

JEWISH CEMETERY

BALLYBOUGH, DUBLIN 3

CONSERVATION & MANAGEMENT PLAN

APRIL 2019

DRAFT

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RIAI Conservation Grade 1



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*This conservation and management plan for the Jewish cemetery at Ballybough, Dublin 3 was commissioned by Dublin City Council Parks & Landscape Services. The purpose of the plan is to assess the history, cultural significance and current condition of the cemetery and former residence. Prepared by 7L Architects; the plan includes – a brief history of the built and cultural heritage; a statement of significance; an overview of its current condition; together with an outline conservation strategy and recommendations for restoration and improved management and interpretation, where appropriate. Field surveys were carried out in October 2018 and February 2019.*

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FARO CONVENTION RESOLUTION ON JEWISH CEMETERIES

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## 1.0 EXECUTIVE SUMMARY

### 1.1 PREAMBLE

This conservation and management plan for the Jewish cemetery in Ballybough, was commissioned by Dublin City Council Parks & Landscape Services. Prepared by 7L Architects, the purpose of the plan is to assess the history, cultural significance and current condition of the cemetery, as well as the former mortuary house. It assesses the threats to its significance; outlines a conservation strategy and makes recommendations for enhancement, improved management and interpretation.

<b>Location</b>	65-67, Fairview Strand, Dublin 3
<b>Grid Coordinates</b>	717047, 736158
<b>Local Authority</b>	Dublin City Council
<b>Zoning</b>	Z1,Z9, Z11
<b>Statutory Protection</b>	SMR ref: DU018-040 RPS ref: 2736; 2737
<b>Rating</b>	Regional, National
<b>Special Interest</b>	Architectural, Archaeological, Spiritual, Social
<b>Principal Dimensions</b>	45 x 2m; 0.1Ha
<b>Inspection Dates</b>	October 2018, February & March 2019
<b>Prepared by</b>	Fergal Mc Namara MRIAI
<b>Report Issued</b>	March 2019

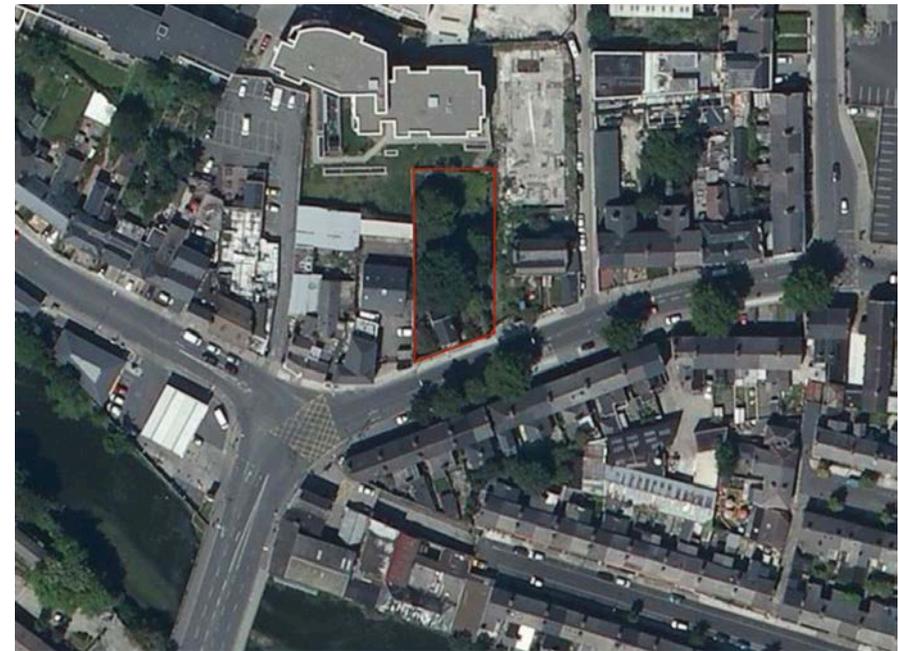


Fig. 1: Aerial view of Ballybough cemetery (highlighted in red) and environs.

### 1.2 HISTORIC DEVELOPMENT

- The Jewish cemetery at Ballybough is located close to the banks of the River Tolka in the north inner suburbs of Dublin and dates from the early eighteenth century.
- When built, it was located outside the city boundaries, close to a small Jewish settlement known as Annadale, in an area populated by a number of religious minorities.

- It is the oldest Jewish cemetery in Ireland, founded in 1718, only a few decades after the earliest comparable cemeteries in Britain.
- Firm evidence of Jewish settlement in Ireland dates from the early sixteenth century, with a community in Dublin at Crane Lane recorded from the mid-seventeenth century.
- The cemetery contains at least two hundred burials, the last being interred in 1958. There are only four recorded burials during the twentieth century, and one surviving memorial from the eighteenth century.
- It fell into disuse in the 1890s, when a new cemetery in Dolphin's Barn was founded, closer to where the Jewish community in Dublin lived by that time.
- Historical records describe a structure known as *Cohen's Hut* on the site, which may be visible on the first edition OS map. This was replaced with the current mortuary house in 1857, its date recorded using the Hebrew calendar on a plaque over the main entrance.
- It is uncertain whether this building was purpose-built as a residence for a caretaker, used as a mortuary chapel, or a combination of both. However, it was most recently used as a residence for a caretaker from the late-1970s.

### 1.3 SIGNIFICANCE

- The Jewish cemetery at Ballybough is a rare and intact example of Jewish cultural and built heritage in Ireland.
- It is one of the only survivals of the former Jewish settlement of Annadale, off present Philipsburgh Avenue.



Fig. 2: Detail of date plaque over front entrance to mortuary house.

- Its stone memorials are fine examples of monumental masonry, of added interest due to their inscriptions using Hebrew text and typography, and their commemoration of known individuals.
- Those who visit can enjoy a sense of enclosure and seclusion from the city, visit the graves of deceased relatives or members of their faith, within an authentic historic setting.
- There is little doubt that as one of the earliest surviving Jewish burial grounds in Ireland or Britain, the Jewish cemetery at Ballybough is a historic place of Regional significance. However, it should be considered to be of National significance given its rarity

and its vulnerability due to its association with a minority religious faith in Ireland.

## 1.4 THREATS

- In recent decades, the setting of the cemetery has been encroached and damaged by new developments on adjacent sites. This threat remains given the condition and status of No.63 Fairview Strand, a site subject to a vacant site levy (VS-0501).
- Encroachment has caused the loss of parts of the cemetery enclosing walls, a particular characteristic of Jewish burial grounds, along with displacement of some of the memorials.
- Due to a lack of maintenance, original sections of wall are also vulnerable to further loss without urgent repair.
- Mature trees in the cemetery are displacing nearby memorials, damaging both their stonework and metalwork.
- Other defects, inherent in the stone or their construction, are the cause of decay for a number of memorials, including some of the most impressive.
- In recent years the mortuary house has been subject to numerous break-ins and squatting, despite the measures undertaken by DCC to secure the site.
- Unless the historic significance of the mortuary house is better understood and presented, and a viable new use found for this interesting building, further losses to its historic character may occur.

- The cemetery had become overgrown, and invasive species such as Japanese knotweed and winter heliotrope have started to colonise the exposed ground.
- Of particular concern, given international experience, is the risk of anti-semitic vandalism leading to the defilement of this sacred space. It should be noted that there are no obvious examples to be found in the cemetery.



Fig. 3: Press photograph of recent anti-semitic incident in France in March 2019.

## 1.5 POLICIES

- The Jewish cemetery at Ballybough should be conserved as a cultural landscape and sacred site in perpetuity for the benefit of the public, the Jewish community in Dublin and Ireland, and the Jewish diaspora worldwide.

- Future projects should be first focussed on conserving the sanctity of the cemetery, its historic features, with each phase seen as an opportunity taken to learn more about its cultural heritage and to increase knowledge and appreciation of Jewish heritage.
- As the immediate environs of the cemetery are further developed, the cultural heritage of the cemetery needs to be protected from further adverse impacts.
- Continued liaison between the different stakeholders should be fostered to share knowledge and ensure that best practice is adhered to in relation to any future proposals for improvements or adjacent developments.

## 1.6 RECOMMENDATIONS

- Several of the memorials are lying prone on the ground, or have been disturbed and are tilting over so that they are at risk of collapse. Urgent action is required to ensure that these monuments are re-erected and stabilised.
- Where future repairs are required to the walls, only lime-rich mortars should be used.
- Vegetative growth should be monitored to ensure it does not cause further damage to the memorials or to the enclosing walls.
- When funding permits, the concrete block infill walling should be replaced by salvaged stone using lime mortars, the timber fencing will require immediate replacement.
- The mortuary house is in poor condition, and is no longer habitable. Should there be refurbishment works planned in the future, the opportunity should be taken to conserve its historic fabric.
- Its wrought iron gates and railings are also in poor condition, and would benefit from a programme of specialist repairs to preserve historic detail.
- Refurbishing the mortuary house as a residence for a caretaker will reinstate passive and active surveillance of the cemetery, while also ensuring that the historic fabric is less at risk of further decay.
- This would be an opportunity to remove the unsightly two-storey extension, so that the original form and massing of the mortuary house can be better appreciated.
- In the place of the extension, a small garden could be created as private open space for the caretaker, allowing the cemetery to be visited while respecting the caretaker's privacy.
- The private garden could be screened by a 'green boundary' eventually forming a hedgerow. It could also be a good location for interpretive signage, telling the story of the cemetery and the Jewish community in Annadale and Dublin generally.
- Universal access can be provided to the cemetery by the installation of a new access ramp along the east side of the house, with access through the existing gate. Assistance to wheelchair users or those with visual impairments, where it is required, can be provided by appointment with the caretaker.



Fig. 4: View of front boundary wall and mortuary house to cemetery.

## 2.0 INTRODUCTION

### 2.1 BACKGROUND

By the early eighteenth century, a small Jewish community had been established in an area known as Annadale, just to the north of Ballybough at the mouth of the Tolka on the northern shore of Dublin Bay. By 1718, this community had taken a lease of farmland close to the medieval bridge for use as a burial ground. This was the first recorded Jewish cemetery in Ireland, and it survives today behind a high, featureless wall along Fairview Strand. Slightly set back from the street towards the centre of the wall is a

diminutive, gable-fronted building that acted as a *gate house* into the cemetery. While it was occupied by caretakers until recently, its date plaque over the door uses the Jewish calendar, a source of curiosity to passers-by. Behind the walls, surviving memorials are arranged in rows, facing east, similar to those found in cemeteries around the city. On closer inspection, their Hebrew inscriptions and distinctive iconography set them apart.

At the turn of the twentieth century, a new cemetery was built in Dolphin's Barn, nearer to where most of the Jewish community lived by that time. Nearby Fairview transformed from a coastal resort, to a populous inner suburb, the mud flats of the estuary having been reclaimed. The cemetery was officially closed in 1978, caretakers being appointed by the Dublin Jewish Board of Guardians (DJBG). In recent years, advanced age meant that they were no longer able to maintain the burial ground, and the Board of Guardians arranged for Dublin City Council to take it over.

Ballybough Jewish Cemetery is now at a pivotal stage, where its ownership and responsibility for its upkeep has changed from the Jewish community to the local authority. Being responsible for many burial grounds around the city, DCC recognises the cultural significance of the site and that it differs in important respects from the Christian burial grounds that predominate. Census records confirm that the Jewish population in the city and Ireland is dwindling, so in time it is likely that there will be less descendants of those interred in the cemetery resident in Ireland. It is also clear that the cemetery will remain a focus for anti-social behavior unless a conservation strategy is devised that ensures the preservation of the built

heritage and the sanctity of the burials, while also making the site more secure and accessible to the public.

## 2.2 AIMS & OBJECTIVES

Essentially, the aim of conservation is to retain the cultural significance of a place. Published by ICOMOS in 2013, the revised Burra Charter provides a model for the conservation and management of places of cultural significance; setting out standards and guidelines for its guardians. This group might include owners, managers and custodians, consultants, statutory advisers, opinion-formers, decision makers and contractors. Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection: to the community; the landscape; to the past and to lived experiences. A fundamental principle of the Burra Charter is that places of cultural significance should be conserved for the benefit of both present and future generations. The charter defines conservation as all of the processes of looking after a place so as to retain its cultural significance. As such, the aims of this Conservation Plan are to:

- provide an accurate record of the cemetery, through field studies and research:
- understand the significance of its cultural heritage
- identify any threats to this significance
- formulate policies to address the threats, and to inform and guide the future preservation and management of the cemetery and its associated cultural heritage

- outline proposals for any necessary conservation work
- manage change by proposing a sustainable vision for the future of the historic place, to act as a guide for future decision making

Of relevance is the Council of Europe Framework Convention on the Value of Cultural Heritage for Society, known as the Faro Convention. Adopted in 2008, the convention recognizes the importance of community in relation to cultural heritage. It supports community-led and heritage-led cultural initiatives, with an overall objective that these form an important aspect of sustainable development. As part of the convention, an action plan was drawn up in relation to Jewish heritage, with a special resolution (1883) on Jewish cemeteries adopted by the EU parliament in 2012. Its resolutions are contained in the Appendix, many of which are relevant to the cemetery at Ballybough:

*9.3.1. relevant regulations, such as town planning, take account of specific conservation requirements;*

*9.3.2. effective controls of local development projects avoid violation of Jewish burial sites;*

*9.3.3. decisions about changes to these sites take due account of Jewish cultural and religious values and traditions;*

*9.4 in partnerships with relevant local authorities and interested Jewish organisations,....., develop initiatives to enhance the management, maintenance, preservation and restoration of Jewish burial sites*

## 2.3 LIMITATIONS

Areas that were not inspected included those that required special access at high level, were fenced off or locked, buried, obscured by ivy or vegetation. Specific limitations are noted within the text.

## 2.4 NOMENCLATURE

Throughout the text we have referred to the *mortuary house*. There is no agreed term for the former residence on the site, being variously called the *Prayer House*, the *Caretakers House / Caretakers Cottage*, the *Gate Lodge* and the *Mortuary House* in the literature. Upon inspection, the building has the characteristics of both a residence and a mortuary chapel. By combining the terms relating to religious observance and its domestic use, the later term has been adopted for use for this report.

## 2.5 ACKNOWLEDGEMENTS

Advice and historic research was provided by Ruth Johnson, City Archaeologist and Niall Colfer, Asst. City Archaeologist, with support from Niamh Kiernan, Asst. Conservation Officer. Leslie Moore, City Parks Superintendent and Fergus O'Carroll, Sen. Exec. Parks Superintendent also provided expert advice and feedback. The laser scan of the site was prepared by a team from DCC Surveyor Division led by Owen Lloyd.



Fig. 5: Photograph of the cemetery while it was still being maintained.

## 3.0 UNDERSTANDING THE PLACE

### 3.1 HISTORICAL DEVELOPMENT

*(This section is an edited and abridged version of the unpublished text and research undertaken by Joe Cully & Niall Garaghy for Ruth Johnson, DCC City Archaeologist in 2014, with some additions from other sources.)*

#### 3.1.1 JEWS IN IRELAND

There are indications that Jews had lived in Ireland for several centuries prior to the Cromwellian conquest of Ireland in 1649, the traditional date given for the establishment of a Jewish community on this island. While there are vague references to Jews in medieval chronicles, there is no firm evidence of a permanent or long-lasting Jewish settlement in Ireland.

#### PRE-EIGHTEENTH CENTURY

The earliest reference is found in the Annals of Innisfallen, which records that in the year 1079, five Jews came from over sea with gifts to Tairdelbach Ua Briain, the Munster king of Thomond, but they were sent back again over sea. Soon after this event, Ua Cinn Fhaelad, king of the Déisi, went on a pilgrimage to Jerusalem, bringing back knowledge of Jewish culture from his travels. In 1169, a Jewish money lender from Gloucester named Josce advanced funds to aid Diarmait Mac Murchadha, deposed king of Leinster, against King Ruaidrí Ua Conchobair of Connacht and High King of Ireland, leading to the Norman invasion of Ireland under Strongbow. There was a prohibition on land transfers (*in Iudaismo ponere*) affecting Dublin Jews in 1241, while during the war against the Welsh in 1244, Henry III threatened

deportation to Ireland for any Jew that opposed the royal levies. In 1283, Aaron de Hibernia, Judaeus, is recorded in the Exchequer Rolls for having been imprisoned in Bristol Castle for selling plate made of parings from royal coinage. There is no reference to a Jewish settlement in Ireland in the Edict of Expulsion, issued by Edward I of England on July 18, 1290.

It is possible that some Jews arrived in Ireland from Spain and Portugal between 1492 and 1496, fleeing the Spanish Inquisition. Ireland might have acted as a temporary refuge, as there are very few official records of Jews in England and Ireland at that time. It is known that small numbers of Spanish and Portuguese *conversos* (Jewish converts to Christianity) were worshiping secretly in London and Bristol. Sephardi Jews were also forced out of Andalucia following the completion of the Reconquista of Spain in 1492. These Sephardim, meaning *of Spain*, would have formed the majority of any Jewish community in Ireland before the nineteenth century. During the trial of Thomas Fernandes, accused of being a Converso, he confessed that his father known as Petrus, had been born in Ireland in 1492. In 1555, the first Jewish mayor in Ireland, William Annyas, was recorded in Cooke's Memoirs of Youghal. A Francis Annyas was also mayor of Youghal in 1569, 1576 and in 1581, suggesting a political dynasty.

Oliver Cromwell, (along with the Dutch Rabbi Menasseh ben Israel), is credited with arranging the re-admission of Jews to England in 1656 for religious, economic and political reasons. The first firm evidence of a Jewish community in Dublin comes with the opening of a synagogue at Crane Lane by 1700. Its founder, Manuel Pereria, had arrived along with his brother between 1660 and 1662 declaring themselves to be 'foreign Protestants'.

In 1689, a tax was imposed on the Jews of London by the English Parliament in order to finance the conquest of Ireland, resulting in the relocation of wealthy Sephardim merchants. Anti-semitism on the continent also drove Ashkenazi (Jews from Poland and Germany) towards Britain, and from there, they made their way westwards to Ireland. These immigrants bolstered the small Jewish community in Dublin, allowing the Crane Lane Synagogue to be founded.

During the Battle of the Boyne in 1690, the forces of William of Orange received their bread from Isaac Pereira, a Jewish baker of Dutch extraction who was contracted to the military and unwillingly domiciled in Co Meath. He was appointed Commissary General to the army in Ireland and was sponsored by the wealthy members of Bevis Marks synagogue in London for feeding the troops.



Fig. 6: Extract from Rocque's map of 1756 showing location of cemetery.

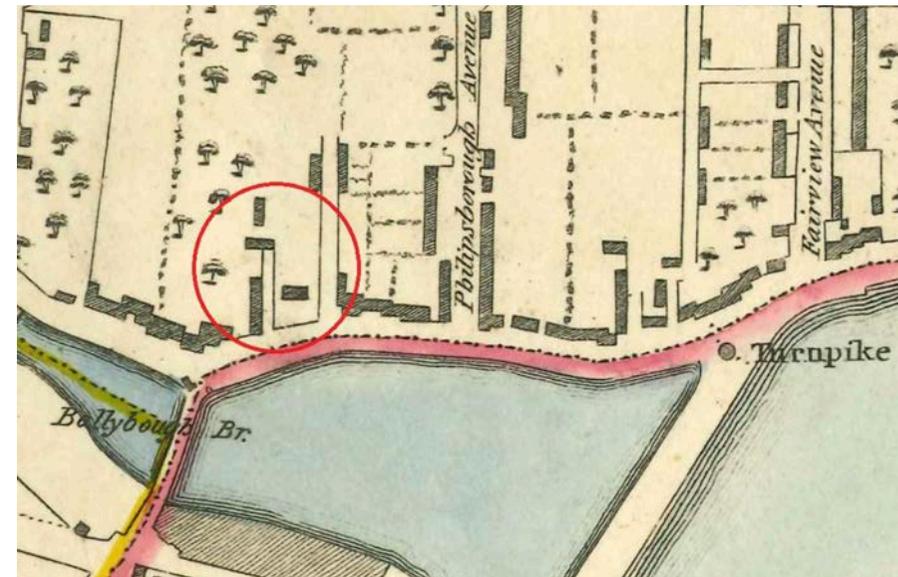


Fig. 7: Extract from Byrne's map of 1819 indicating cemetery walls & Cohen's hut.

### 3.1.2 EARLY DEVELOPMENT

#### BALLYBOUGH & ANNADALE

First mentioned in the fourteenth century, Ballybough was a fishing hamlet at the mouth of the Tolka. Its bridge dated from the fourteenth century, only being replaced in 1937. Located on the main thoroughfare from the city along the coastal route to Howth and Malahide, the crossing had long been of strategic importance. In 1014, the Battle of Clontarf took place close by, and a skirmish during the Silken Thomas rebellion of 1534. It was often known as *Mud Island* perhaps named after a sandbank in the estuary,

and was recorded as having its own 'king'. Along with its placename of *Baile Bocht*, or town of the poor, suggests a liminal settlement for those who were excluded or unable to afford to live in the city. While the strand was a fashionable resort from the early eighteenth century, it was also notorious for encounters between smugglers and revenue officers.

Being outside the city franchises made it attractive to Dissenters such as the Quakers, Baptists and Huguenots during the period of the Penal Laws. By the early eighteenth century, the Jewish community settled in an area to the north of Ballybough known as Annadale, located just off present-day Philipsburgh Avenue. This was common to London, where there were thriving Jewish communities in the then outlying villages of Hoxton and Stepney. In all of these locations, the new communities would seek to establish a burial ground that would conform to their rites and traditions.

On October 28<sup>th</sup>, 1718, Captain Chichester Philips, owner of Drumcondra Castle, leased a field for the purpose of burial to Alexander Felix (aka David Penso), Jacob Do Porto, David Michado de Sequeira and Abraham Meirs, all Dublin merchants, for a period of 40 years from September 29<sup>th</sup> 1718. Given this early date, the cemetery at Ballybough is the oldest known Jewish cemetery in Ireland and is among the earliest established in either Ireland or post-expulsion Britain, being only a few decades younger than the Vehlo (old) cemetery at Mile End Road in London.

However, it seems that around 1746 the Jewish community in Ireland fell into arrears with their lease of the burial ground and were threatened by prosecution. A man called Jacob Phillips paid the outstanding £7 10s, having petitioned the Portuguese Congregation of London for assistance.

Shortly after the outstanding rent issue was resolved, the Portuguese Congregation decided to purchase the property and Jacob made enquiries on their behalf. On August 17<sup>th</sup>, 1748, William Philips, grandson of Chichester Philips and tenant *in tail* of two hundred acres, leased a small field of *half a rood and five perches* in Ballybough to the Portuguese Congregation, through a prominent Dublin Jew named Michael Phillips, of Crane Lane. The agreement was that the leasehold property would be held for one thousand years at an annual rent of a peppercorn, with an upfront payment of £34 10s in cash and the surrender of the earlier lease. The registered number of the memorial in the Irish Registry of Deeds is 130-326-89243 and the Bevis Marks congregation in London, retain the deeds.



Fig. 8: Extract from OS map of 1837 showing cemetery walls & Cohen's hut.

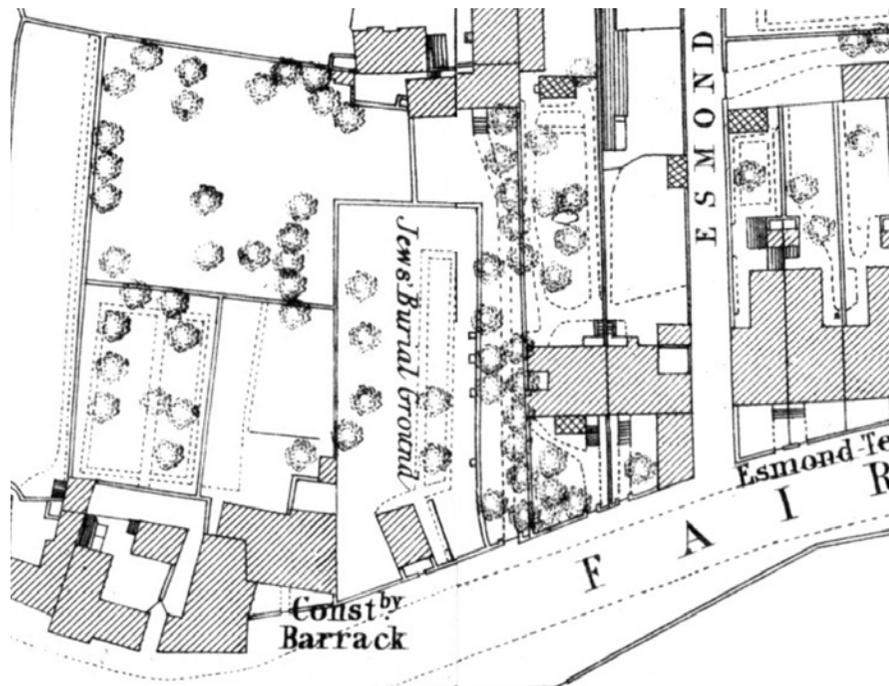


Fig. 9: Extract from 1868 OS map showing current wall alignment & mortuary house.

Two months earlier on June 15<sup>th</sup>, thirty six acres of adjacent land were leased by William Philips to Joseph Dioderice, maternal grandfather of Thomas Elrington, Provost of Trinity College and Bishop of Ferns. The house Dioderice built became known as Elrington House, and occupies the site of 61-65 Fairview Strand directly to the west of the cemetery. Confusingly, these became known as *the Jewes Fields*. Joseph Byrne's map of 1819 is the earliest to depict Ballybough in any detail. While numerous buildings are drawn accurately, few are labelled and the field boundaries

are not clearly defined. The cemetery plot has an enclosing wall on three sides, and a sizeable structure in the centre. According to Hiney, a temporary hut was built by the Cohen family in 1798, which may be that shown on the Byrne map. The 1837 Ordnance Survey map is more accurate in all respects, and shows a different location for a hut in the SW corner of the site adjacent to the RIC barracks. On this map, the plot boundaries are shown with a distinct chamfer to the NE that is not shown on later editions or found today. Written in 1818, Warburton, Whitelaw & Walsh record that:

*Their cemetery, however, is carefully preserved, and gives some evidence of their former respectability. It is situated between Ballybough-bridge, and Philipsburgh-avenue. It contains about a mod of ground, is planted on the inside with shrubs and trees, and well inclosed with a high wall, which forms one side of the road. It is much larger than the Jewish population would at any time seem to require, did they not adhere strictly to the precepts of their rabbins, who teach that it is not lawful to disturb the re pose of the dead, -by opening the same grave twice. Their bodies are therefore laid side by side, with some space between; and never one above the other; and hence they require more space in their cemeteries, than any other sect.*

The 1839 Book of Laws referred to how the walls were erected around the cemetery and it was thus partitioned from the other portions of the *Jewes fields*. These were paid for by the Portuguese Kehillah in London. Sometime around 1857 the mortuary house was completed at 65 Fairview Strand and a plaque which states *Built in the year 5618* (Hebrew calendar) was placed over the main entrance. The wall has been built using a variety of building materials and methods, suggesting that it may have been built

in phases, raised in height, and consolidated and rebuilt where gaps appeared over time. It is infilled with low concrete blocks supplemented with timber panel fencing along its western-face, where the old Royal Irish Constabulary barracks was located from 1832 until 1909. The earliest map to show the cemetery and mortuary house in its current layout is the Ordnance Survey 1868 map at a larger scale of 1:2500, which includes the inscription *Jews Burial Ground*.

### 3.1.3 NOTABLE BURIALS

Over the course of 240 years there have been some notable individuals interred in the cemetery. Few burials took place there following the opening of Beth Olam in Dolphin's Barn in 1883, founded by Jews from Lithuania. Although not all of the graves, tombstones or inscriptions survive in the cemetery, records do exist for all of the burials that took place in Ballybough after 1748. Furthermore, Brown Projects Ltd. mapped the burial ground in 2003 (unpublished), and recorded the names and locations of the burials.

The oldest surviving headstone is along the western wall and commemorates Jacob Wills, who was born in France in 1701 and died in Dublin in 1777. There are few tombs in Ballybough but the largest belongs to Lewis Harris, a former alderman, who had been elected Lord Mayor of Dublin but died the day before he was due to take office in 1908. Moses Jacob Cowan was born in Polish Prussia in 1683 and died in Dublin on 16 February 1748. A travelling acrobat known to have performed in a number of countries, his funeral apparently attracted wide attention as it was

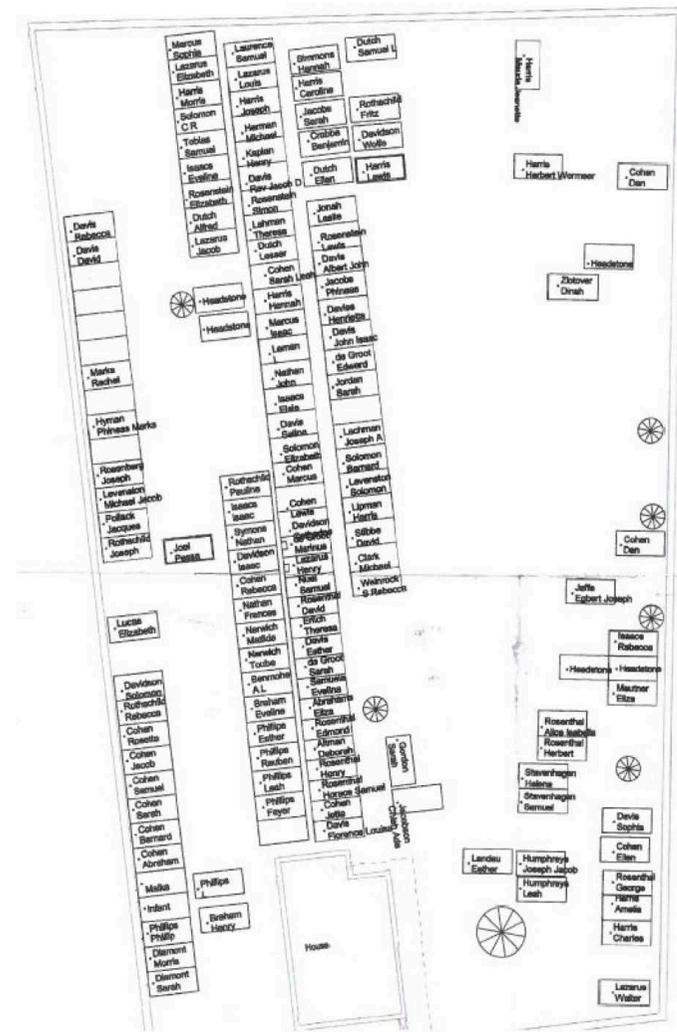


Fig. 9: Brown surveys plan of the cemetery from 2003 showing memorials.

followed by members of his travelling show and a large contingent of the Jewish community.

Some of the Cohen tombstones have depictions of hands, signifying that they were descendants of the Kohanim, the Jewish priestly caste. A double headstone in the cemetery commemorates Solomon Levenston, who died in 1887, on one of its sides but the other side is blank. It was anticipated that his wife, Kate Lipman, would be buried beside him upon her death. Unfortunately, this occurred during the first week of the Easter Rising in 1916 and her remains could not be transported across the city. She was buried in Dolphin's Barn instead.

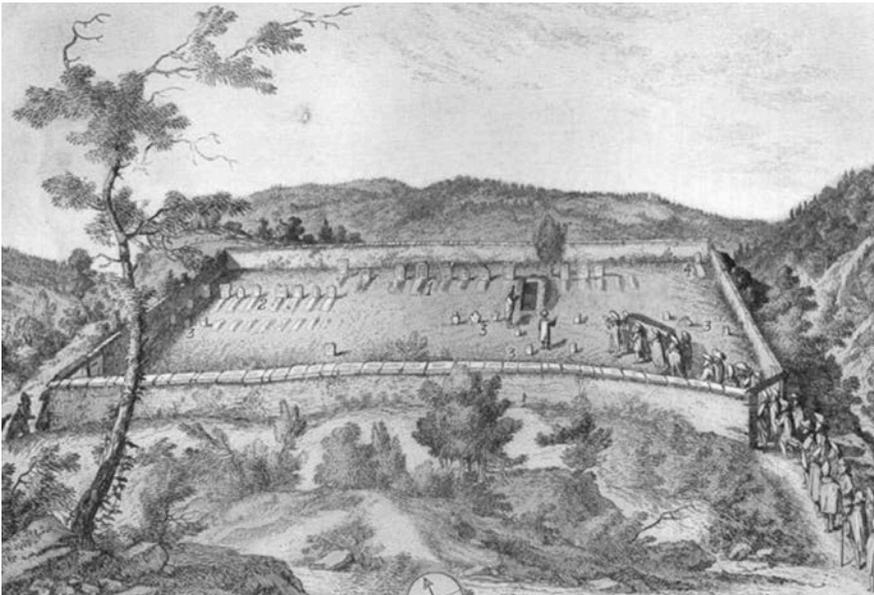


Fig. 10: Image of Jewish burial, note rows and high walls. (JewishEncyclopedia.com)

### 3.1.2 JEWISH CEMETERIES

A distinction should be made between a 'burial ground' or 'churchyard' and a 'cemetery'. From the medieval period, Christians were buried close to churches in church yards or burial grounds, often relatively small in size. Monastic enclosures were also used for this purpose, and stone memorials survive for burials in Early Christian-era sites. In Dublin city, burial grounds are known to have existed around the earlier parish churches, few of which have survived, many have been deconsecrated over time for new developments. Larger, *lawn cemeteries* began to be built in Britain in the 1820s, either by charitable trusts or as commercial entities. These were usually located outside the city boundaries where adequate land could be set aside. Cemeteries, being purpose-built, were far more ordered in their layout than burial grounds. The cemetery of Ballybough has aspects of both these traditions; being of small scale, but ordered and unconnected to a place of worship. Perhaps its relatively modest scale meant that it was overlooked by contemporary cartographers until such time as it was fully enclosed and supplemented with the mortuary house after 1858. Most of the surviving memorials postdate 1840 when the first edition Ordnance Survey map was published; however it is worth noting that the Huguenot Cemetery at Merrion Row (dating from 1693) was also not recorded until the 1868 map series.

The Jewish cemetery tradition derives from the principle that a burial is in perpetuity. The defined mourning periods in the Jewish faith are Shiva (seven days), Slosim (thirty days) and Yahrzeit (yearly). After these ritual periods, cemetery visitation becomes less frequent, as Judaism teaches

that mourners should not show excessive grief and should avoid deifying the deceased. In Judaism, burial is an inalienable right and cannot be denied to anyone of the faith. A Jewish cemetery is referred to as a *Beth Hayyim* (House of Life) and *Beth Olam* (House of Eternity) and is considered sacred ground where only members of the *B'rit* (Covenant) are permitted to be interred. Being granted the right to formally bury your dead was of special significance to the Jewish diaspora. Each cemetery had a place for the ritual cleaning of the deceased prior to burial, called the *Bet Taharah*, which was also a place for the mourners to gather to pray. Adjacent to this hall or house lived the keeper, whose duty it was to watch over the cemetery to prevent desecration.



Fig. 11: Taharah house at Jewish cemetery in Southampton.



Fig. 12: View of Jewish cemetery, Alderney Road, London.

Historic Jewish graveyards can become overgrown, given restrictions on the ground being used for anything that could be considered private or personal gain. Other unlawful practices include unearthing a grave for personal reasons, except in circumstances where; a burial is at risk of desecration; or the remains are being relocated to Israel or to a family plot. As a consequence, Jewish burials are rarely stacked, with one burial per

plot, and the cemetery and its enclosing walls are to be preserved in perpetuity. The former keepers at Ballybough cemetery lived in a building that may also have functioned as a Taharah house and a gate house. Here, the sacred, security and domestic functions may have been combined for reasons of practicality as the numbers of burials dwindled yet there remained the necessity to maintain the cemetery. Dolphin's Barn cemetery shares many features with Ballybough; a high wall, a Taharah house, and tightly packed rows of memorials. These features are also to be found in the Jewish cemeteries of similar date found in the East End of London; Mile End Road (1657), Alderney Road (1697), Hoxton (1707), Brady Street (1761) features that have survived largely intact despite the changes to their settings.

### 3.2 THE CEMETERY TODAY

There were only four burials in the Ballybough cemetery in the twentieth century as it was gradually replaced by the Jewish cemetery in Dolphins Barn from 1890. Ballybough bore witness to its last burial in 1958 with more than 200 graves. The cemetery was officially closed twenty years later.

At present, the cemetery is closed to the public and openings to the mortuary house and the entrance gate have been secured with plywood sheets. Along the street, the cemetery wall is brightly painted and is well-maintained despite graffiti requiring frequent re-application. The SW corner of the cemetery wall has been infilled with rough blockwork and timber fencing, in place of the east gable of the former nineteenth century



Fig. 13: View of cemetery from west with rebuilt wall on site of former RIC barracks.

barracks. Around the perimeter, mass concrete and blockwork has been used to level the wall or fill gaps between the older masonry sections. The mortuary house is vacant, and has been subject to repeated break-ins and has been used by squatters. Ground floor openings have been fitted with plywood shutters, some of the door and window joinery having been removed. The memorials are well-preserved, although many require repair to ensure their stability. In its current state, its future is uncertain, and it is a considerable drain of DCC resources to keep it secure and maintained.

## TIMELINE

- 1079 Earliest reference to a Jewish presence in Ireland in the Annals of Innisfallen
- 1290 Edward I expelled the Jews from England under the Edict of Expulsion
- 1492 The issuing of the Alhambra Decree leads to the expulsion of Jews from Spain, possible arrival in Ireland
- 1553 Wm. Annyas, mayor of Youghal
- 1654 Quakers arrive in Ballybough
- 1656 Cromwell allows the return of Jews to England
- 1657 Velho (Old) Cemetery at Mile End Road opens in London
- 1660s – 1791 Crane Lane (Dublin) Synagogue in operation
- 1689 English Parliament, taxes London Jews to finance the conquest of Ireland
- 1690 – Jewish immigrants arrive from England, Poland and Germany
- 1696 Alderney Road cemetery opens in London
- 1698 French Huguenots arrive in Ballybough
- 1707 Hoxton cemetery opens in London
- 1718 First lease of field at Ballybough for use as a burial ground**
- 1746 Dublin Jewish community in arrears for lease at Ballybough
- 1746- Marlborough Street (Dublin) Synagogue in operation
- 1748 'The Jewes Fields' leased to Joseph Dioderice from William Philips
- 1748 Second lease of burial ground by Bevis Marks via Michael Phillips
- 1798 **Cohen's Temporary hut built at Ballybough cemetery**
- 1800 – Eastern European Ashkenazim relocate to Dublin due to pogroms
- 1819 Byrne's Map depicts a long narrow structure east of the cemetery
- 1822 – Stafford Street (Dublin) Synagogue in operation
- 1830 Jewish emancipation (1830 – 1858 Jews Relief Act)
- 1832 Royal Irish Constabulary barracks at western boundary of cemetery
- 1837 Ordnance Survey map shows field boundaries and Cohen's hut
- 1857 Mortuary house is constructed at Ballybough cemetery**
- 1868 Ordnance Survey map depicts 'Jews Burial Ground'
- 1880 Lombard Street (Dublin) Synagogue in operation
- 1890 Present Beth Olam Orthodox cemetery (Dolphins Barn, Dublin) opened
- 1892 Adelaide Road (Dublin) Synagogue in operation
- 1953 Terenure (Dublin) Synagogue and Woodtown (Dublin) Progressive cemetery opened
- 1958 Last formal burial at Ballybough Cemetery**
- 1978 Ballybough cemetery officially closed**
- 1970s- Dublin Jewish Board of Guardians (DJBG) responsible for Ballybough cemetery
- 1989 Former caretakers take residence
- 2014 DJBG approaches DCC about taking Ballybough cemetery into their care
- 2017 DCC takes cemetery into their care**



Fig. 14: Plan of cemetery showing location of memorials and boundary wall.

## 4.0 PHYSICAL EVIDENCE

*The descriptions below are based on inspections carried out between October 2018 and March 2019. The following survey concentrates on the condition of the fabric of the structures and other historic features found within the park. The purpose of the survey is to identify defects and recommend outline repairs and remedial works to improve the condition and presentation of the structures.*

### 4.1 SETTING

The cemetery is located along a busy thoroughfare, long known as Ballybough Road, but re-named Fairview Strand in the late 1800s. To the west side is a block of modern apartments, built ca. 1998, on the site of a former RIC barracks. To the east stands 61-65 Fairview Strand, formerly Elrington House, with a long plot to the north along Esmonde Avenue. This building is in a dilapidated condition and has been included on the Vacant Sites Register by DCC. Much of its perimeter is lined with plywood hoarding and the two houses are all boarded up, the same as for the mortuary house, with a profusion of Buddleia from their valley gutters. To the north, is a larger modern apartment scheme that is accessed off Fairview Close, and incorporates the site of 61-65 Fairview Strand. On the other side of the road are redbrick residential terraces built on the reclaimed shore line of the Tolka estuary in the late-nineteenth century.



Fig. 15: View looking south towards mortuary house over central clearance.

The grounds of the cemetery are relatively level, with some local banking at the edges. At the front boundary wall, the levels are approximately one metre higher than the street, and the cemetery also appears to be higher than the adjacent sites. The ground surface is uneven, there may be unmarked gravesites identifiable in open areas through identification of hollows along the ground plane.



Fig. 16: View along retaining boundary wall showing pier and phasing with river cobbles at base, brick and salvaged stone above.

There are three large mature deciduous trees in the centre of the graveyard, the largest being a horse-chestnut, and four smaller trees along the walls. These may all have self-seeded, and have caused damage to memorials and the walls in the past. There is little evidence of decorative planting or landscaping, as is the Jewish custom.

Japanese knotweed has colonised the NE corner of the graveyard, Dublin City Council have undertaken several phases of vegetation clearance. DCC

have been careful to treat the invasive species in accordance with best practice, and this will continue in the medium term. When the cemetery was regularly maintained, open ground was covered in grass that was kept as a lawn. Today, grass is patchy, having been degraded by scrub that has established. Winter heliotrope has proliferated in the cleared areas, common where glyphosate or other herbicides have been used to manage weeds.

## 4.2 BOUNDARY WALL

The boundary walls to the cemetery enclose an area of approximately 0.9Ha, a rectangular form on a N-S axis, truncated to the south side where it follows the line of Fairview Strand. The walls running along the east and west sides are between 45-50m in length, whereas the north wall and south walls are approximately 21m long. Along the street, the boundary wall measures approximately 2.6m in height. It is rendered and painted, tapering to a high point in the SW corner where it has been infilled with concrete blockwork. A cast concrete capping is visible to the interior, but it has been rendered smooth to the exterior so that it is not visible. Its painted surface is regularly maintained, as it is a target for graffiti. Each side of the wall sets back to form a small forecourt to the mortuary house; the western side is longer measuring almost eleven metres while the eastern side is seven metres. This forecourt is lined by wrought iron railings with cast iron collars, husks and lily finials, and a wide gate, set on large granite plinth stones to either side. Its side walls have the same heavy pebble dash finish as found to the mortuary house. An opening into the cemetery is formed to the east side of the forecourt using a simple brick arch, that has also

been rendered. The change in level is negotiated by the means of two concrete steps; to the west side of the forecourt the wall retains about 1m depth of ground to the interior.

The boundary wall to the interior is left exposed, so that several phases of construction can be observed. The lowest level, from ground to approximately 1.3m is built using rounded stones of a type that might well have been sourced from the banks of the Tolka estuary or from a nearby shore. These stones are mortared, and there is evidence that they may once have been dashed internally. Above this level, squared limestone rubble or calp is found, supplemented by brick. This layer is built roughly and crudely of thick mortar joints, large and small stones unevenly bedded with poor workmanship, suggesting that the stone was salvaged from elsewhere.

The same cast in-situ concrete capping is found to the north and east sections, consolidating the wall head, and there are numerous voids, sections where mortar has badly eroded, and evidence of repairs using hard cement. Ivy is prevalent to the walls, where it has colonized the joints between the stones and concrete, causing damage. The much stronger concrete causes damage by concentrating driving moisture into the masonry, so that the weaker lime mortar bonding fails and the friable stone starts to crumble away.

The rounded stones and rubble continue to the east side for approximately 6m. For the next 15m, the base consists of approximately 1m of rubble stone, which has been raised using cast concrete. On the 1868 map, a series of four buttresses are shown along this length, suggesting that the wall was in poor condition and perhaps explains the extent of the wall that



Fig. 17: View along infilled boundary wall showing disturbance of memorials.

has been replaced. A section of approximately 20m of cast concrete walling continues towards the NE corner. A section of squared rubble of approximately 15m in length turns this corner, with another mass concrete wall (of similar date to the east side) continuing along the north boundary.

From the northern corner, the western boundary starts with the rubble walling. It is at a lower height of approximately 1.8m which is raised using a narrower concrete wall along the boundary with the 1998 development, and fitted with barbed wire. The masonry wall is missing for approximately

20m to the SW corner where the former RIC barracks, once stood. It is not clear whether its gable would have incorporated part of the original cemetery wall, or whether it was entirely independent. This large gap has been infilled with concrete blockwork laid flat to a height of 2.6m, with a 7m long section screened with plywood sheeting over a low incomplete wall, leaving this area poorly secured.

A distinct pier formed from calp stone can be found to junction with the former RIC barracks on the south wall. Some rubble, likely salvaged from the demolition has been re-used to fill the gap using hard cement mortar. It has then been capped with concrete block to bring it up to height.



Fig. 18: View looking south towards mortuary house over table tomb (114).

### 4.3 CEMETERY

The cemetery is accessed through the opening in the wall to the east side of the forecourt. Its painted timber ledged and braced door has been removed and set aside, and a plywood shutter fixed in its place. A historic photograph shows an open door from the mortuary house, so perhaps this was also an important means of access, as part of the burial ceremony.

A narrow, cracked and uneven concrete path leads up along the east side of the mortuary house, in a similar location to that shown on the 1868 map. There is no obvious evidence of what appears to be a screen wall to the east side of the path as shown on the map, today rough concrete blocks line the edge. The map also shows a looped path through the middle of the cemetery, in a location that remains clear of memorials today.

Leslie Brown's survey of 2003 identified 148 visible memorials, of the approximately 200 individuals for whom there are burial records. John Tierney of [historicgraves.com](http://historicgraves.com) carried out a survey in 2014, and recorded 143 memorials, but he recorded the double memorials as a single entry, differing from the methodology used by the Brown survey. Most of the memorials are found to the western half of the enclosure, arranged in four main rows, with almost all of the graves facing eastwards. The first row lines the western wall, a space wide enough for another row is almost entirely clear except for three graves. Some of the fifty or so missing memorials may have supplemented these graves into a fifth row. Three tightly packed and orderly rows are found towards the centre of the cemetery. While there is another short row in the SE corner, the remaining graves appear to have a more random placement close to the north and east walls and to the



Fig. 19: Laser scan section through the cemetery undertaken by DCC Surveyors.

mortuary house. Interestingly, a number of these memorials do not follow the 'east-facing' tradition. Overall, memorials of early date, pre-1860 when the mortuary chapel was built, are well-distributed around the cemetery. Long clusters of memorials of similar date can be found along the row, albeit punctuated with a memorial of noticeably earlier or later date.

Many of the memorials consist of headstones, limestone predominately but with granite and sandstone also evident. Their design is similar to Christian memorial art of the same period; tripartite heads with ogee shoulders to the earlier memorials, with rough backs and drafted detail to the top and sides. Iconography follows Jewish tradition, stars of David, Birkat Kohanim or the blessing hands associated with the Cohen family. Inscriptions are in Hebrew and English, using both Jewish and Gregorian calendars for the dates. At the top of most of the memorials is the abbreviation פ'נ', which stands for *po nikbaror po nitman*, meaning *here lies*.

Examples from the late-nineteenth century have a wider range of sculptural detail and form, moulded plinths and stone kerbs marking out the plot. Several graves have retained quite elaborate iron railings to their perimeter, and many have a distinctive rounded foot stone to the front. Quite a few have raised lead lettering, which gives particular prominence and clarity to the Hebrew inscriptions. Two striking memorials set beside each other, for Marinus De Groot and Henry Lazarus, have headstones topped with finely carved funerary urns with drapery and a floral wreath.

An impressive chest tomb memorial to Lewis Harris is located to the northern end of the cemetery but is visible from the entrance. A large table tomb is located in the 'missing' row, its granite legs supporting an inscribed



Fig. 20 & 21: Views of 70,71, 92 showing examples of monumental masonry.

limestone ledger slab. These legs are now deflected approximately 20 degrees off vertical, and are at risk of collapse. A number of headstones have collapsed and fallen to the ground, close to where the wall has been infilled. There are numerous others that have settled into a tilt angle, they may be of structural concern and will require checks for their stability.

A number of memorials show evidence of corrosion jacking where marble tablet insets are becoming detached from their granite headstones. These narrow gaps are being colonised by snails, perhaps attracted by shelter and safety from birds. Corrosion jacking is also evident on the more complex memorials, such as the chest tomb, where the panels have started to

displace, allowing moisture to penetrate into the interior and putting the stone under stress causing it to crack.

Another defect is the washing out of natural fissures, a common problem for memorials due to the variable quality of limestone used. Some of the limestone memorials are almost pristine, albeit with their inscriptions worn down over time, others show extensive cracking, and have lost their sides or heads. One of the memorials can be found in shards where it has toppled off its base close to a large horse chestnut tree. As they have matured, these trees would have caused the loss of a number of the memorials that are no longer evident today. It is also possible that some of the memorials may have been lost to the degradation of limestone headstones over time.



Fig. 22: View of chest tomb (112), note corrosion jacking & winter heliotrope.



Fig. 23: View of headstone (045), which has degraded through natural wash out.

#### 4.4 MORTUARY HOUSE

This modest, two-storey building, measuring just less than 50m<sup>2</sup>, is set back slightly from the street, and flanked to either side by the tall cemetery walls. Unusually for buildings along this side of Fairview Strand, it is orientated directly perpendicular to the boundary wall that lines the street or NW-SE. Neighbouring buildings tend to follow the prevailing plot orientation of a N-S axis, dictated by Philipsburg Avenue. This gives it a slightly ungainly appearance, and demonstrates that it was intended to act as a gate house, forming a portal into the graveyard through its small forecourt.

As noted previously, there is little agreement on the name for this building, suggesting that it may have performed dual functions, or was adapted over time. It was used as a residence for the caretakers until recently, and it appears to have been extended and refurbished for their benefit soon after the cemetery officially closed in 1978. It may first have been refurbished for use as a residence in the late-nineteenth century when the numbers of burials dwindled and the new cemetery at Dolphin's Barn took precedence. Evidence for these phases are found around the building, but further investigation and opening-up will be required to be certain. It is unclear whether it was ever used as a mortuary chapel either prior to its use as residence, or in combination with an apartment as required.



Fig. 24: View of front elevation.

Measuring just five metres in width and seven metres in length externally, with almost six metres to its eaves lend it the proportions of a chapel. Its front entrance façade consists of a simple door opening, set with a modern timber and glazed door and accessed via granite steps. Above is a tall lunette window, set below a pediment formed by the granite barges of the gable



Fig. 25: View of east and north facades of mortuary house.

end and a kneeler return. A granite stringcourse forms the cill of this window, and directly below is an inscribed granite shield inscribed *BUILT IN THE YEAR 5618*. This date in the Jewish calendar is equivalent to 1858 in the Gregorian calendar. A heavy pebble dash is applied to the external surfaces of the wall, with smooth nap plaster to the edges. It is almost black in places, due to atmospheric pollution. A large panel of render has sheared off to the west of the window. This window originally had sliding sashes that have been replaced with a modern timber casement window. The east wall has no windows, there is a door opening into the small scullery/ WC to the southern end. The original door has been replaced with a metal framed and sheeted door. Otherwise, there is a cast iron downpipe and the chimney that projects above the eaves with two clay pots, one of which is badly



cracked. This wall is also finished with a heavy pebble dash. The uPVC gutters are fixed to timber eaves boards. While clay ridge tiles have been retained, the pitched roof is otherwise covered by fibre cement tiles. It is crudely designed and constructed, the soil waste pipe combines with the downpipe from the flat roof and west roof slope before continuing around the three sides of the façade, no doubt to avoid trenching given the proximity of the memorials.

Fig. 26: Original window to stairs.

The north façade is largely obscured by the modern extension. This consists of rendered blockwork with unpainted timber weatherboarding on the upper level. It has a flat roof covered by bitumen sheeting, and sits below the gable pediment. It has a number of timber casement windows on its three sides, however the wall of the kitchen facing north over the cemetery is left blank. The rendered walls of the north gable are visible at the edges, the extension is accessed through this wall on both levels internally, perhaps using original or modified openings. A door from the kitchen accesses the cemetery on the west side, again replaced by a metal framed and sheeted door. As for the soil pipe, the ground floor slab of the extension is stepped up from the original building, most likely to avoid



Fig. 27 & 28: View of living room and upstairs bedroom.

excavation. This may have been more out of respect for the sanctity of the graveyard rather than archaeological sensitivity.

The west façade has a large window, again this window would originally have had sliding sashes, but again it is now fitted with a modern timber casement. It is set on a granite cill and has been covered by a plywood

shutter. Above is a small four-paned window that lights the upper flight of the stairs. It has retained its timber astragals and glass, albeit in a poor state, and is the only example of historic joinery to have survived to the exterior. It is set on a thick granite sill that appears to be painted. Where the render has been exposed at low level, it can be seen that the walls are built of limestone calp, similar to that used for the boundary walls. There appears to be some dimensioned stone, suggesting that the walls may originally have been intended to be unrendered. However, the re-use of salvaged stone is another possibility.



Fig. 29 & 30: Views of modern casements in original openings.

Upon entering, the tiny lobby consists of winding timber stairs, with beaded boards underneath lining a small store. To the other side is a small scullery/WC consisting of two tiny spaces giving access to the side entrance. Further investigation should determine when this door was added, as the historic photograph clearly shows a rear door on the north façade. A sink is located in the second space, which has been leaking resulting in considerable dampness in this area. Given the confined spaces, it was not possible to photograph this area clearly.

A modern flush door gives entry into the living room. This is lit by the large, west-facing window, and there is a modern fireplace to the east wall. Its walls are dry-lined and decorated with wall paper, heavily patterned up to dado height, and coloured blue above. It would appear that the drylining is modern hardboard, but this will need to be confirmed. In the south west corner of the room, the underside of the stairs forms a bulkhead, otherwise the ceiling is flat. The floor is covered with a densely patterned modern sheet carpet, with a plain timber skirting. A step leads up to the concrete floor of the kitchen extension, which is covered by patterned linoleum sheet. Kitchen units have been removed from the wall, exposing the concrete blockwork, and the window is shuttered.

The carpeted stair has winders and a modern door is fitted directly along its top step. To the left-hand side there is a moulded timber handrail, while a modern round handrail, fitted to the other side, further assisted the elderly caretakers. A sloped soffit follows the pitch of its flight, lined with a hard board. It leads into a windowless room, with the bedroom to the south entered through a flush door with skylight, and a bathroom and lobby in

Fig. 31: Plans showing current layout of mortuary house.

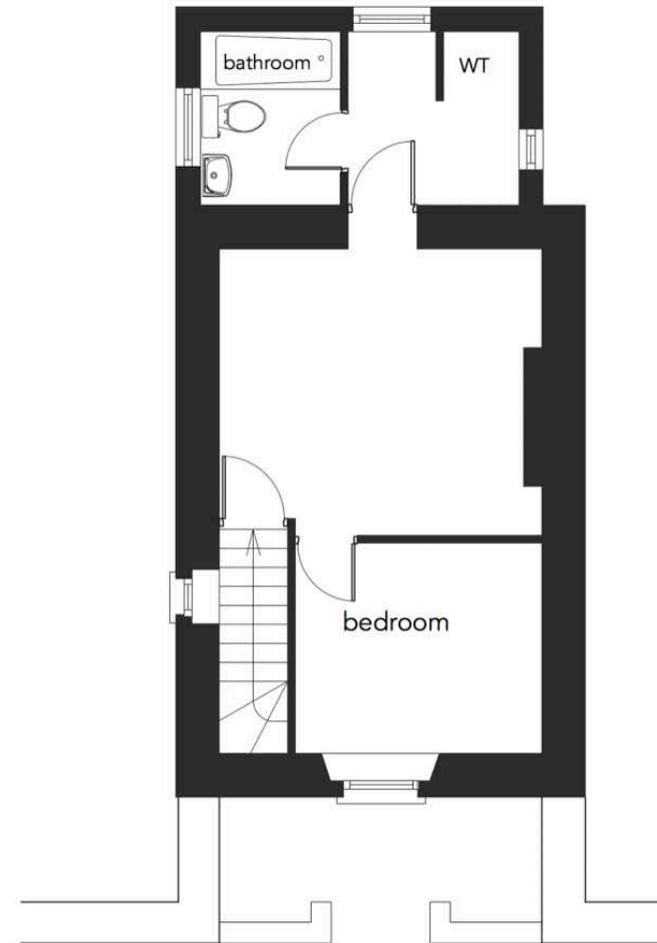
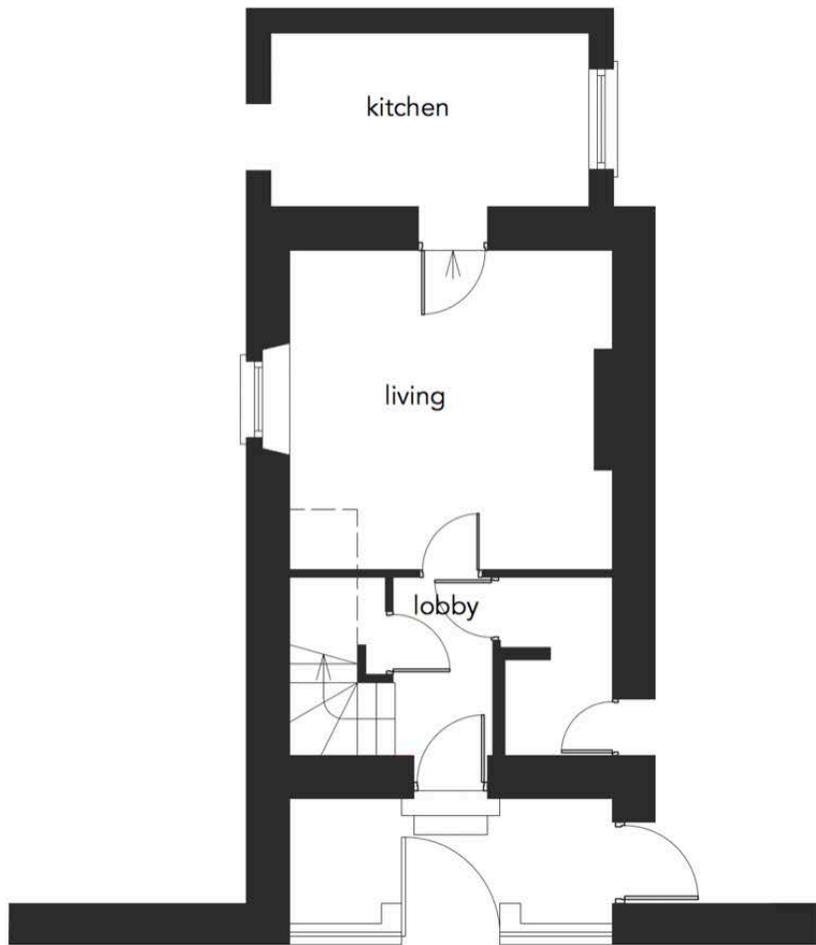




Fig. 32: View along base of extension showing proximity to memorials.

the extension to the north accessed by a modern timber and glazed door. The bedroom is less than 8m<sup>2</sup>, but benefits from the large south-facing lunette window. While the ceiling height is generous, it is still too low for the top of the window, which is slightly truncated by the ceiling lining. To each side, the slope of the eaves protrude, the lining is uneven and crudely finished, which suggests that it might be plaster and lath. The floor is carpeted, and the walls lined with patterned wall paper, that is peeling away to expose modern building board linings to the partitions.

The timber floor boards exposed in the windowless room suggest that the joists span in the longer direction, which is unusual. Areas of paint suggest earlier layouts or floor coverings, but nothing that is obvious. The boards and the stairs appear to date from the nineteenth century, however, they may not date from the 1850s. Patch repairs are evident to the ceiling of this room, perhaps due to repairs as part of the replacement of the roof covering, where there remains evidence of intermittent moisture ingress. Its walls are drylined and painted with a lime green colour found on the stairs and in the extension. The floors to the extension are lined with plywood, sanitaryware is modern and poorly fitted. A GRP water tank is placed on a timber framework.

## 5.0 STATEMENT OF SIGNIFICANCE

The Guidelines to the Burra Charter state that:

*Cultural Significance is a concept which helps in estimating the value of places. The places that are likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generations*

There are a variety of categories used to evaluate the level of a place's cultural significance. *Archaeological, Historical, Architectural, Social and Artistic* interest categories will be used to assess the significance of the Jewish cemetery at Ballybough.

### 5.1 ARCHAEOLOGICAL INTEREST

- The cemetery contains valuable evidence of Jewish society in Dublin in the eighteenth and nineteenth centuries, with its grounds relatively undisturbed as is the religious practice.

### 5.2 HISTORICAL INTEREST

- Ballybough Jewish cemetery is the oldest recorded Jewish cemetery in Ireland. When founded in 1718, the Jewish community in the East End of London was served by three cemeteries of similar scale with many features in common.



Fig. 33: Historic photograph of cemetery showing mortuary house prior to extension.

- The cemetery contains the buried remains of several notable individuals from civic life and within the Jewish community.
- The memorials and the cemetery records dating from 1748 form a repository of knowledge for a cosmopolitan minority group, many of which were immigrants and were born elsewhere in Europe.



Fig.s 34 & 35: Details of Hebrew inscriptions.

### 5.3 ARCHITECTURAL INTEREST

- As a purpose-built cemetery, rather than a graveyard or burial ground, Ballybough Jewish cemetery is among the oldest in the city. It was also unusual given the restrictions on religious practice due to the Penal Laws that pertained in the eighteenth century.
- While today it has the ordered layout of a nineteenth century lawn cemetery, it is unclear how the cemetery was laid out prior to the 1850s, when it was already in use for over 130 years. However, the earlier memorials appear to be arranged in rows, as is the Jewish custom.

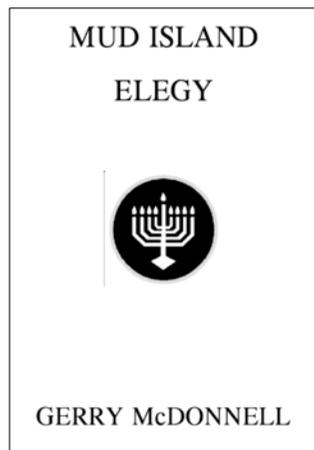
- Although the mortuary house was extended in the 1980s, and missing sections of the wall infilled more recently, the cemetery is remarkably intact and undisturbed since it started to fall into disuse in the late 1800s.
- The cemetery contains memorials that are fine examples of monumental stonework, made all the more interesting by their Hebrew inscriptions and iconography, which are rare in Ireland.
- The high masonry walls with their different phases of construction provide valuable information on the historic development of the site, as well as being an important characteristic of a Jewish cemetery that it shares with Jewish cemeteries around Europe.
- Given its distinctive appearance, the cemetery has long been a landmark on crossing the Tolka and travelling in a northerly direction along the ancient coastal route to Howth and Malahide. While its setting has been radically altered, the site remains prominent even if its purpose and significance is not widely understood.

### 5.4 SOCIAL INTEREST

- Ballybough Cemetery is the most intact and vivid record of the Jewish community who once lived at Annadale, from a time when this part of Dublin was once a refuge for minority religious groups and Dissenters from the seventeenth century.

- The cemetery has long been a source of interest for people in the community, through which they can learn more about the cultural history of Ballybough and Fairview.
- Should the Jewish population in the city and country continue to decline, as has been the experience over many decades, the cemetery will only increase in significance as tangible evidence of their cultural heritage.

## 5.5 ARTISTIC INTEREST



- The memorials include fine examples of Jewish monumental art, including the earliest examples to be found on this island. The inscriptions are rare examples of Hebrew sign writing and iconography in an Irish context.
- The cemetery has been the inspiration for a collection of poetry by Gerry McDonnell, *Mud Island Elegy*, that imagines the lives of those interred from the inscriptions on the headstones; local folklore and historic incidents.

Fig. 36: Frontispiece to *Mud Island Elegy*.

## 5.6 STATEMENT OF SIGNIFICANCE

The Faro Convention action plan on Jewish heritage refers to the rise of anti-Semitism in Europe, and the importance of understanding Jewish heritage, so that it can become an integral part of the narrative of the local community. This is in order to ensure the *sustainability of both protection and promotion of Jewish heritage across European municipalities and territories where the Jewish community has lived and prospered but is no longer present*. This recognizes the unique circumstances and challenges for Jewish culture, and its relevance to our shared European heritage. The lives led by the Jewish community prior to their arrival in Dublin, and while they settled and thrived in the civic life of the city and state, provide lessons that remain as relevant today, as they are historically significant. Ballybough Jewish Cemetery is an opportunity for DCC to demonstrate conservation best practice in the fulfillment of the objectives of the action plan. While modest in size, simple and unpretentious in form, the cemetery and its mortuary house comprise a site of national cultural heritage significance.

## 6.0 DEFINING ISSUES & ASSESSING VULNERABILITY

### 6.1 STATUTORY PROTECTION

Historic sites and wildlife at the cemetery are given protection under the following legislation:

- National Monuments Acts, 1930–2004, and in particular the Record of Monuments & Places, established under Section 12 of the 1994 Act.
- Planning and Development Acts 2000-2010, and the Dublin City Council Development Plan 2016-2021 in particular. The creation of a Record of Protected Structures within this Plan is set out in section 51 of the 2000 Act.
- EU Habitats Directive (92/43/EEC)
- EU Birds Directive (79/409/EEC as amended 2009/147/EC)
- Wildlife Amendment Act (2000)

#### 6.1.1 PROTECTION OF THE BUILT HERITAGE

Statutory protection is afforded by the Record of Protected Structures, and the Sites & Monuments Records. Monuments included in the statutory Record of Monuments and Places (RMP) prepared by each local authority, or the Sites & Monuments Record (SMR) prepared by the Archaeological Survey of Ireland, are referred to as recorded monuments and are protected under the provisions of the National Monuments Acts 1930-2004. The SMR references include recommendations for certain sites of

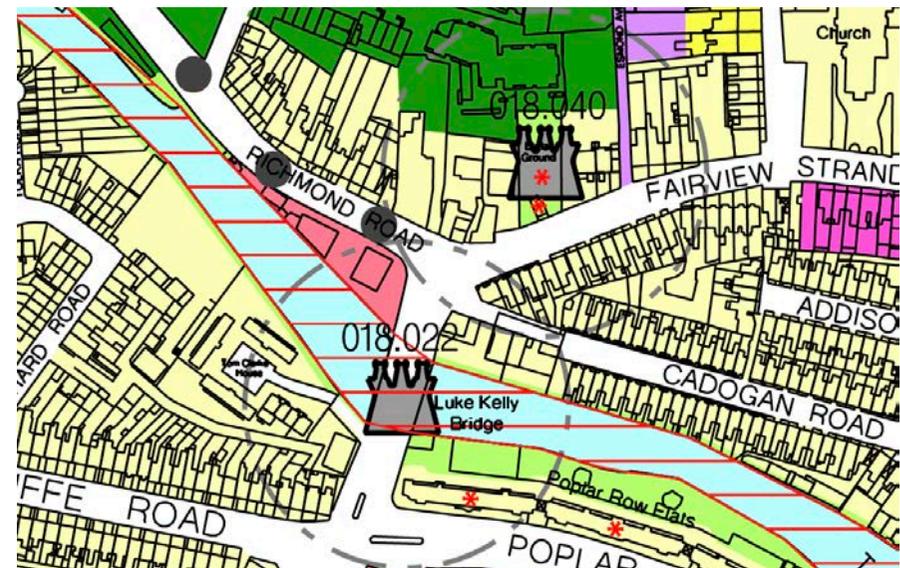


Fig. 37: Extract from Dublin City Development Plan zoning map 2016-2022.

interest to be included in the next edition of the RMP, if they have not been already included. Local authorities, whenever a monument is identified on lands in their ownership, issue a report to the Department of Culture, Heritage & the Gaeltacht so that they can assess whether the monument should be classified as a National Monument.

A monument is defined in Section 2 of the Act as:

*'any artificial or partly artificial building, structure, or erection whether above or below the surface of the ground and whether affixed or not affixed to the ground and any cave,*

*stone, or other natural product whether forming part of or attached to or not attached to the ground which has been artificially carved, sculptured or worked upon or which (where it does not form part of the ground) appears to have been purposely put or arranged in position and any prehistoric or ancient tomb, grave or burial deposit, but does not include any building which is for the time being habitually used for ecclesiastical purposes'*

The cemetery is listed as DU018-040---- Burial Ground; the nearby Ballybough Bridge is listed as DU018-022001, with a weir at the same location as DU018-022002.

The cemetery and mortuary house are listed in the Record of Protected Structures in the Dublin City Council Development Plan 2016-2022:

- Ref: 2736; 65 Fairview Strand, Dublin 3 Jewish Burial Ground
- Ref: 2737; 67 Fairview Strand, Dublin 3 House, railings and entrance gate at Jewish burial ground.

## 6.2 OWNERSHIP

The Jewish cemetery at Ballybough is owned by Dublin City Council on behalf of the public, and is managed by Parks and Landscapes Services Division. The fact that the cemetery has survived in such a good state of preservation, and in public ownership, is due to the foresight of the Jewish community represented by the DJBG and with the support in terms of investment and expertise provided by the local authority.



Fig. 38: View of entrance gates and door to mortuary house.

### 6.3 CURRENT USES

At present, the mortuary house is vacant. It has been subjected to numerous attempts by squatters to gain access. The cemetery itself is no longer open to burials, the last individual was interred in 1958. By Jewish tradition, graves are to be left as sacred ground in perpetuity, in most circumstances each plot is a single burial and exhumation is heavily restricted. The cemetery is being maintained by DCC Parks & Landscapes services.

### 6.4 BUILT HERITAGE

There are concerns about the condition and settings of some of the surviving, built heritage of cemetery. Several memorials have toppled over, and others have been damaged by tree growth. A number of memorials are de-stabilised, especially where the ground has been disturbed by the partial collapse of the boundary wall in the last number of years. Many of the memorials share similar stone, style and inscriptions, and it is interesting to note those that have survived the elements less well. Several headstones have eroded to the extent that their inscriptions are no longer legible. Corrosion jacking is effecting two of the more complex memorials.

### 6.5 ACCESS & SETTINGS

As a sacred place, access to the cemetery should be monitored so that due respect is shown to the memory of those interred in the cemetery and their descendants. At present, the cemetery gate and entrances to the mortuary house are boarded up. Access requires attendance of a carpenter to re-set

the shutters. Unfortunately, the boundary wall is no longer complete, a 7m long section having been infilled with timber fencing following a partial collapse in recent years. This vulnerability should be addressed as a priority, the stone rubble appears to have been removed which removes the opportunity to restore and consolidate original historic fabric.

As noted above, the setting of the graveyard has been radically transformed since the early twentieth century, with the land reclamation along the Tolka estuary. Fairview Strand is a busy thoroughfare for traffic accessing the city centre from the northern coast of Dublin Bay. The nineteenth century houses at 61 & 63 Fairview Strand are vacant and are in poor condition, the gable facing the cemetery being fitted with plastic sheeting and buddleia growing freely from its eaves.

### 6.6 HEALTH & SAFETY

The vacant state of the graveyard and the mortuary house is a significant threat to health and safety on the site and in the immediate vicinity. It is at risk of anti-social behaviour, while the uneven ground and memorials being in uncertain condition can pose a risk to anyone who visits the site. Japanese Knotweed that has colonized the NE corner of the cemetery is being treated at present by DCC, and this needs to be carried out in a controlled way.

### 6.7 INTERPRETATION

Interpreting the cultural heritage of the cemetery will require the input of Dublin's Jewish community. As the earliest Jewish cemetery in Ireland, the

site has the potential to be a vivid and authentic means of communicating the rich story of Irish Jewry from the late seventeenth century, immigrants escaping religious discrimination from Iberia and Eastern Europe and their descendants. Memorials often offer the most tangible connection that can be made to previous generations, and a pleasant and peaceful setting can create an atmosphere of learning and contemplation. It is essential that interpretive material in the cemetery respects the memory and cultural heritage of the Jewish community residing in Ireland, and those who visit from abroad.

## 6.8 VULNERABILITIES

In relation to the issues outlined above, the vulnerability of the built heritage can be summarised as set out below:

### 6.8.1 PRESERVATION

- As the immediate environs are further developed over time, the cultural heritage of the cemetery needs to be protected from any further adverse impacts.
- Interventions may be necessary to provide improved access, or to repair or stabilise a structure. This work needs to be informed by current best conservation practice, be reversible and should not detract from the setting of the historic place or structure.
- Some areas pose a health and safety risk to the general public and will need to be cordoned off sensitively and access restricted until such time as they are made safe, but this needs to be done in a

manner that does not detract from the historic character of the place.

- Landscapes when left untended can rapidly become overgrown, the cemetery is now the responsibility of the Parks & Landscapes division of DCC. They are tasked with maintaining the planting and the built heritage in perpetuity.
- The condition of the boundary walls and the house should be addressed, and the graveyard made more accessible and safer to use.

### 6.8.2 UNDERSTANDING

- The rich cultural heritage of the Jewish community in Ireland is well known in those areas where they settled, but not always understood by the wider community. The small cluster of Jewish families who lived at Annadale off Phillipsburgh Avenue during the eighteenth and nineteenth centuries are long gone, therefore, this site is remote from the remaining areas on the south side of the city where synagogues, burial grounds remain in use.
- Future custodians will need to be informed of traditional Jewish burial practices in order to ensure that the site is treated with respect and sensitivity.
- Of particular concern, given international experience, is the risk of anti-semitic vandalism leading to the defilement of this sacred space. It should be noted that there are no obvious examples to be found in the cemetery.

## 7.0 CONSERVATION POLICIES

### 7.1 APPROACH & OBJECTIVES

All conservation works are guided by the principle of *minimum intervention* as set out in the Burra Charter – or *as little as possible, but as much as is necessary*.

The conservation objectives for the Jewish cemetery at Ballybough can be summarised as follows:

- to provide guidance on best conservation practice for the preservation of the built heritage of the cemetery; the stone cemetery walls, memorials and mortuary house
- to provide for the effective management of the flora and fauna, including treatment of invasive species, and their impact on the cultural heritage
- to set out an approach as to how to improve access, and the presentation of the cultural heritage to visitors, but most particularly the Jewish community in Ireland and those who share this heritage who may visit from abroad for whom the cemetery will have special resonance and associations

### 7.2 POLICIES

#### 7.2.1 PROTECTION OF BUILT HERITAGE

Ensure the protection of the built heritage through its maintenance and repair and the preservation and improvement of its settings.

#### 7.2.2 REPAIR & MAINTENANCE

Continue regular on-going maintenance as the most effective way to preserve historic structures and landscapes. Repairs to historic fabric should be carried out using conservation methodologies that conform to the guiding principles as set out in the ICOMOS charters, using appropriate details and materials of matching quality. Repair works are to be prioritised in terms of urgency (physical stability, public safety), and informed by regular inspection and expert advice.



Fig. 39: View of damage to memorial caused by maturing tree.



Fig. 39: View of damage to memorials caused by corrosion and displacement.

### 7.2.3 INTERVENTION

Where interventions are found to be necessary to improve access, or to conserve a structure, these are to be designed to the highest conservation standards and should not detract from the interpretation of the architectural heritage. The Jewish cemetery should be conserved as a cultural landscape for the benefit of the public, respecting its unique spiritual heritage and status as a recorded monument and protected structure. Future projects should be focussed on conserving and improving access to historic features, with each initiative seen as a learning opportunity in order to come to a fuller understanding of the cultural heritage of the site.

### 7.2.4 USE

While the cemetery has long ceased to accept burials, it remains a sacred place and under Jewish tradition, each burial should be preserved in perpetuity. DCC are responsible for almost ninety burial grounds, predominantly for the larger religious denominations, but also including minority groups such as the Huguenot cemetery at Merrion Row.

### 7.2.5 REVERSIBILITY

All interventions should follow the principle of the reversibility, so that a structure or site can be returned to its former state where possible.

### 7.2.6 EXPERT ADVICE & SKILLS

Continue to ensure that all conservation works are carried out under the direction of suitably qualified professionals (specialist conservators, conservation architects and structural engineers) and undertaken only by suitably skilled and experienced artisans and tradesmen.

### 7.2.7 CONTINUED LIAISON

Continued liaison between the different stakeholders (DCC, the Jewish community and the DJBG, the Heritage Council and National Monuments Service) should be fostered in relation to proposed development works in the cemetery and its environs to share knowledge and ensure that best practice is adhered to in relation to any future proposals for improvements or adjacent developments.



Fig. 40: View towards adjacent historic property subject to a vacant site levy. Note section of wall infilled with mass concrete.

### 7.2.8 SETTINGS & KEY VIEWS

Protect and enhance the settings of the built heritage including key views, such as the mortuary house, and its distinctive sign and location set on the high wall, parallel to Fairview Strand.

Also of concern is the condition of neighbouring structures, and their condition and impact on the setting and historic fabric of the cemetery.

### 7.2.9 INSPECTIONS

Continue the on-going monitoring of the condition of the cemetery walls, the memorials and the mortuary house.

### 7.2.10 INVASIVE SPECIES

Being adjacent to a vacant site, and given its recent history, the cemetery has been colonized by Japanese Knotweed and also Winter Heliotrope, invasive plant species. Treatment of these should continue, using best practice by avoiding the use of herbicides and reducing potential impacts on the environment and to the burials. Buddleia also proliferates on adjacent vacant properties, and this can cause extensive damage to structures if not treated and removed promptly.

### 7.2.10 CONSERVATION PLAN REVIEW

Review this Plan at agreed intervals (every 6-years to coincide with Development Plans or Local Area Plans) to benchmark progress in implementation, re-assess priorities, assimilate new information or changes in legislation or methodologies.

### 7.2.11 LICENSING & APPROVALS

Any archaeological investigation will need to be licensed, notice for works will need to be sent to the National Monuments Services two months in advance of works commencing in accordance with the National Monuments Acts 1930-2004.

## 8.0 INTERPRETATION & MANAGEMENT POLICIES

### 8.1 APPROACH & OBJECTIVES

The objectives in relation to the interpretation and management of the Jewish cemetery at Ballybough can be summarised as follows:

- to increase knowledge, awareness and understanding of the Jewish cemetery, but also its relationship to Ballybough and Fairview and to the Jewish community in Ireland
- identify key messages and themes to be communicated to visitors
- ensure that interpretations of the built and cultural heritage of the cemetery are well-researched
- set out strategies for passive and active learning to engage a wider audience, including the Jewish diaspora
- to provide for the use of the cemetery as a cultural and educational resource
- ensure that the cemetery is accessible to all, but not to its detriment or the safety and health of the public
- to continue to maintain the cemetery, while seeking capital funding for enhancement projects
- to promote the cemetery as a heritage asset for the area, making links and forming networks with other heritage sites

- to provide for the ongoing maintenance, and continuance of the practice of a resident 'caretaker' to oversee the site, opening it up to visitors and providing passive surveillance

### 8.2 POLICIES

#### 8.2.1 DEPTH IN TIME

Ensure that the conservation and preservation of the built and cultural heritage of the cemetery requires that all the aspects that contribute to its cultural significance be valued. Historic places and sites should not be considered in isolation, but rather as parts of a cultural landscape, where each element relates to the other.

#### 8.2.2 AUTHENTICITY

Ensure that the importance of continuity and change in the proper understanding of the built heritage is communicated to the general public. This is particularly important for the cemetery where the community that built the cemetery no longer live in the area, and whose numbers are dwindling elsewhere in the city. The cemetery itself has been well maintained over the decades, however its setting has been radically altered.

#### 8.2.3 OWNERSHIP

Consider rights of families and descendants of those interred in the cemetery in relation to the access, conservation and presentation of the built and landscape heritage.



Fig. 41: Interpretive signage at the Novo cemetery, Mile End Road, London.

#### 8.2.4 STAKEHOLDER CONSULTATION

Consultation with stakeholders of the Jewish faith regarding any proposed interventions to the cemetery is essential on a site of religious significance. Continue the good communication and cooperation with the DJBG in the best interests of the cemetery, to ensure that all initiatives consider any cultural or religious sensitivities.

#### 8.2.5 ACCESS FOR ALL

Where the integrity and character of the cemetery can be maintained, ensure that access is improved for the benefit of people with disabilities.

#### 8.2.6 PUBLIC SAFETY

Prioritise public safety in relation to the proximity to the busy main road, overhanging branches, uneven ground, and the condition of the built heritage such as the memorials and the mortuary house.



Fig. 41: View of Jewish museum on Walworth Road, Dublin.

### 8.2.7. LEAVE NO TRACE

Visitors to the cemetery are to be informed of their shared responsibility for its conservation by avoiding activities or behaviour that put it at risk. This would include but not limited to littering, vandalism, graffiti, unauthorised access, lighting fires, ground disturbance or anything that would cause disturbance to other visitors or the local community.

### 8.2.8. INTERPRETATIVE FACILITIES

Install interpretative signage in the cemetery so that the general public can more meaningfully interpret the cultural heritage. Signs should be well designed and located so as not to detract from their setting.



Fig. 42: Taharah House at the Jewish cemetery, Dolphin's Barn, Dublin.

### 8.2.9 INFORMATION SIGNAGE & PROMOTION

Advance directional and information signage should be provided, and visitors informed of the significance of the site as well, as well as the necessity to show respect in a place of religious observance.

### 8.2.10 ACCESS TO NATURAL & LANDSCAPE HERITAGE

As a space within the city where it is possible to observe natural heritage in a cemetery setting - suitable signage and infrastructure to encourage biodiversity, should be provided.

### 8.2.12 FORMAL & INFORMAL LEARNING

Ensure that the presentation of the cultural heritage of the cemetery is aimed at as broad an audience as possible, but with a special emphasis on the Jewish community in Ireland and its diaspora.

### 8.2.13 ON-GOING INTERPRETATION

As knowledge and understanding of the cemetery and the Jewish community in Ireland grows and changes through further research and investigations, ensure that interpretation media are updated accordingly.

### 8.2.14 SUSTAINABILITY

Ensure that all events and initiatives in relation to the cultural heritage of the cemetery at Ballybough are carried out in accordance with sustainable practices.

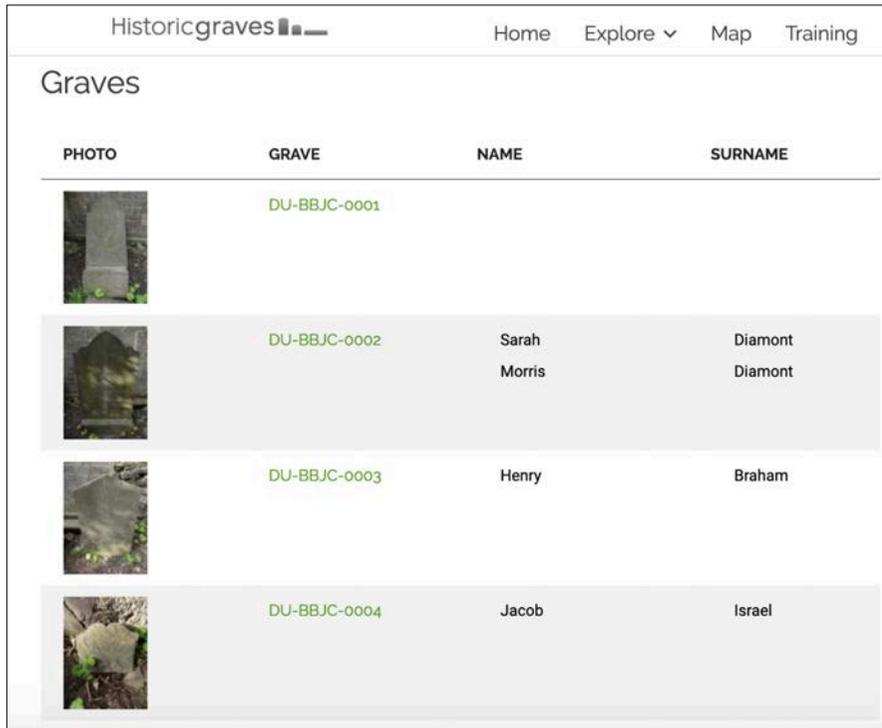


PHOTO	GRAVE	NAME	SURNAME
	DU-BBJC-0001		
	DU-BBJC-0002	Sarah Morris	Diamont Diamont
	DU-BBJC-0003	Henry	Braham
	DU-BBJC-0004	Jacob	Israel

Fig. 43: Extract from Historicgraves.com resource for Ballybough cemetery prepared by John Tierney in 2014.

### 8.2.15 OUTREACH & PARTICIPATION

Foster relationships with Jewish cultural institutions in the city such as the Jewish Museum, the synagogues, and the active cemetery off Aughnavanagh Road in Dolphin's Barn.

Also initiate contacts with Jewish institutions abroad who may have interest in Jewish history and culture in Ireland, and may support particular initiatives within the cemetery.

Support and promote initiatives such as Historicgraves.com that provide a valuable and accessible resource for those undertaking genealogical research from abroad.

### 8.2.16 SPECIALIST TRAINING

Arrange specialist-training programmes where practitioners might engage with the cultural heritage of the cemetery as the subject of study.

### 8.2.17 SCHOOL OUTREACH

Encourage local schools to use the cemetery as a teaching resource. Field trips could be managed by appointment and would have relevance to religious studies, history and civics.

### 8.2.18 FURTHER RESEARCH & INVESTIGATION

Multi-disciplinary research into Jewish heritage in Ireland should be supported by making the cemetery accessible, and finding ways to share research and testimonies of participants.

## 9.0 IMPLEMENTATION

### 9.1 INTRODUCTION

The cemetery at Ballybough is at a crucial stage in its long history. Following over a century of stasis, during which there were few burials and its setting radically transformed, the change of ownership to DCC provides a wonderful opportunity to preserve and enhance this historic site. Along with many other burial grounds in the city, it will be maintained as a place to connect with close family members, distant relatives or notable individuals. In order to ensure its maintenance and preservation, DCC have already undertaken a number of initiatives;

- arranged for the survey of the memorial inscriptions by John Tierney of [historicgraves.com](http://historicgraves.com);
- carried out historic research by a team under the City Archaeologist;
- carried out a laser scan survey of the cemetery and mortuary house by a team from DCC Survey Division;
- secured the mortuary house and cemetery from intruders;
- cleared scrub and overgrowth and treated invasive species;
- commissioned this conservation & management plan

However, in order to make the cemetery secure and accessible, and to ensure the preservation of its memorials and built heritage, further conservation and enhancement works will be necessary.

### 9.2 AUDIENCES

The conservation of a complex site involves input from many different sources, each with their particular expertise or areas of responsibility. These stakeholders are the intended audience of the Conservation Plan. Their understanding and adoption of the conservation and interpretation policies are crucial to the preservation of the Jewish cemetery at Ballybough as a valuable cultural place for the benefit of the whole community; while also maintaining it as a burial ground in accordance with Jewish traditions.

#### 9.2.1 JEWISH COMMUNITY

In the first instance, the cemetery contains the remains of approximately two hundred individuals whose descendants reside all over the world. The DJBG have demonstrated their commitment to the cultural heritage of the cemetery by initiating contacts with DCC to resolve the issue of its preservation and maintenance into the future, recognizing that they no longer have the resources necessary to continue its proper maintenance.

#### 9.2.1 STATE BODIES

Dublin City Council are now owners and guardians of the cemetery with responsibility for its maintenance and also for implementation of planning policy in its environs and ensuring its statutory protection.

#### 9.2.2 LOCAL COMMUNITY

Improving understanding and appreciation of the cemetery among the local community will enhance local pride in the heritage, and help make residents active stakeholders in preserving this unique site.

### 9.2.3 VISITORS

Visitors to Ireland often avail of genealogical resources to trace family trees, and such a resource has been assembled for the Jewish community in Ireland. Visiting memorials of relatives is an important part of these journeys and can be of profound personal significance.

### 9.2.4 SCHOOLS/ UNIVERSITIES

The best way to foster interest and appreciation of the cultural heritage among the local community is to include education programmes for schools. It would be a valuable teaching aid for students in subjects such as archaeology, religion, architecture, as well as tourism and heritage protection, flora and fauna.

### 9.2.5 CULTURAL HERITAGE & HISTORICAL GROUPS

Local groups with interest in heritage and culture, or groups with specialist interest, should be encouraged to engage with the cultural heritage that the cemetery represents and communicate this to both their neighbours and visitors.

## 9.3 KEY MESSAGES/ THEMES

In order to frame the interpretation of the Jewish cemetery at Ballybough, it is important to set out clearly the messages and themes that are to be communicated to the relevant audiences. Understanding of the cultural practices that took place in the cemetery requires input from members of the Jewish community. They can provide demonstrations or context for

Jewish customs and burial practices, and interpret culturally sensitive materials for display. It is essential that all information be communicated clearly to the general public in a structured yet engaging way.

### 9.3.1 HISTORIC DEVELOPMENT

Further research is necessary to understand the historic development of the cemetery, along with the nearby Jewish settlement of Annadale. Being the oldest Jewish cemetery in Ireland, that is no longer in active use for burials, makes it suitable as a location to explore Jewish cultural heritage in Ireland. It is important that existing knowledge is accurately conveyed and further research questions outlined and presented in ways that make visits to the cemetery more vivid and informative.

### 9.3.2 LOCAL KNOWLEDGE

Visitors to Ireland often avail of genealogical resources to trace their family history, imbuing ordinary family details significance aside from major historical events. Using the internet, such records can be made available and updated cost effectively. This is an ideal way to reach out to the wider Jewish diaspora, who may also be interested in tracing their roots in Ireland.

### 9.3.3 CONSERVATION & MAINTENANCE

Descriptions of the efforts that the Jewish community and DCC have made to conserve the cultural and natural heritage of the cemetery is of interest, enhancing pride in their achievements, acknowledging donors or government investment. When carried out to best conservation practice, it can serve as exemplars and inspiration for similar projects elsewhere.

## 9.4 GENERAL PRESENTATION & MANAGEMENT RECOMMENDATIONS

### 9.4.1 STATUTORY PROTECTION

As the cemetery and the mortuary house are protected structures, and the burial ground a recorded monument, statutory protections are in place. DCC should consult with the National Monuments Service to determine whether it should be classified as National Monument, now that it is in public ownership. In practice, this higher level of protection will mean that requests for archaeological investigations or approvals for works will bring a higher level of assessment, and on a more formal basis. Similar burial grounds around the city have been deemed National Monuments, which is the decision of the Department of Culture, Heritage & the Gaeltacht.

### 9.4.2 IMPROVED LINKAGES

Online resources for the worldwide Jewish community have already identified Ballybough Cemetery as an important cultural heritage site for Irish Jewry. Thriving Jewish communities in the UK, the USA and in Israel are destinations for many of the families who once resided in Dublin and elsewhere in Ireland.

As the project progresses, contacts to institutions and resources should be made to ensure that their information on the cemetery is correct and up-

to-date. DCC should ensure that the DJBG remain involved in decision making in relation to the cemetery and its conservation.

### 9.4.3 COMMUNITY UNDERSTANDING

Increasing knowledge and understanding of the cemetery among the local community will assist in its preservation. Jews were among the first people to settle in the area in the modern period, and they have left a prominent legacy in the form of the cemetery.

### 9.4.4 INTERPRETATIVE MEDIA

Using a number of different strategies to communicate to your audience can lead to wider and more meaningful participation. Information panels should be carefully designed so as not to detract from their settings and should be capable of being updated. A map of the cemetery with the list of names would be very informative and help visitors locate their relative.

Broadening the scope of the interpretive displays might be to create a series of unique installations that provide insights on aspects of the cemetery and Jewish culture through text or images used in imaginative and accessible ways. A worthwhile initiative would be to install presentations on the Jewish families that lived in the Annadale area and elsewhere in the city, who have been interred in the cemetery.

Signs should also link into online resources using QR (Quick Response) codes or other devices; including [historicgraves.com](http://historicgraves.com) or other sites with a special interest in Jewish culture, architectural heritage or social history.

Reaching out to existing on-line resources, informing them of the project would be a simple way to engage the Jewish diaspora worldwide.



Fig. 44: Detail of calp limestone, including dimensioned stone, exposed behind lime pebble dash to the mortuary house.

## 9.5 CONSERVATION RECOMMENDATIONS

### 9.5.1 MAINTENANCE & REPAIR OF BUILT HERITAGE

- The protection and maintenance of existing built heritage should take priority. In this way, the gradual process of decay is arrested, allowing this sacred place to be maintained in perpetuity.
- Preservation of the memorials is an important task, however, care should be taken to not 'over-restore', thereby removing the evidence of age that conveys its historic character. In many cases, surface growth causes no harm to the stone; however natural fissures where left exposed can lead to considerable loss.

- Headstones that are tilting, if stable, are to be left as found. However, where there is an immediate risk of collapse, they should be stabilised by re-setting them on a solid base.
- The cultural heritage value of the cemetery would be enhanced by improving its accessibility, in a sensitive way that respects the sanctity of the site.
- Proposals for the refurbishment of the mortuary house should be considered in relation to the management and preservation of the cemetery, thereby retaining its use as a *gate* or *caretaker's house*.



Fig. 45: Elevations showing removal of later additions and restoration of period detail, including reinstatement of original proportion.

- Emergency repairs to the mortuary house will be required to assist in its preservation as well as the security of the site and safety of the public. This work is to be carried out by conservation specialists.
- Proposals to restore the mortuary house as a visitor centre would require a rigorous cost benefit analysis should public funds be sought. It should also consider whether such uses, or future uses, respect the sanctity of the site.
- Continuing its use as a residence for a caretaker, under certain conditions, is the most sustainable way to proceed. It is likely that there has always been a caretaker resident at the cemetery, as can be found at similar cemeteries in London.
- Where the opportunity arises, the historic character of the mortuary house should be reinstated, by reverting to traditional window proportions and uncovering its original detail, such as whether its stone facing was originally exposed.
- Refurbishment works will enhance the historic character of the cemetery and improve its visual appearance while making the house suitable for reoccupation.
- The high masonry walls would benefit from a programme of repairs to consolidate any vulnerable tops or edges, infill voids, repoint loose or missing joints.
- If funds permit, the sections infilled with blockwork should be replaced with salvaged masonry bedded in lime mortar, to improve the appearance of the historic setting.

- The timber fencing requires urgent replacement, in order to secure the cemetery but also to allow for the disturbed memorials adjacent to be stabilized, and the unprotected ground contained.
- Emergency repairs of the walls and mortuary house, can be supported by grant assistance. This is available from a number of sources, which would likely support the conservation of a site of considerable architectural and archaeological interest.

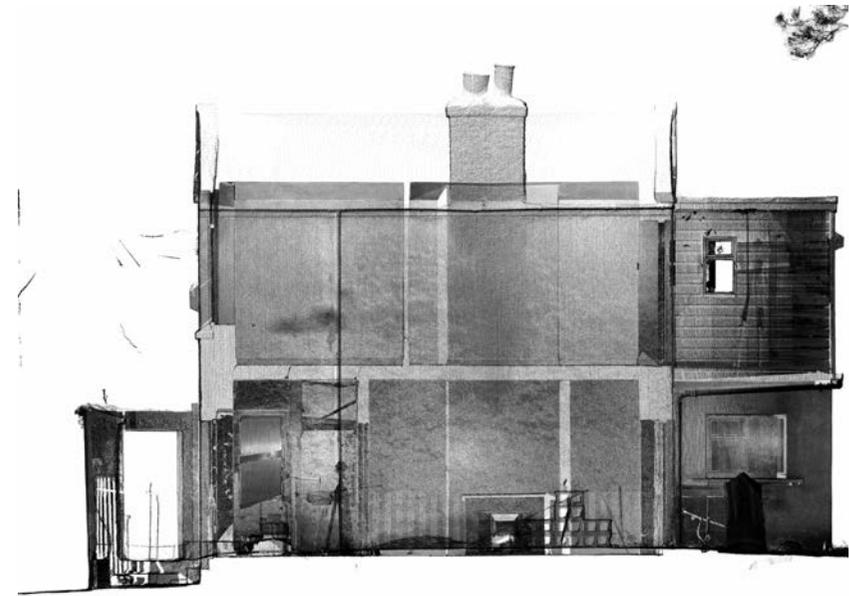


Fig. 46: Laser scan section through the mortuary house carried out by DCC Surveyors.

## 9.5.2 ARCHAEOLOGICAL INVESTIGATIONS

As part of this study, a laser scan survey was carried out by the survey team at Dublin City Council. This has provided a very valuable record of the cemetery at this time, that will inform conservation and enhancement works, and further research.

Geophysical survey techniques are constantly improving, and may well yield interesting data that will provide insights into the archaeological heritage. This might include the identification of other burials on the site, and the location of the former hut visible on the first edition OS map.

Over time, through further documentary research, field work and testing, the precise function of the mortuary house could be understood, as well as the extent of the burials.

## 9.6 PROPOSED ENHANCEMENTS

### 9.6.1 SOFT LANDSCAPING

It would appear that Jewish cemeteries are not planted out for decorative effect. Flowers do not form part of commemoration of the dead, and while traditionally there are restrictions on planting the sacred ground, even grass, in practice in our temperate climate open areas tend to be maintained as a lawn. A looped footpath is visible on the 1868 OS map, and these areas remain relatively clear of memorials save for a few later additions.

In order to improve biodiversity in the graveyard, it is proposed to manage the open areas as a semi-wilderness. Wildflowers will be encouraged to colonise the cemetery, while invasive species continue to be treated in a sustainable way. The wildflowers and grasses would be mown twice a year, discouraging the establishment of shrubs. The memorials are tall enough that they will remain visible throughout the season, and the wildflowers will add colour and texture while encouraging wildlife into this city centre site.

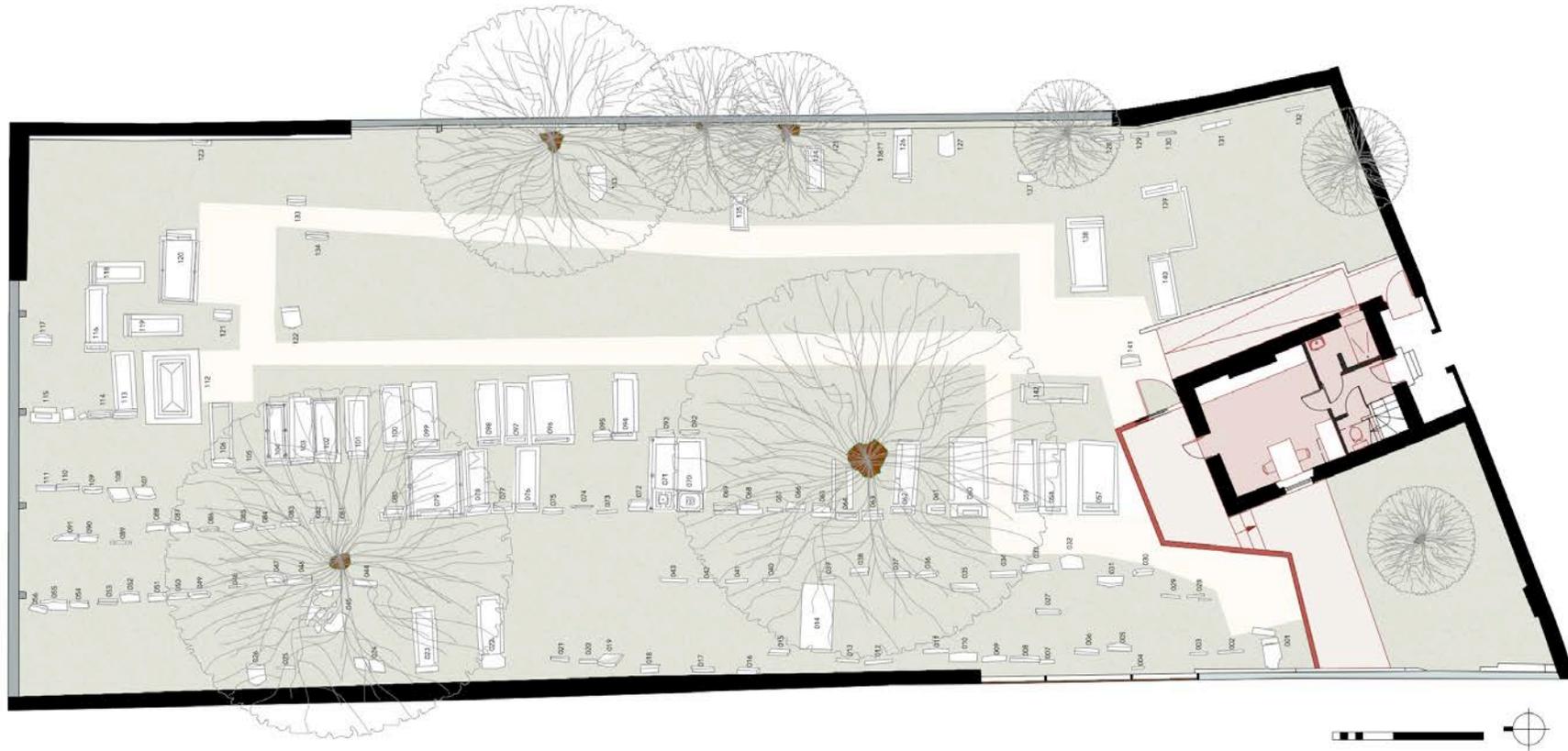
### 9.6.2 THE MEMORIALS

The memorials constitute a rare collection of late-eighteenth and early nineteenth century Jewish monumental art in an Irish context, supplemented by the later memorials in the cemetery, and those found at Dolphin's Barn and elsewhere. Using the photographic survey carried out by John Tierney, and the laser scan survey, drawings have now been prepared that show the precise layout of the memorials and their reference. This will be invaluable for their maintenance and for further research.

Where they have toppled, they should be righted and set on a solid base. Many others have deflected, and their stability should be checked with a simple 'tip-test' to determine whether they are likely to fall which would be a considerable risk to public safety, and their preservation. Many of these might be suitable for simple propping using salvaged stones carefully wedged along their bases.

Where memorials are badly cracked due to the wash out of their natural fissures, or where their inscriptions are at risk of fading to the extent that they are no longer legible, it is proposed to coat the stone with thin layers

Fig. 47: Site plan showing proposed path reinstatement & restoration of the mortuary house with private garden and ramped access from street level.



of limewash. This will create a sacrificial layer that will seal the fissures and protect the stone from further erosion. The surface of the stone and the inscription will remain as legible as before, and over time it will take on a similar patina of weathering and age. A decision on whether to replenish the limewash, or to allow it to erode away over time, could be considered after 5-10 years, depending on how well it has weathered.

Those few memorials that have suffered from corrosion jacking should also be attended to without delay. Eventually, the rusting cramps that hold the stones in place will cause them to shatter making their replacement necessary.



Fig. 47: Sketch showing restored mortuary house in its setting.

### 9.6.3 MORTUARY HOUSE

It is proposed to carry out emergency works to the mortuary house, to secure and stabilize it for the medium term. This phase will include the demolition and clearance of the modern extension, and the internal drylining. This should allow any damp areas to dry out slowly, while also providing valuable information regarding the original design and purpose of the mortuary house.

The removal of the extension will necessitate the weathering of the north façade, and adjustment of the rainwater goods. In place of timber or metal shutters, installation of secure replica hardwood windows should be considered. As a relatively small building, the full conservation of the exterior, except perhaps for the roof which was replaced relatively recently, along with the installation of a monitored burglar alarm, may provide adequate security and deterrent from unauthorized entry, while improving the appearance and historic character of the cemetery.

Following on from the conservation of its exterior, the interior refurbishment should proceed. 7L Architects prepared a number of different options for the future use of the mortuary house for two main purposes; a multi-purpose space; and a residence for a caretaker. The multi-purpose space is based on the possibility that the mortuary house was formerly used as a *taharah* or mortuary chapel until it was converted to use as a residence in the late-nineteenth century. This would involve the removal of the internal walls, floor and stairs, and refurbishment as a meeting or exhibition space for small community or cultural groups. This

will allow the original form and proportions of the building to be appreciated.

Another approach, is to maintain the mortuary house as a caretaker's residence, albeit with the omission of an extension. Although it is unclear whether it was converted into a two-storey building in order to make it more comfortable for a caretaker, this option retains a valuable part of its cultural heritage that has likely been in place for over one hundred years, if not since it was first built. Plan options showed that the extension provided little improvement in making the house more habitable. At 47m<sup>2</sup> it is equivalent to a two-person single bedroom apartment, with a bedroom and sitting area on the upper floor, and a kitchen/ dining room on the ground floor with a separate WC and shower room. The removal of the extension allows this area to be used for private open space, which would make the house a more desirable place to live.

### 9.6.2 ENTRANCE & ACCESS

While it is unclear whether the ceremonial entrance into the cemetery was through the mortuary house, the gate to the right-hand-side of the front area gives access up some rough concrete steps. This is a considerable impediment to universal access, whereas the rest of the cemetery is relatively flat and could be made accessible to wheelchair users. It is important that the integrity of the high wall be maintained, an important characteristic of Jewish cemeteries, so access should remain through the existing gate.

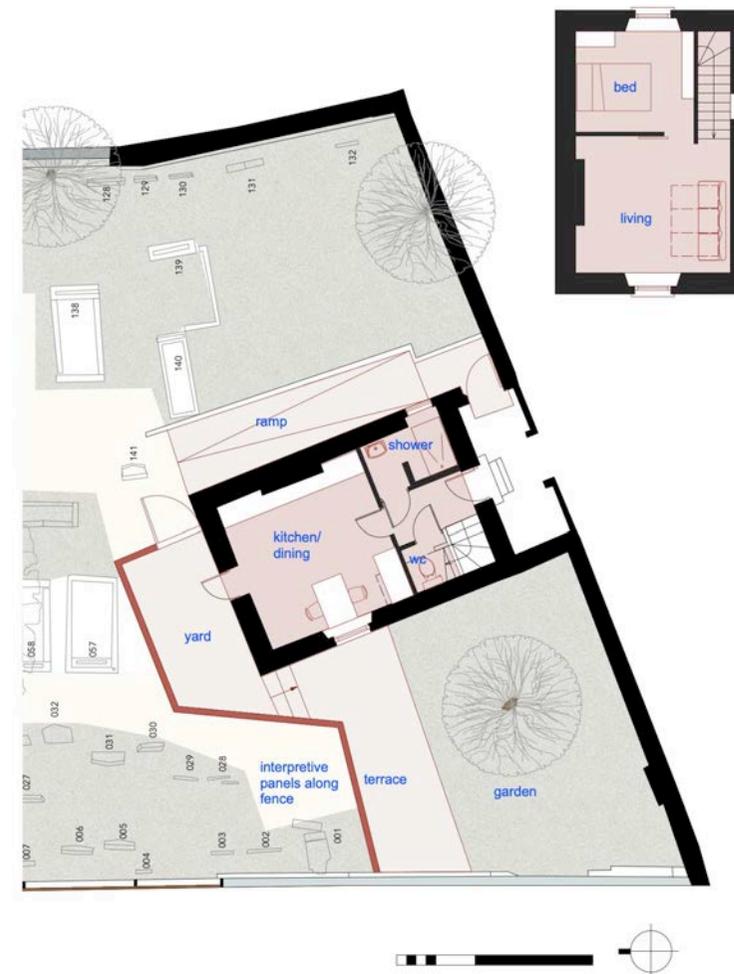


Fig. 48: Outline plan showing refurbished mortuary house and private garden with ramped access and interpretative panels.



Fig. 49: View of entrance gate with steps at present.

Its wrought iron gates and railings, with cast husk finials and collars, are also in poor condition. These would benefit from a programme of specialist repairs to preserve historic detail, and to improve the visual appearance of the entrance. The existing timber ledged and braced boarded door should be replaced with a more solid and secure door, perhaps using paneled sheet metal.

By removing the steps, and excavating a landing and ramp to the side of the mortuary house in place of the current footpath, wheelchair access can be provided. This part of the cemetery is unlikely to contain human remains, as there are no marked burials in the vicinity, but will nonetheless need to be carried out under archaeological supervision. A looped path, shown on the 1868 map, could be reinstated with some local adjustment for later memorials and to provide hardstanding close to the more interesting graves for group tours. It would be intended that the surface be hoggin or self-bound gravel, similar to that shown on the early photograph. A mown path through the grass and wildflowers would maintain access to the main rows closer to the west wall.

## APPENDICES

## FARO CONVENTION RESOLUTION ON JEWISH CEMETERIES

Resolution 1883 (2012) Final version

Jewish cemeteries

Author(s): Parliamentary Assembly

Origin - Text adopted by the Standing Committee, acting on behalf of the Assembly, on 25 May 2012 (see [Doc. 12930](#), report of the Committee on Culture, Science, Education and Media, rapporteur: Mr de Bruyn).

1. The Parliamentary Assembly recalls the historical contribution made by Jewish communities to creating the social, cultural and economic fabric of Europe and underlines the importance of preserving the religious, historical and cultural identity of Jewish communities.
2. The Assembly asserts the importance of freedom of religion and religious expression and upholds the right to rest in peace, interpreted as a specific aspect of the right to respect for private and family life, guaranteed by Article 8 of the European Convention on Human Rights (ETS No. 5). The Assembly considers that there is a responsibility to protect human dignity in a broader sense by ensuring that deceased persons are preserved in their place of burial in a manner compatible with their religion.
3. Jewish cemeteries and mass graves (hereafter "burial sites") are part of Europe's cultural heritage. The Council of Europe Framework Convention on the Value of Cultural Heritage for Society (CETS No. 199, "Faro Convention") establishes an important link between the protection of fundamental rights and

heritage protection and affirms a "common European responsibility" towards cultural heritage, which embraces not only the exceptional, but also the commonplace heritage and the values attached to it.

4. The Jewish people's tragic history led to the extermination, exodus or resettlement of many local communities. While there are often traces of former cemeteries in towns and villages that have lost their Jewish populations, their preservation and protection are under constant threat.
5. The Assembly notes that damage suffered by Jewish burial sites in Europe is not confined to the desecration of graves, but is very often the result of inadequate management, lack of funding, the disregard of protective measures, inadequate town planning or the misuse of property.
6. Moreover, the legal status of Jewish burial sites is complex, given the variety of legal situations in which both these sites and Jewish communities find themselves in different European countries. It may also be the case, particularly in central and eastern Europe, that a specific legal status has simply been disregarded or overlooked following the important changes in the political systems.
7. The Assembly, however, also draws attention to positive examples of joint efforts to protect and preserve Jewish burial sites that have been undertaken by local and international, Jewish and non-Jewish organisations in co-operation with local authorities throughout Europe. These efforts demonstrate a wish to foster an awareness of and draw lessons from history, and a determination to share common responsibility for preserving this heritage.
8. A European Route of Jewish Heritage – established under the auspices of the Council of Europe Enlarged Partial Agreement on

Cultural Routes – creates opportunities and incentives for the protection and restoration of Jewish heritage, including burial sites, in the framework of its overall objective to contribute to the spiritual and historical restoration of destroyed Jewish communities and to enhance knowledge about Europe’s history.

9. The Assembly therefore recommends that the member States of the Council of Europe:
- sign, ratify and implement the Faro Convention;
  - join the Council of Europe Enlarged Partial Agreement on Cultural Routes and, where appropriate, its European Route of Jewish Heritage, which provides an excellent framework for concerted action nationally and internationally;
  - review, as required, national legal, financial and professional frameworks, in order that:

9.3.1. relevant regulations, such as town planning, take account of specific conservation requirements;

9.3.2. effective controls of local development projects avoid violation of Jewish burial sites;

9.3.3. decisions about changes to these sites take due account of Jewish cultural and religious values and traditions;

9.4 in partnerships with relevant local authorities and interested Jewish organisations, such as the Committee for the Preservation of Jewish Cemeteries in Europe and the Agudath Israel World Organization, develop initiatives to enhance the management, maintenance, preservation and restoration of Jewish burial sites and, in particular:

- encourage joint action between public authorities and relevant stakeholders, such as experts, academics, public and private archives, businesses and non-governmental organisations;
- identify and collect best practices, and draw up national guidelines;
- organise programmes for locating Jewish burial sites, using non-invasive technical devices (such as ground-penetrating radar) and facilitate technical investigations and identification of sites;
- establish and keep up to date virtual libraries of the sites, with maps, photographs and testimonies;
- promote knowledge of local history and Jewish cultural heritage as part of local development strategies;
- raise local communities’ awareness of the urgent need to preserve sites that are in danger of desecration, damage or disappearance;
- initiate or encourage pilot projects involving schools and local associations in building protective walls, taking part in cemetery maintenance, consulting local archives, “adopting” cemeteries, etc.;

9.5 co-operate with the Council of Europe to:

- develop practical tools to promote the implementation of the Faro Convention, such as participatory mechanisms to involve heritage communities in the protection, restoration, maintenance and transmission of local cultural and religious heritage;
- exchange best practices and develop common guidelines for the protection of Jewish heritage, including Jewish burial sites;
- promote, in co-operation with local and international Jewish organisations, learning about Jewish history, with a particular focus on the positive contribution of Jewish individuals, communities and culture to European societies, and their role in local and national history.

10. The Assembly invites the Congress of Local and Regional Authorities of the Council of Europe to take account of the present resolution and to promote co-operation between local and regional authorities in this respect.

11. The Assembly invites the European Union to co-operate with the Council of Europe to support the effective implementation of the Faro Convention and to develop guidance and financial incentives for the protection and preservation of Jewish heritage sites in the framework of the Council of Europe Enlarged Partial Agreement on Cultural Routes.

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