



THE OLDEST SURVIVING **COLONIAL CEMETERY**

for burial grounds of the 17th, 18th, and 19th centuries) has highest ground. been recognized as the oldest surviving colonial cemetery in the State of New York. The Old Burying Ground is the part of the cemetery owned by the First Presbyterian Church of Southold that lies along the Main Road fence between the Church and the western edge of the property.

No colonial cemetery is considered more important in all New York State. It includes 20 graves older than 1700, an extraordinary number. Box tombs that only the rich could afford are rare in any cemetery; our burying ground has nine. It also distinguishes itself by having stones carved by some of significant breadth of style in American graveyard art, a folk art that flowered in this country between 1680 and 1810. And as the final resting place for Southold's founders, the Old flat on the ground. Burial Ground reveals wonderfully the history of our area.

THE OLD BURYING GROUND'S FIRST DAYS

Puritans from the New Haven Colony, having decided to found a settlement on Long Island, arrived here in Southold in the fall of 1640. These God-fearing settlers built their meetinghouse, now long gone, as a place where their minister and leader, the Rev. John Youngs, could lead NAVIGATING THE GROUNDS them both in worship and in conduct of their settlement's You are invited to stroll through the Cemetery's paths everyday affairs. (Its location is marked by the Founders and consider the silent history the stones reveal. You will Monument, at the beginning of row 15 in the burial ground.) appreciate how much our tranquil Cemetery is a special Next to the meetinghouse they founded the Old Burying place for remembering loved ones.

The Town of Southold and the Church shared responsibility for the Cemetery until 1841. In that year the Town ceded its ownership to the Church. In exchange, the Church formally agreed to continue its practice of accepting for interment any resident of the Town, a policy that remains in effect today.

THE CEMETERY TODAY

Over the years, largely from bequests of local citizens, today's Cemetery has grown to about eight acres. It now divides into four sections: The Old Burying Ground; the larger and older the best of the early colonial stonecutters. They showcase a Monument section, which lies to the west of the entry road; and the smaller Memorial section, to the east of the entry road, where graves are marked with inscribed stones lying

> A fourth section of the Cemetery, and the newest, is the Memorial Garden, established for cremated remains. Dedicated in 2013, it was made possible by a generous gift from Dr. John and Mrs. Virginia Campbell; it lies between the Monument and Memorial sections.

Southold Presbyterian's Old Burying Ground (the term used Ground, or what they called "God's Acre," on the settlement's The burial ground has two types of stone grave markers: a handful of unusual "box tombs" and the much more numerous headstones (occasionally accompanied by footstones). In interment, bodies were arranged with their feet to the east. On Judgment Day they would be facing Christ, who was believed to come from the east. Headstones are placed so that their inscriptions face west, allowing a visitor to read an inscription without standing on a grave.

> Each of 754 stones in the Old Burying Ground has been assigned two numbers as a way to find its location. Headstone 1-001, for example, is in a particular spot that you can readily locate: In the first row (1), it is the first stone (001).



Here's how the system works:

Each row running north and south is marked by a number. The rows start with "1" on the burial ground's western border and run through "30," near the Church. Look for the small numbered signs placed near the heads of the rows, on the Main Road fence.

Within each row, individual stones can be identified by another series of numbers: Start with number one (OOI) for the first stone in the row (the one closest to the fence) and count down the row in numerical order. There are no signs for these stone numbers. Simply count down the row until you reach the stone you are looking for.

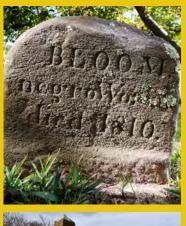














SUPPORT SOUTHOLD'S OLD BURYING GROUND

The Old Burying Ground is a museum with exhibits that happen to live outdoors. Its antique gravestones are battered by weather and time. Help preserve them by donating to the Cemetery's preservation project.

To make a donation, write your check to:

"The Old Burying Ground"

and sent to:

Southold Presbyterian Church P.O. Box 787 Southold, NY 11971

Your contribution is tax deductible.



Acknowledgements

I have relied on two fine books for information about gravestones: North Fork Cemeteries by Clement M. Healy and, most especially, The Gravestones of Long Island: 1680 - 1810 by Richard F. Welch. Pastor Epher Whitaker's Whitaker's Southold was a source for the lives of the Founders, as was local historian Donald Bayles. I owe special thanks to Melissa Andruski, head of adult programs at the Southold Free Library and our cemetery's tour guide, who supplied pertinent historical materials and fine-tuned judgment. Professional preservationists Joel Snodgrass and Zachary Studenroth provided good advice. Fred Andrews took photos and edited both photos and text. Nadira Vlaun did the design. And thanks always to The Rev. Peter Kelley of First Presbyterian for his enthusiastic support.

Jane Andrews **Cemetery Director**





A GUIDE TO THE OLD BURYING **GROUND**

THE FOUNDERS

The First Pastor Row 13, Stone 013 The Rev. John Youngs, Box Tomb, d. 1671/1672

Here is the box tomb of The Rev. John Youngs, the Church's first pastor. The tomb is a false crypt, with the body buried in the ground below the substantial brick vault. Such expensive structures underline the importance in life of the person interred. The massive inscribed slab of slate, installed in 1935, lies on top of the original brownstone slab. This grave, according to the Rev. Epher Whitaker's history written some 200 years later, was "near the church edifice and on the sunny side of it."

The Rev. Youngs was the leader of the small group of Puritans who, in 1640, sailed across Long Sound from the New Haven Colony to organize the settlement of Southold here on the North Fork. Like the others in the small group of settlers, he was born in England. He was the leader of the new settlement as well as first minister of the Church. The Rev. Youngs married more than once; the high mortality rate of the times took its toll on many marriages.

The choice of dates of death, 1671 and 1672, reflects the colonists' use of competing calendars: The earlier date reflected the Julian calendar, and the later, the Gregorian. It wasn't until 1752 that the English colonies formally adopted the Gregorian.

Second Pastor Row 10, Stone 012 The Rev. Joshua Hobart, Box Tomb, d. 1716

Here is the box tomb of The Rev. Joshua Hobart, the Church's second pastor. Next to it is the box tomb of his second wife, Mary Rainsford, who died nineteen years before her husband. There is a large gap on the slab covering the Rev. Hobart's tomb. Tradition has it that the missing metal plaque was stolen by a British soldier during the Revolutionary War so the lead could be melted down for making bullets. Who would not be tickled to learn that, many years later, the studious Rev. Whitaker delighted in watching birds bathe in the rain-filled gap?

In the Rev. Whitaker's words, the Rev. Joshua Hobart was "easily the foremost man of the second generation in the place." He served the Southold community both as pastor (he was ordained in 1674, two years after the death of the Rev. Youngs) and as physician.

The Rev. Hobart was the last pastor whose salary was paid by taxation; he was also the last pastor to whom the Church gave land. After his tenure, pastors resided in a parsonage purchased by the Church.

Row 4, Stone 007

William Wells, d. 1671

Here is the oldest grave marker on Long Island. The words carved on the sandstone slab, probably from the Connecticut Valley, are biographical in nature, not religious, typical of early Connecticut Valley stones.

William Wells, born in England in 1608, the son of a rector of an English cathedral, was educated as a lawyer. He was with the Rev. Youngs when he founded the first organized settlement in Southold.

His public service was extensive. He served as Deputy to the General Court at New Haven and as both Constable of Southold and as Southold Town Clerk. In 1665, after representing Southold in a Convention of Deputies assembled by the Governor, he was appointed High Sheriff of New York Shire on Long Island.

Row 6, Stone 015

Barnabas Horton, Box Tomb, d. 1680

This box tomb marks the most-visited grave in The Old Burying Ground. Every year some of the many, many Horton descendants make the journey to visit their ancestor, Barnabas Horton.

Notice how the inscription, which has been re-lettered, is arranged around the circumference of the slab topping the tomb, with the epitaph fitting within the frame of these words. The box tomb of John Conklin, 1694, has a similar circular inscription.

Barnabas was one of the small band of settlers who founded Southold. A large, wise man, he did whatever needed to be done. Prominent in both Church and Town affairs, he became the settlement's go-to person. Prospering here, he and his sons became richer than any other family in the settlement. He married three times.

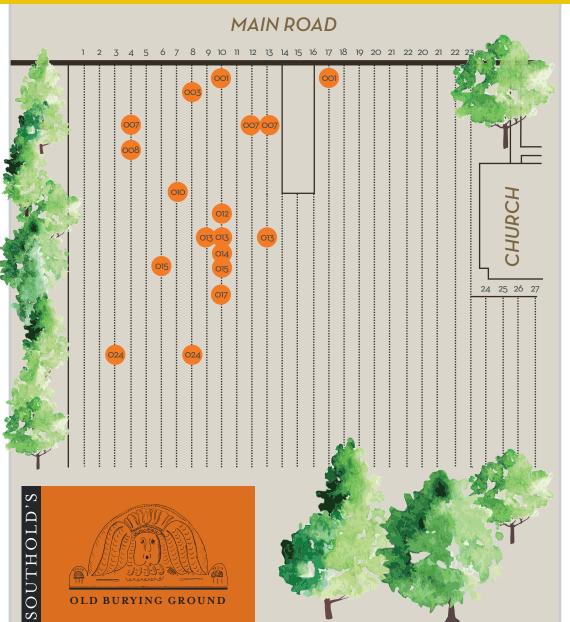
Row 7, Stone 010

Helena Underhill, Headstone, d. 1658

This grave is the oldest for which we know the identity of the person interred. There are graves in the Old Burying Ground older than this one, but they are unmarked. The slate stone is not especially old, however; it dates from about 1930. At that time, Underhill descendants placed a new stone on their ancestor's grave.

Born Heylken de Hooch in Holland, she married Capt. John Underhill at The Hague, in 1628. The next year he led the destruction of a Pequot Indian village in Connecticut; he and his men burned the village and killed men, women, and children.

His wife Helena died in 1658 here in Southold , where the Underhills owned a home. A plaque placed in front of the Southold Free Library marks the spot where the home stood. Capt. Underhill moved the following year to Oyster Bay, where he died in 1672 and where he is buried.



Row 12, Stone 007

Abigail Moore, Headstone, d. 1682

Abigail Moore's plain slate headstone, remembering one of Southold's early settlers, is dated 1682. The inscription is original, making it the oldest originally dated stone in the Old Burying Ground and the second-oldest dated stone on Long Island. The Moore stone most probably is a product of a Massachusetts Bay workshop.

The earliest stones in the burial ground, typically soft sandstone and slate stones with rounded tops, simply memorialize the deceased. Making no reference to religion, they do no more than cite the deceased's name, age, and date of death.

Similarly, many of the marble stones from the 19th century, clustered nearest the Church, list the bare facts of the lives of the deceased and little more.

PATRIOTS —

Row 8, Stone 024

Ezra L'Hommedieu, Monument, d. 1811

This impressive white marble column, crowned by a pyramid of darker marble, memorializes Ezra L'Hommedieu, who, in the words of the Rev. Epher Whitaker, "may be regarded as the greatest man that ever lived from birth to death in Southold."

A descendant of French Huguenots, Ezra was born in Southold, graduated from Yale University, and then worked as a lawyer. In 1765, he married Charity Floyd of the prominent Floyd family.

His talents were wide-ranging: Taking a lesson from the Indians, he taught the colonists that fish makes good fertilizer. He delivered ammunition and supplies to the eastern Suffolk County militia. Prominent in state and national affairs, he served in many official roles, including that of state senator and representative to the revolutionary Congress.

Another go-to person (like Barnabas Horton several generations earlier), he was esteemed by the residents of Southold. Legend has it that local children bowed and curtsied as his carriage passed along Main Road. He died on September 27, 1811, at age 78, having freed his slaves before his death.

Row 8, Stone 003

Frances (Fanny) Ledyard, d. 1816, D.A.R. Plaque

The Fanny Ledyard Chapter of the D. A. R. of Mystic, Conn., placed this plaque at the grave of Fanny Ledyard in memory of her bravery.

Fanny Ledyard's uncle was Col. William Ledyard, who was in charge of Fort Griswold in Groton, Conn., when it was attacked on September 6, 1781, by British troops led by Benedict Arnold. Fanny, who had a small shop in Southold, was visiting her uncle at the time of the attack. Tradition has it that her first sight on entering the fort after the attack was the body of her uncle (killed by a British soldier with the uncle's own sword). She tended the wounded and dying after the attack. She died in 1816 at age 62.

To volunteer (for hands-on work with gravestones or for fundraising): Call the Church at 631 765-2597 and leave your name and contact information. Or email the Cemetery Committee at: oldburyingground@gmail.com.

SLAVERY -

Row 17, Stone 001

Bloom, headstone, d. 1810

This small stone remembers a young female slave whose name we know only as "Bloom." Nearby stones along the fence line to the east, engraved with the names Freeman and Derby, are also graves of slaves.

The Mulford family story tells of a young African-American who, in 1808, was found deaf and mute on a Southold beach soon after a British ship had fired a cannon into a shorefront house. Abraham Mulford took her to his home, and the family cared for her until she died.

Starting in the 1950's and continuing for many years, a wreath was regularly laid at the slave's grave by someone unknown. In 1991 a local newspaper reported that a local African-American woman named Elinor Morris Lingo was the mysterious person who had so honored Bloom's grave.

SEA CAPTAIN

Row 10, Stone 001 Capt. William H. Squires, Headstone, d. 1895

Capt. Squires, born in July 1837, died in a shipwreck of the "Louis V. Place," off Sayville, Long Island, in 1895. He and six crew members suffered terrible deaths. Only two survived, one to die shortly afterwards.

The ship capsized in sight of helpless crews from three lifesaving stations. Weather prevented any rescue, and snow and darkness closed in. One witness later described the sea as a "grinding mass of porridge ice two feet deep." With the deck flooded, Capt. Squires and his crew took refuge in the rigging. Overnight a blizzard coated with ice both the rigging and the men hanging on it. At dawn, by the time a rescue boat reached the ship, several men had fallen into the sea, including the Captain. Two crew members, dead, hung frozen to the rigging.

Capt. Squires' body was not discovered until two weeks later, when it drifted ashore in Good Ground (now Hampton Bays). Though he had been living before his death in Good Ground with his second wife, he was buried in Southold, according to most authorities, so that his grave could be near those of his first wife and children. At least one authority, however, believes Capt. Squires is buried in Hampton Bays. The body of the ship's cook was never recovered.

CHILDHOOD MORTALITY

Row 11, Stones 027 through 034 The Children of Micah and Jerusha Moore, Headstones

A tragic group of stones are those for nine children of Micah and Jerusha Moore (one stone is missing). Three sisters died in 1747, one in October and two in November. Five died in 1754, four brothers and their sister: two in July, two in August on the same day, and one in September. Another boy died in 1756. These stones bear witness to the high mortality rate in the colonies -- half the children born did not grow to adulthood. Epidemics of diphtheria, smallpox, and other diseases took their grim tolls. Our ancestors were powerless in the face of death, which could strike at any moment.

IMAGERY ON STONES

The Winged-Death's Heads

The images on the four stones pictured below are of winged-death's heads, which were the most popular mortality symbol from the late 17th century until mid-18th century. The death's heads, frightening skulls with sunken eyes and sometimes bared teeth, symbolize life's impermanence – its insignificance compared to life after death. They suit the Puritan belief in predestination and the importance of the moment of death, when Judgment is rendered. The Puritans' severe religious faith stressed the helplessness of humankind and suited the grim world in which they struggled.

These four stones are the work of extraordinary stonecutters, all from Massachusetts. No historic cemetery on Long Island boasts as wide a range of the work of the best early stonecutters as does our burial ground.

Row 13, Stone 007 Mary Youngs, headstone, d. 1687

This wonderfully preserved stone is the earliest of the winged-death's head skulls on Long Island. Most likely it was carved by the "Boston or Charlestown Stonecutter," one of the greatest of the stonecutters, though his name is unknown. It typifies early winged death's heads -- small, thick, gray slates, usually two feet high, and of New England provenance. On Long Island they are to be found only on the North and

Row 9, Stone 013 Daniel Allsup, headstone, d. 1698

South Forks.

This archaic-looking winged death's head, with the tiny winged skull on the stone's top (called the tympanum), may be the work of William Mumford, one of the finest early Boston stonecutters. The accompanying lesser symbols on the border finials include a less-than-subtle pick and shovel and two crossed bones. Images of plants and gourds, also on the thick borders, are other mortality symbols.

Row 3, Stone 024 Benjamin Reeve, headstone, d. 1740

This archaic-looking winged death's head, with the tiny winged skull on the stone's top, may be the work of William Mumford, one of the finest early Boston stonecutters. The accompanying lesser symbols on the border finials include a less-than-subtle pick and shovel and two crossed bones. Images of plants and gourds, also on the thick borders, are other mortality symbols.

Row 10, Stone 017 Samuel Hutchinson, headstone, d. 1717

This extraordinary slate stone was probably carved by Nathaniel Emmes, one of the most eminent of the 17th and early 18th century Boston stonecutters. The image of death is softened by the skull's wings forming a heart around the skull, juxtaposing symbols of life and death and perhaps foreshadowing the demise of winged death's heads by mid-18th century.

IMAGERY ON STONES

Soul Effigy

The soul effigy symbolized resurrection, the soul blissful in heaven or perhaps the deceased's ascending spirit. By the 173O's and 4O's, focus had shifted from the grim reality of death to spiritual hope and optimism, a shift that matched the increasing affluence of the colonists. Inscriptions on gravestones about dead bodies gave way to softer and less graphic words, and soul effigies replaced winged death's heads.

The soul effigies, sometimes referred to as angels or cherubs, consisted of a face surrounded by wings. Though the image was borrowed from the Puritans, the various stonecutters made their own distinctive designs. The headstone for William Wells, below, shows an example of a soul effigy, just one example of many in the Old Burying Ground.

Row 4, Stone 008 William Wells, Headstone, d. 1696

The headstone for William Wells, the oldest son of founder William Wells, Esq., was carved in New York, possibly by the master cutter John Zuricher or by another, older stonecutter who influenced Zuricher. The sandstone marker is backdated, having been carved some years after Wells' death.

Whether or not Zuricher himself carved this stone, it illustrates many of the master's features. The crowned soul effigy has a pear-shaped face framed by wings that arch high on top. The feathered wings are separated by half-moon cuts. Its hair is depicted as a solid, curved ridge sitting on top of the skull, and the chin hanging from the skull's bottom is small and pointy. Soul effigies are often crowned, and this one is no exception. Does the face look a bit surprised? Perhaps the deceased hadn't expected a happy afterlife.

PRIMITIVE STONES -

Row 10, Stones 013 through 015 Fieldstones

In the Old Burying Ground we have examples of fieldstones being used as markers. Sometimes a poor family chiseled the deceased's name, or initials, or date of death on a stone it found locally. Such stones are typically roughly shaped and primitively carved. Fieldstones carved by family members or close friends -- a father or neighbor, perhaps, rather than a professional carver -- are especially affecting.