

Conservation Management Plan

February 2022

St Declan's Ecclesiastical Complex Ardmore, Co. Waterford

Eachtra Archaeological
Projects Limited

PREPARED BY

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Comhairle Cathrach & Contae Phort Láirge
Waterford City & County Council



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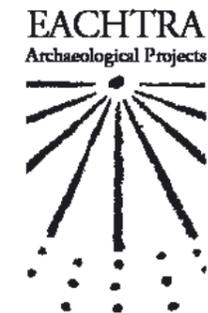
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1

Introduction

The ecclesiastical complex in Ardmore comprises St Declan's Oratory, Cathedral, Round Tower and graveyard form part of a complex of early medieval, medieval and late medieval sites associated with St Declan. St Declan's Monastery is **National Monument No. 131** and is described as *A foundation of St Declan, probably in the 6th century. There is a Round Tower, one of the finest in the county: a small oratory: the Cathedral, of c. 1200, with a remarkable west end with sculptures in the arcaded panels; and three ogham stones.*

This Conservation Management Plan aims to develop a better understanding of the myriad components of the site as the first phase of a process and to plan how best to communicate the heritage of the place and people. To this end Jacinta Kiely, Martha Hannon and John Tierney undertook a survey of the 295 memorials in the older section of the graveyard and within the cathedral. Jacinta Kiely examined the nature and extent of the archaeological and historical components of the site and meet with the OPW, the Church of Ireland and a local historian Tommy Mooney. Dr. Paul

MacCotter undertook historical research of the ecclesiastical manor of Ardmore. John Sunderland undertook a photographic survey of the site and the interior of the round tower. Paul Naessens did a drone survey & digital terrain model and John Tierney used a variety of GIS techniques to analysis the digital terrain model.

Special thanks to Anne Carey, National Monuments Service, Bernie Guest, Waterford City and County Council, Joe Daly & Pat O'Brien OPW Mallow Depot, Gerard Crotty, Tommy Mooney and Joe O'Callaghan.

Aims & Objectives

The aim of conservation is to *retain the cultural significance of a place*. Published by ICOMOS in 2013 the revised Burra Charter provides a model for the conservation and management of places of cultural significance, setting our standards and guidelines for its guardians. This group could include owners, custodians, statutory advisors and contractors. Places of cultural significance enrich people's lives often providing a deep and inspirational sense of connection to

family and the community, the landscape and to the past and to lived experiences. A fundamental principle of the Burra Charter is that places of cultural significance should be conserved for the benefit of both present and future generations. The charter defines conservation as all of the processes of looking after a place so as to retain its cultural significance.

The aims of this conservation plan are as follows;

- provide an accurate record of St Declan's Ecclesiastical Complex in Ardmore
- understand the significance of their cultural heritage both tangible and intangible
- identify any threats to this significance
- formulate policies to address the threats and to inform and guide the future presentation and management of the oratory, cathedral, round tower and graveyard and their associated cultural heritage
- manage change by proposing a sustainable vision for the future of this historic place
- identify priorities for the ecclesiastical complex
- The components of the study and of this report include;
- Over view of the archaeological and historical components of the site
- Survey of the historic section of the graveyard and publication of the survey on www.historicgraves.com
- Drone survey of the ecclesiastical complex by Paul Naessens
- Analysis of the GIS by John Tierney
- Photographic survey of the ecclesiastical complex by John Sunderland
- Historic research of the ecclesiastical manor of Ardmore by Paul MacCotter
- Interpretative drawings of St Declan's ecclesiastical complex by Dave Pollock

2

Understanding the Place

The ecclesiastical complex is located in the townlands of Ardocheasty, Duffcarrick and Farrangarret in the parish of Ardmore and barony of Decies within Drum (**Figures 1 & 2**). Ardmore/Aird Mhór is the site of an early church founded by St Declan, traditionally a pre-Patrician saint, in the 5th century. The majority of the considerable amount of historical and archaeological sites in the village of Ardmore are associated with St Declan/Naomh Dhéagláin. The four most prominent sites, Holy Well, St Declan's Stone, St Declan's Oratory and Ardmore Cathedral and round tower, are nicely illustrated side by side on a postcard by the Horgan Brothers in the 1920's (**Plate 1**).

According to research undertaken by Dr. Paul MacCotter for this project the ecclesiastical manor of Ardmore included several townlands (see Figure 3 & Appendix 2);

Archaeological Significance

A total of 33 recorded monuments, associated with St. Declan area located in the

townlands of Ardocheasty, Farrangarret and Dysert in Ardmore. Three quarters of these are located within or close to the ecclesiastical enclosure in Ardocheasty & Farrangarret townlands. St Declan's Monastery is **National Monument No. 131** and is described as *A foundation of St Declan, probably in the 6th century. There is a Round Tower, one of the finest in the county: a small oratory: the Cathedral, of c. 1200, with a remarkable west end with sculptures in the arcaded panels; and three ogham stones.* The components of the St Declan's Ecclesiastical complex in Ardocheasty are described as follows on www.archaeology.ie;

1 St Declan's Oratory/Beannachán Deaglaine WA040-008001- (**Plate 2**)

Located towards the top of a N-facing slope with a N-S ravine immediately to the E. St Declan's Oratory (ext. dims. 6.4m E-W; 4.1m N-S), known in Irish as 'Beannachán Deaglaine' (Power 1932c, 19-20) is complete (H of walls 2.2m) with projecting antae (L 0.45m) at E and W, and a lintelled W doorway which is now blocked. It was renovated in 1716 by Dr Thomas Mills, Bishop of Water-

Cathedral with the roundtower in the background (photo John Sunderland)



Townland	As Gaeilge	Meaning	Occurrence in historical sources
Ardmore	Aird Mhór	Big height	
Dysert	An Díseart	Hermitage	Dates from late 700s/early 800s
Ardocheasty	Ard Ó Séasta	Height of Ó Séasta	1579
Ardoginna	Ard Ó gCinneá	A sept name	Possibly this family know as Ocunny/ Okenache who were fixed tenants in manor of Inchiquin. 1288
Farrangarret	Fearann Ghearóid	Garret's land	1654 Civil Survey
Ballynamona	Baile na Móna	Boggy	1604
Duffcarrick	An Dubhcharraig	Black rock	1654 Civil Survey
Monea	Móin Aodha		1654 Civil Survey
Curragh	An Currach	The marsh	1819
Crushea	Crois Aodha		1584 Aed is a forename, Crois can mean the site of a cross roads or a religious cross.
Ballynamertinagh	Baile na mBritíneach	Uncertain	1579 RIA Waterford Inquisitions
Ballynagleragh	Baile na gCléireach		Townland of the clerge. 1579 RIA Waterford Inquisitions
Lissarow	Lios an Rabhaidh	Lios of the warning?	1620
Kilknockan	Cill Chnocáin	Church on the hillock	1573

Table 1: List of some of the townlands in the Ecclesiastical Manor of Ardmore

Plate 1: Sites associated with St Declan in Ardmore (Waterford Co. Museum and/or respective owners).

	RMP	Classification	Townland	Current Location
1	WA040-008001-	Church	Ardocheasty	Beannachán Deaglain
2	WA040-008002-	Late 12 th Century Cathedral	Ardocheasty	
3	WA040-008003-	Round Tower	Ardocheasty	
4	WA040-008004-	Church	Ardocheasty	
5	WA040-008005	Ogham stone	Ardocheasty	Chancel of cathedral
6	WA040-008006	Ogham stone		NMI DU018-248
7	WA040-008007	Ogham stone	Ardocheasty	Chancel of cathedral
8	WA040-008008-	Graveyard	Ardocheasty	
9	WA040-008009	Bullaun stone	Ardocheasty	Unknown
10	WA040-008010	Cross-inscribed stone	Ardocheasty	Unknown
11	WA040-008011	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
12	WA040-008012	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
13	WA040-008013	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
14	WA040-008014	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
15	WA040-008015	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
16	WA040-008016	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
17	WA040-008017	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
18	WA040-008018	Architectural fragment	Ardocheasty	Cathedral
19	WA040-008019	Font	Ardocheasty	
20	WA040-008020-	Font (present location)	Duffcarrick	St Paul's C of I church
21	WA040-008021-	Building	Farrangarret	Unknown
22	WA040-008022-	Stone sculpture	Ardocheasty	W gable of cathedral
23	WA040-008023-	Ecclesiastical enclosure	Farrangarret	
24	WA040-008024-	Graveslab	Ardocheasty	1 of 8 in nave of Cathedral
25	WA040-008025-	Ogham stone (present location)	Ardocheasty	Chancel of cathedral
26	WA040-008026-	Cross slab	Ardocheasty	Graveyard
27	WA040-010---	St Declan's stone	Duffcarrick	On the shore
28	WA040-011001-	Dysert Church	Dysert	
29	WA040-011002-	St Declan's well	Dysert	
30	WA040-011003-	Cross	Dysert	
31	WA040-011004-	Cross	Dysert	
32	WA040-011005-	Cross	Dysert	
33	WA040-011006-	Cross	Dysert	
34	WA040-013	Cross base	Monea	Garden of private house

Table 2: List of archaeological sites associated with St Declan

ford, when the N doorway was inserted, the stone roof restored and the E window rebuilt as a rectangular opening (Westropp 1903, 366-7). An ogham stone (WA040-008005-) was removed from the E gable c. 1855 (FitzGerald 1854-5) and is now kept in the cathedral. The floor (int. dims. 4.1m E-W; 2.65m N-S) is paved with limestone flags, and a rectangular pit (dims. 2.15m E-W; 0.8m N-S; D 0.95m) is set within it, from which pilgrims removed samples of earth. It is traditionally thought to be the grave of St Declan, where a

small cross-inscribed black stone (dims. 5cm x 4cm), known as Dhubheen Deaglain - the little black stone of Declan - and used as a charm but now lost, was found (FitzGerald 1860-1, 51-3). (Power 1932c 19-20; Power 1898b, 159-60; Westropp 1903, 366-7; Harbison 1992b, 324-5).

2 Cathedral WA040-008002- (Plate 3 drawing by Dave Pollock)

Ardmore is the site of an early church founded by St Declan, traditionally a pre-

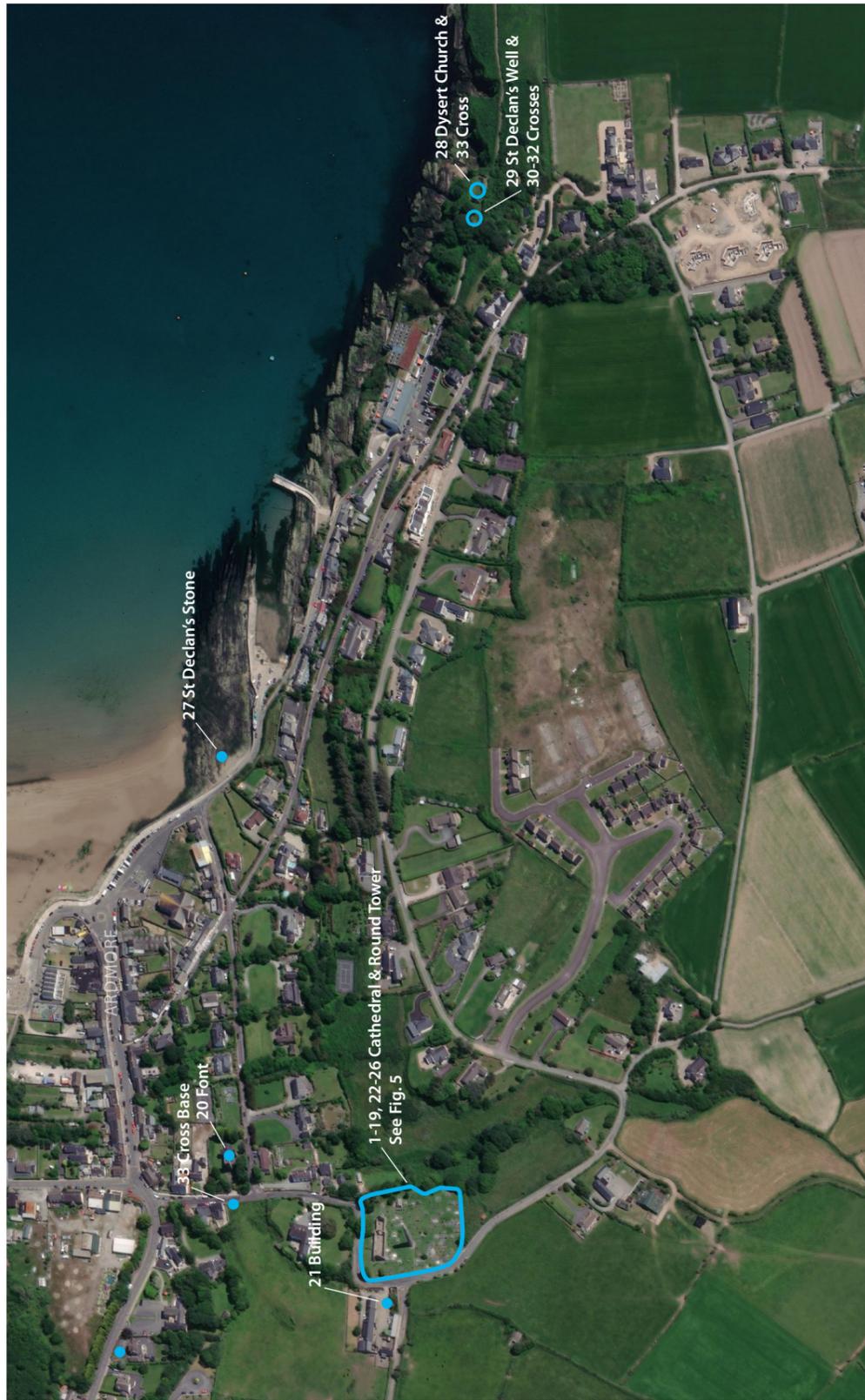
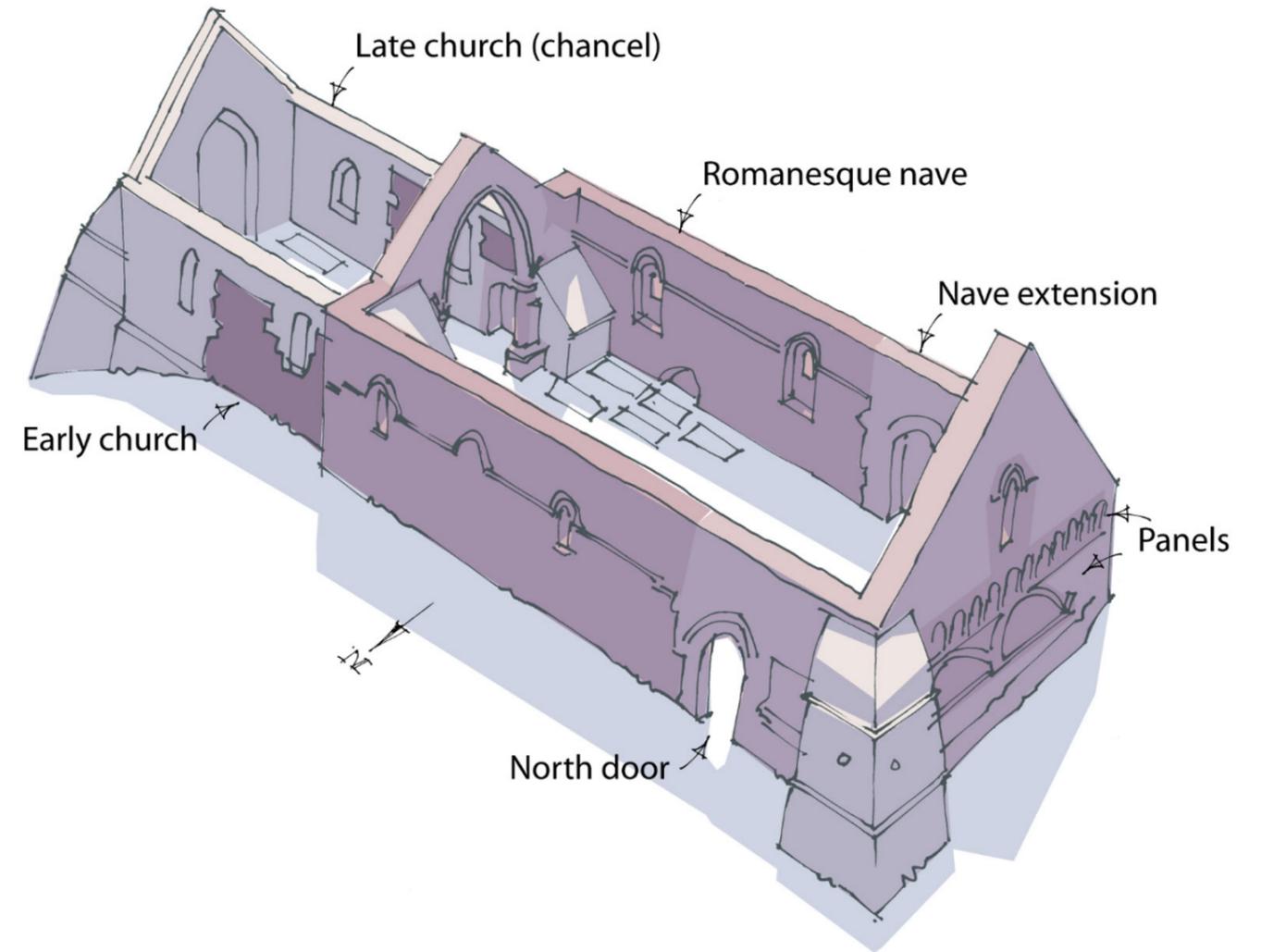


Figure 4 Archaeological sites associated with St Delcan in the vicinity of Ardmore (see Table 2)



Figure 5 Graveyard, cathedral and roundtower at Ardmore (see table 2).



Patrician saint, in the 5th century. With the exception of the death of Ultan, Declan's successor who died in AD 555, little is recorded of the later history of the monastery. Ardmore was recognised as a diocesan centre between 1170 and 1210 (Gwynn and Hadcock 1970, 62) when the Cathedral was built. It is recorded that Moel-ettrim Ó Duibhe-rathra died in 1203, having finished the building of the church (MacNab 1987, 51). After 1210 when the Ardmore diocese was united with Lismore the cathedral became parochial.

In 1642 the cathedral and round tower were besieged (Windele 1856-7), but the chancel of the cathedral continued in use as a Protestant church until 1838, when the present Church of Ireland church was built c. 150m to the NNE,

at which time the font (WA040-008019-) was moved to it. The three buttresses were added to the cathedral in 1630 according to a crudely incised datestone (WA040-008025-) on the NW one (O'Keefe 1992, 77), if it is in its original position.

The earliest archaeological remains are represented by three ogham stones (WA040-008005-, WA040-008006-, WA040-008007-). The ecclesiastical remains comprise traces of a large monastic enclosure (WA040-008023-) which encompasses St Declan's Oratory (WA040-008001-) and the graveyard (WA040-008008-), the cathedral (WA040-008002-) and the round tower (WA040-008003-). A pattern is held on St Declan's Day, July 24th, which also involves

Plate 2: View of St Declan's Oratory / Beannachán Deaglain from SW (Photograph by John Sunderland).

Plate 3: View of Ardmore Cathedral (Illustration by Dave Pollock).

Dysert church (WA040-011001-) and St Declan's Well (WA040-011002-), and St Declan's Stone (WA040-010-) on the shore.

The Cathedral is a nave (int. dims. 22m E-W; 7.8m N-S) and chancel (int. dims. 10.35m E-W; 4.82m) church of three phases, the earliest of which is represented by the cyclopean masonry of the N and S chancel walls and constitutes a separate church (WA040-008004-). The chancel arch (Wth 2.95m), which may have originally been flanked by wall niches (O'Keefe 1992, 85), and the nave with its four round-headed windows, two inserted tomb recesses and blind arcading, were

added in the late 12th century. Shortly afterwards the W end of the nave was extended and the chancel arch was rebuilt as a pointed arch. Doorways were inserted in the N and S walls and the arcading on the external face of the W wall was re-erected (Smith 1972), although this interpretation has been questioned by O'Keefe (1992, 86-91) who regards the nave as a single construction, although the sculptures in the W wall were re-set, possibly in the 17th century.

The arcading on the W wall consists of a row of thirteen panels on a chamfered string course. Nine of the panels have figure carv-



ings, although all may have had carvings originally (Ryland 1824, 330). The iconography of some of the panels has been interpreted, where possible, as: *Majestas*, *The Last Judgement* and a number of bishops (Mac Nab 1987, 62-3; O'Keefe 1992, 92-5). The panels are placed above two (originally three) larger lunettes; that on the N contains three sculpted panels, one of which depicts Adam and Eve, while that on the S contains seven panels combined into two scenes; the *Judgement of Solomon* over the *Adoration of the Magi*. (Westropp 1903, 368-70; Power 1932c, 23-7; Mac Nab 1987, 63-5; O'Keefe 1992, 98-101).

Two of the three ogham stones (WA040-008005-, WA040-008007-) from Ardmore are in the chancel, while the third (WA040-008006-) is in NMI. Seven medieval graveslabs, a cross-inscribed stone, and the original cap of the round tower (WA040-008003-) are in the nave. An octagonal font (dim. 0.68m) with a circular basin (diam. 0.52m; D 0.22m) and stiff-leaf decoration that was originally supported on four pillars, was moved in the early part of the 19th century to the nearby C of I church (WA040-008020-). (Power 1898b, 155-8; Westropp 1903, 367-73; Harbison 1992b, 324-25).

Plate 4: View of the round tower and cathedral with Ardmore Bay in the background (Photograph by John Sunderland).

3 Round Tower WA040-008003- (Plate 4)

Unusually, it is situated S of the Cathedral (WA040-008002-), the principal church within the graveyard (WA040-008008-), rather than to the SW, which leads O'Keefe (1992, 81-5) to suggest that the tower may predate the cathedral (WA040-008002-) and relate to a now missing church.

This is a 12th-century round tower (diam. at base 5m; H c. 29m) with a cut-stone plinth and four of floors; the upper three floors are recessed externally with a string course (diam. at top 3.05m). A round-arched door-

way (H c. 1.76m; Wth at base c. 0.7m), about 4m above ground level, is decorated by a continuous roll-moulding. The tower has three small lights and there are four windows, one at each of the cardinal points of the compass, beneath the cap which is surmounted by a modern cross. Internally there are sixteen corbels to support wooden floors, five of which are carved with grotesque faces.

The tower was conserved in the 1840s by Mr. Odell, a local landowner, when a truncated inhumation was discovered inside the tower (J.C. 1914). The original capstone is now inside the N doorway of the Cathedral (WA040-008002-) (Anon. 1867, 72). Excava-



Plate 5: View of the large blocks of masonry in the north wall of the chancel which indicates the location of the early 8th century church (Photograph by John Sunderland).

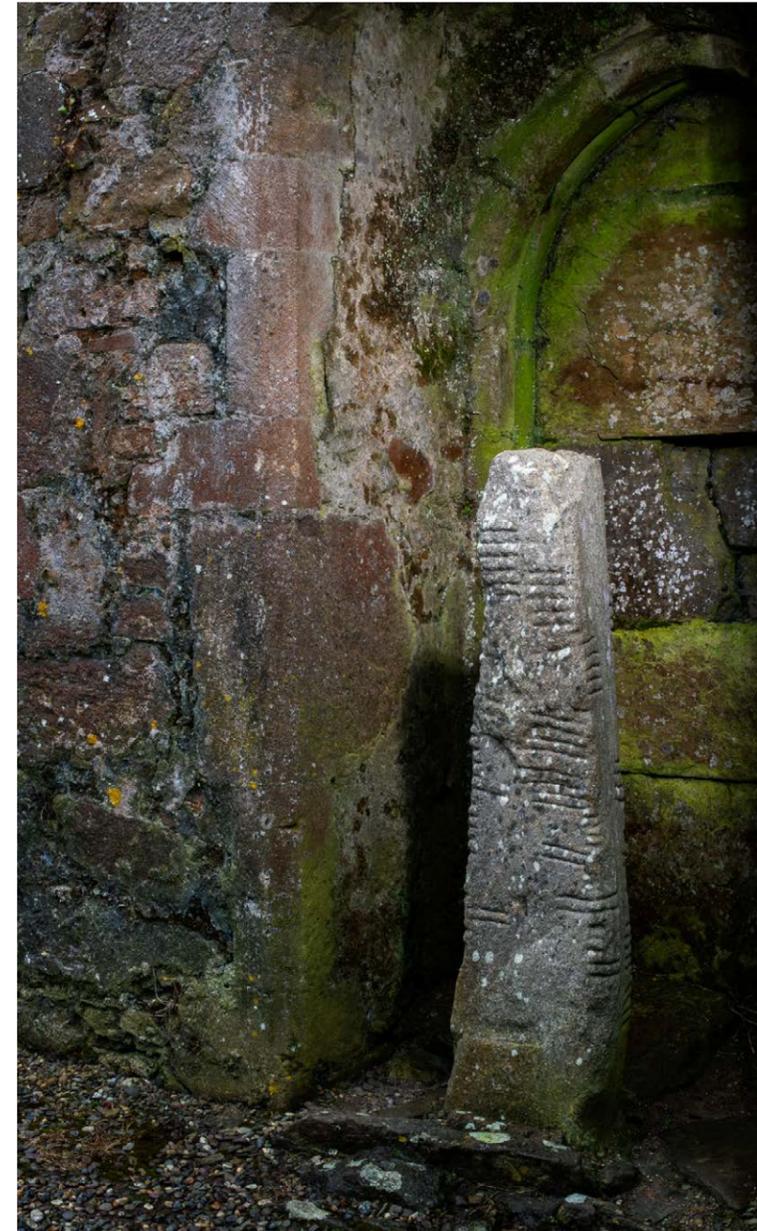


Plate 6: This ogham stone WA040-008005 (CIIC 263) was removed c. 1855 from St Declan's Oratory and is now displayed in a blocked doorway in the southern wall of the cathedral chancel (Photograph by John Sunderland).

tion in 1996 (Lynch 1997) revealed a solid base of stone beneath the plinth and some recent burials. The tower was recently reconstructed. (Power 1898b, 158-9; Power 1932, 20-2; Westropp 1903, 362-6; Barrow 1979, 192-5; Harbison 1992b, 324-5; Lalor 1999, 225-7).

4 Church WA040-008004 (Plate 5)

Located towards the top of a N-facing slope. The chancel of the Cathedral (WA040-

008002-) is built on the foundations and lower courses of an earlier church of similar dimensions, identifiable through the cyclopiian masonry. (Smith 1972, 1-2; O'Keefe 1992, 75).

5,6 & 7 Ogham stones WA040-008005 (Plate 6), WA040-008006 & WA040-008007

This ogham stone WA040-008005, which was built into the E gable of St Declan's Oratory, was removed c. 1855 (FitzGerald 1854-5) and is now displayed in the chancel of the cathedral (southern wall) (see WA040-008025-). It has two inscriptions which have been read by Macalister (1945, vol. 1, 257-8) as: 1. LUGUDECCAS MAQI [...MU]COI NETA-SEGAMONAS and 2. DOLATI BIGA- ISGOB [...].

This ogham stone WA040-008006 was found built into a low wall in the cathedral by John Windele (FitzGerald 1854-5, 230-1), and is now in the National Museum of Ireland (DU018-248---). The inscription reads ...] NACI MAQI [... (Macalister 1945, vol. 1, 260).

A third stone (WA040-008007-) was found beside a grave and it is now also displayed in the chancel of the cathedral (north-west corner). (Moore 1999, 1481).

8 Graveyard WA040-008008- (Plate 7)

Located towards the top of a N-facing slope with a N-S ravine to the E. The graveyard at Ardmore is a sub-rectangular area (dims. c. 90m N-S; c. 75m E-W) defined by masonry walls. It contains St Declan's Oratory (WA040-008001-), the Cathedral (WA040-008002-) and its predecessor (WA040-008004-), and the round tower (WA040-008003-). It is within the ecclesiastical enclosure (WA040-008023-).

9 Bullaun stone WA040-008009-

Windele (1856-7, 198) refers to a



Plate 8: One of the graveslabs in the nave of the church (Photography by John Sunderland).

'rock-basin' close the round tower (WA040-008003-), but there are no other references to what might be a bullaun stone, and he was probably mistaken.

10 Cross-inscribed stone WA040-008010-

The floor of St. Declan's Oratory (WA040-008001-) is paved with limestone flags, and a rectangular pit (dims. 2.15m E-W; 0.8m N-S; D 0.95m) set within it is traditionally thought to be the grave of St Declan. Pilgrims removed samples of earth from the pit, where a small cross-inscribed black stone

(dims. 5cm x 4cm), known as Dhubheen Deaglain - the little black stone of Declan - was found. This was used as a charm but is now lost. (FitzGerald 1860-1, 51-3).

Eight graveslabs in total, almost all of which are sandstone, are located within nave of the cathedral (WA040-008002-), E of the doorway in the N wall. (Plate 8)

11 Graveslab WA040-008011-

This is the most westerly of four inside the N wall (dims. 1.58m x 0.31-0.45m; T 0.12m) with a moulding on the edge.

Plate 7: View of the oldest portion of the graveyard in the vicinity of St Declan's Oratory from the door of the round tower.

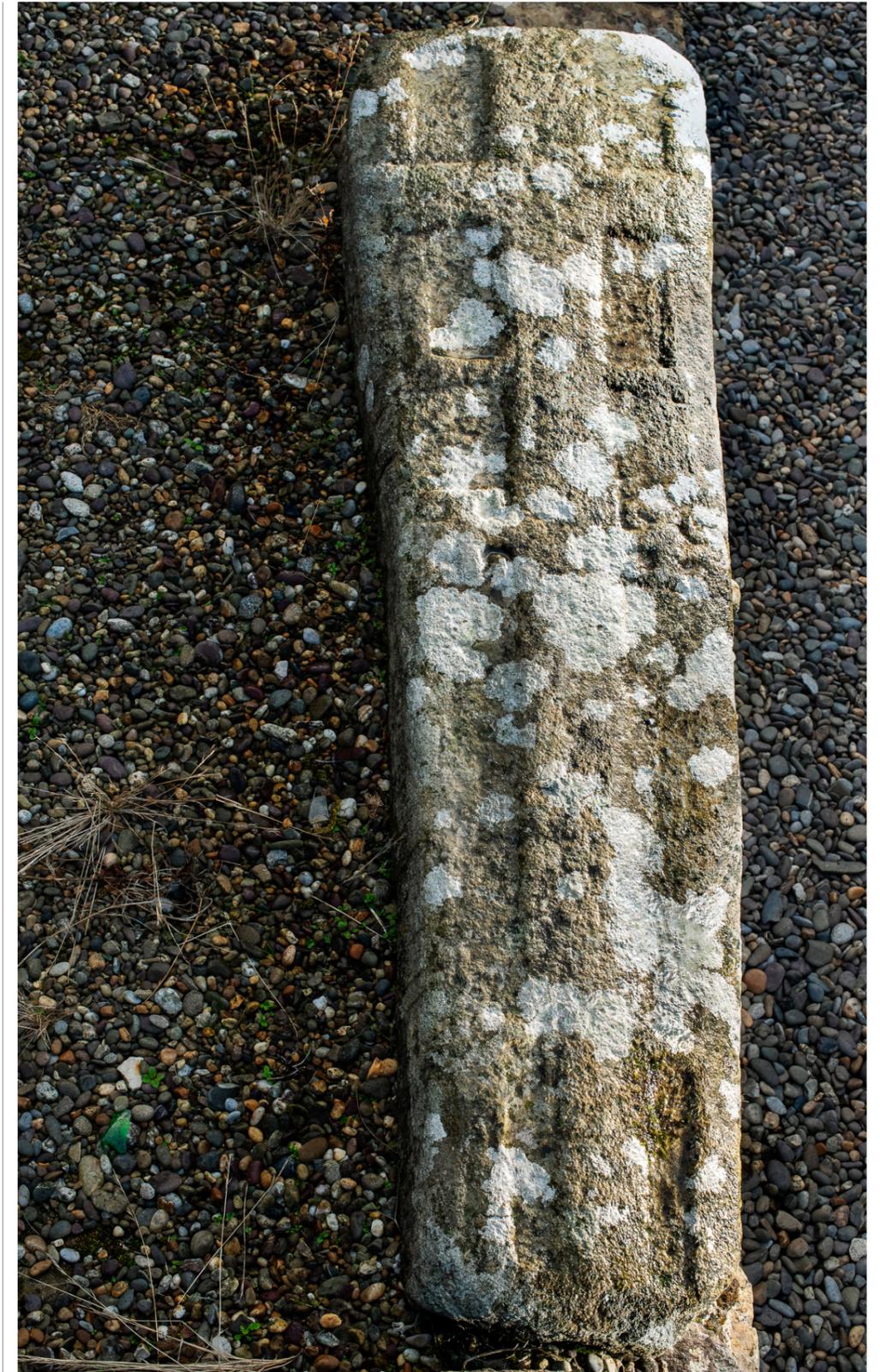




Plate 9: View of the font from the Cathedral which now resides in St Paul's Church of Ireland.



Plate 10: View of the west gable of the church (Photograph by John Sunderland).

12 Graveslab WAO40-008012-

This is the second from the west of four inside the N wall (dims. 1.43m x 0.29-0.37m; T 0.1m).

13 Graveslab WAO40-008013-

This is the third from the west of four inside the N wall and is of shale (dims. 1.86m x 0.35-0.50m; T 0.15m) but completely worn.

14 Graveslab WAO40-008014-

This is the most easterly of four inside the

N wall (dims. 1.62m x 0.31-0.41m; T 0.2m) with a moulding on the edge.

15 Graveslab WAO40-008015-

This is the most easterly fragment of four inside the S wall (dims. 0.25m x 0.42m; T 0.13m) with a raised latin cross.

16 Graveslab WAO40-008016-

This is the second from the east of four inside the S wall and is limestone (dims. 1.63m x 0.37-0.53m; T 0.14m).

17 Graveslab WAO40-008017-

This is the third from the east of four inside the S wall and is a sandstone (dims. 1.62m x 0.31-0.41m; T 0.07m) with a complex raised cross.

24 Graveslab WAO40-008024-

This is the most westerly of four inside the S wall and is a shale (dims. 1.82m x 0.38-0.56m; T 0.11m) with a chamfered edge.

18 Architectural Fragment WAO40-008018-

Three fragments of Romanesque stonework are re-used at Ardmore Cathedral (WAO40-008002-). Two stone heads are built into the buttresses, and a sill in the W window of the S nave wall is possibly re-used from another church. (O'Keefe 1992, 84).

19 & 20 Font WAO40-008019- (Font present location WAO40-008020-). (Plate 9)

An octagonal font (dim. 0.68m) with a circular basin (diam. 0.52m; D 0.22m; H c. 0.4m) and stiff-leaf decoration on the eight side-panels, was originally supported on four pillars. The font and its octagonal base (dim. 0.68m; H 0.23m) was moved in 1838 from the nave of the Cathedral (WAO40-008002-) to the nearby, then newly-built Church of Ireland church (WAO40-008020-). (Westropp 1903, 372-3)

21 Building WAO40-008021-

Westropp (1903, 373) suggests that the monastic buildings associated with the Cathedral (WAO40-008002-) were across the road to the W, and that the foundations of houses

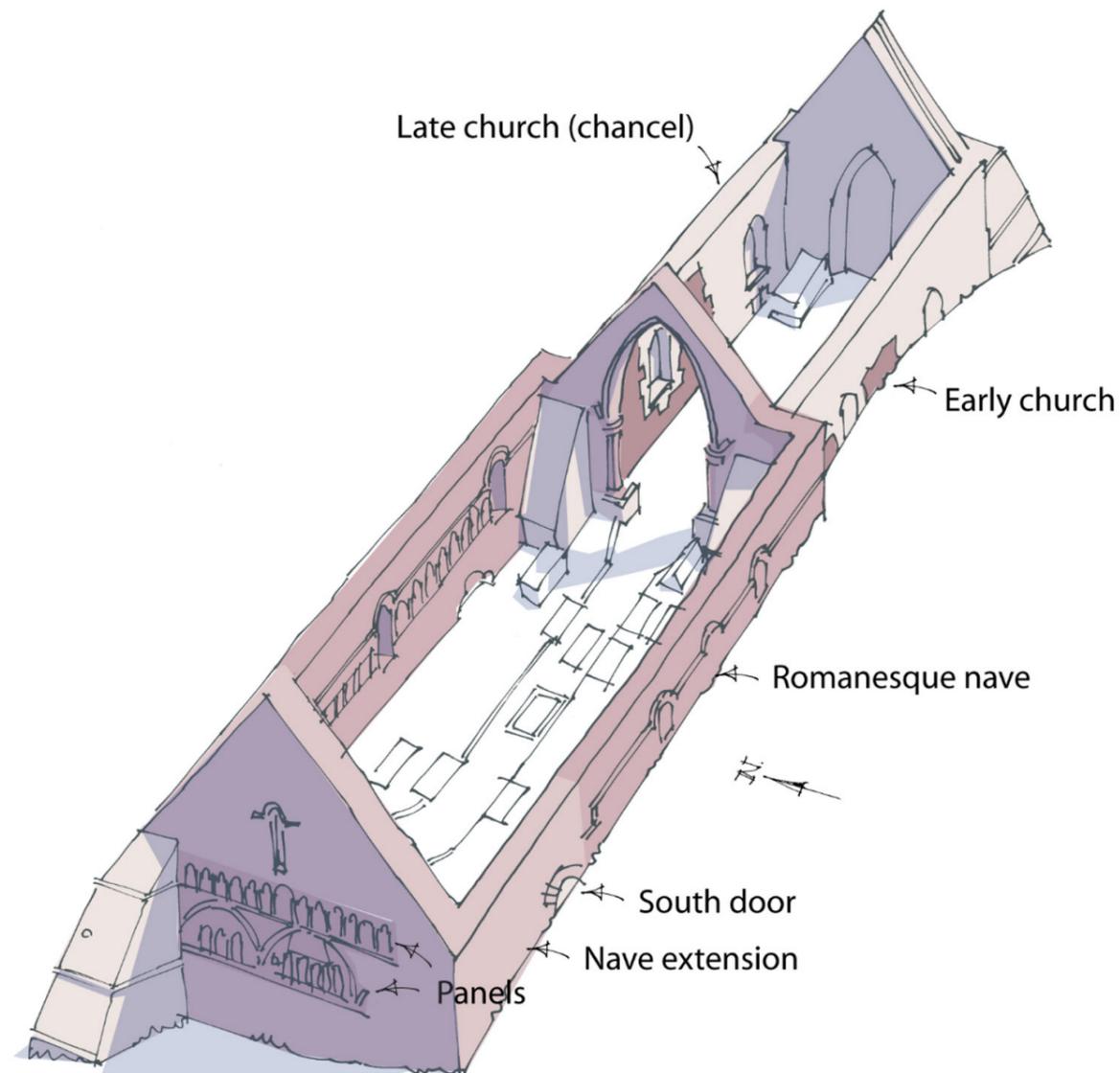
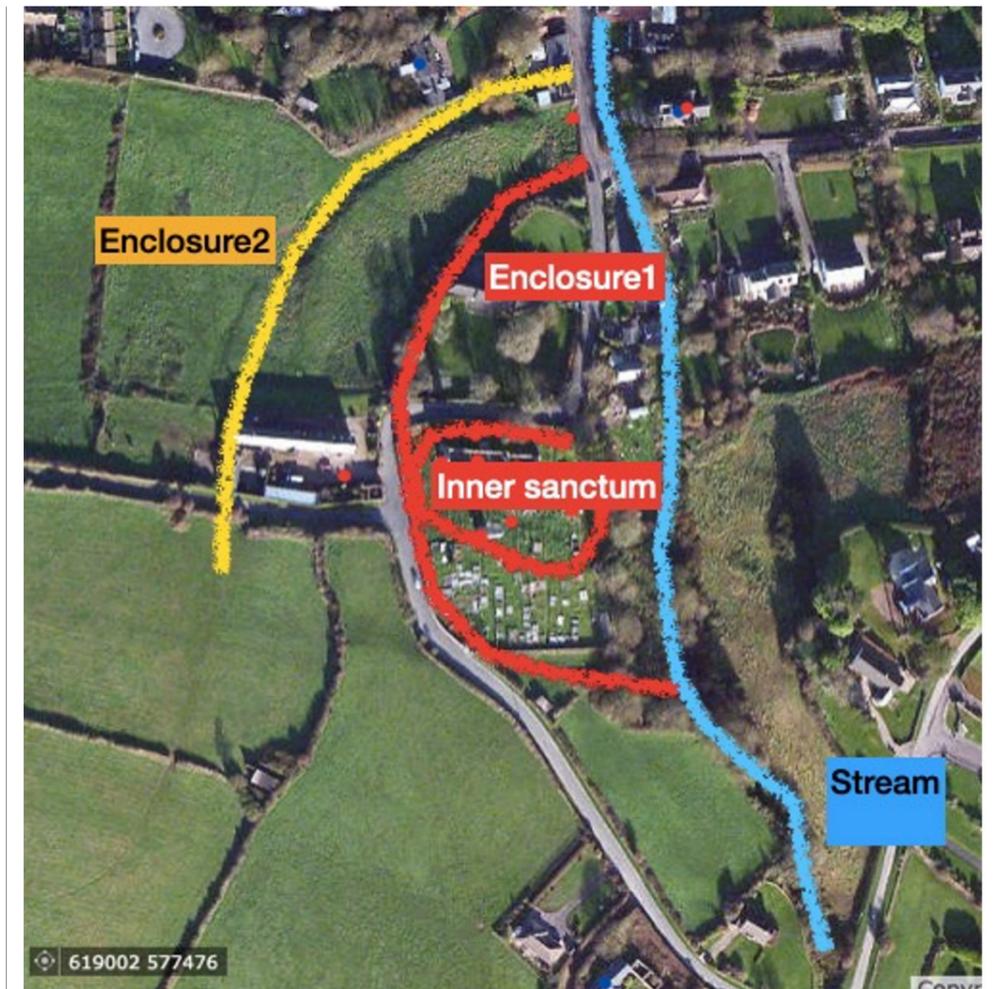


Plate 12: Location of the western extent of the inner and outer line of enclosure of St Declan's ecclesiastical site



were discovered there when a farmhouse was built.

22 Stone Sculpture WA040-008022- (Plates 10 & 11)

The arcading on the exterior of the W wall of the Cathedral (WA040-008002-) was re-set at some time, possibly the 17th century (O'Keefe 1992, 89-91), and consists of a row of thirteen panels on a chamfered string course. Nine of the panels have figure carvings, although all may have had

carvings originally (Ryland 1824, 330). The iconography of some the panels has been interpreted, where possible, as: *Majestas*, *The Last Judgement* and a number of bishops (Mac Nab 1987, 62-3; O'Keefe 1992, 92-5). The panels are placed above two (originally three) larger lunettes, that on the N contains three sculpted panels, one of which depicts Adam and Eve, while that on the S contains seven panels combined into two scenes; the *Judgement of Solomon over the Adoration of the Magi* (Westropp 1903, 368-70; Mac Nab 1987, 63-5; O'Keefe 1992, 98-101).

Plate 11: Location of panels in west gable of the church (illustration by Dave Pollock).

23 Ecclesiastical Enclosure WA040-008023- (Plate 12)

Located towards the top of a N-facing slope. All the ecclesiastical features associated with the monastery of St. Declan at Ardmore are within a D-shaped area (dims. c. 200m N-S; c. 130m E-W) with the straight side at E where it backs on to the W side of a N-S ravine. The enclosure is defined by an earthen bank (Wth 13-18m; int. H 0.6-0.8m; ext. H 1-2m) and outer fosse (Wth of top 17m; Wth of base 5m; D 0.9m) W-N. The perimeter cannot be traced S-W but it may be represented by the S graveyard wall. Archaeological testing outside the enclosure

to the N (05E0841) by D. Noonan (2005) and NE (91E0002) by O. Scully (1991) failed to produce any related material, but excavation (98E0226) by J. Tierney (2002d) to the SE produced evidence of a midden and other features (WA040-026----).

26 Cross-slab WA040-008026-

In the graveyard (WA040-008008-) A roughly rectangular slab (H 0.5m; Wth 0.31m; D 0.08m) with irregular rounded edges and undressed surface. A deeply incised cross with expanded terminals occupies most of the surface of the slab. The three upper arms of the cross appear to be of roughly



Plate 13: View of cross-base (WA040-013) of terminal cross associated with ecclesiastical enclosure.

equal size, though the lateral terminals are quite worn, particularly that on the dexter side. The terminal of the cross-base is well preserved and is smaller than the upper arms.

Dysert and have been the subject of a separate Conservation Management Report (Kiely 2021).

34 Cross-slab WA040-13 (Plate 13)

According to Power (1952, 83) a stone described as a cross-base “four foot six inches by two feet three inches (dims. c. 1.4m x c. 0.7m)” was outside Monea House. It was known as *Cloch a Datha* - the Stone of the dye, which was used in dying cloth. This location is not known, but the description matches the cross-base now in Ardmore village (now housed in a private garden). This is a conglomerate stone (dims. 1.05m x 0.7m; H c. 0.55m) with a socket (dims. 0.42 x 0.32m D 0.5m). It was originally located (WA040-013---) c. 200m to the SE on the opposite side of the street from the Church of Ireland church (FitzGerald 1856-7, 43-4; Power 1932c, 18).

Six of the recorded monuments (Dysert Church, St Declan’s well and four crosses) listed in table 2 are located outside of the ecclesiastical enclosure in the townland of



View of west gable
(photo John Sunderland)



Sculptural Frieze

The figure sculpture on the exterior of the west gable wall at Ardmore is the only surviving programme of 12th century figure sculpture in Ireland.

The sculptural frieze, set in the exterior face of the west gable wall, comprise the only surviving 12th century sculpture of its type in Ireland, although fragments have been recorded at other medieval sites in Freshford and Ullard in Co. Kilkenny, and Liathmore Co. Tipperary. They were probably created as part of the building's expansion westwards in the mid to late 12th century, as evidenced by the fragmentary remains of multi-scallop capitals incorporated into the chancel arch. The piece comprises a clerestory level course of 13 round-headed blank arcades set over an arcade of two wider semi-circular panels, each enclosing an arcade of further panels. Set within these are 18 sculptural panels with images depicting stories and scenes from the bible including; the building of Solomon's temple, David's charge to Solomon, the crucifixion, the last judgement, Adam and Eve, David and Goliath, the adoration of the magi and the judgement of Solomon. The two round headed arcades at either end of the higher level (four in total) remain blank, possibly having lost their detail to time or else representing space

left for future carvings. It is likely that this sculpture was used in teaching, in a similar way to high crosses are thought to have been used. The finely wrought carving is of national significance. Although worn the piece does not require further conservation at this time. All of the stone fragments that comprise the sculpture were removed in the 1990's. It was numbered and a drawn, record was made of all the fragments. The carved stone pieces were then treated with a water repellent compound and reinstated. Small fragments of stone from the quarry at Kiely's Cross on the N25 were used to fill some gaps. These are visible for example on Panel 10 weighing of the souls (see Plate 19).



Above: Southern semi-circular panel of the Ardmore frieze. Below and Right: Details of carving (photo John Sunderland)

3

Physical Evidence

The ecclesiastical complex of St Declan is one of the most important archaeological sites in Co. Waterford. The combination of 12th century Romanesque architecture, the tradition of the intangible heritage associated with St. Declan, the seaside location and a looped walk cliff walk that encompasses both the Ardocheasty sites and the Dysert sites gives the site a unique, high-quality character. The site is very well maintained and cared by the OPW and by a local man Joe O'Callaghan who looks after the graveyard. The ecclesiastical complex is however little understood by the many people who visit. There is virtually no on-site interpretation which is a mistake especially given the significance and long history of the site. The aim of the process of the Conservation Management Plan is to develop a better understanding of the different elements of the site and with the help of some new research to interpret and to plan how to better communicate the heritage of the place and people.

Setting

St Declan's ecclesiastical site, located within at least two enclosing elements, occupies a sloping site towards the top of a ridge, at a height of 42 m, overlooking Ardmore Bay. The structures at the site include two ogham stones, a possible souterrain, St Declan's oratory, the 12th century round tower and the cathedral and graveyard and a group of medieval graveslabs. The present ecclesiastical enclosure (1.53 acres) is defined by the road which sweeps around the site at a lower level, primarily to the north and west and by a stream to the east. The graveyard is D-shaped in plan and is accessed via two stiles and two pedestrian gates. The older gate is in the northwest corner close to the door in the north wall of the cathedral. There is ample evidence of an earthen bank and fosse which constitutes an outer enclosure to the northwest (and rear of the old rectory) but less certainty of the line of the enclosure to the south (**Plate 12**). The road from the west that intersects the perimeter of the site is interesting as it may form the older approach to the site. From this vantage both St Declan's Oratory and the west

Ogham No	RMP	Location	Transliteration	Translation
CIIC 263	WA040-008005	S wall chancel	LUGUDECCAS MAQI / .. ? .. MUJ/COI NETA-SEGAMONAS/ DOLATI BIGAISGOB...	of Luguid son of ...? descendant of Nad-Segamon
CIIC 264	WA040-008006	NMI	NACI MAQI ...	?-nach son of ?
CIIC 265	WA040-008007	NW corner chancel	AMADU	Amatus (beloved)

Table 3: Ogham in 3D project number, RMP number, current location, transliteration and translation of the three Ardmore ogham stones (see Plate 6).

gable of the cathedral are prominent.

A cross-base (WA040-013 original location & WA040-017 current location) was originally located on the roadside opposite St. Paul's Church of Ireland where it may have been a termon cross at the northern edge of the ecclesiastical enclosure. It is now located in a private garden adjacent to the Round Tower Hotel (**Plate 13**).

Ogham Stones

Ogham stones bear inscriptions in the unique Irish Ogham alphabet and constitute the earliest form of Irish. They date back at least as far as the 5th century AD. A system of notches and lines represent the sounds of an early form of the Irish language. The stones are inscribed with the names of prominent people and sometimes tribal affiliation or geographical areas (<https://ogham.celt.dias.ie>). The Ogham in 3D project being undertaken by the Dublin Institute of Advanced Studies aims to digitise and record as many as possible of the four hundred surviving Ogham stones. All three ogham stones from Ardmore have been recorded. Two of the ogham stones are now housed in the chancel of the cathedral and the third is in the NMI. The original loca-

tion, as opposed to their recorded location by antiquarians in the 19th century, of any of the three stones is not known. All three Ardmore ogham stones have been identified as greenstone. The inscription on CIIC 263 stone is the most complete of the group of three. The stone measures 1.27 m x 0.28 m x 0.30 m. According to the commentary on CIIC. 263;

The kindred or sept name NETA-SEGAMONAS consists of the element Nad- 'sister's son, champion' and a personal name Segamon (McManus 1991, 109-10, 112). One theory is that this may be the Gaulish name Segomo (ibid. 179 n.46). It is noteworthy that a Nia Segamon is listed in the historical sources as a prehistoric king of Cashel and that his 'supposed grandson, Lugaid Luaigni, is also listed as a prehistoric king of Munster and Ireland' (Bhreathnach 2014, 43-4). It may be that this inscription commemorates this important king. The fact that MUCOI NETA-SEGAMONAS 'descendant of Nad-Segamon' is also found on an ogham stone at nearby Island (CIIC. 300) and possibly also Knockboy (CIIC. 292) may suggest that this was a dynasty which controlled the area of west Waterford in the 5th century. Both Knockboy and Island are sites in County Waterford.

Plate 14: View from the doorway of the round tower. Note Mine Head in the background.



St Declan's Oratory/Beannachán Deaglain

Beannachán Deaglain or St. Declan's oratory has been classified as a shrine chapel *St. Declan's House* by Ó'Carragáin (see **Plate 2**). The group also includes St Diarmuid's Inishcleraun, St. Columba's Shrine, Iona, Teach Molaise, Innismurray, Temple Ciarán, Clonmacnoise and Labbamolaga, Co. Cork (2010, 67). A range of evidence from archaeological, hagiographical and folklore sources suggest that these chapels were repositories for the relics of the founding saint and the indications are the 650-850 was the formative period (ibid. 66).

There is an account in *The Dublin Penny Journal* October 1834 that;

Great virtues are attributed to the clay which is supposed to cover his remains, and which being taken away in small quantities from time to time, has gradually excavated the surface to a depth of several feet below the

adjacent soil. This dormitory was repaired and roofed by Bishop Mills, about one hundred and twenty years ago.

Souterrain

Conversations on site with both the OPW and a local historian T. Mooney has raised the possibility of the existence of a souterrain in the vicinity of the round tower. When the OPW were working on the round tower in the 1990's they erected a fence around the perimeter of the tower to prevent people from accessing the scaffolding. One of the iron uprights (circa. 8 ft in height) which was being erected manually to secure the fencing 'disappeared' into the ground to the north of the tower. In addition T. Mooney tells of underground chambers being uncovered when a grave to the west of the tower was being dug by hand.



Cathedral

According to The Corpus of Romanesque Sculpture, a complete online record of all surviving Romanesque sculpture in Britain and Ireland, (<https://www.crsbi.ac.uk>) Ardmore cathedral incorporates at least four phases of building. The present cathedral comprises nave (22.1 m x 7.95 m internally) and chancel (10.6 m x 5.8 m internally).

1. The earliest phase is located to the east of the chancel arch where walls with evenly coursed, well-finished masonry indicate the presence of a 10th-11th century single cell building.
2. This building appears to have been expanded westwards at some period during the mid to late 12th century, as evidenced by the fragmentary remains of multi-scallop capitals incorporated into the chancel arch.

3. Extensive additions were made to the church probably in the very late 12th or early 13th century. This included the reconstruction of the chancel arch in its present form, the nave windows, the window currently in the west gable wall and the doorway currently in the north wall of the nave. The friezes currently on the exterior of the west gable wall may also belong to this period.

4. During the 17th century (as indicated by a date stone in the NW buttress) the building underwent extensive renovations. Buttresses were inserted against the W face of the chancel and the entire W end was rebuilt, again incorporating features from earlier phases of building.

Romanesque work surviving in the building includes; (**Plate 15**)

1. the doorway in the north wall of the nave

Plate 15: View of blind arcading & windows in the north wall of the nave of the cathedral (Photograph by John Sunderland).



Plate 16: View of the sculptural frieze with annotated panels see Table 4

No	Identification	Description
1	Blank	
2	Blank	
3	Building of Solomon's temple	Figure seated or kneeling, with object held over head.
4	David's charge to Solomon	A seated figure lays a hand on the head of a figure kneeling who is holding a sword
5	?	Two figures processing to the R. holding objects
6	?	A figure viewed frontally holding a crozier in L hand & raising R hand in benediction (Plate 20)
7	Crucifixion or Christ in Glory	Two or three figures. On L kneeling figure holds a chalice, on R large figure, R hand raised, above his head are one or two angels
8	?	Standing figure wearing long robe, holding a crozier in L hand & raising R hand in benediction
9	Building of Solomon's temple or Resurrection?	Three small figures below, above three figures climb from tomb-like slabs
10	Last Judgement	A weighing scales with a small figure below the L scale pulling it down, two figures kneeling below scales (Plate 19)
11	Building of Solomon's temple	On L a small kneeling figure (woman?) holding an object over his/her head, on R an enthroned figure in profile holding something in his hand
12	Blank	
13	Blank	
14	Equestrian figure	Solomon riding David's mule
15	Adam and Eve	Tree flanked by two figures (Plate 17)
16	David and Goliath	Two figures one on RHS kneeling
17	Adoration of the Magi	L-R horse, mother and child seated, 3 wise men, Joseph?
18	Judgement of Solomon	L-R Solomon seated with sword, 2 women with arms extended (woman on L holding baby) & David (seated) playing harp (Plate 18)

Table 4: A description of the sculptural frieze on the west gable of Ardmore cathedral (see **Plate 16** for illustration of numbers)



Plate 17: Panel 15 Adam and Eve on the west gable of the cathedral (Photograph by John Sunderland).

Plate 18: Panel 17 Judgement of Solomon on the west gable of the cathedral (Photograph by John Sunderland).

2. five windows in the nave, two on north wall, two on the south wall and one in west gable
3. string course and blind arcades in the nave
4. the chancel arch
5. the figurative friezes on the exterior of the western gable

The figure sculpture on the exterior of the west gable wall at Ardmore is the only surviving programme of 12th century figure sculpture in Ireland. Though fragments have been recorded at medieval sites in Freshford and Ullard in Co. Kilkenny and Liathmore Co. Tipperary. The recent history of the cathedral is attested to by antiquarians such as Westropp and Power and more recently by archaeologists such as Harbison and O'Keeffe. These accounts

have now been supplemented by verbal accounts from the OPW, Church of Ireland congregation and a local historian T. Mooney. The nave of the cathedral was roofless probably by the eighteenth century. The chancel continued to be used as a chapel by the Church of Ireland until the new church St. Paul's was built in the 1840's, though services were held in the old Rectory for a time in the 1830's. It is likely that the present configuration of the nave dates to the early part of the 18th century. A pathway extends from the door in the north wall to the chancel arch which would have provided entry to the chancel church. The ground to either side of the pathway is higher by circa. 0.5 m and has been used as a burial ground. Seven of the eight late medieval graveslabs known from Ardmore are located on both sides of this higher ground in the nave (see **Plate 8**). Of the 32 memo-



Plate 19: Panel 10 Weighting of souls on the west gable of the cathedral (Photograph by John Sunderland).



Plate 20: Panel 6 on the west gable of the cathedral (Photograph by John Sunderland).

rials located in the nave (see **Appendix 1**) nine do not have any inscriptions and six of them date from the 18th century specifically from 1711 - 1779 (**Plate 21**). Thomas Fuge who died in 1711 (memorial WA-AR-DM-0277) is the earliest date recorded during the survey of the graveyard. This ledger slab lies towards the eastern end of the pathway in the nave and it covers the entrance to a crypt (**Plate 22**). According to T. Mooney a group of German volunteers visited Ardmore in the 1960's and stayed in the coastguard station. They cleared out the nave of the church as it was completely overgrown. They moved the Fuge memorial stone and uncovered a set of about seven steps led down to a crypt. Upto 20 coffins were recorded in the crypt which is over six feet deep (illustrated by the man on the LHS of Plate 22 who was over 6 ft tall).

Round Tower

The 12th century round tower is located to the south of the Cathedral. It measures approximately 29 m in height and 5 m in diameter externally at the base. The only door is located 4.2 m above current ground level and this is kept locked. There are two grooves worn on the exterior of the stone threshold of the door (0.7 m apart) worn through by the use of the original ladder that provided access to the doorway. The round-arched doorway is decorated with a continuous roll-moulding and is 1.76 m high. Internally there are four drawbar sockets, two on either side, which would have held timber bars used to secure the original door. The first floor and door are wooden replacements and from this point the tower is now open to the apex. This was not always the case as three small lights,

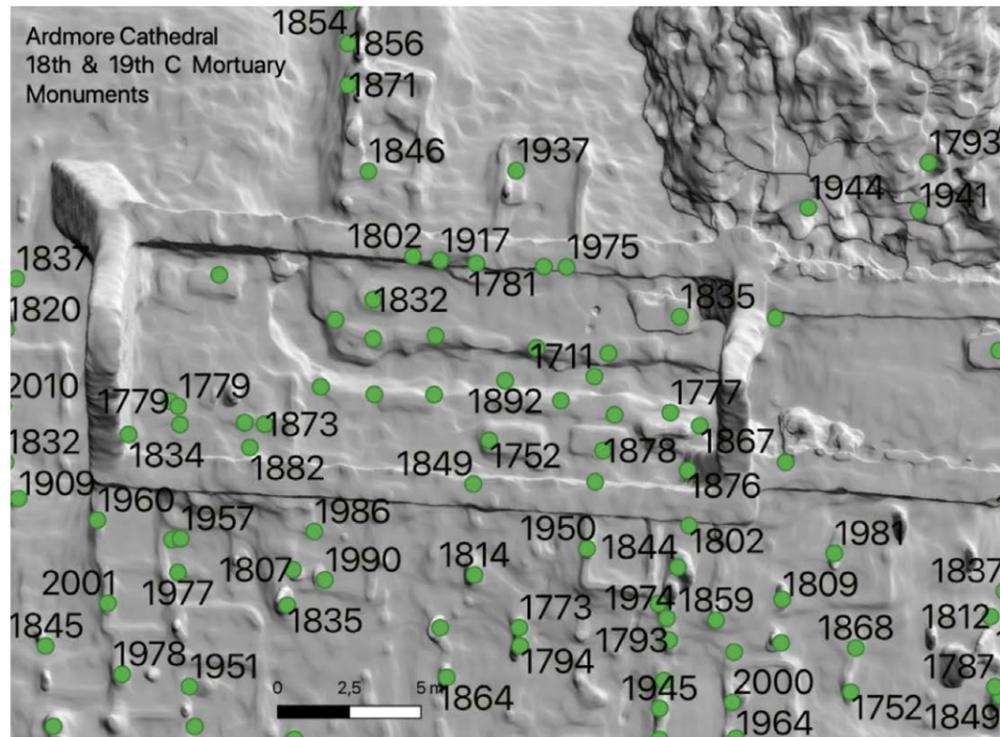


Plate 21: Location and date of memorials in the vicinity of Ardmore cathedral (image by John Tierney).

Plate 23: View of the interior of the round tower to the apex from 1st floor level (Photograph by John Sunderland).



Plate 22: Copy of a photograph taken in the crypt underneath the nave of the cathedral circa. 1966 (Photograph by T Mooney).

sixteen corbels (five of which are decorated with faces) and a number of joist holes attest to the presence originally of three other internal floors or mezzanine levels. Each floor was lit by a small rectangular window and was probably reached by a wooden ladder. The masonry is in very good condition. The exterior of the tower is decorated with three string courses but these do not correspond with the location of the internal floor levels. There are four windows, at the cardinal points of the compass, below the top of the tower.

Access to the interior of the round tower was kindly provided by the OPW in October 2021. John Sunderland (photographer) captured the internal architecture of the tower (Plates 23 & 24). There is a great view from the first floor doorway particularly of the northern side of Ardmore Bay, the Curragh and Ballyquin beaches and as

far northeast as Mine Head. Ram Head on the southern side of Ardmore Bay is not visible from this level (see Plate 14).

There is an account in The Dublin Penny Journal October 1834 that;

The tower is about ninety feet high, and fifteen feet in diameter at the base; and the door-way is sixteen feet from the ground. Its formation is different from most others, being divided into four stories or compartments, each marked by a projecting course of solid masonry, carried round the building, and each story has a window or loop-hole: the whole structure is well built, and bids fair to withstand the ravages of time for centuries to come. It is a prominent feature in the landscape, being visible for many miles round, and serves occasionally as a land-mark for vessels at sea.



Plate 24: One of the decorated corbels in the round tower level (Photograph by John Sunderland).

The graveyard Plates 25-28

The historic section of the graveyard was surveyed, and the results uploaded onto <https://historicgraves.com/graveyard/ardmore/wa-ardm>. A list of the first names, memorial type and date of death can be viewed in Table 4 (see Appendix 1). A total of 42 of the inscribed memorials date to the 18th century, 87 to the first half of the 19th century and 43 to the second half of the 19th century. A number of the 19th century memorials have associated cross inscribed footstones. The highest density of memorials is in the vicinity of St. Declan's oratory, in particular on the south side of, the earliest structure on site. An early medieval cross slab (WA-ARDM-0085) was identified by John Tierney lying on the ground. It was reported to the NMI and the NMS and has been given an RMP number. It has

been placed in St Declan's Oratory (which is locked) by the OPW for safe keeping (Plate 28). There are a number of late medieval cross slabs (WA040-00811-00817 & WA040-00824) housed in the nave of the cathedral and some interesting, unusual carvings on other stones that merit further study (for example Plate 27).

There is a ledger stone WA-ARDM-0294 lying on the ground on the south side of the chancel in the cathedral and if the lighting conditions are favourable it is possible to discern a worn crest. Gerard Crotty examined the crest on memorial. *There is certainly an achievement of arms, in the form appropriate to a simple esquire or gentleman, and indeed we would expect this for a typical ledger stone. The shape of the shield prompts me to suggest a late 17th or early 18th-century date, but this is extremely tentative and could be quite wrong. While it is possible to discern*

Plate 25: View of Headstone WA-ARDM-0100 Patrick Fling died 1752 (Photograph by John Sunderland).



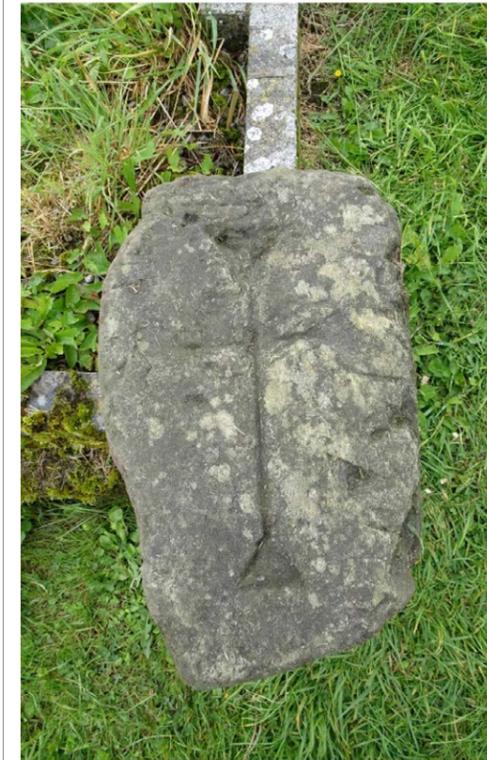
Plate 26: View of Headstone WA-ARDM-0225 Edward Foulow died 1782 (Photograph by John Sunderland).





Plate 27: View of Headstone WA-ARDM-0092 with cross in raised relief and no inscription (Photograph by John Sunderland).

Plate 26: View of early medieval cross inscribed slab WA-ARDM-0085 now housed in St Declan's Oratory.



shield, helm, mantling, crest-wreath, crest and motto scroll, and even possibly two (presumably of an original four) tassels on the mantling, the only element which preserves a clue to the owner's identity is the crest, which seems to be a bull's head, probably 'erased' (i.e. torn off from the animal so as to leave a jagged edge, as opposed to 'couped' or cut off cleanly).

Consultation process

Contact was made with the Rector and congregation of St Paul's Church of Ireland, the OPW and a local historian T. Mooney to gain insight into the recent history of the monastic site.

St Paul's Church of Ireland

Contact was made with Rev. Andrew Orr, the warden of St. Paul's church and some of the congregation. They reported that the Church of Ireland services were held in the cathedral chancel upto the 1830's when the decision was made to erect a new Church of Ireland (NIAH Reg. No. 22827005). The roofed cathedral chancel is shown on the cover of The Dublin Penny Journal October

1834. There is a date stone of 1838 on the western façade of St. Paul's and the services commenced in the church in the early 1840's. However, the ties between the new and the old held fast as burial continued to take place in the cathedral church site until at least the 1880's. The earliest burial in St. Paul's graveyard is a chest tomb dated to 1882. St. Paul's church and graveyard are located within the projected limits of the ecclesiastical enclosure. The graveyard has been surveyed as part of an earlier project and has been uploaded onto historic graves (<https://historicgraves.com/graveyard/st-pauls-church/wa-stpl>).

OPW Mallow

Contact was made with the OPW in Mallow Depot and Pat O'Brien (Heritage Services OPW) met John Tierney and Jacinta Kiely on site. He explained the remedial work that was carried out by the OPW pre1980's and in the 1990's on the round tower, St. Declan's oratory and the cathedral church. Much of this work is visible to the naked

eye for example consolidation work on the top of the walls in the chancel, nave and west gable. All of the stone fragments that comprise the figure sculpture on the west gable was removed in the 1990's. It was numbered and a drawn record was made of all the fragments. The carved stone pieces were transported to the OPW depot in Mallow and was treated with a water repellent compound. It was then reinstated in the west gable of the cathedral. Small fragments of stone from the quarry at Kiely's Cross on the N25 were used to fill some gaps. These are visible for example on Panel 10 weighing of the souls (see **Plate 19**). The OPW do not recommend any remedial work on the church, oratory or round tower at this time.

Specialist Studies

Dr. Paul MacCotter Appendix 2

Dr. MacCotter undertook a historical report on Ardmore, Co. Waterford. The concept adopted here was for the 'core' element of the civil parish to be the target of the research. The parish of Ardmore has an unusual shape, with a core territory around the church site itself on the coast, a second coastal territory to the east lying separately to the core territory, and an extensive upland area, the 'Drum' of the barony names, of poor-quality land. The study has been limited, at least initially, to the 'core' territory around the ecclesiastical site itself. This is partly due to the lack of records generally for Ardmore as well as to its strange shape. To be precise, I have included the following townlands in the study: Dysert, Ardocheasty, Ardginna, Farrangarret, Ballynamona, Duffcarrick, Monea, Curragh, Crushea, Ballynamertinagh, Ballynagleragh, Lissarow, and Kilknockan. It does not mean that other townlands in the area are completely omitted, rather that they may be mentioned in passing. The study can be extended if so desired. The study, as it stands, includes the following segments.

- Saint Declan of Ardmore
- The Anglo-Norman manor of Ardmore
- The lands of the manor of Ardmore
- Ardmore, 1565 to 1700

Dave Pollock Interpretative Drawings Appendix 3

Dave Pollock visited the site and a walk-over survey was conducted in the company of John Tierney and Jacinta Kiely. He did a series of oblique sketches of the cathedral and the different phases of use based on his notes from the site survey and consideration of the interpretation by T. O'Keeffe in his article *Romanesque Architecture and Sculpture at Ardmore* (1992).

Drone Survey by Paul Naessens and GIS analysis by John Tierney Appendix 4

A drone survey was undertaken by Paul Naessens, Western Aerial Surveys, of the area of the ecclesiastical enclosure in Ardmore. The data took the form of a high-resolution photograph and a digital terrain model. John Tierney analysed the digital terrain model using hill shade, sky view factor and slope analysis. The Ordnance Survey historical maps were scanned and imported into GIS tracing the field boundaries, streams, paths and structures etc. Spatial analysis of the burial patterns also took place in GIS revealing for example that the earliest mortuary monuments (pre 1850) were concentrated on an ellipse cantering on St. Declan's oratory.

John Sunderland Photographic Survey Appendix 5

This survey took place over three days, principally to take advantage of different weather and times of day in the visits and the changes in light that this involves. There was also a need for orientation in the first visit, with an initial assessment of results, followed up with the subsequent visit to deepen the survey in terms of a sense of place, to concentrate on grave slab details, also filling in gaps identified from the first visit and re-shooting any images that could be improved on. The work took place within the round tower on the third visit.

Grave slabs are wearing away and need to be recorded before both incised inscriptions and relief carvings disappear. Many are only visible in specific lighting conditions or through artificial lighting. This is particularly the case in the interior of the cathedral, where cross slabs are flat on the floor. Outside there are also small slabs that need further investigation and photography where workings can be identified undertaken using artificial lighting.

A number of potential documentary

approaches could be used on site.

Visual research - historical photographs and drawings of Ardmore do exist in archives such as the National Library and probably the National Monuments Photographic Archive. A thorough search of both these national archives and local historical society archives and journals may produce a visual database of historical images of Ardmore. This would both be a site specific archive and a resource for both historical analysis and further projects in the community.

Re-photography - Following on from visual research, a project to re-photograph images, particularly those from the nineteenth century, from exactly the same position could be undertaken. This would also identify the original photographic methods used (film formats and cameras) where possible, and mimic these using contemporary equipment that is as close to the original as possible. This could be a public engagement project.

Portraits - To photograph locals on site who have a particular connection to Ardmore, either through direct involvement or ancestrally.

The Hinterland - The survey could be expanded to include other associated sites such as St. Declan's Well, Dysert Church and St Declan's Stone.

Black and White - Monochrome analogue photography may enhance appreciation of architectural features in the buildings and create useful evocations of the sense of place.

A number of further art practices could lend themselves to Ardmore

Sculptural practice - Given that relief carving on the frieze and on grave slabs are a prominent feature of Ardmore, there is the potential for a publicly engaged stone carving commission.

Calligraphy - With many different styles of inscriptions on grave slabs an artist with an interest in calligraphy could be commissioned in a similarly publicly engaged project.

Graveyard

The graveyard is D-shaped in plan and is accessed via two stiles and two pedestrian gates. The older gate is in the north-west corner close to the cathedral. There is evidence of an earthen bank and fosse which constitutes an outer enclosure to the northwest, but less certainty of the line of the enclosure to the south.

The nave of the Cathedral has been used for burials since the late medieval period. There are eight late medieval graveslabs, almost all of which are sandstone, set east of the doorway, four are set in the north wall and four in the south. The most easterly fragment in the South wall has a raised latin cross and the third from the east in the south wall supports a complex raised cross. Of the 32 memorials located within the nave, nine do not have any inscriptions and six date from the 18th century, specifically from 1711 - 1779. The ledger slab of Thom-

as Fuge who died in 1711 (memorial WA-ARDM-0277) is the earliest date recorded. This ledger lies towards the eastern end of the pathway in the nave, and it covers the entrance to a crypt. Up to 20 coffins were recorded in the crypt in the 1960s, it is over six feet deep and is accessed by stone steps.

Outside the cathedral, within the wider graveyard, there is evidence of early medieval burial. A roughly rectangular Cross-slab (WAo40-008026-) with irregular rounded edges and undressed surface has a deeply incised cross with expanded terminals covering most of the surface. A second early medieval cross slab (WA-ARDM-0085) was identified by John Tierney lying on the ground during survey for the present study. It has been placed in St Declan's Oratory (which is locked) by the OPW for safe keeping. A total of 42 of the inscribed memorials date to the 18th century, 87 to the first half of the 19th century and 43 to the second half of the 19th century. A number of the 19th century memorials have associated cross inscribed footstones. The highest density of memorials is in the vicinity of St. Declan's oratory, in particular on the south side of, the earliest structure on site. The site is very well maintained, it has been cared for by the OPW and by a local man Joe O'Callaghan.



Right: Gravestone WA-ARDM-0087 (photo John Sunderland). Below: Memorials around St Declan's Oratory (photo John Sunderland)



Detail of gravestone WA-ARDM-0230 (Photo to John Sunderland)

4 Significance & Vulnerabilities

Statement of Significance

The guidelines to the Burra Charter state that;

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

The cultural significance of St. Declan's ecclesiastical complex can be assessed using the following categories; archaeological, architectural, historical, social and artistic.

Archaeological and Historical Significance

A group of medieval sites associated with St Declan in Ardmore. There are a total of 33 recorded monuments associated with St Declan located in the townlands of Ardcheasty, Farrangarret and Dysert (see Table 2).

Historical & Architectural Significance

The historical & architectural significance of the site of Ardmore Cathedral and environs has been studied and published extensively by both antiquarian and modern researchers. The figure sculpture on the exterior of the west gable in particular is of national significance as it is the only surviving one of its kind of 12th century date. St Declan's well and Dysert Church have also been studied and published by antiquarians in a more moderate way but less attention has been paid to the site by modern researchers. This is not a reflection of the significance of the site but is rather a case of being somewhat overshadowed by Ardmore Cathedral and environs.

Social Significance

The social significance of the site is linked to the annual pattern day which falls



Graveyard and round-tower at Ardmore (photo John Sunderland)

on St Declan's feast day on the 24th of July and on the nearest Sunday each year. The number of pilgrims is not as large as it was up until the 1940's but people from the parish and surrounding parishes still make the pilgrimage to the well and St. Declan's oratory each year during pattern week in July.

In addition a weeklong festival in Ardmore known as the Pattern Festival, which hosts all kinds of community events, is organised by a local committee. In the last few years a voluntary committee have worked to establish Saint Declan's Way, a pilgrim walking route linking Cashel in County Tipperary and Ardmore in County Waterford as a way marked trail. The trail follows the route that Declan took when going to Cashel to meet Saint Patrick in the fifth century. In turn, it is the way that Pilgrims have taken to visit Saint Declan's monastery, holy well and grave in Ardmore for the past one and a half thousand years. (<http://www.stdeclansway.ie/>).

The recently resurfaced 4 km cliff walk, which extends by Dysert Church and St Declan's Well, by Waterford City and County Council, is very popular with local walkers and visitors alike. Footfall on this path has increased substantially in recent years. The walkers pass the cathedral church and graveyard & round tower en route to and from the cliff walk.

Statement of Significance

The ecclesiastical history of Ardmore and the pre-Patrician, Saint Declan, stretches back over fifteen hundred years. The entire complex is a National Monument and the figure sculpture on the western gable of the cathedral is a major component of the complex. There are over 33 recorded monuments associated with St Declan in Ardmore. St Declan is the patron saint of Waterford and folk belief in the saint is part of the living culture of the county.

Defining issues and vulnerability

Statutory Protection

St Declan's Monastery is **National Monument No. 131** and is described as *A foundation of St Declan, probably in the 6th century. There is a Round Tower, one of the finest in the county: a small oratory: the Cathedral, of c. 1200, with a remarkable west end with sculptures in the arcaded panels; and three ogham stones.*

The National Monuments Act 1930 (amended 1954, 1987, 1994, 2004) is the chief piece of legislation which protects archaeological heritage in Ireland. Over 120,000 archaeological sites and monuments are legally protected by way of inclusion in the statutory Record of Monuments and Places, established under Section 12 of the National Monuments (Amendment) Act 1994. The sites in the ecclesiastical complex in Ardmore (See Table 1 for the full list of RMP numbers) are given protection under the following legislation:

- National Monuments Acts 1930-2004 and in particular the Record of Monuments and Places (RMP)
- For national monuments in the ownership or guardianship of the Minister or a local authority or which are subject to a preservation order under the National Monuments Acts, the prior written consent of the Minister is required for works at or in proximity to the monument. Note that this means ground disturbance around or in proximity to such national monument may need consent, not just works to the national monument itself.
- Planning and Development Acts 2000-2010 and Waterford City and County Development Plan

Ownership & Use

Ardmore Cathedral, Round Tower and St. Declan's Oratory, are National Monument No. 131. A total of 137 national monuments were vested in the Board of Works by order of the Commissioners of Church Temporalities on 30th October, 1880, of which Ardmore was one. This final vesting order was one of four such orders and Ardmore may have been vested as early as 1874, as the Board of Works referred to Ardmore in their Annual Report of 1875-76 and by 1878 had carried out £335.17.2 worth of repairs. The site is now looked after by the OPW (out of the depot in Mallow) and the grass is cut by a hard-working local volunteer, Joe O'Callaghan.

Interpretation

There is a rich cultural heritage, both tangible and intangible associated with the site. The elements include rituals and values of a Christian community associated with both with the graveyard and St Declan's oratory and well that continue to be a focus in particular during Pattern week each year.

Vulnerabilities and threats

The OPW have not identified any immediate vulnerabilities or threats in relation to the structures on site. There is an annual inspection and report done on the site.

Conservation & Management Policies

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

- Repairs to historic fabric should be carried out using conservation methodologies that conform to the guiding principles as set out in the ICOMOS charters using appropriate details and materials of matching quality.

- All conservation works should be carried out under the direction of suitably qualified professionals including conservation architects & engineers and using suitably skilled artisans and tradesmen.
- Any archaeological works are subject to the approval of the National Monuments Service and will need to be licenced. Notice for works will need to be sent to the NMS two months in advance of commencement of works.
- Consultation with local stakeholders regarding any proposed interventions is important on a site of religious, social and/or cultural significance.
- Treatment of invasive species should be undertaken using best practise avoiding the use of herbicides.

5 Recommendations

In order to improve the overall understanding, for the visitor, to the complex archaeological and architectural heritage of St. Declan's ecclesiastical site in Ardmore (including St Declan's well and Dysert Church) further work needs to undertake. For while the site itself is in very good condition there is little or no interpretative data for the various monuments for visitors to consult. The data generated to date by the specialist surveys that form part of this report could be used in a myriad of ways to inform for example areas of further academic research, for the creation of digital and heritage exhibitions, interpretative signage for visitors, creators and users of walking trails, coastal walks etc.

Further work could include but not be limited to the following;

- The graveyard survey, drone survey and GIS interpretative work, the historical research, interpretative illustrations and photographic survey work undertaken as part of this report need to be

amalgamated, published and shared, both physically and digitally, with the wider community in order to strengthen and share the labyrinthine cultural heritage of St. Declan's ecclesiastical complex.

- The results of the work to date on St. Declan's ecclesiastical complex to be the subject of a local historical lecture with due cognisance of COVID regulations, and of an article in *Decies* Journal of the Waterford Archaeological and Historical Society.
- Further historical research by Dr. Paul MacCotter and publication (both physically and digitally) of the ecclesiastical manor of Ardmore from 1700 onward with illustrative mapping for future and research to date.
- A survey annotated with drawings and photographs should be done of all the early medieval and late medieval grave and cross slabs in the graveyard and ca-

thedral as many of these monuments are very worn. The survey should be uploaded onto <https://historicgraves.com/graveyard/ardmore/wa-ardm>.

- Survey of the modern section of the graveyard and publication to www.historicgraves.com
- A programme of lidar and/or geophysical survey to elucidate as much of the circuit of the ecclesiastical enclosure as possible and determining the location of Ardmore Castle and associated elements.
- A community excavation of a portion of the earthworks that comprise the ecclesiastical enclosure.
- On site interpretation (mixture of illustrative and photographic techniques accompanied by short descriptive text) of the different phases and associated features of the oratory.
- On site interpretation (mixture of illustrative and photographic techniques accompanied by short descriptive text) of the different phases and associated features of the cathedral.
- On site interpretation (mixture of illustrative and photographic techniques accompanied by short descriptive text) of the figure sculpture on the west gable of the cathedral so that the people can see and read the story.
- On site interpretation (mixture of illustrative and photographic techniques accompanied by short descriptive text) of the round tower.
- Detailed geological survey of the site.

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Appendices

[Appendix 1 Ardmore Graveyard Memorial Inscriptions](#)

[Appendix 2 Ardmore by Paul MacCotter](#)

[Appendix 3 Ardmore Cathedral by D. Pollock](#)

[Appendix 4 Ardmore GIS by John Tierney](#)

[Appendix 5 Ardmore photographs by John Sunderland](#)



Gravestones and the roundtower (photo John Sunderland)

Appendix 1

Ardmore Graveyard

Memorial Inscriptions

Grave	Memorial Type	Name	Surname	Date of death
WA-ARDM-0001	Headstone	Bill	Hallahan	2001
WA-ARDM-0002	Headstone	Mary	Dawsey	1844
WA-ARDM-0003	Headstone	Catherine	Cleary alias Condon	1837
WA-ARDM-0004	Headstone	Elen	O'Neill	1838
WA-ARDM-0005	Headstone	James	O'Neill	1982
WA-ARDM-0006	Tablet	Mary	Connolly	1960
WA-ARDM-0007	Headstone	Maurice	Hallahan	1944
WA-ARDM-0008	Headstone	Michael	Hallahan	1850
WA-ARDM-0009	Headstone	Mary	Pollard	
WA-ARDM-0010	Ledger Slab	Thomas	Bailey	1838
WA-ARDM-0011	Headstone	Deiglan	O'Connor	1858
WA-ARDM-0012	Headstone	James	Connors	1873
WA-ARDM-0013	Headstone	Edward	Newman	1856
WA-ARDM-0014	Headstone	James	Cunniff	1867
WA-ARDM-0015	Headstone	Eliza	Tiddy	1849
WA-ARDM-0016	Headstone	Adam	Fegan	1849
WA-ARDM-0017	Statue	Magdaeen Mary	McKenna	1861
WA-ARDM-0018	Headstone	James	Flynn	1976
WA-ARDM-0019	Headstone	Padpaig	Ó Bruadar	1904
WA-ARDM-0020	Ledger Slab	Aine	Ní Bruadair	1926
WA-ARDM-0021	Statue	Siobáin	Ní Bruadair	1904
WA-ARDM-0022	Headstone	-	Carey	
WA-ARDM-0023	Headstone	Thomas	Connell	1845
WA-ARDM-0024	Headstone	Benjamin	Barron	1909
WA-ARDM-0025	Headstone	Mary	Barron	1832
WA-ARDM-0026	Tablet	Michael	Keane	1980
WA-ARDM-0027	Headstone	Declan	Hennessy	2010
WA-ARDM-0028	Headstone	Micheal	Hennessy	1979
WA-ARDM-0029	Headstone	Lt.	Hungerford	1820
WA-ARDM-0030	Headstone	Elizabeth	Pile	1849
WA-ARDM-0031	Headstone	Jenny	Wills	1837
WA-ARDM-0032	Headstone	James	Mansfield	1839
WA-ARDM-0033	Headstone	Bridget	Ahearn	1898
WA-ARDM-0034	Headstone	Mary	Geasly	1805
WA-ARDM-0035	Headstone	Michael	Roche	1978
WA-ARDM-0036	Headstone	Hannah	Mahony	2001
WA-ARDM-0037	Headstone	Patrick	Power	1960
WA-ARDM-0038	Headstone	Patrick	Keane	
WA-ARDM-0039	Headstone	Ethel	Troy	1951
WA-ARDM-0040	Headstone	Frank	Troy	1977
WA-ARDM-0041	Kerbed stone/memorial	-	Curran	
WA-ARDM-0042	Headstone	Degie	Power	1957
WA-ARDM-0043	Headstone	Edward	Keating	1827
WA-ARDM-0044	Headstone	-	-	
WA-ARDM-0045	Headstone	-	-	
WA-ARDM-0046	Headstone	Catherine	Cain	1835
WA-ARDM-0047	Headstone	Johana	Keane	1807
WA-ARDM-0048	Open book	Michael	Keane	1990
WA-ARDM-0049	Open book	Danny	Reidy	1986
WA-ARDM-0050	Headstone	Michael	Foley	
WA-ARDM-0051	Cross	James	Foley	1888
WA-ARDM-0052	Unmarked stone	-	-	
WA-ARDM-0053	Unmarked stone	-	-	

WA-ARDM-0054	Headstone	Ellen	O' Leary	1787
WA-ARDM-0055	Table tomb	Thomas	O' Leary	1815
WA-ARDM-0056	Headstone	John	O' Leary	1746
WA-ARDM-0057	Headstone	Arthur	O' Leary	1795
WA-ARDM-0058	Headstone	Michael	O' Donnell	1864
WA-ARDM-0059	Grave slab	-	-	
WA-ARDM-0060	Headstone	Mary	Mansfield	1814
WA-ARDM-0061	Latin Cross	John Jack	Hurley	1975
WA-ARDM-0062	Headstone	William	Aheren	1828
WA-ARDM-0063	Headstone	Mary	Brian nee Brown	1794
WA-ARDM-0064	Headstone	Edmund	Brown	1773
WA-ARDM-0065	Headstone	Mary	Tobin	1858
WA-ARDM-0066	Headstone	Deuglain	Hurtan	1921
WA-ARDM-0067	Headstone	Mary	Cudahy	1950
WA-ARDM-0068	Headstone	Hanora	Connors	1834
WA-ARDM-0069	Headstone	Michael	Allen	1957
WA-ARDM-0070	Plaque	Peter	Ward	2019
WA-ARDM-0071	Headstone	John	Butler	1797
WA-ARDM-0072	Headstone	John	Curreen	1840
WA-ARDM-0073	Headstone	Aine	Ui Cuilliu	1969
WA-ARDM-0074	Headstone	Deaglain	Ui Cuilliu	1945
WA-ARDM-0075	Headstone	Seamus	O Cuilliu	1996
WA-ARDM-0076	Headstone	Margret	Cullew	1793
WA-ARDM-0077	Plaque	James	Kiely	1974
WA-ARDM-0078	Headstone	Bridget	Keily	1839
WA-ARDM-0079	Headstone	Maurice	Connelly	1844
WA-ARDM-0080	Headstone	Richard	Carew	1802
WA-ARDM-0081	Headstone	Catherine	Keeffe	1867
WA-ARDM-0082	Headstone	Patrick	Mahoney	1844
WA-ARDM-0083	Headstone	Ellen	Mockler	1993
WA-ARDM-0084	Unmarked stone	-	-	
WA-ARDM-0085	Cross	-	-	
WA-ARDM-0086	Headstone	-	Fogluda	
WA-ARDM-0087	Headstone	Patrick	Broderick	1830
WA-ARDM-0088	Headstone	James	Walsh	1964
WA-ARDM-0089	Headstone	Padraig	King	2000
WA-ARDM-0090	Unmarked stone	-	-	
WA-ARDM-0091	Headstone	Pat	O' Connell	1859
WA-ARDM-0092	Headstone	-	-	
WA-ARDM-0093	Headstone	-	-	
WA-ARDM-0094	Tablet	Mary	Carey	1932
WA-ARDM-0095	Headstone	David	Brouder	1795
WA-ARDM-0096	Headstone	David	Broderick	1827
WA-ARDM-0097	Headstone	John	Crotty	1837
WA-ARDM-0098	Headstone	William	Shea	1772
WA-ARDM-0099	Headstone	Catherine	Shea	1809
WA-ARDM-0100	Headstone	Patrick	Fling	1752
WA-ARDM-0101	Headstone	Thomas	Rea	1868
WA-ARDM-0102	Headstone	Ellen	Crawford	1981
WA-ARDM-0103	Headstone	E.	B.	1872
WA-ARDM-0104	Headstone	I.	B.	1872
WA-ARDM-0105	Cross	Kate	Troy	1913
WA-ARDM-0106	Headstone	James	Troy	1925
WA-ARDM-0107	Cross	John	Troy	1914

WA-ARDM-0108	Headstone	Mary	Hennerby	1896
WA-ARDM-0109	Headstone	Thomas	Power	1810
WA-ARDM-0110	Headstone	Denis	Hannigan	1838
WA-ARDM-0111	Headstone	Bridget	Fudge	1824
WA-ARDM-0112	Headstone	Garret	Nugent	1774
WA-ARDM-0113	Headstone	John	Maher	1895
WA-ARDM-0114	Headstone	Michael	Fleming	1783
WA-ARDM-0115	Headstone	John	Ahearn	1837
WA-ARDM-0116	Celtic Cross	John	Healy	1972
WA-ARDM-0117	Headstone	Bartholmew	Connell	1809
WA-ARDM-0118	Celtic Cross	Michael	Keane	1943
WA-ARDM-0119	Headstone	James	Veale	1986
WA-ARDM-0120	Headstone	Patrick	Wynne	1841
WA-ARDM-0121	Headstone	Michael	Winn	1849
WA-ARDM-0122	Headstone	Michael	Kiely	1806
WA-ARDM-0123	Headstone	John	Kiely	1763
WA-ARDM-0124	Headstone	Patrick	Keily	1811
WA-ARDM-0125	Headstone	James	Troy	1936
WA-ARDM-0126	Headstone	Mary	Wing	1787
WA-ARDM-0127	Headstone	Philip	Wyne	1835
WA-ARDM-0128	Headstone	Daniel	Moresy	1812
WA-ARDM-0129	Headstone	John	Mc Grath	1957
WA-ARDM-0130	Headstone	Mathew	Cunningham	1941
WA-ARDM-0131	Headstone	Declan	Cunningham	1835
WA-ARDM-0132	Headstone	Michael	Cunningham	1833
WA-ARDM-0133	Headstone	Michael	Cunningham	1955
WA-ARDM-0134	Headstone	Catherine	Power	1995
WA-ARDM-0135	Headstone	James Walter	Travers	1896
WA-ARDM-0136	Headstone	Margaret	Broderick	1847
WA-ARDM-0137	Headstone	Michael	Foley	1897
WA-ARDM-0138	Headstone	Thomas	Mooney	1971
WA-ARDM-0139	Headstone	Patrick	Foley	1952
WA-ARDM-0140	Headstone	Judy	Foley	1834
WA-ARDM-0141	Headstone	Mary	Flynn	1837
WA-ARDM-0142	Headstone	M.	Moylan	1916
WA-ARDM-0143	Headstone	Catharine	Sheehan	1807
WA-ARDM-0144		William	Sheehan	
WA-ARDM-0145	Headstone	Sean	Foley	1969
WA-ARDM-0146	Headstone	Cornelius	Downey	1983
WA-ARDM-0147		E.	F.	
WA-ARDM-0148	Headstone	Michael	Ronayne	1816
WA-ARDM-0149	Headstone	-	-	
WA-ARDM-0150	Headstone	William	Flynn	1836
WA-ARDM-0151	Headstone	Mary	Mc Grath	1880
WA-ARDM-0152	Headstone	William	Whelan	1888
WA-ARDM-0153	Headstone	Thomas	Dee	1835
WA-ARDM-0154	Headstone	John & James	Fudge	1805
WA-ARDM-0155	Ledger Slab	Thomas	Dee	1852
WA-ARDM-0156	Headstone	Patrick	Kenneally	1918
WA-ARDM-0157	Ledger Slab	James	Kenely	1839
WA-ARDM-0158	Headstone	John	Fox	1877
WA-ARDM-0159	Cross		No inscription	
WA-ARDM-0160	Headstone	Mary	Troy	1818
WA-ARDM-0161	Headstone	Mary	Keily	1814

WA-ARDM-0162	Headstone	John	Power	1759
WA-ARDM-0163	Headstone	James	Power	1800
WA-ARDM-0164	Headstone	John	Power	1793
WA-ARDM-0165	Headstone	Mary	Green	1793
WA-ARDM-0166	Headstone	John	Mulcahy	1926
WA-ARDM-0167	Headstone	Margaret	Foley	1898
WA-ARDM-0168	Headstone	Edmond	Foley	1883
WA-ARDM-0169	Headstone	Margaret	Foley	1934
WA-ARDM-0170	Headstone	Thomas	Moloney	1975
WA-ARDM-0171	Headstone	Michael	Mulcahy	1912
WA-ARDM-0172	Headstone	Margaret	Smyth	1909
WA-ARDM-0173	Headstone	William	Henely	1811
WA-ARDM-0174	Headstone	Thomas	Hennessy	1943
WA-ARDM-0175	Headstone	Michael	Fleming	1849
WA-ARDM-0176	Headstone	John	Donovan	1838
WA-ARDM-0177	Headstone	Maurice	Kenedy	1799
WA-ARDM-0178	Headstone	John	Foley	1817
WA-ARDM-0179	Headstone	John	Kennedy	1807
WA-ARDM-0180	Headstone	Andrew	Kennedy	
WA-ARDM-0181	Headstone	Mary	Keeffe	1818
WA-ARDM-0182	Headstone	Mary	Crowley alias Hannigan	1875
WA-ARDM-0183	Headstone	Margaret	Crowley	1844
WA-ARDM-0184	Headstone	Edmond	Crowly	1770
WA-ARDM-0185	Headstone			
WA-ARDM-0186	Headstone		Lynch Family	
WA-ARDM-0187	Headstone	Patrick	Cle?	1787
WA-ARDM-0188	Headstone	Daniel	Flyn	1770
WA-ARDM-0189	Headstone	John	Rian	1840
WA-ARDM-0190	Headstone		Cruciform figure E face	
WA-ARDM-0191	Headstone	Patrick	Linehan	1793
WA-ARDM-0192	Headstone	Maurice	Fitzgerald	1911
WA-ARDM-0193	Headstone	Michael	Fitzgerald	1904
WA-ARDM-0194	Headstone	Michael	Keane	1859
WA-ARDM-0195	Headstone	Mary	Fitzgerald	1842
WA-ARDM-0196	Headstone	Mary Kate	Eddy	1939
WA-ARDM-0197	Headstone	Michael	O'Donnell	1967
WA-ARDM-0198	Headstone	Pat	Whelan	1819
WA-ARDM-0199	Headstone	Alice	Whelan	1958
WA-ARDM-0200	Headstone	Michael	Whelan	1807
WA-ARDM-0201	Headstone	Michael	Foley	1806
WA-ARDM-0202	Headstone	Michael	Foley	1774
WA-ARDM-0203	Headstone	Thomas	Foulow	1752
WA-ARDM-0204	Headstone	Patrick	Foley	1847
WA-ARDM-0205	Headstone	John	Crowly	1854
WA-ARDM-0206	Headstone	Tom	Morrissey	1982
WA-ARDM-0207	Headstone	Nora	Morrissey	2016
WA-ARDM-0208	Cross		Late Medieval Cross	
WA-ARDM-0209	Headstone		Uninscribed	
WA-ARDM-0210	Headstone	Deaglin	Foley	1813
WA-ARDM-0211	Headstone	Mary	Foley	1836
WA-ARDM-0212	Headstone	Mary	Foley	1806
WA-ARDM-0213	Headstone	John	O'Brien	1935
WA-ARDM-0214	Headstone		Buried	
WA-ARDM-0215	Headstone	?	Kedd	

WA-ARDM-0216	Headstone		Illegible	
WA-ARDM-0217	Headstone	Richard	Power	1838
WA-ARDM-0218	Headstone	Bridget	Power alias Hoan	1784
WA-ARDM-0219	Headstone	Richard	Power	1889
WA-ARDM-0220	Headstone	Sr. Gertrude	Power	2017
WA-ARDM-0221	Headstone	Rev. Terence	O'Bryan	1801
WA-ARDM-0222	Headstone	John	Flin	1793
WA-ARDM-0223	Headstone	Juli	Kennedy	
WA-ARDM-0224	Headstone	Johanna	Foley	1807
WA-ARDM-0225	Headstone	Edmond	Foulow	1782
WA-ARDM-0226	Headstone	James	Morrissey	1966
WA-ARDM-0227	Headstone	David	Foley	1807
WA-ARDM-0228	Tablet	Thomas	Flynn	
WA-ARDM-0229	Headstone	Catherine	Mangan	1839
WA-ARDM-0230	Headstone		Buried	
WA-ARDM-0231	Cross	Thomas	Rooney	1895
WA-ARDM-0232	Headstone	Catherine	O'Neill	1895
WA-ARDM-0233	Headstone	Michael	McGrath	1909
WA-ARDM-0234	Headstone	James	Kenealy	1805
WA-ARDM-0235	Headstone	William	Foley	1810
WA-ARDM-0236	Ledger Slab		Sheil	1770
WA-ARDM-0237	Headstone	Margret	Kane alias Connery	1764
WA-ARDM-0238	Headstone	Thomas	Kean	1769
WA-ARDM-0239	Headstone	Pierce	Moore	1757
WA-ARDM-0240	Headstone	Michael	Cleary	1793
WA-ARDM-0241	Headstone	Margaret	Burke alias Manfield	1793
WA-ARDM-0242	Headstone	Elen	Mansfield	1796
WA-ARDM-0243	Headstone	Patrick	Mansfield	1857
WA-ARDM-0244	Headstone	Hanora	Flynn nee O'Brien	1912
WA-ARDM-0245	Headstone	Mary	Cunningham	1790
WA-ARDM-0246	Headstone	Maurice	Morrissy	1835
WA-ARDM-0247	Headstone	John	Hankarkin	1868
WA-ARDM-0248	Headstone	Eliza	Barrin	1814
WA-ARDM-0249	Headstone	James	O'Grady	1942
WA-ARDM-0250	Headstone	Patick	Troy	1865
WA-ARDM-0251	Headstone	John	Hassett	1846
WA-ARDM-0252	Headstone	James	Hassett	1871
WA-ARDM-0253	Headstone	Margret	O'Connors	1856
WA-ARDM-0254	Headstone	Mary	Connor alias Flynn	1854
WA-ARDM-0255	Headstone	James	Tierney	1937
WA-ARDM-0256	Plaque	Nora	Foley	1944
WA-ARDM-0257	Headstone	Patrick	McCarthy	1941
WA-ARDM-0258	Plaque	Anna	Smith	1834
WA-ARDM-0259	Ledger Slab	Henery	Gee	1778
WA-ARDM-0260	Ledger Slab	Jane	Gee	1779
WA-ARDM-0261	Ledger Slab	Susanna	Bagge	1779
WA-ARDM-0262	Box tomb		No inscription	
WA-ARDM-0263	Headstone	James	Gee	1882
WA-ARDM-0264	Cross	Susan Frances	Skelton alias Smith	1896
WA-ARDM-0265	Ledger Slab	William	Gee Smith	1873
WA-ARDM-0266	Cross		No inscription	
WA-ARDM-0267	Cross		No inscription	
WA-ARDM-0268	Cross		No inscription	

WA-ARDM-0269	Cross		No inscription	
WA-ARDM-0270	Cross		No inscription	
WA-ARDM-0271	Cross		No inscription	
WA-ARDM-0272	Cross		No inscription	
WA-ARDM-0273	Cross		No inscription	
WA-ARDM-0274	Tablet	Elizabeth Julia	Nujent	1849
WA-ARDM-0275	Ledger Slab	Margaret	Fudge	1752
WA-ARDM-0276	Ledger Slab	Pigeon	Fuge	1892
WA-ARDM-0277	Ledger Slab	Thomas	Fudge	1711
WA-ARDM-0278	Niche			
WA-ARDM-0279	Ledger Slab	Anne	Cavanagh	1878
WA-ARDM-0280	Ledger Slab	George	Roderick	1818
WA-ARDM-0281	Ledger Slab	Anna	Roderick	1777
WA-ARDM-0282	Ledger Slab	George Thomas	Thornton	1876
WA-ARDM-0283		William	Clarke	1867
WA-ARDM-0284	Ledger Slab	Elizabeth	Thornton	1832
WA-ARDM-0285	Headstone	Andrew	Spratt	1802
WA-ARDM-0286	Headstone	William J	Spratt	1917
WA-ARDM-0287	Headstone	Thomas	Spratt	1781
WA-ARDM-0288				
WA-ARDM-0289	Tablet	Edward Kenneth	Purcell Fuge	1975
WA-ARDM-0290	Ledger Slab			
WA-ARDM-0291	Box tomb	James	O'Sullivan	1835
WA-ARDM-0292	Ogham stone			
WA-ARDM-0293	Ogham stone			
WA-ARDM-0294	Ledger Slab		No inscription	
WA-ARDM-0295	Box tomb		No inscription	

Table 4: List of memorials in historic section of graveyard and cathedral (**Plates 19 - 24**)

Appendix 2

Ardmore by Paul MacCotter

Ardmore

By Paul MacCotter

Part one: Introduction

This is an historical report on the village of Ardmore, Co. Waterford, and its hinterland, composed for Eachtra Archaeological Projects. It is divided into a number of sections, and covers the period from the earliest known local history down to around AD 1700. At the end of each section there is a summary for those who may not want to read the entire text. The concept adopted was for the 'core' element of the civil parish to be the target of research. The parish of Ardmore has an unusual shape, with a core territory around the church site itself on the coast, a second coastal territory to the east lying separately to the core territory, and an extensive upland area, the 'Drum' of the barony names, of poor quality land. This study limits itself to this 'core' territory surrounding the village and hinterland of Ardmore. This is partly due to the lack of records generally for Ardmore as well as to its unusual shape. To be precise, I have included the following townlands in the study: Dysert, Ardocheasty, Ardoginna, Farrangarret, Ballynamona, Duffcarrick, Monea, Curragh, Crushea, Ballynamertinagh, Ballynagleragh, Lissarow, and Kilknockan. It does not mean that other townlands in the area are completely omitted, rather that they may be mentioned where relevant. The following sections are covered:

- Part one: Introduction
- Part two: Saint Declan of Ardmore
- Part three: The Anglo-Norman manor of Ardmore
- Part four: The lands of the manor of Ardmore, 1400 to 1660
- Part five: Ardmore 1565 to 1700, village, sources and families

Part one, summary

This is an historical report on the village of Ardmore and its hinterland. It is broken into five sections and covers the period from the first history of the area down to the introduction of the Penal Laws around AD1700.

Part two: Saint Declan of Ardmore

Declan or Déaglán is the patron saint of the church of Ardmore, Co. Waterford. As in the case of most Irish saints, we have very little information on Declan beyond his 'hagiographical co-ordinates', his name, feast day (his death) and location of his church or foundation.¹ In Declan's case, and that of many important saints, a Life (betha, vita) does

¹ P. Ó Riain, *A dictionary of Irish saints* (Dublin, 2011), p 42.

survive.² These are usually written in Latin and only later do we get vernacular versions. These documents are usually filled with miracle stories and various other pieces of information pertaining more to the period the life was written than to the *floruit* or period the saint lived (usually several hundred years later). I will begin with an examination of the life and then consider earlier material in the martyrologies of the saints. Declan is distinguished from many other Irish saints by belonging to a small group of four so-called Pre-Patrician saints, that is, saints whose mission and period preceded that of the national apostle, Patrick.³

The key points in Declan's Life may be summarised as follows. He was born near Lismore. He visits Rome where he meets both Saint Patrick and the Pope in a context that implies that he was Patrick's superior, and furthermore that he was in Rome before Patrick. He is then ordained by the Pope. He visits another saint, Ailbe at Cashel. He founds a church at Kilconnell in South Tipperary, within Lismore diocese. Later he meets Patrick again at the holy well of Patrickswell near Inishlounaght in the same area. Later again he visits Tara, Ossory and Tubbrid in Tipperary, where he is associated with its patron, Ciarán. His association with Meath derives from the supposed homeland of the Déisi, still occupied by a branch, the Déisi Breg, in historical times. Here Declan is said to have founded the church of Killelland (Cill Dhéagláind). He dies in Kilmaclegue in Waterford diocese.⁴

The main underlying theme here is Declan's area of ministry, which will be seen to represent the areas of what in the twelfth century were the adjacent dioceses of Lismore and Waterford. Most hagiographers read the Life as reflecting the current claims of the church of Ardmore to be the location of the episcopal see for this area, and not the churches of Lismore or Waterford. The interaction between Declan and Ailbe appears designed to garner support for the diocesan claims of Ardmore from the secular power, in this case the MacCarthy kings of Desmond.⁵

The historical background to all of this is first noted in documentation from the synod of Kells in 1152, when it was claimed by partisans of Ardmore that the church of Ardmore (and that of Mungret in Limerick) were entitled to diocesan status, which was clearly not the case at this stage.⁶ This synod established a diocesan structure throughout Ireland but did not hinder subsequent developments. An unnamed bishop of Ardmore attended the synod of Cashel in 1171. There are references from 1184 to one Eugenius as bishop of Ardmore and another, unnamed bishop of Ardmore in 1210.⁷ The only annalistic reference to Ardmore comes from the *Annals of Inisfallen* in 1203:

Mael Étaín Ua Duib Rátha, noble priest (uasal sacart) of Ard Mór, died after finishing the building of the church of Ard Mór.

² P. Power (ed.), *Life of St. Declan of Ardmore and Life of St. Mochuda of Lismore*, (London, 1914).

³ For a discussion see D. Ó Riain, 'The question of the pre-Patrician saints of Munster' in M. Monk and J. Sheehan (eds), *Early medieval Munster: archaeology, history and society* (Cork, 1998): 17-22.

⁴ Ó Riain, *A dictionary*, pp 258-9.

⁵ See Paul MacCotter, 'The rise of Meic Carthaig and the political geography of Desmumu' in *JCHAS* volume 111 (2006), 59-76: especially pp 67 and 73.

⁶ R. Sharpe, *Medieval Irish Saints' Lives: An Introduction to Vitae Sanctorum Hiberniae* (Oxford, 1991), 31-2; *The Irish church in the eleventh and twelfth centuries* by Aubrey Gwynn, edited by Gerard O'Brien (Dublin, 1992), 223-4, 241.

⁷ Fryde, Greenway, and Porter (eds), *Handbook of British Chronology* (third ed.), (Cambridge, 1986) p. 334.

We hear no more of Ardmore's claims to be a diocese after 1210, to which its cathedral gives mute testimony.

What of the earlier history of the church of Ardmore? Firstly we should note that the south east of Ireland is particularly lacking in annalistic records, which explains why we find only one reference (see above) to the church of Ardmore in these sources, despite its clear importance as illustrated in the archaeological record. The only reliable early sources are the martyrologies. The earliest of these are those of Oengus and Tallaght, dating to the period 790 to 830. These contain the core information that Declan's church was at Ardmore and his feast day on July 24.⁸ Beyond this we have only the suggestion that Declan may have been one of the so-called Pre-Patrician saints. The hagiography of a number of Munster saints indicates the claim that their subjects were active before the arrival of Patrick. In particular this is so with Declan, Ailbe of Emly, Ciarán of Cape Clear, and Ibar of Begerin Island, Wexford.⁹ All of these sources, of course, are centuries later than the period of Patrick and most historians dismiss them (although by no means all). Liam de Poer however is one who, while not accepting literally these hagiographical accounts, does point out that it is likely that the south coast of Ireland was already Christian by circa 400.¹⁰ He bases this on the known links between east Munster and Christian south Wales from the mid fourth century onwards. More recently Donnchadh Ó Corráin has advanced evidence indicating that the Spanish priest and historian Orosius, who had probably been captured by Irish slavers, and was familiar with the geography of west Munster, wrote in his writings that there were many Christians in Ireland.¹¹ Given his knowledge of Ireland it appears that Orosius may have lived in Munster for a period, and was familiar with Ireland and Britain. He wrote his comments about Ireland around 415AD. It may be that the 'legends' of the pre-Patrician saints, included Declan, are less unlikely than has been thought.

We now consider what the saints' genealogies say regarding Declan. Unfortunately the Déise genealogies are confused and difficult to understand in their earlier stages, to the extent that they deny us any real evidence relating to Declan's ancestry.¹² Two main genealogies are recorded, both occurring in the eleventh-century *Recensio Maior* of the saints' genealogies.¹³ These are entirely at variance with each other. One, where Declan is made son of Rosa, is of Déisi Mumhan (Waterford and south Tipperary), the other, where the saint is made son of Ernbrand, appears to be of the Fotharta (several groups are found in different parts of Ireland). The Déisi Mumhan pedigree contains an offshoot, Dál Meccon, which appears to refer to a minor group resident in the territory of Déisi Mumhan, and for what it is worth may represent the native people of Declan.¹⁴ The twelfth-century kings of Déisi Mumhan, the Uí Fhaoláin, are genealogically of the same line as the saint's Fothart pedigree.¹⁵

⁸ W. Stokes (ed), *Féilire Óengusso céli dé: The martyrology of Oengus, the Culdee* (Hubert Bradshaw Society 29, London, 1905); R. Best and H. Jackson Lawlor (eds), *The Martyrology of Tallaght: from the Book of Leinster and MS. 5100-4 in the Royal Library, Brussels* (London, 1931, HBS vol. 68).

⁹ Ó Riain, 'The question of the pre-Patrician saints of Munster', pp 19-20.

¹⁰ *Ibid*, 18.

¹¹ D. Ó Corráin, 'Orosius, Ireland and Christianity' in *Peritia* 18 (2017), 113-134.

¹² S. Pender (ed), *Déisi Genealogies* (Dublin, 1937).

¹³ P. Ó Riain (ed), *Corpus Genealogiarum Sanctorum Hiberniae* (Dublin, 1985), 107.1-2.

¹⁴ https://www.dias.ie/wp-content/uploads/2017/04/E-Onomasticon_Text.pdf, accessed 9 November 2021), item number 12937.

¹⁵ Pender, *Déisi Genealogies*, p 31

Lack of a written record for the church of Ardmore is somewhat ameliorated by its archaeological record. We know that its main church was completed in 1203, apparently built upon and older church, part of which forms the base of the chancel of the 'new' church. Round towers such as the one at Ardmore are generally dated to the eleventh century. The shrine chapel, where the saint's remains were once venerated, is dated by Ó Carragáin to the eighth century.¹⁶ Finally we should note the inscription on one of the three associated ogham stones from Ardmore, 'Nad Segamon'. This is a very old name formula, almost certainly of fifth-century date.¹⁷ Thus the original church foundation of Ardmore appears to be of fifth-century date.¹⁸

Summary to part two

Declan is the patron saint of Ardmore. Our earliest mention of the saint occurs in documents of the early 800s but he is traditionally considered to have been a 'pre-Patrician' saint, that is, he was supposed to have ministered in Ardmore before Saint Patrick arrived in Ireland. This cannot be proven either way however. What we do know is that there are ogham stones associated with the church of Ardmore of early date, so a church was certainly on the site by perhaps the sixth century if not earlier.

When the Irish episcopal system was being 'regularised' during the twelfth century Ardmore claimed to be the bishopric of the Déisi, the local kingdom approximating to County Waterford, but this claim was disputed by Lismore which eventually 'won the contest' in the early 1200s. We know that the 'life' of St Declan was a document written around 1200 whose main aim was as propaganda in support of Ardmore's claim to be the local bishopric. Whether or not the 'life' contains any real evidence relating to the saint remains a source of argument among historians.

Part three: The Anglo-Norman manor of Ardmore

The Anglo-Norman manorial system treated secular and ecclesiastical manors largely in similar fashion, with a main or central manor organized around the bishop's castle or palace and a number of secondary or outlying manors or sub-manors. In this system the bishop of the diocese replaces the lord of a secular manor, and both occupy the role of tenants-in-chief under the King, that is, they hold their manors directly of the King. In the diocese of Lismore the chief manor was that of Lismore, centred on the church of Lismore. Ardmore was a subsidiary manor, albeit the second most important manor in the diocese.

The manor of Ardmore must have been formed no later than the first years of the thirteenth century, if not earlier. In 1253 a dispute between the dioceses of Lismore and Waterford came to a head.¹⁹ The details are confused but concerned the temporalities or landed possessions. The original disseisin appears to have occurred around 1220 when bishop Robert of Lismore wrongfully acquired the manors from bishop Robert of Waterford. These then descended to bishop Griffin of Lismore (1228-1246) and after him to bishop Alan (1246-1253) and then bishop Thomas (1253-1270). In 1253 the King ordered the restoration

¹⁶ T. Ó Carragáin, *Churches in the Irish landscape: AD 400-1100* (Cork, 2021), pp 66-8, 70, 81.

¹⁷ https://ogham.celt.dias.ie/263._Ardmore_I, accessed November 9, 2021.

¹⁸ For a detailed study of the ecclesiastical remains in Ardmore see T. O'Keeffe, 'Romanesque architecture and sculpture at Ardmore' in W. Nolan & T. Power (eds), *Waterford: history and society* (Dublin, 1992), pp 73-104.

¹⁹ For what follows see H.S. Sweetman (ed), *Calendar of documents relating to Ireland: preserved in Her Majesty's Public Record Office, London, 1171-1307*, 5 volumes (London, 1875-1886): ii, pp 36, 87; iii, 176.

of the temporalities as then held by bishop Thomas to Walter, bishop of Waterford, thus appearing to unite Lismore to Waterford, although this union did not survive at that time. The lists of manors as outlined in these cases was Lismore, Ardmore or Artmordeglan, Methallia (Mothel), New Ville, Frekans, Kilmolash, and Kilmeadan. A later dispute, of 1288, concerned the manor of Ardfinnan, another episcopal manor, and later the same year yet another dispute arose regarding 'Ardmordeglan', Kilmolash and Kilbarrymeaden. While we possess little information about the manor of Ardmore between the early fifteenth century and the late 1500s it is clear that it did survive into the seventeenth century, at least as a unit of tenure or landholding. An unpublished rental of the manor, apparently dating to around 1400, mentions its court or manor house, mill and other features, for which see below.

Summary to part three

The manor of Ardmore was a subsidiary manor to the chief manor of Lismore. A manor was an arrangement to generate rental income for its lord and populate its lands. The manor of Ardmore was subject to ownership disputes between the bishops of Lismore and of Waterford during the second half of the thirteenth century.

Part four: The lands and clergy of the church manor of Ardmore

There are few references to the clergy of Ardmore parish in the medieval period.²⁰ In 1448 Thomas Oseancan (Shanahan?), dean of Lismore and a bachelor of canon law, also held the vicarage of Ardmore. He was succeeded in Ardmore by one Walter Wyot who was in turn succeeded by Conor O'Brien, a priest of Lismore, in 1460. In 1477 O'Brien's position was challenged by a delator, Nicholas O'Carroll, a clerk, but this was unsuccessful.²¹ In 1482 O'Brien was still vicar, when his position was challenged by another delator, John Mandeville (the modern Mansfield), a clerk (a person in minor orders, not yet a fully ordained priest), of a knightly family, allegedly the son of a priest and an unmarried woman. O'Brien appears to have been succeeded by one Philip Ykyt (O'Keefe?), by 1493, who admitted to being a simoniac (one who buys parishes from others) and to purchasing the living, from whom is not stated. In 1514 percentor Gerald fitz John Fitzgerald also held the rectory of Ardmore while the same year one Edward Fitzgerald acquired the vicarages of Ardmore and Lisgennan. In 1605 Richard Boyle purchased the rectory of Ardmore.²² Alexander Gough is described as the 'late vicar' of Ardmore, in 1619.²³

Here I produce details of an unpublished rental of Ardmore parish from the Register of Lismore. While this is undated it appears to be from the early fifteenth century. This extent can be compared with Joshua Boyle's 'Accompt' of the temporalities of the diocese as drawn up in 1660, and which has a full list of the lands of Ardmore manor. Boyle was the

²⁰ For the following references see the *Calendar of entries in the Papal registers relating to Great Britain and Ireland*, 23 volumes (London, Dublin, 1893-2018), vol. 10, p 370; vol. 12 pp 57, 368; vol. 13 p 578; vol. 20, p 339, 342; vol. 23, p 23.

²¹ A delator was one claiming a rectory or vicarage from another by making claims and accusations of wrongdoing against the incumbent.

²² NLI, MS. 6,142, pp. 23-24.

²³ NLI, MS. 42,018, Youghal Deeds, Bundle 4, 15.

precentor of the diocese. The background to Boyle's document may be given here. The English courtier Sir Walter Raleigh had obtained extensive lands in east Cork and Waterford after the suppression of the Desmond Rebellion during the 1580s. In 1590 Raleigh obtained the manor and castle of Ardmore, along with the manor of Lismore and other lands, on a lease of 101 years with the consent of the dean and chapter of Lismore for an annual pittance, in what was clearly a corrupt transaction.²⁴ The lands of Ballynamona and Crobally went with this lease. Raleigh lost these lands to Sir John Dowdall upon his fall from grace, in 1594, and Dowdall was still holding the castle in 1604, in which year the King granted the entire manor of Ardmore to Richard Boyle, the later earl of Cork. In 1636 John Atherton became bishop of Waterford & Lismore, and embarked on a legal campaign to recover the manor of Ardmore and other lost lands for the church. This succeeded the following year, in July 1637, when the Irish council made an award in Atherton's favour, supported by Wentworth, the lord deputy.²⁵ On 27 March, 1638, Boyle formally released the manor of Ardmore and its eight and one half ploughlands to Atherton.²⁶

An unfortunate sequel to this litigation was the hanging of Atherton in Dublin in 1640 on a charge of buggery. He was alleged to have committed buggery with his steward, John Childe, despite the fact that Atherton was earlier one of the bishops who brought in the relevant law under which he was executed. Given that Atherton was a protégé of Thomas Wentworth, earl of Strafford, lord deputy of Ireland, a man with many enemies in Ireland, the suspicion has long been harboured among historians that the execution of Atherton was a frame up.²⁷

Returning to the rental of Ardmore of the early 1400s, I omit the rental amounts and concentrate solely on the placenames. Unfortunately no tenants are listed, just the fees. Various feudal incidents are mentioned. These include suit of court (requirement to attend the lord's court once a fortnight), pleas and prerequisites of court (the lord's income from the profits of justice), wardship, and marriage (the lord's right to retain the lands of the heirs of a fee if under 21 and to have the right to arrange the marriage of the tenant once coming of age), pannage (the lord's right to graze his pigs in the tenants' woods) and carriage (a tenant's requirement to provide transport of the lord's goods). Mention of the lord's court likely refers to his castle or manor house in Ardmore and mention also occurs of the *villa* or town of Ardmore and its rental income. There are also mentions of the lord's mill (where his tenants were obliged to have their corn milled) and of his beech woods.

Rental of Ardmore, British Library Titus B xi (2), f 273v, from the Registry of Lismore

Balydoyn: Unidentified. Ballydoan in 1660 and in 1602 when given as the address of Donill Owhelane (fiant 3923).

Loskerean: Loskeran, Ardmore parish.

²⁴ *Calendar of the Irish Patent Rolls of James I* (Dublin, 1966), 42-3.

²⁵ NLI 6,142 p 153.

²⁶ NLI 6142, p 151.

²⁷ https://en.wikipedia.org/wiki/John_Atherton, accessed November 16, 2021.

Tullaghyrnye and Lisnavrock: Lisnabrock, Lisgenan parish.

Ardkeanaghe: Ardoginna, Ardmore parish.

Loggarban: Loggertane & Dloghtane in 1660, D'Loughtane, Kinsalebeg parish.

Lettynsagryte: Unidentified, Letternesagart in 1660.

Clashmore: Clashmore parish.

Fantis: Unidentified.

Balydoly: Unidentified. Ballindoly in 1660.

Anfrey Beaduyll: Unidentified. Aufreybendish in 1660.

Rathfynan: Unidentified. Rathfynan in 1660.

Kylcolman: Kilcolman, Ardmore parish.

Crosethe: Crushea, Crushea, Ardmore parish.

Balynecleragh: Ballynaghlerragh, Ardmore parish.

Derdyn: Unidentified. Listed in 1660.

Balygilbray: Unidentified. Ballygilbray alias Knockmeline in 1660.

Bylyhen: Ballyheeny, Clashmore parish. Ballyhenny in 1660.

Killagheryn: Unidentified. Killogherin in 1660.

Okenaughe: Unidentified.

Gortynkyll: Unidentified. Gortnakill in 1660.

Gortigole: Unidentified. Gortingold in 1660.

Lysogrydan: Glistinane, Kinsalebeg parish. Listigridane in 1660.

Rents of the mill of Ardmore

Of Philipo o hahyr

The ____ villa of Ardmore

Ballysestena: Unidentified. Ballysheskenane in 1660.

Crobaly: Crobally, Ardmore parish.

Gortglassy: Unidentified. Gortglas in 1660.

Diskarreg: Duffcarrick, Ardmore parish.

Forragh: Unidentified. Forragh in 1660.

Gragnoke: possibly Grange Hill in Lisgenan parish. Gragenock in 1660.

Unfortunately nearly one half of the placenames cannot be identified. An interesting pattern emerges however. While the majority of fees lie in modern Ardmore parish two lie in Lisgenan, two in Kinsale Beg and two in Clashmore. The normal correlation between

parish and manor boundaries does not fully apply here. Can it be that these chief rents hark back to the foundation of the parish system here, when Lisgenan, Kinsale Beg and Clashmore had originally been part of the manor/parish of Ardmore?

Turning to Boyle's 'Accompt' of 1660, this contains two older lists incorporated within it, dating to 1586 and 1641, as well as those parts listed by Boyle in 1660.²⁸ Of its fifty eight placenames thirty two can be identified, following a similar pattern to the earlier Registry list. 'The Accompt' again contains several fees not in Ardmore parish: three in Kinsale Beg and Clashmore, and one each in Lisgenan, Kilcockan and Kilmolash. The Registry account begins by mentioning Ardmore Castle, 'built by John Lancaster son of the bishop.' This adjoined the lands of Ballynamertinagh. Lancaster was bishop from 1608 to 1619. The document goes on to mention the demesne townlands of the manor and their occupants in 1641. A second list of chief rents of the manor follows, but many of the placenames are obsolete. What can be identified are Ballynagleragh, Kilcolman, Loskeran, Kilcockan, Ballyhenny, Ardoginna, D'loughtane, Ardocheasty, Kinsale Beg, Glistanane, Clashmore, Duffcarrick, and Grange Hill. The earliest list, of 1586, adds Kilmagibboge, Ballynoe, Garranaspeck, Ballynaclash and Ballyquin.

Summary to part four

This section begins with a list of known clergymen of the parish of Ardmore, from the 1430s to the early 1600s. The possession of the manor is traced from the Church to Sir Walter Raleigh, and after his downfall comes into the possession of Richard Boyle, earl of Cork, in 1604. As Ardmore had originally been church property Bishop Atherton succeeded in recovering it from Boyle in 1637 in a series of court battles. Boyle, however, may have had his revenge as Atherton was hanged in 1640 for what many historians believe may have been a trumped up charge.

An important source for the placenames in the manor is a rental list dating from the early 1400s, and a second rental containing placenames from 1586, 1641 and 1660. The majority of these placenames can be identified. These include some places outside of the parish of Ardmore, in surrounding parishes, and this may indicate that the parish / manor of Ardmore was originally bigger than later thought. This may reflect the situation of the late 1100s and Ardmore's efforts to be the seat of the bishop of the diocese.

Part five: Ardmore 1565 to 1700, village, sources and families

We have heard reference to the castle of Ardmore in association with John Lancaster, apparently before 1619 and earlier still, around 1590 in the possession of Walter Raleigh. This is likely to have been an episcopal court of much older date. Around 1631 it passed to Sir Edward Harris with its adjoining ploughlands of Carrigduff and Ballynamartinagh. The

²⁸ W. H. Rensson, 'Joshua Boyle's Accompt of the Temporalities of the Bishoprics of Waterford. Taken from the original in the Public Record Office, Dublin', *JCHAS* vol. 32, (1927), pp (s) 42-49: 47; continued pp 78-85: 78-81.

location of the castle is unclear. Harris obtained the lease from John McGrath. There are also mentions of a watermill of uncertain location, mines at Dysert, and fish houses at Ardmore. We know that Richard Boyle developed a pilchard fishery here from 1616 with salting and fish houses.²⁹

The Elizabethan fiants are our earliest source from this period, covering the years 1565 to 1602, and the results of a search of these have been included in the section below.³⁰ There are two main record collections for the following period: the County Waterford Ordnance Survey inquisitions in the Royal Irish Academy (1579 to 1633), and the Patent Rolls (mainly 1630s). These voluminous sources await incorporation in this study at a future date. The remaining sources of relevance have all been searched and the results incorporated below. These include the Book of Survey and Distribution for Waterford (1640 to 1670),³¹ the 'Protestant Depositions' (1641-42),³² the Civil Survey for Waterford (1654 to 1656),³³ the so-called 'Census' of 1659,³⁴ the Subsidy Roll for Waterford (1662),³⁵ the Ormond restoree lists of 1664,³⁶ and the Jacobite Outlawries (1689).³⁷

The background to these records may be given here. Following the confiscations of the Desmond Rebellion in the 1580s a period of calm and economic growth took place which lasted until the outbreak of the rebellion of 1641. The following thirteen years were occupied with great warfare and destruction featuring a number of main political groups each with its own army, including English, Protestant, Royalist and Irish Catholic groupings (the Catholic Confederacy). The 'Protestant Depositions' record the alleged outrages perpetrated on the Protestant population by Irish Catholics.³⁸ With the victory of Oliver Cromwell in 1654 the lands of the Irish Catholics were measured for confiscation and duly taken, with albeit some restored to their former owners by King Charles II. Following another period of calm the coronation of King James II of England brought Ireland to another period of warfare in which most of the remaining Catholic-owned lands were taken.

The Book of Survey and Distribution and the Civil Survey are both records of landownership made during the 1650s, with BSD also containing details of proprietors in 1640 and the 1670s. The 'Census' of 1659 is in reality a partial list of Cromwellian planters from that year as well as the number of Protestants and Catholic residents in each townland. The County Waterford Subsidy Roll is a list of tax payers for a royal subsidy decreed in that year. Categories are gentlemen, yeomen (large leasehold farmers) and

²⁹ P. Canon Power, *The place-names of Decies* (Cork, 1952), p 37; NLI MSS 6140, p 68-70, 72; 6248 p 54.

³⁰ *The Irish fiants of the Tudor sovereigns : during the reigns of Henry V111, Edward V1, Philip & Mary, and Elizabeth 1* (Dublin, 1994), four vols.

³¹ For BSD see downsurvey.tcd.ie/.

³² <https://1641.tcd.ie/> for the online url or the individual TCD Library numbers.

³³ R.C. Simington (ed), *The Civil Survey volume 6, County of Waterford* (Dublin, 1942).

³⁴ S. Pender (ed), *A Census of Ireland circa 1659* (Dublin, 1939).

³⁵ J. Walton (ed), 'The Subsidy Roll of County Waterford, 1662', *Analecta Hibernica* 30 (1982), pp 47-96.

³⁶ 'The dispossessed landowners of Ireland, 1664', *Irish Genealogist* vol. 4 (1971), 429-449.

³⁷ J.G. Simms (ed), 'Irish Jacobites', *Analecta Hibernica* vol 22 (1960), 11-230.

³⁸ I omit the details of the alleged atrocities, which included theft, livestock and household goods taken, imprisonment, stripping, and murder.

husbandmen (tenant farmers). The Ormond list of 1664 is a list of those Catholics descending from the landowners of 1640. The intention was for them to be restored to the ownership of lands forfeited after 1654, but this only happened in a small number of cases. Finally we have the Jacobite outlawries, lists of those outlawed for supporting the Catholic King James in 1689.

Abbreviations:

NLI, National Library of Ireland

CS, Civil Survey

BSD, Book of Survey and Distribution

F and a number, the Elizabethan Fiants

SR, Subsidy Roll

Fitzgerald: James Fitzgerald, a Papist, of Ardoginna possessed Ardoginna, Duffcarrick, Ballynamertinagh, Ballynamona, and Kilknockan in 1640. All were lost after 1654 (BSD). James is mentioned with one Garrett Fitzgerald of Ardoginna in a Deposition.³⁹

Walsh: Sir Nicholas Walsh the Younger, of Ballykeroge in Kilrossanty parish, and Piltown, Co. Kilkenny, a Protestant, held Crushea in 1640. He was the son of the famous Sir Nicholas Walsh the Elder (1542 to 1615), a senior judge in the Dublin administration, and a scion of an old Dungarvan merchant family. Sir Nicholas the Elder had acquired Crushea before 1609. Sir Nicholas the Younger claimed to be a Protestant and accordingly retained his lands, which had passed to his son Thomas by 1670. His brother, James, a Catholic, was accused of crimes against local Protestants in the Depositions in 1642. A junior branch continued to reside at Piltown into the late nineteenth century.⁴⁰

McCraith (modern McGrath): Derby mac Teig mac Rory McCraith of Ardmoores was pardoned in 1565 and again in 1573. In 1616 'the castle, town and lands of Ardmoores with the 4 pls. of Duff Carrig, the island of Ballinemonagh, the pl. of Ballinemartinagh and the pl. of Monea with 1 watermill, was leased to John McDonnell McCragh and his wife, Katherin for 21 years by Boyle for an annual rent of £64. Denis McGrath was a husbandman in Crobally in 1662 as was Mary McGrath in Hackettstown. This lease passed to Sir Edward Harris in 1631. (Harris was the chief justice of the common pleas in Dublin.)⁴¹

Power: in 1619 Sir Gerald Fitzgerald of Dromana leased the Ardmoores townlands of Ballycurran, Ballymacart and Ballyguine to Piers Power of Ballygarran near Lismore, on a 47

³⁹ TCD MS 820, fols 117r-117v.

⁴⁰ *Calendar of the Irish Patent Rolls of James I*, p 119; TCD MS 820, fols 117r-117v; BSD; [https://en.wikipedia.org/wiki/Nicholas_Walsh_\(judge\)](https://en.wikipedia.org/wiki/Nicholas_Walsh_(judge)), accessed November 17, 2021.

⁴¹ Fiant Elizabeth 934, 2271; NLI, MS. 6140, pp 68- 69; SR.

year lease. In 1640 Power held Farrangarret in Ardmore and as a Protestant retained this in 1670.⁴²

Kerin: William Kerin, a papist, of Kilknockan, forfeited Newtown in Ardmore, in 1654. He is recorded as an episcopal tenant of Kilknockan in 1641. Earlier, in 1598 John Kerrin of Youghal obtained a lease of the half ploughland of Dysert in Ardmore for 59 years, which was then acquired by Boyle in 1608.⁴³

Roe/Row: James Roe was the episcopal tenant in Ballintlea in 1641. Philip Roe of Hackettstown was one of the Irish rebels active here in 1641. John Row of Hackettstown was a gentleman in 1662. Philip Row of Hackettstown was a 1664 restoree. John Roe Junior of Hackettstown was outlawed in 1689.⁴⁴

Wade: In 1615 Boyle leased the town and 1½ pls. of Crobally and Ballyhesuane and the ¼ pl. of Ballymakilmurry to William Wade for 21 years. John Wade was the episcopal tenant here in 1641 and recorded as a gentleman in Crobally in 1662.⁴⁵

Brelsford: In 1641 John Brelsford is recorded as the episcopal tenant in Duffcarrick, Monea and West Ballynamona. In August, 1642 John Brelsford 'of the town and parish of Ardmore in the barony of Decies without the Drume' has several farms on lease in Ardmore itself, in Ranameneen, Crobally, and Ardoggina. He was one of the local Protestants driven from Ardmore castle by the Irish in 1641, losing arms and ammunition. John Brelsford, gentleman, was resident in West Ballynamona in 1662.⁴⁶

Merning: Robert Merning of Merningsland held this same place in 1640 as a Papist, and subsequently lost in the confiscations. He was still resident at Merningsland in 1662. This is an obsolete townland near Farrangarret. Walter Mernine, a yeoman, resided in Grellagh in 1662 as did Richard Mernine, a husbandman. William Mernine was a husbandman in Ballymacart then.⁴⁷

Stout: William Stout was recorded as episcopal tenant in East Ballynamona in 1641.

Hore: The Hores were Dungarvan merchants. In 1620 Boyle leased half a ploughland of Kilknockan to John Hore fitz Mathew for 21 years. In 1642 Mathew Hore was in possession

⁴² CS, p 58; BSD.

⁴³ BSD; NLI, MS. 6142, p. 76; .; NLI, MS. 42018, Ardmore/Dysart Deeds, Bundle 1.

⁴⁴ TCD MS 820, fols 117r-117v; SR.

⁴⁵ NLI, MS. 6140, p. 70; SR.

⁴⁶ TCD MS 820, fols 117r-117v; SR.

⁴⁷ BSD; SR.

of a lease of Ballynamona. One of those outlawed in 1689 as a Jacobite rebel was Martin Hore of Ardoginna.⁴⁸

Tobin: Thomas Tobin fitz David of Ardmore was pardoned in 1567, as was Morish Roe Tobin in 1602, a yeoman. Henry Tobin was a husbandman in Ballymacart in 1662.⁴⁹

O Caghan and Keaton: in 1616 the ploughland of Ballintlea was leased to Donell O Caghan and James Keaton for 13 years by Boyle, and this was renewed to them in 1630. Thomas O Caghan was a husbandman in Ballymacart in 1662.⁵⁰

Wandrich: Richard Wandrich is recorded as a titulado in Duffcarrick in 1659 and as a resident gentleman there in 1662.⁵¹

The apparently incomplete subsidy roll of 1662 lists heads of households by townland, but some appear to be missing. Apart from those mentioned above the following surnames, the more numerous of which are only given, are found:

Ballycurreen features three O Curreen households and two O Morrissey households.

East Ballynamona has O Curreens and O Fowlos (modern Foley).

Farranlonty has several O Fowlos.

Hackettstown has O Fowlos and O Flings (modern Flynn).

There were half a dozen O Fling households in Ballymacart as well as two O Caghans.

There were O Flings, O Fowlos and Powers in Kilcockan.

Other names included Brown, O Curreen, Fleming and Brannagh (Walsh) in Duffcarrick, O Fowlo and O Hagan in Ardocheasty, Mills in Ardoginna, and Graddy and O Brien in West Ballynamona.

⁴⁸ NLI, MS. 6140, p. 70-71.

⁴⁹ Fiant of Elizabeth 1078, 6477; SR.

⁵⁰ NLI, MS. 6140, p. 69; SR.

⁵¹ Pender, *Census*, p 334; SR.



Down Survey map, Ardmore and surrounding parishes, 1656

Part five: Townlands

Aird Mhór 'Big height'

Dysert / An Díseart

'Hermitage'. This onomastic term is a secondary usage of a word that originally meant desert, deserted place. Its secondary usage seems to date from the late 700s or early 800s and be associated with the presence of a religious hermitage attached to a large church complex, which is surely the sense of the term here in Ardmore. Occurs in the Boyle Papers as Dizart in 1598.⁵²

⁵² NLI MS 6142, f. 76.

Ardocheasty / Ard Ó Séasta

Height of Ó Séasta, probably a surname but forename otherwise unknown. First occurs in 1579.⁵³

Ardoginna / Ard Ó gCinneá

A sept name. O'Donovan gives Ard Ó gCinnéadh. It is just possible that this family are that known as Ogunny or Okenache who feature as *betagii* (fixed tenants) in an inquisition of 1288 into the manor or lordship of Inchiquin alias Oglassyn, a large territory lying west and north of Youghal. These would appear to descend from an Uí Cineadha sept mentioned in an annal of 1135 as resident in this area. The eponymous Cinéad, a lord of this territory, is recorded in 785 and the sept also appear to give their name to the placename Carraig Ó gCinéadha, the modern Carrigogna, a townland in Templenacarriga parish near Midleton.⁵⁴ First recorded in 1624.⁵⁵

Farrangarret / Fearann Ghearóid

First occurs in 1654.⁵⁶ Garret's land.

Ballynamona / Baile na Móna

First occurs in 1604.⁵⁷ The boggy townland.

Duffcarrick / An Dubhcharraig

First recorded in 1654.⁵⁸ The black rock.

Monea / Móin Aodha

Aodh's bog. First recorded in 1654.⁵⁹

Curragh / An Currach

First recorded in 1819.⁶⁰ The Marsh.

Crushea / Crois Aodha

First recorded in 1584, Crois Aodha.⁶¹ The second element is a forename, Aed, the first element can mean either the site of a cross roads or a sculpted religious cross. The latter suggestion is attractive given that stone crosses are sometimes regarded as termon markers in the medieval period, indicating the border of church lands with secular lands. It may thus

⁵³ RIA Cork OS Inquisitions vol. 2 p. 120.

⁵⁴ R. Caulfield (ed.), *The Council Book of the Corporation of Youghal* (Guildford, 1878), xxxiv; Liam Ó Buachalla, 'The Uí Liatháin and their septlands' in *JCHAS* 44 (1939), 28-36: 30, 31.

⁵⁵ RIA Cork OS Inquisitions vol. 1 p. 129.

⁵⁶ R. Simington (ed.), *The Civil Survey, volume vi, County of Waterford* (Dublin, 1942), 59.

⁵⁷ *Calendar of the Irish Patent Rolls of James I*, p. 42.

⁵⁸ *Civil Survey*, 58.

⁵⁹ *Civil Survey*, 28.

⁶⁰ William Larkin's map of County Waterford.

⁶¹ RIA Waterford Inquisitions, 2, 145.

be no coincidence that Crushea lies on the border between church lands and secular (Ardmore with Lisgenan/Grange).

Ballynamertinagh / Baile na mBritíneach

First occurs in 1579,⁶² meaning is uncertain.

Ballynagleragh / Baile na gCléireach

First recorded in 1579.⁶³ The townland of the clergy. This place lies on the border between the parishes of Ardmore and that of Lisgenan/Grange, and thus has the sense of border land belonging to the church of Ardmore.

Lissarow

First recorded in 1620.⁶⁴ Logainm gives Lios an Rabhaidh, 'Lios of the warning' ? Lack of an early Irish form renders this speculative.

Kilknockan / Cill Chnocáin

Church on the hillock. First recorded in 1573.⁶⁵ Reference number WA038-018002-, traces of an early ecclesiastical enclosure as recorded in 1840 but gone by 2012. Chapels' of ease were a common feature on large church estates such as Ardmore.

OBSOLETE TOWNLAND

Merningsland

⁶² RIA Waterford Inquisitions, 2, 145.

⁶³ RIA Waterford Inquisitions, 2, 119.

⁶⁴ *Cal. Irish Patent Rolls Jas. I*, 485.

⁶⁵ Fiant of Elizabeth number 2335.

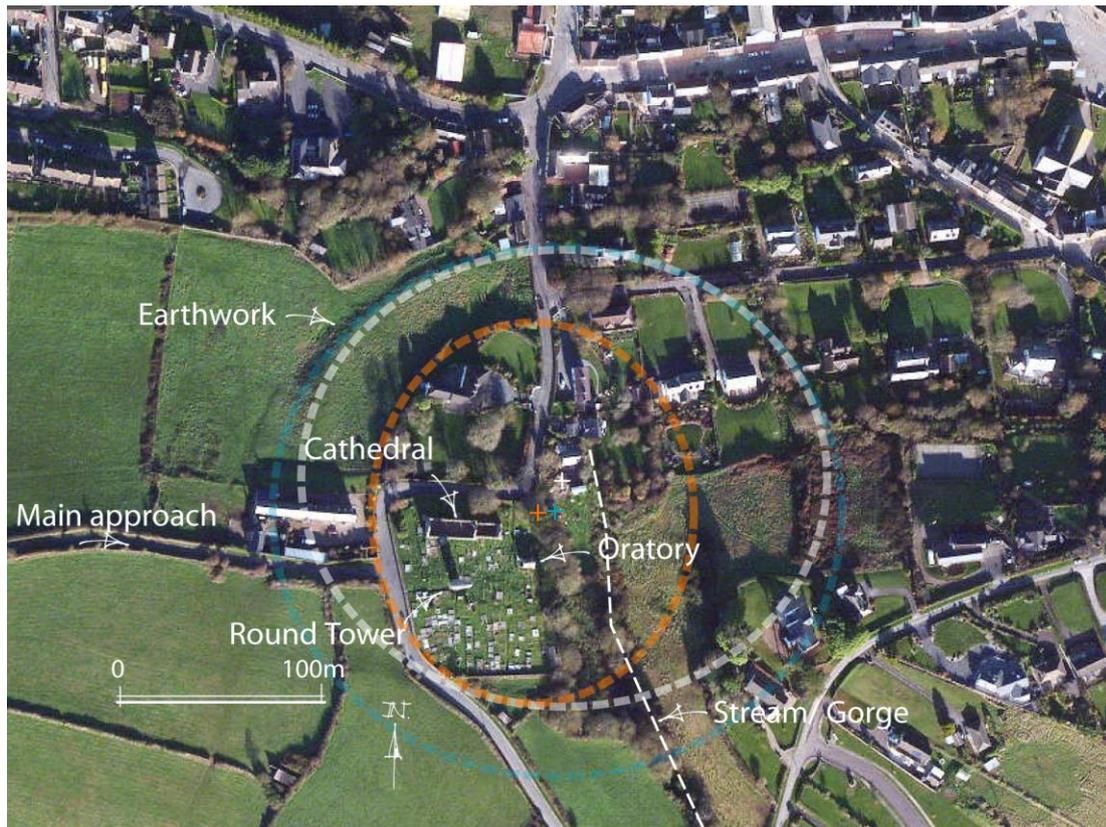
Appendix 3

Ardmore Cathedral

by D. Pollock

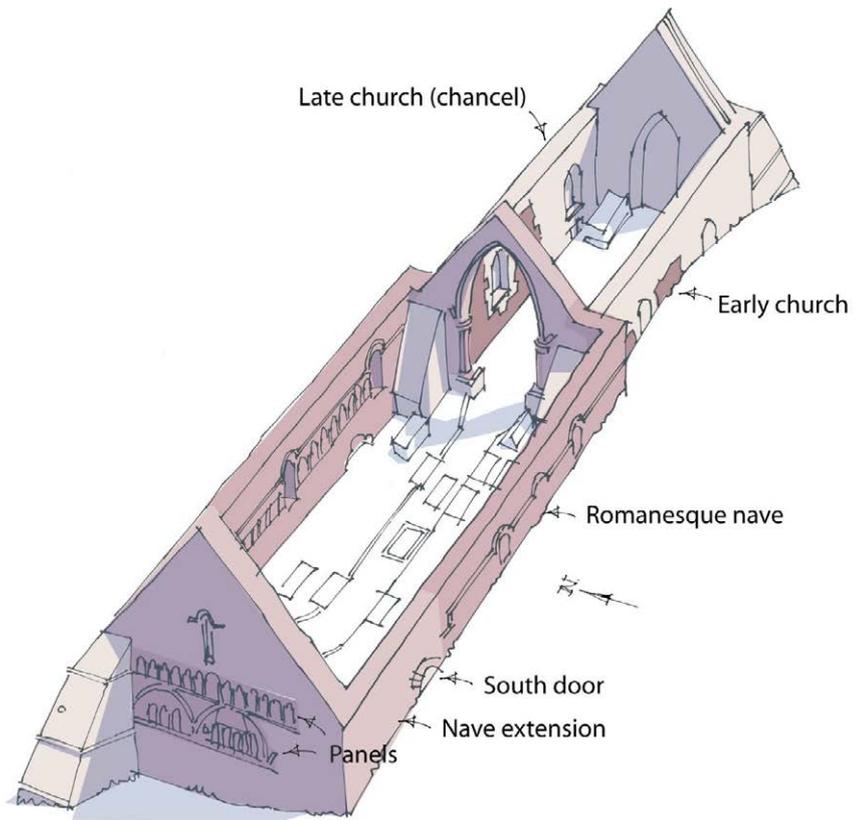
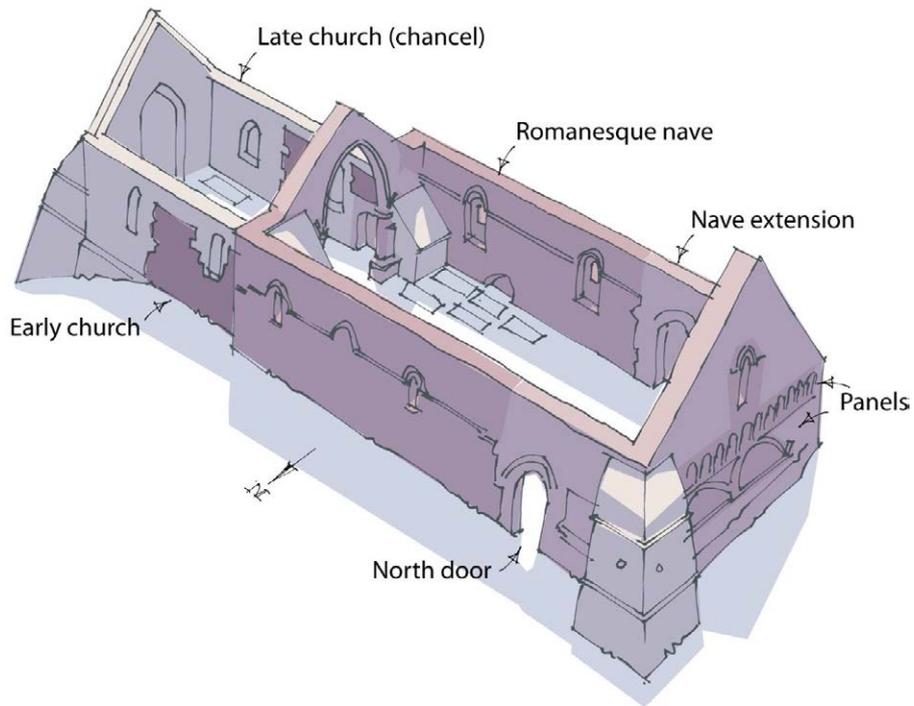
Ardmore Cathedral etc, a note on the buildings.

The old ecclesiastical centre at Ardmore, Co. Waterford, is represented by the shell of the former cathedral, a round tower, and a small building, St Declan's Oratory. This cluster of buildings occupies a sloping site towards the top of a ridge overlooking Ardmore Bay. The present church enclosure is a burial ground defined by a stream to the east, and by a road sweeping around the north, west and south sides. The graveyard is D-shaped, with a prominent concentric earthwork lower on the hillside to the northwest. The present main roads converge on the village of Ardmore at the foot of the ridge, but the early approach from the south and west would have used the ridge, reaching the church site more or less along the present lane to the west.

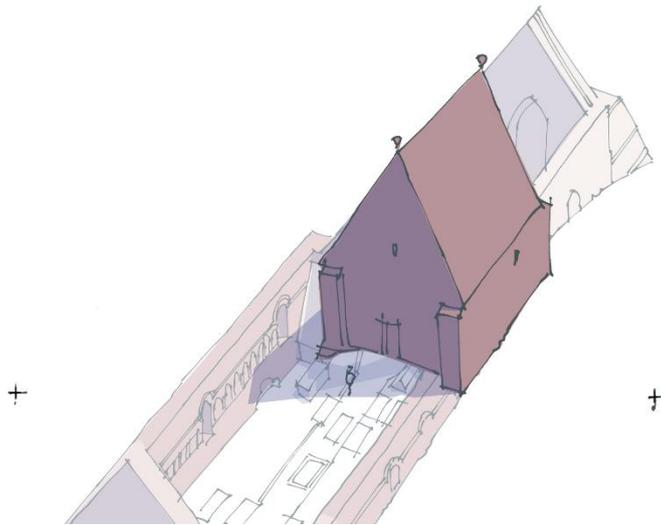


Ardmore, suggested enclosures, known buildings.

The largest building, the cathedral, has attracted a good deal of attention because of the unusual group of panels on the west gable, and because much of the building is late Romanesque.



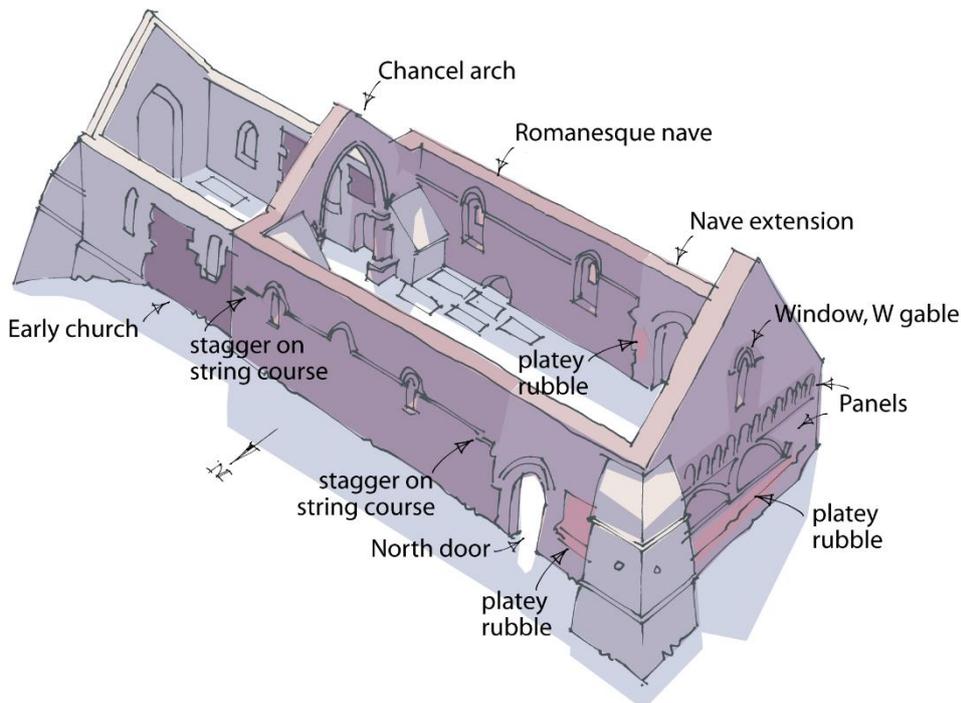
Cathedral, oblique sketch from NW and SW.



Oblique sketch, early church, from SE.

The earliest visible fabric is the heavy *cyclopean* masonry of a pre-Romanesque or early Romanesque building, to the east of the chancel arch. Both ends of the building have been removed, but the side walls have survived, with large pieces quarried away to accommodate post medieval windows. This building probably had *antae* (short buttresses) at each end, a lintelled door in the west end, and a few small windows. The west end of the building would have been taken down when the large Romanesque nave was built.

Tadhg O’Keeffe has argued that the Romanesque nave was originally built to its present length, with a west gable where we see it today. He suggests the west end was largely rebuilt, but in the same location, with doors to north and south but not to the west. However Tadhg’s double v2 proportion is a loose fit, and in the northwest corner a plinth can be seen inside, a foundation which might extend under the entire west end but does continue eastwards. Added to this we have the string courses on the outside ending with a stagger just before two rebuilt or refurbished doors. The stagger is matched on the outside of the nave (north wall) at the opposite end. These are strong indications of a shorter Romanesque nave, but these have to be reconciled with the west gable window.



Oblique sketch, nave from NW.

This window matches those in the side walls, and is either Romanesque *in situ* or Romanesque rebuilt. If it was taken apart and reconstructed in a new gable later in the medieval period I would expect to find *voussiors* around the top, reflecting one of the changes in building techniques. From the 13th century onwards arches of splayed stones tend to be built over all openings in walls, shadowing any cut stone mouldings and spreading the weight of the masonry above. There is no such arch over the west window, and nothing else to suggest the window was rebuilt. Nonetheless it is probably a rebuild, but early.

There is a rip through the nave fabric immediately east of the doors in the side walls, which is very clear inside the building. The distinctive rubble fabric of most of the nave, with few pinnings and a good deal of stone on edge (seam face showing) ends abruptly just before the doors. Beyond the doors to the west, and across the west gable, we have some of the familiar rubble, but also a good deal of platey stone, split face showing, like flaky pastry. This platey rubble is restricted to the west end of the building, and it is visible inside and out, apparently running through the core of the wall. It neither starts nor finishes at a particular level, and represents either the work of a different builder or the use of an unusual batch of stone. It was laid prior to the installation of the west window in the gable, and is thus almost certainly Romanesque. It is later than the main part of the nave, but has nothing to do with any repairs following the 17th century bombardment.

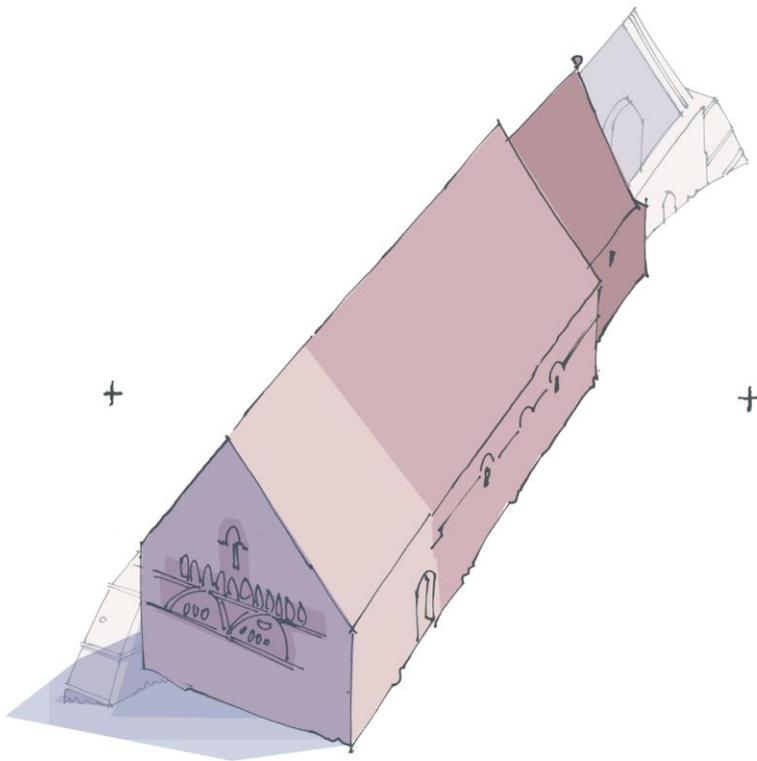
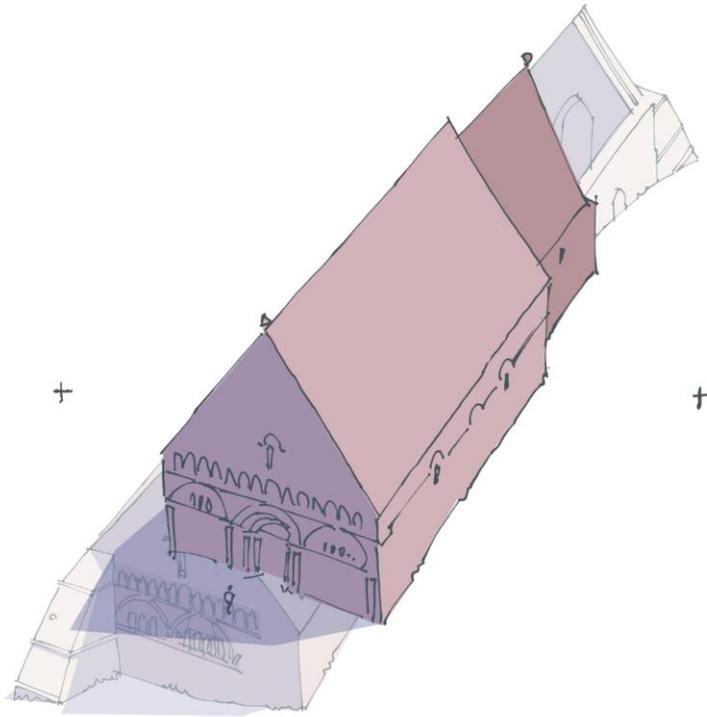
The rip inside the building, at the end of the older nave fabric, is vertical and comes just beyond the end of the run of rectangular panels on the north wall. This is the internal angle at the west end of the original nave. As the present doors are outside the footprint of this nave, the original entry must have been in the missing west gable.

The replacement west gable, which we see today, has no break in the masonry sandwich to accommodate a central door. As it was built access must have switched to the present doors, north and south.

The south door is blocked and largely buried on the outside, but part of the arched top can be seen. This has a plain chamfer, and is no match for the north door. The north door is certainly Romanesque, and is very likely the west door, recycled. The tidy short *voussiors* overhead (outside) may be part of the new arrangement, or later repair work.

So, what of the earlier west end? With a central door we have an arrangement which may have used the two surviving semi-circular panels, with a door between, framed by the outside of the third. The arrangement would have been transferred and adapted to the new west end, perhaps as we see it today.

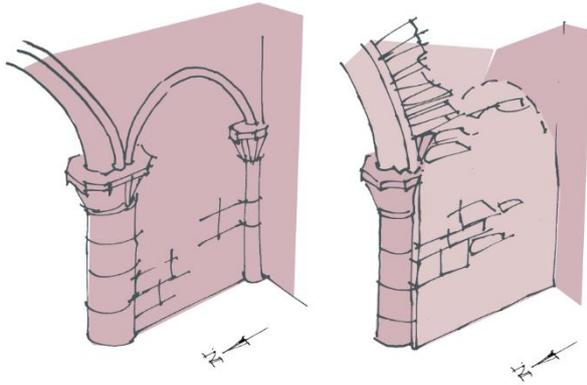
The cathedral completed at the start of the 13th century may have had the present long nave, or it may have been shorter, with a central west door. The original west end would have made an impressive visual impact on pilgrims approaching from the west. The initial visual taster would have been the round tower, but as the buildings came into view the dominant feature would probably have been the west gable of the cathedral, with a row of niched sculptures over three semicircular panels, and a central door.



Oblique sketches, cathedral with west door and extended.

The sides of the original nave, east of the opposing doors, are remarkably intact, with no later medieval windows inserted. The east end has been modified though. An early version of the chancel

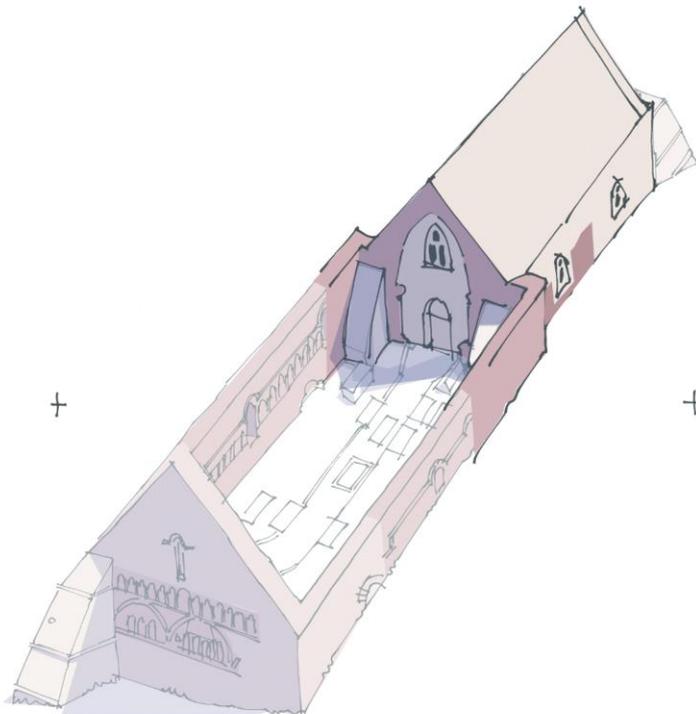
arch had an arched niche to each side, but these have been blocked and the main arch has been overhauled, with a new set of *voussoirs* around it. Was the original arch round, in proper Romanesque fashion? Tadhg doesn't think so, and I don't see any indication that pieces of a round arch have been recut and augmented to make the present Gothic one. However the entire arch may be a replacement; we know the wall was stripped back to the arch stones to put in the *voussoirs*; putting in an entire new arch would have been quite straightforward at that point. And the present arch, with its complicated mouldings, sits uncomfortably on the simple solid round columns.



Oblique sketch from NW, blocking the south niche beside the chancel arch, and perhaps replacing the arch.

The present chancel arch may have been inserted later in the 13th century, with remedial works which included blocking the niches. Much later, when the west end of the church had lost its roof, these works were reinforced with heavy buttresses set against the blocked niches.

The next development at the cathedral is much later, with the removal of any roof on the nave and the refurbishment of the chancel as a small church. I've probably missed a stage here, where the east end was lengthened to its present footprint, and before it became a complete church. A closer look at the stonework would tease this out. And I've not considered the different buttresses, whether they were added together or over a period.



Oblique sketch, late church in chancel.

St Declan's Oratory is quite a treasure, a founder's tomb or bishops' burial chapel, built when you could not bury in the main body of a church. Elsewhere such buildings were placed beyond the east end of major churches, and become absorbed by the church later in the medieval period. An exception is Whithorn, Galloway, where the church and burial chapel were burnt down when still separate. Interestingly the church at Whithorn adjacent to the burial chapel was wooden. This may not have been the principal church, which was probably very close and parallel.

The ground west of St Declan's Oratory is perfectly suitable for a missing church, which may have been wooden or stone, and may have been taken down around the time the cathedral nave was built or extended. Tadhg suggests there was a stone church, from which a few architectural scraps were recycled. The alignment of the door in the round tower points to a missing church west of the Oratory. There is a similar awkward space (but no burial chapel) at Timahoe, Co. Laois.



Site of former church?

The round tower is unusual and probably late, so a church in the gap may have stood till the nave went onto the cathedral, or till the nave was extended.

Westropp suggests other monastic buildings were across the road, in the direction of the main approach (from the west). This is where you might expect a supporting, non-church settlement too, the early medieval town of Ardmore. Do we know when the town moved down the hill? It might all be post medieval down there.

DCP. Nov. 2021.

Appendix 4

Ardmore GIS

by John Tierney

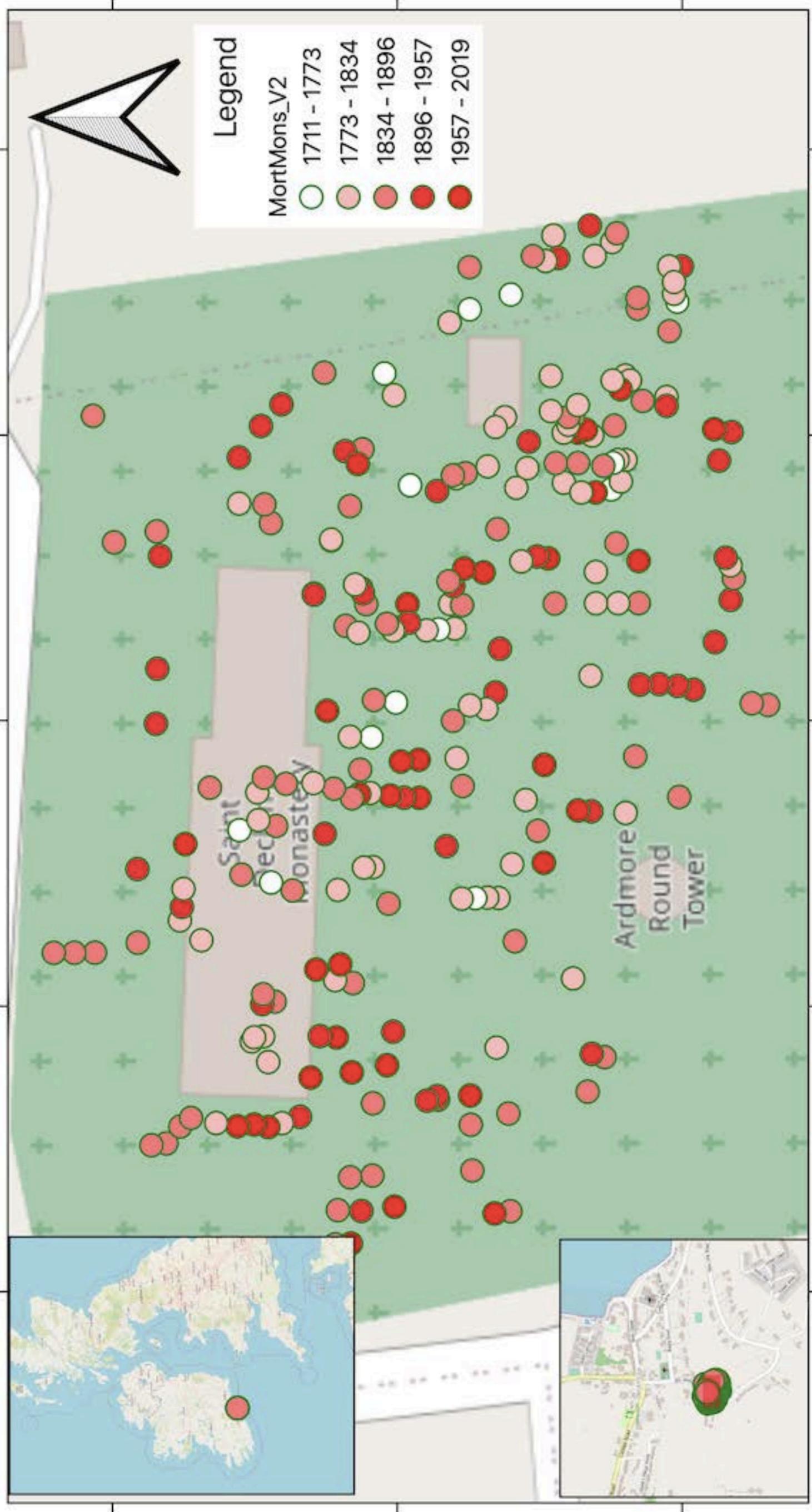
Ardmore, Co. Waterford Community Monument Fund 2021 Waterford County Council & Ardmore Tidy Towns



GIS Overview

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Ardmore, Co. Waterford Community Monument Fund 2021 Waterford County Council & Ardmore Tidy Towns



Spatial distribution of inscribed mortuary monuments by date

**Ardmore, Co. Waterford
Community Monument Fund 2021
Waterford County Council & Ardmore Tidy Towns**

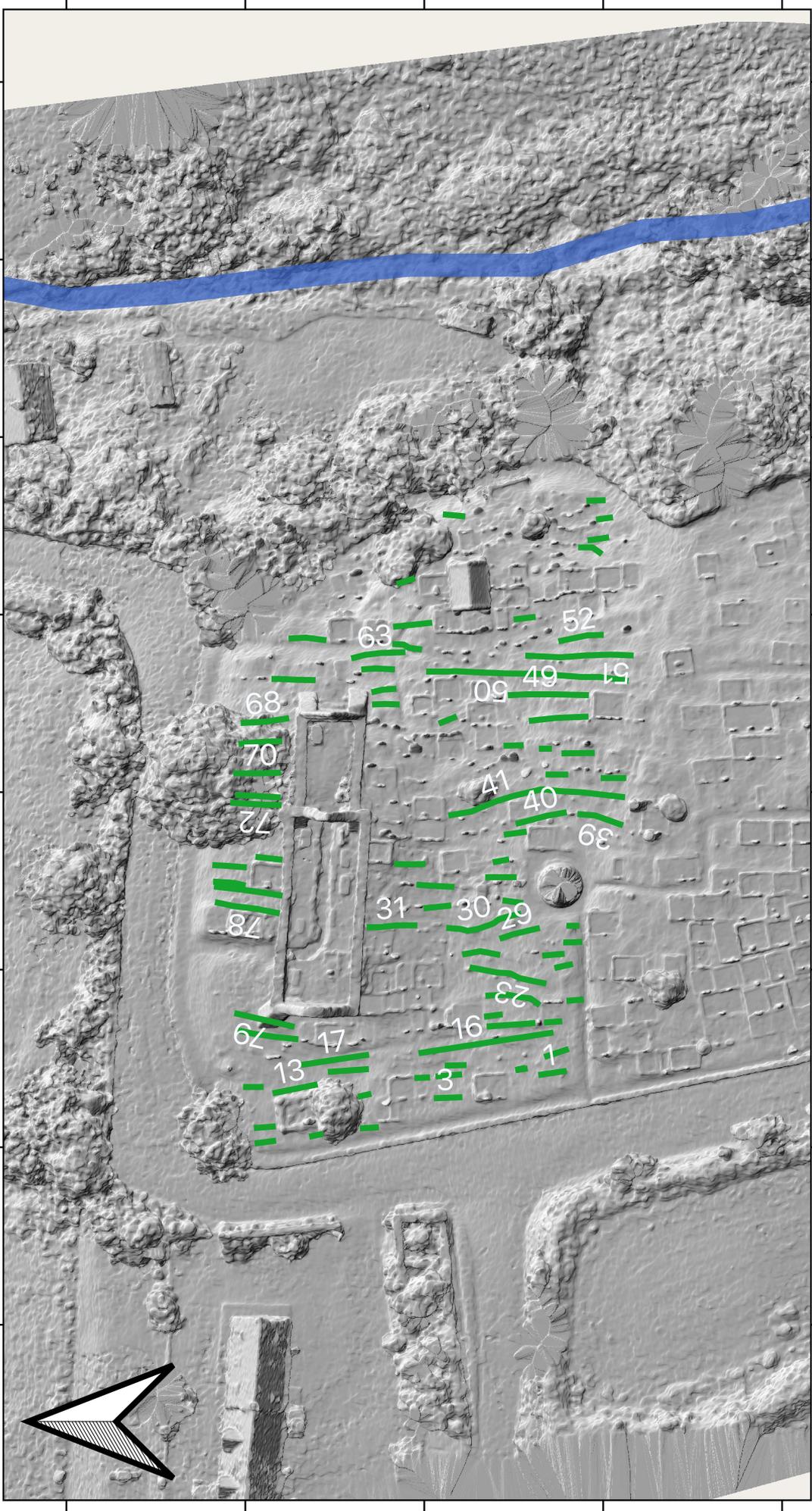


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Scaled Orthophotograph

Ardmore, Co. Waterford
Community Monument Fund 2021
Waterford County Council & Ardmore Tidy Towns



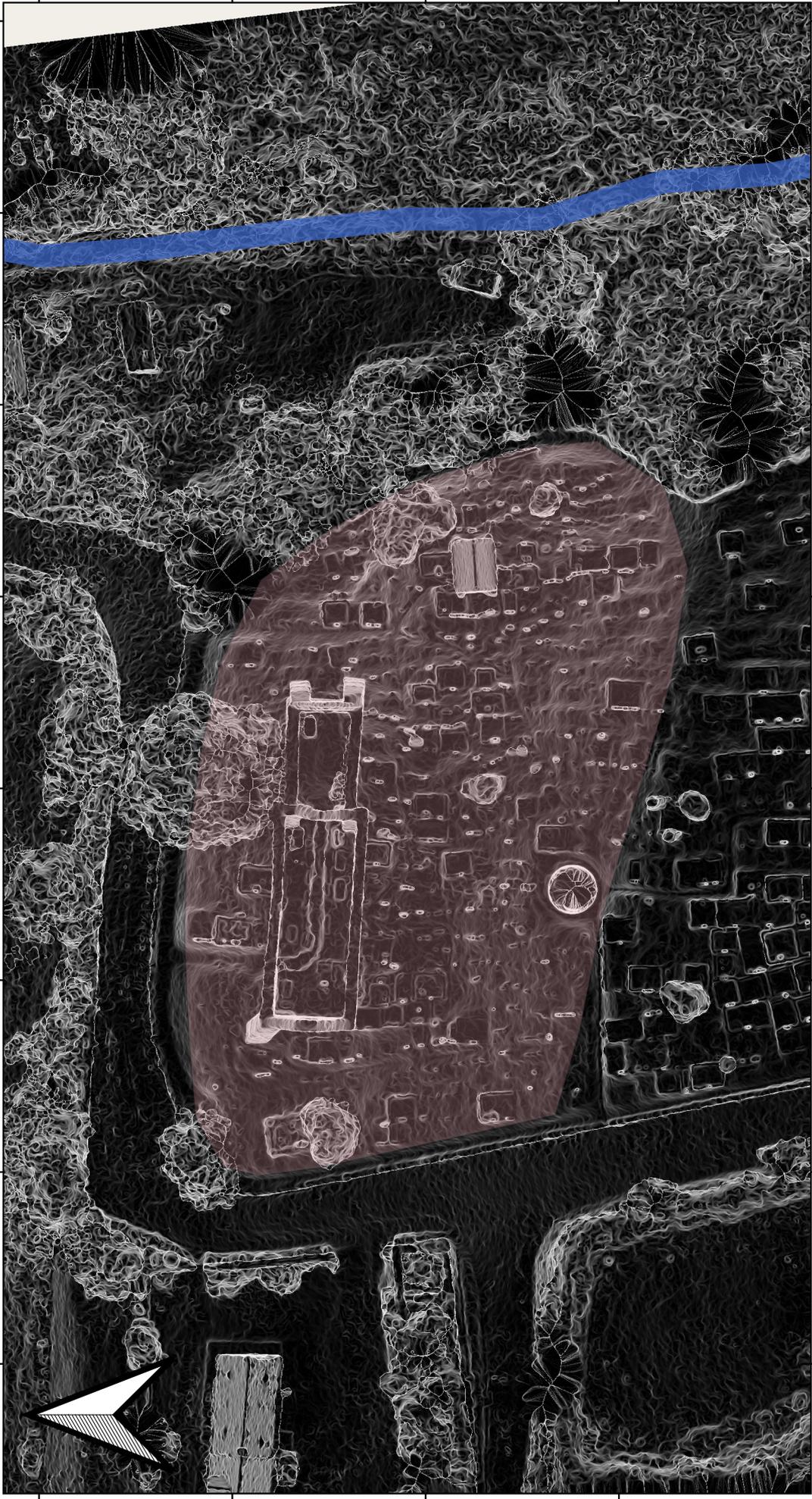
Hillshade Analysis of Drone Survey Digital Terrain Model showing rows of un-inscribed grave markers

**Ardmore, Co. Waterford
Community Monument Fund 2021
Waterford County Council & Ardmore Tidy Towns**



Distribution of dated mortuary monuments within old burial ground

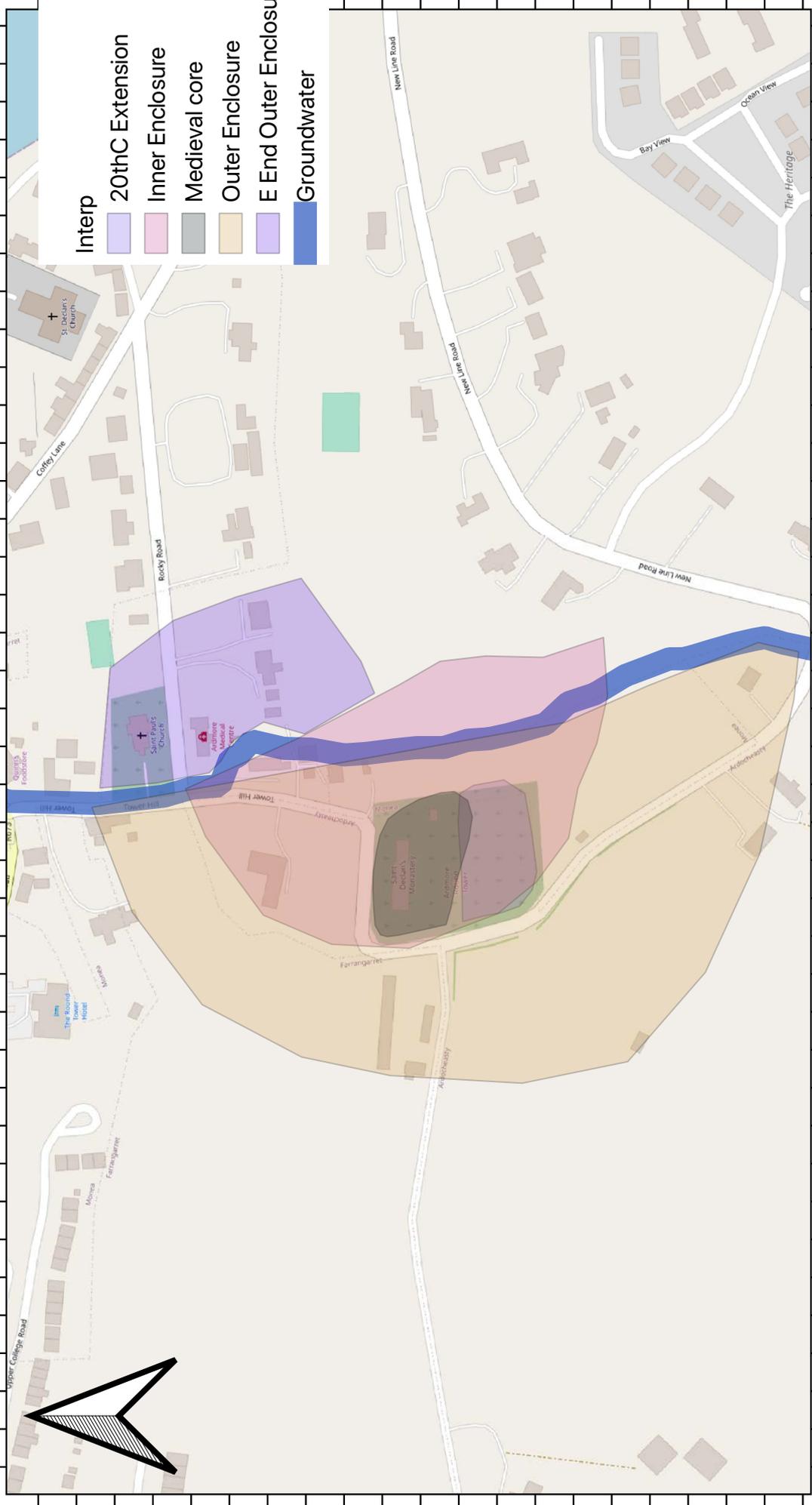
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0 25 50

Identification of Medieval Ecclesiastical
Core based on Slope topography

Ardmore, Co. Waterford Community Monument Fund 2021 Waterford County Council & Ardmore Tidy Towns



Interpretation of Main Features relating to Ardmore graveyard

Appendix 5

Ardmore Photographs

by John Sunderland

Photographic survey

Ardmore

John Sunderland for

Eachtra Archaeological projects

September 2021



Introduction

This survey took place over two days, principally to take advantage of different weather and times of day in the visits and the changes in light that this involves. There was also a need for orientation in the first visit, with an initial assessment of results, followed up with the subsequent visit to deepen the survey in terms of a sense of place, to concentrate on grave slab details, also filling in gaps identified from the first visit and re-shooting any images that could be improved on.

Whilst displaying some of the visual results of this survey this document will principally assess what further photographic requirements and potentials there are as follows;

- ◆ **What needs to be recorded from a conservation perspective?**

Grave slabs are wearing away and need to be recorded before both incised inscriptions and relief carvings disappear. Many are only visible in specific lighting conditions or through artificial lighting, This is particularly the case in the interior of the cathedral, where cross slabs are flat on the floor. Outside there are also small slabs that need further investigation and photography where workings can be identified undertaken using artificial lighting. Grass cutting to help reveal these would be an advantage.

The interiors of St. Declan's and the round tower require surveys. Corbels inside the tower need assessing and recording in terms of presence or absence and state of repair. Architectural features in both buildings also need to be recorded and in the case of the round tower, surrounding views photographed toward the rest of the monument and the coast. If possible, access to upper floors in the round tower would be desirable to comprehensively survey the state of the building.

♦ **What potential documentary approaches are there?**

Visual research - historical photographs and drawings of Ardmore do exist in archives such as the National Library and probably the National Monuments Photographic Archive. A thorough search of both these national archives and local historical society archives and journals may provide more to produce a visual database of historical images of Ardmore. This would both be a site specific archive and a resource for both historical analysis and further projects in the community.

Re-photography - Following on from visual research, a project to re-photograph images, particularly those from the nineteenth century, from exactly the same position could be undertaken. This would also identify the original photographic methods used (film formats and cameras) where possible, and mimic these using contemporary equipment that is as close to the original as possible. This could be a public engagement project.

Portraits - To photograph locals on site who have a particular connection to Ardmore, either through direct involvement or ancestrally.

The Hinterland - The survey could be expanded to include other associated sites such as St. Declan's stone and Well.

Black and White - Monochrome analogue photography may enhance appreciation of architectural features in the buildings, and create useful evocations of the sense of place.

♦ **What further art practice could lend itself to Ardmore?**

Sculptural practice - Given that relief carving on the frieze and on grave slabs are a prominent feature of Ardmore, there is the potential for a publicly engaged stone carving commission.

Calligraphy - With many different styles of inscriptions on grave slabs an artist with an interest in calligraphy could be commissioned in a similarly publicly engaged project.

Frieze



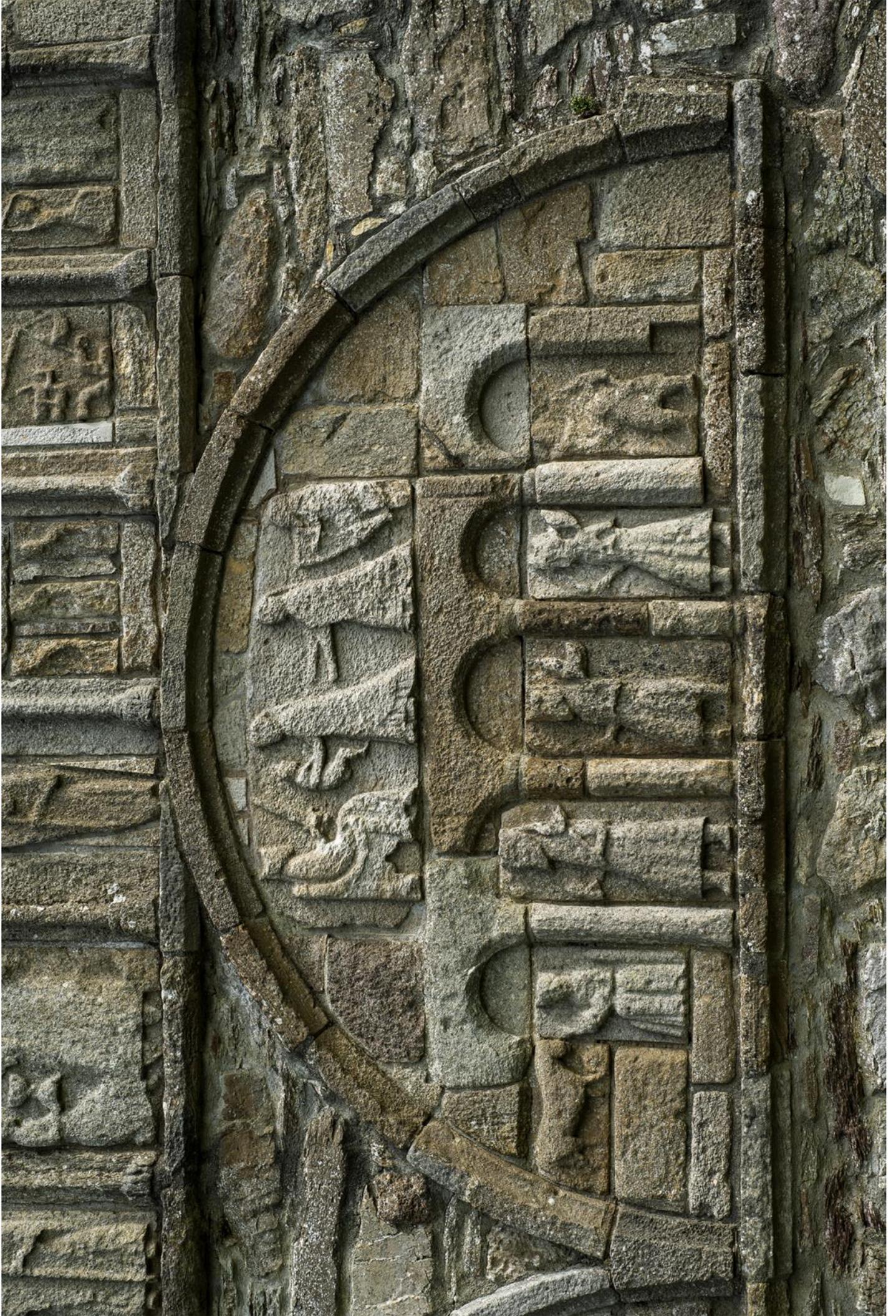




PLATE 4

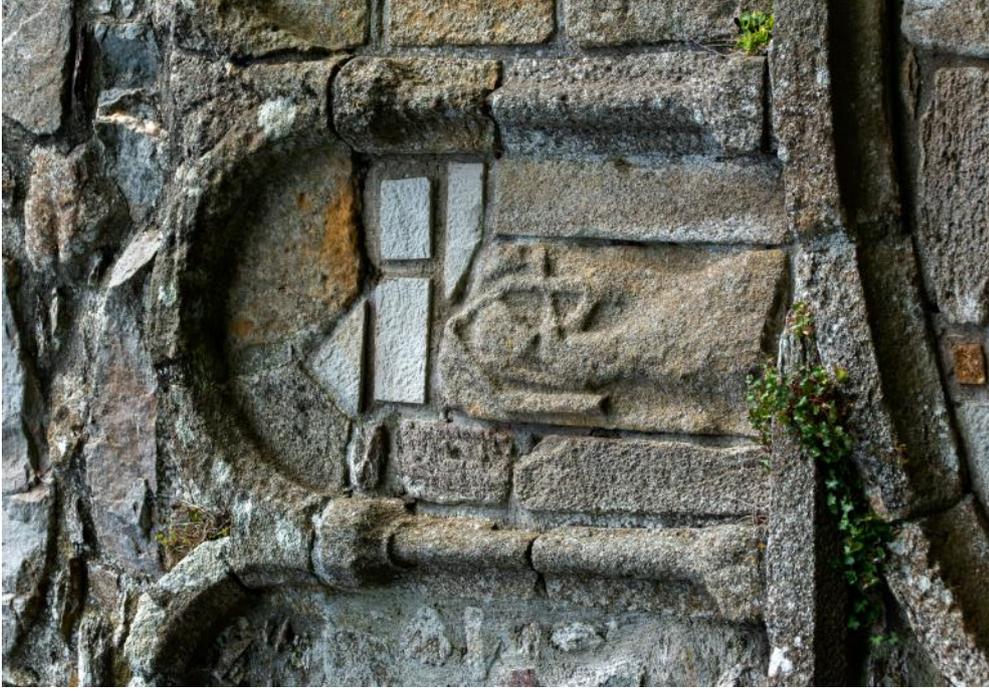


PLATE 5



PLATE 6





Interior



PLATE 10



PLATE 9







PLATE 13

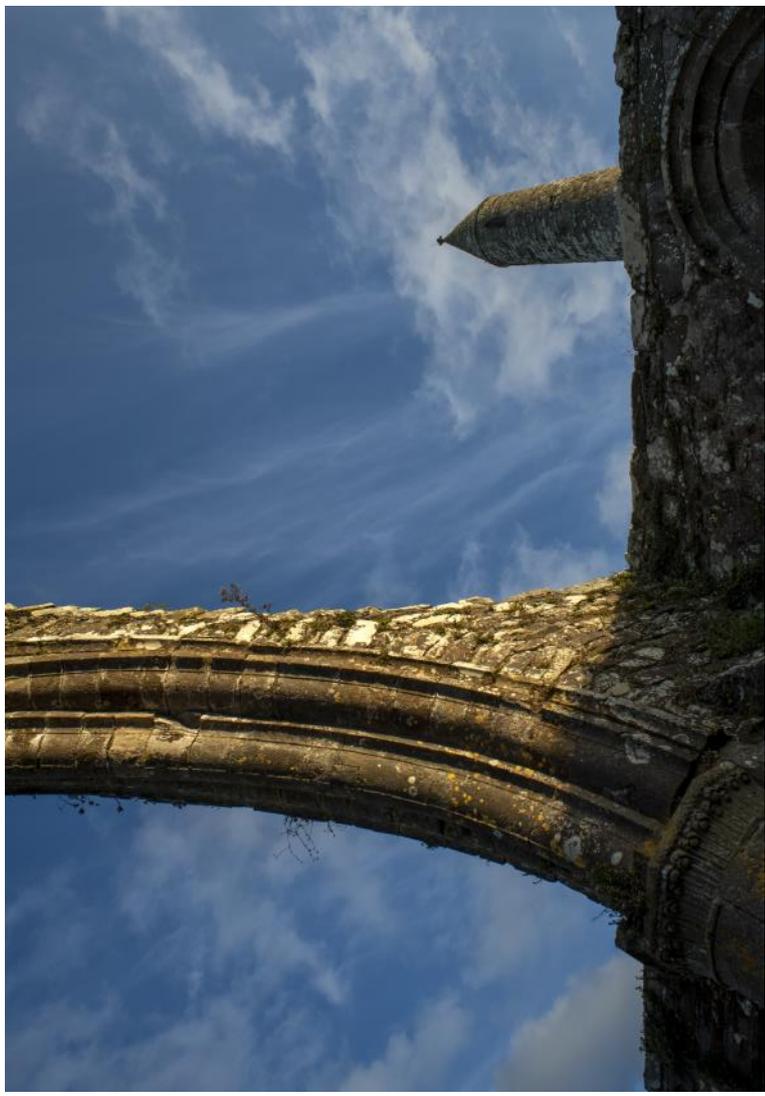


PLATE 14



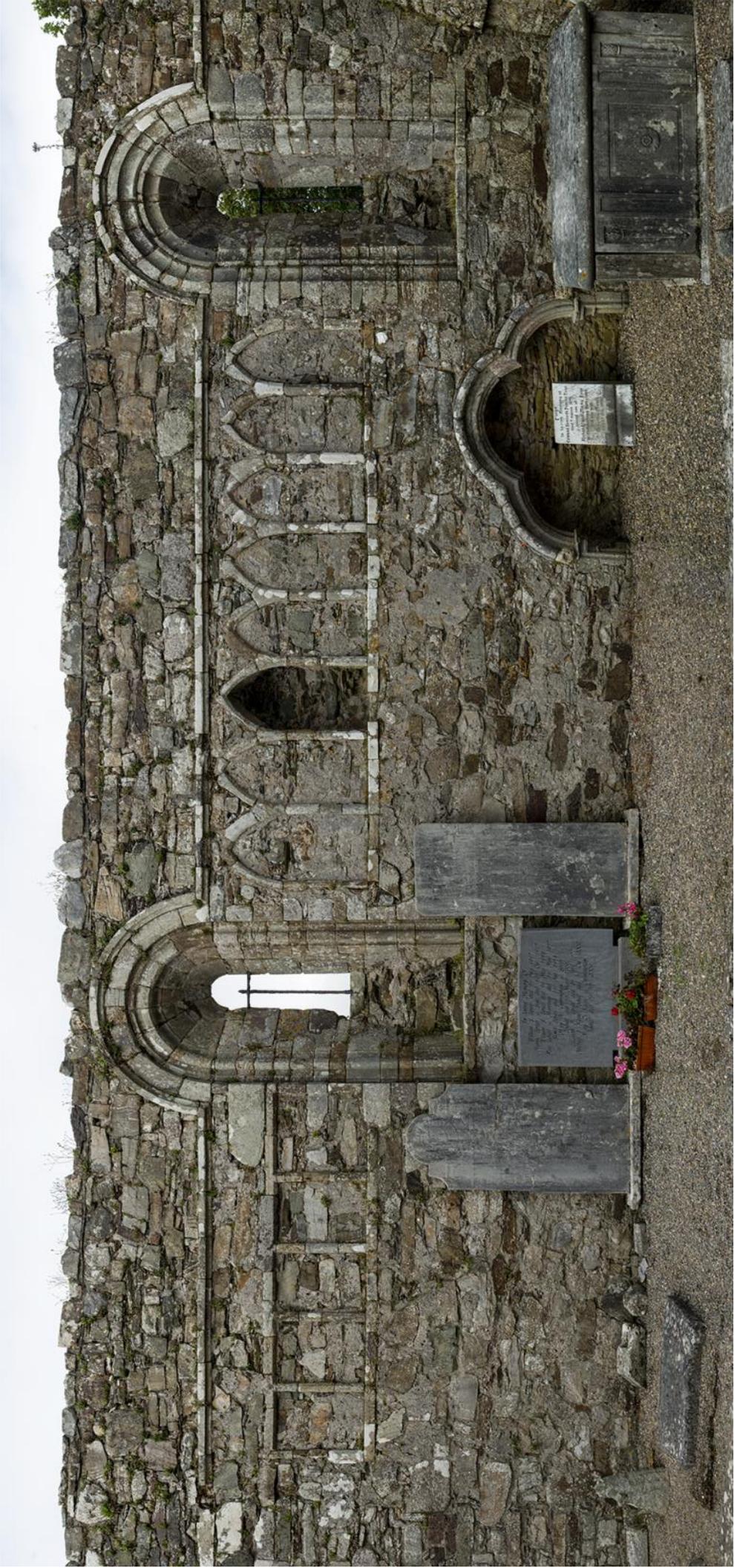


PLATE 16



PLATE 17



PLATE 18

Grave Slabs

Using LED lighting and composite photography techniques, I have endeavoured to show as much detail as possible of the inscriptions and sculptural forms presented on the grave slabs.

Results do show much of what is visible, by moving the light around the slab and photographing the forms when they become visible in the camera, which is mounted on a tripod to maintain position. Up to forty individual shots are taken to cover all angles. Most slabs were photographed both wet and dry, using a fine spray to wet the grave. Vegetation was cleared with a strimmer (with thanks to Joe, volunteer caretaker of the site, for his assistance).

In post production, a selected number of images, (from six to eighteen individual shots) are combined together. This is achieved using automatic compositing tools in photoshop with manual adjustment. Localised adjustment is kept to a bare minimum to reduce the possibility of misinterpretation of the traces that remain.

Photography on site takes 20 - 45 minutes per grave, and 30-60 minutes post production work. So each grave takes a min 50 minutes and max 1 hour 45 minutes to record using this method.





MARY
 DIED 13 YRS.
 1940
 AEL
 980

MICHAEL
 988

AEL
 988

JRPHY
 MARY TROY
 AND U.S.A.

*Directed
 by Patrick Wynne
 in memory of his beloved Saint Patrick
 Who Dep't his life June 1905-11
 God bless him*



PLATE 21

WA-ARDM-0120

Wet



PLATE 22

WA-ARDM-0120

Dry



PLATE 23

WA-ARDM-0087

Wet

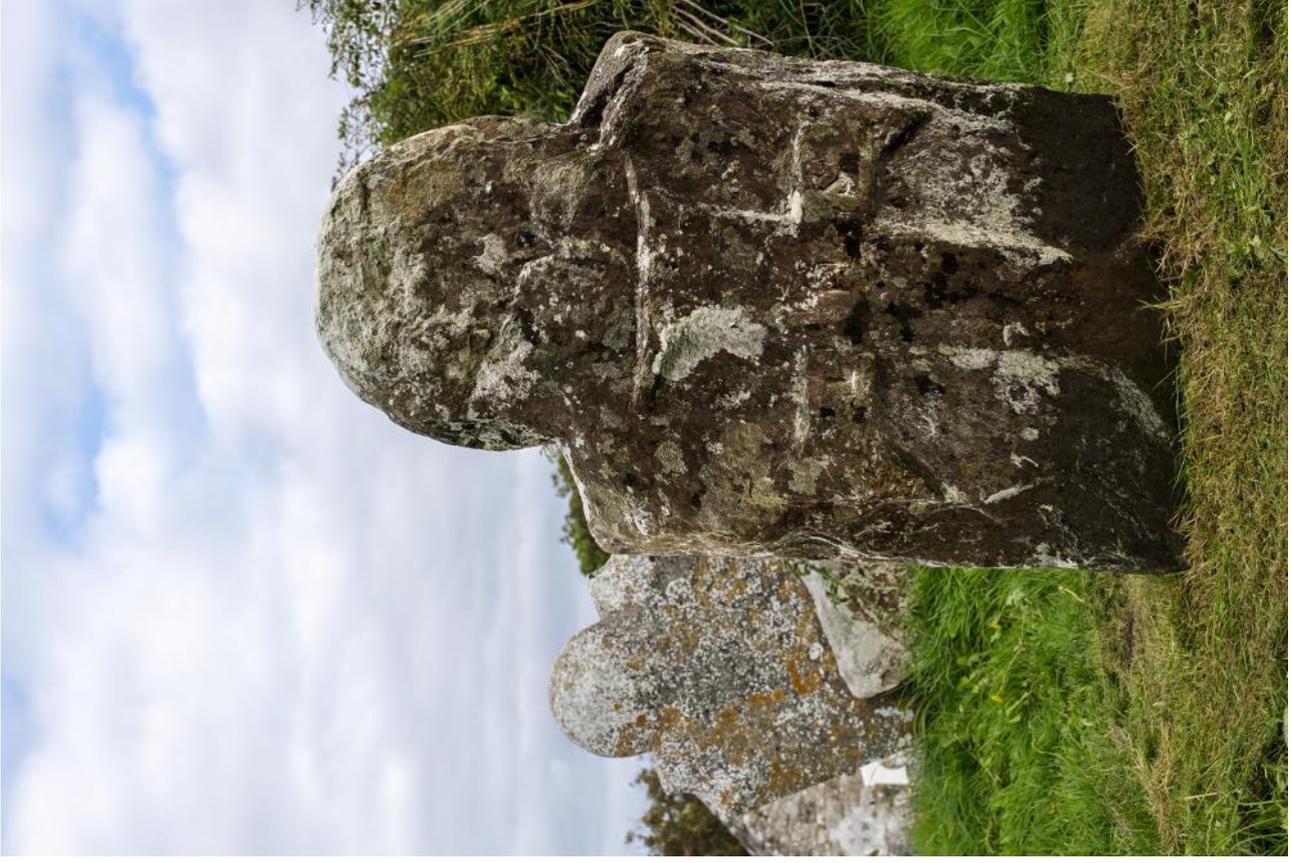


PLATE 24

WA-ARDM-0087

Wet



PLATE 25

WA-ARDM-0087

Dry



PLATE 26

WA-ARDM-0087

Dry



PLATE 27

WA-ARDM-0087

(Detail of Plate 25)



PLATE 29

WA-ARDM-0225



PLATE 28

WA-ARDM-0225



PLATE 30

WA-ARDM-0092



Variations in lighting

PLATE 31

WA-ARDM-0092







PLATE 34

WA-ARDM-0230

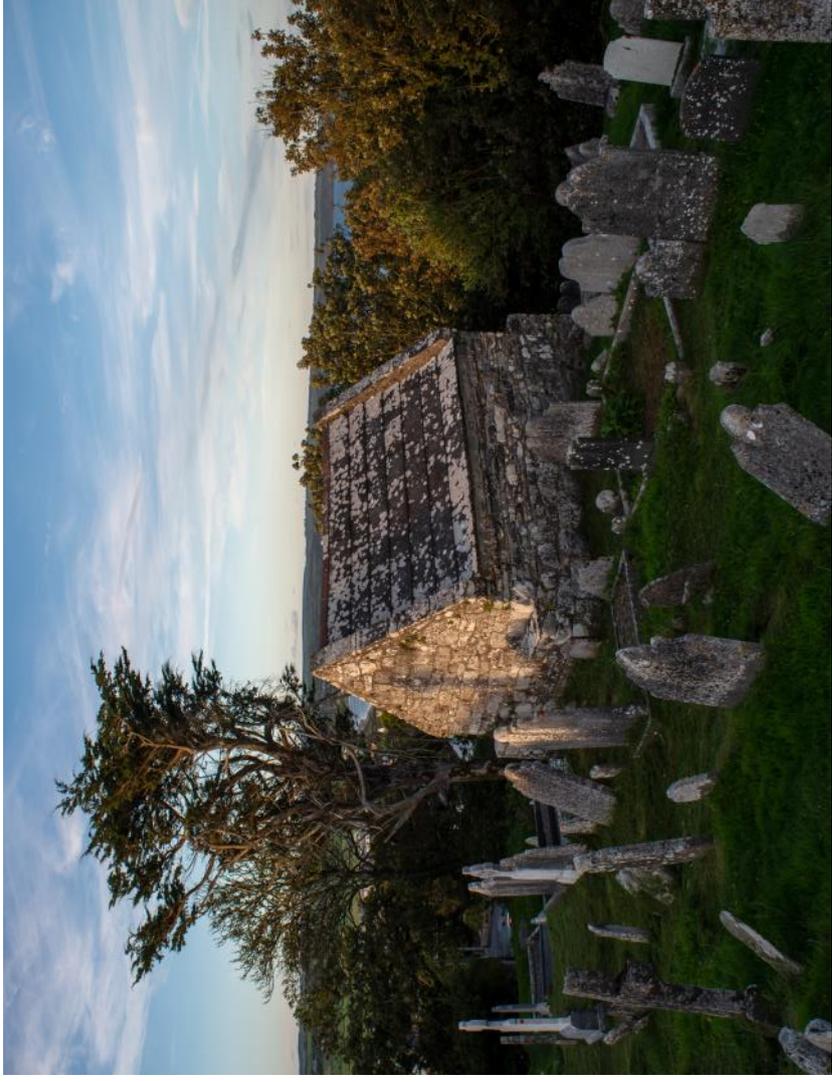


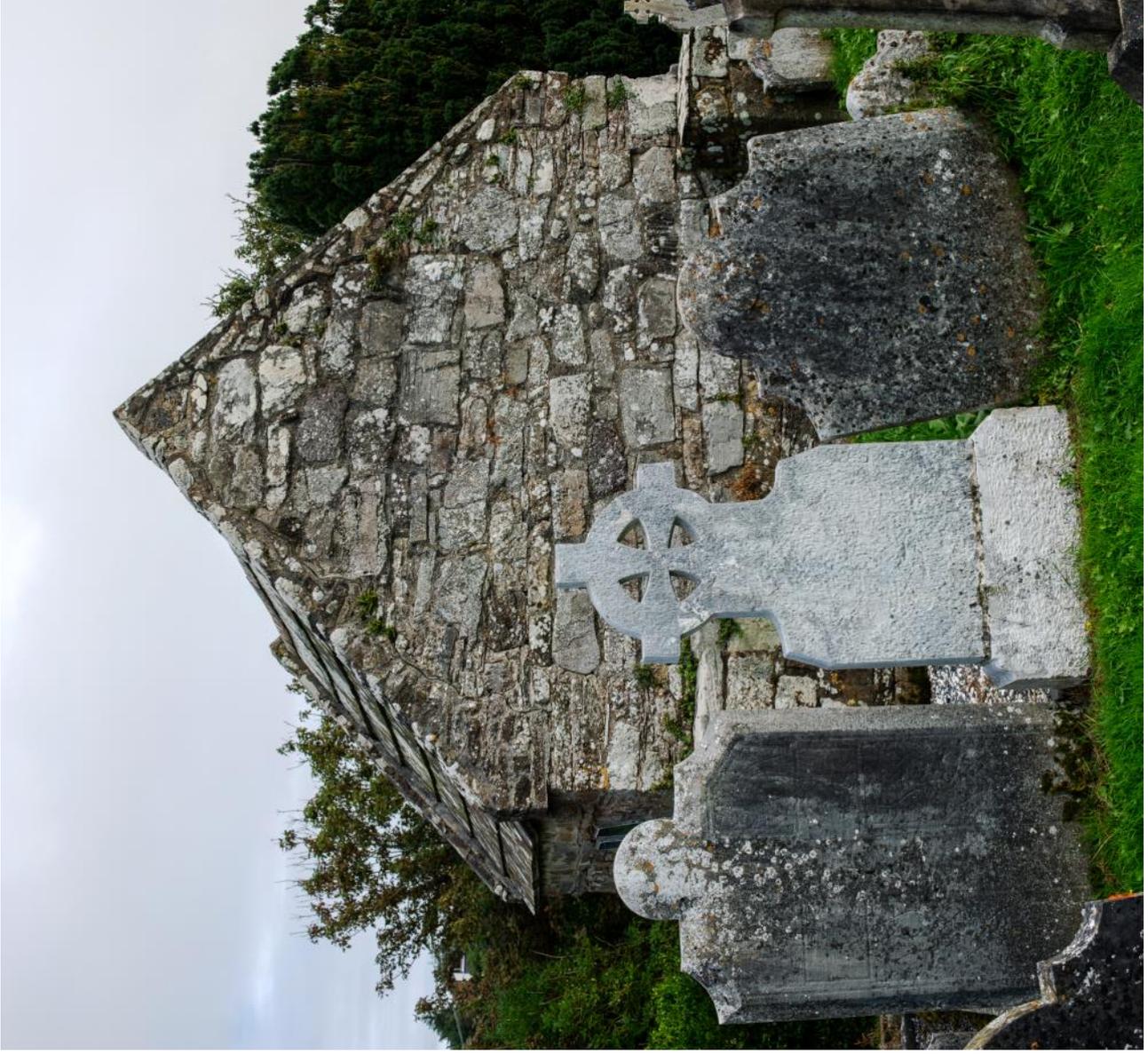
PLATE 35

WA-ARDM-0230



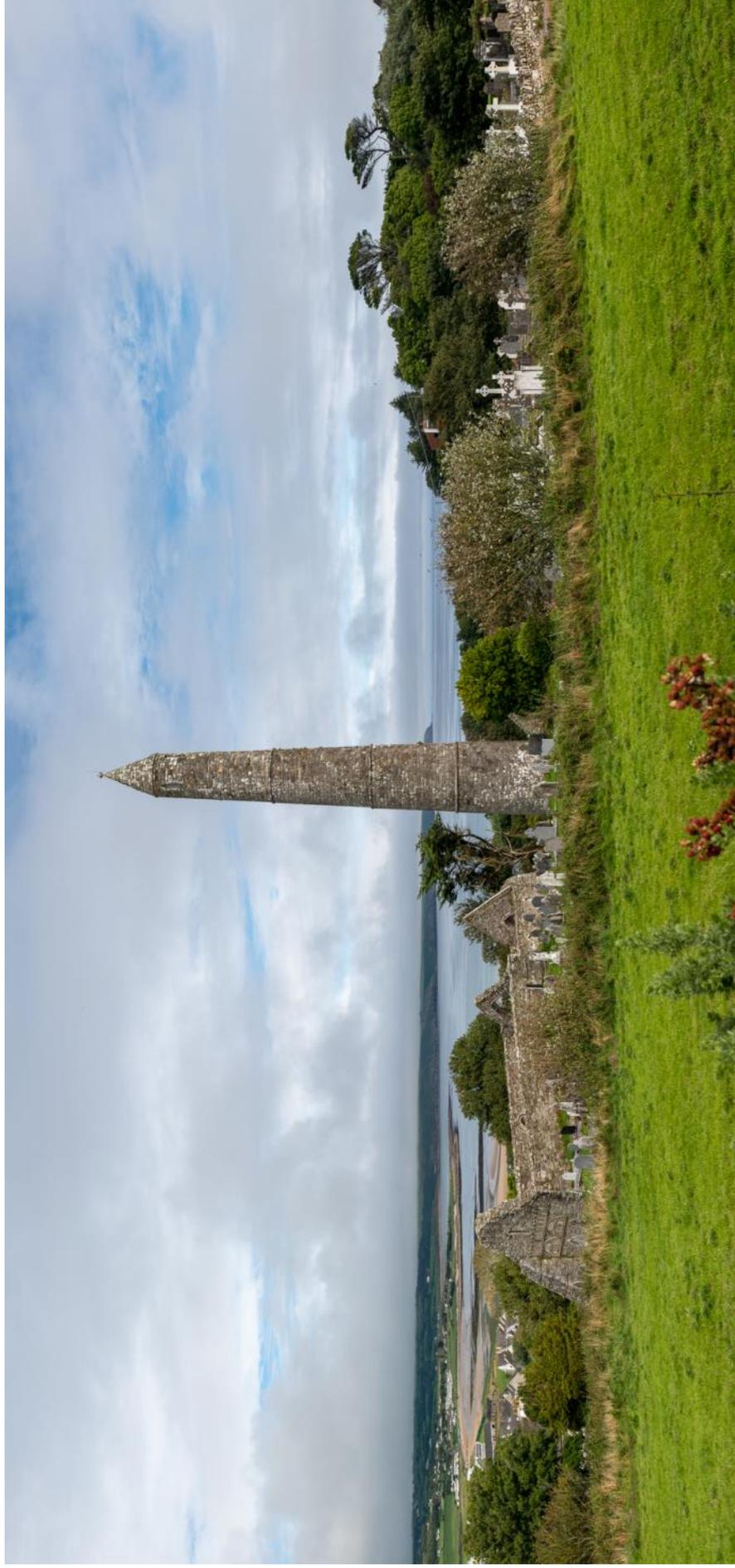
St. Declan's







Round Tower









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