Survey Report

Survey of Cemeteries and Burial Places
in
King County, WA.

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Executive Summary

The development of cemeteries in King County was shaped by the exigencies of frontier settlement; the development of and religious institutions, urban centers and their expansion; and changing institutions and economics of dealing with mourning and treatment of the dead. From initial expedient burials and use of plots on homesteads, cemeteries have become specialized and professionalized facilities, whether operated by corporations, churches, or municipalities. Locations at the edges of communities have become engulfed by urbanization and continued use has required adaptation to changed social organization and economics, increased density, alternatives to burial, and changing tastes.

This report presents the findings of an intensive-level survey of historic cemeteries and burial places in King County, Washington. The project took place between October of 2009 and August, 2011. Its purpose is to provide information to understand, evaluate and better manage historic cemeteries in King County. It also facilitates compliance with the National Historic Preservation Act of 1996 (as amended), which requires the Washington State Department of Archaeology and Historic Preservation (DAHP) to survey and inventory historic resources throughout the state. The project was funded by Federal dollars from the National Park Service, Department of the Interior and administered by the Department of Archaeology and Historic Preservation, and the King County Historic Preservation Program.

Charlie Sundberg, King County Historic Preservation Planner, conducted the project under the direction of Julie Koler, King County Historic Preservation Officer. Thomas Hitzroth, member of the King County Landmarks Commission, assisted with field work, property research and documentation. This project updates some properties examined in earlier surveys conducted by King County since 1978.

King County encompasses approximately 2126 square miles and has a population of approximately 1.9 million people. It is located between the Puget Sound and the crest of the Cascade mountains, in central western Washington. The surveyed area consisted of the entire county, excluding state and federal lands. All known cemeteries and burial locations that appeared to date prior to 1975, excluding prehistoric and non-cemetery Native American burials, were included in the survey and considered for inclusion in the King County HRI. The original sites of moved cemeteries were also considered if they could be located on a parcel, but none were included. The project did not address pre-historic or historic archeological resources. Approximately eighty-five locations were researched and seventy-four properties were recorded on field forms, researched and determined to meet the criteria for inclusion in the survey. All were recorded and entered into the DAHP's Access database, including three documented or reported family burial sites that were inaccessible due to property owner non-responsiveness or non-availability.

Historic cemeteries and burial places in King County fall into multiple types common to the country as a whole, with widely overlapping but non-sequential chronologies:
- *Frontier graves* (17th–20th centuries)
- *Domestic homestead graveyards* (17th–20th centuries)
- *Churchyard* burial grounds (17th-20th centuries)

- *Potter's Fields* (17th–20th centuries)
- *Town/city cemeteries* or *community cemeteries* (17th–20th centuries)
- *Rural cemeteries* (1831-1870s)
- *Military cemeteries* (1840s-present)
- *Lawn-park Cemeteries* (1855-1920s)
- *Memorial Parks* (1917-present)
- *Hybrid Memorial Parks* (1990s-present)

And non-burial places, including:
- *Accident and disaster sites* (17th century-present)
- *Church interiors* (17th century-present)
- *Places of non-earth burial* such as mausoleums and columbariums (19th century-present)

All but "rural" cemeteries, which strongly influenced subsequent cemetery design, do or have occurred in King County.

An historic overview of cemeteries in King County is included as Appendix B to this report. Copies of the King County-Owned Properties Historic Resource Inventory are located in the offices of the Washington State Department of Archaeology and Historic Preservation in Olympia, Washington, and the King County Historic Preservation Program in Seattle, Washington.

The following products were prepared in the course of this project:
- 74 new or updated DAHP Access database entries;
- *Survey Report*, *Master List* and *Master Map* of all surveyed properties; and
- Recommendations for resource management and additional research.

The properties documented in this project were analyzed to develop the findings and recommendations included in this report. The HRI data is intended to be used for preservation planning purposes, public education, development of technical assistance and outreach, and as a basis for evaluating, prioritizing and nominating properties for potential local landmark designation and listing in the National Register of Historic Places.

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Appendices
A. Bibliography
B. Overview History of Cemeteries in King County
C. HRI Master List (by Site Number with Address)
D. Master Map (King County) – includes location of each HRI property

PROJECT BACKGROUND

Eighteen well-known pioneer cemeteries were inventoried during the earliest phases of King County's historic preservation efforts (1878-1985), only a few (seven) have been examined since then during update surveys of unincorporated planning areas (1986-1992) and cooperating suburban cities (1995-2003). The current survey is intended to provide a comprehensive view of cemetery types and conditions throughout the county and to provide a basis for preservation planning and assessing needs for assistance. Most properties previously identified were located in smaller suburban and rural cities. Thus, numerous cemeteries had not been identified or documented, particularly commercial cemeteries in large cities and family and abandoned cemeteries in rural areas. This project is the first to comprehensively examine cemeteries throughout King county.

Survey Area

The survey area includes all land within King County, although State and Federal lands were not surveyed, nor were prehistoric or historic Native American burials outside of tribal cemeteries. An effort was made to examine all previously inventoried properties to examine their characteristics, current physical condition and degree of integrity.

Personnel and Public Involvement

This project was financed in part with Federal funds from the National Park Service, Department of the Interior administered by the Washington State Department of Archaeology and Historic Preservation (DAHP). Charlie Sundberg, King County Preservation Planner, managed the project and conducted much of the field work and property research. Thomas Hitzroth, King County Landmarks Commission member, assisted with field work, property research and outreach to cemetery owners and local historical societies. Individual property owners and cemetery operators provided invaluable information and research assistance. Julie Koler, King County Historic Preservation Officer provided overall project supervision.

HRI Repositories

- Washington State Department of Archaeology and Historic Preservation
  1063 S. Capitol Way, Suite 106
  Olympia, WA 98501

- King County Historic Preservation Program
  King County Department of Natural Resources and Parks
  201 Jackson Street, Suite 700
  Seattle, WA 98104

RESEARCH DESIGN

Objectives

The objective of this project was to identify and evaluate those cemeteries constructed prior to 1975 which may be worthy of preservation and may be eligible for designation as King County landmarks (40-year age threshold) or listing in the National Register of Historic Places (50-year age threshold). Prehistoric burials were not addressed, nor were historic Native American burials outside tribal cemeteries.

The information that was gathered for this project will be used by the King County Historic Preservation Program for historic preservation planning, public education and for prioritizing assistance to cemetery owners and operators in need of help stabilizing and restoring their properties. Information on cemetery size, age and location will also be shared with DAHP and with the Seattle-King County Public Health Department. Prior survey and inventory efforts have been incomplete; thus comprehensive historic resource inventory data has not been available for analysis and preservation planning purposes.

This project adhered to the standards and procedures identified in NATIONAL REGISTER BULLETIN No. 24 - *Technical information on comprehensive planning, survey of cultural resources, and registration in the National Register of Historic Places*, and the *Survey and Inventory Standards* established by the DAHP.

Survey and Inventory Methodology

- *Mobilization & Literature Review*
  Relevant literature, prior research and inventory data were reviewed to guide field examination and to prepare the historic overview. A working database of known cemeteries and burial places was assembled from numerous sources, including DAHP's cemetery database. A field survey strategy and evaluation criteria were formulated. Field survey recording maps, forms and tools were prepared.

  Grave marker and cemetery typologies were researched for use as field recording and analytic categories and later refined in the overview history (see Appendix A).

- *Field Recording*
  Geographic Information System (GIS) generated maps and aerial photographs were used for the field examination. All properties previously included in the HRI were keyed to the maps. The initial phase of fieldwork covered geographic areas that had not been previously surveyed and reexamined previously documented historic resources. Field examination began with visits to sites of interest in accessible areas

of the county. Aerial photographs were consulted for areas that were not accessible by public road and local contacts were queried regarding access.

Field examination consisted of recording descriptive information on the field forms, including visible cemetery landscape and grave marker characteristics – boundaries, vegetation, layout, markers (types, styles and materials) and condition; assessing physical integrity and potential landscape and/or historic significance; and the collection of digital photographs for each surveyed resource. In order to assess physical integrity properties were examined based on degree of alteration under specific physical characteristics: overall organization, plan and circulation, marker presence and condition, and vegetation presence and condition. Physical characteristics were assessed, based on observation, expected configuration for dates of use, and by comparing current and early aerial photos as well as historic photos (if available). The current condition of properties was also considered and general problems noted (damaged or missing markers, overgrown vegetation, general lack of maintenance, evidence of vandalism, etc.).

- *Draft Report Production*
  The draft Historic Cemeteries and Burial Places Survey Report was prepared following initial analysis of field data and readily available archival information. Additional research was conducted using readily available contemporary and archival information sources. The primary library and archival collections consulted included: University of Washington Libraries - Special Collections, the Washington State Archives- Puget Sound Regional Branch, the archives of local historical societies, and interviews with some cemetery owners.

- *Draft Inventory Analysis & Development*
  All field survey forms and photographs were individually reviewed and 74 properties were prioritized for updating or inclusion in the HRI. Inventory properties were analyzed and grouped according to form/design, use, and type. They were further reviewed and prioritized within subcategories according to specific areas of potential historic and/or landscape architectural significance. A property record file was created for each property included in the HRI. A draft electronic inventory form with field data was prepared for each property, individual properties were researched and physical descriptions and statements of significance were written. The findings of this analysis were integrated into the final *Survey Report* and *Historical Overview*.

- *Owner and Historic Society Outreach*
  Many cemetery and burial place owners were contacted to solicit additional information on the history, current condition and characteristics of their properties. Some local historic societies throughout the county were also contacted to identify any burial places that were unknown to the survey team, provide additional information on the histories of properties in the locale, and to raise interest in cemetery and burial history and issues. Tom Hitzroth, a participant and King County Landmarks Commission member, spoke about the project to several groups over the

course of the project. Additional contacts will be made as part of preservation planning and outreach efforts.

- *Final Survey Report & Inventory Form Production*
  The *Survey Report* and *Master Map* were finalized. Final electronic and hard copy inventory forms were prepared including: field data, physical description, statement of significance, and a digital photograph. HRI data was compiled in a computerized database (formatted in a Microsoft Access database) created by DAHP, which can be sorted by multiple categories including construction date, parcel number, owner, building type, etc. Each property was assigned an inventory (or field site) number that is used to locate it in the database and identify it on the HRI form, *HRI Master List* and *Master Map*. Properties that appear to be eligible for King County landmark designation or National Register listing were identified.

The following products were prepared in the course of the project:
- 49 new and 25 extensively updated Washington State DAHP Inventory Forms with digital photographs;
- Access Database;
- *Survey Report* that includes an Historical Overview (Appendix A), Survey Findings and Recommendations, a Bibliography (Appendix B) and an *HRI Master List*.
- A *Master Map* noting locations of all HRI properties; and
- Individual property record files that include relevant published and unpublished reference materials and research notes (for County only).

SURVEY RESULTS & FINDINGS

The survey findings are summarized below.

All 74 properties included in the 2010 Historic Resources Inventory are representative of the funerary Study Unit Theme, while several fall under the Architectural/Landscape Architectural Study Unit Theme as well, such as those influenced by the rural cemetery and lawn cemetery movements. Community cemeteries predominate among the historic cemeteries remaining in the county, as would be expected.

- 43 cemeteries and burial places identified in the survey were constructed prior to 1900. 22 were established between 1901 and 1940, and 9 after World War II (1945-1975).

1851-1860	1
1861-1870	2
1871-1880	8
1881-1890	15
1891-1900	17
Total pre-1900 existing	**43**

Pre-1900 abandoned	(~ 9)
1901-1910	16
1911-1920	1
1921-1930	3
1931-1940	2
Total pre-WWII (1901-1940) existing	**22**
1941-1950	3
1951-1960	3
1961-1970	1
1971-1975	2
Total post-WWII (1945-1975) existing	**9**
Total (1860-1975)	74

- Cemeteries also differed by type

The great majority of historic cemeteries are community types, the majority established in the late 1880s through 1910.

Frontier graves	1
Domestic homestead/Family plots	8
*Churchyard*s	2
Community cemeteries	40
Lawn-parks (or retaining influences)	4
Memorial parks	9
Accident/disaster sites	2
Church interiors	2
Non-earth burial places (mausoleums, columbariums)	2
Military cemeteries	2
Other	2
Total	74

- Cemeteries also differed greatly by condition

Virtually all of the relocated cemeteries were in urban locations, primarily in Seattle, and most of the essentially abandoned cemeteries were in relatively remote rural areas. Nearly one third are not well-maintained (regularly mowed, no evidence of vandalism, little deterioration of landscaping or markers).

Relocated (not inventoried)	(~9)
Essentially abandoned or not maintained	9
Minimally maintained/very	5

Damaged/partially relocated	
Moderately well maintained	9
Well maintained	52
Total	74

- Cemeteries also differed by ownership and operation

It is interesting to note that many of the historic cemeteries, most community types, are now managed by public agencies, and that religious organizations and non-profit associations each manage nearly as many cemeteries as public agencies. Family and other private ownership accounts for fewer, but nearly as many. No historic fraternal organizations still manage ca cemetery. The diversity and fragmentation of ownership demonstrates the depth of local involvement and the challenges of cemetery management.

Public/County (2)/State (2)/Federal (1)	16
Religious – Catholic/Episcopalian (1)	7
Religious - Jewish	5
Religious - other	1
Ethnic benevolent association	1
Tribal	4
Family	7
Other private	2
Historic society	2
Non-profit association	14
Cemetery district	2
For-profit corporation	13
Total	74

Threats to Historic Cemeteries and Burial Places

The challenges faced by cemeteries and burial places are manifold: surrounding land uses change, descendents move, grave marking materials deteriorate and disappear, burials in remote locations are vandalized, churches and communities become defunct, funding for maintenance declines and is insufficient, and budgets prompt physical changes to reduce labor needs. All of these problems and more have occurred in King County, although changes to State legislation in the past decade have prompted better record keeping on cemeteries.

Nineteenth and early twentieth century cemeteries face institutional and maintenance problems that later cemeteries have generally avoided – they lack an endowment for long term care and often have markers and monuments made of local materials (wood and

sandstone) that weather and deteriorate much more rapidly than granite and metal, used much more widely after the turn of the century.

A more distant but perhaps ultimately more challenging problem is the loss of local communities directly connected with and caring about local cemeteries. This is common for communities based on mining, lumber or other resource extraction, which often thrive briefly and decline suddenly, leaving few living remnants. But it is also an issue for historic cemeteries in communities that have later periods of rapid growth and change, displacing or overwhelming long-time residents.

More difficult to manage are the pressures of adaptation to changing tastes and markets and the need to expand, which are issues also shared by historic buildings and districts. Almost none of the active cemeteries surveyed remain fully intact from their periods of origin, although a few retain original plot patterns and a predominance of original markers.

RECOMMENDATIONS FOR FUTURE WORK

The information generated by the survey is intended to inform planning and outreach efforts to better preserve the cemeteries subject to vandalism, deterioration of markers and landscaping, and other challenges to their survival. Such outreach will generate more information, perhaps including identification of additional burial places for inclusion in the inventory.

In addition, the following issues merit additional attention:

- Continued efforts to contact owners of unvisited properties, in order to verify, document and research them more fully;

- Additional research on relocated cemeteries, to better assess the likelihood and probable location of any unmoved burials;

- Further development of the typology and chronology of community cemetery category, to better differentiate and understand the most common vernacular cemetery type;

- Detailed documentation and research on changing burial demography, grave covers and surface treatments, and grave marker styles and sizes, to develop a wider regional understanding of changing preferences in combination with Richard Francaviglia's studies of Oregon cemeteries and to better trace ethnic and religious patterns in King County cemeteries;

- Additional investigation of settlement patterns, annexations and cemetery locations to better understand historic cemeteries' "edge" and proximity siting;

- Additional research on initial rules for cemetery plot purchasers, to better understand limits on planting and monument types and sizes;

- Research on the specific locations, history and built characteristics of early Seattle cemeteries that could clarify funerary landscapes from the initial settlement period;

- Development of preservation plans for the abandoned/derelict cemeteries associated with now-vanished mining and lumber communities, such as Franklin and Selleck;

- Extended outreach to rural residents in order to identify additional family and farm burial locations that are not included in the inventory

- More investigation of demography and burial preferences – proximity was not always a primary consideration, particularly for members of non-majority religious or ethnic groups;

- More research on reasons for and patterns of locating cemeteries (topography, site constraints, access, social pressures, funerary practices, etc for non-majority religious and ethnic groups; and

- Development of strategies for enlisting interest in and support for local cemetery preservation among immigrants and new residents who have no family connection to them.

Appendix A.   BIBLIOGRAPHY

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Appendix B. OVERVIEW HISTORY OF CEMETERIES IN KING COUNTY

Burial places throughout the American West include a variety of cemetery types and reflect many aspects of American technology, demographics, cultural norms, social relationships, economic variations and material culture. Cemeteries are more than quiet, segregated places for the disposal of the dead: they are also cultural texts that can be read and appreciated. Cemeteries with ethnic associations continue to be little-studied resources for understanding evolving patterns of ethnicity and acculturation in the nation. Similarly, cemeteries that serve single communities over long periods reflect aspects and trends of social history. Evolving cemeteries like many of King County's community and hybrid cemeteries (such as Evergreen-Washelli in Seattle, Kirkland, Mount Olivet and Greenwood in Renton, Mountain View in Auburn and many others) are dynamic cultural landscapes that illustrate changing trends and values in American culture.

Cemeteries are designated, consecrated places in which the dead are deposited. The word "cemetery" derives from the Greek *koimeterion* and the Latin *coemeterium*, meaning "to lie down to rest" or "to sleep." This usage alludes to the Christian belief in resurrection. The cemetery is typically a 19th and early 20th century American landscape feature. As a distinct environment segregated and designed by the living in order to cope with death, the 19th century cemetery is distinct from earlier church and town graveyards. (Ames) The "rural cemetery movement" in the United States began in the early 1830s with the creation of Mt. Auburn Cemetery (Cambridge, MA), a specialized park-like setting which became a prototype and was replicated throughout the nation. The design of Mt. Auburn was based on a European model, Pere Lachaise Cemetery in Paris (1804), and on English romantic landscape design precedents. Several factors contributed to this innovation; the overcrowding of older churchyards and urban graveyards, a rapidly growing population, the greater knowledge of disease, ideas about the healthfulness of nature, the popularity of romantic/pastoral landscape styles for cemeteries and parks, an increasingly secular society, rising values of urban land, and changing attitudes toward death and the joys of the afterlife during the evangelical Great Revival of the 1820s-40s. (Sloane, Yalom)

Following initial land settlement and dispersed burials on farms, common graveyards were situated within towns and cities, most often adjacent to or on the grounds of churches, and often were irregular in both overall form and organization of graves. In contrast, the "rural cemetery" of the mid-19th century was planned as a picturesque, pastoral environment and was often owned and operated by a private, secular non-profit organization. Cemeteries became places that invited visits and fostered hopeful rather than fearsome and mournful attitudes. Grave marker imagery changed during this period as well, abandoning death's heads for wreaths, urns, doves, angels, flowers and other imagery richly and complexly symbolic of remembrance and the afterlife. (Sloane, Yalom)

While the materials and monumentality of grave memorials may directly reflect wealth and social status, more subtle community traits follow residents into the cemetery as well: family, ethnic groups, fraternal associations, religious affiliations, contemporary history and more.

These characteristics may be expressed at a gross level as separate church or ethnic cemeteries (emphasized in the profusion of ethnic and fraternal cemeteries at Roslyn, WA) and/or at a finer level in signs on markers (in symbols and text), groupings within cemeteries (family, religious, ethnic, and/or military sections), and in choices of burial, inurnment or entombment. The ethnic makeup and historic demography of a community is often reflected in its cemetery, varying with the traditions of individual ethnic groups or immigrant communities and the wishes of individual family members. Funerary and burial practices and material culture brought from the old country may be strictly maintained, partially incorporated or abandoned entirely in favor of contemporary American monuments and funeral practices. Small details sometimes provide links with traditional imagery or ritual or give evidence of rapid acculturation.

Like other aspects of settlement and land use, burial places in King County developed and evolved both sequentially and in parallel, as isolated homesteaders in rural areas buried family members on their properties and new communities used churchyards and donated land for burials. Seattle's early cemeteries were the first to be relocated, when the land they occupied became too valuable or useful for other purposes. , including cemeteries at Maynard's Point, the White Church and City Cemetery (now Denny Park). In some cases, burials were moved several times: graves in what is now Denny Park were first moved to what is now Volunteer Park, and then to Lakeview Cemetery and elsewhere (Daly). In the 19th and early 20th centuries throughout the county, the bones of Chinese immigrant laborers were often recovered and repatriated to their ancestral homes when their families or kinship associations were able to afford to do so. Legal restrictions on relocation now require permission from next of kin or a court order and make such moves much more difficult.

Role of Fraternal Orders

Fraternal organizations were a common and essential part of life in emerging communities throughout the American West during the late 19th and early 20th centuries. Typically organizations such as the Masons, their sister organization the Eastern Star, the Elks, the Rebekah Lodge, the Knights of Pythias and the Independent Order of Odd Fellows set aside specific plots of land to encourage continued fraternal relationships in the afterlife. At least nine of the community cemeteries in King County were either founded by or cooperatively with fraternal organizations. The Masons and Odd Fellows were most active, but the Knights of Pythias, Woodmen of the World and other groups also operated as mutual aid societies, assisting members and their families with burial duties and conducting fraternal rituals at the burial of members. Like churches, fraternal organizations created community and a social network in newly settled areas that were lacking other community institutions. In addition to any family connections, members of immigrant groups often found a way to join fraternal organizations or created their own to serve the same functions, such as the Chinese Chong Wa Benevolent Association. Even in non-fraternal community cemeteries, individual grave markers are often inscribed with the symbols of the fraternal groups to which they belonged.

Religion in the cemetery

Religious doctrines and traditions affect some practices that are evident in cemetery facilities, layout, orientation and topography and/or grave site orientation and marking. Jewish law

prescribes burial, within a brief time after death, and placement of a grave marker to ensure that the dead are remembered and graves not inadvertently desecrated. Coffins are not required (although they may be mandated by state law) and contact with the earth is necessary, although it may be ritualistic. Traditional, but not mandatory, is grave orientation with the feet of the deceased in the direction of Jerusalem. The informal practice of placing a stone on top of a grave marker when visiting persists and is said to reflect burials during the exodus from Egypt, when subsurface burials were not feasible. Muslim burial practices share much with Jewish practices.

King County's Jewish cemeteries are associated with specific synagogue congregations, which differ according to the degree of orthodoxy of their practices and the geographic/cultural origins of their members. Jewish immigration to King County began early in Seattle's history, with entrepreneurial German and Eastern European immigrants who arrived largely via San Francisco. Many were educated and relatively prosperous, participating actively in the development of the city. Bailey Gatzert, for example, emigrated from Germany, became a partner in the Schwabacher hardware business, and served as Mayor of Seattle from 1875 to 1876. Gatzert also co-founded Seattle's first synagogue, which established Seattle's first Jewish cemetery, Giboth Olum in 1891, just north of the Arthur Wright Chapel and Mausoleum and adjacent to Mount Pleasant Cemetery on Queen Anne Hill. Two later waves of immigration, the first in the 1880s, largely Eastern European (Polish and Russian) and the second at the turn of the century from the Sephardic communities around the eastern Mediterranean, created two new, distinct communities with different languages, cultures and religious practices. Separate congregations and cemeteries resulted, after early immigrants helped newcomers get on their feet.

Like the early and more assimilated merchant community, the later Eastern European immigrants of the 1880s spoke Yiddish and shared a Northern European background and cuisine, although they tended to be poorer and were fleeing both anti-Semitism and poor economic conditions. The Sephardic immigrants of the early 1900s came from tightly knit communities in the Ottoman Empire (coastal Turkey, Rhodes and other coastal areas) and spoke Ladino, shared a Mediterranean cuisine, and practiced a Judaism largely unchanged since the expulsion of Jews from Spain at the end of the 15th century. Most were relatively poor and came to Seattle for economic reasons, assisted by family members who preceded them. The community has prospered in Seattle.

Churches and burial grounds are the two categories of places pertaining to religious behavior and the afterlife that are formally blessed by priests prior to use and sacred to Catholics. Much like church interiors, Catholic cemeteries often include statuary and other religious iconography separate from individual and family grave markers. Orienting burials towards the east, in anticipation of the rising sun and resurrection day, is common but not a formal doctrine. Cremation has likewise been disfavored by Catholics until the Vatican II reforms in the early 1960s, perhaps because of the early church's antipathy to Roman practices and a desire that the body be intact for resurrection, but has not been formally prohibited. (Yalom)

Local Catholic cemeteries have typically been located beside or near parish churches. Diocesan cemeteries are located near the seat of the Diocese and serve the bishops, priests and members of

orders of the Diocese as well as lay church members. King County contains examples of both, although no parish churches remain near cemeteries, as well as a donated family cemetery that expanded to serve the local community and a few Catholic cemeteries that were transferred to other management.

Catholics continue to consider statuary and graphic images as expressions of faith and reverence, a practice rejected by Protestants during the Reformation (and continuing to some degree today). Thus Catholic cemeteries usually have figurative religious statues as part of the shared cemetery landscape as well as incorporating them into individual or family grave markers, in contrast to abstract symbolic religious icons (the cross, light rays, doves, gateways, the holy book) found in Protestant cemeteries and on grave markers.

Traditional Chinese and Korean burial practices include use of geomancy to select propitious sites, based on topography and aspect, and construction of earthen mounds to shelter burials. Although many Chinese and Korean immigrants and their descendents are Christian, some practicing Buddhist congregations continue to conduct Buddhist burials for their members. As in California during and after the Gold Rush, Chinese laborers were imported to the Northwest to work in the mines and building railroads, starting in the 1860s. Predominantly southern Chinese men, the immigrant workers came to earn money to take home. They were perceived as competitors with American citizens and European immigrants when the economy dipped or became depressed.   Anti-Chinese labor unrest and riots occurred in Newcastle in 1873, and in Issaquah and Seattle in 1885 and 1886. Because the laborers didn't intend to stay, families at home and clan or village associations often paid for disinterment of bones and repatriation for reburial. (Yalom)

Cremation

With the advent of commercial cemeteries following the Civil War, reformers began to advocate cremation as an alternative to the costs, social inequality and sanitary issues posed by rural and lawn-type cemeteries. (Sloane) Although cremation is an ancient practice embraced by many non-European religious traditions, Christian religious traditions and sentiment promoted earth burial. By the late 1880s, urban cemeteries such as Green-Wood in Brooklyn, held hundreds of thousands of graves. In-city cemeteries in frontier Seattle were also crowded and land was needed for urban development. In Europe the situation was even more pressing. Public health advocates and medical professionals, perhaps energized by advances in both epidemiology and germ theory, promoted cremation as a sanitary measure. Cremation has increased in popularity over the past 140 years from a minor oddity in 1878, when Dr. Julius LeMoyne opened the first crematory in the US in Washington, Pennsylvania. Cremation now accounts for disposal of more than one-third of the dead annually in the United States and more than half of the dead in Washington. (National Funeral Directors Association, Campbell) Arthur Wight, proprietor of Wright's Crematory and Columbarium in Seattle, was an early pioneer, operating one of no more than a dozen crematoria in the country at the turn of the 20th century.

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Cemetery Names

The names of cemeteries reflect their locations, character and aspirations. Community cemeteries take the name of the community (Preston, Franklin, Novelty), a local geographic place name (White Lake, Mt. Si, Riverton Crest), a description of the site itself (Mountain View, Lake View), the name of the founding family (Saar), or often a religious reference or scriptural place name (Mt. Olivet). Church-associated cemeteries take the name of an historical or biblical figure or place (Herzl, St. Patrick, Calvary), perhaps also used for the name of the church, or a religious icon or place (Holyrood, Gethsemane). 20th century commercial memorial parks, take names that can be marketed and are consonant with their pastoral image (Cedar Lawns, Forest Lawn), like housing developments, or their soothing approach to death (Evergreen, Sunset Hills).

Legal Framework

State law (Chapter 68, Revised Code of Washington) on cemeteries, first consolidated in 1943 and amended in approximately 30-year cycles, provides a legal framework for dealing with human remains and defines "cemetery" to include burial parks (earth interments), mausoleums (crypt interments) and columbariums (permanent niche interments), for interment of the remains of five or more persons. Regulations cover endowment cemeteries, created to provide perpetual maintenance of grounds and structures such as mausoleums by charging a higher fee, a portion of which is invested for long-term support.

Human remains may be used for approved anatomical dissection or interred in a cemetery or religious building n accordance with approval and record-keeping processes. Cremated remains may be deposited elsewhere with the property owner's permission. Disturbance of human remains without legal authority is a felony and discovered remains must be reported to the coroner or medical examiner. Procedures for moving burials require obtaining permission from relatives of the buried person (or a court order if no relatives exist), which makes moving cemeteries much more difficult. Cemetery districts are also allowed, providing a means of supporting public cemeteries. Municipalities are authorized to further regulate cemeteries. City of Seattle zoning regulations began restricting cemeteries to existing parcels in the late 1940s, thus indirectly encouraging more use of mortuaries, columbariums and niche walls.

Spatial Organization

Placement of cemeteries at a convenient location at the edge of the community was common, but utilizing relatively flat land less so. Hill or ridgetop locations were generally considered preferable for a cemetery, being closer to heaven for religious and spiritual reasons. (Yalom, Worpole) Such locations were also preferred for ecological reasons, being less susceptible to flooding and erosion even where flood threat was minimal. Many of the county's earlier cemeteries occupy such high places.

While early family or small community cemeteries typically have no regular pattern, except perhaps being situated on high points, high style "rural cemeteries" were often sited on rolling topography and used curving and contoured routes contours for circulation, with blocks and sections oriented in many directions. Vernacular town and country cemeteries were often laid out on hillsides or in flatter areas like real estate, on a strict compass-oriented grid with blocks and sections and a plot numbering system. (Francaviglia) Most community cemeteries in King County fit this vernacular pattern, with a simple rectangular geometry and circulation routes. Use and expansion occur within a simple grid system of plots, filling in from one end or the center to the other, and expanding by addition of adjacent land platted in a similar pattern.

The geography of cemetery siting and organization has varied through time, reflecting both cultural values and social status. Burial places are typically located at the edge of town at a serene vantage point removed from the center of activity. The specific location of graves and the design and setting of the individual gravemarkers often reveals aspects of ethnic and economic status within the community, but this is sometimes muted by an absence of separate family plots and plantings.

Internal organization

Burial practices in most communities require a somewhat complex sequence of tasks, many of which are specialized and take place in locations away from the cemetery – negotiations for burial plots and ceremonies, preparing bodies for burial, cremation facilities, chapels for religious or other pre-burial memorial services - in addition to a variety of options for a final resting place below or above ground in individual or group burial plots and structures – graves, mausoleums, columbariums, niche walls, and/or individual or group vaults or crypts.

Even the simplest community cemetery, which relies on off-site services and is devoid of buildings and structures, will have marked boundaries, a circulation system, organized burial plots and a spoils or service yard if it is active. Large, modern cemeteries usually contain a variety of buildings and structures to accommodate many or all of the procedures of burial practices: offices for staff, meeting rooms for discussions with those seeking services, a chapel for burial services, and maintenance buildings for equipment and storage.

The internal functional organization of cemeteries varies a great deal and corresponds to historical periods to some degree, although burial practices are slow to change and thus styles of cemetery overlap for long periods and older cemeteries expand, changing character as they grow. This is to be expected, since cemeteries are a service business and must respond to changes in taste and markets. All reflect their times, if only in changing styles of gravemarkers. Some exhibit changes over longer periods of time, mixing early grid organization and vertical markers with later suburb-like curving, memorial park layout and ground-level markers.

Cemeteries are organized landscapes that are often a microcosm of the nearby settlement or urban environment and reflect larger American settlement patterns (Francaviglia). They tend to reveal the society that produced them and reflect important aspects of 19th and early 20th century life. (Ames) The demographic and chronological information on gravemarkers, their

arrangement and styles, and references to particular events and places reveal information on material culture and settlement history. Although deaths due to disease epidemics, warfare or local disasters may be discernable only in broad numbers, information about individual accidents is rarely noted.

Landscaping and Vegetation

Although landscape character was of paramount importance for 'rural' cemeteries and their designed descendents, lawn and memorial park cemeteries, small vernacular community cemeteries (the majority in King County) appear to have been cleared and rarely landscaped, other than with turf and tree and shrubs at the periphery, although little information is available and many parcels were probably logged before becoming cemeteries. In many cases, interior landscaping appears to be haphazard, resulting from plot owners' small decorative plantings that have not been removed as they have grown large. Larger cemeteries in King County appear to have been planted along roadways (smaller ornamentals, large shade trees and flowering trees) and cleared carefully, leaving some mature native vegetation when it existed, primarily Douglas Fir trees. Tree types commonly used in 19th century cemeteries, including willows and a wide range of evergreens (both native and introduced), appear in many cemeteries in the county, particularly introduced ornamental evergreens. Shrubs widely used in the 19th century, such as lilac, are also common.

Groups and Enclosures

Social organization affects the internal organization of cemeteries. Kinship and veneration of the family was a central preoccupation of the Victorian era and is apparent in 19th century cemeteries. The adulation of family was an element of a broader ideology of domesticity and emphasis on family life. Variation in family plot sizes and number of graves can indicate the role and distinction of a family within the community. Larger plots with vistas are usually associated with the most notable or prosperous families. Like those of fraternal orders, family plots were often enclosed in fences, frequently made of cast iron. Family plots are marked by a large family monument often inscribed only with the family surname, and around this central monument smaller individual grave markers are clustered. Variations are the family obelisk-type marker with individual names and epitaphs on each side, or later a large vertical block with two or more names on it. Such family plots indicate the importance of the extended family, marriage, and individual kinship relations. Individual markers may be labeled only with familial roles such as "mother" or "father." Graves of deceased infants and young children are often marked with diminutive markers that incorporate lambs, doves and other symbols of innocence, redemption and peace. (Ames) This reflects Victorian attitudes toward the innocence and sanctity of childhood and persisted in less stylized ways into the 20th century. While more elaborate three-dimensional sculptural representations were available via trade catalogs to the more affluent families, such expensive monuments are rare. Special sections for children, using smaller monuments, exist both in older and more recent cemeteries.

The low fences and plot enclosures were crafted from wood, wrought iron, concrete and stone. Such enclosures, often with a low stone or concrete curb (or with a curb alone) commonly demarcated individual, family or fraternal gravesites in part to protect flowers and memorials

from grazing animals or other damage, but also providing an opportunity to demonstrate wealth and taste. The member graves were thus enclosed as a group within, but distinguished from, the communal ground of the surrounded cemetery. Enclosures also interrupted the continuity of pastoral, park-like lawns which distinguished high style rural- and lawn-type cemeteries and required additional maintenance. (Ames, Sloane) In part for these reasons (interrupting scenery and requiring labor), enclosures are not permitted in Memorial Parks.

Individual and family plots may also be demarcated with grave covers (cast or cut ledgers or slabs), concrete or stone paving, bare soil or a ground cover such as gravel or other inert material, with or without a curb. Covers are necessary inside churches to re-establish a useable floor surface. Placing stones over outdoor graves has a long prehistoric and historic pedigree, providing some protection from both the elements and both animals and grave robbers, and the use of inscribed or decorated stone slabs persists in many cultures. Use of inert materials on plots may be a means of reducing landscape maintenance, as at the Preston Cemetery, but bare or covered soil may also have been associated with a sense of sanitation.

Cemetery Typology

Although cemeteries are popularly imagined to be fixed and timeless, earthly analogs of an eternal heaven, they also follow styles in appearance, arrangement, location and management. Historic American cemeteries can be divided into general types based on their origins, management, physical arrangement, and location. Changing attitudes towards death, religious practices, social organization, settlement geography, and economics have shaped the evolution and persisting variety of American cemeteries. Within broader national movements, the evolution of settlement and economics in the frontier West, the rise and fall of communities based on resource extraction operations, and urbanization have shaped cemeteries in King County. Because some types overlap a great deal, long-used cemeteries evolve and adapt to new styles, and vernacular cemeteries exhibit aspects of various types, there is no distinctly separated chronological sequence for cemetery types in King County.

Native American burial practices have been strongly affected by Euro-American cultural dominance and Christian (primarily Catholic) proselytizing but have retained some distinct characteristics despite extensive changes to Indian culture and land use. Prehistoric and ethnographic period Native American practices are not considered here. Several historic King County cemeteries are thought to occupy general locations previously used for Native American burials, including the Mount Olivet Cemetery on a ridge end in Renton, which contains some Native American burials in plots, and the Fall City Cemetery on a hilltop in the Snoqualmie Valley, which has a very old adjacent Indian burial section outside the areas of individual plots.

In his comprehensive history of cemeteries in the United States, *The Last Great Necessity*, David Sloane elaborates an eight-part typology of American cemeteries since the colonization North America. Most of these cemetery types have persisted into the 20th century, as is the case in King County, in simplified vernacular forms or in mixed forms in cemeteries that must respond to changing tastes and legal requirements. Sloane's types describe ideal configurations of form, aesthetics and management that are often intermixed in particular circumstances. Many of the

types can and do occur simultaneously within a region, although some, such as rural cemeteries, developed within a distinct historical context and tend not to occur in areas settled in the later 1800s. In addition, several of the surveyed King County burial places are not cemeteries per se, such as the Lawson and Landsburg mine burials, but may be considered akin to frontier burials. Others, such as the Crypt of St. James Cathedral, the columbarium at St. Marks and the Arthur Wright Crematory and Columbarium, don't fall into any of Sloane's categories but represent the persistence of older patterns of church burial and modern specialization and separation of functions in handling death and commemoration.

Frontier graves (17th–20th centuries) by their nature tend to become unmarked and unremembered. While many such burials are likely to have occurred in King County, very few remain known. This type of burial was generally solitary, and plainly marked or unmarked, using materials at hand – wooden markers or native stone – in whatever place was convenient at or near the place of death.

Domestic homestead graveyards (17th–20th centuries) are less common that might be expected, given the extent of homesteading in western Washington, but several were encountered during the cemetery survey. They are characterized by their small scale, simple geometric design, location on a homestead, relatively early use (into the early 20th century in King County, however), and simplicity of monuments, markers and plot surrounds.

Churchyard burial grounds (17th-20th centuries), located adjacent to a church, are characterized by church ownership, part-time management, and functional geometric design, and a limited range of marker types. Although some of King County's first cemeteries were churchyards, the two that remain have no church and are either moribund or largely relocated.

Potter's Fields (17th–20th centuries) are an urban form of indigent burial by a municipality. The County operated a cemetery at a late 19th century poor farm and hospital along the Duwamish, now long gone. Some operating cemeteries continue to keep sections or plots for burial of those with no family or estate.

Town/city cemeteries or *community cemeteries* (17th–20th centuries) were initially a reaction to overcrowded, unsanitary and haphazard in-city burial grounds inside towns on the East Coast at the turn of the 19th century and required the creation of incorporated associations to form and manage a cemetery. Initially they were characterized by a formal or geometric layout; location at or beyond the town's edge; attention to landscaping and appearance; vertical monuments, markers and occasional sculptures of stone.

Rural cemeteries (1831-1870s) are expressly scenic and picturesque, with irregular layouts within a varied topography. They are characterized by irregular native and ornamental plantings in a picturesque style; location beyond the town's edge in areas with topographic variety and naturalistic settings; and elaborated and individualistic vertical monuments, markers and occasional sculptures of stone (granite and marble as well as readily available native stone). Mount Auburn Cemetery in Cambridge, MA is the prototypical example. As noted by David Sloane, Elizabeth Potter and others, the appearance of rural cemeteries (and later lawn cemeteries) was a turning point in the development of landscape design in the United states in

the early to mid-19th century and echoed the Romantic movement in literature, painting and music. The advent of the "rural" cemetery also coincided with the Great Revival, the evangelical and personal religious awakening of the 1820s and 30s, which advocated a focus on the joys of the afterlife and a more positive attitude toward death and cemeteries.

Lawn-park Cemeteries (1855-1920s) developed in reaction to the crowding, competitive monument building and general disorder and excessive ornamentation of "rural" cemeteries. Similar to suburbs with covenants governing what is done with individual lots, they are characterized by the intentional subordination of burial plots and marking to the overall pastoral and park-like landscape character of the whole; site location beyond the town's edge in a suburban rural-like setting; and less elaborated and individualistic vertical monuments, markers and occasional sculptures of stone (granite and marble as well as readily available native stone).

The prototypical lawn cemetery was designed and built beginning in 1855 at Spring Grove, outside Cincinnati. Adolph Strauch, a German-born and English-trained horticulturist and landscape gardener, advocated much more open, naturalistic and picturesque landscape design and insisted on assuming management authority and a structured relationship with plot purchasers. Strauch's innovations were initially slow to spread but were adopted more widely by the 1870s. Along with professionalization of cemetery management and design, the allied profession of landscape architecture came into being, extending similar concepts to the design and management of parks, campuses, estates and park and boulevard systems. The profession's founder and most famous practitioner, Frederick Law Olmsted, designed Central Park with Calvert Vaux in 1857 and practiced landscape design throughout the country into the early 1890s, designing a small number of cemeteries but corresponding with and sharing the concerns of cemetery designers and managers regarding naturalistic aesthetics and the importance of professional design and management of landscapes.

The lawn cemetery also marks another shift in attitudes toward death, distancing the living from the dead, and toward a specialization of managing the formerly domestic or churchly affairs of death – professional, commercial embalming, special places and rituals of mourning, and burial at commercial cemeteries. Graves and cemeteries become less individualized, personal and expressive, and machined monuments and markers become widespread.

Memorial Parks (1917-present) are the efficient, commercial descendants of lawn park cemeteries, generally operated as businesses by professional staff and set on larger parcels, often with chapels, mausoleums, columbariums and full-service professional staffing. In an era of rapid communication, merchandising and marketing, the prototype memorial park, Forest Lawn, was built and popularized by Hubert Eaton in Glendale, CA in 1913. Eaton removed monuments, expanded lawns and provided a full range of death and funeral services at the cemetery, including undertaking, funeral direction, monument sales and burial. This new approach came to Seattle by 1919, at Evergreen Cemetery, on a site just north of the city and bordered by the Interurban rail line and the North Trunk road to Everett. The primary characteristics of memorial parks are flat grave markers set at lawn level, which quickly recede from view with distance, leaving the impression of a continuous, unbroken lawn and vista of green open space inside the cemetery. Markers flush with the ground also make lawn maintenance much easier, since nothing obstructs large mowers, sprinklers, or backhoes. Along

with the memorial park came wide marketing of pre-paid plots and endowments for perpetual care of the cemetery grounds, including the lawn above the plot. Although the memorial park is arguably more democratic, it is also more akin to mass merchandise and the atomistic society of commuters. Couples are typically accommodated, but extended families rarely occupy adjacent plots. The immediacy of death and extended rituals of mourning familiar to people in the 19th century no longer exist.

Hybrid Memorial Parks (1990s-present) aren't described by Sloane but differ markedly from classic memorial parks and mark reintroduction of individualized plots and monuments, albeit at a small scale. The ideal of large sweeping lawns with only shared decorative and impersonal memorials is being supplemented and re-personalized with family "estates" (larger plots, delineated by walls, hedges or fences) for multiple burials, elaborate niche walls for holding cremated remains, and a taste for very personalized and visible grave markers. New materials and photo-etching techniques are being used to produce elaborate, curving, photo-etched upright markers for individuals and couples. The hybrids graft older styles and expanded facilities onto existing memorial parks, creating places that have changed form and/or furnishings to accommodate new market preferences. Immigrants, notably Eastern Europeans, seem to prefer large block grave markers. Growing use of cremation encourages more use of both columbariums and dispersed niche walls and meets economic pressures to increase density without additional land.

Military cemeteries *(1840s-present),* ***accident and disaster sites****, and* ***church interiors****, as well as* ***places of non-earth burial*** (isolated mausoleums and columbariums, 1905-present), aren't included in this typology but are all present in King County's set of contemporary settings for human remains. Military cemeteries of two types developed in response to different needs. Remote military outposts in the Midwest and West began 'post cemetery' burials beginning in the 1840s, when it wasn't possible to send bodies home or to a nearby cemetery for burial. Mass burials of those killed in Civil War battles were of a scale impossible for local cemeteries to address, so national cemeteries were created in response in the 1860s and 70s. Initially uniform government-issue wooden markers were utilized for burials in cemeteries laid out in a uniform grid, but the cost of replacement every five years or so soon led to creation of a standardized upright marble slab. Markers were labeled solely with the name and military unit of the deceased, only expanded to include dates of death in the 1930s or 40s.

Contemporary ecological, economic and spiritual concerns are now creating interest in "green burial," interment without a casket or liner or embalming, with the intent that the body decompose and return to soil as quickly as possible, leaving little trace of itself. Laws in many states prohibit or impede green burials, but non-profit groups and some commercial cemeteries are investigating ways to make such burials possible. Somewhat like scattering gardens for cremated remains, places for green burials are intended for natural appearances and processes, and will create yet another style of landscape of death and memory.

Grave markers and Monuments

Older cemeteries typically feature a wide variation in grave marker design, quality and materials which reflect differences in wealth and, over time, styles and practices of burial and

commemoration. Grave markers utilize a variety of recognized monument forms and reflect the cultural values and the social history of the community. Markers are typically inscribed with information about individuals, occasionally in a native language, can also provide a rich list of ethnic surnames and reflect deep ethnic traditions, sometimes including place of birth and evincing the complicated loyalties of immigrants. Most follow standard commercial designs that can be found in other cemeteries and regions over a similar time period. Variety in design, height and ornamentation are typical distinguishing features within most late 19th century cemeteries and appear to follow broad patterns in the Northwest, becoming shorter and simpler over time (Francaviglia).

As burial supplies became commercialized and more readily available throughout the country and within the region, grave markers, monuments, fencing, fixtures and ornamental plants became both more homogenous and indicative of personal and family wealth. Regional stone materials (Wilkeson and Chuckanut sandstones, Index granite and others) became readily available once the area's railroad network developed in the 1880s. Marble military-issue markers for Civil War veterans went into nationwide use at military cemeteries in the mid-1870s when the exorbitant cost of replacing wooden markers every five years forced selection of an alternative. Becoming part of a national market and culture in some ways reduced the regional particularity of markers but also made available both wider choices and more regularity of styles.

Grave Marker Typology

A grave marker typology is useful for field documentation and for assessing changing marker styles over time. The following is based on Francaviglia's and Potter's marker types:

- Headstone/Footstone: An upright marker placed at the head or foot of the deceased.
- Obelisk: A tall vertical four-sided tapered shaft reminiscent of the obelisks of ancient Egypt, rising about 50 inches and topped most often by a pyramidal point, ball or other top ornaments, often damaged or removed. This type was very common between 1880 and 1900 and its verticality parallels the picturesque eclectic architecture of the era.
- Cross-vault obelisk: Similar to the obelisk spire topped by a cross-vaulted rather than a pointed cap.
- Tablet: Marble or stone slab terminating in a rounded arch or a simple rectangular slab and ranging in height up to 30 inches or greater.
- Pulpit: Marble or granite slab with sufficient depth for an inscription on the slanted top edge with a typical height of 30 inches.
- Scroll: a variation of the pulpit, incorporating an S-curved surface instead of a bevel.
- Pillow: a short horizontal cylinder resembling a bolster or cushion, usually about two feet long and ten inches in diameter, set on a base.
- Log: a vertical section of stump-like tree trunk, often with branch stubs or draped vines, usually cast in concrete (or rarely granite or other stone) often 50-60 inches tall and associated with the fraternal and benevolent organization Woodmen of the World; may also be horizontal and smaller.
- Block: A tabular block about two feet in height and width and six inches in depth, usually with slightly rounded top.

- Raised Top: A simple stone or concrete rectangular monument rising approximately six inches in height.
- Lawn or plaque type: A plate usually of granite or bronze with top surface nearly flush with the ground level.
- Other: Upright slabs of various shapes and sizes not described above – heart, octagon, etc., generally less than six inches in thickness and less than 30 inches in height.

Typically the materials used to create grave markers vary according to the specific period and individual economic status. Plain white marble or local stone markers were most common during the late 19th century. However, these materials did not weather well in many places and lost popularity to granite markers in mass-produced styles. Low granite markers became common by 1930 and in the later part of the century, ground level plaques that require minimal maintenance and are easy to mow around are now most common. (Francaviglia)

As with machine turned and jigsaw-cut wood architectural ornaments, late 19th century grave markers were available in a profusion of less common types as well, including hollow cast zinc markers, sarcophagus or sculptural figures, and multi-columned and -pedestalled small monuments in colored stone of various types. Headstones were typically imported from a nearby city or outside the area for early cemeteries, although in some cases markers were made locally of wood and perhaps replaced later with stone. Graves were also marked with small, flat hand-incised concrete headstones, particularly for children or the poor, during the first part of the 20th century and the Great Depression. Many cemeteries, especially long-abandoned burial grounds for small communities, may have unmarked burials. Stone markers may have also been removed or stolen. Frequently burials of Native American and marginalized ethnic groups, if conducted in the community cemetery, were located in a separate section or at the edges. In some cases, religious preferences as well as settlement demography may limit the presence of community members of Catholic or Jewish faith.

Children's markers were typically small and sentimental, reflecting Victorian attitudes toward the innocence and sanctity of childhood, and the use of smaller or otherwise differentiated children's markers persisted into the early 20th century. While more elaborate three-dimensional sculptural representations were available via trade catalogs to the more affluent families, such expensive monuments are rare.

Cemetery Typology (adapted from David Charles Sloane, *The Last Great Necessity*, 1991, p.4-5.)

Cemetery Type	Period	Design	Location	Marker Style	Management	Distinctive Qualities	Buildings	Paradigm	King Co. Examples
Frontier graves	17th-20th c.	None	Site of death	Plain- simple or none	None	Isolated, no design	None	None	Tilly Chapman Burial
Domestic homestead graveyard	17th-20th c.	Geometric, functional	Farm field	Some iconography or none	None	Small, family-owned, functional design	None	None	Ray Family Plot, Marker Family Plot, others
Churchyard	17th-20th c.	Geometric/formal garden, functional	Next to church	Artistic iconography or none	Part-time sexton	Church ownership, functional design	None	English churchyards	Franklin Holy Rosary, St Gall the Abbott
Potter's Field	17th-20th c.	Geometric, functional	City edges	Plain or none	Sexton	Public ownership, functional design	None		None
Town/city cemetery	17th-20th c.	Formal garden; grid	City edges	3-D markers, monuments, sculpture	Sexton; plots managed by owners	Family or government ownership	Maintenance	New Haven Burying Ground	Redmond, Blk. Diamond, many others
Rural cemetery	1831-1870s	Picturesque, natural garden; garden aesthetic; often heavily vegetated; curving & contour circulation	Suburb	3-D monuments, markers, sculpture	Trustee, Superintendent; managed by owners	Private ownership, garden aesthetic, mausoleums	Office, maintenance, mausoleum	Mount Auburn (Cambridge, MA); Pere La Chaise (Paris)	No good or pure examples; aspects of LakeView, Mt. Pleasant
Military	c. 1840s-present	Simple geometric grid	Mil. site, suburban / rural	Uniform, simple gov't. markers	US Military or National Park Service	Geometry, uniformity	None to limited	Arlington Nat'l. Cem., remote posts	Fort Lawton (post cemetery, not national)
Lawn-park Cemetery	1855-1920s	Pastoral, park-like; park aesthetic; more open, unified; curving & contour circulation, loose grid	Suburb	3-D monuments, & sculpture, flat markers	Trustee, Entrepreneur, Superintendent; no owner management	Entrepreneurial, park aesthetic, mausoleums	Office, maintenance, mausoleum	Spring Grove, (Cincinnati)	Mountain View
Memorial Park	1917-present	Pastoral, suburban; suburban aesthetic; very open; curving & contour circulation, loose grid	Suburb	Flat and raised lawn level markers; 3-D central sculptures	Entrepreneur, Sales manager, Superintendent; no owner management	Entrepreneurial, suburban esthetic, mausoleums	Office, maintenance, mausoleum. chapel	Forest Lawn (Glendale, CA)	Evergreen-Washelli (west half only), Holyrood, Cedar Lawns
Hybrid Memorial Park	c. 1970-present	Pastoral, suburban; suburban aesthetic; open but with buildings, walls, sectional foci; curving & contour circulation, loose grid	Suburb	Flat and raised lawn level markers; 3-D central sculptures	Entrepreneur, Sales manager, Superintendent; no owner management	Entrepreneurial, suburban esthetic; mausoleums, columbariums and niche walls, urn burials, scattering gardens	Office, maintenance, mausoleum. chapel, columbarium		Acacia Mem.Pk., Sunset Mem. Pk. Washington Memorial Park,

Appendix C. HRI MASTER LIST OF INVENTORIED PROPERTIES

	Location Information	Description	Historic Information	
Field #	**Address**	**Description**	**Date Built**	**NR/Landmark Eligibility**
12	~7811 129th Ave SE, Newcastle, WA 98055	Cemetery	1880	Listed NR, Newcastle Lmk
47	~9500 NE 191st St, Bothell, WA 98011	Cemetery	1900	
56	~4601 Cemetery Rd SE, near Fall City, WA 98024	Cemetery	1870/1899	NR, KC Lmk
99	~13160 NE 175th St, Woodinville, WA 98072	Cemetery	1898	Woodinville Lmk
106	~8045 122nd Ave NE, Kirkland, WA 98033	Cemetery	1891	NR, Kirkland Lmk
132	9100 S 212th St, Kent, WA 98031	Cemetery	1872	Listed Kent Lmk
154	~19400 Orillia Rd S, near Tukwila, WA	Cemetery	c. 1860	
155	4255 S 240th St, near Kent, WA	Cemetery	1891	NR, KC Lmk
183	~19442 1/2 NE 203rd Pl, near Woodinville, WA 98072	Cemetery	c. 1895	
195	~10800 Valley View St, Bothell, WA 98011	Cemetery	1889	Listed NR, Bothell Lmk
243	1005 Reiten Rd, Kent, WA , 98031	Cemetery	1890	Kent Lmk
245	~130 Blaine Ave NE, Renton, WA 98055	Cemetery	c. 1875	NR
246	25115 SE 208th St, near Maple Valley, WA 98038	Cemetery	c. 1878	
247	20609 SE 216th St, near Maple Valley, WA 98038	Cemetery	1889	NR, KC Lmk
333	~25602 75th Ave SW, Vashon, WA 98070	Cemetery	1887	
402	~26350 NE Cherry Valley Rd, near Duvall, WA 98019	Cemetery	c. 1886	
429	13250 SE 256th St, Kent, WA 98042	Cemetery	1901	
430	27201 155th Pl SE, Kent, WA 98042	Cemetery	1903	
817	24431 SE Morgan St, Black Diamond, WA 98010	Cemetery	1886	Listed NR, Blk Dmd Lmk
844	~1651 S 200th St, Sea-Tac, WA 98188	Cemetery	c. 1900	
869	~39960 254th Ave SE, near Enumclaw, WA 98022	Cemetery	1900	NR, KC Lmk
1184	16747 Dayton Ave N, Shoreline, WA, 98133	Cemetery	1909	
1519	32500 Blk 262nd Ave SE, Black Diamond, WA 98010	Site	1910	Blk Dmd Lmk
1606	15000 Bothell Wy NE, Lake Forest Park, WA 98155	Cemetery	1926	NR, Shoreline Lmk
2255	555 W Sunset Way, Issaquah, WA 98027	Cemetery	c. 1900	NR, Issaquah Lmk
2427	802 Auburn Way N, Auburn, WA 98002	Cemetery	1866/1878	NR, Auburn Lmk
2464	~7301 180th Ave NE, Redmond, WA 98052	Cemetery	c. 1904	Listed Redmond Lmk
2971	~33000 293rd Ave NE, near Black Diamond, WA 98022	Cemetery	1907	
2972	near Black Diamond, WA 98022	Cemetery	late 1880s	
2973	~34680 SE 257th St, 98051	Cemetery	c. 1902	
2974	1230 N 167th St, Shoreline, WA 98133	Cemetery	1933	
2976	1340 N 115th St, Seattle, WA 98133	Cemetery	1890/1940	NR, Lmk
2977	5047 35TH Ave NE, Seattle, WA 98105	Cemetery	1889	NR, Lmk
2978	5110 Carnation-Duvall Rd NE, near Carnation, WA 98014	Cemetery	1905-06	NR, Carnation Lmk
2979	11031 Meridian Ave N, Seattle, WA 98133	Cemetery	c. 1945	
2981	2000 S Graham St, Seattle, WA 98108	Cemetery	1893	
2982	8712 12th Ave NW, Seattle, WA 98117	Cemetery	1903	
2983	42444 SE 416th St, Enumclaw, WA 98022	Cemetery	c. 1885/1909	
2984	11111 Aurora Ave N, Seattle, WA 98133	Cemetery	c. 1884/1919	NR, Lmk
2985	6071 30th Ave SW, Seattle, WA 98126	Cemetery	1902-06	
2986	~3701 W Government Way, Seattle, WA 98199	Cemetery	1899	NR (HD), Lmk (HD)
2987	400 S 376th St, Federal Way, WA 98003	Cemetery	c. 1888	

	Location Information	Description	Historic Information	
Field #	*Address*	*Description*	*Date Built*	*NR/Landmark Eligibility*
2988	37600 Pacific Hwy S, Federal Way, WA 98003	Cemetery	1974	
2989	2625 5TH Ave W, Seattle, WA 98119	Cemetery	1889	NR, Lmk
2990	1250 E Howe St, Seattle, WA 98102	Cemetery	1896	
2991	3401 NE 4th St, Renton, WA 98	Cemetery	1909	
2993	205 NE 205th St, Shoreline, WA 98155	Cemetery	1953	
2994	~1230 N 167th St, Shoreline, WA 98133	Cemetery	c. 1927	
2995	1601 15TH Ave E, Seattle, WA 98	Cemetery	1872	NR, Lmk
2996	700 W Raye St, Seattle, WA	Cemetery	1879/1904	NR, Lmk
2997	2020 Mountain View Dr, Auburn, WA 98001	Cemetery	1890	Auburn Lmk
2999	43002 SE North Bend Wy, North Bend, WA 98045	Cemetery	1907	North Bend Lmk
3000	~27800 NE 116th St, vicinity of Duvall, WA 98019	Cemetery	c. 1917	
3001	8200 308th Ave SE, vicinity of 98050	Cemetery	1905	KC Lmk
3002	~26650 SE 273rd Pl, near Maple Valley, WA 98051	Cemetery	c. 1908	
3003	3400 S 140th St, Tukwila, WA 98168	Cemetery	c. 1891	
3004	7200 180th Ave NE, Redmond, WA 98052	Cemetery	1952	Redmond Lmk
3005	1575 145th Pl SE, Bellevue, WA 98005	Cemetery	1950	
3007	19631 Singer Rd SW, Vashon, WA 98070	Cemetery	1886	NR, KC Lmk
3009	16445 International Blvd, Sea-Tac, WA 98158	Cemetery	1930	
3010	~1280 Dogwood St SE, Auburn, WA 98092	Cemetery	c. 1880 (?)	
3011	804 9th Ave, Seattle, WA 98104	Building	1907	NR, listed Lmk (bldg)
3012	520 W Raye St, Seattle, WA 98119	Building	1905/1940	NR, Lmk
3014	38410 172nd Ave SE, near Auburn, WA 98092	Cemetery	c. 1900 (?)	
3015	15150 SE Green Valley Rd, near Auburn, WA	Cemetery	c. 1891	KC Lmk
3016	36320 312th Ave SE, near Enumclaw, WA 98022	Mausoleum	1972	
3017	NO ADDRESS, near Maple Valley, WA 98038	Cemetery	1900	
3018	~7277 Perimeter Rd S, Seattle, WA 98108	Site	1950	
3020	15508 SE 229th Pl, near Kent, WA 98042	Site	c. 1900 (?)	
3021	~16250 SE Green Valley Rd, near Auburn, WA 98092	Site	c. 1900 (?)	
3024	35022 SE Fall City-Snoqualmie Rd, Fall City, WA 98024	Cemetery	1875-2000	
3025	~26001 267th Ave SE, near Maple Valley, WA 98051	Site	1955	
3027	~41101 174th Ave SE, near Auburn, WA	Cemetery	c. 1940 (?)	
3076	1245 10th Ave, Seattle, WA	Building	1929/1969	

Appendix D. MASTER MAP – Survey Area and Inventoried Cemeteries and Burial Places

Detail Map   Northwest King County -Inventoried Cemeteries