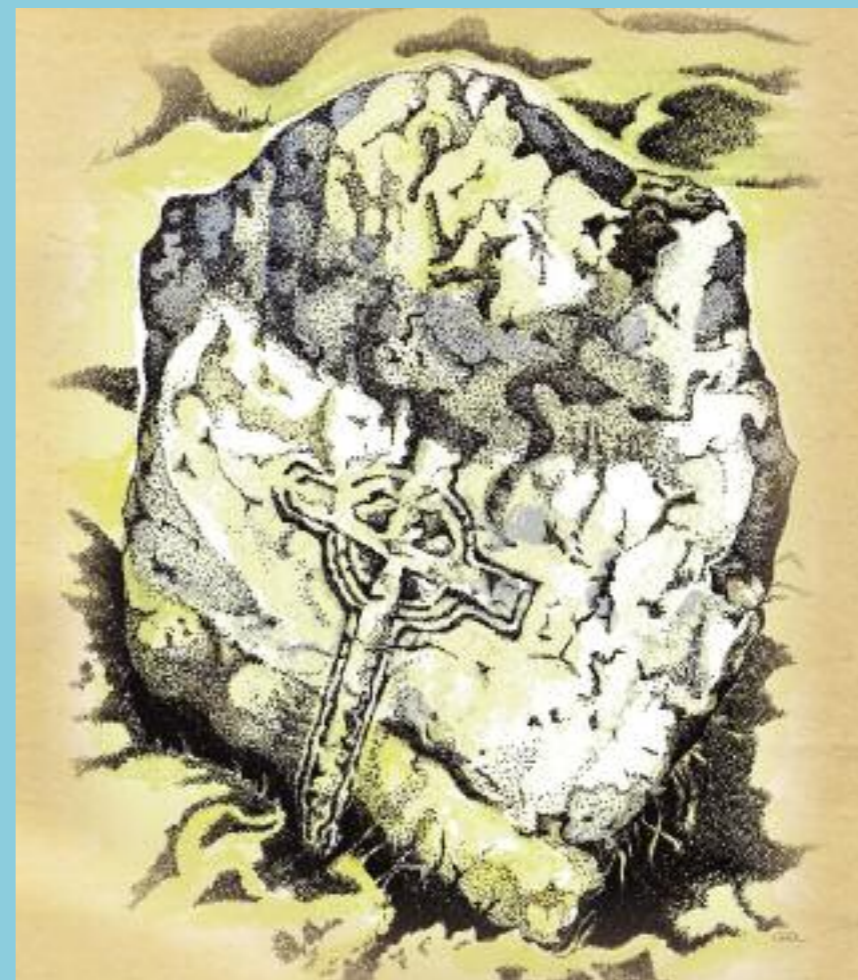


Contents

1.	Introduction	3
2.	The Built Heritage	7
3.	The Natural Graveyard	39
4.	Legislation	49
5.	Care and Maintenance	53
6.	Recording Graveyards	61
7.	Appendices	73



Introduction

Introduction

Christianity was introduced to Ireland around 500AD. In the following centuries religious settlements grew up throughout the country. Monks built wooden churches often in isolated areas. To ease the assimilation of the new religion into the old pagan way of life many of the early church sites were located close to or on old pagan sites of worship. The church site was then bounded by a ditch and earthen bank or stone wall as was the tradition of surrounding the contemporary habitation sites of this time – ringforts, cashels and crannógs. Converts to the new religion were buried around these sacred churches.

Many of these ancient ecclesiastical sites survive today – the original wooden churches referred to in the chronicles as *dairteach* are long since gone but other original features are still in evidence, and in many cases in County Galway the site is still used for burial today.

Some of the features and traditions that may



Figure 1 Remains of ring bank enclosure Mountcross (old) Graveyard, Kinvara.

survive from the original usage of the site can include the bank or wall enclosure, early grave-markers, holy wells, rag trees, bullaun stones, round towers, early stone churches, pattern days and a strong association with the founding saint where their name is often reflected in the make up of the

place-name.

Within County Galway, such features can be found in a number of our historic graveyards. Among the



Figure 2 Unfinished cross head and early medieval cross-slab at Addergole (old) graveyard Tuam West.

examples are ancient enclosures from possible early ecclesiastical sites at Mountcross near Kinvara and Cashel (Connemara). Several early pillar stones which marked burials are in evidence at Addergoole, near Tuam and Clonbur. Leachts, holy wells and saints shrines are to be found in numerous locations with their associated cures and patterns. Early stone churches, some of which date back to the 10th century can be found at some sites for example Teaghlach Einde in Killeany graveyard on Inis Mór.

Round towers are found at sites such as Kilbannon, Kilmacduagh and Kilcoona. During the Galway County Graveyard Survey (2006-2008) the base of a round tower not previously published was recorded at Kilmeen (old) graveyard near Loughrea.

In later medieval times (1200-1550 AD) a large number of those early church sites were reused as the centres of the new medieval parish system. Medieval churches were built on or adjacent to the

site of the original early Christian church. The ruins of a great number of these churches are still extant in our county graveyards today.

It is these ancient connections that indicate to us the huge expanse of time over which our graveyards have been used as centres of worship and burial. This continuity of use, presents us today with complex sites within which are found archaeological and architectural remnants from several historic periods. Alongside the historic remains listed above are the more recent



Figure 3 Base of Round Tower, Kilmeen (old) Graveyard Loughrea.



Figure 4 Teaghlach Éinde, Killeany Graveyard, Inis Mor

memorials to the dead dating from the 17th century to today. Included in these can be uninscribed low head and foot stones; architectural fragments used as grave-markers; vaults; box tombs; 18th-19th century ledgers; vernacular and

regional style headstones and the most recent machine-made polished stones. An assortment of artwork, biblical symbolism, decorative carvings, vocational symbols, heraldry and the various lettering styles add to the interest and variety of these later memorials. These rich repositories of local history and heritage are expanded upon in Section 2 of this booklet.

In addition to the traditional communal burial grounds are the burial grounds of religious orders, private family burial grounds and children's burial grounds. The latter category known throughout County Galway under a range of names such as Ceallúnach, Calluragh, Cillín, Lisín (Lisheen), Reiligín, Killahaun and Reilig na Paistí represent the final resting places of those perceived to be in some way outside society such as unbaptised children, suicide victims, strangers and famine victims. The locations of many of these particular burial sites are very often only known about at locally. While generally located away from the more traditional graveyard, some do occur within our graveyards. Where this occurs they are often located on the northern or 'darker' side of the church. Numerous, small, uninscribed earth fixed stones, arranged in north-south rows may be found marking the burials.

The purpose of this publication is to showcase and create a greater awareness of the wealth of heritage to be found within the graveyards of County Galway; to highlight some of the issues of management and to provide information for community groups on how best to deal with such issues. Through the text, photographs and illustrations contained in this publication, the authors hope you will be motivated to explore your own graveyard and discover for yourself the store of local heritage that lies within.



The Built Heritage

Copyright

Introduction

While walking through a graveyard there are a number of features that you will encounter. This section illustrates and remarks on a number of those features providing a general timeline for their occurrence. Graveyards differ in complexity. Older historic graveyards due to their age tend to be rich in built heritage. Modern graveyards on the other hand have not had the time to accumulate the same amount of layers and are thus generally more formal and functional in appearance.

It is the features and objects found within the graveyard that are the main focus of this publication. The very first feature that one encounters on entering a graveyard is its gate. They can vary from highly ornate foundry made pieces to plainer examples made in the local blacksmiths

forge. Often they bear the makers name stamped into the gate at some prominent point. Having entered the graveyard a number of details become obvious. Firstly, the oldest burials take place in the south and west of the graveyard, with later burials located towards the north-west. This standard arrangement is dictated both by tradition but is also determined by the position of the church. Secondly, the older section of the graveyard tends to look a little disordered, while burials occurring in newer section of the graveyard are more formally aligned. Headstones and memorials have a tendency to become disturbed over time due to subsidence and collapse and the rows of memorials become irregular providing graveyards with a real sense of character and age. It is within this older section of the graveyard that one is likely



Figure 5 Ruins of an ivy clad church in Quansboro/Kilquane graveyard near Killimor.

to encounter interesting archaeological and architectural objects.

Pathways where they occur are a later addition to the graveyard. In older graveyards paths usually meander through the site avoiding graves and other features. In contrast to that, pathways in modern graveyards tend to be laid out in a cruciform shape and in larger graveyards are laid in more formal grids allowing open access to all parts of the site. Old pathways should be maintained if possible. Where a new pathway has to be constructed advice should be sought from the Heritage Officer.

Modern Catholic graveyards often have a large crucifix or Calvary situated at the end of the pathway directly in line with the entrance gate. Where ruined medieval churches occur in a graveyard it is repeatedly the case that burial takes place within their walls (Fig 5). Fragments of masonry from the church especially the more ornate pieces are often quarried out and used as grave-markers. The survival of this masonry is really important as it can tell a lot about the style of doors and windows used in the building and is a useful aid to the archaeologist and building historian in dating a structure.

It is important to note that graveyards can have a long history and therefore contain elements from many periods. Archaeological features that survive from the Early Christian period, (from the fifth to twelfth century), includes items such as cross inscribed grave-slabs, pillar stones, sundials, bullaun stones and saints' shrines. The most common features associated with the later medieval period (late twelfth century through to the seventeenth century) are tapered grave-slabs, carved heads, window and door mouldings, baptismal fonts, holy water stoups (fonts) and various forms of graveyard crosses.

FEATURES OF INTEREST

Early Christian Enclosure

Early Christian enclosures tend to be circular in shape. They invariably consisted of an earthen bank or a wall built of dry stone construction, depending on the locally available material. The area of ground enclosed within the enclosure was regarded as the holiest and was given special status as it housed the principal church, a graveyard for the monks with its associated crosses and grave-slabs, the founding saints' grave (sometimes marked by a simple slab-shrine), perhaps a bullaun stone and maybe a round tower. This sacred area known as the sanctissimus was an area of strict sanctuary that offered refuge and security for people and goods from the hinterland.

In order to determine the antiquity of a graveyard, the first aspect to examine is its shape. Look to see if it is circular or rectangular. If it is circular then there is a good chance that it may be early Christian, rectangular graveyards tend to be later. Even when an enclosing wall is known to be of late date it may still reflect the line of the early Christian enclosure and for that reason is significant. The graveyard wall can be of very high heritage value. It may contain fragments of decorated masonry, early cross-inscribed grave-slabs and other architectural treasures such as broken quern stones, cross fragments and various bits and pieces of carved stone; these are all essential to informing our understanding of the site.

The area immediately outside the enclosing wall can be very important archaeologically. Many church sites were much larger in the past, extending outwards in all directions around the inner core of the medieval church and its related graveyard. Some religious sites had up to three enclosures, with the inner one encompassing the graveyard all that may survive above ground in the

landscape today. The majority, however, exhibit only one, or perhaps two enclosing elements. Many of the more prestigious sites developed to the extent that they functioned as small monastic towns and thus attracted secular settlement. The remains of these settlements can be identified by the presence of humps and bumps in the adjacent fields. This can lead to difficulty when a graveyard needs to be extended. It is therefore advisable that graveyard extensions and new graveyards are located away from these areas of high archaeological value. The curve of the graveyard is often picked up in the modern street or road pattern. This is especially noticeable within urban settings such as at Temple Jarlath (parish church) Tuam (Fig. 6).

Graveyard walls vary in their physical appearance and their material makeup. They can be of dry-stone, random-rubble, or coursed mortar construction. While limestone often rendered with a lime based dash is the commonest stone type in East Galway, sandstone is also used; in parts of Connemara granite, the local rock type is used.

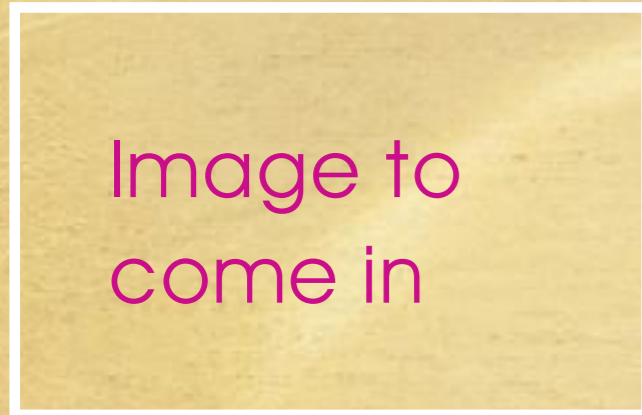


Figure 6 Sub-circular street plan around Temple Jarlath, Tuam.

Bullaun Stones

Large stones with artificially made bowl-like depressions found at ecclesiastical sites are known as bullaun stones. They are generally fashioned

from glacially deposited boulders of granite or conglomerate, exhibiting one or more depressions in their upper surface (Fig. 7). Folk tradition may ascribe these depressions to some event or happening such as impressions made by the saints' knees or perhaps the track of his cow. The traditions associated with bullaun stones are as wide-ranging as the monuments themselves. In many places water retained in the bowl is held to have curative powers for common ailments such as sore eyes, toothache and warts. While debate continues as to their original purpose, it is broadly accepted that they functioned in the fashion of large stone mortars used to process materials such as, cereals, herbs, pigments or metal ores. Many bullaun stones found in the graveyards of County Galway are looked upon as holy wells. They often bear the name of the local saint or one of the national saints. Good examples are found at Derrybrien, Addergole in Tuam, Killimordaly and Kilcorban. The latter example when excavated had an associated collection of small quartz stones and a rare chi-rho inscribed pebble associated with it. These portable objects are now deposited in the National Museum of Ireland. It is likely that they were used in a pilgrimage turas connected with the site.



Figure 7 Bullaun stone Killimordaly near Athenry.

Early Christian Grave-Slabs

The earliest grave-slabs found in County Galway date from this period. They generally consist of irregularly shaped slabs of sandstone but can also



Figure 8 Early Christian cross inscribed grave-slab from Clonfert.



be made from limestone and shale. Most bear a cross and some have inscriptions. Where found inscriptions are generally in old Irish or Latin. A common opening line is 'Or Do' a 'prayer for' followed by the name of the deceased. The example (Fig. 8) located at Clonfert in East Galway has deteriorated greatly since it was first recorded in 1838. The inscription which was read as Or Do Baclat is no longer legible; however a ringed Latin cross is still clearly visible. Early Christian cross inscribed grave-slabs are protected as archaeological monuments and must be treated with great care.

Sandstone grave-slabs can be very friable and should never be cleaned or have rubbings taken from them. Where they are found in graveyards maintenance committees should be aware of them so that they may be avoided during graveyard maintenance and grass cutting. It is important that such examples where they occur are photographed and properly documented. It is always wise to check the Record of Monuments and Places (RMP) to see if the monument is recorded. If not, please notify the Archaeological Survey of Ireland (National Monuments Service, DEHLG) to have it recorded.

Pillar Stones

A pillar stone is a standing stone inscribed with one or more crosses. They are recognised by their slender and upright appearance (Fig. 9). They are similar in function to cross-slabs and can have one or more crosses carved on them. These crosses can be found on the face but may also be present on the sides. They probably mark the burial place of some important person and are often found on sites associated with pilgrimage. In this context they often function as one of the stations visited by pilgrims while doing their pilgrimage rounds or turas.

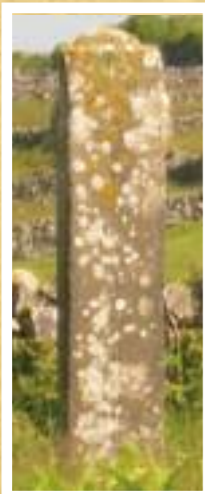


Figure 9 Pillar Stone at Teampaill Chiaráin, Inismore.



Figure 10 Sundial at Teampaill Chiaráin, Inismore.

Holy Wells

Holy wells which are also features of early Christian sites are generally located outside the inner enclosure. A small number are however, found in the graveyard. Where they occur they are usually associated with the local saint or one of national saints such as Patrick or Brigid and may be coupled

Sundials

Under the rules of religious life the monk was obliged to observe seven canonical hours of prayer and meditation during the day and night. To keep these obligatory times various methods were used to measure time. The system generally employed at early Christian sites was the sundial. They could only be used during daylight hours; other measures were used at night, such as hour glasses or slow burning candles. Sundials usually consist of tall stones with a large circular disc bearing lines indicating the principal hours of the day. A gnomon the device used to cast the shadow was fixed in a hole in the face of the stone. As the position of the sun changed in the sky, the angle cast by the gnomon changed, and thus allows the time of day to be determined. A very ornate sundial survives at Teampaill Chiaráin on Inis Mór consisting of a ringed cross at the base with the circular dial above divided into two individual halves (Fig.10).

with a tradition of pilgrimage at the site. A holy well dedicated to St Roc can be seen at Salruck, Little Killary (Fig. 11). This well is within the graveyard. Other examples can be seen at sites such as Kilbannon near Tuam and St, Sorney's Well at Drumacoo. Holy Wells generally have some associated cure. St Dymphna's Well at Killeenadeema is reputed to have a cure for headaches and problems affecting the head. An unusual holy well located in the side of a horse chestnut tree at Clonfert is known as St Brendan's Well. This well was traditionally used to cure warts but has recently become linked to the cure of sick children. The traditional votive offerings of medals, statues and coins are now supplemented by offerings of children's clothes, toys, dolls and photographs of sick children.

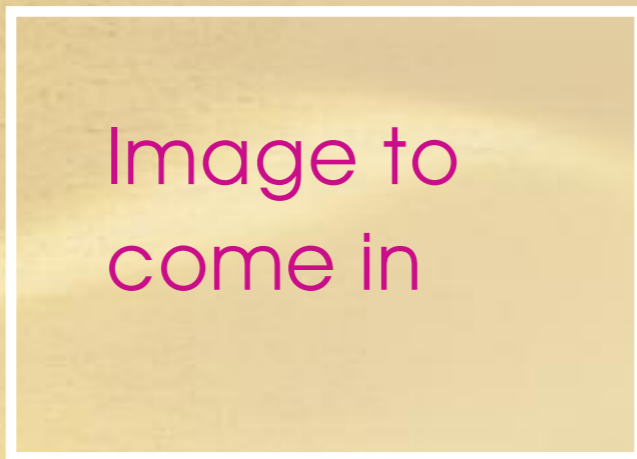


Figure 11 St. Corban's Well in Kilcorban, Tynagh graveyard.

Leachts

Leachts are an archaeological feature found mainly on the islands and along the west coast of the County. They consist of rectangular altar-like structures of dry stone construction with one or more early Christian cross-slabs or pillar stones mounted on top. They frequently have small quartz pebbles and water-rolled stones associated with them. They are regularly linked with pilgrimage,



Figure 12 Mass rock in the centre of Clonfert

functioning as one of the stations visited by the pilgrim while doing the turas or round. Examples occur at Kilgobnait, Inis Oirr (Fig. 10) and St. Colman's church, Inisbofin and at Inishnee, Roundstone. The pair of Leachts located beside St. Gobnait's church on Inis Oirr resembles a pair of graves and with the exception of a large slab cover are devoid of any other features.

Mass Rocks

Mass rocks generally occur in isolated places, in keeping with their secretive function in the celebration of mass by the Catholic community during Penal Times. Where they occur they are generally large glacial erratics such as at Clonfert (Fig. 9) and Ballinagar, Ballinakill.



Figure 13 A pair of leachts beside St. Gobnait's church, Inis Oirr.

Early Churches

The earliest Irish churches were built in wood or other perishable material, none survive today. Stone churches are recorded in the chronicles for the eighth and ninth centuries. The building of churches in stone became more common in the tenth century. They were built on a rectangular plan with a length to breadth ratio of between 1:1.3 and 1:2. Though many have been modified and incorporated into later buildings some fine examples exist around the County.

Kiltiernan in east Galway and Teaghlach Éinde in Killeany graveyard, on Inismore are good examples of this type. The latter church is constructed from large blocks of cyclopean masonry (Fig. 11). The two projections on the east gable are antae. These features would have supported the large wooden barge boards of the original roof. A round headed window in the east gable and the south wall are typical features of such early churches. The original lintelled doorway was in the modified west gable but as can be seen from this photograph a door of later date was inserted into the south wall. Even where churches have been heavily modified and enlarged such as the cathedrals at Clonfert and Kilmacduagh, and parish churches such as at Drumacoo and Rosshill, Clonbur it is still possible to identify this earliest phase of construction in the later masonry.

Medieval Section

In the early twelfth century a series of reforming synods took place in the Irish Church. From that time on major changes began to occur. One of the most significant changes was the setting up of a formal system of dioceses at the Synod of Rathbreasil in 1111. A second synod held at Kells in 1152 completed the process and provided us with more or less the dioceses we have today. While this reform prompted the enlargement and enrichment of a small number of churches to cathedral status,



Figure 14 Teaghlach Éinde, Killeany Graveyard on Inismore.

the biggest change to occur in County Galway was the introduction of large monastic houses for European religious orders such as the Canons Regular of St Augustine, the Cistercians and Carmelites. Other religious houses were built later by the Franciscan and Dominican orders. However, the biggest change occurred when a formal parish system was put in place. While parishes were established in the east of Ireland in Anglo-Norman controlled territory in the twelfth century, parishes only began to evolve in County Galway at the end of the first quarter of the thirteenth century. In order to fulfil their new role as parish centres, many of the older churches were enlarged and modified. It is also apparent from the surviving buildings that many were built as new churches.

Medieval Parish Church

Many County Galway graveyards have ruined medieval parish churches at their core (Fig. 15). The primary role of the parish church is to cater for the 'cure of souls'. This was done in two very practical ways, one by providing baptism and the other the provision of an enclosed graveyard for the burial of the dead. With few exceptions burial takes place within the walls of these churches today. In the majority of cases all that survives are the unplastered walls, exhibiting one or more windows and perhaps a medieval door. It can be difficult to date medieval structures accurately due to the paucity of historical sources. However, the type of tooling and decorative ornament applied to features such as windows and doors can be used to establish a broad date. However, this method of dating can only provide us with broad dates.



Figure 15 Kilcronan Graveyard, Inisboffin the earliest phase of burial is concentrated in the raised platform to south of the church, more recent burial extends to the west and north of the building.

Romanesque Ornament.



Figure 16 Clonfert Romanesque Doorway is regarded as the high point of Irish Romanesque.

Churches of mid to late twelfth-century can be identified by the presence of richly carved Romanesque ornament (Fig. 16). This type of ornament is spread throughout the eastern part of the County but is not evident on any churches west of Lough Corrib. It is encountered at various locations such as St Brendan's Cathedral Clonfert and St Mary's Cathedral, Tuam. It also features at Annaghdown and on the west doorway of Teampall na Naomh on Inchagoill in Lough Corrib. More recently loose fragments have been discovered in the graveyards at Ardrahan, Boynaugh, Clonberne (Fig.17), and Kilmeen (Fig.



Figure 18 Highly ornate chevron device that once adorned a building at Kilmeen near Loughrea. This site had both a parish church and a round tower. The church is ruined and is lacking its west end while all that survives of the round tower is the basal plinth and lower course of stones.

18). Careful study of Galway's graveyards may lead to the discovery of more examples.

Transitional Work and the 'School of the West'.

Transitional work of the late twelfth and early thirteenth century is simple in style comprising of widely splayed pointed windows and doors with ornament confined mainly to the bases and capitals. Commonly referred to as the 'School of the West', the style is best demonstrated in the widely splayed double window of O'Heynes Church at Kilmacduagh and on the east window of Temple Jarlath, Tuam

(Fig.19). It reaches its zenith on the south doorway at Drumacoo parish church (Fig. 20). It is regarded by many as the transition from Romanesque to early Gothic. However, work such as that encountered at the fore mentioned sites should really be treated as the last phase of Romanesque in Europe.

Simpler work of a less ornate quality can be seen in many of the parish churches across the County such as Leitrim, near Loughrea. Here the east gable still exhibits two narrow openings now missing their arches. A pair of carved heads fitted into the graveyard wall probably once adorned this window. Finely dressed blocks of ashlar bearing diagonal tooling are fitted as decorative quoins to the surviving corners. A very fine octagonal baptismal font still in use at Clonfert Cathedral is a product of this style. Tapered grave-slabs of late



Figure 19 Temple Jarlath, parish church Tuam.



Figure 20 Transitional doorway with undercut chevron and animal heads at Drumacoo.



Figure 21 Pointed doorway of late medieval date at Kilclooney, Balliansloe.



Figure 22 A fine tracery window at Portumna Dominican Friary.

twelfth- and early thirteenth-century date are found at a number of sites within the County.

Gothic Architecture

A new style of architecture referred to as Gothic came into being in Ireland from the early thirteenth century on. Gothic is easily recognizable by its use of the pointed arch in doors, windows and other openings within the building such as the chancel arch and openings into side chapels and walls niches (Fig. 22). As the medieval period progressed, the Gothic style evolved, and the narrow pointed windows of the earlier period gave way to larger open windows bearing wonderful schemes of intricate tracery (Fig. 23). At the same time ogee headed windows also evolved. This latter form of ornament is more common as it was simpler in style and less elaborate in its detail (Fig. 24).



Figure 23 A double light ogee headed window in the chancel of Clonfert Cathedral.

Religious Houses.

Religious Houses are larger and more complex buildings than parish churches. They are generally multi-period structures demonstrating several phases of building and comprise of a long church with a tower in the middle dividing the nave from the choir area.

The choir area located in the east end of the building was reserved for the monks, while the lay congregation worshipped in the nave. On one side of the church a large rectangular domestic range provided accommodation for the monks. The domestic buildings enclosed a cloister garth (or garden) where the monks meditated and prayed in silence. Buildings constructed on the opposite side of the church consisted of aisles, transepts and side chapels.

The first phase of religious houses constructed in County Galway was for the Canons Regular of St. Augustine in the mid twelfth century. The vestiges of their buildings can be seen at places as far apart as Kilmacduagh, Annaghdown, Clontuskert, Aughrim and Abbevgormican. A well preserved Cistercian house founded by Cathal Crobderg O'Conor in 1190 survives at Abbeyknockmoy. The Dominicans erected houses at Athenry in 1241 and in Portumna on the site of an earlier Cistercian house in 1414. St Mary's priory was built at Loughrea by the Carmelite order around 1300. The Franciscan houses of Ross Errily, Claregalway, Meelick and Kilconnell are of late medieval date; built sometime between the late fourteenth and mid fifteenth century.

Various medieval fragments.

Various pieces of carved stone and architectural fragments from the medieval period are to be found in our graveyards. Where they occur they usually function as make shift grave-markers. They can vary from carved stone heads (Fig. 25) to pieces of window tracery (Fig. 26). Other features associated with the religious functions of the original church such as holy water stoups (fonts) and baptismal fonts are also to be found (Fig. 27).

A variety of medieval tapered grave-slabs extending in date from the late twelfth to the seventeenth-century occur (Figs. 28 and 29). Where



Figure 24 Athenry Dominican priory, the first phase of which was built in 1241. The large window with switch line tracery in the east gable is of fifteenth-century date while the tall lancets in the south wall are of late thirteenth early fourteenth-century date.



Figure 25 Carved head from Ballinagarr graveyard near Woodford. This stone was missing when the site was visited in 2010.



Figure 26 Fragment of medieval window tracery at Aughrim Augustinian priory.



Figure 27 Fragment of an octagonal bowl from a medieval baptismal font at Kilconieran.



Figure 29 Ornate seventeenth-century grave-slab bearing Celtic Revival decoration at Abbeygormican Augustinian Abbey.



Figure 28 Fragment of a thirteenth-century tapered grave-slab Dominican Friary Athenry.



Figure 30 Section of the shaft of a seventeenth-century cross bearing the lower limbs of Christ in Killyan graveyard near Newbridge. A Latin inscription carved in relief is found on sides of the cross.

found they can probably be taken to signify the burial of some one of high status. Large crosses of seventeenth-century date have been recorded in Kiltormer (old) graveyard, Portumna Friary graveyard, Meelick Abbey, Kilconnell Abbey, Clonberne graveyard and in Killyan graveyard (Fig. 30).

Private Burial Places within the Graveyard

Some graveyards contain large private burial places including private chapels, mausoleums and various types of vaulted tombs. These large and elaborate tombs usually indicate burial places of the local landed-gentry families. Mausoleums and vaults come in all shapes and sizes and are constructed from a variety of materials. They frequently bear the family coat of arms or family



Figure 31 Grass covered tomb at Kilbennan near Tuam (Aldous 2010).

crest. It is common to find the metal lined coffins of the departed placed on shelves within the structure. This monument type has a wide distribution pattern across the county with many located outside of parish or church graveyards in private family burial grounds. They can be of immense architectural and cultural interest.

Private Family Vaults

Family vaults in County Galway vary from the simple rubble stone built 'bunker' type structures, which are found in the north-east of the county, to ornate stone and iron built examples.

The example illustrated at Kilbennan graveyard is representative of the 'bunker' style found in several graveyards in the north-east of the county (Fig. 31). Other examples of this type occur at Cummer and Donaghpatrick. Built from blocks of limestone, often bearing a grassed over roof, these simple vaults rest easily within their rural graveyard settings.

Mausoleums

Mausoleums not as common as other funerary monuments are generally associated with the families of the landed gentry of the eighteenth and nineteenth centuries. They vary in type and style from large church like structures such as those



Figure 32 St George mausoleum at Drumacoo.

erected for the St. George family at Drumacoo (Fig. 32) and the Seymour family beside Lisheen graveyard near Laurencetown (Fig. 33), to the more curious as such as the Dennis mausoleum at Clonberne (Fig.34). This latter example consists of a large drum-like structure originally fitted with an ornate finial in the form of a draped classical urn (shown lying at its base). Their use in many ways is akin to that of the private chantry chapel of the medieval period. They function as large above ground family burial places that one can generally



Figure 33 Seymour Family mausoleum at Laurencetown



Figure 34 Classical cast iron Dennis mausoleum at Clonberne.



Figure 35 Classical Urn with interesting lions-paw supports.

walk in to. The name mausoleum derives from the tomb erected for King Mausolos of Caria at Helicarnassos in Turkey c.353.

An altogether different style in Killannin graveyard near Moycullen referred to as the 'pepper canister tomb', holds the earthly remains of Major Poppleton the soldier appointed with responsibility for looking after Napoleon Bonaparte while he was detained under arrest on the island of St Helena.

Classically derived ornament is generally used to decorate the facades of high status buildings. Its use is usually reserved for the fine detail around windows and doors externally and on ceiling mouldings and cornices inside. Its presence on graveyard memorials is interesting and is

usually confined to the grander pieces denoting burials of people of higher social standing. An interesting classical urn with well carved lions feet decoration and lid is to be found in Clonfert graveyard (Fig. 35). The white marble panels that once carried the inscription are damaged. The ornate orb shaped finial bearing a festoon or garland and a band of egg and dart motif is made from Coade stone.

Coade stone is an artificially made material which was used extensively at the end of the eighteenth and early nineteenth century in the manufacture of both funerary and public monuments. The Coade factory operated in Lambeth, London from 1769 until 1840. A Coade plaque erected to members of the Nugent family of Pallas is fixed to a wall at Kilcorban Abbey near Tynagh (Fig. 36) another example bearing the coat of arms of the Cheevers family is found in their private burial chapel in Killyan graveyard near Newbridge.



Figure 36 Coade Stone plaque, for the Nugent's of Pallas at Kilcorban Abbey, Tynagh.

Other Memorial Types

What has been discussed so far are the larger and often more elaborate memorials to the wealthier members of society. However, the majority of memorials encountered in County Galway are for ordinary folk. They include a range of headstones,

ledgers (flat rectangular stones), different types of Celtic crosses, table tombs, box or chest tombs, mural plaques and a plethora of other types. Some of the more typical examples are discussed and illustrated in this section.



Vernacular style Celtic Cross decorated with coloured glass at Crossconnell.



Large limestone Celtic cross erected over the grave of Matt Harris in Creagh, Ballinasloe.



Headstone with Celtic Revival motifs on top and vocational symbols beneath at Kiltullagh.



Box or Altar Tomb.



Table Tomb.



Celtic Revival style table tomb with ornate scroll.



Mural plaque bearing Burke Coat of Arms with 'Cat O'Mountain' crest.



Box or chest Tomb



Coped Stone marking the grave of a clergyman.



Obelisk.



Broken Column.



Draped Urn



Dresser Style - Wall Tomb.

Iconography

The carved panels depicted on graveyard memorials possess all sorts of interesting iconographical details. Iconography is a term used by art historians to describe the portrayal and explain the meaning of the symbols and motifs used in religious artwork. While generally left to those that have knowledge of religious art, the study of graveyard art need not be confined to the art historian; but can be a very rewarding pursuit for the casual observer. This section, though not an exhaustive discussion, will help the reader discover and work out the meaning behind some of the more common motifs that they will encounter in their local graveyard.

A variety of motifs including religious symbols, vocational symbols, coats of arms and free masons symbols are to be found. Religious devices which are generally located in a panel on the head or upper portion of the monument can be broken into two distinct groups; mortality symbols and resurrection symbols. Though serving different functions, these devices can be found together on the one memorial stone. The study of motifs and symbols can be very rewarding. They can provide an interesting insight into the belief system and social values of those commemorated. They also provide information on people's occupation and membership of various religious and secular confraternities and guilds. This aspect is very important for those trying to trace their roots as societies of this kind often have lists of members.

Christian Symbols.

There are a number of Christian themes depicted on the memorials of County Galway. Symbols of resurrection and mortality appear most often. Resurrection symbols which includes scenes of the passion, also includes the cross in its various form,

sunbursts, chalices, flowers and plants. Mortality symbols on the other hand include motifs such as the hourglass, skull and long bones, coffins, scythes, inverted hearts, inverted flames and draped urns. Symbols of the resurrection are very common motifs on Catholic memorials, while mortality symbols are a feature of Protestant memorials.



Figure 37 A large ledger at Clonfert to the Nevin family.



Figure 38 Ledger at Ballymacward (old) with numerous resurrection symbols.

The ledgers illustrated above have motifs that illustrate the sophistication of Christian scenes found throughout the County. The very ornate ledger to the Nevin family at Clonfert is rich in symbolism (Fig.

37). It bears a sacred IHS monogram framed by a large sunburst, with a heart pierced by three arrows beneath. This latter motif possibly symbolises Our Lady as the 'Mother of Sorrows'. In the upper panel a ciborium filled with hosts and a lidded chalice are direct references to the Eucharist and Mass. The very true to life representation of flowers issuing from a pair of pots above the sunburst symbolise the Tree of Life. The overall scene is flanked by two angels. Angels are nearly always included in scenes of the Ascension and Resurrection and are generally shown assisting the Christian Soul on its journey to Heaven.

In this scene two hour glasses are also included. Their presence alludes to the shortness of life; they are meant as a stark reminder to us all of our own mortality and refer to the need for mankind to be in a constant state of readiness.

Equally impressive is the ledger at Ballymacward (Fig. 38). It includes the cross springing from the cross bar of the HIS flanked by a pair of classical urns. What makes this a special scene is the presence of a pair of religious motifs unfamiliar to a Galway audience consisting of a depiction of Noah's Ark and the Heavenly Jerusalem. The former motif on the left of the panel tells the story of the rescue of Noah and his family along with two of every beast on the earth from the great deluge of the Old Testament as told in 'Genesis'. The Ark is a symbol of the Church as the vessel of salvation. The Heavenly or New Jerusalem shown as a large church-like building on the right of the panel fulfils a similar function. It alludes to passages in the Book of Revelations, the last book of the Old Testament, in which mankind is promised the reward of eternal life in the 'New Jerusalem', a metaphor for Heaven.

A headstone in Killogilleen graaveyard near Craughwell has a very interesting representation of the Ten Commandments. The them is very simply represented by the use of two panels, representing

the stone tablets bearing Roman numerals to signify the ten commandments.

Symbols of the Passion



Figure 39 Crucifixion scene on a ledger at Boynough (Aldous 2010).

One of the most frequent religious motifs encountered is the cross. Because of its association with the crucifixion of Christ the cross is treated as a symbol of resurrection. It is regularly depicted rising from the cross bar of the H, the centre-most letter of the sacred IHS monogram. Or can be depicted as a simple unadorned cross or as a crucifix bearing the figure of the dead Christ as found on a recumbent grave-slab (ledger) at Boynough graveyard near Glenamaddy in North Galway (Fig. 37). This particular example which is carved in relief is a wonderful example of the skill of the stone carver. It presents the crucified Christ in typical pose with his head inclined and eyes closed signifying death, bearing a crown of thorns and a loincloth (perizonium). The title (titulus) bearing the INRI translated as 'Jesus the Nazarene King of the Jews' is set on a scroll above the head of Christ. In this instance the body of Christ is supported on a foot rest. Another interesting portrayal of the crucifixion at Ballinagar graveyard bears a figure of the crucified Christ accompanied by the Virgin Mary shown kneeling at the foot of the cross (Fig. 40). Three Roman soldiers (centurions) displaying spears modelled on Irish pikes of that period are also depicted. The fourth soldier in the act of piercing the side of Christ with his spear is Longinus. He is



Figure 40 An early nineteenth-century Crucifixion Scene from Ballinagar, Woodford.

frequently accompanied by Stephaton the sponge bearer as seen at Kilcooley (Fig. 41). The ladder used for the taking down of the body of Christ is also present. To its left a motif referred to as the 'cock in the pot' associated with an apocryphal tale of the betrayal of Christ by the apostle Judas is also represented. The Kilcooley scene shows the cock



Figure 41 Passion scene at Kilcooley graveyard.

standing on a pillar, the more typical rendition. This refers to the denial of Christ by the apostle Peter. On the opposite side of the panel the thirty pieces of silver are depicted. Mary is shown kneeling at the base of the cross with Stephaton on the left and Longinus on the right. Christ is shown in a similar pose to the Ballinagar stone. The similarity in style of carving and choice of motifs suggests that they are both carved by the same artisan.

Even though there are over thirty individual passion symbols only a representative number are employed at any one time; the principal ones being the spear and sponge, pillar and ropes, dice, lantern, cock, ladder, hammer, pincers and nails, and the thirty pieces of silver. Each one symbolizes a different aspect of Christ's Passion.

Symbols of Mortality

Very often devices such as hour-glasses and inverted flames are portrayed; both are symbols of mortality. The hour-glass warns the onlooker that time is running out and may be accompanied by the Latin words Tempus Fugis (time flies) (Fig. 42). Symbols such as the skull and long bones known as Memento Mori, 'remember that you must die', coffins, skeletons, scythes and spades are all direct references to death and mortality (Fig. 43). The butterfly a rather gentle thing is used to symbolise the ephemeral nature of life. These symbols are reminders of death and are meant to warn the believer of the need to be vigilant and prepared at all times for their ensuing death.

The Last Judgement

Portrayal of the Last Judgement deals with two main themes the 'Raising of the Dead' and the 'Last Judgement'. Where encountered it can be quite obscure in how it is portrayed and its meaning is therefore seldom recognised. It is generally comprises of two motifs both of which are linked to St Michael the Archangel; the Weighing of Souls and the Last Trump. Further to St Michael, St Peter can also be represented, though no example has come to light in the County during this survey. Peter is represented by a set of keys, in reference to his role as keeper of the Gates of Heaven. This motif symbolise the final act of the soul's entry into Heaven.

An interesting eighteenth-century headstone in



Figure 42 Hour Glass Nevin ledger, Clonfert



Figure 43 The Skull and Long Bones carved in relief on a ledger at Chapelfinnerty and a similar device with a coffin at Cloonkeenerril.



Figure 44 St. Michael weighing the Souls on a headstone in Quansboro graveyard, near Killimor. Note the human figure in the left pan of the scales balanced by the soul in the right pan.

Quansboro (Kilquane) graveyard near Killimor shows Michael the Archangel weighing souls (Fig. 44). The scales depicted beneath the figure of St Michael displays a diminutive human figure in one

pan and a disc representing the Christian soul in the other. On the fifteenth century doorway at Clontuskert Abbey a little demon in the act of trying to 'tip the scales' is portrayed pulling downwards

on one of the pans of the scales. A representation of the Last Trump is recorded in St Jaralath's graveyard, Tuam (Fig. 45). In this St Michael is caught in the act of blowing a trumpet to call the dead for their judgement.



Figure 45 The Last Trump
St Peter calling the dead on the Last Day.



Figure 46 Sandblasted headstone with an interesting floral pattern.

Headstones with floral devices similar to the type shown in (Fig. 46) are common in the South East of the County. They are found in the graveyards of

Lickmolassy, Tiransascragh, Meelick and Portumna in County Galway and at Kilmahonna in Lusmagh, County Offaly and Lorrha, County Tipperary. Their distribution in such a confined area suggests that they are the work of an individual stone cutter.

The heart as a motif can have several meanings. Presented in its typical upright pose it can simply represent fidelity and love. When inverted it is considered a symbol of death and loss, it can also be depicted pierced by the three nails of the crucifixion or can be depicted as the Sacred Heart.

Vocational Symbols

While the most frequent symbols used on graveyard memorials are religious in nature, symbols depicting the vocation or trade of the departed are also



Figure 47 Vocational symbol to a blacksmith at Killian (Aldous 2010).

common. Referred to as vocational symbols, they portray the tools and implements used by the departed in the pursuit of their earthly occupation. While a number have been recorded on medieval grave-slabs, the majority date from the seventeenth century on. These motifs are generally positioned lower down on the memorial, usually located beneath the religious symbol or at the base of the stone. Killyan graveyard near Newbridge has a very fine collection, as does the graveyard beside



Figure 48 Interesting vocational symbol depicting a team of horses pulling a plough in Lackagh graveyard.



Figure 49 Shepherds crook and shears.

the Carmelite Friary in Loughrea and the graveyard attached to the medieval parish church in Moycullen in Connemara. A comprehensive survey and study of all vocational symbols in County Galway has yet to be undertaken.

Some of the more traditional vocational symbols encountered in County Galway are to blacksmiths, carpenters, ploughmen and farmers. Farmers and



Figure 50 Spade and reaping-hook.

ploughmen are represented by ploughs and harrows, in a few instances the plough is drawn by a team of horses (Fig. 48). The majority consist of simple incised ploughs; plough socks and coulter are also quite common. A pair to a ploughman in the Carmelite graveyard in Loughrea display harrows with a coulter, sock and a ring for attaching the coulter. Shepherds symbols generally consist of shears, shepherds crooks and in a few



Figure 51 Butchers symbols in the Carmelite graveyard, Loughrea.

instances the branding iron and a bottle representing the sheep-dip used to treat the animal (Fig. 49). A pair of crossed spades or lai representing a farm worker are found in Kilmoylan graveyard. The lai is the traditional Irish spade which had a step on one side and was used by men to dig cultivation ridges for potatoes. In the same graveyard a ledger or flat grave-slab bearing a second lai and a reaping hook is also found (Fig. 50). Tradesmen such as carpenters and stone masons are also regularly represented. Their memorials bear combinations of saws, planes, squares, axes and hammers. Blacksmiths and farriers are well represented with a mixture of horse shoes, anvils, bellows, hammers and pincers. One example noted at Grange graveyard bears an ox shoe which is quite a unique symbol to find. A large gabled type memorial in Creagh graveyard, Ballinasloe erected to Honora Staunton by her father records that it was also made by him. The Staunton's were noted blacksmiths in the Ballinasloe and Eyrecourt area. Their ironwork appears in several graveyards in the region. The blacksmiths



Figure 52 Chalice and Host representing a priest.

symbols of bellows, pincers, hammer and anvil carved on the lower panel of this monument alludes to their role as blacksmiths. Two headstones at Loughrea depict the butchers' trade, exhibiting butchers implements including a boning knife, sharpening-steel, pole-axe and saw, (Fig. 51). Motifs to priests are also evident throughout the County (Fig. 52). They consist of a mix of symbols including chalices, the sacred Host, the mass book and cross. A modern application for the vocational symbol is its use to represent the interests and pastimes of the deceased. Items such as boats, decks of cards, fishing rods and hurleys and balls and musical instruments are evident (Fig. 54).



Figure 53 Memorial to Honora Staunton Creagh graveyard, Ballinasloe. This memorial was carved by her father who was also as can be seen by the symbols a blacksmith.

A careful study of the types of symbols used shows that there is a noticeable difference in emphasis between Catholic and Protestant symbols. Symbols used on Catholic memorials generally make a direct reference to the theme of resurrection, while motifs portrayed on Protestant memorials are more likely to bear symbols of mortality. Many graveyards contain funerary monuments such as draped urns, broken columns and lopped off trees. These monuments allude directly to the mortality of mankind and thus represent death. Anchors on the other hand symbolise hope. Nature too plays a role in graveyard art. Ivy leaves and flowers are



Figure 51 Butchers symbols in the Carmelite graveyard, Loughrea.



A rare depiction of what appears to be Christ ascending into Heaven. He is shown here flanked by the two thieves. An inscription on the panel beneath alludes to the 'Resurrection of the Lord'. The lively character on the right is the good thief, while the rather lethargic figure on the left is that of the bad thief.

instruments are evident (Fig. 54).

A careful study of the types of symbols used shows that there is a noticeable difference in emphasis between Catholic and Protestant symbols. Symbols used on Catholic memorials generally make a direct reference to the theme of resurrection, while motifs portrayed on Protestant memorials are more likely to bear symbols of mortality. Many graveyards contain funerary monuments such as draped urns, broken columns and lopped off trees. These monuments allude directly to the mortality of mankind and thus represent death. Anchors on the other hand symbolise hope. Nature too plays a role in graveyard art. Ivy leaves and flowers are



This lively scene recorded on a headstone in Abbeygormican graveyard shows the cross springing from the cross bar of the H. The sacred monogram reads JHS with the S reversed. The pair of birds flanking the cross may represent doves which represent the Christian soul. In this instance the soul is being nourished on the Tree of Life. However, their pose resembles that of a peacock which is a Christian symbol for Christ. Beneath the arms of the cross the sun and moon (Sol and Lun) are recorded. Both were seen in the heavens at the time of the Lord's death. The pair of flowering plants issuing from rectangular containers represents the Tree of Life. The disc-like motifs hanging from their branches seems to represent the soul and is regularly depicted on New England headstones in this manner. An inverted heart beneath the cross symbolises loss.

common images on Protestant memorials. The ivy as an evergreen plant is eternal and is a reflection on the continuity of life after death, while some flowers such as the chrysanthemum are a direct reference to Christ. Quotes from sacred scripture generally tend to be predominantly found on Protestant memorials.

Symbols when examined in this manner can offer added information on the deceased that is often not available through by other means. As shown, it is possible to identify the trade or craft, guild and society membership, religious belief and social standing of a person from the motifs chosen to commemorate them.



The Four Evangelists Matthew, Mark, Luke and John denoted by their own personal symbol, angel, lion, ox and eagle on a cross at Kiltullagh flanking the sacred IHS monogram.



This ornately finished headstone in Killimor graveyard for Margaret Mc Dermot bears the badge of St James consisting of a scallop shell with an eight sided star suspended beneath. The scallop is strongly associated with pilgrimage to the shrine of St James in Santiago de Compostella in Spain.



Wall plate in St Jarlath's graveyard, Tuam depicts a death scene in which a woman is shown lying in her death bed while her husband sits beside her in attendance. Allegorical scenes such as this are very rare.



Figure 55 Coat of Arms and Free Mason symbols at Cummer (Aldous 2010).

Heraldic Crests and Coats of Arms

Coats of Arms and family crests are to be seen throughout the County and are worth looking out for. Coats of Arms are generally found on larger elaborate wall mounted monuments and mural plaques. They are also associated with mausoleums and private family vaults and are generally evocative of the landed gentry class.

A ledger in Cummer graveyard near Tuam bears a series of heraldic devices along with a number of free mason's symbols (Fig. 55). The coat of arms depicts a crest, crown and shield with a pair of supporters in the form of a unicorn and griffin. It fills the right of the panel. To the left of the same panel a square and dividers with a masons hand holding a chisel or dressing claw beneath suggests a link with freemasonry. The use of heraldic devices on memorials is generally associated with the high ranking people such as those of the landed gentry. It is important to understand that not all family members are entitled to carry a coat of arms.

Free Masons Symbols.

Several graveyards in County Galway contain memorials with elaborate Masonic symbols (Fig. 42).



Figure 56 Square and dividers in St Jarlath's graveyard Tuam.

The more common Masonic symbols depicted are the square, dividers and level; though other devices such as the 'all-seeing-eye', sheaves of wheat, triangles, pentagrams and stars also occur. Where such symbols are recorded it is generally possible to trace their owners back to a Free Masons lodge in the local town.

Celtic Crosses

Graveyard memorials and grave-markers come in many different forms, but one of the most interesting types is the native inspired Celtic Cross. The origins of this cross can be traced back to the traditional cross type used in Ireland from early Christian times onwards. This early type is best exemplified in County Galway by the examples at important religious sites such as St Marys, Tuam and at Kilronan on Inis Mór.

The early twentieth-century example located at Braenaun graveyard in the Maam Valley, Connemara is finely crafted in cast concrete and bears an array of Celtic Revival motifs including a harp (Fig. 57). This high status example is the work of a professional manufacturer. The use of concrete memorials is not confined to the Connemara region but is widespread throughout the county. Many



Figure 57 Concrete Celtic Cross.

locally executed vernacular versions are made by family members or neighbours of the deceased. They are usually fitted with an inscribed slab of slate to take the inscription.

A number of the examples found in Connemara were manufactured by of Headford in East Galway.

At Crossconnell graveyard in Clontuskert parish an attractive cross decorated with pieces of coloured glass can be seen (Fig. 58). It was made by Bernie Hunt of Banagher in County Offaly. Other examples of his work can be found in the graveyards of West Offaly and also in Athlone. Work of this nature adds significantly to the character of a graveyard.

Ironwork

Ironwork is used extensively in the graveyards of County Galway. The craft of the ironworker extends from wrought iron work used for entrance gates and associated railings, to railings enclosing private burial plots. It also encompasses ornamental cast iron pieces, such as cast iron memorials, iron shields and decorative finials. It brings together the work of the specialist craftsman, and the mass produced pieces that include ornate corner brackets and decorative finials.



Figure 58 Celtic Cross decorated with coloured glass Crossconnell Graveyard.

Perhaps the best represented but least appreciated examples of iron workers craft are the simple blacksmith made iron crosses (Fig. 59). Ironically during this survey it was observed that many of these fine pieces of vernacular iron-craft were cast to one side, either left against graveyard walls or worse still dumped on the rubbish heap. By and large they demonstrate local workmanship



Figure 59 a fine example of blacksmith made iron cross from Woodford.



Figure 60 Ornate railing enclosing burial plot at Killeroran.



Figure 61 Foundry of Walter Macfarlane, Glasgow in Creagh, Ballinasloe.

Ironwork was imported from foundries located in

that can in most cases be traced to the local blacksmiths forge. Graveyard gates and railings can be quite impressive. They vary from those made locally by the village blacksmith to large iron examples made in city ironworks.

However, by far the most interesting and complex examples of ironwork found in the graveyard are the various types of railings executed in either wrought iron or cast iron, enclosing family plots (Fig. 60). Many have ornate decorative pillars with elaborate finials and fine corner pieces. Many bear ornate devices of ornamental leaf design and intricate scrollwork. Many bear the details of the manufacturer.



Cast iron shield in Creagh graveyard, Ballinasloe.



Mort Safe – this iron frame over a grave plot in Ahascragh graveyard is mindful of a type of iron frame erected over graves during the nineteenth century to stop body snatchers from performing their clandestine trade of stealing corpses.

the major industrial cities such as that of D&W Grant of York St. Belfast and Walter Macfarlane of Glasgow (Fig. 61). Macfarlane's ironwork bears a serial number, evidence that customers could choose the railing of their choice from a catalogue. Burgess' of Dublin are a noted gate manufacturer, their work is found at a number of sites in County Galway such as the large double gate and its associated pedestrian gate at Clonfert.



Figure 64 Coffin Rest at Killian graveyard, New Inn.

Coffin Rests

Traditionally coffin rests were incorporated into the graveyard wall and consist of a specially fashioned stile with a double opening which permitted the coffin bearers enter the graveyard in an easy fashion. The coffin was generally rested on the flat surface in the centre of the coffin rest as it was taken into the graveyard. Good examples can be seen at Kiltullagh and Killian in East Galway (Fig 64). The one that survives at Kiltullagh was tastefully restored in the 1980s. An elaborate coffin rest known as St Kerril's bed is located within Cloonkeenkerril graveyard (Fig. 65). Of relatively modern construction it marks the supposed burial place of St Kerril the founder saint. The medieval stone head used to represent St Kerrill formed part of the original sculptural detail on the nearby ruined abbey church. Coffins are rested on the bed as they are taken into the graveyard.

Stiles are often to be found in graveyard walls, where they may indicate the line of an ancient funeral path or a mass path. An example of an obsolete sunken roadway can be traced in the fields adjacent to Lickmolassy graveyard near Portumna. This road which is recorded on the first edition OS map is referred to locally as Bothar na Marbh, the road of the dead. Its very name speaks for itself. A set of steps in the graveyard wall at the end of this road provided access to the graveyard.

Small flat-topped mounds and natural hills found along the route of a funeral path generally denote places where the coffin was laid while the bearers took a break. In some areas cairns of small stones or quartz pebbles are found, these evolved from the tradition of carrying a handful of stones and depositing them at each place where the funeral stopped.

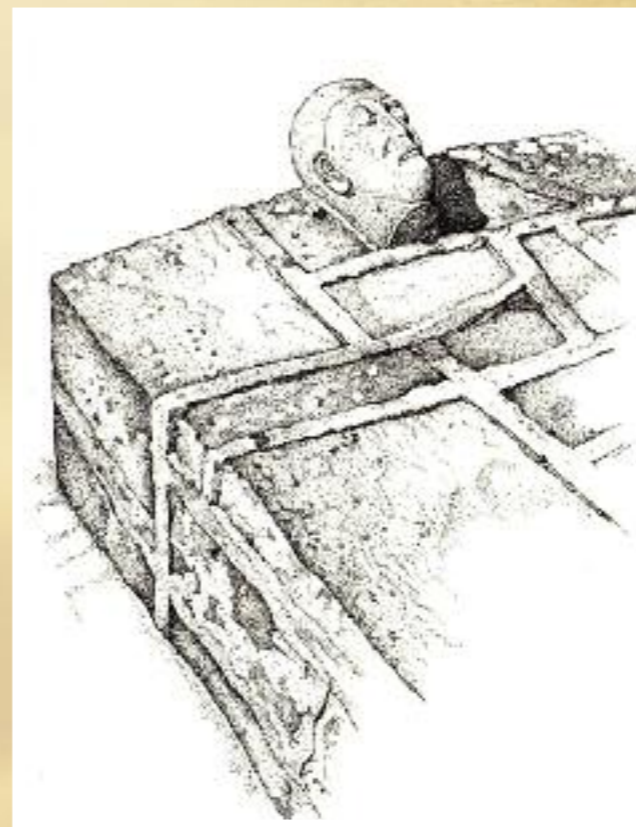
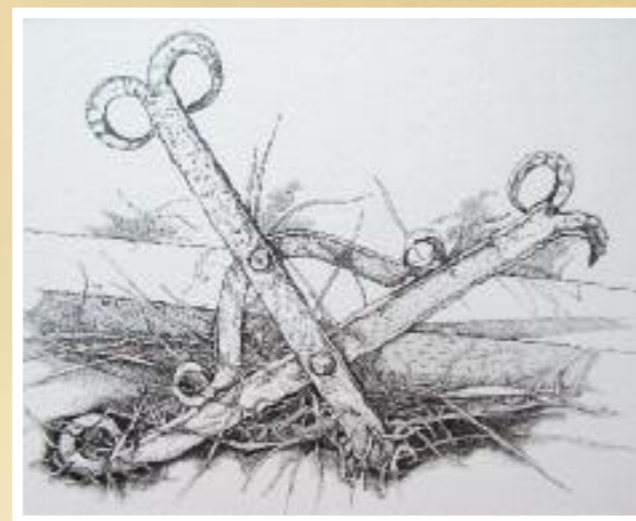
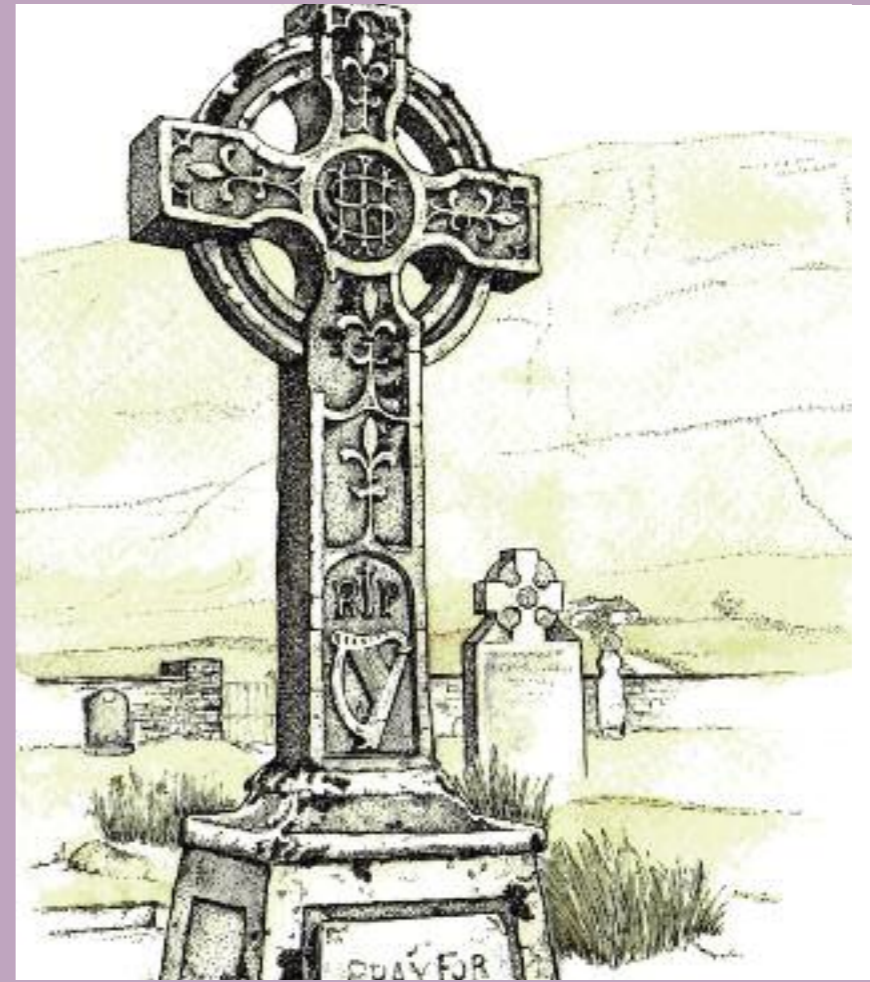


Figure 65 St Kerril's Bed (Aldous 2010).





The Natural Graveyard

Introduction

Graveyards are parcels of land separated from the surrounding agricultural and urban landscape, in terms of enclosure and land usage. Agricultural diversification and urban sprawl remain outside the graveyard boundary. This separation can result in 'wildlife havens' within ever changing and evolving social, cultural and economic landscapes.

Recent graveyards, which have been developed over the past 20 years, in general feature organised rows of burial plots between which very little room has been left for natural vegetation. The ground cover that occupies the spaces between these plots is generally concreted or has been planted with a grass mix of low species diversity.



Encroaching urban landscape changes at Oranmore. Photo: Zena Hctor



Graveplots tightly packed together Killanin (Oughterard) graveyard



Recently planted grassland in Roveagh (Clarinbridge) graveyard

In contrast older historic graveyards, many of which have been separated from the surrounding landscape for centuries, generally present a greater diversity of natural heritage. They have escaped the agricultural progress which has surrounded them since they were first developed. The vegetation within the graveyard was not

generally treated with herbicides and pesticides in the past. Traditionally graveyards were managed in much the same way as any other meadowland – either being grazed by sheep or goats or mown with a scythe 2-3 times per year. This, in many cases, allowed semi-natural grasslands to survive whereas they have largely disappeared from the



Species rich grassland and lichen encrusted memorial stones at Eskerstephens Graveyard Photo: Zena Hctor



Red Clover with Dandelion and Creeping Buttercup in background.

wider landscape due to agricultural intensification and are not a feature of more recently developed graveyards. Semi-natural grasslands are home to a large variety of plant species, which in turn support a vast myriad of insects, which in their turn provide food for a large variety of small mammals and birds. It is this diverse undisturbed web of life that can survive within the older graveyard boundaries that contrasts so starkly with the monoculture landscape of reseeded grassland that is so common in today's modern graveyards and the surrounding agricultural landscape.

It is important to recognise that as well as being an important site of archaeological, architectural and social history, Encroaching urban landscape changes at Oranmore. graveyards can be a hotspot of local biodiversity. In order to maintain and enhance this natural diversity, graveyards must be managed in a sympathetic and sustainable manner. Local communities must learn how to



Yarrow and Knapweed



Pyramidal Orchid and Buttercup



Ladies Bedstraw



Common Bird's Foot Trefoil



Pyramidal Orchid and Buttercup

**Graveyard Habitats
Grassland**

The most abundant habitat generally found in a graveyard is grassland. But not all grassland is the same. The species present varies dependent on the underlying soil type and the management regime.

recognise the habitats present within their graveyard; how to creatively manage those habitats and be aware of how damage can occur and develop methods to mitigate such damage to the best of their ability.



Bush Vetch



Caterpillars feeding on nettles at Issertkelly graveyard, near Kilchreest.

In recently developed graveyards, the site has usually been dug over, levelled and reseeded with a grass mix (usually dominated by rye grass). This provides a flat lawn-like surface which has little species diversity. Flowering plants such as clovers, creeping buttercup, daisy and dandelion are likely to invade over time, but the grass is usually regularly mown and maintained short.

In older graveyards, which may be in existence for centuries, semi-natural grasslands can be dominant. These include calcareous grasslands, dry meadows and dry-humid acid grassland

(Fossitt, 2000).

Calcareous grassland occurs on esker, moraine ridges and areas of shallow and rocky limestone soils. This type of grassland is species rich. It contains a large variety of grasses and herbs. Yarrow, common bird's foot trefoil, oxeye daisies, lady's bedstraw, carline thistle and orchids can provide colour during the summer months. Tiranascragh, Kildaree, Eskerstephens and Addergloe (Old) graveyards all occur on this type of soil and support species rich calcareous grassland.

Dry meadow grasslands survive when the land is rarely fertilised or grazed and is mown only once to twice a year (Fossitt, 2000). This type of management regime results in a variety of tall grasses and a diverse herb layer which can include clovers, cinquefoil, cow parsley, nettle, common knapweed, bush vetch and meadow vetchling. Several of our older graveyards support this type of species rich grassland. To maintain their diversity they must be allowed to grow and only be mown once or twice a year as was the pattern for a traditional hay meadow. If this management



Heath vegetation in Ballinafad (Old) graveyard. Photo: Zena Hctor



Speedwell



Yarrow



Tormentil



Devil's Bit Scabious



Species rich machair grassland at Killeany Graveyard, Inis Mór. Photo: Zena Hctor

regime is maintained, the reward will be a wonderful carpet of flowering plants that support butterflies, bees and several species of insects, which in turn will bring birds and small mammals into the graveyard.

In the west of County Galway, other types of grassland can occur within the graveyards due to the acid nature of the soil. Acid grasslands and heaths can occur in areas of blanket bog. Grasses,



Cowberry



St Dabeoc's Heath and Lichens in Ballinafad (Old) graveyard. Photos: Zena Hctor

sedges and rushes are present with herb species such as Heath Bedstraw, Tormentil, Devil's Bit Scabious, Speedwell, Yarrow, Heathers and dwarf shrubs such as Gorse and Bracken providing splashes of colour.

Ballinafad (Old) graveyard in North Connemara supports a wonderful example of heath vegetation including the rare low growing evergreen shrub, Cowberry and the heather-like St. Dabeoc's Heath, which is more commonly found in Spain and Portugal. St. Dabeoc's Heath also occurs in

Lettermorenacolle graveyard in South Connemara.

Along the west coast of County Galway, where traditionally graveyards are located close to the edge of the sea, specialised habitats such as sand dunes can be found. Mweenish, Callow (Roundstone), Errisbeg-Gurteen and the Aran Islands graveyards all occur on sand dunes and are surrounded in many cases by Machair. Machair is a term used for coastal grassy plains that are formed of wind-blown calcareous sands. In Ireland it occurs along the west coast from Galway Bay to Malin Head. It is species rich grassland that is unique to western Ireland and Scotland.

Trees and Hedgerows

Often when we think of graveyards we think of Yew trees. The Yew is the symbol of the immortality of the soul, and this is thought to come from pre-Christian beliefs. Yews are found in a number of the



Regenerating woodland in Salruck graveyard, Connemara. Photo: Zena Hctor

County Galway graveyards such as at Shanaglish, Gort.



But trees such as ash, hawthorn, beech and sycamore are more commonly found growing in lines along the graveyard boundary or in small groups. Treelines can provide important feeding stations for bats, insects and birds.

Regenerating woodland in Salruck graveyard, Connemara

Stone Surfaces

Patches of white, green, grey, yellow and orange colour on the stone surfaces within the graveyard are probably lichens, mosses and algae. They are living organisms. Graveyards offer a stable unchanging environment where these plants can develop relatively undisturbed. This results in an abundance of species which may not occur in the surrounding, ever-changing countryside.

All lichens are to a greater or lesser extent sensitive to air pollution. The number and type of lichens present in the graveyard can be used to indicate the quality of the local air.

In Ardbear (Clifden) and Salruck (Lettergesh) graveyards in North Connemara woodland is beginning to regenerate. Young tree saplings are developing from the windblown seed of the surrounding mature trees and a woodland habitat is emerging.



Lichen encrusted memorials at Cloughanover Graveyard.
Photo: Zena Hctor

Native trees, such as hawthorn, ash, hazel, oak and alder, provide the best habitats and food for our native species of animals. In general non-native species support a low diversity of wildlife.



Figure 75 Lichens on sandstone grave marker in Derrybrien Graveyard. Photo: Zena Hctor

headstone.

Trees such as Leyland Cypress and Lawson's Cypress, which are generally sold as shrubs, have been planted on graves in some graveyards. These grow very quickly into large trees and will cause future maintenance problems of the graveplot and possible toppling of the



Figure 76 Sandblasted table tombs at Lackagh Graveyard
Photo: Zena Hctor

There are several factors that influence the species of lichen that will grow on the stone structures within the graveyard and one of those is the type of stone. Most of our older headstones in County Galway are made of limestone. In Derrybrien graveyard alongside the limestone headstones there are a small number of sandstone headstones and some

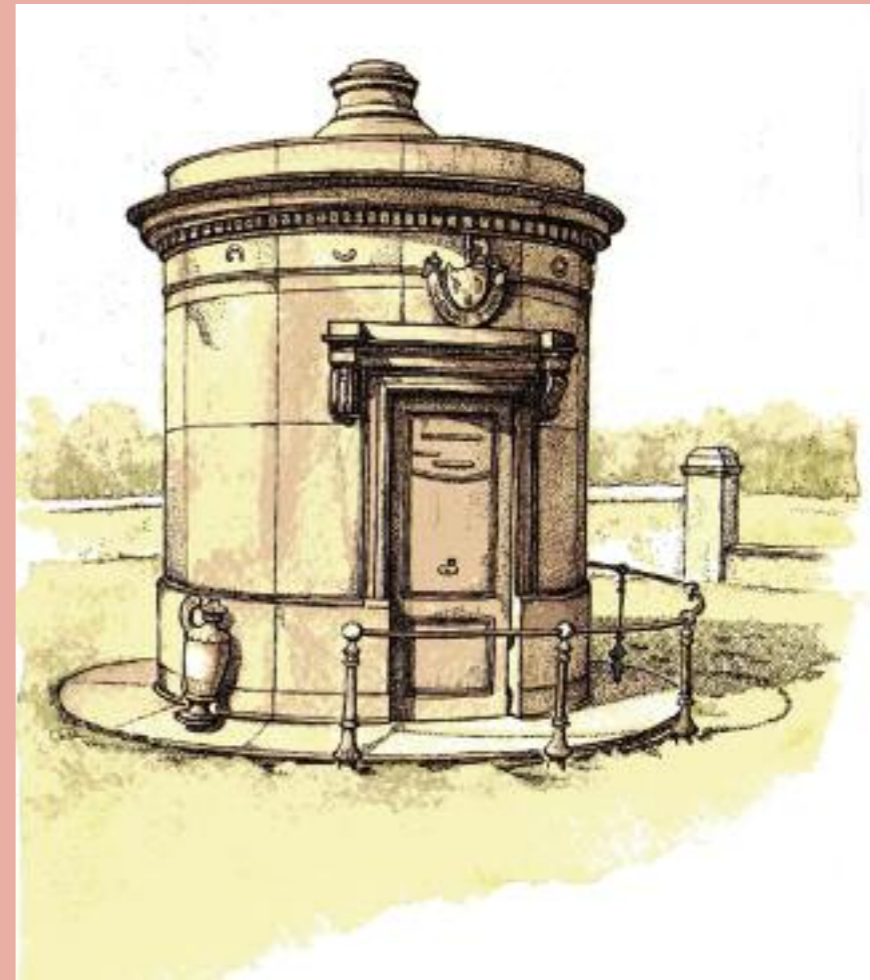
sandstone in the surrounding boundary wall. This mixture of stone gives a wider diversity of lichen types in this graveyard. Lichens rarely grow on the machine-made black polished headstones that are so popular in more recent graveyards or on painted surfaces.

Removing lichens from headstones can cause damage to the stone and the inscription. There are several examples in graveyards throughout the County where headstones have been sandblasted. This practice strips a protective layer off the stone and leaves it open to quicker erosion by weathering.

Many of our historic graveyards contain ruined buildings and natural stone wall boundaries. These are important habitats for various plants and animals. They may support a diversity of lichens, mosses, ferns, ivy, grasses and stonecrops. Flowers such as herb robert, wall rue, navelwort and ivy-leaved toadflax can be found sheltering among the crevices of the stonework alongside a myriad of insects. Bats and birds may roost and nest within the holes of an old stone structure.



Kiltartan (Gort) graveyard and Church.



Legislation

Legislation

It is important for individuals or community groups planning to undertake projects in graveyards to note that there are a number of statutory protections that pertain to graveyards. Therefore, prior to planning or undertaking any works in a graveyard it is essential to contact the Heritage Officer and/or Conservation Officer to ascertain if a graveyard has formal protection. Where a graveyard is deemed to be of archaeological significance it is protected under the National Monuments Act 1930-2004. Protection may also be provided under the Local Government (Planning and Development) Act 2000.

National Monuments Act 1930-2004

The National Monuments Act 1930-2004 is the primary piece of legislation that provides legal protection to archaeological monuments that are listed in the Record of Monuments and Places (RMP). Monuments contained in the RMP are known as Recorded Monuments and their protection is provided for in Section 12 (3) of the National Monuments (Amendment) Act 1994. Under this Act any works such as the conservation of buildings and other interventions to a protected graveyard such as the laying of pathways or the building of walls requires that two months notice be given in writing to the National Monuments Service, DoEHLG. This notice, with full details of the proposed works, should be sent to the National Monuments Service, Dún Scéine, Harcourt Lane, Dublin 2.

Under section 14 of the amended Act of 2004 a graveyard that is, or contains a National Monument, or is a monument in the ownership of the Local Authority requires written Ministerial consent before works can proceed.

As part of this process an archaeological

assessment of the site is required. If permission is granted to proceed with the works an archaeologist will be required to monitor the works.

Archaeological Monuments can be protected under National Monuments Act in a number of ways.

- As National Monuments in the ownership or Guardianship of the Minister or Local Authority
- As National Monuments which are subject to a Preservation Order.
- As Historic monuments or archaeological areas recorded in the Register of Historic Monuments.
- As monuments recorded in the Record of Monuments and Places.

The majority of archaeological monuments are designated as Recorded Monuments. A detailed list of all Recorded Monuments is not included in this publication but can be accessed through the published Record of Monuments and Places (RMP) or online at www.archaeology.ie. For a list of graveyards protected under the other designations in County Galway see Appendix 2, 3 and 4.

A copy of the RMP with its associated set of 6" archaeological constraint maps can be viewed by the public in most Local Authority offices, Galway County Library and in the bigger branch libraries.

The Local Government (Planning and Development) Act 2000

Graveyards of more modern date may be afforded protection under the Planning and Development

Act 2000. Where an adjacent church or other structure is listed on the Record of Protected Structures (RPS), the graveyard may be included as part of its curtilage or surrounds. Alternatively a feature or structure contained within the graveyard may have its own independent protection under the Act. It is important to note that some medieval graveyards and structures are also protected by this Act.

For further information on Protected Structures contact the Architectural Conservation Officer at 091 509197 or email: mdoddy@galwaycoco.ie. A list of all graveyards, burial places and churches in County Galway recorded in the Record of Protected Structures (RPS) are included in Appendix 3 or can be accessed online at <http://www.galway.ie/en/Services/Conservation/RecordofProtectedStructures/>

Graveyard Conservation and Management Plan

In order to ensure that the various pieces of legislation are complied with and to avoid any difficulties arising that might delay a project, it is the policy of the County Galway Heritage Office to encourage Community Groups planning conservation works in a protected graveyard to prepare an all encompassing Graveyard Conservation and Management Plan. All of the various partners and stakeholders including the owner, community representatives, Heritage Officer, Conservation Officer, ecologist, archaeologist, conservation architect, conservation engineer and others necessary to the planning, preparation and implementation of the Conservation and Management Plan should meet together in the graveyard.

The purpose of the plan is to decide what needs to be done, to identify who should do it, and to put in place a set of strategies for that to happen. It is best to prepare one single multi disciplinary plan where

all partners agree the document rather than having a number of documents that may impinge on one another. This plan should take into account the various permissions and licenses required to proceed with the work and also put in place a set of strategies to avoid disturbance or damage to other aspects of heritage either due to the work or while the works are being carried out. An example of this is that a bat survey should be undertaken first, before undertaking conservation work. It should also provide a clear time frame within which the work is to be undertaken, breaking the project into a series of manageable and costed phases. It is important to keep in mind that conservation work is expensive; therefore, sources of funding should also be identified. Work should be prioritized on the basis that the most essential work is carried out first; finance should be allocated on that basis.

The plan should set out clear and practical strategies for the future management and maintenance of the project. As each phase of work is completed the relevant actions proposed in the management and maintenance plan should be set in motion. The ongoing management of the project will by and large be the responsibility of the community. Therefore, a procedure should be put in place at local level to see that the necessary work is carried out. This might mean appointing someone to carry out a simple check list of maintenance works to be done annually. For example this could include measures such as inspecting and cleaning gutters and drains, treating fresh ivy growth or removing sycamore saplings from the structure before they take root. Otherwise the time and cost involved in undertaking conservation in the first place will be wasted.

Sources of Finance

The Heritage Council provides a number of different grants for the conservation and research aspects of heritage. For information on the various grants

administered by the Heritage Council see www.heritagecouncil.ie.

The Heritage Office of Galway County Council makes available small grants to communities to assist them with initial costs in the preparation of a Graveyard Conservation and Management Plan. Advice and assistance is provided on other sources of available funding and information on how to fill out application forms is also offered by the office. For further information contact the Heritage Officer at 091 509000 or email: mmannion@galwaycoco.ie.

There are special grants available for the conservation of Protected Structures. This scheme of grants is funded by the Department of Environment, Heritage and Local Government and is administered by Galway County Council and Ballinasloe Town Council, to assist the owner or occupier of a protected structure to undertake necessary works to secure its conservation. For further information on the eligibility criteria and application requirements for this grant scheme contact the Architectural Conservation Officer at 091 509197 or email: mdoddy@galwaycoco.ie.



Care and
Maintenance

Chapters
5

Introduction

The care and conservation of graveyards should be guided by the principles of best practice. Traditionally graveyards were managed in a very environmentally friendly manner with the use of very few mechanical aids. They tended to be grazed by sheep or mown once or twice a year with a scythe. This mode of management tended to be favourable to maintaining a ground cover of natural herb rich vegetation and was also very sensitive to the various aspects of built heritage contained within the graveyard. As a general rule historic graveyards tend to look their best when they are not overly manicured.

There is however a tendency today to straighten up inclining headstones and to remove simple un-inscribed gravestones. The habit of straightening up headstones into neat rows unless they are a hazard and maintaining vegetation in the manner of small private gardens or parks can make an otherwise natural looking and pleasing graveyard, appear very sterile and leads to a considerable loss of character. Removing grave-markers which is generally done to accommodate mowing is also something that has also crept in. It is very bad practice and should be avoided as each and every grave-marker whether it is a high status memorial or a simple unadorned stone was purposely erected to mark some individual's grave.

The challenge for maintenance committees is to balance the desires of the public at large with the conservation needs of the site.

This section provides some helpful tips on how you might achieve this balance.

Planning to carry out work in the graveyard

Unless works are essential for the long term protection of a graveyard or it is necessary to make

a building safe from collapse, then the best policy is not to intervene. There are a number of important factors to consider before any works should be undertaken.

Health and Safety

Prior to undertaking any work in a graveyard in the form of recording inscriptions or carrying out conservation work a safety inspection should be undertaken. This inspection should identify all potential hazards and put a strategy in place to avoid them. The following are a few simple pointers to avoid potential slips, trips and other dangers. However, the best way to stay safe is to use common sense at all times.

Identify hazards

- Note potentially dangerous headstones or memorials
- Note dangerous structures or walls
- Note animal burrows, holes and other pit falls
- Note areas where there is broken glass sharp objects etc.
- Cordon off a taped off exclusion zone around all hazardous areas

Safety tips when undertaking work in a graveyard.

- Never work alone – always work in pairs
- Wear personal protective clothing, gloves, safety helmet, high visibility jacket etc.
- Always carry a first aid kit
- Have a phone and emergency contact numbers to hand
- In the event of getting cuts, prods or abrasions consult your GP, you may need a tetanus injection
- Do not work in the vicinity of dangerous monuments or structures
- Always use knee pads when kneeling

- Avoid walking on slippery surfaces such as wet ledgers or recumbent grave-slabs
- Always wash your hands after working in the graveyard
- Do not create hazards for other graveyard users. Keep a tidy work place

Care of Monuments

An important consideration when working in a historic graveyard is that the monuments and grave markers encountered do not all derive from the same period, but have accumulated over several centuries of use. Some of the most interesting graveyards are those that are left natural in appearance. Inclining headstones should not be straightened unless they are in danger of collapsing. Their inscription and decorative panel are protected in this way and are less susceptible to weather damage. An inclined headstone or a slightly disturbed ledger or table tomb gives a sense of time and age to a graveyard. Monuments only require attention if perceived to be in danger of falling or if they need of essential repairs.

Sandblasting and polishing of old memorials and headstones should never be undertaken. Sandblasting is really only a short term solution, as lichens and mosses will grow back again in a matter of time. Sandblasting removes the surface layer from the stone, leaving the stone exposed to further and accelerated decay. It also leads to a loss of definition of the inscription and decorative panel. Similarly, abrasive tools such as wire brushes, scrapers or chemical products such as acids or industrial stone cleaning agents should not be applied. Some chemicals can be very corrosive and may have ongoing detrimental effects to the stone and can also be dangerous to ones own health and to animals and birds if used incorrectly.

Rather than cleaning a memorial or headstone it is

much better to document and photograph the relevant information recorded on the stone and make it accessible for others to enjoy.

Where headstones are in a dangerous condition and have to be reset this should not be done with a cement based concrete. When cement based concrete sets it becomes harder than the stone and may cause the softer stone to break. A hydraulic lime mix is the preferred mix; it is flexible and is in keeping with good conservation practice. Advice on the use of natural lime products can be got at www.buildinglimesforumireland.com.

For more detailed information on how to care for the historic graveyard one should consult the published national guidelines Guidance for the Care, Conservation and Recording of Historic Graveyards downloadable as a pdf file at <http://heritagecouncil.ie/fieldadmin/user/Publications/Archaeology/GraveyardReport.pdf>. This new set of guidelines replaces the original guidance pamphlet The Care and Conservation of Graveyards downloadable at <http://www.envron.ie/en//Publications/Heritage/Nationalmonuments/>.

The following is a list of recommendations:

List of works that should be carried out in you graveyard

- Do contact your local Heritage/Conservation Officer before starting work in a graveyard
- Do check the ownership and legal status of the graveyard and the structures within it, and seek the owner's permission to do work there
- Do contact both the National Monuments Service and the National Parks and Wildlife Service of the DoEHLG
- Do plan out the programme of works carefully, beginning with the least difficult tasks
- Do clear the site using only hand trimmers or

- other hand tools
- Do designate dump sites away from monuments/memorials
- Do survey the site, marking in the church, any other buildings and all gravestones and memorials
- Do retain healthy trees, and if planting new trees, choose native species
- Do undertake a bat survey prior to undertaking their works
- Do leave all hummocks in the ground, they may mark structural and archaeological features
- Do maintain existing pathways
- Do keep boundary walls, banks and hedges
- Do wait until the site is cleared to decide on conservation of structural remains
- Do keep all architectural and sculptural fragments, photograph and record their position and report their finding to the National Monuments Service and National Museum of Ireland
- Do use a suitable hydraulic lime mixture where conservation work is approved

- Do not plant wild plants without expert advice
- Do not uproot ivy, trees, plants or gravestones
- Do not pull ivy off buildings or trees
- Do not pull ivy off fragile memorials
- Do not use wire brushes or sandblasters
- Do not apply paint to gravestone inscriptions
- Do not re-point any masonry without professional advice
- Do not use ribbon pointing on old boundary walls or buildings
- Do not level off pathways
- Do not use grave-slabs for paving
- Do not lay new pathways without consulting an archaeologist
- Do not move gravestones unnecessarily or without archaeological advice and supervision
- Do not burn rubbish on site. Contact the Environment Section of the Local authority for further advice.
- Do not attempt to cut ivy without seeking the advice of the Heritage Officer

Ironwork in the Historic Graveyard

Ironwork is found in quite a number of contexts in the historic graveyards of County Galway; its presence adds considerably to the character of these places. The entrance gates and the railings surrounding most historic graveyards are made from wrought iron. Some are very intricate and are wonderful examples of the iron-workers craft. Other items such as small cast iron crosses and memorial plaques are specialist pieces cast in foundries. These generally bear panels of raised lettering and often bear the name of the foundry. They are easily broken and are therefore often found to be in need of repair. They require the skills of a specialist to repair them.

Small iron crosses are also a very common type of ironwork found in the County. They are generally a product of the local blacksmith's forge. They can vary in style; some consist of simple crosses, others

List of works that should not be carried out in you graveyard

- Do not start works without professional advice and a clear work plan
- Do not demolish or remove anything from the site without the written permission of the landowner and the written approval of the National Monuments Service
- Do not dig graves near walls; they can cause structural damage
- Do not attempt unlicensed excavation, it is illegal (this includes the removal of rubble from collapsed walls, digging holes to erect signs etc.)
- Do not use any machinery to clear or level the site or gain access to graves
- Do not burn off vegetation, or use total spectrum weedkillers



Figure 1 Wrought iron entrance gates to the former Church of Ireland graveyard in Woodford.



Figure 3 Well cared for wrought iron railings at Ballymackward (old) graveyard.



Figure 2 Inscribed name on an iron cross in Reilig na Breánana graveyard Maam.

bear prongs that push into the soil, many bear small metal or tin plates attached to the vertical shaft or suspended from the cross-bar of the cross bearing simple hand-painted inscriptions. They are important pieces of vernacular craft-work and should be preserved. Sadly many are removed from graves and are often found thrown to one side against the graveyard wall or worse still thrown on

the graveyard dump.

Highly crafted wrought iron railings enclose the graves of the rich and wealthy. They add considerable interest to a graveyard and generally bear ornate features in the form of decorative finials and intricate scrolls and brackets (Fig. X). Over time many have been damaged by falling trees; others have lost their finials while some simply need painting. The decorative finials are generally attached by means of molten lead applied to the joint. This type of work is both difficult and dangerous to do and should be left to the trained professional.

The care and conservation of ironwork requires the input of a specialist and should only be undertaken with professional advice. A regular inspection should be undertaken of all iron work in the graveyard and a maintenance scheme put in place. Cleaning and painting of iron work should be done on a regular basis. This type of preventative conservation work should form part of the ongoing schedule of works identified in the Graveyard Conservation and Maintenance Plan.

However, certain aspects of conservation should be left to the professional craftsman. Working with iron requires skills and equipment not generally available to the local graveyard committee. Where lead is to be used to replace finials etc. specialist knowledge is essential. This work and can be dangerous if not undertaken properly. Lead is toxic and prolonged contact with the substance can lead to lead poisoning. It is also in its molten state liable to splatter and lead to serious burns if not handled properly.

Useful advice for the conservation of ironwork are contained Conservation Guidelines: Ironwork No 13 which can be accessed in a downloadable format at www.environ.ie. Another very useful source of information relating to the conservation of ironwork can be accessed at www.scottishgraveyards.org.uk.

Caring for pathways

Where there are existing pathways in a graveyard they should be maintained and kept clear of vegetation. If a new pathway is being considered it is important to get advice from the Heritage Officer/Conservation Officer. Where new pathways are planned within historic graveyards it is a requirement under the National Monuments Act that two months notice be given to the National Monuments Service. Where possible new pathways should be constructed on the existing ground surface. Breaking of the surface to accommodate the construction of a pathway will require Ministerial permission and also requires the client to engage the services of a suitably qualified archaeologist to monitor the work. The best and most cost effective option is to create a grass path through the graveyard. Concrete and tarmacadam pathways are visually distracting in a historic graveyard and should be avoided.

A Checklist for Action

In order to manage and maintain graveyards it is important to be aware of the various grants that are available. The Environment section of Galway County Council administers an annual scheme of graveyard maintenance grants. The heritage Office also provides small grants to groups wishing to undertake works in a graveyard. This grant is meant to go towards covering the costs of professional advice and assistance. The Heritage Council offers various conservation grants. These have to be applied for before December each year. It is essential that applicants make sure that they follow the guidelines and that they furnish the necessary items. A checklist is provided at the end of the application.

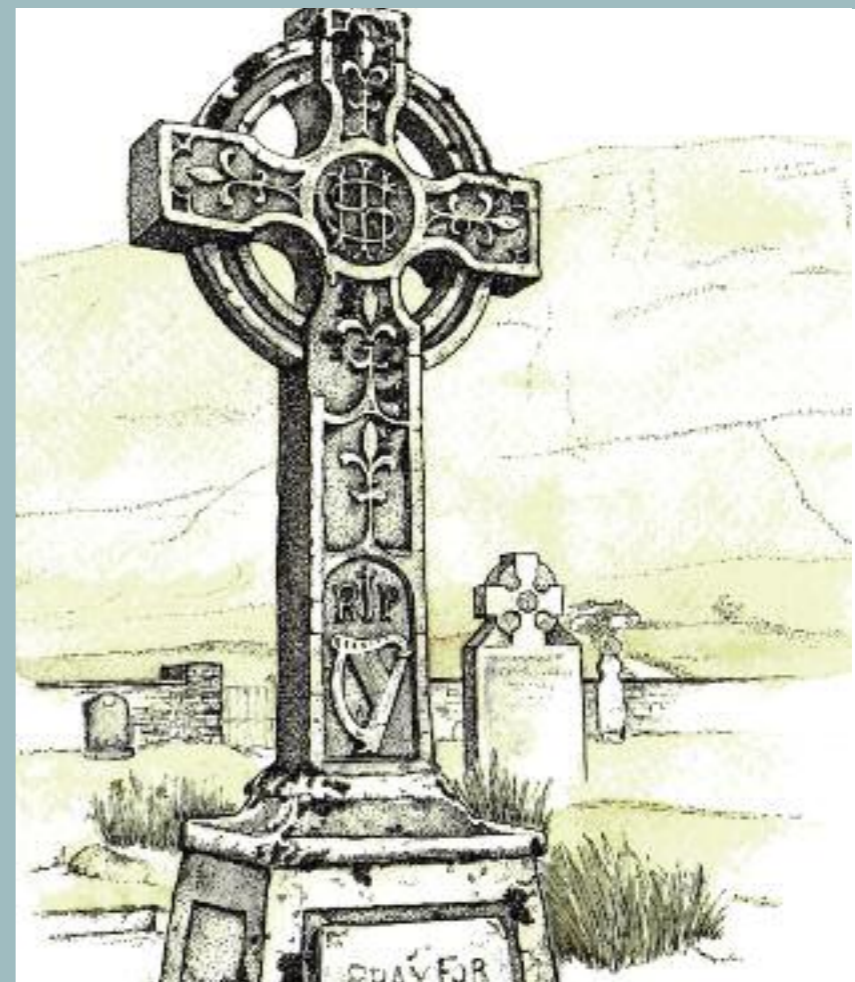
- o Have you established ownership?
- o Before undertaking any manual graveyard project check whether any part of the graveyard is a designated protected area. Contact the Heritage Officer/conservation Officer, National Monuments Service, NPWS/Local Biodiversity Officer.
- o Have you obtained written permission from the owners and the various state departments with an interest in the site?
- o Have you sought expert advice on works to be undertaken?
- o Have you prepared a phased and costed work plan and agree a schedule of works
- o Is there adequate finance available before proceeding with project
- o Have you put in place a procedure for ongoing inspection and maintenance of the project?

- o If clearing vegetation do so within the season allowed under the Wildlife Act i.e. between Sept 1st and February 28th.
- o Vegetation removal for nature conservation purposes e.g. control of invasive non-native species such as rhododendron, gunnera or giant hog weed may be carried out at other times of the year but will require consent from the NPWS. If your project involves control of invasive species, consult your local Conservation Ranger or the Local Biodiversity Officer to decide the best method to use. Visit the Invasive Species Ireland website for information on best practice on how to deal with invasive species.
- o Try to maintain and enhance existing habitats rather than clearing them.
- o Edges or larger areas of grass are best managed by cutting as hay once per year, or else by cutting infrequently. Leaving some grass to grow provides food for seed-eating birds, especially if left through the winter
- o If planting use native species of trees and plants. Trees and shrubs that grow naturally in the surrounding countryside are the best choice. Do not plant invasive species such as rhododendron
- o Herbicide use should be avoided in graveyards as it encourages the growth of vigorous weeds and can damage flora and fauna.
- o Do not burn vegetation. It can cause serious problems for wildlife, vegetation and damage to built structures.
- o Old buildings, walls and tombs within the graveyard can be important habitats for birds, bats and some species of plants. Vegetation on walls, including ivy and other



Figure 4 Burnt vegetation within remains of medieval church
Photo: Zena Hctor

- plants should be checked for birds' nests or bat roosts. It is an offence to disturb bat roost habitats or bats without a licence. This includes removing or cutting of ivy
- o Do not attempt to cut ivy before seeking professional archaeological and ecological advice
- o Dry-stone and lime mortar walls should not be pointed up with concrete



Recording Graveyards

Recording of Memorial Inscriptions.

Recording and transcribing memorial inscriptions and their related artwork is a valuable project for individuals or local voluntary groups to undertake. Inscriptions are a very useful source of information for genealogical research and can provide important insights into the social history of a community. It is also a way of preserving information as over time memorials can get broken or removed from the graveyard and the information that they contain is lost. Recording should be carried out in a professional and methodical manner, but is a task easily accomplished by the enthusiastic amateur. The two required outcomes are the creation of an easy to follow map and the compilation of an accurate record of all inscriptions.

Mapping a Graveyard.

The first thing to do is to prepare a map of the graveyard. All structures including churches, pathways, memorials, grave-markers, architectural fragments, trees and other permanent features should be plotted. As part of the ongoing Galway Digital Graveyard Mapping Project mapping is being carried out by professional surveyor. However, if the skills and resources are available within the community a map can easily be generated. There are a number of ways to do this. The most basic way is to use a base-line using builder's line and a thirty metre tape. The thirty metre tape is attached to the base-line with clips and is used to measure the distance of the memorials along the base line from left to right. Offsets are projected at right angles using the hand held tape to measure the distance from the base-line to the points on the object being recorded. For example when recording a grave plot the four corners are recorded and plotted. Two measurements are all that are necessary to record

the width of a headstone. To record a small crude stone-marker or masonry fragment a single point will suffice. The measurements taken are reduced to a suitable scale using a scale ruler and then plotted on to a sheet of graph paper. Alternatively if the resources are available a theodolite or total station may be used. The latter instrument allows the survey data be transferred directly to a computer. However, the simplest method is to have the map generated by a professional surveyor.

Every grave-marker, including un-inscribed markers should be noted and plotted. They should be allocated their own individual identity number on the map. Where a grave-plot is framed by a kerb; or a foot stone or other marker such as a small permanent plaque is present, these should also be plotted. It is essential that the north point is marked clearly on the map and that a suitable legend indicating the different types of features is included.

Recording.

Once the map is prepared recording can start. Transcribing inscriptions can be a very slow task that requires great attention to detail. It is advisable to use a recording sheet when transcribing the inscription and other details from the memorial (for an example of a typical recording sheet see Appendix 1). Using a recording sheet ensures that all the essential details are recorded in sequence. A good recording sheet provides a list of codes for each of the various details on the memorial. The use of codes allows the recorded data to be scientifically analysed.

The identity number of each monument as marked on the map is entered on the recording sheet. Each memorial should be recorded in sequence transcribing the inscription exactly as it is found.

Styles of lettering should be noted. Spellings, abbreviations, ligatures etc. should all be recorded exactly as they appear on the monument. Sometimes letters are reversed, this should be noted. Letters that are illegible should be indicated by a dash or series of dashes. The name of the stonemason or manufacturer should be recorded and its position on the memorial noted. Remember it is important to get a second person to check your field-notes for errors as mistakes in transcribing are almost inevitable.

The iconographical details (art work) should be recorded by providing a short description of the symbols and motifs used on the memorial. A photograph or if the skills are available a simple sketch of the decorative panel should be made. Remember that when finished your work will become a primary source for others use in the future.

It is also important to record the geology of the stone in stone memorials; sometimes more than one stone type may be used. Where metal memorials are used the type of material should be noted i.e. cast iron, wrought iron etc. The monument should be measured taking the three essential measurements, height, width and thickness of the memorial. For more elaborate multipart memorials a few extra measurements may be required. The condition of the monument should also be recorded.

Reading a Memorial.

In some instance it can be quite hard to read the inscription or decorative panel due to a build up of lichens on a monument. Under no circumstances should chemicals or abrasives such as wire brushes or scrapers be used to clean memorials. Sandblasting should never be considered as this removes the surface layer from stones causing a noticeable loss of definition over time to the

inscription and carvings. Non-destructive means such as reading the inscription under appropriate light conditions is one method. Where a memorial is in shade light can be reflected on to it by using a mirror or a sheet of white polystyrene. Another useful way of enhancing an otherwise illegible detail is to lightly spray the stone with water using a hand held mister. Photographing memorials at night under a spot light may also work. Care should be taken if taking rubbings. This method of recording can have a high impact on the monument so should only be undertaken by a professional and only then when deemed absolutely necessary. Where used it should only be undertaken once to avoid damage to the stone. Highlighting inscriptions with chalk was common in the past but is no longer recommended, as it too is thought to have a detrimental effect on the stone. A light dusting of talcum powder wiped over with a dry sponge can bring up detail on an otherwise dull memorial. However, it should be washed off when finished.

Photographing Graveyard Memorials.

Every grave-marker should be photographed, taking a close up shot of the memorial itself and one of its general setting. The best time to photograph a headstone is in the morning time with the sun shining over the left shoulder. The angle of the sun creates a shadow that fills up the inscription and sculptural details. However, monuments erected to clergy generally face west, they need to be photographed in the afternoon. For really hard to record monuments they may be photographed at night under artificial light. This is done by using a pair of spotlights angled in a way that casts raking light across the inscription, either from the side or from the top in a downwards fashion. If you plan to work in a graveyard at night be sure to let the neighbours know!

Now that you have recorded your graveyard how do you present the data?

The benefits of recording memorial inscriptions have already been outlined in the introduction to this section. Once all the memorials have been recorded it is important to make that information available to the general public. The least that should happen is that a typescript and a digital copy of the material be deposited in your local library and with the local graveyard committee. You can also publish your work as a pamphlet or book but this can be quite expensive.

Galway Graveyards Digital Mapping Project undertaken in association with communities by the Heritage Office of Galway County Council provides a structure whereby all data including inscriptions, maps and photographs of individual monuments and a short history of the site can be viewed online through Google Earth. This invaluable resource allows people anywhere in the world undertake a virtual tour of their ancestral graveyard.

If you wish to view the graveyards completed to date or take a virtual tour visit <http://www.galway.ie/en/Services/Heritage/Archaeology.GraveyardsSearch/>

Other sources of information on graveyards.

A list of some of the published works relevant to graveyards in County Galway is included in the next section entitled Useful Reading List. While it is not a comprehensive record of all published works it should be of help to those undertaking research on a graveyard. It is important to make enquiries at local level to see if some new publication has been published. They can be of immense value to researchers. Additional to individual graveyard publications are the specific burial ground records kept by the local authority.

Burial Ground Archives.

Burial records are an important and valuable source of information. They consist of two main record types Burial Ground Plot Books and Registers of Internment. The records used to administer graveyards though held by local Caretakers, are the property of Galway County Council. It is important to note that not all graveyards have a full set of records. Many have no records at all while others have only limited records.

Burial Ground Plot Books.

Plot books record the date of internment, plot number, name and address of the deceased at the time of death, and age. The religion and occupation of the deceased are also generally recorded, together with the name of the plot owner. Burial Ground Plot Books in County Galway cover the period between 1882 and 2005, though many only start from the 1930s. Their value to genealogists is that they have a corresponding map that allows individual plots be identified accurately within the graveyard.

Registers of Internment.

Registers of Internment on the other hand are a chronological record of burials in various graveyards in County Galway. Like Plot Books they record the date of internment, name of the deceased, place of residence at time of death, age, in most cases the religion and occupation of the deceased are included, and the name and address of the plot owner and their relationship to the deceased noted. However, they do not include details on the location of plots as they have no corresponding map. They generally date from 1931 to 2005.

Useful Reading List

Access.

Due to data protection legislation there is restricted access to these records. Queries should be addressed directly to the Archivist at Galway County Council. Contact details: email archivist@galwaycoco.ie or telephone 091 562471. Lists of all Plot Books (GC/ENV1) and Registers of Internment (GC/ENV2) are included in the Archives website at <http://www.galway.ie/en/Services/ArchivesServive/Collections/>



Useful Reading List

It is important to note that this reading list is not an exhaustive record of publications and reports relating to graveyards and church sites in County Galway. It does, however, provide an extensive listing of relevant primary and secondary sources that may be of use to researchers. Not all of the material listed relates directly to the care, conservation and recording of graveyards. Some of the publications listed are more general in nature and provide useful information on aspects deemed relevant to those wishing to carry out works or undertake research on this important aspect of our cultural heritage.

- Anon. 1902 *Journal of the Society for the Preservation of the Memorials to the Dead in Ireland*.
- Anon. 1946 *Golden Jubilee Monsignor Joyce, V.G. and St. Brigid's Parochial Review, 1946*. Souvenir. Connacht Tribune, Galway.
- Archdall, M. 1786 *Monasticon Hibernicum or a history of the abbies*. Dublin.
- Armstrong, E.C.R. 1913-14 Some seal matrices connected with the province of Tuam. *JGAHS*. 8, 227-233.
- Armstrong, E.C.R. 1915-16 Some ecclesiastical and other seals. *JGAHS*. 9, 117-122.
- Alcock, O., de hÓra, K. and Gosling, P. 1993 *Archaeological inventory of County Galway. Vol. I – West Galway (including Connemara and the Aran Islands)*. Dúchas The Heritage Service, Dublin
- Alcock, O., de hÓra, K. & Gosling, P. 1999 *Archaeological inventory of County Galway. Vol. II – North Galway*. Dúchas The Heritage Service, Dublin.
- Anderson, W. & Hicks, C. 1978 *Cathedrals in Britain and Ireland*. Macdonald and Jane's, London.
- Beirne, F. 2000 (ed.) *The Diocese of Elphin people, places and pilgrimage*. The Columba Press, Dublin.
- Beirne, F. 2007 *Diocese of Elphin; An illustrated history*. Booklink, Ireland.
- Bergin, B. (ed.) *An Aill Fhionn (An Áill Lín)*. Grúpa Scéim Traenáil Áitúil Bhéaloideas Chois Fharráige

- Eagarthóireacht agus Dearadh.
- Blake, M.J. 1900-01 Knockmoy abbey, *JGAHS*. **1**, 65-84.
- Blake, M.J. 1902 The abbey of Athenry. *JGAHS*. **2**, 65-90.
- Blake, M.J. 1905-06 A note on Roland de Burgo bishop of Clonfert. *JGAHS*. **4**, 230-232.
- Blake, M.J. 1907-08 A fifteenth century De Burgo chalice. *JGAHS*. **5**, 240-245.
- Blake, M.J. 1928-29 The Franciscan convents in Connacht, with notes thereon. *JGAHS*. **14**, 25-29.
- Bigger, F.J. 1900-01 The Franciscan friary of Killconnell, in the county of Galway its history and its ruins. *JGAHS*. **1**, 144-167.
- Bigger, F.J. 1902 The Franciscan friary of Killconnell. (continued from Vol. 1). *JGAHS*. **2**, 3-20.
- Bigger, F.J. 1903-04 Killconnell abbey. (continued from Vol. 2). *JGAHS*. **3**, 11-15.
- Brady, W.M. 1876 *The Episcopal succession in England Scotland and Ireland A.D. 1400 to 1875*. Vol. II. Tipografia Della Pace, Rome.
- Brash, R.R. 1875 *The ecclesiastical architecture of Ireland to the close of the twelfth century*. Dublin.
- Bhreachnach, E., MacMahon OFM, J. & McCafferty, J. (eds) *The Irish Franciscans 1534-1990*. Four Courts Press, Dublin.
- Brewer, J.S. & Bullen, W. (eds) 1974 *The calendar of Carew manuscripts 1601-1603*. Reprint (first published 1870). Nendeln/Liechtenstein.
- Burke, F. 1997. *Kilnalehan*. (reprint). Abbey Community Development Association.
- Burman, P. & Stapelton, Rev. H. 1988 *The churchyards handbook*. Third edition. Church House Publishing, London.
- Canny, N. 2003 Review of Tadhg A hAnnrachain, Catholic Reformation in Ireland: The Mission of Rinuccini, 1645-1649, H-Albion, H-Net Reviews, July, 2003. URL: <http://www.h-net.org/~ireland/reviews/canny.html>
- Champneys, A.C. 1910 *Irish ecclesiastical architecture*. London and Dublin. (Reprint 1970). Shannon.
- Chapple, R.M. 2000 A statistical and preliminary classification of gravestones. *JGAHS*. **52**, 155-171.
- Claffey, A. 1983 *A history of Moylough-Mountbellew: Part 1; from earliest times to 1601*. Galway.
- Clapham, A. 1952 Some minor Irish cathedrals. *The Archaeological Journal*. Volume 106, Memorial Volume to Sir Alfred Clapham. The Royal Archaeological Institute of Great Britain and Ireland, London.
- Claregalway Historical & Cultural Society 1999 *Claregalway parish history 750 years*. Jaycee, Galway.
- Clyne, M. 1987-88 Excavation at St Mary's Cathedral Tuam, Co. Galway. *JGAHS*. **41**, 90-103.
- Clyne, M. 1990 A medieval pilgrim: from Tuam to Santiago de Compostela. *Archaeology Ireland*. **4** (3), 21-22.
- Clyne, M. 2000. An Irish Medieval Pilgrim: From Tuam to Santiago. Unpublished paper presented at Pilgrimage: Jerusalem, Rome, Santiago, Ireland: An Interdisciplinary Conference.
- Coiste Bhéaloideas Chois Fharráige (date) *Reilig Chill Bhriocáin Garrai Leibha*. Gaeltachti gCein agus Grúpa Scéim Traenáil Áitúil Bhéaloideas Chois Fharráige Eagarthóireacht agus Dearadh.
- Collins, J. et. al. 2006. *A place of genius and gentility Insights into our past Kilkerrin Co. Galway*. Oidhreacht Chill Choirín. Clóidóirí Lurgan Teoranta, Indreabhán.
- Cooke, E.A. 1886 *The history of the dioceses of Killaloe, Kilfenora, Clonfert and Kilmacduagh 639 A.D - 1886 A.D*. Dublin.
- Conlan, P. 1978 *Franciscan Ireland*. Mercier Press, Dublin and Cork.
- Conlan, P. 2002 Irish Dominican medieval architecture. In M. Timoney (ed.), *A celebration of Sligo; First essays for Sligo Field Club*. Sligo Field Club. Carrick-on-Shannon.
- Connellan, M. 1942-43 St Raoilinn of Teampall Raoileann. *JGAHS* **20**, 145-150.
- Connelan, M.J. 1943 Eglisk Monastery – Ahascragh, Co. Galway. *JRSAI*. **73** (1), 15-21.
- Connelan, M.J. 1950-51 The see of Tuam in Rath Breasail synod. *JGAHS*. **24**, 19-26.
- Conwell, J.J. 1998 *Lickmollassy by the Shannon*. Galway.
- Crawford, H.S. 1907 The Burke effigy at Glinsk, Co. Galway. *JRSAI*. **37**, 307-08.
- Crawford, H.S. 1912 The Romanesque doorway at Clonfert. *JRSAI*. **42** (1), 1-7.
- Crawford, H.S. 1913 Descriptive list of early cross-slabs and pillars. *JRSAI*. **43**, 151-169.
- Crawford, H.S. 1926 *Handbook of carved ornament from Irish monuments of the Christian period*. The Royal Society of Antiquaries of Ireland.
- Crawford, H.S. 1980 *Irish carved ornament from monuments of the Christian period*. Preface by Michael Herity. The Mercier Press, Dublin and Cork.
- Crehan, J.J. 1981 Churches in Killian Parish. *NBT News*.
- Cunniffe, C. 1995 Memorial Inscriptions as a historical source. *Eyrecourt Vintage Rally Programme*.
- Cunniffe, C. 2001 *Eyre's church and graveyard: Archaeological report and conservation plan*. Prepared for Eyrecourt and District Community Development Company Ltd.
- Cunniffe, C. 2001 *Kilmalinoge Graveyard archaeological survey and report*. Undertaken for Kilmalinoge Graveyard Committee.
- Cunniffe, C. 2002 *Clonfert graveyard survey*. Prepared for Clonfert Research Project.
- Cunniffe, C. 2007 Some vocational symbols dedicated to ploughmen in county Galway. *County Galway Ploughing Association Ploughing Championships Programme*.
- Cunniffe, C. 2009 The parish of Eyrecourt. *Eyrecourt Vintage Rally Programme*.
- Dalton, E.A. 1928 *History of the archdiocese of Tuam*. Vol.1. Phoenix Publishing Company, Dublin.
- Dalton, J.P. 1909-10 The abbey of Kilnalahan [I-II-III]. *JGAHS*. **6**, 10-26, 65-94, 187-221.
- Doddy, M. (nd) *A guide to the protection of the architectural heritage of county Galway*. Galway County Council.
- Doggett, D. 1996 The medieval monasteries of the Augustinian Canons Regular. *Archaeology Ireland*. Volume 10. No. 2.
- Dolley, M. 1976 The coins from Clontuskert. *PRIA*. **76C**, 163-169.
- Duignan, M. 1954-56 Clonfert Cathedral: a note. *JGAHS*. **26**, 29.
- Duport, M. 1934 La sculpture Irlandaise à la Fin du Moyen Age. *La revue de l'Art* 66. No. 355. June 1934. 57.
- Egan, Rev. P.K. 1945-46 The Augustinian Priory of St Mary Clontuskert O Many. *JGAHS*. **22**, 1-14.
- Egan, Rev. P.K. 1954-56 The Carmelite cell of Bealaneny. *JGAHS*. **26**, 19-25.
- Egan, Rev. P.K. 1956-57 Clonfert Museum and its collections. *JGAHS*. **27**, 33-76.
- Egan, Rev. P.K. 1976 The Royal Visitation of Clonfert and Kilmacduagh 1615. *JGAHS*. **35**, 67-76.
- Egan, Rev. P.K. 1994 *The parish of Ballinasloe*. Kenny's Galway, Galway.
- Egan, Rev. P.K. 1995 The Convent of St Mary Oghill. *Past and present Lawrencetown Community Hall*. Souvenir Booklet. Ballinasloe.
- Egan, Rev. P.K. (ed.) 1958 Obligationes pro annatis diocesis Clonfertensis 1420-1531 A.D. *Archivium Hibernicum*. **21**, 52-74.
- Eyrecourt Heritage Group 1988 *Echoes*. Clonfert Print, Ballinasloe.
- Fanning, T. 1976 Excavations at Clontuskert Priory, Co. Galway. *PRIA*. **76C**, 97-169.
- Fenning, H. 1987 The Dominicans of Kilcorban. In C. Stanley (ed.), *Kilcorban Priory*. Clonfert Print, Ballinasloe. 7-17.
- Fenning OP, H. (ed.) 2009 *Medieval Irish Dominicans. Benedict O'Sullivan OP*. Four Courts Press, Dublin.
- Fahey, G. 1893 *The history and antiquities of the Diocese of Kilmacduagh*. M.H Gill, Dublin.
- Faulkner OFM, Rev. A. 1965 Father O'Finaghty's Miracles. *The Irish Ecclesiastical Record*.
- Feeley, M., Lidwell, J. and Monaghan, D. 1996 Mrs Coade's stone: A late 18th century addition to Co. Galway's architectural heritage. *JGAHS*. **48**, 92-97.
- Fitzgerald, Lord W. 1913-16 Kilconnell Abbey. *Mem. Dead Ireland*. **9**, 95-96.
- FitzPatrick, E. (ed.) 1995 *The care and conservation of graveyards*. The Heritage Service. Government of Ireland, Dublin.
- Flood, W.H.G. 1907 The Carthusians in Ireland, Kindalehin Priory (1280-1321). *Irish Ecclesiastical Review*. **22**, 304, 309.
- Flynn, J.S. 1991 *Ballymackward; The story of an East Galway Parish*.
- Flynn, T.S. 1993 *The Irish Dominicans 1536-1641*. Four Courts Press, Dublin.
- Fuller, A.P. (ed.) 1986 *Calendar of entries in the papal registers relating to Great Britain and Ireland: papal letters xvi, 1492-1498*. Irish Manuscripts Commission, Dublin.
- Fuller, A.P. (ed.) 1994 *Calendar of entries in the papal registers relating to Great Britain and Ireland: papal letters xxi, 1492-1503, Alexander VI, and Lateran registers, 1495-1503*. Irish Manuscripts Commission, Dublin.
- Fuller, A.P. (ed.) 2005 *Calendar of entries in the papal registers relating to Great Britain and Ireland: papal letters xx, (1513-1521), Leo X.* Irish Manuscripts Commission, Dublin.
- Fuller, J.F. 1896 Restoration of Clonfert Cathedral. *Irish builder*. 38. (Sept.15), 191.
- Gaeltacht i gCéin (date) *Faoi shuan I gGhríost: Reilig Bharr a'Doire*.
- Gaeltacht i gCéin (date) *Relic Mhuicineach: Suaimhneas idir dhá shaile*.
- Gaeltacht i gCéin (date) *Reilig Chladhneach: Gleann an Duine Mhairbh*.
- Gray, Dom. A. 1959 Kinaleghin: a forgotten Irish charter house of the thirteenth century. *JRSAI*. **89**, 35-58.
- Gwynn, A. and Hadcock, R.N. 1970 *Medieval religious*

- houses, Ireland. (Reprint). Dublin.
- Harbison, P. 1975 Twelfth and thirteenth century Irish stonemasons in Regensburg (Bavaria) and the end of the 'School of the West' in Connacht. *Studies*. Winter. 333-346.
- Harbison, P. 1976 The 'Ballintober Master' and a date for the Clonfert cathedral chancel. *JGAHS*. **35**, 96-99.
- Harbison, P. 1991 *Pilgrimage in Ireland; The monuments and the people*. Barrie and Jenkins, London.
- Harbison, P. 2001 Irish art in the twelfth century. In C. Hourihane (ed.), *From Ireland coming: Irish art from the Early Christian to the Late Gothic Period and its European context*. Princeton University Press, New Jersey.
- Harbison, P. 2005 *A thousand years of church heritage in East Galway*. Ashfield Press, Dublin.
- Hardiman, J. 1846 *A chronological description of West or H-lar Connaught written in AD 1684 by Roderic O'Flaherty, Esq.* Dublin.
- Haren, M. (ed.) *Calendar of papal entries in the papal registers relating to Great Britain and Ireland: papal letters xix, 1503-1513, Julius II*. Irish Manuscripts Commission, Dublin.
- Healy, J. 1902 *Ireland's ancient schools and scholars*. Dublin.
- Hewson, A. 1995 *Inspiring stones; A history of the Church of Ireland dioceses of Limerick, Ardfert, Aghadoe, Killaloe, Kilfenora, Clonfert, Kilmacduagh and Emly*. L.K.A., Roscrea.
- Higgins, J.G. 1987 *The Early Christian cross-slabs, pillar-stones and related monuments of County Galway, Ireland*. 2 Volumes. BAR International Series 375. Oxford.
- Higgins, J. 1987 An architectural and archaeological survey. In C. Stanley (ed.), *Kilcorban Priory*. Clonfert Print, Ballinasloe.
- Higgins, J. 1992 Medieval sculptures from Carran Church, Co. Clare and their significance. *The Other Clare*. Vol.16.
- Higgins, J.G. 1993 A Chi-rho decorated pebble from Kilcorban, County Galway. *JRSAI*. **123**, 164-165.
- Higgins, J. 1995 *Irish Mermaids*. The Crow's Rock Press, Galway.
- Higgins, J. and Mc Hugh, A. 1990 *The White Canons, Abbeystown, Cill-na-Manach 1260-1990. A history of the monastery of the white Canons and other historical places in the district of Máigh Seola*. Crow's Rock Press, Galway.
- Hoctor, Z. (nd) *A heritage audit technique: a handbook for local Community Groups*. Galway County Council. Standard Printers, Galway.
- Hodge, C.J. 1971 *St Brendan's Cathedral, Clonfert, Co. Galway Ireland: a short history and guide*. Galway.
- Hourihane, C. 2005 *Gothic art in Ireland, 1169-1550*. Yale University Press. New Haven and London.
- Jordan, K. (ed.) 2000 *Kiltullagh Killimordaly as the centuries passed: a history from 1500-1900*. Litho Press, Midleton.
- Hutchinson, S. 2003 *Towers, spires & pinnacles; a history of the cathedrals and churches of the Church of Ireland*. Wordwell, Bray.
- Hunt, J. 1974 *Irish medieval figure sculpture 1200 – 1600; a study of Irish tombs with notes on costume and armour*. 2 Vols. Irish University Press - Sotheby. Dublin.
- Johnson, D.N. (n.d.) Case history [Clontuskert Priory restoration]. Architectural Association of Ireland, *Architectural Conservation: an Irish viewpoint*. 37-53.
- Kehnel, A. 1997 *Clonmacnois the Church and lands of St Ciarán: Change and continuity in an Irish monastic foundation (6th to 16th century)*. Lit Verlag Münster - Hamburg - London.
- Kehnel, A. 1998 The lands of St Ciarán. In H. King (ed.), *Clonmacnois Studies 1 Seminar Papers 1994*. Dúchas the Heritage Service. Dublin.
- Kelly, Rev. D. 2006 *Meadow of the miracles: A history of the diocese of Clonfert*. Éditions du Signe. Strasbourg.
- Kelly, R.J. 1901 Notes on the round tower of Kilbannon and on Kilcreevanty, Co. Galway, with a note by H.T. Knox. *JRSAI*. Series 5. **11** (6), 379-384.
- Kenney, J.F. 1997 *The sources for the early history of Ireland ecclesiastical an introduction and guide*. Four Courts Press, Dublin.
- Killanin, Lord & Duignan, M.V. 1995 *The shell guide to Ireland*. Revised and updated by Peter Harbison. Gill and Macmillan, Dublin.
- Knox, H.T. 1902 The effigy of William Burke. *JGAHS*. **2**, 103-08.
- Knox, H.T. 1904 *Notes on the early history of the dioceses of Tuam, Killala and Achonry*. Hodges Figgis, Dublin.
- Knox, H.T. 1902 The two saints Benen. *JRSAI*. Series 5. **12**, (2) 187-188.
- Larkin, G. 1997 *A guide to Abbey cemetery*. Abbey Community Development Association, Loughrea.
- Langrische, R. 1899 Clonfert Cathedral. *JRSAI*. Series 5. **9**, 426.
- Leask, H.G. 1955 *Irish churches and monastic buildings, the first phases and the Romanesque*. I. Dundalgon Press, Dundalk.
- Leask, H.G. 1966 *Irish churches and monastic buildings, Gothic architecture to AD 1400*. II. Dundalgon Press, Dundalk.
- Leask, H. 1971 *Irish churches and monastic buildings*. III. Dundalgon Press, Dundalk.
- Lewis, S. 1837 *A topographical dictionary of Ireland*. Vol. 1. London.
- Lionard, P. 1961 Early Irish grave-slabs. *PRIA* **61c**, 95-169.
- Litton Faulkner, J. 1905-06 The Knights Hospitallers in Co. Galway. *JGAHS*. **4**, 213-218.
- Lucas, A.T. 1967 The plundering and burning of churches in Ireland 7th to 16th century. In E. Rynne (ed.), *North Munster studies: Essays in commemoration of Monsignor Michael Moloney*. The Thomond Archaeological Society, Limerick.
- Macalister, R.A.S. 1913 The Dominican Church at Athenry. *JRSAI*. **43**, 209, 211.
- Mac Airt, S. 1988 *The annals of Inisfallen*. Institute for Advanced Studies, Dublin.
- Mac Airt, S and G. Mac Niocaill (eds.) 1983 *The annals of Ulster (to AD 1131)*. Dublin.
- Mac Giolla Easpaig, D. 1996 Early ecclesiastical settlement names of County Galway. In G. Moran (ed.), *Galway history and society*. Geography Publications, Dublin.
- Mac Fhinn, Rev. E. 1953 Muircheartach Ó Domhnalláin easbog Chluain Feartha 1695-1706. *JGAHS*. **5**, 52-59.
- Mac Lochlainn, T. 1971 *Ballinasloe; a story of a community over the past 200 years*. Galway.
- Mac Lochlainn, T. 1975 *A Short history of the Parish of Killure, Fohenagh and Kilgerrill*. Galway.
- Mac Lochlainn, T. 1980 *The parish of Aughrim and Kilconnell*.
- Mac Mahon, M. 1993 The charter of Clare Abbey and the Augustinian 'Province' of Co. Clare. *The Other Clare*. Vol. 17.
- Mac Mahon, M. 1985 *Portumna Priory*. 2nd edition. (revised) Kellys' Printing Works, Ballinasloe.
- Madden, G. 2004 *History of the O Maddens of Hy-Many*. Mountshannon.
- Mahon, O. (ed.) (n.d.). *Derrybrien centenary, 1895-1995*. Derrybrien Centenary Committee.
- Manning, C. 1995 *Early Irish monasteries*. Country House, Dublin.
- Manning, C. 2000 References to church buildings in the annals. In A.P. Smyth (ed.), *Seanchas: studies in early and medieval Irish archaeology, history and literature in honour of Francis J. Byrne*. (Reprint 2001) Four Courts Press, Dublin.
- Mannion, J. 2004 The true identity of Saint Kerrill of Cloonkeenkerrill. In J. Corbett and M. Corbett (compilers), *Making shapes with slates and marla; A Gurteen anthology*. 104-106. Gurteen Schools' Reunion Committee. KPW, Ballinasloe.
- Mannion, J. 2006 *Saint Faelan of Kiltullagh*. Typescript.
- Mannion, J. 2006 *Saint Kerrill founder and patron saint of Cloonkeenkerrill*. Self published.
- Mannion, J. 2004 *The life, legends and legacy of Saint Kerrill*. Temple Printing, Athlone.
- Mannion, M. (ed.) 1993 Galway Roots Clanna na Gaillimhe. *Journal of the Galway Family History Society*. Vol. I. FÁS. Jaycee Printers, Galway.
- Mannion, M. (ed.) 1994 Galway Roots Clanna na Gaillimhe. *Journal of the Galway Family History Society*. Vol. II. FÁS. Temple Printing, Athlone.
- Mannion, M. (ed.) 1995 Galway Roots Clanna na Gaillimhe. *Journal of the Galway Family History Society*. Vol. III. FÁS. Temple Printing, Athlone.
- Mannion, M. (ed.) 1996-97 Galway Roots Clanna na Gaillimhe. *Journal of the Galway Family History Society*. Vol. IV. FÁS. Jaycee Printers, Galway.
- Mannion, M. (ed.) 1998 Galway Roots Clanna na Gaillimhe. *Journal of the Galway Family History Society*. Vol. IV. FÁS. Jaycee Printers, Galway.
- Mannion, M. (ed.) (n.d.) *Memorial inscriptions of Castlegar graveyards, A record of seven graveyards in the Parish of Castlegar Co. Galway*. Galway Family History Society (West). FÁS. Jaycee Printers, Galway.
- May, T. 2000 *Churches of Galway, Kilmacduagh and Kilfenora*. Diocesan Office, Galway.
- McAfee, P. 2009 *Lime Works*. Building Limes Forum of Ireland.
- McLarney, Rev. Canon 1902 Clonfert Cathedral restoration fund.
- McLeod, C. 1945 Irish figurative sculpture. *Journal of the Royal Society of Antiquaries of Ireland*.
- Mc Namara, M. & Madden, M. (eds) 1993-1995 *Beagh a history and heritage*. FÁS Training Project. Beagh Integrated Rural Development Association. Temple Printing, Athlone.
- Mc Neill, C. 1919-21 Notes on the walls and church of Athenry. *JGAHS*. **11**, 132-141.
- Molloy, J. (ed.) 2009 *The parish of Clontuskert; Glimpses into its past*. Clontuskert Heritage Group, Ballinasloe.

Monahan, P. (n.d.) *The old abbey Loughrea. 1300 – 1650*. Loughrea Printing Works, Loughrea.

Moore, P. (ed.) 1988 *The Parish of Lackagh, Turloghmore*. Galway.

Morton, K. & Oldenbourg, C. 2005 Introduction to the wall paintings. In C. Manning, P. Gosling & J. Waddell (eds), *New survey of Clare Island Volume 4 The Abbey*. Royal Irish Academy, Dublin.

Moss, R. 2006 Permanent expressions of piety: the secular and the sacred in later medieval stone sculpture. In R. Moss, C. O'Clabhaigh & S. Ryan (eds), *Art and devotion in late medieval Ireland*. Four Courts Press, Dublin.

Moss, R. (ed.) 2007 *Making and meaning in Insular art*. Four Courts Press, Dublin.

Mulvey, C. 1998 *The Memorial Inscriptions and Related History of Kiltullagh, Killmordaly and Esker Graveyards*. Kiltullagh Community Council.

Murphy, D. (ed.) 1896 *The Annals of Clonmacnoise; Being annals of Ireland from being annals of Ireland from the earliest period to A.D 1408*. Llanerch.

Ní Áilligh, M. & Uí Ráinne, M. (eds) (date) *Go deo na ndeor: Reilig Eanach Mheáin*. Coiste Gaeltacht I gCéin. Comhairle Ceantar na n-Oileán.

Ní Chualainn, D.V. (date) *Loch an Chumair: Reilig na Tre Baine, Leitir Móir*.

Ní Chualainn, D.V. (date) *Tús Tuile: Reilig Chuigéil Leitir Mealláin*.

Nicholls, K.W. 1970 The Episcopal rentals of Clonfert and Kilmacduagh. *Analecta Hibernica*. No. 26. Irish University Press for the Irish Manuscripts Commission.

Nicholls, K.W. 1970 Visitations of the diocese of Clonfert, Tuam and Kilmacduagh, c.1565-67. *Analecta Hibernica*. No 26. Irish University Press for the Irish Manuscripts Commission.

Nicholls, K.W. 1971 Rectory, vicarage and parish in the Western Irish Dioceses. *JRSAI*. **101** (1). Dublin.

Nicholls, K.W. 1972 *Gaelic and Gaelicised Ireland in the middle ages*. The Gill History of Ireland 4. Gill and Macmillan, Dublin.

Nicholls, K.W. 1972-73 A list of monasteries in Connacht 1577. *JGAHS*. **33**, 28-43.

Nicholls, K.W. 1973 Mediaeval Irish cathedral chapters. *Archivium Hibernicum*. **31**.

Nolan, J.P. 1907-08 The summer excursion (1907) of the Galway archaeological society. *JGAHS*. **5**, 35-47.

Nolan, D & Ruane, P. 2004 *St Brendan's Cathedral*

Clonfert, County Galway. Heritage Conservation Plan 4. The Heritage Council, Kilkenny.

Ó Briain, F. 1934 Kilnalahin Abbey Cinéal Feichín. *Franciscan Coll. Ann.* (1934), 16-17.

Ó'Ceirbhail, D. 2007 The O'Kellys of Creeraun and Cooloo. *JGHAS*. **59**, 72-95.

Ó'Clabhaigh OSB, C.N. 2002 *The Franciscans in Ireland, 1400-1534*. Four Courts Press, Dublin.

Ó Caoimh, T. 2000 *Clonfert to Mount Brandon 2000: A pilgrims guide*. Kerry Diocesan Heritage Committee, Tralee.

O'Donovan, J. 1839 *Letters containing information relative to the antiquities of the county of Galway collected during the progress of the Ordnance Survey*: Vol. 2. Rev. M. O'Flanagan (ed.), 1928. Dublin.

O'Donovan, J. 1843 *Tribes and customs of Hy-Many - commonly called O' Kelly's country*. Dublin.

O'Donoghue, Rev. D. 1895 *Brendaniana: St. Brendan the voyager in story and legend*. Second edition. Dublin.

O'Dowd, M. (ed.) 2000 *Calendar of State Papers Ireland Tudor Period 1571-1575*. (Revised edition). Irish Manuscript Commission, Bedfordshire.

Ó Droighneáin, E. (ed.) 2007 *Cill Éinde – Céad Bliain*. Comhlacht Forbartha an Spidéil Teoranta, An Spidéal.

O'Keefe, T. 1995 The Romanesque portal at Clonfert Cathedral and its iconography. In C. Bourke (ed.), *From the isles of the North; Early medieval art in Ireland and Britain*. HMSO. Belfast.

O'Keefe, T. 2001 *Medieval Ireland: an archaeology*. (second edition) Tempus, Great Britain.

O'Keefe, T. 2003 *Romanesque Ireland; architecture and ideology in the twelfth century*. Four Courts Press, Dublin.

O'Regan, A. & Jones, J. (eds) 1992/3 *Moylough: a peoples heritage*. FAS Community Project.

O'Regan, A. & Jones, J. (eds) 1995/6 *Abbeyknockmoy: a time to remember*. FAS Community Project.

Ó Riain, P. (ed.) 1985 *Corpus genealogiarum sanctorum Hiberniae*. Dublin.

O'Riordan, E. (nd) *People and Nature the biodiversity of north east Galway. Daoine agus Dúlra bithéagsúlacht oirthuaiséart Chontae na Gaillimhe*. Galway County Heritage Plan. Swift Print and Design, Galway.

O'Rorke, T. 1889 *The History of Sligo; town and county*. 2 Vols.

Ó' Siadhail, S. 1943-4 Mainistir Chinéil Fheichín. *JRSAI*. **73**, 27-31.

O'Sullivan, J. 2007 The quiet landscape; archaeological discoveries on a road scheme in east Galway. In J. O'Sullivan and M. Stanley (eds), *New routes to the past: Archaeology and the National Road Schemes*. Monograph Series No 4. Wordwell.

Pearson, L.F. 2002 *Mausoleums*. Shire Publications, Buckinghamshire.

Plummer, C. (ed.) 1922 *Lives of Irish Saints*. Vol. 2. Reprint 1997. Oxford.

Pochin Mould, D.D.C. 1957 *The Irish Dominicans; The Friars Preachers in the history of Catholic Ireland*. Dominican Publications. Saint Saviour's, Dublin.

Previté A. 2008 *A guide to Connemara's early Christian sites*. Oldchapel Press, Clifden.

Quinn, Rev. P. 1992 *The third order regular of St Francis in Ireland*. www.franciscanfriarstor.com

Radford, C.A.R. 1977 The earliest Irish churches. *Ulster Journal of Archaeology*. **3** (40), 1-11.

Rait, R.S. 1909-10 O'Shaughnessy inscription on Kilmacduagh church. *JGAHS*. **6**, 175-177.

Robinson, T. 1991 *Mementos of mortality: the cenotaphs and funerary cairns of Árainn (Inishmore, County Galway)*. Folding Landscapes, Galway.

Seóighe, M. 1937 Mainistir Chill Conaill. *Gearrbhaile*. **9**, 18-31.

Sheehy, M.P. 1964-65 The parish of Athenry in 1434. *JGAHS*. **31**, 8-10.

Spellissy, S. 1999 *The History of Galway City and County*. Limerick.

Stalley, R. 1973 A Romanesque sculpture in Connaught. *Country Life*, June 1973.

Stalley, R. 1995 The mason and the metalworker (paper presented at symposium on Romanesque sculpture in Ireland, Trinity College Dublin, 13 May 1995).

Stalley, R. 2005 The abbey in its later Gothic context. In C. Manning, P. Gosling & J. Waddell (eds), *New survey of Clare Island: Volume 4 The Abbey*. Royal Irish Academy, Dublin.

Siggins, A. 1982 Tradesmen's memorial slabs. *NBT News*. 29-30.

Stalley, R. 2008 Ecclesiastical architecture before 1169. In D Ó Cróinín (ed.), *A new history of Ireland; prehistoric and early Ireland 1*. Paperback edition. RIA. Oxford University Press, Oxford.

Stanley, C. (ed.) 1987 *Kilcorban Priory*. Woodford.

Stanley, C. (ed.) 2000 *Castles and demesnes: gleanings from Kilconieran and Clostoken*. Loughrea.

Stokes, W. 1895 *The Annals of Tigernach*. reprinted from

Revue Celtique 1993. Lampeter.

Stokes, W. 1905 *The martyrology of Óengus the Culdee*. London.

Thomson, G. 2009 *Inscribed in remembrance: graveyard lettering: form, function and recording*. Wordwell

Twemlow, J.A. (ed.) 1904 *Calendar of entries in the Papal Registers relating to Great Britain and Ireland*. Papal letters. Vol. VI. (1404-1415).

Twemlow, J.A. (ed.) 1921 *Calendar of entries in the Papal Registers relating to Great Britain and Ireland*. Papal letters. Vol. XI. (1455-1464).

Wakeman, W.F. 1897 Monument at Cloonkeen, Co. Galway, Commemorating Edmund Kelly, Bishop of Clonfert. *JRSAI*. Series 5. **27**, (1), 71.

Waldron, K. (ed.) 2004 *Archdiocese of Tuam; An illustrated history*. Booklink, Ireland.

Walsh, C. & Hayden, A. 2001 *Archaeological excavations at Clonfert Cathedral Co Galway*. Unpublished specialist report. The Heritage Council. Kilkenny.

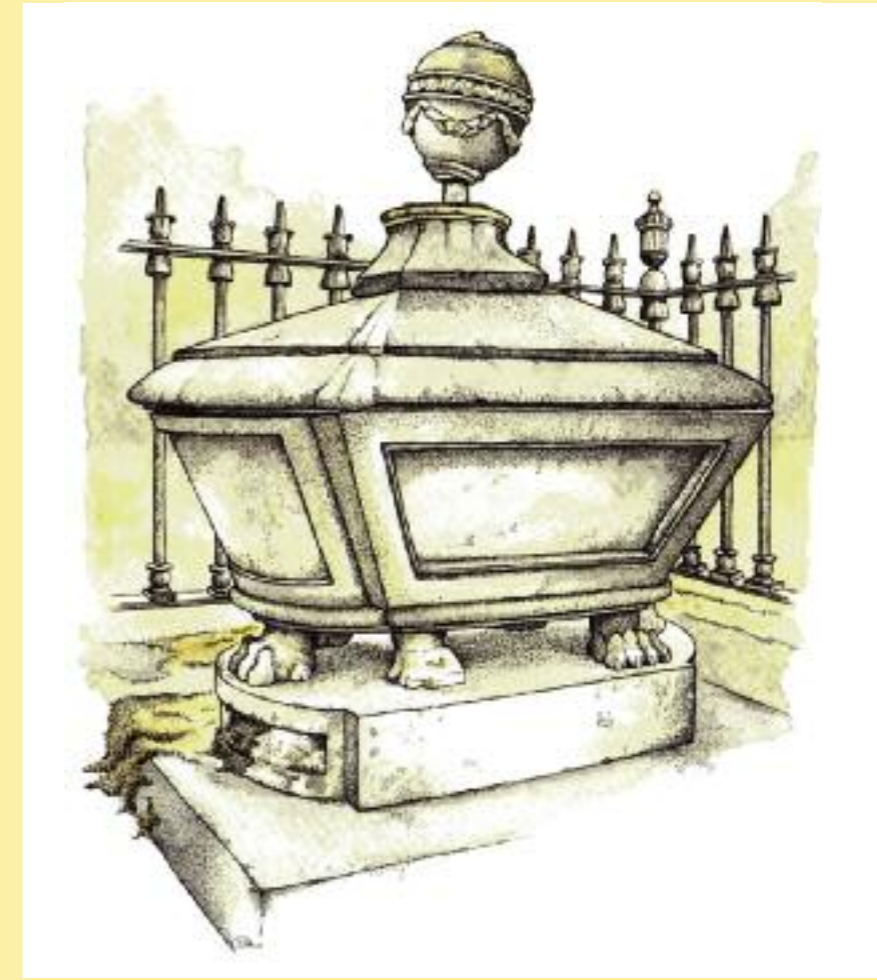
Walsh, C. and Hayden, A. 2001 Clonfert Cathedral, Clonfert. In I. Bennett (ed.), *Excavations 2001: summary account of archaeological excavations in Ireland*. Wordwell.

Ward, M. (ed.) 2002 *History in Glinsk*. Glinsk Community Council.

Westropp, T.J. 1895 Athenry. *JRSAI*. **25**, 29-302.

Westropp, T.J. 1904-06 Athenry – The Dominican abbey. *Mem. Dead Ireland*. **6**, 321.

Wiseman, W.G. 1990 Robert Dawson 1589-1643, bishop of Clonfert and Kilmacduagh. *Transactions of the Westmorland Antiquarian & Archaeological Society*. **XC**, 205-215.



Apendices

Chapter 7

Appendix J National Monuments in State Care in County Galway

Name	Denomination/Classification	Address	Legal status	RMP No.
Athenry Abbey	Dominican Priory	Athenry	Ownership	GA084-001004-164
Annaghdown	Early medieval ecclesiastical site	Annaghdown	Ownership	GA069-011----49
Clontuskert Abbey	Augustinian Friary	Clontuskert	Guardianship	GA088-001----512
Claregalway Abbey	Franciscan Friary	Claregalway	Ownership	GA070-035001-165
Dunmore Abbey	Augustinian Friary	Abbeyland South	Ownership	GA017-005A
Drumacoo	Early Medieval Ecclesiastical Site	Drumacoo	Ownership	GA103-118----254
Grave of the Seven Daughters	Early medieval ecclesiastical Site	Innisheer	Ownership	GA120-028A
High Island	Early medieval ecclesiastical Site	High Island & Kill	Ownership	GA021-026A GA021-026C
Inchagoill	Early medieval ecclesiastical Site	Inchagoill	Ownership	GA040-GA02013K GA040-013O GA040-013C
Kilbennen	Church & Round Tower	Pollacorragune	Ownership	GA029-017002-, GA029-017001-48
Kilcanonagh	Church	Carrownlisheen	Ownership	GA119-087----42
Kilcholan Church	Church	Onaght	Ownership	GA110-019A
Kilconnell Abbey	Franciscan Friary	Abbeyfield	Ownership	GA086-001----47
Kilmacduagh	Churches & Round Tower	Kilmacduagh	Ownership	GA128-034001-, to GA128-034004-,
Kilnalekin Abbey	Franciscan Friary	Abbey	Guardianship	GA125-058- 554
Kiltiernan	Church & Cashel	Kiltiernan East	Guardianship	GA103-139001-, GA103-109001-446
Killursa	Church	Ower	Ownership	GA041-045----231
Knockgrannary	Burial Ground	Innisheer	Ownership	GA120-029
Knockmoy	Church	Abbert Demesne	Ownership	GA058-002002-278
Knockmoy Abbey	Cistercian Abbey	Abbey	Ownership	GA058-004001-166
Labbanakinneriga	Church	Carrownlisheen	Ownership	GA119-081002-42
Portumna Abbey	Dominican Friary	Portumna Demesne	Ownership	GA127-019---- 461
Roscam	Early Medieval Ecclesiastical Site	Roscam	Ownership	GA094-072001-, GA094-072004- 46
Ross Errily Abbey	Franciscan Friary	Ross	Ownership	GA041-047---- 50
St Cavan's Church	Church	Innisheer	Ownership	GA120-007A
St Eany's	Early Medieval Ecclesiastical Site	Killeany	Ownership	GA119-006001-, GA119-006005-, GA119-006002-, GA119-006004-43
St Gobnet's Church (Kilgobnet)	Church	Inisheer	Ownership	GA120-002A
St Kieran's	Early Medieval Ecclesiastical Site	Oghil	Ownership	GA111-002A

Name	Denomination/Classification	Address	Legal status	RMP No.
St MacDara's Island	Early Medieval Ecclesiastical Site	St MacDara's Island	Ownership	GA076-020C
St Soorney's	Church & Enclosure	Oghil	Ownership	GA110-084A
Temple an Cheathrair Aluinn	Church and Grave	Oghil	Ownership	GA110-086A
Temple Benen	Church	Killeany	Ownership	GA119-009001- 43
Temple Breacan	Early Medieval Ecclesiastical Site	Onaght	Ownership	GA110-010O
Templenaneeve	Church	Kilmurvy	Ownership	GA110-044007- 43
Templesaghtmacree	Church	Carrownlisheen	Ownership	GA119-081A
Temple MacDuagh	Church	Kilmurvy	Ownership	GA110-044A
Tighlugh Eany	Church	Killeany	Ownership	GA119-020A

Appendix JJ: Registered Monuments in County Galway

Name	Townland	RMP number
Ringfort/Children's Burial Ground	Brackloon	GA085-0110
Ringfort with Souterrain described as 'Lisheen Graveyard'	Ballybrit	GA082-011
Monastic Remains, crosses, cross slabs & other archaeological remains	High Island	GA021-0260:026011
Medieval Monastic Complex	Cloonkeenerril	GA072-014
Graveyard & Clochan	Carrowtemple	GA119-051
Enclosure/Kilteesk Children's Burial Ground	Carheens	GA042-076
Ecclesiastical Enclosure (Templekilmona Church in ruins)	Castleturvin	GA046-051
Early Ecclesiastical Remains	Carronagarry	GA029-208
Children's Burial Ground	Annaghbeg	GA047-0040
Children's Burial Ground	Boleybeg	GA115-008
Children's Burial Ground	Cappataggle	GA098-046
Children's Burial Ground	Colsgrove	GA104-120
Children's Burial Ground	Coloo	GA045-0150
'Cuilbeg Fort' Monastic Enclosure	Cahergall	GA044-025
Children's Burial Ground 'Lisheenlee'	Keernaun	GA056-0760
Church Site & Earthwork	Kilcolgan	GA103-1280
Kilcorban Priory	Kilcorban	GA117-047
Enclosure/Children's Burial Ground	Kilcornan	GA084-0850
Church Site	Kilcurrivard	GAGA057-115

Name	Townland	RMP number
Early Monastic Site	Killeely Moore	GA103-1310
Early Monastic Site, Knockanakilleen Burial Ground	Killeenmunterlane North	GA103-137
Ringfort/Children's Burial Ground	Killescragh	GA097-1100
Church, Graveyard & Souterrain	Killora	GA104-1510 GA104-1510
Monastic Enclosure	Kilmalinoge	GA
Cillin (Children's Burial Ground)	Lissaniske South	GA107-1440
Children's Burial Ground (Disused)	Lissard	GA073-127
Ringfort/Children's Burial Ground	Loughbown	GA087-176 GA087-1760
Enclosure & Children's Burial Ground	Moneyveen	GA073-145 GA073-1450
Monastic Site & Old Field System	Moyvella	GA-----
Graveyard 'Coldwell Lisheen'	Muckloon	GA047-044
Ecclesiastical Remains	Pollacorragune	GA029-017
Monastic Enclosure	Ryehill/Tonrevagh	GA030-120
Children's Burial Ground 'Kilmuray Children's Burial Ground'	Skedoor	GA099-173
Church	Tarramud	GA095-016
Church Ruins 'Templemartin Church'	Templemartin	GA096-165

Appendix III: Sites with Preservation Orders in County Galway

PO Number	PO Description	Townland	6 Inch Sheet	RMP Number
4/78	Kinalehin Friary	Friary, Ballinakil	125	
-----	Church Site & Earthworks	Kilcolgan & Killeenmunterlane North	103	
1/89	Ecclesiastical Remains	Kilcreevanty	029	