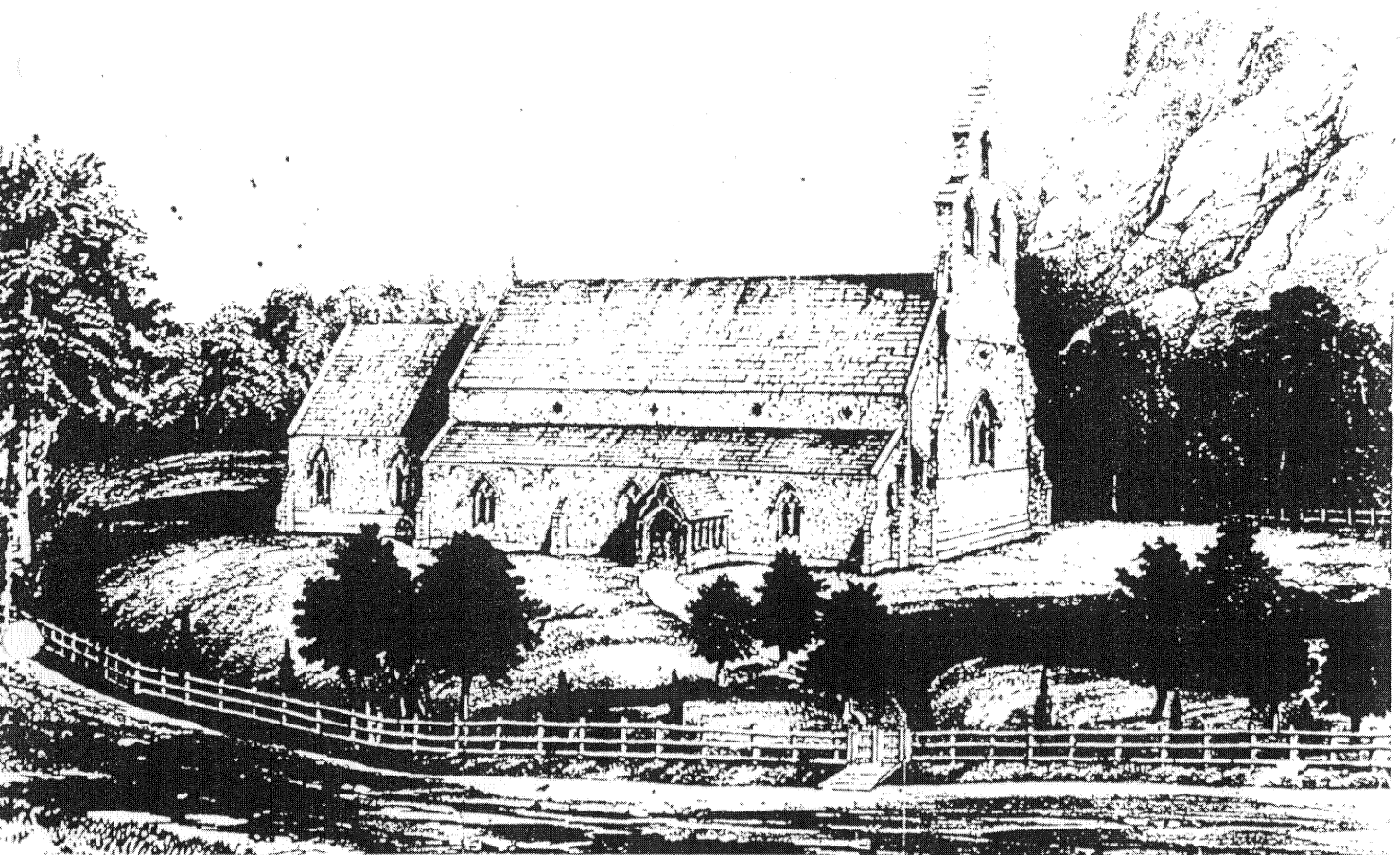


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1999 Record of St. Paul's Cemetery Rondebosch, Cape Town



St. Paul's Church, Rondebosch c.1865

Historical Archaeology, AGE308F
Prof. Winer
28 April 1999

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Abstract

During the course of this project, our main focus has been to create an accurate record of St. Paul's graveyard in Rondebosch in the year 1999. Since a project of this magnitude would require a much longer research period, we decided to give ourselves realistic goals and do the best we could with the time we had. Although this paper is the product of careful work, it is by no means a complete record of the cemetery. Wherever possible, we tried to draw general conclusions on what we have found. However, we have also tried to avoid any specific analysis, due to the limited time and resources.

As students of historical archaeology, this project has been an excellent way for us to practice what we are learning about. It has helped us to better understand the methods and complexities that are involved when conducting archaeological research. This project has been both an academic and practical experience for us, and this paper is a testament to this.

We each chose a specific aspect of the graveyard to examine, according to our own interests. The four major components of the research paper are as follows: historical information on the church itself, spatial analysis and map, record of epitaphs, and a photographic record of the graveyard. Although there are many other factors to be considered when recording a cemetery, we have found these to be of utmost importance.

We hope that this paper will serve as a helpful document to anyone wishing to know more about the St. Paul's cemetery.

The Church Adjacent To The Churchyard Of The Parish Of St. Paul,
Rondebosch Cape Town

On the fifth anniversary, in 1839, of the opening of what is now called the parish church of St. Paul, Rondebosch, the Rev. H. Fraser, who was preaching the commemorative sermon, stated that the site of the church prior to its erection, was:

“a receptacle for the veriest outcasts – a scene whereon the wretched aboriginal steeped himself in all the vices which he had learned from the ungodly stranger; a place loathsome to the eye and offensive to the ear.”

The Arcadian eyeglasses of an 1836 advertisement for the adjacent Rustenburg estate reports “of the beautiful village church of Rondebosch raising its sacred head above the surrounding woods and from its belfry pouring forth the solemn yet pleasing sound of the church-going bell.”

Facing North, next to the East door of the North porch of the church building, as it appears in 1999, the following legend appears:

“This site was granted by Sir Lowry Cole on 30 August 1832 and consecrated by Bishop Daniel Wilson on 5 September 1832. The original church was opened on 19 February 1834 by governor Sir Benjamin D’Urban. In October 1854 the enlargement of the church was completed and in 1884 further additions were made. National Monuments Council, 1981 *Appendix A”

The fact that, according to the South African Commercial Advertiser of 19th February, 1834, the church was opened on 16th February, 1834, reveals an initial error in scholarship, in an area, which as of today, 22 April 1999 is wide open for exploration. This error is due, no doubt, to no small degree to the dearth of recorded information, barring registers, concerning the development of the parish, and thus the church building prior to the 19th July, 1848.

On that day, in terms of Government Ordinance No. 5 of 1845, which authorised the election of a Vestry and Churchwardens and the vesting in their control of the finances and property of the Church, the annual meeting of parishioners was held, and more importantly, minuted in a Minute Book for the first time.

I am indebted to a document by Mr P.A. Millard entitled:

“S. (sic) Paul’s, Rondebosch
Centenary
1834 – 1934”

and Mr Richard Simon, currently lay-preacher of the congregation for the background to what must lead to a search through the archives of the Diocese of Calcutta, of Canterbury, the British Museum and the Colonial Office. It would appear that historical material of a similar nature, that is, different sequences of registers have been deposited at the Archives in Roeland Street, and at the South African Library and it might be useful for research purposes to consolidate it.

While the original church was designed by the then Surveyor-General, Major Charles C. Michell, “in the Gothic style” and the additions to the South end in 1880-1884 were designed by William White of Wimpole Street, *who* was responsible for (1) the enlargement of the church, completed in 1854 or (2) the gallery provided in 1845 increasing the extent of the accommodation from 150 to 250 people.

What did the Rector of Rondebosch of Rondebosch, in 1934, W.G. Webster, mean precisely in his Introduction to the aforementioned centenary document when he stated that:

"The original building has gone (italics mine), but at no time during the past hundred years has the site on which St Paul's of today stands lacked a church."

Prima facie it appears that the original building (the undressed stone section of the nave) still forms the backbone of the current edifice.

This exploratory study concerning the "life" of the cemetery, is marked by the catalogue of burials as recorded in the Death Register, but the parallel life of the church is marked by the regular weekly services, the nature of which were, and are, punctuated by the annual festivals of the Anglican Church.

Spatial Analysis

This piece will attempt to explain size, shape and layout of St. Paul's graveyard. It will also explain the site's dimensions in reference to (presently) existing roads and buildings. A reference map that was copied on the 18th September 1952 and is entitled 'Copy of Old Plan of St. Paul's Churchyard' was used as reference to show how the dimensions of St. Paul's Graveyard have changed in comparison to the map created on 25th March 1999.

What happened? (Method)

The data that was recorded by the means of a total station formed the basis to depict the attached map:

The Base Point used was on grave number 68 (reference to plan entitled 'Copy of Old Plan of St. Paul's Churchyard'), on the actual plaque. The Base point is situated on the crossing of the '8' where it is entitled Ann D. 1860 near the bottom of the plaque. The zero point was situated on the plaque of grave number 38. The zero point is the full stop after 'Oct.', where it is entitled 'Born 10th Oct. 1858'.

The graveyard itself is plotted in a triangular-like shape. It has three sides to it. The method I used to plot the fences was that I plotted five points along each fence at various poles. Once the five points were to be recorded, the direction of the fence and the angles of how they intersect to one another (at the three various corners) could

then be established on paper. Looking at the mountain from within the graveyard, the fence nearest to the mountain is referred to as top fence. The fence running along Rondebosch Main Road is referred to as bottom and the fence running perpendicular to Rondebosch Main Road, connecting both top and bottom fence is referred to as middle fence.

During the recording of the top fence (which was also the first), one of the points (point three) did not (later) co-relate with the other four. The fact was that a mistake was made during the plotting of the top fence, and the points had to be re-recorded. Recorded number three, however was not re-recorded and the old values were assumed to be right. Point three did however prove to have the incorrect co-ordinates when it rudely landed in (during its depiction on the map) the Bell's family grave.

The other points that were plotted were the corners of the hall of Saint Paul's (which extends onto the graveyard) to show where it is situated in relation to the old map entitled 'Copy of Plan of Saint Paul's Churchyard'.

Three presently existing grave-plots were recorded so that they could be used as reference to plotting the other grave-plots on the graveyard.

Resting place of the dead

In the June edition, 1928, of St. Paul's Records (stored in the safe of the secretary's office), it states that there were three different sizes of grave plots that were sold at St.

Paul's. The big one's (which are the only physically visible gravesites left on the surface of the graveyard) are referred to as 'Purchased ground' and have measurements of 10 by 8 'cape feet' (this translates into 3.15m by 2.52m). The medium gravesites on the graveyard (of which on the surface almost no more evidence remains that they have ever existed, except for the occasional mound or gravestone) are referred to as 'free land' and measure 8 by 4 'cape feet' (2.52m by 1.26m) (*St. Paul's Records 1928*).

The small plots (again, no physical evidence on the surface suggests that these sites were ever used) were called 'children's plots' and measured 4 by 2 'cape feet' (1.26m by 63cm) (*St. Paul's Records 1928*). The 'Purchased land' would have cost 3 pounds while 'free land' and 'children plots' would have cost 22 Shilling irrespective of their size difference (*Burials outside of Cape Town 1845-1878*) in the time period 1834-1888.

Walking in the Cape

The rows of gravesites according to the St. Paul's Records were meant to have been separated by 'ten cape feet' (3.15m) that functioned as a 'walk' (*St. Paul's Records 1928*).

During the plotting of the map, I have found that the walk at the entrance of the gate separates the gravesites by ten 'cape feet'. I have noticed that the other two existing 'walks' that run parallel to the centre ten foot path, are slightly smaller. Later analysis

showed that they separated the graves in fact only by eight foot. A close investigation shows that not every individual grave plot is lined up relative to the line of the boundary of the walk. On occasion plots protrude into the walk from as little as five centimetres (plot next to 81 closest to the parish) to as much as twenty centimetres (plot 99). This variation is however not that frequent that the boundary between the gravesites and the path could not be established and is therefore not depicted in the map that is drawn (it simply shows the boundary of the walk).

Getting down to Capetonian feet

After reading about the gravesites being measured in 'cape feet', it would be interesting to know what the precise length of this 'cape foot' would be. According to the Chambers Science and Technology Dictionary, a foot is precisely 30.48 centimetres in length. According to the Encyclopaedia of Southern Africa, one Cape foot is equal to 1.033 English feet. Therefore one cape foot is equal to 1.033 multiplied 30.48, which equals 31.49 centimetres.

The plotting of the map, and later the measurement of individual graves suggest that ten feet varied not more than 15centimetres in length. Three meters was the length that was measured at most graves however. Eight feet does not vary more than 12 centimetres in length. Two meters forty centimetres in length, is the length that occurs most frequently as a measurement for eight feet. In both instances, no measurements lower than 3.00 meters or 2.40 meters representing (10 or 8 feet, respectively) are found.

This suggests that although the Records (i.e. St. Paul's Records) explain that measurements for the actual gravesites are made in 'cape foot', 'English feet' were used more frequently at this particular graveyard.

Plotting the Map

The Map that was produced shows the 'original' old map's grave layout (present analysis showed that the basic plot layout of the 1952 map is fairly accurate (according to the purchased land)) overlaid on present 'newer' structures and changes.

The sources that were used in this study were the measurements of the sites according to St. Paul's Records June 1928 and the distribution to the various sites to the map of 'Copy of old plan of St. Paul's Churchyard'.

The purchased land sites (most grave sites of which still exist, not complete however i.e. either no gravestone or no plot (see attachment 'Names and gravestones')) are fairly accurate in comparison to the 1952 map, as far as position and names of the buried are concerned. As a result, I assumed that the 'free land' and the 'child plots' were also fairly accurate, in position, according to this map (the 1952 map). For this reason I used the above mentioned sources to calculate their position on the newer 1999 map. The reason that I had to make an assumption is, because on the surface there is no evidence that these 'free land' and 'children' plots ever existed.

In St. Paul's Records of 1928, it states that 'walks are 10 foot apart'. This means that the walk between the purchased plots and the free plots are more than likely (they

way they are illustrated in the 1952 map) 10 foot apart. The upper walk that divides the gravesites in area of 'purchased land' is 8 feet apart (despite the claims of St. Paul's records of 1928). I understood it as more correct to use 8 feet as the space dividing the upper walk of 'free land' (dividing 'A' and 'B' on the map).

I felt that if I would use the larger 10 feet as an example in the map, problems of representing wether or not grave plots fell outside the current area of the graveyard would arise. In effect another map with the eight foot measurement would have to be plotted to represent that in both cases (8 foot or 10 foot measurements) assigned grave plots would now fall outside the grave yard. If the 8 foot measurement is used, and graves fall outside the graveyard area, simultaneously graves will fall outside the gravesite area with the ten foot measurements.

During the plotting of the area encompassing the current existing graveyard, I noticed that the physical land of the graveyard incrementally has been reduced in size over the years. In the new map it is noticed how the **boundaries** of the top end and of the bottom end of the graveyard have **been moved** (parallel to the old boundaries) **towards the centre** of the plot where the current top and bottom fences are located respectively. The bottom fence is not only moved into the centre, but also has been **tapered** (on the side closest to the middle fence) to fit next to the Rondebosch Main Road. The middle section (as defined above) of the graveyard, is **moved outwards** at the bottom side. At the top end of the middle section St. Paul's church **hall has been extended** on to the graveyard.

Legend

The original plan of St. Paul's Graveyard constituted of three different areas designated to three different types of plots. On the map they are represented as being the 'purchased land' in red with numbers (see attached name list), 'free land' in black (A and B) and the children's plots also in black (C). The blue section are the current boundaries of the graveyard (fences, and in the top right corner the back of St. Paul's hall). There were 121 plots allocated to the 'purchased land', 265 plots allocated for 'free land' (marked as both A and B where 'B' was marked 1 to 92 and 'A' was marked as 93 to 256) and 185 plots to 'children's plots' (marked as C).

The purchased land (red) has dimensions of 10 feet by 8 feet, the 'free land' (black, 'A' and 'B') had dimensions of 8 feet by 4 feet and the 'children's plots' (black C) had dimensions of 4 feet by 2 feet. all plots lied in the same direction.

The first row of 'children's plots' (marked as 'C') were supposedly situated nearest to the top fence (now lying on the outside of the fence). They were apparently marked from 1 to 92, starting on the side nearest to the hall of St. Paul's. The next row of 'children's plots' situated below the first row, again beginning nearest to the hall, were marked as 93-185.

The 'free land' presumably consisted of two sections. The first section, marked as 'B', had two rows. The first row is the one situated nearest to the 'children's plots' and also started closest to the church hall as numbers 1 to 46. The row below it, again

started on the church-hall side, and was marked as 47 to 92.

The other section of 'free land', marked as 'A' had eight rows and followed the same pattern of the other two sections (marked as 'B' and 'C'). The row nearest to section 'B' started nearest to the Church Hall with number 93 and carried through to 131. The row beneath that (again starting closest to the hall) ran through numbers 132 to 165. The third row (also starting on the hall's side) 166 to 194, while the row below that started at 195 to 218. The last four rows, running from the top fence to the lowest fence, (all beginning on the hall side) ran through numbers 219 to 237, 238 to 251, 252 to 260 and 261 to 265 respectively.

The 'purchased land' runs in the same order, as can be seen on the map.

Conclusion (and the project for the future)

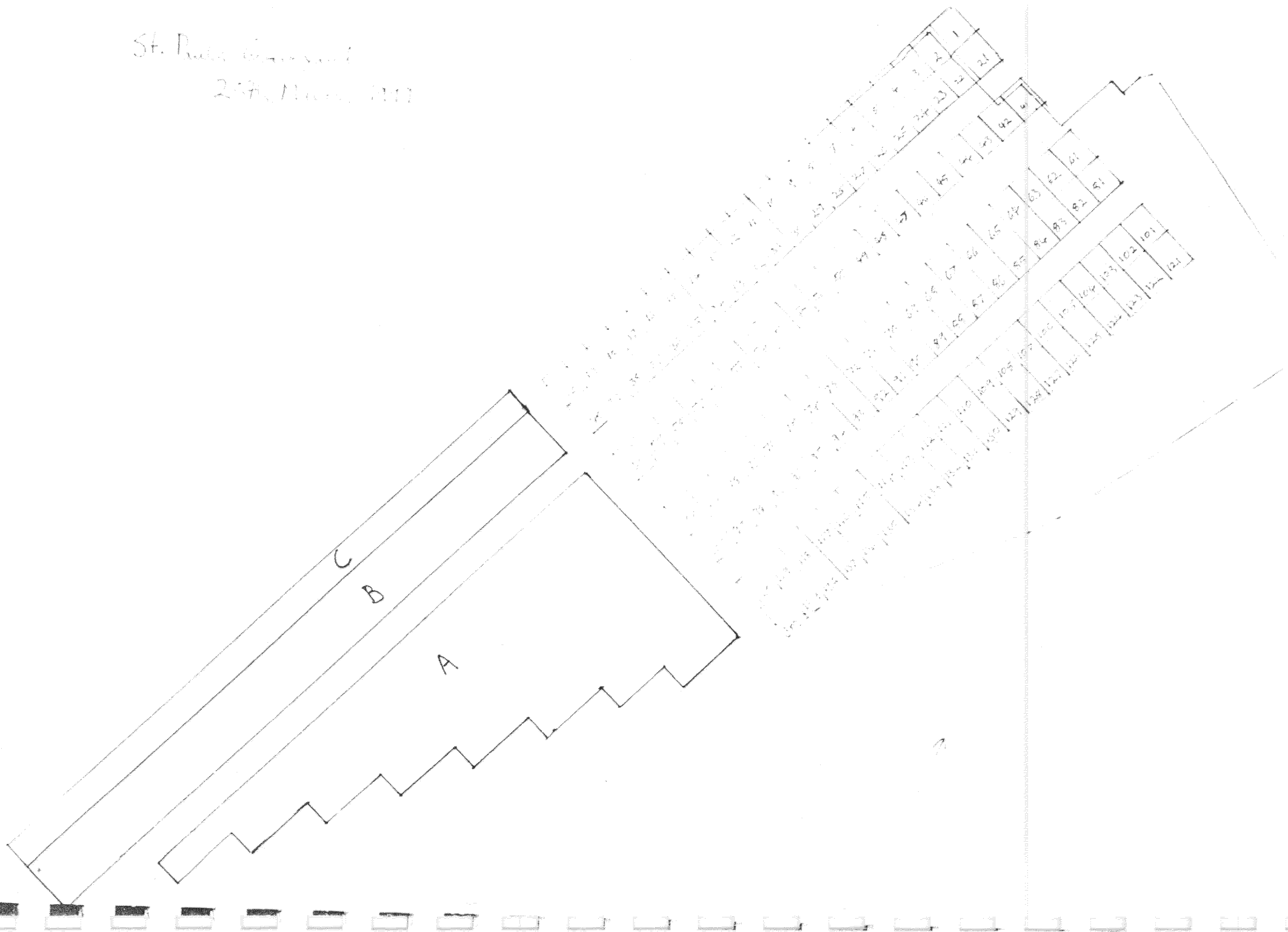
According to the map that was plotted, one is able to see low graves no. 1 and no. 21 (belonging to Pelteret and Cozens respectively) are now **situated under** the hall of St. Paul's. It is also noticed that a small section of plot no. 41 (Slow) is situated under the hall. The three gravestones (The actual stones of 1,21 & 41) are moved to the end of the third row next to graves 80 and 100. At the top end, a small **section of grave** plots, with no. 1 to no. 20 **now lie on the outside** of the actual top fence (it is not known if any of the above mentioned graves were ever exhumed). It is also depicted that up to half of the children graveyard plots (no. 1 to no.92) lie on the outside of the top fence.

With the shift inwards of the bottom fence, one is able to see that, again, a **large number of 'free land' grave plots** are now **situated on the outside** of the bottom fence (those marked as 'A'). It also **cuts through grave number 140**. Who it belongs to or whether it was ever used is not yet known.

The questions that arise now are what happened to those graves? Were they exhumed or were they simply built over? I don't think that any of sites were ever standing free for a very long time because according to St. Paul's Records, by 1858 the graveyard space at St. Paul's in Rondebosch were all sold. By 1888, the graveyard was however **only closed for burials. At this time more grave-space was granted by the government** for St. Paul's in Camp Ground Road. These are however questions that can only be answered through more extensive thorough research.

St. Paul's Cemetery

25th March 1917



Information drawn from the gravestones and epitaphs of St. Pauls Graveyard

In total, I collected information from 69 of the gravestones still standing in the St. Pauls graveyard. The majority of these graves are situated to one side of the graveyard. The rest form smaller groups in various locations. The exact positions of the graves are plotted on the map of the graveyard.

While collecting and analysing information contained within the epitaphs, my main focus was on observing changes through time. After examining a number of epitaphs to get an idea of their contents, I created a checklist of features common to many epitaphs. Again my main focus was on observing and recording stylistic variability with time. Information from these checklists is presented here in table form with explanations of each category.

The Basic Statistics

Single Graves and Group Graves :

I divided the graves from my sample into two major groups - single and group graves. This was a result of the difficulty of placing a date on many of the stylistic aspects of group graves. Should one use the date of the first death and assume the original stone had not been replaced or should one use the date of the last burial and assume that the stone had been replaced. I decided therefore to analyse group graves in terms of factors which should be independent of this problem. Thus some variables that proved to be of interest have only been resolved in terms of single graves. I have assumed that the gravestones from such burials are generally not replaced and that the inscriptions are therefore fairly representative.

Time:

I divided up time into four periods between the earliest and latest burials that I observed:

1840 - 1851 ; 1852 - 1863 ; 1864 - 1875 ; 1876 - 1887

In the case of Group graves, the last period extends to one burial in 1888.

'Sacred to the memory of' ; 'In memory of' ; 'In affectionate remembrance of' ; 'In loving memory of' :

These are the most common beginnings to the epitaphs. They precede the name of the deceased. A stone might read 'Sacred to the memory of John Smith' for example. As can be seen from the table (fig. 1) there does seem to be a preference for conventional or 'set' openings to an epitaph. There are also changes in popularity through time. Fig. 1 is only representative of single graves. The phrase 'In loving memory of...' is slightly more prevalent in group graves.

Year	Total Number of Dead / Graves	Sacred to the Memory of... Graves	% of Graves	'In Memory of...' Graves	% of Graves	'In Loving Memory of...' Graves	% of Graves	Other Graves	% of Graves
1840 - 1851	8	8	100	0	0	0	0	0	0
1852 - 1863	13	9	69	1	8	0	0	3	23
1864 - 1875	12	4	33	4	33	0	0	4	33
1876 - 1887	5	3	60	0	0	2	40	0	0
Totals	38	24	63	5	13	2	5	7	18

fig. 1a
 Table showing the popularity of different Epitaphs through time for single graves.

'Who departed this life' : 'Died' :

The two most common ways of giving the date of death seem to have been:

... Who departed this life in 18XX'

and

... Died 18XX'

The frequencies of these two phrases on epitaphs of single graves are given below:

Year	Total Number of Dead / Graves	'Who Departed this Life...' Graves	% of Total Graves	'Died...' Graves	% of Total Graves	Other Graves	% of Total Graves
1840 - 1851	8	6	75	2	25	0	0
1852 - 1863	13	7	54	6	46	0	0
1864 - 1875	12	2	17	9	75	1	8
1876 - 1887	5	0	0	5	100	0	0
Totals	38	15	39.5	22	58	1	2.5

fig. 2a
 A table of frequencies for single graves.

There is definitely a cross over in time, with the use of 'Died 18XX' increasing as time passes. It seemed reasonable to assume that in general the individual entries given on group grave, might still be fairly representative. The distributions of both single graves (fig. 2a) and group graves are given (fig. 7) as there seems to be a basic similarity in the change through time. Though in the case of group graves, the replacement of the phrase 'Who departed this life...' occurs earlier. The frequencies for both single graves and group graves are plotted in fig. 2b and fig. 2c.

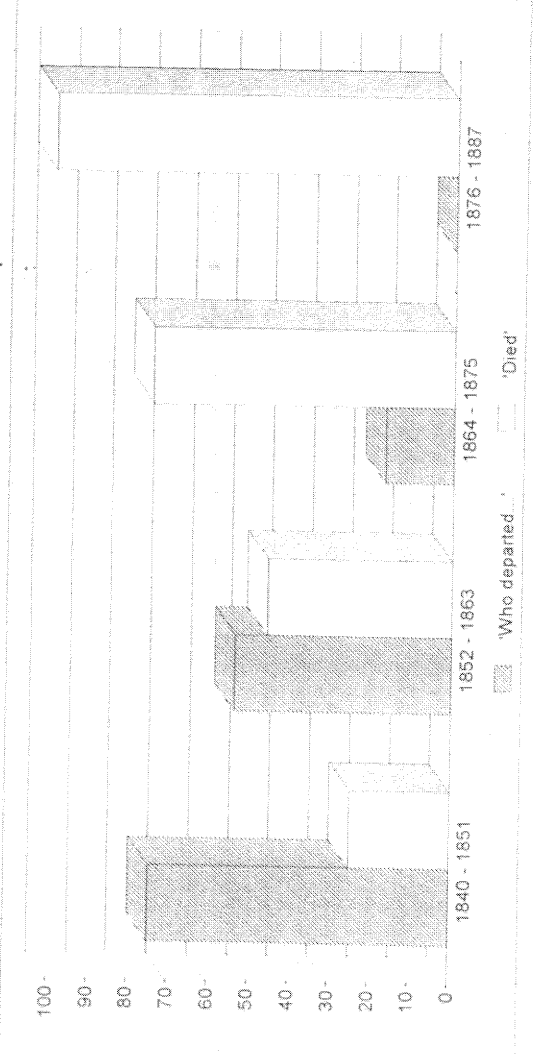


fig. 2b

Chart showing the frequencies of the phrases 'Who departed this life...' and 'Died...' for Single Graves.

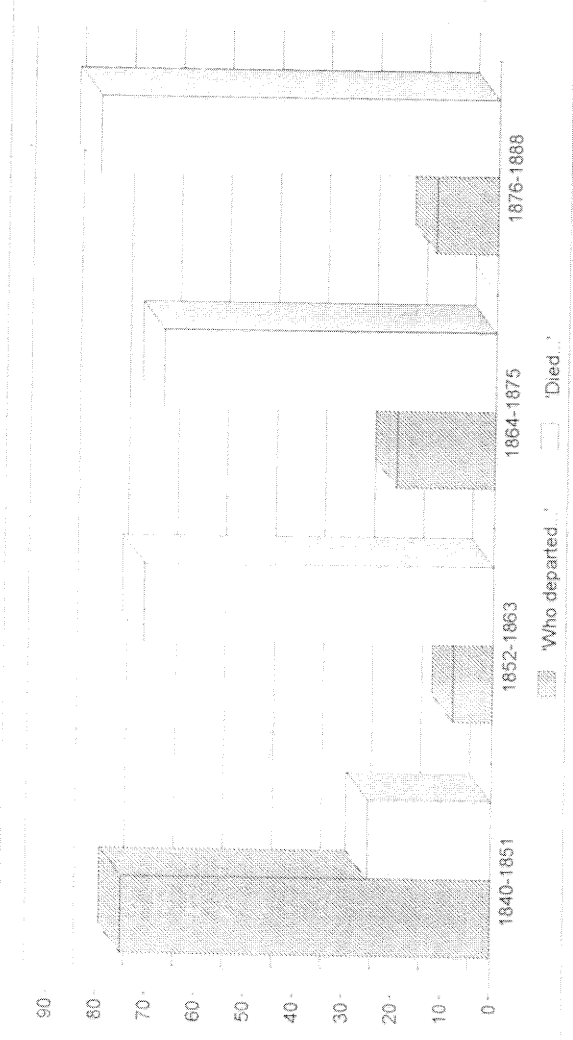


fig. 2c

Chart showing the frequencies of the phrases 'Who departed this life...' and 'Died...' for Group Graves.

Child of: (Father, Mother, Both) ; Husband of; Wife of :

My interest in these categories lay in the relationship between gender and how the individual was identified. Take for example the reference 'Son of ...' or 'Daughter of ...'. How often is the individual described in relation to his father or mother or both parents. Similarly, how often was a married woman described in the sense that she was her husband's wife? And in comparison how often is a husband described in similar terms? Unfortunately this was difficult to observe in terms of mass graves and the numbers are small for single graves. The results therefore show nothing unexpected (fig. 4).

Religious and Other Quotations / Inscriptions :

The Quotations / Inscriptions I refer to are the bible verses, religious observations or statements concerning the dead found at the end of some inscriptions. The Religious category refers to bible verses but also to anything with a religious tone or of a formal, religious nature. This category contains some often repeated phrases such as "Yea though I walk through the valley of the Shadow of Death ..." or "Such is the Kingdom of Heaven". This latter quotation seems to appear on a number of children's tombstones. However this was not something I was initially aware of and I didn't make a proper record of it.

The Other category refers to any personalised non religious statements concerning the deceased. An example being "He was gentle and good." Though there seems to be an increase in Religious passages through time and a decrease, disappearance of 'Other' passages, the relationship has not been examined for the Group Graves. The results for single graves are provided below (fig. 3a).

Year	Total Number of Quotations		
	Dead / Graves	Religious%	Other %
1840 - 1851	8	1 12.5	3 37.5
1852 - 1863	13	2 15	3 23
1864 - 1875	12	9 75	0 0
1876 - 1887	5	4 80	0 0
Totals	38	16 42	6 16

fig. 3a
Frequencies of quotations for single graves.

Miscellaneous results :

The remaining categories proved to be of little interest. They were included to ensure as accurate a description of each stone as possible. However two things should be

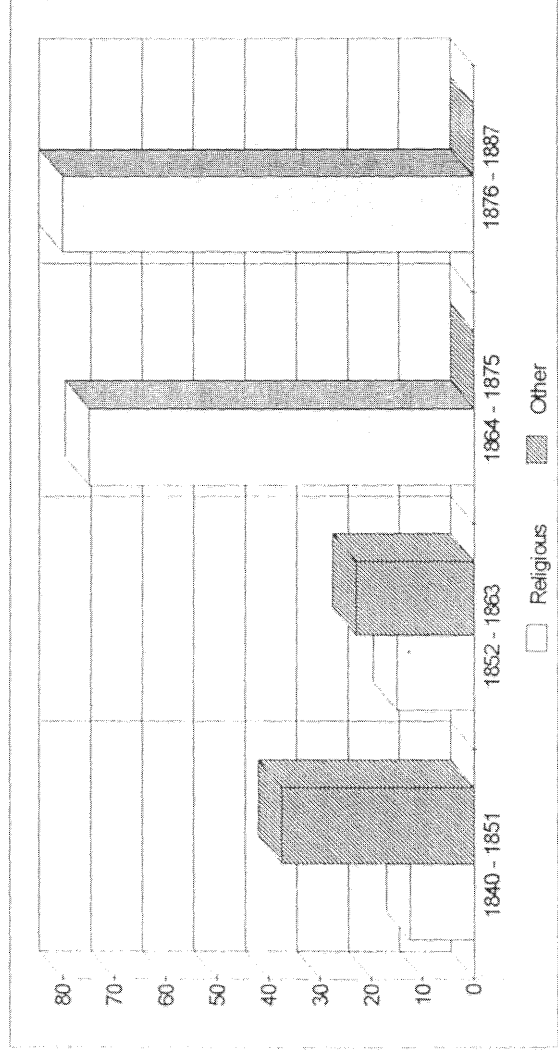


fig. 3b

Chart showing the increased use of religious quotations and phrases in epitaphs.

noted. Firstly, the category 'Description of person' ended up including descriptions of place of death. Secondly, the category 'Image: Cross' includes both headstones that have been carved into the shape of a cross and engravings of crosses. The following tables (fig. 4, fig. 5a, Fig. 5b and fig. 6) show the results for these categories.

Year	Total Number of Dead / Graves	"Child" of:			Wife of ...	Husband of ...
		Father	Mother	Both		
1840 - 1851	8	1	0	1	0	0
1852 - 1863	13	2	0	0	2	0
1864 - 1875	12	2	0	1	4	0
1876 - 1887	5	0	0	0	0	0
Totals	38	5	0	2	6	0

fig. 4
Table of gender differences in the graveyard for single graves

Year	Slate	White Grave Stones	Material			
			White Grave Stones	Esquire	Major	Doctor
1840 - 1851	7	1	0	0	0	0
1852 - 1863	9	1	2	0	1	1
1864 - 1875	3	7	0	1	0	2
1876 - 1887	1	4	0	0	0	0
Totals	20	13	2	1	1	3

fig. 5a
Table of miscellaneous information for single graves.

Year	Total Number of Dead / Graves	Description of:		Images found on Stones		
		Manner of Person / Place of Death	Death	The Cross	Other	Other
1840 - 1851	8	0	3	0	0	0
1852 - 1863	13	1	6	0	1	1
1864 - 1875	12	0	6	4	1	1
1876 - 1887	5	0	2	0	0	0
Totals	38	1	17	2	2	2

fig. 5b
Table of miscellaneous information for single graves.

Year	Total No. of Dead / Grave	0 to 12 Years Old	% of Total Dead	13 to 20 Years Old	% of Total Dead	21 to 49 Years Old	% of Total Dead	50 Years and Older	% of Total Dead
1840-1851	8	1	12.5	0	0	5	62.5	2	25
1852-1863	13 (1 uncertain)	0	0	1	8	8	67	3	25
1864-1875	12	1	8	2	17	6	50	3	25
1876-1887.5	5 (1 uncertain)	0	0	0	0	2	50	2	50
Totals	38 (2 uncertain)	2	5.5	3	8	21	58	10	28

fig. 6

Table of the ages of death for single graves

Group Graves and Single Burials

In compiling the results and distributions for group graves I have concerned myself mainly with the number of individuals buried in group graves. I have also calculated separate figures for the number of children (aged 0 to 12) buried in group graves. Although I have used a broad age range here, the majority of dead children turned out to be younger than 4 years old. As I stated earlier the breakdown of the use of the phrases 'Who departed this life...' and 'Died...', in group graves, is also provided here. Below is a table of basic statistics for group graves (fig. 7).

Year	No. of Dead people from this time found in Group Graves	No. of Dead Children in Group Graves	Who departed this life...	% of Total		% of Total	
				Who departed this life...	Who departed this life...	Other	Other
1840-1851	12	4	9	75	3	25	0
1852-1863	24	16	2	8	17	71	5
1864-1875	40	11	8	20	27	67.5	5
1876-1888	16	2	2	12.5	13	81	1
Totals	92	33	21	23	60	65	11

fig. 7

Basic statistics for group graves

A total of 130 people were buried in the 69 graves I examined. Of these 130 people only 38 were single burials. In other words 92 out of 130 people were buried in group graves over the period between 1840 and 1888. Fig. 7 shows how many dead people from each time period are found in group graves. By focusing on time of death in this way I aimed to avoid the problem of dating the gravestone itself.

The distribution of child burials within my sample group shows that children were very rarely buried alone. Whether this is a result of spatial patterning and building

over parts of the graveyard I do not know. But considering the high percentage of children buried in group graves it may be that this was how children were usually buried. Fig. 8a and fig. 8b below show the numbers of adults and children buried in group graves and single graves.

Year	Total No. Buried		% of Total		No. Buried In a Group		% of Total	
	Dead	Alone	Dead	Alone	Grave	Dead	Alone	Grave
1840-1851	20	8	40	12	60			
1852-1863	37	13	35	24	65			
1864-1875	52	12	23	40	77			
1876-1888	21	5	24	16	76			
Totals	130	38	29	92	71			

fig. 8a
Frequencies of group and single burials of adults.

Year	Total No. of Children		% of Total Buried		Children Buried in		% of Total	
	Dead	Alone	Dead	Alone	Group Graves	Children	Dead	Alone
1840-1851	20	5	25	1	20	4	80	
1852-1863	37	16	43	0	0	16	100	
1864-1875	52	12	23	1	8	11	92	
1876-1888	21	2	9.5	0	0	2	100	
Totals	130	35	27	2	6	33	94	

fig. 8b
Frequencies of group and single burials of children.

A result of my focus on changes in the graveyard through time is that other issues have been given less attention. I have not been able to examine issues of age and gender on the small time scale due to the small numbers with which I would be dealing. I have also not examined the issue of social status within the graveyard. Though it is worth mentioning that out of 130 people, I counted only 13 with titles - including the wives and children of titled men. Of these 9 were buried in single graves.

I have also not tried to produce any explanation of my results. My aim was to observe and illustrate the increasing and decreasing frequency of different variables through time. While changes in aspects of gravestones do occur through time the focus of my investigation has been too narrow to provide a good explanation for them.

Gravestones and Epitaphs: An explanation of the position of the gravestones that were examined.

When I was recording the aspects of different epitaphs, the map provided in this booklet was not available to me. As a result I made my own rough map of the graveyard as I worked on each gravestone. I also numbered the gravestones that I studied independent of the map provided. As a result the numbering of the graves found in my checklist does not agree with the numbering of the map. Below is a list of the numbers found on my checklist and their corresponding numerical position on the map:

Checklist Number	1	2	3	4	5	6	7	8	9	10
Position on Map	24	25	27	28	33	37	38	40	/	/

Checklist Number	11	12	13	14	15	16	17	18	19	20
Position on Map	3	3-4	4	5	6	6	7	9	10	11

Checklist Number	21	22	23	24	25	26	27	28	29	30
Position on Map	12	13	14	15	15	18	/	41	43	45

Checklist Number	31	32	33	34	35	36	37	38	39	40
Position on Map	46	47	50	52	53	54	55	56	59	59-60

Checklist Number	41	42	43	44	45	46	47	48	49	50
Position on Map	60	/	61	61	63	63	64	65	49	68

Checklist Number	51	52	53	54	55	56	57	58	59	60
Position on Map	71?	72?	77?	79?	/?	100	100	100	99?	98?

Checklist Number	61	62	63	64	65	66	67	68	69	70
Position on Map	/	/	/	81	82	85	86	/	/	101

Checklist Number	71	72	73	74	75	76				
Position on Map	102	103	104	105	115	115				

Where there is a '/' the position of the grave falls outside the graves plotted on the map. A rough estimate of the graves position is given in this case.

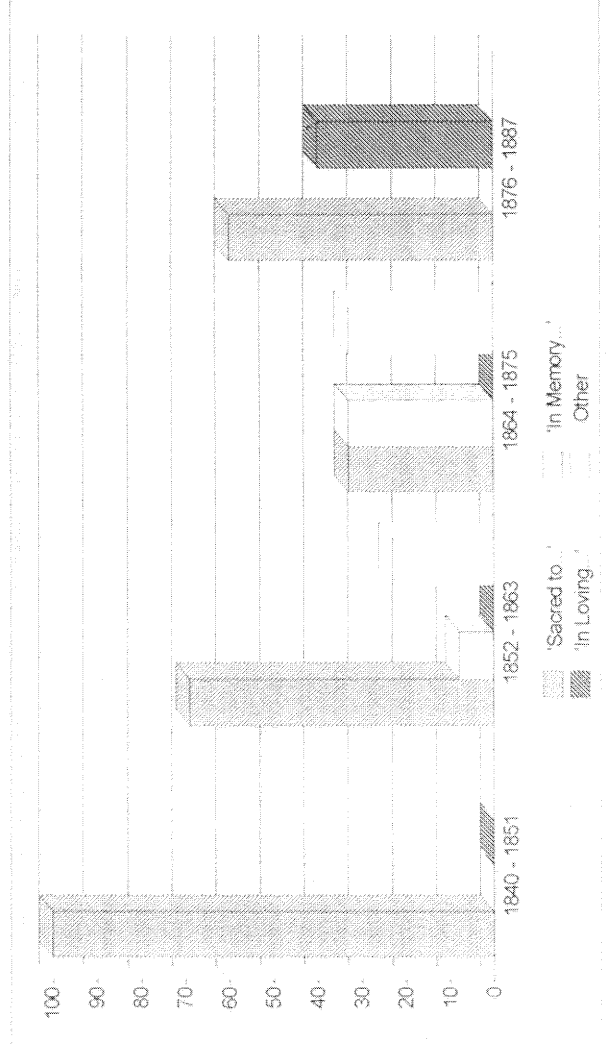


fig. 1b
 Chart showing the popularity of different epitaphs through time.

Historic Grave Markers

The graveyard is a place where the memory of the dead live on. When a person dies his or her earthly remains are laid to rest in a cemetery, while the spirit joins our Father up in heaven. Friends and family can mourn for the deceased at their designated place on earth, the place where he or she is peaceful. The headstone acts as the deceased's last public display, essentially representing his or her life to the rest of the world in the future. As we stand at the brink of the millennium, we examine how a piece of the past has survived until today in St. Paul's cemetery.

According to historical archaeology, gravestones serve as examples of material culture that are highly indicative of the society by which it was produced. In the case of St. Paul's cemetery, we are looking at very specific frames of time and space. The people who are buried here are those who lived in and around Cape Town during the period of the mid 19th century. However, since we are unsure about what portion of the community is represented, and the several transformations that the cemetery has undergone, it is difficult to draw any definitive conclusions about the larger society at hand.

The recording of St. Paul's is a great task, as there are many factors to be considered and several different approaches to use. I decided to record the cemetery using photography, the most accurate visual representation possible. I have chosen a few styles that I consider important in this project and captured them using a manual camera and black and white film.

I have determined three basic forms of gravestones with a few variations. I have found that the majority of the remaining headstones in St. Paul's cemetery in St. Paul follow these simple guidelines:

Monuments: These graves are larger than the majority of headstones, towering above the others. These can be used for a single person, often someone of a distinguished social status or a relative thereof. Also, it may be representative of more than one family member.

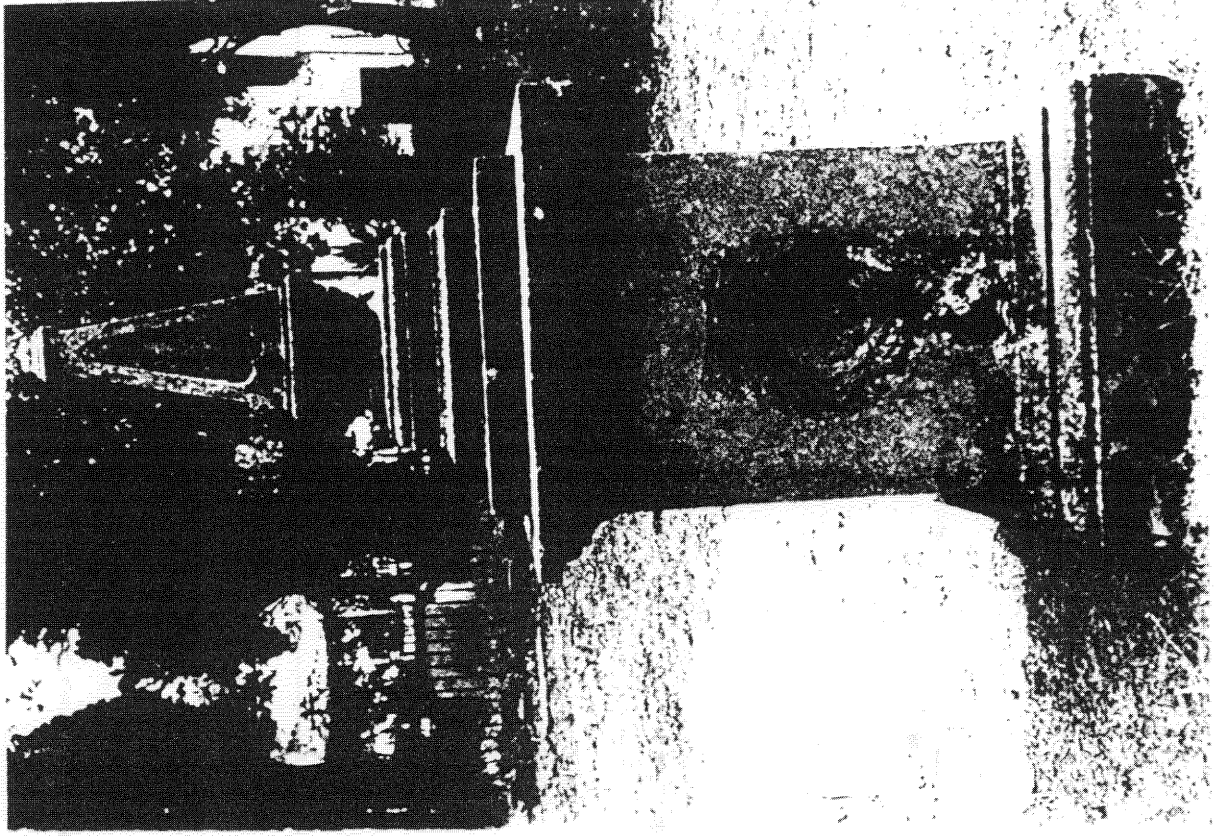
Tombs: These are flat stones that lie parallel to the ground, either propped up by two other stones or placed directly on the surface. These are usually quite large and are used for two or more family members.

Headstones: A marker standing perpendicular to the ground. The size and shape varies. Usually for one person: man, woman or child

These gravestones are usually made out of stone, granite, or marble, and in a few cases, wood. Any of these can be found surrounded by metal bars, which indicate the desire to separate and protect a particular grave from the rest of the cemetery. Also, various kinds of crosses can be seen within each individual style, reflecting the religious nature of the people who are represented.

It is difficult to draw conclusions on the social rules that govern the patterns of gravestones in St. Paul's cemetery, especially since what remains today has been significantly altered from its original. However, based on these styles, it is clear that the people who are buried here took both family and religion very seriously. Oftentimes, family members are buried together, and also it stated top whom the deceased is related on the epitaphs. The epitaphs also indicate the importance of religion by displays of biblical quotes, such as psalms, as the last words on the gravestones.

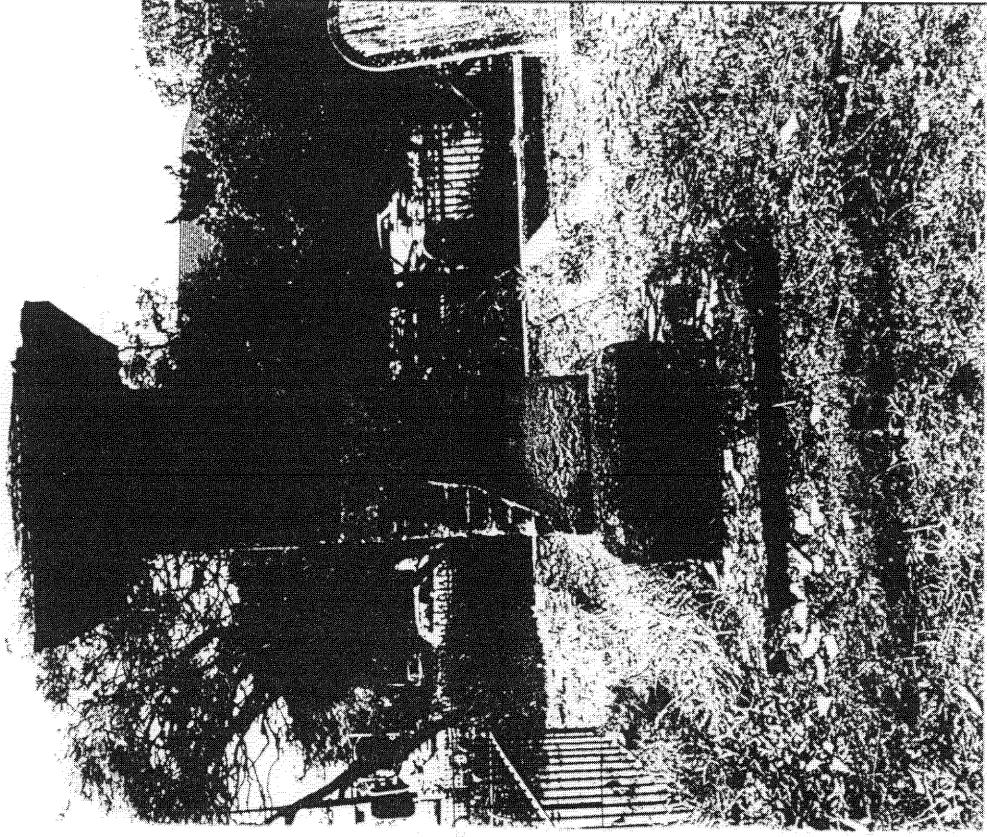
I believe it is important to record the way that St. Paul's looks today and the gravestones that remain in it because it is constantly being altered. This graveyard represents a piece of Cape Town's history and by photographing it we are able to accurately capture the way that it appears at this moment in time, over 100 years after it was consecrated. St. Paul's will undoubtedly undergo further changes as we head into the next millennium, and in the future, these photographs will serve as an historical record of how it looked in the year 1999.



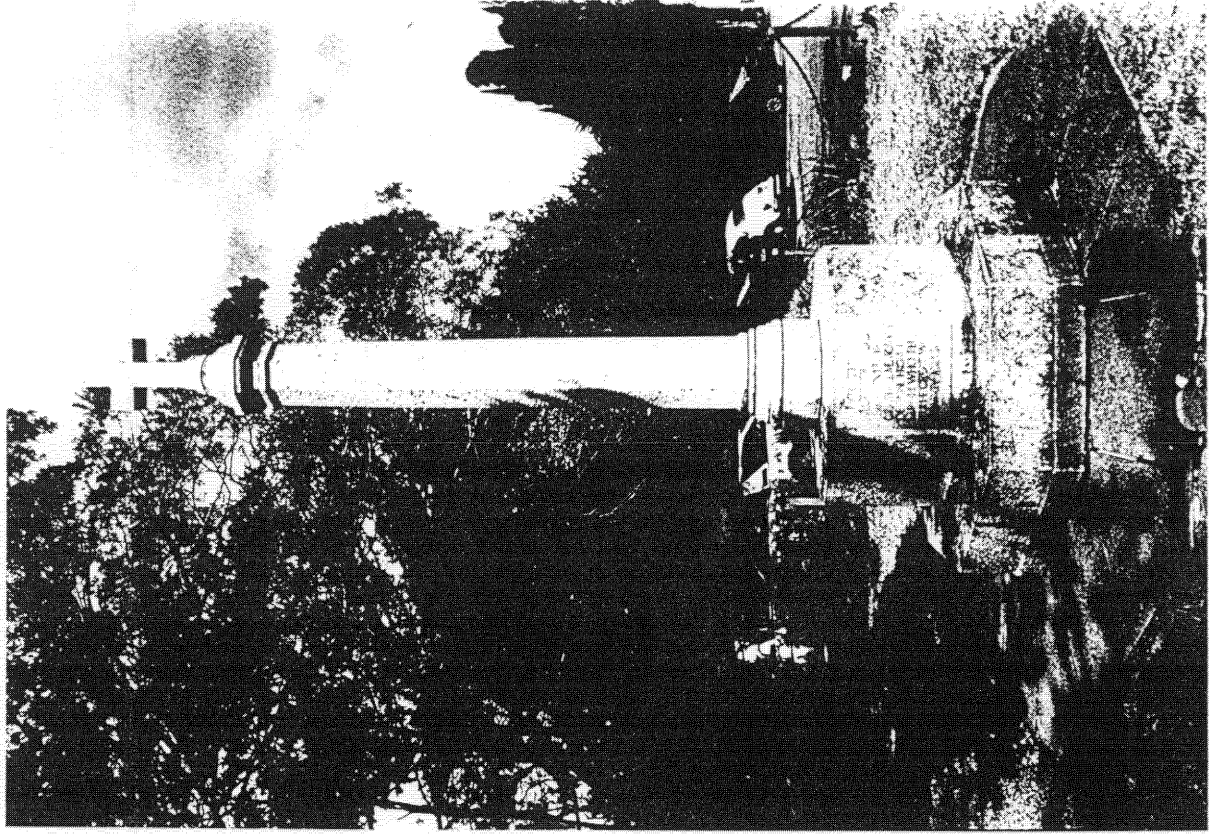
Plot # 67, monument: DALE



Plot #103, stone monument with large cross: PIERS



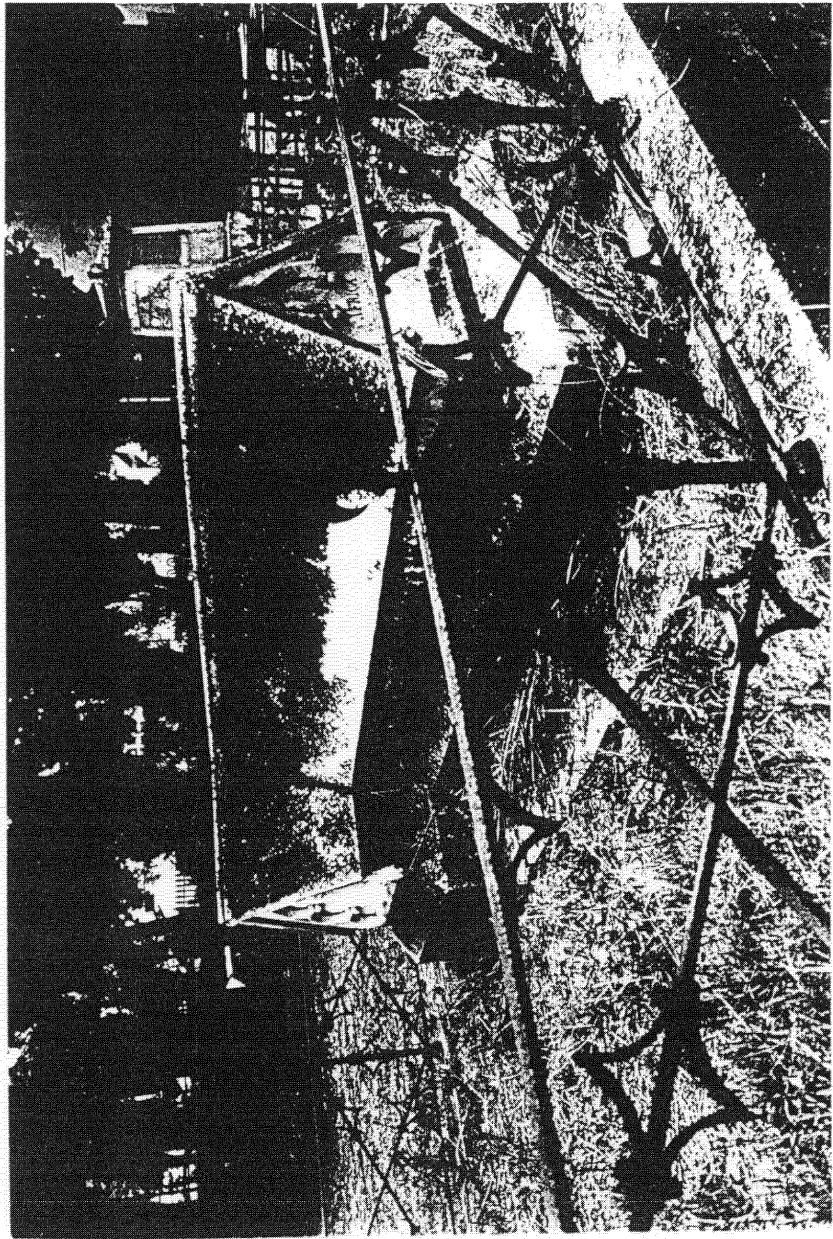
Plot # 78, large brick and stone monument: CAMPBELL



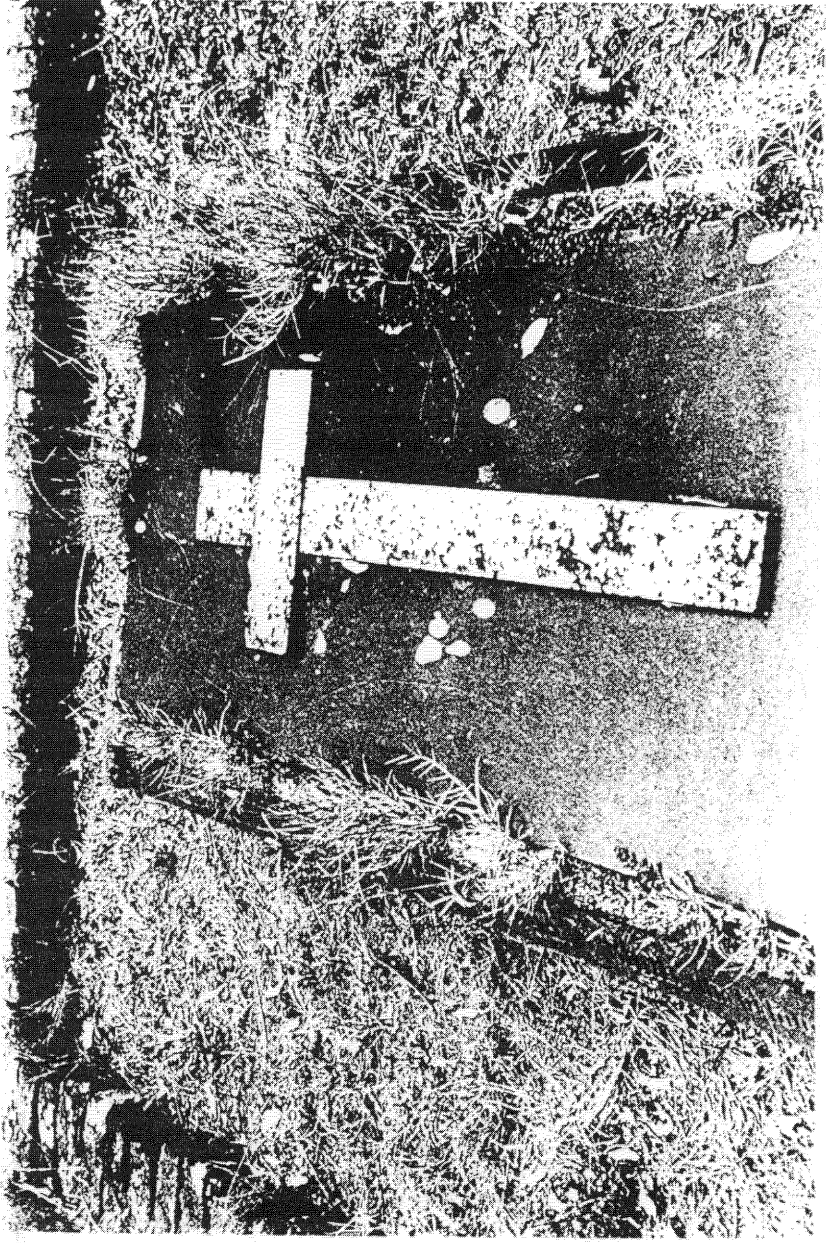
World War II Memorial, large monument

TO THE
GLORY OF GOD
AND IN EVER
GRATEFUL MEMORY
OF THOSE FROM HIS
PARISH WHO FELL
IN THE GREAT WAR
MCMXIV-MCMXX

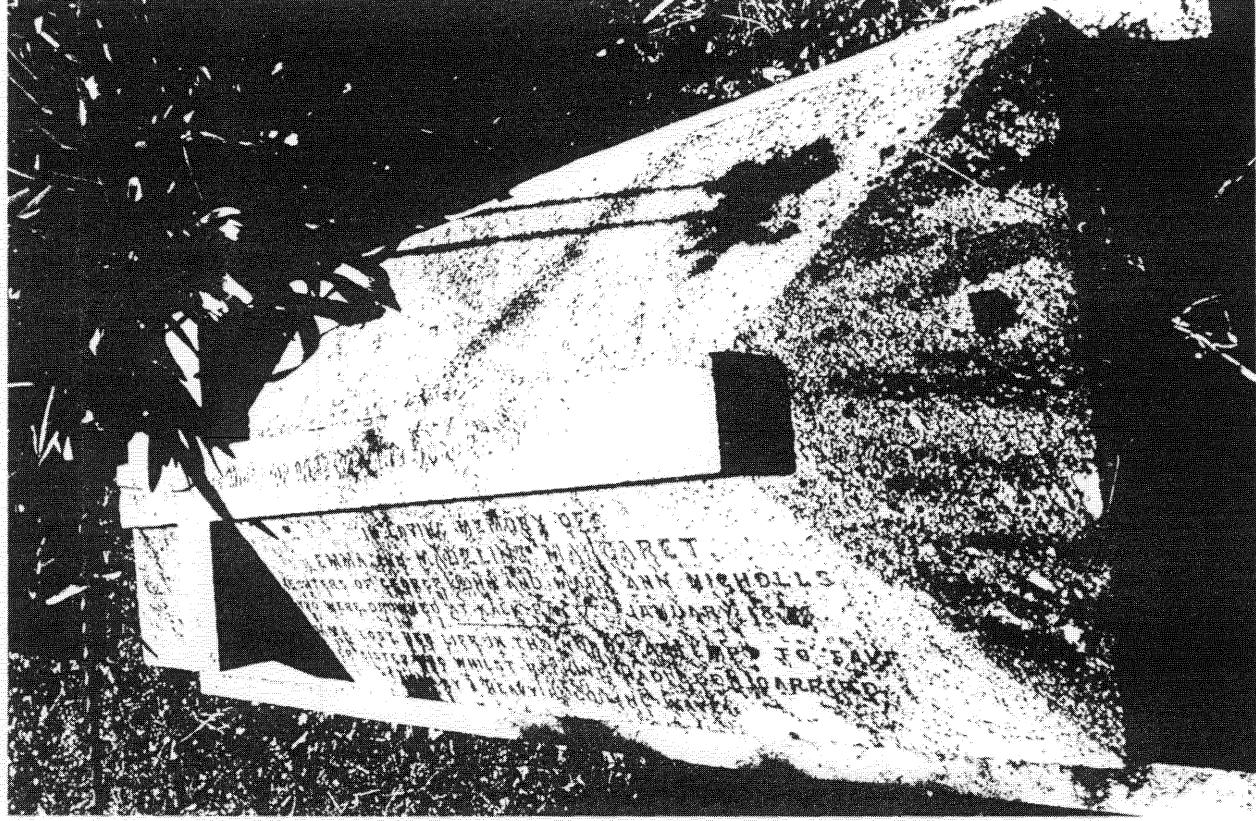
World War II Monument, epitaph:
"To the Glory of God and in Every Grateful Memory of Those from This Parish who fell
in the Great War 1914-1919"



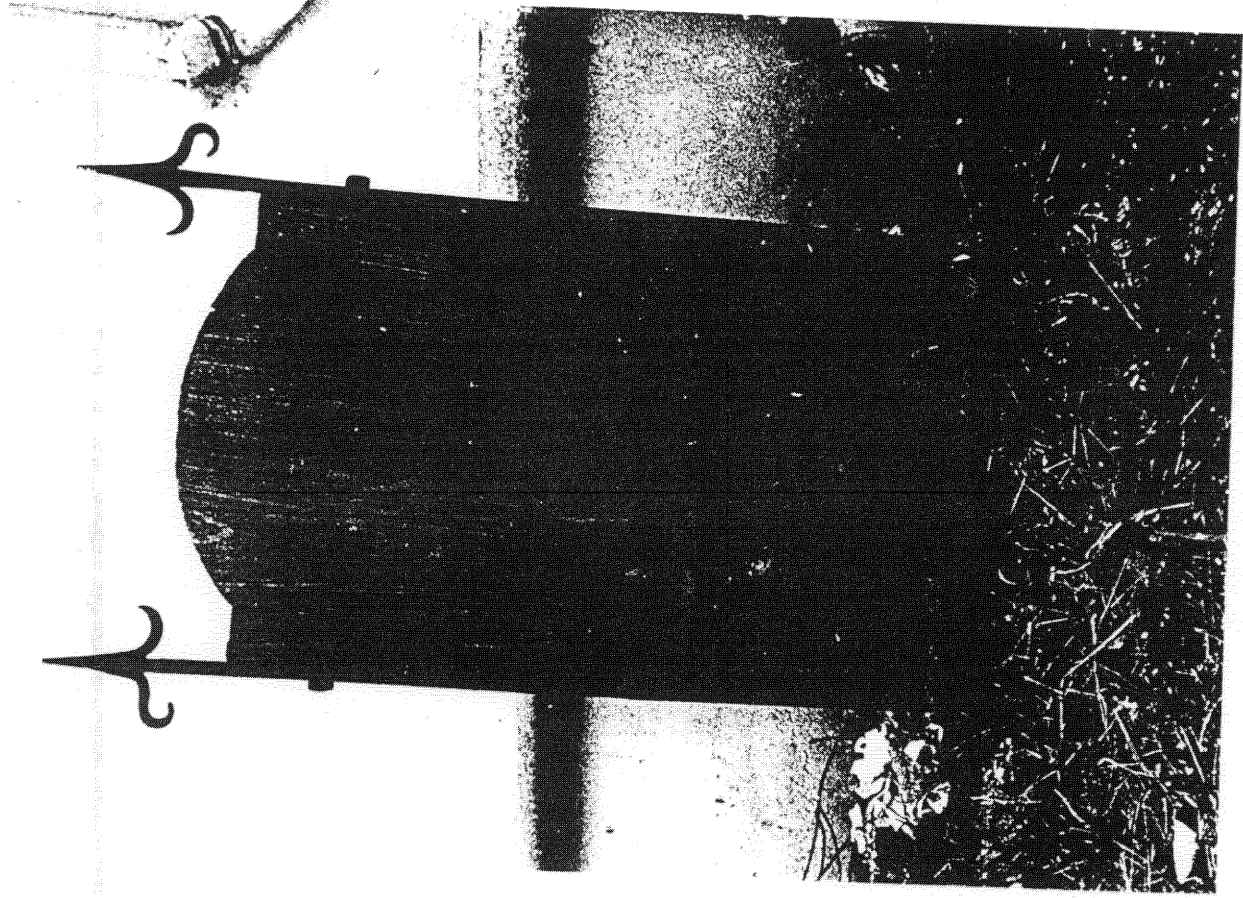
Plots # 93 and # 94, large tomb with fencing: SIR P. WOODHOUSE



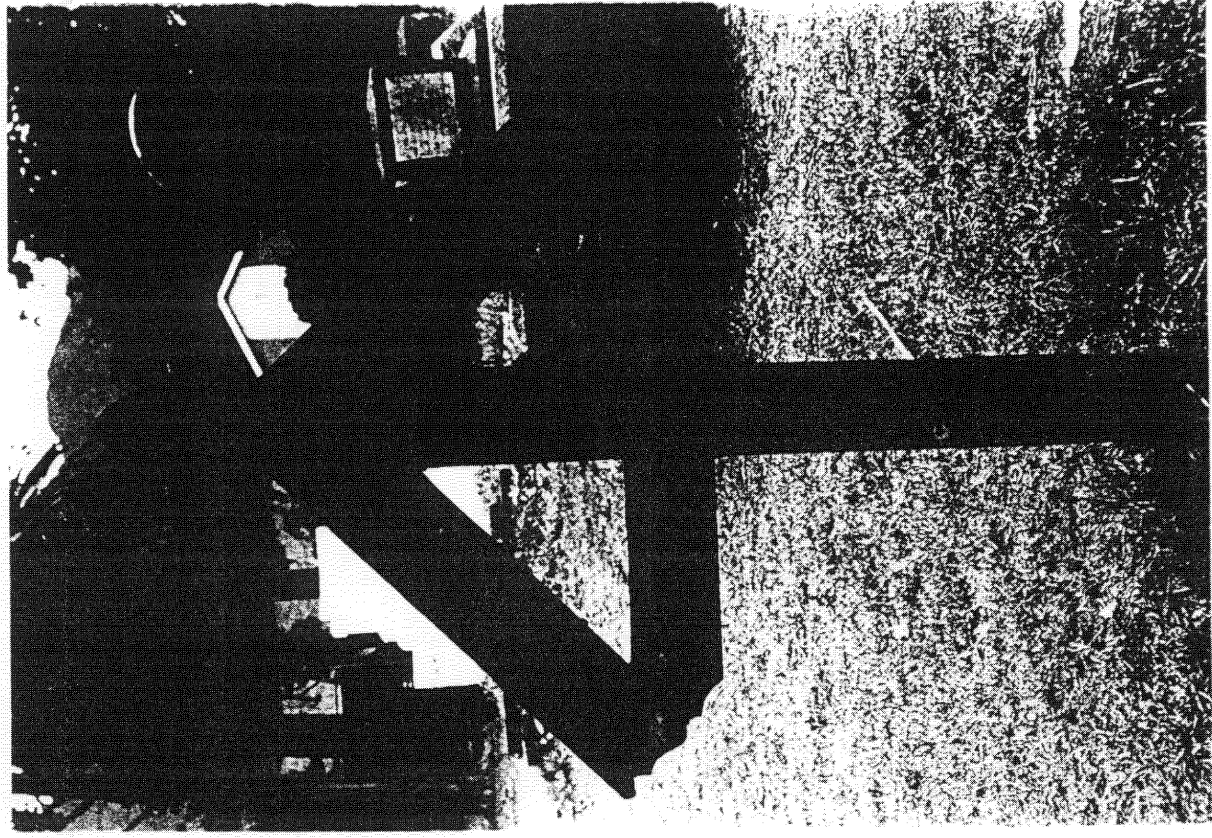
Plot # 109, flat tomb with cross: BLITHE



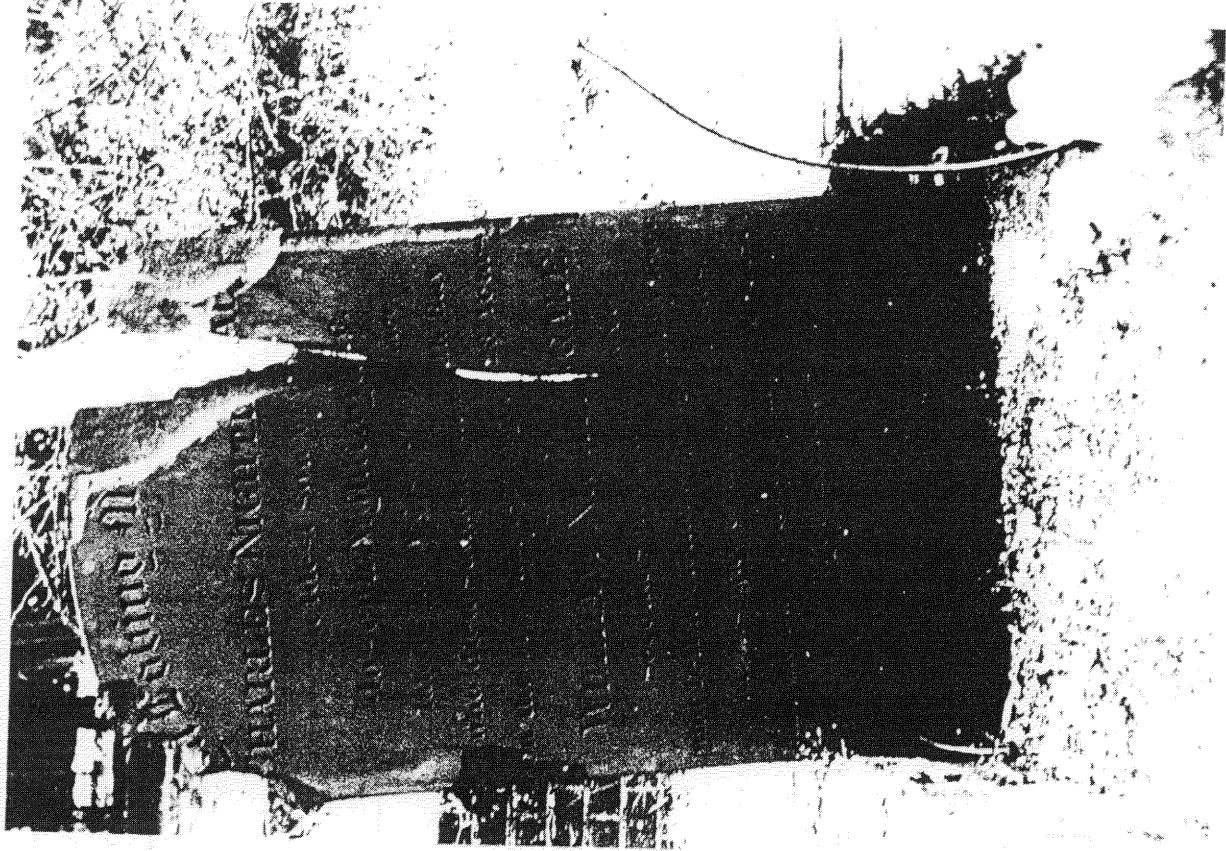
Plot # 24, ornate tomb with cross: COLE NICHOLS



Plot # 41, simple wooden headstone without epitaph: SLOW



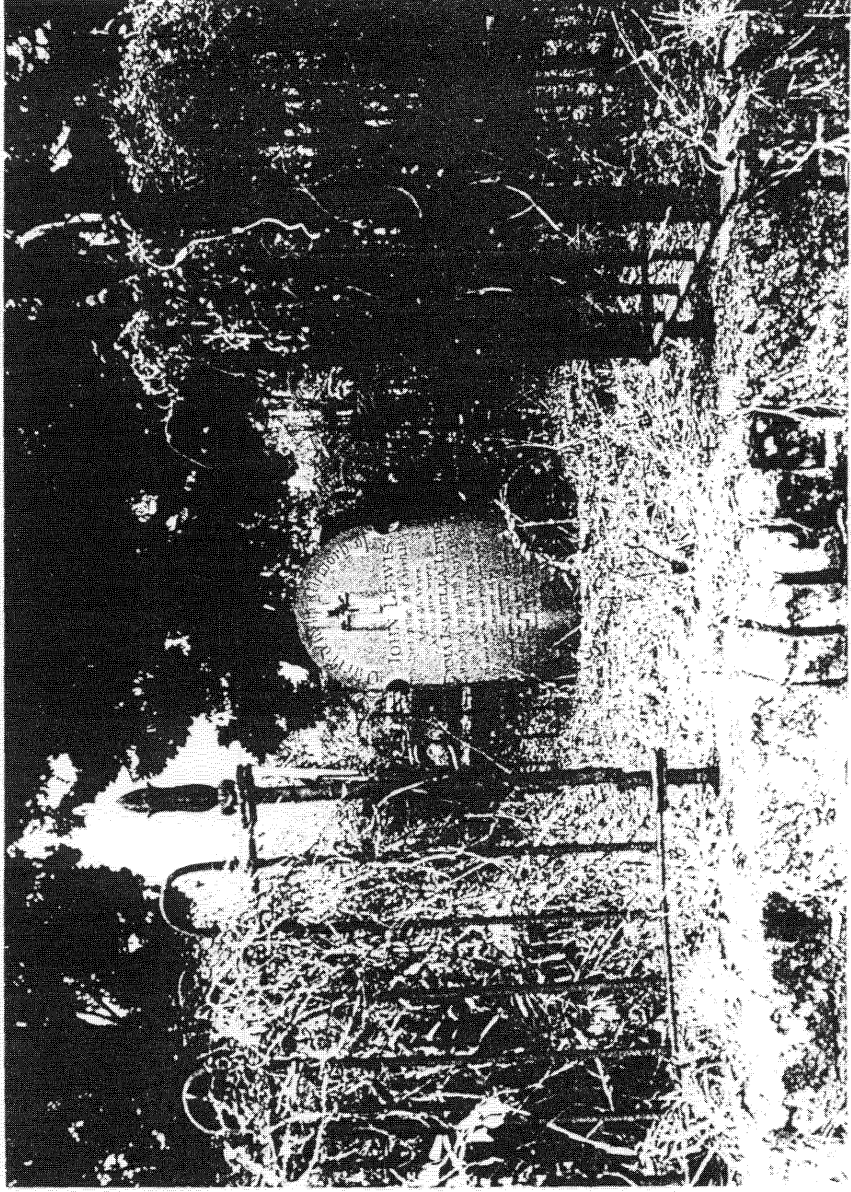
Plot # 120, wooden cross headstone: UNKNOWN



Plot # 115, broken headstone, NIGHTINGALE



Found next to Plot # 121, small cross headstone: UNKNOWN



Plot # 52, large headstone with fencing: LEWIS

Reference:

Rosenthal, Eric "Encyclopaedia of Southern Africa" & Black,
Ian "Cape Town City Council"

"St. Paul's Records" 1928, June

"Copy of Old Plan of St. Paul's Churchyard", 1952, 18th of
September

St. George's Cathedral "Burials outside of Cape Town" Vol.
No. 4/1 in: State Archives

National Monuments Council Library