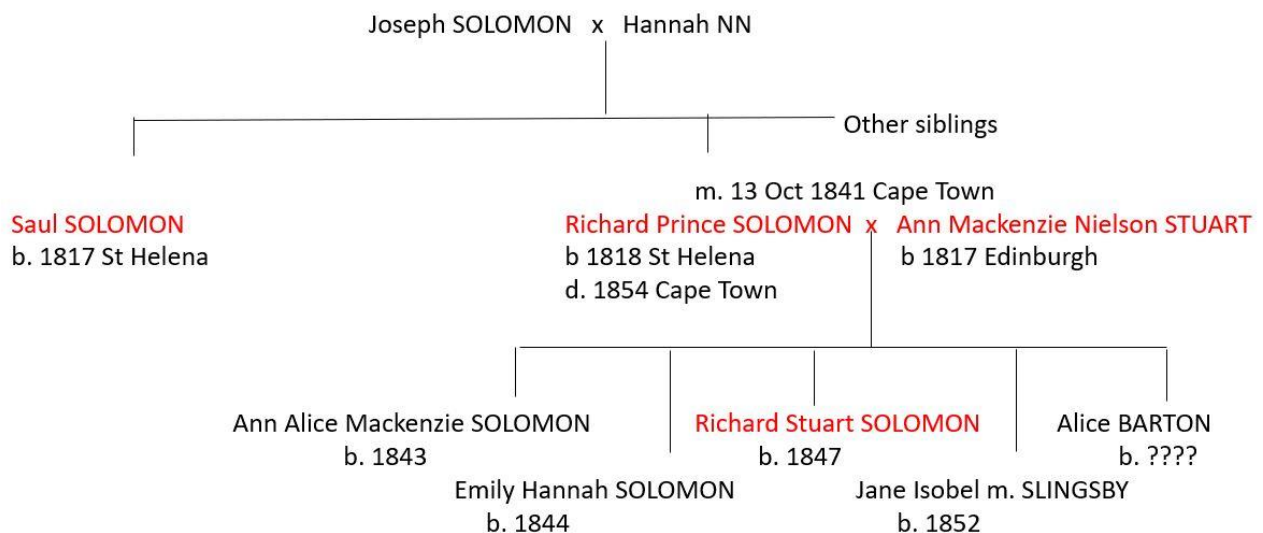


Derek Pratt from a request from David Slingsby

A portrait of an elderly man with white hair and a beard, wearing a dark suit and bow tie, sitting at a desk with papers and a quill.

I am neither a legal expert on historical laws on marriage nor an expert on Old Testament interpretation but David Slingsby sent me an email asking for my comments on the above quote. As David pointed out in his email, Saul Solomon was only four feet tall and both his legs were in callipers which maybe reduced his chances of finding a wife. He did not marry until he was fifty-seven years old. Hence Peter Coates's quote above. Of course, it all depended on whether his deceased brother Richard's wife, Ann, wanted to marry him or not – never mind the biblical injunction or the secular laws disqualification.

The SOLMON family had a Jewish background but after they came to the Cape they converted to Christianity. Saul had seven siblings but in this partial family tree below I am just showing the two brothers and family members involved in this quotation.¹



A partial SOLOMON Family Tree

¹ Tree built from information at <https://www.geni.com/people/Richard-Solomon/6000000007033232779>

I think Peter Coates was being facetious in this quotation and in doing so he merges two completely different injunctions. The one biblical, the other the breaking of a secular law. However, this statement does bring up some interesting points which were strongly held beliefs and enforced laws during the nineteenth century and perhaps need some airing nearly two hundred years later.

Biblical Injunction

Deuteronomy verse mentioned in the quotation is Deuteronomy 25:5 - *When brothers reside together, and one of them dies and has no son, the wife of the deceased shall not be married outside the family to a stranger. Her husband's brother shall go in to her, taking her in marriage, and performing the duty of a husband's brother to her...* Even in the New Testament this issue comes up when some Sadducees used this law in a question to Jesus. The imagined case they offer Jesus was a woman whose husband dies before they have a son and heir. Following this Jewish law, the woman marries the next eldest and the same thing happens, so she marries the next until she has married all seven brothers. The Sadducees wanted to know which of the brothers would be her husband in the afterlife – which the Sadducees did not believe in. If you want to know the full story and Jesus' response read Mark 12:18-27).

In the SOLOMON family's case, this legal demand from the Old Testament falls at the first hurdle because Richard Prince and Ann SOLOMON had a son – Richard Stuart SOLOMON (see family tree above) so Saul SOLOMON was not 'obliged' to marry her.

Peter Coates says: *'had he been legally permitted...* ' It was illegal to marry a deceased wife's sister in the UK but why, and what about elsewhere in the British Empire?

Parliamentary Law concerning marriage of a deceased wife's sister

In the figurative case of Saul Solomon, it was the marriage to a deceased brother's wife but the more common question was whether a widower could marry his deceased wife's sister.

Peter Coates does say that Solomon was legally not permitted to marry Richard's widow Ann because of the secular Marriage Act in the United Kingdom that had been adopted from Canon Law. The logic behind this prohibition presumably was derived from the Church's understanding of marriage and use of other Old Testament passages from Leviticus.

The Church taught that when a wife (or husband) married they became united, as one flesh with their marriage partner. Therefore, for a man to marry his deceased wife's sister was like marrying his own sister. I suspect they based this on Leviticus 18:1-17 where it states: God says, "*None of you shall approach to any that is **near of kin to him**—I am the Lord.*" This Jewish law was there to ensure that incest (*those near of kin*) would not weaken the Jewish race, and gradually it was incorporated in the law of the land, with only the Pope offering dispensation for such marriages to occur.

This law continued into the post-reformation period in the UK as it fell under the prohibition of kinship in marriage. This 'kinship' could either be by blood – consanguinity but was also extended to close relatives or affinity. In the UK this marriage of affinity was prohibited by the Marriage Act of 1540 and in the Table of Kindred and Affinity found in the Book of Common Prayer.

A TABLE of KINDRED and AFFINITY, wherein whosoever are related, are forbidden in Scripture, and our Laws, to marry together.

<i>A Man may not marry his</i>	<i>A Woman may not marry with her</i>
1 GRANDMOTHER.	1 GRANDFATHER.
2 Grandfather's Wife.	2 Grandmother's Husband.
3 Wife's Grandmother.	3 Husband's Grandfather.
4 Father's Sister.	4 Father's Brother.
5 Mother's Sister.	5 Mother's Brother.
6 Father's Brother's Wife.	6 Father's Sister's Husband.
7 Mother's Brother's Wife.	7 Mother's Sister's Husband.
8 Wife's Father's Sister.	8 Husband's Father's Brother.
9 Wife's Mother's Sister.	9 Husband's Mother's Brother.
10 Mother.	10 Father.
11 Step-mother.	11 Step-father.
12 Wife's Mother.	12 Husband's Father.
13 Daughter.	13 Son.
14 Wife's Daughter.	14 Husband's Son.
15 Son's Wife.	15 Daughter's Husband.
16 Sister.	16 Brother.
17 Wife's Sister.	17 Husband's Brother.
18 Brother's Wife.	18 Sister's Husband.
19 Son's Daughter.	19 Son's Son.
20 Daughter's Daughter.	20 Daughter's Son.
21 Son's Son's Wife.	21 Son's Daughter's Husband.
22 Daughter's Son's Wife.	22 Daughter's Daughter's Husband.
23 Wife's Son's Daughter.	23 Husband's Son's Son.
24 Wife's Daughter's Daughter.	24 Husband's Daughter's Son.
25 Brother's Daughter.	25 Brother's Son.
26 Sister's Daughter.	26 Sister's Son.
27 Brother's Son's Wife.	27 Brother's Daughter's Husband.
28 Sister's Son's Wife.	28 Sister's Daughter's Husband.
29 Wife's Brother's Daughter.	29 Husband's Brother's Son.
30 Wife's Sister's Daughter.	30 Husband's Sister's Son.

THE END.

(l) A Victorian copy of the Table of Kindred and Affinity, showing **Wife's sister** on the list.

(r) A modern version of the Table with no **Wife's sister**.

A TABLE OF
KINDRED AND AFFINITY
WHEREIN WHOSOEVER ARE RELATED
ARE FORBIDDEN BY THE CHURCH OF ENGLAND
TO MARRY TOGETHER

<i>A man may not marry his:</i>	<i>A woman may not marry her:</i>
Mother	Father
Daughter	Son
Father's mother	Father's father
Mother's mother	Mother's father
Son's daughter	Son's son
Daughter's daughter	Daughter's son
Sister	Brother
Father's daughter	Father's son
Mother's daughter	Mother's son
Wife's mother	Husband's father
Wife's daughter	Husband's son
Father's wife	Mother's husband
Son's wife	Daughter's husband
Father's father's wife	Father's mother's husband
Mother's father's wife	Mother's mother's husband
Wife's father's mother	Husband's father's father
Wife's mother's mother	Husband's mother's father
Wife's son's daughter	Husband's son's son
Wife's daughter's daughter	Husband's daughter's son
Son's son's wife	Son's daughter's husband
Daughter's son's wife	Daughter's daughter's husband
Father's sister	Father's brother
Mother's sister	Mother's brother
Brother's daughter	Brother's son
Sister's daughter	Sister's son

For the whole of the Victorian era changes to the Marriage Act to allow the marriage of 'deceased wife's sister' were debated in Parliament and even 'sent up' in Gilbert and Sullivan's operetta *Iolanthe* where there is a line 'He shall prick that annual blister: marriage with deceased wife's sister' referring to a long-standing legislative feud between the House of Commons and the House of Lords (where there were 'Lords Spiritual' that is the Bishops who opposed this amendment.)

The bill allowing such a marriage was finally passed in 1907, after some half a century of debate. Without such a ban, it was argued, an unmarried woman might be tempted to poison her married sister and then snare her bereaved brother-in-law. A more likely explanation is the ban was related to incest -- Hamlet is outraged at his mother's incest she having married her deceased husband's brother. Interestingly enough, marriage with deceased wife's sister was permissible in the colonies. In George Bernard Shaw's play *Major Barbara* the character Adolphus Cusins is legitimate in Australia, but a bastard in England because his father had married his deceased wife's sister.

What about the other colonies?

The question then arises did these UK acts of parliament applied throughout all the Colonies? The *Marriage Act of 1835* forbidding the marriages of affinity applied throughout the colonies but was one of the laws which the *Colonial Laws Validity Act of 1865* allowed colonies with responsible government to amend.

At the Cape the legal system was Roman Dutch Law rather than English Common Law. In a footnote in *An Introduction to Roman Dutch Law* it states: *For the Cape see Act No. 40 of 1892, which enacts (sec. 2) that : 'it shall be lawful for any widower to marry the sister of his deceased wife, provided such sister be not the widow of a deceased brother of such widower, or to marry any female related to him in any more remote degree of affinity than the sister of his deceased wife save and except any ancestor of or descendant from such deceased wife'. By sec. 4 nothing in the Act contained 'shall be deemed to legalise or render valid the marriage of a man with the sister of a wife from whom he has been divorced'.*

This section of the 1892 Act is really convoluted legalese but seems to be saying a man may marry his deceased wife's sister. However, on Saul Solomon's case, he wasn't married and then widowed so not sure if the latter part of the clause mentioned above also applied - *provided such sister be not the widow of a deceased brother of such widower, or to marry any female related to him in any more remote degree of affinity than the sister of his deceased wife save and except any ancestor of or descendant from such deceased wife.'*

In 1907 the British parliament finally allowed a widower to marry his deceased wife's sister but it was only in 1921 that they legalized marriage between a widow and her deceased husband's brother. The *Deceased Brother's Widow Act* was not, however, an addendum to the 1907 *Deceased Wife's Sister Act*. It was passed in the aftermath of World War One to address administrative problems regarding war widows' pensions.

Conclusion

Jewish law in Deuteronomy does say that Saul Solomon needed to marry his widowed sister-in-law if there was no male heir but there was one, so it was by no means a 'biblical legal demand'. In the Cape from 1892 it was legally permitted for a widower to marry his deceased wife's sister but it appears not the other way round until a similar act to the UK's *The Deceased Brother's Widow Act of 1921* was passed in South Africa.

As David Slingsby in his email to me says, Peter Coates's quote relies on Saul SOLOMON wanting to marry Ann Mackenzie STUART and Ann Mackenzie STUART wanting to marry Saul SOLOMON. David felt that Ann would not be interested in such a marriage.



It was only in 1874 when Saul SOLOMON was fifty-seven years old, that he married. His bride was Georgiana Margaret THOMSON, who was the first headteacher at the girls' school now known as Good Hope Seminary. They had six children over the following seven years. Their daughter Margaret Stuart Scott SOLOMON drowned in the Sea Point Reservoir. She was five years old and her governess who tried to rescue her also drowned. Two other children died young. Of the three children who lived to adulthood, Daisy SOLOMON was a well-known suffragette, Saul Solomon junior was a judge in the Supreme Court of South Africa, and William Ewart Gladstone Solomon was a noted painter, followed his mother into educational leadership as principal of the Bombay School of Art.

As said above, I think Peter Coates used the quoted passage facetiously, so this essay is not a criticism of the sentence or him personally.² This essay is written as a springboard to explore these two laws, the Jewish biblical or Levitical law and the nineteenth century secular marriage laws.

² For many years, Peter and I sat next to each other in the Cape Town Symphony Choir and he also sold Karen and me an American reed organ. We still often bump into each other in the Archives.

DISAPPEARING DOWN RABBIT HOLES!

Derek Pratt

It all started with a search for members of SPRINGHALL family of Simon's Town. One of them, **Vivian Herbert SPRINGHALL**, went to Scotland after his marriage to **Iris Wilhelmina MARTIN**. I found Vivian SPRINGHALL's death in Dunfermline in 2001 but wondered what happened to his wife. There was an **Iris Minnie SPRINGHALL** who died in 2000 which must have been his wife. Perhaps Wilhelmina was too much for modern Scottish people so she shortened it to Minnie.

Scotland's People, the website which has the Birth, Marriages, and Deaths of people in Scotland also gives the mother's maiden name of those who die, as well as on birth registrations. Under Iris Minnie SPRINGHALL's Death entry was the mother's name given as **GENNISON**. That means that a Mr **MARTIN** (at that point first name unknown) married a Miss **GENNISON** (first name also unknown at this point) and had a child named Iris Wilhelmina MARTIN who married Vivian SPRINGHALL.

The question now was could I find a baptism for Iris? That would have given me her parent's first names and a rough idea of their marriage to confirm that Mrs MARTIN was previously a Miss GENNISON. Nothing was found in www.familysearch.org and although I searched the Anglican Registers (St Francis) I found lots of MARTINs but no Iris Wilhelmina. On her marriage certificate she says she was from Dido Valley, she must have been baptised in a church whose records are not online yet e.g. Simon's Town Methodist.

My first idea was to see if I could find a marriage with MARTIN as groom and GENNISON as bride. The trouble no such marriage came up in familysearch and I did not have a year of the marriage to do a search, in case it had not been indexed yet. My next idea was to find a Death Notice of a GENNISON who has a list of children that included a daughter married to a MARTIN. and this was where I entered my **first rabbit hole**!

I found a **Henry GENNISON** born 1877 died aged 80 in 1947. His Death Registration stated he was a farm labourer in the Brakkloof District, Fish Hoek. Brakkloof is the mountain my current house in Fish Hoek is built on, so he came from a farm nearby. The Death Registration also said that he would be buried in the **Sunnydale Cemetery**. Before moving on just an aside, the medical practitioner who signed the Death Registration form was Dr J. CAINE. Ten years after he had signed this form, he was the doctor who sent me off to have my tonsils out at Wynberg Military Hospital and his son is still a local dentist in Fish Hoek.

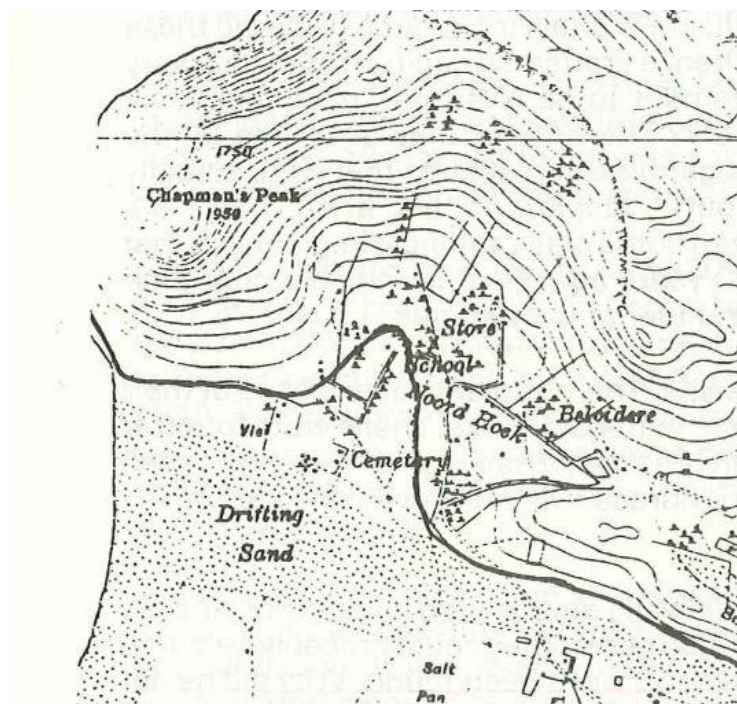
I had never heard of **Sunnydale Cemetery** but brief internet search brought up a VASSA visit to Sunnydale farm formerly known as **Poespaskraal farm**. The visit was co-ordinated by Ronnie Glass. Ronnie, besides being a member of the VASSA is also a CTFHS member and just that very morning had sent me an email commenting on an article in the June Newsletter. I replied by sending him an email asking about the graveyard on the farm. He kindly forwarded my email to Trish Wood, the owner of the farm. She responded immediately, opening another few rabbit holes for me.

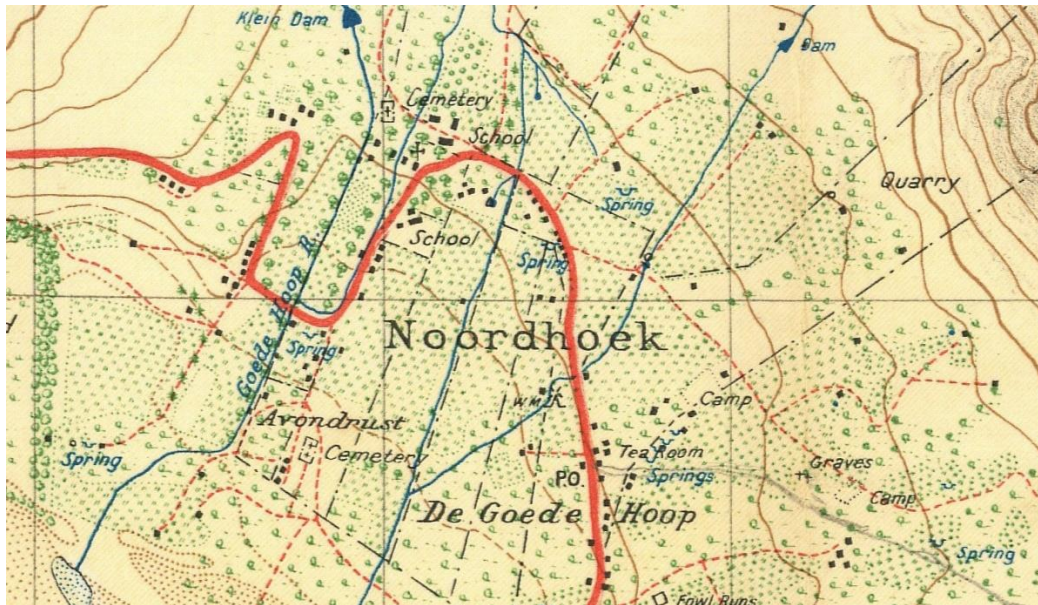
It turns out that the graveyard at the farm only had DE STADLERS buried there and Trish said that Henry GENNISON would most likely have been buried in the **informal Sunnydale cemetery** which was east of Sunnydale Road. This was very close to Brakkloof, so would make logical sense. A number of Sunnydale families, who are now in Ocean View, had family members buried there. There were no plaques with names or dates in the Sunnydale Cemetery. The bodies had been exhumed when the formal residential area was laid out. Trish comments: 'There are no old maps to my knowledge which indicate the graves of this Sunnydale Cemetery, however, local knowledge confirms the site.'

This map shows where the informal cemetery was.



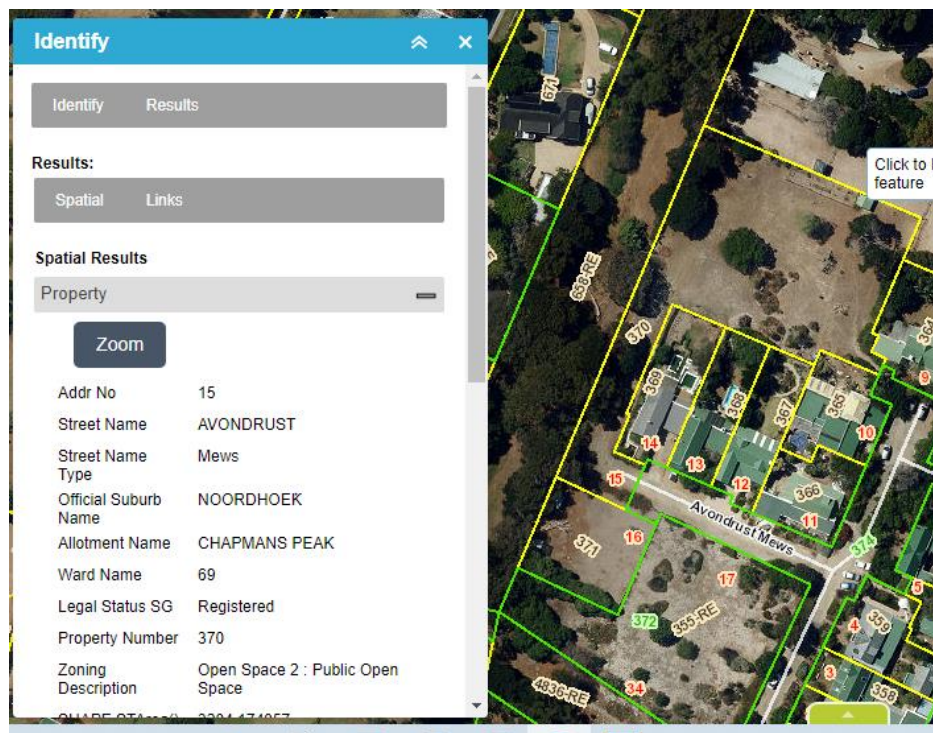
Trish also sent me some old maps showing grave sites in Noordhoek. We forget that the Fish Hoek valley, beyond the old township laid out in the early 20th century, was farmland and each farm could well have had a graveyard on it.





A map of Noordhoek circa 1932

I came to Fish Hoek as a seven-year-old in 1957 and remember many of what are now historical places in the area as well as beyond the Fish Hoek town and up the valley. In 1969 my first driving lesson was through the area which is now Sun Valley, and having to avoid the cows who were heading towards the dairy to be milked. A friend from school's father ran the trading store at the cross roads where one headed towards Noordhoek or continued to Kommetje. It was known as Crossroad Store. All this area is now developed as housing. These developments such as those at Sunnydale and Noordhoek, meant the bodies in these graveyards had to be exhumed, or left and the piece of land declared public open space. Hope to visit these sites today.



An interesting question would be, 'Where were the exhumed bones re-buried and are there any records of who was buried there?'

So I have got no further with SPRINGHALL and GENNISON families because of rabbit-holes I've disappeared down!

How Herrmanus Grill became Hermanus Kriel

(He was the Kriel family “stamvader” or progenitor in South Africa)

Paul Schlaphoff

My interest in Hermanus KRIEL developed from exploring a relative’s Kriel family.

Hermanus Kriel appears in the *Stamouers van Suid Africa* site (<https://www.stamouers.com/>) sorted under the letter K. The article has been researched and written by Helena Dorothea Garner (nee Kriel) together with Dudley Garner. It is also an excerpt from her book “**Die Kriels: somer gwewe mense**” (Pretoria:GGSA, 2010, ppxi-xv, xvii-xix, xxi-xxii, ©GGSA 2010). There is also an article by Lizette Svoboda, posted in *Soldijboeken* on 28 May 2016. These list over 30 and 50 sources respectively, many with online links that can be followed in their research.

When drawing up a time-line of the family some events made me curious as to how they occurred and may be of interest to others researching this family.

He was born as **Herrmanus Grill** (*double R in the spelling*) on 12 April 1689 in the suburb of Hanau am Main, Hessen-Nassua in the then Prussia before German unification. He was the youngest of 9 children born to **Johann Peter Grill** (born 15/07/1645 in Hanau and died about 1690 aged 45 years) and his wife **Eva Christine Schlemmer** born 30 June 1654 in Hanau who was the daughter of Frederich Schlemmer (1617-1673), a preacher, and Amalie Schaefer (1620-?)³

Herrmanus’s grandparents were Johannes Grill (b. 1625 – d 1672) and Amelie Schaefer both from Hanau. His great grandparents were Johann Grill (b. about 1600 – d. ?) a tailor in Hanau and Catherina NN.

His 2xGreat-grandfather was Eric Grill born about 1570. This puts him into the time of the Thirty-Year Holy Roman Empire War that resulted in the great destruction of churches and city halls containing the population registers and this is where brick walls occur.

Herrmanus’ father, Peter, died (1690) when Herrmanus was about 1 year old and his mother remarried in 1698. No other records are found on Herrmanus until November 1718 when he was 29 years old and joined the Dutch East India Company (VOC - *Verenigde Oostindische Compagnie*) in Amsterdam.

It is not known education he received or if he was literate, (not a great handicap in those times) and what his occupation was.

The VOC forms appear to have been completed not personally but from information given verbally by him, and he is noted as **Harmanus** (*also Hermanus on another form*) **Kriel** van (*from*) Hanrouw.

It appears to have been captured phonetically as “Grill” pronounced in German sounds very like “Kriel” in Dutch, and similarly “Hanrouw – (*also Hannouw*)” for Hanau. The surname “Kriel” was found in Amsterdam at that time and may have been the reason it was captured as such. However, Hanrouw/Hannouw as an area, suburb, village, or town does not seem to exist on any map and could very well be the German guttural sound of Hanau. If Hermanus could not spell his name or perhaps wanted to hide from authorities this provided a good opportunity. He became Hermanus Kriel from then onwards.

Kriel was mustered aboard the VOC ship *Risdam* as a soldier, a position used regardless of any experience as the VOC needed volunteers for its colonies. Hermanus disembarked at Cape Town on 29 April 1719, a voyage of over 5 months, with 9 others including *Jan Christoffels* who is also regarded as a “stamvader” for the Christoffels family in South Africa.

In Cape Town on 10 November 1722 Hermanus, after he had trained as an apprentice baker, resigned from the VOC to become a “Vrijburger.” He had repaid his loan of 572 guilders (known as a “gagie”) as well as his promissory note (“cedel” or seal) for the passage to Cape Town. He opened his own bakery near Woodstock in Cape Town.

³ (Her source: *Personalia of the Germans at the Cape, 1652-1806* / J. Hoge. *Archive yearbook of South African history*, 9th volume, 1946. p. 221 (The entry rank in the HOK was “soldier”) GMR 1719-22; RQ 1722: 71: GR no. 499; Test. CJ 1073: 38; Inv. OC 6:27)

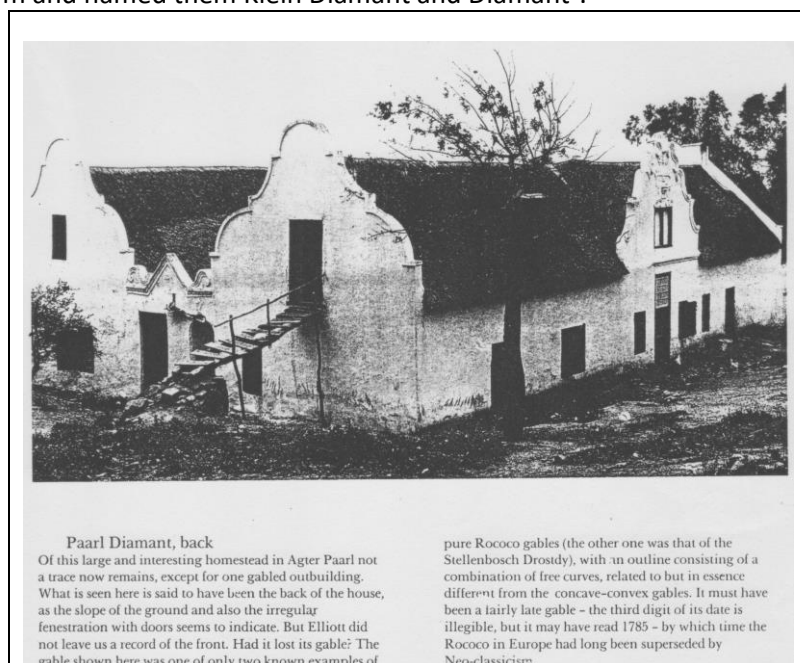
On 22 March 1722 Hermanus married **Maria Steyn** who died in November 1724 aged 18, after the birth of her second child, a daughter. On 29 April 1724 Hermanus, aged 35, married again to **Elizabeth Anna Mallan** (*sic*) age 23. (*Some sources as she is noted as Anna Elizabeth*)⁴

Hermanus and Elizabeth stayed in his Cape Town house until he sold it and the bakery in 1734 after his 6th son Hermanus (junior) was born and moved onto the farm **Paarl Diamant** as a tenant farmer. The large farm, Diamant, has changed ownership over 24 times to the present day⁵.

The story begins with the **first owner, Coenraad Cloete**, born in 1663. He received the original land as a grant from the VOC at the Cape of Good Hope, and started farming in 1692. The V.O.C grants came with obligation to farm and deliver produce to the government at the Cape. Henceforth the farm was transferred through property sales.

During the period from 1734 (when Hermanus moved to the farm) to 1739 (when he died) it had been purchased by its fifth owner Johannes Ras from his brother-in-law in 1724. There had been 3 farms purchased by Ras connected to Diamant and he sold them all in 1746 to Jan van de Kust who sold them again in 1750 to Eduard Haumann.

From these title deeds it is assumed that the Hermanus and his family were "Tenant famers" paying rent. Also in 1910, after Jacobus Francois Malan bought the farm in 1885, and when his sons were old enough to farm, he subdivided the farm and named them Klein Diamant and Diamant⁶.



Hermanus died in 1739, 1 month before his last child Maria Elisabeth was born, leaving his wife Elizabeth with a young family to raise, and a debt of 39 483 guilders from his estate. How Elizabeth coped is amazing as when she died on 25 February 1780 aged 79, she was still on the farm "Diamant" and probably still as a tenant farmer as it was then owned by Daniël du Plessis. She was buried next to Hermanus as per her death testament and no mention is made of the debt.

Elizabeth remarried in 1745 and must have been a more competent organiser than Hermanus and managed to turn things around. On the 05th December 1745, Elisabeth Anna Kriel (*nee* Malan) aged 44, married again to **Johann Caspar Schlee**⁷. It is unknown if any children were born to the couple.

Hermanus Kriel had 10 children

Two with **Maria Steyn**

Johannes Petrus (**Pieter**) Kriel

Maria Kriel

⁴ Source: *South African Civil Marriages 1840-1973 and the Stellenbosch baptism register: Die Kerk van Stellenbosch*.

⁵ Source: *People of Diamant* – see below.

⁶ <http://www.diamantestate.com/sites/default/files/pictures/+History-PDF-Documents/01-The-People-of-Diamant.pdf>

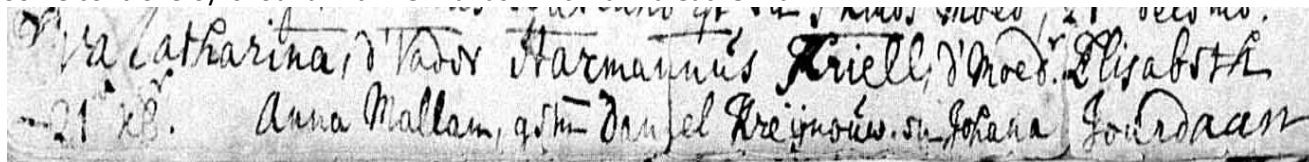
⁷ No information found on his dates of birth, death or parents.

Eight with **Elizabeth Anna Mallan.**

Elisabeth Kriel
Jacobus Petrus Kriel
Johan David Kriel
Theodorus Kriel

Eva Catherina Kriel
Johannes Daniel Kriel
Hermanus Kriel (junior)
Maria Elisabeth Kriel

Some controversy is found with Hermanus' 4th child **Eva Catherina**

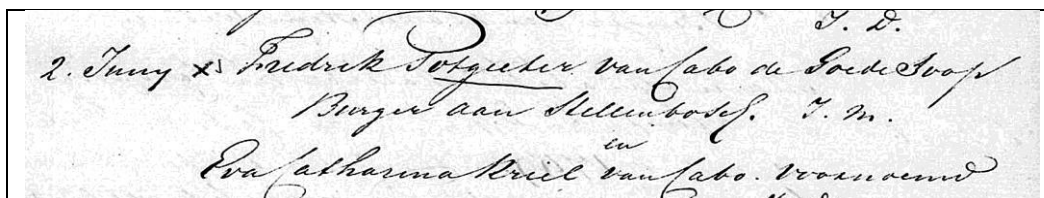


Eva was born in December 1727 in Cape Town, South Africa and baptised on 21 December 1727⁸.

In some family trees (found in ancestry.co.uk) Eva has been entered as dying in 1763, aged 36 but over this fact is controversial.

Eva was about 6 years old in 1734 when her family moved to the Diamant farm in Paarl.

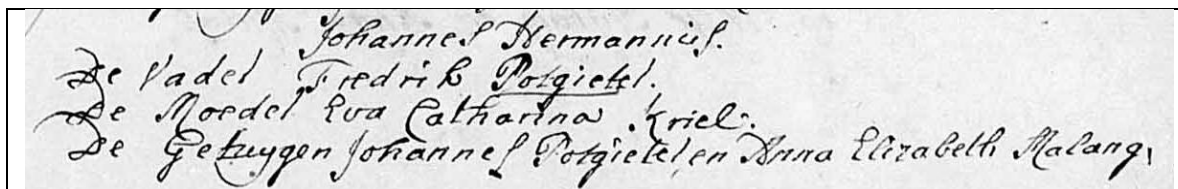
On 16 March 1748, aged 20 years, Eva married **Frederick Potgieter** (now living in Stellenbosch) in Paarl after the Wedding Banns had been published on 02 July 1747.



Eva and Frederick had 7 children:

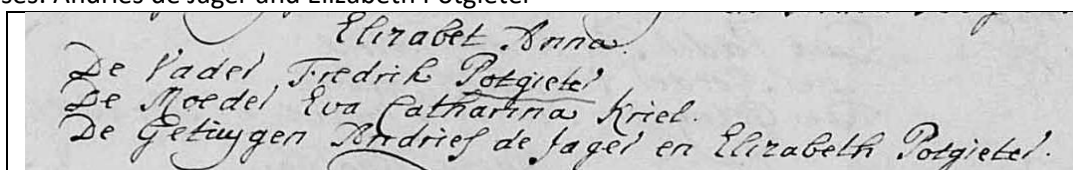
1) **Johannes Hermanus Potgieter** (baptised 30/05/1751 in Paarl – d ?)

Witnesses: Johannes Potgieter and Anna Elizabeth Malan (*g-mother see spelling*)



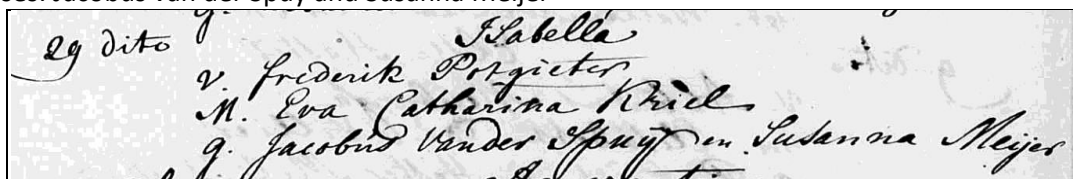
2) **Elizabet Anna Potgieter** (baptised 13/08/1752 in Paarl – d ?)

Witnesses: Andries de Jager and Elizabeth Potgieter



3) **Isabella Potgieter** (baptised 29/03/1755 in Paarl – d ?)

Witnesses: Jacobus van der Spuy and Susanna Meijer



4) **Hermanus Lambertus Potgieter** (baptised 24/10/1756 in Paarl – d ?)

Witnesses: Jacobus Petrus Kriel and Maria Catherina van Eerden

⁸ Sources: Dutch Reformed Church Registers 1660-1970. The same source is used for all the following images.

24. Hermanus Lambertus
 v. Frederic Potgieter
 m. Eva Catharina Kriel
 g. Jacobus Petrus Kriel, en Maria Cath. Van Eeden

5) **Amarentia Hester Potgieter** (baptised 05/11/1758 in Paarl – d ?)

Witnesses: Jacobus Botha and Amarentia Potgieter (Aunt)

Amarentia Hester
 v. Frederic Potgieter
 m. Eva Catharina Kriel,
 g. Jacobus Botha en Amarentia Potgieter

6) **Evert Frederic Potgieter** (baptised 12/10/1760 in Paarl – d ?)

Witnesses: Louis Karsfend, Elisabeth Kriel, Johannes David Kriel & Elizabeth de Jager

Evert Frederic.
 v. Frederic Potgieter
 m. Eva Catharina Kriel.
 g. Louis Karsfend en Elisabeth Kriel. Johan-
 nes David Kriel en Elisabeth de Jager.

7) **Maria Catherina Potgieter** (baptised 05/04/1799 in Paarl – d ?)

Witnesses: Jan (Johann) Potgieter & Maria Catharina van Eerden.

99
 5. April.
 Maria Catharina.
 De Vader, Frederic Potgieter
 De Moeder, Eva Catharina Kriel.
 De Getuigen Jan Potgieter en Maria Catharina van Eeden.

Note:

- When studying the timeline of Frederick and Eva Catherina it will be noticed that at the time of the baptism of **Maria Catherina** in **April 1799**, that Frederick would have been 74 years old and Eva 71 and obviously still alive. It may have been possible but this seems unlikely that they are the parents!
- The date of the baptism is clear in both the transcript and the original image of the Dutch Reformed Church Registers 1660-1970 as found in the "FamilySearch" website.
- As mentioned above, certain family trees found on the FamilySearch site, Eva Catherina is supposed to have died in 1763.
- It is highly unlikely that another couple named Frederick Potgieter and Eva Kriel would have married and existed at this time.

This is the mystery: could Frederick and Eva have adopted an illegitimate child born to one of their daughters and have registered it as theirs to avoid a scandal within the NG Kerk and to have her baptised?

Any other suggestions are welcomed.

THERE IS A NEW FEATURE ON THE NEXT PAGE!

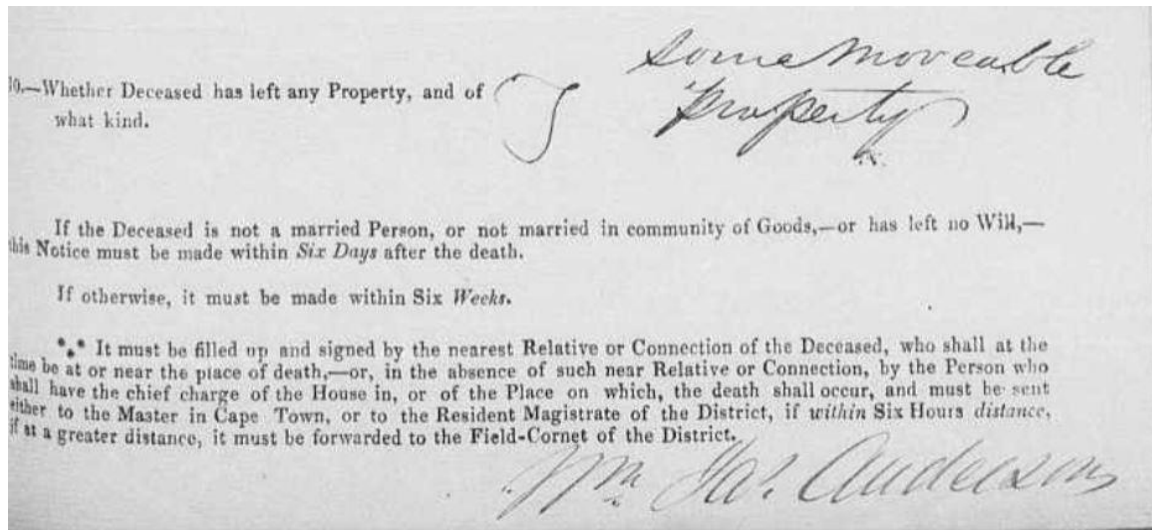
HINT OF THE QUARTER

This is a new feature. I am sure that many members and readers have found a way of find out more on their ancestors from the information they have found. Do share that method with us all.

THIS QUARTER'S HINT: Always look at who signs Death Notices and work out how they fit into the family.

As I have told you many times(!) I am gradually researching the families of all those buried in the St Paul's Graveyard purchased graves. I was researching a grave of a **William FERGUSON**. Both his gravestone and his Death Notice state that he lived and died in Cape Town. In fact, the Death Notice states that he died 'At the house of Mr John Dyason in Cape Town.' Yet William FERGUSON, a bachelor aged thirty-three years, was buried in St Paul's Graveyard, Rondebosch, in a purchased grave which, in those days, cost £5, quite an expense. My immediate thought was who paid for the grave and the expensive gravestone? William's occupation is given as 'General Dealer,' not even a Merchant. His gravestone states that his death was '*Sincerely regretted by all who knew him.*' Who were all those who knew him and regretted his passing?

I then found a possible solution. With no wife, parents, or family to fill in the Death Notice, I wondered who had signed it. I found it was signed by **William James ANDERSON**.



From the Death Notice of William Ferguson MOOC 6/9/42 Reference 8957/1847

Now, the name ANDERSON rang a bell. The Parish of St Paul's was given two houses in Albion Road by a Miss Anderson, the spinster daughter of a William ANDERSON. They sold the houses in the 1960s when the Group Areas Act declared that area to be for white persons only. The money obtained was placed in a trust called **The Anderson Alms House Fund** which is now used to assist the elderly poor.

In *Familia XIV 1977 No. 1*, R. R. Langham Carter wrote an article on two ANDERSON families at the Cape in the 19th Century. Both were wealthy merchants one from Scotland and the other from Northumberland but they were not related in any way. In the article it speaks of William ANDERSON (the Scot) going into partnership and forming the company, **Anderson & Ferguson**. Was this the **William FERGUSON** buried at St Paul's? William James ANDERSON, who signed the Death Notice, was the son of the William Anderson who formed the company Anderson & Ferguson.

And this is where the two Anderson families start getting complicated.

William George ANDERSON was a parishioner of St Paul's and he generously gave the parish its marble font and beautifully carved wood pulpit. **William James ANDERSON** who had signed the FERGUSON Death Notice, married William George ANDERSON's daughter, **Maria Deane ANDERSON** in 1857, ten years after the death of William FERGUSON. Was he courting Miss Maria Deane ANDERSON at the time of FERGUSON's death and did he seek William George ANDERSON's help in obtaining a grave at St Paul's and were the two ANDERSONs among those who sincerely regretted William FERGUSON's death? I suppose we will never know the full connection but it does present more possibilities and interesting ones at that.

Do not forget to submit a Hint for the December Newsletter!

Friends of Johannesburg Cemeteries

Paddy O'Leary

Having recently discovered this group of volunteers while searching for graves of family members who died in Germiston and Johannesburg in the 1930s, I (Paddy O'Leary) thought this information might be useful to CTFHS members.



According to an article published by the *Northcliff Melville Times* in July 2022, Sarah Welham founded The Friends of Johannesburg Cemeteries (FOJC) to research, explore, and restore Johannesburg's historic cemeteries. Together with workers from Johannesburg City Parks, volunteers attend to neglected graves. FOJC functions under the auspices of The Johannesburg Heritage Foundation.

(See <https://northcliffmelvilletimes.co.za/362981/brixton-cemetery-lovingly-cared-for-by-committed-volunteers/> for more information.)

I made contact with Sarah Welham through cemeteries@joburgheritage.org.za and she very kindly found the graves I was looking for, together with more information. I made a donation to the FOJC in appreciation of Sarah's efforts.

When I asked if I could share information about Friends of Johannesburg Cemeteries with CTFHS, she very kindly said, "You may certainly share information on our group with your Family History Society. I know how desperate families are to trace their family members in our old Johannesburg cemeteries and I am happy to assist. My forebears are all in England and it is very difficult to find anyone who will do lookups for me there. So I feel for those searching. Please also tell them to look at our Facebook page – Friends of Johannesburg Cemeteries." (See below for the links to the web page and the Facebook page.)

<https://joburgheritage.org.za/category/friends-of-johannesburg-cemeteries/>

<https://www.facebook.com/joburgcemeteries/>

Sarah's kind, compassionate response to my query solved a mystery for me, and I hope this information is helpful to other CTFHS members.



LOOK ON THE NEXT PAGE FOR A NEW WAY OF CONNECTING!

WHERE ON EARTH WERE YOU BORN?

You, the members of CTFHS, are diverse and varied in all the human characteristics we have, but we have one common attribute. That is our love in researching our family history.

At our monthly meeting I often look around the audience and see how different we are in age, gender, colour, experience, and many other ways. And yet we all have a common feature; we all want to find out more about our family history. Those who have had their DNA analysed will know that no-one is made exactly the same as anyone else - unless they are identical twins.

How about this for an idea! Let us celebrate our diversity by sharing where we were born and by sharing this, we can add to the rich diversity of our society. It also might knock out a brick in the brick-wall of some other member.

What I would like you to do is simple.

- 1. Give your name**
- 2. Say where and when (optional) you were born.**
- 3. Who your parents were.**
- 3. Give a little background on why you were born in that particular place.**

For example, here is my story:

I am **Derek PRATT**. I was born in **Durban** on **20 January 1950**. My parents were **Tom** and **Mavis PRATT**. Mavis's maiden name was **WEARN** and she was born in Kimberley. Tom was born in Birmingham in the UK. The PRATT family was in Durban because my father was in the South African Navy. Before 1957 their headquarters were on Salisbury Island in the middle of Durban harbour. With the Simon's Town Agreement of 1957, the Royal Navy left Simon's Town and the SA Navy took over the base. My family moved down to the Cape and bought a house in Fish Hoek.

There we are - **that's all we need**. Of course, if you were born in an exotic place, it would be more interesting but even if you were born in Cape Town and have never moved from this beautiful city, it is still interesting.

Quick! Start writing up, ***Where on earth were you born!***

Email to dpratt@mweb.co.za

Editorial

My thanks to all those who have written articles for this Newsletter but we always welcome first-time contributors, too. If you feel you do not have the writing skills to contribute an article, just put what you want to say down in an email together with the facts you have researched and I would be happy to make it into an article, in consultation with you.

My thanks also go to Cherie Wright who carefully goes through the Newsletter correcting the bad grammar, bad spelling, and inconsistencies of style. I was reminded how important proof reading is when I was looking at what "free extras" a retirement complex offered its tenants. I love the part that said "A quarterly **widow** cleaning service is offered."