



HERITAGE NEW ZEALAND
POUHERE TAONGA

New Zealand Heritage List/Rārangi Kōrero – Review Report for a Historic Place
**St Mary's Church Presbytery (Former) (List No. 1532, Category 2),
BLENHEIM**



St Mary's Presbytery (Former), Blyss Wagstaff, Heritage New Zealand, 9 August 2022

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Disclaimer

Please note that entry on the New Zealand Heritage List/Rārangī Kōrero identifies only the heritage values of the property concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.

Archaeological sites are protected by the Heritage New Zealand Pouhere Taonga Act 2014, regardless of whether they are entered on the New Zealand Heritage List/Rārangī Kōrero or not. Archaeological sites include 'places associated with pre-1900 human activity, where there may be evidence relating to the history of New Zealand'. This List entry report should not be read as a statement on whether or not the archaeological provisions of the Act apply to the property (s) concerned. Please contact your local Heritage New Zealand office for archaeological advice.

PURPOSE OF REVIEW

Heritage New Zealand Pouhere Taonga received an application requesting that St Mary's Church Convent (Catholic) (List No. 1531, Category 2 historic place), be reviewed to consider removing it from the New Zealand Heritage List/Rārangi Kōrero ('the List'). The grounds for the review were to consider how its heritage values had been affected by the 1994 relocation of the majority of the building and change of use from convent to boutique private accommodation. For efficiency, Heritage New Zealand initiated a review of St Mary's Church Presbytery (Catholic) (List No. 1532, Category 2 historic place) in tandem, as this associated building had also been disposed of and relocated during the major property reorganisation of the Blenheim St Mary's Parish Catholic Station in 1991-1996.

The review of St Mary's Church Presbytery (List No. 1532) concluded that the building has retained sufficient heritage values to remain entered on the List in its new site.

EXECUTIVE SUMMARY

The former St Mary's Presbytery, built in 1891 and 1911 on Maxwell Road in Blenheim, has historical value for its association with the expansion of Catholicism in Marlborough. The building has architectural value for its authenticity and intactness as a representative example of Italianate domestic architecture that reflects the status and lifestyle of its clergy inhabitants.

Marlborough is directly associated with the earliest period of Māori settlement in Aotearoa. Polynesian settlers inhabited Te Pokohiwi/Wairau Bar c.1300, and an extensive network of lagoons was later developed to make the most of the plentiful mahinga kai resources. Earlier tribes were succeeded by Ngāti Kuia, Ngāti Apa and Rangitāne in the sixteenth century. Between 1828-1832 war parties of Waikato and Taranaki warriors attacked numerous pā, unsettling the region's established tribal alliances. Ngāti Toa Rangatira put down roots in the Wairau and one of their warrior chiefs, Te Rauparaha, was the primary negotiator for the New Zealand Company's 1839 purchase of the arable Wairau Valley. European settlement in the nineteenth century shifted customary ways of life for tangata whenua. Ownership and possession of the Wairau was still in dispute until 1847, when the Crown finally wrested legal title. Today Rangitāne o Wairau, Ngāti Rārua and Ngāti Toa Rangatira have principal interests in the Wairau/Blenheim area.

The colonial township of Blenheim developed in the 1850s in an area that was a flax swamp before earthquakes raised the ground level. By 1864 it was the principal town in the province, with a steadily growing Catholic population. Father Augustine Sauzeau SM, appointed Parish Priest that year, is considered the founder of the Catholic Parish of St Mary in Marlborough. He arranged construction of the first St Mary's Church on a large site in Blenheim's Maxwell Road in 1865, and a complex of buildings that ultimately included two primary schools, an infant school, parish hall, presbytery, convent and high school, grew around the church, which was replaced with a larger building in 1878. Sauzeau first lived in a small cottage until a new presbytery was built at the south of St Mary's Church, near Dillon Street, in the 1870s. By the late 1880s the parochial residence required upgrading.

The front of the 1870s building was demolished and in 1891 architect D.A. Douglas's substantial two-storeyed timber addition for the presbytery was completed. Containing large sitting rooms and a library with generous bedrooms above, the building's 'strikingly handsome' street-frontage and particularly notable verandah and portico dates from this period, as does the impressive entrance hall, with stained glass door, varnished timber panelling and ornamental archway above a turned staircase. Twenty years later the rear half of the building was replaced by a substantial addition designed by John Sydney Swan. This contained a new kitchen, lounge and housekeepers flat with more bedrooms and bathroom above, and a striking skylight stylistically linked to Swan's work on the Maxwell Road convent.

A small extension to one of the lounges was made in the mid-twentieth century. However, in 1996 the presbytery underwent its most substantial alteration when it was sold for disposal in the major redevelopment of the Maxwell Road parish complex. The presbytery was relocated in six sections to a rural site near Seddon, where it was reassembled and continues to function successfully as a comfortable residence, little altered from its original periods of construction.

1. IDENTIFICATION¹

1.1. Name of Place

Name:

St Mary's Presbytery (Former)

Other Names:

N/A

1.2. Location Information

Address

671-673 Seaview Road

Blind River

SEDDON

Marlborough Region

Additional Location Information

The Presbytery was formerly located near 57 Maxwell Road, to the south of St Mary's Church, before being relocated to 671-673 Seaview Road, near Seddon.

GPS Information (NZTM) – current location:

Presbytery: E1692902; N5389644

Local Authority

Marlborough District Council

1.3. Legal Description

Sec 18 Blk XI Clifford Bay SD (RT MB4C/1043), Marlborough Land District

1.4. Extent of List Entry

Extent includes part of the land described as Sec 18 Blk XI Clifford Bay SD (RT MB4C/1043), Marlborough Land District, and the building known as St Mary's Presbytery (Former) thereon. (Refer to map in Appendix 1 of the List entry report for further information).

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

1.5. Eligibility

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

1.6. Existing Heritage Recognition

Local Authority and Regional Authority Plan Scheduling

Scheduled in Wairau Awatere Resource Management Plan, Operative (25 August 2011), 'Former St Mary's Presbytery (Catholic)': Item 46 in Appendix A Register of Significant Heritage Resources, Class A/2 - scheduled at Marfell Downs, Sea View Road, Seddon. Demolition and relocation are Non-Complying Activities.

Scheduled in Proposed Marlborough Environment Plan, Notified 9 June 2016 (Appeals Version), Item 134 in Appendix 13 Register of Significant Heritage Resources and Notable Trees: Schedule 2 – Category B Heritage Resources – scheduled at Marfell Downs, Sea View Road, Seddon – Building Envelope. Demolition and relocation are Discretionary Activities.

2. SUPPORTING INFORMATION

2.1. Historical Information

The northern South Island is known as Te Tau Ihu, the prow of the waka from which the demigod Māui fished up the North Island.² Marlborough is strongly associated with the earliest period of settlement in Aotearoa. Early Polynesian settlers—migrants from Hawaiki in East Polynesia—inhabited Te Pokohiwi/the Wairau Bar in the thirteenth century.³

Successive migrations of people were drawn to the region's rich resources. Earlier tribes were largely displaced by Ngāti Kuia and Ngāti Mamoe in the sixteenth century, with Ngāti Mamoe dominating the Wairau.⁴ Later in the century, groups of Rangitāne moved

² Malcolm McKinnon, 'Marlborough region - Early Māori history', *Te Ara - the Encyclopedia of New Zealand*, 2012 (updated 2016), <http://www.TeAra.govt.nz/en/marlborough-region/page-4>, accessed 24 May 2021

³ *ibid*

⁴ Earlier tribes included Ngā Hawea, Ngā Rapuwai, Waitaha, Ngāti Tumatakōkiri, Ngāi Tara. John and

southwards from the Hawke's Bay via Wairarapa, while Ngāti Apa migrated across from the Rangitīkei district.⁵ Rangitāne eventually consolidated their position in the Wairau and in the 1700s created an 18-kilometre network of channels amongst the estuarine coastal lagoons.⁶ This massive engineering feat served them to harness the already plentiful mahinga kai resources, including fish, eels and birds.⁷ In the 1820s a whaling industry centred on Cook Strait was established, with Māori working, trading and intermarrying with Pākehā whalers at shore whaling stations in the Marlborough region.⁸

Between 1828-1832 the settled alliances of the region were unbalanced when a war party of Kawhia and Taranaki warriors armed with muskets attacked numerous pā.⁹ This caused great losses among the local populations, especially Rangitāne and Ngāti Apa.¹⁰ Ngāti Toa Rangatira put down roots in the Wairau and one of their warrior chiefs, Te Rauparaha, dominated affairs in the region; Ngāti Rārua also settled along the Wairau River.¹¹ In October 1839 it was primarily with Ngāti Toa that William Wakefield negotiated to purchase large tracts of land for the New Zealand Company, who needed the rural arable pastures of the Wairau Valley to support their colony at Nelson.¹²

Ownership and possession of the Wairau was still in dispute in 1842 when the New Zealand Company persisted with surveying the valley, despite Te Tau Ihu chiefs' denial of Ngāti Toa's

Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, Huia Publishers, Wellington, 2004, pp. 43-71

⁵ *ibid* pp.77-80

⁶ *ibid* pp.72-73; Malcolm McKinnon, 'Marlborough region - Early Māori history'

⁷ John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, pp.81-83

⁸ *ibid* pp.233-239; Jock Phillips, 'Whaling - Shore-based whaling', *Te Ara - the Encyclopedia of New Zealand*, 2006, <http://www.TeAra.govt.nz/en/whaling/page-2>, accessed 28 September 2021

⁹ This campaign was known as 'Tukituki Patu Aruhe', which translates as 'the killings of the fern root pounder'. Anthony Tipene and Helen Brown, 'Registration Report for a Wāhi Tapu: Wairau' (List No. 9561), New Zealand Historic Places Trust, 2012, p.9

¹⁰ *ibid* p.9

¹¹ John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, p.134; Nelson City Council, Tasman District Council and Marlborough District Council, *Te Tau Ihu Statutory Acknowledgements: Statutory Acknowledgements of the Resource Management Plans of Marlborough District Council, Nelson City Council and Tasman District Council*, 2014, URL: <http://www.nelson.govt.nz/assets/Environment/Downloads/TeTaulhu-StatutoryAcknowledgements.pdf>, accessed 29 September 2021, p. 80

¹² The Kapiti deed appeared to have been drawn to represent the land that Ngāti Toa said they had conquered. Most of the 10 chiefs who signed it were Ngāti Toa. Waitangi Tribunal, WAI 785 *Te Tau Ihu o Te Waka a Maui: Report on Northern South Island Claims Volume 1*, Legislation Direct, Wellington, 2008, p.173

claims to the area, and Te Rauparaha's insistence that the Wairau land was excluded from the Company's purchase.¹³ The unrest erupted into violence on 17 June 1843, when a posse of settlers tried to arrest Te Rauparaha and his nephew Te Rangihaeata in retaliation for their disruption of the surveying.¹⁴ The confused fighting resulted in the deaths of around 25 people, including victims from both groups.

Shockwaves from this tragedy, today referred to as the 'Wairau Incident', were felt locally and nationally, and attempts to secure the Wairau slowed until after Commissioner Spain's 1845 inquiry into the land claims of the Nelson area found that the Wairau District had not been included in the 1839 sale.¹⁵ By various devious and underhand coercive tactics the Crown finally wrested possession of the Wairau from Ngāti Toa in 1847, and the valley was divided into allotments.¹⁶

The 2008 Waitangi Tribunal inquiry report, and subsequent Treaty of Waitangi settlements, acknowledged the Crown's failure to protect iwi rights and interests in its methods of acquisition of Wairau land and failure to provide adequate reserve lands, among other breaches.¹⁷ Today Rangitāne o Wairau, Ngāti Rārua and Ngāti Toa Rangatira have principal interests in the Wairau/Blenheim area.¹⁸

¹³ John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, p.282; 'Violence erupts', URL: <https://nzhistory.govt.nz/war/wairau-incident/violence-erupts>, Ministry for Culture and Heritage, updated 2-Apr-2019, accessed 28 September 2021

¹⁴ *ibid*

¹⁵ See Mitchell and Mitchell pp.324-330 *passim* for a discussion of the aftermath of the massacre. European settlers in the Nelson area organised fortification and troop support to protect themselves and their homes, and the impact on local Māori was also evident; Ngāti Toa left the area to support their chiefs in the North Island, and members of Te Ātiawa and Ngāti Rarua also temporarily vacated Marlborough districts. Mitchell p.337, p.347 discusses the Spain enquiry and Governor George Grey's intentions for the Wairau Land.

¹⁶ These 'illegal, devious and underhand devices' included trumped-up charges, kidnapping and detainment of Te Rauparaha as leverage in order to negotiate the sale with lesser chiefs. John and Hilary Mitchell, *Te Tau Ihu o Te Waka: A History of Māori of Nelson and Marlborough, Volume 1*, pp.349-353; McIntosh, A.D. (ed), *Marlborough: A Provincial History*, Marlborough Historical Society, Blenheim, 1940, p.93

¹⁷ Waitangi Tribunal, WAI 785 *Te Tau Ihu o Te Waka a Maui: Report on Northern South Island Claims Volume 1*, p.329, 335, 338; Ngāti Toa Rangatira Claims Settlement Act 2014; Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014; Ngāti Apa ki te Rā Tō, Ngāti Kuia, and Rangitāne o Wairau Claims Settlement Act 2014

¹⁸ Nelson City Council, Tasman District Council and Marlborough District Council, *Te Tau Ihu Statutory Acknowledgements: Statutory Acknowledgements of the Resource Management Plans of Marlborough District Council, Nelson City Council and Tasman District Council*, p.158,160, 162; Anthony Tipene and Helen Brown, 'Registration Report for a Wāhi Tapu: Wairau' (List No. 9561), p.9. Rangitāne o Wairau, Ngāti Rarua and Ngāti Toa Rangatira have a Statutory Acknowledgement over the Wairau River, Omaka River, and Ōpaoa River and their tributaries, as well as the Wairau Lagoons and Te

Blenheim emerges from the wetlands

The name of the region's major river, 'Wairau', derives from 'Ngā wai-rau o Ruatere', describing the braided waterways across the region, highly important to Māori for providing food and resources such as flax as well as a communication/transport network.¹⁹ The large flax swamp at the convergence of the Ōpaoa and Omaka rivers was described by the area's Māori name, Te Waiharakeke.²⁰ This wetland, the future site of Blenheim, also inspired that settlement's first European name, 'The Beaver', said to have been coined by Joseph Ward (1817-1892) when he came across his surveying party '[sitting] like a lot of beavers in a dam' amidst floodwaters.²¹

Blenheim developed in the 1850s.²² Earthquakes in 1848 and 1855 gave the future settlement a boost (literally and figuratively) as the ground level dropped enough to allow sea-going vessels to sail up the river to the site, increasing its potential as a trading nexus.²³ Merchant James Wynen built a raupo warehouse there sometime soon after 1848.²⁴ In 1852, James Sinclair and his family became the first to permanently reside there.²⁵ From 1857 Sinclair was the land agent who marketed the town sections. By 1865 Blenheim was the principal town in the province, with a steadily growing population.²⁶

Pokohiwi/Boulder Bank Reserve; Ngāti Toa Rangatira also have an acknowledgement area over Wairau Pā.

¹⁹ *ibid*, p.8, 10

²⁰ Malcolm McKinnon, 'Marlborough places - Blenheim'; 'Blenheim (Te Waiharakeke)', Marlborough Online, <https://www.marlboroughonline.co.nz/marlborough/information/geography/towns-settlements/blenheim/>, accessed 7 September 2021

²¹ Joseph Ward was a surveyor, pastoralist and later provincial councillor. Ken Berry, *Scrutiny on the County*, Marlborough County Council, Blenheim, 1986, p.13; Katherine W. Orr, 'Ward, Joseph', Dictionary of New Zealand Biography, first published in 1990, *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/1w7/ward-joseph>, accessed 30 September 2021

²² The town was subdivided from land owned by Nelson settlers Alfred Fell and Henry Seymour. Joy Stephens, 'James Sinclair', *The Prow*, 2017 (updated 2020), <http://www.theprow.org.nz/people/james-sinclair/#.YVoyS5pByUI>, accessed 4 October 2021

²³ Joy Stephens, 'Life on the fault lines', *The Prow*, 2017 (updated 2020), <http://www.theprow.org.nz/events/life-on-the-fault-lines/#.YVTwSjPByUk>, accessed 30 Sept 2021; McIntosh, A.D. (ed), *Marlborough: A Provincial History*, p.168; Ken Berry, *Scrutiny on the County*, p.24

²⁴ Wynen had a trading station at the mouth of the Wairau River. Joy Stephens (with Elspeth Hardie), 'James Wynen', *The Prow*, 2017 (updated 2018 and 2020), <http://www.theprow.org.nz/people/james-wynen/#.YVTu0ZpByUk>, accessed 30 Sept 2021; McIntosh, A.D. (ed), *Marlborough: A Provincial History*, p.157

²⁵ Joy Stephens, 'James Sinclair'

²⁶ Malcolm McKinnon, 'Marlborough places - Blenheim'

Catholicism in Blenheim

Catholicism in Aotearoa New Zealand grew from the work of missionaries who arrived in Northland in 1838.²⁷ Bishop Jean-Baptiste Francois Pompallier's mission was notable for its efforts to form Catholic belief around existing Māori tikanga and disseminate teachings by printing books in the Māori language. The Māori name for Catholicism, 'Pikopō' (from 'episcopal', meaning 'of a bishop'), reflects Pompallier's impact.²⁸ The missionaries established the Society of Mary's work in Aotearoa.²⁹ In 1850 a split between Pompallier and the Society of Mary led to the creation of the Diocese of Wellington, which became the base of the Marist clergy, and included Blenheim.³⁰

In 1844 the first Catholic missionary visited Marlborough.³¹ Father Antoine Garin (1810-1889) was the first Parish Priest, appointed in 1850.³² However, Father Augustine Sauzeau SM (1834-1898), appointed Marlborough's Parish Priest in 1864, is considered the founder of the Parish of St Mary.³³ Sauzeau built the first St Mary's Church on a large site in Blenheim's Maxwell Road, opened on 26 September 1865.³⁴ The Blenheim church was part of Sauzeau's program to establish Catholic facilities in the Marlborough region; the same year he opened the first Catholic School on the Blenheim site.³⁵ By 1876 a new, larger building was needed to replace the old church.³⁶ Sauzeau engaged prominent Wellington architect Thomas Turnbull,

²⁷ Rory Sweetman, 'Catholic Church', *Te Ara - the Encyclopedia of New Zealand*, 2011 (updated 2018), <http://www.TeAra.govt.nz/en/catholic-church>, accessed 27 September 2021

²⁸ *ibid*

²⁹ *Ibid*. This order had been formed in France in 1836 specifically to convert the Western Pacific region to Catholicism

³⁰ *ibid*

³¹ P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, John Milne Ltd, Wellington, [1965?], pp.27,30

³² Between 1853-1862 Garin traversed his immense district (Nelson, Marlborough and Westland) once a year to bring Mass and the Sacraments to his parish. 'Blenheim's Centennial Year – 1964', *The Marist Messenger*, 1 April 1965, p.25 in Folder 21 Blenheim Centenary, Box 42 Parishes Blenheim and Marlborough, Catholic Archives, Hill Street Wellington; P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.20, 48

³³ Sauzeau arrived in November 1864 and served the parish until 1881. *ibid*, pp.8, 27

³⁴ Before the church was built, the Blenheim faithful had been meeting in the town's courthouse. *ibid*, pp.8,16, 49

³⁵ Sauzeau built a church in Picton which opened 4 June 1865, just ahead of St Mary's in Blenheim. St Michael's in Kaikoura opened in 1868, followed by St Patrick's in Havelock in 1869. The Tuamarina church was opened in 1881, Seddon in the early twentieth century, and the church at Ward (1923) was the last of the St Mary's Parish churches to be built. In 1872 the Maxwell Road Catholic school facilities were expanded by the opening of a Girls' School, along with a new Boys' School building. *ibid*, pp.8, 9, 11, 16, 17, 30, 49, 50

³⁶ The project has been called 'the greatest achievement of Father Sauzeau's pastorate.' *ibid*, pp.8, 50

who designed a substantial timber Gothic building.³⁷ The new church was opened on 29 September 1878.³⁸ The first St Mary's church building was then used as a girls' school until 1909, then a meeting room until its demolition in 1926.³⁹

Housing the Clergy: the Presbytery

The parishioners originally housed Father Sauzeau in a small cottage across Maxwell Road from the present St Mary's church.⁴⁰ After a few years Sauzeau built a new presbytery further along Maxwell Road, across from Dillon Street. This was said to have been 'in the old style—gabled roofs and very nearly perpendicular staircases.'⁴¹ By the mid-1880s this building needed enlarging. Father W.J. Lewis arranged to add a new front section whilst retaining part of the original building at the rear for 'visitors, servants and kitchen'.⁴²

Architect D.A. Douglas called for construction tenders in June 1890.⁴³ A month later the successful contractor—Mr Jones of Havelock—had commenced dismantling the front portion of the house, and by 26 October the site was ready for the Mayor to lay the foundation stone, installing a time capsule.⁴⁴ Construction of the enlarged presbytery was completed by March 1891, in timber.⁴⁵ At the time the ground floor layout was described as having a parlour, sitting room, dining room and library, with an 8-foot wide hallway running through the building; upstairs contained another sitting room, four bedrooms and a

³⁷ J.G. Furness, *St Mary's Church, Blenheim: a Century of Worship 1878-1978*, St Mary's Parish, 1978, p.8; Chris Cochran, 'Turnbull, Thomas', Dictionary of New Zealand Biography, first published in 1993, *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/2t54/turnbull-thomas>, accessed 16 August 2022

³⁸ 'Page 4 Advertisements Column 4', *Marlborough Express*, 14 September 1877, p.4; Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, St Mary's Parish, Blenheim, 2014, p.10; P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.16-17

³⁹ *ibid*, p.16

⁴⁰ *ibid*, p.48; 'Father Augustine Sauzeau S.M. 1864-1881, First Parish Priest of Blenheim', unpublished document, Folder 3, Blenheim/Marlborough, Parishes Box 42 Blenheim & Marlborough, Catholic Archives, Hill Street, Wellington

⁴¹ J.G. Furness, *St Mary's Church, Blenheim: A Century of Worship, 1878-1978*, pp.19-20

⁴² *ibid*, pp.19-20

⁴³ 'Local and General News', *Marlborough Express*, 18 June 1890, p.2

⁴⁴ 'Local and General News', *Marlborough Express*, 9 July 1890, p.2; 'Local and General News', *Marlborough Express*, 28 July 1890, p.2; 'Local and General News', *Marlborough Express*, 18 October 1890, p.2; 'Local and General News', *Marlborough Express*, 23 October 1890, p.2; 'Local and General News', *Marlborough Express*, 29 October 1890, p.2; 'Local and General News', *Marlborough Express*, 19 March 1891, p.2

⁴⁵ 'Local and General News', *Marlborough Express*, 27 February 1891, p.2

bathroom.⁴⁶ The 'strikingly handsome' front elevation in existence today [2022] dates from this time.⁴⁷

Further substantial alterations were completed in 1911, orchestrated by Father J. Holley.⁴⁸ Notable Wellington architect John Sydney Swan's design replaced the original 1870s rear part of the building with a two-storeyed addition containing three bedrooms, a bathroom and office on the top floor, with kitchen and housekeeper's flat on the ground floor.⁴⁹ The 1891 addition remained at the front, demarcated by the stairway.⁵⁰ Swan was, at the time, amidst a series of significant commissions for the Catholic Church in New Zealand, which ultimately included Erskine College, St Gerard's Church, Our Lady of Compassion Convent in Wellington, Sacred Heart Convent in Whanganui, and St Bede's School in Christchurch.⁵¹ Two years before his work on the St Mary's Presbytery he had designed a large addition, including a chapel, for its neighbour on Maxwell Road, St Joseph's Convent.⁵²

Property review 1988-1998: dispersal of the Presbytery and Convent

In the late 1980s the Parish Pastoral Council and Parish Priest Father Michael O'Hagan commissioned a wide-ranging review of parish property assets.⁵³ The goal was to reorganise and concentrate resources on revitalising key assets for the future 'Beyond 2000'; a result was the rationalising of some of the ageing buildings to raise capital. A scheme for a reordered parish centre on Maxwell Road was devised by architects Calder, Fowler, Styles and Turner, involving major alterations and additions to the church, and construction of a new administration block, hall and presbytery. Despite having been heritage-listed since 1982,

⁴⁶ 'Local and General News', *Marlborough Express*, 19 March 1891, p.2

⁴⁷ 'Local and General news', *Marlborough Express*, 18 June 1890, p.2

⁴⁸ J.G. Furness, *St Mary's Church, Blenheim: A Century of Worship, 1878-1978*, pp.19-20; P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, p.19

⁴⁹ 'Page 5 Advertisements Column 7', *Marlborough Express*, 30 June 1910, p. 5; J.G. Furness, *St Mary's Church, Blenheim: A Century of Worship, 1878-1978*, pp.19-20

⁵⁰ *ibid*, pp.19-20

⁵¹ Wellington City Council, 'John Sydney Swan 1874-1936', <https://wellingtoncityheritage.org.nz/architects/john-sydney-swan>, accessed 22 August 2022

⁵² See List No. 1531, Mercy Room, Blenheim.

⁵³ 'Local church probes future and resources', *Marlborough Express*, 3 November 1988; St Mary's Catholic Church, 'Beyond 2000', 3 April 1993. Parish property in Blenheim included: six ¼ acres on Maxwell Road, Francis Street and Stephenson Street, containing St Mary's Church, Presbytery, Boys' School, Girls' School, Infants' School, St Patrick's Hall, H.A.B.S. Room, and tennis courts; the Brothers' Residence (Delargey House) at 73 Maxwell Road, and 2 ¼ acres bounded by Maxwell Road, Francis Street and Hobson Street, containing the Convent and Girls' High School. P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.19-20

the historic presbytery, along with the historic former convent, convent high school building and music room, were earmarked for disposal. Other properties were sold, and some school buildings demolished and rebuilt.⁵⁴

A new life for the old building

In 1996 the old presbytery building was sold to Chris and Trish Redwood and relocated in six sections to the Seddon side of the Awatere River at Seaview.⁵⁵ The relocation and rejoining of the building to make it weatherproof apparently took nine days.⁵⁶ It was left to settle for two years before the restoration process began following Sir Michael Fowler's plans, with little change to the building except the installation of an ensuite and new kitchen fixtures.⁵⁷ Chimneys were not reinstated but the fireplace surrounds were left in situ. The building was able to be shifted with the verandah intact, so it retains this original and prominent feature of the 1891 façade.

With little alteration since its days as a presbytery, the building continues to serve as the comfortable family home for the Redwoods, whose ancestor Archbishop Francis Redwood (1939-1935) would have likely stayed in the residence on his visits to Blenheim.⁵⁸ Archbishop Redwood, the first Roman Catholic Archbishop of the Wellington Archdiocese and one of New Zealand's longest-serving bishops, is considered a 'Catholic pioneer' who contributed much to New Zealand history through his support for the establishment of Catholic facilities and the local missions of the Society of Mary, Sisters of Mercy, Sisters of Compassion, and related orders.⁵⁹

⁵⁴ The church, convent and presbytery were first identified for recognition by the Historic Places Trust in 1976; this was formalised in 1982 and 1990. J.G. Furness, *St Mary's Church, Blenheim: A Century of Worship, 1878-1978*, pp.23-24; HP266/1982, HP1990, Heritage New Zealand minutes of the New Zealand Historic Places Trust Board; Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, pp.17-18

⁵⁵ 'Building Consent 962002 Removal of Dwelling to Marfell Downs Seddon to prop 179557, Record 11238430: Application (Property Number 335900)', 1996, Marlborough District Council Property Files

⁵⁶ Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, p.20

⁵⁷ *ibid*; Site visit to 671 Seaview Road, Blyss Wagstaff, 9 August 2022

⁵⁸ For example he laid the foundation stone for St Joseph's Convent on Sunday 8 December 1901, returning to Wellington on Tuesday 10 December. 'Page 4 Advertisements Column 6', *Evening Post*, 11 December 1911, p.4; John V. Broadbent, 'Redwood, Francis William', *Dictionary of New Zealand Biography*, first published in 1993, *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/2r6/redwood-francis-william>, accessed 12 August 2022.

⁵⁹ *ibid*; Catholic Archdiocese of Wellington, 'Catholic pioneers: Archbishop Francis Redwood', https://www.wn.catholic.org.nz/adw_welcom/catholic-pioneers-archbishop-francis-redwood/, accessed 22 August 2022

Sir Michael Fowler’s vision for the Maxwell Road Catholic station was fully enacted and St Mary’s Church continues to be its centre, albeit now surrounded by mostly modern buildings, including the attached foyer, Community Centre, new presbytery and administration building. The St Mary’s school buildings have also been modernised to replace the older buildings. The church itself, and the former convent chapel/Mercy Room, are now the oldest buildings on the site. The parish, now known as the Star of the Sea Marlborough (Te Whetu o Te Moana), is grappling with updated seismic strengthening requirements for the St Mary’s Church building and is undertaking another review of parish properties.⁶⁰

Associated List Entries

St Mary’s Church (Catholic), Blenheim (List Number 242)

St Mary’s Church Convent (Catholic), Blenheim (List Number 1531)

Catholic Family Home, Blenheim (List Number 2945)

2.2. Physical Information

Current Description

The former presbytery is located amidst the paddocks and vineyards of rural Seaview/Blind River, just south of the Awatere River from Lower Dashwood. On approach up the long driveway from Seaview Road, the house is clearly visible across the flat paddocks, against a backdrop of the Marlborough hills. Despite the impact of the building’s large size being somewhat diminished by the scale and grandeur of its setting, the former presbytery still dwarfs the single-storey villa next door. This view of the former presbytery is familiar to the members of Marlborough’s pony clubs, who regularly gather here for equestrian cross-country events hosted by the Redwoods on their property.⁶¹

The two-storeyed residence is roughly rectangular in plan. The corrugated-steel roof form expresses the two stages of the building’s development. A rectangular hipped roof tops the 1891 front half, with the 1911 addition delineated by two parallel hipped gables running longways to roof the rear half. Between the parallel gables is a flat section of roof wide

⁶⁰ Star of the Sea Marlborough (Te Whetu O Te Moana), ‘Star of the Sea Today’, URL: <https://www.staroftheseamarlb.co.nz/15/pages/10-star-of-the-sea-today>, accessed 12 August 2022

⁶¹ For example ‘Springston Trophy action in Marlborough’, *Marlborough Express*, 3 October 2016, <https://www.stuff.co.nz/marlborough-express/news/84878897/springston-trophy-action-in-marlborough>, accessed 22 August 2022; Marlborough Endurance & Trail Riding Club: FEI and CEN Endurance, and CTR Event 30 November–2 December 2018, <https://www.nzequestrian.org.nz/wp-content/uploads/Information-Flyer.pdf>, accessed 22 August 2022; Cross Country Open Day, 18 April 2022, <https://www.facebook.com/groups/363079667148917/>, accessed 22 August 2022

enough to hold a skylight above the central first-floor hallway. Chimneys were not reinstated in the relocation.

Pairs of thin decorative timber eaves brackets support the roof overhangs on all sides. The rusticated weatherboard cladding is punctuated by generous timber-framed fenestration on both levels. Ground-floor windows are rectangular double-hung sashes, and upper-level windows have characteristically Italianate flat-arch top surrounds. All windows have noticeably low sills from inside the rooms.

The eastern façade of the house is dominated by a central single-gabled porch with arched entranceway, flanked by a bullnosed verandah extending around both sides of the house. This was previously the main, street-facing entrance, and it is accordingly ornamented to convey that status. The timber verandah posts provide the most ornate 'Victorian' feature of the exterior, being of an open design of thinner supports braced with triangles, diamonds, and cross-pierced infills. Lacy cast-iron fretwork brackets and friezes span between each verandah post. A low railing of diagonal cross-bracing completes the verandah area.

A small stylised cross-shaped finial at the apex of the porch gable's bargeboards provides the only obvious symbol of the building's previous life as a presbytery. The porch protrudes from a central bay that extends up both storeys of the building. The upper storey has a pair of double-windows to each side of the bay, gracing the 'best' bedrooms at what was formerly the front of the house.

The driveway leads to what was previously the rear of the house; on its new site the old 'back door' is now used as the house's main entrance, at the west. A small lean-to sits to the southwest of a central window, and an awning extends from this to shelter the doors that are on either side of the window. The southwestern door provides independent access to what was previously the housekeeper's flat. The northwestern door enters into the main house. A central utility room leads to a large kitchen, well-lit by large windows looking out to the north sun. A pair of French doors leading to a deck sheltered by a vine-covered pergola is one of the few alterations the owners have made to the building envelope since the presbytery was relocated. Modern kitchen fixtures have been installed to complement the original large fire-surround that presumably once housed a range cooker.

A large dining room is accessed from the kitchen. A varnished timber flat arch with carved corner brackets marks where the room extends beyond the line of the northern façade of the house to meet the northern arm of the verandah, which is accessed through a panelled door. Three large windows provide ample light for this high-ceilinged room, decorated with vertical tongue and groove varnished timber panelling below a dado. An office with built-in cabinetry sits at the north-eastern corner of the ground floor. The dimensions of this room are mirrored by the room on the southern side of the main hallway. All four easternmost rooms contain their original timber fire surrounds.

The central hallway is noticeably wide and grand, to match the high stud throughout the house. The former front door has coloured leadlighting in a stylised floral design on its upper half, and this is complemented by similar sidelights and transom lights. Varnished timber panelling decorates the lower third of the walls, including up the stairs, which dominate this space. A timber round arch completes this entrance hall.

A small passageway leads south under the stairs, to a large lounge that was extended to meet the verandah in the early 1960s.⁶² Décor in here is noticeably plainer, and window joinery is different, in accordance with the later construction date of the extension, circa 1940s-1960s. A door on the western side of the passageway provides access to steps down to the cellar, installed by the owners when the building was relocated to the site. The ground floor rooms are completed by the former housekeeper's suite, including bathroom, in the southwestern corner. These rooms feature plain doors with chrome handles, different from the panelled doors with ribbed black doorknobs throughout the rest of the house.

The central staircase describes the two stages of the building's construction, leading up to a small landing from which two shorter staircases then branch east to the upper storey of the 1891 half, and west to that of the 1911 half. The timber balusters of the 1911 stairs are turned to a different profile than those of the 1891 balustrades. A door on the landing leads to the servant's staircase: narrow, unadorned and lit by a small skylight set high above.

The upper-level hallway is impressively wide. Four large bedrooms are ranged along the southern side while the north accommodates five of varying sizes, plus a storage room. The

⁶² P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, pp.14,62

family bathroom is located centrally at the western end, mirrored by the placement of a master ensuite at the eastern end. The 1911 skylight, set in the ceiling south of a beam dividing the two stages of the building, is a notable feature. Its' simple but striking diamond design is similar to that of the double entrance doors to the Mercy Room chapel at the Maxwell Road Catholic complex in Blenheim, designed by the same architect (John Sydney Swan) two years earlier. The skylight also contains panes of green and clear cathedral glass in the same 'Imperial (No.27)' pattern of floral emblems of the United Kingdom (thistle, oak, rose, shamrock) featured in the Mercy Room doors and windows.⁶³ The bathroom window also features this patterned glass.

Construction Professionals

1891 front section: D.A. Douglas [Architect]; R. Jones [Builder]

1911 rear section: John Sydney Swan⁶⁴ [Architect]

1996 restoration: Sir Michael Fowler [Architect]

Construction Materials

Timber, corrugated steel, glass

Key Physical Dates

1870s / Original construction

1891 / Partial demolition and Addition / Part of original building removed and replaced with an addition to the 'front' consisting of two-storey building with verandah and entrance porch, containing living rooms on ground floor and bedrooms and bathrooms on the first floor, accessed by timber stairs and 8-foot wide hallway.

1911 / Partial demolition and Addition / Demolition of remaining original building, replaced with a two-storeyed addition to the 'rear' of the building, containing three bedrooms, a bathroom and office on the top floor, and kitchen and housekeeper's flat on the ground floor.

c.1960-1964 / Addition / 'Community Room' lounge enlarged by enclosing verandah.

1997 / Relocation / Chimneys dismantled and entire building moved in six sections to 671 Seaview Road, Seddon.⁶⁵

⁶³ 'Imperial (No.27)' pattern glass was manufactured by Chance Bros of Smethwick near Birmingham from 1904. Sash Window Specialist, 'Spotters Guide to Patterned Glass: Old patterned window glass designs', URL: <https://sashwindowspecialist.com/blog/old-patterned-window-glass-id/>, accessed 12 August 2022

⁶⁴ Wellington City Council, 'John Sydney Swan 1874-1936', URL: <https://wellingtoncityheritage.org.nz/architects/john-sydney-swan>, accessed 12 August 2022

⁶⁵ 'Building Consent 962003 Relocation of Dwelling from Maxwell Road, Record 1455676: Plans and

c.1997-1998 / Reconstruction and Modification / Building reassembled on new foundations (including new cellar); new ensuite created; new kitchen fixtures installed

Uses

Religion [Vicarage/Manse/Presbytery/Rectory] (Former); Accommodation [House]

2.3. Chattels

There are no chattels included in this List entry.

2.4. Sources

Sources Available and Accessed

There is sufficient robust evidence available to support this assessment. The history of St Mary's Church and Parish has been well-documented by three jubilee publications, by P.P. Cahill c.1965, J.G. Furness in 1978, and Belinda Vavasour in 2014. Source material is verifiable with that held in the archives of the Catholic Archdiocese of Wellington, and contemporaneous newspaper accounts provide a wealth of detail. Additional information on the later history of the building was obtained from Heritage New Zealand files, Marlborough District Council property files, and a site visit.

Further Reading

P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, John Milne Ltd, Wellington, [1965?]

J.G. Furness, *St Mary's Church, Blenheim: a Century of Worship 1878-1978*, St Mary's Parish, 1978

Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, St Mary's Parish, Blenheim, 2014

'Local and General News', *Marlborough Express*, 19 March 1891, p.2

Specifications (Property Number 179557)', 1997, Marlborough District Council Property Files

3. SIGNIFICANCE ASSESSMENT⁶⁶

3.1. Section 66 (1) Assessment

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

Aesthetic Significance or Value

The former presbytery’s aesthetic value derives from the symmetry of its Italianate façade and ornamental verandah and entrance portico. Described as ‘strikingly handsome’ when in its original urban location, the building’s scale and design was impressive enough to hold its own against the significant street presence of its former neighbour, St Mary’s Church. It benefits from its new rural setting and retains some impact against the backdrop of its scenic landscape. It has successfully transitioned to stately country house.

Architectural Significance or Value

The former St Mary’s Presbytery has architectural value as a representative and largely intact example of Italianate architecture, with characteristic fenestration, joinery, symmetry and street presence. Its construction quality is demonstrated by its successful relocation and high-quality materials still fit for modern living without much alteration. Although it has lost integrity through its removal from its original spatial relationship with St Mary’s Church and St Joseph’s Convent (with which it is stylistically linked), the building remains highly authentic due to the small amount of change to its fabric. It is still credible as a former parochial residence from the turn of the nineteenth century.

Historical Significance or Value

The building has historical value as an artefact of the development of Catholicism in Marlborough. It represents two stages of building improvements (in 1891 and 1911) when the growth of St Mary’s Parish required expanded accommodation for multiple Marist priests, which was also of suitable comfort for visiting clergy such as Archbishop Francis Redwood SM.

⁶⁶ For the relevant sections of the Heritage New Zealand Pouhere Taonga Act 2014, see Appendix 4: Significance Assessment Information.

3.2. Section 66 (3) Assessment

This place was assessed against the Section 66(3) criteria and found to qualify under the following criteria: a, b, g. The assessment concludes that this place should be listed as a Category 2 historic place.

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

The former presbytery represents the growth of Blenheim and the Marlborough province, and the expansion of the Catholic faith there. With the large influx of immigrants to New Zealand in the 1850s the Society of Mary's work grew from its original pastoral mission for Māori begun in 1838 to a ministry catering for the spiritual needs of colonial Pākehā.

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

The former presbytery reflects the importance of spiritual practice and organised religion – specifically Catholicism – in New Zealand society. Accommodating the clergy was essential to the functioning of Catholic parishes. Priests often had to travel around a wide district, and appropriate housing was a mark of respect for these 'fathers of the community'. The association with its former use as a presbytery remains legible due to the intactness and authenticity of the building, and it is part of the landscape of John Sydney Swan's significant contribution to the architecture of the Catholic Church in New Zealand.

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

The imposing size and symmetrical Italianate street-frontage, including central entrance porch and decorative verandah, once clearly marked this building as a representative element of the historical Catholic precinct on Maxwell Road, flanking St Mary's Church as a counterpart to St Joseph's Convent. Despite having lost its locational relationship to this original context, the former presbytery retains authentic stylistic links with the former St Joseph's Convent chapel, now renamed the Mercy Room, which remains on its original site. Common characteristics include John Sydney Swan's work on both buildings employing a shared design language, particularly the presbytery skylight and the Mercy

Room's entrance doors. It reflects Swan's architectural impact on the Catholic Archdiocese of Wellington, for whom he did a large body of work. The capaciousness and high-quality finishes of the presbytery reflects the status of priests within the parish hierarchy, and its intactness means it is easy to imagine the lifestyles of its former inhabitants.

Summary of Significance or Values

The former St Mary's Presbytery has historical value for its association with the expansion of Catholicism in Marlborough as the colonial population grew. The building has architectural value for its authenticity and intactness as a representative example of Italianate domestic architecture that reflects the status of its former clergy inhabitants, the priests' lifestyles still readable in its structure.

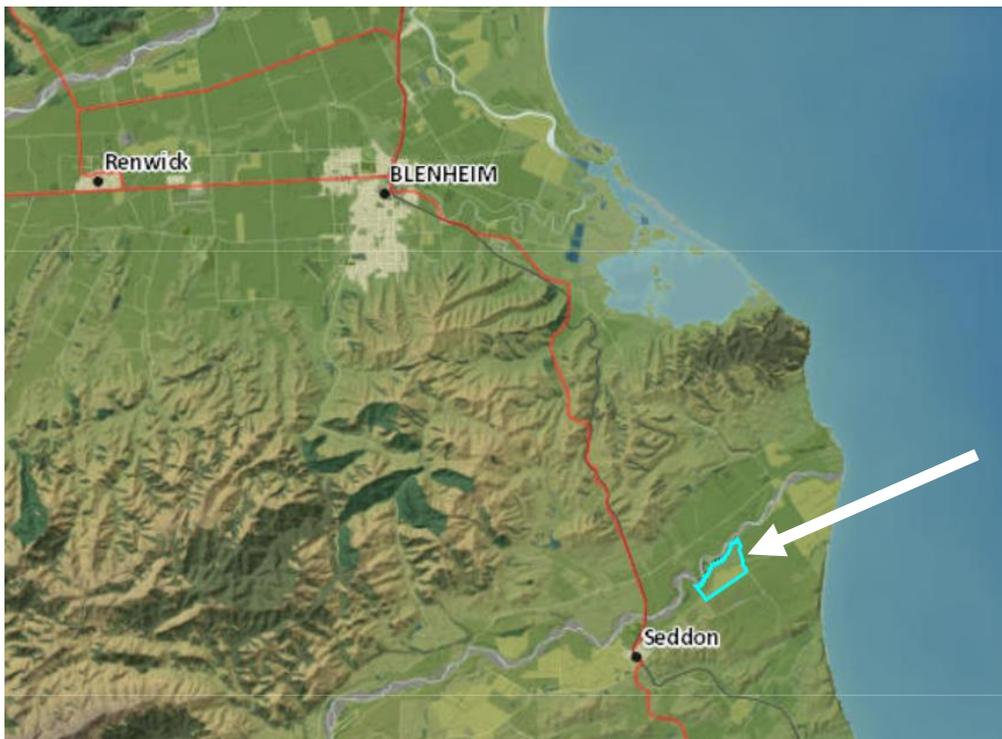
The building's heritage values have undoubtedly been negatively affected by the loss of its original context as an important element amongst what was once a very strong wider historical and cultural area in the complex of buildings surrounding St Mary's Church on Maxwell Road. However, it is considered that the remaining heritage values are sufficient to meet the threshold for entry on the New Zealand Heritage List/Rārangī Kōrero.

4. APPENDICES

4.1. Appendix 1: Visual Identification Aids

Location Maps





Current location of the former presbytery, in relation to Seddon and the building's original location in Blenheim. [Image: Marlborough SmartMaps, Marlborough District Council].



The building's location (dark blue) within the wider land parcel of Sec 18 Blk XI Clifford Bay SD (RT MB4C/1043), Marlborough Land District (light blue outline). [Image: Marlborough SmartMaps, Marlborough District Council].

Map of Extent



Extent includes part of the land described as Sec 18 Blk XI Clifford Bay SD (RT MB4C/1043), Marlborough Land District, and the building known as St Mary's Presbytery (Former) thereon.

[Image: Marlborough SmartMaps, Marlborough District Council].



**RECORD OF TITLE
UNDER LAND TRANSFER ACT 2017
FREEHOLD
Search Copy**




R.W. Muir
Registrar-General
of Land

Identifier MB4C/1043
Land Registration District Marlborough
Date Issued 26 June 1989

Prior References
MB3E/1287

Estate	Fee Simple
Area	180.2400 hectares more or less
Legal Description	Section 18 Block XI Clifford Bay Survey District

Registered Owners
P.H. Redwood & Company Limited

Interests

Subject to Section 8 Mining Act 1971

Subject to Section 5 Coal Mines Act 1979

172086.4 Mortgage to (now) Westpac New Zealand Limited - 18.1.1994 at 9:10 am

218307.1 Variation of Mortgage 172086.4 - 5.6.2001 at 9:00 am

5823964.1 Variation of Mortgage 172086.4 - 4.12.2003 at 9:00 am

6067342.1 Variation of Mortgage 172086.4 - 6.7.2004 at 9:00 am

Subject to a right (in gross) to convey electricity over part marked A and B on DP 372478 in favour of Marlborough Lines Limited created by Easement Instrument 7390391.1 - 28.5.2007 at 9:00 am

7937358.1 Surrender of the right (in gross) to convey electricity marked A on DP 372478 specified in Easement Instrument 7390391.1 - 16.9.2008 at 9:00 am

Subject to a right (in gross) to convey electricity over part herein marked A on DP 378927 in favour of Marlborough Lines Limited created by Easement Instrument 7937358.2 - 16.9.2008 at 9:00 am

8826215.11 Variation of Mortgage 172086.4 - 27.7.2011 at 4:18 pm

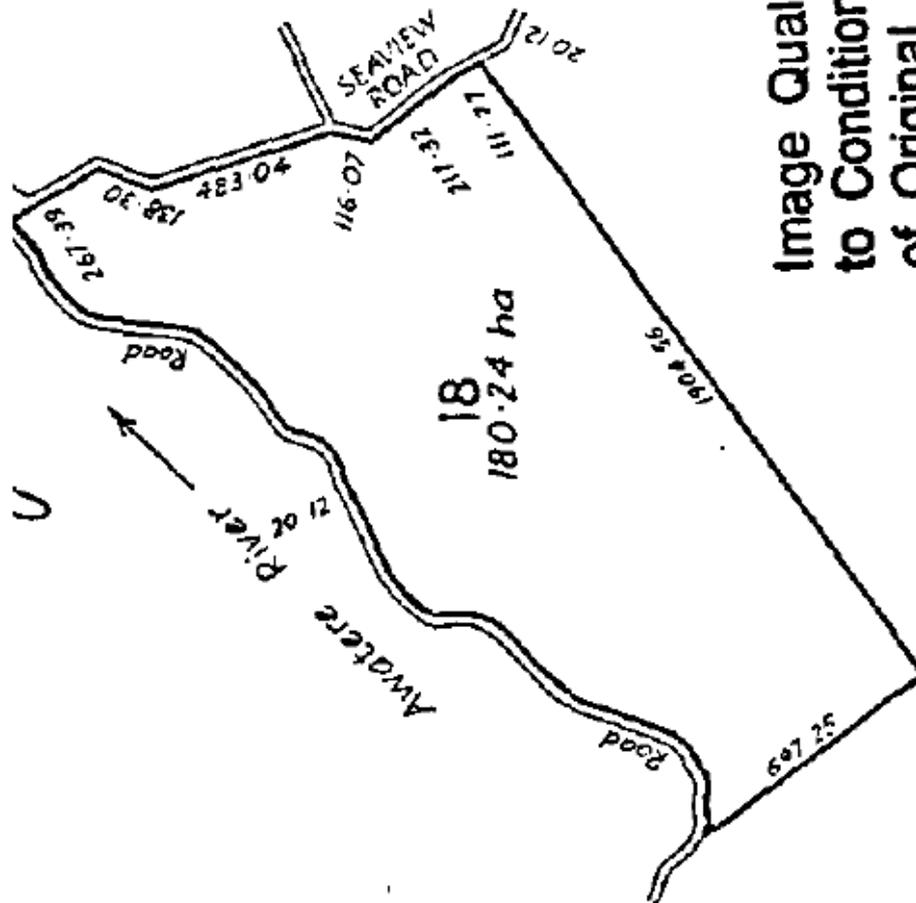


Image Quality due to Condition of Original

Measurements are Metric
50 6196

4.2. Appendix 2: Visual Aids to Historical Information

Historical Plans

N/A

Historical Photographs



The Presbytery, photographed about 1911, before Father Holley, shown in the centre of the group of three priests in front of the building, had it extended.

Fig. 1: Catholic Presbytery, around 1911. Published in P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, John Milne Ltd, Wellington, [1965?].



Catholic Presbytery, built in two stages, by Father Lewis in 1890, and by Father Holley in 1911.

Fig. 2: The Catholic Presbytery, circa 1964. Published in P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, John Milne Ltd, Wellington, [1965?], p.40



Fig. 3: The Presbytery in 1976. Elizabeth Hanson, Heritage New Zealand Pouhere Taonga Print Collection



Fig. 4: The Presbytery in its original location, south of St Mary's Church on Maxwell Road, Blenheim, in 1991. Photographer unknown, Heritage New Zealand file 12004-142, Central Region Office.



Fig 5: The former presbytery is reassembled on its new location in Seaview, c.1998. Published in Belinda Vavasour (ed.), *Communities of Worship: St Mary's Parish, Blenheim, 1864-2014*, St Mary's Parish, Blenheim, 2014, p.20

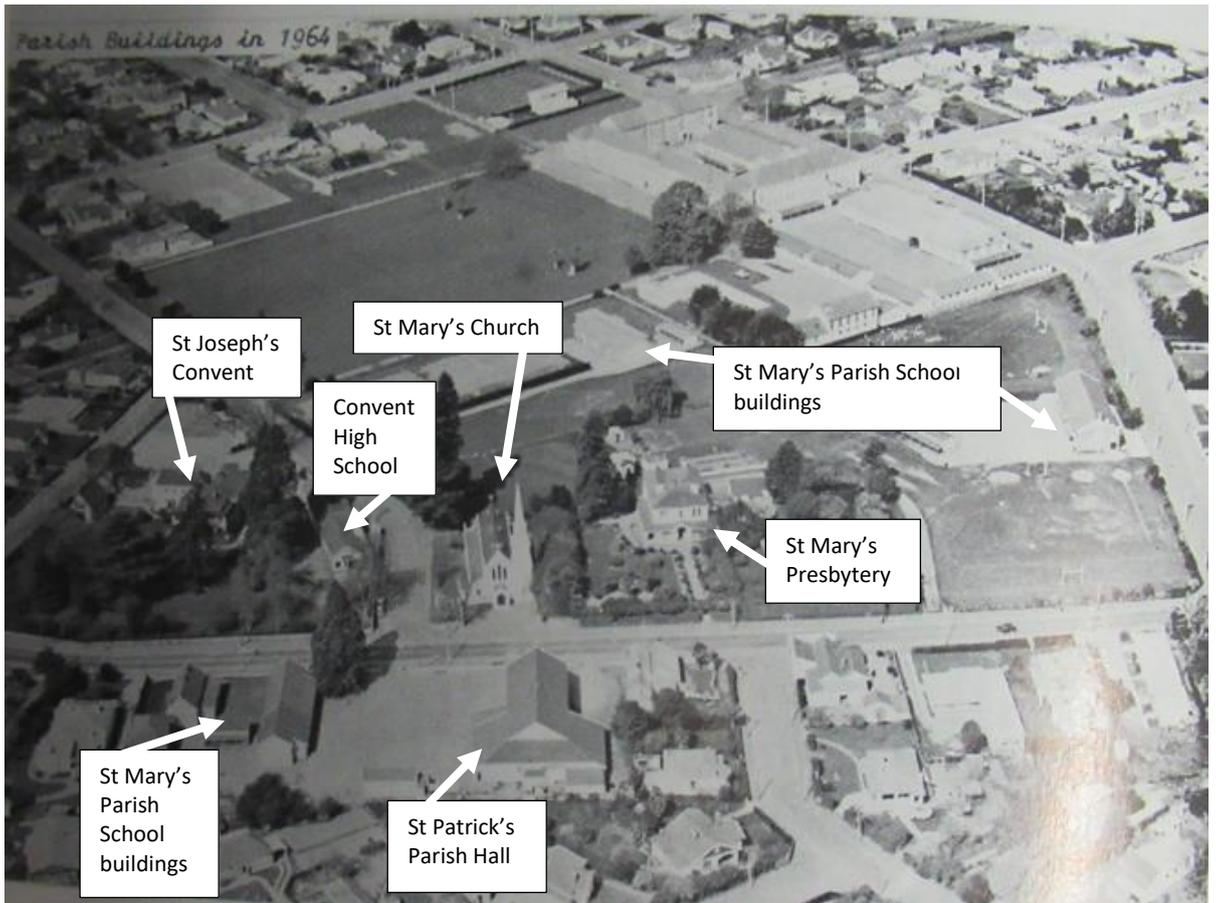


Fig 6: The St Mary's Parish buildings on Maxwell Road, Blenheim, 1964. Labels added by report author. Published in P.P. Cahill, *St Mary's Parish, Blenheim, Marlborough: being an account of one hundred years' development of the parish*, John Milne Ltd, Wellington, [1965?], p.44.

4.3. Appendix 3: Visual Aids to Physical Information

Current Plans

N/A

Current Photographs of Place

All images by Blyss Wagstaff, Heritage New Zealand, 9 August 2022.



Fig. 7: The former presbytery viewed from Seaview Road



Fig. 8: The eastern elevation.



Fig. 9: The northern and western elevations.



Fig. 10: The entrance hall.



Fig. 11: The dining room.



Fig. 12: The upstairs hallway looking towards the west, showing the two stages of the building's construction: 1891 in the foreground and 1911 in the distance, beyond the central staircases and dividing ceiling beam.



Fig. 13: The 1911 skylight designed by John Sydney Swan.

4.4. Appendix 4: Significance Assessment Information

Part 4 of the Heritage New Zealand Pouhere Taonga Act 2014

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

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

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

Significance or value (Section 66(1))

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

Category of historic place (Section 66(3))

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

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

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

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

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