



New Zealand FAMILY TREE



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Te Rakau Whakapapa o Aotearoa

P.O. Box 13-301, Armagh, Christchurch 8141

Arthur's Pass by Roger Allen

I have spent some time around the Arthur's Pass area, but I certainly was not the first in my family to cross the Pass.

Arthur's Pass road was opened in 1866. The first gold shipments from the West Coast gold fields arrived in Nelson February 1865. Within three weeks 2500 gold diggers crossed to the Coast via Harpers Pass. Moorhouse sent Arthur and George Dobson to find a more suitable route as Harpers Pass was so damaged it was dangerous. Even today it is only a tramping track and is a very demanding trip especially on the Taramakau River side. It was decided to develop Arthur's Pass under the direction of the Dobson brothers, engineers who were based in Christchurch. Westland was part of Canterbury in those days. By October 1865 a four-foot track (1.2 metre) had been cut. By the end of 1865, 1303 men had used the route. In March 1866 the coach road was officially opened.

Great Grandfather Daniel Pankhurst was a goldminer in Otago and according to the MacDonald Files was at Gabriels Gully in 1861. Family oral history records him as being on the Westcoast fields. He reportedly returned by coach to Christchurch, with George Dobson was following a little time later.

Members of the Burgess Gang waylaid George Dobson, believing he was a goldminer carrying gold. They murdered him. This gang later moved north to the Nelson area where they committed further murders, particularly on the Maungatapu Road. These events are well documented. George was murdered on 26 May 1866. If our oral history is correct, Daniel was returning to Christchurch on the coach that day. He must have travelled over to the Coast at an earlier date. It would seem he would have been one of the first to cross Arthur's Pass by coach. Our family oral history about Daniel is not very

detailed but generally accurate. He gave up gold mining and was living in Christchurch in the 1870s and was in partnership as a butcher at that stage.



*Great Grandfather Daniel
Pankhurst; Goldminer*

Arthur Hatch and Arthur's Pass early 1920s

In the early 1920s Val Allen's father Arthur Hatch, my father-in-law, visited the area several times. A group of friends along with his father, Val's grandfather, stayed for weekends. They were a musical family and I think the evenings were taken up playing music with the friends who were with them. They were all keen brass bandsmen.



*The party outside the hut with their
instruments. Arthur Hatch is front
left.*

Val's father had a lifelong interest in brass bands. When he taught at Christchurch Technical College and the Polytechnic he instructed and conducted the bands.

There is a photograph album with many pictures of these trips but only two have been chosen to show what the road was like in 1919-1923.



Apparently, they walked considerable distances during the day and on one occasion crossed “The Pass” and walked down to where the road levelled out to Otira.

Arthur Hatch told me when he was in that position the coach came down the road at full gallop. The coach would have been like that in the picture below. It was drawn by five horses. I understand the least experienced horse was between the two

leading horses who were the most competent. They could guide new animals. The horses would then graduate to the shafts and finally would become the lead horses.



Just before “The Pass” levels out there is a sharp “s” bend. Arthur observed the horses coming into this bend at full gallop. The stones from the hooves of the animal closest to the edge, shot over the bank and

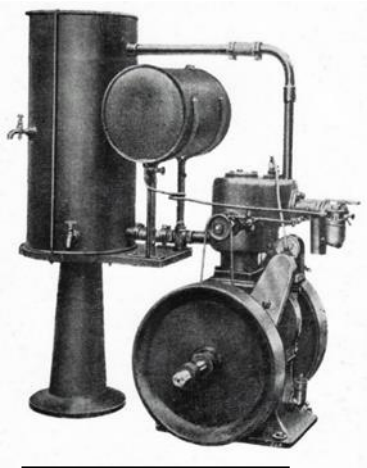
when the coach moved into the return part of the “s” the stones from the hooves of other horse went over the other bank. That illustrated the width of the road and the competence of the horses and the driver.

These coach drivers had an air of daring. My father worked with one. He told my father an English tourist came to him and asked if he would take it easy over the pass as his wife was very nervous. He gave the driver £5 equivalent to \$10, which was a week’s wages. He pocketed the money and made a record trip.

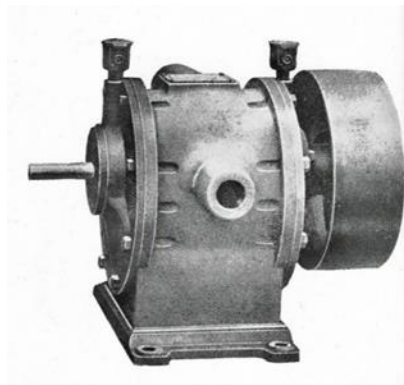
The last horse drawn coach went over Arthur’s Pass in 1928.

Geoff Allen and his trip to the coast in the 1920s

My father Geoff served his time as an Apprentice fitter and turner at Andersons Engineering Christchurch. Andersons at that time were producing milking machines. My father made both the petrol engine and the pump. Apparently, a high degree of skill was required when making this equipment. The first successful machine in the world was invented by a Wairarapa dairy farmer in about 1916. There had been several previous attempts with varying success. By 1928 these machines were installed all over New Zealand often in areas with no electrical supply. Hence the need for a petrol engine.



Petrol Engine



Vacuum Pump

They needed regular maintenance and my father travelled to the coast to carry out this work.

He travelled there immediately after the 1929 Murchison earthquakes on his motor bike (see next page). Even then the roads were rougher than usual because of the quakes. In those days Arthur's Pass was the only access from Canterbury. I know he went as far south as Ross and as far north as Murchison. When he went to Ross the roads were too rough for his motorbike and the farmer lent him a horse. Dad had no skill as a horse rider and when he arrived at the farm his behind was so sore, he could hardly walk. He finished the maintenance and went to put his gear on the horse but it bolted home. He had to walk back. At Murchison, he refuelled his bike. In those days there were no petrol pumps, and he got the fuel from a drum which had stones in it left from the quake. He said those stones were still rattling in the bike's tank when he sold it.



*The Indian motor bike and side car
on the West Coast Road 1929*

Arthur's Pass Road



Roger Allen

Although I spent a lot of time around the Arthur's Pass area I cannot remember when I first crossed it as I was usually towing a boat, or a caravan and towing vehicles were banned. The Pass was not upgraded for towing vehicles until the late 1990s.

I did take a class to Arthur's Pass Lodge for outdoor education in December 1970. It was one of the first classes to visit just after Paddy Freany opened it that year.

Paddy was a very interesting man. He had been a British paratrooper and was dropped into Indonesia during the height of the troubles in the 1960s. The British were worried that the Indonesians would cause trouble in their Northern Borneo protectorate. They put observers in to keep a check on possible infiltration. Whilst there, Paddy lived with the nomad tribes in their communal huts. So, before he came to New Zealand, he had had considerable experience in wild untamed jungle.

Paddy gave up the Outdoor Education Lodge and became the owner of the Bealey Hotel.

Paddy gained world attention when in 1993 he, Rochelle Rafferty and Sam Waby reported seeing a moa in the Harper River / Arthur's Pass area. They were invited to speak to the New Zealand Skeptics Society. This exchange is reported on the Society's website.

The area in which they maintain they saw the moa was around the Craigieburn Range. It is not very accessible and has had restricted entry since the 1950s, or perhaps even earlier.

Having walked this area, I can say it is very rugged. The south side of the Harper River had the thickest and biggest pig fern I have ever encountered. It was at least a metre high and heavily intertwined. Any manner of animal could have been hiding close to us as we struggled through the tangle. We would have been totally unaware of any animal hiding there. The rest of the topography was very rugged.



Note Colin standing on the cliff.

This is an example of some of the erosion in the Harper River area. Colin is standing in the top left quarter of the photo and gives some appreciation of the rugged nature of the terrain.



A scene looking down from the Craigieburn Range to where the previous photo was taken.

Sam Waby had been deer stalking for 30 years and was very experienced bushman. He was a teacher at Aranui High School and when discussing the event with his colleagues he said, "I know what I saw."

I too have my opinion.

Annie Hickman Hiatt Nurse, by Kevin White

Annie Hickman Hiatt was born in Bosbury, Herefordshire, England on 2nd November 1865. Her father was **Matthew Edward Hiatt** and her mother **Mary Hickman**. Matthew farmed at ‘*Nashend*’, a 217 acre farm, which employed 6 men and two boys (1871 Census). “*Nashend*” was near the village of Bosbury. Annie came from a family of ten children. The farmhouse was a large 17th century construction and is now listed with the National Trust.



Annie Hickman Hiatt

In 1877, Matthew decided to emigrate to New Zealand with his family of twelve. They were well off, so Matthew booked the saloon deck of the “*Dallam Tower*.” An eleventh child was born in Kaiapoi in 1879.

The family settled in the Kaiapoi area and began farming. They called their farm ‘*Tarrington*’. Matthew involved himself in local politics and was on a number of boards. Annie began working as an untrained nurse in 1889.

In 1892, a new nurse training programme was started at the Christchurch Public Hospital. Annie began work as a trainee nurse. This was the first attempt at legitimising nursing as a profession. At a nursing reunion in 1951, Annie recalls the conditions at the training school.

Per *Dallam Tower* (Captain Davies), from London, October 19.—For Otago: Saloon—Mr **Matthew Hiatt**, Mrs **Hiatt**, Miss **Mary M. Hiatt**, Miss **Sarah F. Hiatt**, Miss **Annie H. Hiatt**, Mr **Charles E. Hiatt**, Mr **Richard W. Hiatt**, Miss **Ada C. Hiatt**, Miss **Norah E. M. Hiatt**, Master **John L. Hiatt**, Master **Frank Hiatt**, Mr **John Ayrton**, and Mrs **Atkinson**. Second Cabin—Mrs **H. Cooper**, Miss **Fanny Cooper**, Mr **Sydney H. Cooper**, Mr **John Richardson**, Miss **F. P. Pheney**, Mr **M. Nicholson**, Mr **Henry J. Shaw**, Mrs **Shaw**, and Miss **Ella Shaw**. Steerage—Hugh **Carson**, Elizabeth **Carson**, Alfred **Carson**, Elizabeth **Carson**, Charlotte **Carson**, Chas. **Joseph**, Isabella **Joseph**, John **V. Ridley**, Edward **McQuillan**, John **W. Passman**, John **Hardwick**, Annie **Hardwick**, Edward **Hardwick**, Edith **Hardwick**, Thomas **Hardwick**, George **Hardwick**, Ada **Hardwick**, Wm. **Dovle**, and Thomas **Turner**.

“Some nurses were housed in attics above the wards. There was no bathroom for the nurses, we had to use the children’s bathroom, the same bathroom was also used to bath the dog!”

Annie completed her state finals in 1894 and continued to work at Christchurch Hospital. In 1896 she then began working for the Nurse Maude Association. On her 90th. birthday Annie was interviewed by the Press. She

stated that there was no formal State registration for graduating nurses, but on the suggestion of Nurse Maude who was Matron at the hospital, graduates could apply to England for the badge of Royal British Nurses Association. She did so and paid out three guineas. She still had her badge in a chocolate box and eagerly showed the interviewer.

Tensions had been building in South Africa throughout 1899. Two weeks before the official outbreak of war, New Zealand offered Britain support. War was declared on 11th October 1899. The Anglo – Boer War was the first conflict to involve any New Zealand troops.

Late in 1899, there had been an outbreak of enteric fever among the troops at Bloemfontein and the British Government had asked the colonies to send nurses. Annie volunteered along with three other Cantabrians. They left for South Africa on board the *Lincolnshire* on the 20 January 1900.

By the time peace was concluded two and a half years later, ten contingents of New Zealand volunteers totalling more than 6500 men (plus 8000 horses) had sailed for South Africa, along with doctors, nurses, veterinary surgeons and about 20 schoolteachers. 71 New Zealanders were killed in action or died of their wounds, with another 159 dying in accidents or from disease.



The four Canterbury nurses (left to right) Sister Annie Hiatt, Sister Gertrude Littlecott, Sister Emily Peter and Sister Grace Webster



The four NZ nurses in Natal

The first four nurses to volunteer to serve as nurses in South Africa, were all from Canterbury.

This photo was taken at Number 4 General Hospital at Mooi River, in Natal. This was their first placement. Mooi River was 50 miles from Ladysmith. The

conditions were appalling. Sister Emily Peter described some of the conditions. “I found that I had to take the milk into my own hands, as it was continually going bad through being put in dirty basins, bottles etc. The doctors were all very pleasant, but as they came from ambulance corps, whose only duty is to pick up the injured on the field, they had no notion or cleanliness or antiseptics. The rooms were filthy, everything I touched was dirty. I had only one old table napkin that I looted to dry everything on.” It was the largest field hospital that was ever known – all under canvas. “We have to go about in gumboots and mackintoshes as we go about our work in them from tent to tent.”

Later Annie was moved to a field hospital at Middleburg in the Transvaal. At this field hospital she was placed in charge of the nursing group. At this camp she would have been nursing New Zealanders. At the end of November 1900 three of the nurses were asked to accompany some sick and injured soldiers back to the UK on the hospital ship ‘*Simla*’. Some of the senior management thought that it would be a great break for the nurses who had been under tremendous pressure whilst working in atrocious conditions. The nurses were responsible for 230 patients between them and to their credit, they only lost three soldiers on the journey to the UK. The nurses enjoyed a Christmas break in London before returning to Durban in late January 1901. This time Annie was moved to No. 13 Stationary Hospital at Pinetown Bridge.



Annie's medical pouch

When the war was over, she returned to New Zealand on the ‘*Orient*’ in July 1902, two and a half years later. The arrival in New Zealand in August was delayed, as there had been an outbreak of measles on board the troop ship. The ‘*Orient*’ carried around 1100 war veterans. It is estimated that around 30 New Zealand women worked in South Africa as nurses. Annie’s equipment pouch was gifted to “The Christchurch Nurses’ Memorial Chapel”. The pouch hung from the waist and contained forceps, thermometer, a probe and a morphine box. It was donated to the museum by her great niece Rachael Milner.

According to local historians, the work of the Kaiapoi nurses was well known within the district and some felt that their inspirational work was the reason that so many of the local woman enrolled in nursing courses.

These nurses were all volunteers. Nursing did not become a part of the official army nursing service until WW1 broke out.



Annie was awarded both the Queen's South Africa Medal & the King's South Africa Medal in recognition of her extensive war service. In total, 587 nurses received the King's South Africa medal, but only six were New Zealanders, including Annie. Annie's medals are on display at the Auckland War Memorial Museum. She is also remembered on the Kaiapoi Veterans Memorial on the banks of the Kaiapoi River.

On their return to Kaiapoi, there was a public presentation for the troops and nurses. The Mayor presented each of the troopers, regardless of whether they had seen action or not, a gold brooch. Included in the presentation list was Captain David Cossgrove, who in 1908 was responsible for developing Boy Scouts in New Zealand. He was also New Zealand first National Scout Commissioner. Annie was presented with a gold cross brooch set with rubies. It represented the nurses' Red Cross.

Annie soon returned to nursing, first in Kaiapoi, then later moving into Christchurch to work at both the Public Hospital and St Georges. Annie was at the first meeting of the Committee of St. George's Hospital.

Annie had a sister Fannie Constance Hiatt who was two years younger than Annie. Fannie was a teacher. Annie and Fannie were quite close and shared a home together, initially in Slater Street in Richmond, then later in Weston Road St. Albans. They remained spinsters all their lives.

Fannie became heavily involved in "The Friends of St. Georges" charity. Fannie died on 14 March 1942 at St. George's Hospital. In April 1942 the staff

library was named in her honour. She had completed 13 years as the charity's secretary.

Annie herself became very involved with the "The South African War Veterans Association" and was its Vice President from 1933 – 1954. In 1955, when the

HIATT, Annie Hickman—On February 21, 1957, at Christchurch, third daughter of the late Matthew and Mary Hiatt, of Kaiapoi; aged 91 years. No flowers. Private Funeral. Lamb, A., and Hayward, Ltd., 292 Cashel street.

Governor General, Sir Willoughby Norrie visited the clubrooms in Christchurch, she was introduced to him. She was in her late 80s at the time.

Annie died on 21 February 1957. She was 91. In her will, Annie bequeathed set amounts to each of her nieces and nephews. Any money left over was bequeathed to St. George's Hospital. Both Annie & Fannie had private cremations. Their ashes were scattered by the family. Sadly, there was no lasting memorial to these sisters. However, on 21 February 2000, their services were finally recognised when the Hiatt Chambers was opened at St. Georges Hospital. This was a fitting memorial to the sisters and their sister-in-law Elizabeth (Mrs. Frank Hiatt), who also served for over 50 years as a "Friends of St. Georges" volunteer.

"The Hiatt Consulting Chambers at St George's Hospital is dedicated to Annie and her sister Fannie Hiatt who both worked there."

Lauren Harcourt, Researcher for the Christchurch Nurses' Memorial Chapel Christchurch. Annie is also remembered at the Nurses Chapel with a special display about her life.

Resources

<https://nzhistory.govt.nz/media/photo/new-zealand-south-african-war-nurses>

Lauren Harcourt (researcher) – "The Christchurch Nurses' Memorial Chapel"

<https://www.aucklandmuseum.com/war-memorial/online-cenotaph/search>

Lorraine James - Cenotaph Project

"100 Years New Zealand Military Nursing" by Sheryl McNabb

"While You're Away: New Zealand Nurses at War 1899-1948" by Anna Rogers

President's Annual Report 2023

Last year I began my report with my concerns regarding falling membership and difficulty financially, keeping our head above water.



Thankfully, I am able to report that this year 2022 / 2023 has been a bumper year. We held three major membership drives, our Open Days in Heritage Week, the Family History EXPO held at Turanga and a stall at the Hororata Highland Games. These promotions offered membership at a special rate of \$20 and these promotions proved popular. We managed to sign on 31 new members – I'll say that again 31 new members!

With these new memberships and two other financial boosts, we have finished the year in a healthy financial state.

When the main computer crashed, we feared that we may have had to buy a new one. We began applying for a Rata Foundation Grant. This process involved contacting two City Councillors for funding support. On the suggestion of Counsellor Jake McLellan, we applied for two surplus CCC library computers. Within a week we had two stand-alone computers that were in excellent condition. We made another application, this time for a one-off grant for local community groups and we managed to secure \$600 towards ongoing expenses. We also had a fundraiser filling advertising envelopes for AVO industries, who gave us a very generous donation.

The other highlight for the year has to have been the Field Trip to Nelson. This trip was superbly organised by Simon Courtney. We were dined, entertained, informed, educated and hosted by a variety of experts in Nelson's family history. A great weekend.

All organisations have volunteers, and we have many valued volunteers who need to be publicly thanked. I'll begin with Ray & Mary Pointon for their doggedness in upgrading our library records. Our committee Jill, Heather, Barbara, Judith, Philip, Elwyn & Margaret for their library, committee and meeting support. Thanks also to Tony Gordon and Stuart Taylor for upgrading the computer systems. I also have to thank Tony for keeping our membership

records up to date and for distributing our e-newsletters and e-magazines. And finally, to Trevor & Jill Lord for their ongoing support in allowing us to use the library rooms for research and their home for our BBQ.

We look forward to another exciting year ahead, with a dinner in July, a Family History EXPO in August, the Heritage Festival in October, the Hororata Highland Games in November and a field trip to Waimate in March 2024. We have also organised some excellent speakers.

Onwards and upwards! Many thanks for your support.

Kevin White

PROGRAMME SEPTEMBER – NOVEMBER 2023

All meetings are held on the first Sunday of the month at 2 p.m. at the Elmwood Bowling club, Heaton Street, unless otherwise stated.

Sunday 3 September 2023

Trevor Lord talks about the conversion and restoration of a former Wellington Electricity Department substation into a modern residential apartment in the Art Nouveau style.

Sunday 1 October 2023

Evelyn McIver-Keeley talks about her new book “**With Grace – her story and place in Campbell history - 1642–1856**” the history of three women in her Campbell clan family in Scotland.

Sunday 5 November 2023

Tony Gordon will introduce a video from the 2023 RootsTech conference, “***DNA Basics: An Introduction to DNA and Genealogy***” presented by Beth Taylor. Followed by a Q & A session.

The Lychgates & Yew Trees of Christchurch

by Kevin White

If you are a fan of the English television series, “*Midsomer Murders*” or “*The Vicar of Dibley*” lychgates would be a familiar sight. Lychgates are arch shaped structures found at the entrance to church yards or cemeteries. The lychgate marks the division between consecrated and public grounds and was the place where the bearers sheltered with the coffin before a burial. The lychgate to the right was filmed in the 2002 episode “Ring out your dead” which starred Hugh Bonneville amongst others. The actual lychgate can be seen in St. Leonard’s Churchyard, Watlington, Oxfordshire.



Christchurch is a very English city, therefore it is no surprise that early pioneers brought with them the burial traditions from their home villages in England.

Christchurch has a number of historical lychgates attached to church grounds and they all have interesting histories. There are also two lychgates at the entrance to public cemeteries. Most of the lychgates in Christchurch have a Heritage New Zealand classification. Yew trees are also a graveyard tradition from England. Yew trees are planted to symbolise death and the journey of the soul from this life to the next. This belief has continued for thousands of years. Some people believe that yew trees planted on consecrated grounds were a source of English longbows. The yew wood is very springy and ideal for making bows. Despite many battles involving longbows, the yew trees of English churchyards have survived.



St. James, Harewood



The Barbadoes Cemetery lychgate

Apart from the religious significance of yew trees in churchyards, there are other reasons for their presence. Yew trees are poisonous to sheep and cattle, maybe a hedge of yew trees would deter cattle from wandering onto sacred ground. Others believe that the yew tree seeds, needles and bark help breakdown those that are buried. The toxicity of the yew

is well known. A dose of 100 grams of chopped leaves could kill an adult. In fact, the witches in Macbeth concocted a poison that includes “slips of yew silvered in the moon’s eclipse.” Another Saxon belief, that was carried on by the Christians, was that yew trees symbolised eternity and resurrection.

Whatever the reason, most graveyards and cemeteries in Christchurch have carried on the English tradition. One church, St. James in Harewood Road has two huge yew trees planted next to a lychgate which was erected in 1950. This lychgate is a commemoration of a local family, the Stanleys, who arrived in Lyttelton on the *‘Randolph’* in 1850.

In Christchurch, the advent of public cemetery burials began to take precedence over churchyard burials, with the first public cemetery, Barbadoes, opening in 1851. However, this cemetery was divided into three denominational sections, so a lychgate was used. The cemetery was closed in

1885 and fell into disrepair and eventually the original lychgate was demolished. However, a roofed structure (lychgate) was erected in the 1990s to replace it. There are many fine examples of yew trees growing in the cemetery. A yew tree at Fortingall, Scotland, is estimated to be 1500 years old.



Avonside lychgate

The Holy Trinity Anglican Church & Cemetery in Avonside Linwood, was opened by the newly arrived Bishop Harper in 1857. The church was severely damaged following the Canterbury earthquakes and has been demolished. However, the site has significance for its

graveyard and associated lychgate. The lychgate was donated by a Mrs Palairt, who also gifted the chancel and organ chamber to the church. The lychgate was originally one of a pair, designed by Benjamin Mountfort in 1868. It suffered badly in the 2011 earthquake, but thankfully it was re-erected. This is hardly surprising, as the street fronting the new lychgate is named Lychgate Close!

So, what is a lychgate and what is its purpose? A lychgate is a covered entrance to churchyard. The word lych is Saxon in origin, lych is Saxon for corpse. Before the advent of



mortuaries, mourners would bring their recently departed to the lychgate and place them on the bier, a small platform inside the lychgate. The lychgate gave shelter from the rain while the mourners waited for the priest to come. When the priest arrived, they would begin the first part of the ceremony. They then moved the body onto consecrated ground. The lychgates were traditionally made from wood and would often have elaborate carvings. Many were the made from the bequests of wealthy parishioners. The lychgate roofs were traditionally tiled with wood or clay and some were thatched. As the lychgates were made from wood, they would often rot away, but were usually replaced by another generation of parishioners.



Christ's College has a lychgate in the wall which allows entrance into the Botanical Gardens. Although it is called a lychgate, it was originally a door portal., which was repositioned during the rebuild of the College.

Linwood Cemetery does not have a lychgate, but it does have many historic yew trees.



Lychgate at St. Mary's Addington with the belfry in the background.

Addington Cemetery does not have a lychgate either, but it also has many yew trees. One yew tree completely covers the huge Campbell gravesite. Sadly, the Campbell monument fell during the quake, taking some of the yew tree and the neighbouring gravesite's fence with it.

Not far away from Addington Cemetery is St. Mary the Virgin Church in Church Square. This is probably one of the prettiest settings for a church in Christchurch. The land that forms the square was donated by an early Cantabrian, Henry Sewell. Sewell originally owned a huge area that was later subdivided to form the suburb of Addington He provided land for the church as part of

Church Square. The grounds have a lychgate and a belfry. The belfry commemorates Hon. Richard John Seddon.



The original porchway (seen here on the left) is now a lychgate leading to an avenue of yew trees.

The citation reads – “This belfry is erected by friends, parishioners and the Lancashire **“Besses ‘O Th’ Barn”** Band to the memory of New Zealand’s great statesman and humanist, Richard John Seddon”. It continues with his birth and death details. You may well ask what is the **“Besses o’ th’ Barn”** Band? It is one of the oldest surviving brass bands in the world and dates back to 1818. It has wowed audiences all over the world. In 1907 the band was touring New Zealand and decided to contribute to the Seddon Memorial Fund by putting on a series of concerts. Richard John Seddon had a long association with the St. Marys.

The lychgate at St. Mary’s is a fine example of a modern lychgate. It was built in 1921 and commemorates those who have fallen from the district in World War 1. It has elaborate carving and well-formed swinging gates, but no biers.

The lychgate at St. Peters, Church Corner started life as part of the original church built of wood and stone. It was a porchway. When the original church was demolished, after the 2012 quakes, the porchway was moved to the end of the path leading to the new church and it became a lychgate.

It is built from Akaroa timber and was built in 1858. It has been partly restored. It now looks out of place being so far from the church, but it does lead to a magnificent avenue of 17 yew trees. These yew trees seem to frame the new church. It is a pity that an ugly Vibrapac brick electrical control unit had to be placed next to the historic lychgate.



St. Johns Methodist Church, Bryndwr

Lychgates are usually an Anglican tradition, but St. John's Methodist church in Bryndwr, has a well-constructed lychgate. This gate commemorates the Methodist pioneers responsible for setting up Methodist congregations in Christchurch. St. Johns opened on 3rd November 1928 and the lychgate was unveiled in 1929. The church and lychgate were designed by Roy Lovell-Smith. Like many other churches in Christchurch, it suffered badly during the quakes, but is now fully restored.

Not all churches in Christchurch were able to be restored after the quakes. Sadly, the All Saints Anglican church in Wakefield Terrace in Sumner suffered a complete loss. The hillside behind the church sent tonnes of rocks down on to the church grounds. EQC deemed that this whole area would be red-zoned and would not allow any structures to be rebuilt.

Thankfully the stone lychgate, a stone wall street boundary and the memorial garden were saved, thanks to an agreement between the Church Property Trustees and the Christchurch Earthquake Recovery Authority (CERA). However, the lychgate now sits forlornly behind a steel barrier fence with entry onto the grounds barred with locks and chains.



*All Saints, Sumner.
Before the quakes
(left), as of now
(right).*

There will be some of you crying out, “What about the lychgate at Kaituna Valley, or the lychgate at Halswell Quarry or even the lychgate at St. Mary's Halswell Road?”

For the purpose of this article, I have concentrated on the lychgates within the traditional Christchurch City boundaries.

There are many fine examples of lychgates and yew trees and long may this tradition continue in what is a very English city.

Submitting Articles

Any members who may possess an interesting story pertaining to family or early historical matters and especially to the greater Canterbury area, or anywhere in New Zealand, are invited to write about it and submit it to the editor for inclusion in our future issues.

Any matter may be written down or typewritten and provided facts of the story, names etc., are clearly indicated, we can do the editing if you consider you are not that good at putting down a story. If you have a computer and e-mail facilities, this is the best way to submit material as it can be edited on receipt and inserted directly into our publishing program.

Regarding photographs: the best way is to submit electronic images in either a JPEG, TIFF or PDF format as reproduction proves better and sharper. However, a good photocopy will generally be adequate.

If e-mail is preferred the address to send articles, photos and stories to is: **philipcreed@xtra.co.nz** or address any packages or correspondence to: The Editor, 28 Ensors Road, Opawa, Christchurch 8023.

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“Te Rakau Whakapapa o Aotearoa”

e-mail: familyhistory.nz@hotmail.com

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Society Contact – Margaret White Phone 021 210 8668

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