

Heritage (Decision about Registration for St Paul's Burial Ground, Evatt). Notice 2011

Notifiable Instrument NI 2011 - 741

made under the

***Heritage Act 2004* section 42 Notice of Decision about Registration**

1. Revocation

This instrument replaces NI 2011 – 492

2. Name of instrument

This instrument is the Heritage (Decision about Registration for St Paul's Burial Ground, Evatt) Notice 2011 -

3. Registration details of the place

Registration details of the place are at Attachment A: Register entry for St Paul's Burial Ground, Evatt .

4. Reason for decision

The ACT Heritage Council has decided that St Paul's Burial Ground, Evatt, meets one or more of the heritage significance criteria at s 10 of the *Heritage Act 2004*. The register entry is at Attachment A.

5. Date of Registration

1 December 2011

Gerhard Zatschler
Secretary
ACT Heritage Council
1 December 2011



ACT Heritage Council

AUSTRALIAN CAPITAL TERRITORY

**HERITAGE REGISTER
(Registration Details)**

Place No:

For the purposes of s. 41 of the *Heritage Act 2004*, an entry to the heritage register has been prepared by the ACT Heritage Council for the following place:

St Paul's Burial Ground, Evatt

Block 1 Section 95 Evatt

DATE OF REGISTRATION

Notified: 1 December 2011 Notifiable Instrument: 2011/

Copies of the Register Entry are available for inspection at the ACT Heritage Unit. For further information please contact:

The Secretary
ACT Heritage Council
GPO Box 158, Canberra, ACT 2601

Telephone: 13 22 81 Facsimile: (02) 6207 2229

IDENTIFICATION OF THE PLACE

St Paul's Burial Ground, Moynihan Street, Evatt

Block 1, Section 95, Evatt, Belconnen

STATEMENT OF HERITAGE SIGNIFICANCE

This statement refers to the Heritage Significance of the place as required in s12(d) of the *Heritage Act 2004*.

St Paul's Burial Ground is of heritage significance as evidence of a distinctive way of life, for association with a cultural phase, as a rare example of nineteenth century churchyard burial plots, and for its research potential.

The unmarked burials have a strong association with the early pioneering families of the Canberra region. The internments mark the place of the first Anglican Church buildings in the Ginninderra region which served the spiritual and social needs of the rural community for 40 years.

The unmarked burials remain as testament to the nineteenth century religious practices of burying the dead in small rural plots adjacent to churchyards, and reflect the social and spiritual needs of the early pioneer community in the late nineteenth century. As one of only three such places in the ACT, St Paul's is a rare example of this type of place. This is also a custom no longer practiced, with a move towards multi-denominational general or public cemeteries.

Established as a churchyard burial ground in 1872, the sub-surface remains at this place, combined with historical evidence, have a potential to provide information through remote sensing techniques to establish grave location and patterns.

FEATURES INTRINSIC TO THE HERITAGE SIGNIFICANCE OF THE PLACE

The attributes listed below are assessed as features intrinsic to the heritage significance of the place and warrant conservation:

- The whole of the Block 1 Section 95, Evatt including the site of the former St Pauls Church and adjacent cemetery
 - The unmarked burials which remain within the block
 - The open, park-like setting with perimeter plantings
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APPLICABLE HERITAGE GUIDELINES

The guiding conservation objective is that St Paul's Burial Ground, Evatt, shall be conserved and appropriately managed in a manner respecting its heritage significance and the features intrinsic to that heritage significance, and consistent with a sympathetic and viable use or uses. Any works that have a potential impact on significant fabric (and / or other heritage values) shall be guided by a professionally documented assessment and conservation policy relevant to that area or component (i.e. a Statement of Heritage Effects – SHE).

REASON FOR REGISTRATION

St Paul's Burial Ground, Evatt has been assessed against the heritage significance criteria and been found to have heritage significance when assessed against four criteria under the ACT Heritage Act including (c), (f), (h) and (j).

ASSESSMENT AGAINST THE HERITAGE SIGNIFICANCE CRITERIA

Pursuant to s.10 of the *Heritage Act 2004*, a place or object has heritage significance if it satisfies one or more of the following criteria. Significance has been determined by research as accessed in the references below. Future research may alter the findings of this assessment.

- (a) it demonstrates a high degree of technical or creative achievement (or both), by showing qualities of innovation, discovery, invention or an exceptionally fine level of application of existing techniques or approaches;**

St Paul's Burial Ground, Evatt does not meet this criterion.

- (b) it exhibits outstanding design or aesthetic qualities valued by the community or a cultural group;**

St Paul's Burial Ground, Evatt does not meet this criterion.

- (c) it is important as evidence of a distinctive way of life, taste, tradition, religion, land use, custom, process, design or function that is no longer practised, is in danger of being lost or is of exceptional interest;**

The unmarked burials of St Paul's Burial Ground, Evatt are important as evidence of a distinctive custom that is no longer practised. They are evidence of nineteenth century burials in small rural plots, adjacent to a churchyard, for parishioners of that denomination.

Although there is no physical evidence remaining of the church or headstones, the burials remain as sub-surface evidence of this custom and are an important link to past burial practices of the area in the nineteenth century.

The burying of the dead in small rural plots adjacent to churchyards was one of four distinctive burial customs of the nineteenth century, the others being bush-burials, small private plots, and later, general or public cemeteries.

Each burial method portrays the practical, social and spiritual needs of the community in a particular location and at a particular time.

In the case of St Paul's, it portrays a time of the late nineteenth century settlement in the area, with the Church established to service those locally during a time of growth of the Anglican community.

It also provides an example of the period of burials in small rural church-yard plots, prior to large multi-denominational cemeteries which were later established as towns developed. In the twentieth and twenty-first centuries, small churchyard burial plots are seldom used, in favour of general or public cemeteries.

St Paul's Burial Ground, Evatt meets this criterion.

- (d) it is highly valued by the community or a cultural group for reasons of strong or special religious, spiritual, cultural, educational or social associations;**

Although cemeteries and places of burial are often highly valued by the community or a cultural group for reasons of strong or special religious, spiritual, cultural and/or social associations, and it is likely that St Paul's is no different, no information has been provided to suggest that St Paul's Burial Ground, Evatt, is highly valued by the community or a cultural group.

There is no evidence before Council to indicate that the place meets this criterion.

(e) it is significant to the ACT because of its importance as part of local Aboriginal tradition

not applicable.

(f) it is a rare or unique example of its kind, or is rare or unique in its comparative intactness

St Paul's Burial Ground, Evatt is a rare example of churchyard burial practices of the late nineteenth century. Only three such cemeteries were established in the ACT, these being St John's Church at Reid and at Weetangera. The remaining interred burials provide evidence of this kind of place, despite the absence of the church building and headstones.

St Paul's Burial Ground, Evatt meets this criterion.

(g) it is a notable example of a kind of place or object and demonstrates the main characteristics of that kind

St Paul's Burial Ground, Evatt does not meet this criterion.

(h) it has strong or special associations with a person, group, event, development or cultural phase in local or national history

The sub-surface burials of St Paul's Burial Ground, Evatt, have a strong association with the cultural phase of nineteenth century burial practices as a result of the settlement patterns in the area that has since become the ACT. The establishment of a church here in 1861 and a subsequent burial yard in 1872 tells of the nineteenth century cultural phase of burying the dead in small rural plots adjacent to churchyards. Three such burial grounds were established in the ACT—St Paul's, St John's at Reid, and Weetangera.

The association is strong, given the remaining burials which remain at the site.

The unmarked burials also have a strong association with the early pioneering pastoral families of the Canberra region. The interments mark the place of the first Anglican Church buildings in the Ginninderra region which served the spiritual and social needs of the rural community for 40 years.

While not confirmed, the cemetery is reported to contain the burials of two Aboriginal people. If this is the case then the cemetery has a special association with this group including the existing Ngannawal people of Canberra and district today.

St Paul's Burial Ground, Evatt, meets this criterion.

(i) it is significant for understanding the evolution of natural landscapes, including significant geological features, landforms, biota or natural processes

not applicable.

- (j) it has provided, or is likely to provide, information that will contribute significantly to a wider understanding of the natural or cultural history of the ACT because of its use or potential use as a research site or object, teaching site or object, type locality or benchmark site**

The unmarked burials at St Paul's Burial Ground, Evatt are likely to provide information that will contribute significantly to a wider understanding of the cultural history of the ACT because of its potential use as a research site.

The cemetery contained the burials of at least 18 people, including a possibility of two Aboriginal people. Some of these burials remain interred at Block 1 Section 95, Evatt, while some were located on land adjacent, on what has since become surrounding roads. Many questions remain unanswered, including the exact number of those buried, their locations, the location of the church building and an associated cottage. Remote sensing techniques have a potential to answer these questions.

Burial plots within the cemetery may have the potential to provide information about burial layout, to help confirm numbers buried at St Paul's, and to assist in an understanding of late nineteenth century burial practices.

This information would contribute to an understanding of the cultural history of the ACT, as one of only three churchyard burial plots which were established in the ACT.

St Paul's Burial Ground, Evatt, meets this criterion.

- (k) for a place—it exhibits unusual richness, diversity or significant transitions of flora, fauna or natural landscapes and their elements**

not applicable.

- (l) for a place—it is a significant ecological community, habitat or locality for any of the following:**

- (i) the life cycle of native species;**
- (ii) rare, threatened or uncommon species;**
- (iii) species at the limits of their natural range;**
- (iv) distinct occurrences of species.**

not applicable.

SUMMARY OF THE PLACE HISTORY AND PHYSICAL DESCRIPTION

HISTORY

On 12 May 1861 St Paul's Church of England was opened on top of a hill on the Ginninderra Station. It serviced the spiritual and social needs of the rural community for 40 years. An associated cemetery adjacent to the church building dates from at least 1872 and includes about 18 burials. Today the cemetery site is included in Block 1, Section 95, Evatt. Neither the church building nor any gravestones are evident at the site today, though the burials remain.

Context – Religion and burial practices in the nineteenth century

Burial practice in the nineteenth century included 'bush burials', those undertaken in private cemeteries on large pastoral holdings, church graveyards and public or general cemeteries (those that catered for a number of different denominations). 'The transition from individual grave sites, to small mixed-denomination public cemeteries and rural churchyards, to large multi-denominational cemeteries, can be identified as a progression as the burial of the dead became a more organized and documented practice in response to public health concerns and government control' (Claoue-Long, 2006: 26).

- Bush burials

Bush burials occurred throughout the region which has since become the ACT. 'In the very earliest days of settlement there were no official cemeteries for the burial of the dead and settlers were immediately confronted with the practical and logistical problems of disposing of human remains. Deaths resulting from accidents often resulted in the simple expedient of the deceased being buried close by in any convenient spot' (Claoue-Long, 2006; 10).

Many rural burial locations in the ACT have become lost, due to the deterioration of headstones (where they existed in the first place).

- Private cemeteries

The distance of travel for burial purposes was prohibitive to many early settlers and, as a result, some of the larger pastoral holdings established small burial plots on their land. Examples in the ACT include the De Salis cemetery of the Cuppacumbalong property, the Lanyon cemetery, and at Duntroon.

In addition, many families established family plots on smaller holdings, including the Colverwell graves at Kowen. 'There was the added advantage that the gravesites were easily accessible for family visits (Claoue-Long, 2006: 13). Most of the isolated burials in the bush are 'simple burials of departed loved ones close to the homestead where they lived, the burial plots remaining small for immediate family only' (Claoue-Long, 2006: 14).

There are also numerous individual burials of infants who died at birth or in early childhood, near to the settler homesteads (Claoue-Long, 2006: 23).

- Single-denomination Church graveyards

In 1845, the first churchyard burial grounds in the region were established, at St John the Baptist Church at Reid. St Paul's at Ginninderra (Evatt) followed in 1862 with the first known burial there in 1872. Churchyard burial yards were usually specific for parishioners of that denomination.

Following this, 'other religious denominations felt a need to establish their own cemeteries and churches which were managed according to their own beliefs and customs' (Claoue-Long, 2006; 24). In 1846 Thomas Southwell of Parkwood had introduced Methodism to the region. In 1863 he constructed a chapel and Sunday school on his property. In 1873 a slab church was moved to Weetangera, and an associated cemetery was established (Claoue-Long, 2006; 24). Forty-four burials are recorded here. Today, headstones remain, and a stone cairn marks the spot where the church was located (Claoue-Long, 2006: 24).

- General/public cemeteries (of mixed denomination)

The first general cemetery in the region was the Riverside Cemetery at Queanbeyan, established in 1844. Denominations included Presbyterian, Anglican, Roman Catholic and Methodist. 'Many of the early pioneer settlers of what is now the ACT were buried in the Queanbeyan Riverside Cemetery' (Claoue-Long, 2006; 25).

In 1883 the Ginninderra/Hall General Cemetery was established at Wallaroo Road. A third public cemetery was established at Tharwa in 1889. The Woden Cemetery was established in 1935. Prior to its

establishment, 'Canberran's without links to the church-owned graveyards were usually buried in Queanbeyan' (Claoue-Long, 2006; 25).

St Paul's at Ginninderra

In the 1840s there was a need for a local church to serve the Anglicans of the local Ginninderra community. The Church of St John the Baptist was opened in 1845 in today's suburb of Reid. The church served the needs of the Anglican communities in Canberra and surrounding districts. However, St John's was a good distance away from Ginninderra and much time was spent travelling to and from for the services.

In 1845 the newly established church of St John the Baptist was offered three sections of Campbell lands as glebes. One of these glebes was today's Block 1, Section 95, Evatt. It was part of 200 acres offered by Charles Campbell on his Ginninderra property. One acre was to be used for the church building and two acres for a Church of England burial ground. The remaining 197 acres were to be used as a rural lease. The proceeds from the lease were for maintenance and support for the church and grounds (Body 1986:81). To this end, the Ginninderra (Evatt) glebe land was leased to a succession of tenant farmers for an annual fee.

In May 1857, at a meeting in St John's school house, William Davis junior offered £20 towards the cost of constructing a church on the glebe at Ginninderra. His offer was not acted upon immediately, but by September 1859 a tender had been accepted for the construction of a combined church and school on an acre of the glebe's land. A further two acres was set aside for the adjoining cemetery.

The church built on the glebe was small, measuring 5 metres by 9 metres with a 2.5 metre square porch. It was constructed in part of slab and weatherboard and, in part, of lath and plaster, with bell-cote, Gothic windows and a shingle roof. It was opened for services on 12th May 1861.

The Church stood on the hill top with the cemetery extending down the hillside.

Five months after it was opened the church and its community was host to the Right Reverend Dr Frederic Barker, Anglican Bishop of Sydney. The Bishop who was visiting the region gave an impressive sermon to the large congregation gathered for the occasion in the little church. The building was in constant need of repair but managed to serve the Anglican community of Ginninderra for some forty years (Body 1986: 81; Gillespie 1992: 58-59).

When the church building was completed it acted also as a schoolhouse. Prior to this, since 1859, a small school had been in operation in a cottage on William Davis's Ginninderra Estate primarily for the children of his employees (Gillespie 1992: 58-59; 1999: 7). The school in the newly constructed church began in April 1862 with John. A. Graham, the former master of the Church of England School at Collector as its first teacher. In June of the same year there were five girls and seven boys enrolled. In 1866 Hugh McPhee replaced John Graham as teacher.

Like many of the early schools in the rural districts the attendance fluctuated with children often having to help their parents on the farming properties. Crossing the swollen Ginninderra Creek was also a problem which kept many a reluctant school child from attending. In January 1870 the average attendance at the church school had fallen to below seven and it was decided to withdraw the certificate for the school.

The establishment of the Village of Hall in 1882 and the loss of commercial power of Ginninderra marked the end of St Paul's. The Anglican population declined and the small church at the glebe was not used after 1900. The building was severely damaged during a storm in 1904 and no repairs were made (Body 1986: 81). The wooden structure deteriorated quickly until there was finally nothing left. The last area service for the Anglicans was held in the Parkwood Methodist church in 1906.

It was also in this year that the *Lands Acquisition Act* was passed, which saw the compulsory acquisition of the glebe lands by the Federal Government. The glebe lands remained intact until the urban spread of the national capital crossed the Ginninderra Creek and the suburb of Evatt was developed in the 1970s. The religious needs of the Ginninderra community continued to be served by St Francis Xavier's Roman Catholic Church at Hall and the Wattle Park Methodist Church a little further north on the road to Yass. Until St Michael's and All Angels Anglican Church opened at Hall on 22nd May 1948, there was no Anglican church for the Ginninderra community closer than Jeir or St John the Baptist Church in Canberra. However, the old Farmer's Union Hall at Ginninderra was used by the remaining Anglicans for several years (Gillespie 1992: 66, 81).



St Paul's Church, Ginninderra. Date unknown.
Lyell Gillespie collection.

It is thought that the church building was located on the rise of land near today's Block 1, Section 95, Evatt, adjacent to Sharwood Crescent and Moynihan Street.

A rectory for the newly formed St Paul's Ginninderra Anglican parish (named for its predecessor) was constructed on adjacent land (Block 2, Section 95, Evatt) and occupied in January 1982. The parish initially met in Melba Primary school.

Block 1, Section 95, Evatt, was designated for the site of a new church but the parish of St Paul's chose not to proceed with building a church building. The St Paul's parishioners of the area continue to worship in the old Spence Primary school building. They have kept an interest in the block and have held services and several fetes under the trees (Purchase pers. comm.)

The Cemetery

A cemetery occupied a two acre area immediately north of the church.

There are 18 European burials known to have taken place at the St Paul's Burial Ground between 1872 and 1900 (Appendix A). A commemorative plaque listing their names was placed on the site by the Southwell Family Society in 1995. Many of those buried were from pioneer families in the Ginninderra district and some are connected to the Southwell family through marriage. The Southwells were prominent in the early history of the ACT playing a significant role in the social and economic development of the northern areas.

Unfortunately, there is no known map showing the location of the burial plots, nor can the list be confirmed as being complete.

The first known burial was that of Ralph Edge who was interred on 9 September, 1872. Although unconfirmed, an earlier burial may have been that of a person by the name of Ryan on 4 September 1865, four years after the church was opened. The Parish faithful were buried close to the little church building and others were interred further down the hillside. The last burial in the cemetery was that of two year old Charlotte Eliza Stear who was drowned in a well near her home on 19 September 1900. Her burial was recorded on 21 September 1900. The Reverend Pierce Galliard Smith, Rector of St. John's, Canberra, conducted the ceremony. This was almost certainly the last burial in the cemetery and services at the church ceased around this time.

The Reverend Pierce Galliard Smith was a notable character in the region at the time, having ridden his horse around the district, including to St Paul's, until he was over 80. He used to give a Sunday morning service at St John's and an afternoon service at Ginninderra, visiting many people along the way. The Reverend was responsible for planting trees in Glebe Park in Civic – he was said to have carried seeds in his saddle bags, gathered from his travels around the district.

There is also the possibility that at least two Aboriginal people were buried in the grounds of the cemetery. The area on the northern bank of Ginninderra Creek (the southern boundary of the original glebe) was a common gathering place for Aboriginal people, particularly in times of drought when the creek flow would fail. There was a permanent pond in this section of the creek near where the present Melba shops are now located. It is believed that Aboriginal people who died when in this area were buried in the cemetery in 'the furthest corner from the church' (Ferret & Murdock 1983:4; Gillespie pers.com) but this cannot be substantiated.

As early as 1886 the reverend thought he might have to close down the Church if attendances didn't improve. He then warned people again in 1887. Finally in July 1901 he arranged to hold services at "Woodbury" at Sutton in place of the services he had always conducted at Ginninderra. (Cope, 2006:239). The reverend had difficulties obtaining a replacement after he became elderly and ill, and needed to retire. In the end he resigned (Cope, 2006: 239).

In 1904 the church was closed and the cemetery was no longer used. The remaining 197 acres of the glebe, however, continued to be used for grazing. The cemetery had been fenced but it was not enough to stop the deterioration and vandalism of the graves and the grave markers. In 1905 the Glebe is said to have been affected by fire.

By 1970 there was very little left of the cemetery other than the corner posts of the fence (Canberra & District Historical Society file) and stone from one of the graves (Gillespie pers. com).

The growth of the Belconnen suburb of Evatt in the 1970s resulted in residential and road development impinging into the cemetery area. The cemetery field was used as a vehicle park during the construction of the subdivision and roads.

The northern extremities of the cemetery now lie under a section of Copland Drive (Canberra & District Historical Society file). To some of Canberra's residents this was seen as a desecration of the cemetery. Even the bulldozer operator refused to clear the ground within the cemetery, though this failed to halt the development (Gillespie 1992: 202).

The pioneering legacy of St Paul's is continued with the current Anglican parish of St Paul's Ginninderra formed on 15 February 1981. Establishing St Paul's formalised the work from 1973 of the local Anglicans to form a new parish to serve those suburbs covered by the Glebe Farm.



Sketch of the cemetery at Ginninderra, 1926 by Eireen Mort.
nla.pic-an3772455

Related Property - The Cottage

A small pisé cottage was located just to the south-east of the church for the use of the tenants of the glebe. The Gribble family were occupants for many years when they held the lease of the glebe. A feature of the cottage was a timber lining-board ceiling in the kitchen and adjacent dining area. Despite its historical value, the cottage was demolished during the urban development of the glebe lands. An inspection of the cottage on 30th January 1971, by the Canberra and District Historical Society, revealed that the foundations had become weakened due to poor drainage of the surrounding area. As a result the walls were badly cracked and had begun to erode. The restoration and upkeep costs were estimated to be considerably in excess of \$10,000 and therefore preservation of the building was not recommended (Canberra & District Historical Society 1971).

DESCRIPTION

The site of St Paul's Burial Ground, Evatt is located in an area of open space (Block 1, Section 95) within the residential suburb of Evatt. It is bound to the north by Copland Drive, to the north and east by Moynihan Street, and to the south by Sharwood Crescent. The western boundary is formed by two residential blocks. Originally part of a 200 acre Church of England glebe, the present area is the remnant portions of a one acre church yard and an adjoining two acre cemetery which formed part of the glebe.

The block slopes from a high point at the south-east corner at the junction of Moynihan Street and Sharwood Crescent to the northern boundary on Copland Drive. It is on this high point that the church is believed to have stood. The block is largely open and well grassed. A narrow walking track crosses the block diagonally from the north-east to the south-west.

A grove of Poplars (*Poplar* sp) is situated roughly in the centre of the block. These trees were most likely planted sometime after the church and the cemetery were no longer in use. A line of young Eucalypts marks the northerly boundary along Copland Drive and Moynihan Street. A mature Cootamundra Wattle (*Acacia baileyana*) and a large Melaleuca (*Melaleuca armillaris*) have become established in the lower north-west area near the residential fence line. Pine trees (probably *Pinus radiata*) once grew on the upper slopes of the block near the church site (Gillespie pers. com.)

The original 200 acre glebe (Holding 87, Parish of Ginninderra, County of Murray) was owned by the Church of England from 1845 until it was compulsorily resumed by the Commonwealth in 1915. The church building and yard occupied a one acre area on the eastern boundary of the Glebe adjacent to an access road linking the old Weetangera and Yass Roads. The remaining 197 acres was leased as grazing lands, the last tenant being William Gribble (Australian Archives ACT Series A196). The present block and section covers a large part of the original church yard and the cemetery. The remaining area of the glebe has been subsumed by suburban residential blocks and streets.

REFERENCES

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Chief Surveyor's Office, 1916, Letter dated 9-3-1916, Australian Archives (ACT), Series A196 Item 87.

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Sagazio, C., 1992, *Cemeteries: Our Heritage*, National Trust of Australia (Victoria), Melbourne.

SITE PLAN AND IMAGES



Boundary indicated as Block 1 Section 95, as indicated by solid red line.



Aerial image of place, 2009.



Image taken 2009



Image taken 2010

NON-STATUTORY BACKGROUND INFORMATION

APPENDIX A

Burials in St Paul's Burial Ground, Ginninderra

(References: Ferret & Murdock 1983; Canberra & District Historical Society files; Commemorative Plaque on site, St Paul's Burial Ground; Cope, 2006)

Known European burials whose names appear on commemorative plaque

EDGE, Ralph

Abode: Round Hill, Ginninderra
Died: 9th Sep 1872
Buried: 11th Sep 1872
Age: 80 years
Ceremony performed by Pierce Galliard Smith

SMITH, Anne

Abode: Ginninderra Creek
Died 24th Jun 1873
Buried: 26th Jun 1873
Age: 27 years
Ceremony performed by Pierce Galliard Smith

GROCOTT, Robert

Abode: Charnwood
Died: 14th Jul 1874
Buried: 16th Jul 1874
Age: 79 years
Ceremony performed by Pierce Galliard Smith

GROCOTT, Hannah, Maria

Abode: Budellick, Ginninderra
Died: 6th Mar 1877
Buried: 7th Mar 1877
Age: 91 years
Ceremony performed by Pierce Galliard Smith

TINSLEY, Thomas

26th Dec 1881
Occupation: Shepherd

CAMERON, Janet Alexandria

3rd Nov 1883
Age: 2 years 8 months
Daughter of Charles & Margaret Cameron

CAMERON, ANN

17th May 1883
Age 79 years
Wife of Donald Cameron

CAMERON, Donald

1st Jul 1883
Age: 52 years
Husband of Elizabeth McDonald

WELLS, Charlotte

10th Apr 1884
Age: 64 years
Wife of Thomas

CAMERON, Elizabeth

22nd Jun 1885
Age: 42 years
Wife of Donald Cameron

BOLTON, Francis James

21st Jul 1885
Age: 8 months
Son of Joseph & Mary Griffith

CAMERON, Alexander

8th Mar 1886
Age: 51 years
Husband of Mary Ann Ryan

SUMNER, William

11th Oct 1886
Age 76

HOLLIGAN, Thomas

Abode: Ginninderra
Died: 25th Oct 1887
Buried: 29th Oct 1887
Age 74 years
Ceremony performed by Pierce Galliard Smith

JONES, Thomas

Abode: Ginninderra
Died 9th Jun 1888
Buried: 11th Jun 1888
Age; 75 years
Profession: lawyer
Ceremony performed by Pierce Galliard Smith

MORRIS, Henry

Abode: Hall
Died: 23rd Mar 1894
Buried: 25th Mar 1894
Age: 79 years
Profession: Shoemaker

MORRIS, Lucy Ellen

Abode: Hall
Died: 22nd Sep 1898
Buried: 23rd Sep 1898
Age: 29 years
Service read by A.M. Grant

STEAR, Charlotte Eliza

Abode: Majura

Died: 19th Sep 1900
Buried: 21st Sep 1900
Age: 2 years
Drowned in a well near her home
Ceremony performed by Pierce Galliard Smith

Others believed to be buried in St Paul's Burial Ground

RYAN, (names unknown)
Buried: 4th Sep 1865
Father: Michael Ryan
Mother: Margaret Warren

MCPHEE, Hugh
1878
Occupation: Schoolteacher

DONALD, Sandy
1884

PLUMMER, William
18th May 1886
Age; 33
Son of Levi & Francis Guttridge

MCPHERSON, Jane Elizabeth
Died: 8th Jul 1886
Age: 7 years

O'BRIEN, Bridget
Buried: 24th Jul 1886
Father: John O'Brien
Mother: Jane Daley

WALL, Agnes
Buried: 12 April 1883
Age: 64

Aborigines

Two unknown Aboriginal people are believed to have been buried in or in the vicinity of the lower corner of the block.