

NEWSLETTER

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EDITORIAL

I am already plotting and planning the March edition of this Newsletter. Everyone seems to be going on and on about getting their DNA done. I must admit I don't know much about DNA for genealogy. I worked in a pathology lab at Red Cross Children's Hospital so I knew about DNA for inherited genetic diseases but not as a tool for family history. I started reading about it. I found a site which gives *DNA for Genealogist 101* which I'll try to explain in even more simple terms for non-medical/ non-scientific people and try to show how your DNA can help you find more family members as well as tell you where your ancestors came from.

But I would also like to hear from those of you who have coughed-up the £70 and more for a DNA test on yourself. Has it helped you further your tree? Was it useful to be told that you have (for example) 12% genetic material from Lithuania? Or did it add to your confusion rather than knock down your brick wall? I'm looking for the Good News and Bad News - why you think everyone should have it done or why you think it was a waste of money. Comments to dpratt@mweb.co.za

POSSIBLE SKELETONS IN MY FAMILY'S CLOSET

Paul Schlaphoff

I would suppose a person's morals would determine if a family incident should be considered a skeleton and hidden away and although this story is not of direct ancestry or hidden - the facts are easily found on internet, this is a tale of the Clan named Cleland. The name has evolved with various ways of its spelling.

My maternal grandfather was Fullarton Marr Clelland (double "L"), proud of his clan, and named after two clans of his forefathers, continued this Scottish tradition in the second name of each of his children bar the youngest, my mother, named just Stella. He left Scotland in 1881 shortly after his 21st birthday (9th February) and arrived in Cape Town in July that year.

I have traced his family back to his great-grandfather (Archibald Cleland – single "L") born about April 1764 and have stuck fast. Registration of Scottish births and deaths only became a legal requirement in 1855, and the first census was only conducted in 1841, so a search of parish records is required. Using the "Scotland's People" site I can find 6 possible candidates as well as a possible 4 of Archibald's wife, but none with conclusive proof. So this story may have no direct links to the family, only that by name.

The Clan Cleland: Traditionally the clan were the foresters of the Douglas Clan in Lanarkshire, Scotland and first named Kneeland (also Kneland) before becoming anglicised to Cleland with some spellings by the census takers and registrars as "Clelland" within the same family.

The first recognised clan chief was **Alexander Kneland** (born about 1225) who together with his son, James, was given title to land as a reward for their support in battle of Robert the Bruce, and then carried the title "Kneland of that Ilk".



Figure 1: Statue of William Wallace

Alexander had married Margaret Wallace, the aunt of William Wallace (Braveheart) – who incidentally has no resemblance to Mel Gibson. Her father was Adam Wallace whose brother Alan was William’s father. Despite William’s deeds for Scotland, he was regarded by English royalty as a cattle thief, a robber and a rebel and when finally captured was beheaded and quartered. Luckily Alexander Kneland’s association did not attract investigation.

We move on to **William Kneland**, the 12th clan chief born around 1540 and his cousin **Arthur Kneland**. They were strong supporters in the claims of restoring the Scottish throne to Mary Stuart, as the Catholic queen of Scotland. She had been raised in France and married to the Dauphine who died at age 14 and she returned to Scotland also having claims to the English throne. She married her cousin Darnley, who himself had a distant claim to the English throne and Mary was seen to be heavily with child with suspicions that her Italian secretary, Rizzio, might be the father. In March 1566 at a supper with Rizzio and five friends and supporters including William and Arthur Kneland, Darnley burst into the chamber and dragged Rizzio to an adjoining room and stabbed him over 55 times - Darnley must have been very upset and who counted the wounds? As Rizzio lay dying, Darnley fled to a nearby house where the next night an explosion destroyed the house, killing Darnley. Mary, William and Arthur Kneland and others were charged as being “art and party” with the murder of Darnley but the charges were not proven, though they had to apply for a remission to the Duke of Chatelherault. Mary however was later beheaded in the Tower on instructions of Queen Elizabeth I of England.

Andro Ker of Hetoune, wes vnlawit in the pane xl pundlie, for none-entrie of Schir Thomas Ker, to vnderly the law for Ministratiouns of the Sacramentis in the Papisticali maner; and for slyng of Meis: And als, the said Schir Thomas wes adiugeit to be denunceit Rebelle, &c.

Treason—Murder of the King (Henry Darnley), and of the two Regents.

Jul. 28.—Mr JAMES HAMMILTOUNE.	Plegio, S ^r James Hammiltoune,	j ^o li. ⁹
William Weir of Auchtyfardell,	Plegio, Domino de Corbous,	j ^o li.
Johnne Bannatyn of Corbous,	Plegio, Domino de Lammingtonne,	ij ^o li. ⁹
Arthur Kneland of Knowhobbillhill,	Plegio, Domino de Kneland,	v ^o markis. ¹⁰
Gavin Baxter in Boithuile,	Plegio, eodem Kneland,	j ^o li.
Adam Muir of Kitemuir,	Plegio, Domino de Carmichael, seniore,	v ^o markis. ¹¹
Johnne Levingtoun of Belflane,	Plegio, Cobington,	j ^o li.
James McQuharye of Auchtule,	Plegio, Corhouse,	v ^o li.
Robert Allane of Corffurd,	Plegio, eodem Corhouse,	v ^o li.
Robert Tueddel of Bankheid,	Plegio, eodem,	v ^o li.
William Lokhart in Corffurd,	Plegio, Quintigerno Lokhart de Ley,	v ^o li.
Alexander Dalzell of Kype,	Plegio, S ^r James Hammiltoune,	v ^o markis.
Thomas Fowlis of Brownysfyde,	Plegio, Fowlis de Colentounne,	v ^o li.
Thomas Inglis of Murdestounne,	Plegio, Will Wallace de Johnestounne,	ij ^o li.
James Baillie of Carphin,	Plegio, Domino Dalzell,	ij ^o li.
Robert Dalzell of that ilk,	Plegio, Cobingtonne,	ij ^o li.
William Kneland of that ilk,	Plegio, Dalmahoy,	ij ^o li.
Johnne Steviansoun of that ilk,	Plegio, Domino de Ernok,	ij ^o li.

¹ Plegio, Patricio Cockburne filio Jacobi Cockburne de Langtounne. ⁸ Plegio, Johanne Dikfoun in Edneen. ⁹ Plegio, Domino de Touch. ¹⁰ Plegio, Will^r Dawfoun in Leyth. ¹¹ Plegio, Richardo Brownfield in Payinfounne. ¹² Plegio, eodem Richardo. ¹³ Plegio, Thoma Aiken predicto. ¹⁴ Fide security to the extent of L.1000. ¹⁵ L.3000. ¹⁶ 500 markis. ¹⁷ 5000 markis.

Figure 2: Murder Charge Sheet

In an officially Protestant country it appears that the Kneland families did not take kindly to the support of a Catholic queen and took the opportunity to anglicise their name to Cleland as the following clan chiefs are so named. The next dubious Cleland is the 19th and last clan chief named **John Cleland**. Born in Kingston Upon Thames in 1709 to William Cleland and Lucy DuPass, he died unmarried and without issue in 1789. He was the eldest child with a brother and sister who later settled in India but with no further record of them or any apparent heir, ended the line of clan chiefs. (It is now known as an “Armigerous clan” being a Scottish clan registered with the Court of the Lord Lyon who once had a chief who bore undifferenced arms.)



Figure 3: John Cleland

In 1721 John Cleland entered Westminster School but left (probably expelled) in 1723. When his father died, his mother Lucy chose not to support John with his “puckish” and quarrelsome nature. In 1748 he was arrested and committed to the Fleet Prison for an £840 debt (worth well

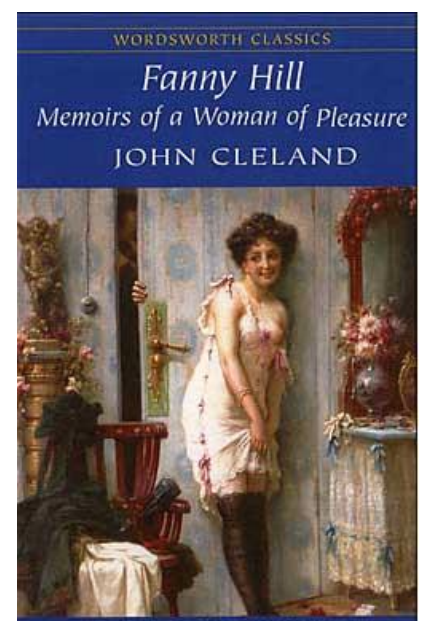


Figure 4: A modern edition of Fanny Hill says it all!

over £100 000 today) and remanded for a period of about 14 to 18 months. Whilst in prison he wrote *"Memoirs of a Woman of Pleasure"* better known by its main character as **"Fanny Hill"** that was published in 2 instalments. He was arrested again together with the publisher and printer, fined and let off with a warning and the book was withdrawn from circulation never being legally published again for over 100 years.

John Cleland claimed that he had written the book as a dare and to recoup his debt. He died with none of his other works being of value and it was claimed that with his presumed offence at Westminster School, lack of intimate friends, his unmarried status and his disowning by his mother that he was perhaps a homosexual.

So, it could be presumed that with connections to a rustler and a thief, a suspected (if unproven) murderer and an author of a pornographic book, anyone with the name of Clelland or its derivatives would not be welcomed into polite English society.

SKELETONS-IN-MY-CUPBOARD NO. 1 & NO. 2

Derek Pratt

Skeleton No 1

I thought the only skeleton in my cupboard was my paternal grandfather, Charles Pratt who, as far as I can see, was a bigamist. I have written about it before but to briefly remind you...

In June 1919 Charles Pratt married Sarah Boardman (born Parish). John Boardman had died in 1916 aged 45 leaving his wife Sarah Boardman with five children between the ages of nineteen and six years. Sarah must have met Charles Pratt sometime after this and must have discovered early in 1919 that she was pregnant from him. She was 45 years old. She decided that for propriety's she better marry Charles. I wonder how he felt, especially since his own wife was still alive.

Charles Pratt was born in Birmingham in 1866 and I traced his background through all the Census records from 1871 to 1911 without any problems. I could not find a marriage for him although he appeared with a wife called Isabella from 1881 through to 1911. Because no marriage record could be found for Charles and Isabella and I had no idea what her maiden name was. I also presumed that Isabella had died between 1911 (the last census with them together) and 1919 (when he married Sarah Boardman (born Parish)).

The only marriage in Birmingham area that seem to fit the bill was between a Charles Henry Pratt and Elizabeth Callaghan. So dipping my hand into my pocket (actually it was a Christmas present from my son living in the UK) I obtained their Marriage Certificate. I was so pleased to see that Isabella was given as Elizabeth Callaghan second forename. Obviously, Charles must have called her Isabella not Elizabeth and hence her appearance as Isabella on all the Census records. I then searched for a Death Record of an Elizabeth Pratt between 1911 and 1919 but found nothing. Widening my search I finally found that an Elizabeth I. Pratt died in 1931. I have presumed that the I in the name stood for Isabella – Elizabeth Isabella Pratt born Callaghan.

Checking the two marriage certificates brought up a few discrepancies. On the first marriage in 1887, Charles says his father's name was William Pratt and his father's occupation was a Sugar Boiler. He died in 1871 but in the 1871 Census he is listed as a cocoa maker so must have worked in a chocolate factory of some sort. When Charles married Sarah Boardman in 1919 he said his father was Thomas Pratt, and engineer. My first reaction was that I had the wrong Charles Pratt, so I searched for a Charles Pratt with a father Thomas in the Birmingham/West Midlands area but found none.

I was watching the BBC programme *Who do you think you are* where they spoke about many of the poorer people not being able to afford a divorce and how they would simply commit bigamy by marrying again before the death of previous spouse. Although many hundreds were tried for bigamy an even larger number got away with it. I suspect that my grandfather fell under that group. The only relatives on my father's side of the family still alive were

descendants on the Boardman side. When visiting them in 2008 I had the distinct feeling that they didn't approve of their Gran marrying again after their grandfather died so I discreetly did not bring up the subject. Would love to confirm it.

Skeleton No 2

This one is on my maternal side and I only discovered it while preparing for my talk to the CTFHS in October, 2016.

I was using Henry Jacob Kennett as an example of some of the difficulties we family historians can get into searching for our ancestors. I suddenly realised that although I had Henry Jacob's Death Notice I didn't have his Death Registration where Cause of Death was given and seeing he died after 1895 he would appear in the Civil Registration of Deaths in the Cape Colony Records.

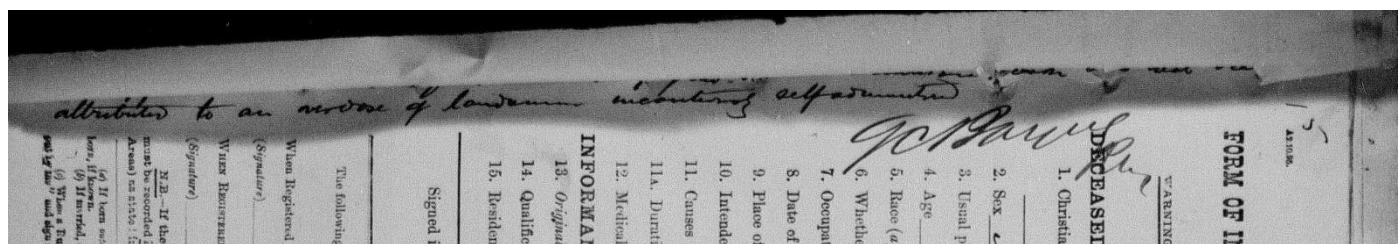


Figure 5: The margin note written by magistrate on Death Certificate

Henry Jacob Kennett died aged 57 on 31st January 1897 in Kimberley. The cause of his death was given as “overdose of laudanum” and on set of illness as “sudden”. Written vertically in the left-hand margin is the comment by the Resident Magistrate. Unfortunately, because of the tight binding, the digital image of the Death Registration only show clearly the second line. This line reads “... attributed to an overdose of laudanum self-administered.” It includes a signature which I cannot read followed by the letters, “RM” which I suspect is Resident Magistrate. Presumably, the Resident Magistrate had to hold an inquiry into his death – whether it was an accidental death, a suicide or murder.

Laudanum and what it is and how it was used by our ancestors, appears in a separate article elsewhere in this Newsletter.

It is a pity that all relatives who might have known Henry Jacob Kennett are long gone because I would love to know what he was like and whether suicide was a possibility. My first ‘outside’ experience of Henry Jacob Kennett occurred in a web site giving the history of the Freemason Temple in Kimberley where Henry Kennett was the tiler or caretaker. I saved a page or two of this history but when I tried to find it again it had disappeared. In this history, a rather negative picture of Henry came out. Besides being caretaker he also ran a Carrier business and his horses used the Freemason’s water which upset the committee when their water bill rocketed. He also seemed to miss opening the hall for dancing classes and other renters. This finally resulted in Henry being fired by the Freemasons.

Reading between the lines of this history I guessed my great-grandfather also enjoyed more than small amount of alcohol. So, was he drunk and took too much laudanum? Was he depressed having lost his full-time employment and decided to end it all? Or perhaps the magistrate was wrong... it was NOT self-administered but it was my great-grandmother, removing her husband?

No wonder I view Henry Jacob Kennett as a Skeleton in the cupboard.

CAPE GOVERNMENT RAILWAY

Recently I was looking for someone who came to the Cape and worked initially for the Cape Government Railways before 1910 and then for SAR&H after that date until he retired in 1936. I thought there must be records at the Cape Archives. Sure enough, I found a Finding Guide for the Cape government Railways. It listed many files of Personnel Records including Pension Fund and Staff Registers (CGR 20/1/1 to 20/1/26). They are unindexed so it means paging through to find your ancestor.

LAUDANUM

In a previous article I spoke of my great-grandfather dying of an overdose of Laudanum. This might raise a few eyebrows today but then it was a common over-the-counter medication

This article is from a very interesting website: Victorian Web. It tells of how our Victorian ancestors lived, thought and had their being. This article speaks of use of drugs in the Victorian era. It has been shortened so go to the website to read the complete article. <http://www.victorianweb.org/victorian/science/addiction/addiction2.html>

Victorian Drug Use

Dr Andrzej Diniejko, D. Litt.; Contributing Editor, Poland

Introduction

Today it is hard to believe, but in early- and mid-Victorian Britain it was possible to walk into a chemist's shop and buy without prescription laudanum, cocaine, and even arsenic. Opium preparations were also sold freely in towns on market stalls and in the countryside by travelling hawkers.

Until 1868, the sale of drugs was practically unrestricted, and they could be bought like any other commodity. During the Industrial Revolution drug use in England grew rampant, particularly among the working classes. Drugs were brought to Britain from every corner of the expanding British Empire and the amount of opium sale was particularly staggering. Dangerous drugs were commonly used for making home remedies.

There was no moral condemnation of the use of opiates and their use was not regarded as addiction but rather as a habit in the Victorian period. However, when in the 1860s, "Dark England" with its opium dens in London's East End was described in popular press and books, various individuals and religious organisations began to campaign against unrestricted opium trafficking. In 1868, the Pharmacy Act recognised dangerous drugs and limited their sale to registered chemists and pharmacists, but until the end of the nineteenth century few doctors and scientists warned about the dangers of drug addiction.

The Romantic legacy

Drugs (mostly opium and its derivatives) were used for both medicinal and recreational purposes by the Romantic era writers, such as Thomas De Quincey (1785-1859) and Samuel Taylor Coleridge (1772-1834). De Quincey described minutely the non-medical use of opiates in his book, *Confessions of an Opium-Eater* (1821). He "ate opium" in the shape of pills or pellets. Coleridge, who suffered from neuralgic and rheumatic pains, tried to relieve them by opium or its derivatives. It is believed that he composed his famous poem, "Kubla Khan," in a dream induced by laudanum. Coleridge struggled with his drug dependence all his life. His daughter, Sara (1802-1852) confided to a friend that she was unable to sleep without laudanum. Other poets, including Lord Byron, John Keats, and Percy Shelley, took laudanum from a vial for medicinal and recreational uses. Byron's daughter, Ada Lovelace (1815-1852), a mathematical genius and the first computer programmer, became addicted to laudanum having been prescribed it for asthma.

At the beginning of the nineteenth century, as a result of the expanding British Empire, opium also became available in Britain and soon it was as popular as alcohol. Opium and opium derivatives were widely recognised in Victorian Britain as a 'cure all' and the range of opiate preparations on the market was enormous.

Medical texts of the time list powder of chalk with opium, opiate confection, powder of ipecacuanha and opium (Dover's Powder), tincture of soap and opium, liquorice lozenges with opium, wine of opium (Sydenham's Laudanum), vinegar of opium, extract of opium, opiate enemas and suppositories, opium liniment, plaster of opium, and the most noted compound — tincture of opium, or laudanum, a mixture of opium and alcohol.

The most popular opium derivative was laudanum, a tincture of opium mixed with wine or water. Laudanum, called the 'aspirin of the nineteenth century,' was widely used in Victorian households as a painkiller, recommended for a broad range of ailments including cough, diarrhoea, rheumatism, 'women's troubles', cardiac disease and even

delirium tremens. Many notable Victorians, who used laudanum as a painkiller, included Elizabeth Barrett Browning, Charles Dickens, Elizabeth Gaskell, George Eliot, Bram Stoker, Gabriel Dante Rossetti, and his wife Elizabeth Siddal, who died of an overdose of laudanum in 1862. Wilkie Collins used laudanum for the pain of gout and other maladies.

Patent and proprietary medicines

Opium derivatives were also used in many patent medicines and sold without a prescription in great quantities in Victorian general stores and apothecaries. The most popular patent medicines which contained opium or its derivatives were Kendal Black Drop, Godfrey's Cordial, Dover's Powder, Dalby's Carminative, McMunn's Elixir, Batley's Sedative Solution, and Mother Bailey's Quieting Syrup. Opium and its derivatives were used as cheap homemade mixtures.

Opium most infamous use in Victorian Britain was as infants' quietener. Children were often given Godfrey's Cordial (also called Mother's Friend), consisting of opium, water, treacle, to keep them quiet. The potion had pernicious effects and resulted in deaths and severe illnesses of babies and children. It was recommended for colic diarrhoea, vomiting, hiccups, pleurisy, rheumatism, catarrhs, and cough. Twenty or twenty-five drops of laudanum could be bought for a penny. Raw opium was often sold in pills or sticks.

Women made a substantial part of the addicted Victorian population, and were, as a rule, more medicated than men. A number of patent drugs and proprietary medicines containing opium or its derivatives, were called 'women's friends'. Doctors prescribed widely opiates for 'female troubles', associated with menstruation and childbirth, or fashionable 'female maladies', such as the vapours, which included hysteria, depression, fainting fits, and mood swings.

Conclusion

The widespread use of psychoactive drugs (particularly opium) in Victorian Britain affected all classes of society, but their use was not regarded as a serious social and medical problem until the early twentieth century, when doctors began to warn about the dangers of addiction. Ultimately, the use of drugs was banned in Britain by the Dangerous Drugs Act in 1920.



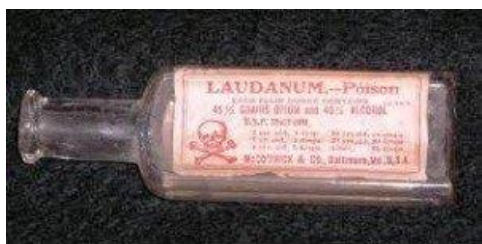
The Effects of Laudanum

What does Laudanum overdose look like?

Laudanum is an opium drug that is made into a tincture or an alcoholic solution. It was a well-celebrated beverage during the Victorian era. Due to its pain-relieving properties, laudanum was used as a remedy for many types of ailments, from common colds to more complicated conditions such as heart disease. At that time, everyone, regardless of age or gender, had access to laudanum.

How did it get its name?

Paracelsus was the first to experiment on the drug during the 1500s. He was impressed by its extraordinary benefits and named it after the Latin word "laudare," which means to praise. Unfortunately, Paracelsus was too preoccupied with its benefits to recognize its highly addictive properties. Modern addictive substances like heroin and morphine are derived from it.



Laudanum, now known as tincture of opium, is a strictly controlled substance in most countries. It is under Schedule II classification, which means that the drug has high potential for abuse and that it can only be dispensed by a licensed practitioner. Its current use is limited to providing relief for diarrhoea, pain, cough and withdrawal symptoms among new-borns born to mothers' dependent on opium.

Early Signs of Laudanum Addiction

Addiction to opiates profoundly affects a person's career and relationships. The worst thing about addiction is that once you are addicted, it is difficult to stop using the drug. Prior to knowing what laudanum overdose symptoms are, identifying the early signs of addiction is of paramount importance. These early signs of addiction include:

- Increasing amounts of laudanum are needed to relieve pain
- Taking laudanum to relieve stress
- Feeling sick if you're not able to take laudanum for a long time
- People around you expressing concern about your laudanum intake

Signs of an Overdose on Laudanum

Laudanum may provide immediate and excellent relief from a vast number of discomforts, but when it is ingested in high amounts, it can lead to serious and potentially lethal symptoms. The following are the most common signs of an overdose on laudanum:

- Respiratory depression. Because opium tincture contains high amounts of alcohol, specifically ethanol, ingestion of large quantities of laudanum may induce respiratory distress or may depress functions of the respiratory system. Those who suffer from respiratory depression may initially complain of having difficulty breathing and nasal flaring, which may later become cyanotic.
- Constipation. By acting on certain opiate receptors on the gastrointestinal tract, opium-based substances inhibit peristalsis, which is the reason why these drugs are effective against diarrhoea. Thus, high amounts of laudanum may cause users to suffer from difficult bowel movements.
- Constriction of the pupils. Opiates, such as laudanum, are known to cause pupillary constriction, or miosis, even in the absence of light. Thus, one way of evaluating laudanum overdose symptoms is to look at the pupils.
- Euphoria. This is the feeling of elation or invulnerability, which is commonly caused by stimulation of opioid receptors found in the brain. The primary active ingredient of laudanum is morphine, which contributes to the increased feeling of well-being among those who take the drug. Laudanum's effect of making people feel happy is the primary reason it became popular during the Victorian era and why a large number of people have become addicted to the drug.
- Dysphoria. Although laudanum can make users feel extremely happy, it can also disrupt the chemical balance in the brain. In effect, users feel profound sadness or depression right after feeling high. As a result, those who have become dependent on laudanum manifest extreme mood swings, which may prompt them to take the drug again.

I wonder how easy it was to obtain laudanum in South Africa in the 19th century? I wonder how many of your family used to take laudanum, how many became addicted and how many died from an overdose of laudanum?

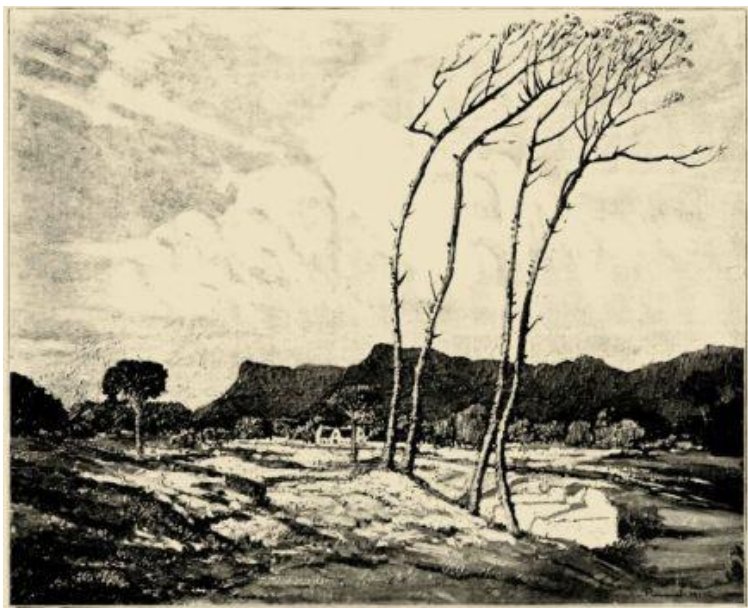
SKELETON BUT NOT IN A CUPBOARD!

David Slingsby

I found this article amongst some family papers – not a family skeleton but the story about a skeleton none the less – taken from Sotheby's/Stephan Welz & Co Catalogue ± 1990.

The well-known artists Pieneef, painted a scene of Plumstead he titled the work "Plaas by Plumstead" – the late Merwyn Emms penned the following as an historical comment.

A scenic painting, viewed from the area we now know as 'Steurhof' (originally part of Plumstead). In the foreground are two adjacent tombs dominated by four bare windswept trees. In the centre middle distant is a typical Cape Dutch farmhouse and in the background, are the mountains of Tokai and Muizenberg. The painting is dated 1921.



J. H. PIERNEEF. BEKROOND SCHILDERIJ OP DE SOUTH AFRICAN ACADEMY. BIJ PLUMSTEAD, KAAPROVINSIE.

Figure 6: A Black and white picture of Plaas by Plumstead

A debate centred around as to which farmhouse this was, Bergvliet was ruled out the most probable being a house known as 'Steurhof' which stood at the corner of Kendall and Myburgh Roads, a dilapidated building later converted into two buildings, this house faced East and was about 750 metres from the Merckel/Rathfelder tomb. This house was certainly there in 1921 at the time Pieneef painted this scene. According to Emms – the tomb's history was revealed by Dr. Frank Bradlow and O.H. Spohr in the Quarterly Bulletin of the South African Library 20(2) 1965 with a follow up article in the same journal – 22(3)1968 – by Dr. Bradlow. According to this research in the late eighteenth century Georg Andreas Merckel, a time expired soldier formerly in the service of the Dutch East India Company, settled on the banks of the Diep River with his wife Hester. Here Merckel established an inn, a halfway house on the Cape Town – Simon's Town route. Merckel died in 1834, leaving Hester, a son and two daughters.

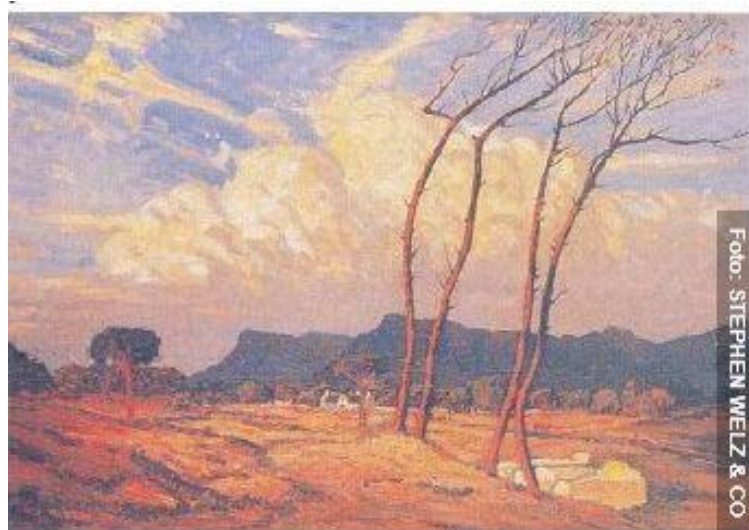


Figure 7: Original colour oils from Stephen Welz Catalogue

Around 1838, Merckel's widow married Johann George Rathfelder who had settled at the Cape in 1835. Rathfelder, born in Stuttgart in Württemberg, became the new owner of the inn which in 1835 he rebuilt and enlarged. Hester, who had a son by Rathfelder, died in 1846 and a few years later Rathfelder married Amy Moore, from the latter union five girls were born.

During his lifetime Rathfelder was famed for his horses and hounds and for his popular tavern which was named 'Rathfelder's Inn', was built on the banks of the Diep River. One of highlights of Rathfelder's life was the visit of Prince Alfred the second son of Queen Victoria. Prince Alfred – Progress through South Africa by Saul Solomon "At Mowbray the Royal Prince was addressed by Mr. Upjohn. At RATHFELDER'S. Five miles further on, the Wynberg

Cavalry were in waiting to relieve the Cape Town Corps." Rathfelder in his splendid uniform of the Wynberg Cavalry escorted the Prince on his journey to Simon's Town. This event is immortalised by T.W. Bowler. Later part of the inn existed and incorporated into the much altered and renovated Eaton Convalescent Home. Rathfelder died in 1873 at the age of 61 and was buried east of the inn in a tomb attached to that of Merckel.

In 1966 the Merckel section of the Merckel/Rathfelder tomb was broken into and about a year later the Rathfelder section suffered similarly. At the time there was no trace of the Merckel remains, while the large Rathfelder coffin was minus its lid and contained the skeleton without skull as well as several empty wine bottles. In the tomb there was also evidence of the remains of other smaller coffins. It was clear that the tomb was being used by vagrants as a secret drinking rendezvous/

The main section of the missing Rathfelder skull was recovered from a nearby resident who had retrieved it after finding children kicking it about; it was handed over to Miss Brenda Rathfelder (since deceased), a great niece of Johann Georg Rathfelder.

According to a diagram of 1874 (filled in Deeds Office), this section of land housing the tomb was to remain free and for the exclusive use of the families of the late Johann Georg Rathfelder and Georg Andreas Merckel. After several meetings with the council it was proposed this ground be declared public open space, a plaque to be erected to honour those who occupied the tombs, costs etc being the responsibility of the City of Cape Town.

The tombstones were levelled but as far as I know not memorial plaque was ever fitted. Today the whole site been re-built as a retirement village with maybe the best memorial as it is known as The Rathfelder.

SKELETONS IN THE CUPBOARD AND ETHICAL DILEMMAS

Not as many people responded to this theme of 'Skeletons in the Cupboard' as they did to the theme of 'Coincidences in Family history'. This could be for two possible reasons. Firstly, very few of you have any skeletons in your cupboard. This I doubt so, secondly, you have no desire to wash your family's dirty laundry in public. But it also started me thinking about 'skeletons in the cupboard' and what we understand by that phrase.

Racial Skeletons

I am a white South African and like all South Africans I perhaps have an excessive awareness of race. So, for someone like me a mixed-race marriage might be viewed as an example of a skeleton. But then I thought, 'I wonder how the other family might view it? Also as a shameful thing to be put into a dark cupboard and forgotten?' This made me think generally about ethics in doing one's own and other people's family trees. I've done many clients families where a marriage across racial lines occurred. Do I point this out to the client or just leave it for them to discover it for themselves from the digital images supplied? After all such marriages are quite normal and acceptable.

Sexual Skeleton

An illegitimate child is another reason for placing an ancestor into a cupboard. In many Anglican Baptism Registers in this country in the last couple of centuries one will find entries with the words "Illegitimate child of ..." next to the child's name. Does this make the child *persona non-grata* in your family tree? I hope not!

Divorce in previous centuries, especially if a result of adultery, would be a criterion for ostracising the guilty party. In the UK, where divorce was an extremely difficult process for the poor, it was often easier to just simply marry another party and hope not to be caught as a bigamist. But does that bigamy make for a skeleton?

I have not even mentioned same-sex relationship. For many this might be too modern for your family tree. The family tree program I use – Brother's Keeper has a Rootsweb mailing list and there has been much discussion on how one enters a legitimate marriage between two same-sex partners, especially if the program automatically decides that one marriage partner must be male and the other female. Lots of re-writing of software was required to enable two mothers or two fathers in a family.

Substance abuse Skeletons

It feels a bit like all the skeletons I'm looking at are part of the famous phrase – Drug, Sex and Rock 'n Roll! – fear not enjoying rock 'n roll does not make you a skeleton in a cupboard! However, what about alcohol abuse – the cause of many divorces and my own great-grandfather's abuse of laudanum? I'm happy to tell the world he died of a Laudanum overdose, but are other people happy to let such information go out on the internet rather than keeping him in the closet?

Criminal Skeletons

This is another area a lot of us might prefer not to hear about. Of course, the true blue-blooded Australians are desperate to find that their ancestors were transported to Australia for some minor criminal act, like stealing a sheep or a lace handkerchief.

Would murder be a different kettle of fish? After all, you might have inherited a violent gene from the ancestor and people might judge you by the actions of your ancestor, though I believe many people are proud that they are descendants Genghis Khan.

Workhouse Skeleton

Did your ancestor end up in the Workhouse? Doesn't that reflect badly on the rest of the family for not helping them? So perhaps keeping that part of the family in the cupboard would be better.

Genealogical Ethic

While preparing my new web site I thought I should include something on privacy and ethics. A quick google search produced numerous references to ethics from both the US and the UK societies of genealogists. The Board for Certification of Genealogists had a useful summary which I have 'cherry-picked':

To protect the public

- I will not publish or publicize as fact anything I know to be false, doubtful, or unproven; nor will I be a party, directly or indirectly, to such action by others.
- I will identify my sources for all information and cite only those I have personally used.
- I will quote sources precisely, avoiding any alterations that I do not clearly identify as editorial interpretations.
- I will keep confidential any personal or genealogical information disclosed to me, unless I receive written consent to the contrary.

To protect the client (paying or pro bono)

- I will, to the best of my abilities, address my research to the issue raised by the client and report to that question.
- I will seek from the client all prior information and documentation related to the research and will not knowingly repeat the work as billable hours without explanation as to good cause.
- I will furnish only facts I can substantiate with adequate documentation; and I will not withhold any data necessary for the client's purpose.
- I will not publish or circulate research or reports to which a client has a proprietary right, without that person's written consent; I will observe these rights, whether my report was made directly to the client or to an employer or agent.

My conclusion is:

- If facts about **your own ancestor** include somethings you or members of your family might find embarrassing, you should record them but keep them private until you and your family are ready to face that skeleton.
- If you are researching **someone else's family** and you find facts that might be embarrassing for that family, you are should report them to the person who asked you to do the research but thereafter keep the information confidential unless the other family agrees to let you publish them in articles or books.

PERHAPS YOU CAN HELP.....?

Has anyone traced the Steyn family? I am looking for the 2nd marriage of Stephanus Lourens Steyn (1871-1926) who lived near Rustenburg, Gauteng. He first married in 1895, Sophia Margaretha du Plessis but she must have died as all his children are baptised with the mother's name of Anna Margareta.

The 5 children were: Hermanus Petrus 1899-1954; Anna Helena Elizabeth 1903-1953; Martha Magdalena 1914-1916; Martha Magdalena 1918-; Andries Martinus 1920-1930

Any help would be much appreciated by Mel Cross, melcross77@gmail.com

IBEKA HOUSE, Simon's Town.

Looking for names of inhabitants, especially Major Edward Molesworth around 1833.

(Wednesday 7 August 1833 *The South African Commercial Advertiser*

MARRIED by Special Licence on Monday 22nd ult, **at the house of Major MOLESWORTH, Simon's Town**, by the Rev H Frazer BA, Hungerford VOWE Esq of Noordhoek to Maria Josina Christina TRUEMAN, widow of the late Joseph TRUEMAN Esq, and only daughter of the late John Pigot WATNEY Esq.)

JOSEPH TRUEMAN Looking for date and place of death. b 5 June 1777 St Stephen Walbrook, London, England, married Mary Crane 4 September 1802

Contact Glyn Murrell bgmurrell@telkomsa.net

A CHANCE DISCOVERY

At our September Heritage Day Exhibition, Paul Schlaphoff brought along a family heirloom. When taking home he discovered some wonderful things... He writes:

Among the books I had on display was a title "Rambles Round Kilmarnock" - the family had originally come from that area.

It was part of a collection that my mother gave me when she wound up her sisters estate. The sister was one of four children who never married but lived together and nursed my grandfather in his last days. I knew the book was part of his collection but I had not examined it closely or taken much interest in it.

Only when replacing it on a shelf I browsed through it and realised what a family gem I had. The endpapers are a very dark brown colour and viewing the book in the reflected light I discovered he had written his name in pencil with a date. On the back endpaper he had again written his name with a different date. Researching the book this is what I've discovered -

- * It is a second edition published in 1875

- * Grandfather was born 09/02/1861 (Select Births and Baptisms Film no 6035516) (the year could reflect that of his baptism) and the date on the front endpaper is 10/02/'81 (this suggests he obtained this book on his twentieth or more likely, his twenty first birthday)

- * He last appears in a Scottish census taken on the night of 3 & 4 April 1881. He is next registered as a voter in Cape Town in 1882. - This gives a narrow period that he would have sailed.

- * The second date on the back endpaper is 30/07/1881.

I wonder if this is his departure or his arrival date in South Africa. He sailed on the "Grantully Castle" and is listed as "And F Clelland". The ship had made a few crossings that year but I have not identified which it could be.

So if I hadn't brought this book along to the meeting I may never have discovered its significance.

SEARCHING FOR ANCESTORS AMONG RACE GROUPS OTHER THAN WHITE SETTLERS.

I asked this question in my presentation in October 2016 and many responded at the meeting with ideas. I list them below and invite members to continue to make suggestions which could help all South Africans find their ancestors.

What made me ask the question in the first place was an email I received from a Black South African whose family has lived in Cape town for many generations and therefore don't have strong rural connections where family history is passed on via the oral tradition, around the fire.

There are six possible source for this young man to research which could help. In the Cape, **civil registration of Birth Marriages and Deaths (BMDs)** occurred from 1895 onwards and a cursory glance at the Cape Civil Death Registrations (on www.familysearch.org) will show that people of all races and ages have their deaths registered from that date. Births of course are embargoed for 100 years; therefore Baptisms available from **Christian Church Registers** have a role to play here. But that does require that the denomination and the geographic place of ancestor be known.

Also available in Church records, especially in the early days of the Colony, is the **Diaries of Missionaries** and the **Missionaries Reports** sent to their Missionary Societies. Names of leaders in the community could be mentioned. Two problems with this, firstly, spelling of the African names by missionaries are very different from today and, secondly, it means reading through the whole diary or report for a possible, on the off chance, mention of your ancestor's name.

Of course, if any property was owned by the ancestor then a normal **Death Notice and Estate File** will occur and hopefully, if filled in correctly, three generations can be named and placed.

Even if the family has been living in the city for many years, there is often still a strong connection with the family on ancestral land and a visit to the Eastern Cape (for isiXhosa speakers) and interviewing distant relatives can produce an outline of a **family tree**.

The final suggestion made was **academic** – I can't remember what the person was implying by that word, perhaps looking at African Studies or African literature or language studies which can establish a family history.

Other suggestions are welcome – send to dpratt@mweb.co.za

REMINDER:

THE AGM OF THE CAPE TOWN FAMILY HISTORY SOCIETY WILL TAKE PLACE IN MARCH. THAT IS ALSO THE MONTH WHEN THE NEWSLETTER COMES OUT AND ITS THEME IS *USING DNA IN FAMILY HISTORY RESEARCH*. MAKE SURE YOU DON'T MISS OUT AND PAY YOUR ANNUAL SUBSCRIPTIONS TIMEOUSLY