

# HISTORIC BURYING GROUNDS INITIATIVE NEWSLETTER

## Preserving Boston's 16 Historic Burying Grounds



BOSTON PARKS & RECREATION DEPARTMENT

THOMAS M. MENINO, MAYOR  
ANTONIA M. POLLAK, COMMISSIONER

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## FUNERARY PRACTICES IN EARLY COLONIAL BOSTON

When Boston and surrounding communities were settled in 1630, four burying grounds were quickly established: King's Chapel Burying Ground in downtown Boston, Eliot Burying Ground in Roxbury, Dorchester North Burying Ground in Dorchester and Phipps Street Burying Ground in Charlestown. In respective order, the earliest headstones in these sites are from 1671, 1653, 1662 and 1654. Each of these sites was open and receiving burials a minimum of 20 years before the first headstone was placed. Then, slowly, headstones started appearing. It is during this time period that Bostonians' funerary practices began to change.

An interesting account of burials in Boston is given by Thomas Lechford in his book *Plain Dealing; or News from New England*, written in 1641. He says: "At burials nothing is read, nor any funeral sermon made, but all the neighborhood, or a good company of them come together by the tolling of the bell, and carry the dead solemnly to the grave, and there

stand by him while he is buried. The ministers are most commonly present." At that time the Puritans believed things such as prayers over or for the dead, funeral sermons and dressing in black at funerals to be vain, superstitious and idolatrous. They believed funerals were purely a civil affair, having nothing to do with the church. It is easy



Both English and colonial Puritans were opposed to lavish grave monuments such as this tomb chest for John Fagge, who died in 1639, in Kent, England. Photo attribution: John Salmon



# Letter from the Director

When I first started working on the gravestone fragment collection I was a bit overwhelmed. I found it difficult to imagine imposing some kind of logical order on such a huge collection made up of items that were at once disparate and very similar. But this is just one of those situations where it's necessary to keep plugging away at it a little at a time and then one day you realize how much you have accomplished. Of course I couldn't have done it on my own and I am thankful for the help of my consultant, Ian Stewart. Now I have put the conservation and resetting contract out for bid and am waiting to see what results I get. Unfortunately there are still many fragments that we have not been able to identify or whose size is too small to return to the site. Hopefully one day we will be able to match these fragments with other gravestone pieces that would complete the epitaph or be large enough to allow resetting in the appropriate burying ground.

The Copp's Hill Burying Ground historic cast-iron fence project has also taken a long time to come to fruition. The first grant I wrote trying to get funding for this project was in 2005, which was not successful. The project has been on my mind since then. I am so happy we got the Cultural Facilities Fund grant from the Massachusetts Cultural Council and the Preservation Fund grant from the Freedom Trail Foundation, which allowed me to fund this project!

I have always wondered why there are no gravestones that date before 1653. My research into that topic has been fascinating indeed. By far the most interesting resources were the personal diaries, such as that of Samuel Sewell or Reverend Samuel Danforth. The immediacy of their language cut through the centuries of time and made their accounts all the more affecting. However this summer when the temperature hit 100 degrees, an unusual event in the Northeast, I was glad I didn't live in the 17th century but could seek relief from central air-conditioning!



BOSTON PARKS & RECREATION DEPARTMENT  
HISTORIC BURYING GROUNDS INITIATIVE  
1010 MASSACHUSETTS AVENUE  
BOSTON, MA 02118

### *Historic Burying Grounds Initiative*

Our mission is the comprehensive restoration, on-going conservation and heritage interpretation of Boston's historic burying grounds.

Kelly Thomas, Program Director  
Tel. (617) 961-3034 e-mail: [kelly.thomas@cityofboston.gov](mailto:kelly.thomas@cityofboston.gov)  
[www.cityofboston.gov/parks/hbgi](http://www.cityofboston.gov/parks/hbgi)

## FIELD NOTES:

## UPDATE ON COPP'S HILL BURYING GROUND FENCE RESTORATION

The January 2013 edition of this newsletter included an article about the design process for the restoration of a historic cast-iron fence at Copp's Hill Burying Ground. This project is now under construction and due to be finished this fall. As per state law, this project was put out for public bidding at the beginning of January 2013. Four responses were received from bidders. The low bid for the project was Sequoia Construction, Inc., who came in at \$260,150. The highest price was \$590,159. There were four add alternates included in the project and we accepted all four of them.

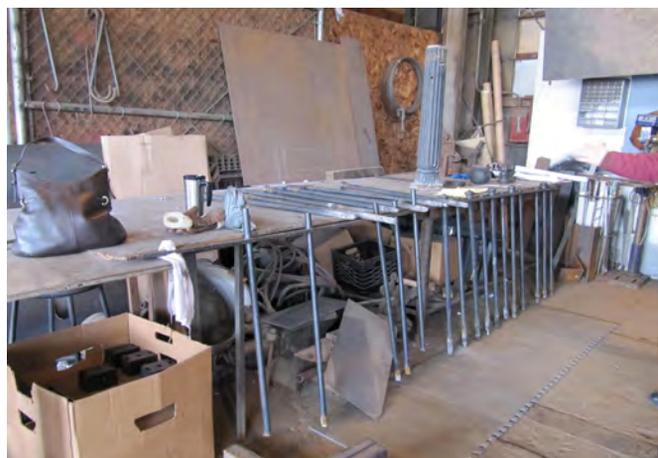


Workmen removing the cast-iron fence from the wall. The capstone was removed later.

The contractor started work on the project at the end of February. They removed one section of fence, including a large fence post, in order to have a pattern made of the post (we have the other patterns) and to study the construction and condition of the fence elements. The rest of the fence remained in place. The cast-iron fence post is made up of four different pieces: the main base, the cap, the ball and the point. The pattern maker makes a replica of the cast-iron piece. Multiple pieces are then cast from that pattern. This was an important part of the project since many parts, including most of the finials, were missing from the fence and needed to be replaced.

The rest of the fence was removed from the burying ground at the end of April. The bottoms of the pickets were embedded in the concrete capstone. The contractor jack-hammered along the longitudinal midway line

and the capstone fell apart, exposing the bottoms of the pickets. Cast iron is a brittle metal and can break easily. One area of concern in this project was that some of the pickets might break during the removal of the fence from the capstone. The operation was successful and very little breakage occurred. One small problem occurred with the removal of the capstone. In some areas of the supporting wall, one or two courses of bricks came off with the capstone. An inspection of the wall made it clear that water infiltration from behind the wall had caused a crack to form underneath the bricks



When the fence pickets are lined up in the shop, it is easy to see that some pickets are severely eroded at the bottom.

that came off. These bricks were replaced before the new capstone was poured. This wall will also have some minor repointing and repair work done at the end of the project.

Next the fence pickets and posts were sandblasted to remove all the paint and rust down to bare metal. Once the fence elements were clean, Woven Steel Inc., the metals subcontractor, could inspect each fence element and determine what was reusable and what needed to be recast. After studying the fence pieces, the contractor arrived at the following conclusions: There are 483 pickets in total, of which 252 are round and 231 are octagonal. 27 round pickets and 8 octagonal pickets needed to be replaced. Each picket has a finial on top of it. There are two different types of finials, one type for round pickets and one type for octagonal pickets. 211 finials for the

## COPP'S HILL BURYING GROUND FENCE RESTORATION

round pickets and 223 finials for the octagonal pickets needed to be recast. The two picket/finial combinations alternate along the run of the fence. The fence is divided into sections, with the larger fence post delineating the beginning and end of each section. There are 20 fence posts in total, of which 6 needed to be recast. The three-part top to the post required the recasting of the following pieces: 5 caps, 14 balls, and 12 points.

One problem that was discovered after the pickets were removed was that many of the pickets rusted away in their concrete bed, shortening the usable length of the picket. After sorting through the pickets the contractor came up with two solutions to remedy the short-picket dilemma. 152 pickets were just long enough to reach the new concrete capstone, but did not extend far enough into the concrete to anchor the fence. For those pickets an extension stud was pinned to the bottom of the picket.

Although the new extension is unattractive, it will be hidden in the concrete and will not be visible. 110 pickets were too short to even reach the capstone, so an extension stud could not be used because it would be visible. Short pieces of round steel bar stock were stick welded to the bottom of these pickets. It is difficult to weld things to cast iron. In order to make the welds sound, stick weld with nickel alloy was used. The pickets and extensions were heated to over 400 degrees and were then cooled in a refractory material, which cools off very slowly. This procedure prevents cracking along the new weld. Finding matching octagonal bar stock was very difficult. After much searching the contractor managed to locate a cache of octagonal gun stock from a supplier in Missouri and quickly bought it all up. The extra work required to lengthen the pickets will add an additional cost of \$21,707 to the contract.



The old fountain after being repaired and primed.

There are four add alternates to this project that are currently in various states of repair. These are items that are described in the construction documents and can be added to the final contract depending on the prices obtained in the bid. One fence has been removed for sandblasting and painting, but not reinstalled. Another fence has been sanded and painted on site. This fence is set upon a brick and granite base that requires some re-



The bird's head spigot shown in this old photo is being recreated by an artist.

building. Woven Steel Inc. is forging new pickets for a third fence that also requires some landscaping around the base. The cracks in the 1840s cast-iron fountain have been repaired. It has also been sanded, primed and repainted black. Originally it had two spigots in the shape of a bird's head which disappeared at some point. An artist is recreating the spigots according to an old photograph of the fountain. The artist has currently completed the clay model of the replacement spigot. The spigots will be cast and reattached later this fall.



The contractor is forging new pickets for the fence around this tomb. The granite base will be straightened out .

The contractor is just now starting to reinstall the new fence. It takes one full day to install two panels. Most of the work should be completed by the first week in October. The final installation of the bird spigots will be a little later this year. I know the final result will be fabulous!

## FUNERARY PRACTICES IN EARLY BOSTON (continued from first page)

to imagine that something like a gravestone would be perceived in a similarly negative vein. This attitude corresponded to similar behavior amongst their Puritan brethren who remained in England. In fact during the 16th and 17th centuries, zealous English Puritans defaced and destroyed many old grave markers in their home country in an attempt to eradicate what they saw as heresy and idolatry. Originally a reaction against Catholicism that had its roots in the reign of Henry VIII, this iconoclastic movement also found fault with the Church of England. The Puritans that came to Boston brought these views and beliefs with them.

When two of the original colony leaders died around 1650 some unusually large displays of mourning occurred. In the case of John Winthrop, who died in 1649, the general court allowed the use of one and a half barrels of the colony's gunpowder to honor the late governor. It is noted in the records that this was a one-time occurrence, specifying "...the Courte thinks meete that the powder so delivered should never be required againe...."

However four years later the general court saw fit to authorize spending 6 pounds for gun powder used for firing at the funeral of Thomas Dudley, the former governor of Massachusetts Bay Colony. There is a tomb for Thomas Dudley in Eliot Burying Ground, but it is not clear when it was first built. In his will, which was written in 1652, Gov. Dudley said he wanted to be buried near his first wife (who does not have a headstone) if his second wife was still living at that time. If a family tomb had existed at that point, the place of burial would not need to have been specified.

The earliest headstone that exists in Boston dates from 1653, for the infant son of a pastor from the First Church of Roxbury, Reverend Samuel Danforth. That same year the records of the First Church of Roxbury list ten other people who died, but there are no headstones for the others. The next few earliest headstones in Eliot Burying Ground are also for deceased children of Rev. Samuel Danforth. Certainly Rev. Danforth was a man of stature in his community due to his position in the church, but he was not wealthy. The headstones are made of brownstone, are low and squat and have no carved images on them, only lettering. This is typical of the very earliest style. The church records indicate baby Danforth was buried the day after he died. This was also typical of the time period. In 1659 Rev. Danforth noted in the church records, "The Lord sent a general visitation by Children with coughs and colds, of which my three children Sarah, Mary and Elisabeth Danforth died, all...within space of a fortnight." (This was most likely a diphtheria epidemic.) According to Cotton Mather in his *Magnalia*, Rev. Danforth addressed the crowd at the burial with a speech answering the question of how he could bear such intense grief, drawing greatly on the Bible and his religious convictions. But we do not know why his children have gravestones and others do not.



This is the oldest headstone in Boston. Located in Eliot Burying Ground, it is for baby Samuel Danforth, who died in 1653.

A wonderful source for information on funerals and burials is the diary of Samuel Sewall. This diary spans the period of 1674-1729 and provides many rich details about life in colonial Boston.

## FUNERARY PRACTICES IN EARLY BOSTON (continued from previous page)

Sewall attended a very large number of funerals. A few autobiographical notes in the beginning of the diary mention a funeral sermon he attended in 1667 for Reverend John Wilson, who was the pastor of the First Church of Boston. It was preached by the eminent pastor Richard Mather. The funeral sermon took place two months after Wilson's death. It is mentioned in a matter-of-fact tone, indicating that a post-burial funeral sermon was not unusual, at least for those high-ranking members of Boston society. It was at this same time period that printed funeral sermons started to appear. Mourners were told not to lament the death of a loved one but rather to rejoice that the deceased would (hopefully) go to their eternal reward. Death was the will of God and the truly religious were not to call into question divine will by excessive mourning.

During Sewall's heyday, the old Puritan views still dominated religious life, but the strict old leaders and first-generation Puritans had passed away. The economy of Boston was dominated by merchants and sea traders. Not everyone led what the Puritan ministers considered to be an exemplary life. Already in 1664 an anonymous essay was published lamenting the evil state of affairs in Boston: "...O Boston! When wilt thou be made clean? When will it once be? When will thy Pride and Profaneness, Licentiousness, Uncleaness and Unrighteousness, with so much cleaving to Self-interest, cease to lodge within thee?" Presumably with many things changing in such a small society, views toward burials and funerals changed also. The Reverend Cotton Mather expressed this idea in his diary several decades later. When his son Samuel died in February 1700/01 he wrote: "...the child had a funeral with numerous attendants and respects beyond what children used to have." He also mentioned the placing of a gravestone, although we do not have that stone today.



A 1729 painting of Samuel Sewall by John Smibert. Both men are buried in the Granary Burying Ground.

A trend in burials that became very popular was the giving of funeral gloves, scarves and rings. The first mention of funeral gloves in Sewall's diary occurs in 1685 for Captain William Condy, who was a sea captain. At his funeral, the gloves were given to magistrates. Captain Condy's headstone in the Granary also displays elements of the new design trend in headstones: a death's head, crossbones, hourglass and an elaborate border. This man held a high position in society and his heirs were able and willing to provide these items after his death.

From this year on Sewall mentions funeral gloves, rings and scarves with increasing frequency. These items were given to pall bearers and important persons at the funeral as a sort of "souvenir." Normally the funeral procession began at the house of the deceased and the coffin was hand carried by pall bearers to the burying ground. Sometimes people took turns carrying the coffin. A burial shroud usually covered the coffin. In the most elaborate funerals, horses clad in mourning clothing accompanied the procession. A gathering was held after the burial with food and alcoholic beverages. One practice that was religiously acceptable and could be embraced by mourners

regardless of economic status was the composition of funeral epitaphs, anagrams and elegies. These items were written to extoll of the virtues of the deceased in a clever and sometimes amusing fashion. Sometimes they were pinned to the coffin to be seen during the procession to the grave. Death notices in newspapers, diaries or letters frequently included the term “decently interred.” One can imagine that a “decent” burial would have included most of the above-mentioned items.

Some information about funeral rites can be gleaned from town laws about the ringing of bells. Bell tolling was an important way to communicate in this time period and all meeting houses had a bell. Beginning in 1701 selectmen enacted laws regulating bell ringing and funerals. Although it was customary to ring bells to summon people to funerals, it became mandatory to toll the bells twice when someone was buried. Time limits were also placed on the tolling. The law mandated one hour maximum from the time of the beginning of the toll of the

second bell until the corpse was carried out of the house on the way towards the grave. The time period was shortened to one hour from the toll of the first bell for Sunday burials. Infractions to any part of this law were punishable by a fine of 20 shillings. This law was amended two years later due to the 1702-03 small pox/scarlet fever epidemic in Boston in which approximately four percent of the population perished. At the height of the epidemic the selectmen ordered that the bell be tolled only twice for a duration of not over seven and one half minutes and that the body be on the move to the burying ground within an hour after the beginning of the second bell. The fact that two parts of this law are identical to the pre-epidemic 1701 law suggests that these laws were not followed the first time. In 1706 the original law from 1701 was reiterated with the additional requirement that the bell ringers turn over an hourglass at the start of the second bell. Provisions were also made for increased prosecution of violations to the law. In 1711 the selectmen amended this law yet again to allow a third tolling of the bell. In subsequent epidemics the restricted rules for bell tolling were temporarily reenacted.

It is important to note that equal burial rights were not granted to all. At the town meeting on May 4, 1723, it was voted that African American and Native American burials could only have one tolling of the bell. They were also limited to burials in the nearest burying ground (which would accept them) to their house. Burial processions were required to take place along the most direct route to the burying ground. Sunday burials were prohibited except in extraordinary cases. Fines would be levied against the owner of any enslaved person or the person who ordered the funeral of a free person of color. The grave diggers would also be fined for any breach of this law. There are almost no headstones in Boston burying grounds for African Americans or Indians during this period.

3. *Day in my Lot.*

**L**ight sown is for the Righteous; its full Crop  
**Y**ields Glory's Harvest, Souls fill'd up to th'top  
**D**ay in my Lot is now, still calm, still bright.  
**I**n leaving your dark World, I left all Night;  
**A**scended where, nor Sun, nor Moon, we crave:  
**M**y God, & th' Lamb's the light that here we have.  
**I**n his Light we see light, and light'ned stay;  
**N**o light to that of th' Everlasting Day!  
**O** pleasant Lines that thus are ta'n to me!  
**T**o make that *Day my Lot* which aye shall be.

This excerpt from a broadside for Lydia Minot who died in 1667 was published the year after her death. It is a example of anagrams and wordplay popular with the names of the deceased, which was popular at this time. She was buried in Dorchester North Burying Ground without a headstone.

## FUNERARY PRACTICES IN EARLY BOSTON (continued from previous page)

In general the funeral descriptions recorded in diaries or newspapers are for people of high economic and social position. But what about people of lesser economic means? Did they have lavish funerals too? Without primary source documentation it is difficult to answer this question. However, in 1721 the Massachusetts legislature thought it was necessary to pass an act designed to restrain spending at funerals. The act said: "Whereas the charge or expence of funerals in later years (when the circumstances of the province so loudly calls for all sorts of frugality) is become very extravagant,



This is a funeral ring for Rufus Greene who died in 1760. He is buried in a tomb in the Granary Burying Ground. Photo © Museum of Fine Arts Boston

especially in the giving of scarves, to the great detriment of the providence, and the impoverishment of many families, -- Be it enacted that...no scarves whatsoever be allowed and given at any funeral, on pain and penalty of 20 pounds." This law was valid for three years. In 1724 it was extended for five more years but it was not continued in 1729. However in 1742 the law was reenacted, expanding the scope to encompass not only scarves, but also rings, gloves (except for six pairs to the pall bearers and one pair to each minister of the church to which the deceased belonged), wine and rum. The penalty was also increased to 50 pounds.

It seems clear that regardless of economic status, rites surrounding death increased over the century following European settlement of Boston. Because of their durability and public location, headstones are the most visible testament of past funerary practices. However the extent of their usage remains unclear. There were more headstones erected in 1720 than in 1670, but the population was also greater at this later date. Since complete death records for this period do not exist, it is impossible to calculate the rate of headstone use. The crude rate of death in colonial Boston in the period from 1720-1724 is estimated to be 4.68 percent.<sup>1</sup> This rate would include the average of all infant deaths, all smallpox epidemic death and deaths of all transients coming through the port of Boston as well as adult residents of Boston. The population in Boston in 1720 was approximately 12,000 people. Using that mortality rate to estimate deaths, then 561 people should have died in 1720. There are 56 headstones with death dates of 1720. Certainly some people were buried in tombs which didn't have grave markers on them and some grave markers have more than one name on them. But that is a large discrepancy between estimated deaths and headstones. It seems certain that many people did not have headstones.

There is no evidence that the trend for elaborate funerals abated during the rest of the 18th century. A new era in burial practices began in 1831 when Mount Auburn Cemetery opened in Cambridge, Massachusetts. The garden cemetery movement spread across the country and created new options for burials and memorialization. The designs and materials of headstones changed too. Today the options have expanded even further, including the possibility of being cryogenically preserved or having one's ashes shot into space. Of course these are options the Puritans never would have imagined (nor would most of us). Gravestones or not, funerals or not, the one thing that seems clear, is that human feelings such as love, grief, loss and mourning have remained constant.

<sup>1</sup> Billy G. Smith, "Life and Death in a Colonial Immigrant City: A Demographic Analysis of Philadelphia," *Journal of Economic History* 37 (December 1977), 863-889.

## UPDATE: PROGRESS ON THE GRAVESTONE FRAGMENT COLLECTION

The cover story of the January 2013 newsletter described the collection of gravestone fragments that the Boston Parks Department has in storage and the Historic Burying Grounds Initiative's effort to organize that collection. With help from consultant Ian Stewart, we have made considerable progress since that time and have just put out an advertisement for public bidding to conserve and reset many stones from the collection.

In order to get to this point we had to determine several key factors: which gravestones go in which burying ground, which gravestone fragments go with other gravestone fragments, which gravestones can be repaired and reset, which will require further storage, and what is the most efficient way to organize the many gravestones for public bidding. There were no short cuts to any of these steps. The sheer number of fragments, lack of identifying information, size and weight of the stones and resemblance of the stones one to another meant that each piece had to be individually analyzed, usually more than once.



This fragment came from the Granary, but these numbers do not indicate its location. It is not listed in the 1985 survey. Without the rest of the headstone, it is too small to reset.

If we were lucky, a fragment would have the location number of the stone affixed to it, with the decades-old tape still sticking. But sometimes a location number would refer to the place the gravestone was found, not the original location number of the gravestone. So every location number had to be verified in the original survey lists to determine its accuracy. In many cases there was no location number, only an epitaph or part thereof (more often the case). In this situation I would copy down whatever parts of the epitaph existed and then check the various resources which are located back in my office, not in the storage space, in an attempt to identify the fragment. If the last name of the deceased and date of death were on the fragment, the first stop would be the database of headstones on the HBGI website. This database compiles information from all 16 burying grounds and provides a list of all headstones with that surname, the date of death, the site they are in and the location number.

If I could not find that name and death date in that database than my next step was to forget the location number and focus on finding which site the gravestone came from. There are several sources which I used for this research. A very helpful book is *Inscriptions and Records of the Old Cemeteries of Boston*, compiled by Robert J. Dunkle and Ann S. Lainhart, and published by the New England Historic Genealogical Society in 2000. This book is a compilation of various lists of gravestones and epitaphs in Boston's historic burying grounds that people have made since the 1850s. Although the listings in this book do not have the location number that is used on HBGI's maps, if a gravestone

## GRAVESTONE FRAGMENT COLLECTION *continued*

is in the book, I could be certain that at one point it was in that particular burying ground. Sites such as Dorchester North, Eliot, and Phipps Street Burying Grounds, which were not part of the city of Boston until the latter half of the 19th century, are not included in this book. For Dorchester North and Eliot Burying Grounds I could use the notecards from the gravestone inventory from the late 1800s. These inventories are also reprinted in the Cemetery Department's Historical Sketch series from 1904. I do not have an early survey of Phipps Street Burying Ground. For that site I consulted *The Genealogies and Estates of Charlestown, 1629-1818*, by Charles Wyman, which was originally published in 1879. The listings in this book are organized by original family name, with all the family members

listed with pertinent family and estate information. If a person had a gravestone, the abbreviation "g.s." was listed at the end of their entry. Although helpful, it was necessary to read the entries very carefully in order to find that information.



These stones require more complex conservation work.

There were many fragments which only had partial information on them, such as no last name or only several letters or numbers from the name or date of death. Luckily it is possible to do word searches on digitized documents and to be able to quickly scan through a long document for all possible matches. I was also able to do word searches on the 1980s burying grounds inventories. This was particularly useful for date of death searches where the fragment contained a part of the date of death, such as the month and day without the year or a partial day and a partial year. For example, the fragment could have the information "...6, 17..." for the date of death, meaning that this person died on the 6th, 16th or 26th day, of an unknown month, sometime in the 1700s. Using paper records, this would be a tedious search, but using a computerized word search, it would be possible to go through an entire burying ground inventory in a few minutes. Of course it is helpful to know what site the fragment

is from. Without knowing the site, it is necessary to repeat the search for all ten sites which were open in the 1700s. Footstones that only contain initials with no dates are another problem. For example there could be 25 different headstones with names with the initials J. S. There is no way to determine which headstone, if any, is the correct match.

Once the original site is known, another problem presents itself: where does the gravestone go? If we have a location number, it is easy; we just reset it in that location. Without a location number it is trickier. We know that most gravestones in the old burying grounds have been moved and no longer correspond to the body. We also know that there are many burials which were never memorialized with a gravestone. Operating from the belief that it is better to put a gravestone in the correct burying ground, even if it's not in the original location, than to leave it in storage, a location will have to be chosen to reset these gravestones. If there is a stone for another person with a documented record indicating a familial link, I will try to put it as close as I can to the family member's

## GRAVESTONE FRAGMENT COLLECTION *continued*

gravestone. Sometimes there are no other gravestones with definite familial relations in a site. The best we will be able to do is pick an empty spot in the appropriate burying ground and document where the gravestone is placed.

One important question that arises with every gravestone that is not 100% complete: is the rest of the stone still in the site? If the bottom of the stone is still in the site than it will be a perfect match to the top and the conservator will not have to attach a new piece of stone, which will never match as well as the original. Also the epitaph will be fully readable, from top to bottom, instead of an incomplete inscription. For a fragment of a headstone, such as the one on page 9, finding the rest of that stone in the site makes the difference between returning it to the site or keeping it in storage. Without the rest of the headstone, that fragment is too small to be reset in the ground. If the other part



These headstones are too short to be reset. Another piece of stone must be attached to the bottom of the headstone to lengthen it.

of the headstone is still in the site, this fragment can be reattached to it. On a practical level, this creates a lot of work, because it is necessary to go to the burying grounds and hunt for the other parts of the fragments. I will not be able to look for all of them before bidding out the conservation and resetting contract. This is something I will continue to work on.

There are fourteen whole headstones and many footstones, able to be reset in the ground, that I cannot find a record of anywhere. In this case I feel it is better to keep the gravestones in storage, hoping for some additional information to be discovered one day, than

it is to put the stone in the wrong burying ground. I have included a list of the epitaphs from these headstones on page 12 in the hopes that someone will recognize the names and have information about their burial spot.

The ultimate goal of this project is to move as many gravestones back into the burying grounds as possible. Some fragments are simply too small to be reset without finding other parts of the original stone. Some fragments we have not been able to identify in spite of our best efforts. Those fragments that cannot be reset will continue to be stored. We are in the process of finding appropriate storage space.

The advertisement to get bids from qualified stone conservators to repair and reset the eligible headstones appeared on September 23 and the bids are due on October 10. There are 142 grave markers that need conservation work and 89 stones that require resetting only. In order to make a bid the conservators will need to see what they will be working on. The headstones are lying flat on wooden pallets in rows. I have moved the gravestones into simple groupings of similar conditions. Some of the groups are: gravestones that can be reset immediately without other work, stones that require the attachment of a longer base in order to be reset, those which must be mortared into a brick wall and grave markers that require complex conservation work. Much work can be done indoors over the winter. The gravestones should be reset by next summer.

# DO YOU KNOW WHERE THESE HEADSTONES GO?

Below you will find the epitaphs of 14 headstones which are in good condition and could be reset in the ground except for the fact that I do not what burying ground they are from. I have located some records for them such as birth, marriage, baptism or death. This information is listed below the epitaph in blue printing. I am hoping that some genealogist out there may be able to provide the answer. If you know what burying ground these people were buried in, please contact me and let me know. This list does not include the footstones that only have the initials of the deceased on them. Unfortunately if I do not know the appropriate site for these footstones it is impossible to figure out where they should go.

Lydia Story:

Here lyes ye/ body of Lydia/ wife to Elisha/ Story aged/31 years died/July ye 21st 1713

[Husband has a Charlestown connection.](#)

Mary Green

Here lyes ye body of/ Mrs Mary Green wife to/ Mr Tobias Green formerly/ the wife of Doctr John/

Lee aged 59 years died Febry the 11th/ 1720/21

Mary White

In memory of/ Mrs Mary White/widow of/ Capt John White/ who died Augst 31/ 1801/ Aged 74 years

James Beighton

James Beighton/ son to James &/ Elizth Beighton/ Aged 16 months/& 8 Ds dyed Novr//ye 14 1726

[There are two people with the surname Beighton in Dorchester North BG, but I don't know if there is a family connection.](#)

Abigail Keech

Here lyeth buried/ ye body of Abigail/ Keech daughter/ to John &/ Abigail Keech/ aged 10 weeks/ dyed ye 26th of/ August/ 1684

[She was born in Boston.](#)

James Hatch/ son of Mr. James/ & Mrs. Mary Hatch/ Aged 18 months/ died Octr 30th/ 1753

[Born in Boston, baptized in Old South Church](#)

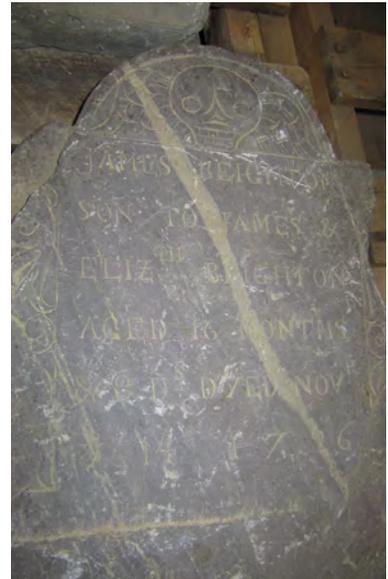
Andrew Tyler

Andrew Tyler son/to Mr William &/ Mrs Sarah Tyler/ Aged 7 weaks &/ 3 ds decd Febry/ ye 15th 1726/7

[He was born in Boston and baptized at the Old South Church](#)

Mary Tyler

Here lyes ye body/ of Mary Tyler/ daur to Mr Willm/& Mrs Sarah Tyler/ aged 6 years/ 11 months & 27 Ds/ decd May ye 11th/ 1730



This is the headstone for James Beighton who died in 1726. His burial site is unknown.

## DO YOU KNOW WHERE THESE HEADSTONES GO? (continued)

Elizabeth Harlow

Here lyes ye body of /Elizabeth Harlow/ daur of Mr Eleazer &/ Mrs Elizabeth Harlow/ who died April/ the 6th 1762/ aged 2 years & 8 mos

[Cannot find this name mentioned anywhere.](#)

Edward Lillie, Sr.

Here lyeth buried/ ye body of Edward/ Lillie Senr/ aged 60 yeares/ departed this life/ ye 27th of December/ in ye year of our/ Lord 1688

[He died in Boston](#)

Ralph Hewes

Here lyeth buried/ ye body of/ Ralph Hewes/ aged 62 years/ departed this life/ November ye 13/ 1692

[He died in Boston](#)

Edward Buckby

Edward son to/ Edward & Sarah Buckby aged 1/ year & \_\_\_\_\_/dyed Septr/ye 26 1717

[Parents married in Boston July 1714](#)

William Larrieu, died 1783

[Cannot find this name mentioned anywhere.](#)

Penn Townsend, son to Penn Townsend esq., aged about 32 years, died 5/2/1706

[He died in Boston.](#)

[I read in \*History of the ... Ancient and Honorables...\* that Penn Townsend Jr went to London and drowned in the Thames.](#)

[I suspect he was buried in King's Chapel BG, but I am not sure.](#)

### SITES INCLUDED IN THE HISTORIC BURYING GROUNDS INITIATIVE

*Bennington Street Cemetery (1838)*

*Hawes Burying Ground (1816)*

*Bunker Hill Burying Ground (1816)*

*King's Chapel Burying Ground (1630)*

*Central Burying Ground (1754)*

*Market Street Burying Ground (1764)*

*Copp's Hill Burying Ground (1659)*

*Phipps Street Burying Ground (1630)*

*Dorchester North Burying Ground (1633)*

*South End Burying Ground (1810)*

*Dorchester South Burying Ground (1810)*

*Union Cemetery (1841)*

*Eliot Burying Ground (1630)*

*Walter Street Burying Ground (1711)*

*Granary Burying Ground (1660)*

*Westerly Burying Ground (1683)*