



**HERITAGE
COUNCIL**
OF WESTERN AUSTRALIA

REGISTER OF HERITAGE PLACES – ASSESSMENT DOCUMENTATION

11. ASSESSMENT OF CULTURAL HERITAGE SIGNIFICANCE

The criteria adopted by the Heritage Council in November 1996 have been used to determine the cultural heritage significance of the place.

PRINCIPAL AUSTRALIAN HISTORIC THEME(S)

- 5.1 Coping with dangerous jobs and workplaces
- 8.6 Maintaining religious traditions and group memories
- 8.8 Remembering the fallen
- 8.9.1 Remembering disasters
- 9.7 Dying

HERITAGE COUNCIL OF WESTERN AUSTRALIA THEME(S)

- 106 Workers (incl. Aboriginal, convict, indentured)
- 113 Natural disasters
- 305 Fishing & other maritime industry
- 406 Religion

11.1 AESTHETIC VALUE*

Broome Cemetery – Japanese / Chinese / Muslim Section has aesthetic significance as a fine representative and distinctive cultural example of the specific responses to commemoration by the various cultures; the distinctive geometric stones and the western face of the Japanese headstones; the double figure forms and north-south alignment of the Muslim gravesites; and, the simple Chinese graves that face east, as well as the shrine and obelisk. (Criterion 1.1)

Broome Cemetery – Japanese / Chinese / Muslim Section forms three distinctive cultural environments within a broader cemetery environment that demonstrates associations with the earliest multicultural foundations and subsequent development of Broome. (Criterion 1.3)

11.2 HISTORIC VALUE

* For consistency, all references to architectural style are taken from Apperly, R., Irving, R., Reynolds, P. *A Pictorial Guide to Identifying Australian Architecture. Styles and Terms from 1788 to the Present*, Angus and Robertson, North Ryde, 1989.

For consistency, all references to garden and landscape types and styles are taken from Ramsay, J. *Parks, Gardens and Special Trees: A Classification and Assessment Method for the Register of the National Estate*, Australian Government Publishing Service, Canberra, 1991, with additional reference to Richards, O. *Theoretical Framework for Designed Landscapes in WA*, unpublished report, 1997.

Broome Cemetery – Japanese / Chinese / Muslim Section has considerable historic value as a record and burial place of the non-Christians who were pioneers and workers in Broome and contributed much to the economic development of the region and the State through the pearling industry. (Criteria 2.1 & 2.2)

As most of the pearl divers in Broome were Japanese, their cemetery in particular bears testimony to the dangers of the industry, evident in the high number of divers lost to occupational hazards such as the bends and the effects of inclement weather. (Criterion 2.3)

11.3 SCIENTIFIC VALUE

Broome Cemetery – Japanese / Chinese / Muslim Section has potential as an educational site to yield information on the non-Christian population of the Broome region and their contribution to the development of Broome, the pearling industry and the economy of Western Australia, and an understanding of the dangers of pearling and what drove men to risk their lives in the pursuit of pearl shell. (Criterion 3.2)

11.4 SOCIAL VALUE

Broome Cemetery – Japanese / Chinese / Muslim Section is highly valued by the associated cultural groups for religious and personal reasons, reflected in these communities' continuous efforts to maintain the cemetery. It provides evidence of the culturally specific mortuary practises important to these distinct groups. (Criterion 4.1)

Broome Cemetery – Japanese / Chinese / Muslim Section is highly valued by the wider community for cultural and educational reasons, and as a tourist destination. It contributes to the local and wider community's sense of place as a part of the town from its earliest years, being the burial place of over a thousand persons who died between the 1890s and the present, many having descendants living locally. (Criterion 4.2)

12. DEGREE OF SIGNIFICANCE

12.1 RARITY

Broome Cemetery – Japanese / Chinese / Muslim Section is a rare example in the State of three non-Christian cemeteries, in close association to each other, each demonstrating the influences of their separate and distinct cultural traditions, through form, materials, script, style, alignment and presentation. (Criterion 5.1)

Broome Cemetery – Japanese / Chinese / Muslim Section is a rare record of non-Christian pioneers and workers in Australia. (Criterion 5.2)

12.2 REPRESENTATIVENESS

In *Broome Cemetery – Japanese / Chinese / Muslim Section*, each of the three cemeteries represents their specific culture through the form, materials, script, style, alignment and presentation of their cemetery. (Criterion 6.1)

12.3 CONDITION

The elements that comprise *Broome Cemetery – Japanese / Chinese / Muslim Sections* are generally in fair to good condition, and for the most part are well

maintained. However, the Muslim cemetery is somewhat overgrown and there is some damage that is associated with neglect. The Japanese cemetery has been subject to considerable vandalism and damage to the headstones, but those headstones have been laid in a respectful manner and present appropriately within the cemetery.

12.4 INTEGRITY

Broome Cemetery – Japanese / Chinese / Muslim Section has retained a high degree of integrity.

12.5 AUTHENTICITY

The original structure, form and fabric of *Broome Cemetery – Japanese / Chinese / Muslim Section* remains intact, with no interventions to any original fabric, except the damage to the Japanese headstones. *Broome Cemetery – Japanese / Chinese / Muslim Section* demonstrates a high degree of authenticity.

13. SUPPORTING EVIDENCE

The documentation for this place is based on the heritage assessment completed by Irene Sauman, Historian and Laura Gray, Heritage and Conservation Consultant, in May 2006, with amendments and/or additions by HCWA staff and the Register Committee.

A curtilage has been drawn that encompasses the Japanese, Chinese and Muslim Sections, excluding the main part of the Cemetery Reserve.

13.1 DOCUMENTARY EVIDENCE

Broome Cemetery-Japanese / Chinese / Muslim Section comprises three specific separately delineated cemetery areas adjacent to each other and within the main Broome Cemetery, established in 1890.

From the late 1880s through the 1890s, Broome developed as one of the principal ports in the north-west of Western Australia and the centre of the pearling industry in the State.¹

Aboriginal skin divers were used for pearling in the 1870s and 1880s, many forced into the work against their will. A combination of events, including Aborigines at King Sound fighting back against pearlers intent on kidnapping, and diving in deeper waters becoming necessary as the shallower banks were fished out, meant that pearlers were forced to turn to the new hard-hat diving. By 1887, 28 boats out of a fleet of 30 were using hard-hat divers. The benefits were a much larger haul of pearl shell per boat and the ability to work the winter months instead of the cyclone prone summer when the water was warm enough for skin divers. Filipinos, Malays, Koepangers and Japanese were recruited as divers and boat crew under indenture to work for a particular pearling master.²

By 1900, Broome was the centre of the pearling industry, employing more than 2000 men, 1700 of these being either Japanese or Malays, while men from the Philippines, China, Timor and the Macassar Islands, and Aboriginal men made

1 For more on the development of Broome see Heritage Council Assessments 04858 Bourne & Inglis Store (fmr), 15730 Broome Primary School Music Room and 02910 McDaniel Homestead.

2 Edwards, Hugh, *Port of Pearls: A History of Broome*, Rigby, Adelaide, 1983, pp. 45-47; Willmott, Judi 'The Pearling Industry in Western Australia, 1850-1916: a study in isolation', History Honours thesis, 1975, pp. 6-30.

up the remainder.³ The 1901 census recorded a fleet of 149 hard-hat diving vessels and four skin diving vessels. The skin diving vessels employed 36 Aboriginal men, while the rest of the pearling workforce was made up of 55 whites, nine Chinese, 210 Japanese, 448 Malays, 230 Manila men and 46 others of unspecified nationality.⁴

The area now known as Chinatown was originally known as Japtown because of the large number of Japanese divers resident there. Many businesses in Broome were run by Chinese and non-Europeans were also employed as servants.⁵

Each master pearler's home had a Chinese or Japanese cook; an Aborigine was employed for garden work, Koepanger boys supervised the children at play, did housework and polished the silver. An Aboriginal woman trained by the Sisters at the local convent, was given some flour and tobacco in return for doing the daily washing, another Chinese young man did the ironing, while the valet-waiter-general factotum was either a Japanese or a Koepanger.⁶

Broome evolved as a segregated town, with wealthy pearlers and Europeans living at one end in elegant bungalows and Chinatown at the other end, where the Asian and coloured populations lived.⁷ This segregation was reflected in the Broome Cemetery.

The Broome Cemetery, with an area of some 11 acres, was gazetted on 20 April 1890 as Reserve 1647.⁸ It had two street frontages: D'Antoine Street on the east and Port Drive on the west. D'Antoine Street was the 'front' for Christian burials, while Japanese, Chinese and Muslim burials were located at the rear. A section of the Cemetery was later marked off for each cultural group. The Japanese are represented in the largest number of burials in *Broome Cemetery – Japanese / Chinese / Muslim Section*, not just because there were more Japanese than any other of the non-European groups in Broome, but because their occupation as divers was the most dangerous. Hundreds of Japanese divers died from the bends or from drowning. The first recorded interment in the Japanese cemetery was Tanaco Koto (Peter) who drowned while diving near Broome in 1893.

The top diver for the pearling season was treated as a hero. Money and status were linked to the yield, creating pressure on the divers to take risks and push safety limits. This resulted in a high death rate from the bends (divers paralysis caused by surfacing too quickly from depth). Cyclones also presented a risk, both to the pearling fleet and the town.⁹ Two cyclones in April and December 1908 caused the loss at sea of almost 200 lives, at least half of them Japanese. In January 1909, a memorial to those lost was unveiled in the Japanese Cemetery. The monument was made in Japan of black and white granite on a three tier pedestal, standing over six metres in height and weighing nearly three tons. The Mayor of Broome, Archie Male, performed the unveiling ceremony

3 Burton, Val, *General History of Broome*, Broome Historical Society Museum, 2000, pp. 6-7.

4 Australian census, 1901; Blue Books.

5 Bain, Mary Albertus, *Full Fathom Five*, Artlook Books, Perth, 1982, p. 241; Chapple, Tom, *Broome: The Exciting Years*, [1993], p. 44.

6 Bain, op cit, p. 235.

7 Francis, Iris, *Broome: A Pictorial History*, self-published, 1992. Iris Francis is the granddaughter of pearling captain George Francis.

8 DLI Reserves Index, Reserve 1647.

9 Edwards, Hugh, op cit, p.

following a memorial service led by a Buddhist priest and the traditional offerings of cakes and flowers.¹⁰

The Japanese held a Shinto festival known as Bon Matsuri around 15 July each year in order to console the spirits of the dead. Traditionally, fires were burned outside the house to welcome the spirits, and at the beginning and end of the festival to welcome the spirits of the dead and then to send them off with gifts of food. At Broome, the festival involved the lighting of hundreds of lanterns in the Cemetery and the launching on the outgoing tides of miniature luggers filled with food.¹¹

There are 707 graves in the Japanese Cemetery and 919 burials. Many of those buried in the Japanese cemetery came from Wakayama, in the southeast corner of the Island of Honshu. People from this region are famous for their abilities as fishermen and divers. Broome received its first decompression chamber in 1914, presented to the town by C. E. Heinke and Co. It dramatically reduced the death rate among divers, but not before 33 men died from the bends in that final year.¹²

The number of burials in the Muslim Cemetery is not known. Muslim graves have few adornments as tombstones, elaborate markers or flowers are discouraged. Traditionally, Muslims are buried as soon as possible after death to avoid the necessity of embalming. The body is wrapped in a cloth and laid in the grave on the right side, with the head toward and facing Mecca. Timber was sometimes laid over the body before being covered with earth. The majority of Muslims in Broome during the pearling industry heyday were Malays, who formed most of the lugger crews.¹³

The two graves with iron surrounds, located near the eastern boundary of the Muslim Cemetery, are possibly Aboriginal. One is the grave of a Mary Drummond who died in 1927 at the age of 98. Aboriginal burials are known to have taken place in this area of the Broome Cemetery.¹⁴

The Chinese Cemetery has 90 identified graves and 3 monuments, most of them located toward the south and east boundaries with the grave plots arranged in lines approximately north-south. All head stones face east, which is a favourable direction according to the principles of Feng Shui, although the location of the Cemetery on flat ground with little protection from the north is not considered good Feng Shui.¹⁵

The earliest recorded burial in the Chinese Cemetery is of Ah Lang, in 1909, but the inscription on the Dai-Bak Gong stone informs that it was erected in 1907, indicating that there are likely to have been earlier burials. Dai-Bak Gong and the Immortal Dragon God, whose stone is behind the Dai-Bak Gong stone, are deities referred to as 'ancestor stones' by members of the local Chinese

¹⁰ Jones, Noreen, *Number 2 Home: the story of Japanese pioneers in Australia*, FACP, Fremantle, pp. 98-100.

¹¹ Jones, op cit, pp. 100-101; Basic terms of Shinto.

¹² Burton, op cit, pp. 6-7.

¹³ Information provided by Broome Historical Society Museum; Information provided by personal acquaintance Jawwalan Rahman, who also states the Malays held joyful processions of remembrance for their dead, headed by a decorated dragon, a tradition that has continued into the annual Shinju Matsuri Festival.

¹⁴ Physical evidence

¹⁵ Hong Yu & Carol Tang Wei, 'The Broome Chinese Cemetery', Broome Chinese Community, 2003, unpublished, courtesy Broome Historical Society Museum, pp. 2-4.

community. Dai-Bak Gong is a popular deity amongst the Chinese of southern China. It is associated with wealth and prosperity but may also be a form of land god, whose main role is to watch over a site. The Immortal Dragon God stone is distinguished by its larger writing. The Dragon is thought to be the source of Ch'i, the yielder of Mother Nature's forces, and is also regarded as the symbol of divine protection and vigilance.¹⁶

The obelisk on the tiered pedestal was erected to commemorate the 18 Chinese men who died in the cyclone of March 1935.¹⁷ The most elaborate gravestone in the Chinese Cemetery marks the grave of Hor Ching-Yun, also known as Charlie Hing, who died in 1927, and is an indication of his wealth and social standing.¹⁸

The Chinese tradition is to bury a body twice. The first burial is done in a shallow grave soon after death. At the end of seven years, the bones are removed and placed in a box or urn before being permanently interred in the family tomb. It is not known if this occurred to any extent at Broome, but there are sixteen known burials between 1912 and 1938 that cannot be located. Chinese funerals are accompanied by loud music, drums, cymbals and firecrackers to scare away evil spirits. Food is left at the gravesite and fake paper money, clothing and other items are ceremoniously burned. At the annual Hung Tiung (Ching Ming or Pure Brightness) Festival, held on 4 or 5 April, families visit graves and leave more offerings. This is also the time to clean and repair the graves.¹⁹

There are two European headstones within *Broome Cemetery – Japanese / Chinese / Muslim Section*. One commemorates Joseph Thompson, died 1845, and is located in the Japanese section. The other is a lone tall headstone located between the Chinese and Japanese cemeteries, of a Ralph McGregor who died in 1898. At this time, nothing more is known about these two burials, or why they are located in this area.²⁰

The pearling industry ceased to operate during World War II and the Japanese in Broome were interned. In 1946, a small fleet of fifteen luggers was working again, but there was little call then for pearl shell and in 1956, a venture was established at Kuri Bay to produce high quality cultured pearls, and other similar operations soon followed. The need for hard-hat diving in depths had ended. There have been limited further burials in *Broome Cemetery – Japanese / Chinese / Muslim Section* since World War II, with most of these being in the Chinese section.

In the early 1980s, the Japanese Cemetery was restored and damaged obelisks were either repaired or replaced with new black granite stones with the same inscriptions. Restoration was made possible by funds donated by Ryoichi Sasakawa, chairman of the Japan Shipbuilding Industry Foundation, with the encouragement of Senator Kazuo Tamaki. The unity of colour and texture provided by the original sandstone obelisks has been diminished by the use of the black granite.²¹ The Japanese Cemetery in particular has been subject to

16 Hong Yu & Carol Tang Wei, op cit, pp. 2-4; Photo 52.

17 Information provided by Broome Historical Society Museum; Photo 51.

18 Hong Yu & Carol Tang Wei, op cit, pp. 2-4; Photo 53.

19 Hong Yu & Carol Tang Wei, op cit, pp. 2-4; 'Diverse burying grounds: Chinese cemeteries in British Columbia: Chinese burial customs', from <http://collections.ic.gc.ca/tombstone/Chinese>.

20 Physical evidence; Information provided by Broome Historical Society Museum.

21 Burton, op cit; physical evidence.

vandalism in recent years, with 35 headstones knocked down in 2003 and more damage done as recently as April 2006.²²

In 2006, *Broome Cemetery – Japanese / Chinese / Muslim Section* takes few new burials. The Japanese and Chinese sections are maintained but the Muslim section is largely untended.

13.2 PHYSICAL EVIDENCE

Broome Cemetery – Japanese / Chinese / Muslim Section comprises three specific separately delineated cemetery areas adjacent to each other and within the main Broome Cemetery. The cemeteries all front Port Drive; north to south they are: Japanese, Muslim and Chinese.

The street views are obscured by a number of immature native plantings within the verge area. The access is a kerbed asphalt driveway that leads though to an expansive asphalt parking area in front of the Japanese cemetery and a gravel track past the Muslim cemetery to a broader gravel area in front of the Chinese cemetery. The frontage of the cemeteries is different for each cemetery, but forms a north to south continuum. The Japanese and Muslim Cemeteries are rectangular in plan, approximately 150 m deep, with a frontage of approximately 40 m. The Chinese cemetery is roughly square in plan form, approximately 60 m wide and deep, and on the north boundary extends into the Muslim cemetery area in the garden area at the front. The boundaries between the cemeteries, and the eastern boundary, are delineated by 0.9 m high chain link fencing.

The Japanese cemetery has a 2 m high vertical steel fence that flanks an entry statement. Off centre, to the north side, the entry is recessed and truncated featuring a face stone wall with two brass plaques inset each side, and double steel gate entry through a brick paved path that divides the north 35% from the south 65%, and extends to the east boundary of the site. The entire site surface is white metal stones. The headstones are set out in regular grid lines across the site, with the headstone inscriptions facing west. Without exception, the inscriptions are in Japanese. The headstones are mostly of three types: original stone in vertical obelisk format on a flat concrete plinth, replacement glazed black rectangular form headstones on concrete plinths or traditional 'European' marble, or stone headstones and palisades and surrounds. Midway along the south boundary is a steel framed and clad shelter area. There is evidence throughout of many damaged headstones that have been retained in situ, although many damaged headstones have also been removed for restoration and repair. Of note is a tall stepped obelisk memorial on the south side, a small steel framed shelter over one grave on the north side, and generally the strong vertical geometric form of the stone headstones.

The Muslim Cemetery has a nondescript frontage of a 0.9 m high chain link fence with no gate. The front fence area extends to a depth of approximately 15 m forming an expansive grassed area with a single headstone central within the area. Weathering has caused the headstone's inscription, on the east face, to become indecipherable; although a rubbing indicated the name 'SAGREO', smaller script was indiscernible. Beyond the second fence, the area is mostly overgrown with weeds and there are some immature native plantings scattered along the south side near the boundary, and some towards the east on the north

²² Information provided by Broome Historical Society Museum.

side. There are a number of marked graves throughout the site, predominantly along the south side and towards the east (rear) of the site, where there is one grave that has the name of Mary Drummond (1927); all others are inscribed in Arabic. The gravesites are overgrown with weeds and it is difficult to determine exactly how many exist within the area. At the time of inspection approximately ten sites were identified. With the exception of the Drummond grave, all the gravesites are aligned due north-south. Significant and specific to the Muslim gravesites are two markers, one at each end of each gravesite. This is evident on all the graves except the Drummond grave and an obvious more recent headstone and surround of a more 'European' style, although with a non-English inscription, which has a marker at the base of the grave. The traditional Muslim gravesites are delineated by a low stone or concrete gravesite surround and then have the formed concrete, stone or shell grit aggregate grave markers at the top and base of the gravesite, within the delineated site. A small grave on the south side has a flat metal (rusted) grid patterned circular form enclosing a small grave with markers each end within the small enclosure, likely signifying a child's grave.

The Chinese cemetery has a 2 m high vertical steel fence across the frontage, with a central framed entry naming the cemetery. The entry frame of a small hipped gambrel roof is supported by circular red columns each side and signage is a horizontal element below the roof form. A brick paved path angles from the entry through the grassed site, to the north-east, parallel with the side boundaries and terminating at a steel framed pavilion at the rear of the site. There are recent garden plantings along both frontages inside the fence, and the garden extends into the Muslim section at the west end of the north side, with fencing around the extent of the garden. A Boab tree at the rear of the site is adjacent to the shelter structure. The graves on the site are concentrated at the east (rear) end, with the majority being in several north south rows across the site, in the southeast corner, with a small group of more recent graves central on the south side, and another group of graves and obelisk on the north side towards the eastern corner. The inscriptions on the Chinese headstones face east. Most headstones are simple small rectangular stones with chamfered corners, set directly into the lawn. Other gravesites are commemorated with concrete surrounds and headstones. A tall obelisk on a multi stepped pedestal, dominates the site. There is also a moulded form shrine with a small steel framed table close by, likely utilised for ceremonies at specific times. With the exception of a few names inscribed in English as well as Chinese, the inscriptions are all Chinese.

13.3 COMPARATIVE INFORMATION

There are 27 cemeteries and graveyards entered on the State Register. Of these, *Cossack Cemetery* has a Japanese section with several obelisk markers.²³ The place is also entered on the Register of the National Estate.

The Japanese cemetery at Thursday Island predates *Broome Cemetery – Japanese / Chinese / Muslim Section* by at least a decade. It contains the graves of approximately 700 Japanese involved in the pearling industry in the Torres Strait. Many of the graves have obelisk markers, but the setting is different to Broome, being in a largely untended green, treed bush landscape.²⁴

²³ HCWA database.

²⁴ Register of the National Estate; www.ozoutback.com.au.

Another large Japanese cemetery in Australia is located at Cowra, where almost 500 Japanese Prisoners of War and internees are buried. Around half have been relocated from other parts of the country.

Karrakatta Cemetery contains Japanese, Muslim and Chinese sections, although in a different setting to *Broome Cemetery – Japanese / Chinese / Muslim Section*. The Japanese area is 'set out in the form of a formal garden, with a central memorial and surrounding memorials in a garden setting with trees that include Peach Trees (*Prunus persica*)'. The Chinese section is 'arranged in the form of an informal garden, with a small shrine, garden beds, trees, lawns and memorial markers'. Both the Chinese and Japanese sections have been renewed from the 1970s onwards. The Board agreed to delineate and fence the Muslim section at Karrakatta on 25 April 1898, in accordance with Muslim tradition, although it is no longer entirely enclosed. The markers in these areas are set to face south-west, the opposite direction to markers in the remainder of the cemetery.²⁵

Port Hedland Pioneer Cemetery contains a number of ethnic sections, although it dates from a later time, being gazetted in 1912. There are a number of burials of Japanese people involved in pearling, and Chinese people involved in the pastoral industry, many of whom were young men who died from their work. The 'Afghan' burials in this cemetery do not conform to Islamic practise of facing the body in the direction of Mecca.²⁶

Carnarvon Pioneer Cemetery contains Chinese, Japanese and 'Mohamedan' sections. The earliest non-Christian burials, of two Japanese people, were recorded in 1903.²⁷ The cemetery was closed to burials in 1973 and many headstones have been stolen or broken in all sections. Many Chinese burials took place in the cemetery, reflecting the influx of Chinese people to Carnarvon in the early period after European settlement, although little remains to show evidence of this.²⁸

Other small Chinese sections are found in a number of West Australian cemeteries including East Perth.

There is a Muslim section at *New Coolgardie Pioneer Cemetery* (sometimes referred to as the 'Afghan' section) dating back to 1895. The section is in the back north-west corner of the cemetery, separated from the remainder of the cemetery by approximately 300m. and contains about sixteen burials. One grave, that of Tagh Mahomed (d. 1896) has an elaborate 'European' style headstone, the remainder are not marked other than with the metal number stake issued by the cemetery. Although the Muslim section is comparable to that at *Broome Cemetery – Japanese / Chinese / Muslim Section*, Coolgardie Cemetery does not have a Japanese or Chinese section.²⁹

A Muslim section at Kalgoorlie Cemetery (the Mohammedan Section) contains eleven burials. Nine of the burials occurred between 1932 and 1952, the remaining two occurred in 1976 and 1991. The grave of Fadi Sayadi (stillborn,

25 Chinnery, R., Griffiths, P., Woodward, P. (2003) Draft Assessment for Karrakatta Cemetery.

26 Research Institute of Cultural Heritage (2003) *Interpretation plan for Old Port Hedland Cemetery / Pioneer and Pearlers Cemetery*. Curtin University.

27 Hocking Planning and Architecture (1996) Conservation plan, Carnarvon Pioneer Cemetery.

28 Carnarvon Pioneer Cemetery Trust (n.d) *Carnarvon Pioneer Cemetery*. Memorial booklet and burial list.

29 Email correspondence between HCWA staff and Moya Sharpe of Friends of the Eastern Goldfields Cemeteries, 31/07/2006.

1976) has a headstone, the remainder are not marked aside from the spike issued by the cemetery.³⁰

Records for Geraldton's earliest cemeteries (Old Urch Street and Eastern Road cemeteries, both now demolished) are incomplete, and it has not been possible to determine if any Muslim burials occurred while these cemeteries were in use. The records for Geraldton's Uttukarra Cemetery commenced in 1930, and show the first Muslim burial occurred in 1931, considerably later than at Broome Cemetery. Although not fenced off, the Muslim section of this cemetery is visually distinct to other sections of the cemetery and is identified by a sign. Grave markers are modest, in accordance with Islamic tradition. A total of 26 Muslim burials are recorded in this section. They occurred every five or so years on average until 1963, when there is an absence of burials until 1992. After this point, burials occur more frequently.³¹

An Afghan cemetery (1890) at Wyndham, features several consistently sized rock mounds aligned facing west. The site is associated with Afghan cameleers, and was used as their campsite. Muslims buried at many other cemeteries early in the 20th century would simply have been placed in an area other than that reserved for the various Christian denominations.

Broome Cemetery – Japanese / Chinese / Muslim Section is a distinctive and rare example of its type in the State.

13.4 KEY REFERENCES

No key references.

13.5 FURTHER RESEARCH

There is potential for considerable further research into the identity and lives of those interred here.

³⁰ Telephone conversation and email correspondence between HCWA staff and Kalgoorlie-Boulder Cemetery Board staff, 2/08/2006.

³¹ Telephone conversation between HCWA staff and Geraldton Cemetery Board staff, 26/07/06.