.



Source: T Ussher June 2020
The passenger shelter on the south side.



Source: T Ussher June 2020
The dinghy shelter.

Despite the interventions described above, the 1915 form of the wharf remains clear. The interventions provide evidence of evolving functional needs and societal expectations and changing statutory requirements. The wharf is a practical, functional structure that retains its clarity of purpose and integrity of its 1915 form.

3.3 Comparative Analysis

There were numerous jetties built in Lyttelton Harbour from the earliest days of European settlement in the 1850s. Transport between the harbour bays and around the harbour was commonly by boat, land based transport being arduous on the rudimentary tracks and roads available. In the 19th and early half of the 20th centuries boats provided the most efficient means of transportation of produce, freight and people and jetties were a common feature in most harbour bays.

Past and present timber jetties in Lyttelton Harbour include:

- A small jetty at Godley Head that served the lighthouse. It was destroyed in 1868 with its replacement being designed by architect, Benjamin Woolfield Mountfort.
- Buckleys Bay by Gollans Bay, now part of Port of Lyttelton reclaimed land.
- A small jetty was built on the west side of Cass Bay, date unknown but it was there in 1884. Today, evidence of some piles remain only.
- In 1906-07 a seawall, esplanade and jetty were built at Corsair Bay as the bay became popular for picnickers and swimmers. A regular steamer passenger service started in 1909, but a bus service from 1922 on marked the decline in the jetty's use. Today, piles and some beam structure remain of a diving platform that was attached to the men's changing sheds alongside the 1906-07 stone and timber launch jetty. In c1933, a storm severely damaged the timber jetty structure and washed away the stone approaches. In 1945 the launch jetty, which had been declared unsafe was demolished and rebuilt. The timber section of the jetty has been substantially rebuilt with replacement timbers.



Source: Lyttelton Museum: Copied from *Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour* blog by Jane Robertson.
Corsair Bay bathers, pre-1930. The men's changing sheds and diving platform are in the foreground, with the 1907 launch jetty beyond.

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Source: T Ussher, June 2020

The launch jetty with the remains of the men's changing sheds diving platform in the foreground in 2020.

- The Gallipoli jetty at Rapaki was built in 1916 after successful petitioning by the Rapaki community. Fated for removal in the 1950s it has been repaired and remains today as an historical feature of Rapaki that is well used for recreation.



Source: T Ussher, June 2020

The Gallipoli jetty, Rapaki, in 2020.

- The 'outer jetty' at Quail Island is known to have been in place by 1875 and it is recorded that a stock jetty was built before 1881 and had a crane. The stock jetty is also described as the 'inner jetty'. Between 1958 -75 David Halliwell who farmed Quail island described that "The crane on the dilapidated Stock Jetty was used for loading the wool clip and for landing timber for repairs to gates and buildings."⁶⁶ The 'outer jetty' was dismantled in 2018 and a new jetty for the ferry service built.



Source: Ministry of Works and Development, Archives NZ, CALW CH167 Box 17

Copied from *Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour* blog by Jane Robertson.

The old 'outer jetty', Quail Island, 1953.

- Governors Bay had several jetties, the first off Sandy Bay was built in the mid-1870s, the 'upper jetty' (Dyers Point Jetty) in 1874, and when this proved to be too affected by the tides, the 1883 'lower jetty' off Sandy Bay Point (Perceval's Point Jetty) was built. The upper jetty being more

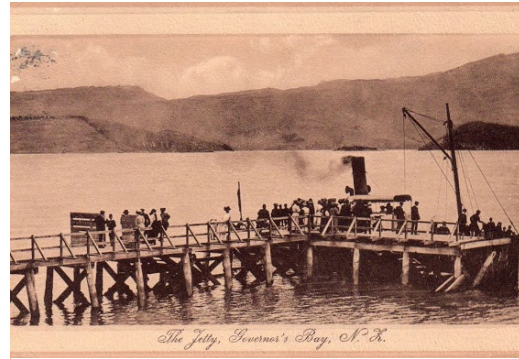
⁶⁶ Jane Anderson, blog, *Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour, Otamahau/Quail Island #6*

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readily accessible to the locals was extended in 1913 and a channel dredged to improve launch access. It was further extended in the late 1920s to its final 250 yard length when it became known as the long jetty. The jetty was severely damaged in the 2010/11 Canterbury earthquakes and the community are working on rebuilding the jetty which will be a reconstruction in new materials.



Source: Copied from *Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour* blog by Jane Robertson.
The Governors Bay long jetty in 2019.



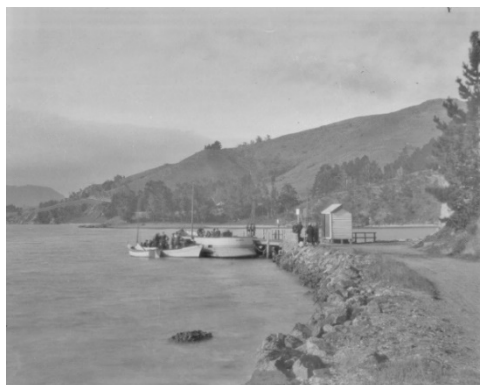
Source: Copied from *Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour* blog by Jane Robertson.
The Perceval Point Jetty c1915 with the steam launch SS John Anderson.

Perceval's Point Jetty at Sandy Bay Point was dismantled in 1938 following the drowning of a boy while fishing. The decking was removed and today the piles of the jetty remain.

- Numerous jetties were built at Charteris Bay with Orton Bradley building possibly two. There was a wharf in the bay in 1879 which had a crane installed by Orton Bradley. Later in 1924, a ½ ton rated crane was installed. This wharf was dismantled in 2018.



Source: Diamond Harbour & Districts Historical Association
Bradley Jetty at Charteris Bay with derrick crane installed by Orton Bradley.



Source: W. A. Taylor collection, Canterbury Museum
Bradley Jetty at Charteris Bay c1930 with a different crane. Was this the ½ ton crane installed in 1924?

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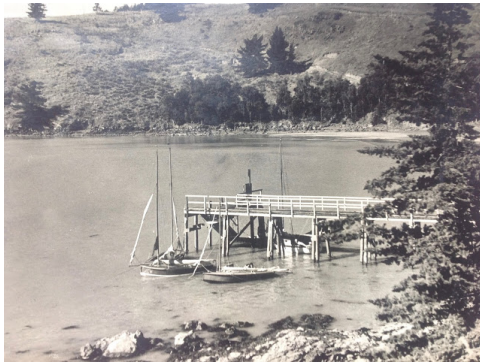


Source: Philippa Drayton. From *“Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour: #3* Blog by Jane Anderson. Charteris Bay Yacht Club jetty at the top of the photo with the small Baker’s jetty in the foreground. Date unknown.

Baker’s/Golfer’s jetty was a small jetty built at Charteris Bay in 1922. Today only some piles remain of this jetty.

The Charteris Bay Yacht Club jetty is a later jetty built in 1946 servicing the needs of the popular yacht club as part of their facilities.

- Church Bay, prior to 1907, had only private jetties that in the main serviced the ships' ballast industry. In 1906-07 a public jetty was built at Church Bay for a public launch service. Its use had declined by the mid-20th century but the jetty remains today, recently repaired and restored by the community.



Source: Oliver Hunter Archive. Philippa Drayton. From *“Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour: #3* Blog by Jane Anderson. Church Bay jetty. The jetty was damaged in the 2010/11 Canterbury earthquakes and was repaired and restored by the local community.

- At Purau a jetty was built by the Rhodes brothers on the east side of the bay in the early 1850s that was destroyed in 1858. A new jetty was built on the same site and was there until at least 1925 but is no longer in existence. In the 1890s a jetty was built at the west side of the bay at Purau that was serviced by a regular steam passenger service. A ½ ton crane was installed in 1924, now removed.



Source: Oliver Hunter Archive. Philippa Drayton. From *“Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour: #3* Blog by Jane Anderson. Church Bay jetty. The jetty was damaged in the 2010/11 Canterbury earthquakes and was repaired and restored by the local community.

- A long jetty was built at Camp Bay which was installed with a ½ ton crane in 1924. Today only the remnants of some piles remain.



Source: WA Taylor Collection, Canterbury Museum. From “*Between Land & Sea: Jetties of Whakaraupo/Lyttelton Harbour: Camp Bay #2*” Blog by Jane Anderson.
The Camp Bay jetty c1920 prior to the installation of the crane in 1924.

Today, some of these Lyttelton Harbour jetties survive including at Diamond Harbour, Purau, Charteris Bay Yacht Club, Church Bay, Rapaki, Corsair Bay, and Quail Island, and the reconstruction of the Governors Bay long jetty is proposed. Some of these jetties have been replaced or substantially reconstructed in recent times, namely at Church Bay, Quail Island, Charteris Bay Yacht Club and Corsair Bay. The Diamond Harbour wharf has survived with retention of its 1915 form and with some of its construction and fabric original to this time, but due to the harsh environment and its functional use, inevitably there has been cyclical replacement of the wharf’s fabric as it has deteriorated.

Passenger services ran between the Port and Governors Bay, Corsair Bay, Rapaki, Diamond Harbour, and with excursions to Quail Island. Today, the Black Cat ferry provides a regular daily service coordinating with the bus service to Christchurch. They also provide excursion trips to Quail Island where it lands passengers at a recent wharf that replaced the old ‘outer jetty’. Consequently, the Diamond Harbour wharf is one of two that still services the passenger ferry and is the only one that performs the same function and amenities as it did when it was reconstructed in 1915. It is a rare surviving example of the jetties that occupied many of Lyttelton Harbour’s bays.

The Diamond Harbour wharf in its current form dates from 1915 and its principal function since that time changed from being one providing for the freight goods in support of farming and commerce to one servicing the growing residential population by providing ferry access across the harbour to Lyttelton. This function has continued unchanged today and, unlike other wharves and jetties at other bays of Banks Peninsula, retains its original purpose when built. The new wharf at Quail Island shares this distinction providing ferry access to the island.

Most, if not all of the wharves and jetties of the Banks Peninsula bays would have been fitted with cranes to load and unload from the small coastal trading boats that connected the bays to the port at Lyttelton and to the markets. The Press in January 1925 records that in 1924 ½ ton cranes were installed by the Lyttelton Harbour Board at Port Levy, Purau, Charteris Bay and Camp Bay.⁶⁷ None of these cranes survive today. The crane on the Diamond Harbour wharf was removed prior to the 1915 wharf reconstruction. The current small crane is a later addition for the launching and lifting out of small boats and dinghies. Its date of installation remains unconfirmed, although there is documentary evidence of expenditure on a crane in 1916, and it is known that there was a crane present in 1927. However, there has been no evidence found confirming whether or not the existing crane is that crane.

Similar Historic Values

The *Christchurch District Plan* (CDP) Appendix 9.3.7.2 **Schedule of Significant Historic Heritage** schedules two jetties as places of historic heritage, both at Akaroa. These are the *Main Wharf and Setting*, (also referred to as the Town Wharf), and *Daly’s Wharf Shelter and Setting*. Both are scheduled in the CDP as **significant** places. Neither wharf is listed by Heritage New Zealand Pouhere Taonga (NZHPT).

⁶⁷ The Press, Volume LXI, Issue 18275, 8 January 1924

No other wharves or jetties in the Banks Peninsula Bays including Lyttelton Harbour and the Christchurch district are scheduled by the CDP or included in the HNZPT list as places of historic heritage.

A description of the Akaroa wharves and jetties is as follows:



Source: Akaroa Civic Trust
Daly's Wharf dates from 1863 and is the oldest surviving wharf of several that have served the town. Daly's Wharf was extensively refurbished in 1913 and re-opened in 1914.

The first jetty built on the foreshore near the bottom of Rue Balguerie was the French jetty, which is believed to have been located a little to the north of today's Daly's Wharf. Daly's wharf is thought to have been built between 1863 and 1865. The base end of a wharf in this location is seen in an 1865 photograph.

Though it was never the town's main wharf, it continued in use through the 20th century by coastal ships and fishing boats and, more recently, by tourist boat services. After the 1913-14 rebuilding, the wharf had a shed with a mono-pitch roof at its end. Exactly when the present shed at the wharf's end, with its conical roof, replaced the earlier shed is uncertain.



Source: Christchurch City Council
Akaroa Main of Town Wharf.

The main wharf at Akaroa is the 130-year-old Akaroa or Town Wharf that is owned by the Christchurch City Council. It was originally constructed for coastal shipping. Today the wharf is used by locals, visitors and business operators for a combination of commercial fishing, tourism, cruise ship transfers and recreational activities. Consequently, over time the function and use of the Town Wharf has changed as the needs and interests of the community has changed.

Although the Diamond Harbour wharf is not a heritage listed structure, it shares similar historical, social and technological values to the two Akaroa wharves.

Degree of Integrity and Legibility

The wharf retains its 1915 form and legibility. It has been altered with the addition of the Sea Scouts' boat canopy and replacement of the two passenger and bicycle shelters, but these do not change the legibility of the wharf or diminish its integrity of purpose. Today it serves the same function as when it was built as a ferry landing continues to provide the same social amenity for other users including boaties, swimmers and fisher people.

The crane is an early addition to the wharf being thought to have been installed a couple of years after the wharf's reconstruction. In 1924, it was reported that numerous jetties in Lyttelton Harbour were being fitted with ½ ton cranes, but the Diamond Harbour wharf was not included.⁶⁸ The current crane was installed to aid launching and lifting out of dinghies used by boaties, and since its installation has also been used by swimmers swinging out into the harbour. It served both a practical and social function from the time of its installation, and today is still used recreationally by swimmers.

Whilst jetties and small wharves are a common feature on New Zealand's coastline, the Diamond Harbour wharf is rare, particularly in the context of Banks Peninsula, in that it continues to perform the same public function for which it was reconstructed in 1915 with little intervention that alters its form and legibility. The existing wharf continues the presence of a jetty/wharf at Diamond Harbour at this location since the earliest days of European settlement of the south side of the harbour.

Cranes for the loading of goods and produce were found on many of the jetties and wharves, although these have been removed as the function of the wharves changed with goods being transported by road and the cranes fell into disuse. The crane on the early jetty was one of these goods cranes and was substantially larger than the small reach and light crane installed on the reconstructed 1915 wharf. It was installed for a different, recreational use, and has a significant association with the wharf.

Degree of Authenticity

Evidence of the 1874 jetty in the 1915 reconstructed wharf is not determinable from examination of its construction. From comparison of pre-1914 photographs with the wharf seen today evidence indicates that the pile structure was replaced as the pile spacing is different and with what appears to be one less row of piles today. Consequently, in the absence of documented evidence to the contrary, the seen evidence indicates the 1874 jetty was substantially or completely reconstructed. It has not been possible to determine whether any rows of piles dating from 1874 were re-used in 1915, but with cyclical pile replacement having occurred since 1915 as piles deteriorated, this is most unlikely.

Some of the piles and wharf deck beam structure and joists may be original to the 1915 reconstruction of the wharf. However, being in an extreme environment, sequential replacement of the piles, beams and decking timbers has been required as these have deteriorated, and consequently, there is significant replacement of original fabric. The pile and beam replacement has been in similar hardwood timbers to the original timber that would have been used, but the decking boards that would have been an Australian hardwood have been replaced in *Pinus radiata*.

The Sea Scouts' boat canopy was added in the 1950s, the dinghy shelter on the hard at the end of the wharf in the 1969 and the two shelters either side of the wharf were upgraded in 2008. With the exception of the two shelters, these interventions are additions to the 1915 form of the wharf. They have not diminished the authenticity of the wharf and its construction. The shelters in their current form replace the c1916 shelter and toilets erected shortly after the completion of the wharf's reconstruction. These appear to have the same footprint and are of the same scale as the originals they replace and continue the practical purposes, albeit without the toilet facilities. The pile and beam deck structure may include elements of the c1916 construction. The shelters in their current form maintain the authenticity of function and general scale and form of the original shelter structures.

The current crane is smaller than the one seen in photos of the 1874 jetty. Margaret Stoddart's 1909 painting of the 'old jetty' shows the jetty without a crane. The Lyttelton Times, 27 April 1916, reporting on a meeting of the Lyttelton Borough Council, records expenditure of £174 15s against "*shelters, crane, etc.*" The current crane may date from this time, but this has not been confirmed, nor whether the current crane is the one referred to.

The wharf has been maintained and repaired throughout its life that has required sequential replacement of its fabric. Although there has been some loss of authenticity of its timber fabric, the fabric replacement work has been done retaining the legibility of its original form and construction.

⁶⁸ The Press, Volume LXI, Issue 18275, 8 January 1924

Summary

The numerous jetties of the Lyttelton Harbour bays have their own unique history and relevance to the isolated communities they served and were a response to the means of transport that was possible between the settlements in the harbour. The Diamond Harbour wharf has particular significance, being a rare surviving example of passenger service infrastructure with its 1915 design and form being a response to these needs, clear evidence of which remains today.

3.4 Archaeological Assessment

As the current wharf was built after 1900, it is not subject to the provisions of the Heritage New Zealand Pouhere Taonga Act 2014 and no archaeological authority is required for modifying this structure. At the time of the site visit, there was no evidence to suggest that piles from the nineteenth century wharf remained in situ below the waterline, or below the seabed, but this possibility cannot be discounted. If such fabric does remain in situ, an archaeological authority would be required before it could be destroyed, damaged or modified.

3.5 Chronological Summary of Events

1830s	Sealers and whalers operated from Banks Peninsula bays.
1840s	The first pre-Adamite settlers farm in Lyttelton harbour at Purau and Teddington.
1844-47	The Greenland brothers rent Upoko o kuri (the head of the dog) at Te Waipapa (Diamond Harbour) from Purau Maori.
1849	Lyttelton gazetted as a port of entry 30 th August.
December 1850	The first settlers of the Canterbury Association arrived in Lyttelton.
1850	Rev. Robert Bateman Paul purchases 50 acres at Te Waipapa.
1852	Mark Stoddart purchases Rev. Paul's land for a farm he names Diamond Harbour.
1853-76	Provincial Government has responsibility for the port at Lyttelton.
C1862	Mark Stoddart correspondence talks of a jetty and crane at Diamond Harbour. The jetty is referred to as "Stoddart's Jetty."
1864	A road from the jetty replaced an informal track following a near-fatal accident on the track.
April 1874	Stoddart advertises sections for sale subdivided from his estate including a "splendid building site for a hotel".
July 1874	A tender notice appears in the Lyttelton Times for repairs and additions to the jetty using stone. The tender notice indicates that the design of the jetty was by the Canterbury provincial Government. Tenders were not forthcoming, and Grubb subsequently undertakes the work in timber construction.
1876	Provincial Government is abolished and the Lyttelton Harbour Board is established.
1876	Harvey Hawkins purchases the Diamond Harbour estate.
1880	Hawkins builds the "Big House", (later known as Godley House"), on the point above the jetty. The materials for the house were shipped across the harbour and landed at the jetty.
August 1882	Lyttelton Harbour Board installs life buoys on the jetty.
September 1891	The steam launch, <i>SS John Anderson</i> is launched. It provides ferry service to the Diamond Harbour jetty. Diamond Harbour is promoted as a holiday resort and excursion destination.
December 1891	Lyttelton Harbour Board serves notice that the jetty is unsafe, and use is at users' risk, and that repairs could not be made until a right-of-way to Purau was granted in perpetuity.
January 1892	The proprietor of the leisure grounds charges admission from the jetty to the grounds. The Lyttelton Harbour Board advises that as the jetty is not on private land there are no legal charges for landing on the jetty.

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May 1893	Following review of reports on the condition of the jetty, the Lyttelton Harbour Board considers repairs, and in February 1894 advises that the repairs have been made. The right-of-way access issues had still not been resolved.
1894	Harvey Hawkins is declared bankrupt.
1896	The Diamond Harbour settlement comprised eleven people, these living at the Big House and Stoddart Cottage.
1897	The Diamond Harbour estate reverts to Mark Stoddart's, widow Anne.
1897	There is evidence of the crane having been removed from the jetty.
June 1899	Mrs Stoddart advises erosion of the road to the jetty. The Port Levy Road Board advises that it cannot commit spending on the road until they had a "...fairly graded road conveyed to them [by Stoddart] through the Diamond Harbour property."
October 1899	Mrs Stoddart offers to dedicate a road from the jetty to the main road which is accepted by the Port Levy Road Board in December 1899.
February 1901	Mrs Stoddart requests that the situation with the road '...should remain as at present for a time.' The request is acceded to.
August 1903	Motion before the Lyttelton Harbour Board that it seek legislative power to vest in itself the "...various outlying jetties." This was because the LHB was maintaining the jetties and they hoped to get revenue from them.
November 1910	Lyttelton Harbour Board resolved that for-hire user's boats be charged for using out-lying jetties, and the £10 per annum upkeep fee charged to councils be rescinded.
November 1910	A recommendation before the Lyttelton Harbour Board that the jetty be closed for use for the present was adopted.
1911	The LHB advises that repairs to the jetty would cost £500.
May - July 1911	The Mayor of Lyttelton investigates process for the LBC to acquire land at Diamond Harbour, which was at the time being part of Mt Herbert County. Subsequently, a residential subdivision for workers' dwellings is proposed at Diamond Harbour by the LBC. The land area includes Godley House. A ferry service is proposed to service the subdivision.
December 1912	The subdivision is surveyed. The one chain wide Government Reserve along the high tide mark is considered impractical for a road to the jetty. The Press (Volume XLVII Issue 14534) refers to a proposed '..new jetty.'
February 1913	In February 1913, the Lyttelton Borough Council purchases 356 acres of Stoddart Point as a reserve.
March 1913	The jetty is described as being unsafe with the need for a "proper" jetty to service the Diamond Harbour subdivision and a motion was passed by the Lyttelton Harbour Board "to have the structure put in thorough repair."

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September 1913	The Lyttelton Borough council calls tenders for a ferry service between Lyttelton and the Diamond Harbour wharf, starting November 1913.
October 1913	The Lyttelton Borough Council asks the Lyttelton Harbour Board to repair the jetty and for the LBC to lease the jetty.
November 1913	The Harbour Improvements Committee recommends to the LHB that the jetty be leased to the LBC for 10 years at a rental of £45 per annum, with LHB undertaking to repair the jetty. Launches Canterbury and Ruahine are chartered for six months for the Diamond Harbour ferry service. The council renovates Godley House and opens it for accommodation.
1914	Drawings of the extension of the jetty including the 'L' are completed by the Provincial Engineer providing a purpose-built wharf suitable for the ferry service.
January 1914	The recommendation to lease the jetty to the LBC is withdrawn.
April 1914	Following a request from the LBC to the LHB, the decking above the landing on the jetty and the erection of a handrail for the safety of ferry passengers is completed.
May 1914	LBC advise LHB that as they are proposing providing a more suitable boat for the ferry service that further improvements to the wharf be deferred.
November 1914	The site of the jetty is leased by LHB to the LBC with the LHB undertaking to erect an improved jetty.
June 1915	Reconstruction of the wharf commences. (Note, in its 1915 extended form and council management, the term "wharf" became more common.) Comparison of photographs of the pre-1915 jetty with the current wharf provides evidence that the 1874 jetty structure was extensively replaced.
July 1915	The wharf bearing piles are reported as being in place and the superstructure is under construction.
August 1915	The Star on 6 August 1915 describes "...the rebuilding of the old jetty with enlargements and improvements..." The wharf decking is laid and the steps are being built. The wharf is reported as being complete on 17 August, and that a kerosene streetlamp is to be installed.
September 1915	The LBC Sanitation Committee recommends the installation of "...two conveniences and waiting rooms, one on either side of the Diamond Harbour wharf."
October 1915	Road marking is in progress and the two shelter sheds were completed.
First World War	The First World War causes the stopping of the train service from the city to Lyttelton, the closing of Gidley House and the curtailing of the ferry service.
January 1916	Swimming in the vicinity of the wharf between 8am and 7pm is prohibited by the LBC.
April 1916	LBC meeting includes the expenditure for the "...shelters, crane etc. of £174 15s.

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1916	Expenditure against a crane on the wharf is documented in LBH meeting minutes.
December 1916	Fishing from the wharf is prohibited due to offal and bait being left on the wharf.
1918	The ferry service and Godley House accommodation are put out to private tender following concerns from private operators about unfair competition. A. Rhind wins the ferry contract.
September 1918	LBC advised that the wharf steps require renovating.
April 1922	LBC Finance Committee consider insuring the wharf due to their responsibility to the LHB. Fire buckets are installed.
1924	The LHB installs ½ ton cranes on other Lyttelton harbour jetties, but there is no reference to one on the Diamond Harbour wharf.
October 1925	A sign is erected on the wharf warning that swimmers in bathing costumes are not to loiter on the wharf.
September 1926	LHB renew the LBC lease of the wharf for a period of 10 years at £35 per annum.
January 1927	A boy is saved from drowning while swinging from the crane.
January 1928	Boats and launches were prohibited from being moored at the wharf where they obstructed access for passengers and the ferry.
September 1937	The continuing responsibility for the wharf is discussed by the LHB and LBC when the LBC lease of the wharf is considered again by LHB with neither wanting the responsibility. The council decline the renewal of the lease.
1947	There is a proposal by the LHB for the provision of a new wharf built to the west of Diamond Harbour due to the expansion of Diamond Harbour westwards. Nothing comes of the proposal.
1949	The first photographic evidence of the crane is seen in an aerial photograph by V.C. Browne.
1950s	The canopy on the north side of the wharf is installed for the Sea Scouts' boat.
1960s	There is a proposal for a car ferry service between Diamond Harbour and the port at Lyttelton. Nothing comes of this proposal. Diamond Harbour residents seek improved carparking at the jetty, facilities for storing dinghies, and provision for launching small boats. The ferry service goes into decline.
1961	A dinghy platform is proposed to the south-east of the wharf.
1969	The LHB prepare construction drawings for a dinghy shelter at the land end of the jetty that are built.
1988	LHB becomes Lyttelton Port Company owned by Christchurch City Council.

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1989	Lyttelton Borough Council amalgamates with Mt Herbert County Council becoming Banks Peninsula District council.
2006	Banks Peninsula District Council and Christchurch City Council amalgamate.
2008	The wharf is repaired and partially re-decked. The repairs include the replacement of the wharf deck beams to the landward half of the wharf.
2013	The “Stoddart Point Reserve and Coastal Cliff Network, Diamond Harbour Te Waipapa Management Plan 2013” is prepared.
2016	The “Stoddart Point Reserve: An Archaeological Assessment” is prepared by Underground Overground Archaeology.
2016	“Stoddart Point Reserve Landscape History and Conservation Report” prepared by Louise Beaumont. The wharf is excluded from the scope of the report.
2019	A proposal for the addition of a floating pontoon and access ramp to the wharf is prepared.
2020	This Architectural Conservation Report to determine the heritage significance of the wharf is commissioned by the Christchurch City Council.

4. STATEMENTS OF SIGNIFICANCE

4.1 Assessment of Cultural Heritage Significance – Assessments by Others

In this section, the significance of the wharf is stated including the assessments contained in other reports that include the wharf in their scope. These include the *Stoddart Point Reserve Landscape History and Conservation Report*⁶⁹ and *Stoddart Point Reserve: An Archaeological Assessment*.⁷⁰

4.1.1 Stoddart Point Reserve Landscape History and Conservation Report⁷¹

Refer also to section 5.5 of this report.

Section 4.2.1 of the *Stoddart Point Reserve Landscape History and Conservation Report, Heritage significance Assessment*, describes the cultural heritage significance of the Stoddart Point Reserve. The wharf is included in the Assessment of Significance, but it is not ascribed a significance value. The crane is however, and is assessed as having **moderate** significance, the report defining this as being *that it makes an important contribution to the overall significance of the place and should be retained where possible and practicable*.

4.1.2 Stoddart Point Reserve: An Archaeological Assessment⁷²

Refer also to section 5.7 of this report.

The Archaeological Assessment of Stoddart Point Reserve does not include an assessment of the archaeological significance of the wharf, it being outside the limits of the Reserve. However, the report does include under archaeological site *M36/512, Waterman's Cottage*, that the wharf has associational significance to the Reserve.

4.2 Criteria for Determination of Significance: Definitions and Headings

There is a range of possible criteria to describe heritage significance once sufficient information is gathered about a place. These include those in the *Heritage New Zealand Pouhere Taonga Act 2014* and criteria used by local authorities. The criteria for assessment of significance for this plan are those included in the *Christchurch District Plan* and are as follows:

- **Historical and Social Significance**
Historical and social values that demonstrate or are associated with; a particular person, group, organisation, institution, event, phase or activity; the continuity and/or change of a phase or activity; social, historical, traditional, economic, political or other patterns.
- **Cultural and Spiritual Significance**
Cultural and spiritual values that demonstrate or are associated with the distinctive characteristics of a way of life, philosophy, tradition, religion, or other belief, including: the symbolic or commemorative value of the place; significance to Tangata Whenua; and/or associations with an identifiable group and esteemed by this group for its cultural values.
- **Architectural and Aesthetic Significance**
Architectural and aesthetic values that demonstrate or are associated with; a particular style, period or designer, design values, form, scale, colour, texture and material of the place.

⁶⁹ Louise Beaumont, *Stoddart Point Reserve Landscape History and Conservation Report*, June 2016.

⁷⁰ Underground Overground Archaeology, *Stoddart Reserve: An Archaeological Assessment*, January 2016.

⁷¹ Louise Beaumont, *Stoddart Point Reserve Landscape History and Conservation Report*, June 2016, P90 – P93.

⁷² Underground Overground Archaeology, *Stoddart Reserve: An Archaeological Assessment*, January 2016. P 17.

- **Technological and Craftsmanship Significance**
Technological and craftsmanship values that demonstrate or are associated with; the nature and use of materials, finishes and/or technological or constructional methods which were innovative, or of notable quality for the period.
- **Contextual Significance**
Contextual values that demonstrate or are associated with; a relationship to the environment (constructed and natural), a landscape, setting, group, precinct or streetscape; a degree of consistency in terms of type, scale, form, materials, texture, colour, style and/or detail; recognised landmarks and landscape which are recognised and contribute to the unique identity of the environment.
- **Archaeological or Scientific Significance**
Archaeological or scientific values that demonstrate or are associated with; the potential to provide information through physical or scientific evidence an understanding about social historical, cultural, spiritual, technological or other values of past events, activities, structures or people.

The form, fabric, and elements of the wharf have been considered using the above criteria and include consideration of their authenticity and integrity. The cultural heritage significance of the wharf is expressed as Statements of Significance included below in Section 4.3.

4.3 Statements of Significance

4.3.1 Historical and Social Significance

The Diamond Harbour wharf has historical value for its association with the earliest European settlement of Te Waipapa/Diamond Harbour with the wharf being a sequential replacement of the original jetty built by Mark Stoddart, an early settler who pioneered the development of Diamond Harbour. It has associational value also with Godley House, being instrumental in the supply of materials for its construction. The early jetty provided for the landing and loading of goods aiding commerce across the harbour until roads and vehicle usage became more feasible and readily available.

The current form of the wharf dating from 1915 arose from the need for improved and safe access across the harbour for the residents in the new model subdivision at Diamond Harbour developed by the Lyttelton Borough Council and for day-trippers visiting the south side of the harbour. Today this use continues as an essential part of the metro public transport system providing for the ferry service across the harbour linking to the city bus service in Lyttelton. The wharf has provided for continuous service for over 100 years maintaining the purpose for which it was reconstructed in 1915. Consequently, the wharf is of historical and social significance being associated with the early development and commerce of Diamond Harbour and of its community having been an essential part of the Diamond Harbour infrastructure since its earliest days of residential development.

The wharf and crane are of social significance providing for the functional needs of private boating and serving recreational activities that have used the wharf and crane since its 1915 reconstruction.

4.3.2 Cultural Significance

The setting of the wharf is of significance to the Tangata whenua, and this is acknowledged with the inclusion of the foreshore and seabed in Nga Wai Coast ID 78 and ID 96 that includes all of Upoko o-Kuri/Stoddart Point.

The Diamond Harbour wharf is of cultural significance to the European settlement in the harbour for its contribution to the planned model residential settlement at Diamond Harbour that was developed to provide improved living opportunities for workers at Lyttelton. It has cultural significance also for the recreational opportunities it provides to the population that coincided with greater personal freedoms reflecting societal change in the early part of the 20th century, uses that continue today.

4.3.3 Architectural and Aesthetic Significance

The Diamond Harbour wharf is of typical timber jetty and wharf construction that was common to many similar jetties and wharves built in the latter half of the 19th and early 20th centuries. Due to its severe marine environment location the structure has required sequential repair and maintenance requiring replacement of the timber structure as it has deteriorated. Despite this, the Diamond Harbour wharf retains the integrity of its 1915 reconstructed form that is readily decipherable.

Later interventions including the passenger, bicycle and dinghy shelters, and the Sea Scouts' boat canopy are responses to changing community and recreational user needs and do not diminish the interpretation of the wharf or its aesthetic values.

4.3.4 Technological and Craftsmanship Significance

The Diamond Harbour wharf has technological and craftsmanship value for its use of heavy timber pile and beam construction technology, typical of wharf construction employed at the time it was built, that has been continued in the cyclical and sequential replacement of fabric as the fabric's deterioration over time has required.

4.3.5 Contextual Significance

The wharf, although not included in the Stoddart Point Reserve, contributes to and is a fundamental part of the Reserve's planning and infrastructure. The formation of the Reserve determined the development of the Diamond Harbour subdivision and retains and provides historical interpretation of European settlement. In the context of this settlement, the wharf was fundamental, both in its original 1850s and 1874 extended form as a goods landing, and after 1915 as a ferry terminal. Its location at the end of Stoddart Point allowed access to deep water and had some protection from the easterly swells. It is the threshold to Diamond Harbour.

The tracks and road connecting the wharf to the site of Godley House and the Diamond Harbour settlement were a response to the steep terrain of Stoddart Point and are historical routes formed by the settlers who required access to the foreshore and wharf.

4.3.6 Archaeological Significance

The Diamond Harbour wharf has the potential to provide information about the past through the analysis of its physical fabric, which would reveal more about how it was built and the changes to it over time, allowing a more detailed understanding of its construction history. This information would enhance our understanding of the changing use of the wharf over time, and a more precise understanding of how the marine environment has affected the structure.

4.3.7 Rarity Value

Jetties or wharves were fundamental to the transport infrastructure between the Banks Peninsula and Lyttelton Harbour bays and the port at Lyttelton prior to the formation of satisfactory roads and the advent of motorised transport. They were used for commerce as well as passenger transportation. The jetties and wharves were also commonly fitted with cargo cranes for loading and unloading freight. Today, the jetties and wharves have disappeared from many of the bays through dilapidation or have been removed for safety. Some have been repaired and retained providing historical evidence and continue to provide recreational use. The Diamond Harbour wharf is a rare surviving example that continues to serve the same function as when it was re-purposed and reconstructed in 1915.

Cranes have been removed from the surviving jetties and wharfs in Lyttelton Harbour. Although the history and provenance of the small crane on the Diamond Harbour wharf has not been confirmed, it has historical and social value as described above and also has rarity value being a rare surviving jetty crane in its original wharf context.

PART 2: FRAMEWORK FOR CONSERVATION

5. FRAMEWORK FOR CONSERVATION POLICIES

5.1 Factors affecting the Conservation of the Place

The Diamond Harbour wharf has been an important part of the Diamond Harbour infrastructure since the earliest days of European settlement on the south side of Whakaraupo/ Lyttelton Harbour. A jetty was built for Mark Stoddart in the 1850s at the location of the existing wharf built in 1915. The wharf provided access for both goods and services and passenger travel across the harbour, with the significance of the ferry passenger service being essential for the residential development of the south side of the harbour, a function that is equally important today. Despite this historical and social significance to the Diamond Harbour Community and wider Lyttelton Harbour context, the wharf is not listed by HZNPT or scheduled in the *Christchurch District Plan* as a place of heritage significance.

However, although the wharf is not a scheduled or listed historic place, the wharf's cultural heritage significance is recognised with a recommendation for its possible listing by the *Banks Peninsula Contextual Historical Overview and Thematic Framework* report prepared for the Christchurch City Council in 2014.⁷³

The section of the report titled *Historic Marine Infrastructure Sites* includes the Diamond Harbour wharf as reference 9 in Table 6.1, *Historical sites of maritime infrastructure located around Banks Peninsula excluding Lyttelton port*. This states:

A number of archaeological sites associated with marine infrastructure on Banks Peninsula excluding Lyttelton port have been located through desk-based research as detailed in the following table. Note that some of the sites in this list may already be listed by the Council in one way or another.

The section titled *Historic Marine Infrastructure Sites* under the heading *Possible new building, object, site and landscape-related listings* states:

The surviving landing stages, jetties and wharves in both harbours and in the bays, including those in Table [6].1, which are not yet listed should all be considered for possible listing. So should the surviving roads or tracks built along hill or cliff edges to jetties or wharves built in deeper water.

The report states that no archaeological sites are listed, and in the section, *Possible new archaeological listings* that:

Further research is required in respect of the sites described in Table 6.1 before any listing recommendation can be made.

There are concerns about upgrading work to the wharf to improve its functional and recreational amenity and safety diminishing its historical form and integrity. This report commissioned by the Christchurch City Council at the request of HNZPT is prepared to describe the cultural heritage significance of the wharf and its degree of historical integrity and authenticity to inform the upgrading work whilst conserving its heritage values to the fullest extent possible. Due to not being a listed or scheduled heritage structure, the historic heritage protections provided by the RMA and Heritage NZ Pouhere Taonga Act 2014 do not apply. However, other provisions of the RMA, other statutes, and the Christchurch District Plan that provide conservation or other heritage constraints do apply and these are described below.

5.2 Constraints arising from the Heritage Statements of Significance of this Report

The degree of intervention necessary for the conservation of heritage places may require processes of removal and deconstruction, repair, restoration, reconstruction and alteration in varying degrees where these are consistent with the levels of intervention defined in the ICOMOS NZ Charter 2010 and included in Section 5.4.1 of this plan.

⁷³ Louise Beaumont et al. *Banks Peninsula Contextual Historical Overview and Thematic Framework 2014*, p 219

5.3 Heritage Protection – Legislation

Current legislation provides measures for the management and development of heritage places and regard to this should include, but not be limited to:

- Resource Management Act 1991 and Amendment Acts 2003 and 2004
- Local Government Act 2002
- Heritage New Zealand Pouhere Taonga 2014
- Building Act 2004
- Reserves Act 1977
- Territorial Authority District Plans

5.3.1 Resource Management Act 1991 (RMA)

The Resource Management Act requires Territorial Authorities to have an overarching philosophy and practice for the management of heritage resources, particularly through District Plans. Section 6 of the RMA states that heritage is a matter of national importance and the Act requires local authorities to have District Plans that define heritage, identify heritage places and resources for management, and assess heritage values, archaeological and historic sites, incentives, regulatory controls and mapping.

The 2003 Resource Management Act amendments elevated historic heritage to a matter of national importance: Section 6 states: “... *Shall recognise and provide for the following matters of national importance*” and “(f) *the protection of historic heritage from inappropriate subdivision, use and development*”.

The amendments introduced a definition of historic heritage under the Act, this being:

“... those natural and physical resources that contribute to an understanding and appreciation of New Zealand’s history and cultures, deriving from any of the following qualities: archaeological, architectural, cultural, historic, scientific, technological; and includes historic sites, structures, places and areas; and archaeological sites; and sites of significance to Maori, including wahi tapu and surroundings associated with the natural and physical resources.”

Although the wharf is not a protected heritage structure, it is located in a Nga Wai designated area that is of significance to Ngai Tahu. The management of Nga Wai is through the RMA and the *Christchurch District Plan*.

In summary, the relevant sections of the Act are:

Section 5 of the RMA defines that the purpose of the Resource Management Act is to:

1...promote the sustainable management of natural and physical resources

2...sustainable management means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well-being and for their health and safety while:

Sustaining the potential of natural and physical resources (excluding minerals to meet the reasonably foreseeable need of future generations; and

Safeguarding the life-supporting capacity of air, water, soil and ecosystems;

Avoiding, remedying or mitigating any adverse effects on the environment

In this act “*sustainable management*” means managing the use, development and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic and cultural well-being and for their health and safety.

Section 6 outlines matters of national importance noting that in achieving the purposes of the Act all persons must recognize and provide for:

(e) The relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu, and other taonga

Section 7 outlines other matters in achieving the purpose of the Act. Of particular note in relation to heritage in section 7 are:

(f) maintenance and enhancement of the quality of the environment

(g) any finite characteristics of natural and physical resources

Other sections of the Act of particular note are:

- **Section 32** – Duties to consider alternatives, assess benefits and costs
- **Section 88** – Application for Resource Consents
- **Sections 104, 105** – decision making – matters to be considered
- **Fourth Schedule** – assessment of effects on the environment

Under **Section 93** of the RMA, where the place is listed by Heritage New Zealand Pouhere Taonga and there is a proposal for any alterations to the place or setting, HNZPT must be advised and their comment sought and if the application should be publicly notified. The wharf is not included on the HNZPT list and is not a designated archaeological site and therefore consultation with HNZPT is not required under the RMA or HNZPT Act.

The responsibilities of the RMA are administered through District Plan provisions. Where appropriate, the requirements for resource consent for work that may adversely affect the wharf are the consideration of the built heritage where relevant, natural resources and the environment. The *Christchurch District Plan* defines the activities that are Permitted Activities, Controlled Activities, Discretionary Activities and Non-complying Activities.

In consideration of the requirements of the RMA, their application to heritage listed or scheduled places do not apply, but a resource consent (coastal permit) for a jetty or wharf is required, including in essence three approvals under the following sections:

- Section 12(1) of the RMA authorises works involved in constructing the jetty (or wharf) and the associated disturbance to the seabed and foreshore.
- Section 12(2) RMA gives a right to occupy the common marine and coastal area, being the marine and coastal area below mean high water springs owned by the crown.
- Section 12(3) RMA authorises the undertaking of the activity associated with the use of the jetty or wharf (access, boat berthage etc) within the coastal marine area.

5.3.2 Local Government Act 2002

The Local Government Act sets out what councils are required to do to fulfil the Crown's responsibilities under the Treaty of Waitangi. It also provides opportunities for Tangata whenua to contribute to decision-making processes. Under the provisions of this Act, significant decisions in relation to land or a body of water must take into account the relationship of Maori and their culture and traditions with their ancestral land, water, sites, wahi tapu, valued flora and fauna and other taonga.

5.3.3 Heritage New Zealand Pouhere Taonga Act 2014

The wharf is not included on the HNZPT list of heritage places and is not a designated archaeological site.

Archaeologist, Katharine Watson, has inspected the wharf and its setting and has researched its history. There is no evidence to indicate that this wharf meets the definition of an archaeological site under the Heritage New Zealand Pouhere Taonga Act.

Consequently, HNZPT are not an affected party and do not need to be formally consulted.

5.3.4 Building Act 2004

The Building Act provides the mandatory framework for the building control system to be followed when undertaking building work in New Zealand. It applies to all buildings and structures including:

- Crown buildings, except those which may be exempt for reasons of national security
- components in a building, including plumbing, electrical and mechanical installations. The Building Act should be read taking into account the changes under the Building Amendment Act 2005 and any subsequent amendments

The requirements of the Building Act 2004 apply to jetties and wharves and are applicable to any proposed work requiring a Building Consent and or Building Consent Exemption including activities described in the NZ Building Code.

Section A of the Building Code, General Provisions, A1 Classified uses, Section 8.0 ANCILLARY 8.0.1, Applies to a building or use not for human habitation and which may be exempted from some amenity provisions, but which are required to comply with structural and safety-related aspects of the building code. Examples: a bridge, derrick, fence, free standing outdoor fireplace, jetty, mast, path, platform, pylon, retaining wall, tank, tunnel or dam.

Sections B1 *Structure*, B2 *Durability*, D *Access*, and F *Safety of Users*, of the NZ Building Code apply.

5.3.5 Reserves Act 1977

The Reserves Act 1977 is administered by the New Zealand Department of Conservation. The Act's function is to provide for the preservation and management, for the benefit and enjoyment of the public, of areas possessing some special feature or values such as recreational use, wildlife, landscape amenity or scenic value. The Act also provides for the acquisition of land for reserves, and the classification and management of reserves. The reserve areas in Stoddart Point Reserve are classified as Recreation, Historic and Local purpose (Community building) reserves, as shown in the table in Section 1.6.

The Reserves Act 1977 includes the foreshore and structures built in it. The Act provides the following definitions:

- *Foreshore means all land lying between the high-water mark of the sea at ordinary spring tides and its low-water mark at ordinary spring tides.*
- *Wharf includes all wharves, quays, piers, and jetties on or from which passengers or goods may be taken on board or landed from boats.*

A recreation reserve is to be managed as outlined in the Reserves Act 1977, section 17 (1):

“For the purposes of providing areas for the recreation and sporting activities and the physical welfare and enjoyment of the public, and for the protection of the natural environment and beauty of the countryside, with emphasis on the retention of open spaces and on outdoor activities, including recreational tracks in the countryside”.

An historic reserve is to be managed as outlined in the Reserves Act 1977, section 18 (1):

“For the purpose of protecting and preserving in perpetuity such places, objects and natural features, and such things thereon or therein contained as are of historic, archaeological, cultural, educational and other special interest”.

5.3.6 Christchurch District Plan (CDP)

Under the RMA, the Council is required to recognise and protect the cultural and heritage values of sites, buildings, places or areas. The Council administers this through the *Christchurch District Plan* adopted in 2016.

Chapter 9 deals with Natural and Cultural Heritage.

- Section 9.3 with Historic Heritage. This section identifies the important contribution historic heritage makes to the district's distinctive character and identity.
- Section 9.5 identifies Ngai Tahu values and the significance of the natural environment.
- Section 9.6 deals with the significance of the coastal environment.

The Council maintains a list of protected buildings, places and objects which are included as part of CDP, *Appendix 9.3.7.2 "Schedule of Significant Historic Heritage"*. Listed items are scheduled as being *Highly Significant* or *Significant*. However, the wharf is not included in *Appendix 9.3.7.2 Schedule of Significant Historic Heritage* and as a consequence Section 9.3 *Historic Heritage* does not have any authority although its guiding principles are included in this report as conservation direction that should be considered in any interventions to the wharf.

The designations contained in the CDP that are of particular relevance to the wharf are:

- The coastal foreshore location of the wharf is included in Nga Wai Coast ID 96.
- The shore where the wharf carpark and shore buildings are located is part of Nga Wai Coast ID 78.
- The area of Stoddart Point within the Nga Wai Coast ID 78 extents is designated NCCE 1.0, being the *Natural Character in the Coastal Environment* zone.

Consequently, the sections of the CDP that are applicable to the Diamond Harbour wharf are Section 9.5 *Ngāi Tahu values and the Natural Environment*, and Section 9.6 *Coastal Environment*. The Section 9.3 *Historic Heritage* conservation objectives and policies are included to provide conservation guidance only.

5.3.6.1 CDP Section 9.5: Ngai Tahu Values and the Natural Environment

CDP: Ngai Tahu Values and the Natural Environment

The provisions of the District Plan included below have not been reviewed by Ngai Tahu in the context of the wharf and its setting and their review should be sought.

Ngai Tahu regard all of the greater Christchurch Area as ancestral land and they have interests in the management of natural resources in the vicinity. Within this area there are sites and places that were used for settlement and mahinga kai. Some of these areas are classified, scheduled and mapped in the District Plan as Wahi Tapu / Wahi Taonga, Nga Turanga Tupuna, or Nga Wai. The list is not fully inclusive as Nga Runanga prefer not to disclose some sites but reflects where Ngai Tahu consider protection of areas outweigh the potential risks arising from their identification. Wahi Tapu/Wahi Taonga, Nga Turanga Tupuna, and Nga Wai, are all sites of Ngai Tahu cultural significance.

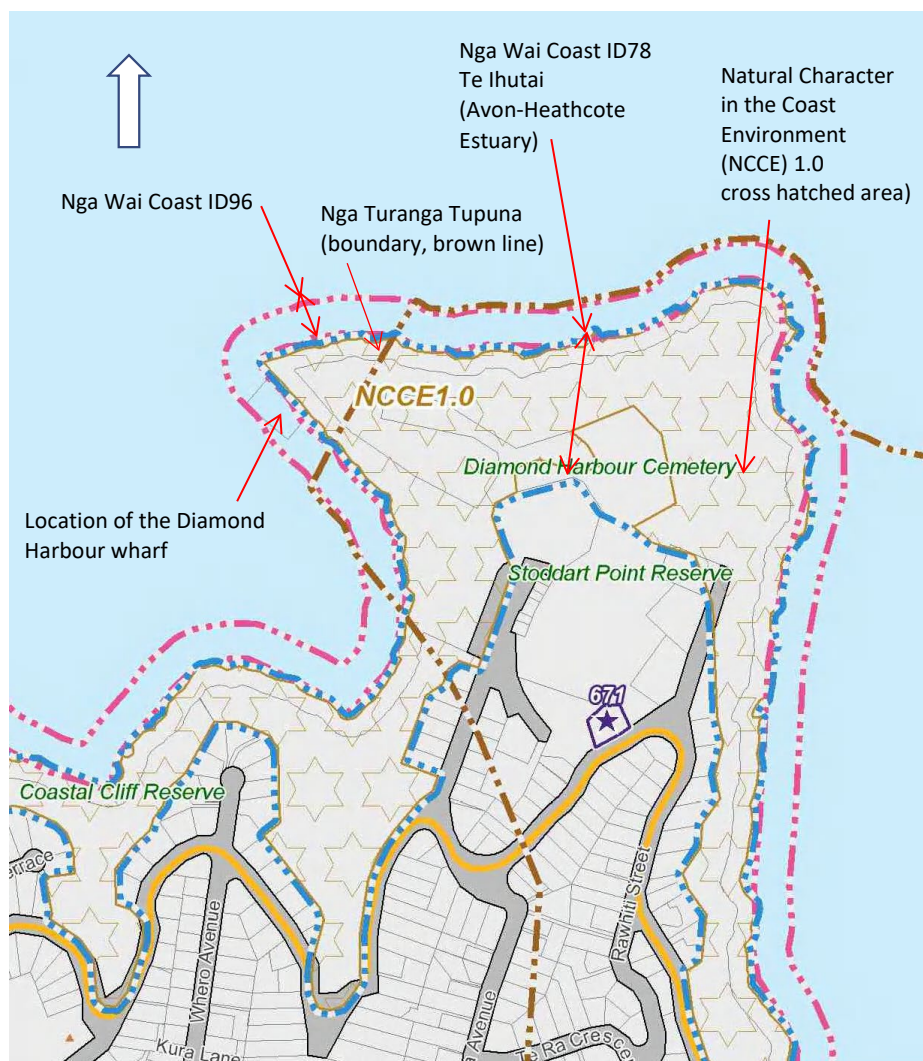
*Nga Turanga Tupuna are places of settlement or occupation in the past. These are areas or landscapes of Ngai Tahu cultural significance. There is not usually known physical features on the sites to be protected, (however, there may be archaeological sites) but there is an opportunity to incorporate Ngai Tahu history and values into the development or redevelopment of these areas.*⁷⁴

*Nga Wai are selected water bodies and their margins, including wetlands, waipuna (springs) and coastal waters which are significant areas of mahinga kai or other customary use for Ngai Tahu. Nga Wai sites include Te Tai o Mahaanui – the coastal marine area of Te Pataka o Rakaihautu/Banks Peninsula and Wairewa/Lake Forsyth – both areas listed as areas of statutory acknowledgement in the Ngai Tahu Claims Settlement Act 1998.*⁷⁵

The relevant designations shown on Planning Map 59c that include or are in close proximity to the wharf are Nga Turanga Tupuna, Nga Wai, and NCCE (Natural Character in the Coastal Environment). There are no Wahi Tapu/Wahi Taonga designations on Stoddart Point.

⁷⁴ Christchurch District Plan

⁷⁵ ibid



Source: Christchurch District Plan: Planning Map 59C Natural & Cultural Heritage

The wharf is located in the coastal reserve designated as Nga Wai Coast ID 96 and adjoins Nga Wai Coast ID 78 and (Natural Character in the Coast environment) NCCE 1.0. It is not located in the Nga Turanga Tupuna area of Stoddart Point. Consequently, the designations that apply to the wharf and foreshore are Nga Wai Coast ID 96, Nga Wai Coast ID 78, and NCCE 1.0.

Section 9.5 of the CDP contains “...objectives, policies, rules, standards and matters of discretion that are intended to protect Wahi Tapu / Wahi Taonga sites from inappropriate development, and manage the adverse effects of activities on those sites, and other sites of cultural significance including water bodies, waipuna / springs, repo / wetlands, and coastal areas identified as Nga Wai, and Nga Turanga Tupuna landscapes of Ngāi Tahu cultural significance.”

Ngāi Tahu and the Council’s aim is to “...encourage and facilitate the engagement of landowners and resource consent applicants with the relevant runanga prior to undertaking activities and/or applying for resource consent, within or adjacent to identified sites of Ngāi Tahu cultural significance (including silent file areas). Where prior applicant engagement has not been undertaken Council will consult with the relevant runanga.”

Appendix 9.5.6.1 Schedule of Wahi Tapu / Wahi Taonga, Table 3: Nga Wai - Te Tai o Mahaanui (Christchurch and Banks Peninsula) coast includes the following Nga Wai designations:

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ID	Planning Map Number/s	Classification	Sub-class	Name	Description
78	59	Nga Wai	Coast Statutory acknowledgment area under the <u>Ngai Tahu Claims Settlement Act 1998 - Schedule 101: Statutory Acknowledgement for Te Tai O Mahaanui (Selwyn - Banks Peninsula Coastal Marine Area).</u>	Te Ihutai	Te Ihutai (Avon-Heathcote Estuary). Note: Site below MHWS - for information only.
96	59	Nga Wai	Coast Statutory acknowledgment area under the <u>Ngai Tahu Claims Settlement Act 1998 - Schedule 101: Statutory Acknowledgement for Te Tai O Mahaanui (Selwyn - Banks Peninsula Coastal Marine Area).</u>	Te Tai o Mahaanui (Christchurch and Banks Peninsula Coastal Marine Area)	Part of the Te Tai o Mahaanui statutory acknowledgement area and the significant cultural values that fall within it, or lie immediately adjacent to it.

Section 9.5.2.2 contains the following policies that apply to Nga Wai:

Applicable policies determined are:

9.5.2.2.3 Policy - Nga Wai

- a) *Recognise the cultural significance of the water bodies, waipuna / springs, repo / wetlands and those parts of the coastal environment identified as Nga Wai, and manage the effects of land uses and activities on the surface of water to:*
- i. *protect the natural character of these water bodies and coastal waters by maintaining their natural character where it is high and enhancing it where it is degraded, including through the reinstatement of original water courses where practicable;*
 - ii. *recognise historic and contemporary Ngai Tahu customary uses and values associated with these water bodies and coastal waters and enhance opportunities for customary use and access;*
 - iii. *ensure any land uses or activities on the surface of water in or adjoining these sites do not adversely affect taonga species or Ngāi Tahu customary uses in these areas;*
 - iv. *ensure new land uses do not create an additional demand to be able to discharge sewage or stormwater directly into Nga Wai, other water bodies or the coastal marine area, and address the need for existing land uses to discharge untreated sewage or stormwater into these areas; and*
 - v. *ensure that cultural values are recognised and provided for in the design, location and installation of utilities, while enabling their safe, secure and efficient installation.*

9.5.2.2.5 Policy - Engagement with Runanga

- a) *Ngai Tahu and Council to encourage and facilitate the engagement of landowners and resource consent applicants with the relevant runanga prior to undertaking activities and/or applying for resource consent, within or adjacent to identified sites of Ngai Tahu cultural significance (including silent file areas). Where prior applicant engagement has not been undertaken Council will consult with the relevant rūnanga.*

9.5.2.2.6 Policy - Identified Sites of Ngai Tahu Cultural Significance

- a) *Kaitiakitanga, and the relationship of Ngai Tahu and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga, shall be recognised and provided for by managing cultural values of identified sites of Ngai Tahu cultural significance in the manner set out in*

Policies 9.5.2.2.1 to 9.5.2.2.5.

Section 9.5.4 describes the control on interventions in the activity status tables, 9.5.4.1 as:

9.5.4.1.1 Permitted activities - There are no permitted activities.

9.5.4.1.2 Controlled activities - There are no controlled activities.

9.5.4.1.3 Restricted Discretionary activities

- a. The activities listed below are restricted discretionary activities within any site of Ngai Tahu cultural significance identified in Schedule 9.5.6.1:

Activity		The Council's discretion shall be limited to the following matters
RD1	a. Any building	a.Wahi Tapu / Wahi Taonga - Rule 9.5.5.1

The wharf is not included in sites of significance included in Schedule 9.5.6.1 and consequently Restricted Discretionary activities and Rule 9.5.5.1 do not apply.

9.5.4.1.4 Discretionary activities - There are no discretionary activities.

9.5.4.1.5 Non-complying activities - There are no non-complying activities.

9.5.4.1.6 Prohibited activities - There are no prohibited activities.

Section 9.5.5 defines rules that are to be taken into account when considering Matters of Discretion. The relevant sections that apply to Nga Wai Coast ID96 and Nga Wai Coast ID78 are:

9.5.5.3 Ngā Wai

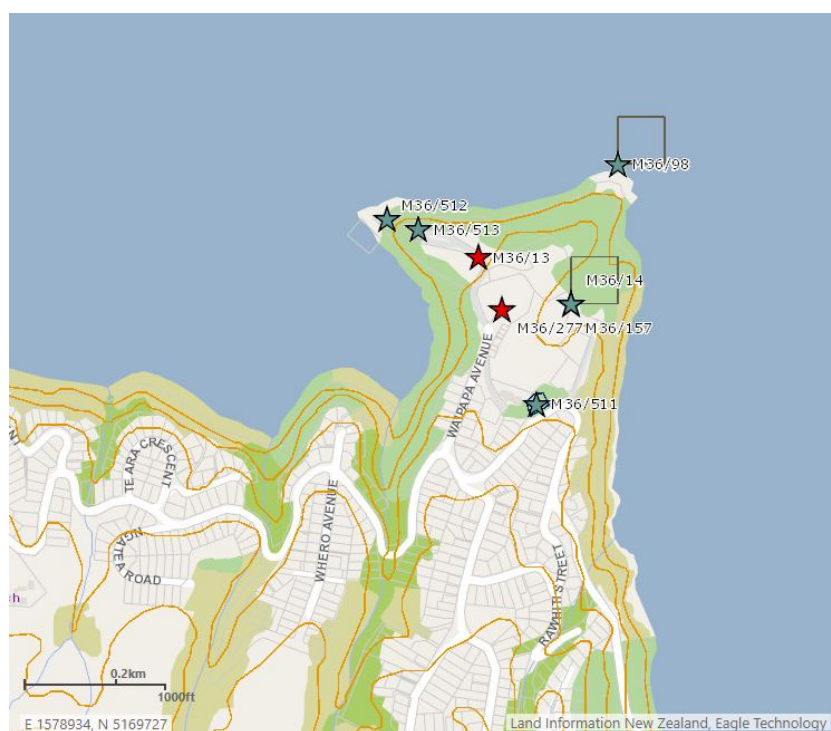
- a. *Whether the relevant Papatipu Runanga has been consulted, the outcome of that consultation and whether the development or activity responds to, or incorporates the outcome of that consultation;*
- b. *Effects on sites of archaeological value including consideration of the need to impose an Accidental Discovery Protocol or have a cultural monitor present;*
- c. *The effects of the proposed activity on Ngāi Tahu values and the appropriateness of any mitigation measures including new planting and improved access for customary use;*
- d. *Whether the proposal will remove indigenous vegetation and any effects on mahinga kai and other customary uses;*
- e. *The extent to which the proposed activity will affect the natural character of the waterbody and its margins, or Te Tai o Mahaanui / the coastal environment.*
- f. *The provision of information on Ngāi Tahu history and association with the area;*
- g. *Whether wastewater disposal and stormwater management systems recognise the cultural significance of ngā wai, and do not create additional demand to discharge directly; and*
- h. *In respect of utilities, the extent to which the proposed utility has technical or operational needs for its location.*

Recorded archaeological sites within Stoddart Point Reserve. Source: ArchSite.

Archaeological site	Site type	Location	Description
M36/13	Terrace/midden	By bend of road in park below Godley House.	Darkened soil with paua shell midden in east road section. A 15 x 25 ft. terrace was recorded through the fence above the midden.

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M36/14	Pit/terrace	Main spur of Stoddart Point, behind Godley Head, approximately 150 yards downspur of the trig station.	A 10 x 15 ft. terrace with a 6 in. deep pit inside it, 9 x 10 ft. in dimension. A greenstone chisel was found up the spur while gardening in 1955.
M36/98	Shelter/midden	Smuggler's cave, northernmost bluff, Stoddart Point, 6 m above sea level.	Cave, 8 x 8 m in area and 2 m high, with a steeply sloping floor. Midden deposit up to 400 mm in depth.
M36/157	Stone weirs	Weirs built across the gully below Godley House.	Stone weirs constructed to form a dam around 1870.
M36/277	Historic-domestic	Godley House (2a Waipapa Avenue)	A house built in 1880 by Harvey Hawkins.
M36/511	Historic-domestic	18 Purau Avenue, Diamond Harbour	Mark Stoddart's cottage, built in the early 1860s.
M36/512	Historic – domestic	Near the western head of Stoddart Point	Site of Mr Wyman's cottage, built in the 1860s.
M36/513	Recreation	Waipapa Avenue, Diamond Harbour, near the carpark for the domain	Site of a nineteenth century pleasure garden and dance hall



Source: Stoddart Point Reserve: An Archaeological Assessment, Figure 5.
Image: ArchSite.

The map shows previously recorded archaeological sites within the Stoddart Point reserve. There are no sites shown being near the wharf.

5.3.6.2 CDP: Section 9.6: Coastal Environment

Stoddart Point and the wharf foreshore are included in Coastal Environment zone, NCE 1.0 (Natural Character in the Coast Environment), the designated area being shown on Planning Map 59C. The carpark and land-based dinghy shelter are included in this designation. The area of foreshore in the vicinity of the wharf is not included in the Nga Turanga Tupuna.

The coastal environment provisions of the District Plan contained in Section 9.6 *Coastal Environments* have relevance to the site.

Objective 9.6.2.1.1 - The coastal environment

People and communities are able to provide for their social, economic and cultural wellbeing and their health and safety, while maintaining and protecting the values of the coastal environment, including:

1. indigenous biodiversity and the maintenance of the ecological function and habitats;
2. natural features and landscapes;
3. natural character;
4. historic heritage;
5. Ngāi Tahu cultural values;
6. visual quality and amenity; and
7. recreation values.

Objective 9.6.2.1.2 - Access to and along the coast

Public access to and along the Coastal Marine Area is maintained or enhanced by providing access in places and in forms which are compatible with public health and safety, sensitivity of the receiving environment and protecting the natural, historic and Ngāi Tahu cultural values of the coastal environment.

Policy 9.6.2.2.1 - Effects of activities on the coastal environment

This policy includes:

Recognise and provide for the operation, maintenance, upgrade and development of strategic infrastructure and utilities that have a technical, locational or functional need to be located in the coastal environment.

Policy 9.6.2.2.2 - Access to and along the coast

Maintain existing public access to the Coastal Marine Area and provide additional public access where:

- I. there is demand for public access;
- II. there is an acceptably low risk of danger to public health or safety;
- III. public access does not compromise the safe and efficient operation of jetty facilities at Lyttelton, Akaroa and Diamond Harbour; and
- IV. public access is in a form and at a level compatible with the sensitivity of the receiving environment, including farming operations and any sites of particular ecological or cultural sensitivity.

Facilitate access by Ngāi Tahu mana whenua to and along the Coastal Marine Area for mahinga kai and other customary uses.

Policy 9.6.2.2.3 - Extent of the coastal environment

Recognise that the landward extent of the coastal environment varies according to the dynamic nature of the values, processes and qualities present.

Section 9.6.3 Rules - Matters of discretion

Section 9.6.3.1 Effects of activities on the coastal environment

- a. The location, scale and intensity of the activity and/or buildings and the extent to which the proposal will adversely affect the values of the coastal environment, including:
 - I. indigenous biodiversity and ecosystems;
 - II. natural character, natural landscapes and features, visual qualities and amenity values;
 - III. historic heritage; and
 - IV. Ngai Tahu – mana whenua cultural and traditional associations, ‘Te Tai o Mahaanui’ statutory acknowledgement area and Sites of Ngai Tahu Cultural Significance identified in Appendix 9.5.6.
- b. Whether the proposal will maintain or enhance public access to and along the coast, including:
 - i. the potential for use and development to adversely affect existing customary access or public access to and along the coast; and
 - ii. whether the location of public access has the potential to adversely affect public health and safety, Ngai Tahu mana whenua, cultural values, including effects on Sites of Ngai Tahu Cultural Significance identified in Appendix 9.5.6, mahinga kai, riparian vegetation, water quality and

connections between fresh water resources, amenity values associated with freshwater, the coastal environment and their margins.

- c. *Whether any mitigation measures are proposed, including planting and restoration of natural character.*
- d. *Extent to which the proposed subdivision, use or development is likely to result in adverse cumulative effects on the values of the coastal environment.*
- e. *Whether the proposal is susceptible to the effects of coastal hazards.*
- f. *Whether the proposal supports coastal recreation activities and/or facilities.*
- g. *The contribution the proposed subdivision, use or development activity makes to the social, cultural and economic wellbeing of people and communities.*
- h. *Within a Site of Ngai Tahu Cultural Significance identified in Appendix 9.5.6, the matters set out in Rule 9.5.5 as relevant to the site classification:*
 - iv. *9.5.6.4 - Nga Wai.*

As a consequence of sections 9.5 and 9.6 of the District Plan, the Christchurch City Council and Ngai Tahu should be consulted on any proposed alterations or additions work to the wharf and setting in consideration of the objectives and policies detailed in the above sections and underlying designations.

5.3.6.3 CDP: Section 9.3: Historic Heritage

Chapter 9 deals with Natural and Cultural Heritage, while Section 9.3 deals specifically with Historic Heritage. This section recognises the important contribution historic heritage makes to the district's distinctive character and identity.

Although the wharf is not a scheduled heritage item it is an important part of the historical and social fabric of Diamond Harbour and Lyttelton Harbour (Whakaraupo), which has been acknowledged with the recommended listing in the *Banks Peninsula Contextual Historical Overview and Thematic Framework* report. Accordingly, work to it should be guided by the same conservation principles and processes as if it were a heritage listed place. Likely interventions for the conservation of the wharf include maintenance, repair, partial reconstruction, restoration and adaptation.

Management of heritage values is achieved through conservation objectives, policies and associated rules. CDP policies relating to Stoddart Point Reserve generally that could be applied to the wharf are:

- 9.3.2.1 Objective – Historic heritage
- 9.3.2.4 Management of scheduled historic heritage
- 9.3.2.5 Archaeological Sites
- 9.3.2.6 Ongoing, viable use of heritage items and heritage settings

Policy 9.3.2.4 should be noted as the intent of the policy provides sound guidance for the conservation of the wharf and any proposed interventions. The relevant parts of the policy are:

- b. i. *provides for the ongoing use and adaptive reuse of [scheduled] historic heritage in a manner that is sensitive to their heritage values while recognising the need for works to be undertaken to accommodate their long term retention, use and sensitive modernisation and the associated engineering and financial factors;*
- ii. *recognises the need for a flexible approach to heritage management, with particular regard to enabling repairs, heritage investigative and temporary works, heritage upgrade works to meet building code requirements, restoration and reconstruction, in a manner which is sensitive to the heritage values of the scheduled historic heritage; and*
- c. *Undertake any work on heritage items and heritage settings [scheduled in Appendix 9.3.7.2] in accordance with the following principles:*

- i. focus any changes to those parts of the heritage items or heritage settings, which have more potential to accommodate change (other than where works are undertaken as a result of damage)...*
- ii. conserve, and wherever possible enhance, the authenticity and integrity of heritage items and heritage settings...*
- iii. identify, minimise and manage risks or threats to the structural integrity of the heritage item and the heritage values of the heritage item, including from natural hazards;*
- iv. document the material changes to the heritage item and heritage setting;*
- v. be reversible wherever practicable (other than where works are undertaken as a result of damage); and*
- vi. distinguish between new work and existing heritage fabric in a manner that is sensitive to the heritage values.*

5.3.7 Marine, River & Lake Facilities Bylaw 2017

The Christchurch City Council *Marine, River & Lake Facilities Bylaw 2017* facilitates the fair and safe use of, and access to, the Diamond Harbour wharf and to protect it from damage. The bylaw does not include maintenance or repair of the wharf. The bylaw includes the following headings and clauses that apply to the use of the Diamond Harbour wharf.

Section 5. Use of Facilities for Commercial Purposes or Organised Events

- (1) No person may use a facility for commercial purposes without prior written permission of an Authorised Officer.*

Section 6. Signage for Commercial Purposes

Section 7. Buildings or Structures on Facilities

- (1) No person may build, construct, erect, affix or place any structure in, on, or over a facility without the prior written permission of an Authorised Officer.*

Section 8. (A) Controls on all Vehicles on Wharves and Jetties

- (2) No person may drive or park a motor vehicle on a wharf, unless:
 - (a) The wharf is structurally sound for vehicle use.**

The Diamond Harbour wharf is identified as being able to accommodate vehicles up to 3,500kg gross laden weight. Section 8(B) limits access on to wharves by *Authorised Vehicles* with wharves being primarily for pedestrian use and to prevent obstruction. Authorised vehicle access is limited to servicing functions only and does not include unattended parking, and vehicles must not limit or prevent access to or on the wharf.

Section 9. Mooring Vessels at Wharves

- (1) No person may moor a vessel to or alongside an access point at Diamond Harbour wharf, other than for the purposes of using that access point for loading and unloading, of maintenance or servicing, of the vessel.*

Clause (2) limits the mooring time to 1 hour.

Clause (3) allows mooring for 2 hours at non-access points of the wharf, and clause (4) requires that vessels moored not be left unattended.

These parts of the bylaw recognise that there can be a conflict between commercial and recreational users of the wharf.

Section 9(B) restricts the size of yachts being moored to 15 metres in length, and other vessels to 10 metres in length.

Section 10 concerns commercial vessel refuelling and is not applicable to the Diamond Harbour wharf.

Section 11 (A). **Obstruction of Access to Facilities**

(1) No person may leave any vessel, watercraft, trailer, motor vehicle, or any other thing, in, on, or near a facility in such a way as to obstruct the reasonable use of that facility, without the written permission of an Authorised Officer.

Section 11(B). **Storage in, on or near Facilities**

The clause allows storage such as the Dinghy Shelter. The same provisions as 11(B)(1) above apply also to storage.

Section 14. **Fishing from a Council Facility**

Fishing from the Diamond Harbour wharf is permitted with controls that require consideration of *other users and do not unduly obstruct or endanger them, and Council facilities should be left in a good state.*

5.4 Heritage Protection – Non-Regulatory

Whilst the wharf is not listed by HNZPT, nor is it scheduled in the CDP as a site of historic heritage, the wharf is an historical feature that provided, and continues to provide, essential infrastructure that contributes to the historical and social structure of Diamond Harbour. It is associated with the Stoddart Point Reserve that includes listed and scheduled sites and places of historical heritage significance. It is also part of Stoddart Point which has Coastal Environment and layers of significance to Ngai Tahu. Consequently, the importance of the wharf is acknowledged and understood in terms of its past-history and current values to the community. To this extent, this report has been undertaken to guide future works and to protect this important feature.

Arising from this are non-regulatory heritage protections that can and should be applied to the wharf and its setting. The principles of the ICOMOS NZ Charter 2010 provide guidance for the conservation of places of cultural heritage value in New Zealand, and is adopted by Government, HNZPT, and Territorial Authorities.

5.4.1 ICOMOS NZ Charter 2010

The policies and principles of the ICOMOS New Zealand Charter 2010⁷⁶ (ICOMOS Charter) are guiding statements against which all interventions to heritage places need to be considered to ensure as sound as possible conservation practices are followed in any work undertaken.

The ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value revised in 2010 “...sets out principles to guide the **conservation of places of cultural heritage value** in New Zealand. It is a statement of professional principles for members of ICOMOS New Zealand.

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

This Charter should be made an integral part of statutory or regulatory heritage management policies or plans, and should provide support for decision makers in statutory or regulatory processes.”⁷⁷

⁷⁶ ICOMOS: *International Charter for the Conservation and Restoration of Monuments and Sites*.

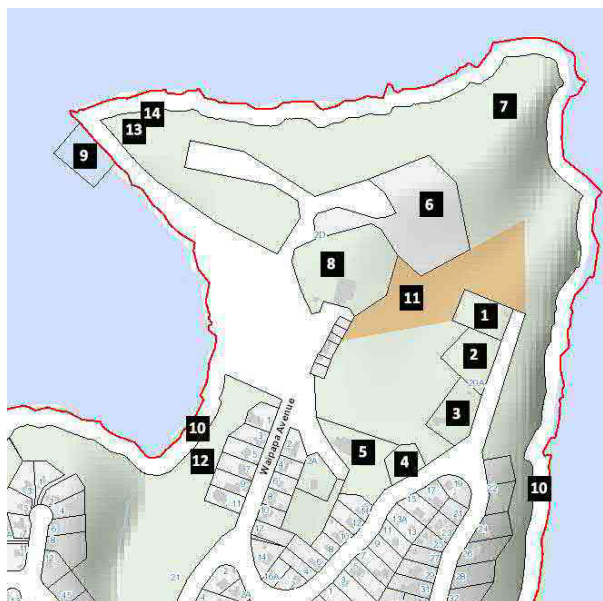
Although the ICOMOS Charter has no legal status, it has been adopted by the Christchurch City Council for the conservation of heritage buildings and structures that come under its ownership, care or regulatory control. The Charter thus provides the framework against which remediation, restoration, conservation and adaptations including alterations and additions need to be assessed to maximise the best possible outcome for the protection of a place's heritage values. Read in conjunction with the recommendations of this Conservation Report in Section 6, the Charter should form the basis of evaluation all work to the wharf.

The complete ICOMOS NZ Charter 2010 is appended to this report.

5.5 Stoddart Point Reserve Landscape History and Conservation Report, 2016

The *Stoddart Point Reserve Landscape History and Conservation Report* was prepared for the Christchurch City Council to identify and assess the cultural heritage values of Stoddart Point Reserve. The report determines how Stoddart Point Reserve evolved and was used through time, and how the reserve's significant features, fabric and spaces were acquired. The report formulates conservation policies to protect these significant features, fabric and spaces using the ICOMOS NZ Charter 2010. Specific heritage sites within the reserve as well as the overall reserve and setting are identified and discussed including the wharf and crane.

The wharf and crane are included in Section 4. *Assessment of Significance*, of the *Stoddart Point Reserve Landscape History and Conservation Report*. The wharf is described but is not assessed, The crane is assessed as being of **moderate** significance, the definition of this being that it *makes an important contribution to the overall significance of the place and should be retained where possible and practicable*.



- Key
1. Croquet lawn
 2. Bowling green
 3. Play centre
 4. Stoddart Cottage
 5. Memorial Hall & Rugby Club
 6. Memorial Cemetery
 7. Stoddart Point Reserve
 8. Godley House
 - 9. Diamond Harbour Wharf**
 10. Diamond Harbour Beach
 11. Area containing Stoddart Weirs
 12. Morgan's gully
 13. Site of the Waterman's Cottage
 14. 1850s / early 1860s site of Signal Staff

Source: Diamond Harbour Base Map, Canterbury Maps, copied from *the Stoddart Point Reserve Landscape History and Conservation Report*

The wharf is identified as reserve area 9 on the *Stoddart Point Reserve Landscape History and Conservation Report*.

The Landscape History and Conservation Report describes the wharf and crane as follows:

The original jetty was constructed by Mr Grubb of Lyttelton (probably John) and it, and a crane, were used by Mark Stoddart prior to 1862. The jetty was lengthened and repaired in 1874 by Mr Grubb to

⁷⁷ ICOMOS New Zealand Charter, Revised 2010, Preamble p. 1.

specification drawn by the Canterbury Provincial Engineer. At this time it was noted that the crane's woodwork was decayed and unfit for lifting.

The jetty was reconstructed by the Lyttelton Harbour Board in 1915. The location of the jetty remained unchanged but the superstructure was enlarged to accommodate additional ferry traffic. Aerial views of the Diamond Harbour foreshore between 1949 and the present suggest that no further dimensional changes have been made to the jetty. However, it has not been possible to determine whether the jetty has undergone other work with the exception of shelter shed upgrades.

The jetty location has been a threshold point for entry and departure to Stoddart Point Reserve since at least 1858. For most visitors to the reserve and Godley House in the late 19th century and the first half of the 20th century the water passage and access to the reserve via the jetty threshold was an important part of the experience of Diamond Harbour. The jetty's location is a marker of the historical importance of water transport and references Stoddart Point history as a 'leisure outlet' from 1913.

The extant crane, known as a "Handy Billie", has been a fixture on the jetty for over 50 years as noted in 1950s photographs and aerials. The history of this replacement crane is not known.

The *Stoddart Point Reserve Landscape History and Conservation Report* identifies the following as being of relevance to the Stoddart Point Reserve including the wharf:⁷⁸

Christchurch City Council, as the administering body of Stoddart Point Reserve is required to ensure that "where scenic, historic, archaeological, biological, geological, or other scientific features or indigenous flora or fauna or wildlife are present on the reserve, those features ...shall be managed and protected to the extent compatible with the principal or primary purpose of the reserve: provided that any regulations or Proclamation or notification under that Act, or the doing of anything with respect to archaeological features in any reserve that would contravene any provision of the Historic Places Act 1992".

To achieve this requirement Christchurch City Council has prepared the *Stoddart Point Reserve Management Plan 2013* for the reserve which sets out management objectives and policies.

5.6 The Stoddart Point Reserve and Coastal Cliff Network, Diamond Harbour/Te Waipapa Management Plan, 2013

The wharf is excluded from the area of study in the Management Plan. However, it does include the following description of the beach and wharf.

Description Clause 8.8 Diamond Harbour Beach and Jetty

The beach at Diamond Harbour/Te Waipapa currently has an old changing shed and toilet complex. There is some signage on the beach and a track to Waipapa Avenue. The beach has access to the Diamond Harbour jetty and ferry terminal, Diamond Harbour town centre and Morgan's Gully. At full tide the beach can be utilised for swimming. The community has shown on several visits to the area during 2007 and 2008 that the Diamond Harbour jetty is popular for swimming, with the crane being a well utilised feature. People of various ages have shown they have the ability to get into the water and back onto the jetty thanks to the stairs leading to the water.

The jetty is becoming increasingly popular for both commuters and people recreating. The jetty itself is outside of the scope of this management plan. However it is essential to make note of the importance the community places on the jetty as a means of transport and the crane and as a means for recreation. The jetty is also one of the main entrance points for visitors visiting Diamond Harbour/Te Waipapa, and therefore it is an important meeting point, and where visitors disembark and start their visit of the area.

⁷⁸ Louise Beaumont. *Stoddart Point Reserve Landscape History and Conservation Report*. June 2016, p. 101.

Description Clause 8.9 Stoddart Point Reserve (picnic area and domain)

Stoddart Point Reserve fulfils the role of a sports park in Diamond Harbour/Te Waipapa. It is home to a variety of clubs and is referred to in many situations as Stoddart Domain, although this is not an official name. Stoddart Point Reserve also has a picnic area popular for day trippers. The picnic area has long term parking available for those that travel to Christchurch via the ferry. The ferry arrives at the jetty just below Stoddart Point Reserve so fulfils an important role for the community in regards to accessing Christchurch and Lyttelton.

The following applicable issues are identified in Appendix 11.2 that are outside the area included in the scope of the Management Plan area.

Clause 11.2.3 Diamond Harbour ferry terminal and the crane

There has been much said of the ferry terminal at Diamond Harbour jetty. There are conflicts of interest at the current ferry terminal in regards to recreational swimmers, fisher people, private boats, access issues for those with limited mobility and ferry passengers. The jetty has been noted on several site visits as being more popular for swimming than Diamond Harbour Beach. This can be attributed to the old crane that allows swimmers to swing into the water, a popular activity. The crane however, is seen to be an obstruction by people who would like to see limited mobility access onto the ferry. This is because the cranes area of swing is the only place where an access pontoon could be located. This may mean the removal of the crane should the access pontoon be installed. As the Diamond Harbour/Te Waipapa population grows and the commuting population becomes larger, there will be increasing pressure on the jetty and potentially increased conflicts as a result between commuters, boaters and recreation users. Currently this jetty is the only ferry terminal within the Diamond Harbour/Te Waipapa district. This adds pressure onto the car park in both Stoddart Point Reserve and next to the ferry terminal. Once capacity is reached for both, there is limited ability for expansion.

Clause 11.2.5 Recreational opportunities along the waters edge

The Council does not have authority over the foreshore around Diamond Harbour/Te Waipapa. Suggestions have been put forward to reinstate the diving boards that used to be in place near the Diamond Harbour Beach. Others had suggested that a floating pontoon similar to Corsair Bay could be installed at Diamond Harbour/Te Waipapa, either near the jetty or the beach. Much of the water activity at Diamond Harbour/Te Waipapa in regards to swimming appears to occur from the jetty where an old crane is utilised for access into the water.

5.7 Stoddart Point Reserve: An Archaeological Assessment

The Archaeological Assessment of Stoddart Point does not include an assessment of the wharf. It includes a mention of the wharf only in the context of the Waterman's Cottage, copied below.

M36/512: Waterman's Cottage

*The **condition** of the site is unknown. While some building materials were observed in the approximate location of the cottage, these are unlikely to have been associated with the site. The site is heavily overgrown with pine trees and the roots of these are likely to have disturbed any below ground remains, such as building materials, foundations and rubbish deposits.*

*The **context** of the site is high. The site forms part of a relatively intact, although not pristine, archaeological landscape. The site's context is significant because of its association with other sites in the vicinity, including Godley House and the **Diamond Harbour Wharf** to the southwest. Further development or subdivision of Stoddart Point would negatively impact the contextual value of the site.*

5.8 Aims of the Place's Owner

The wharf is owned by the Christchurch City Council while Environment Canterbury controls activities on the water and administers the foreshore and seabed.

Christchurch City Council are seeking to provide improved access for ferry passengers to the wharf that will provide greater safety for users embarking and disembarking the ferry, whilst retaining the recreational use of the wharf, particular for swimmers and people fishing. The proposal is to provide a floating pontoon that can rise and fall with the tide with a sloping ramp connecting to the existing wharf. The proposal in its preferred form has the ramp connecting to the wharf at the current crane location, and the proposal shows the relocation of the crane to the northern end of the wharf. The floating pontoon addition also provides berths for recreational boat users improving this use.

5.9 Outside Influences & Risks

Influences that affect the integrity of the wharf and its interpretive value are principally arise from storm damage, boats colliding with the wharf, inappropriate alterations, additions, repairs and maintenance, and vandalism.

5.10 Condition of the Place

The assessment of the condition of the wharf is based on examination of its visible fabric and is not a detailed assessment scoping work required.

The wharf has been maintained and repaired during its reconstruction in 1915, requiring periodic replacement of structural and decking timbers as they have deteriorated. Due to the harsh marine environment the wharf must endure, this is a cyclical, on-going process that continues today. Major replacement of structural beams, bracing and decking occurred in 2008 with the east, landward half being replaced. Hardwood was used for the structure, continuing the original material use, but treated *Pinus radiata* has been used for the decking. Being a soft wood, the surface of the *Pinus* is prone to softening in the wet environment and with the heavy foot traffic erodes away causing differences in thicknesses between boards with consequent trip-hazard risk. Use of hardwoods for the decking as would have been used originally, may provide a more durable and robust decking material.

Bolt and nail fixings are steel and being in a marine environment are rusting, and where seats and handrails have been painted, rust staining is prevalent. Plain steel bolt fixings of the structural members reflect the material availability and technology used in 1915. In recent times, stainless steel fixings are required in marine environments by the building regulations. These fixings do not weather in appearance and remain more pronounced than that of rusted steel but given the functional, utilitarian use of the wharf and its robust structural timber construction, is considered appropriate and acceptable.

The crane is currently in an unserviceable state and for many years has been used only by people to swing out into the harbour. It no longer serves a practical, functional use, but is very popular for recreation. Of concern, is the armature below the wharf that affects the stability of the crane boom that no longer has its structural braces and restraints and is secured by cargo strops only.

The wharf is maintained on a three-yearly cycle maintaining its serviceability. Current and proposed repair and maintenance work includes deteriorated pile replacement, handrail and seat repairs, work to the bike shelter reinstating the bike rack system and with improvements to the bike shelter's security.

The cyclical maintenance during the life of the wharf since 1915 has retained its original form, technology, and construction with interventions, alterations and additions made to ensure it continues to meet functional needs and changing regulations. These interventions have not reduced the legibility of the wharf as constructed in 1915, although of necessity the authenticity of its original fabric has diminished as the fabric has required replacement.

6. CONSERVATION POLICY & RECOMMENDATIONS

Although the wharf is not listed by HNZPT or scheduled by CCC as an historic place, it is of considerable heritage significance to Diamond Harbour and its development as a holiday resort destination and suburb providing residential accommodation for Lyttelton and Christchurch workers. The wharf developed over time from Mark Stoddart's establishment of his farm at Diamond Harbour with the original jetty dating from the 1850s with extensions made in 1874. In 1915 it was reconstructed and extended to its current form when a regular ferry service was established providing service to the residents of the new residential estate developed in 1913-14. The wharf is consequently of high heritage value to the Diamond Harbour community for its social and historical qualities, and as such should be afforded the same level of respect of those values as if it were a protected building. To this end, it is considered that the conservation principles formulated in the ICOMOS NZ Charter 2010 should be adopted to guide all interventions to the wharf, including statutory upgrades, alterations and additions, repair, and maintenance to ensure that its heritage values are retained.

6.1 Conservation Policy

Appropriate conservation policy included in the ICOMOS NZ Charter 2010 that should be applied to the wharf is:

Policy 6.1.1 That although the wharf is not a listed or scheduled heritage structure, the ICOMOS NZ Charter 2010 be adopted as the guiding document for all work proposed to the wharf including repair, maintenance, statutory upgrades, alterations, and additions to ensure that the social, historical and technological values of the wharf are conserved in the context of a functioning wharf.

Policy 6.1.2 That over-arching Conservation Principles of the ICOMOS Charter for conservation and managing change in the future be based upon recognised conservation practice, which places emphasis on policies of:

- Minimal intervention and loss of original fabric
- Reversibility; any conservation action should be reversible if technically possible, or at least should not prejudice future interventions
- Legibility of new work, and
- Sustainability

Policy 6.1.3 That interventions be permitted that ensure the continued functioning of the wharf but in doing so have due regard to the conservation of its heritage values.

Policy 6.1.4: That the Archaeological Assessment included in this report inform the requirements for compliance with the HNZPT Act 2014.

Policy 6.1.5 That the integrity of the wharf in its 1915 form be respected including its design and the materials used in its construction. This includes the crane that was a later addition, (date unknown, but from written evidence could be as early as 1916).

Policy 6.1.6 That the authenticity of material use and technologies be respected to the fullest extent possible having consideration to the harsh marine environment and required fabric replacement over time.

Policy 6.1.7 That the fabric of the wharf be maintained through the Implementation of a planned Cyclical Maintenance programme.

Policy 6.1.8 That interpretation panels on or adjacent to the wharf be provided that promotes the history of the wharf and its significance in the settlement and development of Diamond Harbour and to raise awareness of the contribution of the wharf to the Diamond Harbour community.

6.2 Implementation of Policy & Recommendations

- 6.2.1 That this Conservation Report be adopted by the Christchurch City Council as the guiding document for all work to the wharf.
- 6.2.2 The use of the wharf since 1915 as a ferry terminal linking Diamond Harbour to Lyttelton and Christchurch beyond is fundamental to its conservation and management.
- 6.2.3 The emphasis should be on the repair of the existing wharf and its structure rather than demolition and replacement.
- 6.2.4 In accordance with the Archaeological Assessment included in this report, that, should evidence of submerged pre-1900 wharf structure be discovered and should it not be possible to leave these in situ, an Archaeological Authority be obtained before it is destroyed, damaged, or modified.
- 6.2.5 That the form of the 1915 reconstructed and extended wharf remains identifiable and this evidence should be retained in future interventions. This includes the shelters, dinghy store and Sea Scouts' boat canopy that contribute to the history and functioning of the wharf and being a response to the needs of the community over time. Future interventions include maintenance, repair, alterations, and additions.
- 6.2.6 That the crane be retained and conserved as a rare surviving example of a crane that was once a common utility feature of the Banks Peninsula bay jetties and wharfs. The crane from its earliest days has provided recreation for swimmers and people jumping off the wharf. Despite no longer serving a functional need, the crane continues to be used for recreation purposes and is of high social value.
- 6.2.7 Additions to the wharf should allow the 1915 form of the wharf to remain evident and additions should be secondary in scale and prominence and should be identifiable as new work.
- 6.2.8 Interventions proposed by the Christchurch City Council 2020 are described in Option 1 below.

OPTION 1: The option proposed by CCC reviewed during the preparation of this report is to locate a ramp from the south side of the wharf to a floating berth. The location of the crane coincides with the access point to the ramp and will require the relocation of the crane to the north leg of the wharf removing it from its historical position and losing evidence of its historical purpose. Relocation would retain the current recreational use of the wharf, although there may be a conflict between fisher people and users of the crane in this location.

OPTION 2: Position the proposed new ferry floating berth to the west of the proposed location with the access ramp coming off the south-west corner of the wharf providing clear space around the crane enabling its retention in its original location.

From a heritage conservation viewpoint, option 2 is the preferred option retaining the crane in its original context that provides evidence of functional requirements of private boat owners using the moorings and wharf.

NOTE: This preference and observation is made in the absence of knowing the technical considerations, design constraints and the criteria for the upgrading of the wharf, nor the implications on the continued operation of the ferry service.

If there is no alternative location for the floating berth and the crane and its recreational use impedes the functional upgrading of the wharf, as a minimum, physical evidence of the crane's original location must be retained on the wharf and photographic interpretation material be provided recording the original location of the crane on the wharf.

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APPENDIX

ICOMOS NZ Charter 2010

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

Revised 2010

Preamble

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

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

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

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

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

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

Purpose of conservation

1. The purpose of conservation

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

In general, such **places**:

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

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

Conservation principles

2. Understanding cultural heritage value

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

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

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

3. Indigenous cultural heritage

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

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

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

4. Planning for conservation

Conservation should be subject to prior documented assessment and planning.

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

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

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

5. Respect for surviving evidence and knowledge

Conservation maintains and reveals the **authenticity** and **integrity** of a **place**, and involves the least possible loss of **fabric** or evidence of **cultural heritage value**. Respect for all forms of knowledge and existing evidence, of both **tangible** and **intangible values**, is essential to the **authenticity** and **integrity** of the **place**.

Conservation recognises the evidence of time and the contributions of all periods. The **conservation** of a **place** should identify and respect all aspects of its **cultural heritage value** without unwarranted emphasis on any one value at the expense of others.

The removal or obscuring of any physical evidence of any period or activity should be minimised, and should be explicitly justified where it does occur. The **fabric** of a particular period or activity may be obscured or removed if assessment shows that its removal would not diminish the **cultural heritage value** of the **place**.

In **conservation**, evidence of the functions and intangible meanings of **places** of **cultural heritage value** should be respected.

6. Minimum intervention

Work undertaken at a **place** of **cultural heritage value** should involve the least degree of **intervention** consistent with **conservation** and the principles of this charter.

Intervention should be the minimum necessary to ensure the retention of **tangible** and **intangible values** and the continuation of **uses** integral to those values. The removal of **fabric** or the alteration of features and spaces that have **cultural heritage value** should be avoided.

7. Physical investigation

Physical investigation of a **place** provides primary evidence that cannot be gained from any other source. Physical investigation should be carried out according to currently accepted professional standards, and should be documented through systematic **recording**.

Invasive investigation of **fabric** of any period should be carried out only where knowledge may be significantly extended, or where it is necessary to establish the existence of **fabric** of **cultural heritage value**, or where it is necessary for **conservation** work, or where such **fabric** is about to be damaged or destroyed or made inaccessible. The extent of invasive investigation should minimise the disturbance of significant **fabric**.

8. Use

The **conservation** of a **place** of **cultural heritage value** is usually facilitated by the **place** serving a useful purpose.

Where the **use** of a **place** is integral to its **cultural heritage value**, that **use** should be retained.

Where a change of **use** is proposed, the new **use** should be compatible with the **cultural heritage value** of the **place**, and should have little or no adverse effect on the **cultural heritage value**.

9. Setting

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

10. Relocation

The on-going association of a **structure** or feature of **cultural heritage value** with its location, site, curtilage, and **setting** is essential to its **authenticity** and **integrity**. Therefore, a **structure** or feature of **cultural heritage value** should remain on its original site.

Relocation of a **structure** or feature of **cultural heritage value**, where its removal is required in order to clear its site for a different purpose or construction, or where its removal is required to enable its **use** on a different site, is not a desirable outcome and is not a **conservation** process.

In exceptional circumstances, a **structure** of **cultural heritage value** may be relocated if its current site is in imminent danger, and if all other means of retaining the **structure** in its current location have been exhausted. In this event, the new location should provide a **setting** compatible with the **cultural heritage value** of the **structure**.

11. Documentation and archiving

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

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

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

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

12. Recording

Evidence provided by the **fabric** of a **place** should be identified and understood through systematic research, **recording**, and analysis.

Recording is an essential part of the physical investigation of a **place**. It informs and guides the **conservation** process and its planning. Systematic **recording** should occur prior to, during, and following any **intervention**. It should include the **recording** of new evidence revealed, and any **fabric** obscured or removed.

Recording of the changes to a **place** should continue throughout its life.

13. Fixtures, fittings, and contents

Fixtures, fittings, and **contents** that are integral to the **cultural heritage value** of a **place** should be retained and conserved with the **place**. Such fixtures, fittings, and **contents** may include carving, painting, weaving, stained glass, wallpaper, surface decoration, works of art, equipment and machinery, furniture, and personal belongings.

Conservation of any such material should involve specialist **conservation** expertise appropriate to the material. Where it is necessary to remove any such material, it should be recorded, retained, and protected, until such time as it can be reinstated.

Conservation processes and practice

14. Conservation plans

A **conservation plan**, based on the principles of this charter, should:

- (i) be based on a comprehensive understanding of the **cultural heritage value** of the **place** and assessment of its **cultural heritage significance**;
- (ii) include an assessment of the **fabric** of the **place**, and its condition;
- (iii) give the highest priority to the **authenticity** and **integrity** of the **place**;
- (iv) include the entirety of the **place**, including the **setting**;
- (v) be prepared by objective professionals in appropriate disciplines;
- (vi) consider the needs, abilities, and resources of **connected people**;
- (vii) not be influenced by prior expectations of change or development;
- (viii) specify **conservation** policies to guide decision making and to guide any work to be undertaken;
- (ix) make recommendations for the **conservation** of the **place**; and
- (x) be regularly revised and kept up to date.

15. Conservation projects

Conservation projects should include the following:

- (i) consultation with interested parties and **connected people**, continuing throughout the project;
- (ii) opportunities for interested parties and **connected people** to contribute to and participate in the project;
- (iii) research into documentary and oral history, using all relevant sources and repositories of knowledge;
- (iv) physical investigation of the **place** as appropriate;
- (v) use of all appropriate methods of **recording**, such as written, drawn, and photographic;
- (vi) the preparation of a **conservation plan** which meets the principles of this charter;
- (vii) guidance on appropriate **use** of the **place**;
- (viii) the implementation of any planned **conservation** work;
- (ix) the **documentation** of the **conservation** work as it proceeds; and
- (x) where appropriate, the deposit of all records in an archival repository.

A **conservation** project must not be commenced until any required statutory authorisation has been granted.

16. Professional, trade, and craft skills

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

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

17. Degrees of intervention for conservation purposes

Following research, **recording**, assessment, and planning, **intervention** for **conservation** purposes may include, in increasing degrees of **intervention**:

- (i) **preservation**, through **stabilisation**, **maintenance**, or **repair**;
- (ii) **restoration**, through **reassembly**, **reinstatement**, or removal;
- (iii) **reconstruction**; and
- (iv) **adaptation**.

In many **conservation** projects a range of processes may be utilised. Where appropriate, **conservation** processes may be applied to individual parts or components of a **place** of **cultural heritage value**.

The extent of any **intervention** for **conservation** purposes should be guided by the **cultural heritage value** of a **place** and the policies for its management as identified in a **conservation plan**. Any **intervention** which would reduce or compromise **cultural heritage value** is undesirable and should not occur.

Preference should be given to the least degree of **intervention**, consistent with this charter.

Re-creation, meaning the conjectural **reconstruction** of a **structure** or **place**; replication, meaning to make a copy of an existing or former **structure** or **place**; or the construction of generalised representations of typical features or **structures**, are not **conservation** processes and are outside the scope of this charter.

18. Preservation

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

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

i. Stabilisation

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

ii. Maintenance

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

iii. Repair

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

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

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

19. Restoration

The process of **restoration** typically involves **reassembly** and **reinstatement**, and may involve the removal of accretions that detract from the **cultural heritage value** of a **place**.

Restoration is based on respect for existing **fabric**, and on the identification and analysis of all available evidence, so that the **cultural heritage value** of a **place** is recovered or revealed. **Restoration** should be carried out only if the **cultural heritage value** of the **place** is recovered or revealed by the process.

Restoration does not involve conjecture.

i. Reassembly and reinstatement

Reassembly uses existing material and, through the process of **reinstatement**, returns it to its former position. **Reassembly** is more likely to involve work on part of a **place** rather than the whole **place**.

ii. Removal

Occasionally, existing **fabric** may need to be permanently removed from a **place**. This may be for reasons of advanced decay, or loss of structural **integrity**, or because particular **fabric** has been identified in a **conservation plan** as detracting from the **cultural heritage value** of the **place**.

The **fabric** removed should be systematically **recorded** before and during its removal. In some cases it may be appropriate to store, on a long-term basis, material of evidential value that has been removed.

20. Reconstruction

Reconstruction is distinguished from **restoration** by the introduction of new material to replace material that has been lost.

Reconstruction is appropriate if it is essential to the function, **integrity**, **intangible value**, or understanding of a **place**, if sufficient physical and documentary evidence exists to minimise conjecture, and if surviving **cultural heritage value** is preserved.

Reconstructed elements should not usually constitute the majority of a **place** or **structure**.

21. Adaptation

The **conservation** of a **place** of **cultural heritage value** is usually facilitated by the **place** serving a useful purpose. Proposals for **adaptation** of a **place** may arise from maintaining its continuing **use**, or from a proposed change of **use**.

Alterations and additions may be acceptable where they are necessary for a **compatible use** of the **place**. Any change should be the minimum necessary, should be substantially reversible, and should have little or no adverse effect on the **cultural heritage value** of the **place**.

Any alterations or additions should be compatible with the original form and **fabric** of the **place**, and should avoid inappropriate or incompatible contrasts of form, scale, mass, colour, and material.

Adaptation should not dominate or substantially obscure the original form and **fabric**, and should not adversely affect the **setting** of a **place** of **cultural heritage value**. New work should complement the original form and **fabric**.

22. Non-intervention

In some circumstances, assessment of the **cultural heritage value** of a **place** may show that it is not desirable to undertake any **conservation intervention** at that time. This approach may be appropriate where undisturbed constancy of **intangible values**, such as the spiritual associations of a sacred **place**, may be more important than its physical attributes.

23. Interpretation

Interpretation actively enhances public understanding of all aspects of **places** of **cultural heritage value** and their **conservation**. Relevant cultural protocols are integral to that understanding, and should be identified and observed.

Where appropriate, interpretation should assist the understanding of **tangible** and **intangible values** of a **place** which may not be readily perceived, such as the sequence of construction and change, and the meanings and associations of the **place** for **connected people**.

Any interpretation should respect the **cultural heritage value** of a **place**. Interpretation methods should be appropriate to the **place**. Physical **interventions** for interpretation purposes should not detract from the experience of the **place**, and should not have an adverse effect on its **tangible** or **intangible values**.

24. Risk mitigation

Places of **cultural heritage value** may be vulnerable to natural disasters such as flood, storm, or earthquake; or to humanly induced threats and risks such as those arising from earthworks, subdivision and development, buildings works, or wilful damage or neglect. In order to safeguard **cultural heritage value**, planning for risk mitigation and emergency management is necessary.

Potential risks to any **place** of **cultural heritage value** should be assessed. Where appropriate, a risk mitigation plan, an emergency plan, and/or a protection plan should be prepared, and implemented as far as possible, with reference to a conservation plan.

Definitions

For the purposes of this charter:

Adaptation means the process(es) of modifying a **place** for a **compatible use** while retaining its **cultural heritage value**. **Adaptation** processes include alteration and addition.

Authenticity means the credibility or truthfulness of the surviving evidence and knowledge of the **cultural heritage value** of a **place**. Relevant evidence includes form and design, substance and **fabric**, technology and craftsmanship, location and surroundings, context and **setting, use** and function, traditions, spiritual essence, and sense of place, and includes **tangible** and **intangible values**. Assessment of **authenticity** is based on identification and analysis of relevant evidence and knowledge, and respect for its cultural context.

Compatible use means a **use** which is consistent with the **cultural heritage value** of a **place**, and which has little or no adverse impact on its **authenticity** and **integrity**.

Connected people means any groups, organisations, or individuals having a sense of association with or responsibility for a **place** of **cultural heritage value**.

Conservation means all the processes of understanding and caring for a **place** so as to safeguard its **cultural heritage value**. **Conservation** is based on respect for the existing **fabric**, associations, meanings, and **use** of the **place**. It requires a cautious approach of doing as much work as necessary but as little as possible, and retaining **authenticity** and **integrity**, to ensure that the **place** and its values are passed on to future generations.

Conservation plan means an objective report which documents the history, **fabric**, and **cultural heritage value** of a **place**, assesses its **cultural heritage significance**, describes the condition of the **place**, outlines **conservation** policies for managing the **place**, and makes recommendations for the **conservation** of the **place**.

Contents means moveable objects, collections, chattels, documents, works of art, and ephemera that are not fixed or fitted to a **place**, and which have been assessed as being integral to its **cultural heritage value**.

Cultural heritage significance means the **cultural heritage value** of a **place** relative to other similar or comparable **places**, recognising the particular cultural context of the **place**.

Cultural heritage value/s means possessing aesthetic, archaeological, architectural, commemorative, functional, historical, landscape, monumental, scientific, social, spiritual, symbolic, technological, traditional, or other **tangible** or **intangible values**, associated with human activity.

Cultural landscapes means an area possessing **cultural heritage value** arising from the relationships between people and the environment. **Cultural landscapes** may have been designed, such as gardens, or may have evolved from human settlement and land use over time, resulting in a diversity of distinctive landscapes in different areas. Associative **cultural landscapes**, such as sacred mountains, may lack **tangible** cultural elements but may have strong **intangible** cultural or spiritual associations.

Documentation means collecting, **recording**, keeping, and managing information about a **place** and its **cultural heritage value**, including information about its history, **fabric**, and meaning; information about decisions taken; and information about physical changes and **interventions** made to the **place**.

Fabric means all the physical material of a **place**, including subsurface material, **structures**, and interior and exterior surfaces including the patina of age; and including fixtures and fittings, and gardens and plantings.

Hapu means a section of a large tribe of the **tangata whenua**.

Intangible value means the abstract **cultural heritage value** of the meanings or associations of a **place**, including commemorative, historical, social, spiritual, symbolic, or traditional values.

Integrity means the wholeness or intactness of a **place**, including its meaning and sense of **place**, and all the **tangible** and **intangible** attributes and elements necessary to express its **cultural heritage value**.

Intervention means any activity that causes disturbance of or alteration to a **place** or its **fabric**. **Intervention** includes archaeological excavation, invasive investigation of built **structures**, and any **intervention** for **conservation** purposes.

Iwi means a tribe of the **tangata whenua**.

Kaitiakitanga means the duty of customary trusteeship, stewardship, guardianship, and protection of land, resources, or **taonga**.

Maintenance means regular and on-going protective care of a **place** to prevent deterioration and to retain its **cultural heritage value**.

Matauranga means traditional or cultural knowledge of the **tangata whenua**.

Non-intervention means to choose not to undertake any activity that causes disturbance of or alteration to a **place** or its **fabric**.

Place means any land having **cultural heritage value** in New Zealand, including areas; **cultural landscapes**; buildings, **structures**, and monuments; groups of buildings, **structures**, or monuments; gardens and plantings; archaeological sites and features; traditional sites; sacred **places**; townscapes and streetscapes; and settlements. **Place** may also include land covered by water, and any body of water. **Place** includes the **setting** of any such **place**.

Preservation means to maintain a **place** with as little change as possible.

Reassembly means to put existing but disarticulated parts of a **structure** back together.

Reconstruction means to build again as closely as possible to a documented earlier form, using new materials.

Recording means the process of capturing information and creating an archival record of the **fabric** and **setting** of a **place**, including its configuration, condition, **use**, and change over time.

Reinstatement means to put material components of a **place**, including the products of **reassembly**, back in position.

Repair means to make good decayed or damaged **fabric** using identical, closely similar, or otherwise appropriate material.

Restoration means to return a **place** to a known earlier form, by **reassembly** and **reinstatement**, and/or by removal of elements that detract from its **cultural heritage value**.

Setting means the area around and/or adjacent to a **place** of **cultural heritage value** that is integral to its function, meaning, and relationships. **Setting** includes the **structures**, outbuildings, features, gardens, curtilage, airspace, and accessways forming the spatial context of the **place** or used

in association with the **place**. **Setting** also includes **cultural landscapes**, townscapes, and streetscapes; perspectives, views, and viewshafts to and from a **place**; and relationships with other **places** which contribute to the **cultural heritage value** of the **place**. **Setting** may extend beyond the area defined by legal title, and may include a buffer zone necessary for the long-term protection of the **cultural heritage value** of the **place**.

Stabilisation means the arrest or slowing of the processes of decay.

Structure means any building, standing remains, equipment, device, or other facility made by people and which is fixed to the land.

Tangata whenua means generally the original indigenous inhabitants of the land; and means specifically the people exercising **kaitiakitanga** over particular land, resources, or **taonga**.

Tangible value means the physically observable **cultural heritage value** of a **place**, including archaeological, architectural, landscape, monumental, scientific, or technological values.

Taonga means anything highly prized for its cultural, economic, historical, spiritual, or traditional value, including land and natural and cultural resources.

Tino rangatiratanga means the exercise of full chieftainship, authority, and responsibility.

Use means the functions of a **place**, and the activities and practices that may occur at the **place**. The functions, activities, and practices may in themselves be of **cultural heritage value**.

Whanau means an extended family which is part of a **hapu** or **iwi**.

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