

CORK CITY'S BURIAL PLACES



A STUDY OF THE CEMETERIES, GRAVEYARDS AND BURIAL PLACES WITHIN CORK CITY



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FOREWORD

Cork City is one of the oldest cities in Ireland and has a rich archaeological heritage. The continuous occupation of Cork City for over 1400 years spans many changes in religious doctrine, interpretation, ecclesiastical organisation and ritual as well as associated burial practices and traditions.

Cork City's Burial Places examines the origins and development of burial grounds in the city. They vary from churchyards, churches containing vaults, private burial grounds of religious houses and the military, stray find spots of skeletal remains large modern cemeteries.

The stimulus for the study of the burial grounds in the city was the complex and lengthy planning issues which have arisen at several burial sites in recent years. It was recognised that there was an increasing need to identify and record the location and extent of the graveyards and burial grounds within Cork City Council's jurisdiction. Within the city's urban landscape many sites are buried beneath buildings or may even extend beyond their current boundaries, such as at St. Anne's Shandon and so it was essential that these were documented. Fifty-five burial sites were identified in Cork City ranging from the remains of 200 individuals excavated at the Dominican Priory at Crosses Green to the recently restored Huguenot Cemetery on Carey's Lane.

Cork City's Burial Places will enhance our knowledge of the past societies and individuals who developed the city and will allow for a more informative management of the burial grounds by those who are shaping our city today.

Kevin Terry

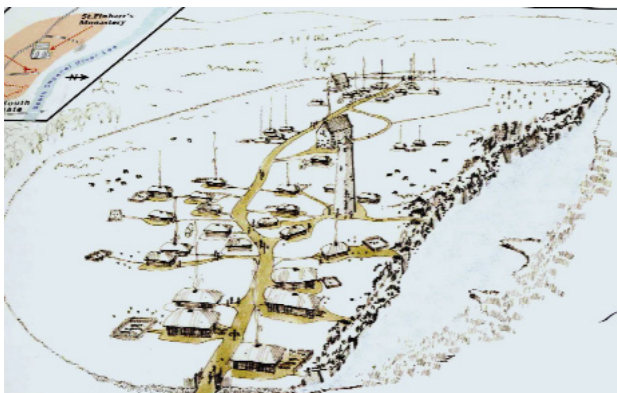
Director of Services, Planning and Development
and Director of Services

THE DEVELOPMENT OF BURIAL PLACES IN CORK CITY

by MAURICE F. HURLEY

In order to understand the nature, extent and location of burial places in any long-established city, it is necessary to understand the origin and development of the urban area and the prevailing religious traditions. Cork owes its foundation to Christianity; namely, a sixth century monastery.

Early Christian Monasteries - The earliest positively identifiable site likely to contain evidence for both settlement and burial is St Finbarr's Monastery. It was founded in the 6th century and subsequently expanded into a thriving monastery that was eventually confirmed as a cathedral in the course of the transformation of the Irish church from a monastic to diocesan system. The significance of St Finbarr and the monastery remain strong in contemporary tradition and he is generally credited with founding the city. There is little doubt that St Fin Barre's Cathedral occupies the site of an early Christian monastery and all the indications provided by topographical and cartographic sources support the suggestion (Bradley and Halpin 1993, 16–18). A burial ground is likely to have been associated with this monastic site.



It has also been suggested that another early Christian-period monastery stood in the marsh, centring on the site of St Peter's Church, North Main Street (Candon 1985, 95). It is argued that the name Dungarvan, as applied in the medieval records to the north island of Cork, is derived from Dún Garbhain (Garbhán's Fort), called after the saint mentioned in the Irish Life of St Finbarr: His name occurs in a list of saints, all of whom were with Fin Barre at Loch Irce and gave their churches to him. It is likely that there was a church and ecclesiastical community on the north island and a burial ground may have occurred in association. The dedication to St Peter may have been applied to an older church site or existing church. St Peter's church is listed in the year 1199 but the church and dedication are likely to be of pre-Norman origin, in common with similar churches in Dublin and Waterford.

Several other churches, monasteries probably existed beyond the emerging Hiberno Norse town of Cork. A small graveyard at Temple Hill in Ballintemple, for example, still exists in an area which may have had associations with a monastic site. Placename evidence, such as Boreenmanna Road (the little road of the monks) supports this.

Parish Churches of the Christianised Vikings - The Vikings, who were initially pagan, provided the main impetus towards urbanisation during their christianised period in the 11th and 12th centuries. In the twelfth century, the Hiberno-Norse port towns, like Cork, were a significant force in the introduction of new ideas leading to the reform of the Irish Church (see Christianity, Churches and Burial Places by Maurice Hurley in The Atlas of Cork City). Holy Trinity, Christchurch, was the parish church of the Hiberno-Norse town. It was located in the heart of the south island. The dedication and location of the main parish church in a central and dominant part of the Hiberno-Norse town is paralleled in Dublin and Waterford. In Cork the dominance of the Hiberno-Norse town by the McCarthy Kings of Desmond probably resulted in the elevation of the traditional Gaelic monastic site of St Fin Barre's to Cathedral status instead of Christchurch (unlike that in Dublin).

Other contemporary parish churches of the Hiberno-Norse era were St Peter's, on the north island, St Nesson's, St Brigid's, St Michael's, St Mary del Nard and St John's in Civitate. These churches were in existence before 1199 when they are recorded in the decretal letter of Pope Innocent III. St Peter's is still an entity in the modern city (The Vision Centre, North Main Street) and St Nesson's, later re-dedicated as the parish church of St Catherine, probably stood on the north bank of the River Lee in an area now known as North Abbey Square.

The size and extent of any associated burial grounds probably depended on the topography, available land and the demography of the parish, during the period of use. Burial grounds within the town are likely to have been smaller than their suburban counterparts due to the pressure on available land.

houses played a significant role as burial places in addition to the parish church graveyards. The religious houses provided graveyards but burials were also interred beneath the floors of the church and within the cloister area. The rich and powerful were buried in more favoured positions such as within the church close to the altar.

The dominant orders were the Franciscans and the Dominicans. The foundation date of the Franciscan Friary in Cork is uncertain. There are a number of conflicting entries ranging in date from 1214–1240, with the foundation being variously credited to Dermot MacCarthy Mór, the Gaelic chieftain, and to various Norman lords including de Barry, de Burgo and Philip or Gerald de Prendergast as founders or benefactors. The Franciscan Friary was located on the north bank of the River Lee, to the west of the North Gate, i.e. midway along the low-lying



Medieval Cork and the establishment of New Religious Houses - The arrival of the Anglo-Normans in Cork city brought no significant changes to the established diocesan or parochial situation. The most significant impact was the arrival of several new religious orders. In Cork Anglo-Norman lords patronised at least five new religious houses and four hospitals in the course of the 12th and 13th centuries (Bradley and Halpin 1993, 34). The religious

plain between the cliff-face and the river. Burials associated with the friary are known to occur over a wide area on North Mall. The Dominican Priory, founded in 1229, was one of an early group of houses established by the order in Ireland. The priory was founded by Lord Philip de Barry on a marshy island to the southwest of the walled city. The site was the subject of extensive archaeological excavations in 1993 (Hurley and Sheehan 1995).



In addition to the Franciscan and Dominican friaries, Cork possessed at least three other religious houses throughout the medieval period. The Augustinian Priory of St John the Evangelist continued to thrive at Gill Abbey, while the Augustinian friary at Red Abbey existed from at least the early 14th century.

Post Reformation Burial Places - The fortunes of religious houses varied considerably after the dissolution of the monasteries in 1541. Throughout the 17th century some of the religious houses continued to exist and both the Franciscan and Dominican friaries were flourishing in 1689. However they ceased to exist in the period of Protestant supremacy that flourished in the 18th century, when the old abbey were demolished and houses and industrial buildings were built over the burial grounds. Within 35 years of the fall of the Catholic Jacobites in 1690, most of the old medieval parish churches were swept away in a wave of rebuilding and modernisation. Between 1693 and 1725, no less than 6 city centre churches were rebuilt (Craig 1982, 207). Many of the new churches were built over basement or semi-basement crypts. Vaulted crypts survive at St Anne's Church Shandon; Christ Church South Main Street and St Paul's Church Paul Street. The provision of burial places, which had been a core function of the medieval religious houses, was no longer a feature of the 18th and 19th-century monasteries. Neither did the newly established orders of brothers and nuns provide burial grounds, although some monasteries contained a burial place for their own community. Examples include South Presentation Convent on Douglas Street and Ardfoyle Convent, Blackrock. Some

orphanages also provided burial places for infants and children that died in their care, for example, the Good Shepherd Convent in Sunday's Well.

The established Protestant Church, the Church of Ireland, retained the medieval parish burial grounds such as St Anne's Shandon, St Peter's, Christ Church, St Nicholas' and St Fin Barre's Cathedral as burial grounds for parishioners. Parish churches newly created in the 18th century, such as St Paul's, Paul Street, also contained burial grounds adjacent to the churches. The Protestant Huguenots had their own parish church, known as The French Church, with an associated burial ground extending from French Church Street to Carey's Lane.

In common with most of the late 19th and 20th century Roman Catholic churches, the churches of the non-conformist Protestant denominations did not provide burial grounds for their parishioners. During this time the responsibility for burial passed from the churches to the municipal authorities. The Corporation established cemeteries at St Joseph's, Tory Top Road in Ballyphehane and St Finbarr's Glasheen. Outside the realms of Christian burial, the former existence of a Jewish burial ground in the Douglas Street area is a notable addition to the map of Cork burial places. There are also several references to burials in mass graves and pits. For example, Joseph Pike's account of the aftermath of the 1690 siege tells how the defeated Jacobites of Cork, along with soldiers of the Williamite army, were 'buried...together in a hole almost every day' (Ó Murchada 1990, 12).

Burial Practice - In medieval times, the burial practice was invariably extended inhumation. Wood-lined graves were popular in the 11th century; consisting of planks laid end-to-end or occasionally hollowed tree trunks. Charcoal-filled graves were a rare feature of 11th-century funerary practice (Hurley and McCutcheon 1997, 196), while partial charring of coffins to delay the decomposition of the wood remained a common practice until the 13th century (Hurley and Sheehan 1995, 63). Stone-lined graves predominated from the 12th-14th centuries, while simple earth-cut graves were a constant feature throughout the medieval period.



Burials within the body of the church were common from the mid-eleventh century onwards. Those who could afford it were buried in special places within the church, such as close to the chancel or within chantry chapels, as it was believed that proximity to the chancel ensured greater consideration in the after-life. Outside the medieval churches few graves were marked with enduring memorials. Tomb effigies, carved slabs and memorials became increasingly popular in the later medieval period. Inscribed slabs became increasingly common in the 18th century, while the wealthy began to construct elaborate tombs and mausoleums based on classically derived architectural motifs such as angels. These tombs are generally associated with the Protestant ascendancy and fine examples survive at St Fin Barre's Cathedral.

The use of crypts became a feature beneath early eighteenth-century churches. Burials within the crypts were not interred but the wooden and metal coffins were stacked in locked chambers within vaults. Such burials are evident at St Anne's, Shandon and Christ Church, South Main Street.

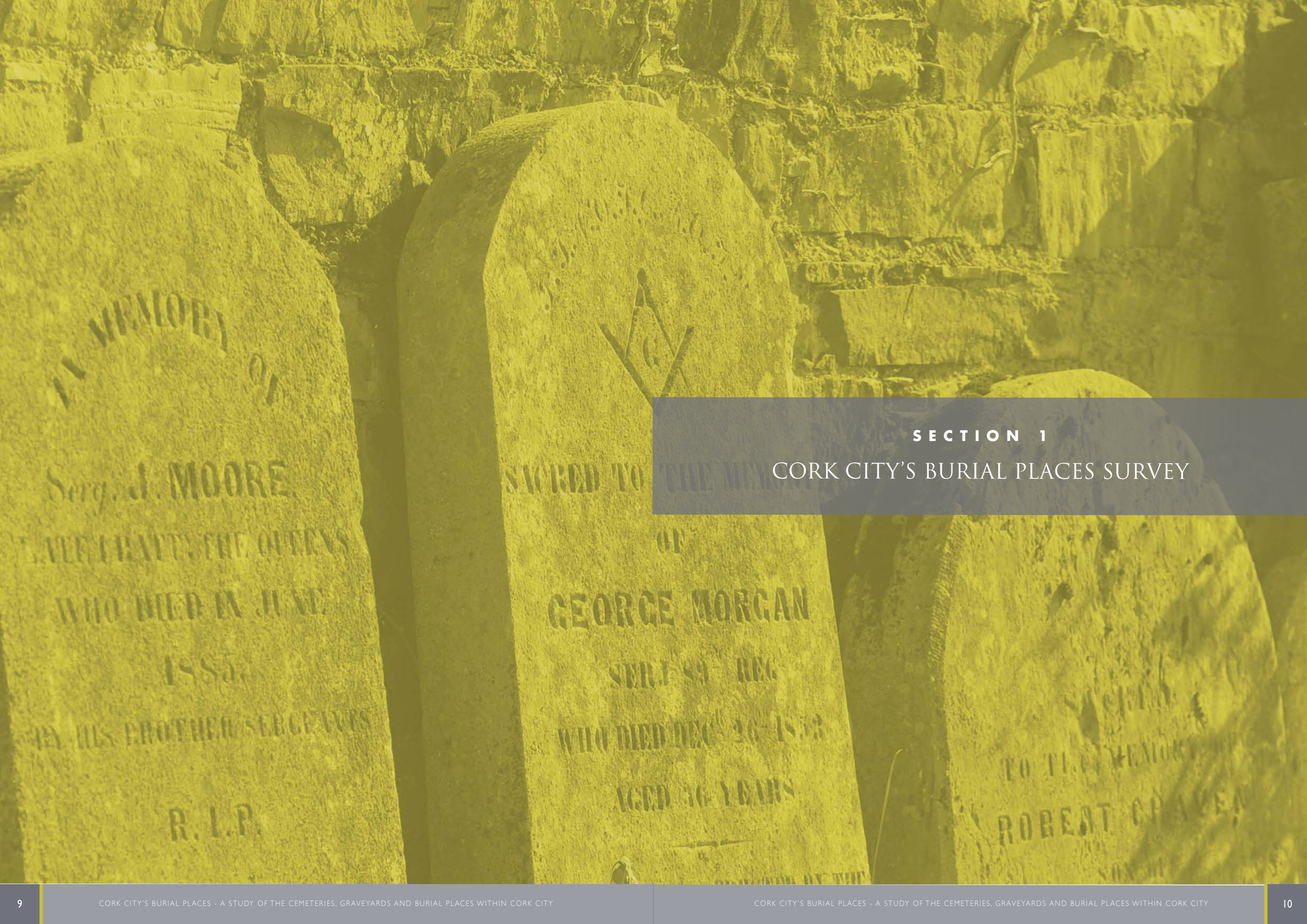


With the exception of crypts and mausoleums, the vast majority of post-medieval/modern burials were in earth-cut graves, generally in wooden coffins, while lead caskets were occasionally used by the wealthy.

Outside of the dominant Christian burial tradition human remains were sometimes buried in mass graves and pits without any significant ritual associations. Such contingencies were often the only resort in times of war and epidemic. These burial places are rarely documented or marked. The site of a possible gallows burial place is known from Greenmount.

The majority of graveyards and burial grounds in Cork City followed Christian tradition. Within this many are specifically associated with a religious denomination such as the Quakers. The only specifically non-Christian burial tradition was that of the Jewish Community.



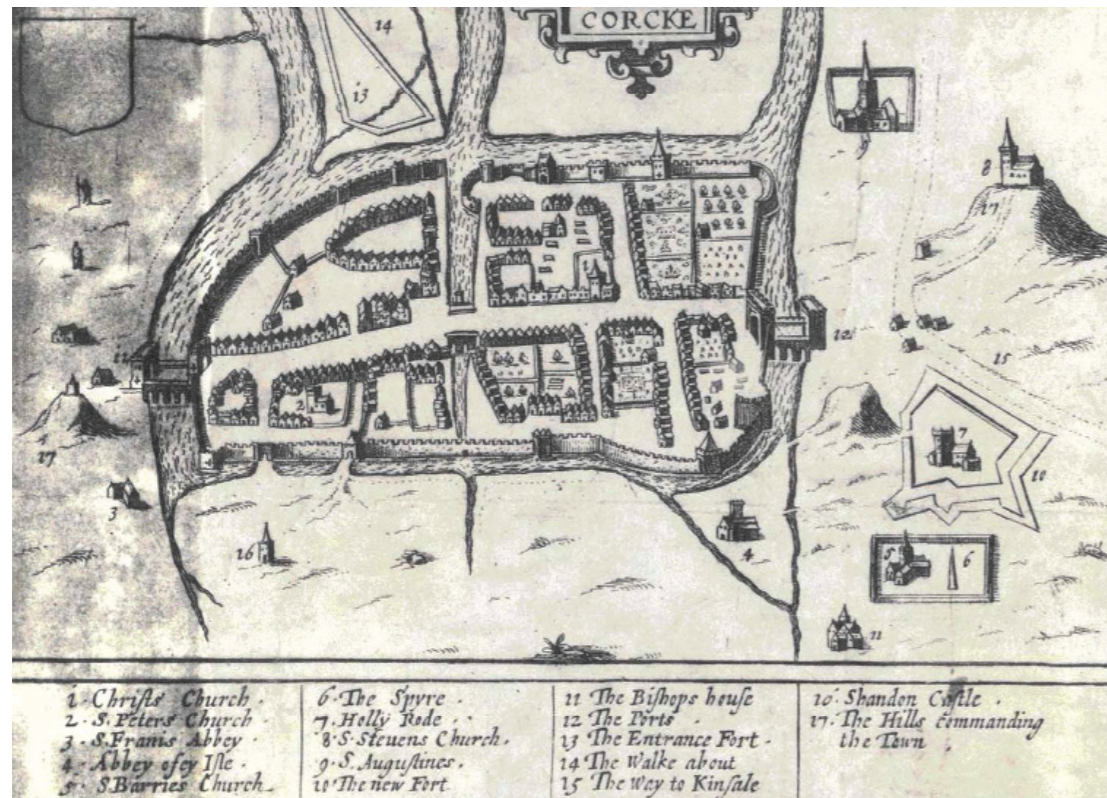


SECTION 1
CORK CITY'S BURIAL PLACES SURVEY

CORK CITY'S BURIAL PLACES SURVEY

Our knowledge of the city's burial places for many years was vague and because of the built-up urban landscape little was known about their extent. Although often taken for granted, burial places are invariably of cultural value to the city. They form an important physical feature of a city's landscape and are of considerable interest and appeal to its inhabitants. In addition, burial places can provide valuable archaeological and historical information, contributing to a better understanding of the development of the city.

flagged for attention in the course of the planning process. Many burial grounds however are not included in the RMP, some because their locations were not known, others because of a general practice of excluding post-1700 sites from the Record. There is a fundamental need to identify these sites and to have at least an estimate of their extent, in order to make informed planning decisions. This is partly driven by the expense, both in time and labour, of archaeologically excavating such sites, but it is perhaps more significantly influenced by social attitudes and ethical



A Heritage Council Report in 2002 identified the failure to treat burial grounds appropriately in the planning process as a major issue to be considered by local authorities. In recent years a range of complex and lengthy planning issues had arisen at sites such as St. Anne's Shandon and the Huguenot Graveyard, Carey's Lane. The primary reason for undertaking this study was to identify the nature and boundaries of the burial places in the city in order to facilitate the planning process.

Some of Cork City's burial places are Recorded Monuments and Places (RMP), and as such are legally protected through the National Monuments Acts 1930-2004 (as amended). They are therefore automatically

issues pertaining to human remains. The national policy in general is to avoid disturbing burials where at all possible.

Several previous archaeological studies have included some of Cork's burial places, but not as the primary focus. The documentary information relating to the city's medieval and later historic burial places was summarised in the *Urban Archaeology Survey of Cork City* (Bradley et al. 1985). As part of the Archaeological Survey of Ireland, a preliminary survey referred to as the *Sites and Monuments Records* (SMR) was compiled in 1989. This was revised as a result of fieldwork and formed the basis for the *Statutory Record of Monuments and Places* (RMP).

| RMP Number | Location | Classification | RMP Number | Location | Classification |
|------------|--------------------------------|--------------------------|------------|--------------------------------|--------------------------|
| CO 74-1701 | Gurranabraher | Graveyard | CO 74-4001 | Cove Street | Graveyard |
| CO 74-2802 | North Mall | Friary | CO 74-4002 | Cove Street | Church |
| CO 74-29 | North Mall | Church | CO 74-41 | Mary Street | Abbey |
| CO 74-3101 | St. Mary's Shandon | Graveyard | CO 74-42 | Dunbar Street | Roman Catholic Church |
| CO 74-3102 | St. Mary's, Shandon | Church | CO 74-43 | White Street | Church |
| CO 74-3301 | St. Anne's, Shandon | Graveyard | CO 74-44 | Douglas Street | Church |
| CO 74-3302 | Bob and Joan Walk, Shandon | Graveyard | CO 74-4502 | Stephen Street | Church |
| CO 74-3303 | St. Anne's, Shandon | Church of Ireland Church | CO 74-5502 | Ballinaspig More | Church of Ireland Church |
| CO 74-3404 | North Main Street | Graveyard | CO 74-58 | Middle Glanmire Rd, Montenotte | Church |
| CO 74-3408 | South Main Street | Graveyard | CO 74-65 | Ballintemple | Graveyard |
| CO 74-3411 | South Main Street | Church | CO 74-75 | Greenmount | Burial Ground |
| CO 74-3501 | Paul Street | Graveyard | CO 74-99 | Dundanion | Graveyard |
| CO 74-36 | Gilabbey | Abbey | CO 74-102 | Tory Top Road | Graveyard |
| CO 74-37 | Crosses Green | Priory | CO 74-111 | Carey's Lane | Graveyard |
| CO 74-3801 | Dean Street | Graveyard | CO 74-114 | Summerhill South | Burial Ground |
| CO 74-3902 | Elizabeth Fort, Barrack Street | Church | | | |

List of burial and ecclesiastical sites in Cork City entered in the Record of Monuments and Places

A more detailed survey, the Archaeological Inventory of County Cork (Power et al. 1994), was published in 1994 by the Cork Archaeological Survey. This involved a field inspection of all the burial grounds and graveyards included in the SMR for County Cork, brief descriptions of these sites and some selected photographs. However, in the case of Cork City, the information was largely taken from the Urban Archaeological Survey (Power 1994).

As a result of archaeological conditions placed on some planning applications, archaeological assessments, monitoring, testing and excavations have been carried out at some of Cork's historical burial grounds and graveyards. One of the most prominent of these was the large-scale pre-development archaeological excavation at Crosse's Green in the mid-1990s (Hurley and Sheehan 1995).

There have also been chance discoveries of previously unknown burials, which have been uncovered by archaeological methods as a result of planning procedures. For example, excavations at Greenmount, in a suburban area of Cork City, uncovered a mass grave in the garden of a private residence (Cherry 1990).



THE SURVEY

Prior to the commencement of this project, the thirty-one burial and ecclesiastical sites listed in the Record of Monuments and Places were identified for investigation. The sites of possible burial grounds and graveyards were then identified from maps and secondary sources. The condition of each site was then recorded and photographed, resulting in an inventory designed for internal planning purposes, that is, including previous planning histories where relevant. The results of the survey were co-ordinated and mapped on the Cork City Council Planning Enquiry System.

From the cartographic evidence and documentary sources, mainly the Journal of the Cork Historical and Archaeological Society (JCHAS) over one hundred sites were initially examined. Each possible site was visited initially for the purpose of orientation and identification. Each of the sites was photographed and recorded on individual site recording sheets. Other relevant data, such as location, religion and ownership, was also recorded.

For the purposes of the study, sites were classified as a graveyard, cemetery, burial ground or burial. Since the terms were tailored for this survey the following is a glossary of the terms as used:

Cemetery: An enclosed burial area, large in size, formally laid out, especially sites not within a churchyard such as the modern cemeteries of St Michael's in Blackrock and St Finbarre's in Glasheen and the post-medieval cemetery of St Joseph's, Tory Top Road.

Graveyard: Generally refers to a burying place especially near a church but not necessarily consecrated ground but nearly always enclosed such as St Peter's, North Main Street and Christ Church on South Main Street.

Burial ground: Generally refers to informal sites not near a church. These sites can be enclosed but not necessarily, such as the Temple Hill site and the former Baptist burying ground.

Burial: An isolated grave or its remains of which little else is known. These sites have been mainly uncovered by pre-development archaeological testing or as chance finds. Although the research may indicate their possible association with a burial place nearby, they are treated in the survey as separate sites until future research or excavation provides sufficient information to determine otherwise.

The survey results show a wide variety of site types, which at a glance indicate Cork City's past and provide valuable information of the city's former citizens. The graveyards and burial grounds encountered were associated with denominations such as the Church of Ireland, Roman Catholic, Quaker, Jew, Huguenot, Baptist, and various monastic orders.

While over 50 sites were identified relatively few of these burial grounds are still extant and many are classified as site of, meaning that they are thought to have at one time been situated at a certain location. The survey includes modern cemeteries, churchyards, churches containing vaults/crypts, private burial grounds of religious houses and the military and also a mass grave. The burial places vary enormously in shape, preservation, size and style.



Churchyards were often places of burial, except where the church was built as a chapel of ease and did not function as a parish church, such as St. Luke's Church. There appears to have only been two medieval churchyards (St Peter's, North Main Street, and Christ Church, South Main Street) within the medieval city, both of which are extant, though now no longer in use. Although there were other churches within the medieval walls such as St Lawrence's and St John's (in Civitate), there is insufficient information to definitively classify them as sites of burial. Outside the medieval city were St Paul's, St Nicholas, St Anne's, and St Fin Barre's which are typical of churchyard sites.

Even within this classification the location of some sites is considerably more dubious than others. For instance, an abundance of historical and cartographic evidence is available for the location of the Franciscan Abbey on the North Mall, however, there is very little information regarding sites such as St Lawrence, believed to be on the South Main Street.

Interestingly the largest concentration of burial places (and sites of burial places) is within the South Parish area of the city. The South Parish is situated south of the River Lee and



has a rich and varied history stretching right back to the early Christian period when St Finbarr founded his monastery there in the 6th century. The diverse type of burial places, from the site of a medieval church to a Quaker burial ground is evidence for the continuous occupation of this part of the city.

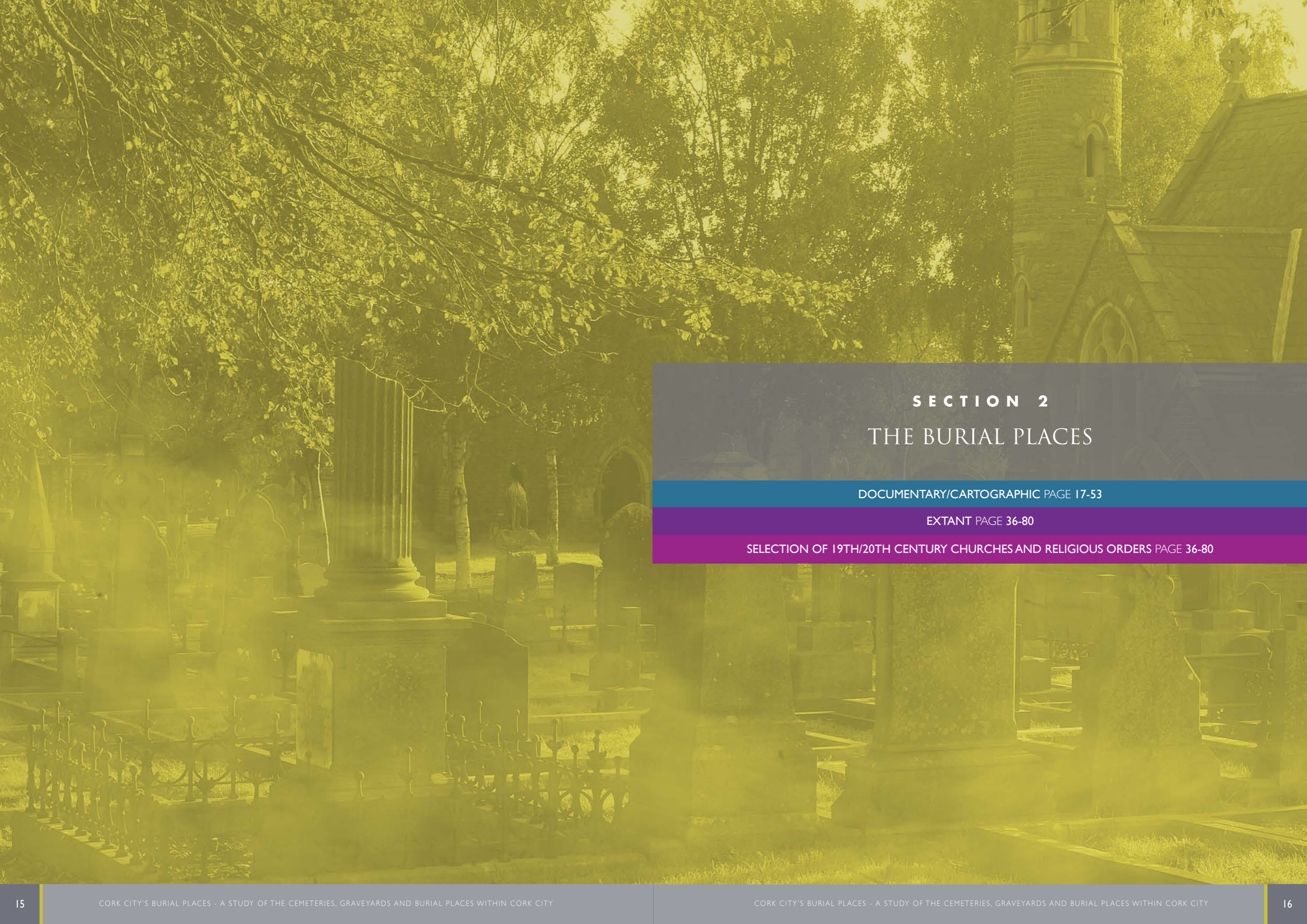
Many of the the burial sites listed are situated within the Zone of Archaeological Potential (ZAP) for Cork City and so where are a burial ground may not be listed in the Record of Monument and Places, it is afforded protection due to its location within the ZAP. Some of these sites no longer survive above ground due to redevelopment of an area or changes in the street structure. Others have been partially built upon.

Archaeological excavations at St Anne's, Shandon in 2001 showed that the graveyard was much larger in extent than the area visible today. It is evident from documentary sources for the Huguenot Graveyard off Carey's Lane that much of the graveyard has been built over. Some sites have been wholly developed upon without detailed record such as a possible Jewish burying ground off Douglas Street and the graveyard associated with the medieval establishment of the Church of St Stephen and Hospital on Stephen Street, east of Barrack Street.

Most of the older churches are no longer used as places of worship and some have been re-used by Cork City

Council and public institutions, the two most prominent examples being the oldest medieval parish churches within the area of the city walls. St Peter's Church is now home to the Cork Vision Centre and Christ Church, formally the Cork Archives Institute, will in the near future be converted into a performance space. St Nicholas's Church has been renovated and is now used by the Probation Service, Department of Justice, Equality and Law Reform. The Heritage Council recently commissioned a study of the re-use of Church buildings as more of these buildings are coming on the property market. Some old churches with churchyards in the city are still in use, such as St Fin Barre's Cathedral, although the graveyard is closed. This site possibly dates back to the city's monastic origins.

Some burial places have been landscaped and now provide the amenity of a public space; these include St John's burying ground, St Peter's graveyard and Red Abbey. Other amenities provided include a basketball court at the former Baptist burial ground in Stephen Street. The site of a church and graveyard in Gurranabraher is thought to be within the grounds of a playing pitch. Regrettably, in most of these places there are no memorials or any visible indications of their former use. The location of the headstones from many of these sites is unknown, removed, lost or buried. In other cases, the extant headstones are illegible as a result of weathering, vandalism or poor conservation techniques such as sandblasting.



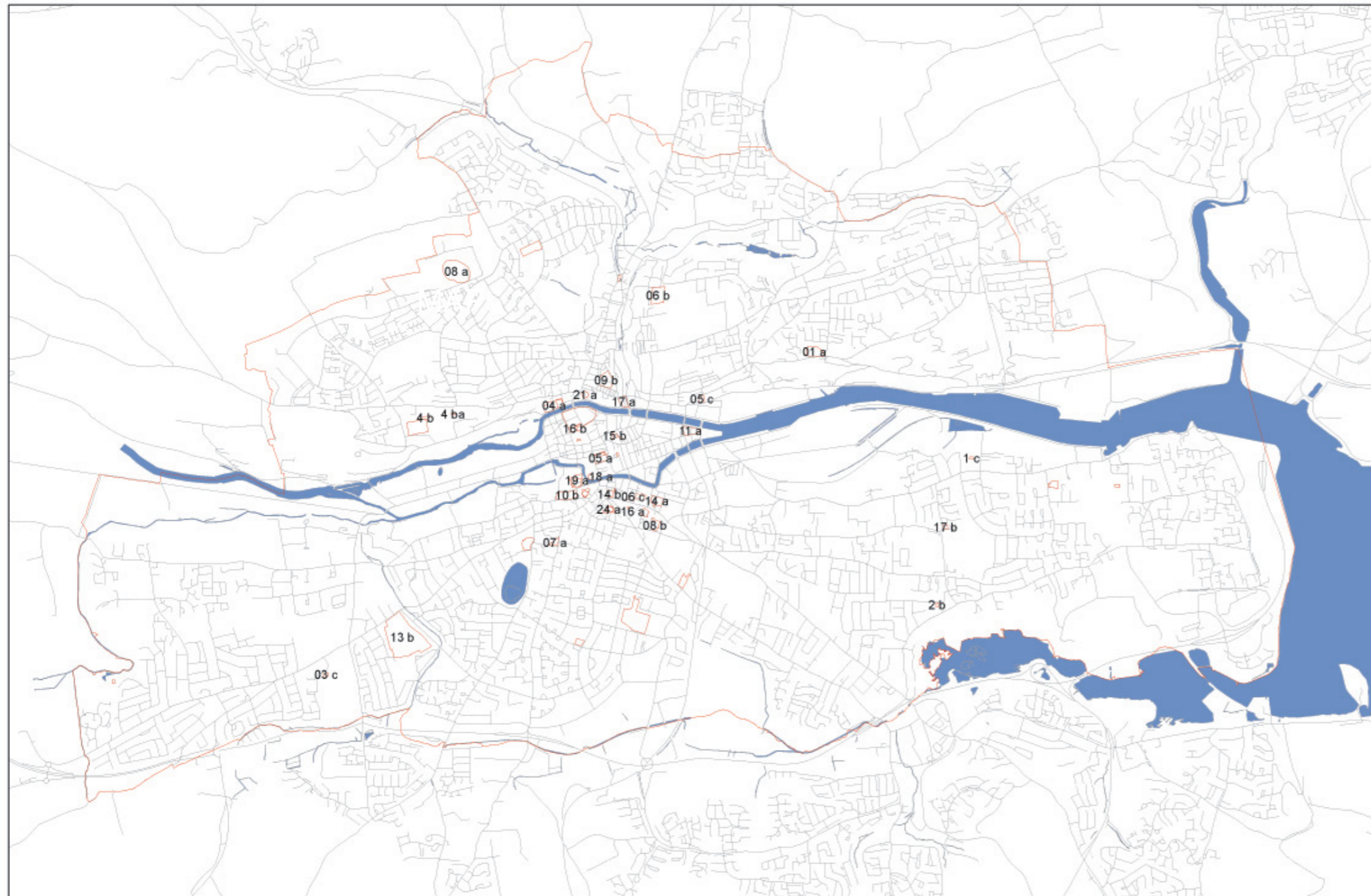
SECTION 2
THE BURIAL PLACES

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Map A

1. BALLINAMOUGHT WEST

On grounds of Vosterburg House, Middle Glanmire Road

| | |
|-----------------|--|
| Classification: | Burial Ground (site of possible) |
| Identification: | Documentary and cartographic |
| RMP: | None (on the grounds of CO074-085; in vicinity of CO074-058) |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

This is the probable location of a burial ground that was first identified from a map dated 1832 (Holt). The cartographic evidence indicates that the burial ground occupied a site in the northeastern suburb of Montenotte overlooking the River Lee. It appears to have been on the grounds of the present day Vosterburg House, Middle Glanmire Road. The house was built c. 1716-24 by Elias Voster and has been acquired by several others since then. There is no visible trace of a burial ground today.

The large gardens of this property are well maintained except for the southeast corner (to the rear of the occupied house). The grass is quite high in this area covering what may be the traces of a narrow path extending in a sweeping southwest direction (possibly shown on the Ordnance Survey six-inch scale map of 1842). Significantly, the garden has yew trees planted in this area; there is a strong association with yew trees and churchyards for many centuries (Cornish 1946). The yew tree was venerated by the Celts, and the Druids believed it to be immortal. It is said that the roots of the yew were charged with the thoughts of the dead, which their branches, in turn, scattered to the winds (Igoe 2001).

that St Brandon's was one of eleven parish churches in the city in 1462. The burial ground apparently continued in use long after the church itself had fallen into decay (Bolster 1972).

The townland name, Ballinamought West, derives from Baile na mBocht, meaning the town of the poor: It is believed that Baile na mBocht was a leper colony during early medieval times (Smith 1750) and that the leper hospital existed before St Stephen's Leper Hospital in Stephen Street which was established in the 13th century. The precise location of the leper hospital (RMP CO074-079) is unknown.



Site History

The burial ground is not shown on the first edition of the Ordnance Survey six-inch scale map (c. 1842), but it is indicated on a 1950 O.S. map and identified as Site of burial ground. The large-scale (5ft) Ordnance Survey maps as well as Holts map of 1832 show the burial ground situated in the southeast corner of the grounds of Vosterburg House, but it is not known when the burial ground was levelled.

This site is most likely the burial ground of St Brandon's Church (RMP CO074-058), which is recorded as being directly west of this site (Power et al. 1994), but again there are no visible remains. Very little documentary evidence was found relating to the church, but Dwyer (1897) states

No information came to light of who may be buried at this site, but it is likely to have served local parishioners of St Brandon's Church or patients from the nearby leper hospital.

The church's tithes were at one time appropriated to the hospital of 'Glenmaggyr' (possibly Glanmire). It was also known as a sailor's church (Power et al. 1994, 243).

This burial ground is not listed in the Record of Monuments and Places, but it is afforded some protection by virtue of its location within the grounds of a country house (RMP CO074-085) and within the vicinity of the site of St Brandon's Church (RMP CO074-58).

2. BAPTIST BURIAL GROUND

Stephen Street

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|------------------------------|
| Classification: | Burial Ground (site of) |
| Identification: | Documentary and cartographic |
| RMP: | ----- |
| Condition: | Levelled |
| Ownership: | Cork City Council |



Site Description

This site is located within the Zone of Archaeological Potential for the city (CO074-122). It is situated approximately halfway down the western side of Stephen Street, a moderate hill that connects Industry Place to Tower Street.

The site, which is roughly rectangular in plan, is covered with tarmac and laid out as a basketball court. It was officially opened in 2005 by Cork City Council as St. Stephen's Park. Access is via a wide gate flanked on either side by two piers fronting Stephen Street. A high limestone wall to the south and east and a lower stonewall showing phases of repair to the north and east enclose the site on all sides. As the site extends westwards, the ground surface is level with the rooftops of the houses in St. Kevin's Square. There is no visible evidence (headstones and/or vaults) of the former use of this site today.

Anne died in 1737 so the site must have been in existence prior to this date, possibly since 1722. Presumably prompted by unwelcome interference, Anne Riggs enclosed the small burial ground with walls 'in a very decent manner'. Griffith's 1852 valuation of property in Cork identified the lessor of the graveyard as Simon Dring and the land had a net annual value of 10 shillings.

As no headstones survive today documentary sources must be relied on for information on those who were buried there. O'Shea (1943) states that the following were buried there: Mr. Caleb Falkiner, a wealthy banker who was married to a daughter of Colonel Riggs; Sir Riggs Falkiner; Bart, son of Mr. Caleb Falkiner; Mr. E. Gibbons, who was pastor of the church for 30 years; John Devereaux, M.D. (surgeon); Marmaduke Osborn Bergin; George Newenham Watson (pastor); and Benjamin Farrington (pastor) (O'Shea 1943, 36-7). Windele's *Guide to the South of Ireland* (1846) states that there were thirteen tombstones, adding five more surnames to the above: Allin,

Site History

The site was the burial ground associated with the Baptist Church, one of the many Non-conformist communities in Cork. The earliest records of the Baptist Church were destroyed by fire in the early part of the 18th century and, therefore, the earliest extant record dates to 1729 recorded in the Minute Book, (O'Shea 1943 (b), 35). The term 'Anabaptist', implying turncoats or a second baptism (ibid. 36), was a nickname given to the Baptists prior to 1730 and appears on Rocque's map of Cork in 1773.

The Cork church appears to have been organised c. 1650 by Edward Riggs who had come with the Cromwellians from England c. 1649. The first meetinghouse was situated in Liberty Street (formerly Mill Street), from where the Baptists moved to Marlborough House and finally, in 1893, to their current meeting house on MacCurtain Street.

Following the death of her husband in 1707 Ann Riggs acquired the site in Stephen Street as a burial ground.



Austin, Fowke, Jones and Lapp. Windele also recorded the oldest tombstone at that time as that of Edward Falkiner, dated 1722. O'Shea described the burial ground as being in a disgraceful state due to vandalism.

Despite a lack of evidence, it is possible that the burial ground was associated with the 13th-century St. Stephen's hospital and church (CO074-4501/4502), which were situated on the northeast side of Stephen Street. O'Sullivan (1956) refers to the burial ground as *St. Stephen's Hospital Cemetery*, stating that it was reused as the Anabaptist burial ground. Bishop Downes writing in 1700 states that there was no trace of St. Stephen's church or churchyard (Lunham 1909). We know that the Baptists were using a burial ground some time after 1707 in Stephen's Street, but it wasn't necessarily the same graveyard associated with St. Stephen's Church. Eleven years previous to Downes' writing (1689) the place of St. Stephen's Priory and Hospital appears to have been held in trust for the Fathers of the Society of Jesus then stationed in Cork (Dwyer 1897), but Downes does not make any reference to their use or reuse of a burying ground. By 1699 St. Stephen's had become a home for poor protestant boys (O'Connell 1942, 115), known as the Blue Coat School.

St. Stephen's Hospital and associated buildings are depicted on historic maps as early as c. 1585, but there is no correlation on any of the maps between the site of the hospital and the Baptists' burial ground. Presumably there are also burials associated with the priory and hospital, but it is thought that the hospital grounds extended eastward from Stephen Street.

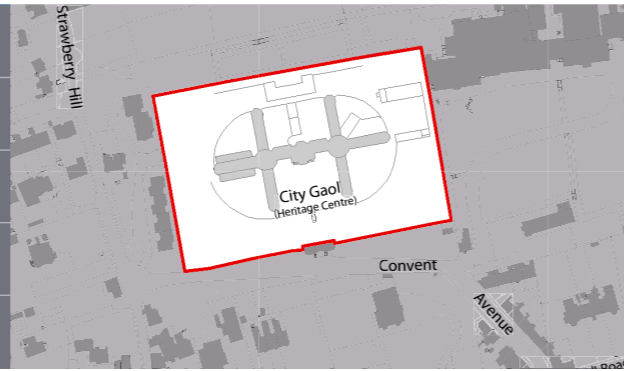
It was not until the late 18th-century maps (e.g. Rocque 1773, Connor 1774) that the Baptist (or Anabaptist) site is shown similar in plan as can be seen today. The available evidence suggests that the Baptist burial ground was not any larger than the area seen enclosed today. Connor's 1774 map identifies the *Anabaptist Burying ground* to the west of *Blue Coat Lane* (present day Stephen Street). St. Stephen's Hospital is depicted to the northeast of Stephen Street (formerly called Blue Coat Lane).

Overall, the evidence strongly suggests that the Baptists were the first occupiers of this site. Cork City Council purchased the site from the Baptist Church in 1969.

3. CORK CITY GAOL

Sunday's Well

| | |
|-----------------|----------------------------------|
| Classification: | Burial Ground (possible site of) |
| Identification: | Survey |
| RMP: | ----- |
| Condition: | No visible remains |
| Ownership: | Private |



Site Description

This site is on the grounds of a former 19th-century prison building. During a site inspection a small area in the northeast corner of the grounds thought to have been where some of the prisoners were buried, was shown by Ms. Liz Kearns (Manageress). There is no visible trace today but it remains an undeveloped derelict area enclosed on the north by a high stone wall, a derelict debtors prison to the south, a high wall to the east (separating the Gaol from the former Good Shepherd Convent Grounds). Some distance to the west is the hospital building. The ground surface is very uneven with possible evidence of furrows.

Site History

The Gaol was built in 1820 and was closed in 1923. A map on exhibit in the Gaol shows the 19th-century plan of the grounds which reads 'General Prisons Board 12th December 1900'. This map indicates that there was some form of structure to the east of the possible burial area separating it from the hospital and the rest of the Gaol. In gaols at this time, some prisoners were executed resulting in them being buried along the base of the walls of the prison with no markings (Kearns pers.com. 2001). The first public execution took place here in 1828 and they continued until 1868.

There is a history of burying prisoners in lime in gaols. It is possible that no skeletons remain today.



4. FRANCISCAN FRIARY

North Mall

Classification: Burial ground (site of)

Identification: Documentary

RMP: CO074-28/02

Condition: Levelled

Ownership: Private



Site Description

The precise location of this friary is uncertain, but on the basis of documentary and cartographic evidence it is thought to be in the general vicinity of the North Mall. Today the North Mall consists of eighteenth and nineteenth-century four-storey terraced houses, at the foot of a cliff, fronting onto the quay from Wise's Hill on the west to North Abbey Square on the east near the present North Gate Bridge. The residential North Abbey Square consists of small cottage-style houses surrounding an open green space. It has been suggested that the square represents the cloister area to the abbey and a sketch by Crofton Croker in 1831 claims to show the last remains of the abbey on the west side of this square (Lane 1994). Bradley et al. (1985, 88) attribute the shape of North Abbey Square to an association with one of two seventeenth-century churches.

Site History

Apart from the precise location of the friary, there is also uncertainty surrounding the foundation date and history of this Franciscan house. Suggested dates range from 1214–1240 (O'Sullivan 1943, 9; Gwynn and Hadcock 1970, 246). Bradley et al. (1985, 31) gives the date 1229 as the year of its foundation and the Annals of the Four Masters record the foundation of a 'monastery of St. Francis at Cork' by Diarmait MacCarthaig (ibid., 87). The friary was dedicated to the Blessed Virgin and was frequently referred to as St Mary's of Shandon. It was only one of eight Franciscan houses in Ireland. Little else is known about the friary until its dissolution in 1540, after which the buildings were leased to various merchants. At the time of dissolution the Franciscan house at Cork is listed as possessing a church, belfry, cemetery and six gardens. At that time the church and belfry must have been in poor condition because it was suggested that they could be levelled to the ground, but all the other associated buildings were suitable for re-use (White 1943, 138–9).

However, the cartographic evidence suggests that the church survived to the end of the seventeenth century. Bishop Downe, writing in 1700, recorded that the abbey

was burned during the 1690 siege of Cork. He also recorded that a new church was built in 1700 by the friars 'on part of the Abbey, but not where the former stood' (Lunham 1909, 89). The sketch by Crofton Croker in 1831 entitled 'Remains of North Abbey, before their removal in 1836' (Holland 1917, 121) shows an open area (square) enclosed by a wall with the gable of a warehouse building to the west, which incorporates arches from an earlier building. However, the church of St Catherine is thought to have stood in the same area until the early seventeenth century. Bradley et al. (1985, 88) speculates that the later Franciscan chapel made use of the remains of the earlier St Catherine's Church, and perhaps it is these remains that Croker portrays in his sketch.

The extent of the friary is outlined in a confirmation grant by Philip Prendergast, c. 1300, as land between the burgesses of Shandon (possibly Shandon Street) (Power et al. 1994) and a holy well, and between the rock cliff to the north and River Lee to the south. The Hardiman map of c. 1601, Philips' map of 1685 and Storey's 1690 map all



show a church located on the north bank of the river near the bend in the Lee where St Vincent's footbridge now stands.

Burials were found during the construction of houses on the North Mall in 1804. An anonymous writer in 1852 recorded the following:

On excavating foundations of present buildings several stone coffins were discovered.... The red stone rock which rises perpendicularly at the back of the buildings had on ledges at various heights coffins cut out of the solid stone, and the lid fitting so closely that to the casual observer it would appear to be part of the original rock. (Holland 1917, 124)

Modifying the natural cliff face for burials is understandable, due to the limited ground available on the river plain, which is also why the abbey would have extended in an east-west direction. A fragment of a double-ogee-headed window surround, which is now built into the wall of

Distillery House at Wise's Hill was also found at this time. Holland (ibid.) suggests that this cut stone is part of a monumental structure of a period subsequent to the dissolution of the abbey. It has also been noted that stone from the demolished abbey was used to build Shandon Church (O'Shea 1943a, 34).

Archdall (1873, I, 120–1) stated that the MacCarthaigs erected a mausoleum within the friary (Egan 1977, 29). Archdall also claimed that 'fourteen knights of Mora, the families of the Barry's and chief nobles and citizens of that county' were buried there. Permission to bury people other than members of the Order in the community's cemetery or within the convent church was granted to the Franciscan Minorities in the year 1250 by Pope Innocent IV (O'Sullivan 1940, 5).

The only remains of the medieval Franciscan friary today is a well, located to the rear of 14 North Mall.

5. GILL ABBEY

Gill Abbey

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|-------------------|
| Classification: | Abbey (site of) |
| Identification: | Documentary |
| RMP: | CO074-36 |
| Condition: | Levelled |
| Ownership: | Cork City Council |

Site Description

The Ordnance Survey maps identify the site as being within the back gardens of a terrace of houses fronting onto Connaught Avenue. The exact location and extent of the monastic settlement is however, a matter of some confusion. The site is said to have been 'adjacent' to St Fin Barre's monastery (site of present-day Cathedral and grounds), and an entry from an annal states that in 1137 a monastery was 'marked out by the Bishop O Dubhthaigh at the cave of Barra in Corcach' (O Murchadha 1985, 33). Local tradition tells that St Fin Barre sought shelter in a cave (later associated with Gill Abbey) on his way downriver to establish his monastery at St Finbarre's. The site of the cave is indicated on the Ordnance Survey maps, c.45m north-west of the site of the abbey, but no definite evidence for its existence is known. There is, however, a small crevice in the cliff face c.70m to the east of that site. There is also a local tradition of a souterrrain in this area but there is no known trace of such a feature.

O Sullivan (1937, 8) states that the settlement extended from the present-day St Fin Barre's Cathedral 'along the district north of the Lough, extending on both sides of what is now Gillabbey Street and College Road, about as far as the locality now occupied by University College Cork'. Today there are no standing remains visible, but it is likely that sub-surface remains may be present.

Site History

There is relatively little documentary evidence for Gill Abbey Monastery and its associated structures. The origins of the monastic settlement and its relationship with the earlier monastery of St Finbarre's, to the east, are unclear (O Murchadha 1985, 31). Gill Abbey is documented in a 17th century transcript of the Charter of Diarmaid Mac Carthy, which is thought to date to c. 1174 (O Murchadha 1985, 32; O Riain 1997, 58). This charter records that Diarmaid's father, Cormac (d. 1138), founded the monastery in 1136-7 for the Augustinian

Canons. Gwynn and Hadcock (1970, 167), however, date the foundation to c. 1134. Although it has been suggested that Cormac sponsored the settlement in retribution for his sacking of Cong (O Murchadha 1985, 33), this motivation has been dismissed as 'inherently implausible' (O Riain 1997, 58).

The monastery was known variously as Gill Abbey (after Gilla Aedha O Muidhin), de Antro Finbarri ('the cave of Finbar') and Weym or Weem (from the Irish Uamh, meaning cave) (Gwynn and Hadcock 1970, 167; Bradley et al. 1985, 72). Gill Aeda O Muidhin, a monk originally from Co. Mayo, died in 1172. Frequently cited as the first abbot of the monastery at Cork, there is no contemporary evidence that he was anything other than a bishop (O Murchadha 1985, 33). O Murchadha (1985, 37) notes that St Gilla Aeda suddenly appears as 'titular of the monasterin in 1410'.

References to the monastic settlement are sporadic. In 1196, the Anglo-Normans burned 'the sanctuary of the cave' at Cork, presumed to be a reference to Gill Abbey, to prevent its occupation by 'the men of Desmond', but it remained largely in Irish hands throughout the medieval period (Bradley et al. 1985, 72; Power et al. 1994, 276). In 1541 it was noted that all the buildings of Gill Abbey were 'reserved for the use of the farmer, James, earl of Ormond' (Bradley et al. 1985, 73). These buildings included 'a water-mill and a salmon-weir near the abbey'; 618 acres with another parcel of land, and nine rectories' (Gwynn and Hadcock 1970, 167-8). In 1542-4, the Augustinians appear to have been forced to leave the monastery, and the site was leased in the 1570's and 1580's, and in 1596 the site was granted to Richard Grenville (Bradley et al. 1985, 73). Five years later the president of Munster chose the abbey as 'the most suitable residence for him in Cork' (Bradley et al. 1985, 73).

In 1605/6 the site of the monastic settlement is reported to have been badly damaged during the previous three years, particularly 'the mill and weir' (Bradley et al. 1985,

73). Sometime between 1620 and 1640 Richard Boyle, earl of Cork, bought the land for his son Lewis. A 1631 charter noted that the abbey was 'occupied by a range of merchants, traders, craftsmen and artisans' (Bradley et al. 1985, 73).

Caulfield (1904, 260) mentions the collapse of 'Gill Abbey Castle' in 1738, but nothing else is known of this structure and the remaining buildings of the abbey were demolished in 1745 (Bradley et al. 1985, 73).

The earliest surviving map that indicates Gill Abbey (or the site of) dates to 1602. The map, part of the Hardiman Atlas (TCD MS 1209/45), identifies the monastery as 'Gilly Abbey', situated on a cliff face overlooking the south branch of the River Lee. The site is to the west of St Barryes Church and The Bishops Houses. The subsequent 17th- and early/med-18th-century maps do not depict this part of the city-most terminate just west of the Bishop's Palace. Rocque's map of 1759, for instance, terminates just west of Water Lane (now Gillabbey Terrace).

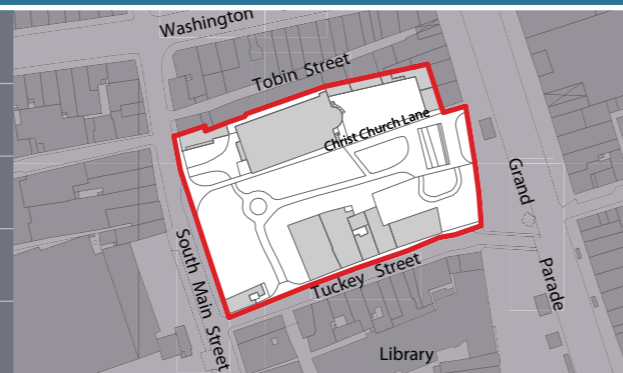
During clearance work on the site of the abbey in the late 19th century human bones and some decorated architectural stone fragments were found. In 1894 a small fragment of wall adjoining Abbeymount (Gill Abbey Lane) and a portion of window mullion in a neighbouring 'cabin' were recorded (Bradley et al. 1985, 74). Built into the masonry at the entrance to a field between the Western Road and the Mardyke at its western-most end were three old carved stones of a religious character. The stones consisted of a chamfered limestone niche (H. 480mm, W. 560mm, Th. 240mm) and two carved heads (?13th century) set below the niche (Bradley et al. 1985, 74). A granite Latin cross, set within the niche, is decorated with an incised equal-armed cross surrounded by a raised moulding in the centre of the transom (ibid). The human

bones were reburied in the Republican Plot at St Finbar's Cemetery, Glasheen, and the stones were incorporated into a memorial marking the reburied bones.

The exact find-spot of the above bones is not known, but it is possible that the clearance work was associated with the construction of the pre-1930's houses known as 'Rock Villas'. In 1966 human bones were again found, this time by children playing on the green to the north of Connaught Avenue (O'Kelly 1966). Subsequently a small-scale archaeological excavation uncovered a circular pit (c. 9m x 8m) that had originally been c. 1m deep. The pit was filled with 'a mass of human bones', including skulls, vertebrae, ribs, pelvises, long bones, and hand and foot bones. All the bones were disarticulated and there were no formal graves or grave pits. A local resident at that time informed O'Kelly that when the houses on the east side of Connaught Avenue were being built (c. 1930) 'human bones were found everywhere in the area'. These bones were also reburied in the Republican Pit at St Finbarre's Cemetery, Glasheen, beneath or close to the monument erected in 1894. The bones uncovered in the 1966 excavation were reburied where they had been found, i.e. on the green alongside Connaught Avenue.

The site of the 1966 excavation was less than 20m north east of the site of Gill Abbey as identified on the Ordnance Survey maps. In 1995/6, almost precisely on the site marked by the Ordnance Survey, and archaeological test-excavation (95E227) and subsequent monitoring of foundation trenches for a residential extension in the back garden of Craigh More revealed further human bone fragments (Lane 1995/6). This excavation also produced a substantial amount of disarticulated bones in a disturbed context. It was concluded that the bones probably came from the abbey.

| | |
|-----------------|--------------------|
| Classification: | Stray Find |
| Identification: | Excavation |
| RMP: | within CO074-34/01 |
| Condition: | Levelled |
| Ownership: | Cork City Council |



Site Description

In 1985 human skeletal remains were uncovered on the western side of the Grand Parade. Today the site of the find is within the Bishop Lucy Park, which fronts onto the Grand Parade. The site is in the area of the medieval city (CO074-34/01), and a portion of the city wall (CO074-34/02) can still be seen a few metres inside the main entrance to the park. The park is bounded by Grand Parade (a former river channel) to the east, Christ Church Lane to the north, Tuckey Street to the south and South Main Street (the main medieval Street) to the west. Several archaeological excavations have been undertaken here since the 1970s.

Site History

Between 1975 and 1977 part of the College of the Holy Trinity (CO074-34/10) was excavated at the western end of what is now the Bishop Lucy Park (Cleary et al. 1997). The college was founded in 1482 by Philip Gould and was said to have been in ruins by the late seventeenth century (ibid. 26; Bradley et al. 1985, 52). A local tradition

tells of a mass grave, filled with victims of the 1690 siege of Cork, beneath this site (Pettit 1977, 291). Lunham (1904, 130) claims that when the school and almshouse to the east were being built, in the late nineteenth century, a 'large and deep pit was discovered, in which were some cartloads of human remains mixed with the bones of horses, most probably deposited there after the Siege of Cork'. No trace of such a feature was uncovered during the archaeological excavations.

In 1985 archaeological excavation on the western side of the Grand Parade, revealed skeletal remains to the west of the city wall. The bones represented the remains of 23 individuals, and it is thought that they were dumped there as a result of graveyard clearance, presumably from nearby Christ Church (O Donnabháin 1989, 88). In reference to the gravestones of Christ Church, Smith (1893) stated that 'In 1829 the old monuments were consigned to a hole dug for their reception'. Their location is unknown and it is not clear if this quotation also refers to the burials. It may be that the remains found in 1985 are a result of such disturbance.



7. GREENMOUNT MASS GRAVE

St Mary's Terrace, Greenmount

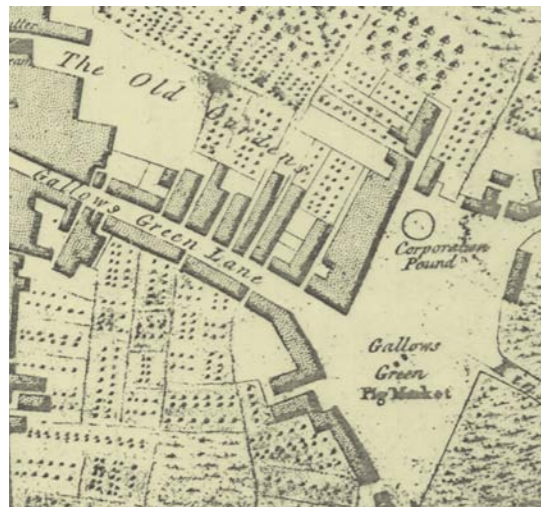
DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|---------------------|
| Classification: | Mass Grave |
| Identification: | Excavation |
| RMP: | CO074-75 |
| Condition: | Partially Excavated |
| Ownership: | Private |



Site Description

This is the site of a mass grave discovered accidentally in 1990 during construction works, when the ground level was lowered to enlarge an existing garden at the rear of a private residence. The site was reported to the Cork Archaeological Survey by the owner of the house (unpublished Cork Archaeological Survey files). The ground level of the garden was c. 2m higher than the ground level of the house (Cherry 1991, 20). A rescue excavation was carried out by Stella Cherry and the remains of at least fifteen individuals were uncovered from between 1.1m and



1.4m below ground level. None of the skeletons were complete and all of the bones were disarticulated; many were broken and in most cases were stacked into neat piles with skulls stacked together (Power et al. 1994, 279). The remains were not in their original position and no trace of a delimiting pit was evident. It is probable that a burial ground exists here and that it is much larger than the area excavated; the sides of the pit may survive beneath neighbouring gardens (Cherry *ibid.*). No date could be assigned to the site, as there were no associated finds.

Site History

This site is adjacent to the area known as 'Gallows Green' as indicated on Rocque's map of 1759. It is thought that during the early eighteenth-century the bodies of men hanged at Gallows Green (now Greenmount) were thrown into a mass grave on Lapps Island, to the east of the modern city centre (Fitzgerald 1896). However, it is more probable that that site at St Mary's Terrace is part of a substantial mass grave associated with Gallows Green. The Gallows Green area is now bounded by Gould Street, Green Street (southern section) and Pouladuff Road (northern section). One of the first recorded executions to be carried out on the Green occurred in 1644 when Viscountess Fermoy was publicly hanged because she would not renounce her Catholic faith. Other records include:

On May 7, 1706, Mary Earberry was burnt at Gallows Green for poisoning her husband.

On April 18, 1722, Captain Henry Wark and Francis Fitzgerald were hanged and quartered at Gallows Green for enlisting men for the service of the Pretender.

On April 20, 1754, William Sullivan was executed on the new stone gallows, which at the time faced the pond and the Lough Road (formerly Gallows Green Lane) for running away with Margaret Mullare. (Cooke 1999, 29).

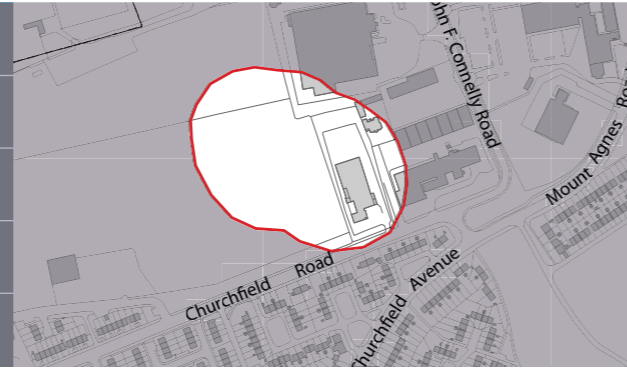
Executions were carried out at this location probably until the early nineteenth century, since later in the century the area was developed as the southeastern suburb of Greenmount.



8. GURRANABRAHER GRAVEYARD

Churchfield Road, Knocknaheeny

| | |
|-----------------|---------------------|
| Classification: | Graveyard (site of) |
| Identification: | Cartographic |
| RMP: | CO074-1701 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

There is no visible surface trace of either the graveyard or its associated church (CO074-1702), and the site is currently part of one of the playing pitches of St Vincent's Hurling and Football Club. The playing pitch seems to have been laid out since the site was surveyed by the Cork Archaeological Survey in April 1991. At that time of the survey it was recorded as a flat field in pasture with a playing field adjacent. It was thought that the field had been levelled in the recent past (Power et al. 1994).



Access to the site is via the entrance to the hurling and football club, on Dunmore Gardens, just off Churchfield Road. The accompanying map of the Record of Monuments and Places locates the site towards the eastern end of the open ground, which places the graveyard in an area that was bound to the south by a fence fronting Churchfield Road; to the west by the clubhouse and to the east by a residential house.

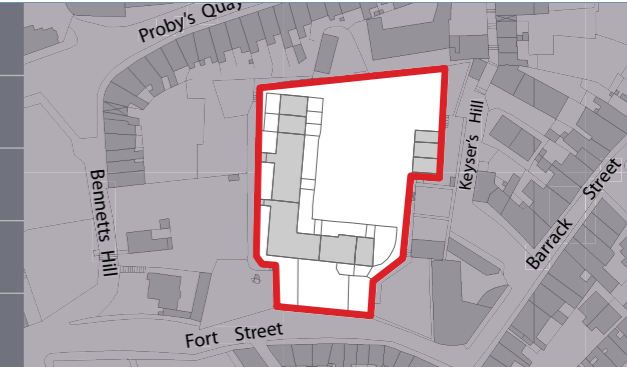
Site History

No historical information came to light regarding this site. The graveyard is depicted as a hachured circle measuring c.15m in diameter on 1869 Ordnance Survey six-inch scale map and named 'Graveyard' and 'Site of church'. Both the graveyard and church are marked 'site of' on later editions of the OS maps. The Cork Archaeological Inventory states that it is possibly the site of St Catherine's parish church though the location for that church is more usually associated with the the North Gate Bridge area (Bradley et al. 1985, 67). There is a reference to forty acres of land called 'Temponymraher' which Collins (1944, 74) suggests is Gurrabraher that may have been part of the Red Abbey's property at the time of dissolution in 1541.

9. HOLY ROOD CHURCH

Barrack Street

| | |
|-----------------|------------------------------|
| Classification: | Church (site of) |
| Identification: | Documentary and Cartographic |
| RMP: | CO074-3902 |
| Condition: | Levelled |
| Ownership: | Office of Public Works |



Site Description

This Recorded Monument is the site of a church situated on an elevated position south of the medieval city. It is thought to have been located on the site now occupied by Elizabeth Fort (CO074-39/01). There are no visible remains of a church today. There is no evidence of a graveyard associated with this site, but the possibility of one being located here exists. There has been a lot of disturbance/construction on the site – initially the building of the fort (c. 1601), with later rebuilding and modifications, and the building of a barracks in 1719.

Site History

This church may have had an alternate dedication to the Holy Cross or St Mary del Nard. The foundation date of the church is unknown, but it is probably the church recorded in 1199 as St Mary in Monte. The Church of the Holy Cross del Nard is mentioned in 1311, and it was still functioning in the 1580s. An anonymous map of Cork dated to c. 1560 (but which must be later as Elizabeth Fort is on it) and the Hardiman Map of 1602 both indicate a church building within the fort but do not name it. Speed's Map of 1610 indicates the 'Holly Rode' on the site where Elizabeth Fort was later constructed and possibly the remains of the church were levelled as a result of reconstruction of the fort in 1624. The later historic maps do not show any church building within the fort. The cartographic evidence indicates that the church building occupied the northern side of the fort.



10. JEWISH BURYING GROUND

Possibly St John's Mews, Douglas Street

DOCUMENTARY/CARTOGRAPHIC

Classification: Burial Ground (possible site of)

Identification: Cartographic

RMP: None

Condition: Levelled

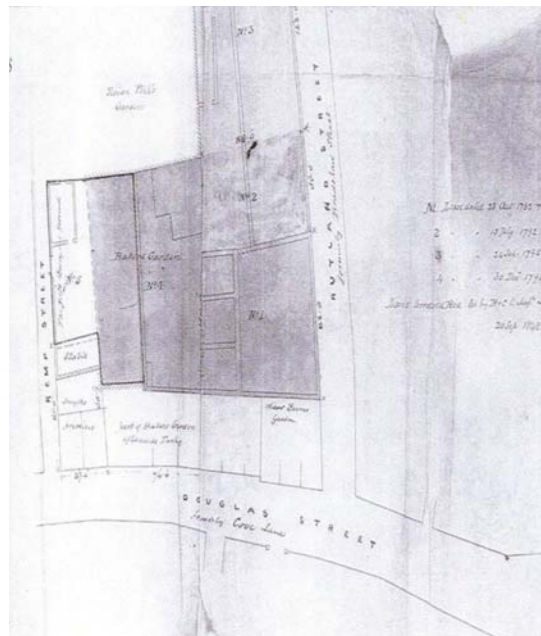
Ownership: Private



Site Description

This site, was identified from a Wide Street Commissioners map dated 1870 (Cork City and County Archives). These maps show proposed changes to many Cork streets in the mid-1800s. The map shows the Jewish Burying Ground hand-written across a survey of premises in Rutland Street on 11th November 1870. It identifies the burial ground as a plot, bounded on the west by Kemp Street (now gone), a stable to the south and an open area to the north, possibly where the White Street Car Park is today.

Kemp Street was oriented north-south, connecting Douglas Street to Sawmill Street as shown on the 1869 Ordnance Survey map of this area. It was probably situated directly west of the entrance to St. John's Mews housing estate which was built c. 1990. The extent of the burial ground is not clearly marked although the Wide Street Commissioners map is drawn to scale (40ft to an inch). The map shows the burial ground as a roughly rectangular plot, wider at the southern end and measuring approximately 20m north-south by 8m-11m east-west. There are no visible remains of a burial ground today.



Site History

In tracing the history surrounding this site it might initially be assumed that the current Jewish community, although small in numbers, would be a direct link. It was however the burying place for an earlier separate Jewish community who resided in the city in the eighteenth century. Goldberg (1945, 138) believes that the earlier Cork Jewish community were of Sephardic origin. Hyman (1972, 218) states that a Jewish congregation was founded in Cork in 1725 with a *Shochet* (a professional who is permitted to slaughter animals) and a cemetery.

In a letter dated 1747 a Jacob do Porto, a Portuguese Jewish merchant admits to having some involvement with a burial ground in Cork (Goldberg 1945, 138). He resided in Cork and negotiated to acquire a cemetery for the Jews there, he had returned to London by 1729 so presumably the burial ground pre-dates his departure (Hyman 1972, 21). In July 1753 Abraham Solomons is named as a qualified *Shochet* living in Cork suggesting that at this time the community was quite organised.

A property assignment dated March 1871 further details the probable location of the burial ground. It reads *a lot of ground in the possession of Alderman Baker bounded on... the west by a lot of ground in Kemp Street called the Jews Burying Ground.* This supports the evidence from the Wide Street Commissioners map. Kemp Street is not marked on Rocque's 1773 map. If the burial ground was in use at this time Rocque would more than likely have included it as other burial grounds such as St John's and the Quakers are clearly indicated in the vicinity.

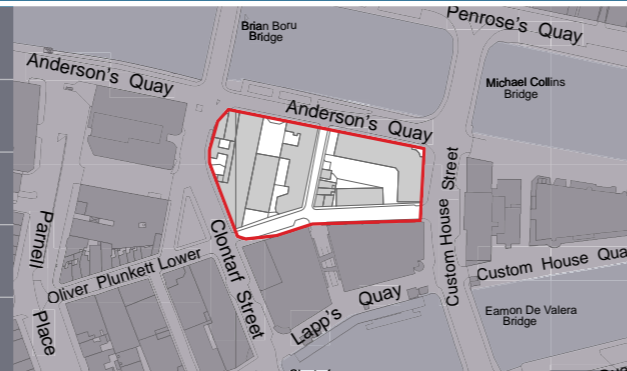
Today, Cork's only synagogue is situated at South Terrace, and was built in the early 1900's. The Jews who came to Cork in late nineteenth and early twentieth century were of Lithuanian origin. They resided mostly in the Hibernian buildings, near the gas-works on the southeast side of the city. A congregation was formed at the close of 1881 and the numbers slowly increased. Sadly however the number of Jewish people living in Cork today has declined significantly. The present burying place for the Jewish community is in Curraghkippane cemetery which been in use since the 1890.



11. LAPP'S ISLAND

Lapp's Quay

| | |
|-----------------|-------------------------------|
| Classification: | Mass Grave (site of possible) |
| Identification: | Documentary |
| RMP: | ---- |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

Lapp's Island is situated to the east of the city centre at the eastern end of Oliver Plunkett Street. It is so named, as it was a marsh island until it was developed in the late seventeenth/early eighteenth century. Today the area is commercially developed.

Site History

This area was once an island of marsh ground beyond which both branches of the River Lee converged and flowed into the harbour; it is thought to have been the site of a mass grave during the penal times, as documentary sources refer to a great open grave, into which the bodies of men hanged at "Gallows Green" (now Greenmount) used to be thrown, and also those who died of epidemics (Cooke 1999, 120). But it is more probable that the mass grave found at St Mary's Terrace, Greenmount is associated with the public executions that took place at Gallows Green. Therefore it may be suggested that this site at Lapps

Island may be related to the Siege of Cork in 1690. It is believed that when Jury's Inn was being built during the 1990s skeletal remains were uncovered during construction.

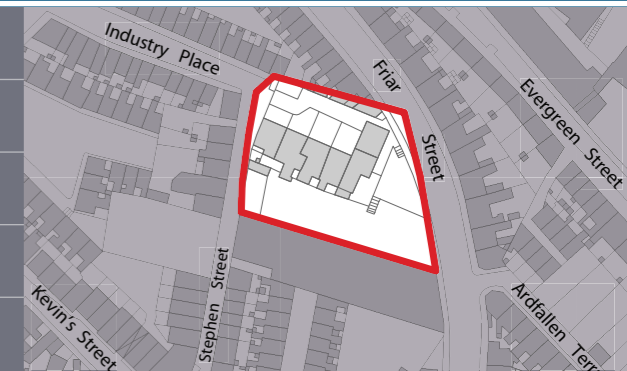
This area of the city centre was the last to be developed when it was purchased by the Lapp merchant family during the eighteenth century (Cooke 1999, 120). More often than not most of the historic maps do not extent this far east. Murphy's map (1789) refers to the area as 'Lapp's Island'. The first development to take place at Lapp's Island occurred on the western portion where the offices of the Cork Harbour Commissioners are situated today, Cooke states that it was the eastern portion that was used as a burial ground.

In 2003/2004 archaeological monitoring of the bulk excavation was carried out as part of the Clarion and Examiner office development. No features or finds of archaeological significance were noted (Lane et al. 2005).

12. ST BRIGID'S CHURCH (SITE OF)

Between Tower Street and Friar Street

| | |
|-----------------|---------------------------|
| Classification: | Medieval Church (site of) |
| Identification: | Documentary |
| RMP: | CO0-74-45/02 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

This late twelfth-century church was located on the south side of the medieval city in an area that is today developed with residential housing. There is very little documentary and cartographic evidence for the church itself and none for a burial ground. It is listed in this survey as a possible site of where skeletal remains may be found.



Site History

The *Urban Survey* (Bradley et al. 1985, 60) suggests that the dedication to St Brigid may indicate a pre-Norman origin however it is first mentioned in the decretal letter 1199 (ibid.). We know that the nave was in ruins by 1615 and that by 1702 no trace of it could be seen as it is thought to have been destroyed during the Siege of Cork in 1690. Available evidence suggests that the church stood where Cat Fort (Lunham 1909, 80), a defensive structure that was occupied by soldiers during the 1690 Siege of Cork, was situated. This fort was located at the higher end of Tower Street in the area within the angle between Tower Street and Friar Street. Bishop Downes writing in 1700 states that 'St Brides Church' stood where the catfort is now, the walls of the church stood on the south side of the cat towards the road (ibid, 179).

The church of St Brigid is mentioned in the testament of John de Wynchedon in 1306 but little else is known. Philip's map of Cork (1685) shows a church building in ruins which most likely is a depiction of the church of St Brigid's. Downes also notes that the ruins of a small chapel once existed near Friars' Walk and that skeletal remains were found in this vicinity (Lunham 1909, 88). This may be a possible reference to St Brigid's church and graveyard.

13. ST CATHERINE'S CHURCH

Possibly in or near North Abbey Square, North Mall

| | |
|-----------------|------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | CO074-29 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

The site of this church is thought to be close to the North Gate of the medieval city in the suburb of Shandon. The precise location of this church is unknown but the documentary evidence suggests that it was in or near North Abbey Square, North Mall. Today, the North Abbey Square consists of a square lined on three sides with small cottage style residential housing. It is listed in this survey as a 'possible' site of where skeletal remains may be found.

Site History

The historical background to this church is detailed in the *Cork Urban Survey* (Bradley et al. 1985), but it was not included in the *Archaeological Inventory* (Power et al. 1994). This church is first mentioned in a charter dated to 1223-30 (Bradley et al. 1985, 60), there is no mention of an associated graveyard. It is thought that the church was previously dedicated to St Nessian (pre-Norman foundation first mentioned in 1180). It would seem that there was a church on this site up until the seventeenth century. Lunham (1906, 99-100) suggests that the church was in ruins by 1617, and in fact the Corporation Council

Books state that the church was demolished at this time (Holland 1917, 124). In 1884 Caulfield recorded a lease, dated to 1636, which stated that 'between the Abbey and North Gate Bridge stood St. Catherine's Church, near where North Abbey Square now stands' (ibid.).

Unusually, there is no definite cartographic evidence for the location of this church, but the 1840 Ordnance Survey map indicates the site of St Catherine's as occupying the west side of the North Abbey Square (ibid.). One of the only maps of interest for this site is the 1602 map from the Hardiman collection which depicts a roughly circular building called 'The Pigeon House' in the northern extremities of the site.

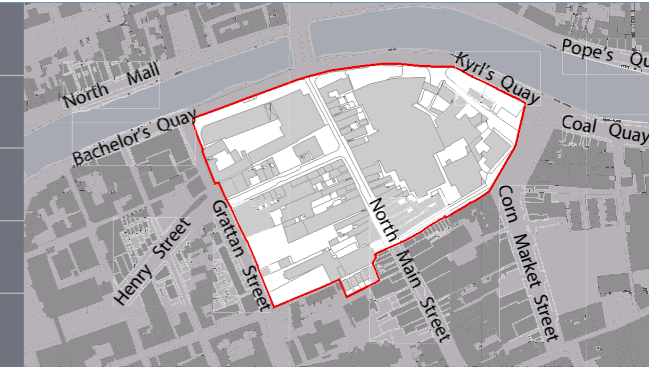
A sketch by Crofton Croker is entitled 'Remains of North Abbey, before their removal in 1836' (ibid., 121). This sketch is a view from the east side of the North Abbey Mall it shows an open area (square?) enclosed by a wall to the south with the gable of a warehouse building to the west which incorporates arches from an earlier building. However, Bradley et al. (1985, 60) speculate that the later Franciscan chapel made use of the remains of the earlier St Catherine's church and perhaps it is these remains that Croker portrays in his sketch.



14. ST JOHN'S (IN CIVITATE) CHURCH

Location not known

| | |
|-----------------|------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | ---- |
| Condition: | Levelled |
| Ownership: | Unknown |



Site Description

This entry records the possible site of St John's (in Civitate) Church. As the suggested location for this church is within the area of the medieval city walls then it is within the Zone of Archaeological Potential for the city (CO 74:3401).

Site History

This church is thought to have been located within the medieval city walls. The decretal letter of Innocent III in 1199 mentions the church of St John's in civitate (Sheehy 1962, 106). Bradley et al. (1985, 34) suggests that this probably indicated that it was situated within the walls since St Peter's church (Cork Vision Centre) is similarly described.

Smith (1893, 383) records the finding of old tombs near the new Market House, in a Street formerly called Jone's Street within the city wall as follows:

Near the present new market-house, within the city wall stood a Benedictine nunnery, in a street formerly called Jone's Street, founded by William de Barry, and dedicated to St John Baptist, anno 1300.....There are no remains of the building, but the scite [site] of it I accidentally discovered by the digging up of some old tombs on this ground.

Smith suggests that the remains uncovered were from the nunnery St John the Baptist but it is believed that this was outside the city walls. The Urban Survey (Bradley et al. 1985, 34) suggests that the remains more likely came from the associated church of St John. Tomb and window

fragments were still to be seen in the neighbouring houses in 1910 (Windele 1910, 64).

In Johnson's study of the laneways of medieval Cork no known depiction of a lane called St Johns within the medieval city was found but there is a single entry in the *Survey and Valuation* of c. 1663 for the lane in the southeast quarter of the city (Johnson 2002, 74). There is also an eighteenth-century reference to Kyle Street as 'John's Street' but this may be an association with the St John Jefferys' family (Johnson 2002, 98). Jones Street is also an unrecorded lane (ibid. 74). Jones Street is indicated on Connors 1774 map on Hammond's Marsh where present-day Peter Street is but this is west of the city walls and at the time of Smith writing it was known as St Thomas Street as indicated on Murphy's map of 1789. It is possible that Jone's Street might be a mistake for John's Street, in which case Smith's reference would have been to a lane in the area of present-day Kyle Street. On Connors map of 1774 there is a *potato mar[ket]* indicated in approximately the position of Kyle Street.

Johnson (ibid.) gives two suggestions as to the market house referred to by Smith. It is probably either the *new Corn Market* shown on Smith's map at the southwest end of Commarket Street or possibly the meat market at the south side of Castle Street.

It is interesting to note that Peter Street (formerly Jone's Street) leads onto St Peters Avenue, which leads onto Kyle Street (once referred to as John Street).

15. ST JOHN'S CHURCH, SHANDON/SAND QUAY CHAPEL

Location not known

| | | |
|-----------------|------------------|---|
| Classification: | Church (site of) | This is an Adobe® Illustrator® file that was saved without PDF content. To place or open this file in other applications, it should be re-saved from Adobe Illustrator with the "Create PDF Compatible File" option turned on. This option is in the Illustrator Native Format Options dialog box, which appears when saving an Adobe Illustrator file using the Save As command. |
| Identification: | Documentary | |
| RMP: | ---- | |
| Condition: | No visible trace | |
| Ownership: | Unknown | |

Site Description

This entry records the possible site of St John's Church, Shandon. It is not listed in the Record of Monuments and Places but its possible location in Shandon places it within the Zone of Archaeological Potential for the city (CO 74:122).

Site History

In 1306, John de Wynchedon bequeathed money to the church of 'Sancti Johannis oreinal'. O Sullivan (1956, 78) translates this as 'the church of St John (the Baptist) to the east of the Magdalen Lazar House' since it immediately succeeds the reference to the church of St Mary Magdalen. All the other churches mentioned in this section of the will were situated in Shandon and accordingly it is likely that this is a reference to a church of St John in Shandon. This may account for the presence of a 'John Street' east of Shandon Street today. This area was once part of Sand Quay (present-day Knapp's Square). This quay extended from the River Lee to 'Johns Mill' situated near

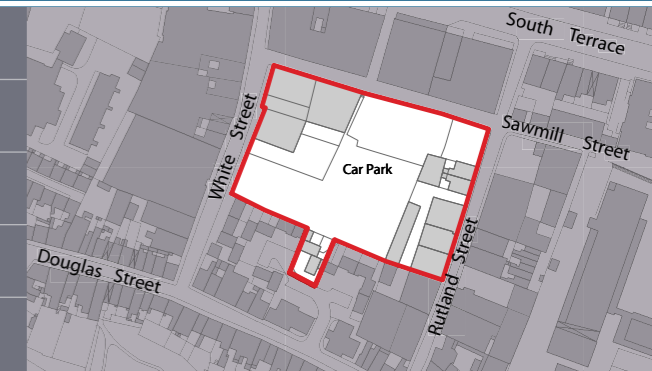
Shandon Church (and presumably on the Kiln River) referred to in 1663-4 and, while it is impossible to be certain, it may have taken its name from the church (Bradley et al 1985, 62). There is no evidence to suggest that the chapel was situated in Shandon, however, although according to Bishop Downes the Hospital of St John held lands there (Lunham 1909) in the vicinity of St Johns Street, east of Shandon.

There is some evidence of the existence of church at Sand Quay. C.J.F. MacCarthy published a sketch in Journal of the Cork Historical and Archaeological Society (1984, 111) made by Michael Holland in 1939 from a mid-18th century canvas. The sketch is of a chapel building dated to 1750 called Sand Quay Chapel. In 1750 the Sand Quay was on the west bank of the Kiln River adjacent to John Street. The chapel could have been near St John's Bridge in John Street Little or down stream near Punch's Bridge on Carroll's Quay. It is reasonable to suggest that the Sand Quay Chapel and St John's Church, Shandon are one and the same.

16. ST JOHN THE EVANGELIST, BENEDICTINE PRIORY

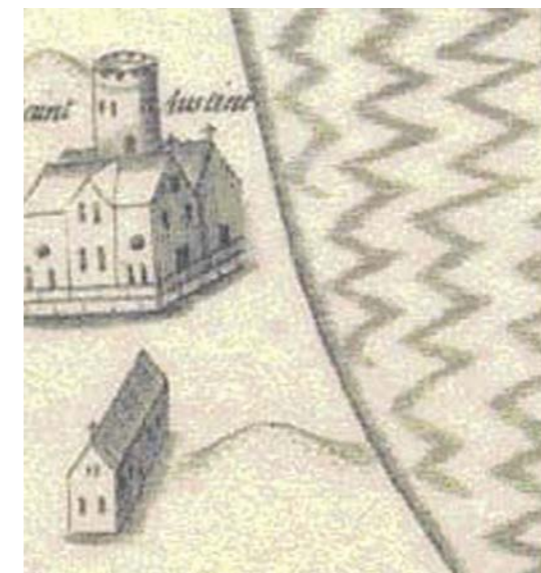
White Street (in vicinity of)

| | |
|-----------------|-------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | CO074-43 |
| Condition: | No visible trace |
| Ownership: | Cork City Council |



Site Description

The precise location of this religious house is unknown but it is generally thought to be in the vicinity of Douglas Street. The Record of Monuments and Places map locates the site on White Street. This site today is a large car park belonging to Cork City Council. The car park extends from an entrance on White Street to a second entrance on Rutland Street further east. A housing development off Douglas Street retains the name of St John 'St Johns Mews'.



Site History

The Benedictine Priory of St John the Evangelist was founded c.1191 and functioned as a hospital until its suppression in 1536 (Gwynn and Hadcock 1970, 105). A deed of 1323 indicates that the Priory of St John the Evangelist stood to the north side of St John the Baptist's and east of Red Abbey (Bradley et al. 1985, 29). No traces

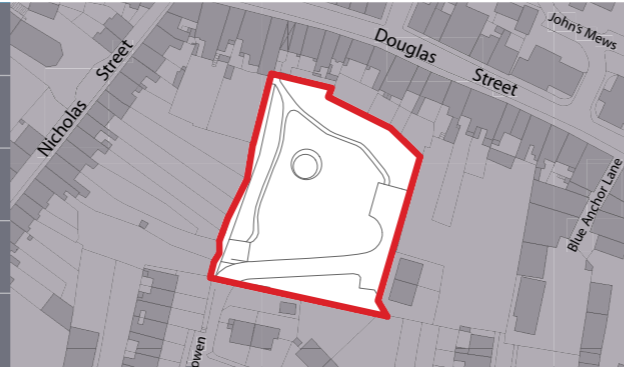
of the priory or its church now remain. A full account of the history of this order is given by Bradley et al. (1985, 76).

There is some confusion regarding the location of this priory, and its association with St John's burying ground on the south side of Douglas Street, mainly due to its proximity to the site of the church of St John the Baptist belonging to the Knights Hospitallers. Some authors (O'Sullivan 1943, 11; 1956, 87; Bolster 1972) claim that the priory was on the grounds of the present St Johns Park on Douglas Street. The Urban Survey of Cork (Bradley et al. 1985, 77) however clearly locates this church on the north side of Douglas Street. A church-like structure shown to the east of the Augustinian Friary on the Pacata Hibernia map may represent the church of St John the Evangelist.

A description of the possessions of the priory dating to the reign of Henry VIII lists 'a hospital, a parochial church, the chapel of St Leonard, and a court for his tenants in St John Street' (Bradley et al. 1985, 76). A deed of 1323 indicates that the priory of St John the Evangelist stood to the north of St John the Baptist's (on the south side of Douglas Street) and east of Red Abbey. Consequently it is more likely to have been located on the north side of Douglas Street (ibid.).

During the construction of residential houses in 1963 it is said that vaults were discovered. These were possibly of bishops as bishop's rings were found. These vaults may be associated with Red Abbey as the abbey's refectory stood until the nineteenth-century (Bradley et al. 1985, 76) and could be seen fronting onto Dunbar Street across the road from the South Parish Church (St. Finbar's South Chapel) (Lunham 1909, 33). Under this building, several skeletons were found which Lunham (ibid. 34) suggests was part of the Red Abbey cemetery. The location of these chance findings are however closer to the proposed location of the Benedictine Priory of St John the Evangelist.

| | |
|-----------------|------------------------------|
| Classification: | Burial Ground |
| Identification: | Documentary and Cartographic |
| RMP: | On the site of CO074-044 |
| Condition: | Levelled |
| Ownership: | Cork City Council |



Site Description

The burial ground is on the site of a recorded monument (CO074-044 site of a church) and is therefore afforded protection but it is not a recorded monument in itself. The former burying ground is located on the south side of Douglas Street (behind the Gables Bar). The western end of the site was accessed via a narrow laneway (now closed) on the southern side of Douglas Street. The main entrance is now accessed from Quaker Road (through Parkowen). The burial ground is situated on high ground overlooking Douglas Street, and is now landscaped as a public amenity named St John's Park. All that remains of the burying ground are twenty-three headstones of mid-18th century date which have been set into concrete in a circular monument. The surface of the monument depicts a crusader cross, which is associated with the Hospitallers of the Order of St John of Jerusalem.

The headstones have some interesting markings but are generally in a poor condition. The size of the area is larger than that delimited by the park, the remainder of the ground is derelict and very uneven. To the east the site overlooks the Quaker burial ground.

Site History

This site is thought to be associated with the Church of St John the Baptist, which was founded in the thirteenth century. Definitive evidence for a Hospitallers' Church in the *Street of St John the Baptist* near Cork occurs in 1334. The Urban Survey (Bradley et al. 1985, 83) identifies St John's Street as the modern Douglas Street. In 1312 the lands of Red Abbey were stated to be in the *Street of St John* (ibid. 85). There is no doubt that the Augustinian Friary was located in Douglas Street.

St John's Street could not be located within this vicinity on any of the historic maps. Some of the eighteenth century maps identify Douglas Street as *Red Abbey Lane* in reference to Red Abbey, while by the nineteenth century only the western end of Douglas Street is identified as

Abbey Street. It is possible that such a division of Douglas Street occurred earlier where the western end was named after Red Abbey while the eastern end was named for St John the Baptist. However, if St John's Street is taken as Douglas Street then the above details on the location of St John the Baptist would suggest that it was situated on the north side of the Street.

Another possibility is if the road leading from the church of St John the Evangelist to Red Abbey is taken as Douglas Street then perhaps the Street of St John ran parallel to it on the southern side in the location of the present Quaker Road. This interpretation would explain the present location of St John's burying ground. However, to add to the confusion some authors (O'Sullivan 1956) locate this church on the opposite side of the city, east of Shandon in the vicinity of St John's Street (O'Sullivan 1943, 11). Writers give other details of the location of this establishment in the eighteenth and nineteenth centuries but it is possible that their references are based on place name evidence and local tradition of the time.

Bishop Downes' Visitation Book writes in 'Anno 1702' as follows:

A little beyond Red Abbey, to the east, stood St. John's Church. The sidewalls are standing but the gable ends are down. They bury some times in the church, but there are no signs of the bounds of the churchyard-there being gardens all round the church.

In 1893 Fitzgerald and Doran (Doran 1893, 188) visited the burial ground naming it the site of the 'Knights of St John of Jerusalem'. They detailed the location of the site as to the rear of houses on the south side of Douglas Street, formerly called Red Abbey Lane and separated by only a narrow strip of vegetable garden from the Quakers burial ground on the east. No remains of the church were visible at this time but reference is made to an ancient enclosure being used as a burial ground for centuries, containing 'scores' of headstones and a few tombstones, which were mainly nineteenth century in date. The site must have been in a derelict condition at the time of their visit as they complain that 'no one cares to preserve the human



remains interred therein from pigs, dogs and desecration'. They record that an offer was made to a local resident 'to become tenant of the place for one shilling a year, and to take away all the headstones at a penny apiece!!'.

It would seem that this burying ground continued in use long after the disappearance of the religious establishments from this locality. During the famine years the Board of Guardians from the workhouse attempted to bury over 70 bodies in St John's cemetery, it resulted in a near riot. Local residents objected to the interment of paupers in their cemetery both because of the health hazard it represented and because they resented the 'dumping' of paupers amongst their dead relatives. The master of the workhouse reported that he had to abandon his efforts to use St John's due to this opposition. The locals had been so incensed by the situation that they fought off the gravediggers and stood guard for three nights over the graveyard to prevent further burials (Hegarty and Hickey 1996, 10). In St Joseph's Cemetery, Tory Top Road, there is

a headstone dated to 1765 commemorating the remains of Augustinian friars that were originally interred in St John's Cemetery, Douglas Street but were transferred to this plot in 1872.

The cartographic sources for this area are interesting in that only the burying ground and a small chapel dedicated to St John are repeatedly depicted. Unlike Red Abbey neither the religious establishments of John the Baptist or John the Evangelist are shown except for a church-like structure shown to the east of the Augustinian Friary on the *Pacata Hibernia* map which may represent the church of St John the Evangelist (Bradley et al. 1985, 77). Rocque's map of 1759 shows St John's Chapel on the south side of Douglas Street, just east of where Dunbar Street later developed and west of 'the New Street' (a lane leading to Quaker Road). St John's burial ground is also depicted as an L-shaped plot of ground leading from a possible eastern entrance on Douglas Street.

18. ST LAWRENCE'S CHURCH

South Main Street

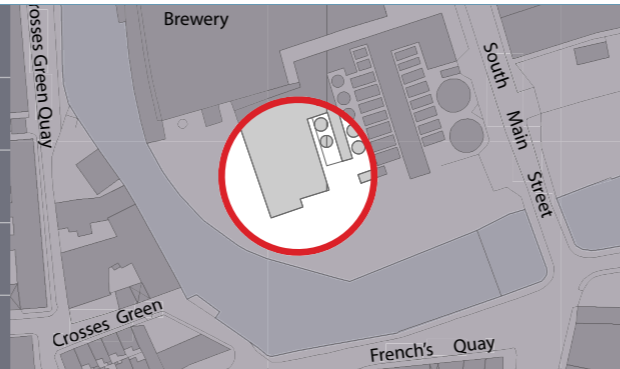
Classification: Church (site of)

Identification: Documentary

RMP: CO074-34/11

Condition: Levelled

Ownership: Heineken Ireland



Site Description

It is not known for certain where this church stood but the cartographic and documentary sources locate the site of this church in the southwest corner of the medieval city. This is indicated in both the Urban Survey and the Record of Monuments and Places maps. Windele (1910, 53) locates this church on the site of the former Beamish and Crawford Brewery, on the west side of South Main Street. In fact, Webster (1920, 138, n. 41) is even more precise and locates it within the cask yard of the brewery.

The church is thought to have had a laneway named after it. A 'St Lawrence's Lane' is referred to in 1666 (Bradley and Halpin 1993, 34) but it wasn't identified on the maps as such until 1759 (Johnson 2002, 138). A lease of 1694 suggests that this lane was immediately inside (north of) the southwestern city walls (Webster 1920, 138, n. 46). The lane led from South Main Street to the city wall. Some of the maps preceding Rocque's show a laneway in this location but don't name it as St Lawrence's. The map of Cork from Pacata Hibernia (c. 1597) shows a wide-open space inside the city wall in the southwest corner of the medieval city. The space possibly represents where the church stood.

Over time the maps record the name changes of the lane from Weaver's or Webber's to Morgan's Lane, indicating the demise of the church. One of the maps in the Beamish and Crawford collection (Cork City and County Archives, map no. 348) identifies the lane as *Webber's Lane*. It is an 1866 redrawing of a 1796 lease. To the west of the lane the map records that, 'About this place St Lawrence's Chapel formerly Stood'. A 5ft-scale map (1869) locates the site St Lawrence Church near the Engine House, north of the renamed Morgan's Lane.

It is unknown if there was an associated burial ground with this church but since the two other parish churches within the medieval walls had burial grounds attached it is reasonable to assume that skeletal remains could be found at this location. However, it is not clear if St Lawrence's functioned as a parish church. There are no visible remains of the church.

Site History

The foundation date of this church is unknown but it seems to have been in existence from at least the late fifteenth century. In 1578 an inquisition found that at some date after 1482, the church of St Laurence had been granted, with three messuages, to the chantry college of Holy Trinity Church (Bradley et al. 1985, 62–3). The college was dissolved after the Reformation and both St Laurence's church and the messuages were granted to George Moore in 1578 (ibid.).

The parish of St Laurence is referred to in the will of Andrew Galway in 1581 (Bradley et al. 1985, 62–3) but by 1615 the parish had been amalgamated with Holy Trinity. Bradley et al state that it is likely to have been one of the eleven parish churches in Cork recorded in 1462, but Cooke (1999, 84) notes that it had been an auxiliary church to Christ Church. According to both sources, the church was in ruins and described as a 'waste house' by 1616, but there is a possibility that the church was later reused by the Jesuits (Johnson 2002, 139).

The last known reference to the church is an advertisement to 'let the old chapel at South Gate' in a local newspaper in 1769 (Cooke 1999, 84 & Johnson 2002, 138). Windele (1910, 53) records a stone dated 1580, which was formerly in the brewery.

A report on a visit by the committee members of the *Cork Historical and Archaeological Society* to the Beamish and Crawford premises in 1943, records that the committee members viewed some medieval monuments that were thought to have once belonged to St Laurence's Church. At that time, the monuments were built into a fireplace in the brewery's office building. They included two stones with a floral inscription and a stone slab with the inscription: 'W.M. C.R. 1602' (JCHAS 1943, 169).

19. ST MARY DEL NARD CHURCH

Barrack Street

Classification: Church (site of)

Identification: Documentary

RMP: CO074-39/02

Condition: Levelled

Ownership: Office of Public Works



Site Description

This is the 'site of a church' situated on an elevated site south of the medieval city. It is thought to have stood on the site of where the star-shaped fort Elizabeth Fort stands today. There are no standing remains of a church visible today. There is no evidence of an associated graveyard with this site but the possibility of one being located here exists.

Site History

This church may have had an alternate dedication to the Holy Cross. A church is first mentioned in 1199 as *St Mary in Monte*. The church of the Holy Cross del Nard is mentioned in 1311. An anonymous map of Cork dated to c. AD 1560 and the Hardiman map (1601) indicate a church

building within the fort but do not name it. The later Speed's map of 1610 indicates the 'Holly Rode' on the site where Elizabeth Fort was later constructed. It is possible the remains of the church were levelled as a result of reconstruction of the fort in 1624. The later historic maps do not show any church building within the fort. The cartographic evidence indicates that the church building occupied the northern side of the fort. The foundation date of this church is unknown; it was still functioning in the 1580s. According to Dwyer (1897, 290) the old Barrack that was built in 1698 was built on the ruins of the Church of St Mary del Nard. This would locate the site of the church outside of Elizabeth Fort to the east where Prosperity Square is today. The Urban Survey refers to the Holy Roode under St Mary del Nard, even though the cartographic evidence is more certain for the location of the Holy Roode Church.

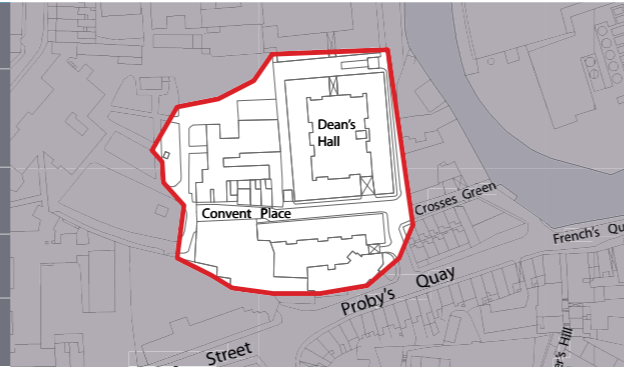


20. ST MARY'S OF THE ISLE

Crosse's Green/Wandesford Quay/Proby's Quay

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|--|
| Classification: | Burial Ground (site of possible) |
| Identification: | Documentary, cartographic, archaeological excavation |
| RMP: | CO074:37 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

The site lies between Wandesford Quay, Crosse's Green and Proby's Quay to the west are the grounds of St Mary's of the Isle Convent. No above ground evidence of the former Dominican Priory are evident.

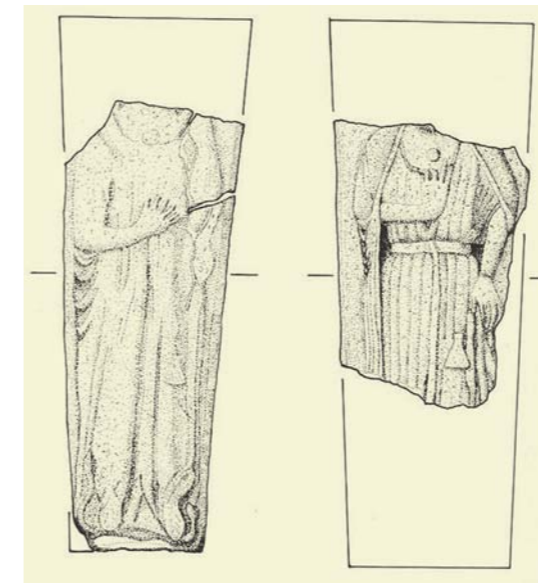
Site History

In 1229, Lord Philip de Barry granted land to the Dominicans at Crosse's Green, where they established St Mary's of the Isle (also called St Dominic's Priory or Abbey). The Abbey occupied an important location in the south channel outside the medieval city. The name of the priory - *de Insula* - suggests that it was located on an island from the time of its foundation. The church was described as magnificent - *Magnifica Ecclesia* and perhaps of greater testimony to its stature was the residence there in 1381 of Edmund de Mortimer, 3rd Earl of March. Mortimer came to Cork as Lord Lieutenant of Ireland and resided

at the Dominican Priory until his death. It is believed that he was buried within the precincts of the priory. Most of the historical records of the Dominicans in Cork relate to grants of royal alms to the priory in the 14th and 15th centuries (Gwynn and Hadcock 1988, 224). By 1690 the priory was being used as a residence of the mayor of the city and was known as the 'Great House of St. Dominic'. By 1721 the Dominicans had established a new residence in Shandon.

The earliest map with a depiction of the 13th-century Dominican Priory is the *Pacata Hibernia* map of Cork, c. 1590. This illustrates the location of St Mary's with its spire on the south island. It also shows a mill with a stream and a bridge linking the island to the south bank.

The 1690 Hardiman map shows the church with domestic buildings attached to it and a wall enclosing it. It shows a tower and buildings to the north and south.



However, the most conclusive evidence for the layout of the abbey came in 1993 when the opportunity arose to excavate part of the site prior to, what was at the time, one of the largest development projects in the city. Two major structural phases were revealed from the thirteenth and the fifteenth centuries. The archaeological excavation revealed some indication of the nature and distribution of human inhumation from the Dominican Priory. In all, 200 graves were excavated, 109 of which were in the church and 91 in the claustral range. Only a small portion of the monastic precinct was excavated and so only a small part of the potential number of skeletons was recovered.

A significant function of priory buildings was as places of burial. The monasteries were held in high regard by the laity and were chosen as the burial place for the nobility and wealthy merchants. The majority of the burials were interred in shallow unlined graves. A total of sixty stone lined graves were excavated. Eight tomb slab and a sarcophagus were also found. The slabs however were mostly incorporated into later buildings.

The skeletons that were excavated in Crosse's Green were studied by an osteoarchaeologist, an archaeologist who studies human remains, and the information that has been revealed shows us what illnesses and diseases people suffered during the medieval period. Various nutritional deficiencies, infections, tumours and dental diseases were discovered during scientific examination of the skeletons. Degenerative joint diseases were very common, particularly spinal column disease, in many of the people buried in the graveyard. Incidences of violence and murder were also evident on some male skeletons. One such occurrence describes a man, aged in his twenties, who had

three cut marks, probably caused by a sword and which resulted in his death. The third cut mark was dealt to the frontal bone of the skull and proved fatal.

Hurley and Sheehan (1995, 2) surmised that the priory was probably surrounded by a wall and they uncovered evidence of this on the southern side. The extent of the associated burial ground (reputed to extend to the south, west and east of the priory buildings) was not excavated, nor was the eastern boundary of the priory determined. It is therefore possible, even likely, that the Priory could have extended as far eastwards as the river.

In 2007, an archaeological excavation took place in advance of a commercial development to the east of the site of the Dominican Priory. A total of 166 burials, or partial burials, were excavated. It appears that this burial ground developed shortly after the ground in this area had been reclaimed. Many of the skeletons were buried in the clay and were in significantly poorer condition than those buried in the overlying stoney and humic layers. Some appeared as little more than stains in the clay.

There was very little evidence for the use of coffins within this burial ground. This may be a result of the poor preservation on site. It is also possible that, given that this is likely to represent a burial ground for the poorer members of the community (because of the distance from the main priory precinct), coffins were not used. In their stead the remains may have been bound up in shrouds or placed into the graves without any covering.

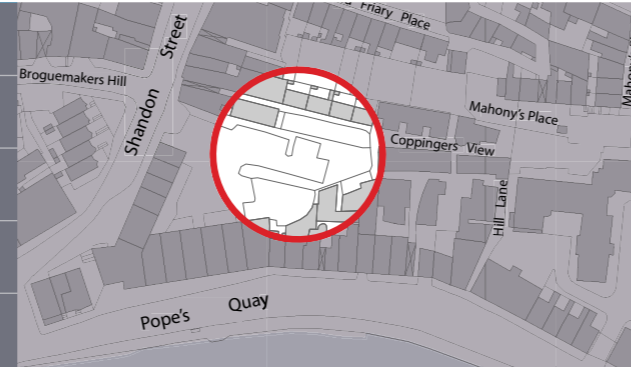


21. ST MARY'S GRAVEYARD

Shandon Street

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|---------------------|
| Classification: | Graveyard (site of) |
| Identification: | Cartographic |
| RMP: | CO074-31/01 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

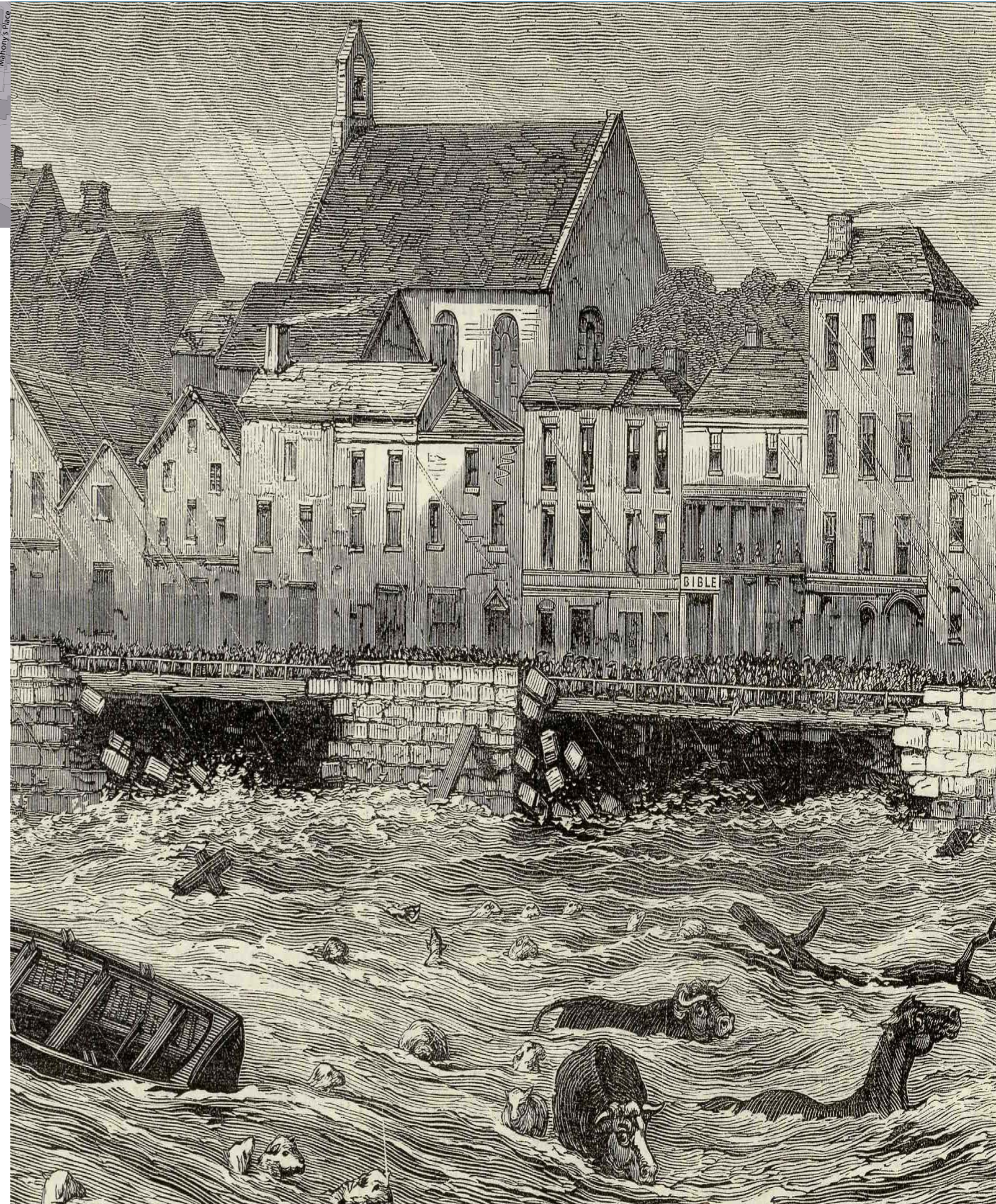
The site of St Mary's Graveyard, at the foot of Shandon Street, lies near several important historic sites, such as Shandon Castle and St Anne's Church and is listed in the Record of Monuments and Places (CO074-31/01). It is also within the Zone of Archaeological Potential for the city (CO074: 122). It is recorded in the Inventory (Power 1994, 277) as being on the east side of Shandon Street and c. 60m north of the River Lee. No visible surface trace of the Church or graveyard can be seen. St Mary's Church was built in 1693 and 'taken down' in 1879 (O'Shea 1943a, 32).

substantial concrete retaining wall and a sandstone random rubble wall. According to local information, this concrete retaining wall was built in the twentieth century after a portion of the contemporary retaining wall of random rubble sandstone collapsed.

During 1930's the site of the church was cleared. The dedicated plaque which was there is now in St Mary's Sunday's Well but the grave slabs which were supposed to be there are missing. The crypt is said to survive underneath the playground located on this site today.

Site History

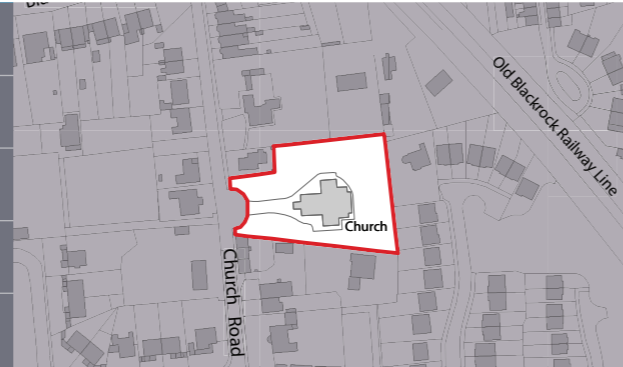
The church was built in 1693 on the site of an earlier church and is named St Mary's Shandon on John Carthy's map of Cork 1726. The church was taken down in 1879 when St Mary's in Sunday's Well was consecrated. The southern boundary of the graveyard is defined by a



22. ST MICHAEL'S CHURCH

Barrack Street

| | |
|-----------------|------------------------|
| Classification: | Graveyard (site of) |
| Identification: | Documentary |
| RMP: | CO074-39/02 |
| Condition: | Levelled |
| Ownership: | Office of Public Works |



Site Description

This entry is the site of a church situated on an elevated site south of the medieval city; it is thought to have stood on the site of where the star-shaped fort called Elizabeth Fort stands today. There are no standing remains of a church visible today. There is no evidence of an associated graveyard with this site but the possibility of one being located here exists.

There has been a lot of building on this site, initially the building of the fort (circa 1601) with later rebuilding and modifications and the building of a barracks in 1719. There are no visible remains of the number of churches thought to have at one time been located here (St Mary del Nard/Holy Roode)



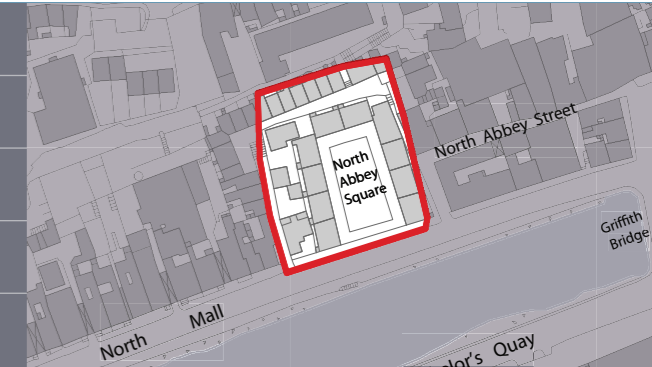
Site History

The decretal letter of Innocent III in 1199 (Sheehy 1962, 106) mentions the church of St Michael and clearly states that it was situated within the same churchyard as St Mary del Nard. An anonymous map of Cork dated to c.1560 but which must be of a later date and the Hardiman map (1601) indicates a church building within the newly built Elizabeth Fort but do not name the church. No other references are known. It is quite likely that the church was of pre-Norman origin.

23. ST NESSAN'S CHURCH

North Abbey Square, North Mall

| | |
|-----------------|-------------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | On the site of CO074-29 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

The precise location of this church is unknown but the documentary evidence suggests that it was in the Shandon Area, possible in or near North Abbey Square, North Mall.

Site History

This church is thought to be of pre-Norman foundation, dedicated to St Finbar's successor as Abbot of Cork. It is first mentioned in a charter of 1180 and in the decretal letter of Innocent III in 1199 it is listed amongst the possessions of the Bishop of Cork. The Urban Survey (Bradley et al 1985, 66) suggests that it was on the same site of a later church, St Catherine's. However, Jefferies suggests that it was located on the site of St. Anne's

Church Shandon (1985, 25). There is no other mention of St Nessian, the reason given is that it was later rededicated to St Catherine in the early thirteenth century and survived under this name until the seventeenth century.

The mill of St Nessian's was located juxta vetus castellarium (beside the old castle). The castle may be assumed to be Shandon Castle, which was situated near the site of today's Firkin Crane. However Bradley et al state that there are indications that St. Catherine's was situated west of the North Gate Bridge, thus putting the site of St. Nessian's here also based on the re-dedication.

Again it is unknown if there was a graveyard associated with either of these churches therefore it can only be listed as a possible site of where skeletal remains may be found.

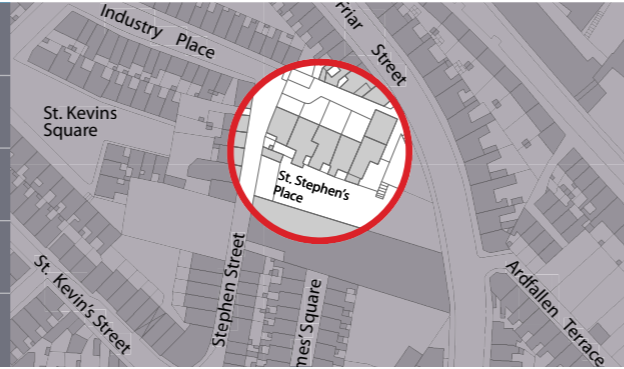


24. ST STEPHEN'S CHURCH

Stephen Street

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|------------------------------|
| Classification: | Graveyard (possible site of) |
| Identification: | Documentary |
| RMP: | CO074-45/02 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

This site is situated towards the northern end of Stephen Street and Friar Street, c. 200m east of Barrack Street. The OS Urban Place Map indicates the site of the church where the residential houses of 'Stephen's Place' are. This area was part of the original medieval southern suburb.

On the east side of Stephen Street are two large arched entrances which are blocked up, this may be all that remains standing of the Blue-Coat School which was built on the site of St Stephens Hospital. From this elevated site there is a view of St Nicholas' Church to the northwest and St FinBarre's Cathedral to the west.



Site History

There is very clear cartographic evidence for the existence and location of St. Stephen's Church and Hospital. On two of the earliest maps (1560 and 1585) a number of buildings are used to depict St Stephen's hospital. A map from the Hardiman collection dated to 1602 shows an ecclesiastical structure and other buildings at this location west of 'The high way to Goggins town', this highway referred to may be the present Friars Street. Gwynn and Hadcock (1970, 348) date the foundation of this hospital to before 1277. The hospital derived its name from the church dedicated to St Stephen, which performed parochial duties (JCHAS 1943, 14). Speed's map of Cork in 1610 depicts an impressive church building on an elevated site ('the Hills commanding the Towne') overlooking the medieval city which he names 'S. Stephens church'.

A map of 1650 shows a similar building in the same location. It is mentioned in John de Wynchedon's will in 1306 as he made bequests to the church of St Stephen (Bradley et al 1984, 86). In 1700 Bishop Downes says that there was no trace of the church or churchyard (Lunham 1909, 88) but gives detailed reference to the precise location saying that the 'south side of the hospital court wall stands upon the foundation of the north side of the

church' (ibid. 179). O'Sullivan (1956, 87) states that the church stood in Stephen Street and the Priory, Hospital and grounds occupied the entire area between Stephen Street and hospital lane. Very little is known about this institution and it is unclear when it was dissolved but it may have continued after the reformation (Bradley et al 1985). By the early seventeenth century the Corporation maintained it. A new hospital was built on the site around 1700, which became known as the Blue-Coat School, it was founded for the care and education of protestant boys until the 1920s when the buildings were demolished and new residential housing was built on the site.

It is noted that the ruins of a small chapel once existed near Friars'Walk and that skeletal remains were found in this vicinity (Lunham 1909, 88). This may possibly refer to St Stephen church and graveyard in the vicinity of Friars Street.

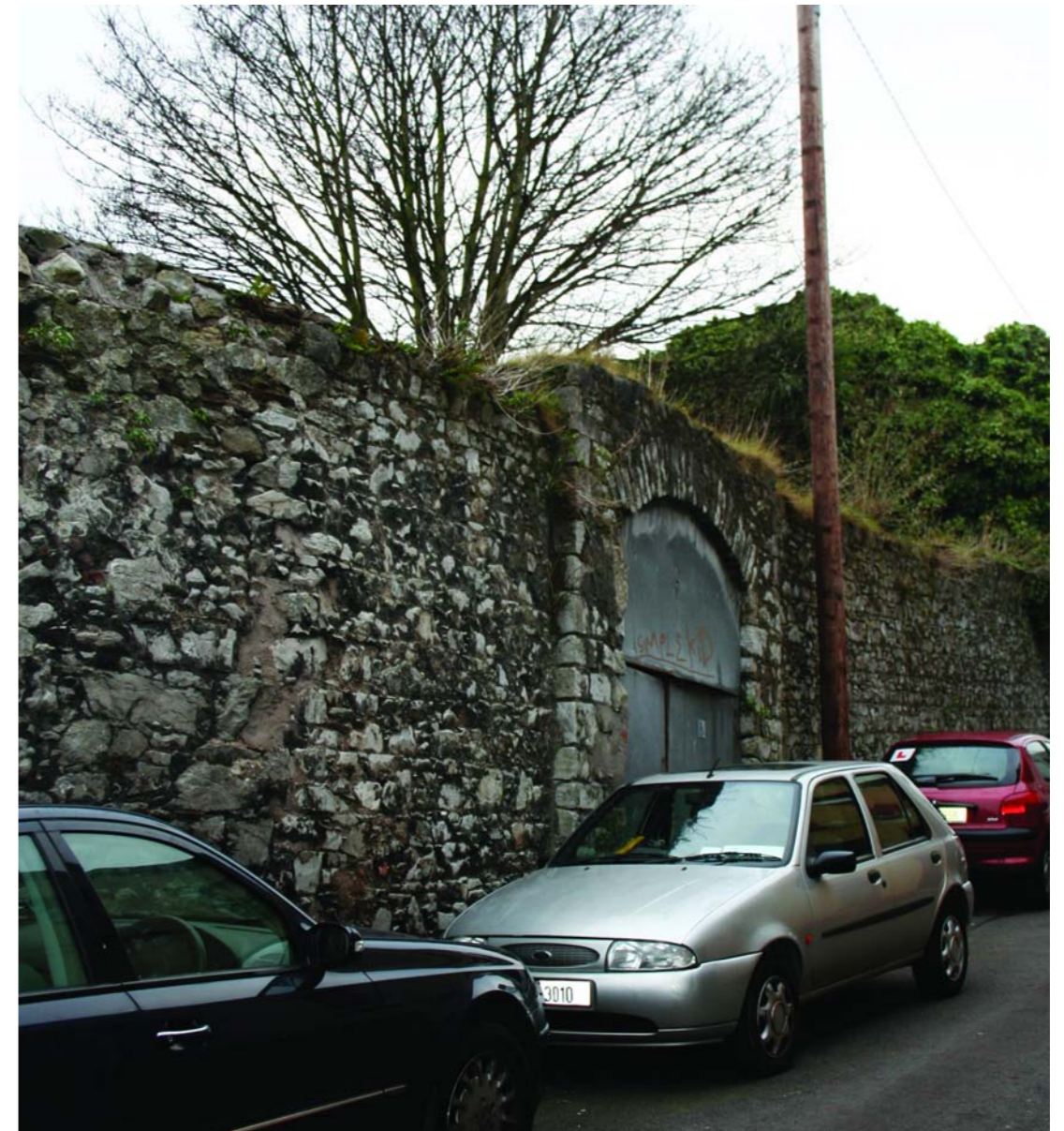
Some authors suggest that the hospital graveyard was re-used by the Baptists, which would locate St Stephen's graveyard across the street from the hospital i.e. west of



Stephen Street (Cooke 1999; O'Sullivan 1943; 1956). However, neither authors state the source for this information.

Rocques' map of this site is quite interesting although it shows the hospital which is at this time the Blue-Coat School, it does not show or mark the site of the associated church or churchyard. However, directly south of the hospital building is a small irregular shaped area separated from the remaining gardens. Within this area Rocque has depicted several small rectangles randomly spread out which may be symbolic of headstones therefore marking the location of the medieval graveyard.

These symbols are seen at other well-known graveyards around the city as depicted by Rocque. This would place the graveyard on the east side of Stephen Street directly across and north of the Baptist site. This cartographic evidence would coincide with Bishop Downes location of the church, placing it adjacent to the graveyard.



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1. BISHOP BROWN'S CHAPEL, BISHOPSTOWN

Murphy's Farm Bishopstown

EXTANT

Classification: Chapel

Identification: Extant

RMP: CO074-05502

Condition: In ruins

Ownership: Cork City Council



Site Description

This chapel forms part of the former Bishopstown Demesne which includes an ornamental tower (Shell House) and Country House (the original doorway is incorporated into the later farm buildings). It is rectangular in plan (int. 9.1m E-W x 5m N-S) and is built of random rubble sandstone with limestone details, including a porch on the western wall. The vault was entered from the eastern gable.

It is now in a quite ruinous condition and is roofless and overgrown.

Site History

The Country House and its demesne were dominant features of the rural Irish landscape in the 18th and 19th centuries. This chapel was built by Bishop Browne in 1730 (Dr. Peter Browne, Bishop of Cork and Ross 1710 -1735). In 1865 the bodies of Bishop Brown and Isaac Mann are believed to have been taken from the vault and removed to St. FinBarre's Cathedral.

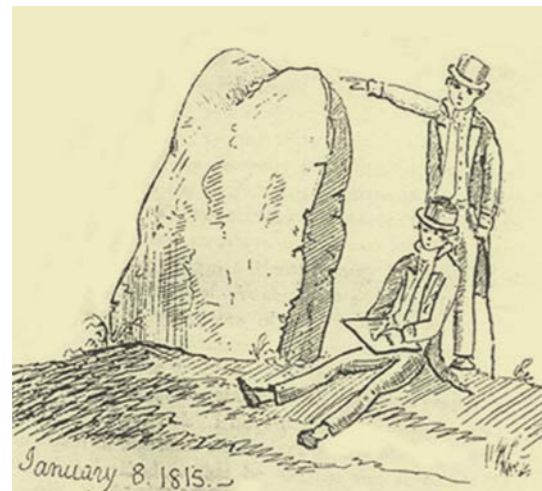
Bishopstown or Ballinaspig derives its name from being once the country residence of the Bishops of Cork.

2. BALLINLOUGH STANDING STONE

20 Ardmahon Estate, Ballinlough

EXTANT

| | |
|-----------------|--------------------------------|
| Classification: | Standing Stone |
| Identification: | Record of Monuments and Places |
| RMP: | CO074-066 |
| Condition: | Extant |
| Ownership: | Private |



also a sketch, by Robert John Lecky, showing the locality of the standing stone. The following description was given:

the Stone sketched by Croker; it is a block of very hard limestone, rather regular in shape, in which ancient water-action has worn some rounded pockets or holes... There are no Ogham scores; the strokes suspected to be Oghamic are merely natural markings or lines of fracture (CAW 1919, 131)

A black-and-white photograph of the standing stone, taken by Dr. P.G. Lee, was published in 1926 showing the standing stone to be free-standing in a field with a farmhouse in the background. Cremen (1926, 105) noted that the stone appeared to have been broken in antiquity, as attempts to repair it with a lime compound were visible. More significantly, he recorded the local tradition that the stone marks the site of a graveyard. The association is with a battle in the vicinity and there is a hollow space beneath the stone that was thought to mark the graves of some great chief, probably Cian the son of Maoluadly who was killed by O'Donoghue and the Clan Laoghire in 1014. It is evident that some amateur excavations took place prior to 1926 as Cremen states that 'excavations, so far as they went, have revealed no traces of such [a] grave'. In the laying out of a football ground on Ballinlough Road, a small quantity of bones (thought to be human), as well as some weapons, probably bombs, were found and were re-interred (Cremen 1926, 105).

Although this stone may represent nothing more than a modern scratching stone for cattle, the local tradition of an associated burial ground should not be ignored.



Site Description

This monument consists of a standing stone that has been incorporated into a garden wall of a residential house. It is a rectangular stone measuring 1.56m in height; its width at the top is 0.32m and widens at the base to 0.67m. The stone, which leans eastward at an angle of 60 degrees, seems to be a pinkish-grey limestone and is marked with natural indentations and lichens.

This single upright stone was included in this study because they have sometimes been used to mark prehistoric burials. They can also however have a commemorative function or may have simply served as a boundary marker. They can date from the third millennium to the later centuries BC (Waddell 1998, 174). Without an archaeological excavation the precise function of this stone is impossible to assess.

Site History

A sketch of the standing stone, complete with measurements, by Crofton Croker, was published in the *Journal of the Cork Historical and Archaeological Society* in 1919. On the back of the original drawing there was

3. CHRIST CHURCH

South Main Street

EXTANT

| | |
|-----------------|---------------------|
| Classification: | Graveyard and Crypt |
| Identification: | Extant |
| RMP: | CO074-3408/09 |
| Condition: | Extant. Not in use. |
| Ownership: | Cork City Council |



Site Description

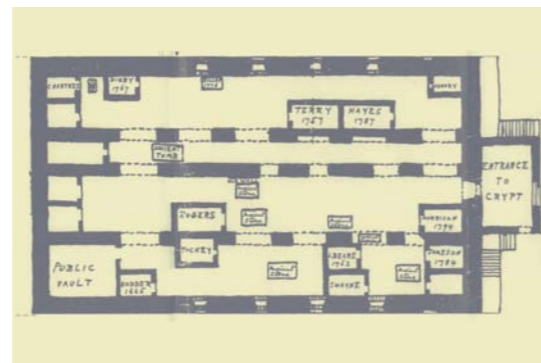
This graveyard is situated within the grounds of a medieval parish church (Holy Trinity) now known as Christ Church. It is a small rectangular graveyard aligned east/west, containing sixteenth and seventeenth-century cross slabs, headstones and tombstones, some of which are *in situ* although the majority are set against the north wall of the graveyard. Burial monuments can also be seen inside the church - in the crypt and to the front of the former church building. The majority of the headstones are in a poor condition being susceptible to the weather. Bradley et al. (1985, 56-8) described the surviving gravestones, burial monuments and cross slabs that are now in the vaults of the church or lying against the north wall of the graveyard. Details of these burial monuments are also given by Power et al (1994). The Cork City and County Archives was housed in the church until 2005. The church was recently refurbished by Cork City Council as a performance space.

The graveyard is located to the rear of the church extending eastwards to the back of the buildings fronting on to the Grand Parade. It is enclosed by a stone wall to the north and Christ Church Lane to the south. It is worth noting the significant difference in the height of the ground level between the graveyard and the paving of the adjacent laneway. The graveyard was once accessed from Christ Church Lane but access is currently via the rear door of the church building.

To the front of the church, access is from South Main Street, which was the main street during the medieval times. The ground is formally laid-out with a broad gravel drive dividing the lawn to the right and left of the entrance gates. There are three headstones (laid flat) and a 'tabletomb' set against the front of the building. The present extent of the graveyard to the south and east is likely to reflect the original limits, but it may have previously extended further to the north. Although not visible, there may also be burials to the front (west) of the church.

Site History

Christ Church, was one of only two parish churches within the medieval city walls (O'Shea 1943). There has been a church on this site prior to at least the twelfth century as it is listed among the possessions of the Cork diocese. In fact the earliest documentary evidence for its existence dates to 1185 (Bradley et al. 1985, 51). It has been suggested that it owes its foundation to the Knights Templars (Doran 1893, 190) but there is no evidence given to support this. Windele (1847) states that a headstone dating to 1592, now located at St Nicholas' but thought to have come from Christ Church, has Templars' ensigns. Others have suggested that the original church is possibly of Hiberno-Norse origin (Bradley and Halpin 1993, 32).



Several churches have been built on this site since the twelfth-century, culminating in the present building which dates to 1720. There are no visible remains of the medieval church, but it is thought that some of the walls of the crypt are medieval (Bradley et al. 1985, 53). The crypt is accessed from a door in the apse to the rear of the church. There has been some ground disturbance in the crypt in the recent past and it is clear that in addition to the burials in the vaults, many individuals were buried below ground in the crypt also. The low level of the vaulted ceiling in the crypt is attributed to a build up of ground associated with these burials.



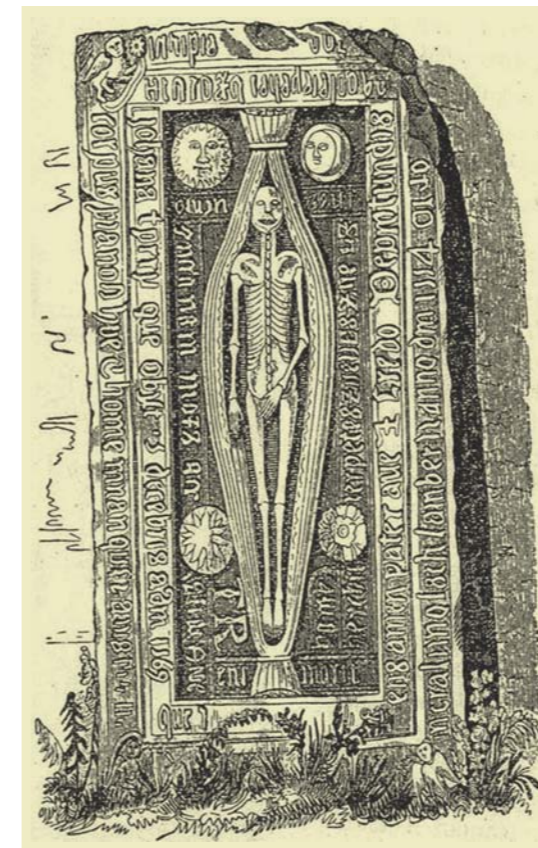
The only medieval (if not Hiberno-Norse) archaeology of this site is preserved in the graveyard reflecting the significance of what burial grounds can contribute to the understanding of a site. A concise history of Christ Church is given by Bradley et al. (ibid, 51-9) and summarised more recently by Johnson (2002, 45-8). Most of the early maps of the city show a large space enclosed by walls, directly behind the Christ Church building. This area represents the graveyard, although it wasn't identified on a map as a burial ground until 1759, when Rocque portrayed the grave slabs as little rectangular symbols (Johnson 2002, 47). From the mid-eighteenth century onward the site is depicted similarly to its present layout.

Many members of Cork's former eminent families, such as the Fagan's, Skiddy's, Roche's, and the Ronan's, are buried in the graveyard (Lunham 1924, 108; O'Shea 1943, 31). Soldiers who were killed during the battle of Knockninos in 1647 are thought to have been brought to Christ

Church to be interred (Lunham 1924, 110). The parish registers for Christ Church survive from the mid-seventeenth century onwards, detailing records of burials in the graveyard, and the published register of burials from 1643-1669 (Hood 1998) presents one of the earliest records of burials in Cork.

The memorials in the graveyard have been displaced on several recorded occasions. In the early part of the nineteenth century the church underwent extensive repairs and renovations and Tivy (1892, 29) records that 'every memorial was displaced and many destroyed in the so-called restorations of 1829'. However, a more encouraging situation is recorded a year later when Smith (1893) noted that 'the old monuments were consigned to a hole dug for their reception'.

There are also several records of incidental discoveries of burials, some of which are gleaned from Robert Day's



1894 publication of Caulfield's notes. These included the discovery of a heart in a leaden case, found when a workman was lowering a portion of the foundation of a pillar from the old church, which is now to be seen in the vaults of Christ Church. In a recess he found the heart resting on a coffin lid, which had a plate with a date of 1549. Another story records the finding of a male skull under the present vestry room.

Several surveys of some of the headstones contained in the grounds of Christ Church have been carried out. Lunham (1929) details the memorial to Thomas Ronan 1554 (Mayor of Cork in 1549) and one to James Roche, which was discovered by Sainthill in 1831. Lunham also surveyed the crypt of the church and described the tomb of William Hodder 1665, who was mayor of Cork in 1657 (ibid. 109). An unpublished thesis by John O'Shea (date unknown) lists the inscriptions of fifteen burial monuments dating from the late seventeenth to the mid-eighteenth century with an accompanying sketch (not to scale) of the graveyard and their locations within. O'Shea indicates only nine headstones up against the north wall. This is probably

not a complete survey but more likely a record of the legible slabs. A second source of unpublished information is an inventory by Max McCarthy in 1983, which lists twenty-two headstones ranging from the fifteenth to the seventeenth century; the accompanying plan of the graveyard shows forty-six burial monuments, but unfortunately they are not cross referenced to the text. McCarthy states that some of the headstones are in St Nicholas' graveyard on Cove Street and the location of many others is unknown. In addition to recording the inscriptions, McCarthy gives interesting information on the dates of which many of the headstones were discovered (mainly nineteenth-century) and published references to headstones and notes on each.

The infamous 'Modest Man' memorial stands inside the porch of the church. This tomb cover of Thomas Ronan, a former Lord Mayor of Cork, is a richly carved 16th century slab depicting a cadaver. It was discovered in 1815 'buried at a considerable depth beneath the floor of the crypt' and had been moved several times since (JPD 1894, 31). The graphic depiction of the cadaver is accompanied by the following text.

Man, be mindful, since Death does not tarry; for when he dies, you will inherit serpents and beasts and worms.

An archaeological excavation took place at Christ Church in November - December 2009 as part of the refurbishment works. A total of fifty-two burials (or partial burials) were recorded and excavated though the stratigraphy identified was relatively limited (Noonan, D. pers comm.). Two burials were excavated in the crypt, 13 burials were excavated in the trenches in and around the Apse and the remaining 37 burials were excavated within the Vestry. A significant amount of disarticulate human bone was also retrieved from all levels excavated. A number of red brick vault walls were also uncovered in the course of the excavation. The stone surface of a possible earlier laneway was identified in the course of archaeological monitoring.



4. GOOD SHEPHERD CONVENT (FORMER), BURIAL GROUNDS

Convent Avenue, Sunday's Well

EXTANT

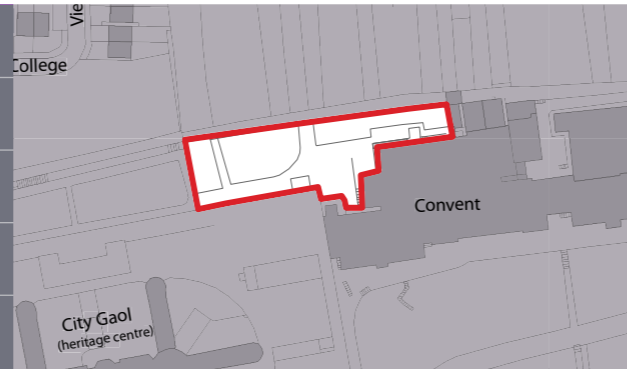
Classification: Burial ground

Identification: Extant

RMP: ----

Condition: Extant

Ownership: Private



Site Description

This extensive complex of former convent buildings and grounds occupies a commanding position on the northwestern slopes of the city, overlooking the River Lee. The property, which includes the former Magdalen asylum and laundry, is currently in private ownership.

The site is outside the Zone of Archaeological Potential for Cork city, but the Good Shepherd Convent is a Protected Structure. There are two burial grounds directly associated with the use of the site as a convent and laundry.

Burial Ground A

The 'penitents' or 'Magdalen' graveyard was the burying place for the female residents of the convent. It lies to the northwest of the convent and is surrounded by a high stone wall. The site is overgrown and the graves, c.30 are unmarked. The only map on which it was identified is a 1951 OS six-inch scale map housed in the Cork Archives Institute.

Burial Ground B

The second burial ground is situated to the northeast of the main convent building. It was almost exclusively the burial ground for the Sisters of the Good Shepherd Order. The graveyard is almost rectangular in shape and is enclosed by high sandstone walls to the north and east on the south and west by a low wall surmounted by wrought iron railing. The main entrance to the burial ground is through a in the northwest corner.

There are c.100 grave marked with crosses arranged in formal rows. The earliest of these dates to 1876. The most recent is dated 1989. The burial ground also contains four monumental gravemarkers. The most notable burial is that of Little Nellie of Holy God who died in 1908. The grave is marked by a statue of the Infant of Prague and covered with mosaic paving.



Site History

The Good Shepherd Order founded their first convent and industrial school in Cork in 1870 at Buxton Hill. The site at Sunday's Well was acquired in the mid 1870's and the Magdalen complex developed over the coming years. The convent was designed by George Ashlin and was completed by 1881. By 1889 175 penitents were in residence (Cork Examiner 14/12/1889).

The Good Shepherd complex's former function as convent, orphanage/industrial school and Magdalen home clearly has strong resonances, not all of them positive. This site represents a tragic episode in Irish women's history. An article published in *The Examiner* (1997) newspaper detailed the plight of a former Magdalene, who on visiting the former convent was appalled at the condition of the penitents' graveyard where 27 women are thought to have been buried. The graveyard was described at that time as being overgrown and unmarked.

The story of *Little Nellie of Holy God* is integral to the cultural heritage of the Good Shepherd Convent. The burial of Little Nellie in the nun's burial ground indicates the sanctity in which she was held. Nellie Morgan was born

in August 1903 and was taken into the care of the convent with her sister; in May 1907, following the death of her mother. She was in poor health when admitted and is remembered as having a sense of grace and devotion to the Eucharist. She suffered from Tuberculosis and dispensation was received for her to receive the Sacrament of Communion in December 1907 at the age of four. Her story influenced Pope Pius X and was central to his decision in reducing the traditional limit for the age of Communion (papal decree of *Quam Singulari* 1910). Little Nellie was buried in St Joseph's Cemetery in February 1908 and her remains were subsequently transferred, in September 1909, to the convent graveyard.

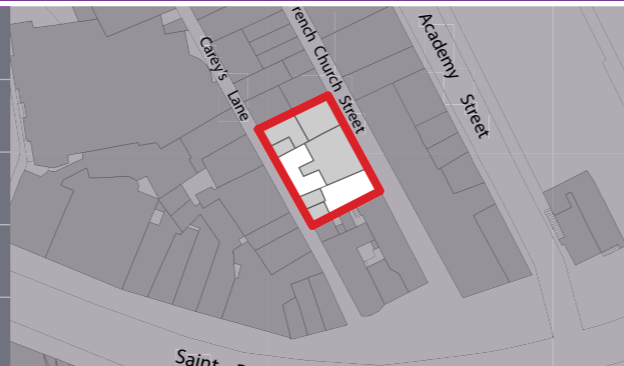
The Good Shepherd Complex was sold to University College Cork in the early 1990's and was subsequently resold twice. A fire in 2003 destroyed many buildings on the site including the chapel and the laundry. A recent application for large scale residential accommodation on the site has been granted. The nuns burial ground is protected within the proposed development and will be accessible. The 'penitents' graveyard which is situated directly outside the development will also be accessible.

5. HUGUENOT GRAVEYARD

Carey's Lane/French Church Street

EXTANT

| | |
|-----------------|------------------------------|
| Classification: | Graveyard |
| Identification: | Documentary and Excavation |
| RMP: | CO074-111 |
| Condition: | Restored/Partially Excavated |
| Ownership: | Private/Cork City Council |



Site Description

The last surviving portion of the Huguenot graveyard site is situated between French Church Street and Carey's Lane, just off St Patrick's Street. The surrounding area is referred to as 'The Huguenot Quarter' of Cork. The site is enclosed by adjoining buildings and to the west by a red sandstone wall fronting onto Carey's Lane. Access to the cemetery is via a large gateway in the southern boundary wall. Prior to the restoration works the graveyard was in use as a backyard area to the rear of the buildings on French Church. There were two ex-situ headstones present on the site in 2007 prior to the restoration work commencing.

Site History

The Cork Huguenot site, which is nearly 300 years old, is one of only two surviving Huguenot graveyards in Ireland, the other being on Merrion Row in Dublin. It represents a very special and almost unique site of Huguenot heritage and culture. For many years the site had been heavily overgrown and substantially disturbed and was not discernible as a graveyard.

The Huguenots were French Protestants whose religion developed and grew from the sixteenth century under the



influence of the religious leader John Calvin. Following the revocation of the Edict of Nantes in 1685, which prohibited the religious freedom of Protestants, many Huguenots fled from France. Although exact figures are difficult to estimate, over 300 Huguenots were established in Cork by the mid eighteenth century. They were prominent in commercial and municipal affairs and were also important in craft especially silversmithing. They established their church on Lumley Street (present-day French Church Street) in 1712. The church property was expanded in 1733 and the area used as the graveyard.

Cartographic evidence shows that the graveyard was originally much larger than the area defined as the Huguenot graveyard today. It is shown in mid eighteenth century maps as a slightly irregular 'L'-shaped space to the rear or west of the church with the short leg of the 'L' stopping short of French Church Street.

By the early 19th century numbers had fallen within the Huguenot community and the church was closed in 1813. Following its closure the church was leased by the Primitive Wesleyan Methodist Community. In 1845 the French Church was demolished and a new church constructed which extended over the northern part of the graveyard. The lease stipulated that the Methodists should not in any manner interfere with or prevent the families of the French Huguenots from the right of burying in the graveyard. Sir Vesian Pick, Mayor of the City in 1796 who died in 1822, is thought to have been buried in the family vault beneath the floor of the French Church. When the Methodist church was being built, a monument to the Perrier family was removed from the French Church, and many of the old tombstones were apparently destroyed in the process of the construction work (Lawless Lee 1936, 44). This later church is the building that stands today on the site. It is a five-bay, gable-fronted, two-story building currently being used as a commercial premise. Unlike the French Church, which was laid out from north to south, this new church was orientated east/west from French Church Street to Carey's Lane.





There is little available information regarding the number of burials on the site. There were two ex-situ headstones present on the site prior to the commencement of the restoration works. One was dedicated to Reverend John Madras, a minister in the Huguenot Church who died in 1773. The second is a 19th century memorial to the Hardy family. The Hardy family were a successful merchant family who had sugar plantations in the West Indies. A third headstone to John Adam Malet, recorded on the site in the 1930's, was no longer present.

Throughout the 1990's and early 2000's a number of planning applications were submitted to Cork City Council to develop the site as a commercial/residential unit. The Huguenot community, both nationally and internationally objected strongly and this development did not take place. In 2007/2008 the site was partially purchased by Cork City Council and was restored and developed with the owner as a remembrance area commemorating the Huguenot community buried there.

An archaeological excavation as part of the restoration works found that extensive disturbance had taken place on the original burial ground, primarily in the 19th century. The remains of a number of burial monuments were revealed however. These included two lead lined coffins, the remains of a crypt and a headstone.

The coffin was retained in situ and the crypt is now on display within the site. The burial rites generally associated with the Huguenot community consist of simple rites or honest funerals. The evidence found though implies relatively elaborate burial monuments. Purcell (2008) suggests that the Cork community may have taken a more relaxed view of Calvin's dogma regarding their burial monuments in order to reflect their success and relatively high status within their new homeland.

The Huguenot community, although small in number, was a very influential group in trade, commercial and municipal interests in Cork during the 17th and 18th centuries. In later years the community was essentially drawn into the pre-existing Protestant congregation in Cork. The disappearance of many Huguenot names in Cork is partially due to an Anglicisation of the French names.

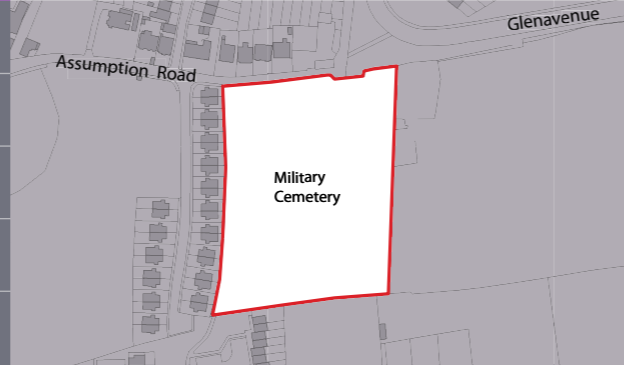


6. MILITARY CEMETERY

Assumption Road

EXTANT

| | |
|-----------------|--------------------------|
| Classification: | Cemetery |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, no longer in use |
| Ownership: | Cork City Council |



Site Description

This cemetery, which is presently used as a public park, lies on the southeastern side of Assumption Road to the northwest of Collins' Barracks. It is a large rectangular space enclosed by stone walls on the east, west and south sides, with access directly from Assumption Road. The cemetery is shown on the Ordnance Survey 1869 map as a large rectangular plot with what appears to be a footpath lying west/east and a second path around the inner edge of the graveyard. The third edition OS map of 1955 map shows the cemetery with two footpaths lying north/south and two others intersecting them from west to east.

Most of the west-facing grave slabs against the wall are limestone, and are illegible due to severe weathering of the stone. As well as soldiers, there are also family members of the servicemen who were stationed in the barracks buried in the graveyard. One of the grave slabs in the southeast corner tells a tragic tale of the drowning of a soldier in the River Lee. It reads: "In remembrance of Private Michael McCabe 77th Duke of Cambridge own Regiment who was accidentally drowned in the River Lee whilst assisting in embarking the women and children on the move of the Regiment from Cork to Newry on the 23rd March 1877, Aged 30 years."

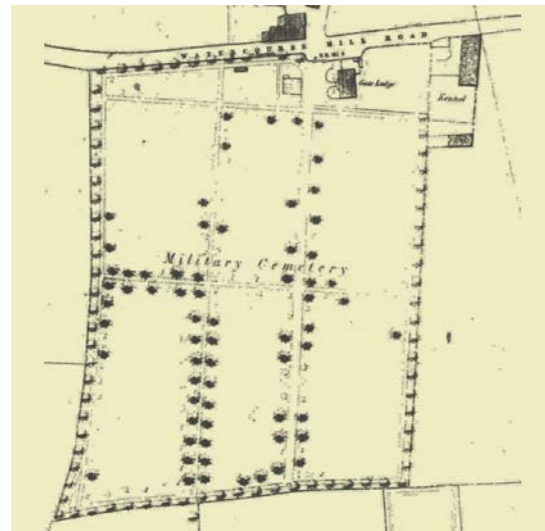
Site History

The graveyard lies to the northwest of Collins' Barracks (formerly known as Victoria Barracks), which was built in 1806 for the British Army to house the growing number of troops at the height of the Napoleonic wars. The function of the barracks has been defined as "to defend the city in the event of an invasion and to serve as a warning to any subject who might contemplate rebellion against the crown" (Harvey and White 1997, 19). As well as being a symbol of British Imperialism its main role was to house soldiers of various regiments. The barracks was never exclusively occupied by any one particular regiment and over the years it hosted the majority of regiments that formed the British Army (ibid. 20).



The cemetery was opened in 1849 'on ground that had been leased from Ann, the Dowager Countess of Listowel. It served exclusively the military personnel of the barracks and their dependants. Amongst those buried in the cemetery are Lance Corporal Herbert, who died of an apparent combination of typhoid fever and influenza in April 1894, and Private Coffey, who died of consumption in the same month. Also in April 1894 the burials of the two young daughters of the canteen steward, Mr W. Liddington, who himself had died a few months earlier, took place in the cemetery (ibid.).

The Register of War Graves of the British Empire for the province of Munster, published in 1939, recorded a total of 83 graves of military personnel who died during the First World War and during the Anglo-Irish War of 1916-2 (ibid.).



7. RED ABBEY

Mary Street/Red Abbey Street

EXTANT

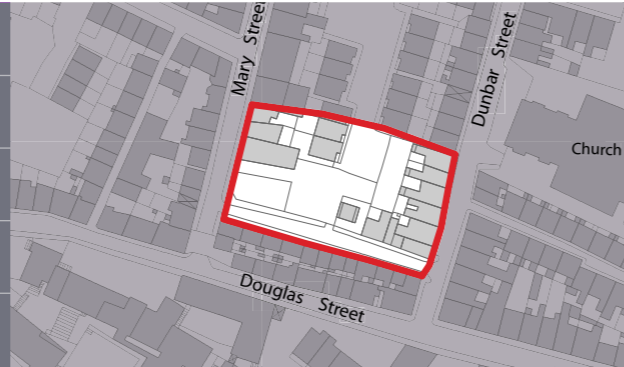
Classification: Graveyard (Medieval Friary)

Identification: Cartographic, documentary and excavation

RMP: CO074-41

Condition: Levelled

Ownership: Cork City Council

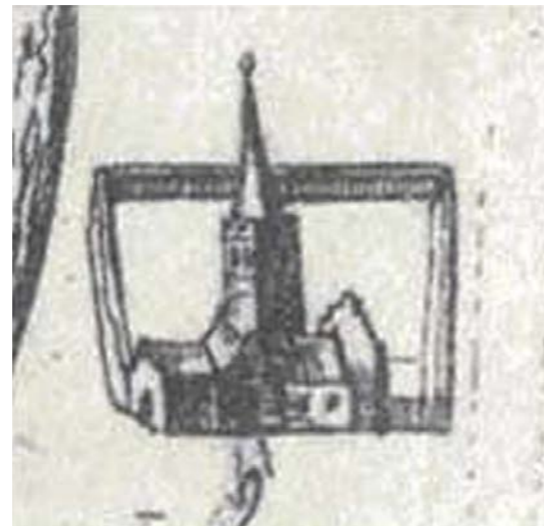


Site Description

Red Abbey is situated in the South Parish area of the city on Red Abbey Street. The tower is the only visible remains of the medieval Augustinian Friary which occupied this site from the 14th century. The limestone tower is now a freestanding structure, but originally it was located at the crossing or central part of a cruciform church, with the chancel to the east, nave to the west and stone-vaulted transepts to the north and south. An extensive complex of buildings also surrounded the abbey church. These included a dormitory, a hall, a buttery, a kitchen, a cloister, six rooms and six cellars (Gwynn and Hadcock 1988, 297-8). There are no upstanding remains of the graveyard visible today. Cork City Council upgraded the paving area in front of the tower in 2001. It was considered essential to visually link the tower with the surrounding amenity area. This was achieved by outlining the 'shadow' of the church nave in the new paving.

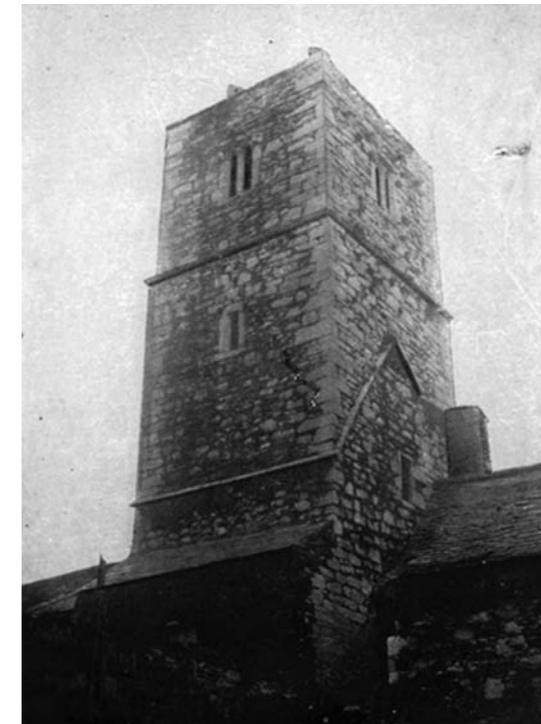


Site History



The structure and the history of the abbey are described in detail in the *Cork Urban Survey* (Bradley et al. 1985, 74-5) and the *Archaeological Inventory* (Power et al. 1994, 276). The Augustinian friary commonly known as the Red Abbey is generally considered to have been established in the late 13th century, but the earliest known historical reference to the friary dates to 1306 (ibid, 298). All of the historic maps indicate the Red Abbey, and some of the seventeenth-century maps show several buildings within an enclosure. John de Wynchedon requested in his will of 1306 to be buried at the Red Abbey cemetery (O'Sullivan 1956, 76-7). It is interesting to note the reference to 'cemetery' as opposed to graveyard or burying ground, since the site is generally thought to have been founded only a short time before 1306. Could this be taken as an indication of the former size of the site?

The friary was dissolved in 1541, but the friars appear to have occupied the buildings for about 100 years after that. During the Siege of Cork in 1690, the Duke of Marlborough is thought to have made use of the tower as a lookout post for an adjacent gun emplacement. Archaeological support is given to this documentary evidence as a result of an excavation in 1977 when over



three hundred pieces of lead shot were uncovered in two trenches located to the west of the tower. The excavation revealed ten *in situ* skeletons and an additional fifteen skeletons in disturbed layers. The evidence suggested that the nave of the church was used for burials over a long period of time.

An interesting story is told by Fitzgerald (1896, 265) of the uncovering of 'underground passages built with brick arches' measuring 2.7m in height that extended from a yard in Cove Street to Abbey Street. It was concluded that they were part of the Red Abbey vaults, as 'cartloads of bones [were] removed, but no skulls' were found in these passages. The structures described in the account could well be no more than post-medieval culverts. However, the measurements given indicate that are more likely to be cellars beneath buildings. It is unclear whether the bone found was identified as human bone.

The refectory and much of the church is said to have stood until the nineteenth-century (Bradley et al. 1985, 76). As late as 1908 a portion of the refectory wall was still standing (Lunham 1908, 33). Under this building, which fronted onto Dunbar Street, several skeletons were found which Lunham (ibid 34) suggests was part of the cemetery.

Two additional excavations were undertaken in 1992 and 2000. A number of walls which probably formed part of the abbey buildings were recorded. In addition two deposits of human bone were recorded in sandy silt to the east of these walls. The most recent archaeological excavation, in 2000, carried out in the public amenity area surrounding the Red Abbey Tower was in advance of upgrading works by Cork City Council (Hurley et al 2004). Two burials, uncovered at 700mm below modern ground level, were aligned east/west and had been cut by a post-medieval drain. A stone-lined grave dating to the late 14th to mid-16th century was also recorded. It contained an articulated skeleton and the long bones of at least two other individuals. Two other burials of medieval date were also found. Human bone was again found in disturbed layers, associated with burning and industrial debris (The burials were recorded but not excavated.) Some of the pottery found during this excavation is associated with the sugar refinery (McCutcheon 2001) that was in use here in the late eighteenth century.



8. RELIGIOUS SOCIETY OF FRIENDS' (QUAKERS') BURIAL GROUND

Summerhill South

EXTANT

| | |
|-----------------|------------------------------|
| Classification: | Burial Ground |
| Identification: | Extant |
| RMP: | CO074-114 |
| Condition: | Extant, in use |
| Ownership: | Society of Friends (Quakers) |



Site Description

This burial ground is situated to the rear of the Society of Friends' Meeting House located on Summerhill South, southeast of the city centre. The graveyard is enclosed by high stone walls and is bounded on the south by Quaker Road, East View terrace to the west, Summerhill South to the east and to the north is the rear of the buildings fronting Douglas Street. Access to the meeting house and burial ground is from Summerhill South. An arched limestone entrance, which is now blocked with concrete along the southeast enclosing wall on Quaker Road (formerly Graveyard Lane), may have been the original entrance to the graveyard prior to the building of the present meeting house in 1938. Inserted in the interior of this wall is a limestone memorial stone that reads: "This burying place was first purchased by friends of Corke Anno 1668 and rebuilt and enlarged Anno 1720".



The headstones are of uniform size and very simple in design in accordance with the Quaker rule. They mark just the names and the dates of the deceased. The majority of headstones occur to the south and west extending in a northwesterly direction where the dates are mainly early twentieth-century. The site is well maintained and is still in use to day. A residential house occupies the southwest corner of the graveyard where the earliest headstones are

situated. There are three headstones of mid nineteenth century date within 2 metres of the back door of the house. Rocque's map of 1773 depicts a building in this location. The burial ground is in the care of the Cork Monthly Meeting of the Society of Friends in Ireland.

Site History

The Quakers emigrated from England to Ireland c. 1653 and have been present in Cork for over 350 years. The first Quakers are noted to have existed in the city since 1655 when Elizabeth Fletcher and Elizabeth Smith, both followers of the apostle of the Quaker Church in Ireland William Edmundson, are listed as citizens (O'Shea 1943, 41). By the beginning of the eighteenth century there may have been as many as two hundred Quakers in Cork; at least a contemporary noted that their meeting house could hold as many (Harrison 1999, 120). This number grew and by 1846 exceeded six hundred (Windele 1846, 86). The need for a burial place would have been there from the late seventeenth century. There are about two hundred Quakers in Munster today.

Prior to their present location on Summerhill South the Quakers Meeting House was situated near to the city centre off Grattan Street (CO074-106) on a lane formerly known as 'Meeting House Lane' (1667-1938). The building remains today and is in use by the Health Service Executive. There are two commemorative plaques inserted into the north and west facing walls of the old meeting house commemorating the building of the meeting hall in 1777 and its rebuilding in 1833. The first is illegible but the second has the following inscription:

A Meeting house stood here about 1001 years was taken down/ this rebuilt by subscriptions from Friend of Cork in the year/ 1777

It would seem that the site at Summerhill South formerly called Park Rickard (Harrison 1999, 134) is the original burying ground for the Quakers in Cork. In a lease dated 1675 it is recorded that George Gambel leased a plot of

ground known as Park Rickard to a group of merchants namely Philip Daymon, Thomas Mitchell, Thomas Cook, Thomas Wright and Christopher Penock for 987 Years (Weply 1957, 104). From the time of their first arrival in Ireland in the seventeenth century, the Society of Friends kept systematic records of the births, marriages and deaths of all their members, and in most cases these continue without a break up to the present day. Parish registers as such were not kept. Each of the local weekly meetings reported any births, marriages or deaths to a larger monthly meeting, which then entered them in a register.

The Quaker community achieved considerable commercial success and as a result had a major role in the development of Cork City. They were primarily responsible for developing the western marshes outside the city walls.

They were financial lenders to the Corporation in the late seventeenth/early eighteenth century. A reference to repayment of money due is noted in 1705, less the rentals owed, which shows that these Quakers already had land leased from the Corporation. One of the most famous Quakers with Cork connections was William Penn who emigrated to America and founded the state of Pennsylvania. Although many more prominent names such as Pike, Fenn and Brocklesby contributed to the economic life of Cork City.

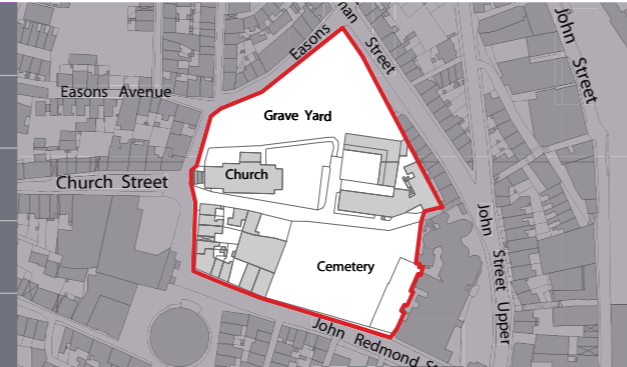
Quaker Road was formerly called Graveyard Lane but this is more likely to be in reference to St John's Burial Ground, off Douglas Street, rather than the Quaker Burial Ground. The area now enclosed is the same as indicated on Rocque's map of 1773.

9. ST ANNE'S CHURCH AND GRAVEYARDS

Church Street, Shandon

EXTANT

| | |
|-----------------|--------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-3301/02 |
| Condition: | Extant, not in use |
| Ownership: | Cork City Council |



Site Description

This site comprises the landmark building of St Anne's Church, Shandon, and its associated graveyards. The church was constructed in 1772 and is still in use by the Church of Ireland, but the graveyards are no longer in use for burials. The graveyard that adjoins the northeast of the church is surrounded by a high stone wall. The second graveyard) is separated from the church by Bob and Joan's Walk, a narrow laneway connecting Church Street and St John's Street Upper. The graveyards at St Anne's have many graves of important citizens from Cork's cultural, mercantile and religious life.

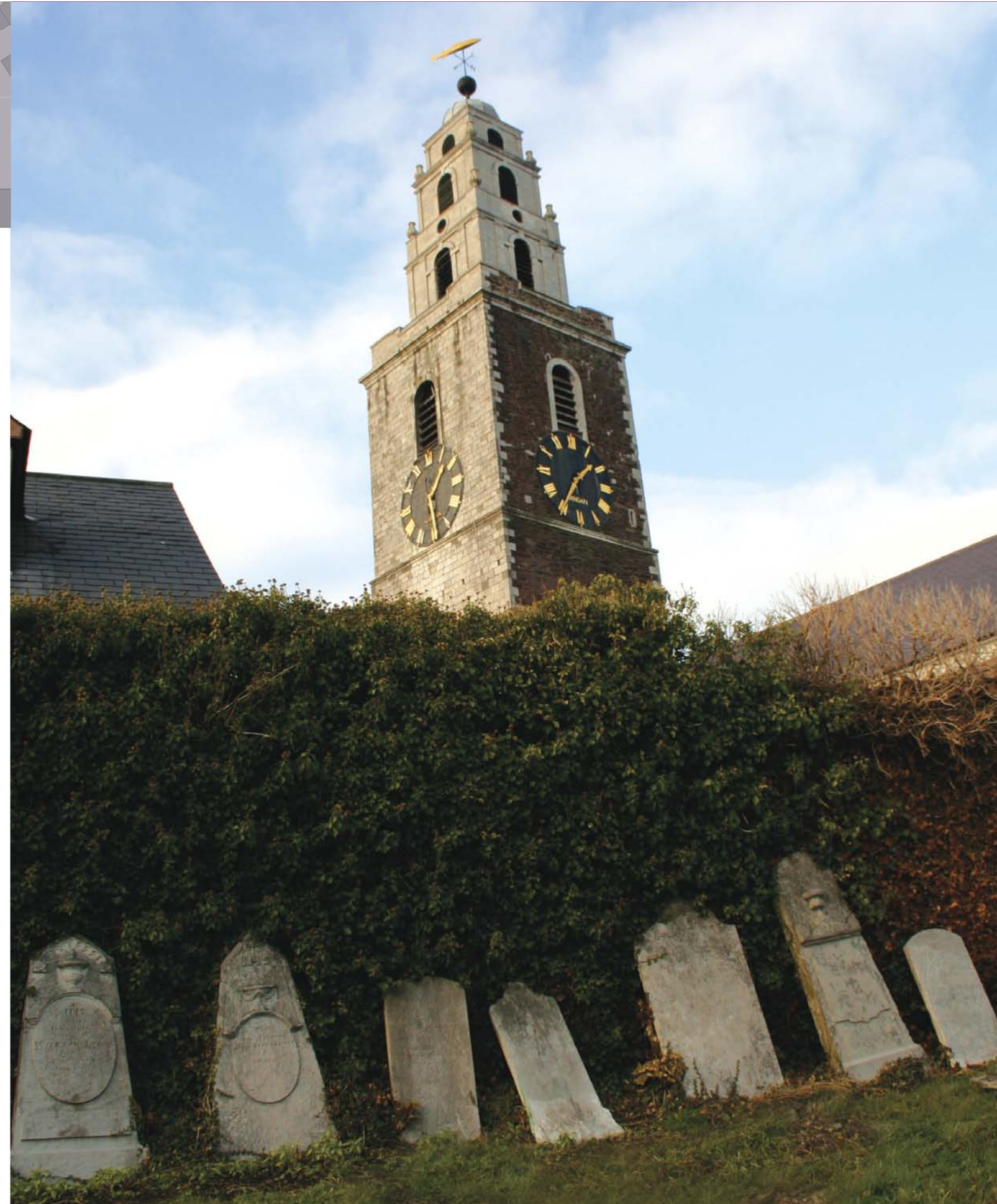
Beneath the church is a crypt that is divided into several sections. It houses the remains of many of the most prominent 18th and 19th-century families in the City. Many of the family vaults have well-preserved coffins, some even retaining their leather covers in a good state of preservation.

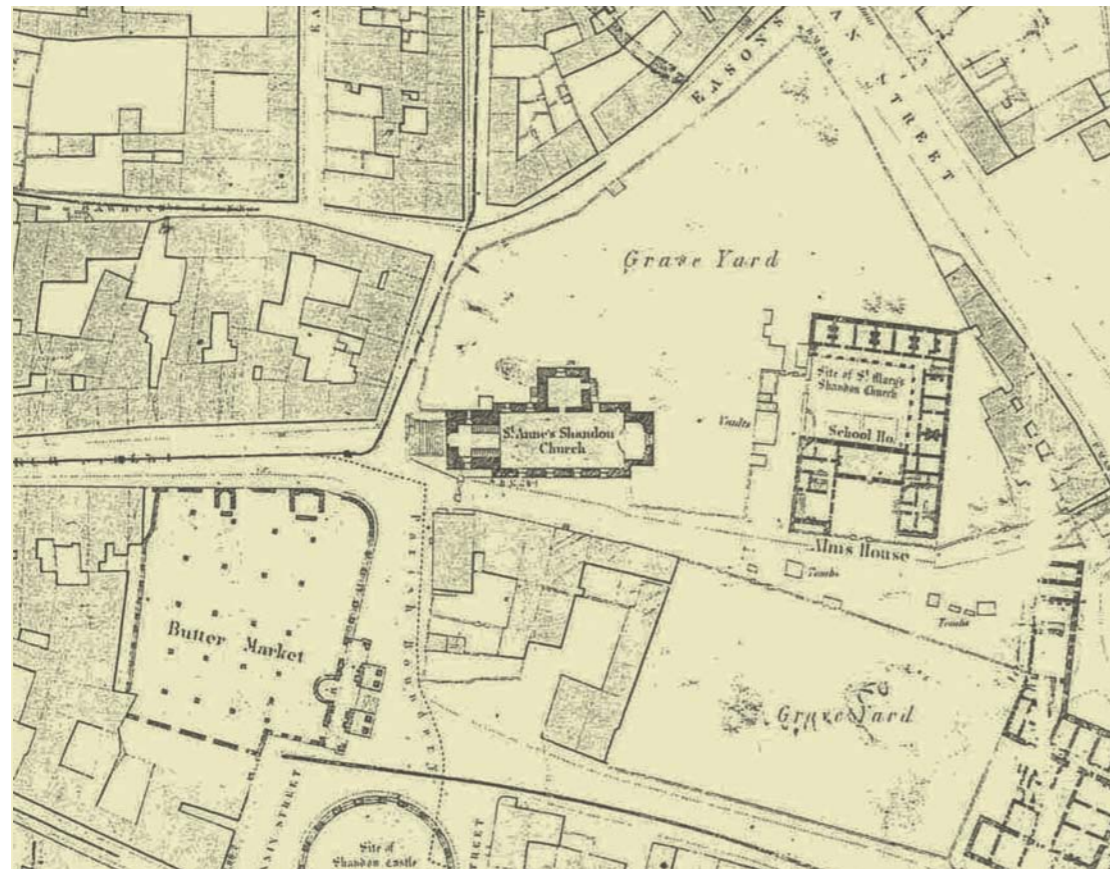
The graveyard attached to St Anne's Church is a large irregular enclosure located to the north and east of the church and is surrounded by high stone walls. The entire graveyard is covered in grass with a number of intersecting footpaths. There are very few gravemarkers remaining within the graveyard. There are a number of headstones placed horizontally along the northern and eastern gable of the church and one along the base of the western wall of the graveyard. There are also three chest tombs within the graveyard – one of which belongs to Fr. Prout who famously composed *The Bells of Shandon*. A number of chest tombs are also located outside the eastern wall of the graveyard within railings.

The second graveyard associated with St Anne's is located to the south of the church. Access to this graveyard is through a gate from Bob and Joan's walk. This graveyard consists of a roughly rectangular area measuring 42m north-south and c.52m east-west. The area is enclosed by a random rubble sandstone wall on the western and southern sides. These walls appear to be original and unaltered. The northern boundary consists of a low wall and railings. The entrance to the graveyard is on this side



and consists of an iron gate with two large limestone and sandstone piers. The original eastern boundary wall has been removed in the past few years as part of a planning application for the hotel which is adjacent to the graveyard. The graveyard is covered in grass. The surface is undulating with many humps and hollows. The change in ground level within the graveyard suggests disturbance as a result of burials. There are 121 headstones/tombs in total within the graveyard. Over half of these are *ex-situ* headstones which were previously lying against the eastern boundary wall. There are 14 box tombs in the graveyard. It is highly probably that there are sub-surface vaults associated with these box tombs. A box tombs consist of large flat rectangular shaped slabs laid upon end and side uprights forming a box. They vary in condition and those that are legible date between 1790 and 1862.





Site History

Shandon developed as the northern suburb of the medieval walled city of Cork. According to Jefferies (1983, 87) *sean dún*, meaning 'old fort', was a fortification established by Cormac Mac Carthaig, King of Desmond, c.1130.

The medieval church of St Mary's stood near the present church of St Anne's, but there is no clear evidence for its precise location. The earliest reference to the church is in the ecclesiastical taxation list of 1302–1306, in which the church 'de Schendona' was valued at six marks (ibid. 64). The dedication of the church is first recorded in the testament of John de Wynchedon, 1306, who donated 40d to the fabric fund of St Mary of Shandon, 12d to the parish priest and 6d to the cleric (O'Sullivan 1956, 78). During the Siege of 1690 the church was demolished, but in 1693 a site for the new church at the foot of Shandon was granted by Henry Sidney, the Lord Lieutenant. The present church of St Anne's was built on the site of St Mary's in 1722.

A number of photographs and cartographic evidence from the 19th century show the development of the southern graveyard in particular. They show that there were tombs situated outside the original graveyard boundary walls.

These tombs are still present today inside the later enclosing wall and railings. Part of this graveyard was given to the North Infirmary in the mid-nineteenth and it was after this that the boundary wall on Bob and Joan was built. The North Infirmary was a charitable institution and its work was particularly important in the 19th century when it catered for the influx of landless people into the city in the post-Famine period. There are several examples of chest tombs and pyramid grave markers, and a prominent vault to the Waters Family is situated directly inside the eastern gate of the graveyard.

The inscriptions on most of the headstones are indecipherable. The graveyards of St Anne's have many graves of important citizens from Cork's cultural, mercantile and religious life.



There have been a number of archaeological investigations in this area in recent years. In 2001 archaeological monitoring of a development at the western end of Bob and Joan Walk exposed some disarticulated bone at c. 0.8m below the modern ground level (Lane 2001). Also in 2001 archaeological test trenching, undertaken to the west of the North Infirmary building, exposed in-situ burials which corroborated the cartographic evidence and showed that the graveyard extended beyond the present-day enclosing boundary walls. Archaeological excavation followed in 2002 and the remains of 200 individuals were uncovered (McCarthy 2001). In 2006 during archaeological monitoring of the Shandon Area Streetscape Renewal Scheme the entrance steps to four burial vaults (18th and 19th century) were partially revealed on Bob and Joan Walk. The brick entrances to the

vaults were recorded and photographed. No further disturbance occurred (Brett 2006). In 2008 an excavation took place in the northern cemetery in advance of the construction of a car parking area for the church. The partial remains of six individuals were recorded.

The recent discoveries of human remains in the vicinity of St Anne's Church and graveyards show how difficult it is to draw precise lines as to where the limits of graveyards can be. The discovery of human remains near Bob and Joan walk and at the Shandon Court Hotel shows there are burials beyond the limits of the present boundaries of the graveyards. This highlights the importance of understanding how graveyard boundaries can change over a long period of time.

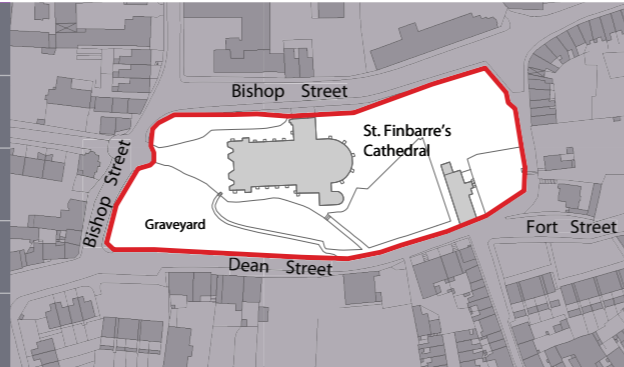


10. ST FIN BARRE'S CATHEDRAL

Bishop Street

EXTANT

| | |
|-----------------|--------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-38/01 |
| Condition: | Extant, not in use |
| Ownership: | The Select Vestry |



Site Description

This graveyard is within the grounds of St Fin Barre's Cathedral, one of Cork's landmark buildings. Access to the site is via Bishop Street, to the west of the graveyard. The graveyard is enclosed by stone walls, though the grounds may originally have extended beyond this into Bishop Street to the north, Deans Street to the south and east into the area where the library building is located.

Although the site today contains mainly eighteenth and nineteenth-century headstones, it is the site of an historic and multi-period graveyard. Directly east of the graveyard but still within the grounds of the cathedral is the Diocesan library and gardens. The schoolhouse and library were built in 1726; a number of other buildings are also indicated on the east side of the graveyard on various historic maps (Lane 1999), but are no longer standing. No graves are visible in this area.

The highest concentration of headstones is mainly to the south of the cathedral. There are a total of 224 headstones (not including fragments used in landscaping features) and



34 tombs visible. Some of these are lying flat and partially covered over. The graveyard is informally landscaped set out with pathways encircling the site. In the southwest there are many decorative headstones and tombs.

A thirteenth-century 'chapter-house' door, which is built into the south wall of the graveyard, is said to have originally come from the nearby Dominican Priory at Crosses Green. A pointed door arch of seventeenth-century date and a moulded arch for a piscine, set with two limestone heads, were also recorded as being built into the graveyard wall (Bradley et al. 1985, 53).

Site History

It is generally accepted that this graveyard is on the site of a monastery founded by St Finbarre in the late sixth or early seventh century (Gwynn and Hadcock 1988, 66). The exact date of the foundation is unknown but the monastery was established in this area by 682 AD. Cork owes its foundation to this monastery but very little is known about its precise location, size or shape. By c. AD 800 there were 700 monks and 17 Bishops in the abbey (Dwyer 1897, 292). There have been 11 churches built here since then. The parish church on the site became a cathedral during the twelfth century. The monastery was subject to Viking raids from the ninth century. The first recorded raid on the monastery in Cork occurred in 821.

Very little is known of the medieval cathedral of Cork except that six Romanesque voussoirs decorated with human heads of early twelfth century, possibly from Gill Abbey or earlier cathedral are kept at the cathedral (Bradley et al 1985). It is thought that St Finbarre's relics were placed in a silver shrine in his own cathedral (Dwyer 1897, 294). There was a round tower of tenth-twelfth century date, which survived until the eighteenth century; although the exact location of this is not known, it is generally thought to have occupied the northeast corner. During the seventeenth century the cathedral was 'constantly repaired and patched' (Galloway 1992, 58),



prior to being demolished in 1735 as a result of damage done during the 1690 Siege of Cork. It was rebuilt by 1738. The present cathedral was built 1867-70 in Gothic Style by William Burges. Many headstones and burials were disturbed during the construction of the present cathedral and it is for this reason that some headstones to the south of the cathedral are placed upright against the embankment.

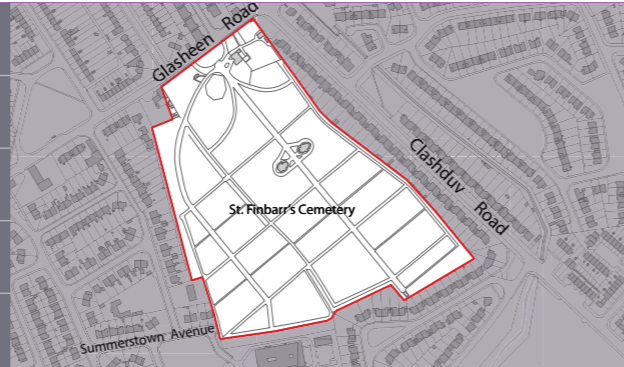
Nearly 17,000 burials were made in the grounds between 1801 and 1850. Dwyer (1897, 299) states that stone coffins and other remains from the monastery have on several occasions been dug up in the grounds adjoining the Bishops Palace facing St Finbarre's on the west. There are records of burials in the nave and aisles of the cathedral. A late medieval memorial (Woodcock) dating to 1610 was found by chance during demolition work in 1865, but not in its original position. A photograph of Richard Caulfield, dated 1865-70, excavating a vault at St. Fin Barre's, was published in the Journal of the Cork Historical and Archaeological Society in 1987. Caulfield gave an account of the demolition of the 18th century cathedral and the excavation undertaken for foundations of the northeast pier of the church. Three graveyard levels were discovered reaching a depth of 9m (McCarthy 1987, 9). The historical and archaeological background of this site puts it in a unique context.

Some archaeological investigations have taken place within the Cathedral grounds. In 1992 a retaining wall near the library on the west side of the garden collapsed. Behind it a number of in situ skeletons were identified. These were not disturbed and remain in situ (Lane 1999a). Archaeological testing was undertaken in 1999 in the eastern precinct of the graveyard. No archaeological levels were excavated although the depth of the trenches reached c.2m. All three trenches contained redeposited material with human bone fragments and eighteenth-nineteenth century pottery indicating the amount of disturbed stratigraphy at this site. (Lane 1999b). Modifications to the heating system of St Fin Barre's Cathedral in 2000 involved laying a pipe from gas mains located under Bishop Street to an existing boiler house adjoining the northern side of the cathedral, a distance of approximately 16m. Two headstones and a further two possible headstones were found in the northern portion of the trench, within 10m of the existing cathedral. Articulate remains were not found associated with these stones (Purcell 2001)

11. ST FINBARR'S CEMETERY

Glasheen Road

| | |
|-----------------|-------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, in use |
| Ownership: | Cork City Council |



Site Description

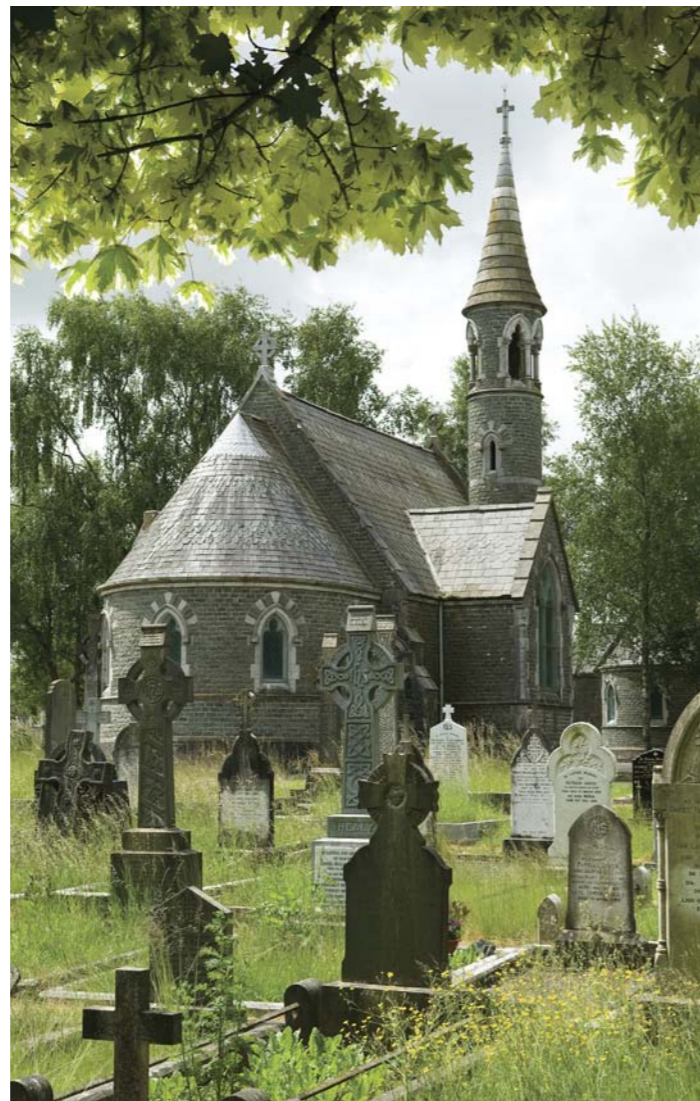
St Finbarr's Cemetery, which opened in 1868, is the largest cemetery in Ireland outside of Dublin. The keeper's house (office) is inside the gate to the left. Inside the graveyard there are two small churches (Catholic and Protestant) that were built when the cemetery was first opened and were used for funeral services for a time. Unlike older cemeteries, St. Finbarr's was professionally laid out with numbered pathways and wide tree-lined avenues.

Apart from the IRA plot, there is also a British Army plot, and other plots set aside for priests and nuns of different religious orders.

Among those buried at St. Finbarr's Cemetery are former Taoiseach Jack Lynch; the antiquarian Richard Rolt Brash who was among the first to decipher writing in the ancient Ogham writing style, sculptor Seamus Murphy.

Site History

St. Finbarr's contains one of the largest burial plots of Irish Republicans who died in the course of the struggle for Irish freedom, most of them during the 1920s. This is known as the Cork Republican Plot and among those buried there are former Lords Mayor of Cork Terence McSwiney and Tomás Mac Curtain. Other republicans who are buried at St. Finbarr's but not in the republican plot include Flying Column leader Tom Barry. A large cross (as well as individual headstones) commemorates these men and reads: "To commemorate the memory of the men of the 1st Battalion, Cork Brigade IRA who fell in the fight for Irish Freedom".



12. ST. FINBARRS' SOUTH CHAPEL

Dunbar Street

EXTANT

| | |
|-----------------|-----------------------|
| Classification: | Roman Catholic Church |
| Identification: | Extant |
| RMP: | CO074-42 |
| Condition: | Extant |
| Ownership: | Roman Catholic Church |



Site Description

St Finbar's South Chapel is situated on the east side of Dunbar Street, off Douglas Street. Rocque refers to it as 'The New Chapel' on his map of the city in 1759. The chapel is most known for the sculpture of The Pieta by John Hogan on the altar.

The present church of St. Finbar's South dates to 1766. The interior of this eighteenth century church has been greatly modified (Power et al 1994, 280). The south aisle was built later than the main part of the church in 1809. There are two plaques on the exterior of the south transept on the western wall that are thought to be associated with burials.

Site History

The site of the Benedictine Priory of St John the Evangelist is believed to be in the vicinity of St. Finbar's South Chapel. The history of this site has been outlined above but it is generally located in or near Douglas Street on the south bank of the river Lee.

During renovations on the south aisle of the church during the 1950's a number of vaults containing the remains of at least six clergymen were found beneath the floor. A plate from one of the coffins was taken and it dated to 1818, however this plate is now missing. The South Parish parishioners would have been originally buried at St Johns, Douglas Street and and at St Joseph's Cemetery, Tory Top Road.

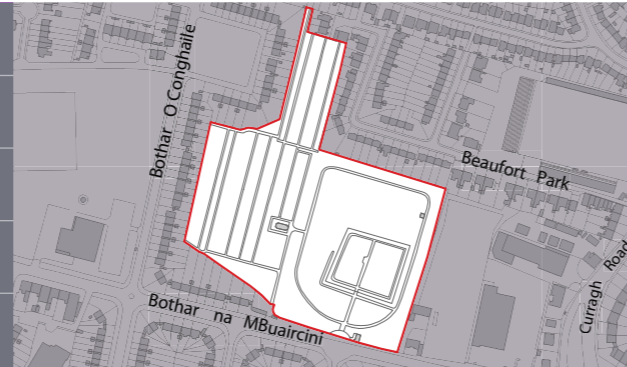


13. ST. JOSEPH'S CEMETERY

Tory Top Road, Ballyphehane

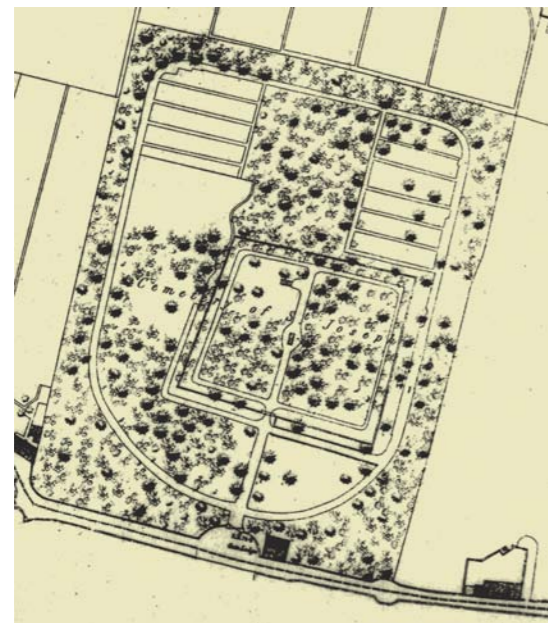
EXTANT

| | |
|-----------------|-------------------|
| Classification: | Cemetery |
| Identification: | Extant |
| RMP: | CO074:102 |
| Condition: | Still in use |
| Ownership: | Cork City Council |



Site Description

This cemetery is situated in the southern suburb of Ballyphehane and is renowned for its association with Father Theobald Mathew. The site consists of an irregular area enclosed by stonewalls to the south and east and concrete walls to the north. In the interior approximately 40m north of the entrance gates is an enclosed area (55msq) with stonewalls measuring c.2m in height outlining the area that once held the Botanic Gardens.



Burials in the former walled garden date from 1830 as seen from several extant headstones. Fr. Mathew's own grave lies in the centre of this area. A notable vault is situated inside the entrance to the cemetery. The headstone (1837) over a vault belonging to Messrs Murphy and O'Connor comprises a sarcophagus of Portland stone resting on a base of limestone. On the sarcophagus is the figure of a mourning angel of white Italian marble, by the famous sculptor John Hogan, a native of Cork. Interestingly the friars, originally interred in St. John's graveyard, on Douglas Street were transferred to a plot in St. Joseph's in 1872.

In the early 1800s many people in Ireland were fearful of the activities of grave robbers who stole the bodies of the recently buried. The body snatchers were known as 'resurrection men'. Some of the grave robbers were looking for valuables which might have been buried with the corpses but many stole the bodies to supply doctors who were interested in human anatomy. Anti-bodysnatching grills over graves were erected over many graves. This image shows an elaborate grill that was in St. Joseph's Cemetery. The grill is no longer present.

The workhouses in the city were founded in 1841 and from that time Fr. Mathew allowed for the paupers to be



Site History

In 1809 the Royal Cork Institution purchased land for a botanic garden on Tory Top Road. The gardens however did not last too long and in 1830 Fr. Theobald Mathew leased the site for use as a graveyard. It was laid out in a similar style to that of the Pere La Chaise Cemetery in Paris.



buried at the cemetery for free. In the first nine months of 1847 ten thousand burials are reputed to have taken place at St. Joseph's. The workhouse accounted for nearly 200 deaths a week. During this time Fr. Mathew tried in vain to close the cemetery to the workhouse as it was quickly becoming filled up. The famine area in the graveyard was recently commemorated and a plaque was erected.

Fr. Mathew was buried in the former Botanic Gardens in 1856.

Cork Corporation took over the cemetery in 1947 and extended the site to the north and west noticeable today by the concrete walls. Burial records for the cemetery begin in 1878.



14. ST. NICHOLAS' GRAVEYARD

Cove Street

EXTANT

| | |
|-----------------|-----------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-40 |
| Condition: | Extant, not in use |
| Ownership: | Department of Justice |



Site Description

The graveyard is located to the south of Cove Street and to the west of Nicholas Church Lane. The graveyard is roughly rectangular in shape. Access to the graveyard is through a gate on Cove Street. A second gate in the west wall allows access from Nicholas Church Lane. The present St Nicholas' Church dates to 1850. A wall surrounds the graveyard, which is contemporary with the construction of the church.

Site History

The Barrack Street/Cove Street area has long been thought of as the site of the first Viking settlement in Cork. The borough was a medieval suburb outside of the walled city. It is first referred to in 1282 it was known as 'Faythe', 'Le Faigh' and 'Fayd' (Bolster 1972, 158-9). In the Anglo-Norman period this name applied to the feudal manor of the Bishop of Cork. Charters dating from the late twelfth century, record the placing of monks from St. Nicholas Priory, Exeter into the Church of St. Sepulchre, Cork (Brooks 1936, 324). It appears that the Church of St. Sepulchre occupied the site of the later church of St. Nicholas and was rededicated to St. Nicholas sometime after the arrival of the monks from Exeter (*ibid.* 337).

By the late thirteenth century the church had been granted to the Abbey of St. Thomas, Dublin and remained in their possession for most of the Middle Ages (Lunham 1909, 81). In the taxation of 1302-06, St. Nicholas Church was valued at 10s. The church was leased to John Bathe in 1563 and subsequently released at least until the early seventeenth century (Bradley *et al.* 1985, 73). The church seems to have been deserted by 1639. Bishop Downes' noted in 1702 that St. Nicholas' Church was 'ruinous'. The church was rebuilt in 1720 (Bradley *et al.* 1985, 73). The

present church of St. Nicholas was constructed between 1847-50 and the foundations of three previous structures were discovered during the construction work (O' Shea 1943, 34).

The church and graveyard is cartographically depicted on the 1845, 1902 and 1949/50 (1st, 2nd & 3rd editions) of the Ordnance Survey maps. A smaller structure is shown on the 1st edition map and represents the church immediately preceding the 1850 building (Keegan & McClatchie 2000).

The graveyard associated with the earlier church seems to be have been larger than the current graveyard and includes an area leading from the entrance on Nicholas Church Lane. Early nineteenth century plans do not show the avenue leading from Cove Street to St. Nicholas' Church and it seems likely that this avenue was constructed when the current church was built, or soon after (*ibid.*). The present church contains a range of tombs dating from the seventeenth - nineteenth centuries, with evidence for the presence of at least one sub-surface vault.

Keegan and McClatchie (2000) recorded 83 gravemarkers. The majority were flat slabs and the inscriptions were indecipherable. In May 2002, archaeological monitoring by Lane and Associates within the church noted burials in earth cut graves, which predate the present church. A development at 19-20 Cove Street necessitated an archaeological excavation in 1994 (Cleary 1996). The site was adjacent to St Nicholas Church and according to the report the excavated internments belong to the 13th century and therefore to the graveyard of the church rededicated to St Nicholas. The remains of at least 29 burials were found.

15. ST PAUL'S GRAVEYARD AND CRYPT

Paul Street

EXTANT

| | |
|-----------------|---------------------|
| Classification: | Graveyard and Crypt |
| Identification: | Extant |
| RMP: | CO074-35 |
| Condition: | Extant, not in use |
| Ownership: | Private |



Site Description

The graveyard was attached to the Church of Ireland's Parish Church of St Paul's. The remains of the graveyard are to the south of the church building, on the north side of Paul Street towards the western end of the street.

The surviving visible portion of the graveyard is an open, roughly square (c. 25m x 25m) space with displaced headstones. An 1830's ground plan of the church and graveyard (Lane 1999c) shows no obvious differences in the extent of the site that remains today. To the south the graveyard is enclosed by an ashlar limestone wall, to the west by a brick wall and to the east by a wall constructed of random stone rubble. The entrance to the site is on Paul Street via a centrally placed gateway, flanked by fine entrance piers. The crypt beneath the former church building contains individual and family burial vaults. Access to the crypt is from the rear (west) of the church. Some of the passages within the crypt are blocked off and, therefore, the number of burials is unknown (Lane 1999c).

The parish numbers began to decline in the late nineteenth century, and the church was eventually deconsecrated in the early 1950s, at which time the graveyard was acquired by Musgraves Brothers Ltd. It was later owned by Guy & Co. Ltd until 1997.

In the early 1970s the gravestones on the western side were removed and redeposited on the eastern side, where they were set up against the enclosing south and east walls. Some of these headstones are still legible and date to the late eighteenth and early nineteenth centuries.

A recent development at 13-34 Cornmarket Street required archaeological monitoring of ground works within the graveyard. The remains of four vaults were recorded (Sutton 2008)



Site History

St Paul's Church was built in 1723 as a new parish church, having parochial functions over the northeastern marsh and the Dunscombe's marsh area of the city (O'Shea 1943, 32). It is indicated on all three editions of the Ordnance Survey maps and was identified as early as 1726 on John Carty's map of Cork. Around that time, the parish was the centre of local shipping, with the Custom House still situated nearby at Emmet Place. In 1732 the Mayor was granted permission to bury any 'Stranger' that died in the parish in St. Paul's; consequently, there are an unusually high number of seafaring men buried in this cemetery (ibid.).

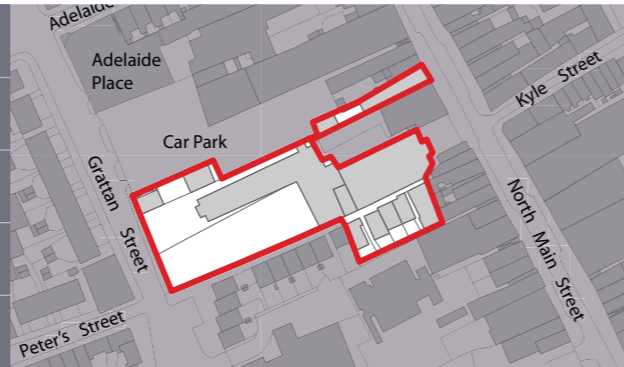


16. ST PETER'S GRAVEYARD

North Main Street/Grattan Street

EXTANT

| | |
|-----------------|--------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-34 |
| Condition: | Extant, not in use |
| Ownership: | Cork City Council |



Site Description

Although deconsecrated today this graveyard is attached to one of the oldest parish churches in Cork City. The site is situated to the rear of the former church building of St Peter's and extends west onto Grattan Street. It measures approximately 50m east-west and 16m north-south (Power et al. 1994). The gravestones in the graveyard are not in their original position but are set vertically in a single row against the north-enclosing wall except for the chest tomb of William Rogers (1686), which remains in its original position in the graveyard (ibid.). There are thirteen headstones paving the entranceway into the church. The headstones where legible mainly date to the eighteenth century. Several grave slabs were recorded in the 1930s by O'Leary (Henchion 1988, 110) but only a few fragments remain on the north side of the church door.

The church building is now The Cork Vision Centre and the graveyard is in use as a public amenity space.

Site History

The first reference to this church occurs in the decretal letter of 1199 (Sheehy 1962, 106). St Peter's was one of two parish churches within the medieval city walls (the other being Christ Church). It continued to function as a parish church until after the reformation. It is known that the previous church was demolished in 1782 and that the present church was built in 1785-8 (Power et al. 1994). A belfry is thought to have stood at the west side of the graveyard, near the city walls, but was taken down in 1883 (Dwyer 1897, 295). It is indicated in this position on 'A Plan of Cork AD 1545' but not on the Pacata Hibernia, Speed or Hardiman maps. The Hardiman map (c. 1601) depicts the pre-1700 church as a single-nave structure without aisles, transepts or tower. An anonymous map dated to c.1585-1600 and possibly later, shows the prominent building of St Peter's fronting onto the street, to the rear the churchyard area is enclosed and does not extend as far as the city wall. The site is similarly shown on a later untitled map of 1602.

Henchion (1988) produced a complete inventory of the surviving headstones totalling 74. Almost all those represented or commemorated by the headstones and inscriptions are thought to have been locals, mostly dignitaries or members of influential families in the city, and almost all were Protestant (Henchion 1988, 111). Some of the families listed were the Terrys, Roche's and the Galway's. In 1683 there is a record of a certain Roger Brettridge (after whom the Brettridge charities are named) who decreed in his will to be buried in 'the parish church of St Peter's Cork' (JCHAS 1956, 110). In 1750, Smith (1815, 380) recorded that some of the gravestones had 'dates as old as the year 1500', but the earliest surviving today date to the mid-seventeenth century. The Urban Survey (Bradley et al. 1985) details three grave slabs of sixteenth and seventeenth century (the earliest dates to 1638) and a seventeenth-century wall memorial. It also lists four missing monuments. A tombstone formerly on the wall of a house at the corner of Grattan Street and Philips Lane is recorded as having the inscription MISERER I MEI (O'Leary 1931, 26).



Tuckey's *Remembrancer* (1980, 134) for April 1753 recounts the gruesome tale of Francis Taylor, a clothier who 'was buried in St Peter's Churchyard, and the next morning was found sitting up in the grave, one of his shoulders much mangled, one of his hands full of clay, and blood running from his eyes', explained by Tuckey as being the result of an internment done with undue haste (Henchion 1988, 124).

The site has undergone modification and possibly significant disturbance to underlying deposits. It is uncertain to what extent this disturbance has had on the underlying burials. Burials within the church would have been considerably disturbed during the demolition works of 1782 and the construction of the present church. Henchion believes that the tombstones would have been reused, as foundation props for the new church building and that little harm would have come to the graveyard.

During renovations to the church building during the 1990's skeletal remains were uncovered beneath the floor. These burials were re-interred in a sealed alcove in the west wall in the church. An archaeological excavation carried out on St. Peter's Church Lane did not reveal any burials. Human remains were found in 1996 during archaeological excavation (96E157) in advance of Drainage works along North Main Street (Power 1998, 20). They were thought not to be in their original position but in a thirteenth/fourteenth century organic layer. Power suggested that these remains may be earlier than this date and might have 'come from a grave in St Peter's'. They were found approximately 30 metres north of the Vision Centre. Chance findings such as these may be expected in the immediate vicinity of the graveyard.

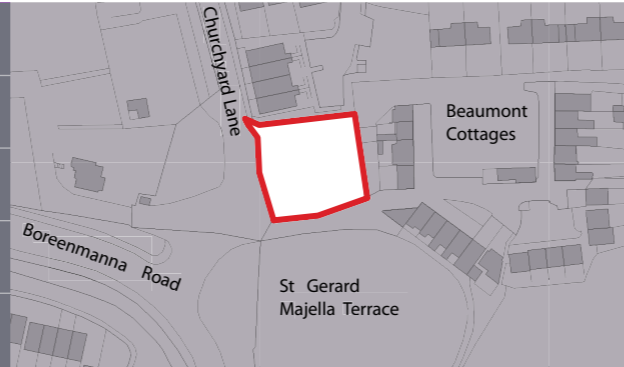
The graveyard has been maintained by the Cork City Council since 1975 when it was then laid out as a park.

17. TEMPLE HILL BURIAL GROUND

Churchyard Lane, Ballintemple

EXTANT

| | |
|-----------------|---------------|
| Classification: | Burial Ground |
| Identification: | Extant |
| RMP: | CO074-65 |
| Condition: | Extant |
| Ownership: | Unknown |



Site Description

This burial ground is situated in Ballintemple, on Churchyard Lane which connects Blackrock Road to the Well Road. The part of the lane where the graveyard is located is commonly known as Temple Hill. A high stone wall encloses the graveyard on all sides. Access to the site is via an unlocked modern gate in the northern end of the west wall. The burial ground is roughly square in plan measuring c. 40m east/west and c. 35m north/south.

Both Catholic and Protestant denominations are buried within this graveyard. It contains numerous interesting and beautifully inscribed headstones in varied states of condition. Some are in a very poor state, either lying loose on the ground, broken or cracked. The earliest headstone recorded dates from the mid-eighteenth century. The majority however mainly date from the late eighteenth to early twentieth-century. The majority of those in situ are aligned facing east apart from one modern headstone noticeably facing west. They display a range of styles from large ornate memorial stones to simple iron crosses marking grave plots. The headstones are mainly



concentrated to the west of the site, indicating that perhaps those on the east have been removed except for some low-lying inscriptions. The outlines of some of the plots are not systematically laid-out.

Two interesting headstones first recorded in the Cork Archaeological Inventory (Power et al. 1994) and can still be seen today. Both date possibly to the early eighteenth-century and have smiling faces depicted on them. One is inscribed with 'Remember Death' and has been placed loosely up against the north wall. The second appears to be in situ, the rear surface is inscribed with a smiling face above a set of cross-bones. The inscription to the front is difficult to read.

The graveyard is still in use today and because interments are still being made early burials are being disturbed by these later burials destroying the stratigraphy of the site.

Some attempts have been made to prevent some cracked headstones from coming apart by wrapping metal coil around them. Many of the headstones were removed from their original setting and placed up against the wall approximately 30 years ago (local resident, pers. comm.). The headstones were also sandblasted at some point in an attempt to clean their surfaces possibly explaining some of the difficulty in reading many of the inscriptions.



Two other possible sites of burial are thought to be within the vicinity of the graveyard.

Temple House, Ballintemple, possible site of skeletal remains

This site is thought to be on the grounds of Temple Hill House. According to a planning objection by An Taisce in 1998 it was thought that there were underground cellars (a possible crypt) beneath the house, which have now been filled in. Local tradition associates this house with monks, and it is thought that they were buried in the basement and that skeletal remains were found in the garden.

Temple Lawn, Ballintemple, possible site of skeletal remains
A second possible site is located within the grounds of a housing estate off Churchyard Lane. A local resident recalls skeletal remains being uncovered at a depth of c. 1.2m by local children c. 30 years ago during digging in the vicinity of where No. 16 is built.

Site History

The first reference to this church occurs in the decretal letter of 1199 (Sheehy 1962, 106). St Peter's was one of two parish churches within the medieval city walls (the other being Christ Church. It continued to function as a parish church until after the reformation. It is known that the previous church was demolished in 1782 and that the present church was built in 1785-8 (Power et al 1994). A belfry is thought to have stood at the west side of the graveyard, near the city walls, but was taken down in 1883 (Dwyer 1897, 295). It is indicated in this position on 'A Plan of Cork AD 1545' but not on the Pacata Hibernia, Speed or Hardiman maps. The Hardiman map (c. 1601) depicts the pre-1700 church as a single-nave structure without aisles, transepts or tower. An anonymous map dated to c.1585-1600 and possibly later, shows the prominent building of St Peter's fronting onto the street, to the rear the churchyard area is enclosed and does not extend as far as the city wall. The site is similarly shown on a later untitled map of 1602.

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The graveyard has been maintained by the Cork City Council since 1975 when it was then laid out as a park.



MAP

SELECTION OF 19TH/20TH CENTURY CHURCHES AND RELIGIOUS ORDERS

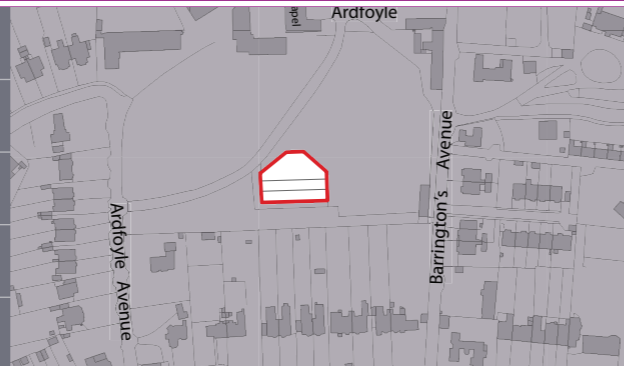
The following is a brief overview of the burial grounds associated with some of the 19th and 20th churches and religious orders in Cork City.

| | |
|--|-----|
| 1. Ardfoyle Convent..... | 99 |
| 2. South Presentation Convent..... | 100 |
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1. ARDFOYLE CONVENT

Ardfoyle Avenue, Ballintemple

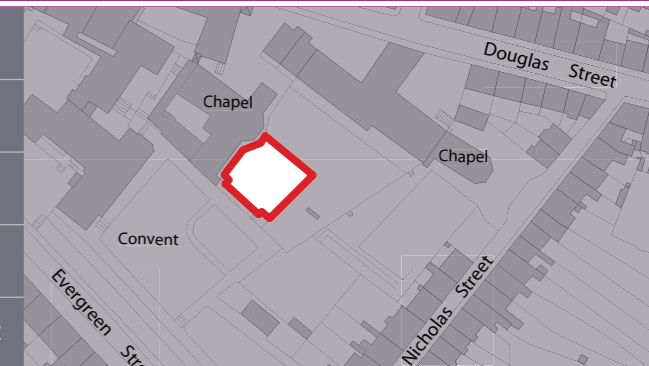
| | |
|-----------------|------------------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant |
| Ownership: | Our Lady of Apostles Sisters |



2. SOUTH PRESENTATION CONVENT

Douglas Street

| | |
|-----------------|--|
| Classification: | Burial Ground |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, well maintained |
| Ownership: | South Presentation Convent of the Sacred Heart |



Site Description

A small graveyard located in the grounds Our Lady of Apostles Sisters Convent at Ardfoyle in Ballintemple. The graveyard entrance is by a small gate situated off the main avenue into the grounds. Surrounded by a low wall, it is only 2–3 acres in size. There are 122 burials in total.

All are small headstones of white marble with black inscriptions set into low parallel walls. The earliest burial dates to 1943. There are also memorials to some nuns buried in St Joseph's Cemetery and those who died overseas.



Site Description

This graveyard belongs to the South Presentation Convent of the Sacred Heart in Douglas Street. The graveyard is located to the rear (south) of the convent buildings, and directly east of the convent church which was built in 1865. The graveyard is enclosed on three sides (north, east and west) by a high stone wall. Access is via two entrances in the east and west walls. There is insufficient space for any more headstones however interments are still taking place. For this reason some headstones are being inscribed to the rear. The majority of the burials are of nuns of the Presentation convent. There are two headstones to two children who died while at boarding school and at the request of the parents were buried in the graveyard.

The tomb containing the remains of Nano Nagle lies outside the eastern entrance to the graveyard. The tomb was erected in 1984, prior to this there was a Celtic cross marking the location of her grave. This cross was erected in 1877 when Nano Nagle's remains were moved from the northern side of the graveyard to the present location. The original grave slab, which covered her grave, now stands upright against the east wall of the graveyard. The Celtic cross can still be seen on the steps to the south of the graveyard which lead into the Convent gardens.

There are steps to the east which connect the graveyard with a vault containing the remains of 21 Presentation Brothers who had a monastery here for a number of years. There is a memorial plaque situated on the south wall with the individual names of those buried here dating from 1827-1971. The church to the west of the cemetery has a vault beneath the sanctuary. This vault holds the remains of Dean Collins (died in 1829) and Dean Murphy (died in 1875).

Site History

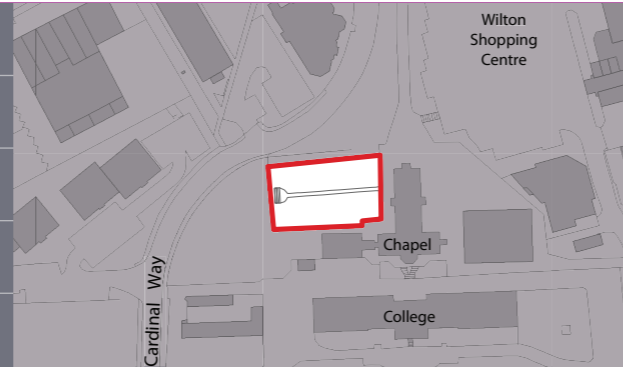
Nano Nagle was the first to be buried in this graveyard in 1784. She is credited as being the pioneer of the Catholic teaching orders in Ireland. Being born into a wealthy and influential family she was privately educated in Paris, however she returned to Cork where for the remainder of her life she devoted her life to the poor during. She opened a small school on Cove Lane (now Douglas Street) and the pupils came from the local area. Some authors (O'Sullivan 1956; Bolster 1972) claim that the church of St John the Baptist was on the grounds of the burial ground and the priory buildings were in the vicinity of where the South Presentation Convent was later built.



3. SMA BROTHERS, WILTON

Wilton

| | |
|-----------------|----------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, in use |
| Ownership: | SMA Brothers |



Site Description

This rectangular shaped graveyard, several acres in size, adjoins the church of the S.M.A Brothers in Wilton. A wall and hedgerows with a gate entrance surround the graveyard. A footpath through the middle of the cemetery leads to a monument of 'Calvary' dedicated to Fr Joseph

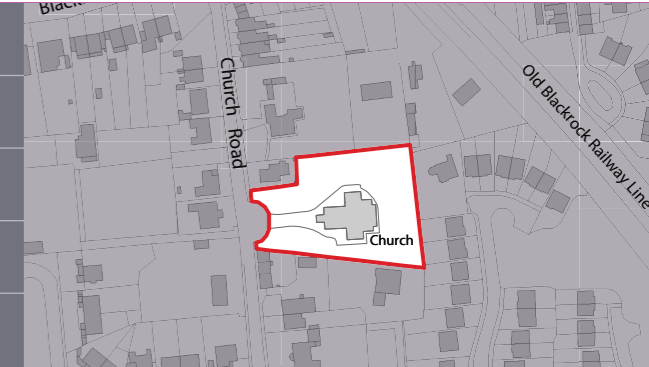
Butler. Only former brothers of the order are buried in this graveyard. There is also a memorial to the deceased brothers from outside of Ireland. The graves are laid out in lines of simple limestone crosses on plinths. The inscriptions are simple, incised with no symbolism.



4. ST MICHAEL'S CHURCH OF IRELAND CHURCH AND GRAVEYARD

Church Road, Blackrock

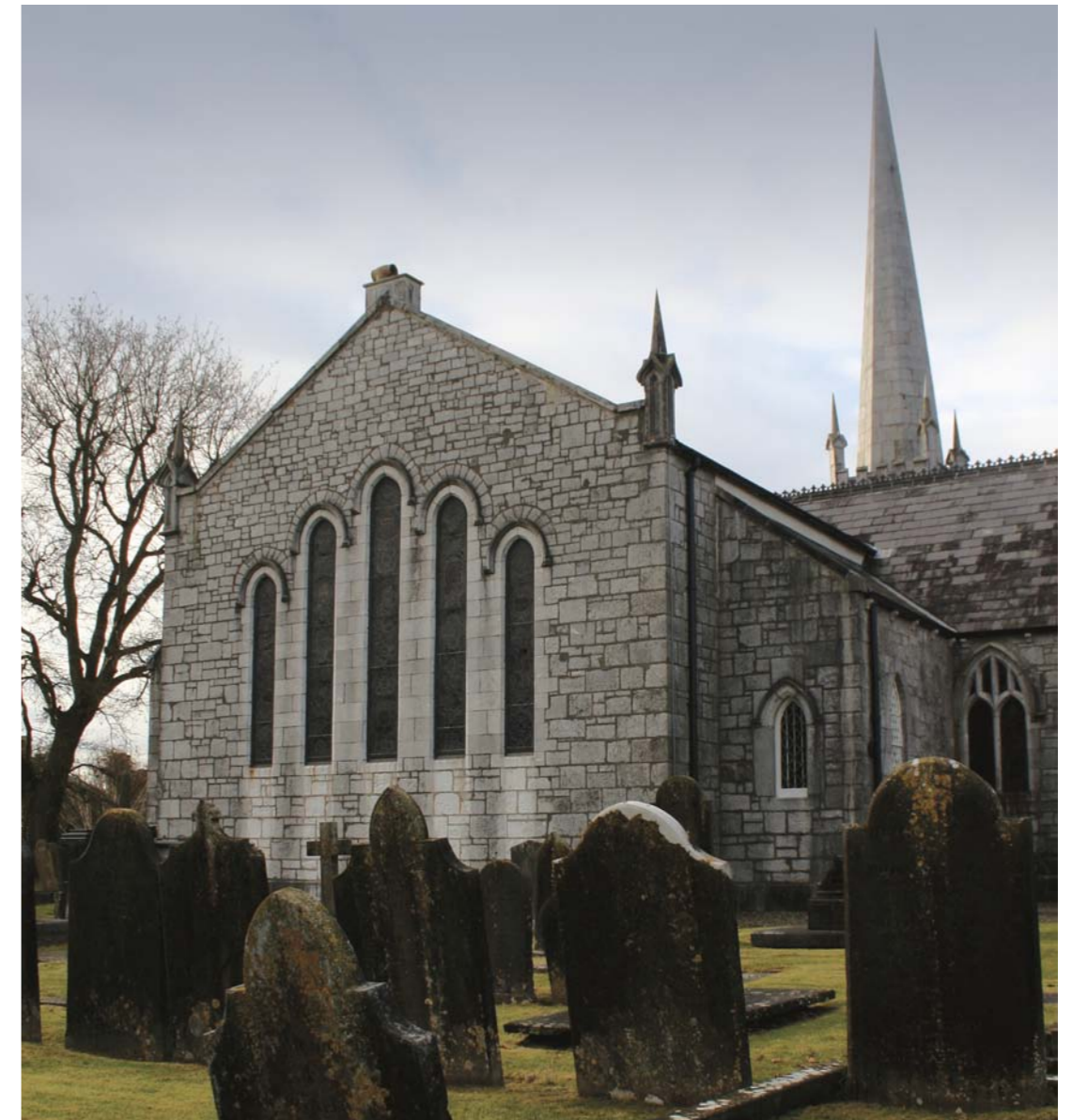
| | |
|-----------------|-------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-099 |
| Condition: | In use |
| Ownership: | Church of Ireland |



Site Description

This Church of Ireland graveyard, enclosed by stone walls, is situated on the grounds of St. Michael's Church in Dundanion townland in the south eastern suburbs of the city.

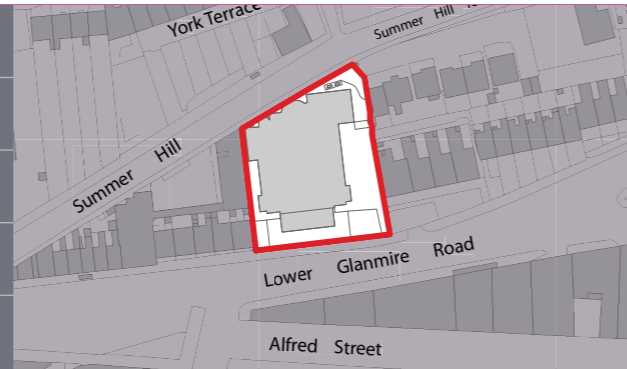
St. Michael's Church dates to 1826. It is clear from the 1869 Ordnance Survey map that the boundaries of the graveyard were well-defined and the graveyard did not extend beyond its present boundaries.



5. ST PATRICK'S CHURCH

Lower Glanmire Road

| | |
|-----------------|-----------------------|
| Classification: | Crypt |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Not in use |
| Ownership: | Roman Catholic Church |



Site Description

This site consists of vaults within a crypt beneath St Patrick's Roman Catholic Church. St Patrick's is located on the northeast side of the city occupying a south-facing site. The church was built in the classical style and designed by George Richard Pain. The church and crypt was cut in to a stone quarry and constructed with local limestone. There are no burials within the limited grounds of the church but some burials are contained within the crypt below.

Access to the crypt is through the floor of the chapel on the western side of the church. The crypt extends in an easterly and southerly direction. The most southerly part of the crypt is beneath the front porch of the church. It consists of two aisles with a row of arched vaults on either side constructed from brick. There are a total of sixty-five vaults, most of which are empty. Of the sixty-five vaults eight have inscribed plaques while a further five have burials but plaques. At the southern end of the crypt, there is a long narrow crypt, which was used by the Sisters of

Mercy (originally from Rutland Street). There were between 15-35 nuns buried here originally and later re-interred in St Finbarr's cemetery in 1909.

St Patrick's Church was built between 1832-1836 as a chapel of ease for the Cathedral Parish of St Mary and St Anne, and to replace the 'Mass-House' nearer the river. It was once known as 'Brickfield Church' and was first used for public worship in 1836. Major extension work was carried out in 1894 adding two side aisles. The Honan family were patrons to this work and were later buried within the crypt. Many of the burials were removed after c. 1870 when access to catholic graveyards was made easier. The latest burial in the crypt dates to 1870. By this time Catholic cemeteries such as St Josephs had been opened.

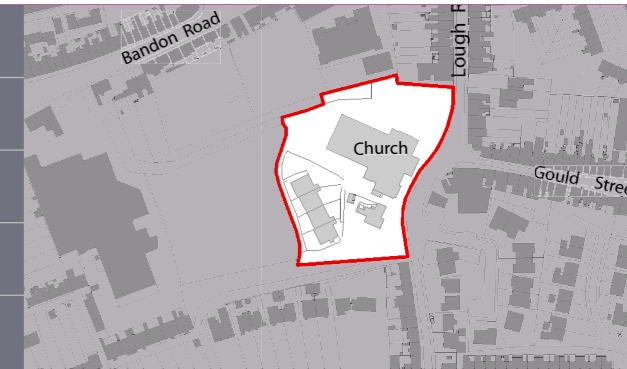
The cemeteries of Rathcooney and Kilcully have been used in recent times by the parish.



6. ST FINBARR'S WEST CHURCH

Lough Lane

| | |
|-----------------|-----------------------|
| Classification: | Churchyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Very Good |
| Ownership: | Roman Catholic Church |



Site Description

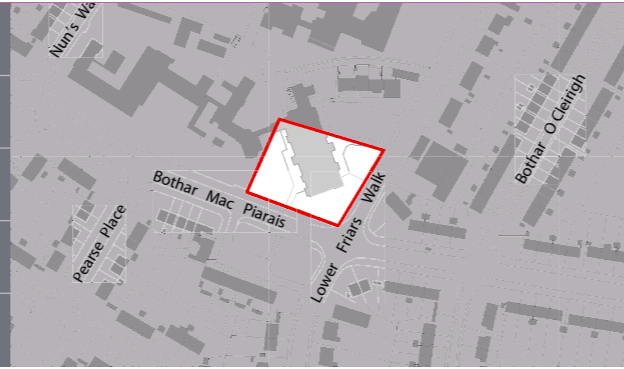
To the north of the church, along the verge of the car park and between it and the Scout Hall, is a line of priests' graves. These twelve graves of former curates of the Lough parish are marked by stylised high crosses. Each has similar symbols incised on the markers: chalices, books,

crucifixes, etc. Two of the graves are surrounded by metal railings and all have limestone kerbing with gravel inside. The crosses are between 2.5m and 3m high, and the graves are 2.7m north/south by 1.5m east/west.



7. THE CHURCHES OF THE ROSARY - THE CHURCH OF THE ASSUMPTION (1956) Bothar Mac Piarais

| | |
|-----------------|-----------------------|
| Classification: | Churchyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Very Good |
| Ownership: | Roman Catholic Church |



The Churches of the Rosary

Soon after his appointment as Bishop of Cork And Ross Bishop Cornelius Lucey embarked on an ambitious plan to build five new churches in the fast developing suburbs of Cork.

The five new churches were to be named after the five Glorious Mysteries of the Rosary.

- Church of the Ascension, Gurrabraher (1955)*
- Church of the Assumption, Ballyphehane (1956)*
- Church of the Resurrection, Farranree (1958)*
- Church of the Holy Spirit, Dennehy' Cross (1960)*
- Church of Our Lady Crowned, Mayfield (1962)*

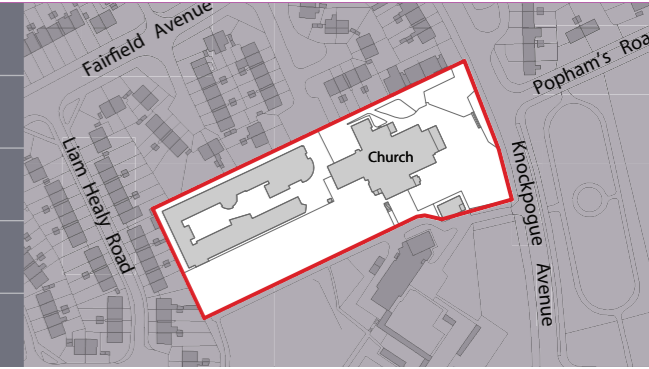
Site Description

The Assumption Church is situated at the junction of Bothair Mac Piarais and Lower Friars Walk in Ballyphehane. In the adjacent Presentation Sisters' convent grounds there are four graves. The graves are all of former parish priests, three of whom died in the years 1969, 1979 and 1984; the fourth date is illegible. These graves are located inside the wall that divides the Assumption Church from the convent grounds. In the actual church grounds, located east of the church door, there is only one burial that of the Very Reverend Canon Michael Cahalane, dated 1995.



8. THE CHURCHES OF THE ROSARY - THE CHURCH OF THE RESURRECTION, FARRANREE (1958) Farranree

| | |
|-----------------|-----------------------|
| Classification: | Churchyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Good |
| Ownership: | Roman Catholic Church |



Site Description

This small graveyard is a small-enclosed area adjoining the south side of the church. It is enclosed by railings and contains only two graves, both with simple headstones.

One is for the Rev. O'Brien, who died in 1995, and the other is for Canon O'Connor, who died in 1981.





SECTION 3
MANAGING CORK CITY'S BURIAL PLACES

MANAGING CORK CITY'S BURIAL PLACES

The archaeology of burial places within towns is an integral part in our study of ordinary people, their churches and their traditions. Burial places are significant for a range of reasons including that they:

- Provide information on the archaeological and historical development of a city
- Enhance our knowledge of past societies
- Are a physical feature in a city's landscape
- Of Cultural and Social Value

The archaeology of burial places should be viewed as being different to other archaeological deposits and treated as such. The main aims of the *Cork City's Burial Places* study is to promote public interest in and knowledge of Cork city's burial grounds and to facilitate an understanding of some of the issues involved in managing archaeology of such a sensitive nature within an ever-changing city.

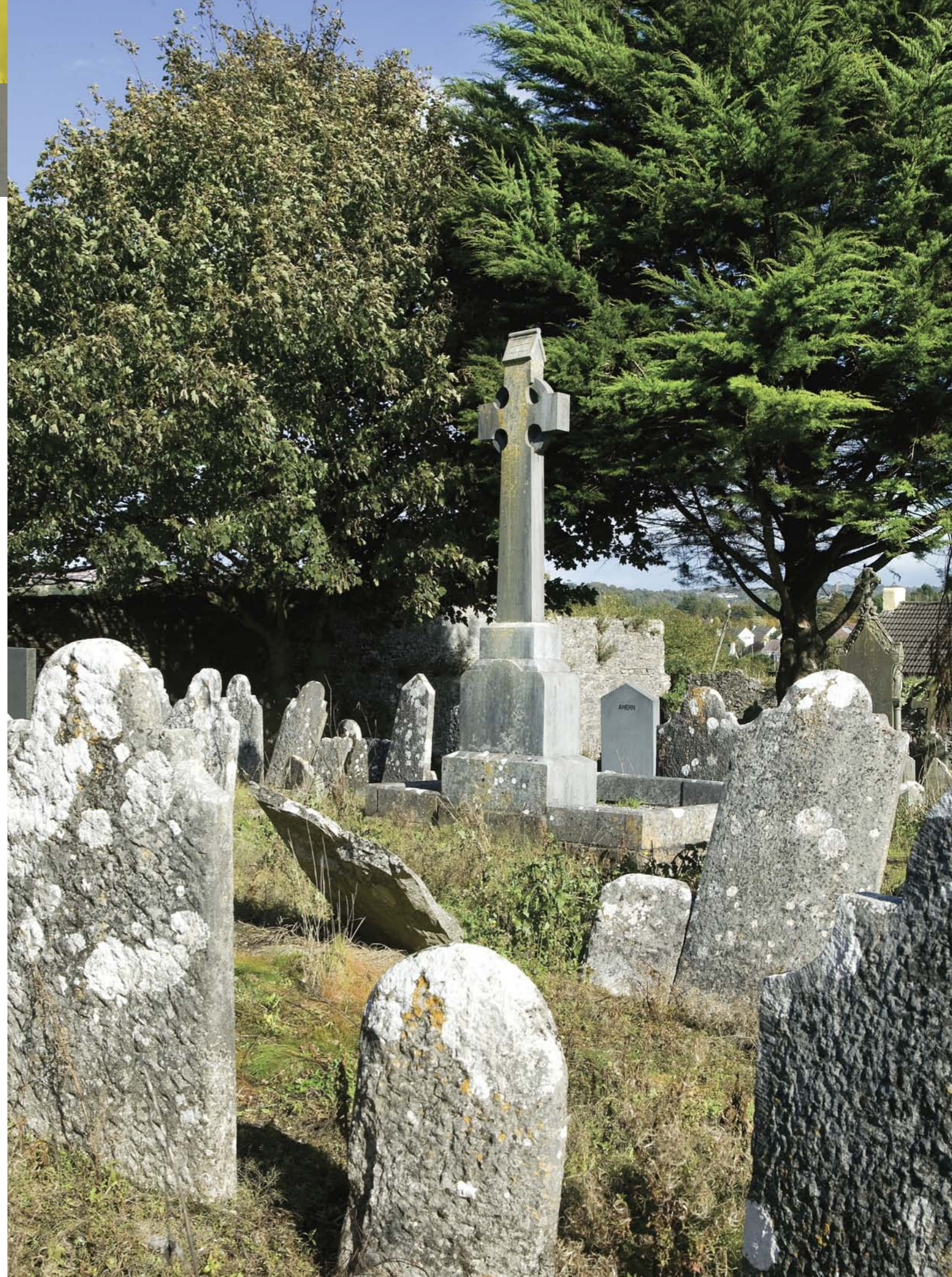
This study has compiled a list of sites within Cork City based on archaeological listings (the Record of Monuments and Places, the *Urban Archaeological Survey* and the *Archaeological Inventory*), cartographic information and secondary documentary sources. The catalogue, therefore, cannot be seen as a definitive listing, since additional research, particularly of primary historical documents, further excavations and chance findings may bring more of these sites to light and redefine out knowledge of some of the sites currently listed.

In order to manage the various burial grounds in the Cork City it is necessary to explain which features within a burial place constitute the subject matter of 'archaeology' or are generally considered to be of archaeological interest. The legislative definition of an archaeological 'monument' explicitly includes 'any or any part of any, prehistoric or ancient tomb, grave or burial deposit or ritual site' (*National Monument Act 1930-2004: Section 2*). This includes all the sites that are listed as monuments in the Record of Monument and Places (RMP). As has been highlighted in this study, many burial places are not included in the RMP, such as the Jewish burying ground on Douglas Street. The sites not listed in the RMP may have a particular religious and social significance for the city however and accordingly should be protected. What features within a burial place constitute the subject matter of *archaeology* or are generally considered to be of archaeological interest?

Headstones and memorials can provide records of dates, names, and placenames and sometimes also portray interesting stonemasons' marks and they can often reflect artistic styles or religious conventions of the time. The more obvious components of a burial place are the skeletal remains. When analysed they can yield information on age, sex, diet, occupation, diseases, traumas and causes of death. Other components of a burial place that should be considered are vaults or crypts, grave goods and the original and present limits/boundary of the site. The stratigraphy of an archaeological site is often referred to; this basically refers to the way in which the site was built up over time. It is the study of the of the geological strata and archaeological deposits of a particular site that can assist field archaeologists in identifying and dating a site during excavation.

At an initial glance the catalogue of sites included in this study indicate that Cork is rich in burial grounds, but the extent of the surviving archaeological information at most of these sites is unknown. As the study shows, relatively few of Cork's burial grounds are still extant and many are classified as 'site of', meaning that they are thought to have at one time been situated at a certain location. And even within this classification the location of some sites is considerably more dubious than others. For instance, an abundance of historical and cartographic evidence is available for the location of the Franciscan Abbey on the North Mall, however, there is very little information regarding sites such as St John's in civitate, St Lawrence's or the Sand Quay Chapel.

Even when sites are classified as 'extant', meaning that the remains can still be seen today e.g. Christ Church, again there are discrepancies within this classification as some sites survive to a greater extent or in better condition than others. Without archaeological excavation we cannot know how much survives below ground level at any one site - archaeological information at some sites may have been destroyed or greatly disturbed by previous interference with the site. This cannot be fully investigated without archaeological excavation, but in doing so the archaeology of the site will effectively be destroyed except for the records and the report of the excavation. Graveyards are not static entities and while their practical function has always been singular (i.e. burial) their associations with ancient monastic communities, churches and hospitals, and especially with significance to the modern community sets them apart from most other archaeological monument types.



Management and Protection of Burial Places - The study of burial sites can enhance our knowledge of past societies and the people who shaped the city, and it allows for a more informative management of these sites by those who are shaping our city today. Modern Irish society has, at both national and local level, chosen to protect our historic burial places. The following outlines the main administrative bodies involved in managing Cork's burial places and highlight the key provisions in current legislation relating to burial places.

Administrative Framework - The state body responsible for archaeology is the Department of Environment, Heritage and Local Government and its policies are currently delivered through the National Monuments Section. The appointed Minister is responsible for developing national policy and applying legislation to protect our heritage and this includes many burials sites with an historic association.

The Heritage Council is a statutory independent body appointed by the Minister of the Environment, Heritage and Local Government. Its principal aim is to propose policies and highlight priorities for the identification, protection, preservation and enhancement of the national heritage. It is addressing some of the critical issues surrounding burial places by grant-assisting projects such as this study, but more significantly, on a national level, it has commissioned two comprehensive reports on related topics and published the results as: *Human Remains in Irish Archaeology Legal, Scientific, Planning and Ethical Implications* (O'Sullivan et al. 2002); *Human Remains in Irish Archaeology* (O'Sullivan and Killgore 2003).

Planning Departments within local authorities also play an essential role in managing burial grounds (particularly those in ever-changing and expanding urban centres), by applying planning regulations to proposed developments in or adjacent to burial grounds.

Legislative Framework - The archaeological heritage in Ireland is safeguarded through both national and international policies designed to secure the protection of the archaeological resource to the fullest possible extent. This is undertaken in accordance with the provisions of the European Convention on the Protection of the Archaeological Heritage (Valletta Convention), ratified by Ireland in 1997, along with other relevant international conventions to which Ireland is party (e.g. UNESCO and UNCLOS). Cork City Council's archaeological policies are outlined in the City Development Plan.

The National Monuments Act (1930 to 2004) and relevant provisions of the National Cultural Institutions Act 1997 are the primary means of ensuring the satisfactory

protection of archaeological remains, which are held to include all man-made structures of whatever form or date, except buildings habitually used for ecclesiastical purposes.

There are a number of mechanisms under the National Monuments Act that can be applied to secure the protection of archaeological monuments. These include the Record of Monuments and Places (RMP). The RMP was introduced into legislation as an alternative mode to the Register of Historic Monuments in protecting sites, as this administrative system impedes the rate at which sites can be entered. However, the RMP is only indicative of the minimum number of sites in the country; frequently it only gives an approximate location of a site, particularly in an urban setting, and most sites are given a standard surrounding buffer zone on the accompanying maps. The RMP also tends to classify burial grounds in terms of their historic association to other buildings; for instance, out of thirty sites listed in the RMP and included in this study, fifteen of them are classified in the RMP as 'site of church', which means that, for example, the site of St Brandon's Church in Ballinamought West townland is marked on the RMP map with no mention of the possible burying ground in a property nearby. In general, it seems that burial sites are only included if they are extant or if they are indicated on the 1st edition of the Ordnance Survey maps, e.g. the levelled graveyard at Guarranabraher.

The principles set out by the Department of Environment, Heritage and Local Government (formerly Arts, Heritage, Gaeltacht and the Islands) apply to all the archaeological heritage, pre- and post-AD 1700 (*Framework and Principles for the Protection of the Archaeological Heritage*, DAHGI 1999). It is a requirement of the National Monuments Acts that any person intending works to a monument or archaeological area must give two months' notice to the relevant authority. It is important to note here that while the National Monuments Act (1930–2004) may apply to burial places in a general manner there is no legislative or written state policy exclusively formulated for burial places. The Coroners Act 1962 deals with bodies of those who may have died in a 'violent or unnatural' manner. All discoveries of human remains, even by archaeologists under licence, must be reported to the Coroner in the first instance unless their ancient or historic character is ascertained immediately.

All archaeological objects found in the State that has no known owner at the time of finding are State property. Section 3 of the 1994 Act (as amended by the National Cultural Institutions Act, 1997) gives the Director of the National Museum powers regarding the disposal of archaeological objects that become State property. In addition, all archaeological objects are protected through requirements for mandatory reporting of finds and



licensing for alteration and export. The National Monuments Act explicitly defines ancient or historic human remains as *archaeological objects*. This supersedes the Common Law tradition that there can be no property in a corpse (O'Sullivan et al. 2002, 7). Following on from the interpretation of some human remains as archaeological objects, it is illegal to exhume ancient or historic human remains without an excavation licence. This also has the implication that reburial of such remains without the express consent of the National Museum of Ireland is an offence under the Acts. This begs the question: what are the legislative measures, if any, that can be applied to human remains that are not considered to be of archaeological significance? It is a Common Law offence to disinter human remains without 'lawful authority', but as O'Sullivan et al. (ibid.) point out it is not clear if an excavation licence constitutes lawful authority.

Planning and Development - An inherited urban streetscape can present serious conflicts for the planning authority in terms of land value, ethical, legal and practical difficulties. Some of the sites listed in this study are outside of current archaeological legislation, e.g. Lapps Island and the Military Cemetery; therefore, we rely on the planning process as an essential means of ensuring that consideration is given to these types of sites in advance of proposed development.

Some of Cork's burial places are Recorded Monuments and Places (RMP) and, therefore, are automatically flagged for attention in the course of the planning process. Many burial grounds, however, are not included in the *Record of Monuments and Places*, some because their locations were not known, others because of a general practice of excluding post-1700 AD sites from the Record. There is a fundamental need to identify these sites and to have at least an estimate of their extent, in order to make informed planning decisions. This is driven partly by the expense, both in time and labour, of archaeologically excavating such sites, but it is perhaps more significantly influenced by social attitudes and ethical issues pertaining to human burials. The national policy in regard to these sites, in general, is to avoid disturbing burials where at all possible.

Under the Planning and Development Act 2000-2010 Cork City Council must refer all planning applications which might affect an archaeological site or monument to the Development Applications Unit, Department of the Environment, Heritage and Local Government. The Minister has the opportunity to influence the conditions, which may accompany a grant of planning permission. Cork City Council is commendable in that it has its own archaeological expertise directly available to them within the Planning Department. The pivotal role of the Local



Authority Archaeologist within the planning process is to advise planners and make recommendations for archaeological mitigation, which can result in a recommendation to refuse an application or a request for further information through archaeological procedures such as assessment, testing, monitoring or excavation of the site. This position also allows for the general public to query any conditions or decisions made in regard to archaeological matters at a local level.

The Planning Department within Cork City Council plays an essential role in managing and protecting the historic burial grounds (particularly those in ever-changing and expanding urban centres) by applying planning regulations to proposed developments in or adjacent to these sites and by safeguarding some of the more modern sites not protected by archaeological legislation. It has been shown that the type and condition of burial places in the city varies considerably. Many sites are buried beneath buildings, some are no longer in use as graveyards and have become unrecognisable as such, more again extend beyond current boundaries. It can therefore be quite difficult to manage and protect these sites. There is a specific policy in the current Cork City Development Plan which seeks to protect and enhance historic burial grounds and their settings. In all policies formulated it is acknowledged that all human skeletal remains should be treated with the 'residual rights and innate dignity' (O'Sullivan and Killgore 2003, 8) that is due to human subjects. When assessing a planning application the local authority is bound to adhere to the provisions outlined in the Development Plan. This plan is reviewed every five years giving the public a chance to make submissions to the planning authority.

There is a need to highlight the critical issues, such as ethics, public opinion, reburial and storage problems, as well as the usual factors that are normally taken into account, such as land availability and value, time, costs and the involvement of expert personnel during archaeological mitigation in the planning process. However, not all places of burial are of equal archaeological or historical interest. The treatment of burial grounds as archaeological monuments becomes even more complex when assessed in terms of their symbolic relationships or associations with people still living. Very often we can only assess that dimension through the interest expressed by members of a community or of the wider public. This was particularly evident in the case of the Huguenot Cemetery, Carey's Lane.

Potential Impact of Development on Burial Places - Development can affect burial grounds in a number of ways. The most obvious are disturbance (by excavation, topsoil stripping, heavy on-site machinery etc.) and covering over of sites, limiting access for future

archaeological investigation. Development can also have a negative impact on the visual amenity, the aspect and the setting of a historic graveyard and on the physical coherence of the surrounding landscape. Landscape measures, such as tree planting, can damage sub-surface archaeological features due to topsoil stripping and through the root action of trees and shrubs as they grow. Ground consolidation by construction activities or the weight of permanent large-scale buildings can cause damage to buried archaeological remains, especially in the marshy conditions that prevail in the city centre of Cork. In some cases where a burial ground is still in use new interments can disturb earlier burials, which in effect is disturbing the stratigraphy of a site.

Although not widely appreciated, positive impacts can also accrue from developments. These can include sensitive and appropriate resource management policies being formulated, leading to additional protection for sites. Proposed development in the vicinity of a burial ground can also lead to improved maintenance of a site. It can also result in an increased knowledge of a site as a result of archaeological assessment and fieldwork, of which Cork has seen many examples, such as the archaeological assessments/excavations at St Anne's Shandon and the partial archaeological excavation of the Huguenot site, in Carey's Lane. An archaeological excavation in the vicinity of the Dominican Priory in Crosses Green, undertaken in advance of development, a publication of the findings.

It must be remembered that we have several choices when managing and planning for the burial places located around Cork. First and foremost is the option of preservation, i.e. to avoid all development in areas of burials and perhaps to include a programme of conservation. It is interesting to note that while the Department of Environment, Heritage and Local Government's policy is for the preservation of burial places in situ, there has been an increase in the number of medieval and post-medieval burial sites excavated nationwide in the past fifteen years. This can be accounted for by the economic growth of the country during this time, which has led to development in all sectors. It would be interesting to examine the reasons given for allowing development at sites where excavation of skeletal remains was undertaken and those for planning applications that were refused due to the existence of burials. From these instances it may be possible to view the external factors that effect current national policies. O'Sullivan et al. (2002) noted that there still seems to be a bias against post-AD 1700 burial sites in the excavation records, and it is true that, for instance, we know more about the burials from the Dominican Abbey thirteen hundred years ago than we do about Cork's first Jewish burying ground from the eighteenth century.

Mitigation Measures and the Archaeological Resource

- In this context 'mitigation' is defined as actions recommended in the design for a proposed development that can be adopted to avoid, prevent, reduce or offset the negative effects of a development on the archaeology of a site. The needs of archaeology and development can be reconciled, and potential conflict very much reduced, if developers discuss their preliminary plans with the planning authority at an early stage. This is especially necessary in sites which are located within or adjacent to burial grounds.

The best opportunities for avoiding damage to archaeological remains or intrusion on their setting and amenity arise when the site options for the development are being considered, for example, by the selection of appropriate construction methods. Reducing adverse effects can be achieved by good design, for example, by screening any upstanding remains or by leaving archaeological sites undisturbed rather than disturbing them.

Preservation in-situ and preservation by record are the two approaches applied in the protection of the archaeological heritage. Preservation in-situ refers to the actual physical preservation of archaeological sites and monuments (which include archaeological deposits, features and structures). Developments that do not compromise the in-situ record of the past are encouraged in accordance with national policy. Preservation by record refers to the archaeological excavation and recording of archaeological remains likely to be damaged as a result of a development. Archaeological excavation is a highly skilled undertaking requiring much expertise in the recovery of archaeological evidence and in its interpretation and publication. Excavations for archaeological purposes must

be carried out by archaeologists acting under a licence issued by the Minister of the Environment, Heritage and Local Government. The general preference of Cork City Council, is a presumption in favour of preserving monuments *in situ*, but this is not always a practical solution. Developers are encouraged to supply an archaeological assessment and method statement outlining construction procedures at pre-planning stage or else as part of the planning application. An archaeological assessment should be carried out by a suitably qualified archaeologist. A series of recommendations are usually made in an archaeological assessment report to provide ameliorative measures should avoidance and preservation *in situ* not be possible. Where it is considered that a proposed development may (due to its size, location, or nature) have archaeological implications, then an archaeological assessment is usually carried out. It is always advisable to consult with an archaeologist well in advance of the commencement of each stage of the project so arrangements can be made to ensure suitable archaeological mitigation.

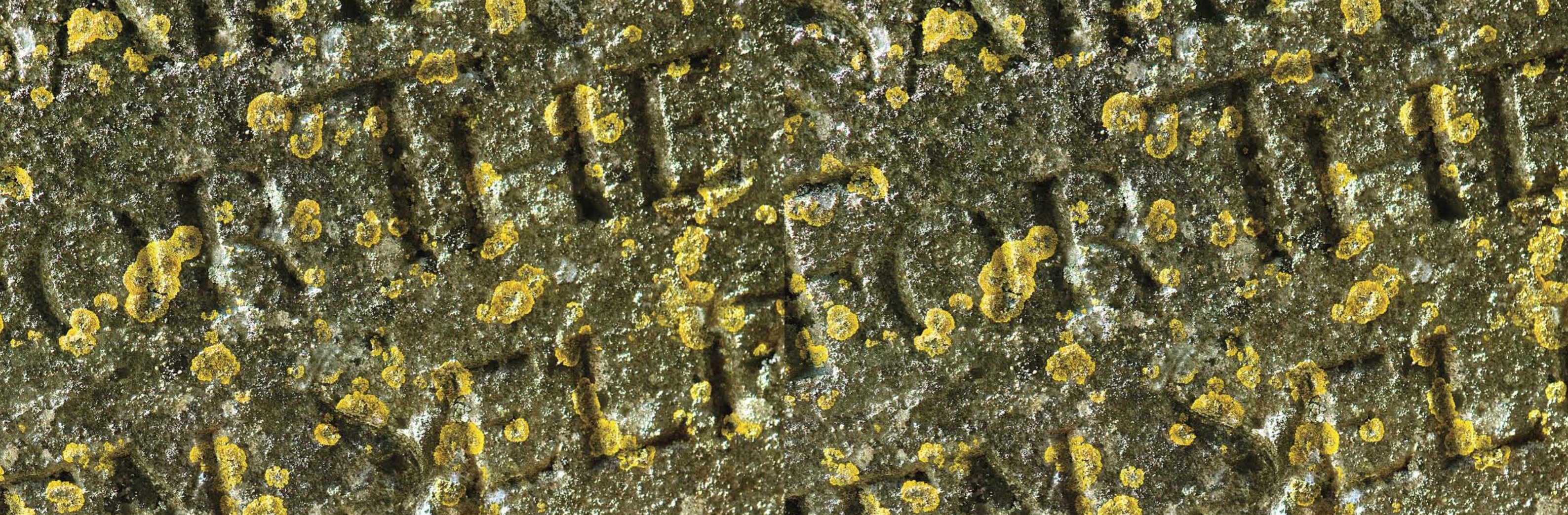
Archaeological excavation, testing and/or monitoring may be required in areas of archaeological importance. Archaeological testing usually involves a limited programme of intrusive fieldwork which determines the presence or absence of archaeological features, structures, deposits or artefacts within a specified area. If such archaeological remains are present testing defines their character and extent. Archaeological monitoring involves a suitably qualified archaeologist being present during the carrying out of development works (i.e. topsoil stripping, excavation of all foundations, pile caps, walls and floors below present ground level), in order to identify and protect archaeological deposits.

CONCLUSION

This study has compiled a list of sites within Cork City based on archaeological listings (the Record of Monuments and Places, the *Urban Archaeological Survey* and the *Archaeological Inventory*), cartographic information and secondary documentary sources. As the early development of Cork more or less coincided with the arrival of Christianity, people have been buried within and outside the walls of the town for thirteen centuries. Throughout this time we have levelled or encroached upon many burial places. During the medieval period burials were in churchyards, but some were in the churches themselves as it has been said the wealthy paid to be buried as close to the main altar as possible on the basis that the nearer you were to the altar the nearer you were to God. Before the Reformation, the city was

crowded with monasteries and convents as well as churches. After the Reformation, in addition to the established church, there was an increase in the churches of the Dissenting groups. The Famine years of 1845–47 saw many thousands die and must have put severe pressure on the existing burial grounds. Temporary fever hospitals were opened in 1847, such as the Cork Fever Hospital and Cat Fort Hospital and these are possible places where burials may be found. The medieval hospitals, such as St Stephen's on Stephen Street, and asylums are other possible locations for burial sites. Only through an understanding of the origin and development of the diverse range of burial places in the city can appropriate preservation and protection occur.





CORK CITY'S BURIAL PLACES



COMHAIRLE CATHRACH CHORCAÍ
CORK CITY COUNCIL



A STUDY OF THE CEMETERIES, GRAVEYARDS AND BURIAL PLACES WITHIN CORK CITY



CORK CITY'S BURIAL PLACES

A STUDY OF THE CEMETERIES, GRAVEYARDS AND BURIAL PLACES WITHIN CORK CITY

RESEARCHED BY HILARY KELLEHER AND FINTAN MCCARTHY
EDITED BY CIARA BRETT

CORK CITY COUNCIL
2011



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FOREWORD

Cork City is one of the oldest cities in Ireland and has a rich archaeological heritage. The continuous occupation of Cork City for over 1400 years spans many changes in religious doctrine, interpretation, ecclesiastical organisation and ritual as well as associated burial practices and traditions.

Cork City's Burial Places examines the origins and development of burial grounds in the city. They vary from churchyards, churches containing vaults, private burial grounds of religious houses and the military, stray find spots of skeletal remains large modern cemeteries.

The stimulus for the study of the burial grounds in the city was the complex and lengthy planning issues which have arisen at several burial sites in recent years. It was recognised that there was an increasing need to identify and record the location and extent of the graveyards and burial grounds within Cork City Council's jurisdiction. Within the city's urban landscape many sites are buried beneath buildings or may even extend beyond their current boundaries, such as at St. Anne's Shandon and so it was essential that these were documented. Fifty-five burial sites were identified in Cork City ranging from the remains of 200 individuals excavated at the Dominican Priory at Crosses Green to the recently restored Huguenot Cemetery on Carey's Lane.

Cork City's Burial Places will enhance our knowledge of the past societies and individuals who developed the city and will allow for a more informative management of the burial grounds by those who are shaping our city today.

Kevin Terry

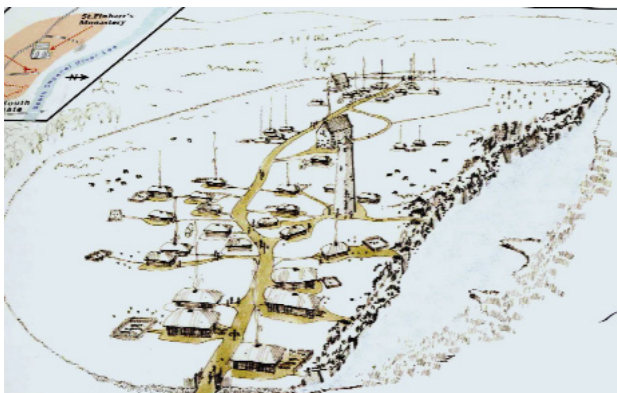
Director of Services, Planning and Development
and Director of Services

THE DEVELOPMENT OF BURIAL PLACES IN CORK CITY

by MAURICE F. HURLEY

In order to understand the nature, extent and location of burial places in any long-established city, it is necessary to understand the origin and development of the urban area and the prevailing religious traditions. Cork owes its foundation to Christianity; namely, a sixth century monastery.

Early Christian Monasteries - The earliest positively identifiable site likely to contain evidence for both settlement and burial is St Finbarr's Monastery. It was founded in the 6th century and subsequently expanded into a thriving monastery that was eventually confirmed as a cathedral in the course of the transformation of the Irish church from a monastic to diocesan system. The significance of St Finbarr and the monastery remain strong in contemporary tradition and he is generally credited with founding the city. There is little doubt that St Fin Barre's Cathedral occupies the site of an early Christian monastery and all the indications provided by topographical and cartographic sources support the suggestion (Bradley and Halpin 1993, 16-18). A burial ground is likely to have been associated with this monastic site.



It has also been suggested that another early Christian-period monastery stood in the marsh, centring on the site of St Peter's Church, North Main Street (Candon 1985, 95). It is argued that the name Dungarvan, as applied in the medieval records to the north island of Cork, is derived from Dún Garbhain (Garbhán's Fort), called after the saint mentioned in the Irish Life of St Finbarr: His name occurs in a list of saints, all of whom were with Fin Barre at Loch Irce and gave their churches to him. It is likely that there was a church and ecclesiastical community on the north island and a burial ground may have occurred in association. The dedication to St Peter may have been applied to an older church site or existing church. St Peter's church is listed in the year 1199 but the church and dedication are likely to be of pre-Norman origin, in common with similar churches in Dublin and Waterford.

Several other churches, monasteries probably existed beyond the emerging Hiberno Norse town of Cork. A small graveyard at Temple Hill in Ballintemple, for example, still exists in an area which may have had associations with a monastic site. Placename evidence, such as Boreenmanna Road (the little road of the monks) supports this.

Parish Churches of the Christianised Vikings - The Vikings, who were initially pagan, provided the main impetus towards urbanisation during their christianised period in the 11th and 12th centuries. In the twelfth century, the Hiberno-Norse port towns, like Cork, were a significant force in the introduction of new ideas leading to the reform of the Irish Church (see Christianity, Churches and Burial Places by Maurice Hurley in The Atlas of Cork City). Holy Trinity, Christchurch, was the parish church of the Hiberno-Norse town. It was located in the heart of the south island. The dedication and location of the main parish church in a central and dominant part of the Hiberno-Norse town is paralleled in Dublin and Waterford. In Cork the dominance of the Hiberno-Norse town by the McCarthy Kings of Desmond probably resulted in the elevation of the traditional Gaelic monastic site of St Fin Barre's to Cathedral status instead of Christchurch (unlike that in Dublin).

Other contemporary parish churches of the Hiberno-Norse era were St Peter's, on the north island, St Nesson's, St Brigid's, St Michael's, St Mary del Nard and St John's in Civitate. These churches were in existence before 1199 when they are recorded in the decretal letter of Pope Innocent III. St Peter's is still an entity in the modern city (The Vision Centre, North Main Street) and St Nesson's, later re-dedicated as the parish church of St Catherine, probably stood on the north bank of the River Lee in an area now known as North Abbey Square.

The size and extent of any associated burial grounds probably depended on the topography, available land and the demography of the parish, during the period of use. Burial grounds within the town are likely to have been smaller than their suburban counterparts due to the pressure on available land.

houses played a significant role as burial places in addition to the parish church graveyards. The religious houses provided graveyards but burials were also interred beneath the floors of the church and within the cloister area. The rich and powerful were buried in more favoured positions such as within the church close to the altar.

The dominant orders were the Franciscans and the Dominicans. The foundation date of the Franciscan Friary in Cork is uncertain. There are a number of conflicting entries ranging in date from 1214-1240, with the foundation being variously credited to Dermot MacCarthy Mór, the Gaelic chieftain, and to various Norman lords including de Barry, de Burgo and Philip or Gerald de Prendergast as founders or benefactors. The Franciscan Friary was located on the north bank of the River Lee, to the west of the North Gate, i.e. midway along the low-lying



Medieval Cork and the establishment of New Religious Houses - The arrival of the Anglo-Normans in Cork city brought no significant changes to the established diocesan or parochial situation. The most significant impact was the arrival of several new religious orders. In Cork Anglo-Norman lords patronised at least five new religious houses and four hospitals in the course of the 12th and 13th centuries (Bradley and Halpin 1993, 34). The religious

plain between the cliff-face and the river. Burials associated with the friary are known to occur over a wide area on North Mall. The Dominican Priory, founded in 1229, was one of an early group of houses established by the order in Ireland. The priory was founded by Lord Philip de Barry on a marshy island to the southwest of the walled city. The site was the subject of extensive archaeological excavations in 1993 (Hurley and Sheehan 1995).



In addition to the Franciscan and Dominican friaries, Cork possessed at least three other religious houses throughout the medieval period. The Augustinian Priory of St John the Evangelist continued to thrive at Gill Abbey, while the Augustinian friary at Red Abbey existed from at least the early 14th century.

Post Reformation Burial Places - The fortunes of religious houses varied considerably after the dissolution of the monasteries in 1541. Throughout the 17th century some of the religious houses continued to exist and both the Franciscan and Dominican friaries were flourishing in 1689. However they ceased to exist in the period of Protestant supremacy that flourished in the 18th century, when the old abbey were demolished and houses and industrial buildings were built over the burial grounds. Within 35 years of the fall of the Catholic Jacobites in 1690, most of the old medieval parish churches were swept away in a wave of rebuilding and modernisation. Between 1693 and 1725, no less than 6 city centre churches were rebuilt (Craig 1982, 207). Many of the new churches were built over basement or semi-basement crypts. Vaulted crypts survive at St Anne's Church Shandon; Christ Church South Main Street and St Paul's Church Paul Street. The provision of burial places, which had been a core function of the medieval religious houses, was no longer a feature of the 18th and 19th-century monasteries. Neither did the newly established orders of brothers and nuns provide burial grounds, although some monasteries contained a burial place for their own community. Examples include South Presentation Convent on Douglas Street and Ardfoyle Convent, Blackrock. Some

orphanages also provided burial places for infants and children that died in their care, for example, the Good Shepherd Convent in Sunday's Well.

The established Protestant Church, the Church of Ireland, retained the medieval parish burial grounds such as St Anne's Shandon, St Peter's, Christ Church, St Nicholas' and St Fin Barre's Cathedral as burial grounds for parishioners. Parish churches newly created in the 18th century, such as St Paul's, Paul Street, also contained burial grounds adjacent to the churches. The Protestant Huguenots had their own parish church, known as The French Church, with an associated burial ground extending from French Church Street to Carey's Lane.

In common with most of the late 19th and 20th century Roman Catholic churches, the churches of the non-conformist Protestant denominations did not provide burial grounds for their parishioners. During this time the responsibility for burial passed from the churches to the municipal authorities. The Corporation established cemeteries at St Joseph's, Tory Top Road in Ballyphehane and St Finbarr's Glasheen. Outside the realms of Christian burial, the former existence of a Jewish burial ground in the Douglas Street area is a notable addition to the map of Cork burial places. There are also several references to burials in mass graves and pits. For example, Joseph Pike's account of the aftermath of the 1690 siege tells how the defeated Jacobites of Cork, along with soldiers of the Williamite army, were 'buried...together in a hole almost every day' (Ó Murchada 1990, 12).

Burial Practice - In medieval times, the burial practice was invariably extended inhumation. Wood-lined graves were popular in the 11th century; consisting of planks laid end-to-end or occasionally hollowed tree trunks. Charcoal-filled graves were a rare feature of 11th-century funerary practice (Hurley and McCutcheon 1997, 196), while partial charring of coffins to delay the decomposition of the wood remained a common practice until the 13th century (Hurley and Sheehan 1995, 63). Stone-lined graves predominated from the 12th-14th centuries, while simple earth-cut graves were a constant feature throughout the medieval period.



Burials within the body of the church were common from the mid-eleventh century onwards. Those who could afford it were buried in special places within the church, such as close to the chancel or within chantry chapels, as it was believed that proximity to the chancel ensured greater consideration in the after-life. Outside the medieval churches few graves were marked with enduring memorials. Tomb effigies, carved slabs and memorials became increasingly popular in the later medieval period. Inscribed slabs became increasingly common in the 18th century, while the wealthy began to construct elaborate tombs and mausoleums based on classically derived architectural motifs such as angels. These tombs are generally associated with the Protestant ascendancy and fine examples survive at St Fin Barre's Cathedral.

The use of crypts became a feature beneath early eighteenth-century churches. Burials within the crypts were not interred but the wooden and metal coffins were stacked in locked chambers within vaults. Such burials are evident at St Anne's, Shandon and Christ Church, South Main Street.

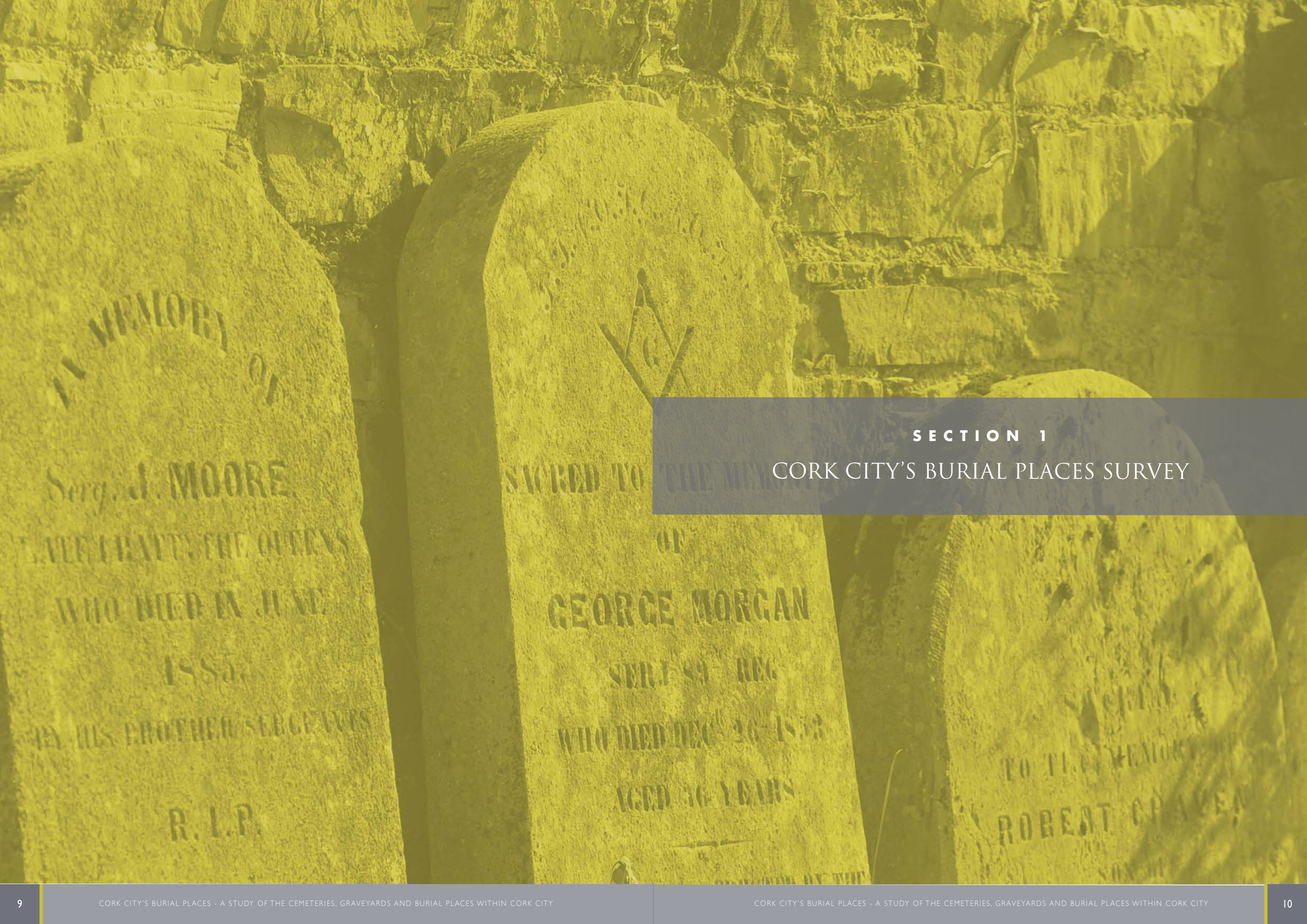


With the exception of crypts and mausoleums, the vast majority of post-medieval/modern burials were in earth-cut graves, generally in wooden coffins, while lead caskets were occasionally used by the wealthy.

Outside of the dominant Christian burial tradition human remains were sometimes buried in mass graves and pits without any significant ritual associations. Such contingencies were often the only resort in times of war and epidemic. These burial places are rarely documented or marked. The site of a possible gallows burial place is known from Greenmount.

The majority of graveyards and burial grounds in Cork City followed Christian tradition. Within this many are specifically associated with a religious denomination such as the Quakers. The only specifically non-Christian burial tradition was that of the Jewish Community.



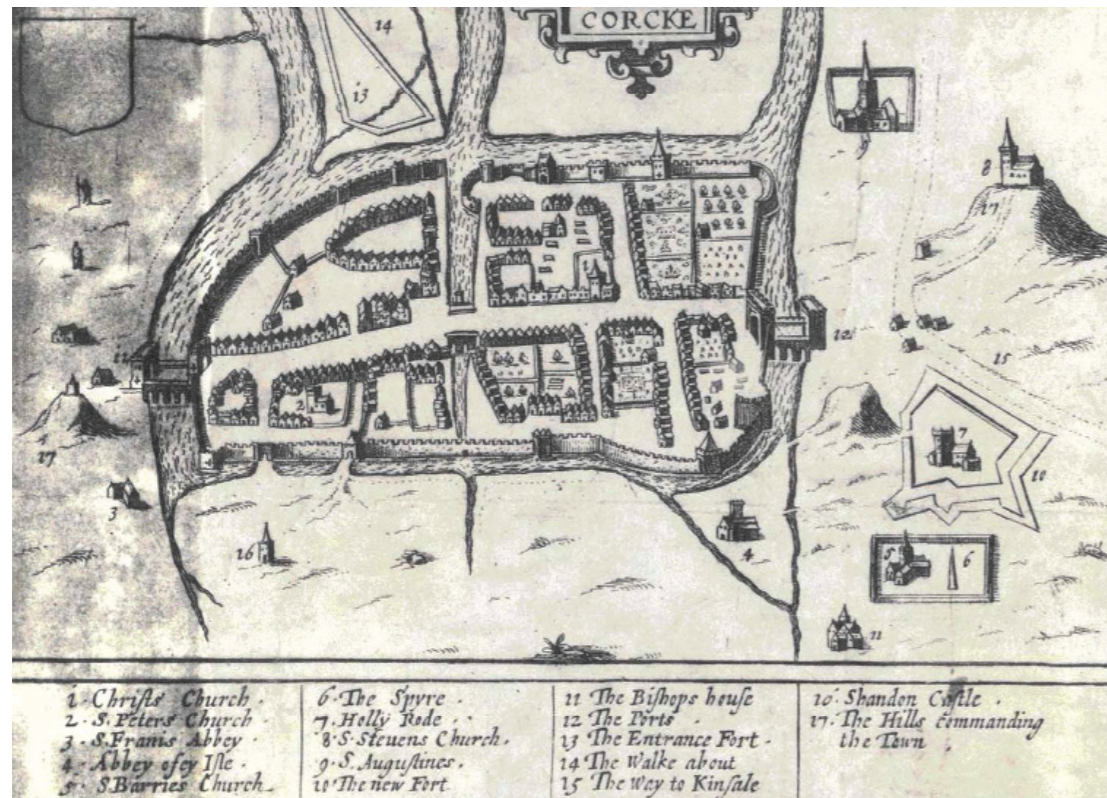


SECTION 1
CORK CITY'S BURIAL PLACES SURVEY

CORK CITY'S BURIAL PLACES SURVEY

Our knowledge of the city's burial places for many years was vague and because of the built-up urban landscape little was known about their extent. Although often taken for granted, burial places are invariably of cultural value to the city. They form an important physical feature of a city's landscape and are of considerable interest and appeal to its inhabitants. In addition, burial places can provide valuable archaeological and historical information, contributing to a better understanding of the development of the city.

flagged for attention in the course of the planning process. Many burial grounds however are not included in the RMP, some because their locations were not known, others because of a general practice of excluding post-1700 sites from the Record. There is a fundamental need to identify these sites and to have at least an estimate of their extent, in order to make informed planning decisions. This is partly driven by the expense, both in time and labour, of archaeologically excavating such sites, but it is perhaps more significantly influenced by social attitudes and ethical



A Heritage Council Report in 2002 identified the failure to treat burial grounds appropriately in the planning process as a major issue to be considered by local authorities. In recent years a range of complex and lengthy planning issues had arisen at sites such as St. Anne's Shandon and the Huguenot Graveyard, Carey's Lane. The primary reason for undertaking this study was to identify the nature and boundaries of the burial places in the city in order to facilitate the planning process.

Some of Cork City's burial places are Recorded Monuments and Places (RMP), and as such are legally protected through the National Monuments Acts 1930-2004 (as amended). They are therefore automatically

issues pertaining to human remains. The national policy in general is to avoid disturbing burials where at all possible.

Several previous archaeological studies have included some of Cork's burial places, but not as the primary focus. The documentary information relating to the city's medieval and later historic burial places was summarised in the *Urban Archaeology Survey of Cork City* (Bradley et al. 1985). As part of the Archaeological Survey of Ireland, a preliminary survey referred to as the *Sites and Monuments Records* (SMR) was compiled in 1989. This was revised as a result of fieldwork and formed the basis for the *Statutory Record of Monuments and Places* (RMP).

| RMP Number | Location | Classification | RMP Number | Location | Classification |
|------------|--------------------------------|--------------------------|------------|--------------------------------|--------------------------|
| CO 74-1701 | Gurranabraher | Graveyard | CO 74-4001 | Cove Street | Graveyard |
| CO 74-2802 | North Mall | Friary | CO 74-4002 | Cove Street | Church |
| CO 74-29 | North Mall | Church | CO 74-41 | Mary Street | Abbey |
| CO 74-3101 | St. Mary's Shandon | Graveyard | CO 74-42 | Dunbar Street | Roman Catholic Church |
| CO 74-3102 | St. Mary's, Shandon | Church | CO 74-43 | White Street | Church |
| CO 74-3301 | St. Anne's, Shandon | Graveyard | CO 74-44 | Douglas Street | Church |
| CO 74-3302 | Bob and Joan Walk, Shandon | Graveyard | CO 74-4502 | Stephen Street | Church |
| CO 74-3303 | St. Anne's, Shandon | Church of Ireland Church | CO 74-5502 | Ballinaspig More | Church of Ireland Church |
| CO 74-3404 | North Main Street | Graveyard | CO 74-58 | Middle Glanmire Rd, Montenotte | Church |
| CO 74-3408 | South Main Street | Graveyard | CO 74-65 | Ballintemple | Graveyard |
| CO 74-3411 | South Main Street | Church | CO 74-75 | Greenmount | Burial Ground |
| CO 74-3501 | Paul Street | Graveyard | CO 74-99 | Dundanion | Graveyard |
| CO 74-36 | Gilabbey | Abbey | CO 74-102 | Tory Top Road | Graveyard |
| CO 74-37 | Crosses Green | Priory | CO 74-111 | Carey's Lane | Graveyard |
| CO 74-3801 | Dean Street | Graveyard | CO 74-114 | Summerhill South | Burial Ground |
| CO 74-3902 | Elizabeth Fort, Barrack Street | Church | | | |

List of burial and ecclesiastical sites in Cork City entered in the Record of Monuments and Places

A more detailed survey, the Archaeological Inventory of County Cork (Power et al. 1994), was published in 1994 by the Cork Archaeological Survey. This involved a field inspection of all the burial grounds and graveyards included in the SMR for County Cork, brief descriptions of these sites and some selected photographs. However, in the case of Cork City, the information was largely taken from the Urban Archaeological Survey (Power 1994).

As a result of archaeological conditions placed on some planning applications, archaeological assessments, monitoring, testing and excavations have been carried out at some of Cork's historical burial grounds and graveyards. One of the most prominent of these was the large-scale pre-development archaeological excavation at Crosse's Green in the mid-1990s (Hurley and Sheehan 1995).

There have also been chance discoveries of previously unknown burials, which have been uncovered by archaeological methods as a result of planning procedures. For example, excavations at Greenmount, in a suburban area of Cork City, uncovered a mass grave in the garden of a private residence (Cherry 1990).

THE SURVEY

Prior to the commencement of this project, the thirty-one burial and ecclesiastical sites listed in the Record of Monuments and Places were identified for investigation. The sites of possible burial grounds and graveyards were then identified from maps and secondary sources. The condition of each site was then recorded and photographed, resulting in an inventory designed for internal planning purposes, that is, including previous planning histories where relevant. The results of the survey were co-ordinated and mapped on the Cork City Council Planning Enquiry System.

From the cartographic evidence and documentary sources, mainly the Journal of the Cork Historical and Archaeological Society (JCHAS) over one hundred sites were initially examined. Each possible site was visited initially for the purpose of orientation and identification. Each of the sites was photographed and recorded on individual site recording sheets. Other relevant data, such as location, religion and ownership, was also recorded.

For the purposes of the study, sites were classified as a graveyard, cemetery, burial ground or burial. Since the terms were tailored for this survey the following is a glossary of the terms as used:

Cemetery: An enclosed burial area, large in size, formally laid out, especially sites not within a churchyard such as the modern cemeteries of St Michael's in Blackrock and St Finbarre's in Glasheen and the post-medieval cemetery of St Joseph's, Tory Top Road.

Graveyard: Generally refers to a burying place especially near a church but not necessarily consecrated ground but nearly always enclosed such as St Peter's, North Main Street and Christ Church on South Main Street.

Burial ground: Generally refers to informal sites not near a church. These sites can be enclosed but not necessarily, such as the Temple Hill site and the former Baptist burying ground.

Burial: An isolated grave or its remains of which little else is known. These sites have been mainly uncovered by pre-development archaeological testing or as chance finds. Although the research may indicate their possible association with a burial place nearby, they are treated in the survey as separate sites until future research or excavation provides sufficient information to determine otherwise.

The survey results show a wide variety of site types, which at a glance indicate Cork City's past and provide valuable information of the city's former citizens. The graveyards and burial grounds encountered were associated with denominations such as the Church of Ireland, Roman Catholic, Quaker, Jew, Huguenot, Baptist, and various monastic orders.

While over 50 sites were identified relatively few of these burial grounds are still extant and many are classified as site of, meaning that they are thought to have at one time been situated at a certain location. The survey includes modern cemeteries, churchyards, churches containing vaults/crypts, private burial grounds of religious houses and the military and also a mass grave. The burial places vary enormously in shape, preservation, size and style.



Churchyards were often places of burial, except where the church was built as a chapel of ease and did not function as a parish church, such as St. Luke's Church. There appears to have only been two medieval churchyards (St Peter's, North Main Street, and Christ Church, South Main Street) within the medieval city, both of which are extant, though now no longer in use. Although there were other churches within the medieval walls such as St Lawrence's and St John's (in Civitate), there is insufficient information to definitively classify them as sites of burial. Outside the medieval city were St Paul's, St Nicholas, St Anne's, and St Fin Barre's which are typical of churchyard sites.

Even within this classification the location of some sites is considerably more dubious than others. For instance, an abundance of historical and cartographic evidence is available for the location of the Franciscan Abbey on the North Mall, however, there is very little information regarding sites such as St Lawrence, believed to be on the South Main Street.

Interestingly the largest concentration of burial places (and sites of burial places) is within the South Parish area of the city. The South Parish is situated south of the River Lee and



has a rich and varied history stretching right back to the early Christian period when St Finbarr founded his monastery there in the 6th century. The diverse type of burial places, from the site of a medieval church to a Quaker burial ground is evidence for the continuous occupation of this part of the city.

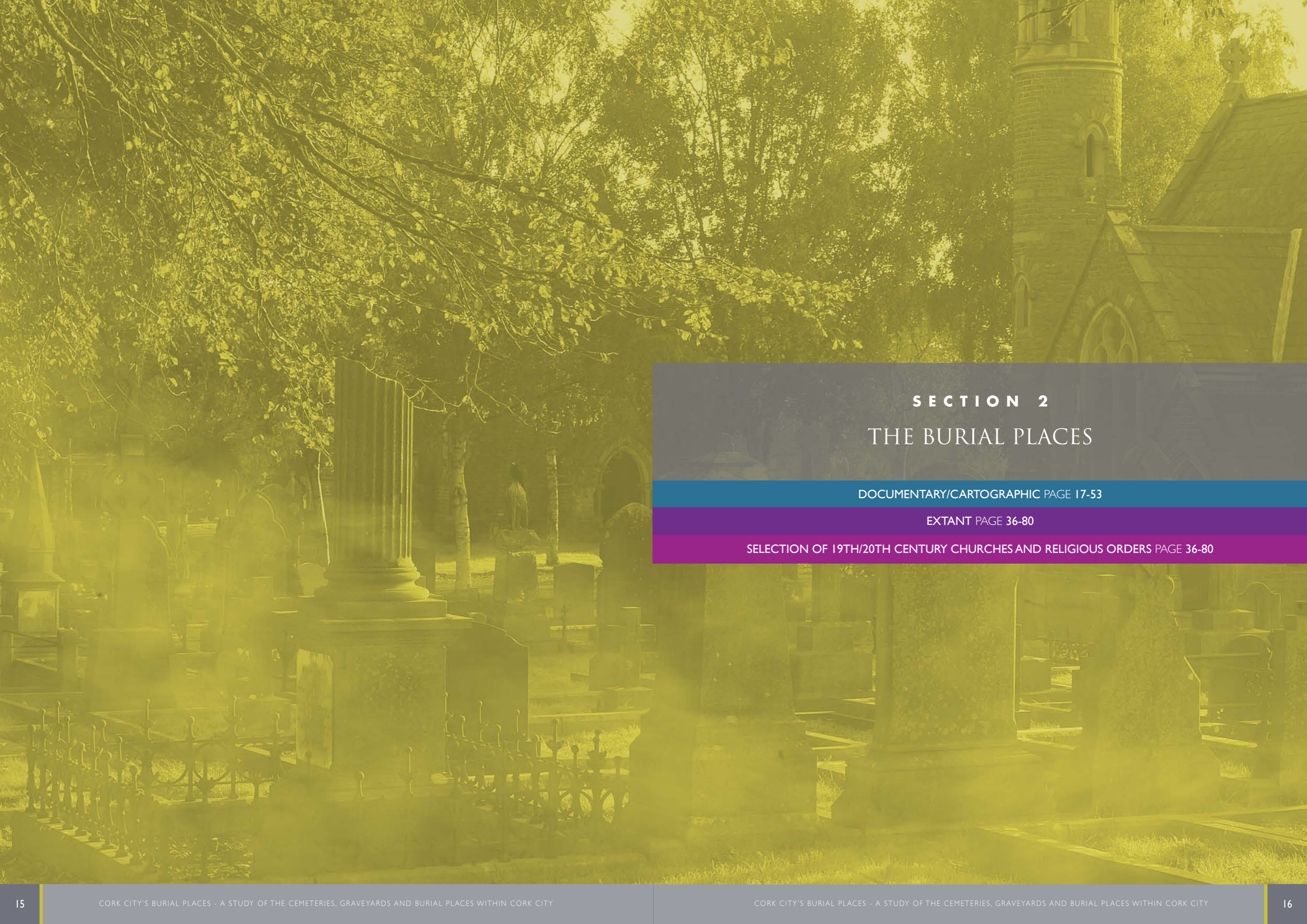
Many of the the burial sites listed are situated within the Zone of Archaeological Potential (ZAP) for Cork City and so where are a burial ground may not be listed in the Record of Monument and Places, it is afforded protection due to its location within the ZAP. Some of these sites no longer survive above ground due to redevelopment of an area or changes in the street structure. Others have been partially built upon.

Archaeological excavations at St Anne's, Shandon in 2001 showed that the graveyard was much larger in extent than the area visible today. It is evident from documentary sources for the Huguenot Graveyard off Carey's Lane that much of the graveyard has been built over. Some sites have been wholly developed upon without detailed record such as a possible Jewish burying ground off Douglas Street and the graveyard associated with the medieval establishment of the Church of St Stephen and Hospital on Stephen Street, east of Barrack Street.

Most of the older churches are no longer used as places of worship and some have been re-used by Cork City

Council and public institutions, the two most prominent examples being the oldest medieval parish churches within the area of the city walls. St Peter's Church is now home to the Cork Vision Centre and Christ Church, formally the Cork Archives Institute, will in the near future be converted into a performance space. St Nicholas's Church has been renovated and is now used by the Probation Service, Department of Justice, Equality and Law Reform. The Heritage Council recently commissioned a study of the re-use of Church buildings as more of these buildings are coming on the property market. Some old churches with churchyards in the city are still in use, such as St Fin Barre's Cathedral, although the graveyard is closed. This site possibly dates back to the city's monastic origins.

Some burial places have been landscaped and now provide the amenity of a public space; these include St John's burying ground, St Peter's graveyard and Red Abbey. Other amenities provided include a basketball court at the former Baptist burial ground in Stephen Street. The site of a church and graveyard in Gurrabraher is thought to be within the grounds of a playing pitch. Regrettably, in most of these places there are no memorials or any visible indications of their former use. The location of the headstones from many of these sites is unknown, removed, lost or buried. In other cases, the extant headstones are illegible as a result of weathering, vandalism or poor conservation techniques such as sandblasting.



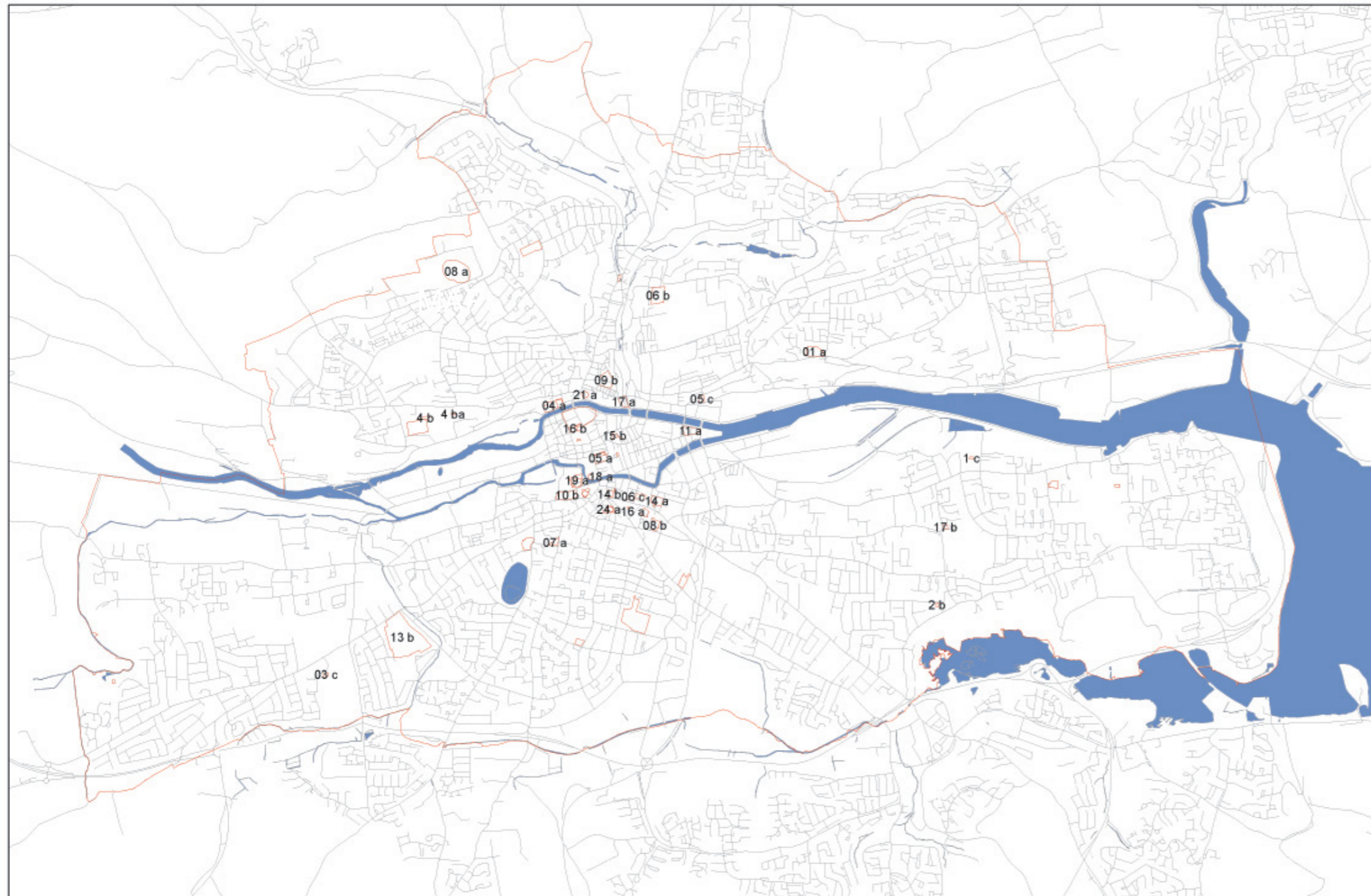
SECTION 2
THE BURIAL PLACES

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EXTANT PAGE 36-80

SELECTION OF 19TH/20TH CENTURY CHURCHES AND RELIGIOUS ORDERS PAGE 36-80

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Map A

1. BALLINAMOUGHT WEST

On grounds of Vosterburg House, Middle Glanmire Road

| | |
|-----------------|--|
| Classification: | Burial Ground (site of possible) |
| Identification: | Documentary and cartographic |
| RMP: | None (on the grounds of CO074-085; in vicinity of CO074-058) |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

This is the probable location of a burial ground that was first identified from a map dated 1832 (Holt). The cartographic evidence indicates that the burial ground occupied a site in the northeastern suburb of Montenotte overlooking the River Lee. It appears to have been on the grounds of the present day Vosterburg House, Middle Glanmire Road. The house was built c. 1716-24 by Elias Voster and has been acquired by several others since then. There is no visible trace of a burial ground today.

The large gardens of this property are well maintained except for the southeast corner (to the rear of the occupied house). The grass is quite high in this area covering what may be the traces of a narrow path extending in a sweeping southwest direction (possibly shown on the Ordnance Survey six-inch scale map of 1842). Significantly, the garden has yew trees planted in this area; there is a strong association with yew trees and churchyards for many centuries (Cornish 1946). The yew tree was venerated by the Celts, and the Druids believed it to be immortal. It is said that the roots of the yew were charged with the thoughts of the dead, which their branches, in turn, scattered to the winds (Igoe 2001).

that St Brandon's was one of eleven parish churches in the city in 1462. The burial ground apparently continued in use long after the church itself had fallen into decay (Bolster 1972).

The townland name, Ballinamought West, derives from Baile na mBocht, meaning the town of the poor: It is believed that Baile na mBocht was a leper colony during early medieval times (Smith 1750) and that the leper hospital existed before St Stephen's Leper Hospital in Stephen Street which was established in the 13th century. The precise location of the leper hospital (RMP CO074-079) is unknown.



Site History

The burial ground is not shown on the first edition of the Ordnance Survey six-inch scale map (c. 1842), but it is indicated on a 1950 O.S. map and identified as Site of burial ground. The large-scale (5ft) Ordnance Survey maps as well as Holts map of 1832 show the burial ground situated in the southeast corner of the grounds of Vosterburg House, but it is not known when the burial ground was levelled.

No information came to light of who may be buried at this site, but it is likely to have served local parishioners of St Brandon's Church or patients from the nearby leper hospital.

The church's tithes were at one time appropriated to the hospital of 'Glenmaggyr' (possibly Glanmire). It was also known as a sailor's church (Power et al. 1994, 243).

This site is most likely the burial ground of St Brandon's Church (RMP CO074-058), which is recorded as being directly west of this site (Power et al. 1994), but again there are no visible remains. Very little documentary evidence was found relating to the church, but Dwyer (1897) states

This burial ground is not listed in the Record of Monuments and Places, but it is afforded some protection by virtue of its location within the grounds of a country house (RMP CO074-085) and within the vicinity of the site of St Brandon's Church (RMP CO074-58).

2. BAPTIST BURIAL GROUND

Stephen Street

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|------------------------------|
| Classification: | Burial Ground (site of) |
| Identification: | Documentary and cartographic |
| RMP: | ----- |
| Condition: | Levelled |
| Ownership: | Cork City Council |



Site Description

This site is located within the Zone of Archaeological Potential for the city (CO074-122). It is situated approximately halfway down the western side of Stephen Street, a moderate hill that connects Industry Place to Tower Street.

The site, which is roughly rectangular in plan, is covered with tarmacadam and laid out as a basketball court. It was officially opened in 2005 by Cork City Council as St. Stephen's Park. Access is via a wide gate flanked on either side by two piers fronting Stephen Street. A high limestone wall to the south and east and a lower stonewall showing phases of repair to the north and east enclose the site on all sides. As the site extends westwards, the ground surface is level with the rooftops of the houses in St. Kevin's Square. There is no visible evidence (headstones and/or vaults) of the former use of this site today.

Anne died in 1737 so the site must have been in existence prior to this date, possibly since 1722. Presumably prompted by unwelcome interference, Anne Riggs enclosed the small burial ground with walls 'in a very decent manner. Griffith's 1852 valuation of property in Cork identified the lessor of the graveyard as Simon Dring and the land had a net annual value of 10 shillings.

As no headstones survive today documentary sources must be relied on for information on those who were buried there. O'Shea (1943) states that the following were buried there: Mr. Caleb Falkiner, a wealthy banker who was married to a daughter of Colonel Riggs; Sir Riggs Falkiner; Bart, son of Mr. Caleb Falkiner; Mr. E. Gibbons, who was pastor of the church for 30 years; John Devereaux, M.D. (surgeon); Marmaduke Osborn Bergin; George Newenham Watson (pastor); and Benjamin Farrington (pastor) (O'Shea 1943, 36-7). Windele's *Guide to the South of Ireland* (1846) states that there were thirteen tombstones, adding five more surnames to the above: Allin,

Site History

The site was the burial ground associated with the Baptist Church, one of the many Non-conformist communities in Cork. The earliest records of the Baptist Church were destroyed by fire in the early part of the 18th century and, therefore, the earliest extant record dates to 1729 recorded in the Minute Book, (O'Shea 1943 (b), 35). The term 'Anabaptist', implying turncoats or a second baptism (ibid. 36), was a nickname given to the Baptists prior to 1730 and appears on Rocque's map of Cork in 1773.

The Cork church appears to have been organised c. 1650 by Edward Riggs who had come with the Cromwellians from England c. 1649. The first meetinghouse was situated in Liberty Street (formerly Mill Street), from where the Baptists moved to Marlborough House and finally, in 1893, to their current meeting house on MacCurtain Street.

Following the death of her husband in 1707 Ann Riggs acquired the site in Stephen Street as a burial ground.



Austin, Fowke, Jones and Lapp. Windele also recorded the oldest tombstone at that time as that of Edward Falkiner, dated 1722. O'Shea described the burial ground as being in a disgraceful state due to vandalism.

Despite a lack of evidence, it is possible that the burial ground was associated with the 13th-century St. Stephen's hospital and church (CO074-4501/4502), which were situated on the northeast side of Stephen Street. O'Sullivan (1956) refers to the burial ground as *St. Stephen's Hospital Cemetery*, stating that it was reused as the Anabaptist burial ground. Bishop Downes writing in 1700 states that there was no trace of St. Stephen's church or churchyard (Lunham 1909). We know that the Baptists were using a burial ground some time after 1707 in Stephen's Street, but it wasn't necessarily the same graveyard associated with St. Stephen's Church. Eleven years previous to Downes' writing (1689) the place of St. Stephen's Priory and Hospital appears to have been held in trust for the Fathers of the Society of Jesus then stationed in Cork (Dwyer 1897), but Downes does not make any reference to their use or reuse of a burying ground. By 1699 St. Stephen's had become a home for poor protestant boys (O'Connell 1942, 115), known as the Blue Coat School.

St. Stephen's Hospital and associated buildings are depicted on historic maps as early as c. 1585, but there is no correlation on any of the maps between the site of the hospital and the Baptists' burial ground. Presumably there are also burials associated with the priory and hospital, but it is thought that the hospital grounds extended eastward from Stephen Street.

It was not until the late 18th-century maps (e.g. Rocque 1773, Connor 1774) that the Baptist (or Anabaptist) site is shown similar in plan as can be seen today. The available evidence suggests that the Baptist burial ground was not any larger than the area seen enclosed today. Connor's 1774 map identifies the *Anabaptist Burying ground* to the west of *Blue Coat Lane* (present day Stephen Street). St. Stephen's Hospital is depicted to the northeast of Stephen Street (formerly called Blue Coat Lane).

Overall, the evidence strongly suggests that the Baptists were the first occupiers of this site. Cork City Council purchased the site from the Baptist Church in 1969.

3. CORK CITY GAOL

Sunday's Well

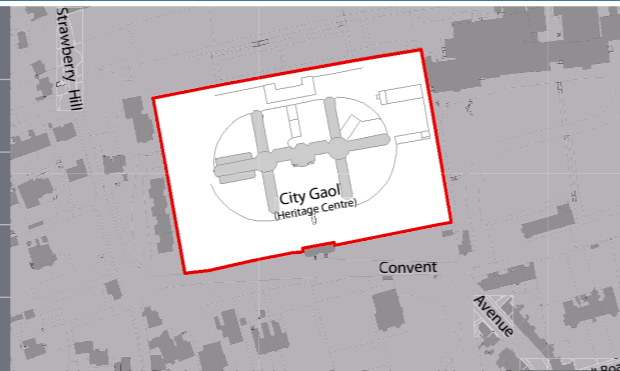
Classification: Burial Ground (possible site of)

Identification: Survey

RMP: -----

Condition: No visible remains

Ownership: Private



Site Description

This site is on the grounds of a former 19th-century prison building. During a site inspection a small area in the northeast corner of the grounds thought to have been where some of the prisoners were buried, was shown by Ms. Liz Kearns (Manageress). There is no visible trace today but it remains an undeveloped derelict area enclosed on the north by a high stone wall, a derelict debtors prison to the south, a high wall to the east (separating the Gaol from the former Good Shepherd Convent Grounds). Some distance to the west is the hospital building. The ground surface is very uneven with possible evidence of furrows.

Site History

The Gaol was built in 1820 and was closed in 1923. A map on exhibit in the Gaol shows the 19th-century plan of the grounds which reads 'General Prisons Board 12th December 1900'. This map indicates that there was some form of structure to the east of the possible burial area separating it from the hospital and the rest of the Gaol. In gaols at this time, some prisoners were executed resulting in them being buried along the base of the walls of the prison with no markings (Kearns pers.com. 2001). The first public execution took place here in 1828 and they continued until 1868.

There is a history of burying prisoners in lime in gaols. It is possible that no skeletons remain today.



4. FRANCISCAN FRIARY

North Mall

Classification: Burial ground (site of)

Identification: Documentary

RMP: CO074-28/02

Condition: Levelled

Ownership: Private



Site Description

The precise location of this friary is uncertain, but on the basis of documentary and cartographic evidence it is thought to be in the general vicinity of the North Mall. Today the North Mall consists of eighteenth and nineteenth-century four-storey terraced houses, at the foot of a cliff, fronting onto the quay from Wise's Hill on the west to North Abbey Square on the east near the present North Gate Bridge. The residential North Abbey Square consists of small cottage-style houses surrounding an open green space. It has been suggested that the square represents the cloister area to the abbey and a sketch by Crofton Croker in 1831 claims to show the last remains of the abbey on the west side of this square (Lane 1994). Bradley et al. (1985, 88) attribute the shape of North Abbey Square to an association with one of two seventeenth-century churches.

Site History

Apart from the precise location of the friary, there is also uncertainty surrounding the foundation date and history of this Franciscan house. Suggested dates range from 1214–1240 (O'Sullivan 1943, 9; Gwynn and Hadcock 1970, 246). Bradley et al. (1985, 31) gives the date 1229 as the year of its foundation and the Annals of the Four Masters record the foundation of a 'monastery of St. Francis at Cork' by Diarmait MacCarthaig (ibid., 87). The friary was dedicated to the Blessed Virgin and was frequently referred to as St Mary's of Shandon. It was only one of eight Franciscan houses in Ireland. Little else is known about the friary until its dissolution in 1540, after which the buildings were leased to various merchants. At the time of dissolution the Franciscan house at Cork is listed as possessing a church, belfry, cemetery and six gardens. At that time the church and belfry must have been in poor condition because it was suggested that they could be levelled to the ground, but all the other associated buildings were suitable for re-use (White 1943, 138–9).

However, the cartographic evidence suggests that the church survived to the end of the seventeenth century. Bishop Downe, writing in 1700, recorded that the abbey

was burned during the 1690 siege of Cork. He also recorded that a new church was built in 1700 by the friars 'on part of the Abbey, but not where the former stood' (Lunham 1909, 89). The sketch by Crofton Croker in 1831 entitled 'Remains of North Abbey, before their removal in 1836' (Holland 1917, 121) shows an open area (square) enclosed by a wall with the gable of a warehouse building to the west, which incorporates arches from an earlier building. However, the church of St Catherine is thought to have stood in the same area until the early seventeenth century. Bradley et al. (1985, 88) speculates that the later Franciscan chapel made use of the remains of the earlier St Catherine's Church, and perhaps it is these remains that Croker portrays in his sketch.

The extent of the friary is outlined in a confirmation grant by Philip Prendergast, c. 1300, as land between the burgesses of Shandon (possibly Shandon Street) (Power et al. 1994) and a holy well, and between the rock cliff to the north and River Lee to the south. The Hardiman map of c. 1601, Philips' map of 1685 and Storey's 1690 map all



show a church located on the north bank of the river near the bend in the Lee where St Vincent's footbridge now stands.

Burials were found during the construction of houses on the North Mall in 1804. An anonymous writer in 1852 recorded the following:

On excavating foundations of present buildings several stone coffins were discovered.... The red stone rock which rises perpendicularly at the back of the buildings had on ledges at various heights coffins cut out of the solid stone, and the lid fitting so closely that to the casual observer it would appear to be part of the original rock. (Holland 1917, 124)

Modifying the natural cliff face for burials is understandable, due to the limited ground available on the river plain, which is also why the abbey would have extended in an east-west direction. A fragment of a double-ogee-headed window surround, which is now built into the wall of

Distillery House at Wise's Hill was also found at this time. Holland (ibid.) suggests that this cut stone is part of a monumental structure of a period subsequent to the dissolution of the abbey. It has also been noted that stone from the demolished abbey was used to build Shandon Church (O'Shea 1943a, 34).

Archdall (1873, I, 120–1) stated that the MacCarthaigs erected a mausoleum within the friary (Egan 1977, 29). Archdall also claimed that 'fourteen knights of Mora, the families of the Barry's and chief nobles and citizens of that county' were buried there. Permission to bury people other than members of the Order in the community's cemetery or within the convent church was granted to the Franciscan Minorities in the year 1250 by Pope Innocent IV (O'Sullivan 1940, 5).

The only remains of the medieval Franciscan friary today is a well, located to the rear of 14 North Mall.

5. GILL ABBEY

Gill Abbey

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|-------------------|
| Classification: | Abbey (site of) |
| Identification: | Documentary |
| RMP: | CO074-36 |
| Condition: | Levelled |
| Ownership: | Cork City Council |

Site Description

The Ordnance Survey maps identify the site as being within the back gardens of a terrace of houses fronting onto Connaught Avenue. The exact location and extent of the monastic settlement is however, a matter of some confusion. The site is said to have been 'adjacent' to St Fin Barre's monastery (site of present-day Cathedral and grounds), and an entry from an annal states that in 1137 a monastery was 'marked out by the Bishop O Dubhthaigh at the cave of Barra in Corcach' (O Murchadha 1985, 33). Local tradition tells that St Fin Barre sought shelter in a cave (later associated with Gill Abbey) on his way downriver to establish his monastery at St Finbarre's. The site of the cave is indicated on the Ordnance Survey maps, c.45m north-west of the site of the abbey, but no definite evidence for its existence is known. There is, however, a small crevice in the cliff face c.70m to the east of that site. There is also a local tradition of a souterrrain in this area but there is no known trace of such a feature.

O Sullivan (1937, 8) states that the settlement extended from the present-day St Fin Barre's Cathedral 'along the district north of the Lough, extending on both sides of what is now Gillabbey Street and College Road, about as far as the locality now occupied by University College Cork'. Today there are no standing remains visible, but it is likely that sub-surface remains may be present.

Site History

There is relatively little documentary evidence for Gill Abbey Monastery and its associated structures. The origins of the monastic settlement and its relationship with the earlier monastery of St Finbarre's, to the east, are unclear (O Murchadha 1985, 31). Gill Abbey is documented in a 17th century transcript of the Charter of Diarmaid Mac Carthy, which is thought to date to c. 1174 (O Murchadha 1985, 32; O Riain 1997, 58). This charter records that Diarmaid's father, Cormac (d. 1138), founded the monastery in 1136-7 for the Augustinian

Canons. Gwynn and Hadcock (1970, 167), however, date the foundation to c. 1134. Although it has been suggested that Cormac sponsored the settlement in retribution for his sacking of Cong (O Murchadha 1985, 33), this motivation has been dismissed as 'inherently implausible' (O Riain 1997, 58).

The monastery was known variously as Gill Abbey (after Gilla Aedha O Muidhin), de Antro Finbarri ('the cave of Finbar') and Weym or Weem (from the Irish Uamh, meaning cave) (Gwynn and Hadcock 1970, 167; Bradley et al. 1985, 72). Gill Aeda O Muidhin, a monk originally from Co. Mayo, died in 1172. Frequently cited as the first abbot of the monastery at Cork, there is no contemporary evidence that he was anything other than a bishop (O Murchadha 1985, 33). O Murchadha (1985, 37) notes that St Gilla Aeda suddenly appears as 'titular of the monasterin in 1410'.

References to the monastic settlement are sporadic. In 1196, the Anglo-Normans burned 'the sanctuary of the cave' at Cork, presumed to be a reference to Gill Abbey, to prevent its occupation by 'the men of Desmond', but it remained largely in Irish hands throughout the medieval period (Bradley et al. 1985, 72; Power et al. 1994, 276). In 1541 it was noted that all the buildings of Gill Abbey were 'reserved for the use of the farmer, James, earl of Ormond' (Bradley et al. 1985, 73). These buildings included 'a water-mill and a salmon-weir near the abbey'; 618 acres with another parcel of land, and nine rectories' (Gwynn and Hadcock 1970, 167-8). In 1542-4, the Augustinians appear to have been forced to leave the monastery, and the site was leased in the 1570's and 1580's, and in 1596 the site was granted to Richard Grenville (Bradley et al. 1985, 73). Five years later the president of Munster chose the abbey as 'the most suitable residence for him in Cork' (Bradley et al. 1985, 73).

In 1605/6 the site of the monastic settlement is reported to have been badly damaged during the previous three years, particularly 'the mill and weir' (Bradley et al. 1985,

73). Sometime between 1620 and 1640 Richard Boyle, earl of Cork, bought the land for his son Lewis. A 1631 charter noted that the abbey was 'occupied by a range of merchants, traders, craftsmen and artisans' (Bradley et al. 1985, 73).

Caulfield (1904, 260) mentions the collapse of 'Gill Abbey Castle' in 1738, but nothing else is known of this structure and the remaining buildings of the abbey were demolished in 1745 (Bradley et al. 1985, 73).

The earliest surviving map that indicates Gill Abbey (or the site of) dates to 1602. The map, part of the Hardiman Atlas (TCD MS 1209/45), identifies the monastery as 'Gilly Abbey', situated on a cliff face overlooking the south branch of the River Lee. The site is to the west of St Barryes Church and The Bishops Houses. The subsequent 17th- and early/med-18th-century maps do not depict this part of the city-most terminate just west of the Bishop's Palace. Rocque's map of 1759, for instance, terminates just west of Water Lane (now Gillabbey Terrace).

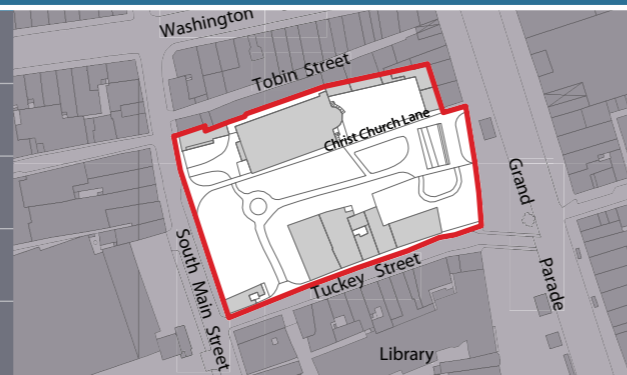
During clearance work on the site of the abbey in the late 19th century human bones and some decorated architectural stone fragments were found. In 1894 a small fragment of wall adjoining Abbeymount (Gill Abbey Lane) and a portion of window mullion in a neighbouring 'cabin' were recorded (Bradley et al. 1985, 74). Built into the masonry at the entrance to a field between the Western Road and the Mardyke at its western-most end were three old carved stones of a religious character. The stones consisted of a chamfered limestone niche (H. 480mm, W. 560mm, Th. 240mm) and two carved heads (?13th century) set below the niche (Bradley et al. 1985, 74). A granite Latin cross, set within the niche, is decorated with an incised equal-armed cross surrounded by a raised moulding in the centre of the transom (ibid). The human

bones were reburied in the Republican Plot at St Finbar's Cemetery, Glasheen, and the stones were incorporated into a memorial marking the reburied bones.

The exact find-spot of the above bones is not known, but it is possible that the clearance work was associated with the construction of the pre-1930's houses known as 'Rock Villas'. In 1966 human bones were again found, this time by children playing on the green to the north of Connaught Avenue (O'Kelly 1966). Subsequently a small-scale archaeological excavation uncovered a circular pit (c. 9m x 8m) that had originally been c. 1m deep. The pit was filled with 'a mass of human bones', including skulls, vertebrae, ribs, pelvises, long bones, and hand and foot bones. All the bones were disarticulated and there were no formal graves or grave pits. A local resident at that time informed O'Kelly that when the houses on the east side of Connaught Avenue were being built (c. 1930) 'human bones were found everywhere in the are'. These bones were also reburied in the Republican Pit at St Finbarre's Cemetery, Glasheen, beneath or close to the monument erected in 1894. The bones uncovered in the 1966 excavation were reburied where they had been found, i.e. on the green alongside Connaught Avenue.

The site of the 1966 excavation was less than 20m north east of the site of Gill Abbey as identified on the Ordnance Survey maps. In 1995/6, almost precisely on the site marked by the Ordnance Survey, and archaeological test-excavation (95E227) and subsequent monitoring of foundation trenches for a residential extension in the back garden of Craigh More revealed further human bone fragments (Lane 1995/6). This excavation also produced a substantial amount of disarticulated bones in a disturbed context. It was concluded that the bones probably came from the abbey.

| | |
|-----------------|--------------------|
| Classification: | Stray Find |
| Identification: | Excavation |
| RMP: | within CO074-34/01 |
| Condition: | Levelled |
| Ownership: | Cork City Council |



Site Description

In 1985 human skeletal remains were uncovered on the western side of the Grand Parade. Today the site of the find is within the Bishop Lucy Park, which fronts onto the Grand Parade. The site is in the area of the medieval city (CO074-34/01), and a portion of the city wall (CO074-34/02) can still be seen a few metres inside the main entrance to the park. The park is bounded by Grand Parade (a former river channel) to the east, Christ Church Lane to the north, Tuckey Street to the south and South Main Street (the main medieval Street) to the west. Several archaeological excavations have been undertaken here since the 1970s.

Site History

Between 1975 and 1977 part of the College of the Holy Trinity (CO074-34/10) was excavated at the western end of what is now the Bishop Lucy Park (Cleary et al. 1997). The college was founded in 1482 by Philip Gould and was said to have been in ruins by the late seventeenth century (ibid. 26; Bradley et al. 1985, 52). A local tradition

tells of a mass grave, filled with victims of the 1690 siege of Cork, beneath this site (Pettit 1977, 291). Lunham (1904, 130) claims that when the school and almshouse to the east were being built, in the late nineteenth century, a 'large and deep pit was discovered, in which were some cartloads of human remains mixed with the bones of horses, most probably deposited there after the Siege of Cork'. No trace of such a feature was uncovered during the archaeological excavations.

In 1985 archaeological excavation on the western side of the Grand Parade, revealed skeletal remains to the west of the city wall. The bones represented the remains of 23 individuals, and it is thought that they were dumped there as a result of graveyard clearance, presumably from nearby Christ Church (O Donnabháin 1989, 88). In reference to the gravestones of Christ Church, Smith (1893) stated that 'In 1829 the old monuments were consigned to a hole dug for their reception'. Their location is unknown and it is not clear if this quotation also refers to the burials. It may be that the remains found in 1985 are a result of such disturbance.



7. GREENMOUNT MASS GRAVE

St Mary's Terrace, Greenmount

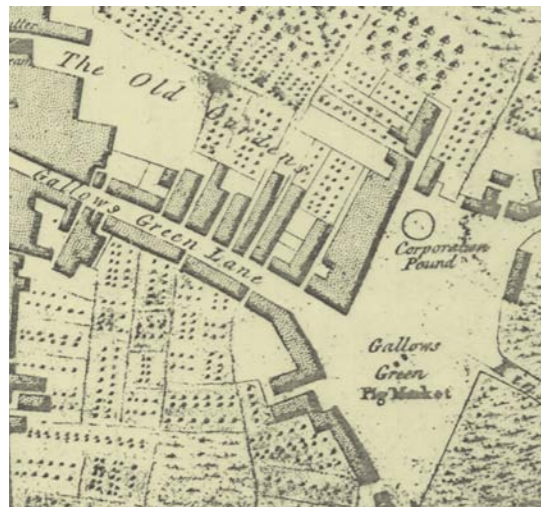
DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|---------------------|
| Classification: | Mass Grave |
| Identification: | Excavation |
| RMP: | CO074-75 |
| Condition: | Partially Excavated |
| Ownership: | Private |



Site Description

This is the site of a mass grave discovered accidentally in 1990 during construction works, when the ground level was lowered to enlarge an existing garden at the rear of a private residence. The site was reported to the Cork Archaeological Survey by the owner of the house (unpublished Cork Archaeological Survey files). The ground level of the garden was c. 2m higher than the ground level of the house (Cherry 1991, 20). A rescue excavation was carried out by Stella Cherry and the remains of at least fifteen individuals were uncovered from between 1.1m and



1.4m below ground level. None of the skeletons were complete and all of the bones were disarticulated; many were broken and in most cases were stacked into neat piles with skulls stacked together (Power et al. 1994, 279). The remains were not in their original position and no trace of a delimiting pit was evident. It is probable that a burial ground exists here and that it is much larger than the area excavated; the sides of the pit may survive beneath neighbouring gardens (Cherry *ibid.*). No date could be assigned to the site, as there were no associated finds.

Site History

This site is adjacent to the area known as 'Gallows Green' as indicated on Rocque's map of 1759. It is thought that during the early eighteenth-century the bodies of men hanged at Gallows Green (now Greenmount) were thrown into a mass grave on Lapps Island, to the east of the modern city centre (Fitzgerald 1896). However, it is more probable that that site at St Mary's Terrace is part of a substantial mass grave associated with Gallows Green. The Gallows Green area is now bounded by Gould Street, Green Street (southern section) and Pouladuff Road (northern section). One of the first recorded executions to be carried out on the Green occurred in 1644 when Viscountess Fermoy was publicly hanged because she would not renounce her Catholic faith. Other records include:

On May 7, 1706, Mary Earberry was burnt at Gallows Green for poisoning her husband.

On April 18, 1722, Captain Henry Wark and Francis Fitzgerald were hanged and quartered at Gallows Green for enlisting men for the service of the Pretender.

On April 20, 1754, William Sullivan was executed on the new stone gallows, which at the time faced the pond and the Lough Road (formerly Gallows Green Lane) for running away with Margaret Mullare. (Cooke 1999, 29).

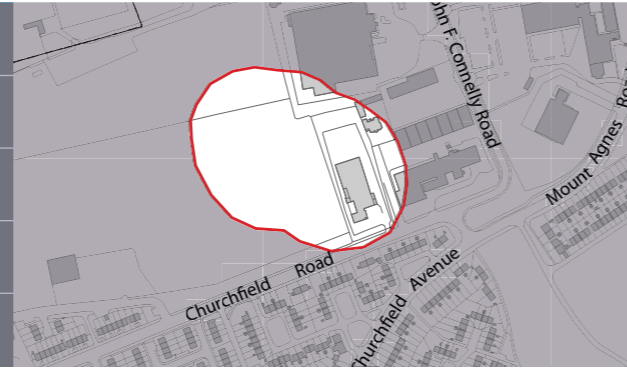
Executions were carried out at this location probably until the early nineteenth century, since later in the century the area was developed as the southeastern suburb of Greenmount.



8. GURRANABRAHER GRAVEYARD

Churchfield Road, Knocknaheeny

| | |
|-----------------|---------------------|
| Classification: | Graveyard (site of) |
| Identification: | Cartographic |
| RMP: | CO074-1701 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

There is no visible surface trace of either the graveyard or its associated church (CO074-1702), and the site is currently part of one of the playing pitches of St Vincent's Hurling and Football Club. The playing pitch seems to have been laid out since the site was surveyed by the Cork Archaeological Survey in April 1991. At that time of the survey it was recorded as a flat field in pasture with a playing field adjacent. It was thought that the field had been levelled in the recent past (Power et al. 1994).



Access to the site is via the entrance to the hurling and football club, on Dunmore Gardens, just off Churchfield Road. The accompanying map of the Record of Monuments and Places locates the site towards the eastern end of the open ground, which places the graveyard in an area that was bound to the south by a fence fronting Churchfield Road; to the west by the clubhouse and to the east by a residential house.

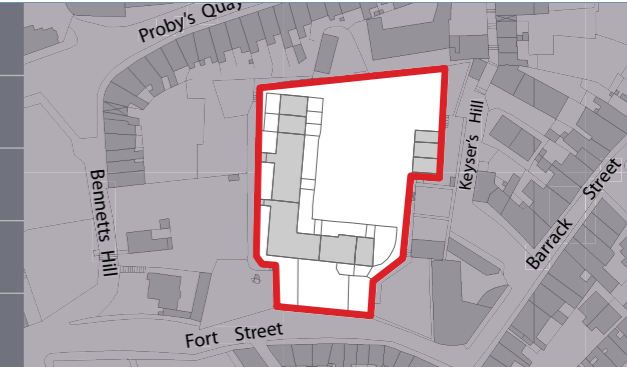
Site History

No historical information came to light regarding this site. The graveyard is depicted as a hachured circle measuring c.15m in diameter on 1869 Ordnance Survey six-inch scale map and named 'Graveyard' and 'Site of church'. Both the graveyard and church are marked 'site of' on later editions of the OS maps. The Cork Archaeological Inventory states that it is possibly the site of St Catherine's parish church though the location for that church is more usually associated with the the North Gate Bridge area (Bradley et al. 1985, 67). There is a reference to forty acres of land called 'Temponymraher' which Collins (1944, 74) suggests is Gurrabraher that may have been part of the Red Abbey's property at the time of dissolution in 1541.

9. HOLY ROOD CHURCH

Barrack Street

| | |
|-----------------|------------------------------|
| Classification: | Church (site of) |
| Identification: | Documentary and Cartographic |
| RMP: | CO074-3902 |
| Condition: | Levelled |
| Ownership: | Office of Public Works |



Site Description

This Recorded Monument is the site of a church situated on an elevated position south of the medieval city. It is thought to have been located on the site now occupied by Elizabeth Fort (CO074-39/01). There are no visible remains of a church today. There is no evidence of a graveyard associated with this site, but the possibility of one being located here exists. There has been a lot of disturbance/construction on the site – initially the building of the fort (c. 1601), with later rebuilding and modifications, and the building of a barracks in 1719.

Site History

This church may have had an alternate dedication to the Holy Cross or St Mary del Nard. The foundation date of the church is unknown, but it is probably the church recorded in 1199 as St Mary in Monte. The Church of the Holy Cross del Nard is mentioned in 1311, and it was still functioning in the 1580s. An anonymous map of Cork dated to c. 1560 (but which must be later as Elizabeth Fort is on it) and the Hardiman Map of 1602 both indicate a church building within the fort but do not name it. Speed's Map of 1610 indicates the 'Holly Rode' on the site where Elizabeth Fort was later constructed and possibly the remains of the church were levelled as a result of reconstruction of the fort in 1624. The later historic maps do not show any church building within the fort. The cartographic evidence indicates that the church building occupied the northern side of the fort.



10. JEWISH BURYING GROUND

Possibly St John's Mews, Douglas Street

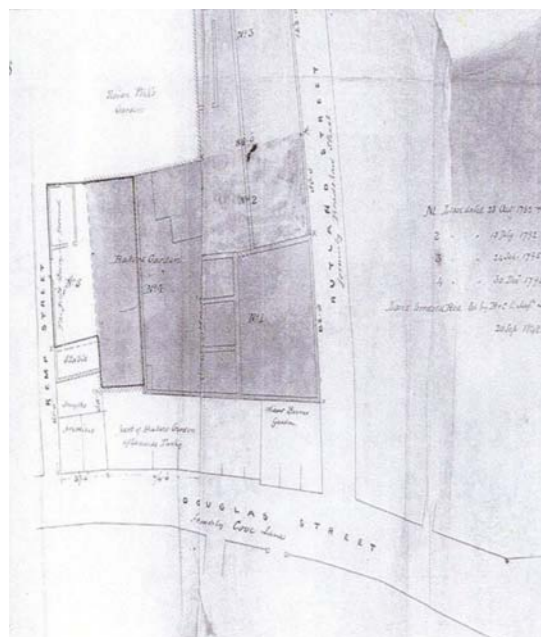
| | |
|-----------------|----------------------------------|
| Classification: | Burial Ground (possible site of) |
| Identification: | Cartographic |
| RMP: | None |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

This site, was identified from a Wide Street Commissioners map dated 1870 (Cork City and County Archives). These maps show proposed changes to many Cork streets in the mid-1800s. The map shows the Jewish Burying Ground hand-written across a survey of premises in Rutland Street on 11th November 1870. It identifies the burial ground as a plot, bounded on the west by Kemp Street (now gone), a stable to the south and an open area to the north, possibly where the White Street Car Park is today.

Kemp Street was oriented north-south, connecting Douglas Street to Sawmill Street as shown on the 1869 Ordnance Survey map of this area. It was probably situated directly west of the entrance to St. John's Mews housing estate which was built c. 1990. The extent of the burial ground is not clearly marked although the Wide Street Commissioners map is drawn to scale (40ft to an inch). The map shows the burial ground as a roughly rectangular plot, wider at the southern end and measuring approximately 20m north-south by 8m-11m east-west. There are no visible remains of a burial ground today.



Site History

In tracing the history surrounding this site it might initially be assumed that the current Jewish community, although small in numbers, would be a direct link. It was however the burying place for an earlier separate Jewish community who resided in the city in the eighteenth century. Goldberg (1945, 138) believes that the earlier Cork Jewish community were of Sephardic origin. Hyman (1972, 218) states that a Jewish congregation was founded in Cork in 1725 with a *Shochet* (a professional who is permitted to slaughter animals) and a cemetery.

In a letter dated 1747 a Jacob do Porto, a Portuguese Jewish merchant admits to having some involvement with a burial ground in Cork (Goldberg 1945, 138). He resided in Cork and negotiated to acquire a cemetery for the Jews there, he had returned to London by 1729 so presumably the burial ground pre-dates his departure (Hyman 1972, 21). In July 1753 Abraham Solomons is named as a qualified *Shochet* living in Cork suggesting that at this time the community was quite organised.

A property assignment dated March 1871 further details the probable location of the burial ground. It reads *a lot of ground in the possession of Alderman Baker bounded on... the west by a lot of ground in Kemp Street called the Jews Burying Ground.* This supports the evidence from the Wide Street Commissioners map. Kemp Street is not marked on Rocque's 1773 map. If the burial ground was in use at this time Rocque would more than likely have included it as other burial grounds such as St John's and the Quakers are clearly indicated in the vicinity.

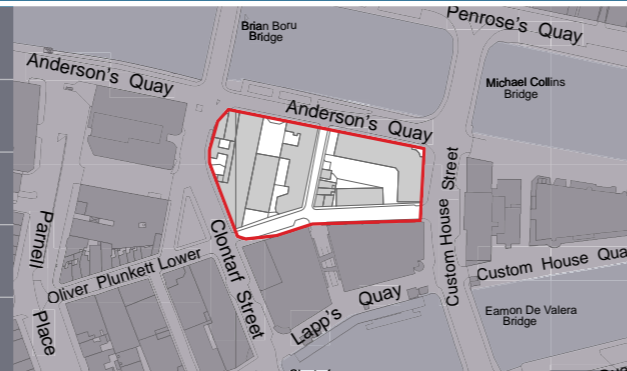
Today, Cork's only synagogue is situated at South Terrace, and was built in the early 1900's. The Jews who came to Cork in late nineteenth and early twentieth century were of Lithuanian origin. They resided mostly in the Hibernian buildings, near the gas-works on the southeast side of the city. A congregation was formed at the close of 1881 and the numbers slowly increased. Sadly however the number of Jewish people living in Cork today has declined significantly. The present burying place for the Jewish community is in Curraghkippane cemetery which been in use since the 1890.



11. LAPP'S ISLAND

Lapp's Quay

| | |
|-----------------|-------------------------------|
| Classification: | Mass Grave (site of possible) |
| Identification: | Documentary |
| RMP: | ---- |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

Lapp's Island is situated to the east of the city centre at the eastern end of Oliver Plunkett Street. It is so named, as it was a marsh island until it was developed in the late seventeenth/early eighteenth century. Today the area is commercially developed.

Site History

This area was once an island of marsh ground beyond which both branches of the River Lee converged and flowed into the harbour; it is thought to have been the site of a mass grave during the penal times, as documentary sources refer to a great open grave, into which the bodies of men hanged at "Gallows Green" (now Greenmount) used to be thrown, and also those who died of epidemics (Cooke 1999, 120). But it is more probable that the mass grave found at St Mary's Terrace, Greenmount is associated with the public executions that took place at Gallows Green. Therefore it may be suggested that this site at Lapps

Island may be related to the Siege of Cork in 1690. It is believed that when Jury's Inn was being built during the 1990s skeletal remains were uncovered during construction.

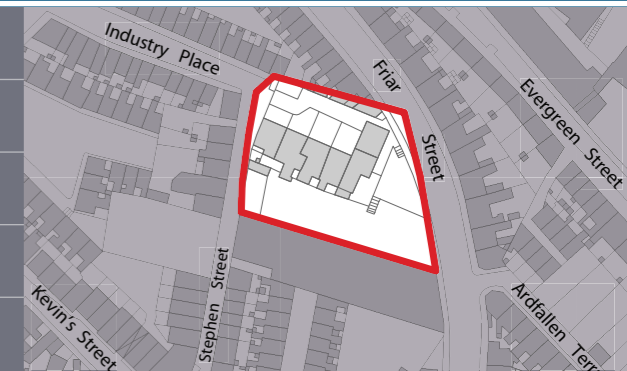
This area of the city centre was the last to be developed when it was purchased by the Lapp merchant family during the eighteenth century (Cooke 1999, 120). More often than not most of the historic maps do not extent this far east. Murphy's map (1789) refers to the area as 'Lapp's Island'. The first development to take place at Lapp's Island occurred on the western portion where the offices of the Cork Harbour Commissioners are situated today, Cooke states that it was the eastern portion that was used as a burial ground.

In 2003/2004 archaeological monitoring of the bulk excavation was carried out as part of the Clarion and Examiner office development. No features or finds of archaeological significance were noted (Lane et al. 2005).

12. ST BRIGID'S CHURCH (SITE OF)

Between Tower Street and Friar Street

| | |
|-----------------|---------------------------|
| Classification: | Medieval Church (site of) |
| Identification: | Documentary |
| RMP: | CO0-74-45/02 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

This late twelfth-century church was located on the south side of the medieval city in an area that is today developed with residential housing. There is very little documentary and cartographic evidence for the church itself and none for a burial ground. It is listed in this survey as a possible site of where skeletal remains may be found.



Site History

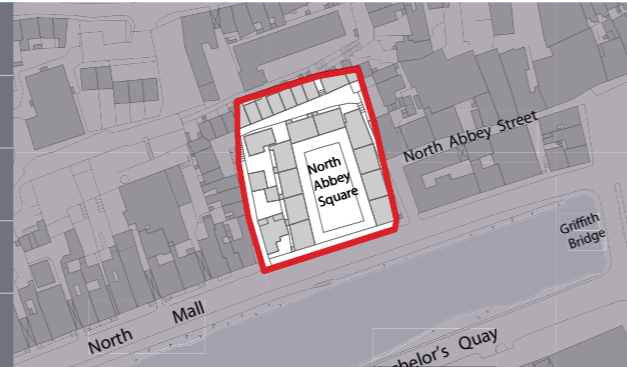
The *Urban Survey* (Bradley et al. 1985, 60) suggests that the dedication to St Brigid may indicate a pre-Norman origin however it is first mentioned in the decretal letter 1199 (ibid.). We know that the nave was in ruins by 1615 and that by 1702 no trace of it could be seen as it is thought to have been destroyed during the Siege of Cork in 1690. Available evidence suggests that the church stood where Cat Fort (Lunham 1909, 80), a defensive structure that was occupied by soldiers during the 1690 Siege of Cork, was situated. This fort was located at the higher end of Tower Street in the area within the angle between Tower Street and Friar Street. Bishop Downes writing in 1700 states that 'St Brides Church' stood where the catfort is now, the walls of the church stood on the south side of the cat towards the road (ibid, 179).

The church of St Brigid is mentioned in the testament of John de Wynchedon in 1306 but little else is known. Philip's map of Cork (1685) shows a church building in ruins which most likely is a depiction of the church of St Brigid's. Downes also notes that the ruins of a small chapel once existed near Friars' Walk and that skeletal remains were found in this vicinity (Lunham 1909, 88). This may be a possible reference to St Brigid's church and graveyard.

13. ST CATHERINE'S CHURCH

Possibly in or near North Abbey Square, North Mall

| | |
|-----------------|------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | CO074-29 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

The site of this church is thought to be close to the North Gate of the medieval city in the suburb of Shandon. The precise location of this church is unknown but the documentary evidence suggests that it was in or near North Abbey Square, North Mall. Today, the North Abbey Square consists of a square lined on three sides with small cottage style residential housing. It is listed in this survey as a 'possible' site of where skeletal remains may be found.

Site History

The historical background to this church is detailed in the *Cork Urban Survey* (Bradley et al. 1985), but it was not included in the *Archaeological Inventory* (Power et al. 1994). This church is first mentioned in a charter dated to 1223-30 (Bradley et al. 1985, 60), there is no mention of an associated graveyard. It is thought that the church was previously dedicated to St Nessian (pre-Norman foundation first mentioned in 1180). It would seem that there was a church on this site up until the seventeenth century. Lunham (1906, 99-100) suggests that the church was in ruins by 1617, and in fact the Corporation Council

Books state that the church was demolished at this time (Holland 1917, 124). In 1884 Caulfield recorded a lease, dated to 1636, which stated that 'between the Abbey and North Gate Bridge stood St. Catherine's Church, near where North Abbey Square now stands' (ibid.).

Unusually, there is no definite cartographic evidence for the location of this church, but the 1840 Ordnance Survey map indicates the site of St Catherine's as occupying the west side of the North Abbey Square (ibid.). One of the only maps of interest for this site is the 1602 map from the Hardiman collection which depicts a roughly circular building called 'The Pigeon House' in the northern extremities of the site.

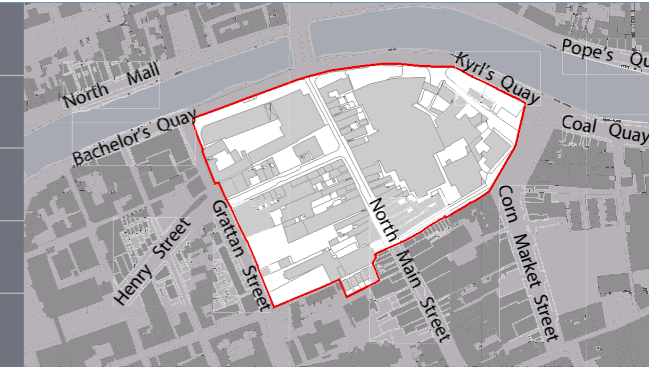
A sketch by Crofton Croker is entitled 'Remains of North Abbey, before their removal in 1836' (ibid., 121). This sketch is a view from the east side of the North Abbey Mall it shows an open area (square?) enclosed by a wall to the south with the gable of a warehouse building to the west which incorporates arches from an earlier building. However, Bradley et al. (1985, 60) speculate that the later Franciscan chapel made use of the remains of the earlier St Catherine's church and perhaps it is these remains that Croker portrays in his sketch.



14. ST JOHN'S (IN CIVITATE) CHURCH

Location not known

| | |
|-----------------|------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | ---- |
| Condition: | Levelled |
| Ownership: | Unknown |



Site Description

This entry records the possible site of St John's (in Civitate) Church. As the suggested location for this church is within the area of the medieval city walls then it is within the Zone of Archaeological Potential for the city (CO 74:3401).

Site History

This church is thought to have been located within the medieval city walls. The decretal letter of Innocent III in 1199 mentions the church of St John's in civitate (Sheehy 1962, 106). Bradley et al. (1985, 34) suggests that this probably indicated that it was situated within the walls since St Peter's church (Cork Vision Centre) is similarly described.

Smith (1893, 383) records the finding of old tombs near the new Market House, in a Street formerly called Jone's Street within the city wall as follows:

Near the present new market-house, within the city wall stood a Benedictine nunnery, in a street formerly called Jone's Street, founded by William de Barry, and dedicated to St John Baptist, anno 1300. There are no remains of the building, but the scite [site] of it I accidentally discovered by the digging up of some old tombs on this ground.

Smith suggests that the remains uncovered were from the nunnery St John the Baptist but it is believed that this was outside the city walls. The Urban Survey (Bradley et al. 1985, 34) suggests that the remains more likely came from the associated church of St John. Tomb and window

fragments were still to be seen in the neighbouring houses in 1910 (Windele 1910, 64).

In Johnson's study of the laneways of medieval Cork no known depiction of a lane called St Johns within the medieval city was found but there is a single entry in the *Survey and Valuation* of c. 1663 for the lane in the southeast quarter of the city (Johnson 2002, 74). There is also an eighteenth-century reference to Kyle Street as 'John's Street' but this may be an association with the St John Jefferys' family (Johnson 2002, 98). Jones Street is also an unrecorded lane (ibid. 74). Jones Street is indicated on Connors 1774 map on Hammond's Marsh where present-day Peter Street is but this is west of the city walls and at the time of Smith writing it was known as St Thomas Street as indicated on Murphy's map of 1789. It is possible that Jone's Street might be a mistake for John's Street, in which case Smith's reference would have been to a lane in the area of present-day Kyle Street. On Connors map of 1774 there is a *potato mar[ket]* indicated in approximately the position of Kyle Street.

Johnson (ibid.) gives two suggestions as to the market house referred to by Smith. It is probably either the *new Corn Market* shown on Smith's map at the southwest end of Commarket Street or possibly the meat market at the south side of Castle Street.

It is interesting to note that Peter Street (formerly Jone's Street) leads onto St Peters Avenue, which leads onto Kyle Street (once referred to as John Street).

15. ST JOHN'S CHURCH, SHANDON/SAND QUAY CHAPEL

Location not known

| | | |
|-----------------|------------------|---|
| Classification: | Church (site of) | This is an Adobe® Illustrator® file that was saved without PDF content. To place or open this file in other applications, it should be re-saved from Adobe Illustrator with the "Create PDF Compatible File" option turned on. This option is in the Illustrator Native Format Options dialog box, which appears when saving an Adobe Illustrator file using the Save As command. |
| Identification: | Documentary | |
| RMP: | ---- | |
| Condition: | No visible trace | |
| Ownership: | Unknown | |

Site Description

This entry records the possible site of St John's Church, Shandon. It is not listed in the Record of Monuments and Places but its possible location in Shandon places it within the Zone of Archaeological Potential for the city (CO 74:122).

Site History

In 1306, John de Wynchedon bequeathed money to the church of 'Sancti Johannis oreinal'. O Sullivan (1956, 78) translates this as 'the church of St John (the Baptist) to the east of the Magdalen Lazar House' since it immediately succeeds the reference to the church of St Mary Magdalen. All the other churches mentioned in this section of the will were situated in Shandon and accordingly it is likely that this is a reference to a church of St John in Shandon. This may account for the presence of a 'John Street' east of Shandon Street today. This area was once part of Sand Quay (present-day Knapp's Square). This quay extended from the River Lee to 'Johns Mill' situated near

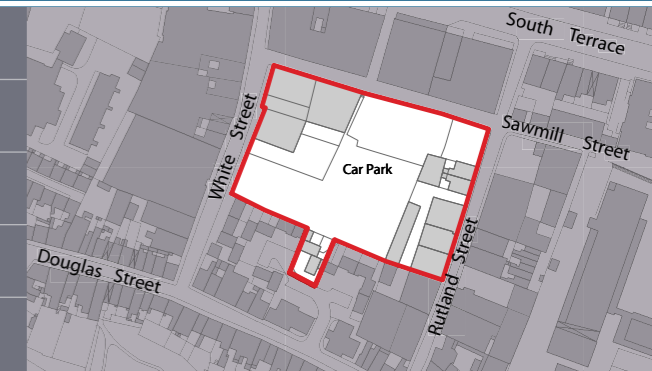
Shandon Church (and presumably on the Kiln River) referred to in 1663-4 and, while it is impossible to be certain, it may have taken its name from the church (Bradley et al 1985, 62). There is no evidence to suggest that the chapel was situated in Shandon, however, although according to Bishop Downes the Hospital of St John held lands there (Lunham 1909) in the vicinity of St Johns Street, east of Shandon.

There is some evidence of the existence of church at Sand Quay. C.J.F. MacCarthy published a sketch in Journal of the Cork Historical and Archaeological Society (1984, 111) made by Michael Holland in 1939 from a mid-18th century canvas. The sketch is of a chapel building dated to 1750 called Sand Quay Chapel. In 1750 the Sand Quay was on the west bank of the Kiln River adjacent to John Street. The chapel could have been near St John's Bridge in John Street Little or down stream near Punch's Bridge on Carroll's Quay. It is reasonable to suggest that the Sand Quay Chapel and St John's Church, Shandon are one and the same.

16. ST JOHN THE EVANGELIST, BENEDICTINE PRIORY

White Street (in vicinity of)

| | |
|-----------------|-------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | CO074-43 |
| Condition: | No visible trace |
| Ownership: | Cork City Council |



Site Description

The precise location of this religious house is unknown but it is generally thought to be in the vicinity of Douglas Street. The Record of Monuments and Places map locates the site on White Street. This site today is a large car park belonging to Cork City Council. The car park extends from an entrance on White Street to a second entrance on Rutland Street further east. A housing development off Douglas Street retains the name of St John 'St Johns Mews'.



Site History

The Benedictine Priory of St John the Evangelist was founded c.1191 and functioned as a hospital until its suppression in 1536 (Gwynn and Hadcock 1970, 105). A deed of 1323 indicates that the Priory of St John the Evangelist stood to the north side of St John the Baptist's and east of Red Abbey (Bradley et al. 1985, 29). No traces

of the priory or its church now remain. A full account of the history of this order is given by Bradley et al. (1985, 76).

There is some confusion regarding the location of this priory, and its association with St John's burying ground on the south side of Douglas Street, mainly due to its proximity to the site of the church of St John the Baptist belonging to the Knights Hospitallers. Some authors (O'Sullivan 1943, 11; 1956, 87; Bolster 1972) claim that the priory was on the grounds of the present St Johns Park on Douglas Street. The Urban Survey of Cork (Bradley et al. 1985, 77) however clearly locates this church on the north side of Douglas Street. A church-like structure shown to the east of the Augustinian Friary on the Pacata Hibernia map may represent the church of St John the Evangelist.

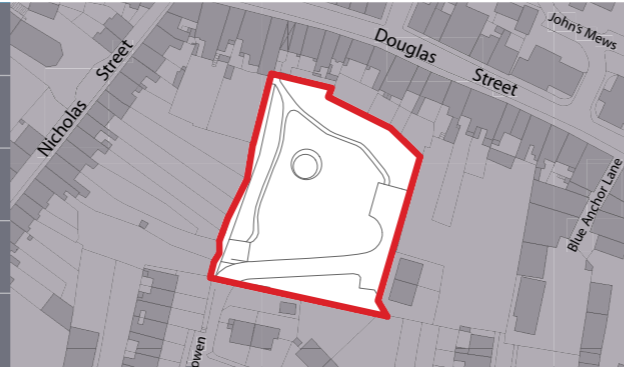
A description of the possessions of the priory dating to the reign of Henry VIII lists 'a hospital, a parochial church, the chapel of St Leonard, and a court for his tenants in St John Street' (Bradley et al. 1985, 76). A deed of 1323 indicates that the priory of St John the Evangelist stood to the north of St John the Baptist's (on the south side of Douglas Street) and east of Red Abbey. Consequently it is more likely to have been located on the north side of Douglas Street (ibid.).

During the construction of residential houses in 1963 it is said that vaults were discovered. These were possibly of bishops as bishop's rings were found. These vaults may be associated with Red Abbey as the abbey's refectory stood until the nineteenth-century (Bradley et al. 1985, 76) and could be seen fronting onto Dunbar Street across the road from the South Parish Church (St. Finbar's South Chapel) (Lunham 1909, 33). Under this building, several skeletons were found which Lunham (ibid. 34) suggests was part of the Red Abbey cemetery. The location of these chance findings are however closer to the proposed location of the Benedictine Priory of St John the Evangelist.

17. ST JOHN'S PARK

Douglas Street

| | |
|-----------------|------------------------------|
| Classification: | Burial Ground |
| Identification: | Documentary and Cartographic |
| RMP: | On the site of CO074-044 |
| Condition: | Levelled |
| Ownership: | Cork City Council |



Site Description

The burial ground is on the site of a recorded monument (CO074-044 site of a church) and is therefore afforded protection but it is not a recorded monument in itself. The former burying ground is located on the south side of Douglas Street (behind the Gables Bar). The western end of the site was accessed via a narrow laneway (now closed) on the southern side of Douglas Street. The main entrance is now accessed from Quaker Road (through Parkowen). The burial ground is situated on high ground overlooking Douglas Street, and is now landscaped as a public amenity named St John's Park. All that remains of the burying ground are twenty-three headstones of mid-18th century date which have been set into concrete in a circular monument. The surface of the monument depicts a crusader cross, which is associated with the Hospitallers of the Order of St John of Jerusalem.

The headstones have some interesting markings but are generally in a poor condition. The size of the area is larger than that delimited by the park, the remainder of the ground is derelict and very uneven. To the east the site overlooks the Quaker burial ground.

Site History

This site is thought to be associated with the Church of St John the Baptist, which was founded in the thirteenth century. Definitive evidence for a Hospitallers' Church in the *Street of St John the Baptist* near Cork occurs in 1334. The Urban Survey (Bradley et al. 1985, 83) identifies St John's Street as the modern Douglas Street. In 1312 the lands of Red Abbey were stated to be in the *Street of St John* (ibid. 85). There is no doubt that the Augustinian Friary was located in Douglas Street.

St John's Street could not be located within this vicinity on any of the historic maps. Some of the eighteenth century maps identify Douglas Street as *Red Abbey Lane* in reference to Red Abbey, while by the nineteenth century only the western end of Douglas Street is identified as

Abbey Street. It is possible that such a division of Douglas Street occurred earlier where the western end was named after Red Abbey while the eastern end was named for St John the Baptist. However, if St John's Street is taken as Douglas Street then the above details on the location of St John the Baptist would suggest that it was situated on the north side of the Street.

Another possibility is if the road leading from the church of St John the Evangelist to Red Abbey is taken as Douglas Street then perhaps the Street of St John ran parallel to it on the southern side in the location of the present Quaker Road. This interpretation would explain the present location of St John's burying ground. However, to add to the confusion some authors (O'Sullivan 1956) locate this church on the opposite side of the city, east of Shandon in the vicinity of St John's Street (O'Sullivan 1943, 11). Writers give other details of the location of this establishment in the eighteenth and nineteenth centuries but it is possible that their references are based on place name evidence and local tradition of the time.

Bishop Downes' Visitation Book writes in 'Anno 1702' as follows:

A little beyond Red Abbey, to the east, stood St. John's Church. The sidewalls are standing but the gable ends are down. They bury some times in the church, but there are no signs of the bounds of the churchyard-there being gardens all round the church.

In 1893 Fitzgerald and Doran (Doran 1893, 188) visited the burial ground naming it the site of the 'Knights of St John of Jerusalem'. They detailed the location of the site as to the rear of houses on the south side of Douglas Street, formerly called Red Abbey Lane and separated by only a narrow strip of vegetable garden from the Quakers burial ground on the east. No remains of the church were visible at this time but reference is made to an ancient enclosure being used as a burial ground for centuries, containing 'scores' of headstones and a few tombstones, which were mainly nineteenth century in date. The site must have been in a derelict condition at the time of their visit as they complain that 'no one cares to preserve the human



remains interred therein from pigs, dogs and desecration'. They record that an offer was made to a local resident 'to become tenant of the place for one shilling a year, and to take away all the headstones at a penny apiece!!'.

It would seem that this burying ground continued in use long after the disappearance of the religious establishments from this locality. During the famine years the Board of Guardians from the workhouse attempted to bury over 70 bodies in St John's cemetery, it resulted in a near riot. Local residents objected to the interment of paupers in their cemetery both because of the health hazard it represented and because they resented the 'dumping' of paupers amongst their dead relatives. The master of the workhouse reported that he had to abandon his efforts to use St John's due to this opposition. The locals had been so incensed by the situation that they fought off the gravediggers and stood guard for three nights over the graveyard to prevent further burials (Hegarty and Hickey 1996, 10). In St Joseph's Cemetery, Tory Top Road, there is

a headstone dated to 1765 commemorating the remains of Augustinian friars that were originally interred in St John's Cemetery, Douglas Street but were transferred to this plot in 1872.

The cartographic sources for this area are interesting in that only the burying ground and a small chapel dedicated to St John are repeatedly depicted. Unlike Red Abbey neither the religious establishments of John the Baptist or John the Evangelist are shown except for a church-like structure shown to the east of the Augustinian Friary on the *Pacata Hibernia* map which may represent the church of St John the Evangelist (Bradley et al. 1985, 77). Rocque's map of 1759 shows St John's Chapel on the south side of Douglas Street, just east of where Dunbar Street later developed and west of 'the New Street' (a lane leading to Quaker Road). St John's burial ground is also depicted as an L-shaped plot of ground leading from a possible eastern entrance on Douglas Street.

18. ST LAWRENCE'S CHURCH

South Main Street

Classification: Church (site of)

Identification: Documentary

RMP: CO074-34/11

Condition: Levelled

Ownership: Heineken Ireland



19. ST MARY DEL NARD CHURCH

Barrack Street

Classification: Church (site of)

Identification: Documentary

RMP: CO074-39/02

Condition: Levelled

Ownership: Office of Public Works



Site Description

It is not known for certain where this church stood but the cartographic and documentary sources locate the site of this church in the southwest corner of the medieval city. This is indicated in both the Urban Survey and the Record of Monuments and Places maps. Windele (1910, 53) locates this church on the site of the former Beamish and Crawford Brewery, on the west side of South Main Street. In fact, Webster (1920, 138, n. 41) is even more precise and locates it within the cask yard of the brewery.

The church is thought to have had a laneway named after it. A 'St Lawrence's Lane' is referred to in 1666 (Bradley and Halpin 1993, 34) but it wasn't identified on the maps as such until 1759 (Johnson 2002, 138). A lease of 1694 suggests that this lane was immediately inside (north of) the southwestern city walls (Webster 1920, 138, n. 46). The lane led from South Main Street to the city wall. Some of the maps preceding Rocque's show a laneway in this location but don't name it as St Lawrence's. The map of Cork from Pacata Hibernia (c. 1597) shows a wide-open space inside the city wall in the southwest corner of the medieval city. The space possibly represents where the church stood.

Over time the maps record the name changes of the lane from Weaver's or Webber's to Morgan's Lane, indicating the demise of the church. One of the maps in the Beamish and Crawford collection (Cork City and County Archives, map no. 348) identifies the lane as *Webber's Lane*. It is an 1866 redrawing of a 1796 lease. To the west of the lane the map records that, 'About this place St Lawrence's Chapel formerly Stood'. A 5ft-scale map (1869) locates the site St Lawrence Church near the Engine House, north of the renamed Morgan's Lane.

It is unknown if there was an associated burial ground with this church but since the two other parish churches within the medieval walls had burial grounds attached it is reasonable to assume that skeletal remains could be found at this location. However, it is not clear if St Lawrence's functioned as a parish church. There are no visible remains of the church.

Site History

The foundation date of this church is unknown but it seems to have been in existence from at least the late fifteenth century. In 1578 an inquisition found that at some date after 1482, the church of St Laurence had been granted, with three messuages, to the chantry college of Holy Trinity Church (Bradley et al. 1985, 62–3). The college was dissolved after the Reformation and both St Laurence's church and the messuages were granted to George Moore in 1578 (ibid.).

The parish of St Laurence is referred to in the will of Andrew Galway in 1581 (Bradley et al. 1985, 62–3) but by 1615 the parish had been amalgamated with Holy Trinity. Bradley et al state that it is likely to have been one of the eleven parish churches in Cork recorded in 1462, but Cooke (1999, 84) notes that it had been an auxiliary church to Christ Church. According to both sources, the church was in ruins and described as a 'waste house' by 1616, but there is a possibility that the church was later reused by the Jesuits (Johnson 2002, 139).

The last known reference to the church is an advertisement to 'let the old chapel at South Gate' in a local newspaper in 1769 (Cooke 1999, 84 & Johnson 2002, 138). Windele (1910, 53) records a stone dated 1580, which was formerly in the brewery.

A report on a visit by the committee members of the *Cork Historical and Archaeological Society* to the Beamish and Crawford premises in 1943, records that the committee members viewed some medieval monuments that were thought to have once belonged to St Laurence's Church. At that time, the monuments were built into a fireplace in the brewery's office building. They included two stones with a floral inscription and a stone slab with the inscription: 'W.M. C.R. 1602' (JCHAS 1943, 169).

Site Description

This is the 'site of a church' situated on an elevated site south of the medieval city. It is thought to have stood on the site of where the star-shaped fort Elizabeth Fort stands today. There are no standing remains of a church visible today. There is no evidence of an associated graveyard with this site but the possibility of one being located here exists.

Site History

This church may have had an alternate dedication to the Holy Cross. A church is first mentioned in 1199 as *St Mary in Monte*. The church of the Holy Cross del Nard is mentioned in 1311. An anonymous map of Cork dated to c. AD 1560 and the Hardiman map (1601) indicate a church

building within the fort but do not name it. The later Speed's map of 1610 indicates the 'Holly Rode' on the site where Elizabeth Fort was later constructed. It is possible the remains of the church were levelled as a result of reconstruction of the fort in 1624. The later historic maps do not show any church building within the fort. The cartographic evidence indicates that the church building occupied the northern side of the fort. The foundation date of this church is unknown; it was still functioning in the 1580s. According to Dwyer (1897, 290) the old Barrack that was built in 1698 was built on the ruins of the Church of St Mary del Nard. This would locate the site of the church outside of Elizabeth Fort to the east where Prosperity Square is today. The Urban Survey refers to the Holy Roode under St Mary del Nard, even though the cartographic evidence is more certain for the location of the Holy Roode Church.

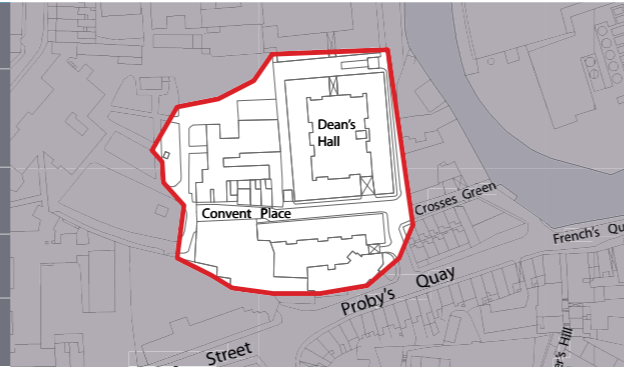


20. ST MARY'S OF THE ISLE

Crosse's Green/Wandesford Quay/Proby's Quay

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|--|
| Classification: | Burial Ground (site of possible) |
| Identification: | Documentary, cartographic, archaeological excavation |
| RMP: | CO074:37 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

The site lies between Wandesford Quay, Crosse's Green and Proby's Quay to the west are the grounds of St Mary's of the Isle Convent. No above ground evidence of the former Dominican Priory are evident.

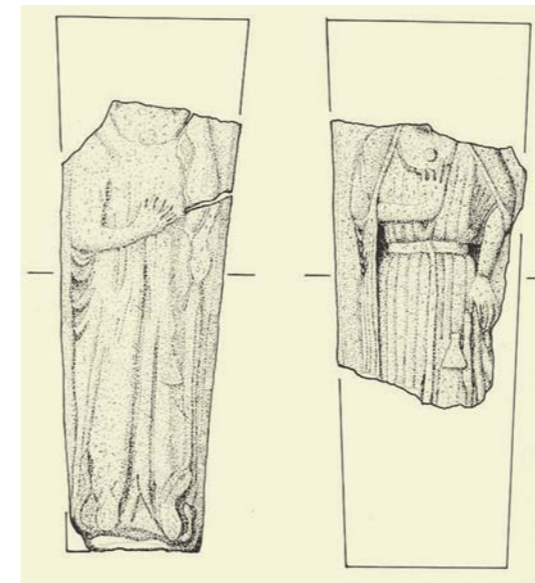
Site History

In 1229, Lord Philip de Barry granted land to the Dominicans at Crosse's Green, where they established St Mary's of the Isle (also called St Dominic's Priory or Abbey). The Abbey occupied an important location in the south channel outside the medieval city. The name of the priory - *de Insula* - suggests that it was located on an island from the time of its foundation. The church was described as magnificent - *Magnifica Ecclesia* and perhaps of greater testimony to its stature was the residence there in 1381 of Edmund de Mortimer, 3rd Earl of March. Mortimer came to Cork as Lord Lieutenant of Ireland and resided

at the Dominican Priory until his death. It is believed that he was buried within the precincts of the priory. Most of the historical records of the Dominicans in Cork relate to grants of royal alms to the priory in the 14th and 15th centuries (Gwynn and Hadcock 1988, 224). By 1690 the priory was being used as a residence of the mayor of the city and was known as the 'Great House of St. Dominic'. By 1721 the Dominicans had established a new residence in Shandon.

The earliest map with a depiction of the 13th-century Dominican Priory is the *Pacata Hibernia* map of Cork, c. 1590. This illustrates the location of St Mary's with its spire on the south island. It also shows a mill with a stream and a bridge linking the island to the south bank.

The 1690 Hardiman map shows the church with domestic buildings attached to it and a wall enclosing it. It shows a tower and buildings to the north and south.



However, the most conclusive evidence for the layout of the abbey came in 1993 when the opportunity arose to excavate part of the site prior to, what was at the time, one of the largest development projects in the city. Two major structural phases were revealed from the thirteenth and the fifteenth centuries. The archaeological excavation revealed some indication of the nature and distribution of human inhumation from the Dominican Priory. In all, 200 graves were excavated, 109 of which were in the church and 91 in the claustral range. Only a small portion of the monastic precinct was excavated and so only a small part of the potential number of skeletons was recovered.

A significant function of priory buildings was as places of burial. The monasteries were held in high regard by the laity and were chosen as the burial place for the nobility and wealthy merchants. The majority of the burials were interred in shallow unlined graves. A total of sixty stone lined graves were excavated. Eight tomb slab and a sarcophagus were also found. The slabs however were mostly incorporated into later buildings.

The skeletons that were excavated in Crosse's Green were studied by an osteoarchaeologist, an archaeologist who studies human remains, and the information that has been revealed shows us what illnesses and diseases people suffered during the medieval period. Various nutritional deficiencies, infections, tumours and dental diseases were discovered during scientific examination of the skeletons. Degenerative joint diseases were very common, particularly spinal column disease, in many of the people buried in the graveyard. Incidences of violence and murder were also evident on some male skeletons. One such occurrence describes a man, aged in his twenties, who had

three cut marks, probably caused by a sword and which resulted in his death. The third cut mark was dealt to the frontal bone of the skull and proved fatal.

Hurley and Sheehan (1995, 2) surmised that the priory was probably surrounded by a wall and they uncovered evidence of this on the southern side. The extent of the associated burial ground (reputed to extend to the south, west and east of the priory buildings) was not excavated, nor was the eastern boundary of the priory determined. It is therefore possible, even likely, that the Priory could have extended as far eastwards as the river.

In 2007, an archaeological excavation took place in advance of a commercial development to the east of the site of the Dominican Priory. A total of 166 burials, or partial burials, were excavated. It appears that this burial ground developed shortly after the ground in this area had been reclaimed. Many of the skeletons were buried in the clay and were in significantly poorer condition than those buried in the overlying stoney and humic layers. Some appeared as little more than stains in the clay.

There was very little evidence for the use of coffins within this burial ground. This may be a result of the poor preservation on site. It is also possible that, given that this is likely to represent a burial ground for the poorer members of the community (because of the distance from the main priory precinct), coffins were not used. In their stead the remains may have been bound up in shrouds or placed into the graves without any covering.

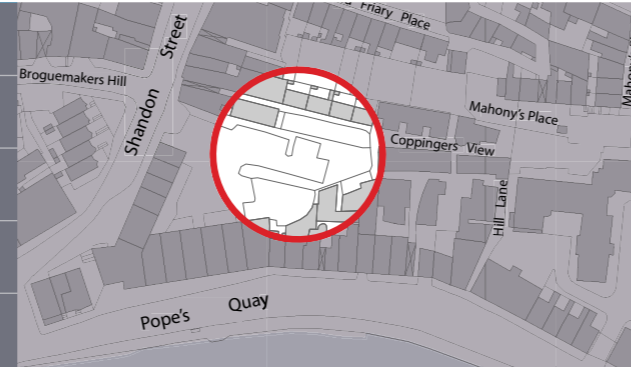


21. ST MARY'S GRAVEYARD

Shandon Street

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|---------------------|
| Classification: | Graveyard (site of) |
| Identification: | Cartographic |
| RMP: | CO074-31/01 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

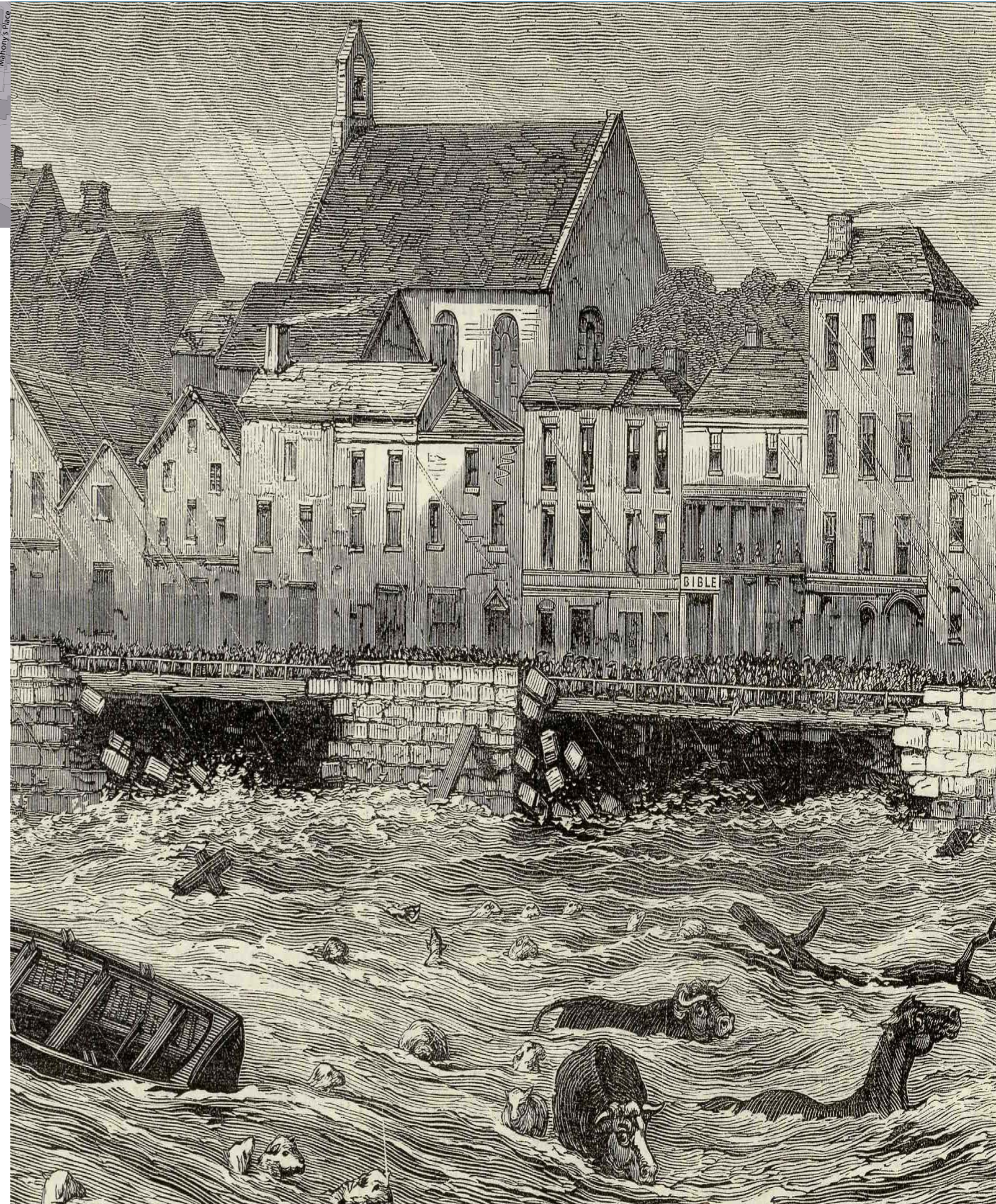
The site of St Mary's Graveyard, at the foot of Shandon Street, lies near several important historic sites, such as Shandon Castle and St Anne's Church and is listed in the Record of Monuments and Places (CO074-31/01). It is also within the Zone of Archaeological Potential for the city (CO074: 122). It is recorded in the Inventory (Power 1994, 277) as being on the east side of Shandon Street and c. 60m north of the River Lee. No visible surface trace of the Church or graveyard can be seen. St Mary's Church was built in 1693 and 'taken down' in 1879 (O'Shea 1943a, 32).

substantial concrete retaining wall and a sandstone random rubble wall. According to local information, this concrete retaining wall was built in the twentieth century after a portion of the contemporary retaining wall of random rubble sandstone collapsed.

During 1930's the site of the church was cleared. The dedicated plaque which was there is now in St Mary's Sunday's Well but the grave slabs which were supposed to be there are missing. The crypt is said to survive underneath the playground located on this site today.

Site History

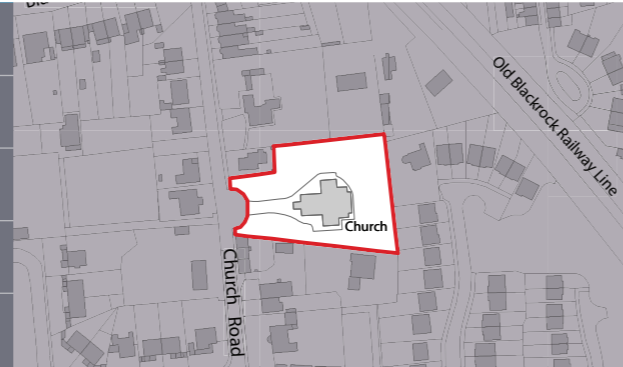
The church was built in 1693 on the site of an earlier church and is named St Mary's Shandon on John Carthy's map of Cork 1726. The church was taken down in 1879 when St Mary's in Sunday's Well was consecrated. The southern boundary of the graveyard is defined by a



22. ST MICHAEL'S CHURCH

Barrack Street

| | |
|-----------------|------------------------|
| Classification: | Graveyard (site of) |
| Identification: | Documentary |
| RMP: | CO074-39/02 |
| Condition: | Levelled |
| Ownership: | Office of Public Works |



Site Description

This entry is the site of a church situated on an elevated site south of the medieval city; it is thought to have stood on the site of where the star-shaped fort called Elizabeth Fort stands today. There are no standing remains of a church visible today. There is no evidence of an associated graveyard with this site but the possibility of one being located here exists.

There has been a lot of building on this site, initially the building of the fort (circa 1601) with later rebuilding and modifications and the building of a barracks in 1719. There are no visible remains of the number of churches thought to have at one time been located here (St Mary del Nard/Holy Roode)



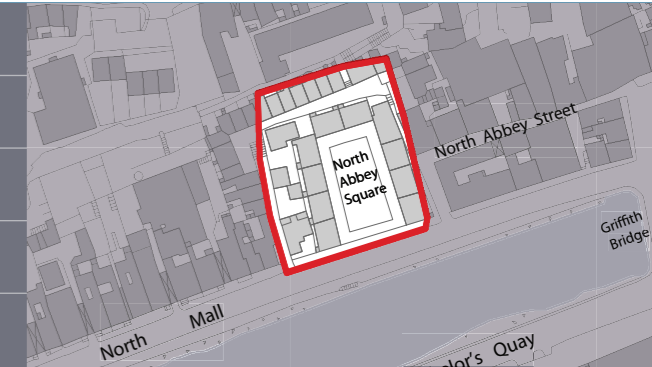
Site History

The decretal letter of Innocent III in 1199 (Sheehy 1962, 106) mentions the church of St Michael and clearly states that it was situated within the same churchyard as St Mary del Nard. An anonymous map of Cork dated to c.1560 but which must be of a later date and the Hardiman map (1601) indicates a church building within the newly built Elizabeth Fort but do not name the church. No other references are known. It is quite likely that the church was of pre-Norman origin.

23. ST NESSAN'S CHURCH

North Abbey Square, North Mall

| | |
|-----------------|-------------------------|
| Classification: | Church (site of) |
| Identification: | Documentary |
| RMP: | On the site of CO074-29 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

The precise location of this church is unknown but the documentary evidence suggests that it was in the Shandon Area, possible in or near North Abbey Square, North Mall.

Site History

This church is thought to be of pre-Norman foundation, dedicated to St Finbar's successor as Abbot of Cork. It is first mentioned in a charter of 1180 and in the decretal letter of Innocent III in 1199 it is listed amongst the possessions of the Bishop of Cork. The Urban Survey (Bradley et al 1985, 66) suggests that it was on the same site of a later church, St Catherine's. However, Jefferies suggests that it was located on the site of St. Anne's

Church Shandon (1985, 25). There is no other mention of St Nessian, the reason given is that it was later rededicated to St Catherine in the early thirteenth century and survived under this name until the seventeenth century.

The mill of St Nessian's was located juxta vetus castellarium (beside the old castle). The castle may be assumed to be Shandon Castle, which was situated near the site of today's Firkin Crane. However Bradley et al state that there are indications that St. Catherine's was situated west of the North Gate Bridge, thus putting the site of St. Nessian's here also based on the re-dedication.

Again it is unknown if there was a graveyard associated with either of these churches therefore it can only be listed as a possible site of where skeletal remains may be found.

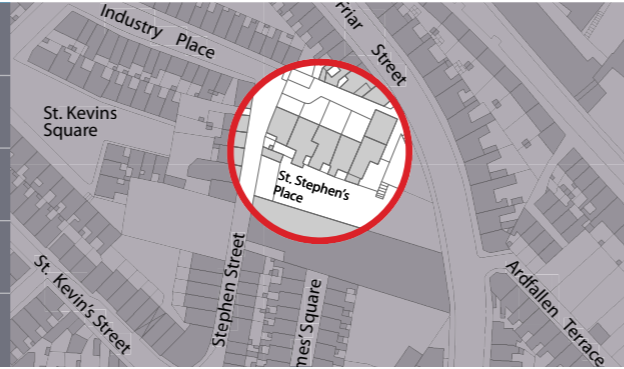


24. ST STEPHEN'S CHURCH

Stephen Street

DOCUMENTARY/CARTOGRAPHIC

| | |
|-----------------|------------------------------|
| Classification: | Graveyard (possible site of) |
| Identification: | Documentary |
| RMP: | CO074-45/02 |
| Condition: | Levelled |
| Ownership: | Private |



Site Description

This site is situated towards the northern end of Stephen Street and Friar Street, c. 200m east of Barrack Street. The OS Urban Place Map indicates the site of the church where the residential houses of 'Stephen's Place' are. This area was part of the original medieval southern suburb.

On the east side of Stephen Street are two large arched entrances which are blocked up, this may be all that remains standing of the Blue-Coat School which was built on the site of St Stephens Hospital. From this elevated site there is a view of St Nicholas' Church to the northwest and St FinBarre's Cathedral to the west.



Site History

There is very clear cartographic evidence for the existence and location of St. Stephen's Church and Hospital. On two of the earliest maps (1560 and 1585) a number of buildings are used to depict St Stephen's hospital. A map from the Hardiman collection dated to 1602 shows an ecclesiastical structure and other buildings at this location west of 'The high way to Goggins town', this highway referred to may be the present Friars Street. Gwynn and Hadcock (1970, 348) date the foundation of this hospital to before 1277. The hospital derived its name from the church dedicated to St Stephen, which performed parochial duties (JCHAS 1943, 14). Speed's map of Cork in 1610 depicts an impressive church building on an elevated site ('the Hills commanding the Towne') overlooking the medieval city which he names 'S. Stephens church'.

A map of 1650 shows a similar building in the same location. It is mentioned in John de Wynchedon's will in 1306 as he made bequests to the church of St Stephen (Bradley et al 1984, 86). In 1700 Bishop Downes says that there was no trace of the church or churchyard (Lunham 1909, 88) but gives detailed reference to the precise location saying that the 'south side of the hospital court wall stands upon the foundation of the north side of the

church' (ibid. 179). O'Sullivan (1956, 87) states that the church stood in Stephen Street and the Priory, Hospital and grounds occupied the entire area between Stephen Street and hospital lane. Very little is known about this institution and it is unclear when it was dissolved but it may have continued after the reformation (Bradley et al 1985). By the early seventeenth century the Corporation maintained it. A new hospital was built on the site around 1700, which became known as the Blue-Coat School, it was founded for the care and education of protestant boys until the 1920s when the buildings were demolished and new residential housing was built on the site.

It is noted that the ruins of a small chapel once existed near Friars' Walk and that skeletal remains were found in this vicinity (Lunham 1909, 88). This may possibly refer to St Stephen church and graveyard in the vicinity of Friars Street.

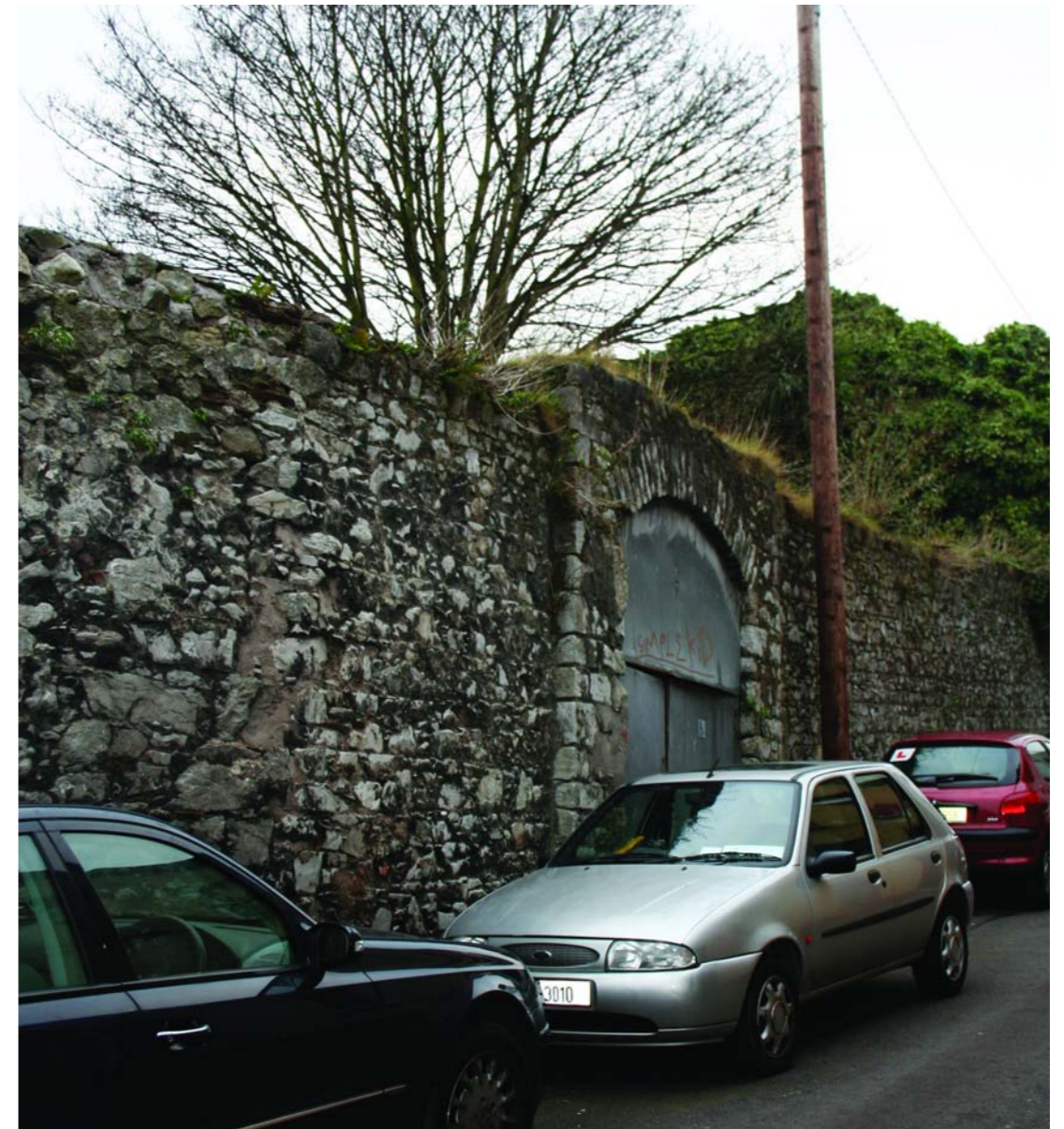
Some authors suggest that the hospital graveyard was re-used by the Baptists, which would locate St Stephens' graveyard across the street from the hospital i.e. west of



Stephen Street (Cooke 1999; O'Sullivan 1943; 1956). However, neither authors state the source for this information.

Rocques' map of this site is quite interesting although it shows the hospital which is at this time the Blue-Coat School, it does not show or mark the site of the associated church or churchyard. However, directly south of the hospital building is a small irregular shaped area separated from the remaining gardens. Within this area Rocque has depicted several small rectangles randomly spread out which may be symbolic of headstones therefore marking the location of the medieval graveyard.

These symbols are seen at other well-known graveyards around the city as depicted by Rocque. This would place the graveyard on the east side of Stephen Street directly across and north of the Baptist site. This cartographic evidence would coincide with Bishop Downes location of the church, placing it adjacent to the graveyard.



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1. BISHOP BROWN'S CHAPEL, BISHOPSTOWN

Murphy's Farm Bishopstown

EXTANT

Classification: Chapel

Identification: Extant

RMP: CO074-05502

Condition: In ruins

Ownership: Cork City Council



Site Description

This chapel forms part of the former Bishopstown Demesne which includes an ornamental tower (Shell House) and Country House (the original doorway is incorporated into the later farm buildings). It is rectangular in plan (int. 9.1m E-W x 5m N-S) and is built of random rubble sandstone with limestone details, including a porch on the western wall. The vault was entered from the eastern gable.

It is now in a quite ruinous condition and is roofless and overgrown.

Site History

The Country House and its demesne were dominant features of the rural Irish landscape in the 18th and 19th centuries. This chapel was built by Bishop Browne in 1730 (Dr. Peter Browne, Bishop of Cork and Ross 1710 -1735). In 1865 the bodies of Bishop Brown and Isaac Mann are believed to have been taken from the vault and removed to St. FinBarre's Cathedral.

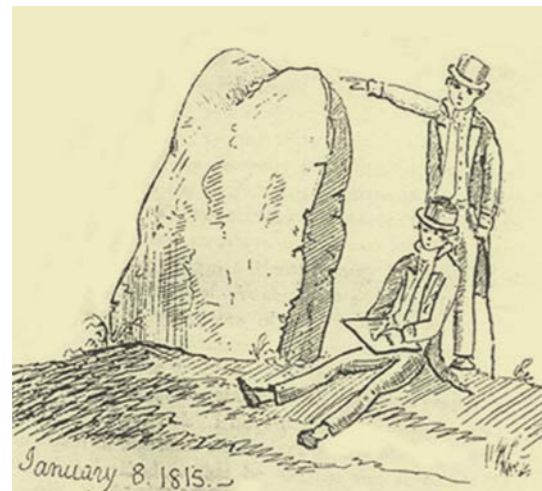
Bishopstown or Ballinaspig derives its name from being once the country residence of the Bishops of Cork.

2. BALLINLOUGH STANDING STONE

20 Ardmahon Estate, Ballinlough

EXTANT

| | |
|-----------------|--------------------------------|
| Classification: | Standing Stone |
| Identification: | Record of Monuments and Places |
| RMP: | CO074-066 |
| Condition: | Extant |
| Ownership: | Private |



also a sketch, by Robert John Lecky, showing the locality of the standing stone. The following description was given:

the Stone sketched by Croker; it is a block of very hard limestone, rather regular in shape, in which ancient water-action has worn some rounded pockets or holes... There are no Ogham scores; the strokes suspected to be Oghamic are merely natural markings or lines of fracture (CAW 1919, 131)

A black-and-white photograph of the standing stone, taken by Dr. P.G. Lee, was published in 1926 showing the standing stone to be free-standing in a field with a farmhouse in the background. Cremen (1926, 105) noted that the stone appeared to have been broken in antiquity, as attempts to repair it with a lime compound were visible. More significantly, he recorded the local tradition that the stone marks the site of a graveyard. The association is with a battle in the vicinity and there is a hollow space beneath the stone that was thought to mark the graves of some great chief, probably Cian the son of Maoluadly who was killed by O'Donoghue and the Clan Laoghire in 1014. It is evident that some amateur excavations took place prior to 1926 as Cremen states that 'excavations, so far as they went, have revealed no traces of such [a] grave'. In the laying out of a football ground on Ballinlough Road, a small quantity of bones (thought to be human), as well as some weapons, probably bombs, were found and were re-interred (Cremen 1926, 105).

Although this stone may represent nothing more than a modern scratching stone for cattle, the local tradition of an associated burial ground should not be ignored.



Site Description

This monument consists of a standing stone that has been incorporated into a garden wall of a residential house. It is a rectangular stone measuring 1.56m in height; its width at the top is 0.32m and widens at the base to 0.67m. The stone, which leans eastward at an angle of 60 degrees, seems to be a pinkish-grey limestone and is marked with natural indentations and lichens.

This single upright stone was included in this study because they have sometimes been used to mark prehistoric burials. They can also however have a commemorative function or may have simply served as a boundary marker. They can date from the third millennium to the later centuries BC (Waddell 1998, 174). Without an archaeological excavation the precise function of this stone is impossible to assess.

Site History

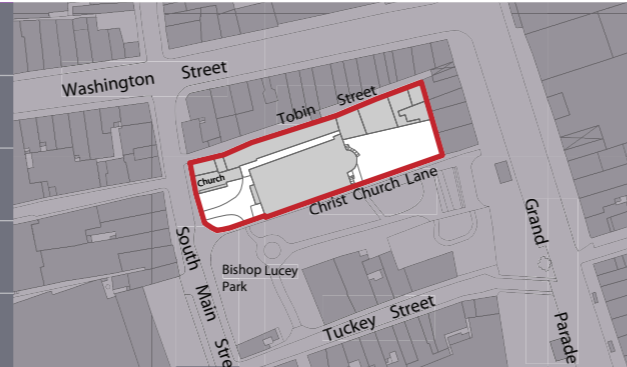
A sketch of the standing stone, complete with measurements, by Crofton Croker, was published in the *Journal of the Cork Historical and Archaeological Society* in 1919. On the back of the original drawing there was

3. CHRIST CHURCH

South Main Street

EXTANT

| | |
|-----------------|---------------------|
| Classification: | Graveyard and Crypt |
| Identification: | Extant |
| RMP: | CO074-3408/09 |
| Condition: | Extant. Not in use. |
| Ownership: | Cork City Council |



Site Description

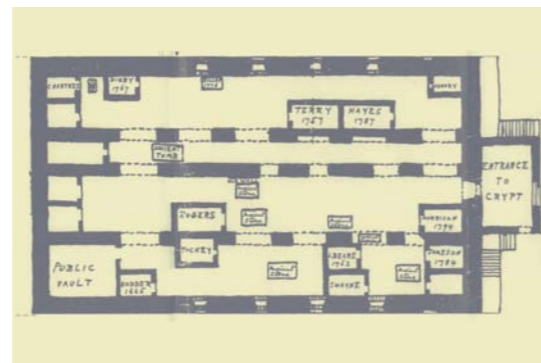
This graveyard is situated within the grounds of a medieval parish church (Holy Trinity) now known as Christ Church. It is a small rectangular graveyard aligned east/west, containing sixteenth and seventeenth-century cross slabs, headstones and tombstones, some of which are *in situ* although the majority are set against the north wall of the graveyard. Burial monuments can also be seen inside the church - in the crypt and to the front of the former church building. The majority of the headstones are in a poor condition being susceptible to the weather. Bradley et al. (1985, 56-8) described the surviving gravestones, burial monuments and cross slabs that are now in the vaults of the church or lying against the north wall of the graveyard. Details of these burial monuments are also given by Power et al (1994). The Cork City and County Archives was housed in the church until 2005. The church was recently refurbished by Cork City Council as a performance space.

The graveyard is located to the rear of the church extending eastwards to the back of the buildings fronting on to the Grand Parade. It is enclosed by a stone wall to the north and Christ Church Lane to the south. It is worth noting the significant difference in the height of the ground level between the graveyard and the paving of the adjacent laneway. The graveyard was once accessed from Christ Church Lane but access is currently via the rear door of the church building.

To the front of the church, access is from South Main Street, which was the main street during the medieval times. The ground is formally laid-out with a broad gravel drive dividing the lawn to the right and left of the entrance gates. There are three headstones (laid flat) and a 'tabletomb' set against the front of the building. The present extent of the graveyard to the south and east is likely to reflect the original limits, but it may have previously extended further to the north. Although not visible, there may also be burials to the front (west) of the church.

Site History

Christ Church, was one of only two parish churches within the medieval city walls (O'Shea 1943). There has been a church on this site prior to at least the twelfth century as it is listed among the possessions of the Cork diocese. In fact the earliest documentary evidence for its existence dates to 1185 (Bradley et al. 1985, 51). It has been suggested that it owes its foundation to the Knights Templars (Doran 1893, 190) but there is no evidence given to support this. Windele (1847) states that a headstone dating to 1592, now located at St Nicholas' but thought to have come from Christ Church, has Templars' ensigns. Others have suggested that the original church is possibly of Hiberno-Norse origin (Bradley and Halpin 1993, 32).



Several churches have been built on this site since the twelfth-century, culminating in the present building which dates to 1720. There are no visible remains of the medieval church, but it is thought that some of the walls of the crypt are medieval (Bradley et al. 1985, 53). The crypt is accessed from a door in the apse to the rear of the church. There has been some ground disturbance in the crypt in the recent past and it is clear that in addition to the burials in the vaults, many individuals were buried below ground in the crypt also. The low level of the vaulted ceiling in the crypt is attributed to a build up of ground associated with these burials.



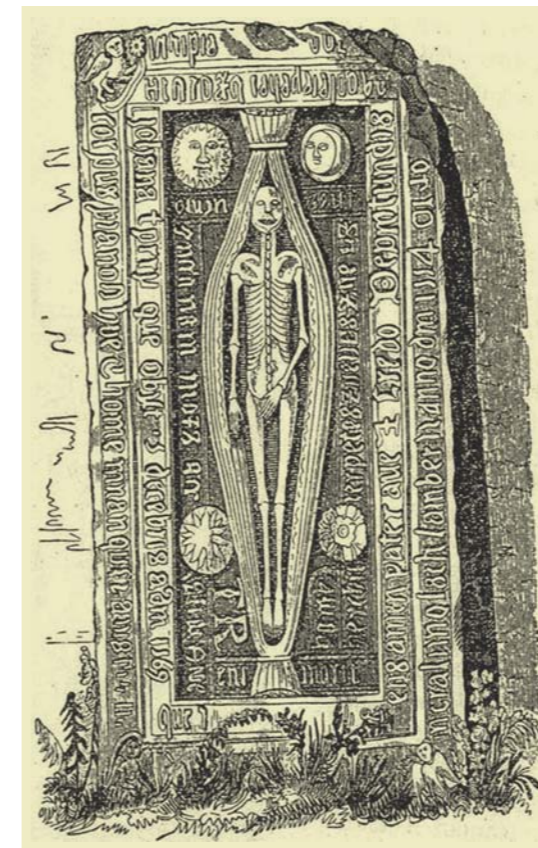
The only medieval (if not Hiberno-Norse) archaeology of this site is preserved in the graveyard reflecting the significance of what burial grounds can contribute to the understanding of a site. A concise history of Christ Church is given by Bradley et al. (ibid, 51-9) and summarised more recently by Johnson (2002, 45-8). Most of the early maps of the city show a large space enclosed by walls, directly behind the Christ Church building. This area represents the graveyard, although it wasn't identified on a map as a burial ground until 1759, when Rocque portrayed the grave slabs as little rectangular symbols (Johnson 2002, 47). From the mid-eighteenth century onward the site is depicted similarly to its present layout.

Many members of Cork's former eminent families, such as the Fagan's, Skiddy's, Roche's, and the Ronan's, are buried in the graveyard (Lunham 1924, 108; O'Shea 1943, 31). Soldiers who were killed during the battle of Knockninos in 1647 are thought to have been brought to Christ

Church to be interred (Lunham 1924, 110). The parish registers for Christ Church survive from the mid-seventeenth century onwards, detailing records of burials in the graveyard, and the published register of burials from 1643-1669 (Hood 1998) presents one of the earliest records of burials in Cork.

The memorials in the graveyard have been displaced on several recorded occasions. In the early part of the nineteenth century the church underwent extensive repairs and renovations and Tivy (1892, 29) records that 'every memorial was displaced and many destroyed in the so-called restorations of 1829'. However, a more encouraging situation is recorded a year later when Smith (1893) noted that 'the old monuments were consigned to a hole dug for their reception'.

There are also several records of incidental discoveries of burials, some of which are gleaned from Robert Day's



1894 publication of Caulfield's notes. These included the discovery of a heart in a leaden case, found when a workman was lowering a portion of the foundation of a pillar from the old church, which is now to be seen in the vaults of Christ Church. In a recess he found the heart resting on a coffin lid, which had a plate with a date of 1549. Another story records the finding of a male skull under the present vestry room.

Several surveys of some of the headstones contained in the grounds of Christ Church have been carried out. Lunham (1929) details the memorial to Thomas Ronan 1554 (Mayor of Cork in 1549) and one to James Roche, which was discovered by Sainthill in 1831. Lunham also surveyed the crypt of the church and described the tomb of William Hodder 1665, who was mayor of Cork in 1657 (ibid. 109). An unpublished thesis by John O'Shea (date unknown) lists the inscriptions of fifteen burial monuments dating from the late seventeenth to the mid-eighteenth century with an accompanying sketch (not to scale) of the graveyard and their locations within. O'Shea indicates only nine headstones up against the north wall. This is probably

not a complete survey but more likely a record of the legible slabs. A second source of unpublished information is an inventory by Max McCarthy in 1983, which lists twenty-two headstones ranging from the fifteenth to the seventeenth century; the accompanying plan of the graveyard shows forty-six burial monuments, but unfortunately they are not cross referenced to the text. McCarthy states that some of the headstones are in St Nicholas' graveyard on Cove Street and the location of many others is unknown. In addition to recording the inscriptions, McCarthy gives interesting information on the dates of which many of the headstones were discovered (mainly nineteenth-century) and published references to headstones and notes on each.

The infamous 'Modest Man' memorial stands inside the porch of the church. This tomb cover of Thomas Ronan, a former Lord Mayor of Cork, is a richly carved 16th century slab depicting a cadaver. It was discovered in 1815 'buried at a considerable depth beneath the floor of the crypt' and had been moved several times since (JPD 1894, 31). The graphic depiction of the cadaver is accompanied by the following text.

Man, be mindful, since Death does not tarry; for when he dies, you will inherit serpents and beasts and worms.

An archaeological excavation took place at Christ Church in November - December 2009 as part of the refurbishment works. A total of fifty-two burials (or partial burials) were recorded and excavated though the stratigraphy identified was relatively limited (Noonan, D. pers comm.). Two burials were excavated in the crypt, 13 burials were excavated in the trenches in and around the Apse and the remaining 37 burials were excavated within the Vestry. A significant amount of disarticulate human bone was also retrieved from all levels excavated. A number of red brick vault walls were also uncovered in the course of the excavation. The stone surface of a possible earlier laneway was identified in the course of archaeological monitoring.



4. GOOD SHEPHERD CONVENT (FORMER), BURIAL GROUNDS

Convent Avenue, Sunday's Well

EXTANT

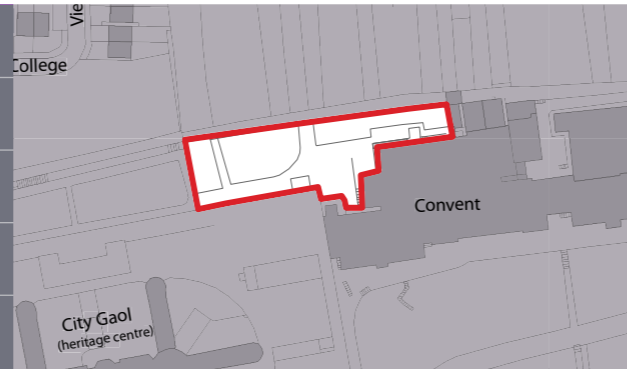
Classification: Burial ground

Identification: Extant

RMP: ----

Condition: Extant

Ownership: Private



Site Description

This extensive complex of former convent buildings and grounds occupies a commanding position on the northwestern slopes of the city, overlooking the River Lee. The property, which includes the former Magdalen asylum and laundry, is currently in private ownership.

The site is outside the Zone of Archaeological Potential for Cork city, but the Good Shepherd Convent is a Protected Structure. There are two burial grounds directly associated with the use of the site as a convent and laundry.

Burial Ground A

The 'penitents' or 'Magdalen' graveyard was the burying place for the female residents of the convent. It lies to the northwest of the convent and is surrounded by a high stone wall. The site is overgrown and the graves, c.30 are unmarked. The only map on which it was identified is a 1951 OS six-inch scale map housed in the Cork Archives Institute.

Burial Ground B

The second burial ground is situated to the northeast of the main convent building. It was almost exclusively the burial ground for the Sisters of the Good Shepherd Order. The graveyard is almost rectangular in shape and is enclosed by high sandstone walls to the north and east on the south and west by a low wall surmounted by wrought iron railing. The main entrance to the burial ground is through a in the northwest corner.

There are c.100 grave marked with crosses arranged in formal rows. The earliest of these dates to 1876. The most recent is dated 1989. The burial ground also contains four monumental gravemarkers. The most notable burial is that of Little Nellie of Holy God who died in 1908. The grave is marked by a statue of the Infant of Prague and covered with mosaic paving.



Site History

The Good Shepherd Order founded their first convent and industrial school in Cork in 1870 at Buxton Hill. The site at Sunday's Well was acquired in the mid 1870's and the Magdalen complex developed over the coming years. The convent was designed by George Ashlin and was completed by 1881. By 1889 175 penitents were in residence (Cork Examiner 14/12/1889).

The Good Shepherd complex's former function as convent, orphanage/industrial school and Magdalen home clearly has strong resonances, not all of them positive. This site represents a tragic episode in Irish women's history. An article published in *The Examiner* (1997) newspaper detailed the plight of a former Magdalene, who on visiting the former convent was appalled at the condition of the penitents' graveyard where 27 women are thought to have been buried. The graveyard was described at that time as being overgrown and unmarked.

The story of *Little Nellie of Holy God* is integral to the cultural heritage of the Good Shepherd Convent. The burial of Little Nellie in the nun's burial ground indicates the sanctity in which she was held. Nellie Morgan was born

in August 1903 and was taken into the care of the convent with her sister; in May 1907, following the death of her mother. She was in poor health when admitted and is remembered as having a sense of grace and devotion to the Eucharist. She suffered from Tuberculosis and dispensation was received for her to receive the Sacrament of Communion in December 1907 at the age of four. Her story influenced Pope Pius X and was central to his decision in reducing the traditional limit for the age of Communion (papal decree of *Quam Singulari* 1910). Little Nellie was buried in St Joseph's Cemetery in February 1908 and her remains were subsequently transferred, in September 1909, to the convent graveyard.

The Good Shepherd Complex was sold to University College Cork in the early 1990's and was subsequently resold twice. A fire in 2003 destroyed many buildings on the site including the chapel and the laundry. A recent application for large scale residential accommodation on the site has been granted. The nuns burial ground is protected within the proposed development and will be accessible. The 'penitents' graveyard which is situated directly outside the development will also be accessible.

5. HUGUENOT GRAVEYARD

Carey's Lane/French Church Street

EXTANT

| | |
|-----------------|------------------------------|
| Classification: | Graveyard |
| Identification: | Documentary and Excavation |
| RMP: | CO074-111 |
| Condition: | Restored/Partially Excavated |
| Ownership: | Private/Cork City Council |



Site Description

The last surviving portion of the Huguenot graveyard site is situated between French Church Street and Carey's Lane, just off St Patrick's Street. The surrounding area is referred to as 'The Huguenot Quarter' of Cork. The site is enclosed by adjoining buildings and to the west by a red sandstone wall fronting onto Carey's Lane. Access to the cemetery is via a large gateway in the southern boundary wall. Prior to the restoration works the graveyard was in use as a backyard area to the rear of the buildings on French Church. There were two ex-situ headstones present on the site in 2007 prior to the restoration work commencing.

Site History

The Cork Huguenot site, which is nearly 300 years old, is one of only two surviving Huguenot graveyards in Ireland, the other being on Merrion Row in Dublin. It represents a very special and almost unique site of Huguenot heritage and culture. For many years the site had been heavily overgrown and substantially disturbed and was not discernible as a graveyard.

The Huguenots were French Protestants whose religion developed and grew from the sixteenth century under the



influence of the religious leader John Calvin. Following the revocation of the Edict of Nantes in 1685, which prohibited the religious freedom of Protestants, many Huguenots fled from France. Although exact figures are difficult to estimate, over 300 Huguenots were established in Cork by the mid eighteenth century. They were prominent in commercial and municipal affairs and were also important in craft especially silversmithing. They established their church on Lumley Street (present-day French Church Street) in 1712. The church property was expanded in 1733 and the area used as the graveyard.

Cartographic evidence shows that the graveyard was originally much larger than the area defined as the Huguenot graveyard today. It is shown in mid eighteenth century maps as a slightly irregular 'L'-shaped space to the rear or west of the church with the short leg of the 'L' stopping short of French Church Street.

By the early 19th century numbers had fallen within the Huguenot community and the church was closed in 1813. Following its closure the church was leased by the Primitive Wesleyan Methodist Community. In 1845 the French Church was demolished and a new church constructed which extended over the northern part of the graveyard. The lease stipulated that the Methodists should not in any manner interfere with or prevent the families of the French Huguenots from the right of burying in the graveyard. Sir Vesian Pick, Mayor of the City in 1796 who died in 1822, is thought to have been buried in the family vault beneath the floor of the French Church. When the Methodist church was being built, a monument to the Perrier family was removed from the French Church, and many of the old tombstones were apparently destroyed in the process of the construction work (Lawless Lee 1936, 44). This later church is the building that stands today on the site. It is a five-bay, gable-fronted, two-story building currently being used as a commercial premise. Unlike the French Church, which was laid out from north to south, this new church was orientated east/west from French Church Street to Carey's Lane.





There is little available information regarding the number of burials on the site. There were two ex-situ headstones present on the site prior to the commencement of the restoration works. One was dedicated to Reverend John Madras, a minister in the Huguenot Church who died in 1773. The second is a 19th century memorial to the Hardy family. The Hardy family were a successful merchant family who had sugar plantations in the West Indies. A third headstone to John Adam Malet, recorded on the site in the 1930's, was no longer present.

Throughout the 1990's and early 2000's a number of planning applications were submitted to Cork City Council to develop the site as a commercial/residential unit. The Huguenot community, both nationally and internationally objected strongly and this development did not take place. In 2007/2008 the site was partially purchased by Cork City Council and was restored and developed with the owner as a remembrance area commemorating the Huguenot community buried there.

An archaeological excavation as part of the restoration works found that extensive disturbance had taken place on the original burial ground, primarily in the 19th century. The remains of a number of burial monuments were revealed however. These included two lead lined coffins, the remains of a crypt and a headstone.

The coffin was retained in situ and the crypt is now on display within the site. The burial rites generally associated with the Huguenot community consist of simple rites or honest funerals. The evidence found though implies relatively elaborate burial monuments. Purcell (2008) suggests that the Cork community may have taken a more relaxed view of Calvin's dogma regarding their burial monuments in order to reflect their success and relatively high status within their new homeland.

The Huguenot community, although small in number, was a very influential group in trade, commercial and municipal interests in Cork during the 17th and 18th centuries. In later years the community was essentially drawn into the pre-existing Protestant congregation in Cork. The disappearance of many Huguenot names in Cork is partially due to an Anglicisation of the French names.

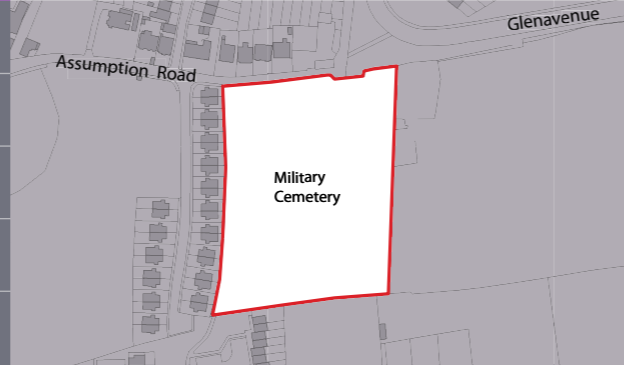


6. MILITARY CEMETERY

Assumption Road

EXTANT

| | |
|-----------------|--------------------------|
| Classification: | Cemetery |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, no longer in use |
| Ownership: | Cork City Council |



Site Description

This cemetery, which is presently used as a public park, lies on the southeastern side of Assumption Road to the northwest of Collins' Barracks. It is a large rectangular space enclosed by stone walls on the east, west and south sides, with access directly from Assumption Road. The cemetery is shown on the Ordnance Survey 1869 map as a large rectangular plot with what appears to be a footpath lying west/east and a second path around the inner edge of the graveyard. The third edition OS map of 1955 map shows the cemetery with two footpaths lying north/south and two others intersecting them from west to east.

Most of the west-facing grave slabs against the wall are limestone, and are illegible due to severe weathering of the stone. As well as soldiers, there are also family members of the servicemen who were stationed in the barracks buried in the graveyard. One of the grave slabs in the southeast corner tells a tragic tale of the drowning of a soldier in the River Lee. It reads: "In remembrance of Private Michael McCabe 77th Duke of Cambridge own Regiment who was accidentally drowned in the River Lee whilst assisting in embarking the women and children on the move of the Regiment from Cork to Newry on the 23rd March 1877, Aged 30 years."

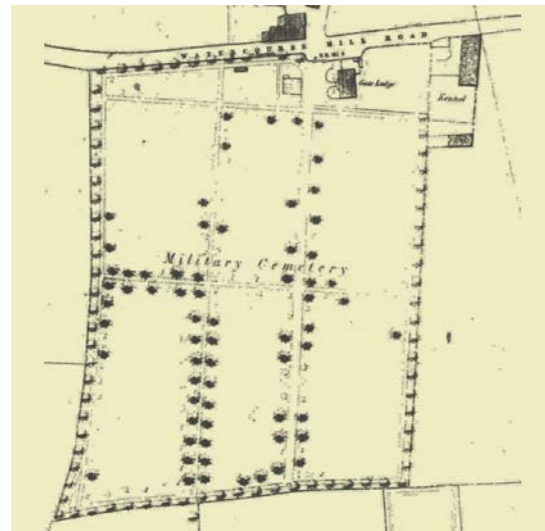
Site History

The graveyard lies to the northwest of Collins' Barracks (formerly known as Victoria Barracks), which was built in 1806 for the British Army to house the growing number of troops at the height of the Napoleonic wars. The function of the barracks has been defined as "to defend the city in the event of an invasion and to serve as a warning to any subject who might contemplate rebellion against the crown" (Harvey and White 1997, 19). As well as being a symbol of British Imperialism its main role was to house soldiers of various regiments. The barracks was never exclusively occupied by any one particular regiment and over the years it hosted the majority of regiments that formed the British Army (ibid. 20).



The cemetery was opened in 1849 'on ground that had been leased from Ann, the Dowager Countess of Listowel. It served exclusively the military personnel of the barracks and their dependants. Amongst those buried in the cemetery are Lance Corporal Herbert, who died of an apparent combination of typhoid fever and influenza in April 1894, and Private Coffey, who died of consumption in the same month. Also in April 1894 the burials of the two young daughters of the canteen steward, Mr W. Liddington, who himself had died a few months earlier, took place in the cemetery (ibid.).

The Register of War Graves of the British Empire for the province of Munster, published in 1939, recorded a total of 83 graves of military personnel who died during the First World War and during the Anglo-Irish War of 1916-2 (ibid.).



7. RED ABBEY

Mary Street/Red Abbey Street

EXTANT

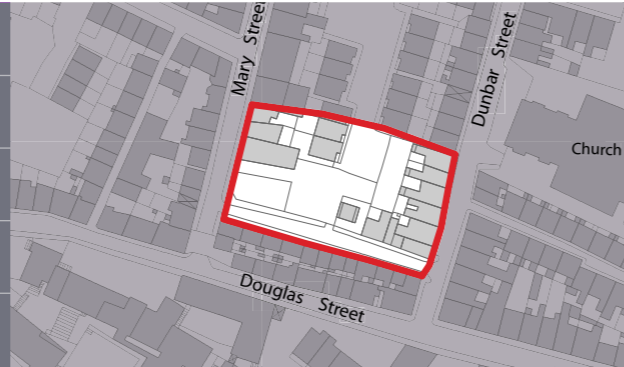
Classification: Graveyard (Medieval Friary)

Identification: Cartographic, documentary and excavation

RMP: CO074-41

Condition: Levelled

Ownership: Cork City Council

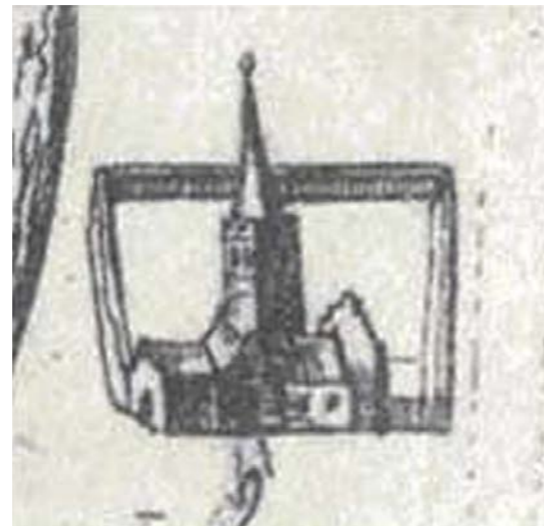


Site Description

Red Abbey is situated in the South Parish area of the city on Red Abbey Street. The tower is the only visible remains of the medieval Augustinian Friary which occupied this site from the 14th century. The limestone tower is now a freestanding structure, but originally it was located at the crossing or central part of a cruciform church, with the chancel to the east, nave to the west and stone-vaulted transepts to the north and south. An extensive complex of buildings also surrounded the abbey church. These included a dormitory, a hall, a buttery, a kitchen, a cloister, six rooms and six cellars (Gwynn and Hadcock 1988, 297-8). There are no upstanding remains of the graveyard visible today. Cork City Council upgraded the paving area in front of the tower in 2001. It was considered essential to visually link the tower with the surrounding amenity area. This was achieved by outlining the 'shadow' of the church nave in the new paving.

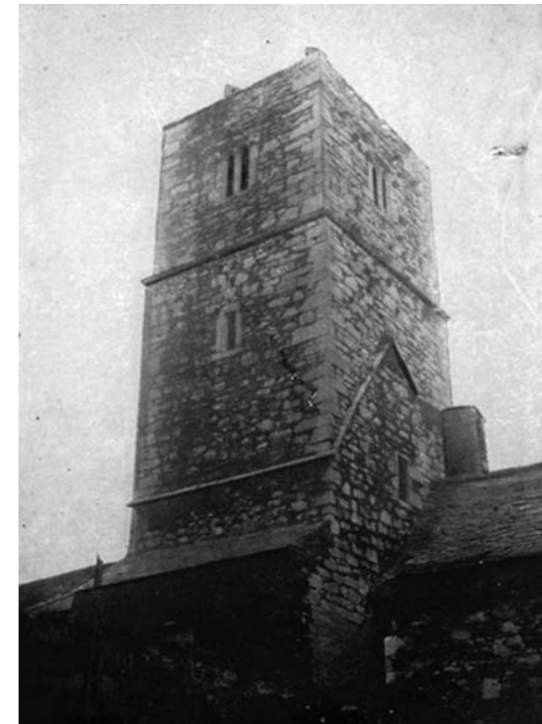


Site History



The structure and the history of the abbey are described in detail in the *Cork Urban Survey* (Bradley et al. 1985, 74-5) and the *Archaeological Inventory* (Power et al. 1994, 276). The Augustinian friary commonly known as the Red Abbey is generally considered to have been established in the late 13th century, but the earliest known historical reference to the friary dates to 1306 (ibid, 298). All of the historic maps indicate the Red Abbey, and some of the seventeenth-century maps show several buildings within an enclosure. John de Wynchedon requested in his will of 1306 to be buried at the Red Abbey cemetery (O'Sullivan 1956, 76-7). It is interesting to note the reference to 'cemetery' as opposed to graveyard or burying ground, since the site is generally thought to have been founded only a short time before 1306. Could this be taken as an indication of the former size of the site?

The friary was dissolved in 1541, but the friars appear to have occupied the buildings for about 100 years after that. During the Siege of Cork in 1690, the Duke of Marlborough is thought to have made use of the tower as a lookout post for an adjacent gun emplacement. Archaeological support is given to this documentary evidence as a result of an excavation in 1977 when over



three hundred pieces of lead shot were uncovered in two trenches located to the west of the tower. The excavation revealed ten *in situ* skeletons and an additional fifteen skeletons in disturbed layers. The evidence suggested that the nave of the church was used for burials over a long period of time.

An interesting story is told by Fitzgerald (1896, 265) of the uncovering of 'underground passages built with brick arches' measuring 2.7m in height that extended from a yard in Cove Street to Abbey Street. It was concluded that they were part of the Red Abbey vaults, as 'cartloads of bones [were] removed, but no skulls' were found in these passages. The structures described in the account could well be no more than post-medieval culverts. However, the measurements given indicate that are more likely to be cellars beneath buildings. It is unclear whether the bone found was identified as human bone.

The refectory and much of the church is said to have stood until the nineteenth-century (Bradley et al. 1985, 76). As late as 1908 a portion of the refectory wall was still standing (Lunham 1908, 33). Under this building, which fronted onto Dunbar Street, several skeletons were found which Lunham (ibid 34) suggests was part of the cemetery.

Two additional excavations were undertaken in 1992 and 2000. A number of walls which probably formed part of the abbey buildings were recorded. In addition two deposits of human bone were recorded in sandy silt to the east of these walls. The most recent archaeological excavation, in 2000, carried out in the public amenity area surrounding the Red Abbey Tower was in advance of upgrading works by Cork City Council (Hurley et al 2004). Two burials, uncovered at 700mm below modern ground level, were aligned east/west and had been cut by a post-medieval drain. A stone-lined grave dating to the late 14th to mid-16th century was also recorded. It contained an articulated skeleton and the long bones of at least two other individuals. Two other burials of medieval date were also found. Human bone was again found in disturbed layers, associated with burning and industrial debris (The burials were recorded but not excavated.) Some of the pottery found during this excavation is associated with the sugar refinery (McCutcheon 2001) that was in use here in the late eighteenth century.



8. RELIGIOUS SOCIETY OF FRIENDS' (QUAKERS') BURIAL GROUND

Summerhill South

EXTANT

| | |
|-----------------|------------------------------|
| Classification: | Burial Ground |
| Identification: | Extant |
| RMP: | CO074-114 |
| Condition: | Extant, in use |
| Ownership: | Society of Friends (Quakers) |



Site Description

This burial ground is situated to the rear of the Society of Friends' Meeting House located on Summerhill South, southeast of the city centre. The graveyard is enclosed by high stone walls and is bounded on the south by Quaker Road, East View terrace to the west, Summerhill South to the east and to the north is the rear of the buildings fronting Douglas Street. Access to the meeting house and burial ground is from Summerhill South. An arched limestone entrance, which is now blocked with concrete along the southeast enclosing wall on Quaker Road (formerly Graveyard Lane), may have been the original entrance to the graveyard prior to the building of the present meeting house in 1938. Inserted in the interior of this wall is a limestone memorial stone that reads: "This burying place was first purchased by friends of Corke Anno 1668 and rebuilt and enlarged Anno 1720".



The headstones are of uniform size and very simple in design in accordance with the Quaker rule. They mark just the names and the dates of the deceased. The majority of headstones occur to the south and west extending in a northwesterly direction where the dates are mainly early twentieth-century. The site is well maintained and is still in use to day. A residential house occupies the southwest corner of the graveyard where the earliest headstones are

situated. There are three headstones of mid nineteenth century date within 2 metres of the back door of the house. Rocque's map of 1773 depicts a building in this location. The burial ground is in the care of the Cork Monthly Meeting of the Society of Friends in Ireland.

Site History

The Quakers emigrated from England to Ireland c. 1653 and have been present in Cork for over 350 years. The first Quakers are noted to have existed in the city since 1655 when Elizabeth Fletcher and Elizabeth Smith, both followers of the apostle of the Quaker Church in Ireland William Edmundson, are listed as citizens (O'Shea 1943, 41). By the beginning of the eighteenth century there may have been as many as two hundred Quakers in Cork; at least a contemporary noted that their meeting house could hold as many (Harrison 1999, 120). This number grew and by 1846 exceeded six hundred (Windele 1846, 86). The need for a burial place would have been there from the late seventeenth century. There are about two hundred Quakers in Munster today.

Prior to their present location on Summerhill South the Quakers Meeting House was situated near to the city centre off Grattan Street (CO074-106) on a lane formerly known as 'Meeting House Lane' (1667-1938). The building remains today and is in use by the Health Service Executive. There are two commemorative plaques inserted into the north and west facing walls of the old meeting house commemorating the building of the meeting hall in 1777 and its rebuilding in 1833. The first is illegible but the second has the following inscription:

A Meeting house stood here about 1001 years was taken down/ this rebuilt by subscriptions from Friend of Cork in the year/ 1777

It would seem that the site at Summerhill South formerly called Park Rickard (Harrison 1999, 134) is the original burying ground for the Quakers in Cork. In a lease dated 1675 it is recorded that George Gambel leased a plot of

ground known as Park Rickard to a group of merchants namely Philip Daymon, Thomas Mitchell, Thomas Cook, Thomas Wright and Christopher Penock for 987 Years (Weply 1957, 104). From the time of their first arrival in Ireland in the seventeenth century, the Society of Friends kept systematic records of the births, marriages and deaths of all their members, and in most cases these continue without a break up to the present day. Parish registers as such were not kept. Each of the local weekly meetings reported any births, marriages or deaths to a larger monthly meeting, which then entered them in a register.

The Quaker community achieved considerable commercial success and as a result had a major role in the development of Cork City. They were primarily responsible for developing the western marshes outside the city walls.

They were financial lenders to the Corporation in the late seventeenth/early eighteenth century. A reference to repayment of money due is noted in 1705, less the rentals owed, which shows that these Quakers already had land leased from the Corporation. One of the most famous Quakers with Cork connections was William Penn who emigrated to America and founded the state of Pennsylvania. Although many more prominent names such as Pike, Fenn and Brocklesby contributed to the economic life of Cork City.

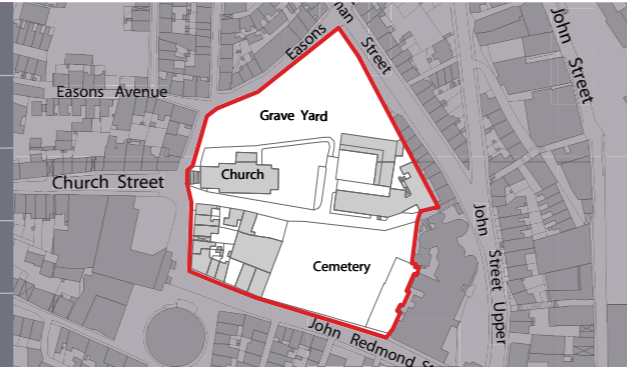
Quaker Road was formerly called Graveyard Lane but this is more likely to be in reference to St John's Burial Ground, off Douglas Street, rather than the Quaker Burial Ground. The area now enclosed is the same as indicated on Rocque's map of 1773.

9. ST ANNE'S CHURCH AND GRAVEYARDS

Church Street, Shandon

EXTANT

| | |
|-----------------|--------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-3301/02 |
| Condition: | Extant, not in use |
| Ownership: | Cork City Council |



Site Description

This site comprises the landmark building of St Anne's Church, Shandon, and its associated graveyards. The church was constructed in 1772 and is still in use by the Church of Ireland, but the graveyards are no longer in use for burials. The graveyard that adjoins the northeast of the church is surrounded by a high stone wall. The second graveyard) is separated from the church by Bob and Joan's Walk, a narrow laneway connecting Church Street and St John's Street Upper. The graveyards at St Anne's have many graves of important citizens from Cork's cultural, mercantile and religious life.

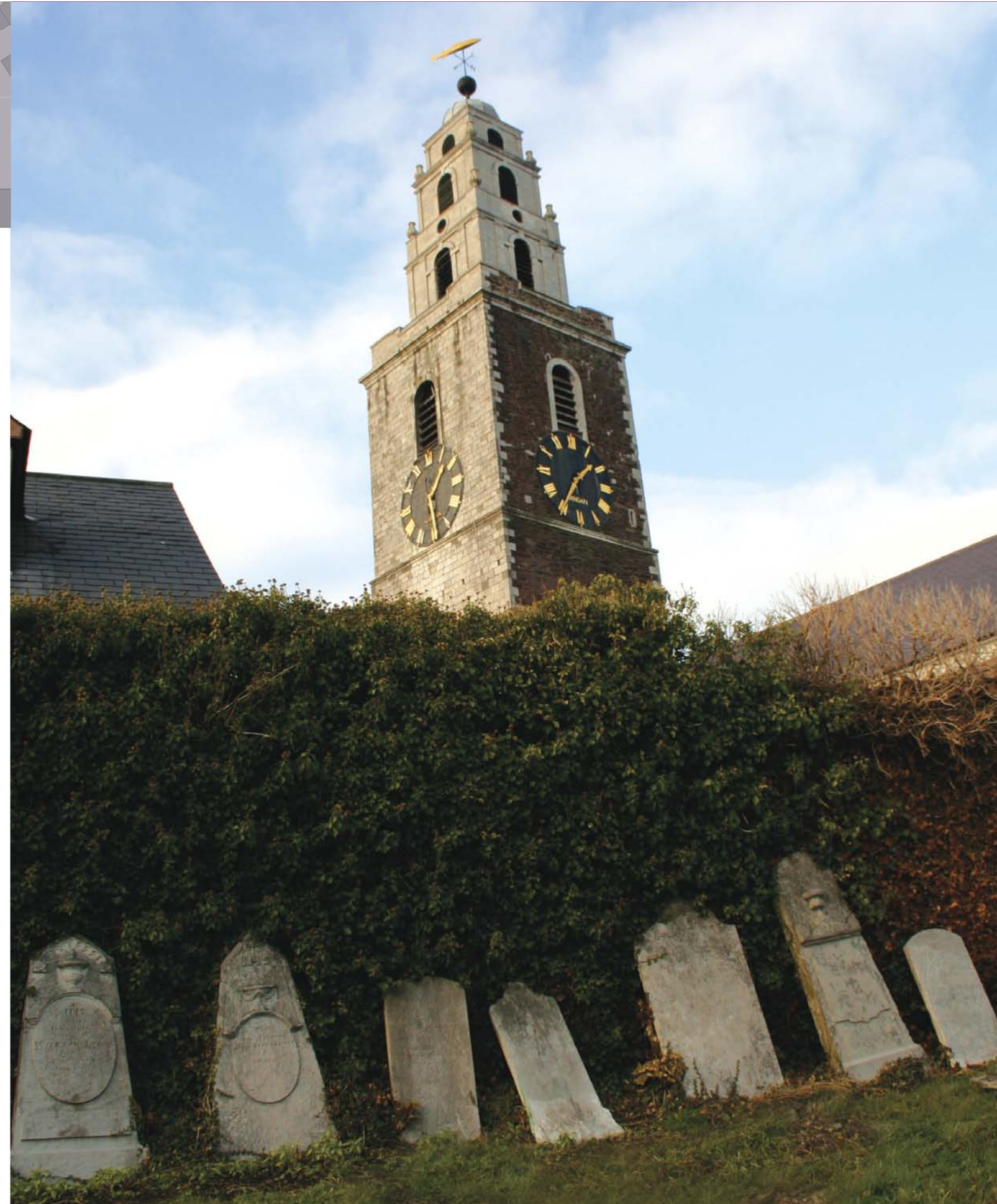
Beneath the church is a crypt that is divided into several sections. It houses the remains of many of the most prominent 18th and 19th-century families in the City. Many of the family vaults have well-preserved coffins, some even retaining their leather covers in a good state of preservation.

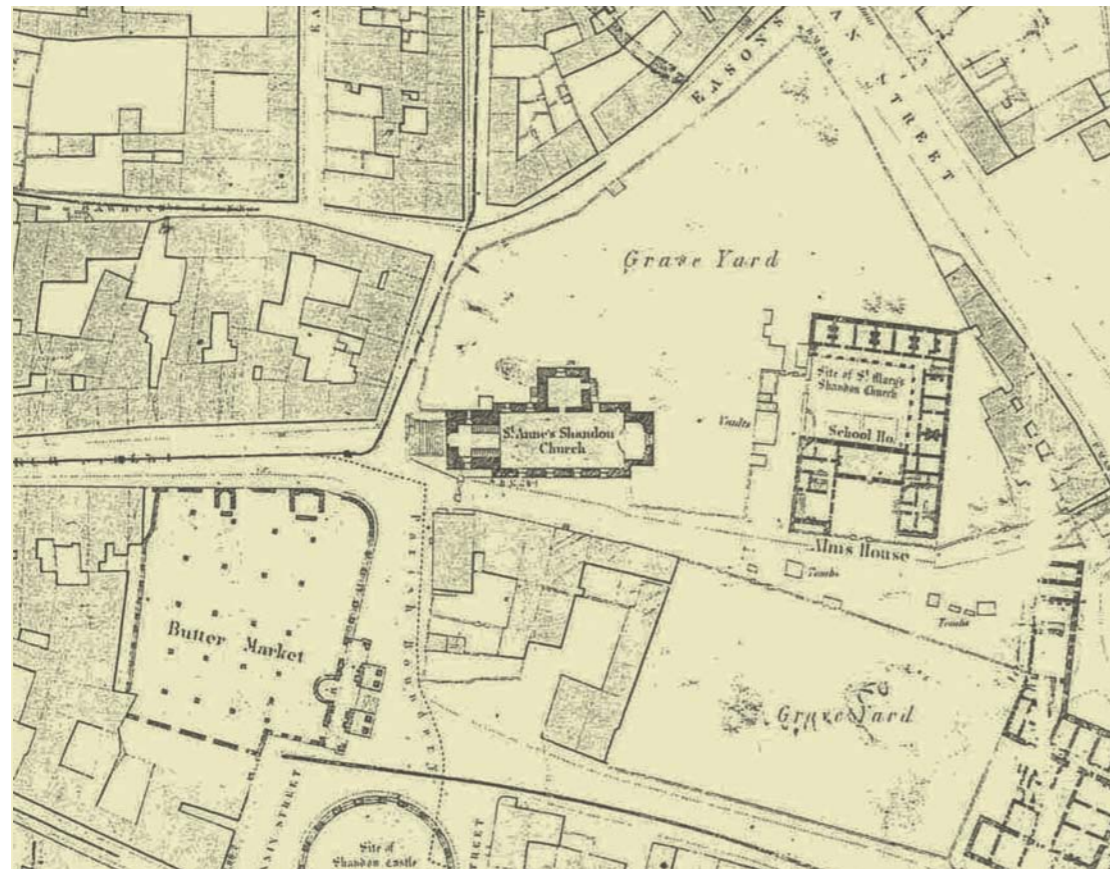
The graveyard attached to St Anne's Church is a large irregular enclosure located to the north and east of the church and is surrounded by high stone walls. The entire graveyard is covered in grass with a number of intersecting footpaths. There are very few gravemarkers remaining within the graveyard. There are a number of headstones placed horizontally along the northern and eastern gable of the church and one along the base of the western wall of the graveyard. There are also three chest tombs within the graveyard – one of which belongs to Fr. Prout who famously composed *The Bells of Shandon*. A number of chest tombs are also located outside the eastern wall of the graveyard within railings.

The second graveyard associated with St Anne's is located to the south of the church. Access to this graveyard is through a gate from Bob and Joan's walk. This graveyard consists of a roughly rectangular area measuring 42m north-south and c.52m east-west. The area is enclosed by a random rubble sandstone wall on the western and southern sides. These walls appear to be original and unaltered. The northern boundary consists of a low wall and railings. The entrance to the graveyard is on this side



and consists of an iron gate with two large limestone and sandstone piers. The original eastern boundary wall has been removed in the past few years as part of a planning application for the hotel which is adjacent to the graveyard. The graveyard is covered in grass. The surface is undulating with many humps and hollows. The change in ground level within the graveyard suggests disturbance as a result of burials. There are 121 headstones/tombs in total within the graveyard. Over half of these are *ex-situ* headstones which were previously lying against the eastern boundary wall. There are 14 box tombs in the graveyard. It is highly probably that there are sub-surface vaults associated with these box tombs. A box tombs consist of large flat rectangular shaped slabs laid upon end and side uprights forming a box. They vary in condition and those that are legible date between 1790 and 1862.





Site History

Shandon developed as the northern suburb of the medieval walled city of Cork. According to Jefferies (1983, 87) *sean dún*, meaning 'old fort', was a fortification established by Cormac Mac Carthaig, King of Desmond, c.1130.

The medieval church of St Mary's stood near the present church of St Anne's, but there is no clear evidence for its precise location. The earliest reference to the church is in the ecclesiastical taxation list of 1302–1306, in which the church 'de Schendona' was valued at six marks (ibid. 64). The dedication of the church is first recorded in the testament of John de Wynchedon, 1306, who donated 40d to the fabric fund of St Mary of Shandon, 12d to the parish priest and 6d to the cleric (O'Sullivan 1956, 78). During the Siege of 1690 the church was demolished, but in 1693 a site for the new church at the foot of Shandon was granted by Henry Sidney, the Lord Lieutenant. The present church of St Anne's was built on the site of St Mary's in 1722.

A number of photographs and cartographic evidence from the 19th century show the development of the southern graveyard in particular. They show that there were tombs situated outside the original graveyard boundary walls.

These tombs are still present today inside the later enclosing wall and railings. Part of this graveyard was given to the North Infirmary in the mid-nineteenth and it was after this that the boundary wall on Bob and Joan was built. The North Infirmary was a charitable institution and its work was particularly important in the 19th century when it catered for the influx of landless people into the city in the post-Famine period. There are several examples of chest tombs and pyramid grave markers, and a prominent vault to the Waters Family is situated directly inside the eastern gate of the graveyard.

The inscriptions on most of the headstones are indecipherable. The graveyards of St Anne's have many graves of important citizens from Cork's cultural, mercantile and religious life.



There have been a number of archaeological investigations in this area in recent years. In 2001 archaeological monitoring of a development at the western end of Bob and Joan Walk exposed some disarticulated bone at c. 0.8m below the modern ground level (Lane 2001). Also in 2001 archaeological test trenching, undertaken to the west of the North Infirmary building, exposed in-situ burials which corroborated the cartographic evidence and showed that the graveyard extended beyond the present-day enclosing boundary walls. Archaeological excavation followed in 2002 and the remains of 200 individuals were uncovered (McCarthy 2001). In 2006 during archaeological monitoring of the Shandon Area Streetscape Renewal Scheme the entrance steps to four burial vaults (18th and 19th century) were partially revealed on Bob and Joan Walk. The brick entrances to the

vaults were recorded and photographed. No further disturbance occurred (Brett 2006). In 2008 an excavation took place in the northern cemetery in advance of the construction of a car parking area for the church. The partial remains of six individuals were recorded.

The recent discoveries of human remains in the vicinity of St Anne's Church and graveyards show how difficult it is to draw precise lines as to where the limits of graveyards can be. The discovery of human remains near Bob and Joan walk and at the Shandon Court Hotel shows there are burials beyond the limits of the present boundaries of the graveyards. This highlights the importance of understanding how graveyard boundaries can change over a long period of time.

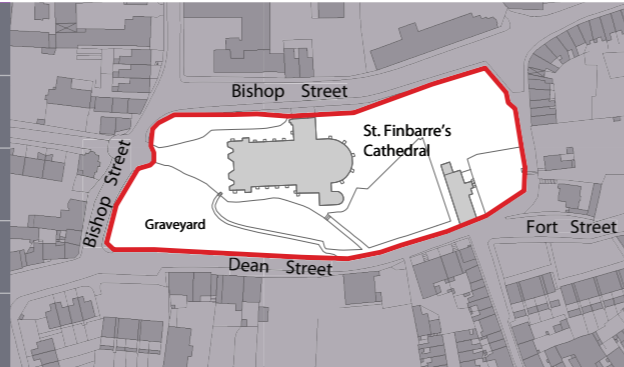


10. ST FIN BARRE'S CATHEDRAL

Bishop Street

EXTANT

| | |
|-----------------|--------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-38/01 |
| Condition: | Extant, not in use |
| Ownership: | The Select Vestry |



Site Description

This graveyard is within the grounds of St Fin Barre's Cathedral, one of Cork's landmark buildings. Access to the site is via Bishop Street, to the west of the graveyard. The graveyard is enclosed by stone walls, though the grounds may originally have extended beyond this into Bishop Street to the north, Deans Street to the south and east into the area where the library building is located.

Although the site today contains mainly eighteenth and nineteenth-century headstones, it is the site of an historic and multi-period graveyard. Directly east of the graveyard but still within the grounds of the cathedral is the Diocesan library and gardens. The schoolhouse and library were built in 1726; a number of other buildings are also indicated on the east side of the graveyard on various historic maps (Lane 1999), but are no longer standing. No graves are visible in this area.

The highest concentration of headstones is mainly to the south of the cathedral. There are a total of 224 headstones (not including fragments used in landscaping features) and



34 tombs visible. Some of these are lying flat and partially covered over. The graveyard is informally landscaped set out with pathways encircling the site. In the southwest there are many decorative headstones and tombs.

A thirteenth-century 'chapter-house' door, which is built into the south wall of the graveyard, is said to have originally come from the nearby Dominican Priory at Crosses Green. A pointed door arch of seventeenth-century date and a moulded arch for a piscine, set with two limestone heads, were also recorded as being built into the graveyard wall (Bradley et al. 1985, 53).

Site History

It is generally accepted that this graveyard is on the site of a monastery founded by St Finbarre in the late sixth or early seventh century (Gwynn and Hadcock 1988, 66). The exact date of the foundation is unknown but the monastery was established in this area by 682 AD. Cork owes its foundation to this monastery but very little is known about its precise location, size or shape. By c. AD 800 there were 700 monks and 17 Bishops in the abbey (Dwyer 1897, 292). There have been 11 churches built here since then. The parish church on the site became a cathedral during the twelfth century. The monastery was subject to Viking raids from the ninth century. The first recorded raid on the monastery in Cork occurred in 821.

Very little is known of the medieval cathedral of Cork except that six Romanesque voussoirs decorated with human heads of early twelfth century, possibly from Gill Abbey or earlier cathedral are kept at the cathedral (Bradley et al 1985). It is thought that St Finbarre's relics were placed in a silver shrine in his own cathedral (Dwyer 1897, 294). There was a round tower of tenth-twelfth century date, which survived until the eighteenth century; although the exact location of this is not known, it is generally thought to have occupied the northeast corner. During the seventeenth century the cathedral was 'constantly repaired and patched' (Galloway 1992, 58),



prior to being demolished in 1735 as a result of damage done during the 1690 Siege of Cork. It was rebuilt by 1738. The present cathedral was built 1867-70 in Gothic Style by William Burges. Many headstones and burials were disturbed during the construction of the present cathedral and it is for this reason that some headstones to the south of the cathedral are placed upright against the embankment.

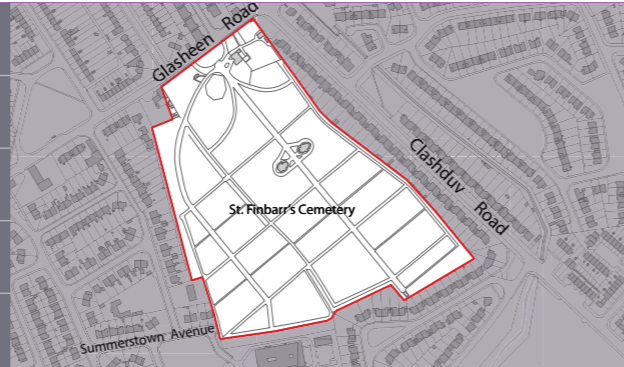
Nearly 17,000 burials were made in the grounds between 1801 and 1850. Dwyer (1897, 299) states that stone coffins and other remains from the monastery have on several occasions been dug up in the grounds adjoining the Bishops Palace facing St Finbarre's on the west. There are records of burials in the nave and aisles of the cathedral. A late medieval memorial (Woodcock) dating to 1610 was found by chance during demolition work in 1865, but not in its original position. A photograph of Richard Caulfield, dated 1865-70, excavating a vault at St. Fin Barre's, was published in the Journal of the Cork Historical and Archaeological Society in 1987. Caulfield gave an account of the demolition of the 18th century cathedral and the excavation undertaken for foundations of the northeast pier of the church. Three graveyard levels were discovered reaching a depth of 9m (McCarthy 1987, 9). The historical and archaeological background of this site puts it in a unique context.

Some archaeological investigations have taken place within the Cathedral grounds. In 1992 a retaining wall near the library on the west side of the garden collapsed. Behind it a number of in situ skeletons were identified. These were not disturbed and remain in situ (Lane 1999a). Archaeological testing was undertaken in 1999 in the eastern precinct of the graveyard. No archaeological levels were excavated although the depth of the trenches reached c.2m. All three trenches contained redeposited material with human bone fragments and eighteenth-nineteenth century pottery indicating the amount of disturbed stratigraphy at this site. (Lane 1999b). Modifications to the heating system of St Fin Barre's Cathedral in 2000 involved laying a pipe from gas mains located under Bishop Street to an existing boiler house adjoining the northern side of the cathedral, a distance of approximately 16m. Two headstones and a further two possible headstones were found in the northern portion of the trench, within 10m of the existing cathedral. Articulate remains were not found associated with these stones (Purcell 2001)

11. ST FINBARR'S CEMETERY

Glasheen Road

| | |
|-----------------|-------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, in use |
| Ownership: | Cork City Council |



Site Description

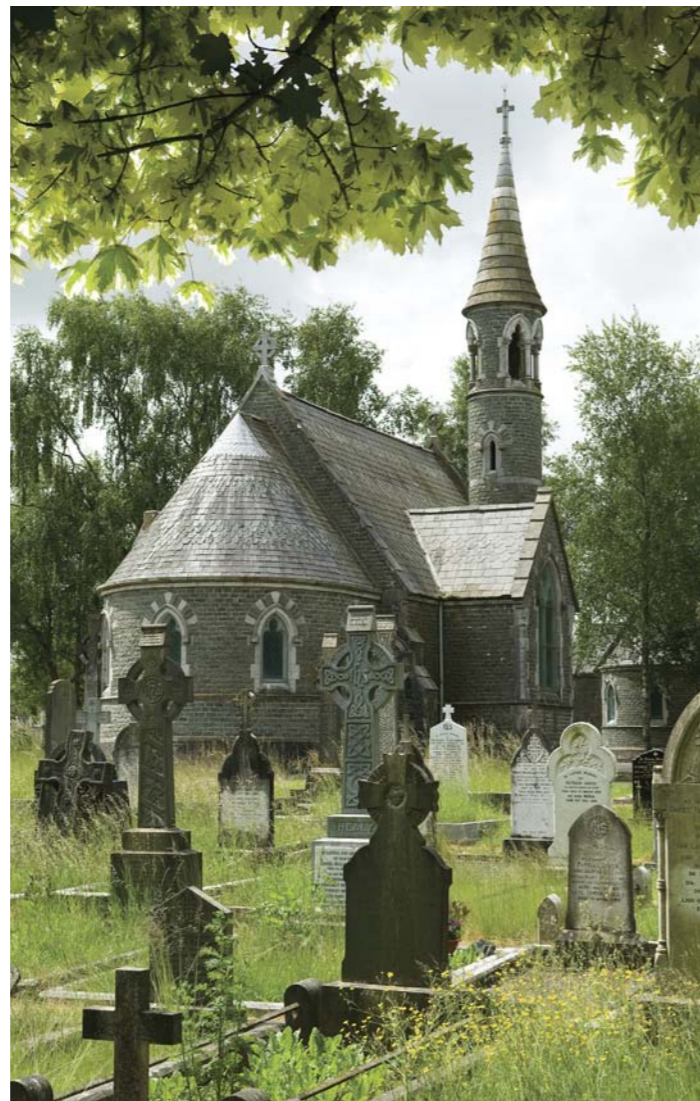
St Finbarr's Cemetery, which opened in 1868, is the largest cemetery in Ireland outside of Dublin. The keeper's house (office) is inside the gate to the left. Inside the graveyard there are two small churches (Catholic and Protestant) that were built when the cemetery was first opened and were used for funeral services for a time. Unlike older cemeteries, St. Finbarr's was professionally laid out with numbered pathways and wide tree-lined avenues.

Apart from the IRA plot, there is also a British Army plot, and other plots set aside for priests and nuns of different religious orders.

Among those buried at St. Finbarr's Cemetery are former Taoiseach Jack Lynch; the antiquarian Richard Rolt Brash who was among the first to decipher writing in the ancient Ogham writing style, sculptor Seamus Murphy.

Site History

St. Finbarr's contains one of the largest burial plots of Irish Republicans who died in the course of the struggle for Irish freedom, most of them during the 1920s. This is known as the Cork Republican Plot and among those buried there are former Lords Mayor of Cork Terence McSwiney and Tomás Mac Curtain. Other republicans who are buried at St. Finbarr's but not in the republican plot include Flying Column leader Tom Barry. A large cross (as well as individual headstones) commemorates these men and reads: "To commemorate the memory of the men of the 1st Battalion, Cork Brigade IRA who fell in the fight for Irish Freedom".



12. ST. FINBARRS' SOUTH CHAPEL

Dunbar Street

EXTANT

| | |
|-----------------|-----------------------|
| Classification: | Roman Catholic Church |
| Identification: | Extant |
| RMP: | CO074-42 |
| Condition: | Extant |
| Ownership: | Roman Catholic Church |



Site Description

St Finbar's South Chapel is situated on the east side of Dunbar Street, off Douglas Street. Rocque refers to it as 'The New Chapel' on his map of the city in 1759. The chapel is most known for the sculpture of The Pieta by John Hogan on the altar.

The present church of St. Finbar's South dates to 1766. The interior of this eighteenth century church has been greatly modified (Power et al 1994, 280). The south aisle was built later than the main part of the church in 1809. There are two plaques on the exterior of the south transept on the western wall that are thought to be associated with burials.

Site History

The site of the Benedictine Priory of St John the Evangelist is believed to be in the vicinity of St. Finbar's South Chapel. The history of this site has been outlined above but it is generally located in or near Douglas Street on the south bank of the river Lee.

During renovations on the south aisle of the church during the 1950's a number of vaults containing the remains of at least six clergymen were found beneath the floor. A plate from one of the coffins was taken and it dated to 1818, however this plate is now missing. The South Parish parishioners would have been originally buried at St Johns, Douglas Street and and at St Joseph's Cemetery, Tory Top Road.

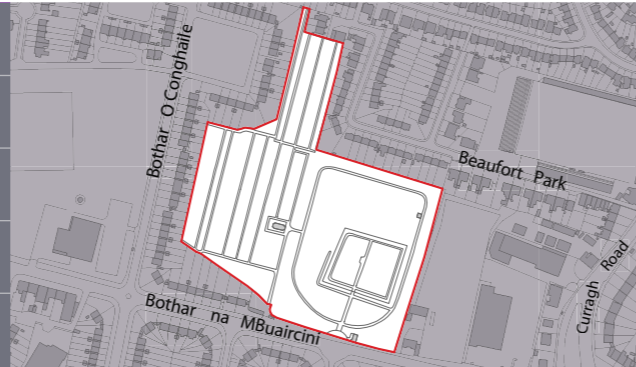


13. ST. JOSEPH'S CEMETERY

Tory Top Road, Ballyphehane

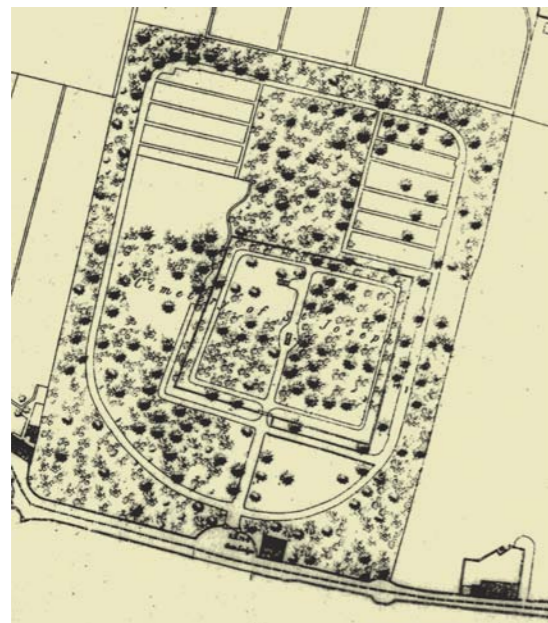
EXTANT

| | |
|-----------------|-------------------|
| Classification: | Cemetery |
| Identification: | Extant |
| RMP: | CO074:102 |
| Condition: | Still in use |
| Ownership: | Cork City Council |



Site Description

This cemetery is situated in the southern suburb of Ballyphehane and is renowned for its association with Father Theobald Mathew. The site consists of an irregular area enclosed by stonewalls to the south and east and concrete walls to the north. In the interior approximately 40m north of the entrance gates is an enclosed area (55msq) with stonewalls measuring c.2m in height outlining the area that once held the Botanic Gardens.



Burials in the former walled garden date from 1830 as seen from several extant headstones. Fr. Mathew's own grave lies in the centre of this area. A notable vault is situated inside the entrance to the cemetery. The headstone (1837) over a vault belonging to Messrs Murphy and O'Connor comprises a sarcophagus of Portland stone resting on a base of limestone. On the sarcophagus is the figure of a mourning angel of white Italian marble, by the famous sculptor John Hogan, a native of Cork. Interestingly the friars, originally interred in St. John's graveyard, on Douglas Street were transferred to a plot in St. Joseph's in 1872.

In the early 1800s many people in Ireland were fearful of the activities of grave robbers who stole the bodies of the recently buried. The body snatchers were known as 'resurrection men'. Some of the grave robbers were looking for valuables which might have been buried with the corpses but many stole the bodies to supply doctors who were interested in human anatomy. Anti-bodysnatching grills over graves were erected over many graves. This image shows an elaborate grill that was in St. Joseph's Cemetery. The grill is no longer present.

The workhouses in the city were founded in 1841 and from that time Fr. Mathew allowed for the paupers to be



Site History

In 1809 the Royal Cork Institution purchased land for a botanic garden on Tory Top Road. The gardens however did not last too long and in 1830 Fr. Theobald Mathew leased the site for use as a graveyard. It was laid out in a similar style to that of the Pere La Chaise Cemetery in Paris.



buried at the cemetery for free. In the first nine months of 1847 ten thousand burials are reputed to have taken place at St. Joseph's. The workhouse accounted for nearly 200 deaths a week. During this time Fr. Mathew tried in vain to close the cemetery to the workhouse as it was quickly becoming filled up. The famine area in the graveyard was recently commemorated and a plaque was erected.

Fr. Mathew was buried in the former Botanic Gardens in 1856.

Cork Corporation took over the cemetery in 1947 and extended the site to the north and west noticeable today by the concrete walls. Burial records for the cemetery begin in 1878.

14. ST. NICHOLAS' GRAVEYARD

Cove Street

EXTANT

| | |
|-----------------|-----------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-40 |
| Condition: | Extant, not in use |
| Ownership: | Department of Justice |



Site Description

The graveyard is located to the south of Cove Street and to the west of Nicholas Church Lane. The graveyard is roughly rectangular in shape. Access to the graveyard is through a gate on Cove Street. A second gate in the west wall allows access from Nicholas Church Lane. The present St Nicholas' Church dates to 1850. A wall surrounds the graveyard, which is contemporary with the construction of the church.

Site History

The Barrack Street/Cove Street area has long been thought of as the site of the first Viking settlement in Cork. The borough was a medieval suburb outside of the walled city. It is first referred to in 1282 it was known as 'Faythe', 'Le Faigh' and 'Fayd' (Bolster 1972, 158-9). In the Anglo-Norman period this name applied to the feudal manor of the Bishop of Cork. Charters dating from the late twelfth century, record the placing of monks from St. Nicholas Priory, Exeter into the Church of St. Sepulchre, Cork (Brooks 1936, 324). It appears that the Church of St. Sepulchre occupied the site of the later church of St. Nicholas and was rededicated to St. Nicholas sometime after the arrival of the monks from Exeter (*ibid.* 337).

By the late thirteenth century the church had been granted to the Abbey of St. Thomas, Dublin and remained in their possession for most of the Middle Ages (Lunham 1909, 81). In the taxation of 1302-06, St. Nicholas Church was valued at 10s. The church was leased to John Bathe in 1563 and subsequently released at least until the early seventeenth century (Bradley *et al.* 1985, 73). The church seems to have been deserted by 1639. Bishop Downes' noted in 1702 that St. Nicholas' Church was 'ruinous'. The church was rebuilt in 1720 (Bradley *et al.* 1985, 73). The

present church of St. Nicholas was constructed between 1847-50 and the foundations of three previous structures were discovered during the construction work (O' Shea 1943, 34).

The church and graveyard is cartographically depicted on the 1845, 1902 and 1949/50 (1st, 2nd & 3rd editions) of the Ordnance Survey maps. A smaller structure is shown on the 1st edition map and represents the church immediately preceding the 1850 building (Keegan & McClatchie 2000).

The graveyard associated with the earlier church seems to be have been larger than the current graveyard and includes an area leading from the entrance on Nicholas Church Lane. Early nineteenth century plans do not show the avenue leading from Cove Street to St. Nicholas' Church and it seems likely that this avenue was constructed when the current church was built, or soon after (*ibid.*). The present church contains a range of tombs dating from the seventeenth - nineteenth centuries, with evidence for the presence of at least one sub-surface vault.

Keegan and McClatchie (2000) recorded 83 gravemarkers. The majority were flat slabs and the inscriptions were indecipherable. In May 2002, archaeological monitoring by Lane and Associates within the church noted burials in earth cut graves, which predate the present church. A development at 19-20 Cove Street necessitated an archaeological excavation in 1994 (Cleary 1996). The site was adjacent to St Nicholas Church and according to the report the excavated internments belong to the 13th century and therefore to the graveyard of the church rededicated to St Nicholas. The remains of at least 29 burials were found.

15. ST PAUL'S GRAVEYARD AND CRYPT

Paul Street

EXTANT

Classification: Graveyard and Crypt

Identification: Extant

RMP: CO074-35

Condition: Extant, not in use

Ownership: Private



Site Description

The graveyard was attached to the Church of Ireland's Parish Church of St Paul's. The remains of the graveyard are to the south of the church building, on the north side of Paul Street towards the western end of the street.

The surviving visible portion of the graveyard is an open, roughly square (c. 25m x 25m) space with displaced headstones. An 1830's ground plan of the church and graveyard (Lane 1999c) shows no obvious differences in the extent of the site that remains today. To the south the graveyard is enclosed by an ashlar limestone wall, to the west by a brick wall and to the east by a wall constructed of random stone rubble. The entrance to the site is on Paul Street via a centrally placed gateway, flanked by fine entrance piers. The crypt beneath the former church building contains individual and family burial vaults. Access to the crypt is from the rear (west) of the church. Some of the passages within the crypt are blocked off and, therefore, the number of burials is unknown (Lane 1999c).

The parish numbers began to decline in the late nineteenth century, and the church was eventually deconsecrated in the early 1950s, at which time the graveyard was acquired by Musgraves Brothers Ltd. It was later owned by Guy & Co. Ltd until 1997.

In the early 1970s the gravestones on the western side were removed and redeposited on the eastern side, where they were set up against the enclosing south and east walls. Some of these headstones are still legible and date to the late eighteenth and early nineteenth centuries.

A recent development at 13-34 Cornmarket Street required archaeological monitoring of ground works within the graveyard. The remains of four vaults were recorded (Sutton 2008)

Site History

St Paul's Church was built in 1723 as a new parish church, having parochial functions over the northeastern marsh and the Dunscombe's marsh area of the city (O'Shea 1943, 32). It is indicated on all three editions of the Ordnance Survey maps and was identified as early as 1726 on John Carty's map of Cork. Around that time, the parish was the centre of local shipping, with the Custom House still situated nearby at Emmet Place. In 1732 the Mayor was granted permission to bury any 'Stranger' that died in the parish in St. Paul's; consequently, there are an unusually high number of seafaring men buried in this cemetery (ibid.).

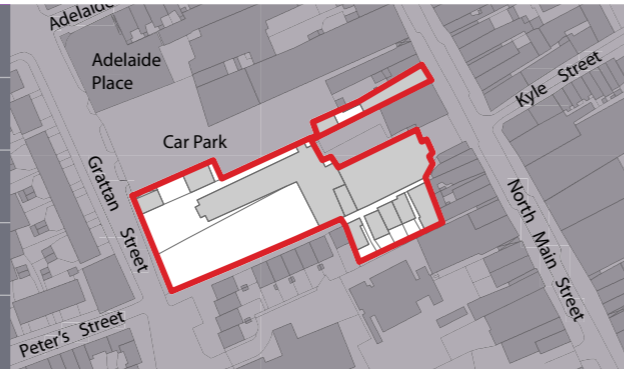


16. ST PETER'S GRAVEYARD

North Main Street/Grattan Street

EXTANT

| | |
|-----------------|--------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-34 |
| Condition: | Extant, not in use |
| Ownership: | Cork City Council |



Site Description

Although deconsecrated today this graveyard is attached to one of the oldest parish churches in Cork City. The site is situated to the rear of the former church building of St Peter's and extends west onto Grattan Street. It measures approximately 50m east-west and 16m north-south (Power et al. 1994). The gravestones in the graveyard are not in their original position but are set vertically in a single row against the north-enclosing wall except for the chest tomb of William Rogers (1686), which remains in its original position in the graveyard (ibid.). There are thirteen headstones paving the entranceway into the church. The headstones where legible mainly date to the eighteenth century. Several grave slabs were recorded in the 1930s by O'Leary (Henchion 1988, 110) but only a few fragments remain on the north side of the church door.

The church building is now The Cork Vision Centre and the graveyard is in use as a public amenity space.

Site History

The first reference to this church occurs in the decretal letter of 1199 (Sheehy 1962, 106). St Peter's was one of two parish churches within the medieval city walls (the other being Christ Church). It continued to function as a parish church until after the reformation. It is known that the previous church was demolished in 1782 and that the present church was built in 1785-8 (Power et al. 1994). A belfry is thought to have stood at the west side of the graveyard, near the city walls, but was taken down in 1883 (Dwyer 1897, 295). It is indicated in this position on 'A Plan of Cork AD 1545' but not on the Pacata Hibernia, Speed or Hardiman maps. The Hardiman map (c. 1601) depicts the pre-1700 church as a single-nave structure without aisles, transepts or tower. An anonymous map dated to c. 1585-1600 and possibly later, shows the prominent building of St Peter's fronting onto the street, to the rear the churchyard area is enclosed and does not extend as far as the city wall. The site is similarly shown on a later untitled map of 1602.

Henchion (1988) produced a complete inventory of the surviving headstones totalling 74. Almost all those represented or commemorated by the headstones and inscriptions are thought to have been locals, mostly dignitaries or members of influential families in the city, and almost all were Protestant (Henchion 1988, 111). Some of the families listed were the Terrys, Roche's and the Galway's. In 1683 there is a record of a certain Roger Brettridge (after whom the Brettridge charities are named) who decreed in his will to be buried in 'the parish church of St Peter's Cork' (JCHAS 1956, 110). In 1750, Smith (1815, 380) recorded that some of the gravestones had 'dates as old as the year 1500', but the earliest surviving today date to the mid-seventeenth century. The Urban Survey (Bradley et al. 1985) details three grave slabs of sixteenth and seventeenth century (the earliest dates to 1638) and a seventeenth-century wall memorial. It also lists four missing monuments. A tombstone formerly on the wall of a house at the corner of Grattan Street and Philips Lane is recorded as having the inscription MISERER I MEI (O'Leary 1931, 26).



Tuckey's *Remembrancer* (1980, 134) for April 1753 recounts the gruesome tale of Francis Taylor, a clothier who 'was buried in St Peter's Churchyard, and the next morning was found sitting up in the grave, one of his shoulders much mangled, one of his hands full of clay, and blood running from his eyes', explained by Tuckey as being the result of an internment done with undue haste (Henchion 1988, 124).

The site has undergone modification and possibly significant disturbance to underlying deposits. It is uncertain to what extent this disturbance has had on the underlying burials. Burials within the church would have been considerably disturbed during the demolition works of 1782 and the construction of the present church. Henchion believes that the tombstones would have been reused, as foundation props for the new church building and that little harm would have come to the graveyard.

During renovations to the church building during the 1990's skeletal remains were uncovered beneath the floor. These burials were re-interred in a sealed alcove in the west wall in the church. An archaeological excavation carried out on St. Peter's Church Lane did not reveal any burials. Human remains were found in 1996 during archaeological excavation (96E157) in advance of Drainage works along North Main Street (Power 1998, 20). They were thought not to be in their original position but in a thirteenth/fourteenth century organic layer. Power suggested that these remains may be earlier than this date and might have 'come from a grave in St Peter's'. They were found approximately 30 metres north of the Vision Centre. Chance findings such as these may be expected in the immediate vicinity of the graveyard.

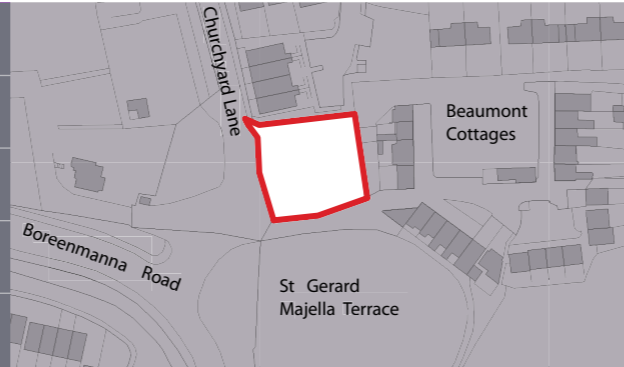
The graveyard has been maintained by the Cork City Council since 1975 when it was then laid out as a park.

17. TEMPLE HILL BURIAL GROUND

Churchyard Lane, Ballintemple

EXTANT

| | |
|-----------------|---------------|
| Classification: | Burial Ground |
| Identification: | Extant |
| RMP: | CO074-65 |
| Condition: | Extant |
| Ownership: | Unknown |



Site Description

This burial ground is situated in Ballintemple, on Churchyard Lane which connects Blackrock Road to the Well Road. The part of the lane where the graveyard is located is commonly known as Temple Hill. A high stone wall encloses the graveyard on all sides. Access to the site is via an unlocked modern gate in the northern end of the west wall. The burial ground is roughly square in plan measuring c. 40m east/west and c. 35m north/south.

Both Catholic and Protestant denominations are buried within this graveyard. It contains numerous interesting and beautifully inscribed headstones in varied states of condition. Some are in a very poor state, either lying loose on the ground, broken or cracked. The earliest headstone recorded dates from the mid-eighteenth century. The majority however mainly date from the late eighteenth to early twentieth-century. The majority of those in situ are aligned facing east apart from one modern headstone noticeably facing west. They display a range of styles from large ornate memorial stones to simple iron crosses marking grave plots. The headstones are mainly



concentrated to the west of the site, indicating that perhaps those on the east have been removed except for some low-lying inscriptions. The outlines of some of the plots are not systematically laid-out.

Two interesting headstones first recorded in the Cork Archaeological Inventory (Power et al. 1994) and can still be seen today. Both date possibly to the early eighteenth-century and have smiling faces depicted on them. One is inscribed with 'Remember Death' and has been placed loosely up against the north wall. The second appears to be in situ, the rear surface is inscribed with a smiling face above a set of cross-bones. The inscription to the front is difficult to read.

The graveyard is still in use today and because interments are still being made early burials are being disturbed by these later burials destroying the stratigraphy of the site.

Some attempts have been made to prevent some cracked headstones from coming apart by wrapping metal coil around them. Many of the headstones were removed from their original setting and placed up against the wall approximately 30 years ago (local resident, pers. comm.). The headstones were also sandblasted at some point in an attempt to clean their surfaces possibly explaining some of the difficulty in reading many of the inscriptions.



Two other possible sites of burial are thought to be within the vicinity of the graveyard.

Temple House, Ballintemple, possible site of skeletal remains

This site is thought to be on the grounds of Temple Hill House. According to a planning objection by An Taisce in 1998 it was thought that there were underground cellars (a possible crypt) beneath the house, which have now been filled in. Local tradition associates this house with monks, and it is thought that they were buried in the basement and that skeletal remains were found in the garden.

Temple Lawn, Ballintemple, possible site of skeletal remains
A second possible site is located within the grounds of a housing estate off Churchyard Lane. A local resident recalls skeletal remains being uncovered at a depth of c. 1.2m by local children c. 30 years ago during digging in the vicinity of where No. 16 is built.

Site History

The first reference to this church occurs in the decretal letter of 1199 (Sheehy 1962, 106). St Peter's was one of two parish churches within the medieval city walls (the other being Christ Church. It continued to function as a parish church until after the reformation. It is known that the previous church was demolished in 1782 and that the present church was built in 1785-8 (Power et al 1994). A belfry is thought to have stood at the west side of the graveyard, near the city walls, but was taken down in 1883 (Dwyer 1897, 295). It is indicated in this position on 'A Plan of Cork AD 1545' but not on the Pacata Hibernia, Speed or Hardiman maps. The Hardiman map (c. 1601) depicts the pre-1700 church as a single-nave structure without aisles, transepts or tower. An anonymous map dated to c.1585-1600 and possibly later, shows the prominent building of St Peter's fronting onto the street, to the rear the churchyard area is enclosed and does not extend as far as the city wall. The site is similarly shown on a later untitled map of 1602.

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The graveyard has been maintained by the Cork City Council since 1975 when it was then laid out as a park.



MAP

SELECTION OF 19TH/20TH CENTURY CHURCHES AND RELIGIOUS ORDERS

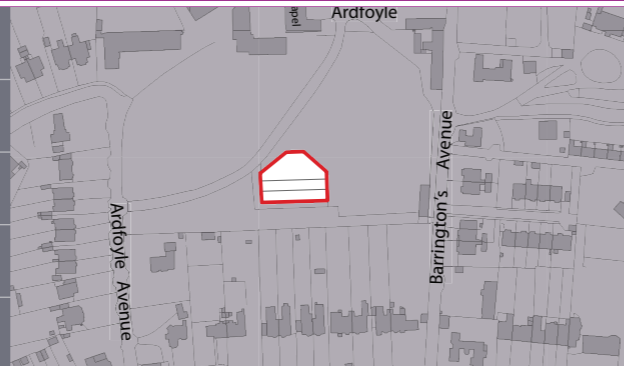
The following is a brief overview of the burial grounds associated with some of the 19th and 20th churches and religious orders in Cork City.

| | |
|--|-----|
| 1. Ardfoyle Convent..... | 99 |
| 2. South Presentation Convent..... | 100 |
| 3. SMA Brothers Wilton..... | 101 |
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| 7. <i>Churches of the Rosary</i> - The Church of the Assumption (1956)..... | 105 |
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1. ARDFOYLE CONVENT

Ardfoyle Avenue, Ballintemple

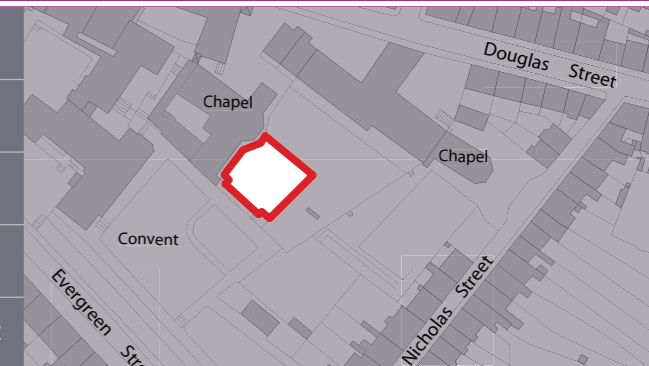
| | |
|-----------------|------------------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant |
| Ownership: | Our Lady of Apostles Sisters |



2. SOUTH PRESENTATION CONVENT

Douglas Street

| | |
|-----------------|--|
| Classification: | Burial Ground |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, well maintained |
| Ownership: | South Presentation Convent of the Sacred Heart |



Site Description

A small graveyard located in the grounds Our Lady of Apostles Sisters Convent at Ardfoyle in Ballintemple. The graveyard entrance is by a small gate situated off the main avenue into the grounds. Surrounded by a low wall, it is only 2–3 acres in size. There are 122 burials in total.

All are small headstones of white marble with black inscriptions set into low parallel walls. The earliest burial dates to 1943. There are also memorials to some nuns buried in St Joseph's Cemetery and those who died overseas.



Site Description

This graveyard belongs to the South Presentation Convent of the Sacred Heart in Douglas Street. The graveyard is located to the rear (south) of the convent buildings, and directly east of the convent church which was built in 1865. The graveyard is enclosed on three sides (north, east and west) by a high stone wall. Access is via two entrances in the east and west walls. There is insufficient space for any more headstones however interments are still taking place. For this reason some headstones are being inscribed to the rear. The majority of the burials are of nuns of the Presentation convent. There are two headstones to two children who died while at boarding school and at the request of the parents were buried in the graveyard.

The tomb containing the remains of Nano Nagle lies outside the eastern entrance to the graveyard. The tomb was erected in 1984, prior to this there was a Celtic cross marking the location of her grave. This cross was erected in 1877 when Nano Nagle's remains were moved from the northern side of the graveyard to the present location. The original grave slab, which covered her grave, now stands upright against the east wall of the graveyard. The Celtic cross can still be seen on the steps to the south of the graveyard which lead into the Convent gardens.

There are steps to the east which connect the graveyard with a vault containing the remains of 21 Presentation Brothers who had a monastery here for a number of years. There is a memorial plaque situated on the south wall with the individual names of those buried here dating from 1827-1971. The church to the west of the cemetery has a vault beneath the sanctuary. This vault holds the remains of Dean Collins (died in 1829) and Dean Murphy (died in 1875).

Site History

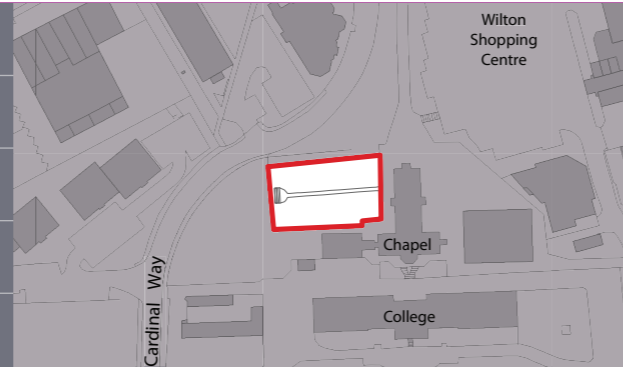
Nano Nagle was the first to be buried in this graveyard in 1784. She is credited as being the pioneer of the Catholic teaching orders in Ireland. Being born into a wealthy and influential family she was privately educated in Paris, however she returned to Cork where for the remainder of her life she devoted her life to the poor during. She opened a small school on Cove Lane (now Douglas Street) and the pupils came from the local area. Some authors (O'Sullivan 1956; Bolster 1972) claim that the church of St John the Baptist was on the grounds of the burial ground and the priory buildings were in the vicinity of where the South Presentation Convent was later built.



3. SMA BROTHERS, WILTON

Wilton

| | |
|-----------------|----------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Extant, in use |
| Ownership: | SMA Brothers |



Site Description

This rectangular shaped graveyard, several acres in size, adjoins the church of the S.M.A Brothers in Wilton. A wall and hedgerows with a gate entrance surround the graveyard. A footpath through the middle of the cemetery leads to a monument of 'Calvary' dedicated to Fr Joseph

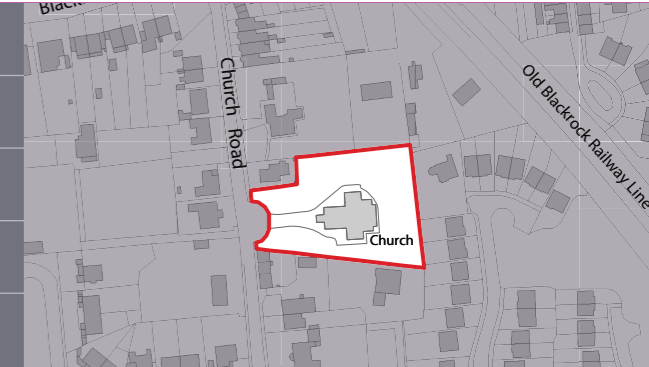
Butler. Only former brothers of the order are buried in this graveyard. There is also a memorial to the deceased brothers from outside of Ireland. The graves are laid out in lines of simple limestone crosses on plinths. The inscriptions are simple, incised with no symbolism.



4. ST MICHAEL'S CHURCH OF IRELAND CHURCH AND GRAVEYARD

Church Road, Blackrock

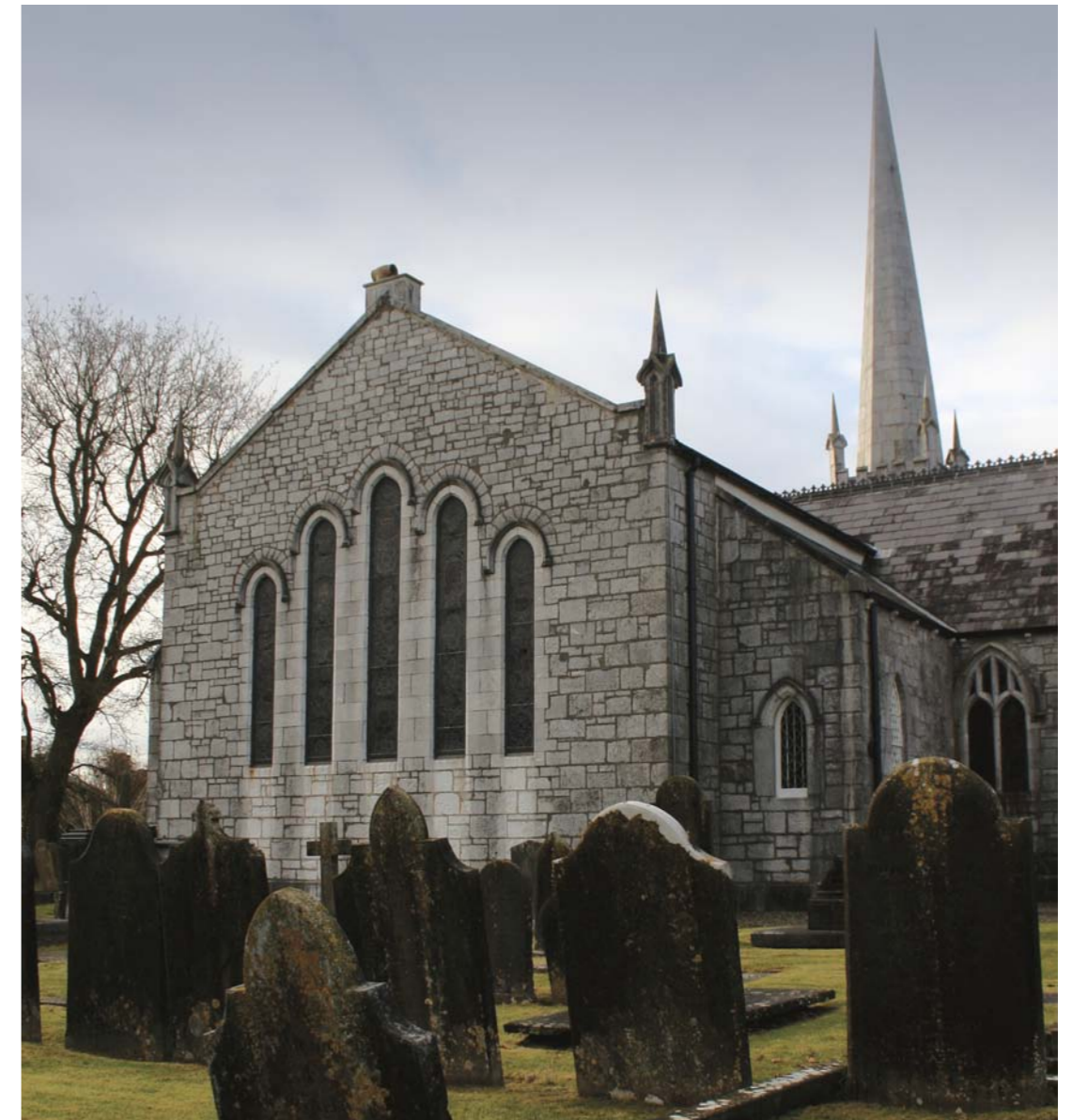
| | |
|-----------------|-------------------|
| Classification: | Graveyard |
| Identification: | Extant |
| RMP: | CO074-099 |
| Condition: | In use |
| Ownership: | Church of Ireland |



Site Description

This Church of Ireland graveyard, enclosed by stone walls, is situated on the grounds of St. Michael's Church in Dundanion townland in the south eastern suburbs of the city.

St. Michael's Church dates to 1826. It is clear from the 1869 Ordnance Survey map that the boundaries of the graveyard were well-defined and the graveyard did not extend beyond its present boundaries.



5. ST PATRICK'S CHURCH

Lower Glanmire Road

| | |
|-----------------|-----------------------|
| Classification: | Crypt |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Not in use |
| Ownership: | Roman Catholic Church |



Site Description

This site consists of vaults within a crypt beneath St Patrick's Roman Catholic Church. St Patrick's is located on the northeast side of the city occupying a south-facing site. The church was built in the classical style and designed by George Richard Pain. The church and crypt was cut in to a stone quarry and constructed with local limestone. There are no burials within the limited grounds of the church but some burials are contained within the crypt below.

Access to the crypt is through the floor of the chapel on the western side of the church. The crypt extends in an easterly and southerly direction. The most southerly part of the crypt is beneath the front porch of the church. It consists of two aisles with a row of arched vaults on either side constructed from brick. There are a total of sixty-five vaults, most of which are empty. Of the sixty-five vaults eight have inscribed plaques while a further five have burials but plaques. At the southern end of the crypt, there is a long narrow crypt, which was used by the Sisters of

Mercy (originally from Rutland Street). There were between 15-35 nuns buried here originally and later re-interred in St Finbarr's cemetery in 1909.

St Patrick's Church was built between 1832-1836 as a chapel of ease for the Cathedral Parish of St Mary and St Anne, and to replace the 'Mass-House' nearer the river. It was once known as 'Brickfield Church' and was first used for public worship in 1836. Major extension work was carried out in 1894 adding two side aisles. The Honan family were patrons to this work and were later buried within the crypt. Many of the burials were removed after c. 1870 when access to catholic graveyards was made easier. The latest burial in the crypt dates to 1870. By this time Catholic cemeteries such as St Josephs had been opened.

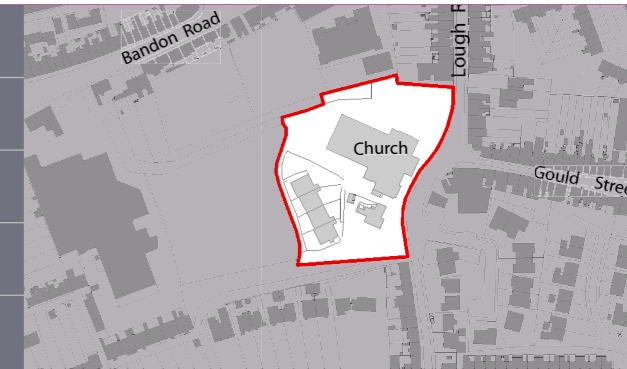
The cemeteries of Rathcooney and Kilcully have been used in recent times by the parish.



6. ST FINBARR'S WEST CHURCH

Lough Lane

| | |
|-----------------|-----------------------|
| Classification: | Churchyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Very Good |
| Ownership: | Roman Catholic Church |



Site Description

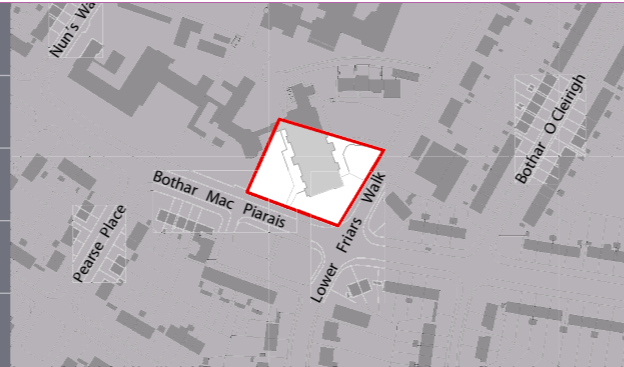
To the north of the church, along the verge of the car park and between it and the Scout Hall, is a line of priests' graves. These twelve graves of former curates of the Lough parish are marked by stylised high crosses. Each has similar symbols incised on the markers: chalices, books,

crucifixes, etc. Two of the graves are surrounded by metal railings and all have limestone kerbing with gravel inside. The crosses are between 2.5m and 3m high, and the graves are 2.7m north/south by 1.5m east/west.



7. THE CHURCHES OF THE ROSARY - THE CHURCH OF THE ASSUMPTION (1956) Bothar Mac Piarais

| | |
|-----------------|-----------------------|
| Classification: | Churchyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Very Good |
| Ownership: | Roman Catholic Church |



The Churches of the Rosary

Soon after his appointment as Bishop of Cork And Ross Bishop Cornelius Lucey embarked on an ambitious plan to build five new churches in the fast developing suburbs of Cork.

The five new churches were to be named after the five Glorious Mysteries of the Rosary.

- Church of the Ascension, Gurrabraher (1955)*
- Church of the Assumption, Ballyphehane (1956)*
- Church of the Resurrection, Farranree (1958)*
- Church of the Holy Spirit, Dennehy' Cross (1960)*
- Church of Our Lady Crowned, Mayfield (1962)*

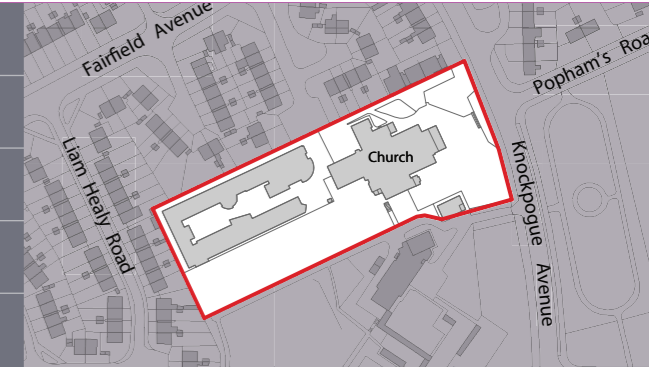
Site Description

The Assumption Church is situated at the junction of Bothair Mac Piarais and Lower Friars Walk in Ballyphehane. In the adjacent Presentation Sisters' convent grounds there are four graves. The graves are all of former parish priests, three of whom died in the years 1969, 1979 and 1984; the fourth date is illegible. These graves are located inside the wall that divides the Assumption Church from the convent grounds. In the actual church grounds, located east of the church door, there is only one burial that of the Very Reverend Canon Michael Cahalane, dated 1995.



8. THE CHURCHES OF THE ROSARY - THE CHURCH OF THE RESURRECTION, FARRANREE (1958) Farranree

| | |
|-----------------|-----------------------|
| Classification: | Churchyard |
| Identification: | Extant |
| RMP: | ---- |
| Condition: | Good |
| Ownership: | Roman Catholic Church |



Site Description

This small graveyard is a small-enclosed area adjoining the south side of the church. It is enclosed by railings and contains only two graves, both with simple headstones.

One is for the Rev. O'Brien, who died in 1995, and the other is for Canon O'Connor, who died in 1981.





SECTION 3
MANAGING CORK CITY'S BURIAL PLACES

MANAGING CORK CITY'S BURIAL PLACES

The archaeology of burial places within towns is an integral part in our study of ordinary people, their churches and their traditions. Burial places are significant for a range of reasons including that they:

- Provide information on the archaeological and historical development of a city
- Enhance our knowledge of past societies
- Are a physical feature in a city's landscape
- Of Cultural and Social Value

The archaeology of burial places should be viewed as being different to other archaeological deposits and treated as such. The main aims of the *Cork City's Burial Places* study is to promote public interest in and knowledge of Cork city's burial grounds and to facilitate an understanding of some of the issues involved in managing archaeology of such a sensitive nature within an ever-changing city.

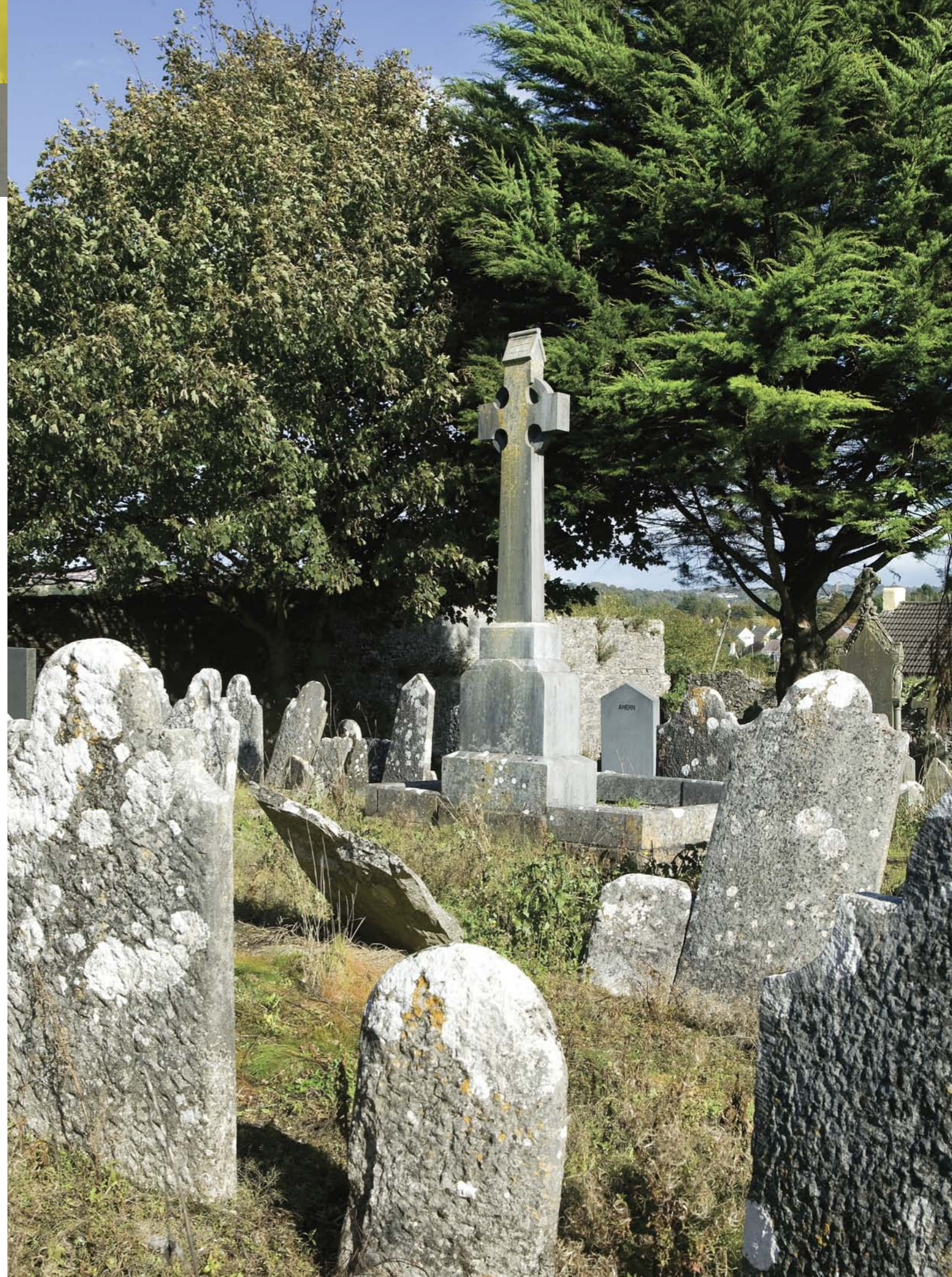
This study has compiled a list of sites within Cork City based on archaeological listings (the Record of Monuments and Places, the *Urban Archaeological Survey* and the *Archaeological Inventory*), cartographic information and secondary documentary sources. The catalogue, therefore, cannot be seen as a definitive listing, since additional research, particularly of primary historical documents, further excavations and chance findings may bring more of these sites to light and redefine out knowledge of some of the sites currently listed.

In order to manage the various burial grounds in the Cork City it is necessary to explain which features within a burial place constitute the subject matter of 'archaeology' or are generally considered to be of archaeological interest. The legislative definition of an archaeological 'monument' explicitly includes 'any or any part of any, prehistoric or ancient tomb, grave or burial deposit or ritual site' (*National Monument Act 1930-2004: Section 2*). This includes all the sites that are listed as monuments in the Record of Monument and Places (RMP). As has been highlighted in this study, many burial places are not included in the RMP, such as the Jewish burying ground on Douglas Street. The sites not listed in the RMP may have a particular religious and social significance for the city however and accordingly should be protected. What features within a burial place constitute the subject matter of *archaeology* or are generally considered to be of archaeological interest?

Headstones and memorials can provide records of dates, names, and placenames and sometimes also portray interesting stonemasons' marks and they can often reflect artistic styles or religious conventions of the time. The more obvious components of a burial place are the skeletal remains. When analysed they can yield information on age, sex, diet, occupation, diseases, traumas and causes of death. Other components of a burial place that should be considered are vaults or crypts, grave goods and the original and present limits/boundary of the site. The stratigraphy of an archaeological site is often referred to; this basically refers to the way in which the site was built up over time. It is the study of the of the geological strata and archaeological deposits of a particular site that can assist field archaeologists in identifying and dating a site during excavation.

At an initial glance the catalogue of sites included in this study indicate that Cork is rich in burial grounds, but the extent of the surviving archaeological information at most of these sites is unknown. As the study shows, relatively few of Cork's burial grounds are still extant and many are classified as 'site of', meaning that they are thought to have at one time been situated at a certain location. And even within this classification the location of some sites is considerably more dubious than others. For instance, an abundance of historical and cartographic evidence is available for the location of the Franciscan Abbey on the North Mall, however, there is very little information regarding sites such as St John's in civitate, St Lawrence's or the Sand Quay Chapel.

Even when sites are classified as 'extant', meaning that the remains can still be seen today e.g. Christ Church, again there are discrepancies within this classification as some sites survive to a greater extent or in better condition than others. Without archaeological excavation we cannot know how much survives below ground level at any one site - archaeological information at some sites may have been destroyed or greatly disturbed by previous interference with the site. This cannot be fully investigated without archaeological excavation, but in doing so the archaeology of the site will effectively be destroyed except for the records and the report of the excavation. Graveyards are not static entities and while their practical function has always been singular (i.e. burial) their associations with ancient monastic communities, churches and hospitals, and especially with significance to the modern community sets them apart from most other archaeological monument types.



Management and Protection of Burial Places - The study of burial sites can enhance our knowledge of past societies and the people who shaped the city, and it allows for a more informative management of these sites by those who are shaping our city today. Modern Irish society has, at both national and local level, chosen to protect our historic burial places. The following outlines the main administrative bodies involved in managing Cork's burial places and highlight the key provisions in current legislation relating to burial places.

Administrative Framework - The state body responsible for archaeology is the Department of Environment, Heritage and Local Government and its policies are currently delivered through the National Monuments Section. The appointed Minister is responsible for developing national policy and applying legislation to protect our heritage and this includes many burials sites with an historic association.

The Heritage Council is a statutory independent body appointed by the Minister of the Environment, Heritage and Local Government. Its principal aim is to propose policies and highlight priorities for the identification, protection, preservation and enhancement of the national heritage. It is addressing some of the critical issues surrounding burial places by grant-assisting projects such as this study, but more significantly, on a national level, it has commissioned two comprehensive reports on related topics and published the results as: *Human Remains in Irish Archaeology Legal, Scientific, Planning and Ethical Implications* (O'Sullivan et al. 2002); *Human Remains in Irish Archaeology* (O'Sullivan and Killgore 2003).

Planning Departments within local authorities also play an essential role in managing burial grounds (particularly those in ever-changing and expanding urban centres), by applying planning regulations to proposed developments in or adjacent to burial grounds.

Legislative Framework - The archaeological heritage in Ireland is safeguarded through both national and international policies designed to secure the protection of the archaeological resource to the fullest possible extent. This is undertaken in accordance with the provisions of the European Convention on the Protection of the Archaeological Heritage (Valletta Convention), ratified by Ireland in 1997, along with other relevant international conventions to which Ireland is party (e.g. UNESCO and UNCLOS). Cork City Council's archaeological policies are outlined in the City Development Plan.

The National Monuments Act (1930 to 2004) and relevant provisions of the National Cultural Institutions Act 1997 are the primary means of ensuring the satisfactory

protection of archaeological remains, which are held to include all man-made structures of whatever form or date, except buildings habitually used for ecclesiastical purposes.

There are a number of mechanisms under the National Monuments Act that can be applied to secure the protection of archaeological monuments. These include the Record of Monuments and Places (RMP). The RMP was introduced into legislation as an alternative mode to the Register of Historic Monuments in protecting sites, as this administrative system impedes the rate at which sites can be entered. However, the RMP is only indicative of the minimum number of sites in the country; frequently it only gives an approximate location of a site, particularly in an urban setting, and most sites are given a standard surrounding buffer zone on the accompanying maps. The RMP also tends to classify burial grounds in terms of their historic association to other buildings; for instance, out of thirty sites listed in the RMP and included in this study, fifteen of them are classified in the RMP as 'site of church', which means that, for example, the site of St Brandon's Church in Ballinamought West townland is marked on the RMP map with no mention of the possible burying ground in a property nearby. In general, it seems that burial sites are only included if they are extant or if they are indicated on the 1st edition of the Ordnance Survey maps, e.g. the levelled graveyard at Guarranabraher.

The principles set out by the Department of Environment, Heritage and Local Government (formerly Arts, Heritage, Gaeltacht and the Islands) apply to all the archaeological heritage, pre- and post-AD 1700 (*Framework and Principles for the Protection of the Archaeological Heritage*, DAHGI 1999). It is a requirement of the National Monuments Acts that any person intending works to a monument or archaeological area must give two months' notice to the relevant authority. It is important to note here that while the National Monuments Act (1930-2004) may apply to burial places in a general manner there is no legislative or written state policy exclusively formulated for burial places. The Coroners Act 1962 deals with bodies of those who may have died in a 'violent or unnatural' manner. All discoveries of human remains, even by archaeologists under licence, must be reported to the Coroner in the first instance unless their ancient or historic character is ascertained immediately.

All archaeological objects found in the State that has no known owner at the time of finding are State property. Section 3 of the 1994 Act (as amended by the National Cultural Institutions Act, 1997) gives the Director of the National Museum powers regarding the disposal of archaeological objects that become State property. In addition, all archaeological objects are protected through requirements for mandatory reporting of finds and



licensing for alteration and export. The National Monuments Act explicitly defines ancient or historic human remains as *archaeological objects*. This supersedes the Common Law tradition that there can be no property in a corpse (O'Sullivan et al. 2002, 7). Following on from the interpretation of some human remains as archaeological objects, it is illegal to exhume ancient or historic human remains without an excavation licence. This also has the implication that reburial of such remains without the express consent of the National Museum of Ireland is an offence under the Acts. This begs the question: what are the legislative measures, if any, that can be applied to human remains that are not considered to be of archaeological significance? It is a Common Law offence to disinter human remains without 'lawful authority', but as O'Sullivan et al. (ibid.) point out it is not clear if an excavation licence constitutes lawful authority.

Planning and Development - An inherited urban streetscape can present serious conflicts for the planning authority in terms of land value, ethical, legal and practical difficulties. Some of the sites listed in this study are outside of current archaeological legislation, e.g. Lapps Island and the Military Cemetery; therefore, we rely on the planning process as an essential means of ensuring that consideration is given to these types of sites in advance of proposed development.

Some of Cork's burial places are Recorded Monuments and Places (RMP) and, therefore, are automatically flagged for attention in the course of the planning process. Many burial grounds, however, are not included in the *Record of Monuments and Places*, some because their locations were not known, others because of a general practice of excluding post-1700 AD sites from the Record. There is a fundamental need to identify these sites and to have at least an estimate of their extent, in order to make informed planning decisions. This is driven partly by the expense, both in time and labour, of archaeologically excavating such sites, but it is perhaps more significantly influenced by social attitudes and ethical issues pertaining to human burials. The national policy in regard to these sites, in general, is to avoid disturbing burials where at all possible.

Under the Planning and Development Act 2000-2010 Cork City Council must refer all planning applications which might affect an archaeological site or monument to the Development Applications Unit, Department of the Environment, Heritage and Local Government. The Minister has the opportunity to influence the conditions, which may accompany a grant of planning permission. Cork City Council is commendable in that it has its own archaeological expertise directly available to them within the Planning Department. The pivotal role of the Local



Authority Archaeologist within the planning process is to advise planners and make recommendations for archaeological mitigation, which can result in a recommendation to refuse an application or a request for further information through archaeological procedures such as assessment, testing, monitoring or excavation of the site. This position also allows for the general public to query any conditions or decisions made in regard to archaeological matters at a local level.

The Planning Department within Cork City Council plays an essential role in managing and protecting the historic burial grounds (particularly those in ever-changing and expanding urban centres) by applying planning regulations to proposed developments in or adjacent to these sites and by safeguarding some of the more modern sites not protected by archaeological legislation. It has been shown that the type and condition of burial places in the city varies considerably. Many sites are buried beneath buildings, some are no longer in use as graveyards and have become unrecognisable as such, more again extend beyond current boundaries. It can therefore be quite difficult to manage and protect these sites. There is a specific policy in the current Cork City Development Plan which seeks to protect and enhance historic burial grounds and their settings. In all policies formulated it is acknowledged that all human skeletal remains should be treated with the 'residual rights and innate dignity' (O'Sullivan and Killgore 2003, 8) that is due to human subjects. When assessing a planning application the local authority is bound to adhere to the provisions outlined in the Development Plan. This plan is reviewed every five years giving the public a chance to make submissions to the planning authority.

There is a need to highlight the critical issues, such as ethics, public opinion, reburial and storage problems, as well as the usual factors that are normally taken into account, such as land availability and value, time, costs and the involvement of expert personnel during archaeological mitigation in the planning process. However, not all places of burial are of equal archaeological or historical interest. The treatment of burial grounds as archaeological monuments becomes even more complex when assessed in terms of their symbolic relationships or associations with people still living. Very often we can only assess that dimension through the interest expressed by members of a community or of the wider public. This was particularly evident in the case of the Huguenot Cemetery, Carey's Lane.

Potential Impact of Development on Burial Places - Development can affect burial grounds in a number of ways. The most obvious are disturbance (by excavation, topsoil stripping, heavy on-site machinery etc.) and covering over of sites, limiting access for future

archaeological investigation. Development can also have a negative impact on the visual amenity, the aspect and the setting of a historic graveyard and on the physical coherence of the surrounding landscape. Landscape measures, such as tree planting, can damage sub-surface archaeological features due to topsoil stripping and through the root action of trees and shrubs as they grow. Ground consolidation by construction activities or the weight of permanent large-scale buildings can cause damage to buried archaeological remains, especially in the marshy conditions that prevail in the city centre of Cork. In some cases where a burial ground is still in use new interments can disturb earlier burials, which in effect is disturbing the stratigraphy of a site.

Although not widely appreciated, positive impacts can also accrue from developments. These can include sensitive and appropriate resource management policies being formulated, leading to additional protection for sites. Proposed development in the vicinity of a burial ground can also lead to improved maintenance of a site. It can also result in an increased knowledge of a site as a result of archaeological assessment and fieldwork, of which Cork has seen many examples, such as the archaeological assessments/excavations at St Anne's Shandon and the partial archaeological excavation of the Huguenot site, in Carey's Lane. An archaeological excavation in the vicinity of the Dominican Priory in Crosses Green, undertaken in advance of development, a publication of the findings.

It must be remembered that we have several choices when managing and planning for the burial places located around Cork. First and foremost is the option of preservation, i.e. to avoid all development in areas of burials and perhaps to include a programme of conservation. It is interesting to note that while the Department of Environment, Heritage and Local Government's policy is for the preservation of burial places in situ, there has been an increase in the number of medieval and post-medieval burial sites excavated nationwide in the past fifteen years. This can be accounted for by the economic growth of the country during this time, which has led to development in all sectors. It would be interesting to examine the reasons given for allowing development at sites where excavation of skeletal remains was undertaken and those for planning applications that were refused due to the existence of burials. From these instances it may be possible to view the external factors that effect current national policies. O'Sullivan et al. (2002) noted that there still seems to be a bias against post-AD 1700 burial sites in the excavation records, and it is true that, for instance, we know more about the burials from the Dominican Abbey thirteen hundred years ago than we do about Cork's first Jewish burying ground from the eighteenth century.

Mitigation Measures and the Archaeological Resource

- In this context 'mitigation' is defined as actions recommended in the design for a proposed development that can be adopted to avoid, prevent, reduce or offset the negative effects of a development on the archaeology of a site. The needs of archaeology and development can be reconciled, and potential conflict very much reduced, if developers discuss their preliminary plans with the planning authority at an early stage. This is especially necessary in sites which are located within or adjacent to burial grounds.

The best opportunities for avoiding damage to archaeological remains or intrusion on their setting and amenity arise when the site options for the development are being considered, for example, by the selection of appropriate construction methods. Reducing adverse effects can be achieved by good design, for example, by screening any upstanding remains or by leaving archaeological sites undisturbed rather than disturbing them.

Preservation in-situ and preservation by record are the two approaches applied in the protection of the archaeological heritage. Preservation in-situ refers to the actual physical preservation of archaeological sites and monuments (which include archaeological deposits, features and structures). Developments that do not compromise the in-situ record of the past are encouraged in accordance with national policy. Preservation by record refers to the archaeological excavation and recording of archaeological remains likely to be damaged as a result of a development. Archaeological excavation is a highly skilled undertaking requiring much expertise in the recovery of archaeological evidence and in its interpretation and publication. Excavations for archaeological purposes must

be carried out by archaeologists acting under a licence issued by the Minister of the Environment, Heritage and Local Government. The general preference of Cork City Council, is a presumption in favour of preserving monuments *in situ*, but this is not always a practical solution. Developers are encouraged to supply an archaeological assessment and method statement outlining construction procedures at pre-planning stage or else as part of the planning application. An archaeological assessment should be carried out by a suitably qualified archaeologist. A series of recommendations are usually made in an archaeological assessment report to provide ameliorative measures should avoidance and preservation *in situ* not be possible. Where it is considered that a proposed development may (due to its size, location, or nature) have archaeological implications, then an archaeological assessment is usually carried out. It is always advisable to consult with an archaeologist well in advance of the commencement of each stage of the project so arrangements can be made to ensure suitable archaeological mitigation.

Archaeological excavation, testing and/or monitoring may be required in areas of archaeological importance. Archaeological testing usually involves a limited programme of intrusive fieldwork which determines the presence or absence of archaeological features, structures, deposits or artefacts within a specified area. If such archaeological remains are present testing defines their character and extent. Archaeological monitoring involves a suitably qualified archaeologist being present during the carrying out of development works (i.e. topsoil stripping, excavation of all foundations, pile caps, walls and floors below present ground level), in order to identify and protect archaeological deposits.

CONCLUSION

This study has compiled a list of sites within Cork City based on archaeological listings (the Record of Monuments and Places, the *Urban Archaeological Survey* and the *Archaeological Inventory*), cartographic information and secondary documentary sources. As the early development of Cork more or less coincided with the arrival of Christianity, people have been buried within and outside the walls of the town for thirteen centuries. Throughout this time we have levelled or encroached upon many burial places. During the medieval period burials were in churchyards, but some were in the churches themselves as it has been said the wealthy paid to be buried as close to the main altar as possible on the basis that the nearer you were to the altar the nearer you were to God. Before the Reformation, the city was

crowded with monasteries and convents as well as churches. After the Reformation, in addition to the established church, there was an increase in the churches of the Dissenting groups. The Famine years of 1845–47 saw many thousands die and must have put severe pressure on the existing burial grounds. Temporary fever hospitals were opened in 1847, such as the Cork Fever Hospital and Cat Fort Hospital and these are possible places where burials may be found. The medieval hospitals, such as St Stephen's on Stephen Street, and asylums are other possible locations for burial sites. Only through an understanding of the origin and development of the diverse range of burial places in the city can appropriate preservation and protection occur.

