

Maitland Jewish Cemetery Interpretation Plan

Revised draft, August 2019



Open day at the cemetery, 2 August 2017.

by
Joe Eisenberg and Janis Wilton
for Maitland City Council



We acknowledge the Wonnarua people, the Traditional Custodians of the land on which both the Maitland Jewish Cemetery is located. We pay respects to their elders past, present and emerging, and acknowledge the important role all Aboriginal and Torres Strait Islander people continue to play within Australia.

Table of Contents

1	SUMMARY	1
2	INTRODUCTION	2
2.1	BACKGROUND	2
2.2	APPROACH AND METHODOLOGY	4
3	EXISTING INTERPRETATION.....	7
3.1	SIGNAGE ON SITE.....	7
3.2	LAYOUT AND TRANSCRIPTIONS, 1956 - 2002	7
3.3	JEWISH CEMETERY HERITAGE WORK.....	8
3.4	MAITLAND JEWISH CEMETERY PROJECT, 2007 – 2011	9
3.5	VIEWS OF MAITLAND, 2009 ONGOING.....	12
3.6	FRIENDS OF MAITLAND JEWISH CEMETERY, 2011 ONGOING.....	12
3.7	CONSERVATION MANAGEMENT PLAN, 2012.....	12
3.8	NSW STATE HERITAGE LISTING, 7 MARCH 2014	13
3.9	CONSERVATION AND INTERPRETATION WORKS, 2012 – 2017	13
3.10	OPEN DAYS.....	17
3.11	ENCOUNTERS, (BROCHURE), 2017	18
4	MINOR INTERPRETIVE THEMES	19
4.1	A RURAL LANDSCAPE.....	19
4.2	A JEWISH BURIAL GROUND.....	20
4.3	OWNERS.....	21
4.4	CARE AND NEGLECT.....	22
4.5	LAYOUT AND LOOK IN 2018.....	26
4.6	CARVED IN STONE	29
4.7	BURIALS.....	40
5	MAJOR THEMES	56
5.1	MAITLAND’S NINETEENTH CENTURY JEWISH COMMUNITY.	56
5.2	JEWISH COMMUNITIES IN REGIONAL NSW.	56
5.3	JEWISH TRADITIONS	56
5.4	PATTERNS OF LIFE AND DEATH	56
5.5	STONEMASONS AND THEIR CRAFT.	56
5.6	CONSERVING AN HISTORIC CEMETERY.....	56
6	AUDIENCES.....	57
6.1	DESCENDANTS.....	57
6.2	FAMILY AND LOCAL HISTORIANS.....	57
6.3	JEWISH COMMUNITY MEMBERS AND ORGANISATIONS.....	58
6.4	LOCAL RESIDENTS.....	58
6.5	NEIGHBOURS.....	58
6.6	SCHOOL STUDENTS	58
6.7	TOURISTS.....	59
6.8	WORKERS.....	59
7	INTERPRETATION MEDIA.....	60
7.1	OVERALL DESIGN AND CONTENT.....	60
7.2	ON SITE	61
7.3	OFF SITE AND OTHER.....	72
8	IMPLEMENTATION	83

9 BIBLIOGRAPHY	85
APPENDIX A: BURIALS.....	91
APPENDIX B: ENCOUNTERS BROCHURE	103

1 Summary

Maitland Jewish Cemetery is a NSW Heritage Listed site. It is significant as the earliest, largest and most intact dedicated Jewish cemetery in NSW. It also marks the important place of Jewish residents in the early history of Maitland, and reflects the rise and decline of that community – and of Maitland more broadly – during the nineteenth and into the early twentieth centuries.

Over the past decade, a range of research, interpretation and conservation work has seen the cemetery rescued from a period of neglect. It is now sensitively conserved, fenced, landscaped and documented.

This interpretation plan builds on this existing work, and provides a framework and strategies for sharing the history of the cemetery and its conservation, and for engaging a variety of audiences.

The interpretation plan provides the following:

- an evaluative summary of existing interpretation;
- the identification of minor and major interpretive themes that flow from and around the cemetery;
- consideration of the different audiences who may want to visit and/or engage with the cemetery in other ways;
- suggestions of different on and offsite interpretation media that would enhance visitor experiences; and
- an implementation program for the various interpretation media.

This interpretation plan should also be considered in tandem with the interpretation plan for the Maitland Glebe Cemetery, and with the development of strategies for all of Maitland's historic cemeteries.

2 Introduction

2.1 Background

2.1.1 The brief

In late 2017, Joe Eisenberg and Janis Wilton were commissioned by Maitland City Council to develop an interpretation plan for the Maitland Jewish Cemetery that evaluated existing interpretation and, through research and consultation, identified and drafted key themes, messages and media for new interpretation media. An emphasis was placed on collaboration with the interpretation plan being developed for East Maitland Glebe Cemetery.

A draft plan was completed and submitted in May 2018. This was revised in August 2019 further to a meeting of the Friends of Maitland Jewish Cemetery in that month.

2.1.2 The site

Maitland Jewish Cemetery is located at 112 – 114 Louth Park Road, Maitland. It is a rural setting. The neighbouring properties are horse farms.

The cemetery is approximately 15 metres by 38 metres.¹ The area is enclosed by a 1.2 metre new paling fence. The laneway to the east provides access from Louth Park Rd.

In December 1991 Maitland City Council's resumption of the cemetery was gazetted, and, since then, the cemetery has been under the care and management of Maitland City Council.

There are 45 headstones and 56 identified burials at the site.² Of the burials 49 are marked by inscriptions on headstones. These were in varying states of repair in 2012. Since then, and under the 2012 Conservation Management Plan for the cemetery, most of the gravestones have undergone varying degrees of conservation work.

With the exception of a burial in 2010, the recorded burials date from 1849 to 1934. The cemetery was closed in 2014.

In 2014 the cemetery was listed on the NSW State Heritage Register.³

The cemetery is one of five historic (and closed) cemeteries in Maitland with their earliest burials dating to the first couple of decades of European settlement.⁴ The Glebe Cemetery is also listed on the NSW State Heritage Register.⁵

There are also four operational cemeteries.⁶ Earliest burials in these cemeteries date to the mid-nineteenth century.

¹ 50 feet by 125 feet converted.

² The 2014 listing of the cemetery on the NSW Heritage Register records 53 burials. Since then, a further three possible burials have been identified. See Section 4.7.1 following.

³ Maitland Jewish Cemetery, *NSW State Heritage Register*, 7 March 2014, <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5055292>

⁴ East Maitland Glebe Cemetery (earliest burial 1830); Hiland Crescent Cemetery (1840); Oakhampton Cemetery (1851); and Oswald Cemetery.

⁵ St Peter's Anglican Church Group and Glebe Cemetery, *NSW State Heritage Register*, 13 August 2012, <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5061596>



Figure 2: Aerial photo of the cemetery's position and its immediate rural surroundings. Map scale at 1:1,000(Google Maps 2012)



Figure 3: Aerial photo of cemetery's position within its surrounding local context, Map scale at 1:6,500 scale (Google Maps 2012)



Figure 4: Aerial photo of locality positioning the cemetery within Maitland. Map scale at 1:29,500 scale (Google Maps 2012)

Figures 2.1.2 a, b, c: aerial photos of the cemetery and its location.⁷ (CMP 2012).

⁶ Morpeth (1845), Campbells Hill (1850), East Maitland (1858), Rutherford (1874). For further details see Operational Cemeteries, Maitland City Council, <https://www.maitland.nsw.gov.au/our-services/community/cemeteries/operational-cemeteries>

⁷ Rookwood Management Services, *Conservation Management Plan for Maitland Jewish Cemetery*, report prepared for Maitland City Council, November 2012, pp. 9-10. (CMP 2012)

2.2 Approach and Methodology

2.2.1 Interpretation

This Interpretation Plan uses the following definitions provided by the NSW Heritage Office:

Interpretation means all the ways of presenting the significance of an item. Interpretation may be a combination of the treatment and fabric of the item; the use of the item; the use of interpretive media, such as events, activities, signs and publications, or activities, but is not limited to these.

Interpretation plan is a document that provides the policies, strategies and detailed advice for interpreting a heritage item. It is based on research and analysis and plans to communicate the significance of the item, both during a conservation project and in the ongoing life of the item. The plan identifies key themes, storylines and audiences and provides recommendations about interpretation media. It includes practical and specific advice about how to implement the plan.⁸

This interpretation plan is also inspired and guided by the seven principles of the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites, 2008. These are:

1. Access and understanding. Interpretation and presentation programmes, in whatever form deemed appropriate and sustainable, should facilitate physical and intellectual access by the public to cultural heritage sites.
2. Information sources. Interpretation and presentation should be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural traditions.
3. Context and setting. The Interpretation and presentation of cultural heritage sites should relate to their wider social, cultural, historical, and natural contexts and settings.
4. Authenticity. The Interpretation and presentation of cultural heritage sites must respect the basic tenets of authenticity.
5. Sustainability. The interpretive plan for a cultural heritage site must be sensitive to its natural and cultural environment, with social, financial, and environmental sustainability among its central goals.
6. Inclusiveness. The Interpretation and presentation of cultural heritage sites must be the result of meaningful collaboration between heritage professionals, associated communities, and other stakeholders.

⁸ NSW Heritage Office, *Interpreting Heritage Places and Items: Guidelines*, NSW Heritage Office, 2005, p.5.

7. Research, evaluation and training. Continuing research, training, and evaluation are essential components of the interpretation of a cultural heritage site.⁹

2.2.2 Why have an interpretation plan?

The NSW Heritage Office explains:

Interpretation enhances understanding and enjoyment of heritage items by appealing to different audiences, different levels of experience and knowledge and different learning styles.

Interpretation strengthens and sustains the relationships between the community and its heritage and may provide economic and social benefits for the community.¹⁰

2.2.3 Objectives

The objectives of this Interpretation Plan are to:

- identify key themes in relation to the cemetery, and connect those themes, where appropriate, to other cemeteries in the local government area, especially the Glebe cemetery;
- develop and deliver interpretation outcomes that consider different audiences and different media, and that engage people in terms of what they should know, think, feel and understand;
- ensure that the recommended interpretation media include physical, on-site interpretation and a digital experience;
- ensure that the existing laneway is included in terms of its suitability for naming and interpretation media;
- work with the Glebe Cemetery interpretation plan to ensure that, where appropriate, the interpretation media address both the Jewish and Glebe cemeteries;
- consult with relevant stakeholders and experts; and
- follow the Office of Environment & Heritage (NSW) *Interpreting Heritage Places and Items Guidelines* (2005) as a best practice guide in heritage interpretation.

2.2.4 Methodology

The following methodology was used for the development of the interpretation plan.

1. Evaluation of existing interpretation media.
2. Identification of interpretative themes.
3. Identification of current and potential audiences.

⁹ The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites, 4 October 2008,
http://icip.icomos.org/downloads/ICOMOS_Interpretation_Charter_ENG_04_10_08.pdf

¹⁰ NSW Heritage Office, *Interpreting Heritage Places and Items: Guidelines*, p.4.

4. Identification of potential new interpretation media.
5. Consultation with stakeholders and experts in relation to 1 to 4.
6. Draft interpretation plan.
7. Draft interpretation plan reported to Maitland City Council for adoption, and copies provided to the NSW Office of Environment and Heritage, National Trust NSW, and all stakeholders.

2.2.5 Author Identification and Acknowledgements

This interpretation plan has been prepared by Joe Eisenberg and Janis Wilton in consultation with Clare James, Maitland City Council's Heritage Officer; the Friends of Maitland Jewish Cemetery¹¹; and Daniel Woo, consultant to the interpretation plan for the Maitland Glebe Cemetery. It also draws on the advice and insights provided to Clare James and Daniel Woo during their consultations with Jane Fincher (Morpeth Primary School), Georgia Lazzari (Team Leader, Visitor Economy, Maitland City Council), Alison McCallum (Maitland Visitor Information Centre), Kellie Westwood (Information Services, Maitland City Council), and Peter Woodley (Maitland Library).

The plan acknowledges, and builds on, existing research and interpretation and on the conservation work and documentation completed by Sach Killam and his team from the Rookwood General Cemeteries Reserve Trust who are responsible for the monumental heritage work at the Jewish the Glebe cemeteries.

Sources of information and photographs are acknowledged in the footnotes and in photograph captions.

¹¹ The 2018-2019 members of the Friends of Maitland Jewish Cemetery are Clare James, Mark Threadgate, Gary Luke, Robert Geisheit, Ron King, Ruth King, Frank Oakes, Joe Eisenberg and Janis Wilton.

3 Existing interpretation

A starting point for any interpretation plan is to identify, review and build on existing interpretation.

Over the past decade, Maitland Jewish Cemetery has attracted research, creative and conservation projects that have added to the bank of knowledge about the cemetery, and that have developed and addressed key conservation needs. This existing interpretation consists of the following.

3.1 Signage on site

At the Louth Park Road entrance to the laneway leading to the cemetery, there is a small, long-standing directional sign with ‘Jewish Cemetery’ on it (figure 3.1a).

Above the fence line and facing towards the laneway and, hence, towards anyone approaching the cemetery, there is a long-standing sign stating ‘Maitland Jewish Cemetery’ (figure 3.1b). At the end of the laneway and to the left of the cemetery, there is a sign detailing the conservation work undertaken at the cemetery.



Figure 3.1a: Way-finding sign on Louth Park Road, October 2011.



Figure 3.1b: Sign at south-eastern corner of the cemetery, May 2018. The sign to the left on a post provides information about the conservation work undertaken at the cemetery.

3.2 Layout and transcriptions, 1956 - 2002

In 1956, David Benjamin published a list of those buried in the cemetery, and a plan of the layout of the cemetery (figure 3.2a).¹² The plan has been used in subsequent research and documentation of the cemetery.

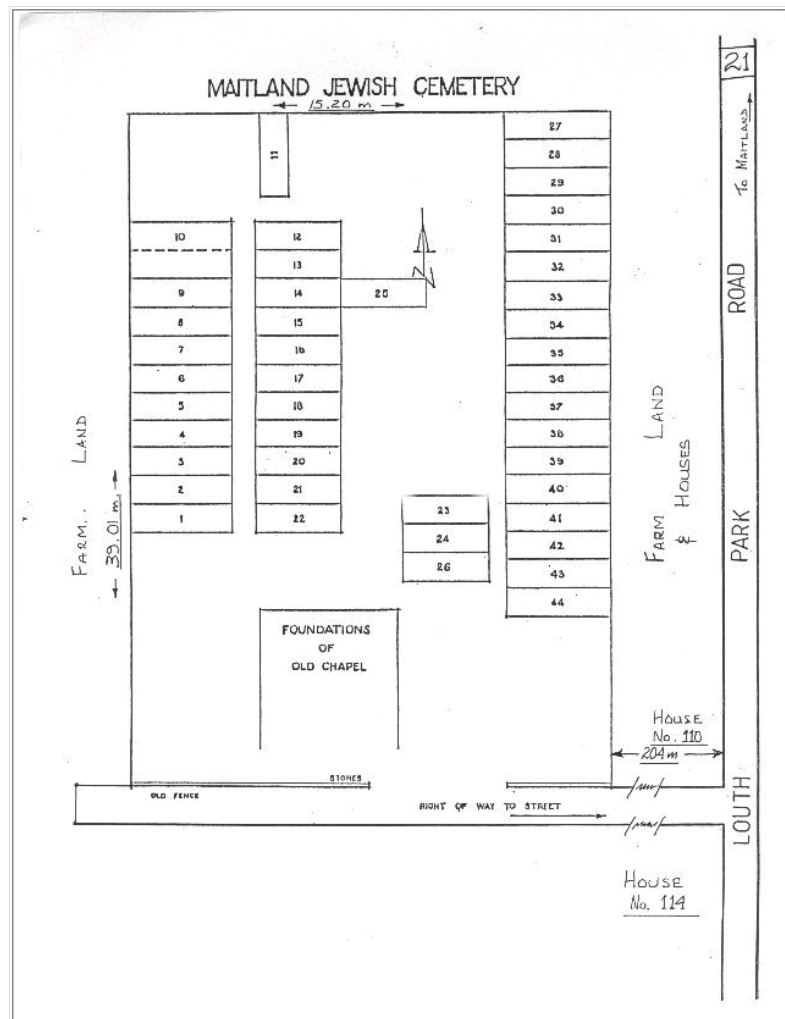
In 2001, Maitland Family History Circle published a booklet and CD that reproduced the Benjamin plan of the cemetery, listed those buried in the cemetery, transcribed the English inscriptions from the gravestones, and provided photographs of each of the gravestones.¹³

In 2002, Kim Phillips and Gary Luke of the Australian Jewish Genealogical Society (AJGS) also documented the cemetery and created a computer database with photographs that recorded the English inscriptions and the gravestones.¹⁴

¹² D.J. Benjamin, ‘Three country cemeteries of N.S.W.’, *Australian Jewish Historical Society Journal*, IV/IV, 1956, p. 187.

¹³ Maitland Family History Circle, *Maitland Jewish Cemetery* (booklet and CD-Rom), Maitland, 2001.

¹⁴ Australian Jewish Genealogical Society, *Maitland Jewish Cemetery* (computer database), 2002.



3.3 Jewish Cemetery Heritage Work

The AJGS documenting of the Maitland Jewish Cemetery in 2002 was part of growing interest in identifying and recording Jewish burials in NSW and, indeed, nationally and internationally.¹⁶ This was flanked by projects to conserve the gravestones and environs of historic Jewish burial grounds.¹⁷ As Gary Luke explains:

In the 1970s Terry Newman and Louise Rosenberg of the Australian Jewish Historical Society attempted to mobilise appropriate Jewish organisations to undertake long term care and conservation of regional and disused Jewish cemeteries, which resulted in a couple of one-off gala events at the cemeteries in Goulburn and Maitland. Three decades

¹⁵ Benjamin, 'Three country cemeteries of N.S.W.', p. 187.

¹⁶ See, for example: Australian Jewish Historical Society, *Historic Jewish Cemeteries*, 2009, <http://www.ajhs.com.au/jewishburials.html>; International Association of Jewish Genealogical Societies, *International Jewish Cemetery Project*, <https://www.iajgsjewishcemeteryproject.org/>.

¹⁷ See, for example, Jewish Cemetery Rookwood, *Conservation Project*, <http://www.rookwoodjewishcemetery.com.au/page/conservation-project>; and Heritage Foundation for Preservation of Jewish Cemeteries (HFPJC), <http://hfpjc.com/> (the focus is on cemeteries in Hungary, Romania, Slovakia, Serbia, Western Ukraine and some parts of Poland).

later Gary Luke, in building on their efforts, and as a trustee at Rookwood with an understanding of cemetery management, realised permanent care would be better accomplished by structuring conservation of Jewish heritage sites within State and LEP heritage policies and practices. To this end he undertook a series of initiatives, including preservation and restoration of monuments in the Jewish Old Ground at Rookwood under the oversight of the Heritage Branch and the National Trust cemeteries committee. For the historic Jewish cemetery at Goulburn, after arranging the transfer of trusteeship from board members of the Great Synagogue to trustees of Rookwood Jewish Cemetery, and ensuring the site had a legal property title, maintenance was contracted for signage and the rusty gate.¹⁸

3.4 Maitland Jewish Cemetery Project, 2007 – 2011

Maitland Regional Art Gallery (MRAG) under its then Director, Joe Eisenberg initiated this project in 2007. It attracted financial and in-kind support from the NSW Migration Heritage Centre and a private donor, Gisella Scheinberg. The project was the winner of the 2011 National Trust (NSW) Heritage Award for Interpretation and Presentation, Corporate/Government.¹⁹

The project had the following complementary outcomes.

3.4.1 Hanna Kay, *Undertow*, travelling exhibition, 2009 to 2011.

In 2007 Israel-born, Blandford-based, and internationally recognised artist Hanna Kay was commissioned by MRAG to create a painting exhibition that drew on the Maitland Jewish Cemetery for inspiration. As Joe Eisenberg observes:

(Hanna's) evocative style of painting figurative images of land, its grasses, low growth and influences of nature made her an ideal choice... She is an artist who has travelled widely, speaks Hebrew, understands the fabric of the Jewish faith and was painting close by...²⁰

The result was a travelling exhibition with a catalogue and education kit (section 3.4.2 following) that visited eight galleries and museums during 2009 to 2011.

Hanna Kay offers the following description of her work:

... I focused on natural elements from around the ... Cemetery ... such as: water ways, grass, stones and trees. Water is prominent in the consciousness of the communities along the Hunter River, and would have been especially so in the psyche of the Jewish people who arrived by seas to Australia about 150 years ago. I've used water as a main subject ... to express movement and rigidity, change and tradition, oppositions and contradictions all of which have accompanied Jewish people throughout history. In addition, water surfaces in which tombstones are reflected suggest a separation between past, present and

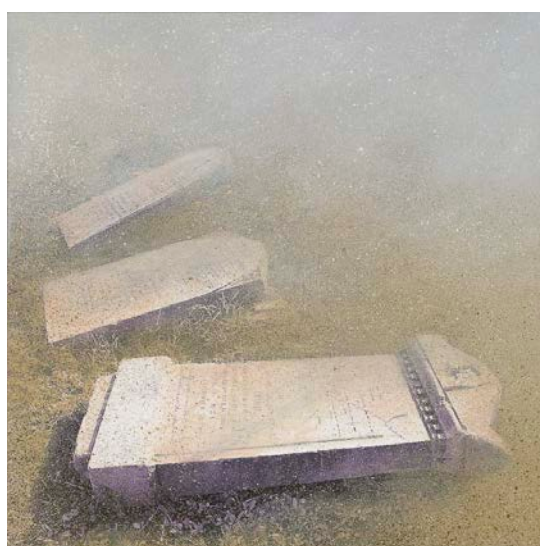
¹⁸ Gary Luke, pers. comm., 22 February 2018.

¹⁹ For an overview of the project visit <http://mrag.org.au/exhibition/hanna-kay-undertow/>

²⁰ *Hanna Kay: Undertow* (exhibition catalogue), Maitland Regional Art Gallery, 2008, p.7.

future, and may imply layers of memories that are evoked by encounters with cemeteries.²¹

Some of the works on paper from the exhibition are in the MRAG collection.



Paintings from Hanna Kay, *Undertow*, 2008.

Figure 3.4.1a: *Ebb and Flow 1*, mixed media on canvas, 66 x 278cm

Figure 3.4.1b: *Causeway* (panel 1 of diptych), digital photograph and oil on paint on canvas, 66 x 98cm

Figure 3.4.1c: *Shifting Ground 1* (panel 1 of triptych), digital photograph and oil paint on canvas, 66 x 66cm

²¹ Hanna Kay: *Undertow*, p.17.

3.4.2 Lauren van Katwyk, Hanna Kay, Undertow: education kit, 2009²²

The focus of the kit is on the NSW Visual Art syllabi K–12, and further related syllabi for K–6. It was also recommended as a resource for anyone visiting the exhibition. It includes images of Kay’s paintings, photographs of the cemetery, background to the project, excerpts from an interview with Hanna Kay, specific activities for Visual Arts and other subject areas, and further reading and resources.

3.4.3 David Guy, Installation, Maitland Regional Art Gallery, 2010

Maitland graphic designer David Guy was invited to create an installation that reflected his response to the Jewish Cemetery and was designed to complement Hanna Kay’s *Undertow* when it was exhibited at MRAG from May to July 2010. David Guy, assisted by Clare Hodgins, was the designer for *Maitland Jewish Cemetery: A monument to deeds and dreams* (section 3.4.4 following).

The installation was located in the downstairs hallway of the 1909 technical college building at MRAG.

The hallway was draped with off-white calico cloth with occasional rips in it; the off-white plainness represented the simple shrouds traditionally used in Jewish burial rites, and the rips represented the tradition of mourning by the tearing of clothes.

At the far end of the hallway, a series of photographs of the cemetery and of members of Maitland’s Jewish community were continuously screened on a loop.

Down the centre of the hallway, a long rectangular plinth supported a coffin-like white box on which were written the names of those buried in the cemetery. A pile of pebbles sat at the front entrance to the hallway, and visitors were invited to place a stone next to the names of those on the box that they wanted to remember. This was in accord with the Jewish tradition of placing a stone on a grave to indicate that someone had visited the grave.



Figure 3.4.3: David Guy, installation, Maitland Regional Art Gallery, 2010. (Janis Wilton)

²² Lauren van Katwyk, *Education Kit: Hanna Kay Undertow*, Maitland Regional Art Gallery, 2009, <https://mrag.org.au/wp-content/uploads/2011/06/KayEdKitWebVersion2010.pdf>

3.4.4 Janis Wilton, *Maitland Jewish Cemetery*, book, 2010.

Maitland Jewish Cemetery: A monument to dreams and deeds was researched and written for the MRAG project on the Cemetery. The book provides an overview of the history of the Jewish community in Maitland and how this history resonates through researching and telling some of the stories associated with the people buried in the cemetery and with the history of the cemetery itself. It also provides entries on each of the burials identified at the time, and transcriptions, transliterations and translations of the Hebrew inscriptions on the gravestones. As well, there is an introduction to Jewish burial rites and customs, and guidelines on how to understand the Hebrew inscriptions on the gravestones.

3.4.5 Leslie Wand, *Undertow*, 2009

<https://vimeo.com/6977225>

This is a 12-minute video introducing the Maitland Jewish Cemetery Project. Ben-Zion Orgad composed the background music, 'Kaddish', for the project.

3.5 Views of Maitland, 2009 ongoing

<http://hfrf.une.edu.au/heritagefutures/maitland/>

A research database designed and used by Janis Wilton. The entry relating to the Maitland Jewish Cemetery is linked to the monuments and people associated with the cemetery as well as to other people, sites, documents and references on the history of the Jews in Maitland. New entries and updates are released as they become available.

3.6 Friends of Maitland Jewish Cemetery, 2011 ongoing

In early 2011 Gary Luke proposed the establishment of a Friends of Maitland Jewish Cemetery to act as a monitoring and advisory panel under the auspices of Maitland City Council. The group was established later that year. Its objectives are:

- a) to promote conservation of and knowledge about the Cemetery and the community it served, and
- b) to provide constructive support, comment and recommendations to Council on issues of relevance to the Cemetery.²³

Membership is drawn from local organisations, the Jewish community, local residents and Maitland City Council. The Friends meet once or twice a year in Maitland, and discuss issues as they arise via email. They also continue to research aspects of the history of the cemetery.

3.7 Conservation Management Plan, 2012

With financial assistance from the NSW Office of Heritage and Environment, Maitland City Council commissioned a Conservation Management Plan (CMP) for the cemetery in 2012. It was prepared by Rookwood Management Services. The CMP evaluated existing interpretation material, identified further areas for research and interpretation, and established guidelines for the ongoing conservation and protection

²³ Friends of the Maitland Jewish Cemetery Constitution.

of the site, its monuments and its settings. It also recommended that the cemetery be proposed for inclusion on the NSW State Heritage Register.²⁴

3.8 NSW State Heritage Listing, 7 March 2014

The Cemetery was listed on the NSW State Heritage Register in 2014 with the following statement of significance:

Maitland Jewish Cemetery is of state heritage significance as the earliest and largest dedicated Jewish cemetery in NSW. With 53 burials in total (dating, in the most part, from 1849 to 1909), the cemetery retains 46 of its original head stones which makes this site the most intact dedicated Jewish cemetery in the state.

Established in 1846 by prominent Jewish settlers of the Maitland region, the cemetery served the Orthodox Jewish community of the surrounding Hunter Valley region and the broader Jewish community of NSW. The cemetery is a physical record of the Jewish community in the region and its survival demonstrates the ongoing public interest and connection to the place.

Of the three dedicated Jewish cemeteries established in NSW, Maitland Jewish Cemetery is a rare surviving example that demonstrates the traditions and rituals of life and death in the Jewish faith. The location of the cemetery, the positioning of the gravesites and the form, design and style of the monuments demonstrate the community's adherence to their faith and the importance of observing traditions when laying their dead to rest.²⁵

3.9 Conservation and interpretation works, 2012 – 2017

Between 2012 and 2017 the Cemetery has undergone a transformation under the guidance of Clare James and Maitland City Council, and through dollar for dollar funding particularly from the NSW Heritage Office. The Friends have been consulted throughout.



²⁴ A copy of the Conservation Management Plan is available at <https://www.maitland.nsw.gov.au/facilities/maitland-jewish-cemetery>

²⁵ Maitland Jewish Cemetery, NSW State Heritage Register, 2014, <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5055292>



Figures 3.9a, b, c: The cemetery in 2012; with the new fence and conservation underway in April 2016; and with conservation and new landscaping and vegetation completed, May 2019. (CMP 2012 Appendix, Clare James, Janis Wilton)

3.9.1 Conservation work

Under the guidelines of the Conservation Management Plan, significant conservation work has been completed on many of the gravestones. The work was undertaken under the management and expertise of Sach Killam from the Rookwood General Cemeteries Reserve Trust. The emphasis is on conserving ‘at-risk monuments with minimal adverse impact on heritage fabric’.²⁶ To this end, monuments have been cleaned, repaired, stabilised and re-installed; traditional lead lettering added to replace missing letters; and buried monuments uncovered.²⁷



Figures 3.9.1a, b: Grave of Myer and Caroline Illfeld before and after conservation work in February 2011 and May 2016. (Sach Killam)

The conservation included ‘restoration of the Hebrew and English lead lettering without alteration to the original fabric or design.’²⁸

²⁶ Sach Killam, Maitland Jewish Cemetery Conservation Works Project Report for Maitland City Council, May 2017, p. 2.

²⁷ For details of the conservation work see Killam, 2017.

²⁸ Killam, 2017, front cover.



Figure 3.9.1c, d: Grave of George Judah Cohen before and after conservation work, December 2011 and February 2018. (Sach Killam)



Figures 3.9.1e, f: Grave of Julia Alpha Levy before and after conservation work, December 2011 and February 2018. (Sach Killam)

3.9.2 New fence

In 2016 the inadequate post and wire fence was replaced with a timber post and rail fence (figures 3.9 a and b previously) that echoes the fence evident in a surviving photograph of the cemetery from the early twentieth century (figure 3.9.2a). The timber fence was also seen to provide a more effective barrier against the horses in the paddocks surrounding the cemetery.



Figures 3.9.2a, b, c: (left) Grave of Rachel Lewis showing the earlier fence, c1920s, the post and rail in 2011, and the new paling fence in June 2016. (Terry Newman and Sach Killam)

3.9.3 Landscaping

Maitland City Council engaged Circle Square Design Landscape Architects to draw up a landscape management plan and specifications for the conservation work at the cemetery.²⁹ The project brief stated:

This project seeks to establish sensitively designed landscaping and an informal pathway within the cemetery which maintains its rural character, provides protection to the monuments and provides a longer term cost effective and practical ongoing maintenance regime for Council.³⁰

Emphasis was placed on establishing clear pathways that encouraged visitors to use the pathways. Selected plants require relatively low maintenance, provide some protection to the monuments, and reflect those periods in the history of the cemetery when it was overgrown (section 4.4 following).

Local firm Enviroculture Maintenance completed the weeding and planting of the site. An ongoing weeding and maintenance program is in place.



Figures 3.9.3a, b: Paths laid out and initial plantings, April 2017. (Clare James)

²⁹ Circle Square Design, Landscape management plan and specifications for conservation works program 2015-2017 for Maitland Jewish Cemetery, Final Report, May 2018.

³⁰ Maitland City Council, Maitland Jewish Cemetery landscape plan and specifications for the conservation works program 2015-2017, 2015.



Figure 3.9.3c: Views of the cemetery showing a year's growth in the new vegetation, August 2018. (Clare James)

3.10 Open Days

3.10.1 March 2014

On 9 March 2014, an Open Day was held at the cemetery for the announcement of the NSW State Heritage Listing of the cemetery. The event attracted an audience of approximately 60 people. There were brief talks about the cemetery and its conservation. The visit to the cemetery was followed by a visit to the Maitland Synagogue building.



Figure 3.10.1: Monumental mason Sach Killam explaining his conservation work, Open Day, 9 March 2014. (Clare James).

3.10.2 August 2017

On 22 August 2017, an Open Day was held as a part of Maitland City Library's *Look Who's Talking Local History* series. The purpose was to showcase and explain the conservation work, and to inspire those attending to learn more about the cemetery, its conservation and the stories the cemetery can reveal. There were brief introductory talks about the people buried in the cemetery, their history and religious traditions, and a guided introduction to the conservation work. The 40 to 50 attendees were also provided with a copy of the *Encounters with Maitland's early Jewish community* brochure (section 3.1.2 following) and invited to visit the former Maitland Synagogue later in the day.

3.11 Encounters, (brochure), 2017³¹

Encounters with Maitland's early Jewish community is a brochure designed to invite people to visit a small (13) number of sites in and around Central Maitland associated with people who are buried in the Jewish cemetery. Conceived as a walking (or walking/driving) trail, the brochure was created particularly for those attending the 2017 Open Day at the cemetery (section 3.10.2 previously). The aim was to encourage visitors to the cemetery to visit and engage with a variety of sites that highlighted different aspects of the Jewish community and, indeed, of Maitland's history.

³¹ A copy of the brochure is included in Appendix B.

4 Minor Interpretive Themes

Drawing on existing interpretation, further research and consultation with stakeholders, the following are identified as minor interpretive themes that provide insights into the cemetery and its significance, and that have the potential to provide content for new interpretation media.

4.1 A rural landscape

The cemetery sits on a flat plain. To the north the skyline is marked by the edge of the dividing range as it makes its way up from the Hunter Valley. To the east and south the view is of horse farms with their stables and fences. There is little sense of the nearby city. That emerges only through the drive to the cemetery, off the busy New England Highway and along Louth Park Road. To one side is the showground, on the other a row of modest, mainly timber, houses. The narrow lane into the cemetery is marked by a signpost and is guarded by houses, one falling into disrepair. The sides of the lane itself edge closer as bushes and grasses lean inwards. There is a sense of being on the edge, a peripheral place. Imagine how much more peripheral it was when access was by horse and cart or buggy or by foot, across unpaved tracks and roads, and a distance from the heart of the city. Here was – and is – a place to contemplate life and death, past and present. Here was – and is – a rural setting.

The proximity of the cemetery to two wetlands (Wentworth and Dagworth Swamps) and to Fishery and Wallis Creeks (figure 4.1) indicate that, before European settlement, the area was a freshwater wetland complex and possibly a swampland with stands of trees on the higher ground: prickly-leaved paperbark, swamp she-oak, flax leaf paperbark, forest red gum. The area was – and still is – occasionally inundated with floodwaters that overflow from nearby Fishery Creek.³² Native grasses and shrubs, and weeds, thrive in this environment.

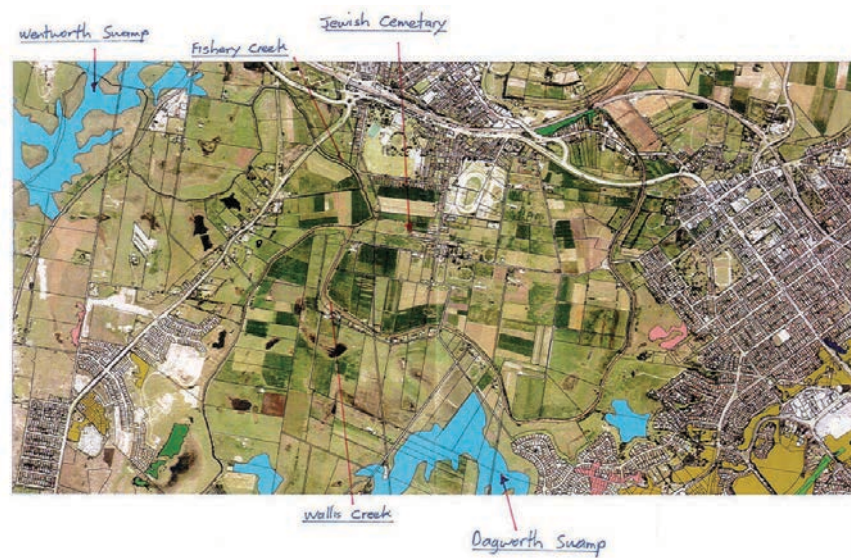


Figure 4.1: Map showing the wetlands and creeks near the cemetery. (CMP Appendix 5)

³² See CMP, Appendix 5, for a detailed account of the nature of the pre-European vegetation.

4.2 A Jewish burial ground

According to the 1841 New South Wales census there were 46 Jews in Maitland and district (County of Northumberland). This was the second largest concentration of Jewish residents outside the Sydney metropolitan area (County of Cumberland).³³

At the core of the emerging Jewish community in Maitland were practicing Jews. Before settling in Maitland in the early 1830s Philip Joseph Cohen, for example, arrived in the colony with recommendations from the Chief Rabbi in London and set about holding services in his George Street residence in Sydney. He also conducted the first Jewish marriages.³⁴ Cohen brought these practices and beliefs with him to Maitland where, in 1845, ‘fifteen persons’ attended services that were held ‘at the residence of Mr Samuel Cohen’ (not related to P.J. Cohen).³⁵ In 1846, in mentioning the Jewish New Year and its ‘solemnity’, the local newspaper noted that, although ‘there are but few of the Hebrew faith in Maitland at present’, they ‘are making a movement for the purpose of establishing a congregation’. They had held meetings, started subscriptions for a burial ground and ‘intend to’ build a synagogue.³⁶

As with Jewish communities elsewhere, as the community grew in size there was concern to ensure that when members of the community died, they could be buried according to Jewish burial rites and in a Jewish burial ground.³⁷ In the 1840s there was an extra incentive. There was a strong possibility that all public cemeteries in colonial New South Wales would be non-denominational with no separate sections for different religions or denominations. The 1845 General Cemetery Bill established this. The proposal encountered strong opposition and was amended in the subsequent 1847 Bill.³⁸ In the meantime the Jewish communities in Maitland and Goulburn acquired their own burial grounds in 1846 and 1844 respectively. These two cemeteries, along with Raphael’s Ground in Sydney (no longer in existence), are the only separate Jewish burial grounds in New South Wales. Yass also had a separate Jewish cemetery (the only Jewish burial ground in NSW granted under the Church Act of 1836) but it was later incorporated as the Jewish section of the public cemetery. All other regional Jewish burial grounds are sections of general cemeteries.³⁹

³³ *The Voice of Jacob*, 27 May 1842, p.3.

³⁴ Raymond Apple, ‘A history of the Great Synagogue Sydney’, *OzTorah*, 1993, https://www.oztorah.com/2007/05/a-history-of-the-great-synagogue-sydney/#.WIU_5UuYNBw

³⁵ ‘Australian Jewry in 1845’, *Australian Jewish Historical Society Journal*, I/V, 1941, p. 151. This is reprint of an article published in the English *Voice of Jacob* in 1845.

³⁶ ‘Hebrew Festivals’, *Maitland Mercury*, 16 September 1846, p.2.

³⁷ Suzanne Rutland, *The Jews in Australia*, Cambridge, Cambridge University Press, 2005, pp. 14-15. See also Joachim Jacobs, *Houses of Life: Jewish cemeteries in Europe*, London, 2007, p. 11 who emphasizes ‘the purchase of a piece of land to establish a cemetery was always the first step in the process of establishing a link to a new location’.

³⁸ Lisa Murray, 2013; CMP 2012; Gary Luke, email to Friends of Maitland Jewish Cemetery, 10 January 2018; Lisa Murray, *Cemeteries in nineteenth century New South Wales: landscapes of memory and identity*, PhD thesis, University of Sydney, 2002, Chapter 2.

³⁹ Gary Luke, email to Friends of Maitland Jewish Cemetery, 10 January 2018.

4.3 Owners

The traditional owners of the land on which the cemetery rests are the Wonnarua people. For millennia before the arrival of Europeans, they hunted and walked the land, and lived with and cared for its biodiversity.

English concepts and practices of land ownership displaced the Wonnarua. They entailed allocating land ownership to individuals and enshrining that ownership in legal documents and trails. In the early years of colonisation, this was a fairly murky process. It is a murkiness that is evident in the history of the ownership of the Jewish cemetery.

With no recognition given to the rights of the traditional owners, colonists acquired land initially through grants from ‘the Crown’. As Frank Oakes explains:

This guaranteed good title which meant that you were the legitimate owner and if you sold the land later you could give a good title to the purchaser.⁴⁰

Oakes follows the paper trail. The first apparent European ‘owner’ was Johnson Brothers (an individual, not siblings!) who, in 1838, sold the land to Patrick Quin who, two years later, sold the land to William Price Wall and Elizabeth Wall who, in December 1846, conveyed the land to the Trustees of the Jewish Cemetery. This last transaction was reported in the *Maitland Mercury* on 9 December 1846:

We learn that the members of the Hebrew persuasion have purchased a piece of ground of Mr Wall, adjoining the farm of Mr Stark, in West Maitland, as a burial ground for the dead of their faith.⁴¹

However, as Oakes points out, the problem is that Brothers, Quin and the Walls all acquired the land before it was part of a Crown grant allocated to Patrick Mallon (in December 1842). At best, it seems that Brothers acquired the land on the basis of a promise from the Governor, Lord Darling, around 1829. This leaves a question mark over Brothers’ legal ownership of the land and, consequently, whether he could pass the title on to purchasers. As Oakes remarks: ‘how strong was Elizabeth Wall’s title if she obtained the land before the crown grant?’

Despite the murkiness about the chain of ownership, the records establish that on 3 December 1846 the Walls conveyed the land that was to become the Jewish cemetery to Barnett Kasner, Henry Robert Reuben and Benjamin Nelson for £10 of ‘lawful British money ... forever and on trust ... to be used as a burial place for the interment of deceased members of the Jewish religion.’ The deed states how new Trustees were to be selected to replace existing trustees following their deaths.⁴²

Legally, Kasner, Reuben and Nelson remained the registered owners of the land even though the management and care of the cemetery was, in the early twentieth century, given to the Newcastle Hebrew Congregation.

⁴⁰ Frank Oakes, Jewish Cemetery title – an odd tale, unpub. ms., 2014, p.1.

⁴¹ Quoted in CMP, p. 14.

⁴² CMP, p.16.

In August 1989, through negotiations with the Newcastle Hebrew Congregation, the control and management of the cemetery was transferred by deed to Maitland City Council.⁴³

4.4 Care and neglect

In the nineteenth century, Maitland Jewish Cemetery was the main burial ground for Jews in the north and northwest of New South Wales.⁴⁴ It was cared for by the local Jewish community and, from 1879, was linked to the Maitland Synagogue that opened in that year. During this period, it can be assumed that the cemetery was regularly visited and maintained. It is an assumption supported by the earliest photograph located to date of the cemetery: the gravestone of Rachel Lewis (d. 1908) (figure 3.9.2a previously). The photograph, taken in the 1910s or early 1920s, shows a paling fence in good order, cleared ground, upright head and footstones, grave surrounds intact, and the tiles marking the grave of Rachel Lewis cleared and unbroken.

During the twentieth century, by contrast, the cemetery underwent periods of neglect punctuated by attempts to clear and maintain it. Photographs taken at different times show the fence leaning and with palings missing, the site overtaken by weeds, and the gravestones and graves in varying states of disrepair.

Visitors to the site wrote letters and articles recording their concern about the state of the cemetery. In 1938, for example, Morris Israel, President of the Newcastle Synagogue, wrote to the President of the Sydney *Chevra Kadisha*:

... the cemetery ... is ... in a most disgraceful condition. The fence is practically nil, and the cemetery has been invaded by horses and cattle.⁴⁵

In 1956, David Benjamin observed that ‘The condition of the cemetery is not good’ and that, as the area was subject to flooding, it had ‘suffered seriously in the disasters of the last two years.’⁴⁶ Benjamin was referring to the devastating floods that affected the locality between 1949 and 1955, culminating in the particularly disastrous 1955 flood. These flood waters washed over the cemetery.

By 1978 Rabbi Raymond Apple, an occasional visitor to the locality and the cemetery, lamented:

...despite recent work of clearing up, cemetery is in overgrown, dilapidated and pathetic state, with many/most tombstones broken and many barely decipherable.⁴⁷

In 1995, in reporting on a clean up at the cemetery organised by Garry and Nola Braud with members of the North Shore Temple Emanuel, an article in the *Maitland*

⁴³ Deed of arrangement between Maitland City Council and the Board of the Newcastle Hebrew Congregation, 23 August 1989, Maitland City Council Archives. Reproduced in CMP, Appendix 13.

⁴⁴ See section 4.7.9 following.

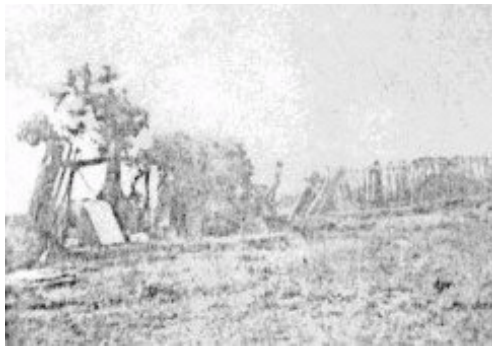
⁴⁵ Morris Israel to the President, Sydney *Chevra Kadisha*, 2 February 1938. Reproduced in CMP, Appendix 11.

⁴⁶ Benjamin, p. 186.

⁴⁷ Rabbi Raymond Apple, Visit to Maitland Synagogue and Jewish Cemetery, Friday, 4th August 1978, Australian Jewish Historical Society Archives Box 13.

Mercury noted that, before the clean up, ‘Ten years’ growth of long grass and wild fennel covered almost the whole area, in clumps as high as 1.5 metres.’⁴⁸

The neglect was indicative of the declining size and influence of the local Jewish community and the consequent absence of community members and descendants willing and able to look after the cemetery. It was also indicative of the neglect suffered more broadly by those early cemeteries that were no longer in use as burial sites, and that lacked the resources, interest and support of family and community members and organisations.⁴⁹



Figures 4.4a, b: The cemetery in the late 1960s and in the mid to late 1970s. (CMP, p.28 and Terry Newman)



Figures 4.4c, d: Views of the cemetery in the mid 1990s. (Pat May, and Gary and Nola Braude) (Australian Jewish Historical Society Archives).



Figures 4.4e, f: The cemetery, 2002. (Kim Phillips)

⁴⁸ *Maitland Mercury*, 25 October 1995.

⁴⁹ In Maitland the Oakhampton and Glebe Cemeteries provide comparative examples



Figure 4.4g, h: Views of the cemetery, 2011. (Janis Wilton)

The periods of neglect were punctuated by revived interest in the cemetery and a number of clean up days and research projects. In 1954 the Great Synagogue in Sydney requested advice, and a quote, from Maitland monumental mason, Thomas Browne, for repairs to the cemetery. Browne observes:

Most of the damage to the monumental work seems to have been done by straying stock – the fence is in a deplorable condition and in places has fallen over and broken headstones. Floods are responsible for some of the damage.

Browne proceeds to provide quotes for repairing some of the gravestones.⁵⁰

In 1955 David Benjamin and Ilse Robey from the Australian Jewish Historical Society recorded the names of those buried in the cemetery, and drew a plan (figure 3.3a previously) of the cemetery allocating numbers to each of the identifiable graves.⁵¹ The plan has been used in subsequent documentation of the cemetery.

In the late 1970s, prompted by Terry Newman and Louise Rosenberg⁵², there was a concerted effort by the Australian Jewish Historical Society, the Maitland and District Historical Society, Newcastle Hebrew Congregation and the Great Synagogue (Sydney) Youth to clean up the cemetery. A working bee in December 1978 witnessed the removal of the huge weed infestation, and subsequent correspondence indicates that the erection of the post and wire fence with double gates was financed following this visit.⁵³ The clean up culminated in the re-consecration of the cemetery on 18 August 1979 as part of Maitland's sesqui-centenary celebrations.⁵⁴ In conducting the re-consecration, Rabbi Raymond Apple observed:

Today as we re-consecrate the cemetery, we pray for the repose of all buried here, and make amends for the vandalism which has been

⁵⁰ Letter from Thomas Browne, Monumental Stonemason, Maitland to G. Levy, Great Synagogue, 22 November 1954. Australian Jewish Historical Society Archives, Box 13 – Maitland.

⁵¹ Benjamin, 1956, pp. 184–186.

⁵² Terry Newman is related to Samuel and Rachel Lewis who are buried in the cemetery; Louise Rosenberg was secretary of the Australian Jewish Historical Society.

⁵³ *Australian Jewish Times*, 1 September 1977, 2 February 1978; *Australian Jewish Historical Society Journal*, VIII/5, 1978, p.5 and VIII/6, 1979, pp.392–393; GSY (Great Synagogue Youth) goes to Maitland, December 1978, Australian Jewish Historical Society Archives Box 13; Memo to Rabbi Apple: developments at Maitland to 15 April 1979, AJHS Archives Box 13.

⁵⁴ *Australian Jewish Times*, 30 August 1979; Miriam Solomon, Maitland cemetery re-consecrated, 6 page typescript, n.d. (1979?), AJHS Archives Box 13.

allowed to occur - the vandalism of time, of floodwaters, of neglect and of receding memories.⁵⁵

Rabbi Apple emphasised the importance of the restoration of waste places so that they became ‘monuments to dreams and deeds’.⁵⁶



Figures 4.4i, j: Working bees, 1978 and 1995. (*Maitland Mercury*, and Gary and Nola Braude) (AJHS Archives)



Figures 4.4k, l: Rabbi Apple conducting the re-consecration, 1979. (AJHS Archives)

Another burst of interest in the cemetery occurred in the twenty-first century. The newly formed (in 1998) Maitland Family History Circle initiated projects to record those buried in Maitland cemeteries. The Jewish Cemetery was included and a booklet and CD with photographs of the gravestones, transcriptions of the English inscriptions, and the plan of the cemetery produced.⁵⁷ The following year the Australian Jewish Genealogical Society also produced a CD with the plan of the cemetery, photographs, transcription of the English inscriptions, and a list of all those buried in the cemetery.⁵⁸ These initiatives reflect the impact of the growing family history movement, and, within that, a concern to document – and sometimes care for – older cemeteries.

Joe Eisenberg also contributed to the renewed burst of interest and activity. He became aware of the cemetery soon after his appointment as the Cultural Director at Maitland Regional Art Gallery in 2004. He visited, was moved by the gravestones,

⁵⁵ Quoted in Solomon, n.d. (1979?).

⁵⁶ Solomon, n.d. (1979?).

⁵⁷ Maitland Family History Circle, *Maitland Jewish Cemetery* (booklet and CD-Rom), Maitland, 2001.

⁵⁸ Australian Jewish Genealogical Society, *Maitland Jewish Cemetery* (computer database), 2002.

the location, the inscriptions. He paid ‘respects to my unrelated ancestors who, like me, called Maitland home’, and thought:

Here was a story to be told – and to be painted. Here was a part of Maitland’s history and a part of a much wider migration history.⁵⁹

The Maitland Jewish Cemetery project resulted with its further documentation of the cemetery, the touring exhibition of paintings by Hanna Kay, an education resource kit, a book, and an installation (section 3.4 previously).

The cemetery attracted further attention with the decision to allow the burial of Leah Abadee in 2010 (section 4.7.12 following). At the same time, Maitland City Council’s Heritage Officer, Clare James, was concerned to have the heritage significance of the cemetery evaluated and a conservation management plan initiated. Both were successfully achieved, with financial assistance from the NSW Heritage Office (section 3.8 and 3.9 previously).

Guided by the Conservation Management Plan, significant conservation work has been undertaken on the gravestones, a new fence erected and the site weeded and landscaped (section 3.9 previously).

4.5 Layout and look in 2018

4.5.1 Laneway

Access to the cemetery is along a narrow laneway whose entrance is set back from Louth Park Road (between 112 and 114). As the CMP observes, the ‘laneway’s rural character and unsealed conditions suggests it was formed naturally through foot traffic’.⁶⁰ Records indicate that the lane was created early in the history of the cemetery and provided access for the undertaker’s hearse, horse drawn and later motor-driven vehicles to carry bodies of the deceased to the cemetery, and access for mourners and visitors.

In 1890 the local council agreed to gravel the road to some extent in response to a request from residents who ‘had lately built houses’ on or near the laneway, and in 1901 council agreed that ‘necessary improvements be made on the road leading to the Jewish Cemetery at a cost of about £3/10/-’.⁶¹ At this time the surrounding properties were farms. The one abutting the western boundary of the cemetery, for example, is recalled as usually having ‘stands of lucern (sic) in it and crops of corn and pumpkins’.⁶²

In the 1970s and 1980s, the laneway (and the cemetery) was flanked by market gardens. Today, horse paddocks sit either side of the laneway, and it is not until partway along the lane that the ‘Maitland Jewish cemetery’ sign, the new fence and the top of the tallest monument come into view (figure 3.1b previously).

⁵⁹ Joe Eisenberg, ‘Introduction’ in *Hanna Kay: Undertow* (exhibition catalogue), Maitland, 2009.

⁶⁰ CMP, p. 26.

⁶¹ *Maitland Mercury*, 16 April 1890, p.4 and 23 November 1901, p.6.

⁶² Affidavit of Honora (Ellie), Primary Application No. 46715 reproduced in CMP Appendix 2.

The laneway is owned by Maitland City Council and is an integral part of the Maitland Jewish Cemetery site. It forms part of the NSW State Heritage Register listing.⁶³



Figures 4.5.1a, b, c, d: Entrance to the laneway between 112 and 114 Louth Park Road, 2011, and moving down the laneway, May 2018. (Sach Killam, and Janis Wilton)

4.5.2 Layout

The cemetery retains its historical layout (figure 3.2a previously). There are, essentially, four rows of gravestones running north – south, with the two centre rows overlapping. There is also a set of children’s graves against the northern edge of the cemetery.⁶⁴

The graves are all inward-looking and, consequently, do not face in a consistent direction.⁶⁵

The 2010 grave of Leah Abadee is located at the south-eastern end of the rows, and some distance from the historic gravestones.

The open space at the southern end of the cemetery is the site of a small building that was present from the mid-nineteenth century to about the 1930s. It is variously described as a ‘small edifice’, ‘a cottage’, ‘house’ and ‘shed’.⁶⁶ The building was probably, originally at least, a *Tahara* house for washing, clothing in a shroud and laying out the body of the deceased. The Jewish cemeteries at Goulburn, Devonshire

⁶³ Maitland Jewish Cemetery, NSW State Heritage Register, 2014, <http://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5055292>

⁶⁴ CMP, pp. 24 – 25.

⁶⁵ CMP, p. 25.

⁶⁶ *Maitland Mercury*, 9 December 1846, p.2; CMP, pp. 14 and 20.

Street (Sydney) and Raphael's Ground (Sydney) had similar structures.⁶⁷ A *Maitland Mercury* report in 1846 confirms this. It notes:

Subscriptions are now being raised for building a small edifice on the (burial) ground, for the reception of the dead during the performance of the prescribed formula of the Hebrew faith.⁶⁸

An archaeological survey might reveal more details of the nature of the structure. For the time being, however, creative imagination is needed to place a small building somewhere near the entrance to the cemetery.

4.5.3 Unmarked graves

Court records and newspaper reports indicate that there are at least seven unmarked graves.⁶⁹ These could be located in some of the empty spaces at the southern end of the cemetery or in the spaces between graves. It is also possible that there are unmarked graves belonging 'to stillbirth or newborn infants, as Jewish babies are not named until eight days after birth'.⁷⁰

4.5.4 Fence

The paling fence that encloses the cemetery is new (figures 3.9 b, c). It replaces a post and wire fence that was erected around the time of the re-consecration of the cemetery in 1979.

The new paling fence echoes the type of fence that, at least in the early part of the twentieth century, marked the boundaries of the site. This earlier fence can be seen in the photograph of the grave of Rachel Lewis (figure 3.9.2a previously), and its existence is recalled in an affidavit made by Honora (Ellie) Murphy in 1969 in which she described the house in which her family lived in the early part of the twentieth century. The back of the house 'was very close to the western boundary of the cemetery' and 'there was a paling fence on either side of the house which was an extension on each side of the fence of the Jewish cemetery'.⁷¹

4.5.5 Vegetation

The vegetation and landscaping in the cemetery is also new (section 3.9.3). 'Paths' have been created in order to encourage visitors to stay between the rows of graves and not walk on or across graves. In the Jewish tradition, walking on graves shows disrespect to the deceased. The 'paths' are marked through the use of different native grasses and plants that would have once grown in the area and were probably among the graves during the earlier years of the cemetery's life.⁷²

⁶⁷ CMP, p.14.

⁶⁸ *Maitland Mercury*, 9 December 1846, p.2.

⁶⁹ See Appendix A: List of burials.

⁷⁰ CMP, p.19.

⁷¹ Primary Application No. 46715 reproduced in CMP, Appendix 2.

⁷² Circle Square Design, Landscape Management plan and specifications for the Maitland Jewish Cemetery, Report for Maitland City Council, 2017.

4.5.6 Gravestones

The headstones, footstones and grave surrounds have, to varying degrees, all received conservation work over the past few years. Leaning headstones are now upright, broken ones repaired (sensitively and clearly indicating where and how the repairs have been done), buried and partly buried grave markers and surrounds uncovered, and traditional lead lettering replaced.⁷³ The photographs in section 3.9.1 previously provide examples.

4.5.7 Conserved and cared for

The cemetery is now a conserved and cared for site, with a regular maintenance program. In some ways, this has changed its character. No longer is the message so readily one of, in Rabbi Apple's words, 'the vandalism of time, of floodwaters, of neglect and of receding memories'.⁷⁴ Instead, it marks the revived interest in Maitland's heritage and the Jewish Cemetery as part of that heritage as well as the place of the cemetery as a significant site in the history of Jewish settlement in colonial N.S.W. It also marks the increasing interest expressed in such sites by family and community historians and local councils, and the recognition that such sites can be tourist destinations.

4.6 Carved in stone

Apart from its rural setting and the sense of discovery created by the cemetery's discrete and almost hidden location, it is the gravestones that invite admiration and contemplation, and that offer rich visual and material evidence. There are 45 gravestones in the cemetery.

4.6.1 Materials

35 of the 45 gravestones are made primarily from local Ravensfield sandstone.⁷⁵ This is not surprising given that the local monumental masons whose names are on the gravestones owned or were associated with the Ravensfield quarry.⁷⁶ Sydney sandstone and Carrara marble are also used.⁷⁷

Ravensfield is a fine sandstone whose quality is evidenced by the good condition of the gravestones and their inscriptions despite the flood waters, natural weathering and periods of neglect that have marked the history of the cemetery. As conservator Sach Killam observes: 'almost all of the historic Ravensfield sandstone steles ... (hold) ... a remarkable sharp edge and fine carving for over 100 years.'⁷⁸

Ravensfield sandstone is also the main building material in, for example, the David Cohen and Company building in High Street (figure 4.7.6a following) and St Mary's Church in West Maitland. Its qualities elicited the following description in R.T. Baker's 1915 book, *Ornamental and Building Stones of Australia*:

⁷³ For a full list of the conservation work done on individual gravestones see Killam, 2017.

⁷⁴ Quoted in Solomon, n.d. (1979?).

⁷⁵ Maitland Jewish Cemetery Conservation Management Plan: Discussion papers and analysis, May 2012, p. 7.

⁷⁶ For more details on the stonemasons see Section 4.6.5 following.

⁷⁷ CMP: Discussion papers and analysis, May 2012, p. 7.

⁷⁸ CMP: Discussion papers and analysis, May 2012, p. 53.

Professor David⁷⁹ speaking of this quarry [the Ravensfield quarry] says: ‘The sandstone is from 10 to 12 feet in thickness, of a warm sepia-brown appearance; it is fine grained, a good freestone, easily worked, and is one of the best building stones of its kind as yet found in New South Wales.’

... It is very little affected by weathering, and the edges of fine carving are still sharp after many years’ exposure. The absence of joints makes it possible to obtain blocks of almost any length...⁸⁰

4.6.2 Shape and design

The shapes and designs of the gravestones are ‘generally understated and modest’.⁸¹ This is in accord with Jewish burial practices with their emphasis on all being equal in death. The exceptions are gravestones for Morris Cohen, George Judah Cohen and Elizabeth Marks (figures 4.6.2a, b, c). These demonstrate a more ornate approach. Morris Cohen’s gravestone is both the tallest, and the only one having more than three pieces.⁸² His brother G. J. Cohen’s grave is the only one surrounded by iron railings.



Figures 4.6.2a, b, c: Graves of Morris Cohen, G.J. Cohen and Elizabeth Marks, 2018. (Janis Wilton)

The shapes and designs are also ‘broadly typical of their Victorian date’,⁸³ and shapes and designs were passed from monumental mason to monumental mason. The gravestones for the Hart family members buried in the cemetery, for example, are all of the same design (figure 4.6.2d): the earliest was by Charles Cobby, the most recent by Thomas Browne. The design can also be seen in a sample book used by Browne, and in other cemeteries. (figures 4.6.2e, f).

⁷⁹ Edgeworth David discovered the coalfields around Maitland. Baker is quoting from a paper written by Edgeworth David.

⁸⁰ R.T. Baker, *Building and Ornamental Stones of Australia*, Sydney, 1915, p. 125. R.T. Baker was the curator of the Sydney Technological Museum (now the Powerhouse Museum/Museum of Applied Arts and Sciences).

⁸¹ CMP: Discussion papers and analysis, May 2012, p. 6.

⁸² CMP: Discussion papers and analysis, May 2012, p. 6

⁸³ CMP, p. 28.



Figure 4.6.2d: (left to right) Graves of Elizabeth (d.1869), Henry (d.1931), Benjamin (d. 1905), and Samuel Hart (d.1877), May 2016. (Sach Killam)



Figure 4.6.2e, f: Page from a sample book held in the Thomas Browne papers, and grave of Martin Steinbeck in Campbell's Hill Cemetery. (State Library of NSW⁸⁴, and Sach Killam).

The majority of the gravestones are vertical. The exceptions are the ledger stones that mark the graves of cousins Hannah (d 1849), Jane (d. 1849) and David Cohen (d 1861), and the box tomb of their second cousin Celia Levy (d 1854) (figures 4.6.2g, h). Historically, in Jewish traditions, Sephardi Jews preferred ledger stones and Ashkenazi Jews preferred vertical stones.⁸⁵ This, however, is an unlikely explanation for the choice at Maitland Jewish Cemetery as the Cohen and Levy families were Ashkenazi. Barnett Cohen, the grandfather of the Cohen children mentioned above,

⁸⁴ Records of Thomas Browne, Box 8, State Library of NSW MLMSS 4284.

⁸⁵ Joachim Jacobs, *Houses of Life: Jewish cemeteries of Europe*, London, 2008, pp. 78 and 95; David Mayer Gradwohl, *Like the Tablets of the Law Thrown Down: The colonial Jewish Burying Ground, Newport Island*, Touro, 2007, p. 26. Ashkenazi Jews are of central and eastern European descent; Sephardi Jews are from the Iberian peninsula and the Middle East.

for example, was born in Germany, was a member of the Ashkenazi Borough Synagogue in London, and is buried in the Ashkenazi Brady Street Cemetery.⁸⁶



Figures 4.6.2g, h: Graves of Hannah and Jane Cohen, June 2017. (Sach Killam)

The recent conservation work revealed an unusual feature of the grave architecture in the cemetery. This is the cover on the grave of the Levien children. A visitor in 1934 described the gravestone, then in view, as ‘a peculiar stone, small and shaped like a mummy’.⁸⁷ The Conservation Management Plan explains ‘it appears to be a long rounded stone – potentially a tapered half-cylinder covering the gravesite’.⁸⁸ Sach Killam describes it as a variation on a Scottish hogback design.⁸⁹ There are examples of covers like this in cemeteries in northern England and in Scotland, in the Devonshire Street Cemetery, and there is a grave cover in the Goulburn Jewish Cemetery that has a long stone, although it is shaped to a slight ridge.⁹⁰ The unusual shape warrants further investigation. One tempting, but untested and perhaps far-fetched, possibility is to link the shape of the stone to the background of the children’s mother: it seems that Rebecca Myalla Levien (nee Macdermod) was not Jewish.⁹¹

⁸⁶ ‘Cohen Barnet’, *Cemetery Scribes*, <http://www.cemeteryscribes.com/getperson.php?personID=1758&tree=Cemeteries>; and Dinah Harvey, Family history research notes.

⁸⁷ ‘The synagogue (part 2)’, *Maitland Mercury*, 25 July 1934, p.8.

⁸⁸ CMP 2012, p.4.

⁸⁹ Sach Killam, pers. comm., 2 May 2018.

⁹⁰ See similar gravestones at St Mary the Virgin, Nonington, Kent. The gravestone in the Goulburn Jewish Cemetery is that of Lydia Collins and her still-born son who died in 1862. Gary Luke, pers. comm., February 2018 identifies a similar shape in the Devonshire Street cemetery.

⁹¹ See Section 4.7.3 following.



Figure 4.6.2i, j: Grave of infants George and Myalla Levien, before and after conservation work, 2011 and 2013. (Sach Killam)

There are a number of gravestones with similar forms and designs. This is particularly evident with the row of gravestones in the central aisle (figure 3.9.3c previously and 4.6.5b following). They date from the later period of the cemetery (1897 to 1908), and were all made by local stonemason Thomas Browne. Significantly these are of varying widths and thicknesses: a fact that suggests there was a minimum of mechanisation in the creation of the gravestones and that they were produced individually.⁹²

4.6.3 Symbolism and ornamentation

As the Conservation Management Plan observes, the gravestones have ‘mostly classical symbolism with some gothic design elements’ and ‘none of the Egyptian motifs, funerary urns or other attachments’ found on gravestones from a similar period in the Jewish section of Rookwood Cemetery.⁹³

There are two specifically Jewish symbols.

The hands held in the shape of a priestly blessing are on the gravestones of brothers George Judah Cohen and Morris Cohen, and the gravestone of Henry Samuel Cohen who was not related. Cohen (*Kohen*) is the Hebrew for priest, and all male Cohens are regarded as descendants of the biblical high priest, Aaron, brother of Moses. An unusual feature is that the hands on the gravestone of George Judah Cohen are sporting shirt cuffs and cufflinks or studs, and they are turned palms outwards.⁹⁴

⁹² CMP 2012a, p.6

⁹³ CMP, p. 28.

⁹⁴ With thanks to Gary Luke for this observation.



Figures 4.6.3a, b, c: *Kohanim* priestly blessing symbolism on the graves of George Judah Cohen, Henry Samuel Cohen and Morris Cohen. (Sach Killam).

The Star of David is on the gravestones of Myer and Caroline Illfeld (figure 4.6.3d) and of Leah Abadee. During the nineteenth century the shape of the Star of David (‘a six-pointed star formed by two equilateral triangles which have the same centre and are placed in opposite directions’⁹⁵) was increasingly used as a symbol of Judaism, became the emblem of Zionism and, in the twentieth century, became a familiar symbol on Jewish gravestones.⁹⁶



Figure 4.6.3d: Stars of David on gravestone of Myer and Caroline Illfeld (Sach Killam)

Other symbols used on the gravestones are also found on gravestones from the similar period at, for example, Campbells Hill Cemetery, East Maitland Cemetery and Rookwood Cemetery.⁹⁷ The symbols include a hand holding a scroll (graves of Solomon and Rosina Goulston; Benjamin, Elizabeth, Henry and Samuel Hart; Celia Cohen); hand reaching to the side (Solomon and Rosina Goulston); broken flower (Solomon and Rosina Goulston, Harriet Marks, Leah Cohen); flowers (Julia Alpha Levy and Ethel Cohen); floral straps (George Judah Cohen); floral wreath (Solomon Harris, Henry Nathaniel and Nathaniel Jacob Friedman, Barnett L. Cohen); rose (Elizabeth Marks); ribbon (Solomon Harris, Henry Nathaniel and Nathaniel Jacob Friedman, Barnett L. Cohen).⁹⁸

Other specifically Jewish symbols not represented in the cemetery that can be encountered in other Jewish cemeteries include the menorah, and a pitcher and cloth. The latter indicates that the grave is that of a Levi.

⁹⁵ ‘Magen David’, *Jewish Virtual Library*, 2008, <http://www.jewishvirtuallibrary.org/magen-david>

⁹⁶ ‘Magen David’, *Jewish Virtual Library*, 2008, <http://www.jewishvirtuallibrary.org/magen-david>

⁹⁷ CMP: Discussion Papers and Analysis, p.9.

⁹⁸ CMP: Discussion Papers and Analysis, p.10.



Figures 4.6.3e, f: Ornamentation on gravestones of (top row) Solomon Goulston and Harriet Marks and (bottom row) Solomon Harris, Julia Alpha Levy and Barnett Cohen. (Sach Killam)

4.6.4 Inscriptions

Apart from the two Jewish symbols used on five of the gravestones (section 4.6.3 previously), the feature that clearly marks the cemetery as a Jewish burial ground is the inscriptions on the gravestones. On all but three of the gravestones the inscriptions are in Hebrew and English.⁹⁹

The words, phrases and format of the Hebrew contain specific phrases and details although, as with the gravestones' shapes and ornamentation (sections 4.6.2 and 4.6.3 previously), there are variations. As Joshua Segal observes in his *Field Guide to Visiting Jewish Cemeteries*:

While there are many rules associated with Jewish cemeteries, there is one overriding truth: there are many exceptions to the rules.¹⁰⁰

Segal observes that these exceptions reflect sensitivities in accommodating a family's grief, desires to exhibit status or wealth, and the varied knowledge of Jewish traditions and skills of those commissioning and making the gravestones.¹⁰¹ In the Maitland context, they also reflect the influence of living in a relatively isolated colonial community in which burial practices (and gravestones) were dominated by Christian traditions.

Hebrew inscriptions

With the acknowledgement that there are variations, the Hebrew inscriptions on the gravestones have some or all of the following elements:

- the statement, in Hebrew, 'here lies buried';

⁹⁹ For transcriptions of the English inscriptions on the Maitland Jewish Cemetery gravestones and for transcription, transliteration and translation of the Hebrew inscriptions see Wilton, *Maitland Jewish Cemetery*, pp.45–70.

¹⁰⁰ Segal, *A Field Guide to Visiting a Jewish Cemetery*, p. 8.

¹⁰¹ Segal, *A Field Guide to Visiting a Jewish Cemetery*, p. 9.

- the given name of the person, words or phrases describing the person, and the given name of the person's father – the relationship is indicated by the phrase, in Hebrew, 'son/daughter of';
- the date of death (and sometimes the date of burial) in the Hebrew calendar;
- words, a phrase or a number to indicate the age of the deceased;
- the epitaph 'may his/her soul be bound up in the bonds of the living' and, occasionally, brief epitaphs expressing grief.¹⁰²

The following are the key Hebrew words and phrases repeated on the gravestones.¹⁰³

Hebrew is written and read from right to left. It does not use upper and lower case. As well, the Hebrew on the gravestones has features that are not used in modern Hebrew.

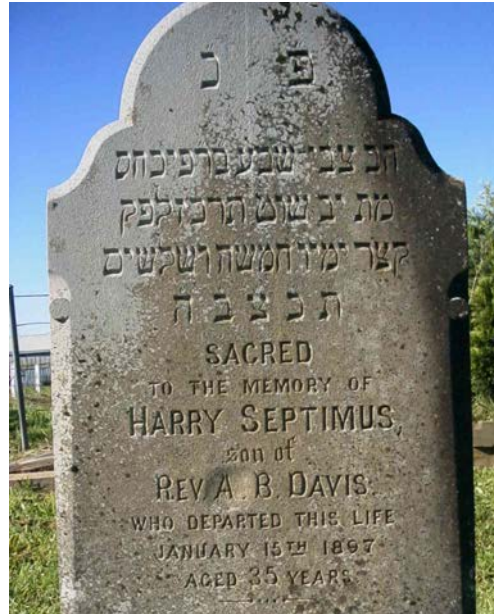
Hebrew	Transliteration	Translation	Location in inscription
פ"נ or פנ	<i>po nik-bar</i>	'here is buried'	usually at top of gravestone
בן	<i>ben</i>	'son of'	before the name of the deceased's father
בת	<i>bat</i>	'daughter of'	before the name of the deceased's father
בר or בר"	<i>ben reb</i>	'son (or daughter) of the worthy'	before the name of the deceased's father
תנצבה	<i>Te-hi naf-sho (naf-sha) tsa-ru-ra be-tse-rur ha-cha-yim</i>	'May his/her soul be bound up in the bonds of the living'. An abbreviation of 1 Samuel 25: 29: 'Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.'	Reflecting the Jewish belief that it is the activities in this world that will be remembered after one's death. ¹⁰⁴
ק"ק, ק: לפק or ק		'by the Jewish calendar'. The phrase in Hebrew indicates that the date given on the gravestone is an abbreviated form of the date according to the Jewish calendar. ¹⁰⁵	The phrase can appear almost anywhere on the gravestone, although it most often appears close to the date.

¹⁰² Adapted from Segal, p. 27. See also *Jewish Epitaphs*, <http://www.jewishepitaphs.org/epigraphs-2/>

¹⁰³ For more details see Segal, *A Field Guide*, and Wilton, *Maitland Jewish Cemetery*, pp. 39-41.

¹⁰⁴ Segal 2005, p.15.

¹⁰⁵ The Jewish calendar is different to the Gregorian calendar. For details about the nature of the Jewish calendar see 'Introduction to the Jewish calendar', *JewishGen*, last updated 2011, https://www.jewishgen.org/InfoFiles/m_calint.htm



Sacred to the memory of Harry Septimus son of Rev. A. B. Davis who departed this life January 15th 1897, aged 35 years.	
פנ	here is buried
הב צבי שבע בר פינחס	___ Tsvi (tse-vi) ___ son of reb Phineas (pin-chas)
מת יב שנת ⁴ תרנז לפק	passed away 12 Shevat 5657 by the Jewish calendar
קצר ימיו חמשה ושלשים	the years of his life were shortened to thirty five
תנצבה	may his soul be bound up in the bonds of the living
⁴ The name of the month is misspelled in the Hebrew. It should be שבט.	

Figure 4.6.4a: Gravestone of Harry Septimus Davis with transcription of the English and Hebrew inscriptions, and transliteration and translation of the Hebrew.¹⁰⁶ (Maitland Family History Circle)

English inscriptions

All the gravestones have inscriptions in English that provide the given and family name of the deceased, their age and date of death. On some, the year of death is given in both the Hebrew and secular calendars. Some gravestones (mainly those for the children and young adults) include the name of their father and, sometimes, their mother. Some, as in the Hebrew, include descriptive words and phrases to convey the character of the deceased.

There are also forms and phrases familiar from Christian and secular burial practices: ‘sacred to the memory of’, ‘in memory of’, ‘may his/her soul rest in peace’.

Occasionally there are epitaphs that express grief and solace. The most fulsome is that on the grave of Elizabeth Marks:

Mourn not husband, friends, for heaven’s bloom sheds its radiance over
the dear wife’s tomb. The spirit has but sought from earth to rise and
find its home beyond the skies.

The simplicity and, in many cases, absence, of epitaphs is in accord with the Jewish tradition of emphasising equality in death (section 4.6.2 previously). The epitaphs are

¹⁰⁶ Transcription, transliteration and translation from Wilton, 2010, p. 53.

in distinct contrast to the flourishes and idiosyncracies often encountered on other gravestones from the period.¹⁰⁷

4.6.5 Stonemasons and their craft

Stonemasons' names can be seen at the bases of at least twenty-two gravestones.¹⁰⁸ There are seven different stonemasons: four from Maitland, two from Sydney and one from Newcastle. As the Conservation Management Plan observes, this is 'a surprisingly large range of monumental masons given (the cemetery's) extremely limited size and relatively short period of use.'¹⁰⁹

The stonemasons are (with the dates of their earliest and latest monuments in brackets) Mack and Sherwood, Maitland (1850); Charles Cobby, Maitland (1852 – 1869); Thomas Browne, Maitland (1877 – 1908); J. Hanson, Sydney (1878); R. Cuthbertson, Newcastle (1879); J. Cunningham, Sydney (1880); Patten Bros, Sydney (1889); Delic, Sydney (2010). Of these, only two – Cobby and Browne – are responsible for more than one of the monuments in the cemetery. Cobby's name can be seen on five monuments, Browne's on eleven.¹¹⁰



Figures 4.6.5a, b, c: Stonemasons' marks on gravestones of Henry Harris, Solomon Harris, and Morris Reuben. (Sach Killam)

Significantly, different stonemasons can be associated with particular periods, styles and materials. Newcastle-based stonemason Robert Cuthbertson, for example, created the marble monument for Isaac Martin (figure 4.6.5d). This is the only marble

¹⁰⁷ See, for example, Lionel Gilbert, *A Grave Look at History*, Sydney, John Ferguson, 1980, Chapter 6.

¹⁰⁸ CMP, p. 21. Some stonemason's marks could be obscured or destroyed, and other monuments can be attached to specific stonemasons by style, form and workmanship.

¹⁰⁹ CMP 2012a: 22.

¹¹⁰ CMP 2012, pp.21–24; Sach Killam,

headstone in the cemetery that does not have lead lettering.¹¹¹ Thomas Browne, whose work dominates the cemetery and who owned the Ravensfield stone quarry, created the group of similar gravestones at the southern end of the central aisle that date from the late nineteenth and early twentieth centuries. These are all made from Ravensfield sandstone with Carrara marble for the inscription, and have Ravensfield sandstone kerbing (figures 4.6.5e).



Figure 4.6.5d: Gravestone of Isaac Martin, 2001 (Maitland Family History Circle)

Figures 4.6.5e: Central row of gravestones, 2014 (Sach Killam)

An important aspect of the gravestones is that, as expected at the time, they were produced individually and with a minimum of mechanisation. Sach Killam points to the varying widths and thicknesses of gravestones of the same design (for example, the Thomas Browne gravestones in the central aisle) as evidence of this.¹¹² Creative imagination needs to be engaged to envisage the skills, tools and labour involved.

The stonemason's craft requires skill and expert knowledge about the properties of different materials, and where and how to cut and carve them. It also requires the quarrying, lifting and moving of blocks of stone. Today, the work is assisted by mechanised equipment. In the nineteenth and early twentieth centuries, lifting and transporting depended on human muscle power, manual block and tackle, draft horses and carts or wagons; quarrying was done only with drills and with tools such as metal wedges and plugs (known as 'plugs and feathers'); and cutting and carving was done by chisels and mallets.¹¹³

Monumental masonry was, and is, a craft that requires detailed finesse coupled with physical strength and stamina. The finesse applies particularly to the carving of decorations and inscriptions. A poorly conceived or planned design, or a slip with a chisel, can distort or damage a decoration and can result in an inscription with errors.

¹¹¹ CMP 2012 Appendix 4:21

¹¹² CMP 2012a, p.6

¹¹³ For overviews of the tasks, tools and processes involved see Allan Brown, 'The stonemason' in David A. Weston (ed.), *The Sleeping City: The story of Rookwood Necropolis*, Sydney, 1989, pp.55–56 and Lisa Murray, 'Monumental masons', *Sydney Cemeteries: A Field Guide*, Sydney, 2016, pp. 142-150.



Figure 4.6.5f: Ravensfield sandstone quarry, c1915. ¹¹⁴

Overall the workmanship evident in the gravestones at the Maitland Jewish Cemetery is of a fine quality. Decorations are crisply and finely carved, edges are well shaped, inscriptions are sharp. There are, however, examples of the craftsmen not quite conquering the requirements of their craft. This is particularly, and not surprisingly, evident in the Hebrew inscriptions.

Hebrew was a foreign language for the stonemasons (and for most members of the local Maitland Jewish community). The Hebrew inscriptions would have been supplied by the family or community, and then copied by the stonemason onto the stone. The task was to copy the letters correctly, estimate the space needed for the whole inscription as well as the spacing between words. Not surprisingly, there are errors in the Hebrew. The gravestone of Harry Septimus Davis provides an example (figure 4.6.4a previously).

4.7 Burials

There are 56 recorded burials (including the 2010 Abadee burial) in the cemetery of which all but seven are graves with monuments, although some are shared monuments. ¹¹⁵

The first recorded burials were in 1849 and, with the exception of the 2010 burial, the most recent was in 1934.

In 2012 the cemetery was closed for further burials.

4.7.1 Unmarked graves

To date, seven possible unmarked graves have been identified through the Maitland Courthouse records and from research conducted by Gary Luke. Further research would assist to confirm these burials and to provide more details about the individuals concerned.

¹¹⁴ Baker, 2015, p. 127.

¹¹⁵ See Appendix A: Table 1.

The names of those in unmarked graves are: Joseph Abrahams, Morris Israel, Moses Levi, Isaac Lipman, Joseph Moses, Henry Myers, and Moses Louis Pyke.¹¹⁶

There is also the possibility that there are further unmarked graves.

The discussion following includes the seven unmarked graves.

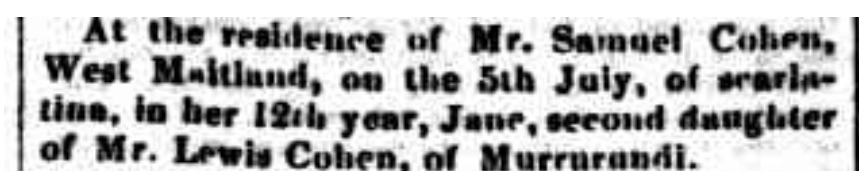
4.7.2 Ages and causes of death¹¹⁷

Infants, children and young adults

A significant number (about 42 per cent) of those buried in the cemetery are infants, children and young adults: eighteen are under the age of five, two under the age of fourteen, and three aged between 15 and 19.

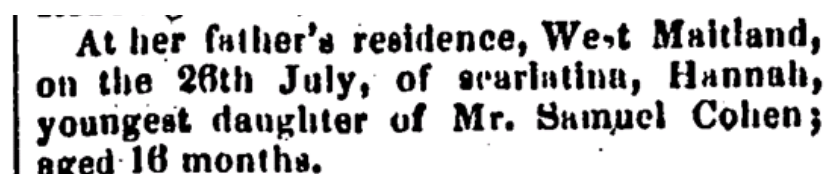
Their burials are clustered around the 1850s to 1870s (including the earliest seven burials recorded between 1849 and 1854) indicating that these were the formative years of the Maitland Jewish community when people settled, married, and had children. By the later part of the century, settlement had moved to Newcastle and Sydney, and fewer children were being born (and consequently dying) in the locality. As well, improving medical and health facilities were working towards a decrease in the infant mortality rate.

The recorded causes of death of the infants and children buried in the cemetery are also significant. They are representative of patterns within the local community and beyond. In particular, they record the infectious and respiratory diseases that characterised infant mortality. The recorded causes of death include gastroenteritis, bronchitis, diphtheria, dysentery, croup, scarlatina (scarlet fever) and consumption. The burials also provide evidence of an outbreak of scarlet fever that affected the locality. In one four-month period (July-October 1849), eight children passed away from the disease in the West Maitland area. They included cousins Jane (age 11) and Hannah (age 1) Cohen who are buried in the cemetery.¹¹⁸



At the residence of Mr. Samuel Cohen, West Maitland, on the 5th July, of scarlatina, in her 12th year, Jane, second daughter of Mr. Lewis Cohen, of Murrurundi.

Figure 4.7.2a: Death notice for Jane Cohen, *Maitland Mercury*, 11 July 1849.



At her father's residence, West Maitland, on the 26th July, of scarlatina, Hannah, youngest daughter of Mr. Samuel Cohen; aged 16 months.

Figure 4.7.2b: Death notice for Hannah Cohen, *Maitland Mercury*, 28 July 1849

Among the older children and the young adults buried in the cemetery, two died due to accidents reflective of the environments in which they lived. In 1861 seven-year-old David Cohen drowned while bathing in the 'River Page' (Pages River) with friends near his hometown of Murrurundi, and in 1877 15-year-old Henry Nathaniel

¹¹⁶ For more details on these individuals see Section 4.7.4 following.

¹¹⁷ See Appendix A: Table 2.

¹¹⁸ CMP pp. 17-19

Friedman died as a result of injuries sustained in a fall from a horse near his hometown of Wingen.¹¹⁹ A further death due to drowning, that of 17-year-old Joseph Abrahams (an unmarked grave), was as the result of the shipwreck of the *Cawarra* in 1866 in Newcastle Harbour. Abrahams was a steward on board the coastal steamer.¹²⁰

Adults

The 22 burials of those aged between 30 and 69 are spread across the active period of the cemetery (1849 – 1934), while those aged between 70 and 89 are clustered towards the end of the nineteenth century and into the early twentieth century.

The pattern is, again, indicative of the rise and decline of the Maitland Jewish community. By the 1890s and into the early twentieth century, with decreasing numbers as members left for Newcastle and Sydney and as Sandgate and Rookwood became preferred burial grounds, those buried in the Maitland Jewish Cemetery were the older members of the community: some still living in the district and some living elsewhere but with stronger ties to Maitland than to elsewhere. The latter applies, for example, to Benjamin Hart (d. 1905, aged 84) and his nephew, Henry Hart (d. 1931, aged 79). Both were single men who had lived and worked away from Maitland for some time. Both died in Sydney but were buried in the Maitland Jewish Cemetery where Benjamin's brother and Henry's parents, Samuel and Elizabeth Hart are buried.

The recorded causes of death for adults buried in the cemetery include the infectious diseases that account for many of the deaths of the infants and children, although this cause is less significant than ailments associated with ageing: heart failure, paralysis and, as in a couple of cases, 'old age' and 'natural decay'. There is one death (that of Elizabeth Marks, d. 1875, aged 30) from childbirth.

There is only one burial for someone aged over 90: Leah Abadee in 2010.

4.7.3 Family groupings¹²¹

A number of the prominent families of the Maitland and northern New South Wales Jewish communities are represented in the cemetery, and there are significant family groupings within the cemetery with family members buried in the same row and/or near each other. They mark the small and interrelated nature of the communities, and the pattern of marrying cousins, second cousins and neighbours. They also provide starting points for exploring features of the business, employment and family histories of members of the community.¹²²

Cohen, Levy and Reuben

The extended and related Cohen and Levy families are the most obvious. There are ten members buried in the cemetery: brothers George Judah, Henry and Morris

¹¹⁹ *Maitland Mercury*, 26 October 1861, p.2, and 13 January 1877, p.1.

¹²⁰ *Maitland Mercury*, 19 July 1866, p. 3 reports the funeral at the Maitland Jewish Cemetery. By contrast, other reports of the shipwreck have Joseph Abrahams' body taken to Sydney. See, for example, *Clarence and Richmond River Examiner and New England Advertiser*, 24 July 1866, p.4.

¹²¹ Appendix A: Table 1, with acknowledgements to Gary Luke's initial charting of these family groups.

¹²² For more details on individuals and businesses mentioned in the text, visit the *Views of Maitland* online research database at <http://hfrc.une.edu.au/heritagefutures/maitland/>

Cohen; and cousins and second cousins Barnett L., Celia, David, Hannah, Jane, and Leah Cohen, and Celia and Julia Alpha Levi. The families are associated with the local firm of David Cohen and Company. The graves for most of these extended family members are grouped together along the eastern edge of the cemetery.

The infant Morris Reuben who is buried in the cemetery is also related to the Cohen and Levy families through two of his maternal aunts and one of his sisters, all of whom married into the Cohen and Levy families: aunts Julia and Rose Solomon married Lewis Wolfe Levy and George Judah Cohen (who is buried in the cemetery) respectively, and his sister, Deborah, married Morris Cohen who is buried in the cemetery.

Morris and Deborah Reuben's father, Henry Robert Reuben, was among the early Jewish settlers in Maitland. He was one of the three men who acquired the land for the Jewish Cemetery.

Hart

There are four members of the Hart family: Samuel and Elizabeth Hart, their son Henry, and Samuel's brother Benjamin. Samuel Hart and his sons owned and managed the Fitzroy Store in High Street Maitland, and one son, John, built the Hart's building that is still on High Street.

Friedman

There are six members of the Friedman family: Joseph and Isabella Friedman, their sons Henry Nathaniel and Nathaniel Jacob, and their granddaughters Lydia Isabella Levi and Ruby Violet Irwin.

Joseph and Isabella Friedman settled in Wingen where Joseph purchased a store and, for a time, was the town's postmaster. One daughter, Abigail, married Solomon Levi who officiated as the rabbi for Maitland after the opening of the Maitland synagogue in 1879. Their daughter, Lydia Isabella, is buried in the cemetery.

Cohen (from Tamworth)

Second cousins, Ethel and Henry Samuel Cohen (not blood relations of the Cohen family associated with David Cohen and Co), both died in Tamworth where their respective fathers had stores. Other members of this Cohen family had overt links to Maitland. Ethel Cohen's brother, Percy Brighton Cohen, practiced as a dentist in Maitland in the early part of the twentieth century, and two of Henry Samuel's maternal aunts married into the Maitland Cohen and Levy families.

Israel, Benjamin and Marks

Elizabeth Israel, her son Charles and her son-in-law Morris Benjamin are buried in the cemetery. So, too, are Morris Benjamin's sister (Elizabeth Marks) and her infant daughter, Harriet Marks.

Elizabeth Israel and her husband, Isaac, had migrated from England and settled in Maitland in the mid 1850s where Isaac advertised as an auctioneer.

Morris Benjamin, who was born in Hobart, had arrived in Maitland by the mid 1860s and established a drapery, clothing and boot store. He was the President of the Maitland Congregation when the foundation stone was laid for the synagogue in 1879.

Elizabeth Marks' husband, Joseph Marks, first worked for David Cohen and Company and then established his own drapery business in Commerce House in High Street, West Maitland. The building is still there. Joseph Marks moved to Sydney with his three remaining children one of whom, Ernest, served as mayor of the city of Sydney and another, Percy, was a founding member of the Australian Jewish Historical Society.

Goulston

The two Goulston infants, Rosina and Solomon, who both died in 1862 were the children of Joseph and Leah Goulston. Joseph was a boot and shoe dealer in Maitland and the wayward uncle of John Goulston who, in the 1890s, opened a drapery business in Maitland and who is identified in a photograph of High Street during the 1893 flood. John Goulston became a Grand Master of the Masons.

Harris

Brothers Henry and Solomon Harris are buried in the cemetery. Henry Harris is probably the convict of that name who arrived in NSW in 1838. He eventually settled in Maitland where he had a hawker's licence and was a general dealer. His brother, Solomon, also settled in Maitland where he had a general store. Both men married and had children. Their sister, Leah, also lived and worked in Maitland. She married Samuel Israel.

Illfeld

Myer and Caroline Illfeld lived at Paterson and Vacy where Myer Illfeld worked as a labourer. They had seven children one of whom, Julius, was killed in action during the First World War. Myer and Caroline Illfeld are buried in the cemetery.

Levien and Cohen

Infants George and Myalla Levien were the children of Alfred and Rebecca (nee Macdermod) Levien. At the time of their deaths, their father was the licensee of the Rose Inn in West Maitland. Their paternal aunt, Annette, married Philip Joseph Cohen (not related to other Cohens buried in the cemetery), who had arrived in Maitland in the early 1830s, had previously played a central role in organising the first synagogue in Sydney and had officiated at the first Jewish marriage in Sydney. P.J. Cohen was also the foundation Worshipful Master of Maitland Lodge of Unity.

Alfred Levien died suddenly in 1870 while en route to Caledonia and was buried at sea. His wife, Rebecca (d. 1873), is buried in the Anglican portion of the Campbells Hill Cemetery in Maitland.

Lewis

Samuel and Rachel Lewis arrived in Australia in the mid-nineteenth century. They spent time in Bendigo, Victoria, before moving to East Maitland where they established a tobacconist and hairdresser business. Both are buried in the cemetery.

Lipman

In the 1870s Robert Lipman established a small watchmaking, jewellery and fancy goods business in Newcastle. It became a very successful enterprise with customers across the north and north-west and in Sydney. Lipman married twice. He and his second wife, Sarah (nee Solomon), are buried in the cemetery. There were children from both marriages.



Figures 4.7.3a, b, c d: Morris Benjamin, Elizabeth Hart, and Rachel and Samuel Lewis who are buried in the Maitland Jewish Cemetery. (Vicki Brown, Robert Parker, Terry Newman)

4.7.4 Individuals

There are fourteen burials in the cemetery that do not belong to family groupings. Seven of these are unmarked graves. The family connections and individual histories, however, add further layers to the messages and stories that emerge from the cemetery. The following provide brief profiles of each of these thirteen, organised by date of death.¹²³

Henry Myers (c1804 –1856). Henry Myers was advertising as a ‘tailor, draper and outfitter’ in Maitland in the mid-1850s.

Moses Levi (c1795 – 1857). Historian John S. Levi identifies Moses Levi as the convict of the same name who was transported to New South Wales in 1817, and as having acquired a reputation as ‘one of the most notorious rogues and fences in the colony’.¹²⁴

Joseph Abrahams (c1846 –1866). It is possible that Joseph Abrahams is the young man whose burial in the cemetery was reported in the *Maitland Mercury* on 19 July 1866. He drowned in Newcastle Harbour when the *Cawarra* on which he was working as a steward sank. The *Mercury* reports that one of the bodies ‘was brought by train to Maitland for burial in the Jewish cemetery.’ It does not identify the person but mentions he was ‘one of the stewards, who was a member of the Hebrew

¹²³ For more detailed information including references visit the entries in the *Views of Maitland: People* (online database), <http://hfrf.une.edu.au/heritagefutures/maitland/>

¹²⁴ John S. Levi, *These are the Names: Jewish Lives in Australia*, Melbourne, 2006, pp.430 – 431.

religion.¹²⁵ Other newspaper reports indicate that the body of Joseph Abrahams was taken to Sydney.¹²⁶

Joseph Moses (1866 – 1867). John and Sarah Moses' one-year-old son Joseph died from dysentery. His place of death was given as Early Terrace, West Maitland.

John Samuels (c1794 – 1873). John Samuels was living in Church Street, West Maitland at the time of his death. He was aged 79, had been born in London and had been in New South Wales for sixteen years.

Morris Israel (c1851 – 1879). Morris Israel arrived in the colony in 1877 and was working as a travelling jewellery salesman when he became ill and died at Cassilis. He was buried initially in the Anglican portion of the Cassilis cemetery. Within a couple of days his body was exhumed and reburied in the Maitland Jewish Cemetery.

Isaac Martin (c1847 – 1879). Isaac (also known as Israel) Martin had a stall in the Borough Markets in Newcastle.

Moses Louis Pyke (c1810 – 1894). Moses Pyke was living in Bulwer Street, West Maitland, at the time of his death. He had arrived in Australia with his wife Esther (nee Hart) and a daughter, Charlotte. Six more children were born while the family lived in Victoria. Esther Pyke died in Victoria in 1881. At some stage, Moses Pyke moved to Maitland. It is currently unknown why. His father, Lewis Eleazar Pyke, had been the deputy reader of the Great Synagogue in London, and he had siblings who had settled in Sydney, London and Hamilton (Victoria).

Harry Septimus Davis (c1862 – 1897). Harry Davis died in Newcastle. He was the son of Rev. Alexander Barnard and Blanche (nee Harris) Davis. Historian Susan Rutland describes Rev Davis as the 'head of Australian Jewry, 1862-1903'.¹²⁷

Daniel Frisch (c1834 – 1897). Daniel Frisch arrived in the colony from Hungary in 1855 and by 1860 was living and working in Morpeth where he remained until his death. He earned his living as a boot and shoe repairer. He was unmarried and had no relatives in Australia.

¹²⁵ *Maitland Mercury*, 19 July 1866, p.5.

¹²⁶ *Clarence and Richmond Examiner and New England Advertiser*, 24 July 1866, p.4. Gary Luke, pers. comm., February 2018 observes that Abrahams' name is not in the York Street Synagogue's burial register. He also suggests that the local newspaper was more likely to provide the correct information, namely that Abrahams was taken for burial to the Maitland Jewish Cemetery.

¹²⁷ Susan Rutland, *Edge of the Diaspora*, Sydney, 1988, p.61. On Rev. Davis see G. F. J. Bergman, 'Davis, Alexander Barnard (1828–1913)', *Australian Dictionary of Biography*, , <http://adb.anu.edu.au/biography/davis-alexander-barnard-3379/text5113>, published first in hardcopy 1972

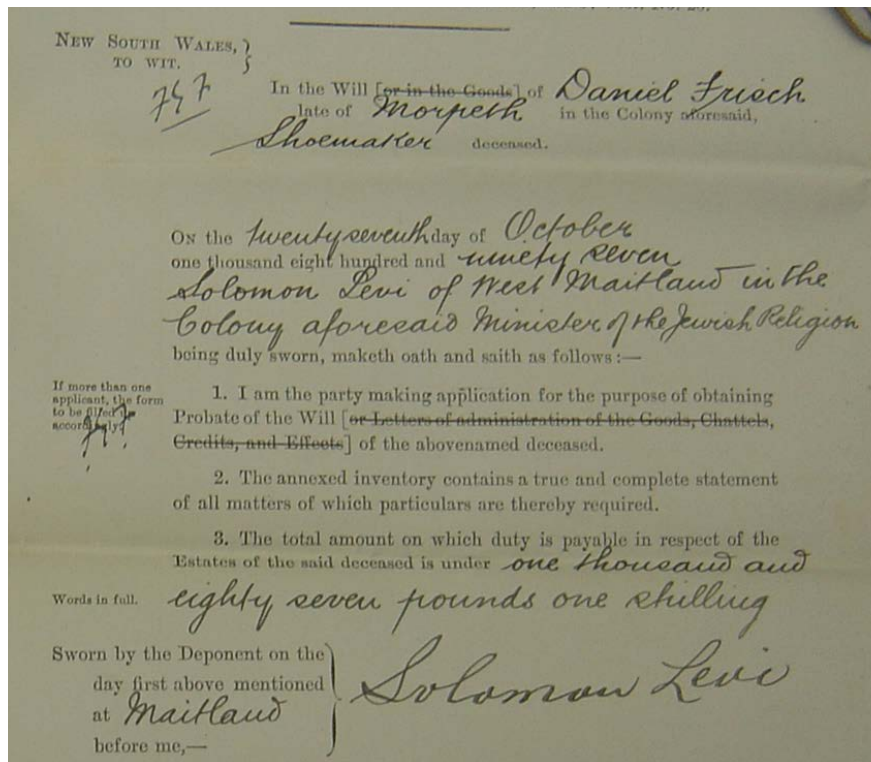


Figure 4.7.4a: Affidavit by Solomon Levi, rabbi at West Maitland, in the probate packet of Daniel Frisch, 1897. (State Records NSW)

Michael Barnett (1844 – 1905). Michael Barnett was an auctioneer and merchant in Newcastle. His wife Helen Brodie (nee Lawson) (d. 1928) is buried in the Anglican portion of Sandgate Cemetery. The Barnetts had three children.

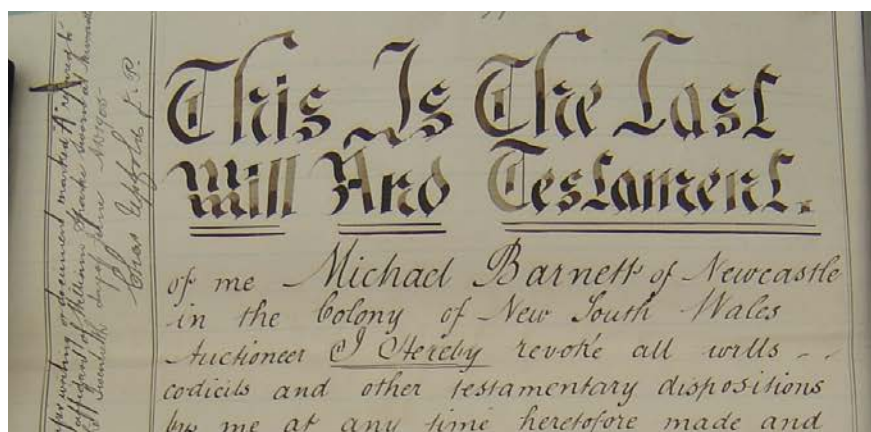


Figure 4.7.4b: Michael Barnett's will, 1884. (Probate packet, State Records NSW).

Hyam Elias Mandelson (1861–1919). Hyam Mandelson was born in Tumut where his father, Naphtali Mandelson, had a store. He was one of ten children. He was a single man. By the 1890s he was living in Maitland and working as a rabbit-dealer. He appeared in court a number of times, as plaintiff and defendant. As defendant he was accused of, for example, obscene language, assault, stealing a dog, and selling rabbits without a license. He was found dead in a shed at the back of the Royal Hotel in High Street, Maitland.

Isaac Lipman (c1853–1934). All that is currently known about Isaac Lipman is that he came from or through Odessa, was unmarried and had been in the colony for about 50 years at the time of his death.

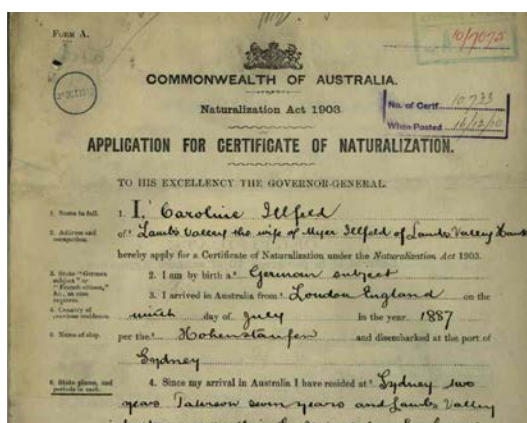
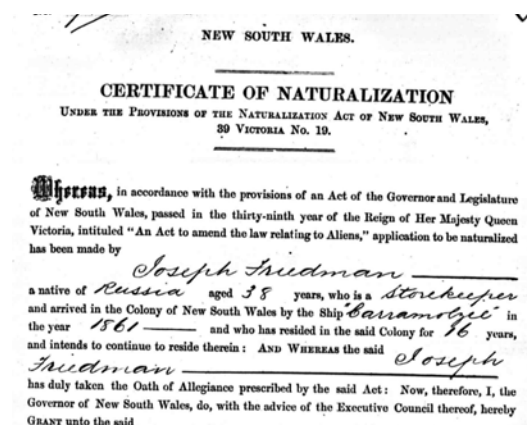
Leah Abadee (1910–2010). Leah Abadee (nee Lewis) was born in Gundagai. Her grandparents, Harris and Julia Lewis, came from Poland via London to Australia. Her father, Isaac Lewis, was born in London and was working as a tailor in Gundagai when Leah Abadee was born. Abadee married twice and lived most of her life in Sydney.

4.7.5 Places of birth¹²⁸

All but one (Joseph Abrahams, the shipwreck victim) of the infants, children and young adults were born in Australia.

Of the adults, the two younger men (Harry Davis, aged 35, and Barnett Cohen, aged 30) were born in Australia. The remaining adults were born overseas. The majority (17) were born in England. Other countries of birth include Germany, Hungary, Poland and Russia.

Places of birth reflect broader patterns of Jewish settlement in colonial New South Wales. Among new arrivals, England is the main country of origin, especially early on, with an increasing number of arrivals from central and eastern Europe as the nineteenth century progressed. The births, and deaths, of children in Australia are indicative of the intention, or at least the effect, of settling in Australia.



Figures 4.7.5 a, b: Joseph Friedman, born in Russia, certificate of naturalization, 1868 (detail) Caroline Illfeld, born in Germany, application for naturalization, 1910 (State Records NSW, and National Archives)

4.7.6 Occupations and enterprises

Among the adults, the most common occupation was storekeeper/merchant. The category, however, covers large and small businesses including the huge enterprise of David Cohen and Company, along with Samuel Hart's FitzRoy House, Joseph Marks' drapery and manchester store, Morris Benjamin's drapery and boot stores, Solomon Harris's dealing in a variety of goods, Joseph Friedman's general store in Wingen, Benjamin Hart's store in Vegetable Creek (Emmaville), Michael Barnett's auction house in Newcastle, and Isaac Martin's stall in the Newcastle Borough markets.

¹²⁸ See Appendix A, Table 1.

There were also a number of trades: Henry Myers was a draper and tailor, Samuel Lewis a hairdresser and tobacconist, Daniel Frisch a bootmaker, Robert Lipman a watchmaker and jeweller.

By contrast, Myer Illfeld earned his living as a labourer, Hyam Mandelson as a rabbit-dealer, and Morris Israel as a hawker (of jewellery).

The dominance of storekeeper/merchant in the occupations of the adult men buried in the cemetery is indicative of a wider pattern. Early Jewish settlers in regional New South Wales found opportunities in supplying goods and services to communities that grew around pastoral enterprises, mining and/or – as in the case of Maitland – trade and transport routes.



Figure 4.7.6a: The David Cohen and Company main building at 226-228 High Street, Maitland, 1915.¹²⁹ The bottom floor of the building is extant: it was saved following a fire in 1970.

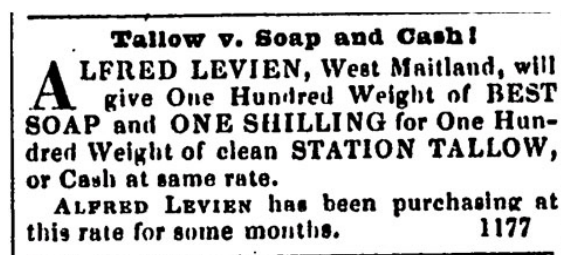


Figure 4.7.6b: *Maitland Mercury*, 25 July 1849. Alfred Levien's infant children, George and Myalla, are buried in the cemetery.

¹²⁹ Baker, 2015, p.126.

**To Country Buyers, Large Consumers,
and others.**

**MARTELL'S AND HENNESSY'S
BRANDY**
Hollands and Geneva Gin
Byass's Ale and Porter, in cases
West India Rum, 30 s. p.
A superior lot of Wines, in quarter casks and
casks
A choice selection of Hardware, Drapery Glass,
Boots and Shoes, 20 per cent. under any
other house in Maitland to up country pur-
chasers.
Observe the address,
SAMUEL HART,
Fitz Roy House,
Opposite the Fitz Roy Hotel,
West Maitland.
2355

Figure 4.7.6c: *Maitland Mercury*, 20 May 1854.
Samuel Hart is buried in the cemetery.

**RE-OPENING OF THE ESTABLISHMENT
KNOWN AS
"TRADE HALL,"
OPPOSITE THE "COMMERCIAL EXCHANGE," HIGH-STREET,
WEST MAITLAND.**

IMPORTANT NOTICE!

M. BENJAMIN has much pleasure in announcing to
his up-country friends and the public of Mait-
land and its vicinity that he has taken the above well-
known establishment, and will
RE-OPEN IT ON AN EARLY DAY THIS WEEK,
WITH A
**NEW, COMPLETE, AND WELL-SELECTED STOCK
OF
BOOTS AND SHOES,
DRAPERY GOODS, CLOTHING,
FANCY GOODS,
AND GENERAL MERCHANDISE.**

The whole stock has been selected with great care,
under his own personal supervision, and will be found
replete with every article to suit the various wants of the
community, and the prices will be in just accordance with
the depression of the times.

Note the Address—
TRADE HALL,
Next to Hart's Portrait Gallery,
HIGH-STREET,
WEST MAITLAND. 1697

Figure 4.7.6d: *Maitland Mercury*, 5 March 1867.
Morris Benjamin is buried in the cemetery.

4.7.7 Convicts

European settlement in the Maitland district grew partly from the locality's proximity to the penal settlement at Newcastle, to the conduit provided by the Hunter River between the two places and to Maitland's location as the 'port' for north-western New South Wales.

Convicts and ticket-of-leave men and women made their way to the area. Of the people buried in the Maitland Jewish Cemetery, Henry Harris and Moses Levi seem to be from convict backgrounds. Others buried in the cemetery have relatives who came to Australia as convicts: George and Myalla Levien's uncle, John Levien; Morris Reuben's uncle, Solomon Reuben; Elizabeth Israel's brothers, John and Joseph Jones; and Samuel Solomon, grandfather of Morris Reuben, Celia Levy and Leah Cohen.

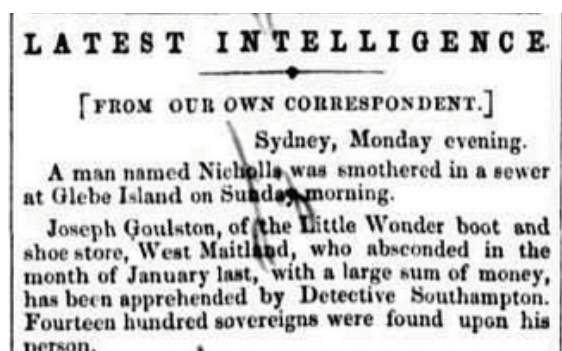
4.7.8 Rough and respectable

Early Maitland was a rough and ready frontier town. Streets churned and messed by the passing of bullocks and drays, haggling over land and business, heavy drinking, noise, fights. The chatter on the streets in a variety of English dialects with a smattering of other languages; goods spilling from inside to outside rudimentary shops; light industry and manufacturing alongside homes and stores. The Hunter River was a constant presence and, in flood, a menace.

As the town grew, it acquired a more respectable face: churches, increasingly substantial and impressive commercial and bank buildings, more comfortable residences, improved town services, schools, social and cultural organisations.

The lives of the people buried in the Maitland Jewish Cemetery reflect these various strands. Invoking the rougher side of Maitland, there is Solomon Harris who, in 1850, was fined for spitting in the face of a woman 'three or four times' and his brother, Henry Harris, who appeared in court a number of times for the use of indecent language in the street. There is Joseph Goulston, the father of infants Rosina and Solomon Goulston, who absconded in 1865 with creditors' money, deserting his wife and children and making his way to England where he was arrested. There is Hyam Mandelson who appeared in the local court in the 1890s for assault and for the 'sulphuric character' of his vocabulary.

At the respectability end of the spectrum, are the members of the extended Cohen and Levy families whose presence is evident in innumerable community organisations, some of whom were elected members of the colonial government, and whose residences, business premises and lifestyles are marked by affluence. There is Robert Lipman whose name regularly appears as a donor of trophies and prizes for local sporting events and causes in Newcastle; and there is Joseph Marks, husband of Elizabeth Marks, who was a district trustee to the Savings Bank of NSW and a member of the early volunteer corps.



Figures 4.7.8a,: *Clarence and Richmond River Examiner*, 23 May 1865.



Figures 4.7.8b: ‘Cintra’ in Regent St, Maitland, 1980. (Athel D’Ombrain) (University of Newcastle). The residence was built by and for members of the Levy family, partners in David Cohen and Company.

4.7.9 Places of death

Thirty-one of the people buried in the Maitland Jewish Cemetery died in Maitland and district (including Gresford and Kurri Kurri); eight died in Newcastle; four in Tamworth; four in Sydney; three in Wingen; two in Murrurundi; and one each in Branxton, Cassilis, Gunnedah, and Mudgee.

The places of death are reminders that the cemetery was the only dedicated and separate Jewish cemetery north of Sydney during the nineteenth century and, hence, served communities beyond Maitland. It is also indicative of the significance and expected longevity of the Maitland Jewish community and, indeed, of Maitland itself, as the established centre for trade and commerce for the north and north-west.

Importantly, a number of those who died outside Maitland also had family and other connections to the locality. The Cohen children from Murrurundi and Gunnedah were members of the extended Cohen and Levy families associated with David Cohen and Company; Morris Reuben’s father had been a founding member of the Maitland Jewish community before moving his family to Mudgee; Benjamin and Henry Hart had lived in Maitland and had family there, including family members buried in the cemetery; and Rachel Lewis and Isabella Friedman who had moved to live with family in Sydney following the death of their respective husbands, were buried next to their husbands (and in the case of Isabella Friedman, other family members) in the cemetery.

4.7.10 Burial rites and rituals

Maitland, like colonial New South Wales, was a heavily Christian town that drew its early European residents primarily from England, Ireland and Scotland. Churches of different denominations were established early on, and Christian values and practices

shaped many aspects of the rhythms of life. Sunday was the day of rest, church attendance was a mark of respectability, tensions between Anglican and Catholic directed occupational and social divisions and gatherings. English was the common language.

The early Jewish settlers came primarily from England and especially from London. Language and an awareness of English life were a part of their baggage. They also brought and sought to practise their different Jewish beliefs.

These differences included Saturday, the Sabbath, as the day for religious observance and the day when businesses were closed, and the requirement for their own spaces for religious services and for burying their dead.



Figures 4.7.10 a: (*left*) Maitland Synagogue, Church St, Maitland, c1900. (Australian Jewish Historical Society Archives). The synagogue opened in 1879 and served the community until 1898. The building is listed on the NSW State Heritage Register.

Figure 4.7.10b: (*right*) Solomon Levi, c1900 (Australian Jewish Historical Society Archives). Levi served as the rabbi for the Maitland community from 1880 to 1898, and officiated at burials in the Jewish cemetery during this period. His infant daughter Lydia Levi, is buried in the cemetery as are his parents-in-law, Joseph and Isabella Friedman and other members of the Friedman family.

The differences also included particular burial rites and rituals. There was the need to bury the deceased as soon as possible. Hence, on some of the gravestones in the cemetery, the date of burial is included as well as the date of death. As noted earlier, the existence of a structure on the site suggests a *Tahara* house for washing and wrapping the body of the deceased before burial, and the Hebrew inscriptions and the overall simplicity of the gravestones conform to established Jewish practices.¹³⁰

Newspaper reports and archival records document further Jewish traditions. Caroline Illfeld's will, for example, specified an amount to be paid to the 'Jewish Minister of the Hebrew Congregation ... for the purpose of reciting the Mourner's Prayer (Kaddish) for a period of twelve months.'¹³¹ Correspondence in Henry Hart's probate package indicates that his executors had to establish that he was Jewish before he

¹³⁰ See sections 4.5.2 and 4.6.2 to 4 previously.

¹³¹ Probate packet of Caroline Illfeld, NSW State Archives: NRS 13660, Series 4-150832.

could be buried in the cemetery.¹³² Sarah Fitch, sister of Henry and Solomon Harris (both buried in the Jewish cemetery) was refused burial in the cemetery on the grounds that ‘...her life (was) directly opposed to the Jewish faith, it being well-known that she violated the holiness of the observances on the days of the New Year and Atonement, by selling goods in the streets at those times’ and, as well, her children wanted her ‘buried in Christian ground’.¹³³ Fitch is buried in the Anglican portion of the Campbell’s Hill Cemetery.

The requirement that only Jews (and, in Fitch’s case, respectable and observant Jews) could be buried in the cemetery, also meant that non-Jewish members of a family had to be buried elsewhere, whether they wanted to be or not. Consequently, Rebecca Levien (mother of the two Levien children buried in the cemetery) and Sarah Harris (widow of Henry Harris who is buried in the Jewish cemetery) are buried in the Anglican portion of the Campbell Hill Cemetery, and Helen Barnett (wife of Michael Barnett who is buried in the cemetery) is buried in the Anglican section of Sandgate Cemetery.

4.7.11 No burials 1934 – 2010

In the late nineteenth century, Maitland’s Jewish community decreased in size as Newcastle and Sydney offered more attractive alternatives. The closure of the Maitland Synagogue in 1898 marked this decline.

As well, the consecration of the Jewish portion of Sandgate Cemetery in 1909 and the improved transport conditions, especially the opening of the rail bridge across the Hawkesbury River in 1889, that made it possible for Jewish residents in regional New South Wales to be more easily buried at Rookwood, offered alternative burial grounds for remaining members of the Maitland Jewish community.

These factors help to explain why burials in the cemetery ceased after the 1930s (with the exception of the Abadee burial in 2010). The CMP suggests that a more significant question is to ask why, given these factors, were there burials in the twentieth century, including six after the 1909 consecration of the Jewish portion at Sandgate Cemetery?¹³⁴

The answer focuses on the ages of those buried in the twentieth century and their connections to Maitland:

The burials after 1900 were elderly members of the Maitland community, close relations of previous burials. Their choice of the Maitland cemetery strongly suggests they viewed themselves as members of the Maitland community, even after the Synagogue based community had dissipated.¹³⁵

4.7.12 Abadee burial 2010

The burial of Leah Abadee in the cemetery is outside the patterns of previous burials. Abadee’s daughter, Betty Dizzick, approached Maitland City Council for permission to bury her mother in the cemetery on the grounds that she was distantly related to

¹³² Probate packet of Henry Hart, NSW State Archives: NRS 13660, Series 4-176910.

¹³³ Jacob Audet, ‘Letter to the editor’, *Empire* (Sydney), 16 May 1866, p.8.

¹³⁴ CMP, p. 20.

¹³⁵ CMP, p. 20.

others buried in the cemetery. The request revealed that the cemetery was not formally closed and that such a request, according to Council's agreement with the Newcastle Hebrew Congregation, should be forwarded to Newcastle. The Newcastle Congregation agreed to the request.

The application was met with some opposition on the grounds that Abadee was not related to anyone buried in the cemetery and, more importantly, that a 21st century burial was inappropriate in what was essentially a heritage site.

The publicity surrounding the different views heightened awareness of the cemetery and arguably added weight to the need for a Conservation Management Plan and the need to close the cemetery. It did not stop the burial. Rabbi Mendel Kastel from Sydney officiated at the Jewish burial service.



Figure 4.7.12a: Grave of Leah Abadee, May 2018.

4.7.13 Closure of the Cemetery

The Conservation Management Plan recommended the closure of the cemetery, and this was subsequently put into effect. The reasons offered in the CMP are:

- the cemetery represents a distinctive 100 year period dating from the 1840s;
- it is unlikely that anyone still living and wanting to be buried there ‘would have a direct connection to the period 1840s-1930s’;
- there are unmarked graves, and their location is unknown;
- there is the likelihood of remains of the ‘cottage’ and this has potential archaeological significance.¹³⁶

¹³⁶ CMP p. 50.

5 Major themes

5.1 Maitland's nineteenth century Jewish community.

The cemetery is a reminder of, and a memorial to, the vibrant and significant Jewish community that existed in colonial Maitland. It connects to other sites in Maitland that add texture and meaning to the history of the community and its rise and decline. Key features include:

- the rise and decline of West Maitland as the main commercial and trading post north of Sydney during the nineteenth century;
- the involvement of members of the Jewish community in the economic, social, cultural and political life of the locality;
- the maintaining of Jewish traditions (5.3 following) in a frontier colonial town; and
- the decline of Maitland's Jewish community.

5.2 Jewish communities in regional NSW.

The cemetery and the people buried there connect to the history of Jewish settlement in regional NSW during the nineteenth century, to the networks that stretched across the colony, and to the contraction and urbanisation of Jewish settlement towards the end of the nineteenth century as Sydney became the main place of work, life and religious observance.

5.3 Jewish traditions

The cemetery – along with the Maitland synagogue building – is an overt reminder of the ways in which the Maitland Jewish community worked to maintain Jewish traditions in what was a colonial frontier town in which Christianity dominated religious observance.

5.4 Patterns of life and death

The causes of death and ages at death of those buried in the cemetery provide insights into the patterns of life and death in colonial NSW. As well, building the life stories of individuals buried in the cemetery adds details to understandings of occupations, lifestyles, and family life.

5.5 Stonemasons and their craft.

Along with other historic cemeteries in Maitland, the cemetery provides examples of the craft of a number of, mainly local, stonemasons. It also provides evidence of the quality and durability of local Ravensfield sandstone.

5.6 Conserving an historic cemetery.

The conservation processes and work done on the cemetery provide models for collaborative approaches to the documentation, conservation and interpretation of historic cemeteries in Maitland and in regional NSW.

6 Audiences

Having an understanding of current and potential audiences for interpretation is important. This understanding can assist in the design of interpretation (including the choice of stories and media as well as the location of structures) and help to maximise the opportunities for connecting with visitors.

Current and potential audiences for the cemetery fall broadly into two categories.

There are those who visit the cemetery. This group includes workers (Council and other maintenance teams, conservation consultants, volunteers etc), descendants of those buried in the cemetery, residents on neighbouring properties, local residents made aware of the significance of the cemetery, local and family historians, passers by, visitors with an interest in heritage, and those who attend special events at the site.

There are also those who are unlikely to visit the site but who have an interest in its history and interpretation. These include descendants of those buried in the cemetery, those interested in Jewish history, those interested in the history and nature of cemeteries, those interested in the history of Maitland.

This section of the plan identifies those aspects of the cemetery and its significance that are most likely to engage different groups. It draws on consultation with the Friends of Maitland Jewish Cemetery, the consultations conducted by Clare James and Daniel Woo with local teachers and relevant Maitland City Council employees (section 2.2.5 previously), the interpretation planning underway for Maitland Glebe Cemetery, and the intention to develop a common and complementary strategy for both cemeteries (and, in the long term, other historic cemeteries in Maitland).

6.1 Descendants

Particular interest in:

- detail about their ancestors and the contexts in which they lived, worked and died;
- locating and visiting the cemetery and their ancestors' burial sites, virtually and/or in reality;
- sharing research discoveries with other family members and, sometimes, with a wider public.

6.2 Family and local historians

Particular interest in:

- genealogical and other details about families connected to the locality;
- the role and significance of cemeteries (and this particular cemetery) in shedding light on the history of the locality;
- initiatives, strategies and outcomes in the conservation of historic cemeteries;
- visiting cemeteries as sites of significance for family and local history;
- sharing their research discoveries and family/local stories.

6.3 Jewish community members and organisations

Particular interest in:

- value of the cemetery as evidence of the history of Jews in NSW, especially in regional NSW;
- significance of the cemetery as a burial site;
- potential of the site as a focus for Jewish school groups (section 6.6 following);
- potential of the site as part of global Jewish cemetery and heritage tourism .

6.4 Local residents

Local residents include:

- those with a deep interest in the history of the locality (and include the local and family historians listed earlier);
- those who visit and/or use nearby facilities and places (e.g. the Showground) for recreation and other purposes and who are not actively seeking information about the Cemetery or, indeed, Maitland's heritage more broadly, but who might engage with interpretation;
- those who aren't particularly interested in Maitland's history or cultural heritage; and
- current Jewish residents of the locality.

6.5 Neighbours

The cemetery is located among active horse farms. The laneway that provides access to the cemetery passes between the homes of neighbours and both the laneway and cemetery are flanked by working horse paddocks. An active program to further inform the neighbours about the significance of the cemetery and to further engage their assistance in keeping watch over it would be beneficial.

6.6 School students

The cemetery has potential as the focus for school projects relating to specific aspects of the NSW Syllabus, for cross-curriculum studies, and could be utilised both by local schools and those from elsewhere in the state (and perhaps beyond). It is also of particular relevance to Sydney's Jewish Schools as a case study that introduces aspects of the history of Jews in New South Wales and Australia.

Important factors influencing the delivery of interpretation and resources for schools include:

- the central role now played by digital technologies in the delivery of curriculum resources and for engaging school students at all levels, and
- the challenges in organising school group visits to the site (there are issues relating to parking, access, allergies, facilities (no toilets), and risk assessment).¹³⁷

¹³⁷ Clare James, Notes from meeting with Jane Fincher (Morpeth Primary School) and Daniel Woo, 20 April 2018.

6.7 Tourists

Tourists and visitors from outside the locality have a particular interest in encountering unique sites, stories and experiences that connect to and provide insights into the locality they are visiting.

Clare James and Daniel Woo's consultation with Georgia Lazzari (Team Leader, Maitland City Council Visitor Economy) established that tourists and visitors who currently call in to the Maitland Visitor Information Centre (VIC):

- follow the state-wide trend of booking accommodation through the internet and getting some initial information on a locality but use face-to-face visits to the VIC for further information on places to visit and see, what they can do and to obtain local information;
- want hard copy, including maps;
- often want directions on how to get to places;
- are particularly interested in well known identities.

Georgia Lazzari also observed that there is a fascination with the Maitland Jewish Cemetery: why is it here? what happened to the community? She also suggested that there is scope for developing a visitor experience for cemeteries.

6.8 Workers

Particular and/or potential interest in the significance and value of the site.

7 Interpretation Media

The NSW Heritage Office provides the following definition:

Media means the tools, techniques and technologies used to convey the interpretation. These can include signs, orientation, notices, guided and self guided walks, audio guides, installations, displays, models, dioramas, exhibitions, lighting, street naming, holograms, films, video, soundscapes, oral history, maps, brochures, books and catalogues, public art, writers and artists in residence programs, events, activities, role play, demonstrations, educational programs, websites, CD ROM programs reconstructions, sets, and replicas and other means of communication.¹³⁸

The Heritage Office guidelines also note:

A worthwhile visitor experience ... provides physical, intellectual and emotive or spiritual access to items' significance.¹³⁹

This section of the plan identifies and suggests, in broad terms, suitable interpretation media for the Maitland Jewish Cemetery, paying attention both to on site and off site interpretation. It also incorporates suggestions of media that address the interpretation of other historic cemeteries in the locality, with particular attention to the East Maitland Glebe Cemetery.

7.1 Overall design and content

7.1.1 Design

There should be an overall design that flows across all forms of interpretation media and that visually links the interpretation media to the Jewish Cemetery and is consistent with Council's branding for all cemeteries. It should also include feature/s that visually label the site as a Jewish site.

7.1.2 Content

The content in the various interpretation media should be complementary and cumulative.

For example, a visitor to the site should be briefly introduced to the significance of the site and enough of its key characteristics to provide informed engagement when walking to and through the site. The visit, assisted by the interpretation media, should also inspire some visitors to seek further details, images, stories and information that will be made available through other interpretation media. It should also inspire some visitors to seek other similar and/or related sites (including, for example, other sites in Maitland – or elsewhere – that evoke the history of Jews in Australia and/or other historic cemeteries). Conversely, someone who encounters the site through, for example, an online presence should be provided with sufficient relevant information and inspiration to encourage them to find out more and, ideally, eventually visit the site.

¹³⁸ NSW Heritage Office, *Interpreting Heritage Places and Items*, p.3.

¹³⁹ NSW Heritage Office, *Interpreting Heritage Places and Items*, p.17.

7.1.3 Examples

The examples provided in this plan are not offered as items to replicate. Rather they are used to highlight and suggest different features, and to provide the foundation for the selection, and final development and implementation of relevant interpretation media.

7.2 On site

7.2.1 Overview

Audiences

Any of the groups identified in Section 6 previously, although it is likely that most visitors will be intentional.

Guidelines

Any interpretation media near or on the site should:

- not interfere with the heritage fabric or with views to, from and around the historic gravestones and layout;
- ‘be low key so that it does not disturb the sensitive ambience of the cemetery and the rural setting of the area’;¹⁴⁰
- should use materials, format and design ‘... of a suitably high standard of design as well as durable and vandal resistant’;¹⁴¹
- seek to engender emotive and memorable experiences;
- offer layered, and not overly detailed, information; and
- be complemented by access to further interpretation media.

Discussion

The Maitland Jewish Cemetery is a relatively small and isolated site. In selecting interpretation media consideration needs to be given to the cemetery’s size, protection and security as well as to heritage and financial constraints. Consideration also needs to be given to issues relating to visitation access, facilities and risk assessment.

During the consultation and research process a variety of on site interpretation media were encountered and/or suggested. Keeping in mind the guidelines and issues outlined above, the approach taken to select from the possibilities was to follow the route of a visitor to the site, and to consider different forms of engagement as well as the information or messages that could assist with understanding the significance of the site and engaging with it. The recommendations below follow this route.

7.2.2 Way-finding signage

Recommendation

It is recommended that brown and white ‘heritage’ way-finding signs stating ‘Maitland Jewish Cemetery’ be located on the New England Highway at the entrance to Louth Park Road and a smaller sign on Louth Park Road at the entrance to the lane

¹⁴⁰ CMP, 2012, p. 52.

¹⁴¹ CMP, 2012, p. 52.

leading to the cemetery. The latter will replace the current blue and white sign (figure 3.1a previously).

Purpose

The purpose of the signs is to:

- advertise the location of the cemetery,
- ensure that the site can be readily located by visitors, and
- indicate that it is a heritage/historic tourist site.

Note: A search on Google maps for Maitland Jewish Cemetery provides the location of the site.

Discussion

Currently the only sign indicating the location of the cemetery is the discrete blue and white one on Louth Park Road, at the entrance to the laneway (figure 3.1a).

The CMP suggests:

As the cemetery is not immediately adjacent to a public road, a notable but modest sized signage on Louth Park Road could also be erected to direct interested people looking for the site. The sign should provide clear guidance without attracting unwanted visitors who may vandalise the site.¹⁴²

As the cemetery is a State Heritage listed site, it should be eligible for brown and white heritage way finding signs stating ‘Maitland Jewish Cemetery’.¹⁴³ This will also locate the cemetery among other historic sites in Maitland.

Content and messages

‘Maitland Jewish Cemetery’

Location

Directional signs, one each at:

1. the intersection of Louth Park Road and New England Highway/Les Darcy Drive, and
2. a smaller one on Louth Park Road at the entrance to the laneway (where the current blue and white sign is located).

Materials and design

The standard white text on brown signs used by Maritime and Roads NSW for historic sites, and adapted as appropriate.¹⁴⁴

¹⁴² CMP, 2012, p. 52

¹⁴³ Roads and Maritime Services NSW, *Tourist Signposting* v.4, 2012, pp. 13-14, <http://www.rms.nsw.gov.au/business-industry/partners-suppliers/documents/technical-manuals/touristsignsv4.pdf>

¹⁴⁴ Roads and Maritime Services NSW, *Tourism Signposting* v. 4, 2012, pp.13-14.

Examples



Figure 7.2.2a: Walka Water Works way-finding sign at the northern end of Mt Pleasant St, May 2018.



Figure 7.2.2b: Smaller Walka Water Works sign at intersection of Oakhampton Rd and Scobies Lane, May 2018. This size and type of sign would be appropriate at the Louth Park Road entrance to the cemetery laneway.

Implementation

1. Discussion with Council's Marketing and Communication Department.
2. Application to Roads and Maritime Services NSW for approval.
3. Costing and funding of the signs.
4. Implementation and maintenance.

7.2.3 Laneway - name

Recommendation

It is recommended that there is further community consultation about the selection of a name, and that the suitability of leaving the laneway without a name is considered.

Purpose

To provide an identifiable and appropriate name for the laneway in order to:

- acknowledge it as the long-standing way of accessing the cemetery, and
- provide a more specific address.

Note: Currently the address is 112-114 Louth Park Road. The site can also be located through Google maps.

Discussion

The laneway currently has no name. The CMP flagged that, as part of the interpretation, the laneway could be given 'a relevant name that would reflect its significance to the Jewish community in Maitland. Names for the lane could derive from influential persons of the area, or (a) Jewish person who have (has) made a significant contribution to the community.'¹⁴⁵

¹⁴⁵ CMP, 2012, p. 52.

The Friends of Maitland Jewish Cemetery discussed the suggestion.¹⁴⁶ The term ‘House of Life’ (in English and Hebrew) was proposed. ‘House of Life’ is a phrase used to describe a Jewish cemetery.¹⁴⁷ Descendant Graham Guy suggested the lane could be named after his grandfather, Solomon Levi who, from 1880 to 1898, served as the Rabbi for the Maitland Jewish community.¹⁴⁸

As the people buried in the cemetery, and those associated with it, include individuals and families who played an important part in the history of the Maitland Jewish community, there are a number of other possibilities (eg. Cohen Lane, Marks Lane, Hart Lane etc).

These suggestions all have merits. They also have difficulties. For example:

- honouring a particular individual or family over others goes against the ethos in Jewish burial traditions of recognising that all are equal (section 4.6.2);
- there are always difficulties embedded in choosing one individual or family over another;
- the term ‘House of Life’ and the suggestion of a bilingual (English and Hebrew) sign, while evocative, memorable and inviting understanding, does not sit comfortably with the history of the site: there are no indications that the term was used by the local community.

A less fraught suggestion is to leave the lane with no name. This sits comfortably with the fact that the lane has been unnamed since it was first established as a means of access to the cemetery and, if known by anything, it was as, for example, ‘the road leading to the Jewish cemetery’ (section 4.5.1).

Location

If it is decided that the laneway should be named, then the sign should be located on Louth Park Road, pointing to the entrance to the lane.

Materials and design

As per standard road signs in the Maitland Local Government Area.

Implementation

As per the guidelines in Maitland City Council Policy Statement, Road and Locality Naming, 1996, Appendix A.¹⁴⁹

¹⁴⁶ Minutes of the meeting of Friends of Maitland Jewish Cemetery, 20 February 2018, Maitland City Council.

¹⁴⁷ See, for example, Jacobs, *Houses of Life*, pp.11-12 where he explains: ‘[Jewish burial sites] are intended to be the resting place of the dead until the coming of the Messiah and the subsequent resurrection of the dead. This is why [they] are known as *beth olam*, or ‘house of eternity’. The euphemism *beth hachaim*, or ‘house of life’ is also used, however, probably because Jews love life this side of the grave and are skeptical about life beyond it, long harbouring doubts over the existence and nature of the afterlife.’ See also Segal, *A Field Guide to Visiting a Jewish Cemetery*, p.4.

¹⁴⁸ Minutes of the meeting of the Friends of Maitland Jewish Cemetery, 20 February 2018, Maitland City Council, and Graham Guy, email to Janis Wilton, 22 February 2014.

¹⁴⁹ Maitland City Council Policy Statement, Road and Locality Naming, 1996, <https://www.maitland.nsw.gov.au/road-locality-naming>

7.2.4 Parking

Recommendation

Directions and/or signage are required to indicate where visitors to the cemetery can park their vehicles. The location should not interfere with the neighbours' properties or use of the lane.

Purpose

To provide clear advice for visitors to the cemetery on where to park their vehicles.

Discussion

Visitors to the site are most likely to arrive by car. Currently it is unclear where they can park. Some may automatically drive down the lane. This should be discouraged because:

- the laneway is narrow and requires reversing to leave,
- visitors should be encouraged, if they can, to walk along the laneway in order to experience the 'discovery' of the cemetery as they approach it. The grass in the laneway will need to be mowed regularly.

Implementation

1. consult with Council engineers,
2. consult with neighbours,
3. erect a parking and other signs, as appropriate, and include parking advice in relevant interpretation media.

7.2.5 Sign on site



Figure 7.2.5: Sign at south-eastern corner of the cemetery
May 2018. (Janis Wilton) See also figure 3.1b previously.

Recommendation

Retain but, in the long term, revisit and perhaps update the design of the sign. Ideally, there should be a design/branding that is used for all cemeteries in Maitland.

Purpose

To identify the location of the cemetery as visitors walk (or sometimes drive) along the laneway.

Discussion

Currently there is a sign stating ‘Maitland Jewish Cemetery’ on the south-east fence of the cemetery and facing the laneway. It comes into view as you walk (or drive) along the laneway towards the site. This is an effective means to indicate the location of the cemetery to visitors.

The current sign has the same design as signs on some other, but not all, cemeteries managed by Maitland City Council. This is a feature that should be retained and extended as it links Maitland’s cemeteries. It is, perhaps, time to revisit the design of these signs, and whether the designs are different for operational and historic cemeteries.

Content and messages

‘Maitland Jewish Cemetery’

Materials and design

The current sign uses a design that is used for other cemeteries. It stands out clearly. In the future, as other interpretation media is designed for the Jewish cemetery and other heritage sites, it might be appropriate to update the design.

7.2.6 Interpretive panel inside the cemetery

Recommendation

It is recommended that an interpretive panel introducing visitors to key aspects of the cemetery be located inside the cemetery.

Purpose

To provide visitors to the site with sufficient information to enhance their visit to the site, assist to make it a memorable visit, and encourage them to seek further information and to visit other related sites.

Discussion

An important feature of a visit to the cemetery is to engage with its layout and look, and with the individual graves, without interference from extraneous elements. To this end, interpretation media needs to be discrete, located away from the graves, and not interfere with views of the cemetery or walks through the cemetery. This is particularly important as it is a relatively small site.

The interpretation media also needs to provide insights and information that assist visitors to appreciate the significance of the site without burdening them with the need to read lengthy text. Ideally, there should also be elements that elicit emotive as well as intellectual access to the meaning of the site.

The research and consultation process produced a variety of suggestions about the content and nature of appropriate interpretation media inside the cemetery.

Suggestions include:

- an interpretation panel with text and images that draws attention to key features of the site, its significance and history, and that indicates where and how further information can be obtained;

- a memorial stone or other means to acknowledge the unmarked graves in the cemetery;
- the use of on-site digital codes to provide visitors with access to further information about particular aspects of the cemetery and/or profiles of people buried there;
- some form of interpretation that lists all those buried in the cemetery, including those in unmarked graves;
- the provision of pebbles or stones that visitors can place on gravestones to show they have visited (accompanied by an explanation of this as a Jewish tradition);
- the addition of plaques near the graves to provide further details about those buried in particular graves and/or individuals associated with the site;
- an app that can be downloaded to a smart device and provides further details about the site and those buried there.

The recommendation here is to identify the key information that visitors might seek and that could assist their engagement with the site, and to deliver this through an interpretative panel that is located at a suitable position in the cemetery and through a digital delivery that can be accessed on or off site (7.3.2 and 7.3.3 following). The only recommended further addition to the site is the bench outlined in 7.2.7 following.

The rationale for this is to contain the number of extra items on the site in terms of number, form and location.

Key content and messages

- brief history, conservation and significance of the site;
- cemetery now closed;
- Hebrew inscriptions and Jewish symbols;
- unmarked graves;
- behaviour while visiting the cemetery;
- website for further information.

Location

The Landscape Management Plan suggests:

The new sign has two proposed positions. One aligns with the eastern fence and is discretely placed, the second option, within the chapel (sic) footprint, is for viewing from the nearby seat for the comfort of the visitor, and ease of appreciating the site's interpretative information.¹⁵⁰

The initial recommendation considered for this plan was to locate the interpretive panel (and seat) towards the south-western corner, either on or aligned to the western fence. This would take advantage of the panorama view from the lowest point (figure 7.2.7a) on the site, and avoid placing items on the footprint of the *Tahara* house with

¹⁵⁰ Circle Square Design, Landscape management plan and specifications for conservation works program, 2015-2017, for the Maitland Jewish Cemetery, Report for Maitland City Council, 2018, p. 5.

its archaeological potential. However, the landscaping and vegetation now on site means that this corner is filled with grasses and the fence not approachable (figure 7.2.6b). Given this, it seems the better location is either of the suggestions proposed in the Landscape Management Plan.



Figure 7.2.6a: Panorama from lowest point on the site looking north, 2017. The witch's hat indicates one of the locations of the panel suggested in the Landscape Management Plan; the tree to the right of this is the other suggested location. (Circle Square, 2018).



Figure 7.2.6b: South-western corner of the cemetery filled with grasses and the fence largely inaccessible, April 2018. (Janis Wilton)



Figure 7.2.6c: South-eastern corner of the cemetery, April 2018. (Janis Wilton)

Materials and design

The materials and design of the interpretive panel should:

- have features common to all Maitland's historic cemeteries (and, perhaps, interpretive panels at other heritage/historic sites),
- be durable and possibly vandal resistant,
- offer emotive and engaging information and insights,
- be easy to read and understand,
- provide sufficient information through words, images, symbols and design without overwhelming visitors.

Further guidelines emerge from Clare James' following comment in relation to the on site interpretive signs at Walka Water Works:

These panels were designed in house by Council and so are very much a result of the official Council 'brand'. It is recommended that an external graphic designer would be well placed to respond creatively to

the Jewish cemetery site, recognizing there is an MCC style guide which would need to be applied.¹⁵¹

Suggestions and examples:

On site panels are a familiar and much used interpretive media for historic and heritage sites. Examples abound. The small number of examples provided here highlight features that different stakeholders thought could be effective for the panel at the Jewish Cemetery.



Figure 7.2.6a: One of the Warka Water Works on site signs. Size: 1200 x 600 mm. (Clare James)

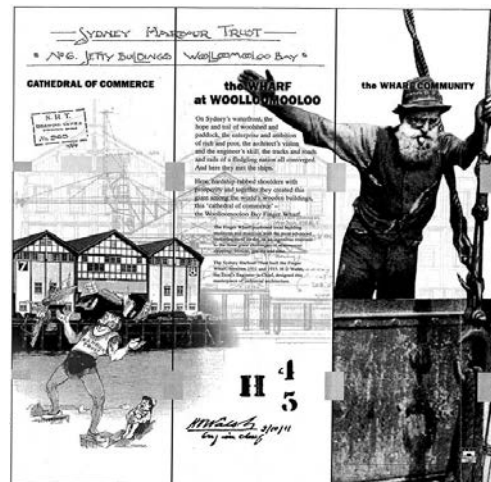


Figure 7.2.6b: Design for the Woolloomooloo Finger Wharf interpretive panel. (Clare James)

The graphics and imagery make this an arresting sign, and convey messages about different activities associated with the site. The text primarily focuses on evocative descriptions rather than conveying information.



Figure 7.2.6d: Graphix Row, 160 Bourke Road – Sydney Corporate Park. (Robert Gescheit)

This is essentially a place-finding sign, but its simplicity and the twin panel effect are

¹⁵¹ Clare James, email to Janis Wilton, 26 April 2018.

engaging. As Robert Gescheit comments: ‘I particularly like the big info graphic, and the twin panel, but maybe not that big.’¹⁵²



Figures 7.2.6e, f, g: Gary Luke located these images on the web and thought the mounting methods of interest. ‘Rough blocks of timber. The bent metal legs. A folded sheet metal support. The same structural forms could be used for a seat. I picked them also because of their proportions - wider than high.’¹⁵³



Figure 7.2.6h: Panel on the Fernleigh Rail Track between Lake Macquarie and Newcastle. (Interpretive Design Company)

The design is too busy and has too many different elements. However, It illustrates the useful interpretive hierarchy promoted by its designer,

¹⁵² Robert Gescheit, email to Friends of MJC, 27 February 2018.

¹⁵³ Gary Luke, email to Janis Wilton, 28 March 2018.

The Interpretive Design Company, namely:

1. Headings or images – seen at a distance that are appealing or attract interest.
2. Images and illustrative materials – or maps and their legends which promote interest
3. Captions – which explain the images, illustrations and context
4. Sub-heading and labels – on diagrams and maps to be scanned for further information and finally
5. Body text – if the materials above have held their attention or interest.¹⁵⁴

Implementation

1. Further consultation and research with stakeholders and designers about the contents, materials and design of the panel.
2. Cost and develop a brief for the panel.
3. Seek approval from NSW Heritage Division for the erection of the panel.
4. Commission the panel.

7.2.7 Furniture – bench

Recommendation

It is recommended that a bench be erected on a suitable location on the site, and near the interpretive panel.

Purpose

To provide visitors to the cemetery with a place to sit, rest and contemplate the site, and to absorb information about the site provided through the interpretation media.

Discussion

The cemetery is a contemplative and restful site. It invites reflection and some visitors might like to sit and view the site, visit and revisit particular graves, have the facility to rest or perhaps write. To this end, it is recommended that a bench be designed and erected, so that visitors can sit, view the cemetery and, if they so choose, engage with the interpretation panel.

Location

The Landscape Management Plan suggests:

The sign and seat ... are proposed to be located near to the inside of the gate entry, as per the plan. The seat location, within the footprint of the Old Chapel (sic), is sited under the canopy of a new local species large shrub/small tree, and allows a favourable overview of the cemetery.

In figure 7.2.6a the Landscape Management Plan's proposed location for the seat is approximately 1.0m+ forward of the witch's hat

¹⁵⁴ Interpretive Design Company, Signage Viewing Sequence,
<http://interpretivedesign.com.au/blog/signage-viewing-sequence/>

The recommendation here is that the bench should be located in the south-west corner of the site, so that the whole of the cemetery can be viewed from this lowest point and so that someone sitting on the seat could also look at and read the interpretative panel. It also avoids erecting something on the footprint of the *Tahara* house.

Materials and design

The Landscape management plan proposes:

... a stone slab, with wide stone block supports. This simple style of seat would be difficult to remove, and require little excavation, the weight of its stone elements providing stability and support. Its seating height would be 420mm, and length 1800mm.¹⁵⁵

Clare James suggests that the bench probably needs to have armrests for those who need assistance to stand up, and an L-shaped design (note: figure 7.2.7 achieves this through using a second slab of stone).

It is also suggested that, if possible, the bench should be made from Ravensfield sandstone.

Gary Luke suggests that, as an alternative to a stone bench, the supports used for the interpretive panels in figures 7.2.7e, f, g could be translated effectively into a bench or seat design.



Figure 7.2.7: Example of a simple stone slab seat provided in the Landscape Management Plan.

Implementation

1. Confirm most appropriate location.
2. Cost and develop a brief for the bench.
3. Seek approval from NSW Heritage Division.
4. Call for tenders.
5. Installation.

7.3 Off site and other

7.3.1 Overview

It is anticipated that some visitors to the cemetery will want to find out further information about the site and the various histories and stories to which it is

¹⁵⁵ Circle Square, Landscape management plan, p. 6.

connected. It is also anticipated that there are people who are unable to visit the site but, for various reasons, are interested to learn more about it. As well, there are potential audiences who could be attracted to visit and/or learn more about the cemetery provided appropriate and accessible interpretation media is available off site.

It is also accepted that different audiences are attracted to different types of information and to different types of delivery.

For example, in terms of content, schools and school students are especially interested in material that relates to specific aspects of school curricula; members of the Jewish community could be particularly interested in the ways in which the cemetery and its history illustrates the history of Jewish settlement in colonial New South Wales; descendants are likely to want more details about their ancestors; local historians and residents might seek ways in which the cemetery relates to the overall history of Maitland; cemetery specialists could be particularly interested in the conservation work done on the gravestones and the cemetery as a whole.

In terms of media, some audiences will be immersed in and conversant with digital formats, and other audiences will be more comfortable with small print publications. It is also anticipated that most audiences will respond well to innovative and different forms of delivery that utilise striking designs and creativity.

The following interpretation media are recommended against this background. As with the on-site recommendations, examples are given here in order to provide illustrations and inspiration. There is no suggestion that they should be replicated.

As importantly, the ‘off site’ interpretation media should be considered in relation to the East Maitland Glebe Cemetery Interpretation Plan and to the intention of developing a strategy that addresses both the Jewish and Glebe cemeteries and, in the long term, Maitland’s other (historic) cemeteries.

7.3.2 Website and social media

Recommendation

It is recommended that the section of Maitland City Council’s website devoted to the locality’s five historic cemeteries be updated and perhaps enhanced.

Purpose

To provide any one with an interest in Maitland’s historic cemeteries (including the Jewish Cemetery), their related sites and histories with access to regularly updated:

- details about visiting the cemeteries,
- the variety of resources available about the cemeteries,
- introductions to themes that emphasise similarities and differences across the cemeteries,
- information about ways in which they can assist with the maintenance and care of the cemeteries,
- access to social media and/or a dedicated section of the website that invites the sharing of experiences, ideas and research about the cemeteries, and
- access to contact details about the cemeteries.

Discussion

A website provides a convenient and accessible means to collate, present and update as needed the variety of information and images about the cemeteries.

The Maitland City Council website has a section devoted to the five historic cemeteries under the care and management of the Council.¹⁵⁶ The section on the Maitland Jewish Cemetery includes a brief statement about its history, and links to the variety of resources and research. This should be updated and enhanced to include details about visiting the cemetery, access to new resources, and a picture and video gallery (the latter could include, for example, before and after conservation photographs as well as video/s about the conservation process).

Similar attention should be paid to the other four historic cemeteries.

Ideally, there should also be a downloadable brochure and/or app (sections 7.3.3 and 7.3.5 following) that provides commentary on the cemeteries both individually and collectively, highlights similarities and differences, and identifies them as heritage sites that provide visitors and residents with insights into the history of Maitland as well as the various themes and topics that emerge from the cemeteries. There could also be links to related heritage sites including, for example, the *Views of Maitland* online research database (sections 3.5 and 7.3.6).¹⁵⁷

Utilising and enhancing Maitland City Council's existing webpages on the cemeteries emphasises the Council's role in their care and management, and also invites further engagement through the Council's social media.

In the long term, creation of an innovative website that invites engagement with all heritage and historic sites and experiences across the city would be beneficial.

Content and messages

The focus here is on extending and updating the section on the Jewish Cemetery on the Maitland City Council website. The intention is that the entries on each of the five historic cemeteries should be similarly extended and updated.

For the Jewish Cemetery:

- update the introductory blurb;
- add to supporting resources: for example: copies of and/or links to (whichever is appropriate) the Interpretation Plan, the app (sections 7.3.3), *Views of Maitland* database (sections 7.3.6), brochures (sections 7.3.5);
- create new supporting resources: for example videos, an image gallery, information about Friends of Maitland Jewish Cemetery, resources specifically for schools; and
- provide space for visitors to upload their research and/or creative responses.

Materials and design

¹⁵⁶ Maitland City Council, *Historic Cemeteries*, <https://www.maitland.nsw.gov.au/our-services/community/cemeteries/historic-cemeteries>

¹⁵⁷ *Views of Maitland*, <http://hfrf.une.edu.au/heritagefutures/maitland/>

Consolidate and utilise the current ‘Historic cemeteries’ section of the Maitland City Council webpage, with a view to redesigning the layout and design while retaining the Council design style and branding.

In redesigning and developing the website consider, for example:

- developing an interface along the lines of the Walka Water Works Education Programs web page which provides sections for different audiences and interests.¹⁵⁸ This will involve developing a matrix that matches different audiences to different features of the site and its history. For example: For descendants, For visitors, For volunteers, The beauty of stone, Saving a cemetery etc.

Implementation

1. Review the historical cemeteries site re access and arrangement of information.
2. Map, cost and develop overall updated design and contents,
3. Implement.

7.3.3 App

Recommendation

It is recommended that a Maitland historic cemeteries app be developed with sections for each of Maitland’s historic cemeteries.

Purpose

The app should:

- provide visitors to the cemetery(ies) with an optional add-on experience (preferably through an audio-tour) that enables them to engage further with the site and the stories it can reveal;
- provide any one interested in the cemetery, in Maitland’s historic cemeteries, in the history of Jews in the locality and in regional New South Wales, and/or the conservation of cemeteries with additional insights, images and information;
- have a section designed specifically for school students; and
- be available for delivery through both android and apple devices.

Note: As there is free Wi-Fi at the Maitland Visitor Information Centre, interested visitors can be provided with the details of the app so that it can be downloaded on the spot.

Discussion

The discussion focuses on the Maitland Jewish Cemetery. The suggestion is, however, that the app should be able to include Maitland’s other historic cemeteries.

¹⁵⁸ *Walka Water Works Education Programs*, <https://www.maitland.nsw.gov.au/our-services/community/education-programs/heritage-education-programs/walka-water-works-education-programs>

Some visitors to the cemetery are likely to make use of an app that can be downloaded to a smart device and that provides access to a variety of further details about the cemetery and the themes and topics that inform interpretation of the site. Ideally, for visitors to the cemetery, the app should have audio that enables them to listen, walk, and look so that the emphasis is on experiencing the site, not on being immersed in the app.

The app could also be of use to those who are searching for additional information and experiences about, for example, historic cemeteries, Jewish cemeteries, Jewish communities, Maitland's history, stonemasons, cemetery conservation skills and practices. These could be text based.

The stories, information and images delivered through the app should aim to inspire, guide and be memorable. Should users want more detailed information, they can be directed to the Maitland historic cemeteries website (7.3.2).

Ideally, the app should provide the framework and a form of digital delivery for all five of Maitland's historic cemeteries, and should accommodate different audiences.

Content and messages

The emphasis in the app should be on delivering succinct, evocative and engaging experiences that enhance a user's understanding of the history and significance of the site. For those who want more detail, this is made available through the resources on the website.

Possible content topics:

- introduction to the site;
- profiles of selected individuals/families buried in the cemetery;
- past and present photographs;
- examples of conservation work;
- information about visiting, contacts, Friends of MJC etc.

Design

The look of the app should echo the overall designs used for the interpretation media relating to Maitland's historic cemeteries.

Examples

The following commentaries on a small selection of apps for visiting (historic) cemeteries, highlight features that are particularly appealing as well as some that are best avoided.

- Historic Oakland Cemetery, <http://www.oaklandcemetery.com/plan-your-visit/self-guided-tours/> . This app has an engaging and brief audio introduction; brief audio spots on different structures and areas (identified by photographs), and on selected people buried in the cemetery. There is also an interactive map: click on a number and you are taken to the audio and photograph for that stop. Stop 35 on the map is the Old Jewish Burial Ground. The app has a user friendly interface.
- Green-Wood Discover, <https://www.green-wood.com/2011/green-woods-gone-digital-try-our-app/> . This app has audio clips for introductions

(including a local writer sharing his memories of Green-Wood) and for some of the stops on the tour. There are also then and now photographs, information on restoration, options to follow a full tour or themed tours, information on becoming a member, and a static map (an interactive one would be preferable). It is perhaps too text heavy, has too many instructions, and risks visitors to the cemetery getting caught up in viewing and using the app, rather than viewing and experiencing the cemetery.

- Estates of Serenity Tour (Shadows of Our Town), <http://www.tourappbuilder.com/portfolio-item/estates-of-serenity/> . A Quaker cemetery, the app provides an engaging audio introduction that invites you to wander among the graves and to be respectful; audio and text profiles of people buried in the cemetery (accessed from a list); and a GPS activated map.

A further example of relevance is the Maitland Regional Art Gallery: Art and Heritage Tour, <http://www.acoustiguide.com/tours-apps/tour=mrag---art-and-heritage-tour/>. The authors of this interpretation plan were involved in the development of the app. The features of relevance for a Maitland Historic Cemeteries app include:

- the tour stops use scripted audio (with a copy of the text for those wanting or needing it) that emphasise engaging with what is being seen and experienced;
- the audio includes different voices, textures and sounds, and the excerpts are brief;
- there is a final slide show (this could be a series of photos of the cemetery over time);
- graphic design and accessible delivery are important;
- the app also includes a separate section on the Lionel Lindsay collection owned by the Gallery.

Implementation

1. Map and cost.
2. Develop content.
3. Implement.

7.3.4 Education resources

Recommendation

It is recommended that curriculum-based education resources be developed with particular attention to off-site possibilities and the use of digital technologies.

Purpose

To provide school students and teachers with curriculum-based resources that support engagement with:

- the Jewish cemetery and its history, both on and off site;
- other historic cemeteries in Maitland, on and off site; and
- various themes and topics that emerge from the cemeteries.

Discussion

History Stage 2: In their consultation with Jane Fincher at Morpeth Primary School, Clare James and Daniel Woo established that aspects of the Maitland Jewish and Glebe cemeteries, their histories and conservation were suited to the following parts of the History Stage 2 Primary School curriculum.

Continuity and Change: significant people, traditions, celebrations/commemorations, names, presentations.

History/First Contacts

Community and remembrance

Processes/Research.

Jewish Schools: Robert Gescheit sees the cemetery and associated interpretation media as a suitable focus for Jewish school curricula. He observes that Australian Jewish history as taught in the schools currently focuses on well-known individuals but not the broader community history. The appeal of the cemetery is that it is a site that can be visited, has associated sites in the locality, will have available interpretation material, and provides insights into the diversity and depth of the Jewish communities in colonial NSW, especially in regional areas.¹⁵⁹

Other curriculum areas: Other potentially relevant parts of the K to 10 NSW Syllabus include, but are not limited to, History Stage 5 Site Study, and Creative Arts.

Form and content

In selecting and developing the form and content of the interpretation media for schools, consideration should be given to:

- emphasis on delivery through digital technologies;
- project based options utilising, for example, the Blooms Matrix – an example is provided on Walka for Teachers¹⁶⁰;
- evaluation of the content, design and delivery of well utilised resources (Jane Fincher, Morpeth Primary School, for example, recommends *Mystery Science*, <https://mysteryscience.com/>, as an example of a good website that incorporates interactive activities, assessment sheets for teachers, video and much more¹⁶¹); and
- Open Days for schools.

Implementation

1. Engage specialist education consultants to map content to relevant parts of the NSW Syllabus, and to identify appropriate interpretation media.

¹⁵⁹ Robert Gescheit, Friends of Maitland Jewish Cemetery meeting, 20 February 2018.

¹⁶⁰ Maitland City Council, *Walka for Teachers*, <https://www.maitland.nsw.gov.au/our-services/community/education-programs/heritage-education-programs/walka-water-works-education-programs/walka-for-teachers>

¹⁶¹ Clare James, Notes from meeting with Jane Fincher (Morpeth Primary School) and Daniel Woo, 20 April 2018. See also Georgia Historical Society's Hidden Histories Online Exhibit, <http://georgiahistory.com/education-outreach/historical-markers/hidden-histories/>, where school students share their research about historic sites in their locality,

2. Design and cost interpretation media.
3. Implement.

7.3.5 Brochures and other publications

Recommendation

It is recommended that a series of brochures about the cemetery (and other historic cemeteries) be developed, and that they be available through the website (section 7.3.2 previously) and at the Visitor Information Centre.

Purpose

The series of brochures should:

- provide visitors to the cemetery with accessible and easy-to-use brochures that provide directions to the cemetery and a plan of the cemetery, and that enhance their encounters with the history and significance of the cemetery, and with related sites and topics;
- be available as downloadable documents (from the website) to provide any one interested in the cemetery and its related sites and history with additional insights, images and information;
- be complementary to the experiences and interpretation offered through the app (7.3.3); and
- direct users to sources of other information and ideas.

Discussion

Copies of the book *Maitland Jewish Cemetery: A monument to dreams and deeds* (section 3.4.4) are still available from the Maitland Visitor Information Centre and the Maitland Regional Art Gallery. The book, however, is not user friendly for on site visits; does not provide details or directions, for example, for visits to related sites in Maitland; and is in need of updating to cover research and conservation work done since its publication. Detailed information on all these aspects can be delivered on the website (section 7.3.2). However, alternative means to deliver engaging guides for on site visits and succinct overviews of specific topics could further visits to and awareness of the site.

An app (section 7.3.3) provides one means of delivering additional interpretation about the cemetery. A series of brochures provide another means especially for audiences that, for a variety of reasons, are not yet comfortable with using apps.

The brochures should be complementary, and should aim to encourage engagement with the site, with related sites and with the histories and experiences that inform the site and emerge from it.

Content and messages

The CMP suggests a series of such brochures ‘themed to target different interest groups’ and suggests the following as topics:

- general information on the history and significance of the site;
- the people interred in the cemetery;
- conservation work being undertaken;

- the masons of the cemetery;
- prominent Jewish families in Maitland, such as the Cohen family;
- and early Jewish history of Maitland.¹⁶²

Ideally, there should also be brochures that encourage, inspire and inform visits to all five of Maitland’s historic cemeteries and, indeed, other Maitland heritage and historical sites.

Materials and design

The design should link the brochures to the cemetery, and to other historic cemeteries.

Examples

- Encounters with Maitland’s Jewish community, 2017.¹⁶³ Developed for the 2017 Open Day at Maitland Jewish Cemetery (section 3.10.2). The brochure provides details on thirteen Maitland sites that connect to the Maitland Jewish Cemetery and the history of Jews in Maitland.
- Maitland Jewish Cemetery: An historic landscape; History and significance; and Children in the cemetery, CMP 2012. Three sample brochures using MCC design templates.

Implementation

1. Workshop and develop content with view to particular audiences.
2. Cost.
3. Design and implementation.

7.3.6 Online research database

Recommendation

It is recommended that the *Views of Maitland* online research database be updated to include new research and information relating to Maitland Jewish Cemetery and to other historic cemeteries in Maitland.

Purpose

To provide those who are interested with access to more detailed research done on people, places and topics relating to the cemeteries and Maitland’s history more broadly.

Discussion

The *Views of Maitland* online research database already has a sub-section on Jewish sites that links people and places in Maitland. It is a research database and, as such, provides further details for those seeking them as well as providing links to references and resources. It can also be updated as new information comes to light, and new entries can be created including entries for other historic cemeteries in Maitland and the people, places and other items that relate to those cemeteries.

Implementation

¹⁶² CMP, 2012, p. 51.

¹⁶³ A copy is included in Appendix B.

1. Update contents.
2. Link to MCC historic cemeteries website.

7.3.7 Public art/creative responses

Recommendation

It is recommended that a program of public art be considered for Maitland's historic cemeteries.

Purpose

A program of public art directed at Maitland's historic cemeteries can:

- provide creative, emotive and memorable additional experiences for visitors;
- offer encounters with different interpretations of, and responses to, historic sites;
- become a defining feature of experiencing Maitland's historic cemeteries; and
- provide examples and inspiration for school students and others in terms of their own creative responses to historic sites.

Discussion

Artists writing, painting, composing music, photographing and pursuing other creative works inspired by and about the cemetery provide another form of interpretation. These can be delivered as exhibitions, performances, publications (including children's books), installations and other forms.

As the CMP observes: '... exhibitions of art works, poetry or other creative endeavours that are inspired from the cemetery to remind the community of the existence of the cemetery are encouraged.'¹⁶⁴

Hanna Kay's exhibition *Undertow* provides an example of the effectiveness of this form of interpretation (sections 3.5.1 and 3.5.5 previously).

A program of public art and annual events that engages in different ways with all five of Maitland's historic cemeteries, either individually or as a group, provides a further means to enhance visitor experiences and to provide emotive and creative interpretation media.

There is also the possibility of inviting on and off site visitors to the cemetery to share their creative responses to the site: poetry, paintings, photography, art work, music could be uploaded to a section of the website devoted to collecting and archiving responses and research work shared by visitors to the site (section 7.3.2 previously).

Locations

On and off site

¹⁶⁴ CMP, 2012, p. 51.

Examples

The following provide a small sample of the types of creative responses inspired by and about cemeteries.

- Hanna Kay’s travelling exhibition, *Undertow*, 2009 to 2011 (3.5.1 previously)
- Ben-Zion Orgad, *Kaddish*, music composed and performed for the Maitland Jewish Cemetery Project. The music can be heard on the soundtrack of Leslie Wand’s video *Undertow* (section 3.5.5 previously)
- *Hidden – A Rookwood Sculpture Walk*, <http://www.hiddeninrookwood.com.au/> An annual sculpture exhibition and competition in the old section of Rookwood Cemetery.
- Susan C. Dessel, “*still lives*”, 2009, <http://www.desselstudio.net/portfolios/645/works/23025> . An exhibition and installation that ‘gives voice’ to Jewish women buried in three small Manhattan cemeteries.
- Isa Milman, *Prairie Kaddish*, 2009.¹⁶⁵ A book of poetry inspired by a visit to the Lipton Hebrew Cemetery in Canada.
- Henry Wadsworth Longfellow, *The Jewish Cemetery at Newport*, 1852.¹⁶⁶ Longfellow’s often quoted poem about the 18th century Sephardic cemetery.
- Tadeusz Różewicz, ‘Old Jewish cemetery at Lesko’, 1954. A poem inspired by the cemetery. An English translation, along with photographs of the cemetery, is available on the Jewish Heritage Europe website.¹⁶⁷
- ‘Art & Poetry’, *Jewish Heritage Europe*, <http://jewish-heritage-europe.eu/cemeteries/art-poetry/>, examples of ‘how artists and writers have been inspired by the power of place and imagery of Jewish heritage sites over the centuries — including Jewish cemeteries.’
- novels and other creative writing that have cemeteries as evocative and essential sites. George Saunders award-winning *Lincoln in the Bardo* (2017) is a recent notable example.¹⁶⁸

Implementation

1. Conceive and develop a public art program (incorporating all the creative arts and including community and/or visitor contributions) for Maitland’s historic cemeteries.
2. Identify funding sources: there are a number of grants that could be appropriate.
3. Implement the public art program.

¹⁶⁵ Sections from the book can be accessed at <https://books.google.com.au/books?id=4yqaqaolsDoC&lpg=PP1&dq=milman+prairie+kaddish&pg=PA2&hl=en#v=onepage&q&f=false>

¹⁶⁶ The text of the poem can be read at <https://www.poetryfoundation.org/poems/44634/the-jewish-cemetery-at-newport>

¹⁶⁷ <http://jewish-heritage-europe.eu/have-your-say/the-old-jewish-cemetery-at-lesko-a-poem/>

¹⁶⁸ See also Kate Mayfield, ‘5 memorable graveyards in literature’, *Off the Shelf*, 29 May 2014, <https://offtheshelf.com/2014/05/5-memorable-graveyards-in-literature/>

8 Implementation

This interpretation plan, along with the interpretation plan for the East Maitland Glebe Cemetery, provides the foundation for a Strategy Report that will:

- draw on the interpretation plans for the Jewish and Glebe cemeteries,
- detail the similarities and differences between the interpretation content and media for the two cemeteries,
- consider ways in which similar approaches and media could apply to both cemeteries, and
- establish an implementation strategy and costing for the interpretation of the two cemeteries with a view to creating an approach and template that can be applied to Maitland's other cemeteries.

Against this background, the following table gives a ranking (with some commentary) in relation to the interpretation media recommended in Section 7 of this plan for the Maitland Jewish Cemetery.

This plan recommends that, in the long term, all the recommended interpretation media are considered and implemented. The ranking reflects considerations about what should be done first in order to ensure that the interpretation media are complementary and cumulative:

- 'A' and 'B' items are foundational and provide frameworks and mapping for the other media, and also ensure that visitors and those interested in the cemetery have some interpretation available as soon as possible;
- 'C' indicates that the initiatives, once mapped, should be developed, costed and implemented, but that they are of lower priority than 'high' and 'very high' items;
- 'D' indicates that there is existing interpretation that serves the task and that updating can wait or that the updating is underway;
- 'E' indicates that the initiative, partly due to its innovative nature and/or to the requirement for specific expertise, requires substantial further investigation, consultation, development and costing.

Item	Priority	Comments
Mapping content Map content to audiences to interpretation media in order to ensure that the interpretation media are complementary and cumulative.	A	Aspects of this are already embedded in the interpretation plan. The mapping should also include information from the Glebe Cemetery interpretation plan, and consider linking to other Maitland cemeteries. The mapping will provide the scaffolding for all the interpretation media.
Interpretation media		
7.2.2 Way finding signage	B	The cemetery is currently difficult to locate.
7.2.3 Laneway - name	D	Provided way-finding signage is implemented, the need to find a suitable name for the laneway is less pressing. This allows time for further consultation.
7.2.4 Parking information	B	Important for safety and access issues, and in consideration of neighbours of the cemetery.

7.2.5 Sign on site	D	The current sign is adequate for the time being. Updating will depend on decisions relating to other historic cemeteries and overall design.
7.2.6 Interpretive panel on site	B	The location and nature of the cemetery requires some on site interpretation.
7.2.7 Furniture – bench	B	A bench on site will provide an added extra and invite visitors to spend more time contemplating the site.
7.3.2 Website	B	Updating the current historic cemeteries section of the MCC website will provide an essential access point for the range of interpretation media and other resources available about the cemetery. Ensuring that all available resources are accessible in the one place will also assist in shaping other interpretation media.
7.3.3 App	C	A well-designed app that can ultimately be used across Maitland’s historic cemeteries. The app will share a format consistent with that developed for Glebe Cemetery. It will utilise audio, images, video and text. Accommodating different audiences will enhance audience encounters with the cemetery, on and off site. It will take time to develop and should be done so alongside, and complementary to, other interpretation media.
7.3.4 Education resources	C	Engaging teachers and school students with the site is an important element of the interpretation plan. Developing the appropriate resources will take time and consultation, and should be done alongside, and complementary to, other interpretation media.
7.3.5 Brochures and publications	B	Once a design and format is established for brochures, they can be developed as new interests and audiences are identified.
7.3.6 Online research database	D	This is an ongoing task undertaken by Janis Wilton. The emphasis should be on ensuring that entries available online are up to date, and that the database is linked to the website (7.3.2).
7.3.7 Creative arts	E	Inviting artists to offer creative responses to the cemetery, and inviting visitors to share their creative responses offer a particularly evocative, memorable and engaging means to enhance interpretation of the site. A creative arts program should be an integral feature of the interpretation plans for the cemetery. It will take time, planning and funding to implement.

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APPENDIX A: BURIALS

Table 1: Overview

? = unknown/not sure

** = unmarked grave

Colours indicate family groupings. See Section 4.7.3 of the Interpretation Plan.

Note: More information on the people buried in the cemetery can be found in Janis Wilton, *Maitland Jewish Cemetery*, Maitland, 2010, pp. 45-70 with further details and updates in the *Views of Maitland: People* (online database), <http://hfrf.une.edu.au/heritagefutures/maitland/>.

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
45	ABADEE Leah	2010 5 July	100	?	?	LEWIS Isaac Yizchak and Rose	1. DIZICK John 2.ABADEE Jack	Betty Phillip	Australia - Gundagai	Newcastle, Stockton,
**	ABRAHA MS Joseph	1866 11 July	18	drowning following shipwreck of Cawarra off Newcastle	ship's steward	?	n/a	n/a	England?	Newcastle Harbour
21	BARNETT Michael (Mitchell)	1905 5 June	69	?	merchant	BARNETT Samuel and Rachel (nee Solomon)?	LAWSON Helen Brodie (bur. Anglican portion, Sandgate)	Samuel Rachel Michael	Australia - Hobart, Tasmania	Newcastle

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
17	BENJAMIN Morris	1897 3 Oct	61	?	storekeeper, merchant – drapery, clothing, boot manufacture	BENJAMIN Henry and Lydia	ISRAEL Mary Ann (1838- 1933) (bur. Rookwood, Jewish)	Henry Elizabeth Alfred Victoria Lydia Fannie Rosetta Florence	Australia - Hamilton, Tasmania	West Maitland, High St
28	COHEN Barnett L	1880 30 Dec	30	?	?	COHEN Lewis and Sarah (nee Hyams)	unm.	n/a	Australia – West Maitland?	Murrurundi
35	COHEN Celia	1860 19 May	1 (21 months)	diphtheria	n/a	COHEN Morris and Deborah (nee Reuben)	n/a	n/a	Australia - West Maitland (‘Rosemount Cottage’, Bourke St)	West Maitland
36	COHEN David	1861 11 Oct	7	drowning	n/a	COHEN Lewis and Sarah (nee Hyams)	n/a	n/a	Australia – Murrurundi ?	Murrurundi
40	COHEN Ethel	1872 Dec	0 (5 months)	?	n/a	COHEN Nathan and Esther (nee Solomon)	n/a	n/a	Australia - Tamworth	Tamworth

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
14	COHEN George Judah	1889 20 Oct	69	?	merchant, storekeeper	COHEN Barnett and Sierlah (nee Levy)	SOLOMO N Rosetta (Rose)	Elizabeth Jane Burnett Hannah Samuel Caroline Henry Rebecca Albert David Leah Percy	England - London, Lambeth,	Tamworth, residence in Marius St
31	COHEN Hannah	1849 25 July	1 (16 mont hs)	scarlatina	n/a	COHEN Samuel and Rachel (nee Nathan)	n/a	n/a	Australia – West Maitland	West Maitland
34	COHEN Henry	1860 6 Jan	45	paralysis (had suffered from same for 22 years)	unknown	COHEN Barnett and Sierlah (nee Levy)	unmarried	none	England – London,	West Maitland (at residence of Mrs L W Levy)
37	COHEN Henry Samuel	1862 6 May	1 (15 mont hs)	?	n/a	COHEN William and Sarah (nee Solomon)	n/a	n/a	Australia - Tamworth	Tamworth

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
32	COHEN Jane	1849 29 June	11 (11 yrs 6 mths)	scarlatina	n/a	COHEN Lewis and Sarah (nee Hyams)	n/a	n/a	Australia - Sydney? or West Maitland?	West Maitland, at residence of Samuel Cohen
41	COHEN Leah	1874 30 July	5	?	n/a	COHEN George Judah and Rose (nee Solomon)	n/a	n/a	Australia – Gunnedah?	Gunnedah
44	COHEN Morris	1878 22 Aug	51	asthma attack	merchant, storekeeper	COHEN Barnett and Sierlah (nee Levy)	REUBEN Deborah	Burnett Celia Emma Ida Florence Blanche Henry Cecil Karl Vivien Harry	England, London, Lambeth,	West Maitland
15	DAVIS Harry Septimus	1897 15 Jan	35	?	unknown	DAVIS Alexander Barnard and Blanche Annie (nee Harris)	?	?	Australia – Sydney?	Newcastle

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
10	FRIEDMAN Henry Nathaniel	1877 1 Jan	15	accidental from injuries from fall from horse	n/a	FRIEDMAN Joseph and Isabella (nee Phillips)	n/a	n/a	Australia – Singleton/Patricks Plains	Wingen
9	FRIEDMAN Isabella	1914 1 Feb	76	?	domestic duties?	PHILLIPS Nathaniel and Abigail	FRIEDMAN Joseph	Henry Abigail Godfrey Elizabeth Hester Hannah Albert Nathaniel Leah	England	Sydney
9	FRIEDMAN Joseph	1906 11 Nov	68	bronchitis?	storekeeper	FRIEDMAN Jacob and ??	PHILLIPS Isabella	Henry Abigail Godfrey Elizabeth Hester Hannah Albert Nathaniel Leah	Russia/Poland	Wingen (at his home)
10	FRIEDMAN Nathaniel Jacob	1877 6 Jan	0 (1 month)	?	n/a	FRIEDMAN Joseph and Isabella (nee Phillips)	n/a	n/a	Australia - Wingen	Wingen

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
16	FRISCH Daniel	1897 17 Sep	63	'paralysis'	bootmaker	FRISCH Jacob and Esther	unmarried	none	Hungary - 'Szanto',	West Maitland, Maitland Hospital
7	GOULSTON Rosina	1862 27 May	1 (18 months)	?	n/a	GOULSTON Joseph and Leah (nee Rosenberg)	n/a	n/a	Australia – West Maitland	West Maitland
6	GOULSTON Solomon	1862 6 May	3	diphtheria	n/a	GOULSTON Joseph and Leah (nee Rosenberg)	n/a	n/a	Australia - Sydney	West Maitland
5	HARRIS Henry	1859 26 Nov	55	?	storekeeper, hawker	HARRIS Godfrey and Catherine (nee Levy)	HARRIS Sarah	Mary Ann Elizabeth Henry Solomon Sarah Catherine Abigail	England - London	West Maitland
4	HARRIS Solomon	1878 18 Sep	67	?	merchant, storekeeper, dealer	HARRIS Godfrey and Catherine (nee Levy)	RYAN Jane	Elizabeth Sarah William Henry	England – London, Peterborough	West Maitland

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
24	HART Benjamin	1905 3 Oct	84	'natural decay'	storekeeper, tin mining brick and pipe manufacturer	HART Henry and Frances	unmarried	n/a	England - London	Sydney, Coogee Hotel, Coogee
38	HART Elizabeth	1869 26 Jan	36	'pericarditis'	domestic duties	? John S	HART Samuel	Henry David John Frances Charles	England - London	West Maitland, High St
23	HART Henry	1931 27 Aug	79	?	storekeeper/ merchant	HART Samuel and Elizabeth	unmarried	none	Australia - Sydney	Sydney, Lane Cove, (in a private hospital)
43	HART Samuel	1877 7 July	47	?	storekeeper	HART Henry and Frances	Elizabeth	Henry David John Frances Charles	England - London?	West Maitland
1	ILLFELD Caroline	1928 1 March	74	?	domestic duties	LADIMIR Leib and ??	ILLFELD Myer	Alfred Lena William Fanny Bertha Julius Jacob	Germany - Hamburg?	Kurri Kurri
1	ILLFELD Myer	1924 27 June	73	?	labourer	ILLFELD Abraham and Bertha (nee Gottschalk)	LADIMIR Caroline	Alfred Lena William Fanny Bertha Julius Jacob	Germany – Battenberg ?	Gresford

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
9	IRWIN Ruby Violet	1897 16 Feb	0 (14 weeks)	gastro-entiritis	n/a	IRWIN Thomas J and Leah (nee Friedman)	n/a	n/a	Australia - Branxton	Branxton
12	ISRAEL Charles Lewis	1867 16 Dec	17	phthisis/co nsumptive illness	n/a	ISRAEL Isaac and Elizabeth (nee Jones)	n/a	n/a	England	West Maitland – Bourke St
27	ISRAEL Elizabeth	1865 19 June	57	asthma and bronchitis	domestic duties	JONES Lipmann and Rosetta	ISRAEL Isaac	Charles Mary Ann Julia Hannah	England - London	West Maitland – St Andrew St
**	ISRAEL Morris	1879 20 Feb	28	‘diabetes insipiatius and chronic albuminaria’	hawker	??	Reisel	??	??	Cassilis, NSW
26	LEVI Lydia Isabella	1898 14 Jan	1 (22 months)	?	n/a	LEVI Solomon and Abigail (nee Friedman)	n/a	n/a	Australia – West Maitland	West Maitland, Elgin St,
**	LEVI Moses	1857	63	?	?	?			England - London	West Maitland

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
11	LEVIEN George	1852 28 June	3 and 10 mont hs	croup	n/a	LEVIEN Alfred and Rebecca (nee Macdermot t)	n/a	n/a	Australia – West Maitland	West Maitland
11	LEVIEN Myalla	1854 21 Nov	3 and 8 mths	scarlatina	n/a	LEVIEN Alfred and Rebecca (nee MacDermo tt)	n/a	n/a	Australia – West Maitland	West Maitland
30	LEVY Celia	1851 7 Sep	2 (26 mont hs)	?	n/a	LEVY Lewis Wolfe and Julia (nee Solomon)	n/a	n/a	Australia - Tamworth	Tamworth?
29	LEVY Julia Alpha	1880 27 Aug	1 (19 mont hs)	?	n/a	LEVY Benn and Zara (nee Cohen)	n/a	n/a	Australia - Sydney (‘Cahors’)	West Maitland
22	LEWIS Rachel	1908 24 Mar	73	heart failure		DAVIS Benjamin and Sarah	LEWIS Samuel	Maurice Benjamin Esther Eva Hannah Leah Judah	England – London?	Sydney, Manly

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
19	LEWIS Samuel Wernik	1903 23 May	68	heart failure through paralytic stroke	hairstresser and tobacconist	LEWIS David and Julia	DAVIS Rachel	Maurice Benjamin Esther Eva Hannah Leah Judah	Poland	West Maitland
**	LIPMAN Isaac	1934 25 Mar	81	?	?	?	unmarried	?	Poland, - Odessa	West Maitland, Maitland Hospital
25	LIPMAN Lena Rebecca	1882 25 Jan	0 (6 months)	?	n/a	LIPMAN Robert and Sara ?	n/a	n/a	Australia - Newcastle	Newcastle
18	LIPMAN Robert	1902 28 May	66	heart disease	watchmaker and jeweller	LIPMAN Abraham and ?	1) ? Ada 2) SOLOMON Sarah	1) Esther Louis Rachel William Abraham Harriet 2) Abraham Lena R Albert V Rudolph Leo B	Russia	Newcastle
20	LIPMAN Sarah	1903 27 Aug	50 plus	?		SOLOMON Abraham and Rachel (Hart)	LIPMAN Robert	Abraham Lena R Albert V Rudolph Leo B	Australia - Sydney	Newcastle

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
2	MANDELSON Hyam Elias	1919 16 Dec	58	heart failure	rabbit-dealer	MANDELSON Naphthali and Caroline (nee Samuels)	unmarried	none	Australia - Tumut, NSW	West Maitland
42	MARKS Elizabeth	1875 18 July	30	childbirth		BENJAMIN Samuel and Rachel (Moses)	MARKS Joseph	Percy J Harriet Ernest S Hilda	Australia - Sydney	West Maitland
39	MARKS Harriet	1869 8 June	0 (11 weeks)	bronchitis	n/a	MARKS Joseph and Elizabeth (Benjamin)	n/a	n/a	Australia - West Maitland	West Maitland
3	MARTIN Isaac (Israel)	1879 24 Mar	32	?	market stall holder	?	?	?	?	Newcastle
**	MOSES Joseph	1867	1 (17 mths)	dysentery	n/a	MOSES Jacob (John) and Sarah (nee Symons)	n/a	n/a	Australia - Sydney	West Maitland, Early Terrace
**	MYERS Henry	1856 2 May	52	?	draper and tailor	MYERS Henry and Harriet (?)	SOLOMON Abigail ?	4?	England	West Maitland

Grave No	Name	DOD	Age	Cause of death	Occupation	Parents	Spouse	Children	Place of birth	Place of death
**	PYKE Moses Louis	1894 15 Aug	84	?	?	PYKE Eleazar Louis and Charlotte (Wolff)	HART Esther	Charlotte Clara Louis Matilda Angel E Miriam Rachel	England - London	West Maitland, Bulwer St
33	REUBEN Morris	1859 7 Jan	1 (12 mont hs)	?	n/a	REUBEN Henry Robert and Emma (Solomon)	n/a	n/a	Australia - Mudgee	Mudgee
13	SAMUELS John	1873 6 Nov	79	bronchitis and old age	?	SAMUELS Samuel and Rebecca (?)	?	?	England - London	West Maitland, Church St

Table 2: Ages and causes of death

Age range	No.	Years died	Causes of death (if known)
0-2	14	1849, 1851, 1859, 1860, 1862 (2), 1867, 1869, 1872, 1877, 1880, 1882, 1897, 1898	gastroenteritis, bronchitis, diphtheria, scarlatina, dysentery
3-5	4	1852, 1854, 1862, 1874	diphtheria, croup, scarlatina
6-14	2	1849, 1861,	scarlatina, drowning
15-19		1866, 1867, 1877	drowning (shipwreck), pthisis/consumptive illness, fall from horse
20-29	1	1879	‘diabetes insipidus and chronic albuminaria’
30-39	5	1869, 1875, 1879, 1880, 1897	pericarditis, childbirth
40-49	2	1860, 1877	paralysis (after long illness),
50-59	6	1856, 1859, 1865, 1878, 1903, 1919,	asthma attack, asthma and bronchitis, heart failure
60-69	9	1857, 1878, 1889, 1897 (2), 1902, 1903, 1905, 1906	paralysis, bronchitis, heart failure
70-79	6	1873, 1908, 1914, 1924, 1928, 1931	heart failure, ‘bronchitis and old age’
80-89	3	1894, 1905, 1934	‘natural decay’
90-99	0		
100	1	2010	



maitland

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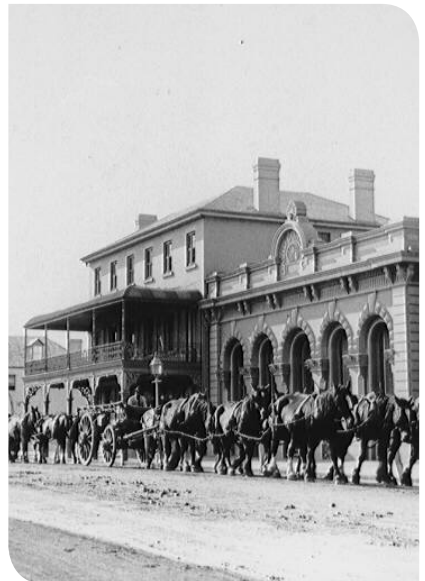
Encounters with Maitland's early Jewish community

With acknowledgement to the Wonnarua people and their elders past, present and future, you are walking on their land.

Early colonial Maitland was a rough and tumble place. It grew into a commercial and trading hub. Respectability became etched on the buildings and the way of life. Successful merchants built impressive buildings and homes. They adopted lifestyles to match. Public buildings, places of worship, schools became features of the city's centre. The dominant language was English, the dominant religion Christianity, the dominant settlers were from Britain or of British origin.

Into this milieu came individuals, families and groups from Jewish backgrounds. Visits to the following sites provide a taste of the challenges, successes, trials, failures and complexities of their lives.

Most places mentioned here are privately owned. Be respectful of owners' privacy and property. Look but do not trespass!



SITE 1: MAITLAND JEWISH CEMETERY

112-114 Louth Park Road

This is the earliest and largest dedicated Jewish cemetery in NSW. Jews from Maitland and beyond, some not of British backgrounds, have been buried here from 1849. Almost half are children. Notice the Hebrew inscriptions and the fine texture of the local Ravensfield sandstone.

The condition of the cemetery has changed over the last one hundred years, with a recent focus on its conservation and care by Maitland City Council and the Friends of the Maitland Jewish Cemetery. The cemetery is now listed on the NSW State Heritage Register.



*Maitland Jewish Cemetery, 1970s
(Australian Jewish Historical Society).*

SITE 2: ROSE INN

Around 220 High Street (demolished)

Until 1893 the Hunter River swung in and came up to High Street at about this point. A wharf and store were built where the river met the street. In 1830 a part of the store became the Rose Inn. The Inn was a focus for many early social, political and cultural events in Maitland. Philip Joseph Cohen's soap and candle factory was located nearby. Cohen, along with relatives Solomon Levien and Alfred Levien, held the licences to the Rose Inn intermittently in the 1830s to 1850s.

Alfred Levien's two infant children are buried in the Maitland Jewish Cemetery.

SITE 3: DAVID COHEN & CO BUILDING

226 High St (now Centrelink)

Built: 1865, Architect: Edmund Blacket

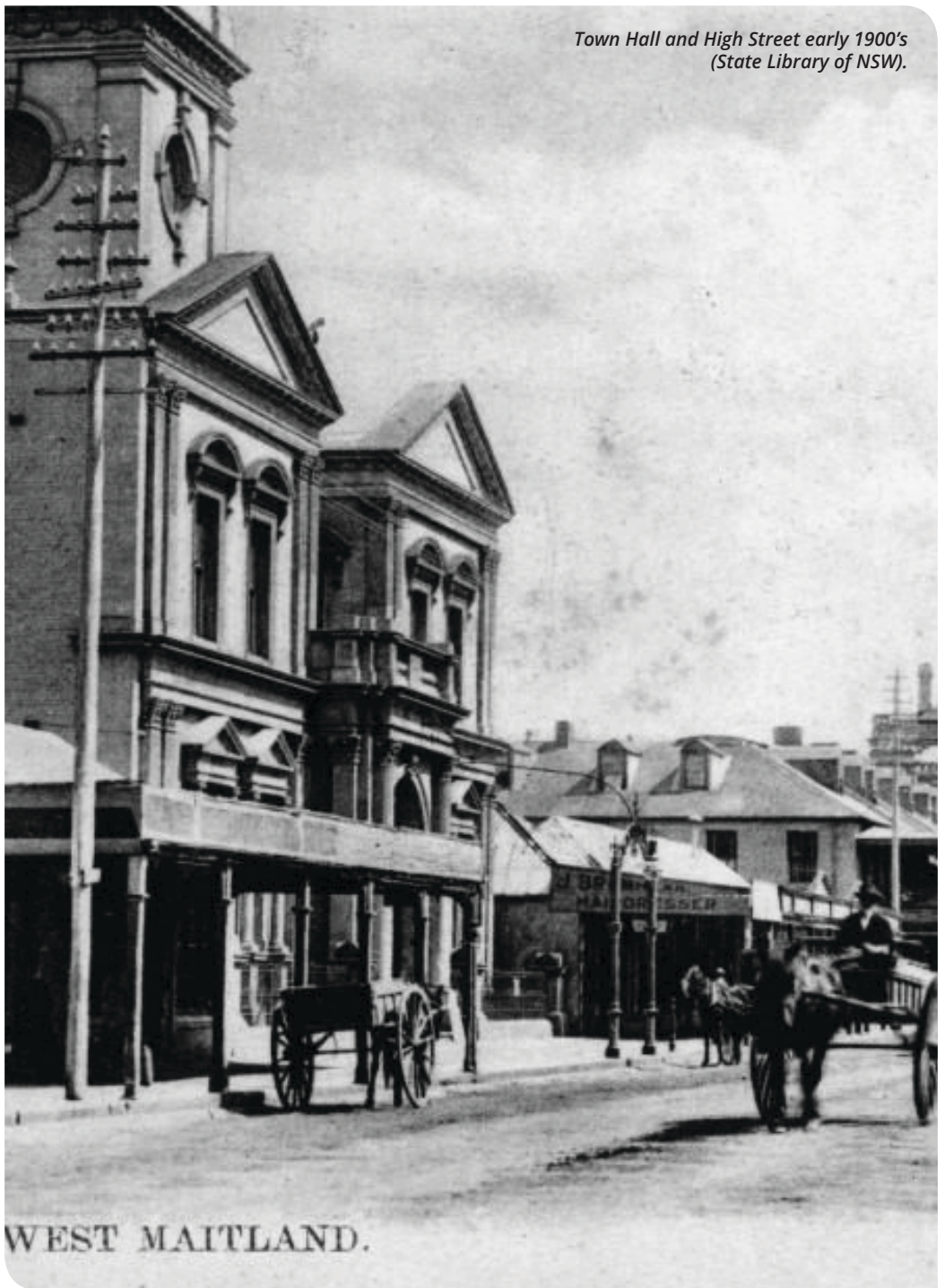
David Cohen and Company, wholesale and retail merchants, established their business on this site in the 1840s. The founding partners, two brothers and a cousin, played a central role in Maitland's Jewish community and in Maitland's commercial development. A number of their relatives are buried in the Maitland Jewish Cemetery.

The current building dates to 1865 and is made from local Ravensfield sandstone. It was originally three storeys. In 1970 a fire destroyed all but the bottom floor. Notice the grotesqueries above the windows carved by sculptor Benjamin Brain (who sadly committed suicide in 1877 in Ballarat).



*David Cohen building fire, June 1970
(Maitland City Library).*

*Town Hall and High Street early 1900's
(State Library of NSW).*



WEST MAITLAND.

SITE 4: ROYAL HOTEL

246 High Street

In December 1919 Hyam Mandelson was found dead in a shed behind the Royal Hotel. He had died from natural causes. Mandelson, aged 58 at the time of his death, was a single man who had worked in the Maitland district as a rabbit-dealer and general rural worker from the mid-1890s. He came from Tumut where his father had a general store.

Mandelson lived a rough and tough life. He appeared in court a number of times both as defendant and as plaintiff. On one occasion the court records noted 'the sulphuric character of [his] vocabulary'.

Hyam Mandelson is buried in the Maitland Jewish Cemetery.



*Royal Hotel, c1910
(Maitland City Library).*

SITE 5: MORRIS BENJAMIN AND SONS

256 High Street, corner of Hunter Street (Maitland Mercury building)

Original structure demolished

Morris Benjamin's boot, shoes, drapery, clothing and general merchandise store (known as 'Trade Hall') occupied the Maitland Mercury site from 1867 until 1899. Benjamin and his sons also opened a boot factory and other stores elsewhere in Maitland.

Benjamin played a significant role in the local Jewish community. In 1879, when the foundation stone was laid for the Maitland Synagogue, he was the president of the local congregation.

Benjamin, and relatives Elizabeth Israel and Charles Lewis Israel are buried in the Maitland Jewish Cemetery.



Morris Benjamin (Private collection).



*Cohens and its environs early C20th
(Newcastle Regional Public Library Collection)*

SITE 6: MITCHELL'S ARCADE

293 and 295 High Street

(part of the Arcade, rest demolished)

Two buildings remain from a row of seven small nineteenth century shops that faced High Street. They were called Mitchell's Arcade. From 1888 to 1893 Goulston and Company's drapery store was located in the Arcade. The photo of the 1893 flood captures the edge of the Arcade's balcony and, sitting among the people gathered there, is John Goulston, one of the owners of the drapery store. The business was relocated following the 1893 flood.

John Goulston went on to have a successful commercial career in Sydney and to contribute to the Jewish and the wider Sydney community. He also rose to the position of Pro Grand Master of the Freemasons.

In the early 1860s, John Goulston's uncle, Joseph Goulston, had the Little Wonder Boot and Shoe Bazaar in Maitland. In 1865 he absconded with creditors' money and stolen goods. He fled to England where he was arrested. Two of his children, Rosina and Solomon, are buried in the Maitland Jewish Cemetery.



View of High Street from corner of Victoria Street, 1893 flood (Private collection).

SITE 7: CURRENT MASONIC LODGE

5 Victoria St

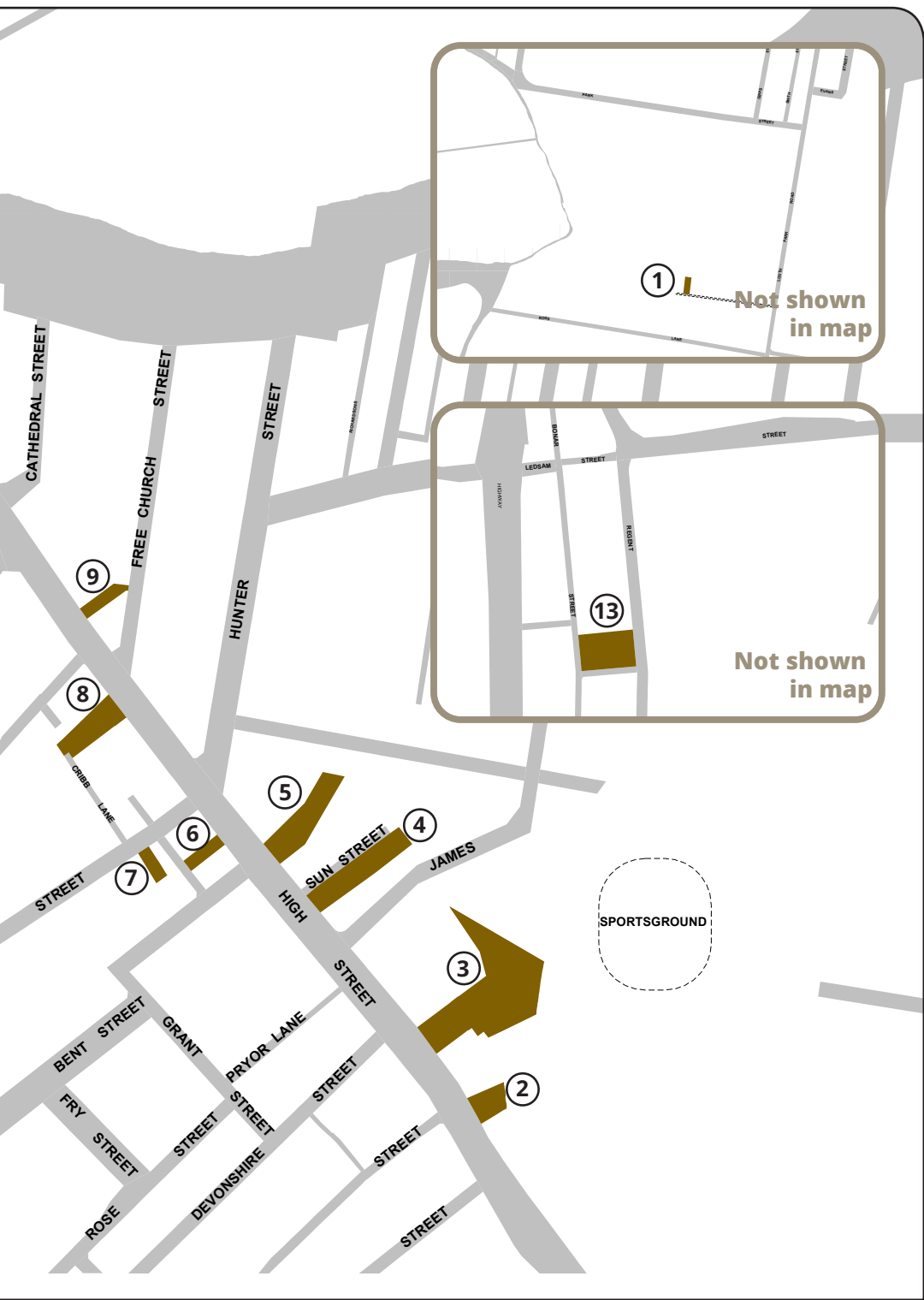
Built: 1887, Architect: J.W. Pender

Philip Joseph Cohen, publican of the Rose Inn, soap factory owner and Maitland postmaster was the foundation First Worshipful Master of the Maitland Lodge when it was formed in 1840. Lodge meetings were held in his pub, the Rose Inn (see site 2). His portrait hangs proudly in the current Masonic premises. He was the first of a number of members of the local Jewish community who were Freemasons. He was also a significant pioneer of the Sydney Jewish community. His nephew and niece, George and Myalla Levien, are buried in the Maitland Jewish Cemetery.



Philip Joseph Cohen (Australian Jewish Historical Society).





SITE 8: COMMERCE HOUSE

317-323 High Street

From 1865 to 1881 Joseph Marks' drapery store operated from the older, right hand end of this building. Joseph Marks and his family lived upstairs.

Joseph Marks was an active member of the local Jewish community and of the wider local community. He was the treasurer for the Maitland synagogue, a judge at the Maitland show, a board member of Maitland Gaslight Company, a regular donor to charities. He was also a practicing Jew. Along with other Jewish businesses in town he closed his shop on the Sabbath (Saturdays) and on Jewish holidays, and he advertised these closing times.

Joseph Marks' wife, Elizabeth, and baby daughter, Harriet, are buried in Maitland Jewish Cemetery.



Commerce House, 1878.

SITE 9: FORMER MASONIC LODGE

280 High Street

Built: 1877

From 1877 to 1887 this building was jointly owned and occupied by a local building society and the Freemasons. The Masonic Hall was on the first floor. A number of members of the local Jewish community were active Freemasons (see site 7).



*Commerce House (RHS),
High Street West Maitland*

SITE 10: 'KOORELAH'

40 Bourke Street

Built: 1850s and extended

Henry Robert Reuben purchased this prime Bourke Street property in 1852. At the time it had a four-room cottage with detached kitchen. He had already purchased property on the opposite side of the street.

Reuben was an early member of the Maitland Jewish community, and was one of the trustees appointed to administer the Maitland Jewish Cemetery in 1846. He had a ginger beer brewery in High Street.

Reuben left Maitland in 1859. His son-in-law and daughter, Morris and Deborah Cohen, lived here until the property was sold in 1861. New owners added the second storey and named the property 'Koorelah'. In 1875 Morris Cohen purchased the property and he and his family lived there until his death in August 1878.

Henry Reuben's infant son, Morris (who died in Mudgee), and Morris Cohen are buried in Maitland Jewish Cemetery as are other members of the extended Cohen family.



Maitland Post Office on the corner of High and Bourke Street, West Maitland (Maitland City Council Collection)

SITE 11: HART'S BUILDING

418 High Street (now OPSM)

Built: 1885, Architect: Frederick Menkens,

Builder: John Cox

In 1885, Newcastle architect Frederick Menkens designed this building for jeweller and watchmaker, John Hart. The display windows had 'clocks of almost every description', jewellery, 'electro-plated ware and pianos'. Upstairs were offices. One of the long-term upstairs tenants during the early twentieth century was dentist Percy Brighton Cohen. John Hart and Percy Cohen were both Jewish. From the 1850s to the 1880s, John Hart's father and then brother owned the Fitzroy Store that was located on the site to the left of Hart's Building and now occupied by the Colonial Arcade. When John Hart came into ownership, he renovated the building and created a façade to match the Hart's building you can see here. The current Colonial Arcade replaced the older building in about 1985.

John Hart's parents Samuel and Elizabeth, his brother Henry, and uncle Benjamin are buried in the Maitland Jewish Cemetery. Henry and Benjamin who were living in Sydney both requested burial in Maitland.

Percy Brighton Cohen was the son of Nathan and Esther Cohen from Tamworth. His infant sister, Ethel, is buried in the Maitland Jewish Cemetery.

SITE 12: MAITLAND SYNAGOGUE

47 Church St, cnr Ken Tubman Drive
(now Chromis Occupational Medicine)

Built: 1878-1879, Architect: J W Pender,

Builder: John Pritchard

Designed by local architect John Wiltshire Pender (whose home was next door in what is now the Pender Place car park), the synagogue opened in 1879. It served the local Jewish community until 1898. The proceeds of its sale in 1926 assisted the building of the Newcastle Synagogue.

The Maitland synagogue building was subsequently used for a variety of purposes including a vehicle repair shop. In the 1980s it was restored and conserved and, in 1999, was placed on the NSW State Heritage Register.



*Percy B Cohen, advertisement, 1896
(Maitland City Library).*



*Maitland Synagogue, c1900
(Australian Jewish Historical Society).*

SITE 13: 'CINTRA'

34 Regent Street

Built: 1878-1879, Architect: J W Pender,

Builder: Robert James

Benn W. Levy, son of one of the founders of David Cohen and Company, commissioned this opulent Victorian residence surrounded by a landscaped garden. The house provided a focal point for family gatherings and social occasions. It is a statement of the affluence of the extended Levy and Cohen families. Benn Levy departed for England in 1887 and his cousin, Neville Cohen, took up residence.

The property was sold in 1917. Benn Levy's infant daughter, Julia Alpha, is buried in the Maitland Jewish Cemetery, as are other members of the extended Levy and Cohen families.



Cintra, c1878 (Maitland City Library).



For further details about the places and people encountered in this tour, visit Views of Maitland – Jewish Sites, hfrc.une.edu.au/heritagefutures/maitland/



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Compiled by Janis Wilton with thanks to Joe Eisenberg, Clare James, Judy Nicholson, Val Rudkin, the Friends of Maitland Jewish Cemetery and the families of early Jewish settlers. Maitland City Council, July 2017.