

United States Department of the Interior
National Park Service

155

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.



1. Name of Property

Historic name: Jewish Cemetery

Other names/site number: _____

Name of related multiple property listing: _____

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: Old Plainville Road

City or town: New Bedford State: MA County: Bristol

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local

Applicable National Register Criteria:

A B C D

<u>Brona Simon</u>	<u>February 21, 2014</u>
Signature of certifying official/Title: Brona Simon, SHPO	
Date	
_____ State or Federal agency/bureau or Tribal Government	

In my opinion, the property <input type="checkbox"/> meets <input type="checkbox"/> does not meet the National Register criteria.	
_____ Signature of commenting official:	
Date	
_____ Title :	
State or Federal agency/bureau or Tribal Government	

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
 determined eligible for the National Register
 determined not eligible for the National Register
 removed from the National Register
 other (explain:)

Ben Edson H. Beall
Signature of the Keeper

4.15.14
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
Public – Local
Public – State
Public – Federal

Category of Property

(Check only one box.)

- Building(s)
District
Site
Structure
Object

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>0</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>3</u>	<u>1</u>	structures
<u>19</u>	<u>3</u>	objects
<u>23</u>	<u>4</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

FUNERARY: cemetery

Current Functions

(Enter categories from instructions.)

FUNERARY: cemetery

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

7. Description

Architectural Classification

(Enter categories from instructions.)

Materials: (enter categories from instructions.)

Principal exterior materials of the property: _____

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Jewish Cemetery is 24.45 acres in extreme northern New Bedford, MA, between New and Old Plainville Roads. It is bordered on the north and east by woodland owned by the Tifereth Israel congregation, by woods and rural residences on the east and west, and by Old Plainville Road on the south. Rural residences and the New Bedford Regional Airport stand across Old Plainville Road from the cemetery. Of the total acreage, which is owned by two New Bedford Jewish congregations and one secular entity, about 13.17 acres is currently in use as a cemetery bordering Old Plainville Road. A vacant section lies at its western end and forms about a sixth of the developed cemetery. The rest of the land, between the cemetery and New Plainville Road on the north, is entirely undeveloped and largely forested. A mortared fieldstone wall and hedge each span about half of the cemetery's south border on Old Plainville Road, and seven entrances to the cemetery exist along this boundary (photo 1).

Narrative Description

Of the total acreage in the Jewish Cemetery, 18.95 acres is owned by the Tifereth Israel congregation in eight separate parcels. The congregation also manages the 0.12-acre cemetery of the Labor League Branch 23 of New Bedford, otherwise known as the Workmen's Circle (several sources state that the parcel was transferred to Tifereth Israel in the 1970s, when the branch had ceased to operate, but city records show the Labor League as the current owner). The Ahavath Achim congregation owns 5.25 acres in two contiguous parcels. Finally, trustees for the defunct Lenas a Chedick congregation of New Bedford own 0.12 acres of the cemetery. At the end of 2010, Ahavath Achim Synagogue, the only one remaining in downtown New Bedford, closed due to declining membership, but the congregation continues to own its cemetery.

Of the seven entrances to this cemetery along Old Plainville Road, two of them are pedestrian entrances. Each entrance is marked with a bronze plaque affixed to one of two mortared fieldstone posts flanking them. From east to west—generally from the oldest to the newest parts of the cemetery—are the Ahavath Achim entrance, the entry to the Chesed Shel Emes section of Tifereth Israel Cemetery, the Tifereth Israel Cemetery entrance, three gates marked in memory of donors, and the final gate marked Tifereth Israel Cemetery. The Ahavath Achim entrance is designated by two plaques, one in Hebrew and the other in English (photo 2, #2). Finally, two pointed, mortared fieldstone posts define a gate to the Workmen's Circle section of the cemetery, which projects northward from the main body of the burial ground (photo 3, #3). This small

Jewish Cemetery

Bristol, Massachusetts
County and State

Name of Property

section is surrounded by a chain-link fence on its east and west sides; a single concrete post that once held a chain stands at about midpoint on the north side.

The stone wall ranges from the cemetery's eastern border (though in the easternmost section it is concealed by vines and shrubbery); an evergreen hedge runs from about midpoint to the cemetery's western boundary. The cemetery is otherwise bounded on the west and east by a chain-link fence, and no wall or fence marks the end of the developed cemetery on the north side. A north entrance, not now used, is marked by a concrete pad and bounded by an opening in a partial stockade fence.

In the easternmost section of the cemetery (Chesed Shel Emes and Ahavath Achim), cement walkways run north and south between every two rows of markers; grave numbers by row are impressed in the concrete. Three asphalt-paved walkways intersect these concrete paths, the southernmost of them running only part of the width of the section; small metal plates inset in these asphalt paths mark row and grave numbers. A cedar hedge runs from the southernmost asphalt pathway to the southern end of the section. In the next section to the west (Ahavath Achim) and in the Workmen's Circle cemetery, no pathways appear to exist between rows of graves; in the sections further west (Tifereth Israel), narrow concrete paths run between every other row of markers.

Like other Jewish cemeteries in this country, New Bedford's Jewish Cemetery is much denser than non-Jewish cemeteries, particularly in the oldest sections. According to historian Roberta Halporn, the "spatial practice" of placing graves as close to each other as possible arose from the scarcity of money among new immigrants; when the first sections of this cemetery were created, most Jewish immigrants had been living in New Bedford for less than ten years. Halporn has noted that while this density was "often puzzling" to other Americans, "this closeness did not surprise the Jews who had been forced to live in the Russian ghettos. From the Middle Ages on, even cemetery land was restricted by the governments of the nations in which they lived. So they had already developed the practice of burying six and seven deep in the same plot, while observing strict customs about how to do it and about how many feet of earth between the buried would constitute sanctity."¹ Still, the space allotted to graves even in the densest part of New Bedford's Jewish Cemetery seems generous compared to some other urban Jewish cemeteries—for example, those in Woburn, Massachusetts, the first of which opened in the late 1890s, when the Chesed Shel Emes opened in New Bedford.

Grave placement is strictly linear. Family plots are nonexistent in the oldest part of the Jewish Cemetery, another feature that distinguishes it and many other Jewish burial grounds from non-Jewish ones. In eastern Europe, according to one source, Jewish cemeteries buried the dead "sequentially, with little concern for the expression of familial relation." As at Ohabei Shalom cemetery in East Boston, the earliest Jewish cemetery in Massachusetts, family groupings, where they exist, generally contain no more than two markers and stand amid many individual gravesites.²

¹ Roberta Halporn, "American Jewish Cemeteries: A Mirror of History," in *Ethnicity and the American Cemetery*, ed. Richard E. Meyer (Bowling Green, OH: Bowling Green State University Popular Press, 1993), 143. See also Arnold Schwartzman, *Graven Images: Graphic Motifs of the Jewish Gravestone* (New York: Abrams, 1993), 48.

² Lynn Smiledge et al., National Register nomination for Ohabei Shalom Cemetery, July 2008.

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Perhaps also inspired by constricted space, the markers in the oldest sections of the Jewish Cemetery are narrower than markers in other New Bedford cemeteries, another feature this burial ground shares with other Jewish cemeteries in the state. On the whole they are also taller, though the reason is unclear. The earliest markers are marble, and a few granite markers date to the 1910s. By the 1930s, virtually all markers were made of granite. In later sections of the cemetery, markers resemble those in non-Jewish cemeteries in their lower, horizontal block form, but they often are much wider and sometimes taller than non-Jewish gravestones.

Most markers in the Jewish Cemetery are inscribed in a specific order. At the top are the two Hebrew characters *po nikbar* or *po nitman*, which translate to “here lies.” Next is the name of the deceased followed by the father’s name, then the date of death according to the Jewish calendar, and, usually at the end of the inscription, five Hebrew characters that translate as “may your soul be entwined amongst the living in the next world.”³ Some markers are inscribed in both Hebrew and English; if English appears, often the name of the father is omitted. A number of markers carry Hebrew inscriptions on one face and English inscriptions on the other. On some stones the Jewish date of death—the Jewish calendar begins with the creation of the World as deduced from the ages of Old Testament persons and is 3,760 years before the beginning of the Gregorian calendar—is shown in English numerals, but according to the Jewish calendar.

In addition to this more or less standard inscription, some markers in this cemetery have a “descriptive legend,” or a verse about the person there interred that is believed to have been composed by Rabbi Hyman Papkin, an early and much-respected rabbi who at one time or another served all four New Bedford synagogues, sometimes simultaneously, over sixty years. The first letter of the deceased person’s name and that of his father’s name are shown as slightly larger Hebrew characters at the head on each line, on the right-hand side of the marker. The 1899 Rafael Schierson marker, probably the oldest in the cemetery, carries a verse lamenting the early death at the age of twelve of “a precious son/How your life was destroyed.” The verse continues, “You breathe a pure soul/A delightful child quickly diminished” (photo 4).⁴

Only a few stones in the Jewish Cemetery lack iconography. By far the most common is the six-pointed Star of David, a symbol of “divine protection,”⁵ which usually but not always appears on markers for males. The Yenta Swarz marker (died 1915) and the Minnie and Fannie Liss markers (died 1922; photo 9), among other stones over women’s graves, all bear a Star of David. On some markers the Star of David is combined with other imagery, such as a wreath or ivy. In many instances the characters for “here lies” are shown at the center of the star.

Also quite common is the menorah, which, one scholar has noted, has appeared as an icon on grave markers since biblical times and is “the most universal symbol” of a Jewish grave.⁶ The menorah symbolizes the light from God, or God and his rule, and usually but not always signifies the grave of a righteous woman; the motif has specific application to women because they are responsible for lighting the candles on *shabbat*. On earlier markers, menorahs are typically four-

³ Rabbi Barry Hartman, Ahavath Achim synagogue, interview with author, June 9, 2009.

⁴ Rabbi Barry Hartman has translated Schierson’s marker and that of Rachmiel Mechaber (see fig. 21).

⁵ Douglas Keister, *Stories in Stone: A Field Guide to Cemetery Symbolism and Iconography* (Salt Lake City, UT: Gibbs Smith, 2004), 155.

⁶ Halporn, “American Jewish Cemeteries,” 143.

Jewish Cemetery

Bristol, Massachusetts
County and State

Name of Property

or five-branched; Orthodox practice bans the reproduction of the seven-branched menorah because it symbolizes the temple.⁷ However, later markers over women's graves in the Tifereth Israel sections show the seven-branched form. Very often, markers for a married couple feature the Star of David over the husband's inscription and a menorah over the wife's. The Louis and Sarah Queen Aryeh markers, which bear these motifs, are joined at the top by an elaborate bridge surmounted by another Star of David; the bridge is engraved with a Hebrew inscription that translates as "beloved in their lifetime and not separated at death" (photo 5, #5).⁸ Some early markers bearing the menorah icon in this cemetery, such as the Dora Lyons marker, have four branches that hold not candles but small oil-filled basins and floating wicks, which preceded the use of candles.⁹

The Tree of Life (*Etz Chaim*) appears on a number of gravestones, including the early Isaac Sushelsky marker, and these icons in some instances seem to resemble an olive tree, believed to have been the species of the original Tree of Life. On the William Goldfarb marker, the top of the tree has been lopped off to symbolize an early death; Goldfarb died in his early thirties (1916) in World War I (photo 6, #6). A lesser number of graves bear images of crowns, a symbol of piety, erudition, and an honorable family name. The hands of blessing are depicted on the graves of the priestly order of *Cohanim* (usually indicated by the surnames Cohen, Cohn, Cahn, and Cowen) and their relatives, descendants of the ancient tribe of Aaron, brother of Moses; the Samuel Gordon marker bears this symbol (photo 7, #7). The *Cohanim* hands, held with the middle fingers parted, formed an opening through which the light of God fell upon a congregation.¹⁰ The next order in Jewry are the Levites, descendants of Levi, son of Jacob; historically they were attendants to the *Cohanim* and were responsible for pouring water from the ritual ewer on the hands of these rabbis before religious services. On the Samuel Forman marker, the ewer and a scene of this ritual washing signifies a Levite grave (photo 8, #8).

Other specifically Jewish iconography includes books, a symbol of a learned man. The Rabbi Hyman Papkin marker (#17) shows a ewer, a scroll, and a book. Its Hebrew inscription translates as, "Here is Interred the Rabbi Gaon [exceptional scholar] sharp mind and expert in all areas of Bible and Talmud / Rabbi zvi Chaim son of Naptali Halevy died and buried on Hoshana Rabbah 5721." Another stone shows what is probably the Lion of Judah, a symbol of protection, amid foliage. A motif rendered in a similar style, probably by the same carver, shows birds amid foliage. Birds are very often shown on early markers here (see photo 8) and in other Jewish cemeteries in the state, sometimes holding a branch or a flower, sometimes perched on or below an oak tree. The specific meaning of this iconography is unclear, though some sources suggest birds symbolize the soul or its departure from the world, or the dove that carried an olive branch to the ark. Some markers contain multiple imagery: the gravestone of Samuel Gordon, who died in 1925 at the age of 27, is in the shape of a tree chopped along one side and on the top; oak

⁷ Arnold Schwartzman, *Graven Images: Graphic Motifs of the Jewish Gravestone* (New York: Abrams, 1993), 40.

⁸ All translations have been provided by Rabbi Barry Hartman, e-mails to author, July 16, 2009. Lynn Smiledge et al., National Register nomination for Ohabei Shalom Cemetery, East Boston, MA, July 2008, notes the existence of several markers in the form of two headstones connected by an arch, usually denoting the grave of a husband and wife.

⁹ Some have suggested that the number of branches signified the number of children a woman had, for at shabbas she would customarily light two candles and another for each child. In the case of Ida Mickelson, however, she had four sons who were living in 1920; nothing can be determined about Dora Lyons from censuses, directories, or vital statistics.

¹⁰ Keister, *Stories in Stone*, 156; Halporn, "American Jewish Cemeteries," 152. Rabbi Barry Hartman, Ahavath Achim Synagogue, New Bedford, interview with author, June 8, 2009, stated that the *Cohanim* are said to have been peculiarly able to part their fingers in the middle and gave the blessing in this way.

Jewish Cemetery

Name of Property

Bristol, Massachusetts

County and State

leaves surround the word "Son" on the cut part of the tree; an enameled photographic portrait is imbedded in the center of a Star of David; and below it are the hands of blessing (*Cohanim*) with a heart between them (see photo 7).

Iconography on these markers is rendered in a way that appears to be unique to Jewish cemeteries. Markers are often polished granite, which is carved away so that symbols such as ewers, the priestly hands, trees, and birds appear as polished images in very shallow relief against a whitened background. These symbols, though in relief, appear flat; they lack the fuller, more rounded dimensionality of symbols in relief on non-Jewish stones.

The Abraham Black marker (#18) and a few other older stones have affixed to them photographic portraits printed on porcelain, or evidence that such portraits were once featured (see photo 6). Such portraits appear on Jewish markers in Eastern Europe as well. One historian has noted that while "the use of human images is generally discouraged in Orthodox Judaism . . . the force of folk tradition seems to outweigh rabbinic proscription" in the incorporation of these photographs on markers.¹¹ Such photographs do not appear on non-Jewish stones in New Bedford until decades later, when they almost always are featured on markers for people of Portuguese descent. Other symbols also appear to be less specific to Judaism. Several markers bear the image of stylized lilies while others have surname initials. A later gravestone, the Walter and Lily Mindus marker (#19), has explicit imagery with no specifically Jewish meaning: the symbol of a physician for Walter Mindus, a surgeon at St. Luke's Hospital in New Bedford, and a clef for his wife Lily Dumont Mindus, a renowned concert pianist from the age of fifteen who performed in the United States, Europe, and Latin America, and taught for more than 40 years at the Longy School of Music in Cambridge (fig. 19); the two met in Berlin, and escaped from Nazi Germany to New Bedford by 1938.¹² There are also nine markers, all in the Chesed Shel Emes section, that were carved as rustic trees, a common sculptural motif in Jewish cemeteries. Sawn or broken tree markers are common, though perhaps less so, in non-Jewish cemeteries, particularly in 19th-century rural cemeteries, though the association with the Tree of Life appears to give the form special significance in the Jewish cemetery. Eight of the tree markers in New Bedford's Jewish Cemetery date between 1925 and 1936, and one to 1952.

Despite the effect assimilation might be expected to have had on the descendants of Jewish immigrants, the grave markers in the Jewish Cemetery also show distinct differences from those in non-Jewish cemeteries. They not only differ in massing, but they often carry highly personal epitaphs describing the character of the deceased, or the depth of a family's love for that person. The inscriptions on the joined Aryeh stones (see photo 5) describe the wife and mother Sarah Queen Aryeh as "perfect and correct" and her husband Louis as a "man of faith who fears God" and "always did acts of charity . . . his wife, sons and loved ones are bitter with tears." Pebbles have been placed on the base or top of many markers, an ancient Jewish custom that indicates a visit and symbolizes respect for the deceased. The 2004 Rochelle Naftoly marker (#20) bears a loving epitaph on behalf of her husband, children, and grandchildren.

¹¹ David W. Gradwohl, "Jewish Cemeteries of Louisville," *Markers* 10 (1993): 140.

¹² Richard Dyer, "Lily Dumont: Concert Pianist Taught for Decades at Longy," *Boston Globe*, March 9, 2006, *Boston Globe* website, http://www.boston.com/news/globe/obituaries/articles/2006/03/09/lily_dumont_concert_pianist_taught_for_decades_at_longy.

Jewish Cemetery

Bristol, Massachusetts
County and State

Name of Property

Whether unmarked graves exist within the Jewish Cemetery is difficult to establish. Customarily, synagogues and Jewish benevolent and fraternal organizations marked graves as one method of guarding against the defilement of a pious person. However, infants who died before their 31st day of life, when they were not considered fully viable, were often buried without markers or funerals, and Jewish cemeteries are known to exist in the United States in which impoverished Jews were buried without markers.¹³ Thus there may be archaeological potential at the Jewish Cemetery for unmarked burials, though very little space is unmarked in the developed part of the burial ground.

Archaeological Description

While no ancient Native American sites are known within the boundaries of the Jewish Cemetery or in the general area (within one mile), sites may be present. Environmental characteristics of the cemetery represent locational criteria (slope, soil drainage, proximity to wetlands) that are favorable for the presence of ancient sites. The cemetery is located on a level to moderately sloping outwash plain that is located within 1,000 feet of wetlands. Soils at the cemetery are excessively drained and sandy. Turner Pond, which feeds the Paskamanset River, is located to the north and west of the cemetery. The Acushnet Cedar Swamp and several unnamed ponds are located within 1,000 feet to the north, west, and east of the cemetery. Given the size of the cemetery (18.95 acres), the high density of burials and their related impacts to the integrity of the cemetery, and known patterns of ancient Native American settlement in the region, a low to moderate potential exists for the recovery of significant ancient resources at the cemetery.

A high potential exists for locating historic archaeological resources in the Jewish Cemetery. Archaeological resources including unmarked graves as well as structural remains associated with barns, stables, hearse houses, and outbuildings associated with cemetery operation and maintenance, may survive at the Jewish Cemetery. Unmarked graves containing a burial shaft, a coffin, human remains, and funerary objects may survive anywhere in the cemetery. Multiple burials may also be present. In some areas, gravestones may have been broken at ground level, causing some stones to become partially, and in some cases possibly completely, overgrown. Post molds and other evidence of fences and boundary markers may exist, as well as grave markers and memorial offerings/markers for individuals and groups of graves. Pebbles placed on the base or on top of gravestones have been identified as a type of memorial offering or marker, an ancient Jewish custom that indicates a visit and symbolizes respect for the deceased.

¹³ See Dr. Ron Wolfson, "Stillbirth and Neonatal Death," MyJewishLearning website, http://www.myjewishlearning.com/life/Life_Events/Death_and_Mourning/Contemporary_Issues/StillbirthNeonatal_Loss.shtml; "Unmarked Graves at Staten Island Cemetery Receive Markers," Yeshiva World News, September 30, 2009, <http://www.theyeshivaworld.com/news/General+News/40098/Unmarked+Graves+at+Staten+Island+Cemetery+Receive+Grave+Markers.html>; "Home of Peace Cemetery," Temple Beth El (Puget Sound, WA) website, <http://www.templebethel18.org/home-of-peace-cemetery/home-of-peace-cemetery>.

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Areas of Significance

(Enter categories from instructions.)

ART
ETHNIC HERITAGE
LANDSCAPE ARCHITECTURE
SOCIAL HISTORY

Period of Significance

1898-1956

Significant Dates

1898, 1899, 1915
1923, 1926 (founding dates of various sections)

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Jewish

Architect/Builder

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Jewish Cemetery, New Bedford, MA, is eligible for listing in the National Register of Historic Places under Criteria A and C and Criteria Consideration D at the local level. It retains integrity of location, design, setting, materials, workmanship, feeling, and association. The cemetery contains the graves of members of all four historic Jewish congregations in the city of New Bedford, only one of which remains active (Tifereth Israel), as well as of members of an early Jewish mutual aid organization, the Workmen's Circle. In form and inscription content, the gravestones in the Jewish Cemetery are markedly distinct from non-Jewish cemeteries in the city of New Bedford. The form of early markers and the overall density of the burial ground appear to sustain Eastern European burial customs. Later markers also show clear differences in massing compared to those in non-Jewish cemeteries. Most significantly, Jewish gravestone iconography exists nowhere else in New Bedford; only one grave depicting the hands of blessing, the symbol of the ancient *Cohanim*, or priests of Israel, is known to exist elsewhere in the city. Moreover, differences in marker iconography demonstrate clear distinctions in ritual practice between Orthodox and Conservative Jewish congregations. From 1899 into the current day, the Jewish Cemetery has been the primary burying ground for Jewish people in greater New Bedford and contains information that is not readily available elsewhere.

The period of significance extends from the founding of the first section of the cemetery in 1898 until 1956, when the last structure, a temple that has not survived, was built within the grounds.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

New Bedford's Jewish Cemetery, at the northern edge of the city, an assemblage of the cemeteries of four New Bedford synagogues and one mutual aid society, began with the 1898 purchase of about 1.5 acres by Chesed Shel Emes ("Kindness for Truth"), the second Jewish congregation to be organized in New Bedford. The congregation was incorporated in the same year to serve the needs of Jewish immigrants who had settled in the city's North End and perceived themselves inconveniently far from the South End congregation Ahavath Achim, founded in 1893, which built its synagogue on Howland Street south of downtown New Bedford. The Chesed Shel Emes congregation acquired the cemetery land five years before it began to build its own synagogue, not an unusual practice as Judaism requires burial in consecrated ground within 24 hours of death, so congregations were often apt to found a cemetery before building a temple. Rodolphus Beetle (1818-1907), a sparmaker who by that time had virtually monopolized the production of spars for port of New Bedford whaling vessels, sold the tract to the congregation for three hundred dollars.¹⁴

¹⁴Rodolphus Beetle to Hebrew Chesed Shel Emes, 13 October 1898, BCD 199:354. On the history of these congregations see Judy Farrar and Cynthia Yoken, *Historical Tour of Jewish New Bedford* (Dartmouth: University Library and the Center for Jewish Culture, University of Massachusetts Dartmouth, 2005).

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Creating a Jewish cemetery in New Bedford was necessitated by the fact that an earlier Jewish burial ground—a lot only 35 x 50 feet square in Peckham West Cemetery, acquired by the city's B'nai Israel Society in 1857—was full by the late 1890s. The first burials in the B'nai Israel lot were largely German Jewish immigrants who had come to the United States in the mid 19th century; the first interment there was Zipporah Mindel Feibelman, who had emigrated from the German city of Pozen and was buried in late November 1857. The last interments in the B'nai Israel lot were in 1899.

Yiddish-speaking people from Russia and Poland had begun to settle in the city in noticeable numbers by the mid-1890s in two principal areas—the near South End, along South Water Street near Howland Street, and the near North End around Coggeshall and Kenyon Streets.¹⁵ Twenty-three members of the North End community founded the Chesed Shel Emes congregation in 1898; two of the four men who laid the cornerstone to the synagogue (not extant) were merchants in that area.¹⁶ One was Simon Mechaber, who had emigrated in 1886 with his brother Rachmiel and had been in business with him as Mechaber Brothers since at least 1890. The brothers' North End store remained in business from 1911 to at least 1955, and Rachmiel Mechaber's sons Louis and Benjamin ran another family clothing store in the same area. Another pair of brothers, Morris and Kopel Cohen, buried here, were developers in the North End; they built business blocks, including the one holding the North End's renowned Capitol Theatre. Several Jewish merchants had stores in both the North and South Ends, which by 1900 both had large immigrant populations in need of commercial services.

Jewish immigrants faced certain growth in their numbers at the turn of the century. The city's Jewish population had grown from probably fewer than 50 people in 1880 to nearly 500 in 1900; between 1905 and 1915, the number of Russian-born persons in New Bedford increased from 717 to 1,174 persons.¹⁷ The new cemetery may have been sited so far from the city proper because property values were lower in this rural section. Siting Jewish cemeteries in suburban locations was typical practice in Massachusetts: Jews from congregations or mutual aid societies in Boston, Revere, Malden, Winthrop, Chelsea, and Cambridge established cemeteries in Everett, while Jews from Boston's West, South, and North Ends, East Boston, Chelsea, and Roxbury created burial grounds in Woburn. It was also typical for numerous shuls (congregations) and fraternal groups to establish adjacent cemeteries, each fenced and containing its own chapel. Twenty-five cemeteries are located side by side in Woburn, 37 in Everett, and 40 at the Baker Street Jewish Cemeteries in West Roxbury. Elm Street Shul in Chelsea had one cemetery in Lynn and four in Everett.¹⁸

¹⁵ According to McMullin, "Industrialization," 56, Jewish charitable organizations helped thousands of Russian Jews escape political persecution and settle in several US cities beginning in 1892; "several dozen" came in that year to New Bedford.

¹⁶ Judy Farrar and Cynthia Yoken, *Historical Tour of Jewish New Bedford* (Dartmouth: University Library and the Center for Jewish Culture, University of Massachusetts Dartmouth, 2005), 8-9, 20.

¹⁷ Gerald Sorin, *A Time for Building: The Third Migration, 1880-1920, vol. 3 of The Jewish People in America* (Baltimore: Johns Hopkins University Press, 1992), 12, 42, states that more than 73 percent of the 1.56 million Jews who immigrated to the United States between 1881 and 1910 were from the Russian Empire; censuses list their birthplaces as Russia, Russia Poland, and Poland Russia.

¹⁸ *Bridging Past, Present and Future: History and Guide: Massachusetts Jewish Cemeteries* (Newton Centre, MA: Jewish Cemetery Association of Massachusetts, 2009), 24.

Jewish Cemetery

Name of Property

Bristol, Massachusetts

County and State

Exactly a year after its acquisition, Chesed Shel Emes sold Congregation Ahavath Achim part of the east half of the Beetle tract. Unlike Chesed Shel Emes, the Ahavath Achim congregation built its synagogue in New Bedford's near South End in 1898-1899, before it acquired cemetery land, and, unlike Chesed Shel Elmes, Ahavath Achim survived for more than a century. Its synagogue was built on Howland Street, in the midst of the city's busy waterfront district and "gateway" immigrant neighborhood. According to one historian, by 1920 Ahavath Achim had become "too small and unattractive, unsuitable for the needs of a people who had more time on their hands for intellectual and spiritual matters, and the surroundings very unwholesome." A conservative group from this synagogue acquired a lot at the southeast corner of Madison and South Sixth for the new Tiferes Israel (an Ashkenazi spelling later changed to the Sephardic Tifereth Israel), designed by New Bedford architect Nathaniel Cannon Smith and opened in September 1924 (part of the County Street National Register Historic District). In 1966 the congregation moved, as its members had, to the more suburban western fringe of the city and built a new synagogue there in 1966.¹⁹ The orthodox Ahavath Achim congregation remained on Howland Street until 1940, and moved the next year to the former Cornelius Grinnell, Jr. estate at 385 County Street (part of the County Street National Register Historic District), where it remained until it closed in late 2010.²⁰

Ahavath Achim's section of the cemetery, in early years termed the Hebrew Cemetery in city directories, is the easternmost. Despite having acquired the tract in 1899, the date on the plaque at the entrance to the section is 1923, and no graves bearing dates of death in English date earlier. Within the Ahavath Achim section is the grave of Rabbi Hyman Papkin (1877-1960), with its Hebrew and English inscriptions; the latter describes Papkin as a "great sage, scholar in depth and scope of Torah and Talmud . . . Revered spiritual leader of the New Bedford Jewish Community for 50 Years."

On the same day that it sold cemetery land to Ahavath Achim, Chesed Shel Emes sold another parcel in the eastern half of the Beetle tract to the New Bedford Independent Hebrew Benevolent Association, organized in part to provide burial services for needier persons in the community.²¹ The existence of such associations were part of *kehillah*, the organization of a Jewish community in order to provide "social infrastructure from the cradle to the grave."²² The commitment to *kehillah* explains why Jewish cemeteries like this one have no public ground, though the size and style of markers may indicate status. The small Hyman Garber marker, which includes his name and no other information, may have been one of the interments funded by the benevolent association.

In the Chesed Shel Emes section, the earliest marker is the Rafael Schierson marker (see photo 4, #4), which dates to 1899. Another early stone, the Isaac Sushelsky marker (#16), stands over the grave of a New Bedford milkman, who was naturalized in 1895 and had been living in New Bedford's South End by 1896; he died in 1900. The Rachmiel Mechaber marker (died 1912,

¹⁹ Fisher Abramson, "History of the Congregation Tifereth Israel," *Dedication of Tifereth Israel Synagogue, New Bedford, Massachusetts* (booklet, 1924), unpaginated; Farrar and Yoken, *Historical Tour*, 18-19.

²⁰ Farrar and Yoken, *Historical Tour*, 8-9, 20.

²¹ Hebrew Chesed Shel Emes to Congregation Ahabath [sic] Achim, New Bedford, October 12, 1899, BCD 208:93. No deed is indexed for the grant to the benevolent association.

²² Hartman interview.

Jewish Cemetery

Bristol, Massachusetts

Name of Property

County and State

#21) designates the grave of one of the synagogue's founders; he and his brother Simon operated several dry goods stores in North End, one of them near both the synagogue and Mechaber's home, both on Kenyon Street. Born in 1849 in Augustow, Russia (now Poland), Mechaber (sometimes spelled Machaber) emigrated in 1886 and settled in New Bedford by 1887. He was treasurer of the Progressive Max Levy Society, founded in New Bedford in 1910 to provide disability and life insurance to the Jewish community. In 1914 the society had 188 members, and four years later it erected a monument to Joseph Klein, proprietor of the Electric Construction Company in New Bedford, in this cemetery.²³ The Chesed Shel Emes section also contains the impressive monument to the three daughters of Israel and Anna Poll; the Polls ran a variety store in the North End in the 1940s. The broad granite base of the Poll daughters monument (#22) is surmounted by a white marble sculpture of the protective Lion of Judah.

In 1915, Levi Hartley of New Bedford sold a small tract abutting the cemetery to Wolf Gleckman and Luess Minkin, who were trustees of a fourth Jewish congregation in New Bedford, Lenas a Chedick, a small, short-lived synagogue on First Street in the city. The deed states that the trustees were to hold the property for two purposes—to convey the west half of the land to the Labor League Branch 23 of New Bedford, and to convey the lot to the Lenas a Chedick congregation when it repaid the Labor League \$100. The Labor League appears to have been the same entity as the Workmen's Circle, Socialist Jews who organized in numerous American Jewish communities and who met in New Bedford into the 1960s. Founded by Jewish cloakmakers on New York's Lower East Side in 1892, the Workmen's Circle (Arbeiter Ring) offered health and death benefits to its members and worked for the "emancipation of workers from oppression and exploitation." The New Bedford branch was founded in New Bedford about 1900, primarily to provide "burial rights" and sick benefits; the circle had its own doctor for members, who also received a free plot in the cemetery and from \$50 to \$75 for burial expenses.²⁴ The Workmen's Circle section is a narrow strip projecting from the north end of the Jewish Cemetery, and city assessor's records cite both the Lenas a Chedick trustees and the Labor League branch as legal owners of the two roughly equal-sized parcels.²⁵

The Workmen's Circle section includes 95 markers, the earliest of which date to 1917. The stone for Hyman Garber may be earlier but bears no date, and vital statistics up to 1915 do not record his death. The identical Minnie and Fannie Liss markers designate the graves of sisters who died within two months of each other in 1922 (photo 9). Both were married, Fannie to the merchant Nathan Liss, who immigrated two years before Minnie in 1904 and was the proprietor of New Bedford's New Parisian Fur Shop by 1930, and Minnie to the clothing merchant Max Liss, who immigrated in 1905.

²³ Information on Mechaber is taken from a well-documented posting on the Kurinsky-Mechaber page, RootsWeb website, <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=:2529795&id=1527524125>. On the Max Levy Society see Report of the Special Committee on Social Insurance February 1917, House Report 1850 (Boston: Wright and Potter, 1917),

²⁴ Farrar and Yoken, *Jewish New Bedford*, 17; Collections Register for Jewish Workmen's Circle, New Bedford Branch 723, Records (1938-66), Archives for the Center of Jewish Culture, University of Massachusetts Dartmouth Archives and Special Collections. The collections register states that the earliest grave in the Workmen's Circle cemetery appears to date to 1910, but no existing marker bears this date.

²⁵ Levi Hartley to Wolf Gleckman and Luess Minkin, trustees of Congregation Lenas a Chedick, March 10, 1915, BCD 419:322.

Jewish Cemetery

Name of Property

Bristol, Massachusetts

County and State

In 1921 a new congregation, Tifereth Israel, was organized by eighteen members of the Ahavath Achim congregation, not only because the Howland Street synagogue was too small for the growing Jewish population, but also because they wished to create a Conservative congregation. Ahavath Achim was an Orthodox congregation, while Tifereth Israel is affiliated with the United Synagogue of Conservative Judaism; part of the theological difference between the two was the perceived need or desire among Conservative Jews for an English-speaking rabbi. By 1924 Tifereth Israel had built its own synagogue, and in 1926 the congregation made its first purchase of land in the Jewish cemetery, a half-acre tract bordering the Chesed Shel Emes section; the earliest graves of congregation members are in this northeastern tract.²⁶ The earliest marker in this section dates to 1926 and is a simple marble stone for fifteen-year-old Samuel Horowitz (or Horvitz), son of prominent grain dealer and butcher Abraham Horowitz, who immigrated in 1911; his wife and four of his children, including Samuel, came from Russia in 1913. In this corner as well are eleven lawn-type markers, dating from 1926 to 1986, designating the graves of infants. A double marker stands over the graves of the couple Morris and Molly Horvitz Sederholm (died 1983 and 1999, respectively; photo 10, #10); Sederholm worked in the firm of his father-in-law Samuel Horvitz, the last whaling outfitter in New Bedford.

The form of the Sederholm stone is common throughout the Tifereth Israel section, and some stones for couples here reflect a more recent immigration to the United States. The Abraham and Freda Landau marker identifies them as Holocaust survivors. Abraham Landau was born in Wilchen, Poland, in 1922, and was taken from his family in the Zagorow ghetto. He was sent to thirteen concentration and labor camps, including Auschwitz and Buchenwald, before being liberated from the Bergen Belsen camp in April 1945. He was the only member of his family to survive the Holocaust. Landau met his wife at a refugee camp in Germany. They married, and in 1950 came to New Bedford, where Abraham Landau ran Landau's Custom Tailoring Shop. It was through his efforts that the Holocaust Memorial sculpture was created and installed in New Bedford's Buttonwood Park in 1998.²⁷ In 1985, the Jewish Federation of Greater New Bedford installed a Holocaust Memorial in the Jewish Cemetery (photo 11, #11). The memorial, noncontributing in the present nomination because it is a relatively recent addition, should be reconsidered once it is 50 years old. Behind it, a lawn-type marker reading "Holy Books/Tifereth Israel Congregation" contains married prayer shawls, phylacteries (leather boxes men wore as amulets during worship, which contain scriptural quotes on parchment), and books containing the name of God.²⁸

The only other structure known to have existed in the Jewish Cemetery was a chapel, built as a gift of Mr. and Mrs. Hyman Krivoff inside the entrance to the Ahavath Achim section of the burial ground and dedicated on November 4, 1956. Krivoff, a native of Kiev in Ukraine, emigrated with his mother about 1902 when he was about ten years old. He was running a confectionery store in the immigrant neighborhood on South Water Street by 1911, and was later a hay, grain, and gasoline dealer; by the 1940s his business was reclaimed waste material retrieved from textile mills. How long the chapel stood in the cemetery has been difficult to ascertain. At some point, vandalism had so seriously degraded the building that it was razed.²⁹

²⁶Ralph Emmett, New Bedford, to Tifereth Israel. September 29, 1926, BCD 640:296.

²⁷ On the Landaus, see the Jewish Federation of Greater New Bedford website, <http://www.jewishnewbedford.org/Abraham%20Landau.pdf>.

²⁸ Hartman interview.

²⁹ "Cemetery Chapel to be Dedicated," New Bedford *Standard-Times*, November 3, 1956, 13.

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

The Jewish Cemetery may have served the larger Jewish community of southeastern Massachusetts. One marker designates the grave of Libby Kobrin (died 1936 at age eleven, #25), whose father Isadore was a furniture merchant in Wareham.

The Jewish Cemetery remains in use among members of the two congregations that were active into the 21st century. Newer markers, typically granite in massive horizontal block form, exist in the easternmost section of the cemetery (which Ahavath Achim acquired from Chesed Shel Emes in October 1899), at the westernmost edges of the developed Tifereth Israel sections, and to a limited degree among earlier graves in the Tifereth Israel sections. However, burials are so densely concentrated in the cemetery's oldest portions that few later graves are mixed among them. The cemetery as a whole and its markers are in remarkably fine condition. However, the remoteness of its location, and the fact that all but one of the congregations and groups historically responsible for its sections no longer exist, increases the likelihood of degradation. Just as vandalism forced the removal of the onetime chapel, similar activity is of concern in the cemetery at large, particularly in those sections not legally owned by Tifereth Israel.

There has been resurgence in the public's interest in New Bedford's cemeteries as important historic resources. The New Bedford Preservation Society hosts annual cemetery tours, a living history program in which residents in period costume represent residents, both well-known and obscure, at their gravesites. These tours attract hundreds of residents and visitors to the city's cemeteries, and in 2012 the society conducted tours in two different cemeteries that focused on the Civil War era. In addition, cemetery workshops and tours were part of the New Bedford Whaling Museum's first genealogy symposium in September 2001. The cemetery tour was so popular that the museum conducted a second session.

Still, New Bedford's cemeteries have experienced continued vandalism, and the city's cemetery staff have begun an aggressive effort to restore damaged stones and monuments. Cemetery employees have recently been placed under the direction of a new city department, which has enhanced resources available to maintain the vast acreage of city cemeteries. In November 2011 cemetery staff attended the Historic Cemetery Preservation Workshop hosted by the Massachusetts Department of Conservation and Recreation, the National Center for Preservation Technology and Training, and the Lowell Parks and Conservation Trust.

Another restoration effort is conducted by Stone by Stone, a decade-old summer youth program that puts teens to work repairing deteriorated or damaged gravestones in the city's cemeteries. The program is a collaboration between New Directions, a local nonprofit group that runs career centers and youth work programs, and the New Bedford public school system. Last year, the New Bedford Historical Society joined this collaborative effort by identifying graves of historically important people whose markers need repair.

The city's Cemetery Board is comprised of five members appointed by the mayor and approved by the city council for three-year terms. The board meets monthly to oversee spending of monies collected from Perpetual Care and the sale of lots. It also establishes and votes on rules and regulations pertaining to city cemeteries. A local historian who has been instrumental in bringing

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

public attention to vandalism in the cemeteries has recently been appointed to the Cemetery Board.

Listing of the cemeteries on the State and National Registers of Historic Places will enable the city to seek Massachusetts Preservation Projects Fund support to repair several public burial tombs.

Archaeological Significance

Historic archaeological resources described above may contribute important information related to the evolution of a late 19th- to 20th-century Jewish cemetery in Massachusetts, the assimilation of various Eastern European Jewish immigrants in Massachusetts, and the comparative study of burial customs and ritual practice within the Jewish community and Anglo society. Additional documentary research, combined with archaeological survey, testing, and monitoring of grave excavations, may contribute important information related to burial patterns used over time, and how these patterns may have changed with different ethnic groups represented at the cemetery. The same research may identify additional Jewish burial patterns and ritual practices used by individuals and groups in Eastern European countries and their presence at the Jewish Cemetery.

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: University of Massachusetts/Dartmouth campus

Historic Resources Survey Number (if assigned): NBE.805

10. Geographical Data

Acreage of Property 24.45 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------------------|
| 1. Latitude: 41.681807 | Longitude: -70.967764 [NW corner] |
| 2. Latitude: 41.681767 | Longitude: -70.965328 [NE corner] |
| 3. Latitude: 41.680813 | Longitude: -70.965189 [SE corner] |
| 4. Latitude: 41.680396 | Longitude: -70.967925 [SW corner] |

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|-------------|-----------------|-------------------|
| 1. Zone: 19 | Easting: 336221 | Northing: 4616319 |
| 2. Zone: 19 | Easting: 336424 | Northing: 4616310 |
| 3. Zone: 19 | Easting: 336433 | Northing: 4616204 |
| 4. Zone: 19 | Easting: 336204 | Northing: 4616163 |

Verbal Boundary Description (Describe the boundaries of the property.)

The Jewish Cemetery is bounded on the south by Old Plainville Road, on the north by woodland bordering the south side of New Plainville Road, and by woods and rural residences on the east and west.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries were established by the purchase of eight separate tracts beginning in 1898 and continuing into the 20th century.

11. Form Prepared By

name/title: Kathryn Grover, with Betsy Friedberg, NR Director, MHC
organization: Massachusetts Historical Commission
street & number: 220 Morrissey Boulevard
city or town: Boston state: MA zip code: 02125
e-mail betsy.friedberg@sec.state.ma.us
telephone: 617-727-8470
date: February 2014

Jewish Cemetery
Name of Property

Bristol, Massachusetts
County and State

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Jewish Cemetery

City or Vicinity: New Bedford

County: Bristol

State: MA

Photographer: Kathryn Grover

Date Photographed: November 7, 2008; June 7, 2009; March 15, 2012

Description of Photograph(s) and number, include description of view indicating direction of camera:

- 1 of 11. Wall and hedge along Old Plainville Road, view from southeast (March 15, 2012)
- 2 of 11. Ahavath Achim entrance, east end, view from south (June 7, 2009)
- 3 of 11. Workmen's Circle Cemetery, north end, view from southeast (June 7, 2009)
- 4 of 11. Rafael Schierson marker, 1899, view from west (June 7, 2009)
- 5 of 11. Louis and Sarah Queen Aryeh markers, 1925, 1928, view from west (November 7, 2008)
- 6 of 11. William Goldfarb marker, 1916, view from west (June 7, 2009)
- 7 of 11. Samuel Gordon marker, 1925, view from west (March 15, 2012)

Jewish Cemetery

Bristol, Massachusetts
County and State

Name of Property

- 8 of 11. Samuel Forman marker, 1928, view from west (June 7, 2009)
- 9 of 11. Minnie and Fannie Liss markers, 1922, view from west (June 7, 2009)
- 10 of 11. Morris and Molly Sederholm markers, 1953, 1999, view from west (June 7, 2009)
- 11 of 11. Holocaust Memorial, Jewish Cemetery, view from south (November 7, 2008)

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

JEWISH CEMETERY
 New Bedford (Bristol County), Massachusetts
 DATA SHEET

Note: Locations are indicated on attached site map.

Site #	Image #	Feature	Date	Material	Description	Resource Type	Status
1	1	Jewish Cemetery, Old Plainville Road	1899-	N/A	N/A	Site	C
2	2	Ahavath Achim Entrance	1923	Stone, iron, mortar	Entry posts of mortared fieldstone with pointed caps; iron picket gate; bronze plaques on each post in Hebrew and English	Structure	C
3	3	Workmen's Circle Gate	Ca. 1910	Stone, mortar	Entry posts of mortared fieldstone with pointed caps; rectangular granite plaque on right post inscribed with name and unbroken chain	Structure	C
4	4	Rafael Schierson Marker	1899	Granite	Semicircular tablet with rounded shoulders; Tree of Life in low relief in circular recess in pediment; Hebrew verse inscription	Object	C
5	5	Louis and Sarah Queen Aryeh Markers	1925, 1928	Granite	Vertical blocks with gabled top on all sides, surmounted by rounded granite bridge; three-dimensional Star of David on carved column surmounts bridge; Star of David on left marker and five-branched menorah on right marker; Hebrew inscription	Object	C
6	6	William Goldfarb Marker	1936	Granite	Cambered tablet with icon of cut Tree of Life in low relief in cambered recess; tree backed by mountain	Object	C

JEWISH CEMETERY
 New Bedford (Bristol County), Massachusetts
 DATA SHEET

Note: Locations are indicated on attached site map.

Site #	Image #	Feature	Date	Material	Description	Resource Type	Status
					and flanked by birds; original photographic medallion missing; Hebrew and English inscriptions		
7	7	Samuel Gordon Marker	1925	Granite, porcelain, enamel	Vertical tablet with left side and top carved in form of cut tree; oak leaves flank "Son" inscribed in relief at top; photographic portrait within Star of David above Cohanim hands with heart between carved in shallow recess; inscription in Hebrew and English	Object	C
8	8	Samuel Forman Marker	1928	Granite	Polished tablet with scalloped top and icon of ritual Levite hand washing in shallow recess; Hebrew and English inscription	Object	C
9	9	Minnie and Fannie Liss markers	1922	Marble	Semicircular tablets with cutaway shoulders; Star of David surrounded by wreath and ribbon at top with porcelain oval photographic portrait medallions between first and last names; Hebrew and English inscriptions	Object	2 C
10	10	Morris and Molly Sederholm Marker	1983, 1999	Granite	Horizontal block with scalloped top in rough granite; finished inscription panel in Hebrew and English; Star of David and	Object	NC

JEWISH CEMETERY
 New Bedford (Bristol County), Massachusetts
 DATA SHEET

Note: Locations are indicated on attached site map.

Site #	Image #	Feature	Date	Material	Description	Resource Type	Status
					menorah images		
11	11	Holocaust Memorial	1985	Granite, bronze	Horizontal block with bronze tree motif affixed at center; Hebrew and English inscriptions; monument flanked by granite benches, urn with stones, and yews	Object	NC
12	1	Wall and hedge, Old Plainville Road	n.d.	Stone, mortar, cedar	Mortared fieldstone wall with gable cap; posts of similar material at entrances along wall	Structure	C
13		North entrance	n.d.	N/A	N/A	Structure	NC
14		Yenta Schwartz Marker	1915	Granite	Vertical tablet with rounded pediment with engraved Star of David and vines; inscription in Hebrew and English	Object	C
15		Dora Lyons Marker	1936	Granite	Vertical tablet on polished granite with rounded pediment and square shoulders; name and menorah in shallow relief against white ground; inscription in Hebrew and English	Object	C
16		Isaac Sushelsky Marker	1900	Marble	Vertical tablet with rounded pediment and scrolled shoulders; Tree of Life in low relief in bell-shaped recess at top; inscription in Hebrew and English	Object	C

JEWISH CEMETERY
 New Bedford (Bristol County), Massachusetts
 DATA SHEET

Note: Locations are indicated on attached site map.

Site #	Image #	Feature	Date	Material	Description	Resource Type	Status
17		Rabbi Hyman Papkin Marker	1960	Granite	Vertical block with scalloped pediment; book and scroll in low relief in circular recesses; inscription in Hebrew and English	Object	C
18		Abraham Black Marker	1920	Marble	Vertical tablet in white marble with engraved Star of David encircled in wreath and porcelain photographic medallion at center; inscription in Hebrew and English	Object	C
19		Walter and Lily Mindus Marker	1985	Granite	Horizontal block with scalloped pediment in rough granite; M.D. symbol over husband's inscription and clef over wife's	Object	NC
20		Rochelle Naftoly Marker	2004	Granite	Vertical tablet with rounded top and sides in rough granite; etched menorah at top; inscription in Hebrew and English	Object	NC
21		Rachmiel Mechaber Marker	1912	Granite	Vertical tablet with scalloped pediment and rounded shoulders; Hebrew inscription in verse; name on granite base	Object	C
22		Poll daughters Monument	1991	Marble, granite	Large-scale marble Lion of Judah at rest on marble block atop granite base	Object	NC

JEWISH CEMETERY
 New Bedford (Bristol County), Massachusetts
 DATA SHEET

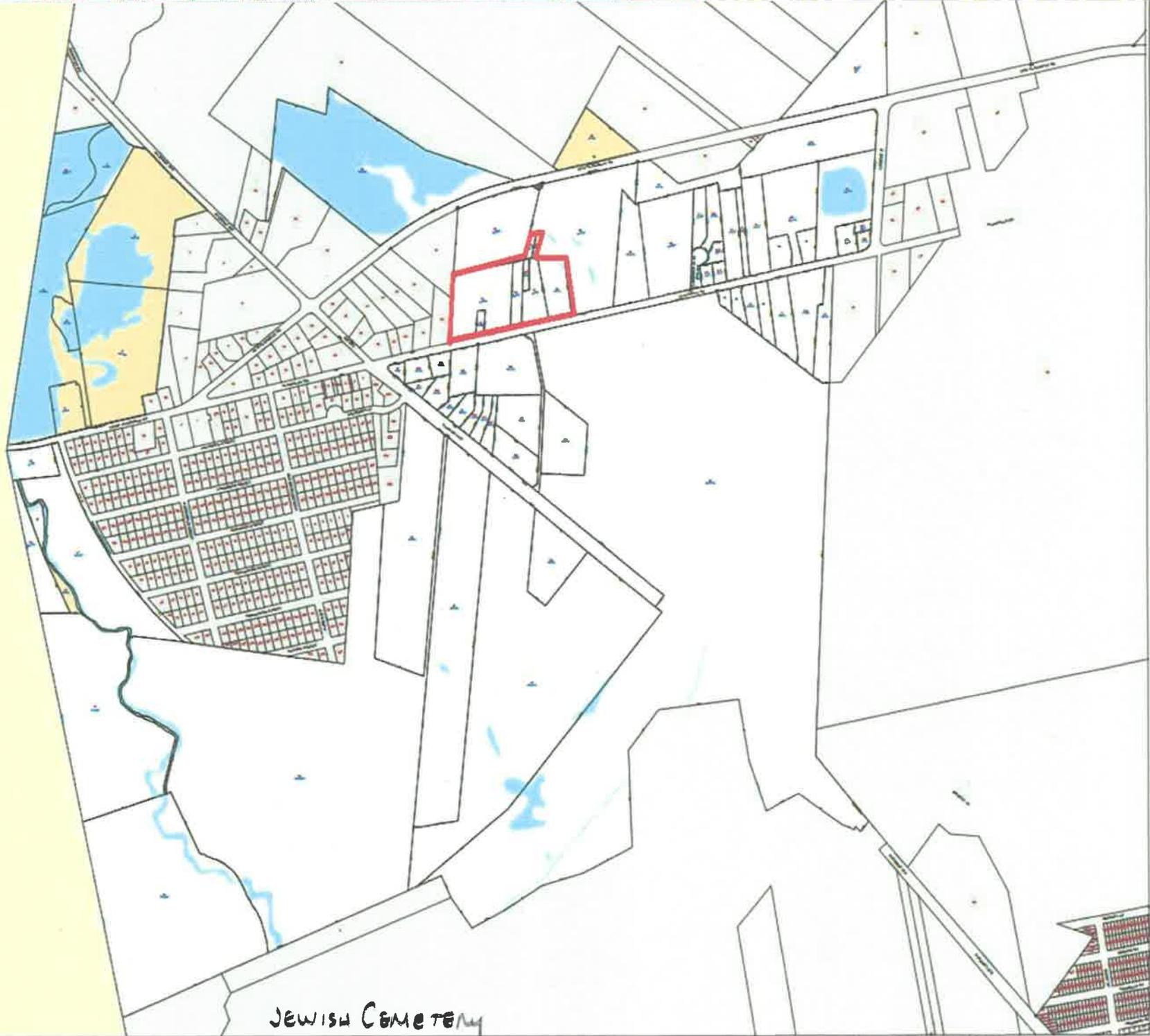
Note: Locations are indicated on attached site map.

Site #	Image #	Feature	Date	Material	Description	Resource Type	Status
23		Abraham and Freda Landau Marker	2000	Granite	Horizontal block marker with Star of David above husband's inscription and menorah above wife's; inscription in Hebrew and English	Object	NC
24		Tifereth Israel Holy Books Marker	n.d.	Granite	Flush lawn marker	Object	C
25		Libby Kobrin Marker	1936	Granite	Pink-granite shaft carved at top and bottom as tree trunk; polished granite face bears inscription and flower motif	Object	C

SUMMARY:

Sites	Contributing	1
Structures	Contributing	3
	Noncontributing	1
Objects	Contributing	16
	Noncontributing	4
TOTAL	Contributing	20
	Noncontributing	5

Note: markers and monuments cited are representative samples of object types found in the Jewish Cemetery, or are associated with noteworthy persons buried at this site.



- Legend**
- Easement
 - Planned Subdivision
 - Combined Parcels

- Water Bodies
- Town Boundary
- Engineering Lot Number



JEWISH CEMETERY



City of New Bedford
Massachusetts

Map: 124

Fiscal Year 2011
This parcel map should be used for planning
and assessment purposes only.

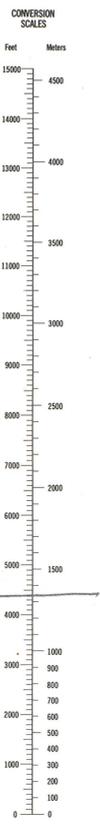
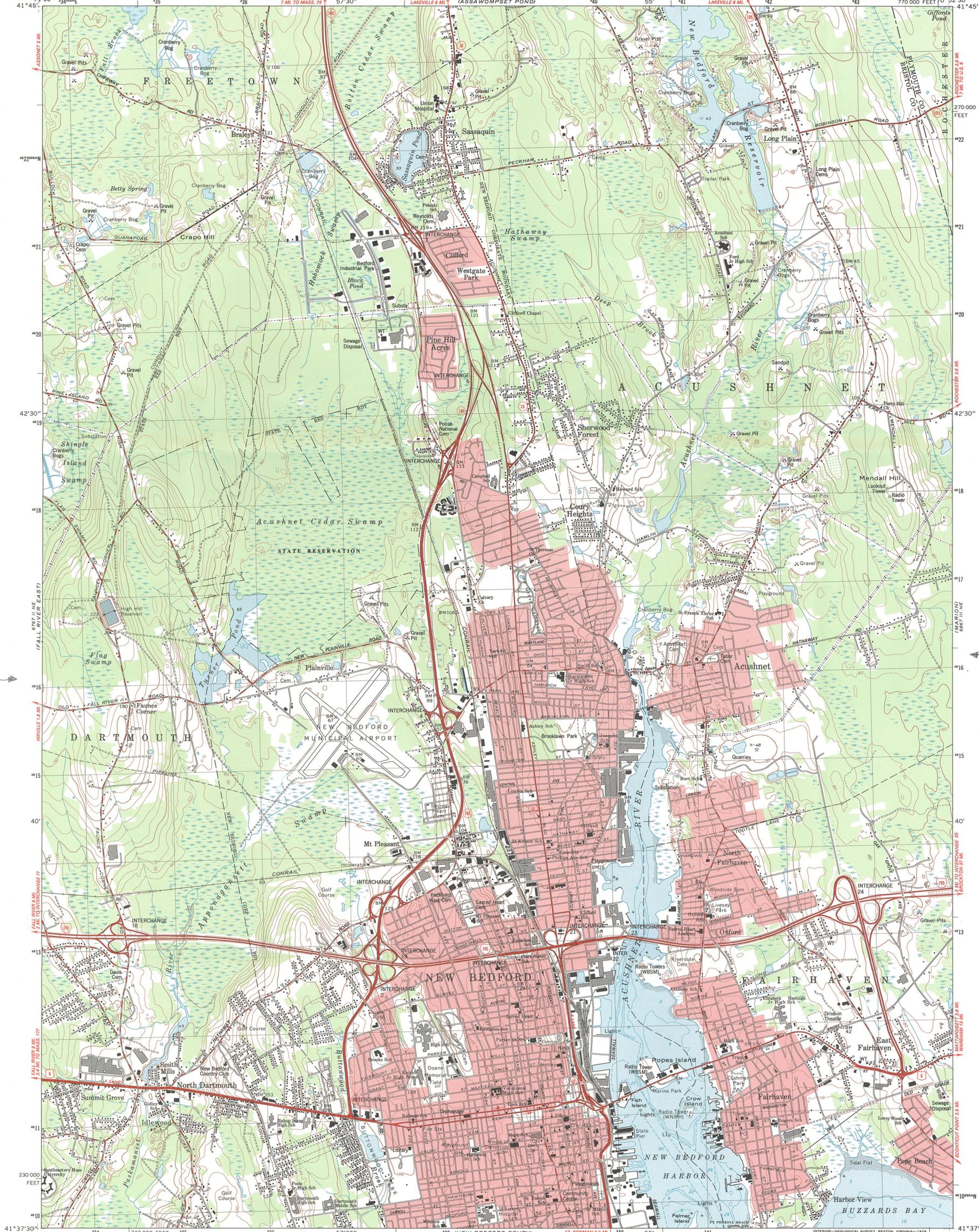


Map Produced By:
City of New Bedford
Department of
Geographic Information Systems
January 2011



Jewish Cemetery

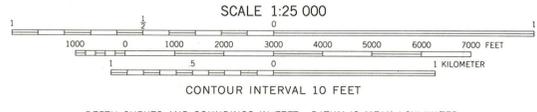
Jewish Cen.
NEW BEDFORD
(BRISTOL) MA



Feet Meters
1 3048
2 6096
3 9144
4 12192
5 15240
6 18288
7 21336
8 24384
9 27432
10 30480

To convert feet to meters
multiply by 3.048
To convert meters to feet
multiply by 3.2808

Mapped, edited, and published by the Geological Survey
Control by USGS, NOS/NOAA, and Massachusetts Geodetic Survey
Topography by planetable surveys 1936. Revised 1964
Revised 1975 from aerial photographs taken 1974
Field checked 1975. Map edited 1979
Selected hydrographic data compiled from NOS 353 (1973)
This information is not intended for navigational purposes
Polyconic projection. 1927 North American Datum
To place on the predicted North American Datum 1983
move the projection lines 6 meters south and
42 meters west as shown by dashed corner ticks
10,000-foot grid based on Massachusetts coordinate system,
mainland zone
1000-meter Universal Transverse Mercator grid, zone 19
Red tint indicates areas in which only landmark buildings are shown
Boundaries in tidewater areas from information furnished by
Massachusetts Department of Public Works
There may be private inholdings within the boundaries of
the National or State reservations shown on this map



ROAD CLASSIFICATION
Primary highway hard surface
Secondary highway hard surface
Light-duty road, hard or improved surface
Unimproved road
Interstate Route
U. S. Route
State Route

NEW BEDFORD NORTH, MASS.
N4137.5—W7052.5/7.5

1979
DMA 6867 III NW—SERIES V814

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
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A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST





5684 1923
CONGREGATION
ARAVATH ACHIM
OF
NEW BEDFORD

5684 1923
קברת
אראבתי אכים
תנועת אור





WORKMEN'S
CIRCLE

FRIEDLAND

GREENSTEIN

GAPOPOFF

IDA S. JASSON
NATHAN & JASSON

שמואל בן אליעזר
נפטר ביום ו' ט"ו תמוז
ה'תש"ב

שפירא בת יונה
נפטרה ביום ו' ט"ו תמוז
ה'תש"ב

עמנואל בן יהודה
נפטר ביום ו' ט"ו תמוז
ה'תש"ב

הנאמרים והנשימים במחיהם ובמותם לך נמרח



איש ואכינו
איש אמונים ירא אלקים
עשה צדקות בכל עמו
וזה אריה בר שמואל זמך
הנצבה

הנצבה

פני

אמנו ירה
הפנינה השדה
כל שרת קוין
כמו חיים
בטרה כנשכט
שנת הרבה ה
הנצבה

MOTHER

קווי



אבנו דוד באנשים
הנצבה
איש אמונים ירא אלקים
וזה אריה בר שמואל זמך
הנצבה

הנצבה

DSTEIN
1880 - 1947

מר
איש
ה
ביד

הנצבה

הנצבה

הנצבה

MOTHER

הנצבה

הנצבה

הנצבה



אבננו היקר

אבננו אדוני צדק חכה

נהרגה השון תרעו
תלצבה

BELOVED FATHER

**WILLIAM
GOLDFARB**

DIED NOV. 9, 1916

WAGNER, N.Y.


 אבנו הקדוש
 איש אמונים - תמים ויש
 ר אברהם יצחק ואהרן
 בר נח ישיעיה חסד
 נפ' טו חשוון תרפ"ג
 תנצ"ב
 OUR DEAR FATHER
 ABRAHAM I. GORDON
 DIED NOV. 2, 1925
 AGE 75 YRS.

SON

 בן יקר ואהוב
 אברהם יצחק ואהרן
 חסד
 נפ' טו חשוון תרפ"ג
 תנצ"ב
 OUR DEAR SON
 SAMUEL GORDON
 DIED JULY 14, 1925
 AGE 27 1/2 YRS.
GORDON


 WISHNETZKY
 אמו היקרה
 החשובה והגדולה
 עזרה בת יעקב
 וישיעיה
 נפ' יד אלול תרצ"ג
 BELOVED MOTHER
 EVA WISHNETZKY
 1852 — 1937
 MAY HER SOUL REST IN PEACE


 WEISBERG
 אהרן יצחק
 נפ' י"ג חשוון תרפ"ג
 תנצ"ב


 WISHNETZKY
 אבנו היקר
 הנשוי ל
 מרת ישיעיה
 נפ' י"ג חשוון תרפ"ג
 תנצ"ב
 BELOVED FATHER
 MICHAEL I. WISHNETZKY
 DIED JULY 23, 1946
 AGE 57
 MAY HIS SOUL REST IN PEACE


 ISAAC BRODS
 1888 — 1922



 MINNIE LISS
 

 DIED MAY 3, 1922
 AGE 28 YRS.
 אִמְתָּא פִּינְיָה
 מְיֻקָּה פִּינְיָה
 מִתּוֹלְדוֹת אֲרִיִּים עַד הַיּוֹם
 לִיָּסָה

 נָפְטָה בְּיָמֵי חַיֵּיהָ
 עִיר הַחַיִּים
 אֶת יוֹמֵי חַיֵּיהָ
 הִשְׁפִּיעָה



 FANNIE LISS
 

 MOTHER OF
 LOUIS & FLORENCE
 DIED MAR 11, 1923
 AGE 34 YRS.
 אִמְתָּא פִּינְיָה
 מְיֻקָּה פִּינְיָה
 מִתּוֹלְדוֹת אֲרִיִּים עַד הַיּוֹם
 לִיָּסָה

 נָפְטָה בְּיָמֵי חַיֵּיהָ
 בְּיוֹמֵהָ פִּינְיָה אֲרִי
 עִיר הַחַיִּים
 אֶת יוֹמֵי חַיֵּיהָ
 הִשְׁפִּיעָה



 DAVID MOTHER
 CRANDMOTHER
 NA NOVIN
 OSENEK
 NOV 11, 1923
 DEC 23, 1969



משה בר אלכסנדר
 נפטר כא אדר תשמ"ג
 ת' נ' צ' ב' ה'

מרים בת נעציל שמואל
 נפטרה כ"ט טבת תשנ"ט
 ת' נ' צ' ב' ה'

BELOVED HUSBAND
 AND DEVOTED FATHER
 MORRIS M. SEDERHOLM
 JUNE 13, 1900 — MAR. 6, 1983

BELOVED WIFE
 AND DEVOTED MOTHER
 MOLLY SEDERHOLM
 NOV. 30, 1899 — JAN. 16, 1999



IN MEMORY OF
THE SIX MILLION JEWS
WHO PERISHED IN
THE HOLOCAUST
1933 --- 1945



אלה אזכרה
דאשפכה עלי נפשי
THESE DO I REMEMBER
AND MY SOUL IS GRIEVED
PSAEMS 42:7

