HERITAGE ASSESSMENT REPORT

NAME: Normanville Wesleyan Cemetery   **PLACE NO.:** 26433

Address: 18 Main South Road, Normanville

1. BRIEF HISTORY OF NORMANVILLE WESLEYAN CEMETERY

Normanville Wesleyan Cemetery stands on land donated for the Normanville Wesleyan Chapel by Nelson Leak in about 1854. The Normanville Wesleyan Chapel was dedicated in November of that year and the earliest dated headstone in the chapel yard cemetery is that of Elizabeth Leak, the wife of Nelson Leak, dating from 11 July 1856. Burials continued in the chapel yard cemetery, with the last marked headstone dated 1877. Caroline Thurston who died on the 21 January 1893 has been cited as last burial in cemetery. The Wesleyan Methodists formed a union with the other branches of Methodism in 1900 and the Normanville Wesleyan Chapel became the Normanville Methodist Chapel with services for the district shared on a roster with other Methodist Chapels in the area. By 1923 the chapel yard was described as disused. In October 1949 the Normanville Methodist Chapel held its final service and was deconsecrated. In 1952 the Chapel and its surrounding land apart from the cemetery was sold to the ███ The cemetery remains in the ownership of the ███████████

Chronology

March 1854	Foundation stone laid for Normanville Wesleyan Methodist Chapel by Rev. J. Harcourt
November 1854	Normanville Wesleyan Methodist Chapel dedicated
11 July 1856	Earliest headstone in cemetery for Elizabeth Leak
28 March 1877	Latest standing headstone in cemetery for Elizabeth Cowan
21 January 1893	Caroline Thurston cited as last burial in cemetery
1900	Methodist Union in South Australia
6 February 1923	Cemetery described in the *Register* as 'disused'
October 1949	Final service in Normanville Methodist Chapel
1951	Normanville Wesleyan Chapel building sold to RSL
March 1952	RSL Branch clubrooms opened in Normanville Wesleyan Chapel building
1953	RSL Branch members planted 24 pine trees on land surrounding the former chapel
1977	Uniting Church in Australia formed – ████████████████████ ████████████████

2. DESCRIPTION

The Normanville Wesleyan Cemetery sits behind the 160 year old former Normanville Wesleyan Chapel on the main road through Normanville. It is a fenced chapel yard burial ground on the Bungala River. It contains 10 identifiable headstones or grave markers, an additional 10 unidentified, but marked, graves and potentially many other unmarked plots or graves. The layout appears to be in roughly parallel rows with headstones oriented to the west-north-west. There are several trees on or near the site including eucalyptus, olive and pine species.

3. ASSESSMENT OF HERITAGE SIGNIFICANCE

Identification of South Australian Historical Themes:

The Normanville Wesleyan Cemetery relates to the 'Social History/Development' of South Australia as it demonstrates the history of denominational burial practices of the second half of the nineteenth century, as well as the history of the Normanville district and its residents.

Burial practices in nineteenth century South Australia

As Nicol has pointed out, 'The monuments erected in South Australia's cemeteries carry on them much of the history of the state and the individuals and community groups who settled and developed it. For this reason they are an important part of our documentary heritage' (Nicol 1988 p. 92). Pate concurs, stating 'cemetery memorials provide a valuable source of historic data that can complement or supplement written records, and history and information obtained from archaeological excavations.' (Pate 2006, p.67).

Churchyard burials were the common form of burial in England until the mid nineteenth century; this tradition was brought to Australia by the English colonists who settled the Normanville and Yankalilla district. In defining a churchyard, or as it was known to the Wesleyans a chapel yard, Rugg (1998, p.112; 2010, pp.265-6) highlighted several distinguishing features: they were generally small areas of land owned and attached to church buildings, characterised as places of sacred ground through proximity to the chapel, they had distinct boundaries with an entrance gate and were located at the centre of communities with the church. Commonly they were of small size, with '"God's acre" an often used metaphor to convey their physical scale' (Rugg 2010, p.265). The significance of religion in the nineteenth century was reflected in the burial practices embodied in the early colonial cemeteries. Such places afford insights into aspects of religious, moral and social order, as well as person and place identity (Murray 2003, p.49). Nicol writes that as 'the numbers of families and individuals considering themselves sufficiently important to be remembered grew, graveyards attached to churches were developed. These served the dual purpose of being a repository for the actual disposal of human remains, and providing sites where markers commemorating the dead could be erected' (Nicol 1988, p.89). Additionally, these places came to be regarded as holy ground, 'the grave was defined in the nineteenth century as a sacred spot that should not be disturbed' (Murray, 2003, p.50).

During the nineteenth century there were many concerns, not only in South Australia but nationally and across the Western world, regarding sanitation and the provision of public or municipal cemeteries. As a response to many of these concerns, the *Regulation of Cemeteries Act* was passed in 1862. Complaints about the geographic location of the Normanville Wesleyan Cemetery had been made almost from its inception, these relating to its proximity to the neighbouring Bungala River. Evidence of these concerns can be found in a letter titled 'Interments at Yankalilla', wherein a correspondent to the *South Australian Register* writes, 'The Wesleyan, near Normanville; a very objectionable site for interment, a large creek passing by several graves near it.' He continues, 'remains are placed in positions to pollute our streams, to carry disease and death to our survivors' (1858, p.3). Partly because of such concerns, churchyard burials declined through the nineteenth century, especially with the increasing development of municipal or public cemeteries (Kerr 1983, p.50; Murray 2003a, p.129). These

public places were 'usually municipally owned and managed, and often comprise large areas of land for burial, initially on the outskirts of town' (Rugg 1998, p.112). Often public cemeteries were larger than the churchyards and as such, when overcrowding of churchyards prohibited further burials, the public cemetery became the accepted norm.

The history of the development of the Normanville and Yankalilla District

Normanville Wesleyan Cemetery is associated with the early development of the district of Normanville and Yankalilla and reflects its development as a wheat growing and milling district close to the Port of Normanville. The cemetery reveals the agricultural development of the South Australian wheat industry and the industrial milling of flour through the physical evidence that can be gleaned from its headstones.

5,400 acres of land had been surveyed in the vicinity of Yankalilla by May 1838 and the European settlement of the Normanville and Yankalilla area began in 1842 (Williams 1991, pp.29-31). Several farmers from England took up country and, as Linn notes, they 'found Normanville and hinterland with its comparatively high and reliable rainfall somewhat similar to their homeland and they quickly set to work growing wheat. They did this most successfully and profitably' (Linn n.d., p.15). The township of Normanville was named by Adelaide dentist, Robert Norman who proposed the township, with a church, blacksmith's shop and hotel, in 1849 ('Local Intelligence', 1849, p.2).

Wheat was the early mainstay of the district and in the 1850s several mills were built. John Dodd set up a mill at Normanville in 1854. This was followed by John and Eli Butterworth who built a mill at Yankalilla, and William Fergusson's mill at Normanville (Williams 1991, pp.33-5); each of these families have members buried in the Normanville Wesleyan Cemetery.

During the period between 1850 and 1868 the district flourished, Yankalilla was one of the five major towns in South Australia (Williams 1991, p.35). By 1860 'there were 2,000 people living within 10 kilometres of Normanville' (Linn n.d., p.15). 'Yankalilla and Normanville were busy then with three flour mills, five stores with all line of trade, two breweries – Dutton's and Pascoe's, four blacksmiths, the Royal and Hackett's Hotels at Normanville, Hibbert's Hotel at Yankalilla and five churches' (Williams 1991, p.41).

Several jetties were built at the Port of Normanville and vicinity between the 1850s and 1870s, although floods and storm damage took their toll. A tramway linked the jetty to wheat storage sheds inland. As Williams points out 'Most of the flour for Melbourne was grown on the east side of the gulf and shipped from Normanville and Myponga' (Williams 1991, p.42). '[B]ridge building and road development continued and on 10 June 1869 at Normanville an iron bridge was officially opened, the masonry built by G Sara and Sons the well known Willunga builders' (Linn n.d., p. 20).

By the early 1870s local wheat yields had begun to decline impacting on the viability of farming operations in the district (Williams 1991, p.92). This affected the economic prosperity of the region with substantive outmigration ensuing (Linn n.d., p. 25; Williams 1991, p.102). Whist many of the early settlers had withdrawn from the Fleurieu peninsula, seeking more fertile pastures (Linn n.d., p.27), other industries grew to support the district, these included mining, grazing, wattle bark and later dairying. By 1909, 'H.T. Burgess described the area again in some detail. Normanville, he said, had seen better days, "Half a century ago, indeed, the town had a brighter and busier appearance than now, for many of the buildings then in occupation, though still standing are more or less dilapidated, and some of them are in ruins"' (Linn n.d., p.31).

Comparability / Rarity / Representation:

There are twenty-one (21) cemeteries entered in the South Australian Heritage Register as State Heritage Places (AHPI, 2014). There are also fifteen (15) cemeteries/graveyards listed with churches, nine (9) cemeteries/graveyards/graves listed with homesteads, ruins or settlement sites, nine (9) individual graves/mausoleums listed and one (1) building listed within cemetery grounds. These are listed below:

Cemeteries:

1. Bethany Pioneer Cemetery, Bethany Road, Bethany (SHP 18154)
2. Burra Cemetery, Spring Street, Burra (SHP 10432)
3. Former Poonindie Mission Cemetery, Lincoln Highway, Poonindie (SHP 12592)
4. Friedensberg Cemetery, of W Dewells Road, Springton (SHP 19144)
5. Harveys Return Cemetery, Flinders Chase National Park, Playford Highway, Cape Borda (SHP 12354)
6. Hindmarsh Cemetery and Sexton's Cottage, Adam Street, Hindmarsh (SHP 11799)
7. Huppatz Cemetery, near Riverton (SHP 13039)
8. Kadina Cemetery, including the Mortuary and Wall, Drain Road (SHP 11165)
9. Lutheran Cemetery, originally associated with the now demolished Klemzig Church, Second Avenue, Klemzig (SHP 10710)
10. Mintaro Cemetery, Mintaro Road, Mintaro (SHP 11715)
11. Moonta Cemetery, including Wall, Gates and Waiting Room, Retallick Road, Moonta (SHP 11166)
12. Mount Crawford Cemetery, Mount Road, Mount Crawford (SHP 14324)
13. Original Peters Hill Cemetery, Peters Hill (SHP 13038)
14. Penneshaw Cemetery, Hog Bay Road, Penneshaw (SHP 14747)
15. Robe Cemetery, Burr Street, Robe (SHP 12645)
16. Schoenborn Lutheran Cemetery, Schmaal Road, Gomersal (SHP 14831)
17. Sichem Cemetery, Sichem Road, near Owen (SHP 14623)
18. St Jude's Cemetery, Brighton Road, Brighton (SHP 14461)
19. Upper Skilly Cemetery, Government Road, via Leasingham (SHP 13026)
20. West Terrace Cemetery, West Terrace, Adelaide (SHP 12722)
21. Willaston Cemetery, Dawkins Road, Willaston (SHP 18316)

Cemeteries/Graveyards listed with churches:

1. First and Second St John's Anglican Churches & Graveyard, Mary and Church Streets, Salisbury (SHP 10580)
2. Former Inverbrackie Caledonian Church (Ruin), Manse & Graveyard, Riverview Road, Inverbrackie (SHP 12859)
3. Former Monarto Presbyterian Church & Graveyard, Monarto (SHP 10982)
4. Langmeil Lutheran Church & Graveyard, Murray Street, Tanunda (SHP 10168)
5. North Road Church of England Cemetery, including the Chapel, Cemetery Avenue, Nailsworth (SHP 14138)
6. Part of the Former Congregational Church Complex - 1844 Church and Graveyard, Tatachiilla Road, McLaren Vale (SHP 14069)
7. St Michael's Lutheran Church & Cemetery, Church Street, Hahndorf (SHP 21249)
8. St James Anglican Church, Graveyard, Rectory and Belltower, Princes Highway, Blakiston (SHP 13939)
9. St John's Lutheran Cemetery & Chapel, Barossa Valley Way South, Tanunda (SHP 14830)
10. St Mark's Anglican Church Complex, including 1884 Church, Hall (former 1851 Church), Graveyard & Wall, Onkaparinga Valley Road, Woodside (SHP 12869)
11. St Mary's Anglican Church, Graveyard & Gates, South Road, St Marys (SHP 11523)

12. St Philip & St James Anglican Church & Graveyard, Church Hill Road, Old Noarlunga (SHP 12820)
13. St Stephen's Catholic Church & Graveyard, Barrier Highway, near Saddleworth (SHP 13016)
14. Shady Grove Unitarian Church and Cemetery, Shady Grove Road, Littlehampton (SHP 22789)
15. Sevenhill Complex, comprising St Aloysius Catholic Church, St Aloysius College, Sevenhill Cellars, Shrines, Weikert House (Ruin), Smithy/Dairy (Ruin) and Sevenhill Cemetery, College Road, Sevenhill (SHP 13056)

Cemeteries/Graveyards/Graves listed with homesteads, ruins or settlement sites:

1. Farmhouse ('Freshfields') and Graves, Willoughby Road, Antechamber Bay (SHP 10394)
2. Kanyaka Station Main Ruins, nearby Woolshed and Cemetery, and Stone Walling on other side of the Hawker Road, Quorn-Hawker Road, Quorn (SHP 10192)
3. Lake Hamilton Homestead Complex including Homestead, Drafting Yards, Shearing Shed, Cemetery, Outbuildings, Mess Hut and Store (ruin), Flinders Highway, via Mount Hope (SHP 14017)
4. Littra House (former Scab or Sheep Inspector's House; possibly former Customs House) and Graveyard, Chowilla Game Reserve Wentworth-Cooltong, Renmark Road, near Border Cliffs (SHP 12791
5. The Peake Ruins (Dwelling, Telegraph Office, Cemetery, Mine Site & Lime Kilns Site), via Oodnadatta (SHP 13624)
6. Reeves Point Settlement Site (site of the first official settlement in the Colony), including cemetery, well and mulberry tree, Reeves Point, Kingscote (SHP 10980)
7. South Neptune Island Lighthouse Complex (including Keepers' Cottages, Store, Outbuildings, the Island Reserve, Stone Fences, Stone Rainwater Tanks, Grave Sites & Foundations of the removed Lighthouse), Neptune Islands Conservation Park
8. Tilka Huts, Shed and Graves Site, Between Cape Bouguer & Cape Kersaint, Stun'sail Boom (SHP 14744)
9. Torrens Island Quarantine Station (including Jetties, Cemetery, Mortuary & Complex), Torrens Island (SHP 13931)

Individual Graves/Mausoleums listed:

1. *Clan Ranald* Graves, Edithburgh Cemetery, Coobowie Road, Cheltenham (SHP 16675)
2. Colonel William Light's Grave and Monument, Light Square, Adelaide (SHP 14139)
3. David Kilpatrick's Grave, Flinders Chase National Park, Maupertuis Bay (SHP 14746)
4. Grave of Yoshikuma Kawakami (Japanese naval cadet), Cheltenham Cemetery, Port Road, Cheltenham (SHP 14287)
5. Graves of Passengers of the *PS Bunyip*, Lock 6 Road, Paringa (SHP 13840)
6. Hawson's Grave, Hawson Square, Hawson Place, Port Lincoln (SHP 14220)
7. JC Darke Memorial & Grave, near Darke Peak (SHP 14197)
8. Seppeltsfield Winery, including 1890 Winery, Bond Store, Distillery, Boilerhouse, Chimney, House, Dining Hall, Cellars, Offices, Laboratory, Stables, Mausoleum and Palm Trees, Seppeltsfield Road, Seppeltsfield (SHP 12963)
9. Shannon Mausoleum, Shannon Road, Moculta (SHP 12243)

Buildings listed within cemetery grounds:

1. West Terrace Cemetery Catholic (Smyth Memorial) Chapel, West Terrace, Adelaide (SHP 10891)

There are 155 cemeteries entered in the state heritage registers of other Australian States (AHPI, 2014)

The rarity (uniqueness) or commonness of the Place in South Australia

The rarity stems from the manner by which the Normanville Wesleyan Cemetery appears 'frozen' in time, providing a snapshot of aspects of the period 1856 to at least 1877, and possibly 1893, in terms of religious and burial practices, mortality causes, land use, and district development. Developed in the first twenty years after European colonisation, Normanville Wesleyan Cemetery was one of the first thirty European burial grounds and the fifth Wesleyan burial ground in the Adelaide region. It was developed and used in a time prior to the development of municipal or public cemeteries. While many early cemeteries have continued to be used, burials in this denominational chapel yard halted, with the last dated headstone from 1877 and the last probable burial in 1893. The quality of the slate headstones and grave markers have ensured that the cemetery has endured for over 150 years in a state reflecting how it may have been at the time of its use, with those of important social standing in the community buried with grave markers and those of lesser standing interred in unmarked plots. Its age and condition makes it rare in South Australia, and thus it is of historical significance.

Assessment against Criteria (Under Section 16 of the *Heritage Places Act 1993*):

(a)   it demonstrates important aspects of the evolution or pattern of the state's history.

In considering this criterion, I have had regard to the provided Guidelines for State Heritage Places that note:

The place should be closely associated with events, developments or cultural phases which have played a significant part in South Australian history. Ideally it should demonstrate those associations in its fabric.

Places will not normally be considered under this criterion if they are of a class of things that are commonplace, or frequently replicated across the State, places associated with events of interest only to a small number of people, places associated with developments of little significance, or places only reputed to have been the scene of an event which has left no trace or which lacks substantial evidence.

Established in the first twenty years of European settlement in South Australia, the burial ground in the yard of the Normanville Wesleyan Chapel, now known as Normanville Wesleyan Cemetery, stands as a snapshot in time of burial practices from the second half of the nineteenth century. The size, location, plantings, grave markers, those interred, and layout all serve to demonstrate the social, cultural, and religious history of South Australia in the second half of the nineteenth century.

Normanville Wesleyan Cemetery demonstrates the burial practices brought with the settlers from England to South Australia and it reflects the typical chapel yard burial sites common in England and Australia before the public cemetery became more common. The Normanville Wesleyan Cemetery reflects the importance of the Wesleyan Methodist religion, which played a significant part in South Australian development and was particularly dominant in the Adelaide Hills region (Pate 2006, p.59). The importance of religion was reflected in the burial practices of the colony, 'the cemetery became an important cultural institution in which the religious, moral and social order could be established and a person's identity could be defined' (Murray 2003, p.49). Normanville Wesleyan Cemetery reflects the social structure in the society it served through the physical location of gravestones within its geographic bounds and the respective elaborateness of the burial sites.

Normanville Wesleyan Cemetery is associated with the early development of the district of Normanville and Yankalilla and reflects its development as a wheat growing and

milling district close to the Port of Normanville. The cemetery reveals the agricultural development of South Australia and the industrial milling of flour through the physical evidence which can be gleaned from their headstones. Normanville Wesleyan Cemetery stands on land donated to the Wesleyan Chapel by Nelson Leak, who was a stonemason, in about 1854. The Normanville Welseyan Chapel was dedicated in November 1854 and the earliest dated headstone in the chapel yard cemetery is that of Elizabeth Leak, the wife of Nelson Leak, dating from 11 July 1856. Burials continued in the chapel yard cemetery, with the last marked headstone dated 1877. Caroline Thurston who died on the 21 January 1893 has been cited as last burial in cemetery. Of those who are known or believed to be buried in the Normanville Wesleyan Cemetery there are eight adult women, two adult men and four children. Three of the burials are from milling families, the Dodds, Butterworths and the Fergussons, thus reflecting the importance of wheat and flour milling to the district during the mid nineteenth century.

As the district of Normanville and Yankalilla went into decline and lost much of its population into the 1880s, so the spread of dates on headstone waned, thus reflecting the economic and social history of the area. A further reason for the decline in use of the Normanville Wesleyan Cemetery was that in 1900 several branches of Methodism in South Australia, including the Wesleyans, joined in union, thus combining congregations and leading to a lessening of the demand for so many chapels. The outcome of this on the Normanville district was reported some years later: 'Before the amalgamation, there were a Wesleyan and a Primitive Methodist place of worship with their respective manses. Now they are all Methodists, and service is held in either one building or the other, according to a regular routine.' ('Yankalilla Yarns' 1923a, p.3). By 1923 the chapel yard was described as disused. This decline in congregation eventually led to the deconsecration of the Chapel in October 1949. In 1952 the Chapel and its surrounding land, apart from the cemetery, was sold to the Yankalilla Branch of the Returned Servicemen's League.

Thus it can be demonstrated that Normanville Wesleyan Cemetery is closely associated with a significant part of South Australian history, namely the denominational burial practices of the second half of the nineteenth century. To a lesser extent it also reflects the development and the history of the Normanville district and its residents.

I conclude that the Place meets this criterion.

(b)   it has rare, uncommon or endangered qualities that are of cultural significance.

In considering this criterion, I have had regard to the provided Guidelines for State Heritage Places, that note:

> *The place should demonstrate a way of life, social custom, industrial process or land use which is no longer practised, is in danger of being lost, or is of exceptional interest. This encompasses both places which were always rare, and places which have become scarce through subsequent loss or destruction.*

> *Places will not normally be considered under this criterion if their rarity is merely local, or if they appear rare only because research has not been done elsewhere, or if their distinguishing characteristics have been degraded or compromised, or if they are at present common and simply believed to be in danger of becoming rare in future.*

Early South Australian burial places have become scarce through processes such as natural attrition and cyclical destruction due to increased demand over time for burial plots as the state's population has grown. As Pate noted, 'the number of cemetery

memorials associated with the first 30 years of European settlement in the Adelaide region has been reduced significantly by these various natural and cultural processes' (Pate 2006, p. 65). Such processes have been elaborated upon by Kerr who writes, 'During the last decade cemeteries have come under increasingly destructive pressure. It has involved alienation of land, conversion to other uses, ill-conceived 'restoration' and landscaping, short-cut maintenance and, surprisingly, a failure to plan for and control a resurgence in the construction of new monuments' (Kerr 1983, p.50). This has continued, with Sagazio noting, 'Many cemeteries are in a poor condition or being undermined by unsympathetic development and over burials' (Sagazio 1996, p.13).

Normanville Wesleyan Cemetery is rare as the first burial occurred in the cemetery in 1856, that is, within the first twenty years of colonisation by Europeans. There were only 27 burial grounds established in the Adelaide and hills region by the time Normanville Wesleyan Cemetery was being used in 1856 (Pate 2006, p.62). Of these many have faced development pressure, have been rejuvenated or had burial plots and headstones moved or re-used. Normanville was the fifth Wesleyan cemetery established in the Adelaide and hills region following Willunga (1845), Walkerville (1847), Aldinga (1853) and McLaren Vale (1853) (Pate 2006, p.62).

Normanville Wesleyan Cemetery demonstrates a social custom burial practice that is rare as most burials occurred within public cemeteries from the late nineteenth century onwards. Evidence of nineteenth century chapel yard burial grounds that are untouched by twentieth century development and are in a reasonable condition from this specific time period (1856-1893) are rare.

I conclude that the Place meets this criterion.

(c)   it may yield information that will contribute to an understanding of the state's history, including its natural history.

In considering this criterion, I have had regard to the provided Guidelines for State Heritage Places, that note:

> *The place should provide, or demonstrate a likelihood of providing, information that will contribute significantly to our knowledge of the past. The information should be inherent in the fabric of the place. The place may be a standing structure, an archaeological deposit or a geological site.*
>
> *Places will not normally be considered under this criterion simply because they are believed to contain archaeological or palaeontological deposits. There must be good reasons to suppose the site is of value for research, and that useful information will emerge. A place that will yield the same information as many other places, or information that could be obtained as readily from documentary sources, may not be eligible.*

Normanville Wesleyan Cemetery probably contains items of archaeological significance such as further burial plots. It may benefit from archaeological or geophysical investigations to establish the total number of burials on the site.

It could also possibly contain items of paleontological interest, as a Diprotodon was reportedly discovered in the Normanville area 'in the creek below Robertson's house at Normanville' ('Yankalilla Yarns' 1923, p.12; 'Fossil Bones at Normanville', 8 May 1907, p.4).

I conclude that the Place does not yield information that will contribute to an understanding of the state's history, including its natural history, and therefore does not meet this criterion.

(d) **it is an outstanding representative of a particular class of places of cultural significance.**

In considering this criterion, I have had regard to the provided Guidelines for State Heritage Places, that note:

> *The place should be capable of providing understanding of the category of places which it represents. It should be typical of a wider range of such places, and in a good state of integrity, that is, still faithfully presenting its historical message.*

> *Places will not be considered simply because they are members of a class, they must be both notable examples and well-preserved. Places will be excluded if their characteristics do not clearly typify the class, or if they were very like many other places, or if their representative qualities had been degraded or lost. However, places will not be excluded from the Register merely because other similar places are included.*

Normanville Wesleyan Cemetery is partially capable of providing an understanding of denominational burial grounds in South Australia, in this case the Wesleyan Methodist faith of the second half of the nineteenth century. Normanville Wesleyan Cemetery's significance is that burials stopped at the end of the nineteenth century thus keeping the nineteenth century chapel yard's integrity. Although the Chapel is no longer used and has been 'modernised', the chapel yard is still able to communicate its historical message, although less successfully than may have been possible prior to 1949. Unfortunately the separation of the chapel yard from the former chapel means the integrity is lost to a degree, and detracts from its ability to stand as an outstanding representative of its class.

I conclude that this Place is <u>not</u> outstanding representative of a particular class of places of cultural significance and therefore does <u>not</u> meet with this criterion.

(e) **it demonstrates a high degree of creative, aesthetic or technical accomplishment or is an outstanding representative of particular construction techniques or design characteristics.**

In considering this criterion, I have had regard to the provided Guidelines for State Heritage Places, that note:

> *The place should show qualities of innovation or departure, beauty or formal design, or represent a new achievement of its time. Breakthroughs in technology or new developments in design would qualify, if the place clearly shows them. A high standard of design skill and originality is expected.*

> *Places would not normally be considered under this criterion if their degree of achievement could not be demonstrated, or where their integrity was diminished so that the achievement, while documented, was no longer apparent in the place, or simply because they were the work of a designer who demonstrated innovation elsewhere.*

Normanville Wesleyan Cemetery has ten headstones and grave markers which are of high aesthetic and technical merit. Grave markers are significant as they 'became the focus for private mourning, allowing the perpetuation of the memory of the deceased and a connection between the living and the dead' (Murray 2003, p.49). Much can be read from the grave marker, as Birmingham demonstrated, 'Each stone is a piece of dated folk craft, bearing unique historical information about changing family life, occupations,

religious beliefs, hopes and fears, all decorated with various ornamental devices which all also change with the passing years' (Birmingham 1973, p.21). These 'stones are not of anonymous manufacture; they are easily traceable to a family of local stone masons' (Birmingham 1973, p.21). This perspective was reiterated by Nicol who stated 'The monuments erected in South Australia's cemeteries … exhibit some of the finest examples of nineteenth century art and craft available in South Australia' (Nicol 1988, p. 92).

Monumental Masons

Normanville Wesleyan Cemetery provides examples of the work of monumental masons George Sara, E H Herring and W Hawken. While a similar association could be claimed for other cemeteries in South Australia, the exemplary quality of those headstones that remain at Normanville Wesleyan Cemetery warrants it being regarded as important to South Australia through the outstanding aesthetic, creative and technical accomplishments of these monuments.

George Sara was an important builder based at Willunga (Linn 1991, p. 65). Sara carved gravestones for other cemeteries in South Australia, including at Willunga Wesleyan Cemetery (Piddock 2007, p.13). George Sara was born at Mylor, Cornwall, in 1813. 'After learning his trade as a stonemason in the old land, and working at it for some time, … He embarked on the emigrant ship *Westminster* in March, 1848'. He recalled that 'shortly after my arrival I came to Willunga, and my first work was to build the tower of the Roman Catholic Church', following which he built the Anglican Church and the Wesleyan Church in Willunga. Other works included government contracts from many railway stations from Riverton to Burra, as well as bridges at Yankalilla and Normanville ('A Fine Old Pioneer' 1912, p.8). He built the Normanville telegraph station and post office, which was added to the existing court house and police station ('Notes on Normanville' 1922, p.11). It was stated in the *Register* that 'Mr. Sara's connection with the Methodist Church is almost unique. He joined in the old country on April 18, 1833, and has continued in close connection until the present day… [filling] every position open to a layman' ('A Fine Old Pioneer' 1912, p.8). The majority of the slate headstones in the Normanville Wesleyan Cemetery are by George Sara.

Little is known about William Hawken. Robert Nicol, in his study on cemeteries of South Australia, notes that in Willunga, 'G. Sara and W. Hawken both produced good quality slate monuments over a long period' (Nicol 1988, p.111). One headstone in the Normanville Wesleyan Cemetery is by Hawken, dating from 1857-59.

E H and F J Herring were the stepsons of John Kellet, one of South Australia's earliest monumental masons. According to Nicol, 'The two Herring brothers, trained by John Kellet, became the leading monumental masons of the 1870s and 1880s' (Nicol 1988, p.109). Two headstones in the Normanville Wesleyan Cemetery are by E H Herring, dated 1877 and 1878 and both of marble, these are John Butterworth (1876) and Elizabeth Cowan (1877).

Slate

Birmingham has noted that 'One particularly striking group of headstones is that made of slate, partly because of its resistance to erosion' (Birmingham 1973, p.23). The use of slate as a material for gravestones in the Normanville Wesleyan Cemetery is demonstrative of the local quarrying industry based in Willunga. According to Piddock, 'Slate was first discovered in the Willunga hills by Edward Loud in March 1840' (Piddock 2007, p.7). 'The Willunga slate had a tendency to laminate, hence its use for roofing, but its low cost ensured it was also used for monuments, particularly in the areas around Willunga itself. By 1841, there were five slate quarries, and expansion continued on until the 1880's' (Nicol 1988, p.120).

Slate was used for headstones in South Australia from the 1840s to the 1860s in areas which had access to this stone. After 1880 headstones were commonly granite or marble (Pate 2006, p.59). This is reflected in the Normanville Wesleyan Cemetery where 'The headstones are of Willunga slate, with the name G. Sara, on them ('Some Southern Cemeteries. Yankalilla', 1925, p.4). Some 150 years later, they remain intact. Slate headstones in this good a condition are rare, and those in the Normanville Wesleyan Cemetery date from 1856 to 1871. Two later headstones by Herring are of marble.

Layout of Cemetery

As Muller points out, 'tombstones, as the dominant material culture feature, must be interpreted not in isolation but as interactive components of the whole cultural landscape' (Muller 2006, p.10). The layout of the Normanville Wesleyan Cemetery appears to be in four roughly parallel rows with headstones oriented to the west-north-west, which lines up with the chapel. Traditionally, Christian burials were oriented with the head at the west and the feet to the east, thus facing the dawn, although variations on this have been seen to occur to reflect the sun angles at different latitudes. The social status of those buried can be read though their location on the cemetery site with those of higher status often 'securing a burial location in the "preferred" part of the site – towards the north, and close to the building' (Rugg 2010, p.265). In the Normanville Wesleyan Cemetery this is demonstrated through the closest (and the oldest) grave being that of Elizabeth Leak, the wife of the parishioner who donated the land for the Chapel.

Design

The gravestones at Normanville Wesleyan Cemetery are tablet form, either standing or lying flat over the plot. Decorative motives are limited to line work and scrollwork on the earlier slate headstones, while the later 1871 marble headstone for John Butterworth features a carved lily. As Nicol points out, 'The types of monuments erected in South Australia's cemeteries were substantially derivative. They depended in their form and design on the inspiration of European usages developed in the eighteenth and nineteenth centuries' (Nicol 1988, p.89).
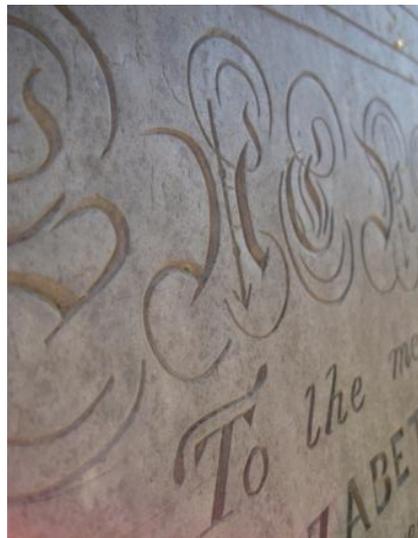
Detail from headstone of Elizabeth Leak, 1856
(Stone mason: G Sara, Willunga)

Footstones

Historically, 'The earliest headstones erected were simple upright head and foot stones, usually of local stone and sometimes decorated with simple classical motifs or tracery'

(Nicol 1988, p.90). Footstones, at the foot end of the grave are 'seldom used and rarely seen now' (Marin 1998, p.5). Normanville Wesleyan Cemetery has two footstones and headstone pairs, William Leak (1858) and Ann Mills (1861), which are both of slate.

Wording

The gravestones in Normanville Wesleyan Cemetery reflect attitudes towards death and religion through their inscriptions. According to Pate, '"Sacred to the Memory of" remains the dominant inscription at the top of memorials from the 1840s through the 1870s, with "In Memory of" seen as a common alternative' (Pate 2006, p.61). This is reflected in the headstones at Normanville Wesleyan Cemetery. The exception to this is "Beneath are deposited the mortal remains of" Mary Archer Dodd from 1871. In the Normanville Wesleyan Cemetery a shift can be noted from the phrase "departed this life" to "died" in the early 1860s. Birmingham notes that the fonts used also reflect popular design styles, 'by the middle of the 19th century … "Sacred" is often written in Gothic (or blackletter), the remaining memorial inscription in Roman variants (Tuscan, with curly ends, sans serif etc.) and the epitaph in cursive copperplate.' (Birmingham 1973, p.22). These trends are reflected in the gravestones at Normanville Wesleyan Cemetery.

Fencing or kerbing

Railing or fencing around individual graves was of importance in the days prior to cemeteries being entirely fenced or enclosed. 'Timber was occasionally used for the construction of cemetery monuments and grave fences. It was low cost and easily prepared, but was also relatively short lived' (Nicol 1988, p.113). It is susceptible to fire, termite and insect attack and rot. Normanville Wesleyan Cemetery has two timber grave fences, one in good condition around the grave of Mary Ann and Isaac Roads and the other in a state of disrepair around an unidentified plot, which also encloses a tree on the boundary of the cemetery.

Regarding iron fencing around graves, Nicol writes, 'Commonly used for fences surrounding graves, much of it was produced by South Australian foundries, though some was imported from English and Scottish foundries. Much of the iron railing was of a simple spear design which could be used in a cemetery or to fence a house, but several foundries also produced specific grave railings' (Nicol 1988, p.127). In Normanville Wesleyan Cemetery, two the earliest graves, that of Elizabeth Leak (1856), and Ann Mills (1861) as well as two later graves, those of John Butterworth (1871) and Elizabeth Cowan (1877) feature iron fencing.

Iron railing grave surround
[Ann Mills (1861)]

Timber and wire grave surround
[Mary Ann Roads (1857) and Isaac Roads (1859)]

Picket timber grave surround
[Unnamed grave, undated]

I conclude that the Place meets this criterion.

(f)   it has strong cultural or spiritual associations for the community or a group within it.

In considering this criterion, I have had regard to the provided Guidelines for State Heritage Places, that note:

> *The place should be one which the community or a significant cultural group have held in high regard for an extended period. This must be much stronger than people's normal attachment to their surroundings. The association may in some instances be in folklore rather than in reality.*

> *Places will not be considered if their associations are commonplace by nature, or of recent origin, or recognised only by a small number of people,*

or not held very strongly, or held by a group not widely recognised, or cannot be demonstrated satisfactorily to others.

Normanville Wesleyan Cemetery may hold a strong cultural and spiritual association for the local community, the descendants of those buried there as well as those of Methodist, now Uniting Church, faith. However, it might be argued that this attachment is no stronger than that experienced by the broader population to cemeteries of their ancestors or in general.

I conclude that the Place does <u>not</u> have strong cultural or spiritual associations for the community or a group within it and therefore does <u>not</u> meet with this criterion.

(g)   it has a special association with the life or work of a person or organisation or an event of historical importance.

In considering this criterion, I have had regard to the provided Guidelines for State Heritage Places, that note:

> *The place must have a close association with a person or group which played a significant part in past events, and that association should be demonstrated in the fabric of the place. The product of a creative person, or the workplace of a person whose contribution was in industry, would be more closely associated with the person's work than would his or her home. Most people are associated with many places in their lifetime, and it must be demonstrated why one place is more significant than others.*

> *Places will not generally be considered under this criterion if they have only a brief, incidental or distant association, or if they are associated with persons or groups of little significance, or if they are associated with an event which has left no trace, or if a similar association could be claimed for many places, or if the association cannot be demonstrated. Generally the home or the grave of a notable person will not be entered in the Register unless it has some distinctive attribute, or there is no other physical evidence of the person's life or career in existence.*

Normanville Wesleyan Cemetery is associated with the lives of those who are buried there. Although immediately important to their relatives, descendants and the local community, the interred were not of State significance. Nicol writes that, 'the design, decoration and inscriptions of monuments, vividly reflects the aspirations, skills and vicissitudes of all levels of society, not just the leading figures, but the great bulk of ordinary citizens, may of whom would now be anonymous but for their memorials' (Nicol 1988, p.92).

Of those people who are known, or believed to, be buried in the Normanville Wesleyan Cemetery, there are eight adult women, two adult men and four children. Those people include (in order of burial date):

Elizabeth Leak (1856):
- Elizabeth Leak, wife of Nelson Leak, died July 11th 1856, aged 43 years.
- 'Died', *South Australian Register*, 17 July 1856, p.2.

Mary Ann Roads (1857) and Isaac Roads (1859):
- Mary Ann, wife of Thomas Roads, died 10 September 1857, aged 46 years.
- Also Isaac, died 20 August 1859, aged 4 years.
- 'The Roads family came from Buckinghamshire. Thomas Roads, the grandfather, was in partnership with a German, Klopp. In 1871, Klopp and Roads executed the

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woodwork of St. James, Glenburn. Christ Church stands on land bought from Thomas Roads in 1857.' ('Yankalilla Yarns' 1923, p.12)

- 'Mary was the first wife of Thomas Roads, who with his wife and eight children arrived in South Australia in 1849. Thomas made money in the Victorian goldfields and then set up a carpenter's shop in Yankalilla. The Roads family built many of the old cottages and public buildings in the townships, including the State heritage-listed church, Christ Church, Yankalilla.' (Normanville Wesleyan Cemetery Nomination)

William Leak (1858):

- William Leak died 4 September 1858, aged 52 years, leaving a widow, and six children.
- 'Died', *South Australian Register*, 13 September 1858, p.2.

George Fergusson (1858):

- George Fergusson died 19 March 1858, aged 1 year 9 months.
- An account of his accidental death is in 'Yankalilla', *South Australian Register*, 13 March 1858, p.3.
- 'William Fergusson acquired part of section 1006 near Normanville in the 1850s and built a flour mill, known as Gorge Mill'. This mill is now State heritage-listed. Fergusson operated the mill for a number of years and then sold it to the Cornish family about 1872. His young son was accidentally killed at the mill in 1858, and the accident was reported in the *South Australian Register* on 13 March 1858.

Ann Mills (1861):

- Ann Mills, wife of George John Mills, died 24 August 1861, aged 50 years.

Alfred Hewett (1862) and Louisa Hewett (1868):

- Alfred Ernist Hewett died 3 October 1862, aged 13 months.
- Louisa Alberta Hewett died 7 September 1868, aged 2 years and 8 months.
- 'Some Hewett graves are in the Methodist Chapel yard, the oldest burial ground in Yankalilla, with tombs dating from the fifties.' ('Personal' 1926, p.8.)
- 'Also in the cemetery are two grandchildren of Charles Hewett. Charles Thomas Hewett arrived in South Australia with his family on 19th December, 1839, and they settled at McLaren Vale. In 1854 Charles and his second wife moved to Myponga Beach, where he built a home, "Torr House", on a hill overlooking the bay. Charles was the first chairman of Yankalilla Council, and then, when the district divided, he served as chairman for Myponga. Two improvements in which he played a significant role were the construction of the Victory Road over Sellicks Hill and the building of the Myponga jetty. He died in 1871 at Mount Barker.' (Normanville Wesleyan Cemetery Nomination)

Elizabeth Thomas (1863):

- Elizabeth Mary Thomas died 17 December 1863, aged 41 years.

Sarah Brown (1863):

- Sarah Elizabeth Brown, the daughter of Robert and Sarah Brown, died 7 March 1863, aged 21 years.

Nelson Leak (1869):

- Nelson Leak, husband of Elizabeth Leak, died 5 December 1869, aged 58 years.
- 'Died', *South Australian Advertiser,* 7 December 1869, p.2.
- Arrived on the *Ramilies* on 25 March 1849 ('Shipping Intelligence', *South Australian*, 27 March 1849, p.2.)
- Donor of the land for the Normanville Wesleyan Chapel.

- Said to be buried in the Normanville Wesleyan Cemetery, but there is no gravestone. (Normanville Wesleyan Cemetery Nomination)

Mary Dodd (1871):
- Mary Archer, wife of John Dodd, miller, of Carrickalinga, died 12 January 1871, aged 53 years.
- 'John Dodd came out from England with his second wife, Mary Archer Dodd, and 8 children in January 1845. After working as a miller in Adelaide until 1851, Dodd moved to the Yankalilla district and built a flour mill, the first four mill in the district, on section 1009. The mill began operating in 1854. Dodd sold the mill to Eli Butterworth in the 1860s and it was dismantled. Mary died in 1871, and was buried in the Wesleyan Cemetery. Dodd subsequently remarried and moved to Adelaide. He died in 1878.' (Normanville Wesleyan Cemetery Nomination)

John Butterworth (1876):
- John, the third son of John and Isabella Butterworth, died the 16th September 1876, aged 17 years.
- 'The Butterworths were both millers, John owned the Normanville mill, and Eli the Yankalilla mill' ('Notes on Normanville' 1922, p.11)
- 'The "wheat ship" owned by the Butterworth Brothers, was the Centaur, a small brig … She carried wheat, flour, bran, and pollard from Normanville and Port Willunga to Melbourne and Geelong' ('Normanville and Yankalilla Memories' 1923, p.6.)
- 'Died', *South Australian Advertiser*, 20 September 1876, p.4.
- 'Brothers Eli and John Butterworth, sons of Joseph Butterworth a miller at Aldinga, came to Yankalilla about 1856, bought land from John Wordsworth Heathcote and built a flour mill. Eli later bought the land next to the mill, and extended the cottage on the land (Bungala House). John settled at Normanville (Beach House). Next to his house the Butterworths had their grain store. The Butterworth mill operated for many years, and both John and Eli spent their whole lives in Yankalilla and Normanville and are buried in local cemeteries. John Butterworth's teenage son (also named John) died of a diabetic coma and was buried in the Wesleyan cemetery.' (Normanville Wesleyan Cemetery Nomination)

Elizabeth Cowan (1877):
- Elizabeth Cowan died 28 March 1877, aged 28.

Caroline Thurston (1893):
- 'On 29th January, at her son-in-laws residence (Mr G. Dunstall, Normanville), Caroline, relict of the late Wm. Thurston, in her 80th year. A colonist of 43 years.' ('Died', *Advertiser*, 3 February 1893)
- Said to be buried in the Normanville Wesleyan Cemetery, but there is no gravestone. (Normanville Wesleyan Cemetery Nomination)

I conclude that the Place does not have a special association with the life or work of a person or organisation or an event of historical importance and therefore does not meet with this criterion.

Extent of Listing / Significant Fabric / Curtilage:

The extent of listing includes:

All grave markers, grave fences, headstones, footstones, graveplots, archaeological assemblages and original fence posts.

The curtilage is the area bounded by the fence and the Bungala River (See Indicative layout plan).

The extent of listing excludes:

All non-original fencing fabric and entrance gate fabric, all contemporary bricks used to outline unmarked plots.

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| NAME: | Normanville Wesleyan Cemetery | PLACE NO.: | 26433 |

SITE RECORD:

FORMER NAME:

Normanville Wesleyan chapel yard
Normanville Methodist chapel yard

DESCRIPTION OF PLACE:

The Normanville Wesleyan Cemetery sits behind the 160-year-old former Normanville Wesleyan Chapel on the main road through Normanville. It is a fenced chapel yard burial ground on the Bungala River. It contains 10 identifiable headstones or grave markers, an additional 10 unidentified, but marked, graves and potentially many other unmarked plots or graves. The layout appears to be in roughly parallel rows with headstones oriented to the west-north-west. There are several trees on or near the site including eucalyptus, olive and pine species.

DATE OF COMPLETION:

Chapel built 1854; Burials 1856-1893

REGISTER STATUS:

Description: Nominated
Date: 28 October 2013

CURRENT USE:

Description: Burial ground
Dates: 1856- ; remains an inactive burial ground to the present day

PREVIOUS USE(S):

Description: N/A
Dates: N/A

ARCHITECT:

Name: N/A
Dates: N/A

BUILDER:

Name: N/A
Dates: N/A

SUBJECT INDEXING:

Group: Cemeteries and burial sites
Category: Cemetery

LOCAL GOVERNMENT AREA:

Description: District Council of Yankalilla

LOCATION:

Unit No.: N/A
Street No.: 18
Street Name: Main South Road
Town/Suburb: Normanville
Post Code: 5204

SITE RECORD (Cont.):

LAND DESCRIPTION:

Title Type:	CT
Volume:	5676
Folio:	974
Lot No.:	N/A
Section:	1037
Hundred:	Yankalilla

OWNER:

Name:	███████████████
	██████████
Address:	██████████
Town/Suburb:	█████
Post Code:	███
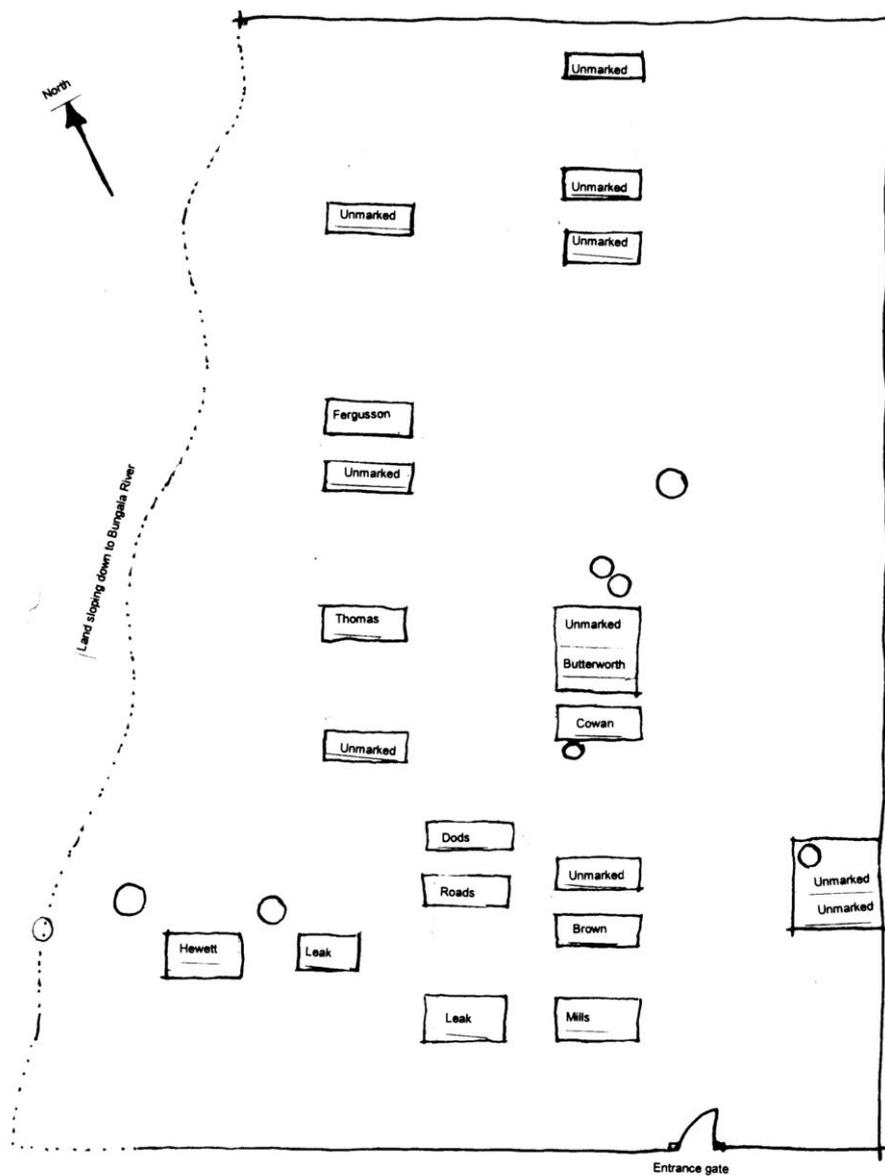
Normanville Wesleyan Cemetery, 18 Main South Road, Normanville - Indicative Layout Plan [Not to scale]

Normanville Wesleyan Cemetery, 18 Main South Road, Normanville (looking south-south east)

Normanville Wesleyan Cemetery, 18 Main South Road, Normanville (looking north-north east)

Normanville Wesleyan Cemetery, 18 Main South Road, Normanville (looking north-north east)

Normanville Wesleyan Cemetery, 18 Main South Road, Normanville (looking south-south west)

**Normanville Wesleyan Cemetery, 18 Main South Road, Normanville
(just past pine trees) [Former Chapel to the left] (looking south)**

**Normanville Wesleyan Cemetery, 18 Main South Road,
Normanville (looking south)**

Elizabeth Leak (1856)

Vertical standing Slate Headstone inscribed:

*'SACRED
To the memory of
Elizabeth Leak.
The beloved wife of
Nelson Leak who departed this life, July 11th 1856.
Age
43 years.
Her end was peace.
Precious in the sight of the Lord
is the death of his saints 116th Psalm 15v.
G. Sara, Willunga.'*

Mary Ann Roads (1857) and Isaac Roads (1859)

**In single grave with timber and wire grave surround fence.
Vertical standing Slate Headstone inscribed:**

*'SACRED
to
the memory of
Mary Ann
the beloved wife of
Thomas Roads
who departed this life
September 10th 1857
aged 46 years.
Affliction sore long time I bore,
Physicians were in vain.
Till God was pleased death should me seize.
To ease me of my pain.*

Also
*Isaac
died
August 20th 1859
aged 4 years.*

W. Hawken, Willunga.'

George Fergusson (1858)

Stone headstone, currently flat on ground, inscribed:

'SACRED
to
the memory of
George Fergusson
who departed this life March 19th 1858
aged 1 year 9 months.'

William Leak (1858)

Vertical standing Slate Headstone inscribed:

*'SACRED
To the memory of William Leak
Who departed this life, Sep 4 1858,
aged 52 years,
Leaving a widow, and six children,
to lament their loss.
Blessed are the dead that die in the
Lord.
Tis hard to part
That rends the heart,
Tis hard, to sever,
Tis bliss to know, tis not forever.'*

Slate footstone inscribed: 'W.L. 1858'

Ann Mills (1861)

**In single grave with iron railing grave surround.
Vertical standing Slate Headstone inscribed:**

*'Sacred
to
the memory of
Ann Mills
the beloved wife of
George John Mills
who departed this life August 24th 1861
Aged 50 years.
The memory of the just is blessed. Prov. 10ch 7v.
G. Sara, Willunga.'*

Slate footstone inscribed: 'AM 1861'

Alfred Hewett (1862) and Louisa Hewett (1868)

Vertical standing Slate Headstone inscribed:

*'Sacred
to
The memory of
Alfred Ernist Hewett
Who died. October 3rd 1862.
Aged 13 months.
Also
of Louisa Alberta Hewett
who died. Sepmr 7th 1868
aged 2 years and 8 months.
G. Sara'*

Sarah Brown (1863)

Slate headstone, currently flat on ground, inscribed:

'Sacred
to
the memory of
Sarah Elizabeth Brown
the beloved daughter
of Robert and Sarah Brown
who died March 7th 1863
aged 21 years.
But think not grave that we resign
This treasure as for ever thine
We only ask a transient stay
Till Jesus comes in the bright array.

G.Sara.'

Elizabeth Thomas (1863)

Vertical standing Slate Headstone inscribed:

*'Sacred
to
the memory of
Elizabeth Mary Thomas
who died December 17th 1863
aged 41 years.
He will swallow up death
in victory.
Isaiah 23c 8v.*

G.Sara'

Mary Dodd (1871)

Slate headstone, currently flat on ground, inscribed:

'Beneath are deposited
the mortal remains of
Mary Archer
the faithful affectionate wife of
John Dodd
of Carrickalinga
who died the 12th Janr 1871
in her 53rd year.
With a sure and certain hope
Of a glorious resurrection.'

John Butterworth (1876)

In double grave with iron railing grave surround.
Vertical standing Marble headstone, with image of a lily, inscribed:

'SACRED
to the memory of
John,
the third son of
John and Isabella Butterworth
died the 16th September 1876
aged 17 years.
I am the resurrection and the life.
He that believeth in me though
He were dead, yet shall he live.
St John XI.2

E.H. Herring'

Elizabeth Cowan (1877)

**In single grave with iron railing grave surround.
Vertical standing Marble headstone, inscribed:**

*'IN
memory of
Elizabeth Cowan
Died March 28th 1877
aged 28.
Even so Father for so it seemed
good in thy sight.
Matthew XI 2c.*

E.H. Herring'